

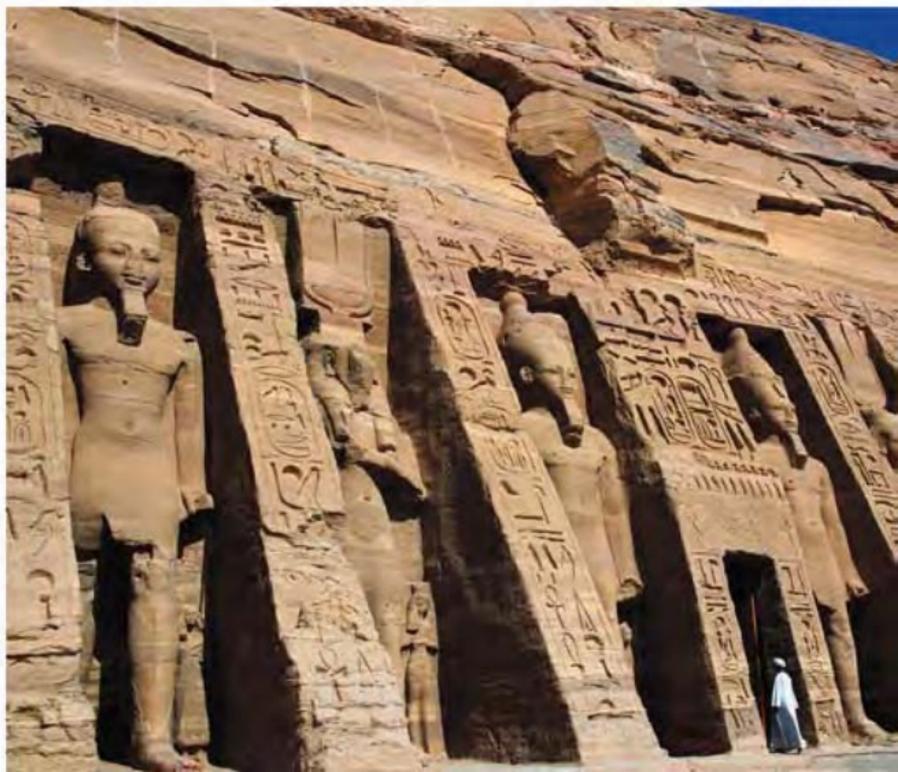


ENCYCLOPEDIA OF

ANCIENT EGYPT

Revised Edition

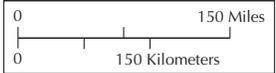
MARGARET R. BUNSON



Encyclopedia of
ANCIENT EGYPT

REVISED EDITION

Land of the Nile: Ancient Egypt



- ★ Important historic site
- Oasis

Encyclopedia of
ANCIENT EGYPT

REVISED EDITION

Margaret R. Bunson



Facts On File, Inc.

*Dedicated to the memory of
Dr. Rafael Zamora of Aguadilla, Puerto Rico*

Encyclopedia of Ancient Egypt, Revised Edition

Copyright © 2002, 1991 Margaret R. Bunson

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage or retrieval systems, without permission in writing from the publisher.

For information contact:

Facts On File, Inc.
132 West 31st Street
New York NY 10001

Library of Congress Cataloging-in-Publication Data

Bunson, Margaret R.
Encyclopedia of ancient Egypt / Margaret R. Bunson.—Rev. ed.
p. cm.
Includes bibliographical references and index.
ISBN 0-8160-4563-1 (hardcover)
1. Egypt—Civilization—To 332 B.C.—Dictionaries.
2. Egypt—Antiquities—Dictionaries. I. Title.
DT58 .B96 2002
932'.003—dc21 2002003550

Facts On File books are available at special discounts when purchased in bulk quantities for businesses, associations, institutions, or sales promotions.

Please call our Special Sales Department in New York at (212) 967-8800 or (800) 322-8755.

You can find Facts On File on the World Wide Web at
<http://www.factsonfile.com>

Text design by Joan Toro
Cover design by Cathy Rincon
Maps and genealogies by Dale Williams, Sholto Ainslie,
and Patricia Meschino

Printed in the United States of America

VB FOF 10 9 8 7 6 5 4 3 2 1

This book is printed on acid-free paper.

CONTENTS

List of Illustrations and Maps
vi

Acknowledgments
ix

Introduction
x

How to Use This Book
xi

Chronology of Major Events
xiii

Entries A to Z
1

Glossary
439

Suggested Readings
442

Index
449

LIST OF ILLUSTRATIONS AND MAPS

Photographs and Illustrations

The mortuary temple of Ramesses II at Abu Simbel	5
Reconstruction of the sun temple of Izi (Niuserré) at Abusir	6
Temple remains from Seti I's cenotaph at Abydos	7
A tomb display of New Kingdom agriculture	11
The ruins of Old Alexandria	22
The warrior pharaoh Amenemhet III	26
Amenhotep, Son of Hapu	32
A statue of the Old Kingdom pyramid builder Khafré	48
The canon of the human figure	49
Monumental figures at Abu Simbel	52
The massive temple columns, supports used at a shrine of Horus	54
A silver denarius struck in honor of Octavian (Augustus)	60
The bark of Amun, from a temple relief in Thebes	65
An illustration of daily life from the Book of the Dead	72
<i>Byssus</i> , the fine linen of Egypt	76
A chariot design from a New Kingdom temple relief	82
A relief depicting Cleopatra VII	84
The Colossi of Memnon	87
The Great Pyramid stands at Giza	88
The crowns of Egypt's kings	90
Hatshepsut's mortuary temple at Deir el-Bahri	96
A detail of Hatshepsut's mortuary temple at Deir el-Bahri	96
The ruins of Deir el-Medina, the Valley of the Kings	98
The opening to the shrine of Hathor at Denderah	99
Wall painting using pigments derived from Egypt's natural resources	128
The deities of the Elephantine and the first cataract of the Nile	131
Wall paintings of Egyptian religious festivals	137

A relief of workers caging wild geese from the Nile marshes	140
The watcher on the horizon, the Great Sphinx	147
Renditions of the god Sobek and other deities	148
A procession of divine beings at Abydos	149
The opening to the temple of Isis at Philae	150
A pantheon of divine beings in the White Chapel at Karnak	151
The mythical creature <i>saget</i> , found on a tomb wall in Beni Hasan	152
Columns honoring the goddess Hathor at Dendereh	159
The Dendereh temple of the goddess Hathor	160
Hatshepsut's Karnak apartment	161
Heh, the god of eternity	163
Horus, the great deity of Egypt	172
Hypostyle columns displayed in the temple of Luxor	176
Columns leading to an interior chamber in the Isis Temple at Philae	184
A Spirit Boat	188
A nighttime image of the great temple complex at Karnak	193
A section of the great religious complex at Thebes	195
The Great Pyramid at Giza—Khufu's monument	203
Hieroglyphs, the writing of ancient Egyptians	210
The great temple pylon gates of Luxor	218
Medinet Habu, the <i>midol</i> complex of Ramesses III at Thebes	232
A relief depicting Ramesses II in battle array	245
Tuthmosis III, one of the greatest warrior kings of Egypt	247
Mummy wigs	254
The golden mortuary mask of King Tut'ankhamun	256
The monument honoring Queen Nefertari Merymut	269
An obelisk of the New Kingdom	285
A cenotaph temple honoring the deity Osiris and eternity	288
An Osiride Pillar, a statue of Ramesses II	289
The Persea Tree on a bas-relief from the Ramesseum	301
A limestone relief of Amenhotep III in his war chariot	305
The temple of Isis at Philae	306
An engraving of Ptolemy I	314
A portrait of Ptolemy II, called Philadelphus	315
A pylon from the temple of Isis at Philae	319
Passageway into the Great Pyramid of Khufu at Giza	320
The burial complex of Khafré (Chephren) at Giza	322
Nefertiti, wife of Akhenaten	327
Ramesses II depicted in a colossal statue in Luxor temple	335
Ramesseum columns in the funerary monument of Ramesses II	339
The complex at Saqqara of the Step Pyramid of Djoser	353
Rendering of a sarcophagus in a tomb at Thebes	354
A column from the White Chapel, built at Karnak by Senwosret I	363

viii List of Illustrations and Maps

An oil portrait of Senwosret III	364
The mummified head of Seti I	368
The <i>shabtis</i> in the burial chamber of King Tut'ankhamun	369
A relief depicting life on the Nile in the Middle Kingdom	382
Golden tableware from the Nineteenth Dynasty	383
The Step Pyramid at Saqqara	389
A temple kiosk at Philae in the Ptolemaic Period	398
Columned corridors dating to the New Kingdom	401
Luxor temple at Thebes	403
Tomb paintings depicting Ramesses II	409
A false door in a tomb from the Old Kingdom	410
A papyrus tomb text from the Book of the Dead	410
Tuthmosis III, the "Napoleon of Egypt"	417
Khamerernebtj, the consort of Menkauré of the Old Kingdom	433

Maps

Land of the Nile: Ancient Egypt	ii
Alexandria	23
Plan of the fortress of Buhen	74
Temple complex at Deir el-Bahri	97
Geography of ancient Egypt	116
Egyptian Asiatic Empire under Tuthmosis III, 1450 B.C.E.	124
Natural resources of ancient Egypt	129
Layout of the Giza Plateau	146
Layout of the massive Karnak complex	194
Temple of Sobek and Heroeris (Horus) at Kom Ombo	206
Temple complex at Luxor	219
Egypt under the Ptolemies, c. 250 B.C.E.	314
Sacred sites in Egypt, c. 2600 B.C.E.–300 C.E.	400
Valley of the Kings	423

ACKNOWLEDGMENTS

This revised edition of *The Encyclopedia of Ancient Egypt* was made possible and encouraged by Claudia Schaab of Facts On File. The work was greatly aided by Stephen M. Bunson, who is an inspiration. Thanks are also owed to several individuals for their generous assistance in the completion of this work. Among them are: Steve Beikirch; Thierry Ailleret; John Lavender of Historical Coins, Ltd.; and Rosa DiSalvo of Hulton/Getty.

INTRODUCTION

Writing this encyclopedia and then revising and expanding the scope of this work has been a genuine pleasure and privilege. The ancient Egyptians have fascinated centuries of human beings who have glimpsed or visited their splendid ruins along the Nile. The words of these ancients ring with a profound knowledge concerning human aspirations and ideals. Such wisdom kept the Egyptians vital and prospering for 3,000 years and bequeathed remarkable concepts to the generations to follow them.

The history of Egypt provides an overall view of the nation in good times and in bad. The entries on religion, social development, temples, the military, and art, among others, give details about specific eras and accomplish-

ments, but the haunting beauty of the Egyptians themselves can be found especially in the biographical entries on royal and common individuals who spent their lives serving the land and the spiritual heritage of the Nile Valley. These individuals lived and died, laughed and cried thousands of years ago, but they would prosper if transplanted into the modern world. They possessed a profound sense of cooperation in labors, of appreciation for the beauty of their homeland, and a unique awareness of the “other,” the presence of the spiritual aspects of human existence on the Nile. The hours spent researching the ancient Egyptians have expanded my own horizons, and I am grateful for the experience.

HOW TO USE THIS BOOK

This revised *Encyclopedia of Ancient Egypt* has been designed to increase historical information about the civilization of the Nile Valley from the predynastic period until the annexation of Egypt by the Romans around 30 B.C.E. During the 1,000 years following the collapse of the Ramessids and the New Kingdom in 1070 B.C.E. and the Roman occupation of the Nile Valley, Egypt experienced the invasion of several foreign armies and the clash of new people and ideas. The Libyans, Nubians, Assyrians, and Persians ruled the nation, and Alexander the Great bequeathed the lands and a new capital, Alexandria, to the Greeks, who remained in power during the Ptolemaic Period (304–30 B.C.E.).

Individuals from these cultures are included in this book, as well as the military, social, and religious aspects of their presence on the Nile. Each culture arrived in Egypt seeking its own purpose, eventually losing its grip on the land. The native Egyptians, meanwhile, maintained their own cultural imperatives and survived the changes in their world. Their temples, courts, monuments, and deities continued to serve the land as foreigners arrived and disappeared. The Chronology will provide an overview of these historical eras.

Specific topics are keyed to historical eras or designed to provide details about particular customs, practices, or traditions. Major subjects, such as agriculture, gods and goddesses, mortuary rituals, the military, pharaohs, queens, and religion, span the different dynasties in order to offer an overview of the evolution of such matters.

Sites and personalities from the various eras are included, with reference to their importance or their role in the development of the nation. The dates of these individuals are provided, and their Greek name is included in many cases. In all instances the kings are recorded with

their prenomens (“first cartouche” or throne names) given in parentheses.

Anyone wishing to begin learning about this period of ancient Egyptian history should read EGYPT, an entry that provides geographical and historical material about the nation. The chronology provided at the front of the book also gives information concerning Egypt’s development and relationship to other lands. If interested in a particular subject, begin with that entry and then read the cross-referenced entries concerning the same subject matter. For instance, if the reader is interested in the Eighteenth Dynasty and Tut’ankhamun, the section on historical periods under the entry on EGYPT will place that royal line and that king in the proper chronological and political setting. Tut’ankhamun is listed separately, and in the entry concerning his life one will discover other relatives or issues of significance to his reign.

If interested in the religious life of the ancient Egyptians, the reader can start with the entry on religion and then read the cross-references to the gods and goddesses, temples, priests, mortuary rituals, cosmogony, and eternity. Additional entries on the Per Ankh (House of Life), solar cult, barks of the gods, and cult centers will offer further details and new avenues of exploration on the subject.

If the reader is interested in pyramids, the entry on that subject will lead to others, such as mastabas, sarcophagus, cartonnage (coffins), liturgy, the Judgment Halls of Osiris, valley temples, and mummies (which are discussed in detail in the entry on mortuary rituals).

Once the book has become familiar to the reader, he or she can begin to explore unique aspects of Egyptian life that have survived over the centuries in the various art forms and in the stunning architecture found along the Nile. Individuals are included alongside customs or

xii How to Use This Book

traditions so that the spirit of the various eras can come to life. Other entries on literature, art and architecture, astronomy, and women's role will add details about the various aspects of day-to-day existence so many centuries ago. Photographs and art work (adaptations of reliefs,

paintings, or statues) have been included, and maps provide clarification of the geographic aspects of Egypt. The names of some rulers have been altered to follow new trends in the field.

CHRONOLOGY OF MAJOR EVENTS

Egypt

3000 B.C.E.–2700 B.C.E.

Narmer captures Lower Egypt
'Aha (Menes) founds Memphis
Irrigation projects employed
Writing and calendar in use
Royal tombs at Abydos and Saqqara
Egypt fully united

2600 B.C.E.–2100 B.C.E.

Step Pyramid at Saqqara
Pyramids at Giza
Nubian lands dominated
Copper mines used in Sinai
Heliopolis powerful Ré center
Pyramid Texts used
Expeditions sent to Punt
Pepi II reigns for almost a century
Coffin Texts adopted

2000 B.C.E.–1600 B.C.E.

Montuhotep II unifies Egypt
Deir el-Bahri becomes a shrine
Art and architecture revived
Tale of Sinuhe the Sailor introduced
Faiyum restored with hydraulics
Forts in Nubia built to the third
cataract
The Wall of the Prince guards Egypt's
borders
Hyksos begin incursions into Egypt
Karnak formed as a shrine
Avaris becomes Hyksos capital

1500 B.C.E.–1300 B.C.E.

Thebans oust Hyksos
Tuthmosis I reaches Euphrates

Near East and Mediterranean

Sumerian cities flourish
Troy founded
Towns in Syria and Palestine
Malta megaliths erected
Minoans build on Crete
Gilgamesh at Uruk

Megaliths appear in Europe
Royal graves used in Ur
Minoans open trade routes
Ziggurat built at Sumer

Babylon a regional power
Greece occupied
Stonehenge erected
Sumer revitalized
Hammurabi in Babylon

Persian empire begins

Knossos on Crete becomes a vast city

Hittites destroy Babylon
Minoan civilization collapses

CHRONOLOGY OF MAJOR EVENTS (*continued*)

Egypt	Near East and Mediterranean
Valley of the Kings started Karnak embellished Deir el-Bahri temples expanded	Mitanni people are ascendant Myceneans establish citadels Assyrians begin a recovery after a time of decline
Akhenaten reigns at 'Amarna Thebes is the capital of Egypt	
<i>1200 B.C.E.–1000 B.C.E.</i>	
Ramessids regain lands lost in the 'Amarna Period Abu Simbel is opened	Babylon is restored after a time of decline Sea Peoples destroy the power of the Hittites
Per-Ramesses becomes the capital of Egypt Treaty established with the Hittites The Sea Peoples are defeated The Egyptian Empire is eroded by internal and external pressures Amunite priests reach their ascendancy Medinet Habu is completed	The Iron Age commences in the Mediterranean
<i>1000 B.C.E.–700 B.C.E.</i>	
Third Interim Period Egypt is divided between Tanis and Thebes Libya assumes control of Egypt	Phoenicians establish the city of Carthage Etruscans settle in the Italian Peninsula Assyria collapses as the major power in the Tigris-Euphrates region
Shoshenq I conducts campaigns against the invaders Egypt is splintered Nubians take control of part of Egypt under the leadership of Piankhi Assyrians assault the Nile Egypt undergoes a cultural renaissance	Babylon regains its ancient power The first Olympic Games are held in Greece
Homer writes the <i>Iliad</i>	
<i>600 B.C.E.–300 B.C.E.</i>	
Trade and commerce revived under Saites The Persian Empire conquers Egypt Egyptians briefly reclaim control	Cyrus the Great of Persia conquers Babylon The Persian capital of Persepolis is founded The first war between Greece and Persia is fought
Persians reconquer Egypt	Athens emerges as the chief political power in Greece
Darius I of Persia codifies laws for Egypt The last flowering of Egyptian art	Philosophy and art flourish in Greece Rome begins its rise to power in the Italian Peninsula
Alexander the Great enters Egypt during his campaign against the Persian Empire Alexandria is founded by Alexander the Great	Gauls sack Rome Alexander the Great becomes king of Macedon and conquers the Persian Empire
<i>300 B.C.E.–30 B.C.E.</i>	
Rise of the Ptolemaic dynasty	Rome and Carthage fight the Punic Wars, leaving Rome master of the Mediterranean
A leap year is added to the calendar Manetho writes his history	Rome conquers Greece Pompey the Great campaigns in the East

Egypt

Eratosthenes, Archimedes, and Euclid
are in Egypt

The Ptolemaic Empire begins its
steady decline

The Rosetta Stone is erected

Cleopatra VII ascends the throne and
begins the last reign of the Ptolemies

Julius Caesar comes to Alexandria

Antony and Cleopatra are defeated at the
Battle of Actium

Egypt falls to the legions of Octavian (Augustus)

The end of the Ptolemaic dynasty and beginning
of the Roman occupation of Egypt

Near East and Mediterranean

Rome conquers Gaul

Julius Caesar defeats his rivals in the Roman
Civil War

Augustan Age begins with the birth of the
Roman Empire

ENTRIES A TO Z

A

Aa A mysterious and ancient being worshiped in Egypt from the earliest eras of settlement and best known from cultic ceremonies conducted in the Old Kingdom (2575–2134 B.C.E.), Aa’s cult was popular in the city of HELIOPOLIS, possibly predating NARMER (c. 3000 B.C.E.), who attempted to unite Upper and Lower Egypt. Aa was revered as “the Lord of the PRIMEVAL ISLAND OF TRAMPLING,” a mystical site associated with the moment of creation of Egyptian lore. In time this divine being became part of the cult of the god RÉ, the solar deity that was joined to the traditions of the god AMUN in some periods.

The moment of creation remained a vital aspect of Egyptian religion, renewed in each temple in daily ceremonies. The daily journeys of Ré across the heavens as the sun, and the confrontation of the god with the dreaded terror of the TUAT, or Underworld, kept creation as a pertinent aspect of Egyptian mythology. In this constant renewal of creation, Aa was revered as the “COMPANION OF THE DIVINE HEART,” a designation that he shared with the divine being WA.

A’ah (A’oh) A moon deity of Egypt, also called A’oh in some records, identified before c. 3000 B.C.E., when NARMER attacked the north to unite the Upper and Lower Kingdoms. A’ah was associated with the popular god THOTH, the divinity of wisdom, who was a patron of the rites of the dead. In the period of the Fifth Dynasty (2465–2323 B.C.E.) A’ah was absorbed into the cult of OSIRIS, the god of the dead. A’ah is depicted in *The LAMENTATIONS OF ISIS AND NEPHTHYS*, a document of Osirian devotion, as sailing in Osiris’s *ma’atet* boat, a spiritual vessel of power. In some versions of the BOOK OF THE

DEAD (the spells and prayers provided to deceased Egyptians to aid them in their journeys through the Underworld), Osiris is praised as the god who shines forth in the splendor of A’ah, the Moon.

A’ah was also included in the religious ceremonies honoring the god HORUS, the son of ISIS and Osiris. The moon was believed to serve as a final resting place for all “just” Egyptians. Some of the more pious or holy deceased went to A’ah’s domain, while others became polar stars.

A’ahset (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

A’ahset was a lesser ranked wife or concubine of TUTHMOSIS III (r. 1479–1425 B.C.E.). Her tomb has not been discovered, but a funerary offering bearing her name was found at THEBES. Such an offering indicates a rank in the court, although her name on the offering bears no title. It is possible that A’ahset was a foreign noble woman, given to Tuthmosis III as tribute or as a cementing element of a treaty between Egypt and another land. Such women received elaborate burial rites and regalia in keeping with their station in the royal court.

a’akh (a’akhu; akh) A spirit or spirit soul freed from the bonds of the flesh, *a’akh* means “useful efficiency.” The name was also translated as “glorious” or “beneficial.” The *a’akh*, had particular significance in Egyptian mortuary rituals. It was considered a being that would have an effective personality beyond the grave because it was liberated from the body. The *a’akh* could assume human form to visit the earth at will.

2 A'ametju

It was represented in the tomb in the portrait of a crested ibis. The spirit also used the *SHABTI*, the statue used to respond to required labors in paradise, a factor endorsed in cultic beliefs about the afterlife.

A'ametju (fl. 15th century B.C.E.) *Eighteenth Dynasty court official*

He served Queen-Pharaoh HATSEPSUT (r. 1473–1458 B.C.E.) as VIZIER or ranking governor. A'ametju belonged to a powerful family of THEBES. His father, Neferuben, was governor (or vizier) of Lower Egypt and his uncle, Userman, served TUTHMOSIS III (r. 1479–1425 B.C.E.) in the same position. Userman's tomb at Thebes contains wall paintings that depict the installation of government officials in quite elaborate ceremonies.

The most famous member of A'ametju's family was REKHMIRÉ, who replaced Userman as vizier for Tuthmosis III. Rekhmiré's vast tomb at Thebes contains historically vital scenes and texts concerning the requirements and obligations of government service in Egypt. Some of these texts were reportedly dictated to Rekhmiré by Tuthmosis III himself. Another family that displayed the same sort of dedicated performers is the clan of the AMENEMOPETS.

A'amu (Troglodytes) This was a term used by the Egyptians to denote the Asiatics who tried to invade the Nile Valley in several historical periods. AMENEMHET I (r. 1991–1962 B.C.E.) described his military campaigns on the eastern border as a time of "smiting the A'amu." He also built or refurbished the WALL OF THE PRINCE, a series of fortresses or garrisoned outposts on the east and west that had been started centuries before to protect Egypt's borders. One campaign in the Sinai resulted in more than 1,000 A'amu prisoners.

The HYKSOS were called the A'amu in records concerning the Second Intermediate Period (1640–1532 B.C.E.) and 'AHMOSE (r. 1550–1525 B.C.E.), the founder of the New Kingdom. RAMESSES II (r. 1290–1224 B.C.E.) used the term to designate the lands of Syria and Palestine. In time the A'amu were designated as the inhabitants of western Asia. In some eras they were also called the Troglodytes.

A'a Nefer (Onouphis) A sacred bull venerated in religious rites conducted in ERMENT (Hermonthis), south of Thebes. The animal was associated with the god MONTU and with the BUCHIS bull in cultic ceremonies and was sometimes called Onouphis. The A'a Nefer bull was chosen by priests for purity of breed, distinctive coloring, strength, and mystical marks. The name A'a Nefer is translated as "Beautiful in Appearing." In rituals, the bull was attired in a lavish cape, with a necklace and a crown. During the Assyrian and Persian periods of occu-

pation (c. 671 and 525–404/343–332 B.C.E.), the sacred bulls of Egypt were sometimes destroyed by foreign rulers or honored as religious symbols.

ALEXANDER III THE GREAT, arriving in Egypt in 332 B.C.E., restored the sacred bulls to the nation's temples after the Persian occupation. The Ptolemaic rulers (304–30 B.C.E.) encouraged the display of the bulls as THEOPHANIES of the Nile deities, following Alexander's example. The Romans, already familiar with such animals in the Mithraic cult, did not suppress them when Egypt became a province of the empire in 30 B.C.E.

A'aru A mystical site related to Egyptian funerary cults and described as a field or garden in AMENTI, the West, it was the legendary paradise awaiting the Egyptian dead found worthy of such an existence beyond the grave. The West was another term for Amenti, a spiritual destination. A'aru was a vision of eternal bliss as a watery site, "blessed with breezes," and filled with lush flowers and other delights. Several paradises awaited the Egyptians beyond the grave if they were found worthy of such destinies. The MORTUARY RITUALS were provided to the deceased to enable them to earn such eternal rewards.

A'at (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

The ranking consort of AMENEMHET III (r. 1844–1797 B.C.E.), A'at died at the age of 35 without producing an heir and was buried at DASHUR, an area near MEMPHIS, along with other royal women of Amenemhet III's household. This pharaoh constructed a necropolis, or cemetery, at Dashur, also erecting a pyramid that was doomed to become a CENOTAPH, or symbolic gravesite, instead of his tomb. The pyramid displayed structural weaknesses and was abandoned after being named "Amenemhet is Beautiful." A'at and other royal women were buried in secondary chambers of the pyramid that remained undamaged by structural faults. Amenemhet built another pyramid, "Amenemhet Lives," at HAWARA in the FAIYUM district, the verdant marsh area in the central part of the nation. He was buried there with Princess NEFERUPTAH, his daughter or sister.

A'ata (fl. 16th century B.C.E.) *Ruler of Kermeh, in Nubia* KERMEH, an area of NUBIA, modern Sudan, was in Egyptian control from the Old Kingdom Period (2575–2134 B.C.E.), but during the Second Intermediate Period (1640–1532 B.C.E.), when the HYKSOS ruled much of Egypt's Delta region, A'ata's people forged an alliance with these Asiatic invaders. A'ata's predecessor, Nedjeh, had established his capital at BUHEN, formerly an Egyptian fortress on the Nile, displaying the richness of the Kermeh culture, which lasted from c. 1990 to 1550 B.C.E. This court was quite Egyptian in style, using similar

architecture, cultic ceremonies, ranks, and government agencies.

When A'ata came to the throne of Kermeh, he decided to test the mettle of 'AHMOSE (r. 1550–1525 B.C.E.), who had just assumed the throne and was conducting a campaign by land and by sea against AVARIS, the capital of the Hyksos invaders. Seeing the Egyptians directing their resources and energies against Avaris, A'ata decided to move northward, toward ELEPHANTINE Island at modern ASWAN. 'Ahmose is believed to have left the siege at Avaris in the hands of others to respond to the challenge of A'ata's campaign. He may have delayed until the fall of Avaris before sailing southward, but A'ata faced a large armada of Egyptian ships, filled with veteran warriors from elite units. The details of this campaign are on the walls of the tomb of 'AHMOSE, SON OF EBANA, at THEBES. The text states that 'Ahmose found A'ata at a site called Tent-aa, below modern Aswan. The Egyptian warriors crushed A'ata's forces, taking him and hundreds more as prisoners. A'ata was tied to the prow of 'Ahmose's vessel for the return journey to Thebes, where he was probably executed publicly. The Egyptians received A'ata's men as slaves. 'Ahmose, son of Ebana, took two prisoners and received five more slaves as well.

An Egyptian ally of A'ata tried to regroup the Kermeh forces. 'Ahmose, son of Ebana, received three more slaves when this rebel and his forces were crushed as a result of new campaigns. Buhen became the administrative center of the Nubian region for Egypt as a result of the war, ending the Kermeh dominance there. The culture continued, however, until the New Kingdom collapsed. A military commander named Turi was installed as viceroy of Kush, or Nubia, under 'Ahmose's son and heir, AMENHOTEP I.

Aazehre See KHAMUDI.

ab See HEART.

Abar (fl. seventh century B.C.E.) *Royal woman from Napata, in Nubia*

She was the mother of TAHARQA (r. 690–664 B.C.E.) of the Nubian Twenty-fifth Dynasty of Egypt and the daughter of KASHTA and Queen PEBATMA. She was the wife of PIANKHI (750–712 B.C.E.). It is not known if Abar traveled northward to see her son's coronation upon the death of his predecessor, SHEBITKU, but Taharqa visited NAPATA to build new religious sanctuaries, strengthening his original base there. In 671 B.C.E., he returned as an exile when Essarhaddon, the Assyrian king (r. 681–668 B.C.E.), overcame the Egyptian defenses on his second attempt to conquer the Land of the Nile.

Abaton See PURE MOUND.

Abbott Papyrus A historical document used as a record of the Twentieth Dynasty (1196–1070 B.C.E.) in conjunction with the AMHERST PAPYRUS and accounts of court proceedings of the era. Serious breaches of the religious and civil codes were taking place at this time, as royal tombs were being plundered and mummies mutilated or destroyed. Such acts were viewed as sacrilege rather than mere criminal adventures. Grave robbers were thus condemned on religious as well as state levels. The Abbott Papyrus documents the series of interrogations and trials held in an effort to stem these criminal activities. In the British Museum, London, the Abbott Papyrus now offers detailed accounts of the trials and the uncovered network of thieves.

See also PASER; PAWERO; TOMB ROBBERY TRIAL.

Abdiashirta (fl. 14th century B.C.E.) *Ruler of Amurru, modern Syria*

Abdiashirta reigned over Amurru, known today as a region of Syria, and was a vassal of AMENHOTEP III (r. 1391–1353 B.C.E.). His son and successor was AZIRU. Abdiashirta made an alliance with the HITTITES, joining SUPPILULIUMAS I against the empire of the MITANNIS, the loyal allies of Egypt. Abdiashirta and Amurru epitomize the political problems of Egypt that would arise in the reign of AKHENATEN (r. 1353–1335 B.C.E.) and in the Ramessid Period (1307–1070 B.C.E.).

Abdi-Milkuti (fl. seventh century B.C.E.) *Ruler of the city of Sidon in Phoenicia, modern Lebanon*

He was active during the reign of TAHARQA (r. 690–664 B.C.E.) of the Twenty-fifth Dynasty and faced the armies of ASSYRIANS led by ESSARHADDON. An ally of Taharqa, Abdi-Milkuti was unable to withstand the Assyrian assault, which was actually a reckless adventure on the part of Essarhaddon. Sidon was captured easily by Assyria's highly disciplined forces. Abdi-Milkuti was made a prisoner, probably dying with his family.

Abdu Heba (fl. 14th century B.C.E.) *Prince of Jerusalem, in modern Israel*

He corresponded with AKHENATEN (r. 1353–1335 B.C.E.) of the Eighteenth Dynasty concerning the troubled events of the era. The messages sent by Abdu Heba are included in the collection of letters found in the capital, 'AMARNA, a remarkable accumulation of correspondence that clearly delineates the life and political upheavals of that historical period. This prince of Jerusalem appears to have maintained uneasy relations with neighboring rulers, all vassals of the Egyptian Empire. SHUWARDATA, the prince of Hebron, complained about Abdu Heba, claiming that he raided other cities' lands and allied himself with a vigorous nomadic tribe called the Apiru.

When Abdu-Heba heard of Shuwardata's complaints, he wrote Akhenaten to proclaim his innocence.

4 Abgig

He also urged the Egyptian pharaoh to take steps to safeguard the region because of growing unrest and migrations from the north. In one letter, Abdu Heba strongly protested against the continued presence of Egyptian troops in Jerusalem. He called them dangerous and related how these soldiers went on a drunken spree, robbing his palace and almost killing him in the process.

See also 'AMARNA LETTERS.

Abgig A site in the fertile FAIYUM region, south of the Giza plateau. Vast estates and plantations were located here, and a large STELA of SENWOSRET I (r. 1971–1926 B.C.E.) was discovered as well. The stela is now at Medinet el-Faiyum. Abgig was maintained in all periods of Egypt's history as the agricultural resources of the area warranted pharaonic attention.

Abibaal (fl. 10th century B.C.E.) *Ruler in Phoenicia, modern Lebanon*

Abibaal was active during the reign of SHOSHENQ I (r. 945–924 B.C.E.) of the Twenty-second Dynasty. Shoshenq I, of Libyan descent, ruled Egypt from the city of TANIS (modern San el-Hagar) and was known as a vigorous military campaigner. Shoshenq I also fostered TRADE with other nations, and Abibaal signed a treaty with him. The PHOENICIANS had earned a reputation for sailing to far-flung markets in the Aegean and Mediterranean Seas, going even to the British Isles in search of copper. As a result, Abibaal and his merchants served as valuable sources of trade goods for their neighboring states. Abibaal insured Shoshenq I's continued goodwill by erecting a monumental statue of him in a Phoenician temple, an act guaranteed to cement relations.

Abisko A site south of the first cataract of the Nile, near modern ASWAN. Inscriptions dating to MONTUHOTEP II (r. 2061–2010 B.C.E.) were discovered at Abisko. These inscriptions detailed Montuhotep II's Nubian campaigns, part of his efforts to unify and strengthen Egypt after the First Intermediate Period (2134–2040 B.C.E.) and to defeat local southern rulers who could threaten the nation's borders. During Montuhotep II's reign and those of his Middle Kingdom successors, the area south of Aswan was conquered and garrisoned for TRADE systems and the reaping of natural resources available in the region. Canals, fortresses, and storage areas were put into place at strategic locales.

See also NUBIA.

Abu See ELEPHANTINE.

Abu Gerida A site in the eastern desert of Egypt, used as a gold mining center in some historical periods. The area was originally explored and claimed by the Egyp-

tians, then enhanced by the Romans as a gold production region.

See also EGYPTIAN NATURAL RESOURCES.

Abu Ghurob A site north of ABUSIR and south of GIZA, containing two sun temples dating to the Fifth Dynasty (2465–2323 B.C.E.). The better preserved temple is the northern one, erected by NIUSERRÉ Izi (r. 2416–2392 B.C.E.), and dedicated to RÉ, the solar deity of HELIOPOLIS. An OBELISK was once part of the site, and inscriptions of the royal *HEB-SED* ceremonies honoring the ruler's three-decade reign were removed from the site in the past. The temple has a causeway, vestibule, and a large courtyard for sacrifices. A chapel and a "Chamber of the Seasons" are also part of the complex, and the remains of a SOLAR BOAT, made of brick, were also found. The complex was once called "the Pyramid of Righa." The sun temple of USERKHAF (r. 2465–2458 B.C.E.) is also in Abu Ghurob but is in ruins.

Abu Hamed A site south of the fourth cataract of the Nile in NUBIA, modern Sudan, where TUTHMOSIS I (r. 1504–1492 B.C.E.) campaigned against several groups of Nubians. The Nile altered its course just north of Abu Hamed, complicating troop movements and defenses. Tuthmosis I used veteran soldiers and local advisers to establish key positions and defensive works in order to gain dominance in the region.

Abu Rowash (Abu Rawash) A site north of GIZA. The main monument on the site dates to the Fourth Dynasty, constructed by RA'DJEDEF (r. 2528–2520 B.C.E.), the son and successor of KHUFU (Cheops). Ra'djedef erected a pyramid at Abu Rowash, partly encased in red granite and unfinished. A MORTUARY TEMPLE is on the eastern side of the pyramid and a VALLEY TEMPLE was designated as part of the complex. A boat pit on the southern side of the pyramid contained statues of Ra'djedef, the lower part of a statue of Queen KHENTETKA, and a SPHINX form, the first such sphinx form found in a royal tomb. In the valley temple of the complex a statue of ARSINOE (2), the consort of PTOLEMY II PHILADELPHUS (285–246 B.C.E.), was discovered. Also found were personal objects of 'AHA (Menes, 2920 B.C.E.) and DEN (c. 2800 B.C.E.) of the First Dynasty. A newly discovered mud-brick pyramid on the site has not been identified, but an Old Kingdom (2575–2134 B.C.E.) necropolis is evident.

Abu Simbel A temple complex on the west bank of the Nile, above WADI HALFA in NUBIA, modern Sudan, erected by RAMESSES II (r. 1290–1224 B.C.E.) early in his reign. The structures on the site honor the state gods of Egypt and the deified Ramesses II. During the construction of the temples and after their dedication, Abu Simbel employed vast numbers of priests and workers. Some records indicate



The mortuary temple of Ramesses II at Abu Simbel, moved to higher ground when the Aswan Dam flooded the original site. (Courtesy Steve Beikirch.)

that an earthquake in the region damaged the temples shortly after they were opened, and SETAU, the viceroy of Nubia, conducted repairs to restore the complex to its original splendor. Between 1964 and 1968, the temples of Abu Simbel, endangered because of the Aswan Dam, were relocated to a more elevated position on the Nile. This remarkable feat was a worldwide effort, costing some \$40 million, much of the funds being raised by international donations, sponsored by UNESCO and member states.

A gateway leads to the forecourt and terrace of the Great Temple of Abu Simbel, presenting a unique rock-cut facade and four seated colossi of Ramesses II, each around 65 feet in height. Smaller figures of Ramesses II's favorite queen, NEFERTARI, and elder sons, as well as his mother, Queen TUYA, are depicted standing beside the legs of the colossi. A niche above the temple entry displays the god RĒ as a falcon and baboons saluting the rising sun, as certain species of these animals do in nature. At the north end of the terrace there is a covered court that depicts Ramesses II worshipping the sun also. A large number of stelae are part of this court, including the Marriage Stela, which announces the arrival of a Hittite bride.

As the temple recedes, the scale of the inner rooms becomes progressively smaller, and the level of the floor rises. These architectural convention, common in most Egyptian temples, focus the structural axis toward the sanctuary, where the god resides. The first pillared hall, however, is on a grand scale, with eight Osiride statues of Ramesses forming roof support or pillars. The walls are covered with battle scenes commemorating Ramesses II's military prowess, including the slaughter of captives and the Battle of KADESH. A second hall has four large pillars and presents religious scenes of offerings. Side rooms are attached for cultic storage areas, and the entire suite leads to the sanctuary. Within this chamber an ALTAR is still evident as well as four statues, seated against the back wall and representing the deities RĒ-HARNAKHTĒ, AMUN-RĒ, PTAH, and the deified Ramesses II.

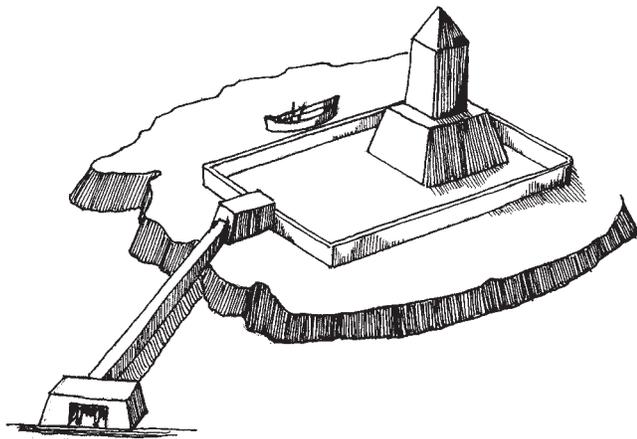
The original temple was designed to allow the sunlight appearing on the eastern bank of the Nile to penetrate the halls and sanctuary on two days each year. The seated figures on the rear wall were illuminated on these days as the sun's rays moved like a laser beam through the rooms. The reconstructed temple, completed in 1968, provides the same penetration of the sun, but the original

day upon which the phenomenon occurs could not be duplicated. The sun enters the temple two days short of the original.

Beyond the Great Temple at Abu Simbel lies a small chapel dedicated to the god THOTH and, beyond that, a temple to HATHOR. This temple glorifies Queen NEFERTARI Merymut, Ramesses II's favorite consort. At the entrance to the temple, she is depicted between two standing colossi of the pharaoh. Nefertari Merymut is also presented on the walls of an interior pillared hall. The goddess Hathor is shown in the temple's shrine area.

Suggested Readings: Hawass, Zahi, and Farouk Hosni. *The Mysteries of Abu Simbel: Ramesses II and the Temples of the Rising Sun*. Cairo: American University in Cairo Press, 2001; Siliotti, Alberto. *Abu Simbel and the Nubian Temples*. Cairo: American University in Cairo Press, 2001; Williams, Bruce. *Excavations Between Abu Simbel and the Sudan Frontier, Part Seven: 25th Dynasty and Napatan Remains at Qustul Cemeteries W and V*. Chicago: Oriental Institute, 1990.

Abusir A site south of GIZA dating to the Fifth Dynasty (2465–2323 B.C.E.) and containing a vast cemetery and pyramidal complexes. The large pyramid of SAHURÉ (r. 2458–2446 B.C.E.) dominates the site that once contained 14 such structures, most now reduced to cores of rubble or stone. Sahuré's pyramid has a causeway, VALLEY TEMPLE, and a canal intact. The portico of the valley temple has eight columns as well as a large hall provided with wall reliefs and a black basalt pavement. A temple area dedicated to the goddess SEKHMET appears to have been refurbished as a shrine in later eras, aiding in its preservation. Storerooms, corridors, and niches form two levels, and red granite papyrus columns support the upper floor. Cultic chambers, a sanctuary with an altar, and a granite false door were also found there. An elaborate drainage



system was incorporated into the complex, using lion-headed gargoyles and open channels. Copper-lined basins were connected to underground copper pipes in this system. These are still visible. Called “the Soul of Sahuré Glistens” at its dedication, this pyramid has a limestone core as the foundation, filled with sand and rubble and faced with fine stone.

The mastaba of the nobleman PTAHSHEPSES, a relative of NIUSERRE (r. 2416–2392 B.C.E.) and a court official, is a fully developed structure to the north of Niuserre unfinished monument. Ptahshepses' tomb has a colonnaded court with 20 pillars, a portico, a hall, and a chamber depicting family portraits.

Niuserre's pyramidal complex was dedicated as “the Places of Niuserre are Enduring.” In erecting his valley temple, Niuserre usurped part of KAKAI's original structure. The core was made of limestone and included a colonnaded court and cultic chamber.

The pyramid of Kakai (Neferirkaré; r. 2446–2426 B.C.E.) was built out of mud brick and completed by his successor. It was dedicated as “Kakai Has Become a Soul” or as “the Pyramid of the *Ba*-spirit.” Local limestone formed the core, and the facing was a fine limestone and red granite.

The pyramid of NEFEREFRE (r. 2419–2416 B.C.E.) is also located on the site of Abusir. It was dedicated as “the Pyramid which is Divine of the *Ba*-spirits” but was never completed. It was a low mound of limestone, with no causeway or temple. Another ruin at Abusir is associated with Queen KHENTAKAWES, the consort of SHEPSESKHAF (r. 2472–2467 B.C.E.).

A new tomb was recently discovered at Abusir, dating to the Sixth Dynasty (2323–2150 B.C.E.) and built for a judge named Inti. Large, with ground and subterranean levels, the tomb is part of a complex of sites belonging to Inti's family. Elaborate decorations and statues have also been found.

Abydos A city north of DENDEREH, capital of the eighth NOME, or district, called the Thinite nome, Abydos was considered the greatest of all cemeteries and home to the god OSIRIS. The necropolis area of the city was in use from the earliest times and benefited from royal patronage throughout its history.

Of the royal monuments erected in Abydos, the temple of SETI I (r. 1306–1290 B.C.E.) is the largest, built of fine white limestone and containing splendid reliefs. The first two courts of the temple, as well as the portico, were probably completed by RAMESSES II (r. 1290–1224 B.C.E.) after Seti I's death. One scene in the temple depicts Ramesses II adoring the gods ISIS and Osiris as well as Seti I deified. Ramesses II is also credited with the decoration in the first HYPOSTYLE HALL of the temple, which has seven doors leading to chapels beyond a second hypostyle hall. The second hypostyle hall serves as a vestibule for the seven chapels incorporated into its

west wall. False vaults cover the chapels, and all have reliefs. The chapels honored six gods and the deified Seti I.

A KING LIST was discovered in a gallery in the shrine, showing Seti I and Ramesses II as a prince offering honors to their royal predecessors. Beside the Gallery of Lists there are halls for the preservation of the BARKS OF THE GODS, butchers' quarters, and magazines. Immediately behind the temple is an area called the OSIREION, actually a CENOTAPH, or false tomb, built by Seti I but probably completed by MERENPTAH, his grandson. A feature in this shrine is an island, formed by canals of water that were kept filled at all times, upon which the sarcophagus and canopic chests were maintained.

The temple of Ramesses II, located to the northeast of the shrine of Seti I, is noted for its delicate reliefs, which provide a description of the Battle of KADESH, carved into limestone. A red granite doorway leads to a pillared open court, and more reliefs depict a procession of offerings for the king. A portico on the west side of the temple opens onto small chapels honoring Seti I as a deified being and various gods. Some of the deities have been provided with suites of rooms, and there is a humanoid DJED Pillar in one of the apartment chambers. Granite statues honor Ramesses II, Seti I, the god AMUN, and two other goddesses. The temple of Osiris in Abydos is located in the northeast of Ramesses II's temple. Now called Kom el-Sultan, the region has only a few remains of a limestone portico and ramparts. Cenotaphs dedicated to individuals were erected in the area.

The SHUNET EL-ZABIB, or "Storehouse of Dates," an enclosure dating to the Second Dynasty (2770–2649 B.C.E.), is in the northwestern desert. Two actual complexes, designed with massive inner walls and outer mud-brick walls, had main ramparts. The cenotaphs of the royal personages are located farther out in the desert, at a site known as UMM EL-GA'AB, the "Mother of Pots," because of the large quantity of vessels discovered on the surface—jars used for funerary offerings of the graves. To the south, cenotaphs of the Middle Kingdom and early New Kingdom were also discovered. A temple of SENWOSRET III (r. 1878–1841 B.C.E.) stands at the edge of the desert. The ruler's cenotaph is located near the face of the nearby cliffs. A pyramid, possibly erected by 'AHMOSE (r. 1550–1525 B.C.E.) is located near the temple. A mortuary complex of TETISHERI, the grandmother of 'Ahmose and a leader in the Theban campaigns against the Hyksos and the start of the New Kingdom, is also in the area.

Abydos, as the seat of the Osirian cult, was a large city and was much revered during all eras of ancient Egypt. The city's original deity was apparently a black dog-headed creature known as KHENTIAMENTIU, the "Chief of the Dwellers of the West," a title assumed by Osiris when his cult grew popular along the Nile. The west, AMENTI, was always a territory of death in the



Temple remains from Seti I's cenotaph at Abydos, displaying a truly ancient form of architecture. (Courtesy Steve Beikirch.)

nation's religious and mythological texts. Osiris's head was believed to have resided in Abydos, according to the mythological texts. In time, however, the tomb of DJER (c. 2900 B.C.E.), the second king of the First Dynasty, was identified as the true burial site of the god Osiris by his priests. The grave thus became involved in the annual celebration of Osiris's death and resurrection.

Two stelae were discovered in Abydos. One measuring six feet by three feet was from the Thirteenth Dynasty, placed there by NEFERHOTEP I (r. c. 1741–1730 B.C.E.). The second records the plans of TUTHMOSIS I (r. 1504–1492 B.C.E.) to honor Osiris by endowing the god's temple with gifts. Neferhotep I and other rulers had to limit the number of individual burials taking place within the city limits and in the necropolis areas. People from other regions brought their loved ones to Abydos to bury them beside the god Osiris.

A temple founded by TUTHMOSIS III (r. 1479–1425 B.C.E.) was recently discovered that was built to the southwest of the Osiris Enclosure in the northern section of the site. Tuthmosis III erected the temple to honor Osiris and included colossal Osiride statues of himself in the precincts. Ramesses II later built in the same area at the Portal Temple.

In the southern part of Abydos, Senwosret III built a mortuary temple and channels to provide water to the site for rituals. The cenotaph tomb has a pole roof chamber, corridors, and a burial room with a concealed sarcophagus and canopic box of red granite set into niches concealed by masonry. The limestone mortuary temple has an enclosed wall and a pylon gate. Colonnades, courts, and cultic chambers were discovered in fragmented condition in the complex.

Suggested Readings: David, A. R. *A Guide to Religious Ritual at Abydos*. London: Warminster, 1981; Grimal, Nicholas. *A History of Ancient Egypt*. Oxford, U.K.:

8 Abydos Fleet

Blackwell, 1995; Shaw, Ian. *The Oxford History of Ancient Egypt*. Oxford, U.K.: Oxford University Press, 2000.

Abydos Fleet An armada of 12 or 14 royal vessels discovered buried near ABYDOS, some eight miles from the Nile. Each vessel, from 50 to 60 feet in length, was encased in a mud-brick coffin and pit. They date to the earliest eras of Egypt. Shorter, less elaborate vessels have been found at SAQQARA and HALWAN. Like the vessel found at the Great PYRAMID of KHUFU (Cheops, r. 2551–2528 B.C.E.) these ships were part of the MORTUARY RITUALS of the early eras. Excavations at the site give indications that more vessels may be part of the necropolis treasures of Abydos.

Abydos List See KING LISTS.

Achaean League A confederation of Greek city-states and allies that achieved considerable prominence in the reign of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). This league impacted upon Egyptian TRADE practices until it became embroiled in a dispute with Rome, a rising power in the Mediterranean that began to assert its influence, around the second century.

Achaemenes (d. c. 460 B.C.E.) *Prince of Persia slain by an Egyptian rebel*

He was the son of DARIUS I (r. 521–486 B.C.E.). The prince was appointed satrap, or governor, of the Nile by his brother XERXES I (r. 486–466 B.C.E.), Darius I's heir. In 481 B.C.E., Achaemenes led a military force composed of conscripted Egyptians amassed to conduct various military campaigns, including assaults on the Greeks. These units were defeated at the Battle of SALAMIS by the Greeks. Returning to Egypt, Achaemenes carried out the harsh ruling policies of Xerxes, enslaving Egypt as a Persian province with little value. Such a policy stemmed from Persian disdain for the Egyptian religious or philosophical heritage and a firm belief in the unique revelations concerning human affairs which had been bestowed upon the Persian people. The confiscation of temple wealth was carried out at least in one instance, and Xerxes did not endear himself to the conquered Egyptians by assuming ancient titles or roles in keeping with Nile traditions.

In 460 B.C.E., INAROS, a native Egyptian and a prince of HELIOPOLIS, started a full-scale insurrection. Inaros, listed in some records as a son of PSAMMETICHUS III (Psamtik) (r. 526–525 B.C.E.), set up an independent capital at MEMPHIS. Achaemenes led an army against Inaros, confronting him at Papremis, a Delta site. There the Persian prince died on the field. His death prompted the terrible punitive campaign conducted against Inaros by a veteran Persian general, MEGABYZUS. Queen Atossa,

Prince Achaemenes' mother, demanded that Inaros be crucified, an act protested by General Megabyzus.

Achaemenians (Achaemenids, Hakhamanishiya) A royal house of Persia. This dynasty of Persia (modern Iran) ruled Egypt as the Twenty-seventh Dynasty (525–404 B.C.E.) and as the Thirty-first Dynasty (343–332 B.C.E.). The Achaemenians were descendants of Achaemenes, the ruler of a vassal kingdom in the Median Empire (858–550 B.C.E.). Cyrus the Great (c. 590–529 B.C.E.), a descendant of the dynasty's founder, overthrew the Median line ruling Persia and expanded his control of neighboring lands. His son, CAMBYSES, took Egypt in 525 B.C.E. The Achaemenians included: DARIUS I, who came from a collateral branch of the royal line; XERXES I; ARTAXERXES I Longimanus; Xerxes II; DARIUS II Nothus; ARTAXERXES II Memnon; ARTAXERXES III OCHUS; ARSES; and DARIUS III Codomanus, who fell before the armies of ALEXANDER III THE GREAT in 330 B.C.E.

See also PERSIANS.

Achillas (d. c. 47 B.C.E.) *Military officer of Egypt*

He served PTOLEMY XIII (r. 51–47 B.C.E.) and was possibly present when the murder of POMPEY the Great took place. Pompey had fled to Egypt for safety but was assassinated on September 28, 48 B.C.E. His head was reportedly preserved and presented as an offering to Julius CAESAR. When Caesar occupied ALEXANDRIA, Achillas was involved in a siege of that capital, an offensive that proved unsuccessful.

A veteran of many battles, esteemed by other military figures, even among his political foes, Achillas ran afoul of ARSINOE (4), the royal sister of CLEOPATRA VII. Arsinoe was an enemy of Cleopatra and Caesar, wanting the throne of Egypt for herself. She raised an army to depose her sister and her Roman allies, and she asked Achillas to serve as her commanding general. Not skilled in court intrigues or in the murderous ways of Arsinoe and her predecessors, Achillas managed to confront and infuriate the princess, who had him executed.

Achoris (1) A site located just south of the FAIYUM and north of modern Tihna el-Gebel. The famed "Fraser Tombs," rock-cut grave enclosures, were discovered in Tihna el-Gebel. These date to the Old Kingdom (2575–2134 B.C.E.). The other ruins at Achoris contain three small temples and a Greco-Roman necropolis. Achoris was used by NOMARCHS of the Fifth Dynasty (2465–2323 B.C.E.).

Achoris (2) See HAKORIS.

Actium This promontory on the western coast of GREECE at the entrance to the Ambracian Gulf is where a

decisive battle for control of Egypt and the Roman empire took place in 31 B.C.E. Octavian, the future AUGUSTUS, met Marc ANTONY and CLEOPATRA VII (51–30 B.C.E.) at Actium. Antony was camped on the site, and the naval battle that took place outside of the gulf provided the name for the battle. Octavian's 400 ships defeated the 500 vessels of Marc Antony and Cleopatra VII, and they fled to ALEXANDRIA. Antony committed suicide outside of Alexandria, and Cleopatra VII, facing imprisonment and humiliation, killed herself when the Roman forces took up residence in the city soon after the battle. Octavian (Emperor Augustus) initiated an Olympic-style series of games at Actium to commemorate his victory there.

Adda Stone A worn fragment of a stela discovered at GEBEL ADDA in NUBIA, modern Sudan, inscribed with demotic and the Meroitic hieratic scripts. Despite lapses, the Adda Stone provided keys to the translation of Meroitic, the language of the Nubian culture that dominated that region from c. 270 B.C.E. until 360 C.E.

Adea-Eurydice (fl. fourth century B.C.E.) *Royal woman of the Greeks*

She was the wife of PHILIP III ARRHIDAEUS (r. 323–316 B.C.E.), the half brother of ALEXANDER III THE GREAT. Adea-Eurydice was a half niece of Philip and joined in the plot to slay him. She died in a similar purge conducted by the heirs of Alexander the Great.

Adicran (fl. sixth century B.C.E.) *Libyan ruler*

He was partially responsible for the fall of APRIES (r. 589–570 B.C.E.) of the Twenty-sixth Dynasty. An ally of Egypt, Adicran faced a Greek invasion and appealed to Apries for aid in repelling the foe. The Greeks had established the colony of CYRENE on the Libyan coast and were now threatening the Libyan ruler. Apries sent several units of Egyptian veteran troops to Adicran's aid, and they suffered a stinging defeat at the hands of the Greeks. The Egyptian troops returned home and mutinied because of the incident. When Apries sent his general, AMASIS (r. 570–526 B.C.E.), to mediate the mutiny, Amasis sided with the troops and was proclaimed the rightful ruler of Egypt.

Adicran faced the Cyrene King Battus II the Lucky, who overcame the Libyans and Egyptians in c. 570 B.C.E. He founded new colonies and Hellenized the hump of eastern Libya, calling it Cyrenaica. In 525 B.C.E., the internal feuds between rival Egyptian families seeking the throne ended when the Persians arrived with the army of CAMBYSES.

'Adjib (Merpubia, Enezib, Anejib) (fl. c. 2700 B.C.E.) *Fifth ruler of the First Dynasty*
His name meant "Strong of Heart" or "Safe is His Heart." 'Adjib is the first Egyptian ruler in the Saqqara KING LIST.

MANETHO, the Ptolemaic Period historian, credits 'Adjib with a reign of 26 years, but he is now believed to have ruled only 14 years. 'Adjib is probably the first ruler to be recognized by most areas of Lower and Upper Egypt as the ruler of united Egypt. He conducted military campaigns to gain territories and to consolidate his position. His principal wife was TARSET, or Betresh, the mother of his heir, SEMERKHET.

He built two tomb complexes, one at SAQQARA and one in ABYDOS, the holy city of OSIRIS, the god of the dead. His Abydos tomb, small and poorly constructed, had stone vessels bearing his name. Semerkhet usurped some pieces after succeeding him on the throne. 'Adjib's Saqqara tomb was decorated in the "palace facade" style, a unique design of recessed panels.

Admonitions of Ipuwer This is remarkable literary relic dating to the First Intermediate Period (2134–2040 B.C.E.), or perhaps later. Egypt, bereft of a strong royal house, suffered a series of rival kingdoms during this time and a reversal of the traditional social customs. The *Admonitions* are profoundly pessimistic for this reason, questioning the cosmic implications of Egypt's fallen state. The text was discovered in the Leiden Papyrus 344, having been copied from an earlier version by Nineteenth Dynasty scribes (1307–1196 B.C.E.). Ipuwer calls for a strong pharaoh to restore the spirit of MA'AT, justice, piety, and peace to the Nile kingdoms. Such didactic literature was always popular in Egypt.

See also LITERATURE.

Adule A site on the Red Sea near Massawa, Adule was used as a hunting ground for wild elephants by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) and PTOLEMY III EUERGETES (r. 246–221 B.C.E.). Adule and other nearby areas on the shores of the Red Sea were occupied by the Egyptians over the centuries, eventually becoming trade centers for goods imported from many distant lands and linked to well-known TRADE routes leading to the Nile.

afnet A head covering shown on the goddesses SELKET and ISIS and on a statue of TUT'ANKHAMUN (r. 1333–1323 B.C.E.), discovered in his tomb. The *afnet* resembled the NEMES, the royal headdress, but was not striped and lacked the front panels. Its use was probably restricted to royalty or to the images of divine beings, although commoners and nobles alike wore a similar head covering.

See also CROWNS.

agate A semiprecious stone and a variety of quartz, agate was found in the Egyptian quarry at WADI HAMMAMAT.

See also EGYPTIAN NATURAL RESOURCES.

Agatharchides (fl. second century B.C.E.) *Chronicler and trade expert*

He served PTOLEMY VIII EUERGETES II (r. 170–163, 145–116 B.C.E.) in the capital of ALEXANDRIA. Born a Greek in Cnidus, a city on the coast of Anatolia (modern Turkey), Agatharchides went to Egypt's capital to study the monumental archives in the LIBRARY OF ALEXANDRIA. As a result of his scholarly reputation, he was commissioned by Ptolemy's officials to prepare a comprehensive report on the city's trade and commerce. Agatharchides produced *On The Red Sea*, a work that used testimony from contemporary merchants and traders. Their accounts provide historical authenticity to the report and offer vivid insights into the wide-ranging TRADE efforts of that time. Agatharchides is considered one of the most significant scholars of the second century B.C.E. He also wrote *Events in Asia* and *Events in Europe*, now lost.

Agathocles (1) (fl. third century B.C.E.) *Prince of Thales*

This prince fell victim to the political intrigues of ARSINOE (2), the sister of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). The son of King LYSIMACHUS, he was the ranking heir to the throne of Thrace, a region in the modern southeastern Balkans. Agathocles faced the political cunning of Arsinoe. She married Lysimachus and bore him two children, viewing Agathocles as an obstacle to the throne. He became the object of ridicule and rumors in the court of Thrace, all designed to isolate him and to alienate him from his father. Arsinoe and her followers then accused him of treason, claiming he was bent on murdering Lysimachus and taking the throne. Lysimachus believed the accusation and executed Agathocles. Arsinoe did not benefit from the death, however. When Lysimachus died, she faced her own tragic consequences seeing her sons barred from inheriting and having to flee to her half brother. The governor of Pergamum (modern Bergama in Turkey), so horrified by the unjust treatment of the Thracian prince, started a campaign of military retribution against Lysimachus. Thrace fell to the Seleucids of Syria as a result.

Agathocles (2) (d. c. 205 B.C.E.) *Court official and conspirator of the Ptolemaic Period*

He became powerful in the court in the reign of PTOLEMY V EPIPHANES (r. 205–180 B.C.E.). Agathocles joined forces with a courtier named SOSIBIUS in a palace coup in ALEXANDRIA, the capital of Egypt. Ambitious and eager to control Ptolemy V, who was quite young, Agathocles and Sosibius murdered the king's mother, ARSINOE (3). Agathocles served as regent for the orphaned king, but he was unable to hold power.

Governor TLEPOLEMUS of the city of PELUSIUM (near modern Port Said in Egypt) was so enraged by the murder of Queen Arsinoe that he marched on Alexandria with his frontier army. Along the way, Tlepolemus

announced his intentions to the Egyptian people, who left their villages to swell the ranks of his forces. An angry horde of Egyptians thus faced Agathocles at the palace in the capital. He resigned on the spot and hurried home to prepare for a flight out of the city. Ptolemy V was carried to a large arena in Alexandria, surrounded by Tlepolemus's troops. There the Egyptians bowed before the young king, swearing their loyalty. The governor then demanded retribution for the death of Queen Arsinoe, and Ptolemy V agreed. A crowd raced to Agathocles' home, where they beat him to death along with his entire family.

Agésilaus (d. 360 B.C.E.) *King of Sparta in Greece*

Agésilau was critically involved in Egyptian affairs in the reign of TEOS (r. 365–360 B.C.E.) of the Thirtieth Dynasty. The son of Archidamus and half brother of Agis II, Agésilau was a great military commander and a master of the siege. He had a varied military career, campaigning throughout his reign despite ill health. He was eventually humiliated militarily and forced to add to state revenues by hiring out as a mercenary for other rulers, such as Teos.

The Egyptians, involved in a campaign against Palestine, asked Agésilau to aid in invasion plans. The Spartans sailed to Palestine to join the Egyptians there. Teos was beginning a series of expansion campaigns, hoping to take Syria and oppose PERSIA on all fronts. Having the veteran Spartans in his service promised success. Agésilau, however, found Teos to be militarily naive and quarrelsome. The two argued about troop placements, making the veteran Spartan warrior uneasy at the thought of continuing the alliance. When he received word that Teos was taxing the temples of Egypt to pay for his military adventures, Agésilau realized that the Egyptian ruler would be short-lived on the throne. The Spartans decided to abandon Teos, an act that greatly handicapped the Egyptians and made the campaign extremely doubtful.

Agésilau returned to SPARTA. There he received the Egyptian delegates of NECTANEBO II (r. 360–343 B.C.E.), who was a nephew of Teos. Agésilau agreed that Teos would not remain on the throne because of his ill-advised policies and his unfit temperament. In order to hold on to their power, Teos's relatives proposed to depose him. Agésilau agreed to the overthrow and aided Nectanebo's cause, standing at his side at his coronation. Agésilau died at the age of 84 while journeying home to Sparta from the coronation.

agriculture This was the bountiful occupation of ancient Egyptians from predynastic times (before 3000 B.C.E.) that enabled them to transform an expanse of semiarid land into rich fields after each inundation of the Nile. Agriculture in Egypt always depended upon the pooling of resources and labor so that the mineral-rich

waters of the Nile could be introduced inland for fertilization of lands. Early farmers dug trenches from the Nile shore to the farmlands, using draw wells, crude irrigation tools, and then the *SHADUF*, a primitive machine that allowed them to raise levels of water from the Nile into canals. The *shaduf* was introduced into Egypt by the HYKSOS, or Asiatics (1600–1500 B.C.E.). Fields thus irrigated produced abundant annual crops.

From the Predynastic Period, agriculture was the mainstay of the Egyptian economy. Most Egyptians were employed in agricultural labors, either on their own lands or on the estates of the temples or nobles. Control of irrigation became a major concern, and provincial officials were held responsible for the regulation of water. The storage of crops occurred at the local level and at royal granaries in the capital, and assessors were sent from the capital to the provinces to collect taxes in the form of grain. The local temples of the gods also had vast fields, with their own irrigation needs. The temples had storage units and were subject to taxes in most eras, unless exempted for a particular reason or favor.

Agriculture began in the FAIYUM and in the DELTA regions well before the start of the Dynastic Period, c. 2920 B.C.E. Normally the Egyptians plowed the fields with oxen, and teams of two men each worked to form shallow furrows for the seeds. One man guided the plow, and the other led the oxen through the designated pattern. Some tomb reliefs depict the activity and show a second plow being dragged behind the first one. The second implement turned up the earth between the furrows. If the farmers wanted only the top layer of soil tilled in any season, they used lighter plows, normally pushed by the farm workers. In any case the furrows had to be broken up after the initial plowing. Men and women entered the fields with simple wooden hoes to break up the clumps of earth. The sowing of the fields was a two-part activity in most areas. The farmers put the seed in the earth and then drove herds of sheep or swine into the fields to trample the seeds deep into the furrows. Normally crops were harvested with sickles. Barley, emmer, and other grains were gathered with such tools and taken to the local threshing areas, where again animals were



A tomb display of agriculture, dating to the New Kingdom Period and portraying harvesters in the fields. (Hulton Archive.)

employed. The harvest was carried on the backs of donkeys or asses, and at the storage areas the crops were ground by oxen.

The first fruits of each harvest were reserved for the local gods and the temples. The deity MIN (1), popular throughout Egypt, was offered praise for each crop drawn from the earth. ALTARS were sometimes erected to provide adequate rituals, and granary officials, priests, or government representatives were on hand for all harvests, measuring the crops for tax assessments. These harvest celebrations were always attended by the entire populations of the nearby districts, and the people gave thanks to the Nile and to the agricultural patrons for the abundance of another year.

EGYPTIAN CROPS AND PRODUCTS

The Egyptians used the main cereal crops of their fields for the staples of their daily diets: emmer for bread and barley for beer. Wheat was not known along the Nile until the Ptolemaic Period (304–30 B.C.E.). Early Egyptians also raised chickpeas and lentils, pomegranates, lettuce (of various varieties), onions, carob, garlic, and plants used for oils, such as sesame. Honey collected from hives was used as a sweetener, and there were condiments, spices, and oils, including sesame and olive. Most commoners did not enjoy the luxury of meat as part of their daily lives. Herds of cattle were large in many eras, however, and the Egyptians liked beef, mutton, pork—which was restricted in some eras—and goat. It is probable that certain species of antelope supplemented diets as well.

The Nile provided a variety of fish for the table, and the Egyptians became skilled at catching them. Fish were netted or caught in baskets, while spearfishing and angling were done from small rafts made of papyrus. There appear to have been some religious restrictions regarding the eating of at least one particular type of fish in particular districts. This custom was observed by priests and by the upper classes, while commoners gathered whatever came their way.

The Nile also provided a variety of waterfowl, which were caught in clap-nets and taken to poultry yards for slaughter. The two halves of the net were spread over an area and then snapped shut to ensnare the fowl. These fowl, however, were probably reserved for the upper classes. Pigeons were as common in ancient times as now and were used as a food source, perhaps even raised for that purpose. Ducks and geese were also plentiful, and during the New Kingdom (1550–1070 B.C.E.), chickens were introduced into the Nile Valley.

Grapes were grown in the western Delta and in the oases, and the Baharia Oasis was famous for its quality wines. The Egyptians drank both red and white wines, and the vineyards labeled them according to quality and variety. The favorite beverage of both poor and rich alike, however, was barley beer, made everywhere and kept in

vats. Pomegranate and date wines were also available. Other useful crops were the papyrus, date palm, and flax. Such plants produced sources of fibers and other materials.

HYDRAULIC SYSTEMS OF THE FAIYUM

One of the first necessities for the evolving Egyptian nation was to control the Nile River, which inundated the land throughout its valley each year with deposits of silt and mud. In the FAIYUM, where Predynastic Period inhabitants had discovered the ease with which they could turn to agricultural pursuits, efforts were made to channel the water coming through the Bahr Yusef into the region. Dikes, canals, and ditches were dug in the Old Kingdom (2575–2134 B.C.E.), but the major renovations were accomplished by the pharaohs of the Twelfth Dynasty, especially by AMENEMHET III (1844–1797 B.C.E.).

The purpose of the irrigation systems and hydraulic projects was to extend the time during which the Nile waters could be made available to fields in the western Delta and the Faiyum. The Nile had formed Lake MOERIS there in the Predynastic Period, and the Egyptians started building a retaining wall some 27 miles long, a construction which provided them with 27,000 acres of farmland. During the flood period, the Nile provided new water for the lake, and the water was carefully channeled into depressions that were dug from the soil by hand. Regulators, such as matted covers and wooden slats, provided control over the flow of the water. It has been estimated that Lake Moeris doubled in size during inundations, and most of its water was directed into other depressions or into channels that led to a vast irrigation-ditch complex.

Sluices and narrow ravines were devised for regulating irrigation, and gullies were cut into the natural banks or placed in the retaining walls at various points so that water could be stored or used as the seasons and the crops demanded. These sluices were covered with the same reed mats and kept under constant supervision by a unit of trained irrigation experts. The mats were lowered or raised according to the requirements of distant fields that were connected to the water reserve by channels. All of the hydraulic system components required constant vigilance and repairs, and these were carried out throughout the year. When the *shaduf* was introduced by the Hyksos in the Second Intermediate Period (1640–1532 B.C.E.), the movement of water was greatly improved. Crops could be rotated and an additional growing season coaxed from the Faiyum because of the ability of crews to transfer water efficiently.

Though the Egyptians had a skillfully designed hydraulic system, they did not have earthmoving equipment. Hundreds of able-bodied men came into an area and simply dug out the ground in a desired region. The earth was put into baskets, which were carried away to a particular point where a wall was needed or where mounds could protect various crops or estates. The

assembly line of diggers, basket carriers, and mound builders worked ceaselessly until the new reservoir was completed and filled. Such a feat was accomplished in the reign of AMENHOTEP III (1391–1353 B.C.E.). Amenhotep III built a vast resort, MALKATA, on the western shore of the Nile at THEBES, including a lake for the royal barges dug out of the ground by crews of workmen who accomplished the ruler's will in just over two weeks.

The fall of the New Kingdom in 1070 B.C.E. did not hinder agriculture in Egypt. The farmers simply turned to local NOME administrators and continued their seasonal routines. Some dynasties, ruling a century or two, made efforts to reclaim the Faiyum, and the Ptolemies (304–30 B.C.E.) added royal residences and new innovations to the fields, introducing advanced systems of irrigation and crop controls. The Greek methods supplemented the traditional ones, adding to the fertility of the Nile Valley. During the Ptolemaic Period agriculture was a state controlled industry.

Seeds, grains, and textile plants, as well as tools, were lent to the farmers by the state-operated agricultural offices, and designated crops were grown throughout the Nile Valley according to the seasons and the schedules mandated. The crops were repayments to the state and had to be delivered to the same agencies. The Ptolemies coordinated the agricultural output of Egypt with current trade systems.

The Romans, aware of Egypt as “the bread basket of the world,” took control in 30 B.C.E. and maintained regimented improvements in the important agricultural districts. Other farmers, isolated and unconcerned about political rivalries or changes, continued tilling the land, irrigating their fields, and reaping bountiful harvests.

See FOODS, NILE.

Suggested Readings: Baines, John, and Jaromir Malek. *Atlas of Ancient Egypt*. New York: Facts On File, 1985; James, T. G. H. *Pharaoh's People: Scenes from Life in Imperial Egypt*. Oxford, U.K.: Oxford University Press, 1984; Kemp, Barry J. *Ancient Egypt: Anatomy of a Civilization*. London: Routledge, 1989; Spencer, A. J. *Early Egypt: The Rise of Civilization in the Nile Valley*. London: British Museum Press, 1993.

Agrippa, Marcus Vipsanius (d. 12 B.C.E.) *Friend and adviser to Octavian (later Augustus)*

Agrippa was largely responsible for the military campaign that resulted in the crushing defeat of the combined army and fleet of Egypt under Marc ANTONY and Queen CLEOPATRA VII in 31 B.C.E. at the battle of ACTIUM. A commoner born in 63 B.C.E., Agrippa was a constant companion to Octavian, nephew to Julius CAESAR and the future Emperor AUGUSTUS. When Octavian entered into military training in 45 B.C.E., Agrippa accompanied him. He subsequently stood at Octavian's side at Caesar's funeral in

44 B.C.E. and was a formidable representative of Octavian in the period after Caesar's assassination, during which his friend came into possession of extensive wealth and consolidated his political power. Agrippa was also instrumental in arranging the union of Octavian and Antony in the extermination of the Liberators, Caesar's assassins, in particular Brutus.

After the defeat of the Liberators, Agrippa was Octavian's chief lieutenant, defeating Antony's brother, Lucius, in the Perusine War in 40 B.C.E. and suppressing a rebellion in Gaul. Returning in triumph to Rome, Agrippa was elected consul and then, in 37, was appointed admiral. He spent the next six years cleansing parts of the Mediterranean of pirates, including Sextus Pompey, the son of Pompey the Great, who had been reduced to pirating after the defeat of his father by Julius Caesar.

In 31 B.C.E., Agrippa joined Octavian at Actium where the Romans faced the fleet and army of Cleopatra and Marc Antony. Agrippa commanded the left wing, but just as important as his tactical skill was his invention of the *harpax*, a grappling hook fired by a catapult at an enemy vessel, which then permitted the vessel's capture by the superior Roman marines. The *harpax* was pivotal to the success of the Romans at Actium and the defeat of both the fleet and the ambitions of Cleopatra VII and her lover, Marc Antony.

When Octavian became Augustus, Agrippa conducted a census of the provinces, from 29 to 28 B.C.E. He found life in Rome, with its intrigue and competition for the favor of Augustus, not to his taste, however. At his request, he was posted to the eastern provinces. There he added to his reputation for administrative talent. Recalled to Rome, he rebuilt much of the Eternal City, including the Panthera, and founded colonies in Phoenicia (modern Lebanon).

He wed Caecillia, the daughter of Pomponius Atticus, divorcing her to marry Marcella, the wealthy niece of Augustus. That marriage resulted in the birth of Vipsania Agrippina, the first wife of Emperor Tiberius. In 21 B.C.E., when he was recalled to Rome, he married Julia, Augustus's daughter. She bore him three sons and a daughter.

A-Group An independent people in Upper NUBIA (modern Sudan) from c. 3100–2800 B.C.E, the A-Group were also designated as being from “the LAND OF THE BOW.” The rulers of these people had considerable local power and resources. Their graves contained gold jewelry and finely made pottery. Egyptian and other foreign items found in these graves indicate a trade system that reached into the Mediterranean. Other groups in the area became enemies of the A-Group, but the B-Group appears partially related. Egypt's pharaohs of the First Dynasty (2920–2770 B.C.E.) annexed part of Nubia and the A-Group people formed the new colony.

Aha (Hor-Aha, Menes) (d. c. 2900 B.C.E.) *First ruler of the First Dynasty (r. 2920–2575 B.C.E.)*

A Thinite, who could trace his lineage to THINIS, near ABYDOS in Upper Egypt, he was also called Hor-Aha, the “Fighting Hawk.” Aha is now believed to be the legendary MENES, as the name Men appears as one of his ROYAL NAMES. In the tomb of his mother, NEITHOTEP, however, a small ivory was discovered that depicted Aha and Menes side by side. Aha’s relationship to NARMER, who started the unification of Egypt, is also open to speculation. Neithotep is believed to have been a consort of Narmer, given to him to seal alliances with local Delta clans.

Aha is the ruler recorded as founding the city of MEMPHIS, known also as Ineb Hedj, the White Walled. The capital was formed by Aha when he deflected the course of the Nile with a dam south of the present site. Memphis bore the name Hiku-Ptah, or Hut-Ka-Ptah, translated as “the Mansion of the Soul of Ptah.” The Greeks transformed that into Aigyptos, the modern designation of the land. Although Aha did not control all of Egypt, he consolidated his power in Memphis and began a central government. He even managed to claim land in NUBIA, modern Sudan, conducting a campaign there and commemorating the event with a wooden label found in Abydos.

Aha established trade with Palestine and Syria while campaigning to bring more of Egypt under his control. A temple honoring the god PTAH was erected at Memphis in Aha’s reign, and he built a shrine to the goddess NEITH in SAIS in the eastern Delta. Aha also established the cult of the Apis bulls in the capital.

The historian MANETHO credits him with about 63 years on the throne, mentioning that he is supposed to have been slain by a hippopotamus. Another legend claims that he was saved from enemies by riding on the back of a crocodile. Aha built a temple in the Faiyum to SOBEK, the crocodile deity.

Queen BERENIB was his consort, or the ranking queen. Aha’s son and heir, DJER, was the child of a lesser ranked queen, HENT (1), and he also wed TEY. These women probably were buried beside Aha in SAQQARA, the necropolis, of Memphis. Aha’s CENOTAPH tomb at Abydos erected at Umm el-Ga’ab, is the largest in the area. It is a brick-lined structure, rectangular in form and adorned with corner bastions and towers. A subterranean chamber was designed for burial, and wooden poles were used in the construction. Servants and courtiers were slain or died willingly to accompany Aha into the next world at Abydos.

His tomb in Saqqara is a pit cut into the rock, with 27 magazines on the ground level and five subterranean chambers. Made of mud brick, this tomb was decorated with the “palace facade” design. A boat pit on the north side of the tomb contained a SOLAR BOAT. There were enclosure walls provided as well. The remains of young

Egyptian men were found in the complex, obviously slain or dying by their own hand to accompany Aha into eternity. There were also seven young lions buried in subsidiary graves in the complex of Aha, the animals representing royal strength.

Ahenobarbus, Gnaeus Domitius (d. c. 31 B.C.E.) *Roman general and supporter of the various Roman factions in Egypt*

Ahenobarbus aided Marc ANTONY in his effort to become master of the Roman world. The son of a prominent family that wielded much influence in the Roman Senate, he bore the name Ahenobarbus, or “red beard,” because of the traditional tale that a distant ancestor had his beard turned that color by the gods Castor and Pollux. He was also noted as the grandfather of the future emperor Nero.

Originally Ahenobarbus backed Brutus and the Liberators who had assassinated Julius CAESAR, calling for the continuation of the Roman Republic. Following the defeat of the Republicans after Caesar’s assassination in 44 B.C.E., Ahenobarbus fled Rome and was forced to survive by working as a pirate in the Mediterranean. In 40 B.C.E., he was reconciled with Marc Antony (who had declared himself against the Liberators), serving him as the governor of Anatolia (modern Turkey) until 35 B.C.E. He was a consul of Rome when Marc Antony and OCTAVIAN, the future Augustus and first emperor of Rome, proved unable to remain political allies. Ahenobarbus went with Antony to ALEXANDRIA, Egypt, but soon found CLEOPATRA VII (51–30 B.C.E.), Antony’s famed lover, to be an evil influence. He charged that she was opposed to traditional Roman values and, when Antony declined to heed his counsel, Ahenobarbus deserted Antony’s cause just before the Battle of ACTIUM in 31 B.C.E. He died soon after, supposedly of remorse, but probably from a terminal illness. His foul temper was legendary.

Ah’hotep (1) (fl. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was the consort of Sekenenre TA’O II (c. 1560 B.C.E.) and the mother of the founder of the New Kingdom, ’AHMOSE (r. 1550–1525 B.C.E.). The daughter of Senakhtenre TA’O I and Queen TETISHERI, Ah’hotep was raised in DEIR EL-BAAS, just north of Thebes, during the period in which the HYKSOS, or Asiatics, ruled the northern territories. She bore two sons, KAMOSE and ’Ahmose, and two daughters, ’AHMOSE-NEFERTARI and ’AHMOSE-HETEMPET.

When Ta’o II began the war of unification, Ah’hotep stood as guardian of the Theban throne. She received Ta’o’s body when he was slain and then sent her first-born son, Kamose, on the same crusade. Kamose died in 1550, and ’Ahmose became the new ruler. Ah’hotep served as regent for this young son, marrying him to his sister, ’Ahmose-Nefertari, who was possibly Kamose’s widow. For almost 10 years, Ah’hotep ruled the Theban

lands of southern Egypt, maintaining an uneasy peace with the Hyksos. When 'Ahmose began his spectacular campaign against the Asiatics, Ah'hotep maintained order and recruited more and more units for the army. Her name was linked with that of 'Ahmose in inscriptions, as in the fortress of BUHEN, south of ASWAN on the Nile.

She died at the age of 90 after the nation was unified, and she was given a vast mortuary complex at THEBES, being buried near Kamose. Magnificent offerings were provided for her burial, including a ceremonial ax (a military honor) and a golden boat mounted on a wooden chariot with bronze wheels. 'Ahmose praised her on a stela at KARNAK, saying: "She is the one who performed the rites and cared for Egypt." The immense coffin of Ah'hotep was found in 1881, used for PINUDJEM (1). Her mummified remains were discovered in a small tomb near the entrance to the VALLEY OF THE KINGS. No original tomb has been identified.

Ah'hotep (2) (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the consort of AMENHOTEP I (r. 1525–1504 B.C.E.). The daughter of 'AHMOSE and Queen 'AHMOSE-NEFERTARI, Ah'hotep married her brother and is listed as "King's Daughter, King's Wife, King's Mother." Amenhotep I, however, died without an heir. The son born to him by Ah'hotep died in infancy. This baby, AMUNEMHET (1), was discovered in a cache of mummies alongside his aunt, 'AHMOSE-MERYTAMON. Ah'hotep was buried in THEBES.

'Ahmose (Nebpehtiré) (d. 1525 B.C.E.) *Founder of the Eighteenth Dynasty and the New Kingdom*

'Ahmose, whose name means "The Moon Arises," reigned from 1550 B.C.E. until his death. 'Ahmose's dynasty also opened the historical period called the New Kingdom (1550–1070 B.C.E.). He was the son of Sekenenre TA'O II and Queen AH'HOTEP (1) at THEBES, and the brother of KAMOSE, the last ruler of the Seventeenth Dynasty. Kamose and Ta'o II had waged war against the HYKSOS, or Asiatics, who had usurped the northeastern regions of Egypt and had perished in the attempt. 'Ahmose succeeded to the throne of Thebes when Kamose died.

Young at the time, 'Ahmose was unable to take advantage of Kamose's gains. The Hyksos regrouped and captured HELIOPOLIS. For perhaps a decade 'Ahmose was served by his mother as his regent, and she consolidated his southern holdings and prepared him to lead an army northward. 'Ahmose brought a military cunning and an administrative genius to bear on the war and on the subsequent decades of his reign. 'Ahmose moved against AVARIS, the Hyksos capital in the eastern DELTA, using land forces and ships that were able to navigate the eastern branches of the Nile. Placing Avaris under siege, 'Ahmose had to put down a rebellion of priests in another

area with a small fleet and several units of the army. 'AHMOSE, SON OF EBANA, present at these military campaigns, detailed the activities in his funerary hieroglyphs. Other details are available from the tomb of 'AHMOSE-PEN NEKHEBET, another contemporary.

After a long period, Avaris surrendered, and the Hyksos fled into Sharuhén, a fortress in southwestern Palestine. The Egyptians followed there as well, placing Sharuhén under siege. While the army kept the Hyksos sealed inside their fortress in Palestine, 'Ahmose faced another revolt. This rebellion was instituted by A'ATA, a ruler of KERMEH, a region south of ASWAN, who faced 'Ahmose and his armies. 'Ahmose won the battle and took A'ata prisoner. The troops of A'ata were given as slaves to the veteran Egyptian soldiers. 'Ahmose then established the viceroyalty, or governorship, of Kush, or NUBIA (modern Sudan), with the administrative offices located on the ELEPHANTINE Island at Aswan. A trusted companion, 'AHMOSE SITAYET, was named to this position. A second Nubian campaign settled the region.

Sharuhén surrendered after three, or possibly six, years, and the Egyptians followed the Hyksos all the way into modern Syria. They fought battles there to rid themselves of Hyksos survivors, and when that campaign ended, 'Ahmose turned to the matter of a national government. He rewarded his loyal followers with land grants and rebuilt canals and irrigation systems. Mines and QUARRIES were opened and foreign TRADE resumed. An inscription at MASARA states that in his 22nd year of rule, 'Ahmose opened the quarry there for limestone to be used at Heliopolis and for AMUN's temple at OPET, now part of LUXOR. The MASARA STELA, erected by an official named NEFERPERET, states that captured Hyksos oxen were used to drag the quarried stones to the barges on the Nile. 'Ahmose returned to the campaign in Palestine and on the Mediterranean coast in his later years. A STELA put up on the Euphrates River in modern Iraq by TUTHMOSIS I (r. 1504–1492 B.C.E.) refers to 'Ahmose being on the banks of that river in his own era.

'Ahmose's chief consort was 'Ahmose-Nefertari, and they had several children: AMENHOTEP I (his heir), 'AHMOSE-SIPAIR, SIAMUN (2), and Ramose. His daughters were 'AHMOSE-MERYTAMON and AH'HOTEP (2). Other consorts were 'AHMOSE-IN-HAPI and THENT HER, the mother of Princess Hent Temehu. TETISHERI, his grandmother, counseled him in his early years, as did his mother, Ah'hotep (1). A unique BUILDING INSCRIPTION depicts 'Ahmose and 'Ahmose-Nefertari seated together in the royal residence. This ABYDOS commemorative, a stela six and a half feet high and three feet wide, describes how the royal couple planned the great mortuary memorials for his mother, Ah'hotep, and his grandmother, Tetisheri.

'Ahmose was about 35 years old when he died in 1525 B.C.E. His tomb was erected at DRA-ABU EL-NAGA on the western shore of Thebes, and a second false tomb was erected in Abydos with a terraced temple. This was a true

pyramid with scenes of his expulsion of the Hyksos. 'Ahmose's funerary complex cult continued for a long time after his death. His remains were found in DEIR EL-BAHRI in 1881, not in his undiscovered tomb, and they were wreathed in pale blue delphiniums. 'Ahmose's mummified remains were also protected by a covering of tough black resin. He was buried in a large cedar coffin. Forensic studies indicate that 'Ahmose was of medium height, somewhat thin, with a firm chin and good teeth. He suffered from arthritis and scoliosis, both diseases prominent in the dynasty. 'Ahmose was not circumcised, although it was a custom of the time.

'Ahmose II See AMASIS.

'Ahmose (1) (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the Great Wife, or ranking consort, of TUTHMOSIS I (r. 1504–1492 B.C.E.). Although she is sometimes mentioned as a daughter of 'AHMOSE and sister of AMENHOTEP I, in her titles she is called "King's Sister" but not "King's Daughter." She may have been the daughter of Prince 'AHMOSE-ANKH.

She was given in marriage to Tuthmosis I when he was designated as the heir of Amenhotep I. 'Ahmose bore four children: her sons AMENMOSE and WADJMOSE, and her daughters NEFERUKHEB and HATSHEPSUT. Neither of 'Ahmose's sons was designated as heir to the throne. Neferukheb died young, and Hatshepsut became a queen-pharaoh of Egypt.

'Ahmose was celebrated in the temple reliefs erected by Hatshepsut, who ruled from 1473 to 1458 B.C.E. The temple is at DEIR EL-BAHRI on the western shore of the Nile at Thebes. These inscriptions and a portrait were designed to validate Hatshepsut's usurpation of the throne. 'Ahmose is described as having been visited by the god AMUN, who fathered Hatshepsut in a shower of gold. She did not live to see her daughter raised to the throne, as she died at a young age. The portraits of Queen 'Ahmose depict a vigorous, handsome woman.

'Ahmose (2) (fl. 15th century B.C.E.) *Prince of the Eighteenth Dynasty*

The son of AMENHOTEP II (r. 1427–1401 B.C.E.), he was not the designated heir to the throne and served as the high priest of the god RÉ at HELIOPOLIS. A burial stela at the cemetery of the MNEVIS bulls, the THEOPHANIES of the god Ré in some eras, was discovered bearing his name. His burial site remains undocumented.

'Ahmose-ankh (fl. 16th century B.C.E.) *Prince of the Eighteenth Dynasty*

The son of 'AHMOSE (r. 1550–1525 B.C.E.), this prince is an obscure figure but is reported in some lists to have been the original heir to the throne. When 'Ahmose-ankh

died, 'AHMOSE-SIPAIR became the heir and possibly coregent, also dying before 'Ahmose. AMENHOTEP I became the second king of the dynasty. It is possible that Queen 'AHMOSE (1), the consort of TUTHMOSIS I (1504–1492 B.C.E.), was a daughter of Prince 'Ahmose-ankh.

'Ahmose-Hetempet (fl. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

'Ahmose-Hetempet was a daughter of Sekenenré TA'O II (c. 1560 B.C.E.) and Queen AH'HOTEP (1). Her mummified remains were discovered in DEIR EL-BAHRI in 1881. 'Ahmose-Hetempet had dark hair and was discovered in a sycamore coffin. Her original tomb has not been located.

'Ahmose-Hettinehu (fl. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was a daughter of Sekenenré TA'O II (c. 1560 B.C.E.) and Queen 'AHMOSE-IN-HAPI. Her remains were found at DEIR EL-BAHRI, damaged and refurbished. 'Ahmose-Hettinehu's coffin was made of acacia and saved from her original vandalized tomb.

'Ahmose-In-Hapi (fl. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was a secondary consort of Sekenenré TA'O II (c. 1560 B.C.E.) and the mother of Princess 'AHMOSE-HETTINEHU. 'Ahmose-In-Hapi's remains are those of a strong woman, and her dark hair was in plaits. She was a daughter of Senakhtenré TA'O I.

'Ahmose-Merytamon (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a lesser-ranked consort of AMENHOTEP I (1525–1504 B.C.E.) and the daughter of 'AHMOSE and the half sister of Amenhotep I. Little is known of her life, but her remains provide extensive evidence of arthritis and scoliosis, diseases prominent in her royal line. Her mummy was discovered in a cache of royal remains at DEIR EL-BAHRI, moved from her original tomb on the west bank of the Nile at Thebes. The mummy of an infant prince, AMUNEMHET (1), her nephew, was found beside her remains. 'Ahmose-Merytamon's body was badly damaged, and her arms were broken off her body.

'Ahmose-Nefertari (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the daughter of Sekenenré TA'O II and Queen AH'HOTEP (1) and the wife of 'AHMOSE (r. 1550–1525 B.C.E.). 'Ahmose-Nefertari probably married her brother, KAMOSE, the last ruler of the Seventeenth Dynasty, who died in 1550 B.C.E. while engaged in a war with the HYKSOS, or Asiatics, in the northeastern DELTA. When 'Ahmose came to the throne at a young age, she became his Great Wife, or ranking queen. She was 'Ahmose's sister.

'Ahmose-Nefertari played a unique role in founding the Eighteenth Dynasty and the New Kingdom historical period with her husband. She was visible to Egyptian society in all phases of rebuilding the nation after the expulsion of the Hyksos by 'Ahmose and his forces. Inscriptions in the SINAI Peninsula and on SAL ISLAND at the third cataract of the Nile, in modern Sudan, include her name and rank. The "BUILDING INSCRIPTION" erected in ABYDOS relates how 'Ahmose and 'Ahmose-Nefertari sat together to plan the great mortuary complexes for their mother, Ah'hotep (1), and their grandmother, Queen TETISHERI. Their recorded conversation is tenderly described, concerned with fulfilling obligations to these deceased women who had guided Egypt during the Hyksos crisis.

'Ahmose-Nefertari bore the heir, AMENHOTEP I; Prince 'AHMOSE-SIPAIR (one of the original heirs); Prince Ramose; Princess AH'HOTEP (2); and other daughters. She survived 'Ahmose and counseled Amenhotep I (r. 1525–1504 B.C.E.) during the early years of his reign, having the title "Female Chieftain of Upper and Lower Egypt." Many honors were bestowed upon 'Ahmose-Nefertari by the court because of her prior role as queen regent. When she died at the age of 70, she was given a portion of Amenhotep's mortuary temple on the western shore of the Nile at THEBES. Her mortuary cult—the daily offerings and ceremonies made at her tomb—remained popular for almost a century.

'Ahmose-Nefertari was the first Egyptian royal woman to be designated the "GOD'S WIFE OF AMUN." This title, associated with the deity AMUN, assumed powerful attributes in later eras, providing dynasties with unique political powers. Some lists indicate that she was alive when TUTHMOSIS I came to the throne as Amenhotep I's heir. At the death of Amenhotep I in 1504 B.C.E., he and 'Ahmose-Nefertari were deified as the patrons of Thebes. 'Ahmose-Nefertari also founded an order of upper-class women, called the "Divine Votesses of Karnak." The unusual depictions of 'Ahmose-Nefertari in blue-black tones of deification reflect her status and cult, which remained popular for centuries. The mummified remains of 'Ahmose-Nefertari were discovered in DEIR EL-BAHRI in damaged condition. She was almost bald and had on a human-hair wig. Her front teeth were prominent, a physical trait inherited from her line, and her right hand had been removed.

'Ahmose-Pen Nekhebet (fl. 16th century B.C.E.) *Courtier and military officer of the Eighteenth Dynasty*
He served in the reign of 'AHMOSE (r. 1550–1525 B.C.E.), and, like 'AHMOSE, SON OF EBANA, another military chronicler of the era, 'Ahmose-Pen Nekhebet was a noble from Nekheb (modern ELKAB). The military campaigns that led to the expulsion of the HYKSOS, or Asiatics, from Egypt by 'Ahmose are clearly recorded in 'Ahmose-Pen Nekhebet's tomb. On the walls of the tomb in Elkab, he chronicles

'Ahmose's campaigns, including the battle with A'ATA and the Nubian forces south of Aswan in modern Sudan.

He lived to take part in at least one campaign conducted by AMENHOTEP I (r. 1525–1504 B.C.E.). 'Ahmose-Pen Nekhebet received many honors during his lifetime, and his tomb chronicles have served succeeding generations by providing a precise and clear firsthand account of his tumultuous era. Some records indicate that he lived until the reign of HATSHEPSUT (r. 1473–1458 B.C.E.)

'Ahmose-Sipair (fl. 16th century B.C.E.) *Prince and possible coruler of the Eighteenth Dynasty*

He was the son of 'AHMOSE (r. 1550–1525 B.C.E.) and Queen 'AHMOSE-NEFERTARI, and possibly served as coruler with his father. His tomb, which was erected on the western shore of THEBES, displays insignias reserved for kings. 'Ahmose-Sipair died before he could inherit the throne, and AMENHOTEP I, his brother, became the second ruler of the New Kingdom Period. Another brother, Prince 'AHMOSE-ANKH, had been the original heir but had died young. The mummified remains of Prince 'Ahmose-Sipair were found in DEIR EL-BAHRI, tied to a stick and in a sycamore coffin, having been recovered from his vandalized tomb.

'Ahmose Sitayet (fl. 16th century B.C.E.) *Vizier of the Eighteenth Dynasty*

'Ahmose Sitayet was appointed by 'AHMOSE (r. 1550–1525 B.C.E.) as the viceroy of Kush, or NUBIA, the territory south of ASWAN (in modern Sudan). He accompanied 'Ahmose in the military campaigns against A'ATA and the Nubian rebellion, and after the Egyptian victory he was appointed VIZIER, or governor, of the region, a post that carried the title "King's Son of Kush." In this capacity 'Ahmose Sitayet lived at Aswan on the ELEPHANTINE Island. There he administered the mines and quarries of the region and supervised the extensive trade campaigns conducted by the Egyptians from forts extending southward on the Nile, outposts dating to the Middle Kingdom era (2040–1640 B.C.E.). His son, Tjuroy, succeeded him in the post.

'Ahmose, son of Ebana (fl. 16th century B.C.E.) *Military and court official of the Eighteenth Dynasty*

'Ahmose, son of Ebana, served the dynastic founder, 'AHMOSE (r. 1550–1525 B.C.E.), and then AMENHOTEP I (r. 1525–1504 B.C.E.) and later rulers. A noble of Nekheb (modern ELKAB), he was involved in military campaigns of Egypt which he described on the walls of his tomb (as did 'AHMOSE-PEN NEKHEBET). Personalized and dramatic, these accounts provide a rare insight into the military procedures of the era and the religious and social processes.

He was in the campaign against A'ATA, in the Nubian area (modern Sudan), receiving slaves and lands as his

share in the victory of the Egyptians under 'Ahmose. 'Ahmose, son of Ebana, was the grandfather of PAHERI.

'Ahmose Tumerisy (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the daughter of AMENHOTEP I (r. 1525–1504 B.C.E.) and Queen AH'HOTEP (2). During the reign of TUTHMOSIS I (1504–1492 B.C.E.), 'Ahmose Tumerisy lived in the royal residence of THEBES, serving perhaps as an "auntie" to the royal children or being married to an official. A favorite of the court, she was honored by the pharaoh and his family. 'Ahmose Tumerisy was buried in a platform at DEIR EL-BAHRI, on the Theban shore of the Nile, in the complex erected by MONTUHOTEP II (r. 2061–2010 B.C.E.). Some records indicate that she was originally buried in DRA-ABU EL-NAGA.

Aigyptos The Greek word that gave rise to the modern name Egypt, it was derived from the term *Hiku-Ptah*, which denoted the city of MEMPHIS as "the Mansion of the Soul of PTAH."

Aion A deity of the Greco-Roman Period in Egypt from 332 B.C.E. to 395 C.E., he was believed to be a personification of Time. A solar deity, associated with SERAPIS and the Roman deity Mithras, the god was depicted in a relief found in OXYRRHYNCHUS (1) (modern el-Bahnasa). The panel shows a winged creature with the head of a lion, the torso of a human, and the legs of a goat. An aura or nimbus surrounds the god's head. He holds keys, a torch, and a bolt of lightning. His cult was popular only in local areas.

Aker An ancient deity of Egypt in the form of a lion, usually depicted in pairs, back to back, and called Akeru in the plural, Aker was originally an earth god but became involved in the cult of RÉ, which was solar in origin. He represented the eastern and western horizons of the Underworld, or TUAT, and faced both the sunrise and the sunset. The Akeru guarded the solar bark of Ré on his daily sojourns across the sky. A lion cult in Aker's honor was started at To Remu or LEONTOPOPOLIS (the modern Tel Migdam). Akeru were depicted in the tomb of Queen NEFERTARI, the Great Wife, or first consort, of RAMESSES II (r. 1290–1224 B.C.E.).

Akhenaten (Amenhotep IV, Neferkheperure' Wa'en're) (d. 1335 B.C.E.) *Ninth ruler of the Eighteenth Dynasty, called the "heretic pharaoh"*

He reigned from 1353 B.C.E. until his death. Akhenaten has been called the first monotheist or the "heretic pharaoh" in some lists, because of his denial of the divine pantheons of Egypt. His throne name was Neferkheperuré (translated as "Re's transformations are perfect"), to which he added Wa'en're ("the unique one of Ré").

Akhenaten served as coregent with his father, AMENHOTEP III (r. 1391–1353 B.C.E.), maintaining the usual cultic rituals until he married NEFERTITI, perhaps a cousin, and possibly a daughter of AYA (2) and Tiye, commoners. Alternatively, Nefertiti might have been a commoner granddaughter of YUYA and Tuya, the parents of Queen TIYE (1). The marriage was politically advantageous because Nefertiti's family came from AKHMIN, a stronghold of aristocratic power needed by the pharaohs.

In the second year of his reign, Akhenaten began his worship of the solar god ATEN, a deity that had been evident in the royal structures of TUTHMOSIS IV (r. 1401–1391 B.C.E.), his grandfather, and AMENHOTEP III. Aten was a SOLAR DISK that shone on the Nile River, believed by some scholars to be a form of Re'-Harakhte. The young pharaoh renounced the name Amenhotep and called himself Akhenaten, the "Horizon of the Sun Disk" or "He Who is of the Service to Aten." Nefertiti became Nefer-Nefru-Aten, meaning "Beautiful is the Beauty of Aten."

In the fourth year of his reign, Akhenaten and Nefertiti visited a site on the Nile south of modern MALLAWI. There a new capital was constructed, called Akhetaten, "the Horizon of the Sun Disk." This site is now known as el-'AMARNA, in honor of a tribe of Bedouins who settled there in the 1700's C.E. Vast and marked by 14 perimeter stela, the new capital was six miles long, centering on the royal residence and the temple of Aten. There were well-planned urban districts, pools, gardens, and a royal avenue that ran parallel to the Nile. An innovative brick bridge, designed to connect two separate buildings and containing an opening called the WINDOW OF APPEARANCE, where the ruler and his consort addressed guests and bestowed honors upon courtiers who had served with distinction, graced the royal avenue. The beautiful and unique "Amarna style" was used in decorating the capital, demonstrating a natural and free unison of the arts. Akhetaten was completed in the fifth or sixth year of Akhenaten's reign.

Religious services in the capital were reserved for Akhenaten alone, although he appointed a high priest in the later years. Few others had access to the sacred precincts; even Nefertiti was relegated to minor roles in the daily rituals. Many ceremonies were held in the open sunlight, a custom that brought about complaints from foreign dignitaries. These ambassadors and legates from other lands attended the ceremonies in honor of Aten and suffered heatstrokes as a result.

Outside of the capital, however, the old gods of Egypt held sway. Akhenaten closed down some temples, confiscating the vast plantations of the priests. He also viewed himself as the lone mediator with Aten, thus injuring the great bureaucratic machinery that maintained Egypt's vast government agencies. His destruction of temple plantations, sources of valuable food products, led Egypt toward economic ruin. Abuses by lesser offi-

cials and the weakening of established distribution processes started early in his reign.

In his eighth year, Akhenaten welcomed his mother, Queen Tiye, and his sister, BAKETAMUN, to the capital. They accepted a villa there and remained at Akhenaten's side. He was still militarily active at the time, not having established his reclusive ways or his abandonment of Egypt as a nation. During this period he conducted a campaign south of ASWAN (in modern Sudan) and sent troops to Egyptian vassal states in the Mediterranean region. Mercenary troops maintained garrisons in vassal cities. The collection of correspondence from this era is called the 'AMARNA LETTERS. They demonstrate his military activities.

His family life was deteriorating, however. A second wife, KIYA, possibly a MITANNI princess originally named TADUKHIPA, bore him two sons and a daughter but then fell out of favor. A daughter by Nefertiti, MEKET-ATEN, is reported to have died bearing Akhenaten's child, and by the 12th year of his reign, Nefertiti was no longer at his side. She was replaced by another one of her daughters, MERYT-AMUN (1). Nefertiti remained in the capital but resided in a separate villa, removed from religious and social affairs. Her demise is not documented. Some historical accounts state that she lived to counsel TUT'ANKHAMUN when he took the throne in 1333 B.C.E.

After Nefertiti's exit from the palace, Akhenaten became even more involved in the service of Aten. He spoke of the god as a celestial pharaoh, using the sun disks and its illuminating rays as symbols of creation. Akhenaten's hymn to Aten, discovered in the tomb of Aya in 'Amarna, provides the universal theme of worship that he tried to promote throughout the land. His agents, however, began a program of destruction that violated the other temples and shrines of Egypt, dismaying the common populace and making Aten unpopular.

SMENKHARÉ, a relative of Akhenaten, and the husband of Meryt-Amun, is believed by some scholars to have been Nefertiti in assumed guise, serving for a time as coregent. He succeeded Akhenaten in 1335 B.C.E. but ruled only two years, dying at the age of 20. Akhenaten died in his 18th year of reign, 1335 B.C.E., and was buried in 'Amarna. His remains were moved by priests when Tut'ankhamun was entombed and placed somewhere in THEBES. His capital was abandoned, and later rulers, such as HOREMHAB (1319–1307 B.C.E.), removed stones called TALATATS for other projects. Some 12,000 blocks from Akhenaten's capital at 'Amarna have been gathered from a pylon built by Horemhab at KARNAK.

Akhenaten's portraits intrigue modern scholars, depicting a grotesque figure with a sagging torso and elongated features. Some of these images indicate a disease, such as Fröhlich's Syndrome. It is possible, however, that these statues were Osirian in style, portraying the god of death in the stages of decomposition, a popular artistic device in certain eras. The statues correlate to

other innovations of the 'Amarna style of art, a wondrously free and gifted method of expressing Egyptian metaphysical ideals. Egyptian LITERATURE of this time demonstrates the same creativity and limitless exploration of ideas. During Akhenaten's reign the spoken language of Egypt was used in written texts, replacing the formal, classical language of former periods. 'Amarna is also famous for its potent beer, which has survived to this day. Using the recipe discovered in the ruins of the capital, breweries in Scotland and elsewhere are marketing that era's refreshment.

Akhenaten has been called the world's first monotheist, but he allowed other solar deities to be displayed in his capital at 'Amarna. He also declared himself a god, the son of Aten, and had a high priest dedicated to his cult, sharing his jubilee ceremonies with Aten. Akhenaten has been recorded as being a pacifist, oblivious to the needs of the empire. However, wall scenes at 'Amarna depict him and Nefertiti smiting Egypt's enemies, and he did maintain garrisons in his territories.

The fact that Egypt entered a period of turmoil during his reign can be attributed to his attempt at religious reformation, a concept quite beyond the comprehension of the average Egyptian at the time. His choice of lesser ranked individuals, newcomers to power in his court, led to a dismal inability to grasp foreign affairs in their full context and to maintain the vast bureaucratic machinery that guided Egypt over the centuries, leading to chaotic abuses and confusion. Akhenaten was a recluse in 'Amarna for too long a period and was unable to communicate his own religious vision to the Egyptian people as a whole.

Suggested Readings: Montserrat, Dominic. *Akhenaten: History, Fantasy and Ancient Egypt*. New York: Routledge, 2000; Redford, Donald. *Akhenaten*. Princeton, N.J.: Princeton Univ. Press, 1987; Weigall, Arthur. *The Life and Times of Akhnaton*. New York: Cooper Square Press, 2000.

akhet (1) The season of inundation in the ancient Egyptian calendar, the rising of Sirius, the dogstar, called SOPDU by the Egyptians and Sothis by the Greeks, signaled the beginning of the annual flooding of the Nile. When this sign appeared in the heavens the river was set to spread over the fields and orchards along the banks, revitalizing the land with silt and effluvium from Africa's core. *Akhet* was the first season of the year, starting as it did with the rising of the Nile, a factor that all Egyptians understood as basic to the nation's vitality. *Akhet* was one of the three major seasons of the Egyptian calendar year, with a duration of four 30-day months. *Akhet* was followed on the calendar by the seasons *PROYET* and *SHOMU*. See also CALENDAR; SEASONS.

akhet (2) See HORIZON.

Akhetaten See 'AMARNA, EL-.

Akhethotep (fl. 24th century B.C.E.) *Official of the Fifth Dynasty and the son of the vizier Ptah-hotep*

Akhethotep served NIUSERRE (r. 2416–2392 B.C.E.) as VIZIER, a position also held by his father before him. He also served as a judge and as an overseer of priests involved in the MORTUARY RITUALS conducted at the pyramids of deceased pharaohs. His grandson, PTAH-HOTEP (2), the great sage famous for his *Maxims*, was buried in an alcove of Akhethotep's tomb. Elaborate paintings testify to the wealth and prestige of this distinguished family. Akhethotep's tomb was discovered in SAQQARA, near modern Cairo.

Akh-iker-en-Ré See ANCESTOR CULT LETTERS.

Akhlane (Akhlamu) An ancient Semitic nomadic group in northern Syria, called “the enemies of the ASSYRIANS.” In the reign of AKHENATEN (Amenhotep IV, r. 1353–1335 B.C.E.), the Akhlane appear in the Egyptian correspondence known today as the 'AMARNA LETTERS. They are described as a vigorous clan on the Euphrates River and in the area of the Persian Gulf. The Assyrians, who found them a formidable foe, called them the “Akhlamu-Aramaeans.” The Akhlane disappeared soon after Akhenaten's reign, possibly absorbed into other cultures or renamed in later historical periods.

Akhmin (Khent Menu, Apu, Panopolis, Khemmis) A site almost 300 miles south of modern Cairo, called Khent Menu, or Apu by the Egyptians and Panopolis by the Greeks. Another name, Khemmis, was derived from the Greeks. Akhmin served as the capital of the ninth NOME and the cultic center for the worship of the god MIN (1). The goddess TAIT was also honored in the city. A necropolis dating to the Sixth Dynasty (2323–2150 B.C.E.) is on the site. Recent construction uncovered a statue of RAMESSES II (r. 1290–1224 B.C.E.) in Akhmin. A second statue depicted Ramesses II's daughter, Queen MERYAMUN. A temple dating to Egypt's Eighteenth Dynasty was also uncovered there. Egypt's linen industry was fostered in Akhmin in late eras. The Greek scholar STRABO visited Akhmin in the Ptolemaic Period (304–30 B.C.E.).

Akhtoy See KHETY.

Akkadians The dynasty founded by Sargon in northern Mesopotamia c. 2371 B.C.E. also used to designate groups in the area who shared the Semitic languages, the Akkadians adopted the Sumerian cuneiform writing system and were represented culturally in Assyria and Babylon. The Akkadian language became the lingua franca of

Egypt's vast empire in the New Kingdom Period (1550–1070 B.C.E.). The 'AMARNA LETTERS were written in Babylonian, a late form of the Akkadian language.

Alara (fl. c. 780 B.C.E.) *Powerful ruler of Napata, in Nubia* The kingdom of NAPATA, located in NUBIA, modern Sudan, maintained Egyptian traditions in religious, social, and governmental affairs. Alara was the brother of KASHTA, who founded the Twenty-fifth Dynasty of Egypt, ruling from 770 to 750 B.C.E. Kashta and his successor, PIANKHI (1), ruled only a part of Egypt in their lifetimes. The Napatans would later claim all of Egypt when SHABAKA marched northward in 712 B.C.E. and conquered the entire Nile Valley. Alara's daughter, TABIRY, the mother of Shabaka, married Piankhi. Alara's wife was a noblewoman named Kassaga.

alchemy A term derived from the ancient Egyptian skill in the working of precious metals, alchemy has a modern occult influence. The word is derived from the Arabic *al-kimia*, the art of Khemet, Khem, or Kamt, which means the Black Land—Egypt. Alchemy is thus the “Art of Egypt.”

Alexander II See PTOLEMY XI.

Alexander [III] the Great (d. c. 323 B.C.E.) *Conqueror of Egypt in 332 B.C.E. and the ruler of the known world in his era*

He was the third king named Alexander in Macedonia, the son of Philip of Macedonia and Queen OLYMPIAS of Epirus. Born in Philip's capital, Pellas, in 356 B.C.E., Alexander was tutored for three years, from the age of 13 to 16, by Aristotle. The great philosopher was at Alexander's side when the young prince assumed the Macedonian throne in 336 B.C.E. Alexander had also been trained in military arts, in keeping with the Macedonian tradition.

Two years later, Alexander started a campaign against the Persian Empire and in November 333 B.C.E., the Macedonian king and his superbly trained army defeated the Persians under King DARIUS III Codoman at GRANICUS and ISSUS. The Persians should have won the battle of Issus, but Macedonian resolve and Alexander's military acumen insured the victory for the Greeks. Darius III tried to make peace, but Alexander refused and went to Phoenicia, where he conquered the city of Tyre in 332. His capture of this key site ended Persia's power on the Mediterranean coast. Alexander then conquered Palestine and entered the Nile Valley. In the fall of 332 B.C.E., Alexander entered Egypt, claiming the territory as a rich and valuable prize. The Persian satrap on the Nile resisted for a time but then surrendered Egypt to the young conqueror. Aware of the fact that the Egyptians

looked upon him as just another foreign tyrant, Alexander courted them by using their own religious mechanisms. He went to the famed Oasis of SIWA in the LIBYAN DESERT, where he visited the ORACLE of AMUN. This was a shrine dedicated to the god Amun, who spoke to worshipers and gave responses to questions about religious and state affairs. Alexander was declared the true ruler of Egypt at Siwa Oasis, and word of Amun's recognition spread quickly throughout the land.

He cemented this acclamation by going to MEMPHIS, the ancient capital, to be crowned in the traditional manner, including the seal of approval of the SOULS OF PE and the SOULS OF NEKHEN. Throughout Egypt rumors spread that Alexander was the son of NECTANEBO II, the ruler of Egypt from 360 to 343 B.C.E. Queen Olympias was depicted as having had an affair with Nectanebo II, with Alexander resulting from their love. Alexander's Egyptian throne name was Mery-amun-Setepenre', translated as "Beloved of Amun, Chosen by Ré."

Alexander also founded a new capital for the Land of the Two Kingdoms at the site of a small village called Rakhotis, on the shore of the Mediterranean Sea. This city, ALEXANDRIA, would become one of the major cultural centers of the world during the Ptolemaic and Roman Periods. Alexandria was located in the western Nile Delta and was provided with an offshore causeway, connected to a small island to provide safe harbor for trading ships.

In the spring of 331 B.C.E., Alexander marched out of Egypt, leaving two Greek governors in command, Ptolemy and Cleomenes. CLEOMENES OF NAUKRATIS, a Greek resident of Egypt, soon took charge of affairs, completing Alexandria. Ptolemy, the son of Lagus, bided his time but had his own ambitions for Egypt, becoming PTOLEMY I SOTER. As they consolidated Macedonian control over Egypt, Alexander met Darius III at GAUGAMELA and defeated him once again. Darius fled but was assassinated by a former ally. Alexander conquered Babylon, Ecbatana, Persepolis, and Susa, the great Persian cities, and then marched on Medea. He took the title of Basileus, the Great King, and entered India in 326 B.C.E.

His death in Babylon in June 323 B.C.E. began a titanic struggle for control of his vast empire. Ptolemy I claimed Egypt for himself. In a bold strike, he and a picked cohort of veterans rode hard to the north to intercept the massive funeral procession of Alexander's remains. He had been embalmed in honey and placed in a large mausoleum on wheels so that his body could be seen and publicly venerated by the people of his conquered domain as he progressed toward the royal burial ground in Macedonia. Ptolemy I and his men captured the body and set off for Alexandria, where the conqueror was put into a crystal coffin. Alexander the Great was then reportedly buried under the junction of the Canopic Way and the Street of the Soma in Alexandria.

Suggested Readings: Fox, Robin Lane. *Alexander the Great* (New York: Penguin, 1994); Green, Peter. *Alexander of Macedon 356–323 B.C.: A Historical Biography* (Berkeley: University of California Press, 1992); Wood, Michael. *In the Footsteps of Alexander The Great: A Journey from Greece to Asia* (Berkeley: University of California Press, 1997).

Alexander IV (Ha'a-ibre Setep-en-Amun) (d. 304 B.C.E.) *Ruler of Egypt and son of Alexander the Great*

He was the son of ALEXANDER [III] THE GREAT and Roxanne and ruled Egypt from 316 B.C.E. until his death. Alexander IV took the throne name Ha'a-ibre Setep-en-Amun, translated as "Ré's Heart Rejoices, Chosen of Amun." Alexander IV was born after the death of his father in 323 B.C.E. His uncle PHILIP III ARRHIDAEUS, reportedly a somewhat challenged half brother of Alexander the Great, ruled from 323 to 316 B.C.E., when he was murdered.

PTOLEMY I served as satrap or governor of Egypt for both Philip and Alexander. Roxanne, as queen, probably held the post of regent for her son. In 304 B.C.E., Cassander, the Macedonian "General of Europe," murdered Alexander and Roxanne. Queen OLYMPIAS, the mother of Alexander the Great, fell to the henchmen of Cassander at the same time. The royal house of Macedonia had been destroyed.

Alexander Aetolus (fl. third century B.C.E.) *Greek poet of Alexandria*

PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) appointed Alexander Aetolus as an official of the great LIBRARY OF ALEXANDRIA. The library was an institution known for its vast archives that included centuries of world history and the cultural achievement of many peoples. His task was to list and catalog the tragic dramas housed in the library. Alexander Aetolus's writings are lost, although the title of one of his plays, *Astragalistae*, or "The Dice Throwers," has survived. Alexander's shorter poetic works are known in modern times only by fragments that have survived over the centuries.

Alexander Balas (Ephiphanes) (fl. second century B.C.E.) *King of Syria and Pergamum, modern Turkey*

He asked PTOLEMY VI PHILOMETOR (r. 180–164/163–145 B.C.E.) to aid him in ruling the remains of the crumbled Macedonian Empire. Alexander Balas slew Demetrius I Soter, the heir of the Syrian Seleucid Dynasty. When DEMETRIUS II NICATOR, the son of Demetrius I, met Alexander Balas in battle, he avenged his father's death. Alexander Balas had maintained Egyptian support and the approval of the Senate of Rome until the fateful battle that ended his life.

Alexander Helios (fl. first century B.C.E.) *Son of Cleopatra VII (51–30 B.C.E.) and Marc Antony*

He was born in 40 B.C.E., the twin of CLEOPATRA SELENE. Alexander Helios was designated the ruler of “Farther Asia,” an area that included Armenia, Medea, and the unconquered realms of the Parthians. He vanishes from the scene after the Battle of ACTIUM and the suicides of CLEOPATRA VII and MARC ANTONY.

Alexandria The capital of Ptolemaic Egypt, founded in 331 B.C.E. by ALEXANDER THE GREAT as the result of a vision, the conqueror chose the site of Rhakotis in the western Delta of the Nile. Rhakotis was an ancient town, dating to the New Kingdom (1550–1070 B.C.E.) and was located on the westernmost Nile tributary. Two limestone ridges run parallel to the coast of Alexandria, the outer one breaking the waves and the inner ridge protecting the city against shifting alluvium. Alexander ordered a causeway, called the Heptastadion, “seven stades long,” to link the ridges. Two ancient harbors were on either side: the Eunostos or Harbor of Safe Return on the west, and the Great Harbor on the east. A third harbor, on Lake MAREOTIS, linked the city to the Nile.

Two suburban areas, Neopolis and the Island of Pharos, were included in Alexander’s original plans. He did not remain in Egypt, however, and never saw the city

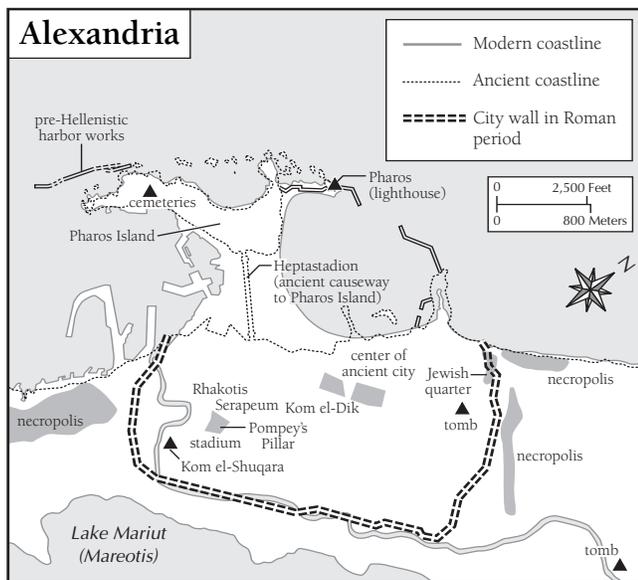
being constructed in his name. Alexander’s viceroy, CLEOMENES OF NAUKRATIS, was thus the actual creator of Egypt’s new capital, which was ideally situated for trade and commerce and expanded rapidly. Dinocrates, the Greek city planner from Rhodes, supervised the actual construction.

The center of the city was designed to provide TRADE centers, residences, sunken courts, and even catacombs. The SERAPEUM (2), the sacred burial site and shrine of the sacred APIS bulls, was built on the hill of Rhakotis in the city’s oldest section. Royal residences, municipal buildings, and government seats were also introduced. Two other structures also brought acclaim to the new capital: the LIBRARY OF ALEXANDRIA and the LIGHTHOUSE at Pharos. The remains of Alexander the Great were reportedly placed in the Soma of the city after being restored to the capital by PTOLEMY I SOTER in 323 B.C.E. Ptolemaic mausoleums and the tombs of ANTONY and CLEOPATRA VII have disappeared over the centuries, along with the conqueror’s body.

Thousands of new residents flocked to Alexandria, and grants of property, called a *cleruchy*, were given to foreign mercenaries who resided in the city and made themselves available for military service. A Greek elite moved from NAUKRATIS (el-Nibeira), the original Hellenic outpost, and special laws and regulations were passed to protect their unique status.



Sphinxes and other monuments displayed in Old Alexandria. (*Hulton Archive.*)



Suggested Readings: Empereur, Jean-Yves. *Alexandria Rediscovered*. Trans. Margaret Moehler. (New York: George Braziller, 1998); Fraser, P. M. *Ptolemaic Alexandria: Text, Notes, Indexes* (London: Clarendon Press, 1985); La Riche, William. *Alexandria—The Sunken City* (London: Weidenfeld & Nicolson, 1996); Vrettos, Theodore. *Alexandria: City of the Western Mind* (New York: Free Press, 2001).

Alexandria, Battle of The military campaigns between Julius CAESAR and the forces supporting PTOLEMY XIII (r. 51–47 B.C.E.) in Egypt's capital. Caesar was under siege in Alexandria from August 48 B.C.E. to February 47 B.C.E. after placing CLEOPATRA VII on the throne and exiling Ptolemy to the desert. The Romans defended the royal residence at ALEXANDRIA from land forces and an Egyptian naval force. Setting fire to these ships, Caesar inadvertently engulfed the LIBRARY OF ALEXANDRIA in flames as well. Caesar also took Pharos Island, the site of the LIGHTHOUSE of Alexandria, one of the Seven Wonders of the World.

By January 47 B.C.E., Caesar was thoroughly surrounded by Egyptians, but Mithridates of Pergamum arrived with 20,000 men. Caesar had sent for him at the start of the campaign. When the new allies entered the conflict, Caesar went out to confront Ptolemy XIII in the desert region. The BATTLE OF THE NILE ensued, with Caesar victorious.

altar Called a *khat* by Egyptians, this was a table of offerings in temples and tomb chapels, in use from the earliest eras on the Nile. An altar fashioned out of travertine alabaster was included in the sun temple of NIUSERRE (r. 2416–2392 B.C.E.) at ABU GHUROB. TUTHMOSIS III (r. 1479–1425 B.C.E.) presented the great religious complex

of KARNAK at THEBES with a pink granite altar. The New Kingdom (1550–1070 B.C.E.) altars had evolved into vast stone tables with ramps and steps that added to their dominance. The limestone altar of the god Ré-Horakhte at DEIR EL-BAHRI, on the western shore of Thebes, had ten steps leading to its dais. The ATEN altars at 'AMARNA were designed with ramps and courtyards. In the Late Period (712–332 B.C.E.), altars with horned designs were used, made of stone or brick blocks with raised corners.

See also TEMPLES.

Amada A site in NUBIA, modern Sudan, Amada was where a temple dedicated to the gods AMUN and Ré Horakhte was started by TUTHMOSIS IV (r. 1401–1391 B.C.E.) and decorated by AMENHOTEP III (r. 1391–1353 B.C.E.). Tuthmosis IV extended the shrine during his reign. The shrine is noted for fine reliefs in color and for images of MESSUY, the viceroy of Kush, as Nubia was called. MERENPTAH's cartouches are also preserved there. Messuy's depiction at Amada led to his identification in some eras with Amunmesses, a usurper following Merenptah's reign (1224–1214 B.C.E.).

The great temple at Amada was erected by RAMESSES II (r. 1290–1224 B.C.E.) with pillared halls and Osiride statues of that pharaoh. Two stelae, one dedicated to Amun-Ré and the other announcing the arrival of a HIT-TITE princess as Ramesses II's bride, were found there. Elaborate paintings, vestibules, a sanctuary, and a chapel to the god THOTH complete the temple design. Two more stelae, honoring various officials of the eras, were also discovered on the site. The temple of Amada was moved when the ASWAN High Dam was constructed.

Amara A fortified site near WADI HALFA on the Nile in NUBIA, modern Sudan, Amara was founded by SETI I (r. 1306–1290 B.C.E.). There are two settlements involved in Amara, on the eastern and western banks of the river. Amara West was a vast FORTRESS complex with enclosing walls and defenses. Amara East dates to the Meroitic Period (c. 300 B.C.E.–350 A.D.). The remains of a Ramesid temple, probably erected by RAMESSES II (r. 1290–1224 B.C.E.), and a necropolis were discovered here.

'Amarna, el- (Akhetaten, Tell el-'Armana) The Arabic name of the site that served as the capital, Akhetaten, "The Horizon of ATEN," it was built by AKHEN-ATEN (Amenhotep IV of the Eighteenth Dynasty, r. 1353–1335 B.C.E.) as his capital and destroyed by HOREMHAB a few decades later. Erected on a level plain between the Nile and the eastern cliffs north of Assiut, 'Amarna was six miles long and marked by boundary stelae. The districts of the city were well planned and laid out with geometric precision and artistry. All of the regions of 'Amarna were designed to focus on the royal residence and on the temple of the god Aten.

Officials and courtiers lived in the principal districts, and the homes provided for them were large and lavish. Most contained gardens, pools, and summer villas, as well as reception areas. The temple and the palace were located on the royal avenue, designed to run parallel to the Nile. This thoroughfare was spanned by an immense brick bridge, which was not only a startling architectural innovation but achieved an artistic unity that became the hallmark of the god's abode. The bridge joined two separate wings of the royal residence and contained the famed WINDOW OF APPEARANCE, which was discovered in reliefs of the area. Akhenaten and NEFERTITI greeted the faithful of the city in the window and honored officials, military leaders, and artisans, forming an appealing portrait of regal splendor in this setting.

The palace did not serve as a royal residence but as a site for rituals and ceremonies. The royal family occupied limited space in separate apartments. The remaining parts of the structure were designed as altar sites, halls, stables, gardens, pools, throne rooms, and ceremonial chambers. The entire palace was decorated with painting in the 'Amarna style. Waterfowl and marsh scenes graced the walls, adding a natural pastoral quality to the residence. The main throne room for official ceremonies in honor of Aten was set between pillared chambers and halls, one with 30 rows of 17 pillars each. Adjacent to the palace was the temple of the god. This site had a rectangular wall that measured 2,600 by 900 feet. The temple, as many of the structures in 'Amarna, was adapted to the Nile climate and designed for outdoor services. There were few roofs evident in the architectural planning of the complexes. The homes of the 'Amarna artisans were in the southeast section of the city, surrounded by another wall. Six blocks of such residences were laid out in this area, between five parallel streets.

Akhetaten, also called "the City of the SOLAR DISK," is supposedly named 'Amarna or Tell el-'Amarna today to commemorate a tribe of Bedouins that settled on the site approximately two centuries ago. A vast cliff cemetery was established nearby linked to 'Amarna by the ROYAL WADI.

See also ART AND ARCHITECTURE; TALATAT.

'Amarna Letters A collection of correspondence spanning the reigns of AMENHOTEP III (r. 1391–1353 B.C.E.), AKHENATEN (r. 1353–1335 B.C.E.), and into the first year of TUT'ANKHAMUN's reign (r. 1333–1323 B.C.E.), these were discovered in the ruins of Akhenaten's capital of 'AMARNA in 1887, taken from a site called "the Place of the Letters of the Pharaohs." Some 382 cuneiform tablets constitute the body of the collection, written in the old Babylonian dialect of the AKKADIANS, the lingua franca of the territory at the time. This adopted language used altered Egyptian and Syrian terms as well. The letters contain diplomatic texts that reflect the changing trade

and military exploits of the era. They are actually representations of correspondence between known kingdoms, providing insights into allegiances, protocol, pacts, vassal status, and the ever-changing realms of competing empires.

Amasis (Khnemibré) (d. 526 B.C.E.) *Sixth king of the Twenty-sixth Dynasty*

Amasis usurped the throne of APRIES and ruled from 570 B.C.E. until his death. He was a general of Egypt's armies, having served PSAMMETICHUS II (r. 595–589 B.C.E.) as commander of an expedition to NUBIA, modern Sudan. He served Apries (r. 589–570 B.C.E.) in the same capacity until Egypt was drawn into a war between Libya's ruler, ADICRAN, and the Greek colony of CYRENE. Apries sent troops to aid Libya in freeing itself from the Greek colonists, but they were badly defeated by the superior Greek military. The Egyptian troops promptly mutinied, and Amasis was sent to their camp in the Delta to mediate a truce. He sided with the soldiers and was hailed as the new ruler of Egypt.

Apries, forced into exile, returned in 567 B.C.E. with Greek mercenaries who had little enthusiasm for the civil war that ensued. Apries met Amasis at MOMEMPHIS (probably a site near Terana on the Canopic branch of the Nile) in the Delta region and was quickly routed. He was then handed over to a mob and was slain but was buried with considerable pomp. A red granite STELA was erected on the site of the battle.

Amasis, secure on the throne, proved a capable ruler. Being a commoner by birth, he brought a unique perspective to the throne, one that earned him a reputation for amiability, demonstrating a good nature, unpretentious attitudes, and a rare understanding of life among the common castes on the Nile. He started his reign in SAIS in the eastern Delta by assigning Apries's Greek troops to MEMPHIS, where they formed a bodyguard. Amasis earned the title of "Philhellene," or "He who loves the Greeks," because of his concern about Greek resistance to the growing Persian imperial domain. He limited the TRADE activities of the Greeks in Egypt to the city of NAUKRATIS, which provided them with a haven but protected Egyptian merchants from competition at the same time. He married LADICE, a Cyrenian woman, and so came to control parts of Cyprus, including the vast Cyprian fleet. A friend of Polycrates, the tyrant of Samos, Amasis donated funds, about 11,000 talents, for the restoration of the temple of Apollo at Delphi after its ruination in 548 B.C.E. When CROESUS of Lydia asked for aid in repelling the Persians, Amasis proved a generous ally.

Amasis's mother was TAKHEREDENESET, a commoner. He also married Queen NAKHSEBASTERU, who bore a son named 'Ahmose, and Queen KHEDEBNEITHERET, who was possibly the daughter of Apries. His daughter, Princess NITOCRIS (I), was officially "adopted" by ANKHESNEFERI-

BRÉ, a sister of the slain Apries, as a GOD'S WIFE OF AMUN, or a Divine Adoratrice of Amun.

He built monuments at Sais, BUTO, Memphis, and ABYDOS, and a temple to the god Amun in the SIWA Oasis of the LIBYAN DESERT. Only a few statues of Amasis survive, as the Persian conqueror CAMBYSES (ruling Egypt from 525 to 522 B.C.E.) destroyed those he could find. Amasis was buried in Sais in a stone structure with double doors and pillars. *SHABTIS*, or tomb statues, were found on the site. His son PSAMMETICHUS III succeeded him in 526 B.C.E. but faced a Persian invasion a year later. Cambyses had Amasis's body exhumed and ravaged because of Amasis's support for the Greeks.

Amaunet (Amunet) The divine consort of the god AMUN, worshiped in THEBES in the early Middle Kingdom (2020–1640 B.C.E.), her name meant “the hidden one.” Amaunet was also included in the OGDOD, the eight deities of HERMOPOLIS. Self-created, she was depicted as a woman wearing the crown of Lower Egypt.

Am Duat (Am Tuat) A mortuary text depicted on the walls in the tomb of TUTHMOSIS III (r. 1479–1425 B.C.E.) in the VALLEY OF THE KINGS in THEBES, the *Am Duat*, “Book of that which is in the underworld,” shows the nightly journey of the god Ré, a prototype of the sojourn required of the deceased. The *Am Duat* is divided into 12 sections, representing fields or caverns, and traces the pathway into the earth that starts at the gateway of the western horizon. The text contains many adventures and torments but ends in spiritual redemption and the attainment of paradise.

See also BOOK OF THE DEAD; TOMB TEXTS.

Amemait A ferocious divine being associated with Egyptian MORTUARY RITUALS and traditions, the creature possessed the head of a CROCODILE, the foreparts of a large CAT, and the rear of a HIPPOPOTAMUS. Called “the Great of Death” or “the Devourer,” Amemait was female. The illustrations of the beast in the BOOK OF THE DEAD depict Amemait waiting beside the scales in the JUDGMENT HALLS OF OSIRIS, where the god OSIRIS weighed the hearts of the deceased against the feather of the goddess MA'AT. The hearts of those who were evil in life were given to Amemait as food. The NEGATIVE CONFESSIONS, claims of not committing various crimes or sins, were designed to protect the deceased from Amemait, who was clearly a dispenser of justice, not of mindless terror. AMULETS and spells were also employed to keep this divine being from devouring the dead. The horror involved in Amemait's dining on the dead derived from the Egyptian's fear of going into “nothingness,” or the endless void.

Amenemhab (fl. 15th century B.C.E.) *Military general of the Eighteenth Dynasty*

Amenemhab served TUTHMOSIS III (r. 1479–1425 B.C.E.) and AMENHOTEP II (r. 1425–1401 B.C.E.) and had a long and distinguished military career. His wife served as a nurse for the royal family, and she probably introduced him to Tuthmosis III. His tomb on the western shore of the Nile at THEBES provides elaborate autobiographical inscriptions that contain detailed accounts of Tuthmosis III's vigorous campaigns. Amenemhab followed this warrior pharaoh across many lands as Egypt forged an empire. On one occasion, when Tuthmosis III recklessly started elephant hunting, Amenemhab cut off the trunk of a maddened bull elephant that charged the pharaoh. He received the third “Gold of Valor” award for this feat.

On another battlefield, Amenemhab saw the enemy release a young mare into the ranks of the oncoming Egyptian cavalry. Such a mare was designed to bring about a mating frenzy among the Egyptian stallions. Amenemhab slit open the belly of the mare, thus reducing the animal's allure. He dismembered it at the same time, using the stench of blood and gore to further enrage the Egyptian steeds in their charge. Ever at the side of Tuthmosis III, Amenemhab outlived that pharaoh and served his son and heir, Amenhotep II, a man who delighted in military life and in hand-to-hand combat in the field.

Amenemhet I (Sehetepibré) (d. 1962 B.C.E.) *Founder of the Twelfth Dynasty*

He reigned from 1991 B.C.E. until his death. His name meant “AMUN is foremost,” and he served as the VIZIER of Upper Egypt (the southern territories) in the reign of MONTUHOTEP IV (r. 1998–1991 B.C.E.), the last pharaoh of the Eleventh Dynasty, who died without an heir. Amenemhet I led an expedition for the pharaoh to the WADI HAMMAMAT, a dried river gully near KOPTOS, where the Nile swerves closest to the Red Sea. There he obtained the stone used for the sarcophagus of Montuhotep IV.

Amenemhet I was a commoner, the son of one Senwosret and a woman named NEFRET, listed as prominent members of a family from ELEPHANTINE Island. Amenemhet I portrayed himself as the true unifier of Egypt after years of decline and partial separation. Various prophecies, including the famous one written by Nefer-rohu, were made public to guarantee authenticity for the new pharaoh's claims. The prophecy of Nefer-rohu, also called Neferti, describes Amenemhet I as the son of “a woman of NUBIA” (or of the Elephantine area in modern Aswan).

Having had years of experience as a vizier, Amenemhet knew how to force the Egyptians to accept his rule. He commanded a fleet of ships and sailed throughout the land to demand obeisance from his people. On one such voyage, Amenemhet I was accompanied by KHNUMHOTEP (1), a prince and undisputed leader of the Oryx Nome (or province) at BENI HASAN. There were 20



The warrior pharaoh Amenemhet III of the Middle Kingdom's Twelfth Dynasty. (Hulton Archive.)

ships in this armada, and Amenemhet I was displaying the political support of a nome aristocrat alongside military might. He also moved the capital from Thebes to ITJ-TAWY, "the Seizer of the Two Lands," near the modern town of Lisht. The capital was originally called Amenemhet-Ity-tawy and was shortened over the years. He married NEFRU-TOTENEN, who is believed to have borne SENWOSRET I, the heir. A second queen, SIT-HATHOR, gave birth to Princess DEDYET (1) and Princess Nenseb-djebet. Later in his reign a woman named NEFRU-SOBEK (2) became his queen. He had two daughters: Nefruseri and Nyetneb.

Amenemhet I proved an efficient administrator and militarily astute ruler. He established his new capital between the boundaries of Upper and Lower Egypt in order to have increased control of the DELTA. He also erected the WALL OF THE PRINCE, a series of forts that safeguarded Egypt's eastern and western borders. He founded SEMNA fort in Nubia and routed the Bedouins on the SINAI Peninsula, using the genius of General Nysumontu. Within the palace, however, Amenemhet I faced harem revolts, one unsuccessful attempt on his life, and a last murderous assault.

In 1979 B.C.E., Amenemhet I named his son, Senwosret I, as his coregent, thus discouraging attempts by others to take the throne. Senwosret also received a set of "Instructions" from Amenemhet I. This document was also called the *Testament of Amenemhet*. In it the pharaoh declares that a ruler must avoid all intimacy with lesser courtiers, and these "Instructions" clearly define royal obligations based upon the needs of the people, including personal sacrifices and loneliness. Possibly the INSTRUCTION OF AMENEMHET I was written after the second assault on the pharaoh's life, a palace feud that was successful in bringing Amenemhet I's reign to an end.

Senwosret I, who campaigned militarily in his father's name, was in the desert region when word came of the assassination. He raced back to the capital with a large force and routed the enemies of his inheritance. Amenemhet was buried in a pyramid in LISHT, called "Horus of Repeating Births," now in ruins. The assassination of Amenemhet is a key element in the plot of the tale of "SINUHE THE SAILOR." The hero of the tale is involved in some way in the harem struggles, and he flees Egypt when Senwosret I receives word of the royal death.

See also NEFER-ROHU'S PROPHECY.

Amenemhet II (Nubkauré) (d. 1892 B.C.E.) *Third ruler of the Twelfth Dynasty*

He reigned from 1929 B.C.E. until his death. Amenemhet II was the son of SENWOSRET I and Queen NEFRUSERI. Serving three years as coregent with his father, AMENEMHET II conducted two military campaigns, a foray into NUBIA, modern Sudan, and one to rout the BEDOUINS on the SINAI Peninsula. He also made trade pacts with Syria and Levantine cities. His reign was highlighted by internal difficulties as the various NOMARCHS (provincial aristocrats) attempted to overthrow a centralized system of government in order to exercise independence. Beginning under Senwosret, Amenemhet II reclaimed the FAIYUM territory of Egypt, the lush marshland fed by the BAHR YUSUF (a small river that leads into the region from the Nile between modern el-Ashmunein and old Meir). The Faiyum, called Ta-she by the Egyptians, "the Land of the Lakes," or Payuum, became an agricultural base for the country. At various times the Faiyum extended over 4,000 square miles and included Lake MOERIS. The cult of SOBEK, the crocodile god, was established in Shedet, the capital of the region. Amenemhet II's CARTOUCHE was discovered in Lebanon, and other seals were found in the temple of MONTU at Thebes. He sent expeditions to the Red Sea and to PUNT and used the local gold mines.

Amenemhet II married Queen MERYET (2), the mother of the heir, SENWOSRET II and Queens TEO and KEMANWEB. His daughters were Ata, Atuart, Khnumt, Sit Hathor, Sit Hathor Hormeret, and Sit Hathor Meryt. Senwosret II served as his coregent for five years before Amenemhet II died.

Amenemhet II was buried in DASHUR, near MEMPHIS, in a white pyramid originally some 263 feet square, called “The Soul of Amenemhet.” The tombs of the princesses of the reign contained a vast collection of jewelry, now prized by the modern world. A queen, KEMINIBU, from the Thirteenth Dynasty (1784–1640 B.C.E.) was found buried there also.

Amenemhet III (Nima’atré) (d. 1797 B.C.E.) *Sixth ruler of the Twelfth Dynasty*

He reigned from 1844 B.C.E. until his death. Amenemhet was the son of SENWOSRET III and Queen NEFERHENT (2) and is considered one of the outstanding pharaohs of the Middle Kingdom (2040–1640 B.C.E.). Egypt enjoyed a period of economic growth during his reign. In an era of peace, Amenemhet III developed the FAIYUM region in Middle Egypt and used the mines and quarries of the SINAI and southern Egyptian regions to good advantage. Amenemhet III also held the government of Egypt in tight rein. In the Sinai, 49 texts concerning the era were discovered at SERABIT EL-KHADIM, with others found at WADI MAGHARA and WADI NASB. Originally the Egyptians set up seasonal camps at such mining sites, but in Amenemhet III’s reign permanent settlements were established, complete with residences, defensive fortifications, wells, and cemeteries. The temple of HATHOR at Serabit el-Khadim, designed to honor that goddess, was enlarged, and military units were assigned to the mines for protection of workers gathering gems.

In the south, Amenemhet III fortified the great trading post at SEMNA, at the southern end of the second cataract. Most of Amenemhet III’s efforts were aimed at the Faiyum region, however, as he reclaimed the dense marshlands and furthered the irrigation projects and dikes started by other pharaohs of his line. He was honored in the Greco-Roman eras for his reclamation of the Faiyum and worshiped under the name Lamares. Two colossal statues of Amenemhet III made of granite on limestone bases were discovered at BIAHMU, a site north-east of HAWARA. He decorated the temple of the god SOBEK at Kiman Fares and built a chapel for RENENUTET, the Egyptian goddess of the harvest.

Amenemhet III’s queen was A’AT, the mother of AMENEMHET IV, who was buried at DASHUR in a southwest corridor. The pyramid there, called “Amenemhet Is Beautiful,” was faulty, and the pharaoh abandoned it and built a second one at Hawara, in the southeastern Faiyum, called “Amenemhet Lives.” This second pyramid is called a LABYRINTH because of its intricate chambers, trapdoors, dead-end passages, and sliding panels. The burial chamber is a vast block of quartzite, hollowed out and sunk into the foundation of the pyramid. Amenemhet III’s SARCOPHAGUS, also of quartzite, and a smaller one for princess Neferu-ptah, his daughter, were found in the

chamber. This burial site was sealed by a single slab of stone that weighed an estimated 45 tons.

Amenemhet IV (Ma’akheruré) (d. 1787 B.C.E.) *Seventh ruler of the Twelfth Dynasty*

He reigned from 1799 B.C.E. until his death. The son of AMENEMHET III and probably Queen A’at, he served as coregent with his father for two years and carried on the family’s projects in the FAIYUM, the lush region in middle Egypt. He is believed to have erected the temple of QASR EL-SAGHAH, just north of Lake QARUN. He also completed Amenemhet III’s temple at Medinet MA’ADI, and he sent an expedition to the SINAI and maintained TRADE pacts. SOBEKNEFERU, the sister of Amenemhet IV, whom he had married, assumed the throne when he died after a brief reign. Sobekneferu thus became a woman pharaoh, the only woman holding that title in the Middle Kingdom (2040–1640 B.C.E.). The two pyramids at MAZGHUNA, in the southern part of DASHUR, are ascribed to this royal pair, the last rulers of the Twelfth Dynasty, bringing to an end this royal line and an entire historical period.

Amenemhet V (Ameny Intef IV; Sekhemkare or Sankhibré; Hornedjheritef) (fl. c. 1760 B.C.E.) *Fourth ruler of the Thirteenth Dynasty*

His throne name meant “the Heart of Ré lives.” He was also called Ameny Intef IV and by the throne name Hornedjheritef, “Horus, Avenger of His Father,” in some monuments. The HYKSOS, or Asiatics, were in the DELTA during his reign, establishing their hold on the northern and eastern territories, but there are no records of conflict between the two royal houses. He is credited with receiving tribute from BYBLOS (in modern Lebanon). The Thirteenth Dynasty in the Second Intermediate Period is a shadowy royal line, reportedly composed of 50 pharaohs, most unidentified.

Amenemhet VI (fl. 18th century B.C.E.) *Obscure ruler of the Thirteenth Dynasty*

His actual date of reign is unknown. Amenemhet VI was called “the Asiatic” and his mortuary pyramid is reportedly in DASHUR.

Amenemhet VII (Sedjefakaré) (fl. 18th century B.C.E.) *Fifteenth ruler of the Thirteenth Dynasty*

He ruled possibly c. 1740 B.C.E. Amenemhet VII’s name was discovered on monuments in TANIS, the ELEPHANTINE Island (at modern Aswan), and in MEDAMUD. Nothing else is known about his reign.

Amenemhet (I) (fl. 14th century B.C.E.) *Prince of the Eighteenth Dynasty*

Amenemhet’s mummy was found standing upright, propped against the wall of TUTHMOSIS IV’s (1401–1391

B.C.E.) tomb. He was the son of Tuthmosis IV, but not an heir. Limestone CANOPIC JARS (containers for the vital organs) were found nearby, bearing his name. He obviously predeceased his father and was buried in a secondary chamber of Tuthmosis IV's tomb in the VAL-LEY OF THE KINGS on the western shore of the Nile at THEBES.

This tomb was robbed soon after the death of Tuthmosis IV and then restored in the reign of HOREMHAB (1319–1307 B.C.E.). Tuthmosis IV's body was removed by priests of a later era and placed in the tomb of AMENHOTEP II. The mummy of prince Amenemhet was probably recovered and prepared for a similar relocation but somehow overlooked in the process. Well preserved, Amenemhet stood stiffly against the wall through the centuries prior to his discovery.

Amenemhet (2) (fl. 20th century B.C.E.) *Nobleman of Beni Hasan*

He served his nome BENI HASAN and the state in the reign of SENWOSRET I (1971–1926 B.C.E.). This noble typifies the NOMARCHS, or provincial aristocrats of Egypt, individuals who inherited titles of prince or count in each separate nome of the land. Part of Amenemhet's inherited province was called MENET-KHUFU, revered as the birthplace of KHUFU (Cheops, r. 2551–2528 B.C.E.), the builder of the Great Pyramid at GIZA. Amenemhet was the son of KHNUMHOTEP (1), inheriting the Oryx Nome, a region always known as demonstrating strong support for the ruling pharaohs of Egypt.

A military commander, probably leading army units from his own territory, Amenemhet served Senwosret I in Nubian campaigns, the region below ASWAN (now modern Sudan). He led expeditions for TRADE and handled operations in the royal quarries and mines. For his services he received golden collars (symbols of honor) and 3,000 head of cattle. Amenemhet served the throne of Egypt for more than a quarter of a century.

Amenemhet (3) (fl. 19th century B.C.E.) *Official of the Twelfth Dynasty*

Amenemhet served AMENEMHET III (r. 1844–1797 B.C.E.) as superintendent of repairs conducted at WADI HAMMAT, an important TRADE route from KOPTOS to the Red Sea. Amenemhet led a large military force to Wadi Hammat to escort workers assigned to quarry blocks of basaltic stone in the area. Numbering 2,000, Amenemhet's force not only quarried the stones but also refurbished the site and added new conveniences that promoted settlements.

Amenemhet (4) (fl. 15th century B.C.E.) *Temple official of the Eighteenth Dynasty*

He served Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.). Amenemhet was also a priest of the temple of AMUN. Once believed to have been the brother of SENEN-

MUT, a favorite of Hatshepsut, Amenemhet served as a supervisor of the bark of the deity Amun and a leader in the festivals on which Amun was paraded through the streets or carried to the western shore of THEBES. He was buried in Thebes.

Amenemhet's Instructions See INSTRUCTIONS OF AMENEMHET I.

Amenemnisu (Neferkaré) (d. 1040 B.C.E.) *Coregent of the second ruler of the Twenty-first Dynasty*

Amenemnisu held this rank during the last four years of the reign of SMENDES (1) on the throne from 1044 B.C.E. until his death. He was probably the son of HERIHOR, the high priest of AMUN at Thebes, and a woman named NODJMET. Smendes allowed Amenemnisu to serve in this capacity at the new capital of TANIS, in the eastern Delta, in order to unite efforts with Thebes.

Amenemnisu, whose name meant "Amun Is King," had served Menkheperresenb (2), another high priest in Thebes. During the civil war in the Theban region, Amenemnisu exiled his opponents to the LIBYAN DESERT for a time but then pardoned them, supposedly in a decree dictated by an oracle of the god Amun. The burial site of Amenemnisu was unknown until recent excavations in Tanis revealed his tomb there. He made PSUSENNES I his coregent before his death.

Amenemope (Userma'atré Setepenamun) (d. 984 B.C.E.) *Fourth ruler of the Twenty-first Dynasty*

Amenemope reigned from 993 B.C.E. until his death. He was the successor and probable son of PSUSENNES I and Queen MUTNODJMET (2), having served as a coregent for two years. He built a tomb for himself at TANIS, but his mummy was placed in Mutnodjmet's tomb for some reason unexplained. His name meant "Amun in Opet," a section of the old capital of Thebes. Amenemope buried Psusennes I with rich offerings, whereas his own funerary regalia was small. He had a yellow quartzite SARCOPHAGUS, which had a lid fashioned out of a block of stone usurped from an Old Kingdom site but had a gilded CARTONNAGE mummy mask. The sarcophagus was in his tomb, but his mummy, found intact, was discovered in his mother's burial chamber near the temple of Tanis.

Amenemope (1) (fl. 12th century B.C.E.) *High priest of Amun in the Twentieth Dynasty*

He served in the reign of RAMESSES IX (r. 1131–1112 B.C.E.). Amenemope was the son of RAMESSESNAKHT and the brother of Mesamun, his predecessors. His son was the usurper HERIHOR. Amenemope began to assert his religious powers in the 10th year of Rameses IX's reign. He was depicted in temple reliefs as equal to the pharaoh, a violation of the Egyptian artistic canon. He was buried in THEBES.

Amenemope (2) (fl. 14th century B.C.E.) *A sage of the New Kingdom*

He lived probably during the reign of AMENHOTEP III (r. 1391–1353 B.C.E.) and was the author of the *Instructions of Amenemope*. This text was found in a papyrus now in the British Museum in London. He was a resident of AKHMIN, and described himself as an agricultural official who set up the royal titles to land uncovered by the lowering of the Nile water each year. Amenemope, whose wife was Twasoret, also served as the overseer for taxes for the Akhmin area and administered the distribution of crops locally.

He wrote his *Instructions* for his son, and this work reflects the spirit of MA'AT, nurtured on the Nile over the centuries. His work was composed of more than 80 sections and was written in short lines. Amenemope translated the ideals of Egypt into everyday tasks of a common person's life. *The Maxims of Ptah-hotep* is another example of this type of literature. Such didactic LITERATURE was popular in the Nile Valley. Amenemope was buried in a pyramid in Akhmin. Amenemope's work was discovered on various writing boards, on an OSTRAKA, and in a fragmentary papyrus.

Amenemopet A remarkable family of THEBES, serving the pharaohs of the New Kingdom (1550–1070 B.C.E.), some held positions in the temple of AMUN at Thebes and others headed bureaucratic offices. The third prophet of Amun in the reign of RAMESSES III (1194–1163 B.C.E.) was a member of this family. Another individual named Amenemope served as the viceroy of Kush or NUBIA, the area south of Aswan in modern Sudan, for SETI I (r. 1306–1290 B.C.E.). BAKENKHONSU, the high priest of Amun in the reign of RAMESSES II (1290–1224 B.C.E.), was also a family member. These public servants were aristocrats, or NOMARCHS, from a southern province. Their efforts, and those of other large clans involved in various bureaucratic offices, allowed the government of Egypt to continue, decade after decade, without interruption.

Amenhirkhopshef (1) (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty*

Amenhirkhopshef was the son of RAMESSES III (r. 1194–1163 B.C.E.) and Queen ISET (2). The prince died at the age of nine. Queen Iset is reported to have miscarried a baby when she heard of Amenhirkhopshef's death, and the unborn infant was mummified and entombed in the prince's own crypt. In Amenhirkhopshef's burial chamber, Ramesses III is depicted leading his son to the god ANUBIS, the jackal-headed deity associated with OSIRIS and funerary rituals. The prince served as a royal scribe during his brief life. He was buried in the VALLEY OF THE QUEENS on the western shore of the Nile at THEBES, the site used for the tombs of princes in the New Kingdom

(1550–1070 B.C.E.). The walls of some chambers of this tomb are exquisitely painted.

Amenhirkhopshef (2) (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

The son of RAMESSES II (1290–1224 B.C.E.) and Queen NEFERTARI MERYMUT, he was called Amenhirwonmef ("Amun is at his right hand") originally and then Amenhirkhopshef ("Amun wields his sword"). This prince is shown in the procession of Ramessid royal heirs in LUXOR Temple, and in ABU SIMBEL, the site of his father's great monument. He is also depicted in KV5, the recently opened tomb of the sons of Ramesses II. This tomb, the largest ever found in Egypt, was designed to house the remains of more than 100 of Ramesses II's sons in the valley. There is another lavish tomb bearing his name in the VALLEY OF THE QUEENS on the western shore of the Nile at THEBES.

Amenhirkhopshef was the commanding general of Egypt's armies and heir apparent of the throne. He was active in Ramesses II's campaigns, punishing city-states such as Moab that had accepted the protection of the HITTITES, the enemies of Egypt at the time. When a treaty was signed between the Hittites and the Egyptians, Amenhirkhopshef was mentioned in royal correspondence. The Hittite King HATTUSILIS III and his queen, PEDUKHIPA, sent greetings to Nefertari Merymut and the crown prince Amenhirkhopshef. He died in the 20th year of Ramesses II's reign. Eleven other brothers would precede their father in death. MERENPTAH, his eventual heir, was 13th in the line of succession.

Amenhotep I (Djeserkaré) (d. 1504 B.C.E.) *Second ruler of the Eighteenth Dynasty*

Amenhotep I was one of the most handsome and popular of the ancient pharaohs, whose name meant "Amun is Content." He reigned from 1525 B.C.E. until his death and was the son of 'AHMOSE and Queen 'AHMOSE-NEFERTARI, who possibly served as regent at the start of Amenhotep I's reign. He was not the original heir. Records indicate that he outlived two older brothers to inherit the throne from 'Ahmose.

In his first regnal year, or perhaps during the time of 'Ahmose-Nefertari's regency, Egypt faced an invasion and had to defeat a confederation of Libyan tribes on the nation's western borders. A royal army, probably led by Amenhotep I personally, went south to halt expansion of the Nubians in the area below ASWAN, in modern Sudan. Amenhotep restored and refurbished the FORTRESSES on the Nile south of the first cataract, bastions dating in some instances to the Middle Kingdom (2040–1640 B.C.E.). He also installed a governor for that region, a noble named Turi, who was entrusted with the duties of maintaining order, promoting trade, and gathering tribute for the throne.

Within Egypt, Amenhotep I initiated building projects at the temple of KARNAK in THEBES. This temple, one of the most remarkable religious complexes in the world, covered 250 acres. The building programs of Amenhotep I added to the original shrine, begun in the Middle Kingdom, and set the standard for later pharaohs of the New Kingdom (1550–1070 B.C.E.), who continued the work there for centuries. Because of his military defenses and his building programs, Amenhotep was very popular during his lifetime. He also used the SINAI mines and the various quarries. Egypt, unified and free of the Asiatic HYKSOS (defeated by 'Ahmose), prospered. His popularity only increased after his death in 1504 B.C.E. He and Queen 'Ahmose-Nefertari were proclaimed the patron deities of Thebes. A shrine was dedicated to them on the western shore of the Nile at the capital, Thebes.

AH'HOTEP (2), a sister of Amenhotep I, was his Great Wife, or ranking queen. Secondary consorts were 'AHMOSE MERYTAMON and SATKAMOSE. Ah'hotep bore the son and heir, but the child died in infancy. Because there was no one to succeed him, Amenhotep chose TUTHMOSIS I from among his military officials. Tuthmosis was probably from a secondary royal line. A relative named 'Ahmose was given to Tuthmosis as consort to consolidate his claims and to link him in yet another fashion to the royal family.

Amenhotep I was the first pharaoh to separate his tomb from his mortuary temple and burial complex. Normally the MORTUARY TEMPLES of the pharaohs were erected at the gravesites to allow priests to make daily offerings and to conduct rituals of eternal rest for the deceased. Looters reached the burial chambers of such complexes, tearing apart the mummies and sometimes burning them. Amenhotep wanted to escape destruction at the hands of such grave robbers, who were possibly given aid by the priests themselves, in return for a share in the goods. His original tomb is now unknown but was listed in the inspection done by RAMESSES IX (1131–1112 B.C.E.) as being located at Dra Abu el-Nuga. Amenhotep I's mummy was rewrapped by priests of the Twenty-first Dynasty (1070–945 B.C.E.) after his original tomb was vandalized, taken to DEIR EL-BAHRI, and placed in the mummy cache there. During this second burial, delphiniums were used to adorn his remains, along with other red, yellow, and blue flowers. A wasp settled onto one of the flowers and died there, keeping the pharaoh company through the centuries.

Amenhotep I was five and one-half feet tall, with a long, oval skull and sloping forehead. His strong jaw marks him as the son of 'Ahmose. Statues of him were carried through the streets of Thebes as an oracle, or prophet, called "the judge of the living and the dead." The cult of Amenhotep I continued through the Twentieth Dynasty (1196–1070 B.C.E.).

Amenhotep II (Akhepruré) (d. 1401 B.C.E.) *Seventh ruler of the Eighteenth Dynasty*

The son of TUTHMOSIS III and Queen MERYT-RE-HATSHEP-SUT, Amenhotep II reigned from 1427 B.C.E. until his death. He was reportedly not the original heir. A brother, Amenemhet, believed to be the son of Tuthmosis III and Queen NEFERU-RÉ, died before he could inherit the throne. Amenhotep II was handsome, tall, and athletic. He was a warrior delighting in hand-to-hand combat, executing prisoners personally in elaborate ceremonies. When he was made coregent, Amenhotep added *Hegaiunu* to his name, meaning "the ruler of Iunu," HELIOPOLIS.

His entire life was spent in preparing for his reign as he underwent the usual education for princes and heirs. He excelled in archery and horsemanship, and he commanded the vast Egyptian naval base at PERU-NEFER near Memphis. Experienced in war, Amenhotep II moved quickly in the second year of his reign against the cities on the Mediterranean Sea that were in open revolt. He marched into Palestine to Shemesh-Edom and subdued each city-state all the way to the Orontes River, to modern Lebanon and Syria. At Tikishi he captured seven princes and brought them to Egypt. Amenhotep moved on to the Euphrates River in modern Iraq, where he erected a stela alongside the ones raised up there by his father and great grandfather (TUTHMOSIS I, r. 1504–1492 B.C.E.), the founders of the empire. He also rescued Egyptian troops surrounded at another battle site in the area. Returning to Egypt, Amenhotep brought prisoners and considerable booty to THEBES.

In Egypt, Amenhotep II left monuments at DEN-DEREH, HELIOPOLIS, GEBEL EL-SILSILEH, TOD, ELKAB, GIZA, ERMENT, and MEDAMUD. In his third year, Nubian rebellions brought Amenhotep to ASWAN and the ELEPHANTINE Island. The princes captured in the region of the Orontes River the year before accompanied Amenhotep on this voyage. All seven of them hung head downward from the prow of his ship. The bodies were later displayed in other prominent sites. Amenhotep II reportedly delighted in the slaughter of his enemies. In his seventh year he went to CARCHEMISH, in Syria, to subdue another revolt.

Amenhotep II's consorts were SITAMON and then MERYT-AMUN (2), his sister, but another consort, Queen TEO, bore his heir, TUTHMOSIS IV. His mother, Meryt-Re-Hatshepsut, however, remained the Great Wife, or ranking queen. Amenhotep II had several sons and daughters. Amenhotep's mummy was discovered in his tomb in the VALLEY OF THE KINGS on the western shore of the Nile at Thebes. He had wavy brown hair, graying at the temples. His mummified skin was studded with small tubercles, possibly the result of embalming. Believed to have died at the age of 45, Amenhotep suffered from rheumatism and some sort of systemic disease, no doubt from tooth problems. Signs of severe dental decay are evident in his mummy.

His tomb in the Valley of the Kings proved to be a treasure house of Egyptian history. The AM DUAT prayers are depicted on the walls in compelling reliefs. The burial chamber of his tomb, found undisturbed, was used by priests of later dynasties as a storehouse for other rescued mummies of the New Kingdom (1550–1070 B.C.E.). This tomb had an early styled entry stairwell, corridors, antechambers, pillared halls, and a decorated sunken burial chamber. Magazines and well shafts were included in the design. One of Amenhotep II's sons shared the tomb.

See also MUMMY CACHES.

Amenhotep III (Nebma'atré) (d. 1353 B.C.E.) *Ninth pharaoh of the Eighteenth Dynasty*

The son of TUTHMOSIS IV and Queen MUTEMWIYA, Amenhotep III reigned from 1391 B.C.E. until his death. As a young man, Amenhotep III married TIYE (1), the daughter of Hurrian master of horse at THEBES. Together they ruled an empire that extended from northern Sudan to the Euphrates River. His mother, Mutemwiya, is believed by some scholars to have been the daughter of ARTATAMA, the MITANNI king, given to Egypt as part of Tuthmosis IV's treaties with that nation. Amenhotep III's birth was recorded in the temple in LUXOR, given divine intervention and divine patronage. Tiye, whom he had married before ascending the throne, bore him AKHENATEN (Amenhotep IV), and princesses SITAMUN (2), BAKETAMUN, HENUTTANEB, NEBETAH, ISET (3), and other children. Amenhotep III married Iset and Sitamun when they came of age.

A vast series of commemorative scarabs issued by the pharaoh provide a portrait of his first 12 years on the throne. One SCARAB memorializes the arrival of GILUKIPA (or Khirgipa), a Mitanni princess who came with an entourage of more than 300 Mitannis to be his wife. Her niece, TADUKHIPA, arrived at the end of Amenhotep's reign and possibly married Akhenaten. These Mitanni royal women were sent to Egypt by King Shuttarna II, who was their relative.

The addition of such women to AMENHOTEP III's harem led to the construction of a new palace to the south of MEDINET HABU, on the western shore of the Nile at THEBES, called MALKATA, or "the Place Where Things Are Picked Up," by modern Egyptians. This palace was actually a miniature city with several royal compounds, an artificial lake reportedly dug and filled within a matter of weeks, and a harbor. Shrines and temples, as well as bureaucratic offices, were part of the complexes.

Tributes and trade profits provided Amenhotep III with unending wealth as he built many shrines and monuments, many of which have not survived. Among these monuments are the COLOSSI OF MEMNON, two gigantic statues of Amenhotep III that were part of his mortuary temple. The Greeks named the statues after Memnon, the Trojan hero slain by Achilles. Strabo, the historian,

reported that the northern statue of Amenhotep III emitted a soft bell-like sound at each dawn. In the early third century B.C.E. the Roman emperor Septimius Severus ordered repairs on the upper part of that statue, which were performed crudely, and as a result the singing sound stopped forever.

Amenhotep III celebrated three *HEB-SEDS*, normally used to denote 30 years of rule. He constructed a palace, Per-Hay, "the Mansion of Rejoicing," for this event. Queen Tiye and the massive bureaucracy of Egypt maintained foreign and domestic affairs, while Amenhotep lolled in Malkata, and the military might of Egypt suppressed any rebellions against the empire. The pharaoh could spend his time building on the Nile and erecting monuments in his honor at his leisure.

He was quite obese in his later years. His portraits, already sculpted in the style that would blossom in the 'AMARNA PERIOD, depict him as having a snub nose, full lips, and almond-shaped eyes. Troubled with severe tooth decay, a dynastic period condition, Amenhotep became ill. An ally, King TUSHRATTA of Babylon, sent him a statue of Ishtar—the Babylonian goddess of healing—to restore his vigor and to demonstrate friendly concern.

Amenhotep III's tomb in the VALLEY OF THE KINGS, on the western shore of Thebes, has three main corridors. The tomb chamber has a pillared hall, and the various chambers are all highly decorated. The red granite lid used on the sarcophagus for the burial of Amenhotep III was usurped by SETI I (1306–1290 B.C.E.) of the Nineteenth Dynasty. Amenhotep III's mummy was discovered in the tomb of AMENHOTEP II. Modern scholars, however, do not believe that this embalmed body is truly Amenhotep III. There is considerable debate about the actual identity of several recovered remains.

Suggested Readings: Fletcher, J. *Chronicle of a Pharaoh: The Intimate Life of Amenhotep III*. Oxford, U.K.: Oxford University Press, 2000; O'Connor, D., and E. Cline, eds. *Amenhotep III, Perspectives on His Reign*. Ann Arbor: University of Michigan Press, 1998.

Amenhotep IV See AKHENATEN.

Amenhotep, son of Hapu (Huy) (fl. 14th century B.C.E.) *Court official of the Eighteenth Dynasty*

A revered sage and scholar, he served in the reign of AMENHOTEP III (r. 1391–1353 B.C.E.). Amenhotep, son of Hapu, was one of only a few commoners to be deified in ancient Egypt. Also called Huy, he was from the Delta area of ATHRIBIS, born around 1460 B.C.E. He rose through the ranks of government service, including the office of scribe of the military, and then served as a commander, and eventually as a general. Amenhotep also supervised the building projects of Amenhotep III. When he died



A statue of the famed sage Amenhotep, Son of Hapu; he is distinctive because of his flowing hair; now in the Egyptian Museum, Cairo. (S. M. Bunson.)

around 1380 B.C.E., at the age of 80, a funerary chapel was erected for him beside Amenhotep III's temple.

Amenhotep, Son of Hapu, was depicted in many statues placed in KARNAK temple, a royal favor in that age. He is shown usually with long wavy hair instead of a formal wig. His association with the god AMUN brought about a claim by the temple priests of the Twenty-first Dynasty (1070–945 B.C.E.) that Amenhotep had divine origins. He was deified alongside IMHOTEP, the architect of the STEP PYRAMID of DJOSER (r. 2630–2611 B.C.E.). Clinics or shrines were developed for their cults, and ceremonies were conducted in their memory throughout Egypt.

Amenia (fl. 14th century B.C.E.) *Woman of the court in the Eighteenth Dynasty*

She was the commoner wife of HOREMHAB (r. 1319–1307 B.C.E.). Amenia married Horemhab when he was a military man, serving in Egypt's army and attaining the rank of chief of the forces and king's deputy in the reign of TUT'ANKHAMUN (r. 1333–1323 B.C.E.). Horemhab was also decorated for valor by AKHENATEN (r. 1353–1335 B.C.E.) in 'AMARNA.

Horemhab built a vast tomb for himself and Amenia in SAQQARA, the MEMPHIS necropolis, while he was a military officer. This tomb, recently uncovered, depicts Horemhab as a commoner, although the URAEUS, the symbol of royalty, was added to some of his figures there during his reign. Amenia was buried in Saqqara, probably

dying before Horemhab took the throne of Egypt. Queen MUTNODJMET (1), who became Horemhab's Great Wife, was buried beside Amenia in Saqqara rather than having a tomb in the royal necropolis at THEBES.

Ameni-A'amu (fl. 19th century B.C.E.) *Mysterious royal personage in the Thirteenth Dynasty*

He is historically associated with AMENEMHET III (r. 1844–1797 B.C.E.). A small pyramid at DASHUR is inscribed with his name and royal insignias. These inscriptions appear to place him in the reign of Amenemhet III, perhaps as the designated heir to the throne.

Amenirdis (1) (fl. eighth century B.C.E.) *Royal woman of the Twenty-fifth Dynasty*

She was the sister of PIANKHI (1) (750–712 B.C.E.) and the daughter of KASHTA and Queen PEBATMA. As a royal princess, Amenirdis was adopted by SHEPENWEPET (1) as her successor in the role of GOD'S WIFE OF AMUN or Divine Adoratrice of Amun, the office of high priestess and political representative of the ruling family. This role, carried out in THEBES, descended over the years from the title of God's Wife held by New Kingdom queens starting with 'AHMOSE-NEFERTARI, the wife of 'AHMOSE I (r. 1550–1525 B.C.E.). The high priestess presided over a harem of Amun's devotees and conducted ceremonies.

Amenirdis could not marry while serving as Divine Adoratrice of Amun, adopting her successor, SHEPENWEPET (2). When she retired, however, she married her brother, SHEBITKU (r. 698–690 B.C.E.) and bore Shepenwepet III. Statues have been recovered depicting Amenirdis in royal regalia. Like other high priestesses, she built a tomb in KARNAK. Some priestesses were buried in a necropolis called "the vineyard of Anubis." Such women held considerable political power over Upper Egypt, the southern territories, serving as a "voice" of the god Amun and thus able to dictate many policies. They were recruited mostly from the ranks of the royal families of Egypt and wore the crowns and ornaments of queens.

Amenirdis (2) (fl. seventh century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

Amenirdis was destined to become a GOD'S WIFE OF AMUN or a Divine Adoratrice of Amun, a high priestess of the deity at THEBES. She was designated as the successor of the high priestess SHEPENWEPET (2). When PSAMMATICUS I (r. 664–610 B.C.E.) came to power, however, he sent a large fleet of ships to Thebes, bearing his daughter NITOCRIS (2), who then assumed the role of Divine Adoratrice, an act that overthrew the Nubian control of Egypt. Amenirdis, a member of the overthrown family of NECHO I (r. 672–664 B.C.E.), was ousted from Thebes. Her role was ended because she no longer had the political base necessary to influence Egypt's affairs.

Amenken (fl. 15th century B.C.E.) *Financial official of the Eighteenth Dynasty*

He served AMENHOTEP II (r. 1427–1401 B.C.E.) as a high official in the royal treasury of Egypt, concerned with the tabulation and the distribution of gifts to court favorites and NOME officials. The pharaohs presented outstanding servants with golden collars and other costly insignias of honor on feast days. Amenken was buried in THEBES.

Amenmesses (Menmiré) (fl. c. 1214 B.C.E.) *Sixth ruler of the Nineteenth Dynasty, recorded as a usurper*

He took the throne of SETI II (r. 1214–c. 1204 B.C.E.). His name, Amenmesses, meant “Fashioned by Amun, God of Thebes.” He ruled only four years, possibly as an interlude ruler between MERENPTAH and Seti II, who was the crown prince and designated heir. Amenmesses was possibly the son of MERENPTAH and Queen TAKHAT (1). Records give her only the title of “King’s Mother,” not that of a royal wife of rank. He is believed to have married BAKETWEREL, but no documentation supports this. Three bodies discovered in Amenmesses’ tomb in the VALLEY OF THE KINGS on the western shore of Thebes have not been identified. He is also recorded as marrying TIA (2), the mother of SIPTAH. Amenmesses did not rule in the north, where Seti II controlled the Delta and the dynastic capital of PER-RAAMESSES.

He had the backing of the Theban priests, including the high priest, Roma-Ray, who had considerable power in the name of the god AMUN. Amenmesses also controlled NUBIA, modern Sudan. How he died at the end of four years is unknown. He simply disappeared from the scene, and Seti II usurped his statues and monuments. Some cartouches were even removed from his tomb in Thebes, at BIBAN EL-MOLUK, and some chambers were vandalized. The tomb has three corridors, a square chamber, and four pillared halls.

Amenmose (fl. 16th century B.C.E.) *Prince of the Eighteenth Dynasty*

He was the son of TUTHMOSIS I (r. 1504–1492 B.C.E.) and Queen 'AHMOSE (1), and an older brother of Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.). Records indicate that he was general of Egypt’s armies. He predeceased Tuthmosis I. Amenmose had a brother, WADJMOSE, who also died before he could inherit the throne from his father. Amenmose was buried in the royal necropolis on the western shore of THEBES.

Amennakht (fl. 12th century B.C.E.) *Official of the Twentieth Dynasty*

Amennakht served RAMESSES III (r. 1194–1163 B.C.E.) as a supervisor of tomb artists and craftsmen. These artists resided in a special community near the VALLEY OF THE KINGS on the western shore of the Nile at THEBES. The

community was called DEIR EL-MEDINA, once known as “the Place of the Servitors of Truth.” Amennakht was a trained scribe who served as an overseer for the workers in the royal tombs. He and his fellow SERVITORS OF THE PLACE OF TRUTH were able to build personal tombs of unusual size, ornately decorated. They donated their skills in providing one another with exquisitely painted gravesites.

Amenpanefer (fl. 11th century B.C.E.) *Tomb robber of the Twentieth Dynasty*

Amenpanefer committed his crimes in the reign of RAMESSES XI (r. 1100–1070 B.C.E.) in THEBES. A stone carver who labored in the tombs of the VALLEY OF THE KINGS at Thebes, he was arrested by authorities and taken in for questioning after a rash of tomb robberies. Amenpanefer confessed to being part of a nefarious gang that preyed upon the mummies of Egypt’s dead pharaohs. He described how he and eight coconspirators dug a tunnel and broke into the tomb of SOBEKEMSAF III (a Seventeenth Dynasty ruler). They stole jewels and then set fire to the royal mummy. Queen NUBKHAS (2) (Seventeenth Dynasty) received the same destructive treatment from Amenpanefer and his fellow criminals. Amenpanefer and his cohorts faced harsh sentences when condemned. Most grave robbers were executed, not just for stealing and vandalism, but also for the crimes of blasphemy and impiety.

See also TOMB ROBBERY TRIAL.

Amenti The mythological domain of the dead described as located spiritually in the West, considered to be the residence of the god OSIRIS, this was a luxurious paradise of lakes, trees, and flowers, an abode of peace for all eternity for those deemed worthy of such rewards.

See also ETERNITY; MORTUARY RITUALS.

Amenti, Lord of See OSIRIS.

Amenwah (fl. 12th century B.C.E.) *Tomb robber of the Twentieth Dynasty*

Amenwah reportedly invaded the tomb of RAMESSES III (r. 1194–1163 B.C.E.). The desecration came in a troubled era following the pharaoh’s death, in which temple priests and entire villages plundered gravesites. Amenwah was associated with DEIR EL-MEDINA, an ancient village housing artisans who worked in the tombs in the VALLEY OF THE KINGS on the western shore of the Nile at THEBES. He was rounded up in a sweeping raid on tomb robbers of that era. Pleading innocent to all charges brought against him, he was eventually released for lack of evidence. Modern excavations of Amenwah’s tomb established his guilt. He not only robbed Ramesses III’s tomb but also placed his ill-gotten goods in his own burial chamber for all eternity.

See also TOMB ROBBERY TRIAL.

ames The ancient Egyptian name for the SCEPTER in the form of a club or mace that was used as a royal insignia in most eras, the *ames* dates back to the early period of Egypt (c. 3000 B.C.E.), when the warriors of the south invaded the Delta, subduing the Bee King's armies and unifying the nation. The kings maintained the insignias of ancient times and incorporated them into the newer rituals of office.

Amestris (fl. fifth century B.C.E.) *Royal woman of the Persian Empire*

She was the consort of XERXES I and the mother of ARTAXERXES I (r. 465–424 B.C.E.). Her husband was murdered, but she remained strong and dominated the first years of her son's reign.

amethyst A semiprecious stone, a variety of quartz, usually lavender or purple in color, these stones were discovered in the southern desert regions of Egypt and were highly prized.

See also EGYPTIAN NATURAL RESOURCES.

Amherst Papyrus This was a document from THEBES that contained an account of the Ramessid-Period TOMB ROBBERY TRIALS. With the ABBOTT PAPYRUS, which includes an account of the same event, this text provides detailed information and insight into the Twentieth Dynasty (1196–1070 B.C.E.), a period of declining royal authority and law and order in the Nile Valley. The Amherst Papyrus was owned originally by the first baron Amherst of Hockney, England, and consisted of the lower half of a document concerning Twentieth Dynasty robberies. The upper portion of the papyrus, now called the Leopold II Papyrus, was discovered in Brussels. The two sections were joined by scholars and photographed for translation purposes.

Ami-ut A dog-headed deity of ancient Egypt, concerned with funerary elements, he was probably a forerunner of OSIRIS and became overshadowed by that deity. A headless BULL's skin attached to a rod was the symbol of Ami-ut, an insignia used in some funerary rituals.

See also TEKENU.

Amorites An ancient Semitic people called the *Amurru* or *Martu* in records from Sumeria, they dominated the region of Mesopotamia, Syria, and Palestine from c. 2000 to c. 1600 B.C.E., bringing them into conflict with Egypt. Their homeland is believed to have been Arabia, and they are credited with bringing the fall of the city of Ur.

The Amorites migrated into the region in the 21st century B.C.E., assimilating to the Sumerian-Akkadian culture in time. Almost all of the kings of Babylon could trace their ancestry to this stock. The Amorites had a cap-

ital at Meri, modern Tell al-Hariri, Syria, and at Halab, now called Aleppo. The region called Amurru was located in northern Palestine and in the Syrian desert region. Inscriptions from the era of Egypt's First Intermediate Period (2134–2040 B.C.E.) indicate that the Amorites controlled Phoenicia, modern Lebanon, disrupting TRADE with Egypt. AMENEMHET I (r. 1991–1962 B.C.E.) restored such trade during his reign.

Amratian The name given to the first Predynastic Period, NAGADA I, this phase was centered in el-'Amirah, near ABYDOS, in Upper Egypt. Sites dating to c. 3600 B.C.E. give evidence of Badarian (a prior phase) influences, improved and adapted to advance techniques. The pottery from this Amratian period includes black topped red ocher ware, with linear designs in white, including figures. MACEHEADS, vases, and ivory carving were also recovered from Amratian sites.

See also EGYPT.

Amtes (Yamtes) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a consort of PEPI I (r. 2289–2555 B.C.E.). Some records indicate that Amtes was involved in a HAREM (1) plot to overthrow Pepi I. The conspiracy was unsuccessful, and an official named WENI was called upon to investigate the charges against Amtes and her fellow conspirators. No record is available to give an account of the verdict of the trial, but she disappeared from the court as a result.

amulet This was a decoratively carved item that was worn by ancient Egyptians in keeping with their religious traditions. Called the *wedjau*, such an amulet was normally fashioned out of metal, wood, FAIENCE, terra-cotta, or stone and was believed to contain magical powers, providing the wearer with supernatural benefits and charms. The potential power of the amulet was determined by the material, color, shape, or spell of its origin. Living Egyptians wore amulets as pendants, and the deceased had amulets placed in their linen wrappings in their coffins. Various styles of amulets were employed at different times for different purposes. Some were carved as sacred symbols in order to demonstrate devotion to a particular deity, thus ensuring the god's intercession and intervention on behalf of the wearer.

The DJED, for example, was the symbol of stability that was associated with the god OSIRIS. This was normally worn on the chest, on a cord or necklace. The amulet was placed on the neck of the deceased, in order to protect that part of the anatomy in the afterlife. The *djed* was normally fashioned out of glazed faience, gold, gilded wood, LAPIS LAZULI, or some other semiprecious stone. The *djed* as a national symbol was used in festivals and celebrations.

The ANKH, the EYE OF RÉ, the Amulet of the Heart, the Papyrus Scepter, and images of the vulture were popular among the faithful. The favored amulet, however, appears to be the SCARAB, the sacred beetle symbol that represented all of the mystical connotations of the solar cults and eternal life. The scarabs were normally fashioned out of stone, wood, metal, schist, steatite, and bronze (discovered in a Twentieth Dynasty site), and could be small in size or large.

The BOOK OF THE DEAD, the mortuary text used throughout Egypt's later eras, contained a list of amulets required for the proper preparation of a corpse. One amulet placed in almost every mummy was the *djed*. The scarab and other amulets were placed according to tradition and fashioned out of specific materials, colored red or green normally. Incanted with spells these symbols supposedly were inspired by the god THOTH in HERMOPOLIS in the Old Kingdom (2575–2134 B.C.E.).

See also MAGIC.

Amun (Amon) A god of ancient Egypt known in early eras but attaining dominance in the New Kingdom at THEBES, Amun, whose name means “hidden,” figured in the Hermopolitan myths associated with the dynamic force of life. The deity and his female counterpart, AMAUNET, were mentioned in the PYRAMID TEXTS in the Fifth Dynasty (2465–2323 B.C.E.) and Sixth Dynasty (2323–2150 B.C.E.). The first evidence locating the god in Thebes is an inscription of the NOMARCH Rehu, also of the Sixth Dynasty, who claimed to have performed services for Amun.

When the Thebans began to exert influence over Egypt's political scene, Amun's cult started its ascendancy. During the New Kingdom (1550–1070 B.C.E.) the god was elevated in status and infused with many attributes of other divine beings. Amun was declared to have given birth to himself, and it was stressed that no other gods had such power. All of the other deities in Egypt's pantheon traced their being to his self-creation. Amun was included in the OGDOD of HERMOPOLIS, then at the PRIMEVAL MOUND of MEMPHIS, at which time he was supposed to have formed all the other gods. He then left the earth to abide as RÉ in the heavens, taking the form of a divine child revealed in the LOTUS.

In statues, Amun was normally depicted as a handsome, virile young man or as a ram with curled horns. The rulers of the New Kingdom carried his banners everywhere in their establishment of the empire, and the temple in Thebes received tributes from many lands. Amun was “the Greatest of Heaven, Eldest of Earth,” and the priests of his temple wrote tender hymns in his honor.

The generosity of 'AHMOSE (r. 1550–1525 B.C.E.), who made donations to the temple of Amun in thanksgiving for his victories, set a pattern in the New Kingdom, and the god was showered with gifts by 'Ahmose's successors.

Both the temples at KARNAK and LUXOR benefited from royal patronage. In time, Amun was revered throughout Egypt, as the Amunite priests assumed more and more political control. In some historical periods, the deity was addressed as Amun-Ré. A shrine was erected for Amun in the SIWA OASIS, which was later called Jupiter Ammon by the Romans, and pilgrimages were undertaken in every era to worship the god there.

At Thebes, Amun was provided with a consort, the goddess MUT, and with a son, KHONS (1) or Khonsu. The ram, the symbol of the god's true spiritual power, was kept at Thebes for religious ceremonies, embodying the energies of the deity and his beauty. During the 'AMARNA Period the temples of Amun were attacked and closed by order of AKHENATEN (r. 1353–1335 B.C.E.). When TUT'ANKHAMUN came to the throne in 1333 B.C.E., he restored the god's primacy over Egypt. This restoration of Amun as the paramount deity of Egypt was calculated to appease the priests of Amun and to settle the unrest caused in the land by the heretical actions of Akhenaten.

Many FESTIVALS were celebrated in honor of Amun. One of these, the “Beautiful Feast of the Valley,” was especially popular. The god's statue was taken across the Nile to the western shore of Thebes, where people waited to greet the retinue of priests and devotees. Ritual meals and mortuary offerings were set before the tombs of the dead, while people held picnics in the various mortuary chambers and courts. Amun's priests visited each tomb or grave site, and special Bouquets of the God were placed at the tombs as mementos. Singers and dancers, accompanied by lively bands, followed the priests and conducted rituals. The festivals of Amun were popular throughout Egypt in the New Kingdom.

Suggested Readings: Ashby, Muata Abhaya. *The Hymns of Amun: Ancient Egyptian Mystical Psychology*. New York: Cruzian Mystic, 1997; Assman, Jan, and Anthony Alcock, trans. *Egyptian Solar Religion in the New Kingdom: RE, Amun and the Crisis of Polytheism*. New York: Routledge, 1995.

Amun-dyek'het (fl. seventh century B.C.E.) *Queen of the Twenty-fifth Dynasty enslaved by the Persians*

The consort of TAHARQA (r. 690–664 B.C.E.), she fell into the hands of ESSARHADDON of Assyria when he invaded Egypt in 671 B.C.E. Taharqa had been routed by Assyrian forces and had fled southward. Taharqa's son and heir, USHANAHURU, as well as the consort, Queen Amun-dyek'het, and the entire court were taken by Essarhaddon to his capital at NINEVEH as slaves and were never seen again in Egypt.

Amunemhet (1) (fl. 16th century B.C.E.) *Infant prince of the Eighteenth Dynasty*

He was the son of AMENHOTEP I (r. 1525–1504 B.C.E.) and Queen AH'HOTEP (2). His body was discovered in DEIR EL-

BAHRI, having been rewrapped and reburied by priests of the Twentieth Dynasty, when his original tomb was plundered. The child died in the first or second year of his life.

Amunemhet (2) (fl. 15th century B.C.E.) *Temple official of the Eighteenth Dynasty*

Serving in the reign of AMENHOTEP II (r. 1427–1401 B.C.E.), Amunemhet was a high priest of the god AMUN but served the court in other capacities as well, as did most of the Amunite priests of that period. Amunemhet was an accomplished architect and supervised royal building projects. He was buried in THEBES.

Amunet (Amuniet) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was a consort of MONTUHOTEP II (r. 2061–2010 B.C.E.), called Amuniet in some records. Amunet was buried in the royal mortuary complex at DEIR EL-BAHRI, a site located on the western shore of the Nile at THEBES. Montuhotep and his other female companions were entombed beside Amunet.

Amunnakhte's Instructions A text written by a scribe of the PER ANKH, the House of Life, a medical educational institute in THEBES. *Amunnakhte's Instructions* date to the Eighteenth Dynasty (1550–1070 B.C.E.). A copy of the original was discovered in the Chester BEATTY PAPYRUS IV. The *Instructions* were addressed to an assistant, urging the young man to take up the noble profession of scribe, an important position in Egyptian society. The Egyptians revered such didactic LITERATURE, seeking wisdom and purpose in texts that explained the roles of life and the opportunities of service.

Amun's Bark A vessel called Userhetamun, or “the Mighty Brow Is Amun,” a floating temple for the god Amun at THEBES, the bark was supposedly a gift presented by 'AHMOSE (r. 1550–1525 B.C.E.) in thanksgiving for his successful military campaigns. The vessel was a divine ark, and special STATIONS OF THE GODS were erected throughout Thebes to greet it on its holiday rounds. The bark was viewed as a potent symbol of Amun's power and was refurbished or rebuilt in almost every era of the empire period. On the feast of OPET, the Bark of Amun was moved from KARNAK to LUXOR and back. On other feasts the floating temple sailed on the Nile or on the sacred lake of the shrine. It was covered with gold from the waterline up and filled with cabins, obelisks, niches, and elaborate adornments.

See also BARKS OF THE GODS.

Amun's Wives A title assumed by high-ranking royal women who took part in religious ceremonies at KARNAK and LUXOR during the New Kingdom, Queens AH'HOTEP (1) and 'AHMOSE-NEFERTARI in the reign of 'AHMOSE (1550–1525 B.C.E.) were the first such women to assume the role, serving as patronesses for the festivals and cultic rites. A princess of the royal house was consecrated as the god's spouse, served by virgins in the Harem of Amun. In time this group became the GOD'S WIVES OF AMUN, or the Divine Adoratrices of Amun.

Amun-wosret (15th century B.C.E.) *Vizier of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) and was active in the latter part of Tuthmosis III's lengthy reign, named VIZIER of Egypt. Amun-wosret served in a time of imperial expansion and military campaigns. His Theban tomb provides details of his office.

Amyrtaios (1) (fl. fifth century B.C.E.) *Rebel Egyptian who fought against the Persian occupation of the Nile*

He is associated in some records with the revolt of an individual named INAROS, who threatened the rule of the Persian ARTAXERXES I (r. 465–424 B.C.E.). When Inaros was betrayed, captured, and executed, Amyrtaios continued to hold sway in the western DELTA, unchallenged by the Persians. No documentation is available concerning his length of supremacy in this region.

See also REBELS OF EGYPT.

Amyrtaios (2) (d. 393 B.C.E.) *Founder and sole known ruler of the Twenty-eighth Dynasty of Egypt*

Amyrtaios reigned from SAIS originally and then over much of the entire nation from 404 to 393 B.C.E. He probably proclaimed himself pharaoh after the death of DARIUS II in 404 B.C.E. He was possibly a descendant of AMYRTAIOS (1), a rebel of the land. Amyrtaios was the prince of Sais. No documented successors are recorded. One tradition states that Amyrtaios offended “the Law” in some heinous fashion, and because of his transgression could not bequeath the throne to his son. The dynasty ended with his death. Other dynasties flourished in the same era on local levels. Reportedly NEPHRITES I (r. 399–393 B.C.E.) captured Amyrtaios and executed him.

Amytis (fl. sixth century B.C.E.) *Royal woman of the Persian Empire*

She was a consort of Cyrus the Great and probably the mother of CAMBYSES (r. 525–522 B.C.E.). Amytis shared her queenly duties at the Persian court with another royal woman, Kassandine.

Ana (fl. 18th century B.C.E.) *Royal woman of the Thirteenth Dynasty*

She was a consort of SOBEKHOTEP III (r. c. 1745 B.C.E.). Ana is listed in some records as the mother of Princesses Ankhetitat and Fent-Ankhnet. The rulers and the consorts of this dynasty remain obscure.

Anastasi Papyri This is a collection of Egyptian documents collected from various sources by the Swedish consul to Egypt. This diplomat was on the Nile during the time when extensive exploration was beginning in the ruins of the ancient civilized areas. Some of the papyri date to the Ramessid Period (1307–1070 B.C.E.) and contain hymns to the god AMUN and accounts from that era of Egyptian history.

Anath (Anat) A goddess of the Canaanites, patroness of both love and war, Anath, always depicted as a beautiful young woman and called “the Virgin,” was the sister of the Semitic god Baal. Anath was honored as a goddess of war and military campaigns and was adopted by RAMESSES II (r. 1290–1224 B.C.E.) as one of his patrons. In Egypt, Anath was portrayed nude, standing on a lion and carrying flowers. In the Ptolemaic Period (304–30 B.C.E.) Anath was merged with ASTARTE, assuming the name Astartatis. In other eras she was given RESHEF and Baal as consorts in rituals.

Anather (d. c. 1600 B.C.E.) *Ruler of the Sixteenth Dynasty, a lesser Hyksos line*

His dynasty was contemporary with the Great HYKSOS of the Fifteenth Dynasty at AVARIS (c. 1640–1532 B.C.E.). Anather was called “the Ruler of the Desert Lands.” SCARABS bearing his name were found in the Delta region and in southern Palestine.

Anatolians A people living in the lands now called Turkey, the Anatolians built many ancient cities, including Hacilar, which dates to 5400 B.C.E. By 2600 B.C.E., the Anatolians were trading their metal wares across many lands, probably going as far south as Egypt on trade tours.

ancestor cult letters Messages written on clay vessels, strips of linen, or stelae and left in or near tombs, these letters were of two types: friendly, or designed to placate the dead to avoid hauntings. The first type of letters inquired about life “in the West,” the land beyond the grave. They also asked for intercessions from the deceased, who were requested to act as patrons in legal procedures on earth or in the judgment courts of the dead. The second asked the dead to rest in peace.

Some ancestors addressed by the ancestor cult letters were called the *akh-iker-en-Ré*, “the excellent spirit

(departed) of Ré.” Shrines were erected in households in the New Kingdom Period (1550–1070 B.C.E.), and offerings were made to the *akh-iker-en-Ré*. Some clay figures of these spirits were used in later eras, and an industry emerged for their manufacture. A cache of 17,000 such figures was found in KARNAK.

See also ANCESTOR WORSHIP.

ancestor worship A cultic tradition of Egypt, associated with the gods OSIRIS and Ré, the dead ancestors were called the *akh-iker-en-Ré*, “the excellent spirit (departed) of Ré” and were the deceased parents of a nonroyal family. In the New Kingdom (1550–1070 B.C.E.) such worship ceremonies employed busts and stelae commemorating the *akh-iker-en-Ré*. Some 150 red effigies made out of stone were found in DEIR EL-MEDINA, the artisan enclave near the VALLEY OF THE KINGS at Thebes. Some 55 stelae were also recovered there. The *akh-iker-en-Ré* traveled endlessly in the bark of Ré and were sometimes portrayed as the rays of the sun in commemoratives. Offerings and prayers were provided for these ancestors at their tombs.

Andjeti He was a very ancient deity of Egypt who was absorbed into the cult of OSIRIS. A shepherd god originally, Andjeti’s symbol was the CROOK, called the *AWET*, and used as a royal insignia of the pharaohs, along with the flail.

Andreas (fl. 3rd century B.C.E.) *Medical official of the Ptolemaic Period*

He served as court physician to PTOLEMY IV PHILOMETOR (r. 221–205 B.C.E.). Andreas was skilled in pharmaceuticals and tried to direct the physicians of his era to divorce themselves from the magical or superstitious traditions of the past. He wrote books on the pharmaceuticals available and the effect of serpent bites, but these survive only in fragmented forms.

See also MEDICINE.

Anedjib See ’ADJIB.

Anen (fl. 14th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

He served in the reign of AMENHOTEP III (r. 1391–1353 B.C.E.). Anen was the high priest of the temple of HELIOPOLIS, now a suburb of modern Cairo, and the brother of Queen TIYE (I). YUYA and TUYA were his parents. A statue of him in his priestly attire is in the Turin Museum.

Anfushi A necropolis on the Island of Pharos in ALEXANDRIA, Egypt, the burials there date to the Ptolemaic

Period (304–30 B.C.E.) and later eras. A catacomb area is also part of this burial site.

Anhai Papyrus This is one of the most elaborately illustrated papyri of the *BOOK OF THE DEAD*, the ancient Egyptian mortuary texts that evolved over the centuries. Discovered in THEBES, the work depicts the rites of burial and the judgments of the dead. The Anhai Papyrus measures 14 feet, six inches and is now in the British Museum, London.

See also TOMB TEXTS.

Anhur A god of ancient Egypt, called Onouris by the Greeks, his name meant “the Sky-Bearer,” and he was worshiped in conjunction with the god SHU, another solar deity. The lion goddess Mehit was the consort of Anhur. Anhur was believed to be the warrior aspect of Ré, but he also represented the creative aspects of humans. He was portrayed as a muscular man with an embroidered robe and a headdress of four plumes. Sometimes he had a beard and carried a spear. He was particularly popular in the New Kingdom Period (1550–1070 B.C.E.), when he was addressed as “the Savior” because of his martial powers and his solar connection. Mock battles were conducted at his festival, and he was a patron against enemies and pests. Anhur remained popular in later eras, after the fall of the New Kingdom, especially in ABYDOS. He was also honored at THINIS. NECTANEBO II (r. 360–343 B.C.E.) built a temple for Anhur and in later eras the god was called “the Lord of the Lance.” He then was portrayed as an avenger of the god Ré.

Ani An obscure deity of Egypt, a form of KHONS (1), the moon god, Ani was worshiped in the early periods of the nation, following unification c. 3000 B.C.E. His consort was the goddess Anit.

Aniba The site of a New Kingdom (1550–1070 B.C.E.) FORTRESS, located between the first and second cataracts in NUBIA, or Kush (modern Sudan), the fort was originally surrounded by three walls and contained the remains of a temple and storage facilities dating to the Middle Kingdom (2040–1640 B.C.E.). The newer structures date to the Eighteenth Dynasty (1550–1307 B.C.E.). A necropolis near Aniba was used for New Kingdom tombs and pyramids. Rock chapels were discovered on the western shore of the Nile, opposite the site, as well as an ancient cemetery plot. In one era, Aniba served as the administrative center for the region. HUY (1), the viceroy of Kush, serving TUT'ANKHAMUN (r. 1333–1323 B.C.E.), resided at Aniba.

Ani Papyrus A document that is one of the surviving BOOKS OF THE DEAD, written for a man named Ani, it mea-

sures 178 feet, three inches and contains mortuary texts from the New Kingdom (1550–1070 B.C.E.). The Ani Papyrus is noted for its illustrations and its tales and legends, some of which are included in other available papyri of that nature. The LITANY OF OSIRIS and a treatise on the origins of the gods and the union of RÉ and Osiris distinguish the papyrus as well. A feature of the Ani Papyrus is a section that contains the opinions of the various priestly colleges in existence in the New Kingdom.

See also MORTUARY RITUALS; TOMB TEXTS.

ankh The symbol of eternal life in ancient Egypt, as well as the word for physical life, the *ankh* resembled a cross with a loop at the top and represented eternity when positioned in the hands of deities. The symbol dates to the establishment of the cults of the deities ISIS and OSIRIS in the Early Dynastic Period (2920–2575 B.C.E.). The original meaning of the symbol was lost in later periods, but it remained a constant hieroglyphic insignia for life. The *ankh* was used in rituals, especially in those involving the royal cults, and it had special significance when used in various temple ceremonies.

See also AMULET; ETERNITY.

Ankhefenmut (fl. 11th century B.C.E.) *Prince of the Twenty-first Dynasty*

He was the son of PSUSENNES I (r. 1040–992 B.C.E.) and Queen MUTNODJMET (2) but did not succeed his father, perhaps because he was a younger son or died early. Ankhefenmut's tomb was prepared for him by Psusennes I in southern TANIS.

Ankhesenamón (Ankhesenpa'aten) (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

A daughter of AKHENATEN (r. 1353–1335 B.C.E.) and Queen NEFERTITI, she was born to the royal family in the city of 'AMARNA. Ankhesenamón was married to TUT'ANKHAMUN and became queen when he succeeded SMENKHARÉ in 1333 B.C.E. The royal couple ruled only 10 years. Tut'ankhamun was eight years old when he took the throne and Ankhesenamón was 13. At 'Amarna she was called Ankhesenpa'aten. During her marriage to Tut'ankhamun, she gave birth to two stillborn babies who were buried with the young pharaoh.

Perhaps fearful of the priests and the growing power of HOREMHAB, a general of the armies who had stirred opposition to 'Amarna and the worship of the god ATEN, Ankhesenamón took a drastic step when Tut'ankhamun died. She wrote to King SUPPILULIUMAS I of the HITTITES, an emerging power on the northern Mediterranean, offering herself and the throne to one of his royal sons. A prince, ZANNANZA, set out for Egypt and the wedding but was murdered at the border of Egypt.

AYA (2), a master of the horse in THEBES, was chosen to succeed Tut'ankhamun. As the royal widow, Ankhesenamon was given to him as his bride. Some question has been raised as to the possibility that Aya was the father of Nefertiti, which would have made him Ankhesenamon's grandfather. The couple assumed the throne before the burial of Tut'ankhamun, thus performing the required ritual that each successor had to provide for the deceased pharaoh in the tomb. Aya died in 1319 B.C.E., but Ankhesenamon disappeared from the scene before that, giving way to Aya's wife, TEY, also a commoner.

Ankhesneferibré (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty, a God's Wife of Amun*
She was a daughter of PSAMMETICHUS II (r. 595–589 B.C.E.) and Queen TAKHAT (3) adopted by the Divine Adoratrice Nitocris and succeeding her as the GOD'S WIFE OF AMUN in Thebes. Ankhesneferibré served in the office for almost 60 years. Her SARCOPHAGUS, made of basalt, is now in the British Museum in London. A schist statuette of her was also recovered in KARNAK.

Ankh-Hor (fl. sixth century B.C.E.) *Vizier and temple official of the Twenty-sixth Dynasty*
He served PSAMMETICHUS II (r. 595–589 B.C.E.) as the VIZIER of Upper Egypt, the overseer of the priests of AMUN, the mayor of MEMPHIS, and the steward of the Divine Adoratrice NITOCRIS (2). Ankh-Hor also served APRIES (r. 589–570 B.C.E.). His tomb at DRA-ABÚ EL-NAGA in Thebes is large. The tomb contains PYLONS, courts, pillared halls, and subterranean burial chambers.

Ankhkhaf (fl. 26th century B.C.E.) *Princely vizier of the Fourth Dynasty*
He was a son of SNEFRU (r. 2575–2551 B.C.E.), serving the royal family as a VIZIER. This royal line maintained control by using only family members in high positions of trust and authority. Ankhkhaf's statue, actually a bust of exquisite artistry, is in the Museum of Fine Arts in Boston. He married HETEPHERES (2) and predeceased her. His tomb was the largest MASTABA in the eastern cemetery in GIZA.

Ankh-ma-hor (Sheshi) (fl. 23rd century B.C.E.) *Medical official of the Sixth Dynasty, noted for his tomb in Saqqara*
Ankh-ma-hor was a VIZIER and physician in the court of PEPI II (r. 2246–2152 B.C.E.). He was buried in SAQQARA in a site called "the street of tombs," and his gravesite is called "the Doctor's Tomb" because of the medical scenes painted on its walls. The tomb has six chambers, including a SERDAB, a room designed to allow a statue of the deceased to watch the daily rituals being offered on his or

her behalf. Portraits of Ankh-ma-hor and scenes, including animals and daily activities, are also present. In some records he is listed as Sheshi.

Ankhnesmery-Ré (1) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*
She was a consort of PEPI I (r. 2289–2255 B.C.E.). The daughter of an official named Khui, and the sister of Djau and ANKHNESMERY-RÉ (2), she became the mother of MERENRÉ. Ankhnesmery-Ré is reported as having died giving birth to this son or dying soon afterward. She was also the mother of Princess NEITH (2) who married PEPI II.

Ankhnesmery-Ré (2) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*
She was a consort of PEPI I (r. 2289–2255 B.C.E.). The daughter of an official named Khui, and the sister of Djau and ANKHNESMERY-RÉ (1), she became the mother of PEPI II. When the young Pepi II succeeded his brother MERENRÉ (1), Ankhnesmery-Ré served as regent for her child. She was aided by Djau, her brother, who served as VIZIER during the regency. They raised the young heir and kept Egypt stable until he reached his majority. The story of the two sisters Ankhnesmery-Ré was discovered on a tablet in ABYDOS.

Ankhnes-Pepi (fl. 22nd century B.C.E.) *Royal woman of the Sixth Dynasty*
She was a lesser consort of PEPI II (r. 2246–2152 B.C.E.). Ankhnes-Pepi lived to see her son or grandson, NEFERKURÉ, become the founder of the Eighth Dynasty in 2150 B.C.E. She was buried in a storage chamber and entombed in a sarcophagus borrowed for the occasion from a family friend who had prepared it for his own funeral. Her remains were placed in SAQQARA, in the tomb pyramid of Queen IPUT (2). The tomb of Ankhnes-Pepi was formed by adding a FALSE DOOR to the original burial chamber area of Iput.

Ankhsheshongy (fl. first century B.C.E.) *Egyptian sage who wrote his Instructions c. 100 B.C.E.*
Preserved on papyrus, this literary work is written in the demotic style and discusses the moral precepts of the age. Traditionally it is believed that Ankhsheshongy wrote his *Instructions* while in prison for some crime, c. 100 B.C.E. This didactic text was popular, as it echoed the centuries' old spirit of the traditional aspirations of the Egyptians in a period of Greek dominance and Hellenic literary forms.

Ankh-tawy The ancient name for the city of MEMPHIS or part of its environs, meaning "Life of the Two Lands." The city's name was changed to Men-nefer-Maré in the Sixth Dynasty in the reign of PEPI I (r. 2289–2255 B.C.E.).

He built his pyramid nearby, called by that name. The Greeks translated Men-nefer-Maré as Memphis.

Ankhtify (fl. c. 2100 B.C.E.) *Powerful aristocratic rebel*
He was the ranking noble of HIERAKONPOLIS, who resided in el-MOALLA, south of THEBES in the Ninth Dynasty (2134–? B.C.E.). Ankhtify led an army against THEBES and was defeated in his efforts to establish an independent southern kingdom. His tomb in el-Moalla has six chambers and is decorated with paintings depicting various activities and portraits of him and his wife.

Ankhu (fl. 18th century B.C.E.) *Court official and a family of public servants*

Ankhu and his clan served during the Thirteenth Dynasty (1784–c. 1640 B.C.E.) at el-LISHT and at THEBES. Two of his memorial statues are in the Louvre in Paris. He recorded extensive restorations in ABYDOS. Several generations of the Ankhu family conducted official business for the crown. One Ankhu was in the service of KHENDJER (c. 1740 B.C.E.) and SOBEKHOTEP III (c. 1745 B.C.E.).

Ankhwenofre (fl. second century B.C.E.) *Rebel of Egypt in the reign of Ptolemy V Epiphanes*

He ruled many areas of the Nile Valley, prompted by the death of PTOLEMY IV PHILOPATOR and the intervention of the Seleucid king ANTIOCHUS III THE GREAT. The Ptolemaic army was defeated by Antiochus III at Panion, resulting in the loss of Egypt's Asiatic possessions. PTOLEMY V focused on Ankhwenofre and defeated him, putting an end to the rebellion and to the threatened succession of Upper Egypt.

See also REBELS OF EGYPT.

Ankyronpolis See HIBA', EL-.

Annals of Tuthmosis III See TUTHMOSIS III'S MILITARY CAMPAIGNS.

Anpu See ANUBIS.

Anqet See ANUKIS.

Antefoker (fl. 20th century B.C.E.) *Official of the Twelfth Dynasty*

He served SENWOSRET I (r. 1971–1926 B.C.E.) as VIZIER. Antefoker's tomb at SHEIK ABD' EL-QURNA contains long corridors that lead to the burial chamber. These corridors are decorated with vibrant scenes of hunts, agricultural practices, musicians, and a pilgrimage to ABYDOS. The tomb contained a statue and shrine for Antefoker's wife. A FALSE DOOR was included in the design.

Anti An ancient Egyptian war god, worshiped in Upper Egypt, having a cult center at DEIR EL-GEBRAWI, near old ASSIUT. The deity was a patron of MERENRÉ I of the Sixth Dynasty (r. 2255–2246 B.C.E.). Honoring Anti was probably part of Merenré's efforts to influence supporters in the southern region. His symbol was the falcon.

Antigonus I Monophthalmus (Antigonus I Cyclops) (d. 301 B.C.E.) *Founder of the Antigonids and an enemy of Egypt*

He was a general under ALEXANDER III THE GREAT (332–323 B.C.E.) and a Macedonian by birth, also called Antigonus I Cyclops (One-Eyed). Antigonus I founded the Macedonian dynasty of Antigonids (306–168 B.C.E.) after Alexander's death. A brilliant military leader, Antigonus served as satrap, or provincial governor, in Phrygia (now part of Turkey), establishing control over Asia Minor and defeating other rivals of the region.

PTOLEMY SOTER I (r. 304–284 B.C.E.) of Egypt was a competitor for power, and Antigonus clashed with him, defeating the Egyptian forces at SALAMIS in a naval battle that took place in 306. Antigonus was aided in this battle by his son, DEMETRIUS I POLIOCRETES. The two soon attacked Egypt but were unable to overcome Ptolemy's defenses in battle. Ptolemy I then went to the aid of the island of Rhodes, held by Antigonus, and was given the title of *soter*, or "savior," by the grateful populace when he freed them. Antigonus faced a coalition of his rivals at the Battle of Ipsus, in Phrygia, and he was slain there in 301 B.C.E.

Antigonus II Gonatas (d. 239 B.C.E.) *Ruler of Macedonia and an enemy of Egypt*

He was the son of DEMETRIUS I POLIOCRETES and the grandson of ANTIGONUS I, ruling from 276 to 239 B.C.E. He forced a rival of ANTIOCHUS I, a Seleucid, to renounce claims on Macedonia and slowly gained control of Greece. In 261 B.C.E., during the Chremonidean War, he also managed to keep Egyptian forces out of the Aegean Sea. PTOLEMY II PHILADELPHUS (285–246 B.C.E.) had started the feud and saw his influences weakened as a result. In the Second Syrian War (c. 260–253 B.C.E.), Antigonus and Antiochus I allied against Ptolemy II. The Egyptian ruler talked Antigonus into a peace treaty and then into marrying his daughter, BERENICE (2), the Egyptian princess.

Antiochus I (d. 29 B.C.E.) *Ruler of Commagene involved with Marc Antony*

Antiochus I came from the Seleucid line and ruled Commagene, a city-state on the Euphrates River. His rule was sanctioned by POMPEY in 63 B.C.E., making Antiochus a figurehead. During Marc ANTONY'S Parthian campaign (36 B.C.E.), retreating Parthians sought refuge at Samosata. Antony's lieutenant, Bassus Ventidius, followed them

there but was bribed by Antiochus to delay prosecutions. Antony arrived and deposed Antiochus, replacing him with Mithridates II. When AUGUSTUS (formerly Octavian) came to the throne and sent an envoy to Mithridates, Antiochus slew him. Antiochus was captured, taken to Rome, and executed in 29 B.C.E.

Antiochus I Soter (d. 262 B.C.E.) *King of the Seleucid kingdom of ancient Syria*

He was born in 324 B.C.E. Anointed king of the Seleucid Kingdom in 292 B.C.E., he had to battle against nomads who destroyed his eastern possessions between the Caspian Sea and Aral Sea and the Indian Ocean. In 299 B.C.E., due to PTOLEMY II PHILADELPHUS of Egypt (r. 285–246 B.C.E.), he lost Miletus in southwest Asia Minor, and the Egyptians invaded northern Syria in 276. Antiochus defeated the Egyptians, however, and secured alliances. He died in 262 B.C.E.

Antiochus II (Theos) (d. 246 B.C.E.) *Seleucid king of Syrian territories*

Antiochus II was born c. 287 B.C.E. He avenged his father, ANTI- OCHUS I SOTER, by making war on Egypt. He then found an ally in ANTIGONUS I MONOPHTHALMUS and waged war against PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). Successful at first, Antiochus II regained Miletus and Ephesus. In 253, he deposed his queen to marry Ptolemy's daughter, BERENICE (2).

Antiochus III the Great (d. 187 B.C.E.) *Seleucid king of ancient Syria*

He was born in 242 B.C.E., becoming the ruler in 223 B.C.E. Antiochus III fought PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) in the Fourth Syrian War and was defeated at RAPHAIA. Advancing into India through Parthia, he set up new vassal states. In 192 B.C.E., he invaded Greece but was defeated by the Romans at the Battle of Magnesia. In the peace settlement, the Seleucid kingdom was divided into three parts. He gave his daughter, CLEOPATRA (1), to PTOLEMY V EPIPHANES (205–180 B.C.E.).

Antiochus IV (d. 164 B.C.E.) *Seleucid king who invaded Egypt*

He attacked the Nile in 170 B.C.E., in the reign of PTOLEMY VI PHILOMETER (180–164, 163–145 B.C.E.) and established a “protectorate” over the young king. In 169 B.C.E. Antiochus's renewed invasion again put the government in Memphis in danger. A Roman contingent under Papillius Laenas arrived and set up a display of power at Antiochus's camp. Antiochus was told to withdraw but he asked to be allowed to consider the move. Laenas drew a line in the sand around Antiochus and told him to give his answer before he stepped outside of the circle. Antiochus withdrew from Egypt. Having been

a hostage of Rome as a lad, Antiochus IV was called Epiphane. Other records list him as “the Mad.” Forced out of Egypt, he unsuccessfully attacked Jerusalem and died.

Antiochus Hierax (d. 226 B.C.E.) *Prince of the Seleucid empire of ancient Syria*

He was the brother of Seleucus II, and the son of ANTI- OCHUS II and Queen Laodice. When Seleucus II was involved in the Third Syrian War (246–241 B.C.E.) with PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.), Antiochus was sent to Asia Minor to become the ruler there. He sent an army into Syria perhaps to overthrow Seleucus. The appearance of Antiochus's troops, however, brought peace between Egypt and Seleucus, who invaded Asia Minor instead. “The War of the Brothers” resulted, lasting from 239 to 236. Antiochus allied himself with the Galatians (Celts) and others to defeat Seleucus at Ancyra in 236.

He found himself thrown out of Asia Minor, however, by an army from Pergamum (aroused by the presence of the Galatians in their area). Antiochus tried other rebellions and was exiled to Thrace (modern Balkans, Greece) in 227 B.C.E. He escaped, fled into the mountains, and tried to raise an army but was killed by a band of the Galatian allies.

Antipater of Idumea (d. 43 B.C.E.) *Ruler of Idumea and ally of Egypt*

As an adviser to Queen Alexandra Salome, ruler of Palestine and Judea, Antipater was responsible for bringing Romans into the region by involving King Aretas III in the succession dispute of the queen's sons upon her death in 67 B.C.E. Antipater became minister of the state of Hircanus, who was placed on the throne by POMPEY.

In 57 B.C.E., Antipater was given control of the kingdom of Idumea by Aulus GABINUS, the local Roman authority. He joined Gabinus in a campaign to restore PTOLEMY XII NEOS DIONYSIUS (r. 80–58, 55–51 B.C.E.) in Egypt. When CAESAR fought at Pharsalus in 48 B.C.E., Antipater marched to his aid in ALEXANDRIA. Named chief minister in Judea, he was given Roman citizenship. His son Phaesael became governor of Jerusalem, and his other son, Herod the Great, was governor of Galilee. Antipater was poisoned in 43 B.C.E.

Antony, Marc (Marcus Antonius) (c. 83–30 B.C.E.) *Famed Roman general, consul, and lover of CLEOPATRA VII*

Antony was the son of Antonius Creticus, an unsuccessful admiral, and Julia. His father died early in Antony's childhood, and P. Cornelius Lentulus raised him after marrying Julia. In 63 B.C.E., his adoptive father was strangled on Cicero's order for involvement in the famed Catiline Affair, an act that Antony did not forget and that sparked one of the most bitter feuds in the late years of

the Roman Republic. As he grew to manhood and beyond, Antony earned the reputation for being an insatiable womanizer.

In 58 or 57 B.C.E., he traveled to Syria, joining the army of Gabinius, where as a cavalry commander he served in Egypt and Palestine with distinction. He was in Gaul in 54 B.C.E. as a staff member for Julius CAESAR. This connection proved useful, for in 52 B.C.E., Marc Antony became a quaestor and the most ardent and determined member of the inner circle of Caesar. In 49 B.C.E., while serving as Caesar's tribune in Rome, Antony vetoed the Senate decree stripping Caesar of his command and then joined him in Gaul. The Senate's actions launched the Roman civil war. Returning to Rome, Antony watched over Caesar's interests during the general's Spanish campaign and then commanded the left wing of Caesar's forces at the famous battle of Pharsalus in 48 B.C.E. There Caesar's great enemy, POMPEY the Great, was defeated and forced to flee to what he believed to be sanctuary in Egypt. For his courage and loyalty Antony was made Caesar's coconsul in 44 B.C.E.

Whatever plans Caesar had for Antony died with his assassination at the hands of conspirators on March 15, 44 B.C.E. Antony seized the dead general's papers, read his will, gave the funeral oration, and occupied Caesar's property, representing himself to the people as Caesar's heir.

In the confused and highly charged days that followed, Antony gained control of Cisalpine Gaul and faced the forces of Brutus and Caesar's other assassins, who were joined by Cicero and the Roman Senate and Octavian (the future emperor AUGUSTUS), Caesar's heir. Antony was defeated in April 43 B.C.E., suffering setbacks at Forum Gallorum and especially at Mutina. He retreated into Gallia Narbonensis and there gathered assorted allies and supporters.

The Second Triumvirate, a coalition of political leaders, was established in November of 43 B.C.E., comprising Antony, Octavian, and Lepidus. These men and their forces faced the Republicans (Caesar's assassins) at Philippi in 42 B.C.E., where the last of them fell in battle. Antony took control of the East, with plans to carry out Caesar's planned campaign against Parthia. He was delayed by a meeting with CLEOPATRA VII of Egypt, in Tarsus in 41 B.C.E. The growing rift between Antony and Octavian was furthered in the Perusine War when Fulvia, Antony's wife, and Lucius, his brother, also opposed Octavian in the conflict.

Fulvia's death ended the dispute, and peace was made between Octavian and Antony in 40 B.C.E., at Brundisium. As part of the political settlement, Octavian gave his sister OCTAVIA to Antony in marriage, receiving in return Cisalpine Gaul.

The long-awaited Parthian Campaign of 36 B.C.E. was intended to cement Antony's position in the Roman world, but it proved less than successful. Antony

repulsed King Phraates IV of Parthia around Phraaspa but was forced to retreat because of the heat and the clever use of cavalry by the enemy. Antony thus failed to make himself the military equal of the murdered Caesar. He subsequently proved inadequate in replacing Caesar in the realm of politics as well.

Around the same time as his ill-fated campaigns, the weakest member of the triumvirate, Marcus Lepidus, fell from power, leaving mastery of the Roman world to only two combatants. Octavian in effect ruled the western half of the empire and Antony the East. The East tempted Antony with dreams of unlimited power, and he succumbed completely.

Key to Antony's attraction to the East was his legendary affair with Cleopatra VII. She and the vast wealth of Egypt became his principal allies, but as a result, Antony drifted further from Rome and the base of his political power. A final split with Octavian came in 33 B.C.E., followed by a divorce from Octavia. Sensing that universal support would be crucial, Octavian swayed public opinion in Rome by publishing Antony's will, which left large gifts to his illegitimate children by Cleopatra. Antony was stripped of his authority by the Senate, and war was declared upon Cleopatra.

The war climaxed at the battle of ACTIUM, off the west coast of Greece, on September 2, 31 B.C.E. It proved a disaster for Antony, whose personal courage and determination were not enough to overcome the precision of Octavian's fleet or the halfhearted support of the Romans who served Antony's cause. Following the battle, Antony joined Cleopatra in ALEXANDRIA. After a brief effort to stem the Roman advance into Egypt, Antony and Cleopatra killed themselves in August of 30 B.C.E.

Anubeion A shrine in SAQQARA erected to honor ANUBIS, a deity of Egypt. Anubis, normally depicted as a JACKAL, was honored as well by a necropolis for canines in the galleries of the shrine.

Anubis (Anpu, Anup) The Greek rendering of the Egyptian Anpu or Anup, called the "Opener of the Way" for the dead, Anubis was the guide of the afterlife. From the earliest time Anubis presided over the embalming rituals of the deceased and received many pleas in the mortuary prayers recited on behalf of souls making their way to TUAT, or the Underworld.

Anubis was normally depicted as a black JACKAL with a bushy tail or as a man with the head of a jackal or a DOG. In the PYRAMID TEXTS Anubis was described as the son of Ré and given a daughter, a goddess of freshness. In time he lost both of those attributes and became part of the Osirian cultic tradition, the son of NEPTHYS, abandoned by his mother, who had borne him to OSIRIS. ISIS raised him and when he was grown he accompanied Osiris. He aided Isis when SET slew Osiris and dismembered his corpse. Anubis invented the mortuary rites at

this time, taking on the title of “Lord of the Mummy Wrappings.” He was also called Khenty-seh-netjer, “the Foremost of the Divine Place” (the burial chamber). He was called as well Neb-ta-djeser, “the Lord of the Sacred Land,” the necropolis.

Anubis henceforth ushered in the deceased to the JUDGMENT HALLS OF OSIRIS. The deity remained popular in all periods of Egyptian history and even in the time of foreign domination. Anubis took over the cult of KHENTI-AMENTIU, an early canine deity in ABYDOS. There he was addressed as Tepiy-dju-ef, “He Who Is On His Mountain.” Anubis guarded the scales upon which the souls of the dead were weighed at judgment. He was a member of the ENNEAD of Heliopolis, in that city.

Anukis (Anuket, Anqet) A female deity of Egypt, she was the goddess of the first cataract of the Nile, probably Nubian (modern Sudanese) in origin. She formed a triad with the gods of KHNUM and SATET and was depicted as a woman with a plumed CROWN carrying a PAPYRUS or a SCEPTER. A daughter of the god Ré, Anukis was revered as early as the Old Kingdom (2575–2134 B.C.E.). Her entrance into the divine triad on ELEPHANTINE Island with Khnum and Satet dates to the New Kingdom (1550–1070 B.C.E.). SEHEL ISLAND was one of her cult centers, and she had a temple there. Anukis was considered a female personification of the NILE, as the inundator of the land. She also had a temple at PHILAE.

Aoh (Yah) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the consort of INYOTEF III (r. 2069–2061 B.C.E.). The mother of MONTUHOTEP II (r. 2061–2010 B.C.E.), she is sometimes listed as Yah. Aoh was depicted in the company of her royal son on a STELA from his reign.

Apedemak A Nubian (modern Sudanese) deity worshiped at MEROË and in some Upper Egypt sites, Apedemak was depicted as a lion. The inscriptions at the deity’s shrine on the sixth cataract of the Nile are in Egyptian hieroglyphs.

Apepi See APOPHIS (1).

Apet See TAWARET.

Apis The sacred BULL of the Ptah-Sokar-Osiris cult in MEMPHIS. The PALERMO STONE and other records give an account of the FESTIVALS held to honor this animal. The ceremonies date to the First Dynasty (c. 2900 B.C.E.) and were normally called “The Running of Apis.” The animal was also garbed in the robes of the Nile god, HAPI (1). The name Apis is Greek for the Egyptian term Hep or Hapi. The sacred bull of Apis was required to have a

white crescent on one side of its body or a white triangle on its forehead, signifying its unique character and its acceptance by the gods. A flying VULTURE patch on the back of the animal was also considered a sign that it was eligible for ceremonies. A black lump under its tongue was enough to qualify if all other signs were absent. Each bull was believed to have been conceived in a blaze of fire, according to HERODOTUS.

When a bull of Apis died, an immediate search was begun for another animal with at least one of the markings required. Such animals were dressed in elaborate golden robes and paraded in the ceremonies of PTAH. It is believed that the bull was born of a virgin cow, impregnated by Ptah for a life of service in the temple. The bulls were also used as ORACLES on festival days. In a special chamber in Memphis the animal was turned loose to decide which gate it would enter to seek its food. The gates held symbols as to the positive or negative response to the questions put to the animal by believers.

Each bull was cared for by the priests for a period of 15 to 20 years and then was drowned. Various parts of the animal were then eaten in a sacramental meal in the temple, and the remains were embalmed and placed in the SERAPEUM (1) or in another bull necropolis structure. An alabaster table was used there for embalming procedures, and other tables were found at MIT RAHINAH and Memphis. In the Eighteenth Dynasty (1550–1070 B.C.E.), the bulls were buried in SAQQARA in chapels, then in a catacomb. This developed into the Serapeum. Prince KHA’EMWESET (1), a son of RAMESSES II (r. 1290–1224 B.C.E.), was involved in the Apis liturgies. In time SERAPIS became the human form of Apis, called Osarapis.

Apollonius (fl. third century B.C.E.) *Treasury official of the Ptolemaic Period*

He served PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) as the finance minister for the throne. He also maintained a vast estate at a site in the FAIYUM region. A document concerning a complex irrigation system in use in this area has survived. Dikes and canals provided water to the fields.

Apollonius of Rhodes (fl. third century B.C.E.) *Director of the Library of Alexandria and a noted poet*

He was born c. 295 B.C.E. and served as director of the LIBRARY OF ALEXANDRIA, in the reign of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). Apollonius was famous for his *Argonautica*, “the Voyage of Argo,” a four-volume epic on the adventures of Jason. The character of Medea, Jason’s love, is clearly defined in the work, serving as the first epic in the classical period to employ a woman’s viewpoint for dramatic purposes. Apollonius succeeded ZENODOTUS as director of the Library of Alexandria from 260 B.C.E.

Apophis (1) (Apep, Apepi) A giant serpent with mystical powers who was the enemy of the god RÉ. Apophis lived in the waters of NUN, the cosmological area of chaos, or in the celestial waters of the Nile, the spiritual entity envisioned in Egyptian religious texts. He attempted each day to stop Ré from his appointed passage through the sky. In some traditions, Apophis was a previous form of Ré that had been discarded, a myth that accounted for the strength of the creature. Apophis was deemed to be a legitimate threat to Ré by the Egyptians. On sunless days, especially on stormy days, the people took the lack of sunshine as a sign that Apophis had swallowed Ré and his SOLAR BOAT. Apophis never gained a lasting victory, however, because of the prayers of the priests and the faithful. The ritual document, “the Book of OVERTHROWING APOPHIS,” and “the Book of Knowing How Ré Came into Being and How to Overthrow Apophis” were discovered in KARNAK, and in the Papyrus Bremner-Rhind, and contained a list of the serpent’s secret names that would wound him if recited aloud and a selection of hymns to be sung to celebrate Ré’s victories. A series of terrible assaults were committed upon Apophis each time the serpent was defeated, but he rose in strength that following morning, an image of evil always prepared to attack the righteous. Apophis was the personification of darkness and evil.

Apophis (2) (’Awoserré) (d. 1542 B.C.E.) *Ruler of the Fifteenth Dynasty (Hyksos), called “the Great”*

He reigned from c. 1585 B.C.E. until his death. Apophis ruled over the DELTA region from AVARIS while the Seventeenth Dynasty (c. 1585–1542 B.C.E.) ruled Upper Egypt from THEBES. He was mentioned in the SALLIER PAPYRI and the RHIND PAPYRUS and on the KARNAK Stelae. His contemporaries were Sekenenré TA’O II and Wadj-Kheperre KAMOSE (r. 1555–1550 B.C.E.) in Thebes. These Theban rulers began to reclaim land during his reign, forcing the HYKSOS to retreat northward.

Apophis sent word to Sekenenré Ta’o II that the snoring hippopotami in the sacred pool at Thebes kept him awake at night with their unseemly noises. This was perhaps a sheer literary device used by the Thebans to justify their cause, but Sekenenré Ta’o II, receiving the message, decreed that it was insult, because Apophis’s bedchamber was more than 400 miles away. He promptly declared official war on Avaris and began the campaign to drive them out of Egypt. He was slain in battle or in an ambush, and KAMOSE, his eldest son, took up the crusade with renewed vengeance.

The Hyksos gave way up and down the Nile, and Apophis died in Avaris, possibly from old age or from the stress of seeing the Thebans’ victorious advance into his kingdom. He had ruled northern Egypt down to CUSAE. Apophis usurped the colossal sphinxes of AMENEMHET III (r. 1844–1797 B.C.E.). His daughter was HERIT. Her name

was found in the tomb of AMENHOTEP I (r. 1525–1504 B.C.E.).

“appearing” An ancient Egyptian term for the dawning of a god or the coronation or emergence of a ruler, as a manifestation of a deity. The term was considered appropriate for use in the titles of barks and buildings.

See also HORIZON; WINDOW OF APPEARANCE.

Apries (Wa’a ibré) (d. 570 B.C.E.) *Fifth ruler of the Twenty-sixth Dynasty*

He reigned from 589 B.C.E. until his death, the son of PSAMMETICHUS II and probably Queen TAKHAT (3). An active builder, he added sphinxes to the shrine at HELIOPOLIS and aided the revival of the cult of OSIRIS in ABYDOS. He also supported the Palestinian states in their revolt against Babylon, although records indicate that at one point he withdrew his aid. NEBUCHADNEZZER was on the throne of Babylon during Apries’s reign.

Apries then involved Egypt in a dispute between the Libyans and the Greeks. Sending an Egyptian army to aid the Libyans, he saw his units destroyed and faced a mutiny among his native troops. Apries sent his general AMASIS to put down the revolt. Amasis sided with the Egyptian troops and was declared the ruler. Apries, exiled as a result, went to Babylon and returned to Egypt in 567 B.C.E. to face Amasis at the battle of MOMEMPHIS, aided by Babylonian troops, a battle recorded on a massive red stela.

Having only mercenaries in his command, Apries lost the battle. Some records indicate that he was taken as a prisoner to his former palace. After a time he was turned over to the irate Egyptian troops that he had formerly commanded and was slain by them. Apries was given a solemn state funeral by Amasis (r. 570–526 B.C.E.) and buried in SAIS. The tomb of Apries was vandalized by CAMBYSES (r. 525–522 B.C.E.), who dug up his body and had it dismembered. A magnificent black granite heart-shaped vase, dedicated to the god THOTH by Apries, is now in the Egyptian Museum in Cairo. Apries was honored by an invitation to conduct the Olympic games in Greece. He also had a personal bodyguard of Greeks and Carians. His sister, ANKHESNEFERIBRÉ, became a GOD’S WIFE OF AMUN at THEBES.

Apuleius, Lucius (fl. second century B.C.E.) *Platonic philosopher and a visitor to Egypt*

He was also called Apuleis of Madaura, as he was born there, c. 125 B.C.E. Apuleius visited Egypt and was a devout worshiper at the ISIS festivals.

Arabian Desert The eastern desert of Egypt, mountainous and rutted with deep wadis or dry riverbeds, this hostile region protected Egypt from invaders crossing the Red Sea or the SINAI. The sandy terrain is marked by a

chain of hills, from north to south, which rises in some places to a height of 7,000 feet above sea level. The hills provided Egypt with vast quarries and mining areas that yielded granite, diorite, and other stones.

See also EGYPTIAN NATURAL RESOURCES.

Aramaeans A people from the Syrian desert region who built enclaves in the area and in the modern Levant, by 1069 B.C.E., the Aramaeans were a power, blocking Assyrian advances to the Mediterranean and trading with Egypt and other nations. The language of the Aramaeans was Aramaic, which remained in use until 700 C.E., when Arabic was adopted. In 1069 B.C.E., Adad-apla-iddina was on the throne of Babylon. The last of the true pharaohs, RAMESSES XI (r. 1100–1070 B.C.E.), had just ended his reign on the Nile.

Archelaus Sisines (fl. first century B.C.E.) *Last king of Cappadocia (modern Turkey)*

Archelaus was given his realm by Octavian, the future Emperor AUGUSTUS of Rome, in 36 B.C.E. He had been an ally of Marc ANTONY and had made peace with Octavian after recognizing that Rome would prove successful in the confrontation of military might. Ruling until 17 C.E., Archelaus was removed from power by the emperor Tiberius.

Archimedes (d. 212 B.C.E.) *Famous Greek scientist who studied in Egypt*

He was born c. 287 B.C.E. in Syracuse, Greece. Archimedes studied in ALEXANDRIA and then returned to the service of King Hiero II. He was a pioneer in geometry and mechanics, inventing the Archimedean screw and developing the principle concerning displacement of water. He also devised war machines and discovered the relation between the volume of a sphere and its circumscribing cylinder. Archimedes, enthused by his discovery about water displacement, is recorded as stating: “Eureka,” which is translated as “I have found it.” He also boasted that he, “given a place to stand, could move the earth.”

Archimedes was killed in 212 B.C.E. when the Romans conquered Syracuse. He designed his own tomb, forming a sphere inside a cylinder, to demonstrate his theories.

Aristarchus of Samothrace (fl. second century B.C.E.) *Director of the Library of Alexandria*

Aristarchus was appointed to that office in 153 B.C.E. in the reign of PTOLEMY VI PHILOMETOR (180–164, 163–145 B.C.E.). He was a Greek critic and grammarian who had studied with ARISTOPHANES OF BYZANTIUM. After serving as director of the famed Alexandrian institution, he retired to Cyprus. Aristarchus was known for his critical studies of Homer, Pindar, Sophocles, Aeschylus, and Herodotus.

See also LIBRARY OF ALEXANDRIA.

Aristophanes of Byzantium (fl. third century B.C.E.) *Director of the Library of Alexandria and the founder of the Alexandrian Canon*

Aristophanes was born c. 257 B.C.E. and became famous for his critical editions of the works of Homer and Hesiod. He also annotated the odes of Pindar and the comedies of the Athenian playwright Aristophanes. His system of accents is still used in modern Greek.

In c. 195 B.C.E., he was named director of the LIBRARY OF ALEXANDRIA in the reign of PTOLEMY V EPIPHANES (205–180 B.C.E.). He established the Alexandrian Canon, a selection in each genre of LITERATURE that set standards for excellence. He also founded a grammarian school and gained worldwide fame for arranging the Dialogues of Plato.

Arius Didymus (fl. 1st century B.C.E.) *Savior of Alexandria after the fall of Marc Antony and Cleopatra VII (d. 30 B.C.E.)*

Arius was a student of Antiochus of Askalon and during that scholastic period became a friend of Octavian (the future emperor AUGUSTUS of Rome). Arius went to ALEXANDRIA with Octavian after the battle of ACTIUM. A Stoic philosopher who was enraptured by the intellectual status of Alexandria, Arius convinced Octavian to keep his troops from harming the city.

Arkamani (d. c. 200 B.C.E.) *Ruler of Meroë, the Nubian cultural capital*

He ruled in his capital south of ASWAN on the Nile (in modern Sudan) from c. 218 B.C.E. until his death. Arkamani had good relations with PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) and conducted TRADE and building projects with Egypt. He is recorded as having sponsored construction at DAKKA in the period. He is also mentioned on the temple of ARSENUPHIS at Philae.

Armant See ERMENT.

Ar-Megiddo See TUTHMOSIS III'S MILITARY CAMPAIGNS.

Arsamis (fl. fifth century B.C.E.) *Persian satrap of Egypt in the reign of Darius II (424–404 B.C.E.)*

He was away from Egypt at the time when the priests of the god KHNUM at the ELEPHANTINE Island, at modern ASWAN, decided to harass the Jewish community there. The priests bribed the local military commander, VIDARANAG, and destroyed the Jewish temple on the Elephantine. Arsamis punished Vidaranag, but no effort was made to rebuild the temple. A petition was sent to Bagoas, the governor of Judah, asking that the temple be restored. That request was ultimately granted.

Arsaphes See HARSAPHES.

Arsenuphis (Harsenuphis) A Nubian deity associated with the goddess ISIS, Arsenuphis wore a plumed CROWN. He received tributes from pharaohs of the New Kingdom (1550–1070 B.C.E.) and had a cult center at MEROË. He was addressed as “the Good Companion,” Iry-hemes-nefer, and was worshiped at DENDEREH. In the reign of PTOLEMY IV PHILOPATOR (221–205 B.C.E.), a shrine to Arsenuphis was built at the PHILAE temple of ISIS. The Meroë ruler, Arkamani, aided Ptolemy IV in this project.

See also GODS AND GODDESSES.

Arses (d. 336 B.C.E.) *Ruler of Persia and Egypt, who was murdered*

He reigned only from 338 B.C.E. until his untimely death. The youngest son of ARTAXERXES III OCHUS and Queen Atossa, Arses came to the throne when a eunuch court official, BAGOAS, murdered the king and his eldest sons. Arses witnessed an invasion of Asia Minor (modern Turkey) by Philip of Macedonia. Alert to the treacheries of Bagoas, Arses tried to poison the eunuch but was slain with his children. His successor was DARIUS III.

Arsinoe (1) (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). The daughter of LYSIMACHUS, the king of Thrace, she became the ranking queen of “Great Wife” of the ruler. Arsinoe bore him three children, including PTOLEMY III EUERGETES, his heir. The marriage, which took place c. 282 B.C.E., was part of an alliance between Thrace and Egypt against Syria.

Despite producing an heir, Arsinoe was repudiated when Ptolemy Philadelphus’s sister, another ARSINOE (2), came to the court. She was accused of trying to assassinate Ptolemy Philadelphus and was banished to the city of KOPTOS in Upper Egypt. Ptolemy’s sister married the king and adopted Arsinoe (1)’s children.

Arsinoe (2) (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the daughter of PTOLEMY I SOTER (r. 304–284 B.C.E.) and Queen BERENICE (1). A sister of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.), Arsinoe was married to LYSIMACHUS, the king of Thrace. She received three cities on the Black Sea and another one in northern Greece upon her marriage. To gain access to the Thracian throne for her own children, Arsinoe charged the heir to the throne, AGATHOCLES (1), of attempting to murder Lysimachus. The result of Lysimachus’s decision to execute his son was a war between Thrace and the Seleucid kingdom.

Lysimachus died in 281, and Arsinoe fled to her half brother, Ptolemy Ceraunus. When she entered Cassandria, a city in northern Greece, Ptolemy Ceraunus exe-

cuted her two younger sons. She fled to ALEXANDRIA and arrived c. 279 B.C.E.

Charges were made against Ptolemy II Philadelphus’s wife, ARSINOE (1) of Thrace, and she was sent to KOPTOS in Upper Egypt, in exile. Arsinoe married her brother, and he received the title “Brother Loving,” Philadelphus, as a result. Arsinoe aided Ptolemy II in his war against the Syrians (274–271 B.C.E.). She was given many titles and honors, including the Arsinoeion, a great shrine in Alexandria. A part of the FAIYUM region was also dedicated to her name. At her death she became the goddess Philadelphus.

Arsinoe (3) (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY IV PHILOPATOR (221–205 B.C.E.). They were brother and sister, as she was the daughter of PTOLEMY III EUERGETES and Queen BERENICE (3). In 217, Arsinoe accompanied her husband to the Egyptian army camp in Palestine, where she encouraged the troops to win against the Seleucids in a battle there. She gave birth to the heir, PTOLEMY V EPIPHANUS, in 210 B.C.E.

The court under Ptolemy IV Philopator was quite depraved. Arsinoe tried to stem the debauchery and made many enemies among the courtiers. When Ptolemy IV Philopator died in 205, these courtiers plotted to murder Arsinoe, accomplishing that deed in 204 B.C.E. The heir was protected by the courtiers who did not announce the death of Ptolemy IV or Arsinoe until Ptolemy V Epiphanus was crowned. Rioting resulted from word of her murder.

See also AGATHOCLES (2); TLEPOLEMUS.

Arsinoe (4) (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the daughter of PTOLEMY XII Neos Dionysius (80–58, 55–51 B.C.E.) and sister of the famed CLEOPATRA VII (51–30 B.C.E.). Arsinoe attempted to rouse the Egyptians against Cleopatra VII and Julius CAESAR. When Caesar rounded up the Egyptians aligned against him, Arsinoe escaped. Her patron, Ganymedes, aided her in her flight and she joined the army led by ACHILLAS, intent on destroying the Romans and her sister. When Achillas argued with her, Arsinoe ordered him executed.

In a treaty with Caesar, Ganymedes exchanged Arsinoe for the captive PTOLEMY XIII. When the Romans conquered the Egyptian forces, Arsinoe was taken to Rome, where she was led through the streets as part of Caesar’s triumph. After this humiliation, Arsinoe went to Ephesus in Asia Minor and took refuge in the temple of Artemis there. In 41 B.C.E., however, she was hunted down by Marc ANTONY’s agents and slain because she posed a threat to Cleopatra VII. Her death caused a scandal in

Egypt and in Rome because it involved the violation of religious sanctuary.

Arsinoe (5) (fl. fourth century B.C.E.) *Mother of Ptolemy I Soter*

She was the wife of LAGUS, a general of the army of ALEXANDER III THE GREAT (332–323 B.C.E.). Arsinoe bore PTOLEMY I SOTER (304–284 B.C.E.), who became the satrap of Egypt under Alexander the Great and the founder of the Ptolemaic Dynasty.

Arsinoe (6) A site erected by PTOLEMY II PHILADELPHUS (285–246 B.C.E.) near Crocodilopolis in his efforts to restore the FAIYUM region of Egypt, many papyri were discovered in the ruins of Arsinoe.

Arsinoe (7) A site erected by PTOLEMY II PHILADELPHUS (285–246 B.C.E.) near modern Ardscherud, beside Suez at the northern end of the gulf, the city was the terminal point for a canal that dated back centuries. In time Arsinoe became a port for Red Sea trade wares.

Artabanus (Ardahan) (fl. fifth century B.C.E.) *Commander of the palace guard and the slayer of Xerxes I (486–466 B.C.E.)*

Also called Ardahan, he is also credited with killing Xerxes I's son Darius, either before or after killing XERXES I. Artabanus was in control of Persia for seven months and was recognized by Egypt as king. He was slain by ARTAXERXES I (465–424 B.C.E.), Xerxes' son, after the Persian general MEGABYZUS turned on him in 464/465 B.C.E.

art and architecture

The stunning expressions of Egyptian ideals and aspirations that have made the nation the focus of study and examination for centuries, the art and architecture of the ancient people of the Nile exemplify spiritual concepts that gave testimony to the various eras, illuminating the national concern with the worship of the gods and the cultic beliefs in eternal life. Such images arose early in the Nile Valley and assumed new dimensions as the national culture developed.

LATE PREDYNASTIC PERIOD (4000–3000 B.C.E.)

Art

The people of the Nile Valley began producing art as early as the seventh millennium B.C.E. Decorative patterns consisted of geometric designs of varying shapes and sizes and obscure symbols representing totems or cultic priorities. Direct representational drawings, mainly of animals and hunters, came at a slightly later date. Evidence of these sorts of artistic advances among the Neolithic cultures in Upper Egypt and NUBIA (modern Sudan) is provided by the drawings of boats and

domesticated animals, most notably at HIERAKONPOLIS, where some elements of the Mesopotamian and Saharan styles are evident.

Pottery of the Predynastic Period, as well as figures fashioned out of bone and ivory, initiated the artistic motifs that would be influential for many centuries. Vessels and palettes accompanied fine black-topped pottery, leading to red polished ware decorated with cream-colored paint. The light on dark painting technique made pottery of this period distinctive. While geometric designs were developed first, artisans began to experiment with the human, plant, and animal forms as well. An excellent example is the bottom of a bowl with entwining hippopotami. Such bowls can be dated to the NAGADA I Period (4000–3500 B.C.E.), also called Amratian (from el-'Amra). The ultimate achievement of this period was the mastering of Egypt's most famous artistic medium: stone.

In the NAGADA II Period (3500–3000 B.C.E.), also called the Gerzean (from Girza), stone pieces were being fashioned with regularity. Some of the most notable examples of these were discovered in a cemetery in the Girza district, the Thinite Nome of Upper Egypt. Ivory and stone figures were carved in cylindrical form, crude in detail but remarkable for their size. Reliefs in stone and statuary were also used by the cult of the god Min. Technical advances were evident in the pieces recovered in Hierakonpolis (both in stone and faience), and in ABYDOS and HALWAN.

Stone PALETTES and MACEHEADS appeared at the end of the Predynastic Period but with a clarified sense of composition. The Oxford palette from Hierakonpolis is probably the earliest example of this form, along with the Louvre fragment and the macehead of the SCORPION King. Of primary importance in the development of composition, of course, was the NARMER PALETTE, a green slate slab from Hierakonpolis intended to serve as a tablet on which cosmetics were blended. The palette, utilitarian in purpose, was crucial nevertheless from an artistic standpoint. The style of later Egyptian art is also remarkably visible in the depiction of the military campaigns in the Delta on these pieces. Vitality, power, and a certain sense of drama are incorporated into the carvings. The palette thus was a model for later generations of artists. Increased regulation of human representation came later with the canon of Egyptian art.

Architecture

Architecture in the Predynastic Period evolved at the same pace as reliefs, painting, and sculpture. Writing and the construction of tombs and temples were the almost immediate result of the ultimate rise of political centralization in the late Nagada II (or Gerzean Period). The few remaining examples of architecture in this era point to the use of mud brick, demonstrated in the painted chamber "Decorated Tomb 100" at Hierakonpolis. Cities

were being erected with walls, projecting towers, and gates, the designs of which were preserved on the palettes of this time and thus survived to influence later historical periods.

Of particular interest architecturally are the average dwellings of the Egyptians. The earliest abodes were probably versions of tents or roofless areas protected from the wind and rain by walls or thickets. Eventually mud was utilized to make walls, thus providing the models for the first actual residences. The mud, daubed at first on thatched walls, was later turned into bricks, sun dried and considerably more durable. Buildings were circular or oval in design, but innovations in wall constructions, such as battering (the process of sloping walls to provide sturdier bases), provided artistic flair and balance. Windows and doors were employed at the same time. The windows were set into walls at high levels, and both portals were trimmed with wood, a material that became scarce in later periods.

In Upper Egypt there were definite advances, but generally speaking, one of three basic plans was followed in construction. The first was a rectangular structure with paneled sides and a hooped roof. The second was a rectangular pavilion with a vaulted roof. The third was the *SEREKH* (2) design. This was a large system of elaborately paneled facings and niches. Flax chalk lines (lines drawn in chalk after being measured with taut ropes) were used early for construction measurements.

THE EARLY DYNASTIC PERIOD (2920–2575 B.C.E.)

AND THE OLD KINGDOM (2575–2134 B.C.E.)

Art

Although the Early Dynastic Period and the Old Kingdom are noted for the rapid and impressive development of architecture, as evidenced in tombs, *TEMPLES*, and the evolving *MASTABA*, alongside the *PYRAMID*, the decorative arts flourished as well. Craftsmen produced exceptional pieces of statuary, painting, furniture, jewelry, and household instruments, which all benefited from experimentation.

Sculpture in the round (freestanding statues) fulfilled a ceremonial need for display in religious matters and provided representation of the royal lines. Most statues were made of limestone or granite. Sometimes wood, clay, and even bronze were used, but such materials were rare. Sculpture followed the same convention as painting and relief, displaying a stylistic similarity. Statues were compact and solid, notable for the air of serenity and idealized features that they imparted to their subjects. Such idealization was a key element in the art of the time, formalized into powerful conventions. Portraiture was not practiced on the elite, but realism emerged in the statues of the commoners or lesser known individuals. The eyes of the statues were sometimes brought to life by the insertion of stones into the eye sockets. Paintings and



A statue of the Old Kingdom Period pyramid builder Khafre that displays the flowering of art in the early eras of Egypt. (*Hulton Archive.*)

reliefs displayed a religious orientation. As part of the decoration of mortuary complexes they depicted architectural and hunting scenes, paradise scenes, and depictions of everyday life, with references to the Nile River and its marshlands. One remarkable tomb at *MEIDUM* depicts uniquely beautiful paintings of geese, portrayed with engaging naturalism.

At the close of the Fourth Dynasty (2465 B.C.E.) the art of depicting figures and scenes in shrunken reliefs was started. The outline of the form was cut sharply into the surfaces of the walls, leaving enough space to emphasize the figure. Shadows thus emerged, accentuating line and movement while protecting the forms from wear. In this era the solar temples (designed to honor *RE*, the sun god, and to catch the sun's rays at dawn) were being erected along the Nile, and artists began to depict the natural loveliness of the landscape and the changing seasons, as well as the heavenly bodies.

Wall surfaces were marked by red and black lines in the first stage of painting, allowing the artists to

THE CANON OF THE HUMAN FIGURE

The set of artistic regulations called the canon of the human figure evolved in the Early Dynastic Period and was used by the ancient Egyptians as a model for representing the human figure in reliefs and paintings. This evolved within the parameters of cultic traditions. The Predynastic Period Egyptians, already deeply concerned with spiritual matters, had a need to communicate ideas and ideals through the representation of divine beings, human personages, and events. From the beginning, the Egyptians understood the propagandistic aspects of art and formulated ways in which artistic representations could serve a didactic purpose. Art was meant to convey information.

The canon of the human figure was the result of such concerns, and it was a convention by which representations could convey metaphysical concepts while at the same time bringing a vision of the material world to the viewer. The canon dealt mainly with paintings and reliefs as they were used in mortuary structures and cultic shrines, and it governed the representation of three-dimensional elements on a two-dimensional surface, which demanded anatomical knowledge, perspective, and idealized composition.

Early examples demonstrate an increasing sophistication in such compositions, represented by the NARMER PALETTE of the Predynastic Period. The Narmer palette integrated all of the earlier artistic elements while displaying a unique energy and vitality. With the start of the Old Kingdom (2575 B.C.E.), artistic conventions were being codified to provide generations of artists with formal guidelines on the proper positioning of the human figures within a scene or a pictorial narrative, or a framework of hieroglyphs and cultic symbols. According to the canon, the human figure was to be composed in a prescribed manner. To facilitate execution in reliefs and paintings, a surface was divided into 18 rows of squares (the 19th reserved for the hair). In later historical periods more rows were added.

The human figure, when sketched or traced onto a surface, was depicted from a dual perspective. The head was always shown in profile, but the human eye and eyebrow were depicted in full view. The shoulders and upper torso were also shown in full view, so that the arms, hands, and fingers were visible. The abdomen from armpit to the waist was shown in profile and the navel was normally placed on the side of the figure, directly on the edge. The legs and feet were also shown in profile, balancing the head, and until the mid-Eighteenth Dynasty (c. 1400 B.C.E.) the inside of the feet was preferred over the outside in human representations.

The canon was strictly observed when artists portrayed the ruling class of Egypt. The formality allowed by the canon and its idealized conception lent grace and



The canon of the human figure, the artistic standard introduced in the Old Kingdom Period and demonstrated in this mortuary relief of the official Hesiré. (Hulton Archive.)

authority, deemed critical to royal portraits. While one might expect rigidity and a certain staleness to result from this type of regimentation, the canon provided a framework for continual elaboration, and the teams of artists who worked together to adorn the private and public shrines found a common ground for individual expression.

Artistic quality was maintained, and the needs of each generation were incorporated into the standards regulating fine art.

develop scope and perspective. Once the carvings were completed, the walls were given a light coat of stucco, and some were touched by paints of various

hues. The figures were outlined one last time so that they would come to life against the neutral backgrounds.

Furniture from this period shows the same remarkable craftsmanship and fine details, as evidenced by the funerary objects of Queen HETEPHERES (1), the mother of KHUFU (Cheops, r. 2551–2528 B.C.E.). Wooden furniture inlaid with semiprecious stones graced the palaces of that era and Hetepheres was buried with chairs, beds, a canopy, and gold-covered boxes. She had silver bracelets and other jewelry pieces of turquoise, lapis lazuli, and carnelian. CROWNS and necklaces, all of great beauty, adorned the royal mother while she lived and were placed in her tomb to adorn her throughout eternity.

Architecture

By the time the Early Dynastic Period was established in MEMPHIS, experimentation and the demands of the mortuary rituals challenged the architects of Egypt to provide suitable places for the dead. The MASTABA, the rectangular building erected with battered walls and subterranean chambers and shafts, became more and more elaborate. Small temples were fashioned out of stone, and one such place of worship, constructed at the end of the Second Dynasty (2649 B.C.E.) was composed of granite. Stelae began to appear. They were round-topped stone slabs designed to hold inscriptions commemorating great events and personages, religious and secular. SAQQARA became an elaborate necropolis for MEMPHIS, and other mortuary complexes were erected in ABYDOS, the city dedicated to the god OSIRIS.

The turning point in such complexes came in the reign of DJOSER (2630–2611 B.C.E.) when IMHOTEP, his vizier, fashioned the STEP PYRAMID, on the Saqqara plain. This structure, composed of mastabas placed one on top of the other, became the link between the original tomb designs and the true pyramids of the next dynasty. The PYRAMID complexes that emerged in the Fifth Dynasty (2465–2323 B.C.E.) consisted of VALLEY TEMPLES, causeways, MORTUARY TEMPLES, and accompanying subsidiary buildings. In time, they became the eternal symbol of Egypt itself and were included in the Seven Wonders of the World.

These pyramids reflected not only mathematical and construction skills but other aspects of Egyptian civilization. Rising from the plain of GIZA and at other locations, the structures were no longer simple tombs but stages for elaborate ceremonies where priests offered continual prayers and gifts as part of an ongoing mortuary cult. Later pharaohs were forced to reduce the size of their pyramids, eventually abandoning the form entirely because of a lack of resources, but the Giza monuments remained vivid examples of Egypt's architectural glories.

THE MIDDLE KINGDOM (2040–1640 B.C.E.)

Art

At the close of the Old Kingdom, the authority of Egypt's rulers had eroded, bringing about severe civil unrest. One

of the consequences was a decline in both art and architecture. The Eleventh Dynasty (2040–1991 B.C.E.) reunited Upper and Lower Egypt and resumed patronage of the arts and the building of monuments. The art of this new age was marked by realism and by a new degree of classical motifs that were revived from the Old Kingdom. An elegant and elaborate style was popular and detail became paramount, as evidenced in the head of SENWOSRET III (r. 1878–1841 B.C.E.) of the Twelfth Dynasty, in which a portrait of his age and weariness are frankly depicted.

The jewelry of this period is famous in modern times because of a cache of necklaces, bracelets, and pectorals discovered in DASHUR, the mortuary site of the Twelfth Dynasty. Beautifully crafted of enameled gold and semiprecious stones, it attests to the artistic skill of the era. Another treasure found at el-LAHUN yielded golden wire diadems with jeweled flowers, as well as a dazzling variety of bracelets, collars, and pectorals of semiprecious stones set in gold.

Architecture

Under the nomarchs, the rulers of the nomes or provinces in outlying districts who were able to maintain their authority amid general unrest, architecture survived the fall of the Old Kingdom, resulting in such sites as BENI HASAN, with its rock-carved tombs and large chapels, complete with porticoes and painted walls. The Eleventh Dynasty, however, resumed royal sponsorship of architectural projects, symbolized by the mortuary complex of MONTUHOTEP II (r. 2061–2010 B.C.E.), at DEIR EL-BAHRI on the western shore of THEBES. The temple there influenced later architects and was the first complex set on terraces of varying height with a columned portico at the rear, forming a facade of the tomb. The tomb area was recessed into a cliff.

During the Middle Kingdom most of the temples were built with columned courts, halls, and chambers for rituals. The sanctuaries of these shrines were elaborate, and most had small lakes within the precincts. KARNAK was begun in this era, and in time the temple would become the largest religious complex in the history of the world. The famed temple of LUXOR would be linked to Karnak with an avenue of ram-headed SPHINXES.

Residences of the upper classes and some of the common abodes began to assume architectural distinction as well. Made of sun-dried brick and wood, most villas or mansions had two or three floors, connected by staircases. Storehouses, a separate kitchen area, high ceilings, and vast gardens were parts of the residential designs. Some had air vents for circulation, and all of these houses, whether owned by aristocrats or commoners, had gently sloping roofs on which Egyptian families slept in warm weather. Made of vulnerable materials, no

physical examples of domestic architecture from this era survive.

Little is known of the palaces or royal residences of this period because they too were fashioned out of brick and wood. It is clear that the palaces (*PERO* or *per-a'a*) always contained two gateways, two main halls, and two administrative sections to reflect the upper and lower regions of the nation. FLAGSTAFFS were used at the gates, as they were placed before temples. The remains of the Seventeenth Dynasty (1640–1550 B.C.E.) palace at DEIR EL-BALLAS, on the western shore north of Thebes, indicate somewhat luxurious surroundings and innovative decoration, following the “double” scheme. In some instances the walls and floors were designed to portray pools of fish and vast tracts of flowering shrubs.

The Second Intermediate Period (1640–1532 B.C.E.) and the domination of the north by the HYKSOS curtailed artistic endeavors along the Nile, although the arts did not vanish. A renaissance took place, however, with the arrival of the New Kingdom after the Hyksos were driven from the land.

NEW KINGDOM (1550–1070 B.C.E.)

The New Kingdom is recognized as a period of great artistic horizon, with art and architecture evolving in three separate and quite distinct eras; the Tuthmossid Period, from the start of the New Kingdom (1550 B.C.E.) to the end of the reign of AMENHOTEP III (1353 B.C.E.), the 'AMARNA Period (1353–1335 B.C.E.), and the Ramessid Period (1307–1070 B.C.E.).

Art

Tuthmossid Period

With the expulsion of the Hyksos and the reunification of Upper and Lower Egypt, the pharaohs of the Eighteenth Dynasty, called the Tuthmossids, began elaborate rebuilding programs in order to reflect the spirit of the new age. Sculpture in the round and painting bore traces of Middle Kingdom standards while exhibiting innovations such as polychromatics and the application of a simplified cubic form.

Osiride figures, depictions of OSIRIS or of royal personages assuming the deity's divine attire of this time, were discovered at DEIR EL-BAHRI in THEBES and are of painted limestone, with blue eyebrows and beards and red or yellow skin tones. Such color was even used on black granite statues in some instances. Cubic forms popular in the era are evidenced by the statues of the chief steward SENENMUT and Princess NEFERU-RÉ, his charge, encased in granite cubes. These stark forms are nonetheless touching portraits, enhanced by hieroglyphs that interpret their rank, relationship, and affection for one another. Other statues, such as one fashioned in granite as a portrait of TUTHMOSIS III (r. 1479–1425 B.C.E.) demonstrated both the cubist and polychromatic styles.

Sculpture was one aspect of New Kingdom art where innovations were forged freely. In painting, artists adhered to the canon set in earlier eras but incorporated changes in their work. Egypt's military successes, which resulted in an empire and made vassals of many Mediterranean nations, were commemorated in pictorial narratives of battles or in processions of tribute-bearers from other lands. A grace and quiet elegance permeated the works, a sureness born out of prosperity and success. The surviving tomb paintings of the era display banquets and other trappings of power, while the figures are softer, almost lyrical. The reign of AMENHOTEP III (r. 1391–1353 B.C.E.) brought this new style of art to its greatest heights.

'Amarna

The city of Akhetaten at 'AMARNA was erected by AKHENATEN (r. 1353–1335 B.C.E.) in honor of the god ATEN, and it became the source of an artistic revolution that upset many of the old conventions. The rigid grandeur of the earlier periods was abandoned in favor of a more naturalistic style. Royal personages were no longer made to appear remote or godlike. In many scenes, in fact, Akhenaten and his queen, NEFERTITI, are depicted as a loving couple surrounded by their offspring. Physical deformities are frankly portrayed, or possibly imposed upon the figures, and the royal household is painted with protruding bellies, enlarged heads, and peculiar limbs.

The famed painted bust of Nefertiti, however, demonstrates a mastery that was also reflected in the magnificent pastoral scenes adorning the palace. Only fragments remain, but they provide a wondrous range of animals, plants, and water scenes that stand unrivaled for anatomical sureness, color, and vitality. The palaces and temples of 'Amarna were destroyed in later reigns, by pharaohs such as HOREMHAB (r. 1319–1307 B.C.E.), who razed the site in order to use the materials for personal projects of reign.

Ramessid Period (1307–1070 B.C.E.)

From the reign of RAMESSES I (1307–1306 B.C.E.) until the end of the New Kingdom, art once again followed the established canon, but the influences from the Tuthmossid and 'Amarna periods were evident. The terminal years of the Twentieth Dynasty brought about a degeneration in artistic achievement, but until that time the Ramessid accomplishments were masterful. RAMESSES II (r. 1290–1224 B.C.E.) embarked upon a building program unrivaled by any previous Egyptian ruler.

Rameses II and his military units were involved in martial exploits, and the campaign narratives (popular in the reign of Tuthmosis III; r. 1479–1425 B.C.E.) became the dominant subject of temple reliefs once again. Dramatic battle scenes were carved into the temple walls and depicted in the paintings in the royal tombs. Queen NEFERTARI, the consort of Rameses

II, was buried in a tomb that offers stunning glimpses of life on the Nile. The campaign scenes of RAMESSES III (r. 1194–1163 B.C.E.) at MEDINET HABU are of equal merit and are significant because they rank among the major artistic achievements of the Ramessid period.

Architecture

Tuthmossid Period

Architecture at the start of the New Kingdom reflected the new vitality of a unified land. Its focus shifted from the tomb to the temple, especially those honoring the god AMUN and those designed as mortuary shrines. The mortuary temple of HATSHEPSUT (r. 1473–1458 B.C.E.) at DEIR EL-BAHRI at Thebes allowed the architects of her reign the opportunity to erect a masterpiece. Three ascending colonnades and terraces were set into the cliffs on the western shore and were reached by two unusual ramps providing stunning visual impact on the site. The temples of the other pharaohs of this era are less grand but equally elegant. The great temple and recreational complex of AMENHOTEP III (r. 1391–1353 B.C.E.), which

included chapels, shrines, and residences set into a man-made lake, was a masterpiece of architectural design. This is known as MALKATA. Karnak and Luxor, both massive in scale, reflected the enthusiasm for building of the Tuthmossids. Although several stages of construction took place at the sites, the architects were able to integrate them into powerful monuments of cultic designs.

'Amarna

The entire city of el-'Amarna was laid out with precision and care, leading to the temple of the god ATEN. The distinctive aspect of these buildings was the absence of a roof. The rays of the divine sun, a manifestation of Aten, were allowed to reach into every corner, providing light and inspiration. The WINDOW OF APPEARANCE was displayed there, and the actual grid layouts of the city were masterful and innovative interpretations of earlier architectural styles.

Ramessid Period

The period of Ramessid architecture, which can be said to include HOREMHAB'S tomb in Saqqara, was marked by construction on a gigantic scale. Three of the greatest



Figures at Abu Simbel display the Egyptian sense of sureness with stone in monumental art. (Courtesy Thierry Ailleret.)

builders in Egyptian history, SETI I (r. 1306–1290 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty and RAMESSES III (r. 1194–1163 B.C.E.) of the Twentieth Dynasty, reigned during this age.

Seti began work on the second and third pylons of Karnak and instituted the Great Hall, completed by his son, Ramesses II. Ramesses II also built the RAMESSEUM in Thebes. He left an architectural legacy as well as PER-RAMESSES, the new capital in the eastern Delta. Medinet Habu, Ramesses III's mortuary temple complex, which included a brick palace, displays the same architectural grandeur. This was the last great work of the Ramessid era of the New Kingdom.

The most famous of the Ramessid monuments, other than the great mortuary temples at Abydos, was ABU SIMBEL, completed on the 30th anniversary of Ramesses' reign. The rock-carved temple was hewn out of pink limestone. With the fall of the Ramessids in 1070 B.C.E., Egypt entered into a period of decline.

THE THIRD INTERMEDIATE PERIOD (1070–712 B.C.E.)

The division of Egypt into two separate domains, one dominating politically in the Delta and the other held by the high priests of Amun in the south, resulted in a collapse of artistic endeavors in the Third Intermediate Period. The rulers of the Twenty-first (1070–945 B.C.E.) and Twenty-second (945–712 B.C.E.) Dynasties had few resources for advanced monumental construction. At times they had even less approval or cooperation from the Egyptian people.

ART AND ARCHITECTURE

The modest royal tombs of this period, mostly constructed at Tanis, were built in the courtyards of existing temples. They are not elaborately built and have mediocre decorations. The funerary regalia used to bury the rulers of these royal lines were often usurped from the previous burial sites of older pharaonic complexes. Gold was scarce, and silver became the dominant metal used.

The Twenty-third Dynasty (828–712 B.C.E.) and Twenty-fourth Dynasty were even less capable of restoring artistic horizons in the nation. No monuments of note resulted from these rulers, who governed limited areas and were contemporaries. They barely maintained existing structures and did not advance the artistic endeavors to a notable level.

THE LATE PERIOD (712–332 B.C.E.)

The artistic horizons of Egypt would be revived by the Twenty-fifth Dynasty (712–657 B.C.E.), whose rulers came from Napata at the fourth cataract of the Nile in Nubia (modern Sudan). Their own cultural advances at Napata and other sites in Nubia were based on the cultic traditions of ancient Egypt. They moved north, in fact, to

restore the old ways to Egypt and imprint realism and a new vitality on old forms.

ART

The Twenty-sixth Dynasty (664–525 B.C.E.), once again composed of native Egyptians, despite its brevity, continued the renaissance and added refinements and elegance. This royal line left a deep impression in the land and restored the artistic vision.

The Twenty-sixth Dynasty rulers used large-scale bronze commemoratives, many inlaid. The jewelry of the period was finely done and furniture was high level in design and construction. The tomb of Queen TAKHAT (3), the consort of PSAMMETICHUS II (595–589 B.C.E.), discovered at Tell Atrib, contained many articles of exquisite beauty, including golden sandals. The portrait of a priest of the era, called "the Green Head," has fine details and charm. The ATHRIBIS Treasure, which dates to this dynasty, contained golden sheets belonging to AMASIS (r. 570–526 B.C.E.). The surviving architectural innovation of this time is associated with the high mounds of sand, supported by bricks that formed the funerary structures of the age. No significant monuments arose, however, as Egypt was engaged in regional wars that drained resources and led to an invasion by the Persians.

ARCHITECTURE

The temple of MENDES, built in this dynastic era, and the additions made at Karnak, the temple complex in Thebes, and at Medinet Habu demonstrate the revival of art and architecture.

The Persians, led by CAMBYSES (r. 525–522 B.C.E.), ruled Egypt as the Twenty-seventh Dynasty (525–404 B.C.E.). While recorded by contemporary Egyptians as a royal line that was cruel, even insane and criminal in some instances, the Persians erected a temple to Amun at KHARGA OASIS.

The final renaissance of architecture before the Ptolemaic Period came in the Thirtieth Dynasty. The rulers of this royal line revived the Saite form and engaged in massive building projects, led by NECTANEBO I (r. 380–362 B.C.E.). All of the arts of Egypt were revived in his reign. Nectanebo I built in Philae, Karnak, Bubastis, Denderah, and throughout the Delta. He also added an avenue of finely carved sphinxes at Luxor. In Denderah he erected a *mammisi*, or birth house. Much of the architectural work accomplished in this dynastic era reflected the growing Greek presence in Egypt, but the traditional canon was respected and used in reliefs and portraits.

THE PTOLEMAIC PERIOD (332–30 B.C.E.)

Art

Ptolemaic artists continued the Egyptian styles but added fluidity and Hellenic influences in statuary, jewelry, and crafts. In ALEXANDRIA, such art was transformed into

COLUMNS IN EGYPTIAN ARCHITECTURE

One of the most appealing and awe-inspiring aspects of Egyptian temple architecture are the spectacular columns, resembling groves of stone trees. These columns, especially at Karnak and Luxor, dwarf human beings and bear inscriptions, carved reliefs, and a weighty majesty unequaled anywhere else in the world.

Columns held special significance for the Egyptians, representing as they did the expanses of nature. Columns alluded to the times when vast forests dotted the land, forests that disappeared as the climate changed and civilization took its toll upon the Egyptian environment. They also represented the Nile reed marshes. The columns were introduced in order to simulate nature, and to identify man again with the earth. The first tentative columns are still visible in the STEP PYRAMID of SAQQARA, but they are engaged columns, attached to walls for support and unable to stand on their own. Imhotep designed rows of such pillars at the entrance to various buildings and incorporated them into corridors for DJOSER'S shrine (2600 B.C.E.).

In the Fourth Dynasty (2575–2465 B.C.E.) masons experimented with columns as a separate architect-

ural entity. In one royal tomb built in GIZA in the reign of KHUFU (2551–2465 B.C.E.) limestone columns were used effectively. In the tomb of SAHURÉ (2458–2446 B.C.E.) of the Fifth Dynasty, the columns were made of granite, evincing a more assured style and level of skill.

Wooden columns graced a site in the reign of KAKAI (2446–2426 B.C.E.) in that same dynasty, and another king of the royal line, NIUSERRE (2416–2392 B.C.E.), had limestone columns installed in his ABUSIR necropolis complex. At BENI HASAN in the Eleventh Dynasty (2134–2140 B.C.E.) local nomarchs, or provincial chiefs, built their own tombs with wooden columns. The same type of columns was installed in tombs in the Twelfth Dynasty (1991–1773 B.C.E.), but they were made of wood set into stone bases. With the coming of the New Kingdom (1550–1070 B.C.E.) the columns become part of the architectural splendor that marked the capital at Thebes and at the later capital of PER-RAMESSES in the eastern Delta. Extensive colonnades stood on terraces, or in the recesses of temples, opening onto courts and shrines.

Greek designs. In Egyptian territories outside of the capital, the old jewelry, amulets, pendants, and wares remained traditional.

Architecture

The arrival of ALEXANDER III THE GREAT (r. 332–323 B.C.E.) and the subsequent Ptolemaic Period (304–30 B.C.E.) changed Egyptian architecture forever. The Ptolemies, however, conducted a dual approach to their architectural aspirations. The artistic endeavors of the city of Alexandria, the new capital, were purely Greek or

Hellenic. The artistic projects conducted throughout Egypt were based solely upon the traditional canon and the cultic imperatives of the past.

Alexandria was intended to serve as a crowning achievement of architecture, with the LIBRARY OF ALEXANDRIA and the Pharos (the LIGHTHOUSE) demonstrating the skills of the finest Greek architects. Even the tombs, such as the famed site erected for Petosiris, combined Egyptian and Greek designs. Outside of Alexandria, however, the Ptolemaic rulers used the traditional centuries old styles. At PHILAE, Denderah, ESNA, KOM OMBO, and throughout the Nile Valley, the canon reverberated once again in new temples and in designs for statues, stelae, and other monumental commemoratives. The temple at Esna, dedicated to Khnum-Horus, was erected by PTOLEMY III EUERGETES (r. 246–221 B.C.E.) and completed by PTOLEMY XII NEOS DIONYSIUS (r. 80–58, 55–51 B.C.E.). The Denderah temple, dedicated to Hathor, used the traditional column forms but added a carved screen. Reliefs in these houses of cultic worship were traditional, but Greek anatomical corrections, softer forms, and draped garments displayed the Hellenic advances. The Egyptian form had survived over the centuries on the Nile, as it triumphed in the restored monuments displayed in modern times.



The massive temple columns, supports used at a shrine of Horus, displaying different capital designs and architectural innovations. (Courtesy Steve Beikirch.)

Suggested Readings: Aldred, Cyril. *Egyptian Art in the Days of the Pharaohs, 3100–320 B.C.* New York: Thames & Hudson, 1985; Arnold, Dorothea, Christiane Ziegler, and James P. Allen, eds. *Egyptian Art in the Age of the Pyramids.* New Haven, Conn.: Yale University Press, 1999;

Fazzini, Richard, James F. Romano, and Madeleine E. Cody. *Art for Eternity: Masterworks from Ancient Egypt*. New York: Scala Books, 1999; Malek, J. *Egyptian Art*. New York: Phaidon Press, 1999; Robins, Gay. *The Art of Ancient Egypt*. Cambridge: Harvard University Press, 2000; Smith, William Stevenson, and William Kelly Simpson. *The Art and Architecture of Ancient Egypt*. New Haven, Conn.: Yale University Press, 1999; Stevenson Smith, W., rev. by W. Simpson. *Art and Architecture of Ancient Egypt*. New Haven, Conn.: Yale University Press, 1998; Tierney, Tom. *Ancient Egyptian Fashions*. Mineola, N.Y.: Dover, 1999; Wilkinson, Richard H., and Richard Wilk. *Symbol & Magic in Egyptian Art*. New York: Thames & Hudson, 1999.

Artatama (fl. 14th century B.C.E.) *Mitanni ruler allied to Egypt*

He was the head of the MITANNI state during the reign of TUTHMOSIS IV (1401–1391 B.C.E.), living in Washukanni, the capital, in northern Syria. Tuthmosis IV wrote to Artatama seven times, asking for the hand of his daughter. Such a marriage would cement relations and strengthen the alliance in the face of the growing HITTITE empire. Tuthmosis IV's pact with Artatama would have serious repercussions in the Ramessid Period because the Hittites overcame the Mittanis and viewed Egypt as an enemy.

Artavasdes III (d. 34 B.C.E.) *King of Armenia executed by Cleopatra VII*

The son and successor of Tigranes the Great, Artavasdes was an ally of Rome. He had supported Marc ANTONY until the Parthians, enemies of Rome under Orodes I, invaded Armenia. Artavasdes then gave his sister to Pacorus, Orodes' son. In 36 B.C.E., Marc Antony invaded Armenia and captured Artavasdes. The king was sent to ALEXANDRIA, where CLEOPATRA VII (51–30 B.C.E.) ordered his death.

Artaxerxes I (Macrocheir) (d. 424 B.C.E.) *Fourth ruler of the Twenty-seventh Dynasty*

A Persian of the royal Achaemenid line, he reigned from 465 B.C.E. until his death. Called "the Long Handed," Artaxerxes was the son of XERXES I and Queen AMESTRIS. He was raised to the throne when ARTABANUS murdered Xerxes I. To revenge his father, Artaxerxes slew Artabanus in hand-to-hand combat. A brother rebelled against Artaxerxes and was defeated just before an Egyptian, INAROS, rose up on the Nile and killed General ACHAEMENES, Artaxerxes I's uncle and a beloved Persian general.

General MEGABYZUS was sent to Egypt to halt Inaros's revolt and to restore Persian control. Inaros was executed and Megabyzus protested this punishment as a blot on his personal code of honor. Artaxerxes I, however, was not unpopular in Egypt because he was generous to vari-

ous native groups. He completed a vast memorial throne chamber in Persepolis, his capital, before he died at Susa. He was buried in Nagh-e-Rostam.

Artaxerxes II (c. 358 B.C.E.) *Persian ruler who tried to regain Egypt*

He made this attempt in the reign of NECTANEBO II (360–343 B.C.E.). Artaxerxes II was the successor of DARIUS II and the father of ARTAXERXES III OCHUS. He led two expeditions against Egypt but could not reclaim the region because of Nectanebo II's strong defenses. Artaxerxes ruled Persia from 404 to 359/358 B.C.E.

Artaxerxes III Ochus (d. 338 B.C.E.) *Persian ruler who subjugated Egypt and started the Second Persian War (343–332 B.C.E.)*

He attacked the Nile Valley originally in the reign of NECTANEBO II (360–343 B.C.E.). The successor of ARTAXERXES II, he put relatives to death when he inherited the throne and was described by contemporaries as cruel and energetic. His first attempt at regaining Egypt took place in 351 B.C.E., but Egyptian defenses held, and Phoenicia and Cyprus distracted him by rebelling.

Artaxerxes III met Nectanebo II on the Nile in 343, winning the Battle of PELUSIUM. He ravaged the northern part of the land and killed the sacred APIS bull with his own hands in vengeance against Egyptian resistance. Artaxerxes III returned to Persia and was poisoned with most of his children by the eunuch official of the court, BAGOAS, in 338 B.C.E. His wife, Atossa, survived, and her son, ARSES, inherited the throne.

Artemidorus (fl. first century B.C.E.) *Greek geographer who was in Alexandria in the Ptolemaic Period*

He wrote 11 books describing voyages to Spain, France, and Mediterranean coastal areas. Artemidorus also tried to measure the inhabited areas of the world but was unaware of longitudinal designations and other geographic data.

Artystone (fl. fifth century B.C.E.) *Royal woman of Persia* She was the queen of DARIUS I (521–486 B.C.E.), the ruler of Egypt in the Twenty-seventh Dynasty. Artystone, reportedly Darius I's favorite wife, entertained him at the festival of the New Year in 503 B.C.E. She was provided with 200 sheep and 2,000 gallons of wine for the occasion. Artystone bore Darius I two sons.

Aryandes (fl. sixth century B.C.E.) *Persian satrap, or governor, of Egypt*

He was appointed to this office by the Persian ruler CAMBYSES (525–522 B.C.E.). Aryandes followed the advice of one Ujahoresne, a priest of the goddess NEITH (1) who became a counselor and a chief of protocol in Egypt.

Arzawa (1) (fl. 14th century B.C.E.) *Hittite ruler whose correspondence is in the 'Amarna Letters*

He communicated with AMENHOTEP III (1391–1353 B.C.E.) and AKHENATEN (1353–1335 B.C.E.). He resided in Hattusas (modern Bogazkoy) in Anatolia (Turkey) in “the lake district.”

See also 'AMARNA LETTERS.

Arzawa (2) These were an Anatolian people living in the Turkish lake district.

Asar See OSIRIS.

Asasif This is a depression on the western shore of the Nile near DEIR EL-BAHRI, across from the city of THEBES. Located near the KHOKHA hills, the area was used as a necropolis. Tombs of the Saite or Twenty-sixth Dynasty (664–525 B.C.E.) were discovered in the region, as well as mortuary complexes from the Eleventh Dynasty (2134–1991 B.C.E.). RAMESSES IV (1163–1156 B.C.E.) also started a temple on the site.

aser The ancient Egyptian name for the tamarisk tree connected to cultic traditions and to several deities who recorded personages and events.

See also PERSEA TREE.

Ashait (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was a lesser ranked consort of MONTUHOTEP II (r. 2061–2010 B.C.E.). Ashait was buried in the elaborate mortuary complex at DEIR EL-BAHRI, on the western shore of the Nile at THEBES. Her tomb reliefs supposedly identified her as an Ethiopian or Nubian. Ashait's coffin contained an enchanting hymn about the four winds, delineating the sort of weather and abundance that came from the four cardinal points of the earth, all brought to Egypt by mythical beings.

Ashmunien, el See HERMOPOLIS MAGNA.

Ashoka (Asoka) (d. c. 238 B.C.E.) *Emperor of India*

A vigorous patron of the Buddhist religion, Ashoka sent an embassy to ALEXANDRIA and received one from PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). He invited Ptolemy to become a Buddhist. Buddhist monks lived in Alexandria, and there was a great procession in the city in 270 B.C.E. of Indian women, pets, and cattle, all religious and social symbols of India at the time. Ashoka sent Buddhist books to the LIBRARY OF ALEXANDRIA as well.

Ashurnasirpal II (d. c. 859 B.C.E.) *Assyrian king who established an empire*

He was a contemporary of OSORKON II (r. 883–855 B.C.E.) and assumed the Assyrian throne in Kalakh, now Nimrod (near modern Mosul) in Iran. After conquering northern Mesopotamia, Syria, and the Orontes Valley, he stood poised before Egypt and Osorkon's defenses, but he did not attack.

Ashur-uballit I (d. c. 1330 B.C.E.) *Assyrian ruler who created the First Assyrian Empire*

Ashur-uballit I created the first Assyrian empire, threatening the Hittites and Hurrians of the era as he ruled all of Babylonia. He also aided the HITTITES in destroying the MITANNI Empire. Ashur-uballit I served as an ally of Egypt in the reign of AKHENATEN (1335–1353 B.C.E.). He sent AMENHOTEP III, Akhenaten's father, a statue of Ishtar.

Asiatics See HYKSOS.

Assiut (Lykopolis, Lyconpolis, Zawty, Syut) A city located south of HERMOPOLIS MAGNA on the eastern side of the Nile, Assiut was dedicated to the god WEP-WAWET, the wolf deity. The city was important because it was the terminus of the caravan route from the KHARGA OASIS and the lands below the first cataract. Assiut also served as a center for a trade route, called “the FORTY DAY ROUTE,” from Darfur to the Libyan OASES. The nomarchs of Assiut were famous in many eras of Egyptian history for their military prowess and were enlisted to aid some rulers during periods of unrest.

Inscriptions carved into the tombs of the necropolis that was hewn out of the cliffs overlooking Assiut indicate the power and independent status of these locals. Most of the tombs date from the period of the Ninth (c. 2134 B.C.E.) and Tenth (2134 B.C.E.) Dynasties when the Herakleopolitan kings looked to the Assiut warriors to defend the land against the encroaching Thebans. One interesting relief among those discovered in the tombs is that of a female nomarch named Sitré, who served as regent and kept the hereditary land intact until her son reached his majority. Two Ramessid (1307–1070 B.C.E.) tombs were also found there.

Assurbanipal (d. c. 627 B.C.E.) *Ruler of Assyria who attacked Egypt*

He reigned from 669 B.C.E. until his death and succeeded his father, ESSARHADDON. Upon gaining the throne, Assurbanipal renewed his campaign against Egypt. He used the ruler of SAIS, NECHO I (r. 672–664 B.C.E.), and then PSAMMETICHUS I (r. 664–610 B.C.E.), to gain an Assyrian foothold on the Nile. In 663, he led a campaign against TANUTAMUN (r. 664–657 B.C.E.), the successor to TAHARQA (r. 690–664 B.C.E.), but Babylonian affairs caused him to halt his Egyptian efforts. His wife was Anhursharrat, and he ruled from NINEVEH (opposite modern Mosul, in Iraq).

Assyrians The people living on the right bank of the Tigris River at Assur, modern Kileh Shergat, in northern Iraq. The Assyrian Empire began at Assur, possibly by a ruler called Nemrod, spread into the mountains of Niphates c. 1270 B.C.E., and lasted until 740 B.C.E. Babylon fell to the Assyrians c. 1260 B.C.E., and northern Syria felt the Assyrian presence. The first known true king was Bel-bani. About 1450 B.C.E., after Egyptian supremacy, Assyria began a second period of advancement, entering Zagros and Armenia. Syria fell to their advance, as well as Phoenicia, Damascus, and Israel. The third period, c. 1100 B.C.E., was a time of further expansion. The Assyrians conquered Egypt, Susiana, Cyprus, and the Mediterranean and Persian Gulf regions. The expansion was halted by the Scythian invasion, by Median resistance, and by the power of Babylon. Nineveh, the last Assyrian capital, fell c. 612 B.C.E.

Astarte This was a goddess originating in Syria and brought into Egypt in the New Kingdom (1550–1070 B.C.E.). AMENHOTEP II (r. 1427–1401 B.C.E.) erected a STELA honoring her in GIZA. She was given the rank of a daughter of the god RÉ and was made a consort of SET. Astarte served as the patroness of the pharaoh's chariots in military campaigns. She was depicted as a naked woman wearing the *atef*, or bull's horns. She had served as a war goddess in Syria.

Asten (Astes) A deity who served as a companion of the god THOTH, the patron of wisdom, in some lists he is addressed as Astes.

astrology A practice attributed to the ancient Egyptians, highly dramatized in the modern world. The Egyptians practiced a form of astrology, but it had little in common with that of later eras. The Egyptians practiced "astral-theology," a form of divination that responded to the astronomical observances of their day but held no independent value.

The Egyptians were always anxious to equate human endeavors with cosmic events as observed in the night sky, and much of their writings and teachings about the spirit of MA'AT were concerned with a need to mirror the divine order demonstrated by the heavenly bodies. Horoscopes, in the modern sense of the word, were not known by the Egyptians before the fall of the New Kingdom. They did not have the traditional signs of the zodiac or the concept of planetary houses. When the Egyptians did learn about horoscopes and the attendant lore, it was from Mesopotamian and Hellenistic sources late in the Ptolemaic Period. The Egyptians had other methods of divination and fortune-telling, such as the mythological CALENDARS that dealt with lucky and unlucky days, especially as they pertained to births.

The true horoscope arrived on the Nile with the Ptolemaic Period (304–30 B.C.E.). The Babylonian zodiac and Greek interpretations replaced the Egyptian concept of the heavens. The dekans associated with astrological computations, however, had been depicted in the tomb of SENENMUT in the reign of HATSHEPSUT (1473–1458 B.C.E.) but had not been universally regarded.

Astronomical Room See RAMESSEUM.

astronomy The ancient Egyptian science of the stars was prompted in the early eras by the demands of agriculture. Because the harvest seasons and the fertilization of the fields and orchards depended upon the annual inundation of the Nile, the priests of the formative years of Egypt's history began to chart the heavenly bodies and to incorporate them into a religious tradition that would provide information about the Nile and its patterns of inundation.

There was a fascination with celestial activities, as evidenced by tomb inscriptions of the Old Kingdom (2575–2134 B.C.E.) and the First Intermediate Period (2134–2040 B.C.E.), which continued into later eras and was elaborated in the Ptolemaic time. These inscriptions contained lists of the divisions of the sky, called dekans by the Greeks. The dekans were the so-called 12 hours of the night, represented by pictures. Each dekan was personified and given a divine attribute. NUT, an important sky goddess of Egypt, was associated with the inscriptions and their depictions. As the goddess of the heavens, the celestial bodies were incorporated into her body.

Certain priests, designated as the "Keepers of Time," watched the nightly movement of the stars. They were required to memorize the order of the fixed stars, the movements of the moon and the planets, the rising of the moon and the sun, as well as their setting times, and the orbits of the various celestial bodies. Such learned individuals were then ready to recite this information in counsel and to provide details about the changes taking place in the sky in any given season.

One set of stars known to the temple astronomers was called the *Ikhemu-Seku*, the "Stars That Never Fail." These were the polar stars that remained fixed in the night sky and were much venerated as special souls having attained true bliss. The second set of stars, actually planets, were the *Ikhemu-Weredu*, the "Never Resting Stars," which followed distinct orbits in the night sky. There is no information as to whether the Egyptians made a true distinction between the planets or the stars. Both sets of "stars" were believed to accompany the SOLAR BOAT on its nightly voyage.

The stars noted were Sirius the Dogstar, called SOPDU or Sopdet, considered the true symbol of the coming inundation of the Nile, signaling the rising of the river; Orion, called *Sah*, the "Fleet-Footed, Long-Strider"; Ursa Major (Great Bear or Big Dipper), called *Meskhettiu*. Also

noted were Cygnus, Cassiopeia, the Dragon, Scorpio, and the Ram. There is no evidence that the Egyptians charted the Pleiades until the Ptolemaic Period (304–30 B.C.E.).

The planets noted were *Hor-tash-tawy* (Jupiter), called “Horus Who Binds the Two Lands”; *Hor-ka-Pet* (Saturn), called “Horus the Bull of Heaven”; *Horus-Deshet* (Mars), the “Red Horus”; *Sebeg* (Mercury), meaning unknown; *Seba-Djai* (Venus), the “Star that Crosses.” The sun was preeminent in Egyptian religion from predynastic times, represented as the SCARAB beetle, Khepri, rising in the morning, RE’ at noon (overhead), and ATUM at night. The sun became important to Egyptian astronomy in the Twenty-sixth Dynasty. The Egyptians had no special interest in the stars and planets in themselves. It was enough for them to recognize the astral bodies as part of the cosmic harmony that had to be maintained by mankind so that the world could prosper and survive.

Aswan This was the most southern city of ancient Egypt, located at the first cataract of the Nile. Called “the Southern Gate,” or *swenet*, which is translated as “conducting business,” Aswan became Syrene in the Greek eras. The city also served as a provincial headquarters for the territories below the cataract, as viceroys of NUBIA (modern Sudan) used the ELEPHANTINE Island at Aswan as a residence in some reigns. The area is famous for red granite, called syrenite.

Settlements at Aswan date to predynastic times, before the unification c. 3000 B.C.E. The tombs at Aswan include Sixth Dynasty (2323–2150 B.C.E.) sites. Of particular note are the tombs of Mekhu and SABNI. Mekhu died south of Aswan, and his son, Sabni, recovered the body and brought it to Egypt for burial. PEPI II (r. 2246–2152 B.C.E.) gave mortuary gifts for the tomb, which contains rock pillared chambers and frescoes. HARKHUF, the faithful servant of Pepi II, is also buried there. The Middle Kingdom (2040–1640 B.C.E.) tombs of local nomarchs are also in the Aswan necropolis, most designated with long passages and ornamented with frescoes and reliefs.

The temple of KHNUM at Aswan and SATET’s temple demonstrate the ongoing concern of Egypt’s rulers for the city. The goddess Satet’s temple was erected by HATSHEP-SUT (r. 1473–1458 B.C.E.), who had reliefs and a granite niche installed. The temple of Khnum has additions made by RAMESSES II (r. 1290–1224 B.C.E.) and NEC-TANEBO II (r. 360–343 B.C.E.). PHILAE’S temple, which was moved to the island of Agilkia to save it from the inundation caused by the High Aswan Dam, was supervised from the city. In cultic terms, Aswan was the abode of the deities Khnum, Satet, and ANUKIS. The Nile god, HAPI (1), resided in a cave in the region, and one site was reserved as the grave of OSIRIS.

Suggested Readings: Kamil, Jill, and Michael Stock, photographer. *Aswan and Abu Simbel: History and Guide*. New

York: Columbia University Press, 1999; Siliotti, Albert. *Aswan*. American University in Cairo Press, 2001.

Aswan Nilometer A station in the temple of the goddess SATET on the ELEPHANTINE Island that served as an observation point for the rise and fall of the Nile each year, the nilometer was actually a tubular structure with 90 steps, steeply graded and marked to allow the measurement of the river’s inundation each year.

Atbara (Astaboras) This is a tributary of the Nile River that enters the Nile at the fifth cataract, in NUBIA (in modern Sudan), bringing vast quantities of alluvium and red mud to the Nile Valley. The Greeks called the tributary the Astaboras.

Aten A deity introduced into Egypt during the New Kingdom (1550–1070 B.C.E.), Aten was also known as “Aten of the Day,” the SOLAR DISK that shone upon the river, possibly a form of Ré-Harakhte. AKHENATEN (r. 1353–1335 B.C.E.), upon ascending the throne in THEBES, proclaimed a great religious reformation and decreed worship of Aten as the only true religion of the land. Aten was not an invention of Akhenaten, having been known in the reigns of his predecessors TUTHMOSIS IV and AMENHOTEP III.

He established a new capital in honor of the god, a site called Akhetaten, “the Horizon of Aten,” now known as el-’AMARNA, north of Thebes. Vast temple complexes arose on the shore of the Nile, but there were no statues of the god. This deity was represented by a great red disk, from which long rays, complete with hands, extended to the faithful. Akhenaten and his queen, NEFERTITI, accompanied by their daughters, conducted cultic ceremonies of the god. Until the last years of his reign, Akhenaten was the only priest of the cult.

Ceremonies to Aten consisted mainly of the offering of cakes and fruit and the recitation of lovely hymns composed in his honor. Aten was lauded as the creator of man and the nurturing spirit of the world. He was a solar god, possibly a form of RÉ. A distinct strain of brotherhood and equality of all races and peoples was expressed in the hymns. Aten’s worship was a modified form of monotheism, and as long as Akhenaten was alive the deity was the official god of Egypt. Akhenaten associated himself to Aten, however, sharing feasts as a being united to Aten. Stern measures were taken against the temple of AMUN in particular and against the veneration of most other deities as well. Even the cartouche of Akhenaten’s father, Amenhotep III, was damaged because the name of the god Amun was part of it. When Akhenaten died in 1335 B.C.E., ’Amarna fell victim to the many enemies of the new deity and Aten was banished forever.

Atet (Itet) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a wife of Prince NEFERMA'AT, son of SNEFRU (2575–2551 B.C.E.) and Princess NEFERKAU. She was possibly related to Neferma'at by birth. Their son, HEMIUNU, was vizier for KHUFU (Cheops, r. 2551–2528 B.C.E.). She was buried with Prince Neferma'at in MEIDUM. The famous beautiful reliefs depicting geese were discovered in Atet's tomb. Other paintings portrayed pets, sacred birds, and children. In some lists she is called Itet.

Athenaeus (fl. fourth century B.C.E.) *General in the army of Antigonos I Monophthalmus who opposed Egypt*

He was a rival of PTOLEMY I SOTER (304–284 B.C.E.) and competed with him for domination after the death of ALEXANDER III THE GREAT. In 312 B.C.E., Athenaeus led 4,600 men into the region of the Nabataeans to impose an economic blockade against Egypt and to halt their flow of bitumen, used in mummification. Athenaeus raided Nabataea during a festival in which the men gathered at a place called “the Rock,” believed to be Petra. He captured or killed many attending the festival and made off with hundreds of camels, silver, frankincense, and myrrh. The Greeks, however, were attacked by the Nabataeans soon after, and Athenaeus lost his infantry and several cavalry units. When the Nabataeans wrote ANTIGONUS I MONOPHTHALMUS to protest the Greek invasion, he declared that General Athenaeus had acted on his own.

Athribis (Sohag, Tell Atrib) A site in the western Delta, northeast of BENHA on the Damietta branch of the Nile, now Tell Atrib, the Egyptians called the city Huthery-ib, the cult center of Kem-wer, “the Great Black One,” a BULL deity. Khenti-kheti, or Horus-Khentikheti, was worshiped at Athribis. The city was probably founded in the Fourth Dynasty (2575–2465 B.C.E.) and maintained by later royal lines. Monuments from the Twelfth Dynasty (1991–1783 B.C.E.) are at Athribis, as well as a temple erected by AMENHOTEP III (r. 1391–1353 B.C.E.) and another by AMASIS (r. 570–526 B.C.E.). The tomb of Queen TAKHAT (3), consort of PSAMMETICHUS II (r. 595–589 B.C.E.), was also discovered at the site. One of the city's priests, AMENHOTEP, SON OF HAPU, achieved lasting fame in Egypt.

Athribis Stela A monument erected in the reign of MERENPTAH (1224–1214 B.C.E.), the son and heir of RAMESSES II, this stela, along with the Cairo Column and an inscription discovered in KARNAK, recounts the military challenges facing Merenptah when he took the throne of Egypt. The Libyans and their allies, who hoped to invade Egypt, were defeated by Merenptah at Per-yer in the Delta.

Atika This was a region in the SINAI Peninsula, possibly a people as well, mentioned in the Great HARRIS PAPYRUS. The copper mines in the area were exploited by Egyptians, and in the reign of RAMESSES III (1194–1163 B.C.E.) bars of copper in “the tens of thousands” were loaded onto a royal galley for delivery to Egypt.

See also EGYPTIAN NATURAL RESOURCES.

Atum (Tem, Tum) One of the earliest deities in Egypt, an earth god also called Tem and Tum, Atum existed alone in the beginning of time, floating inert in the watery chaos of NUN or Nu. A self-generating deity, capable also of self-impregnation, his name meant “Completed One.” Atum rose alone on the site of his temple at HELIOPOLIS.

A Twentieth Dynasty (1196–1070 B.C.E.) papyrus that was copied in the Ptolemaic Period (332–30 B.C.E.) states that Atum evolved alone, coming out of the chaos of Nun. He sired the deities SHU and TEFNUT. They created GEB and NUT, who begat OSIRIS, ISIS, SET, and NEPHTHYS. These gods formed the ENNEAD of Heliopolis, joined by HORUS or RÉ. For this reason Atum was called “the plural of the plural.”

During the Old Kingdom (2575–2134 B.C.E.), Atum was associated with the cult of Ré, worshiped as Atum-Ré. He was depicted as a man wearing the double crown of Egypt and carrying a royal scepter and the ANKH. Atum was a form of the god Ré as the setting sun, and he also appeared as a mongoose. The creator of all of the Nile deities, Atum was later associated with cults of PTAH and then Osiris.

Augustus (Octavian) (d. 14 C.E.) *First emperor of the Roman Empire and the first to rule over Egypt*

He held Egypt as a special province from 30 B.C.E. until his death. He was born Gaius Julius Caesar Octavianus in 63 B.C.E. and was the great nephew and adopted son and heir of Julius CAESAR. When Caesar was assassinated in 44 B.C.E., Octavian, as he was called then, allied himself with Marc ANTONY and Lepidus in the ensuing civil war against his uncle's murderers, Brutus, Cassius, and the so-called Liberators.

The political alliance between Octavian and Antony collapsed in 31 B.C.E., and Octavian, aided by Marcus AGRIPPA and others, set out to destroy Marc Antony and CLEOPATRA VII (51–30 B.C.E.). Winning the battle of ACTIUM, Octavian occupied ALEXANDRIA and watched the suicides of Egypt's last queen-pharaoh, Cleopatra VII, and Marc Antony. He refused to honor the APIS BULL in SAQQARA and the mummies of ancient pharaohs. Reportedly he did touch the body of ALEXANDER III THE GREAT, causing a piece of the preserved nose to fall off the body. Augustus did tour the Nile Valley, and he started programs of repair on the irrigation system, using Roman troops to make the necessary changes.



A silver denarius struck to celebrate the victory of Octavian (Augustus) and his conquest of Egypt in 30 B.C.E. (Courtesy Historical Coins, Inc.)

Augustus made Egypt an imperial estate of Rome and set out to rule the largest empire in that historical period. He brought peace and prosperity to Rome and maintained the provinces securely. The Altar of Peace, erected in 13 B.C.E. in Rome's Campus Martius, and the Monument Ancyranum, erected in Ankara (modern Turkey), provide evidence of his robust vision and his careful rebuilding and administration of the empire. Octavian, as Augustus, died in Rome in 14 C.E.

Augustus's annexation of Egypt was a necessary move, and he handled the Roman occupation of the Nile Valley with tact and with an awareness of the land's history and potential prosperity. Giving Egypt the status of an imperial estate, a personal possession of the reigning emperor, he applied a prefect to govern in his name. This prefecture was open only to members of the Equestrian Knighthood. He also decreed that no Roman of the Senatorial or Equestrian classes could enter Egypt without the emperor's personal permission. The Egyptians reconciled themselves to the political changes and turned inward again, forming stable NOMES and leaders that endured the Roman presence, the taxes, and the obligations.

Auibre (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

He was the son of Prince DJEDEFHOR (c. 2530 B.C.E.). The *Instructions of Djedefhor* was addressed to him. Auibre was the grandson of KHUFU (Cheops). Prince Auibre was counseled to marry and to raise up "stout sons" for Egypt.

Ausim (Hem, Letopolis) A site north of modern Cairo in Egypt's Delta territory, called Hem by the Egyptians and Letopolis by the Greeks. The site was a cult center for the falcon deity, HORUS, in the forms of Khenty-

Khem or Khenty-Irty. Monuments honoring Horus were erected at Ausim by NECHO II (r. 610–596 B.C.E.), PSAMMETICHUS II (r. 595–589 B.C.E.), HAKORIS (r. 393–380 B.C.E.), and NECTANEBO I (r. 380–362 B.C.E.).

aut This was the ancient Egyptian name for the funerary offerings for the deceased, when such offerings could be afforded by the family, or contracted before death. The priesthood maintained special groups of trained officials who offered goods to the deceased as part of MORTUARY RITUALS.

auta The ancient Egyptian name for the cobra, the goddess WADJET, in a striking position with a full hood displayed, this symbol was represented on the crowns of the kings in the form of the URAEUS.

Avaris (Hut-Waret) A site located in the eastern Delta, northeast of BUBASTIS, in the region of Khatana and Qantir, the site of the PER-RAMESSES, the residence of the Nineteenth Dynasty (1307–1196 B.C.E.) rulers. Avaris dates to ancient times and was considered a shrine city of the god OSIRIS; a piece of the god's body was supposed to be buried there as a holy relic. The city was called Hut-Waret by the Egyptians. Avaris became the capital of the HYKSOS, the Asiatics, who dominated northern territories during the Second Intermediate Period (1640–1532 B.C.E.) and was probably founded c. 1720–1700 B.C.E. They used distinctly Canaanite architecture and displayed alien cultural symbols.

The Hyksos provided the city with walls, causeways, and various defenses to protect the inhabitants against sieges and missile attacks. KAMOSE tried to reach Avaris with his southern army in c. 1500 B.C.E. in order to expel the Hyksos, but the task fell to his brother, 'AHMOSE (r. 1550–1525 B.C.E.), founder of the Eighteenth Dynasty. He used both land and sea forces to assault the capital. Avaris endured the siege, and the withdrawal of the Hyksos appears to have been the result of negotiations, although the Egyptian army pursued them even beyond the border. The surrender of Avaris in 1532 B.C.E. ended the Hyksos domination and the division of Egypt.

In the Ramessid Period the site would become a spectacular metropolis again. Avaris appears to have been the home of the first RAMESSES (r. 1307–1306 B.C.E.), and his successors transformed the city into a vast complex of temples, palaces, shrines, and military encampments.

awet The ancient CROOK and FLAIL, the royal symbol of the pharaohs, adopted from the god OSIRIS and the ancient shepherd deity ANDJETI. The crook denoted the pharaoh's role as the guardian of the people of the Nile. The crook and the flail were used in all royal ceremonies and were part of the mortuary regalia of all rulers.

Awibré Hor (fl. 19th century B.C.E.) *Mysterious royal personage of Egypt in the Twelfth Dynasty*

He was possibly the son and heir, perhaps even coregent, of AMENEMHET III (r. 1844–1797 B.C.E.). No records of his coregency survive, but his tomb, located in the funerary complex of Amenemhet III at DASHUR, contained royal insignias. A rare wooden statue of this young man was discovered there, as well as a gilded mask and a sarcophagus, made out of a single square of sandstone. The tomb of a princess, NWEBHOTEP-KHRED, is located beside that of Awibré Hor. She was possibly his consort, as she was buried wearing a silver crown and a golden URAEUS, the symbol of the rulers of Egypt. The wooden statues of Hor depict him as a KA, an astral being that rises at death. He possibly served as coregent for only seven months.

Axe of Ah'hotep A New Kingdom military emblem discovered in the tomb of Queen AH'HOTEP (1), the mother of 'AHMOSE (r. 1550–1525 B.C.E.). The axe symbolized the emblem of honor in MILITARY events. A common form of the axe was used in all parades. The blade of the weapon displays the SPHINX, the Nile, and various goddesses and is made of copper, gold, semiprecious stones, and glass paste. This blade was secured to the handle with leather thongs.

Aya (1) (Merneferé) (d. 1690 B.C.E.) *Ruler of the Thirteenth Dynasty*

He reigned from 1704 B.C.E. until his death. His throne name meant “Beautiful Is The Desire of Ré.” This ruler is believed to have been a native of AVARIS and a vassal of the HYKSOS, the Asiatics who dominated the northern territories at the time. A diorite capstone from his tomb was found in the eastern Delta, and other monuments were found throughout the Nile Valley. His tomb, however, is unidentified. The eastern Delta rebelled at the end of Aya's reign.

Aya (2) (Kheperkhepruré) (d. 1319 B.C.E.) *Ruler of the Eighteenth Dynasty*

He reigned from 1323 B.C.E. until his death. Aya ascended the throne upon the death of TUT'ANKHAMUN and apparently married ANKHESNAMON, the boy king's widow. She does not appear after the initial succession of Aya, however. The queen who is shown in all surviving texts is TEY, a commoner who had served as a nurse to NEFERTITI and had married Aya before his accession to the throne.

Aya, also a commoner, had been the “Master of the Horse” and Fan Bearer and then vizier and chancellor for AKHENATEN (r. 1353–1335 B.C.E.) at 'AMARNA, but he followed the process of reorganizing the government and the aggrandizement of the god AMUN during his brief reign. His portraits depict a man with a narrow, bony face and a long, slender nose. Aya erected KARNAK's colonnade and a rock-cut shrine at AKHMIN. He built a mortuary temple at MEDINET HABU in western Thebes but did not provide himself with a tomb there. In the VALLEY OF THE KINGS a tomb was decorated for him and for Tey, but his remains have never been found. His tomb is long and straight in design, with four corridors. An elaborate passage leads to a burial chamber, which was decorated with the text of the AM DUAT. Aya's burial site included a red granite sarcophagus. He also had an unfinished tomb in 'Amarna. Aya designated NAKHTMIN (1), possibly a relative and a military commander, as his heir, but HOREMHAB put him aside and became the last pharaoh of the dynasty.

Aziru (fl. 14th century B.C.E.) *Ruler of Amurru, successor of Abdiashirta*

He had political dealings with AKHENATEN (r. 1353–1335 B.C.E.) and TUT'ANKHAMUN (r. 1333–1323 B.C.E.). Aziru maintained an alliance with the HITTITES and began seizing the prosperous port cities on the Mediterranean coast, claiming that his actions were based on Egyptian needs. In time, however, Aziru lost the support of Egypt and became a vassal of SUPPILULIUMAS I and the Hittites.

See also PAWARE.

B

ba (1) The human-headed bird representing the soul or the vital essence of human beings, the *ba* appears at the moment of union between the *KA* and the body, leaving the mortal remains at death with the *ka*. The *ba* can survive in the afterlife only if it remains in close proximity to the *ka*, whose servant it appears to be at that time. The *ba* was originally written with the symbol of the Nile Jabiru bird and was thought to be an attribute of the god king. The symbol for the *ba* was then changed to that of a human-headed hawk.

The translation of the actual name *ba* is possibly “manifestation,” and supposedly it was spoken “in words of weeping.” The literal translation is “power.” Humans had only one *ba*, but the gods had many. The *ba* was also considered a “divine essence.” In many eras it was listed as the soul of the *ka*. For human affairs, the *ba* played the role of moral sense or a conscience. Great care was taken that the *ba* was not led astray after death by evil influences, as it appears to have had mobility. Rituals were designed to lead the *ba* to the *ka* and the mortal remains of the deceased after wandering. When the *bas* were destined for eternal joy, they were called the *baiu menkhu*. When damned according to the Egyptian moral codes, they were termed *baiu mitu*. The *ba* was also equipped with spiritual weapons, such as spells and AMULETS, and was then termed the *ba’apur*.

ba (2) This was a name used for the ram god of MENDES, BA’EB DJET, a cult translated into a popular devotion in the first dynasties.

ba (3) A deity associated with the soul, this god had many specific functions in the eternal paradise in AMENTI, the West. The goddess Bait served as his consort.

ba house A small house-type container, fashioned out of pottery in most eras and placed in the TOMBS of commoners who could not afford the elaborate offertory chapels of the larger pyramids or mastabas, the *ba* house was fashioned as part of the MORTUARY RITUAL and was designed to offer the *ka* a resting place and a proper receptacle for funerary offerings. Some houses contained clay images of food and gifts to imitate the costly offerings given in the tombs and chambers of the royal family and the aristocrats. This custom was started in the Middle Kingdom (2040–1640 B.C.E.), when the priests wanted to provide ordinary Egyptians with as many mortuary rituals and magical implements as possible to ensure their eternal bliss.

See also OSIRIS BEDS; OSIRIS GARDENS.

Baalbek A city in Phoenicia (modern Lebanon), called Heliopolis by Egyptians in the Ptolemaic Period (304–30 B.C.E.), in 200 B.C.E., Baalbek fell to the Seleucid ruler, ANTIOCHUS III THE GREAT, and then to Rome.

ba’ankh This was the ancient Egyptian term for a “living soul,” one that has reached paradise. The god OSIRIS was sometimes referred to as a *ba’ankh* in rituals because of his powers in the realm beyond the grave and his role as the judge of the dead.

Bab el-Gusus A tomb at DEIR EL-BAHRI, it was on the western shore of the Nile in THEBES, dating to the Twenty-first Dynasty (1070–945 B.C.E.). Translated as “the Door of the Priests,” Bab el-Gusus contains an entrance to a deep vertical shaft that leads to subterranean corridors and chambers and extends 300 feet under the forecourt

of the temple of HATSHEPSUT (r. 1473–1458 B.C.E.). Within the lower chamber 153 sets of COFFINS were discovered, aligned side by side, containing remains of the personnel of the temples of the god AMUN. Funerary regalia, stela, and other objects were also recovered on the site.

Bab el-Hosan The name given to a tomb under the pyramidal complex of MONTUHOTEP II (r. 2061–2010 B.C.E.) of the Eleventh Dynasty at DEIR EL-BAHRI, the burial site is actually below a forecourt of the Deir el-Bahri complex on the western shore of THEBES, near the kiosk of TUTHMOSIS III (r. 1479–1425 B.C.E.). It appears to have been a CENOTAPH structure, a symbolic tomb that was never used. No mummified remains were discovered there.

baboon Originally called Hedjerew, or “the Great White One,” the dog-headed variety, *Papio cynocephalus*, is a theophany of the gods THOTH and KHONS (1). A baboon sat in the JUDGMENT HALLS OF OSIRIS, erect upon the scales used to weigh souls. The animal informed the gods when the balance was achieved upon the scale between the symbol of righteousness and the soul. Some temples kept baboons as mascots. Quartzite colossal statues of baboons were found in HERMOPOLIS MAGNA, and they were depicted in a relief at ABU SIMBEL.

See also BAIN-A’ABTIU; BAKHAU.

Bacchias (Bakchis, Bakkhis) A site in the FAIYUM region, near KARANIS, dating to the Late Period (712–332 B.C.E.). The site was built on two rises and was a sister city to Hephastias. A temple to the obscure deity SOKNONNEUS is nearby.

Badari, el- A site near Matmar, in Upper Egypt, serving as a Predynastic necropolis, it adjoins the necropolises of Mostagedda, Deir Tasa, and Hammamia. El-Badari is the source of all data concerning the Badarian culture.

See also EGYPT.

Badarian See EGYPT.

Ba’eb Djet (Banaded, Mendes) This is the ancient Egyptian name for the sacred ram of MENDES. Depicted with elaborate horns surmounted by the URAEUS, the animal was carefully sought and tested for signs of its fitness to serve as a manifestation of RÊ, OSIRIS, and PTAH. In some eras the ram was believed to house Osiris’s soul. Ba’eb Djet was altered to Banaded in time, which the Greeks translated as MENDES. A living ram was kept in the temple at Mendes to ward off misfortunes. THOTH, the god of wisdom, is supposed to have recommended this practice in ancient times. The ram was a popular subject

for statues and reliefs. In later eras the animal stood as a symbol of the great god AMUN. In this form the ram had great curved horns and an elaborate crown.

Bagoas (fl. fourth century B.C.E.) *Eunuch chamberlain of the Persian Empire and a notorious slayer*

He was a confidential friend of ARTAXERXES III OCHUS who ruled Egypt 343–332 B.C.E., after defeating NECTANEBO II (r. 360–343 B.C.E.) at PELUSIUM. Bagoas’s name is the Greek form of the Persian word for eunuch.

When Artaxerxes III conquered Egypt, Bagoas was commander in chief of the Achaemenid forces. He looted the Egyptian temples and sold the sacred papyri back to the priests at exorbitant prices, thus amassing considerable wealth. Bagoas also worked with Mentor of Rhodes and consolidated his power in court. Bagoas poisoned Artaxerxes III and all of his sons, except ARSES, whom he placed on the throne. Two years later, Arses was also poisoned by the eunuch to make way for DARIUS III. Bagoas made an attempt at a court gathering to slay Darius III but was forced to drink from the royal cup that he offered the king and promptly died.

Baharia Oasis This site is located in the LIBYAN DESERT, southwest of HERAKLEOPOLIS MAGNA, considered one of the most important of the ancient Egyptian oases. KAMOSE, the last ruler of the Seventeenth Dynasty (r. 1555–1550 B.C.E.) rested at this oasis with his troops while campaigning against the Hyksos (Asiatics) in the northern territories. The Baharia Oasis, hidden in an expanse of sand and wilderness, served as a sanctuary for Egyptians in this era. The oasis was also a starting point for desert caravans to the Nile. The wines of the region were popular in ancient times and were considered an important tribute from the area.

El-Qasr is now the capital of the Baharia Oasis, which has become a modern archaeological focus because of the VALLEY OF THE GILDED MUMMIES, a Greco-Roman necropolis. Also on the site are tombs and monuments from various historical periods. Amenhotep Huy, a governor of the oasis during the New Kingdom (1550–1070 B.C.E.) is buried in a site at Qarat Heluwat. The IBIS catacomb and tombs of the Twenty-sixth Dynasty (664–525 B.C.E.) are at el-Qasr and at el-Bawiti, along with the chapel of APRIES (r. 589–570 B.C.E.). At Qasr Allam there is a stone chapel of ALEXANDER III THE GREAT (r. 332–323 B.C.E.).

Baharia Oasis also served as a cult center for the god BES. A temple was erected for the deity there, complete with a causeway, halls, magazines, and shafts. A statue of Bes was also recovered on the site. Temples dating to the reigns of Apries and Alexander the Great are preserved.

Bahnasa, el- See OXYRRYNCHUS (1).

Bahr Libeini This was a waterway through MEMPHIS dating to the Early Dynastic Period. Legend stated that AHA (r. 2920–? B.C.E.) altered the course of the Nile in order to reclaim the region of land constituting the city of Memphis as the site of Egypt's first capital.

Bahr Yusef (Hau-wereh) A natural canal connecting the Nile to the FAIYUM between HERMOPOLIS and MEIR, originally called Hau-wereh, the stream was allowed to enter the Faiyum region but was trapped there, forming a lake and an area for agriculture. The name, translated as “Joseph’s River,” is not of biblical origin but honors a local hero of Islam. The canal is supposed to have been regulated by AMENEMHET III (r. 1844–1797 B.C.E.) of the Twelfth Dynasty during the reclamation and irrigation projects conducted at that time. The Bahr Yusef paralleled the Nile for hundreds of miles, and is fed in modern times by a canal at ASSIUT.

bain-a’abtiu These were the deities of the souls in ancient Egypt that were transformed into BABOONS at each new dawn. In this form, the deities performed spiritual concerts in adoration of RÉ as the god emerged as the sun. In some eras, the term *bain-a’abtiu* identified the Morning Star.

Bakenkhonsu (fl. 13th century B.C.E.) *Official of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as the high priest of AMUN. Bakenkhonsu was a member of the AMENEMOPET clan of that era, and he supervised the building of one of Ramesses’ temples and erected sacred barks for the gods of THEBES. Bakenkhonsu also served in the Egyptian court system. He was mentioned in the BERLIN PAPYRUS and memorialized on some statues now in the possession of the Egyptian Museum in Cairo. His name is associated with Queen NEFERTARI also, as some lists place her as a member of his family.

Bakenkhonsu was a temple PRIEST who entered the service of the deity as a young man. He spent 12 years as a devotee in the temple, before being named the Third Prophet of Amun, an office that he held for 15 years. Becoming the Second Prophet of Amun, Bakenkhonsu became the high priest and is recorded as serving in that exalted capacity for more than a quarter of a century. A second Bakenkhonsu followed him into the same priestly office.

Bakenrenef (Wahka-ré, Bocchoris) (d. 712 B.C.E.) *Ruler of the city of Sais in the Twenty-fourth Dynasty*

He reigned from 717 B.C.E. until his death. Bakenrenef succeeded TEFNAKHTÉ, his reported brother. Joining in the alliance against PIANKHI (1), the Nubian conqueror, the Egyptians, including Tefnakhte and Bakenrenef, were defeated. He was eventually allowed to remain in SAIS.

However, when SHABAKA (r. 712–698 B.C.E.) entered Egypt to found the Kushite, or Nubian, Dynasty, the Twenty-fifth, he put Bakenrenef to death by burning him alive.

Baketamun (Baketaten) (fl. 14th century B.C.E.) *Princess of the Eighteenth Dynasty*

She was a daughter of AMENHOTEP III (r. 1391–1353 B.C.E.) and Queen TIYE (1). Baketamun was a sister of AKHENATEN (Amenhotep IV) and witnessed the ’AMARNA era of Akhenaten’s reign in living there with her mother for a time. She bore the name Baketaten in ’Amarna and was depicted in tomb reliefs. A limestone bust was identified as Baketamun in ’Amarna.

Baketwerel (fl. 13th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She is believed to have been the consort of AMENMESSES, a usurper in the reign of SETI II (1214–1204 B.C.E.). Her remains have not been identified but possibly have been found in Amenmesses’ tomb, alongside his mother, TAKHAT (1). Baketwerel has also been identified as the consort of RAMESSES IX. If she were the consort of Ramesses IX, she would have been the mother of RAMESSES X. It is possible that a second Baketwerel was named after an ancestral member.

See also QUEENS.

Bakhau A spiritual site called “the Land of the Sunrise,” and part of the cult of the god RÉ, Bakhau was the setting of the cosmic battle between Ré and the god SET, who was defeated. The site was called the spiritual “Mountain of Sunrise” and was associated with solar rituals. BABOONS greeted the dawn at Bakhau as part of the solar rituals. Manu was the spiritual “Mountain of Sunset.”

See also BUCHIS.

Bakht (Baqet) (fl. 21st century B.C.E.) *Official and nomarch of the Eleventh Dynasty (2040–1991 B.C.E.)*

He served as governor of the Oryx nome. He was buried in his clan necropolis in BENI HASAN. Bakht’s tomb contains a rectangular chapel with two columns and seven shafts. Elaborate wall murals depict Bakht and his wife in everyday activities, and paintings of gazelles, a unicorn hunt, and winged monsters are also preserved. Bakht’s son was Kheti, who inherited the office and titles of the nome. He was buried nearby. Bakht was the third member of his clan to bear that name.

Balakros (fl. fourth century B.C.E.) *Greek satrap of Egypt, appointed by Alexander the Great (332–323 B.C.E.)*

Balakros was the son of Amyntos, a member of Alexander’s military command. When the conqueror left Egypt, Balakros was given partial control of the Nile region,

sharing powers with PEUKESTAS. His term in office and the length of his satrapy are not documented well.

Ba'lu-shipti (fl. 14th century B.C.E.) *Prince of Gezer, in modern Palestine*

He succeeded Miliku as Gezer's ruler in the reign of AKHENATEN (1353–1335 B.C.E.). Ba'lu-shipti wrote to the pharaoh to complain about the commander of the Egyptian forces in Palestine, a man named Maya, and his correspondence is included in the 'AMARNA LETTERS. Upon arriving in the area to offer assistance, Maya and his troops reportedly commandeered Ba'lu-shipti's palace, and the prince expressed his outrage to Akhenaten.

Ba'lu-urs (fl. 14th century B.C.E.) *Prince of the coastal plains of Palestine, south of Mount Carmel*

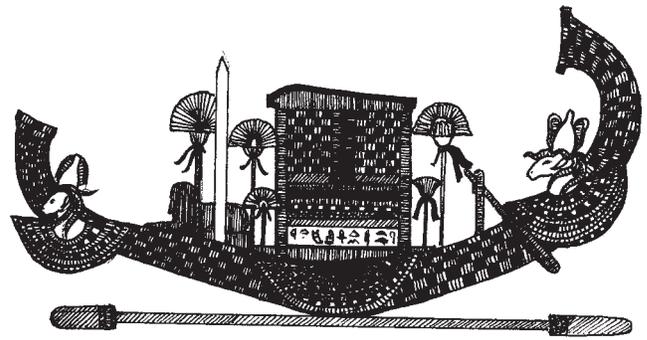
Ba'lu-urs was active in the reign of AKHENATEN (1353–1335 B.C.E.). He wrote to the Egyptian pharaoh to protest the marauding activities of a neighboring ruler, LAB'AYU, who was raiding his lands. His correspondence was included in the 'AMARNA LETTERS.

baptism This spiritual ritual was depicted in the temple of Hermonthis (modern ERMENT) portraying TUTHMOSIS III (r. 1479–1425 B.C.E.). Another baptism is portrayed on the walls of KARNAK, showing SETI I (r. 1306–1290 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) performing the rite. HATSHEPSUT (r. 1473–1458 B.C.E.) was also portrayed receiving baptism in her shrine in THEBES. The temples at ABYDOS, AMADA, and HELIOPOLIS depicted the same ceremony.

Egyptian baptism was a solemn cleansing by means of water. The rite was often connected with coronations, and at that time called the *hes* purification. In baptismal ceremonies the deities of Egypt saluted the PHARAOH and welcomed him into the sacred circle of kingship. Water and the *ankh*, the ansate cross symbol of life, were shown. Some references to baptism as part of the daily morning rituals of the pharaoh are evident.

barks of the gods Sacred boats, either in miniature form or full-size, used as part of ancient Egyptian religious ceremonies, these vessels were important because they accentuated the nurturing role of the Nile in Egyptian life through the centuries. The religious significance of the barks can be traced to the belief in the spiritual Nile, which carried the dead to the various levels of eternal paradise and bliss. The spiritual Nile led the deceased out of the mortal world if they were worthy.

RÉ sailed across the heavens on solar barks, using the MANDET to ascend the sky each morning and the MESEKET to descend at twilight. He also employed a bark for his nightly voyage through the TUAT or the Underworld. The bark of OSIRIS was mentioned in the PYRAMID TEXTS. An



The bark of Amun, from a temple relief in Thebes. Such vessels sailed on the Nile and on temple lakes or were carried in gala processions.

elaborate vessel, this bark had a cabin for a shrine and was decorated with gold and other precious metals and stones. In the New Kingdom, the bark of Osiris was called the *neshmet* or the *KH'EMHET*, and was refurbished or replaced by each pharaoh. The bark of the god PTAH was the *neb-heh*.

AMUN'S bark, called the *userhetamun*, or the *weseghatamun*, "Mighty of Brow Is Amun," was Egypt's most famous ritual boat. Made of cedar wood and about 200 feet in length, the bark was entirely gilded and decorated with gems. The rams' heads were fashioned out of gold. The vessel was replaced or redecorated almost every year and was used for special Amunite ceremonies in and around THEBES. A special lake was built for certain rites, and a temple was designed to house the bark when it was not in use.

Most barks followed a similar design. They were fashioned as floating temples, fronted by miniature obelisks, with flagstaves and highly ordained cabins, which served as the sanctuary of the god. The major deities had barks covered in gold. Other Egyptian deities sailed in their own barks on feast days, with priests rowing the vessels on sacred lakes or on the Nile. KHONS'S (1) bark was called "Brilliant of Brow" in some eras. The god MIN'S (1) boat was named "Great of Love." The HENNU BOAT of SOKAR was kept in MEDINET HABU and was paraded around the walls of the capital on feast days. This bark was highly ornamented and esteemed as a cultic object. The barks could be actual sailing vessels or be carried on poles in festivals. The gods normally had both types of barks for different rituals. A fleet of such barks was discovered in ABYDOS.

See also ABYDOS FLEET.

Barramiyeh A site on the eastern desert near EDFU, this was a rich mining area for the ancient Egyptians. SETI I (r. 1306–1290 B.C.E.) of the Nineteenth Dynasty recorded his efforts to dig wells for the benefit of the local miners there. Such projects were royal obligations

throughout Egypt's history. A temple at the WADI MI'AH celebrated his concerns and care also.

See also EGYPTIAN NATURAL RESOURCES.

Bastet A goddess of ancient Egypt, whose THEOPHANY was the cat, Bastet's cult center was at BUBASTIS. She was the protector of pregnant women and was a pleasure loving goddess who served as the patroness of music and dance. Bastet was also believed to protect men from diseases and demons. The goddess was considered the personification of the warming rays of the sun on the Nile. She was normally depicted as a woman with a cat's head, holding a SISTRUM and the symbol of life, the ANKH.

The goddess remained popular throughout Egypt even to Roman times. Her festivals at Bubastis were among the most well-attended celebrations in Egypt. People set out in festooned barges, and music accompanied all who made the pilgrimage to her shrine. The festival was a time of pranks as well as another designated period of intoxication. A gigantic parade culminated the celebration, and on that day few Egyptians were sober. Shrines of the gods were erected in Rome, Ostia, Nemi, and Pompeii.

See also BUBASTEION.

Bata (1) (Bet, Batu) A truly ancient deity of Egypt, whose cult dates to the first dynasties (2920–2575 B.C.E.), he was portrayed as a bull or a ram.

Bata (2) A character in the ancient Egyptian work *TALE OF TWO BROTHERS*, preserved in the Papyrus ORBINEY in the British Museum, the character is believed to represent BATA (1), or Batu, the deity, who quarrels with Anup (a possible representation of the god ANUBIS). Anup's wife, repulsed by Bata when she tries to seduce him, accuses him of assault. Anup learns the truth and slays her, while Bata goes on many adventures. In the end, he sires the first pharaoh of Egypt, 'AHA (Menes; r. 2920 B.C.E.). The tale, much loved in Egypt, was in the library of SETI II (r. 1214–1204 B.C.E.) of the Nineteenth Dynasty.

See also LITERATURE.

Batn el-Hagar Called "the Belly of Stone" by the local inhabitants, a site near the second cataract, Batn el-Hagar is a desolate region extending more than 100 miles, filled with white-water rapids, eddies, and hidden rocks surrounded by harsh wastelands. Such stark landscapes were part of the natural defenses of ancient Egypt throughout its history. The kings normally fortified areas such as Batn el-Hagar, using them to control the movements of the Nubians, modern Sudanese, in the region.

Battle of the Nile This was a naval and land engagement that took place in 47 B.C.E. between Julius CAESAR

and PTOLEMY XIII (r. 51–47 B.C.E.) on the Nile near ALEXANDRIA. Caesar, who had been under attack in the palace of CLEOPATRA VII (r. 51–30 B.C.E.) after ousting Ptolemy XIII from the throne, faced an Egyptian army opposed to his decision. The Roman leader, however, had summoned an ally, Mithridates of Pergamum, who had arrived with a large military force.

Ptolemy XIII tried to halt Mithridates but saw his units swept aside. He then waited for Caesar to join his ally but was taken by surprise when the Romans sailed around his encamped forces to link up with Mithridates. The Egyptians were routed, and in the effort to retreat, Ptolemy XIII drowned in the Nile. Cleopatra VII became the sole ruler of Egypt.

Bauerdat (Bauerded) (fl. 24th century B.C.E.) *Official of the Fifth Dynasty*

Bauerdat served IZEZI (Djedkaré; r. 2388–2356 B.C.E.) as a leader of expeditions to the regions below the CATARACTS of the Nile. Bauerdat and his companions journeyed as far south as NUBIA, modern Sudan, in the service of the pharaoh. He is supposed to have returned to court with a DWARF, probably of the Deneg variety. Dwarfs were highly prized in the Egyptian royal households in every period. Bauerdat recorded his honors and service on a mortuary stela.

See also HARKHUF; PEPI II.

Baufré (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

He was a son of KHUFU (Cheops; r. 2551–2528 B.C.E.) who is listed in older studies on Egypt as the successor of KHAFRE (Chephren). Baufré was the brother of DJEDEFHOR, a renowned sage. His role in dynastic affairs, however, remains obscure, and there is no evidence that he assumed the throne at any time. Baufré was mentioned in the WESTCAR PAPYRUS and was depicted at WADI HAMMAMAT. His name meant "Ré is his soul." He has also been identified as Nebka. His unfinished pyramid was found in ZAWIET EL-ARYAN.

Bay (Irsu) (fl. 12th century B.C.E.) *Official of the Nineteenth Dynasty*

Bay served both SIPTAH and Queen-Pharaoh TWOSRET (r. 1204–1196 B.C.E.). He was supposedly of Syrian descent, a fact that irritated many Egyptian aristocrats of his era. A confidant of Twosret, he began his usurpation of power while she was regent for the young Siptah.

When Twosret served as queen-pharaoh in her own right, Bay was her chancellor. He is listed in Siptah's mortuary texts. The official was much disliked by his contemporaries, however, and he has been recorded as a usurper and interloper during the days of failing pharaonic power. His mortuary graffiti lists him as the one "who establishes the king upon the seat of his

father,” a phrase denoting his role. He built himself a smaller gravesite in the VALLEY OF THE KINGS.

The Papyrus Harris I described Bay as “the Syrian who made himself chief.” The name Irsu translates as a “self-made usurper.” His attempt to rule after Twosret died brought SETHNAKHTE, the founder of the Twentieth Dynasty, to action in Thebes. Bay’s Egyptian name was Ramesse-kha’emnetjeru. Bay’s tomb was taken over by RAMESSES III for the burial of one of his family members, and his remains are unidentified. The tomb was vast and filled with reliefs.

bay A surveying instrument used by the ancient Egyptians for determining Nile sites and for architectural planning, the *bay* gave the builders an accurate sighting on the horizon and charted the terrain, important elements in the construction of TEMPLES and shrines.

beards Sacred symbols in the early eras of Egypt, the first conquerors, such as NARMER and the SCORPION King, were depicted as having beards. Reliefs of the Early Dynastic Period (2920–2575 B.C.E.) display beards as well. References to the kings and gods even in later periods noted that these divine beings wore “beards like lapis lazuli.” These beards were affectations, however, as the Egyptians normally were clean-shaven or wore only mustaches.

Beatty Papyrus IV, Chester A document that dates to the Ramessid Period, the Nineteenth and Twentieth Dynasties (1307–1070 B.C.E.), the papyrus contains medical diagnoses and prescriptions for the treatment of diseases of the anus. The breast, heart, and bladder are also discussed, indicating an advanced knowledge about the human anatomy concerning organ functions and symptoms. Such papyri have offered modern scholars an insight into the sophisticated medical knowledge and practices of the ancient Egyptians, a science that was not attributed to them in the past.

See also MEDICINE.

Bebi (fl. 21st century B.C.E.) *Official of the Eleventh Dynasty*

He served MONTUHOTEP II (r. 2061–2010 B.C.E.) as chancellor and administered the affairs of a united land. He was also a NOMARCH, a hereditary nobleman of DENDEREH, part of the aristocratic clan in power in that cult center for the goddess HATHOR.

Bedouins (Badu, Bedu, Bedwi, Bedawi, Bedway) The Asiatic, nomadic tribes of the southern SINAI, on Egypt’s eastern border, the tribes threatened Egyptian mining interests in the region. The Bedouins tried to hold their ground against the many expeditions sent by the

Egyptians in the early eras of the nation. Such expeditions were designed to locate quarries, mines, and other natural resources. In time full operations were conducted in Bedouin territories, resulting in military campaigns and the eventual displacement of the tribes. The *Bedwi* were sometimes recorded as the *Shashi*, and they were believed to have been members of the Khabiri clan of the Sinai, active in that historical period.

See also EGYPTIAN NATURAL RESOURCES.

beer Called *heneket* or *booza*, a popular drink in ancient Egypt, the brew was made of barley and home-brewed in some areas. Pieces of barley bread were soaked in water, and the beer was drained off after a period of fermentation. Beer was kept in vats in cellars and storehouses and was consumed by rich and poor alike. Modern excavations of Egyptian brewery sites indicate that the beer was usually potent. A brewery in HIERAKONPOLIS was recently discovered. Another brewery was discovered on the GIZA plateau near the pyramids. Various brews were served to the local work crews at least three or four times a day. There were five types of beer available, stored in jars. Some were made of barley, emmer, or both grains, and dates, honey, and spices were added for flavors. The Egyptian beer was nutritious and was used as a staple in the diets of commoners in all historical periods.

See also AGRICULTURE; FOODS.

bees A favored insect of the Egyptians, used as a source of HONEY from the earliest years in the Nile Valley, the bee products resulting from the keeping of hives were taxed by the state in the Ptolemaic Period (304–30 B.C.E.). Bee-keeping methods and breeding programs were instituted at this time in the Nile Valley, as honey was a staple in the diets of the people.

See also FOODS.

Behbeit el-Hagar (Per-hebyt, Iseum) This was a site in the north central territory of the Delta, near SEBENNYTOS (modern Sammanud). A temple dedicated to the goddess ISIS was built in Behbeit el-Hagar. Reliefs were placed in the temple by NECTANEBO I (r. 380–362 B.C.E.) and NECTANEBO II (r. 360–343 B.C.E.). PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) completed the temple, and PTOLEMY III EUERGETES (r. 246–221 B.C.E.) added other reliefs. The temple of Isis was plundered in a later era by the Romans, and parts of it were taken to Rome for the observances of the Isis cult there.

Behdet See EDFU.

Behnesa See OXYRRYNCHUS (1).

Beit el-Wali This was a temple site south of ASWAN, erected by RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty. A detailed account of the pharaoh's military campaigns was inscribed on the walls of this temple. A narrow court, adorned with reliefs and scenes, led to the interior chambers. This temple was moved to another island to save it from the waters of the High Aswan Dam.

Beit Khallaf A site on the western shore of Nile near AKHMIN, Old Kingdom (2575–2134 B.C.E.) tombs at Beit Khallaf contained seals and mortuary effects bearing the name of DJOSER (r. 2630–2611 B.C.E.) and NEBKA (r. 2649–2630 B.C.E.). The territory was a necropolis for the Third Dynasty (2649–2575 B.C.E.). A brick MASTABA was also found on the site, with ground-level and subterranean chambers. The seals of KHUFU (Cheops, r. 2551–2520 B.C.E.) were discovered in the lower sections.

Bekhen Quarry Map This is a remarkable geological document that dates to the reign of RAMESSES IV (1163–1156 B.C.E.), called the oldest surviving geological map in the world. A scribe, Amennakhte, was the author of this text, which is contained in a papyrus scroll that is at least six feet long and 16 inches wide. Interior segments are missing, as well as segments at one end.

This quarry map was found at DEIR EL-MEDINA and is in the Egyptian Museum at Turin, Italy. The map traces routes through the desert to the WADI HAMMAMAT and delineates wells and temples. The map also describes the types of stone available in the region, such as schist and pink granite. The Bekhen area was mountainous and had seams of gold as well. Two sites are listed as “mountains of gold.” Wadi Hammamat began at Kaptan and was a dried riverbed. Recent comparisons of the map and the actual geological formations in the Eastern Desert document the map's accuracy.

See also EGYPTIAN NATURAL RESOURCES.

Bekhtan's Princess See BENTRESH STELA.

benben (pyramidion) The ancient Egyptian insignia kept in the shrine of the god RÉ at HELIOPOLIS and incorporating the pyramidal symbol with the rays of the sun, this sign evoked the concept of resurrection and was also considered the personification of the god ATUM. Ré was associated with the *benben* in his cultic rites, and the symbol was an influence on the builders of the massive pyramids of the Old Kingdom. As such, the pyramids, gigantic *benbens*, served as stages for rituals and commemorative ceremonies that inspired Egyptians in all periods. The *benben* was the PRIMEVAL MOUND, the first to catch the rays of the sun as caps on pyramids.

Benha (Banha) A site on the right bank of the DAMIETTA (1) branch of the Nile in the Delta northwest of modern Cairo, Benha was a center for the production of HONEY and cotton.

Beni Hasan (Menat-Khufu) A site north of HERMOPOLIS MAGNA which was a NOME stronghold in the First Intermediate Period (2134–2040 B.C.E.) and in the Twelfth Dynasty (1991–1783 B.C.E.), the tombs of the nomarchs of the Middle Kingdom (2040–1640 B.C.E.) were discovered in the upper range of the Oryx nome necropolis area there, all having elaborate chambers, columns, and offering chapels, with elegant vestibules. Some 39 tombs were found. Almost 900 burials from the Sixth Dynasty (2323–2150 B.C.E.) to the First Intermediate Period (2134–2040 B.C.E.) are in the lower cemetery, now stripped of decorations. Thirty-nine Middle Kingdom TOMBS were also erected on a bluff at Beni Hasan, but only 12 were decorated. The style of this age employed a false door and lotus bud columns. Some burial shafts were also used, as well as columned antechambers. Paintings depict the gods ANUBIS and OSIRIS in the tombs, as well as military events, mythical animals, and daily routines.

Noted tombs include those of Kheti, BAKHT, KHNUMHOTEP (1), and others. These are famous for paintings of historical events in the area and provide biographical details of these Middle Kingdom officials. HATSHEPSUT (r. 1473–1458 B.C.E.) started the unique shrine located just to the south of Beni Hasan. The Greeks named it the SPEOS ARTEMIDOS and it is now called *stabl antar*, the Stable of Antar. The temple on the site was completed by SETI I (r. 1306–1290 B.C.E.), and it was dedicated to PAKHET, the lion goddess. The modern name of the site, Beni Hasan al-Shurruq, is derived from an Arabic tribe that settled in the region in the 18th century. Quality limestone is plentiful in the cliffs of the area.

Benimeryt (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the royal architect and a director of public works. Benimeryt was involved in Tuthmosis III's building projects in Upper and Lower Egypt, and especially at THEBES. He also served as an overseer of the royal treasury. Much honored for his skills, this official was given the title of Tutor of Princess Merit-Amun, an honorary post held by officials in the capital.

Bennu (Bnr, Bnrt) The PHOENIX-like bird of ancient Egyptian legends and religious mythology that was sheltered in the PERSEA TREE in HELIOPOLIS, the solar and Osirian cults used the bird in their cultic ceremonies as a symbol of resurrection. The eggs of the Bennu bird, actually created by priests out of precious spices, were

entombed at Heliopolis as part of the rites there. Images of the Bennu were found on tomb walls from the earliest eras. A date palm on the Nile bore the same name. The Bennu was depicted as a heron and was the incarnation of the sun, creating itself out of a fire at the top of the Persea Tree. The creature originally sprang from the heart of OSIRIS, but it was a form of the god ATUM. The name translates as “to rise in brilliance.”

Bent Pyramid See PYRAMID.

Bentresh See TARSET.

Bentresh Stela This is a stela dating to 300 B.C.E., relating a story concerning RAMESSES II (r. 1290–1224 B.C.E.) at THEBES. The story details the arrival of the princess of Bekhtan (identified as the land of the HITTITES). She was given to Ramesses as a wife and her name is listed in the stela as Bentresh, although she was probably MA'AT HORNEFRURÉ. In the legend promoted by the Bentresh Stela, the princess was possessed by a demon when she arrived in Egypt. She was so lovely that the pharaoh made an effort to free her of her evil spell. Finally, when all else failed, an image of the god KHONS was brought into her presence and the demon fled. The story appears to have been a commemorative fancy concerning the marriage of Ramesses II to a Hittite princess during his reign. The legend appeared in other variations as well and was probably fostered by the priests of Khons in an attempt to bolster the reputation of their god, by linking him with the glories of Ramesses II.

See also HITTITE ALLIANCE.

Berenib (Berne-ib) (fl. 30th century B.C.E.) *Royal woman of the First Dynasty*

Berenib was supposedly the ranking consort of AHA (Menes; r. 2920 B.C.E.), although she was not the mother of the heir. When she married Aha, she was probably the ranking Memphite heiress of the time, the woman bearing the aristocratic titles and privileges. Her marriage to Aha would have provided legitimacy to his claims and stabilized the reign. Her name meant “Sweet of Heart.” She was provided with a tomb in ABYDOS, and her name was found on articles discovered in NEITHHOTEP'S tomb as well.

Berenice (1) (Berenike) (d. 275 B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY I SOTER (r. 304–284 B.C.E.) and the mother of PTOLEMY II PHILADELPHUS and ARSINOE (2). A widow from Macedonia, Berenice was also the mother of MAGAS of Cyrene and a daughter who became the wife of Pyrrhus of Epirus. She was

reportedly a stepsister of Ptolemy I and arrived in Egypt in the entourage of Queen EURYDICE, the daughter of King Antipater of Macedonia, given to Ptolemy I as part of an alliance. Ptolemy I married Berenice around 317 B.C.E., deposing Eurydice and inventing a legendary royal genealogy to support his choice. Berenice gave birth to the heir in 308 B.C.E. Eurydice's children were removed from the lines of succession as a result. Berenice died c. 275 B.C.E. and was posthumously deified by Ptolemy I.

Berenice (2) (Berenike Syra) (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

The daughter of PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) and ARSINOE (2), she was given to the Seleucid ruler ANTIOCHUS II (Theos) in marriage. Antiochus renounced his queen, Laodice, and established Berenice's court at Antioch. When Antiochus II died, Berenice and her son were killed by Queen Laodice to clear the way for her offspring. PTOLEMY III EUERGETES (r. 246–221 B.C.E.), her brother, started the Third Syrian War to avenge Berenice and invaded the lands of Laodice and her son, Seleucus II Callinicus.

Berenice (3) (Berenike) (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY III EUERGETES (r. 246–221 B.C.E.) and the daughter of King Magas of Cyrene (modern Libya) who married Ptolemy III as part of an alliance. When Demetrius the Fair, a Macedonian prince, was brought in by some Cyrenian courtiers to thwart the marriage, Berenice arranged his murder. She became Ptolemy III's queen in 246 B.C.E.

When Ptolemy set out to avenge the death of his sister Berenice (2) in Syria, Berenice dedicated a lock of her hair for his safe return. This lock was transferred to heaven, according to court astronomical priests, and became the new constellation, *coma berenices*, “the Hair of Berenice.” She gave birth to four children: PTOLEMY IV PHILOPATOR, MAGAS, ARSINOE (3), and BERENICE (6), who died as a child. After Ptolemy III died, Berenice served as regent for five years but was linked to a plot to regain prominence. Ptolemy IV had her poisoned at the insistence of the courtier Sosibius. Magas was scalded to death.

Berenice (4) (Berenike) (d. c. 80 B.C.E.) *Royal woman of the Ptolemaic Period*

Berenice was the daughter of PTOLEMY IX SOTER II (r. 116–110, 109–107, 88–80 B.C.E.) and Queen CLEOPATRA SELENE. She married her uncle, PTOLEMY X ALEXANDER I (r. 107–88 B.C.E.), and became the queen of Egypt. Ptolemy X was forced to flee from Egypt because the people believed that he had killed Queen CLEOPATRA (3). Recruiting a mercenary army, Ptolemy X retook Egypt

and plundered the golden coffin of ALEXANDER III THE GREAT in order to cover his expenses.

Expelled again, Ptolemy X was accompanied to Lycia by Berenice. He was killed in exile, and she returned to Egypt in 88 B.C.E. By 80 B.C.E. she was sole ruler of Egypt, but she was murdered soon after by Ptolemy Alexander, the son of Ptolemy X.

Berenice (5) (Berenike) (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

Berenice was the eldest daughter of PTOLEMY XII NEOS DIONYSIUS (r. 76–51 B.C.E.) and the sister of CLEOPATRA VII. When her father was forced to leave Egypt, Berenice ruled the land in his absence. She also married Archelaus of Pontus. When Ptolemy XII returned to Alexandria, he executed Berenice on the charge of treason.

Berenice (6) (Berenike) (d. c. 240 B.C.E.) *Royal woman of the Ptolemaic Period*

The daughter of PTOLEMY III EUERGETES (r. 246–221 B.C.E.) and Queen BERENICE (3), she died at a very young age but achieved a remarkable posthumous status in Egypt. After 240 B.C.E., she was identified with the god OSIRIS. Rites and shrines were devoted to her cult, and she was served by a special group of priests established to maintain the cult of the royal family, living or dead.

Berenice (7) A site on the Red Sea, near modern Ras Benas, founded by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). The town was linked to KOPTOS by TRADE routes and became a chief trading port for wares from Arabia, eastern Africa, and India in the early Roman Period (after 30 B.C.E.).

Berlin Papyri A series of documents now in the Egyptian Museum, Berlin. Some date to the Middle Kingdom (2040–1640 B.C.E.) and others to the Ramessid Period (1307–1070 B.C.E.). One of the papyri, discovered in SAQQARA, contains 204 separate paragraphs and discusses medical conditions and treatments. The papyrus repeats much of the Eber and Hearst texts but is believed to be a copy of a papyrus of the Old Kingdom dynasties (2575–2134 B.C.E.). Diagnoses and treatises on rheumatism, ear problems, fertility, and the conditions of the heart are treated in this document. Another papyrus contains literary and popular mythological works. Also included in the texts are the tale of *SINUHE THE SAILOR*, the story of *Khufu and the Magicians*, and *THE ELOQUENT PEASANT*, all valued for their demonstrations of Egyptian LITERATURE.

Bersha (Deir al-Bersha) This was a site north of 'AMARNA, where AMENHOTEP III (r. 1391–1353 B.C.E.) reopened a mining site near the famous TUREH quarry,

valued for its high-quality limestone. TOMBS of local NOMARCHS were discovered in Bersha, rock-cut in the cliffs of the valley. Some of the tombs date to the Twelfth Dynasty (1991–1783 B.C.E.) or earlier. The most noted of the tombs was constructed for DJEHUTIHOTEP, called “the Great Overlord of the Hare Nome.” The chapel was designed as a portico with two columns and a niched inner chamber. The west wall of the interior room contained the famous scenes depicting Djehutihotep directing the transport of a colossal statue from the HATNUB quarries.

Bes An ancient Egyptian god in the shape of a grotesque DWARF who was the patron of women and childbirth, he probably was a Babylonian deity originally. Bes was also the patron of war and the protector of hunters. His cultic home was supposedly PUNT. The god was depicted in reliefs and statues as a dwarf, with a leonine head and a protruding tongue. His legs were bowed, and his ears were large. He was clad in animal skins, bore a tail, and wore a fashioned diadem. Appealing mostly to commoners, the god was popular in the New Kingdom (1550–1070 B.C.E.). In the Ptolemaic Period (304–30 B.C.E.) his portrait adorned the walls of “the birthing places” erected at the time. His consort was Beset. Bes carried the *sa* symbol of protection.

Beset See BES.

Biahmu (Byahmu) A site northeast of HAWARA and near MEDINET AL-FAIYUM in central Egypt. The remains of two colossal statues of AMENEMHET III (r. 1844–1797 B.C.E.) were discovered there. The bases of the two fallen statues are the remains of a temple complex believed to have been erected at Hawara or Biahmu on the nearby dried lake. The statues were originally the size of the surviving colossi of AMENHOTEP III (r. 1391–1353 B.C.E.). Amenemhet III and his dynastic rulers were patrons of the Faiyum area in their own period. These statues have been compared to the COLOSSI OF MEMNON.

Biban el-Harim (Biban el-Sultanat) This is the modern name for the VALLEY OF THE QUEENS on the western shore of THEBES.

Biban el-Moluk (Biban el-Muluk) The modern name for part of the VALLEY OF THE KINGS on the western shore of Thebes, the vast tomb of SETI I (r. 1306–1290 B.C.E.) is located there, cut some 300 feet deep into the limestone cliffs.

Biga An island near Philae, called the home of “the PURE MOUND” by ancient Egyptians, or Abaton, the

mount was associated with Egypt's creation traditions. Biga was also revered as a site of OSIRIS's tomb. A temple was erected on the island.

Bint-Anath (Batau'anth) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the daughter of RAMESSES II (r. 1290–1224 B.C.E.) and Queen ISETNOFRET (1). Bint-Anath became Ramesses II's consort when Queen NEFERTARI and Isetnofret died or retired. She is depicted in ABU SIMBEL on a pillar in the main hall, offering a SISTRUM and flowers to the goddess ANUKIS. Also called Bent-Anta, she was honored with a colossal statue in a temple at Ipu, near Akhmin.

bird symbols The representation of divine powers used by the ancient Egyptians in religious reliefs and ceremonies concerning certain deities. Bird THEOPHANIES were honored throughout Egypt's history. In some eras the birds were mummified and revered in temples. The ability of birds to fly gave them special significance for the Egyptians because in that activity they reflected the spiritual aspirations of the people and engendered many funerary beliefs. The BA, the soul, was always depicted as a winged being.

The hawk was the insignia for HORUS and RÉ, the falcon identified as Ré-Harakhte, Horus, MONTU and KHONS (1). The IBIS represented the god THOTH, and the GOOSE symbolized GEB, known as the Great Cackler and in some later eras was associated with AMUN. The swallow represented ISIS and the owl was a hieroglyphic character. The sparrow was an omen of bad tidings in some periods of Egyptian history, and the sight of a dead bird, called a *zent*, was considered a particularly ominous sign of disaster by various groups.

Biridiya (fl. 14th century B.C.E.) *Prince of Ar-Megiddo, the Canaanite site on Mount Carmel*

Biridiya was in power during the reign of AKHENATEN (1353–1335 B.C.E.) and wrote to complain about the withdrawal of Egyptian forces from his area. Ar-Megiddo, which had been in Egyptian control since the reign of TUTHMOSIS III, was apparently under siege as Biridiya made his complaint. The prince's communication, which was included in the 'AMARNA LETTERS, demonstrates the chaos resulting from Akhenaten's policies in the empire.

Bir Tarfawi This is a site in the LIBYAN DESERT, along with Bir Sahara, where evidence was found concerning the Prehistoric Period called Saharan Mousterian. This dated to 80,000–150,000 years ago in the Egyptian Paleolithic Period. Side scrapers, points, and denticles were discovered at Bir Tarfawi.

Biryawaza (fl. 14th century B.C.E.) *Prince of Damascus*
Biryawaza was on the throne of Damascus in the reign of AKHENATEN (r. 1353–1335 B.C.E.), and his correspondence is included in the 'AMARNA LETTERS. He wrote to complain that the withdrawal of Egyptian troops would leave him defenseless. The prince singles out an officer named SHUTA, considered by some to be the father of RAMESSES I (r. 1307–1306 B.C.E.).

Bitter Lakes A region stretching from the Nile to the WADI TIMULAT in the Egyptian Delta, the lakes became popular in the Late Period (712–332 B.C.E.) and in the Ptolemaic Period (304–30 B.C.E.), when the CANAL OF NECHO II was developed to connect the lakes to the Red Sea.

Biya This was the Egyptian word for the ancient Bee Kings of the Delta region and Lower Egypt. The Bee King was called “the honey man” in some eras. He was depicted wearing a red basket crown called the *deshret*, which was combined with the *hedjet*, or white war helmet of Upper Egypt, when the two kingdoms were united, c. 3000 B.C.E.

See also CROWNS.

Blemmyes A Nubian (modern Sudanese) group that served as mercenary warriors for Egypt, the Blemmyes were associated with the famous MEDJAY troops. A nomadic people, the Blemmyes served in military campaigns and as capital police. During the Roman Period, following the suicide of CLEOPATRA VII in 30 B.C.E., the Blemmyes took over KOPTOS and had to be removed by Roman forces. The city was almost destroyed as a result.

board games These were a recreation popular in all historical periods of ancient Egypt. The people of the Nile Valley were delighted by all types of amusements or diversions, and a variety of table games were played in the palace and in humbler abodes. Mortuary reliefs in the tombs of royalty and nobles depict personages engaged in such games. FAIENCE and ivory inland boxes were designed for the game of *senet* and were discovered in tombs. These boxes were fashioned with 30 squares and had places for position games, much like the modern Parcheesi.

Senet and the game called *tjau* were possibly of Asiatic origin. “Robbers,” another game, was played with five or more pieces. The moves were determined by the toss of knucklebones or by wooden or ivory wands. The game boxes had drawers held in place by ivory pieces, which were shaped like cones or spools. Another game, “Serpent,” was played on a circular board with small balls inscribed with the names of the early Egyptian

rulers. “Jackals and Hounds,” one of the most popular of the board amusements, used wands to determine moves.

Bocchoris See BAKENRENEF.

Bokkenenife (fl. seventh century B.C.E.) *Scribe and priest of Ptah in the Twenty-sixth Dynasty (664–525 B.C.E.)* Bokkenenife was memorialized by a schist portrait statue. This statue, particularly striking and depicting Bokkenenife holding a shrine of the god, was discovered in SAQQARA.

Book of Caverns A form of the traditional funerary texts on tomb walls or enclosed in burials on papyri providing spells and incantations to safeguard the deceased beyond the grave, the *Book of Caverns* illustrated RÉ on his six-stage journey through the Tuat, or Underworld. The moral imperatives of the various episodes in the land beyond the grave are quite striking. The *Book of Caverns* mirrors the traditional didactic LITERATURE of Egypt and guides the dead to moral enlightenment and eternal bliss.

See also TOMB TEXTS.

Book of Overthrowing Apophis See OVERTHROWING APOPHIS.

Book of the Dead A loose collection of magical spells and incantations that were normally written on papyrus, sometimes illustrated, and popular in Egypt from the New Kingdom (1550–1070 B.C.E.), the originals were on the walls of the TOMBS in SAQQARA. Middle Kingdom (2040–1640 B.C.E.) coffins also contained early versions.



An illustration of everyday life, from the mortuary text of the Book of the Dead, used in all eras of Egypt. (Hulton Archive.)

The Book of the Dead was later called the *pert em hru* (Chapters of the Coming Forth By Day). The *Am Duat*, or *Am Tuat*, was to instruct the deceased on how to overcome the dangers of the afterlife, by enabling them to assume the form of several mythical creatures, and to give them the passwords necessary for admittance to certain stages of the Underworld. The spells also allowed the deceased to proclaim themselves as bearing the identity of many gods. It is estimated that there were approximately 190 independent “chapters” or sections of the Book of the Dead, although there is no single extant papyrus containing all of them.

The spells and passwords were placed in the tombs of the ancient Egyptians from about 1600 B.C.E. onward, although there are indications that they were included in the sections called “Chapters” as early as the Twelfth Dynasty (1900 B.C.E.). These spells and passwords were not part of a ritual but were fashioned for the deceased, to be recited in the afterlife. Egyptians believed in the efficacy of MAGIC and in the cultic powers of the gods. At the same time they had considerable faith in life after death, a belief that included specific paradises and activities. The abundance of their material world was something cherished by the Egyptians, who translated paradise into similar terms, with the same fertile fields, light, and sacred waters.

In the early periods the funerary texts were reserved to the reigning families and other aristocrats. In time, however, these texts became more and more available to the commoners. The Book of the Dead became a normal item of manufacturing, and the individual could decide the number of chapters to be included, the types of illustrations, and the quality of the papyrus used. The individual was limited only by his or her financial resources.

During the New Kingdom (1550–1070 B.C.E.), the papyri were lengthy and involved collections of spells and passwords, some magnificently illustrated in color. The versions of the Theban RECENSIONS Book of the Dead, a form adopted at the time, averaged between 15 and 90 feet in length and about 13 inches in width. Some papyri were made to order for special clients, but great stocks of the Book of the Dead were available for those who could afford them, and individual names were put into them when purchased.

The extant papyri of the Book of the Dead were written in hieroglyphic script, called the hieratic. They contained vignettes, protests of innocence, spells, and magic words to provide comfort and security in Tuat. Three of the most famous versions of the Book of the Dead, discovered in the tombs of Egyptians, called ANI, ANHAI, and HUNEFER, are now in the British Museum, London.

Other religious documents provided for the deceased during various historical periods have also been discovered. The *Book of the Gates* contains formulas for making the sun rise and traces the road of the

gods and the deceased, showing various openings through which the boat of RÉ would have to pass in order to be released from perils. The JUDGMENT HALLS OF OSIRIS and the various paradises awaiting the deceased are explained. The text also includes designs for SOLAR BOATS, with arrows and magical disks. Such boats were fashioned by the faithful and then burned in cultic rituals to rejuvenate the sun in a mystical fashion each day, as part of overthrowing APOPHIS (1). The earliest display of the *Book of the Gates* is on the walls of the tomb of HOREMHAB (1319–1307 B.C.E.) in the VALLEY OF THE KINGS.

The *Book of the Opening of the Mouth*, once part of the LIST OF OFFERINGS, a text developed in the Eighteenth Dynasty with new ceremonies attached to the traditional ones, remained popular. Priests used the *ur-heka* instrument according to the rituals of this book and magically opened the mouth of the corpse, while libations were poured out in honor of the gods. The purpose of the book and its rituals was to provide the deceased with a new form in the other world and to make him or her part of the divine cosmos there. The rites were also designed to establish contact between the living and the dead, an important aspect of Egyptian beliefs. In later periods the corpse was no longer used for the rituals. A statue was designed to take the place of the deceased during the ceremonies.

The *Book of the Pylons*, called the *Shat en Sebau*, was another version of the Book of the Dead. This work was written to provide the dead with detailed descriptions of the Underworld. Another funerary text, called alternately the Deliverance of Mankind or the Destruction of Mankind, was discovered in the tomb of SETI I (r. 1306–1290 B.C.E.) of the Nineteenth Dynasty. The document concerns a popular myth about the nature of man. Yet other versions included the *Book of Breathing*, the *Book of Traversing in Eternity*, and the *Book of Being in Tuat*. The various religious or funerary texts called the Book of the Dead evolved over the centuries as mortuary rituals became more sophisticated and broad in their appeal. New versions appear in the New Kingdom, and another one after the fall of the pharaonic dynasties. These were recensions, formulated in HELIOPOLIS, THEBES, and SAIS.

Suggested Readings: Ellis, Normandi, Gary Robertson, and Robert Kelley. *Awakening Osiris: The Egyptian Book of the Dead*. New York: Phanes, 1991; Goelet, Ogden, ed.; Raymond, Faulkner, trans. *The Egyptian Book of the Dead: The Book of Going Forth by Day*. New York: Chronicle Books, 2000; Seleem, Ramses. *Illustrated Egyptian Book of the Dead*. New York: Sterling, 2001; Wallis Budge, A. E. *The Book of the Dead: The Hieroglyphic Transcript and Translation into English of the Papyrus of Ani*. New York: Gramercy, 1995.

Book of the Gates See BOOK OF THE DEAD.

Book of Thoth See THOTH, BOOK OF.

Bubasteion A structure discovered in SAQQARA that was part of the cultic traditions of the goddess BASTET, this shrine was designed to foster cultic rituals, especially during the popular FESTIVALS of the goddess. Mummified cats were displayed in the Bubasteion.

Bubastis This was a site 50 miles north of modern Cairo, now called Zapgazig, the capital of the eighteenth nome of the Lower Kingdom and the cult center for the goddess BASTET. A vast temple was erected in the Ramesid Period (1306–1070 B.C.E.), and some statues from this structure survive. A Sixth Dynasty (2323–2150 B.C.E.) shrine was also discovered, with architectural seals belonging to KHUFU (Cheops; r. 2551–2528 B.C.E.) and KHAFRE (Chephren; r. 2575–2134 B.C.E.) of the Fourth Dynasty. A seal of PEPI I (r. 2289–2255 B.C.E.) was also found on the site, which contained Tell Basta. A great catacomb containing the remains of mummified cats was found in Bubastis, which was a popular destination for pilgrims attending the lavish festivals in honor of Bastet, and AMENHOTEP III (r. 1391–1353 B.C.E.) spent an anniversary of his coronation there. He left an inscription at Bubastis to commemorate the event and to announce his military campaign in NUBIA. Bubastis is recorded as having suffered an earthquake c. 2700.

The city was a thriving community before the Fourth Dynasty and was abandoned in the first century C.E. Egypt's largest festival was held there, with as many as 700,000 celebrators spending days in the vicinity. At the close of the New Kingdom (1070 B.C.E.), Bubastis became an even more important site. The city straddled one of the major TRADE routes connecting MEMPHIS to the Mediterranean and SINAI regions. OSORKON II (r. 883–855 B.C.E.) erected a temple there, and NECTANEBO II (r. 360–343 B.C.E.) built a sanctuary.

Bubastite Portal This was a gateway to a court of the temple of AMUN at KARNAK in THEBES, erected by SHOSHENQ I (r. 945–924 B.C.E.). He had planned to renovate the entire court but died before the rest of the architectural work could be accomplished. The elaborate gateway, covered in detailed reliefs, celebrates Shoshenq I's campaigns in Palestine.

Bucheum A site at ERMENT (Hermonthis), on the edge of the desert, south of THEBES, serving as a necropolis for the BUCHIS bulls, the Egyptians called it *bakhbekh*. Extensive, the necropolis also contained the graves of cows,

called “the Mothers of BUCHIS.” NECTANEBO II (r. 360–343 B.C.E.) built on the site. Thirty-six Buchis bulls were buried there, with their mothers interred nearby.

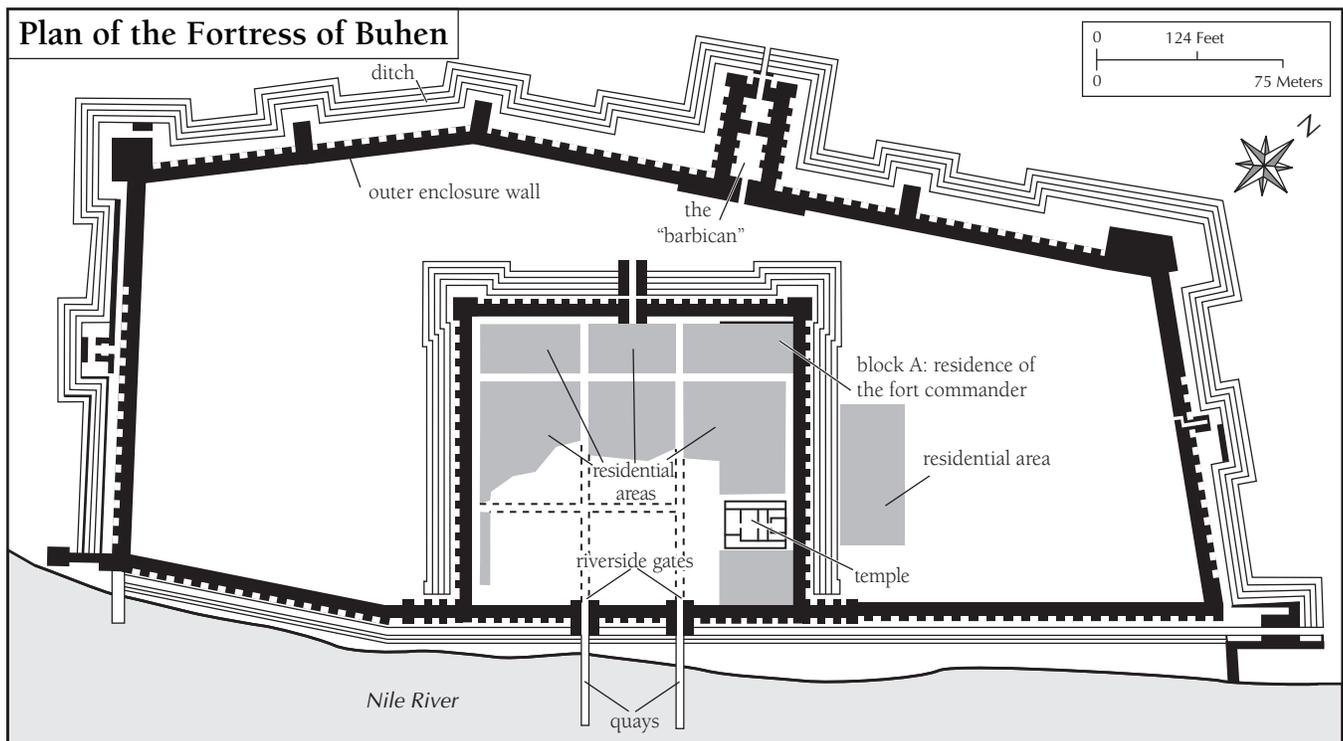
Buchis (Bukhe) The ancient Egyptian sacred bull residing in ERMENT (Hermonthis) and buried at the necropolis of the center, Buchis was considered a THEOPHANY or early form of the god MONTU, and then designated as a manifestation of the Theban deity AMUN. Any bull selected for the temple ceremonies had to have a white body and a black head from birth. A cemetery provided for these animals was called the BUCHEUM and contained COFFINS with lids weighing up to 15 tons for the remains. Other tombs were carved out of walls to receive the animals’ bodies. The Buchis bull was called “the Bull of the Mountains of Sunrise and Sunset.”

Buhen This was a site between the second and first cataract of the Nile near WADI HALFA, settled as an outpost as early as the Second Dynasty (2770–2649 B.C.E.). This era was marked by fortifications and served as a boundary of Egypt and NUBIA (modern Sudan) in certain eras. The New Kingdom (1550–1070 B.C.E.) pharaohs built extensively at Buhen. A Middle Kingdom (2040–1640 B.C.E.) FORTRESS was also discovered on the site, with outer walls for defense, bastions, and two interior temples, following the normal pattern for such

military structures in Egypt. HATSHEPSUT, the Queen-Pharaoh (r. 1473–1458 B.C.E.), constructed a temple in the southern part of Buhen, with a five-chambered sanctuary, surrounded by a colonnade. TUTHMOSIS III (r. 1479–1425 B.C.E.) renovated the temple, enclosing a complex and adding porticos.

The actual fortress of Buhen was an elaborate structure, built partly out of rock with brick additions. The fort was set back from the river, giving way to a rocky slope. These walls supported external buttresses, which were designed to turn south and east to the Nile. A ditch was added for defense, carved out of rock and having deep sides that sloped considerably and were smoothed to deter scaling attempts. A gateway in the south wall opened onto an interior military compound, which also contained the original temples. AMENHOTEP II (r. 1427–1391 B.C.E.) is credited with one shrine erected there.

“Building Inscription” A unique text discovered in ABYDOS and dating to the reign of ’AHMOSE (r. 1550–1525 B.C.E.), this document provides a charming and romantic scene between ’Ahmose and his consort, ’AHMOSE-NEFERTARI. They are depicted in intimate and loving conversation, deciding the mortuary arrangements to be made for their grandmother, Queen TETISH-ERI, and their mother, Queen AH’HOTEP (1). Both of



these royal women served Egypt faithfully and held leadership positions during the campaigns to oust the HYKSOS from the land.

Building Text A document provided for every TEMPLE in ancient Egypt, these texts were engraved in a prominent place and provided the name of the temple, the nature of its cultic rituals, and the special significance of its sanctuaries. Building Texts linked the temple to the original time of creation, following the established traditions of the cults of the “PRIMEVAL MOUNDS.” The temple thus became more than a material demonstration of the spiritual truths. Because of the documentation added, the shrine was part of the original “Appearance” of the god in Egypt. Even the particular decorative aspects of the temple were included in the Building Text, as well as such aspects related to a specific deity.

See also “APPEARING.”

bulls These animals were used as THEOPHANIES of certain Egyptian deities and as symbols of power and resurrection. The APIS bull, the most popular and longest lasting bull cult, was called Hap. The MNEVIS bull was sacred to the god RÉ, and was called Merur. The Buchis bull was sacred to MONTU and then to AMUN.

Bull hides were also worn by some chiefs of nomes and by pharaohs, who chose to be buried in them. These hides, called *meska*, were insignias of power as well as rebirth signs. The early warrior kings, such as SCORPION and NARMER (c. 3000 B.C.E.) were depicted as bulls in commemorative wares. In some ceremonies the pharaohs wore bull tails to designate their rank and might. Royal titles sometimes referred to pharaohs and princes as “the Bull of his mother.”

Bunefer (fl. 25th century B.C.E.) *Royal woman of the Fourth Dynasty*

A lesser ranked consort of SHEPSESKHAF (r. 2472–2467 B.C.E.), Bunefer was not the mother of the heir. She was buried in southern SAQQARA.

Burna-Buriash II (d. 1333 B.C.E.) *Kassite king of Babylon, ruling from 1359 B.C.E. until his death*

He sent a communication to AMENHOTEP III (r. 1391–1353 B.C.E.) about protocol. The Egyptian delegation sent by Amenhotep III to escort Burna-Buriash’s daughter was deemed inadequate by the Babylonian court, and the king complained. This Kassite princess was to marry the pharaoh, and only five carriages were included in the royal procession. Burna-Buriash did not consider that number of carriages proper for a woman of the Kassite royal family. The Kassites had founded the Second Dynasty of Babylon.

Burullus This was one of the four great salt LAKES in the Delta of Egypt.

Busiris A central Delta town originally called *Djedu*, the Per-Usiré, House of OSIRIS, Busiris was dedicated originally to the local vegetation god, ANDJETI. The Osirian cult, however, became popular, and Osiris assumed the titles and ceremonies of the elder deity. The god SOBEK was also honored in the town. Busiris was originally inhabited by shepherd tribes in the predynastic eras. The town never became politically powerful but remained an important shrine center for Osiris.

Butehamun (fl. 10th century B.C.E.) *Official of the Twenty-first Dynasty (1070–945 B.C.E.)*

His SARCOPHAGUS was discovered in the necropolis of THEBES, and it is known for its beautiful carvings. Butehamun was a SCRIBE of the royal necropolis.

Buto (the goddess) See WADJET.

Buto (Tell el-Fara’un) A site south of TANIS in the Delta, the capital of Lower Egypt in Predynastic times called Pe, or Per-Wadjet, the House of WADJET, predynastic tombs and some dating to the First Dynasty (2900–2770 B.C.E.) were discovered in Buto, which remained popular as the seat of power for the legendary kings of Egypt’s Prehistoric Period (before 3000 B.C.E.). In all major festivals these rulers were portrayed as the SOULS OF PE in Lower Egypt, and as the SOULS OF NEKHEN (HIERAKONPOLIS) of Upper Egypt. These legendary kings greeted each new claimant to the throne during the coronation rituals and were called upon to serve as the guardians of the land in each new generation.

Buto was divided into Pe and Dep. Three mounds remain on the site, two from the town and one a ruined temple. RAMESSES II (r. 1290–1224 B.C.E.) donated various objects as offerings, and SHOSHENQ V (r. 773–735 B.C.E.) erected a stela there. The ruined mounds provide the modern name of Buto, Tell el-Fara’un, “the Mound of the Pharaohs.”

See also MUU DANCERS.

Byblos (Kubna, Gubla) A city of Phoenicia, an ancient seaport of modern Lebanon, that was allied to Egypt throughout its history and was a vassal city-state for a time. Egyptian records indicate that trade between the two nations started as early as c. 2700 B.C.E. SNEFRU (r. 2575–2551 B.C.E.) had 40 ships built to sail to Byblos to collect cedar logs. In the Twelfth Dynasty (1991–1783 B.C.E.) the city became a dependency of the pharaohs, and TRADE increased. Byblos was



Byssus, the fine linen of Egypt, is being spun by a woman in a relief in the tomb of Khnumhotep. (*Hulton Archive.*)

an allied state of Egypt during the New Kingdom (1550–1070 B.C.E.).

byssus This was the name given to fine linen products developed in certain regions in Egypt, especially in AKHMIN. Originally believed to be of cotton, the *byssus* products have been found to contain quality linen.

C

Caesar, Julius (d. 44 B.C.E.) *Roman military and political leader who was one of the most powerful men in the world*

He established CLEOPATRA VII as sole ruler of Egypt c. 48 B.C.E. while in ALEXANDRIA and altered the course of Egyptian history. Julius Caesar was born in 100 B.C.E. and rose steadily in Rome, becoming a hero because of his military successes in the Gallic Wars.

A rival of POMPEY the Great, Caesar followed him to Egypt after defeating Pompey's legions at the battle of Pharsalus in 48. Once in Egypt, Caesar extricated himself from a precarious military position in Alexandria and then conducted campaigns against PTOLEMY XIII and the Alexandrians in the BATTLE OF THE NILE. He placed Cleopatra VII on the throne as sole ruler and recognized her child, PTOLEMY XV CAESARION, as his own son.

Leaving Egypt, Caesar continued to hunt down Pompey's allies and returned victorious to Rome. There he became dictator and held consulships. He also instituted a new calendar. Marc ANTONY, one of his companions, offered him a crown, but he refused it. Republicans, however, conspired against him and assassinated him on the Ides of March 44 B.C.E.

One of the finest orators of Rome, Caesar also wrote commentaries on his wars, as well as poetry and works on grammar. Caesar laid the foundation for the Roman Empire. His heir was his nephew, Gaius Octavian, whom he adopted and who became the first emperor of Rome, AUGUSTUS.

Suggested Readings: Bradford, Ernle. *Julius Caesar: The Pursuit of Power*. London: H. Hamilton, 1984; Dodge,

Theodore. *Caesar: A History of the Art of War Among the Romans Down to the End of the Roman Empire, With a Detailed Account of the Campaigns of Gaius Julius Caesar*. New York: Da Capo Press, 1997; Ferrero, Guglielmo. *The Life of Caesar*. Trans. A. E. Zimmern. New York: G. P. Putnam's Sons, 1933; Gelzer, Matthias, and Needham, Peter, trans. *Caesar: Politician and Statesman*. Cambridge, Mass.: Harvard Univ. Press, 1985; Grant, Michael. *Caesar*. London: Weidenfeld and Nicolson, 1974; Grant, Michael. *The Twelve Caesars*. London: Weidenfeld and Nicolson, 1975; Julius Caesar. *The Civil War*. New York: Penguin, 1967; Julius Caesar. *The Conquest of Gaul*. New York: Penguin, 1982; Meier, Christian. *Caesar*. New York: HarperCollins, 1997; Suetonius. *The Twelve Caesars*. Trans. Robert Graves. New York: Penguin, 1979.

Caesareum A shrine in ALEXANDRIA, erected by CLEOPATRA VII (r. 51–30 B.C.E.), starting with an ALTAR for cultic ceremonies honoring Marc ANTONY, who became her lover, the historian Philo visited the shrine in 40 B.C.E. A great sanctuary was part of the design, and two OBELISKS of TUTHMOSIS III (r. 1479–1425 B.C.E.) were brought from HELIOPOLIS to adorn the site. When Cleopatra VII committed suicide after the battle of ACTIUM, Octavian (later the first emperor of Rome, AUGUSTUS), completed the Caesareum for his own cultic ceremonies as the new ruler of Egypt.

Caesarion See PTOLEMY XV.

Cairo Calendar An astrological text that dates to the reign of RAMESSES II (1290–1224 B.C.E.) of the Nineteenth

Dynasty, this was a calendar of lucky and unlucky days of the year. The good or bad potential fortune of a single day was determined by past events connected to that particular date, mainly concerning the gods, omens, battles, or prophecies recorded for that specific time period.

The start of a journey, the planning of a marriage or business transaction, and especially days of birth were studied in relationship to the calendar and its lucky or unlucky connotations. People born on unlucky days were doomed to a bad end according to Egyptian traditions. In the case of royal princes, children on whom the fate of Egypt depended, such birth dates were critical. If such a royal heir was born on a day of ill fortune, the SEVEN HATHORS, divine beings, arrived on the scene and changed the child, substituting one born on a propitious day. In that way calamities were avoided, not only for the royal family but for the nation. In time the Seven Hathors were thought to provide that service for all children, even commoners. The calendar was used by the literate or upper-class Egyptians in much the same way that horoscopes are used in modern times. This calendar bears the name of Egypt's capital, Cairo, but that city was not founded until decades after Rome assumed power in 30 B.C.E.

calcite An opaque, white stone commonly called alabaster, calcite was popular in all building programs throughout Egyptian history. The stone was quarried at a remote site called HATNUB, to the east of 'AMARNA, and was believed to have solar connections in a mythical sense. The calcite was revered as part of the solar traditions of Egypt, as the stone was deemed an essential part of the universe. Vessels and SARCOPHAGI were made out of calcite for royal or aristocratic tombs, but it was never used as a common building material.

See also EGYPTIAN NATURAL RESOURCES; SOLAR CULT.

calendar A timekeeping system of annual designations in use in Egypt as far back as predynastic times, before 3000 B.C.E. Lunar in origin, the calendar was designed to meet the agricultural demands of the nation and evolved over the centuries until recognized as inaccurate in real time. The calendar that developed in the Early Dynastic Period (2920–2575 B.C.E.) had 12 months of 30 days. The inaccuracy of this calendar was self-evident almost immediately. The lunar calculations made by the priests and the actual rotation of the earth around the sun did not coincide, and very rapidly Egyptians found themselves celebrating festivals out of season. The calendar was then revised by adding five days at the end of each year, called EPAGOMENAL DAYS (connected to the goddess NUT), which provided some stability to the calendar calculations.

The calendar contained three seasons of four months each. AKHET was the season of the inundation, the first

third of a year, starting at the end of modern August and followed by PROYET and SHOMU. Proyet was the time in which the land emerged from the floodwaters, and shomu was the time of harvest.

As the calendar veered from the true year, the Egyptians invented a corrected calendar and used it side by side with the one dating to predynastic times. They would not set aside something so venerable, preferring to adjust their enterprises to the new calendar, while maintaining the old.

In the reign of Djer (c. 2900 B.C.E.) a formative calendar was inscribed on an ivory tablet, that included the image of Sirius. The goddess SOPDU, depicted as a sacred cow bearing the symbol of the year (a young plant) between her horns, is also portrayed. Egyptian astronomers had established the link between the helical rising and the beginning of a year: the solar calendar.

The rising of a star called Sopdu or Sopdet by the Egyptians, and known in modern times as Sirius, the Dog Star, started each new year on the revised calendar around July 19th. The arrival of Sopdu at a given time was due to the fact that the star appears just above the horizon at dawn about the same time of year that Akhet began. This calendar was inaccurate, as the solar year was longer than the calendar year.

PRIESTS used their own measurements, based on lunar months of around 29.5 days, to conduct feasts. In the Ptolemaic Period (304–30 B.C.E.) a leap year was added, along with astrological aspects, planetary houses, and other innovations used by the Greeks and Romans.

See also SOTHIC CYCLE.

Callias of Sphetlus (d. c. 265 B.C.E.) *Greek military commander who served Ptolemy I Soter (r. 304–284 B.C.E.)*

Callias entered PTOLEMY I's service after being exiled from Athens. He was from Sphetlus and was involved in political affairs. In 287 B.C.E., Callias returned to Athens with Egyptian mercenaries to aid his brother, Phaedrus, in bringing in a harvest and represented Athens in negotiations with other states, remaining, however, in the service of Ptolemy I. As a result of his role in the negotiations, Athens voted Callias full civic honors before he died c. 265 B.C.E.

Callimachus of Cyrene (fl. third century B.C.E.) *Poet deemed a master of the Alexandrian style*

Callimachus achieved his fame in the reign of PTOLEMY II PHILADELPHUS (285–246 B.C.E.). He aided in the evolution of the traditional epics, defending the form against criticism by APOLLONIUS OF RHODES. He also provided ALEXANDRIA with remarkable examples of the epic form and wrote 120 books, giving biographical details about literary figures. Callimachus may have served briefly as the director of the LIBRARY OF ALEXANDRIA.

He was born in Cyrene but was welcomed by the Ptolemaic court, where he wrote the *Aelia*, “Causes,” a narrative in four books. Callimachus was also famous for his *lambi*, a compilation of 13 short poems, for his *Hecole*, a narrative poem, and for *Hymns* and epigrams.

Cambyses (d. 522 B.C.E.) *Persian king who ruled Egypt from 525 to 522 B.C.E.*

He was the son of Cyrus the Great and probably Queen AMYTIS. In 538 B.C.E., Cambyses who reportedly murdered his brother to gain the throne, was named the ruler of Babylon but was dethroned a year later because of his behavior. He was returned to the throne in 530 B.C.E. Cambyses accompanied Cyrus to the Persian campaigns in the east and then returned to the capital. He was also given the task of conquering Egypt and defeated PSAMMETICHUS III (r. 526–525 B.C.E.) at the battle of PELUSIUM, starting the Twenty-seventh Dynasty in 526 B.C.E. Cambyses’ consort was Queen Atossa.

Cambyses also planned a campaign against Carthage, Ethiopia, and the Oasis of SIWA in the Libyan Desert. The Persian expedition to the Oasis of Siwa, a shrine area for the Egyptian god AMUN, was a disaster and a mystery. Cambyses sent out a large unit of Persians, hoping to plunder the temples in the oasis, but all of his troops vanished. Not one staggered out of the desert to describe the calamity that must have overtaken the forces. The Persians were never seen or heard of again. A modern expedition into the desert, however, uncovered human skeletons and armor. An investigation is being carried out to see if these are the remains of Cambyses’ army units. The Carthage expedition was delayed as a result of this disaster.

Egyptian records call Cambyses a “criminal lunatic,” but not all of the charges leveled against him are substantiated. When Cambyses conquered Egypt, he officiated over the burial of a sacred APIS bull in 526 B.C.E. and then honored the goddess NEITH (1) at SAIS. Cambyses also forged links with NOMARCHS or clan chiefs of the Egyptian provinces and adopted ceremonial titles and rituals. The Egyptians claimed that he struck at an Apis bull, wounding the sacred animal in the thigh and then slaying the animal in an act of sacrilege. He also reportedly whipped the Apis cult priests. Cambyses did have the mummy of AMASIS (r. 570–526 B.C.E.) dug up and mutilated. Amasis had aided the enemies of the Persians during his reign. The Egyptians would have been outraged by such sacrilege.

The Magi, a remarkable clan suppressed by Cambyses in a region of modern Syria, revolted against Persian rule, and he returned to that area to put down the rebel forces. He died there in the summer of 522 B.C.E., either by accident or by his own hand, and was buried in Takt-i-Rustan, near Persepolis (modern Iran). When Cambyses departed from Egypt, an aide, ARYANDES, was left in con-

trol of the Nile Valley as governor. Within a year, however, Aryandes was executed on charges of treason by Cambyses’ successor, DARIUS I.

Canaan The name applied by the Egyptians to the entire western region of Syria and Palestine, it was actually “the Land of the Purple,” a name resulting from the popularity of a rich purple dye used in the territory in the manufacture of materials. Canaan extended from Acre northward on the coast. Egypt had control of Canaanite cities from c. 1550 to 1200 B.C.E.

Canal of Necho II A connective waterway leading from the NILE to the Red Sea, through the WADI TIMULAT to the BITTER LAKES and then into the sea and called “the Sweet Water Canal” by the Egyptians, this canal was opened by NECHO II (r. 610–595 B.C.E.) and maintained by later dynasties. The Persians of the Twenty-seventh (525–404 B.C.E.) and the Thirty-first (343–332 B.C.E.) Dynasties repaired and deepened the canal. During the Ptolemaic Period (304–30 B.C.E.), the canal was maintained yearly.

Canal of Sehel This was a passage on the NILE River that dates to the Sixth Dynasty (2323–2150 B.C.E.), dug alongside the first cataract of the Nile at the island of SEHEL in order to allow Egyptians easy access to the territories below. In the Twelfth Dynasty (1991–1783 B.C.E.), SENWOSRET II (r. 1897–1878 B.C.E.) cleared the canal and mounted an inscription on the rocks of the island to commemorate the event. He claimed that he was in the process of making a new entranceway into NUBIA and returned several years later to repair it. The goddess ANUKIS was the patroness of Sehel, serving as well as part of KHNUM’S triad at ASWAN. Later pharaohs maintained the canal throughout many eras.

Cannibal Hymn A text used as part of the PYRAMID TEXTS in the pyramid of UNIS (2356–2323 B.C.E.) in SAQQARA, in this funerary utterance, Unis is described as rising from the grave in a divine form to feast upon his ancestors and the gods themselves. He was aided by other divine beings, including KHONS (1), in catching his victims and slaying them. SHESHMU, an ancient deity of the olive and grape presses, then proceeded to cook them and to resurrect Unis. As with most forms of archaic cannibalism, Unis performed these terrible acts to gain the HEKA, the magical powers innate to the gods.

canon of the human figure See ART AND ARCHITECTURE.

canopic jars Containers used in funerary rituals to preserve the viscera of the deceased Egyptians after

embalming, the jars varied in style over the centuries but were useful throughout Egypt's history, considered a vital part of the elaborate mortuary processes. The name given to the vessels is Greek, not Egyptian, because the shape resembled the tributes made to the Greek hero Canopus in early periods. The vessels were made out of wood, pottery, faience, cartonnage, or stone.

In the Middle Kingdom (2040–1640 B.C.E.), the canopic jars were squat in design, with plain lids and seals. By the time of the New Kingdom (1550–1070 B.C.E.), the stoppers had been designed to represent the specific patrons of the dead, the sons of HORUS involved in the protection of a specific human organ. The jar containing the liver was under the protection of the god IMSETY, and the stopper was carved into the shape of a human head with a beard.

The jar protecting the lungs used HAPI (2) as a patron, and the stopper on this vessel was shaped to represent the head of a baboon. The canopic jar containing the embalmed stomach was protected by DUAMUTEF, and his form was the JACKAL. The intestines, protected by QEBEHSENNUF, had a stopper in the form of a hawk's head. The canopic jars were enclosed within elaborately designed cabinets and kept separate from the mummified corpse. Various protective deities were used to guard the cabinet. In CANOPUS, OSIRIS was worshiped as well in the form of a canopic jar. The use of jars declined in the Twenty-first Dynasty (1070–945 B.C.E.), as the mummification process was reformed and employed a method of returning the viscera to the body.

See also MORTUARY RITUALS.

Canopus A site on the western coast of the Nile Delta, near Abu Qir, on the Canopic branch of the river, now silted over, the city was called Pe Gewat in early times and was a cult center for the god OSIRIS. A temple was maintained there, and Canopus was the center of Egypt's ointment industry. In time, the Greeks of the Ptolemaic Period (304–30 B.C.E.) initiated shrines of the god SERAPIS at Canopus. The name Canopus is derived from Osirian cultic rites and Greek mythology. In his shrines, OSIRIS was worshiped under the form of a human-headed vessel, the CANOPIC JAR, named by the Greeks after their hero.

Canopus Decree Also called the "Table of Tanis," a trilingual text dating to March 7, 238 B.C.E., the decree honored PTOLEMY III EUERGETES (r. 246–221 B.C.E.) and his consort BERENICE (3). Two copies of the decree were found in TANIS in 1886, inscribed in Greek and in the Egyptian language forms called demotic and hieroglyphic. The Canopus Decree aided modern scholars in deciphering the ancient language.

Carchemish, Battle of The military confrontation between NEBUCHADNEZZER of Babylon and NECHO II (r.

610–595 B.C.E.) of Egypt's Twenty-sixth Dynasty. Carchemish, once located on the Euphrates River, near modern Jarblus, Syria, had been part of Egypt's empire carved out by the New Kingdom Period rulers (1550–1070 B.C.E.). Nebuchadnezzar assaulted the Egyptians as the military commander of his father, Nabopolassar, king of Babylon. He defeated Necho II's forces and made Carchemish and the surrounding areas part of Babylon's holdings.

Carmel, Mount In northwestern modern Israel, at Haifa, called "Antelope Nose" by the Egyptians. Mount Carmel divides the Plain of Esdraelon and Galilee from the Plain of Sharon. The mountain covers 95 square miles and rises about 1,791 feet at its highest peak. The Egyptians revered Mount Carmel as a holy site, and TUTHMOSIS III (r. 1479–1425 B.C.E.) led an army across the mountain's heights single file, to fall upon the ruler of Kadesh and his allies at Ar-Megiddo, a fortress in the pass. The Canaanites faced a formidable force of Egyptian archers and the dreaded cavalry units and fled into Ar-Megiddo, where they were surrounded by a siege wall and starved into submission by Tuthmosis III. Ar-Megiddo is modern Armageddon.

See also TUTHMOSIS III'S MILITARY CAMPAIGNS.

carnelian A semiprecious stone mined in NUBIA (modern Sudan) and highly prized by the artisans of every age in Egypt, carnelian was used in amulets, jewelry, and insignias, and the Egyptians conducted military campaigns to maintain access to the stone. Carnelian was also a part of the extensive trade carried across Nubia.

See also EGYPTIAN NATURAL RESOURCES.

cartonnage This was a unique form of funerary wrappings composed of a combination of plaster, linen, papyrus, and other pliable materials used for the manufacture of SARCOPHAGI and mummy masks, starting in the First Intermediate Period (2134–2040 B.C.E.). Linen sheets were glued together with gums or resins and covered with plaster in order to shape the masks to the contours of the head and shoulders of the mummies. The masks were then gilded and painted to provide a realistic portrait of the deceased. By the end of the Middle Kingdom (1640 B.C.E.), however, the cartonnage was extended to cover the entire mummified form.

See also COFFINS.

cartouche The modern French word designating the original Egyptian symbol called the *shenu* or *shennu*, "that which encircles," a cartouche is an ellipse found in reliefs, paintings, sculpture, and papyri encircling certain royal names of the ancient pharaohs, starting in the Fourth Dynasty (2575–2465 B.C.E.). The form evolved from the hieroglyph for ETERNITY, a circle called

the *shen* and symbolizing the course of the sun. In time, the form was elongated and used as a frame for the names of the pharaohs. The double knot used in the symbol is an amulet of power. A stela depicting the royal name of DJET (Wadj; r. c. 2300 B.C.E.) was discovered at ABYDOS.

cat An animal associated in ancient Egyptian cultic rituals with the goddess BASTET and in some eras considered a manifestation of the god RÉ as well, in funerary legends the cat took up residence in the PERSEA TREE in HELIOPOLIS. The word for cat in Egyptian is *miu*, the feminine being *mut* (translated by some as “kitty”). There is some evidence of the domestication of cats in predynastic times (before 3,000 B.C.E.) and cats were used in hunting, much as DOGS are used today. Cats, however, were not represented in tomb paintings until the Middle Kingdom (2040–1640 B.C.E.) and were very popular in the New Kingdom (1550–1070 B.C.E.). They were depicted as sitting under the chair or on the lap of the deceased. Cats were also featured in dream books, and the SATIRICAL PAPYRUS uses them for ironic effects. MORTUARY RITUALS warned against cat-shaped demons in the TUAT, or the Underworld.

cataracts The white-water falls or rapids of the NILE River, six in number, these dangerous regions of the Nile extended from ASWAN to just above modern Khartoum in the Sudan. The first cataract, south of Aswan, served as the natural barrier along the original southern border of Egypt. The rulers of the various dynasties began exploring the territories to the south, and the region between the first and second cataract was always important as a trading area. The Egyptian settlements and fortresses in the cataract regions during the Fourth and Fifth Dynasties (2575–2465; 2465–2323 B.C.E.) indicate that the Egyptians had started a process of incorporation. The unsettled period following the Sixth Dynasty (c. 2150 B.C.E.) caused the Egyptians of the area to withdraw from the region to some extent, but in the Eleventh Dynasty (2040–1991 B.C.E.) control was established once again. The Eighteenth Dynasty pharaohs (1550–1070 B.C.E.) pushed as far south as KURGUS. During the periods in which the territories below the first cataract were held by the Egyptians, the administration of the territory was conducted at ELEPHANTINE Island at ASWAN or at another southern post by a special VICEROY.

See also CANAL OF SEHEL.

cenotaphs The mortuary complexes or simple tombs built to provide a probable religiously motivated burial site that remained empty, the cenotaphs contained no bodies but were ceremonial in nature. Much debate is in progress concerning cenotaph sites and purposes. In the Early Dynastic Period (2920–2575 B.C.E.), the rulers nor-

mally erected cenotaphs in ABYDOS, the cultic center of the god OSIRIS.

C-Group A people of NUBIA (modern Sudan), who lived in a region called WAWAT by the Egyptians (c. 2100–1500 B.C.E.), they are noted as early as the Sixth Dynasty (2323–2150 B.C.E.). By the reign of SENWOSRET I (1971–1926 B.C.E.), the C-Group people were considered a threat to Egypt. Senwosret I constructed FORTRESSES at the second cataract to control them. Troops were stationed there to monitor the movement of the C-Group on the Nile, and the forts served as centers for trade and gold-mining activities in the deserts of the area.

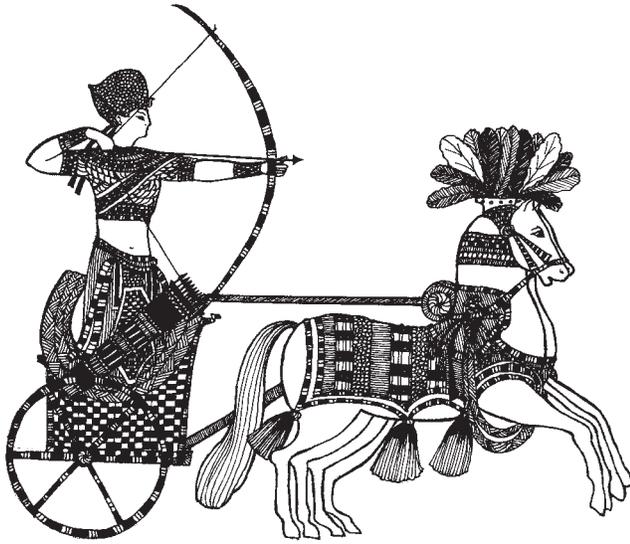
Chabrias (fl. fourth century B.C.E.) *Military commander from Athens, Greece*

Chabrias was employed by HAKORIS (r. 393–380 B.C.E.) of the Twenty-ninth Dynasty to lead Greek mercenaries contracted by Egypt. Chabrias and his Greek units defeated the Persians attacking the Nile Valley. Hakoris also had an elite unit of Greek veterans serving as his personal bodyguards. Chabrias fulfilled his contract with Hakoris with skill and courage.

Chaldeans They were a people living in the alluvial plains at the head of the modern Persian Gulf. A kingdom was formed there as early as 2000 B.C.E. Hebrew records credit Nimrod as the founder of the Chaldean Dynasty that lasted from 2000 to 1543 B.C.E. The Chaldeans founded Babylon, Erech, Akkad, and Calneh, as well as Ur. Trade and art were important to the Chaldeans, with land and sea routes employed. The so-called Ships of Ur were prominent in the ancient world and dealt with Egyptian merchants.

chancellor A court administrative position in ancient Egypt that evolved over the centuries into the role of VIZIER. The first recorded chancellor, serving Lower Egypt in the reign of DEN (c. 2820 B.C.E.), was HEMAKA. The first recorded chancellor for Upper Egypt appears in the reign of PERIBSEN (c. 2600 B.C.E.). The chancellors were responsible for the annual census, supervising irrigation projects, land registration, taxation, and the distribution of goods among the temple and court workers.

chariots Vehicles employed in military and processional events in ancient Egypt, becoming a dreaded war symbol of the feared cavalry units, the chariot was not an Egyptian invention but was introduced into the Nile Valley by the HYKSOS, or Asiatics, during the Second Intermediate Period (1640–1532 B.C.E.). Egyptian innovations, however, made the Asiatic chariot lighter, faster, and easier to maneuver. Egyptian chariots were fashioned out of wood, with the frames built well forward of the



A chariot design from a New Kingdom Period temple relief; the relief depicts a pharaoh in combat.

axle for increased stability. The sides of the chariots were normally made of stretched canvas, reinforced by stucco. The floors were made of leather thongs, interlaced to provide an elastic but firm foundation for the riders.

A single pole, positioned at the center and shaped while still damp, ran from the axle to a yoke that was attached to the saddles of the horses. A girth strap and breast harness kept the pole secure while the vehicle was in motion. Originally, the two wheels of the chariot each had four spokes; later six were introduced. These were made of separate pieces of wood glued together and then bound in leather straps.

KAMOSE (r. 1555–1550 B.C.E.) was the first Egyptian ruler to use the chariot and cavalry units successfully. The Hyksos, dominating the northern territories at the time, were startled when the first chariots appeared against them on the field at NEFRUSY, led by Kamose. The horses of the period, also introduced to Egypt by the Asiatics, were probably not strong enough to carry the weight of a man over long distances, a situation remedied by the Egyptians within a short time. The horses did pull chariots, however, and they were well trained by the Egyptian military units, especially in the reigns of TUTHMOSIS I, TUTHMOSIS III, RAMESSES II, and RAMESSES III. These warrior pharaohs made the chariot cavalry units famed throughout the region as they built or maintained the empire.

Charonnophis (fl. third century B.C.E.) *Native ruler of Thebes during the reign of Ptolemy IV Philopator (221–205 B.C.E.)*

He rebelled against ALEXANDRIA. Theban rebels attempted to oust the Ptolemaic Period rulers but were unsuccessful.

See also REBELS OF EGYPT.

Chemmis This was the legendary sacred floating island in the western Delta, near BUTO, that was the mythological site of the lovely legend concerning the goddess ISIS and her infant son, HORUS. Isis, impregnated by the corpse of the god OSIRIS, whom she buried, retired to the sacred island to give birth to the child who would avenge Osiris's assassination. SET, the murderous brother of Osiris, also a god, sought Isis and Horus, but at Chemmis the mother and child remained in hiding. The goddess WADJET was in attendance, arranging reeds and foliage to keep Isis and Horus out of sight. The legend, recounted each year in Egypt, was one of the greatest examples of the maternal and wifely instincts of Isis, who embodied the ever-faithful spouse and the mother ready to sacrifice herself for her offspring. Isis was beloved in Egypt and throughout much of the inhabited world because of this and other tales of her suffering and endurance.

Cheops See KHUFU.

Chephren See KHAFRE.

Chremonides (fl. third century B.C.E.) *Athenian politician aided by Ptolemy II Philadelphus (285–246 B.C.E.)*

Chremonides studied philosophy with Zeno of Citium and entered Greek politics. Around 266 B.C.E., he was accredited with starting a war over an anti-Macedonian alliance. As a result of Athens's surrender, Chremonides fled to ALEXANDRIA. He served as an admiral of the Egyptians during the Second Syrian War and was defeated in battle by ANTIOCHUS II THEOS, the Seleucid ruler.

Chronicle of Prince Osorkon This is a mysterious text dating to the reign of SHOSHENQ III (835–783 B.C.E.) that describes a civil war in Egypt, situated in the Upper Egyptian regions. Shoshenq III lost control of many southern areas as a result. Another crisis caused his kingship to be divided, giving rise to the Twenty-third Dynasty.

See also OSORKON III.

Cippus of Horus A form of STELA popular in the Ptolemaic Period (304–30 B.C.E.) featuring the god Harpocrates (HORUS as a child) standing on a crocodile and holding scorpions and other dangerous creatures, magical texts accompanied the image and provided protection against the beasts displayed. Water was poured over the Cippus, and by drinking the water a person was rendered invulnerable. The Cippus was reportedly created by an Egyptian named Psammeticus-Ankh, and it stood in prominent sites throughout the Nile Valley. Originally the Cippus was a protective monument with powers to repel SET and the beast APOPHIS (1).

circumcision The surgical removal of part of the male prepuce, practiced by the Egyptians as part of their methods of hygiene and called *sebi*, male circumcision was not performed at birth but during adolescence. 'AHMOSE (r. 1550–1525 B.C.E.) was not circumcised, as his mummified remains demonstrate. He was frail as a youngster, and the procedure may have been considered too rigorous for him. Scenes of a circumcision were discovered in a SAQQARA tomb and in a relief in the temple of MUT in KARNAK. These depictions show that circumcision was performed on young Egyptian males, usually in their teens. A First Intermediate Period (2134–2040 B.C.E.) stela shows 120 young boys enduring circumcision. A curved flint knife was used for the operation.

See also MEDICINE; PRIESTS.

clapper A MUSICAL INSTRUMENT of Egypt, also used as a warning or signal in religious rituals, the clapper was normally fashioned out of bone, metal, or wood. It was held in both hands and was fastened together. One part was struck against the other to produce a sharp sound. Some clappers were carved as elaborate hands and were highly decorated.

Claudius Ptolemy (fl. second century B.C.E.) *Greek geographer and astronomer of Alexandria*

He achieved his status as a scientist in the reign of PTOLEMY VI PHILOMETOR (180–164, 163–145 B.C.E.) and became famous for his *Geography*, an atlas in eight volumes. Claudius Ptolemy also wrote on mathematics, astronomy, and music. His *Geography*, erroneous because of his miscalculations of the earth's circumference and lack of astronomical calculation, was the standard work until the 16th century C.E.

Cleomenes of Naukratis (fl. third century B.C.E.) *Counselor of Alexander III the Great (332–323 B.C.E.)*

He was instrumental in building the city of ALEXANDRIA. Cleomenes was a Greek merchant who lived in NAUKRATIS, the Hellenic site founded in the Nile Delta by AMASIS (r. 570–526 B.C.E.) to serve as a center for Egyptian Greek trade. Cleomenes had knowledge of the NILE, Egypt's markets, and trade routes. He became a finance minister under ALEXANDER III THE GREAT and supervised aspects of Alexandria's growth. He also conducted an international TRADE monopoly and reportedly started extorting funds from Egyptian temples. Cleomenes was made assistant satrap of Egypt as well, aided by Pete'ese and Dolopsis. He was, however, executed by PTOLEMY I SOTER (304–284 B.C.E.) for his crimes.

Cleopatra (1) (d. 176 B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY V EPIPHANES (205–180 B.C.E.) and the daughter of the Seleucid king ANTIOCHUS

III THE GREAT, who had defeated Ptolemy at the battle of Panion, stripping Egypt of its Asiatic holdings. Cleopatra married Ptolemy V in 195 B.C.E. and bore him two sons, including PTOLEMY VI PHILOMETOR, and a daughter, CLEOPATRA (2). When Ptolemy V died in 180 B.C.E., she became regent for the heir, Ptolemy VI Philometor. As a result she received the right to display her name as a CARTOUCHE and the use of a Horus name in her title. Cleopatra proved an able regent until her death.

Cleopatra (2) (fl. second century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the daughter of PTOLEMY V EPIPHANES and Queen CLEOPATRA (1) and became the consort of her brother, PTOLEMY VI PHILOMETOR (r. 180–164, 163–145 B.C.E.). They ruled Egypt and CYPRUS. Their reign was marred by an invasion by ANTIOCHUS IV of Syria and interventions by Rome. Ptolemy VI's younger brother, Ptolemy VIII, also rebelled against the couple and was given Cyprus as a placating gesture.

Ptolemy VI Philometor died in 145 B.C.E. after a fall from his horse. PTOLEMY VIII Physkon returned to Egypt and married CLEOPATRA (2), assuming the name Euergetes II. She was the mother of PTOLEMY VII NEOS PHILOPATOR (Memphites), who was born during the coronation rites at MEMPHIS in 144 B.C.E. Three years later, Ptolemy VIII married his niece and stepdaughter, CLEOPATRA (3), which led to his expulsion from ALEXANDRIA. Cleopatra served as regent for Ptolemy VII, but he was lured to Cyprus, where Ptolemy VIII killed him and sent his dismembered body back to his mother as an anniversary present. Cleopatra is remembered for her benevolence to the Jewish community of Egypt. She authorized the building of a temple at Tell el-Yahudiya Leratopolis in the eastern Delta. She was deposed by Ptolemy VIII in 124 B.C.E. but remained on the scene until PTOLEMY IX SOTER II was crowned.

Cleopatra (3) (fl. second century B.C.E.) *Royal woman of the Ptolemaic Period*

The daughter of PTOLEMY VI PHILOMETOR and Queen CLEOPATRA (2), Cleopatra married her uncle and stepfather, PTOLEMY VIII EUERGETES II (r. 170–163, 140–116 B.C.E.). She bore him several children, including two sons, and began to work against her mother, Cleopatra (2), who was Ptolemy VIII's ranking wife. In 132 B.C.E., Ptolemy VIII and Cleopatra (3) were exiled and took refuge on CYPRUS. There her brother was slain, dismembered, and sent to Cleopatra (2) in 124 B.C.E.

When Ptolemy VIII died at the age of 68 in 116 B.C.E., Cleopatra (3) became regent for her son PTOLEMY IX SOTER II (r. 116–107, 88–81 B.C.E.), granting him Cyprus when he reached his majority. However, she preferred her son PTOLEMY X ALEXANDER I, and in 107 B.C.E. she named him pharaoh, deposing Ptolemy IX Soter II.

84 Cleopatra

When the deposed pharaoh invaded Egypt, Cleopatra (3) sent out a military force and pushed Ptolemy IX Soter II back to Cyprus. Ptolemy X Alexander I assassinated Cleopatra (3) shortly after, having grown tired of her dominance.

Cleopatra (4) (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the daughter of PTOLEMY VIII EUERGETES II and Queen CLEOPATRA (3), and she married her brother, PTOLEMY IX SOTER II (r. 116–107, 88–81 B.C.E.). This marriage was quickly declared invalid by her mother, Cleopatra (3), and Cleopatra (4) was deposed.

Cleopatra (5) Selene (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

A daughter of PTOLEMY VIII EUERGETES II and Queen CLEOPATRA (3), she married PTOLEMY IX SOTER II (r. 116–107, 88–81 B.C.E.). He had wed CLEOPATRA (4), his sister, but was forced to put her aside for CLEOPATRA (5) Selene, also his sibling. She endured Ptolemy's exile in CYPRUS and his restorations.

Cleopatra (6) Tryphaina (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

She was an illegitimate daughter of PTOLEMY IX SOTER II and married her brother, PTOLEMY XII NEOS DIONYSUS (r. 80–58, 55–51 B.C.E.). Raised to the throne by the courtiers and councilors, the royal couple was hailed throughout Egypt. Ptolemy XII, however, was also called Auletes, the Flutist. He was dedicated to the arts and ecstasy and was a mere pawn of Rome. A younger brother of the royal couple had been made king of CYPRUS, but he was deposed in 58 B.C.E., when the Roman Cato took Cyprus for Rome. The brother killed himself, sparking riots in ALEXANDRIA. Ptolemy XII fled from Egypt, leaving Cleopatra (6) Tryphaina with their children. Cleopatra (6) Tryphaina had been removed from her royal rank in 69 B.C.E. and welcomed her return to the throne but died soon after. She was the mother of CLEOPATRA VII and PTOLEMY XIII and XIV.

Cleopatra VII (Thea, Philopator) (d. 30 B.C.E.) *Last ruler of the Ptolemaic Period*

She was the daughter of PTOLEMY XII NEOS DIONYSUS, called Auletes, and Queen CLEOPATRA (6) TRYPHAINA. Cleopatra VII married her brother, PTOLEMY XIII (r. 55–47 B.C.E.), whom she had learned to despise for his weaknesses. She served as coregent with her father from 88 to 51 B.C.E. and then ruled with her brother, who exiled her from ALEXANDRIA in 48 B.C.E.

POMPEY the Great had served as a guardian for the couple, and he arrived in Egypt when he fled from Julius CAESAR. Pompey was slain by Ptolemy XIII's courtiers, who believed the murder would placate Julius Caesar, known to be hunting his enemy. Caesar arrived soon after



A relief depicting Cleopatra VII, the last ruler of the Ptolemaic Period, who committed suicide in 30 B.C.E. (Hulton Archive.)

and restored Cleopatra VII to the throne. Caesar then became involved in the BATTLE OF THE NILE, which resulted in Ptolemy XIII's death. The Roman general remained in Alexandria, and Cleopatra VII bore him a son, PTOLEMY XV CAESARION.

In 46 B.C.E., Cleopatra VII visited Caesar in Rome, and when he was assassinated she fled to Egypt. Her younger brother, PTOLEMY XIV (r. 47–44 B.C.E.) had served for a time as Cleopatra VII's regent, but she had him killed in 44 B.C.E. and put her son, Ptolemy XV, on

the throne in his place. Together they ruled Egypt, and the Roman Senate recognized the royal pair in 42 B.C.E.

A year later, Marc ANTONY was in Alexandria, marrying Cleopatra VII after she bore him twins, ALEXANDER HELIOS and CLEOPATRA SELENE. Another son, PTOLEMY PHILADELPHOS, was born in 36 B.C.E. Marc Antony also issued a document called “the Donation of Alexandria” that divided parts of the Roman Empire between Cleopatra VII and her children. This roused Octavian (the future AUGUSTUS), who declared war on Cleopatra VII in 32 B.C.E. The battle of ACTIUM ensued, and Cleopatra VII and Marc Antony committed suicide.

Cleopatra VII was a brilliant woman who was skilled in political rule. Fluent in many languages, she also learned to speak ancient Egyptian, the only Ptolemaic ruler to have knowledge of the tongue. A Greek marble portrays her as beautiful, a contradiction to her depiction on her own coins. She was memorialized in PHILAE and in a colossal carving at DENDEREH, where she is shown with Ptolemy XV Caesarion. Skilled in statecraft and history, Cleopatra VII received a gift of 200,000 volumes for the LIBRARY OF ALEXANDRIA from the ruler of Pergamum, occupied by Marc Antony.

Suggested Readings: Chauveau, Michel, and David Lorton, transl. *Egypt in the Age of Cleopatra: History and Society Under the Ptolemies*. Ithaca, N.Y.: Cornell University Press, 2000; Grant, Michael. *Cleopatra*. London: Phoenix Press, 2000; Holbl, Gunther, and Tina Saavedra, transl. *A History of the Ptolemaic Empire*. New York: Routledge, 2000; Mysliwiec, Karol, and David Lorton, transl. *The Twilight of Ancient Egypt: 1st Millennium B.C.* Ithaca, N.Y.: Cornell University Press, 2000; Rowlandson, Jane, and Roger Bagnall, eds. *Women and Society in Greek and Roman Egypt: A Sourcebook*. Cambridge, U.K.: Cambridge University Press, 1998; Walker, Susan, and Peter Higgs, eds. *Cleopatra of Egypt: From History to Myth*. Princeton, N.J.: Princeton University Press, 2001.

Cleopatra Selene (fl. first century B.C.E.) *Royal woman of the Ptolemaic Period*

Cleopatra Selene was a daughter of CLEOPATRA VII (r. 51–30 B.C.E.) and Marc ANTONY. She was the twin sister of ALEXANDER HELIOS and was made queen of Cyrenaica and Crete.

Cleopatra Thea (fl. second century B.C.E.) *Royal woman of the Ptolemaic Period*

She was a daughter of PTOLEMY VI PHILOMETOR (r. 180–164, 163–145 B.C.E.) who was given in marriage to ALEXANDER BALAS, the Seleucid usurper. She married three Seleucid rulers in succession as a result of untimely deaths and political upheavals.

clocks The time indicators used in ancient Egypt, introduced around 3500 B.C.E. Known as a gnomon, this

measure of time was formed by a vertical pillar used to cast a shadow and so indicate the time of day. The sundial, invented by the 8th century B.C.E., is represented by an Egyptian green schist form, the earliest such device surviving. The sundial had a straight base with a raised crosspiece at one end. Inscribed time divisions were intersected by the shadow of the crosspiece.

Water clocks also date to the New Kingdom Period in Egypt. AMENHOTEP III (r. 1391–1353 B.C.E.) used them, and the Greeks adopted the timepieces, calling them *clepsydras* (from *kleptein*, “to steal,” and *hydor*, “water”). The water clocks were fashioned out of sloping vats, filled with water and containing a small hole. Pressure reduced as water escaped, but it still served its purpose in darkness.

coffins The mortuary regalia that appeared in Egypt in the Old Kingdom (2575–2134 B.C.E.), designed to protect the remains of the deceased, such boxes were placed inside of MASTABAS, which were large enough to provide chapels and chambers for offerings. The coffins were painted on their sides to make them resemble the walls of the royal palaces, and doors, windows, and even patterns of hanging reed mats were fashioned as designs for these receptacles.

Illustrations of the TUAT, or the Underworld, were often painted inside the coffins for the benefit of the deceased, and other maps, mortuary texts, and symbols were placed on the outside, with magical spells included for protection. Anthropoid coffins appeared in the Seventeenth Dynasty (1640–1550 B.C.E.) as large, wooden boxes. The CARTONNAGE style used the external pattern of bandages with prayers and the name of the deceased. Collars and AMULETS were part of the design. By the Twentieth Dynasty (1196–1070 B.C.E.) the coffins had a yellow base coat with painted designs. Some had low reliefs that included headdresses, carved wooden hands, head collars, and braces.

Cartonnage masks were developed in the First Intermediate Period (2134–2040 B.C.E.) but were extended in later dynasties to cover the entire mummified remains. Both the inner and outer coffins were fashioned in cartonnage, with idealized masks of the deceased along with the usual mortuary incantations. The anthropoidal coffins were elaborately painted, dressed in the robes of HORUS or in the feathers of the goddess NEKHEBET. The RISHI PATTERN or feather design was popular in the Seventeenth and early Eighteenth Dynasties (1640–1400 B.C.E.).

See also MORTUARY RITUALS.

Coffin Texts These were inscriptions placed inside the coffins of Egyptians, containing spells and incantations intended to help the deceased on their journeys to the hereafter. Developed in HERAKLEOPOLIS MAGNA in the First Intermediate Period (2134–2040 B.C.E.), these texts

evolved from the Twelfth Dynasty (1991–1783 B.C.E.) mortuary formulas. The Coffin Texts were composed of the PYRAMID TEXTS, which had been placed only in royal tombs in the Fifth and Sixth Dynasties (2465–2150 B.C.E.), and they were used by all Egyptians. Such texts had to be transferred to the coffins as the tombs became smaller, no longer offering wall space for inscriptions.

See also TOMB TEXTS.

coinage A monetary system was not in use in Egypt until the New Kingdom (1550–1070 B.C.E.), possibly brought into the Nile Valley by TUTHMOSIS III (r. 1479–1425 B.C.E.). No actual coins were minted in Egypt until the Thirtieth Dynasty (380–343 B.C.E.), as foreign monetary units were imported to serve the financial needs before that time. Prior to the introduction of coins, Egyptians relied on simple bartering, using copper, barley, or other commodities of exchange. The *deben* was a designated weight employed in such barter. By the reign of Tuthmosis III, units of gold or silver were used to measure monetary value. There were also metal tokens of fixed weight used for barter, called *shet*, *shena*, *shenat*, or *siniu*.

During the Ptolemaic Period (304–30 B.C.E.), coins from Greece were in use in Egypt, and the nation had a sophisticated banking system. The Ptolemies established

public banking institutions in all of the major cities, with smaller agencies serving the rural areas as well. The central bank was in ALEXANDRIA, but agencies in other areas collected government revenues and handled loans to farmers and businessmen. Thousands of Egyptians were reportedly employed by these banks in order to keep them functioning in diverse regions.

colors Often symbolic in nature, the various hues used in ancient Egypt were derived from mineral and vegetable sources. Colors lent a realistic, natural value in reliefs and other forms of art. Artisans began to observe the natural occurrence of colors in their surroundings and pulverized various oxides and other materials to develop the hues they desired.

Colossi of Memnon Sandstone statues that are still standing on the western shore of the Nile at THEBES, they were once part of the mortuary complex of AMENHOTEP III (r. 1391–1353 B.C.E.) of the Eighteenth Dynasty. The statues stand 65 feet high, including their bases, and depict the ruler in a seated position, allowing his figure to dominate the landscape. The Greeks, coming upon them in later eras, decided the statues honored their hero, Memnon, who fought at Troy, and named them accordingly. In

COLORS

Color	Symbolism	Source
White (<i>hedj</i>)	Used to represent limestone, sandstone, silver, milk, fat, honey, vegetables, teeth, bones, moonlight, some crowns. Symbolized baboon (associated with THOTH), the crown of Upper Egypt, joy, luxury, and white bread (in offerings to the dead).	Made from powdered limestone.
Black (<i>kem</i>)	Used to represent ebony, emmer wheat, cattle, hair, eyes, Nubians. In tombs used to represent mascara. Symbolized the Underworld, the dead, OSIRIS, fertility (from the Nile mud), the HEART, ANUBIS, and the IBIS.	Made from carbonized materials, such as burnt wood and lampblack, at times from manganese oxide found in the Sinai.
Red (<i>deshier</i>) Blood-red (<i>yenes</i>) Blue-red (<i>tjemes</i>)	Used to represent male skin color, NATRON, fruits, myrrh, woods, animals, blood, fire, the red crown of Lower Egypt, hair, baboons, foreigners, some clothing, and sometimes the dead. Anything bad in the calendars or bad days were written in red at times. Symbolized anger, rage, disorder, or brutality, or, on the contrary, positive aspects.	Made from anhydritic iron oxide.
Blue (<i>khesbed</i>)	Skin color of the solar gods, wigs and BEARDS of the gods, popular in faience.	Made from powdered azurite, lapis, or copper carbonate.
Green (<i>wadj</i>)	Associated with WADJET, the cobra goddess. Name (<i>wadj</i>) means healthy, flourishing, etc. Green represented the fertile fields, the respected Osiris. Heart scarabs were made out of green nephrite. Green was popular color for AMULETS. FAIENCE could be either blue or green and was favored in amulets. The "Eye" amulet was called the <i>wadjet</i> , "that which is healthy."	Made from malachite.
Yellow (<i>ketj</i>)	Represented vegetal matter, some foods, and skin color of females in some eras. Gold represented sunlight, the disc, the rays of the sun, and metal.	Made from hydrated iron oxide.



The gigantic mortuary statues of Amenemhotep III, called the Colossi of Memnon by the Greeks. (Courtesy of Steve Beikirch.)

the past the northernmost statue was said to have made musical sounds at dawn, amazing visitors and bringing it world fame until the Romans made crude repairs and silenced the statue. An earlier collection of stone statues, dating to the Middle Kingdom (2040–1640 B.C.E.) are in ruins in BIAHMU, erected by AMENEMHET I (r. 1991–1962 B.C.E.).

Companions of the Divine Heart Two deities called WA and AA, they made their home on the “PRIMEVAL ISLAND OF TRAMPLING,” as depicted on the walls of the EDFU temple. They are called the Lords of the Island of Trampling and are associated with the god RÉ.

Contending of Ré and Set A mythological text found at THEBES in the Chester Beatty Papyrus I, the long account was written in the reign of RAMESSES V (r. 1156–1151 B.C.E.) and relates the confrontations between the child god HORUS and the deity SET. The gods of Egypt who were called upon to settle the dispute debated for about 80 years but then made Horus the true ruler of Egypt. Set, banished from the abodes of the gods, was given lightning in order to allow him to frighten mortals.

Coptos See KOPTOS.

Corners of the Earth The four cardinal points recognized by the ancient Egyptians and honored in the construction of the pyramids and other monuments, the gods of the four corners were SOPDU, HORUS, SET, and THOTH. Queen ASHAIT, a lesser ranked consort of MONTUHOTEP II (r. 2061–2010 B.C.E.), had a hymn to the spirits of the four corners of the earth in her tomb. This hymn remarkably categorized the physical aspects of the winds that came from each corner and was beautifully written.

coronation rituals An ancient Egyptian ceremony that evolved from the Predynastic Period, before 3000 B.C.E., and was used upon the accession of each new ruler to the throne. The ruler was shown to the people in opening rites as the heir to Upper and Lower Egypt. In some dynasties the ceremony took place while the old ruler was still on the throne, elevating his successor to a coregency that ensured an orderly succession. Another aspect of succession, not involved in the actual ceremonies of coronation but vital to the elevation of the new ruler, was the mortuary rite. Each new ruler had to be present at the burial of his predecessor.

Wearing the white CROWN, the *hedjet*, of Upper Egypt, the heir to the throne was led out to the people. He then put on the red wicker basket crown, the *deshret*, of Lower Egypt’s Bee Kings. When the crowns were united as the *pachent*, or *pschent*, upon the head of the pharaoh, a great celebration took place. At this point the ruler entered the hall of the NOME gods of Upper Egypt, wearing only the white crown. When these divinities welcomed him he repeated the same ceremony in the hall of the nome gods of Lower Egypt, wearing the red crown only. The SOULS OF PE and the SOULS OF NEKHEN had to approve the new ruler. A stake was then put into the ground, entwined with the LOTUS and PAPYRUS symbols of both kingdoms. The monogram or CARTOUCHE of the new ruler was worked in gold and precious stones alongside the stake. The CROOK and the FLAIL, the symbols of Egyptian royalty traditionally handed down from the agricultural beginnings of the nation, were placed in the hands of the new ruler, who was then led in procession around the walls of the capital.

A ceremony called “the placing of the diadem in the hall” started in the Early Dynastic Period (2920–2575 B.C.E.). By the time of the New Kingdom (1550–1070 B.C.E.), the rituals had become more sophisticated and elaborate. The inscriptions detailing the coronation of Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.) describe purifying rites and a journey from THEBES to HELIOPOLIS (at modern Cairo), where the god ATUM offered her the crown. AMENHOTEP III (r. 1391–1353 B.C.E.) also made the trip down the Nile for his accession.

A proclamation of the pharaonic role was then announced in Thebes, supposedly by the god AMUN, and the new ruler was led before the courtiers and the people. Purified once again and robed, the heir received the crowns and was honored by the gods, portrayed by priests in masks serving as attendants. The concluding ceremonies and festivals lasted for several days and were occasions of immense joy for the nation. It was also believed that the gods and goddesses took part in the celebrations as the ruler’s name was inscribed mystically on the PERSEA TREE upon coronation.

corvée A French word used to designate a unique form of labor used in Egypt: the king, as the living god of the



The Great Pyramid stands at Giza, the result of voluntary labors by thousands of Egyptians who answered pharaoh's demand for *corvée*, his right to ask for their unending toil on behalf of his mortuary site. (Courtesy Thierry Ailleret.)

land, had the right to ask his people to assume staggering burdens of labor. This privilege of the Egyptian ruler has been viewed both as a form of slavery and as a unique method of civil responsibility. The *corvée* was not slavery, although that particular system was formally introduced into Egypt in the Middle Kingdom (2040–1640 B.C.E.). The massive constructions along the Nile were possible only because of the seasonal enlistment of the Egyptian people.

Vast armies of workers left their fields and orchards and took up their construction tasks with enthusiasm because of the spiritual rewards of their labors, especially at royal mortuary sites. Each man called to the scene of royal projects worked his allotted hours and went home carrying beer and bread. Work was seasonal and carried out in shifts, depending upon the Nile's inundations and the readiness of the land for sowing or harvesting. Elaborate camps were established on the sites of building projects, and entertainment and medical care were provided for the workers during rest periods. Women were also drafted to aid in some large projects. They cooked, cared for the sick, wove clothes, and aided the workers. In return they were sent home with ample supplies and honor. The *corvée* was possible only in times of dynastic strength and stable government. When a dynasty failed, as in the First (2134–2040 B.C.E.) and Second (1640–1550 B.C.E.) Intermediate Periods, volunteer labor was not only impractical but impossible.

cosmetics These were the beautifying materials of ancient Egypt. From the earliest times Egyptian women employed creams and powders to brighten or color their

faces. They were particularly concerned with mascara, which was used to recreate the sacred EYE OF RÉ symbol on their own eyes, at once both a religious and a fashion statement. This mascara was made of malachite, or copper ore, used in the Early Dynastic Period (2920–2575 B.C.E.) and probably used for the same purpose in the Predynastic Age (before 3000 B.C.E.). During the Old and Middle Kingdom (2575–2134 B.C.E. and 2040–1640 B.C.E.) galena was used as mascara, and then a form of kohl (like the modern cosmetic) was popular. Mascara was either imported or obtained from a natural source near KOPTOS. Various red pigments were used to adorn the face, mostly ochres and natural dyes. Scents from cedar and sandalwood, barks, flowers, and plants were fashionable, and perfumes were composed of rarefied fats and alcohol or oils.

Most royal or noble women took care not to allow the sun to darken their faces, and in funerary paintings they were depicted as fair-skinned. The cosmetics of the women were kept in beautifully carved boxes, or in chests made out of ivory or other precious materials. Spoons, palettes for grinding powders, brushes for mascara, and small tubes for ointments to adorn the lips have been found, as well as combs, mirrors, and various trinkets for wigs and hair.

cosmogony This was the body of creation traditions of Egypt, legends that assumed political and religious significance in each new age of the nation. The number and variety of these myths provide insight into the development of Egyptian spiritual values and clearly delineate the evolution of certain divine cults.

To begin with, the ancient people of the Nile did not concern themselves with doctrinal or theological purity and precision, but they did adhere to a logical progression in matters of religious significance. Spiritual consciousness and a harmonious unity, both in the individual and in the nation, were elements that kept Egyptians secure and stable. Their religious aspirations were cultic in nature, dependent upon ritual and celebration, upon renewed manifestations of ideals and values. Dogmas or doctrines did not concern the common individuals specifically. In fact, the Egyptians were uncomfortable with spiritual concepts that demanded complex logical and reasonable development. It was enough for them to see the deity, to hear his or her concerns for the land, and to mirror the cosmic harmony that their astronomical abilities had gleaned for them in the sky.

There were basic systems of creation theology in all times of Egypt's development. They were found at HELIOPOLIS, HERMOPOLIS MAGNA, MEMPHIS, and THEBES. Other local temples provided their own cosmogonic information, but the four major ones provided the framework for spiritual evolution in Egypt.

The basic tenets of these cosmological systems were twofold: (1) the universe was once a primordial ocean

called NUN or Nu; (2) a primeval hill arose to bring life out of chaos and darkness. The cosmogonic tenets of the city of Heliopolis are available in the PYRAMID TEXTS of the Old Kingdom but are scant and appear to make reference to what was common knowledge of the time. In this creation story the god ATUM emerges from the watery chaos called Nun. Atum made his first appearance on the hill that became the great temple at Heliopolis. By 2300 B.C.E., the god Atum was identified with RÉ, becoming Ré-Atum, symbolized by the BENBEN or a SCARAB. Ré-Atum began making the other divine beings of Egypt through masturbation. SHU, his son, was then spit out of his mouth, and Ré-Atum vomited out TEFNUT.

Shu was the god of the air, and Tefnut was his consort, also considered to represent moisture and order in the material world. Both of these deities were associated with the legends concerning the Eye of Ré-Atum. This Eye was responsible for the birth of human beings and was the symbol of the sun. Atum lost Shu and Tefnut, and when he found them again, his tears became humans. Shu and Tefnut gave birth to GEB, the earth, and NUT, the sky. They, in turn, gave birth to ISIS, OSIRIS, NEPHTHYS, and SET. All of these divine beings, with Ré-Atum, formed the ENNEAD (the nine) of Heliopolis. In some eras the Ennead also included HORUS.

In the city of Hermopolis Magna, the cosmogonic decrees held that the original gods were formed as an OGDODAD (octet). These were NUN, the primeval ocean, and his consort Naunet (the male depicted as a frog-headed man and the woman as having a serpent's head); HEH and Hauhet represented darkness; Kuk and Kauket (or Nia and Niat, representing nonentity) and AMUN and his consort AMAUNET represented concealment. This Ogdoad was responsible for the "Golden Age" before humans in the Nile Valley. Amun became popular because of his role in stirring up the waters and the darkness to cause life. The original appearance of the god took on great significance in temple lore, and the original sites associated with Amun's creation were called PRIMEVAL MOUNDS. The Hermopolitan cosmogony included the appearance of a cosmic egg laid by a celestial GOOSE or an IBIS. A popular tradition from this time was that of the LOTUS, which brought the god RÉ to the world. The Ogdoad of Hermopolis concerned themselves with the rising of the sun and the inundation of the Nile, both vital to Egypt's prosperity.

The Memphite creation story was very old and complex; PTAH was the creator of the entire world according to the Memphite priests. The Ennead of Heliopolis and other divinities were only manifestations of Ptah's creative powers. Ptah was the Heart and the Tongue, the seat of the intellect and the weapon of creative power. As ATUM spat out the gods in other creation tales, he did so at Ptah's command, the result of the will of Ptah. *Sia* was the power of understanding, and Hu was the creative force of Ptah's words. This cosmogonic

theory was sophisticated and demanded a considerable amount of metaphysical awareness, something that defeated the cult from the beginning. Ptah was the creative principle, fashioning not only the world and human beings but moral and ethical order. Ptah had not only made the other gods but had instituted the formulas for their worship, offerings, rituals, and ceremonies. Ptah made the cities and the men and women who inhabited them, and he set the standards for personal and national behavior. In time Ptah was joined with OSIRIS, to extend his reign even into the afterlife, as he was also united with SOKAR.

The Theban cosmogony was late in arriving on the scene, coming into fullness in the New Kingdom (1550–1070 B.C.E.). The priests of AMUN, understanding the need for a creation story that would provide their deity with rank and privileges above the other gods of Egypt, used the original concept of Amun as the air divinity of Hermopolis Magna. Thebes became the first Primeval Mound, the original "PAY LAND," the place of "the Appearance of the watery chaos and the creation of all life." Amun created himself in Thebes, and all the other gods were merely manifestations of him. He was Ptah, the lotus, the Ogdoad. Amun then became TATENEN, the Primeval Mound of Memphis. Thebes also assumed OSIRIS into its domain, claiming that the god was born in the New Kingdom capital.

Council of Ten A unit of government for the territory of Upper Egypt, working with "the Officials of Nekhen," this council, which had a counterpart in the Delta area of Lower Egypt, handled NOME affairs and served as the crown's liaison to the *djadjet*, an assembly of nomarchs, or hereditary lords of the provinces.

See also GOVERNMENT.

crocodile This was an animal revered by the ancient Egyptians as a THEOPHANY of the god SOBEK. Sobek was worshiped in GEBELEIN, DENDEREH, and SAIS. Particular honor was given to the crocodile in the FAIYUM. Crocodiles eventually were kept in pools or in small lakes, where priests tended to their daily needs. Some of the animals wore crystal or golden earrings, and some had bracelets on their forepaws. When they died they were embalmed with care.

Crocodiles were plentiful in the early period. A legend stated that AHA (Menes) of the First Dynasty (2920 B.C.E.) was befriended by one of them when attacked by enemies in the Faiyum. The embalmed remains of these animals were discovered in the tomb of AMENEMHET III (r. 1844–1797 B.C.E.) and elsewhere. KOM OMBO was an important center for the crocodile cult in later times. At CROCODILOPOLIS, renamed Arsinoe in the Ptolemaic Period (304–30 B.C.E.), crocodiles were displayed for religious ceremonies and as attractions for visitors.

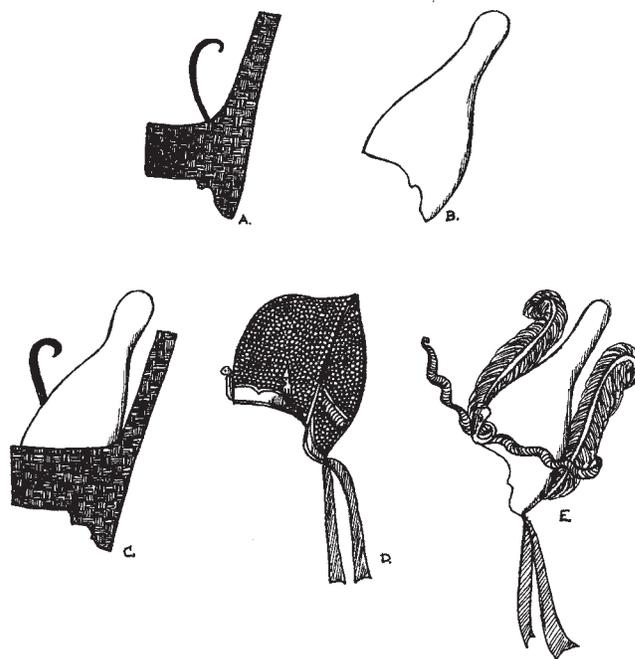
Crocodilopolis An ancient Egyptian site, originally called Shedet, then Arsinoe, and now Medinet el-Faiyum. A tradition states that AHA (Menes; 2920 B.C.E.) founded Crocodilopolis. The city served as the capital of the FAIYUM and was the cultic center for the crocodile deity SOBEK. An agricultural center watered by the BAHR YUSEF (the Joseph River, honoring a local hero of Islam), the city also had a shrine honoring the goddess RENENET. A temple discovered on this site dates to the reign of AMEN-EMHET III (1844–1797 B.C.E.), but it was probably finished by him, having been started by SENWOSRET I (r. 1971–1926 B.C.E.). There is some speculation that the red granite OBELISK at ABGIG was once part of this temple. RAMESSES II (r. 1290–1224 B.C.E.) restored the temple of Sobek. During the Ptolemaic Period (304–30 B.C.E.), the city was named for Queen ARSINOE and served as an important cultic center for Sobek. Visitors to the city fed crocodiles nurtured there. There were various mines in the area of Crocodilopolis, exploited throughout Egypt's history. The site also had a sacred lake and baths.

Croesus (d. 546 B.C.E.) *King of Lydia (modern Turkey)* He ruled from c. 560 B.C.E. until his death. A member of the Mermnad line, Croesus conquered mainland Ionia of Greece and then faced the Persian king, Cyrus II the Great. Retreating to his capital of Sardis, Croesus was besieged there by Cyrus II and sentenced to death by burning. However, having been spared, he entered the service of Cyrus II and was made the governor of Barenia in Media. He also accompanied CAMBYSES (r. 525–522 B.C.E.) when that Persian ruler entered Egypt.

crook A royal symbol, the *awet*, carried by the rulers of ancient Egypt, representing the early shepherds, the scepter had magical powers and represented traditions of the past and the government. The crook was carried with the flail, called the *nekhakha*, which represented OSIRIS and MIN.

crowns These were the various royal headdresses used by the rulers of ancient Egypt for specific ceremonies or rituals. The white war crown of Upper Egypt, the *hedjet*, was combined with the *deshret*, the red wicker basket crown of Lower Egypt, to form the *wereret*, the double crown of Upper and Lower Egypt. Called *pachent* or *pschent* by the Greeks, the crowns represented the *pa-ekhemty*, the double magic of the pharaohs. The rulers also wore the *seshed*, the crown covered with a filet of ribbon with a bow at the back and fluttering pennants. A cobra, WADJET, was used as an insignia in the front of a circlet, which had bows shaped like the timbrels of the PAPHYRUS plant.

The ram's horn crown, called both the *atef* and the *hemhemet*, depending upon their style and use, was a ritual head covering and was worn only on solemn occa-



The crowns of Egypt's kings: (a) *deshret*, the basket crown of Lower Egypt; (b) *hedjet*, the white war helmet of Upper Egypt; (c) *pschent* or *wereret*, the double crown of Upper and Lower Egypt; (d) *khepresh*, the electrum war helmet; (e) *atef* or *hemhemet*, ram's horn crown.

sions when the ruler wished to be connected with OSIRIS and RÉ in rituals. The *nemes*, the striped head cloth designed with panels extended on the front, was worn only by the pharaohs. The *khepresh*, the military crown, was made of ELECTRUM and was blue in color, worn on campaigns or in triumphal processions.

cult centers These were the ancient Egyptian sites where the gods were honored with special rites or ceremonies, and where temples were erected for their devotion. Each town had its own particular deity, but these were the centers of the major gods:

CENTER	GOD
Abydos	Osiris
Assiut	Wepwawet
Bubastis	Bastet
Busiris	Osiris
Buto	Bubastis
Crocodilopolis	Sobek
Denderah	Hathor
Edfu	Horus
Elephantine	Khnum
Elkab	Nekhebet
Koptos	Min
Heliopolis	Ré and Atum
Herakleopolis	Harsaphes
Hermopolis Magna	Thoth and the Ogdoad

CENTER	GOD
Hierakonpolis	Horus
Leratopolis	Lions (Akeru)
Letopolis	Horus
Memphis	Ptah and Sekhmet
Ombo	Set
Sais	Neith
Tanis	Set
Thebes	Amun
Thinis	Anhur (Onouris)

cults These were Egyptian religious practices embraced throughout all historical periods, related to the “TIME OF THE GODS,” the Predynastic Period before 3000 B.C.E. The deities traditionally preceded the first pharaohs, and GEB, OSIRIS, SUTEKH, HORUS, THOTH, and MA’AT were among them. The symbolism of every cultic ceremony was twofold: the rite was celebrated so that divine grace could enter Egypt’s social and religious life, and every rite was reenacted to repeat a divine event from “the Time of the Gods.” At the close of the day’s services in the temples, for example, the priests raised up a statue of Ma’at, to denote the fact that right and truth had been established by the ceremonies, reenacting the eras in which right and truth were originally proclaimed on the Nile.

Such cults were unique in human history. They were based on celestial observations of the ancient Egyptians. The animal THEOPHANIES represented in the cultic rituals were chosen for their particular strengths or virtues. The BULL and the ram, for example, symbolized physical powers and virility. The lion, crocodile, and leopard displayed muscular agility and savagery. The goose and cow depicted fertility, the jackal cunning, the cobra and scorpion lethal power, the baboon wisdom, and the scarab rebirth.

Cusae The ancient Egyptian site named el-Qusiya in modern times, this was the main city of the 14th NOME of Upper Egypt, located just south of ’Amarna. Cusae was at one time the southern area of the HYKSOS domain during the Second Intermediate Period (1640–1532 B.C.E.). A FORTRESS was erected on the site, taken by KAMOSE (r. 1555–1550 B.C.E.) of the Seventeenth Dynasty during Egypt’s war of independence. The nearby necropolis of MEIR (Mir) contained rock-carved tombs of the nomarchs of the region, some dating to the Old (2575–2134 B.C.E.) and Middle Kingdom (2040–1640 B.C.E.) Periods.

cylinder seals Carved seals originating in Sumeria and entering Egypt in Predynastic times (before 3000 B.C.E.), or in the Early Dynastic Period (2920–2575 B.C.E.), the cylinder seals were used to imprint titles on clay objects. Some were attached to metal handles, while others, specifically those of the early dynasties, were handheld in the form of a scarab. Fragments of such seals were found at Khafr Tarkhan and elsewhere. These carried the insignias of NARMER and AHA (Menes; r. 2920 B.C.E.). Queen NEITHOTEP’s seals were also discovered from the same period. Cylinder seals were made of black steatite, serpentine, ivory, and wood. Officials suspended the seals from cords around their necks and then impressed symbols or cartouches into damp clay or other substances to mark items as reserved for royal use. By the Middle Kingdom (2040–1640 B.C.E.) the cylinder seals were discarded in favor of SCARABS.

Cyprus (Alashya) An island in the eastern Mediterranean, called Alashya by the Egyptians, noted for its copper resources and Greek in origin, the island was controlled briefly by Assyria and then by Egypt. The Persians ruled Cyprus 525–333 B.C.E., and ALEXANDER III THE GREAT assumed control when he defeated the Persians. PTOLEMY I SOTER (r. 304–284 B.C.E.) captured Cyprus in a naval battle. He bequeathed it to the Ptolemaic government, and Egypt ruled there until Rome made it part of the province of Cilicia in 58 B.C.E.

TUTHMOSIS III (r. 1479–1425 B.C.E.) brought minerals and wood from Cyprus to Egypt during his reign. Lion hunting SCARABS of AMENHOTEP III (r. 1391–1353 B.C.E.) were found in a Cyprus tomb.

Cyrene A Libyan city founded by the local king Battus and Greeks from Thera c. 630 B.C.E., the successor of Battus ruled the city until c. 440 B.C.E., with a brief period of Persian control (525–475 B.C.E.). A democratic system of government flourished on Cyrene after 440 B.C.E., but ALEXANDER III THE GREAT assumed control and gave the area to the Ptolemies. In c. 74 B.C.E. the Roman province of Cyrenaica was formed, and Cyrene became part of the empire. Cyrene possessed a medical school and other academic institutions and attracted outstanding scholars, such as Aristippus, the philosopher, and Erasthenes, the geographer.

D

Dabá, Tell-el See AVARIS.

Dagi (Dagy) (fl. 21st century B.C.E.) *Official of the Twenty-first Dynasty*

He served MONTUHOTEP II (r. 2061–2101 B.C.E.) at DEIR EL-BAHRI on the western shore of the Nile. Dagi was the superintendent of the southern domains of THEBES, which was used as an administrative center for the rulers of the Middle Kingdom (2040–1640 B.C.E.). He was buried in Thebes, having erected a tomb on the western shore near the royal necropolis area.

daily royal rites The ceremonies of the divine royal cult that were listed on the TEMPLE walls at ABYDOS and recounted in Egyptian papyri, these were rites dedicated to the god AMUN and date from the New Kingdom Period (1550–1070 B.C.E.). The deity was honored by the ruler or by his priestly representative in the great Theban temples each day. The god Amun was offered unguents, wine, incense, and articles of fine clothing and jewelry at the start of the services. Lavish care was taken of the statues of Amun in the temple, reserved in sanctuaries and hidden from the view of the noninitiated commoners. Only the highest-ranking priests and members of the royal family could enter the sealed chambers of Amun to perform the morning greetings, the washing rituals, and the clothing ceremonies. Each priest knew that he was acting solely as a substitute for the ruler. It was only in the name of the pharaoh that such ceremonies could be performed, because the pharaoh alone was the official representative who could fulfill the royal obligation designed to bring about the grace of office in return.

Most New Kingdom (1550–1070 B.C.E.) rulers performed the rites personally when they were in Thebes. In other temples the same ceremonies were conducted before other deities. Again, the cult priests were aware that they were substitutes for the ruler. The pharaoh went to the temple to “visit his father” each day, a poetic form for the ceremony. When the pharaoh, or his high-ranking representative, arrived in the shrine, he was greeted by a priest wearing a costume representing the god. The double crown of Egypt was offered to the king as part of the ceremony, and a masked priest embraced the royal person in a fatherly manner.

Dating back to the ancient times, the ritual was believed to impart to the king the SA-ANKH, the “Life-Giving Waters,” sometimes called the “Fluids of Life.” The original concept of the *sa-ankh* was part of the cult of OSIRIS and RÉ, although the HORUS rituals at EDFU used the same tradition. On some occasions the ruler nursed from the breasts of a statue of HATHOR, ISIS, or SEKHMET. In this manner he received divine life, a grace that he was able to extend to the people in turn. MAGIC was thus achieved, and a pact was acknowledged between the deity and the ruler and the people. In some eras it was believed that these ceremonies allowed the ruler not only to receive divine life but to transmit it back to the god in return, thus providing a daily mystical communion. Such rites were designed to give an outward and visible sign of something spiritually experienced.

See also GODS AND GODDESSES; TEMPLES.

Dakhla One of Egypt’s major OASES in the western, or LIBYAN DESERT, the oasis of Dakhla was called “the Inner Oasis” from archaic times and was located directly west

of the region of KHARGA OASIS. The capital was Balat in the historical period of the Old Kingdom (2575–2134 B.C.E.), and there was a necropolis. Mut is the newest capital. The necropolis at Dakhla has yielded 80 mummies, some displaying symptoms of leprosy, a disease found in Egypt in the very late eras. A shrine at the oasis was discovered, and representations of 47 deities were displayed within the structure. There were Sixth Dynasty (2323–2150 B.C.E.) mastabas near Balat. There are also tombs from the First Intermediate Period (2134–2040 B.C.E.) and a temple of MUT from the Ramessid Period (1196–1070 B.C.E.) at Dakhla. Sites uncovered at Dakhla include MASARA, Bashendi, and Sheikh Mufta. Prehistoric documentation of habitation is also available there.

Dakka A site in NUBIA (modern Sudan), on the west side of the modern High Aswan Dam, started by the Meroitic ruler ARKAMANI, r. c. 220 B.C.E. The Ptolemaic Period (304–30 B.C.E.) rulers completed temples on the site. Dakka was a cultic center for the deities THOTH and ISIS. The temples honoring these gods were elaborate.

Dal Island A site overlooking the second cataract of the Nile, where it enters the gorge called BATN EL-HAGAR, or “the Belly of Stones.” SENWOSRET III and other members of the Twelfth Dynasty (1991–1783 B.C.E.) maintained canals near the site. Such waterways provided safe passage for military and trade vessels. Later pharaohs, such as TUTHMOSIS III (r. 1479–1425 B.C.E.), reopened the canals and improved them for rapid descent to the Nubian territories (modern Sudan).

See also MILITARY.

Damanhur (Timinhor) A site in the western Nile Delta, no longer standing but in ruins. The Egyptians called the site Timinhor, the City of HORUS. In the Ptolemaic Period (304–30 B.C.E.) the site was called Damanhur Hermopolis Parva.

Damietta (1) This is the modern name given to the branch of the NILE River on the eastern side of the Delta.

Damietta (2) (Dumyat) A site located on a narrow strip of land between the Phatnitic arm of the Nile and Lake Manzala, Damietta thrived in early Egyptian times as a port city.

Danaus The legendary clan leader and son of Belus, Danaus was supposedly a ruler of Egypt and brother of the legendary Aegyptus. Driven out of Egypt by his brother, Danaus took his 50 daughters, the Danaids, to Argos in Greece. The 50 sons of Aegyptus followed and wed Danaus’s daughters. He had commanded these women to slay their husbands, and all obeyed, except

Hypermetesta, who spared her spouse, Lycneus. The Danaids were punished for their cruelty by eternally having to fill bottomless vats with water.

Darius I (Selutré) (d. 486 B.C.E.) *Persian emperor and ruler of Egypt in the Twenty-seventh Dynasty*

Darius I reigned from 521 B.C.E. until his death, with the throne name of Selutré, which meant “the Likeness of Ré.” Egypt was part of the Sixth Persian Satrapy, along with the Libyan Oases and Cyrenaica. Darius I was the successor and probably the son of CAMBYSES and had to put down rivals who vied for the throne. One historical document states that Darius avenged his father’s murder at the hands of a Magi named Gaumata before visiting Egypt. His favorite wife was ARTYSTONE, who bore him two sons.

Darius I was militarily trained, having campaigned in India and Syria. His reign was beneficial to Egypt because of his administrative concerns. He used the CARTOUCHE of Egypt and other pharaonic traditions to keep peace, and he was firm about the authority of his officials and about maintaining a mercenary garrison on the ELEPHANTINE Island. He also aided the temples, restoring their annual incomes and coded laws. Darius I erected a temple to HIBIS in the KHARGA OASIS and completed NECHO II’s canal linking the Red Sea and the Nile. In 490 B.C.E., the Greeks defeated the Persians at Marathon, prompting an Egyptian revolt as well. Darius I set out to put down the rebels but died and was buried in the cliff site of Naghi-Rustam at Persepolis (in modern Iran) and was succeeded on the throne by XERXES I.

He is mentioned in the Petition of Pete’ese. An Egyptian style statue of Darius I was discovered in Susa, in western Iraq.

Darius II (Ochus) (d. 405 B.C.E.) *Persian emperor and ruler of Egypt in the Twenty-seventh Dynasty*

He was the successor of ARTAXERXES I as the Persian emperor and as a ruler of Egypt, reigning from 423 B.C.E. until his death. Darius II was the son of Artaxerxes I by a Babylonian concubine, thus considered illegitimate in matters concerning the throne. When Artaxerxes I died in 424 B.C.E., Darius II, then called Ochus, was a satrap in a remote part of the empire.

He was married to his half sister, PARASITES, an ambitious and energetic woman with a personal fortune. Darius II usurped the throne of Persia from the rightful heir, his brother Xerxes, and then faced other relatives who rebelled against him. He killed aristocratic clans and maintained control, earning a reputation for cruelty and the name “Nothus,” or bastard.

Egypt, meanwhile, showed some resistance in the region of SAIS. The Nile Delta was far enough removed from Persian intrigues to function in a semi-independent fashion. Darius II completed the temple of HIBIS in the

KHARGA Oasis and installed Persian style tunnels and pipes for delivering water. Darius II also added to the codified laws of Egypt. During his reign, the Jewish temple on ELEPHANTINE Island was razed. Darius II's satrap, or governor, one ARSAMIS, investigated and discovered that the priests of the Egyptian god KHNUM had arranged the devastation by bribing the local commander of the Persian forces.

Darius II continued his efforts to stem the rising Greek ambitions and to put down sporadic revolts throughout the empire. He was on a campaign north of Media when he became ill and died. His successor was ARTAXERXES II.

Darius III Codoman (d. c. 332 B.C.E.) *Persian emperor and ruler of Egypt in the Thirty-first Dynasty*

He ruled Egypt from 335 B.C.E. until his death. A cousin of ARSES (Artaxerxes IV), Darius III was installed on the throne when BAGOAS, the murdering eunuch of the court, killed the rightful heir, a prince of the line. Darius III, however, forced Bagoas to drink his own poison, ridding the empire of the slayer.

MAZEUS was the Persian satrap of Egypt appointed by Darius III. Darius ruled only three years in Egypt before he faced ALEXANDER III THE GREAT at ISSUS. He fled from the field, abandoning his mother, wife, and children to the Greeks. Darius III then tried to make peace and to ransom his family, but his efforts were in vain, as the Greeks continued to conquer former Persian areas, including Egypt. He faced Alexander again at GAUGAMELA and once again fled from the battle. The satrap of Bactria, Bessus, murdered Darius III. This last Persian ruler of Egypt was buried at Persepolis. Mazeus, Darius III's Egyptian satrap, welcomed Alexander into Egypt.

Dashur A site on the Libyan Plateau, south of SAQQARA, that served as a necropolis for early Egyptian royal clans, two massive stone pyramids of SNEFRU (r. 2575–2551 B.C.E.) of the Fourth Dynasty are at Dashur, as well as the pyramidal complexes of SENWOSRET III (r. 1878–1841 B.C.E.), AMENEMHET II (r. 1929–1892 B.C.E.), and AMENEMHET III (r. 1844–1797 B.C.E.) of the Twelfth Dynasty.

The northern pyramid of Snefru, called “Snefru Gleams,” was built out of local limestone and enclosed with the higher grade Tureh limestone. Once higher than the famed PYRAMID of KHUFU at GIZA, this is the Red Pyramid, considered the first successful structure of its type. The square of the pyramid was 721 feet and it was designed to stand 341 feet in height. There are three chambers within, all with corbelled roofs, but there are no signs of a royal burial present. The valley and mortuary complex have not been uncovered.

The southern pyramid complex of Snefru is called “the Bent Pyramid” or “Rhomboidal Pyramid.” It was constructed out of local limestone and encased with Tura limestone, laid in sloping courses. Many theories have

evolved concerning the change in angle evident in the mortuary structure. The pyramid's original angle was obviously too steep and had to be altered. There is a descending passage inside, with a corbelled roof and lower chambers in which cedar beams were used. A mortuary complex was found beside Snefru's southern pyramid, consisting of a small shrine, a limestone slab, and an elaborate offering table. Two large stelae flanked the temple, which was surrounded by a mud-brick wall. The VALLEY TEMPLE, part of the complex, is a rectangular building with sculpted friezes and a tenemos wall.

The pyramidal complex of Senwosret III has a MORTUARY TEMPLE and a valley temple, linked by a causeway. The complex, now in ruins, was built of mud brick and encased with bonded limestone blocks. The interior burial chamber was lined with red granite, and the sarcophagus was made of the same stone. A gallery on the northeast side leads to the royal tombs of family members. There are four ruined MASTABAS on the northern side and three on the southern side. Individual burial chambers provided a cache of jewelry from Senwosret III's female relatives. Three cedar boats were also uncovered, and a stone wall surrounded the site.

The pyramidal complex of AMENEMHET II was built of brick, designed with a foundation of compartments that were filled with sand. There is a vast causeway and a mortuary temple that contains slabs inscribed with the name of the god AMUN. The pyramid was once covered with limestone, and a sandstone sarcophagus was found in the interior burial chamber. To the west are the pyramids of Amenemhet II's queen and four princesses.

The pyramidal complex of AMENEMHET III, called “Amenemhet Is Beautiful” by the Egyptians and now listed as the Black Pyramid, is the last major structure in Dashur. The pyramid was made out of mud brick with a black basalt pyramidion. A causeway paved with limestone slabs, a valley temple, and a residence for mortuary priest officials complete the complex. The pyramid, a CENOTAPH, was originally 26 and a half feet in height and 344 feet square. This complex was also the burial site of the mysterious AWIBRÉ HOR.

death See ETERNITY.

“Debate of a Man with His Soul” This is a didactic text found in the BERLIN PAPYRUS 3024, sometimes called “The Man Who Tired of Life.” Dated probably to the Twelfth Dynasty (1991–1783 B.C.E.) and the work of an unknown sage, the text is not complete but clearly delineates the troubles of an Egyptian of that period who fears death but wants to exit from his world. The terrors of death and the blessedness of the world beyond the grave are beautifully demonstrated. The soul becomes reconciled with the man as he perceives death as the true homeland of all created beings.

deben An Egyptian unit of weight, equivalent to 32 ounces or 91 grams, a *kite* was a weight unit equivalent to one-tenth of a *deben*, 3.33 ounces or 9.1 grams.

See also COINAGE.

Declarations of Innocence See NEGATIVE CONFESSIONS.

Dedi (fl. 26th century B.C.E.) *Seer of the Fourth Dynasty and a court official*

He served KHUFU (Cheops; r. 2551–2528 B.C.E.) in the dynastic court. Mentioned in the WESTCAR PAPYRUS, Dedi is considered to be the prophet who predicted the birth of the rulers of the Fifth Dynasty, a royal clan aided by the deity RÉ.

Dedu (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

Serving in the reign of TUTHMOSIS III (1497–1425 B.C.E.), Dedu was a chief of the famed MEDJAY troops in the New Kingdom Period (1550–1070 B.C.E.). These Nubian warriors distinguished themselves in Egypt's battles against the Asiatic invaders during the Second Intermediate Period (1640–1532 B.C.E.) and in the early stages of the New Kingdom, aiding both KAMOSE and 'AHMOSE as they fought the HYKSOS in the Delta. When the country returned to peace, the Medjay assumed the role of state police, along with the BLEMMYES. Dedu served as the superintendent of the LIBYAN DESERT and as a royal envoy to the tribes living there. He commanded police units in strategic locations and maintained the peace. Dedu was buried in THEBES, on the western shore.

Dedumose II (Djedneferré) (fl. c. 1640 B.C.E.) *Ruler of the Thirteenth Dynasty*

Dedumose II was a vassal of the HYKSOS, listed by MANETHO, the Ptolemaic historian. The Hyksos had taken control of MEMPHIS at the time. "The Great Hyksos," the rulers of the Fifteenth Dynasty (1640–1532 B.C.E.), expanded into the region held by Dedumose II's line, and he had to rule in their name. He left monuments in THEBES, DEIR EL-BAHRI, and GEBELEIN.

Dedun A deity who was honored by TUTHMOSIS III (r. 1479–1425 B.C.E.) of the Eighteenth Dynasty, Tuthmosis built a temple at SEMNA for the worship of Dedun, obviously designated as a tribute to pacify the local inhabitants and to establish a rapport with the region. The temple also served as a monument to the troops of the famous MEDJAY during the struggle with the Asiatics in the Delta. Dedun was the presiding god of NUBIA (modern Sudan) at the time.

Dedyet (1) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the sister and wife of AMENEMHET I (r. 1991–1962 B.C.E.). Both Amenemhet I and his sister were commoners and reportedly of partial Nubian descent. Dedyet was not the ranking queen consort, or "the Great Wife," of the pharaoh. Queen NEFRU-TOTENEN was the ranking woman of the reign.

Dedyet (2) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the daughter of AMENEMHET I (r. 1991–1962 B.C.E.) and Queen SIT-HATHOR. Little is known of Dedyet's life.

Defufa A site in the area of the third cataract of the Nile in NUBIA (modern Sudan), where twin brick FORTRESSES were erected in the Old Kingdom Period (2575–2134 B.C.E.). The rulers of Egypt's early dynasties used the area for TRADE and constructed fortified outposts to protect their settlements and their wares. The fortress at Defufa was in operation in the reign of PEPI II (2246–2152 B.C.E.) in the Sixth Dynasty. Later rulers refurbished and strengthened the fortress and maintained it for defensive purposes during periods of Nubian expansion.

deification This was the process of designating human beings as divine, a practice that was part of the cultic environs throughout Egyptian history and was made official in the New Kingdom (1550–1070 B.C.E.). The pharaohs were deified in this period, and in the case of AMENHOTEP I (r. 1525–1504 B.C.E.), his mother, Queen 'AHMOSE-NEFERTARI, received the same divine status. RAMESSES II (r. 1290–1224 B.C.E.) was deified while still alive, considered a manifestation of the god Ré.

IMHOTEP, the Old Kingdom VIZIER and PRIEST who designed the STEP PYRAMID for DJOSER (2630–2611 B.C.E.), was deified with AMENHOTEP, SON OF HAPU, an official of the Eighteenth Dynasty (1550–1307 B.C.E.). A clinic and a sanitarium were operated at DEIR EL-BAHRI, on the western shore of THEBES, in his honor. Cultic shrines appeared elsewhere as part of the cultic traditions that honored both Imhotep and Amenhotep, Son of Hapu. They were deemed inspired sages worthy of deification.

Some individuals were deified in local communities and had shrines erected for them in their nomes or in the territories that they served. HEKAIB, an official serving PEPI II (r. 2246–2152 B.C.E.), was murdered on an expedition to the Red Sea. When his son returned his body to the ELEPHANTINE Island at ASWAN, the priests erected a cult and shrine in the martyr's honor.

Deinokrates (fl. fourth century B.C.E.) *Greek architect employed by Alexander the Great (332–323 B.C.E.)*

He was instrumental in erecting the city of ALEXANDRIA. Deinokrates labored under satraps, or governors, when

ALEXANDER [III] THE GREAT left Egypt to march into Asia. The architect arrived on the scene in 231 B.C.E., but the city was not completed until the reign of PTOLEMY II PHILADELPHUS (285–246 B.C.E.). Deinokrates came from Rhodes and was one of four advisers used by Alexander. He proposed laying the city on an east-to-west plane, using a main avenue and a grid. He also assisted in connecting Alexandria to the PHAROS Island with a causeway called the Heptastadium.

Deir el-Bahri (Djeseru-Djeseru) A site on the western shore of THEBES, called Djeseru-Djeseru (“the Holy of Holies”) by the Egyptians, the present name of the site is from the Arabic, meaning “Monastery of the North” to denote an early community of Coptic Christian monks who established a religious house there. Deir el-Bahri is located on the western shore opposite the city of Thebes.

MONTUHOTEP II (r. 2061–2101 B.C.E.) of the Eleventh Dynasty built his mortuary complex at Deir el-Bahri. He was a member of the famed Inyotef clan of Thebes and returned home for his burial. His temple was pyramidal in design, with terraces, walled courts, ramps, porticos, and colonnaded walkways. The roof of the tomb was supported by 140 separate columns. Montuhotep’s royal female companions were buried at the rear of the complex in elaborate tombs. The entire structure was carved out of a cliff, and a vast burial chamber was fashioned under a pyramid, called BAB EL-HOSAN in modern times. Montuhotep II was also buried on the site.

Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.) of the Eighteenth Dynasty built a complex north of Montuhotep II’s tomb, called “the Gardens of My Father Amun.” Her temple structure was built with similar ter-



Hatshepsut’s mortuary temple at Deir el-Bahri on the western shore of the Nile at Thebes. (Courtesy Steve Beikirch.)



The temple complex at Deir el-Bahri. (Courtesy Steve Beikirch.)

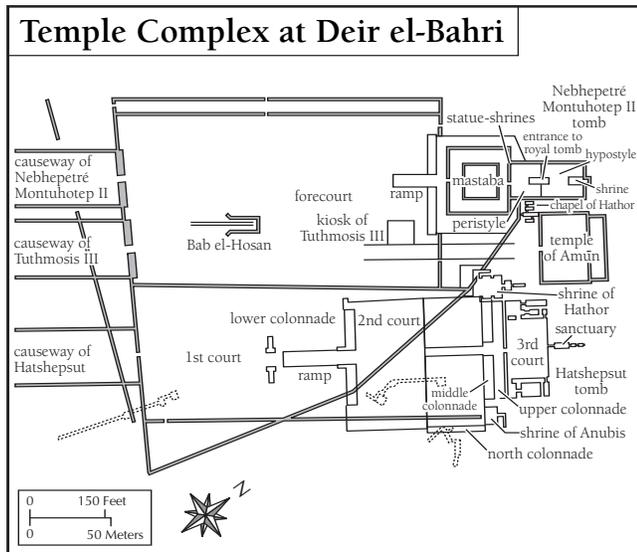
aces and was hewn out of the cliffs also. SENENMUT and other architects of that time were influenced by the splendor of Montuhotep II’s designs and incorporated the same architectural plans. A walled courtyard led to a ramp and a series of raised terraces. A portico on the first level had 22 pillars and a series of reliefs depicting an expedition to PUNT. A chapel dedicated to HATHOR and a shrine in honor of the god ANUBIS were graced with HYPOSTYLE HALLS. Another columned portico completed that section, while a ramp led to another court enclosed with columns and then to another portico. The sanctuary on the highest level of the complex contained a solar chapel and a shrine to the royal cult. Gardens of flowers and myrrh trees flourished at the shrine, and terraces resembled an oasis against the red cliffs. Osiride statues of Hatshepsut, fountains, lion statues, and reliefs added a splendor to the site.

Deir el-Bahri also contained the famed cache of mummies found in a shaft in 1881 and another cache at a location named BAB EL-GUSUS (“the Door of the Priests”). Considerable excavation and restoration has resulted in the maintenance of the site in modern times.

See also MUMMY CACHES.

Suggested Readings: Maspero, Gaston C., Emile Brugsch, Nicholas Reeves, and G. Raggett, trans. *Royal Tombs of Deir el-Bahri*. New York: Routledge, 1993; Winlock, H. E. *Excavations of Deir El-Bahri, 1911–1931*. London: Kegan Paul International Limited, 2000.

Deir el-Balah A remarkable Egyptian site located on the Gaza Strip in modern Israel, an outpost of the Egyptian empire of the New Kingdom (1550–1070 B.C.E.), the site had several levels of occupation evident, starting with one dating to the mid 14th century B.C.E., and displaying ’AMARNA decorative motifs. The next level also has Egyptian influences, as does level four. The Philistine occupa-



tion is revealed in level three, with Israelite and Byzantine remains denoting levels two and three.

Egyptian burials were also found in the Deir el-Balah necropolis. Exquisite funerary items were discovered in the graves, including jewelry, carnelian seals, and other personal objects. On level five there are remains of an Egyptian fortress.

Deir el-Balah was the farthest outpost in the line of garrisoned fortresses that composed Egypt's "WAY OF HORUS." These FORTRESSES, with six such sites discovered, stretched along the Mediterranean coast from Egypt, through the SINAI, to Deir el-Balah. The Egyptians residing in these outposts used their own architectural designs, artistic styles, and mortuary rituals.

Deir el-Ballas A site some 30 miles north of THEBES, where the palace complex of the Seventeenth Dynasty was discovered. TA'O I (r. c. 1640 B.C.E.), or perhaps one of the earlier rulers, constructed the double palace there. It was used by his successors, TA'O II and KAMOSE, but the rulers of the New Kingdom (1550–1070 B.C.E.) abandoned the site.

An enclosing wall, measuring some 900 by 400 feet, surrounded a complex of columned halls, courts, audience chambers, suites, and royal apartments at Deir el-Ballas. Also included in the complex were silos and stables, indicating the agricultural interests of the royal family. The northern palace seems to have served as the actual royal residence, while the southern building was used as an administrative center. The southern palace had a second floor and a remarkable staircase in place. A village for staff members, workers, and artisans was part of the northern enclave. Some New Kingdom graves were also found in Deir el-Ballas. The Seventeenth Dynasty (1640–1550 B.C.E.) ruled in Thebes as contemporaries of the HYKSOS, or Asiatics, who dominated the

Delta. Ta'o II was the Egyptian king who began the war to achieve Egyptian independence from all alien invaders.

Deir el-Bersha A site located north of ASSIUT, opposite MALLAWI at the Wadi el-Nakhla. A necropolis area, Deir el-Bersha contains rock-cut tombs of the Twelfth Dynasty (1991–1783 B.C.E.). The most famous tomb was built for DJEHUTHIOTEP, who served the rulers of the Twelfth Dynasty. The tomb contained a columned chapel and a painted scene of the delivery of a colossal statue from the nearby HATNUB quarry.

See also EGYPTIAN NATURAL RESOURCES.

Deir el-Durunka A site south of ASSIUT in ancient Egypt where tombs of NOMARCHS from the Nineteenth Dynasty (1307–1196 B.C.E.) were discovered. The tombs were noted for their charming reliefs, which depict lush pastoral scenes, and elaborate statues, all indications of the high standards of mortuary art during the Ramessid Period.

Deir el-Gebrawi The site of an Old Kingdom (2575–2134 B.C.E.) NOMARCH necropolis located near ASSIUT in Upper Egypt. Deir el-Gebrawi was some distance from the Nile, which makes its location typical for that era, when the southern clans used the desert fringes as necropolis regions. Some 100 tombs were discovered there, several containing funerary chambers of offerings, part of the evolving mortuary rituals of the period. Two groups of rock-cut tombs from the Sixth Dynasty (2323–2150 B.C.E.) were also found at Deir el-Gebrawi.

Deir el-Medina A village of ancient Egyptian artisans attached to the New Kingdom (1550–1070 B.C.E.) necropolis at THEBES. It is located on the west bank between the RAMESSEUM and MEDINET HABU. The site was called *Set-Ma'at* when founded by TUTHMOSIS I (r. 1504–1492 B.C.E.) near the original Eleventh Dynasty (2040–1991 B.C.E.) necropolis. The artisans were formerly known as "the SERVITORS OF THE PLACE OF TRUTH," the laborers of the tombs in the VALLEYS OF THE KINGS and QUEENS. Such workers were valued for their skills and imaginative artistry. In some records these workers were called "the Servants of the Place of Truth."

The homes of these artisans had several rooms, with the workers of higher rank enjoying vestibules and various architectural adornments. They also erected elaborate funerary sites for themselves and their families, imitations of the royal tombs upon which they labored throughout their entire lives. Small pyramids were fashioned out of bricks, and the interior walls were covered with splendid paintings and reliefs. The site has provided scholars with inscribed papyri, ostraka, and elaborate depictions of everyday life.



The ruins of the settlement of the “Servants of the Place of Truth,” at Deir el-Medina, the Valley of the Kings. (Courtesy Thierry Ailleret.)

AMENHOTEP I (r. 1525–1504 B.C.E.) was an early patron of the region. A temple erected on the site by AMENHOTEP III (r. 1359–1353 B.C.E.) was refurbished by PTOLEMY IV PHILOPATOR (r. 186–164, 163–145 B.C.E.). SETI I (1306–1290 B.C.E.) erected temples to HATHOR and AMUN on the site. TAHARQA (r. 690–664 B.C.E.) also built an Osirian chapel there.

Suggested Readings: Bomann, Ann H. *The Private Chapel in Ancient Egypt: A Study of the Chapels in the Workmen’s Village at El Amarna with Special Reference to Deir El Medina*. New York: Routledge, 1991; Lesko, Leonard, ed. *Pharaoh’s Workers: The Village of Deir El Medina*. Ithaca, N.Y.: Cornell University Press, 1994.

Deliverance of Mankind from Destruction See BOOK OF THE DEAD.

Delta The area of Lower Egypt formed by the Nile River tributaries located north of MEMPHIS, the region is now intersected by the Damietta and Rosetta branches of the Nile River. At one time there were five such tributaries. The Canopic, Sebennyitic, and Pelusiatic branches have dried up over the centuries. The Delta played a major role in many eras of Egypt’s history. It is actually a triangle of some 8,500 square miles. The coastal areas of the Delta have lakes, wetlands, lagoons, and sand dunes.

Demetrius of Phalerum (fl. fourth century B.C.E.) *Greek orator and philosopher trained by Aristotle*
Born c. 350 B.C.E., Demetrius served as the governor of Athens in 318–317 B.C.E. but was exiled from GREECE by DEMETRIUS I POLIORCETES. Going to ALEXANDRIA, he

received a welcome from PTOLEMY I SOTER (304–284 B.C.E.). Demetrius also received a mandate from Ptolemy: to collect all the books available in the world. A large amount of financial backing was also provided, and the LIBRARY OF ALEXANDRIA took shape. A tale from this era states that a visitor to Alexandria arrived with a book not in the library, and the volume was immediately confiscated and added to the collection. Demetrius was also a prolific writer, providing Alexandria with a philosophical history and moral treatises.

Demetrius I Poliorcetes (d. 283 B.C.E.) *King of Macedonia*

Born c. 336 B.C.E., he was the son of ANTIGONUS I MONOPHTHALMUS and a sworn enemy of PTOLEMY I SOTER (304–284 B.C.E.). Demetrius fought Ptolemy I at Gaza in 312 B.C.E., losing the battle, but he defeated the Egyptian naval forces at Cypriot SALAMIS in 306 B.C.E. He became ruler of Macedonia in 294 B.C.E. Nine years later he was captured by SELEUCUS I Nicator and died from drinking in captivity in the city of Rhodes. Called “the City Sacker” or “the Beseiger,” Demetrius attacked the Nabataean city of Petra in 312 B.C.E. He was trying to obtain a monopoly on bitumen, a substance vital to the embalming rituals of the Egyptians. Demetrius was not successful in this venture.

Demetrius II Nicator (fl. second century B.C.E.) *Seleucid king who aided Ptolemy VI Philometor (r. 180–164, 163–145 B.C.E.)*

He married a daughter of PTOLEMY VI PHILOMETOR but faced his own political problems. In 144 B.C.E., Demetrius had to share his throne with a rival, Diodotus Tryphon, and he was deposed by a pretender, who was backed decades later by PTOLEMY VIII EUERGETES II (r. 170–163, 140–116 B.C.E.).

Democritus (b. 460 B.C.E.) *“Laughing Philosopher” of Greece*

He traveled extensively in Egypt and was a noted encyclopedist. Democritus was honored for his humor as well as his abilities. Some 60 titles are attributed to him. Democritus supported the atomic theories popular in his age.

Demotic Chronicle A papyrus dating to the reign of PTOLEMY I SOTER (304–284 B.C.E.) and concerning the Late Period (712–332 B.C.E.). The historical records of the last dynasties before the arrival of ALEXANDER III THE GREAT (r. 332–323 B.C.E.) are obscure, and the Demotic Chronicle provides political information as well as pseudo-prophetic dates. The Demotic Chronicle is Papyrus 215 in the Bibliothèque National, Paris.

See also PAPYRUS.

Den (Udimu) (fl. c. 2850 B.C.E.) *Fourth ruler of the First Dynasty*

Reigning c. 2850 B.C.E., he was called “the Horus Who Attacks.” Den received the throne from his father, DJET, while still an infant, and his mother, MERNEITH (1), stood as his regent. During this regency, Merneith limited the powers of court officials and raised Den in the old traditions.

Upon reaching his majority, Den married Queen HERNEITH (2). He began vigorous military campaigns and fought in the eastern desert. A plaque from ABYDOS shows him striking an Asiatic and states that this was “the first occasion of smiting the East.” Den used the name Khasty, meaning “man of the desert.” During his campaigns he overran an enemy encampment and brought a harem of females back to Egypt.

Den wrote spells for funerary manuals and recorded medical lore. He is listed as celebrating rites in honor of the deities APIS and ATUM. Den also instituted a national census, recorded in the PALERMO STONE, and was depicted on a hippopotamus hunt on this monument. During his reign, HEMAKA, a courtier, was appointed the chancellor of Lower Egypt, a new position in the government.

Den had a tomb in SAQQARA and another in ABYDOS. The Saqqara tomb is uncertain, however, as the site is now known to belong to Hemaka. The Abydos tomb is the first known example of stone architecture, displayed in the form of a granite pavement. This tomb was large, with a stairway and vast burial chambers, as well as a wooden roof. There are 174 satellite burials on the site. A patron of the arts and a trained medical practitioner, Den is mentioned in the Ebers and Berlin Medical Papyri. An object bearing his name was found at ABU ROWASH, where RA'DJEDEF (r. 2528–2520 B.C.E.) built his pyramidal complex. He is also listed on the Abydos KING LIST.

Dendereh (Dendera, Inuit, Tantere) A site north of THEBES, the capital of the sixth nome of Upper Egypt and the cultic center of the goddess HATHOR. The city was called Inuit or Tantere by the Egyptians. The goddess ISIS was also honored in the region, and the Egyptians maintained a crocodile sanctuary there. In the early periods, Dendereh was on the trade route from Qena to the Red Sea.

The main chapel, dedicated to Hathor, dates to the reign of KHUFU (Cheops, 2551–2528 B.C.E.), and another from the Eleventh Dynasty (2134–1991 B.C.E.) was discovered near a sacred lake at Dendereh. The main temple was fashioned out of a stone platform on a sand foundation with a mud-brick enclosure wall. A propylon entrance leads to a transverse hypostyle hall with 24 columns. A second hall has six columns and a short ramp. Also included in the temple are the Hall of Offerings, an inner vestibule, and the Hall of the Cycle of the Gods. Several chapels are also in the complex, the Per-Ur,

dedicated to the start of the new year; Per-Nu, honoring the journey of the goddess to Edfu; Per-Neser, dedicated to the goddess as a lioness. Below, there are 32 treasure crypts. The main temple reliefs at Dendereh also mention PEPI I (r. 2289–2255 B.C.E.), TUTHMOSIS III (r. 1479–1425 B.C.E.), and PTOLEMY XII Auletes (r. 88–58, 55–51 B.C.E.). This structure also had a “Dendereh Zodiac” relief and a sanitarium where Egyptians were reportedly cured of illness through Hathor’s intercessions.

The temple complex dates to the Sixth Dynasty (2323–2150 B.C.E.), attributed to “the FOLLOWERS OF HORUS” of that time. The present form dates to the Ptolemaic Period (304–30 B.C.E.). The chapel of OSIRIS and the temple reliefs of CLEOPATRA VII (r. 51–30 B.C.E.) and PTOLEMY XV CAESARION (r. 44–30 B.C.E.) attest to the Ptolemaic influences. Three birth houses, called a MAMMISI, and a temple of Isis complete the religious complex.

The necropolis of Dendereh included tombs from the Early Dynastic Period (2920–2575 B.C.E.) as well as a number of mastabas belonging to local NOMARCHS. On the western side of the cemetery there are brick-vaulted catacombs in which birds, cows, and dogs were entombed in mummified form. A small chapel from MONTUHOTEP II (r. 2161–2101 B.C.E.) was also discovered in Dendereh and now is in the Egyptian Museum in Cairo. The building commemorated the royal cult and had inscriptions from MERENPTAH (r. 1224–1214 B.C.E.) of the Nineteenth Dynasty. A temple honoring the birth of Isis was decorated by Emperor AUGUSTUS, and another shrine, dedicated to HORUS of Edfu, was erected in the area. Extensive building continued in Dendereh throughout ancient historical eras.

Derr A site south of AMADA in NUBIA (modern Sudan), where a rock-carved temple was discovered, dating to the reign of RAMESSES II (1290–1224 B.C.E.) of the Nineteenth Dynasty. This shrine was dedicated to the god RÉ-Horakhte and was designed with hypostyle halls and



The opening to the shrine of Hathor at Dendereh, the cult center of the goddess. (Courtesy Steve Beikirch.)

three sanctuaries. There were painted reliefs within the temple.

desert Called the Red Lands, or *Deshret*, by the Egyptians, these were the arid regions surrounding the narrow fertile strip of rich black soil along the Nile. The Egyptians called the fertile region *Khem* or *Khemet*, the Black Land, a name which also designated the nation as a whole. The desert or *Deshret* served as a natural barrier for Egypt in the early historic periods, failing only in the late Middle Kingdom (2040–1640 B.C.E.), when the eastern borders were overcome and the Asiatics, or *Hyksos*, entered the Nile Valley. The desert is very much visible in the land today, especially in *Thebes*, where the red cliffs stand as spectacular guardians on the western shore of the Nile, a stark contrast to the lush green and black fields below.

The deserts of Egypt have always been viewed as dangerous places of death and normally served as necropolis sites. The Eastern Desert is formed by the Red Sea hills and in the north is an extension of the *Sinai*. The Western, or *Libyan*, Desert covers two-thirds of Egypt and was believed to contain the entrance to *Tuat*, or the Underworld. The area contains the oldest human settlement in Egypt and documents the use of domestic animals as early as c. 9000 B.C.E. This desert has plateaus, sandy depressions, and fertile oases.

Deshasha A territory of ancient Egypt that served as a necropolis for the southeastern part of the *Faiyum*. The tombs discovered there date to the Old Kingdom (2575–2134 B.C.E.) and provide documentation of that period of Egyptian history. Some 100 tombs were fashioned on the site of *Deshasha*, which is located on the west bank of the Nile.

deshret See *Crowns*.

Deshret See *Desert*.

Diadoche A council that served as the successor of *Alexander III* [The Great] (r. 332–323 B.C.E.), lasting until the battle of *Ipsus* in 301 B.C.E. The original membership of this council included *Antipater*, *Craterus*, *Eumenes of Cardia*, and *Perdiccas*, who died soon after *Alexander*. The remaining members were *Ptolemy I Soter* (304–284 B.C.E.), *Antigonus I Monophthalmus*, *Cassander*, *Lysimachus*, and *Seleucus I Nicator*. All became rivals for power in the division of *Alexander's* empire.

Didymus (fl. 1st century B.C.E.) *Alexandrian scholar of the Ptolemaic Period (304–30 B.C.E.)*

Called *Chalcenterus*, “Brazen Guts,” he was the author of 4,000 works. *Didymus* preserved the work of *Homer* and

Aristarchus of Samothrace among others. He was also known for dramatic texts and lyric poetry. He was called a true *Scholias* (scholastic treasure) at the *Library of Alexandria*.

Dimeh el-Siba An island site in the *Faiyum*, near the modern village of *Shakhshouk*, called *Soknopaïou-Mesos*, the Island of *Soknapaïou*, the area was dedicated to the deity *Soknoknonneus*, a form of *Sobek*. The temple of the deity, also dedicated to *Isis*, contains reliefs of *Ptolemy II Philadelphus* (r. 285–246 B.C.E.). Made of limestone with high walls, the site also served as a garrisoned caravan station.

See also *Bacchias*.

Diodorus Siculus (fl. first century B.C.E.) *One of the foremost historians of Greece, who visited Egypt c. 60–59 B.C.E.*

He wrote the *Bibliotheca Historica*, a history of the world from the beginning to the time of *Julius Caesar*. The history was contained in 40 volumes and included compilations of lost authors. Egyptian history was the basis of part of the work, and continual events as well as accounts of the Nile myths and mummification processes were detailed.

Dionyseas (Qasr Qarun) A site on the western shore of *Lake Qarun*, dating to the Ptolemaic Period (304–30 B.C.E.) and earlier. A Ptolemaic temple to *Sobek* is located there. This temple has secret chambers once used for oracle ceremonies and a sun chapel positioned on the roof. The temple was actually a maze of corridors and chambers related to cultic rites.

Dionysius (Plenis) (fl. second century B.C.E.) *Priest of Achoris*

He was a priest of the *Ibis* cult in *Hermopolis* and was skilled in demotic Egyptian and in Greek. *Dionysius* entered the Egyptian military and earned tenancy on royal lands. He became a priest while pursuing a career as a farmer. In time, *Dionysius* was an economic force in the area, amassing land, crops, and farm animals.

Diospolis Parva (Hiw, Hut-sekhem) A site south of *Abydos*, called *Hiw* or *Hut-sekhem* in the Middle Kingdom (2040–1640 B.C.E.), it was originally an estate of *Senwosret I* (r. 1971–1926 B.C.E.) and was called “*Kheperkaré the Justified is Mighty*,” and “*the Mansion of the Sistrum*.” A temple on the site during this period is now gone, probably dating to a refurbished form of the Ptolemaic Period (304–30 B.C.E.) as well. A necropolis area is part of *Diospolis Parva*, containing human and sacred animal burials from the Greco-Roman Periods.

District of Tekhenu-Aten A tract of land on the western shore of THEBES, once part of AMENHOTEP III's (r. 1391–1353 B.C.E.) vast palace complex, the territory, known in modern times as MALKATA, was called the District of Tekhenu-Aten in the Ramessid Period (1307–1070 B.C.E.) and was listed as a royal tract in throne records.

Divine Adoratrice See GOD'S WIFE OF AMUN.

Divine Companions A group of ancient Egyptian deities who were considered protectors of the temples and the throne, these gods date to Predynastic (before 3000 B.C.E.) or Early Dynastic (2920–2575 B.C.E.) times. The Divine Companions were four in number, but each had 14 attendants of spiritual aides. They were magical, supernatural, and powerful. The Divine Companions were: the Hawk, “the Lord of the Spear,” accompanied by 14 hawks; the Lion, “the Lord of the Knife,” accompanied by 14 lions; the Snake, “the Lord Greatly Feared,” accompanied by 14 snakes; and the Bull, “the Lordly Great Roarer,” accompanied by 14 bulls.

Djar (fl. 21st century B.C.E.) *Official of the Eleventh Dynasty*

He served MONTUHOTEP II (r. c. 2061–2010 B.C.E.) as the overseer of the royal HAREM (1), an important position in his time. Montuhotep II maintained a large harem and buried several of his royal female companions at DEIR EL-BAHRI in his mortuary complex. Djar was provided with a tomb near Montuhotep II on the western shore of Thebes, indicating his reputation and rank.

djeba An ancient Egyptian name for the sacred perch or reed that was associated with the creation tales. The reed, split in two at the moment of creation, rose out of the waters of chaos to serve the emerging deity. It was a popular symbol throughout Egyptian history. The *djeba* was the perch upon which the god landed. Several Egyptian deities were involved with this reed in their cultic rites. The god HORUS, called the Falcon, was called the “Lord of the Djeba” in some rituals.

See also “FIRST OCCASION”; PAY LANDS; TEMPLES.

djed (djet, tjet) The ancient Egyptian symbol of stability, the *djed* was a pillar, crossed by bars and depicted with inscriptions and reliefs to serve as an amulet in mortuary rituals. It was the sacred sign of the god OSIRIS, actually considered the deity's backbone, a powerful symbol of magic for all deceased Egyptians, considered necessary to aid in the transformation of the human flesh into the spiritual form assumed by the dead in eternity.

The *djed* Pillar Festival, a cultic celebration of the symbol and its powers, was held annually in Egypt and was a time of great enthusiasm and spiritual refreshment

for the people. The priests raised up the *djed* pillar on the first day of *SHOMU*, the season of harvesting on the Nile. The people paid homage to the symbol and then conducted a mock battle between good and evil. Oxen were then driven around the walls of the capital, honoring the founding of the original capital Memphis by AHA (Menes) (r. 2920 B.C.E.). Various reliefs in early tombs depict the procession that was celebrated in early times. AMENHOTEP III (r. 1391–1353 B.C.E.) of the Eighteenth Dynasty took part in the *Djed* Pillar Festival during his reign and had an inscription commemorating his royal presence. Amenhotep III concluded the festival by sailing in his royal bark on his sacred lake, at MALKATA in THEBES.

Djedefhapi (fl. c. 19th century B.C.E.) *Nomarch, or provincial leader, of Lyconpolis, modern Assiut*

He governed his territory during the Twelfth Dynasty (1991–1783 B.C.E.). His tomb, discovered in the ASSIUT area, contained a detailed legal text of endowment and was used locally as a cult center of the god WEPWAWET.

Djedefhor (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

A son of KHUFU (r. 2551–2528 B.C.E.) and Queen MERITITES (1), he was the heir after the death of his brother Prince KEWAB. Djedefhor was the father of Queen KHENTAKAWES (1). When Kewab died, Khufu's family became involved in a struggle for the throne. One side supported RA'DJEDEF, who was crowned. Djedefhor and another brother, Baufré, were passed over.

Djedefhor's mastaba tomb at GIZA was unfinished and appears to have been vandalized. He was a scholar, famed for his *Instructions*, a work quoted by later generations of scribes and intended for his son, Prince AUIBRE. The young prince was urged to marry and to “raise up stout sons for Egypt.” He was also involved in an occult episode, much repeated in later times. Djedefhor sought the god THOTH's Book of the Dead, a magical work, and he came across four chapters of the book in HERMOPOLIS. He is also credited with bringing the magician Djedi to his father's court. The WESTCAR PAPYRUS relates that episode. Djedefhor lived to see KHAFRE (Chephren) on the throne of Egypt. His name also appeared at WADI HAMMAMAT.

Djedef-Khufu (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

Possibly the son of KHUFU (Cheops; r. 2551–2528 B.C.E.), he was buried in GIZA. Djedef-Khufu's red granite SARCOPHAGUS, incomplete, was discovered in an empty tomb.

Djedefptah (fl. 25th century B.C.E.) *Mysterious royal personage of the Fourth Dynasty*

He was possibly the son of SHEPSESKHAF (r. 2472–2467 B.C.E.) and Queen KHENTAKAWES (1). The TURIN CANON

lists Djedefptah as succeeding Shepseskhaf and ruling only two years. MANETHO also credits him with a reign, but no documentation is available.

Djedhorbes (fl. fifth century B.C.E.) *Prince of the Persian Twenty-seventh Dynasty (525–404 B.C.E.)*

He was the son of Artjam, a Persian royal official. A funerary STELA erected for Djedhorbes was inscribed in hieroglyphs. On the stela, Djedhorbes is depicted with the god ANUBIS and a sun disk. Such mortuary symbols represent the adoption of Egyptian funerary rituals by this foreign family.

Djedi (Djedamankh) (fl. 26th century B.C.E.) *Official magician of the Fourth Dynasty*

He served SNEFRU (r. 2575–2551 B.C.E.) and KHUFU (Cheops; r. 2551–2528 B.C.E.) as court physician and as a magician of some note. Djedi apparently was introduced to these rulers by Prince Djedefhor, who had some skills in magic. The magician reached the age of 101. His diet was recorded as the daily consumption of 500 loaves of bread, a side of beef, and 100 jugs of beer. Djedi predicted the rulers of the Fifth Dynasty. He reportedly could replace the decapitated heads of animals and refused to attempt the same feat on a human. While sailing with the court on the Nile, Djedi parted the waters so that the servants could retrieve a bracelet from the riverbed.

Djedji (Tjetji) (fl. 21st century B.C.E.) *Courtier of the Eleventh Dynasty*

He served INYOTEF II (r. 2118–2069 B.C.E.) of that royal line. Djedji's mortuary STELA, found at THEBES, is one of the ancient world's most complete biographical texts. The inscriptions include complimentary accounts of his life but also provide in-depth descriptions of the Theban royal affairs.

Djedmutesankh (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was a consort of OSORKON II (r. 883–855 B.C.E.) and the mother of TAKELOT II and Prince NIMLOT (3). Queen KAROMANA (4) was also the daughter of Djedmutesankh.

Djehor (fl. fourth century B.C.E.) *Famous healer of Athribis*

He lived in the reign of PHILIP III ARRHIDAEUS (333–316 B.C.E.). Djehor was able to cure people of the effects of scorpion stings and snake bites. He made a statue and endowed it with magical spells. Victims poured water or wine on the statue, let the liquid run off into a cup, and then drank it. The spells, thus absorbed, reportedly cured everyone. Djehor's statue is now in the Egyptian Museum in Cairo.

Djehuti (fl. 15th century B.C.E.) *Military commander of the Eighteenth Dynasty*

Djehuti served TUTHMOSIS III (r. 1479–1425 B.C.E.) in campaigns founding the vast empire. He is famous for his role in the Egyptian assault on the city of JOPPA in modern Palestine, serving in one of Tuthmosis III's campaigns. A captain, Djehuti was sent with a small force to take the ancient site. He met with a Joppa chief and promised to defect. Loading troops into panniers placed on donkeys, Djehuti gained entrance into Joppa. His men sprang from the panniers and opened the gates to more waiting Egyptians. Djehuti received a golden collar from Tuthmosis III for this victory. The collar is in the Louvre in Paris. The tale was possibly the model for the story of Ali Baba and the Forty Thieves in the *Tales of the Arabian Nights*.

Djehutihotep (fl. 19th century B.C.E.) *Official of the Twelfth Dynasty*

He served in the reigns of AMENEMHET II (1929–1892 B.C.E.) and SENWOSRET II (1897–1878 B.C.E.). Djehutihotep was a NOMARCH of the Hare nome, with considerable prestige. He accompanied Senwosret II on a military campaign in Syria and performed other services for the royal family. He is best remembered, however, for the reliefs in his tomb at el-BERSHA. These reliefs depict the transportation of a colossal statue from the quarry at HAT-NUB. The details of the relief provided insight into the architectural and construction methods of his period, a time of vast building projects on the Nile. The statue weighed more than 60 tons and was hauled on a gigantic sledge by the Egyptians as part of their CORVÉE obligations. Other reliefs depict his daughter in elaborate ceremonial attire.

Djehutnufe (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) and AMENHOTEP II (r. 1427–1401 B.C.E.) as a royal scribe and as overseer of the royal treasury. Djehutnufe erected two separate tombs on the western shore of THEBES. One TOMB, quite modest, was probably built in the early stages of his career. The second, the result of his success, was elaborate, with depictions of his villa and wealth.

Djer (Athothis, Iti) (d. 2870 B.C.E.) *Second ruler of the First Dynasty, ruling from 2920 B.C.E. until his death*

He was the successor and son of AHA (Menes) and a lesser wife, Queen HENT, also called Khenthap. Djer is translated as "Horus Who Nurtures." He married HERNEITH (1) and sired a daughter and a son, DJET, the royal heir. A physician who wrote medical and anatomical works, Djer also conducted military campaigns. He led forces against the Libyans and went as far south as WADI HALFA. An inscription recounts his capture of a local chief there. Djer also initiated economic and religious

organizations for Egypt and established a palace at MEMPHIS. He conducted religious celebrations at SAQQARA and visited BUTO and SAIS.

Djer's tomb at ABYDOS is large and is located near Aha's gravesite. The tomb is fashioned out of a rectangular pit with magazines on either side. It was roofed with timber. Within the tomb an arm was discovered in a wall crevice. It was believed to have been part of the remains of Djer's queen. The limb had bracelets of gold, turquoise, lapis lazuli, and amethyst as ornaments. Djer's Saqqara tomb was larger than the Abydos gravesite, having subterranean chambers and seven magazines. The Abydos tomb had 338 subsidiary graves, possibly sacrificed courtiers and servants. A *SEREKH* (1) was used for Djer's royal names and power. The tomb also took on a religious significance well beyond the throne. It was identified in later eras as the actual burial site of the god OSIRIS. KHENDJER (r. c. 1740 B.C.E.) of the Thirteenth Dynasty installed an "OSIRIS BED" in Djer's burial chamber, depicting the deity lying on a bier formed by the bodies of carved lions. Pilgrims attended festivals at the tomb, which remained popular for centuries.

Djet (Wadj, Wadji, Iterty, Uadj) (fl. c. 2850 B.C.E.)
Third ruler of the First Dynasty

He was the son of DJER and probably Queen HERNEITH (2). His wife was MERNEITH (1), who stood as regent for their son, DEN. Djet died at a young age and was provided with two tombs, at SAQQARA and ABYDOS. The Saqqara tomb, once believed to have been Djet's, is now known to belong to the noble SEKHEM-KHA. Another site is probably Djet's, and it has 62 satellite burials. The Abydos tomb has 174 satellite burials and a wooden burial chamber in a large pit, surrounded by brick chambers. A STELA discovered there, among some 20 such monuments, complete with a *SEREKH* (1), is preserved in the Louvre at Paris. An inscription bearing his name was also discovered in EDFU.

Djoser (Netjerykhet) (d. 2611 B.C.E.) *Second ruler of the Third Dynasty*

He reigned from 2630 B.C.E. until his death. Inheriting the throne as the son of KHA'SEKHEMWHY and a lesser ranked royal woman, Queen NIMA'ATHAP or Hapnyma'at, he ruled during an age that witnessed advances in civilization on the Nile. The construction of architectural monuments, agricultural developments, trade, and the rise of cities were all evident on the Nile at the time. Djoser ruled for almost two decades, and during his reign territories were consolidated and nomes subdued. He is remembered, however, for the great architectural achievement of his reign, the STEP PYRAMID at SAQQARA. His chancellor or VIZIER, IMHOTEP, was the architect who directed the building of the great complex, which was Djoser's tomb.

Djoser fought the nomads on Egypt's eastern border and the Libyans in the west, as the nation strove to evolve without foreign interference. A statue discovered near his pyramid depicts him as standing on foreigners, identified as the "NINE BOWS," and on the opposing clans of native Egyptians called the Lapwings or *REKHET*. He was also involved in an event that assumed legendary importance in Egyptian records, being recorded in the famed FAMINE STELA at SEHEL ISLAND, which may date to the Ptolemaic Period (304–30 B.C.E.). A famine lasted in Egypt for a period of seven years, and Djoser counseled with Imhotep and with his governor of the south, a man named MEDIR. Both advised him to sail to the ELEPHANTINE Island at ASWAN, where the cult of the god KHNUM was centered. Khnum was believed to control the annual flow of the Nile, and Djoser had dreamed that the god appeared to him and complained about the sorry state of his shrine. He arrived at the Elephantine Island and erected a new temple on the site to honor Khnum, which brought about a miraculous end to the famine. The PHILAE priestesses of ISIS claimed that Djoser gave them their island at the same time.

Djoser's wife was HETEPHERNEBTY, thought to be a daughter of Kha'sekhemwy. Djoser used the throne name of Netjerykhet on all monuments, including the Step Pyramid. A mummified left foot, parts of the spine and chest, and an upper right arm and shoulders recovered in Saqqara are believed to be all that is left of Djoser's remains. Relatives of this pharaoh were interred in the pyramid's shafts and tunnels. A life-size statue was found in the *SERDAB* of the pyramid, depicting Djoser in a *HEBSED* cloak. He is listed in the Turin KING LIST, and inscriptions record his invasion of the SINAI for turquoise. Djoser's daughters were HetephernebtY and Intkaes. His successor was SEKHEMKHET, possibly a relative.

dogs Domesticated animals used in hunting, in agricultural systems, and as pets as early as the Old Kingdom (2575–2134 B.C.E.), the canines of the Nile Valley developed from two distinct historic genetic lines: *canis familiaris Leineri*, known for greyhounds and sight hounds, and *canis familiaris intermedius*, known for Egyptians' smaller house dogs. The Saluki-type breed, the hounds, and the short-legged terriers were well established by the Middle Kingdom (2040–1640 B.C.E.). Nomarchs were buried with their dogs, and funerary stelae represent certain breeds. The custom of keeping dogs as pets faded between the Middle Kingdom and the New Kingdom (1550–1070 B.C.E.), but Queen-Pharaoh Hatshepsut (r. 1473–1458 B.C.E.), revived the popularity of the various breeds.

Douao He was a deity of MEDICINE and the divine patron of Egyptian priest physicians associated with treatments of eye diseases in some periods.

See also WERET.

Dra-abu' el-Naga The oldest section of the Theban necropolis on the western shore of the Nile opposite the New Kingdom (1550–1070 B.C.E.) capital, now modern LUXOR, tombs dating to the Eleventh Dynasty (2134–2040 B.C.E.) were discovered there.

The tombs found in the area included those of INYOTEF V, INYOTEF VI, INYOTEF VII, SOBEKEMZAF II, and KAMOSE, all rulers of the Seventeenth Dynasty (1640–1550 B.C.E.). Queen HENUTEMPET, a consort of Senakht-enré TA'O I, was also buried there. Other royal women interred in Dra-abu' el-Naga are Queen Montuhotep, an unknown consort, whose diadem was recovered at the site, and Queen NUBKHAS (2), the consort of Sobekemzaf I. The site is in a range of hills north of DEIR EL-BAHRI. The ABBOTT PAPYRUS lists an inspection of the tombs there in c. 1080 B.C.E. Some mortuary complexes in Dra-abu' el-Naga have small pyramids.

Dream Stela A monument erected in the reign of TANUTAMUN (664–657 B.C.E.) at GEBEL BARKAL, the stela commemorates a dream experience by Tanutamun, a member of the Twenty-fifth Dynasty, a Nubian royal line. He dreamed of two serpents that allowed him to hold them without striking. The serpents represented Upper and Lower Egypt, the Two Kingdoms. Tanutamun moved forward with confidence to punish evildoers who opposed his reign, but he faced an implacable enemy in ASSURBANIPAL, who entered Egypt with a large Assyrian force.

dress These were the various styles of apparel used throughout Egyptian history. As the warm climate of Egypt dictated the agricultural seasons, so it influenced the style of dress. There were seasons, and on some evenings the temperature was cold because of the surrounding deserts, but normally the climate remained consistently warm and dry. In accordance with the temperature, the Egyptians devised simple styles and comfortable materials in which to dress from the earliest eras. Cotton was a major crop put to good use, and linen, especially the special material called *BYSSUS*, became the basis for clothing for upper classes.

In the Predynastic Periods (before 3000 B.C.E.), both men and women wore kilts, skirts that hung in simple folds or were adorned with narrow belts made of rope, fibers, and leathers. In time women wore an empire-type long skirt that hung just below their uncovered breasts. Men kept to the simple kilts. These could be dyed in exotic colors or designs, although white was probably the color used in religious rituals or by court elite.

In the Early Dynastic Period (2920–2575 B.C.E.), both men and women wore their hair short, adorned with various bands or flowers. Then the women of Memphis began to appear in long cotton gowns with sleeves. Others adopted the empire style with a band over the shoul-

ders. Men added simple cotton tops to their kilts when the weather cooled. That style remained consistent throughout the Old Kingdom (2575–2134 B.C.E.) and Middle Kingdom (2040–1640 B.C.E.), although an extra panel, sometimes goffered, sometimes stiffened, was attached to the kilts for special occasions. Furs were used in cold weather, and the Egyptians probably had capes and shawls.

Wigs were used, and various types of head coverings were worn to protect the hair or bare scalp from dust and the heat of the sun. During the Old and Middle Kingdoms, wigs were made of fiber or human hair and were adapted for use by the upper classes. Such wigs were often long, with great masses of hair pulled together in a stiff design. In such instances beads were woven into the hair at set intervals to form an intricate pattern.

Styles expanded with the coming of the New Kingdom (1550–1070 B.C.E.), as the Egyptians were exposed to foreign elements. During that period, red girdles, clearly visible under the sheer cotton fabrics, were considered stylish. Also popular were dresses with patterned beadwork set into the material, and elaborate designs made out of bits of shell and small stones that were embroidered along the length of women's gowns.

The capelet, made of sheer linen, was the fashion innovation of the New Kingdom, a time in which men wore kilts and sheer blouses with elaborately pleated sleeves. Great panels of woven materials hung from the waist, and intricate folds were visible under sheer over-skirts.

VIZIERS kept to a simple skirt of white cotton, and PRIESTS used white for all temple functions, placing animal skins or colored sashes and pectorals on their costumes to signify their rank and function. Priests wore shaved heads, and some wore the lock of youth as part of their insignia. This lock was also affected by the royal princes, who shaved their heads but maintained a single lock of hair on the side of the skull, normally entwined with beads and bits of metal.

After the death of the last Ramesses, RAMESSES XI, in 1070 B.C.E., the nation became vulnerable to outside influences. The Libyan, Nubian (modern Sudanese), Persian, and Greek cultures advanced in the Nile Valley, bringing about a change in styles. The 300-year Hellenization of Egypt during the Ptolemaic Period (304–30 B.C.E.) was actually confined to ALEXANDRIA, the Delta capital. Even there the traditional pharaonic court styles continued, as evidence of a link between the Greek conquerors and the first rulers of the Nile. Throughout the land the styles of clothing remained static because of the demands of the climate and the inherent tendency of the Egyptians to maintain traditions. Such dress codes faded, of course, as the Romans and other cultures arrived in the Nile Valley. Softer styles prevailed, and elaborate collars and jewels were popular, as well as intricate wigs and hairstyles.

“Drunkards of Menkauré” The name of the gang of laborers who helped build the pyramids of MENKAURÉ (Mycerinus, r. 2490–2472 B.C.E.) of the Fourth Dynasty in Giza, these laborers were part of the CORVÉE system employed to erect monuments of that era. “The Drunkards,” their chosen name, worked in five groups, each composed of 10 to 20 men. They were housed in barracks on the site, alongside as many as 4,000 other laborers. Granaries, breweries, bakeries, medical clinics, and other supportive institutions are still evident in the ruins of Giza. There was also a structure designed for mortuary and embalming processes.

Duamutef Divine beings who guarded the stomachs of the deceased as one of the Sons of Horus, they were the patrons of CANOPIC JARS in Egyptian tombs. The stoppers on Duamutef’s jars were shaped into the heads of JACKALS.

Duat See TUAT.

Duauf’s Instructions A didactic text included in the PYRAMID TEXTS that date to the Old Kingdom (2575–2134 B.C.E.) in ancient Egypt, the *Instructions* include adages about morality and the true purpose of human life. Duauf urged his fellow Egyptians to love books and learning and to aspire to the honorable and prosperous career of a scribe.

dwarf Called *muu*, *nem*, or *hua*, in various ages, several dwarfs in Egypt attained high positions and honors, usually marrying normal-sized mates and raising families. They had roles in government offices and in festival rites. Records from the reign of NIUSERRE (2416–2392 B.C.E.) of the Fifth Dynasty indicate that a particular dwarf, called a *deneg*, was brought to the king to dance with royal princesses in rituals. A particularly touching incident involving a dwarf (or pygmy) took place in the reign of PEPI II (2246–2152 B.C.E.) of the Sixth Dynasty. Pepi II was a child when one of his officials, a man named HARKHUF, sent word from the cataracts that he was bringing a dwarf back to MEMPHIS. The small pharaoh wrote a letter giving explicit details about the care of the dwarf and even alerted the governors of the cities along the way to extend special hospitality to the dwarf and his companions.

dynasties The royal houses of ancient Egypt from the beginning of the Early Dynastic Period (2920 B.C.E.) to the end of the Ptolemaic Period (30 B.C.E.), the rulers of each royal line exemplified a particular era in Egyptian history, some serving as victims of change and political upheaval, and others leaving a profound imprint upon the life of the land. The rulers listed below are also found

in their own entries. Each ruler is listed below with his or her prenomen (first cartouche name) in parentheses.

See also DYNASTY HISTORIES.

LATE PREDYNASTIC PERIOD C. 3000 B.C.E.

Scorpion
Narmer

EARLY DYNASTIC PERIOD 2920–2575 B.C.E.

First Dynasty 2920–2770 B.C.E.

Aha (Menes)
Djer
Djet (Wadj)
Den
’Adjib (Anedjib)
Semerkhet
Qa’a

Second Dynasty 2770–2649 B.C.E.

Hotepsekhemwy
Re’neb
Ninetjer
Weneg
Peribsen
Sendji
Neterka
Neferkara
Kha’sekhemwy

Third Dynasty 2649–2575 B.C.E.

Nebka (Zanakht) 2649–2630
Djoser (Netjerykhet) 2630–2611
Sekhemkhet 2611–2601
Kha’ba 2603–2599
Huni 2599–2575

OLD KINGDOM PERIOD 2575–2134 B.C.E.

Fourth Dynasty 2575–2465 B.C.E.

Snefru 2575–2551
Khufu (Cheops) 2551–2528
Ra’djedef 2528–2520
Khafre (Chephren) 2520–2494
Menkauré (Mycerinus) 2490–2472
Shepseskaf 2472–2467

Fifth Dynasty 2465–2323 B.C.E.

Userkaf 2465–2458
Sahurê 2458–2446
Kakai (Neferirkarê) 2446–2426
Shepseskare (Ini) 2426–2419
Neferefrê (Ra’neferel) 2419–2416
Niuserre (Izi) 2416–2392
Menkauhor 2396–2388
Izezi (Djedkarê) 2388–2356
Unis (Weni) 2356–2323

106 dynasties

Sixth Dynasty 2323–2150 B.C.E.

Teti 2323–2291
Userkaré 2291
Pepi I (Meryré) 2289–2255
Merenré I (Nemtyemzaf) 2255–2246
Pepi II (Neferkaré) 2246–2152
Merenré II date unknown
Nitocris (1) (Q.) date unknown

Seventh Dynasty

Dates unknown

Eighth Dynasty 2150–2134 B.C.E.

Neferkuré 2150–?
Qakaré Iby date unknown
Wadjkaré date unknown
Nakare-Aba date unknown
Neferku-Hor date unknown
Neferku-Min date unknown

FIRST INTERMEDIATE PERIOD 2134–2040 B.C.E.

Ninth Dynasty 2134–? B.C.E.

Khetys date unknown
Merikaré date unknown
Kaneferré date unknown
Ity date unknown

Tenth Dynasty ?–2040 B.C.E.

Eleventh Dynasty (at Thebes) 2134–2040 B.C.E.

Montuhotep I ?–2134
Inyotef I (Sehertawy) 2134–2118
Inyotef II (Wah'ankh) 2118–2069
Inyotef III (Nakhtnebtenufer) 2069–2061

MIDDLE KINGDOM PERIOD 2040–1640 B.C.E.

Eleventh Dynasty (all Egypt) 2040–1991 B.C.E.

Montuhotep II (Nebhepetré) 2061–2010
Montuhotep III (S'ankharé) 2010–1998
Montuhotep IV (Nebtawyré) 1998–1991

Twelfth Dynasty 1991–1783 B.C.E.

Amenemhet I (Sehetepibré) 1991–1962
Senwosret I (Kheperkaré) 1971–1926
Amenemhet II (Nubkauré) 1929–1892
Senwosret II (Kha'kheperré) 1897–1878
Senwosret III (Kha'kauré) 1878–1841
Amenemhet III (Nima'atré) 1844–1797
Amenemhet IV (Ma'akheruré) 1799–1787
Sobekneferu (Sebekkaré) (Q.) 1787–1783

Thirteenth Dynasty 1783–after 1640 B.C.E.

Wegaf (Khutawyré) 1783–1779
Amenemhet V (Sekhemkaré) c. 1760
Amenemhet VI date unknown
Harnedjheriotef (Hetepibré) c. 1760

Hor Awibré date unknown

Amenemhet VII (Sedjefakaré) c. 1740
Sobekhotep I (Kha'ankhré) date unknown
Sobekhotep II (Sekhemré-khutawy)
date unknown
Khendjer (Userkaré) date unknown
Sobekhotep III (Sekhemré-swadjtawy) c. 1745
Neferhotep I (Kha'sekhemré) c. 1741–1730
Sahathor c. 1730
Sobekhotep IV (Kha'neferré) c. 1730–1720
Sobekhotep V (Kha'hotepré) c. 1720–1715
Aya (Merneferré) 1704–1690
Mentuemzaf (Djed'ankhré) date unknown
Dedumose II (Djedneferré) c. 1640
Neferhotep III (Sekhemré-s'ankhtawy) date
unknown

Fourteenth Dynasty Contemporary with the Thirteenth Dynasty at Xoïs

SECOND INTERMEDIATE PERIOD 1640–1550 B.C.E.

Fifteenth Dynasty (Hyksos) 1640–1532 B.C.E.

Salitis c. 1640
Sheshi date unknown
Yaqub-Hor date unknown
Khian (Swoserenré) date unknown
Apophis (Awoserré) c. 1585–1553
Khamudi c. 1550–1540

Sixteenth Dynasty c. 1640–1532 B.C.E. (Minor Hyksos rulers, contemporary with the Fifteenth Dynasty)

Sekhaen-Ré date unknown
Anather date unknown
Yakoba'am date unknown

Seventeenth Dynasty (Theban) 1640–1550 B.C.E.

Sekhemré-Wahkhau Rahotep date unknown
Inyotef V (Nubkheperré) c. 1640–1635
Sobekemsaf I (Sekhemré-wadjka'u) date unknown
Nebireyeraw (Swadjenré) date unknown
Sobekemsaf II (Sekhemré-shedtawy)
date unknown
Inyotef VII c. 1570
Ta'o I (or Djehuti'o) (Senakhentenré)
date unknown
Ta'o II (or Djehuti'o) (Sekenenré) date unknown
Kamose (Wadjkheperré) c. 1555–1550

NEW KINGDOM PERIOD 1550–1070 B.C.E.

Eighteenth Dynasty 1550–1307 B.C.E.

'Ahmose (Nebpehitré) 1550–1525
Amenhotep I (Djeserkaré) 1525–1504
Tuthmosis I (Akheperkaré) 1504–1492
Tuthmosis II (Akheperneré) 1492–1479
Tuthmosis III (Menkheperré) 1479–1425

Hatshepsut (Q.) (Ma'atkaré) 1473–1458
 Amenhotep II (Akhepruré) 1427–1401
 Tuthmosis IV (Menkhepruré) 1401–1391
 Amenhotep III (Nebma'atré) 1391–1353
 Amenhotep IV (Akhenaten) 1353–1335
 Smenkharé (Ankhepruré) 1335–1333
 Tut'ankhamun (Nebkhepruré) 1333–1323
 Aya (2) (Kheperkhepruré) 1323–1319
 Horemhab (Djeserkhepuré) 1319–1307

Nineteenth Dynasty 1307–1196 B.C.E.

Ramesses I (Menpehtiré) 1307–1306
 Seti I (Menma'atré) 1306–1290
 Ramesses II (Userma'atre'setepenré) 1290–1224
 Merenptah (Baenre'hotepirma'at) 1224–1214
 Seti II (Userkheprure'setepenré) 1214–1204
 Amenmesses (Menmiré), usurper during reign of Seti II
 Siptah (Akhenre'setepenré') 1204–1198
 Twosret (Q.) (Sitre'meritamun) 1198–1196

Twentieth Dynasty 1196–1070 B.C.E.

Sethnakhte (Userkha'ure'meryamun) 1196–1194
 Ramesses III (Userma'atre'meryamun) 1194–1163
 Ramesses IV (Heqama'atre'setepenamun) 1163–1156
 Ramesses V (Userma'atre'sekhepenré) 1156–1151
 Ramesses VI (Nebma'atre'meryamun) 1151–1143
 Ramesses VII (Userma'atre'setepenré meryamun) 1143–1136
 Ramesses VIII (Userma'atre'akhenamun) 1136–1131
 Ramesses IX (Neferkare'setenré) 1131–1112
 Ramesses X (Kheperma'atre'setepenre') 1112–1100
 Ramesses XI (Menma'atré setepenptah) 1100–1070

THIRD INTERMEDIATE PERIOD 1070–712 B.C.E.

Twenty-first Dynasty 1070–945 B.C.E.

Smendes (Hedjkheperre'setepenré') 1070–1044
 Amenemnisu (Neferkaré) 1044–1040
 Psusennes I (Akheperre'setepenamun) 1040–992
 Amenemope (Userma'atre' setepenatnun) 993–984
 Osochor (Akheperre'setepenré) 984–978
 Siamun (Netjerkheperre' setepenamun) 978–959
 Psusennes II (Titkhepure'setepenré) 959–945

Twenty-second Dynasty 945–712 B.C.E.

Shoshenq I (Hedjkheperre'setepenré) 945–924
 Osorkon I (Sekhemkheperre'setepenré) 924–909
 Takelot I (Userma'atre'setepenamun) 909–883
 Shoshenq II (Hegakheperre'setepenré) 883
 Osorkon II (Userma'atre'setepenamun) 883–855
 Takelot II (Hedjkheperre'setepenré) 860–835
 Shoshenq III (Userma'atre'setepenréamun) 835–783
 Pami (Userma'atre'setepenre'amun) 783–773

Shoshenq V (Akheperre) 773–735
 Osorkon IV (Akheperre'setepenamun) 735–712

Twenty-third Dynasty c. 828–712 B.C.E.

Various contemporary lines of kings recognized in Thebes, Hermopolis, Herakleopolis, Leontopolis, and Tanis; precise arrangement and order are still disputed.

Pedubaste I 828–803
 Iuput I date unknown
 Shoshenq IV date unknown
 Osorkon III 777–749
 Takelot III date unknown
 Rudamon date unknown
 Iuput II date unknown
 Nimlot date unknown
 Peftjau'abast (Neferkaré) 740–725

Twenty-fourth Dynasty (Sais) 724–712 B.C.E.

Tefnakhte (Shepsesré) 724–717
 Bakenrenef (Boccharis) (Wahkaré) 717–712

Twenty-fifth Dynasty 770–712 B.C.E. (Nubia and Theban area)

Kashta (Nima'atré) 770–750
 Piankhi (Piye) (Userma'atré) 750–712

LATE PERIOD 712–332 B.C.E.

Twenty-fifth Dynasty 712–657 B.C.E. (Nubia and all Egypt)

Shabaka (Neferkaré) 712–698
 Shebitku (Djedkaure) 698–690
 Taharqa (Khure'nefertem) 690–664
 Tanutamun (Bakaré) 664–657 (possibly later in Nubia)

Twenty-sixth Dynasty 664–525 B.C.E.

Necho I 672–664
 Psammetichus I (Wahibré) 664–610
 Necho II (Wehemibré) 610–595
 Psammetichus II (Nefibré) 595–589
 Apries (Wa'a'ibré) 589–570
 Amasis (Khnemibré) 570–526
 Psammetichus III (Ankhkaenré) 526–525

Twenty-seventh Dynasty 525–404 B.C.E.

(First Persian Period)

Cambyses 525–522
 Darius I 521–486
 Xerxes I 486–466
 Artaxerxes I 465–424
 Darius II 423–405

Twenty-eighth Dynasty 404–393 B.C.E.

Amyrtaois 404–393

Twenty-ninth Dynasty 393–380 B.C.E.

Nephrtes I (Baenre'merynetjeru) 399–393
 Psammuthis (Userre'setenptah) 393

108 **dynasty histories**

Hakoris (Khnumma'atré) 393–380
Nephrites II 380

Thirtieth Dynasty 380–343 B.C.E.

Nectanebo I (Kheperkaré) 380–362
Teos (Irma'atenré) 365–360
Nectanebo II (Senedjemibre'setepenahur) 360–343
Nakhthoreb c. 343

Thirty-first Dynasty (Second Persian Period) 343–332 B.C.E.

Artaxerxes III Ochus 343–338
Arses 338–336
Darius III Codoman 335–332
Period interrupted by a native ruler Khababash
(Senentanen-setepenptah)

GRECO-ROMAN PERIOD 332 B.C.E.–395 C.E.

Macedonian (Thirty-second) Dynasty 332–304 B.C.E.

Alexander III the Great 332–323
Philip III Arrhidaeus 323–316
Alexander IV 316–304

Ptolemaic Period 304–30 B.C.E.

Ptolemy I Soter 304–284
Ptolemy II Philadelphus 285–246
Ptolemy III Euergetes I 246–221
Ptolemy IV Philopator 221–205
Ptolemy V Epiphanes 205–180
Ptolemy VI Philometor 180–164, 163–145
Ptolemy VII Neos Philopator 145
Ptolemy VIII Euergetes II (Physcon) 170–163,
145–116
Cleopatra (3) (Q.) and Ptolemy IX Soter II (Lathy-
ros) 116–107, 88–81
Cleopatra (3) (Q.) and Ptolemy X Alexander I
107–88
Cleopatra Berenice (Q.) 81–80
Ptolemy XI Alexander II 80
Ptolemy XII Neos Dionysius (Auletes) 80–58, 55–51
Berenice (4) (Q.) 58–55
Cleopatra VII (Q.) 51–30
Ptolemy XIII 51–47
Ptolemy XIV 47–44
Ptolemy XV Caesarion 44–30

dynasty histories These recounted the achievements of the various royal lines throughout Egypt's history. Each dynasty faced difficulties and challenges, and some remained strong and vibrant while others were consumed by events of the eras or were faced with overwhelming enemies. The destiny of Egypt rested in the hands of these royal families, and most had a unique vision of the nation as a "gift of the gods." The following summarizes the accomplishments of these royals of the Nile.

EARLY DYNASTIC PERIOD (2920–2575 B.C.E.)

First Dynasty (2920–2770 B.C.E.)

The Predynastic warriors from Upper Egypt, SCORPION, NARMER, and others, began the great campaigns to subdue the areas of the Delta in lower Egypt as early as 3150 B.C.E. The process was slow and costly, as the people of Lower Egypt had developed their own culture and had fortified cities throughout the Delta. When AHA, the legendary Menes, took the throne as the probable heir to Narmer, the unification of the Two Kingdoms was well advanced. Aha could rely on the support of many nomes, or provinces, when he founded the capital city of MEMPHIS and continued pacifying the clans that had stood apart from the merging efforts.

His successors continued the campaigns aimed at unification and began expeditions into the SINAI and the surrounding deserts to claim the natural resources of the area. These forays into the deserts led to confrontations with the native BEDOUIN tribes, and the Egyptians began to amass military units to defend the mines and QUARRIES that they acquired. The nome aristocrats responded to the pharaoh's call and marched at the head of troops from their provinces. DEN, a ruler of the earliest historical periods, was depicted on an ivory label as smiting the Asiatics, the dwellers in the eastern desert, also called the Troglodytes.

In Egypt, the pharaohs of the first royal line erected monuments and mortuary structures, demonstrating a maturity in vision and form. The massive tombs at ABYDOS, startling architectural structures, decorated with paneling that also distinguished the palace facades in MEMPHIS, stand as silent portraits of a nation on the path of a unique destiny on the Nile.

Second Dynasty (2770–2649 B.C.E.)

The rulers of this royal line had to continue to subdue areas in the Nile Valley that resisted unification and the authority of the pharaoh in Memphis, the White Walled capital. Religious debates raged across Egypt as well, as the various cults vied for the dominance and the status of a particular deity. It is probable that actual confrontations took place as the cults of SET and HORUS competed for dominance. The southern city of HIERAKONPOLIS witnessed royal mortuary complexes and perhaps even battles within its domain. Victory was hard won, but KHA'SEKHEMWHY appears to have defeated the last of the rebel clans and returned to Memphis. He built his mortuary complex not in SAQQARA, where earlier Second Dynasty rulers had been laid to rest, but at ABYDOS.

As part of the religious expansion and cultic evolution, a number of theophanies, animal representations of the gods, were introduced in shrines and temples. The city of MENDES displayed its sacred ram. The APIS bull was at Memphis, and the MNEVIS bull achieved popularity. Within the court and the nomes, a generation of trained officials had Egypt's administrative structures in place

and operated with efficiency. The land was poised to enter one of the truly magnificent periods of Egypt's history, the Old Kingdom.

Third Dynasty (2649–2575 B.C.E.)

The pharaoh NEBKA opened this royal line with comparative calm in Egypt. Nebka was a warrior, and he led military units into the SINAI to claim new mines and quarries and to garrison those already in operation. He also extended the authority of the throne as far south as ASWAN. Nebka's successor, his brother DJOSER, would cement Egypt's hold on the area around the first cataract of the Nile and Aswan.

Artistically, Djoser's reign was pivotal in the Nile Valley, as IMHOTEP, his vizier, designed and supervised the building of the STEP PYRAMID. The monument declared that the god-kings of Egypt were powerful and capable of uniting the people in a single envisioned act of creation. The Step Pyramid also solidified the spiritual aspirations of the Nile Valley as it soared over the plain of Saqqara.

Djoser also saved Egypt from a famine by sailing to ELEPHANTINE Island at Aswan where the god KHNUM dwelled, the controller of the Nile's inundations. One of his successors, KHA'BA, built a layered pyramid at Zawiet el-Aryan and Huni erected the MEIDUM pyramid complex.

OLD KINGDOM (2575–2134 B.C.E.)

Fourth Dynasty (2575–2465 B.C.E.)

This royal line and the Old Kingdom opened with an innovative pharaoh, SNEFRU. He built an Egyptian navy, sending a fleet of 40 ships on the Mediterranean Sea to Phoenicia, modern Lebanon. He was seeking wood, a rare commodity in the Nile Valley. Snefru also started the Pyramid Age by building the Bent Pyramid and the Red Pyramid at Dashur.

KHUFU, his son and heir, erected a Wonder of the World, the Great Pyramid at GIZA. KHAFRE and MENKAURÉ, successors in the line, erected two more pyramidal complexes on the same site, and the Great SPHINX was created to keep eternal watch on the horizon.

Magical tales of women clad only in fish nets, the parting of the waters of a lake, and a prophecy about future pharaohs were part of this dynasty's events. Khufu's family had rivalries, dissension, perhaps a royal murder, and it ended with SHEPSESKHAF, who could not command another grand pyramid. He erected "the Pharaoh's Bench," the MASTABAT EL-FARÁ'UN, in southern Saqqara.

This dynasty used only royal family members in positions of power, relying on princes to safeguard the throne and the nation. This would change when the next royal line, the sun kings, came to Egypt's throne.

Fifth Dynasty (2465–2323 B.C.E.)

This was the age of SOLAR CULTS, the traditions dated to the earliest eras in Egypt and embodied by the god RÉ and his divine associated beings. This royal line had been

foretold a century before, and USERKHAF began the nation's new historical period. He was possibly the grandson of RÁ'DJEDEF, the heir to Khufu and a shadowy figure. Userkhaf did not seek the shadows. His portraits depict a powerful, determined individual who understood the reins of power.

The new bureaucracy of the court was composed of both commoners and nobles. Ability and dedication were necessary requirements for high office, and a series of intelligent, hardworking individuals served Egypt during this dynasty. They sent expeditions to PUNT and expanded Egypt's military and trade systems. These "Sun Kings" built solar pyramid complexes in Saqqara and Abydos.

Sixth Dynasty (2323–2150 B.C.E.)

This royal line was opened by TETI (1), who appears to have been murdered by his own bodyguard. After USERKARÉ, PEPI I inherited the throne and began a series of campaigns that revolutionized Egyptian warfare. Using the skills of a general named WENI, Pepi I had Nubian mercenary units in his army as he attacked the Sinai and part of southern Palestine. The HAREM (I) of Pepi I was involved in an attack on his person, but he survived and saw the guilty punished. He then married sisters, the ANKHNESMERY-RÉS, who bore his heirs.

His son, MERENRÉ, ruled briefly, followed by PEPI II, who was on the throne for about 94 years. A touching royal dispatch from the small ruler's earlier years displays his concern for a petite DWARF who was captured by HARKHUF during an expedition to NUBIA. Major building projects took place during Pepi II's reign. Officials were also opening trade routes to the Red Sea and deep into Nubia. MERENRÉ II followed Pepi II, but his reign was short-lived, and his consort, Queen NITOCRIS (1), appears to have ruled briefly. HERODOTUS assigns a fearful massacre to this queen pharaoh.

Seventh Dynasty (dates unknown)

This royal line was actually a series of "70 rulers in 70 days," according to MANETHO. The dynasty list contains few names, known only by surviving decrees issued by the rulers.

Eighth Dynasty (2150–2134 B.C.E.)

A ruler named NEFERKURÉ founded this dynastic line, which recorded several rulers who could not maintain the throne or call upon the allegiance of the Egyptian people. An exemption decree was issued by WADJKARÉ, and a small pyramid by QAKARÉ IBY is all that remains of that line.

FIRST INTERMEDIATE PERIOD (2134–2040 B.C.E.)

Ninth Dynasty (2134–? B.C.E.), Tenth Dynasty (?–2040 B.C.E.), and Eleventh Dynasty (at Thebes, 2134–2040)

The two royal families of the Ninth and Tenth Dynasties were usurpers from the city of HERAKLEOPOLIS who ruled

the northern domains but not the lands south of Abydos. Called the KHETYS or the Aktoys, their rule was unstable, but some interesting documentation of their eras has survived. The “ELOQUENT PEASANT,” an individual named KHUNIANUPU, was welcomed by one of the rulers of this line, and *THE INSTRUCTIONS FOR MERIKARÉ* dates to their rule.

During the continuing battle against the rulers of THEBES, the Eleventh Dynasty, the Herakleopolitan rulers allowed an assault on a southern region by their allies in ASSIUT. In this attack, tombs and corpses were vandalized, an act of sacrilege that empowered a Theban, MONTUHOTEP II, and led to their ruin.

MIDDLE KINGDOM (2040–1640 B.C.E.)

Eleventh Dynasty (All Egypt 2040–1991 B.C.E.)

The royal lines of INYOTEFs in THEBES, having ruled only Thebes for a time, mounted a new campaign to unify all Egypt in the reign of Montuhotep II (2061–2010 B.C.E.). He defeated the Herakleopolitans and campaigned throughout the Nile Valley to suppress nomes and individuals who opposed his rule. He buried some 60 warriors, veterans of these military ventures, to honor their sacrifice on behalf of the nation.

Montuhotep II regained lost land, penetrated into NUBIA and the Sinai, and built extensively. He erected a massive mortuary complex at DEIR EL-BAHRI, on the western shore of the Nile at Thebes, and this became a model for later temples on the site.

His successors were not as successful in their reigns, and the last ruler of this dynasty, MONTUHOTEP IV, was succeeded by a usurper, AMENEMHET I, in 1991 B.C.E.

Twelfth Dynasty (1991–1783 B.C.E.)

Amenemhet I founded this royal line of rulers by usurping the throne, and he brought administrative and military skills to the throne. His successors, the Amenemhets and Senwosrets, were fierce warriors who defended Egypt from Libyan invasions and built a series of fortresses to protect the eastern and western borders, called the WALL OF THE PRINCE. The FAIYUM was refurbished and aided by vast irrigation projects. FORTRESSES were erected at key military and trade centers in Nubia, with canals dug to allow the passage of Egyptian vessels through the cataracts of the Nile.

Amenemhet I was slain by a harem cabal, but his son, SENWOSRET I, carried on his traditions. SENWOSRET III was revered as the ultimate warrior. The Twelfth Dynasty, along with the line of the Montuhoteps before them, was honored in Egypt as the rulers of a Golden Age. Vast pyramidal complexes, which included elaborate burial sites for family members, were erected by these pharaohs at DASHUR, HAWARA, el-LISHT, and el-LAHUN. The dynasty closed with the brief rule of another woman, SOBEKNEFERU. She and AMENEMHET IV are believed to have erected their tombs at MAZGHUNA, south of Dashur.

Thirteenth Dynasty (1784–after 1640? B.C.E.)

A royal line of briefly reigning pharaohs, lasting only about a century and a half, this dynasty usurped the former capital of ITJ-TAWY near the FAIYUM. Some of these rulers are mentioned in the official lists, but they are known only by fragmentary papyri, seals, or inscriptions. They erected four pyramids, but the dynasty faced a steady decline of power. Some Delta cities opted for independence, and these rulers had to withdraw from these eastern and Nubian territories. The HYKSOS were already in the Delta, amassing lands and consolidating their influence.

Fourteenth Dynasty (1640? B.C.E.)

These rulers were located at XOIS in the Delta and had little impact on the rest of Egypt. They reigned for about 57 years and are relatively obscure.

SECOND INTERMEDIATE PERIOD (1640–1550 B.C.E.)

Fifteenth Dynasty (1640–1532 B.C.E.)

This royal line is remembered as the Great HYKSOS, the Asiatics who entered Egypt over the decades and built AVARIS in the Delta. They sacked Memphis and opened Egypt's borders to the east, welcoming Canaanites and others. Fortified structures were erected by the Hyksos in their domains, and certain Cretan influences are evident. The Hyksos ruled Egypt as far south as CUSAE, blocked there by the Seventeenth Dynasty at Thebes.

Several rulers are known by papyri and seals, and one, APOPHIS, became famous because of his quarrel with TA'O II, a ruler in Thebes. The Hyksos were attacked and driven out of Egypt by the armies of 'AHMOSE, the founder of the New Kingdom (1550–1070 B.C.E.), chasing them to Saruhen and then into Syria.

Sixteenth Dynasty (Contemporaries of the Fifteenth Dynasty)

This royal line served as vassals of the Great Hyksos and were also Asiatics. Obscure because of their limited scope of power, the rulers of this dynasty left no lasting monuments. Three are known: SEKHAEN-RÉ, ANATHER, and YAKOBA'AM.

Seventeenth Dynasty (1640–1550 B.C.E.)

Sekenenré TA'O II, one of the Theban rulers who had maintained tense relations with the Hyksos, was a pivotal figure in Egypt's history. Like the Inyotefs and his father, Senakhentenré TA'O I, before him, he was the master of Upper Egypt and content to allow the Hyksos, the Asiatics, to dominate the Delta. For decades the two groups had lived side by side, keeping a relative calm on the Nile.

APOPHIS, the ruler of the Hyksos capital at Avaris, stepped over the bounds, however, by sending Ta'o II an insulting message. Before Apophis could recant his words or explain, the Thebans were gathered to oust the for-

eigners from the land. Ta'o II died soon after, the victim of an ambush and hideous head wounds, and the war appeared to be ended for a time.

KAMOSE, however, as the heir to the throne of Thebes, brushed aside councils of peace and started the battles in earnest. The last ruler of the dynasty, Kamose adapted the Hyksos CHARIOT and attacked the Asiatic southern site. He rolled the Hyksos force back toward Avaris before he died. Apophis had been dead for months and his heir, KHAMUDI, faced a renewed campaign in the reign of another son of Ta'o II. This young warrior, imbued with Kamose's rage, was 'Ahmose, the founder of the New Kingdom (1550–1070 B.C.E.).

NEW KINGDOM (1550–1070 B.C.E.) *Eighteenth Dynasty (1550–1307 B.C.E.)*

Some of the most popular pharaohs of Egypt were part of this royal line, and these warriors carved out an empire by warring against other lands and peoples. 'Ahmose inherited the throne at a very young age, and his mother, Queen AH'HOTEP (1), stood as regent for almost a decade. Peace was restored on the Nile, but the Thebans were armed and ready. When 'Ahmose reached his majority, he led an army northward and put Avaris under siege by land and by sea. The Asiatics fled, and 'Ahmose dealt a smashing blow to the Nubians in the south and then punished the northerners who had collaborated with the Hyksos at Avaris.

His son, AMENHOTEP I, was a warrior also, but Amenhotep I's successor, TUTHMOSIS I, was the first pharaoh to march on his enemies in the name of Amun and begin the great empire. TUTHMOSIS III, his grandson, ruled from Khartoum in modern Sudan to the Euphrates River. He is called the "Napoleon of the Nile." AMENHOTEP II, his son and heir, loved hand-to-hand combat and expanded the imperial cause.

By the time AMENHOTEP III came to the throne, he was the most powerful and wealthiest human being in the known world of the time. His son, AKHENATEN, living in seclusion in 'AMARNA and worshipping a deity named ATEN, brought the empire perilously close to an end. TUT'ANKHAMUN, who returned the court to Thebes and the nation's devotion to the god AMUN, did not live long enough to distinguish himself. That task would fall to the last pharaoh of the dynasty, HOREMHAB. When Horemhab knew that he was dying without an heir, he passed the fate of the nation into the hands of a trusted military commander: RAMESSES I.

Nineteenth Dynasty (1307–1196 B.C.E.)

Ruling only one year, Rameses I could go to his tomb content that he had raised up a family of warriors to defend Egypt and to adorn the holy cities on the Nile. His son and heir was SETI I, a military man and an administrator who understood the needs of the people. His campaigns, the monuments at Thebes, KARNAK, and Abydos,

and his concern for idle mines and quarries set the pace for the royal line that would be called the Ramessids.

His son and heir, RAMESSES II, the Great, reigned 66 years. His Syrian campaigns, his battle at KADESH, and his treaty with the HITTITES restored Egypt's power. His monuments, appearing at ABU SIMBEL and in Upper and Lower Egypt, bequeathed a legacy of aristocracy on the Nile.

MERENPTAH, the 13th of his sons, was named the heir. He outlived Rameses II and took the throne at an advanced age. He campaigned in Libya and Syria and defeated a contingent of the SEA PEOPLES. His son, SETI II, was unable to keep the throne, which was taken by a usurper, AMENMESSES. In time he secured the throne, but he was weakened.

This royal line ended with the reign of another queen pharaoh, TWOSRET, who ruled a short time before disappearing. Her chancellor, BAY, a foreigner and ambitious, made his own plans, but a true Ramessid ended the dynasty.

Twentieth Dynasty (1196–1070 B.C.E.)

SETHNAKHTE, probably a grandson of Rameses II, rose up and began campaigns to undo the chaos of the closing days of the previous reign and secured the throne against the ambitions of others. His son, RAMESSES III, the last truly great pharaoh of Egypt, had to defeat the Libyans and the Sea Peoples. These wandering nomads had conquered the Hittites. Rameses III defeated them when they invaded the Delta. He built MEDINET HABU and other monuments and then received apparently mortal wounds in a harem revolt.

His son, RAMESSES IV, restored order and punished the guilty. He sent trade expeditions to Sinai and Nubia and started monuments, but he only lived a few years. Other Rameses followed, but difficult times and a devastating smallpox epidemic took a tragic toll in the royal family. Tomb robberies and trials took place in the period, and the criminals were prosecuted during the reign of RAMESSES IX. RAMESSES XI, a recluse, faced problems in Thebes and left the administration of Egypt to his courtiers. Two of these, SMENDES (1) and HERIHOR, divided Egypt and set the pattern for the dynasty that followed.

THIRD INTERMEDIATE PERIOD (1070–712 B.C.E.)

Twenty-first Dynasty (1070–945 B.C.E.)

This royal line opened the Third Intermediate Period of Egypt. Smendes ruled in TANIS in the Delta, and PINUDJEM (1) assumed the pharaonic role in Thebes. The Tanis and Theban families intermarried, and eventually Thebes sent PSUSENNES I to Tanis as the ruler.

The monuments and records of the nation in that historical period indicate an era of calm and prosperity, but the Thebans rebelled, being open to many southern influences that Tanis could not control from a distance. The high priests of Amun had to assume military as well

as temple roles, defeating rebel groups and exiling the leaders for a time to the western oases.

Psusennes I adorned TANIS as a capital, and his mortuary regalia, as well as those of some of his successors, are masterpieces of gold and silver. These rulers, however, could not hold on to power in an era of political and religious change. The Libyans who had settled in the city of BUBASTIS were ready to launch their own dynastic claims.

Twenty-second Dynasty (945–712 B.C.E.)

The Libyan rulers who reigned during this dynasty could trace their ancestry back to OSOCHOR, one of the pharaohs of the previous line. SHOSHENQ I, a direct descendant, opened the Libyan period and began military campaigns recorded in the Bible. He also took the precaution of installing his own sons in the highest offices of the priesthood of Amun in Thebes. An increase in trade, lands, and artistic projects demonstrated a revitalization of Egypt during Shoshenq I's reign.

Some rather obscure successors to Shoshenq I maintained the throne, and Egypt remained a power in the region. The reign of TAKELOT II of this line, however, witnessed the first signs of decline. HARSIESE, a prince, assumed pharaonic titles and fostered a Theban rebellion that endangered Upper Egypt for decades. SHOSHENQ III was another usurper, setting aside the true heir, his brother. The division between Thebes and Tanis widened, and other cities and nomes began to seek ways in which they could gain independence.

Twenty-third Dynasty (c. 828–712 B.C.E.)

A prince named PEDUBASTE I, who controlled LEONTOPOPOLIS, started this royal line, and another family opened a Tanis royal line, contemporaries and rivals for the allegiance of the people. There were other petty rulers at HERMOPOLIS and Herakleopolis as well. Holding such limited areas, these rulers were vulnerable to the powerful Nubians, who had already begun their march into Egypt.

As the Nubians posed a real threat, the rulers of Tanis, Leontopolis, Herakleopolis, and Hermopolis joined a confederation led by TEFNAKHTE of Sais and confronted the Nubian armies. They were swept aside as the Nubians moved northward to restore the old traditions and beliefs.

Twenty-fourth Dynasty (724–712 B.C.E.)

Tefnakhte and BAKENRENEF are the only rulers of this royal line at Tanis. They were contemporaries of the city-states and faced the Nubian threat. Tefnakhte organized a confederation of self-appointed "kings" to meet the army marching out of Nubia, led by a warrior named PIANKHI (I).

At Herakleopolis, Tefnakhte's coalition was routed. His allies surrendered to Piankhi and were allowed to rule their own former domains as vassal governors, and Tefnakhte eventually endured the same humiliation. Bak-

enenref's reign was that of a vassal and was very brief. There were too many Nubians in Egypt by then, and they were intent on restoring the old traditions and the faith-based society of the past.

LATE PERIOD (712–332 B.C.E.)

Twenty-fifth Dynasty (Nubia and Thebes

770–750 B.C.E.; All Egypt 712–657 B.C.E.)

The Late Period of Egypt began with this Nubian Dynasty, a royal family that marched northward along the Nile to restore faith and the purity of the god Amun to the people of the Two Kingdoms. Coming out of the capital at Napata, the Nubians controlled much of the Theban domain and then, led by Piankhi, moved to capture the ancient capital of Memphis. Tefnakhte, who ruled in Sais, formed a coalition of petty rulers, and they met Piankhi's army and suffered a severe defeat. Piankhi celebrated his victory with a stela and retired to Nubia.

SHABAKA, his brother, mounted another campaign and took control of Egypt personally. He was followed on the throne of Egypt by his heir, SHEBITKU, and then by TAHARQA, all members of the same line. King ESSARHAD-DON of Assyria entered Egypt in Taharqa's reign, taking the abandoned Nubian queen and one of Taharqa's sons back to Nineveh as slaves. Taharqa fought back, and his successor, TANUTAMUN, tried to maintain power, but the Saite-Arthribis royal line that had served as allies of the Assyrians would be the ones to free the nation from foreign rule.

Twenty-sixth Dynasty (664–525 B.C.E.)

While the Nubians fled from the Assyrians and then regrouped to oust the Assyrians, NECHO I and PSAMMETICHUS I adapted and secured their holdings. Necho I was slain by the Nubians, but his son, Psammetichus I, united Egypt and amassed a mercenary and native army. He ousted the Assyrians and began his royal line. All that Piankhi had hoped for Egypt's rebirth was realized by this dynasty. Old traditions of faith and the skills and vision of the past flourished on the Nile. NECHO II, the son of Psammetichus, followed in his stead, and the land flourished. Necho II even connected the Nile and the Red Sea with a canal.

APRIES came to the throne and introduced a program of intervention in Palestine, increasing trade and the use of Greek mercenaries. His involvement in Libya, however, led to a mutiny in the Egyptian army and the rise of AMASIS, his general. Apries died in an attempt to regain his throne. Amasis was Hellenic in his outlook and was recorded as aiding Delphi in returning the oracle and the temple of Apollo. The city of NAUKRATIS, ceded to the Greeks in the Delta, was started in this historical period.

PSAMMETICHUS III, the last ruler of this dynasty, faced CAMBYSES and the invading Persian army. Psammetichus was taken prisoner and sent to Susa, the Persian capital.

*Twenty-seventh Dynasty—**The First Persian Period (525–404 B.C.E.)*

This was not a dynasty of native Egyptians but a period of foreign occupation, also recorded as the First Persian Period. Egypt survived under foreign rule, prospering under some of the satraps and Persian kings, as the ACHAEMENIANS had problems in their own land. A court eunuch murdered some of the rulers, along with their sons, and the survivors had to endure political complications.

The Egyptians categorized CAMBYSES as a criminal lunatic, but he treated the nation with a certain discretion in most instances. A large unit of the Persian army, sent by Cambyses to loot the Oasis of SIWA in the Western Desert, disappeared to a man. DARIUS I, XERXES I, ARTAXERXES I, and DARIUS II followed Cambyses, but they faced rebellions and political intrigues at home as well as rebellions on the Nile. Darius II reigned over the Nile Valley from Persia and was viewed as tolerable as far as the Egyptians were concerned.

Twenty-eighth Dynasty (404–393 B.C.E.)

AMYRTAIOS (2) was a rebel in the Delta, holding the rank of prince in Sais. Egyptians felt loyal to him, and he exerted influence even as far south as ASWAN. His dynasty was doomed, however, because he was judged a violator of the laws of Egypt and was not allowed to name his son as heir to the throne. NEPHRITES I, the founder of the Twenty-ninth Dynasty, captured and killed him.

Twenty-ninth Dynasty (393–380 B.C.E.)

NEPHRITES I founded this line of rulers at MENDES and began to rebuild in many areas of Egypt. He maintained the APIS cult and regulated trade and government in the land. Nephrites I was followed by PSAMMUTHIS, whose brief reign was cut short by the usurper HAKORIS, who expanded the dynasty's building programs. NEPHRITES II, Hakoris's son and heir, did not succeed him, as NECTANEBO I took the throne.

Thirtieth Dynasty (380–343 B.C.E.)

This royal line was founded from Sebennytos, and Nectanebo I faced a Persian army, using Greek mercenaries. The Persians bypassed a strategic fortress at Pelusium, and Nectanebo I launched a counterattack and defeated the invaders. He had a stable, prosperous reign in which he restored temples and sites and built at PHILAE. His son and heir, TEOS, began wars to regain lost imperial lands but took temple treasures to pay for his military campaigns. He was ousted from the throne by his own royal family after only two years and fled to Susa.

NECTANEBO II, chosen to replace Teos, faced the Persian ARTAXERXES III, who came with a vast army and reoccupied the Nile Valley.

*Thirty-first Dynasty—**The Second Persian Period (343–332 B.C.E.)*

Artaxerxes III lasted only about five years and was poisoned in his own court by the eunuch BAGOAS. ARSES, his heir, reigned only two years before meeting the same fate. DARIUS III, wise to the machinations of Bagoas, made him drink the cup that he was offering to the king, and Bagoas died as a result. Darius III faced ALEXANDER III THE GREAT, however, and he was defeated in three separate battles and then slain by one of his own associates. Alexander the Great now ruled Egypt.

GRECO-ROMAN PERIOD (332 B.C.E.–395 C.E.)

*Thirty-second Dynasty—**Ptolemaic Period (304–30 B.C.E.)*

The brief period of Macedonian rule (332–304 B.C.E.) was ended by PTOLEMY I SOTER, the Macedonian general of Alexander the Great, who stole the body of Alexander and declared himself and his heirs the rulers of Egypt. The Ptolemies modernized and Hellenized much of Egypt's agricultural and governmental agencies but also instituted a dual system in the land.

They did not relate to the native Egyptians, did not intermarry with nome heiresses, and imported their consorts from other Greek city-states. The Ptolemaic rulers also did not speak the ancient language and seldom traveled out of ALEXANDRIA. They were warrior kings in the Greek world, but at home they maintained the traditions of the god-kings of the Nile. Greek citizens were treated according to Greek laws, while the traditional courts of Egypt served the natives.

The land prospered under their rule, particularly the agricultural bases, and the Egyptians were allowed to exist in peace, despite the rivalries within the Ptolemaic family and the alliances made with other Greek states. The Ptolemies were not remarkable for their reigns, and queens were politically powerful and at times murdered. Such activities, however, did not impact on the daily lives of the Egyptians beyond Alexandria.

The dynasty was fatally wounded in the reign of CLEOPATRA VII, who killed herself to escape the inevitable humiliation at the hands of Octavian (Emperor AUGUSTUS) in 30 B.C.E. Her son was slain as well to halt the Ptolemaic influence. Egypt became a special territory of Rome, closely guarded by the emperor as a province with unique assets and unique needs.

E

Ebers Papyrus One of the longest papyri from ancient Egypt, dating to the reign of AMENHOTEP I (r. 1525–1504 B.C.E.) of the Eighteenth Dynasty, discovered by George Ebers, a German Egyptologist in 1873, the PAPERUS is a medical text measuring 65 feet with 108 separate pages. The document is one of the modern world's major sources for information concerning the medical knowledge and techniques of Egypt's priest-physicians. These medical practitioners gained a considerable reputation throughout the ancient world. Sections on digestive diseases, worm infestations, eye ailments, skin problems, burns, fractures, rheumatism, and anatomy are included in the texts, as well as discussions of the treatment of tumors and abscesses. More than 900 diagnoses and prescriptions are listed in this papyrus. They indicate the fact that the priest-physicians understood pain and recognized the pulse and the problems related to the main artery. These priests also displayed a remarkable awareness of the circulation of the blood in the human body. The Ebers Papyrus is now in Berlin.

See also MEDICINE.

Edfu (Behdet) A site 72 miles south of THEBES, on the Nile, Edfu was the capital of the second nome of Upper Egypt and the HORUS cultic site from early times. The city was called "the Exaltation of Horus" in some eras. Tombs dating to the Sixth Dynasty (2323–2150 B.C.E.) and erected by the local NOMARCHS were discovered in the city's necropolis, as well as a step pyramid dating to the Third Dynasty (2649–2575 B.C.E.). MASTABAS and reliefs were also discovered there. In the Ptolemaic Period (304–30 B.C.E.) a great temple was erected on the site. The city was always considered militarily strategic for the

defense of the nation and was fortified against assaults by the Nubians (the modern Sudanese). During the Second Intermediate Period (1640–1550 B.C.E.) when the Asiatics (HYKSOS) ruled the northern Delta territories, Edfu was fortified by the Theban dynasties.

The great temple of Horus, located at Edfu, was started by PTOLEMY III EUERGETES I (r. 246–221 B.C.E.), and was probably erected on an earlier established foundation. More than 451 feet long, the temple honored Horus of the Winged Disk, called Behdet by the Egyptians and revered as the consort of HATHOR of DENDEREH. Hathor's effigy was brought to the temple on a boat annually for a ceremonial visit. Fronted by a PYLON, the temple opened onto a court with columns and elaborate wall reliefs. Granite falcons were built as well to serve as divine patrons of this area. The dedication ceremony took place there in 142 B.C.E., and the temple was completed in 57 B.C.E.

A processional way, a MAMMISI (a birthing room), and a colonnade continue the architectural splendor of Edfu's temple, with columns and northern and southern wings. Horus statues adorn the courts, and a relief of the "Feast of the Beautiful Meeting," the annual reunion of Horus and Hathor, depicts the joy of that religious event. Other chambers honor "the Triumph of Horus," an annual celebration. Two HYPOSTYLE HALLS open onto an eastern library and robing rooms and lead to a sanctuary that contains a pedestal for the sacred bark of Horus and reliefs depicting PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) offering devotion to Horus and Hathor. A relief in the New Year Chapel shows the goddess NUT.

The sanctuary is a monolithic shrine with an ALTAR and is illuminated by an aperture in the roof. A staircase leads to the roof, as at Denderah, and the granite *naos*, a

part of the design, was installed by NECTANEBO II (r. 360–343 B.C.E.). Other sections of the temple include the chamber of linens, and the throne of the god. A double chapel of KHONS (1) and Hathor is located alongside the chapel of the throne of RÉ and the chapel of “the Spread Wings,” a Horus cultic sign. Another chamber also honors the god MIN.

The temple of Horus at Edfu holds the cosmological records of “the Adoration of the Sanctified Deity Who Came into Being at the First Occasion.” PTAH was worshiped there also as the SCARAB, the “Divine Beetle.” Other reliefs show “the Stretching of the Cord over the Temple,” “the Foundation of the Great Seat,” a procession of the Builder Gods, and seated figures representing the Ogdoad. Another relief depicts 30 deities in “the Adoration of the Great Seat.” Temple services recorded in the book were supposedly dictated by the god THOTH to the SAGES OF MEHWERET, the ancient scholars and devotees. Building texts displayed include “the Sacred Book of the Primeval Age of the Gods” and the “Coming of Ré into his Mansion of *Ms-nht*.”

See also FESTIVALS; TEMPLES.

Edku This was a salt lake in Egypt’s Delta region.

See also LAKES.

Edwin Smith Papyrus A text called “the Secret Book of Physicians,” dating to the Third Dynasty (2649–2575 B.C.E.) and containing 38 sections. Each of these separate elements was presented with five headings: title, symptoms, diagnosis, opinion, and treatment. “The opinion” phase of medical care is related to the physician’s ability to state: “This is an infection with which I shall or shall not attempt treatment.”

Also called “the Surgical Papyrus,” the present form was a copy made in the period of the New Kingdom (1550–1070 B.C.E.). It opens with a section on the heart and pulse, but the main sections concern general trauma and orthopedic surgical procedures. There are specific detailed references to organs, with anatomical awareness evident. There are even references to depressed skull injuries and fractures of the vertebrae, dislocation of the jaw, and traumatic paraplegia. These sections establish clear relationships between symptoms and trauma. The priests early on in Egypt understood relationships between injuries and movements and encouraged observations and patient care. The use of *hemayet* (Arabic *helbah* oil) was prescribed for the preservation of the skin of geriatric patients.

See also MEDICINE; PER ANKH.

Egypt The nation called “the gift of the Nile” and evolving in isolation on the northeastern section of the African continent. The name *Egypt* is the modern version of *Aigyptos*, the Greek word derived from the Egyptian for

the city of MEMPHIS, Hiku Ptah, the “Mansion of the Soul, or *ka*, of PTAH.” Egyptians call their land *Msr* today, and in Pharaonic times it was designated *Khem* or *Khemet*.

GEOGRAPHICAL DESIGNATIONS

Egypt has always been a narrow, fertile strip of land along the Nile River surrounded by deserts, called the Red Lands, or *Deshret*. The northern border was the Mediterranean Sea, called the *UAT-UR* or *Wadj-ur*, the “Great Green.” The southern border was the first cataract at ASWAN until the Middle Kingdom (2040–1640 B.C.E.), although the armies of the Early Dynastic Period (2920–2575 B.C.E.) and Old Kingdom (2575–2134 B.C.E.) conducted trading and punitive expeditions and even erected fortified settlements and centers south of Aswan. During the Middle Kingdom the southern border was extended some 250 miles, and in the New Kingdom (1550–1070 B.C.E.) the southern outpost was some 600 miles south of Aswan.

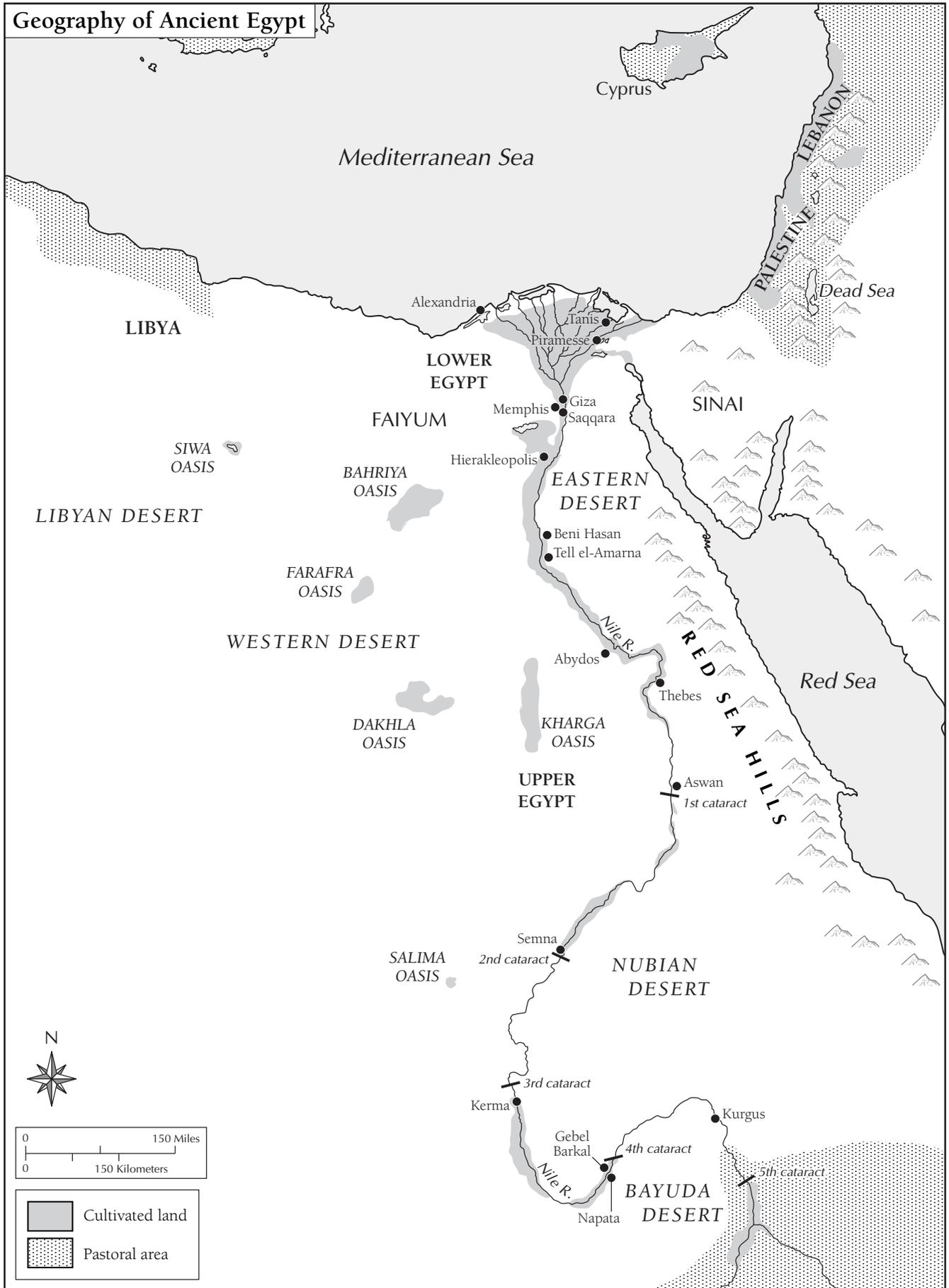
Egypt was composed of the Nile Valley, the Delta, the FAIYUM, and the eastern (Arabian or Red Sea) desert. The LIBYAN DESERT served as the border on the west. Traditionally there has been another geographic duality in Egypt: the Upper and Lower Kingdoms, now called Upper and Lower Egypt.

Lower Egypt, located in the north and called *Ta-Meht*, is believed to have encompassed the land from the Mediterranean Sea to *ITJ-TAWY* (Lisht) or possibly to *ASSIUT*. There is evidence that Lower Egypt was not actually a kingdom when the armies of the south came to dominate the region and to bring about a unified nation (c. 3000 B.C.E.). A depiction of a ruler can be seen on a major historical source from the period, but no events or details are provided. The only rulers listed by name from the late Predynastic age (before 3000 B.C.E.) are from the south. The concept of Lower Egypt starting as a kingdom with its own geographical and social uniqueness quite probably was a fabrication with religious and political overtones. The Egyptians grasped a great sense of symmetry, and the idea of two parallel geographical units united to form one great nation would have appealed to them.

It is not certain that there was any sort of provincial designation in the northern lands in the Predynastic Period either. The *nomes*, or provinces, date to the first dynasties, and it is possible that Lower Egypt was not one unified region at all. Whether a confederation of small groups or a people under the command of a single king, Lower Egypt called the city of BUTO its capital (Pe in Egyptian), then SAIS.

Lower Egypt was always dominated by the Delta, originally formed by perennial swamps and lakes. It turned into seasonally flooded basins as the climate stabilized and inhabitants left an impact on the region. Originally as many as seven river branches wound through this area, and the annual inundation of the Nile deposited

Geography of Ancient Egypt



layers of effluvium and silt. There was continued moisture, gentle winds, and a vastness that encouraged agriculture.

Upper Egypt, the territory south of Itj-tawy to the first cataract of the Nile at Aswan, was called Ta-resu. It is possible that the southern border of Egypt was originally north of Aswan, as the rulers of the First Dynasty added territory to the nation. It is also possible that Upper Egypt included some lands south of Aswan in predynastic times.

The Nile Valley dominated Upper Egypt, which had sandstone cliffs and massive outcroppings of granite. These cliffs marched alongside the Nile, sometimes set back from the shore and sometimes coming close to the river's edge. There were river terraces, however, and areas of continued moisture, as the remains of trees and vegetation indicate that the region was once less arid. The original settlers of the region started their sites on the edges of the desert to secure themselves from the floods.

There were probably rudimentary forms of provincial government in Upper Egypt as well, specific multifamily groups that had consolidated their holdings. Totems of some of these groups or provincial units are evident in the unification documentation. The NOMES, or provinces, were established originally by the rulers of the first dynasties or perhaps were in existence in earlier eras. It is probable that Upper Egypt was advanced in that regard.

HISTORICAL PERIODS

Because of its geographical position on the African continent, and because of its relative isolation, Egypt developed in a unique fashion. The natural defenses of the cataracts of the Nile and the eastern and western deserts kept the land comparatively free of foreign domination in the early stages of growth and confederation. The Nile was the primary factor in this development, as the region offered no other rivers and little rainfall. The annual inundation provided a bountiful agricultural economy and also prompted a remarkable sense of cooperation among the Egyptians. This spirit illuminated much of their religious and political thinking and left an imprint on their lives and on their future.

PREDYNASTIC PERIOD

This was the era in which hunters and gatherers abandoned the heights and plateaus to enter the lush Valley of the Nile, discovering safety there and a certain abundance that induced them to begin settlements. These first settlements were not uniform throughout Egypt, and a list of Predynastic cultural sequences has been developed to trace the development of cultural achievements in Upper and Lower Egypt.

Evolution and development took place in the Nile Valley as early as c. 120,000 B.C.E. The Achulean culture appeared in the region, extending their range until c. 90,000 B.C.E. *Homo erectus* gave way to *Homo sapiens* c. 100,000 B.C.E., and the Mousterian culture was evident

by c. 50,000 B.C.E. The last periods of the Achulean culture in Egypt were marked by the development of technological advances, including the use of flake tools.

The Asterian culture, associated with the Mousterian, used bows and arrows and was widespread in Maghreb and in the southern SAHARA. The Khormoussan culture, named for the Khor Musa, near WADI HALFA, appeared c. 45,000 B.C.E. The Khormoussans were encamped in river valleys, following wild herds and abandoning the deserts.

From c. 15,000 to 10,000 B.C.E., the Qadan phase moved to the Neolithic stage of development at ELKAB, Wadi Halfa, and in the FAIYUM. Other settlements started at Deir el-BADARI, Deir Tasa, MERIMDA BENI SALAMA, and el-OMARI near HALWAN. These settlements had improved weapons and used agricultural plots alongside the usual hunting and fishing routines. Pottery and baskets appear, as well as the use of necropolises, or burial sites, and funerary practices.

The Naqada III, or Gerzean B, cultures were in place in the Nile Valley alongside the Ma'adi, or so-called "Dynasty O," cultures by 3500 B.C.E. Regional kingdoms had been established, and slate palettes were in use. The sites from this evolutionary phase are at Kom Tennis, El-Beda, Manshiya Abu OMARI, Tell el-Dab, Khufu, Nigm, Beni Anir, HELIOPOLIS, El-Qabta, ABU ROWASH, GIZA, ZAWIYET EL-ARYAN, SAQQARA, ABUSIR, TUREH, MEMPHIS, HALWAN, El-Ragagna, BEIT KHALLAF, DENDEREH, EL-TARIF, Nag el-Mamariya, WADI ABBAD, ELEPHANTINE Island, Tell el-Ginn, Tell el-Samara, Kom el-Kanatero, Tell el-Farain, Dimai, KOM MEDINET GHUROB, and DAMANHUR.

The Neolithic cultures of the Badarian, Tassan, and Faiyum A and B, 5540 B.C.E., were at Badari, Hemanian, Merimda Beni Salami, and in the Faiyum. These were followed by the Faiyum A and B cultures, the Naqada I, or Amratian, including the Omari A or Halwan, and the Fasan cultures appeared at Naqada, with a phase at el-'Amra. A dual ceramic development took place, with the use of theriomorphic vessels. Copper was being used along with mined gold and tin, discovered in the Eastern Desert. QUARRIES were started, and the flint was common. The first historical architectural forms appear in this age, and towns were planned and erected.

The main settlements of Naqada I (c. 3600 B.C.E.), also called the Amratian cultural evolution, were at ABYDOS, ERMENT, ELKAB, Kom el-Amra, GEBELEIN, Khizan, NAQADA, QUS, KOPTOS, Nag el-Goziya, el-Mahaina, Naga el-Deir, Meraid, and Qaw Elkabir. In the same era settlements were also in the Faiyum, and at el-Saff, HELIOPOLIS (now a suburb of modern Cairo), Dimai, Tureh, Wadi Digla, Giza, MA'ADI, and Kom Medinet Ghurob.

The Naqada II, or Gerzean, Period began c. 4000 B.C.E., along with the Omari B culture. Settlements at el-GERZE and elsewhere display ceramic changes in this development, with style, motifs, and the use of natural images emerging. Boats were in use, and standards were adopted as clan or regional totems. Palettes were

fashioned out of schist, and funerary items were produced. Small slates were rising in the Nile Valley, and large and elaborate grave sites were developing. The HIERAKONPOLIS necropolis heralded future royal burials.

The Naqada II, or Gerzean A, Period signals a turning point in Predynastic Egypt. One of the aspects of this cultural event was contact with other nations beyond Egypt's borders. Trade was conducted with the SINAI region and with southern Palestine. Cultural aspects also included the rise of the nome families, the use of stone figures, and the centralization of power.

Naqada II or Gerzean sites have been discovered at Hierakonpolis, Naga el-Deir, el-Ahawi, THINIS, Naqada, KARNAK (in Luxor), Qift, DEIR EL-GABRAWI, KOPTOS, ZAWIYET EL-AMWAT, Sawada, Naziet el-Sheikh, Maiyama, GEBEL EL-SIDMANT, Kom Medinet Ghurob, ABUSIR, and Gerze.

LOWER EGYPT

Faiyum A (4400–3900 B.C.E.) was a cultural sequence that emerged on the northern and northeastern shores of an ancient lake in the Faiyum district, possibly seasonal in habitation. The site was occupied by agriculturalists, but it is evident that they depended upon fishing and hunting and may have moved with the changes of the yearly migrations of large mammals. Fish were caught with harpoons and beveled points, but the people of this sequence did not use fishhooks.

Mat or reed huts were erected on the sheltered sides of mounds beside fertile grounds. There were underground granaries, removed from the houses to higher ground, no doubt to protect the stored materials from flooding. Some evidence has been gathered at these sites to indicate that the people used sheep, goats, and possibly domesticated cattle. The granaries also showed remains of emmer wheat and a form of barley.

The stone tools used by the people of Faiyum A were large, with notches and denticulates. Flints were set into wooden handles, and arrowheads were in use. Baskets were woven for the granaries and for the daily needs, and a variety of rough linen was manufactured. Pottery in the Faiyum A sites was made out of coarse clay, normally in the form of flat dishes and bag-shaped vessels. Some were plain and some had red slip.

The people of this era appear to have lived in microbands, single and extended family groups, with chieftains who provided them with leadership. The sequence indicates the beginning of communities in the north. Merimda (4300–3700 B.C.E.), a site on the western edge of the Delta, covered a very vast territory with layers of cultural debris that give indications of up to 600 years of habitation. The people of this cultural sequence lived in pole-framed huts, with windbreaks, and some used semi-subterranean residences, building the walls high enough to stand above ground. Small, the habitations were laid out in rows, possibly part of a circular pattern. Granaries

were composed of clay jars or baskets, buried up to the neck in the ground. The dead of the Merimda sequence were probably buried on the sites, but little evidence of grave goods has been recovered.

EL-OMARI (3700–3400 B.C.E.) is a site between modern Cairo and HALWAN. The pottery from this sequence was red or black, unadorned, with some vases and some lipped vessels discovered. Flake and blade tools were made, as well as millstones. Oval shelters were constructed, with poles and woven mats, and the people of the El-Omari sites probably had granaries.

MA'ADI (3400–3000 B.C.E.), a site located to the northwest of the El-Omari sequence location, contained a large area that was once occupied by the people of this sequence. They constructed oval huts and windbreaks, with wooden posts placed in the ground to support red or wattle walls, sometimes covered with mud. Storage jars and grindstones were discovered beside the houses. There were also two rectangular buildings there, with subterranean chambers, stairs, hearths, and roof poles.

Three cemeteries were in use during this sequence, as at Wadi Digla, although the remains of some unborn children were found in the settlement. Animals were also buried there. The Ma'adi sequence people were more sedentary in their lifestyle, probably involved in agriculture and in some herding activities. A copper ax head and the remains of copper ore (the oldest dated find of this nature in Egypt) were also discovered. There is some evidence of Naqada II influences from Upper Egypt, and there are some imported objects from the Palestinian culture on the Mediterranean, probably the result of trade.

UPPER EGYPT

Badarian (4500–4000 B.C.E.) was one of the cultural groups living in the Nile region in the areas of el-Hammamiya, el-Matmar, el-Mostagedda, and at the foot of the cliffs at el-Badari. Some Badarian artifacts were also discovered at ERMENT, HIERAKONPOLIS, and in the WADI HAMMAMAT. A semisedentary people, the Badarians lived in tents made of skins, or in huts of reeds hung on poles. They cultivated wheat and barley and collected fruits and herbs, using the castor bean for oil. The people of this sequence wove cloth and used animal skins as furs and as leather. The bones of cattle, sheep, and goats were found on the sites, and domesticated and wild animals were buried in the necropolis areas.

Weapons and tools included flint arrowheads, throwing sticks, push planes, and sickle stones. These were found in the gravesites, discovered on the eastern side of the Nile between el-Matmar and el-Etmantieh, located on the edge of the desert. The graves were oval or rectangular and were roofed. Food offerings were placed in the graves, and the corpses were covered with hides or reed matting. Rectangular stone palettes were part of the grave offerings, along with ivory and stone objects. The manufactured pottery of the Badarians demonstrates sophisti-

cation and artistry, with semicircular bowls dominating the styles. Vessels used for daily life were smooth or rough brown. The quality pottery was thinner than any other forms manufactured in predynastic times, combed and burnished before firing. Polished red or black, the most unique type was a pottery painted red with a black interior and a lip formed while the vessel was cooling.

Naqada I (AMRATIAN) (4000–3500 B.C.E.) was located from Deir Tasa to Nubia, including Hierakonpolis and Naqada, with a large concentration of sites evident between Naqada and Abydos. The people of this sequence erected oval huts (a type used in Naqada II as well), containing hearths, and that were wattled and daubed. There were no windows evident, but these could have been placed in the upper levels. Windbreaks and cooking pots were also found.

The tools of the people were bifacial flint knives with cutting edges and rhomboidal knives. Basalt vases were found, along with mace heads, slate palettes, and ivory carvings. Ritual figures, depicting animals and humans, were carved out of ivory or molded in clay. A black-topped pottery gave way to red wares in this sequence, some with white cross designs or scenes. Metal was very rare.

Naqada II (Gerzean) (3500–3000 B.C.E.) was a cultural sequence that left sites from the Delta to the Nubian border, with most of the habitation centers located south of Abydos. This sequence is marked by the changes brought about in contacts with other peoples and other lands. The period also indicates growing institutions and traditions.

Accelerated trade brought advances in the artistic skills of the people of this era, and Palestinian influences are evident in the pottery, which began to include tilted spouts and handles. A light-colored pottery emerged in Naqada II, composed of clay and calcium carbonate. Originally the vessels had red patterns, changing to scenes of animals, boats, trees, and herds later on. It is probable that such pottery was mass-produced at certain settlements for trading purposes. Copper was evident in weapons and in jewelry, and the people of this sequence used gold foil and silver. Flint blades were sophisticated, and beads and amulets were made out of metals and lapis lazuli.

Funerary pottery indicates advanced mortuary cults, and brick houses formed settlements. These small single-chambered residences had their own enclosed courtyards. A temple was erected at Hierakonpolis with battered walls. Graves erected in this period were also lined with wooden planks and contained small niches for offerings. Some were built with plastered walls, which were painted.

The cultural sequences discussed above were particular aspects of a growing civilization along the Nile, prompted to cooperate with one another by that great waterway. The Nile, the most vital factor in the lives of

the Egyptians, was not always bountiful. It could be a raging source of destruction if allowed to surge uncontrolled. Irrigation projects and diverting projects were necessary to tame the river and to provide water throughout the agricultural seasons. The river, its bounty, and the rich soil it deposited gave birth to a nation.

Sometime in the late part of the predynastic era, attempts were made by leaders from Upper Egypt to conquer the northern territories. Upper Egypt probably was united by that time, but Lower Egypt's political condition is not known for certain. Men such as SCORPION and NARMER have been documented, but their individual efforts and their successes have not been determined. There was, however, a renaissance of the arts, a force that would come to flower in the Early Dynastic Period (also called the Archaic Period).

THE EARLY DYNASTIC PERIOD (ARCHAIC) 2920–2575 B.C.E.

The era of the founding of the Egyptian state and the start of its ruling dynasties was dynamic and prolonged. The First Dynasty, begun at Memphis by AHA (Menes), was marked by significant cultural achievements. He cemented his claims to the throne by marrying a Memphite heiress and by instituting or reinforcing the previous modes of governmental and religious traditions that would become unique aspects of Egypt's heritage. PAPYRUS, writing, and a CALENDAR were in use, and linear measurements, mathematics, and ASTRONOMY were practiced. A census, tax assessments, the reestablishment of boundaries after the yearly Nile inundations, and the development of new astronomical instruments moved the nation to new heights. The rulers of the Early Dynastic Period raided Libya and the SINAI and began the exploitation of natural resources so vital to Egypt. Some punitive expeditions were conducted in Nubia, as well as the annexation of land around Aswan.

It cannot be verified that the first rulers of this period accomplished the actual unification of Egypt. They ruled portions of the land and tried to gain control of the nomes or provinces that were still independent. Regions such as the northeastern Delta remained outside of their domination for a long period, as did other territories. It is assumed that the reign of KHA'SEKHEMWHY, the last king of the Second Dynasty (c. 2649 B.C.E.), witnessed the cohesion of the southern and northern regions, and the confederation of Upper and Lower Egypt was completed. Kha'sekhemwy also started a settlement at BUHEN in Nubia. Religious texts permeated Egyptian society during this period, and elaborate tomb complexes based upon religious beliefs were constructed by the rulers, who also built secondary tombs, called CENOTAPHS. Egypt was governed firmly by these pharaohs, with the aid of nome officials and dedicated administrators.

Art and architecture, especially the forms associated with mortuary rituals, showed an increased degree of

innovation and competence. The first evidence of the use of stone in large monuments dates to this period, and the conventions of Egyptian art developed at the same time. Cities flourished, and temples were raised for the local cults and for the emerging national deities. The achievements of the Early Dynastic Period culminated in the splendid mortuary complex erected for DJOSER (r. 2630–2611 B.C.E.) by IMHOTEP, the chancellor, or VIZIER, of the pharaoh.

The Egyptians believed in material comforts and enjoyed amusements and pleasures, tempered by the ideals of moderation, quietude, and a respect for the wisdom of elders. While they were obedient to superiors, the Egyptians firmly acknowledged an unprecedented awareness of human free will. This aspect of free will they translated into personal responsibility for one's actions, summarized in time by the concept of *MA'AT*. Sages such as PTAH-HOTEP (2), who is reported as having lived in this era, wrote didactic LITERATURE extolling the virtues to the nation.

THE OLD KINGDOM (2575–2134 B.C.E.)

The great pyramid builders of the Fourth Dynasty (2575–2465 B.C.E.) erected monuments, which rise from the sands of Giza as eternal testaments to the vigor and dynamism of this age, and sent exploratory and punitive expeditions into Libya, Syria, and Nubia. A navy came into use in this era and land-based forces were frequently engaged. QUARRIES and mines were opened, and new expeditions ventured as far south as northern modern Sudan. Mining operations and other activities for extracting foreign natural resources demanded a military presence and a commitment of men and materials. By the close of the Old Kingdom the defensive posture of the Egyptian military was altered by General WENI (c. 2402 B.C.E.), who began aggressive campaigns using veteran troops and mercenaries.

The last two dynasties of this historical period were unable to resist the growing independence of the provinces. The Seventh Dynasty was short-lived (having no real power), and the Eighth Dynasty could not maintain its grip on the various nomes and territories that were rebelling against this last line of kings in an effort to establish political alliances.

THE FIRST INTERMEDIATE PERIOD (2134–2040 B.C.E.)

This was an age of turmoil and chaos that began with the collapse of the Old Kingdom and ended with the military campaigns of MONTUHOTEP II (2061–2010 B.C.E.) of the Eleventh Dynasty. Following the Seventh and Eighth Dynasties, the capital shifted to the south to HERAKLEOPOLIS, in the FAIYUM. This was the home of the rulers of the Ninth and Tenth Dynasties, (called KHETY by some and Aktoy by others), and 18 rulers of this line are listed in part or in whole in the TURIN CANON. The first of the

royal line was so ferocious in attempting to gain control of the nomes surrounding his capital that he earned a reputation for cruelty. This was also the period in which the *INSTRUCTIONS FOR MERIKARÉ* and the advice of the "ELOQUENT PEASANT" were written.

The INYOTEF line, contemporaries who ruled the southern nomes in THEBES, began an assault on Herakleopolis. The last ruler of the Tenth Dynasty lost his capital to Montuhotep II in 2040 B.C.E.

THE MIDDLE KINGDOM PERIOD (2040–1640 B.C.E.)

This new and vital historical period began with the fall of Herakleopolis to Montuhotep II, an era of great artistic gains and stability in Egypt. A strong government fostered a climate in which a great deal of creative activity took place. The greatest monument of this period was at Thebes, on the western bank of the Nile, at a site called DEIR EL-BAHRI. There Montuhotep II erected his vast mortuary complex, a structure that would later influence the architects of the New Kingdom (1550–1070 B.C.E.).

The Montuhotep royal line encouraged all forms of art and relied upon military prowess to establish new boundaries and new mining operations. The Montuhoteps, as the Inyotefs before them, were fierce competitors on the battlefield. They campaigned in Nubia, Libya, the Sinai, Palestine, and perhaps even visited Syria on a punitive campaign. The Montuhoteps were followed by a royal line that was started by a usurper, AMENEMHET I. Having served as a VIZIER and military commander for Egypt, Amenemhet took the throne and then sailed a fleet of 40 galleys up and down the Nile to put down rebellious nomes. He built his new capital at ITJ-TAWY, south of GIZA and SAQQARA. He also established a "WALL OF THE PRINCE," a series of fortresses on Egypt's eastern and western borders. Both Amenemhet I and the "Wall of the Prince" were supposedly foretold by a sage named NEFE ROHU (Neferti), who was reported to have lived in the Fourth Dynasty and promised that a savior would appear to help Egypt in a time of need.

The Twelfth Dynasty pharaohs raided Syria and Palestine and marched to the third cataract of the Nile to establish fortified posts. They sent expeditions to the Red Sea, using the overland route to the coast and the way through the WADI TIMULAT and the BITTER LAKES. To stimulate the national economy, these rulers also began vast irrigation and hydraulic projects in the Faiyum to reclaim the lush fields there. The agricultural lands made available by these systems revitalized Egyptian life.

The rulers built vast pyramids at Itj-tawy and at DASHUR, including the multichambered LABYRINTH, which was an administrative center. It was an age of cultural and literary achievement on the Nile, prompted by the leadership of the royal family and revered by later Egyptians as the nation's Golden Age. By 1799 B.C.E., however, the line had waned. AMENEMHET IV ruled for a decade,

followed by SOBEKNEFERU, the first woman to appropriate all the royal names of a pharaoh. Her reign lasted only four years, and the Thirteenth Dynasty came to power in a futile effort to retain a grip on the nation. This royal line was listed in the Turin Canon, which credited between 50 and 60 rulers to a period of 140 or more years. They continued to conduct building projects and governmental administration, but they were increasingly harassed by the growing number of Asiatics in the north-eastern Delta, and in time they collapsed or served as vassals to the new foreign regime.

In XOIS, in the western Delta, another dynasty, the Fourteenth, contemporaries of the Thirteenth or the Fifteenth Dynasties, maintained independence of a sort and promulgated a long line of kings (76 according to MANETHO). Scarcely any evidence remains of this royal line, but its rulers are mentioned in the Turin Canon.

THE SECOND INTERMEDIATE PERIOD (1640–1550 B.C.E.)

This was an era of struggle and confusion, marked by the presence of the HYKSOS, the Asiatics who conquered the northeastern territories of Egypt. Manetho, the third century B.C.E. historian, stated that the Asiatics, whom he called the Hyksos, arrived in a whirlwind of devastation to conquer the land. The Hyksos did come to the Nile and did assume kingly roles, but their introduction into the land was gradual and dependent upon many factors.

Slavery had been introduced as an institution into Egypt during the Middle Kingdom, whose last rulers held their power from Memphis or Thebes. While Egypt's military powers declined, the clamor for slaves increased, especially for the feudal and priestly estates of the Delta and the Faiyum.

The Asiatics, called the A'amu, Seteyu, or Hikau-Khoswet (Manetho's Hyksos), came willingly into Egypt as mercenary border guards, as prisoners, or as indentured servants, because Egypt offered them opportunities. As their numbers increased, they began to insinuate themselves into various positions of power. IPUWER's complaints about the presence of the "Desert," a reference to the Hyksos, in Egypt provides a cunning image of the changes taking place. The "Desert," the coarse nomads, consolidated their gains and opened Egypt to more and more migrations from the Mediterranean region.

The Fifteenth Dynasty, ruling from AVARIS in the eastern Delta, was the royal line of the Hyksos. These kings ruled from 1640 to 1532 B.C.E. A second group of Hyksos kings ruled contemporaneously as the Sixteenth Dynasty, but exercised less political control and held limited territory. Both Asiatic royal lines ruled at the same time as the Seventeenth Dynasty, the kings of Thebes, who maintained a tight grip on Upper Egypt. The Seventeenth Dynasty is dated from c. 1640 to 1550 B.C.E. and was entirely Egyptian.

In the beginning, when the Hyksos and their allies were entrenched in the eastern Delta and were constructing their capital at AVARIS, the Thebans maintained somewhat cordial relations with them. The Hyksos sailed past Thebes on their way to the lands below the cataracts of the Nile in order to trade there, and the Theban cattle barons grazed their herds in the Delta marshlands without incident. The cordiality vanished after a time, however, and the Hyksos had to abandon all hopes of penetrating deep into Theban territories. They remained ensconced with their forces at CUSAE, unable to maintain their dominance of more southerly lands.

Then APOPHIS (2) of Avaris sent an insulting message to TA'O II of Thebes, words recorded in the QUARREL OF APOPHIS AND SEKENENRÉ TA'O II. The Thebans declared war on the Hyksos c. 1570 B.C.E., and Ta'o II mobilized his armies and struck at the Asiatic outposts. He died in battle or as a result of an ambush, but his son, KAMOSE, took up the war with equal vigor.

Kamose, the last king of the Seventeenth Dynasty, used the famed MEDJAY troops and other military strategies and was approaching the defenses of Avaris when he died. His brother, 'AHMOSE, the founder of the Eighteenth Dynasty and the New Kingdom, laid siege to the city and ran the Asiatics out of Egypt, pursuing them to Sharuhén and then into Syria.

The arts and architecture of Egypt waned during the Second Intermediate Period, although the tombs of the nomarchs in the outlying provinces were adorned with vivacious scenes that reflected the continuity of life in areas untouched by Egypt's warring dynasties. The Second Intermediate Period did have one lasting effect, however. Egypt was brought to the realization of the military and political realities of the age. The Thebans, watching the domination of the Asiatics in the northeast section of the nation, resolved to oust them from the Nile and to seal the borders once again.

THE NEW KINGDOM (1550–1070 B.C.E.)

The era following the departure of the Asiatics, the New Kingdom became a period of empire, prestige, and military prowess. The New Kingdom was actually a combination of three separate historical periods: the beginning of the empire, the 'AMARNA era, and the Age of the Ramesids. 'Ahmose destroyed Avaris and put down rebellions within Egypt and Nubia, and then he set about conducting the affairs of state with a keen and energetic mind. He reduced the status of the hereditary princes and counts of the various nomes, thus putting an end to the petty rivalries that had plagued the nation in the past.

He established the viceroyalty of Nubia and conducted all other government affairs through a series of judges and governors, who were sworn to serve him and the cause of his dynasty. This early part of the New Kingdom was particularly graced by talented Egyptians who brought loyalty and dedication to their tasks as officials

of the court. AMUN, the god of Thebes, honored by the Montuhoteps of the Eleventh Dynasty, became the supreme deity of Egypt and the occupied territories. Costly offerings and gifts were presented to the god at KARNAK and the LUXOR temples, which were expanded during this era.

AMENHOTEP I (r. 1525–1504 B.C.E.), the second king of the New Kingdom period, followed in his father's footsteps, but it was his successor, TUTHMOSIS I, who began the empire in earnest. He fought against enemies in far-flung lands and conquered territories all the way to the Euphrates River, where he put up a STELA of victory to commemorate his success. His grandson, TUTHMOSIS III, would be one of the greatest warrior kings in Egypt's history, called the "Napoleon of the Nile."

Tuthmosis III (r. 1479–1425 B.C.E.) was named as heir to the throne by his father, TUTHMOSIS II, but he was unable to assume the throne because Queen HATSHEPSUT usurped the titles and the role of pharaoh. She ruled Egypt from 1473 to 1458 B.C.E., and her reign was a time of comparative peace and stability. It was also a period of intense building in the northern and southern regions of Egypt. Hatshepsut remained powerful with the support of the priests of Amun and her able courtiers until SENENMUT and NEFERU-RE', her daughter, died. Then the forces of Tuthmosis III began to press for her abdication. She disappeared while Tuthmosis was on his first major military campaign at Ar-Megiddo.

Tuthmosis III not only conquered vast territories but set in place an imperial system. He placed his own officials in the palaces of vassal rulers and brought back the young nobles of other lands to be educated as Egyptians so that they could return to rule in his name. Treaties, tributes, a standing army, a vast naval force, and garrisons installed throughout the Mediterranean consolidated his military conquests. Tuthmosis's son, AMENHOTEP II (1427–1401 B.C.E.), maintained the same firm hold on the territories and loved hand-to-hand combat and sports. His son, TUTHMOSIS IV, did not undertake many military campaigns, because the lands won by his ancestors remained firmly in Egyptian hands. He is remembered for his restoration of the SPHINX at Giza.

AMENHOTEP III came to the throne in 1391 B.C.E., when Egypt's empire was at its height. He was not particularly martial or attentive to his duties, but his commoner wife, Queen TIYE (1), worked with talented officials to keep the government stable. Amenhotep III also cemented ties with other lands by marrying their royal princesses, including one from Babylon. His son Amenhotep IV, called AKHENATEN (r. 1353–1335 B.C.E.), abandoned Thebes and the god Amun and initiated the 'AMARNA period, a time of great artistic innovation and political disaster. He remained isolated in his new capital, where he worshiped the god ATEN, and the empire almost collapsed around him. When he died in 1335 B.C.E., Egypt had lost its imperial territories, and its allies had suffered severe

military setbacks. After the brief reigns of Kings SMENKHARE', TUT'ANKHAMUN, and AYA (2), General HOREMHAB (r. 1319–1307 B.C.E.) came to the throne. He worked to restore lost lands and to bring cohesion and order to the government of the nation. His laws were stern and effective, and he managed to lift Egypt to greatness again. Horemhab died childless and left the throne to a military companion in arms, RAMESSES I.

The Ramessid Period began in 1307 B.C.E., and lasted until 1070 B.C.E., with the Nineteenth and Twentieth Dynasties. Ramesses I did not rule more than a year, but his son, SETI I (r. 1306–1290 B.C.E.), was a trained military commander who was anxious to see the empire fully restored. He and his son, RAMESSES II (r. 1290–1224 B.C.E.), called the Great, took the field against Near Eastern powers, gaining territories and securing Egypt's prominence. Ramesses II also endowed Egypt with a multitude of monuments honoring his reign. The kings following Ramesses II were not as vigorous or talented, although MERENPTAH (r. 1224–1214 B.C.E.) stopped an invasion of the SEA PEOPLES in the Delta. The Nineteenth Dynasty came to a close with the reign of the widow of Seti II, TWOSRET. She had served as regent for the young ruler SIPTAH and had usurped the throne with the aid of BAY, her foreign-born counselor.

The Twentieth Dynasty began with SETHNAKHTI, who started his royal line in 1196 B.C.E. RAMESSES III (r. 1194–1163 B.C.E.), another military giant, managed to maintain the trappings of empire and restored Egypt's artistic and cultural traditions. Ramesses III was followed, however, by eight additional rulers named Ramesses, each one having little military or administrative competence. The Twentieth Dynasty and the New Kingdom were destroyed when the powerful priests of Amun divided the nation and usurped the throne.

The New Kingdom was a time of flowering, both militarily and artistically. Egypt received tribute from lands from the Sudan to the Euphrates, and vassal kings waited upon the pharaoh in his palace. The original capital of the New Kingdom was Thebes, but the Ramessids had come from Avaris, the former Asiatic capital in the Delta, and returned there to build a splendid new city called PER-RAMESSES.

Thebes was a wondrous site, and the Greeks, coming upon it centuries later, sang the praises of the ancient capital. Homer, in fact, spoke of its hundred gates and of its eternal charms. Other magnificent sites, such as ABU SIMBEL, MEDINET HABU, Abydos, Deir el-Bahri, and countless shrines and temples up and down the Nile stand as reminders of the glories of this age.

THIRD INTERMEDIATE PERIOD (1070–712 B.C.E.)

After the fall of the New Kingdom, Egypt entered a period of decline and foreign domination. This era was marked by the rise of the Amunite priests, who usurped

the power of the ruler even before the death of RAMESSES XI (r. 1100–1070 B.C.E.). These priests acknowledged the Twenty-first Dynasty kings of TANIS in Lower Egypt and married into that royal family but ruled Upper Egypt from Thebes. The Libyans had also intervened in Egyptian affairs and had come to hold certain territories, in time becoming the Twenty-second Dynasty. Military campaigns were conducted, especially by SHOSHENQ I (r. 945–924 B.C.E.) in Palestine, and trade was revived, bringing new prosperity. By the end of the eighth century B.C.E., however, there were many kings in Egypt, each holding a small area. A Twenty-fifth Dynasty king, PIANKHI (r. 750–712 B.C.E.), set out from Nubia to subjugate other rulers of Egypt and inspired other Nubians to follow him.

LATE PERIOD (712–332 B.C.E.)

Starting in 712 B.C.E. with the reign of SHABAKA, this era was one fraught with civil wars. The Nubians inhabited the Nile Valley, eventually taking Memphis and making it their capital. The Nubians did not actually dispossess local rulers, who were allowed to continue their rule as vassals. Throughout their tenure, however, the Nubians built massive structures and brought about a certain renaissance of the arts. Another priest of Amun, MENTUEMHAT, rose up in Thebes and controlled much of Upper Egypt. In 671 B.C.E. the ASSYRIANS took Memphis, destroying the Nubian hold, and forced all of Egypt to pay tribute. Egypt, no longer isolated, was thus engaged in the struggles of the Mediterranean.

Greek mercenaries, used by the Egyptian rulers in their unification struggles, had set up their own communities on the Nile and by the fourth century B.C.E. had influenced much of the nation through their skill in trade and warfare. Reunification was eventually accomplished by a new royal line, recorded as the Twenty-sixth Dynasty (664–525 B.C.E.), and Egypt prospered under a central authority. The era of prosperity was not long lived, however. In 567 B.C.E. the Babylonians attempted an invasion. The Egyptians defeated the Babylonians, only to face a growing Persian menace. The Persians attacked during the reign of PSAMMETICHUS III (526–525 B.C.E.), successfully defeating the armies of Egypt. A line of Persians ruled Egypt until 404 B.C.E., when AMYRTAIOS of SAIS freed the Delta of the foreigners. Amyrtaios was listed as the sole ruler of the Twenty-eighth Dynasty. The Twenty-ninth and Thirtieth Dynasties presided over troubled times until 343 B.C.E., when the Persians once again gained control of the land. This decade-long period of occupation, listed in historical accounts as the Thirty-first Dynasty, was the Second Persian Period.

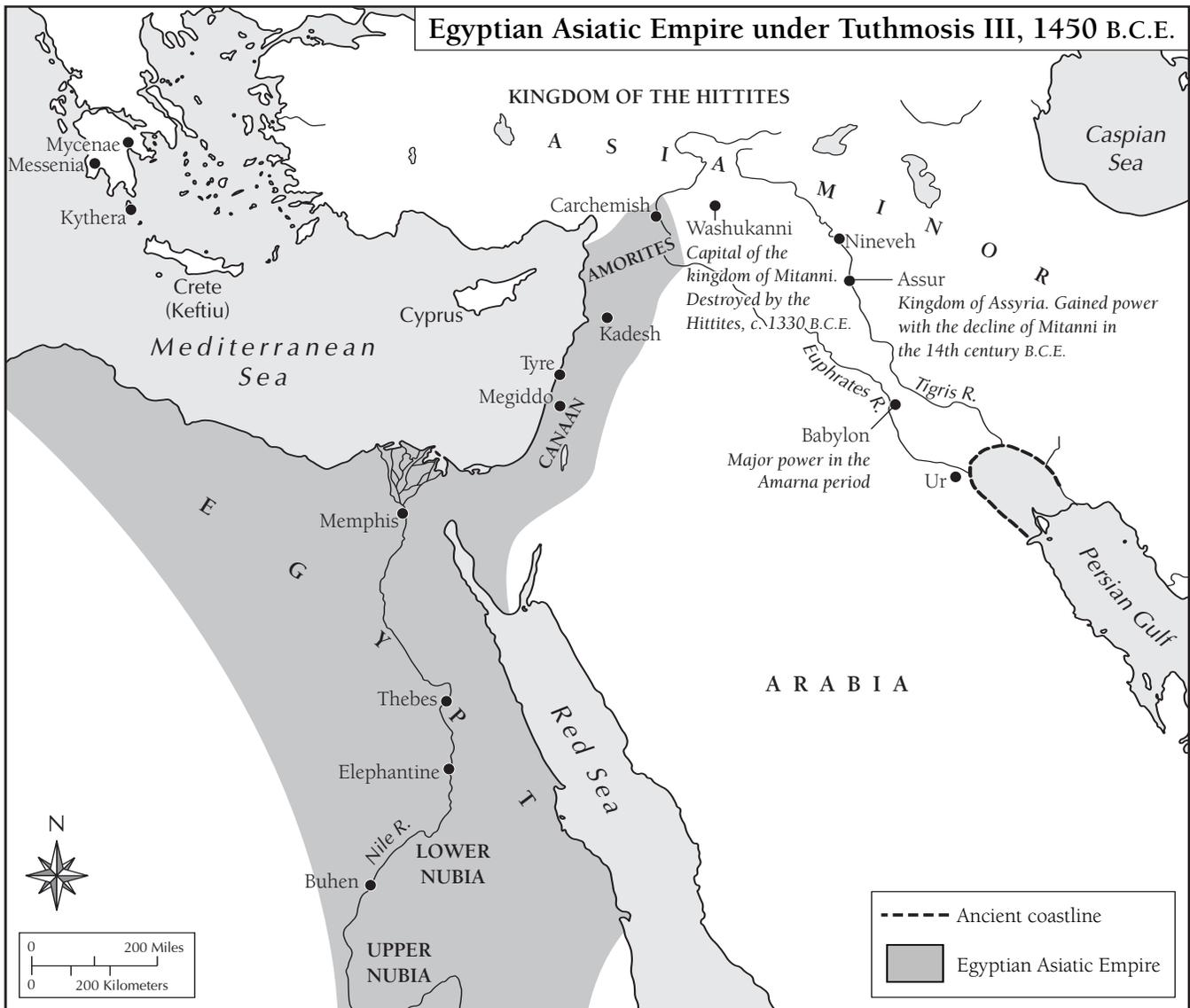
GRECO-PTOLEMAIC PERIOD (332–30 B.C.E.)

In 332 B.C.E., ALEXANDER III THE GREAT, having defeated the Persian forces of Darius III Codoman in a series of

military campaigns, took control of Egypt, founding the city of ALEXANDRIA. At his death the nation became the property of PTOLEMY I SOTER (r. 304–284 B.C.E.), one of his generals. For the next 250 years the Greeks successfully ruled Egypt, imbuing the land with the Hellenic traditions in the capital but not affecting rural Nile areas. It was a time of economic and artistic prosperity, but by the second century B.C.E., there was a marked decline. Family feuds and external forces took their toll, even though the Ptolemaic line remained in power. This royal house died with CLEOPATRA VII (r. 51–30 B.C.E.) and her short-lived coregulators. Octavian (the future emperor AUGUSTUS) took control and began the period of Roman occupation, c. 30 B.C.E. Egypt became a prized possession of Rome, protected by the Caesars.

Suggested Readings: Bowman, Alan K. *Egypt After the Pharaohs: 332 B.C.–A.D. 642 from Alexander to the Arab Conquest*. Berkeley: University of California Press, 1996; Breasted, James Henry. *A History of Egypt: From the Earliest Times to the Persian Conquest*. New York: Simon and Schuster, 1999; David, A. Rosalie. *Handbook to Life in Ancient Egypt*. Oxford, U.K.: Oxford University Press, 1999; Hornung, Erik, and David Lorton, transl. *History of Ancient Egypt: An Introduction*. Ithaca, N.Y.: Cornell University Press, 1999; Johnson, Paul. *The Civilization of Ancient Egypt*. New York: Harper Collins, 1999; Midant-Reynes, Beatrix, and Ian Shaw, transl. *The Prehistory of Egypt: From the First Egyptians to the First Pharaohs*. London: Blackwell, 1999; Mysliwiec, Karol, and David Lorton, transl. *The Twilight of Ancient Egypt: 1st Millennium B.C.* Ithaca, N.Y.: Cornell University Press, 2000; Silverman, David P., ed. *Ancient Egypt*. Oxford, U.K.: Oxford University Press, 1997; Shaw, Ian, ed. *The Oxford History of Ancient Egypt*. Oxford, U.K.: Oxford University Press, 2000; Wilkinson, Toby A. H. *Early Dynastic Egypt*. New York: Routledge, 1999.

Egypt and the East The relationship between the Nile Valley and Mediterranean states was complex and subject to many historical factors, including dynastic vitality and foreign leadership. From the Early Dynastic Period (2920–2575 B.C.E.), Egypt guarded its borders, especially those that faced eastward, as Egyptians had ventured into the SINAI and opened copper and turquoise mines in that area, repulsing the Asiatics and staking their own claims. The Egyptians maintained camps and fortresses in the area to protect this valuable fount of natural resources. In the Old Kingdom (2575–2134 B.C.E.), the Egyptians led punitive raids against their rebellious eastern vassals and defended their borders furiously. In the Sixth Dynasty (2323–2150 B.C.E.), the leadership of General WENI ushered in a new period of Egyptian military expansion, and the people of southern Palestine began to look toward the Nile uneasily. Weni and his Nubian mercenaries and



conscripts raided the lands and the natural resources of much of southern Palestine.

During the First Intermediate Period (2134–2040 B.C.E.), Egyptians held onto limited powers until Middle Kingdom (2040–1640 B.C.E.) pharaohs secured Egypt's borders again and established a firm rule. The Montuhoteps, Amenemhets, and Senwosrets were warrior pharaohs who conquered entire city-states, establishing vassals and trade partners while controlling the people of Nubia. This relationship with other states lasted until the Second Intermediate Period (1640–1550 B.C.E.), at which time vast hordes of Asiatics entered the Nile region with ease. In this era it appears as if no border existed on the eastern side of the nation, and many peoples in southern Palestine viewed themselves as Egyptians and lived under the rule of the HYKSOS kings of the eastern Delta. The

Eighteenth Dynasty changed that condition abruptly. 'AHMOSE (r. 1550–1525 B.C.E.) chased the Asiatics from Egypt and sealed its borders, reestablishing the series of fortresses called the WALL OF THE PRINCE erected during the Middle Kingdom period.

AMENHOTEP I (r. 1525–1504 B.C.E.) maintained this firm rule, but it was his successor, TUTHMOSIS I (r. 1504–1492 B.C.E.), who defeated the MITANNIS, once Egypt's principal Asiatic enemies, and marched to the Euphrates River with a large army. The Mitannis remained firm allies of Egypt from that time onward, and many treaties and pacts maintained the partitioning of vast territories between them. Mitanni princesses also entered Egypt as wives of the pharaohs. The Mitanni people flowered as an empire, having started their invasion of neighboring lands during Tuthmosis I's era. In time

they controlled city-states and kingdoms from the Zagros Mountains to Lake Van and even to Assur, proving to be loyal allies of Egypt. They suffered during the 'AMARNA Period (1353–1335 B.C.E.), when AKHENATEN failed to meet the challenge of the emerging HITTITES and their cohorts and the roving bands of barbarians who were migrating throughout the Mediterranean region. The Ramessids, coming to power later, could not protect the Mitannis either. By that time the Mitanni kingdom had already been subjugated by the warriors of the Hittites. When TUTHMOSIS III came to the throne in 1479 B.C.E., the Mitannis were still in power, and the Hittites were consumed by their own internal problems and by wars with their immediate neighbors.

He began campaigns in southern Palestine and in the city-states on the Mediterranean Coast, eventually reaching the Euphrates. Palestine and the Sinai had been under Egypt's control since Tuthmosis I. A confederation of states threatened by Egypt, or in the process of seeking total independence, banded under the leadership of the king of KADESH. Tuthmosis III met them at AR-MEGIDDO, near Mount Carmel, and laid siege. He then attacked Phoenicia (modern Lebanon) and fortified the coastal cities there, placing them all under Egyptian control. Egypt, as a result, received gifts and tribute from Babylon, Assyria, CYPRUS, Crete, and all of the small city-states of the Mediterranean region. Even the Hittites were anxious to send offerings and diplomats to the Egyptian court at THEBES.

Tuthmosis III's son, AMENHOTEP II (r. 1427–1401 B.C.E.) conducted ruthless campaigns in Syria and governed the provinces with a firm hand. His heir, TUTHMOSIS IV (r. 1401–1391 B.C.E.), did not have to exert himself, because the tributary nations were not anxious to provoke another Egyptian invasion. AMENHOTEP III (r. 1391–1353 B.C.E.) came to power in an era of Egyptian supremacy, and he too did not have difficulty maintaining the wealth or status of the nation. His son, Akhenaten (r. 1353–1335 B.C.E.), however, lost control of many territories, ignoring the pleas of his vassal kings and allies when they were threatened by hostile forces instigated by the Hittites.

The Hittites had arrived at the city of Hattus sometime c. 1400 B.C.E. and renamed it Hattusa. This capital became a sophisticated metropolis in time, with vast fortified walls complete with stone lions and a sphinx gate. The Hittites conquered vast regions of Asia Minor and Syria. They worshiped a storm god and conducted administrative, legislative, and legal affairs ably. They worked silver, gold, and electrum skillfully, maintained three separate languages within their main territories, kept vast records, and protected the individual rights of their own citizens. Their legal code, like the Hammurabic code before it, was harsh but just. The Hittites were warriors, but they were also capable of statecraft and diplomacy.

The son of Hittite king SUPPILULIUMAS I was offered the Egyptian throne by TUT'ANKHAMUN's young widow, ANKHESenamON, c. 1323 B.C.E. Prince ZANNANZA, however, was slain as he approached Egypt's border. HOREMHAB (c. 1319–1307 B.C.E.) who became the last pharaoh of the Eighteenth Dynasty, was probably the one who ordered the death of the Hittite prince, but when he came to power he was able to arrange a truce between the two nations. He needed to maintain such a pact in order to restore Egypt's internal affairs, greatly deteriorated by Akhenaten's reign.

The first Ramessid kings, all military veterans, were anxious to restore the empire again, and they began to assault Egypt's former provinces. They watched the Hittites begin their own attacks on new territories with growing annoyance. The Hittites had conducted a great Syrian campaign, defeating the Mitanni king and attacking that empire's vassal states as a result. The city-state of Amurru also rose to prominence as the Amurrian king and his heir conducted diplomatic maneuvers and statecraft skillfully as agents of the Hatti. Many loyal Egyptian states fell to them.

The Hittites next assaulted the Hurrian region, taking the city of CARCHEMISH. The Hurrians had come into this territory from an unknown land, bringing skills in war, horses, and chariot attacks. In time the Egyptians were the beneficiaries of the Hurrian skills, as many of them entered the Nile Valley to conduct training sessions and programs.

When the Hittites began to invade Egyptian territories, SETI I (r. 1306–1290 B.C.E.) started a counteroffensive. He easily overcame Palestine and Lebanon with his vast and skilled army. He then advanced on Kadesh, a Hittite ally, and consolidated his victories by reaching an agreement with the Hittites over the division of lands and spoils. The Hatti and the Egyptians thus shared most of the Near East with Egypt, maintaining the whole of Palestine and the Syrian coastal regions to the Litani River.

Seti's son, RAMESSES II, faced a reinvigorated Hittite nation, however, one that was not eager to allow Egypt to keep its fabled domain. The battles displayed on Ramesses II's war memorials and on temple walls, especially the celebrated "Poem" of PENTAUR, depict the clash between the Hittites and the Egyptians. Ramesses II and his army were caught in a cleverly devised ambush, but he led his troops out of the trap and managed an effective delaying effort until reinforcements arrived. This, the Battle of KADESH, resulting in heavy losses on both sides, led to the HITTITE ALLIANCE.

From that point on, the Hittites and the Egyptians maintained cordial relations. Both were suffering from the changing arenas of power in the world, and both were experiencing internal problems. It is significant that the successors of Ramesses II fought against invasions of Egypt as the Hittites faced attacks from enemies of their

own. The SEA PEOPLES, the SHERDEN PIRATES, and others were challenging the might and will of these great empires. Men like WENAMUN, traveling in the last stages of Egyptian decline, faced hostility and contempt in the very regions once firmly within the Egyptian camp.

With the decline and fall of the Ramessid line in 1070 B.C.E., the imperial designs of Egypt faded. The internal rivalries between Thebes and the Delta rulers factionalized the military and political power of the nation. City-states arose, and the nomarchs once again fortified their holdings. TANIS, SAIS, BUBASTIS, and THEBES became centers of power, but little effort was made to hold on to the imperial territories, and Egypt settled for trade pacts and cordial relations with surrounding lands.

When the Libyans came to power in 945 B.C.E., however, SHOSHENQ I made successful campaigns in Palestine and amassed vassal states. Others in that dynasty were unable to sustain the momentum, however, and Egypt did not affect the Near East but stood vulnerable and partitioned by local clans. The Twenty-third Dynasty (c. 828–712 B.C.E.) and the nation witnessed the disintegration. The Twenty-fourth Dynasty (724–712 B.C.E.), a contemporary line of rulers, joined with their counterparts in facing the Nubian army, led into the various cities of Egypt by PIANKHI (r. 750–712 B.C.E.).

Egypt was entering the historical era called the Late Period (712–332 B.C.E.), a time of conquest by newly emerging groups in the region. The ASSYRIANS, expanding and taking older imperial territories, arrived in Egypt in the reign of TAHARQA (690–664 B.C.E.), led by ESSARHAD-DON. The Assyrian conquest of Egypt was short, but other rising powers recognized that the Nile Valley was now vulnerable.

The presence of large numbers of Greeks in Egypt added to the relationship of the Nile Valley and the Near East. The Greeks had NAKROTIS, a city in the Delta, and were firmly entrenched in Egypt by the Twenty-sixth Dynasty (664–525 B.C.E.). NECHO I, PSAMMETICHUS I, APRIES, and AMASIS, all rulers of this line, used other city-states and mercenaries to aid their own causes. They joined confederacies and alliances to keep the Assyrians, Persians, and other military powers at bay.

In 525 B.C.E., however, CAMBYSES, the Persian king, marched into Egypt and began a period of occupation that would last until 404 B.C.E. The Persians faced only sporadic resistance during this period. In 404 B.C.E., AMYRTAIOS ruled as the lone member of the Twenty-eighth Dynasty (404–393 B.C.E.), and the Twenty-ninth Dynasty (393–380 B.C.E.) arose as another native Egyptian royal line.

The Persians returned in 343 B.C.E. and ruled in Egypt until DARIUS III CODOMAN (335–332 B.C.E.) was defeated by ALEXANDER III THE GREAT. Egypt then became part of Alexander's empire, and PTOLEMY I SOTER (r. 304–284 B.C.E.) claimed the land and started the Ptolemaic Period that lasted until the suicide of CLEOPATRA VII.

Throughout the period, the Ptolemaic rulers aligned themselves with many Greek city-states and conducted wars over Hellenic affairs. In 30 B.C.E., Egypt became a holding of the Roman Empire.

Egyptian Empire During the Eighteenth and Nineteenth Dynasties (1550–1307 B.C.E., 1307–1196 B.C.E.), when the empire was at its zenith, Egypt ruled over an estimated 400,000 square miles of the Middle East, from Khartoum in modern Sudan to CARCHEMISH on the Euphrates River and westward to the SIWA OASIS. By the Twentieth Dynasty (1196–1070 B.C.E.), however, the empire was failing as new and vigorous nations challenged Egypt's domain.

The rulers of the Eighteenth Dynasty (1550–1307 B.C.E.), inspired by TUTHMOSIS I (r. 1504–1492 B.C.E.), began the conquest and modernized the military machine of Egypt. KAMOSE (r. 1555–1550 B.C.E.) had continued his father's war on the HYKSOS invaders of the Delta with a standing army. In the earlier times, the various nomes of the nation had answered the call of their pharaohs and had gathered small armies to join in military campaigns. Such armies, however, marched behind nomarchs and clan totems and disbanded when the crises were over. Kamose and his successor, AHMOSE (r. 1550–1525 B.C.E.), had professional soldiers, a corps of trained officers, and an army composed of regular troops. Instantly, Egypt became a first-class military power with innovative weapons and various units that terrorized neighboring states. From the start, Egypt's foreign policy was based on a firm control of Palestine, NUBIA, and Syria.

Pharaoh normally led campaigns in the field, with the Tuthmossids and the Ramessids rising to the occasion and accepting each challenge. If a pharaoh did commit himself to participation in battle, he could rely on trusted generals, veterans of previous campaigns. The fielded army was organized into divisions, each consisting of charioteers and infantry and numbering around 5,000 men or more.

The chaotic conditions of the Middle East at this time aided the single-minded Egyptians in their quest for power. The city of Babylon was in the hands of the Kassites, the warrior clans from the eastern highlands. To the north, the MITANNI Empire stretched across Iraq and Syria as far as the Euphrates (c. 1500–1370 B.C.E.). The Mitannis were Indo-European invaders who came in the wave of the migrating peoples from the Caucasus. The Mitannis were enemies of Egypt and Egypt's allies until accommodations were reached.

The HITTITES, Indo-Europeans who crossed the Taurus Mountains to found the city of Hatti, were beginning their migratory conquests. In time they would destroy the Mitanni and then become an uneasy neighbor of Egypt. The Eighteenth Dynasty cleared the Nile Valley of the Hyksos and started the era of the greatest imperial

achievements. The political and military gains made during the reigns of these pharaohs were never equaled.

The Nubians south of the first cataract had responded to the Hyksos' offer of alliance and had threatened Upper Egypt. 'Ahmose (r. 1550–1525 B.C.E.) subdued Nubia and maintained new defenses along the Nile, refurbishing the **FORTRESSES** started centuries before. These fortresses were sustained by his successors, and new bastions were added. With the expulsion of the Hyksos and the subjugation of **NUBIA**, the Egyptians developed a consciousness of the nation's destiny as the greatest land on earth. The centuries of priests and sages had assured the Egyptians of such a destiny, and now the conquests were establishing such a future as a reality.

Tuthmosis I, the third ruler of the Eighteenth Dynasty, carved Egypt's empire out of the Near East, conquering Mediterranean lands all the way to the Euphrates River. His grandson, TUTHMOSIS III (r. 1479–1425 B.C.E.), called "the Napoleon of Egypt," was the actual architect of the empire. He recruited retaliatory military units and established garrisons and administrative policies that kept other potential powers away from Egypt's holdings and vassal states.

AKHENATEN (r. 1353–1335 B.C.E.) imperiled the empire, as the 'Amarna Period correspondence illustrates. HOREMHAB (r. 1319–1307 B.C.E.), however, began the restoration and then named RAMESSES I (r. 1307–1306 B.C.E.) as his heir. Ramesse's son, SETI I (r. 1306–1290 B.C.E.), a trained general, and RAMESSES II (r. 1290–1224 B.C.E.), called the Great, as well as MERENPTAH (r. 1224–1214 B.C.E.), all maintained the empire, stretching for a long time from Khartoum in modern Sudan to the Euphrates River. As the **SEA PEOPLES** destroyed the Hittites and other cultures, Egypt remained secure. The last imperial pharaoh was RAMESSES III (r. 1194–1163 B.C.E.) of the Twentieth Dynasty. After his death, the Ramessid line collapsed slowly, and Egypt faced internal divisions and the growing menace of merging military powers.

In the Third Intermediate Period, SHOSHENQ I (r. 945–924 B.C.E.) conquered parts of Palestine once again, but these city-states broke free or were overcome by other empires. Egypt was invaded by the Syrians, Nubians, Persians, and then by ALEXANDER [III] THE GREAT. The Ptolemaic Period (304–30 B.C.E.) that followed ushered in a new imperial period, but these gains were part of the grand Hellenic scheme and did not provide the nation with a true empire carved out by Egypt's armies. The Romans put an end to Egypt as an independent nation in 30 B.C.E.

Egyptian language See **LANGUAGE**.

Egyptian natural resources The natural materials available to Egyptians in the Nile Valley and surrounding

regions provided a vast array of metals, gems, and stones over the centuries. Nearby lands, easily controlled by Egyptian forces, especially in the period of the empire, held even greater resources, all of which were systematically mined or quarried by the various dynasties. These resources included:

Agate a variety of chalcedony (silicon dioxide), colored in layers of red or brown, separated by graduated shades of white to gray. Agate was plentiful in Egypt from the earliest eras. It was called *ka* or *hedj* and was found in the deserts with jasper. Some agate was brought from **PUNT** and **NUBIA** (modern Sudan).

Alabaster a lustrous white or cream colored calcite (calcium carbonate), called *shés* by the Egyptians. Alabaster was quarried at **HATNUB** and at other eastern Nile sites. The stone was used in jewelry making and in the construction of sarcophagi in tombs.

Amethyst a translucent quartz (silicon dioxide) that is found in various shades of violet. Called *hesmen*, the stone was quarried at Wadi el-Hudi near **ASWAN** in the Middle Kingdom Period (2040–1640 B.C.E.) and at a site northwest of **ABU SIMBEL**.

Beryl a translucent, transparent yellow-green stone formed by aluminum-beryllium silicate. Called *wadj en bakh*, the "green stone of the east," beryl was brought from the coast of the Red Sea during the Late Period.

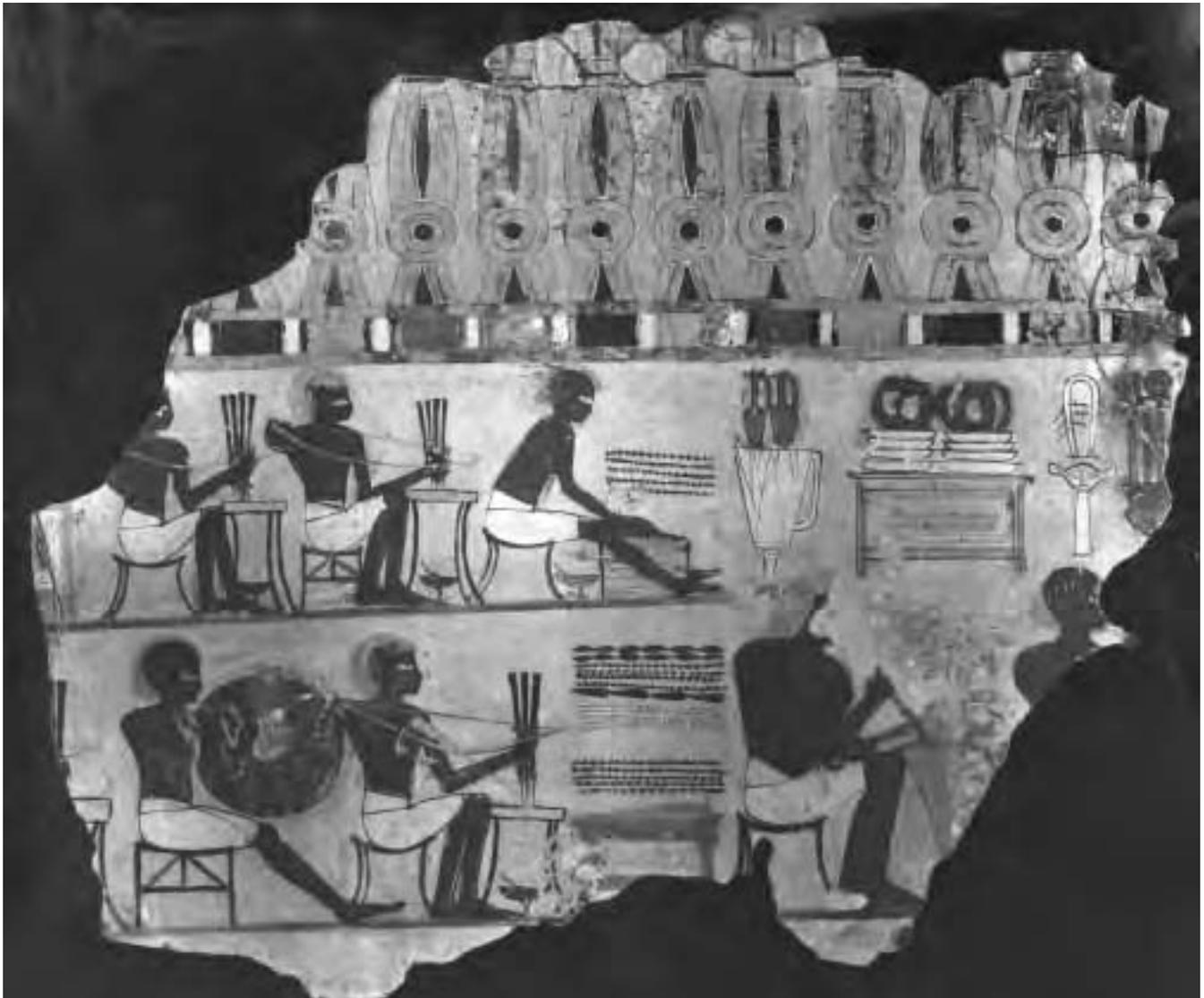
Carnelian a translucent form of chalcedony that was available in colors from red-brown to orange. The stone was mined in the eastern and Nubian desert and was called *heraset*. Carnelian was highly prized as rare and valuable and was used for heads, amulets, and inlays.

Chalcedony a translucent bluish white type of quartz (silicon dioxide) called *heraset hedji*. Chalcedony was mined in the eastern desert, the **BAHARIA OASIS**, and the **FAIYUM**. Some chalcedony was also found in Nubia and in the **SINAI**.

Copper a metal mined in the Wadi Maghara and in the Serabit el-Khadim of the Sinai region. Called *hemt*, copper was also found in meteorites and was then called *baa en pet*.

Diorite a hard igneous rock, speckled black or white. Found in **ASWAN** quarries, diorite was called *mentet* and was highly prized.

Electrum a metal popular in the New Kingdom Period (1550–1070 B.C.E.) although used in earlier times. Electrum was a naturally occurring combination of gold and silver. It was fashioned into the war helmets of the pharaohs. It was called *tjam* (*tchem*), or white gold, by the Egyptians; the Greeks called it electrum. The metal was highly prized, particularly because silver was scarce in



Skilled metal workers displayed on a painted wall using the rich metals exploited in various mines, part of Egypt's rich natural resources. (Hulton Archive.)

Egypt. Electrum was mined in Nubia and was also used to plate obelisks.

Faience a decorative material fashioned out of fired quartz paste with a glazed surface. The crushed quartz (silicon dioxide), mined at Aswan or in Nubia, was coated either blue or green. A substitute for turquoise, faience was used for many decorative objects.

Feldspar an orange semiprecious stone now called "Amazon Stone." When feldspar was a true green in color it was called *neshmet*. It was mined in the desert near the Red Sea or in the Libyan desert territories.

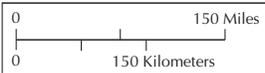
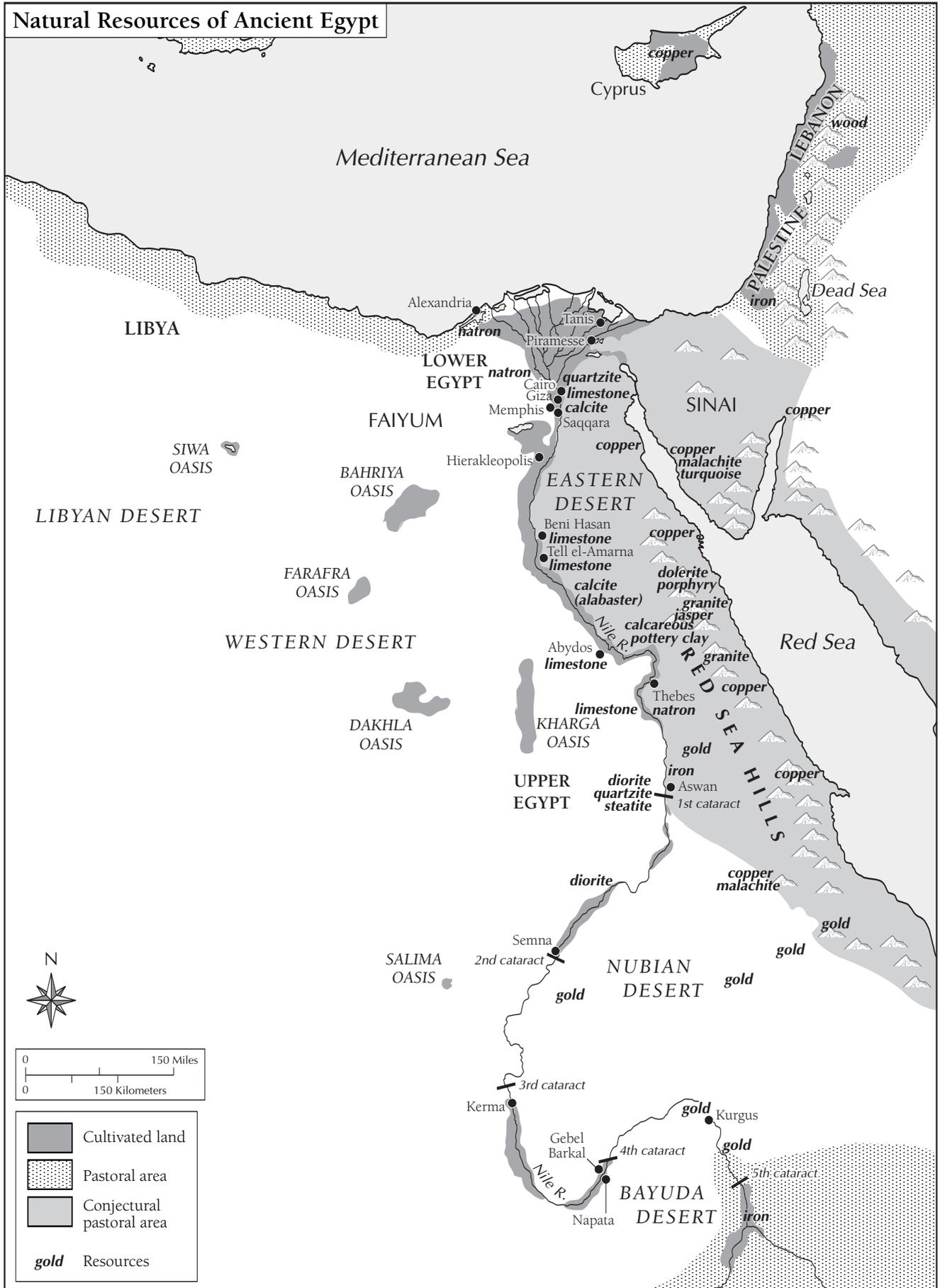
Garnet a translucent iron, or a silicate stone, mined near the Aswan area and in some desert regions.

Garnet was called *hemaget* by the Egyptians and was used from the Badarian Period (c. 5500 B.C.E.) through the New Kingdom Period.

Gold the favorite metal of the Egyptians, who started mining the substance as early as the First Dynasty (2920–2770 B.C.E.). Gold was mined in the eastern deserts, especially at WADI ABBAD near EDFU, and the Nubian (modern Sudanese) sites were the main sources. In later eras, other nations sent gold to Egypt as tribute. Gold was called *nub* or *nub nefer* when of the highest grade and *tcham* (*tjam*) when in the form of electrum.

Hematite an iron oxide that was opaque black or grayish black. The Egyptians called it *bia* and

Natural Resources of Ancient Egypt



	Cultivated land
	Pastoral area
	Conjectural pastoral area
<i>gold</i>	Resources

mined the substance in the eastern deserts and at Aswan and in the Sinai.

Jasper a quartz (silicon dioxide), available in green, yellow, and mottled shades, called *khenmet* or *mekhenmet*. Jasper was mined in the eastern deserts. The stone normally formed ISIS amulets and was used from the earliest eras.

Limestone an opaque calcium carbonate with varieties ranging from cream to yellow to pink to black. Found in the Nile hills from modern Cairo to ESNA, the stone was called *hedj* in the white form. White limestone was quarried in the TUREH area and was found as black in the eastern desert and pink in the desert near EDFU.

Malachite an opaque, emerald green copper carbonate found near the copper mines of Serabit el-Khadim and the WADI MAGHARA in the Sinai. Called *shesmet* or *wadj*, malachite was also found in Nubia and in the eastern desert.

Marble a crystalline limestone quarried in the eastern desert and used for statuary and stone vessels. Marble was called *ibhety* or *behet* by the Egyptians.

Mica a pearl-like potassium-aluminum silicate with iron and magnesium. Mica can be fashioned into thin sheets and was popular in the Middle Kingdom (2040–1640 B.C.E.). It was found in Nubia, and was called *pagt* or *irgeb*.

Obsidian a translucent volcanic glass that was probably quarried in Ethiopia (PUNT) or Nubia. Called *menu kem* when dark in color, obsidian was used for amulets and scarabs and for the eyes of statues.

Olivine a translucent magnesium iron silicate found in many Egyptian regions. Called *perdjem*, olivine was used for beads and decorations.

Onyx with sardonyx, varieties of chalcedony, found in the eastern desert and other Nile Valley sites. Onyx beads were used in Predynastic Periods (before 3000 B.C.E.) and became popular in the Late Period (712–332 B.C.E.).

Peridot a transparent green or yellow-green variety of olivine that was probably brought into Egypt. No mining sites are noted. Peridot was called *perdjem* or *berget*.

Porphyry an igneous rock formation of various shades. The black variety was used in early eras, and the purple variety was popular as amulets and pendants.

Quartz a hard opaque silicon dioxide quarried in Nubia and near Aswan. Called *menu hedj* or *menu kem*, quartz was used for inlays, beads, and jewelry. Quartzite was found near HELIOPOLIS and at GEBEL EL-AHMAR.

Rock crystal a hard, glasslike quartz of silicon dioxide found in the Nile Valley between the Faiyum

and the BAHARIA OASIS and in the Sinai region. It was called *menu hedj*, when white.

Silver a rare and highly prized metal in Egypt, called *hedj*, white gold. Silver was mined as electrum, called *tcham* or *tjam* in the WADI ALAKI, WADI MIAH, and in Nubia.

Steatite a magnesium silicate, called soapstone. Steatite was found in the eastern desert from the WADI HAMMAMAT to the WADI HALFA and in Aswan. It was used extensively for scarabs and beads.

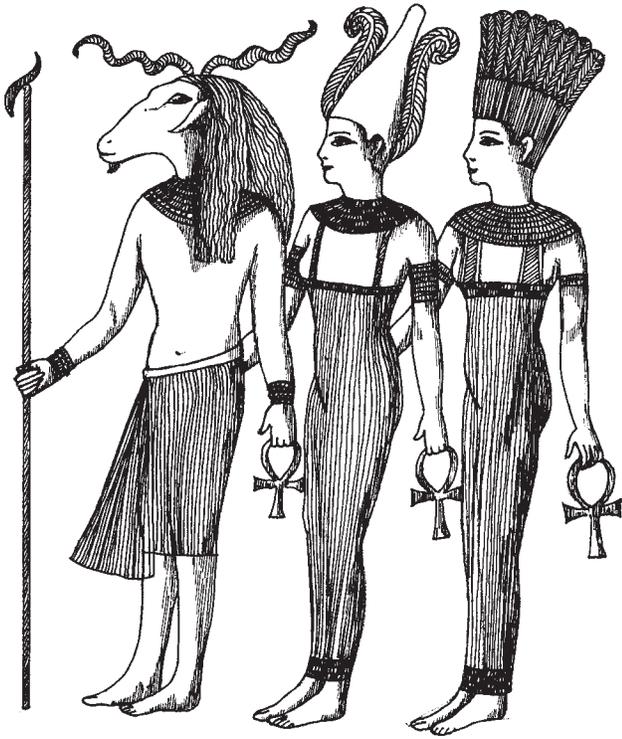
Turquoise a stone treasured by the Egyptians, found beside copper deposits in the Wadi Maghara and Serabit el-Khadim in the Sinai. Called *mefkat*, turquoise was used in all eras, with the green variety preferred.

El-Bersha A site opposite MALLAWI in the area of Middle Egypt where Middle Kingdom (2040–1640 B.C.E.) tombs were discovered. There are nomarch burials in the area. Governors' tombs were located in the necropolis at modern SHEIK SAID, and nearby MEIR has burial sites of El-Bersha nomarchs as well.

electrum A metallic material called *tjam*, or white gold, and occurring as a natural combination of silver and gold. Popular in the New Kingdom (1550–1070 B.C.E.) era, electrum was used for the war helmets of the militarily active pharaohs. Silver was scarce in Egypt, so this natural blend was highly prized.

Elephantine (Abu, Yebu) An island at the northern end of the first cataract of the Nile near ASWAN, called *Abu* or *Yebu* by the ancient Egyptians, the island and that part of Aswan served as the capital of the first nome of Upper Egypt and the cult center of the god KHNUM. The Elephantine Island was also revered as the source of the spiritual Nile. One mile long and one-third of a mile wide, Elephantine contained inscriptions dating to the Old Kingdom (2575–2134 B.C.E.). DJOSER (r. 2630–2611 B.C.E.) of the Third Dynasty visited the shrine of Khnum to put an end to seven years of famine in Egypt. His visit was commemorated in a Ptolemaic Period (304–30 B.C.E.) stela, the famed FAMINE STELA at SEHEL. The temple personnel of PHILAE also claimed that Djoser gave them the island for their cult center.

A NILOMETER was placed on the Elephantine Island, as others were established in the southern territories and in the Delta. Ruins from a Twelfth Dynasty (1991–1783 B.C.E.) structure and others from the Eighteenth Dynasty (1550–1307 B.C.E.) were discovered on the island. When 'AHMOSE of the Eighteenth Dynasty established the viceroyalty of NUBIA, the administrative offices of the agency were located on the Elephantine Island. Similar officials, given other names in various eras, had served in



The deities of the Elephantine and the first cataract of the Nile—Khnum, Satet, and Atet.

the same capacity in the region. The Elephantine Island was always considered militarily strategic.

A small pyramid dating to the Old Kingdom was also discovered on the island, and the Elephantine was supposedly noted for two nearby mountains, called Tor Hapi and Mut Hapi, or Krophu and Mophu. They were venerated in early times as "the Cavern of Hopi" and the "Water of Hopi." The territory was considered "the Storehouse of the Nile" and had great religious significance, especially in connection with the god Khnum and with celestial rituals. The temple of Khnum was erected on a quay of the island and was endowed by many pharaohs.

A CALENDAR was discovered in fragmented form on the Elephantine Island, dating to the reign of TUTHMOSIS III (1479–1425 B.C.E.) of the Eighteenth Dynasty. The calendar was inscribed on a block of stone. This unique document was called the Elephantine Calendar. Another inscription was discovered on a STELA at the Elephantine. This commemorated the repairs made on a fortress of the Twelfth Dynasty and honors SENWOSRET III (r. 1878–1841 B.C.E.). The fortress dominated the island in that era, giving it a commanding sweep of the Nile at that location.

The Elephantine Papyrus, found on the island, is a document dating to the Thirteenth Dynasty (1783–1640 B.C.E.). The papyrus gives an account of that historical period. The Elephantine temple and all of its priestly inhabitants were free of government services and taxes.

The area was called "the Door to the South" and was a starting point for trade with Nubia.

Elkab (Nekheb) A site called Nekheb by the Egyptians and one of the nation's earliest settlements, dating to c. 6000 B.C.E. ElKab is on the east bank of the Nile, 20 miles south of ESNA. The site is across the river from HIERAKONPOLIS and is related to nearby Nekhen (modern Kom el-Ahmar). Predynastic palaces, garrisoned ramparts, and other interior defenses attest to the age of the site, which was sacred to the goddess NEKHEBET, the patroness of Upper Egypt.

ElKab's citizens rose up against 'AHMOSE (r. 1550–1525 B.C.E.) when he started the Eighteenth Dynasty, and he interrupted the siege of the HYKSOS capital of AVARIS to put down the rebellion. The nomarchs of the area were energetic and independent. Their rock-cut tombs are in the northeast section of the city and display their vivacious approach to life and death. TUTHMOSIS III (r. 1479–1425 B.C.E.) erected the first chapel to Nekhebet, finished by his successor AMENHOTEP II. The temple of Nekhebet had a series of smaller temples attached as well as a sacred lake and a necropolis. A temple honoring the god THOTH was started by RAMESSES II (r. 1290–1224 B.C.E.). The present Nekhebet shrine dates to the Late Period (712–332 B.C.E.). In the valley of ElKab shrines of Nubian deities were discovered, and in distant wadis a shrine to a deity named SHESMETET and a temple of HATHOR and Nekhebet stand in ruins. The rock-cut tombs of 'AHMOSE-PEN NEKHEBET, 'AHMOSE, SON OF EBANA, and PAHERI are also on the site. ElKab also contains El-Hammam, called "the Bath," which was dated to the reign of Ramesses II. His stela is still evident there. AMENHOTEP III (r. 1391–1353 B.C.E.) also erected a chapel there for the sacred Bark of Nekhebet.

El-Kula A site on the western shore of the Nile north of HIERAKONPOLIS and ELKAB, the remains of a step pyramid were discovered there, but no temple or offertory chapel was connected to the shrine. The pyramid dates to the Old Kingdom (2575–2134 B.C.E.).

El-Lisht See Lisht, el-.

The "Eloquent Peasant" of Herakleopolis A commoner named KHUNIANUPU who farmed land in the WADI NATRUN, in the desert territory beyond the western Delta, probably in the reign of KHETY II (Aktoy) of the Ninth Dynasty (r. 2134–2040 B.C.E.), Khunianupu decided to take his produce to market one day and entered the district called Perfefi. There he ran afoul of Djehutinakhte or Nemtynakhte, the son of a high-ranking court official, Meri. Djehutinakhte stole Khunianupu's donkeys and produce and then beat him. The peasant took his complaints to Rensi, the chief steward of the ruler, when local

officials would not aid him. Taken before a special regional court, Khunianupu pleaded eloquently, using traditional moral values as arguments. Rensi was so impressed that he gave the transcript of the testimony to the ruler. The court and ruler promptly punished Djehutinakhte by taking all his lands and personal possessions and awarding them to Khunianupu.

Called “the Eloquent Peasant,” announcing to the court officials the fact that “righteousness is for eternity,” Khunianupu eventually made his way into the royal court, where he was applauded and honored. The ruler supposedly invited Khunianupu to address his officials and to recite on state occasions. The popular account of Khunianupu’s adventures and sayings was recorded in the Twelfth Dynasty (1991–1783 B.C.E.) and is included in four New Kingdom (1550–1070 B.C.E.) papyri, now in Berlin and London. Such tales delighted the Egyptians, who appreciated the didactic texts of their literature and especially admired the independence and courage of the commoners, whether or not they were real people or fictitious characters.

embalming See MORTUARY RITUALS.

Ennead A system of nine deities worshiped at HELIOPOLIS during the Early Dynastic Period (2920–2575 B.C.E.), the Ennead was part of the cosmogonic or creation myths of the region. The Ennead varies according to ancient records, but the usual deities involved were Ré-ATUM, SHU, TEFNUT, GEB, NUT, ISIS, SET, NEPHTHYS, and OSIRIS. In some lists Thoth or Horus are included. PTAH was given an Ennead in MEMPHIS also. The Ennead gathered at Heliopolis and influenced human affairs. All Enneads were called “Companies of Gods.”

epagomenal days The five days at the end of the Egyptian CALENDAR that were used to commemorate the birthdays of the gods with gala festivals and ceremonies, the epagomenal days were officially added to the Egyptian calendar by IMHOTEP, the vizier of DJOSER (r. 2630–2611 B.C.E.) in the Third Dynasty. Imhotep also designed the STEP PYRAMID. He used the additional time to correct the calendar, which had been in use since the Early Dynastic Period (2920–2575 B.C.E.). The original lunar calendar did not correspond to the actual rotation of the earth around the sun, thus veering steadily away from real time. The epagomenal days were added to make the necessary adjustments, although the traditional calendar was never accurate. The birthdays celebrated on these additional periods of time were: the first day, OSIRIS; second, HORUS; third, SET; fourth, ISIS; and the fifth, NEPHTHYS. The days were actually called “the God’s Birthdays.”

The cosmological tradition associated with the epagomenal days concerns NUT, the sky goddess, and

GEB, the earth god. ATUM, the creator, discovered that Nut and Geb were lovers and had Nut raised up to form the sky. Discovering that the goddess was pregnant, Atum said that she could give birth, but not on the traditional days of the known calendar. The god THOTH, taking pity on Nut, gambled with the other deities of Egypt and won five extra days for Nut. Nut gave birth on those days, bringing Osiris, Horus, Set, Isis, and Nephthys into the world.

Eratosthenes of Cyrene (d. 194 B.C.E.) *Greek scientist, astronomer, and poet*

He was born c. 276 B.C.E. in CYRENE, Libya. He became the chief of the LIBRARY OF ALEXANDRIA c. 255 B.C.E. and wrote about poetry, philosophy, literary criticism, geography, mathematics, and astronomy. His *Geographica* and *On the Measurement of the Earth* were instant classics.

Eratosthenes was reportedly the first person to measure the earth’s circumference. He stated that the earth was round and assessed the circumference using geometric calculation. The length of the shadows measured at noon on the summer solstice in ALEXANDRIA and ASWAN started the calculations. Eratosthenes also mapped the world in lines of latitude and longitude. As the head of the Library of Alexandria, he tried to reform the calendar and to fix the historical dates in literature. When he went blind, Eratosthenes committed suicide by voluntary starvation c. 194 B.C.E. He died in Alexandria.

Erment (Hermonthis, Iun-Mut, Iun-Montu, Armant) This was a site south of Thebes, called Iun-Mut, “The Pillar of Mut,” or Iun-Montu, “the Pillar of Montu,” in Egyptian; Hermonthis in Greek; also Armant in some lists. Erment was once the capital of the fourth nome of Upper Egypt but was replaced by Thebes as early as the Middle Kingdom (2040–1640 B.C.E.). The god MONTU had a cult center at Erment, associated with the sacred bull BUCHIS. Remains of an Eleventh Dynasty (2040–1991 B.C.E.) palace were discovered on the site. A temple from the Eighteenth Dynasty, built by Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.) and restored by TUTHMOSIS III (r. 1479–1425 B.C.E.), was also found in Erment. The BUCHEUM, the bull necropolis, is also on the site.

A major temple at Erment dates to the Middle Kingdom with later additions. NECTANEBO II (r. 363–343? B.C.E.) started a similar shrine that was completed by the Ptolemies (304–30 B.C.E.). CLEOPATRA VII (r. 51–30 B.C.E.) and PTOLEMY XV CAESARION (r. 44–30 B.C.E.) built a MAMMISI, or birth house there, with a sacred lake.

Ernutet She was an Egyptian goddess revered in the FAIYUM, near modern Medinet el-Faiyum (CROCODILOPOLIS). A temple honoring Ernutet, SOBEK, and HORUS was erected there by AMENEMHET III (r. 1844–1797 B.C.E.) and completed by AMENEMHET IV (r. 1799–1787 B.C.E.).

erpati hati'o The ancient Egyptian term for the nobility of the NOMES or provinces of the nation, in some eras women inherited the rights and rank of this class.

Esna (Iunit, Enit, Letopolis) A site 34 miles south of LUXOR in the Upper Kingdom. Tombs from the Middle Kingdom (2040–1640 B.C.E.), Second Intermediate Period (1640–1550 B.C.E.), and New Kingdom (1550–1070 B.C.E.) were discovered there. Esna is noted, however, for the Ptolemaic Period (304–30 B.C.E.) temple. It served as a cult center for the god KHNUM and the goddess Nebtu'u. There was also a necropolis for the sacred Nile perch (*Lates niloticus*) at Esna.

The temple stood at a crossroads of oasis caravans from the Nubian (modern Sudanese) region. Construction began in the reign of PTOLEMY III EUERGETES (246–221 B.C.E.) and was completed in the mid-first century. Twenty-four columns, with various capitals, designed as imitation palms and other plants, form a stone forest in the shrine. Highly decorated, the temple of Khnum and NEITH (1) was adorned with Ptolemaic symbols and architectural styles. The ceilings have astronomical decorations, and CROCODILES and rams figure prominently. Predynastic sites, dated to c. 13,000–10,000 B.C.E., were also found in Esna.

Essarhaddon (Assur-Akh-Iddina) (d. 669 B.C.E.) *King of Assyria and ruler of Egypt*

He reigned from 681 B.C.E. until his death. His Assyrian name was *Assur-Akh-Iddina*, which was Persian for “the God Ashur Has Given Me a Brother.” He was named the heir by King Sennacherib and inherited when Sennacherib was slain. Essarhaddon marched on the rebels who had assassinated the king and then was crowned in NINEVEH. In 657 B.C.E., he attacked the frontier outposts of Egypt and took the northern capital of MEMPHIS. In 671 B.C.E., TAHARQA, the Egyptian ruler of the time, fled to NUBIA, abandoning his wife, AMUN-DYEK'HET, and their son, USHANAHURU, who were taken as slaves by the Assyrians. Two years later, Taharqa returned to Egypt to regain his throne. Essarhaddon died on his way to defeat Taharqa and was succeeded by his son ASSURBANIPAL.

Esye An Egyptian deity of wisdom and somewhat mysterious being, Esye was mentioned in a document from the reign of SENWOSRET I (1971–1926 B.C.E.) in a HELIOPOLIS temple inscription.

eternity This ancient Egyptian concept gave impetus to the mortuary rituals and to the religious philosophy of every period on the Nile. Early in their history the people of the Nile Valley determined that the earth reflected the cosmos, a vision glimpsed nightly by the astronomer-priests and incorporated into spiritual ideals. This led to the concept of timeless order called eternity. Two basic

concepts were involved in this awareness of eternity: (1) that eternity was changeless existence and (2) that eternity was continued renewal. Time was thus viewed in terms both linear and cyclical, an important element in the reenactment of ancient ceremonies. The deity AMUN represented changeless existence, and OSIRIS depicted daily renewal, thus uniting the concepts in cultic terms.

Egyptians feared eternal darkness and unconsciousness in the afterlife because both of these conditions belied the orderly transmission of light and movement evident in the universe. They understood that death was in reality the gateway to eternity. The Egyptians thus esteemed the act of dying and venerated the structures and the rituals involved in such human adventure. HEH, called Huh in some eras, the god of eternity, was one of the original gods of the OGDOAD at HERMOPOLIS and represented eternity—the goal and destiny of all human life in Egyptian religious beliefs, a stage of existence in which mortals could achieve eternal bliss.

Eternity was an endless period of existence that was not feared by any Egyptian because it carried with it everlasting renewal. One ancient name for it was *nuheh*, but eternity was also called the *shenu*, which meant round, hence everlasting or unending, and became the form of the royal cartouches. The astral term “Going to One’s *ka*,” a reference to the astral being that accompanied humans through earthly life, was used in each age to express dying. The hieroglyph for a corpse was translated as “participating in eternal life.” The tomb was “the Mansion of Eternity” and the deceased was an *akh*, a transformed spirit. The PYRAMID TEXTS from the Old Kingdom Period (2575–2134 B.C.E.) proclaimed that the *akh* went to the sky as the mortal remains went into the earth.

While the concept of eternity provided the impetus for the rituals and ceremonies of the mortuary rites, the arts and architecture benefited from the same vision of the afterlife. The surviving monuments of Egypt are mostly related to MORTUARY RITUALS because they were made of stone and raised as insignias of the Egyptian contemplation of eternity. The PYRAMIDS rising out of the sand at GIZA were symbols of everlasting power and transformation in death. The elaborate TOMBS and TEMPLES were introductions into the supernatural ways of the realm beyond the grave, called TUAT in passage. This concept was also the foundation of the role of the rulers of Egypt. Each pharaoh was the god RÉ while he lived upon the earth. At his death, however, he became OSIRIS, “the First of the Westerners,” the “Lord of the Dead.” Thus rulers were divine and destined for eternal happiness. UNIS (r. 2356–2323 B.C.E.), of the Fifth Dynasty, declared in his tomb in SAQQARA that “the stars would tremble when he dawned as a soul.” Eternity was the common destination of each man, woman, and child in Egypt. Such a belief infused the vision of the people, challenging their artists to produce soaring masterpieces and

providing them with a certain exuberance for life, unmatched anywhere in the ancient world.

Euclid (fl. third century B.C.E.) *“Father of Mathematics”* Euclid was an Alexandrian scholar who served in the reign of PTOLEMY I SOTER (304–284 B.C.E.). He is best known for his *Elements of Geometry*, which he presented to Ptolemy. When the ruler declared that the work was too long and too difficult, Euclid stated that the pharaohs had “royal roads” in Egypt but that geometry could not be reached with speed or ease. Euclid systematized the entire body of mathematics, developing axiomatic proofs. He founded mathematical schools in ALEXANDRIA and was esteemed internationally.

Eurydice (fl. third century B.C.E.) *Royal woman of the Ptolemaic Period*

She was the consort of PTOLEMY I SOTER (r. 304–284 B.C.E.) and the daughter of King Antipater of Macedonia. In her retinue, however, was a woman named BERENICE (1), reportedly a half sister of Ptolemy I. He set Eurydice aside and disinherited her children, Ptolemy Ceraunus, Ptolemis, Lysander, and Meleager, in favor of Berenice (1)’s offspring.

execration This was the ritualized destruction of objects or depictions of individuals, especially in Egyptian tombs or MORTUARY TEMPLES and cultic shrines. By demolishing or damaging such depictions or texts, the power of the deceased portrayed was diminished or destroyed. There are many surviving examples of execration in tombs, especially in the New Kingdom Period (1550–1070 B.C.E.). The images of Queen-Pharaoh HAT-SHEPSUT (r. 1473–1458 B.C.E.) were destroyed or vandalized at DEIR EL-BAHRI and in other shrines. The entire capital of AKHENATEN (r. 1353–1335 B.C.E.) was razed. The tomb of AYA (2) (1323–1319 B.C.E.) was savaged. The

deceased’s power in the afterlife was traditionally thought to be destroyed by such vandalism.

Execration texts were inscribed as well on pottery or figurines and listed cities and individuals in Palestine and southern Syria as enemies. Some 1,000 execration texts survive, dating from the Old Kingdom (2575–2134 B.C.E.) to CLEOPATRA VII (r. 51–30 B.C.E.). One discovered dates to c. 1900 B.C.E. and curses Askalon, Rehab, and Jerusalem. Two other such texts, made perhaps a century later, curse the cities of Acshaf, Acre, Ashtaroth, Hazor, İyon, Laish, Mishal, Qanah, Qederesh, and Jerusalem.

exemption decrees Documents used in various eras of ancient Egypt to exempt designated temple complexes from taxes, CORVÉE labor, and other civic responsibilities, the most famous of these decrees were issued in KOPTOS.

extradition A clause included in the HITTITE ALLIANCE between RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty and the HITTITES, it provided that persons of rank or importance would be returned to their own rulers if they tried to flee from one territory to the other to escape punishment for their crimes. This clause, sophisticated and remarkably advanced for this period, exemplified the complex judicial aspects of Egyptian law in that period.

Eye of Horus See HORUS EYE.

Eye of Ré This was a complex tradition concerning the eye of the sun deity, viewed as a physical component of the god and functioning as well as a separate spiritual entity. The goddess ISIS, along with HATHOR and SEKHMET, were associated with this tradition, and the cobra, WAD-JET, was also part of the symbolism. AMULETS and other mystical ornaments employed the eye of Ré as a powerful insignia of protection.

F

Fag el-Gamous A necropolis site in the FAIYUM, used from 300 B.C.E., the start of the Ptolemaic Period (304–30 B.C.E.) to 400 C.E., this burial ground contains multiple burials in single graves, all containing commoners of the era. The reason for the multiple burials is being studied; it is considered likely that an epidemic, or outbreak of a disease, would have prompted such graves.

faience A glassy manufactured substance of the ancient Egyptians, the process developed by the artisans of the Nile Valley may have been prompted by a desire to imitate highly prized turquoise, or lapis lazuli, although there was a great diversity of color in the faience manufactured. The usual Egyptian faience was composed of a quartz or crystal base, covered with a vitreous, alkaline compound with calcium silicates made of lime, ash, and natron, to provide the colors and glassy finish. The Egyptians called faience *tjehenet*, which translates as “brilliant.” It was used in sacred and royal insignias, AMULETS and jewelry, as well as inlay.

See also EGYPT'S NATURAL RESOURCES.

Faiyum (Ta-she, Pa-yuum, Pa-yom) The region of Egypt once called Ta-she, the Land of the Lakes, and used in many eras as an agricultural center, the Faiyum was also called Pa-yuum and Pa-yom and was settled in Paleolithic times when hunters and gatherers came down from the arid plateaus of the region, attracted by the abundant game and grasses.

A natural depression extending along the western side of the NILE River, the Faiyum had distinct Predynastic cultures, including Faiyum A and B. These cultures

date to c. 4500 B.C.E. The BAHR YUSEF, an Arabic name meaning “Joseph’s River” (not a biblical reference but one honoring an Islamic hero), left the Nile at ASSIUT, becoming a subsidiary stream. The Bahr Yusef was allowed by natural forces to enter the Faiyum but was not provided with a natural route of exit, thus inundating the area and transforming it into lush fields, gardens, and marshes. The site of CROCODILOPOLIS was the capital for the territory, also called Shedet, and served as a cult center for the god SOBEK. Located on Lake QARUN, called Me-Wer by the Egyptians, Crocodilopolis was also a haven for aquatic life-forms. Crocodiles were plentiful, and in some eras tourists were allowed to feed them.

The rulers of the Twelfth Dynasty (1991–1783 B.C.E.) began reconstruction of this area. Seeing the need for increased agricultural output, these pharaohs started a series of hydraulic systems to reclaim acres of land. AMENEMHET I (r. 1991–1962 B.C.E.) widened and deepened the channels, bringing water to various parts of the Faiyum and establishing a true reservoir. During the annual inundations of the Nile, regulators installed at el-LAHUN controlled the Faiyum water levels. Every January the sluices at el-Lahun were closed to enable repairs to be made on bridges and walkways. AMENEMHET III (r. 1844–1797 B.C.E.) erected dikes and retaining walls, with sluices and canals that regulated the flow of water. In the process he provided Egypt with vast tracts of arable lands, all of which strengthened the economic base of the nation. The Faiyum, adapted with such regulators, thus served as an emergency reservoir in periods of great floods.

One of the most beautiful regions in the Nile Valley, the Faiyum was reclaimed again and again as an

agricultural site. In the Ptolemaic Period (304–30 B.C.E.) the rulers developed the region and made it a major agricultural and population center. Olive production was encouraged as the Greek Ptolemaics deemed the Faiyum olive the tastiest of all. At various times the territory extended over 4,000 square miles. PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) renamed the nome containing the Faiyum Arsinoe, after his relative, ARSINOE (2).

KARANIS, located in the Faiyum, was founded by the Ptolemys and endowed with two limestone temples. A SOBEK shrine, called Dineh el-Giba or Soknopiaiou Neos, was also erected there. The famed statues of Amenemhet III graced the area as well. Medinet el-Faiyum is the modern capital of the region.

Suggested Readings: Doxiadis, Euphrosyne, and Dorothy J. Thompson. *The Mysterious Faiyum Portraits: Faces from Ancient Egypt*. New York: Harry Abrams, 1995.

false door A TOMB element dating to the Old Kingdom (2575–2134 B.C.E.), normally fashioned out of wood or stone and serving as a monument to the deceased, false doors appeared early in MASTABAS and tombs and were designed to allow the KA of the deceased to move from the burial chamber to the chapel or shrine room, where offerings were made during MORTUARY RITUALS. The false door was also believed to link the human deceased with the TUAT, or Underworld. This door was elaborately designed or was only a simple STELA encased in a wall. Most were narrow, stepped niches with stone slabs depicting figures of the deceased or life statues of the dead, sometimes portrayed as returning from the Tuat in a resurrected state.

Famine Stela A monument located on SEHEL ISLAND south of ASWAN, where dynasties throughout Egypt's history left records, the Famine Stela dates to the Ptolemaic Period (304–30 B.C.E.) but relates a tale about a famine that took place in the reign of DJOSER (2630–2611 B.C.E.) of the Third Dynasty. The Nile had not flooded for several years, and Djoser, informed that the inundations were the prerogatives of the god KHNUM, erected a temple on ELEPHANTINE Island to appease the deity. He had a dream in which the god berated him for not taking care of the sacred on Elephantine Island. When Djoser repaired the shrine, the Nile resumed its normal inundation levels.

Farafra Oasis A site in a vast depression in the western desert of Egypt, located south of the BAHARIA OASIS, Farafra was once called “the Land of the Cow” and has a modern capital named Qasr el-Farafra. The monuments from ancient eras are mostly in ruins.

Faras This was a site near ABU SIMBEL, in NUBIA (modern Sudan), which contained temples and a rock chapel

from the New Kingdom Period (1550–1070 B.C.E.). Also on the site is a temple of TUT'ANKHAMUN (r. 1333–1323 B.C.E.) from the Eighteenth Dynasty. This temple had a stylish portico and HYPOSTYLE HALLS. The shrine originally measured 81 by 182 feet.

Fara'un Mastaba The modern Arabic name given to the tomb of SHEPSESKHAF (r. 2472–2467 B.C.E.) of the Fourth Dynasty, the name translates as “Seat of the Pharaoh.” This mastaba was erected in the southern part of the necropolis area of SAQQARA.

fate Called *shoy* or *shai* by the ancient Egyptians, who put great stock in the appointed destiny of each individual, *shoy* was the good or ill destiny laid down for each Egyptian at the moment of his or her birth by the divine beings called the SEVEN HATHORS. If the fate was good, it was called RENENET, or Renenutet, after the goddess of generation. In the case of royal princes, the Seven Hathors always guaranteed a favorable fate. They arrived at the crib of any prince born on an unlucky day and put a lucky child in his place to avoid disaster for the individual and the nation. The CAIRO CALENDAR reflects this belief among the ancient Egyptians.

Fatih el-Beida A site in the Eastern Desert that was used as a QUARRY in many ages of Egyptian history, the ruins of the settlement and a temple dating to the Roman Period (after 30 B.C.E.) were discovered there.

Festival of Entering a Temple A unique celebration associated with the cult of the god RÉ. The deity was saluted by another god, Ptah-Tenen, during the ceremonies, while priests chanted hymns and formed processions. The ritual was formally called the Testimony of Entering the House of the God, and every divine being was represented. The festival was reenacted wherever RÉ's cult flourished and remained popular over the centuries.

Festival of the Two Weepers See LAMENTATIONS OF ISIS AND NEPHTHYS.

festivals The celebrations of ancient Egypt were normally religious in nature and held in conjunction with the lunar calendar in temples. Some festivals, mortuary or funerary in nature, were held as well in the royal and private tombs. The Egyptians liked visible manifestations of their beliefs and used festivals to make spiritual concepts meaningful. Most of the cultic celebrations were part of the calendar and were based on local temple traditions. In some periods of Egypt there were as many as 75 such celebrations observed throughout the nation annually.

Starting in the Old Kingdom (2575–2134 B.C.E.), the first, sixth, and 15th day of every month were festivals



Wall paintings portraying Egyptians enjoying one of the many religious festivals held throughout each year. (Hulton Archive.)

associated with the lunar CALENDAR. The seventh and 23rd days had similar significance each month. The festival of the first day was a celebration of a new moon. Such festivals and the first day were both called *pese djentiu*. The most common name for a festival was *heb*, taken from the hieroglyph for an alabaster bowl.

Festivals were designed to commemorate certain specific events in the daily lives of the people as well, particularly agriculturally oriented events. The Festival of the *DJED* Pillar, for example, depicted growth and the movement of the sap in the trees as part of rebirth. In two separate times of the year the Festival of Wepet or Wepet-renpet, the New Year, was celebrated. Other festivals honored the NILE, and on those occasions elaborate shrines were floated onto the river, with flowers and hymns saluting the nurturer of all life in the land. In the fall, the death and resurrection of OSIRIS was staged at ABYDOS, and the Festival of the Sowing and Planting followed.

The purpose of most of the festivals was to allow the people to behold the gods with their own eyes and to make mythic traditions assume material reality. Particular images of the gods, sometimes carried in portable shrines, were taken out of the temple sanctuaries and carried through the streets or sailed on the Nile. STATIONS OF THE GODS were erected throughout the various cities in order to provide stages for the processions. ORACLES were contacted during these celebrations, as the images of the deities moved in certain directions to indicate negative or positive responses to the questions posed by the faithful.

One of the major Osirian festivals displayed a golden ox clad in a coat of fine black linen. The sacred animal was exhibited to the people during the season of the falling Nile, a time in which the Egyptians symbolically mourned the coming death of Osiris, a sign that the growing season was ending. When the river rose again, rituals were conducted on the banks of the Nile to greet Osiris's return. The priests used precious spices and incense to honor the god in his rejuvenated form.

The Beautiful Feast of the Valley, held in honor of the god AMUN, was staged in THEBES for the dead and celebrated with processions of the barks of the gods, as well as music and flowers. The feast of HATHOR, celebrated in DENDEREH, was a time of pleasure and intoxication, in keeping with the goddess's cult. The feast of the goddess ISIS and the ceremonies honoring BASTET at BUBASTIS were also times of revelry and intoxication. Another Theban celebration was held on the nineteenth of Paophi, the feast of OPET, during the Ramessid Period (1307–1070 B.C.E.). The feast lasted 24 days and honored AMUN and other deities of the territory. In the New Kingdom Period (1550–1070 B.C.E.), some 60 annual feasts were enjoyed in Thebes, some lasting weeks. The Feast of the Beautiful Meeting was held at EDFU at the New Moon in the third month of summer. Statues of the gods HORUS and Hathor were placed in a temple shrine and stayed there until the full moon.

The festivals honoring Isis were also distinguished by elaborate decorations, including a temporary shrine built out of tamarisk and reeds, with floral bouquets and charms fashioned out of lilies. The HARRIS PAPYRUS also attests to the fact that the tens of thousands attending the Isis celebrations were given beer, wine, oils, fruits, meats, fowls, geese, and waterbirds, as well as salt and vegetables.

These ceremonies served as manifestations of the divine in human existence, and as such they wove a pattern of life for the Egyptian people. The festivals associated with the river itself date back to primitive times and remained popular throughout the nation's history. At the first cataract there were many shrines constructed to show devotion to the great waterway. The people decorated such shrines with linens, fruits, flowers, and golden insignias.

The PALERMO STONE and other pharaonic records list festivals in honor of deities no longer known, and in honor of the nation's unification. The *HEB-SED* celebrations of the rulers, usually marking the 30th year of the reign, remained a vital festival throughout Egypt's history. Calendars of festivals adorned the walls of the temples at Abydos, Dendereh, Edfu, MEDINET HABU, and elsewhere in the Nile Valley.

"First Occasion" A term used in ancient Egypt to designate the primeval times involved in cosmological traditions. Such times were called *pat*, *paut*, or *paut-tau*. The First Occasion denoted the appearance of the god RÉ on earth, commemorating the emergence of the deity in the PRIMEVAL MOUND. Other deities had their own First Occasions, explaining their roles as primal beings in the creative phases of human existence.

"First of the Westerners" See OSIRIS.

First Prophet of Amun See PRIESTS.

"First Under the King" This was an Egyptian court title, denoting a particular rank and the right to rule a certain district in the ruler's name. In Upper Egypt the senior officials were also called MAGNATES OF THE SOUTHERN TEN. This affirmed their hereditary or acquired rights as an elite group of governors and judges. Most areas of Egypt had courts of law, treasuries, and land offices for settling boundary disputes after the inundations, conservation bureaus for irrigation and dike control, scribes, militias, and storage facilities for harvest. Tax assessors were normally attached to the storage offices, which were temple-operated in many provinces. The governors of the NOMES and the judges of these regional courts bore the titles of privilege and rank and reported directly to the VIZIER and to the royal treasurer in the capital. In some

periods there were viziers for both the Upper and Lower Kingdoms as well as Kush, or NUBIA (modern Sudan).

flagstaffs The symbolic poles used in the front of the PYLONS (entrance gates) at all major temples and shrines. Originally the cult centers had two insignias of the god visible in the court of the shrine. Called *senut*, the flagstaffs in their original form were adorned with religious symbols and perhaps even with clan and NOME totems. When the rulers began their massive building programs along the Nile, they copied the original cultic design pioneered in temples and in the first capital of MEMPHIS and erected tall poles upon which the particular pendant of the temple or the god could be displayed. The poles were made of pine or cedar and tipped with electrum caps.

flail A royal symbol of Egypt, used with the CROOK to represent the majesty of the rulers of the Two Lands, the flail, carried originally by the god OSIRIS, is normally displayed in the hands of deceased rulers. It was once described as a whip but now is believed to represent the *labdanisterion*, the instrument used by early goatherds in the Near East. Such a symbol, dating back to ancient times, would have had magical connotations. Agricultural workers used the flail to gather labdanum, an aromatic shrub that yielded gum and resin. The crook and the flail were both identified with the god OSIRIS's patronage of vegetation and eternal life. It associated each new ruler with the past traditions and with Osiris, thus providing the people with a clear image of an unbroken line of divinely inspired pharaohs.

Flies of Valor An Egyptian military decoration composed of golden fly forms attached to a chain, the decoration was given to Queen AH'HOTEP (1) by her son 'AHMOSE (r. 1550–1525 B.C.E.) during the struggle with the HYKSOS (c. 1555–1532 B.C.E.). Queen Ah'hotep provided strong leadership as regent during 'Ahmose's first decade and made vital resources available throughout Egypt's rebellion against Hyksos domination. The actual reason for choosing the fly as a symbol of bravery is no longer understood.

“Fluid of Life” See DAILY ROYAL RITES; SA-ANKH.

Followers of Horus These were three distinct groups of ancient Egyptians, each with a unique role in the life of the nation. The first group, the supernatural, hence magical company bearing this name, were creatures who supposedly followed the god HORUS, the son of ISIS and OSIRIS, in his predynastic battles at EDFU and in the Delta. Such companions were called *heru-shemsu* and were honored in all Horus temples. They are depicted in the tomb

of KHERUEF, an official in the reign of AMENHOTEP III (1391–1353 B.C.E.). These Followers of Horus were portrayed as bearing clubs and other weapons. They served as veteran forces in the predynastic wars, especially at Edfu. In the mortuary texts, the Followers assume even more dramatic roles. They purify the deceased on their journeys and are described in some documents as predynastic rulers who welcome the dead into their domains of eternal bliss.

The second group of Followers is associated with the SOULS OF PE and the SOULS OF NEKHEN, the legendary god-like kings before the Early Dynastic Period (2920–2575 B.C.E.). At the various Osirian and Horus festivals, a third group called the Followers of Horus conducted mock battles with others called the FOLLOWERS OF SET. The Horus Companions always won those “wars.”

The Followers of Horus, deemed both mythical companions and predynastic rulers of legend, may have been the confederation of nome warriors who followed the Thinite ruler NARMER north in his quest to overcome the Delta and unify Egypt. They may also have been members of the ruler's retinue, accompanying him when he conducted his biennial tours of inspections along the NILE. The mock battles, in which the Followers of Horus always proved victorious, commemorated the traditions and religious commitments of earlier eras and concretized the Horus cult.

Followers of Set A group of Egyptians who participated in staged mock battles in the ceremonies honoring OSIRIS and HORUS, the Followers of Set were always overcome by the opposing members of the FOLLOWERS OF HORUS in these mock struggles because the Horus associates represented good. They were called *mesu-betsht*, or *desheru*, the red ones, and they were believed to be troublemakers who followed “the Bringer of Chaos,” the god Set. They were called “the red ones” because they supposedly had red faces and red hair. The Followers of Set appeared prominently in the later part of the Nineteenth Dynasty (1307–1196 B.C.E.). They were recorded as drunkards, womanizers, and rebels who threatened the spirit of MA'AT on the Nile. Such evildoers were cursed as ones who could not reach paradise in the West (AMENTI) but would rot in the desert wastes as food for the birds and rodents.

foods The dietary products of the Egyptians were among the most diverse and plentiful in ancient times. Egypt was always called “the breadbasket of the world” by contemporary nations, and the rich annual agricultural harvests in the Nile Valley were envied by the rulers of other lands. The Romans, especially, recognized the value of Egypt, and after the suicide of CLEOPATRA VII in 30 B.C.E. they guarded the land as a unique provider of the empire.

Barley and emmer were the earliest cereal crops harvested in Egypt. Emmer was used to make bread, and barley was the basis for the extensive brewing of beer. In the Ptolemaic Period (304–30 B.C.E.) wheat was introduced to the Nile fields and prospered. These fields also provided chickpeas, lentils, garlic, squashes, leeks, beans, lettuce, radishes, cabbages, cucumbers, onions, and other vegetables. Other farm products included cinnamon, carob, olives, melons, dates, figs, raisins, dom nuts, cactus figs, *seneb* berries, pomegranates, apples, grapes, and palm tree materials for eating and weaving.

Because of the herding techniques used, the Egyptians of various classes feasted on beef often or occasionally and used milk products to make cheeses and yogurts. They also ate sheep and goats and hunted for other meats. A type of oryx was prized, as were gazelles, although they were cherished as pets. Hyenas were used as hunting animals, and the deceased received their meat as offerings. When eating oxen or bulls, the Egyptians preferred the loins. Meat was grilled or stewed. Swine were regarded as contaminants in many ages and forbidden as food. They were, however, raised as food or as temple offerings in ABYDOS and elsewhere.

The Nile offered more than 50 varieties of fish in its waters, and the shore marshlands provided a vast quantity of fowls. Partridges, quails, pigeons, cranes, herons, storks, ducks, geese, and doves were served as food. Chickens were introduced into the land in a later era, possibly as late as the fourth century B.C.E. The Egyptians prized eggs of other birds also. Oils were also essential ingredients, and the Egyptians used the oils from olives, sesame, and safflowers, as well as a type of butter fat. All of these foods were enjoyed in elaborate home feasts or



A relief of workers caging wild geese from the Nile marshes, a constant food supply for the Egyptians. *Hulton Archive*

on picnics during certain Nile festivals. Such picnics included 30 types of bread, some used as desserts. HONEY sweetened cakes and bread, and fruits accompanied indoor and outdoor meals. The wines served, as well as the beers, were flavored and graded according to strength, flavor, and quality.

fortresses A series of remarkable military installations known as *mennu* was designed to provide garrisons for troops and defensive measures on frontiers or in occupied territories. Egypt maintained such garrisons on the eastern and western territories of the Delta and in NUBIA (modern Sudan). Other fortresses were built and subsidized throughout the empire period of the New Kingdom (1550–1070 B.C.E.) and then were abandoned to other political powers along the Mediterranean Sea. Traces of fortifications at ABYDOS and HIERAKONPOLIS indicate the use of such defensive installations within the Nile Valley as well, especially in the predynastic periods (before 3000 B.C.E.) or in times of civil unrest.

The WALL OF THE PRINCE, a series of fortresses and garrisons on the eastern and western boundaries of Egypt, dates to the reign of AMENEMHET I (1991–1962 B.C.E.), although he may have strengthened older military structures to form the defense system. Such fortresses, especially in Nubia, were directly connected to Egypt's pursuit of natural resources in mines and quarries and the regulation of the active trade routes. The fortresses built in conquered lands were defensive structures that stabilized entire regions during the imperial era. The collapse of these encampments in the Levant and in other Near East regions was reported in letters from the 'AMARNA period (1353–1335 B.C.E.), and their loss was viewed as catastrophic by allied rulers of the various territories involved.

The Nubian fortresses, the ones documented and studied in recent times, provide the modern information about Egyptian military prowess because they are still available, in ruined form, for study. Erected on rocky pinnacles overlooking the Nile and stretching south from below the first CATARACT, these structures date to the Twelfth Dynasty (1991–1783 B.C.E.) or possibly earlier in primitive forms, and they guarded the Nile between the ELEPHANTINE at ASWAN and the second cataract. A cluster of such fortresses protected Egypt's southern border.

Among them was the famed fortress at BUHEN, originally an Old Kingdom (2575–2134 B.C.E.) settlement, located on the western shore of the Nile opposite WADI HALFA. This defense worked in conjunction with Gebel Turob, a hill where Egyptians kept watch on all native movements. During the Twelfth Dynasty (1991–1783 B.C.E.) the Nubians were not allowed to move northward without permission, and the sentries on Gebel Turob were stationed in strategic positions to enforce this royal policy. Watchers ran down the hill to the fortress the

instant they saw large groups of Nubians in the vicinity. The watchers were provided shelters, and several men remained on duty at all times. They were required to send detailed reports on the day's activities to the BUHEN commander and to the commander of the fort at SEMNA. A similar sentry operation was undertaken at Gebel Sheikh Suleiman, also beside Buhen.

Buhen fortress itself was fashioned out of the rocky point on which it was located and was surrounded by temples and administrative offices, a pattern used for most forts in Nubia. It was constructed of large sun-dried bricks, laced with granite gravel for support. A wall with external buttresses followed the contours of the ledge and then swept downward to the river. This main wall was protected by other walls and by a ditch carved out of rock and sloped with smooth sides to protect against enemy footholds. The fortress also held a garrison and storage area. Towns sometimes grew inside these garrisons.

Such fortresses were built southward into Nubia when the Egyptians expanded both their territories and their interests in the region's natural resources. The garrison outposts as erected by the ancient Egyptians included walls and towers and were positioned in strategic locations so that southern forts could signal the ones to the north in times of emergency. It is estimated that these fortresses each contained from 200 to 300 men and their families. Most of these troops were veteran units with conscripts.

Another important Middle Kingdom fort was at Semna, designated as the Middle Kingdom southern border. SENWOSRET I (r. 1971–1926 B.C.E.) started the garrison at Semna, and it was completed by SENWOSRET III (r. 1878–1841 B.C.E.). A fortress at Kumma was constructed in the normal rectangular pattern. Just below that another fortress was at URONARTI, triangular in shape. At Shalfak, on the western bank opposite the town of Sarras, another garrison was erected, and at MIRGISSA a fort built in the style of Buhen was put up to command a strategic position.

At Dabnati a fortress dominated an island, complete with towers and ramparts. Another garrison was located at the second cataract, opposite the island of Mayanarti. Buhen was at Wadi Halfa, and two more compounds were erected between that site and ANIBA, where a vast garrison was manned year round. At Kubban, Ikkur, and BIGA there were fortresses that guarded the last approach to the interior of Egypt.

The following fortresses are among the documented outposts active during the Middle Kingdom and later periods.

Between the Elephantine and the second cataract

Ikkur	Amada
Sabaqura	Qasr Ibrim
Kuban	Armana
Korosko	

Between the second cataract and Semna

Buhen	Sarras
Mayanarti	Uronarti
Dorgaynarti	Semna el-Sharq
Matuka	Semna el-Gharb
Dabnarti (Tabai)	Semna el-Ganuub
Kumma	

"Forty Day Route" A trail used by the Egyptian trade caravans from the earliest periods, the route went from the KHARGA OASIS to the south, using Selima as a destination, or left from Kharga and arrived in the DAKHLA OASIS. Such caravans brought vital minerals and luxury items, such as furs, ivory, and gems, into Egypt. When the New Kingdom ended in 1070 B.C.E., the caravans were exposed to dangers on the way. The Ptolemaic Period (304–30 B.C.E.) reopened the "Forty Day Route."

Forty-Two Judges Divine beings who greeted deceased Egyptians in the JUDGMENT HALLS OF OSIRIS. There the dead were called upon to give an account of their lives upon earth and to receive judgments of their worthiness to take part in eternal bliss. Each of the judges sat in council with the god OSIRIS to evaluate the mortals in their presence. The Forty-Two Judges were awesome creatures, some bearing titles indicating their ferocity and purpose, such as "Long of Stride," "Eater of Shades," "Stinking Face," "Crusher of Bones," "Eater of Entrails," and "Double Lion." Some of the judges assumed other roles in the mortuary mythology, such as Hraf-hef, "HE-WHO-LOOKS-BEHIND-HIMSELF." This creature was the ancient, cranky ferryman who had to be placated by the deceased in order for him to row them to the sites of eternal bliss across the spiritual Nile.

Foundation Deposits Collections of significant spiritual symbols that were buried during the construction of a monument or royal TOMB, these objects were placed into the ground on a corner of a site or in another area deemed appropriate as the base blocks were installed. The tools bearing the names of the era's rulers were often included in the deposits.

Fraser Tombs The modern designation given to the tombs found at Achoris in the central valley of the Nile that date to the Fifth Dynasty (2465–2323 B.C.E.). The name refers to the individual who discovered these sites.

"Friend of the King" This rank was popular in the Old Kingdom (2575–2134 B.C.E.) and conferred throughout all historical periods. An honorary position, the title was used to distinguish officials who had access to the ruler as a counselor or attendant. Courtiers could also be styled as "Well-Beloved Friends" or "Nearest

to the King," as in the reign of PEPI II (2246–2152 B.C.E.) of the Sixth Dynasty. These titles gave the bearer prestige in the court and were often inscribed on mortuary stelae in the tomb complexes of the deceased honorees.

frog A symbol of generation, rebirth, and fertility in ancient Egyptian lore, the frog goddess was HEKET, depicted as a creature or as frog-headed woman. The four male gods of the OGDOAD of HERMOPOLIS were also frog-headed, a symbol of their role in the rejuvenation and fertilization of Egypt at the creation and at the annual inundation periods. Frog AMULETS were used to ensure rebirth for the deceased in the tomb.

funerals See MORTUARY RITUALS.

funerary cones These were small monuments fashioned out of clay and placed at the entrance of tombs, particularly in the necropolis areas of THEBES. Most popular in the Eighteenth Dynasty (1550–1307 B.C.E.) these cones were used from the Middle Kingdom (2040–1640 B.C.E.) to the Late Period (712–332 B.C.E.). The cones were stamped with the name of the deceased tomb owner. These hieroglyphic inscriptions sometimes included biographical details as well. Some 300 were placed in various tombs in the Theban necropolises, set in plaster. They possibly symbolized the sun and rebirth.

G

Gabinus, Aulus (d. 47 B.C.E.) *Roman political ally of Pompey the Great*

His loyalty to POMPEY the Great made Aulus Gabinus a political enemy of Julius CAESAR. While a tribune in 67 B.C.E., Gabinus gave Pompey unlimited command of the Roman forces handling the pirates marauding the Mediterranean at the time. He served as Pompey's representative in Egypt from 66 to 63 B.C.E. during the troubled reign of PTOLEMY XII NEOS DIONYSIUS (Auletes) (r. 80–58, 55–51 B.C.E.) and was governor of Syria 57–54 B.C.E. Aulus Gabinus died in Illyricum (the modern Adriatic area).

Gallus, Gaius Cornelius (d. 26 B.C.E.) *First Roman prefect of Egypt after the Roman occupation of the Nile Valley*

He was appointed after the suicide of CLEOPATRA VII (30 B.C.E.). An ally of Octavian, the future emperor AUGUSTUS, Gallus was renowned in Rome as a poet. He modeled his verse forms on the Alexandrian love poems popular at the time. He was also a friend of Catullus and Virgil. A manuscript in Gallus's own hand was discovered in Primio (modern Qasr Ibrim), dating to c. 30 B.C.E. Gallus also inscribed his own name on a pyramid at GIZA. When he lost Augustus's trust and friendship in 26 B.C.E. he committed suicide.

Games See BOARD GAMES.

Garf Hussein This was a site south of the first cataract of the Nile that was dedicated to the MEMPHIS god PTAH. Located near WADI ALAKI, Garf Hussein had a temple dedicated to Ptah, erected by RAMESSES II (r. 1290–1224

B.C.E.) of the Nineteenth Dynasty. This shrine was built into a rocky cliff. A PYLON led to a court area, where three porticos were highly decorated. A subterranean level of the TEMPLE contained a pillared hall and five sanctuaries in the form of crosses.

Gaugamela A battle site in 331 B.C.E., where ALEXANDER III THE GREAT (r. 332–323 B.C.E.) defeated DARIUS III CODOMAN (335–332 B.C.E.) of Persia, ending the Persian hopes of restoring the empire, Gaugamela was near Arbela in Babylonia (modern Iraq), and there the Persian armies lost to the Greek and Macedonian hosts. Darius escaped to Hyrcania, but he was slain by a subordinate.

Geb An Egyptian deity worshiped throughout the nation as the father of OSIRIS and the representation of the earth, he was the brother-husband of the goddess NUT, the sky, fashioned by the creator ATUM, and the son of SHU and TEFNUT. Geb was also called “the Great Cackler,” a reference to the cosmic egg that contained the sun, the symbol of creation. In some temple reliefs, Geb was depicted as a man with a GOOSE on his head.

When Atum discovered that Geb and Nut had become lovers, he commanded the god Shu to separate them by raising Nut into the heavens as the sky. Geb was inconsolable, and as he wept over his loss his tears formed the oceans and seas on the earth. In reliefs he was shown in a prone position, weeping for Nut, and in his physical form representing earth's mountains and valleys. Geb was a member of the ENNEAD of HELIOPOLIS and the father of Osiris, ISIS, SET, and NEPHTHYS, given birth by Nut on the EPAGOMENAL DAYS of the calendar year along with Horus. He gave Lower Egypt to Osiris and Upper

Egypt to Set after centuries of ruling alone. Geb was worshiped in Bata, a shrine in HELIOPOLIS. He was the keeper of the throne and the wise speaker of the gods. As the earth, he was sometimes colored green. In funerary texts, Geb could be an enemy of the deceased. Earthquakes were considered the result of Geb's laughter.

Gebel Abu Rowash See ABU ROWASH.

Gebel Adda A site north of FARAS in NUBIA (modern Sudan), HOREMHAB (r. 1319–1307 B.C.E.) of the Eighteenth Dynasty built a temple there honoring the deities AMUN and THOTH. This shrine complex, part of the royal building programs in the territory, was graced with columned halls, a staircase, and three altar chambers for ceremonies.

Gebel Barkal This was a site in NUBIA (modern Sudan) near the fourth cataract of the Nile. A temple honoring the god AMUN was started at Gebel Barkal by pharaohs of the Eighteenth Dynasty (1550–1307 B.C.E.) and refurbished by SETI I (r. 1306–1290 B.C.E.) of the Nineteenth Dynasty. Gebel Barkal was one of the southernmost frontiers of Egypt during the imperial period, but it was not maintained by the less powerful rulers of the later eras. TAHARQA (r. 690–664 B.C.E.) erected a temple at Gebel Barkal, which was designated as a “Holy Mountain.” Tradition states that a giant cobra emerged from a cave in the mountain to witness the religious rites conducted there.

Gebel Dokhan A site near DENDEREH, located in the WADI QENA, where porphyry was quarried. The site became popular in the Roman Period (after 30 B.C.E.), boasting several temples and shrines.

Gebelein (Pi-Hathor, Pathyris) This is the modern name for a site on the western shore of the Nile River, located south of ERMENT. The city was originally called Pi-Hathor by the Egyptians, and then named Pathyris by the Greeks. Gebelein was a center for the goddess HATHOR from ancient times. Temples were discovered there from the Eleventh and Twelfth Dynasties (2040–1783 B.C.E.), all dedicated to this popular female deity. The necropolis area of the city also contained tombs from the First Intermediate Period (2134–2040 B.C.E.). Fragments from the Gebelein temple include inscriptions from the reign of MONTUHOTEP II (2061–2010 B.C.E.), commemorating the ruler's victories. The inscriptions do not specify whether the defeated enemies were Egyptians or foreign, and they possibly refer to Montuhotep II's victory over the city of HERAKLEOPOLIS in 2040 B.C.E.

Gebel el-Ahmar A site called “the Red Mountain,” located south of modern Cairo, where quartzite was pro-

duced for monuments, the stone in this QUARRY was reddish in color and one of the most beautiful and durable materials available to the Egyptians over the centuries. TUTHMOSIS III (r. 1479–1425 B.C.E.) fashioned a shrine out of the highly prized stone at HELIOPOLIS. Limestone was also mined in the region.

See also EGYPTIAN NATURAL RESOURCES.

Gebel el-Sidmant This is a site south of MEIDUM, located near HIERAKONPOLIS. A large necropolis, the graves found there date to the Old Kingdom (2575–2134 B.C.E.) and the First Intermediate Period (2134–2040 B.C.E.). Gebel el-Sidmant served the city of Hierakonpolis as a burial setting for the local nomarchs and the rulers of the Ninth and Tenth Dynasties.

Gebel el-Silsileh (Khenw, Khenyt, Chenu) A quarry site south of EDFU on the western shore of the Nile called Khenw, Khenyt, or Chenu by the Egyptians, sandstone was plentiful at Gebel el-Silsileh and was mined in many periods in Egypt's history, particularly in the New Kingdom (1550–1070 B.C.E.). Three shrines were erected on the site by pharaohs of the New Kingdom: SETI I (r. 1306–1290 B.C.E.), RAMESSES II (r. 1290–1224 B.C.E.), and MERENPTAH (r. 1224–1214 B.C.E.). A stela of Rameses II was discovered as well, and monuments of RAMESSES III (r. 1194–1163 B.C.E.), RAMESSES V (r. 1156–1151 B.C.E.), and SHOSHENQ I (r. 945–924 B.C.E.) were found there. HOREMHAB (r. 1319–1307 B.C.E.) built a temple at Gebel el-Silsileh to commemorate his victory over the Nubians (modern Sudanese) to the south. The temple of Horemhab was designed with pillared halls, a rectangular vestibule, and a sanctuary. Reliefs throughout the temple depict Horemhab's military prowess. Ceremonies of devotion to the god KHNUM were also performed in the temple. Grottoes, ruined chapels, sphinxes, and other stelae were discovered at Gebel el-Silsileh, and to the northwest there are Greco-Roman ruins.

Gebel el-Zebara A mining area in the Eastern Desert near EDFU. SETI I (r. 1306–1290 B.C.E.) sent expeditions to dig wells in the region to provide water for local workers. He also provided other accommodations for the well-being of the territory's inhabitants. Such mines were maintained throughout the nation's history.

Gebel Mokattem This was a limestone QUARRY located near modern Cairo that provided Tureh stone for royal building projects from the Early Dynastic Period (2920–2575 B.C.E.) until the collapse of the New Kingdom in 1070 B.C.E. The pyramids at GIZA and other monuments made use of the Gebel Mokattem stone.

Gebel Tingar This is a site on the west bank of the Nile near modern ASWAN, serving as a quartzite quarry during the New Kingdom (1550–1070 B.C.E.). AMENHOTEP II (r. 1427–1401 B.C.E.) left a monument, a chapel, on the site.

genitals The male reproductive organs received special attention from the Egyptian embalmers in some eras. During the Nineteenth (1307–1196 B.C.E.) and Twentieth (1196–1070 B.C.E.) Dynasties, the genitals of the mummified rulers were often surgically removed. They were then embalmed and placed in separate wooden receptacles fashioned in the image of the god OSIRIS. Obviously this was done to commemorate the loss of Osiris's genitals when he was slain by the god SET. RAMESSES III (r. 1193–1163 B.C.E.) was definitely embalmed in this fashion. The Ramessids were from AVARIS, an area dedicated to the god Set, as the names of some of the rulers indicate, and it may have been in tribute to Set that the genitals were embalmed separately.

geography See EGYPT.

Gerze This is a site in the FAIYUM region, called the Lower Valley. A large necropolis was discovered at Gerze, dating to predynastic periods (before 3,000 B.C.E.). A distinct predynastic period, the Gerzean Period (also called Naqada II), stems from this region. The graves in this necropolis were oval in shape, normally fashioned out of brick or wood.

Gerzean Period (Naqada II) See EGYPT.

Ghurob See KOM MEDINET GHUROB.

Ghurob Shrine Papyrus A document containing details of a special shrine erected by TUTHMOSIS III (r. 1479–1425 B.C.E.) of the Eighteenth Dynasty, the shrine was a casket made of gilded wood. The papyrus commemorating the event, in a single roll, is now in London.

Gilukipa (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the daughter of King Shuttarna or Shutama of the MITANNIS, who arrived in THEBES as part of an alliance between her father and AMENHOTEP III (r. 1391–1353 B.C.E.). When she entered Thebes in a wedding procession, Gilukipa had 317 serving women in her retinue. She entered Amenhotep III's HAREM and resided at MALKATA, on the western shore of Thebes. SCARABS were produced and distributed throughout Egypt by the royal court to commemorate her arrival on the Nile in Amenhotep III's 10th regnal year.

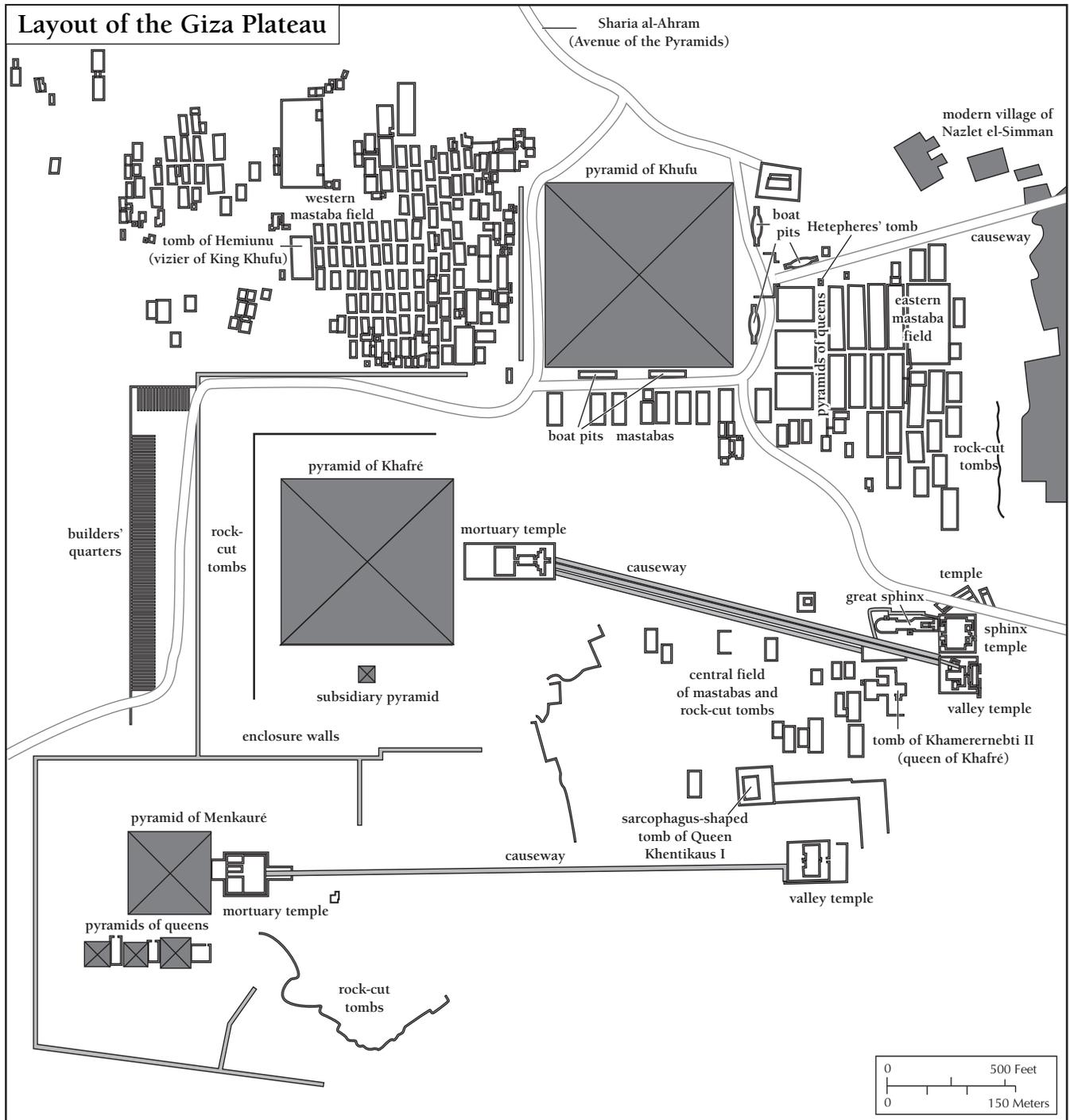
See also TADHUKIPA.

“Ginger” A mummified Egyptian now on display in the Egyptian Antiquities Department of the British Museum in London and dating to c. 3300 B.C.E. or earlier, the mummified remains were named “Ginger” because of the reddish brown color of his hair. “Ginger” was not embalmed but mummified by the hot sands of his original grave on the edge of the desert. His fingernails and toenails are perfectly preserved. He was buried lying on his left side, face down, with his hands positioned under his head. His remains were covered with sand and then with rocks.

Girdle of Isis An Egyptian AMULET, called the *thet* and shaped in the form of an *ankh*, with drooping lateral arms, the Girdle of Isis was usually fashioned out of jasper, carnelian, or some other red material. The amulet was believed to confer strength upon the living and the dead. When used in funerary ceremonies, the Girdle of Isis was made of gold and was dipped in a bowl of flowers and water and then placed on the corpse.

Giza This is a plateau southwest of modern Cairo that served as a necropolis for the royal families of the Fourth Dynasty (2575–2465 B.C.E.). The Great PYRAMID, erected in the reign of KHUFU (Cheops; 2551–2528 B.C.E.), is the largest of the plateau monuments and the only surviving Wonder of the Ancient World. There are other funerary monuments or relics that predate the Fourth Dynasty at Giza, and later pharaohs erected or converted existing ones. A MASTABA at Giza dates to the reign of DJET (c. 2850 B.C.E.) in the First Dynasty, surrounded by the graves of more than 50 servants, which denotes that the individual buried in the mastaba (as yet unidentified) was a person of considerable rank. Jar sealings inscribed with the name of NINETJER (r. c. 2670 B.C.E.), a ruler of the Second Dynasty, were found in an area south of the main necropolis.

The Great Pyramid, called “the Horizon of Khufu,” originally stood 480 feet high on a 755-foot base. The pyramid was built using 3.2 million blocks of limestone, each weighing 2.5 tons. The pyramid was covered in Tureh limestone and capped with a gold pyramidion. Inside the structure, the King's Chamber was designed to ease pressure from the slanted design. A Grand Gallery extends through the edifice, and there is a Queen's Chamber and an Ascending Gallery. A descending corridor leads to a bedrock burial chamber, which appears to have been abandoned early in the construction. An enclosure wall was also provided for the pyramid, and a mortuary temple was erected on the eastern side of the pyramid. This temple is a rectangular building with a basalt pavement and an interior courtyard. A causeway originally 2,630 feet long extended from this temple, but it is now buried under the



modern settlement of Nazlet el-Simman. The valley temple had a black-green basalt pavement, 180 feet long, and mud-brick walls 26 feet wide.

Subsidiary pyramids were placed near the Great Pyramid, one belonging to Queen HETEPHERES (1), the second to Queen MERITITES (1), and another belonging to Queen HENUTSEN. This last pyramid was provided with a mortuary chapel on the eastern side. A fourth finished

pyramid has not been identified, and there are two other such tombs, not completed. Another subsidiary pyramid was situated at the southeastern corner of the Great Pyramid. This was probably designed for Khufu's *KA* or for his *HEB-SED* memorial, the commemoration of the decades of his reign.

Five boat pits have been discovered around the Great Pyramid, two of which contained Khufu's barks. Seventy

mastabas, containing Khufu's servants, were situated nearby. There was also a harbor, linking the complex to the Nile. This harbor has now disappeared, but a half-mile wall remains to mark the perimeter. This border is called Heit el-Ghurab, the Wall of the Crow.

KHAFRE (Chephren; r. 2520–2494 B.C.E.) built the second massive pyramid that stands on the Giza plateau. The structure is smaller than Khufu's, but it was erected on a rise and appears almost the same height. Khafre's pyramid originally rose to a height of 471 feet, on a 705-foot base. There are two entrances, descending passages, an ascending corridor, and a burial chamber containing a red granite **SARCOPHAGUS**. One subsidiary pyramid rests beside Khafre's monument, probably the tomb of an unidentified queen. Five boat pits were also installed on the site. Khafre's mortuary temple was made of limestone and had a pillared hall, two chambers, and an open courtyard. Magazines and statuary niches completed the design. A causeway, some 1,600 feet in length, was attached to the mortuary temple. The valley temple was a square structure with two entrances. Magnificent statues of Khafre, protected by **HORUS**, were discovered there.

The third massive structure on the Giza plateau is the pyramid erected as the resting place of **MENKAURÉ** (Mycerinus; r. 2490–2472 B.C.E.). It is the smallest of the great pyramids of Giza and was unfinished when Menkauré died. This pyramid, however, was completed by Menkauré's son and heir, **SHEPSESKHAF**. Originally 240 feet high, the pyramid was erected on a 357-foot base. An unusual feature of this monument is the use of reliefs depicting the palace walls of the period on interior walls. Mycerinus's mortuary temple was made of mud bricks. The causeway that was attached to the temple was 1,995 feet in length, and another mud-brick valley temple contained fine triad statues. Three subsidiary pyramids were erected beside Menkauré's main tomb. It is believed that Queen **KHAMERERNEBTY** (2) was buried in one of these, but they were never finished.

The Great **SPHINX** stands in front of Khafre's pyramid, with that pharaoh's features imposed upon its face. This is an image of a mythical beast with the body of a lion and the head of a man, wearing the *nemes*, the royal head covering. The statue was carved out of a knoll of poor-grade limestone and is 150 feet long and 75 feet high, from base to crown. The modern name is a Greek version of the Egyptian *shesep-ankh*, "the living image." The Sphinx is believed to represent Khafre, as **Horus of the Horizon**. Originally the carving was faced with Tureh limestone, and a beard extended from the chin, almost to the center of the breast. A stela dating from the reign of **TUTHMOSIS IV** (1401–1391 B.C.E.) rests between its paws.

The private necropolis of Giza lies east and west of the pyramids. Some later burials disrupt the orderly layout of the Fourth Dynasty complex. Of particular interest is the tomb of Queen **MERYSAKH** (3), the consort of



The watcher on the horizon, the Great Sphinx, the mysterious monument at Giza. *Courtesy Thierry Ailleret*

Khafre and the daughter of Prince **KEWAB** and Queen **HETEPHERES** (2). Remarkable scenes and a row of statues of the royal family fill this vast burial site. The tomb was originally made for Queen Hetepheres (2), who gave it to Merysankh (3) when she died young. The plateau of Giza also contains the ruins of a temple honoring **HORUS of the Horizon**. This shrine was erected near the Great Sphinx by **AMENHOTEP II** (r. 1427–1401 B.C.E.) of the Eighteenth Dynasty. A temple of **ISIS** was also formed in one of the subsidiary pyramids of Giza by a later dynasty.

A vast area containing the ruins of living quarters, clinics, bakeries, breweries, and other structures has been discovered at Giza in recent years. An ongoing excavation of the area is being conducted to uncover this workers' village. The ruins confirm the fact that able-bodied Egyptians provided free labor throughout the building process of the Giza plateau complexes. The **CORVÉE** system entitled the pharaohs to request such services from the people, especially during the time of the annual inundation. Slaves were not used to build the pyramids, which were national projects, undertaken freely by the entire populace in service to the pharaoh and the gods.

gods and goddesses The supernatural beings who constituted the great pantheon of deities in ancient Egypt, some surviving throughout the history of the nation. These deities served as the focal points for Egyptian cultic rites and personal spiritual aspirations. The deities associated with creation and cosmological roles were worshiped throughout the Nile Valley, and others evolved from local fetish symbols and particular geographic traditions. Still others were associated with mortuary and funerary rites and were beloved throughout the land.

The predynastic Egyptians, those living in Egypt before 3000 B.C.E., practiced animism, the spiritual and philosophical system that was mirrored in other aboriginal

DEITIES OF EGYPT

The major deities of Egypt are provided with individual entries because of the complex roles, cultic ramifications, and titular designations associated with their worship. The major deities of Egypt are:

AA a companion of the heart of the god Ré.
 A'AH a moon deity associated with Osiris.
 A'A NEFER the sacred bull of Hermonthis, associated with Montu.
 AION a Greek-introduced personification of time.
 AKER a lion deity associated with mortuary rituals.
 AMAUNET the consort of the god Amun in the Ogdoad.
 AMEMAIT a mortuary creature that devoured the unworthy dead.
 AMI-UT a canine god of death, associated with Osiris.
 AMUN the Theban deity who assumed national dominance, associated with Ré.
 ANATH a Canaanite goddess of love and war.
 ANDJETI a shepherd deity associated with Osiris.
 ANHUR a solar deity of the Nile Valley.
 ANI a moon deity, a form of Khons.
 ANIT the consort of the god Ani.
 ANTI an ancient war god of Egypt.
 ANUBIS a deity of the dead, associated with Osiris.
 ANUKIS the goddess of the first cataract of the Nile.
 APEDEMAK a Nubian lion deity worshiped in Egypt.
 APIS the sacred bull of the Ptah-Sokar-Osiris cult.
 APOPHIS (1) the serpent enemy of the god Ré.
 ARSENUPHIS the "Good Companion" from Nubia.
 ASTARTE a Syrian war goddess adopted in the New Kingdom era in Egypt.
 ASTEN a patron of wisdom and a companion of the god Thoth.
 ATEN a solar deity, the solar disk.
 ATUM a deity of creation.
 BA a deity of the eternal paradise.
 BA'EB DJET the sacred ram of Mendes.
 BAIN-A'ABTIU the deities of souls transformed into baboons at dawn.
 BAIT the consort of Ba.
 BASTET the feline patroness of the arts and pregnant women.
 BATA (1) an ancient bull deity.
 BES the dwarf patron of women, childbirth, and war.
 BESET the consort of Bes.
 BUCHIS the sacred bull representing the deity Montu.
 DEDUN the patron of Nubia, adopted by Egypt.
 DOUAO the patron of diseases of the eye.
 DUAMUTEF a son of Horus, patron of canopic jars.
 ERNUTET a patroness of the Faiyum area.
 ESYE a deity of wisdom, associated with the god Thoth.
 FORTY-TWO JUDGES the patrons of the Judgment Halls of Osiris.
 GEB an earth deity, husband of Nut.
 HA a fertility deity, patron of deserts.
 HAPI (1) the Nile god.

HAPI (2) a son of Horus, patron of the canopic jars.
 HARSAPHE the creator ram deity.
 HARSOMTUS a divine being from the union of Hathor and Horus.
 HATHOR a solar goddess, patroness of the sky and a popular deity.
 HAT-MEHIT the patroness of Mendes.
 HEH the god of eternity, consort of Hauket.
 HEKET the frog-headed goddess, consort of Hek.
 HEMETCH the serpent demon of the Tuat, or Underworld.
 HENEB an ancient deity of argiculture.
 HEPTET a protectoress associated with Osiris.
 HETEPHAKEF an ancient deity of Memphis.
 HORUS a major solar deity, assuming many roles.
 HRAF-HEF the divine ferryman of the dead.
 HU a Heliopolis god of taste.
 HUDET a divine, winged form of the god Ré.
 IMSETY a son of Horus, guardian of the canopic jars.
 INUET a consort of the god Montu.
 ISIS the mother of the gods, consort of Osiris, mother of Horus.
 IUSAS a consort of the god Tem.
 KAMUTEF a creator deity associated with Amun.
 KEBAWET an ancient goddess of eternal paradises.
 KHAFTET-HIR-NEBES a protector goddess of Thebes.
 KHATRU the mongoose deity (ICHNEUMON).
 KHENTIAMENTIU an early funerary deity, obscured by Osiris.
 KHEPER a solar deity, the form of the sun at dawn.
 KHNUM a creator deity called the "Molder," patron of Elephantine Island.



Renditions of the god Sobek and other deities attending the pharaoh shown in the center, as carved onto a temple wall. (Courtesy Steve Beikirch.)

KHONS the moon deity of the Theban triad, patron of childbirth.

MA'AHES a lion god, probably originating in Nubia.

MA'AT the goddess of cosmic awareness and order, associated with Osiris.

MAFDET a feline goddess associated with solar cults.

MANDULIS a Nubian deity honored in Egypt.

MATIT a lion goddess associated with the god Ré.

MAU a symbol of Bast, associated with the Persea Tree.

MAU-TAUI a mortuary deity who aided Osiris.

MEHEN the serpent associated with the divine bark of Ré.

MEHURT a celestial cow deity associated with the waters of heaven.

MENYU a warrior bull god called the Lord of the Desert.

MERESGER a cobra goddess of the necropolis of Thebes, the Lover of Silence.

MERIT the goddess of the inundation of the Nile.

MESKHENT the goddess of childbirth, associated with Hathor.

MIN a fertility deity, patron of desert travels and crop harvests.

MNEVIS a bull god of Heliopolis.

MONTU a war deity, represented by the Buchis bull.

MUT the patroness of the pharaohs.

NEBERTCHER a divine personification of the god Ré.

NEBETU'U a form of Hathor, worshiped in Esna.

NEFER-HOR a form of the god Ptah at Memphis.

NEHAH-RÉ a serpent associated with the solar cults.

NEHEM-AWIT a divine form of Hathor.

NEHES a divine form of Ré.

NEITH a patroness of the Delta and a war goddess.

NEKHEBET a vulture goddess, patroness of Upper Egypt.

NEPER a grain god associated with harvests.

NEPHTHYS the patroness of the dead, consort of Set and mother of Anubis.

NESER a fish deity.

NUN the deity of chaos and the primordial age.

NUT the goddess of the heavens and consort of Geb.

OSIRIS the beloved patron of Egypt and judge of the dead.

PAKHET a lioness deity, patroness of the living and the dead.

PAR a form of the god Amun, an agricultural deity.

PNEB-TAWY a deity of Kom Ombo, called the Lord of the Two Lands.

PTAH the cosmogonic creator deity of all eras.

QEBHESENNUF a divine son of the god Horus, and guardian of the canopic jars.

QEBHET the personification of cool water, associated with paradise.

QEBHUI the god of the north wind.

RÉ major solar deity of Egypt.

RENENET a goddess of good fortune.

RENPET a goddess of the calendrical year.

REPYT a lioness goddess of Egypt.

RET an ancient solar goddess of Heliopolis.

SATET the patroness of the Nile and a goddess of Elephantine Island.



A procession of divine beings welcoming a royal deceased (the central figure) into paradise, on a temple wall at Abydos. (Courtesy Steve Beikirch.)

SEFER-T a winged lion associated with the Pyramid Texts.

SEKHMET a lioness goddess of war and consort of Ptah.

SELKET a scorpion goddess associated with Isis.

SEPT a deity of the twentieth nome and associated with Horus.

SHAI a goddess of fate.

SHESHAT a patroness of learning and records.

SHESMETET a lioness goddess, a form of Bastet.

SHU a deity of the air, associated with Atum.

SOBEK a crocodile deity of the Faiyum area.

SOKAR a deity of the Memphite necropolis.

SOKNOKNONNEUS a Greek deity introduced in the Ptolemaic Period.

SUTEKH a canine god associated with Set.

TAIT a goddess of linen, associated with Akhmin.

TASENETNOFRET a goddess of Kom Ombo, called the Good Sister.

TATENEN an earth god, called the Risen Land.

TAWARET the hippopotamus goddess, patroness of childbirth.

TCHESERTEP a serpent demon who threatens the dead.

TEFNUT the consort of Shu, a goddess representing rain, dew, and moisture.

TEM a solar deity of the setting sun.

THOTH the ancient god of learning and wisdom.

TJET the god of Busiris and Mendes, associated with Osiris.

TYPHONEAN ANIMAL a form of the god Set.

UNU the hare deity of Egypt.

WA a companion of the Divine Heart of Ré.

WADJET the cobra patroness of Lower Egypt, associated with Isis.

WENUT the rabbit goddess of Thebes.

WEPWAWET the wolf god, associated with Anubis.

WERET the deity of the sky, associated with Thoth and Horus.

peoples in the region. Through animism, the belief that all objects on earth have consciousness and a personality, the earliest Egyptians sought to explain natural forces and the role human beings played in the patterns of existence. Animism defined “spirits” in creatures and in nature and included awareness of the power of the dead. Animists felt compelled to placate such spirits and to cooperate with immaterial entities that they believed populated the world.

The concerns for such “spirits” in the realm of the dead led to elaborate funerary rituals and a sophisticated belief system concerning existence beyond the grave. Animism also concerned the “spirits” of all natural things as well. The Egyptians lived with forces that they did not understand. Storms, earthquakes, floods, and dry periods all seemed inexplicable, yet the people realized acutely that natural forces had an impact on human affairs. The “spirits” of nature were thus deemed powerful, in view of the damage they could inflict on humans. It was also believed that the “spirits” of nature could inhabit human bodies.

Two other forms of worship coexisted with animism: fetishism and totemism. Fetishism recognized a spirit in an object (as in animism) but treated the object as if it had a conscious awareness of life around it and could bring to bear certain magical influences. Fetishes had two significant aspects: first as the object in which a “spirit” was present and, second, as an object used by a “spirit” for a specific purpose (such as amulets or talismans). Totems evolved out of nome emblems, a particular animal portrait or sign that signified the province’s spirit. Such totems appeared on the nome staffs used in battle, and each nome unit marched behind its own leader and its own insignias in the early historical periods.

Several ancient gods and goddesses of Egypt were associated with these totems. NEITH, HATHOR, MONTU, and MIN, for example, were early examples of fertility, hunting, pleasure, and war. Fetishes appeared early in amulet form as well. The *DJED* Pillar, which was associated with the god OSIRIS, became the nation’s symbol for stability. The GIRDLE OF ISIS represented the virtues of that goddess as a wife and divine mother. As the predynastic period drew to a close, certain fetishes and totems were given human traits and characteristics, a process called anthropomorphism. The Egyptian gods evolved during this era, particularly Osiris, who represented not only the death of the earth at the end of the growing season but the regeneration of plant life as well. At that time, animals became objects of cultic devotion because of their particular abilities, natures, or roles on earth. Some were made divine because of the dangers they posed to humans, in an effort to constitute what is called sympathetic magic. In time, others were used as THEOPHANIES, manifestations of the gods, because of their familiar traits or characteristics.

Although the Egyptians were polytheists, they displayed a remarkable henotheism: the act of worshiping one god while not denying the existence of others. This is particularly evident in the hymns, didactic literature, and tales of Egyptians, where the devoted addressed one god as the self-created supreme being. The Egyptians had no problem with a multitude of gods, and they seldom shelved old deities in favor of new ones. The characteristics and roles of older deities were syncretized to reconcile changes or differences in beliefs, customs, and ideals of particular eras. It has been argued by some scholars, in fact, that the Egyptians were actual monotheists who viewed all other deities as *avatars*, or representations of one, self-begotten, created god. Whatever intent prompted the pantheon of gods in Egypt, some of these supernatural beings interjected remarkable concepts into the human experience. The cult of PTAH, for example, based traditions upon the use of the *logos*, and the deity AMUN, the unseen creator of life, represented profound recognition of the spiritual aspirations of humans.

FOREIGN GODS

Over the centuries alien deities were brought to Egypt and more or less welcomed. Most of these gods were introduced by conquering alien forces, which limited their appeal to the Nile population. Some came as representatives of other cultures that were eager to share their spiritual visions. Only a few of these deities attained universal appeal on their own merits. The Egyptians normally attached the deity to an existing one of long



The opening to the temple of Isis at Philae and dating to the Ptolemaic Period (304–30 B.C.E.), displaying the favored goddess, Isis. (Courtesy Steve Beikirch.)

standing. The APIS bull, for example, became SERAPIS in the Ptolemaic Period (304–30 B.C.E.) and SOKAR became part of the Ptah-Osiris cult. The major foreign gods introduced into Egypt are included in the preceding list of major deities of the nation.

Animal deities were also part of the cultic panorama of Egypt, serving as divine entities or as manifestations of a more popular god or goddess. The animals and birds so designated, and other creatures, are as follows:

ANIMALS

Creatures were believed by the Egyptians to represent certain aspects, characteristics, roles, or strengths of the various gods. Sacred bulls were manifestations of power in Egypt in every era. The gods were called “bulls” of their reign, and even the king called himself the “bull” of his mother in proclaiming his rank and claims to the throne. The bull image was used widely in predynastic times and can be seen on maces and palettes from that period. The bulls A'A NEFER, APIS, BUCHIS, and MNEVIS were worshiped in shrines on the Nile.

Rams were also considered a symbol of power and fertility. The ram of MENDES was an ancient divine being, and AMUN of THEBES was depicted as a ram in his temples in the New Kingdom. In some instances they were also theophanies of other deities, such as KHNUM.

The lion was viewed as a THEOPHANY, as was the cat, and the deities SHU, BASTET, SEKHMET, and the SPHINX were represented by one of these forms. The hare was a divine creature called Weni, or Wen-nefer. The hare was an insignia of RE'S rising as the sun and also of the resurrective powers of OSIRIS. The jackal was ANUBIS, the prowler of the graves who became the patron of the dead. As WEPWAWET, the jackal was associated with the mortuary rituals at ASSIUT (or Lykonpolis) and in some regions identified with Anubis. Wepwawet was sometimes depicted as a wolf as well.

The pig, Shai, was considered a form of the god SET and appeared in some versions of the BOOK OF THE DEAD, where it was slain by the deceased. The ass or the donkey, A'a, was also vilified in the mortuary texts. The mongoose or ICHNEUMON, was called Khatru and was considered a theophany of RE as the setting sun. The mouse, Penu, was considered an incarnation of HORUS.

The leopard had no cultic shrines or rites, but its skin was used by priests of certain rank. The BABOON, Yan, was a theophany of THOTH, who greeted Ré each dawn, howling at the morning sun in the deserts. The elephant, Abu, was certainly known in Egypt but is not often shown in Egyptian art or inscriptions. Ivory was prized and came from NUBIA. The HIPPOPOTAMUS, a manifestation of the god Set, was vilified. As TAWARET, however, she also had characteristics of a CROCODILE and a lion. The bat was a sign of fertility, but no cultic evidence remains to signify that it was honored. The oryx, Maliedj, was considered a theophany of the god Set.



A pantheon of divine beings in Egypt, as displayed in the White Chapel at Karnak, including Amun and Min. (Courtesy Thierry Ailleret.)

BIRDS

The BENNU bird, a type of heron, was considered an incarnation of the sun and was believed to dwell in the sacred PERSEA TREE in HELIOPOLIS, called the soul of the gods. The PHOENIX, similar to the Bennu, was a symbol of resurrection and was honored in shrines of the Delta. The falcon (or hawk) was associated with Horus, who had important cultic shrines at EDFU and at HIERAKONPOLIS. The vulture was NEKHEBET, the guardian of Upper Egypt. The goose was sacred to the gods GEB and AMUN and called Khenken-ur. The IBIS was sacred to the god Thoth at many shrines. The ostrich was considered sacred and its unbroken eggs were preserved in temples. The owl was a hieroglyphic character.

See also BIRD SYMBOLS.

REPTILES

The turtle, Shetiu, was considered a manifestation of the harmful deities and was represented throughout Egyptian history as the enemy of the god Ré. The crocodile was sacred to the god SOBEK, worshiped in temples in the FAIYUM and at KOM OMBO in Upper Egypt. The cobra, WADJET, was considered an emblem of royalty and throne power. The cobra was also the guardian of Lower Egypt, with a special shrine at BUTO.

Snakes were symbols of new life and resurrection because they shed their skins. One giant snake, METHEN, guarded the sacred boat of Ré each night, as the god journeyed endlessly through the Underworld. APOPHIS, another magical serpent, attacked Ré each night. Frogs were symbols of fertility and resurrection and were members of the OGDOAD at HELIOPOLIS. The scorpion was considered a helper of the goddess Isis and was deified as SELKET.

FISH

The OXYRRHYNCHUS (2) was reviled because it ate the phallus of the god Osiris after his brother, Set, dismembered his body.

INSECTS

The BEE was a symbol of Lower Egypt. The royal titulary "King of Upper and Lower Egypt" included the hieroglyph for the bee. The SCARAB beetle in its form of Khepri, was considered a theophany of the god Ré. The image of a beetle pushing a ball of dung reminded the Egyptians of the rising sun, thus the hieroglyph of a beetle came to mean "to come into being." The scarab beetle was one of the most popular artistic images used in Egypt.

SACRED TREES

The tamarisk, called the *asher*, was the home of sacred creatures, and the coffin of the god Osiris was supposedly made of its wood. The PERSEA, at the site called Shub, was a sacred mythological tree where Ré rose each morning at HELIOPOLIS and the tree upon which the king's name was written at his coronation. The Persea was guarded by the cat goddess, and in some legends was the home of the Bennu bird. The ISHED was a sacred tree of life upon which the names and deeds of the kings were written by the god Thoth and the goddess SESHAT.

The SYCAMORE, *nehet*, was the abode of the goddess Hathor and was mentioned in the love songs of the New Kingdom. According to legends, the LOTUS, *seshen*, was the site of the first creation when the god Ré rose from its heart. The god NEFERTEM was associated with the lotus as well. The flower of the lotus became the symbol of beginnings. Another tree was the TREE OF HEAVEN, a mystic symbol.

MYTHICAL ANIMALS

The *saget* was a mythical creature of uncertain composition, with the front part of a lion and a hawk's head. Its tail ended in a lotus flower. A painting of the creature was found in BENI HASAN, dating to the Middle Kingdom (2040–1640 B.C.E.).

AMEMAIT, the animal that waited to pounce upon condemned humans in the JUDGMENT HALLS OF OSIRIS, had the head of a crocodile, the front paws of a lion, and the rear end of a hippopotamus. Other legendary animals were displayed in Egyptian tombs, representing the peculiar nightmares of local regions. One such animal gained national prominence. This was the TYPHONEAN animal associated with the god Set, depicted throughout all periods of Egypt.

Suggested Readings: Armour, Robert A. *Gods and Myths of Ancient Egypt*. Cairo: American University of Cairo, 2001; Frankfurter, David. *Religion in Roman Egypt*. Princeton, N.J.: Princeton University Press, 2000; Gah-



The *saget*, a mythical creature found on a tomb wall in Beni Hasan and dating to the Twelfth Dynasty.

lin, Lucia. *Egypt: Gods, Myths and Religion*. New York: Lorenz, 2001; Hornung, Erik, and John Baines, transl. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, N.Y.: Cornell University Press, 1996; Kong, S. *The Books of Thoth: The Adventure that Unveiled the Mysteries of Ancient Egypt*. Victoria, B.C., Canada: Evergreen Press Pty. Ltd., 1998; Lesko, B. *The Great Goddesses of Egypt*. Norman: University of Oklahoma Press, 1999; Meeks, Dimitri. *Daily Life of the Egyptian Gods*. Ithaca, N.Y.: Cornell University Press, 1996; Quirke, Stephen. *The Cult of Ra: Sun-Worship in Ancient Egypt*. London: Thames and Hudson, 2001; Sauneron, Serge, and David Lorton, trans. *The Priests of Ancient Egypt*. New edition. Ithaca, N.Y.: Cornell University Press, 2000; Vernus, Pascal. *The Gods of Ancient Egypt*. New York: George Braziller, 1998.

God's Wife of Amun A mysterious and powerful form of temple service that started in the first years of the Eighteenth Dynasty (1550–1307 B.C.E.) and lasted until later eras. Queen 'AHMOSE-NEFERTARI, the consort of 'AHMOSE (r. 1550–1525 B.C.E.), started the office of God's Wife when she served as a priestess in the cult of AMUN. The office had its predecessor in the Middle Kingdom (2040–1640 B.C.E.) when queens conducted some temple rites.

HATSHEPSUT (r. 1473–1458 B.C.E.) not only assumed this role while a queen but as pharaoh groomed her daughter, NEFERU-RÉ, to perform the same powerful office. During the time of the Eighteenth Dynasty, the God's Wife was one of the chief servants of Amun at THEBES. A relief at KARNAK depicts such a woman as destroying the enemies of "the God's Father," a male reli-

gious leader. The God's Wife also held the title of "Chief-tainness of the HAREM," designating her as the superior of the vast number of women serving the temple as adoratrices, chantresses, singers, dancers, and ritual priestesses. In Karnak the God's Wife was called "the God's Mother" or "the Prophetess."

Following the fall of the New Kingdom (1070 B.C.E.), the role of God's Wife of Amun took on new political imperatives, especially in Thebes. Sharing power with the self-styled "pharaohs" in the north, the Theban high priests of Amun needed additional accreditation in order to control their realms. The women were thus elevated to prominence and given unlimited power in the name of cultic traditions.

The daughters of the high priests of Amun, such as the offspring of PINUDJEM (2), were highly educated and provided with pomp, wealth, and titles. In the Twenty-first Dynasty (1070–945 B.C.E.) the God's Wife of Amun ruled all the religious females in Egypt. AMENIRDIS, NITOCRIS, SHEPENWEPET, and others held great estates, had their names enshrined in royal cartouches, lived as celebrities, and adopted their successors. By the era of the Twenty-fifth Dynasty (712–657 B.C.E.) such women were symbolically married to the god in elaborate ceremonies. All were deified after death. The role of God's Wife of Amun did not fare well in the face of foreign invasions and subsequently lost power and faded from the scene. Before that, however, the office was a political weapon, and some God's Wives were removed from office, supplanted by new women who were members of an emerging dynastic line. The best known God's Wives, or Divine Adoratrices of Amun, were Amenirdis I and II, Nitocris, Shepenwepet I and II, and ANKHESNEFERIBRÉ. Many were buried at MEDINET HABU, and some were given royal honors in death as well as deification.

Golden Horus Name See ROYAL NAMES.

goose It was the symbol of GEB, who was called the great cackler, the legendary layer of the cosmic egg that contained the sun. The priests of AMUN also adopted the goose as a theophany of Amun in the New Kingdom. The bird was sometimes called *KENKEN-UR*, the Great Cackler.

"go to one's ka" An ancient Egyptian expression for the act of dying. In some periods the deceased were referred to as having "gone to their *kas* in the sky."

See also ETERNITY; KA.

government Basic tenets and autocratic traditions provided a uniquely competent level of rule in the Nile Valley. The PHARAOH, a manifestation of the god RÉ while he lived and a form of the god OSIRIS beyond the grave, was the absolute monarch of Egypt in stable eras. He relied upon nondivine officials, however, to oversee the vast

bureaucracy, as he relied upon the priests to conduct ceremonies in the temples as his representatives.

Under the rule of the pharaohs the various regions of Egypt were grouped into NOMES or provinces, called *sepat*. These nomes had been designated in the Early Dynastic Period (2920–2575 B.C.E.), and each one had its own deity, totems, and lists of venerated ancestors. There were 20 nomes in Lower Egypt and 22 in Upper Egypt (this number being institutionalized in the Greco-Roman Period). Each was ruled by a *heri-tep a'a*, called "the great overlord" or NOMARCH. The power of such men was modified in the reigns of strong pharaohs, but generally they served the central government, accepting the traditional role of "Being First Under the King." This rank denoted an official's right to administer a particular nome or province on behalf of the pharaoh. Such officials were in charge of the region's courts, treasury, land offices, militia, archives, and storehouses. They reported to the vizier and to the royal treasury on affairs within their jurisdiction.

In general, the administrative offices of the central government were exact duplicates of the traditional provincial agencies, with one significant difference. In most eras the offices were doubled, one for Upper Egypt and one for Lower Egypt. This duality was carried out in architecture as well, providing palaces or administrative offices with two entrances, two throne rooms, etc. The nation viewed itself as a whole, but there were certain traditions dating back to the legendary northern and southern ancestors, the semidivine kings of the predynastic period (before 3,000 B.C.E.), and the concept of symmetry. Government central offices included foreign affairs, military affairs, treasury and tax offices, departments of public works, granaries, armories, mortuary cults of deceased pharaohs, and regulators of temple priesthood.

A prime minister, or VIZIER, reigned in the ruler's name in most ages. Beginning in the New Kingdom (1550–1070 B.C.E.) or earlier, there were two such officials, one each for Upper and Lower Egypt, but in some dynasties the office was held by one man. The role started early in the form of CHANCELLOR. Viziers in the Old Kingdom (2575–2134 B.C.E.) were normally related to the royal house. One exception was IMHOTEP, the commoner who became high priest of the temple of PTAH and vizier of DJOSER (r. 2630–2611 B.C.E.) in the Third Dynasty. The viziers heard all territorial disputes within Egypt's borders, maintained a cattle census, controlled the various reservoirs and food supplies, collected taxes, supervised industries and conservation projects, and repaired all dikes. The viziers were also required to keep accurate records of rainfall (as minimal as it was) and to maintain current information about the expected levels of the Nile's inundations. All documents had to have the vizier's seal in order to be considered authentic.

Each vizier was normally assisted by members of the royal family or by aristocrats. This office was considered

an excellent training ground for the young princes of each dynasty as it was designed to further the desires of the gods and the wishes of the pharaohs. Tax records, storehouse receipts, crop assessments, and a census of the human inhabitants of the Nile Valley were constantly updated in the vizier's office by a small army of scribes. These scribes aided the vizier in his secondary role in some periods, that of the official mayor of THEBES. In the New Kingdom the mayor of Thebes's western side, normally the necropolis area, served as an aide, maintaining the burial sites on that side of the Nile. The viziers of both Upper and Lower Egypt saw the ruler each day or communicated with him on a daily basis. Both served as the chief justices of the Egyptian courts, giving all decisions in keeping with the traditional judgments and penalties.

The royal treasurer, normally called the treasurer of the god, had two assistants, one each for Upper and Lower Egypt. In most ages this official was also the keeper of the seal, although that position was sometimes given to the chancellor. The treasurer presided over the religious and temporal economic affairs of the nation. He was responsible for mines, quarries, and national shrines. He paid workers on all royal estates and served as the paymaster for both the Egyptian army and navy. The chancellor of Egypt, sometimes called the keeper of the seal, was assisted by other officials and maintained administrative staffs for the operation of the capital and royal projects. The judicial system and the priesthood served as counterbalances to the royal officials and insured representation of one and all in most dynastic periods.

In the Eighteenth Dynasty, 'AHMOSE (r. 1550–1525 B.C.E.) established the viceroyalty of NUBIA (modern Sudan), an office bearing the title of "King's son of Kush." Many officials previous dynasties had served in the same capacity at the ELEPHANTINE Island at ASWAN, but 'Ahmose made it a high-level rank. This officer controlled the affairs of the lands below the CATARACTS of the Nile, which extended in some eras hundreds of miles to the south. Certain governors of the northlands were then appointed during the New Kingdom Period in order to maintain control of Asiatic lands under Egypt's control as well as the eastern and western borders. Some officials served also as resident governors of occupied territories, risking the loss of their lives when caught in rebellions by the conquered state.

The government of ancient Egypt was totally dependent upon the competence and goodwill of thousands of officials. The rulers of each age appear to have been able to inspire capable, decent men to come to the aid of the nation and to serve in various capacities with dedication and with a keen sense of responsibility. Some families involved in various levels of government agencies, such as the AMENEMOPET clan, served generation after generation. During certain ages, particularly in the waning years

of the Ramessids of the Twentieth Dynasty (1196–1070 B.C.E.), officials became self-serving and corrupt. Such behavior had serious consequences for Egypt.

During the Third Intermediate Period (1070–712 B.C.E.), the government of Egypt was divided between the royal court and the religious leaders at Thebes. Women were given unique roles in Thebes, in the office of GOD'S WIFE OF AMUN, or the Divine Adoratrices of Amun, or the power of the religious leaders. This office became part of the political rivalry of competing dynasties in the eras of divinity. PIANKHI (r. 750–712 B.C.E.) marched out of Nubia to conquer Egypt in order to put an end to such fractured government and to restore unity in the older traditions.

The Twenty-sixth Dynasty (664–525 B.C.E.) tried to restore the standards of government in Egypt but was faced with the Persians led by CAMBYSES (r. 525–522 B.C.E.). The Persians placed Egypt under the control of a satrap, and the traditions were subject to the demands of the conquerors. The Twenty-eighth Dynasty (404–393 B.C.E.) and the longer-lived Twenty-ninth (393–380 B.C.E.) and Thirtieth (380–343 B.C.E.) Dynasties attempted to revive the old ways. The Persians returned in 343 B.C.E., only to be ousted by ALEXANDER III THE GREAT in 332 B.C.E.

The Ptolemaic Period (304–30 B.C.E.) restored the government of Egypt, bringing Hellenic concepts to the older forms and centralizing many aspects of rule. The internal feuds of the Ptolemies, and their refusal to accept Egyptians in their court or in their royal families, led to an isolation that made these rulers somewhat distant and alien to the average people on the Nile. Also, the laws were not the same for native Egyptians and the Greeks residing in the Nile Valley. The old ways, including the unabashed dedication of entire families to government service, were strained if not obliterated by the new political realities. The suicide of CLEOPATRA VII in 30 B.C.E. put an end to the traditional Egyptian government for all time, as the nation became a territory of Rome.

Governors of the Northlands Officials of the New Kingdom Period (1550–1070 B.C.E.) governed three provinces of the eastern territories beyond the nation's border regions and quite possibly some western border regions as well. The scope of Egypt's empire was vast, ranging from just north of Khartoum in modern Sudan to the Euphrates River. These officials had prominent roles during the era of Egypt's empire.

See also EGYPTIAN EMPIRE.

Granicus This was the site of the victory of ALEXANDER III THE GREAT (r. 332–323 B.C.E.) over the Persians. In Asia Minor, the river Granicus was the battleground between Alexander's army of a reported 32,000 infantry and 5,100 cavalry troops, and the forces of DARIUS III

CODOMAN. Fresh from the victory on Granicus's banks, the Greeks attacked Sardis, Miletus, and Halicarnassus, all Persian strongholds.

granite A stone called *mat* by the Egyptians, much prized from the earliest dynasties and quarried in almost every historical period, hard granite was *mat-rudjet*. Black granite was *mat-kemet*, and the red quarried at ASWAN was called *mat-en-Abu*. Other important mines were established periodically, and granite was commonly used in sculptures and in reliefs. It served as a basic building material for Egyptian MORTUARY TEMPLES and shrines. Made into gravel, the stone was even used as mortar for fortresses, designed to strengthen the sun-dried bricks used in the construction process.

Great Cackler See GEB; GOOSE.

Greatest of Seers A title used for some of the prelates of the temples at KARNAK, MEMPHIS, and HELIOPOLIS, the name refers to rituals involving ORACLES, record-keeping, and probably astronomical lore.

Great Primeval Mound See PRIMEVAL MOUND; PAY LANDS.

Great Pyramid See FITA; PYRAMIDS.

Great Sphinx See FITA; SPHINX.

Greece This ancient peninsula on the Aegean Sea was invaded around 2100 B.C.E. by a nomadic people from the north, probably the Danube Basin. The original inhabitants of the Greek mainland were farmers, seamen, and stone workers. These native populations were overcome, and the invaders merged with them to form the Greek

nation, sharing mutual skills and developing city-states. The nearby Minoan culture, on Crete, added other dimensions to the evolving nation.

By 1600 B.C.E., the Greeks were consolidated enough to demonstrate a remarkable genius in the arts and in government. Democracy or democratic rule was one of the first products of the Greeks. The Greeks also promoted political theories, philosophy, architecture, sciences, and sports and fostered an alphabet and biological studies. The Greeks traveled everywhere to set up trade routes and to spread their concepts about human existence. The Romans were themselves influenced by Greek art and thought and began to conquer individual Greek city-states. By 146 B.C.E., Greece became a Roman province.

In Egypt, the Greeks were in the city of NAUKRATIS, developed during the Twenty-sixth Dynasty (664–525 B.C.E.). Naukratis was a port city, offering trade goods from around the known world and pleasures that enticed visitors. The brother of the Greek poetess Sappho lost his fortune and his health while residing in Naukratis and courting a well-known courtesan there. During the Persian occupation of the Nile (525–404 B.C.E. and 343–332 B.C.E.), Naukratis and the Greek traders did not fare well. When ALEXANDER III THE GREAT (r. 332–323 B.C.E.) defeated the Persians and founded Alexandria, Naukratis suffered economically and politically. The last dynasty in Egypt, however, was Greek, founded by PTOLEMY I SOTER (304–284 B.C.E.) and ended with CLEOPATRA VII (51–30 B.C.E.).

griffin (gryphen) A mystical winged lion with an eagle head, used as a symbol of royal power in Egypt. NIUSERRÉ, (Izi; r. 2416–2392 B.C.E.), of the Fifth Dynasty used the griffin in his sun temple at ABU GHUROB. The pharaoh is depicted in a relief as a griffin destroying Egypt's enemies.

H

Ha He was an ancient deity of fertility, the patron of Egypt's DESERT regions. In various historical eras, Ha was worshiped as a guardian of the nation's borders and as a protector of the pharaoh and the throne. The seventh NOME of Lower Egypt conducted cultic rituals in Ha's honor.

Hakoris (Khnumma'atré, Achoris) (d. 380 B.C.E.)
Third ruler of the Twenty-ninth Dynasty

He reigned from 393 until his death. Hakoris was not related to the royal family of NEPHRITES I, but upon the death of that ruler, he rose up against the designated son and heir of Nephrites I, Psammetichus. Nephrites I, originally from SAIS, had established his capital at MENDES. Hakoris took the throne there after a year of struggle and dated his reign from Nephrites I's death. He also named his own son, another Nephrites, as his successor and set out to maintain the ideals of the dynasty.

Hakoris's reign witnessed considerable rebuilding and restoration within Egypt, and he kept the Persians at bay while he lived. Concluding a treaty with Athens, Hakoris was able to field a mercenary army with Greek veterans in times of peril. The Athenian general, KHABRIAS, aided him, and the Egyptian general, Nabktnenef (NECTANEBO I) headed native troops. In Hakoris's eighth regnal year, Nabktnenef put down a troublesome revolt.

ARTAXERXES II of Persia had been struggling with GREECE but made peace in 386 and turned his attention to Egypt. In 385 and 383 B.C.E. the Persians attempted to subdue Hakoris but were stopped by the renewed Egyptian navy. Hakoris died in 380 B.C.E. and was succeeded by his son, NEPHRITES II, but General Nabktnenef overthrew the heir and took the throne as Nectanebo I, starting the Thirtieth Dynasty.

Halicarnassus A city now called Bodrum on the modern Bay of Gokova in Turkey, during the reign of XERXES I (486–466 B.C.E.), the city was ruled by Artemisia, a woman, who served also as a naval tactician. She also aided Xerxes as a counselor. HERODOTUS was a native of Halicarnassus, and Mausolas was a ruler of the city. ALEXANDER III THE GREAT took Halicarnassus, and the Ptolemaic Dynasty of Egypt (304–30 B.C.E.) ruled it during the second century B.C.E., losing it eventually to the Romans.

Halwan (Helwan) A site near SAQQARA in the el-Saff territory, which is located on a plateau above the Nile River and serves as a southern suburb of modern Cairo, Halwan has been inhabited since prehistoric times (before 3,000 B.C.E.) and has cemeteries containing First Dynasty (2920–2700 B.C.E.) tombs as well. The tombs have walls manufactured out of brick and hard stone, and they are considered examples of the first use of such stone in monumental architecture on the Nile. Magazines for storage and staircases demonstrate a skilled architectural design. The ceilings were fashioned with wooden beams and stone slabs. The HALWAN culture is classified as part of the Neolithic Age of Egypt. There were 10,000 graves at Halwan, and signs of mummification processes are evident, all performed in a rudimentary manner. Linen bandages soaked in resin, stelae, and statues were also found on various sites in the area.

Hammamat See WADI HAMMAMAT.

“Hanging Tomb” Called Bab el-Muallaq and located south of DEIR EL-BAHRI on the western shore of THEBES.

The site might be “the High Place of Inhapi” of legend, reportedly a safe haven used originally for the royal mummies in the Deir el-Bahri cache. It was so named because of its position in the cliffs.

Hapi (1) (Hopi, Hap, Hep) A personification of the NILE and a patron of the annual inundation, Hapi was the bearer of the fertile lands, nourishing both humans and the gods of Egypt. The husband of the goddess NEKHEBET, Hapi was particularly honored at the first CATARACT of the Nile. In reliefs he is depicted as a bearded man, normally painted blue or green, with full breasts for nurturing. Hapi sometimes is shown with water plants growing out of his head. He is pictured often as a double figure, representing the Blue and White Nile. Hymns in honor of Hapi speak of the Nile in cosmic terms, provoking images of the river as the spiritual stream that carried souls to the Tuat, or Underworld. These hymns express the nation’s gratitude for the annual flood times and the lush fields that resulted from the deposited effluvium and mud. Annual FESTIVALS were dedicated to Hapi’s inundation.

Hapi (2) A divine son of the god HORUS who is associated with the funerary rites of Egypt, he was one of the four guardians of the vital organs of the deceased in the CANOPIC JARS in tombs. Hapi was guardian of the lungs, and on the canopic jars this deity was represented by the head of a baboon. The other sons of Horus involved in canopic rituals were DUAMUTEF, QEBESENNUF, and IMSETY.

Hapnyma’at See NIMA’ATHAP.

Hapuseneb (fl. 15th century B.C.E.) *Temple official of the Eighteenth Dynasty*

He served TUTHMOSIS II (r. 1492–1479 B.C.E.) and HAT-SHEPSUT, the queen-pharaoh (r. 1473–1458 B.C.E.). Hapuseneb was the first prophet of AMUN at THEBES and the overseer of all of the Amunite priests of Egypt. In his era the cult of Amun was elevated to the supreme rank as Egypt’s commanding deity. A noble by birth, and related to the royal clans through his mother Ah’hotep, Hapuseneb supported Queen Hatshepsut when she took the throne from the heir, Tuthmosis III (1479–1425 B.C.E.). His aid pledged the Amunite temples to her cause and served as a buffer against her enemies. He directed many of her building projects and served as her counselor. Hapuseneb owned a great deal of land in both Upper and Lower Egypt. He was buried on the western shore at THEBES, and after his death was honored as well with a shrine at GEBEL EL-SILSILEH.

Hardjedef See DJEDEFHOR.

harem (1) This was the household of lesser wives of the king, called the *per-khenret* in ancient Egypt, a highly

organized bureaucracy, functioning primarily to supply male heirs to the throne, particularly when a male heir was not born to the ranking queen. The earliest evidence for a harem dates to the Early Dynastic Period (2920–2575 B.C.E.) and to the tombs of several women found beside that of DJER (r. 2900 B.C.E.) in ABYDOS. These women were obviously lesser ranked wives who provided additional birthing opportunities. Some of these wives were also given to the pharaohs by NOME clans, as a sign of alliance. These lower ranked wives and concubines lived in the harem. By the Sixth Dynasty (2323–2150 B.C.E.), the institution was presided over by a queen and included educational facilities for the children of the royal family and those of important officials.

In the reign of AMENHOTEP III (1391–1353 B.C.E.) of the Eighteenth Dynasty, the harem was located at MALKATA, his pleasure domain on the western bank at THEBES. AKHENATEN had a harem at ’AMARNA (1353–1335 B.C.E.) and the administration of this enclave has been well documented. Harems of this period had overseers, cattle farms, and weaving centers, which served as training facilities and as a source for materials. Harems employed SCRIBES, inspectors, and craftsmen as well as dancers and musicians to provide entertainment for royal visits. Foreign princesses were given in marriage to the Egyptian rulers as part of military or trade agreements, and they normally resided in the harem. In some eras, harem complexes were built in pastoral settings, and older queens, or those out of favor, retired there. In RAMESSES II’s reign (1290–1224 B.C.E.) such a harem retirement estate was located near the FAIYUM, in MI-WER (near Kom Medinet Ghurob), started by TUTHMOSIS III (r. 1479–1425 B.C.E.).

The harem could also be a source of conspiracy. The first such recorded plot dates to the Old Kingdom and the reign of PEPI I (2289–2255 B.C.E.). An official named WENI was commissioned to conduct an investigation of a queen, probably AMTES. Because the matter was so confidential, Weni left no details as to the circumstances surrounding the investigation. A second harem intrigue occurred in the reign of AMENEMHET I (1991–1962 B.C.E.) of the Twelfth Dynasty. Amenemhet had usurped the throne, and an attempt was made on his life, as he recorded himself in his *INSTRUCTIONS* (also called *The Testament of Amenemhet*). The ruler fought hand to hand with the attackers, later stating that the plot to kill him stemmed from the harem before he named SENWOSRET I (the son to whom he addressed his advice) his coruler. Amenemhet died while Senwosret was away from the capital, giving rise to the speculation that he was finally assassinated by another group of plotters. There is no evidence proving that he was murdered, but the *Tale of SIN-UHE THE SAILOR*, dating to that period, makes such a premeditated death a key element.

The third harem plot, the best documented, took place in the reign of RAMESSES III (1194–1163 B.C.E.) of

the Twentieth Dynasty. The conspiracy was recorded in the JUDICIAL PAPYRUS OF TURIN and in other papyri. TIYE (2), a minor wife of Ramesses III, plotted with 28 high-ranking court and military officials and an unknown number of lesser wives of the pharaoh to put her son, PENTAWERET, on the throne. A revolt by the military and the police was planned for the moment of Ramesses III's assassination. With so many people involved, however, it was inevitable that the plot should be exposed.

The coup was perhaps successful in its purpose. Ramesses III is believed to have died soon after. He commissioned a trial but took no part in the subsequent proceedings. The court was composed of 12 administrators and military officials. Five of the judges made the error of holding parties with the accused women and one of the men indicted during the proceedings, and they found themselves facing charges for aiding the original criminals.

There were four separate prosecutions. Tiye, who had plotted in favor of her son, Pentaweret, was executed in the first proceeding with 20 others, members of the police, military, and palace units that were supposed to rise up in support of Pentaweret when Ramesses III died. In the second prosecution, six more were found guilty and were forced to commit suicide in the courtroom. Pentaweret and three others had to commit suicide as a result of the third prosecution. During the final episode, several judges and two officers were convicted. Three of these judges lost their ears and noses. One was forced to commit suicide and one was released after a stern reprimand.

harem (2) This was the name given to the women who served in the temples of KARNAK and LUXOR as Dedicated Adoratrices of the deity Amun. Taking roles as chanters, adorers, priestesses, etc., these women were in full-time employment or served as volunteers. The GOD'S WIFE OF AMUN, a rank reserved for princesses, headed the god's vast "harem," thus regulating such service. The women were involved in such duties as officials of the temple until the end of the Third Intermediate Period (1070–712 B.C.E.). Many continued in the roles throughout the remaining historical periods of the nation.

Harkhuf (fl. 23rd century B.C.E.) *Trade official of the Sixth Dynasty*

He served PEPI I (r. 2289–2255 B.C.E.), MERENRÉ (r. 2255–2246 B.C.E.), and PEPI II (r. 2246–2152 B.C.E.). Harkhuf was a leader of expeditions below the first CATARACT of the Nile. Eventually he was named the overseer of foreign soldiers in the service of the throne and the governor of the region south of ASWAN. On one such journey he captured a dancing DWARF and sent word to the ruler, Pepi II, who was a child at the time. Harkhuf informed Pepi II that he was bringing home the little one

as a gift. Pepi II responded with a letter detailing the care and comfort to be extended to the dwarf. He stated that the official would be handsomely rewarded if the dwarf arrived "alive, prosperous and healthy." The governors of the various territories on the Nile were also notified by Pepi II to offer hospitality to Harkhuf and his cherished traveling companion. The text of Pepi II's letter is on a wall of Harkhuf's tomb at QUBBET EL-HAWWA at Aswan.

Harmachis (1) (fl. eighth century B.C.E.) *Prince of the Twenty-fifth Dynasty*

He was the son of SHABAKA (r. 712–698 B.C.E.) and served as the first prophet of AMUN during his father's reign. The presence of a royal prince in the Amunite temple in THEBES unified the religious and political aspects of Shabaka's claim to the throne. A quartzite statue of Harmachis was found in KARNAK.

Harmachis (2) See SPHINX.

Harnakhte (1) (fl. 10th century B.C.E.) *Prince of the Twenty-second Dynasty*

He was the son of SHOSHENQ I (r. 945–924 B.C.E.). Little is known of Harnakhte's life or duties in the court of his father, but his tomb was discovered at TANIS. The burial site had been plundered, but Harnakhte's mummy was intact.

Harnakhte (2) (fl. 10th century B.C.E.) *Prince of the Twenty-second Dynasty*

He was the son of OSORKON II (r. 883–855 B.C.E.). The prince was named high priest of AMUN but died young. Buried at TANIS with his father, Harnakhte was placed in a coffin that dated to the reign of RAMESSES II (1290–1224 B.C.E.). Unfortunately, the SARCOPHAGUS was too small, so Harnakhte's legs and feet reportedly were amputated to make him fit into the funerary container. Both his tomb and that of Osorkon II were despoiled by robbers.

Harnedjheriotef (fl. c. 1760 B.C.E.) *Ruler of the Thirteenth Dynasty, probably succeeding Amenemhet V*

Harnedjheriotef resided in ITJ-TAWY, the dynastic capital near the FAIYUM. His origins are undocumented, and in some lists he is called "the Asiatic," which would attest to a Canaanite ancestry. A statue and a STELA bearing his name were found in the Delta, and a commemorative stela was discovered in the city of Jericho.

Haroeris See HORUS.

Haronophis (fl. second century B.C.E.) *Egyptian who led a revolt against Ptolemy V Epiphanes (205–180 B.C.E.)*

He was a Theban who tried to restore a native dynasty in the former capital of THEBES and enlisted the aid of Upper

Egypt's nomarchs. His rebellion, aided by CHARONNOPHIS, was short-lived and confined to the southern territory.

See also REBELS OF EGYPT.

Harpokrates See HORUS.

Harpson (fl. eighth century B.C.E.) *Official and sage of the Twenty-second Dynasty*

He served SHOSHENQ V (r. 773–735 B.C.E.) as a counselor at court. Harpson could trace his lineage to the reign of SHOSHENQ I and was a Libyan. He served as a prophet of the goddess NEITH (1) in the Delta.

Harris Papyrus Called the Great, this is a document discovered in a cliff tomb at DEIR EL-MEDINA under a pile of mummies and dated to the reign of RAMESSES IV (1163–1156 B.C.E.). The most elaborate of extant papyri, this document measures some 133 feet and contains 117 columns. The Harris Papyrus provides a detailed account of the donations made to temples in Egypt by RAMESSES III (1194–1163 B.C.E.) and was deposited by RAMESSES IV, his son, as part of the MORTUARY RITUALS involved in the burial of the ruler. The papyrus provides information about three decades of Ramesses III's reign. It was written by three scribes and contains sections concerning Ramesses III's patronage of THEBES, HELIOPOLIS, and MEMPHIS. The document was dated "the Sixth of Epiphi," the day of Ramesses III's death. It is now in the British Museum, in London. The papyrus was offered to Mr. A. C. Harris of Alexandria, hence its name.

Harsaphes A sacred ram deity bearing the Greek derivation of the original god, Her-shef, the cult center of Harsaphes was at HERAKLEOPOLIS MAGNA since ancient times. A shrine was erected in his honor as early as the First Dynasty (2920–2770 B.C.E.). His Egyptian name meant "He Who Is On His Lake," and traditions of his cult depict him as a creator god who arose out of the primeval waters. He is mentioned in the PALERMO STONE and was associated with the cults of the gods RÉ and OSIRIS.

Harsiese (fl. ninth century B.C.E.) *Prince of the Twenty-second Dynasty*

He was the son of SHOSHENQ II (r. 883 B.C.E.) and Queen NESITANEBETASHRU (1) and was made the high priest of AMUN. Harsiese also served SHOSHENQ III (r. 835–783 B.C.E.) until PEDUBASTE I (r. 828–803 B.C.E.) founded the Twenty-third Dynasty. The prince sided with Pedubaste and then tried to establish himself as the ruler. Ambitious and popular because of his lineage, he caused difficulties for the royal family in control of Egypt, but he died without having won his cause. He was buried at MEDINET HABU, at THEBES.

Harsiese's mummified skull has a hole in the forehead, made some years before his death and signaling the fact that the medical treatment that he received allowed him to survive the trauma. He was buried in a granite COFFIN taken from the tomb of HENUTMIRÉ, the sister of RAMESSES II (r. 1290–1224 B.C.E.). This coffin had a hawk-headed lid.

Harsomtus He was a divine being resulting from the mystical union of the deities HATHOR and HORUS. A MAMMISI, or birth house, was erected for Harsomtus at Edfu by PTOLEMY VIII EUERGETES II (r. 170–163, 145–116 B.C.E.).

hat See HEART.

Hat-Aten This was the title of the villa of the god ATEN in the city of AKHETATEN, the 'AMARNA site founded by AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.). Queen NEFERTITI is recorded as living in the Hat-Aten when she moved out of the royal residence after the death of one of her daughters.

Hathor A major Egyptian deity whose name meant "the House of HORUS," in the Early Dynastic Period (2920–2575 B.C.E.), she was esteemed as the consort of a necropolis god called "the Bull of Amenti." She then became associated with Egypt's SOLAR CULT and was worshiped as the daughter of RÉ and the consort of HORUS. HARSOMTUS, popular in the Ptolemaic Period (304–30 B.C.E.) was the result of the divine union between Hathor and Horus.



Columns honoring the goddess Hathor at Denderah. (Courtesy Steve Beikirch.)

This goddess was associated with the sky and with the DESERT. She also served as “the mother” of the pharaohs in early historic periods. Her titles included: Lady of the Sky, Lady of Byblos, Lady of Turquoise, Lady of Faience, Lady of the Sycamore, and Lady of the West. When the sun set at night, Hathor protected it from the evils of the darkness and sent it on its path each dawn. In this role she assumed the image of the celestial cow. She was depicted as a cow or as wearing a crown of horns.

Her earliest cultic traditions describe Hathor as Sekhat-Hor, an ancient forest deity who nursed the child Horus and kept him safe from the god Set. She turned herself into a cow to offer the young god better protection. A reference to her forest origins was reflected in a temple of her cult near modern DAMANHUR in the western Delta. The temple was called “the House of the Lady of the Palm Trees.” As the daughter of Ré, Hathor became a lioness who slew humans until she was tricked into a drunken stupor and awoke benevolent again.



The Denderah temple of the goddess Hathor, once a thriving cult center. (Courtesy Steve Beikirch.)

The SISTRUM, or *seses*, was her favorite instrument, and the goddess played it to drive evil from the land. The protectress of women, Hathor was also the patron of love and joy. She was a mistress of song and dance and a source of royal strength. In the DAILY ROYAL RITES, as shown on temple reliefs, Hathor nursed the ruler or his priestly representative from her breasts, thus giving him the grace of office and the supernatural powers to protect Egypt. She had a mortuary role as well that made her the protectress of the necropolis regions of the Nile. Many New Kingdom (1550–1070 B.C.E.) shrines were erected for her cult, and her most important temple was at DEN-DEREH. The inscriptions there give lavish accounts of this goddess, dating to the late periods.

Hathor was associated with several minor goddesses, who were also represented as cows. She was called the mother of Ré in some rites because she carried the sun between her horns. Hathor was called the daughter of Ré because she was assimilated with the stars, which were Ré's children. She is sometimes seen in tomb paintings as a cow with stars in her belly. In every way Hathor was the benefactress of the nation, and the Egyptians celebrated her annual reunion with Horus by taking her image from Denderah to EDFU, where the divine couple was placed in a chamber for a night. Associated with Hathor's cult was a group of divine beings called the SEVEN HATHORS. These deities dwelt in the TREE OF HEAVEN and supplied the blessed deceased with celestial food in paradise.

Hathorhotep (fl. 19th century B.C.E.) *Princess of the Twelfth Dynasty*

She was the daughter of AMENEMHET III (r. 1844–1797 B.C.E.). A CANOPIC JAR bearing her name and rank was found in Amenemhet's burial complex at DASHUR. Hathorhotep's remains have not been identified.

Hat-mehit A deity of the city of MENDES in the Delta, represented as a Nile carp or as a woman with a fish emblem on her head, Hat-mehit was obscured by the ram-god BA'EB DJET at MENDES. She was eventually regarded as his consort.

Hatnofer (fl. 15th century B.C.E.) *Courtier of the Eighteenth Dynasty*

She was the mother of SENENMUT, a counselor of Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.). Hatnofer was married to Ramose and was possibly the mother of Senenmen, Amenemhet, Minhotep, and Païry. She also had two daughters, 'Ah'hotep and Nofrethor. The mummy of Hatnofer was adorned with a scarab inscribed with the name of Hatshepsut as “the God's Wife.” Two amphorae bearing the queen-pharaoh's throne name, Ma'atkaré, were also found in the tomb. Hatnofer was buried in western Thebes, in the seventh regnal year of TUTHMOSIS III (1479–1425 B.C.E.).

Hatnub A quarry for travertine, called “Egyptian alabaster,” near ’AMARNA in Upper Egypt. The name meant “House of Gold.” The quality of the stone and the yield of the site made Hatnub popular in all dynasties. An inscription dates quarrying activities at Hatnub to the reign of SNEFRU (2575–2551 B.C.E.), and it was active throughout the centuries and in the Roman Period. There were three main quarries at Hatnub. Also on the site are remains of enclosure walls, stoneware, and a worker’s necropolis. The alabaster mined here was used for royal monuments and temples.

Hatshepsut (Ma’atkaré) (d. 1458 B.C.E.) *Most successful queen-pharaoh in Egypt’s history, the fifth ruler of the Eighteenth Dynasty*

She reigned as pharaoh from 1473 B.C.E. until retiring or dying. Her name meant “Foremost of the Noble Ones,” and she was the surviving daughter of TUTHMOSIS I and Queen ’AHMOSE. She married her half brother, TUTHMOSIS II, and gave birth to a daughter, NEFERU-RÉ. Tuthmosis II’s heir, TUTHMOSIS III, was the child of a lesser harem lady, ISET (1).

When Tuthmosis II died in 1479 B.C.E. from a severe systemic illness, Hatshepsut stood as regent for the heir, who was very young. Contemporary records state that she “managed affairs of the land.” Six years later, however, she put aside Tuthmosis III (r. 1479–1425 B.C.E.) and declared herself PHARAOH, adopting masculine attire on occasions and assuming the traditional titles. It is possible that she assumed pharaonic titles as early as Tuthmosis III’s second regnal year. A tablet in the Red Chapel dates it to “Year Two, 2 Perit 29, Third Day of the Festival of AMUN.” She had the full support of the Amunite priests and the court officials and was accepted by the people as a ruler called “Beautiful to Behold.”

Hatshepsut was well educated and skilled in imperial administration. It is possible that she led military campaigns in NUBIA and Palestine, and she sent a famous expedition to PUNT (probably modern Ethiopia). In Egypt, Hatshepsut renovated large sections of KARNAK and maintained an apartment there. She also erected the Red Chapel, a pair of granite OBELISKS, a formal route for religious processions, and the eighth PYLON in the southern axis of the complex. Near BENI HASAN, Hatshepsut and Tuthmosis III erected the SPEOS ARTEMIDOS, later called “the Stable of Antar” (after a warrior poet of modern Islam). This was a rock-cut temple of the goddess PAKHET. Her CARTOUCHES at the Speos were hammered out by SETI I (r. 1306–1290 B.C.E.) and replaced with his own.

Hatshepsut also erected her major monument at DEIR EL-BAHRI on the western shore in THEBES. This is a temple with three low, broad porticos, ramps, and terraces. The upper terrace has square pillars that were originally faced with Osiride statues of Hatshepsut. In the middle terrace



The reserved area for Queen Hatshepsut in the complex of Karnak. (S. M. Bunson.)

she constructed chapels for the gods Hathor and Anubis. This terrace also contains reliefs concerning the expedition that was sent to Punt. Hatshepsut’s divine birth legend is also depicted here. The bottom terrace has bas-reliefs heralding the raising of her obelisks at Karnak, and the court in front of the terraces had two pools and MYRRH trees in ceramic pots. Deir el-Bahri was called Djeseru-djeseru, “the Holy of Holies,” and was dedicated to Amun-Ré, Ré-Horakhty, HATHOR, and ANUBIS.

Her tomb in the VALLEY OF KINGS, never used, was one of the longest in that necropolis. Corridors form half circles from the entrance to the burial chamber. The tomb was not decorated, but limestone slabs, inscribed in red, are featured. A quartzite SARCOPHAGUS was part of the funerary material. Tuthmosis I (1504–1492 B.C.E.) was also buried in Hatshepsut’s tomb for a time.

Neferu-Ré, her daughter, was groomed as Hatshepsut’s successor and as a “GOD’S WIFE OF AMUN.” Some scholars believe that Neferu-Ré married Tuthmosis III and bore him a son. Her presence in Hatshepsut’s reign added considerable support. When Neferu-Ré died in Hatshepsut’s 11th regnal year, followed by the death or disgrace of SENENMUT, a trusted ally, the queen-pharaoh became vulnerable.

During her reign, Egypt remained secure, and Hatshepsut initiated many building projects. Although she professed hatred for the Asiatics in her reliefs, Hatshepsut apparently did not sponsor punitive campaigns against them. When KADESH and its allies started a revolt c. 1458, Tuthmosis III led the army out of Egypt and Hatshepsut disappeared. Her statues, reliefs, and shrines were mutilated in time, and her body was never found. There is some speculation concerning a female corpse discovered in the tomb of AMENHOTEP II (1427–1401 B.C.E.) and also speculation about a female mummy discovered in the tomb of Hatshepsut’s former nurse, but no identification

has been made. It is believed that Hatshepsut's corpse was hidden from the Tuthmossid allies, and her mummified liver was found in a quartzite box in 1881. A tomb found in Wadi Siqqet Taga el-Zeid contains her crystalline limestone SARCOPHAGUS, but there is no evidence of burial there.

The famous "feud" between Hatshepsut and Tuthmosis III has been exaggerated over the centuries. The destruction of Hatshepsut's images did not take place until the 10th regnal year of Tuthmosis III, and the policy was possibly an Amunite rejection of female rule. Hatshepsut's own chapel depicts Tuthmosis III paying honors to her as a deceased.

Suggested Readings: Greenblatt, Miriam. *Hatshepsut and Ancient Egypt*. New York: Marshall Cavendish, 2000; Tyldesley, Joyce A. *Hatchepsut: The Female Pharaoh*. London: Penguin, 1998; Whitman, Ruth. *Hatshepsut, Speak to Me*. Detroit, Mich.: Wayne State University Press, 1992.

Hattusilis I (Labarnas II) (d. c. 1620 B.C.E.) *Hittite ruler and rival of Egypt*

His name meant "Man of Hattusas." He came to power c. 1650 B.C.E. during Egypt's Second Intermediate Period (1640–1550 B.C.E.). Hattusilis started his empire by conquering various states around Hattusas, the HITTITE capital. During a battle at Aleppo, he received a fatal wound and died. He was succeeded on the Hittite throne by his grandson, MURSILIS I.

Hattusilis III (Khattushilish) (d. c. 1250 B.C.E.) *Hittite ruler and ally of Egypt in the Nineteenth Dynasty*

He was a usurper who overthrew his nephew, Mursilus III. Involved in wars with Assyria and Egypt, Hattusilis III signed a treaty with RAMESSES II (r. 1290–1224 B.C.E.), a document that included an EXTRADITION clause. HITTITE royal women were sent to Egypt as part of this treaty, and Egyptian priest-physicians, respected throughout the region, were provided to Hattusilis III. His wife was Queen PEDUKHIPA, who carried out a long correspondence with NEFERTARI, the consort of Ramesses II. MA'AT-HORNEFRURÉ, probably the daughter of Hattusilis, married Ramesses II.

See also BENTRESH STELA.

Haukhet A divine being, part of the OGDOAD of HELIOPOLIS, involved in the cosmological traditions of Egypt, Haukhet was depicted as a woman with the head of a serpent. She was the consort of HEH, the deity of eternity.

Hau-wereh See BAHR YUSEF.

Hawara This was a royal necropolis in the southern region of the FAIYUM used by the Twelfth Dynasty. The

pyramidal complex of AMENEMHET III (r. 1844–1797 B.C.E.), a monument called the LABYRINTH that served as the MORTUARY TEMPLE of the PYRAMID, was erected on the site. The temple reportedly contained 3,000 chambers connected by winding passages, shafts, and corridors on subterranean levels. The burial chamber was fashioned out of a single piece of quartzite, estimated by HERODOTUS (in Egypt c. 450 B.C.E.) as weighing several tons.

The Labyrinth had 12 covered courts, facing south and north. Herodotus toured the upper and lower levels and named the complex. All of the walls were decorated with reliefs, and white marble pillars were used throughout. No causeway or valley temple was erected. SOBEKNEFERU (r. 1787–1783 B.C.E.), a possible daughter of Amenemhet III, completed the pyramid for her father. Little remains of the structure. A nearby necropolis contained wax portraits and graves dating to the later Greco-Roman Periods.

Hawawish This was the necropolis for the city of AKHMIN, a site on the eastern shore of the Nile, opposite modern Sohag. Old Kingdom (2575–2134 B.C.E.) and Middle Kingdom (2040–1640 B.C.E.) rock-cut tombs were discovered there.

hawk A symbol of the incarnation of the Spirit of Heaven in ancient Egypt, associated in most periods with the god HORUS. The eyes of the hawk were viewed as the sun and the moon, and the creature was deemed the offspring of the god TEM (1). The hawk was worshiped as a divine soul in Tema-en-Hor (modern DAMANHUR) in Lower Egypt and in HIERAKONPOLIS in Upper Egypt.

headrests The ancient Egyptian wooden or stone form used as a pillow, the earliest surviving headrest dates to the Third Dynasty (2649–2575 B.C.E.), although they were used from the earliest times in the Nile Valley. Pillows were not used in Egypt until the later dynastic periods. The headrests, however, were sometimes padded for comfort, as were the formal chairs of court ceremonies.

Hearst Papyrus A medical document discovered in DEIR EL-BALLAS, a Seventeenth Dynasty complex, several miles north of THEBES, the text dates to the Seventeenth (1640–1550 B.C.E.) or Eighteenth Dynasty (1550–1307 B.C.E.) and repeats much of what was found in the EBERS PAPYRUS. A section on the treatment of injured bones is especially interesting. Bites, ailments of the fingers, and other medical matters were discussed in the document. The Hearst Papyrus is now in the possession of the University of California at Berkeley.

See also MEDICINE; PER-ANKH.

heart The physical organ called *hat* as a material bodily entity and *ab* as a spiritual body. The heart was considered the seat of reason, faith, and essence by the Egyptians and was normally left in the body during mummification. A heart SCARAB was included in the wrappings because the heart testified at the JUDGMENT HALLS OF OSIRIS. The heart was weighed there against a feather of the deity MA'AT to determine the worthiness of the deceased. Heart AMULETS were popular in the New Kingdom (1550–1070 B.C.E.) and were fashioned out of carnelian or glass.

Heart, Divine An attribute of the god HORUS the Elder. In some traditions, RÉ was also believed to have a Divine Heart. Two companions, WA and AA, remained always with the Divine Heart.

heb The ancient Egyptian word for festival. The hieroglyph for the *heb* is a primitive reed hut on a bowl, depicting vegetation or reed growth in the hut and purity in the bowl. All festivals contained two distinct aspects in Egypt. They were reenactments of past events in history or in traditions, and they were channels for divine graces and aspects of spiritual existence that were manifested in the lives of the participants.

Hebenu This was a site in Upper Egypt, probably the foundation for the modern village of Zawiet el-Meiten, that served as a cult center for the falcon, worshiped as the soul of HORUS. Called *bik* in Egyptian, the falcon was revered especially in Hierakonpolis as the hawk. The falcon or hawk was an important pharaonic insignia. Hebenu was one of the oldest settlements on the Nile. An unidentified pyramid was erected in Hebenu's necropolis.

heb-sed The five-day jubilee celebration of the 30th year of a pharaoh's reign, this FESTIVAL was depicted in the STEP PYRAMID of DJOSER (r. 2630–2611 B.C.E.) in SAQQARA, in the southern tomb area. Djoser was portrayed running a race, being crowned, sitting on the throne of Lower Egypt and then on the throne of Upper Egypt, and dispensing gifts to the local priesthoods. The *heb-sed* demonstrated a ruler's vigor after three decades and was associated with the god Sed, a canine integrated into the cult of WEPWAWET. Later rulers did not always wait 30 years before celebrating the *heb-sed*. And some long-lived pharaohs such as PEPI II (r. 2246–2152 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) celebrated more than one.

Hecataeus of Abdera (fl. fourth century B.C.E.) *Greek historian who authored an Egyptian history c. 300 B.C.E.* He was in Egypt in the reign of PTOLEMY I SOTER (304–284 B.C.E.). Hecataeus visited the mortuary com-

plex called the RAMESSEUM at THEBES and translated the inscriptions on the remains of a colossal seated statue of RAMESSES II (r. 1290–1224 B.C.E.). He wrote the name of Ramesses as Ozymandias. The statue was originally 66 feet high and weighed 1,000 tons. DIODORUS SICULUS copied a great deal from Hecataeus's history when he composed his work in the mid-first century B.C.E.

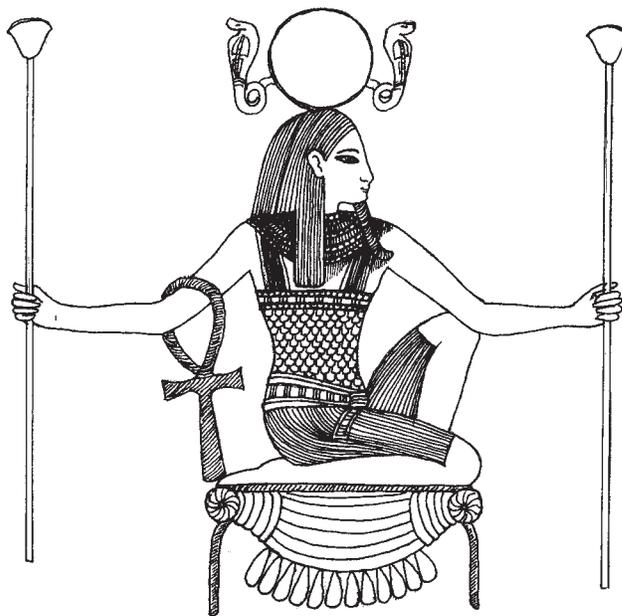
Hedjhekenu (fl. 25th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a lesser ranked wife of KHAFRE (Chephren; r. 2520–2494 B.C.E.) and the mother of Prince Sekhenkaré. Queen Hedjhekenu was entombed in Khafre's pyramidal complex in GIZA.

Heh The god of eternity, one of the deities of the OGDOAD of HELIOPOLIS. The consort of HAUKHET, he was depicted as a man kneeling and holding notched palm ribs, the symbol of years. An ANKH, the life sign, sometimes hangs on his arm. The word *heh* meant millions. Heh's cult center was at HERMOPOLIS MAGNA, and he was the protector of the pharaohs. In some depictions he is shown holding a SOLAR BOAT.

Hek (Hakut) See HEKET.

heka See CULTS; MAGIC.



Heh, the god of eternity, shown seated on a sacred *djeba*, or perch, carrying rods of life and the *ankh*, the symbol of life. He wears a solar disk, surmounted by cobras, the protectors of Lower Egypt and the kings of Egypt.

Hekaib (fl. 22nd century B.C.E.) *Official of the Sixth Dynasty and a commander of Egyptian military forces*

He served PEPI II (r. 2246–2152 B.C.E.) as a military adviser and as a commander of troops. He also led expeditions to the Red Sea, where Egypt maintained shipyards that constructed seagoing vessels. Hekaib was murdered while on an expedition to the port of KUSER on the Red Sea. His body was recovered by his son and returned to ELEPHANTINE Island in ASWAN. Hekaib was declared a god by the priests of the temples of Aswan after his death, and a series of small brick shrines were erected with a sanctuary in his honor. A statue recovered depicts Hekaib in the robes of a court official. He was also called “He Who Is Master of His Heart,” a reference to his dignified, stately decorum and his public service.

heker This was the hieroglyph for “decoration” that was used as a vivid border design in the tomb of TUTHMOSIS III (r. 1479–1425 B.C.E.) in the VALLEY OF THE KINGS OF THEBES. A ceiling of stars completed the adornments in the tomb, along with figures of the AM DUAT, a version of the BOOK OF THE DEAD.

Heket A frog goddess of Egypt, the symbol of new life, this deity is mentioned in the PYRAMID TEXTS as assisting the dead pharaohs in their ascent to the heavens. PETOSIRIS’S tomb in the TUNA EL-GEBEL (c. 300 B.C.E.) contains a text in her honor. The cultic center of Heket was at QUS. In the Middle Kingdom (2040–1640 B.C.E.) she was a protector of households and pregnant women, fashioning children in the womb. In some eras she was associated with the god KHNUM and with OSIRIS. SETI I (r. 1306–1290 B.C.E.) was depicted making offerings to Heket in his ABYDOS temple. The frog aspects of the Heket cult relate to the fact that these amphibians appeared each year as the Nile floods began. As such, frogs heralded the rebirth and regeneration of Egypt when the nation received the Nile waters. She was the consort of another frog deity, Hek, or Hakut.

Heliopolis (On, Iunu, Iunet Mehet) This city was called On in ancient times and now serves as a suburb of modern Cairo, the cult center of RÉ-Atum. PITHOM (2), the Estate of ATUM, was erected on the site, and Heliopolis was a religious and political power center. The original name was Iunu, “the Pillar,” or Iunet Mehet, “the Northern Pillar.”

The temple dominating Heliopolis was called “Atum the Complete One” and was a lavish complex. The priests serving the cult of RÉ-Atum were learned and politically active. They also conducted shrines for the BENNU, RÉ-Horakhte, and the MNEVIS bull. The ENNEAD, the pantheon of the nine deities of creation, evolved out of the cosmological traditions of Heliopolis and was revered throughout Egypt. Heliopolis, in its association with

Atum, was also known as the PRIMEVAL MOUND. The cosmogonic teachings of the city remained influential for many centuries, and the rulers began to assume their royal titles from RÉ and his divine powers early in Egypt’s history.

Only a single OBELISK, taken from the temple of SENWOSRET I (r. 1971–1926 B.C.E.) at Heliopolis, now marks the site of the once famed center of religion and learning. A STELA discovered at Heliopolis commemorated offerings also made by TUTHMOSIS III (r. 1479–1425 B.C.E.). He provided gifts for the temple of RÉ and renovated the city complex with red quartzite from GEBEL EL-AHMAR. Another stela gave an account of RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty, who also honored the city. Temple inscriptions dating to the Twelfth Dynasty (1991–1783 B.C.E.), or a copy from one of that era, were also discovered inscribed on leather there.

A secondary temple was built at Heliopolis by AMENHOTEP III (r. 1391–1353 B.C.E.), and black granite column fragments remain on the site. SETHNAKHTI (r. 1196–1194 B.C.E.) and MERENPTAH (r. 1224–1214 B.C.E.) added to this shrine. The inscriptions on these fragments are in the form of a poem and praise Senwosret I for the restoration of a temple there. A predynastic (before 3,000 B.C.E.) necropolis was found on the site. An unknown goddess, Iusáasit, was once worshiped there.

Helwan See HALWAN.

Hemaka (fl. 28th century B.C.E.) *Chancellor and vizier of the First Dynasty*

He served DEN (r. 2850 B.C.E.) in a variety of court roles and then as CHANCELLOR of Lower Egypt. Hemaka was the first to conduct affairs as a VIZIER, as Den instituted that office. His tomb in SAQQARA contained rich funerary offerings and a stela bearing the name of Den, as well as a description of the mummification process. Den is depicted as a seated mummified form in Hemaka’s tomb. Hemaka’s name was also found on jar sealings and labels at ABYDOS and Saqqara. The tomb contained 42 storage chambers, an ivory label of DJER (r. c. 2900 B.C.E.), alabaster and pottery vases, flints, adzes, and arrows. A famous Henu Boat of SOKAR was made for Hemaka.

Hemamiyeh This was a predynastic (before 3,000 B.C.E.) settlement in the central part of the Nile Valley that testifies to community life in Egypt’s earliest historic times. There are remains of circular residential structures at Hemamiyeh, which date to the Badarian cultural sequence (4500–4000 B.C.E.).

See also EGYPT.

hemet This was the ancient Egyptian word for wife, used in all social groups, royal, aristocratic, or commoner.

Hemetch A serpent demon concerned with the deceased in their journey through the TUAT, or Underworld. Hemetch was depicted in the PYRAMID of UNIS (r. 2356–2323 B.C.E.) of the Fifth Dynasty. The supernatural creature was one of many perils faced by the newly dead, but spells and incantations provided by the various mortuary cults allowed the deceased to placate Hemetch and to assure their safe arrival in OSIRIS'S paradises.

See also BOOK OF THE DEAD.

Hemiunu (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

He was the son of Prince NEFERMA'AT and Princess ATET, and a nephew of KHUFU (Cheops; r. 2551–2528 B.C.E.). Serving as the VIZIER and seal bearer for Khufu, he was also in charge of the construction of the Great PYRAMID at GIZA. His tomb was built at the base of that famed monument. Hemiunu was the only private individual allowed to place a self-portrait statue within his tomb, which is of the mastaba design. Such a statue, now in Hildesheim, Germany, depicts Hemiunu as a robust, heavyset man.

Hemiunu was also the courtier involved in the reburial of the mortuary regalia of Queen HETEPHERES (1), Khufu's royal mother. Her original tomb had been robbed, and her mummified remains were missing. Hemiunu reburied a cache of magnificent furniture and personal effects belonging to Queen Hetepheres.

Heneb An ancient deity of Egypt, associated with AGRICULTURE in the earliest eras. One of his cultic symbols was grain. In time the god OSIRIS became popular in the land, assuming the role of patron of harvests and grains. As a result, Heneb's cult disappeared into the new Osirian rituals.

Henenu (fl. 21st century B.C.E.) *Agricultural official of the Eleventh Dynasty*

He served MONTUHOTEP II (r. 2061–2010 B.C.E.) as a steward and overseer of the royal herds. This position required him to collect taxes and serve as the pharaoh's legate in some territories of the country. Henenu was buried at DEIR EL-BAHRI, on the western shore of THEBES. Montuhotep II built an elaborate mortuary complex there and honored Henenu by providing him burial space within the complex.

Henhenit (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was a consort of MONTUHOTEP II (r. 2061–2010 B.C.E.) but not the mother of the heir. Henhenit was buried in the vast mortuary complex of Montuhotep II at DEIR EL-BAHRI, on the western shore of THEBES. Her mummified remains were found intact in 1911. Her SARCOPHAGUS was made of limestone blocks.

Hennu Boat See BARKS OF THE GODS; SOKAR.

Hent (1) (fl. 30th century B.C.E.) *Royal woman of the First Dynasty*

She was a consort of AHA (r. c. 2920 B.C.E.). Aha is the legendary Menes. Hent, a lesser ranked wife in Aha's court, gave birth to the heir, DJER.

Hent (2) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of SENWOSRET II (r. 1897–1878 B.C.E.) but was not the mother of the heir. Hent was buried near Senwosret II at LAHUN in the FAIYUM.

Henu (fl. 20th century B.C.E.) *Expedition leader of the Eleventh Dynasty*

He served MONTUHOTEP III (r. 2010–1998 B.C.E.) as an expedition leader in the Mediterranean region. His achievements were inscribed on the rocks of WADI HAMMAMAT, dated to Montuhotep III's eighth year of reign. Henu was governor of Upper Egypt's southern domain. He led an army from OXYRRHYNCUS (1) and GEBELEIN to the Wadi Hammamat to quarry stone for royal statues of the pharaoh. He also outfitted a ship for an expedition to PUNT, probably modern Ethiopia.

Henutempet (fl. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was a consort of Sekenenré TA'O II (r. c. 1560 B.C.E.). Henutempet was buried in Dra-abú el-Naga, near Thebes. She perhaps preceded Queen TETISHERI or served as a lesser-ranked wife.

Henuten (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a daughter of TUTHMOSIS III (r. 1479–1425 B.C.E.). Henuten was not the ranking princess of the reign, probably an offspring of a lesser wife.

Henutmiré (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was a consort of RAMESSES II (r. 1290–1224 B.C.E.) and a daughter of SETI I. Henutmiré was buried in the VALLEY OF QUEENS, but the location of her tomb is now unknown. Part of Henutmiré's funerary regalia was taken by HARSIESE, a prince of the Twenty-second Dynasty, and used in his tomb at MEDINET HABU. Henutmiré's granite SARCOPHAGUS, a funerary piece prepared for her burial, was also usurped by Harsiese.

Henutsen (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a consort of KHUFU (Cheops; r. 2551–2528 B.C.E.) and the mother of Prince Khufu-Khaf and possibly

the heir, Khafre (Chephren). She was buried in a small pyramid beside Khufu's Great PYRAMID at GIZA. Her tomb was listed in the INVENTORY STELA.

Henuttaneb (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a daughter of AMENHOTEP III (r. 1391–1353 B.C.E.) and Queen TIYE (1). Henuttaneb is identified on a limestone relief celebrating Amenhotep III's *HEB-SED* festival. Her name also appears on ceramic vessels in tombs in the VALLEY OF THE KINGS at THEBES.

Henuttawy (Duathathor Hennuttawy) (fl. 11th century B.C.E.) *Royal woman of the Twentieth and the Twenty-first Dynasties*

She was the wife of PINUDJEM (1), a priest of THEBES, and the daughter of RAMESSES XI (r. 1100–1070 B.C.E.) and Queen TANTAMUN (1). She was the mother of PSUSENNES I, MASAHARTA, MA'ATKARÉ (1), MENKHEPERRESENB, and MUTNODJMET (2). Henuttawy is famous because of her mummified face, which was overpacked during embalming. Her limbs were also packed and enlarged. The face of Henuttawy's mummy was recently restored to normal size. A form of butter, soda, and sawdust was used in the first embalming process. Her mummy was in the DEIR EL-BAHRI cache, discovered in 1881, and her original mirror box was discovered in her mummy wrappings.

Hepdjefau (fl. 19th century B.C.E.) *Nobleman and religious leader of the Twelfth Dynasty (1991–1783 B.C.E.)*

He was called the "Superior of Priests" and probably served several pharaohs of that dynasty. Hepdjefau is also known for his personal funerary contracts, which arranged for priests to offer food and prayers to him in his tomb on the first day of every season and on a special feast of OSIRIS, the 18th day of the first month of the year.

Heptet An ancient goddess associated with the cult of OSIRIS throughout all periods of Egyptian history, Heptet was revered as one of the cow nurses attending Osiris during reenactments of his resurrection. Heptet was often pictured as a woman with the head of a bearded snake. She was also part of the cult of the goddess HATHOR.

Hepu (fl. 14th century B.C.E.) *Vizier of the Eighteenth Dynasty*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.). Hepu's tomb in THEBES is noted for the relief containing the text called the INSTALLATION OF THE VIZIER.

Hepzefa (fl. 20th century B.C.E.) *Official of the Twelfth Dynasty and a nomarch of the province of Assiut*

He served SENWOSRET I (r. 1971–1926 B.C.E.) as a regional supporter. Hepzefa's tomb at ASSIUT contains a mortuary

contract concerning the continuance of cultic rituals. His wife was Princess SENNUWY, who was immortalized by a beautiful statue found in a fort in KERMEH, NUBIA (modern Sudan), and now in the Museum of Fine Arts in Boston.

Herakleopolis Magna (Ihnasiyah el-Medineh, Nenesut, Nenen-nesut, Ninsu) A site south of MEIDUM at the entrance to the FAIYUM, now Ihnasiyah el-Medineh, originally called Nen-nesut, Nenen-nesut, or Ninsu by the Egyptians, Herakleopolis was the capital of the twentieth nome of Upper Egypt and the cult center for HARSAPHEs (Her-shef). The site was settled as early as the First Dynasty (2920–2770 B.C.E.) but rose to prominence in the First Intermediate Period (2134–2040 B.C.E.). The name Herakleopolis Magna was bestowed upon the site by the rulers of the Ptolemaic Period (304–30 B.C.E.). In the First Intermediate Period, Herakleopolis was the home of the KHETY (Aktoy) clan. During the Khety period of rule (2134–2040 B.C.E.), a canal linked Herakleopolis Magna to Memphis. Montuhotep II attacked the site in 2040 B.C.E. when he started his campaign to reunite Egypt.

The temple of Harsaphes, a ram-headed deity, was restored at Herakleopolis Magna by RAMESSES II (r. 1290–1224 B.C.E.). A granite triad of Ramesses II, PTAH, and Harsaphes was also erected in Herakleopolis Magna. An Old Kingdom (2575–2134 B.C.E.) shrine and a necropolis, GEBEL EL-SIDMANT, are on the site.

Herihor (fl. 11th century B.C.E.) *High Priest of Amun at Thebes, who usurped pharaonic powers*

He began his career in the reign of RAMESSES XI (1100–1070 B.C.E.). Possibly of Libyan descent, Herihor served as a general and as the VICEROY of Kush after being sent to THEBES to put down rebellions there. He ousted the local high priest, RAMESSESNAKHT, and the viceroy, PIANKHI (2) and then assumed their offices himself. He married NODJMET. Assuming pharaonic titles and dress, Herihor ruled in Thebes, while SMENDES administered the northern territories for the reclusive Ramesses XI. Both he and Nodjmet used CARTOUCHES on their funerary regalia, and Herihor was depicted in a relief in KARNAK's temple of Khonsu. Elsewhere he was portrayed wearing the double crowns of Egypt. A statue of him and one of his commemorative stelae also survived. Herihor was the official who sent WENAMUN on his misadventures in Syria. Herihor preceded Ramesses XI in death. Smendes, starting the Twenty-first Dynasty (1070–945 B.C.E.), succeeded Ramesses XI in the north, but the Theban priests maintained their powers.

Heri-hor-Amun A city on the western shore of THEBES, called "My Face Is Upon Amun," the site was the southern boundary of the Theban NOME at one time but vanished over the centuries.

Herit (fl. 16th century B.C.E.) *Royal woman of the Fifteenth Dynasty, the Great Hyksos royal line*

She was the daughter of APOPHIS (r. 1585–1553 B.C.E.). Fragments of a vase bearing her name and royal rank were found in a Theban tomb. Nothing is known of her life. She lived during the time when the HYKSOS were ousted from Egypt by 'AHMOSE (r. 1550–1525 B.C.E.).

Hermes Trismegistos The Greek version of the Egyptian deity of wisdom, THOTH, the adaptation involved the identification of Thoth as Hermes, and Trismegistos meant “Thrice Greatest.” The Egyptians called Thoth “A'a, A'a, A'a,” “Great, Great, Great,” in cultic rituals. An occult system emerged out of this designation both academic and popular. The theological and philosophical writings that developed as part of the cult were included in the 17 works of the *Corpus Hermeticum*. They were composed in Greek. The popular Hermetic works included astrological and esoteric scientific pieces that mirrored occult or mythical views of the era. They were also an evolution of the Egyptian system of magic.

Hermionthis See ERMENT.

Hermopolis Magna (Khnum Khemenu, Ashsmun, Per-Djehuty) This was a site on the west bank of the Nile near MALLAWI and el-Ashmunien in central Egypt. Originally called Khnum Khemenu, or Ashsmun, “the Eight Town” (in honor of the OGDOD), the site was also revered as Per-Djehuty, “the House of THOTH.” A giant statue of Thoth as a BABOON was erected there, as well as a temple for the god’s cult. NECTANEBO I (r. 380–362 B.C.E.) restored that temple, but it is now destroyed.

Hermopolis Magna was the capital of the fifteenth nome of Upper Egypt and was traditionally recorded as having been erected on a primal hill of creation. AMENHOTEP III (r. 1391–1353 B.C.E.) erected a temple to Thoth on the site (rebuilt by Nectanebo I). A temple of AMUN made of limestone was started in Hermopolis Magna by MERENPTAH (r. 1224–1214 B.C.E.) and finished by SETI II (r. 1214–1204 B.C.E.). A PYLON and a HYPOSTYLE HALL have survived. Ruins of an Old Kingdom (2575–2134 B.C.E.) shrine and a devotional center restored by HAT-SHEPSUT (r. 1473–1458 B.C.E.) are also on the site, as well as two seated colossi statues of RAMESSES II (r. 1290–1224 B.C.E.). The Ramessid structure at Hermopolis Magna used stones, called TALATAT, taken from 'AMARNA, the razed capital of AKHENATEN (r. 1353–1335 B.C.E.), and contained many important reliefs. TUNA EL-GEBEL was the necropolis for Hermopolis Magna. The famous tomb of PETOSIRIS is located there. Three documents from the Twelfth Dynasty (1991–1783 B.C.E.) were also found on the site, as well as Ptolemaic Period (304–30 B.C.E.) statues.

Hermopolis Parva This was a site south of modern El-Bagliya, called Ba'h in ancient times. Built on three mounds, Hermopolis Parva had three major monuments. The first was at Tell el-Nagus and was a temple to the god THOTH. The remains of the temple have bell-shaped ruins and are called “The Mounds of the Bull.” The second mound was used as a cemetery of ibises at Tell el-Zereiki. The third monument, located at TELL EL-RUB'A, was a shrine to Thoth, erected by APRIES (r. 589–570 B.C.E.). A torso of NECTANEBO I (r. 380–362 B.C.E.) was also found there, as well as blocks of stone from PSAMMETICHUS I (r. 664–610 B.C.E.).

Herneith (1) (fl. 30th century B.C.E.) *Royal woman of the First Dynasty*

She was the consort of DJER (r. c. 2900 B.C.E.). Herneith was buried in SAQQARA, probably in the reign of Djer’s successor, DJET. His jar sealings were found in her tomb, which had a stairway and a burial pit as well as surface chambers. She was the mother of Djjet.

Herneith (2) (fl. 28th century B.C.E.) *(Royal woman of the First Dynasty)*

She was the consort of DEN (r. c. 2700 B.C.E.). Herneith was probably not the mother of the successor, ADJIB, but was a descendant of HERNEITH (1).

Herodotus (d. c. 420 B.C.E.) *Greek historian, known as the “Father of History”*

He toured Egypt, c. 450 B.C.E., and wrote extensively about his experiences on the Nile. He was born in HALICARNASSUS (now Bodrum, Turkey), c. 484 B.C.E., and earned a reputation as a historian. His nine-volume *Histories* was written from 430 to 425 B.C.E. and had a section devoted to Egypt. Herodotus traveled as far south as ASWAN and gathered information from the priest and officials. He was especially concerned with mummification, pyramids, and rituals. Herodotus died c. 420 B.C.E. and was named “the Father of History” by his supporters and “the Father of Lies” by his detractors. Much of his historical data has been validated by new studies.

Suggested Readings: Rawlinson, George, transl. *The Histories*. New York: Everyman’s Library, 1997; Romm, James S. *Herodotus*. New Haven: Hermes Books, 1998; Thomas, Rosalind. *Herodotus in Context: Ethnography, Science, and the Art of Persuasion*. Cambridge: Cambridge Univ. Press, 2001.

Herophilus of Chalcedon (d. 280 B.C.E.) *Alexandrian physician who practiced “new medicine”*

The “new medicine” was the name applied to forensics and the dissection of human cadavers. He was born c. 335 B.C.E. in Chalcedon (modern Kadiköy, Turkey) and went to ALEXANDRIA to study under the new regulations

that allowed human dissection. His awareness of the workings of the human brain and his careful accounts of his studies of various organs won praise in the later medical fields in Greece. Galen and others detailed his accomplishments.

See also PER-ANKH.

Hesira (fl. 27th century B.C.E.) *Official of the Third Dynasty, called the “greatest of physicians and dentists”*

He served DJOSER (r. 2630–2611 B.C.E.) and is famous for the tomb decorations that he commissioned, works that demonstrate the human canon of ART. Hesira was the overseer of royal scribes and called “the greatest of physicians and dentists,” and he was honored with a mastaba in SAQQARA. His tomb has a corridor chapel that contains carved panels depicting Hesira in epic poses, representing the artistic gains of his time. He was buried in a subterranean chamber connected to the tomb by a shaft. The chapel contains a *SERDAB*, a statue chamber like the one found in the STEP PYRAMID. Traditional palace facade panels also adorn the tomb, which was made out of mud bricks.

See also ART AND ARCHITECTURE.

hes purification See BAPTISM.

Hesseb (el-Hesseb Island) This site near the first cataract of the Nile, south of ASWAN, served as a boundary fortress in some periods. The site contained a stela from the Sixth Dynasty (2323–2150 B.C.E.). Egypt was already involved in TRADE with NUBIA (modern Sudan) at that time.

Hetephakef An obscure deity of Egypt, associated with the city of MEMPHIS. A life-sized statue of the god was made out of schist and contained the CARTOUCHE of RAMESSES II (r. 1290–1224 B.C.E.). No cultic temples of Hetephakef remain.

Hetepheres (1) (fl. 26th century B.C.E.) *Royal woman of the Third and Fourth Dynasties of Egypt*

She was the daughter of HUNI (r. 2599–2575 B.C.E.) and the consort of SNEFRU (r. 2575–2551 B.C.E.). Hetepheres was the mother of KHUFU (r. 2551–2528 B.C.E.), also called Cheops. Her tomb regalia, discovered in a shaft without her mummified remains, reflect the tragedy of tomb robberies and vandalism in that age and throughout all of Egypt’s historical periods.

HEMIUNU, a prince nephew who served as Khufu’s VIZIER, discovered Hetepheres’ tomb in shambles and removed the mortuary furniture and personal goods from the original DASHUR burial site to GIZA. These items included bedroom furnishings, gold casings, toiletries, and a statue of Hetepheres in a sheath gown, tripartite

wig, and bracelets. Her vital organs had been placed in CANOPIC JARS with a natron solution but had decayed. Her COFFIN was fashioned out of calcite, a white translucent alabaster. This was placed in the shaft at Giza without her mummy, which was probably destroyed by the thieves. The 90-foot shaft was filled with stones after her regalia was deposited.

Hetepheres (2) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was the daughter of KHUFU (Cheops; r. 2551–2528 B.C.E.) and possibly Queen MERITITES (1). Hetepheres married Prince KEWAB, the heir to Khufu’s throne and bore him MERYSAKH (3) and others. Kewab died violently, and she was given to RA’DJEDEF (r. 2528–2520 B.C.E.), who was possibly responsible for Kewab’s demise. When Ra’djedef died, Hetepheres married ANKHKHAF, a powerful vizier serving KHAFRE (r. 2520–2494 B.C.E.). Prince Kewab had fashioned a magnificent tomb for Hetepheres in GIZA. A MASTABA design, sumptuously adorned, the tomb was used to bury Hetepheres’ daughter Merysankh (3) when she died. Hetepheres provided this site for her daughter and built another tomb in the eastern portion of the eastern plateau of Giza. There she was buried in a black granite sarcophagus. She is believed to have reached the age of 70.

Hetephernebty (fl. 27th century B.C.E.) *Royal woman of the Third Dynasty who was much honored with her sister, Intakaes*

Hetephernebt was possibly a consort of DJOSER (r. 2630–2611 B.C.E.). Hetephernebt also appears in some accounts. Hetephernebt and Intakaes were possibly the daughters of KHA’SEKHEMWEY (r. c. 2649 B.C.E.), the last king of the Second Dynasty. The two sisters were popular in the court of Djoser. They are probably buried in SAQQARA, in Djoser’s STEP PYRAMID complex.

“He-Who-Looks-Behind-Himself” A divine being associated with Egyptian burial rituals, named Hraf-hef, he was also called the Great Fowler. Hraf-hef, “He Who Looks Behind Himself,” was the ferryman on the celestial lake of the TUAT, or Underworld. He also served as one of the 42 judges in the JUDGMENT HALLS OF OSIRIS, where the deceased had to prove their worthiness. Hraf-hef had to be placated with funerary litanies and with magical ointments. The NET SPELLS included in some versions of the BOOK OF THE DEAD were intended to soothe “He-Who-Looks-Behind-Himself” and to persuade him to ferry the deceased to paradise.

Hiba, el- (Tendjai) A site between HERAKLEOPOLIS MAGNA and HERMOPOLIS MAGNA, called Tendjai originally, El-Hiba was a frontier fortress and residence. A temple of AMUN was erected on the site by SHOSHENQ I (r. 945–924

B.C.E.), and inscriptions of the Twenty-first Dynasty (1070–945 B.C.E.) high priests of Amun, PINUDJEM (1) and MENKHEPERRESENEB (2), were also discovered there. The fortress was revived c. 305 B.C.E., in the reign of PTOLEMY I SOTER, as Ankyronpolis. El-Hiba dates probably to the New Kingdom (1550–1070 B.C.E.) or slightly earlier.

Hibis (Hebet) The ancient capital of the KHARGA OASIS, located south of ASSIUT in the western desert, also called Hebet, Hibis contained a temple started by DARIUS I (r. 521–486 B.C.E.) or DARIUS II (r. 424–404 B.C.E.) and completed by NECTANEBO II (r. 360–343 B.C.E.). The rulers of the Ptolemaic Period (304–30 B.C.E.) added decorations and chambers. The temple was constructed in a grove and had vivid reliefs and a rooftop shrine dedicated to the god OSIRIS. A winged figure of SET, the fertility deity of the oasis, is also displayed. A Roman temple was built on a nearby hill.

Hierakonpolis (Nekhen, Kom el-Ahmar) A site in Upper Egypt, between ESNA and EDFU, located across the Nile from Elkab and originally called Nekhen, the city was a cultic center for the god HORUS. Dated to the predynastic period (c. 2900 B.C.E. or before), Hierakonpolis had a temple complex dating to the Old Kingdom (2575–2134 B.C.E.). It is now called Kom el-Ahmar, the Red Mound. The SOULS OF NEKHEN resided there. The local deity was Nekheny, an obscure being associated with the god Horus.

Very important discoveries were made at Hierakonpolis, including the NARMER PALETTE, indicating a high level of artistic achievement. A fortress dating to KHA' SEKHEM WY (r. c. 2600 B.C.E.) was also found on the site, as well as the SCORPION macehead and copper statues of PEPI I (r. 2289–2255 B.C.E.) and his son MERENRÉ. One of the masterpieces of Hierakonpolis is a golden crowned hawk's head, a symbol of HORUS. A necropolis near the site contains more than 60 burials, dating to the Naqada II culture. Petroglyphs were also discovered there as well as a decorated tomb made of brick. This tomb contained Early Dynastic Period (2920–2575 B.C.E.) reliefs. Several other tombs are also present, rock-cut in design.

hieratic See LANGUAGE.

hieroglyphs See LANGUAGE.

High Gates of Medinet Habu Crenelated towers added a distinctive touch to MEDINET HABU, the *mgdal*-style fortified temple complex erected by RAMESSES III (r. 1194–1163 B.C.E.) on the western shore of the Nile at Thebes. The gates provided an immense entranceway and contained upper chambers. These suites, beautifully decorated, were used by Ramesses III and his harem.

hippopotamus A former denizen of the NILE in ancient Egypt, associated with religious and cultic traditions, the hippopotamus was viewed in two forms, as Herpest and TAWARET. Herpest was a symbol of HORUS's victory and an emblem displayed in the temple of EDFU. Tawaret was the protector of women in childbirth. In some eras, the hippopotamus was viewed as SET, the slayer of OSIRIS. This resulted in the animal being hunted in some regions and honored in others. Snoring hippopotami were the cause of a quarrel between Sekenenré TA'O II (r. c. 1560 B.C.E.) and the HYKSOS ruler APOPHIS (r. c. 1585–1553 B.C.E.), commemorated in the *QUARREL OF APOPHIS AND SEKENENRÉ (TA'O II)*. The quarrel led to the Theban advance on Apophis's domains in the eastern Delta and the eventual expulsion of the Hyksos from Egypt.

Hittite Alliance An Egyptian text translated from the cuneiform, describing the pact between Egypt and the HITTITES and recorded on the walls of temples of KARNAK and at the RAMESSEUM, the alliance was formed between RAMESSES II (r. 1290–1224 B.C.E.) and the ruler of the Hittite empire, HATTUSILIS III (d. c. 1250 B.C.E.). It was the result of a series of military confrontations over decades. Written in Akkadian and signed by Ramesses II, the treaty forged a reasonable approach to the division of territories and vassal nations. An unusual extradition clause was part of the alliance. A silver tablet was sent to Egypt by the Hittites, requesting this truce. Ramesses II played host to a delegation from that land for the occasion. Three versions of the treaty are still in existence. One was inscribed on the wall of KARNAK, and one was kept at PER-RAMESSES. The Hittites kept one at Hattusas. The treaty ended years of military confrontations and also served as a pact of alliance in times of danger. This event was also commemorated in a legendary manner in the BENTRESH STELA.

Suggested Readings: MacQueen, J.G. *The Hittites: And Their Contemporaries in Asia Minor*. London: Thames and Hudson, 1996; Bryce, Trevor. *Kingdom of the Hittites*. Oxford, U.K.: Oxford University Press, 1999.

Hittites They were a people called the Great Kheta (Khenta) from Anatolia (modern Turkey) who arrived on the scene as a military power around 2000 B.C.E. Called also “the Sons of Heth,” the Hittites had a tomb complex at Alaca Hüyük in Anatolia in 2500 B.C.E. They came originally from the Anatolian Lake District of the area once called Lydia. They were in Hattusas, their capital near the Kizilirmak River, by c. 1800 B.C.E., remaining as a power until c. 1200 B.C.E.

The Hittites spoke an Indo-European language and wrote in the Hittite-Luwian script, uncovered at Hattusas, Boghazkoy in central Anatolia. Coming into the area from their original homeland in the lower Danube, from the

Black Sea to the Caucasus, this group arrived in central Anatolia c. 1840 B.C.E., destroying a native culture of the region, Karum II. Evidence of the Hittite migration from the Caucasus has been documented. At times they were accompanied by other groups, such as the Luwians, who disappeared after their arrival in the region. Hattusas was originally the center of the Hattic peoples, who vanished.

The Hittite ruler Anitta of Kussara had warned his people not to enter Hattusas, but the capital was founded by HATTUSILIS I and strengthened. The Hittites began their reign, which they called “the kingdom of thousands of gods.” In c. 1610 B.C.E., MURSILIS I attacked the city of Aleppo in northern Syria and then took Babylon. He was murdered on his return to Hattusas, and Babylon and other cities were freed. The succeeding kings, however, started the Hittite empire.

When the Hittites threatened the MITANNIS, Egypt responded as an ally. TUTHMOSIS IV (r. 1401–1391 B.C.E.) sided with the Mitannis, forcing the Hittites to assume the role of the enemy. The growing enmity between Egypt and the Hittites was fueled as well in the days following the death of TUT’ANKHAMUN (r. 1333–1323 B.C.E.). His widow, ANKHESENAMON, offered herself and her throne to Hittite ruler SUPPILULIUMAS I. He sent his son, Prince ZANNANZA, to marry the young queen, but the son was slain at the border.

RAMESSES II (r. 1290–1224 B.C.E.) had to fight the Hittites led by King MUWATALLIS at KADESH on the Orontes River. Both sides claimed victory after a series of conflicts, including spies and ambushes, but the Egyptians and the Hittites recognized a stalemate. The battle of Kadesh is documented in Egyptian reliefs and in Hittite Akkadian language cuneiform tablets. After more years of conflict, both sides agreed to a treaty, sealed by the marriage of Ramesses II to a Hittite princess, the daughter of HATTUSILIS III (d. c. 1250 B.C.E.) and Queen PEDUKHIPA.

The Hittites are described in historical contemporary records as a people skilled in the forging of iron. They were fierce warriors who wore heavy coats and boots with upturned toes. Their capital had a double wall fortification that spanned a deep gorge. They worshiped Heput, the mother goddess, and Teshub, a god of weather. The capital also had a natural rock sanctuary. The eventual destruction of the Hittite capital, Hattusas, and the Hittite empire was brought about during the reign of RAMESSES III (1194–1163 B.C.E.) by the SEA PEOPLES, who were later defeated in Egypt. The capital collapsed, replaced by Neo-Hittite sites that were conquered by the Assyrians.

Hiwa Semaina This is a predynastic (before 3,000 B.C.E.) site on the eastern bank of the Nile, stretching from Hiwa to Semaina and depicting Naqada I and II cultures. An ancient mine and a predynastic necropolis were discovered there, as well as graves dating to the Old Kingdom (2575–2134 B.C.E.). Settlement remains on the site have also been cataloged.

honey A natural product manufactured by BEES and used in Egypt as a sweetener but associated as well with medical practices, honey was a symbol of resurrection and was deemed a poison for ghosts, the dead, demons, and evil spirits. A New Kingdom (1550–1070 B.C.E.) lullaby lists the fatal qualities of the substance as warning to any ghosts attempting to steal a baby.

Hor-Aha (Menes) See AHA.

Hor Awibré (fl. c. 1760 B.C.E.) *Ruler of the Thirteenth Dynasty, who reigned only a few months*

He is mentioned in the Royal TURIN CANON, and his name appears on monuments from TANIS in the north to the ELEPHANTINE Island in ASWAN. Hor Awibré was buried in the pyramidal complex of AMENEMHET III (r. 1844–1797 B.C.E.) at DASHUR, probably as a measure of security in a troubled period. A remarkable wooden statue of Hor Awibré as a KA was discovered at his burial site. The statue, bearing the outstretched arms of the ka on his head, depicts the youthful ruler completely naked.

Horemhab (Djeserkhepruré) (d. 1307 B.C.E.) *Fourteenth and last ruler of the Eighteenth Dynasty*

He reigned from 1319 B.C.E. until his death. His name meant “HORUS in Celebration.” Horemhab came from HERAKLEOPOLIS and claimed a noble title, although no ancestral records document this. A military man, Horemhab rose through the ranks, serving in ’AMARNA and then becoming the general of Egypt’s army under TUT’ANKHAMUN (r. 1333–1323 B.C.E.). He remained in power during the reign of Tut’ankhamun’s successor, AYA (2) (1323–1319 B.C.E.), and then assumed the throne, marrying MUTNODJMET (1), possibly a sister of Queen NEFERTITI. Intent upon destroying any vestiges of the ’Amarna Period, Horemhab officially dated the start of his reign to the death of AMENHOTEP III (r. 1391–1353 B.C.E.) and set about destroying the tombs and buildings of the ’Amarna episode. The tomb of Tut’ankhamun was saved by the intervention of MAYA, Horemhab’s trusted official.

Horemhab distinguished his reign with extensive programs designed to bring order, to defend the nation’s borders, and to rebuild Egypt’s religious institutions. Although he had been honored by AKHENATEN (r. 1353–1335 B.C.E.) at ’Amarna, and possibly bore the name Pa’atenemhab in that court, Horemhab continued to erase all trace of the Atenists.

He finally demolished ’Amarna and dismantled Aya’s tomb and mortuary temple, erasing all names and faces recorded in these monuments. From the Delta to Nubia (modern Sudan) he destroyed all traces of the god ATEN. He especially focused on HUY (1), the viceroy during the ’Amarna interlude, and attacked the city of AKHMIN, the allies of Akhenaten.

Restoring Egypt's military, Horemhab once again nurtured vassal states and received delegates and tributes. He moved Egypt's capital back to MEMPHIS and set about restoring temple properties, building and rebuilding sections of KARNAK and Nubian shrines. When the tombs of TUTHMOSIS IV (r. 1401–1391 B.C.E.) and Tut'ankhamun were invaded by robbers and vandalized, he restored them.

His most ambitious and beneficial act was the reestablishment of law and order in the Nile Valley. His famous edict reestablishing various laws was found on a fragmented stela in Karnak. The edict concerned itself with legal abuses taking place because of the laxity of Akhenaten's rule. Horemhab declared that officials of the state and provinces would be held accountable for cheating the poor, for pocketing funds, and for misappropriating the use of slaves, ships, and other properties. The ruler singled out higher ranked officials, promising swift judgments and even the death penalty for offenses. The edict also announced the appointment of responsible men as viziers and gave information about the division of the standing army into two main units, one in Upper Egypt and one in Lower Egypt. Horemhab not only published his edict throughout the land but also took inspection tours to make sure that all of the provisions were being carried out in the remote regions as well as in the cities.

When Horemhab approached his death without an heir, he appointed a military companion to succeed him, RAMESSES I. He built two tombs, one in SAQQARA (Memphis) and one in the Theban necropolis, the VALLEY OF THE KINGS. He was buried in THEBES. The Memphis tomb was erected before his ascent to the throne, and it became the burial place for Mutnodjmet and his first wife, AMENIA, a commoner.

His tomb in the Valley of the Kings is long and straight but unfinished. It begins with a steep descent through undecorated corridors to a false burial chamber with pillars. The inner rooms are elaborately decorated, and a red granite sarcophagus was provided for burial. The remains of four other individuals were also discovered in the tomb, possibly members of Horemhab's family. The tomb in Saqqara (Memphis) has magnificent reliefs and sumptuous remains of funerary regalia. His mummy was not found in either tomb.

Horhirwonmef (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was a son of RAMESSES II (r. 1290–1224 B.C.E.), the twelfth son designated as the heir to the throne but dying before his father. Horhirwonmef was depicted in LUXOR Temple reliefs as leading prisoners at the battle of KADESH. He was buried in THEBES.

horizon A spiritual symbol, the *akhet* was a metaphysical term used to describe shrines and other religious

objects. The horizon was the universe, both in the past and in the present. Temples and shrines were considered the actual land of glory in which the gods resided through time. The actual plots of land upon which temples stood were called the PRIMEVAL MOUNDS of creation. The *akhet* symbol depicted two mounds side by side with a space in which the sun appeared at dawn.

The AKER lions guarded the horizon, which was called the home of HORUS. The pylons and gates of temples reproduced the image of the two mounds side by side, framing the light, thus serving as true images of the horizon. The WINDOW OF APPEARANCE used in temples and capital cities by the royal families was associated with the horizon.

Hor of Sebennytos (fl. second century B.C.E.) *Prophet of the Ptolemaic Period known for his ability to foresee the future*

He had an audience with PTOLEMY VI PHILOMETOR (r. 180–164, 163–145 B.C.E.) in ALEXANDRIA, on August 29, 168 B.C.E. During this court session Hor predicted that the hated Seleucid king ANTIOCHUS IV would leave Egypt in peace. Antiochus had invaded the Nile area in 170 B.C.E., taking control of the child ruler. A Seleucid governor remained in Alexandria when Antiochus left, administering Egypt until Antiochus's return in 168 B.C.E.

The Romans, already a power in the Mediterranean world, sent Papillius Laenas to Antiochus's camp in PELUSIUM in the Delta to announce that Rome wanted the Seleucids out of Egypt, drawing a line in the sand to demonstrate the threat that Rome's legions offered. Antiochus and his people left the region within a month, and Hor achieved considerable recognition for predicting this. He may have been a true seer or may have had advance word of the Roman intentions. Hor was the administrator of the sacred IBIS cult in MEMPHIS. The ibis was a symbol of the god THOTH.

horse A domesticated animal introduced into Egypt in the Second Intermediate Period (1640–1532 B.C.E.), probably by the invading HYKSOS, there was a burial site for a horse at the fortress of BUHEN in NUBIA (modern Sudan) that dates to the Middle Kingdom (2040–1640 B.C.E.), but the animal was not seen extensively at that time. The Hyksos left a horse burial at Deir el-Dab'a in the Delta.

The horse was used by the Hyksos in CHARIOT forces. The Egyptians under KAMOSE (r. 1555–1550 B.C.E.) and then 'AHMOSE (r. 1550–1525 B.C.E.) adopted the chariots and bred the available horses in order to campaign against the Hyksos outposts. The original horses introduced did not carry human riders, but the Egyptians adapted them over time. By the middle of the Eighteenth Dynasty (c. 1391) horses became valued gifts sent by the Egyptian pharaohs to neighboring vassal kings and allies.

The Egyptian adaptation of the animal, and the formation of the dreaded cavalry units of the Nile forces, enabled the pharaohs to achieve their vast empire. RAMESSES II (r. 1290–1224 B.C.E.) had a pair of favorite horses that pulled his royal chariot and helped him escape the HITTITE ambush by Muwatallis and his forces at KADESH. The horses were named “Victory in Thebes” and “Mut Is Pleased.” These steeds were well cared for and stabled at the royal residence. Other pharaohs employed Hurrians, well known for their skills with horses, and the cavalry of the empire period was well supplied with new products of the ongoing breeding programs.

Hor Shed See SHED.

Horurre (fl. 19th century B.C.E.) *Expedition leader and mining official of the Twelfth Dynasty*

Horurre served AMENEMHET III (r. 1844–1797 B.C.E.) as seal-bearer, director of gangs (work groups), friend of the Great House (the palace), and expedition leader. He left a STELA inscribed with his biographical details in SERABIT EL-KHADIM, a turquoise mine in the SINAI. He dedicated a temple altar and two other stelae to the goddess HATHOR on the site. A temple had been erected at a cave, invoking Hathor as “the Lady of Turquoise.”

Horus The Greek name for the Egyptian Hor, one of the oldest deities of the nation. The original form of Horus was that of a falcon or hawk. He was a solar deity, considered a manifestation of the pharaoh in the afterlife. Early inscriptions depict Horus with his wings outstretched as a protector of the nation’s rulers. In the Early Dynastic Period (2920–2575 B.C.E.) and into the Old Kingdom (2575–2134 B.C.E.) the rulers used the god’s name as part of their royal titles. The SEREKH (1), the earliest of the pharaoh’s symbols, depicted a falcon, or hawk, on a perch for DJED (c. 2850 B.C.E.). As a result, devotion to Horus spread throughout Egypt, but in various locales the forms, traditions, and rituals honoring the god varied. In each nome cult center Horus was known by a different epithet.

In the form of Horus the Elder, the god’s eyes were the sun and the moon, and his battle with the god SET epitomized the eternal struggle between darkness and light, good and evil. Horus was called Haroeris by the Greeks when they came to Egypt. As Horus of Gold, Hor Nubti, the god was the destroyer of Set. The Egyptian name Harakhte meant “Horus of the Horizon,” who merged with Ré at Heliopolis, gradually losing identity and becoming Ré-Harakhte.

Horus the Behdetite was a celestial falcon god with a great shrine at Edfu. When his father was attacked by Set and his fellow demons, this Horus soared up into the air to scout the terrain for demons. He was called Horus



Horus, the great deity of Egypt, depicted as a hawk or falcon in a temple sanctuary. (Courtesy Steve Beikirch.)

Netj-Hor-Atef, Horus the Avenger of His Father. Turning into a winged sun disk, he attacked Set’s forces and battled them, on the earth and in TUAT, the Underworld. The war was almost endless, but Horus proved victorious. As a result, the emblem of the sun disk became a popular symbol in Egypt. This Horus was also depicted in reliefs as the protector of Egypt’s dynasties. One of the most famous Horus images can be found in the statue of KHAFRE (r. 2520–2494 B.C.E.) in the Egyptian Museum in Cairo. The falcon protects the head and shoulders of the seated pharaoh.

Hor-sa-iset, or the Greek Harsiesis, was one of the most popular forms of Horus in Egypt. This was the Horus, Son of ISIS. As a child the god was called Harpocrates by the Greeks and Horpakhered by the Egyptians and was a much-loved deity. The Horus, Son of Isis, had been sired by the dead OSIRIS and hidden on the island of CHEMMIS by his goddess mother. The goddess WADJET, the protector of Lower Egypt, stayed on the island as a serpent to keep watch over the child and his mother. While Set’s henchmen sought the divine pair, Wadjet kept them covered with reeds and papyrus. This Horus suffered many assaults while still a child but sur-

vived to attack Set in vengeance for the death of Osiris. Victorious at last, having suffered the loss of one eye in combat with Set, Horus became Horu-Semai-Taui, the Horus, Unifier of the Two Lands. He reestablished the authority of Osiris over the eternal realms and began the solar cycles of life on the Nile. In the New Kingdom (1550–1070 B.C.E.), both Horus and Set were depicted as the gods who brought the double crowns of Upper and Lower Egypt to the ruler. The Set-Horus-Osiris legends continued throughout Egyptian history, varying with each new generation.

Originally, Horus was called “the far one,” depicted as a man or as a falcon-headed man. He was also revered as Hor-a’akhuti (Horakhte), the sun god on two horizons, part of his cult as Harmakhis. As Hor-Khenti-khati, he was Horus in the Womb, as Hor-sa-Aset, he was the son of Isis. The blind Horus, representing night sky without a moon, was Hor-Khenti-an-ma’ati. The god’s other titles included Hor-Hekenu, the Horus of Praises; Hor-Merti, the Hawk Headed; and Horus-An-Mutef, Horus, the Pillar of His Mother.

Horus Eye An occult symbol of Egypt, associated with the deity HORUS, who lost an eye in his battle to avenge his father, OSIRIS, SET caused this wound, and ISIS restored the eye, which was called “the healthy eye” ever after. It was considered a powerful symbol. The AMULET depicting the Horus Eye was fashioned out of blue or green faience or from semiprecious stones.

Horus’s Four Sons See CANOPIC JARS.

“Horus-in-the-Nest” This was a term used in all historical periods to designate the heirs or crown princes of each dynasty when they were proclaimed in public rituals as future rulers. The title attests to the potential of the heirs and to their pending ascent to the throne as representatives of the gods.

Hor-wen-nefer (fl. 3rd century B.C.E.) *Native Egyptian who tried to establish an independent state at Thebes* Hor-wen-nefer rebelled in 206 B.C.E. against the reign of PTOLEMY IV PHILOPATOR (221–205 B.C.E.). The Ptolemaic military confronted Hor-wen-nefer immediately, ending his attempts and routing confederates and allies.

See also REBELS OF EGYPT.

Hotepiriaket (fl. 23rd century B.C.E.) *Fifth Dynasty priest noted for his tomb text*

He served as a mortuary attendant in the temple of KAKAI (Neferirkaré; r. 2446–2426 B.C.E.) at ABUSIR. Hotepiriaket’s tomb contained a remarkable text in which he implored visitors to donate mortuary gifts of bread, beer, clothing, ointments, grains, and other items “in great

quantity.” He also offered to intercede for all generous donors in the afterlife.

Hotepsekhemwy (Boethos, Buzau) (fl. c. 2770 B.C.E.) *Founder of the Second Dynasty of Egypt*

He may have been related to QA’A, the last ruler of the First Dynasty who died c. 2575 B.C.E. His name meant “Pleasing in Might.” A Thinite, Hotepsekhemwy was listed as Boethos by MANETHO and Buzau in other accounts. He did not erect a tomb at ABYDOS, preferring southern Saqqara, but he did build a temple there. His *SEREKH* (I) designs were discovered near the pyramid of UNIS (r. 2356–2323 B.C.E.). Various speculations have been made concerning the actual site of Hotepsekhemwy’s tomb. The burial place, a site in SAQQARA, may have been obscured or demolished when Unis erected his own complex.

House of Adorers An institution associated with the temple of Amun during the New Kingdom (1550–1070 B.C.E.), also called the House of the Adoratrices, the institution was part of the evolving roles of women as the GOD’S WIFE OF AMUN. The services and practices of this religious organization were absorbed into the God’s Wife of Amun after the New Kingdom collapsed. Then the office, restricted to women of royal rank, assumed political as well as cultic powers.

House of Life See PER-ANKH.

Hraf-hef See “HE-WHO-LOOKS-BEHIND-HIMSELF.”

Hreré (fl. 10th century B.C.E.) *Royal woman of the Twenty-first Dynasty (1070–945 B.C.E.)*

She was the wife of one of the high priests of AMUN, who ruled at THEBES, in Upper Egypt. Hreré married the high priest PIANKHI (2) and bore PINUDJEM (1). Piankhi had to put down rebels during his term of office. There is some evidence that Hreré possibly was a daughter of HERIHOR.

Hu An Egyptian deity associated with the sensation of taste, the god was worshiped in early eras of the nation and was mentioned in a document in a temple of HELIOPOLIS, dating to the reign of SENWOSRET I (1971–1926 B.C.E.). No cultic shrines dedicated to Hu have survived.

Hua A mountain or high mound in the region of the NILE below the first cataract, Hua was a landmark used by the New Kingdom (1550–1070 B.C.E.) pharaohs in their campaigns in NUBIA (modern Sudan). The mountain was a navigational point for Egyptian ships and a southern measuring site for all expeditions.

See also GEBEL BARKAL.

Hudet A winged form of the god RÉ, called “the Splendor,” the Hudet was also part of the cultic rituals in EDFU, associated with the worship of HORUS. That deity became the winged disk in order to scout the horizons for Egypt’s enemies.

Hunefer Papyrus A copy of the BOOK OF THE DEAD dating to the reign of SETI I (1306–1290 B.C.E.) in the Nineteenth Dynasty, the text was either composed in that reign or copied from an earlier version. Beautifully illustrated, the Hunefer Papyrus is in the British Museum, London.

Huni (d. 2575 B.C.E.) *Fifth and last ruler of the Third Dynasty, called “the Smiter”*

He was the successor of KHA’BA, reigning from 2599 B.C.E. until his death, but no relationship has been documented. He married MERYSAKH (1), probably an heiress of the royal clan, and she bore him a son, SNEFRU. He also had a daughter, HETEPHERES (1).

Huni built a pyramid at MEIDUM, on the edge of the FAIYUM, using a square ground plan. Step styled, the PYRAMID was covered with Tureh limestone. Three steps remain, as the limestone covering collapsed. A burial chamber was carved out of the bedrock, and a causeway and temple were erected. He may have been buried in the site, which was completed by Snefru. MASTABA tombs of courtiers and nobles were built around the pyramid. One such tomb, the resting place of NEFERMA’AT and his wife ATET, contained the famous relief paintings of geese. The statues of Prince RAHOTEP (1) and NOFRET (1), his wife, were discovered in another mastaba.

Huni reportedly erected a brick pyramidal tomb in ABU ROWASH, south of SAQQARA. This layered tomb is badly damaged. A red granite head of Huni is in the British Museum. Huni is also credited with a fortress on the ELEPHANTINE Island in some records. During his reign, KAGEMNI, the famous sage, served as his VIZIER.

Hurbeit A site in the Nile Delta, northeast of BUBASTIS, where the remains of a temple were uncovered. The seals of RAMESSES II (r. 1290–1224 B.C.E.) were found on building blocks of the temple. Sacred BULLS were buried at Hurbeit in some periods. The Greeks renamed the site Pharbaïtes.

Hurrians A people whose homeland was originally near Lake Urmia, in northern Mesopotamia (modern Iraq), in the reign of AMENEMHET III (1844–1797 B.C.E.), the Hurrians invaded the lands east of the Tigris River. By 2200 B.C.E., they were thriving at their capital, Urkesh, and building the Temple of the Lion. They used the Hurrian and Akkadian languages and worshiped a pantheon of gods. By 1780 B.C.E., the Hurrians had achieved mili-

tary and political power on the upper Tigris and Euphrates Rivers and on the border of Anatolia (modern Turkey). Urkesh had an estimated population of 10,000 to 20,000 at its height. The capital was abandoned, however, c. 1500 because of climatic changes and failing water supplies.

The HITTITES admired the Hurrians and feared their military prowess. When the Hurrians approached Syria and Palestine, local city-states learned to appreciate their martial abilities. Egyptians respected the Hurrians as expert horsemen and used their talents during the New Kingdom (1550–1070 B.C.E.). The Hurrians also had access to metals and used stone effectively. They excelled at mining and trade.

Huy (1) (Amenhotep) (fl. 14th century B.C.E.) *Official and viceroy of the Eighteenth Dynasty*

He served TUT’ANKHAMUN (r. 1333–1323 B.C.E.) as the VICEROY of Nubia (modern Sudan). Huy, called Amenhotep in some records, was buried in QURNET MURAI, on the western shore of THEBES. His tomb contained elaborate paintings depicting Tut’ankhamun receiving Nubian subjects and accepting tributes.

Huy (2) (Amenhotep) (fl. 14th century B.C.E.) *Governor of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) as the governor of the BAHARIA OASIS. He was also listed as Amenhotep in some records. Huy’s tomb at Baharia was discovered previously but not identified until 1986.

Huya (fl. 14th century B.C.E.) *Harem official of the Eighteenth Dynasty*

He served in the reign of AMENHOTEP III (1391–1353 B.C.E.) as a steward of Queen TIYE (1) and the superintendent of the royal HAREM. He followed Queen Tiye to ’AMARNA after Amenhotep III’s death and served the entire royal family, including AKHENATEN and NEFERTITI.

Huya’s tomb in ’Amarna contains pillared chambers and an inner room with a burial shaft and a shrine. Reliefs depict him at a royal banquet, court ceremonies, and having honors bestowed upon him by Akhenaten. A statue of Huya, unfinished, was also recovered. Queen Tiye and Princess BAKETAMUN (Baketaten) are also depicted in the tomb.

Hyksos A nomadic group that swept over Syria, Palestine, and Egypt c. 1750 B.C.E., the earliest recorded Hyksos had Canaanite names, associating them with the Amorites of the same period. A STELA found at TANIS states that they took the area of AVARIS c. 1640 B.C.E. From Avaris they moved into Memphis. These Asiatics, called the Hikau-Khoswet, Amu, A’am, or Setetyu by the Egyptians, were recorded by the Ptolemaic Period histo-

rian MANETHO as having suddenly appeared in the Nile Valley. He wrote that they rode their horse-drawn chariots to establish a tyranny in the land. They did enter Egypt, but they did not appear suddenly, with what Manetho termed "a blast of God." The Hyksos entered the Nile region gradually over a series of decades until the Egyptians realized the danger they posed in their midst. Most of the Asiatics came across Egypt's borders without causing much of a stir. Some had distinguished themselves as leaders of vast trading caravans that kept Egypt's economy secure. Others were supposedly veterans of the various border police, started in the Middle Kingdom when AMENEMHET I (r. 1991–1962 B.C.E.) constructed the WALL OF THE PRINCE, the series of fortresses that guarded the eastern and western borders of the land.

If there was a single factor that increased the Asiatic population in Egypt, it was slavery, introduced officially as an institution in the Middle Kingdom (2040–1640 B.C.E.). Asiatics came either as captives or as immigrants eager for employment. As workers they were assimilated into Egyptian society. During the Second Intermediate Period (1640–1550 B.C.E.), when several rival dynasties competed in the land, the Asiatics gained control of the eastern Delta. Moving steadily southward and making treaties with nomes or subjecting them with the aid of Egyptian allies, the Asiatics established themselves firmly. Only THEBES, the capital of the south, stood resolute against their expansion, and the Hyksos were denied most of Upper Egypt. Their hold on the western Delta is poorly documented. For a time the nome clan of XOIS stood independent. The Xoïs Dynasty, the Fourteenth Dynasty, was contemporaneous with the Fifteenth Dynasty (1640–1532 B.C.E.). While these rulers remained independent, the Asiatics moved around them and built their domain at AVARIS, a site in the eastern Delta, as their capital.

In the beginning, Thebes and Avaris managed to conduct their affairs with a certain tolerance. The Hyksos sailed to the southern cataracts of the Nile to conduct trade without being hindered, and the Theban cattle barons grazed their herds in the Delta without incident. There were two separate royal lines of Hyksos in the Delta, the Fifteenth, called "the Great Hyksos," and a contemporaneous Sixteenth Dynasty, ruling over minor holdings.

The Thebans were soon contesting the Asiatic control, and the Theban Seventeenth Dynasty (1640–1550 B.C.E.) began to harass their caravans and ships. APOPHIS (2), the Hyksos ruler who came to the throne in 1585 B.C.E., then sent an insult to Sekenenré TA'Ö II of Thebes and found himself in the middle of a full scale war as a result. KAMOSE took up the battle when Sekenenré-Ta'ö died, using the desert oases as hiding places for his army. The young Egyptian was in striking

distance of Avaris when he died or was slain. Apophis died a short time before him. 'AHMOSE, the founder of the Eighteenth Dynasty and the father of the New Kingdom (1550–1070 B.C.E.), took up the battle of his father and brother and laid siege to Avaris. The city fell to him in c. 1532 B.C.E., and the Asiatics fled to Sharuhin in Palestine, with the Egyptians in hot pursuit. When Sharuhin fell to the same Egyptian armies, the Hyksos ran to Syria. Thus the Hyksos domination of Egypt was ended.

Building at Tell ed-Dab'a, or Lisht, the Hyksos founded Avaris as a fortified city with palaces and enclosed tombs. The population was mixed, and heavy trade in oil and wine flourished. A Minoan influence is evident at Avaris, and some 500 pieces of Cyprian pottery, containing oils and perfumes, were discovered. Minoan inscriptions were also found on Cypriot spindle-shaped bottles. Hyksos styled vessels called *bilbils* and poppy-shaped as well as spindle style jugs held perfumes, HONEY, and opium.

As the Middle Kingdom declined and fell, the Hyksos rose at TELL ED-DAB'A, Tell Hiba, and TANIS. Avaris flourished with fortified citadels, gardens, and vineyards. The paintings in the residences were Minoan in style. The Hyksos worshiped SET, uniting him with the Canaanite Baal-Reshef. Several of the Hyksos rulers opened Egypt's eastern borders, welcoming Canaanites and other groups into the Nile Valley.

The Asiatics had come to the Nile to absorb the material benefits of Egyptian civilization. In turn, the Hyksos introduced the HORSE and CHARIOT, the SHADUF (the irrigational implement that revolutionized the farming techniques), and military weapons that transformed the armies of the Nile into formidable forces. The Hyksos episode also brought an awareness to the Egyptians that they could not remain in isolation. That realization served as an impetus for later expansion. The Tuthmossid rulers would march in cycles of conquest to the Euphrates River areas as declared instruments of vengeance for the Asiatic dominance of Egypt for more than a century.

See also *QUARREL OF APOPHIS AND SEKENENRÉ (TA'Ö II)*.

Suggested Readings: Oren, Eliezer D. *The Hyksos: New Historical and Archaeological Perspectives*. University Museum Monograph 96. Philadelphia: University of Pennsylvania Press, 1997.

"Hymn of Rising" A ceremony conducted each morning in the palaces of ancient Egypt. Courtiers and priests wakened the pharaoh and the gods with songs and hymns of praise. The lyrics of the songs were dedicated to NEKHEBET and WADJET, the protectors of Upper and Lower Egypt.



Hypostyle columns displayed in the temple of Luxor in the papyrus bundle design. *(Courtesy Steve Beikirch.)*

hypostyle hall A Greek term for a room or chamber that has many columns. The architectural innovation developed gradually in Egypt, starting with the first attached pillars placed by IMHOTEP in the courtyard of the STEP PYRAMID of DJOSER (r. 2630–2611 B.C.E.) in SAQQARA. Such halls became a feature of Egyptian architecture, a reference to the reeds of the primordial marsh of creation or to the forests that had vanished on the Nile.

See also ART AND ARCHITECTURE.

I

Ibhet A site near the second cataract of the Nile, located in NUBIA (modern Sudan), Ibhet contains a QUARRY of black granite. The Egyptians discovered the mine in the Sixth Dynasty Period (2323–2150 B.C.E.) or perhaps earlier. By the Middle Kingdom (2040–1640 B.C.E.) expeditions were active at the site. AMENEMHET III (r. 1844–1797 B.C.E.) led a campaign against the local inhabitants of Ibhet in his first regnal year. The Egyptians prized the stone and maintained fortified operations in Ibhet.

See also EGYPTIAN NATURAL RESOURCES.

Ibi (fl. 22nd century B.C.E.) *Official of the Sixth Dynasty*
He was the son of Djau, the brother of Queens ANKHNESMERY-RÉ (1) and ANKHNESMERY-RÉ (2), and a cousin of PEPI II (r. 2246–2152 B.C.E.). Ibi was trained for government service and became the VIZIER of the southern region, Upper Egypt. He was buried in DEIR EL-GE BRAWI near ASSIUT, and in his tomb he promises to “pounce” on anyone who enters his tomb with evil intentions. Ibi married a nome heiress and served as nomarch of THINIS for a time. His son, Djau (Zau) Shemai, succeeded him and in turn ruled as “the Keeper of the Door to the South,” an ELEPHANTINE Island noble position.

ibis This bird was considered sacred to the Egyptian god of wisdom, THOTH. The city of HERMOPOLIS MAGNA was the cult center for ibises. Another shrine, called the Ikheum, was located north of the city. The mummified remains of ibises have been recovered in several areas.

Ibu The mortuary site where mummified corpses were purified and prepared for the journey into the Tuat or

Underworld. These were sometimes part of the royal pyramidal complexes, mainly the VALLEY TEMPLES. In some records this mortuary site was called the *PER NEFER*, or House of Beauty.

Ichneumon (Shet, Seshet) The mongoose deity of Egypt, called Khatru as an animal and Shet or Seshet as a god. The Greeks identified the deity as Ichneumon. Statues of the mongoose, standing erect, were attired in the sun disk. The Ichneumon, revered because it could slay evil serpents, was considered a theophany of the god ATUM of HELIOPOLIS. Because it ate crocodile eggs, it was associated with the god RÉ. In some depictions the Ichneumon brandished weapons of war.

Idet (Itet) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*
She was the daughter of RAMESSES VI (r. 1154–1143 B.C.E.) and Queen NUBKHESED (2). In some records she was listed as Itet.

Idu (fl. 23rd century B.C.E.) *Mortuary official of the Sixth Dynasty*
He served PEPI I (r. 2289–2255 B.C.E.) as a supervisor of mortuary priests and ceremonies at the pyramidal complexes of KHUFU (Cheops) and KHAFRE (Chephren) at GIZA. Idu and others maintained daily MORTUARY RITUALS at such funerary sites, as the cults of the deceased pharaohs continued for decades. The number of cultic personnel involved normally led to the building of small cities alongside the pyramids and to the appointment of officials and urban service agencies.

Idut See *SESHESHET*.

Ihy (fl. 20th century B.C.E.) *Innovative courtier of the Twelfth Dynasty*

He served *AMENEMHET I* (r. 1991–1962 B.C.E.) as a mortuary ritual official. Ihy joined a coworker named Hetep in preparing a tomb as part of the mortuary complex of *TETI* (2323–2291 B.C.E.). They were servants of the funerary cult of Teti's *PYRAMID* complex in *SAQQARA*, erected during the Sixth Dynasty (2323–2150 B.C.E.), and they constructed twin tombs that had visible chapels on the outer boundaries of Teti's pyramid.

However, the two courtiers tunneled 15 feet down and 21 feet across the pyramidal boundaries in order to build their actual burial chambers as part of Teti's mortuary site. This, they believed, would entitle them to share in the pharaoh's heavenly rewards. The tombs built at the end of the tunnels were small but insured a prosperous afterlife for both men.

Ikhernofret (fl. 19th century B.C.E.) *Mining official and treasurer of the Twelfth Dynasty*

He served *SENWOSRET III* (r. 1878–1841 B.C.E.) and was part of the campaigns to conquer *NUBIA* (modern Sudan). Ikhernofret was sent to *ABYDOS* to adorn the temple of the god *OSIRIS* there. An official named *SISATET* accompanied Ikhernofret to Abydos, where both men erected commemorative stelae. A supervisor of mining operations and the chief royal artisan, Ikhernofret prepared a portable shrine for Osiris and refurbished the Abydos temple complexes. His stela at Abydos lists these royal assignments as well as details of Senwosret III's campaigns in his 19th regnal year. Ikhernofret also performed treasury duties in Nubia.

Ikudidy (fl. 20th century B.C.E.) *Expeditionary official of the Twelfth Dynasty*

He served *SENWOSRET I* (r. 1971–1926 B.C.E.) as a leader of expeditions in the western or *LIBYAN DESERT*. These military probes were momentous because the western desert regions had not been explored. Ikudidy mapped the *OASES* and the natural resources of the territory. He was buried in *ABYDOS* after long and faithful service to the throne. A *STELA* erected in Abydos provided biographical data about his exploits.

Imhotep (fl. 27th century B.C.E.) *Priest-physician, vizier, and designer of the Step Pyramid at Saqqara*

Imhotep was an official of the Third Dynasty who served four pharaohs of Egypt, but he was best known as the vizier and high priest of *PTAH* in the reign of *DJOSER* (2630–2611 B.C.E.). Imhotep designed and supervised the building of the *STEP PYRAMID* at *SAQQARA* as Djoser's mortuary complex. He was a commoner by birth, born to

Kaneferu and Ankh-Kherdu. Both parents are listed in an inscription found at *WADI HAMMAMAT*.

Rising through the ranks in the court and in the temple, Imhotep became treasurer of Lower Egypt, "the First After the King" of Upper Egypt, the administrator of the Great Palace, the high priest of *PTAH* (called "the Son of Ptah"), the ruler's chief architect, and "the wise counselor" as listed in the *TURIN CANON*. He was a renowned poet and priest-physician, equated with *Asclepios* by the Greeks.

The greatest achievement of Imhotep, the one that stands as a living monument to his genius and his faith in eternity, was the *Step Pyramid* at *Saqqara*. He built the complex as a mortuary shrine for Djoser, but it became a stage and an architectural model for the spiritual ideals of the Egyptian people. The *Step Pyramid* was not just a single pyramidal tomb but a collection of temples, chapels, pavilions, corridors, storerooms, and halls. Fluted columns engaged, or attached to, the limestone walls or emerged from the stone walls according to his plan. Yet he made the walls of the complex conform to those of the palace of Djoser, according to ancient styles of architecture, thus preserving a link to the past.

Imhotep's didactic texts were well known in later times, as were his medical writings. The Greeks honored him, and during the Roman Period the emperors *Tiberius* and *Claudius* inscribed their praises of Imhotep on the walls of Egyptian temples. He was deified with *AMENHOTEP, SON OF HAPU*, a rare occurrence in Egypt, as commoners were normally not eligible for such honors. Shrines and clinics were erected throughout the Nile Valley in his memory, and he was worshiped as far south as *KALABSHA* in *NUBIA* (modern Sudan). A temple of his cult was erected in *PHILAE*. Imhotep reportedly lived to the end of the reign of *HUNI* (2599–2575 B.C.E.). He was buried in *Saqqara*, but his tomb has not been identified.

Imi (Yem) (fl. 20th century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the consort of *MONTUHOTEP III* (r. 2010–1998 B.C.E.) but not the Great Wife or ranking queen. Imi was the mother of *MONTUHOTEP IV*. An inscription in *WADI HAMMAMAT* praises her as a royal mother.

Imsety He was one of the four "Sons of *HORUS*" associated with the mortuary rituals of Egypt. The Sons of *Horus* assisted with the mummification process and served as patrons of the deceased as the guardians of the *CANOPIC JARS* used to store the vital organs removed from the mummified remains. Imsety was the guardian of the liver. The stoppers on his canopic vessels were carved to portray a human head.

Imu (Kom el-Hisn) This was a site in the western Delta of Egypt, south of *NAUKRATIS*, modern *Kom el-Hisn*.

A temple that was dedicated to the cults of the deities SEKHMET and HATHOR was erected at Imu by SENWOSRET I (r. 1971–1926 B.C.E.). A rectangular structure, the temple also contained statues of AMENEMHET III (r. 1844–1797 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.), installed in later dynasties. Imu became the capital of the third nome of Lower Egypt. The necropolis associated with the site contains tombs from the First Intermediate Period (2134–2040 B.C.E.) to the New Kingdom (1550–1070 B.C.E.).

Inaros (fl. fifth century B.C.E.) *Egyptian rebel in the Persian Period*

Inaros was from the southwestern Delta, possibly the son of a commoner named Psammetichus. He is also listed as a prince of HELIOPOLIS, the son of PSAMMETICHUS III. Inaros established his headquarters near modern ALEXANDRIA and rebelled against the rule of ARTAXERXES I (r. 465–424 B.C.E.), a Persian of the royal Achaemenid line. He clashed with Persian forces at Papremis, a site in the northwestern Delta. Achaemenes, a prince and the brother of the Persian king, XERXES I, was slain in the battle, and the Persians were forced to retreat to MEMPHIS.

The Persian general MEGABYZUS was sent to put down the revolt as a result of this defeat, and Inaros and his companions were driven to an island in the Nile marshes. Inaros was betrayed by a fellow rebel and was captured. The queen mother, Amastris, of Persia demanded his crucifixion, despite the arguments from General Megabyzus, who had given Inaros a pledge of safety. Inaros was crucified in 454 B.C.E. His ally, however, an Egyptian named AMYRTAIOS (1), remained undefeated in the Delta. Another AMYRTAIOS (2) founded the Twenty-eighth Dynasty in 404 B.C.E.

incense An important material for religious and royal rites in Egypt, called *senetjer*, several types of incense were used in rituals in the temples and at royal cult celebrations. Myrrh, a red form of incense imported from PUNT, was considered the most sacred and was used for the most solemn of rituals. Frankincense, or *olibanum*, was also favored. Incense was a purifying element in all of the Egyptian observances and was the substance used to bestow honor upon the gods and the dead or living rulers. Myrrh incense was offered in the temples at noon. At sunset the compound called *kyphi* was used. The pellets of the chosen resins were put in a bronze censer pan with a long wooden handle. A pottery bowl heated with charcoal was used to burn the incense and the sanctuary was perfumed.

Ineni (fl. 15th century B.C.E.) *Overseer of the granary of Amun and an architect of the Eighteenth Dynasty*

Ineni served TUTHMOSIS I (r. 1504–1492 B.C.E.) and continued in the court through the reign of HATSHEPSUT

(1473–1458 B.C.E.). He may have entered service at the court of THEBES, in the reign of Amenhotep I (1524–1504 B.C.E.). Ineni was one of the most revered architects of his age, supervising various projects at KARNAK.

He built the original tombs, one large, one small, of Tuthmosis I and transported and erected OBELISKS for that ruler. As overseer of the Granary of AMUN, Ineni erected a protective wall around the deity's Theban shrine. PYLONS were added, as well as doors made of copper and gold. Ineni also designed flagstaffs, called *senut* by the Egyptians, at Karnak. These flagstaffs were fashioned out of cedar and electrum.

An aristocrat of his nome, Ineni was buried in an elaborate tomb at KHOKHA on the western shore of THEBES with his wife, Ah'hotep. This tomb contained paintings and vivid reliefs of funerary rituals and everyday life. Statues of Ineni and his family are in the tomb. He is believed to have died during the reign of TUTHMOSIS III (1479–1425 B.C.E.).

Inhapi (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was a lesser consort of MONTUHOTEP II (r. 2061–2010 B.C.E.) who was buried in a shaft at the southern end of DEIR EL-BAHRI in the great complex on the western shore of THEBES. Queen Inhapi's tomb is listed in some accounts as containing the cache of royal mummies that was transferred there when their original tombs were found plundered. The royal remains discovered on the site in 1881 include those of Sekenenré TA'O II, 'AHMOSE, TUTHMOSIS I, II, and III, SETI I, RAMESSES II, III, and IX, PINUDJEM I and II, and SIAMUN (1). This collection is called the Deir el-Bahri cache.

See also MUMMY CACHES.

Ini See SHEPSESKARÉ.

Installation of the Vizier A text discovered in the tomb of REKHMIRÉ, serving TUTHMOSIS III (r. 1479–1425 B.C.E.), another version was found in the tomb of Userman, Rekhmiré's uncle, and yet another in the chambers of the tomb of Hepu, who served TUTHMOSIS IV (r. 1401–1391 B.C.E.). Other viziers, such as PASER (2) serving RAMESSES II (r. 1290–1224 B.C.E.), used parts of the text for their own mortuary reliefs.

In each text, the vizier was admonished sternly by the ruler that he had served to perform the prescribed duties with honor. The ceremony probably dates to the Middle Kingdom (2040–1640 B.C.E.), possibly in the reign of Senwosret III (1878–1841 B.C.E.).

A similar text, the *Duties of the Vizier*, was also displayed in Rekhmiré's tomb, a detailed itemization of protocol, attitudes, and demands on viziers. All such officials were deemed responsible for the agents and representatives conducting government affairs in their terms of

office, and the vizier had to be responsive to requests and the needs of individual citizens.

Instructions for Merikaré A didactic text that dates to the First Intermediate Period and is believed to be the work of KHETY III (r. c. 2100 B.C.E.), designed as a moral treatise for his son, MERIKARÉ, who succeeded on the throne at HIERAKONPOLIS, the *Instructions* offer a remarkable documentation of that historical period, a time of rival kingdoms.

In the *Instructions* Khety III cites a raid on THINIS conducted by his allies from ASSIUT. That assault ravaged Thinis and desecrated the graves in the local necropolis, resulting in a general outrage in the land and a Theban military campaign that led to the ruin of the Khety line. The text clearly outlines the duties of a wise ruler as well and echoes the moral precepts of earlier dynasties on the Nile. Khety III bade his son and heir to imitate the great pharaohs of the past and to promote equal justice, compassion, and prudence in military campaigns, expressing regret that such a devastation of Thinis had come about in his name. The text is included in a papyrus in St. Petersburg, Russia, and dates in its surviving form to the New Kingdom (1550–1070 B.C.E.) when it was obviously copied by a scribe.

Instructions of Amenemhet I A classic text that is reportedly from the reign of AMENEMHET I (r. 1991–1962 B.C.E.) serving as a last testament for his son and heir, SENWOSRET I (r. 1971–1926 B.C.E.), the actual text was probably composed by a scribe named Aktoy, who served Senwosret I. The *Instructions* warn against trusting anyone while holding royal powers. Senwosret I was coregent when Amenemhet I was assassinated by a harem revolt. Amenemhet I was speaking posthumously, in this text, describing his ordeal and listing his accomplishments. There are some 70 copies of the *Instructions of Amenemhet* surviving, particularly in the Milligen Papyrus and the Papyrus Sallier II.

Instructions of Prince Djedefhor This is a text probably dating to the Fourth Dynasty. Djedefhor was the son of KHUFU (Cheops; r. 2551–2528 B.C.E.) and one of the most respected sages of the Old Kingdom. This document is the earliest recorded “*Instruction*” from Egyptian literature. Only part of the original has survived on a wooden tablet and ostraca. Djedefhor wrote the *Instruction* for his son, Awibré. In it he urges Awibré to marry and “raise a stout son.” He also states that “the house of death is for life . . .” a spiritual admonition concerning eternal anticipations.

Instructions of Ptah-hotep See MAXIMS OF PTAH-HOTEP.

Instructions to the Vizier Rekhmiré A text on the wall of REKHMIRÉ’S tomb at THEBES, the vizier of TUTHMOSIS III (r. 1479–1425 B.C.E.), the *Instructions* reiterate the commands given to Rekhmiré and clearly define the obligations of the vizier, who is called “the First Man,” the commoner who was to serve as an intermediary between the god-king and the people of Egypt. The text reiterates the traditions and ideals of Egypt, in operation since “the time of the gods,” the beginning of all things, when Ré emerged out of the chaos on the primeval mound.

Intef I–IV See INYOTEF.

Intef (1) (fl. 20th century B.C.E.) *Priest and mining expedition leader of the Twelfth Dynasty*

He served AMENEMHET I (r. 1991–1962 B.C.E.) as a prophet of the god MIN (1) and as a leader of expeditions for the crown. Intef led expeditions to WADI HAMMAT and other desert sites, seeking quarries and mines. The Egyptians were expanding their control of natural resources in the Middle Kingdom Period (2040–1640 B.C.E.).

Intef (2) (fl. 15th century B.C.E.) *Governor and military official of the Eighteenth Dynasty*

He served TUTHMOSIS III (1479–1425 B.C.E.) as a military aide. Originally from THINIS, Intef accompanied Tuthmosis III on military campaigns as a personal attendant. In time, Intef became the royal herald and governor of the OASES in the western or LIBYAN DESERT. His biographical account is on a stela in the Louvre in Paris.

Intefoker (Inyotefoker) (fl. 20th century B.C.E.) *Vizier of the Twelfth Dynasty*

He served AMENEMHET I (r. 1991–1962 B.C.E.) as VIZIER. He was buried with his wife, Senet, at el-LISHT, the royal necropolis. Sometimes listed as Inyotefoker, he also served SENWOSRET I as the governor of the pyramidal complex of Amenemhet I. His tomb was a long corridor dug into the hillside, and it contained a shaft leading to a burial chamber. Senet, who outlived Intefoker, was buried farther up the hill. There is a possibility that Intefoker was considered a suspect in the murder of Amenemhet I. His tomb was mutilated, and his portrait was removed from the painted scenes of paradise on the walls.

Intiu An Egyptian word used to designate the inhabitants of the Nile Valley in the predynastic period (before 3,000 B.C.E.), the name was one of reverence, translated as “pillar people.” Ancestor veneration prompted such esteem for the pioneering groups of Egypt in every generation.

Inuet A minor goddess of Egypt, considered a consort of the deity MONTU of ERMENT. A statue of Inuet is on display in modern Luxor.

Inventory Stela A commemorative tablet discovered in an excavation of the Great SPHINX at GIZA, actually found in a temple of ISIS on the site, the stela was dedicated to Isis as “the Mistress of the Pyramid.” The Inventory Stela identifies a building once beside the Great Sphinx as the temple of Isis in Rosta. This edifice served as a portal to the causeway of KHAFRE (Chephren; r. 2520–2494 B.C.E.). The stela indicates that the Isis temple, east of the Great Pyramid of KHUFU (Cheops; r. 2551–2528 B.C.E.), was on the Giza plateau before the pyramids were constructed. References to the Great Sphinx are equally enigmatic.

Inyotef I (Sehertawy) (d. 2118 B.C.E.) *Founder of the Eleventh Dynasty*

Called the Elder, he reigned from 2134 B.C.E. until his death. Inyotef I was the son of MONTUHOTEP I, inheriting military problems in a time of unrest. With his capital at THEBES, Inyotef I began to attack neighboring nomes and the cities of KOPTOS, DENDEREH, and HERAKLEOPOLIS, the holdings of rival clans. Uniting the nomes of Upper Egypt, he remained independent of the Ninth and Tenth Dynasties, contemporaries that held limited realms in the north. Inyotef I was buried at DRA-ABÚ EL-NAGA, Saff el-Dawaba, in Thebes. His mortuary cult was conducted by his successors.

Inyotef II (Wah'ankh) (d. 2069 B.C.E.) *Second ruler of the Theban Eleventh Dynasty*

He was the brother of INYOTEF I, whom he succeeded, and ruled from 2118 B.C.E. until his death. Inyotef II was militarily active, leading an army against Herakleopolis's allies at ASSIUT. The army of Assiut attacked the city of THINIS, desecrating the tombs in the local necropolis, bringing shame upon the northerners, and motivating the Theban clans to assault them.

Inyotef II also faced a famine in Upper Egypt and had to import produce and regulate the distribution of needed rations. He erected temples for SATET and KHNUM on the ELEPHANTINE Island for famine relief. His queen was NEFERU-KHAYET (1), the mother of his heir, INYOTEF III. Inyotef II was depicted on a tomb STELA with his five DOGS. That monument was found at el-TARIF and is now in the Egyptian Museum of Cairo. He is mentioned as well in the WESTCAR PAPYRUS. Inyotef was buried at Saff el-Kisiya, el-Tarif, at Thebes.

Inyotef III (Nakhtnebtenufer) (d. 2061 B.C.E.) *Third ruler of the Theban Eleventh Dynasty*

He reigned from 2069 B.C.E. until his death. Inyotef III was the father of MONTUHOTEP II, the unifier of Egypt. Militarily active, Inyotef III pushed the Theban domain to

ASSIUT. He also defended ABYDOS and other Upper Egyptian cities from northern assaults. A truce with HIERAKONPOLIS brought a period of calm to the region. Called Inyotef the Great, his name was inscribed on the walls of GEBEL EL-SILSILEH. His queen was AOH (or Yah), the mother of Montuhotep II. His secondary queen was Henite. Inyotef III was elderly when he assumed the Theban throne. He was the son of INYOTEF II and Queen NEFERU-KHAYET. He was buried in DRA-ABÚ EL-NAGA, Saff el-Bagar, and is depicted in reliefs near ASWAN. Inyotef III is listed in the TURIN CANON.

Inyotef IV (fl. 16th century B.C.E.) *Ruler of the Seventeenth Dynasty at Thebes whose date of rule is unknown*

He reigned at THEBES and controlled much of Upper Egypt as part of this royal line.

Inyotef V (Nubkheperre) (d. c. 1635 B.C.E.) *Ruler of the second group of the Seventeenth Dynasty*

Called “the Old,” he ruled at THEBES from c. 1640 B.C.E. until his death. Militarily active, Inyotef V campaigned in ABYDOS, KOPTOS, and other sites. He is noted for the KOPTOS DECREE, a legal document issued to punish a nobleman named Teti, who was charged and convicted of stealing temple goods. His anthropoid coffin is in the British Museum in London, and his royal diadem is in Leiden, Netherlands. Inyotef V was buried in DRA-ABÚ EL-NAGA at Thebes.

Inyotef VI (fl. 16th century B.C.E.) *Ruler of Thebes in the Seventeenth Dynasty, whose reign is undated*

He was the son of SOBEKEMSAF I. Inyotef VI was buried at DRA-ABÚ EL-NAGA at THEBES with his ancestors.

Inyotef VII (Nubkheperre) (fl. 16th century B.C.E.) *Ruler of the Theban Seventeenth Dynasty, dates of reign unclear*

He was the father of TA'O I and a contemporary of the HYKSOS ruler APOPHIS (2) (1585–1553 B.C.E.). Inyotef VII was a warrior who defended the Theban lands from the Hyksos assaults and built at ABYDOS, ELKAB, KARNAK, and KOPTOS. He also issued a decree concerning the temple of MIN. Inyotef VII was mentioned in the TURIN CANON. He was buried at DRA-ABÚ EL-NAGA at THEBES with his weapons. His wife was SOBEKEMSAF, the mother of Ta'o I.

Inyotefoker See INTEFOKER.

Ipsus The site of a major battle between the members of the DIADOCHÉ, the council of Greek warriors who struggled for power following the death of ALEXANDER [III] THE GREAT (323 B.C.E.), Ipsus was located in Phrygia, modern Turkey, and there a coalition of PTOLEMY I SOTER (304–284 B.C.E.), Cassander, LYSIMACHUS, and SELEUCUS I

Nicator faced ANTIGONUS I MONOPHTHALMUS and his son DEMETRIUS I POLIORCETES. Antigonus was defeated and slain at Ipsus. His death put an end to the aspirations of restoring a Seleucid-Alexandrian empire. The domains of Antigonus I were assumed by the victors of this battle.

Ipuki (fl. 15th century B.C.E.) *Famed sculptor of the Eighteenth Dynasty*

He served AMENHOTEP III (r. 1391–1353 B.C.E.). Ipuki was a famous sculptor involved in the royal building programs of the period. He was buried at THEBES on the western shore near DEIR EL-BAHRI. A fellow artist named NEBAMUN (2) shared Ipuki's tomb.

Iput (1) (fl. 24th century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a daughter of UNIS (r. 2356–2323 B.C.E.) and became the consort of TETI (r. 2323–2291 B.C.E.). Iput was the mother of PEPI I (r. 2289–2255 B.C.E.) and served as his regent during his infancy. Her tomb in SAQQARA, near Teti's pyramid, contained a limestone SARCOPHAGUS, and her mummy was interred in a cedar coffin. There is evidence of a robbery soon after her burial, but a necklace and bracelet were discovered in her tomb. Her mortuary temple, now in ruins, contained a limestone FALSE DOOR with her name and titles and an offering table of red granite.

Iput (2) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*

The daughter of PEPI I (r. 2289–2255 B.C.E.) or MERENRÉ (r. 2255–2246 B.C.E.), she was a lesser ranked queen of PEPI II (r. 2246–2152 B.C.E.). Her tomb at SAQQARA was decorated with a version of the PYRAMID TEXTS.

Iput-isut An Egyptian term translated as “the most revered place,” used to designate the original core of the temple of AMUN at KARNAK, in THEBES, the Iput-isut stood between the festival hall erected by TUTHMOSIS III (r. 1479–1425 B.C.E.) and the PYLON erected by MONTUHOTEP II (r. 2061–2010 B.C.E.). The origins or foundations of temples were esteemed over the centuries because they had spiritual connotations of dating to “the time of the gods,” the moment of creation.

See also FOUNDATION DEPOSITS.

Ipuwer See ADMONITIONS OF IPUWER.

Irbast'udjefru (fl. eighth century B.C.E.) *Royal woman of the Twenty-third Dynasty*

She was the consort of PEFTJAU'ABAST (r. 740–725 B.C.E.), the daughter of RUDAMON, and a niece of TAKELOT III. Pefjtjau'abast was defeated by the Nubian (modern

Sudanese) armies of PIANKHI (1) and was reduced to the status of governor for his former capital, HERAKLEOPOLIS.

Irukaptah (fl. 24th century B.C.E.) *Official of the royal kitchens during the Fifth Dynasty*

He was “the Chief of Butchers” during the reign of several pharaohs and was buried in the royal complex of SAQQARA as a sign of his rank and faithful service. Irukaptah's elegant burial site contained reliefs and paintings depicting the butchering of animals. He also commissioned KA statues for his burial site.

Irunefer (fl. 13th century B.C.E.) *Nineteenth Dynasty artist and official of the Valley of the Kings*

He served several rulers in royal burial projects in the VALLEY OF THE KINGS on the west bank of the NILE at THEBES. His tomb at DEIR EL-MEDINA, the community erected for the artisans, who were called “THE SERVANTS OF THE PLACE OF TRUTH,” identifies him and his family. A rock-cut chamber, originally capped with a brick pyramid, the burial site contained portraits of his father, Siwozet, and his mother, Tauret. They are depicted wearing white wigs.

Iry Hor (fl. before 3,000 B.C.E.) *Predynastic ruler who reigned before the unification of Upper and Lower Egypt*

His burial site is reportedly at ABYDOS, where he was venerated as a warrior from “the time of the gods.” Details about the actual lives of such predynastic figures are interwoven with mythical lore.

Iseion This was a temple complex dedicated to the cult of the Egyptian goddess ISIS. Established by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.), the Iseion was located in the Damietta region of the Nile in the eastern Delta.

Iset (1) (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty, the mother of Tuthmosis III (1479–1425 B.C.E.)*

She was not a princess by birth but a concubine of TUTHMOSIS II, bearing the heir to the throne. As the mother of a pharaoh, Iset rose to a high rank in the Theban court. She was buried in THEBES.

Iset (2) (Iset Takemdjert) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the ranking queen of RAMESSES III (r. 1194–1163 B.C.E.). She was the mother of RAMESSES IV, and probably RAMESSES VI, RAMESSES VIII, and Princes KHA'EMWESET (2), AMENHIRKHOPSHF (1), and MERYAMEN. Her large tomb was the last one erected in the VALLEY OF THE QUEENS on the western shore of THEBES. When Prince Amenhirkhopshef died at the age of nine, Queen Iset miscarried the child that she was carrying at the news of his demise.

Iset (3) (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the daughter of AMENHOTEP III (r. 1391–1353 B.C.E.) and Queen TIYE (1). Like her royal sister, SITAMUN (2), Iset married her father. A CARTOUCHE discovered on a cosmetic case commemorates this marriage.

Isetnofret (1) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the ranking consort of RAMESSES II (r. 1290–1224 B.C.E.). Isetnofret replaced Queen NEFERTARI Merymut as the Great Wife sometime after the dedication of ABU SIMBEL by the pharaoh. She was the mother of Rameses II's successor, MERENPTAH (r. 1224–1214 B.C.E.), and she bore several other sons and daughters, including Prince Kha'emweset and Queen BINT-ANATH. Isetnofret died or retired to MI-WER, the harem enclosure in the FAIYUM a decade after replacing Nefertari. There is some indication that she may have been buried in the SERAPEUM (1) alongside her son, Prince Kha'emweset (1).

Isetnofret (2) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the ranking consort of MERENPTAH (r. 1224–1214 B.C.E.), also his sister. Isetnofret was the mother of SETI II (r. 1214–1204 B.C.E.), Prince Kha'emweset, and Princess Isetnofret.

Isetnofret (3) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the consort of RAMESSES IV (r. 1163–1156 B.C.E.) and his sister. Isetnofret was not the mother of the heir.

Isetnofret (4) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

A consort of RAMESSES VII (1143–1136 B.C.E.), Isetnofret bore a son, Prince Ramesses.

isfet This was the Egyptian word for chaos or disorder, a state abhorred by the people of the Nile Valley. *MA'AT*, the social imperative of the nation, opposed *isfet* and its manifestations.

Ished Tree A sacred tree in Egypt, thought to be the *Balanites aegyptiaca*, the Ished Tree was used as a symbol throughout the nation's history, dating to the earliest periods. Like the PERSEA TREE, the Ished Tree was associated with life and destiny. The god THOTH and the goddess SESHAT wrote the names of the newly appointed pharaohs on the leaves of the Ished Tree.

Ishtar See ASTARTE; GODS AND GODDESSES.

Isis (Eset, Iset, Weret-Hikau, Mut-netjer) The most enduring and beloved goddess of Egypt, whose name was translated as “the seat,” she was also addressed as Weret-Hikau, “the Great of Magic,” and as Mut-netjer, “the Mother of the Gods.” Her cult started in the Delta, and she was praised in the PYRAMID TEXTS of the Old Kingdom (2575–2134 B.C.E.) as “the Great One.” She was hailed as the wife of the god OSIRIS and was credited with civilizing Egypt with her husband and institutionalizing marriage.

The traditions concerning her cult state that when Osiris was slain by the god SET, Isis began a journey to discover his remains. Osiris's coffin was eventually engulfed by a fragrant tamarisk tree, and Isis soon found the box and the corpse in BYBLOS, where it floated on the Mediterranean Sea. Many adventures accompanied this search. Returning to the swamplands of BUTO, Isis hid the coffin of Osiris, but Set discovered it and dismembered the body into 14 pieces. Isis persisted and began to look for the parts of her husband. She found all of his remains except for his phallus, which had been devoured by a Nile fish, called OXYRRYNCHUS (2) by the Greeks.

Fashioning the body together and reanimating it, Isis became pregnant from the corpse. She then fled to the mythical island of CHEMMIS, where WADJET, the goddess protector of Lower Egypt, kept her and her newborn son, HORUS, safe from the agents of Set. In time, however, Set attacked Horus as a serpent, and Isis had to call upon the god RÉ for aid. Ré sent THOTH to be her ally. He was able to exorcise the poison from the child by reciting the cosmic disasters that would occur if the baby did not recover. Horus was cured and then given to local inhabitants to be cared for in safety. He also became their leader, thus uniting the cultic myth to the real populace of the Delta.

In another adventure, the goddess Isis discovered the secret name of the god Ré, viewed always as the most potent of magical weapons. She thus provided herself with additional powers, all of which she dedicated to the service of mankind. Isis was the epitome of the selfless woman, the charmer, the endurer, and the loyal spouse. To the Egyptians of every generation she was “the fertile plain, the arbor and the gentle pool of living waters.” The cult of Isis endured because she fostered honor, courage, and loyalty in people, while evoking sympathy, admiration, and a recognition of injustice.

In the Middle Kingdom (2040–1640 B.C.E.) there were passion plays featuring the dramatic events of Isis's legends. In the New Kingdom (1550–1070 B.C.E.) in the various versions of the BOOK OF THE DEAD, Isis was hailed as the Divine Mother of Horus, the Widow of Osiris, clever and energetic and ever true. She is listed in the WESTCAR PAPYRUS as the protective deity of Egypt's royals.

Queen ARSINOE (1) Philadelphia introduced Isis to the Ptolemaic court (c. 280 B.C.E.), and cult centers



Columns forming a hall leading to an interior chamber in the temple of Isis, the Mother Goddess, at Philae. (Courtesy Steve Beikirch.)

appeared in BUBASTIS, BUSIRIS, DENDEREH, ALEXANDRIA, TEBTYNIS, Medinet Ma'adi, MEMPHIS, and elsewhere. As Isis Pelagia, the goddess was the patroness of the capital, ALEXANDRIA. PHILAE, the great monument of Isis, was adorned by all of the Ptolemaic Period rulers. Many hymns to Isis were intoned in the Ptolemaic Period as well, and she was identified with an array of Greek goddesses. By the fourth century B.C.E., Athens honored Isis with a temple, and she was worshiped in Italy in the second century B.C.E. The "Isia" was a Roman festival held in honor of her search for Osiris. A temple complex called the ISEION was erected in Egypt, and shrines for her cult were popular in Tyre, Gaza, Crete, Thessaly, Chios, Lesbos, Delos, Cyprus, Epirus, Megara, Corinth, Argos, Malta, Castanio, Reggio, Pompeii, Herculaneum, Rome, Marseilles, and then in Spain, Germany, Gaul, Switzerland (Helvetia), and North Africa.

Despite efforts to eradicate Isis's cult in certain periods in Rome, the cult continued until the reign of the Emperor Justinian. The Greeks and the Romans were entranced by the mysteries of her rituals and by the

exotic, charming image that she conveyed. The goddess was normally portrayed as a woman with a throne on her head, the spelling of her name in Egyptian, and a symbol connected to Osirian ceremonies. In many periods she was depicted as wearing the sun disk, set between the horns of a cow. In this representation, she was sometimes associated with the goddess HATHOR.

Island of Trampling A spiritual site called Geswaret that appeared at the moment of creation in Egypt's cosmological texts, WA and AA, the COMPANIONS OF THE DIVINE HEART, landed there. The Island of Trampling was depicted in reliefs in the temple of EDFU. PTAH was also honored as part of this devotion, as well as HORUS.

See also PRIMEVAL MOUND.

Issus This was an ancient battle site near Alexandretta, on the Gulf of Issus in modern Syria, where ALEXANDER III THE GREAT (r. 332–323 B.C.E.) inflicted his second major defeat on the army of DARIUS III CODOMAN (r. 335–332 B.C.E.). After his victory at the GRANICUS River, Alexander conquered Asia Minor and moved toward PHOENICIA (modern Lebanon) and Egypt. The Persian cavalry raced to intercept him, vastly outnumbering the Greeks. The Persian force was routed, along with Darius III's infantry. The mother and wife of Darius III were captured in this confrontation. Alexander refused the Persian overtures of peace and proceeded toward Egypt.

Istemkhebe (1) (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the wife of PINUDJEM (1), the high priest of AMUN, at THEBES, and the mother of MASAHARTIA and Djed-khonsufankh.

Istemkhebe (2) (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the wife of MENKHEPERRESENB (2), the high priest of AMUN at THEBES, and the mother of SMENDES (2).

Istemkhebe (3) (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the wife of PINUDJEM (2), the high priest of AMUN in THEBES. She was the mother of PSUSENNES II (r. 959–945 B.C.E.) and MA'ATKARÉ (2).

Ita (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a daughter of AMENEMHET II (r. 1929–1892 B.C.E.). Ita was buried in DASHUR beside her father's pyramid with her sister, KHNUMT. Her burial chamber contained a bronze ceremonial dagger, a ceremonial mace, and jewelry, including loose carnelian pieces and glazed beads. Her tomb was enclosed by a trap door and con-

tained a limestone SARCOPHAGUS. Ita's mummy had a bitumen-soaked covering under a thin layer of plaster. Her funerary mask had gold trim and silver mounted eyes.

Itaweret (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a daughter of AMENEMHET II (r. 1829–1892 B.C.E.). Itaweret was buried at DASHUR near her father, and her tomb contained a rose granite SARCOPHAGUS. Gold and stone bracelets, a collar of gold and beads, a crown, and a statue of a swan were discovered in her burial chamber.

Itelukyet (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

The daughter of SENWOSRET I (r. 1871–1926 B.C.E.), she was buried in el-LISHT near her father's pyramid, and her funerary regalia was elaborate.

Itj-tawy This was the capital of the Twelfth Dynasty (1991–1783 B.C.E.), started by AMENEMHET I (r. 1991–1962 B.C.E.). He called the site Amenemhet-Itj-tawy, "It Is Amenemhet Who Has Conquered the Two Lands." The name was shortened to Itj-tawy, "Seizer-of-the-Two-Lands." The capital was near modern el-LISHT. The actual site has not been determined, and no excavations have been conducted in the area.

Ity (fl. 22nd century B.C.E.) *Ruler of the Ninth Dynasty, date of reign unknown*

His capital was at HERAKLEOPOLIS, and he was the successor of Kháneferré. Ity's brief reign is obscure, and his burial site is unknown.

Iuni (fl. 14th century B.C.E.) *Viceroy of the Nineteenth Dynasty*

He served both SETI I (r. 1306–1290 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) as the viceroy of NUBIA (modern Sudan). Originally from the FAIYUM, Iuni followed Amenemopet as vizier for the Ramessid rulers, regulating trade and overseeing the military installations guarding the Nile and ASWAN.

Iuput (fl. 10th century B.C.E.) *Prince of the Twenty-second Dynasty*

The son of SHOSHENQ I (r. 945–924 B.C.E.) and Queen KAROMANA (1), Iuput was appointed the high priest of Amun at THEBES in order to consolidate the nation. He then became involved in a massive effort to preserve royal mummies from further desecration in tomb robberies. Iuput also served as the governor of Upper Egypt and the commander of the regional armies. He was not the heir to the throne. Iuput aided in the erection of the BUBASTITE

PORTAL in KARNAK. His tomb at ABYDOS is a long narrow pit with a granite burial chamber, never used.

Iuput I (d. c. 805 B.C.E.) *Coruler of the Twenty-third Dynasty*

He was the son and coregent of PEDUBASTE I (r. 828–803 B.C.E.). They ruled in LEONTOPOLIS, but Iuput I died about two years after being named coregent with his father.

Iuput II (fl. eighth century B.C.E.) *Ruler of the Twenty-third Dynasty*

He was the successor to RUDAMON. The actual dates of his reign are unknown. He ruled at LEONTOPOLIS and then joined TEFNAKHTE of SAIS in opposing the invasion of PIANKHI (1) (r. 750–712 B.C.E.) and the Nubian (modern Sudanese) armies. Defeated at HERAKLEOPOLIS by Piankhi, Iuput II was made a vassal governor of Leontopolis.

Iusas (Nebhethotep) A goddess of Egypt, sometimes worshiped as Nebhethotep, she was a consort of the god TEM (1), depicted in some periods as the sole parent of the deities SHU and TEFNUT. Portrayed as a woman holding a scepter and an *ankh*, she is shown wearing a vulture head-dress and a horned disk. Iusas was a female aspect of Tem.

Iuwelot A royal estate was located at Lake MOERIS, refurbished in all eras of Egypt's history. This estate was called "the Great Lake" and was watered by the BAHY YUSEF (named for a local Muslim hero), the river that branched from the Nile into the FAIYUM. A series of dikes and sluices was erected and maintained by all of the royal dynasties there.

ivory A substance highly prized by the ancient Egyptians and called *abu*. The Egyptians had to import ivory, receiving most of it on ELEPHANTINE Island, brought northward from NUBIA (modern Sudan). During the New Kingdom (1550–1070 B.C.E.), ivory was imported also from PUNT and Syria, carved into rings and scarabs and used as materials for inlays.

Iwntyw-Seti They were a Nubian (modern Sudanese) people, called "the Troglodytes" in Egyptian records, and inhabiting a site called "the Holy Mountain" at GEBEL BARKAL near the fourth cataract of the Nile. The Holy Mountain contained a rock formation in the shape of a *wadjet*, a cobra. The barbarians faced an Egyptian army led by 'AHMOSE (r. 1550–1525 B.C.E.) and a second assault by AMENHOTEP I (r. 1525–1504 B.C.E.). Amenhotep I caused the Nubians to flee to Khnemetheru, a site called the "Highest Well," located in the desert. The Egyptians built a fort at Gebel Barkal and started trade with the region. TUTHMOSIS I (r. 1504–1492 B.C.E.) attacked again

at an area between the fourth and fifth cataracts. He left a STELA at KURGUS to commemorate his victories.

Iymery (Iumeri) (fl. 24th century B.C.E.) *Royal scribe and mortuary official of the Fifth Dynasty*

He served NIUSERRE (Izi) (r. 2416–2392 B.C.E.) as a royal SCRIBE in the archives of the court. Iymery rose through the ranks of the court and became a steward of royal lands. He ended his career as a prophet of the mortuary cult of KHUFU (Cheops), conducted at the Great Pyramid in GIZA. Iymery's tomb at Giza contained elaborate reliefs and paintings of processions, banquets, agricultural scenes, and various industries.

Izezi (Djedkaré) (d. 2356 B.C.E.) *Eighth ruler of the Fifth Dynasty*

He reigned from 2388 B.C.E. until his death. He adopted the god RÉ as his patron and honored the sage PTAH-

HOTEP (2). Izezi exploited Egypt's natural resources, using the quarries and mines at WADI HAMMAMAT and the SINAI. His name was also inscribed at WADI MAGHARA and WADI HALFA, and he is listed in the TURIN CANON. Izezi mined at ABU SIMBEL as well and sent trade expeditions to BYBLOS and PUNT. A royal son, RE'EMKUY, was the designated heir but died before he could assume the throne.

Izezi ruled for more than 30 years and celebrated his HEB-SED. During his reign, the viziers and nobles became powerful. Izezi was buried in a pyramid with a mortuary temple at southern SAQQARA, and his queens were interred nearby. His tomb has fine reliefs and a black basalt SARCOPHAGUS, demolished by thieves.

Izi See NIUSERRE.



jackal This animal, called *auau* or *a'asha*, was associated with MORTUARY RITUALS and the cults of the gods ANUBIS and DUAMUTEF. The jackal was viewed as a strong, cunning, and persistent hunter and was also known to destroy early Egyptian gravesites. The DOG and the wolf were both revered. Anubis is depicted as a jackal in mortuary reliefs, and priests wore jackal masks in ceremonies. Duamutef, one of the Sons of Horus serving as guardians of the vital organs of the deceased, was illustrated as a jackal's head on the CANOPIC JARS. The jackal cult had its origins in the area of ABYDOS early in Egyptian history. The PYRAMID TEXTS of the Old Kingdom Period (2575–2134 B.C.E.) attested that a dead pharaoh would assume the face of a jackal. In time the jackal was called KHENTIAMENTIU, “the Prince or Lord of the West,” or “the Prince of the Divine Hall.” OSIRIS assumed these titles when his cult achieved national prominence.

Joppa This was a site on the coast of southern Israel located at modern Tel Aviv-Yafo. DJEHUTI, a trusted Egyptian officer of TUTHMOSIS III (r. 1479–1425 B.C.E.), took over the ancient city of Joppa. This officer used a ruse that has become a plot element in literature. The event was celebrated in Egypt and recorded in the HARRIS PAPYRUS 500, now in the British Museum in London. This military deceit was also transformed into an Arabic tale of later centuries.

According to this literary tradition, Djehuti met with an official of Joppa outside the city gates and declared that he and his family hoped to defect to Joppa and the Hurrian troops that served as the city's allies. The Joppa official was thrilled to hear of the proposed defection and anticipated caravans of loot and spoils of war that

Djehuti promised to deliver. He also allowed a unit of Egyptian cavalry to enter the city, followed by troops and donkeys carrying more than 200 baskets. Once inside the gates of Joppa, the fully armed Egyptian soldiers leaped from the baskets, and the charioteers and escort troops joined in taking the defenseless city. Djehuti was able to send an immediate message of victory to Tuthmosis III.

Djehuti was buried on the western shore of Thebes, and his mortuary regalia is now on display in various European collections. The best known of these grave objects, a golden bowl, is in the Louvre in Paris. The capture of Joppa was retold in the story of “Ali Baba and the Forty Thieves” in the *Tales of the Arabian Nights*. The story of the Trojan Horse in the later Greek epic is also similar.

Judgment Halls of Osiris Also called the Judgment Halls of the Dead, a mythical site located in the TUAT, or Underworld, the destination of all Egyptians beyond the grave. OSIRIS, as the Lord of the Underworld, sat in judgment of all souls, aided by the goddess MA'AT, the FORTY-TWO JUDGES, and other mortuary deities. The site and the rituals of the halls are depicted in various mortuary papyri. In some of these papyri, the site is called “the Hall of the Two Ma'at Goddesses.” When the goddess Ma'at was in attendance at these judgments of the deceased, she often appeared in double form, hence the name. The entrance to the area was called Kersek-shu, and the entire edifice was in the shape of a coffin. Two pools were normally included in the setting, both of which were mentioned in various versions of the BOOK OF THE DEAD in the New Kingdom (1550–1070 B.C.E.) and later.

Osiris, accompanied by the Forty-two Judges, demon-like creatures, reviewed the lives of the deceased Egyptians and absolved them or condemned them. Mortuary texts and the priests provided the deceased with the Declarations of Innocence, also known as the NEGATIVE CONFESSIONS. The names of the individual Forty-two Judges were provided to the deceased by priests as well, so that the corpse could effectively plead its case. In addition, AMULETS, spells, and incantations were also available.

The deceased who appeared before the Forty-two Judges and Osiris understood the guiding principles of the ritual. The dead whose good deeds outweighed evil were deemed pure and eligible to enter AMENTI, the western paradise. Those who had committed equally good and bad deeds were allowed to become part of the retinue of Osiris in many forms. The deceased who had committed more evil deeds than good were given to AMEMAIT, the fabulous beast that dined not only on their flesh but also on their souls. This last fate was the most dreaded because it resulted in total annihilation.

Gigantic scales were present in the hall, and there divine beings helped THOTH in keeping an account of the deceased's heart, which determined his or her worthiness to enter the realms of eternal bliss. While the weighing of the heart took place, the corpse addressed a series of prayers and commands to its heart and recited various mortuary formulas. The effort resulted in an exact bal-



A Spirit Boat, the vessel used to ferry the dead Egyptians to the paradise of eternity after being found worthy in the Judgment Halls of Osiris. (Hulton Archive.)

ance between the heart and the Feather of Ma'at, the symbol of righteousness.

Additional aspects of the ritual in the Judgment Halls of Osiris included naming of the stones and bolts of the doors, so that they could open onto the realms of eternal happiness. The deceased was then faced with performing bargaining rituals with the ferryman, who rowed the dead to the domain of Osiris. "HE-WHO-LOOKS-BEHIND-HIMSELF," Hraf-hef, was the ferryman, a testy individual. All of the rites conducted in the hall and in the ceremonies indicated a remarkable recognition of human free will and personal responsibility for moral actions during one's life on earth. Such recognition, however, was immediately countered by the use of magic, which the Egyptians believed would guarantee a quick passage to the eternal fields of happiness. This ritual of death and judgment remained firm in Egyptian religious beliefs, as eternity remained the goal of Egyptians throughout their history. The tribunal in the Judgment Halls of Osiris and its everlasting consequences were part of the framework upon which the Egyptians based their continual spiritual aspirations.

Suggested Readings: Antelme, Ruth, and Stephane Rossini. *Becoming Osiris: The Ancient Egyptian Death Experience*. Rochester, Vt.: Inner Traditions Intl. Ltd., 1998; Hare, Tom. *Remembering Osiris: Number, Gender, and the Word in Ancient Egyptian Representational Systems*. Stanford, Calif.: Stanford University Press, 1999; Houston, Jean. *The Passion of Isis and Osiris: A Union of Two Souls*. New York: Ballantine, 1998.

Judicial Papyrus of Turin A text dating to the reign of RAMESSES III (1194–1163 B.C.E.) or soon after, this document concerns the HAREM conspiracy against Ramesses III and the resulting uncovering of the judicial conspiracies in the matter. Judges and high-ranking officials became embroiled in the matter during the court proceedings against Queen TIYE (2), a lesser consort of Ramesses III, who wanted to put her son, PENTAWERET, on the throne instead of RAMESSES IV. The court officials that were mandated to investigate the matter were corrupted by Tiye and harem personnel, and the officials were subsequently investigated and punished. Tiye was probably executed, and Pentaweret and other high-ranking officials were forced to commit suicide. Lesser officials had their noses slit and were exiled.

Julius Caesar, Gaius See CAESAR, JULIUS.

Jupiter Ammon See SIWA Oasis.

K

ka The ancient Egyptian term for a spiritual essence that existed alongside the human form and yet maintained individuality throughout the earthly sojourns, the *ka* was an astral being, yet considered the guiding force for all human life. The Egyptians recognized “the double” aspects of the *ka*, and in some statues the pharaohs were depicted as having an identical image at their sides. While existing with the human being during his or her mortal life, the *ka* was the superior power in the realms beyond the grave. The term for death was “GO TO ONE’S KA” or “Go to one’s *ka* in the sky.”

Kas resided in the divine beings as well, and pious Egyptians placated the *kas* of the gods in order to receive favors. Some deities combined their *kas* and *bas*, their souls, in cosmological traditions, and they entered as guardians of places at the same time. OSIRIS was always called the *ka* of the PYRAMIDS. The *ka* entered eternity before its human host, having served its purpose by walking at the human’s side on earth to urge kindness, quietude, honor, and compassion. Throughout the life of the human, the *ka* was the conscience, the guardian, the guide. After death, however, the *ka* became supreme. Rulers thus laid claim to multiple *kas*. RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty declared that he had more than 20 such astral beings at his side.

The *ka* was also viewed as part of the divine essence that nurtured all existence on the earth and in the heavens. KHNUM, the god who molded mankind from clay in each generation, was depicted on many occasions as forming identical figures on his pottery wheel—one, the human, and the other the *ka*, which was the vital element of eternal life in Egyptian beliefs. For this reason, the *BA* was supposed to stay close beside the *ka* in the grave. The rituals of embalming were performed in order to prepare

the corpse for the arrival of the *ka*, as well as for resurrection. The *ka* came to visit the mummy of the deceased, and the union of the *ba* and the *ka* forms the AAKH in death. For those commoners who could not afford the elaborate embalming processes, simple statues of themselves in the mummified form were provided by the mortuary priests. Such statues were supposed to attract the *kas* to their gravesites. The *ka* assimilated the life force of all mortuary offerings presented to the deceased in the tomb and put them to use in the TUAT, or the afterlife.

See also RESERVE HEADS.

Ka (fl. before 3000 B.C.E.) *Predynastic ruler of Egypt* His reign remains obscure and legendary and is listed as taking place before the campaigns of the first unifier of Egypt, NARMER. Ka was probably a Thinite warrior who campaigned militarily against the local Delta holdings. He was buried in ABYDOS and honored as a SOUL OF NEKHEN by later generations of Egyptians.

Ka’a See QA’A.

Ka’aper statue This is a rare wooden life-sized statue of an ancient Egyptian official discovered in a MASTABA tomb at SAQQARA. Ka’aper was a high priest and lector in a Memphite temple, serving MENKAURÉ (r. 2490–2472 B.C.E.), and his career probably continued in the reign of NIUSERRE (r. 2416–2392), as Ka’aper lived a long time. His wooden statue, made out of sycamore, had inlaid eyes, rimmed in copper. The whites of the eyes were fashioned out of opaque quartz, with corners of rock crystals and pupils composed of black resin. The statue depicts a thickset man in a straight skirt, holding a SEKHEM (2)

scepter. When the Ka'aper statue was taken out of the mastaba, the modern Egyptian workmen on the site announced that it was a portrait of Sheikh el-Beled, their local mayor. A second statue depicting Ka'aper as a young man was also found in SAQQARA.

Kab, El See ELKAB.

Kadesh A city-state near Lake Homs in modern Syria, commanding the upper valley of the Orontes River, it was the key to the massive TRADE route to Asia, stretching between the Lebanon land ridges to the Euphrates River and Assyrian domains. In the reign of TUTHMOSIS III (1479–1425 B.C.E.), Kadesh rebelled against Egyptian domination and gathered an army of allies at AR-MEGIDDO on Mount Carmel's northern slope. Tuthmosis III led his army across Mount Carmel, single file, and came down behind the enemy.

When the foe entered the Ar-Megiddo fortress, Tuthmosis erected a siege wall and starved the besieged. Kadesh's ruler, however, escaped, and Tuthmosis had to campaign again and again in order to put an end to the rebellion. The city-state had water defenses composed of a moat and a canal. RAMESSES II (r. 1290–1224 B.C.E.) would also campaign against Kadesh.

Kadesh, Battle of A famous confrontation between RAMESSES II (r. 1290–1224 B.C.E.) and MUWATALLIS of the HITTITES, taking place c. 1285 B.C.E. on the Orontes River in modern Syria, the battle was recounted in 10 inscriptions, including a poetic form, bulletins, and reliefs on temple walls. Ramesses II marched out of Egypt on the ninth day of the second month of summer, stopping at Tjel, an Egyptian outpost. He had the Regiment of Amun, as well as three other major units with him, and the Sherden infantry, composing a force of 20,000 men. Reaching Ramesses-Meryamen, an Egyptian fortress in the Valley of the Cedars in modern Lebanon, Ramesses II saw no sign of the Hittites. Tricked by two "Shoshu," Hittite spies posing as local inhabitants, Ramesses II stretched his forces 30 miles into the enemy territory, divided his forces, and then made camp. When Muwatallis began a series of raids and ambushes, Ramesses II beat the "Shoshu" and received confirmation of the Hittite trap and his peril.

The Hittites reportedly had 3,500 chariots, manned by three men each, and an infantry of 18,000 to 19,000 with auxiliary units and escorts totaling 47,500. Ramesses II, becoming alarmed, sent for the Regiment of Ptah and scolded his officers for their laxity in assessing the situation. While this was happening, however, the Hittites were cutting their way through the Regiment of Ré, sealing the trap. Hundreds of Egyptians began to arrive at Ramesses II's camp in headlong flight. The Hittite cavalry was close behind, followed by some 2,500

chariots. The Regiment of Amun was almost overwhelmed by the panicking soldiers who had suffered the first losses in the battle. The unit therefore raced northward in the same disorder.

Undaunted, Ramesses II brought calm and purpose to his small units and began to slice his way through the enemy in order to reach his southern forces. With only his household troops, a few officers, and followers, and with the rabble of the defeated units standing by, he mounted his chariot and discovered the extent of the forces against him. His chariot was drawn by his favorite horses, "Victory of Thebes" and "Mut Is Content," and he charged the east wing of the assembled force with such ferocity that they gave way, allowing the Egyptians to escape the net that Muwatallis had cast for them. The Hittite king watched the cream of his command fall before Ramesses II, including his own brother. The Hittites and their allies were being driven into the river, where they drowned.

Within the abandoned Egyptian camp, the enemy soldiers were looting, and they were surprised by a group of Ramesses II's soldiers and slain. Ramesses II gathered up the victorious unit, determined to stand his ground until reinforcements arrived. The Hittite king, in turn, threw his reserves of 1,000 chariots into the fray, but he was unable to score against Ramesses II and his men. Then the banners and totems of the Regiment of Ptah came into sight and both camps knew that the Egyptian reinforcements had arrived. The Hittite cavalry was driven into the city, with terrible losses, and Muwatallis withdrew. Ramesses II did not capture Kadesh, and Muwatallis claimed a Hittite victory and the acquisition of the city of Apa (modern Damascus). Ramesses II claimed victory and executed all of the Egyptians who had not rushed to his aid. This battle would not end the conflicts between Egypt and the Hittites. Almost two decades of confrontations finally led to the Egyptian Hittite Treaty.

Suggested Readings: *Road to Kadesh a Historical Interpretation of the Battle Reliefs of King Sety I at Karnak*. Chicago: Oriental Inst., 1990; Healy, Mark. *The Warrior Pharaoh: Ramesses II and the Battle*. London: Osprey, 2000.

Kagemni (fl. 26th century B.C.E.) *Famed sage and vizier of the Old Kingdom*

Kagemni served the rulers of both the Third (2649–2575 B.C.E.) and Fourth (2575–2465 B.C.E.) Dynasties of Egypt. He acted as the mayor of the capital of MEMPHIS for HUNI (r. 2599–2575 B.C.E.) and as a vizier for SNEFRU (r. 2575–2551 B.C.E.). Kagemni, however, is famous for his *Instructions*, written for him by a scribe named Kaires, a didactic text concerned with proper attitudes of service and dedication on the part of high-ranking officials. Kagemni's tomb at SAQQARA, near the pyramid of TETI,

was L-shaped and depicted dancers, acrobats, hunting, scribes, and agricultural scenes in beautiful reliefs. There were pits included in the tomb for spirit boats as well.

Kagemni's Instructions A didactic text contained in the PRISSE PAPYRUS. The author, a scribe named Kaires, wrote the *Instructions* intending to advise the vizier KAGEMNI (fl. 26th century B.C.E.) in matters of deportment and justice befitting a high official of the PHARAOH. Much of the text available is concerned with manners and social attitudes, attributes of the high-ranked individual in any organized society. For the Egyptian, however, such moderated, courteous behavior symbolized the spirit of MA'AT, the orderly behavior that mirrors celestial harmony.

Kahun A community structure at el-LAHUN, started by SENWOSRET II (r. 1897–1878 B.C.E.) of the Twelfth Dynasty (1991–1783 B.C.E.), Kahun was the abode of the workers and artisans involved in royal mortuary monuments. The site was surrounded by a gated mud-brick wall and divided into three residential areas. A temple of ANUBIS was also found on the site, and a cache of varied papyri was discovered in the temple. Called Hotep-Senwosret, “Senwosret Is Satisfied,” and located at the opening of the FAIYUM, the site is famous for a cache of jewelry found in the tombs of Princess (or possibly queen) SITHATHOR YUNET and other family members buried in the complex. The site was divided into three sections, including a necropolis area for nobles and officials and a residential area on the east and on the west. Vast granaries served the entire region. The treasury of papyri at Kahun contained hundreds of texts concerning legal matters, literature, mathematics, medicine, temple affairs, and veterinarian information. The site was abandoned abruptly in a later historical period, perhaps as a result of an earthquake or some other natural disaster.

Kahun Papyrus A document discovered in Kahun, the worker's settlement at el-LAHUN in the FAIYUM, the papyrus dates to the reign of AMENEMHET II (1929–1892 B.C.E.). One section of the text is devoted to medical procedures. Another is concerned with veterinary MEDICINE, and a third deals with mathematics.

Kai (fl. 26th century B.C.E.) *Mortuary priest of the Fourth Dynasty*

He served as a member of the mortuary cult of KHUFU (Cheops; r. 2551–2528 B.C.E.) at GIZA. Vast numbers of priests resided in the pyramidal complex of Khufu after his death, as his mortuary cult remained popular. Kai was buried in western Giza, and his tomb is called “the Nefertari of Giza,” “the beautiful one.” He is depicted in reliefs with his wife in the tomb chambers, and there are a FALSE DOOR and raised, elaborate carvings. A statue of Kai was also recovered.

Kakai (Neferirkaré) (d. 2426 B.C.E.) *Third ruler of the Fifth Dynasty*

He reigned from 2446 B.C.E. until his death and was probably the brother of SAHURÉ. Kakai is mentioned in the PALERMO STONE and in the tomb of an official named WESTPTAH. He was militarily active but left no monuments other than his tomb complex at ABUSIR. That structure was not completed, but the temple on the site provided an important cache of papyri, dating from the reigns of NIUSERRÉ (2416–2392 B.C.E.) through PEPI II (2246–2152 B.C.E.). One papyrus deals with a legacy bequeathed to his mother, Queen KHENTAKAWES (1). These papyri display the use of the Egyptian hieratic script. Kakai's mortuary causeway at Abusir was eventually usurped by Niuserré, a later ruler who made the structure part of his own mortuary shrine.

Kalabsha A site in northern NUBIA (modern Sudan), famed for a fortress and temple that were erected by TUTHMOSIS III (r. 1479–1425 B.C.E.) in the Eighteenth Dynasty era, the temple complex was fashioned out of sandstone and contained a PYLON, forecourt, HYPOSTYLE HALL, vestibules, and an elaborate sanctuary. The shrine was dedicated to MANDULIS, a Nubian deity adopted by the Egyptians. AMENHOTEP II, the son and heir of Tuthmosis III, was depicted there in reliefs. Kalabsha was expanded in Greco-Roman times. The Ptolemaic rulers (304–30 B.C.E.) refurbished the temple and added shrines to the complex with the cooperation of King ARKAMANI of Nubia. The Roman emperor AUGUSTUS erected a temple of OSIRIS, ISIS, and Mandulis. The temple was moved north when the Aswan dam was opened.

Kamose (Wadjkheperre) (d. 1550 B.C.E.) *Fifteenth and last king of the Seventeenth Dynasty of Thebes*

He reigned from c. 1555 B.C.E. until his death, possibly in battle. Kamose was the son of Sekenenré TA'O II and Queen AH'HOTEP (1) and the brother of 'AHMOSE. He was raised at DEIR EL-BALLAS, north of THEBES, where the rulers of this dynasty had a royal residence. During his youth he was also trained in royal and court matters by his grandmother, Queen TETISHERI.

The Thebans went to war with the HYKSOS when APOPHIS (a Hyksos ruler of the contemporary Fifteenth Dynasty at AVARIS) insulted Sekenenré Ta'o II. The Thebans gathered an army and set out to rid Egypt of foreigners and their allies. Kamose came to the throne when Sekenenré Ta'o II died suddenly, and he took up the war with enthusiasm. It is possible that he married his sister, 'AHMOSE-NEFERTARI, who became the wife of 'Ahmose when Kamose died. The elders of Thebes counseled against the war, stressing the fact that Avaris and Thebes had been at peace for decades. Kamose rebuked them, however, declaring that he did not intend “to sit between an Asiatic and a Nubian” (the Hyksos in Avaris

and the Nubians in modern Sudan below the first cataract). He vowed to renew the war and to rid Egypt of all alien elements.

The Thebans made use of the HORSE and CHARIOT, introduced into the Nile Delta by the Hyksos when they began to swarm into Egypt in the waning days of the Middle Kingdom (2040–1640 B.C.E.) and in the Second Intermediate Period (1640–1550 B.C.E.). The Thebans had lightened the chariots for maneuverability and had trained troops in their use. At the same time, Kamose had enlisted a famous fighting machine for his cause. When he went into battle, the MEDJAY Nubian troops were at his side. These Nubians loved hand-to-hand combat and served as scouts and as light infantry units, racing to the front lines of battle and striking terror into the hearts of enemies. Kamose caught the Hyksos off guard at NEFRUSY, a city north of HERMOPOLIS, with a cavalry charge. After his first victory, he moved his troops into the Oasis of BAHARIA, on the Libyan or Western Desert, and struck at the Hyksos territories south of the Faiyum with impunity.

At the same time he sailed up and down the Nile in Upper Egypt to punish those who had been traitorous to the Egyptian cause. One military man was singled out for particularly harsh treatment, and Kamose was proud that he left the man's wife to mourn him on the banks of the Nile. Some documents state that Kamose was within striking distance of Avaris when he died of natural causes or battle wounds. Apophis had died just a short time before. A stela discovered in KARNAK provides much information about this era.

The mummy of Kamose was discovered in a painted wooden coffin at DRA-ABU EL-NAGA, but it was so poorly embalmed that it disintegrated when it was taken out of the coffin. The state of the body indicates that Kamose died in the field or in an encampment some distance from Thebes and the mortuary establishment. This warrior king left no heirs and was succeeded by his brother, 'Ahmose, of the famed Eighteenth Dynasty (1550–1307 B.C.E.) and the New Kingdom (1550–1070 B.C.E.).

Kamtjenent (fl. 24th century B.C.E.) *Prince of the Fifth Dynasty*

He was the son of IZEZI (Djedkaré) (r. 2388–2356 B.C.E.). Not the heir to the throne, Kamtjenent served as a military commander in foreign campaigns. He was buried near his father in SAQQARA.

Kamutef (Kemutef) An ancient Egyptian creator deity, considered a form of the god Amun. A temple was erected on the west bank of THEBES to honor Kamutef. The temple was designed as a replica of the PRIMEVAL MOUND of creation. An image of Kamutef was displayed, called "the Amun of the Sacred Place." Every 10 days or so, this temple was visited by a statue of AMUN from Thebes. Kamutef was a serpentine figure in some periods.

Kaneferré (d. c. 2040 B.C.E.) *Ruler of the Ninth Dynasty*
His name translates as "Beautiful Is the Soul of Re." Kaneferré's reign is not well documented, but the famed ANKHTIFY served him, and he is mentioned in a tomb at MOALLA. His burial site is unknown.

Kap This is a term recorded in the New Kingdom (1550–1070 B.C.E.) texts, including one in the tomb of AMENHOTEP, SON OF HAPU. Egyptian officials claimed to know "the Secrets of the Kap" or were called a "Child of the Kap." It was probably a military program used to educate high-ranking individuals, including Nubian princes (from modern Sudan), taken to THEBES to be trained in Egyptian traditions. Such princes were given priority in government posts because they ranked as "Children of the Kap."

Kapes (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was the consort of TAKELOT I (r. 909–883 B.C.E.) and probably of Libyan or MESHWESH descent. Kapes was an aristocrat from BUBASTIS. She was the mother of OSORKON II (r. 883–855 B.C.E.).

Karanis A site in the FAIYUM region founded in the Ptolemaic Period (304–30 B.C.E.), Karanis had a population of about 3,000 on the banks of Lake MOERIS. Two limestone temples were erected on the site, dedicated to the crocodile gods Pnepheros and Petesouchus. A smaller temple honoring ISIS and SOBEK was also discovered at Karanis.

Karaotjet (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was the consort of OSORKON III (r. 777–749 B.C.E.). Karaotjet bore a daughter, SHEPENWEPET (I), who became a GOD'S WIFE OF AMUN at THEBES, TAKELOT III, and RUDAMON.

Karnak This is the modern name for an ancient religious complex erected at THEBES in Upper Egypt. Called Nesut-Tawi, "the Throne of the Two Lands," or Ipet-Iset, "The Finest of Seats," it was the site of the temple of the god AMUN at Thebes. Karnak remains the most remarkable religious complex constructed on earth. Its 250 acres of temples and chapels, obelisks, columns, and statues, built during a period of 2,000 years, incorporate the finest aspects of Egyptian art and architecture and transformed the original small shrines into "a great historical monument of stone."

Karnak was originally the site of a shrine erected in the Middle Kingdom (2040–1640 B.C.E.), but many rulers of the New Kingdom (1550–1070 B.C.E.) repaired or refurbished the structure. It was designed in three sections. The first one extended from the northwest to the

southwest, with the second part at right angles to the original shrine. The third section was added by later rulers and completed the complex.

The plan of the temple dedicated to the god Amun, evident even in its ruined state, contained a series of well-coordinated structures and architectural innovations, all designed to maximize the strength of the stone and the monumental aspects of the complex. Karnak, as all other major temples of Egypt, was graced with a ramp and a canal leading to the Nile, and this shrine also boasted rows of ram-headed sphinxes at its entrance. At one time the sphinxes joined Karnak and another temple of the god at LUXOR, to the south.

The entrance to Karnak is a gigantic PYLON, 370 feet wide, which opens onto a court and to a number of architectural features. The temple compound of RAMESSES III (r. 1194–1163 B.C.E.) of the Twentieth Dynasty is located here, complete with stations of the gods, daises, and small buildings to offer hospitable rest to statues or barks of the various deities visiting the premises. The pylon entrance, unfinished, dates to a period after the fall of the New Kingdom. Just inside this pylon is a three-chambered shrine erected by SETI I (r. 1306–1290 B.C.E.) of the Nineteenth Dynasty for the barks of the gods Amun, MUT and KHONS (1).

The shrine of Ramesses III of the Twentieth Dynasty is actually a miniature festival hall, complete with pillars and elaborate reliefs. The so-called BUBASTITE PORTAL, built in the Third Intermediate Period, is next to the shrine. The court of Ramesses III was eventually completed by the addition of a colonnade, and a portico was installed by HOREMHAB (r. 1319–1307 B.C.E.), the last ruler of the Eighteenth Dynasty.

The second pylon in the structure, probably dating to the same dynastic era and refurbished by the pharaohs of the Nineteenth Dynasty, is graced by two colossi of RAMESSES II (r. 1290–1224 B.C.E.), and a third statue of that king and his queen-consort stands nearby. This second pylon leads to a great HYPOSTYLE HALL, the work of Seti I and Ramesses II, where 134 center columns are surrounded by more than 120 papyrus bundle type pillars. Stone slabs served as the roof, with carved stone windows allowing light to penetrate the area. The Ramessid rulers decorated this hall with elaborate reliefs. At one time there were many statues in the area as well, all removed or lost now. Of particular interest are the reliefs discovered in this hall of the “Poem of PENTAUR,” concerning military campaigns and cultic ceremonies of Egypt during its imperial period. The HITTITE ALLIANCE is part of the decorative reliefs.

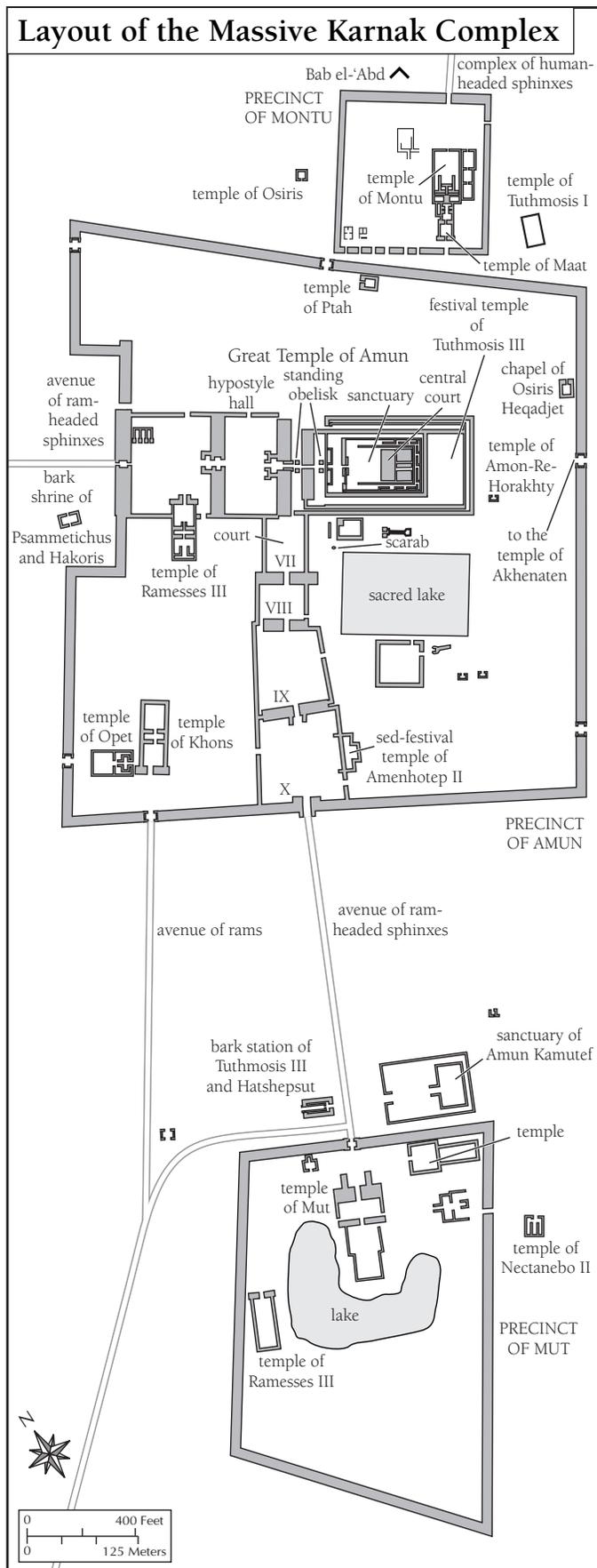
The third pylon of Karnak was erected by AMENHOTEP III (r. 1391–1353 B.C.E.) of the Eighteenth Dynasty. The porch in front of the pylon was decorated by Seti I and Ramesses II. At one time four OBELISKS stood beside this massive gateway. One remains, dating to the reigns of TUTHMOSIS I (1504–1492 B.C.E.) and TUTHMOSIS III

(1479–1425 B.C.E.) of the Eighteenth Dynasty. A small area between the third and fourth pylons leads to precincts dedicated to lesser deities. The fourth pylon, erected by Tuthmosis I, opens into a court with Osiride statues and an obelisk erected by HATSHEPSUT (r. 1473–1458 B.C.E.). Originally part of a pair, the obelisk now stands alone. The second was discovered lying on its side near the sacred lake of the temple complex. Tuthmosis I also erected the fifth pylon, followed by the sixth such gateway, built by Tuthmosis III.

These open onto a courtyard, a Middle Kingdom (2040–1640 B.C.E.) sanctuary, the Djoseru-djeseru, the holy of holies. Statues and symbolic insignias mark this as the core of the temple. The sanctuary now visible was built in a late period, replacing the original one. A unique feature of this part of Karnak is the sandstone structure designed by Hatshepsut. She occupied these chambers on occasion and provided the walls with reliefs. Tuthmosis III added a protective outer wall, which was inscribed with the “annals” of his military campaigns. This is the oldest part of Karnak, and much of it has been destroyed. The memorial chapel of Tuthmosis III is located just behind the court and contains chambers, halls, magazines, and shrines. A special chapel of Amun is part of this complex, and the walls of the area are covered with elaborate reliefs that depict exotic plants and animals,



An impressive nighttime image of the great temple complex at Karnak. (Courtesy Thierry Ailleret.)



duplicates in stone of the flora and fauna that Tuthmosis III came upon in his Syrian and Palestinian military campaigns and called “the Botanical Garden.”

A number of lesser shrines were originally built beyond the limits of the sanctuary, dedicated to PTAH, OSIRIS, KHONS (1), and other deities. To the south of the sixth pylon was the sacred lake, where the barks of the god floated during festivals. A seventh pylon, built by Tuthmosis III, opened onto a court, which has yielded vast amounts of statues and other relics from the New Kingdom. Three more pylons complete the structure at this stage, all on the north–south axis. Some of these pylons were built by Horemhab, who used materials from AKHENATEN’S destroyed temple complex at ‘AMARNA. A shrine for Khons dominates this section, alongside other monuments from later eras. A lovely temple built by SENWOSRET I (r. 1971–1926 B.C.E.) of the Twelfth Dynasty was discovered hidden in Karnak and has been restored. A shrine for the goddess Mut, having its own lake, is also of interest.

Karnak represents faith on a monumental scale. Each dynasty of Egypt made additions or repairs to the structures, giving evidence of the Egyptians’ fidelity to their beliefs. Karnak remains as a mysterious enticement to the world of ancient Egypt. One Karnak inscription, discovered on the site, is a large granite stela giving an account of the building plans of the kings of the Eighteenth Dynasty. A second stela records work being done on the Ptah shrine in the enclosure of the temple of Amun.

The Karnak obelisks vary in age and some are no longer on the site, having been moved to distant capitals. Those that remain provide insight into the massive quarrying operations conducted by the Egyptians during the New Kingdom (1550–1070 B.C.E.). The Karnak pylon inscriptions include details about the New Kingdom and later eras and provide scholars with information concerning the rituals and religious practices as well as the military campaigns of the warrior kings of that period.

A Karnak stela, a record of the gifts given to Karnak by ‘AHMOSE (r. 1550–1525 B.C.E.), presumably in thanksgiving for a victory in the war to oust the Asiatics, is a list of costly materials. ‘Ahmose provided the god Amun with golden caplets, lapis lazuli, gold and silver vases, tables, necklaces, plates of gold and silver, ebony harps, a gold and silver sacred bark, and other offerings. The Karnak King List, discovered in the temple site, is a list made by Tuthmosis III. The document contains the names of more than 60 of ancient Egypt’s rulers, not placed in chronological order.

See also AMUN; ART AND ARCHITECTURE.

Suggested Readings: Amer, Amin. *The Gateway of Ramesses IX in the Temple of Amun at Karnak*. New York: Aris & Phillips, 1999; De Lubicz, Schwaller. *The Temples of Karnak: A Contribution to the Study of Pharaonic*



A section of the great religious complex at Thebes, dating to the Ramessid era, dedicated to the god Amun and other members of Egypt's pantheon of deities. (Courtesy Steve Beikirch.)

Thought. Rochester, Vt.: Inner Traditions, 1999; *Road to Kadesh: a Historical Interpretation of the Battle Reliefs of King Sety I at Karnak.* Chicago: Oriental Inst., 1990.

Karnak cache A group of statues, vast in number, that were discovered in the courtyard of the seventh pylon of that religious complex. These statues, now in the Egyptian Museum of Cairo, probably were buried during a time of crisis for security reasons. They span many eras of Egyptian religious endeavors at the great temple of Karnak at THEBES.

Karomana (1) (Karomama, Kamama, Karomet) (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was the consort of SHOSHENQ I (r. 945–924 B.C.E.) and the mother of OSORKON I and Prince IUPUT.

Karomana (2) (Karomama) (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was the consort of OSORKON I (r. 924–909 B.C.E.), and probably his sister. Karomana was the mother of TAKELOT I.

Karomana (3) (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was the consort of SHOSHENQ II (r. 883 B.C.E.). Karomana was buried in LEONTOPOLIS.

Karomana (4) (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*
The consort of OSORKON II (r. 883–855 B.C.E.), Karomana was the mother of TAKELOT II (r. 860–835 B.C.E.).

Karomana (5) (Karomana-Merymut) (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was the consort of TAKELOT II (r. 860–835 B.C.E.) and the mother of OSORKON III. Karomana may have been the mother of SHOSHENQ III as well and was reportedly a GOD'S WIFE OF AMUN for a time.

Karomana (6) (fl. eighth century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was probably the consort of SHOSHENQ IV and the mother of OSORKON IV (735–712 B.C.E.). Karomana was buried at To-Remu, LEONTOPOLIS.

ka servant The mortuary priest contracted by the deceased and his or her heirs to perform services on a daily basis for the *ka*. Such priests were normally paid by a prearranged endowment, sometimes recorded in “tomb balls” placed at the gravesite. The MORTUARY TEMPLES in the complexes of royal tombs had ALTARS for the services of these *ka* servants. A SERDAB, a chamber containing statues of the deceased and designed so that the eyes of each statue could witness the daily rituals, were included in the tombs from an early period. The Egyptian dread of nothingness predicated the services of the *ka* servants. They said the names of the deceased aloud as they conducted rituals, thus insuring that the dead continued to live in the hearts and minds of the living and therefore maintained existence.

Kashta (Nima'atré) (d. 750 B.C.E.) *Founder of the Twenty-fifth Dynasty*
He reigned from 770 B.C.E. until his death in GEBEL BARKAL in NUBIA (modern Sudan), but he was accepted in much of Upper Egypt. Kashta's queen was PEBATMA, probably the mother of his sons, PIANKHI (1) (Piye) and SHABAKA. His sister or daughter, AMENIRDIS (1), was named GOD'S WIFE OF AMUN, or “Divine Adoratrice of Amun,” at Thebes, and was adopted by SHEPENWEPET (1). Piankhi succeeded Kashta, who during his reign erected a stela to the god KHNUM on ELEPHANTINE Island. The reign of OSORKON III (777–749 B.C.E.) in the Delta's Twenty-third Dynasty, a contemporary royal line, was threatened by Kashta's move into Upper Egypt.

Kassites A people that are recorded as originating in Central Asia, taking the city of Babylon c. 1595 B.C.E. The Kassites ruled Babylon for almost three centuries, restoring temples at Ur, Uruk, and Isin, as well as at Dur-Kurigalzu, modern Agar Quf in Iraq. By the 13th century B.C.E., the Kassite Empire covered most of Mesopotamia, but it was overrun by the Elamites c. 1159 B.C.E. Several Kassite rulers had dealings with Egypt, and some are mentioned in the 'AMARNA correspondence. Burna-Buriash II (1359–1333 B.C.E.), Kurigalzu I (c. 1390 B.C.E.), and Kurigalzu II (1332–1308 B.C.E.) are among those kings.

Kawit (1) (Khawait, Kawait) (fl. 24th century B.C.E.) *Royal woman of the Sixth Dynasty*
She was the consort of TETI (r. 2323–2291 B.C.E.). Her pyramidal complex in SAQQARA has been eroded over the centuries.

Kawit (2) (Khawait, Kawait) (fl. 21st century B.C.E.) *Royal companion of the Eleventh Dynasty*
She was a member of the HAREM of MONTUHOTEP II (2061–2010 B.C.E.). Her burial chamber was part of Montuhotep II's vast complex at DEIR EL-BAHRI on the western shore of THEBES. This tomb contained elaborate and stylish scenes of her cosmetic rituals. Kawit had a SARCOPHAGUS that designated her as "the Sole Favorite of the King," a distinction often repeated in other female burials in Deir el-Bahri.

Kay (fl. 25th century B.C.E.) *Priest of the Fourth Dynasty (2575–2465 B.C.E.) who was beloved by many rulers of Egypt*
Kay served SNEFRU, KHUFU (Cheops), RA'DJEDEF, and KHAFRE (Chephren). Revered for his years of faithful service, Kay was buried in GIZA beside the Great PYRAMID OF Khufu. His TOMB contains beautiful depictions of daily life, funerary scenes, and human experiences.

Kebawet An early goddess in Egypt, worshiped only locally and disappearing as the deities of the land assumed roles in the government and in daily life, Kebawet was called the goddess of "cold water libations," an element considered vital for paradise. She was thus part of the MORTUARY RITUALS, representing desired attributes of AMENTI in the West.

Kebir (Qaw el-Kebir) A necropolis on the eastern shore of the Nile at ASSIUT. Tombs of the Middle Kingdom (2040–1640 B.C.E.) nomarchs were discovered there. Three elaborate mortuary complexes at Kebir contained sophisticated architectural elements, including corridors, porticos, shrines, and terraces.

"Keeper of the Door to the South" This was the title given to the viceroys of Kush (Nubia, now modern Sudan). The governors of ASWAN carried the same title. The rulers of the Eleventh Dynasty (2040–1991 B.C.E.) and the Seventeenth Dynasty (1640–1550 B.C.E.), the lines of Inyotefs and the Ta'os at THEBES, assumed the same role in their own eras. Controlling Upper Egypt as contemporaries of the Delta or northern dynasties, these Thebans ruled as far south as the first cataract of the Nile or beyond.

Keepers of Time See ASTRONOMY.

Kemanweb (Kemanub) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*
She was probably the consort of AMENEMHET II (r. 1929–1892 B.C.E.). Kemanweb was buried in Amenemhet II's mortuary temple at DASHUR, entombed in the main structure there. Her coffin was a single trunk of a tree, hollowed out and inscribed.

Kematef See KAMUTEEF.

Kemenibu (fl. 17th century B.C.E.) *Mysterious royal woman of the Thirteenth Dynasty*
A queen, she was a consort of one of the rulers of the Thirteenth Dynasty. Kemenibu's tomb was discovered in the complex of AMENEMHET II (r. 1929–1892 B.C.E.) of the Twelfth Dynasty at DASHUR.

Kem-wer This was a bull, called the "Great Black One," established at ATHRIBIS in the earliest eras of Egyptian history. Obscure observances were conducted in honor of this animal in the city, and Kem-wer remained popular for centuries.
See also APIS; BULLS.

Kemyt A scholar's text cited in the *SATIRE ON TRADES*, dating to the Twelfth Dynasty (1991–1783 B.C.E.) or possibly earlier. Surviving copies were found in 'AMARNA and in other New Kingdom sites. The *Kemyt* was a standard school text in use by the Twelfth Dynasty, particularly for scribes. In vertical columns, the text provided basic training in the hieratic script.

Kenamun (1) (fl. 15th century B.C.E.) *Military naval superintendent of the Eighteenth Dynasty*
Kenamun started his career by serving as the chief steward of AMENHOTEP II (r. 1427–1401 B.C.E.) and then was appointed the superintendent of PERU-NEFER, the naval base near MEMPHIS. Kenamun's mother, Amenenopet, was a royal nurse. Kenamun had a special glass *SHABTI* given to him by the pharaoh.

Kenamun (2) (fl. 14th century B.C.E.) *Mayor of Thebes in the Eighteenth Dynasty*
He held this important office during the reign of AMENHOTEP III (1391–1353 B.C.E.). THEBES was a powerful city in this era, serving as the capital of the Egyptian Empire. Kenamun was buried on the western shore of Thebes.

kenbet The local and national courts of Egypt that evolved from the original court called the *seru*, a council of nome elders who rendered judicial opinions on cases brought before them, the *kenbet* replaced the former council, the *djadjat*, of the Old Kingdom (2575–2134

B.C.E.) and made legally binding decisions and imposed penalties on the nome level. The great *kenbet*, the national equivalent of modern supreme courts, heard appeals and rendered legal decisions on all cases except those involving treason or any other capital offense. These matters were not within the jurisdiction of any legal institution but were reserved to the ruler alone.

See also "ELOQUENT PEASANT"; LEGAL SYSTEM.

kenken-ur A term used to designate the Great Cackler, the mythological cosmic layer of the cosmic egg, the Goose-goddess, Ser-t. The term *kenken-ur* was associated as well with the earth deity, GEB, who sired OSIRIS, ISIS, SET, and NEPHTHYS. His wife was NUT, the sky.

Keper (fl. 12th century B.C.E.) *Ruler of the land of Libya in the reign of Ramesses III (1194–1163 B.C.E.)*

He faced an invasion of his domain and then united with his enemies to assault Egypt. The MESHWESH, a tribe living deep in the Libyan Desert, allied themselves with Keper and his son, Meshesher, when they entered his territory. In turn, Keper and the Meshwesh invaded Egypt. They entered the canal called "the Water of Ré," in the western Delta. Ramesses III attacked the invading force and routed them, chasing the enemy some 12 miles into the Libyan Desert. Meshesher was captured along with 2,052 prisoners, while 2,175 Libyans were slain. A wall text and a relief at MEDINET HABU document Keper's pleas for his own life, apparently in vain.

See also SEA PEOPLES.

Kermeh (Kerma) A site and culture at the second cataract of the Nile in Kush, or NUBIA (modern Sudan). The region was somewhat controlled by Egypt as early as the Middle Kingdom (2048–1640 B.C.E.). AMENEMHET I (r. 1991–1962 B.C.E.) of the Twelfth Dynasty erected a fortress at Kermeh. In time the people of Kermeh became a powerful state, ruled by kings who used the traditions of Egypt for their religious and national priorities. These royals were buried in circular mounds, accompanied by slain courtiers and servants. During the Second Intermediate Period (1640–1550 B.C.E.), the Kermeh people allied themselves with the HYKSOS, the Asiatics who ruled from AVARIS in the Delta. Taking over the Egyptian fortresses on the Nile, the people of Kermeh advanced toward Egypt. One group led by A'ATA was halted by 'AHMOSE (r. 1550–1525 B.C.E.) and slain. Egypt maintained control of Kermeh for centuries afterward.

Kersek-shu See JUDGMENT HALLS OF OSIRIS.

Kewab (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty, possibly murdered by a rival heir to the throne*

He was a son of KHUFU (Cheops; r. 2551–2528 B.C.E.) and Queen MERITITES (1) and the designated heir to the throne. Kewab married HETEPHERES (2), a royal heiress. They had a daughter, MERYSAKHKH (3) and other children. Kewab died suddenly, possibly the victim of an assassination, as the royal family was composed of two different factions at the time.

He was depicted as a portly man in Queen Merysankh's tomb, a site prepared for her mother and given to her when she died at a relatively young age. Kewab was buried in a MASTABA near the Great PYRAMID of Khufu. His mortuary cult was popular in MEMPHIS, and in the New Kingdom (1550–1070 B.C.E.), Prince KHA'EMWESET (1), a son of Ramesses II, restored Kewab's statue.

Kha (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

He served AMENHOTEP II (r. 1427–1401 B.C.E.) and his two successors, TUTHMOSIS IV (r. 1401–1391 B.C.E.) and AMENHOTEP III (r. 1391–1353 B.C.E.). Kha was an architect involved in mortuary complexes for the royal families. He was buried at THEBES.

Kha'ba (Tety) (d. 2599 B.C.E.) *Fourth ruler of the Third Dynasty*

He reigned from 2603 B.C.E. until his death. His name meant "the Soul Appears," and he was the successor of SEKHEMKHET on the throne. Kha'ba was listed on stone vessels in SAQQARA and in the tomb of SAHURÉ (r. 2458–2446 B.C.E.). He built the pyramid at ZAWIET EL-ARYAN, between GIZA and ABUSIR. A layered pyramid, originally with seven steps, Kha'ba's tomb contained a SARCOPHAGUS of alabaster. The pyramid was never completed and apparently was not used. MASTABA tombs were erected near his pyramid, probably for his royal family members and high-ranking courtiers.

Khababash (fl. c. 338 B.C.E.) *Egyptian rebel mentioned in the "Satrap Stela"*

Considered a successor to NECTANEBO II (r. c. 360–343 B.C.E.), Khababash led a revolt against the Persians sometime around 338 B.C.E. PTOLEMY I SOTER (r. 304–284 B.C.E.) was the satrap (provincial governor) of Egypt for PHILIP III ARRHIDAEUS (r. 333–316 B.C.E.) and ALEXANDER IV (r. 316–304 B.C.E.) when he issued the stela to link his own rule to that of Khababash, who was a national hero. Khababash ruled over a small region of Egypt, during the Persian occupation of the Nile Valley. He had the throne name of Senentanen-setepenptah.

See also REBELS OF EGYPT.

Khabrias (fl. fourth century B.C.E.) *Greek mercenary general*

He commanded the mercenary forces serving HAKORIS (r. 393–380 B.C.E.) of the Twenty-ninth Dynasty. An

Athenian, Khabrias resided in Egypt, and his daughter, PTOLEMAIS (1), married an Egyptian general named Nakhtnebef. Nakhtnebef became the founder of the Thirtieth Dynasty, as NECTANEBO I. General Khabrias was recalled to Athens c. 373 B.C.E.

Kha'emhet (fl. 14th century B.C.E.) *Scribe and overseer of the Eighteenth Dynasty*

He served AMENHOTEP III (r. 1391–1353 B.C.E.). Kha'emhet was a court SCRIBE and an overseer of the royal granaries of THEBES. He was buried in a necropolis on the western shore at Thebes. His tomb has fine low reliefs that depict Amenhotep III as a SPHINX. Also portrayed are Osirian funeral rituals, scenes of daily life, and court ceremonies.

Kha'emweset (1) (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty, called "the Egyptologist"*

He was a son of RAMESSES II (r. 1290–1224 B.C.E.) and Queen ISETNOFRET (1), becoming the heir to the throne upon the death of three older brothers. Kha'emweset served as the high priest of PTAH and as the overseer of the interment of the sacred APIS bull in SAQQARA. He devoted countless hours to restoring monuments and was revered for his magical skills.

Prince Kha'emweset was depicted in the relief of a battle scene as accompanying Ramesses II on an expedition to NUBIA (modern Sudan). In that scene Ramesses II was identified as a prince, not having succeeded SETI I at the time. Training in battle and in administrative affairs in the royal court was followed by further education in sacred matters in the temple of the god Ptah in MEMPHIS.

When Kha'emweset was named heir to the throne in regnal year c. 43 of Ramesses II, he was already at an advanced age and died in regnal year 55. His tomb has not been identified, but a mummy found in the granite tomb of APIS Bull XIV has raised possibilities as to the prince's final resting place. A golden mask believed to belong to Kha'emweset was discovered in the catacombs of the SERAPEUM in Saqqara. The prince and his mother, Queen Isetnofret, were possibly buried nearby.

Kha'emweset (2) (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty*

He was a son of RAMESSES III (r. 1194–1163 B.C.E.). Kha'emweset was depicted on the walls of MEDINET HABU with 19 of his brothers. His service to Egypt was conducted as a priest of the god PTAH. The prince's tomb was built in the VALLEY OF THE QUEENS, on the western shore of THEBES, and has a square burial chamber with side chapels. Paintings in the tomb depict Ramesses III introducing Kha'emweset to the deities of the TUAT, or Underworld.

Khafre (Chephren, Ra'kha'ef) (d. 2494 B.C.E.) *Fourth ruler of the Fourth Dynasty*

He reigned from 2520 B.C.E. until his death. Khafre was the builder of the second pyramid at GIZA and was the son of KHUFU (Cheops) (r. 2551–2528 B.C.E.) and probably Queen HENUTSEN. He married Queens KHAMERERNEBTY (1) and MERYSANKH (3) and raised Prince MENKAURÉ (Mycerinus), Prince Nekuré, Princess KHAMERERNEBTY (2), and others. Another son, Baefré, is listed in some records as having succeeded him briefly, but Menkauré is normally identified as the actual heir.

When his brother Pharaoh, RA'DJEDEF, died in 2520 B.C.E., Khafre put aside his sons: Setka, Baka, and 'Ahanet. Khafre did not complete Ra'djedef's pyramid either, leaving it unfinished at ABU ROWASH. His own pyramid in GIZA was 702 feet square and originally 470 feet high. Encased in TUREH limestone, the structure was completed by mortuary and valley temples. A causeway, 430 feet in length, connected the complex structures and was carved out of the rock. In the burial chamber a red granite SARCOPHAGUS awaited the mummified remains, and five boat pits were found in the complex, without boats.

Khafre's accession to the throne demonstrated the revived dominance of the older faction of Khufu's divided family. Khafre's pyramid at Giza restored the plateau as the royal necropolis, and the Great SPHINX, bearing his facial likeness, provided Giza with another insignia of pharaonic power. Khafre's heir and successor was Menkauré (Mycerinus), his son by Queen KhamerernebtY (1). Queen Merysankh (3) bore him Prince Nebemakht, Queen Nedjhekenu bore Prince Sekhemkaré, and Queen PERSENTI bore NEKAURÉ, who became famous because of his will. Khafre's reign spanned over a quarter of a century, and he was popular with his people.

Khafet-hir-nebes She was a goddess of the city of THEBES, serving as a protector of the local area of the capital. TUTHMOSIS III (r. 1479–1425 B.C.E.) depicted her on a black granite tablet called "the Hymn of Victory." The tablet was discovered in KARNAK at Thebes.

khaibit This was the Egyptian word for the shadow of a soul, viewed as the spiritual essence that was released from the confines of the human body at death. No particular role or purpose has been clearly defined for the *khaibit* in surviving texts, but the Egyptians anticipated the liberation of the shadow beyond the grave.

Khakheperresonbe's Complaints A literary work compiled in the Twelfth Dynasty (1991–1783 B.C.E.) or in the Second Intermediate Period (1640–1550 B.C.E.), the surviving copy, dating to the New Kingdom (1550–1070 B.C.E.), is now in the British Museum in London. Khakheperresonbe was a priest in HELIOPOLIS and wrote

on the popular theme of a nation in distress. He carries on a conversation with his heart and receives counsel for silent courage in the face of adversity. The *Complaints* develops a dolorous cadence and is similar to, or perhaps a version of, the “DEBATE OF A MAN WITH HIS SOUL.” The work became the staple of schools and survived as a lesson board. Egyptians appreciated didactic LITERATURE as well as poetry and religious works.

Khama'at (Ma'atkha) (fl. 25th century B.C.E.) *Princess of the Fifth Dynasty*

She was a daughter of SHEPSEKHAF (r. 2472–2467 B.C.E.) and Queen KHENTAKAWES (1) and is also called Ma'atkha in some records. Khama'at married PTAHSHEPSES (1) the high priest of MEMPHIS, who had been raised and educated in the royal palace as a companion of MENKAURÉ (Mycerinus; r. 2490–2472 B.C.E.) and Shepsekhaf.

Khamerernebtly (1) (fl. 25th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was the consort of KHAFRE (Chephren; r. 2520–2494 B.C.E.) and probably the mother of MENKAURÉ (Mycerinus, the heir), and Princess KHAMERERNEBTY (2). Khamerernebtly was a daughter of KHUFU. She was buried in a large tomb east of Khafre's pyramid at GIZA.

Khamerernebtly (2) (fl. 25th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a daughter of KHAFRE (Chephren; 2520–2494 B.C.E.) and probably Queen KHAMERERNEBTY (1). The consort of MENKAURÉ (Mycerinus; r. 2490–2472 B.C.E.), she was the mother of Prince Khuneré, who died young. A statue of her was discovered in Menkauré's mortuary complex. Khamerernebtly was also the mother of the heir, SHEPSEKHAF. She was not buried near her husband but within her father's mortuary complex.

Khamet (fl. 14th century B.C.E.) *Eighteenth Dynasty treasury official*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) and AMENHOTEP III (r. 1391–1353 B.C.E.) as a treasurer and superintendent of royal building projects of the dynasty. Khamet was buried on the western shore of the Nile at THEBES, and his tomb has reliefs depict the military campaigns of Egypt during his term of service.

khamsin An Arabic name for a seasonal storm condition in the Nile Valley arising in February or March and lasting about two months, the *khamsin* is composed of southerly or southwesterly winds, sometimes reaching intense velocities. Diurnal, meaning that the wind speeds increase throughout the daylight hours, the *khamsin* brings sand into the populated territories. The storm season was viewed as a time of contagion and disease, end-

ing with “the sweet breath of the north wind” that brought welcome relief. How early the *khamsin* appeared in the Nile is not clearly documented. Climatic changes may have brought the storm season into Egypt in pharaonic times, or it may be a relatively modern phenomenon.

Khamudi (Swoserenré, Asseth, A'azekhre) (d. c. 1523 B.C.E.) *Last ruler of the HYKSOS Fifteenth Dynasty, called the Great Hyksos*

Khamudi reigned from c. 1550 B.C.E. until his death. He is listed in the TURIN CANON and was called Asseth by MANETHO, the Ptolemaic Period (304–30 B.C.E.) historian. In other lists he is named A'azekhre. Khamudi's OBELISK was discovered at the abandoned capital of AVARIS in the eastern Delta. He had the misfortune of ascending to power when 'AHMOSE (r. 1550–1525 B.C.E.) became the founder of the Eighteenth Dynasty at THEBES. There was a period of comparative calm for the first decade of 'Ahmose's reign, but upon reaching majority he renewed Thebes's assault on the Hyksos, ultimately ousting them from power and forcing them to flee from Egypt.

Kharga Oasis A miniature jewel in the LIBYAN DESERT, called Uakt-rest, the Outer or Southern Oasis, Kharga was also part of “the OASES ROUTE.” Located some 77 miles southwest of ASSIUT, Kharga contains temples and towns, including HIBIS. A temple to AMUN was established there in the reign of DARIUS I (521–486 B.C.E.) and refurbished in later periods. This temple had an elaborate sacred lake and an avenue of sphinxes. Other temples were built in honor of ISIS, MUT, KHONS (2), and SERAPIS. Kharga, the largest of the oases, was a vital TRADE outpost. With the other oases it served as an agricultural resource, a haven for fugitives, and in some historical periods, a place of exile for individuals banned by the pharaoh.

See also OASES.

Kha'sekhemwy (Kheneres) (fl. c. 2640 B.C.E.) *Final ruler of the Second Dynasty, the actual unifier of Egypt*

He reigned c. 2640 and was called Kheneres by MANETHO, the Ptolemaic historian. Kha'sekhemwy is credited with the actual completion of Egypt's unification, changing his name from Kha'sekhem to Kha'sekhemwy as a result. His name after the unification meant “the Two Kingdoms Are at Peace in Him.”

The task was not an easy one, and his three-decade rule was turbulent. He might not have been the direct successor to PERIBSEN. The names of the pharaohs Sendji, Neterka, and Neferkara appear as interlopers in some king lists, or they may have been the rebels subdued by Kha'sekhemwy. He is recorded as campaigning in DENDEREH, Minya, ELKAB, the FAIYUM, and in some northern regions that rebelled against his rule. The bases of his statuary announced that 47,209 rebels died in battle.

Another stone vase records: “Year of Fighting the Northern Enemy.”

Kha'sekhemwy's consort was NIMA'ATHAP (Hapnima'at or Nema'athop), and she was designated as “King Bearer,” being the mother probably of NEBKA and DJOSER. His mortuary complex at ABYDOS is called SHUNET EL-ZABIB, “the Storehouse of Dates.” A rectangular mud-brick structure surrounded by thick walls, the tomb was decorated with paneled walls. His second tomb in HIERAKONPOLIS was actually a fortress that was abandoned. The Abydos site has a central corridor opening onto 33 magazines on either side of a burial chamber of limestone. Vast quantities of tools, vessels, beads, sealings, and gold were discovered there. A scepter of gold and sard was also found there.

Khatru See ICHNEUMON.

khay An Egyptian term meaning “to shine forth,” *khay* was used to describe the appearance of the PHARAOH, the god-king, at temple ceremonies and state affairs. The word was also used to depict the sun at the dawn of creation and was associated with the concepts of HORIZONS and the use of the royal “WINDOW OF APPEARANCES.”

Khedebneitheret (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

The consort of AMASIS (r. 570–526 B.C.E.), she was possibly a daughter of APRIES, who was overthrown by Amasis. Khedebneitheret was buried in SAQQARA. She was not the ranking queen of Amasis.

Khemet See EGYPT.

Khemsit (Khemsait, Kemsiyet) (fl. 21st century B.C.E.) *Royal companion of the Eleventh Dynasty*

She was a member of the HAREM of MONTUHOTEP II (r. 2061–2010 B.C.E.) of the Eleventh Dynasty. Khemsit was buried in the king's vast mortuary complex in DEIR EL-BAHRI on the western shore of THEBES. Her SARCOPHAGUS designated her as yet another “Sole Favorite of the King.”

Khendjer (Userkaré) (fl. c. 1740 B.C.E.) *Thirteenth Dynasty ruler*

An obscure ruler of this relatively undocumented dynasty, he came to power c. 1740 B.C.E. Khendjer is listed in the TURIN CANON. He is famed for adorning the tomb of DJER, the second pharaoh of the First Dynasty, at ABYDOS. Djer's tomb was thought to be the actual grave of the god OSIRIS. Khendjer's act of piety in providing the tomb with an OSIRIS BED, a votive memorial, was recorded in his records. He also commissioned the cleaning and refurbishing of the temple of Osiris at Abydos. Ruling only about four years, Khendjer built his tomb in southern

SAQQARA. The pyramidal complex, made of a mud-brick core with a limestone facing, was graced with quartzite portcullises and corridors that led to a burial chamber, also made of black quartzite. The MORTUARY CHAPEL of the tomb had palm columns. The limestone facing used on the complex structures of Khendjer was later removed by RAMESSES II (r. 1290–1224 B.C.E.) for his own monuments. There is evidence of robbery on the site, but Khendjer does not appear to have used the pyramid. His name was erased in some areas of the complex.

Khenemsu (Khentikhety-hotep) (fl. 19th century B.C.E.) *Official and mining leader of the Twelfth Dynasty*

He served SENWOSRET III (r. 1878–1841 B.C.E.) as the royal treasurer and the leader of the various mining expeditions conducted in that era. The utilization of Egypt's natural resources was a vital aspect of Senwosret III's reign. Khenemsu was in charge of the SINAI territory and had to defend Egypt's holdings from BEDOUIN (*bedwi*) raids while mining copper and malachite. While inspecting the WADI MAGHARA, Khenemsu was accompanied on his tours by Ameniseneb, Sitra, and Sebeko, also officials. A STELA erected by a subordinate, Harnakht, confirms the expedition and the unusual manner of travel, by boat. Khenemsu is also listed as Khentikhety-hotep in some records.

See also EGYPTIAN NATURAL RESOURCES.

Khensuhotep (fl. c. 14th century B.C.E.) *Author of the Maxims*

The *Maxims* were a religious literary text of the Eighteenth Dynasty (1550–1307 B.C.E.). Khensuhotep addressed his fellow Egyptians and urged them to remember that the gods honored silent prayer and decreed right behavior (*MA'AT*) in all creatures. The *Maxims* were popular throughout the Nile Valley.

Khentakawes (1) (fl. 25th century B.C.E.) *Royal woman of the Fourth and Fifth Dynasties*

She was the daughter of Prince DJEDEFHOR', or Menkauré, heirs to the throne of KHUFU (Cheops). Khentakawes married SHEPSESKHAF (r. 2472–2467 B.C.E.) and became the mother of SAHURÉ and KAKAI (Neferirkaré). She also may have been the mother of DJEDEFPTAH (Thamptis), who is listed in the TURIN CANON and mentioned by MANETHO, the Ptolemaic historian, as ruling Egypt for two years. Her daughter was KHAMA'AT, who married PTAHSHEPSES (1), the high priest of MEMPHIS. Khentakawes was honored with two tombs—one at GIZA and one at ABUSIR. Her tomb at Giza shows her with a royal BEARD and a URAEUS. She was possibly regent when Shepsekhaf died.

Khentakawes (2) (fl. 25th century B.C.E.) *Royal woman of the Fifth Dynasty*

She was the consort of KAKAI (Neferirkaré) (r. 2446–2426 B.C.E.) and the mother of NEFEREFRÉ and NIUSERRE.

Khentakawes was depicted as wearing the pharaonic symbol of the URÆUS and carrying a SCEPTER, perhaps serving as regent for a time.

Khentemsemti (fl. 19th century B.C.E.) *Mining and royal treasury official of the Twelfth Dynasty*

He served AMENEMHET II (r. 1929–1892 B.C.E.) as a royal treasurer and a leader of expeditions to mines and quarries. Khentemsemti left an inscription about one such expedition on ELEPHANTINE Island at ASWAN.

Khentetka (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a secondary queen of RA'DJEDEF (r. 2528–2520 B.C.E.). A statue of Khentetka was recovered from the unfinished pyramid of Ra'djedef in ABU ROWASH. Her remains have not been found, but a newly discovered pyramid on the site may be her tomb.

Khentiamentiu He was a divine being of Egypt, the forerunner of the god OSIRIS, dating to Predynastic Periods (before 3,000 B.C.E.). Called “the Foremost of the Westerners,” he was depicted as a JACKAL. The title indicates that Khentiamentiu was associated with the MORTUARY RITUALS as a guardian of the dead, who went to “the West.” Normally the necropolis areas were located on the western shore of the Nile. Sometimes addressed as Ophis, Khentiamentiu was a warrior deity and the navigator for the sun's nightly voyage in the TUAT, or Underworld. His cultic shrines were in ABYDOS and ASSIUT, and he was sometimes associated with WEPWAWET, the wolf deity. His cult was popular in the First Dynasty (2920–2770 B.C.E.). The PYRAMID TEXTS of the Fourth Dynasty (2575–2465 B.C.E.) associated Khentiamentiu with Osiris. Soon after, Osiris became “the Foremost of the Westerners,” and the Khentiamentiu cult disappeared.

Khentikhety-hotep See KHENEMSU.

Khentikus (Khentika) (fl. 24th and 23rd centuries B.C.E.) *Vizier and royal judge of the Sixth Dynasty*

He served TETI (r. 2323–2291 B.C.E.) and PEPI I (r. 2289–2255 B.C.E.). His tomb near MEMPHIS declared his honors as a VIZIER and supreme judge of the court system. Khentikus, sometimes listed as Khentika, was depicted in tomb reliefs as passing judgment on five unworthy governors. Two condemned governors are already tied to poles in the scene, in preparation for physical punishment.

Khenut (fl. 24th century B.C.E.) *Royal woman of the Fifth Dynasty*

She was a consort of UNIS (r. 2356–2323 B.C.E.). Khenut's tomb is located near Unis's mortuary temple in SAQQARA.

Kheper (Khepri, Kheperé) He was a divine being of Egypt. A creator deity, Kheper was associated with the daily cycle of the sun and symbolized the sun at dawn. Having a cult center at HELIOPOLIS, Kheper was a manifestation of the god RÉ. He is depicted as a man with a SCARAB pushing the sun across the sky. In PETOSIRIS's tomb at TUNA EL-GEBEL, dating to the Ptolemaic Period (304–30 B.C.E.), Kheper is shown wearing an Atef CROWN. He was also mentioned in the PYRAMID TEXTS. Self-created, Kheper was associated with ATUM.

See also GODS AND GODDESSES; SOLAR CULTS.

khepesh (khopresh) The sickle-shaped sword used by the Egyptians in military campaigns in the New Kingdom (1550–1070 B.C.E.), the weapon was HYKSOS in origin, introduced by the Asiatic invaders.

khephresh See CROWNS.

khert-neter This term translates as “that which is beneath a god” and was used in ancient Egypt to denote a cemetery or necropolis. Most cemetery areas had particular patrons, deities who resided on overlooking cliffs and surveyed the tombs located in the region. MERESGER (1), a goddess of THEBES, is an example of such cliff-dwelling deities overlooking the *khert-neter*.

Kheruef (fl. 14th century B.C.E.) *Palace official of the Eighteenth Dynasty*

He served as the royal steward of AMENHOTEP III (r. 1391–1353 B.C.E.). Kheruef's main duties were involved with the daily administrative affairs of Queen TIYE (1), Amenhotep III's dynamic and powerful consort. His tomb at DRA-ABÚ EL-NAGA, on the western shore of THEBES, contains fine reliefs that display his life and honors. Amenhotep II is depicted in the reliefs, and there are scenes of Queen Tiye and AKHENATEN as a prince. A columned hall and painted scenes also grace Kheruef's tomb.

Khesuwer (fl. 20th century B.C.E.) *Religious official of the Twelfth Dynasty*

He served as an inspector of “the Prophets of HATHOR” in the reign of SENWOSRET I (1971–1926 B.C.E.). His tomb was discovered near Kom el-Hisn, called “the Mound of the Fort.” The chambers of the stone tomb are painted and scenic. A temple to HATHOR and SEKHMET once stood on the site.

See also IMU.

Khety I (Meryibré, Aktoy) (fl. 22nd century B.C.E.) *Founder of the Ninth Dynasty*

He based his royal line at HERAKLEOPOLIS in 2134 B.C.E. The dynasty, combined with the Tenth, ruled a portion

of Egypt until 2061 B.C.E. when MONTUHOTEP II united the two kingdoms again. Khety I gained considerable land after the fall of the Old Kingdom (2575–2134 B.C.E.), particularly north of ABYDOS. He was the son of Tefibi, a noble lord of ASSIUT, and he claimed to have descended from a princely line. He inscribed his name in ASWAN. His contemporaries described him as “cruel.”

Khety II (Nebkauré) (fl. c. 2100 B.C.E.) *Ruler of the Ninth Dynasty*

He was the successor to KHETY I at HERAKLEOPOLIS. His mother had to serve as regent for his first four years of reign. Khety II is believed to be the ruler who invited “the ELOQUENT PEASANT,” Khunianupu, to court. His name was inscribed at the WADI TIMULAT.

Khety III (Wah'karé) (fl. 22nd century B.C.E.) *Third ruler of the Ninth Dynasty*

The date of his reign is unknown. Khety III is revered as the author of *INSTRUCTIONS FOR MERIKARÉ*, a didactic text that was addressed to his son. The *Instructions* are valuable for their historical perspective of the First Intermediate Period (2134–2040 B.C.E.) and for their portrayal of Khety III. He had witnessed the assault made on the city of THINIS by his allies at ASSIUT and sorely regretted the event.

During the assault a necropolis had been ravaged and desecrated, along with shrines and temples. The incident aroused the Theban royal line and set them on a military crusade that would destroy the Herakleopolitans. INYOTEF II of Thebes was a contemporary of Khety III, who also fought against invading Bedouins and Asiatics throughout his reign.

Khian (Swoserenré) (fl. 16th century B.C.E.) *One of the “Great Hyksos” rulers of the Fifteenth Dynasty (1640–1532 B.C.E.)*

He ruled from AVARIS in the eastern Delta on the Bubastite branch of the Nile, and he was a vigorous monarch, despite the fact that Upper Egypt, the southern domain, was in the control of THEBES. Khian's inscriptions are still visible all across Egypt and even in the Knossus of Crete. A granite lion form that was built into the wall of a house in Baghdad, Iraq, bears his name as well. He decorated shrines at GEBELEIN and BUBASTIS, and SCARABS and seal impressions of his name have been discovered in the Levant. A fragment of a vase with his titles was unearthed at Hattusas, modern Bōghazköy, Turkey, the HITTITE capital.

Khmunu See HERMOPOLIS MAGNA.

Khnum The ancient Egyptian deity worshiped at ELEPHANTINE Island at ASWAN, he was a creator god revered

as a ram. Khnum formed a triad with SATET and ANUKIS on Elephantine Island. His name meant “the Molder,” and he used a potter's wheel to fashion the great cosmic egg and then all living creatures. THOTH aided him in this creative process by marking the number of years allotted to each. Khnum's cult dates to Predynastic Periods (before 3,000 B.C.E.), and the centers of his worship were on the Elephantine (Abu), at BIGA, and at ESNA. Khnum was the deity of the first CATARACT of the Nile and the god of the inundations, associated with the goddesses MERIT (2) and HEKET. He was called “the Prince of the Two Lands” and “the Prince of the House of Life.” Khnum brought the Nile to Egypt through two caverns in Aswan, where he was associated with Anukis and Satet.

Called also “the Soul of Ré,” Khnum wore the horns of the oldest species of rams in Egypt (*Ovis longipes*). At ESNA, he had two different divine consorts, MENHET and NEITH (1). The reliefs at the Esna temple portray Khnum's creative powers. The FAMINE STELA at SEHEL ISLAND described prayers to Khnum in times of low Nile inundations. DJOSER (r. 2630–2611 B.C.E.) was honored by later generations for visiting the shrine of Khnum and ending a famine in his reign. The people of NUBIA (modern Sudan) incorporated Khnum into their cultic services and associated him with their deity Dedun. Khnum was portrayed as a robust man with a ram's head, wearing ivory horns, plumes, the SOLAR DISK, and the URAEUS.

Khnumhotep (1) (fl. 20th century B.C.E.) *Remarkable nomarch of Beni Hasan in Middle Egypt*

He was a royal servant who founded a family in the Oryx NOME that served the Twelfth Dynasty. Khnumhotep accompanied AMENEMHET I (r. 1991–1962 B.C.E.) on his military campaigns, sailing with a fleet of 20 ships to put down rebellious outposts on the Nile. As a result of this faithful service, Khnumhotep was named the count of MENET-KHUFU and the head of the Oryx nome. Khnumhotep's sons, Nakht and Amenemhet, became court officials, and his daughter, Beket, married and gave birth to another Khnumhotep heir. Khnumhotep's tomb at BENI HASAN has exterior facades, three naves, and niches for statues.

Khnumhotep (2) (fl. 20th century B.C.E.) *Grandson of Khnumhotep (1)*

He was the son of Beket, KHNUMHOTEP (1)'s daughter, and an official named Nehri. Khnumhotep succeeded his uncle Nakht as the ruler of the Oryx nome in the nineteenth year of the reign of AMENEMHET II (1929–1892 B.C.E.). He married the heiress of the Jackal nome, and his own son, another Nakht, inherited that territory. His stela was found at WADI GASUS. Khnumhotep claimed to be “the darling of his lord.”

Khnumhotep (3) (fl. 20th century B.C.E.) *Nomarch and royal servant*

He was the son of KHNUMHOTEP (2) and succeeded him as ruler of the Oryx nome. He was buried with his ancestors in BENI HASAN.

Khnumt (Khnumyt, Khnumet) (fl. 19th century B.C.E.)

Royal woman of the Twelfth Dynasty

She was probably the daughter of AMENEMHET II (r. 1929–1892 B.C.E.). Khnumt was buried during his reign at DASHUR. A cache of her royal jewels was found in the necropolis there, and the necklaces and crowns are remarkable for their beauty and craftsmanship. A trapdoor covered the entrance of her tomb, hiding it from robbers. A sandstone sarcophagus was in place in the tomb, but her mummified remains were badly damaged by robbers.

Khokha A site between SHEIKH ABD' EL-QURNA and DEIR EL-BAHRI, serving as a necropolis on the western side of the Nile at THEBES. Tombs dating to the Sixth Dynasty (2323–2150 B.C.E.) were discovered in this necropolis, cut into the rocks. New Kingdom (1550–1070 B.C.E.) tombs were also built in Khokha. Several of the burial sites are beautifully painted and have fine reliefs.

Khons (1) He was a moon deity, patron of childbirth, and member of the THEBAN triad with AMUN and MUT. His name was formed from *kh* for placenta, and *nsu* or *nsw* for ruler. He is usually depicted as a royal young man with the lock of youth, mummy wrappings, and the scepter of PTAH, or the CROOK and the FLAIL. His cult was popular throughout Egypt, and he is shown in reliefs at KARNAK, THEBES, MEDINET HABU, and the RAMESSEUM.

At KOM OMBO, Khons was honored as the son of SOBEK and HATHOR. There he was a lunar deity. At Karnak he was called Khons Neferhotep, “the Maker of Destinies.” As Khons-Pa-Khart, he was “the Child” or “the Full Moon.” Khons-Hunnu was “the Strong Youth,” “the Bull of His Mother,” a source of regeneration. Wearing the crescent and full-moon symbols on his head and the elaborate *menat* collar, Khons was the celestial chronographer, reckoning time. As Khons-pa-ari-Sekheru, the deity had authority over all evil spirits. In this capacity he was recorded in the BENTRESH STELA as an exorcist.

The Bentresh Stela dates to the reign of RAMESSES II (r. 1290–1224 B.C.E.) and is presently in LUXOR. This monument announces that Ramesses II sent a statue of Khons to a neighboring ruler to cure his daughter, who was suffering from demonic possession. The statue was Khons-the-Expeller-of-Demons. The god was also associated with RÉ in some periods and was then called Khons-ré. Khons personally designed the statue of his divine person that was taken to the sick or the possessed. The daughter was cured, and Khons was honored with a shrine. The ruler, however, had a vision almost four years

later, indicating that Khons wished to return to Egypt. He was sent back to the Nile with a treasury of gifts.

Khons (2) (fl. 13th century B.C.E.) *Priestly official of the Nineteenth Dynasty*

He served in the reign of RAMESSES II (r. 1290–1224 B.C.E.) as the high priest of the cult of the deified TUTHMOSIS III. His tomb was discovered at KHOKHA on the western side of THEBES. Within the tomb the cults of Tuthmosis III and MONTU are depicted in reliefs and paintings. The ceiling of the tomb chamber also has birds, grapes, and textile designs. The arrival of the bark of the god Montu is elaborately portrayed.

Khufu (Cheops) (d. 2528 B.C.E.) *Second ruler of the Fourth Dynasty*

He reigned from 2551 B.C.E. until his death. He was the builder of the Great PYRAMID at GIZA. His name is a shortened version of *Khnum-khuefui*, “Khnum Protects Me.” The Greeks listed him as Cheops. The son of SNEFRU and Queen HETEPHERES (1), Khufu ruled a unified country and used capable relatives as administrators. His Great Wife was MERITITES (1), who gave birth to Prince KEWAB and probably HETEPHERES (2). Another wife, Queen HENUTSEN, bore Prince Khufukhaf and probably KHAFRE (Chephren). There was another unidentified queen, possibly NEFERKAU, who gave birth to RÁDJEDEF.

Khufu's offspring included as well DJEDEFHOR, Khumbaef, MERYSANKH (2), MINKHAF, NEFERMA'AT, KHAMERNEBTI (1), Djedef'Aha, and others. The royal family was actually divided into two political and clan groups, with rivalries and disputes that affected the dynasty after Khufu's demise. The reputation of Khufu was not good, as a result. Greek historians claimed they were informed of the details by Egyptian records and wrote ill of him.



The Great Pyramid at Giza—Khufu's monument—the only surviving wonder of the ancient world. (Courtesy Steve Beikirch.)

The raising of the Great Pyramid, which used *CORVÉE* labor, not slaves, was an almost overwhelming task. The Greeks related that Khufu's daughter had to sell herself in order to raise the necessary money to complete the project. The accusation is false, as Egypt did not have a currency until centuries later.

Khufu also dabbled in *MAGIC*, according to the legends, using a magician from *MEIDUM*, *DJEDI*, who sailed on the Nile in a barge full of women clad only in fishnets. The *TALE OF KHUFU AND THE MAGICIANS*, a Middle Kingdom (2040–1640 B.C.E.) papyrus, relates this exotic tale. The real Khufu was vigorous and active. He used the diorite quarries near *ABU SIMBEL*, fought campaigns in the *SINAI*, and initiated building projects around *MEMPHIS*. His name was found on seals of jars and vases in *BEIT KHAL-LAF*, north of *ABYDOS*, and the *WESTCAR PAPYRUS* details his reign. Only a small statuette was discovered as his portrait, now in the Egyptian Museum in Cairo.

His Great Pyramid in Giza was originally 753 square feet, rising 478 feet, and it is the only survivor of the Seven Wonders of the World. It took two decades of continuous labor, using *corvée* levies of workers in the land. Five boat pits were included in the complex on the south and east. The mortuary cult of Khufu was popular in Egypt, still observed in the nation during the Twenty-sixth Dynasty (664–525 B.C.E.) and even into the Roman Period in some areas.

Khunianupu (fl. c. 2100 B.C.E.) “*Eloquent Peasant*,” the famed sage of the First Intermediate Period

Khunianupu lived in the reign of *KHETY II* (r. 2100 B.C.E.). Having endured harsh treatment at the hands of an official's son, Khunianupu petitioned the Egyptian court system for redress, eventually coming to the attention of *Khety II*. “The *ELOQUENT PEASANT*,” as he was called, was invited to the court and honored as a sage. Khunianupu received a generous judgment and was asked to address his fellow Egyptians. His admonitions about honor and justice were discovered in four New Kingdom (1550–1070 B.C.E.) papyri.

Khusebek (fl. 19th century B.C.E.) *Military official of the Twelfth Dynasty*

He served *SENWOSRET III* (r. 1878–1841 B.C.E.) as a commander of troops. Khusebek accompanied Senwosret III on punitive campaigns in Syria and in *NUBIA* (modern Sudan). His mortuary *STELA* announces his career and honors, detailing the military efforts of his time. The stela was discovered at *ABYDOS*.

Khuy (fl. 23rd century B.C.E.) *Father-in-law of Pepi I (2289–2255 B.C.E.)*

Khuy was a *NOMARCH* and the father of *ANKHNESMERY-RÉ* (1) and (2), who became *PEPI I*'s consorts and the moth-

ers of the heirs. His son, *Djau*, served as counselor and adviser for *PEPI I* and *PEPI II*.

King Lists These are the historical monuments or documents that provide accounts of the rulers of Egypt in chronological order, some providing traditions of the cartouches of the pharaohs. These king lists include

Abydos Tablet a list discovered in the corridors of the Hall of the Ancestors in the mortuary temple of *SETI I* (r. 1306–1290 B.C.E.) in *ABYDOS*. This list contains the names of the rulers from *AHA* (*Menes*) c. 2920 B.C.E. to *Seti I*, a total of 76 rulers. There are reportedly intentional omissions in the Abydos Tablet, including the Second Intermediate Period rulers, *AKHENATEN*, and other *'AMARNA* rulers. *RAMESSES II* copied the list for his own temple. The Abydos Tablet is in the British Museum in London.

Karnak Tablet inscribed on the festival hall of *TUTHMOSIS III* at Karnak and using the *nesu* or royal names of pharaohs from *AHA* (*Menes*) (c. 2920 B.C.E.) to *Tuthmosis III* (1479–1425 B.C.E.). Based on earlier traditions, the list is not as accurate as *SETI I*'s at *ABYDOS*. Of particular interest, however, are the details of the Second Intermediate Period (1640–1550 B.C.E.) rulers. The Karnak Tablet is in the Louvre in Paris.

Manetho's King List the assembled record of Egyptian rulers compiled by *MANETHO*, a historian of *SEBENNYTOS* who wrote during the reign of *PTOLEMY I SOTER* (304–284 B.C.E.) and *PTOLEMY II PHILADELPHUS* (285–246 B.C.E.). This King List can be found in the *Chronography* of *George Monk* and the *Syncellus* of *Tarassus*, patriarch of Constantinople, who lived in the eighth century C.E. The oldest version is in the *Chronicle of Julius Africanus*, a Libyan of the third century C.E. This work, in turn, became part of the *Chronicle of Eusebius*, the bishop of Caesarea, 264–340 C.E.

Palermo Stone a great stone slab, originally seven feet long and two feet high, now in five fragments. The largest fragment is in the Palermo Museum in Italy. The stone is made of black diorite and is inscribed with annals of the various reigns. It dates to the Fifth Dynasty (2465–2323 B.C.E.). A secondary piece is in the Egyptian Museum in Cairo, and another is in the Petrie Collection at University College in London. Smaller versions of the Palermo Stone have been discovered in private tombs, mines, and quarries.

Saqqara Tablet a monument found in the tomb of the royal scribe *Thunery* (*Tenroy*), and probably dating to the reign of *RAMESSES II* (1290–1224 B.C.E.). The table uses the *nesu* names (one of the *ROYAL NAMES*) of 47 rulers, starting in the Old Kingdom (2575–2134 B.C.E.). It is now in the Egyptian Museum in Cairo.

Turin Canon a document sometimes called the *Turin Royal Papyrus*, compiled in the reign of *RAMESSES II* (1290–1224 B.C.E.). Done in the hieratic script, the *Turin*

list begins with the dynasties of the gods and continues to Ramesses II. It is considered the most reliable of the king lists, but some of the names recorded in it are no longer decipherable. Originally in the possession of the King of Sardinia, the Turin Canon was sent to Turin, Italy, and was damaged in the process.

kites (1) These were the names applied by the Egyptians to the goddesses ISIS and NEPHTHYS as part of the Osirian cultic rituals. The goddesses lamented the death of OSIRIS, and their song of mourning was a popular aspect of the annual festivals of the god.

See also *LAMENTATIONS OF ISIS AND NEPHTHYS*.

kites (2) They were Egyptian women who were hired or pressed into service during funerals to accompany and greet the coffins of the deceased when they were carried to the necropolises. Professional mourners, the *kites* wailed and evidenced their grief at each funeral. They are pictured in some renditions of the *BOOK OF THE DEAD*.

See also *MUU DANCERS*.

Kiya (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty, possibly a Mitanni princess*

She was a secondary consort of AKHENATEN (r. 1353–1335 B.C.E.). There is some indication that her origins were Mitanni and that she was named TADUKHIPA, being the daughter of King TUSHRATTA. It is also possible that she was a noble woman from AKHMIN. Kiya was held in high regard in Akhenaten's ninth regnal year, but she was out of favor by regnal year 11. She is recorded as having borne two sons and a daughter by Akhenaten, and she was portrayed on monuments in 'AMARNA.

After regnal year 11, however, she is no longer visible, and her name was removed from some reliefs. Kiya's COFFIN, gilded and inlaid in the RISHI PATTERN, was found in Queen TIYE'S (1) tomb, apparently having served as a resting place for the remains of SMENKHARÉ (r. 1335–1333 B.C.E.). Canopic lids in Tiye's tomb had portraits of Kiya. Her mummy has not been identified.

Kleomenes (fl. fourth century B.C.E.) *Greek commissioned to build the city of Alexandria by Alexander III the Great (332–323 B.C.E.)*

A companion of ALEXANDER III THE GREAT, Kleomenes was charged with building the new capital of ALEXANDRIA in the Delta. Kleomenes worked with DEINOKRATES, the architect, and others, including Krateros of Olynthas, in starting the massive projects. Alexandria's building continued until the reign of PTOLEMY II PHILADELPHUS (285–246 B.C.E.).

knots Considered magical elements by the Egyptians and used in specific ways for cultic ceremonies. AMULETS

used knots as protective shields, and knotted emblems were worn daily. Elaborate golden knots were used on mummies in some periods. The exact cultic value of these designs and their placements varied according to regions and temple traditions.

kohl The Arabic term for the ancient Egyptian cosmetic used to adorn eyes. Dried remains of the *kohl* compound have been discovered in tombs, accompanied by PALETTES, tubs, and applicators. *Kohl* was a popular cosmetic for all classes.

Kom Abu Billo See *TERENUTHIS*.

Kom Aushim A site in the FAIYUM region of the Nile, dating to the Middle Kingdom. The pharaohs of the Twelfth Dynasty (1991–1783 B.C.E.) used the area for royal retreats. However, no monuments from that dynasty are recognizable now. Kom Aushim was probably LETOPO-LIS, a cult center of HORUS, called Hem by the Egyptians.

Kom Dara This was a site in the necropolis near ASSIUT, with a vast tomb structure dating to the First Intermediate Period (2134–2040 B.C.E.). Massive, with vast outer walls, the tomb contains a sloping corridor leading to a subterranean chamber. No identification has been made as to the owner of the Kom Dara monument.

Kom el-Ahmer See *HIERAKONPOLIS*.

Kom el-Haten A site on the western shore of THEBES, famed for the mortuary temple of AMENHOTEP III (r. 1391–1353 B.C.E.) and the seated figures of that pharaoh, called the COLOSSI OF MEMNON, the area was part of the vast necropolis serving Thebes, Egypt's New Kingdom (1550–1070 B.C.E.) capital. The temple no longer stands, having been used as a quarry for later dynasties and looted by the locals.

Kom el-Hisn See *IMU*.

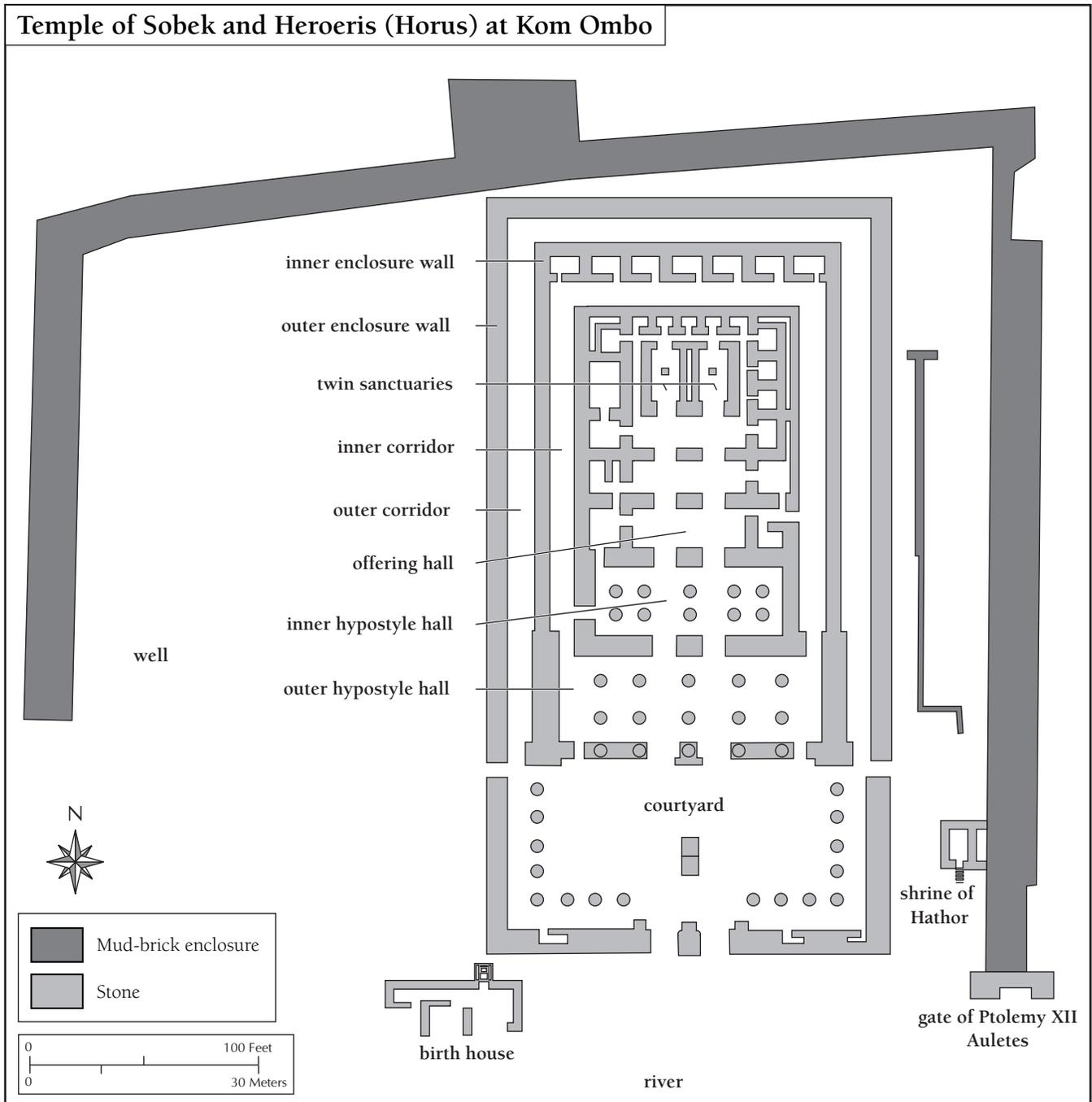
Kom Medinet Ghurob (Mi-Wer) This was a site on the southeastern end of the FAIYUM, also called MI-WER in ancient records. TUTHMOSIS III (r. 1479–1425 B.C.E.) of the Eighteenth Dynasty established the site as a royal HAREM retreat and retirement villa. Two temples were erected on the site, now in ruins, as well as the royal harem residence. Kom Medinet Ghurob was used until the reign of RAMESSES V (1156–1151 B.C.E.). A central building with an enclosing wall, covering the area of three modern city blocks, composed this complex. Objects from the reign of Amenhotep III (1391–1353 B.C.E.) were found on the

site. A head of Queen TIYE (1), fashioned out of wood, glass, and gesso, was discovered there. This head provides a remarkably individualistic portrait.

Kom Ombo A site south of EDFU on the Nile that served as the cultic center for the deities HORUS the Elder and SOBEK, Kom Ombo was also a major center of Egyptian TRADE with the Red Sea and Nubian (modern Sudanese) cultures. Eighteenth Dynasty (1550–1307

B.C.E.) structures made Kom Ombo important, but there were also settlements from the Paleolithic Period in the area.

The temple of Haroeris (HORUS) and SOBEK was a double structure, with identical sections, the northern one for Haroeris and the southern one for Sobek. There was also a shrine to HATHOR on the site. The complex was dedicated as well to KHONS (1). Tasetnofret, an obscure goddess called “the Good Sister,” and Pnbtawy, called



“the Lord of the Two Lands,” were honored as well at Kom Ombo.

A double entrance is in the southwest, leading to a courtyard. Two HYPOSTYLE HALLS, offering halls, twin sanctuaries, magazines, vestibules, wells, and birth houses, called *MAMMISI*, compose the elements of the temple. The main temple is Ptolemaic in its present form, with a gate fashioned by PTOLEMY XII Auletes (r. 80–58, 55–51 B.C.E.). Niches and crypts were also included, and mummies of CROCODILES were found, wearing golden earrings, manicures, and gilded nails. A NILOMETER was installed at Kom Ombo, and CALENDARS and portraits of the Ptolemys adorned the walls.

Konosso A high-water island, dating to the Eighteenth Dynasty (1550–1307 B.C.E.), it was a staging point for TRADE and expeditions to NUBIA (modern Sudan). An inscription of TUTHMOSIS IV (r. 1401–1391 B.C.E.) at Konosso gives an account of the site’s purpose.

Koptos (Gebtu, Kabet, Qift) This was a site south of QENA, called Gebtu or Kabet by the Egyptians and Koptos by the Greeks, serving as the capital of the fifth nome of Upper Egypt and as a center for trade expeditions to the Red Sea. Koptos was also the cult center of the god MIN (1). Min shared a temple with the goddess ISIS. Three pylons and a processional way that led to a gate erected by TUTHMOSIS III (r. 1479–1425 B.C.E.) were part of the temple design. HORUS was also honored in this temple, spanning Egypt’s history. PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) added to the temple, as did PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.). An original temple on the site had been erected and adorned by AMENEMHET I (r. 1991–1962 B.C.E.) and SENWOSRET I (r. 1971–1926 B.C.E.). A chapel of the god OSIRIS dates to the reign of Amasis (570–526 B.C.E.). A middle temple has additions made by OSORKON II (r. 883–855 B.C.E.). A temple that was discovered in the southern area of Koptos was refurbished by NECTANEBO II (r. 360–343 B.C.E.). CLEOPATRA VII (r. 51–30 B.C.E.) and PTOLEMY XV Caesarion (r. 44–30 B.C.E.) also constructed a small chapel on the site. This chapel was used as an oracle. Koptos also had gold mines and quarries, being located near the WADI HAMMAT.

Koptos Decree This was a document from the Sixth Dynasty, in the reign of PEPI I (2289–2255 B.C.E.). Found in the temple of MIN (1) at Koptos, the Decree grants immunity from taxes for all residents of the mortuary chapel for Pepi I’s royal mother, Queen IPUT. This chapel was connected to Min’s temple. The personnel of Queen Iput’s (2) cult were also freed from the responsibility of paying for the travel of officials and the visit of any royal retainers. Such tax-exemption decrees were frequent in many periods, particularly for complexes concerned with mortuary cults.

Korosko This is a site in NUBIA, modern Sudan, located between the first and second cataracts of the Nile. An inscription there from the 29th year of AMENEMHET I (r. 1991–1962 B.C.E.) of the Twelfth Dynasty describes how the people of Wawat, the name for that area of the Nile, were defeated by the pharaoh’s army.

Kula, el- A site on the western shore of the Nile, northwest of HIERAKONPOLIS and ELKAB. The remains of an Old Kingdom (2575–2134 B.C.E.) step PYRAMID were discovered there, without the usual complex structures. No identification of the pyramid has been possible to date.

Kurgus A site at the fifth cataract in NUBIA (modern Sudan), conquered by TUTHMOSIS I (r. 1504–1492 B.C.E.) and maintained by TUTHMOSIS III (r. 1479–1425 B.C.E.), Kurgus has a carved inscription designating it as Egypt’s southern boundary. The city was involved in an overland TRADE route through WADI ALAKI.

Kurigalzu (1) (fl. 14th century B.C.E.) *King of Kassite Babylon during the Amarna Period of Egypt*
He was noted in the ’AMARNA correspondence as receiving gold as a gift from AMENHOTEP III (1391–1353 B.C.E.). Kurigalzu aided Egyptian ambitions on the Mediterranean coast.

Kurigalzu (2) (fl. 14th century B.C.E.) *King of Kassite Babylon in the reign of Akhenaten*
He attacked the Elamites in the neighboring region and captured their capital of Susa, destroying Egypt’s imperial structures in the area. Kurigalzu was reported in the ’AMARNA LETTERS.

Kuser A port on the Red Sea, also called Sewew, Kuser was located to the east of KOPTOS and was used extensively by the Egyptians. A shipbuilding industry prospered there, as Kuser was a staging point for maritime expeditions to PUNT in many eras of the nation’s history, particularly in the New Kingdom (1550–1070 B.C.E.).

Kush See NUBIA.

kyphi This was the Greek form of the Egyptian *kapet*, a popular incense or perfume of ancient Egypt, composed of many ingredients. The formulas varied considerably and were mentioned in medical texts. *Kyphi* was also used as a freshener for the air and clothes (even though the formulas included at times the excrement of animals). As a mouthwash it could be mixed with wine. *Kyphi* was sometimes used as incense in the Ptolemaic Period (304–30 B.C.E.), and formulas were discovered on the walls of the EDFU and PHILAE temples.

L

Lab'ayu (fl. 14th century B.C.E.) *Prince of Canaan during the Amarna Period*

The prince's correspondence with AMENHOTEP III (r. 1391–1353 B.C.E.) demonstrates the role of vassal states in the vast EGYPTIAN EMPIRE of that historical period. Lab'ayu, whose capital was at Sechem, raided his neighbors in the hill country of northern Palestine, and Prince BIRIDIYA of AR-MEGIDDO wrote to Amenhotep III to complain about the problem. Lab'ayu was warned by Egyptian officials and sent word to Amenhotep III that he was innocent of all charges and loyal to the pharaoh. The Canaanite prince died in the reign of AKHENATEN (1353–1335 B.C.E.).

See also AMARNA LETTERS.

Labyrinth This is the Greek name given to the pyramid complex of AMENEMHET III (1844–1797 B.C.E.) at HAWARA, near the FAIYUM. The exact purpose of the complex has not been determined, but the name was bestowed upon the site because of the architectural complexity of the design. Shafts, corridors, and stone plugs were incorporated into the pyramid, and a central burial chamber was fashioned out of a single block of granite, weighing an estimated 110 tons. There are also shrines for NOME deities in the structure and 12 separate courts, facing one another, and demonstrating the architectural wonders of the site. An obvious burial complex, the Labyrinth has also been identified as an administrative or cultic center of the time.

ladder A mystical symbol associated with the cult of the god OSIRIS, called a *magat*. Used as an AMULET, the ladder honored the goddess NUT, the mother of OSIRIS.

Models of the ladder were placed in tombs to invoke the aid of the deities. The ladder had been designed by the gods to stretch mystically when Osiris ascended into their domain. As an amulet, the ladder was believed to carry the deceased to the realms of paradise beyond the grave.

Ladice (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

The consort of AMASIS (r. 570–526 B.C.E.), Ladice was a Cyrenaica noble woman, possibly a member of the royal family of that state. Her marriage was undoubtedly part of a treaty between Egypt and CYRENE in North Africa.

Lady of the House of Books See SESHAT.

Laenas, Papillius See ANTIOCHUS IV.

Lagus (fl. fourth and third centuries B.C.E.) *Greek military companion of Alexander the Great and the father of Ptolemy I Soter*

Lagus served ALEXANDER [III] THE GREAT in campaigns and aided Ptolemy's career. He was married to ARSINOE (5), the mother of PTOLEMY I SOTER. The Ptolemaic royal line (304–30 B.C.E.) was called the Lagide Dynasty in honor of Lagus's memory.

Lahun, el- A site in the FAIYUM region of Egypt, located south of CROCODILOPOLIS (Medinet el-Faiyum), the necropolis of KAHUN is located there as well. The river BAHR YUSEF (not of biblical origin, but honoring a local hero of Islam) enters the Faiyum in this area. El-Lahun was a regulating station for the Faiyum and the Bahr

Yusef. In certain times of the year, corresponding to the modern month of January, the sluices were closed to drain the area and to clear the waterways and bridges.

Dominating the site is a pyramidal complex erected by SENWOSRET II (r. 1897–1878 B.C.E.). Made out of mud brick, the pyramid was erected on a rocky outcropping and had a stone casing. The MORTUARY TEMPLE of the complex was covered by red granite, and the surfaces were decorated with inscriptions. The burial chamber was lined with red granite slabs and contained a red granite SARCOPHAGUS. A subsidiary pyramid was erected nearby, enclosed within the main wall. Papyri from the period were discovered there, as well as medical instruments.

Lake of Fire This was a mysterious Underworld site designated in the mortuary relief called the *Book of Gates*. This text appears for the first time in the tomb of HOREMHAB (r. 1319–1307 B.C.E.). The Lake of Fire was located in “the Sacred Cavern of Sokar” and was the ultimate destination of damned souls. No one returned from the Lake of Fire, which burned in a sunless region.

Lake of Flowers The poetic name for one of the eternal realms of paradise awaiting the Egyptians beyond the grave, the site contained all the elements deemed inviting, such as fresh water, cool winds, and flowers. The Egyptians, surrounded by deserts in all eras, were quite precise about the necessary aspects of AMENTI, the joyful existence prepared for the dead in the west. Other designations provided similar attributes and were called the LILY LAKE and the Fields of Food.

lakes These were the water sources of Egypt beyond the boundaries of the Nile, part of the geographical composition of the Nile Valley. The scant rainfall, especially in Upper Egypt, made the land arid and devoid of any lake. The Delta and the FAIYUM areas of Lower Egypt, however, were graced with seven lakes in ancient times. They were QURUN (Birkat el-Qurun), NATRON, Manzilah, EDKU, Abukir, MAREOTIS, and Barullus. SIWA Oasis in the LIBYAN or Western DESERT was graced by Lake Zeytun.

Lamentations of Isis and Nephthys This is an ancient hieratic document from around 500 B.C.E. that was part of the Osirian cult. ISIS and NEPHTHYS wept over OSIRIS after he was slain by the god SET. The two goddesses also proclaimed Osiris’s resurrection from the dead and his ascension into heaven. During the Late Period (712–332 B.C.E.), Osirian dramas were revived, and elaborate ceremonies were staged with the *Lamentations* as part of the rituals. Both the goddesses Isis and Nephthys were portrayed by priestesses during the ceremonies in which the hymn was sung, or the *Songs*, as they were also called, were read by a priest. These ceremonies were celebrated

in the fourth month of the year, approximately December 21 on the modern calendar. The *Lamentations* were also called the *Festival Songs of the Two Weepers*. In time, the *Lamentations* were added to versions of the BOOK OF THE DEAD.

Land of the Bow This was a region of NUBIA (modern Sudan) controlled by Egypt from the Early Dynastic Period (2920–2575 B.C.E.) until the end of the New Kingdom (1070 B.C.E.). The area below the first cataract, also called WAWAT, attracted the Egyptians because of the local natural resources and the advantageous trade routes. Associated with the concept of the NINE BOWS, the Land of the Bow was displayed in carvings on royal standards. Other lands of the east assumed that title in certain reigns. In some periods the Nine Bows were depicted on the inside of the pharaoh’s shoes, so that he could tread on them in his daily rounds.

language The oral and written systems of communication of ancient Egypt were once thought to have been a late development on the Nile but are now recognized as an evolving cultural process that is contemporaneous with, if not earlier than, the Sumerian advances. The clay tablets discovered recently in the tomb of an obscure ruler, SCORPION, at Gebel Tjauti, date to between 3700 B.C.E. and 3200 B.C.E., thus marking Egypt’s use of a written language at an earlier historical date not recognized previously. The hieroglyphs inscribed on the tablets were used in varied forms throughout Egypt’s history, the last known display being inscribed at PHILAE, dated 394 B.C.E.

The introduction of hieroglyphs was one of the most important developments in Egypt, as a tradition of literacy and recorded knowledge was thus begun. Not everyone in Egypt was literate, of course, but standards of education were set and maintained as a result, norms observed through the centuries by the vast armies of official scribes. In the beginning, the use of hieroglyphs was confined to a class of priests, and over the years the language in the oral form grew sophisticated and evolved, but the hieroglyphs remained comparatively traditional, protected against inroads by the priestly castes that trained the multitude of scribes. The hieroglyphs were normally used for religious texts, hence the Greek name hieroglyph (“sacred carvings”). The linguistic stages of development are as follows:

Old Egyptian is the term used to designate the language of the Early Dynastic Period (2920–2575 B.C.E.) and the Old Kingdom (2575–2134 B.C.E.). Extant texts from this period are mostly official or religious, including the PYRAMID TEXTS, royal decrees, tomb inscriptions, and a few biographical documents.

Middle Egyptian, the linguistic form of the First Intermediate Period (2134–2040 B.C.E.), was used through the New Kingdom and later. This is classic

hieroglyphic writing, used on monuments and on the famed ROSETTA STONE.

The **Late Egyptian** writings included the classic hieroglyphs and the hieratic form. Definite and indefinite articles were included, and phonetic changes entered the language. In the Twenty-sixth Dynasty (664–525 B.C.E.), the demotic form became the accepted language. During the Persian, Greek, and Roman periods of occupation on the Nile, the demotic form was used for legal documents, literary, and religious texts. The demotic is also included in the Rosetta Stone.

Hieroglyphic Egyptian is basically a pictorial form, used by the early Egyptians to record an object or an event. The hieroglyph could be read as a picture, as a symbol of an image portrayed, or as a symbol for the sounds related to the image. In time the hieroglyphs were incorporated into art forms as well, inserted to specify particulars about the scene or event depicted.

Hieroglyphs were cut originally on cylindrical seals. These incised, roller-shaped stones (later replaced by handheld scarab seals) were rolled onto fresh clay jar stoppers. They were used to indicate ownership of an object (particularly royal ownership) and designated the official responsible for its care. Such cylinders and seals were found in the Predynastic Period (before 3000 B.C.E.) and First Dynasty (2920–2770 B.C.E.) tombs. Hieroglyphs accompanying the artistic renditions of the Early Dynastic Period (2920–2575 B.C.E.) began to conform to certain regulations. At the start of the Old Kingdom, a canon of hieroglyphs was firmly in place. From this period onward



Hieroglyphs, the writing of ancient Egyptians, now known to be in use long before the unification of the Two Kingdoms, c. 3,000 B.C.E. (*Hulton Archive*.)

the hieroglyphic writing appeared on stone monuments and bas-reliefs or high reliefs. The hieroglyphs were also painted on wood or metal. They were incorporated into temple decorations and were also used in coffins, stelae, statues, tomb walls, and other monumental objects.

The obvious limitations of hieroglyphs for practical, day-to-day record keeping led to another, cursive form, called the hieratic. In this form the hieroglyphs were simplified and rounded, in the same way that such writing would result from the use of a reed-pen rather than a chisel on a stone surface. In the Old Kingdom (2575–2134 B.C.E.) the hieratic was barely distinguishable from the hieroglyphic, but in the Middle (2040–1640 B.C.E.) and New Kingdoms (1550–1070 B.C.E.) the form was developing unique qualities of its own. This form was used until the Roman era, c. 30 B.C.E., although during the Ptolemaic Period (304–30 B.C.E.) Greek was the official language of the Alexandrian court. CLEOPATRA VII (51–30 B.C.E.) was the only member of her royal line that spoke the Egyptian language.

The Egyptian language in the written form (as it reflected the oral traditions) is unique in that it concerns itself with realism. There is something basically concrete about the images depicted, without speculative or philosophical nuances. Egyptians had a keen awareness of the physical world and translated their observances in images that carried distinct symbolism. Gestures or positions reflected a particular attribute or activity. The hieroglyphs were concise, strictly regulated as to word order, and formal.

In the hieroglyphic writing only two classes of signs need to be distinguished: sense signs, or ideograms, and sound signs, or phonograms. The ideograms represent either the actual object depicted or some closely connected idea. Phonograms acquired sound values and were used for spelling. The vowels were not written in hieroglyphs, a factor which reflects the use of different vocalizations and context for words in the oral Egyptian language. The consonants remained consistent because the pronunciation of the word depended upon the context in which it appeared.

Hieroglyphic inscriptions consisted of rows of miniature pictures, arranged in vertical columns or horizontal lines. They normally read from right to left, although in some instances they were read in reverse. The signs that represented persons or animals normally faced the beginning of the inscription, a key as to the direction in which it should be read.

The alphabet is precise and includes specific characters for different sounds or objects. For each of the consonantal sounds there were one or more characters, and many single signs contained from two to four sounds. These signs, with or without phonetic value, were also used as determinatives. These were added at the ends of words to give them particular action or value. The decipherment of hieroglyphic writing was made possible with

the discovery of the Rosetta Stone. Since that time, the study of Egypt's language has continued and evolved, enabling scholars to reassess previously known materials and to elaborate on the historical evidence concerning the people of the Nile.

Suggested Readings: Adkins, Lesley, and Roy Adkins. *The Keys of Egypt: The Obsession to Decipher Egyptian Hieroglyphs*. New York: Harper Collins, 2000; Allen, James P. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. Cambridge: Cambridge University Press, 2000; Bertro, Maria Carmelo. *Hieroglyphics: The Writings of Ancient Egypt*. New York: Abbeville, 1996; Scott, Henry Joseph, and Lenore Scott. *Egyptian Hieroglyphics*. London: Hippocrene, 1998.

Lansing Papyrus This is a document now in the British Museum in London that appears to be related to the school and scribal systems of Egypt. The text of the papyrus praises scribes and extols the advantages of education and learning.

lapis lazuli This is a semiprecious stone, a form of limestone, blue mineral lazurite, preferred by Egyptians over gold and silver. The stone, which could be opaque, dark, or greenish blue, was sometimes flecked with gold and was used in all eras, especially as amulets, small sculptures, and scarabs. The Egyptian name for lapis lazuli was *khesbedj*, representing vitality and youthfulness. Lapis lazuli originated in northeastern Afghanistan and was imported into Egypt. The goddess HATHOR was sometimes called the "Mistress of Lapis Lazuli."

See also EGYPTIAN NATURAL RESOURCES.

lapwing See REKHET.

Lateran Obelisk This is a monument belonging to TUTHMOSIS III (r. 1479–1425 B.C.E.) that was carved but not erected at KARNAK until the reign of TUTHMOSIS IV (1401–1391 B.C.E.). Tuthmosis IV had the unattended OBELISK raised and put in a place in the Karnak sacred precincts. The monument carries an inscription that attests to Tuthmosis IV's filial piety in performing that deed. The obelisk is now on display in the Vatican in Rome.

Layer Pyramid This is the modern name given to the monument erected at ZAWIET EL-ARYAN at GIZA by KHA'BA (r. 2603–2599 B.C.E.).

Lay of the Harper This is an unusual text discovered on tomb walls and other monuments of Egypt, reflecting upon death. Containing pessimistic views contrary to the accepted religious tenets concerning existence beyond the grave, the Lay of the Harper is solemn and forebod-

ing. One version, found at THEBES and reportedly copied from the tomb of INYOTEF V (r. c. 1640–1635 B.C.E.) of the Seventeenth Dynasty, is also called the Harper's Song. This text doubts the existence of an eternal paradise and encourages a hedonistic approach to earthly life that is contrary to the normal Egyptian concept of MA'AT.

legal system The extensive and comprehensive judicial system developed in ancient Egypt as part of the national and provincial forms of government. The people of the NILE remained close-knit in their NOME communities, even at the height of the empire, and they preferred to have their court cases and grievances settled under local jurisdiction. Each nome or province had a capital city, dating to predynastic times. Lesser cities and towns within the nome functioned as part of a whole. In each town or village, however, there was a *seru*, a group of elders whose purpose it was to provide legal opinions and decisions on local events. The court, called the *djatjat* in the Old Kingdom (2575–2134 B.C.E.) and the *KENBET* thereafter, made legal and binding decisions and meted out the appropriate penalties. The *kenbet* was a factor on both the nome and high-court levels. This series of local and national courts followed a well-understood tradition of hearings and judgments.

Only during the periods of unrest or chaos, as in the two Intermediate Periods (First, 2134–2040 B.C.E.; Second, 1640–1550 B.C.E.), did such a custom prove disastrous. The popularity of the "ELOQUENT PEASANT," the tale of KHUNIANUPU, was due to the nation's genuine desire to have courts provide justice. Crimes involving capital punishment or those of treason, however, were not always within the jurisdiction of the local courts, and even the Great *kenbet*, the supreme body of judgment, could not always render the ultimate decision on such matters.

The Great *kenbets* in the capitals were under the supervision of the viziers of Egypt; in several periods there were two such offices, a *VIZIER* for Upper Egypt and another for Lower Egypt. This custom commemorated the unification of the nation in 3000 B.C.E. Petitions seeking judicial aid or relief could be made to the lower courts, and appeals of all lower court rulings could be made to the Great *kenbet* by all citizens. Egyptians waited in line each day to give the judges their testimony or their petitions. The decisions concerning such matters were based on traditional legal practices, although there must have been written codes available for study. HOREMHAB (r. 1319–1307 B.C.E.), at the close of the Eighteenth Dynasty, set down a series of edicts concerning the law. He appears to be referring to past customs or documents in his decrees concerning compliances and punishments.

No distinction was allowed in the hearing of cases. Commoners and women were afforded normally the same opportunities as aristocrats in the courts. The poor

were also to be safeguarded in their rights. The “Eloquent Peasant” was popular because he dared to admonish the judges again and again to give heed to the demands of the poor and not to be swayed by the mighty, the well connected, or the popular. The admonitions to the viziers of Egypt, as recorded in the Eighteenth Dynasty (1550–1307 B.C.E.) tomb of REKHMIRÉ, echo the same sort of vigilance required by all Egyptian officials.

Some of the higher ranking judges of ancient Egypt were called “Attached to Nekhen,” a title of honor that denoted the fact that their positions and roles were in the finest traditions of HIERAKONPOLIS, the original home of the first unifier of Egypt around 3000 B.C.E., NARMER. The title alluded to these judges’ long and faithful tradition of service and their role in preserving customs and legal traditions of the past. Others were called the “MAGNATES OF THE SOUTHERN TEN,” and these officers of the government were esteemed for their services and for their rank in powerful Upper Egyptian NOMES or capitals. When Egypt acquired an empire in the New Kingdom era (1550–1070 B.C.E.), various governors were also assigned to foreign territories under Egyptian control, and these held judicial posts as part of their capacity. The viceroy of NUBIA, for example, made court decisions and enforced the law in his jurisdiction.

The judicial system of ancient Egypt, collapsing during the various periods of unrest or foreign dominance that inflicted damage on the normal governmental structures, appears to have served the Egyptians well over the centuries. Under strong dynasties, the courts and the various officials were expected to set standards of moral behavior and to strictly interpret the law.

During the Ptolemaic Period (304–30 B.C.E.) the traditional court systems of Egypt applied only to native Egyptians. The Greeks in control of the Nile Valley were under the systems imported from their homelands. This double standard was accepted by the common people of Egypt as part of the foreign occupation. They turned toward their nomes and their traditions.

Leontopolis (To-Remu, Taremu, Tell el-Mugdam)

This is a site known today as Tell el-Mugdam, in the Delta, that was the cultic center for the lion deity Mihas. Called To-Remu or Taremu by the Egyptians, Leontopolis was on the right bank of the Damietta branch of the Nile. The deities SHU and TEFNUT were also worshiped there in lion form. A temple was on the site at least by the Eighteenth Dynasty (1550–1307 B.C.E.). A lavish palace dating to the reign of RAMESSES III (1194–1163 B.C.E.) was found there also. The tomb of Queen KAROMANA (6), the mother of OSORKON IV (r. 713–712 B.C.E.), was also erected there. Nearby Mit Ya’ish contained the stela of OSORKON III (r. 777–749 B.C.E.) and Ptolemaic (304–30 B.C.E.), articles. The rulers of later dynasties usurped many of the original monuments in Leontopolis.

Letopolis See KOM AUSHIM.

lettuce A vegetable deemed sacred to the god MIN and endowed with magical properties, lettuce was used as a weapon against ghosts of the dead, along with honey. The vegetable could prick the dead and was used as a threat by a mother in a New Kingdom (1550–1070 B.C.E.) lullaby. Lettuce was also fed to the sacred animals in Min’s shrines and cultic centers and was used in rituals honoring the god SET.

libraries These were called “houses of the papyri” and normally part of the local PER-ANKH, or “House of Life.” Education was a priority in every generation in ancient Egypt, and the schools were open to the qualified of all classes, although only a small percentage of the population was literate at any given time. The libraries were vast storehouses of accumulated knowledge and records. In the New Kingdom (1550–1070 B.C.E.) the pharaohs of the Middle Kingdom (2040–1640 B.C.E.) were much admired, indicating that the Egyptians had a profound realization of what had taken place in earlier times. Men like Prince KHA’EMWESET (1) of the Nineteenth Dynasty began studies of the past, surveying the necropolis sites of the first dynasties and recording their findings with meticulous care.

The priests of the Per-Ankh were required to recite or read copious documents and records of the various enterprises of the king. The levels of the Nile, the movement of the celestial bodies, and the biannual census were some of the subjects that could be summoned up from the libraries and from the lore of the priests. In all areas the libraries were actually archives, containing ancient texts and documents. The most famed library of Egypt, the LIBRARY OF ALEXANDRIA, was built during the Ptolemaic Period (304–30 B.C.E.) and was burned in part during Julius CAESAR’S campaign in ALEXANDRIA.

Library of Alexandria A monument and ongoing educational institution founded in the reign of PTOLEMY I SOTER (304–284 B.C.E.), with a “daughter” library in the SERAPEUM (1) at SAQQARA. DEMETRIUS OF PHALERUM, a student of Aristotle, was expelled from Athens and arrived in ALEXANDRIA, visiting Ptolemy I. He recommended the construction of a great library and the pharaoh agreed instantly. A complex of buildings and gardens resulted, and in time this became a center of learning for the known world of that historical period. The original intent was to rescue Greek literary works and to provide a true center of learning. Within 200 years the Library of Alexandria had some 700,000 papyri. Visitors to Egypt were searched, and all books not yet in the library’s possession were confiscated and placed in the collections.

The famous scholars of the time congregated at the Library of Alexandria, drawn by the vast collections,

the largest in the world, and by the academic standards set by the institution. The Ptolemaic pharaohs maintained a policy of enriching the library, and their attitudes prompted the arrival of learned men from other nations. Herophilus, “the Father of Astronomy,” was at the library, along with EUCLID, “the Father of Geometry.” Other scholars included ERATOSTHENES OF CYRENE, who calculated the circumference of the earth, CALLIMACHUS OF CYRENE, and ARISTARCHUS OF SAMOTHRACE. The sciences benefited from the studies at the Library, and various forms of literature, named Alexandrian in style, flourished.

The Library of Alexandria stood for approximately 300 years. It was partially burned in 48 B.C.E. when JULIUS CAESAR was attacked within the city and set fire to the ships in the harbor. It survived that damage but was probably again partially destroyed by Zenobia of Palmyra in 270 C.E. The major destruction took place in the occupation of Alexandria by Caliph Omar in 642 C.E. The modern government of Egypt has built a new Library of Alexandria, the *Biblioteca Alexandrina*, which recreates the spirit of the ancient library with research centers, a museum, and many other features.

Suggested Readings: Canfora, Luciano. *The Vanished Library*. Berkeley: University of California Press, 1990; Casson, Lionel. *Libraries in the Ancient World*. New Haven, Conn.: Yale University Press, 2001; MacLeod, Roy. *The Library of Alexandria: Centre of Learning in the Ancient World*. London: B Tauris, 2000.

Libya (Tjehenu, Tjehemu) This was the land bordering Egypt on the northwest, mentioned in papyri as far back as the Early Dynastic Period (2920–2575 B.C.E.) and providing the Nile Valley with two dynasties in the later eras. The Libyans, called the Tjehenu (or Tjehemu), were depicted on temple walls and portrayed as having the same characteristics as Egyptians. They were termed the *Hatiu-a*, “the Princes,” perhaps because of their splendid attire. Bearded, light-skinned, and having red or fair hair and blue eyes, the Libyans were also identified as the Libu and MESHWESH, two major groups.

The Libyan areas that bordered the Delta were attacked by the early Egyptians in the Predynastic Period (before 3000 B.C.E.) as the southerners started moving north to unite the Two Kingdoms of the Nile Valley. DJER (r. c. 2900 B.C.E.) recorded his campaign to rid the Delta of the Libyans. SNEFRU (r. 2575–2551 B.C.E.) used the same policy in dealing with them. The PALERMO STONE recorded his invasion of their territory. SAHURÉ (r. 2458–2446 B.C.E.) depicted an Egyptian goddess recording herds of cattle, sheep, and goats that he captured during his campaigns in the Fifth Dynasty in Libya. Members of the Libyan royal family were also brought to Egypt by Sahuré to serve as hostages.

During the Middle Kingdom (2040–1640 B.C.E.) such military campaigns against Libya were part of the Egyptians’ ongoing policies.

The Libyans were used as units of the pharaoh’s army, either pressed into service or hired as mercenaries. SENWOSRET I (1991–1926 B.C.E.) still conducted assaults on Libya itself. When the Middle Kingdom collapsed, however, the Libyans became the aggressors. The HYKSOS, invaders who ruled in AVARIS in the eastern Delta, could not halt the Libyan incursions along the western border. The so-called WALL OF THE PRINCE, the forts erected both in the east and the west during the Middle Kingdom, failed to protect the Delta.

’AHMOSE (r. 1550–1525 B.C.E.) united Egypt and started the New Kingdom, routing the Hyksos and repelling the Libyans. His successor, AMENHOTEP I (r. 1525–1504 B.C.E.), had several military confrontations with the Libyans in the Western Desert. In the Nineteenth Dynasty, SETI I (r. 1306–1290 B.C.E.) met a combined force of Libu and Meshwesh in the Delta and banished them. His son and heir, RAMESSES II (r. 1290–1224 B.C.E.), met them again and vanquished them. His son, MERENPTAH (r. 1224–1214 B.C.E.), faced the Meshwesh, Ekwesh, and SEA PEOPLES and was victorious. RAMESSES III (r. 1194–1163 B.C.E.) was equally successful in his military campaigns against full-scale invasions of the Meshwesh and Sea Peoples. The result of this campaign was the capture of the Libyan clans, which were brought into Egypt. Some disappeared into the general population and some served in the Egyptian military or as an internal police force, similar to the Nubian MEDJAY. BUBASTIS (Tell Basta) and TANIS became the center of the Libyans from that time on, and the Twenty-second and Twenty-third Dynasties would emerge from their ranks in the Libyan Period, 945–712 B.C.E. Rulers such as SHOSHENQ I (r. 945–924 B.C.E.) brought a renaissance into Egypt in the arts and in military might. Ruling as contemporaries from TANIS and BUBASTIS, the Libyans could not maintain their domain as the Nubian kings moved on northern Egypt.

Libyan Desert (Western Desert) An arid stretch of land on the western side of the Nile River, distinguished by its low hills, great dunes, and widely scattered oases, the Libyan Desert, harsher than the Arabian or Red Sea Desert on Egypt’s eastern border, became part of the FAIYUM and benefited from reclamation efforts in some periods. The oases of SIWA, BAHARIA, FARAFRA, el-DAKHLA, and KHARGA were situated in this vast expanse, which became a TRADE route for Egypt. The Persian conqueror CAMBYSES (r. 525–522 B.C.E.) sent a vast military unit to the oasis of Siwa, famed for its shrine to the god AMUN. The military force entered the desert and was never seen again. Just recently, however, a group of Egyptians from HALWAN University discovered human remains, metal weapons, and fragments of textiles while on a geographical expedition in the Libyan Desert. HERODOTUS, the Greek historian, claimed that 50,000 Persians entered the

wasteland with pack animals. The Egyptian Supreme Council of Antiquities has undertaken a mission to the region to determine the origin of the find.

Libyan Palette A fragment of a palette discovered in ABYDOS that reflects the start of Egypt's historical period, dating to c. 3,000 B.C.E., the palette has two sides, both elaborately carved. One side has four panels, depicting bulls, donkeys, and sheep in a typical Naqada II design. The fourth panel depicts eight trees and two hieroglyphs forming Tjehenu, a people of Libya. On the other side a single panel has representations of seven fortified towns, an owl, a crested bird, a SCARAB, a reed hut, a bush, and a symbol of two raised arms. Symbols of animals crown the towns depicted, including falcons, a lion, and a scorpion. Destroying the towns, or the same town on several occasions, obviously in Libya, the animals represent Egypt's might.

See also MACEHEAD; PALETTE.

Lighthouse of Alexandria (Pharos) This monument was called the Pharos, started by PTOLEMY I SOTER (r. 304–284 B.C.E.) in 279 B.C.E. and completed by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). Pharos is the name of the island containing the lighthouse, a wonder of the ancient world. The structure was 400 feet tall, and the light reflected from its mirrored fires could be seen some 25 miles out to sea, even at night. SOSTRATUS, who was brought to ALEXANDRIA from Cnidus, on the southwest coast of Asia Minor, designed the structure and aided in the construction.

The building had three separate tiers on a base, with square cross sections. The base was a square foundation 20 feet high, measuring 350 feet on either side and made of limestone, covered by marble. The first tier was 200–235 feet high, with an 80-foot terrace. The tier contained 300 chambers with windows and had parapet walls on the top. An inscription on this tier honors Sosttratus, the Cnidian. The second tier was 115 feet high and octagonal in design. It was 55 feet across and faced with white marble. This tier also had a walled terrace. The third tier was 60 to 80 feet high, cylindrical in design, and fashioned out of brick, plastered to match the marble of the lower section. This tier was 30 feet in diameter at the top and had an open space surrounded by eight marble columns. A fire was burned in this cavity, reflected in a mirror to shine seaward. The dome covering the area was decorated with a 20-foot bronze image of the Greek god Poseidon, although some sources state that the statue depicted ALEXANDER [III] THE GREAT or the Greek god Helios.

The Egyptian government is now undertaking the task of building a duplicate of this wonder. In the Middle Ages, the lighthouse underwent alterations, as the Arabs placed a mosque at the beacon level. It was still standing

in the twelfth century C.E., but falling into ruins. In 1477, the Mamaluk Sultan Qa'it Bay stripped the remains in order to build a fort for Alexandria.

Suggested Readings: Clayton, Peter, and Martin Price, eds. *The Seven Wonders of the Ancient World*. New York: Routledge, 1990; Romer, John, and Elizabeth Romer. *Seven Wonders of the World: A History of the Modern Imagination*. New York: Seven Dials, 2001; Forster, E.M. *Alexandria: A History and a Guide Including "Pharos and Pharillon."* London: Marsilio, 1999.

Lily Lake This was a name given to a paradise awaiting the dead in AMENTI, the eternal resting place. This mortuary image of eternal bliss was the domain of Hrafhef, "HE-WHO-LOOKS-BEHIND-HIMSELF," the irritable deity who rowed worthy candidates to their repose.

linen This is a material fashioned from flax, a plant cultivated in Egypt from c. 5000 B.C.E. Flaxseeds were sown in mid-November and harvested four months later. The flax stems were sorted and bound together to dry, then rippled by large wooden combs. The flax was also soaked in water to soften the woody parts, which were removed when dried. A final combing produced waste products used for various purposes, such as lamp wicks. The final flax fibers became threads, and the youngest, greenest stems provided the fine varieties of materials, while the older, yellow stems produced fibers for quality linen. The fully mature plants were used for ropes and mats.

In the early settlements of Egypt, flax was hand spun to provide linens. The grasped spindle technique was adopted. The suspended spindle, with small weights and whorls, was also used. Middle Kingdom (2040–1640 B.C.E.) whorls were made from pottery or stone. The flax was spun counterclockwise. When two or more threads formed plied yarns they were spun in the opposite direction. The earliest linens produced in Egypt were plain, but various techniques were added in time. Looped patterns, warp ends, and other decorated touches were incorporated into the process, and in time the linen textures available were designed for climatic changes and rank. The linen ranged from the translucent gauze to coarse canvas. BYSSUS, called the "royal linen," a truly fine cloth, well made, was popular in Egypt.

"Linen of Yesterday" A poetic image employed by the ancient Egyptians to denote death and the changes that dying brings to humans, the phrase was included in the dirges sung by the *kites*, the professional women mourners at funerals. The mourners referred to the deceased as one who dressed in fine linen but who now sleeps in "the linen of yesterday." That image alluded to the fact that life upon the earth became yesterday to the

dead. It was probably prompted by the custom of the commoners or the poor who gave used linens to the embalmers for the ritual preparation of each mummy. The poor could not afford new linens, so they wrapped their family corpses, called “Beloved Osirises,” in those of “yesterday.”

lion It was an ancient Egyptian theophany, or divine manifestation, associated with the gods RÉ, HORUS, and AKER. Called the *ma’au*, the lion was renowned for its courage and strength. The cult center for lion worship was established in LEONTOPOLIS in the Delta in the earliest periods. Several lion forms were worshiped in the temples, including Matit, Mehet, Mehos, and PAKHET, dating to the time of the First Dynasty (2920–2770 B.C.E.). The Akeru cult was involved in the worship of Ré. The Akeru, a pair of lions, guarded the sacred sites of the Ré cult and the “Gate of the Dawn,” the mythical abode through which Ré passed each morning.

Lions of Sebu Called Sebel in some lists, they are a remarkable pair of stone figures erected by AMENHOTEP III (r. 1391–1353 B.C.E.) of the Eighteenth Dynasty at Sebu in southern NUBIA (modern Sudan). The lion figures were carried away by raiders of later eras when they invaded the territory and now are in the British Museum in London. During the ‘Amarna Period, when AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.), instituted the cult of ATEN, the inscriptions on the lions were destroyed, because of the religious nature of the words. TUT‘ANKH-AMUN (r. 1333–1323 B.C.E.) restored the reliefs when he returned the nation to the worship of AMUN at THEBES. He also added his own commemoratives.

Lisht, el- This was a site on the western shore, south of ABUSIR, that served as a necropolis for the city of ITJ-TAWY, the Twelfth Dynasty capital started by AMENEMHET I (r. 1991–1962 B.C.E.). The pyramids of Amenemhet I and SENWOSRET I (r. 1971–1926 B.C.E.) dominate the region, providing mortuary complexes on the elevated portion of the site. The pyramidal complex was called “Amun Is High And Beautiful.” Two monuments discovered there are in the Metropolitan Museum in New York. The pyramid was built on a commanding position, and the complex functioned on two levels as royal family members and court officials were provided with tombs as part of the design. A causeway can still be seen, but the valley temple has disappeared. A great wall (TENEMOS) surrounded the area.

Amenemhet I’s pyramid, also called “the Places of Amenemhet Shine,” was covered originally with TUREH limestone and had an entrance on the north face. There was an offering chapel with a FALSE DOOR and a deep burial chamber included in the design. The pyramid of Amenemhet I was surrounded by royal tombs, containing

family members and erected on adjoining lands. The pyramid complex of Senwosret I was called “the One Who Is Associated With Senwosret” and was erected in the southern area. Large and covered with Tureh limestone, the pyramid was surrounded by nine royal graves. The complex also contained 10 statues of the pharaoh.

There is no surviving evidence of a VALLEY TEMPLE in Senwosret I’s complex, but a causeway survived, fashioned out of Tureh limestone and adorned with colorful reliefs. The pyramid is surrounded by two enclosure walls, the outer one made of brick, and the inner wall enclosing a MORTUARY TEMPLE and decorated with relief panels. Senwosret I’s pyramid, named “Senwosret Surveys The Two Lands,” and “Protected Are The Places Of Senwosret,” had a rubble and sand core. Irregular chambers were incorporated into the pyramid, and the entry was part of a chapel. Other tombs at el-Lisht include those of INTEFOKER, a high-ranking official, and SENWOSRET-ANKH, whose mastaba contained PYRAMID TEXTS and a star ceiling.

List of Offerings A mortuary document that specified the gifts to be presented to the deceased in tomb ceremonies, the *List* dates to the Old Kingdom (2575–2134 B.C.E.) and concerns private and royal tombs and sometimes includes presentations made by the pharaohs. Offerings of meat, drink, and incense were provided each day by the funerary priests contracted to perform the ceremonies. TOMB BALLS, containing wadded contracts made between the priests and the deceased or surviving relatives, were sometimes included in the grave sites as proof of the services rendered. The *List of Offerings* evolved over the centuries into a full LITURGY OF THE FUNERARY OFFERINGS, used in MORTUARY RITUALS.

Litanies of Sokar This is a compilation of 100 lines addressed to the god SOKAR, a Memphite funerary deity. Discovered in the RHIND PAPYRUS, the litanies praised the deity, who was associated with PTAH and OSIRIS in mortuary traditions.

Litany of Osiris A hymn recited to Osiris, the God of the Dead, the “Foremost of the Westerners” in many historical periods of Egypt, the litany was included in the ANI PAPYRUS, now in the British Museum in London.

Litany of Ré This was a funerary text used in the tomb of TUTHMOSIS III (r. 1479–1425 B.C.E.). The highly stylized design of crude figures used in the reliefs on the walls of the tomb depict the deceased making his way through the TUAT, or Underworld, that led to eternal paradise. Remarkably executed, the figures depicting the stages of the litany demonstrate the metamorphosis of the afterlife and the harrowing endurance tests undergone by the deceased.

Litany of the Sun This was a religious document displayed in the tomb of SETI I (r. 1306–1290 B.C.E.) and attributed to the cult of the god RÉ. Part of the established MORTUARY RITUALS of the New Kingdom (1550–1070 B.C.E.), the litany attests to the endurance of RÉ, even in the eras dominated by the deity AMUN at THEBES. In time the deity became Amun-Ré, incorporating the solar cult into the Theban theology.

literature A true form of cultural expression and art in ancient Egypt, both religious and secular in nature and developing over the period of history from the Early Dynastic Period (2920–2575 B.C.E.) to the Ptolemaic Period (304–30 B.C.E.) and Roman Period (after 30 B.C.E.), the literature of the Egyptians was normally didactic, but eventually it came to include tales, poems, songs, lullabies, hymns, liturgies, prayers, and litanies. The hieroglyphs that evolved into the Egyptian written language appeared in a variety of forms, as the written word became part of the decoration of monuments, tombs, stelae, and instruments of daily use. Scribes copied documents from earlier ages as part of their training, preserving many documents and literary efforts. Some of these texts have been preserved on papyri or on ostraka, the boards and slates used by individual students.

During the Late Period (712–332 B.C.E.) and the Ptolemaic Period, few Egyptian literary works were forthcoming. The Ptolemaic Period produced remarkable masterpieces at Alexandria, but these were Greek in style and content. Around 195 B.C.E., ARISTOPHANES OF BYZANTIUM was able to establish the Alexandrian Canon, a standard of excellence in all of the literary genres. Alexandrian poets impacted upon the literary works of the entire world of the time.

The literature of Egypt is so vast and covers so many centuries that it is normally accorded distinct categories. They are the following:

RELIGIOUS TEXTS

Designed to bolster the state cult of the king, the oldest religious documents are the PYRAMID TEXTS, discovered on the walls of the various chambers of the pyramids of the rulers of the Fifth (2465–2323 B.C.E.) and Sixth Dynasties (2323–2150 B.C.E.). The texts delineate the magical spells that were designed to provide the king with an eternal bliss beyond the grave, where he would receive his rewards for service and be welcomed by the gods. The daily offerings to be made as part of the mortuary ritual in the pyramid were also listed.

Soon after, the nobles began to assume the same rights as the king as far as benefits beyond the grave were concerned, and they had Pyramid Texts placed in their coffins. These COFFIN TEXTS also contained spells and magical incantations to allow the dead to assume supernatural forms and to overcome whatever obstacles

awaited them on their journey in the afterlife. The early forms of the BOOK OF THE DEAD date to this period, the First Intermediate Period (2134–2040 B.C.E.). The Book of the Dead underwent various changes over the centuries, remaining popular. The most complete versions date to the Ptolemaic Period (304–30 B.C.E.), and these contain as many as 150 separate spells. The coffin variety of the Book of the Dead was placed on PAPYRUS in the New Kingdom (1550–1070 B.C.E.).

Other religious texts, including the *Ritual of the Divine Cult*, the *Book of Gates*, and the *Destruction of Mankind*, all follow the same general pattern of magical incantations and descriptions of the various chambers or stages to be discovered in the Tuat, or Underworld. The elaborately beautiful hymns to the various deities were also popular. The *OVERTHROWING APOPHIS* and other religious documents provide an insight into the religious aspects of Egyptian life. Especially graceful are the hymns to the gods AMUN and ATEN, which date to the New Kingdom.

Magical papyri and mortuary stelae placed in ABYDOS as part of the great Osirian cult provide other information. The stelae announce the ranks, deeds, and general goodness of the owners. Letters were also written to the deceased, on the assumption that in the afterlife the individual had powers and could remedy situations on earth. The custom of informing the dead about contemporary issues remained popular in some areas of Egypt into modern times.

SCIENTIFIC TEXTS

While the religious mortuary texts of Egypt dealt mainly with magic and divine intercession in human affairs, the nation also focused on the practical aspects of life. As a result, various sciences were undertaken, not in a speculative way but in order to facilitate the performance of daily activities. Medical texts reflected the practical aspects of Egyptian literature. Manuscripts from the New Kingdom, including the EBERS PAPYRUS and the EDWIN SMITH PAPYRUS, as well as others, display the anatomical knowledge and curative ability of the priests, who were regulated in their methods of diagnosis, treatment, and posttreatment.

Among mathematical texts discovered are the RHIND PAPYRUS and one currently in Moscow. Another identifies agricultural crops, birds, animals, and geographical locations. Texts on astronomy, irrigation, geography, and husbandry were also found. Military texts abound, part of the record of events from the unification of Upper and Lower Egypt in 3,000 B.C.E., with the exploits of the New Kingdom (1550–1070 B.C.E.) pharaohs described in detail. Travel records from that same period provide information about Egypt's relationships with other lands, and conditions in the world at the time. The Report of WENAMUN, composed at the end of the Twentieth Dynasty (c. 1070 B.C.E.), is particularly enlightening. *The Tale of*

SINUHE THE SAILOR, based on the death of AMENEMHET I (r. 1991–1962 B.C.E.), provides insight into the court intrigues and to the cultures of other nations during the Middle Kingdom.

LEGAL TEXTS

Legal documents consist mainly of wills or accounts of court events, although legal references in the ABBOTT PAPYRUS offer a view of social changes along the Nile, dealing with tomb robberies and their prosecution at the close of the New Kingdom. Wills placed in tombs, deeds of sale, census lists, and records of lawsuits have been discovered. The Edict of HOREMHAB has provided information about the conditions in Egypt at the close of the Eighteenth Dynasty (1307 B.C.E.).

Texts concerning the government administration have been discovered as well. REKHMIRÉ, the VIZIER for TUTHMOSIS III (r. 1479–1425 B.C.E.), had the instructions of the king concerning his office, and the ideals of such a position, inscribed on his tomb walls at Thebes. Texts from the ELEPHANTINE, concerning the work of the viceroys of NUBIA, date to many periods, as do the reports of officials on expeditions for the throne. Inscriptions of expeditions can be seen on cliffs in the various wadis and in the desert regions, announcing the mining and quarrying activities.

FANTASTIC TALES

The *TALE OF THE SHIPWRECKED SAILOR*, dating to the Middle Kingdom (2040–1640 B.C.E.), remained popular in Egypt. The story elaborates on mystical creatures and magical events. The *TALE OF THE DOOMED PRINCE*, the *TALE OF TWO BROTHERS*, and the *TALE OF KHUFU AND THE MAGICIANS* all relate magical happenings and even adventures rife with perils. The story concerning KHUFU (Cheops; r. 2551–2528 B.C.E.), the builder of the Great PYRAMID at GIZA, has descriptions of idle hours spent on pleasure boats among harem maidens clothed in fishnets.

DIDACTIC TEXTS

The ancient Egyptians were fond of texts that provided idealistic views of life and encouraged them to assume a more enlightened manner of cooperation. Some of these texts bemoaned conditions in the land in times of dynastic weakness, while others maintained maxims and adages clearly meant to instruct. PTAH-HOTEP (2), a sage of the Fifth Dynasty (2465–2323 B.C.E.), and KAGEMNI, of the Third Dynasty (2649–2575 B.C.E.), were among the first to admonish royalty and commoner alike. KHETY III of the Ninth Dynasty gave his son MERIKARÉ instructions about the behavior of kings, as did AMENEMHET I (r. 1991–1962 B.C.E.) of the Twelfth Dynasty. Amenemhet I's discourse details the obligations of a ruler and the needs of his subjects. Also popular were the recorded words of the ELOQUENT PEASANT, from the First Intermediate Period (2134–2040 B.C.E.). Didactic literature remained a

constant in Egypt, and many sages were honored by the Egyptians of all eras.

During the Ptolemaic Period (304–30 B.C.E.), a native Egyptian called Ankhsheshongy wrote *Instructions* based on the ancient style, despite the Greek influences around him. Written about 100 B.C.E., the *Instructions* became highly popular in the Nile Valley because the work brought the traditional forms of the past to life again.

POETIC TEXTS

The religious and social events of the various historical periods were normally accompanied by music. The pleasures of music, feasting, and love became part of the rhythm of life on the Nile, eventually giving rise to love songs, which often told of lovesick swains separated from their sweethearts. Sycamore trees, birds, and the winds became messengers of love in the poetic texts, with the lovers pledging their hearts and vowing eternal affection. Love songs appear to have been recorded first in the Middle Kingdom; the late New Kingdom period provided many more. The songs capture the directness of the Egyptian people, as well as their sensitivity to the seasons, their easy affection, and their love of metaphor and conventional imagery. The hymn to SENWOSRET III (r. 1878–1841 B.C.E.) epitomizes this form of Egyptian literature.

Suggested Readings: Cerny, Jaroslav. *Paper and Books in Ancient Egypt*. London: 1952; Davies, W. V. *Egyptian Hieroglyphs*. London: 1987; Fischer, Henry G. *Ancient Egyptian Calligraphy*. New York: 1979; Kaster, Joseph. *The Wisdom of Ancient Egypt*. New York: 1993; Lichtheim, Miriam. *Ancient Egyptian Literature*. Los Angeles: 1975; Smith, William, ed. *The Literature of Ancient Egypt*. New Haven: 1973.

Liturgy of the Funerary Offerings This is a list of the funerary gifts and rituals conducted by the priests involved in the mortuary cults of the ancient Egyptians. Evolving from the *LIST OF OFFERINGS*, which dates to the Old Kingdom (2575–2134 B.C.E.), the liturgy was devised to magically change meat, bread, and wine into divine spiritual substances, which were offered to the dead. This transmutation of offerings is documented in the tombs of the Fifth Dynasty (2465–2323 B.C.E.) but was probably part of Egypt's religious vision in use before that. More than 114 ceremonies were included in the liturgy.

The purification of the mummified remains, the incensing accompanied by magical incantations and prayers, were used to perform the rituals of the burial and restoration of the deceased in the liturgy. The priests were believed capable of revitalizing the senses and the various organs of the dead with the spells provided. These rituals were based on the resurrection of OSIRIS and on the basic creed that no life is obliterated at physical

death but only transformed into forms that will accommodate the environment of eternity. The *Liturgy of the Funerary Offerings* was revised in several periods but remained popular throughout Egypt's history.

London Papyrus This is a parchment or palimpsest dating to the Fourth Dynasty, being a copy of a document belonging to KHUFU (Cheops; r. 2551–2528 B.C.E.). Several texts were originally written on this papyrus and then erased and rewritten. Scribes used papyri for practice as well as for permanent records or documents.

lotus The symbol of rebirth or creation in Egypt, called the *sheshen*, the lotus was sacred to the god NEFERTEM and was a cosmological symbol of the god RÉ. The flower signified Ré's birth and power. The types of lotus native to Egypt were the *nymphaea*, the white, and *nymphaea cerula*, the blue. The lotus was also a symbol of Upper Egypt, as the papyrus epitomized Lower Egypt's domain. The *Lotus Offering* was a hymn popular in Edfu and in other shrines, honoring Ré's emergence from the primeval waters at the moment of creation. The flower was also used as bouquets and tributes at festivals and held at banquets by guests.

Lower Egypt See EGYPT.

Loyalist Instruction See SEHETEPIBRÉ.

Luxor This is the modern Arabic name for Southern OPEL, the area of THEBES in Upper Egypt that was dedicated to the god AMUN during the New Kingdom (1550–1070 B.C.E.). The modern name is derived from the Arabic *el-Aqsar*, the Castles, an obvious reference to the vast ruined complexes in the area.

One of the major structures in Luxor was a temple used for religious processions. Erected by AMENHOTEP III (r. 1391–1353 B.C.E.) of the Eighteenth Dynasty, the temple honored the Theban god Amun. The first PYLON of the Luxor temple and the colonnaded court of the temple were constructed by RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty. This section enclosed a sanctuary that was probably built by TUTHMOSIS III (r. 1479–1425 B.C.E.). Tuthmosis III personally directed the construction of the sanctuary during his reign in the Eighteenth Dynasty to accommodate the famous bark of Amun. The bark was part of the elaborate festival ceremonies and was refurbished periodically and protected in a safe storage area when not in use. AMENHOTEP III, a successor of Tuthmosis III, erected an actual temple on the site, beginning the complex.

Six colossal statues and two obelisks adorned the area leading to the second pylon, which was also built by Amenhotep III. The court of Ramesses II is located

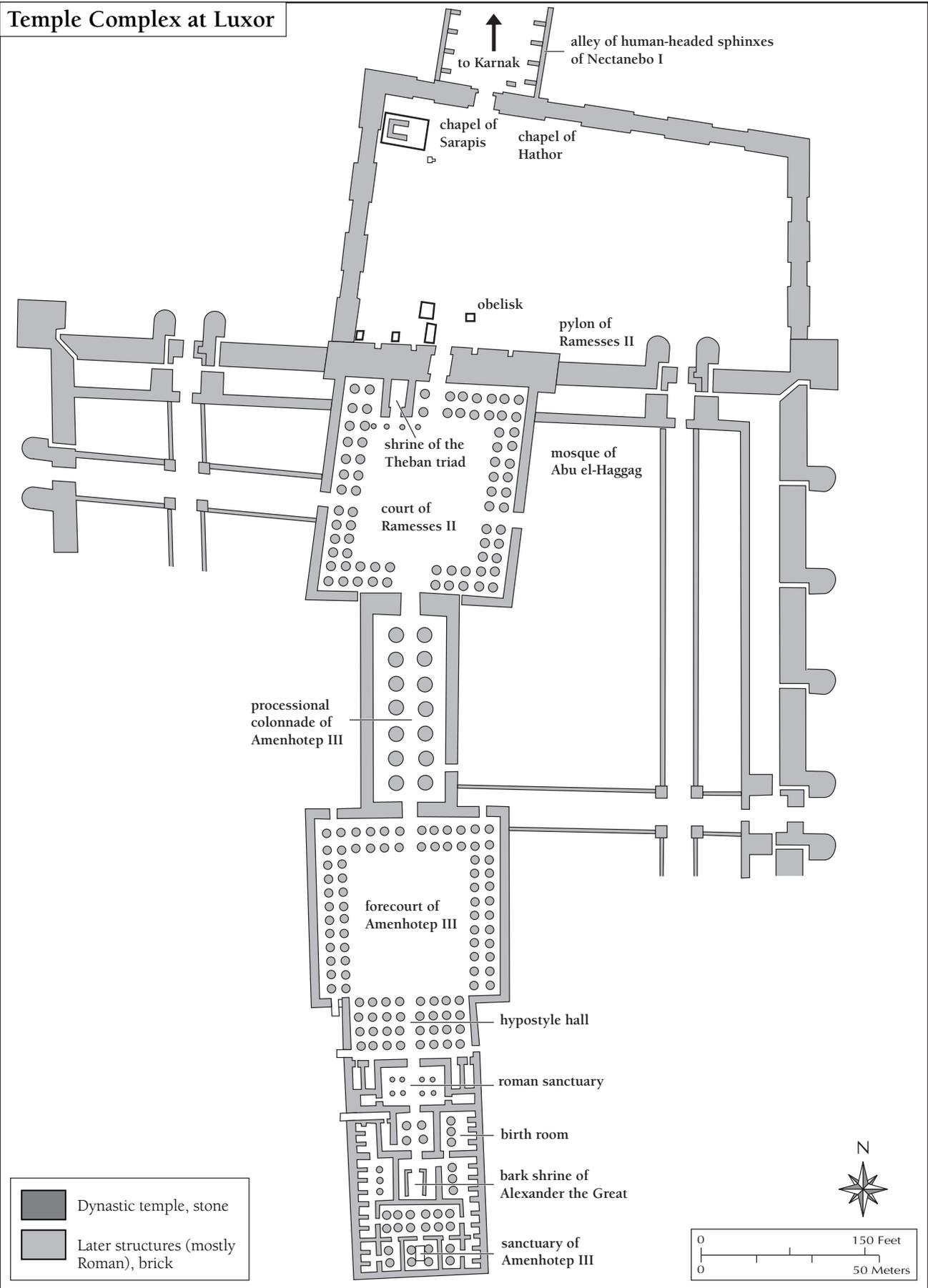


The great temple pylon gates of Luxor, flanked by an avenue of sphinxes. (Courtesy Steve Beikirch.)

nearby, with colossal statues and double bud columns. In the same area, a colonnade and two rows of papyrus capital columns were fashioned, bordered by papyrus-bundle pillars in the same area. A transverse HYPOSTYLE HALL, with 32 more columns arranged in four rows of eight, opened onto the inner temple area. Additional hypostyle halls were surrounded by ritual chapels and led to the original sanctuary. Amenhotep III adorned the walls of the temple with reliefs depicting his birth and his royal parentage, an affectation used frequently by the rulers of the New Kingdom. TUT'ANKHAMUN (r. 1333–1323 B.C.E.), newly converted to the worship of Amun after the fall of 'AMARNA and AKHENATEN's heretical cult of ATEN, provided the temple with more reliefs, depicting the ceremonies being conducted in the sanctuary to honor Amun. It is not certain if these reliefs were actually the original ones of Amenhotep III or added to placate the priests of Amun and the Theban people. HOREMHAB, at the close of the Eighteenth Dynasty, attempted to use the same inscriptions to announce his own achievements and honors. Many statues and two red granite obelisks, one now in the Place de la Concorde in Paris, adorned the Luxor Temple. The barks of MUT, KHONS (1), and other deities rested as well in the temple area, which was linked to the massive KARNAK complex by a double row of sphinxes. The rulers of later eras, including the Late Period (712–332 B.C.E.) and the Ptolemaic Period (304–30 B.C.E.), added to Luxor temple, which also has an archway erected by the Romans.

The deity Amun was carried to the Luxor Temple once a year to visit his particular manifestation there. The god Amun adored at Luxor was a vibrant, ithyphallic form of the god, a patron of fertility and involved with the

Temple Complex at Luxor



- Dynastic temple, stone
- Later structures (mostly Roman), brick

N

0

150 Feet

0

50 Meters

necropolis sites on the western shore of the Nile opposite Thebes. This same form of the deity was also worshiped in cultic rites at MEDINET HABU and remained popular even in the periods of occupation by foreign armies.

The Feast of Opet, the annual celebration of this shrine, was an elaborate FESTIVAL, complete with the sacrifice of animals and gala rituals. At this time the statues and barks of the Theban deities were carried in procession on the shoulders of the priests. The procession was led by dancers, singers, and musicians and cheered by the people, who came from miles around to celebrate the occasion. The barks were placed on great barges and floated on the Nile before returning to the temple precincts. A great sacrificial feast awaited the return of the deities, with acrobats, dancers, musicians, and throngs of adorers sounding the greeting.

The Greeks and Romans had a keen interest in Luxor temple, which was popular throughout all of the eras of occupation. Modern excavations, taking place as part of the restoration and preservation programs at Luxor, uncovered a trove of statues from the reign of Amenhotep III called "the Luxor Cachette." The statues, discovered recently in the temple and acclaimed as beautifully preserved works of art, were probably buried by

the priests of Luxor during an invasion or some other political peril.

Suggested Readings: Siliotti, Alberto. *Luxor, Karnak, and the Theban Temples*. Cairo: American University in Cairo Press, 2001; Strudwick, Nigel, and Helen M. Strudwick. *Thebes in Egypt: A Guide to the Tombs and Temples of Ancient Luxor*. Ithaca, N.Y.: Cornell University Press, 1999.

Lykonpolis See ASSIUT.

Lysimachus (d. c. 280 B.C.E.) *King of Thrace in the reign of Ptolemy II Philadelphus*

Lysimachus's daughter, ARSINOE (1), became the queen of Egypt. In turn, Lysimachus married ARSINOE (2), Ptolemy's sister. After bearing him children, Arsinoe accused his son and heir, AGATHOCLES (1), of attempting to murder the king. Lysimachus agreed to the execution of his own son, tearing apart his nation. Arsinoe did not benefit, however, as Lysimachus died in battle with SELEUCUS I, the Syrian king, before Arsinoe's son could inherit the throne of Thrace.

M

Ma'adi This is a site located south of Cairo dating to the Predynastic Period (c. 3100 B.C.E.). Paleolithic settlements were discovered at Ma'adi, part of the stages called Naqada I and II. There were three necropolises found in the area, including one at Wadi Digla. Remains of oval and circular-shaped houses were found at this site. Posts stuck into the earth served as foundations, which were fashioned out of mud daub and wattle. Interior hearths, an advance of the time, were also discovered as part of the designs of these abodes. There is little indication, however, that roofs were included in the buildings. Wind-breaks and sheltering walls formed the only protection for inhabitants. Demonstrations of agriculture and crafts are available at Ma'adi, as well as ancient copper processes.

Also found were wares imported from Palestine and donkey remains. Ma'adi served as an early trading post for Palestinian goods. The early Egyptians instituted trade with neighboring countries in the first dynastic periods and maintained a policy of exploring natural resources as the civilization expanded on the Nile.

Ma'ahes (Mehos) An Egyptian lion deity also called Mehos and reportedly Nubian (modern Sudanese) in origin, the cult center of Ma'ahes was at LEONTOPOLIS, where the Egyptians addressed him as patron of the nation. He was depicted as a man wearing the *atef* CROWN or as a lion devouring Egypt's enemies. There were other lion cults, including the AKER. The lion was considered a symbol of strength, cunning, and royalty from the first eras of Nile habitation. The Aker assumed mortuary roles as well.

Ma'at (Khama'at) An ancient goddess of Egypt worshiped as the personification of the spirit of cosmic harmony and social stability from the earliest eras in Egypt, she was depicted as a woman wearing an ostrich feather on her head, often displaying the wings of divinity. She maintained a vital role in the funerary rituals as well, taking part in the solemn weighing of human souls in Osiris's JUDGMENT HALLS of the Dead. The goddess was revered as the spirit of *Ma'at*—the ideals that permeated Egyptian affairs.

During the reign of MENKAURÉ (2490–2472 B.C.E.), Ma'at was addressed as Khama'at. When Ma'at aided the god OSIRIS in judging the dead, she sometimes appeared as two identical goddesses. When she did, the arena of judgment was called “the Hall of Double Justice.” Ma'at earned the respect of the other deities of Egypt because she embodied the nation's highest aspirations.

ma'at The name for the spiritual ideals and pervasive theme of social behavior for Egyptians of all historic periods, personified by the goddess MA'AT, *ma'at* is actually one of the earliest abstract terms recorded in human history. By 3,000 B.C.E., *ma'at* had evolved into a single philosophy of life that was based on the observations of the night sky, where the universe and the nightly procession of celestial bodies proclaimed order. Such universal harmony appeared as a factor of existence that had to be mirrored on the earth if the Egyptians were to prosper and to serve as the divinely inspired “Gift of the Nile.” *Ma'at* was the guiding principle for a national moral order and for human affairs, providing a lasting moral conviction.

As the cosmic reflection of harmony, justice, order, and peace, *ma'at* was embraced as a social imperative by each new pharaoh ascending the throne. Each ruler proclaimed that he was mandated by the gods “to restore *ma'at*,” no matter how illustrious the previous reign had been. *Ma'at* was the model for human behavior, in conformity with the will of the gods: the universal order evident in the heavens, cosmic balance upon the earth, the mirror of celestial beauty. *Ma'at* overcame the enemy of the nation, *isfet*, or chaos.

Awareness of the cosmic order was evident early in Egypt, as priest-astronomers charted the heavens and noted that the earth responded to the orbits of the stars and planets. The priests taught that human beings were commanded to reflect divine harmony by assuming the spirit of quietude, reasonable behavior, cooperation, and the recognition of the eternal qualities of existence as demonstrated by the earth and the sky. The NILE River in its annual inundations (flood conditions that impacted upon daily routines) had taught the Egyptians that cooperative efforts were necessary for survival and progress.

All Egyptians anticipated becoming part of the cosmos when they died, thus the responsibility for acting in accordance with its laws was reasonable. Strict adherence to *ma'at* allowed the Egyptians to feel secure with the world and with the divine plan for all creation. This concept of *ma'at* was as much a product of Egyptian ideas on cosmogony as of ethical awareness. Many Egyptians made a sincere effort in every historical period to achieve the reflection of celestial harmony, believing that *ma'at* was the essence of creation, evident in every new human life span and again in each hour upon the earth or in the sky.

Ma'at Hornefruré (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was probably the daughter of the Hittite ruler HAT-TUSILIS III and Queen PEDUKHIPA. Ma'at Hornefruré was the consort of RAMESSES II (r. 1290–1224 B.C.E.), having married him as part of the alliance between Egypt and the Hittites in approximately the 34th year of his reign. Ramesses II sent a large procession, including troops, to welcome Ma'at Hornefruré to Egypt and prayed to the god SUTEKH for fair weather. A series of receptions and festivals celebrated her safe arrival. She became the ranking queen, or Great Wife, in time and then retired to MI-WER in the FAIYUM. A list of her personal belongings was found at this harem retreat. Her arrival was also recorded at ABU SIMBEL. It is probable that Ma'at Hornefruré was the inspiration for the Egyptian tale contained in the BEN-TRESH STELA. That romantic account appeared soon after her arrival on the Nile.

See also HITTITE ALLIANCE; KHONS (1).

Ma'atkaré (1) (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the daughter of PINUDJEM (1) and HENUTTAWY and the granddaughter of RAMESSES XI (r. 1100–1070 B.C.E.). During the reign of PSUSENNES I (1040–992 B.C.E.) she became the GOD'S WIFE OF AMUN, or the Divine Adoratrice of Amun. She did not marry as the God's Wives adopted their successors, and she was called Ma'atkaré Mutemkhet in her divine role. The sister of Psusennes I, MASAHARTA, and MENKHEPERRESEN B (2), Ma'atkaré appears to have died in childbirth.

A small mummy labeled Princess Moutemhet was found buried with her. Ma'atkaré's mummy clearly indicates that she had given birth just before dying. When the small mummy of Princess Moutemhet was unwrapped, however, it was found to be a small hamadryas baboon. Ma'atkaré's remains, buried within two coffins, were discovered at DEIR EL-BAHRI on the western shore of THEBES in 1881, in the great royal mummy cache.

Ma'atkaré (2) (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was the daughter of PSUSENNES II and the consort of SHOSHENQ I (r. 945–924 B.C.E.). Shoshenq I had been a powerful leader of the MESHWESH, the major group of Libyans residing in Egypt, before taking the throne and founding his dynasty. Called the “Great Chief of the Meshwesh,” he put aside Psusennes II's heirs to rule Egypt and to found a royal line that brought a certain renaissance to the Nile Valley and displayed a vigorous military policy. Ma'atkaré would have been a Libyan noblewoman.

Ma'atkaré (3) (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was probably the daughter of SHOSHENQ I and was the consort of OSORKON I (r. 924–909 B.C.E.), her brother. Her sons were SHOSHENQ II and TAKELOT II. She was probably the namesake of MA'ATKARÉ (2) and a Libyan.

Ma'atkaré (4) (fl. ninth century B.C.E.) *Royal woman of the Twenty-second Dynasty*

She was the consort of OSORKON II (r. 883–855 B.C.E.) but was not the mother of the heir. She was probably a princess of the royal line and of Libyan descent.

Ma'atkaré (5) This was the throne name of Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.), also listed as Rema'atka.

ma'at kheru An ancient Egyptian phrase used to describe the deceased beings judged as pure of heart and worthy of the eternal paradise beyond the grave, the

words meant “True of Voice,” and they appeared in the renditions of the *BOOK OF THE DEAD*. In the *JUDGMENT HALLS OF OSIRIS*, ruled over by the god, souls were declared *ma'at kheru*, or could be deemed unworthy of paradise but of enough virtue to join the ever-moving retinue of Osiris. The souls of the damned as well as their physical remains were devoured by the demon *AMEMAIT*, obliterating them for all time, which was the ultimate horror for Egyptians.

macehead An early Egyptian weapon, attached to a shaft and highly decorated, maceheads serve as modern historical texts, as the surviving examples commemorate actual events that took place on the Nile. Certain examples of maceheads dating to *NAGADA I* (4000–3500 B.C.E.) have been discovered. These were disc-shaped and probably ritual objects, used in cultic ceremonies and not as weapons. *Nagada II* maceheads were pear-shaped and often elaborately decorated.

By the later predynastic periods, maceheads with *PALETTES* were included in *MORTUARY RITUALS*. *HIERAKONPOLIS* is the defining site for the discovery of such objects. The *NARMER* macehead and palettes were found there, as well as the *SCORPION* macehead.

Such objects provide data concerning historical chronologies and events, as these mortuary decorations were used to commemorate events by the inhabitants of the Nile Valley.

Mafdet (Mefdet, Maftet) The feline goddess of Egypt who appeared as a *CAT* or as a lynx, she is mentioned in the *PALERMO STONE*, having aided the god *RÉ* by overthrowing his enemy, the evil serpent *APOPHIS* (1). Mafdet was normally depicted as a woman wearing a cat hide or a lynx skin. She was a patroness of the dead and protected the living from snakebites. Devotion to feline deities remained popular in Egypt throughout all historical periods.

Magas (fl. third century B.C.E.) *Royal prince of the Ptolemaic Dynasty*

He was the son of *PTOLEMY III EUERGETES I* (r. 246–221 B.C.E.) and Queen *BERENICE* (3). Magas did not inherit the throne, which went to *PTOLEMY IV PHILOPATOR* (r. 221–205 B.C.E.). The prince was reportedly brutally murdered by Ptolemy IV as a result of being suspected of treason. Their mother, Queen Berenice, and an uncle died in the same royal purge.

magat A symbol of the spiritual ladder upon which the god *OSIRIS* ascended into heaven in cultic traditions, the *magat* was used in *MORTUARY RITUALS* and was deemed a powerful insignia for invoking the goddess *NUT*. She sponsored Osiris's ascent into heaven. The *magat* was also

inscribed with images of the goddess *ISIS*, denoting her role in the resurrection and ascension of *OSIRIS*. The deities of Egypt allowed a supernatural *LADDER* to descend from the heavens to aid *OSIRIS* in his ascension.

magic Called *heka* by the Egyptians, the performance of rituals in order to assume supernatural powers or to attain a desired end, magic was also called *sheta*, which meant “secret or unknown.” *Shetau aktet* were unknown properties, and the *shetau neter* were the texts, rituals, and spells that produced results.

The god *RÉ* reportedly created *heka*, which allowed humans to call upon the gods and to have some control of their own destinies as mortals. Such magic was elevated to a divine status when used by the deities and was considered a simple form in the hands of human beings. Magic was a traditional part of religious rites in Egypt, viewed as the enabling force by which men and gods alike succeeded in their endeavors. Magic was the binding force between the earth and other worlds, the link between mortals and the divine.

Few Egyptians could have imagined life without magic because it provided them with a role in godly affairs and an opportunity to become one with the divine. The gods used magic, and the *ANKH* was the symbol of power that was held in the deities' hands in reliefs and statues. Magic as a gift from the god *RÉ* was to be used for the benefit of all people. Its power allowed the rulers and the priests to act as intermediaries between the world and the supernatural realms.

Three basic elements were always involved in *heka*: the spell, the ritual, and in a related fashion, the magician. Spells were traditional but could also evolve and undergo changes during certain eras. They contained words that were viewed as powerful weapons in the hands of the learned of any age. Names were especially potent as magical elements. The Egyptians believed that all things came into existence by being named. The person or object thus vanished when its name was no longer evoked, hence the elaborate mortuary stelae, and the custom of later generations returning to the tombs of their ancestors to recite aloud the names and deeds of each person buried there.

Acts of destruction were related to magic, especially in tombs. The damage inflicted on certain hieroglyphic reliefs was designed to remove the magical ability of the objects. Names were struck from inscriptions to prevent their being remembered, thereby denying eternal existence. In the Old Kingdom tombs (2575–2134 B.C.E.) the hieroglyphs for animals and humans not buried on the site were frequently destroyed to keep them from resurrecting magically and harming the deceased, especially by devouring the food offerings made daily.

The Egyptians believed rituals to be part of all religious observances and set up an elaborate system of

ceremonies for common usage even in death. Few texts survive, however, to explain these sorts of rituals. Egyptians also hoped to cast spells over enemies with words, gestures, and rites. AMULETS were common defenses against *heka* as they were believed to defend humans against the curses of foes or supernatural enemies.

Suggested Readings: Bennett, James, and Vivianne Crowley. *Magic and Mysteries of Ancient Egypt*. New York: Sterling Publishing, 2001; David, Rosalie. *Cult of the Sun: Myth and Magic in Ancient Egypt*. New York: Barnes & Noble Books, 1998; El Mahdy, Christine. *Mummies, Myth and Magic in Ancient Egypt*. London: Thames and Hudson, 1991; Jacq, Christian, and Janet M. Davis, transl. *Magic and Mystery in Ancient Egypt*. Detroit: Souvenir Press, 2000; Wallis Budge, E. A. *Egyptian Magic*. New York: Carol Publishing Group, 1991; Wallis Budge, E. A. *Magic of Egypt: The Foundation of the Egyptian Religions: With the Magical Rituals and Spells Described*. New York: Holmes Publishing Group, 1995.

magical dream interpretation This was an aspect of Egyptian religious and cultic observances, and a part of *heka*, or magic, as practiced in Egypt. Dreams were considered important omens or prophetic signs. Papyri available in temple archives provided traditional views of the various elements of dreams, and certain priests were trained by the temples to provide interpretations for those who arrived in the precinct to have a prophetic dream in the very sanctuary of the god.

If a man saw himself with his mouth open while dreaming, he was told that the dread in his heart would be relieved by divine intervention. If a man saw his wife in his dream the omen was good, interpreted as meaning that all evils would retreat from him. Evils could also be foretold by dreams experienced in a temple setting. If a man dreamed he saw a dwarf, he was going to lose half of his natural life span. If he wrote on a papyrus in his dream he understood that the gods were beginning to tally his deeds for a final judgment. If a man died violently in his dream, however, he could be assured of living long after his father was entombed.

The interpretation of dreams was practiced by the Egyptians as part of a system prompted by an innate curiosity and concern about the future, and it was popular particularly in the later periods, when the nation was enduring instability and rapid change. The people used oracles also and consulted a calendar of lucky and unlucky days in order to ensure the successful outcome of their ventures.

See also CAIRO CALENDAR.

magical lullaby A charming song from ancient Egypt, crooned by mothers over their children's beds, the lullaby was intended to warn evil spirits and ghosts not to tarry

or plan harm against the infants. Each mother sang about the items she possessed in order to wound the spirits of the dead. She carried LETTUCE to "prick" the ghosts, garlic to "bring them harm," and HONEY, which was considered "poison to the dead."

Magnates of the Southern Ten A title possessed by certain governors of the provinces of Upper Egypt, these were normally NOMARCHS, hereditary princes or nobles of ancient nome or provincial clans, who were entrusted with maintaining order and stability in their homelands on behalf of the ruling pharaohs. During the Ptolemaic Period (304–30 B.C.E.), the Magnates of the Southern Ten and other Egyptian legal systems were important to the native populations, as the Greeks established laws for themselves and their allies and allowed the nomes to maintain traditional forms for the Egyptian people.

Mahirpré (fl. 14th century B.C.E.) *Remarkable official of the Eighteenth Dynasty*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) and AMENHOTEP III (r. 1391–1353 B.C.E.), bearing the title of "fan-bearer," a court rank that denoted access to the pharaoh and a level of trust bestowed upon him by the ruler. Mahirpré was also called a "Child of the Nursery" or a veteran of "the KAP." This title denoted the fact that Mahirpré was raised with Tuthmosis IV and/or Amenhotep III in the royal apartments reserved for the children of the ruler. His name meant "Lion Of The Battlefield."

Mahirpré was obviously of Nubian descent and was prominent. He died in his early 20s and was buried in the VALLEY OF THE KINGS with sumptuous funerary regalia, attesting to his status at court. His wooden SARCOPHAGUS was more than nine feet long, painted and embellished with gold leaf. Three anthropoid coffins were included in his tomb.

Mahirpré's mummified remains provide details about him as well. He was slightly built, with a dark brown complexion. A wig composed of corkscrew curls was glued to his skull. The skin on the soles of his feet is missing. The tomb of Mahirpré included an OSIRIS BED, a depiction fashioned of the deity out of barley and then planted. A beautifully illustrated BOOK OF THE DEAD was buried with Mahirpré, in which he is depicted with dark skin, denoting his racial ancestry.

Mahu (fl. 14th century B.C.E.) *Police official of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) as a commander of police at 'AMARNA, the capital of the reign. Mahu may have been one of the MEDJAY, the Nubians who served as mercenaries, ferocious warriors in battle, and as police in the nation's capital and in major Egyptian cities. His tomb at the southern 'Amarna necropolis site was designed with a roughly cut cruciform chapel

with two burial shafts. Some paintings in this tomb have survived.

Mai (Maiy) (fl. 14th century B.C.E.) *Military official of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) as a military commander at 'AMARNA. Mai was a hereditary NOMARCH aristocrat and also served as the overseer of the Royal Palace. His tomb was fashioned out of the cliffs overlooking 'Amarna. A magnificent carved portrait of Mai, seated with his wife, Werel, was also discovered in the tomb of RAMOSE (1) in THEBES.

Maia See MAYA.

Malik (fl. first century B.C.E.) *Ruler of Nabataea, modern Jordan, in the reign of Cleopatra VII*

Malik's personal fisheries were given to CLEOPATRA VII (r. 51–30 B.C.E.) by Marc ANTONY. In 36 B.C.E., Cleopatra VII, knowing the pride of the Nabataeans, leased the fisheries on the Red Sea to Malik for 200 talents per year, approximately \$400,000. In 32 B.C.E., Malik refused to pay, and she roused the neighboring ruler, Herod, to launch punitive raids against the Nabataeans. Herod lost the Battle of Qanawat in this campaign.

In retaliation, Malik's troops reportedly set fire to Cleopatra's galleys during her battle as an ally of Marc Antony at ACTIUM. Cleopatra and Marc Antony were subsequently defeated in this naval engagement by Octavian (AUGUSTUS) of Rome, and Egypt lost its independence.

Malkata A pleasure palace site on the western shore of the Nile at MEDINET HABU, south of THEBES, erected by AMENHOTEP III (r. 1391–1353 B.C.E.), the original name for the site may have been Djarukha, "the Search for Evening" or "the Delight of Evening." Malkata is translated as "the Place Where Things Are Picked Up" in Arabic.

A miniature royal city, Malkata was founded as part of Amenhotep III's first *HEB-SED* festival, commemorating his 30th regnal year. Several palace compounds composed the site, with administrative buildings, magazines, kitchens, and a temple to the deity AMUN. Residences for court officials were lavish, and all of the structures were vividly decorated. An artificial lake, the Habu (Birket Habu), and a harbor were constructed for the region, connected to the Nile and built within a matter of weeks. A T-shaped harbor remains visible in modern times. The ruler and his courtiers sailed on a barge dedicated to the god ATEN when he visited Malkata, which in time became his royal residence. He built a palace there for his harem and constructed others for Queen TIYE (1) and for AKHENATEN (Amenhotep IV), his heir.

All of the royal residences were elaborately painted and decorated by local artists. The entire complex, built

out of sun-dried bricks, was linked to a nearby funerary temple by a causeway dedicated to the god Amun, who was honored in this shrine. The extravagant suites of the palace and temples were whitewashed and painted with scenes of daily life. Malkata was enlarged for the celebration of Amenhotep III's additional *sed* festivals. A second lake was also fashioned on the eastern shore, and the site covered more than 80 acres. Malkata was called "the House of Rejoicing" during festivals.

Mallawi This was a site near el-Minya that served as a necropolis for that area in the Old Kingdom Period (2575–2134 B.C.E.). The cemetery is now called SHEIKH SAID. Some 90 graves were discovered there, dating to the early dynastic eras.

mammisi Birth houses used from the Late Period (712–332 B.C.E.) through the Roman Period in temple compounds and earlier in some regions of the Nile Valley, these structures were associated with religious celebrations and pageants concerning the births of deities and pharaohs. Originally the legends of supernatural births, such as the one claimed by Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.), were recorded on their stelae or on temple walls. In later eras the *mammisi* provided permanent stages for such mysteries. The Greeks named the buildings during their eras on the Nile, mainly in the Ptolemaic Period (304–30 B.C.E.), but the original structures were Egyptian in origin.

Mandet The sacred bark used by the god RÉ to ascend as the sun each morning, this mythological vessel had a counterpart, the MESEKET, which carried the deity back to earth each evening. The solar deities had several such miraculous vessels.

See also BARKS OF THE GODS.

Mandulis A god from NUBIA (modern Sudan), probably associated with the MEDJAY and other Nubians in the service of Egypt, Mandulis was adopted and worshiped as a god by the Egyptians, probably during the reign of TUTHMOSIS III (1479–1425 B.C.E.). The pharaohs of the Eighteenth Dynasty honored the Nubian gods as rewards for the loyalty of the mercenaries from the area below ASWAN.

Man E See "PRINCE UNKNOWN."

Manetho (fl. third century B.C.E.) *Egyptian historian of the Ptolemaic Period*

He served PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). Manetho was born in SEBENNYTOS (Tjeb-Neter), now Samannud in the Delta. Manetho was a priest at HELIOPOLIS and started writing his history, *Aegyptiaca*, at the temple at Sebennytos. The three-volume work, in Greek, was

dedicated to Ptolemy II. Only fragments of the *Aegyptiaca* have survived, but the work was extensively quoted by other writers of the period and is therefore known. Manetho discussed Egypt's dynasties, deities, and individuals of note. He listed some 30 dynasties, including personal and throne names of each ruler.

Manetho also wrote approximately seven other works, including *The Sacred Book, On Festivals, An Epitome of Physical Doctrine, On Ancient Ritual and Religion, On The Making of Kypphi* (incense), and *Criticisms of Herodotus*. He may have also written *The Book of Sophis*.

See also KING LISTS; MANETHO'S KING LIST.

Manethon (fl. third century B.C.E.) *Religious counselor of the Ptolemaic Period*

He advised PTOLEMY I SOTER (304–284 B.C.E.). Ptolemy I was attempting to unite the Egyptian and Greek deities and religious practices to consolidate the people in acts of worship and cultic celebrations. Manethon, famed for his historical knowledge, was asked by Ptolemy I to assist in this process. With TIMOTHEUS, an Athenian, Manethon advised the adoption of SERAPIS (Osiris-Apis, or Osarapis) as the patron of the dynasty. The cult of Serapis contained the traditional aspects of Egyptian worship but provided the Greek citizens of the Nile Valley with familiar religious elements. The SERAPEUM (1) emerged as a result of this adoption. Manethon also compiled the sacred records of Egypt for the LIBRARY OF ALEXANDRIA.

Manetho's King List The work of the historian MANETHO from SEBENNYTOS, Egypt, who lived during the Ptolemaic Period (c. 280 B.C.E.), Manetho's list, included in his work *Aegyptiaca*, divided Egypt into approximately 30 dynasties or royal lines of rulers. Scholars use Manetho's *Aegyptiaca* in conjunction with the TURIN CANON and other chronological records discovered in the various tombs and monuments of Egypt. Although it did not survive as a complete manuscript, it was excerpted enough by other ancient historians that it could be reconstructed.

See also KING LISTS.

Mansion of Isden A sacred site located in the mythological and cosmological Great PRIMEVAL MOUND, the site of creation, the Mansion of Isden is depicted in temple reliefs at EDFU. There is an accompanying text there that indicates that the first creation gods of Egypt discovered the mansion on the Primeval Mound. The Mansion of Isden was in ruins when the first gods arose in the acts of creation. The original purpose of the mansion is not known, but it remained a cultic site of importance in rituals throughout Egypt's historical periods.

"Man Who Tired of Life" See "DEBATE OF A MAN WITH HIS SOUL."

Mareotis An important lake in the Delta region of the Lower Kingdom of ancient Egypt now called Lake Maryet, the site was popular in the Ptolemaic Period (304–30 B.C.E.) as a vacation area and as an agricultural resource. Villas and plantations were maintained there with fruit trees, olive groves, and fields. Fresh water from the Canopic branch of the Nile fed the lake in all seasons. Lake Mareotis connected the great city of ALEXANDRIA to the Nile.

marriage This was the physical and emotional union undertaken by Egyptian men and women that appears to have conferred considerable social status, although a semi-legal aspect becomes clearly evident only in documents dating to the periods following the fall of the New Kingdom in 1070 B.C.E. There are no records of marriages taking place in temples or in government offices, but celebrations were held in conjunction with such unions. In general, ancient Egyptian marriages among commoners and lesser nobles appear to have been based on cohabitation.

Until the Twenty-sixth Dynasty (664–525 B.C.E.), prospective grooms normally sought permission for marriage from the intended bride's father, and in the Late Period (712–332 B.C.E.) the groom offered silver and cattle as a "bride price" to put an end to a father's claims on his daughter. These marriage contracts appear to have been drawn up to clarify a division of property in case of the dissolution of the union.

Royal marriages, recorded in almost every period, had religious and administrative aspects. Most of these unions were designed to promote the royal cult and were clearly based on the need to provide royal heirs who met the blood requirements for succession. The rulers of the first dynasties of Egypt married aristocratic Memphite women to augment their claims and to establish connections with the local noble families. These first rulers needed to bolster their claims to the throne, as they were from Upper Egypt and unknown to the Delta populations in the early eras.

Polygamy was an accepted part of royal life, designed to ensure heirs to the throne. Normally the son of a ruler (if there was one) married his sister or half sister and made her his "Great Wife," the ranking queen. He then took other wives to ensure legitimate heirs. Consanguinity was not a factor considered detrimental to such unions, either on a moral or genetic basis. In many instances the heir to the throne was not born of the sister-wife but of another member of the pharaoh's retinue of lesser queens, a process by which the possible negative genetic effects of such unions were allayed. In later years, rulers married foreign princesses as well, in politically expedient unions, conciliatory gestures to allies and buffer states. The Ptolemaic Period (304–30 B.C.E.) rulers married only Greek women, importing them from outside

of Egypt or establishing unions within the royal families of Greek states.

There were ideals concerning marriage and the family, and many Egyptian sages, including one of the sons of KHUFU (r. 2551–2528 B.C.E.), counseled the people to marry and to raise up a patriotic and noble generation. In the case of Khufu's family, however, the presence of too many wives and offspring led to the probable murder of an heir and to division among the royal family. The various harems could be sources of intrigue and rivalry in some eras, as reported conspiracies and plots indicate.

Polygamy was not practiced by nonroyal Egyptians, including the noble classes, but marriages were arranged for political reasons among aristocrats, as evidenced by nome records. Family members, such as uncles, aunts, and cousins, did intermarry, and the extended nome families took care to keep their holdings secure by regulating unions among their offspring.

Not all of the marriages of ancient Egypt were successful, however, and in such cases divorce was an accepted remedy. Such dissolution of marriage required a certain open-mindedness concerning property rights and the economic survival of the ex-wife. In the dynasties following the fall of the New Kingdom, contracts become evident. These were possibly no more than mutually accepted guidelines for the division of property in the event of a divorce, but they could also have been legal expressions of the marriage union.

Many documents from the late periods appear to be true marriage contracts. In the case of divorce, the dowry provided by the groom at the time of marriage reverted to the wife for her support, or a single payment was given to her. In some instances the husband had to give one-third of the property acquired during the marriage, and in others the husband was obliged to provide alimony payments. The charge of adultery, if carried successfully against a wife, eliminated all legal obligations on the part of a husband.

See also WOMEN'S ROLE.

Masaharta (fl. 11th century B.C.E.) *Temple official of the Twenty-first Dynasty (1070–945 B.C.E.)*

He was the son of PINUDJEM (1) and followed his father as high priest of AMUN in Thebes, when Pinudjem took on the status of a second ruler on the Nile. He predeceased his father and was buried with his wife, Tajuheret, after years of controlling Upper Egypt from el-HIBA. Masaharta installed a set of SPHINXES at KARNAK and usurped a statue of AMENHOTEP II (r. 1427–1401 B.C.E.).

Both Masaharta and Tajuheret were buried in THEBES, and their mummified remains were discovered in the cache at DEIR EL-BAHRI in 1881. Masaharta's body was heavily packed and he also had a peculiar BEARD. He was buried in a cedar coffin. Tajuheret's face was heavily packed with linen, a piece of which protrudes from her

mouth. Her mummified skin appears to have been damaged by insects.

Masara A valuable quarry site, the modern el-Masara, opposite ZAWIET EL-ARYAN, Masara was quarried extensively by AMENHOTEP I (r. 1525–1504 B.C.E.), who used the stone for his massive building programs, conducted early in the Eighteenth Dynasty. Limestone from Masara was transported to THEBES for the temple of PTAH and AMUN at OPET. The limestone from this quarry was particularly popular as a facing for monuments because of its lustrous beauty.

See also EGYPTIAN NATURAL RESOURCES.

Masara Stela This is a memorial dating to the reign of 'AHMOSE (1550–1525 B.C.E.), the founder of the New Kingdom. A QUARRY was opened at Masara on the eastern bank of the Nile by 'Ahmose, and the limestone quarried there was used for temples and shrines in Luxor and Heliopolis. An official named Neferperet erected a STELA that commemorated this quarrying activity. The monument states that captured oxen, taken from the HYKSOS, were used to drag the quarried stone from Masara to the banks of the Nile.

mastabas Low mud-brick structures with sloping walls used as tombs in the Late Predynastic Period (before 3000 B.C.E.) and in later eras. The name is from the Arabic word for mud benches. In the Early Dynastic Period (2920–2575 B.C.E.), mastabas were used for royal and private burials. The use of mastabas became necessary at that time because the simple trenches and shallow pits once used as grave sites no longer functioned adequately as receptacles for human remains that had been treated by the recently introduced mortuary processes. The increased use of mortuary regalia also complicated the burial requirements. These religious practices, along with the custom of celebrating commemorative services at the tomb, demanded a certain spaciousness of burial sites.

In the Old Kingdom (2575–2134 B.C.E.), mastabas served private individuals, and the walls of these tombs were extended and reinforced to meet the demands of more elaborate funerary rites. The Old Kingdom mastabas had burial chambers, storerooms, and chapels. Surviving mastabas from that historical period have been found in ABUSIR, ABYDOS, GIZA, MEIDUM, and SAQQARA. When separate burial chambers and chapels were incorporated into the designs, unbaked bricks were used for interior walls. These chambers were decorated at times and roofed with timber. The mastabas had embankments, faced with limestone.

FALSE DOORS were designed to serve as stelae on which the achievements, honors, and aspirations of the deceased could be proclaimed for future generations. The false doors, however, were sometimes actual entrances set

into the walls and led to the *SERDAB*, the chamber in which the statue or statues of the deceased were normally placed. These chambers were also used in nonroyal tombs. The *serdab* was built with a slit in the wall so that the statues of the deceased placed within the chamber could view the funerary rituals being conducted in the chapel and could observe the gifts being offered in commemorative rites.

The actual burial chambers were placed at the end of long corridors or sometimes located deep in the ground behind shafts in the mastabas. Stone plugs, staircases, debris, and various traps were incorporated into the design in order to deter thieves and to protect the corpse and the funerary regalia. These burial chambers normally had vast storage areas and other compartments designed to hold tomb ritual materials.

The use of mastabas in ancient Egypt altered the mortuary processes in time. All of the bodies that were buried in shallow graves on the fringes of the desert, following the mortuary customs of the time, were preserved by the heat, the sand, and the lack of moisture in that harsh environment. Placing such corpses inside brick structures altered the natural preservation processes, and the priests were forced to devise the embalming processes to rectify the changes in preserving the dead. Mastabas were popular until the Twelfth Dynasty (1991–1783 B.C.E.) but continued in some areas until the Twenty-second Dynasty (945–712 B.C.E.).

Mastabat el-Fara'un This was Arabic for “Seat of the Pharaoh,” given to the complex of PEPI I (r. 2289–2255 B.C.E.) at Memphis. Nearby, a monument of SHEPSESKHAF (r. 2472–2467 B.C.E.) stands covered with Tureh limestone. Pepi I’s mortuary temple contained an inner shrine of dressed stone blocks on a granite base. He died before completing his VALLEY TEMPLE, but the ruins of a causeway remain evident. The tomb is shaped in the form of an actual SARCOPHAGUS.

Matariyah, el- This is a suburb of modern Cairo, once part of HELIOPOLIS. An OBELISK of SENWOSRET I (r. 1971–1926 B.C.E.), one of a pair originally flanking Amenemhet I’s *HEB-SED* temple, remains on the site. Made of pink granite, the obelisk is decorated with Senwosret I’s cartouches.

Matit She was a lion goddess whose cults were located in HIERAKONPOLIS and TANIS. The images of Matit were found on jars dating to the Early Dynastic Period (2920–2575 B.C.E.). In some historical periods Matit served as guardian of royal residences. Lion cults were popular in Egypt.

See also AKER.

Mau (1) (Mafdet) A feline deity sometimes called Mafdet in some regions of the nation, and worshiped in

BUBASTIS and in the temple of NEITH (1) at SAIS, Mau aided the god RÉ in his nightly journey through the TUAT, or Underworld. CATS were mummified in her honor in various cities. She was associated with BASTET.

Mau (2) The spiritual being honored at BUBASTIS as a feline symbol of the goddess Bast, Mau resided in the PERSEA TREE and is associated with the traditions of recording pharaonic names on the leaves of the tree.

mau (3) This was the Egyptian cat, called *ma'au* when large in form. Sacred cats were worshiped and maintained in splendor in BUBASTIS and in SAIS.

Mau-Tau A guardian deity of the MORTUARY RITUALS and the JUDGMENT HALLS of OSIRIS, serving as part of the deity Osiris’s retinue, Mau-Tau aided Osiris in determining the worthiness of deceased Egyptians.

Maxims of Ani This is an Egyptian document dating to c. 1000 B.C.E., but probably in its surviving form from the Nineteenth Dynasty (1307–1196 B.C.E.). Ani followed the usual didactic form in addressing his son about the responsibilities and obligations of life. The Egyptians revered didactic texts such as the *Maxims of Ani* as part of their LITERATURE in all eras of the nation’s history. A complete version of the *Maxims* is in the Egyptian Museum of Cairo.

Maxims of Ptah-hotep One of the most popular and lasting didactic texts of Egypt, believed authored by Ptah-hotep Tshefi, a member of a powerful Fifth Dynasty family, the text was written in the reign of UNIS (r. 2356–2323 B.C.E.) or in the reign of IZEZI (2388–2356 B.C.E.). The *Maxims* have survived in 10 separate forms, on papyri and ostraca, and were discovered at DEIR EL-MEDINA, the community of workers of the VALLEY OF THE KINGS, on the western shore of the Nile at THEBES.

Ptah-hotep wrote about the spirit of *MA'AT*, the guiding principle of civic and social life in Egypt. Later generations used the *Maxims* to instill the moral values of *ma'at* into their own historical periods. Especially concerned with the weak and the oppressed, Ptah-hotep exhorted his countrymen to conduct their affairs with quietude and righteousness. He urged them to be truthful and to treat one and all with kindness and respect. A major copy of the *Maxims* is in the PRISSE PAPYRUS in the Louvre in Paris. Another copy is in the British Museum in London.

Maya (Maia) (fl. 14th century B.C.E.) *Official of the Eighteenth Dynasty who saved the tomb of Tut'ankhamun* Maya served TUT'ANKHAMUN (r. 1333–1323 B.C.E.) and HOREMHAB (r. 1319–1307 B.C.E.) as the overseer of the

treasury. He was the official who protected Tut'ankhamun's tomb when Horemhab began destroying the 'AMARNA Period sites and burial places. Maya was sent by Horemhab to survey the temples of Egypt and to demolish 'Amarna, the capital of AKHENATEN (r. 1353–1335 B.C.E.). Maya moved Akhenaten's mummy and other royal remains from that period to THEBES for reburial and protection. He then shielded the tomb of Tut'ankhamun, refusing to allow anyone to vandalize the site or the mummified remains.

Maya's tomb in SAQQARA, south of the causeway of the pyramid of UNIS, contained statues of him and his wife, MERIT, who was a chantress of the god Amun. This tomb is exquisitely decorated and has beautifully painted chambers. The coffins in these chambers were made of wood, a rare material at the time.

Mayer B Papyrus A fragmentary text that is composed of the court records of the reigns of RAMESSES IX (1131–1112 B.C.E.) and RAMESSES XI (1100–1070 B.C.E.), the papyrus also concerns the robbery of the tomb of RAMESSES VI (r. 1151–1143 B.C.E.). A confession of a tomb robber makes the text vivid and historically revealing. Such robberies normally involved not only the perpetrators but officials and priests who made information about the royal tombs available and received a percentage of the profits. Egyptians condemned such acts not only as criminal but also as sacrilege.

See also TOMB ROBBERY TRIAL.

“May My Name Prosper” This was a mortuary phrase used by the ancient Egyptians and discovered in a document dating to the Sixth Dynasty (2323–2150 B.C.E.). The Egyptians believed that any nameless creature, including humans who were forgotten, was unable to exist in the afterlife. The gods and mankind had to know the name of the person in order for that man or woman to remain active and vitally sustained in the afterlife. The Egyptians thus asked their families and friends to make their names “prosper.”

Those who could afford to hire priests to perform the mortuary rituals at the burial sites were ensured of continued remembrance. The royal cults provided hosts of priests to continue the daily rituals in the tomb complexes of the pharaohs and their families. Other Egyptians relied on the filial piety of their descendants. FESTIVALS were celebrated to bring families to the graves of their ancestors to continue the traditions of remembrance and praise.

“May the King Make an Offering” This was a phrase used in ancient Egypt, Hetep-di-nesu, translated as “An Offering Made by the King.” The words normally opened the funerary texts written on stelae and on tomb walls of deceased Egyptians. They relate to the custom of

the rulers providing a funerary offering to every important official, sometimes before his death. In time, the inscription was included in the mortuary formulas and concerned everyone, commoners as well as nobles. The funerary texts thus referred to an ancient tradition and implied that the ruler would provide spiritual offerings instead of the material ones brought to the gravesites in early eras.

See also LIST OF OFFERINGS; LITURGY OF THE FUNERARY OFFERINGS; MORTUARY RITUALS.

Mazeus (fl. fourth century B.C.E.) *Persian satrap who saved Egypt from destruction*

Serving DARIUS III CODOMAN (r. 335–332 B.C.E.), the Persian emperor who faced ALEXANDER [III] THE GREAT, Mazeus governed Egypt as a Persian province. He watched the disastrous defeats suffered by Darius III's military forces at the hands of the Greeks, and he decided to protect Egypt when Alexander and his army arrived on the Nile as victors. He welcomed them and opened the gates of the nation and cities to their company and thus spared the Egyptians and their cities. Mazeus was honored by Alexander for his wisdom and given a high office in the conqueror's government in Babylon.

Mazghuna This is a site south of DASHUR associated with the last rulers of the Twelfth Dynasty. The pyramidal forms of AMENEMHET IV (r. 1799–1787 B.C.E.) and Queen-Pharaoh SOBEKNEFERU (r. 1787–1783 B.C.E.) were discovered there. They were brother and sister, and they tried to revive their dynastic claims and halt the disintegration of Egypt and the start of the Second Intermediate Period, to no avail. The HYKSOS and other foreign contingents were already visible in the Delta, and the nome clans were instituting their own claims to land and power. The pyramidal tombs of these rulers are in ruins.

Medamud, Nag el- An Old Kingdom (2575–2134 B.C.E.) temple site, northeast of KARNAK at THEBES, the area was dedicated to the god MONTU and was maintained and refurbished by pharaohs of all eras. The Old Kingdom temple at Medamud had a sacred grove and was surrounded by a wall that contained a unique tunnel system, primeval mounds, and chambers. SENWOSRET III (r. 1878–1841 B.C.E.) also built a temple to the deity Montu at Medamud, and other additions discovered on the site were made by AMENHOTEP II (r. 1427–1401 B.C.E.) and some later rulers.

The local triad of Montu, Rattawy, and Harpocrates was worshiped at the temple. A processional way and giant statues of cobras made the Medamud temple distinct. There was a SACRED LAKE as well, and a shrine for the BULL symbols of Montu. The Greeks and Romans made additions in their own eras. PTOLEMY XII (r. 80–58, 55–51 B.C.E.) added three kiosks, and PTOLEMY VIII (r.

170–163, 145–116 B.C.E.) erected a HYPOSTYLE HALL. A second Montu temple was erected in the Ptolemaic Period.

Medes (Mada, Madai) They were a people living in Media Magna, now Azerbaijan, Kurdistan, and Kerman-shah and once the ancient name of northwestern Iran. Also called Mada and Madai, the Medes were not known until the Assyrians entered their region in c. 800 B.C.E. Media Magna was eventually conquered for the most part by the Assyrians in c. 710 B.C.E. A Median monarchy arose at the same time, and by 625 B.C.E. the Median tribes of the region were united under Cyaxerxes and the capital was erected at Ecbatana (modern Hamadan). In 612 B.C.E., Cyaxerxes stormed Nineveh and put an end to the Assyrian Empire during the reign of PSAMMETICHUS I (664–610 B.C.E.) in Egypt, ending the threat to the Nile Valley.

In 550, Cyrus II of Persia conquered Media Magna, and Ecbatana became the new Persian capital. ALEXANDER III THE GREAT (r. 332–323 B.C.E.) conquered the Medes and Persians. Throughout this period the Medes dominated the Persian culture and revolted on several occasions, halting Persian assaults on Egypt. The Medes were Zoroastrians, remarkable astronomers, and learned occult masters, respected by other cultures for their lore. Members of one of the clans of the Medes, started by Magus, appear in the biblical Nativity narratives.

medicine This science was called “the Necessary Art” in Egypt and supported by the PER-ANKH, “the House of Life,” and by schools of training and research. Most general practitioners of Egyptian medicine were priests educated in medical techniques ranging from trauma to gynecology, and many specialized in particular fields. The Egyptian medical men understood the purpose of the pulse, blood, tears, mucus, urine, and semen and their anatomical derivations from the earliest periods.

Because of the mythological and magical aspects attributed to the practice of medicine in Egypt by the Greek historians, scholars have not bestowed honor upon the practices fostered in the Nile Valley. The Greeks honored many of the early Egyptian priest-physicians, however, especially IMHOTEP of the Third Dynasty (c. 2620 B.C.E.), whom they equated with their god Asclepius. When they recorded the Egyptian medical customs and procedures as history, the Greeks included the magic and incantations used by the PRIEST, which made medicine appear trivial or a superstitious aspect of Egyptian life. Magical spells were indeed a part of Egyptian medicine, thus the Greeks’ disdain was not totally inaccurate. Nevertheless, scholars have long recognized that the Egyptians carefully observed various ailments, injuries, and physical deformities and offered many prescriptions for their relief.

Diagnostic procedures for injuries and diseases were common and extensive in Egyptian medical practice. The physicians consulted texts and made their own observations. Each physician listed the symptoms present in a patient and then decided whether he had the skill to treat that condition. If a priest determined that a cure was possible, he reconsidered the procedures, medicines, or therapeutic remedies available and acted accordingly. The physicians understood that the pulse was “the Speaker of the HEART,” and they interpreted the condition known as angina. They were also aware of the relationship between the nervous system and voluntary movements. The physicians could identify lesions of the head, fractures of the vertebrae, and other complex conditions. Operations were performed on the brain, and skulls recovered from graves and tombs indicate that the Egyptian patients lived through such operations and survived for years afterward. The human brain was not saved during the embalming process, however, deemed unworthy of protection in the canopic jars. Brains of the deceased were normally destroyed or savaged in the actual embalming procedure.

Trauma care in Egypt included the treatment of various bone injuries, with cranial fractures frequent. Surgical procedures were provided, including the insertion of rolled linens for fractured noses and the splinting of bones with bark, wood, linen, and vegetable fibers. Amputations were performed successfully, and trepanation, including the removal of pieces of bone from the brain, was also provided to patients. Gags and wooden tubes were inserted into the mouths of patients being treated for jaw injuries. The tubes were used to provide nourishment conveniently and to drain fluids. Brick supports and body casts were employed to keep patients still and upright, and other materials were molded to their bodies to supply clean, sturdy foundations for recovery. Flax and other materials were used in the clinics or medical establishments to pack wounds as well as in the treatment of sores or surgical incisions. Bandages were normally made of linen and were applied with hygienic standards adopted in the nation. Priests also used poultices, adhesive strips, and cleansing agents. Other therapeutic procedures included cauterization of wounds using fire drills or heated scalpels.

Egyptian doctors specializing in the care of the eyes labored as devotees of the god DOUAO, the patron of medicine. The deity Wer, or WERET, who was believed to suffer blindness on moonless nights, was another patron of eye specialists. Green malachite, called *wadju*, and a galena mixture, called *mesdemet*, were used to aid blindness and trachoma. The EBERS PAPYRUS advises such procedures. This papyrus also details the care of periodontal diseases, including dental caries. The Egyptians of all historical periods had terrible teeth and periodontal problems. By the New Kingdom (1550–1070 B.C.E.), however, dental care was critical. Physicians packed some teeth

with honey and herbs, perhaps to stem infection or to ease pain. Some mummies were also provided with bridges and gold teeth. It is not known if these dental aids were used by the wearers while alive or were inserted into the mouths of the deceased during the embalming process.

The most common diseases afflicting Egyptians included the illness caused by *Shistosoma haematobia*, a parasitic worm still present in standing Nile waters, resulting in Biharzia. Another parasitic infection was caused by *Dracunulus mediensis*, found in Nile drinking water. Lice caused a form of dermatitis, epidemics, and fevers. Rats added to the spread of disease and were recognized as creatures that had to be controlled. A rat trap from the early historical periods was discovered at Kahun.

Smallpox epidemics appeared at times, including the period of the Twentieth Dynasty (1196–1070 B.C.E.) when the succession to the throne was imperiled by the deadly toll of the disease. Tuberculosis was present in both bovine and human forms. Pott's Disease, spinal tuberculosis (leading to humpbacks, emaciation, and exhaustion), arteriosclerosis, scoliosis, and poliomyelitis were known in Egypt as well. Two fetuses discovered in the tomb of TUT'ANKHAMUN (r. 1333–1323 B.C.E.) also depict spina bifida and Sprengel's Disease. SIPTAH (r. 1204–1198 B.C.E.) had *Talipses equinvarus*, or "club foot." That condition was also recorded in the tombs of the Middle Kingdom Period (2040–1640 B.C.E.).

Tumors were recognized as early as the Fifth Dynasty (2465–2323 B.C.E.) and in the same historical period Egyptians suffered from nasopharyngeal cancer. Hernias were treated and Graves' Disease was recorded on a statue in the Old Kingdom (2575–2134 B.C.E.) also. Rheumatoid arthritis was also depicted in a Fifth Dynasty tomb. Leprosy (*Mycobacterium leprae*) did not appear until the Ptolemaic Period (304–30 B.C.E.). A Ptolemaic cemetery at DAKHLA Oasis contained lepers. Egyptians on average suffered many diseases, including high blood pressure, heart ailments, bronchitis, pneumonia, kidney stones, abscesses, and gynecological problems.

The arrival of the Greeks in Egypt, and the subsequent occupation of the country under ALEXANDER III THE GREAT (r. 332–323 B.C.E.) and the Ptolemies, brought about changes in the medical studies and procedures, as the Greek scientific approaches, especially the medical advances proposed by Galen and other Greek physicians, impacted upon the Egyptian practitioners, at least in ALEXANDRIA and other major centers. Preserved texts from the medical specialists of the Ptolemaic Period (304–30 B.C.E.) include pleas for modernization of methods and the abandonment of the magical aspects of medicine as practiced in prior generations. The Egyptians adapted to the new concepts and improvements to some extent, but they maintained their time-honored services in the old ways at the same time.

When the Romans entered the Nile Valley, they respected much of what they saw in the functioning medical clinics and brought their own scientific systems into play. Egypt was a prized provincial territory under Emperor AUGUSTUS, after Octavian defeated CLEOPATRA VII and Marc ANTONY in 30 B.C.E. The Egyptians accepted the changes and continued honoring the past.

The pharmaceutical resources of the ancient Egyptian priest-physicians included antacids, copper salts, turpentine, alum, astringents, alkaline laxatives, diuretics, sedatives, antispasmodics, calcium carbonates, and magnesia. They also employed many exotic herbs. The dispensing of medicines was carefully stipulated in the medical papyri, with explicit instructions as to the exact dosage, the manner in which the medicine was to be taken internally (as with food or wine), and external applications. Some of the prescriptions contained strange and exotic ingredients, and the dosage sometimes included magical spells or incantations as accompanying remedies. The medical documents that have provided information on the medical practices include: the EBERS, EDWIN SMITH, Chester BEATTY IV, and HEARST PAPYRI.

Suggested Readings: Estes, J. Worth. *The Medical Skills of Egypt*. New York: Watson Publishing International, 1993; Nunn, John F. *Ancient Egyptian Medicine*. Norman: University of Oklahoma Press, 1996.

Medinet el-Faiyum See CROCODILOPOLIS.

Medinet Habu (Djemet) A site on the western shore of the Nile at THEBES, once called Djemet, serving as a necropolis and monument depository. HATSEPSUT (r. 1473–1458 B.C.E.) and TUTHMOSIS III (1479–1425 B.C.E.) erected a temple honoring the god AMUN at Medinet Habu. The dominating monument, however, is a fortified temple complex erected by RAMESSES III (1194–1163 B.C.E.), one of the most completely preserved shrines in Egypt. This temple is surrounded by a wall, complete with guardhouses and gateways, one fortified, and containing Ramessid reliefs. Other scenes and icons incorporated into the temple are valuable historical texts of the era.

Called a *MIGDOL*, or Syrian-style fortress, Rameses III's monument at Medinet Habu depicts Egypt's defeat of the SEA PEOPLES of the time. A pylon and pavilion gate open onto a courtyard with pillars. The royal residence was attached to this enclosure, which leads to a second court and a pillared complex containing a treasury and sanctuaries for the barks of Rameses III and the gods Amun, KHONS (1), MONTU, and MUT. Two statues of the goddess SEKHMET guard the entrance. There is also a WINDOW OF APPEARANCE in this area, as well as a chapel honoring the ENNEAD and chapels of the gods RÉ, PTAH, SOKAR, and the deified Rameses III. Other pylons and



Medinet Habu, the *migdol* complex of Ramesses III at Thebes, used in later eras as a fortress. (*Hulton Archive.*)

courts, and a SACRED LAKE, lead to vestibules and an elaborate HYPOSTYLE HALL. The sanctuary connected to this hall has a FALSE DOOR depicting Ramesses III as the deity Amun-Ré. A stairway leads to the roof, where solar ceremonies were conducted, and Osiride statues of Ramesses III grace some areas.

The original temple foundation dating to the Eighteenth Dynasty was actually started by TUTHMOSIS I (r. 1504–1492 B.C.E.) and was called “Splendor of the West” or “Amun is Splendid in Thrones.” Hatshepsut directed much of the construction of the temple, but the dedication and opening of the site dates to the reign of Tuthmosis III. Four additional chapels in the complex were added during the Twenty-fifth (712–657 B.C.E.) and Twenty-sixth (664–525 B.C.E.) Dynasties. The mortuary cult of the GOD’S WIFE OF AMUN, or Divine Adoratrices of Amun, was also displayed in the complex. A columned forecourt honoring the Divine Adoratrice AMENIRDIS (1), a daughter of KASHTA (770–750 B.C.E.), and her burial site are part of the complex. The chapel of the Divine Adoratrices NITOCRIS (2) and SHEPENWEPET (1) are also in Medinet Habu.

The royal residence attached to the fortress was made out of mud brick and was decorated with stones and glazed tiles. Private apartments, vestibules, double staircases, and columned halls adjoined barracks, magazines, and workshops. The rulers of later historical periods refurbished and maintained Medinet Habu. In some troubled periods, the people of Thebes moved into the complex and kept it fortified and secure.

Medinet Habu Calendar This was the most elaborate display of a calendar prior to the Ptolemaic Period (304–30 B.C.E.), a unique aspect of the MEDINET HABU temple erected by RAMESSES III (r. 1194–1163 B.C.E.) at THEBES. During the reign of Ramesses III the feasts honoring the deity AMUN were staged at Medinet Habu. The Medinet Habu Calendar was introduced during Ramesses III’s 12th regnal year. The calendar lists all of the so-called feasts of heaven, celebrations honoring the Theban deity, Amun. Some of the feasts listed appear as newly established holidays designed to inspire the Egyptians of the era.

Medinet Wadi See NARMOUTHIS.

Medir (fl. 27th century B.C.E.) *Governor of the Third Dynasty*

He served in the reign of DJOSER (2630–2611 B.C.E.). Medir was governor of certain territories in Upper Egypt. When the Nile failed to rise and inundate the land over a span of years, Djoser consulted with Medir, and with his vizier of Memphis, IMHOTEP, seeking remedies from them both. The two counselors advised that Djoser should visit ELEPHANTINE Island, because he had seen the god KHNUM in one of his dreams. Khnum's cult center was on the Elephantine. Djoser visited the shrine and made certain repairs and additions, and the Nile flooded the land soon after. This event was commemorated on the FAMINE STELA at SEHEL ISLAND in a later era.

Medjay This was the name given to units of the Nubian (modern Sudanese) forces long in service in Egypt, particularly under KAMOSE of the Seventeenth Dynasty (c. 1550 B.C.E.) when he began his campaigns to oust the HYKSOS from the northwestern territories of the land. Kamose's father, Sekenenré TA'O II, had started the war against the Hyksos ruler, APOPHIS. The Medjay, famed as warriors of cunning and stamina, served as scouts for the Egyptians on the marches or at the oases of the LIBYAN DESERT. In actual battle they formed light infantry units and rushed to the front lines, delighting in hand-to-hand combat and the slaughter of the enemy.

When 'AHMOSE (r. 1550–1525 B.C.E.), the brother of Kamose and the founder of the Eighteenth Dynasty and the New Kingdom (1550–1070 B.C.E.), assaulted the Hyksos capital of Avaris, the Medjay were again at his side. When the war ended successfully, the Medjay became the backbone of the newly formed state police in times of peace. Some of the members, men such as DEDU, distinguished themselves and were given high political and government posts. TUTHMOSIS III (r. 1479–1425 B.C.E.) built a temple to Dedun, the Nubian god who was probably patron of the Nubian troops. The Medjay are associated with the PAN-GRAVE people in southern Egypt and Lower Nubia. Indications are that these troops served as guardians of the viceroy of Kush and various FORTRESSES. The original Medjay forces are recorded as early as the Sixth Dynasty (2323–2150 B.C.E.) when they were used as mercenary troops.

See also BLEMMYES; MAHU.

Megabyzus (fl. fifth century B.C.E.) *Renowned general of Persia*

He served ARTAXERXES I (r. 465–424 B.C.E.) in Egypt as the head of the forces occupying the Nile Valley. Megabyzus had started his career under XERXES I (r. 486–466 B.C.E.), becoming his brother-in-law. He aided the cabal that assassinated Xerxes I, however. Under

Artaxerxes I, Megabyzus was sent to Egypt to put down the revolt of INAROS, a native Egyptian who had slain General ACHAEMENES, Xerxes I's brother, in battle. After a series of skirmishes, Megabyzus forced Inaros to retreat to an island in the Nile. A traitor surrendered the rebel to the Persians, and Megabyzus promised Inaros's personal safety. The rebel was crucified, however, because the Persian queen mother, Amastris, would not allow the slayer of Achaemenes to live.

Megabyzus rebelled at the execution, which he believed broke his pledge and stained his honor. He went to Artaxerxes I's court and stated his views openly. For this and other openly critical remarks, Megabyzus was exiled to a small city on the Persian Gulf. There he pretended to have contracted leprosy and was soon returned to the court. The anger Megabyzus felt at having his sworn oath reviled kept him from marching against a second Egyptian rebel, ARMYRTAEUS, who declared the region of the far western Delta independent from Persian control.

Megiddo, Ar- A fortress on the northern slopes of Mount Carmel, in modern Israel, it commanded the trade routes to Anatolia (modern Turkey), Syria, and the valley of the Euphrates River. The fortress was erected on a ridge and served as a barrier to any military force advancing from the south. In the reign of TUTHMOSIS III (1479–1425 B.C.E.), the ruler of the city-state of KADESH and Canaanite allies took up a position in front of Ar-Megiddo as the 30,000-man Egyptian army approached. Tuthmosis III had marched from the Egyptian Delta on April 19, 1468 B.C.E. By May 10, he had reached Mount Carmel and saw the assembled enemy units. Despite warnings from his commanders, Tuthmosis III took his army over the slopes of Mount Carmel, moving single file for 40 miles. It took three days to bring the entire force through the mountain passes, but Kadesh and his allies discovered the Egyptian cavalry behind them.

The enemy raced to Ar-Megiddo fortress, and they rushed inside, closing the gates. Late arrivals at the fort had to climb ropes made of clothes and linens to gain entrance. Tuthmosis III's men looted the area until he called a halt. They then built a wall around the fortress and installed a garrison and siege units. Ar-Megiddo lasted seven months before disease, hunger, and thirst forced the trapped inhabitants to open the city gates and surrender. Tuthmosis III, meanwhile, ravaged the lands of the besieged rulers and their troops and returned to accept their surrender personally. Because the Egyptians had stopped their pursuit to loot the area, Kadesh's ruler escaped. Ar-Megiddo, however, became the famed "end of the world" throughout the region, the modern Armageddon. Kadesh would also provide RAMESSES II (r. 1290–1224 B.C.E.) with a military crisis during his reign.

Mehen A great serpent in the Egyptian cosmological traditions, associated with the solar cult of the god RÉ, Mehen was the protector of Ré, coiling around the solar bark of the deity as it traveled across the sky. Bearers carried Mehen and the bark on their journey. In some traditions, Mehen had two heads, one at each at each end, in order to destroy the enemies of Ré.

See also SOLAR CULT.

Mehu (fl. 24th and 23rd centuries B.C.E.) *Princely official of the Fifth and Sixth Dynasties*

Mehu served as VIZIER to UNIS (r. 2356–2323 B.C.E.) and TETI (r. 2323–2291 B.C.E.). He is recorded as being the son of Idut. Mehu was buried in a borrowed tomb at SAQQARA, near Unis's mortuary complex. A panel in the tomb depicts the original owner. MASTABA-shaped, the tomb had three chambers and a courtyard, with additional mud-brick masonry. A STELA was discovered, as well as reliefs, including one depicting the trapping of birds.

Mehurt (Mehturt, Mehueret) A celestial being depicted in the form of a cow, this divine creature was associated with the cultic ceremonies of the god RÉ. The name of the being meant "Flooding Waters," and she represented the spiritual river of the heavens. Ré sailed his bark alongside her on his daily rounds. Mehurt was also considered part of the cult of ISIS. She was a protector of the dead when they appeared in the JUDGMENT HALLS OF OSIRIS beyond the grave.

Mehy (fl. 14th century B.C.E.) *Official of the Nineteenth Dynasty who incurred the wrath of Ramesses II*

He started his career in the reign of SETI I (1306–1290 B.C.E.). Mehya's rank and role remain a mystery. The agents of RAMESSES II (r. 1290–1224 B.C.E.), the successor of Seti I, vandalized Mehya's reliefs in his tomb. Such reliefs would have provided details about his service to the pharaohs. It is obvious that Mehya was a warrior. He was normally depicted in princely trappings and appeared on Seti I's war reliefs. Some of the love songs of the era mention the fact that Mehya was a commoner by birth, and he was possibly a favorite of Seti I. In either case he earned the enmity of Ramesses II and was singled out for eternal disgrace by having his tomb portraits damaged.

Meidum This site near the FAIYUM area served as a royal necropolis for the Third and Fourth Dynasties. A step PYRAMID at Meidum was probably started by HUNI (r. 2599–2575 B.C.E.) and completed by SNEFRU (r. 2575–2551 B.C.E.). This pyramid was erected on an earthen platform and was composed originally of eight layers. The structure collapsed some time later, possibly

as late as the New Kingdom (1550–1070 B.C.E.). The outer casing, however, was damaged and collapsed during construction. The mummies of several individuals were discovered in the resulting debris. Interior passages and chambers led to a vertical shaft and a burial room, which was lined with limestone. The remains of a wooden coffin were discovered in this corbeled chamber, and a MORTUARY TEMPLE was also found on the east side of the pyramid, containing two rounded stelae. A causeway also led to a VALLEY TEMPLE.

A series of Fourth Dynasty (2575–2465 B.C.E.) MASTABA tombs surround the pyramid, some containing spectacular reliefs and statuary. The famous Meidum geese paintings were part of the reliefs in the tomb of NEFERMA'AT and his wife Atet. Nearby, the mastaba of Prince RAHOTEP and his wife NOFRET (I) contained a unique portrait style statue group. The paintings and statues are in the Egyptian Museum in Cairo. A Fifth Dynasty (2465–2323 B.C.E.) mummy was also found in Meidum.

Meir This necropolis site was on the banks of the Nile, north of modern ASSIUT, the domain of the governor of CUSAE. The necropolis was used from the Sixth Dynasty (2323–2150 B.C.E.) to the Twelfth Dynasty (1991–1783 B.C.E.). Rock-cut tombs with burial shafts were uncovered at Meir. The Cusae officials and their families were entombed on the site. Cusae was once the capital of the fourteenth nome of Upper Egypt, and during the Second Intermediate Period (1640–1550 B.C.E.) was the southernmost holding of the HYKSOS. Beautiful reliefs and statues were recovered on this site.

mekes An ancient Egyptian royal SCEPTER designed to be flat at one end, the *mekes* represented pharaonic powers in royal rites and was used by the rulers in many historical periods at formal court or temple ceremonies. The original cultic symbolism of the scepter is not known, and the ritual purpose is not clear.

Meket-Aten (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

A princess, she was the daughter of AKHENATEN (r. 1353–1335 B.C.E.) and Queen NEFERTITI. Paintings depict her royal parents mourning her death at a young age. In the paintings a nurse is shown carrying a royal baby, leading to the assumption that Meket-Aten died in childbirth. Akhenaten was probably the father. Meket-Aten was buried at 'AMARNA, but her tomb and remains were vandalized. The Amarna necropolis suffered the same sort of destruction as the main capital buildings of Akhenaten at the hands of HOREMHAB (r. 1319–1307 B.C.E.) and the Amunite priests of THEBES. The surviving members of Akhenaten's reign did not fare much better after his death.

Meketré (fl. 21st century B.C.E.) *Chancellor of the Eleventh Dynasty famous for his mortuary figures*

He served MONTUHOTEP II (r. 2061–2010 B.C.E.), as the chancellor and chief steward of Egypt during a period of war and reunification. Meketré also survived long enough to serve MONTUHOTEP III (r. 2010–1998 B.C.E.). His tomb at Deir el-Qurna, near DEIR EL-BAHRI, on the western shore of the Nile at THEBES, was designed to rest on the cliff. The tomb had a mud-brick wall and courtyard with limestone columns. The entrance leads 20 yards into the side of the cliff, where a chapel honors Meketré and his son, Inyotef.

The beautifully wrapped mummy of Wah, Meketré's estate manager, was discovered there also. Modern X rays revealed an elaborate funerary collar on Wah, necklaces, and two solid silver scarabs. The burial chamber of Meketré contained a cedar coffin with gilded inscriptions. Other relatives were buried in nearby shafts. A hidden chamber contained wooden replicas depicting daily life on Meketré's estate. Painted miniatures, including soldiers, ships, farmworkers, overseers, even cattle, were placed in the tomb with miniature gardens and buildings. A granary, bakery, spinning shop, and a workroom are depicted, as well as yachts. The buildings contained porticos, columns, and landscapes.

Mekhenet This was the Egyptian name of the solar bark of the god RĒ, used during his sojourn through the sky.

See also MANDET.

Mekhtemweskheth (1) (fl. 10th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the consort of Shoshenq, a Libyan military commander at BUBASTIS, and the mother of OSOCHOR (r. 984–978 B.C.E.), SIAMUN (r. 978–959 B.C.E.), and SHOSHENQ I (r. 945–924 B.C.E.). She also had another son, Nimlot. Mekhtemweskheth was a Libyan noblewoman, a member of the ruling class of the MESHWESH, the Libyan ranking clan.

Mekhtemweskheth (2) (fl. seventh century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

The consort of PSAMMETICHUS I (r. 664–610 B.C.E.), she was the daughter of HARSIESE, the high priest of HELIOPOLIS, and was probably the mother of NECHO II (r. 610–595 B.C.E.), Psammetichus I's heir. Mehtemweskheth's daughter was NITOCRIS (2), the GOD'S WIFE OF AMUN. Mekhtemweskheth was honored with a tomb chapel at KARNAK, along with Nitocris.

Mekhtemweskheth (3) (fl. seventh century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

A consort of NECHO II (610–595 B.C.E.), she was probably the daughter of PSAMMETICHUS I and Queen MEKHEM-

WESKHETH (2). This Libyan queen was the mother of PSAMMETICHUS II.

Mekhu See SABNI.

Memmius, Lucius (fl. second century B.C.E.) *Roman official and scholar who arrived in Egypt in 112 B.C.E.*

His tour of the Nile Valley took place in the joint reign of PTOLEMY IX SOTER II (116–107, 88–81 B.C.E.) and CLEOPATRA (3). Memmius traveled to the FAIYUM region in Middle Egypt in order to study crocodiles at CROCODILOPOLIS. The royal court at ALEXANDRIA sent a letter to Faiyum officials, instructing them to assist Lucius Memmius in his efforts to see the LABYRINTH as well. The Labyrinth was the temple precinct of AMENEMHET III (r. 1844–1797 B.C.E.) at HAWARA in the Faiyum. The Egyptians were instructed to take “the greatest pains” in making Memmius satisfied at every turn.

Memnomium This was the name given to the cenotaph of SETI I (1306–1290 B.C.E.) or RAMESSES II (r. 1290–1224 B.C.E.) by the Greek historian STRABO. This L-shaped tomb was located in ABYDOS.

Memnon See COLOSSI OF MEMNON.

Memphis This was the capital of ancient Egypt from the Early Dynastic Period (2920–2575 B.C.E.), continuing as a seat of political power even when the rulers maintained a capital in another area of the nation. Called Hiku-Ptah, or Hat-Ka-Ptah, “the Mansion of the Soul of PTAH,” Memphis was located on the western side of the Nile, south of modern Cairo. The first capital of the first nome of Lower Egypt, Memphis was supposedly founded by AHA (Menes; 2920 B.C.E.). Legends state that this ruler altered the course of the Nile in order to clear the plain for his capital. This plain, on the western side of the Nile, was some four miles wide, and its western end sloped upward to the cliffs of the LIBYAN DESERT. The distinctive white walls of the capital were made of mud bricks overlaid with plaster and then painted. Memphis was thus called Ineb-hedj, “the White Walled.” The original site is now covered by the modern village of Badrasheen and covers an archaeological field of three square miles.

In some eras Memphis was called “Ankh-Tawy,” “the Life of the Two Lands.” When the capital of Egypt was officially founded at HERAKLEOPOLIS, IT-TAWY, THEBES, or PER-RAMESSES in later historical periods, the affairs of state were conducted in part in Memphis, and most dynastic clans spent a portion of each year in residence there. The city remained great throughout the nation's various eras.

The modern name derives from the period of the Sixth Dynasty in the Old Kingdom, when PEPI I (r.

2289–2255 B.C.E.) built his beautiful pyramid in SAQQARA. That mortuary monument was called Men-nefer-Maré “the Established and Beautiful Pyramid of Men-nefer-Maré.” The name soon came to designate the surrounding area, including the city itself. It was called Men-nefer and then Menti. The Greeks, visiting the capital centuries later, translated the name as Memphis.

The temple of PTAH once dominated the capital, but only the precinct walls of that structure can be seen today in modern MIT RAHINAH. There are also remains of shrines dating to SETI I (r. 1306–1290 B.C.E.) of the Nineteenth Dynasty and RAMESSES II (r. 1290–1224 B.C.E.). MERENPTAH (r. 1224–1214 B.C.E.) also built on the site. The necropolis area of Memphis was divided into six sections, including Saqqara, with its remarkable tombs of the Archaic Period and the Old Kingdom and earlier.

The palace of APRIES (r. 589–570 B.C.E.) has been uncovered in Memphis and has enclosure walls and courts still visible. Other archaeological discoveries at the site include a hypostyle hall and pylons, an embalming house for APIS bulls, elaborate figurines, the colossus of Ramesses II, and a temple. The Kom Fakhry necropolis of Memphis contains tombs from the First Intermediate Period (2134–2040 B.C.E.) and a Middle Kingdom (2040–1640 B.C.E.) settlement. The Persians ruled from Memphis during their historical period on the Nile (525–404 and 343–332 B.C.E.), and HERODOTUS, the Greek historian, praised the beauty of the city when he visited it. Memphis declined when ALEXANDRIA was founded in 332 B.C.E.

menat (1) A form of ancient Egyptian AMULET heavily weighted and used to counterbalance the heavy collars worn by the rulers and members of the aristocracy, the *menat* was attached to the back of such collars to keep them in place. As an amulet the *menat* was painted or carved with spells, prayers, and divine images. Made of stone, FAIENCE, or metal, it was worn with strands of beads when not used as a counterbalance.

menat (2) This was a fetish of virility, depicted on reliefs and statues of the god KHONS (1) and worn by Egyptians to foster fertility and health in women and virility in men. In this form the *menat* was fashioned out of glaze ware. The AMULET was also placed in the mummy wrappings of the deceased in mortuary rituals.

Mendes It was an ancient cult center on the site of modern el-Simballewein at TELL EL-RUB'A in the Delta, originally called Per-Ba'eb'djet. “The domain of the Ram Lord of BA'EB DJET,” as Mendes was called in some eras, the city was also the capital of the sixteenth nome of Lower Egypt. A goddess, HAT-MEHIT, was popular in Mendes and became the consort of Ba'eb-Djet. Their son was Harpocrates, a form of Horus. Old Kingdom (2575–

2134 B.C.E.) tombs at Mendes denote the age of the site. A granite shrine was erected at Mendes by AMASIS (r. 570–526 B.C.E.). There are Ramessid Period (1307–1070 B.C.E.) ruins as well as Predynastic remains, indicating the continued occupation of Mendes. A cemetery of rams is present, and MASTABA tombs are located on the site. Mendes excavations are uncovering a vast collection of ruined structures and artifacts.

Menes See AHA.

Menet-Khufu The principal town of a region in the Oryx nome of Upper Egypt, associated with KHUFU (r. 2551–2528 B.C.E.), modern BENI HASAN is located nearby and is famed for its tombs. In ancient periods Menet-Khufu was called “the HORIZON of HORUS.”

Menhet (fl. 15th century B.C.E.) *Palace woman of the Eighteenth Dynasty, one of three Syrian sisters*

She was a lesser ranked consort or possibly a concubine of TUTHMOSIS III (1479–1425 B.C.E.). Menhet and her sisters, Merti and Menwi, were Syrians, the daughters of a chief, given to Tuthmosis III as tribute or as part of political pacts. Menhet and her sisters were not buried in the VALLEY OF THE QUEENS but in an area called the Valley of the Monkeys, Wadi Gabbenet el-Kurrub. Each of the sisters received the same exquisite funerary regalia and ritual mortuary offerings to ensure equal honors in death.

Menkauhor (d. 2388 B.C.E.) *Seventh ruler of the Fifth Dynasty*

He reigned from 2396 B.C.E. until his death, succeeding NIUSERRE to the throne, and probably the son of Niuserré and Queen Khentikas. Menkauhor is recorded as having sent a mining expedition to the SINAI, perhaps to prepare his burial site. No pyramid has been identified as his, but he was probably buried in DASHUR. A cult honoring Menkauhor was also conducted in SAQQARA for many centuries. He probably erected a sun temple in ABUSIR.

Menkauré (Mycerinus) (d. 2472 B.C.E.) *Fifth ruler of the Fourth Dynasty, the builder of the third pyramid at Giza*

The successor of KHAFRE, Menkauré ruled from 2490 B.C.E. until his death, and was called Mycerinus by the Greeks. He was Khafre's son, probably born to Queen KHAMERERNEBTY (2) or perhaps to Queen PERSENTI. His sons were Ka'auré, Khuenré, the chosen heir who died young, and SHEPSESKHAF, who succeeded him. His daughter was KHENTAKAWES (1). Shepsekhaf possibly completed Menkauré's pyramid, the third one erected at GIZA, and it is known that he completed Menkauré's mortuary temple. He was recorded as being “pious,” and his death was predicted by the ORACLE of BUTO.

His pyramid at Giza was designed smaller than the ones erected there by KHUFU and Khafre, but it was cov-

ered by costly ASWAN stone. A basalt SARCOPHAGUS was placed within the pyramid and contained fine panel decorations. Statues and other reliefs attest to the skill of the artisans of his historical period. In the Twenty-sixth Dynasty (664–525 B.C.E.) Menkauré's remains were placed into a new wooden coffin. His basalt SARCOPHAGUS was taken to Europe, but it reportedly went down in a shipwreck off the coast of Spain.

Menkhaf (fl. 26th century B.C.E.) *Princely vizier of the Fourth Dynasty*

He was a son of KHUFU (Cheops; r. 2551–2528 B.C.E.) and a lesser ranked wife. Menkhaf served as a VIZIER for his father but was not the designated heir. He was part of that dynasty's tradition of using only royal family members in positions of power or trust.

Menkheperresenb (1) (fl. 15th century B.C.E.) *Architect and priestly official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the fourth prophet of AMUN and as a chief architect. He was also a nome aristocrat. Menkheperresenb was buried in KHOKHA on the western shore of THEBES, and his tomb contained scenes of everyday Egyptian life, temple workshops, and a portrait of Tuthmosis III. Menkheperresenb also controlled the royal residence at Thebes, called “the Gold and Silver Houses,” a designation symbolizing the union of Upper and Lower Egypt under the pharaoh.

Menkheperresenb (2) (fl. 11th century B.C.E.) *High priest of Amun at Thebes in the Twenty-first Dynasty*

He served in this priestly capacity during the reign of PSUSENNES I (1040–992 B.C.E.). Menkheperresenb was the son of PINUDJEM (1) and Queen HENUTTAWY and the brother of Djedkhonsufankh. When his brother died, Menkheperresenb succeeded him in the temple office. He married Psusennes's daughter, ISTEMKHEBE (3), who bore a daughter of the same name, as well as PSUSENNES II, PINUDJEM (2), and SMENDES II.

Unlike other members of his family, Menkheperresenb served as high priest of AMUN without assuming royal ceremonies and attire, but he did have his name recorded in a CARTOUCHE, a royal insignia. Menkheperresenb made his base of operations at el-HIBA and put down Theban revolts efficiently, exiling the leaders of these rebellions to the oases of the LIBYAN DESERT. He died in the last year of reign of Psusennes I and was buried in THEBES.

Menna (fl. 14th century B.C.E.) *Treasury official of the Eighteenth Dynasty*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) as a tax collector, estate inspector, and harvest collector. Menna was attached to the temple's assessment programs, visiting the various agricultural regions and tallying crops and tithes.

His mortuary stela portrays him in the course of his duties. His tomb on the west bank of Thebes, at SHEIKH ABD' EL-QURNA, depicts his activities, including directing the punishment of errant officials who tried to avoid the tithes or duties imposed by the crown. His wife and daughter are portrayed as well in beautiful rural settings.

Menouthis This is a sunken city on the northern coast of Egypt, rediscovered with the cities of CANOPUS and Heraklion by divers. Menouthis was the wife of Canopus, a military aide of the Spartan king Menelaos, and was honored by having the city named after her. Canopus had visited Heraklion with Menelaos. He was stung by a viper while on this tour and died. HERODOTUS, the Greek historian who visited Egypt c. 450 B.C.E., wrote about the cities and their naming.

When the city of ALEXANDRIA was founded by ALEXANDER III THE GREAT (r. 332–323 B.C.E.) in 331 B.C.E., as the new capital of Egypt, Heraklion lost its economic base. An earthquake and tidal wave destroyed all three cities sometime during the seventh or eighth century C.E. Statues, city grids, remains of temples, and tributes to the deities ISIS, OSIRIS, and SERAPIS are being recovered from Menouthis and the other sunken sites. Heraklion's remains are about four miles out at sea from the bay of Abu Qir, and artifacts and magnificent carved pieces are being lifted from their watery resting places. An elaborate museum area is planned by the Egyptian government to safeguard the relics being rescued from these ancient sites.

Mentjuhoteb (c. 16th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was a consort of Senakhtenré TA'O I (date of reign unknown). Mentjuhoteb was buried at DRA-ABU EL-NAGA in THEBES. Ta'o I ruled Thebes and most of Upper Egypt, while the Hyksos were in control of the northern domains. Ta'o II would begin the crusade to force the HYKSOS out of the Nile Valley. Mentjuhoteb was probably a lesser ranked consort, as TETISHERI was the Great Wife of the reign.

Mentuemhat (fl. seventh century B.C.E.) *“Prince of the City” of Thebes*

He was the fourth prophet of Amun at THEBES, called “the Prince of the City,” and serving TAHARQA (r. 690–664 B.C.E.), TANUTAMUN (r. 664–657 B.C.E.), NECHO I (r. 672–664 B.C.E.), and PSAMMETICHUS I (664–610 B.C.E.), also ruling a part of Egypt in his lifetime. Mentuemhat witnessed the rise and fall of the Nubian Dynasty and the Assyrian invasion of Egypt. ASSURBANIPAL, the Assyrian ruler, approved of Mentuemhat during his visit to Thebes as the conqueror of Egypt and allowed the Egyptian to remain in his position, impressed by the man's intellect and power.

Mentuemhat, however, defected to Taharqa, who had been forced to flee from Egypt and was regrouping to regain control. When Psammetichus I founded the Twenty-sixth Dynasty, Mentuemhat acknowledged his sovereignty. He also sponsored Princess NITOCRIS (2), the daughter of Psammetichus I, as the Divine Adoratrice of Amun or GOD'S WIFE OF AMUN. He ruled from ASWAN to HERMOPOLIS MAGNA and had three wives.

A black granite bust of Mentuemhat was discovered at KARNAK, and a standing statue depicts him as a robust, powerful man. Other private monuments display a high degree of artistic skills in the period. His tomb was erected at ASASIF in Thebes. This burial site is a rock-cut complex with outer courts and pylons. A single sloping passage leads to an incomplete chamber. The tomb is beautifully painted and the burial chamber is at the bottom of a shaft. There is a sun court, as well as side chapels, a portico, and a stairway. The ceiling decorations depict astronomical designs. Mentuemhat also erected a MORTUARY TEMPLE, with the separate chambers using differing style of decorations.

Mentuemzaf (Djed'ankhré) (fl. 17th or 18th century B.C.E.) *Ruler of the Thirteenth Dynasty*

The actual dates of his reign are unknown. A monument honoring Mentuemzaf was discovered at DEIR EL-BAHRI, opposite Thebes. His son resided apparently at AVARIS, the seat of the growing power of the HYKSOS, or Asiatics, who were consolidating their hold on the eastern Delta. A second monument of Mentuemzaf was found in GEBELEIN.

Menwi See MENHET.

Menu A god of ancient Egypt, called "the Lord of the Desert," Menu was believed to be the son of ISIS and was revered in KOPTOS, worshiped as Neb-Semt, or desert deity. He was depicted in some periods as a warrior bull god. Menu was also a deity of regeneration. He is listed on the PALERMO STONE.

Menzala This is a lake in the Delta region of ancient Egypt. The lake is located near the Damietta branch of the Nile. Menzala is one of the few remaining bodies of water in the Delta, where the Nile had seven separate branches and the water levels of the lakes were higher.

Mereneith See MERNEITH.

Merenptah (Baenre'hotepirma'at) (d. 1214 B.C.E.) *Fourth ruler of the Nineteenth Dynasty*

He reigned from 1224 B.C.E. until his death. Merenptah was the son of RAMESSES II and Queen ISETNOFRET (1). He was actually the 13th son designated as the royal heir. His older brothers died before they could receive the throne

from their long reigning father (1290–1224 B.C.E.). Active militarily while a prince, Merenptah was apparently in his 50s when he became pharaoh.

A KARNAK inscription and the ATHRIBIS STELA give accounts of the difficulties he faced upon taking the throne. The Cairo Column also adds details. Merenptah faced a combined force of Libyans, Libu, Tekenu, and MESHWESH in the fifth year of his reign in the western Delta and defeated them. He then met the Libyans and a contingent of SEA PEOPLES, including the MESHWESH, Kehek, Sherden, Shekelesh, Lukka, Tursha, and Akawasha, repelling them. A major battle was fought at Per-yer in the Delta and then at "the Mount of the Horns of the Earth" in the Libyan Desert. Mauroy, a Libyan leader, fell in this battle, as Merenptah used chariots, infantry units, and archers to repel the enemy. More than 6,000 of the enemy died, and their families were taken captive.

Merenptah's chief consorts were ISETNOFRET (2) and TAKHAT (1). His sons were SETI II and probably AMENMESSES. He built a royal residence at MEMPHIS and restored temples elsewhere. He also aided the HITTITES, who were suffering from a severe famine. Seti II was made coruler before Merenptah died, probably in his early 70s. At his death he was corpulent, bald, and standing five feet seven inches tall. His tomb in the VALLEY OF THE KINGS on the western shore of THEBES was designed with five corridors and contained halls, side chambers, and annexes. This highly decorated tomb held a SARCOPHAGUS of red granite. The lid of the sarcophagus depicted the BOOK OF THE GATES, a mortuary document. Another alabaster sarcophagus was also discovered on the site. The tomb had a trench dug in front of it to protect it from seasonal floods.

The mummy of Merenptah was found in the royal mummy cache in the tomb of AMENHOTEP II in 1898. Merenptah suffered from arthritis and calcification of the arteries. He had severe dental problems and evidence of prior fractures of the thigh bones. Merenptah's mummy was encrusted with salty nodules, probably caused by the embalming process.

Merenré I (Nemtyemzaf) (d. 2246 B.C.E.) *Third ruler of the Sixth Dynasty*

He reigned from 2255 B.C.E. until his death. Merenré was the son of PEPI I and Queen ANKHNESMERY-RÉ (1). His wife was Queen NEITH (2) or Nit, who married PEPI II, and his daughter was Ipwet. Merenré I ruled only nine years, and he built a pyramid in SAQQARA but never finished the site. Merenré I also exploited the mines of SINAI, the quarries of NUBIA (modern Sudan), and the mines of ASWAN and HATNUB, and he visited ELEPHANTINE Island at ASWAN, appointing a governor for the region. He maintained as well the services of General WENI, who had been an official in the reign of Pepi I.

The Egyptians controlled the Nile down to the third cataract during Merenré I's reign. He cut five canals at the cataracts of the Nile and commissioned the local Nubians (modern Sudanese) to build ships for him out of timbers. A copper statue of Merenré I and Pepi I was found in HIERAKONPOLIS. A mummified body was discovered at Saqqara, but it was probably not his remains but evidence of a later burial. He was succeeded by his half brother, Pepi II.

Merenré (II) (Antiemdjaf) (fl. 22nd century B.C.E.) *Shadowy ruler of the Sixth Dynasty*

He was reportedly the son of PEPI II (r. 2246–2152 B.C.E.) and Queen NEITH (2). Merenré II was devoted to a local deity, ANTI. He ruled only one year at the close of the dynasty with his consort, Queen NITOCRIS (1), as the dynasty was threatened by general unrest and the ambitions of powerful nomarchs who sought independence for their clans. When he died, Nitocris ruled alone. She is mentioned in the TURIN CANON. Her successor was possibly NEFERKURÉ, the son of Queen ANKHNES-PEPI and Pepi II.

Mereruka (fl. 23rd century B.C.E.) *Chief justice and vizier of the Sixth Dynasty*

He served TETI (r. 2323–2291 B.C.E.) as VIZIER, chief justice, and the supervisor of Teti's cult personnel. The son of the noble Nedjetempet, Mereruka married Princess SESHESHET, also called Idut. She was Teti's daughter. His son was Meryteti. Mereruka constructed the royal tomb of Teti as part of his duties as vizier.

Mereruka's own tomb in SAQQARA is a magnificent monument, shared by his royal wife and son. The tomb contains more than 30 chambers and was designed as a vast mastaba. A FALSE DOOR and a chapel with six pillars, including a statue of Mereruka, are part of the splendid architectural elements of the mastaba. There are painted scenes in corridors and in three of the chambers. A SERDAB was also part of the design. Scenes of gardening, fishing, fowling, hunting, harp playing, scribes, banquets, pets, and dwarves provide historical data of the period.

Meresger (1) (Meretseger) A cobra goddess of ancient Egypt's Theban necropolis, also called Meretseger, she was worshiped as "the Lady of Heaven" and the "Peak of the West" in Egyptian religious texts. Meresger was noted as a goddess who chastised the evildoer. The Egyptians depicted her as a "Savage Lion" to all who performed sinful acts until they called upon her name for forgiveness. The goddess lived on the rocky spur of SHEIKH ABD' EL-QURNA, at the necropolis site of THEBES, where she was called "the Lover of Silence," an allusion to her mortuary role. She was popular throughout many eras of Egyptian history but declined in the Twenty-first Dynasty (1070–945 B.C.E.).

Meresger (2) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a lesser ranked consort of SENWOSRET III (r. 1878–1841 B.C.E.), a ruler noted for his extensive HAREM. Meresger was not the mother of the heir.

Meri (fl. 20th century B.C.E.) *Royal pyramid complex official of the Twelfth Dynasty at el-Lisht*

He served SENWOSRET I (r. 1971–1926 B.C.E.). Meri was the supervisor of the ruler's pyramid in el-LISHT, overseeing the construction of the mortuary complex. He also governed the pyramid territory. His funerary STELA, now in the Louvre in Paris, gives an account of his career and honors. The pyramidal complexes of the rulers demanded considerable attention and personnel. Small cities were erected at these sites to provide residences for priests and other attendants involved in the mortuary cults of the dead rulers, such cults lasting for decades, even centuries.

Merikaré (fl. 22nd century B.C.E.) *Ruler of the Herakleopolitan Ninth Dynasty (2134–? B.C.E.)*

He was probably the son of KHETY III. The INSTRUCTIONS FOR MERIKARÉ, a didactic document attributed by scholars to his father, was written for him reportedly, although the authorship has not been proven. The text concerns the events of Khety III's reign, a period in which the Inyotefs were beginning their assaults on the Herakleopolitans. Khety III regrets many events that took place, and he speaks of the ideals and the spirit that the rulers and subjects should adopt in order to attain spiritual maturity.

Merikaré appears to have been middle-aged when Khety bequeathed him the Herakleopolitan throne. He faced growing tensions with THEBES in an uncertain political era of change, but he died before the armies of MONTUHOTEP II advanced upon his capital. ITY was his successor. Merikaré's mortuary pyramid was constructed near MEMPHIS.

Merimda Beni Salama This is a predynastic site in the western Delta of Egypt, dating to c. 4750 B.C.E., the first known settlement in the Nile Valley. Located 15 miles northwest of modern Cairo, Merimda had an estimated population of 16,000 in some historical periods, although the average was probably smaller. Graves found in the site contained mostly children, possibly the victims of a famine or an epidemic. Houses at Merimda were mostly windbreaks, or pole-framed structures with pitched roofs. Granaries and grid street patterns are evident. The Faiyum A culture pottery was discovered there, as well as stone MACEHEADS, polished black pottery, and fishing tools. The Merimda phase was contemporaneous with Upper Egypt's Badarian and Amratian phases.

See also EGYPT.

Merit (1) (fl. 14th century B.C.E.) *Noblewoman of the Eighteenth Dynasty*

She was the wife of MAYA, the treasurer for TUT'ANKHAMUN (r. 1333–1323 B.C.E.) and HOREMHAB (r. 1319–1307 B.C.E.). Maya protected the tomb of Tut'ankhamun when Horemhab set about destroying the surviving monuments of AKHENATEN (r. 1353–1335 B.C.E.) and the 'AMARNA Period. Also called Maia in some records, he built an elaborate tomb in SAQQARA. Merit is depicted in exquisite reliefs in the tomb with Maya, and the artistic splendor of her portraits and other scenes symbolize the high degree of skill evident in that period of Egyptian history.

Merit (2) She was an Egyptian divine being, called “the Goddess of the Inundation.” Egypt was named Ta-Mera, or Ta-Merit, “the Land of the Inundation.”

Meritites (1) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

A consort of KHUFU (Cheops; r. 2551–2528 B.C.E.), Meritites was the mother of Prince KEWAB and Princess HETEPHERES (2), Princess MERYSANKH (2), and Princess DJEDEFHOR and BAUFRE. She was buried in GIZA. The royal family of Khufu was divided between two factions, and Meritites' son Kewab, who was the rightful heir, was killed in a questionable manner. His successor represented the opposing side of the family and did not manage to keep the throne for long or to raise his own sons as heirs.

Meritites (2) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*

She was the daughter probably of PEPI I (r. 2289–2255 B.C.E.). A small step PYRAMID, recording her as a queen, was discovered in SAQQARA. It is recorded that Meritites' pyramid became a pilgrimage site after her death.

merkhet This was an astral gauge used by the ancient Egyptians for architectural surveys and construction projects. Much like the modern plumb line, the *merkhet* provided relatively accurate measurements, something required for the construction of massive monuments that not only had to be based on secure foundations but were positioned according to astronomical configurations deemed appropriate.

Merneith (1) (Merynit, Mereneith, Meryneith) (fl. c. 29th century B.C.E.) *Royal woman of the First Dynasty*

She was the consort of DJET or Wadji (date of reign unknown). Merneith was the mother of DEN, and clay seals bear her name as “the King's Mother.” She served as regent for her son, who obviously inherited the throne before reaching his majority. Merneith's mortuary complexes at ABYDOS and SAQQARA attest to her rank as a ruler in that period. The Abydos tomb follows the pharaonic

style of that time and was surrounded by 41 other gravesites. These Egyptians, including artisans and craftsmen, possibly died as part of her mortuary ceremonies. Merneith died in the reign of Den. A STELA erected in her honor depicts her name entwined with the *SEREKH* (2) symbol, normally reserved for pharaohs. Merneith's coffin bore similar royal insignias. Her Abydos tomb was a brick lined pit with a wooden floor. Some 77 additional graves were discovered nearby. Her Saqqara tomb contained a boat pit.

Merneith (2) (fl. 28th century B.C.E.) *Royal woman of the First Dynasty*

Merneith was the consort of DEN (date of reign unknown). She was probably his sister, born to Queen MERNEITH (1) and DJET.

Meroë A site on the eastern bank of the Nile in NUBIA (modern Sudan), north of modern Kabushiyah, it contains royal remains and unique monuments dating to the Twenty-fifth Dynasty (712–657 B.C.E.) and other historical periods. In the fifth century B.C.E., the great Kushite Empire was seated in Meroë. Vital and energetic, the people of Meroë remained powerful even in the Greco-Roman Period on the Nile. The necropolis of Meroë, Begarawiga, was filled with Kushite pyramids and royal burials. A temple to ISIS dates to the Napatan Period (c. 1000–300 B.C.E.) at Meroë, and lavish palaces were erected there as well. A temple of AMUN was built in the second century B.C.E., as well as a temple of APEDEMAK, a Nubian lion deity.

Suggested Reading: Priese, Karl-Heinz. *The Gold of Meroe*. New York: Metropolitan Museum of Art, 1993.

Mersa Matruh This was a site 185 miles west of ALEXANDRIA that served as a port of entry into Egypt. Pilgrims arriving to visit the oasis of SIWA during the Ptolemaic Period (304–30 B.C.E.) used the port and erected a city called Ammonia (later called Paraetionium). Modern Bates Island served as another trading port in the area. Siwa Oasis, called also Jupiter Ammon, was well known throughout the Mediterranean region, and many came from distant lands to worship AMUN in that vast desert site.

Merti See MERRHET.

Meryamen (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty*

A son of RAMESSES III (r. 1194–1163 B.C.E.), he was depicted as a “Fan-bearer,” in reliefs, apparently not holding any other known official position. Meryamen was also portrayed on the walls of MEDINET HABU with 19 of his brothers, listed there as Ramesses-Meryamen.

Meryatum (1) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

Meryatum was the daughter of RAMESSES II (r. 1290–1224 B.C.E.) and Queen NEFERTARI. She is depicted with her parents at the Queen's Temple at ABU SIMBEL.

Meryatum (2) (fl. 13th century B.C.E.) *Royal priest of Ré of the Nineteenth Dynasty*

The sixteenth son of RAMESSES II (r. 1290–1224 B.C.E.) and NEFERTARI, he served as the high priest of RÉ at HELIOPOLIS. Prince Meryatum is depicted at the Queen's Temple at ABU SIMBEL, and the temple of NUT at KARNAK bears his name. Meryatum officially visited the Egyptian turquoise mining operations in the SINAI.

Meryatum (3) (fl. 12th century B.C.E.) *Royal priest of Ré of the Twentieth Dynasty*

The son of RAMESSES III (r. 1194–1163 B.C.E.), he served as the high priest of RÉ at Heliopolis. Meryatum outlived his father and was possibly buried at el-MATARRIYAH necropolis, in modern Cairo.

Meryet (1) (Merit, Mereret) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the consort of SENWOSRET III (r. 1878–1841 B.C.E.). Meryet was buried in the mortuary complex of Senwosret III at DASHUR.

Meryet (2) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of AMENEMHET II (r. 1929–1892 B.C.E.). Little is known of her, as she was a lesser-ranked queen.

Merymose (fl. 14th century B.C.E.) *Viceroy of the Eighteenth Dynasty, called the “King's Son of Kush”*

Serving AMENHOTEP III (r. 1391–1353 B.C.E.), he was the VICEROY of Kush, or the governor of NUBIA (modern Sudan). Merymose was responsible for trade routes and fortifications of the Egyptians south of Aswan. The region of Nubia was highly active during Merymose's term of office as the “King's Son of Kush,” and he had to maintain garrisoned stations and navigable waterways along the Nile. His tomb at THEBES contained outstanding statuary.

Merynéfer (Qar) (fl. c. 23rd century B.C.E.) *Official of the pyramidal complexes of the Sixth Dynasty*

He was the overseer of the pyramidal complexes of KHUFU (Cheops) and MENKAURÉ (Mycerinus). Merynéfer was also a tenant of the pyramid complex of PEPI I and the inspector of priests in the pyramid of KHAFRE (Chephren). He served in several reigns. His tomb in GIZA is elaborate, with two FALSE DOORS and decorations. A portico displays pillars carved as the likenesses of Meryné-

fer, and there are statues of the deceased and his son and other male relatives. IDU, Merynéfer's father, was buried in an adjoining tomb in ABUSIR. He was the overseer of priests in the pyramidal complexes of Khufu and also Khafre (r. 2520–2494 B.C.E.). Elaborate paintings beautify this gravesite.

Meryptah (fl. 14th century B.C.E.) *Official of the Eighteenth Dynasty*

Meryptah served AMENHOTEP III (r. 1391–1353 B.C.E.) as a royal treasurer. He was buried at THEBES and was honored for his faithful service to the nation.

Meryré (1) (fl. 14th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

He served AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.) at 'AMARNA as the high priest of ATEN. Meryré held the position of the Great Seer of Aten when Akhenaten decided to share his powers with others near the end of his reign. Akhenaten's death resulted in the abandonment of 'Amarna and the end of Aten's cult. Meryré and his wife, Tener, disappeared and their beautifully adorned tomb at 'Amarna remained unfinished. Meryré reportedly was buried somewhere in 'Amarna, probably deposited in a secret cache in order to preserve his remains from the agents of HOREMHAB (r. 1319–1307 B.C.E.).

Many of the 'Amarna officials made arrangements to have their remains hidden when they died, as they witnessed the destruction turned loose on Akhenaten's capital after his death. The unused tomb of Meryré depicts him receiving decorations from the pharaoh and visiting Aten's temple. The paintings at this site record events and personalities of the 'Amarna Period and display the vivacious artistic styles of the era.

Meryré (2) (fl. 14th century B.C.E.) *Official of the Eighteenth Dynasty at 'Amarna*

He served AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.) as superintendent of Queen NEFERTITI's royal household. Meryré was the son of the high priest of ATEN, Meryré (1), and Tener. His unfinished tomb at 'Amarna depicts Akhenaten, Nefertiti, and SMENKHARÉ. Meryré (2) disappeared after Akhenaten's death, probably hiding to avoid the vengeance of HOREMHAB and other Amunites, who sought to obliterate all traces of the 'Amarna interlude. His burial site has not been identified.

Meryré (3) (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was the eleventh son of RAMESSES II (r. 1290–1224 B.C.E.). Meryré is depicted in a LUXOR temple relief as part of Ramesses II's KADESH military campaign. He is shown leading prisoners during that encounter, which took place in Ramesses II's fifth regnal year.

Merysankh (1) (fl. 26th century B.C.E.) *Royal woman of the Third Dynasty*

She was a lesser consort of HUNI (r. 2599–2575 B.C.E.) and the mother of SNEFRU, the founder of the Fourth Dynasty. Probably a commoner by birth, she was reportedly deified in later dynasties.

Merysankh (2) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

A daughter of KHUFU (r. 2551–2528 B.C.E.) and Queen MERITITES (1), Merysankh's life is not detailed.

Merysankh (3) (Meresankh, Mersyankh) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

Merysankh was the daughter of Prince KEWAB and Queen HETEPHERES (2) and granddaughter of KHUFU and Queen MERITITES (1). She was the consort of KHAFRE (Chephren; r. 2520–2494 B.C.E.). Merysankh was called “the King's Beloved Wife,” “the Mistress of DENDEREH,” “the Priestess of Bapefy,” “the Priestess of THOTH,” and “the Priestess of HATHOR.” She inherited Prince Kewab's estate when he died in mysterious circumstances and was at court when her mother, Hetepheres (2), married RA'DJEDEF (r. 2528–2520 B.C.E.). Marrying Khafre, Ra'djedef's successor, Merysankh became the mother of Prince Nebemakhet, Prince Khenterka, Prince Duwanera, and Princess Shepsetkau, along with other children.

She died suddenly in the reign of MENKAURÉ (2490–2472 B.C.E.), and her mother gave her the magnificent GIZA tomb that she had prepared for her own use. The MASTABA at Giza's eastern cemetery has a subterranean rock-cut chapel, a main chamber, false doors, and a shaft. Statues and reliefs within the tomb depict the royal family. Merysankh's embalming process was recorded as lasting a record 272 days. Her son Prince NEBEMAKHET is among those portrayed in reliefs.

Meryt-Amun (1) (Meryt-Aten) (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the wife of SMENKHARÉ (r. 1335–1333 B.C.E.). Meryt-Amun was the daughter of AKHENATEN (Amenhotep IV) and Queen NEFERTITI. When Nefertiti left Akhenaten's palace in 'AMARNA and took up residence in her own mansion, Meryt-Amun became queen in her place, even though she was married to Smenkhare. The death of Akhenaten in 1335 B.C.E. brought about Smenkhare's coronation. He had been Akhenaten's attendant for two years and had assumed many administrative duties.

Smenkhare and Meryt-Amun returned to THEBES to placate the priests of AMUN and the military faction led by General HOREMHAB. She was the mother of Merytaten-Tasherit and Merytaten the Younger. She died before Smenkhare.

Meryt-Amun (2) (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a daughter of TUTHMOSIS III and a consort of AMENHOTEP II (r. 1427–1401 B.C.E.). Meryt-Amun died at age 50 and was depicted as delicate, with brown wavy hair. She was buried at DEIR EL-BAHRI in two coffins, one fashioned out of cedar. PINUDJEM (1), the high priest of AMUN in the Twenty-first Dynasty, usurped Meryt-Amun's tomb for his daughter, Princess Entiu-nywas.

Meryt-Amun (3) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the eldest daughter of RAMESSES II (r. 1290–1224 B.C.E.) and Queen NEFERTARI. When Nefertari died or retired to the harem palace near the FAIYUM, Meryt-Amun became a queen, ranking second to BINT-ANATH, her sister. A statue of Meryt-Amun, colossal in size and beautifully made, was unearthed recently at AKHMIN. The lips of the statue have retained the original red paint.

Meryt-Atum (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

The son of RAMESSES II (r. 1290–1224 B.C.E.) and Queen NEFERTARI, he became the high priest of Ré in HELIOPOLIS. Meryt-Atum was depicted in reliefs as campaigning with Ramesses II in the SINAI.

Meryt-Ré-Hatshepsut (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the consort of TUTHMOSIS III (r. 1479–1425 B.C.E.). Possibly the daughter of the God's Wife, Huy, Meryt-Ré-Hatshepsut was not the first “Great Wife,” having been preceded by two others. She was, however, the mother of the heir, AMENHOTEP II. Meryt-Ré-Hatshepsut outlived Tuthmosis III and was honored in her son's reign. She was buried at THEBES, in the VALLEY OF THE QUEENS. The tomb designated as hers, however, does not appear to have been used. A quartzite, unfinished SARCOPHAGUS was found in that tomb. She was also the mother of MERYT-AMUN (2) and Nebetiuinet.

Meseket It was a sacred bark used by the god RÉ in his nightly descent from the heavens. Ré rode on the MANDET in the morning to ascend into the sky on his appointed rounds. These sacred barks were accompanied by other divine beings and by the deceased souls who were not deemed worthy of eternal paradise but were allowed to survive in ETERNITY in the retinues of the gods.

See also BARKS OF THE GODS.

Mesentiu The name of an ancient Egyptian group that originated in EDFU, a site south of THEBES, in Upper Egypt. The Mesentiu are featured in early accounts of the unification of the nation. They are part of “the Sons of

HORUS." The Mesentiu were reportedly skilled in metallurgy and battle.

mesenty This was an ancient Egyptian term that meant "the Lord of All Creation." Most cults assumed that title for their particular deities as part of the cosmogonic traditions fostered in the various cults, including AMUN and RÉ. From the earliest historical periods, however, PTAH was the true *mesenty*.

meska This was a sacred symbol, fashioned out of the hide of a BULL and used as part of the costume of NOMARCHS and some PHARAOHS. The term "Bull of his Mother" was sometimes attached to the royal titles in ceremonies. The *meska* was a symbol of power and rebirth, as bulls were popular THEOPHANIES of the gods.

Meskhent (Meshkhent, Meskhenit) She was an Egyptian goddess of childbirth, depicted as a birthing brick with a woman's head or as a woman with a brick on her head. Egyptian women sat on bricks designed to promote labor during childbirth. Meskhent assumed four forms and predicted the future of newborns. Meskhent is mentioned in the WESTCAR PAPYRUS, and she reportedly predicted the role of the first three pharaohs of the Fifth Dynasty (2465–2323 B.C.E.). She was associated with HATHOR in some eras.

In MORTUARY RITUALS, Meskhent was an attendant in the JUDGMENT HALLS OF OSIRIS, where she aided the deceased. She provided the magical powers so that the dead could be reborn in paradise. She was the divine sister of Anit and Tanenit. Her husband was SHAI, who represented destiny, fate, or luck.

Meshwesh They were a people dominating the region of modern LIBYA in many historical periods. Uniting with other Libyan groups and at times joined to the confederation known as the SEA PEOPLES, the Meshwesh attempted many assaults on the western Delta. MERENPTAH (r. 1224–1214 B.C.E.) and RAMESSES III (r. 1194–1163 B.C.E.), among others, had to defeat such invasion forces.

With the fall of the New Kingdom in 1070 B.C.E., the Libyans began to enter the Nile Valley and the Meshwesh settled at BUBASTIS. Reportedly, HERIHOR of the Twenty-first Dynasty (1070–945 B.C.E.) belonged to a collateral family of the Meshwesh. The most famous of these Libyans was SHOSHENQ I (r. 945–924 B.C.E.), the founder of the Twenty-second Dynasty. The Libyans reinvigorated Egypt with their presence and served as military leaders of note and as administrators.

Messuy (fl. 13th century B.C.E.) *Governor of Kush in the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as VICEROY of Kush, the governor of the territories south of ASWAN in NUBIA (modern Sudan). In this role he was addressed as the "King's Son of Kush." Messuy constructed a temple at KALABASHAH, in a region called BEIT EL-WALI. A rock-cut shrine, the temple erected by Messuy was designed with columns and elaborate reliefs of the pharaoh. A causeway connected the temple to the Nile.

Mesthi-Imsety See CANOPIC JARS; IMSETY.

mesu-heru They were the guardians of the CANOPIC JARS, "the Four Sons of Horus." The jars contained the vital organs of the deceased, removed during the rituals of embalming.

mesut This was the ancient word for evening, actually meaning "the Time of Birth." The cosmological traditions of Egypt promoted the idea that the stars were actually swallowed by a divine sow at each sunrise. At eventide the stars were given birth by the sow and appeared in the sky.

metals See EGYPTIAN NATURAL RESOURCES.

Methen (Metjen) (fl. 27th century B.C.E.) *Governor and biographer of the Third Dynasty, serving several pharaohs*

He served DJOSER (r. 2630–2611 B.C.E.) as a regional governor but was famous as well as a biographer. Methen started his career in the reign of SNEFRU (r. 2575–2551 B.C.E.) and rose in the ranks. He administered the Delta NOMES and the FAIYUM's eastern zone. Methen was buried in a brick MASTABA in SAQQARA, the royal necropolis, a sign of his rank. The tomb had a cruciform chapel and contained a small granite statue of Methen. His father was Anibesemonek.

Migdol (1) This was a site in the SINAI, near TCHARU, where the Egyptians maintained a fortified tower with massive walls. When the Persian ruler CAMBYSES (r. 525–522 B.C.E.) attacked Egypt, he destroyed the site, which was later rebuilt. Tell el-Her, to the south, was also destroyed and rebuilt.

migdol (2) This was a type of fortress, Syrian in design, heavily fortified. MEDINET HABU, the vast complex erected by RAMESSES III (r. 1194–1163 B.C.E.) was a *migdol*-style structure.

"Mighty Bull Appearing in Thebes" An epithet used by TUTHMOSIS III (r. 1479–1425 B.C.E.) and other strong New Kingdom pharaohs, the title was usually preceded by the phrase "Life to HORUS." The two epithets

were combined to notify the Egyptians that a human form of Horus had risen again in THEBES to protect the nation from all enemies. The BULL was always a symbol of strength and tenacity for the Egyptians and was used in several royal titles.

Miliku (fl. 14th century B.C.E.) *Prince of Gaza (Gezer) and a vassal of Egypt*

He held the throne of his city-state in the reign of AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.) and was mentioned in the 'AMARNA LETTERS, the correspondence concerning land disputes among the Egyptian vassal states and other pertinent topics of the era. Miliku was accused of land grabbing by other princes, and he wrote to Akhenaten asking for defenses against another vassal state. Akhenaten did send troops to Miliku, and slave women were given to Egypt in return for Egyptian goods.

military An institution that evolved over the centuries as a result of Egypt's expansion and contact with outside elements. Egypt's military forces had a definitive role in maintaining the sovereignty of the country from the earliest historical periods and in obtaining natural resources and new lands.

PREDYNASTIC PERIOD

Internal warfare led to the provisional unification of Egypt in 3000 B.C.E. and continued during the eras before the dynastic age. SCORPION, NARMER, and their military predecessors conducted campaigns in Lower Egypt in order to establish a unity of independent regions and provincial clans. The palettes and maceheads that document the events of this period portray the legendary unifiers in personal combat, and images of fallen foes and divine intervention place their military activities in the context of national unification.

Warfare must have been a continuing process throughout the Predynastic Period, as conflicting groups carved out their territories and established the perimeters of their influence. It is interesting that the totems of many of the Upper Egyptian nomes, or provinces, were depicted in documents about Narmer, indicating that these warrior groups were already established to some extent and used as military units.

EARLY DYNASTIC PERIOD

The early rulers of Egypt did not preside over a united land in the First Dynasty (2920–2770 B.C.E.). There is evidence of resistance on the part of various regions. AHA (Menes) recorded adding territories in the south (probably the area between GEBEL EL-SILSILEH and ASWAN). DJER (r. c. 2900 B.C.E.) recorded a campaign against the Asiatics in the eastern desert. PERIBSEN, during the Second Dynasty (2770–2649 B.C.E.), made raids into Palestine, probably exploratory expeditions or raids for cattle and other loot. KHA'SEKHEMWHY (r. 2649 B.C.E.), the last

pharaoh of the Second Dynasty, probably secured Egypt's unification, indicating continual or at least sporadic warfare on the Nile up to that era. It is possible that the first settlement at BUHEN, in NUBIA (modern Sudan), was made in his reign, as Kha'sekhemwy and his successors had started to penetrate the territories below the first cataract of the Nile.

OLD KINGDOM

The rulers of the Old Kingdom were militarily active. The Egyptian interest in the SINAI territory led them to conduct punitive expeditions against the local Bedouins, the Asiatic nomads who roamed the region and resented Egyptian efforts to set up mines and quarries there. In the reign of SNEFRU at the start of the Fourth Dynasty (2575–2465 B.C.E.), Egypt had a rather large fleet of naval vessels as well, supposedly sent to the Levant on trading expeditions.

Buhen, at the second cataract of the Nile in Nubia, became a base for southern trade and was fortified with stone walls and a dry moat. All of the rulers of Snefru's dynasty, including the pyramid builders of GIZA, are represented at Buhen by seals. Snofru is said to have conducted a massive raid in the vicinity of Buhen, and it is probable that other Nubian settlements were begun in this period.

The rulers of the Fifth Dynasty continued the warfare. In that period the Egyptian army is recorded as having started the campaigns in Palestine and other Mediterranean coastal regions. UNIS, the last ruler of the Fifth Dynasty, claimed to have made five expeditions into Syria. The Canaan reliefs from the Sixth Dynasty depict assaults on Palestinian walled cities, and a true military leader other than the pharaoh emerged from the period: General WENI, in service to PEPI I (r. 2289–2255 B.C.E.).

Weni, as commander of the royal armies, levied troops from the local nomes when any military campaign seemed imminent. Nomarchs were responsible for a certain number of troops, to be supplemented by Nubian mercenaries under command of caravan leaders or trade supervisors. Many of these troops were veterans of militia training or active duty in previous campaigns. The basic unit of the army at the time was the battalion, although its exact size and functions are not documented. The militia-levy system had its obvious drawbacks. Troops brought from the various nomes held allegiance only to their own leaders. The extra levies used as support for the militias were even less nationalistically oriented. For this reason there must have been some core units of the Egyptian army that were maintained as a regular force. There is evidence of so-called household units at the time. Weni commanded a well-trained military force, which suggests the presence of a regularly maintained core unit responsible for training the nome recruits. Weni's position was that of commander of troops, but he also performed other tasks for the ruler. Some generals served as caravan lead-



A relief depicting Ramesses II (r. 1290–1224 B.C.E.) in battle array, displayed on a Karnak wall. (*Hulton Archive.*)

ers as the expansion of trade warranted a military presence in remote regions. These positions appear to have been hereditary, the beginnings of a military caste. Ordnance and other logistical and provisionary departments were already functioning, and there were reserves and supplies mandated for the military units.

In Nubia there was a decided shift in Egyptian activities. Men like Weni used Nubian mercenaries, particularly when he served as the governor of Upper Egypt, but trade was the key to Egypt's relationship with Nubia. HARKHUF and his famous expedition for the child ruler PEPI II (r. 2246–2152 B.C.E.) indicate a limited role in Nubia, mostly economic, not military. Buhen and the other forts were no longer invested with troops, and Nubia was comparatively free of Egyptian forces.

The soldiers of the Old Kingdom were depicted as wearing skullcaps and carrying clan or nome totems. They used maces with wooden heads or pear-shaped stone heads. Bows and arrows were standard gear, with square-tipped flint arrowheads and leather quivers. Some shields, made of hides, were in use but not generally. Most of the troops were barefoot, dressed in simple kilts or naked.

FIRST INTERMEDIATE PERIOD

With the collapse of the Old Kingdom in 2134 B.C.E., military activities in Egypt were confined once again to the regions within the nation's borders. The KHETY clan of HERAKLEOPOLIS moved against their northern and western neighbors to carve out a new royal realm. The rulers of the Ninth and Tenth Dynasties (2134–2040 B.C.E.) were vigorous warriors, aided by nome allies. They could not penetrate into Upper Egypt because of the Theban resistance, and eventually the Thebans attacked their south-

ern outposts and began marching on their capital. Nubian troops were employed in the battles in the place of the ruler. In 2040 B.C.E., the armies of MONTUHOTEP II took Herakleopolis, and the internal wars of Egypt were coming to a close.

THE MIDDLE KINGDOM

The fall of Herakleopolis ended the Tenth Dynasty and started the Middle Kingdom. The land was united, but there were standing armies in some nomes, and aristocrats did not hesitate to use their forces to exact vengeance or to consolidate holdings. Such nobles were free to act on their own behalf as long as they provided the required number of troops to the royal campaigns. Such petty feuds between the nomes were ended in the Twelfth Dynasty.

There was a standing army in this period, composed of conscripts. There was a minister of war and a commander in chief of the army, or an official who worked in that capacity. Frontier units were on duty at the borders, and troops accompanied many of the mining and quarrying expeditions.

Montuhotep and his successors continued vigorous campaigns against LIBYA and the SINAI and are reported as having expanded their operations even into Syrian lands. The rulers of the Twelfth Dynasty (1991–1783 B.C.E.), the Amenemhets, started their reigns with military campaigns. AMENEMHET I (r. 1991–1962 B.C.E.) was a usurper and was skilled in military affairs, having served in martial and administrative affairs for the last Montuhotep. Upon staking his claims, he took an armada of ships up and down the Nile to discourage any rebellions from nome clans. He also erected a series of garrisoned fortresses on the northern borders, called the WALL OF THE PRINCE. When Amenemhet I died, his son and heir, SENWOSRET I, was on a campaign in Libya, having a small unit of bodyguards with him.

A vast army of scribes and administrators served the military forces of Egypt in this period. The frontier fortifications were manned, and there were even “shock troops” used in campaigns. There are some indications that professional soldiers were in the ranks of the Egyptian army at this time, called “the Brave” or “the Valiant.” Officers could be denoted in reliefs by the feathers that they wore in their caps.

In NUBIA the Middle Kingdom had considerable impact. The Montuhoteps continued their raids, and the Amenemhets made a policy of fortifying trade settlements as part of their dynastic goals. Senwosret I (1971–1926 B.C.E.) erected several fortresses and kept them fully staffed with troops. Ikkur, ANIBA, and QUBAN date to this era, and the region around Buhen was more stiffly fortified. The Twelfth Dynasty rulers may have erected fortresses as far south as SEMNA.

The term *Kush* came into being here, to designate a region of Nubia that had its capital at KERMEH. During the

last part of the Old Kingdom and the First Intermediate Period, the Nubians had built a relatively strong state in the area. SENWOSRET III completed the pacification of Kush and established the southern borders of Egypt as far south as Semna and URONARTI.

The military gear of the Middle Kingdom was much the same as that of the Old Kingdom, although troops now carried axes and copper blades, bound to wooden hafts with leather thongs. A long bronze spear became popular, and the soldiers wore leather shirts and kilts.

THE SECOND INTERMEDIATE PERIOD

There was warfare throughout much of Egypt during the period following the collapse of the Middle Kingdom in 1640 B.C.E. Asiatics began to consolidate their holdings, after having penetrated Egypt and established their own domains. The HYKSOS, as these Asiatics were called, introduced horses into the Nile Valley, using the animals to pull chariots and to carry loads. The horses of that era were not actually heavy enough to carry the weight of a man for long distances, something that the Egyptians remedied rather quickly.

After a brief period of tolerance, the Thebans began to assault the southern outposts of the Hyksos, as Sekenenre'-TA'O II (r. c. 1560 B.C.E.) began a full-scale war to oust the aliens from the Nile. When he died, his son KAMOSE took the field in his place. Under his command the Egyptians fielded cavalry units, having lightened the Hyksos chariot and also having trained special units for such tactics. He also commanded an unusual fighting force, called the MEDJAY, a group of Nubians who had allied themselves with Egypt's cause. The Medjay served as scouts for the main units and then as light infantry. Kamose used the LIBYAN DESERT oases as effective hiding places in his assaults on the Hyksos, and he was within striking distance of AVARIS, the Hyksos capital, when he died or was slain in battle.

THE NEW KINGDOM

'AHMOSE (r. 1550–1525 B.C.E.), his younger brother, took up the cause and surrounded Avaris, using both land and sea forces. The Hyksos were forced to withdraw from Egypt, and the New Kingdom began. Egypt's army was no longer a confederation of nome levies but a first-class military force. The ruler was the commander in chief, but the vizier and another administrative series of units handled the logistical and reserve affairs. Apparently the senior officers of the army could debate campaign events with the ruler while on tours, and others were consulted for their experience.

The army was organized into divisions in the New Kingdom, both chariot forces and infantry. Each division numbered approximately 5,000 men. These divisions carried the names of the principal deities of the nation. When Egypt was not at war, the army served as a reserve force, stationed in both Upper and Lower Egypt.

The chariot force was divided into squadrons of 25 men each, and the infantry contained two types of soldiers, the veterans and the conscripts of the campaign. The kings had their own elite corps, serving as bodyguards and special shock troops. There were alien mercenary units in the army in this period as well. Some, like the SHERDEN PIRATES, were pressed into service after capture, and others, like the Libyans and Nubians, were long-established units of mercenaries. A definite officer corps existed, with the lowest grade commanding 50 men and the highest, led by the "standard-bearers," in charge of as many as 250 men. The troop commander was in charge of several brigades or commanded entire fortresses. Above this level were the various administrative officer staffs. In many instances the princes of Egypt led units into action, as in the case of two of Ramesses II's sons, who went to war in Nubia while still lads.

Pack animals were used for the various supplies, but boats were important in this period as well. A great naval station was located at PERU-NEFER, near Memphis. AMENHOTEP II, the son of TUTHMOSIS III (r. 1479–1425 B.C.E.), commanded that depot and a shipbuilding site while still a prince. Ox-drawn carts were also used in the field.

The pharaohs of the New Kingdom started with the war against the Hyksos and continued campaigns throughout that period. 'Ahmose's successor, AMENHOTEP I, maintained the military structures, but it was TUTHMOSIS I (r. 1504–1492 B.C.E.) who took the armies of Egypt to the Euphrates River and began the empire. His grandson, Tuthmosis III, fought at AR-MEGIDDO and then conducted 20 more campaigns in order to put down rebellions among the occupied or vassal states of the Mediterranean region. Tuthmosis III also took hostages from the royal families of conquered states and cities and trained them in Egypt so that they were ready to rule in their own time as allies.

In NUBIA, meanwhile, tribes had risen again, and 'Ahmose I and his successors had to campaign there. Under Tuthmosis I the Egyptian fleet made its way south and established a fort at Tombos, which enabled the Egyptians to assault the regions easily. Tuthmosis I went as far as the fourth cataract. When he withdrew to Egypt, the body of the king of the warring tribe hung upside down on the prow of his ship. The interest in Nubia was mostly economic, and Egypt did little to respect the ways of the Nubians.

HOREMHAB, the last ruler of the Eighteenth Dynasty (1319–1307 B.C.E.) was a trained military commander. He conducted campaigns to maintain the empire, which had diminished during the 'AMARNA Period and with the fall of the MITANNIS, Egypt's allies. Before he died he placed RAMESSES I on the throne, a military comrade in arms, and the Ramessids began their military exploits.

The Ramessids, experts in campaigns and enthusiastic about the empire, warred constantly to maintain a balance of power. They faced the mighty HITTITES, and in the



Tutmosis III was one of the greatest warrior kings of Egypt; he expanded the empire founded by his grandfather, Tutmosis I, until it stretched from modern Sudan to the Euphrates River. (*Hulton Archive.*)

battle of Kadesh both the Egyptians and Hittites escaped disaster narrowly. An alliance was the result of the conflict, which divided lands between them. The great military leader of Egypt in this period was RAMESSES II (1290–1224 B.C.E.). His son, MERENPTAH, had to fight the SEA PEOPLES and the Libyans, and conducted his campaigns with cunning and fervor. The last great warrior pharaoh of this era was RAMESSES III (1194–1163 B.C.E.), who maintained Egypt's military prowess, which gave way eventually to dynastic weakness and the avarice of the priests of AMUN, which brought an end to the New Kingdom.

THE THIRD INTERMEDIATE PERIOD

The military activities of Egypt after the fall of the New Kingdom and the rise of the Twenty-first Dynasty

(1070–945 B.C.E.) were confined to the efforts of the crown and the high priests of Amun, working together, to put down the rebellions taking place in Upper Egypt. These Amunite priests resided at el HIBA, a fortified site. The rise of the Twenty-second Dynasty (945–712 B.C.E.), founded by SHOSHENQ I, a Libyan, started new military expansion, especially in Canaan and Palestine. The Twenty-third Dynasty (c. 828–712 B.C.E.) was a period of small city-states, with no national military agenda. The Twenty-fourth Dynasty (745–712 B.C.E.) at Sais was equally inactive, eventually attacked by the Twenty-fifth Dynasty (770–712 B.C.E.) of Nubia, modern Sudan. PIANKHI (I) (r. 750–712 B.C.E.), the son of KASHTA, the dynastic founder, ruled in Thebes and Nubia and northward, gaining control of Egypt by 712 B.C.E.

THE LATE PERIOD

In the Twenty-fifth Dynasty (712–657 B.C.E.), the Assyrians invaded Egypt, destroying the reign of TAHARQA (690–664 B.C.E.). The Twenty-sixth Dynasty (664–525 B.C.E.) fostered Hellenic alliances and conducted revolts within the ranks of vassal states.

Egypt also conducted campaigns in Palestine, Nubia, and Syria. APRIES (r. 589–570 B.C.E.) involved Egypt in a Libyan war as well, and he lost his throne and his life as a result. His royal line was destroyed by the Persian invasion led by CAMBYSES (r. 525–522 B.C.E.) and the founding of the Twenty-seventh Dynasty (525–404 B.C.E.).

AMYRTAIOS (r. 404–393 B.C.E.) led a revolt and instituted the Twenty-eighth Dynasty, but the line ended at his death. The Twenty-ninth Dynasty (393–380 B.C.E.) found itself involved in affairs of the entire region, and Greek mercenaries fought Egypt. Usurpation was another source of conflict in this period, and HAKORIS fought battles on the side of the Greeks in their battles against the Persians. NECTANEBO I, who founded the Thirtieth Dynasty (380–343 B.C.E.), put the successors of Hakoris aside.

The Second Persian Period (343–332 B.C.E.) brought the Thirty-first Dynasty to Egypt, but the Persians ruled through satraps, who had to put down rebellions. The Persians ended with DARIUS III CODOMAN, who was defeated by ALEXANDER III THE GREAT (332–323 B.C.E.).

GRECO-ROMAN PERIOD

At the death of Alexander the Great, PTOLEMY I SOTER (r. 304–284 B.C.E.) declared himself the ruler of Egypt and engaged the Nile Valley's armies in a series of campaigns. His successors fought among themselves and involved Egypt in Hellenic military campaigns. The Seleucids also attacked Egypt until the powerful Romans began to adopt a protective stance concerning the Ptolemaic reigns. Defeating CLEOPATRA VII in 30 B.C.E., AUGUSTUS (Octavian) made Egypt a part of the Roman Empire.

Suggested Readings: Carman, John, and Anthony Harding, eds. *Ancient Warfare: Archaeological Perspectives.*

London: Sutton Publishing, 2000; Ferrill, Arthur. *The Origins of War: From the Stone Age to Alexander the Great (History & Warfare)*. Boulder, Colo.: Westview Press, 1997; Hasel, Michael. *Domination and Resistance: Egyptian Military Activity in the Southern Levant, Ca. 1300–1185 B.C.* Boston: Brill Academic Publishers, 1998; Kern, Paul Bentley. *Ancient Siege Warfare*. Bloomington: Indiana University Press, 1999; Shaw, Ian. *Egyptian Warfare and Weapons*. London: Shire Publications, 1999.

Min (1) (Menu, Amsi, Khem) An Egyptian fertility god, Min was depicted in the ithyphallic form and served as the patron of desert travels and guardian of harvests. He was worshiped in AKHMIN and KOPTOS from the earliest eras. Min was then the patron of hunters and nomads.

The god was normally shown as a man with an erect penis, wearing a plumed crown with a streamer. In some eras his statues resembled mummies. Originally such statues were painted blue-black, symbolizing divinity, and Min had a human head or a hawk's head. He held his phallus in his left hand. In that pose he was called "the God of the Lifted Hand."

The ancient deity of Koptos, a god called Aahes or Rahes, was absorbed by the cult of Min early on. The temples of Min were round in design. LETTUCE was his symbol, and his festivals were joyous occasions. In time, Min was worshiped as Min-Horus. The PALERMO STONE gives an account of Min, and there were three colossal statues of the deity at Koptos. He was depicted on a bowl of KHA'SEKHEMWHY, dating to c. 2650 B.C.E. In some eras he was called Min-Isis-Horus.

Min (2) (fl. 15th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

Min served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the mayor of THINIS and overseer of the priests of ANHUR. His most important position, however, was as archery instructor for AMENHOTEP II, Tuthmosis III's son and heir. A veteran of military campaigns, Min supervised the prince's military training and served as well as treasurer of Lower Egypt and judge. He was buried with honors in THEBES.

Minkhaf (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

A son of KHUFU (Cheops; r. 2551–2528 B.C.E.), Minkhaf assumed powerful court roles, as this dynasty maintained a firm grip on the various government agencies, not sharing the offices with outsiders. He was not the heir to the throne.

Min-Nakhte (fl. 15th century B.C.E.) *Agricultural official of the Eighteenth Dynasty*

Min-Nakhte served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the inspector of granaries for the throne. His tomb near

THEBES was designed as a single rectangular chamber with a statue niche.

Mirgissa A site near the second cataract of the Nile, in NUBIA (modern Sudan), this was the largest of a series of fortified stations erected by SENWOSRET III (r. 1878–1841 B.C.E.) to protect Egyptian TRADE and to control traffic on the river. Troops were garrisoned at the site, and storage chambers were available for trade goods in transit.

Mitannis A powerful people who spoke the Hurrian language and invaded Mesopotamia and Syria, they emerged as a unified state during the Middle Kingdom (2040–1640 B.C.E.) or earlier, ruled by an Indo-Aryan royal line of kings. The Mitanni capital was Washukania or Washukanni, believed to be the modern Tell al-Fakhiriyeh in northern Syria. Coming from the Caspian Sea originally, the Mitanni had Indo-European connections and worshiped Indian deities. During their imperial period, they ruled from Assyria to the Levant.

The rise of the militaristic Eighteenth Dynasty (1550–1307 B.C.E.) brought Egypt into conflict with the Mitannis, who were expanding their own imperial domain. This expansion aided TUTHMOSIS I (r. 1504–1492 B.C.E.) and TUTHMOSIS III (r. 1479–1425 B.C.E.) in their successful campaigns, and the Mitannis suffered defeats at the hands of the Egyptians at Aleppo and CARCHEMISH. AMENHOTEP II (r. 1427–1401 B.C.E.) led an army into Mitanni domains, capturing KADESH on the Orontes River. TUTHMOSIS IV (r. 1401–1391 B.C.E.) asked ARTATAMA, the Mitanni king, for his daughter, to seal an alliance between the two states. Tuthmosis IV had to make this request seven times before the Mitanni princess arrived on the Nile. The Assyrians captured the Mitanni capital in the reign of the Assyrian king Adad-nirari (1305–1274 B.C.E.), and made the state a vassal. Shalmanesser I (1273–1244 B.C.E.) annexed the Mitanni lands, ending the empire. Egypt's alliance with the Mitannis would prove costly in time, as Tuthmosis IV's preference for the Mitannis over the rising HITTITES would spark political and military problems for the Ramessids of the Nineteenth Dynasty (1307–1196 B.C.E.).

Mit Rahinah A temple site of the god PTAH, located near MEMPHIS, the shrine is half covered with water at the present time. A temple of Ptah dominated the site and contained an elaborate shrine and colossal statues of RAMESSES II (r. 1290–1224 B.C.E.). Stone blocks from the Old Kingdom (2575–2134 B.C.E.) and New Kingdom (1550–1070 B.C.E.) were salvaged from an older shrine. Ramesses II also erected a pylon in the western part of the temple and northern and southern gates.

A smaller temple at MIT RAHINAH included an embalming house of APIS, erected by SHOSHENQ I (r. 945–924 B.C.E.), with chapels added by SHABAKA (r.

712–698 B.C.E.) and AMASIS (r. 570–526 B.C.E.). This complex is west of the remains of an earlier temple dating to the reign of TUTHMOSIS IV (1401–1391 B.C.E.). At nearby Kom el-Rabi'a is a temple to HATHOR erected by Ramesses II and a temple to Ptah from the reign of MERENPTAH (1224–1214 B.C.E.). This has a palace compound as well. Tombs from the First Intermediate Period (2134–2040 B.C.E.) and the Middle Kingdom (2040–1640 B.C.E.) are at Mit Rahinah. There are also priest tombs nearby, built during the Twenty-second Dynasty (945–712 B.C.E.).

Mitry (fl. 24th century B.C.E.) *High-ranking legal official of the Fifth Dynasty (2465–2323 B.C.E.)*

He served in the early periods of that royal line as a provincial administrator of royal territories. Mitry was also one of “the MAGNATES OF THE SOUTHERN TEN,” a high-ranking position as counselor and judge. His tomb in SAQQARA contained 11 wooden statues, extremely rare in ancient Egypt, life-sized portraits of the official and his wife.

Mi-wer This is a site near modern KOM MEDINET GHUROB in the FAIYUM region that served as a royal retirement estate for elderly or indisposed queens of the Eighteenth (1550–1307 B.C.E.), Nineteenth (1307–1196 B.C.E.), and Twentieth (1196–1070 B.C.E.) Dynasties. The complex at Mi-wer was started by TUTHMOSIS III (r. 1479–1425 B.C.E.) and was a vast estate with royal residences and educational institutions. RAMESSES II (r. 1290–1224 B.C.E.) used Mi-wer during his reign, and Queen NEFERTARI Merymut reportedly retired there after attending the dedication of her temple at ABU SIMBEL. The complex did not survive the end of the New Kingdom in 1070 B.C.E.

Mnevis A deity of Egypt, originally called Mer-wer or Nem-ur, “the Living Sun God,” Mnevis was associated with RÊ, and called “the Soul of Ré.” Mnevis was symbolized in rituals by a bull that was worshiped at HELIOPOLIS. This BULL was second in rank to APIS and was considered a true oracle. The mother cow giving birth to a Mnevis bull, which had to be entirely black and had to have tufts of hair on its body and tail, was believed to have been transformed into Hesat, a cow goddess. The Mnevis bull was so popular as part of the solar cult of Ré-Atum that AKHENATEN (r. 1353–1335 B.C.E.) declared that such animals should be buried at 'AMARNA (Akhetaten), his capital.

Most Mnevis bulls were interred in Heliopolis, in a necropolis under the modern site of Cairo's Arab el-Tawil. A stela of Prince 'Ahmose, believed to be the princely son of AMENHOTEP II (r. 1427–1401 B.C.E.), was discovered there. RAMESSES II (r. 1290–1224 B.C.E.) began the custom of erecting stone structures over rectangular pits, and each bull was buried in a large chamber decorated with reliefs. The pits were necessary because of the flat terrain

of the area. MERENPTAH (r. 1224–1214 B.C.E.) buried a Mnevis bull during his reign, building a limestone sarcophagus for the internment. The various reliefs and sacred paintings portrayed the Mnevis bull with a sun disk and the uraeus on its horns. Mnevis was associated with OSIRIS in some historical periods and remained popular throughout the Late Period (712–332 B.C.E.).

Moalla, el- This is a necropolis south of THEBES, dating to the First Intermediate Period (2134–2040 B.C.E.). Two of the tombs at el-Moalla are famous for their decorations and paintings. These are the tombs of ANKHTIFY and SOBEKHOTEP. El-Moalla was a necropolis serving the area known as TOD. The Egyptians called it Hefat.

Moeris, Lake A vast water deposit in the FAIYUM region of Egypt, now represented by Birkat Qarun. During the Predynastic Period (before 3000 B.C.E.), the lake stood about 120 feet above sea level. The lake rose and sank periodically, and during the Middle Kingdom (2040–1640 B.C.E.) efforts were made to halt the silting of the channel that connected Lake Moeris to the Nile. Refurbished, the lake served as a flood route and as a reservoir. The area around the reduced Lake Moeris became popular in the Ptolemaic Period (304–30 B.C.E.).

Mokattem This was a site near modern Cairo used in many periods of Egyptian history as a source of fine quality limestone. DJOSER (r. 2630–2611 B.C.E.) used the QUARRY for the construction of the STEP PYRAMID in SAQQARA. Other pharaohs employed Mokattem's limestone in several eras.

See also EGYPTIAN NATURAL RESOURCES.

Momemphis A site in the Delta, probably at one time located near Terana on the Canopic branch of the Nile, Momemphis was the scene of a battle between AMASIS (r. 570–526 B.C.E.) and APRIES (r. 589–570 B.C.E.) for the throne of Egypt. Apries had been removed from power by the mutiny of his Egyptian troops. He fled from the Nile and returned with Greek mercenaries who did not support him with enthusiasm. Apries lost the battle and was taken prisoner. He was given to the Egyptian soldiers, who killed him.

mongoose See ICHNEUMON.

months They were the ancient Egyptian periods of 30 days each, incorporated into the calendar by the priests of early historical periods. The months were part of three seasons and are as follows:

Season of *akhet*—the inundation—winter
 Thoth
 Paopi

Athyr
Khoiak

Season of *proyet* or *peret*—the sowing—spring
Tybi (or Tobe)
Mekhir
Pnamenoth
Parmuthi

Season of *shemu* or *shomu*—the harvest—summer
Pakhons
Paoni
Epep
Mesore

The use of only 30 days in each month caused a gradual alteration between the true rotation of the earth and the seasons based on lunar calculation. The Egyptians attempted to remedy that situation by adding EPAGOMENAL DAYS at the end of the year.

Montu (Mont) He was a war deity dating to the Middle Kingdom (2040–1640 B.C.E.). The pharaohs of the Eleventh Dynasty (2040–1991 B.C.E.) were particularly dedicated to this god. Montu originated in THEBES and had two consorts, Tjenenyet and Ra'ttawy. He was normally depicted as a man with a hawk's head, adorned with plumes and a sun disk. The BUCHIS bulls were worshiped as theophanies of Montu. In the New Kingdom (1550–1070 B.C.E.), Montu was associated with the god RÉ and was addressed as Montu-Ré. The deity was originally part of the cult of HORUS at Thebes.

Montuhirkhopshef (1) (fl. 15th century B.C.E.) *Royal official of the Eighteenth Dynasty famous for his tomb* He served TUTHMOSIS III (r. 1479–1425 B.C.E.) and was a noble with ranks and titles. He was also related to the royal family. Montuhirkhopshef's tomb is famous at Thebes. The site contains a relief depicting the mortuary object called a *TEKENU*.

Montuhirkhopshef (2) (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty* He was the son of RAMESSES III (r. 1194–1163 B.C.E.) but not the heir to the throne. His wife was probably TAKHAT (2), who was buried in the tomb of AMENMESSES. Montuhirkhopshef may have been the father of RAMESSES IX (r. 1131–1112 B.C.E.). He was buried in Thebes, and his tomb in the VALLEY OF THE QUEENS depicts him making offerings.

Montuhirkhopshef (3) (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty* He was the son of RAMESSES IX (r. 1131–1112 B.C.E.) and probably Queen BAKETWEREL, but he was not the heir to

the throne. Montuhirkhopshef was buried in the reign of RAMESSES X in a beautiful tomb containing his portraits.

Montuhotep (fl. 20th century B.C.E.) *Military official of the Twelfth Dynasty*

Serving SENWOSRET I (r. 1971–1926 B.C.E.) as a general of the armies, Montuhotep led the Egyptian forces into NUBIA (modern Sudan), and there he erected a stela at WADI HALFA to commemorate the expedition. It is believed that Montuhotep penetrated deeply into the area, seeking auspicious sites for forts and garrisoned TRADE centers and for stations in which the Egyptians could control Nubian traffic on the Nile. The next dynasty would promote the trade efforts of Montuhotep.

Montuhotep I (d. c. 2134 B.C.E.) *Ruler of Thebes of the Eleventh Dynasty*

He ruled Thebes from an unknown date until his death, in the era before Upper and Lower Egypt were unified. Montuhotep I was listed on tomb fragments found in GEBELEIN and is recorded in the TURIN CANON. His consort was SIT-SHERYET, probably the mother of the heir, INYOTEF I (r. 2134–2118 B.C.E.), and documents from the period depict him as “the Son of HATHOR,” the slayer of Nubians, Asiatics, and Libyans. Montuhotep, as the heir of a Theban nomarchy, proclaimed pharaonic powers for himself and his line and established the patterns for reunification of Egypt, under MONTUHOTEP II.

Montuhotep II (Nebhepetré) (d. 2010 B.C.E.) *Fourth ruler of the Eleventh Dynasty and the unifier of Upper and Lower Egypt*

Montuhotep was the son of INYOTEF III and Queen AOH, also called Yah. Assuming power in THEBES in 2061 B.C.E., he began the process of restoring Egypt after the chaotic First Intermediate Period (2134–2040 B.C.E.) and attacked the KHETY rulers and their allies. In 2040 B.C.E., Montuhotep II's armies took the cities of ASSIUT and HIERAKONPOLIS, putting an end to the Ninth and Tenth Dynasties and the First Intermediate Period.

He even led a force to DAKHLA Oasis in the LIBYAN DESERT to slay enemies seeking sanctuary there. This victory not only established the Eleventh Dynasty from Thebes as the rulers of a united Egypt but also ushered in the Middle Kingdom (2040–1640 B.C.E.). Montuhotep consolidated Egypt's borders, fought the Libyans who had infiltrated the Delta, and campaigned against the Asiatics in the SINAI.

He is also recorded as having conducted expeditions in NUBIA (modern Sudan), where he levied tributes and promoted exploration of the area's natural resources, including mines and quarries. Montuhotep II had Nubians and Libyans in his army, using their expertise and knowledge of the terrains involved in the various campaigns. His assault on Nubia started at ABU SIMBEL,

and he cleared the Nile of foes all the way to the second cataract on the Nile. One of his chancellors, Khety, took a large fleet south to reopen trade as a result of these military actions. Montuhotep II also used the services of BEBI, DAGI, and Ipy, talented men of the era who served in turn as his viziers. Montuhotep II built on the ELEPHANTINE Island, restoring temples there. He then restored and added to shrines and temples at DEIR EL-BAHRI, DENDEREH, ELKAB, ABYDOS, el-TOD, and ERMENT (Hermonthis).

Upon completing the unification of Egypt, Montuhotep II was given the name Sank-ib-tawy, “He-who-Makes-the-Heart-of-the-Two-Lands-to-Live.” Administratively, Montuhotep II set about centralizing power by receiving the resignations of local governors and NOMARCHS. He left many of them in place, but they owed their allegiance to him as a result. The defeated enemy leaders were pardoned when they supported his rule over the Two Kingdoms.

He married TEM (2), possibly the mother of MONTUHOTEP III; HENHENIT, who died in childbirth; and a group of lesser wives or concubines, including NEFERU (1), KHEMSIT, KAWIT (2), SADEH, AMUNET, NUBKHAS (1), INHAPI, and ASHAIT. He also had a rather vast harem of lesser wives and concubines.

DEIR EL-BAHRI was the site of the mortuary complex of Montuhotep II, erected on the western shore of the Nile at Thebes, his clan home. The funerary temple is now almost destroyed but was originally designed with columned porticoes, terraces, and courtyards, where sycamore and tamarisk trees complemented the statues of the pharaoh. A sloping passage led to a burial chamber, made of blocks of sandstone and containing an alabaster sarcophagus. Montuhotep’s several wives and consorts, as well as members of his court, were buried in Deir el-Bahri. The site included BAB EL-HOSAN, the Gate of the Horse, where a shaft contained boat models.

His mortuary temple was designed to mirror the primeval mound and served as a model for later monuments erected on that site. Montuhotep II was buried at the end of a long passage. The tomb was vandalized in later periods, and only his skull fragments and a piece of his jaw remain. A funerary monument depicting a seated Montuhotep II and six queens was recovered. His sister Neferu (1), and a five year old child, MUYET, were also buried at Deir el-Bahri.

Montuhotep II’s army This is a remarkable collection of bodies discovered at DEIR EL-BAHRI, on the western shore of the Nile at THEBES, beside the mortuary complex of the ruler. Almost 60 Egyptian soldiers were entombed there in ritual burial. All of them had died of battle wounds taken during the siege of the city of HIERAKONPOLIS in a battle to unify the nation, and they wore shrouds marked with the cartouche and seals of Montuhotep II, identifying them as the pharaoh’s comrades-in-arms who

were destined to share rewards with him in paradise. The tomb was robbed during the Second Intermediate Period (1640–1550 B.C.E.) but then covered by a landslide, which sealed it effectively.

Montuhotep III (S’ankharé) (d. 1998 B.C.E.) *Fifth ruler of the Eleventh Dynasty*

He reigned from 2010 B.C.E. until his death. Montuhotep III was the son of MONTUHOTEP II and Queen TEM (2) or possibly NEFERU (1). He ascended the throne at an advanced age, and he is recorded on the ABYDOS and SAQQARA Ruler Lists and in the TURIN CANON. A veteran of his father’s military campaigns, Montuhotep III rebuilt fortresses in the eastern Delta and sent an expedition to PUNT. He also had wells dug along expedition routes and reopened the quarries at WADI HAMMAMAT.

His mortuary temple was built at DEIR EL-BAHRI, on the western shore at Thebes, but it was not completed. Montuhotep also erected a temple to the god THOTH on a hill overlooking the Nile. The letters of an official named Hekanakhte, a mortuary priest in Thebes, provided considerable information about Montuhotep III’s reign. The heir, Montuhotep IV, was born to Queen IMI. Another consort was Queen AMUNET.

Montuhotep IV (Nebtawyré) (d. 1991 B.C.E.) *Sixth ruler of the Eleventh Dynasty*

He reigned from 1998 B.C.E. until his death. The son of MONTUHOTEP III and Queen IMI, he initiated expeditions to mines and quarries and had an immense sarcophagus lid quarried in WADI HAMMAMAT and then sailed down the Nile to his tomb site. This mortuary monument was loaded onto a barge and carried north from the quarry with the aid of an army of 3,000 workers who were involved in the transportation.

Montuhotep IV founded a harbor town (KUSER) on the Red Sea for the shipbuilding operations conducted by the Egyptians in preparation for journeys to PUNT. Kuser would become important to Egypt in the New Kingdom (1550–1070 B.C.E.) when expeditions to Punt were conducted regularly. Montuhotep IV also mined at Wadi el-Hudi and elsewhere. AMENEMHET I, Montuhotep’s vizier, conducted many of the ongoing royal projects and usurped the throne.

mortuary rituals These were the ceremonies and elaborate processes evolving over the centuries in the burial of ancient Egyptians. Such rituals and traditions were maintained throughout the nation’s history, changing as various material and spiritual needs became manifest. In the Predynastic Period (before 3000 B.C.E.), the Egyptians, following the customs of most primitive cultures of the area, buried their dead on the fringes of the settlement region, in this case the surrounding deserts. This custom was maintained for some time in Upper Egypt,

but in Lower Egypt the people appear to have buried their dead under their houses as well.

Cemeteries in the MA'ADI cultural sequence (3400–3000 B.C.E.) contained human and animal graves. Unborn infant remains were found in graves inside the settlements. In the Badarian period (4500–4000 B.C.E.), the graves were oval or rectangular, roofed, and contained food offerings—the beginning of mortuary regalia. The corpses of this period were covered with hides or reed mats, and some were positioned ritually and dusted with sacred powders. Rectangular stone palettes, used as part of the first grave offerings, were placed alongside the bodies, accompanied by ivory and stone objects introduced in the Badarian necropolis areas. In the Naqada II sites (3500–3000 B.C.E.) there is evidence of definite mortuary cults, as funerary pottery is evident. The graves were linked with wooden planks in some instances, plastered and painted, with niches designed to hold the ritual offerings provided at burials.

The corpses of the Predynastic Periods were normally placed in the graves on their left sides, in a fetal or sitting position. The religious texts of later eras continued to extort the dead to rise from their left sides and to turn to the right to receive offerings. The graves were also dug with reference to the Nile, so that the body faced the West, or AMENTI, the western paradise of OSIRIS.

By the time Egypt was unified in c. 3000 B.C.E., the people viewed the tomb as the instrument by which death could be overcome, not as a mere shelter for cast-off mortal remains. The grave thus became a place of transfiguration. The A'AKH, the transfigured spiritual being, emerged from the corpse as a result of religious ceremonies. The A'akh, the deceased, soared into the heavens as circumpolar stars, with the goddess NUT. As the PYRAMID TEXTS declared later: “Spirit to the sky, corpse into the earth.” All of the dead were incorporated into cosmic realms, and the tombs were no longer shallow graves but the “houses of eternity.”

The first dynasties of Egypt became sophisticated about death and the rituals of preparation. The need for a receptacle for the KA, the astral being that accompanied the mortal body throughout life, led the Egyptians to elaborate on burial processes and rituals. They began to speak of death as “going to one's ka.” The dead were “those who have gone to their kas.” Through the intercession and guidance of these astral beings, the dead were believed to change from weak mortals into unique immortal spiritual beings, exchanging life on earth for the perfect existence in paradise.

The cult of Osiris also began to exert influence on the mortuary rituals and introduced the ideals of contemplating death as a “gateway into eternity.” This deity, having assumed the cultic powers and rituals of older gods of the necropolis, or cemetery sites, offered human beings to prospects of salvation, resurrection, and eternal bliss. Osiris would remain popular throughout Egypt's history.

His veneration added moral impetus to the daily lives of the people, common or noble, because he demanded, as did RE and the other deities, conformity to the will of the gods, a mirroring of cosmic order, and the practice of MA'AT, a spirit of quietude and cooperation throughout life. Osiris also served as the god of the dead, thus linking the living to those who had gone before them.

The impact of such philosophical and religious aspirations was great and lasting. The shallow graves, dug under the houses or in the fringe areas of the desert, were abandoned as a result of the new spiritual approach, and MASTABAS, the tombs made out of dried brick, were devised to provide not only a burial chamber but a place for offerings and rituals. Mastabas thus offered not only a safe receptacle for the corpse but served as abodes for the ka, and the ba, which accompanied it through eternity. The necropolis sites of the Early Dynastic Period (2920–2575 B.C.E.) were filled with mastabas that had upper, ground-level chambers, shafts, and hidden burial rooms. The mortuary ritual began to evolve at the same time, and offerings were provided and gifts laid in front of the deceased each day, especially when the corpse was of royal status.

The desert graves had provided a natural process for the preservation of the dead, something that the mastabas altered drastically. Corpses placed away from the drying sands, those stored in artificial graves, were exposed to the decaying processes of death. The commoners and the poor, however, conducted their burials in the traditional manner on the fringes of the desert and avoided such damage. The priests of the various religious cults providing funerary services and rituals discovered the damage that was being done to the corpses and instituted customs and processes to alter the decay, solely because the ka and the ba could not be deprived of the mortal remains if the deceased was to prosper in the afterlife. RESERVE HEADS (stone likenesses of the deceased) were placed just outside the tombs so that the spiritual entities of the deceased could recognize their own graves and return safely, and so that a head of the corpse would be available if the real one was damaged or stolen.

The elaborate mastabas erected in SAQQARA and in other necropolis sites and the cult of Osiris, the Lord of the Westerners, brought about new methods of preservation, and the priests began the long mortuary rituals to safeguard the precious remains. In the early stages the bodies were wrapped tightly in resin-soaked linen strips, which resulted only in the formation of a hardened shell in which the corpses eventually decayed. Such experiments continued throughout the Early Dynastic Period, a time in which the various advances in government, religion, and society were also taking place. Funerary stelae were also introduced at this time. The tombs of the rulers and queens were sometimes surrounded by the graves of servants as well, as courtiers may have been slain to accompany them into eternity. Such burials took place in

the cemeteries around tombs, such as the tomb of MERNEITH (1), an important woman of the First Dynasty (2920–2770 B.C.E.). The custom was abandoned rather abruptly.

The embalming of the dead, a term taken from the Latin word which is translated as “to put into aromatic resins,” was called *ut* by the Egyptians. The word *mummy* is from the Persian, meaning pitch or bitumen, which was used in embalming during the New Kingdom (1550–1070 B.C.E.) and probably earlier. In later eras corpses were coated or even filled with molten resin and then dipped in bitumen, a natural mixture of solid and semisolid hydrocarbons, such as asphalt, normally mixed with drying oil to form a paint-like substance.

In the beginning, however, the processes were different. Corpses dating to the Fourth Dynasty, those of QUEENS HETEPHERES (2) and MERYSANKH (3), for example, show indications of having been embalmed with the old methods, which were cruder and less extensive. In order to accomplish the desired preservation, the early priests of Egypt turned to a natural resource readily available and tested in other ways: NATRON, called *net-jeryt* as it was found in the Natron Valley (or WADI NATRUN), near modern Cairo. That substance was also called *hesinen*, after the god of the valley, or *heshernen teshet*, when used in the red form. Natron is a mixture of sodium bicarbonate and sodium carbonate or sodium chloride. It absorbs moisture called hygroscopic, and is also antiseptic. The substance had been used as a cleansing agent from early eras on the Nile and then was used as a steeping substance that preserved corpses.

The priests washed and purified the bodies and then began to prepare the head of the corpse. The brain was sometimes left intact in the skull but more often, the priests inserted hooks into the nose, moving them in circular patterns until the ethmoid bones gave way and allowed an entrance into the central cavity. A narrow rod with a spoon tip scooped out the brains, which were discarded.

In some eras the brain was surgically removed from the bodies, a rather sophisticated operation because it involved the atlas vertebrae and entrance through the neck. Once cleared of brain matter, by use of the hook or by surgical means, the skull was packed with linens, spices, and Nile mud. On at least one occasion (as exemplified by a mummy available for modern forensic research) the head was packed with too much material and was swollen and split apart. The mouth was also cleansed and padded with oil-soaked linens, and the face was covered with a resinous paste. The eyes were sometimes filled with objects to maintain their shape and then covered with linen, one pad on each eyeball, and the lids closed over them. The corpse was then ready for the “Ethiopian Stone,” a blade made out of obsidian.

Peculiarly enough, the mortuary priest who used the blade called the “Ethiopian Stone” and performed surgi-

cal procedures on the corpses being embalmed was reportedly shunned by his fellow priest and embalmers. He was trained to cut from the left side of the abdomen in order to expose the cavity there. Puncturing the diaphragm he pulled out all of the internal organs except the heart, an essential aspect of the embalming process in all ages. The mortuary spells and rituals demanded a union between the heart and the body. Care was taken to preserve the heart from injuries and to keep it in its rightful place. When a heart was accidentally moved or damaged, the priests stitched it carefully again. Mummies studied have shown evidence of such surgical care. All of the other organs in the abdomen (with the exception of the kidney, which was normally left intact and in place) were removed. The lungs were placed in a canopic jar protected by HAPI. The stomach was placed in a canopic jar protected by Duamutef, the intestines were given to the care of QEBESENNUF, and the liver placed in the jar assigned to IMSETY. These were the Sons of Horus, the designated patrons of the organs of the deceased.

Each period of ancient Egypt witnessed an alteration in the various organs preserved. The heart, for example, was preserved separately in some eras, and during the Ramessid dynasties the genitals were surgically removed and placed in a special casket in the shapes of the god Osiris. This was performed, perhaps, in commemoration of the god’s loss of his own genitals as a result of the attacks by the god SET, or as a mystical ceremony. Throughout the nation’s history, however, the CANOPIC JARS (so named by the Greeks of later eras) were under the protection of the MESU-HERU, the Four Sons of Horus. These jars and their contents, the organs soaked in resin, were stored near the SARCOPHAGUS in the special containers.

The reason that the priests cleansed the abdomens of the corpses so quickly was that decay and putrefaction started there instantly. With the organs removed, the cavity could be cleansed and purified, handled without infection, and embalmed with efficiency. The use of natron was involved in the next step of the process. The Greeks reported that the mummies of the ancient eras were soaked in a bath of natron. It has been established, however, that the liquid form of the crystals would not only hinder the drying process but would add to the bloating and decay. The bodies were thus buried in mounds of natron in its dry crystal form. When the natron bath had dried the corpse sufficiently, the nails were tied on and finger stalls placed on the corpse. The natron bath normally lasted 40 days or more, producing a darkened, withered corpse. The temporary padding in the cavities was removed and stored in containers for use in the afterlife.

The corpse was washed, purified, and dried, and then wads or pads of linen, packages of natron or sawdust, were used to fill the various empty portions of the remains. Aromatic resins were also used to make the



Mummy wigs, the human hair adornment found on Egyptian mummified remains, used by men and women and changing in style in the various historical eras. (*Hulton Archive.*)

corpse fragrant. The outer skin of the mummy, hardened by the natron, was massaged with milk, honey, and various ointments. The embalming incision made in the abdomen was closed and sealed with magical emblems and molten resin. The ears, nostrils, eyes, and mouth of the deceased were plugged with various wads of linen, and in the case of royal corpses the tongue was covered with gold. The eyes were pushed back with pads and closed, and the body was covered with molten resin.

The cosmetic preparations that were part of the final stages of embalming included the application of gold leaf, the painting of the face, and the restoration of the eyebrows. Wigs were placed on some corpses, and they were dressed in their robes of state and given their emblems of divine kingship. In some periods the bodies were painted, the priests using red ochre for male corpses and yellow for the women. Jewels and costly AMULETS were also placed on the arms and legs of the mummies.

The actual wrapping of the mummy in linen (called “yesterday’s linen” in the case of the poor, who could only provide the embalmers with used cloth), took more than two weeks. This was an important aspect of the mortuary process, accompanied by incantations, hymns, and ritual ceremonies. In some instances the linens taken from shrines and temples were provided to the wealthy or aristocratic deceased, in the belief that such materials had special graces and magical powers. An individual mummy would require approximately 445 square yards of material.

Throughout the wrappings semiprecious stones and amulets were placed in strategic positions, each one guaranteed to protect a certain region of the human anatomy in the afterlife. The linen bandages on the outside of the mummy in later eras were often red in color. Later eras provided royal bodies with glass net coverings or beaded blankets. The mummy mask and the royal collars were

placed on the mummies last. The mask, called a CARTONNAGE, developed from earlier periods. Linen sheets were glued together with resins or gum to shape masks to the contours of the heads of the corpses, then covered in stucco. These masks fitted the heads and shoulders of the deceased. Gilded and painted in an attempt to achieve a portrait, or at least a flattering depiction of the human being, the masks slowly evolved into a coffin for the entire body. The entire process took from 70 to 90 days, although one queen of the Old Kingdom was recorded as having been treated for 272 days. When it was ended, the body was placed within its coffin, and the funerary rituals could begin.

The funeral processions started from the valley temple of the ruler or from the embalming establishment early in the morning. Professional mourners, called KITES, were hired by the members of the deceased’s family to wear the color of sorrow, blue-gray, and to appear with their faces daubed with dust and mud, signs of mourning. These professional women wailed loudly and pulled their hair to demonstrate the tragic sense of loss that the death of the person being honored caused to the nation. Servants of the deceased or poor relatives who owed the deceased respect headed the funeral procession. They carried flowers and trays of offerings, normally flowers and foods. Others brought clothes, furniture, and the personal items of the deceased, while the SHABTIS and funerary equipment were carried at the rear. The *shabtis* were small statues in the image of the deceased placed in the tomb to answer the commands of the gods for various work details or services. With these statues available, the deceased could rest in peace.

Boxes of linens and the clothes of the deceased were also carried to the tomb, along with the canopic jars, military weapons, writing implements, papyri, etc. The *TEKENU* was also carried in procession. This was a bundle designed to resemble a human form. Covered by animal skins and dragged on a sled to the place of sacrifice, the *tekenu* and the animals bringing it to the scene were ritually slain. The *tekenu* would have symbolized the actual courtiers and servants sacrificed in the mortuary rituals of the Early Dynastic Periods royal clans. The *sem*, or mortuary priests, followed next, dressed in a panther or leopard skin and wearing the traditional white linen robe of his calling. The *sem* priest would be accompanied by a retinue of other priests, such as the *ka* priests and others, the actual embalmers. The coffin and the mummy arrived on a boat, designed to be placed on a sled and carried across the terrain. When the coffin was to be sailed across the Nile to the necropolis sites of the western shore, two women mounted on either side. They and the kites imitated the goddesses ISIS and NEPHTHYS, who mourned the death of Osiris and sang the original LAMENTATIONS.

The family and friends of the deceased, an entire populace if the mummy was that of a ruler or queen,

followed on land or on separate barges across the river. The hearse boat used for the crossing had a shrine cabin adorned with flowers and with the palm symbols of resurrection. During the crossing the *sem* priest incensed the corpse and the females accompanying it. The professional mourners sometimes rode on top of the cabin as well, loudly proclaiming their grief to the neighborhood.

The procession landed on the opposite shore of the Nile and walked through the desert region to the site, where the *sem* priest directed the removal of the coffin so that it could be stood at its own tomb entrance for the rituals. In later eras a statue of the deceased was used in its place. A *ka* statue was often used in the same ceremony, an image of the deceased with upraised arms extending from the head. The priest touched the mouth of the statue or the coffin and supervised the cutting off of a leg of an ox, to be offered to the deceased as food. All the while the MUU DANCERS, persons who greeted the corpse at the tomb, performed with harpists, the *hery-heb* priests, and *ka* priests, while incensing ceremonies were conducted.

The mummy was then placed in a series of larger coffins and into the sarcophagus, which waited in the burial chamber inside. The sarcophagus was sealed, the canopic jars put carefully away, and the doors closed with fresh cement. Stones were sometimes put into place, and seals were impressed as a final protection. A festival followed this final closing of the tomb.

These rituals did not apply to all Egyptian burials. The poor conducted similar ceremonies on the desert fringes, sometimes using cliff sites for tombs. Another custom that originated in the Early Dynastic Period and remained popular throughout Egypt's history was the burial at ABYDOS, the city of the god of the dead, Osiris. Burial in Abydos assumed such importance, in fact, that various rulers had to designate certain areas of the city's necropolis as reserved and had to limit the number of interments allowed on the various sites.

Once the body was entombed, the mortuary rituals did not end. The royal cults were conducted every day, and those who could afford the services of mortuary priests were provided with ceremonies on a daily basis. The poor managed to conduct ceremonies on their own, this being part of the filial piety that was the ideal of the nation. A daily recitation of prayers and commemorations was based on the Egyptian belief that any nameless creatures, unknown to the gods or people, ceased to exist at all. Thus the name of the deceased had to be invoked on a daily basis in order for that person to be sustained even in eternity.

Documents dating to the Middle Kingdom (2040–1640 B.C.E.) indicate that members of the royal family and the nome aristocrats endowed mortuary priests for rituals to be conducted on a perpetual basis at their tombs, providing stipends and expense funds. Entire fam-

ilies or clans of priests conducted such services, particularly in the pyramidal complexes of the rulers. Such pyramid rituals were paid by the state, as part of the royal cult. Mortuary offerings were brought every day. These gifts were listed first in the LIST OF OFFERINGS, started in the Old Kingdom, and evolved into the LITURGY OF THE FUNERARY OFFERINGS.

In return, the priests performing these rites were given estates, ranks, and honors that could not be turned over to other priests, except in the case of a son inheriting his father's priestly rank and position. A legal system emerged from these contracts, which protected the deceased against rivalry or disputes among the priests endowed to perform perpetual offerings. If a mortuary priest sued another for more rights or properties, he lost every rank and honor that he possessed. If a particular priest stopped the mortuary services that had been requested and paid for, his order instantly assumed all of his benefits and material goods.

A symbol of the contracts made by the mortuary priests and the deceased were the TOMB BALLS, discovered in ancient Egyptian burial chambers. Such balls, made of bits of papyrus and linen, were marked with the hieroglyph for "seal" or "contract." They are believed to be symbols of the contracts drawn up between the priests and the family of the deceased or the person himself. They were deposited by the priests as tokens of good faith, binding their agreements by placing them before the *ka* of the dead.

The daily mortuary liturgies that were performed each morning by the priests, in keeping with their contracts, involved a greeting of the deceased. The mummy, or in most cases a statue, was placed on a small stand. The Opening of the Mouth ceremony was then performed. This involved touching the lips of the deceased with a special instrument designed to emit magical properties, the UR-HEKA. The statue was then purified and given gifts of food and adornments. The *Liturgy of the Offerings* contained more than 114 separate ceremonies. The purpose of the ritual was to change meat, bread, and wine into divine, spiritual substances for the deceased and the gods. This transmutation of offerings was documented in tombs as far back as the Fifth Dynasty (2465–2323 B.C.E.). It was also believed that the ritual could revitalize the senses and the various organs of the deceased. All was based on the resurrection of Osiris and on the basic creed that no human life was obliterated at the moment of death but transformed into shapes that accommodated the eternal environment. The ritual of mortuary sacrifice followed, as food and drink were offered to the deceased. This followed the custom of the early eras, when the ruler was obliged to present such an offering for each citizen.

The mortuary rituals thus embraced all aspects of death among the Egyptian people. The preparation for the tomb, in keeping with spiritual aspirations and

religious doctrines, provided each Egyptian with the necessary physical properties to ensure eternal bliss. The funerary rituals were conducted with great dignity and earnestness, in order to deliver the corpse to the appointed site, where transformations could take place. The mortuary ceremonies secured for the Egyptians a guarantee that they would not be forgotten.

Suggested Readings: David, Rosalie, and Rick Archbold. *Conversations With Mummies: New Light on the Lives of Ancient Egyptians*. New York: HarperCollins, 2000; Hodel-Hoernes, Sigrid, and David Warburton, transl. *Life and Death in Ancient Egypt: Scenes from Private Tombs in New Kingdom Thebes*. Ithaca, N.Y.: Cornell Univ. Press, 2000; Hornung, Erik, and David Lorton, transl. *The Ancient Egyptian Books of the Afterlife*. Ithaca, N.Y.: Cornell Univ. Press, 1999; Perl, Lila, and Erika Weihs. *Mummies, Tombs, and Treasure: Secrets of Ancient Egypt*. New York: Clarion, 1990; Taylor, John H. *Death and the Afterlife in Ancient Egypt*. Chicago: Univ. of Chicago Press, 2001; Thomas, Thelma K. *Late Antique Egyptian Funerary Sculpture*. Princeton: Princeton Univ. Press, 1999.

mortuary temples Religious structures used in pyramid and tomb complexes as part of the royal cults, these temples were not made for the mummified remains of the deceased pharaohs but for the daily rituals of the royal funerary cultic ceremonies. By the era of the Third Dynasty (2649–2575 B.C.E.), the mortuary temple was joined to the tombs. These cultic shrines were linked to the pyramids and then to the VALLEY TEMPLES by causeways.

AMENHOTEP I (r. 1525–1504 B.C.E.) of the Eighteenth Dynasty was the first pharaoh to understand that such temples drew attention to the royal tomb and promoted robberies and the vandalism of mummies during the looting. The custom of erecting mortuary temples at a distance from the tombs was followed by Amenhotep I's successors. Royal mortuary cults, especially those associated with Amenhotep I and his mother, Queen 'AHMOSE NEFERTARI, both deified, lasted well into the next dynastic periods. The mortuary temples of the rulers of the New Kingdom (1550–1070 B.C.E.) and that of MONTUHOTEP II (r. 2061–2010 B.C.E.) have been examined by modern archaeologists and cataloged.

The mortuary temple of KHAFRE (r. 2520–2494 B.C.E.) at GIZA represents the typical architectural design of these structures. Connected to the pyramid or standing directly beside the monument, the temple also had a causeway linking it to the Nile. Two pillared halls led to an elaborate court of statues. These monuments were placed in separate chambers. Storerooms, shrines, and a chapel completed the temple design. A FALSE DOOR, an offering table, and other ritual materials were discovered in the chapel.



The golden mortuary mask of King Tut'ankhamun. (*Hulton Archive.*)

Mound of the Pharaohs This is the modern name for the ruins of the ancient city of BUTO, called Tell el-Fara'un in Arabic. This site had profound connections with the first eras of dynastic Egypt.

mummies See MORTUARY RITUALS.

mummy caches The deposits of royal and court mummies discovered in 1881 and 1898, and the deposit of priestly remains found in 1830, 1858, and 1891, these mummies, rewrapped and reburied because of vandalism and tomb robberies, were placed in secure sites in the Twenty-first Dynasty (1070–945 B.C.E.) or in later eras. The high priests of AMUN in THEBES undertook this task out of piety and respect for the pharaonic ancestors of Egypt.

The mummies discovered in a tomb in DEIR EL-BAHRI, on the western shore of Thebes in 1881, possibly were originally stored in the tomb of Queen 'AHMOSE-IN-HAPI or Queen IPUT, an unknown Middle Kingdom queen. They were some of the greatest pharaohs of Egyptian history. An inscription declares that they were reburied there in "the twentieth day of the fourth day of winter in the tenth year of PINUDJEM (1), the High Priest of AMUN."

The cache contained the coffins and mummies of the official Nebseni, 'Ahmose-In-hapi, Duathathor-HENUT-TAWY, SETI I, TUTHMOSIS I (now in dispute), AMENHOTEP I, and TUTHMOSIS II.

Also discovered in the cache were the mummies of TUTHMOSIS III, RAMESSES II, RAMESSES III, RAMESSES IX, Sekenenre TA'O II, SIAMUN (2) and 'AHMOSE and the remains of Queens 'AHMOSE HETTINEHU, 'AHMOSE MERTAMON, 'AHMOSE NEFERTARI, 'Ahmose Sitkamose, MA'ATKARÉ, NESKHONS, NODJMET, and TAWERET. The princes and princesses found in the cache include 'AHMOSE HETEMPET, 'AHMOSE SIPAIR, NESITANEBTISHRU (2), and SITAMUN (1). Also discovered were Djedptahaufankh, MASAHARTA, PINUDJEM I, PINUDJEM II, RAI, and anonymous remains.

The cache discovered in the tomb of AMENHOTEP II in 1898 was accompanied by an inscription that declares that these royal remains were placed there "on the sixth day of the fourth month of winter in the twelfth year of Pinudjem (1)." The mummies found there include, TUTHMOSIS IV, AMENHOTEP III, SETI II, MERENPTAH, SIPTAH, RAMESSES V, RAMESSES IV, and RAMESSES VI. The mummy of an unknown woman was also discovered in the cache. She was placed in a coffin bearing the name of SETHNAKHTE.

In TANIS, the mummies of PSUSENNES I, AMENEMOPET, OSORKON I, TAKELOT II, and SHOSHENQ II were found. BAB EL-GUSUS, near DEIR EL-BAHRI, contained the sarcophagi of 153 high priests and lesser personnel of the temple of Amun. This discovery was made in 1891. In 1830 some 60 mummies were found in the same area. An entire field of mummies from the Roman era of Egypt has been uncovered at BAHARIA OASIS, an area now called the VALLEY OF THE GILDED MUMMIES.

Mursilis I (d. c. 1600 B.C.E.) *Ruler of the Hittites*

He was the grandson and successor of Hattusilis, who was on the throne during the last decades of Egypt's Middle Kingdom (2040–1640 B.C.E.). Militarily active, Mursilis destroyed Aleppo, then an Amorite city, and ended the dynasty of Hammurabi at Babylon. His activities endangered Egypt's trade systems and caused alarms as the Nile rulers recognized the growing power of the HITTITES. Withdrawing to the capital, Hattusas, Mursilis was murdered by a brother-in-law.

Mursilis II (d. c. 1306 B.C.E.) *Ruler of the Hittites*

The son of SUPPILULIUMAS I, he reigned from c. 1334 B.C.E. until his death. He was the brother of ZANNANZA, who had been invited to Egypt by Queen ANKHESENAMON and then murdered while nearing Egypt. As a result, Mursilis II had no affection for Egyptians. Mursilis II stabilized his empire by controlling Syria, a prize desired by the Ramessids. There were also confrontations between the Egyptians and HITTITES in the border areas at the close of the Eighteenth Dynasty and the beginning of SETI

I's reign (1306–1290 B.C.E.), but the major battles and subsequent treaty would come in the reign of RAMESSES II (1290–1224 B.C.E.), Seti I's heir.

musical instruments Recreational and religious instruments were integrated into every aspect of Egyptian life. The god Ibi was considered the patron of such instruments, but other deities, such as HATHOR, were involved in the playing of music in all eras. Hymns and processional songs were part of all religious rituals, and the Egyptians enjoyed musical groups and bands at festivals and at celebrations. On certain feasts the queen and royal women, accompanied by musicians and dwarfs, danced and sang to the god and to the ruler.

In the Old Kingdom (2575–2134 B.C.E.) and probably in Predynastic Periods, flutes, including the double flutes, and clarinet-type instruments were played. Men played large portable versions of the harp, an instrument that evolved into immense and highly decorated pieces. The first harps were held in the hands or on the musician's lap, but later harps were freestanding and weighty. Trumpets appeared in the Old Kingdom as well.

Middle Kingdom (2040–1640 B.C.E.) harps were accompanied by the SISTRUM. Rattles, tambourines, clappers, and a type of guitar were played as well. Cymbals and castanets remained popular from the Old Kingdom onward. The lute and lyre appeared during the Second Intermediate Period (1640–1532 B.C.E.), the era of the HYKSOS domination, and were probably introduced by the Asiatics when they invaded the Nile region. New Kingdom (1550–1070 B.C.E.) tombs have reliefs depicting the use of such instruments. The angular and arched harps were in vogue during the empire, as well as the large and small drums and oboe pipe. Sistrums added a certain tonal variation to performances, especially in tombs, and the heads of MENAT (1) necklaces were struck to maintain certain tempos. Other instruments came into Egypt as a result of the various foreign invasions after the fall of the New Kingdom.

The musical tones achieved by the musicians were dependent upon the instrument used. Horns were adapted for royal or military purposes, and the Egyptians appear to have relished a clamorous noise on such occasions. In private gatherings, the music was soft and quite melodic. The sistrum and the CLAPPER were designed as instruments to be used in cultic ceremonies. The clapper denoted alterations in the rhythm of such rites, and the sistrum was sacred to the goddess Hathor and used in other rituals as well.

Mut A highly revered goddess of Egypt, whose name is translated as "Mother," she was normally portrayed as a handsome woman wearing a patterned sheath dress and the double crown. Her cult dates to the early eras, and she was honored as the consort of the god AMUN in

THEBES. Before this union she was believed to have given birth to the deities and to humans with her tears.

Mut nurtured the pharaohs and was reported to have promised the rulers “Millions and Millions of Years and Jubilees.” She was called “the Lady of Asheru,” the name of her temple at KARNAK, “the Mighty and the Great.” In Thebes, she was the self-created mother of the god KHONS (1). The VULTURE was her hieroglyph, and she was “the Mistress of the Double Crown of Egypt.” At KHARGA OASIS, Mut was depicted with a lion’s head. She was also hailed as “the Mistress of the House,” marking her a patroness of children and motherhood.

In the earliest historical periods, Mut took the form of a cow at HELIOPOLIS, to carry the newly emerged Amun on her back. Also called “the Eye of Ré,” Mut could be revered in all historical periods in this form. In time she became the guardian deity of the GOD’S WIFE OF AMUN or the Divine Adoratrices of Amun.

Mutemwiya (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a secondary wife of TUTHMOSIS IV (r. 1401–1391 B.C.E.) and the mother of AMENHOTEP III (r. 1391–1353 B.C.E.). She is believed to have been a member of a powerful family of AKHMIN. When Tuthmosis died, Amenhotep III was young and Mutemwiya stood as regent. She was buried at THEBES.

Mutnodjmet (1) (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the consort of HOREMHAB (r. 1319–1307 B.C.E.). Possibly the sister of Queen NEFERTITI, Mutnodjmet was depicted in the tomb of PANHESI, an official of the era, with her DWARF attendants. Maya’s tomb also portrays her and her retinue. Her mummy was recovered in Horemhab’s original tomb at MEMPHIS, and there is evidence that she gave birth, although Horemhab had no heirs.

She died in her mid-40s, probably in childbirth. The newborn was buried with her. Mutnodjmet was buried in SAQQARA in the original tomb constructed by Horemhab before his coronation. AMENIA, Horemhab’s first wife, a commoner, was also buried there. A black granite statue of Mutnodjmet, depicted with Horemhab, is in Turin.

Mutnodjmet (2) (fl. 10th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

The consort of PSUSENNES I (r. 1040–992 B.C.E.), Mutnodjmet was the mother of AMENEMOPE (r. 993–984 B.C.E.), SIAMUN (r. 978–959 B.C.E.), and Prince ANKHEFENMUT. The tomb built for her was not used but served as a receptacle for the remains of Amenemope. Mutnodjmet was buried with Ankhfenmut in Psusennes I’s tomb in TANIS.

Mutnofret (1) (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the mother of TUTHMOSIS II (r. 1492–1479 B.C.E.). Serving possibly as a lesser-ranked consort of TUTHMOSIS I, Mutnofret appears to have possessed some royal standing in her own right. She was honored as the “King’s Mother,” after bearing Tuthmosis II.

Mutnofret (2) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was a lesser-ranked consort of RAMESSES II (r. 1290–1224 B.C.E.). Mutnofret was depicted in the temple site at ABU SIMBEL.

Muu Dancers Ritual performers who served in mortuary ceremonies from the earliest times in Egypt, the Muu Dancers were viewed as delegates from the realms beyond the grave and were honored during their performances as demi-gods. They were also associated with the SOULS OF PE, the legendary rulers before the unification of Egypt, c. 3000 B.C.E. These performers did not speak during their appearances but gestured to be understood. There were three types of Muu Dancers involved in funerals.

The first group met or intercepted the funerary processions in progress in order to give permission for entrance into the necropolis area. These performers wore high green crowns made of reeds, fashioned into cones. They also wore elaborate kilts. The second group stood as watchers in the Muu halls positioned in major necropolises and decorated as beautiful parks. BUTO, along with SAIS and HELIOPOLIS, were considered sites leading to paradise and had extensive Muu halls. The Muu Dancers who attended funerals being conducted in the designated halls were accompanied by small orchestras when they performed. These dancers were also crowned with reeds and wore kilts. They performed in pairs as the agents of the god OSIRIS.

The third group represented the pre-dynastic ancestors at Pe or Dep, a part of the city of Buto, in the central Delta, where they were called “the People of Pe.” These dancers wore floral crowns of papyrus fronds or were bareheaded. Deemed sacred while performing, the Muu Dancers of this group also served as “the Souls of Pe,” in royal ceremonies. At every funeral the chief priest or steward called to them: “Come! Oh Muu!” The Muu Dancers sang and performed ancient and intricate dances, sanctioned by their unique roles.

Muwatallis (Muwatallish) (d. c. 1282 B.C.E.) *Hittite ruler in the reign of Ramesses II (1290–1224 B.C.E.)*

He was born c. 1306 B.C.E., the son of MURSILIS II, and reigned from c. 1306 B.C.E. until his death. When RAMESSES II reconquered Palestine and made the Orontes

River the new Egyptian imperial frontier, Muwatallis was compelled to defend his realm. He fought Ramesses II at KADESH, modern Syria, near Lake Homs, and the outcome was indecisive, although both sides claimed victory. The tensions and campaigns continued throughout his reign. Muwatallis was succeeded on the Hittite throne by his son, Mursilis III (Urshi-Teshub). Hattusilis, another son of Muwatallis, revolted and took the throne.

Muyet (fl. 21st century B.C.E.) *Very young royal female of the Eleventh Dynasty*

She was a member of the court in the reign of MONTUHOTEP II (2061–2010 B.C.E.). Muyet was only five years old when she died and was buried in a tomb provided for her in the vast mortuary complex at DEIR EL-BAHRI. She was buried with five necklaces of great beauty and value. Her limestone sarcophagus did not proclaim her actual status, and it is assumed that she was a princess of the line or an intended bride of the ruler.

Mycerinus See MENKAURÉ.

myrrh Called *anti* by the ancient Egyptians, the aromatic plant was brought to Egypt from PUNT. The trees were planted on temple grounds, and the gum resin product of the plant was used in rituals as incense and as a perfume for the gods, available in several forms.

Mysteries of Osiris and Isis A series of so-called miracle plays staged at ABYDOS at certain times of the year, the mysteries were performed in conjunction with festivals honoring OSIRIS and ISIS and were popular in all historical periods. The plays depicted the life, death, mummification, resurrection, and celestial enthronement of Osiris, as well as the faithful services of Isis. Special chapels were erected for the mysteries at DENDEREH, ESNA, EDFU and PHILAE. Similar productions were staged solely for Isis in some eras.

N

Nagada (Naqada) This is a site north of THEBES, sometimes called Ombos or Nukt, and a vital resource of the Predynastic Period of Egypt, dating to 4000–3000 B.C.E. The Predynastic necropolises of el-Ballas and Nukh depict the evolutionary patterns of this historical period, which is studied as Nagada I (Amratian), Nagada II (Gerzean), and Nagada III. More than 3,000 graves were discovered in this area.

The Nagada I culture is evidenced at the sites where warriors were buried in simple oval pits with maceheads, grave goods, and symbols of hierarchical authority. In use from 4000 to 3500 B.C.E., these sites contained examples of pottery advances, including red-polished and painted varieties. Statuettes, palettes, and metalwork show a social diversity in this region.

The Nagada II culture, from 3500 to 3200 B.C.E., is displayed in elaborate grave sites, including coffins, mortuary regalia, and multiple burials. New pottery forms are evident, and there are depictions of boats on the site. Copper, gold, and silver were used, and there is an increase of stonework evident.

The Nagada III culture, 3200–3000 B.C.E., shows elite burial sites and the rise of cities. The SCORPION MACE-HEAD and other artistic treasures date to this period. Some 2,000 graves dating to the First Intermediate Period (2134–2040 B.C.E.) are also at Nagada, which is located across from KOPTOS and WADI HAMMAMAT. A tomb from the Early Dynastic Period (2920–2575 B.C.E.) is on the site as well. Jar sealings bearing the names of AHA (Menes; 2920 B.C.E.), NARMER (3000 B.C.E.), and NEITHOTEP were discovered there. A step PYRAMID was constructed at Tukh, with a trapezoidal nucleus and a thick base. No temple was erected with the pyramid. Vast

amounts of pottery were found at Nagada, representing styles in use for some 1,500 years. These wares clearly define historical and artistic changes. Both the elite and commoners were buried at Nagada.

See also EGYPT.

Nakare-Aba (fl. 22nd century B.C.E.) *Ruler of the obscure Eighth Dynasty*

His pyramid was discovered in the southern SAQQARA complex of PEPI II. The dates of his actual reign are unknown, but his rule would have been brief, considering the era. Nothing else has been documented about him, as this dynasty ruled in the midst of unrest and political change and held only limited territories.

Nakhsebusteru (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

She was the consort of AMASIS (r. 570–526 B.C.E.) and second in rank to Queen LADICE, the Great Wife of the reign. Possibly a daughter of APRIES, who was overthrown by Amasis in a military coup, she was not the mother of the intended heir but added credence to Amasis's reign.

Nakht (1) (fl. 19th century B.C.E.) *Mortuary official of the Twelfth Dynasty*

He served as the mayor of the mortuary complex of SENWOSRET III (r. 1878–1841 B.C.E.) at ABYDOS. The son of Khentikheti, Nakht, along with other members of his family, including Neferhor, Amenisoneb, and Sehetepibe, resided at the site called “Enduring Are The Places of Kha’kauré (Senwosret III) Justified in Abydos.”

Nakht supervised the temple complex of the dead pharaoh, maintaining the royal cult ceremonies there and

providing the required daily offerings and commemorations. This task was assumed by the family and fulfilled until the close of the Middle Kingdom Period with generations of caretakers and mortuary priests involved. The mayoral residence provided for Nakht was vast, with a columned hall, chambers, a courtyard, and a granary. Large towns developed at the mortuary structures of the rulers in order to sustain the vast number of priests and servants committed to the continuation of service in the royal cults.

See also MORTUARY RITUALS.

Nakht (2) (fl. 15th century B.C.E.) *Priestly official and court astronomer of the Eighteenth Dynasty*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) as a priest-astronomer and as the chief steward of the royal granaries and vineyards. Nakht charted astronomical changes that related to the agricultural seasons on the Nile. Such astronomical observances were vital to the inundation preparations each year, as the flooding Nile inundated entire regions of the valley and displaced countless numbers of Egyptians.

His tomb at SHEIKH ABD'EL-QURNA in THEBES is noted for its paintings, although the structure is small. Tawi, Nakht's wife, was a chantress in the temple of AMUN, and she shared Nakht's tomb. The painting of the "Blind Harper" makes Nakht's tomb noteworthy. Other paintings depict banquets and daily routines. The eyes of Nakht in such portraits were scratched out, an act that the Egyptians believed would render him blind in the realms beyond the grave. This vandalism indicates Nakht's fall from power or the presence of a powerful enemy in the region.

Nakhtoreb (d. c. 343 B.C.E.) *Probably the last ruler of the Thirtieth Dynasty*

He was slain or deposed by the Persians, who started their second period of occupation on the Nile in 343 B.C.E. A magnificent SARCOPHAGUS intended for Nakhtoreb's burial was discovered in ALEXANDRIA. During his reign he erected a temple honoring OSIRIS and served APIS in the SERAPEUM territory at SAQQARA. The Persians ended this royal line but were fated to meet ALEXANDER III THE GREAT (r. 332–323 B.C.E.) and to lose Egypt and their other imperial domains forever.

See also EGYPT.

Nakhtmin (1) (fl. 14th century B.C.E.) *Military officer and possible prince of the Eighteenth Dynasty*

Nakhtmin may have been the son of AYA (2) (r. 1323–1319 B.C.E.) and Queen TEY. Aya, the successor of TUT'ANKHAMUN, married ANKHESENAMON, the young widow of Tut'ankhamun, but she disappeared soon after, and Tey, a commoner, assumed the role of Great Wife. Tey was married to Aya before his ascension.

Nakhtmin was a military general and was chosen by Aya as his heir but did not succeed him. He was put aside by HOREMHAB and not allowed to inherit the throne. Horemhab became the last pharaoh of the dynasty. A beautiful statue of a woman, dating to this period, has been identified as the wife of General Nakhtmin, presumably this official.

Nakhtmin (2) (fl. 13th century B.C.E.) *Military official of the Nineteenth Dynasty*

Serving RAMESSES II (r. 1290–1224 B.C.E.), he was a noble of ABUSIR. Nakhtmin was the chief of military chariots and an ad hoc foreign ambassador. His TOMB, located in a cliff necropolis dating to the fifth century, is near Abusir. This tomb was designed as a multileveled gravesite. The structure had a large courtyard with nine roof supports and a limestone floor. Four small chambers were also discovered near the main hall. The walls were painted blue and green and depicted scenes from the *Book of the Gates*, a mortuary document.

names An aspect of Egyptian life with magical implications in all periods of the nation's history, names were essential to continued existence on the earth or beyond. Anyone without a name did not survive. The recitation of a name provided continued existence, especially to the dead. Thus, many annual festivals were held to honor ancestors and to recite their names aloud in rituals.

Priests were also contracted to perform rituals at the tomb sites that included the recitation of the names, ranks, and honors of the deceased. This reliance upon continued recognition on the earth for eternal survival was especially true for the royal Egyptians, who had a series of ROYAL NAMES with mystical powers.

See also VALLEY FESTIVAL.

Nanefer-ka-Ptah (fl. 13th century B.C.E.) *Royal prince of the Nineteenth Dynasty*

A son of MERENPTAH (r. 1224–1214 B.C.E.), Nanefer-ka-Ptah was made famous by an Egyptian magical tale concerning the prince's discovery of the magical book of the god THOTH. He made a copy of the book, washed off the ink with beer, and then drank the brew. This allowed him to absorb the wisdom of the erased words. The Book of Thoth was supposedly a repository of vast amounts of occult and magical texts, revered by the priests. Nanefer-ka-Ptah's wife was Princess Ahura, and his son was Merab. The family was buried in KOPTOS.

See also MAGIC.

naos This was a Greek word that denoted a small shrine or sanctuary intended to house the image or symbols of a particular deity. In Egypt such shrines were made out of stone or wood and were not open to general worshippers. A naos was normally rectangular in shape and could be used

for mortuary statues and the mummified remains of animals deemed as theophanies or symbols associated with the particular god. Only high-ranking priests of the cults could enter these sacred precincts.

Napata This is a site below the third cataract of the Nile, in modern Dongola, in the Sudan, where the river makes dramatic loops in its progress. Napata is the site of a spectacular flat-topped mountain, called “the Holy Mount” or “the Table of Amun.”

See also GEBEL BARKAL.

Narmer (fl. c. 3000 B.C.E.) *One of the last Predynastic rulers associated with the unification of Upper and Lower Egypt*

Narmer is believed to have come from HIERAKONPOLIS, a capital and shrine city of the god HORUS in the Predynastic Periods of Egypt. He followed in the footsteps of SCORPION and others who tried to subdue the Delta. The actual unification of Egypt was not accomplished until sometime around the close of the Second Dynasty (c. 2640).

A PALETTE discovered at Hierakonpolis depicts Narmer's efforts. A ceremonial MACEHEAD, also discovered in that city, depicts Narmer as capturing 120,000 men, 400 oxen, 1,422,000 goats, and the standards of the Delta nomes. After this victory, Narmer is believed to have married a Memphite female aristocrat in order to consolidate his gains. Queen NEITHOTEP was possibly that noble heiress. She is named in some lists as the mother of AHA (called Menes), the first ruler.

Narmer sent an expedition into the eastern desert, and his inscription was discovered on the rocks of WADI QASH, on the KOPTOS TRADE route. He was probably buried in SAQQARA or in the necropolis at TARKHAN. A CENOTAPH bearing his insignia was discovered in ABYDOS.

See also EGYPT.

Narmer macehead A symbolic weapon, dating to the unification of Egypt, c. 3000 B.C.E., and signifying victory and power, the macehead of Narmer was found in HIERAKONPOLIS and now is in the Ashmolean Museum at Oxford. The Narmer macehead was probably used by the unifier of Upper and Lower Egypt in celebrations of the *heb-sed* ceremonies, the anniversary rituals popular in all historical eras as part of the state royal cults. Narmer is depicted in a tight cloak, wearing the red crown of Lower Egypt, a symbol of military victory over the northern territories. A woman, possibly NEITHOTEP, is shown being brought to Narmer in a palanquin as a tribute of the conquered Delta.

Narmer palette A ceremonial vessel, also called Narmer's Victory Palette, that was discovered in HIERAKONPOLIS, the palette was designed for ceremonial use

or for grinding antimony, the popular cosmetic. Narmer is depicted wearing the war CROWN of Upper Egypt and the red wicker crown of Lower Egypt on this palette, signifying that he had conquered the territory in the north. Narmer is also shown as a BULL (a royal symbol), destroying a city with his horns and trampling the enemy troops under his hooves.

On the reverse side of the palette two fallen figures lie before him, probably representing the cities of SAIS and MEMPHIS. The god HORUS is shown coming to the king's aid by bringing prisoners to him. The palette, made of schist, is an important historical and artistic text and is now in the Ashmolean Museum at Oxford.

See also ART AND ARCHITECTURE.

Narmouthis (Narmonthis, Medinet Wadi) This is a site on the southern edge of the FAIYUM, now modern Medinet Wadi. A temple dating to the Twelfth Dynasty was discovered at Narmouthis, erected in honor of the deities SOBEK and RENENUTET by AMENEMHET III (r. 1844–1797 B.C.E.). The temple is rectangular and contains HYPOSTYLE HALLS and papyrus COLUMNS, as well as a sanctuary with three chapels and a central shrine dedicated to Renenutet. The Twelfth Dynasty pharaohs were also honored there in deified forms.

The Ptolemaic Dynasty (304–30 B.C.E.) refurbished the temple at Narmouthis and added a processional way with lions and sphinxes, a kiosk, a portico, and transverse vestibule. Sandstone is the main material used throughout.

natron A mildly antiseptic substance that has the ability to absorb moisture, it was used in all periods of ancient Egypt, associated especially with the processes of embalming and mummification. It was called *net-jeryt*, “Belonging to the God”; *besmen*, the name of a local god; or *besmen desher*, denoting a red variety of natron that was hygroscopic. It was found in WADI NATRUN, near modern Cairo, also called the Natron Valley, and in Upper and Lower Egyptian sites. Natron is a mixture of sodium bicarbonate and sodium carbonate or sodium chloride.

The substance was originally used as a detergent and as a tooth cleaner, and in some eras as a glaze for early craft wares. In time natron was used as the main preserving agent for mortuary rituals. The basic ingredient for embalming, natron was the steeping substance for drying corpses and preventing decay. It was used in its dry crystal form, and mummy linens were sometimes soaked in natron before wrapping. Natron was also formed into balls and chewed at certain religious ceremonies by the rulers or their priest representatives. When the substance was used in these rituals, natron represented the transformed state assumed by the dead in the paradise beyond the grave.

See also MORTUARY RITUALS.

Natron Lakes They were series of water deposits in the WADI NATRUN, near modern Cairo. The Wadi Natrun served as a source of NATRON, a major element in the embalming processes of MORTUARY RITUALS in all times of ancient Egypt.

natural resources See EGYPTIAN NATURAL RESOURCES.

Naukratis (el-Nigrash, Kom Gi'eif) This is a site on the Canopic branch of the Nile in the western Delta, the modern Kom Gi'eif. The site originated in the Twenty-sixth Dynasty as the result of the trading privileges that PSAMMETICHUS I (r. 664–610 B.C.E.) gave Greek merchants, mostly Milesians, including permission to establish a trade center at Naukratis. AMASIS (r. 575–526 B.C.E.) granted these Greeks a series of trade monopolies during his reign, further enhancing Naukratis. The city was actually founded c. 630 B.C.E., and the name of the site meant “ship power.” Temples were erected to Greek deities and to the Egyptian gods AMUN and THOTH. Naukratis flourished until ALEXANDER III THE GREAT (r. 332–323 B.C.E.) founded the new capital of ALEXANDRIA.

Greek silver and Greek slaves were popular wares in Naukratis, and courtesans, taverns, and other amusements were plentiful. Coins minted in Naukratis aided in modernizing Egypt's financial system, and the Greeks conducted a large SCARAB industry in the city, becoming adept at producing a variety of fetish tokens and amulets. Recovered deity figures and pottery provide information about Greek imports and trade systems in the city.

See also EGYPT; TRADE.

Nauri Decree A document issued by SETI I (r. 1306–1290 B.C.E.) in the fourth year of his reign, this decree was promulgated on behalf of the workers at Osiris's holy city of ABYDOS, where the king was in the process of constructing his great mortuary complex. The Nauri Decree incorporated prior legal codes, particularly the laws of HOREMHAB (r. 1319–1307 B.C.E.), serving as a charter for the temple and for its various estates, and it was designed to ensure the maintenance of the king's mortuary cult after his death. The workers were subject to a stern code of behavior while they built the tomb, with penalties for crimes clearly delineated.

The decree points to a troubled time during Seti I's reign that reflected earlier dynastic weaknesses. Normally, workers on the mortuary complexes of the rulers would not have required warnings or threats in order to regulate their behavior. Construction sites of early periods were deemed places of spirituality and dedication. In this period, however, conformity to the ideals of the nation had partially lessened and the impact of the mortuary rituals had declined. Severe physical punishments were included in this code. Certain crimes brought the punishment of 100 blows by a lash, the creation of five open

wounds, the removal of a criminal's nose, or exile to the LIBYAN DESERT or beyond.

neb (1) An Egyptian symbol, it represents the act of obeisance or prostration performed by people before a ruler or the image of a deity.

neb (2) A hieroglyph translated as the word *all*, it was used on AMULETS and ANKH insignias to denote unity under the pharaoh and the gods.

Nebamun (1) (fl. 14th century B.C.E.) *Theban police official of the Eighteenth Dynasty, possibly a Medjay* He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) and AMENHOTEP III (r. 1391–1353 B.C.E.) as a commander of the Theban police force. Nebamun was probably a MEDJAY, a member of the mercenary unit that served the New Kingdom (1550–1070 B.C.E.) pharaohs in military campaigns. In times of peace the Medjay served as POLICE units in the capital and major cities. Nebamun was buried in THEBES. His STELA depicts Queen NEBETU'U (2), a lesser-ranked consort of TUTHMOSIS III (r. 1479–1425 B.C.E.).

Nebamun (2) (fl. 14th century B.C.E.) *Official royal court sculptor of the Eighteenth Dynasty* He served AMENHOTEP III (r. 1391–1353 B.C.E.) as a sculptor and was held in high esteem for his contributions to the ongoing building projects of the ruler. Nebamun's tomb was erected on the western shore of THEBES near DEIR EL-BAHRI and was shared with a fellow artist, IPUKI.

Nebamun (3) (fl. 13th century B.C.E.) *Royal vizier of the Nineteenth Dynasty* He served SETI I (r. 1306–1290 B.C.E.) as VIZIER, a demanding role as Seti I was revitalizing the nation and bringing stability to the land. Nebamun was buried on the western shore of THEBES with royal honors in gratitude for his loyalty and services to the throne.

Nebemakhet (fl. 25th century B.C.E.) *Princely vizier of the Fourth Dynasty* The son of KHAFRE (r. 2520–2494 B.C.E.) and Queen MERYSANKH (3), Nebemakhet did not succeed his father but became a priest for the royal cult. His tomb was built in the royal cemetery, and he is depicted in his mother's rock-cut tomb in GIZA. He is also recorded as serving for a time as vizier for MENKAURÉ (r. 2490–2472 B.C.E.). Nebemakhet's tomb is noted for paintings depicting jewelry workers of the era, already capable of using a variety of metals and gemstones.

Nebenteru (Ter) (fl. 13th century B.C.E.) *Priestly official of the Nineteenth Dynasty* He served both SETI I (r. 1306–1290 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) as high priest of AMUN. Nebenteru

was a NOME aristocrat who was appointed high priest in the seventeenth year of Ramesses' reign. He was a descendant of the KHETY clan of the Ninth and Tenth Dynasties. Nebenteru's son, PASER (2), became vizier in the same period. In some lists Nebenteru is simply called Ter. He was the successor of NEBWENEF as high priest.

Nebertcher A divine being of Egypt, believed to be a personification of the deities RÉ and OSIRIS, Nebertcher was viewed as embodying the eternal aspects of these deities involved in the elaborate MORTUARY RITUALS of the nation.

Neberu (fl. 15th century B.C.E.) *Prince and military official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as chief of the royal stables, a high-ranking post in this era of cavalry units, military campaigns, and imperial expansion. His tomb is in the VALLEY OF THE QUEENS on the western side of the NILE at THEBES. The portrait of him on the lid of his coffin bears a striking resemblance to Neberu's actual mummified remains.

Nebet (fl. 24th century B.C.E.) *Royal woman of the Fifth Dynasty*

A consort of UNIS (r. 2356–2323 B.C.E.), she was buried with Queen KHENUT near the mortuary temple of Unis's pyramidal complex at SAQQARA. Nebet's MASTABA tomb was beautifully decorated and contains a painted scene depicting her in a seated position, smelling a lotus blossom.

Nebetku (fl. c. 29th century B.C.E.) *Court official of the First Dynasty*

Nebetku served DEN (reign uncertain) as a court steward. His tomb in the northern section of SAQQARA was altered twice during its construction, reflecting the emerging styles of the period. The tomb was designed as a pyramid originally but eventually became a MASTABA, indicating architectural aspirations that could not be accomplished at the time.

Nebetū (1) A goddess worshiped in ESNA, she was considered a form of the popular deity HATHOR. Nebetū was addressed as "the Mistress of the Territory." Her cult was not long-standing or well known in the Nile Valley.

Nebetū (2) (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a lesser-ranked consort of TUTHMOSIS III (r. 1479–1425 B.C.E.). Nebetū died at a young age. She was depicted on a mortuary stela discovered in the tomb of an official of a later reign, NEBAMUN (1), perhaps denoting some sort of familial relationship. She was possibly the daughter of Prince Setum of the royal family.

Nebhepetré See MONTUHOTEP II.

Nebireyeraw (Swadjenré, Nebiryaw I) (fl. 17th century B.C.E.) *Ruler of the Seventeenth Dynasty*

Nebireyeraw controlled THEBES and Upper Egypt and was a contemporary of the Hyksos ruler KHIAN, whose capital was at AVARIS. Nebireyeraw, also listed as Nebiryaw I, is noted for his stela at KARNAK. This monument commemorates the sale of a hereditary governorship at ELKAB (Nekheb) and deals with legal matters concerning the role of the vizier. The dates of his reign are uncertain, but he probably succeeded SOBEKEMSAF I.

Nebka (Zanakht, Neferkaure, Nebku, Sanakht, Zanakhte) (d. 2630 B.C.E.) *Founder of the Third Dynasty of Egypt*

He ruled from 2649 B.C.E. until his death. The name Zanakht means "Strong Protection." A brother of his successor, DJOSER, Nebka had a reign that was militarily active. He exploited the SINAI, mining there for copper and turquoise, and his name was found inscribed at WADI MAGHARA. His royal seals were also found on ELEPHANTINE Island, and he was mentioned in a tomb at BEIT KHALLAF, north of ABYDOS.

Nebka was probably buried to the west of Djoser's STEP PYRAMID at the vast mortuary complex at SAQQARA. He was mentioned in the WESTCAR PAPYRUS, and his mortuary cult was popular for decades in the region.

Nebseni Papyrus This is an Egyptian mortuary text, older than the famed ANI PAPYRUS. Now in the British Museum, Nebseni's Papyrus is 76 feet long by one foot wide. It is a mortuary commemorative document, a revised version of the original, following the Theban changes of the later periods, called a RECENSION. The texts included in the papyrus are sometimes outlined in black. An address of the god HORUS to his father, the god OSIRIS, is included in the document. The papyrus was discovered in DEIR EL-BAHRI in 1881.

Nebt (fl. 21st century B.C.E.) *Noblewoman and heiress of the Eleventh Dynasty*

Nebt was the heiress to the estates of the ELEPHANTINE Island at ASWAN. The mother of Princess NEFERU-KHAYET (2), who became a consort of MONTUHOTEP II (r. 2061–2010 B.C.E.), Nebt held a unique position in her own right. She was a patroness of the arts and retained librarians and scholars on her estates. Nebt held the rank of NOME princess and was commemorated on a STELA erected in her territory.

Nebti Name See also ROYAL NAMES.

Nebt-Tawy (1) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

A lesser-ranked consort of RAMESSES II (r. 1290–1224 B.C.E.), she was probably the mother of Nebt-Tawy (2). Nebt-Tawy was buried in the VALLEY OF THE QUEENS.

Nebt-Tawy (2) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the daughter of RAMESSES II (r. 1290–1224 B.C.E.) and probably Queen NEBT-TAWY (1). Nebt-Tawy was buried in the VALLEY OF THE QUEENS on the western shore of Thebes. She was interred in the tomb of an unknown royal woman named Tanedjemy.

Nebuchadnezzar (d. 562 B.C.E.) *Chaldean ruler of Babylon and a foe of Egypt*

He was the son of Nabopolassar and was born c. 630 B.C.E. Nebuchadnezzar defeated NECHO II (r. 610–595 B.C.E.) of the Twenty-sixth Dynasty in the Battle of CARCHEMISH in Syria. This defeat ended Egypt's involvement in that region. Nebuchadnezzar was a prince when he defeated Necho II and the Egyptian forces.

He succeeded his father and expanded his influence and dominance in the region until his death in 562 B.C.E. He is viewed as the greatest member of his dynasty, as Babylon flourished during his reign because of his military skills.

Nebusemekh A character in an Egyptian short story that was discovered on a number of OSTRAKA and dated to the Ramessid Period (1307–1070 B.C.E.). The tale concerns a meeting between the ghost Nebusemekh and the high priest of AMUN, Khomsehab, at Thebes. Nebusemekh relates his earthly status in the service of a ruler of the Seventeenth Dynasty, RAHOTEP (2) (c. 1640 B.C.E.). This ruler supervised Nebusemekh's burial, but his tomb was eventually destroyed.

The tale is not complete in the ostraka, but Khomsehab appears to have found a new tomb site for Nebusemekh at DEIR EL-BAHRI, on the western shore of Thebes. The work is called a “ghost story” in modern collections, but it is not chilling or eerie. The Egyptians did not fear the spirits of the dead and made efforts to communicate with them in all historical periods.

See also ANCESTOR CULT LETTERS; LITERATURE.

Nebwawi (fl. 15th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

Nebwawi was the high priest of OSIRIS at ABYDOS in the reigns of TUTHMOSIS III (1479–1425 B.C.E.) and AMENHOTEP II (1427–1401 B.C.E.). He served HATSHEPSUT (r. 1473–1458 B.C.E.) in several capacities but managed to stay in favor with her successors. On occasion, Nebwawi was summoned to the court to serve as a counselor to the pharaohs, as his advice was valued. His mortuary STELA

provides details of his life, and a statue was erected in THEBES in his honor. Another stela honoring Nebwawi was found in ABYDOS.

Nebwenef (fl. 13th century B.C.E.) *Priestly official of the Nineteenth Dynasty*

He served in the reign of RAMESSES II (1290–1224 B.C.E.). Nebwenef was the high priest of AMUN and the first prophet of HATHOR and ANHUR, an exalted rank in the temple system. Priests were often required to assume positions beyond their original offices, especially if they were competent. His mortuary temple was built near Seti I, whom he had served at the beginning of his career. Nebwenef's tomb depicted Ramesses II and Queen NEFER-TARI making the announcement of his appointment as high priest. Nebwenef retired at an advanced age and was succeeded in his office in the temple and in the royal court by NEBENTERU.

Nebyet (fl. 22nd century B.C.E.) *Royal woman of the Eighth Dynasty*

The daughter of NEFERKU-HOR (reign uncertain), she was the wife of SHEMAY, the vizier of the reign. Documents from the ancient city of KOPTOS relate the power of Shemay and the marriage. Another text attests to the appointment of a new man named Kha'redni as her bodyguard. He was given the rank of commandant of soldiers. Shemay's power outlived the reign of Neferku-Hor.

Necho I (Nekau I) (d. 664 B.C.E.) *Founder of the Twenty-sixth Dynasty*

He ruled from 672 B.C.E. until his death in SAIS and was called Nekau in some lists. Necho I was possibly a descendant of a Libyan prince of an earlier era and assumed royal titles for himself and his line. ASSURBANIPAL, the Assyrian king who invaded the territory c. 667 B.C.E., found Necho I to be a cultured, realistic individual. As a result, Assurbanipal spared him and his son, PSAMMETICHUS I.

Necho I remained the ruler in SAIS even as TAHARQA (r. 690–664 B.C.E.) won Egypt's independence. When TANUTAMUN (r. 664–657 B.C.E.), the Nubian leader, began a campaign of his own to establish his rule in Egypt, Necho I became the Nubian's main target for revenge. When the two met in battle, Necho I was slain.

Necho II (Wehemibré) (d. 595 B.C.E.) *Third ruler of the Twenty-sixth Dynasty*

He reigned from 610 B.C.E. until his death. The son of PSAMMETICHUS I and Queen MEKHTEMWESKHET (2), Necho II supported the Assyrians as buffers to the Persian advances. He also sponsored military programs and refurbished the Egyptian navy with Greek mercenaries and vessels. Necho II even sent a fleet of hired Phoenicians to successfully circumnavigate Africa.

Necho II had military successes until c. 605 B.C.E., when Prince NEBUCHADNEZZER, the heir to the throne of Babylon, defeated the Egyptians at CARCHEMISH. Necho II withdrew from his military interventions and built a grain TRADE system with Greece to spur the Nile Valley economy. He dug a canal, called the SWEET WATER CANAL, at WADI TIMULAT through the Pelusiac Nile, to link the Nile to the Red Sea. He also built Per-Temu-Tjeju, modern Tell el-Mashkuta, on the canal. Necho II also controlled all of the western OASES. Necho II was buried in a tomb in SAIS by his son and heir, PSAMMETICHUS II.

Nectanebo I (Kheperkaré) (d. 362 B.C.E.) *Founder of the Thirtieth Dynasty*

He ruled from 380 B.C.E. until his death. Nectanebo I was a military commander from SEBENNYTOS, the son of General Djehor. Named Nakhtnebef at birth, he served HAKORIS (r. 393–380 B.C.E.) and NEPHRITES II (r. 380 B.C.E.) and assumed the throne when the latter died. He also married PTOLEMAIS (1), the daughter of the Greek General KHABRIAS, and a woman named Audjashu, who was his Great Wife.

Egypt was almost invaded by the Persian army during Nectanebo I's reign, led by PHARNABAZUS, the Persian satrap of the region, but the Nile armies proved victorious. Nectanebo I's son, TEOS, led a campaign in Syria and Palestine during this military action. Actually, the Persians and their Greek mercenaries had the advantage in this confrontation, but Pharnabazus and the Greek general Iphikrates quarreled and lost the campaign in the eastern Delta.

Nectanebo I built in KARNAK and PHILAE, revived the sacred animal cults, and constructed or refurbished monuments at EDFU, HERMOPOLIS MAGNA, and MENDES. A STELA discovered in ABYDOS depicts him offering to the gods MA'AT and THOTH. He also built an avenue of sphinxes at the temple of THEBES. A black granite stela from NAUKRATIS documents Nectanebo I's decree granting the temple of the goddess NEITH the right to collect one-tenth of all goods brought into the city from other countries. Nectanebo I also erected a black granite NAOS, a small shrine, to the goddess Neith (1) in DAMANHUR in the Delta. Teos served as coruler for the last three years of Nectanebo I's reign and buried his father in Sebennytos.

Nectanebo II (Senedjemibre'setepenahur) (d. 343 B.C.E.) *Third ruler of the Thirtieth Dynasty*

He usurped the throne from his uncle TEOS, who was considered unfit by the royal family, and reigned from 360 B.C.E. until his death. Nectanebo II, who was named Nakhtoreb at birth, is believed to be the last native ruler of Egypt. He was the grandson of NECTANEBO I and a nephew of Teos. When Teos was on a military campaign, Nectanebo II's father, Tjahepimu, declared him the rightful ruler. The Spartan ruler AGESILAUS aided Nectanebo II in overthrowing Teos, who fled to the Persians.

ARTAXERXES III OCHUS attacked Egypt in 350 but was repulsed by Nectanebo II's armies. Nectanebo II then turned his attention to the Nile Valley and refurbished and rebuilt cities and temples. He rebuilt at BEHBEIT EL-HAGAR, ERMENT, BUBASTIS, and SAQQARA. He also built a gate at PHILAE. Nectanebo II was active in the bull cults of his era. He buried the sacred animals at Erment and rebuilt the BUCHEUM.

In 343, Artaxerxes III Ochus attacked Egypt again, defeating Nectanebo II at Pelusium. He fled to NUBIA but then returned to SEBENNYTOS. When he died he was to be buried at Sebennytos or at Rhakotis, the future city of ALEXANDRIA. A tomb prepared in SAIS was never used, but his black granite SARCOPHAGUS was later taken to Alexandria to be used as a public bath.

A legend developed about Nectanebo II after his death. It was stated that he went to Macedonia and attracted OLYMPIAS, the wife of King Philip, seducing her. ALEXANDER III THE GREAT was supposedly the offspring of that affair, thus making him eligible to rule Egypt as a true pharaoh.

Nefat This is a site south of THEBES, probably modern el-Mu'allah. Located near TOD, Nefat served as a necropolis area for the First Intermediate Period (2134–2040 B.C.E.) nomarchs of the region. The tombs of ANKHTIFY and SOBEKHOTEP were cut into the rocky cliffs at Nefat.

Nefer (1) This was the hieroglyphic symbol for both "good" and "beautiful," in both the material and spiritual sense.

Nefer (2) This was an AMULET used by ancient Egyptians to promote happiness and good fortune. *Nefer* amulets were placed on the areas of the stomach and windpipes of mummies in order to protect these organs.

Neferefré (Ra'neferéf) (d. 2416 B.C.E.) *Ruler of the Fifth Dynasty*

The successor of SHEPSEKARÉ (Ini; 2426–2419 B.C.E.), Neferefré reigned from 2419 B.C.E. until his death. He was possibly the son of KAKAI (Neferirkaré) and Queen KHENTAKAWES (2). He is also listed in some records as a son of SAHURÉ. Neferefré built a sun temple at ABU GHUROB and sent an expedition to the SINAI. His unfinished pyramid at ABUSIR contained a cache of papyri and plaques. Wooden boats, statues of prisoners, and sculptures were also uncovered there. The papyri discovered dealt with cultic rituals and the personnel serving the pyramid.

Neferhent (1) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of SENWOSRET II (r. 1897–1878 B.C.E.). Her tomb in el-LAHUN contained two MACEHEADS, fash-

ioned out of granite and quartz. Neferhent was the mother of SIT-HATHOR YUNET.

Neferhent (2) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of SENWOSRET III (r. 1878–1841 B.C.E.) but was not the mother of the heir. Neferhent was buried in DASHUR in a MASTABA tomb in the vast royal complex of the reign.

Neferhetepes (1) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was the daughter of RA'DJEDEF (r. 2528–2520 B.C.E.) and possibly Queen HETEPHERES (2). Neferhetepes is believed to have been the mother of USERKHAF, the founder of the Fifth Dynasty. A beautiful bust of Neferhetepes is in the Louvre in Paris. She is recorded as having married a priest of Ré, “the Lord of Sokhebu,” near ABU ROWASH. Neferhetepes was mentioned in the WEST-CAR PAPYRUS. She was called “the King’s Daughter of His Body, Prophetess of Ra’djedef.”

Neferhetepes (2) (fl. 25th century B.C.E.) *Royal woman of the Fifth Dynasty*

The daughter of KAKAI (Neferirkaré; r. 2446–2426 B.C.E.), she married an official named Ti. Neferhetepes’s sons were allowed to inherit the rank of prince, despite their commoner father.

Neferhetepes (3) (fl. 25th century B.C.E.) *Royal woman of the Fifth Dynasty*

She was a consort of USERKHAF (r. 2465–2458 B.C.E.) and probably his sister. Neferhetepes was possibly the mother of SAHURÉ. A tomb inscription depicts Neferhetepes as receiving offerings from the temple of PTAH.

Nefer-Hor He was an ancient form of the god PTAH, worshiped in MEMPHIS and honored as “the Fair of Face.” The name was associated with certain cultic rituals of other deities in later times.

Nefer-Horen-Ptah (fl. 24th century B.C.E.) *Official of the Fifth Dynasty whose tomb has become famous because of its paintings*

He was buried in a small rock-cut site below the causeway of the burial complex of UNIS (r. 2356–2323 B.C.E.) in SAQQARA. Called the TOMB OF THE BIRDS, Nefer-Horen-Ptah’s resting place was never completed or used. The structure, however, contains magnificent friezes depicting the capture and caging of the wild birds of the Nile Valley.

Neferhotep (1) (fl. c. 18th century B.C.E.) *Noted harpist in the late Twelfth or Thirteenth Dynasty*

Neferhotep’s life and ability were memorialized on a small but beautifully carved mortuary stela that was donated by a friend, Nebsumenu. The stela was discovered in the tomb of a powerful courtier, Iki. Neferhotep is described on the monument as “True of Voice, Born of the Housewife Henu.” The funerary monument depicts Neferhotep as a rather stout harpist enjoying bread, beer, meat and fowls, alabaster, and linen, all anticipated aspects of life beyond the grave.

See also MUSICAL INSTRUMENTS.

Neferhotep (2) (fl. 14th century B.C.E.) *Official of the Eighteenth Dynasty*

He served both AYA (2) (r. 1323–1319 B.C.E.) and HOREMHAB (r. 1319–1307 B.C.E.) as the chief scribe of AMUN and superintendent of the royal domain. Neferhotep’s tomb near DEIR EL-BAHRI on the western shore of THEBES is magnificently decorated and contains compelling images. He is greeted there as one “intent upon eternity, as you go to the land where all is changed.”

Neferhotep (3) (fl. 13th century B.C.E.) *Official of artisans at Deir el-Medina in the Nineteenth Dynasty*

Neferhotep was the chief workman at DEIR EL-MEDINA on the western shore of Thebes, in the reign of AMENMESSES, who usurped the throne in the reign of SETI II (r. 1214–1204 B.C.E.). Deir el-Medina was a community dedicated to providing the necropolis called the VALLEY OF THE KINGS with skilled artisans and craftsmen. During this period, the community was led by Neferhotep and prospered until his son, Paneb, threatened him.

Unable to control his son, who had some power in the court of Amenmesses, Neferhotep went before Vizier Amenmose, who judged the case. As a result, Amenmose was removed from office, and Paneb was given Neferhotep’s position as chief worker at Deir el-Medina by Amenmesses. Paneb raped, stole, and took bribes until Amenmesses died and Seti II was restored to the throne. Paneb was then dismissed from Deir el-Medina.

Neferhotep I (Kha’sekhemré) (d. c. 1730 B.C.E.) *Ruler of the Thirteenth Dynasty*

He reigned from c. 1741 B.C.E. until his death or possible retirement. Neferhotep I was the son of one Ha’ankhaf and the Lady Kemi. His father is portrayed in an ASWAN rock inscription as a priest, and his mother is described as “royal.” Neferhotep I’s consort was Queen SENEBSEN. He was the brother of SOBEKHOTEP IV and SAHATHOR (1). His cartouche was discovered in BYBLOS, modern Lebanon, and Prince Yantin of that city was a vassal of Egypt.

Neferhotep I ruled the entire Delta region, with the exception of XOIS and the HYKSOS territories of AVARIS. An Aswan inscription describes Neferhotep’s search for a proper stone for a statue of OSIRIS. Such a statue was

carved and taken to ABYDOS. Neferhotep I then closed the necropolis to more public burials and erected a STELA declaring his intent. People from all across Egypt brought their deceased loved ones to Abydos to inter them in the god OSIRIS's domain in order to provide them with eternal bliss. The crown finally had to control the number of individual burials in the area, and Neferhotep was one of several rulers who made such restrictions over the centuries. His portrait statue is in the museum in Bologna, Italy. He also participated in the Osirian Passion Plays. Neferhotep I's son was Wahnefer-Hotep, whose SHABTIS, miniature tomb figures believed to act as proxies for the deceased in the Underworld, were found in el-LISHT. Another son, Ha'ankhaf, died young. Records indicate that Neferhotep I was succeeded by SAHATHOR and then by SOBEKHOTEP IV.

Neferhotep III (Sekhemre'sankhtawy) (fl. 17th century B.C.E.) *One of the last rulers of the Thirteenth Dynasty* His date of reign is unknown. A stela in KARNAK mentions his aid to the temples and shrines of Thebes. He is supposed to have worn the *khepre*sh, the war CROWN made of ELECTRUM. This appears to be the first reference to that particular style of royal headdress. Neferhotep III conducted military campaigns against the HYKSOS, but the Asiatics were in full control of their Delta territories by that time.

Neferirkaré See KAKAI.

Neferkara (fl. c. 27th century B.C.E.) *Obscure ruler of the Second Dynasty*

He was possibly the seventh in that line, but his date of reign is unknown. MANETHO, the Ptolemaic Period (304–30 B.C.E.) historian, states that Neferkara ruled for a quarter of a century. He is also on the Abydos KING LIST. The contemporary comment on Neferkara was that “the Nile flowed with honey for eleven days during his reign. . . .”

Neferkau (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was probably a consort of INYOTEF II (r. 2118–2069 B.C.E.), who ruled only Thebes and Upper Egypt at the time. Neferkau's name was discovered on a shaft dug in the tomb of Inyotef II at el-TARIE, on the shore at THEBES.

Neferkhewet (fl. 15th century B.C.E.) *Highly skilled artistic official of the Eighteenth Dynasty*

He served HATSHEPSUT (r. 1473–1458 B.C.E.) as royal architect. Her reign sponsored tremendous building projects in both the north and the south, and many talented individuals worked to provide splendid monuments throughout the Nile Valley. Neferkhewet's tomb on the

western shore of THEBES provides documentation of his accomplishments and his honors as a servant of the court. Also honored are his wife, Ren-nefer, and his son, Amenhenet.

Neferku-Hor (Neterybau, Kapu-Yeby) (fl. 22nd century B.C.E.) *Fourteenth ruler of the obscure Eighth Dynasty* Neferku-Hor issued four decrees in one afternoon during his first year of rule, the dates of which are unknown. One decree lists the titles of his eldest daughter, NEBYET; a second orders the construction of a solar bark for the deity Horus-Min; and another provides honors for the house of SHEMAY, the vizier who married Nebyet. She-may's family outlived Neferku-Hor.

Neferku-Min (Neferes) (fl. 22nd century B.C.E.) *Obscure ruler of the Eighth Dynasty*

Listed in the TURIN CANON, Neferku-Min ruled less than two and one half years, but the dates of his reign are unknown.

Neferkuré (fl. 2150 B.C.E.) *Founder of the Eighth Dynasty*

Neferkuré reportedly was a son or grandson of PEPI II and Queen ANKHNES-PEPI. He is listed in the TURIN CANON as having a reign of four years and two months, but the actual dates are not documented. Neferkuré built a small PYRAMID in SAQQARA. He also buried Queen Ankhnes-Pepi in a borrowed sarcophagus. His pyramid was named “enduring is the life of Neferkuré.”

Neferma'at (fl. 26th century B.C.E.) *Royal prince of the Fourth Dynasty*

He was the son of SNEFRU (r. 2575–2551 B.C.E.) and Princess NEFERT-KAU, Snefru's daughter, who became her father's consort. Neferma'at married Princess Itet or Atet, and their son was HEMIUNU, the vizier of KHUFU. Neferma'at was buried at MEIDUM. The famous Meidum Geese, the exquisitely painted fowls, were discovered in Princess Itet's tomb. Neferma'at also served as the vizier of Khufu and supervised the construction of the Great Pyramid at GIZA. The Fourth Dynasty maintained control by only using royal family members in positions of authority.

Neferperet (fl. 16th century B.C.E.) *Building official of the Eighteenth Dynasty*

He served 'AHMOSE (r. 1550–1525 B.C.E.) as the superintendent of royal building projects. Neferperet directed the quarrying of stone at MASARA, south of modern Cairo. He also brought limestone to THEBES from HYKSOS ruins in the Delta. Used for the temples of PTAH and AMUN at OPET, the stone was carried on sledges. In an inscription on the walls of a Masara quarry, Neferperet announced that 'Ahmose opened the site in the 22nd year of his

reign. He also describes himself as a hereditary prince and as a “Sole Companion of the King.” Neferperet was buried in Thebes.

Neferrenpet (fl. 13th century B.C.E.) *Vizier of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as a treasury scribe and VIZIER. Neferrenpet’s name and portrait were discovered in the Speos of HOREMHAB at GEBEL EL-SIL-SILEH. His tomb in THEBES depicts him as tallying pieces of jewelry. This relief is the last detailed account of the manufacture of jewelry in the New Kingdom Period (1550–1070 B.C.E.), a time of exquisite workmanship, using a variety of metals and gemstones. Neferrenpet traveled throughout Egypt to maintain order in his role of vizier.

Nefer-rohu’s Prophecy An Egyptian text attributed to a sage in the reign of SNEFRU (2575–2551 B.C.E.) but actually dating to the Twelfth Dynasty (1991–1783 B.C.E.), it is contained in the Leningrad Papyrus. Nefer-rohu, seeing the chaos engulfing Egypt at the end of the Old Kingdom, announced: “A king shall come from the south (Upper Egypt) . . . called Ameni. . . .” This prophecy was probably a propaganda device for AMENEMHET I (r. 1991–1962 B.C.E.), a usurper of the throne. He is described as a savior of Egypt and reportedly the son of a “Woman of Nubia.”

Nefer-rohu also predicted the raising up of the WALL OF THE PRINCE, the series of fortresses on the eastern and western borders of the Delta, to defend Egypt from marauding nomadic tribes, especially in the northeast. The prophecy has also been found on tablets and ostraka, indicating that it was used in Egypt’s educational system for centuries after it was first made public on the Nile. Nefer-rohu was a lector priest at BUBASTIS in the reign of Amenemhet I.

Nefersekheru (fl. 14th century B.C.E.) *Court official of the Eighteenth Dynasty*

He served AMENHOTEP III (r. 1391–1353 B.C.E.) as a steward of the royal palaces. Amenhotep III had several royal residences in THEBES, including MALKATA, the great pleasure complex on the western shore. Malkata was a small city made of palaces and shrines and boasted a man-made lake. Nefersekheru was buried at Thebes. The royal families of that historical period used Thebes and MEMPHIS as capitals, but Amenhotep III preferred Thebes and his pleasure palaces there.

Nefert (Nofret, Nefertet) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of SENWOSRET II (r. 1878–1841 B.C.E.). Two black granite statues portraying Nefert have been

discovered. One shows her wearing a headdress of the goddess HATHOR. She was the daughter of AMENEMHET II and was praised as “the ruler of all women.” Nefert was buried in the royal cemetery complex at el-LAHUN.

Nefertari (Nefertari Merymut) (fl. 13th century B.C.E.) *Beloved royal woman of the Nineteenth Dynasty*

She was the consort of RAMESSES II (r. 1290–1224 B.C.E.) and his favorite wife. Nefertari is believed to have been the daughter of BAKENKHONSU or some other official of the court. She married Ramesses II when he was 15 and she died in the 24th year of his reign. A tomb fragment also connects Nefertari to the family of AYA (2) (1323–1319 B.C.E.), and she is believed to have come from Thebes. Her brother, Amenmose, was the mayor of Thebes.

Nefertari was the mother of Princes Amenhirwonmef, Prehirwonmef, and Meryré, as well as Princesses Meryatum and Hentawi. None of her sons succeeded their father, as he outlived them, but they served in various capacities.

A temple in ABU SIMBEL honored Nefertari, who was deified while she lived. The temple was dedicated to the goddess HATHOR. Nefertari probably retired to the harem palace at MI-WER in the FAIYUM soon after the Abu Simbel temple was dedicated. While serving as the Great Wife, she took an active role in court affairs and corresponded with the families of foreign rulers. She was the constant companion of Ramesses II throughout their marriage, and he honored her in life and in death.

Her tomb in the VALLEY OF THE QUEENS at Thebes is one of the largest and most beautifully decorated sites in that necropolis. The tomb has an entry stairway and a central ramp. The interior is bi-level, and reliefs and



The monument honoring Queen Nefertari Merymut, the favorite consort of Ramesses II (r. 1290–1224 B.C.E.). This temple is at Abu Simbel. (Courtesy Steve Beikirch.)

paintings are elaborate and beautiful, depicting Nefertari in mortuary rituals and in daily routines of life. The burial chamber has pillars and annexes. The entire tomb is now being restored, having suffered considerable damage over the centuries.

Nefertem An Egyptian deity, called “the Lord of the Lotus Blossoms,” and “the Protector of the Two Kingdoms,” Nefertem was a sun god whose cult was established early in MEMPHIS. His name indicates that he was the personification of TEM (1) at HELIOPOLIS, the solar cult center. He was the son of PTAH and SEKHMET, forming the Memphite trinity. At HELIOPOLIS he was considered the son of BASTET, and in BUTO he was called the son of WADJET. Nefertem was portrayed as a young man wearing an open LOTUS flower crown with feathers and ornaments. The lotus was a symbol of creation and resurrection and played a role in the cosmogonic traditions of Egypt. In Heliopolis, Nefertem was depicted as the setting sun, and at other sites he was shown as a lion. The lotus was his symbol and perfumes were sacred to him. Nefertem was associated with RÉ in some cultic rituals.

Nefertibet (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was a princess of the royal family, a daughter of KHUFU (r. 2551–2528 B.C.E.). Her mastaba at GIZA contains her portrait depicting her in the leopard skin of a priestess. A stela also commemorated Nefertibet’s service to Egypt in the cultic ceremonies maintained by the royal court.

Nefertiru (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

A daughter of TUTHMOSIS III (r. 1479–1425 B.C.E.), Nefertiru died young. She was commemorated in her father’s tomb in the VALLEY OF THE KINGS on the western shore of THEBES.

Neferti’s Prophecy See NEFER-ROHU’S PROPHECY.

Nefertiti (fl. 14th century B.C.E.) *One of the most famous royal women of the Eighteenth Dynasty*

She was the consort of AKHENATEN (r. 1353–1335 B.C.E.) and a leading figure at ’AMARNA. Her name meant “the Beautiful Woman Has Come,” and she is one of the most beloved and famous of all ancient Egyptians. Nefertiti’s sculpted bust in the Egyptian Museum in Berlin is one of the best known of all Egyptian treasures. Little information is available concerning her origins, although there has been a great deal of speculation about her family ties. She may have been the daughter of AYA (2), the successor of TUT’ANKHAMUN. Her sister was possibly MUTNODJMET (1), who married HOREMHAB, the last pharaoh of the dynasty.

In the fourth year of Akhenaten’s reign, she appeared with him at the site of Akhetaten (el-’AMARNA), the city dedicated to the god ATEN. In the sixth year of Akhenaten’s reign, Nefertiti’s name was changed again to reflect the cult of Aten. Nefertiti lived with Akhenaten in ’Amarna, where he conducted religious ceremonies to Aten. They raised six daughters, but no sons. One of the daughters, Maketaten, died giving birth to a child, probably sired by her father, and the couple’s grief was depicted in wall paintings. Nefertiti disappeared from the court after that. There is some evidence that she remained in ’Amarna, living in a villa called HAT-ATEN, but another daughter replaced her as the pharaoh’s principal wife. SMENKHARÉ, who became Akhenaten’s successor in 1335 B.C.E., reportedly assumed Nefertiti’s religious name, leading to the speculation that Nefertiti actually played this role at the ’Amarna court. She was called Neferneferu-Aten, “the Exquisite Beauty of the Sun Disk.”

A granite head and other unfinished portraits of Nefertiti have survived. In the Aten temple at KARNAK, Nefertiti is shown smiting Egypt’s enemies. Her funerary regalia, along with the remains and effects of other ’Amarna royal family members, were removed from ’Amarna burial sites during the reign of Tut’ankhamun, but her remains have not been identified. She outlived Akhenaten but probably did not have political power because she represented a period that was being reviled across Egypt. When Smenkhare died, Nefertiti may have served as a counselor for the young Tut’ankhamun during his brief reign. She remains a symbol of Egypt’s beauty and mystery.

Nefert-kau (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was both the daughter and consort of SNEFRU (r. 2575–2551 B.C.E.). Nefert-kau bore Snefru a son, Prince NEFERMA’AT, who served later pharaohs in the high offices of the court restricted to the royal family during this period. She was probably the daughter of Queen HET-EPHERES (1).

Neferu (1) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the consort of MONTUHOTEP II (r. 2061–2010 B.C.E.) and his sister, being the daughter of MONTUHOTEP I and Queen AOH (Yah). With Queen TEM (2), Neferu served as a Great Wife. She was buried just north of the main DEIR EL-BAHRI complex of the pharaoh, and her gravesite was covered by HATSHEPSUT’S (1473–1458 B.C.E.) structures.

Neferu’s tomb contained a chapel, sloping corridor, and a burial chamber. The walls were decorated with limestone and reliefs. The site became an ancient pilgrimage destination during the New Kingdom era. Hatshep-

sut's builders opened a passageway to Neferu's tomb chapel, which was visited by many devout Egyptians of the period.

Neferu (2) (fl. 20th century B.C.E.) *Trade official of the Twelfth Dynasty*

Neferu served SENWOSRET I (r. 1971–1926 B.C.E.) as overseer of transportation and TRADE in NUBIA (modern Sudan), particularly in the region surrounding the fortress at BUHEN, south of the first cataract of the Nile. Buhen was fortified and served as an important garrison for protecting the expanding trade of the Middle Kingdom (2040–1640 B.C.E.) during Neferu's term of office. His mortuary STELA provides information about this historical period and is in the British Museum in London.

Neferu-Khayet (1) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the consort of INYOTEF II (r. 2118–2069 B.C.E.) and the mother of INYOTEF III. Neferu-Khayet was the grandmother of MONTUHOTEP II, the unifier of Egypt in 2061 B.C.E. The Inyotef line ruled THEBES before Montuhotep II marched on the Delta clans to end their powers. Neferu-Khayet was buried at Thebes.

Neferu-Khayet (2) (fl. 21st century B.C.E.) *Royal woman and nome heiress of the Eleventh Dynasty*

She was a consort of MONTUHOTEP II (r. 2061–2101 B.C.E.) and a powerful nome aristocrat in her own right. Neferu-Khayet was the daughter of Princess NEBT, an heiress of ELEPHANTINE Island. A learned woman with considerable wealth, Neferu-Khayet maintained libraries and artworks as the Elephantine Island ranking woman.

Neferukheb (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

The daughter of TUTHMOSIS I (r. 1504–1492 B.C.E.) and Queen 'AHMOSE (1), Neferukheb was the elder sister of HATSHEPSUT, outranking her in the court. She died, however, before she could become politically powerful. Neferukheb was buried in THEBES.

Neferu-ptah (1) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was probably the sister of AMENEMHET III (r. 1844–1797 B.C.E.). Neferu-ptah was buried in a mud-brick pyramid in the HAWARA royal mortuary complex near the LABYRINTH. Her mortuary regalia, including jewelry and silver pieces, have been recovered, although her tomb was flooded and her sarcophagus was destroyed.

Neferu-ptah (2) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the daughter of SENWOSRET I (r. 1971–1926 B.C.E.). An ivory wand bearing her name was discovered in Senwosret I's tomb. Neferu-ptah was buried near her father's pyramid at el-LISHT.

Neferu-Ré (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the daughter of TUTHMOSIS II (r. 1492–1479 B.C.E.) and Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.) and possibly the consort of TUTHMOSIS III (r. 1479–1425 B.C.E.). Her most important role, however, was as the GOD'S WIFE OF AMUN, and she was educated to be a political partner to Hatshepsut when she assumed the throne as a female ruler.

SENMENMUT, the powerful temple ally of Hatshepsut, and 'AHMOSE-PEN NEKHEBET were her official tutors. Senenmut was also named as her steward and as "Great Father Nurse." Six statues of Senenmut and Neferu-Ré have been discovered, as well as a statue of her as a young woman. A SINAI tablet refers to her as "King's Daughter, King's Wife." She reportedly gave birth to a son and heir, Amenemhet, but the child died in infancy.

Neferu-Ré aided Hatshepsut's reign and remained in the palace, even as Tuthmosis III was overshadowed by his stepmother and moved to MEMPHIS to maintain the great naval base there, called PERU-NEFER. Neferu-Ré died, however, in the 16th year of Hatshepsut's reign, weakening the queen-pharaoh.

Her tomb in a high cliff area on the western shore of Thebes contained a yellow quartzite sarcophagus but was never used. Neferu-Ré's body has not been found, but a CARTOUCHE was discovered near the site. She was depicted on the walls of a small temple as a God's Wife of Amun and was being trained as Hatshepsut's successor.

Nefret (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

The mother of AMENEMHET I (r. 1991–1962 B.C.E.), Nefret was a commoner, supposedly of Nubian descent and from THEBES. When Amenemhet I usurped the throne upon the death of MONTUHOTEP IV, founding the Twelfth Dynasty, Nefret received the title of King's Mother. She was mentioned in NEFER-ROHU'S PROPHECY.

Nefrusheru (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the consort of SENWOSRET I (r. 1971–1926 B.C.E.) and the mother of AMENEMHET II. Nefrusheru was the daughter of AMENEMHET I and probably Queen NEFRU-SOBEK (2). She was buried in el-LISHT, having a small pyramid in Senwosret I's mortuary complex. A black granite statue was found in her tomb.

Nefru-Sobek (1) See SOBEKNEFERU.

Nefru-Sobek (2) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a consort of AMENEMHET I (r. 1991–1962 B.C.E.), becoming queen when another favorite was involved in an ongoing HAREM plot, or when the older consort died. Another harem plot did succeed, taking the life of the pharaoh.

See also SINUHE THE SAILOR.

Nefru-Sobek (3) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

A daughter of SENWOSRET I (r. 1971–1926 B.C.E.), Nefru-Sobek was buried in el-LISHT. A granite bowl bearing her name was discovered in Senwosret I's tomb.

Nefrusy (Nefrussy) This was a site north of HERMOPOLIS MAGNA that was involved in the military campaigns of KAMOSE (r. 1555–1550 B.C.E.). The HYKSOS and their Asiatic allies maintained a garrison at Nefrusy. Kamose, who adapted the Hyksos CHARIOT and formed an effective Egyptian cavalry for his campaigns, attacked the garrison with a contingent of MEDJAY troops, the warriors of the south who were feared by the enemy. The defenders of Nefrusy were stunned by the arrival of Kamose's units and fled northward, relinquishing the outpost. This was one of the first military episodes undertaken by Kamose in his efforts to oust the Hyksos from Egypt. APOPHIS (2), the Hyksos king at AVARIS, died soon after this assault. Kamose did not live long enough to complete his efforts, a task that fell to his brother, 'AHMOSE (r. 1550–1525 B.C.E.).

Nefru-totenen (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

The consort of AMENEMHET I (r. 1991–1962 B.C.E.), she was the mother of SENWOSRET I. Nefru-totenen was a commoner who probably married Amenemhet I before he usurped the throne. She was buried in a small pyramid at el-LISHT.

Negative Confessions Part of the mortuary rituals of ancient Egypt now called the "Declarations of Innocence," this text was developed by the various priests of the temples to aid the deceased when in the presence of the FORTY-TWO JUDGES in the JUDGMENT HALLS OF OSIRIS. The confessions were to be recited to establish the moral virtue of the deceased and his or her right to eternal bliss. The Negative Confessions detail some of the ethical and moral concerns of the various eras of Egypt, expressing the aspirations and the acknowledgment of personal responsibility for actions. The confessions included

I have not stolen.
I have not plundered.
I have not slain people.
I have not committed a crime.

I have not stolen the property of a god.
I have not said lies.
I have not cursed.
I have not copulated with another man.
I have not copulated with another man's wife.
I have not caused anyone to weep.
I have not eaten my heart (indulged in despair).
I have not led anyone astray.
I have not gossiped.
I have not slandered.
I have not been contentious in affairs.
I have not caused terror.
I have not become heatedly angry.
I have not eavesdropped.
I have not made anyone angry.
I have not made anyone hungry.

Such confessions covered the scope of the average person's life in Egypt in all eras. The regulation of personal conduct was a constant theme in didactic LITERATURE on the Nile, including admonitions against petty acts and minor bad habits, which were consistently considered important to the social and spiritual well-being of the nation. The spirit of cooperation and quietude are also evident in the confessions. The length of the Negative Confessions varied, and in some periods each one of the affirmations was accompanied by an address to a particular judge.

See also MORTUARY RITUALS.

Nehah-ré A serpentine being associated with the elaborate cultic traditions of the god RÉ, Nehah-ré attacked RÉ on his nightly round through the TUAT, or the Underworld, but failed to halt the divine travels. The serpent was slain each night, only to rise again to continue his deadly assaults.

See also APOPHIS (1).

Nehem-awit She was a divine form of the goddess HATHOR, called "the Deliverer from Violence," "the Sweeper Away of the Oppressed," and "the One Who Serves the Deprived." Depicted as a woman wearing a solar or lunar disk crown, Nehem-awit was also associated with the musical instrument called the SISTRUM, or *seses*. She used the sistrum to repel evil spirits. Nehem-awit was sometimes shown wearing a sistrum crown or the pillar of Hathor on her head. The goddess was invoked by Egyptians of all eras as one who could repel curses and evil spirits.

Nehes A divine being, a form of the sun god RÉ, his name was translated as "the Awakened One," "the Awakened," or "the Alert One." Nehes was a companion of RÉ in the nightly journey through the TUAT, or the Underworld, one of a retinue of spirits that guarded Ré's

bark as the god visited waiting souls and restored the light of day.

Nehesy (1) (fl. 16th century B.C.E.) *Obscure ruler of the Fourteenth Dynasty at Xoïs*

He was a contemporary of the HYKSOS Fifteenth Dynasty (1640–1532 B.C.E.) and ruled his small city at the same time that the last rulers of the Thirteenth Dynasty (c. 1640 B.C.E.) and the Theban Seventeenth Dynasty (1640–1550 B.C.E.) were active. Nehesy, whose name meant “Nubian,” was listed in the TURIN CANON. The dates of his reign are unknown.

He served as an official at XOÏS and then assumed royal status locally. His name has been discovered in inscriptions at TELL EL-HABUA and at other eastern Delta sites, indicating some prominence in the region. Nehesy ruled only Xoïs but kept it out of the Hyksos domain.

Nehesy (2) (Nehsi) (fl. 15th century B.C.E.) *Treasury and royal court official of the Eighteenth Dynasty*

Nehesy also served HATSHEPSUT (r. 1473–1458 B.C.E.) as chancellor. He served as well as the chief treasurer and as “the Guardian of the Royal Seal.” Nehesy accompanied SENENMUT and Prince THUITY on an expedition to PUNT as part of Hatshepsut’s TRADE ventures. He was buried on the western shore of Thebes. His tomb had inscriptions concerning the reigns of Hatshepsut and Tuthmosis III. He was also honored with a shrine at GEBEL EL-SILSILEH in NUBIA (modern Sudan).

Nehi (fl. 15th century B.C.E.) *High ranking official of the Eighteenth Dynasty*

Nehi served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the viceroy of Kush, or NUBIA (modern Sudan). He was given the title of “King’s Son of Kush,” a rank that accompanied the office of the VICEROY of that territory in most historical periods. Nehi erected a victory STELA for Tuthmosis III at WADI HALFA. His residence was on the ELEPHANTINE Island at ASWAN, where he ruled over the regions of the south. Nehi brought tribute to the royal court each year, calling himself “a Servant Useful to His Lord, Filling His House With Gold.” His governorship of Nubia extended as far south as the third cataract of the Nile.

Neith (1) (Nit) A goddess, sometimes called Nit by the Egyptians, whose cult dates to Predynastic Periods (before 3000 B.C.E.) on the Nile, she was the archer goddess of the Delta region, with a shrine at Basyun, on the Rosetta branch of the river. Another large temple dedicated to Neith was erected in SAÏS, and she was popular in the FAIYUM and then in Upper Egypt.

A war goddess, Neith was depicted on an elaborate stela that dates to c. 2900 B.C.E. in the reign of AHA, the first ruler, also called Menes. Aha reportedly erected Neith’s temple at Sais. Her name seems to have originated

from a term describing the weaving of flax or spells. Originally she was depicted as a cow goddess and was honored as the Mother Goddess of the Western Delta. She was also the patroness of the Libyans who ruled Egypt in the Twenty-second Dynasty (945–712 B.C.E.). Neith was depicted as a woman wearing the crown of Lower Egypt and holding bows and arrows.

Her hieroglyph name was believed to represent a loom shuttle, and the goddess became the patroness of weavers as well as hunting and warfare. In hymns she was addressed as “the Opener of the Ways.” By the time of the Old Kingdom Period (2575–2134 B.C.E.), Neith was worshiped as the consort of the god SET and the mother of SOBEK. She was also associated with the goddess NUN, the symbol of primeval chaos. The PYRAMID TEXTS honor her as guarding OSIRIS and ISIS. She was also linked to the linen wrappings used in the mummification process.

Neith (2) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a lesser-ranked queen of PEPI II (r. 2246–2152 B.C.E.). The daughter of PEPI I and ANKHNESMERY-RÉ (1), she was reportedly the widow of MERENRÉ I, Pepi II’s predecessor. A pair of OBELISKS was recovered, bearing her name, and her tomb in Pepi II’s pyramidal complex in south SAQQARA was found to be quite elaborate. A wall that was designed with an entrance surrounds this gravesite. Vestibule walls are covered with reliefs at the opening of the tomb, leading to a colonnaded court with more reliefs. This court has square pillars and is a cult chamber with three niches, a SERDAB, and a FALSE DOOR. The actual burial chamber is decorated, and the ceiling is lined with star designs. The PYRAMID TEXTS of the epoch are on the walls, which also have the traditional “palace facade” design.

Neithotep (fl. 30th century B.C.E.) *Royal woman of the First Dynasty*

She was probably the consort of NARMER and the mother of AHA, the Menes honored as the first pharaoh, c. 2920 B.C.E. Her name meant the “goddess Neith is Content.” Some scholars believe that Neithotep was the consort of Aha. Others believe that she is the woman depicted on the MACEHEAD of Narmer, the original heiress being presented to the unifier of Upper and Lower Egypt.

Neithotep was provided with a large tomb in ABYDOS by Aha. Her tomb is one of the earliest monuments in Egypt, designed as a brick mastaba with recessed panels on the exterior walls. The burial chamber was not subterranean but arranged at ground level. Objects bearing the names of Narmer and Aha were found in this tomb.

Neka-'ankh (fl. 25th century B.C.E.) *Cultic official of the Fifth Dynasty*

He served as the mortuary priest for the pyramid of USERKHAF (r. 2465–2458 B.C.E.). Such priests performed

cultic rituals for the deceased pharaohs, often residing in the actual pyramid complex. Neka'ankh's tomb was discovered in SAQQARA, and a part of it was removed and taken to the British Museum in London.

Nekau See NECHO I.

Nekauré (fl. 25th century B.C.E.) *Prince of the Fourth Dynasty known for his last will and testament*

The son of KHAFRE (Chephren; r. 2520–2494 B.C.E.), Nekauré was a mature adult when he died, and he inscribed a will on the walls of his tomb at Giza that announced that while “Living on His Two Feet, Without Ailing in Any Respect” he was stating his testament for his death. This phrase was the model for the modern term “Being of Sound Mind and Body.” The will bequeathed 14 towns and two estates in the pyramidal complex of Khafre to his daughter, but her premature death made it revert to Nekauré again and eventually to his wife. Other properties were given to the mortuary priests in order to secure an endowment of his funerary cult. This will is a rare find, being the only document of its kind from that era in Egyptian history.

Nekheb See ELKAB.

Nekhebet The white VULTURE goddess, the patroness of Upper Egypt, whose name meant “She of Enkhab, or Nekheb,” modern ELKAB, Nekhebet was part of the primeval cosmogonic traditions and symbolized nature and childbirth. In Upper Egypt she was honored as “the Lady of the Valley.” Her cult dated to the earliest periods of Egyptian history. She was also depicted as a woman with a vulture headdress and a white CROWN. A long-stemmed flower, a water lily with a serpent entwined, was her symbol. 'ADJIB of the First Dynasty (2920–2770 B.C.E.) used her name in his royal titles. Then she was shown as a white vulture with wings outspread, holding the ANKH, the cross of life. She was also addressed as “the Great White Cow of Nekheb.”

AMENHOTEP II (r. 1427–1401 B.C.E.) erected a temple to Nekhebet at Elkab. RAMESSES II (r. 1290–1224 B.C.E.) enlarged the shrine and added a PYLON. There are crypts under her temple that have elaborate reliefs and painted scenes. A SACRED LAKE was part of the architectural design. In the mortuary traditions, Nekhebet played a role in the saga of OSIRIS and inhabited the primeval abyss, NUN, the waters of chaos before creation. In this capacity she was revered as a patroness of nature and creation. Nekhebet was also revered as a consort of HAPI (1) in some eras.

Nekhebu (fl. 23rd century B.C.E.) *Construction official of the Sixth Dynasty*

Nekhebu served PEPI I (r. 2289–2255 B.C.E.) as an architect and engineer and was involved in court building projects. He also directed state-sponsored royal programs, including the construction of canals and temples. Nekhebu and his son were buried at GIZA.

Nekhen See HIERAKONPOLIS.

Nekonekh (fl. 25th century B.C.E.) *Royal official of the Fifth Dynasty*

He served USERKHAF (r. 2465–2458 B.C.E.) in the royal court and was a nobleman, possibly related to the royal family. Nekonekh received many endowments of land and honors from the pharaoh, some dating originally to the reign of MENKAURÉ (r. 2490–2472 B.C.E.).

nemes A striped cloth headdress worn only by the pharaohs, in some historical periods, the *nemes*, which was distinguished by distending front panels, supported a full CROWN or simple URAEUS symbols. The *nemes* were fashioned out of stiff linens or leather.

See also DRESS.

Nemtyemzaf See MERENRÉ I.

Nenekhsekhmet (fl. 25th century B.C.E.) *Medical official of the Fifth Dynasty*

He served SAHURÉ (r. 2438–2446 B.C.E.) as the chief physician of the court and held that high-ranked position for decades. Because of his service, he was given honors at his death. Sahuré provided two FALSE DOORS for Nenekhsekhmet's tomb, and in this burial site the ruler is depicted as praising the physician for his wisdom and age. Nenekhsekhmet's name is derived from his devotion as a medical man to the goddess SEKHMET.

See also MEDICINE.

Nenwif (fl. 15th century B.C.E.) *Military official of the Eighteenth Dynasty*

Nenwif served TUTHMOSIS III (r. 1479–1425 B.C.E.) as a military commander and as the ranking officer of the newly formed cavalry units. In this capacity he accompanied Tuthmosis III on many of his prolonged and far-reaching campaigns. Nenwif was commemorated for his loyalty and skills on a mortuary stela at THEBES. His wife, Irenana, his son, Meru, and his daughter, Demiwedja, shared his mortuary honors. The names of the family members indicate possible MEDJAY origins, from Nubia (modern Sudan).

See also TUTHMOSIS III'S MILITARY CAMPAIGNS.

Neper He was an Egyptian grain deity dating to the early eras and associated with the annual harvests. Popular from the Predynastic Period, before c. 3000 B.C.E.,

Neper was incorporated into the cult of OSIRIS soon after the unification of Upper and Lower Egypt. Many Osirian traditions and cultic rituals involved beds of grain and harvest observances, probably stemming from Neper's prior ceremonies.

See also OSIRIS BEDS; OSIRIS GARDENS.

Nephrites I (Baenre'merynetjeru) (d. 393 B.C.E.)
Founder of the Twenty-ninth Dynasty

He ruled from 399 B.C.E. until his death. Nephrites I's capital was at MENDES, but he controlled a good portion of the Nile Valley. He captured AMYRTAIOS of SAIS (r. 404–393 B.C.E.) and executed him at MEMPHIS. He also fought off ARTAXERXES III and the Persians. As ruler, he erected monuments throughout Egypt, refurbished existing sites, and also served as a patron of the APIS bull cult. Nephrites I was probably buried in Mendes. His *SHABTI*, the tomb figurine, was found in a sarcophagus there, and a tomb chapel on the site is believed to have been part of his mortuary complex. At his death, PSAMMETICHUS (4) vied with Nephrites I's son and heir and usurped the throne.

Nephrites II (fl. 380 B.C.E.) *Deposed ruler of the Twenty-ninth Dynasty*

He inherited the throne in 380 B.C.E. from his father HAKORIS but was threatened by the rise of a new royal line. Nephrites ruled only four months, being deposed by NECTANEBO I (r. 380–362 B.C.E.).

Nephthys (Nebt-het) The ancient Egyptian goddess, called the consort and female counterpart to SET, originally addressed as Nebt-het, she was the sister of ISIS, OSIRIS, and SET and tricked Osiris into siring her son, ANUBIS. When Osiris was slain, Nephthys aided Isis in finding his body and resurrecting him. She was part of the revered *LAMENTATIONS OF ISIS AND NEPHTHYS*.

Nephthys was a patroness of the dead and was associated as well with the cult of MIN. She was also a member of the ENNEAD of HELIOPOLIS. The goddess took the form of a kite, a bird displayed in funerary processions, and she was the patroness of HAPI, one of the CANOPIC JAR guardians. Her cult at Kom-Mer in Upper Egypt continued throughout all historical periods. She was called “the Lady of the Mansions” or “the Lady of the Books.” She was also identified with the desert regions and was skilled in magic. Nephthys is depicted as a woman wearing the hieroglyph for “Castle” on her head.

Nesbenedded See SMENDES (1).

Neser (Neres) He was an ancient Egyptian fish deity whose cult dates to Predynastic Periods in Egypt, before the unification of Upper and Lower Egypt, c. 3000 B.C.E.

The god's rituals were popular in the Early Dynastic Period (2920–2575 B.C.E.) but then disappeared.

Neshi (fl. 16th century B.C.E.) *Multitalented official of the Seventeenth Dynasty*

Neshi served KAMOSE (r. 1555–1550 B.C.E.) in a remarkable number of capacities. He was the treasurer of the court, the overseer of royal companions, and the overseer of ships, as well as the commander of the Egyptian fleet used by Kamose against the HYKSOS at AVARIS.

Neshi is recorded as being “the Vibrant One” on the KARNAK Stela that gives an account of Kamose's campaigns. He possibly served 'AHMOSE (r. 1550–1525 B.C.E.), the brother of Kamose and the founder of the Eighteenth Dynasty, or he was honored by the new pharaoh in retirement. Neshi received a plot of land in MEMPHIS from 'Ahmose. This land grant ended up as an element of a lawsuit by Neshi's descendant in the reign of RAMESSES II (1290–1224 B.C.E.).

Nesitanebetashru (1) (fl. ninth century B.C.E.) *Royal woman of the Libyan Twenty-second Dynasty*

The consort of SHOSHENQ II (r. 883 B.C.E.), she was the mother of HARSIESE, the ill-fated prince of that royal line. Nesitanebetashru was a Libyan noble woman.

Nesitanebetashru (2) (fl. 11th century B.C.E.) *Royal woman of the Theban branch of the Twenty-first Dynasty*

She was the daughter of PINUDJEM (2), the high priest of Amun, in the reign of PSUSENNES I (1040–992 B.C.E.) and his successors. She married Djephtahiuwankh, another Amunite priest, and remained in Thebes. Nesitanebetashru's mummy was discovered in the DEIR EL-BAHRI cache in 1881. Her remains are one of the finest mummies to survive over the centuries. Her body is lifelike, complete with artificial eyes made of stone and black pupils.

See also MORTUARY RITUALS.

Neskhonsu (fl. 11th century B.C.E.) *Royal woman and God's Wife of Amun of the Twenty-first Dynasty*

She is recorded as being the wife of PINUDJEM (2), the high priest of AMUN at THEBES in the reign of PSUSENNES I (1040–992 B.C.E.) and his successors. Neskhonsu was installed as the GOD'S WIFE OF AMUN or the Divine Adoratrice of Amun, at Thebes. She was the niece of Pinudjem. A royal-style sarcophagus from her tomb provides an elaborate list of her titles and privileges.

Neskhonsu was buried in the cliffs at DEIR EL-BAHRI on the western shore of Thebes. Her blue faience cup was also discovered there. Her SARCOPHAGUS was apparently usurped in a later historical period. She was beautifully depicted in her mortuary regalia as an aristocratic, elegant woman with long dark hair.

Nesnimu (fl. seventh century B.C.E.) *Sage and official of the Twenty-sixth Dynasty*

He served PSAMMETICHUS I (r. 664–610 B.C.E.) as a valued counselor and as the mayor of various cities. Nesnimu started his career as a priest of the cult of Horus in EDFU but became well known for his wisdom and administrative skills. Psammetichus I appointed him as the mayor of eight separate Egyptian cities, one after another, and Nesnimu continued in these roles until his retirement.

Nessumontu (fl. 20th century B.C.E.) *Military official of the Twelfth Dynasty*

He served AMENEMHET I (r. 1991–1962 B.C.E.) and SENWOSRET I (r. 1971–1926 B.C.E.) as a military commander. Nessumontu led an expedition against the Asiatic Bedouins in the SINAI, probably with Nubian (modern Sudanese) mercenary units. He was there to protect mines and QUARRIES, possibly reopening some sites. His mortuary stela, now in the Louvre in Paris, recounts his career.

See also EGYPTIAN NATURAL RESOURCES.

netcher This was the ancient Egyptian name for the deity symbol used on totems and pennants. When a *netcher* was displayed on the FLAGSTAFF at the entrance to a temple or shrine, it denoted the presence of the deity in the structure. The *netcher* was visible when the pennants were flown by the wind. Flagstaves and pennants were part of all religious buildings, dating to the displays of clan and NOME cult totems in the earliest periods in the Nile Valley.

neter This was the ancient Egyptian word for a deity, translated as “power” or “strength,” as well as “renewal” or “renovation.” A *NETERIT* was a site or town dedicated to a GOD. In the truly archaic periods, the word was translated as “possessing the power to renew life indefinitely,” and was translated as well as “strong of arm.”

neterit This was the ancient Egyptian word for a sacred domain or a divine site, a building or a town dedicated to a particular deity or group of gods.

Neterka (Chairés) (fl. 27th century B.C.E.) *Obscure pharaoh of the Second Dynasty*

Neterka was reportedly the seventh ruler of his line. He was mentioned in the TURIN CANON. No other information has been documented about him.

neter nefer A title used by the pharaohs of Egypt to affirm their divine status, *neter* signified a deity. The use of the qualifying *nefer*, meaning good or beautiful, lessened the divine status to some extent, designating a human element that modified the godlike qualities on earth. This definition was acceptable to the Egyptians,

who understood the role of the PHARAOH as being both human and divine while he lived. In many cases, however, the pharaohs were deified after death and in some instances even during their lifetime. RAMESSES II (r. 1290–1224 B.C.E.) was made a god at ABU SIMBEL before he died in 1224 B.C.E.

neterui An instrument used in the MORTUARY RITUALS of Egypt, called “the Opening of the Mouth,” the *neterui*, used with the UR-HEKA in such ceremonies, was also placed in the mummy wrappings to secure the protection of the gods. It was a simple angle form made of stone or metal. The *neterui* was considered capable of summoning the gods for protection in the realms beyond the grave.

net spells They were magical formulas used by the Egyptians in mortuary rituals to provide mummies with needed protection on the last journey into the TUAT, or Underworld. They were included in the BOOK OF THE DEAD. These incantations allowed the deceased to avoid the snares of demons. Hraf-hef, called “HE-WHO-LOOKS-BEHIND-HIMSELF,” the ferryman on the Lake of Eternity, could also be placated by the net spells. Hraf-hef was reportedly an irritable being who had to be cajoled into carrying the dead to the various paradises on the opposite shore.

Niankh-amun (fl. 24th century B.C.E.) *One of the Fifth Dynasty court officials buried in the tomb of the Two Brothers in Saqqara*

A royal manicurist in life, Niankh-amun shared his tomb with a fellow courtier named Khnumhotep. The tomb of the Two Brothers was an elaborate MASTABA located near the pyramid of UNIS (r. 2356–2323 B.C.E.). The families of both courtiers were also buried in the tomb.

Nibamon (Nibamun, Nebamon) (fl. 15th century B.C.E.) *Military official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as a steward and military officer. Nibamon was on the staff of a Queen NEBETU’U (2), a lesser-ranked consort of Tuthmosis III. He then entered military service and became a captain in the royal navy. His mortuary stela, discovered in Thebes, contains details of his career.

Night of the Tear This was an ancient Egyptian FESTIVAL, called Qork en-Hatiu or Gerh-en-Hatiu to depict the tears of the goddess ISIS, shed as commemoratives of OSIRIS’s death. Actually an agricultural or calendric festival, the celebration honored the annual inundations of the NILE River. The Night of the Tear was celebrated on the eleventh day of Paoni, considered by many scholars to be the modern June 17. The feast was also called the Night of the Drop.

Nile It was the “Gift of the Gods” to Egypt, the world’s longest river and the source of all life and abundance in the ancient Nile Valley. The Nile flows approximately 4,665 miles out of Africa’s heart on a unique northward journey to the Mediterranean Sea and taps two separate climatic resources in order to come bounding into Egypt: the summer monsoons of Ethiopia and the Sudan, which feed the river with storm waters, and Central Africa’s two annual rainy seasons, which nurture the Nile with gentle downpours and overflowing lakes.

The Nile flows from two sources. The White Nile rises from the deep pools of equatorial Africa, and the Blue Nile sweeps down from the Abyssinian highlands. These combine with many tributaries, including the Atbara, which joins the Nile at the fifth cataract, bringing vast quantities of effluvium and red mud.

The cataracts of the Nile, the progression of rocky, white-rapid regions, formed the southern border of ancient Egypt since the earliest historical periods. The first cataract at ASWAN demarcated the border of Egypt for centuries. The other cataracts provided rocky peaks upon which the Egyptians built a series of fortresses and garrisoned trading posts and towns to command traffic on the NILE in the area that is now Sudan.

Just above Aswan, at EDFU, the great Nile Valley begins. Limestone cliffs parallel the river for more than 400 miles, marching beside the shoreline, sometimes close to the water and sometimes swinging back toward the deserts. The cliffs reach heights of 800 feet in some areas, with mesas and plateaus glistening against the sky. The cliffs on the west stand like sentinels before the LIBYAN DESERT, and the eastern slopes withdraw into the Arabian or Red Sea Desert. This valley provided a true cultural and geographical shelter for the emerging people of the region.

The Delta of Lower Egypt is a watery fan of seven major tributaries emptying into the Mediterranean Sea: the Pelusiac, Tanite, Phatnitic (Damietta), Sebennytic, Bolbitinic (Rosetta), Mendesian, and Canopic branches. The waters of the BAHR YUSEF, a stream dedicated to Joseph (an Islamic hero and not the biblical patriarch), flow out of the Nile and into the FAIYUM, a natural depression alongside the river, about 65 miles south of modern Cairo, at ASSIUT. They are trapped in the depression and form a rich marshland region of wetlands and moist fields made available to the ancient Egyptian farmers. The site was also inhabited by CROCODILES, which were honored with a shrine.

The river’s annual floods deposited a ribbon of fertile soil along its banks that enriched the farmlands and made agriculture the economic basis of the nation. In time, the Egyptians would use canals, irrigation ditches, and sophisticated hydraulic systems to reclaim lands and expand their agricultural base. When the Nile inundated the land the benefits were twofold. The river not only left rich

deposits of mud and fertile silt but leached the soil of harmful salts as well. When the Nile began to recede at the end of the inundation, the Egyptians used dams and reservoirs to store water for the dry seasons of the year. The inundation of the river was gradual, heralded by the arrival of SOPDU, the Greek Sirius or the Dogstar, in the sky.

By July the first waters came rushing into the land, increasing every day until the fields and orchards were flooded. The inundation lasted through October, when the Nile receded again. It is estimated that Egypt received as much as 30 feet of mud as part of the inundation. For this reason the Egyptians called their land Khem, the Black Land. The deserts on either side of the river were called the DESHRET, the Red Lands. The stark contrast between the two regions is still very much evident.

Along its banks the Nile sustained a variety of fish and fowl. Ducks, geese, waterbirds, and nesting birds could be caught in the marshes with clap nets or with throwing sticks. The Nile nurtured the sacred LOTUS, reeds, and the PAPHYRUS plant, which scribes used to make papyri. The river was endless in its bounty, and the people sang its praises continually. Surviving hymns to the Nile reflect a true spirit of joy and celebration. The people of Egypt understood from the charts of the astronomer-priests when to anticipate the rising floods, taking appropriate steps to prepare for the inundation and conducting rituals to celebrate the religious significance of the event. Nile festivals remained popular in every historical period.

The river was always “the Father of Life” to the ancient Egyptians, or the “Mother of all Men” to some generations. The Nile was also the manifestation of the god HAPI (1), the divine spirit that unceasingly blessed the land with rich silt deposits from the continent’s core. The religious texts of ancient times link the Nile to a celestial stream that emptied out of the heavens on the Elephantine, or in the caves thought to be in that region. The annual flooding in Hapi’s lands was thus called the “Libation,” made in the honor of HORUS in the south and in honor of SET in the Delta.

The name for the river is Greek in origin, a version of the Semitic *Nakhl*, or “river.” The Egyptians called the river HEP-UR, Great Hapi, or “sweet water.” Each generation addressed the Nile with its own special name and hymn of praise. The river was Egypt’s life’s blood, not only sustaining the people but imposing on them a sense of stewardship and a seasonal regimen, prompting the spirit of cooperation, called MA’AT, that was to become the hallmark of the nation for centuries.

Suggested Readings: Midant-Reynes, Beatrix, and Ian Shaw, transl. *The Prehistory of Egypt*. London: Blackwell Publishers, 1999; Roberts, Timothy Roland. *Gift of the Nile: Chronicles of Ancient Egypt*. New York: Barnes & Noble Books, 1998.

Nile festivals These were the celebrations of the river and the god HAPI (1), its divine manifestation in ancient Egypt, held throughout all historical periods. The NIGHT OF THE TEAR was the June holiday, dedicated to the goddess ISIS at the beginning of the annual inundation. It was believed that the goddess Isis shed tears over the body of her husband, OSIRIS, and these tears multiplied and caused the Nile to overflow its banks. The Night of the Tear honored Isis as the goddess of nurturing and mortuary powers, associating her with the basic life-giving function of the river.

The Night of the Dam or the Night of the Cutting of the Dam was celebrated when the inundation had reached its highest levels. Earthen dams were built to measure the height of the water, and then the upper levels were thinned and broken by boats. The ceremony signified the completion of the river's nurturing duties. The festival remained popular in all eras, and a version was performed in modern times at various sites in Egypt until the building of the dam at Aswan.

Nile level records Inscriptions marking the heights of the various annual inundations of the Nile River were discovered on the rocks at SEMNA dating to the reign of AMENEMHET III of the Twelfth Dynasty (r. 1844–1797 B.C.E.). These records continued through the close of the Seventeenth Dynasty (1550 B.C.E.) and were part of the annual recording of the river's inundation levels, similar to the Nilometers.

Nilometers Pillars or slabs were positioned at various strategic locations on the river to determine the height of the annual inundations or floods of the Nile. It was important for the Egyptians to determine the flow of the river each year, so they positioned the pillars far south of the first cataract at ASWAN to give early warning of any variation in the Nile's flood levels. Information concerning the projected flood levels was sent to the ruler and his administrators by messenger. The various regional governors were also informed so that any necessary preparations could be made for the event in their territories. Two such measuring devices were used in the Delta and at the first cataract in ancient times, and subsidiary pillars were positioned in the second and fourth cataracts during the period of the empire.

The pillars were inscribed with a scale cut into cubit measurements: 1 cubit equals 18–20.6 inches. Other measurements were inscribed on later pillars. The Nilometers not only provided information on the level of the floods but also allowed the priests and governors to determine the crops that would thrive as a result of the amount of silt being deposited. Prospective harvests were thus assessed and the tax bases of the crops determined in advance.

Nima'athap (Hapnima'at) (fl. 27th century B.C.E.) *Royal woman of the Second and Third Dynasties*

She was the consort of KHA'SEKHEMWHY (r. c. 2640 B.C.E.) and the mother of DJOSER (r. 2630–2611 B.C.E.). Her titles included "Mother of the King's Children," and her name was found in Kha'sekhemwy's tomb. In Djoser's reign she bore the title "King's Mother." Nima'athap was deified after her death and worshiped as the ancestress of the Third Dynasty.

Nimlot (1) (Nemrot) (fl. 10th century B.C.E.) *Libyan chieftain of Bubastis*

He resided in Egypt in the region of the city of BUBASTIS and was the father of SHOSHENQ I (r. 945–924 B.C.E.). Called Nemrot in some lists, he was the husband of Princess Mehetemwashe. When Nimlot died, Shoshenq I, then a military commander, appealed to PSUSENNES II (r. 959–945 B.C.E.) for permission to establish a mortuary cult for his father and was allowed to make this filial gesture.

Nimlot (2) (fl. 10th century B.C.E.) *Prince of the Libyan Twenty-second Dynasty*

He was the son of SHOSHENQ I (r. 945–924 B.C.E.) and Queen PENRESHNAS, the daughter of a Libyan noble. Nimlot served as a commander of the army and is recorded as being "a great chief of the foreigners, the Meshwesh." He contributed 60 BULLS to the shrine at HIERAKONPOLIS. As governor of Hierakonpolis, Nimlot controlled Middle Egypt and the nomes of Upper Egypt.

Nimlot (3) (fl. ninth century B.C.E.) *Prince of the Libyan Twenty-second Dynasty*

He was the son of OSORKON II (883–855 B.C.E.), serving as a military commander at HERAKLEOPOLIS and then as high priest of AMUN in THEBES. His daughter, KAROMANA (5) Merymut, married TAKELOT II. His sons were Ptahwedjankhaf of Herakleopolis and Takelot. Nimlot restored order at Thebes after the rebellion prompted by HARSIESE.

Nimlot (4) (d. c. 712 B.C.E.) *Obscure ruler of the Twenty-third Dynasty*

He ruled from c. 828 B.C.E. and then was reduced to the status of a vassal governor of his city-state. Nimlot ruled HERMOPOLIS only and joined the coalition started by TEFNAKHTHE of SAIS and including OSORKON IV, PEFTJAU'ABAST of HERAKLEOPOLIS, and IUPUT of LEONTOPOLIS. The coalition faced PIANKHI (1), and his army of Nubians (modern Sudanese) at Herakleopolis and surrendered to his superior forces. Nimlot was allowed to remain the ruler of Hermopolis as a vassal of Piankhi after he surrendered to the Nubian ruler.

Nine Bows This was a term used to signify the enemies of Egypt in all eras, normally depicting the foreign

nations already subdued. In one Ramessid (1307–1070 B.C.E.) relief the Nine Bows were portrayed as Libyans, NUBIANS, HITTITES, Syrians, Mesopotamians, Philistines, Dardanians, Lycians, Sardinians, and Silicians. The actual composition of the Nine Bows varied from one historical period to another, as nations rose and fell while Egypt endured. The enemies designated as the Nine Bows were sometimes depicted on the inner soles of the pharaoh's sandals so that he could tread upon their persons. They were also used on statues and reliefs that celebrated Egypt's military prowess.

Ninetjer (fl. 27th century B.C.E.) *Third ruler of the Second Dynasty*

His capital was MEMPHIS, and he is listed on the PALERMO STONE and recorded as appearing “God-Like.” The dates of his actual reign are unknown. Ninetjer erected a royal residence and conducted the APIS festivals. An alabaster statue of him has survived, and vases bearing his name were discovered in the STEP PYRAMID. He was possibly buried under the causeway of UNIS (r. 2356–2323 B.C.E.), which was built over the site at SAQQARA. His seals were found there.

Another tomb, near the gravesite of HOTEPESEKHEMWHY in SAQQARA, has also been identified as his resting place. This burial site has corridors, storerooms, and three main galleries. The burial chamber collapsed, but Late Period (712–332 B.C.E.) coffins were discovered there in 1938. This tomb contained other passages and side chambers as well as a labyrinth. Ninetjer apparently put down a major rebellion in his thirteenth regnal year. His successor was possibly SENDJI, an obscure ruler listed as “the Fearful One.”

Nineveh It was the capital of the ASSYRIAN or Agade nation situated on the eastern bank of the Tigris River near modern Mosul in northern Iraq. The city had seven and one half miles of defensive walls, erected on two mounds: Nebi Yunus and Kuyunjik. ASSURBANIPAL, an Assyrian king, built a palace and established a cuneiform library there. When he entered Egypt in the reign of TAHARQA (690–664 B.C.E.), ESSARHADDON, another Assyrian ruler, captured the queen, AMUN-DYEK'HET, and crown prince of the land, USHANAHURA, and took them back to Nineveh as slaves.

Nisankh-Pepi-Kem (fl. 23rd century B.C.E.) *High ranking official of the Sixth Dynasty*

He served PEPI I (r. 2289–2255 B.C.E.) as VIZIER of Lower Egypt. Nisankh-Pepi-Kem was buried at Deir el-Muharrak, near ASSIUT. A large pillared chamber in his tomb leads to a small, undecorated burial shrine. An unfinished FALSE DOOR was also part of his tomb.

Nit See NEITH (1).

Nitocris (1) (Nitigret) (fl. c. 2153 B.C.E.) *Fabled queen-pharaoh of the Sixth Dynasty*

HERODOTUS listed her and related a fable concerning her activities. Nitocris reportedly came to power after her brother, MERENRÉ II (r. c. 2152 B.C.E.), was slain. In vengeance she supposedly invited hundreds of officials she believed responsible for her brother's death to a banquet in a subterranean chamber and then flooded it. She had a one-year reign and was listed in the TURIN CANON. Nitocris was the royal consort of Merenré II.

Nitocris (2) (fl. 7th century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

She was the daughter of PSAMMETICHUS I (r. 664–610 B.C.E.), and Queen MEKHEMTEMWESKHET (2). Nitocris was “adopted” by SHEPENWEPET (2) and became a GOD'S WIFE OF AMUN, or a Divine Adoratrice of Amun, at Thebes. She lived into her 70s and in 595 B.C.E. “adopted” the daughter of PSAMMETICHUS II (595–589 B.C.E.). ANKHESNEFERIBRÉ thus became her successor. Nitocris was buried in a red granite SARCOPHAGUS in THEBES and was given a tomb chapel in KARNAK.

Niuserré (Izi) (d. 2392 B.C.E.) *Sixth ruler of the Fifth Dynasty*

He reigned from 2416 B.C.E. until his death. Niuserré was probably the son of NEFEREFRE or KAKAI. His queens were KHENTIKUS, REPUTNEB, and NUB. He is also famed for his sun temple in ABU GHUROB, a structure made entirely of stone. Once called the Pyramid of Righa, the TEMPLE was designed with a large square base and a tapering platform, with an open court and ALTAR. This altar was fashioned out of a monolithic slab of travertine marble, surrounded by four adornments, carved with the hieroglyph of offering. Niuserré sent an expedition to the mines on the SINAI.

Niya It was a small nation existing during Egypt's New Kingdom Period (1550–1070 B.C.E.). A client state of Egypt, Niya was situated on the banks of the Orontes River, bordering Nuhasha and Barga. The HITTITES conquered the region, ending Niya's ties with Egypt. The small nation was absorbed into other cultures and ceased to exist in the area.

Nodjmet (fl. 11th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the wife of HERIHOR, the high priest of AMUN at THEBES, in the reign of RAMESSES XI (1100–1070 B.C.E.), and was depicted in reliefs in the temple of Khonsu at KARNAK. Her mummified remains, recovered in Thebes, had her heart within her body. Her hair was braided, and she had artificial eyes and packed limbs and cheeks. Nodjmet's mummy reflects new embalming techniques

introduced into the mortuary rituals in that era. She was discovered in an adzed coffin.

Nofret (1) (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

She was the wife of Prince RAHOTEP (1), a son of SNEFRU (r. 2575–2551 B.C.E.). A limestone statue of Nofret, one of a pair surviving as portraits of the couple, was found in their mastaba tomb in MEIDUM. The statue, realistic and lifelike, depicts a prosperous, amiable woman in the court dress of the time.

Nofret (2) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

A consort of SENWOSRET III (r. 1878–1841 B.C.E.), Nofret was buried in the pyramidal complex at el-LAHUN. A black quartzite statue of her survives.

nomarchs The hereditary aristocracy of the Egyptian nomes, or provinces, called the *heri-tep a'a*, these nobles raised their own armies, served as representatives of the pharaoh, and defended their borders. The nomarchs of ASSIUT and BENI HASAN were famed for their military prowess as well. In historical periods of weak rulers, the nomarchs became more independent and involved themselves in provincial feuds. Most nomarchs were hereditary princes or counts.

When 'AHMOSE (r. 1550–1525 B.C.E.) undertook the reorganization of Egypt after the expulsion of the HYKSOS (Asiatics), he punished the nomarchs that had served the foreigners. In time, 'Ahmose invited many such nome aristocrats to reside in the royal residence at Thebes, the capital. This deprived the nomarchs of their independence and made them hostages for the continued loyalty of their provinces. The nomarchs were also called *djadjet*. They and their expanded families maintained their own lifestyles and traditions, even in eras of strong centralized rule. The cliff tombs of Assiut and Beni Hasan and other monuments testify to the continuing strength and dynamism of the nomes.

In the later eras of Egypt, the nomes assumed importance again as the people centered on their homelands and strengthened their territories. During the Ptolemaic Period (304–30 B.C.E.), for example, the legal systems of the nomes became paramount in maintaining judicial order, as the Ptolemies used one set of laws for the Greeks and Hellenized populations and another system for the native Egyptian populations. The Ptolemies relied upon the traditions of the nomes to clarify and conduct the legal requirements within the various provinces. The system proved effective, as the nomes carried on their normal court and council routines and proved stable in all instances. When the Romans occupied Egypt, the nation proved one of the most reliable provinces of the

empire, as the nome system and the spirit of cooperation and joint projects were continued successfully.

nome This was a province or administrative region of ancient Egypt, called *sepat* or the *qah* in Egyptian and *nomos* by the Greeks. Some nomes date to Predynastic (before 3000 B.C.E.) times, and all were governed by a *heri-tep a'a*, or NOMARCH, a “Great Overlord,” a hereditary title roughly equivalent to a prince or count. Such overlords were responsible for military levies demanded by the rulers and for taxes and tributes assessed for their territories. Each nome had a capital city and a cult center dedicated to the god of the region, as well as totems, but these changed in the course of Egyptian history. The total number of nomes was altered as well, standardized only in the Greco-Roman Period. A grid, called a *spat*, was used to designate the nomes.

The first recorded mention of such nomes dates to the reign of DJOSER (2630–2611 B.C.E.), although the armies marching with NARMER (c. 3000 B.C.E.) carried totems depicting nome symbols. By the reign of NIUSERRÉ (2416–2392 B.C.E.), Egypt was divided into the standard 22 nomes in Upper Egypt and 20 nomes in Lower Egypt.

noon meal This was a repast called “time to perfume the mouth” by the ancient Egyptians.

Nub (fl. 24th century B.C.E.) *Royal woman of the Fifth Dynasty*

She was a consort of NIUSERRÉ (r. 2416–2392 B.C.E.). Nub was not the ranking queen of the reign and not the mother of the heir.

Nubhotepi (fl. 17th century B.C.E.) *Royal woman of the Thirteenth Dynasty*

She was called “the Child” in mortuary inscriptions. Nubhotepi was provided with a royal tomb at DASHUR, near the funerary complex of AWIBRÉ HOR. Her mummified remains indicate that she was 44 years of age or older when she died, and her portrayal as “the Child” remains a mystery.

Nubia This was the land composing modern Sudan below the first cataract of the Nile, called Ta-seti, WAWAT, and Kush in reference to specific regions over the various historical eras. The prehistoric period (c. 6000–3100 B.C.E.) culture of the area was based at modern Khar-toum. Nomadic cattle herders settled there, and evidence of pottery and other industries demonstrate a cultural development. From 4000 to 3100 B.C.E., the culture of Nubia was contemporaneous with Egypt's Nagada I and II.

The A Group of Nubia is evident c. 3100–2800 B.C.E. in some areas. The rulers buried by this culture had elab-

orate tombs and funerary regalia. The A Group were enemies of southern Nubians and were colonized by the Egyptians. The C Group, prospering c. 2100–1500 B.C.E., were linked to the B Group and resided in the area called Wawat by the Egyptians. They farmed, herded animals, and traded goods. During the Twelfth Dynasty (1991–1783 B.C.E.), the C Group was viewed as a threat, and the Egyptians began to fortify the second cataract installations.

The Kermeh culture in Nubia dates to c. 1990–1550 B.C.E. Kermeh became an Egyptian colony under 'Ahmose (r. 1550–1525 B.C.E.), and many nobles of this culture were educated in Thebes as a result. The area was of vital concern to Egypt from the start of the dynastic period, and as early as the First Dynasty (2920–2770 B.C.E.) the Egyptian rulers were active to some extent in that region. AHA (Menes; 2920 B.C.E.) recorded the taking of two villages below GEBEL EL-SILSILEH during his reign, and the ruler DJER'S name appears in a mutilated battle scene at WADI HALFA. Trade with Nubia was also considered essential to most dynastic ambitions and resulted in exploration and occupation of Nile sites, although the Egyptians did not penetrate deeply into the lands beyond the Nile shoreline.

The Egyptians representing throne interests exchanged pottery and stone for ivory, gold, ebony, ostrich feathers and eggs, leopard skins, copper, amethyst, carnelian, feldspar, oils, gum resins, cattle, dogs, and a variety of exotic wild animals. In time the Nubians manufactured additional goods in wood, leather, hide, and various types of metals, using these wares to trade as well, and accepting copper tools, jewelry, and amulets in exchange. The various Nubian cultures were also learning about the Egyptian cultic traditions and studying their architectural endeavors.

At the end of the Second Dynasty, KHA'SEKHEMWHY (r. 2640 B.C.E.) led a military campaign into Nubia, starting colonies, fortifying the major mining sites, and building garrisons at the trading posts already in existence. The Egyptians maintained these posts but did not attempt to penetrate into the hinterland. The first such trading settlement known was at BUHEN, near the second cataract, founded as early as the Second Dynasty.

SNEFRU (r. 2575–2551 B.C.E.), the founder of the Fourth Dynasty, invaded Nubia and reported bringing back prisoners and cattle. The gold and copper mines of the region were probably being worked by then, and FORTRESSES and garrisoned positions were becoming more extensive. Nubians were already serving as mercenaries in the Egyptian army. General WENI, the commander of the military forces for PEPI I (r. 2289–2255 B.C.E.), attached various units of Nubian warriors to his forces when he conducted campaigns in the SINAI and Canaanite regions.

The extent of Egyptian activity in Nubia during the First Intermediate Period (2134–2040 B.C.E.) is in ques-

tion to some extent, but MONTUHOTEP II (r. 2061–2010 B.C.E.) of the Eleventh Dynasty is credited with reconquering the original Egyptian holdings in Nubia after uniting Upper and Lower Egypt.

During the Middle Kingdom (2040–1640 B.C.E.), the QUARRIES and mining operations were reopened, and caravans from southern domains traded with the Egyptians at the fortresses maintained on the Nile. These fortresses stretched along the river from cataract to cataract, with each garrison positioned to send messages north or south in case the Nubians demonstrated widespread migrations or threatened the trade routes. In the Middle Kingdom the term Kush identified the lower territories of Nubia, a designation that was used throughout the New Kingdom as well.

When the Middle Kingdom collapsed, the Egyptians withdrew from Nubia, and the region around KERMEH became a capital for the people of Kush. The Kushites, however, were not able to assist the HYKSOS, or Asiatics, when the rulers of the Seventeenth Dynasty at Thebes began their northern assault in c. 1560 B.C.E. KAMOSE, the last pharaoh of that line, and the older brother of 'AHMOSE, the founder of the New Kingdom, appears to have had a viceroy of Nubia. He may have taken possession of the former Egyptian territories before marching against APOPHIS (2), the Hyksos king, using the MEDJAY, the veteran Nubian troops in service to Thebes. When Kamose did go into battle he used these Nubians who had taken up residence in large numbers in the Egyptian Eastern Desert. The Medjay are believed to be the PAN-GRAVE people. The necropolis areas designated as pan-grave sites appear in southern Egypt at this time, as well as in Lower Nubia. The Medjay remains found below the first cataract probably belonged to those troops who served as an occupying force for the Egyptians there.

'Ahmose had viceroys of Nubia and rehabilitated the fortresses there. In time the Egyptians would control the Nile down to the fifth cataract. They did not venture far inland at any given point but were content to conduct extensive trading operations, along with their usual mining and quarrying systems.

During this period the Egyptians displayed little interest in the customs, religion, or national ideals of the Nubian people. Their god, DEDUN, received some royal patronage, as during the reign of TUTHMOSIS III (1479–1425 B.C.E.), but in general the region was viewed simply as an occupied territory and was extended none of the courtesies offered the Levantine city-states that were also part of the empire.

Nubia was administered by Egyptian officials according to accepted procedures. It was divided into an Upper Nubia and a Lower Nubia, each under the control of a governor. The northern province probably included the lands as far south as SEMNA, was called Wawat, and was administered at ANIBA. Upper Nubia was governed from

AMARA West, at least during the Nineteenth Dynasty (1307–1196 B.C.E.). The fortresses and garrisons were under a single commander, assisted by the usual assortment of Egyptian officials, scribes, bureaucrats, and agents.

Nubia was not occupied during the Third Intermediate Period (1070–712 B.C.E.), as the Egyptians were preoccupied with their own internal problems. During the reign of SHOSHENQ I (945–924 B.C.E.) of the Twenty-second Dynasty, Egypt traded with the Nubians, but few rulers could muster enough forces to control the traditional fortresses or trade stations. By 770–750 B.C.E., the Nubians had made inroads into the Theban nomes, and in 750 B.C.E., PIANKHI (1) led an army into Egypt to restore the Amunite temples and religious fervor.

The Twenty-fifth Dynasty (712–657 B.C.E.) was Nubian, but these rulers faced an Assyrian invasion and could not maintain their hold on the land. The MEROË culture then emerged, but lasted only until 350 C.E. This kingdom was relatively free of contact with others, being willing and able to do battle to halt the advances of conquerors. The Romans found them to be formidable foes at ASWAN in 24 B.C.E.

The Meroë culture included modern Sudan and established trade relationships with other cultures, both on the Nile and on the Red Sea. In time, after a revival of arts and architecture, a period of extensive pyramid construction was conducted at Meroë. The reliefs and artistic projects of this culture demonstrate skills and a thorough knowledge of the Egyptian canons. In time, Meroë was beset by tribal assaults and climatic changes, bringing about its collapse and the introduction of other influences.

Suggested Readings: Burstein, Stanley Mayer, ed. *Ancient African Civilizations: Kush and Axum*. New York: Markus Wiener Publisher, 2001; Kendall, Timothy. *Kerma and the Kingdom of Kush, 2500–1500 B.C.: The Archaeological Discovery of an Ancient Nubian Empire*. Washington, D.C.: National Museum of African Art, Smithsonian Institution, 1999; Mann, Kenny. *Egypt, Kush, Aksun: Northeast Africa*. Silver Burdett Press, 1996; O'Connor, David. *Ancient Nubia: Egypt's Rival in Africa*. University Museum of Archaeology and Anthropology, 1994; Russman, Edna. *Nubian Kingdoms*. New York: Watts Franklin, 1999; Shinnie, Peter L. *Ancient Nubia*. New York: Routledge, 1995; Wallis Budge, E. A. *A History of Ethiopia: Nubia and Abyssinia*. ECA Associates, 1995.

Nubian Desert An arid stretch in northern Sudan, called also NUBIA or Kush by the Egyptians, the Arabic names are As-sahura or An-nubiya. South of Egypt, the desert stretches from the Nile to the Red Sea. It is a rugged region, with dunes, rocky areas, and uplands. The Nubian Desert was formed into a sandstone plateau with

wadis and streams. The desert was always formidable, but trade caravans used the area in many historical periods.

Nubkhas (1) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

A consort of MONTUHOTEP II (r. 2061–2010 B.C.E.), Nubkhas was buried in DEIR EL-BAHRI near the great mortuary complex of Montuhotep II. Her tomb was surrounded with masonry and enclosed with boulders and rubble.

Nubkhas (2) (fl. 17th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

A lesser consort of SOBEKEMSAF I (r. c. 1640 B.C.E.), Nubkhas was buried in the tomb of Sobekemsaf III at THEBES. Sobekemsaf I's burial site was vandalized by thieves, but Nubkhas's mummified remains were not disturbed because her burial chamber was separate and securely hidden.

Nubkhesed (1) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was a consort of RAMESSES V (r. 1156–1151 B.C.E.) and perhaps the mother of NUBKHESHED (2).

Nubkhesed (2) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the consort of RAMESSES VI (r. 1151–1143 B.C.E.). Nubkhesed was the mother of RAMESSES VII and his brothers, including Prince Amenhirkhopshef. Nubkhesed also bore Princess Iset.

Nubti An ancient name for the god SET in Upper Egypt, he was depicted as possessing one body and two heads in this form.

Nun The Egyptian god of the formless chaos or the watery abyss, which held the PRIMEVAL MOUND out of which the god ATUM (a form of RÉ) rose in cosmogonic traditions, Nun existed before the heaven and earth came into being. When the world was created, Nun moved to the edges of the universe, and there he signified the depths of the netherworld. He is depicted as a bearded individual on a solar bark.

As part of the OGDOAD of HELIOPOLIS, Nun was portrayed as a human with a head of a FROG or with the head of an ox, with ostrich feathers as a crown. One ancient relief shows Nun spitting out the northern and southern Niles. He could be found in deep wells or in caverns and was associated with the Nile inundation. He also had a role in the cults of PTAH and TATENEN.

nunu (nunn-nu) The Egyptian name for the great watery abyss that existed before the creation, also called

nunn-nu, this primeval chaos was the oldest entity in the world. Nun was the personification of *nunu*.

See also COSMOGONY.

Nut (Nuit) She was an ancient Egyptian goddess of the heavens, mentioned in the *BOOK OF THE DEAD*. The wife of GEB and his sister, NUT was separated from him by the command of ATUM. SHU raised her up so that Geb could not touch her, and a ban was placed on her bearing children. The EPAGOMENAL DAYS were the only periods in which Nut could conceive. The epagomenal days were added to the Egyptian calendar by the god THOTH, who played a game with the other deities so that he could aid Nut. During that time Nut gave birth to OSIRIS, HORUS (the Old), SET, ISIS, and NEPHTHYS.

Nut is depicted as a woman stretched over the horizons, with stars and celestial lights forming her garb. She was portrayed at times as a heavenly cow that ate the stars each morning and then gave birth to them at twilight. As a cow she carried the god RÉ on her back. When Nut was shown as a woman, she wore a round vase on her head, the hieroglyph of her name. Nut figures in many religious legends. In some of these traditions she is the cow that Ré mounted when he emerged from the abyss at the moment of creation. In the mortuary rituals she protected the deceased, who rose into her heavenly abode as stars.

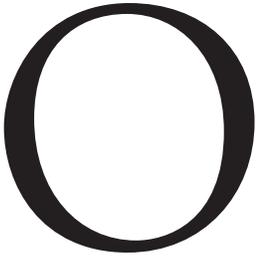
Nut did not have a temple or a cult dedicated to her worship but there was a shrine honoring her in HELIOPO-LIS. In some texts she was called Kha-bewes; “One with a Thousand Souls.” Egyptians believed that souls went to Nut after death. She allowed them to dwell forever with the stars. The holiest of these souls became the polar stars, never setting and never changing.

Nwebhotep-Khred (Nubeti-Khred, Nubetepti-Khred) (fl. 18th century B.C.E.) *Royal woman of the Twelfth Dynasty*

Her mummified remains were discovered in the tomb of AMENEMHET III (r. 1844–1797 B.C.E.) in the White Pyramid. This princess was buried beside AWIBRÉ HOR, an obscure ruler of the dynasty (date of reign unknown). She was wrapped in gilded plaster and wore a silver crown with a golden uraeus. Possibly the consort of Awibré, Nwebhotep-Khred was adorned with a collar, dagger, flagellum, scepters, and other funerary regalia.

Nykuhor (fl. 25th century B.C.E.) *Royal official of the Fifth Dynasty*

He served USERKHAF (r. 2465–2428 B.C.E.) and his successors as a privy counselor and an inspector of scribes. A prince of the royal line, Nykuhor was married to Sekem-Hathor, a princess of the royal line. Nykuhor and Sekem-Hathor were buried near Userkhaf in SAQQARA.



oases These lush, habitable depressions found in the LIBYAN DESERT of Egypt have been in use from Predynastic times (before 3000 B.C.E.) and served multiple purposes over the centuries. These were important sites in all historical periods because they served as links and outposts in the vast trade operations and bolstered military defenses. In some periods the oases were also places of exile for those banished from the lands by the various rulers.

Called *wehat* and *wake*, terms that denote a fertile region or garden, the oases connected the Nile Valley with Libya and the domains beyond the first cataract of the Nile. They also served as the residences of governors in some dynastic periods. The governors of the Old Kingdom (2575–2134 B.C.E.), for example, lived at Bahat in DAKHLA Oasis. During the expulsion of the HYKSOS, KAMOSE (r. 1555–1550 B.C.E.) of the Seventeenth Dynasty used the various oases as military garrisons and secret arms and personnel hiding places. From these remote sites he was able to campaign against the Asiatics with success because the enemy was not familiar with the terrain and was unable to track his units in the treacherous wilderness.

The major oases of Egypt were

Baharia called the northern oasis, approximately 190 miles south of Cairo, located in the territory called the Black Desert. Baharia was a source of chalcidony in all eras. The tomb of Amenhotep Huy was discovered there. He was the governor of the region in the reign of AKHENATEN (r. 1353–1335 B.C.E.). Baharia was also famous for its wines, which were graded and classified when offered to consumers. New excavations at Baharia Oasis have uncovered a remarkable collection of graves, leading to a designa-

tion of part of the oasis as the VALLEY OF THE GILDED MUMMIES.

Dailah a small oasis located to the west of FARAFRA OASIS.

Dakhla called the Inner Oasis, Tchesti, and located 213 miles southeast of FARAFRA OASIS, this site had historical significance. A cache of prehistoric rock art is available at Dakhla, dating to ancient times and demonstrating the existence of some of the earliest humans in the Nile Valley. The wadi in the region is called the “Wadi of the Pictures” as a result. The rock art was made during times of floods and includes designs, hunting scenes, and figures of men and women with jewelry-clad arms. Goddesses and animals were also depicted here, in what is considered the greatest concentration of rock art in the world. Dakhla also contains the site called Deir el-Hagar. A temple dedicated to the god AMUN was discovered at Ain Birdiyeh. This temple and surrounding MASTABA tombs date to the Sixth Dynasty (2323–2150 B.C.E.).

Dunqul an oasis near the first cataract of the Nile, used in the reign of PEPI I (2289–2255 B.C.E.) by General WENI in his campaigns in Nubia (modern Sudan). The Dunqul Oasis is southwest of modern ASWAN, near Kurkur.

Farafra an oasis 213 miles northeast of DAKHLA Oasis in the area called the White Desert. The site was also named Ta-a het by the Egyptians. Farafra was a cattle-raising area from earliest times and offered lush pastures in the sea of desert sand.

Kharga the Outer Oasis or the Southern Oasis, located 77 miles southwest of ASSIUT. Kharga Oasis was also called Uaht-rest. The site contains a temple dedicated to the deities HIBIS and Nadura. Considered a miniature jewel of nature because of the luxurious vege-

tation of the oasis, Kharga was dedicated to the god AMUN-Ré by DARIUS I (r. 521–486 B.C.E.), the Persian conqueror of Egypt.

Kurkur an oasis situated to the west of Aswan.

Siwa the most famous of the oases, located 524 miles northwest of modern Cairo. In the Ptolemaic Period (304–30 B.C.E.) Siwa was known as Jupiter Ammon, named thus in honor of ALEXANDER III THE GREAT (r. 332–323 B.C.E.). The Macedonian ruler visited Siwa in order to be named a son of the deity Amun and a fitting ruler of Egypt. The oasis is northernmost in the Western Desert, closest to Libya, and it was always considered to be the richest of the sites, having many shrines and gilded objects of devotion.

The temple of AMUN, called Umm Ubayd, was the site of the famous oracle of Siwa, a major attraction for visitors and a vital part of Amunite rituals. Alexander the Great was hailed as a pharaoh by the oracle when he visited the oasis. Siwa is famous for wines and dates as well as religious monuments. It is also noted as the destination of an ill-fated contingent of Persian soldiers sent by CAMBYSES (r. 525–522 B.C.E.) to loot the oasis temples and shrines. These troops disappeared without a trace, never returning to the Nile. Remains found in the area of Siwa on a recent expedition are now being studied as possible evidence of the Persian troop disappearance.

Oases Route A caravan trail used by the Egyptians from the Old Kingdom Period (2575–2134 B.C.E.) for trading operations, the Oases Route started in THINIS, north of ABYDOS, on the west bank of the Nile, and led to NUBIA (modern Sudan). From Thinis, the Oases Route went also to KHARGA OASIS, where it linked up with the FORTY DAY ROUTE through Selima and then on to the DAKHLA and FARAFRA Oases. The rich agricultural areas of these oases and the Nubian territories beyond demanded control of the region. Dakhla Oasis and the surrounding districts were colonized in the Sixth Dynasty (2323–2150 B.C.E.), possibly earlier, in order to establish control over the lucrative trade enterprises.

obelisks Unique stone monuments famed throughout the ages and vibrant symbols of ancient Egypt, obelisks are large upright stone beams with four sides and a tapering end carved into the form of a pyramidion. They were used as religious symbols and were called *tekenu* by the Egyptians. The obelisks were given their modern name by the Greeks, who believed that their shape resembled small spits.

Obelisks were considered sacred to the god RÉ and were used as well as emblems of other solar deities over the centuries. The ancient texts describe their particular role on the temple sites. According to the ancient tradi-

tions, obelisks came in pairs; two were in heaven and two were on the earth in every age.

HELIOPOLIS boasted obelisks from the early periods of the nation, and they were also raised at THEBES and at MEMPHIS. The temples of THOTH, AMUN, ISIS, KHNUM, OSIRIS, NEITH (1), PTAH, and other gods normally had obelisks as part of their designated design. During the New Kingdom Period (1550–1070 B.C.E.), the era of the vast Egyptian empire, obelisks served as a favored architectural element of the great temples. The rulers of the New Kingdom used them to adorn Karnak and other religious sites at Thebes, and the Ramessid kings had obelisks fashioned for their new capital in the Delta.

The stone pillars were viewed as endowed with supernatural significance. They were inhabited by the gods or by the spirits of the deities from the instant that they were created and thus merited offerings and special ceremonies. TUTHMOSIS III (r. 1479–1425 B.C.E.) instituted such practices for the obelisks that he erected at KARNAK. A new feast and new liturgies were adopted for the offerings made to the god, as the obelisks were believed to



An obelisk of the New Kingdom Period (1550–1070 B.C.E.) raised to catch the first rays of the dawn at Karnak, a form of the ritual *benben*. (Courtesy Steve Beikirch.)

have a genuine solar significance. They were positioned according to the traditional patterns in order to reflect the cultic aspirations. The natural daily manifestations of the dawn and the sunset were symbolized in mystical fashion by these pillars, and they had to conform to specifications as to height and location.

Most of the obelisks erected in ancient Egypt were of granite, quartzite, or basalt. At the ASWAN quarry, a favorite source of stone for obelisks during the imperial period, granite was heated by bonfires and then cooled by water until the stone split; wooden spikes drove passageways into the desired sections. Workmen cleared a path to the stone, marking the length, which was about 100 feet. Using tools made of hard stones, the workmen began to fashion the sides of the pillar, crawling in and around the obelisk to complete their section of the monument. Large boulders supported the stone being carved so that it would not crack as the workmen leveled the sides and completed the surface carving.

When the pillar was carved to satisfaction, ropes were slung around it and the stone was raised and placed on a heavy sledge. It took several thousand workmen to pull the sledge to the banks of the Nile. There, vessels waited to allow safe loading of the pillars. The unique aspect of this loading process is that the boats remained in dry dock until the pillars were safely on board. Then the vessel and the sacred cargo were slowly floated on water emptied into the dock. When the ship and the pillar were stabilized, the dock gates were opened and the vessel made its way out onto the Nile.

Nine galleys, each with more than 30 rowers, took the vessel and the obelisk to Thebes, where a ceremonial ritual and vast crowds awaited their arrival. A ramp was prepared in advance, and the pillar was pulled to the incline. The unique part of the ramp was a funnel-shaped hole, filled with sand. The obelisk was positioned over the hole and the sand was emptied, thus lowering the pillar into place. When the obelisk had been positioned on its base and fastened there, the ramp was removed and the priests and royal household arrived to take part in dedication rituals and in ceremonies in honor of the god of the stone.

Obelisks are characteristically Egyptian but have been honored by all civilizations since the fall of the New Kingdom. Few of the original pillars remain in Egypt as several capitals around the world boast at least one of these graceful emblems of faith, taken from the Nile. They remain insignias of another time and place and visions of a truly ancient artistry.

Octavia (fl. first century B.C.E.) *Roman woman, the sister of Octavian, the future emperor Augustus, and the wife of Marc Antony*

Octavia was divorced by ANTONY in 32 B.C.E. after years of humiliation because of his alliance with CLEOPATRA VII

(r. 51–30 B.C.E.). She remained loyal to Antony throughout her ordeal, but her apparent suffering hardened Octavian (AUGUSTUS) against Cleopatra VII and Antony and added resolve to his campaign to put an end to the Egyptian queen-pharaoh and her lover.

Ogdoad The eight gods worshiped in HERMOPOLIS MAGNA and first mentioned in the Middle Kingdom Period (2040–1640 B.C.E.) religious texts, these deities were believed to have been the first beings to emerge from the watery chaos at the time of creation. The Ogdoad was also believed to constitute the soul of the god Thoth. The male members of the Ogdoad, four in number, were always depicted as having frog heads. The four female divine consorts of these gods were always depicted as serpent-headed. The Ogdoad ruled on the earth and then were provided with powers beyond the grave. These deities were

Amun and Amaunet deities of hiddenness (added later and not part of the original eight).

Heh and Heket deities of eternity, also listed as Huh and Hauhet.

Kek and Keket deities of darkness, also listed as Kuk and Kauket.

Nun and Nunet deities of primeval waters and chaos, associated with the Nile's inundations; also listed as Nun and Naunet.

Tenem and Tenemet deities of the twilight.

The Ogdoad deities were believed responsible as well for the flow of the Nile and for the dawning of the sun each day. Amun and Amaunet were added to the Ogdoad in the PYRAMID TEXTS. They were proclaimed the first deities to arise from the primeval waters. The Ogdoad were thus a vital element of the moment of creation, remaining an important part of Egypt's cosmogonic system.

oils Substances used in Egyptian rituals and ceremonies, highly prized, and employed for cultic and royal observances, oils were also used in medical procedures, mummification, and as cosmetics bases. Tablets with shallow basins of alabaster have been found on many sites, an indication of a widespread use of such substances. A variety of these oils were available to the people of the Nile Valley in all eras.

The most popular was *hekenu*, a type of oil used to anoint the statues of the gods and to make the sanctuaries of the temples fragrant. Syrian balsam, *neckenen* salve oils, cedar oils, and "Best Libyan" oils were also employed in ceremonies and in mummification processes. The daily rituals of anointing the pharaoh involved the highest grades of such substances.

See also DAILY ROYAL RITES; MORTUARY RITUALS.

Oil Tree See PAY LANDS.

Olympias (fl. fourth century B.C.E.) *Royal woman of Macedonia*

She was the wife of King Philip II and the mother of ALEXANDER III THE GREAT (r. 332–323 B.C.E.). Olympias was the daughter of Neoptolemus, the king of Epirus, and originally named Myrtale. Her name was probably changed when Philip II was victorious at the Olympic games in 356 B.C.E.

Philip II insulted Olympias when he also married Cleopatra, a noble Macedonian woman, and Olympias returned to Epirus in a rage. When she heard of her husband's assassination, however, she returned to be at Alexander's side. Cleopatra and her infant son were murdered upon Olympias's return to Pella, the Macedonian capital. Alexander, however, set out quickly to conquer Asia, and Olympias, feeling rejected, returned to Epirus once again.

Alexander's death in 332 B.C.E. led to an invitation to Olympias to act as regent for her grandson, ALEXANDER IV. She declined at first but then in 317 B.C.E. installed PHILIP III ARRHIDAEUS as the ruler. With the support of the military, Olympias put Philip, his wife, and his supporters to death. As a result, Olympias was condemned and slain.

The Egyptians took note of her death, remembering the popular tale that had circulated when Alexander the Great entered the Nile Valley. The Egyptians had spread the word that Olympias had been seduced by NECTANEBO II (r. 360–343 B.C.E.) during one of his visits to the region of Macedonia and had given birth to Alexander the Great as a result of their affair.

Omari, el- A site dating to the Predynastic Period (before 3000 B.C.E.), near TUREH in the southern suburb of modern Cairo, El-Omari was located at the WADI HAWI, or Wadi Haf, between Cairo and HALWAN. Two Predynastic cultures have been demonstrated there: A (contemporaneous with Amratan) and B (associated with Gerzean). The Omari culture dates to the Early Dynastic Period (2920–2575 B.C.E.).

Ombos A site south of KOPTOS on the western shore of the Nile. The Egyptians called the area Nubti, the Golden, because of the number of gold mines there. Ombos was inhabited from the Predynastic Period (before 3000 B.C.E.), and the god SET was the local patron. A temple discovered at Ombos once rivaled the DENDEREH shrine of HATHOR. This shrine was dedicated to the gods SOBEK and Haroeris. In the Ptolemaic Period (304–30 B.C.E.), Ombos was the capital of a separate nome, Ombites.

See also EGYPTIAN NATURAL RESOURCES.

On See HELIOPOLIS.

onions A favorite vegetable in all historical periods but used from the Twentieth Dynasty (1196–1070 B.C.E.) to the Twenty-second Dynasty (945–712 B.C.E.) as mummification substances, onions were placed in COFFINS and wrapped into the linens of the mummified remains. Onions were also placed inside of mummies in their chest and pelvic cavities, stuffed into ears, and even used as artificial eyes in some eras.

See also MORTUARY RITUALS.

Onouphis See A'A-NEFER.

Onouris See ANHUR.

“on the bricks” This was an ancient Egyptian term used to designate a woman in the act of giving birth. Expectant mothers who were nearing labor were placed on low stoops made of mud bricks to aid the process. These brick seats forced the women to assume a crouching position, thus aiding the birth. The goddess MESKHENT, a patron of childbearing, was depicted as a woman's head rising out of mud bricks.

Opet This was originally the name of the ancient goddess who was patroness of the southern district of THEBES, and then used to designate the entire area of the city that was used for a special shrine to the god AMUN. Opet was linked to the massive religious compound of KARNAK in LUXOR in annual observances and cultic ceremonies. The popular Feast of Opet was the first divine commemoration of each year from the start of the New Kingdom (1550 B.C.E.) and was held on the 18th day of the second month, which is calculated as mid-August on modern calendars. RAMESSES III (r. 1194–1163 B.C.E.) added to the splendor of the celebrations, which continued until mid-September.

The entire population took part, with Egyptians traveling from distant towns and cities to join in the festivities. Dancers, bands, singers, wrestlers, and other performers staged events around the religious processions. These observances date to the early historical periods in THEBES in various forms, but HATSHEPSUT (r. 1473–1458 B.C.E.) instituted the most famous version of the feast, and that form was maintained until the Twenty-fifth Dynasty (712–657 B.C.E.). During the celebrations the deity Amun and accompanying gods were carried in gilded sedans to great cedarwood barges that were moored at the Nile piers. These barges were large and plated in gold, with jeweled adornments. The barge of Amun was called “Mighty of Prow.” Smaller portable shrines, called barks, were also paraded through the streets, accompanied by priests. ORACLE statues were taken on these shrines to the people, so that interviews could be offered personally.

oracles A deity's response to a query, delivered by a messenger of the divine, such as a statue of a god, the practice was widespread throughout ancient Egyptian historical periods and part of all major cult centers, even in the Libyan OASES, especially at SIWA. Oracles were always popular with the people, who had an innate curiosity about the future and daily affairs. They were used in conjunction with lucky and unlucky days.

On festival days, the statues of the gods were carried through the streets of the cities or floated on barges to the local shrines and necropolis regions. The people flocked to the processions, anxious for the statues to reach the STATIONS OF THE GODS that were erected on street corners. These stations were small stages, slightly elevated so that the people could view the statue of the deity on display. There the gods were asked questions about the future, and the devoted faithful, in turn, received ritualized and traditional responses.

The statue of the god moved on its pedestal or in its shrine in response to questions, or the entire shrine swayed to one side or another when the queries were posed to it. A movement in one direction indicated a negative response, and a movement in another direction provided a positive reply. In some cult centers the statues "spoke" to the faithful, as priests could be hidden within the shrine and could provide a muffled but audible response. Some of these priests offered sermons to the people as the "mouth of the god" and repeated time-honored wisdom texts for the edification of the spectators.

The sacred BULLS of Egypt, the THEOPHANIES of some deities, were also used as oracles in their own temples. An animal was led into a vast hall crowded by faithful onlookers. The people posed their questions and the bull was loosed. Two doors opened onto chambers containing the bull's favorite food in order to elicit a response. One door signified a negative response to the question posed at the time and the other a positive reply. The bull entered one chamber or another, thus rendering its divine judgment on the matters under discussion.

The most famous oracle in Egypt was in Siwa Oasis, located 524 miles northwest of modern Cairo. The temple at Aghurmi in the Siwa Oasis had an ancient oracle site that was used by pilgrims. The temple of Umm Ubayd also had an oracle that welcomed visitors in all eras. ALEXANDER III THE GREAT (r. 332–323 B.C.E.), the Spartan general Lysander, the poet Pindar, and the Greek geographer STRABO all attended oracle ceremonies in Siwa.

Orbiney, Papyrus d' A text of the Nineteenth Dynasty, dating to the reign of SETI I (r. 1306–1290 B.C.E.) and supposedly a copy of an earlier document, the

papyrus contained the TALE OF TWO BROTHERS, the legend of good and evil, that dated to ancient historical periods. A memorandum from the workshop of a scribe named Ennana is also included. The PAPYRUS was purchased by Madame d'Orbiney of Italy, hence the name. She sold it to the British Museum in London.

Orion This heavenly body was deemed significant to the ancient Egyptians, particularly in the early periods. Orion was deemed important when the cosmogonic, or creation traditions that dominated Egyptian cultic practices, were being formulated by the priest astronomers on the Nile. The PYRAMID TEXTS, dating to the Fifth (2465–2323 B.C.E.) and Sixth (2323–2150 B.C.E.) Dynasties, recount the orbital path of Orion and the role of that heavenly body in the divine plan of the universe and of humans on the earth.

See also ASTRONOMY.

Osireion The name given to the CENOTAPH of SETI I (r. 1306–1290 B.C.E.) at ABYDOS, erected to serve as his vast mortuary temple in OSIRIS'S holy city, the structure was unfinished at the time of Seti I's death. His grand-son MERENPTAH (r. 1224–1214 B.C.E.) completed it in his honor, and the temple stands as a remarkable example of Egyptian architectural and artistic advances. The custom of erecting cenotaphs, or false, secondary tombs, in the holy city of Abydos dates to the earliest eras on the Nile.

Seti I's temple reflected this tradition but added the elements of the artisans and builders of his era. The walls of this temple were covered with passages from the BOOK OF THE DEAD, the *Book of Gates*, astronomical treatises, and other texts. A unique feature of the Osireion was an



A view of the tomb of Seti I at Abydos, a cenotaph temple that honors the deity Osiris and eternity. (Courtesy Steve Beikirch.)

island that was surrounded by canals that held the water. The false SARCOPHAGUS of the pharaoh rested on the island.

A portico opened onto a shrine, leading to the first hypostyle hall that contained 12 pairs of papyrus columns and elaborate and beautiful reliefs. Seven chapels were also included in the design and led to a second hypostyle hall that had reliefs of nome standards. The gods honored in this section include PTAH, RÉ-Harakhte, AMUN, Osiris, ISIS, HORUS, and PTAH-SOKAR. An Osirian chapel leads to a cultic ceremonial hall with two chambers. The Gallery of the King Lists is in this section, alongside a Corridor of Bulls, and a shrine for a SOKAR BOAT.

The original shrine on the site was possibly erected in the Old Kingdom (2575–2134 B.C.E.). Seti I's structure, built on the foundation, was made out of quartzite, sandstone, and granite. Merenptah (1224–1214 B.C.E.) added a long passage, decorated with scenes from the Book of the Dead.

Osiris He was one of the most popular and enduring deities of ancient Egypt, a symbol of the eternal aspirations of the people and a god credited with civilizing the inhabitants of the Nile Valley. His cult dates to the Old Kingdom (2575–2134 B.C.E.), when he assumed the roles of other local deities, and continued into the Greco-Roman Period (after 332 B.C.E.). Osiris's earliest manifestation was Asar, a man-headed god of agriculture. ANDJETI was another fertility god who, united with Khentiamenti of ABYDOS in agricultural celebrations, was absorbed into the Osirian cult in time. Possible DJED pillar symbols date to the First Dynasty (2920 B.C.E.) at HALWAN, and the cult is mentioned in the Fifth Dynasty (2465–2323 B.C.E.).

Osiris appears to have been part of the Heliopolitan pantheon and was mentioned in the PYRAMID TEXTS. His cult gained early acceptance at Abydos and at BUSIRIS. He was addressed as Wen-nefer, “the Beautiful,” and then became Khentiamenti, “the Foremost of the Westerners.” AMENTI, the West, always represented death and the grave to Egyptians and in time symbolized paradise and resurrection. Osiris was the Lord of Amenti in every historical period after his introduction to the Egyptian populace.

The traditions of Osiris were the basis for the god's cult, and a legendary account of his life is given in the Pyramid Texts. Osiris was slain by his brother deity, SET, and discovered by ISIS and NEPHTHYS. The goddess Isis, the wife of Osiris, stopped the corruption of his flesh and brought him back to life, but Set attacked the body again. A heavenly trial resulted, with Osiris accusing Set of the murderous acts before the gods. Osiris was praised as a patient endurer and ruler by the other gods during the trial, but they condemned Set as an evildoer.

The death of Osiris and his resurrection played an important part in the cult that became symbolic of the rulers of Egypt in time. The dead pharaohs of Egypt were considered embodiments of Osiris, having been equated with HORUS, Osiris's son, while on the throne. Other aspects of Osiris's cult included his dismemberment by Set and his reign in an ideal time before the start of the nation, 3000 B.C.E., referred to as “the Time of the Gods.”

The earliest representation of Osiris dates to the Fifth Dynasty, when he was depicted as a man wearing a divine wig. In subsequent eras he kept his mortal appearance, but always in a mummified form, which was a symbol of his funerary role. In the Middle Kingdom (2040–1640 B.C.E.) Osiris was depicted wearing the white helmet of Upper Egypt, perhaps to designate the god's origins. In time he was normally portrayed wearing the *atef* CROWN, the elaborate plumed headdress. In his hands he carried the CROOK and FLAIL.

In the mortuary rituals, Osiris is the paramount judge of the deceased Egyptians, who had to appear in his Judgment Halls to face him and his companions, the



An Osiride Pillar, a statue of Ramesses II (r. 1290–1224 B.C.E.) depicting him as Osiris in the realms beyond the grave. (Courtesy Thierry Ailleret.)

FORTY-TWO JUDGES. The MORTUARY RITUALS in most eras revolved around this role of Osiris, and the BOOK OF THE DEAD offered various accounts of the ritual of weighing the hearts of the dead to judge their worthiness for eternal bliss.

The god, however, represented more than fertility and judgment. Most of his appeal was based on his embodiment of the cosmic harmony. The rising Nile was his insignia, and the moon's constant state of renewal symbolized his bestowal of eternal happiness in the lands beyond the grave. In this capacity he also became the model of human endeavors and virtues, judging each and every individual at the moment of death and also demanding an accounting of human behavior and attitudes. This role distinguishes Osiris, particularly in view of the normal religious or moral concepts governing other nations on the early stages of human development.

In time, Abydos became the center of the cult of Osiris, and pilgrims made their way there for various celebrations. Families also arrived with the remains of their loved ones, seeking a small plot of land for a burial on the site. The deceased longed to be buried beside Osiris, and if such a burial was not possible, the relatives of the dead person placed a mortuary stela in the area of Abydos so that the individual could share in Osiris's bliss. Other cultic observances were conducted in the name of Osiris.

Suggested Readings: Harris, Geraldine. *Isis and Osiris*. New York: NTC Publishing Group, 1997; Houston, Jean. *The Passion of Isis and Osiris: A Gateway to Transcendent Love*. New York: Ballantine Publishing Group, 1998; Schumann-Antelme, Ruth, and Jon Graham, trans. *Becoming Osiris: The Ancient Egyptian Death*. Rochester, Vt.: Inner Traditions International, 1998; Wallis Budge, E. A. *Osiris: The Egyptian Religion of Resurrection*. London: Kegan Paul, 2001.

Osiris beds Unique boxes used in tombs in many historical periods of Egypt's history, these "beds" were fashioned out of wood or pottery and made in the shape of mummified Osirises. They were normally hollow and filled with Nile mud and seeds of corn or grain. They were then wrapped in mummy linens. The seeds sprouted, representing the resurrection of Osiris and the return of the crops each year. The most famous Osiris bed was in the tomb of DJER (r. c. 2900 B.C.E.), the second ruler of Egypt, whose ABYDOS tomb was identified as the actual grave of Osiris. KHENDJER (r. c. 1740 B.C.E.) installed an elaborate Osiris bed in this tomb, depicting the god lying on a bier formed by the bodies of lions.

Osiris festivals These were the religious celebrations held throughout Egypt to honor the deity Osiris, especially in the cult center of ABYDOS. The seasonal cycles of

life were mirrored in these feasts, as nature was personified in the death and resurrection of the god. The annual MYSTERIES OF OSIRIS AND ISIS, a form of passion play, was the most popular observance. A festival held in November, according to the modern calendar, was designed to "Behold the Beauty of the Lord." This was celebrated on the 17th to the 20th of Athyr (November 14–17) and was at times Egypt's most well attended observance.

Another festival, called "the Fall of the Nile," observed the receding waters of the rivers and was a time of mourning for Osiris. The Nile represented Osiris' capacity to renew the earth and restore life to the nation. In modern May, on the 19th of Pakhons, the Egyptians returned to the river with small shrines containing metal (sometimes gold) vessels. They poured water into the Nile, crying out: "Osiris Is Found." Other shrines were cast adrift into the Nile. Mud and spices were also molded into shapes to honor Osiris's return.

This festival was similar to "the Night of the Tear" in modern June. The festival honoring an Osirian symbol, the *djed* or *djet* pillar, was held on the modern January 19. The pillars were raised up to welcome Osiris and the coming harvests. The pharaoh and his court participated in this festival. The queens and their retinues sang hymns for the occasion.

Osiris gardens Special plantings were placed inside of molds shaped like the mummified deity. These molds were filled with soil and fertilizers as well as grain seeds and Nile water. The Osiris gardens were tended during festivals honoring the god. They sprouted, demonstrating the powers of the deity, in much the same fashion as the OSIRIS BEDS.

Osiris mysteries These were the annual ceremonies conducted in honor of the god OSIRIS, sometimes called the Mysteries of Osiris and ISIS, passion plays, or morality plays, and staged in ABYDOS at the beginning of each year. They are recorded as being observed in the Twelfth Dynasty (1991–1783 B.C.E.) but were probably performed for the general populace much earlier.

Dramas were staged in Abydos, with the leading roles assigned to high-ranking community leaders or to temple priests. The mysteries recounted the life, death, mummification, resurrection, and ascension of Osiris, and the dramas were part of a pageant that lasted for many days. Egyptians flocked to the celebrations. After the performances, a battle was staged between the FOLLOWERS OF HORUS and the FOLLOWERS OF SET. This was a time-honored rivalry with political as well as religious overtones. Part of the pageant was a procession in which a statue of Osiris, made out of electrum, gold, or some other precious material, was carried from the temple. An outdoor shrine was erected to receive the god and to allow the people to gaze upon "the Beautiful One." There again

Osiris was depicted as rising from the dead and ascending to heavenly realms. Other mysteries honoring other deities were held in HELIOPOLIS, BUSIRIS, BUBASTIS, MEMPHIS, and THEBES. Some of these included processions and staged battles including dramas featuring WEPWAWET, the ancient wolf god.

Osiris's temple This was the major shrine of Osiris in ABYDOS, now called Kom el-Sultan by the Egyptians. There were many sites of worship dedicated to Osiris in the Nile Valley and beyond, but the god's main cultic temple was located in Abydos, the city dedicated to him. Only the ramparts of the temple are visible today. A limestone portico erected by RAMESSES II (r. 1290–1224 B.C.E.) is also evident. The temple, called the Osireion in some records, dates to the Third Dynasty (2649–2575 B.C.E.) or possibly earlier. This is older than the OSIREION erected by SETI I (r. 1306–1290 B.C.E.).

Osochor (Aa'kheperre setepenré) (Osorkon the Elder) (d. 978 B.C.E.) *Ruler of the Twenty-first Dynasty* He reigned from 984 B.C.E. until his death. He succeeded AMENEMOPE at TANIS. Osochor was the son of a Libyan chief named SHOSHENQ and the Lady MEKHEMTEMWESKHET (1). No monuments are attributed to him. His son was SIAMUN (1).

Osorkon I (Sekhemkheperre setepenré) (d. 909 B.C.E.) *Second ruler of the Twenty-second Dynasty* He reigned from 924 B.C.E. at TANIS until his death. Osorkon I was the son and heir of SHOSHENQ I and Queen MA'ATKARÉ (2) and the grandson of PSUSENNES II. He married Queen MA'ATKARÉ (3), and had another consort, TASEDKHONSU. His sons were SHOSHENQ II, TAKELOT I, and IUWELOT.

Osorkon I was militarily active, campaigning in the Levant and in Palestine. A statue of him was raised up in BYBLOS in modern Lebanon. In the early years of his reign, he was generous to Egypt's temples. He also developed a strong series of military units to control irrigation and development projects in the FAIYUM. KOPTOS and ABYDOS benefited as well from his patronage and he built temples at el-HIBA and Atfih.

When Iuput, his brother, retired as the high priest of Amun at THEBES, Osorkon I installed his son SHOSHENQ in that office and named him coregent. Shoshenq, however, died before inheriting the throne and Osorkon I was succeeded by TAKELOT I. Osorkon I was buried in Tanis.

Osorkon II (Userma'atre Setepenamun) (d. 855 B.C.E.) *Fifth ruler of the Twenty-second Dynasty* He reigned from 883 B.C.E. until his death. Osorkon II was the son of TAKELOT I and Queen KAPES and the grandson of OSORKON I. His reign is considered by many to be the last true flowering of the dynasty. He allowed his

cousin HARSIESE to assume the post of high priest of Amun in THEBES. Harsiese, the son of SHOSHENQ II, took a royal name and pharaonic titles, and Osorkon II's regal powers were thus reduced.

Marrying Queen KAROMANA (4) and Queen DJEDMUTESANKH, Osorkon II had four sons: SHOSHENQ, NIMLOT (3) HARNAKHTE (2), and TAKELOT II. When Harsiese died, Osorkon appointed his son Nimlot as the successor in the Amunite priesthood in Thebes. Harnakhte was named the ranking prelate in TANIS. Shoshenq, the crown prince, did not live long enough to inherit the throne from his father.

Osorkon II embellished the temples at BUBASTIS and celebrated his *HEB-SED* at Bubastis in his 22nd regnal year. Temples were exempted from taxes during his reign. Osorkon II also built at MEMPHIS, Tanis, and Thebes, and he maintained a relative peace while watching the rise of Assyria. Records indicate that Osorkon II made a tribute to the Assyrian ruler Shalmanesser II (859–824 B.C.E.) to avoid battles and possible invasion.

When Osorkon II died, he was placed in a gigantic sarcophagus with a Ramessid Period lid in Tanis. The burial chamber was lined with granite. Prince Harnakhte was buried beside his father. There are some records that state that Harnakhte was too large for his sarcophagus, and as a result his mummy suffered the loss of its legs and feet. SHOSHENQ V was also buried with Osorkon II. TakeLOT II, Osorkon II's youngest son, succeeded him after a period of coregency.

Osorkon III (d. 749 B.C.E.) *Ruler of the Twenty-third Dynasty*

He reigned from 777 B.C.E. until his death. The son of TAKELOT II and Queen KAROMANA (5), he was made the high priest of Amun at THEBES while still a prince. His relative, HARSIESE, started a revolt that continued on and off for 12 years and forced Osorkon to take military action and to face banishment for a number of years. In one campaign, he burned the bodies of the rebels, an act that was condemned as sacrilege by the Egyptians. The BUBASTITE PORTAL in KARNAK describes some of his travails.

SHOSHENQ III usurped or inherited the throne and banished Osorkon from Thebes. In time, however, he was recalled and shared the prelature with IUPUT for two years. Osorkon III's younger brother, Bakenptah, served as high priest in HERAKLEOPOLIS. In 777 B.C.E., Osorkon III was crowned in Thebes and recognized by the Libyan Chiefs of Ma at MENDES. He was on the throne during the last 13 years of Shoshenq III's reign in Tanis. He married Queen KARAOTJET, the mother of SHEPENWEPET I, TAKELOT III, and RUDAMON. Shepenwepet I was made the GOD'S WIFE OF AMUN, or the Divine Adoratrice at Thebes. TakeLOT was put in charge of Herakleopolis and served as the high priest in Thebes. TakeLOT was then named

coregent and held this rank for six years before Osorkon III's death. Osorkon III was probably buried near MEDINET HABU.

Osorkon IV (Akheperré setepenamun) (fl. 713–712 B.C.E.) *Ruler of the Twenty-second Dynasty*

He reigned only from 713 to 712 B.C.E. as the ruler of TANIS and BUBASTIS and the successor of SHOSHENQ IV. His mother was Queen KAROMANA (6). During his reign, the Nubian PIANKHI (1) (r. 750–712 B.C.E.) began his assault on Egypt. Osorkon IV joined a coalition of rulers and marched south under the leadership of TEFNAKHTE of SAIS. At HERAKLEOPOLIS the two armies clashed, and Piankhi proved victorious. Osorkon IV was then made governor of Tanis by the Nubian (modern Sudanese) ruler. This arrangement did not survive the later invasions by the Nubian successors of Piankhi.

ostraka Fragments or slabs of stone or pottery used for writing or sketching by the ancient Egyptians, they were employed much like modern paper for memos and letters. Ostraka were often provided to students for practicing writing by copying literary texts. They are much more numerous in archaeological sites than papyri. The ostraka discovered by modern excavations of Egyptian sites bear copies of truly ancient texts, artistic renderings, examples of the use of the canon of art, and other information about local and national events.

Overthrowing Apophis This is an unusual document dating to the Ramessid Period (1307–1070 B.C.E.) but part of the religious mythology from ancient times in Egypt. Apophis was a serpent that assaulted the god RÉ on his journey through the TUAT, or Underworld, each night according to Heliopolitan religious traditions. In some eras Apophis was deemed a manifestation of the god SET and was halted in his evil each night by the

prayers of the faithful. The ritual of overthrowing the serpent enemy of Ré included recitation of a list of the Apophis “secret” names, which when recited made him vulnerable. A selection of hymns to be sung on the occasion for his destruction were popular devotions, and many Egyptians made nightly vigils for this cause.

According to the ritual, the serpent had been previously annihilated, hacked to pieces, dismembered, and flung into the abyss by the prayers of the truly pious. This treatment of Apophis, however, did not deter him from making another attack upon Ré the following night, when he arose, fully reanimated. The Egyptians assembled in the temples to make images out of the serpent in wax. They spat upon the images, burned them, and mutilated them. Cloudy days or storms were signs that Apophis was gaining ground, and solar eclipses were interpreted as a sign of Ré's demise. The sun god emerged victorious each time, however, and the people continued their prayers and anthems.

Oxyrrhynchus (1) This is the modern city of el-Bahnasa, once called Harday. The capital of the nineteenth nome of Upper Egypt and located on the west bank of the BAHR YUSEF in the Faiyum, the site contained the mummified remains of dogs. OSIRIS was favored in this region, where more Greek papyri have been found than in any other site in Egypt. The elephant-snout fish, *Mormyrus kannume*, was revered there. The site was originally named Per-Mudjet.

oxyrrhynchus (2) This is the Nile fish believed to have eaten the phallus of the Egyptian god OSIRIS when SET dismembered him and cast his body parts into the river. Out of devotion to Osiris, some nomes declared that the fish was considered forbidden food. In some territories the fish was considered a delicacy because of the Osirian tradition.

P

paddle dolls They were unique mortuary accessories in the form of painted, flat wooden figures with elaborate hairdos composed of string, Nile mud, faience, or golden beads. The strings were interwoven with straw, copying the wigs fashionable in the Middle Kingdom (2040–1640 B.C.E.). Paddle dolls were discovered in some Eleventh Dynasty (2040–1991 B.C.E.) burial sites. Their role in the mortuary regalia is not understood, but it is possible that these dolls were provided as sexual companions for the deceased, as the paddle dolls were always feminine in form.

See also MORTUARY RITUALS.

pa duat This was a popular and often used tomb chamber that dates to early historical periods and served as residences for the patron deities of the gravesites. MONTUHOTEP II (r. 2061–2101 B.C.E.) had a *pa duat* designed into the upper court of his mortuary complex on the western shore of THEBES at DEIR-EL-BAHRI. Within the *pa duat*, priests dressed, anointed, and scented the images of the deity serving as the patron of the mortuary complex.

Pa'hemmetcher (fl. 12th century B.C.E.) *Cavalry official of the Twentieth Dynasty*

He served RAMESSES III (r. 1194–1163 B.C.E.) as the Master of Horse. The Egyptian cavalry was an important element of the nation's military response, gaining a reputation in neighboring lands. Extensive breeding programs were instituted as well to insure ever-improved stocks. Pa'hemmetcher would have commanded cavalry units as well as the breeding programs. He was depicted in a shrine near ABU SIMBEL, honored there for his labors during Ramesses III's reign.

See also KAMOSE; MILITARY.

Paheri (fl. 15th century B.C.E.) *Mayoral official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the mayor of Nekheb (modern ELKAB), and Iuny (modern ESNA). Paheri had to concern himself with the agricultural activities in his district. His gravesite near modern Elkab was on the western shore of the Nile. Rock-cut and large, the tomb had animated low-relief paintings depicting agricultural scenes and contemporary figures. Paheri's charioteer, Khenmen, is shown caring for the horses being used. These steeds are called "the excellent team of the mayor beloved . . . about whom the mayor boasts to everyone." Paheri's wife, Henutreneh, is also shown in the tomb. A statue of her was discovered there, and she is depicted as making offerings in a wall painting. Festival scenes in the tomb include a female harpist and a piper, as well as the required funerary images.

Paibek'khamon (fl. 12th century B.C.E.) *Harem conspirator of the Twentieth Dynasty*

He was involved in the HAREM revolt directed at RAMESSES III (r. 1194–1163 B.C.E.). Paibek'khamon was the chief steward of the royal residence and plotted with TIYE (2), a lesser-ranked consort who wanted to place her son, Prince PENTAWERET, on the throne. Paibek'khamon carried messages to Queen Tiye's allies outside the palace. When the harem revolt was attempted, all of the plotters were arrested. Paibek'khamon was judged guilty and was allowed to end his own life.

Pakhenti The religious shrine district south of THEBES, dating to early historical periods, Pakhenti was associated with the cult of the god AMUN. Shrines were erected there

for rituals celebrating Amunite festivals and holy days. Pakhenti was a small village beside OPET, the suburb of Thebes dedicated to Amun.

See also LUXOR.

Pakhet A lioness deity, listed also as Pakht, and called “She Who Scratches,” she was the patroness of the living and the dead in all eras. A shrine was erected by HAT-SHEPSUT (r. 1473–1458 B.C.E.) near Minya in the FAIYUM region, and SETI I (r. 1306–1290 B.C.E.) renovated this shrine. The goddess also appears in a burial chamber of Seti I, depicted with a lion head and an erect serpent, “spitting fire.” Pakhet guarded the PERO, the royal residence, and cared for deceased Egyptians. Her shrine was adopted by the Greeks in the Ptolemaic Period (304–30 B.C.E.) and was renamed the SPEOS ARTEMIDOS, associating Pakhet with the Greek deity Artemis. Originally a desert huntress known for her ferocity against Egypt’s enemies, Pakhet was depicted as a woman with a lion’s head.

Palermo Stone A fragment of *diorite anfibolica*, considered a reliable source of information from the earliest historical periods of Egypt, it is 17 inches high and nine and three-quarters inches wide, originally part of a six and one-half foot to seven-foot monument. The Palermo Stone, so named because it is in the Palermo Museum in Sicily, contains a KING LIST from the Fifth Dynasty (2465–2323 B.C.E.). Smaller fragments are in the Egyptian Museum of Cairo and in the Petrie Museum of the University College of London. The Palermo Stone records Predynastic (before 3000 B.C.E.) rulers and dynastic pharaohs, through KAKAI (r. 2446–2426 B.C.E.) Some 125 rulers are listed. The stone is inscribed on both sides and includes information about ceremonies, taxes, wars, and the inundation of the Nile.

palette A rectangular piece of wood or stone, called *mestha* by the Egyptians and used in daily routines, they were fashioned from eight to 16 inches long and two to three inches thick, with oval hallows at one end to accommodate ink, paint, or cosmetic pots. A groove cut out of the center, sloping at one end, held reeds. Some grooves had sliding corners, others used slats of wood glued across the grooves. Such palettes were normally inscribed with prayers to THOTH, the deity of wisdom. Several palettes were viewed as historical documents. Some of the more famous of these are

Ashmolean Palette depicts animal groups, including a lute-playing fox and other fantastic beasts. It is now in the Ashmolean Museum at Oxford.

Battlefield Palette showing Libyans in a war with Egyptians, also depicts standards and groups of prisoners. The Herakleopolitan deity HORUS is portrayed with the lion and the vulture.

Bull Palette depicts the bull (the symbol of royal power) goring northern prisoners. Standards are also displayed. The verso shows a conquered city with crenelated walls. It is now in the Louvre in Paris.

Hunter’s Palette depicts an expedition to hunt animals. Armed men, a shrine, and a BULL are also shown.

Libya Palette depicts the irrigation and hydraulic systems of Egypt, vital to the agricultural base of the nation. This is also called the Cities Palette and is in the British Museum in London.

Narmer Palette an elaborate instrument now in the Egyptian Museum of Cairo. NARMER is depicted on both sides of the palette and is called *nar*, fish, and *mer*, a chisel. On the recto side he is wearing the red crown of the Delta, proclaiming victory in the north. A BULL, a depiction of Narmer, is shown destroying a city. Standards and the HORUS symbol add to the design. On the verso side, Narmer is shown in a kilt, wearing a false beard. He is carrying a MACEHEAD. A falcon accompanies his destruction of a city.

Ostrich Palette depicts Egyptians herding groups of animals. This is now in the Manchester Museum in England.

Scorpion Palette a large instrument used for grinding antimony. Hollow on one side, the palette was decorated with votive designs. SCORPION I, a ruler of a region before the unification in 3000 B.C.E., is depicted in animal forms destroying cities. Scorpion is portrayed as a falcon and a lion. Seven cities are shown being destroyed, or one city is shown being attacked seven times.

Pami (Userma’atre’setepenre’amun) (d. 773 B.C.E.) *Ruler of the Twenty-second Dynasty*
He reigned from 783 B.C.E. until his death. His brother and successor was SHOSHENQ V. An obscure pharaoh, Pami was called “the cat.” He ruled in TANIS.

pan-graves They are elaborate burial sites found throughout Upper Egypt, south of Cusae, and Upper NUBIA (modern Sudan) dating to the Seventeenth Dynasty of Thebes (1640–1550 B.C.E.). These graves are closely related to the MEDJAY units employed by KAMOSE when he began his assaults on the HYKSOS and their Asiatic allies, c. 1555 B.C.E. They also reflect a period of migration by Nubians, during the Second Intermediate Period (1640–1550 B.C.E.).

The graves are between ten inches and six feet long and are usually shaped like a pan, shallow and oval or circular in design. The bodies placed inside were found clad in leather garments and bearing primitive jewelry. Pottery included in the graves dates to the C-Horizon (Nubian) variety—rough brown with patterns of oblique lines or undecorated. Painted skulls of

horned animals were placed in nearby offertory pits, and the graves also held Egyptian axes and daggers. The pan-graves culture depicts cattle herders. The skulls, horns, and leather kilts reflect active nomadic lifestyles.

The pan-graves found in Lower Nubia date to the same period and were probably dug by immigrants to the region or by the Medjay, who settled in that territory as Egyptian allies or as an occupation force. Pan-graves pottery has also been found in ELKAB and QUBAN, an indication that the Medjay units garrisoned these positions for the Egyptians. There was some conflict between the Medjay and the local populations in Nubian districts in the past, and the troops would have been a reliable occupation force.

Panhesi (Panhey) (fl. 14th–12th centuries B.C.E.) *Clan of public officials serving in the New Kingdom (1550–1070 B.C.E.).*

The first Panhesi was an official of the Eighteenth Dynasty, serving AKHENATEN (r. 1353–1335 B.C.E.). He was a member of the temple of ATEN during the 'AMARNA Period. His tomb portrays him as an elderly, heavysset man. The second Panhesi was an official of the Nineteenth Dynasty, serving RAMESSES II (r. 1290–1224 B.C.E.) as a scribe and director of the nation's gold stores. He was superintendent of the gold shipments from NUBIA. This Panhesi was buried in THEBES.

The last known Panhesi, an official of the Twentieth Dynasty, served Ramesses XI (r. 1100–1070 B.C.E.). He was the VICEROY of NUBIA, involved as well in military affairs. When a revolt against the high priest of AMUN took place in Thebes, Panhesi gathered up military units and marched to the area. There he put down the rebellion, dismissing the truant prelate. Returning to his administrative center on the ELEPHANTINE Island, Panhesi left one man in charge of the city. This man, HERIHOR, made himself high priest of Amun and began a process of divided rule in Egypt.

Panopolis This is a site northeast of AKHMIN, noted for a monument to the god MIN. The original chapel for Min dates to the reign of TUTHMOSIS III (1479–1425 B.C.E.). This was part of a complex erected originally by Nakhtmin, the first prophet of Min, in the reign of AHA (Menes; c. 2920 B.C.E.). Reliefs in the structure portray Tuthmosis III making offerings before the god Min, AMUN, and other deities. PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) is also portrayed there. Harma'kheru, the high priest of Min during Ptolemy II's reign, added to the shrine as part of the duties of his office.

papyrus A plant, *cyperus papyrus*, once common throughout the Nile Valley and now being reintroduced, the Egyptians called the plant *djet* or *tjufi*. The modern

term is probably derived from *pa-p-ior*, which is translated as "that which is from the river." The ancient variety, *cyperus papyrus*, is a type of sedge, growing to a height of 25 feet, probably from eight to 10 feet in ancient periods. The plant was found throughout the Nile Valley, especially in the Delta region, and was the emblem of Lower Egypt.

A papyrus roll was called a *tchama* or a *djema*. The preparation of the papyrus by priests and scribes involved cutting the stem into thin strips, which were laid side by side perpendicularly, with a resin solution poured over the strips. A second layer of papyrus strips was then laid down horizontally and the two layers were pressed and allowed to dry. Immense rolls could be fashioned by joining the compressed sheets. One roll, now in the British Museum, measures 135 feet in length. The usual size was nine to 10 inches long and five to five and one-half inches wide. The rolls used in the temple or in state courts were 16 to 18 inches long.

Papyri were originally made for religious documents and texts, with sheets added to the rolls as needed. The sides of the papyrus are the *recto*, where the fibers run horizontally, and the *verso*, where the fibers run vertically. The *recto* was preferred, but the *verso* was used for documents as well, allowing two separate texts to be included on a single papyrus. Papyrus rolls were protected by the dry climate of Egypt. One roll discovered in modern times dates to c. 3500 B.C.E.

The color of the papyrus varied from dark to a light brown. In the Ptolemaic Period (304–30 B.C.E.), the rolls were cream colored, yellow, or nearly white. Rolls were kept tightly secured by cords or strips of linen tied with knots. Papyri used for official functions sometimes had clay seals that designated their origin and contents. Papyri of importance were kept in wooden boxes.

The major papyri recovered from sites on the Nile include the following:

ABBOTT PAPYRUS
AMHERST PAPYRUS
ANASTASI PAPYRUS
ANI PAPYRUS
BEATTY PAPYRUS IV, CHESTER
BERLIN PAPYRI
EBERS PAPYRUS
GHUROB SHRINE PAPYRUS
HARRIS PAPYRUS
HEARST PAPYRUS
HUNEFER PAPYRUS
JUDICIAL PAPYRUS OF TURIN
KAHUN PAPYRUS
LANSING PAPYRUS
LONDON PAPYRUS
NEBSENI PAPYRUS
ORBINEY, PAPYRUS D'

PRISSE PAPYRUS
 RAMESSEUM PAPYRI
 RHIND PAPYRUS
 SALLIER PAPYRI
 SATIRICAL PAPYRUS
 ST. PETERSBURG PAPYRUS
 SMITH PAPYRUS, EDWIN
 TURIN MINING PAPYRUS
 VINDAB PAPYRUS 3873
 WESTCAR PAPYRUS
 WILBOUR PAPYRUS

papyrus scepter An amulet called the *wadj* or *uadj*, or the papyrus column, the papyrus scepter was believed to impart vigor, vitality, abundance, and virility to the wearer. Made of glazed ware and decorative stones, the amulet was shaped like a papyrus stem and bud. The robust growth of the papyrus represented the heartiness that was bestowed upon the wearer of the papyrus scepter.

Par A divine form of the god AMUN, popular in THEBES as a fertility symbol, Par was called “the Lord of the Phal-lus.” He was brought to the fields in various agricultural FESTIVALS to insure good harvests.

paradise This was the eternal abode available to the deceased Egyptians judged worthy of eternal bliss by the deity OSIRIS and the FORTY-TWO JUDGES of the JUDGMENT HALLS of OSIRIS. The goddess MA’AT and the god THOTH aided in this determination. Such deceased Egyptians were denoted as *ma’at kheru*, “true of voice.” The eternal paradises of the Egyptians always contained water, breezes, refreshments, and repose. Such edenic realms were called the Lake of Flowers, the Lake of Reeds, A’aru, Amenti, or Ma’ati. Ma’ati was the site beyond the grave where the deceased buried scepters of crystals containing flames of fire.

Paraetionium This was a harbor site on the Mediter-ranean Sea, west of ALEXANDRIA, the modern MERSA MATRUH. Ptolemaic (304–30 B.C.E.) in origin, Paraetionium was built near a fortress dating to RAMESSES II (r. 1290–1224 B.C.E.), now called Zawiyet Umm el-Rakham.

Parasites (fl. fifth century B.C.E.) *Royal woman of Persia* She was the consort of DARIUS II (r. 423–405 B.C.E.). A noble woman, Parasites was recorded as politically ambi-tious and wealthy. She was Darius II’s half sister. While he was only the son of ARTAXERXES I and a concubine, Para-sites aided him in usurping the throne.

Parennefer (fl. 14th century B.C.E.) *Palace official of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) as “the Royal Butler, Clean of Hands.” Parennefer knew Akhenaten from childhood and followed him to ’AMARNA (Akhe-taten), the new capital, north of THEBES. Parennefer had two tombs prepared, in ’Amarna and in Thebes. He was buried in his Theban tomb, which contains depictions of his honors and rewards.

Paser (1) (fl. 15th century B.C.E.) *Military official of the Eighteenth Dynasty*

Paser served AMENHOTEP II (r. 1427–1401 B.C.E.) as a troop commander of the nation’s army. This role was an ongoing military command, as Amenhotep II was militar-ily active, maintaining the imperial gains of his father, TUTHMOSIS III. Paser was buried with honors at THEBES.

Paser (2) (fl. 13th century B.C.E.) *Aristocratic and high-ranking official of the Nineteenth Dynasty*

He served SETI I (r. 1306–1290 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.) as VIZIER. Paser’s father was NEBEN-TERU, a high priest of AMUN, and his mother was an offi-cial of the GOD’S WIFE OF AMUN. He was a hereditary prince and count and the overseer of the city of THEBES. In his later years he succeeded his father as high priest of Amun and oversaw the building of Seti I’s tomb. A statue of Paser is in the British Museum in London, and a SCARAB pectoral bearing his name was found on the mummy of an APIS bull in SAQQARA. Reliefs in his tomb enumerate the duties of vizier, giving daily transactions in some instances.

Paser (3) (fl. 12th century B.C.E.) *Official of the Twenti-eth Dynasty who brought grave robbers to justice*

Paser served as the mayor of THEBES for RAMESSES IX (r. 1132–1112 B.C.E.). In this capacity he investigated the rampant vandalism and desecration of necropolis sites, charging Prince PAWERO, the chief of necropolis sites, with criminal activity. Paser suffered harassment, threats, and abuse as a result, but he proved his accusa-tions, bringing about Prince Pawero’s fall. The AMHERST PAPYRUS and ABBOTT PAPYRUS document Paser’s faithful service and the ordeals that he endured to put an end to the rampant tomb robberies and desecration of the dead.

See also TOMB ROBBERY TRIAL.

pat A social caste of ancient Egypt, associated with the god HORUS from early historical periods, the *pat* main-tained hereditary titles, properties, and ranks and were considered true aristocrats, normally part of vast nome clans. The PYRAMID TEXTS of the Fifth and Sixth Dynasties (2465–2150 B.C.E.) depict the *pat* and Horus, their patron.

Patenemheb (fl. 14th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) and then HOREMHAB (r. 1319–1307 B.C.E.). Patenemheb was the high priest of RÉ who witnessed the rise of the cult of ATEN and the subsequent fall of 'AMARNA. He retained his rank during Akhenaten's reign because solar cults were not suppressed. When 'Amarna collapsed, Patenemheb received the patronage of Horemhab and aided in the restoration of the traditional temple rites in the Nile Valley.

Pawara (fl. 14th century B.C.E.) *Egyptian diplomat of the Eighteenth Dynasty who was murdered*

He served AKHENATEN (r. 1353–1335 B.C.E.) and was murdered while in Amurru, a vassal city-state on the Levantine coast ruled by King AZIRU. Pawara was the legate of Egypt when he was slain by Aziru's agents. Egypt was forced to evacuate Amurru as a result of the death. Akhenaten did not charge Aziru and did not retaliate for the death of his faithful servant. The Egyptian Empire was imperiled by such inactivity during the 'AMARNA period.

Pawero (fl. 12th century B.C.E.) *Prince and count of the Twentieth Dynasty, convicted of tomb robbery*

Pawero prospered during the reign of RAMESSES IX (1131–1112 B.C.E.) but was then brought to trial on charges of conspiracy and robbery. He was the chief of the necropolis police in THEBES during a period of increasing tomb vandalisms. PASER (3), the mayor of Thebes, accused Pawero of involvement in a ring of tomb invaders, and Pawero retaliated with threats and abuse. Paser, however, took the case to Ramesses IX, and Pawero was arrested. He and his gang of thieves were allied to high officials, thus causing a serious scandal.

The ABBOTT PAPYRUS and AMHERST PAPYRUS give accounts of the affair, in which lesser individuals confessed, implicating Pawero and others. A series of court hearings was held to express the criminal elements, and the convicted individuals received sentences of whippings, mutilations, exile, and even death. Sacrilege and blasphemy were part of such criminal activities, resulting in severe penalties for the guilty.

Pay Lands This is the original site where the gods came into being on the "FIRST OCCASION," the moment of creation according to cosmological traditions over the centuries. The deities associated with the PRIMEVAL MOUND formed the Pay Lands with their sacred utterings. These unique sites were called Djeba and Hareoty, the Blessed Islands, and were depicted in tomb reliefs in the temple of EDFU. PTAH, as Nefer-her, rose on the Djeba, and RÉ's cosmological traditions involved a similar emergence. The falcon or hawk, the symbol of HORUS, was the lord of these abodes.

The traditions of RÉ's cult denoted the Pay Lands as being associated with that deity's coming to his eternal mansion, called the Hinterland of WARET, the Island of Fury, the Mansion of Shooting, the Mansion of the Mystery, the House of Combat, and the Seat of the Two Gods. These sites were not geographically identified but maintained powerful connotations as spiritual domains of RÉ.

In other traditions, the Pay Lands, called "the Place of the Ghosts" in some eras, were held to be gardens and marsh areas, sacred to the seats of several gods. The enemies of Egypt could not enter the Pay Lands because they were annihilated there. The Pay Lands were also eternal paradises commemorating creation. The Pay Lands revered throughout Egypt included

Mound of the Radiant One
The Island of Ré
The Djed Pillar of the Earth
The High Hill
The Oil Tree Land
Behdet (Edfu)
He-Who-Is-Rich-in Kas
The Great Seat Where Enemies Are Slain
The Throne
The Praise of Ré
The Territory of Ré's Circuit
The Hinterland of waret
The Island of Fury
The House of Combat
The Seat of the Two Gods

The Egyptian traditions normally designated specific spiritual realms as the source of their theological concepts and other sites as the destination of deceased humans. The Pay Lands thus added a mythological basis to the various cultic rituals and by their existence in the various traditions rooted the beliefs of each new generation in a quasi-historical reality. The custom of maintaining older traditions alongside newer revelations was bolstered by the celebration of such historical sites and events as the Pay Lands.

See also COSMOGONY.

Peak of the West This is the modern site of SHEIKH ABD' EL QURNA on the western shore of the Nile at THEBES. Identified as the peak of the west in a DEIR EL-MEDINA stela, the site was the home of the goddess MERESGER (1), called "the Lover of Silence" and "the Lady of Heaven." The Peak of the West is a spur of the hill that faces Thebes.

Pebatma (fl. eighth century B.C.E.) *Royal Nubian woman of the Twenty-fifth Dynasty*

She was the consort of KASHTA (r. 770–750 B.C.E.) and the mother of PIANKHI (1), SHABAKA, ABAR, and, possibly,

AMENIRDIS I, a Divine Adoratrice of Amun. Pebatma was queen of MEROË, in Kush, or NUBIA (modern Sudan), and she apparently did not accompany her husband or sons to Egypt. Meroë was a sumptuous Nubian city, steeped in pharaonic and Amunite traditions.

pectoral An elaborate form of necklace, fashioned out of FAIENCE, stones, or other materials and worn in all historical periods in Egypt, they were normally glazed, with blue-green designs popular in most eras. Most royal pectorals were decorated with golden images that honored the cultic traditions of the gods, with deities and religious symbols being incorporated into dazzling designs. Pectorals have been recovered in tombs and on mummified remains.

Pediese (fl. seventh century B.C.E.) *Prince of the Twenty-sixth Dynasty, known for his elaborate tomb*

He was a son of PSAMMETICHUS I (r. 664–610 B.C.E.) and was buried with beautiful mortuary regalia and decorations. Pediese's tomb is located at the base of a deep shaft beside the STEP PYRAMID OF DJOSER (r. 2630–2611 B.C.E.) in SAQQARA. Beautifully incised hieroglyphs on the walls of the tomb depict mortuary formulas and funerary spells to aid Pediese beyond the grave. Stars also decorate the ceiling. The prince's sarcophagus is massive and beautifully decorated. Djenhebu, Psammetichus I's chief physician and an admiral in the Egyptian navy, rested in another Twenty-sixth Dynasty tomb nearby.

Pedisamtawi (Potasimto) (fl. sixth century B.C.E.) *Military commander of the Twenty-sixth Dynasty*

He served PSAMMETICHUS III (r. 526–525 B.C.E.) as an army general. Pedisamtawi led his troops to the temple of RAMESSES II at ABU SIMBEL and left an inscription there, written in Greek. He was on a campaign against rebels in NUBIA (modern Sudan) at the time.

Pedubaste (d. 803 B.C.E.) *Founder of the Twenty-third Dynasty*

He reigned from 828 B.C.E. until his death, a contemporary of SHOSHENQ III (r. 835–783 B.C.E.) of the Twenty-second Dynasty. Pedubaste was at LEONTOPOLIS. He raised his son, Iuput, as his coregent, but Iuput died before inheriting the throne. Pedubaste is commemorated in KARNAK inscriptions. He served as the high priest of Amun at THEBES in the reign of TAKELOT II and then fashioned his own dynasty. Pedubaste was succeeded by SHOSHENQ IV at Leontopolis.

Pedukhipa (fl. 13th century B.C.E.) *Royal woman of the Hittites in the reign of Ramesses II*

She was the consort of the HITTITE ruler HATTUSILIS III. Pedukhipa wrote to Queen NEFERTARI, the beloved wife of RAMESSES II (r. 1290–1224 B.C.E.) and also received mes-

sages from the pharaoh, an indication of her political power. The letters were discovered in Bôghazköy (modern Turkey), the site of Hattusas, the Hittite capital. Queen Pedukipa's daughter, probably MA'AT HORNEFRURÉ, married Ramesses II in the 34th year of his reign as a symbol of the alliance between Egypt and the Hittites.

Peftjau'abast (fl. 740–725 B.C.E.) *Ruler of the Twenty-third Dynasty*

He reigned in HERAKLEOPOLIS 740–725 B.C.E. and married IRBAST'UDJEFRU, a niece of TAKELOT III and the daughter of RUDAMON. When PIANKHI (I) of NUBIA (modern Sudan) began to move northward to claim Egypt, Peftjau'abast joined a coalition of petty rulers and marched with them to halt the Nubian advance. Piankhi, however, crushed the Egyptians at HERAKLEOPOLIS. Peftjau'abast surrendered to Piankhi but remained in his city as a vassal governor.

Pega This was a site in ABYDOS that formed a gap in the mountains and was considered the starting point for souls on their way to eternal life. A well was dug near Pega and there the Egyptians deposited offerings for the dead. Such gifts were transported through the subterranean passages to AMENTI, the netherworld.

See also MORTUARY RITUALS; PARADISE.

Pekassater (fl. eighth century B.C.E.) *Royal Nubian woman of the Twenty-fifth Dynasty*

She was the consort of PIANKHI (I) (r. 750–712 B.C.E.) and the daughter of ALARA, the Nubian (modern Sudanese) king. Pekassater resided in NAPATA, the capital near the fourth cataract of the Nile. There is some indication that Queen Pekassater was buried at ABYDOS.

Pelusium A site on the most easterly mouth of the NILE, near Port Sa'id, the modern Tell Farama, the Egyptians called the city Sa'ine or Per Amun. Pelusium served as a barrier against enemies entering the Nile from Palestine. In 343 B.C.E., ARTAXERXES III OCHUS defeated NECTANEBO II at Pelusium, beginning the second Persian Period (343–332 B.C.E.) in Egypt.

Penne (Penno, Penni Pennuit) (fl. 12th century B.C.E.) *Governor of the Twentieth Dynasty, a powerful "King's Son of Kush"*

He served RAMESSES IV (r. 1163–1156 B.C.E.) as the governor of NUBIA (modern Sudan) and was honored with the title of the "King's Son of Kush." Penne was also the mayor of ANIBA. His tomb in Aniba, south of ASWAN, contains reliefs that depict Penne being honored by Ramesses IV as "the Deputy of WAWAT," a district of Nubia. He was the superintendent of the quarries of the region. Penne erected a statue of the pharaoh and received two vessels of silver in return.

His Aniba tomb is now on the west bank of the Aswan High Dam.

Penreshnas (fl. 10th century B.C.E.) *Royal woman of the Twenty-second Dynasty*

A lesser ranked consort of SHOSHENQ I (r. 945–924 B.C.E.), she is commemorated as the daughter of a great chieftain of the period. Prince Nimlot was probably her son.

Pentaur, Poem of An inscribed text found in THEBES, KARNAK, and ABYDOS and contained in the SALLIER PAPYRI, the poem describes the battle of KADESH and the exploits of RAMESSES II (r. 1290–1224 B.C.E.). Pentaur, or Pentaware, is believed to have been a scribe in the reign of MERENPTAH, Ramesses II's son and heir. It is possible that he copied the document from an earlier version. Not a true poem, the work treats various stages of the Kadesh campaign. Other details were contained in bulletins and reliefs.

The battle of Kadesh was decisive in returning Egypt to the international stature that it had enjoyed during the Eighteenth Dynasty, establishing Ramesses II as one of the nation's greatest pharaohs and Egypt as a military power among its contemporaries. Pentaur described the campaign in poetic terms, providing a sense of drama to the scene when the pharaoh realizes that he has been ambushed. Ramesses II rallies his forces, which include the Regiments of RÉ, PTAH, SUTEKH, and AMUN. With the pharaoh in the lead, the Egyptians battled their way free. The HITTITES and their allies had hoped to destroy Ramesses at Kadesh but were forced to accept a stalemate. A treaty with the Hittites, however, did not come about for many years.

Pentaweret (Pentaware) (fl. 12th century B.C.E.) *Prince of the Twentieth Dynasty involved in a harem conspiracy*

He was the son of RAMESSES III (r. 1194–1163 B.C.E.) and a lesser-ranked consort, named TIYE (2). Queen Tiye entered into a harem conspiracy to assassinate Ramesses III and to put aside the heir, RAMESSES IV, in order to place her son on the throne. All of the plotters were arrested, including judicial officials, and all were punished with death, disfigurement, or exile. Pentaweret was to commit suicide as a result of his conviction in the trial conducted by the court. His death had led to conjectures that his remains are those of "PRINCE UNKNOWN" or Man E. Queen Tiye was believed to be one of the first to be executed.

Pentu (fl. 14th century B.C.E.) *Medical official of the Eighteenth Dynasty*

He served AKHENATEN (r. 1353–1335 B.C.E.) at the new capital of 'AMARNA (Akhetaten). Pentu was the royal physician. His tomb, fashioned near Akhenaten's capital,

depicts his career, honors, and closeness to the royal household.

Pepi I (Meryré) (d. 2255 B.C.E.) *Second ruler of the Sixth Dynasty*

He reigned from 2289 B.C.E. until his death. Pepi I was the son and successor of TETI and Queen IPUT (1), who served as his regent in his first years. An unknown royal figure, USERKARÉ, possibly served as a coregent before Pepi I inherited the throne.

Pepi I ruled with a certain vigor and was militarily innovative. He used General WENI to conduct campaigns in NUBIA and in the SINAI and Palestine with mercenary troops from Nubia (modern Sudan). Weni drove off the Sinai Bedouins and landed his troops on the Mediterranean coast, having transported them there on vessels. Pepi I's vessels were discovered in BYBLOS in modern Lebanon, and he sent an expedition to PUNT. During these campaigns Pepi I was called Neferja-hor or Nefersahor. He took the throne name Meryré or Mery-tawy soon after. His wives are listed as NEITH (2), IPUT (2), Yamtisy, WERET-IMTES (2), and Ujebten. Later in his reign he married two sisters, ANKHNESMERY-RÉ (1), and ANKHNESMERY-RÉ (2).

Pepi I built at ABYDOS, BUBASTIS, DENDEREH, ELEPHANTINE, and HIERAKONPOLIS. Copper statues fashioned as portraits of him and his son MERENRÉ I were found at Hierakonpolis. A HAREM conspiracy directed against him failed, but one of his older wives disappeared as a result. His sons, born to Ankhnesmery-Re (1) and (2) were Merenré I and Pepi II. His daughter was Neith (2).

Pepi I's pyramid in SAQQARA was called Men-nefer, "Pepi Is Established and Beautiful." The Greeks corrupted that name into MEMPHIS. The complex contains Pyramid Texts, popular at that time, and his burial chamber was discovered empty. The sarcophagus had disappeared, and only a canopic chest was found.

Pepi II (d. 2152 B.C.E.) *Fourth ruler of the Sixth Dynasty, Egypt's longest ruling pharaoh*

He reigned from 2246 B.C.E. until his death and was the son of PEPI I and ANKHNESMERY-RÉ (2). Pepi II was only six years old when he inherited the throne from his brother Merenré. His mother served as his regent during his minority, and his uncle, the vizier Djau, maintained a stable government.

Pepi II married NEITH (2), IPUT (2), WEDJEBTEN, and probably ANKHNES-PEPI. During his 94 year reign, the longest rule ever recorded in Egypt, Pepi II centralized the government. He sent trading expeditions to NUBIA and PUNT and he had a vast naval fleet at his disposal as he established trade routes.

While still a child, Pepi II received word from one of his officials, a man named HARKHUF, that a DWARF had been captured and was being brought back to MEMPHIS.

He dispatched detailed instructions on the care of the small creature, promising a reward to his official if the dwarf arrived safe and healthy. Pepi II also notified the various governors of the cities en route to offer all possible assistance to Harkhuf on his journey. The letter stresses the importance of 24 hour care, lest the dwarf be drowned or injured.

Pepi I's pyramidal complex in southern SAQQARA has a large PYRAMID and three smaller ones. A MORTUARY TEMPLE, a causeway, and a VALLEY TEMPLE are also part of the complex design. The valley temple has rectangular columns, decorated and covered with carved limestone. The causeway, partially destroyed, has two granite doorways. The mortuary temple has passages and a vestibule. A central court has an 18-pillar colonnade, and the sanctuary is reached through a narrow antechamber that is decorated with scenes of sacrifices. A wall surrounds the complex that is dominated by the pyramid called "Pepi Is Established and Alive." Constructed out of limestone blocks, the pyramid has an entrance at ground level on the north side. A small offering chapel leads to a rock-cut burial chapel and a star-decorated vestibule with PYRAMID TEXT reliefs. The extensive mortuary complex drained Egypt's treasury and set in motion a series of weaknesses that brought the Old Kingdom to an end.

Pepi-Nakht (fl. 23rd century B.C.E.) *Noble official of the Sixth Dynasty*

He served in the reign of PEPI II (2246–2152 B.C.E.). Pepi-Nakht was the Old Kingdom equivalent of the VICEROY of Nubia (modern Sudan), serving as the governor of the lands below the first cataract. He was originally from the ELEPHANTINE. His cliff tomb at Aswan gives detailed information about his expeditions into Nubia to put down a rebellion of local tribes there. He slew princes and nobles of the Nubian tribes and brought other chiefs back to MEMPHIS to pay homage to the pharaoh.

Pepi-Nakht also traveled to the Red Sea to bring back the body of an official slain in the coastal establishment (possibly KUSER), where the Egyptians had ships built for expeditions to PUNT. Kuser was the port used by the Egyptians in most eras. Pepi-Nakht bore the title of "Governor of Foreign Places." He was deified locally after his death and had a shrine at ASWAN.

See also DEIFICATION.

Per-Ankh An educational institution throughout Egypt, called "the House of Life," the Per-Ankh was erected in many districts and cities and was a depository for learned texts on a variety of subjects, particularly MEDICINE. The first reference to the Per-Ankh dates to the Old Kingdom (2575–2134 B.C.E.). The institution continued in other historical periods, flourishing in the Nine-

teenth Dynasty (1307–1196 B.C.E.) and later eras. Reportedly, two of the officials condemned in the harem plot against RAMESSES III (r. 1194–1163 B.C.E.) were from the Per-Ankh.

These institutions contained training services and resources in the various sciences. Most incorporated a Per-Medjat, a House of Books, as well. Clinics and sanatoria were attached to the Per-Ankh in ABYDOS, AKHMIN, 'AMARNA, EDFU, ESNA, KOPTOS, MEMPHIS, and THEBES. Priests in these institutions studied art, MAGIC, medicine, funerary rituals, sculpture, painting, the writing of sacred books, theological texts, mathematics, embalming, ASTRONOMY, and MAGICAL DREAM INTERPRETATION.

Major scholarly documents were maintained in these institutions and copied by scribes. The Per-Ankh also served as a workshop where sacred books were composed and written by the ranking scribes of the various periods. It is possible that many of the texts were not kept in the Per-Ankh but discussed there and debated. The members of the institution's staff, all scribes, were considered the learned men of their age. Many were ranking priests in the various temples or noted physicians and served the different rulers in many administrative capacities. The Per-Ankh probably existed only in important cities. Ruins of the House of Life were found at 'Amarna, and one was discovered at Abydos. Magical texts were part of the output of the institutions, as were the copies of the Book of the Dead.

Perdiccas (d. 321 B.C.E.) *Greek contemporary of Alexander the Great who tried to invade Egypt*

Perdiccas was the keeper of the royal seal and a trusted military companion of ALEXANDER [III] THE GREAT. He also aided Roxana, Alexander's widow, after the death of Alexander in 323 B.C.E. Perdiccas then established his own empire and led a Greek force into Egypt, hoping to take possession of the Nile Valley. PTOLEMY I SOTER (r. 304–284 B.C.E.) was satrap of the Nile at the time. The troops of Perdiccas were not committed to the necessary campaigns and feared such a rash move because of the inundation of the Nile River. As a consequence, Perdiccas was forced to withdraw and was subsequently murdered by his own mutinous officers.

perfume Lavish scents were used by the Egyptians and contained in beautiful bottles or vials. A perfume vial recovered in Egypt dates to 1000 B.C.E. Perfumes were part of religious rites, and the Egyptians invented a form of glass to hold the precious substance. Cones made of perfumed wax were also placed on the heads of guests at celebrations. As the warmth of the gathering melted the wax, the perfumes dripped down the head and provided lush scents. In the temples the idols of the gods were perfumed in daily rituals.

See also MYRRH.

Peribsen (Set, Sekhemib, Uaznes) (d. c. 2600 B.C.E.)
Fourth ruler of the Second Dynasty

He reigned in an obscure and troubled historical period in Egypt and was originally named Set or Sekhemib. He changed it to Peribsen, erasing his original name on his funerary stela at ABYDOS. This name change possibly indicates a religious revolt that threatened him politically. Peribsen ruled Egypt for 17 years and was called “the Hope of All Hearts” and “Conqueror of Foreign Lands.”

Peribsen’s tomb in UMM EL-GA’AB was sunk into the desert and made of brick. The burial chamber had stone and copper vases, and storerooms were part of the design. The tomb, now called “the Middle Fort,” had paneled walls and a chapel of brick. Two granite stelae were discovered there. His cult at ABYDOS and MEMPHIS was very popular and remained prominent for several hundred years. Peribsen’s vases were found in SAQQARA. He was devoted to the god SET at OMBOS.

peristyle court An element of architectural design in Egyptian temples, peristyle courts were designed with a roofed colonnade on all four sides, resembling glades in the center of forests and adding a serene element of grandeur and natural beauty to shrines and divine residences. This style of architecture became famous throughout the world at the time.

per-nefer This was the ancient site of Egyptian mummification rituals, designated as “the House of Beauty.” The royal funerary complexes of the PHARAOKS normally contained a chamber designated as the *per-nefer*. These were part of the VALLEY TEMPLES, and the royal remains were entombed within the confines of these chambers. Other sites were established for commoners who could not afford mummification at their tomb sites. The ritual and medical procedures at each *per-nefer* followed traditions and were regulated in all periods.

See also IBU.

pero (per-wer, per-a’a) The royal residence or palace. The word actually meant “the Great House” and designated not only the royal residence but the official government buildings in the palace complexes as well. Such centers were called “the Double House” or “the House of Gold and House of Silver,” an allusion to Upper and Lower Egypt. The administration of the two kingdoms of Egypt, in the north and in the south, was conducted in their respective buildings.

These royal residences were normally made of bricks and thus perished over the centuries, but the ruins of some palaces, found at ’AMARNA, DEIR EL-BALLAS, PER-RAMESSES, etc., indicate the scope of the structures and the elaborate details given to the architectural and artistic adornments. In the reign of TUTHMOSIS III (1479–1425 B.C.E.) of the Eighteenth Dynasty, the term *pero* began to

designate the ruler himself, and later pharaohs employed the word in cartouches.

Per-Ramesses (Pa-Ramesses, Peramesse, Piramesse)

A site in the Qantir district on the banks of the Pelusiac branch of the Nile, called “the Estate of Ramesses,” the city was a suburban territory of the ancient capital of the HYKSOS, AVARIS. RAMESSES II (r. 1290–1224 B.C.E.) founded Per-Ramesses, although some aspects of the city date to RAMESSES I (r. 1307–1306 B.C.E.) as his royal line originated in the region of the Delta.

The formal name of the site, Per-Ramessé-se-Mery-Amun-’A-nakhtu, “the House of Ramesses, Beloved of Amun, Great of Victories,” indicates the splendor and vitality of the new capital. A large palace, private residences, temples, military garrisons, a harbor, gardens, and a vineyard were designed for the city, which was the largest and costliest in Egypt. Processions, pageants, and festivals were held throughout the year. The original royal palace at Per-Ramesses is recorded as covering an area of four square miles. When the site was abandoned at the end of the Twentieth Dynasty (1070 B.C.E.) many monuments were transported to the nearby city of TANIS.

Persea Tree This was the mythological tree of HELIOPOLIS that served varying functions associated with the feline enemy of APOPHIS. A fragrant cedar, the Persea



The Persea Tree that held the names of the rulers of Egypt on a bas-relief from the Ramesseum. The goddess Sheshet (second from right) writes the name of Ramesses II (seated center) on the leaves of the tree. To his left sits the god Amun Ré and at far right is Thoth, the god of wisdom. (Hulton Archive.)

Tree sheltered a divine cat being, called *mau*, dedicated to protecting the god RÉ.

When the serpent APOPHIS attacked Ré on his nightly journeys in the TUAT, or Underworld, the cat in the Persea Tree slew him. Trees were part of the cosmogonic traditions of Egypt and were deemed essential elements of the various paradises awaiting the deceased beyond the grave.

Persen (fl. 25th century B.C.E.) *Official of the Fifth Dynasty*

He served SAHURÉ (r. 2458–2446 B.C.E.) as an overseer of various royal projects and offices. An inscription from Persen's tomb depicts the honors he received from Queen NEFERHETEPES (3), the mother of Sahuré. She provided mortuary offerings at his tomb as a gesture of her appreciation for his services.

Persenti (fl. 26th century B.C.E.) *Royal woman of the Fourth Dynasty*

Persenti was a lesser consort of KHAFRE (Chephren; r. 2520–2494 B.C.E.). She was not the favorite and she was not the mother of the heir. Her son was NEKAURE. She was buried in the royal mortuary complex at GIZA.

Persia One of the major empires that competed with Egypt in the Late Period (712–332 B.C.E.), the Persian Empire was vast and well controlled, despite the rising power of the Greeks and the dominance of the MEDES in the Persian homeland. Cyrus the Great forged the true Persian Empire c. 550 B.C.E.

The original Persians, members of the Indo-Europeans, were evident on the western Iranian plateau by 850 B.C.E. They were a nomadic people who claimed the name Parsa. By 600 B.C.E., they were on the southwestern Iranian plateau, dominated by the native Medes. The original capital of the Persians was Susa.

By 500 B.C.E., the Persian Empire extended from modern Pakistan in the Indus Valley to Thrace in the west and to Egypt in the south. The Persians ruled 1 million square miles of the earth at the height of their power. The raids of DARIUS I (r. 521–486 B.C.E.) into Thrace and Macedonia aroused a response that would result in the empire's destruction two centuries later. ALEXANDER III THE GREAT would bring about Persia's downfall in 332 B.C.E.

The first Persian to rule Egypt was CAMBYSES (r. 525–522 B.C.E.), who opened the Twenty-seventh Dynasty on the Nile. Cambyses was followed on the Persian throne by DARIUS I, XERXES I (r. 486–446 B.C.E.), ARTAXERXES I (r. 465–424 B.C.E.), and Darius II (r. 423–405 B.C.E.).

The Persians returned to rule as the Thirty-first Dynasty, or the Second Persian Period, in 343 B.C.E. This royal line, as were their predecessors, was plagued by profound internal problems in their homeland, with

many emperors being slain. The rulers of Egypt during the Thirty-first Dynasty were ARTAXERXES III OCHUS (r. 343–338 B.C.E.), Artaxerxes IV ARSES (r. 338–336 B.C.E.), and DARIUS III CODOMAN (335–332 B.C.E.).

Per-Temu This was a site on the western edge of the Delta, the modern Tell el-Maskhuta, near Ismaliya and the Suez Canal. Originally a HYKSOS enclave, the site was used by NECHO II (r. 610–595 B.C.E.) to serve as a new city. Per-Temu was part of the WADI TIMULAT trade route.

Pert-er-Kheru This was an ancient Egyptian phrase meaning “from the mouth of the god,” designating a moral or spiritual saying, normally those contained in the sacred texts from early periods. Adages, counsels, and the didactic literary works called “instructions,” which had been handed down over the centuries, were incorporated into rituals. By repeating the *Pert-er-Kheru* over and over, the present was linked to the past and to the future.

Peru-Nefer It was the principal naval base of Egypt, located near MEMPHIS. Egypt had always maintained fleets of ships for Nile travel, opening the cataracts of the Nile River in order to reach Nubian (modern Sudanese) FORTRESSES and TRADE centers. In the Eighteenth Dynasty (1550–1307 B.C.E.) the need for such ships and the use of larger vessels for Mediterranean travel demanded an increase in naval training. As early as the Sixth Dynasty (2323–2150 B.C.E.) troops had been transported to Mediterranean campaign sites by boat.

The base of Peru-Nefer contained a ship dock and a repair complex for Nile and Mediterranean vessels employed in the trade and military campaigns of the historical period. TUTHMOSIS III (r. 1479–1425 B.C.E.) and AMENHOTEP II (r. 1427–1401 B.C.E.) served as commanders of the naval base before assuming the throne. Peru-Nefer declined at the end of the New Kingdom in 1070 B.C.E.

See also MILITARY.

Peryneb (fl. 24th century B.C.E.) *Royal palace chamberlain of the Fifth Dynasty*

He served both IZEZI (r. 2388–2356 B.C.E.) and UNIS (r. 2356–2323 B.C.E.) as lord chamberlain of the royal household. Peryneb was the son of the VIZIER Shepses-ré, and he was buried near the pyramid of USERKHAÉ. His actual MASTABA is in the Metropolitan Museum in New York.

Pesuir (fl. 13th century B.C.E.) *Honored viceroy of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as viceroy of Kush, or NUBIA (modern Sudan). This office carried the title “King's Son of Kush.” A sandstone statue of Pesuir was discovered in ABU SIMBEL, in the second hall of

Ramesses II's temple. This rare honor attests to Pesuir's standing.

pet The ancient Egyptian word for the sky, which was also called *hreyet*, the *pet* was supported by four pillars, called PILLARS OF SHU, depicted in reliefs as mountains or as women with their arms outstretched. Many texts of Egyptian religious traditions allude to the four pillars, which were associated ritually to the solar bark of the god RĒ. The goddess NUT personified the sky also. The Egyptians believed that there was another *pet*, invisible to the living. This sky was over the TUAT, the Underworld.

Pete'ese (fl. fifth century B.C.E.) *Official petitioner of the Twenty-seventh Dynasty*

An elderly scribe, Pete'ese sent a petition to DARIUS I (r. 521–486 B.C.E.) describing the wrongs suffered by his family, dating all the way back to the reign of PSAMMETICHUS I (r. 664–610 B.C.E.) The petition, presenting a lurid tale of persecution, fraud, and imprisonment survived, but Darius I's response did not.

Petosiris (fl. third century B.C.E.) *Priestly official of the early Ptolemaic Period, famed for his tomb decorations*

Petosiris probably served in the reign of PTOLEMY I SOTER (304–284 B.C.E.). He was the high priest of THOTH at HERMOPOLIS MAGNA. His tomb had a small temple at TUNA EL-GEBEL, Hermopolis Magna, and was called “the Great One of the Five Masters of the Works.” An exquisite version of the BOOK OF THE DEAD was discovered there as well.

Petosiris's tomb-temple was fashioned in the Ptolemaic rectangular style, with a horned altar and a half-columned portico. His father, Seshu, and his brother, Djedthutefankh, were also buried with him. The tomb has a sanctuary with four square columns and a subterranean shaft and depicts the god Kheper. The wall reliefs indicate Greek influences. Petosiris's inner coffin was made of blackened pine, inlaid with glass.

petrified forests These are two territories in which the trees have been petrified by natural causes over the centuries. One of the forests is located in the desert, east of modern Cairo, in the WADI LABBAB region. The second is east of MA'ADI, south of modern Cairo, in the Wadi el-Tih.

Peukestas (fl. fourth century B.C.E.) *Companion of Alexander the Great*

Called “the son of Markartatos,” Peukestas was given a portion of Egypt by ALEXANDER III THE GREAT. A document called “the Order of Peukestas” was promulgated for this grant. This text was found in MEMPHIS and is reported by some as the earliest known Greek document in Egypt.

Phanes of Halicarnassus (fl. sixth century B.C.E.) *Greek mercenary general who aided the Persian invasion of Egypt*

He was originally in the service of PSAMMETICHUS III (r. 526–525 B.C.E.) but defected and advised the Persian CAMBYSES (r. 525–522 B.C.E.) how to cross the eastern desert safely. Phanes counseled the Persians to hire Bedouin guides in order to use the sandy wastes efficiently. His sons had remained in Egypt when Phanes defected, and they were dragged in front of the Egyptians and mercenary troops amassed at the battle site so that Phanes and the Persians could see them just before the onset of the conflict. Phanes' two sons were both killed by having their throats slit, and their blood was drained into a large bowl. Wine was poured into the bowl, and the mercenary troops, outraged by Phanes' betrayal, sipped the blood to a man. HERODOTUS recorded this event in his *Histories*, Book Three.

pharaoh It was the name of the rulers of Egypt, derived from the word *pero* or *pera'a*, which designated the royal residence. The term became associated with the ruler and was eventually used in cartouches and royal decrees. The roles of these rulers, along with their specific titles, evolved slowly after the unification of Upper and Lower Egypt c. 3000 B.C.E. Dynasties emerged after that unification, and a state cult was developed to define the powers of such pharaohs. In time the ruler was described in the tomb of REKHMIRĒ, serving TUTHMOSIS III (r. 1479–1425 B.C.E.) in the following terms: “He is a god by whose dealings one lives, the father and mother of all men, alone, by himself without an equal.”

The pharaohs were officially titled *neter-nefer*, which gave them semidivine status. *Neter* meant god and *nefer* good and beautiful, an adjective that modified the godlike qualities and limited the pharaonic role and nature. The royal cults proclaimed this elevated status, beginning in the earliest dynastic periods, by announcing that the pharaohs were “the good god,” the incarnation of HORUS, the son of RĒ. On earth they manifested the divine, and in death they would become OSIRIS. Through their association with these deities, the pharaohs assumed specific roles connected to the living, to the dead, and to natural processes. While on the throne, they were expected to serve as the supreme human, the heroic warrior, the champion of all rights, the dispenser of equal justice, and the defender of MA'AT and the nation.

Egypt belonged to each pharaoh, and the nation's ideals and destiny were physically present in his person. His enemies, therefore, were the enemies of the gods themselves and all things good in nature and in the divine order. This concept developed slowly, of course, and pharaohs came to the throne declaring that they were mandated by the gods “to restore *ma'at*,” no matter how illustrious their immediate predecessor had been. The

semidivine nature of the pharaoh did not have a negative effect on the levels of service rendered by nobles or commoners, however. His role, stressed in the educational processes at all levels, inspired a remarkable devotion among civil servants, and each pharaoh attracted competent and faithful officials. The temple rituals added to the allure of the pharaoh and developed another contingent of loyal servants for the reign.

The rulers of Egypt were normally the sons and heirs of their immediate predecessors, either by “the Great Wife,” the chief consort, or by a lesser-ranked wife. Some, including TUTHMOSIS III (r. 1479–1425 B.C.E.) of the Eighteenth Dynasty, were the offspring of the pharaoh and HAREM women. In the early dynasties the rulers married female aristocrats to establish connections to the local nobility of the Delta or MEMPHIS, the capital. In subsequent periods many married their sisters or half sisters, if available, and some, including AKHENATEN, took their own daughters as consorts. In the New Kingdom (1550–1070 B.C.E.) the rulers did not hesitate to name commoners as the Great Wife, and several married foreign princesses.

The rulers of the Early Dynastic Period (2920–2575 B.C.E.) were monarchs who were intent upon ruling a united land, although the actual process of unification was not completed until 2649 B.C.E. There is evidence that these early kings were motivated by certain ideals concerning their responsibilities to the people, ideals that were institutionalized in later eras. Like the gods who created the universe out of chaos, the pharaoh was responsible for the orderly conduct of human affairs. Upon ascending the throne, later pharaohs of Egypt claimed that they were restoring the spirit of *ma'at* in the land, cosmic order and harmony, the divine will.

Warfare was an essential aspect of the pharaoh's role from the beginning. The rulers of the Predynastic Periods, later deified as the SOULS OF PE and SOULS OF NEKHEN, had fought to establish unity, and the first dynastic rulers had to defend borders, put down rebellions, and organize the exploitation of natural resources. A strong government was in place by the dynastic period, the nation being divided into provincial territories called nomes. Royal authority was imposed by an army of officials, who were responsible for the affairs of both Upper and Lower Egypt. The law was thus the expression of the ruler's will, and all matters, both religious and secular, were dependent upon his assent. The entire administration of Egypt, in fact, was but an extension of the ruler's power.

By the Third Dynasty, DJOSER (r. 2630–2611 B.C.E.) could command sufficient resources to construct his vast mortuary complex, a monumental symbol of the land's prosperity and centralization. The STEP PYRAMID, erected for him by IMHOTEP, the VIZIER of the reign, announced the powers of Djoser and reinforced the divine status of the rulers. Other Old Kingdom (2575–2134 B.C.E.)

pharaohs continued to manifest their power with similar structures, culminating in the great pyramids at Giza.

In the First Intermediate Period (2134–2040 B.C.E.) the role of the pharaoh was eclipsed by the dissolution of central authority. Toward the end of the Old Kingdom certain powers were delegated to the nome aristocracy, and the custom of appointing only royal family members to high office was abandoned. The Seventh and Eighth Dynasties attempted to reinstate the royal cult, but these rulers could not stave off the collapse of those royal lines. In the Ninth and Tenth Dynasties, the KHETYS of HERAKLEOPOLIS assumed the role of pharaoh and began to work toward the reunification of Egypt, using the various nome armies as allies. The rise of the INYOTEPS of THEBES, however, during the Eleventh Dynasty, brought an end to the Khetys' designs. MONTUHOTEP II (r. 2061–2010 B.C.E.) captured Herakleopolis and reunited Upper and Lower Egypt.

The Middle Kingdom (2040–1640 B.C.E.) emerged from Montuhotep II's victory over the northern rulers, and Egypt was again united under a central authority. When the Middle Kingdom collapsed in 1640 B.C.E., Egypt faced another period of turmoil and division. The Thirteenth through Sixteenth Dynasties vied for land and power, and the HYSKOS dominated the eastern Delta and then much of Lower Egypt. It is interesting that these Asiatic rulers, especially those among them called “the Great Hyksos,” assumed the royal traditions of Egypt and embraced all of the titles and customs of their predecessors.

In THEBES, however, another royal line, the Seventeenth Dynasty, slowly amassed resources and forces and began the campaigns to expel the Hyksos. KAMOSE, the last king of this line, died in battle, and the assault on AVARIS, the Hyksos capital, was completed by 'AHMOSE, who founded the New Kingdom (1550–1070 B.C.E.). This was the age of the Tuthmossids, followed by the Ramesids, Egypt's imperial period. Military activities characterized the period, and many of the kings were noted warriors. The prestige of the king was greatly enhanced as a result, and AMENHOTEP III and RAMESSES II had themselves deified. The New Kingdom, as did other dynastic eras in Egypt, drew to a close when the pharaohs were no longer able to assert their authority, and thereby galvanize the nation. The New Kingdom collapsed in 1070 B.C.E.

During the Third Intermediate Period (1070–712 B.C.E.), the role of the pharaoh was fractured, as competing crowned rulers or self-styled leaders issued their decrees from the Delta and Thebes. The rise of the Libyans in the Twenty-second Dynasty (945–712 B.C.E.) aided Egypt by providing military defenses and a cultural renaissance, but SHOSHENQ I (r. 945–924 B.C.E.) and his successors were clearly recognized as foreigners, and the dynasty was unable to approach the spiritual elements necessary for the revival of the true pharaoh of the past. This was evident to the Nubians (modern Sudanese),



A limestone relief of Amenhotep III in his war chariot, discovered at Qurna. (Hulton Archive.)

who watched a succession of city-states, petty rulers, and chaos in Egypt and entered the land to restore the periods of spiritual power and majesty. The Persians, entering the Nile Valley in 525 B.C.E., came with a sense of disdain concerning the cultic practices of Egypt and the various rulers competing for power.

ALEXANDER III THE GREAT, arriving in Egypt in 332 B.C.E., was one of the few occupying foreigners who appeared to embody the old ideals of the pharaohs, but his successors, the Ptolemies (304–30 B.C.E.), could not immerse themselves into the true spiritual concepts involved. They ruled only from ALEXANDRIA without impacting on the distant nomes. With the death of CLEOPATRA VII in 30 B.C.E., the pharaohs became faded monuments of the past.

Suggested Readings: Berger, Melvin, and Gilda Berger. *Mummies of the Pharaohs: Exploring the Valley of the Kings*. Washington, D.C.: National Geographic Society, 2001;

Clayton, Peter A. *Chronicle of the Pharaohs: The Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt*. New York: Thames & Hudson, 1994; De Beler, Aude Gros. *Pharaohs*. Paris: La Maison de Molière, 2000; Muller, Hans Wolfgang, and Eberhard Thiem. *Gold of the Pharaohs*. Ithaca, N.Y.: Cornell University Press, 1999; Patridge, Robert B. *Faces of the Pharaohs: Royal Mummies and Coffins from Ancient Thebes*. New York: David Brown, 1996; Pickles, Dewayne E., and Arthur M. Schlesinger, ed. *Egyptian Kings and Queens and Classical Deities*. New York: Chelsea House, 1997; Quirke, Stephen. *Who Were the Pharaohs? A History of Their Names with a List of Cartouches*. Mineola, N.Y.: Dover Publications, 1991; Tyldesley, Joyce A. *The Private Lives of the Pharaohs: Unlocking the Secrets of Egyptian Royalty*. New York: TV Books, 2001.

Pharbaites See HURBEIT.

Pharnabazus (fl. fourth century B.C.E.) *Persian satrap who commanded the Persian invasion of Egypt in 373 B.C.E.* This invasion took place in the reign of NECTANEBO I (380–362 B.C.E.). Pharnabazus's troops caused terrible damage to the Egyptian defenses but were repulsed. He also quarreled with the commander of the Greek mercenary army in his train. The Greeks, battle wise, tried to consolidate gains made by probing Egyptian weaknesses, but Pharnabazus overruled such activities, dooming the Persian cause. The Nile River served as well as a natural defense, inundating the Delta and destroying the Persian and Greek camps. The invading army withdrew from the scene.

Pharos See LIGHTHOUSE OF ALEXANDRIA.

Philae A religious site on an island at ASWAN, called “the Island in the Time of Ré,” Philae comes from the Egyptian Paaleq or Pilak, meaning “the End” or “Remote Place.” Philae’s monuments, threatened by the Aswan High Dam, are now on Agilquyya Island. The original site became active in the Thirtieth Dynasty. NECTANEBO I (r. 380–362 B.C.E.) erected a hall there as well as a kiosk. Several prominent temples distinguished Philae in time, dedicated to ISIS, Harendotus, IMHOTEP, and ARSENUPHIS.

The temple of Isis contains the hall of NECTANEBO II (r. 360–343 B.C.E.), eastern and western colonnades, a shrine to Imhotep, a gate from the reign of PTOLEMY II PHILADELPHUS (285–246 B.C.E.), and a second chapel. Two pylons are part of the design, as well as a MAMMISI, additional colonnades, and a quay.

PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) and King ARKAMANI of MEROË, Nubia (modern Sudan), in a rare joint building program erected a temple dedicated to the deity Arsenuphis at Philae. Other Ptolemys added



The temple of Isis at Philae, now moved to higher ground to save it from the waters of the Aswan High Dam. (Courtesy Steve Beikirch.)

OBELISKS, a HYPOSTYLE HALL, a prenaos, a temple to HATHOR, and chapels. The last hieroglyphic inscription dates to 394 C.E., as the Romans added their own structures or adornments.

Philetas of Cos (d. c. 270 B.C.E.) *Greek scholar and Ptolemaic tutor of Alexandria*

The Greek scholar STRATO, who was the tutor of the royal household of PTOLEMY I SOTER (r. 304–284 B.C.E.), invited Philetas to ALEXANDRIA. There, Philetas founded the Hellenistic school of poetry. He also wrote poetry, a hymn to Demeter, and a dictionary. Philetas remained in service to the crown, tutoring PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.).

Philip III Arrhidaeus (d. 316 B.C.E.) *Half brother of Alexander the Great and ruler of Egypt*

He reigned from 323 B.C.E. until he was murdered. PTOLEMY I SOTER served as Philip III's satrap in Egypt. Recorded by contemporaries as somewhat dimwitted, Philip III built a bark shrine for the god AMUN at KARNAK in THEBES and put a relief on the walls of the Karnak complex. Philip III married his half niece, ADEA-EURYDICE. He was murdered by OLYMPIAS, the queen mother of Alexander III the Great. ALEXANDER IV (r. 316–304 B.C.E.) succeeded him.

Phoenicians They were the people from modern Lebanon, so named by the Greeks, Phoinikes, “the red men.” The Phoenicians were master traders and navigators, and they were well known for their inventions, including the popular *porphura*, a purple murex dye. They settled in the cities of Tyre and Sidon around 3000 B.C.E. and quickly began their trading and artistic crafts. Their alphabet was established by c. 1000 B.C.E. in the city of Tyre.

By 900 B.C.E., the great Phoenician ships were sailing to Greece, Egypt, Assyria, and other lands concerned with the growing trade and commerce. The Phoenicians sought silver, tin, and copper and reportedly sailed to the present-day British Isles to visit the copper mines there. They exported chickens from India before 700 B.C.E., introducing them to the West. In 600 B.C.E. the Phoenicians circumnavigated Africa.

The cities of BYBLOS, Sidon, and Tyre were prospering in Phoenicia before 1000 B.C.E. The Phoenicians also founded Carthage in modern Tunisia and Goddir, modern Cadiz, in southern Spain. The Phoenicians were under the control of Persia's Cyrus I the Great c. 540 B.C.E. and became part of the empire of ALEXANDER III THE GREAT in 332 B.C.E. From 300 B.C.E. until 150 B.C.E., the nation was part of the Seleucid empire.

Egypt conducted trade with Phoenicia in the Old Kingdom (2575–2134 B.C.E.) or perhaps earlier. During the New Kingdom (1550–1070 B.C.E.), under the imperial policies of the Tuthmosids and Ramessids, Phoenicia

served as a vassal state. A statue of SHOSHENQ I (r. 945–924 B.C.E.) was placed in a Phoenician temple by the reigning prince of the time, ABIBAAL. Phoenicia continued trade networks with Egyptian dynasties after the fall of the Ramessids in 1070 B.C.E., and the land was heavily garrisoned by Egyptian troops. When CLEOPATRA VII (r. 51–30 B.C.E.) died, the Romans took control of Phoenicia.

phoenix It was a sacred symbol in Egypt, associated with the BENNU Bird, and with the ISHED and PERSEA Trees in cosmological traditions. Sometimes called “the BA of RÉ,” the soul of the god RÉ, the fabled bird was associated with RÉ’s cult at HELIOPOLIS. Originally the bird was depicted as a yellow wagtail, then as a gray heron. It was taught that the cry of the heron started all of the creative processes of the earth. The egg laid by the heron on the PRIMEVAL MOUND contained the god RÉ. HERODOTUS, the Greek historian, described the symbol of the phoenix in use in his historical period as an eagle with red and gold plumage. Only one phoenix lived at a time. The phoenix symbolized rebirth and resurrection.

Piankhi (1) (Piye) (d. 712 B.C.E.) *Second ruler of the Nubian Twenty-fifth Dynasty*

He reigned over Egypt and Nubia (modern Sudan) from 750 B.C.E. until his death. He was the son of the Nubian ruler KASHITA and Queen PEBATMA. Piankhi entered Egypt in response to pleas from people suffering under the reign of TEFNAKHTÉ of SAIS in the Twenty-fourth Dynasty (r. 724–717 B.C.E.).

Piankhi claimed that his military campaign was justified by his desire to restore the faith of the people in the god AMUN. The great temple of Amun at NAPATA maintained the traditional tenets and rituals of the cult, but the Egyptians appeared to have become lax in their devotion. Piankhi sent an army into Egypt to rectify that lapse in Amunite fervor.

A stela of victory at the temple of Amun in Napata, reproduced at other major Egyptian sites, recounts the military campaigns conducted in his name. His army faced a coalition of Egyptian forces led by Tefnakhte of Sais. Other rulers allied with Tefnakhte were OSORKON IV of TANIS, PEFTJAU’ABAST of HERAKLEOPOLIS, NIMLOT (4) of HERMOPOLIS, and IUPUT (4) of LEONTOPOLIS. They marched to Herakleopolis and were defeated in a confrontation with Piankhi. Tefnakhte fled but was taken prisoner when the Nubians moved northward. Piankhi conducted two naval battles to defeat Tefnakhte in the Delta, and all of the local rulers surrendered. Piankhi returned to Thebes soon after to celebrate the Amunite Feast of OPET. He stayed several months and then returned to Napata.

Piankhi had married PEKASSATER, the daughter of Nubian king ALARA. While in Thebes, he had his sister, AMENIRDIS (1), adopted by SHEPENWEPET (1) as the GOD’S

WIFE OF AMUN, or Divine Adoratrice of Amun. The Nubians ruled almost all of Egypt at the end of Piankhi’s stay. His dynasty would bring about a renaissance of the arts in Egypt and would maintain a vigorous defense of the nation. Piankhi died at Napata and was buried in the royal necropolis at El-Kurru. Burial chambers for his favorite horses were erected around his tomb. Piankhi was succeeded by his brother SHABAKA.

Piankhi (2) (fl. 11th century B.C.E.) *Priestly official of the Twenty-first Dynasty*

He served as the high priest of AMUN during the reign of RAMESSES XI (1100–1070 B.C.E.). A son-in-law of HERIHOR, Piankhi assumed the prelatore of Amun without using royal titles or regalia, maintaining order in THEBES, and campaigning in NUBIA (modern Sudan) against rebels. His son, PINUDJEM (1), was married to HENUTTAWY, the daughter of SMENDES, and succeeded Piankhi as high priest of Amun. Piankhi died during the reign of RAMESSES XI.

“Pillar of His Mother” The name given to a unique priestly caste associated with the cult of HORUS and ISIS in Egypt. The priests of this caste had to have the rank of prince in order to be inducted into this temple service. TUTHMOSIS III (r. 1479–1425 B.C.E.) was recorded as serving as a “Pillar of His Mother” when he was elevated to the rank of heir to the throne. The use of the term “Pillar” alluded to the strength in defending and protecting. “The Mother” referred to was probably Egypt, not the biological life giver.

Pillars of Shu They were cosmological structures in Egyptian cults, four columns that supported the heavens, called *PET*. The Pillars of Shu stood at each corner of the rectangular formation of heaven and were guarded by the Sons of Horus, IMSETY, HAPI (2), DUAMUTEF, and QEBEHSENNUE. These supernatural beings also guarded the CANOPIC JARS of the deceased in tombs.

pillow amulet This was a carved fetish in the form of the traditional wooden headrest of ancient Egypt. The Egyptians did not use pillows in the early pharaonic eras as such comforts were introduced later. An amulet used in mummified remains, this fetish assured that the head of the deceased would be resurrected safely beyond the grave.

Pinudjem (1) (fl. 11th century B.C.E.) *An official and self-styled pharaoh of the Twenty-first Dynasty*

PINUDJEM served as high priest of AMUN at THEBES, and became a self-styled “pharaoh” in the reign of SMENDES (1070–1044 B.C.E.), assuming privileges and the attire of such god-kings. He was the son of PIANKHI (2) and inherited his father’s temple rank in Thebes. Some years later,

c. 1054 B.C.E., Pinudjem assumed a royal name, Keperkaré Setepenamun Kanakhthemeryamun, and elevated himself to the rank of pharaoh. He usurped the KARNAK monuments of RAMESSES II as well. Pinudjem thus became Smendes' coregent.

He supervised the reburial of royal mummies found violated in their tombs in Thebes while governing Upper Egypt as far south as Aswan, and he married Princess HENUTTAWY, the daughter of RAMESSES XI and Queen TANTAMUN (1). He also wed ISTEMKHEBE (1), who bore him MASAHARTA and Djedkhonsufankh. His other sons, PSUSENNES I and MENKHEPERRESEN (2), and daughters, MA'ATKARÉ (1) and Mutnodjmet, were the children of Henuttawy.

El-HIBA was the military fortress used by Pinudjem I. When he died in the seventh year of the reign of his son PSUSENNES I (1040–992 B.C.E.), he was buried on the western shore of Thebes in an unusual coffin of TUTHMOSIS I. His mummified remains were discovered in the DEIR-EL-BAHRI cache in 1881, beautifully wrapped and encased in leather straps. His mummy reportedly has now disappeared, after being photographed in 1888.

Pinudjem (2) (fl. 11th century B.C.E.) *Priestly official of the Twenty-first Dynasty*

He served as high priest of Amun in THEBES in the reign of PSUSENNES I (1040–992 B.C.E.). Pinudjem was probably the son of Menkheperresen (2) and the grandson of Pinudjem (1). He married his niece NESKHONSU and his sister ISTEMKHEBE (3), who was the mother of PSUSENNES II.

Pinudjem faced a terrible scandal among the temple scribes and other officials when he took office although details of the affair are not known. He retired to a temple chamber to meditate upon the matter, and the god Amun revealed the true miscreants in the temple. Actually, a scribe named Tuthmosis uncovered the evildoers, inscribing his role on the wall of a chapel in KARNAK. Pinudjem, however, arrested the guilty. He was shown also making an offering to OSIRIS in a beautiful relief.

Neskonsu died before Pinudjem, and she was buried in a cliff near DEIR EL-BAHRI at Thebes. Pinudjem was placed in the same tomb. Istemkhebe's mummy was so beautifully wrapped that it was left intact.

Piramesse See PER-RAMESSES.

pirates See SEA PEOPLES.

Pithom (1) This was a site near Ismaila, called Per-Atum or Per-Tum by the Egyptians. Located beside the canal leading from the Nile to the Red Sea, started in the Late Period (712–332 B.C.E.) and refurbished by DARIUS I (r. 521–486 B.C.E.), the area was once in the control of the Ramessids. RAMESSES II (r. 1290–1224 B.C.E.) built extensively on the site.

Pithom (2) It was a site in HELIOPOLIS, called the "Estate of Atum" and serving as a cultic center for the combined deities, RÉ-ATUM. HELIOPOLIS, originally called Iunu, the "pillar," or On, is now a suburb of modern Cairo. Pithom contained monuments and temples and was the source of cosmogonic traditions. Only a single OBELISK, a monument dating to the reign of SENWOSRET I (1971–1926 B.C.E.), remains at Pithom in Heliopolis.

"Place of Uniting of the Company" It was a mysterious site in the temple of EDFU. The site was associated with the "PRIMEVAL ISLAND OF TRAMPLING" in creation texts and with the PAY LANDS, the centers of creation.

plain of salt This was a natural deposit region near WADI NATRUN in the western Delta. Salt was recovered from this plain in all times of Egyptian history.

Pneb-tawy He was a divine being of ancient Egypt, called the son of HORUS the Elder. An obscure deity whose cult did not survive into later periods, Pneb-tawy was worshiped with his mother, the equally obscure goddess Taseunefer.

police They were the peacekeeping units serving the rulers of Egypt and normally assigned to specified territories. One of the oldest police groups was a border unit stationed in various forts or garrisons on the eastern, western, and southern frontiers of Egypt during every era. Members of the Bedouin tribes of the Sinai were part of the border patrol in some historical periods. The WALL OF THE PRINCE, instituted by AMENEMHET I (r. 1991–1962 B.C.E.) in the Twelfth Dynasty, aided the border units by providing them garrisons on the eastern and western borders. The string of fortresses below the first cataract dating to the same era also served to house these units.

A state police was developed after the Second Intermediate Period (1640–1550 B.C.E.) composed of the famed MEDJAY warriors. There had been other state units in the past, but this new police team maintained the capital and served the king personally. The backbone of the Medjay were Nubian (modern Sudanese) warriors who served KAMOSE (r. 1550 B.C.E.) and 'AHMOSE (r. 1550–1525 B.C.E.) when they campaigned against the HYKSOS invaders and drove them out of Egypt. Starting with the New Kingdom (1550–1070 B.C.E.) 'Ahmose decreed that all foreigners have papers identifying their origins. Customhouses were also formed to tax imported items.

The TEMPLE police units were normally composed of initiated members of the various cults who were charged with maintaining the sanctity of the temple complexes. The regulations concerning sex, behavior, and attitude during and before all ritual ceremonies demanded vigi-

lance, and the temples kept their own people available to insure order and a harmonious spirit.

Police units were stationed at the borders to watch over caravans and trading expeditions and to maintain order among the foreigners who came with their own goods to conduct business within Egyptian territory. Police also watched over the various necropolises of Egypt, particularly those having royal tombs. Mortuary complexes had to be guarded by priests and police, and the vast tombs of the Theban western shore had to be patrolled on a daily basis. Other units functioned under the direction of the nome chiefs in the various districts of Egypt. Still other units, mostly military, protected the workers in the quarry and mine sites in the desert area within Egypt's borders or in the surrounding territories, such as the SINAI.

Pompey (Gnaeus Pompeius Magnus) (d. 48 B.C.E.) *Roman general and enemy of Julius Caesar who was called Magnus (the Great)*

He was born in 106 B.C.E. and rose rapidly in Roman political circles, fighting for Sulla against Marius. Pompey put down Spartacus's slave rebellion and cleared the Mediterranean Sea of pirates. He also ended the war with Mithridates of Pontus.

Marrying Julia, the daughter of Julius CAESAR, Pompey joined the First Triumvirate of Caesar and Crassus, although the death of Julia caused an enmity between him and her father. In 55 B.C.E. he had PTOLEMY XII AULETES (80–58, 55–51 B.C.E.) restored to the throne of Egypt through the efforts of Gabinius. He also ruled Rome as consul while Caesar was in Gaul. Pompey was appointed the legal guardian of CLEOPATRA VII, the coruler of Egypt, in accordance with the will left by her father. He then entered into a civil war with Julius Caesar in 49 B.C.E. and was defeated by the latter at the battle of Pharsalus the following year. Fleeing to ALEXANDRIA, Pompey was murdered by Cleopatra VII's brother, PTOLEMY XIII (51–47 B.C.E.). His head was given to Caesar when he arrived in Alexandria.

Poseidippos of Pella (fl. third century B.C.E.) *Greek poet who lived in Alexandria*

His verses were discovered in a papyrus and are in the Louvre in Paris. Poseidippos described the statue on the top of the LIGHTHOUSE OF ALEXANDRIA, identifying it as an image of Zeus the Savior.

posesh-khef This was a mortuary instrument of ancient Egypt, fashioned as a slightly forked tool. Made of horn or granite, the instrument was discovered in the tomb of MONTUHOTEP II (r. 2061–2010 B.C.E.) of the Eleventh Dynasty at DEIR EL-BAHRI. The *posesh-khef* was used in MORTUARY RITUALS to bring about resurrection and renewed life of certain organs of the deceased. Elaborate

rites were performed on the deceased, whose mummified remains were stood upright. In later historical periods statues or cartonnage images received the mystical rites.

Potter, The (fl. c. 130 B.C.E.) *Mysterious prophet of Ptolemaic Egypt*

He became a public figure in the reign of PTOLEMY VIII EUERGETES II (170–163, 145–116 B.C.E.). The Potter was a devotee of the ancient Egyptian ways and announced an oracle prophecy concerning the return of “the Great Spirit,” probably that of the goddess MA'AT, to MEMPHIS, Egypt's original capital.

When “the Great Spirit” returned to Memphis, according to the Potter, all evil would end and the foreigners would “drop like dead leaves from a dead branch.” ALEXANDRIA, the Ptolemaic center, would return to its role as “a drying place by the sea for fishermen and their nets.” The Potter's oracle was very popular among Egyptians because of their desire for independence but was proven unreliable by the course of events. The Ptolemaic royal line was not beloved by the Egyptians. These rulers were Greek in language, customs, and marriage, and they seldom left Alexandria to visit the various nomes.

Prehirwonmef (1) (fl. 13th century B.C.E.) *Royal prince of the Nineteenth Dynasty*

He was the son of RAMESSES II (r. 1290–1224 B.C.E.) and Queen NEFERTARI, depicted in reliefs portraying the battle of KADESH in the fifth year of Rameses II's reign. There with other princes, Prehirwonmef and his brothers were warned: “Keep yourselves clear of the battle.” Reaching maturity, Prehirwonmef was in the military service but died at a young age and was buried in THEBES.

Prehirwonmef (2) (fl. 12th century B.C.E.) *Royal prince of the Twentieth Dynasty*

He was a son of RAMESSES III (r. 1194–1163 B.C.E.) and served as a royal charioteer. Prehirwonmef was depicted with 19 of his brothers on the walls of MEDINET HABU. His tomb in the VALLEY OF THE QUEENS at Thebes has corridors and a square hall with a side chapel.

priests The numerous religious and temple attendants of Egypt, whose role remained constant in all historical periods, the priests kept the TEMPLE and sanctuary areas pure, conducted the cultic rituals and observances, and performed the great festival ceremonies for the public. Some served as well in specialized agencies, such as medicine or astronomy.

Soon after the unification of the kingdoms of Upper and Lower Egypt in 3000 B.C.E., the priests were in service in major religious centers throughout the nation. Cultic rituals had been conducted in all regions before the unification, but the centralization of the government

allowed them to flourish and to influence the cultural development of the entire land. The priesthood was not viewed as a separate class, however, until the New Kingdom (1550–1070 B.C.E.).

HELIOPOLIS was an early center for the solar cult in honor of RĒ' and ATUM, and many priests were engaged in the ongoing functions of the temples and shrines. The high priest of Heliopolis was called the "Great One of the Seers" and held many responsible positions in the Early Dynastic Period (2920–2575 B.C.E.) and Old Kingdom (2575–2134 B.C.E.) administrations. In some eras the head of the Heliopolitan cult was a member of the royal family, but most often the position was in the hands of a dedicated and talented commoner. The high priest of MEMPHIS, dedicated to the god PTAH, was sometimes called the "Great One Who Rules The Artificers," and many gifted men served in this capacity, including IMHOTEP, the builder of the STEP PYRAMID for DJOSER.

In the New Kingdom, the high priest of AMUN in THEBES held even greater powers. He was called the chief prophet of Amun. Other temples of Egypt came under his jurisdiction at this time, as Amun became the most powerful deity of the land. The Amunite priests were normally men dedicated to the service of their god and nation in an administrative capacity. MENKHEPERRESEN (1), a high-ranking Amunite during the reign of TUTHMOSIS III (1479–1425 B.C.E.), for example, was an architect and the head of the palace and the city of Thebes.

During the Third Intermediate Period (1070–712 B.C.E.) the priests of the temple of Amun at Thebes usurped the robes and ranks of the pharaohs while performing priestly and military duties because of ongoing rebellions in Upper Egypt. The self-proclaimed pharaohs ended with the collapse of the Twenty-first Dynasty (1070–945 B.C.E.), however, and the priesthoods remained traditional in their performances and services. The importance of such ministers of the gods faded during the Late Period (712–332 B.C.E.) but arose with the invasion of Egypt by the armies of ALEXANDER III THE GREAT (r. 332–323 B.C.E.).

The rulers of the ensuing Ptolemaic Period (304–30 B.C.E.) restored many of the priesthoods as tools for keeping the native population of the Nile Valley in check. Such rulers, however, worshiped the Greek pantheon of deities, making only the required devotions to the traditional gods of the Nile Valley on state occasions. The priests of Egypt, allowed to serve in peace, continued their own traditions and vied with one another and the imported foreign cults to provide the people with devotional events and inspirational celebrations. The traditions of these priesthoods, especially those involved in the mortuary rituals of the nation, flourished as the Greeks and then the Romans adopted the funerary customs of the land. Egyptian priests also went to other nations to spread the cults of the popular deities, such as ISIS and OSIRIS. These cults remained

active during the Roman period in many cities of the world at the time.

Priests officiating in smaller temples were called *web* or *wab*. The *web* priest also served as a purificator during rituals and cultic rites. The *sem* priests were mortuary ritualists. The *hem-ka* priests performed funerary rites and the *hem-neter* assisted in the temples. The *kheri-heb* priest was the lector, the master of mortuary rituals for the royal clans, and was attended by the *heri-shesheta*, the head of mysteries (called *kheri-shesheta* in some sects). Other high-ranking priests of lesser temples were called *uab-aa amihru*, *ur hekau*, or *neter atef*, depending upon their role and their cult.

In the Old and Middle Kingdoms there were priestesses associated with the goddess cults, but during the New Kingdom their role was reduced to singing or to the various aspects of devotional groups. There is no evidence of temple prostitution in ancient Egypt, despite its existence in other contemporaneous societies.

In most periods the priests of Egypt were members of a family long connected to a particular cult or temple. Priests recruited new members from among their own clans, generation after generation. This meant that they did not live apart from their own people, and thus they maintained an awareness of the state of affairs in their communities.

Most priests in Egypt married and were succeeded by their children. Regulations concerning sex, however, were very stringent in every era, and priests were also obliged to fast before and after ceremonies and to maintain regularity in their own lifestyles and in their dress. Priests wore white linen in the temple and sandals, which were common only to the nobility or temple servants in each historical period. Leopard skins, pendants, and plaited hairpieces denoted their ranks and offices.

Temples were the center of each town or village, but they were not open to the public except on certain feast days. The priests alone entered the temples and worked in a series of chambers of increasing seclusion. The rank of the priest determined his access to interior sanctuaries. During their initial training periods, priests were taught quietude, modesty, and self-sacrifice. A spirit of dedication to the god and to the nation was also cultivated.

Priests served full-time or part-time, and for centuries the temples of Egypt mandated unity and honor among the people. Each morning the priests dressed, incensed, and anointed the statue of the god of the temple with oils. The interior shrine was then closed and sealed against intruders. At noon, purifying water was added to the holy fonts, and the sanctuaries were swept and washed again. At night more offerings were made, but the sanctuary was not opened. On certain days, in some eras several times a month, the god was carried on arks or ships into the streets or set sail on the Nile. There the oracles took place and the priests answered petitions.

“Primeval Island of Trampling” This was a mythical and cultic site in the cosmogonic traditions of Egypt. Associated with the moment of creation and the PRIMEVAL MOUND, the island was ruled by a being named AA. In time Aa and WA became associated with the cult of the deity RÉ. The exact purpose or history of this traditional site is not clear. Most temples made a reference to the Primeval Island of Trampling in their founding documents.

“Primeval Mound” It was the site of creation in Egypt’s cosmological traditions, the first piece of land to emerge from the watery chaos of NUN and associated with the concept of the PAY LANDS. The temples of the various gods contained records of such sites, also called the High Dunes. EDFU had a particularly striking commemoration of the Primeval Mound, not only as a recorded tradition but also as an actual mound of earth used as a replica. Such islands offered the gods the sacred DJEBA, or perch, the seat of creation, and the call of the PHOENIX heard there brought them to life. Two divine lords, called the COMPANIONS OF THE DIVINE HEART and named WA and AA, guarded the Primeval Mound at Edfu.

The Primeval Mound assumed other forms and significances over the centuries as well. Called the “PRIMEVAL ISLAND OF TRAMPLING” in Edfu, the mound was viewed as the sacred domain of Horus the Elder. This island, along with the Island of Peace and the Island of Combat, was surrounded by the *wa-ret*, the primeval waters, and by darkness. Such sites were also honored as Ta-tenen, the Rising Lands. Most were associated with RÉ or with NEFERTEM, the lotus deity.

See also MANSION OF ISDEN.

Prince’s Will See NEKAURÉ.

“Prince Unknown” (Man E) (unknown) *Prince, whose mummified remains date to an unknown era of Egypt* This embalmed individual was discovered in DEIR EL-BAHRI in 1886 and is also called Man E in some lists. The mummy was placed in a plain white case, without inscriptions. The body of the prince was wrapped in sheepskin, a material considered unclean by religious standards in Egypt. The mummy was also covered in a white dough-like substance when discovered. When the corpse was recovered, the remains began to putrefy. Reburied in a yard, the body was cured of the damage done by the embalming processes.

The “Prince Unknown” died between the ages of 25 and 30. There are no wounds or marks on the remains, which had turned a dark mahogany color over the centuries. Some NATRON was packed between bandages and in pouches against the flesh. The arms and legs were twisted and the stomach distended. The facial features are also distorted in agony, as if from convulsion or pain. It is

possible that the aristocratic individual was buried alive. The harem plot against RAMESSES III (r. 1194–1163 B.C.E.) claimed a prince PENTAWERET as a victim, and the mummy could be that usurper of the throne who was convicted and condemned to death. Pentaweret, however, was allowed to kill himself. Other possibilities are being explored. He may have been a foreign prince, possibly ZANNANZA of Babylon.

Prisse Papyrus A document dating to the reign of NIUSERRÉ (2416–2392 B.C.E.) in the Fifth Dynasty, the papyrus is now in the Louvre in Paris, with a second copy in the British Museum. The writings of the sage PTAH-HOTEP (2) are contained in this document.

proyet The second season of the year, also called *peret*, this period in the Egyptian calendar was composed of four months and was dedicated to “growth,” as the name implies. *Proyet* was followed by *akhet*, the season of the inundation of the Nile, and by *shomu*, the harvest time.

Psammetichus I (Wahibré, Psamtik) (d. 610 B.C.E.) *Second ruler of the Twenty-sixth Dynasty, reigning in Sais* Ruling from 664 B.C.E. until his death, he was the son of NECHO I, who had been put to death by TANUTAMUN (r. 664–657 B.C.E.) of the Twenty-fifth Dynasty for being a vassal of the ASSYRIANS. Psammetichus I fled to Nineveh, the Assyrian capital, when his father was slain, and he returned to Egypt with the Assyrian army of ASSURBANIPAL. He was called Nabu-shezibanni by Assurbanipal and was well liked by the Assyrians, as his father had been before him.

Psammetichus I assumed the throne of SAIS, eventually turning on and defeating the Assyrians and the Nubians who were trying to hold on to their Twenty-fifth Dynasty domain. He used the military might of Greek mercenaries in order to establish his own rule and to unify Egypt. By his ninth regnal year, he ruled over all areas of the nation, using oracles to win over some areas and brute force to subdue others.

His consort was MEKHEMTEMWESKHET (2), the daughter of HARSIESE, the high priest of HELIOPOLIS. His son was NECHO II, and his daughter was NITOCRIS (2). She was sent to THEBES, to be adopted by AMENIRDIS (2) as the GOD’S WIFE OF AMUN or a Divine Adoratrice of Amun. “The Adoption Stela of Nitocris” has survived to document this event.

Psammetichus I consolidated his control by building forts at NAUKRATIS and Daphne, in the eastern Delta, and on ELEPHANTINE Island. He also continued to employ Greek mercenaries, initiating Greek settlements of Ionians and Carians. Naukratis was possibly started as a result of his policies. Psammetichus I aided the Assyrians against the rising power of the Persians at Babylon and gained land on the Palestinian coast. He defeated

Nabopolasser, the Mede, at Ashdod on the coast as well. When the Scythians threatened Egypt, Psammetichus I sent tribute and escaped their assaults.

He ruled from Sais and MEMPHIS and declared the goddess NEITH (1) as patroness of the dynasty. Egypt prospered under his leadership, as he restored the economy, trade, and the traditions of the past. When he died, he was buried in the temple of Neith at Sais.

See also PEDIESE.

Psammetichus II (Neferibré, Psamtik) (d. 589 B.C.E.)
Fourth ruler of the Twenty-sixth Dynasty

He reigned from 595 B.C.E. until his death. He was the son of NECHO II and Queen MEKHEMWERKHET (3). Militarily active, Psammetichus II conducted a major campaign in NUBIA (modern Sudan) in his third regnal year. His army was composed of Greek mercenaries, and he went as far south as Napata during his campaigns. This war was depicted on a wall of KARNAK to commemorate the campaigns. His Greek soldiers also left inscriptions at ABU SIMBEL.

A granite statue of Psammetichus II was erected at DAMANHUR in the Delta in a temple dedicated to HORUS. He also went to southern Palestine to encourage the various city-states of the area to band together and to fight against the rising power of the Babylonians.

Psammetichus II's consort was QUEEN TAKHAT (3), who was the mother of his son, APRIES, and his daughter, ANKHESNEFERIBRÉ. This daughter was sent to Thebes to be adopted as a GOD'S WIFE OF AMUN by NITOCRIS (2). When Psammetichus II died, he was buried in SAIS.

Psammetichus III (Ankhka-en-ré, Psamtik) (d. c. 525 B.C.E.)
Last ruler of the Twenty-sixth Dynasty

He reigned only from 526 to 525 B.C.E. Within a year of his succession to the throne, Psammetichus III faced CAMBYSES (r. 525–522 B.C.E.) and the Persian army. At PELUSIUM, the Egyptians fought bravely but were forced to retreat. Psammetichus III fled, intent on raising an army. He was caught and taken in chains to Susa, the Persian capital at the time, where he died. Psammetichus III was allowed to live in comparative freedom in his first days in the Persian capital but then was suspected of treachery and executed.

Psammetichus (4) (Useré'setepenptah) (fl. 393 B.C.E.)
Usurper of the throne of the Twenty-ninth Dynasty

He ruled only one year, 393 B.C.E. Setting aside the designated heir when NEPHRITES I died, he carried out his predecessor's policies. Psammetichus built in KARNAK and AKHMIN before being deposed by HAKORIS.

Psamtik (fl. sixth century B.C.E.)
Official of the Twenty-sixth Dynasty

Psamtik served AMASIS (r. 570–526 B.C.E.) as chief steward. His tomb in SAQQARA contained a beautifully carved statue depicting him being protected by the goddess HATHOR in the form of a cow, a traditional THEOPHANY for this deity.

Psusennes I ('Akheperre'setepenamun) (d. 992 B.C.E.)
Ruler of the Twenty-first Dynasty

He reigned from 1040 B.C.E. until his death. Psusennes I was the son of PINUDJEM I and Queen HENUTTAWY, and his name meant "the Star Appearing in the City." Psusennes I became the ruler in TANIS and refurbished the city, adding a tenemos wall and a sanctuary of AMUN.

His queens were MUTNODJMET (2), WIAY, and TA'APENES. His sons were AMENEMOPE and Prince ANKHEFENMUT, who appears to have been disgraced in some unknown fashion. Psusennes I's daughter ISTEMKHEBE (2) was given in marriage to MENKHEPERRESEN (2), the high priest of Amun at Thebes.

This ruler also fostered a cult of MUT and KHONSU and erected a temple for the goddess Mut. Psusennes I ruled for 48 years and took Amenemope as his coregent. During his reign the Scythians stood poised to invade Egypt, and Psusennes offered a tribute and saved the nation.

When Psusennes died he was buried at TANIS, and his mummified remains, badly decomposed, evidence his advanced age. He had bad teeth and arthritis and was possibly crippled in his last years. The mummy of Psusennes I was discovered in Tanis, painted red, and his exquisite silver and gold (electrum) coffin was recovered. This magnificent piece was apparently made for MERENPTAH in the Ramessid Period. A pink granite sarcophagus held the remains, and Psusennes I's body was laid to rest with a mask of gold. His tomb also contained burial chambers for Queen Mutnodjmet, Prince Ankhefenmut (who had been removed from the succession), and General Wendjeba-en-Djed, a remarkable warrior who had served him well. Amenemope, the successor, was also buried in the tomb, as was SHOSHENQ III, who was interred there by OSORKON I, about a century later.

Psusennes II (Titkhepure'setepenré) (d. 945 B.C.E.)
Seventh ruler of the Twenty-first Dynasty, reigning in Tanis

He ruled from 959 B.C.E. until his death. The son of the high priest PINUDJEM (2), Psusennes rescued royal graves and mummies while in Thebes and continued supervising reburial operations from TANIS. His daughter became the wife of the Libyan military leader who succeeded Psusennes II as SHOSHENQ I. Psusennes II was buried in Tanis.

Ptah The god of ancient Egypt in MEMPHIS, called Ptah-Sokar in a double form and Ptah-Sokar-Osiris in the triune style, Ptah dates to the earliest dynastic periods of Egypt and perhaps earlier. A sophisticated theology made Ptah somewhat obscure to the average Egyptian. The

Memphite teachings concerning Ptah were discovered on a STELA, which explained the cosmogony and the cult of the region. According to these tenets, Ptah was the only true god, the creator, and all spiritual beings, divine or human, emanated from his will. The creation deities worshiped in other cities were supposed to have been devised by Ptah. This deity was also the source of the ethical and moral orders in the world, and he was called “the Lord of Truth” in all historical periods. He was deemed capable of bringing forth life with words, as the tongue announced what the god’s heart experienced.

Memphis, the cult center of Ptah, was called Hiku-Ptah, or Hat-Ka-Ptah, the mansion of the soul of Ptah. Statues and reliefs depicting the god showed him as a man with very light skin, sometimes green, mummy wrappings, and an immense collar with the *menat*. Most depictions of Ptah were designed as pillars, emblems of justice. Called the First of the Gods, Ptah was a patron of the great architectural monuments of the Old Kingdom (2575–2134 B.C.E.).

As TATENEN he was revered as the creative urge, both for the world and for the individual works of art. Also called Hetepi and Khnemi, Ptah was associated with the chaos that existed before the moment of creation, and was then called Ptah-Nun. When associated with the Nile, the deity was worshiped as Ptah-Hapi; with the earth as Ptah-Tenen; and with the solar disk, called Ptah-Aten. The deity was also honored in the great complexes of AMUN in THEBES.

Ptah-hotep (1) (fl. 24th century B.C.E.) *Vizier of the Fifth Dynasty*

Ptah-hotep served IZEZI (r. 2388–2356 B.C.E.) as VIZIER. He was buried alone in a tomb in SAQQARA, north of the STEP PYRAMID of DJOSER. His grandson was PTAH-HOTEP (2), the celebrated sage.

Ptah-hotep (2) (Tehefi) (fl. 24th century B.C.E.) *Official and a famous sage of the Fifth Dynasty*

He served Unis (r. 2356–2323 B.C.E.) with his father, Akhethotep, as a VIZIER, but he was also esteemed as a popular sage in his era. The *MAXIMS OF PTAH-HOTEP* are found in the PRISSE PAPYRUS. One copy is in the Louvre in Paris, and a second copy is in the British Museum in London.

He exhorted his fellow Egyptians to conduct their affairs with quietude and righteousness. Ptah-hotep also urged them to be truthful and to treat their neighbors and fellow countrymen with kindness and tolerance. He was especially concerned with the weak and oppressed. Ptah-hotep’s *Maxims* remained popular in all ages of Egypt’s history as they provided demonstrations of the spirit of *ma’at*, the cohesive social and ethical standards that maintained order and stability.

He was buried in the mastaba of his father in SAQQARA. His tomb had pillared halls, corridors, and sep-

arate burial chambers. Ptah-hotep is depicted there wearing the panther skin of a high priest. Other paintings portray an entire day’s activities, including children at play. An anonymous mummy shared Akhethotep’s tomb as well.

Ptahshepses (1) (fl. 25th century B.C.E.) *Official of the Fourth Dynasty*

He served SHEPSESKHAF (r. 2472–2467 B.C.E.) in varying court roles. Ptahshepses was raised in the royal palace and married KHAMA’AT, the daughter of Shepseskha. He was buried in SAQQARA, and the FALSE DOOR of his mastaba gives an account of his career.

Ptahshepses (2) (fl. 25th century B.C.E.) *Official of the Fifth Dynasty*

He served SAHURÉ (r. 2458–2446 B.C.E.) as superintendent of royal works. Ptahshepses’ mastaba was discovered in ABUSIR, near Sahuré’s pyramidal complex. This tomb had an entryway, a colonnaded court with 20 pillars, a portico, and a hall with niches. Portraits of Ptahshepses and his wife are part of the decorations. Two officials in the 50th year of the reign of RAMESSES II (1290–1224 B.C.E.) entered this tomb and left graffiti on the walls.

Ptah-Sokar-Osiris figurines They were tomb images prized for magical powers and designs and used as *SHABTIS*. Fashioned normally out of wood, the figures were painted or gilded and then fastened to rectangular bases. These bases had two cavities, one in front and one at the side. The front cavity held a small piece of the deceased, which was then covered by the hawk-like SOKAR figure. The side cavity held written prayers. The god PTAH was the guardian of all created substance, and OSIRIS and Sokar were patrons of the deceased of Egypt.

Ptolemaic script It was the hieroglyphic form (demotic) used in the Ptolemaic Period (304–30 B.C.E.), instituted by that dynasty. The form was characterized by letters or signs well shaped and placed in the epigraphic or inscription style.

See also LANGUAGE.

Ptolemais (1) (fl. fourth century B.C.E.) *Royal woman of the Thirtieth Dynasty*

She was the consort of NECTANEBO I (r. 380–362 B.C.E.) and the daughter of an Athenian mercenary general named KHABRIAS, who was in Egypt serving Hakoris (r. 393–380 B.C.E.). Ptolemais probably married Nectanebo I when he was a general of Egypt’s armies, known then as Nakhtnebef. She was the mother of TEOS.

Ptolemais (2) An ancient coastal city of Cyrenaica, now modern Libya, PTOLEMY III EUERGETES I (r. 246–221

B.C.E.) named the site when the area was taken by Egypt. Ptolemais served as a port for trading ships and flourished throughout many historical periods until the 14th century C.E.

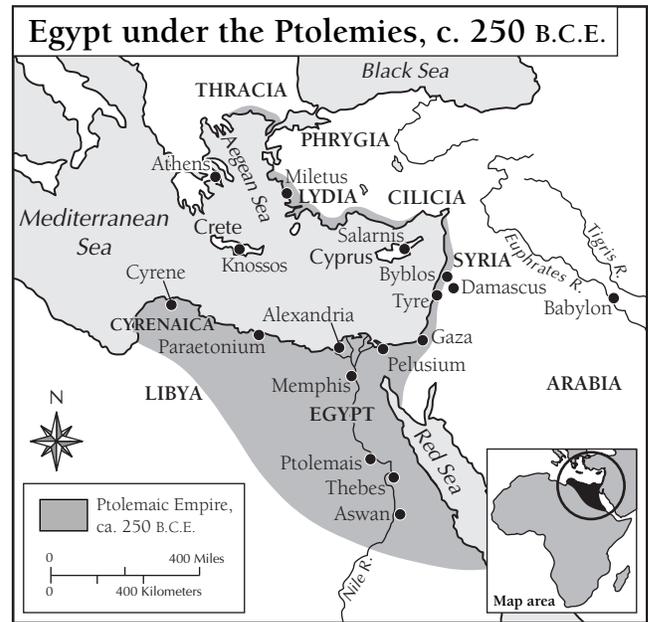
Ptolemy, Claudius (fl. second century B.C.E.) *Alexandrian scholar*

He served in the reign of PTOLEMY VI PHILOMETOR (180–164, 163–145 B.C.E.). Claudius Ptolemy is famous for the map that he made of the known world.

Ptolemy I Soter (d. 284 B.C.E.) *Founder of the Ptolemaic Period*

He ruled from 304 B.C.E. until his death. Ptolemy I was the son of LAGUS, a Macedonian military companion of ALEXANDER [III] THE GREAT. His title Soter, meaning Savior, was bestowed upon him by the city of Rhodes when he relieved that small state during a siege.

When Alexander died in 323 B.C.E., Ptolemy I served as satrap of Egypt for PHILIP III ARRHIDAEUS (r. 323–316 B.C.E.) and ALEXANDER IV (r. 316–304 B.C.E.). He ruled as well over parts of Libya and the adjacent Arabian regions. When the body of Alexander the Great was being transported in a giant, mobile sarcophagus to Vergina, Macedonia's necropolis, Ptolemy took an army and intercepted the funeral cortege. He stole the body of Alexander the



Great and returned to Egypt, stating that the conqueror had expressed the desire to be buried in the SIWA Oasis. The remains were displayed at MEMPHIS and then buried in ALEXANDRIA.

The SATRAP STELA, inscribed in 311 B.C.E., proclaims Ptolemy I's role in defeating the Persians. Following a war against PERDICCAS, another heir to the empire of Alexander the Great, Ptolemy I owned Egypt and Cyrenaica. In 304 B.C.E., resisting an attack by Antigonos, he assumed the title of pharaoh. He married EURYDICE, the daughter of King Antipater of Macedonia, having set aside the daughter of Nectanebo or some other ruler of the Thirtieth Dynasty. Later on, he also married Queen BERENICE (1).

Ptolemy I then joined LYSIMACHUS and Cassander against ANTIGONUS I MONOPHTHALMUS. He marched on Antigonos's son, DEMETRIUS I POLIORCETES, at Gaza and defeated him. That campaign and victory set the seal upon Ptolemy I's claim upon Egypt. He fought as well at SALAMIS and lost; but ultimately, he repelled Antigonos, who was killed at Ipsus in 301 B.C.E. Ptolemy I added Palestine and southern Syria to his domains.

In Egypt, Ptolemy I built a shrine to THOTH in Tuna el-Gebel. He founded a museum at Alexandria, called "the Shrine of the Muses," to house sages and ancient papyri. This became the famed LIBRARY OF ALEXANDRIA and research center. He built a temple to SERAPIS and a mausoleum and also planned the Pharos, the famed LIGHTHOUSE. Ptolemy I had four children by Queen Eurydice, and three by Queen Berenice. He set aside Queen Eurydice and disinherited her children in favor of Berenice's son, PTOLEMY II PHILADELPHUS, who served as coregent for a year.



An engraving of Ptolemy I, founder of the Ptolemaic Period in Egypt, c. 304–30 B.C.E. (Hulton Archive.)

Suggested Readings: Chauveau, Michel, and David Lorton, transl. *Egypt in the Age of Cleopatra: History and Society under the Ptolemies*. Ithaca, N.Y.: Cornell University Press, 2000; Ellis, Walter M. *Ptolemy of Egypt*. New York: Routledge, 1994; Holbl, Gunther, and Tina Saavedra, transl. *A History of the Ptolemaic Empire*. New York: Routledge, 2000.

Ptolemy II Philadelphus (d. 246 B.C.E.) *Second ruler of the Ptolemaic Period*

He reigned from 285 B.C.E. until his death and was the son of PTOLEMY I SOTER and Queen BERENICE (1). Ptolemy II married ARSINOE (1), the daughter of Lysimachus of Thrace, but exiled her to KOPTOS when his sister, another ARSINOE (2), returned to Egypt from Thrace. When he formally married his sister, he received the title Philadelphus, meaning “Brother-Sister Loving.”

From 274 to 271 B.C.E., Ptolemy II had to defend Egypt from the Syrians, but he achieved power and lands from alliances with other Greek states. During his reign, ALEXANDRIA became a leading center for the arts and sciences. Ptolemy II also aided irrigation projects throughout the land. He celebrated a FESTIVAL every four years in honor of Ptolemy I Soter, whom he deified, and completed his great building projects, including the Library of Alexandria and the LIGHTHOUSE OF ALEXANDRIA. He added theaters, gardens, zoological displays, and gymnasiums to various sites as well.

Ptolemy II was called “the best paymaster, a freeman could have” by the Greek poet Theocritus. He even com-



A portrait of Ptolemy II, called Philadelphus, the second ruler of the Ptolemaic Period. (*Hulton Archive*.)

missioned an expedition south into Africa’s heartland to bring back elephants and other animals, as well as incense. He then sent a delegation to Rome and brought 70 Jewish scholars to Alexandria from Jerusalem to transcribe the Pentateuch accurately. A banquet reportedly lasted for seven nights upon the arrival of these scholars.

Ptolemy II was depicted in PHILAE offering incense and ointments to the gods. He erected a gate in the Philae temple. A stela was also mounted at Tell el-Maskhuta to commemorate his journey to Persia to reclaim religious masterpieces taken by past rulers of that nation. Ptolemy II also rebuilt a canal linking the Nile to the Gulf of Suez, a waterway renovated centuries later by Emperor Trajan. His children were PTOLEMY III EUERGETES, Lysimachus, and Berenice, who married Antiochus of Syria in 252. Ptolemy III Euergetes succeeded him.

See also CANAL OF NECHO II.

Ptolemy III Euergetes (d. 221 B.C.E.) *Third ruler of the Ptolemaic Period*

He reigned from 246 B.C.E. until his death and was the son of PTOLEMY II PHILADELPHUS and Queen ARSINOE (2). BERENICE (3), the daughter of Magas, the king of Cyrene, was his consort. His sister, BERENICE (2), was slain in Syria, and Ptolemy III invaded that land to avenge the murder. The Egyptian navy advanced against Seleucus III’s forces in Thrace, across the Hellespont, capturing lands in Asia Minor. Ptolemy III led an army to Seleucia on the Tigris River but had to return to Egypt because of a low Nile inundation and famine. He faced an alliance of Seleucid Syria, Macedonia, and Rhodes but was joined by the ACHAEAN LEAGUE. A peace was organized in 242–241 B.C.E.

In Egypt, Ptolemy III colonized the FAIYUM and reformed the CALENDAR with the CANOPUS DECREE. He received the title Euergetes, meaning the Benefactor, as a result of these efforts. His campaigns in Syria took approximately five years, and Berenice stood as regent during his absence with success. During the remaining years of his reign, Ptolemy III built Minsha’a, near Sohag in Upper Egypt, as a sister city to Alexandria. Two offering tables, a limestone wall, and a pillar capital were found there. The site served as a trading center with NUBIA (modern Sudan) and the Red Sea.

He also constructed a temple in EDFU, restoring treasures stolen by the Persians centuries before. Ptolemy III built at the SERAPEUM, adding another library to accommodate an overflow of books, and borrowing more volumes to have them copied. Actually, the original manuscripts of Aeschylus, Sophocles, and Euripedes arrived in Alexandria on loan from Athens. Ptolemy III made copies and sent them back to Athens, keeping the originals. He forfeited an amount of silver, given in surety, as a result. During his reign, Ptolemy III and Queen Berenice were deified as “Benevolent Gods” by

Egypt. The priests at Canopus declared their status in 238 B.C.E.

Ptolemy IV Philopator (d. 205 B.C.E.) *Fourth ruler of the Ptolemaic Period*

He reigned from 221 B.C.E. until his death. The son of PTOLEMY III EUERGETES and Queen BERENICE (3), he was controlled by SOSIBIUS Alexander, a Greek counselor. Ptolemy IV is believed to have poisoned his mother and scalded his brother, MAGAS, to death. Because of his dissolute ways, Ptolemy IV could not maintain the loyalty of the various court officials.

Sensing this weakness, ANTIOCHUS III, the Seleucid king, threatened the Egyptian vassal territory of Coele Syria, some distance from Egypt's military defenses. Arabs in the region and defecting Egyptians joined Antiochus, but in 217 B.C.E., using phalanx maneuvers skillfully, the armies of Ptolemy IV defeated Antiochus at Raphia in southern Palestine. Ptolemy IV, however, did not follow up on his military advantage but made peace.

Called Philopator, "Lover of His Father," Ptolemy IV married his sister, ARSINOE (3), and she bore him PTOLEMY V EPIPHANES. In time, however, Ptolemy IV was controlled more and more by Sosibius and other counselors, including AGATHOCLES (2), and his sister, Agathoclea. They aided him in his excesses.

Native Egyptians in the Delta rebelled against him as a result, and by 205 B.C.E., the revolt was nationwide. Restoring order, Ptolemy IV refrained from all foreign interventions and began good relations with MEROË in Nubia (modern Sudan). A PHILAE inscription lists the cooperation between Ptolemy IV and King ARKAMANI of Meroë in building a temple for the Nubian deity ARSENUPHIS at Aswan. He also received ambassadors from Rome who were seeking grain. When Ptolemy IV died from his excesses, Sosibius and his confederates did not allow the news to be made public. To safeguard their own lives, they murdered Queen Arsinoe and installed Ptolemy V on the throne before announcing the royal death. Riots followed the announcements.

Ptolemy V Epiphanes (d. 180 B.C.E.) *Fifth ruler of the Ptolemaic Period*

He reigned from 205 B.C.E. until his death. The son of PTOLEMY IV PHILOPATOR and Queen ARSINOE (3), Ptolemy V was only five years of age when the court counselor SOSIBIUS and his allies crowned him as king. These conspirators then murdered Queen Arsinoe. At the coronation, Sosibius issued writs of exile in the ruler's name against prominent Egyptians who opposed his powers. Sosibius, however, was soon forced to retire, and AGATHOCLES (2) became the young ruler's master.

General TLEPOLEMUS, the governor of Egypt's frontier city, PELUSIUM, did not intend to allow Queen Arsinoe's murderers to go unpunished. He rode into ALEXANDRIA

with a small force and gathered the people of the city behind his impromptu army as he demanded that Ptolemy V be brought before the people. Agathocles had to allow the young ruler to appear in the arena, and there Tlepolemus accused the courtiers of murder. The Alexandrian people swept through the city when they heard the names of the criminals. Agathocles, Agathoclea, and their allies died at the hands of the outraged populace.

Freed of the courtiers, Ptolemy V Epiphanes was crowned again in MEMPHIS in a grand ceremony. Epiphanes meant "God Manifest." The event was accompanied by a decree remitting debts and taxes, releasing prisoners, benefiting temples, and pardoning rebels who had submitted. The nation rejoiced at the fall of the evil courtiers.

Ptolemy V eventually had to put down other revolts throughout Egypt, however. A battle with ANTIOCHUS III, the Syrian Seleucid king, was also fought in Ptolemy V's name in 201 B.C.E. Antiochus III continued to harass Egyptian lands until the Romans intervened in 194–193 B.C.E. Within Egypt Ptolemy V fought battles against rebels in 197 B.C.E. In order to quell the revolts in Upper Egypt, he invested the governor of Thebes with juridical powers. Peace was insured with Syria when Ptolemy V married CLEOPATRA (1), the daughter of Antiochus III the Great. She bore him two sons, including PTOLEMY VI PHILOMETOR, and a daughter.

Ptolemy V also erected a stela on the ELEPHANTINE Island, at ASWAN, describing the famine and pious activities of the Old Kingdom pharaoh DJOSER (r. 2630–2611 B.C.E.). He slowly regained control of Upper Egypt and erected a temple of IMHOTEP, Djoser's gifted architect, at Philae. He also provided endowments for the cults of APIS, MNEVIS, and other animals, erecting a temple for Apis and equipping shrine and cult centers. Cleopatra poisoned Ptolemy V, and when he died, she stood as regent for Ptolemy VI Philometor.

Ptolemy VI Philometor (d. 145 B.C.E.) *Sixth ruler of the Ptolemaic Period*

He reigned from 180 to 164 B.C.E. and then from 163 B.C.E. until his death. Ptolemy VI was the son of PTOLEMY V EPIPHANES and Queen CLEOPATRA (1), and when his father was poisoned, his mother stood as regent until her death in 176 B.C.E. Then two courtiers, Eulaeus and Lenaeus, became his self-appointed guardians.

Ptolemy VI married his sister CLEOPATRA (2) and began to plan an invasion of Coele-Syria. In 170 B.C.E., he raised up his brother, PTOLEMY VIII EUERGETES II, to rule with him and Cleopatra. The attempt to regain Coele-Syria was unsuccessful, as ANTIOCHUS IV defeated the Egyptian forces and took PELUSIUM, the frontier city. Antiochus had other ambitions, but he withdrew when the Roman legate Papillius LAENAS and his legions persuaded him that any further assault would be met with a Roman response.

In 164 B.C.E., Ptolemy VI was expelled by his brother and fled to Rome, where he pleaded for aid. Ptolemy VIII was sent to Cyrenaica as a result but placed his case before the Roman Senate and received approval. He planned to return to Egypt but came face to face with his brother in a battle over Cyprus and lost. Ptolemy VIII was given Cyrenaica as part of the peace terms and the hand of one of Ptolemy VI's daughters in marriage.

In 155 B.C.E., the Seleucid Syrians tried to take Cyprus, but a rebel pretender arose to threaten the Seleucid throne. ALEXANDER BALAS, the rebel, was aided by Egypt and given the hand of CLEOPATRA THEA, Ptolemy VI's sister, in marriage. Cleopatra Thea appealed to Ptolemy VI to visit her because she was unhappy, and he went to Syria. Alexander Balas tried to assassinate him in order to take the Egyptian throne, and Ptolemy VI gave Cleopatra Thea to a new pretender to the Syrian throne, Demetrius II. The Syrians offered Ptolemy VI the throne, but he declined the honor. Alexander Balas was killed in a subsequent battle. During that confrontation Ptolemy VI also fell off his horse, fracturing his skull, and died.

He built the gate of the temple of PTAH at KARNAK, as well as figures at the entrance to the main temple of HATHOR in PHILAE. He was also in the temple of KOM OMBO. His contemporaries described Ptolemy VI as pious and generous.

Ptolemy VII Neos Philopator (d. 145 B.C.E.) *Seventh ruler of the Ptolemaic Period*

He reigned only during 145 B.C.E. The son of PTOLEMY VI PHILOMETOR, and Queen CLEOPATRA (2), he was called "the New Father Loving." Ptolemy VII served as a coregent with his father as early as 147 B.C.E., and there is an indication that yet another brother shared the throne briefly. When Ptolemy VI died in Syria, the Egyptians asked PTOLEMY VIII EUERGETES II, Ptolemy VII's uncle, to take the throne. He married Cleopatra (3), Ptolemy VI's widow, and put Ptolemy VII aside. The young ruler was then executed.

Ptolemy VIII Euergetes II (Physkon) (d. 116 B.C.E.) *Eighth ruler of the Ptolemaic Period*

He reigned from 170 to 163 B.C.E., and from 145 B.C.E. until his death. The son of PTOLEMY V EPIPHANES and probably Queen CLEOPATRA (1), he was called "Physkon," or Fatty. The Roman Scipio Africanus gave him that nickname. He ruled for a time with PTOLEMY VI PHILOMETOR and CLEOPATRA (2) and then tried to take control, expelling his brother. Rome settled the situation, and Ptolemy VIII was given Cyrenaica. At the death of Ptolemy VI, he put his nephew, Ptolemy VII, to death and married CLEOPATRA (2). He then married a niece, CLEOPATRA (3) and plotted against his first wife, who was popular.

As a result of court intrigue, Ptolemy VIII and Cleopatra (3) fled to Cyprus. There they sent for Memphites, a young son of Cleopatra (2), and murdered him. They cut up the body and delivered it to Cleopatra (2) as a birthday present. The couple returned to Egypt c. 118 B.C.E. and sent Cleopatra (2) into exile. She died soon after, but Cleopatra (3) outlived her husband, who died in 116 B.C.E.

In 118 B.C.E., Ptolemy VIII issued the Amnesty Decree, an effort to put an end to the conflicts between the native Egyptians and the Greeks. He was considered a somewhat impetuous but magnanimous benefactor of Egyptian temples. At EDFU, he was depicted in the company of Egypt's protectors, the goddess BUTO and NEKHEBET, and his coronation festival was staged there. He is also depicted on a wall of Kom Ombo, and he erected a temple at Tod (Djerty), near ERMENT. Ptolemy VIII built two MAMMISI structures, one at Philae and a second temple of HORUS at Edfu.

Ptolemy IX Soter II (Lathyros) (d. 81 B.C.E.) *Ninth ruler of the Ptolemaic Period*

He reigned from 116 to 107 B.C.E., and then from 88 B.C.E. until his death. The son of PTOLEMY VIII EUERGETES II and CLEOPATRA (3), he inherited the throne at a young age. His mother served as his regent, as he was called "Lathyros," or "Chickpea," at the start of his reign.

Ptolemy IX was accused of attempting to murder his mother, Queen Cleopatra (3), and was exiled to Cyprus while she was forced by the Roman Sulla to marry a younger son of PTOLEMY VII NEOS PHILOPATOR, PTOLEMY X ALEXANDER I, and continued to dominate Egypt. When Ptolemy X died in 88 B.C.E., Ptolemy IX returned to Egypt and remained on the throne to the age of 80. He received the name Soter, "the Savior," for his services. Ptolemy IX was depicted in KOM OMBO as sharing a boat with two gods amid plants, birds, and other deities.

Ptolemy X Alexander I (d. 88 B.C.E.) *Tenth ruler of the Ptolemaic Period*

He reigned from 107 B.C.E. until his death. Ptolemy X was the son of Ptolemy VIII and CLEOPATRA (3). He was made the consort of Cleopatra (3) when his brother, Ptolemy IX, fled to CYPRUS. A degenerate, however, and normally ill, Ptolemy X bequeathed Egypt to Rome in his will before fleeing ALEXANDRIA. He died at sea and was replaced by Ptolemy XI.

Ptolemy XI Alexander II (d. 80 B.C.E.) *Eleventh ruler of the Ptolemaic Period*

He married Cleopatra Berenice, who had followed her father, PTOLEMY IX SOTER II to the throne. Ptolemy XI ruled only one year in 80 B.C.E. Sulla, the ruler of Rome, had demanded that Ptolemy XI marry Cleopatra Berenice.

318 Ptolemy XII Neos Dionysius

He killed her within a year and was slain by an irate Alexandrian mob.

Ptolemy XII Neos Dionysius (Auletes) (d. 51 B.C.E.) *Twelfth ruler of the Ptolemaic Period*

He reigned from 88 to 58 B.C.E. and from 55 B.C.E. until his death. The son of PTOLEMY IX SOTER II by a concubine, he was called Neos Dionysius, “the New Dionysius” or Nothos, “the Bastard.” His lasting nickname was Auletes, “the Flute Player.” He was the father of CLEOPATRA VII.

Ptolemy XII built at DENDEREH and EDFU and refurbished PHILAE. Much of his life had been spent in the court of Mithridates VI of Pontus at Sinope. When PTOLEMY XI ALEXANDER II died, he was recalled to Egypt. In 58 B.C.E., Ptolemy XII had to leave Egypt because of his unpopular rule. He was restored by the Roman general Gabinus through the intercession of POMPEY the Great in 55 B.C.E. RABIRIUS POSTUMOUS subsequently handled Ptolemy XII’s affairs as a safeguard for Rome’s interests. Ptolemy XII’s will was deposited in Rome’s public treasury and as a result, Pompey became the guardian of Egypt in 49 B.C.E. Ptolemy XII married his sister, CLEOPATRA (6) TRYPHAINA. More than 100 leading Alexandrian scholars went to Rome to protest Ptolemy XII’s reinstatement and his reign. He was listed in the temple of KOM OMBO.

Ptolemy XIII (d. 47 B.C.E.) *Coruler with Cleopatra VII and a victim of the war with Julius Caesar*

The son of PTOLEMY XII NEOS DIONYSUS and possibly CLEOPATRA (6) TRYPHAINA, Ptolemy XIII had to share royal powers with his sister, starting their joint reign in 51 B.C.E. His court advisers, however, fostered his ambitions, and he forced CLEOPATRA VII to flee from ALEXANDRIA. POMPEY was named his guardian as a result. The war between Pompey and Julius CAESAR, however, interrupted this guardianship. When Pompey, fleeing from Caesar, landed in Egypt, he was slain by Ptolemy XIII’s agents, hoping to have the victorious Caesar as an ally.

He was forced to join his army in the desert near Alexandria, however, when Caesar ruled in favor of Cleopatra VII’s claims, joined in time by ARSINOE (4), his sister. Arsinoe complicated matters by murdering ACHILLAS, the military general who might have directed Egypt’s forces with skill. Ptolemy XIII also faced additional armies when an ally of Caesar arrived with fresh troops. He died by drowning after an attempt to ambush Caesar failed. A shrine at KOM OMBO depicts him in various acts of worship. He also built in PHILAE.

Ptolemy XIV (d. 44 B.C.E.) *Ruler of the Ptolemaic Period, sharing the throne with Cleopatra VII*

He was a coruler starting in 47 B.C.E. When PTOLEMY XIII died fighting the Romans, Ptolemy XIV, a younger brother of CLEOPATRA VII, was elevated to consort and

coregent status, a nominal position only, as Cleopatra VII was carrying Caesar’s child. The assassination of Julius CAESAR alarmed Cleopatra VII, and she had Ptolemy XIV slain. No monuments from his brief reign survived.

Ptolemy XV Caesarion (Iwopaneftjer entynehem Setepenptah Irma’atenré’ Sekhemankhamun) (d. 30 B.C.E.) *Coruler of the Ptolemaic Period*

The son of CLEOPATRA VII and Julius CAESAR, Ptolemy XV started his reign in 44 B.C.E. Although he was only a child, he was raised to the throne to protect him. Ptolemy XIV, who had been coruler with Cleopatra VII, had been slain to make room for him.

Called Caesarion, his throne name meant “Heir of the Living God, the Chosen One of PTAH, Living the Rule of RÉ, the Living Image of AMUN.” He was depicted with his mother on the wall of the temple of DENDEREH as being offered to the gods. The Roman Senate in 42 B.C.E. sponsored Ptolemy XV’s elevation to the throne. He witnessed the disastrous battle of ACTIUM and the death of Cleopatra VII and Marc ANTONY and then was executed by the Romans, reportedly a death ordered by AUGUSTUS (Octavian) at the urging of Aeries Didymos, Ptolemy XV’s former tutor.

Ptolemy Apion (d. 96 B.C.E.) *Prince of the Ptolemaic Period*

He was the bastard son of PTOLEMY VIII EUERGETES II (170–163, 145–116 B.C.E.). Ptolemy became the governor of CYPRUS and ruled there until his death in 96 B.C.E.

Ptolemy Magas (fl. third century B.C.E.) *Prince of the Ptolemaic Period*

He was the son of BERENICE (1) and stepson of PTOLEMY I SOTER (304–284 B.C.E.). When Ptolemy I married Berenice (1), Ptolemy Magas was made the governor of CYRENE. His daughter was BERENICE (3), and she married PTOLEMY III EUERGETES.

Ptolemy Philadelphos (fl. first century B.C.E.) *Prince of the Ptolemaic Period*

He was the son of CLEOPATRA VII (51–30 B.C.E.) and Marc ANTONY. The youngest child of this pair, Ptolemy Philadelphos was made the ruler of Asia Minor and Syria. The deaths of his parents ended his powers.

Punt It was an unidentified land believed to have been located in eastern Sudan or Eritrea, and important in all eras of Egypt as a trade resource. The Egyptians reached Punt by going through the BITTER LAKES in the eastern Delta to the Red Sea or by going through the WADI HAMMAMAT on the KOPTOS Road to the city of KUSER on the Red Sea. Kuser was provided with shipbuilding facilities, and expeditionary fleets were outfitted for journeys to Punt in this city.

Punt offered ELECTRUM (a gold and silver mixture), gold, ivory, myrrh, incense, skins, boomerangs, cosmetics, spices, wild animals, resins, ebony, and aromatic gums in trade. Egypt's actual trade with Punt dates to the reign of SAHURÉ (2458–2446 B.C.E.), possibly earlier. In the Sixth Dynasty (2323–2150 B.C.E.) an Egyptian died while building a trading fleet on the Red Sea. Pepi II (2246–2152 B.C.E.) sent many expeditions to Punt, called “the land of the god.” MYRRH, used as incense in religious festivals and rites, was imported in vast quantities and commonly tallied by scribes as a result of these trading ventures. Myrrh trees were also planted in the temple compounds.

In the Middle Kingdom, MONTUHOTEP II (r. 2061–2010 B.C.E.), SENWOSRET I (r. 1971–1926 B.C.E.), AMENEMHET II (r. 1929–1892 B.C.E.), and other pharaohs sent expeditions to Punt. In the New Kingdom (1550–1070 B.C.E.) such trade journeys were increased, and HATSHEPSUT (r. 1473–1458 B.C.E.) is well connected to this practice. Reliefs from her period depict the gathering of goods, the loading of vessels in Punt, return voyages, and the presentation of the trade wares in Thebes. Weights and measures are recorded as well.

TUTHMOSIS III (r. 1479–1425 B.C.E.), AMENHOTEP III (r. 1391–1353 B.C.E.), HOREMHAB (r. 1319–1307 B.C.E.), SETI I (r. 1306–1290 B.C.E.), RAMESSES II (r. 1290–1224 B.C.E.); and RAMESSES III (r. 1194–1163 B.C.E.) also sent expeditions to Punt during the New Kingdom period. A stela in Amenhotep III's mortuary temple mentions Punt. The HARRIS PAPYRUS from Ramesses II's historical period gives a depiction of such expeditions. The royal and common people of Punt came to visit Egypt and were also depicted in reliefs. The illustrations in a temple in the reign of Hatshepsut clearly portray a Puntite family that was brought to Egypt on one of the expeditions of the time.

A chief is shown with his wife, two sons, and a daughter. The wife of the chief is portrayed as having pronounced curvature of the spine and folds of fat on her arms and ankles. This condition has been diagnosed as symptoms of various diseases of the African region. These same reliefs depict Egyptian fleets sailing to and from the fabled land, a convention that continued in the Ramessid Period.

Pure Mound A legendary site called Abaton in some records, the Pure Mound was located on the island of BIGA, near PHILAE. The PRIMEVAL MOUND and this site were all considered the first true portions of the earth that arose out of NUN, the original dark void or chaos at the moment of creation.

Puyenré (fl. 15th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

He served HATSHEPSUT (r. 1473–1458 B.C.E.) as a high-ranking priest of the temple of AMUN. It is, however, as an

architect that he is principally remembered. He created the beautiful shrine of MUT that Hatshepsut erected, and he was consulted on other royal building projects. Puyenré survived Hatshepsut and was accepted by her successor, TUTHMOSIS III, whose KARNAK building projects were influenced by his designs. Puyenré was buried with honors in Thebes. His tomb at QURNA has reliefs portraying his work, including a session of tallying Asiatic spoils and tributes.

pylon They are the majestic architectural entrance forms adorning Egyptian temples, dating probably to the Middle Kingdom (2040–1640 B.C.E.), possibly earlier. The pyramid and sun temple of NIUSERRÉ (r. 2416–2392 B.C.E.) at ABUSIR and ABU GHUROB display a form of pylon. The name pylon was taken from the Greek word for gate. The Egyptian name was *bekhenet*.

The structure was composed of two battered towers linked by a masonry bridge with cornices. The flat surface on the top was reserved for rituals honoring the god RÉ. Most were built over a pile of rubble, but some had interior chamber and stairs. The pylons were decorated with reliefs and completed by flagstaffs. The pylon represented the *AKHET* (2), the religious symbol for the eternal



A pylon from the temple of Isis at Philae. (Courtesy Steve Beikirch.)

HORIZON. The divine patrons of the pylons were the goddesses ISIS and NEPHTHYS.

pyramid The monument erected as a tomb and stage for mortuary rituals and immortalized at GIZA, the pyramid, called *mr* by the Egyptians, was considered the place of ascent, the point of departure for the royal deceased on his journey to eternity, and was normally given special names to signify the special status as a tomb of the pharaoh. Architecturally, the pyramid represented the culmination of the mortuary structures elaborated from the Early Dynastic Period (2920–2575 B.C.E.).

The MASTABAS, the brick tombs of the early historical periods, were provided with burial and offertory chambers, and they represent the original mortuary buildings of Egypt. Some, such as those erected for the rulers and queens in SAQQARA and ABYDOS, were designed with facades having recessed and projecting walls, after the palaces of the era, and became known as “mansions for eternity.” One such mastaba, that of an official in the reign of DEN in the First Dynasty named Nebtiu, started out to resemble a pyramid but was then altered to its traditional form.

In the reign of DJOSER (2630–2611 B.C.E.), in the Third Dynasty, IMHOTEP, his vizier, placed a series of stone mastabas atop one another in a graduated design, forming the STEP PYRAMID in SAQQARA. The Step Pyramid was originally 204 feet high, composed of six separate layers or “steps,” each one successively smaller in size. The base measured 358 feet by 411 feet. The layers of the pyramid were faced with limestone and were surrounded by a vast complex of buildings, replicas of those erected to celebrate *sed* festivals, and a wall, which was carved in relief to resemble a palace facade. The entire enclosure measured 1,800 by 900 feet and was paved with limestone. The walls contained 211 bastions and 14 gateways.

The Step Pyramid contained a 90-foot shaft that led to underground chambers and passageways. The burial vault was 13 feet high, encased entirely in granite, with a plug to seal the entrance made of the same material. The eastern section of the pyramid contained tombs of Djoser’s wives and sons. Eleven shafts have been discovered, sunken to almost 100 feet. The enclosure around the pyramid contained shrines, altar chambers, courts, a *heb-sed* hall, storerooms, and the tombs of Djoser’s courtiers. The site was actually a miniature city, with its own priests and liturgical schedules. Other step pyramids were started soon after Djoser’s reign. Some have been discovered at SEILA, Zawiyet el-Mayitin, El-KULA, EDFU, and on the ELEPHANTINE; they appear to be mostly tombs of nobles.

The true pyramid appeared in the Fourth Dynasty, in the reign of SNEFRU (2575–2551 B.C.E.), who built two pyramids at DASHUR and finished his father’s pyramid at MEIDUM. The traditional pyramidal complex evolved from



The narrow corridor of stone leading into the interior of the Great Pyramid of Khufu at Giza. (Courtesy Steve Beikirch.)

that tomb, which contains the various components that were considered necessary to the purpose of the monument. The first attempted pyramids rose on the fringes of the desert area west of MEMPHIS, between Meidum and ABU ROWASH. The great pyramids at GIZA are best known today, but there are more than 70 other such monuments, large and small, stretching the length of the Nile as far south as modern Sudan, where other pyramids were erected. The centerpiece of the pyramid complex was the pyramid.

The pyramid was a solar symbol, stemming from the cult at HELIOPOLIS. Its four sides were designed to face the cardinal points of the earth. The entrance was normally on the north side, sometimes above ground level and sometimes level with the ground. Beside the pyramid was placed an offertory shrine, a chapel for holding mortuary rites and rituals in commemoration of the royal cult. This building contained ceremonial chambers and the mandatory FALSE DOOR for the use of the *ka* (“soul”) of the deceased ruler. Religious insignias and statues adorned the chambers, and the walls were inscribed and covered with reliefs.

A MORTUARY TEMPLE was constructed near the pyramid, with an elaborate entrance corridor and central court. Most of these have disappeared over the centuries, but when the pyramids were built they were lavish shrines, with offertory chambers, rooms containing ALTARS, storage rooms, and the traditional *SERDAB*. The *serdab* contained statues of the deceased pharaohs positioned so that their eyes could peer through slits in the wall to view the daily ceremonies conducted in the

deceased's name and memory. Nonroyal tombs also contained *serdabs*. A causeway led from this temple to a valley temple on the banks of the Nile or at a distance in the desert. The walls of the causeway were elaborately decorated, and originally they had stone roofs. VALLEY TEMPLES were the sites of initial funerary observances. They comprised various chambers designed to accommodate the priests involved in the obsequies.

Less elaborate pyramids and tombs were also built for queens and for favored nobles and certain members of the royal family. These were constructed near the main pyramid. Solar barks or mortuary boats were also brought to the complex. Some, fashioned out of wood and gold, were buried in deep pits in Fourth Dynasty pyramids. The pyramid of KHUFU at Giza was provided with two boat pits. Walls surrounded this entire pyramidal complex, a tradition dating to the great limestone enclosure that surrounded the Step Pyramid in Saqqara. Private

tombs and the burial places of lesser members of the royal clan or of the court were placed just inside these walls.

The construction of the pyramid was an involved and lengthy process. For example, some estimate that the Great Pyramid of Khufu required the full-time labor of thousands of workers over a 20-year period. The first activity involved in the pyramid construction was the choice of a site by the architects and artists of the royal court, normally chosen because of the type of ground available. The desert fringes, with rocky cores and outcroppings, normally offered the firmest base for the weight of the construction. The site deemed appropriate would be leveled by workmen, and then the foundation dug out of the ground according to the design and architectural plan. The foundation was extremely important, and most pyramids contain foundation stelae and other commemorative inscriptions, much like the cornerstones

THE MAJOR PYRAMIDS OF EGYPT

Dynasty	Ruler	Location
Third	Djoser (2630–2611 B.C.E.)	northern Saqqara
	Sekhemkhet (2611–2601 B.C.E.)	northern Saqqara
	Kha'ba (2603–2599 B.C.E.)	Zawiet el-Aryan
Fourth	Snefru (2575–2551 B.C.E.)	Meidum
	Snefru	southern Dashur
	Snefru	northern Dashur
	Khufu (2551–2528 B.C.E.)	Giza
	Ra'djedef (2528–2520 B.C.E.)	Abu Rowash
	Khafre (2520–2494 B.C.E.)	Giza
	Menkauré (2490–2472 B.C.E.)	Giza
	Shepseskhaf (2472–2467 B.C.E.)	southern Saqqara
Fifth	Userkhaf (2465–2458 B.C.E.)	northern Saqqara
	Userkhaf	Abusir
	Sahuré (2458–2446 B.C.E.)	Abusir
	Kakai (2446–2426 B.C.E.)	Abusir
	Neferefré (2419–2416 B.C.E.)	Abusir
	Niuserré (2416–2392 B.C.E.)	Abusir
	Niuserré	Abu Ghurob
	Menkauhor (2396–2388 B.C.E.)	Dashur
	Menkauhor	Abusir (?)
	Izezi (2388–2356 B.C.E.)	southern Saqqara
	Unis (2356–2323 B.C.E.)	northern Saqqara
Sixth	Teti (2323–2291 B.C.E.)	northern Saqqara
	Pepi I (2289–2255 B.C.E.)	southern Saqqara
	Merenré (2255–2246 B.C.E.)	southern Saqqara
	Pepi II (2246–2152 B.C.E.)	southern Saqqara
Eighth	Qakaré Iby (date unknown)	southern Saqqara
Twelfth	Amenemhet I (1991–1962 B.C.E.)	el-Lisht
	Senwosret I (1971–1926 B.C.E.)	el-Lisht
	Amenemhet II (1929–1892 B.C.E.)	Dashur
	Senwosret II (1897–1878 B.C.E.)	el-Lahun
	Senwosret III (1878–1841 B.C.E.)	Dashur
	Amenemhet III (1841–1797 B.C.E.)	Dashur
	Amenemhet III	Hawara
	Sobekneferu (1787–1783 B.C.E.)	Mazghuna
Thirteenth	Khendjer (date unknown)	southern Saqqara



The second monument at Giza, the burial complex of Khafre (Chephren). (Courtesy Steve Beikirch.)

of modern buildings. When the dedication rituals were completed, workmen began to dig out the various chambers, corridors, and passageways for the subterranean level of the monument.

Some unfinished pyramids, such as the pyramids at ABU ROWASH and ZAWIET EL-ARYAN, have magnificent underground chambers and hallways. Stairways, passages, ramps, portcullis (stone slabs lowered into place to block halls at critical junctures, especially in the Fourth Dynasty pyramids), traps, and stone plugs were installed beside the burial rooms and storage areas. Large ramps for lowering the granite or alabaster sarcophagi were also erected, sometimes with staircases on either side.

Construction on the pyramid would then start. Some had solid stone cores, much like the mastaba levels of Imhotep's Step Pyramid, but others had initial walls, filled with rubble, mud, and sand. Layers of masonry supported the walls, and these were encased in fine stone and then capped by the pyramidion. It is thought that ramps were built to each level as the construction continued, so that the stones could be moved into place. As the pyramid grew in height, the appropriate ramps would be heightened. There is some debate about whether ramps

were used. It is possible that mounds were built and attached to the sides or fashioned on the ascending levels. Such conveniences were removed when the casings were being applied.

When the structure was completed, with the chambers painted and inscribed and the casing put into place so that the stone shimmered and glistened in the sunlight, the funeral of the deceased commenced at the site. The sarcophagus was lowered into the burial chamber, where rituals were also conducted. Some chambers were carved out of a single piece of stone. When the sarcophagus of the ruler was firmly in place, the burial chamber was sealed and plugged, and the corridors leading away from it were also blocked by various means. When the funeral cortege was outside, the entrance to the pyramid was sealed by moving stones into place to complete the wall to make the structure secure.

The Great Pyramid at Giza, erected by Khufu (2551–2528 B.C.E.), is the most outstanding example of the genre, the only surviving wonder of the ancient world. The base of the pyramid covers 13 acres, and a total of 2,300,000 yellow limestone stones were used in its construction. The pyramid was called the Horizon of

Khufu and was positioned in keeping with the astronomical and religious traditions of the era. Originally part of a vast complex, the pyramid now stands amid only two other great pyramids and various smaller tombs of queens and other members of the royal family.

Suggested Readings: Hawass, Zahi A. *The Pyramids of Ancient Egypt*. New York: Carnegie Museum of Natural History, 1998; Isler, Martin, and Dieter Arnold. *Sticks, Stones, and Shadows: Building the Egyptian Pyramids*. Norman: University of Oklahoma, 2001; Lawton, Ian, and Chris Ogilvie-Herald. *Giza: The Truth: The People, Politics, and History Behind the World's Most Famous Archaeological Site*. Montpelier, Vt.: Invisible Cities Press, 2001; Siliotti, Alberto. *Guide to Pyramids of Egypt*. New York: Barnes & Noble Books, 1997; Verner, Miroslav, and Steven Rendall, transl. *The Pyramids: The Mystery, Culture, and Science of Egypt's Great Monuments*. New York: Grove Press, 2001.

pyramidion See *BENBEN*.

Pyramid Texts The oldest surviving examples of religious literature in Egypt, these texts were actually inscriptions on the walls of the royal pyramids of the Fifth and Sixth Dynasties (2465–2323 B.C.E. and 2323–2150 B.C.E.). The priests of HELIOPOLIS wrote the texts that appear in the tomb of UNIS (r. 2356–2323 B.C.E.) and those of other pharaohs and their queens. Unis's Pyramid Texts served as the standard for other inscriptions. Funerary formulas, spells, incantations, and

magical phrases that enabled the pharaoh to become the sun and a star were included. The texts provided the traditional forms called the "sun-ladder," which could be used to ascend into the heavens. They were discontinued when the pharaohs abandoned the construction of the pyramids. As the tombs were smaller at the close of the Old Kingdom (2134 B.C.E.), COFFIN TEXTS repeated the formulas in confined spaces.

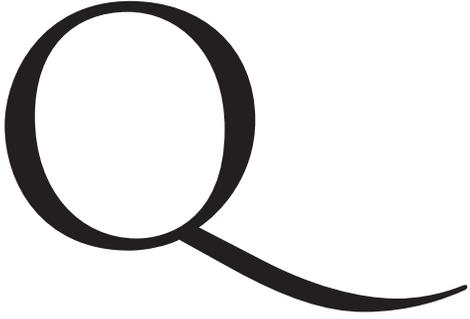
See also *CANNIBAL HYMN*; *TOMB TEXTS*.

pyramid workers Groups of skilled artisans and builders who served as the builders of the pyramids of the Old Kingdom (2575–2134 B.C.E.), these groups are now called "gangs," and they left inscriptions detailing their work. The gangs used colorful names such as "Friends of KHUFU" and the "DRUNKARDS of MENKAURÉ." Some gangs existed for more than six decades. Their support facilities, residence, and necropolis areas are being uncovered in modern excavations.

See also *DEIR EL-MEDINA*; *GIZA*; *SERVANTS OF THE PLACE OF TRUTH*.

Pythagoras (d. c. 500 B.C.E.) *Famous Greek mathematician who visited Egypt*

He was on the Nile in the reign of AMASIS (570–526 B.C.E.). Pythagoras went to MEMPHIS, HELIOPOLIS, and then to THEBES. He remained in the region for more than two decades, earning the respect of the local priests and eventually being allowed to take part in sacrifices to the gods.



Qa'a (Qa'a hedjet Bieneches) (d. 2760 B.C.E.) *Last ruler of the First Dynasty*

He reigned c. 2770 B.C.E. until his death. His name meant “His Arm Is Raised,” and MANETHO, the Ptolemaic Period historian, listed him as Bieneches. Few details of his reign have survived, but he is recorded in the KING LISTS of SAQQARA, ABYDOS, and Turin. Stone vessels bearing his name were found in the pyramidal complex of DJOSER (r. 2630–2611 B.C.E.). Qa'a was possibly the son of SEMERKHET.

He was probably buried at ABYDOS, where two stelae were discovered on the east side of the tomb. The Abydos gravesite was a deep pit with a burial chamber and magazine roofed with timber. Some 26 graves surround his Abydos resting place. A tomb in Saqqara was once assigned to Qa'a, but it now is considered to be the grave of a noble named MENKHAE. Four Saqqara funerary complexes date to Qa'a's reign, and stelae of Qa'a's officials have been discovered there.

Qakaré Iby (fl. c. 2100 B.C.E.) *Ruler of the brief Eighth Dynasty*

All that remains from his undocumented reign is a small pyramid in southern SAQQARA, bearing his name, which translates as “Strong Is the Soul of Ré.” The Pyramid Texts, popular in earlier dynasties, adorn Qakaré Iby's pyramid.

Qantir A modern village adjoining Khataneh in the eastern Delta, once possibly the site of PER-RAMESSES, the site served as the capital of the Ramessids (1307–1196, 1196–1070 B.C.E.), near BUBASTIS (Zagazig). The site was

abandoned for TANIS in the Twenty-first Dynasty (1070–945 B.C.E.), and stones, monuments, and other pieces were taken to Bubastis in the Twenty-second Dynasty (945–712 B.C.E.).

Qar (fl. c. 2200 B.C.E.) *Official of the Sixth Dynasty*

He served as a judge and VIZIER. Qar's tomb in ABUSIR is a vast complex, containing the burials of several generations of his family. Painted reliefs depict many aspects of that historical period and FALSE DOORS are part of the design. The tomb has an open court with side chambers.

Qarta (fl. 23rd century B.C.E.) *Priestly official of the Sixth Dynasty*

He served PEPI I (r. 2289–2255 B.C.E.) as chancellor. Qarta was a priest and a noted librarian and archivist. He was buried in the necropolis reserved for esteemed nobles in SAQQARA, honored by his grave near Pepi I.

Qarun, Lake A body of water in the northwestern edge of the FAIYUM, also called Berket el Kurun, or Qarun Pond, the present lake is only a vestigial reminder of the original body of water that was once subject to inundation by the Nile. By the New Kingdom (1550–1070 B.C.E.), the lake no longer exchanged water with the river. Now it is a marshland, growing saltier, but still supporting a variety of fish and migratory birds.

qas This is the Egyptian word for an embalmed body that has been wrapped in linen for burial.

See also MORTUARY RITUALS.

Qasr el-Saghah A site in the western area of the FAIYUM, located at the base of a limestone cliff, Twelfth (1991–1783 B.C.E.) and Thirteenth (1783–1640 B.C.E.) Dynasty tombs were discovered there. A workman's town was active in QASR WA'L-SAIYAD, which also had a military garrison. The remains of this town include a terrace and stairway. "PAN-GRAVES" were also uncovered there.

Qasr Qarun This is a site on the western extremity of Lake QARUN, also recorded as Dionysius Qasr Qarun and serving as a staging place for caravans to BAHARIA OASIS in the LIBYAN DESERT. A temple to the god SOBEK, dated to the Ptolemaic Period (304–30 B.C.E.), dominates the region. The temple has corridors, chambers, tunnels, and spiral staircases. Oracular secret niches are part of the design. There was once a roof chapel on the structure as well.

Qasr wa'l-Saiyad It is a site on the Nile, south of ABYDOS, where First Intermediate Period (2134–2040 B.C.E.) tombs have been found. These are rock-cut chambers for the local NOMARCHS of the territory. Vast and elaborately decorated with reliefs, the tombs belonged to the nomarchs Idu Seneni, Tjauti, and others.

Qatna This was a city-state east of the Orontes River and KADESH. When the great MITANNI empire fell victim to HITTITE expansion during the Eighteenth Dynasty (1550–1307 B.C.E.), Akizzi, the king of Qatna, sought an alliance with Egypt.

Qau This was the Egyptian name for the ancient road leading to the porphyry QUARRIES in the northeastern desert area in the SINAI.

See also EGYPTIAN NATURAL RESOURCES.

Qaw el-Kebir A site on the Nile south of ASSIUT, called Tjebu or Djenga by the Egyptians and Antaiopolis by the Greeks, Qaw el-Kebir is a Twelfth Dynasty (1991–1783 B.C.E.) necropolis that was refurbished by later dynasties. PTOLEMY IV PHILOPATOR (221–205 B.C.E.) constructed a temple on the site, and PTOLEMY VI PHILOMETOR (180–164, 163–145 B.C.E.) restored the structure.

Qebhsennuf He was a divine being, the son of HORUS, associated with mortuary rituals. The Four Sons of Horus served as guardians of the organs of the deceased, removed from the body during embalming processes and placed in CANOPIC JARS. Qebhsennuf guarded the intestines of the deceased. The canopic jars holding such organs were designed with hawk heads.

See also PILLARS OF SHU.

Qebhet A goddess considered the personification of "cool water," therefore a patroness and symbol of the eternal paradises awaiting the dead beyond the grave, she was a daughter of ANUBIS, although originally a serpent deity. In some eras, Qebhet was associated with regional NILE and SOLAR CULTS. Her popularity was confined to a few nomes or provinces.

Qebhui He was an Egyptian deity, the lord of the north wind. The god was usually depicted as a four-headed ram with four wings or a man with four ram heads.

Qedeshet A Syrian goddess introduced into Egypt during the Eighteenth Dynasty (1550–1307 B.C.E.), Qedeshet became part of the Min-Reshef triad in Upper Egypt. She was depicted as a naked woman holding snakes and flowers and standing on a lion.

Qift See KOPTOS.

Quarrel of Apophis and Sekenenré (Ta'o II) It is a text that dates to the Ramessid Period (1307–1070 B.C.E.) and deals with the opening events of the Theban assaults on the HYKSOS holdings in the Delta. The document, incomplete in its surviving form, demonstrates the Egyptian bias toward the Hyksos and does not clearly explain the reasons for the war that ensued.

Sekenenré TA'O II (r. c. ?–1555 B.C.E.), the ruler of THEBES and Upper Egypt, received a message from APOPHIS (r. c. 1585–1553 B.C.E.), the Hyksos, or Asiatic, ruler at AVARIS in the Delta. The messenger related Apophis's complaint that the snoring hippopotami in the sacred pool at Thebes were keeping the Hyksos ruler awake at night. Considering the fact that Apophis's royal residence was about 400 miles to the northeast, the Thebans, upon hearing the complaint, were "stupefied." It was obvious to Ta'o II and his courtiers that Apophis was either out of his mind or acting in a belligerent fashion. The text ends abruptly, so the actual discussion and response are not provided.

Ta'o II began a campaign to oust the Hyksos, who ruled Lower Egypt as far south as CUSAE. He was brutally slain, however, and his son, KAMOSE, replaced him as the ruler of Thebes. Kamose actually carried on the military confrontations against the Hyksos and was approaching Avaris when he too died. Apophis was already deceased. 'AHMOSE (r. 1550–1525 B.C.E.), Kamose's brother, would be the one to actually oust the Asiatics from Egypt and start the New Kingdom (1550–1070 B.C.E.).

quarries They were the geological conformations of ancient Egypt, especially in its southern regions, and characterized by limestone cliffs. Limestone, favored by

the Egyptians for the casings of pyramids, was abundant at various sites throughout the Nile Valley. Granite was found in Aswan in two varieties: the red, called Syenite by the Greeks (after Syene, Greek for Aswan), and the black. Basalt, calcite, diorite, obsidian, porphyry, quartzite, and serpentine were among the minerals quarried. A variety of semiprecious stones were also mined.

The quarry sites of the Nile Valley included

el-Tureh (Tura), a site opposite Giza, where fine limestone was extracted

Gebel el-Ahmar, northeast of modern Cairo, which yielded quartzite

Bersha, near el-Tureh (Tura), known for limestone

Gebel el-Silsileh, north of Aswan, a source of sandstone

Hatnub, near 'Amarna, quarried for alabaster

Ibhet, south of Aswan, contained black granite, with red granite available from other quarries in the territory

Gebelein, south of Luxor, offering beige limestone

Qurna, a source of dolomitic limestone near Thebes

Wadi Hammamat, containing graywacke, near Koptos

Aswan, which offered sandstone (quartzite) and granite and served as the southern boundary

Nubia, an important source of hard stones and minerals, modern Sudan.

Western Desert, providing diorite gneiss and possibly carnelian, west of the Nile.

Wadi el-Hudi, yielding amethyst, south of Thebes.

Quarry Map See BEKHEN QUARRY MAPS.

Quban (Contra-Pselkis) It was a fortress located opposite el-**DAKKA** and occupying a strategic position just south of the first cataract of the Nile in **NUBIA** (modern Sudan). Three circular walls with rounded bastions protected the fortress at Quban. **SENWOSRET I** (r. 1971–1926 B.C.E.) probably originated the first defense elements here. Quban's fortress was refurbished by the rulers of the Ramessid Period (1307–1070 B.C.E.) when they garrisoned Egyptian holdings in northern Nubia. **AMENEMHET III** (r. 1844–1797 B.C.E.), **TUTHMOSIS III** (r. 1479–1425 B.C.E.), and **RAMESSES II** (r. 1290–1224 B.C.E.) made major renovations on the site.

Qubbet el-Hawwa A site on the bluff at **ASWAN**, overlooking the Nile, called “the Dome of the Wind,” it is a necropolis containing tombs from the Old Kingdom (2575–2134 B.C.E.) and the Middle Kingdom (2040–1640 B.C.E.). Some military and trade expedition leaders were buried at Qubbet el-Hawwa, including **HARKHUF**, **PEPINAKHT**, and **SARENPUT**.

queens The royal consorts of the rulers of ancient Egypt who derived their rank and powers from their husbands, these women were themselves often the daughters of rulers, but they could be aristocrats or even commoners. In some instances women of the harem, or lesser wives, attained the rank of queen by giving birth to an heir. In the **CARTOUCHES** of royal Egyptian women, the designations “King's Daughter,” “King's Wife,” or “King's Mother” were carefully applied. Though many princesses of the royal line did not marry their brothers, or half brothers, the firstborn royal daughter often did.

As queens, royal wives administered the palace and the harems and had some say in state affairs of the nation or the capital. Queen mothers, whether royal or commoner, those who had given birth to an heir, were elevated in the reigns of their sons and given additional honors. They were distinguished by wearing the vulture crown.

In some periods the rulers married their daughters also. **AKHENATEN**, for example, married several of his daughters, and **RAMESSES II** made his daughters consorts after their mothers died or retired. **AMENHOTEP III** was encouraged by Queen **TIYE (1)** to marry their daughters, Princesses **SITAMUN (2)** and **ISSET (3)**, probably in the hope of increasing the number of heirs to the throne.

Some queens were from foreign lands. **KIYA**, the wife of Akhenaten, was believed to be a **MITANNI** princess, and **MA'AT HORNEFRURÉ**, wife of Ramesses II, was probably the **HITTITE** princess mentioned in the **BENTRESH STELA**. **TUTHMOSIS III** had three Syrian wives, daughters of chieftains, who were buried in separate tombs and provided with duplicate funerary regalia. Amenhotep III married a princess from Babylon.

Egyptian princesses were not given in marriage to cement foreign alliances, no matter how persistent the requests, until the late eras of Egypt, when foreign groups held the throne. To enhance his prestige, one Asiatic ruler wrote that he would accept any Egyptian woman of high birth as his bride, knowing that he could pass her off as a princess to his own people. Those princesses who did not marry heirs to the throne wed officials or remained at court unmarried.

There were queens who usurped the throne or held political power temporarily as regents for their minor sons. Regents include **MERNEITH** of the First Dynasty (2920–2770 B.C.E.), believed to have been the wife of **DJET** and the mother of **DEN**, and **ANKHNESMERY-RÉ (2)** of the Sixth Dynasty (2323–2150 B.C.E.), who served as coregent with her brother, the vizier **DJAU**, for **PEPI II**. In the New Kingdom (1550–1070 B.C.E.) two female regents assumed the throne themselves: **HATSHEPSUT** of the Eighteenth Dynasty (1550–1307 B.C.E.) and **TWOSRET** of the Nineteenth Dynasty (1307–1196 B.C.E.). A woman ruler, **NITOCRIS (1)**, ended the Sixth Dynasty, according to some lists, and another, **SOBEKNEFERU**, closed the Twelfth Dynasty (1991–1783 B.C.E.).

The queens, whether in command of Egypt or serving as a consort to the pharaohs, remain fascinating facets of Egyptian history for the modern world. Some of them left an imprint on their own times, and others stand as exotic examples of feminine charms on the Nile.

In the Early Dynastic Period (2920–2575 B.C.E.), Merneith, probably only a regent, had two mortuary complexes built at ABYDOS and SAQQARA, using the royal insignias. NEITHOTEP, the possible mother of AHA, the first ruler of Egypt, was honored with similar mortuary monuments, one containing the seals of the fabled NARMER.

In the Old Kingdom (2575–2134 B.C.E.), the two queens named HETEPHERES left relics of their existence: one in tomb furnishings that had to be moved because of grave robberies, the second as a witness to royal dynastic feuds. The KHAMERERNEBTY queens have left their own mark. The second Queen KhamerernebtY is commemorated by a beautiful statue that depicts her beside the ruler KHAFRE in a remarkable display of equality and femininity. KHENTAKAWES (1), the wife of SHEPSESKHAF, is called the “Mother of the Fifth Dynasty.” Two sisters named Ankhnesmery-Ré, given to Pepi I in marriage, bore him heirs, and one served as regent for her son, Pepi II.

In the Middle Kingdom (2040–1640 B.C.E.), a bevy of women accompanied MONTUHOTEP II in his tomb at DEIR EL-BAHRI, and on the sarcophagi of many of them the world is told that the inhabitant was “the Sole Favorite of the King.” The mother of AMENEMHET I (Nofret), a usurper, was honored by her son when he had cemented his claims to the throne. Sobekneferu, the last ruler of the Twelfth Dynasty, was a woman who maintained her reign for only four years.

As the New Kingdom (1550–1070 B.C.E.) is better documented, this period of Egyptian history provides a roster of famous women. TETISHERI, the commoner wife of TA’O I of the Seventeenth Dynasty, was the grandmother of ’AHMOSE, the founder of the New Kingdom, and she lived to an old age with him and Queen AH’HOTEP (1). ’Ahmose was married to ’AHMOSE NEFERTARI, who gained prominence by appearing with the pharaoh at public functions and by having her name mentioned in public records. She was deified after her death with her son, AMENHOTEP I.

Hatshepsut, the daughter of TUTHMOSIS I, claimed the throne after serving as the regent for Tuthmosis III and ruled Egypt, building a temple at DEIR EL-BAHRI and sending expeditions to PUNT and other sites in continued trade. TIYE, the commoner wife of Amenhotep III, appeared in public records and in foreign correspondence. NEFERTITI, the commoner wife of Akhenaten, stands unrivaled as an example of grace and loveliness from that age. Kiya, the foreign-born second wife of Akhenaten, is depicted with her own exotic charms.

In the Ramessid Period women such as NEFERTARI, whose loveliness graces shrines on the Nile, including the temple built in her honor at ABU SIMBEL, speak of a cul-



Nefertiti, the queen of Akhenaten, whose name means “The Beautiful Woman Has Come.” (*Hulton Archive.*)

tured era. Twosret, who served as a regent for a time, took the throne with her foreign vizier, BAY, at her side.

During the Third Intermediate Period (1070–712 B.C.E.) and the Late Period (712–332 B.C.E.), the queens of Egypt did not have the powers of their sisters in the past. Another sort of woman, serving as the GOD’S WIFE OF AMUN at Thebes, had considerable political and religious powers instead, serving as the spokespersons for their royal families in the capital.

The arrival of the Ptolemaic Period (304–30 B.C.E.), however, brought women of vigor and intellect to the courts. They were Greeks, not Egyptians, as no native women were the mothers of the Ptolemaic rulers. Their exploits and adventures were varied, and many of these queens suffered at the hands of their relatives. CLEOPATRA VII (r. 51–30 B.C.E.) was the last sole ruler of Egypt, and she was notorious throughout the ancient world of her time as a brilliant, enchanting, and politically astute individual who held her own in the company of the leading men of the times.

The following queens are discussed in this book:

QUEENS OF EGYPT

First Dynasty

Neithotep	mother of AHA, possibly consort of NARMER
Berenib	consort of Aha
Hent	consort of Aha, mother of DJER
Tey	consort of AHA
Herneith	consort of Djer, mother of DJET
Merneith	consort of Djet, mother of DEN
Herneith	consort of Den
Merneith	consort of Den
Tarset	consort of ADJIB, mother of SEMERKHET

Second Dynasty

Nima'athap	consort of KHA'SEKHEMWHY, mother of DJOSER
------------	--

Third Dynasty

Heterphernebtj	consort of DJOSER, mother of SEKHEMKET
Merysankh (1)	consort of HUNI, mother of SNEFRU

Fourth Dynasty

Hetepheres	consort of Snefru, mother of KHUFU
Itet	consort of Snefru
Neferkau	consort of Snefru
Henutsen	consort of Khufu, possible mother of KHAFRE
Hedjhekenu	consort of Khufu
Meritites	consort of Khufu, possible mother of Khufu
Nefertkau	consort of Khufu
Hetepheres (2)	consort of RA'DJEDEF
Khentetka	consort of Ra'djedef
Persenti	consort of Khafre
Khamernernebtj	consort of Khafre, mother of MENKAURÉ
Merysankh (3)	consort of Khafre
Nedjhekenu	consort of Menkauré
Khamernernebtj	consort of Menkauré, mother of SHEPSESKHAF
Bunefer	consort of Shepseskhaf
Khentakawes	consort of Shepseskhaf, possible mother of SAHURÉ and KAKAI

Fifth Dynasty

Neferhetepes	possible mother of USERKHAF
Neferhetepes	consort of Userkhaf
Khentakawes	possible consort of Userkhaf
Khentakawes	consort of Kakai, mother of NEFEREFRE and NIUSERRE
Khentikus	consort of Niuserré
Reputneb	consort of Niuserré
Nub	consort of Niuserré
Nebet	consort of UNIS
Khenut	consort of Unis

Sixth Dynasty

Kawit (1)	consort of TETI
Weret-Imtes (1)	consort of Teti
Iput (1)	consort of Teti, mother of PEPI I
Ankhesmery-Ré (1)	consort of Pepi I, mother of MERENRE
Neith	consort of Merenré
Ankhesmery-Ré (2)	mother of PEPI II
Weret-Imtes (2)	consort of Pepi II
Amtes (Yamtisy)	consort of Pepi II
Ujebten	consort of Pepi II
Iput (2)	consort of Pepi II
Neith	consort of Pepi II

Ankhnes-Pepi	consort of Pepi II, mother of NEFERKURÉ
Neith	consort of Pepi II, mother of Merenré II
Wedjebten	consort of Pepi II
Nitocris (1)	consort of MERENRÉ II, Queen-Pharaoh

Eleventh Dynasty

Sit-Sheryet	consort of MONTUHOTEP I, mother of INYOTEF I
Neferkau	consort of INYOTEF II
Neferu-Khayet (1)	consort of Inyotef ii, mother of INYOTEF III
Aoh (Yah)	consort of Inyotef III, mother of MONTUHOTEP II
Henite	consort of Inyotef III
Neferkau	consort of INYOTEF (II) III
Tem (2)	consort of Montuhotep II, mother of MONTUHOTEP III
Neferu	consort of Montuhotep II
Amunet	consort of Montuhotep II
Ashait	consort of Montuhotep II
Henhenit	consort of Montuhotep II
Inhapi	consort of Montuhotep II
Kawit	consort of Montuhotep II
Khemsit	consort of Montuhotep II
Neferu-Khayet (2)	consort of Montuhotep II
Nubkhas (1)	consort of Montuhotep II
Sadeh	consort of Montuhotep II
Ime (Yem)	consort of Montuhotep III, possibly mother of MONTUHOTEP IV
Amunet	consort of Montuhotep III

Twelfth Dynasty

Nfret	mother of AMENEMHET I
Nefru-totenen	consort of Amenemhet I, mother of SENWOSRET I
Satkamose	consort of Amenemhet I
Sit-Hathor	consort of Amenemhet I
Dedyet	consort of Amenemhet I
Senebtisy	consort of Amenemhet I
Nefru-Sobek	consort of Amenemhet I
Nefruseri	consort of Senwosret I, mother of AMENEMHET II
Meryet	consort of Amenemhet II, mother of SENWOSRET II
Kemanweb	consort of Amenemhet II
Meryt-Amun	consort of Amenemhet II
Teo	consort of Amenemhet II
Neferhent (1) Hent (Khenthap)	consort of Senwosret II
Wereret	consort of Senwosret II, mother of SENWOSRET III
Khenemetneferhedjethedjet	consort of Senwosret II
Neferhent (2)	consort of Senwosret III, mother of AMENEMHET III
Khemetnefer-Sheri	consort of Senwosret III
Meresger (2)	consort of Senwosret III
Sit-Weret	consort of Senwosret III
Sit-Hathor Yunet	possible consort of Senwosret III
Meryret	consort of Senwosret III
Sobek-shedty-neferu	consort of Senwosret III
Neferethnut	consort of Senwosret III
A'at	consort of Amenemhet III, mother of AMENEMHET IV
Sobekneferu	consort of Amenemhet V, Queen-Pharaoh

Thirteenth Dynasty

Nwebhotep-Khred	consort of HOR AWIBRÉ
Ana	consort of SOBEKHOTEP I
Ana	consort of SOBEKHOTEP III
Senebsen	consort of NEFERHOTEP I

Seventeenth Dynasty

Nubkhas (2)	consort of SOBEKEMSAF II
Sobekemsaf	consort of INYOTEF VII, mother of TA'O I
Tetisheri	consort of Ta'o I, mother of TA'O II

QUEENS OF EGYPT (*continued*)

Mentjuhotep	consort of Ta'o I
Ah'hotep (1)	consort of Ta'o II, mother of KAMOSE and 'AHMOSE
'Ahmose-In-Hapi	consort of Ta'o II
Henutempet	consort of Ta'o II
'Ahmose-Nefertari	possible consort of Kamose

Eighteenth Dynasty

'Ahmose-Nefertari	consort of 'AHMOSE, mother of AMENHOTEP I
'Ahmose-In-Hapi	consort of 'Ahmose
Thent Hep	consort of 'Ahmose
Ah'hotep (2)	consort of Amenhotep I
'Ahmose-Merytamon	consort of Amenhotep I
Satkamose	consort of Amenhotep I
Senisonbe	mother of TUTHMOSIS I
'Ahmose (1)	consort of Tuthmosis I, mother of HATSHEPSUT
Mutnofret (1)	consort of Tuthmosis I, mother of TUTHMOSIS II
Hatshepsut	consort of Tuthmosis II
Iset (1)	consort of Tuthmosis II, mother of TUTHMOSIS III
Meryt-Ré-Hatshepsut	consort of Tuthmosis III, mother of AMENHOTEP II
Sitiah	consort of Tuthmosis III
Neferu-Ré	possible consort of Tuthmosis III
Menhet	consort of Tuthmosis III
Meryt-Amun	consort of Tuthmosis III
Nebet'u (2)	consort of Tuthmosis III
A'ahset	consort of Tuthmosis III
Sitamun	consort of Amenhotep II
Teo	consort of Amenhotep II, mother of TUTHMOSIS IV
Meryt-Amun	consort of Amenhotep II
Mutemwiya	consort of Tuthmosis IV, mother of AMENHOTEP III
Tiye (1)	consort of Amenhotep III, mother of AKHENATEN
Gilukipa	consort of Amenhotep III
Iset	consort of Amenhotep III
Sitamun (2)	consort of Amenhotep III
Tadukhipa	possible consort of Amenhotep III or Akhenaten
Nefertiti	consort of Akhenaten
Kiya	consort of Akhenaten
Merytamun	consort of SMENKHARÉ
Ankhesenamun	consort of TUT'ANKHAMUN
Tey	consort of AYA
Ankhesenamun	consort of Aya
Mutnodjmet (1)	consort of HOREMHAB
Amenia	consort of Horemhab

Nineteenth Dynasty

Sitré	consort of RAMESSES I, mother of SETI I
Tuya	consort of Seti I, mother of RAMESSES II
Nefertari	consort of Ramesses II
Isetnofret	consort of Ramesses II, mother of MERENPTAH
Bint-Anath	consort of Ramesses II
Henutmire	consort of Ramesses II
Meryt-Amun	consort of Ramesses II
Ma'at Hornefruré	consort of Ramesses II
Nebt-Tawy (1)	consort of Ramesses II
Mutnofret	consort of Ramesses II
Isetnofret	consort of Merenptah, mother of SETI II
Takhat	consort of Merenptah, mother of AMENMESSES
Twosret	consort of Seti II, Queen-Pharaoh
Tia (2)	consort of Seti II, mother of SIPTAH
Takhat	consort of Seti II
Baketwerel	possible consort of Amenmesses

Twentieth Dynasty

Tiye-Mereniset	consort of SETHNAKHTÉ, mother of RAMESSES III
Iset	consort of Ramesses III, mother of RAMESSES IV, VI, VIII
Titi	consort of Ramesses III
Tiye	consort of Ramesses III
Isetnofret	consort of Ramesses IV
Tentopet	consort of Ramesses IV, mother of RAMESSES V
Nubkhesed (1)	consort of Ramesses V
Nubkhesed (2)	consort of RAMESSES VI, mother of RAMESSES VII
Iset	consort of Ramesses VII
Isetnofret	consort of RAMESSES VIII
Takhat	mother of RAMESSES IX
Baketwerel	consort of Ramesses IX, mother of RAMESSES X
Tiye	consort of Ramesses X, mother of RAMESSES XI
Tantamun (1)	consort of Ramesses XI

Twenty-first Dynasty

Tantamun (2)	consort of SMENDES, mother of PSUSENNES I ?
Henutowy	mother of Psusennes I ?
Mutnodjmet (2)	consort of Psusennes I, mother of AMENENOPE Siamun
Ta'apenes	consort of PSUSENNES II
Wiay	consort of Psusennes II
Mekhtemweskhét	mother of OSOCHOR
Istemkhebe	mother of Psusennes II
Istemkhebe	consort of Psusennes II
Ma'atkaré	consort of Psusennes II

Twenty-second Dynasty

Karomana (1)	consort of SHOSHENQ I
Ma'atkaré	consort of Shoshenq I, mother of OSORKON I
Penreshnas	consort of Shoshenq I
Karomana (2)	consort of Osorkon I
Ma'atkaré	consort of Osorkon I, mother of TAKELOT I and SHOSHENQ II
Tasedkhonsu	consort of Osorkon I
Kapes	consort of TakeLOT I, mother of OSORKON II
Nesitanebetashru (1)	consort of Shoshenq II
Karomana (3)	consort of Shoshenq II
Djedmutesankh	consort of OSORKON II
Karomana (4)	consort of Osorkon II, mother of SHOSHENQ III; TAKELOT II
Karomana (5)	consort of TakeLOT II, mother of OSORKON III
Tentamopet	consort of Shoshenq III, mother of SHOSHENQ V
Karomana (6)	consort of SHOSHENQ IV, mother of OSORKON IV

Twenty-third Dynasty

Karaotjet	consort of Osorkon III, mother of TAKELOT III, RUDAMON, and PEFTJAU'ABAST
Tentsai	consort of Osorkon III
Irbast'udjefru	consort of PefTjau'abast

Twenty-fifth Dynasty

Pebatma	consort of KASHTA, mother of PIANKHI
Abar	consort of Piankhi, mother of TAHARQA
Tabiry	consort of Piankhi, mother of Shabaka
Pekassater	consort of Piankhi, mother of SHEBITKU
Amenirdis	consort of Shebitku
Amun-dyek'het	consort of Taharqa

Twenty-sixth Dynasty

Mekhtemweskhét	consort of PSAMMETICHUS I, mother of NECHO II
Mekhtemweskhét	consort of Necho, mother of PSAMMETICHUS II
Mekhtemweskhét	mother of Osochor, SIAMUN and SHOSHENQ I

QUEENS OF EGYPT (*continued*)

Takhat	consort of Psammetichus II, mother of APRIES
Takheredeneset	mother of AMASIS
Khedebneitheret	consort of Amasis
Ladice	consort of Amasis, mother of Psammetichus III
Nakhsebasteru	consort of Amasis

Twenty-seventh Dynasty

Amytis	mother of CAMBYSES
Atossa	consort of Cambyses
Artystone	consort of DARIUS I
Amestris	consort of XERXES, mother of ARTAXERXES I
Parasites	consort of DARIUS II

Thirtieth Dynasty

Ptolemais (1)	consort of NECTANEBO, possible mother of TEOS
Udjashu	consort of Nectanebo

Ptolemaic Dynasty

Arsinoe	mother of PTOLEMY I
Berenice	consort of Ptolemy I, mother of PTOLEMY II
Eurydice	consort of Ptolemy II
Arsinoe	consort of Ptolemy II, mother of PTOLEMY III
Arsinoe	consort of Ptolemy III
Berenice	mother of PTOLEMY IV
Arsinoe	consort of Ptolemy IV, mother of PTOLEMY V
Cleopatra	consort of Ptolemy V, mother of PTOLEMY VI AND VIII
Cleopatra	consort of Ptolemy VI, mother of PTOLEMY VII
Cleopatra	consort of Ptolemy VII
Cleopatra	consort of Ptolemy VIII, mother of PTOLEMY IX, X
Cleopatra	consort of Ptolemy IX
Cleopatra Selene	consort of Ptolemy IX
Cleopatra	consort of Ptolemy IX
Berenice	consort of Ptolemy X
Cleopatra Berenice	consort of PTOLEMY XI
Cleopatra Tryphaina	consort of Ptolemy XI, mother of PTOLEMY XIII, XIV, Cleopatra VII
Cleopatra VII	consort of Ptolemy XIII, XIV, mother of PTOLEMY XV Caesarion

queen's titles The queens of Egypt of primary rank were called "the Great Wife." If they were able to bear the pharaoh's heirs, they received the additional title of "Mother of the King" and wore the VULTURE headdress of NEKHEBET, the goddess protector of Upper Egypt. Other titles bestowed upon them were "Mistress of the Two Lands," "Mistress of Upper and Lower Egypt," "For whom the Sun Rises," and "Great of Favors."

The title of "the GOD'S WIFE OF AMUN" began in the reign of 'AHMOSE (1550–1525 B.C.E.), founder of the New Kingdom, when Queen 'AHMOSE NEFERTARI received that rank in exchange for privileges offered to her. The role, also called the Divine Adoratrices of Amun in some eras, evolved over the centuries into a religious office of considerable power.

Quernet Murai A necropolis site on the eastern hill of DEIR EL-MEDINA on the western shore of the Nile. Tombs

from the Eighteenth Dynasty (1550–1307 B.C.E.) and the Ramessid Period (1307–1070 B.C.E.) were excavated there.

Qurna See SHEIKH ABD' EL-QURNA.

Qus (Gesa, Apollinopolis Parva) A site north of THEBES, on the western bank of the Nile, involved in the vast trade expeditions of Egypt. The Egyptians called the site Gesa, and the Greeks named it Apollinopolis Parva. Qus served as departure point for expeditions to the WADI HAMMAMAT and the Red Sea. Two PYLONS from the Ptolemaic Period (304–30 B.C.E.) dedicated to Haroeris and HEKET remain there.

R

Rabirius Postumus (fl. first century B.C.E.) *Roman of equestrian rank assigned to Egypt by the Roman Senate*
He managed the financial affairs of PTOLEMY XII NEOS DIONYSUS (r. 80–58, 55–51 B.C.E.) on behalf of the Senate of Rome. Rabirius was charged with taking a bribe as a result of conducting this office but was defended successfully by Cicero in Rome.

Ra'djedef (Djedef-ré) (d. 2520 B.C.E.) *Third ruler of the Fourth Dynasty*

He reigned from 2528 B.C.E. until his death. The son of KHUFU (Cheops) and a lesser-ranked queen, he had a brief reign and was possibly associated with the death of Prince KEWAB, his half brother and the rightful heir. Ra'djedef apparently was a member of a separate line of Khufu's royal family, possibly of Libyan connections.

He was recorded as marrying HETEPHERES (2), his half sister and the widow of Prince Kewab. She was the mother as well of Kewab's daughter, MERYSAKHE (3), who married Ra'djedef's successor, KHAFRE (Chephren). Hetepheres (2) bore Ra'djedef a daughter, NEFERHETEPES (1). He also married KHENTETKA and had three sons, Setka, Baka, and Harnit. They are all listed in Ra'djedef's unfinished pyramid in ABU ROWASH, but none inherited the throne.

Ra'djedef chose the royal name "Son of Ré," indicating a religious revolt of some sort, and was mentioned in the TURIN CANON. He also abandoned the GIZA plateau, building his mortuary complex in Abu Rowash, near the Third Dynasty (2649–2575 B.C.E.) necropolis to the north. This unfinished complex was designed with a MORTUARY TEMPLE, called "Ra'djedef is a *Sehedu* Star." The

mortuary temple was started on the east side of the pyramid. A large boat pit was built on the southern end.

Some 20 statues were discovered on the site, now in a ruined condition. Red quartzite and other fine stones were used throughout the complex. A SPHINX was also found on the site, the first use of that symbol in royal tombs. Ra'djedef's pyramid was ransacked as a quarry by later pharaohs, and he remains a mysterious individual who represented the rise of a faction of the royal family for a brief period. A queen's pyramid has recently been uncovered on the site.

Rahotep (1) (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty, famed for his mortuary statue*

A son of SNEFRU (r. 2575–2551 B.C.E.), Rahotep was married to Princess NOFRET (1) and buried with her in a mastaba tomb near the pyramid of MEIDUM. Rahotep served as the high priest of the god RÉ at HELIOPOLIS. He also served as the director of expeditions and as the chief of royal building. There is a possibility that Rahotep was the son of HUNI (r. 2599–2575 B.C.E.), buried in Snefru's reign. A remarkable portrait statue of Rahotep was discovered at Meidum. Nofret was also depicted by another remarkable statue in the tomb. These limestone portrayals were fashioned with inlaid eyes and depict individuals of vitality and charm.

See also ART AND ARCHITECTURE.

Rahotep (2) (Wah'ankh) (d. c. 1630 B.C.E.) *Ruler, or possibly the founder, of the Seventeenth Dynasty*

He was also called Rahotep Wah'ankh and is mentioned in reliefs in the tomb of AMENMESSES of the Nineteenth

Dynasty in the VALLEY OF THE KINGS. Rahotep restored the temples of MIN and OSIRIS at KOPTOS and ABYDOS. His pyramid was erected at DRA-ABŪ EL-NAGA, the oldest section of the necropolis of Thebes.

Rai (fl. 16th century B.C.E.) *Court woman of the Eighteenth Dynasty*

She served in the reign of 'AHMOSE (1550–1525 B.C.E.), as a wet nurse of Queen 'AHMOSE-NEFERTARI. Rai was buried in Thebes in a newly made coffin of sycamore wood. Her original coffin was used to bury Princess 'AHMOSE-IN-HAPI. Rai's remains were discovered at DEIR EL-BAHRI in 1881. Her mummy clearly shows that she was a graceful and delicate woman with abundant masses of hair, woven into braids.

See also MORTUARY RITUALS.

Raia (fl. 14th century B.C.E.) *Royal woman of the Nineteenth Dynasty, the mother-in-law of Seti I*

Raia's daughter, Queen TUYA, probably married Seti I (r. 1306–1290 B.C.E.) before he became pharaoh. Raia's husband, Ruia, was a lieutenant of charioteers in the army of Ramesses I before he was asked by HOREMHAB to found a new royal line. She was buried in Thebes.

Ramesses (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was the son of RAMESSES II (r. 1290–1224 B.C.E.) and Queen ISETNOFRET (1) and campaigned with his father in NUBIA, serving as a charioteer. A general and the appointed heir to the throne from Ramesses II's regnal years of 40–50, Prince Ramesses died before inheriting. He followed AMENHIRKHOPESHEF (2) in the line of succession. Prince Ramesses was depicted at ABU SIMBEL. He denoted funerary items for the APIS bulls and conducted inquiries into a legal matter concerning the mortuary temple of TUTHMOSIS I.

Ramesses I (Menpehtiré) (d. 1306 B.C.E.) *Founder of the Nineteenth Dynasty*

He reigned only from 1307 B.C.E. until his death. Chosen as the successor by HOREMHAB, Ramesses I served for a time as coregent while Horemhab lived and then began his own royal line. The son of an Egyptian military commander, a commoner named Seti, Ramesses I was born in AVARIS, the former capital of the HYKSOS in the eastern Delta. Joining the army, Ramesses I fought at the side of Horemhab and became a commander of troops, superintendent of cavalry troops, a royal envoy, superintendent of "the Mouths of the Nile," the branches of the river in the Delta, and a full general.

In time, Ramesses I served as Horemhab's VIZIER and high priest of AMUN, a rank that placed him in command of all the cults and temples of the nation. When Horemhab died childless, Ramesses I was installed as the

deputy of the throne, becoming the heir. His wife SITRÉ was the mother of SETI I. As Ramesses I was quite elderly when he succeeded Horemhab, Seti I was already a military commander.

The name Ramesses was translated as "Ré Fashioned Him," and his throne name, Menpehtiré, was translated as "Enduring Is the Might of Ré." In his first months of power, Ramesses I restored the great temple of KARNAK in THEBES, completing the second PYLON and a vestibule. He also added a colonnaded hall. Ramesses I named Seti I as his coregent and died only 16 months after his coronation.

At WADI HALFA, a stela bears his name and commemorates his temple offerings. Ramesses I conducted a Nubian campaign, probably led by Seti I in his name. His tomb was prepared in the VALLEY OF THE KINGS but was not completed. It has a double row of stairs, a burial chamber, and three annexes. Portraits of the goddess MA'AT decorate the entrance. The burial chamber contains a yellow granite sarcophagus with figures of the goddess Isis on the ends. Paintings were used instead of cut reliefs as tomb adornments. Ramesses I's mummified remains were moved to DEIR EL-BAHRI in later eras and were discovered in the cache there. Ramesses I also had a tomb in Avaris, unused and probably built for him before he ascended the throne.

Ramesses II (Userma'atre'setepenré) (d. 1224 B.C.E.) *Third ruler of the Nineteenth Dynasty, called the Great*

He reigned from 1290 B.C.E. until his death, one of the longest-lived pharaohs of Egypt. The son of SETI I and Queen TUYA, Ramesses II was introduced early to the military careers of his family. His grandfather, RAMESSES I, and his great-grandfather, Seti, had been commanders in the field. Ramesses II accompanied his father in a Libyan campaign when he was a teenager. He also went to war in the Mediterranean and Palestine regions.

He became the coregent in the seventh year of the reign of Seti I, who reportedly said: "Crown Him as king that I may see his beauty while I live with him." His throne name meant "Strong in Right Is RÉ." He also conducted a Nubian campaign, accompanied by two of his own sons, at age 22.

In Egypt, he aided Seti I in vast restoration programs up and down the Nile. Together they built a new palace at PER-RAMESSES, the new capital founded by Ramesses I in the eastern Delta. Wells, QUARRIES, and mines were also reopened.

Inheriting the throne, Ramesses II completed his father's buildings and began to restore the empire. He made promotions among his aides, refurbished temples and shrines, and campaigned on the borders of the land. He then began a war with the HITTITES that would last for decades. This war opened with the Battle of KADESH, a military campaign commemorated in the Poem of PEN-

TAUR (or Pentauret) on the walls of KARNAK and in the SALLIER PAPYRUS III.

That particular campaign provided a temporary truce but then continued in a series of three phases. After pushing the Egyptian domain to Beirut, (modern Lebanon), Ramesses II met the enemy at Kadesh. Later he battled to recover Palestine, which had been encouraged to revolt. Lastly, Ramesses II conquered Hittite lands far from Egypt and deep inside the enemy's empire, bringing the Hittites to the treaty table.

At Per-Ramesses, the new capital of Egypt, Ramesses II enlarged the royal residence, adding doorways, balconies, throne rooms, and chambers. These new areas were decorated with faience tiles and statues. He also built ABU SIMBEL, south of ASWAN, and temples in DERR in NUBIA (modern Sudan), and in ABYDOS. In his 21st regnal year, he formed an alliance to repel the SEA PEOPLES and the Assyrians. Karnak and the RAMESSEUM benefited from his generosity and sense of style.

Ramesses II's wives and consorts were many, numbering 200 in some periods of his reign. His "Great Wife," his favorite, was NEFERTARI-Merymut, who probably married him before he became a royal prince. She bore him children and was honored in a temple at ABU SIMBEL. When she retired to the harem villa at MI-WER in the FAIYUM, ISETNOFRET (1) became the leading queen. When she died or retired, her daughter, BINT-ANATH, and Nefertari's daughter, MERYT AMUN (1), became queens. Other favorites were MA'AT-HORNEFRURÉ, probably a Hittite princess, and NEBT-TAWY (1).

Ramesses had more than 100 sons and numerous daughters. His sons were named individually as the heir to the throne and then predeceased their father, resulting in MERENPTAH's succession as the thirteenth offspring designated as crown prince. Some of the sons who have been identified over the centuries were Montuirkhopshef (or Montuhirwenemuf), Neben-Kharu, Mery-Amun, Amun-wia, Seti, Setep-en-Ré, Mery-ré, Hor-her-wenemuf, Amenhotep, Itamun, Mery-Atum-Ramesses and KHA'EM-WESET (1).

A unique megatomb, the largest and most intriguing burial site in the VALLEY OF THE KINGS at Thebes, was erected as the grave of Ramesses II's royal sons. Recently uncovered, this tomb has pillared halls, T-shaped corridors, and separate chambers. Some 67 chambers with wall paintings have been discovered thus far, leading to another level of the structure that promises additional chambers.

He was possibly deified at the celebration of his first *heb-sed*, or at the commemoration of his coronation. Ramesses II married a daughter of the Hittite ruler HATTUSILIS III, probably MA'AT HORNEFRURÉ, in 1257 B.C.E. Statues and other monuments continued to honor him throughout Egypt. When he died, MERENPTAH, his thirteenth son and heir, placed him in a tomb in the Valley of the Kings at Thebes. This large tomb was long and highly



Ramesses II depicted in a colossal statue in Luxor temple. (Courtesy Steve Beikirch.)

decorated. The end chambers are at an angle to the entrance corridors. His mummified remains, however, had to be removed to keep them safe from robbers. His original tomb was possibly flooded before he died, as two such monuments bear his name in the Valley of the Kings.

Discovered in the mummy cache in DEIR EL-BAHRI in 1881, Ramesses II's remains were wrapped in floral garlands. He had red hair, possibly the result of the mummification process, and his body was beautifully wrapped in a cedarwood coffin. The mummy shows that he suffered from smallpox at one time. He had a patrician nose and was six feet in height. His face had jutting eyebrows, thick lashes, a strong jaw, and round ears. His genital organs had been removed and placed in a statue of the god OSIRIS, probably as an act of reverence for the deity SET, the patron of his family's original home. His muscles were atrophied from age, and he suffered from arteriosclerosis.

Suggested Readings: Healy, Mark. *The Warrior Pharaoh: Ramesses II and the Battle of Qadesh*. London: Osprey

Publishing, 2000; Kitchen, K. A. *Ramesside Inscriptions: Ramesses II, His Contemporaries*. London: Blackwell, 2000; Menu, Bernadette. *Ramesses II: Great of the Pharaoh*. New York: Harry N. Abrams, 1999; Montet, Pierre. *Everyday Life in the Days of Ramesses the Great*. Philadelphia: University of Pennsylvania, 1998; Tyldesley, Joyce A. *Ramesses: Egypt's Greatest Pharaoh*. New York: Penguin, 2001.

Ramesses II Cycle This was a text found on a STELA in the temple of KHONS (1) at THEBES. The text is an account of “Princess Bekhen,” a fanciful tale prompted by the marriage of RAMESSES II (r. 1290–1224 B.C.E.) to the daughter of the HITTITE ruler HATTUSILIS III in 1257 B.C.E. The tale involves demons and the god KHONS and was popular for several centuries in Egypt.

See also BENTRESH STELA.

Ramesses II's Colossal Statue This is a figure found in the ruins of ancient MEMPHIS, now in an enclosed shelter there. Originally more than 12.8 meters high, the statue was carved out of limestone. Beautifully fashioned, the statue depicts Ramesses II in his royal regalia. The figure is damaged and is displayed in a prone position rather than standing erect.

Ramesses III (Userma'atre'meryamun) (d. 1163 B.C.E.) *Second ruler of the Twentieth Dynasty*

He reigned from 1194 B.C.E. until his untimely death. RAMESSES III was the last great pharaoh of Egypt's New Kingdom and the last true warrior king. The son of SETH-NAKHT, the founder of the royal line, and Queen TIYEMERENIS, Ramesses III served as coruler and then inherited the throne.

He was militarily active from the start of his reign, as he was of a mature age when crowned and faced unrest in the land. In his fifth regnal year, Ramesses III faced a confederacy of Libyans, led by the MESHWESH, the most powerful tribe of that area. Ramesses III used mercenary troops to defeat the enemy, and the campaign lasted seven years as the Libyans plundered Delta territories. Ramesses III is recorded as slaying 12,535 of the enemy forces, with collected heads, hands, or phalli used as markers for the count.

In his eighth regnal year, Ramesses III conducted a northern war against the SEA PEOPLES, including the SHERDEN PIRATES. These Asia Minor nomads had destroyed the HITTITE holdings and other city-states. Entire families instead of units of enemy warriors faced the Egyptians in southern Palestine and in the Delta. An Egyptian war fleet was sent to the coastal regions south of Arvad, where the Sea Peoples were defeated. Two groups, however, survived and were sent to Palestine. One of the groups, the Peleset, reportedly became the Philistines.

The Second Libyan War followed in Ramesses III's 11th regnal year. The Meshwesh invaded the Nile Valley, reaching the outskirts of HELIOPOLIS. The Libyans entered a canal there, called the WATERS OF RÉ, and found the Egyptians waiting. The Libyan king, KEPER, and his son, Meshesher, died in the battle, and 2,175 Libyans perished as well. Ramesses III chased the enemy 11 miles into the desert and captured 2,052, including women and children.

Soon after, Ramesses III invaded Syrian cities that had been decimated by the Sea Peoples. He led his troops against five such settlements and then captured two Hittite fortresses. He also conducted a Nubian campaign, listing 124 sites in the records of his battles on MEDINET HABU. While he was campaigning, Ramesses III was supervising the building of MEDINET HABU at Thebes. The structure was started in his sixth regnal year and completed in the 12th. This lavish complex contained architectural and artistic innovations, as well as Asiatic and Nubian metals and displays. The dedication of Medinet Habu signaled as well the end of Ramesses III's wars, as Egypt had entered a period of peace.

He thus turned his attention to the nation, reopening the granite QUARRIES at ASWAN and the mines of the SINAI. He also sent an expedition to PUNT. Temples across Egypt were repaired and refurbished. PER-RAMESSES also reopened, and a new royal residence was added. He built in ABYDOS, ASSIUT, ATHRIBIS, ELKAB, HELIOPOLIS, HERMOPOLIS, MEMPHIS, Per-Ramesses, THINIS, and Thebes.

His Great Wife was ISET (2) Takemdjert, recorded as being the daughter of a foreign ruler. Other consorts were TITI and TIY. His sons included KHA'EMWESET II, AMENHIRKHOPHSHEF, Preherwenemef, Sethirkhopshef, Meryamun, Meryatum, MONTUHIRKHOPHSHEF, RAMESSES IV, VI, and VIII. The ranking daughter of Ramesses III was Titi.

In the 32nd year of Ramesses III's reign, Queen TIYE (2), who wanted to place her son, PENTAWERET, on the throne, plotted the death of the pharaoh. Ramesses III was attacked at Medinet Habu. All of the conspirators and later accomplices were apprehended and condemned. The attack appears to have been successful, as Ramesses III died soon after. He was buried in the VALLEY OF THE KINGS in a tomb now called “the Tomb of the Harpers.” This gravesite has 10 chambers and three passages.

Buried in a carapace, Ramesses III was moved to DEIR EL-BAHRI in later eras and was discovered in the mummy cache in 1881. His mummy was packed in resins and placed in a sarcophagus of pink granite. A well room and magazines are part of the design. A pillared hall is decorated with the text of the *Book of the Gates*, a mortuary document. Other mortuary texts were used as well in the burial chamber, including *The Book of the Earth*. Ramesses III was buried with a collection of bronze SHABTIS.

Ramesses IV (Heqama'atre'setepenamun) (d. 1156 B.C.E.) *Third ruler of the Twentieth Dynasty*

He reigned from 1163 B.C.E. until his death. The son of RAMESSES III and probably Queen ISET (2), he buried his father and placed the HARRIS PAPYRUS I in the tomb during the MORTUARY RITUALS. The HAREM conspirators, who had plotted the death of his father, met their final ends during his reign.

Young when crowned, Ramesses IV proclaimed a general amnesty and was active in refurbishing sites in the Nile Valley. He built in THEBES, ABYDOS, HELIOPOLIS, KARNAK, EDFU, EL-TOD, ESNA, BUHEN, GARF HUSSEIN, MEDAMUD, ERMENT, and KOPTOS. He also sent expeditions to the WADI HAMMAMAT and to the SINAI and reopened QUARRIES to aid in constructing temples at DEIR EL-BAHRI, at THEBES. His viceroy, Hori, governed NUBIA (modern Sudan) in this historical period.

Marrying Queen ISETNOFRET (3), Ramesses IV prayed to the gods for a long reign to better serve Egypt but that ambition was not to be fulfilled. A second consort was Queen TENTOPET, or Duatentapet, and his sons were RAMESSES V and AMENHIRKHOPSHUF. Dying young, possibly of smallpox, Ramesses IV was buried in the VALLEY OF THE KINGS. His tomb was designed with steps leading to three corridors and to a chamber that was decorated with inscriptions from the BOOK OF THE DEAD. The burial chamber is square with an astronomical ceiling and a granite sarcophagus. Painted reliefs serve as decorations.

Ramesses IV's mummified corpse was moved to the tomb of AMENHOTEP II in THEBES and was recovered there. In his embalmed state of preservation, Ramesses IV is clean-shaven and bald, and his mummy was stuffed with lichen in his chest and abdomen. His eyes had been filled with two onions to retain their shape during the mortuary rituals.

Ramesses V Userma'atre'sekhepenré (d. 1151 B.C.E.) *Fourth ruler of the Twentieth Dynasty*

He reigned from 1156 B.C.E. until his death. He was the son of RAMESSES IV and Queen TENTOPET. Ramesses V reopened the mines at GEBEL EL-SILSILEH and the SINAI and built at HELIOPOLIS and at the Nubian (modern Sudanese) fortress of BUHEN. The WILBOUR PAPYRUS dates to his reign, and he is recorded also as marrying Queen NUBKHESHED (1).

Ramesses V's reign was troubled by a lethal epidemic of smallpox and by conditions approaching a civil war. As many as six members of the royal family died of smallpox, and Ramesses V's mummy carries scars from the disease. He may have died from smallpox or have been a victim of the political unrest of the period. The fragmentary hieratic papyrus of Turin indicates that he was buried in year two of his successor, RAMESSES VI. Whether he was held prisoner and died in captivity or died and was kept in an embalmed state as a corpse for years,

Ramesses V was put to rest in the VALLEY OF THE KINGS and then finally reburied in the tomb of AMENHOTEP II. His chest and abdomen were filled with sawdust, an unusual mummification material. His head also displays a major wound, inflicted before or shortly after his death, adding to the mystery.

The tomb of Ramesses V was designed with an entrance passage, a well room, and a pillared hall, decorated with paintings. His burial chamber has a ceiling depicting the goddess NUT and reliefs from the *Book of Days* and the *Book of the Heavens*. The mask from his anthropoid COFFIN was recovered.

Ramesses VI (Nebma'atre'meryamun) (d. 1143 B.C.E.) *Fifth ruler of the Twentieth Dynasty*

He reigned from 1151 B.C.E. until his death, possibly a usurper of the throne of his nephew, RAMESSES V. Ramesses VI was reportedly the son of RAMESSES III and Queen ISET. He also married a Queen NUBKHESHED (2), perhaps the widow of Ramesses V. His son was RAMESSES VII, and his daughter, ISET, became a GOD'S WIFE OF AMUN at Thebes. His other sons were Panebenkemyt and Amenhirkhopshef.

Ramesses VI sent an expedition to the SINAI, and he was the last of his royal line to work the turquoise mines there. He left statues and a KARNAK relief. When he died, he was buried in the tomb of Ramesses V, blocking the original tomb on the site, that of TUT'ANKHAMUN, thus saving it from plunderers. This tomb extends into the cliff and is one of the most beautifully decorated sites in the VALLEY OF THE KINGS. An astronomical ceiling design, with royal VULTURE symbols, is displayed, and long corridors and vaults depicting the goddess NUT are evident. Robbers invaded his tomb during the next dynastic period, and the mummy of Ramesses VI was hacked to pieces, damaging his head and trunk. The priests of later dynasties had to pin his remains to a board in order to transfer them to the tomb of AMENHOTEP II for security. His remains contained the head of an unknown woman.

Ramesses VII (Userma'atre'meryamun) (d. 1136 B.C.E.) *Sixth ruler of the Twentieth Dynasty*

He reigned from 1143 B.C.E. until his death. Ramesses VII was the son of RAMESSES VI and probably Queen NUBKHESHED (2), also called Itames. He married another ISET NOFRET and had a son who died as an infant. He built additions or refurbished temples at MEMPHIS, KARNAK, and ELKAB. His only true monument, however, is his tomb in the VALLEY OF THE KINGS on the western shore of the Nile at Thebes. He was proclaimed on a stela, however, and a SCARAB that was discovered bears his CARTOUCHE.

His tomb in the Valley of the Kings is small but beautifully decorated, with corridors and a burial chamber. Ramesses VII's granite SARCOPHAGUS was fashioned in the

shape of a cartouche but was smashed by robbers. His body was never found, but his tomb had an entrance passageway and a painted burial chamber. A rock hollow was part of the design, covered by a stone block and decorated.

Ramesses VIII (Userma'atre'ankhenamun) (d. 1131 B.C.E.) *Seventh ruler of the Twentieth Dynasty*

He reigned from 1136 B.C.E. until his death. He was a son of RAMESSES III and probably Queen ISET. The last surviving son of Ramesses III, he was pictured in MEDINET HABU as Prince Sethirkhopshef. When he died, Ramesses VIII was buried secretly in Thebes, where his empty SARCOPHAGUS was found. Little is known of his reign.

Ramesses IX (Neferkare'setenré) (d. 1112 B.C.E.) *Eighth ruler of the Twentieth Dynasty*

He reigned from 1131 B.C.E. until his death. Ramesses IX was a grandson of RAMESSES III, the son of Prince Montuhirkhopshef and Princess Takhat. Coming to the throne after his uncle, he provided Egypt with a brief but stable period. His wife was probably Queen BAKETWEREL, and RAMESSES X was probably his son. The tomb robberies and the subsequent trials took place in his reign. Another son, Nebma'atré, became the high priest of HELIOPOLIS. He also had a son named Montuhirkhopshef.

Two documents concerning trade and economics depict Ramesses IX's reign. The true power of Egypt was already in the hands of the priests of AMUN, and inflation and other problems were causing unrest in the Nile Valley. Ramesses IX, who was the last pharaoh of Egypt to rule over NUBIA (modern Sudan) was buried in the VALLEY OF THE KINGS on the western shore of Thebes. His tomb was designed with three decorated corridors and three square-shaped halls, including one for offerings and containing four squared pillars. The burial chamber was decorated with scenes from the *Book of the Caverns* and depicted the goddess NUT, surrounded by solar barks and stars. Ramesses IX's mummified remains were discovered in the cache of DEIR EL-BAHRI in a coffin belonging to Princess NESKHONSU, the wife of PINUDJEM II.

Ramesses X (Khenerma'atre'setepenré) (d. 1000 B.C.E.) *Ninth ruler of the Twentieth Dynasty*

He reigned from 1112 B.C.E. until his death. He was probably the son of RAMESSES IX and Queen BAKETWEREL. He married Queen TIYE (3) and his son was RAMESSES XI. Little is known of his reign, but the Libyans had invaded Thebes and the workers in the area were not receiving their normal rations. His tomb in the VALLEY OF THE KINGS at Thebes has been identified but not explored. No mummy has ever been found.

Ramesses XI (Menma'atre'setepenptah) (d. 1070 B.C.E.) *Last ruler of the Twentieth Dynasty and the New Kingdom*

He reigned from 1100 B.C.E. until his death. Ramesses XI was the son of RAMESSES X and Queen TIYE, and married Queen TANUTAMUN. They had two daughters, HENUTTAWY and another Tanutamun. He also had a second consort, possibly Baketwerel.

The state of Egypt was perilous at the time, as the *Tale of WENAMUN*, a literary work of the reign, indicates. Thebes was in a state of constant revolt, and Ramesses XI was a recluse. Local Thebans used MEDINET HABU, Ramesses III's temple, as a fortress because of the riots and unrest. Hundreds died in the Theban revolt. The viceroy of Nubia, PANHESI, took control of the city but was ousted by HERIHOR, who became the high priest of Amun and commander of Upper Egypt. He died before Ramesses XI, who built a tomb in the VALLEY OF THE KINGS at Thebes but did not use it. This tomb was unfinished, but elaborate, with pillared halls, a shaft, and a burial chamber. The mummy of Ramesses XI has never been found.

Ramessesnakht (fl. 12th century B.C.E.) *Priestly official of the Twentieth Dynasty*

He served RAMESSES IV (r. 1163–1156 B.C.E.) as the high priest of AMUN in THEBES. He may have held this office in earlier reigns as well. Ramessesnakht led an expeditionary force of 8,000 Egyptians to the QUARRIES OF WADI HAMMAMAT. He brought back stone materials for Ramesses IV's building programs. He also assumed many high ranks and put his sons, Nesamon and Amenhotep, in high offices. He was related to the mayor of Thebes. Ramessesnakht's usurpation of power aided the decline of the New Kingdom.

Ramesses-Nebweben (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was a son of RAMESSES II (r. 1290–1224 B.C.E.). Ramesses-Nebweben was buried in the FAIYUM, near the retirement center of the HAREM at MI-WER. He was a hunchback and spent most of his life at the harem retreat, dying at a young age.

Ramesseum This was the temple built by RAMESSES II (r. 1290–1224 B.C.E.) at THEBES. Called "the Temple of the Million Years," the structure was part of Ramesses II's mortuary cult. The temple was dedicated to the deified Ramesses II and to the god AMUN, called "the United With Eternity." The site was named the Memnomium, or the Tomb of Ozymandias, by the Greeks.

The structure was surrounded by a brick wall and superimposed on a temple constructed originally by SETI I. Pylons depicted Ramesses II's Battle of KADESH and his Syrian victories. The Ramesseum had a HYPOSTYLE HALL, courts, and a throne room. A colossal statue of Ramesses II, more than 55 feet tall, was discovered in the first court. An astronomical chamber was also found on the site, composing a second hypostyle hall.



Ramesseum columns, part of the elaborate hypostyle hall in the funerary monument of Ramesses II. (Courtesy Thierry Ailleret.)

In the southeast, a temple dedicated to Seti I and Queen TUYA, the royal parents of Ramesses II, was erected, and an avenue of sphinxes surrounded various buildings. There were also chambers that served as sanctuaries for the assorted solar barks. A royal residence was part of the design. The Twenty-second (945–712 B.C.E.) and Twenty-third (828–712 B.C.E.) Dynasties used the storage areas of the Ramesseum as a burial site. A papyrus discovered on the site contained a version of “the Tale of the ELOQUENT PEASANT,” and medical texts concerning the treatment of stiffening limbs were also found.

In the reign of Ramesses IX (1131–1112 B.C.E.), priests serving the Ramesseum were caught removing golden objects from this shrine. An accomplice, a gardener named Kar, confessed how quantities of golden decorations were taken. He also named his confederates, many of whom were in the priesthood. They were severely punished, as their crimes included not only theft but sacrilege in desecrating a religious site.

Ramesseum Papyri A series of documents discovered in the great temple built by RAMESSES II (r. 1290–1224

B.C.E.) at Thebes, the first was discovered during an expedition to the site during 1895–1896 and is now in the Berlin Museum. “The Tale of the ELOQUENT PEASANT” was contained in this papyrus. The Ramesseum Papyrus IV dates to 1900 B.C.E. and contained magico-medical material. The text called Papyrus V is purely medical, concerned with “stiffening of the limbs,” the condition of arthritis. Another text describes various illnesses being treated in Kahun.

Ram of Mendes He was a divine being in Egypt, BA'EB DJET, called “the Ram of Tjet” or “the Soul Lord of Tjet.” This cult was founded in the Second Dynasty (2770–2649 B.C.E.) and prospered in BUBASTIS. The word BA was translated in this cult as “soul” or “ram.” In time the Ram of Mendes was believed to embody the souls of the deities RÉ, SHU, GEB, and OSIRIS. The Ram’s consort was HATMEHIT, a dolphin goddess. PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.) aided the cult of the Ram of Mendes.

Ramosé (1) (fl. 14th century B.C.E.) *Vizier of the Eighteenth Dynasty*

He served in this high office for AMENHOTEP III (r. 1391–1353 B.C.E.) and AKHENATEN (r. 1353–1335 B.C.E.). A trusted courtier, Ramosé’s career spanned the traditional and the 'AMARNA Periods, although he died before 'Amarna became Egypt’s capital in Akhenaten’s reign. Ramosé was a relative of the famed AMENHOTEP, SON OF HAPU. Ramosé accepted the cult of ATEN.

His tomb in SHEIKH ABD'EL-QURNA, on the western shore of Thebes, contains traditional and 'Amarna style reliefs. They depict Aten rituals, as well as the usual scenes, and include a portrait of Amenhotep, son of Hapu, always recognized by his long flowing hair. The tomb was unfinished and not used, and Ramosé’s remains have never been discovered.

Ramosé (2) (fl. 13th century B.C.E.) *Official of the Nineteenth Dynasty*

He served as a scribe and administrator for RAMESSES II (r. 1290–1224 B.C.E.). Ramosé was a temple official, belonging to a family that held high positions since the reign of TUTHMOSIS IV of the Eighteenth Dynasty. He served as a scribe in the temple treasury, as accountant for the Cattle of Amun, and as a chief administrator for the House of the Seal Bearer. His tomb in 'AMARNA was cruciform in shape with a transverse galley and a burial shaft. It was unfinished but contained statue remnants and painted scenes.

Ramosé (3) (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

He served HATSHEPSUT (r. 1473–1458 B.C.E.). His wife was Hatnofer, and he was buried with her at Thebes. Ramosé was the father of SENENMUT, the tutor of NEFERU-RÉ.

Ra'neferef See NEFEREFRE.

Ranofer (fl. c. 24th century B.C.E.) *Priestly official of the Fifth Dynasty*

He served several pharaohs as a prophet of the gods PTAH and SOKAR. His famous statues are in the Egyptian Museum in Cairo. Life-sized and fashioned out of painted limestone, the statues were found in his SAQQARA tomb and vividly display the artistic skills of the era.

Raphia This is a site in southwestern Palestine, near modern Gaza, where PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) defeated ANTIOCHUS III of Syria. Both sides used elephant cavalries in this battle. The Egyptians proved triumphant by using the heavier African elephant in the engagement, which was decisive for Egypt's survival.

Rastau (1) This was a term used in early Egyptian historical periods to designate part of the necropolis of SAQQARA near MEMPHIS.

rastau (2) This was the name given to small passages built into pyramids and tombs, extending some distance in the Great PYRAMID at GIZA, erected by KHUFU (Cheops; r. 2551–2528 B.C.E.). They were once believed to be vents for air circulation, but recent explorations of these passages by small robots indicate that they do not appear to reach the outer walls. The passages may have had a spiritual purpose, serving as an entrance to the realms beyond the grave.

Rawer (fl. 25th century B.C.E.) *Priestly official of the Fifth Dynasty*

He served KAKAI (Neferirkaré) (r. 2446–2426 B.C.E.) as a priest of MIN and as a ritual master. Rawer was termed an indicator of the secret words of the gods, believed to have great magical powers. His tomb, southwest of the Great SPHINX in SAQQARA, contained a STELA that records that this priest was accidentally struck by Kakai during a religious ceremony but sustained no injuries. This site is a vast complex of 20 alcoves and 25 wall corridors. A portrait of Rawer was included in the decorations, depicting him in a loincloth, with a pyramidal apron and a badge across his chest and shoulders.

Ré He was the major solar deity of the ancient Egyptians, whose cult at HELIOPOLIS, or HERMOPOLIS MAGNA, developed in the Early Dynastic Period. Ré was the most popular solar deity of Egypt, and his cult incorporated many of the attributes and mythology of various other temples. Ré appeared on the ancient pyramidal stone in the Phoenix Hall at Heliopolis, as a symbol of rebirth and regeneration. Ré's cult concerned itself with material benefits: health, children, virility, and the destiny of the

nation. Representing the sun, the cult was rooted in the nurturing aspects of nature and light.

The sun was called Khepri at dawn, Ré at noon, and ATUM at night. As Atum the god was depicted as a human with a double crown upon his head. As Khepri he took the form of the sacred beetle. As Ré the god was depicted as a man with the head of a falcon (or hawk), surmounted by the cobra and the URAEUS. He was also identified with HORUS, then called Ré-Horakhty, Ré-Horus. In this form he was the horizon dweller. At dawn Ré came across the sky in his SOLAR BOAT, called the "Boat of Millions of Years," accompanied by lesser divinities of his train.

The god Ré appeared in the form of Atum in the creation myths taught at Heliopolis. PTAH is supposed to have shaped the egg out of which Ré arose. In the other cosmogonic or creation tales of Egypt, Ré was depicted as rising as a LOTUS flower from the waters of the abyss. In turn he begat GEB, the earth, and NUT, the sky. Of these were born OSIRIS, SET, ISIS, and NEPHTHYS. The waxing and waning of the moon was the monthly restoration of the EYE OF RÉ by the god Thoth. This eye, alongside the EYE OF HORUS, became one of the holiest symbols of ancient Egypt.

Ré was the Living King, as OSIRIS was the Dead King. During the Old Kingdom the concept of the kings assuming the powers of Ré took root. The kings became the physical sons of the deity, a concept that would remain constant throughout Egyptian history. Even ALEXANDER III THE GREAT after he conquered Egypt with his Greek armies journeyed to the oasis of SIWA in the LIBYAN DESERT to be adopted as a son of the god Ré and be given the powers of the true kings of the Nile. During the New Kingdom the god AMUN was united to Ré to become the most powerful deity in Egypt.

Ré, Eye of A pendant considered powerful and used as a sign of divine protection, the goddess ISIS was associated with the Eye of Ré in one cultic tradition, and the deities BUTO and HATHOR assumed that mystical form. The Eye of Ré was considered a spiritual entity that perfected the will of the god Ré.

rebels of Egypt They were a select group of native Egyptians who tried to unite their fellow countrymen in revolts against foreign occupiers of the Nile Valley. In all of these rebellions the Egyptians failed to support these self-proclaimed leaders. Most of the rebels were from THEBES, the traditional area for the rise of warrior princes over the centuries. NARMER, MONTUHOTEP II, and 'AHMOSE had risen in their turns to march northward and to cleanse the land of alien stain. There were no such warriors in Egypt in the later eras, and no clans were able to amass armies in Upper Egypt to repel foreign intruders. Still, certain individuals began rebellions that were short-lived but reflected the ancient spirit of the Nile Valley.

AMYRTAIOS, who ruled a small area of the Delta in the reign of ARTAXERXES I (465–424 B.C.E.), survived the Persian assault on INAROS, a prince of HELIOPOLIS. Inaros killed a royal prince of Persia in a battle and was hunted down and captured by General MEGABYZUS. He was then crucified at the command of the slain prince's royal mother. Amyrtaios was not pursued during the Inaros episode and remained in control of his small domain.

The third rebel against the Persians was KHABABASH, reportedly the successor to NECTANEBO II (r. 360–343 B.C.E.). He was not successful, but his leadership and his desire for a free Egypt was repeatedly commemorated over the years by the Egyptians and by PTOLEMY I SOTER (r. 304–284 B.C.E.) on the SATRAP STELA.

Four rebels raised a call to arms during the Ptolemaic Dynasty, the line of Greeks who claimed Egypt following the death of ALEXANDER [III] THE GREAT in 323 B.C.E. CHARONNOPHIS and HOR-WEN-NEFER, Thebans, each started rebellions in the reign of PTOLEMY IV PHILOPATER (221–205 B.C.E.) but were easily defeated.

In the reign of PTOLEMY V EPIPHANES (205–180 B.C.E.), two other rebels tried to gain the support of the Egyptians. Probably their fellow countrymen recognized the fact that the Greeks would not allow the Ptolemaic line to fall, and an independent Egypt faced enemies, including the Seleucids and the growing power called Rome. ANKHWENNOFRÉ led a small group for a time but failed. HARONOPHIS faced the Greeks and also met defeat.

recensions An evolving form of mortuary and religious LITERATURE in Egypt that demonstrates the advances made in the burial rites and semimagical rituals concerning the dead, these works are variations of the BOOK OF THE DEAD. Written in hieroglyphs, the recensions demonstrated the ongoing changes made in such literature concerning death and the realms beyond the grave. They are divided into three historical categories.

On (Heliopolis) Recensions—the Heliopolitan form that developed c. 3300 B.C.E., probably variations of even earlier texts. This form was discovered in Old Kingdom (2575–2134 B.C.E.) tombs, copied on coffins and sarcophagi.

Theban Recensions—the variations started in the first half of the Eighteenth Dynasty (1550–1307 B.C.E.), written in hieroglyphs on papyri and divided into titled chapters. Vignettes were also added to personalize the texts. Illustrations were then included, making it necessary to abbreviate or omit some chapters. The original Theban Recensions contained 180 chapters, although no extant papyrus has all of them. These reproduced the historical traditions of the priests at HELIOPOLIS, HERAKLEOPOLIS, ABYDOS, and THEBES. Internal references link the Theban version to the First Dynasty reign of “Semti,” probably SEMERKHET. Other references date to the reign of

MENKAURÉ (2490–2472 B.C.E.) in the Fourth Dynasty. A later form of the Theban Recensions was started in the Twentieth Dynasty (1196–1070 B.C.E.)

Saite—a series of recensions started during the Twenty-fourth Dynasty (724–712 B.C.E.) or perhaps later and popular only in the area of SAIS in the Delta.

Records of Restorations of Royal Mummies This is a document dating to the Twenty-first Dynasty (1040–945 B.C.E.), when HERIHOR and other high priests of AMUN began the process of salvaging the royal remains of the pharaohs being ravaged by grave robbers. The first two mummies were moved to a safe location at DEIR EL-BAHRI. Some of the most famous pharaohs of the New Kingdom and royalties of later periods were found there. A second cache was in the tomb of AMENHOTEP II in the VALLEY OF THE KINGS.

See also MUMMY CACHES.

Redesiyeh It was a temple site built by SETI I (r. 1306–1290 B.C.E.) some five miles north of modern EDFU in Upper Egypt. The temple contains inscriptions concerning the accomplishments of Seti I's reign.

Redji (Redyzet) (fl. 27th century B.C.E.) *Royal woman of the Third Dynasty*

She was probably a daughter of DJOSER (r. 2630–2611 B.C.E.). A statue of Princess Redji was discovered in SAQARRA and is now in the Turin Museum. Shown elaborately dressed in a pose, Redji's statue demonstrates the growing artistic skills of that early period.

Reed Fields A sacred designation for the deceased Egyptians, fulfilling the requirements of all paradises, having water, cool breezes, and fertile tracts, the Reed Fields were sometimes depicted as a group of verdant islands. All of the mortal occupations and recreations were revived there. The dead had to perform agricultural labors, tasks assigned to the SHABTI figurines that accompanied the deceased. The BOOK OF THE DEAD used symbols of bound reeds to illustrate the Reed Fields.

See also PARADISE.

Re'emkuy (fl. 24th century B.C.E.) *Royal prince of the Fifth Dynasty*

He was the eldest son of IZEZI (r. 2388–2356 B.C.E.) and the designated heir. Prince Re'emkuy served as a chief lector priest, a scribe of the Sacred Writings, and as a “Servant of the Throne.” He was also listed as a “Sole Companion of the King.” Dying at a young age, Prince Re'emkuy was buried in the SAQQARA tomb of a judge, Neferiryetnes. The reliefs and decorations of the MASTABA were changed to provide the prince with a suitable resting place.

Rehu-er-djersenb (fl. 20th century B.C.E.) *Official of the Twelfth Dynasty, famous for his tomb reliefs*

He served AMENEMHET I (r. 1991–1962 B.C.E.) as chancellor. He was buried in a large mastaba in el-LISHT, near Amenemhet I's pyramidal complex. The walls of Rehu-er-djersenb's tomb contain elaborate reliefs, including one depicting him hunting in the Nile marshes. An ABYDOS STELA lists Rehu-er-djersenb's prominent family, 23 in number. This stela was discovered in 1912.

rekhet A hieroglyph in the form of a lapwing bird, sometimes listed as *rekhyt*, the hieroglyph symbolized an entire caste of Egyptians in the era of unification (c. 3000 B.C.E.). This caste was depicted on the SCORPION macehead and on other objects from the unification. The *rekhet* caste revolted in the Delta during the reign of DJOSER (2630–2611 B.C.E.) and had to be routed. Djoser is depicted in the STEP PYRAMID as crushing them as enemies of a true Egypt. *Rekhet* birds were winged and crested and used in temple rituals. With other symbols they represented the power of the pharaohs. The bird is depicted as a crested plover (*Vanellus vanellus*).

Rekhemiré (fl. 15th century B.C.E.) *Vizier of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.). Rekhemiré was the son of Neferuhen, a priest of Amun; the grandson of A'AMETJU, the VIZIER for HATSHEPSUT (r. 1473–1458 B.C.E.); and the nephew of Useramun, or Woser, who was Tuthmosis III's vizier in the early years of his reign. Tuthmosis III reportedly said of Rekhemiré: "There was nothing he did not know." After Tuthmosis III's death, Rekhemiré was also vizier for AMENHOTEP II (r. 1427–1401 B.C.E.) but fell out of favor.

Rekhemiré's tomb, in the cliff areas of the western shore of THEBES, was never used. The burial chamber was incomplete and one wall was empty of reliefs. The figures of Rekhemiré in other parts of the tomb were damaged. The tomb, however, was decorated with illustrations of the daily activities and offices of the vizier and recorded the personal views of Tuthmosis III concerning the ideals and aspirations that are appropriate to the office of vizier. The depiction of the ceremonies for the installation of a vizier is complete, and there are other scenes portraying tributes, trade, and daily life, as well as funerary rites. Rekhemiré's wife, Meryt, is also depicted.

Rekh-nesu This was the term for the companion of the pharaoh, also recorded as *Rekh-neset*. The *Rekh-nesu* was "One Whom the King Knows," originally a title given to counselors who conducted the affairs of state. In time it was bestowed as an honor on an outstanding official. The title gave such an individual rank, status, and supposed free access to the pharaohs.

religion It was the cultic and spiritual system incorporated into Egyptian life over the centuries. The ancient Egyptians had no word or single hieroglyph to denote religion as it is viewed in the modern age. Their spiritual ideals permeated every aspect of their lives to the point that such traditions and practices were considered a natural element of existence. The Greeks and other visitors described the Egyptians as the most religious people on earth, but the concept of organized worship as it is known today falls short of the devotion and ardor displayed on the Nile, in the midst of a vast pantheon of competing deities and priestly factions.

Predynastic cultural sequences give evidence of one of the earliest inclinations of Egyptian religion—the belief in an afterlife. Animals were carefully buried alongside humans in the prehistoric eras, and the color green, representing resurrection and regeneration, figured prominently in grave rites. Fertility goddesses from the Nagada I and II cultural sequences attest to the rudiments of cultic practices. A young male fertility god was also evident, as were indications of the emerging rites of various deities—NEITH, MIN, HORUS, among others. AMULETS, slate palettes, block figures with religious associations, and the Horus and SET symbols were also found.

With the unification of Egypt in the Early Dynastic Period, the various local deities assumed regional importance. Horus became the patron of the kings, alongside Set, in the eastern Delta. PTAH became the principal deity of MEMPHIS, the first capital, and the cult of RÉ flourished at HELIOPOLIS. SOKAR was evident in royal ceremonies, according to the PALERMO STONE and other documents from that era. NEKHEBET and WADJET had already been designated as the patrons of Upper and Lower Egypt. WEPWAWET, THOTH, ANUBIS, and the APIS bull were accepted as part of the Egyptian pantheon.

The royal cult was a special aspect of religion from the early period, associated with Horus and OSIRIS. The concept of the king as intermediary between the divine and the human was firmly in place by the time of the Old Kingdom (2575–2134 B.C.E.). From the Fifth Dynasty pharaohs were addressed "the son of 'RÉ.'" Dead rulers were identified with Osiris.

FESTIVALS and rituals played a significant part in the early cultic practices in Egypt. Every festival celebrated a sacred or mythical time of cosmogonic importance (honoring the SOULS OF PE and SOULS OF NEKHEN, for example) and upheld religious teachings and time-honored beliefs. Such festivals renewed the awareness of the divine and symbolized the powers of renewal and the sense of the "other" in human affairs.

From the Early Dynastic period a tendency to henotheism is evident in Egypt, especially in hymns and didactic literature. Creation was explained in complex cosmogonic texts, and the presence of several, conflicting explanations of how the world began did not present a problem for Egyptians.

Egyptians did not demand a system of logical development of their religion. All that was necessary were the observances of the cultic rites and the festivals so that the people could mirror the divine order as interpreted by the priests. While the cults and celebrations represented regional or national preoccupation with particular deities, the individual Egyptians were quite free to worship a god according to their own inclinations. The people exercised free will in this regard, which led to an awareness of social and religious obligations, especially in the observance of the spirit of *MA'AT*.

Surrounded by a variety of gods, Egyptians still maintained belief in one supreme deity who was self-existent, immortal, invisible, omniscient, the maker of heaven and earth and the Underworld, *TUAT*. The various gods assumed the supreme rank as the sole deity when addressed by their particular worshiper.

Ré was credited with having announced that all men were the equal recipients of sunlight, air, water, and harvests. Ré also instructed all men to live as brothers and to think on the West. *AMENTI*, the symbol of the grave and the afterlife. Amun was believed capable of nurturing and protecting each Egyptian as an individual while he also sustained the creatures of the field and the river and led the nation's military and cultural advances.

Religious beliefs were not codified in doctrines, tenets, or theologies. Most Egyptians did not long to explore the mystical or esoteric aspects of theology. The celebrations were sufficient, because they provided a profound sense of the spiritual and aroused an emotional response on the part of adorers. Hymns to the gods, processions, and cultic celebrations provided a continuing infusion of spiritual idealism into the daily life of the people.

In the First Intermediate Period (2134–2040 B.C.E.) following the fall of the Old Kingdom, the local or regional gods reassumed importance because of the lack of a centralized government. The god of the capital region usually assumed leadership over the other gods and assimilated their cults. Although Ré, Horus, Osiris, and Isis held universal sway, and Ptah remained popular, other deities began to assume rank. *MONTU* of *HERMONTIS*, Amun of Thebes, *SOBEK* in the *FAIYUM*, and other local deities drew worshipers. The *COFFIN TEXTS* emerged at this time, making available to nonroyal personages the mortuary rites once exclusive to the kings.

When *MONTUHOTEP II* put an end to the Herakleopolitan royal line in 2040 B.C.E., ushering in the Middle Kingdom, the religious life of Egypt was altered. Montuhotep and his successors strengthened the solar cult, which had implications for the royal cults as well, the king being the model of the creator god on earth. Also during the Middle Kingdom *ABYDOS* became the focal point of Osiris Mysteries, and pilgrims flocked to the city. Osiris was identified with the dead pharaoh, the

ruler of the realm of the dead. Those judged as righteous by Osiris and his Underworld companions were entitled to paradise.

The Second Intermediate Period (1640–1550 B.C.E.) did not have a tremendous impact on the religious life of the nation because the *HYKSOS*, who dominated the Delta regions, and the Thebans, who controlled Upper Egypt, stayed constant in their observances. To enhance their legitimacy the Hyksos and their Asiatic allies were quick to assume the cultic observances of the previous kings. When *'AHMOSE* ousted the Hyksos, ushering in the New Kingdom (1550–1070 B.C.E.), the royal cult again predominated, but alongside it Amun, the god of Thebes, assumed importance. The brief *'AMARNA* period, in which *AKHENATEN* tried to erase the Amunite cult and replace it with that of the god *ATEN*, was too short-lived to have had lasting impact. Akhenaten, Aten, and the temporary capital at el-'Amarna were obliterated by later kings. *HOREMHAB* (r. 1319–1307 B.C.E.) went so far as to date his reign, which followed the 'Amarna episode, from the close of *AMENHOTEP III*'s reign, so as to eradicate all traces of Akhenaten and his three successors.

The Ramessid kings upheld the royal cult and the established pantheon. *PER-RAMESES*, the new capital in the eastern Delta, was a great conglomeration of temples and stages for cultic festivals. Until the New Kingdom collapsed in 1070 B.C.E., the spiritual traditions were maintained, and later eras saw again the same religious patterns along the Nile. During the Third Intermediate Period and the Late Period, religious fervor in the Nile Valley remained constant but was dependent upon nomen enthusiasm rather than state-operated cultic observances. The Ptolemaic Period stressed Greek heritage but allowed the native Egyptians to maintain their traditional forms of worship and even tried to unite the Greek and Egyptian factions by forming new deities that were a combination of the traditions of both nations.

One last aspect of Egyptian religion that needs to be understood is the use of animal figures or animal heads in the portrayals of the divine beings of Egypt. The various depictions of such creatures in the ruins of the temples and shrines have given rise to exotic interpretations and to esoteric explanations of those images. The current understanding of the use of such animals is that these creatures were viewed as *THEOPHANIES*, images that were devised to represent the gods in different manifestations or forms. The Egyptians lived close to nature, surrounded by animals, birds, insects, serpents, and fish. Some of these were used as representations of the local nome gods before the unification of Upper and Lower Egypt in 3000 B.C.E. Serving as the local fetish or totem, they disappeared or were absorbed into the cults of the various gods in time. The Egyptians did not worship animals or serpents but relied upon their familiar forms to demonstrate what they believed to be spiritual truths.

ren The ancient Egyptian word for name, it was considered vital to an individual's identity on earth and in the afterlife. A nameless being could not enter into the realms of the gods—in fact, could not exist at all. The duty of each family member, therefore, was to perpetuate the names of their ancestors in cultic ceremonies. The names of the deceased were recited aloud each day, long after they had been buried.

Those who could afford to do so hired mortuary priests to recite the daily liturgies in honor of the dead, so as to insure eternal bliss. The dead were also believed to benefit from the recitation of the royal or divine names, which made the kings and the gods happy to intercede on their behalf.

Re'neb (Kakau, Nubnefer) (d. 2649 B.C.E.) *Second ruler of the Second Dynasty*

He was the successor of HOTEPEKHEMWEY, the founder of the line, who ruled from 2700 B.C.E. until his death. He is called Kakau or Nubnefer in some king lists and is denoted as Kaichan by MANETHO. His name meant "Ré Is the Lord," and he may have been a usurper. His seals were in SAQQARA and on a TRADE ROUTE near ERMENT. Re'neb is given credit for aiding the APIS bull cult in MEMPHIS and the MNEVIS cult at HELIOPOLIS. He is also credited with introducing the sacred ram cult of MENDES. His *SEREKH* was discovered on a granite stela in ABYDOS. His tomb is believed to have been situated under the causeway of UNIS'S funerary complex in SAQQARA.

Renenet (Renenetet) An Egyptian goddess of good fortune, she was considered an incarnation of ISIS as the patroness of harvests. She was also worshiped as the celestial cobra that nursed the pharaohs. A temple dedicated to Renenet was erected in the FAIYUM during the Middle Kingdom (2040–1640 B.C.E.). She was also associated with the cults of HATHOR and other goddesses concerning harvests, fate, happiness, and childbirth.

Renni (fl. 16th century B.C.E.) *Mayoral official of the Eighteenth Dynasty*

He served AMENHOTEP I (r. 1525–1504 B.C.E.) as the mayor of ELKAB and as overseer of priests. His tomb in THEBES is famous for its reliefs, depicting agricultural scenes, festivals, banquets, and funerary rituals.

Renpet (I) A goddess of the Egyptian year, and the Egyptian word for year, Renpet was very popular in the late periods of Egypt. She was depicted as a woman wearing various symbols of crops and harvests. In some eras she was associated with the solar cult of SOPDU, called Sirius, the Dogstar, by the Greeks. Sopdu signaled the coming inundation of the Nile each year.

renpet (2) The Egyptian hieroglyphic sign denoting the regnal year of a PHARAOH, the *renpet* sign appears to have been introduced in the reign of DJET, the third ruler of the First Dynasty (2920–2770 B.C.E.). Such a sign allowed significant annual events to be recorded accurately for each reign. The PALERMO STONE contains the *renpet* hieroglyph as a separation symbol to compartmentalize information about the reigns of the pharaohs.

See also KING LISTS.

Report of Wenamun See WENAMUN.

reptile charmer This was an occupation of the ancient Egyptians and one that is still in demand on the modern Nile. One such noted reptile charmer served at DEIR ELMEDINA, the settlement of the workers in the tombs of the VALLEY OF THE KINGS. Others lived in villages and served entire areas. Still others were stationed at mines and quarries.

The reptile charmers normally conducted themselves as priests, physicians, scribes, or laborers but were on call when venomous snakes or scorpions posed a threat to the local populations. They were required to be on hand at all construction sites. These charmers were adept at handling the deadly reptiles, and many had been stung enough times to have built levels of immunity in their systems.

Reputneb (fl. 24th century B.C.E.) *Royal woman of the Fifth Dynasty*

She was a consort of NIUSERRE (r. 2416–2392 B.C.E.), sharing the rank with Queen KHENTIKUS. Reputneb was not the mother of the heir.

Repyt A lioness deity of Egypt, popular in many historical periods, her temple at ATHRIBIS was once the same size as the temple of HATHOR in DENDEREH. This shrine was erected in the Ptolemaic Period (304–30 B.C.E.). PTOLEMY IX SOTER II (116–107, 88–81 B.C.E.) added to this temple.

reserve heads Ancient Egyptian busts created as portraits of the deceased, the heads frequently had broken ears and marks of scoring. It is believed that the damaged ears were the accidental results of the breaking of the molds, which were made out of linen and thin plaster. The damage could have taken place at that instant. For some reason the heads were not repaired or restored. Reserve heads were placed outside of the TOMBS, although some were found in the burial chambers or at the bottom of grave shafts. They date to the Fourth Dynasty (2575–2465 B.C.E.), used mostly in GIZA, ABUSIR, SAQQARA, and DASHUR. More than 30 such heads, exquisitely portraying the deceased, have survived over the centuries. They were used as spare heads if the

corpses needed replacements, and they identified the graves for wandering *kas*, or astral spirits set free in the grave.

Reshef He was an Amorite war deity brought into Egypt during the Eighteenth Dynasty (1550–1307 B.C.E.), probably as a result of the Tuthmosid campaigns in the Near East territories. Accepted by the Egyptians but not popular, Reshef was depicted as a warrior wearing a white crown and carrying a mace and shield.

Restoration Stela This monument dating to the reign of TUT'ANKHAMUN (1333–1323 B.C.E.), describes the ruined state of Egypt as a result of the reign of AKHENATEN (1353–1335 B.C.E.) at AMARNA. Both the chaos in Egypt's temples and the precarious positions of the armed forces abroad are depicted in this stela.

resurrection It was the continuing Egyptian belief that souls never died but achieved renewed existence in eternity when mortal remains were prepared and placed in appropriate tomb sites. Every religious ceremony conducted in connection with the funerary and mortuary rites was designed to foster that belief. In the cult of OSIRIS an important aspect was the god's resurrection and ascension into heaven, with the promise that all mortals could share in his eternal bliss after being judged by him beyond the grave. This concept of resurrection had a positive and profound element in Egyptian life. The people of the Nile Valley held firmly to the belief that souls renewed their existence in eternity, where death could not touch them again. Funerary rituals and texts reassured the Egyptians of the transitory nature of life and death, events that the individual could survive.

Ret She was an ancient Egyptian goddess, considered the consort of RĒ and the mother of all the gods. Called Re-et in some lists, she was considered the female sun. She was worshiped in HELIOPOLIS and was depicted normally as a woman wearing horns and a SOLAR DISK.

Rhind Papyrus This is a mathematical text copied by a Theban scribe, probably during the reign of APOPHIS (c. 1585–1553 B.C.E.), the HYKSOS contemporary of the Seventeenth Dynasty (1640–1550 B.C.E.). The papyrus deals with fractions, calculus, and other mathematical processes known at the time. The Rhind Papyrus also contains material concerning science and wisdom literature. It is possible that the present form resulted from yet another copy made by a scribe in the reign of AMENHOTEP I (1525–1504 B.C.E.). Sometimes called the 'Ah-mose Papyrus, it was purchased by Alexander Henry Rhind in 1858, hence the name.

Rib-Hadda (Rib-Addi) (fl. 14th century B.C.E.) *Ruler of ancient Byblos, now a city in modern Lebanon*

Rib-Hadda was in power during the reign of AKHENATEN (1353–1335 B.C.E.), serving as an ally of Egypt. This king wrote to Akhenaten, warning him about ABDIASHIRTA of Amurru, a city-state in the region. Rib-Hadda was being attacked by Abdiashirta and was begging Akhenaten for troops and grain. He suffered exile from BYBLOS when no Egyptian aid was forthcoming.

See also AMARNA LETTERS.

rishi pattern This is a term for the feathered design used on the SARCOPHAGI of the Seventeenth (1640–1550 B.C.E.) and the Eighteenth (1550–1307 B.C.E.) Dynasties. The pattern imitated the wings of the god HORUS, thus enfolding the deceased in the sarcophagus within the protective power of the deity. Theban tombs from these dynastic periods have the rishi pattern evident on the sarcophagus.

rising sun A sacred symbol in Egypt, associated with the HORIZON, the rising sun was displayed in an AMULET that was deemed powerful in conveying life and RESURRECTION beyond the grave. The symbol of Harmachis, Hor on the Horizon, was the amulet that depicted a sun rising between two mountains of hills. It was popular in MORTUARY RITUALS.

Rite of the House of Morning This was a solemn ceremony conducted each day in ancient Egyptian palaces. The pharaoh's rising was a great event. Priests and courtiers attended him, ready to assist in bathing and dressing. He washed in water from the local temple lake to symbolize his primordial rebirth, and the water represented the chaotic abyss of the god NUN. The king was then anointed, robed, invested with the royal insignias, and praised by priests wearing the masks of the gods HORUS and THOTH. If the king was not in residence at the time, a substitute official or a member of the royal family was given similar honors in his stead. In some eras the king also chewed bits of natron, another symbol of rebirth and resurrection.

See also DAILY ROYAL RITES.

rituals They were the often elaborate ceremonies conducted throughout all of the historical periods of Egypt as religious, magical, or state displays of power and belief. Such ceremonies depicted events taking place in the affairs of humans and the gods. In Egypt, rituals and beliefs were so closely bound that one could not exist without the other.

The temple of the deity was considered not as a material structure but as a HORIZON, the place where the deity reigned, opening onto the land of glorious light

beyond the dawn. FESTIVALS and rituals celebrated the sacred cultic traditions, cosmic or historical, of the time when the sacred was manifested. Rituals were religious renewals, the demonstrations of the divine.

River of Heaven A waterway called the Celestial Stream, the Celestial River, or the Spiritual Nile, the River of Heaven was the counterpart of the actual Nile and was believed to enter the earthly sphere on the ELEPHANTINE Island, at ASWAN. The River of Heaven was depicted in the mortuary texts and was associated with the god RÉ's nightly sojourn. This Nile flowed through the TUAT, the land beyond the grave.

Roau (Ro-an, Roen, Ra-an) (fl. 15th century B.C.E.) *Priestly official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as the chief steward of AMUN. Roau was in charge of the mortuary complex of Queen AH'HOTEP (I), the mother of 'AHMOSE, the founder of the New Kingdom (1550–1070 B.C.E.) and the Eighteenth Dynasty. Queen Ah'hotep's cult was still active in the reign of Tuthmosis III, and he erected a shrine in her honor. Tuthmosis III donated a tomb to Roau as a reward for his services.

Rodis (Rhodopis) (fl. seventh or sixth century B.C.E.) *Greek woman living in Naukratis, Egypt, called one of the most beautiful women of the world*

NAUKRATIS, founded in the Twenty-sixth Dynasty (664–525 B.C.E.), was the residence of Greek merchants and traders on the Canopic branch of the Nile. Rodis, a resident of the city, was heralded in legend as one of the most beautiful women of all time. As a result of her charms she was the center of attention and had Greek and Egyptian suitors.

Rome One of the most powerful of the ancient states, Rome emerged from a small, rural community in Italy to conquer most of the Mediterranean world and to bring to an end the long pharaonic history of Egypt in 30 B.C.E.

The first significant involvement of Rome in the affairs of Egypt occurred in 170 B.C.E. when the strife between Egypt and Syria (under King ANTIOCHUS IV) ended with both sides appealing to the Romans to decide who should be the rightful claimant to the throne. The two candidates were PTOLEMY VIII EUERGETES II (the favorite of the Egyptians) and PTOLEMY VI PHILOMETOR (the nephew and favorite of Antiochus IV). The Roman Senate decided to split the rule of the country, so that Philometor reigned in MEMPHIS and Euergetes controlled ALEXANDRIA. This state of affairs proved unsatisfactory to the Egyptians, who wasted no time upon Antiochus's departure back to Syria to rise up against Philometor. Antiochus responded by marching on Egypt with an army. The Egyptians appealed once more to Rome.

The Roman Senate dispatched a three-man commission to Egypt, and in 168 there occurred the famous encounter between Antiochus IV and Papilius Laenas at Eleusis just outside of Alexandria. Laenas gave Antiochus the terms of the Senate: the Syrians must depart Egypt or there would be war. Laenas then used a stick to draw a circle in the sand around Antiochus's feet and demanded an answer before he set foot out of the ring. The Syrian agreed to the Senate's demands, and Ptolemy VI was installed as ruler of all Egypt; Ptolemy VIII was made king of Cyrenaica.

Rome now stood as the supreme arbiter of Egyptian affairs. Thus, when PTOLEMY XII NEOS DIONYSIUS was driven from Egypt in 58 B.C.E. he fled to Rome. After paying extensive bribes and cultivating the political favor of Julius CAESAR, Ptolemy XII returned to Egypt and was reinstated with the assistance of three Roman legions. The remainder of his reign was as a virtual client of Rome, and Ptolemy left provision in his will for the Romans to have oversight over the transition of power to his children, CLEOPATRA VII and PTOLEMY XIII.

The bitter political struggle between Cleopatra and her brother went largely unnoticed by the Romans owing to their own civil war. In 48 B.C.E., however, following the defeat of POMPEY the Great by Julius Caesar at the battle of Pharsalus, Pompey fled to Egypt and what he hoped would be the sanctuary of the court of Ptolemy. The Roman general was immediately assassinated by a cabal of Egyptian courtiers, and his head was given as a gift to Caesar upon the dictator's arrival in Alexandria.

Caesar decided the dispute between Ptolemy and Cleopatra in favor of the queen, and Ptolemy died in the fighting that followed. In a famous romance, Caesar and Cleopatra became lovers and produced PTOLEMY XV CAESARION. Following Caesar's assassination in 44 B.C.E., Cleopatra established a relationship with Marc ANTONY. Their political and personal alliance culminated in the war with Caesar's nephew, Octavian (the future AUGUSTUS) and the battle of ACTIUM in 31 B.C.E. The defeat of the Egyptian fleet and army opened the door for the Roman conquest of Egypt. Cleopatra committed suicide in famed fashion by stinging herself with an asp, and Marc Antony died on his own sword. Octavian, the future Augustus, entered Alexandria on August 1, 30 B.C.E. Henceforth, until the Arab conquest in 641 C.E., Egypt remained a territory of the Roman Empire and then the Byzantine Empire.

romis This was an Egyptian term for "true humans," also called *piromis*. These were the intellectual or artistic members of the Egyptian society, as contrasted with the alien or peasant classes of the various nomes or provinces.

See also SOCIAL EVOLUTION IN EGYPT.

ropes Essential tools and elements in Egyptian life, termed cordage in some instances, strings, twine, cable, or ropes were fashioned by twisting or braiding fibers into a line that could be tied or used to bear weights or stresses. Most Egyptian ropes were S-twisted to the right. Three S-twisted strands formed a Z-twisted cord. They were made from the papyrus plant (*Cyperus papyrus*), halfa grass (*Desmostachya bipinnata*), the dom palm (*Hyphaene thebaica*), and the date palm (*Phoenix dactylifera*), along with others. The halfa grass was most common. These ropes were used in the construction of the spirit boat discovered in the pyramid pits of KHUFU (Cheops; r. 2551–2528 B.C.E.). The Egyptians were masters at rope making.

Roset This was a site near ABYDOS in Upper Egypt deemed a holy place by Egyptians. Cliffs were prominent in the territory, and at Roset there is a cave that was considered to be one of the entrances to the TUAT, the land beyond the grave. The proximity of Roset to ABYDOS, the city of the god OSIRIS, may have caused the spiritual designation.

Rosetta Stone This is a portion of a large black basalt stone STELA, measuring three feet, nine inches by two feet and a half inch. The stone is inscribed with 14 lines of hieroglyphs, 32 lines of demotic script, and 54 lines of Greek. It was discovered by a French artillery officer, Lt. P. F. X. Bouchard, a member of Napoleon I's forces, in the ruined Fort Julien at Rosetta. This town of Rosetta (Rashid) was in the northern region of the Delta on the western channel of the Nile. The inscriptions discovered on the Rosetta Stone were originally created by the priests of MEMPHIS in the reign of PTOLEMY V EPIPHANES (205–180 B.C.E.), commemorating the ruler's accession and patronage.

When the French surrendered Egypt in the Alexandrian Treaty of 1801, the stone passed to the British under Article 16. Work began on deciphering the ancient hieroglyphs, following the efforts of several scholars in previous historical periods. The Jesuit Athanasius Kircher (1602–1680 C.E.) made contributions in deciphering. Abbé Jean-Jacques Barthélemy identified some cartouches of the ancient pharaohs in 1761.

In 1822, Jean-François Champollion of France and Thomas Young of England started the last phases of decipherment of the Rosetta Stone. Young, recognizing the cartouche form, decided that the names of Ptolemy and Cleopatra could be written in symbols with phonetic values that would correspond to their names in Greek. He managed to assign accurately the correct values to six signs with partially correct values for three more. Young also recognized the direction in which the texts should be read by ascertaining the direction in which birds in the inscriptions were facing.

In 1821, Champollion took up the task and published memoirs on the decipherment of both the hieroglyphs and the hieratic form of the Egyptian language. He recognized that some signs were alphabetical, some syllabic, and some determinative. Realizing the link between modern Coptic and ancient Egyptian, he mastered Coptic. He also established the fact that the Egyptian inscriptions were a translation from the Greek. His work inspired many Egyptologists.

Roy (1) (fl. 15th century B.C.E.) *Financial official of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.) as chief treasurer. An inscription cut into the rocks of SERABIT EL-KHADIM, dating to Tuthmosis III's 25th regnal year, depicts the pharaoh making a libation to HATHOR with Roy attending him. An inscription of eight lines praises Tuthmosis III, and another eight lines of hieroglyphs depict Roy as having been appointed a commander of the army sent to bring back malachite stone. There is a reference to "the sea," indicating the Mediterranean or Red Sea.

See also EGYPTIAN NATURAL RESOURCES.

Roy (2) (fl. 13th century B.C.E.) *Temple official of the Nineteenth Dynasty*

He served MERENPTAH (r. 1224–1214 B.C.E.) as the high priest of AMUN. The title became hereditary during Roy's tenure. He had inherited the office from BAKENKHONSU, and both apparently were members of the AMENEMOPET clan.

royal cults They resulted from the DEIFICATION of the pharaohs of Egypt, as well as courtiers and certain queens, during their reigns or after their burials. Such deified individuals were considered intermediaries between the world of humans and the gods. AMENHOTEP I (r. 1525–1504 B.C.E.), for example, and his mother, 'AHMOSE-NEFERTARI, were deified and honored with shrines and temples.

The royal cults were particularly important when associated with mortuary complexes of deceased rulers, many remaining active for centuries after their institution. Such cults were centered at PYRAMIDS or tomb sites and were maintained by vast retinues. At times small cities were erected to house the priests and workers involved in the ongoing ceremonies and celebrations. The Ptolemaic Period (304–30 B.C.E.) continued the practice.

Royal List See KING LISTS.

royal names They were the titles employed by the rulers of Egypt from the earliest eras, containing magical

and spiritual connotations. The titles were elaborately designed with five elements that denoted the connection of the pharaoh to the gods, to their divine purposes, and to their roles in the nation. The royal names included the following:

Horus name—the first one used, symbolizing the role of the pharaoh as the representative of the god HORUS on earth. The name was normally written in a *SEREKH* and established the pharaoh's right to rule the land.

Nebti name—called the Two Goddesses or Two Ladies title and linking the pharaoh to the patronesses of Upper and Lower Egypt, WADJET and NEKHEBET, the cobra and the vulture. This was a sign of unification for Egypt. The pharaohs also wore the *URAEUS*, the royal symbol of the cobra and the VULTURE, the goddesses protecting the Upper and Lower Kingdoms.

Golden Horus name—called the *Bik nub*, the depiction of a hawk on a golden symbol, representing the concept that the pharaoh was made of gold. His flesh was actually “the gold of the gods,” the earthly manifestation of the divine.

Nesut-Bit name—also called the Sedge and the Bee, the Suten-Bat, a title symbolizing the unity of Upper and Lower Egypt under the pharaoh's rule. The north and south combined to provide the pharaoh with a *prenomen* or a cartouche name. This was the most important and the most frequently used title. In some inscriptions the appearance of this name alone designated the particular pharaoh. The BEE was the symbol of the Delta and Lower Egypt, and the sedge represented Upper Egypt.

Son of Ré name—called the Si-Ré and depicted by the hieroglyphs of the pintail duck and a disk, the duck meaning “son” of the god RÉ, the disk. This was the pharaoh's actual birth name normally.

Royal Wadi This was the name given to the desert road from 'AMARNA, the capital of AKHENATEN (r. 1353–1335 B.C.E.) to the TOMBS of royal family members and court officials in the cliff areas of the region. These tombs were ransacked following Akhenaten's demise and the abandonment of 'Amarna. The remains of the royal family members were brought to THEBES, and parts of their mortuary regalia were used in the tomb of TUT'ANKHAMUN (r. 1333–1323 B.C.E.).

Ruaben (fl. 27th century B.C.E.) *Noble of the Second Dynasty*

He served in the reign of NINETJER (c. 2680 B.C.E.). Ruaben's tomb was constructed in SAQQARA. Stone fragments bearing his name were discovered in the massive gravesite, and it is possible that Ruaben was buried in the funerary complex of Ninetjer, whose remains and burial chamber have not yet been found.

Rudamon (d. c. 712 B.C.E.) *Ruler of the Twenty-third Dynasty*

He reigned at LEONTOPOLIS from c. 747 B.C.E. until defeated by PIANKHI (r. 750–712 B.C.E.) of the Twenty-fifth Dynasty, the Nubian who invaded Egypt. Rudamon was the son of OSORKON III and Queen TENTSAL. He succeeded TAKELOT III, his brother, and his heir was IUPUT II. Rudamon built at KARNAK and MEDINET HABU. His daughter, IRBAST'UDJEFRU, married PEFTJAU'ABAST.

Rudamon joined the coalition of rulers that tried to defend the land against the armies of Piankhi. The Egyptians were routed by Piankhi's Nubians and had to surrender. Rudamon was allowed to remain in Leontopolis as a vassal governor.

Rudjek (fl. 26th century B.C.E.) *Royal mortuary official of the Fourth Dynasty*

Rudjek served KHUFU (Cheops; r. 2551–2528 B.C.E.) as counselor and as the head of the priests who took care of the royal mortuary complex in GIZA, the site of the Great PYRAMID of Khufu and those of his successors. Rudjek described himself as a “friend” of Khufu.

Ruia (fl. 14th century B.C.E.) *Father-in-law of Seti I*

Ruia was the father of Queen TUYA, the consort of SETI I (r. 1306–1290 B.C.E.). Tuya, a commoner, had married Seti I before his father, RAMESSES I, was designated by HOREMHAB as heir. Seti I thus became the second ruler of the Nineteenth Dynasty. Ruia was a commander of CHARIOTS in the Egyptian army, a force strengthened by Horemhab and expanded by Ramesses I and his successors. Ruia and his wife, Raia, were buried in THEBES.

S

sa This was the hieroglyph for protection, duplicated in metals and woods to form AMULETS in ancient Egypt. Formed as a life preserver, the *sa* was worn around the neck and was a rolled mat design, shaped like an ANKH, or ansate cross. The gods Bes and Tawaret were honored with this symbol. By the Middle Kingdom (2040–1640 B.C.E.) the *sa* was used as jewelry, and in the New Kingdom (1550–1070 B.C.E.) the sign appeared in other designs as well.

sa-ankh Called “the fluid of life” or “water of life,” also *sa-en-ankh*, a divine substance derived from the gods RĒ and HORUS, the *sa-ankh* was reserved at temples and used in ceremonies held to honor the role of the PHARAOH. The ruler became the counterpart of RĒ, the earthly manifestation of the deity, by partaking of “the water of life.” The *sa-ankh* was also given to pharaohs in the early morning rituals of waking.

See also DAILY ROYAL RITES; RITE OF THE HOUSE OF MORNING.

Sabef (fl. 28th century B.C.E.) *Official and royal companion of the First Dynasty*

He served Q’A (r. c. 2770–2760 B.C.E.) in the royal residence and as a royal counselor. His funerary STELA in ABYDOS described his honorary status as a “companion,” a title that indicated he had free access to the pharaoh.

See also FRIEND OF THE KING.

Sabni (fl. 22nd century B.C.E.) *Prince and governor of the Sixth Dynasty*

He served PEPI II (r. 2246–2152 B.C.E.) as the governor of ASWAN and was called “the overseer of southern lands.”

Sabni was an hereditary prince of ELEPHANTINE Island and worked with Prince Mekhu, his father. Sabni directed the QUARRY operations for two obelisks, obligated to carve and transport them to HELIOPOLIS. With an official named HEKAIB, Sabni also undertook the punitive expeditions to retrieve the remains of slain Egyptians in NUBIA (modern Sudan). When he reached the remains of Mekhu, his father, and brought them back to Egypt, Sabni was met by a group of priests, embalmers, and mourners sent by Pepi II. Sabni and Mekhu were buried in Qubbet el-Hawwa, “the Dome of the Wind,” a necropolis site at ASWAN. Their tomb has painted scenes, FALSE DOORS representing each deceased, OBELISKS, offering tables, and reliefs.

Sabu, Ibebi (fl. 24th century B.C.E.) *Official of the Fifth and Sixth Dynasties*

He served UNIS (r. 2356–2323 B.C.E.) and TETI (r. 2323–2291 B.C.E.) in several capacities. Sabu was a counselor and master of ceremonies for Unis, receiving the title of “companion,” and then became the high priest of PTAH in Teti’s reign. Ibebi Sabu conducted Teti’s coronation rites. His mastaba in SAQQARA contains an account of his honors and Teti’s ascent to the throne.

Sabu, Thety (fl. 23rd century B.C.E.) *Priestly official of the Sixth Dynasty*

He served TETI (r. 2323–2291 B.C.E.) as the high priest of PTAH. He was the son of IBEBI SABU. Thety Sabu was so talented that he became the sole high priest. Prior to his term of office it was believed necessary to install at least two individuals as prelates to manage ceremonies and the vast estates of Ptah. Thety Sabu conducted this office

alone. His tomb was in SAQQARA and contained a FALSE DOOR that is now in the Egyptian Museum in Cairo.

Sacred Book of the Temple This was a text copied onto a monumental inscription, pertaining to the shrines and sacred sites in Egypt. The list of holy places contained the names, standing structures, and mythical sites associated with the deities of the land. Most temples and cult centers had copies of the inscription and used it as a reference.

See also FOUNDATION DEPOSITS.

sacred lake It was an architectural feature of the larger temples of Egypt, reproductions of the primordial waters of NUNU that existed before the moment of creation. Rectangular in design normally, the lakes were reserved for certain rituals and used as well for cleansing. The larger sacred lakes served as receptacles for the barks of the gods at festivals. KARNAK and other major temples contained such lakes, all man-made. When the pharaoh was in residence, the water from the local sacred lake was used to baptize him in the morning rising rituals.

The sacred lakes were in use throughout all of the historical periods of Egypt. Also called *she netjeri*, the divine pool, the lakes were stone lined and at times were fashioned with elaborate staircases. They also served as sanctuaries for sacred birds, CROCODILES, or HIPPOPOTAMI. Certain three-sided lakes were used in Osirian monuments. A few were circular or shaped as horseshoes. The sacred temple lake at Thebes figured in the dispute between the HYKSOS ruler APOPHIS (r. 1585–1553 B.C.E.) and Sekenenré TA’O II (r. c. 1540 B.C.E.).

See also QUARREL OF APOPHIS AND SEKENENRÉ (TA’O II).

Sadeh (fl. 21st century B.C.E.) *Court woman of the Eleventh Dynasty*

She was a concubine of MONTUHOTEP II (r. 2061–2010 B.C.E.). In her tomb in the royal complex at DEIR EL-BAHRI on the western shore of THEBES, she is listed as “the Sole Favorite of the King.” This title was an honorary designation shared by all of the women buried there, indicating that they were lesser-ranked consorts or concubines. Sadeh was possibly the daughter of Queen ASHAIT, another “Sole Favorite of the King” buried in the complex.

“saff” tombs This was the name given to the tombs constructed in the EL-TARIF district on the western shore of THEBES (modern LUXOR). The name is derived from the Arabic for “row,” indicating similar tombs constructed in a line. Dating to the Eleventh Dynasty (2040–1991 B.C.E.), the “saff” tombs were blended forms of MASTABAS and PYRAMIDS as well as rock-cut sites placed on cliffs. Pillars opening onto sunken forecourts were part of the design, and the tomb doors opened onto corridors and

burial chambers. Most “saff” tombs were topped with PYRAMIDIONS.

Sages of Mehweret Ancient divine beings in Egypt, revered from the earliest times as the mentors of the god THOTH, the sages reportedly dictated their accumulated wisdom to Thoth, an act inscribed on the walls of the temple of EDFU. The Sages of Mehweret came from the dawn of time, and their admonitions provided Egypt with the basis for the steadily evolving moral code.

See also “TIME OF THE GODS.”

sah This was the ancient Egyptian concept of the spiritual body of an individual being released from the material bonds of the flesh. Also called *sashu*, this spiritual essence was released from the body during mummification processes and the funerary rituals. Glorified in its new state, the *sah* was empowered by prayers and litanies to experience spiritual bliss.

See also A’AKH.

Sahara Mousteria See BIR TARFAWI; EGYPT.

Sahathor (1) (fl. c. 1730 B.C.E.) *Obscure ruler of the Thirteenth Dynasty*

His reign is not well documented, but he was the successor of his brother, NEFERHOTEP I, with whom he may have had a brief coregency.

Sahathor (2) (fl. 19th century B.C.E.) *Treasury official of the Twelfth Dynasty*

He served in the reign of AMENEMHET II (1929–1892 B.C.E.) as an assistant treasurer and expedition leader. Sahathor conducted a mining expedition and brought gold and turquoise to court from NUBIA (modern Sudan). He also conducted an expedition to bring rare plants to the pharaoh. His ABYDOS tomb carries accounts of his exploits as well as reports of his promotions and court favors. A stylish statue of Sahathor was also inscribed in a niche in his tomb.

See also EGYPTIAN NATURAL RESOURCES.

Sahuré (d. 2446 B.C.E.) *Second ruler of the Fifth Dynasty*

He reigned from 2458 B.C.E. until his death. Sahuré was the successor of USERKHAF and possibly the son of Queen KHENTAKAWES (1). A builder and innovator, Sahuré started sending fleets of ships along the coast of Palestine and conducted expeditions to PUNT. He exploited the mines in the SINAI territory and quarried diorite stone at ABU SIMBEL near ASWAN. Mentioned in the PALERMO STONE, Sahuré campaigned against the Libyans and made raids on Syrian-held lands. His name meant “He Who Comes to RÉ.”

Sahuré began the royal cemetery at ABUSIR south of SAQQARA. He erected a pyramidal complex there, complete with a valley temple, causeway, and mortuary temple. It was designed with colonnaded courts and reliefs depicting his military campaigns and is considered a model of Fifth Dynasty funerary architecture, using not only basic building materials from the local region but fine limestone from the TUREH (Tura) QUARRY as well. Sahuré's desert hunting expeditions and his naval fleet are depicted on the pyramid. The scenes are in low relief and were once painted.

His mortuary temple had rainspouts shaped as lion heads, forerunner of the Gothic gargoyles. Copper-lined bases and lead plugs were also discovered in the complex, as were red granite palm columns. His pyramid was called Sekhet-Ré, "the Field of Ré." A second pyramid was built in the eastern complex, possibly for an unknown consort. In the later eras, Sahuré's complex was used as a sanctuary for the goddess SEKHMET. Sahure was succeeded on the throne by his brother KAKAI.

St. Petersburg Papyrus This is an Egyptian document now in the State Hermitage Museum in Russia. The papyrus contains the *TALE OF THE SHIPWRECKED SAILOR*.

Sais (Zau, Sai, Sa-el-Hagar) It is a site on the right bank of the Rosetta or Canopic branch of the Nile in the Delta region. Called Zau or Sai by the Egyptians, Sais is the modern Sa-el-Hagar. The city was the cult center of the goddess NEITH (1) and the capital of the Twenty-sixth Dynasty (664–525 B.C.E.). The rulers of the Twenty-fourth Dynasty (724–712 B.C.E.) also resided in Sais, which served as the capital of PSAMMETICHUS I (r. 664–610 B.C.E.). No monuments remain, however, as the city was looted by later dynasties and by the Persians. The burial sites of the Twenty-sixth Dynasty are still evident in the territory, some having yielded exquisite objects of the mortuary regalia of the Necho-Psammetichus royal line.

sakieh (sakia) It was an Egyptian waterwheel designed to take water out of the Nile for use in agricultural projects. Oxen or humans powered the *sakieh*, which was used side by side with the later *shaduf*, the irrigation tool introduced by the HYKSOS.

See also AGRICULTURE; FAIYUM.

Salamis This was the principal coastal city of Cyprus, where a naval battle took place between PTOLEMY I SOTER (r. 304–284 B.C.E.) and DEMETRIUS I POLIORCETES of Macedonia and his allies in 306 B.C.E. The Egyptians were defeated in the battle. At the time of the engagement, Salamis was an important Egyptian TRADE center. The bat-

tle also took place early in the reign of Ptolemy I, at a time when the former generals of ALEXANDER III THE GREAT struggled for supremacy in the Mediterranean world.

See also DIADOCHES.

Salamuni This was an ancient necropolis district serving the city of AKHMIN in many historical eras. A temple for the god MIN was also erected in Salamuni.

Sal Island It is an eight-mile-long site south of the third cataract of the Nile in NUBIA (modern Sudan). A famous summit there was called Gebel Adou. 'AHMOSE (r. 1550–1525 B.C.E.) fortified an Egyptian outpost there, and a temple was erected on the island by AMENHOTEP I (r. 1525–1504 B.C.E.). The site served as an outpost of Egyptian TRADE activities. SETI I (r. 1306–1290 B.C.E.) put down a rebellion on Sal Island, at Sha'at, defeating the Irem, a local warrior people. The island became the administrative base of the VICEROY of Nubia in Seti I's reign.

Salitis (Sharek, Sharlek) (fl. c. 1640 B.C.E.) *Asiatic who founded the Fifteenth Dynasty, called the Great Hyksos*. He started his line in MEMPHIS and then moved his capital to AVARIS on the eastern side of the Bubastis branch of the Nile in the Delta. Salitis is believed to have held the Avaris throne for about 19 years. He ruled the entire Delta and Egypt as far south as GEBELEIN. He is called "Sultan" in some lists, and his Asian name was Sharek or Sharlek. Salitis and his successors in Avaris were called the Great Hyksos because of their dominance. Salitis had an alliance with the KERMEH culture in NUBIA (modern Sudan), and his seals were found there. He was a contemporary of INYOTEF IV of Thebes, whose line held Upper Egypt. Salitis fortified Avaris against possible assaults by the Thebans.

Sallier Papyri This is collection of ancient Egyptian texts purchased by one M. Sallier from an Egyptian sailor. These papyri contained accounts of the campaigns of RAMESSES II (r. 1290–1224 B.C.E.) and the confrontations of Sekenenré TA'O II of the Seventeenth Dynasty (1640–1550 B.C.E.) with APOPHIS (1585–1553 B.C.E.) of the Fifteenth Dynasty, starting the war against the Hyksos. Also included is a copy of the "Poem of PENTAUR," the account of Ramesses II's battle of KADESH. The *SATIRE ON TRADES* is part of the accounts and literary texts.

The Sallier Papyri are in the British Museum in London. Papyrus IV, for example, dating to the 56th regnal year of Ramesses II, is long and composed over an earlier text, with exercises, notes, and memorabilia on the verso. A CALENDAR of lucky and unlucky days is part of the material in this papyrus.

See also QUARREL OF APOPHIS AND SEKENENRÉ (TA'O II).

Salt Papyrus This is an Egyptian account from the Nineteenth Dynasty (1307–1196 B.C.E.), discovered in DEIR EL-MEDINA. A petition from a worker named Amekhte is included in this document. He wrote about another worker, Paneb, and his numerous crimes, expecting some sort of redress in the local court system.

See also “THE ELOQUENT PEASANT OF HERAKLEOPOLIS”; LEGAL SYSTEM.

Samto-wetefnakht (fl. seventh century B.C.E.) *Trade and mayoral official of the Twenty-sixth Dynasty*

He served PSAMMETICHUS I (r. 664–610 B.C.E.) as the mayor of HERAKLEOPOLIS and as “the master of shipping.” His family had a firm grip on the Nile TRADE. When NITOCRIS (2), the princess of the royal house, sailed to Thebes to be adopted as the GOD’S WIFE OF AMUN, or Divine Adoratrice of Amun, she traveled on one of Samto-wetefnakht’s ships.

Sanakhte See NEBKA.

Sanctuary of Ptah It was a site at Thebes, on the western shore between DEIR EL-MEDINA and the VALLEY OF THE QUEENS, dedicated to the god PTAH. Small shrines and votive stelae honoring Ptah were erected in this district by the pharaohs of the Nineteenth Dynasty (1307–1196 B.C.E.) and the Twentieth Dynasty (1196–1070 B.C.E.).

Saqqara A site west of MEMPHIS on the edge of the LIBYAN DESERT, part of the necropolis area of the capital, Saqqara contains important historical and archaeological monuments and extends from ABU ROWASH to MEIDUM. This necropolis was named after the god SOKAR of Memphis, a deity of the dead, and holds 4,000 years of building projects by the Egyptians.

The STEP PYRAMID of DJOSER (r. 2630–2611 B.C.E.) dominates the site. The Step Pyramid was designed by IMHOTEP, the vizier of Djoser, as an advanced MASTABA tomb, having six separate such tombs placed one on top of another to form a pyramid. These six tiers rose almost 200 feet on a 500-foot base. This pyramid dominates a vast mortuary complex enclosed in a mile-long wall that stood over 30 feet high. Chapels, temples, galleries, and tombs were part of the design.

The pyramidal complex of UNIS (r. 2356–2323 B.C.E.) is also in SAQQARA, complete with a long causeway leading to the mortuary temple and to a valley temple. This complex was fashioned out of limestone slabs and is designed to follow the general terrain. Carved scenes of daily life decorate the causeway and the ceiling was starred. The mortuary temple has a granite gateway and inscriptions. The floors are alabaster, with limestone walls and granite columns.

A partial inscription of the mortuary temple states that Prince KHA’EMWESET (1), a son of RAMESSES II (r.

1290–1224 B.C.E.), restored the site in the Nineteenth Dynasty. The pyramid of Unis, called “Beautiful Are the Places of Unis,” was fashioned out of limestone and encased in Tureh limestone. A limestone plug originally sealed the pyramid at ground level. A corridor leads to a vestibule and portcullises, connected to another corridor and antechamber and a burial chamber. A black granite SARCOPHAGUS was discovered in this chamber, which had alabaster and limestone walls, painted blue and inscribed with the PYRAMID TEXTS. The valley temple of Unis is now partially hidden by a modern access road. This complex is also believed to have covered earlier gravesites.

Near Unis’s pyramid the graves of his family were erected as well. The tombs of Queens KHENUT and NEBET were erected north of the funerary temple. A relief depicts Khenut in a seated position, smelling a LOTUS. Unis’s daughter, Idut, was buried nearby in a tomb originally fashioned for the viceroy of the reign, Ihuy. Other sites, including the Tomb of the Birds, are also in the area.

The pyramid complex of SEKHEMKHET (r. 2611–2601 B.C.E.) of the Third Dynasty is southwest of Unis’s complex. An unfinished STEP PYRAMID is included in the design, containing an unused alabaster sarcophagus. A wooden sarcophagus containing the remains of a small child was discovered there as well.

Yet another complex in Saqqara belongs to USERKHAF (r. 2465–2458 B.C.E.), a pyramid located in the corner of Djoser’s complex of the Step Pyramid. This was called “Pure Are the Places of Userkhaf.” Modern names for the tomb include the “Scratched Pyramid” and “El-Harem el-Mekharbesh.” It was constructed out of limestone, faced with higher quality Tureh stone. This is in ruins only, surrounded by a tenemos wall, a paved causeway, and a portico with red granite columns. The mastaba of AKHETHOTEP and PTAH-HOTEP (2) is located close by.

Also near these complexes are tombs of prominent Egyptian officials of several historical periods. NIANKH-KHNUM and Khnumhotep were buried in a mastaba called the “Tomb of the Hairdressers” or the “Tomb of the Two Brothers.” MERERUKA’s mastaba, shared with his wife and son, and the tomb of KAGEMNI are near the pyramid of Teti. Beyond is the Street of Tombs and the mastaba of Ti.

The pyramidal complex of TETI (r. 2323–2291 B.C.E.) of the Sixth Dynasty overlooks the scene on the edge of the plateau of Saqqara. The pyramid of Teti was called “the Place of Teti, Son of Ré, Is Enduring Forever.” The structure was faced with limestone, and the entrance was blocked by a chapel that was added later and by a sloping passage. The burial chamber contained a wooden sarcophagus and the ceiling was painted blue and decorated with stars. The walls were inscribed with the PYRAMID TEXTS. A mortuary temple contained niches and a small sanctuary and was set against the face of the pyramid. Teti’s cult flourished for centuries at this complex. The



The complex at Saqqara of the Step Pyramid of Djoser, a pharaoh of the Third Dynasty. Mortuary structures and storage areas surround the pyramid, using the palace facade design. (Courtesy Steve Beikirch.)

small pyramids of Queens *IPUT* (1) and *KAWIT* (1) are located beside his pyramid.

In the southern section of Saqqara, the pyramidal complex of *PEPI I* (r. 2289–2255 B.C.E.) is in ruins. The pyramid collapsed, destroying a black basalt sarcophagus. A rose granite canopic chest was also destroyed, along with alabaster jars. The *PYRAMID TEXTS* used as decorations are particularly beautiful in surviving corridors and in the burial chamber, which is painted green.

The pyramid of *MERENRÉ I* (r. 2255–2246 B.C.E.) is located nearby, and the unfinished pyramid shows ancient signs of vandalism. A black basalt sarcophagus contained a mummy, but it was not Merenré I. Limestone statues of prisoners taken by Merenré I's military campaigns, or from earlier battles, were discovered there.

The pyramidal complex of *IZEZI* Djedkaré (r. 2388–2356 B.C.E.) is in the area as well, located beside the tomb of Pepi I. The mortuary bears Izezi's name, and the pyramid was called "Izezi Is Beautiful." A vestibule opens onto a passage that leads to a burial chamber and antechamber and the limestone slab roof is pitched at an angle. Within the burial chamber, a black basalt sarcophagus and fragments of a mummy were discovered also. The mortuary temple of Izezi Djedkaré was destroyed by

the Eighteenth Dynasty (1550–1307 B.C.E.) burial sites. This temple had beautiful reliefs and statues of animals. A smaller queen's pyramid is part of the complex.

The *SERAPEUM* (1) was also erected in Saqqara. Also in the southern section are tombs from the Fourth Dynasty, including the tomb of *SHEPSESKHAF* (r. 2472–2467 B.C.E.), now called the *MASTABAT EL-FARA'UN*. This tomb is fashioned in the shape of a giant sarcophagus, with corridors, ramps, and a separate chamber. The mortuary temple has terraces and pillared halls. Other tombs included those of *TIA* (2) and *MAYA*. The statue of Sheikh el-Beled (*KA'APER*) was discovered in a mastaba there.

Saqqara Table This is a royal relief discovered in the tomb of *TJUENEROY*, or Thuneroi, a scribe in the court of Ramesses II (r. 1290–1224 B.C.E.). The cartouches of 57 or 58 rulers of Egypt were inscribed in *TJUENEROY*'s tomb, all listed as pharaohs honored by *RAMESSES II*.

See also *KING LISTS*.

sarcophagus They are the stone receptacles for the mummified remains of ancient Egyptians, from the Greek term meaning "eater of flesh." The Greek term supposedly referred to a type of limestone that was believed to

dissolve human remains. Stone sarcophagi used in the Fifth Dynasty (2465–2323 B.C.E.) had intricate patterns resembling the facades of the palaces of the time, and these patterns sometimes included painted replicas of the same colored materials. These sarcophagi were so heavy and large that they had to be placed inside the burial chambers before funerals because of the labor involved in setting them in place. It is believed that the sarcophagus constructed for KHUFU (Cheops; r. 2551–2528 B.C.E.) was actually incorporated into the pyramid in the process of constructing that monument.

Stone sarcophagi became rare by the Middle Kingdom (2040–1640 B.C.E.) and were used exclusively for royal or noble burials. Their decorations were austere, but some, such as the ones discovered in DEIR EL-BAHRI at Thebes, in the mortuary complex of MONTUHOTEP II (r. 2061–2010 B.C.E.), were discovered with painted reliefs. The New Kingdom (1550–1070 B.C.E.) form of the sarcophagus was either rectangular or anthropoid. The sarcophagi used for nonroyal persons as early as the

Eighteenth Dynasty and in the Ramessid Dynasties sometimes represented the deceased in daily attire. The royal sarcophagi were rectangular, carved with the figures of deities and embellished with bands of religious texts.

At the start of the Nineteenth Dynasty in 1307 B.C.E., the custom developed of carving the form of the king in high relief on the outer lid. The inner and outer surfaces were painted with mortuary texts. Sometimes a picture of the goddess NUT, the sky deity, lined the interior. With the close of the New Kingdom in 1070 B.C.E., the sarcophagi lost popularity until after 650 B.C.E., when the royal families again adopted their use. They continued to hold the remains of the pharaohs during the Ptolemaic Period (304–30 B.C.E.) and even in later eras.

See also COFFINS; MORTUARY RITUALS.

sard A reddish brown variety of chalcedony, called *her-set* or *deshet* (in the red tones) by Egyptians, this stone is normally darker than carnelian and is found in the east-



A rendering of a sarcophagus and accompanying regalia in a tomb at Thebes. (*Hulton Archive.*)

ern desert territories. Sard was used to make SCARABS and plaques in the period of the New Kingdom (1550–1070 B.C.E.).

See also EGYPTIAN NATURAL RESOURCES.

Sardinians See SEA PEOPLES.

Sarenput (fl. 20th century B.C.E.) *Military official of the Twelfth Dynasty*

He served SENWOSRET I (r. 1971–1926 B.C.E.) and AMENEMHET II (r. 1929–1892 B.C.E.) as a mayor and then as a commander of a southern frontier garrison. He also served as the chief priest of the cults of the gods KHNUM and SATET. Sarenput was buried at ASWAN in an elaborate tomb. The reliefs in his tomb depict him at a sports event, fishing on the Nile, and walking with his favorite DOG.

Saru See GOVERNMENT; LEGAL SYSTEM.

Sasobek (fl. seventh century B.C.E.) *Vizier of the Twenty-sixth Dynasty*

He served as a vizier for PSAMMETICHUS I (r. 664–610 B.C.E.). His administrative seat was in MEMPHIS. Sasobek's basalt sarcophagus depicts a stern and powerful man.

Satet (Satis) She was an Egyptian goddess hailed as the "Mistress of the ELEPHANTINE." Originally a goddess of the hunt, Satet became patroness of the Nile River's inundations and was associated with the first cataract of the Nile, south of ASWAN. SENWOSRET III (r. 1878–1841 B.C.E.) built a canal in her honor.

Satet's cult dates to c. 2900 B.C.E. on Elephantine Island. Her temple started as a rock niche there, assuming magnificence over the centuries. Also called "She Who Runs Like an Arrow," Satet was a consort of the god KHNUM and the mother of ANUKIS. She was worshiped as the patroness of the southern frontier, the one who "spread the life-giving waters of the Nile." Upper Egypt was sometimes called Ta-Satet, "the Land of Satet."

Also associated with protecting the Egyptians in war, Satet carried arrows to slay the nation's enemies. The PYRAMID TEXTS list her as the purificator of the deceased, and her name was found in the SAQQARA necropolis. She was portrayed as a woman wearing the white crown of Upper Egypt and carrying a bow and arrows or an *ankh*. In some depictions, the white crown on her head had antelope horns extending on either side. She was also shown wearing the vulture headdress, normally reserved to queens who had given birth to heirs. Satet's original home was Sehel Island. She may originally have been a Nubian goddess.

Satire on Trades A Middle Kingdom (2040–1640 B.C.E.) literary text also called "the Instruction of Dua-

Khety" (or Duaf), the text was discovered in the SALLIER PAPYRUS II, ANASTASI PAPYRUS VII, and on OSTRAKA and boards. The satire stresses the disadvantages of being stone workers, farmers, carpenters, etc., especially when compared to the life of a SCRIBE, which is called "the path of the god," a way of attaining honor, knowledge, and rank. The *Satire on Trades* is also listed as the "Hymn of Praise of Learning." It is attributed to one Achtoes, composed for his son, Pepi. The extant versions may be based on earlier renditions, and the work mentions a pre-Middle Kingdom text that was used as a copying exercise.

See also LITERATURE.

Satirical Papyrus This is a document dating to the Twentieth Dynasty (1196–1070 B.C.E.), a collection of artistic works satirizing the state of the nation during the reigns of the last Ramessid kings. Charming animals demonstrate the peculiar reversal of roles taking place in that particular era. A mouse is being shown pampered and served by cats. A baby mouse is depicted in the arms of a loving cat nurse. As the social order of the nation eroded, the satirical drawings served as a warning and as an incisive commentary on the breakdown of society. The Satirical Papyrus is now in the Egyptian Museum in Cairo.

Satkamose (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a consort of AMENHOTEP I (r. 1525–1504 B.C.E.) but a secondary queen, as AH'HOTEP (2) was the Great Wife. Satkamose did not give birth to the heir. She was possibly the royal daughter of Sekenenré TA'O II and Queen AH'HOTEP (1).

Satrap Stela This monument was erected by PTOLEMY I SOTER (r. 304–284 B.C.E.) in 311 B.C.E. to announce his role in freeing Egypt from the Persian domination. Ptolemy I linked his own name to a native Egyptian, KHABABASH, who led a doomed insurrection against the Persians in 338. Ptolemy I was the satrap, or governor, of Egypt when he erected the STELA, serving ALEXANDER III THE GREAT's successors. In time he would assume the throne in his own right.

See also REBELS OF EGYPT.

sboyet This was the ancient Egyptian term for literature as an instructional or reforming instrument. Didactic texts come under this description, the instructions, adages, or admonitions of sages in the various historical periods. Such writings played an important role in the moral and social development of the nation. The *sboyet* were revered and copied by the scribes of each new generation on the Nile, never considered irrelevant.

See also "TIME OF THE GODS."

scarab It is the form of a beetle, *Scarabeus sacer* or *Scarabeus harabas*, and associated with the cult of the god RÉ. The beetle pushes a ball of dung into a hole and lays eggs in the matter, thus providing its young with security and food. This action was revered as Ré's movement across the sky. The first flight of newly hatched scarab beetles also mirrored Ré's rising. The scarab personified Khepri as well, the aspect of Ré seen at dawn.

Called *kheprax*, the scarab had no wings or legs in the early depictions, which date as early as the Old Kingdom (2575–2134 B.C.E.), but then became more stylized and detailed. Scarabs were fashioned out of stone-glazed earthenware, stones, and gems. When made of blue faience, they were used as amulets and attached to the torso wrappings of mummies. They also formed an amulet of the heart and were composed of large basalt designs during the New Kingdom (1550–1070 B.C.E.). Winged scarabs were also popular in mortuary rituals.

During the reign of TUTHMOSIS III (1479–1425 B.C.E.), the ruler's cartouche was carved into the backs of scarabs. AMENHOTEP III (r. 1391–1353 B.C.E.) also used large scarabs as commemoratives of his marriage to Queen TIYE (1). The scarab became one of the most popular symbols and was used in pendants, decorative designs, and jewelry, while retaining its cultic significance and mortuary connotations. Another plainer version was also used, called scaraboids.

scepter This was an ancient Egyptian royal insignia, depicting the time-honored traditions in each new reign. Called the *hekat* when formed as a shepherd's CROOK, the scepter represented the early agricultural beginnings of the land and designated the PHARAOH as the shepherd of humans, called "the flocks of god." When the scepter was in the form of a *waset*, a carved emblem, it represented the god SET and formed another insignia of ruling. Yet another type of scepter was the SEKHEM, attributed to the god OSIRIS and kept at ABYDOS. This scepter had a golden face at the top and denoted Osiris's powers.

School Boy Texts They were written materials used in the teaching institutions of Egypt as exercises in copying. Found on OSTRACA and in some surviving papyri, these texts were traditional, maintaining the tone and style of the original documents from the past. They were designed to acquaint students of each new generation with didactic literature and with the literary compositions of earlier eras. Most urged the young Egyptian males to become scribes.

scorpion A venomous arachnid symbolizing the goddess SELKET and associated with the cult of OSIRIS-ISIS-HORUS. Seven giant scorpions accompanied the goddess Isis as her guardians. One stung the infant Horus, according to cultic traditions. The Egyptians

believed that scorpions killed only men, out of reverence for Isis.

Scorpion I (Pe, Zekhen, Ip) (fl. 31st or 32nd century B.C.E.) *Ruler of the so-called Dynasty O of Egypt*

Scorpion I was followed by an obscure Scorpion II. Scorpion I is described as an Upper Egyptian ruler who waged war in the Delta, thus beginning the unification process as early as 3250 B.C.E. He reportedly reached the area around modern Cairo. Scorpion I's capital was THINIS, or This, replacing HIERAKONPOLIS. In Hierakonpolis, Scorpion I was called Ip. His name was also found in TUREH, in TARKHAN, and in Cairo suburbs.

The Scorpion MACEHEAD, now in the Ashmolean Museum, depicts Scorpion I as a king with the white CROWN of Upper Egypt. He wears a kilt and a belted loin-cloth to which a bull's tail is attached as a symbol of strength. Scorpion I is shown digging a canal with a hoe. Before him a man fills a basket with earth, while others water a potted palm. Fashioned out of limestone, the macehead was found at Hierakonpolis. The Scorpion Palette depicts him destroying seven cities in the Delta, or else attacking one city seven times. Scorpion I is depicted as a falcon and a lion on this palette.

Scorpion I's tomb was discovered near ATHRIBIS at Gebel Tjauti, and it contained boxes and objects carved of ivory. Seven of the boxes contained linens. Hieroglyphs discovered in Scorpion I's tomb indicate that writing was commonplace in Egypt much earlier than was formerly believed. The tablets discovered in the site indicate the number of linens and oils delivered to Scorpion, as well as taxes and the names of institutions of the period.

scribe It was the profession of the literate elite of ancient Egypt who assumed a variety of functions in the various historical periods in government and religious institutions. Some scribes achieved high rank and honors, and the profession was highly esteemed. In one ancient document the life of a scribe is called "the path of the god." Literacy was the prerequisite for any higher secular or religious office.

Scribes were exclusively men and were recruited from all classes of society, as literacy and loyalty were the two basic qualifications. They were educated by priests and encouraged to develop their skills in specialized record-keeping or in temple and government affairs. Scribes were assigned to government or estate offices or to the various agencies of temples after receiving training in reading, writing, and the basic tenets of law, temple lore, and administrative procedures. They had to have command of nearly 800 hieroglyphs of Middle Egyptian, and the additional signs when they were added to the language in the Ramessid Period (1307–1070 B.C.E.).

Scribes were normally attached to the various temples they served, but in the New Kingdom (1550–1070

B.C.E.), when the religious complexes grew larger and more sophisticated, lay scribes were hired. Scribes were also required to have knowledge of the classic texts and mathematics. Initially they performed routine tasks, normally recordkeeping.

The best known symbol of the scribe was his kit or palette, which contained slates, inks, smoothing stones for papyri, and reed brushes, which were kept firm by chewing the end of the fibers. The kits, regular cases with indentations on one side for small cakes of ink, were attached to a cord. The ink was fashioned out of lamp-black or any carbonized material, mixed with gum and water by the scribe. Brushes were held in the center cavity of a box, which had small pieces of wood glued across the opening or a sliding cover to keep them in place. Brushes could be fine or heavy depending on their use and age.

In the larger temples, scribes worked as archivists or as librarians. They kept the census, recorded tax assessments, measured the rise of the Nile, and generally maintained the vast religious and government correspondence. Some accompanied military expeditions or local government officials to the mines and quarries, to record the annual findings there. Many important inscriptions and documents of the military exploits of the New Kingdom, especially those of TUTHMOSIS III (r. 1479–1425 B.C.E.) and RAMESSES II (r. 1290–1224 B.C.E.), were the work of scribes. They remained powerful even in the Roman Period, after 30 B.C.E.

Sea Peoples They were a confederation of various groups who were active as pirates and marauders in the Ramessid Period, the Nineteenth Dynasty (1307–1196 B.C.E.) and the Twentieth Dynasty (1196–1070 B.C.E.). RAMESSES II (r. 1290–1224 B.C.E.) sought a pact with the HITTITE ruler HATTUSILIS III, in defense against these wide-ranging attackers, and MERENPTAH (r. 1224–1214 B.C.E.) faced one contingent of them during his reign. The actual listing of the Sea Peoples, however, dates to RAMESSES III (r. 1194–1163 B.C.E.), who destroyed them.

The Sea Peoples recorded on the walls of MEDINET HABU at THEBES include the Ekwesh, believed to be Greek Achaeans; Teresh, Anatolian sailors, possibly the Tyrrhenians; Lukka, an Anatolian coastal people; Sherdana, probably a group of Sardinians; Shekelesh, identified as members of the Sicilian Siculi; Peleset, from Crete and the ancestors of the Philistines. Others not identified with certainty were the Kizzuwatna, Arzawa, Zakala, Alasiya, Tjekker, and Denyen. The MESHWESH, Libyans who were always active in Egypt's Delta, were also listed.

Originally some of the groups had fortified cities and worked copper mines. Displaced, the Sea Peoples conquered CYPRUS and blockaded Syrian ports. They began their first campaigns near their homelands. The Myce-

nean Greeks repulsed them, but other nations, including the Hittites, endured their aggression.

In Rameses III's eighth regnal year, the Sea Peoples had attacked Cilicia, CARCHEMISH, Palestine, Arzawa, CYPRUS, Amurru, and the HITTITES and had arrived in the Delta region with the Libyans. These marauders came in carts, bringing their entire families to the invasion. They wore kilts and headdresses of feathers or pleated stiffened cloths and they carried spears, short swords, and round shields. The Great HARRIS PAPYRUS adds other details.

Rameses III met the Sea Peoples who were entering Egypt as migrants, not as marauders. Crop failures in the eastern Mediterranean region caused these nomads to destroy entire cities in their movement. They sought the safety of the Nile, and Rameses III had to repel land and sea assaults. He moved defensive units to the eastern border and fortified the Nile branches in the Delta. By allowing the Sea Peoples to enter certain Nile branches and then moving floating islands and debris behind them, Rameses III trapped entire contingents and annihilated them. Others he took as prisoners and forced them into his armed forces or made them slaves.

Egypt withstood their assaults, but the Sea Peoples changed the political matrix of the Mediterranean. One group that managed to escape Rameses III's assaults were called the Peleset. These are believed to have been the Philistines documented in Palestine. Some records indicate that the Peleset, or Philistines, were sent into Palestine to control the area there for Egypt.

See also SHERDEN PIRATES.

seasons The designation of certain times of the year in Egypt, appearing in their written form in the Early Dynastic Period (2920–2575 B.C.E.), there were three seasons of the year, composed of four months each, with 30 days in each month. The symbol for the entire year was a sprouted bud, and the word for year was *renpet*. The year began in the season of *AKHET*, the time of the inundation of the Nile, starting approximately the third week of July according to modern calculations. *Akhet* was followed by *PROYET* (or *peret*), the time of sowing. The last season, *SHOMU* (or *shemu*), was the time of the harvest. Each season had its own festivals and cultic observations.

Seat of the First Occasion This was the Egyptian term for a TEMPLE as the original site of the first creation and the designated god's entrance into the world. Each temple was deemed the actual location upon which the deity appeared for the first time and was celebrated annually as the cosmogonic source of life.

seb This was a FESTIVAL in Egypt associated in many instances with harvests. The entire royal court attended celebrations in the fields for the festival, held near their residences or at certain designated sites. The festivals

ended with the ruler and his retinue sailing on the Nile or on one of the SACRED LAKES of a temple.

See also *HEB-SED*.

Sebennytos (Tjebnutjer, Samannub) It was a site on the left bank of the Damietta branch of the Nile, called Tjebnutjer by the Egyptians and now modern Samannub. MANETHO, the Ptolemaic Period historian, was a native of Sebennytos. A temple of a local deity was discovered on the site, and blocks bearing the name of NECTANEBO II (r. 360–343 B.C.E.) and Ptolemaic rulers were discovered there.

An ALTAR from the reign of AMENEMHET I (1991–1962 B.C.E.) and an Old Kingdom (2575–2134 B.C.E.) FALSE DOOR were found on the site. A shrine dating to NEPHRITES I (r. 399–393 B.C.E.), a statue from the reign of PSAMMETICHUS I (664–610 B.C.E.), and a sculptured piece from NECTANEBO I (r. 380–362 B.C.E.) were recovered as well.

Sebni See SABNT.

Sebu'a, el- A site at the Wadi es-Sebu'a, in NUBIA (modern Sudan), where RAMESSES II (r. 1290–1224 B.C.E.) built a temple dedicated to the gods AMUN and RÉ-Harakhte, this temple was noted for its SPHINX-lined entrance and colossal figures of the pharaoh. Six human-headed sphinxes formed the decoration for the second court, where four hawk-headed sphinxes were positioned. Another PYLON opened to a third court. Storage rooms were built on an underground level for this temple.

sed (heb-sed) This was an ancient Egyptian FESTIVAL dating to predynastic times (before 3,000 B.C.E.) and remaining popular throughout Egypt's history. Also called the *HEB-SED* in some eras, this festival was a symbolic recreation of the ruler's physical and magical powers. It was usually celebrated in the 30th year of the ruler's reign and every three years to 10 years thereafter. Details of the *sed* are obscure because the FESTIVAL changed over the centuries. The hieroglyph for *sed* is an image of an open-sided pavilion with a column and two thrones.

It is believed that the *sed* festival became a substitute for the traditional and archaic custom of slaying the pharaoh, sparing his life, and allowing him a ceremonial foretaste of his rule in the afterlife. During the ceremony the pharaoh visited the shrines of the various gods, dressed in a short garment that completely enveloped his torso and arms. The ruler performed the rite of "going around the wall," danced, and jumped in order to demonstrate his rejuvenation.

The festival also included ritual battles between the FOLLOWERS OF HORUS and the FOLLOWERS OF SET and the herding of oxen and cattle around the royal residence. At

the close of the ceremony, the ruler was attired in jubilee clothing and distributed honors and gifts to higher-ranked subjects. The *sed* ceremony ended at a temple lake, where the ruler mounted a barge. The festival lasted two or more months in some eras, uniting the Egyptians to the gods. Some pharaohs lived long enough to celebrate more than one festival, and others anticipated their 30 years of reign, celebrating one or more *sed* festivals without actually achieving the proper number of years of rule.

sedge A particular hieroglyphic symbol of the plant, serving as the insignia of Upper Egypt and joined with the BEE symbol of the Delta in Lower Egypt to reflect a united land. The Two Kingdoms of Egypt were thus portrayed by the sedge and the bee and were used separately or in a combined form. The sedge became part of the royal names of the pharaohs in time.

Sefer-t A mythological creature associated with the PYRAMID TEXTS and the MORTUARY RITUALS of the Fifth Dynasty (2465–2323 B.C.E.), the Sefer-t was a winged lion with magical powers. The Pyramid Texts depict the creature as a friend of Unis (r. 2356–2323 B.C.E.) in the afterlife.

See also CANNIBAL HYMN.

Sefkhet-Abut See SESHAT.

Segerseni (fl. 20th century B.C.E.) *Rebel from Nubia (modern Sudan) who opposed the Twelfth Dynasty* He opposed AMENEMHET I (r. 1991–1962 B.C.E.) when he founded that royal line upon the death of MONTUHOTEP IV. Segerseni wanted to stop Amenemhet I and fought repeated, intense campaigns before he was defeated. Later, Segerseni's allies fought the armies of Egypt on ELEPHANTINE Island before being routed.

Sehel Island A site between the first and second cataracts of the Nile, south of ASWAN, ancient fortifications, a canal, and inscriptions were discovered there. The canal dates to the Middle Kingdom (2040–1640 B.C.E.) or perhaps earlier, and TUTHMOSIS I (r. 1504–1492 B.C.E.) cleared the waterway for his Nubian campaigns. The FAMINE STELA, erected on Sehel Island in the Ptolemaic Period (304–30 B.C.E.), commemorates a visit by DJOSER (r. 2630–2611 B.C.E.) to the shrine of KHNUM.

Sehetepibré (Sehetepibré-ankh) (fl. 19th century B.C.E.) *Financial official and esteemed sage of the Twelfth Dynasty*

He served SENWOSRET III (r. 1878–1841 B.C.E.) and AMENEMHET III (r. 1844–1797 B.C.E.) as a court treasurer. Sehetepibré is famous for his *Loyalist Instruction*, in

which he advised his fellow Egyptians to obey the pharaoh in all things. Such behavior, he suggested, led to high offices and honors. The *Loyalist Instruction* was inscribed on an ABYDOS stela and is now in the Louvre in Paris, having been inscribed with a poem dedicated to Amenemhet III.

This official had to take tours of the natural resource sites to tally potential assets of the various regions. Sehetepibré and his father, Tay, who also served as treasurer, left an inscription on a rock at ASWAN. The relief that records their presence on the scene was carved onto a cliff across from the ELEPHANTINE Island.

See also EGYPTIAN NATURAL RESOURCES.

Seila This was a site bordering the FAIYUM territory of Egypt, south of el-LISHT. A PYRAMID was erected on a desert spur at Seila. This pyramid, probably built by HUNI (r. 2599–2575 B.C.E.), was constructed out of limestone blocks. The pyramid was designed with four steps and was 99 square feet at the base.

Seker See SOKAR.

Seker Boat See SOKAR BOAT.

Sekhaen-Ré (d. c. 1520 B.C.E.) *Fifth ruler of the lesser Hyksos Sixteenth Dynasty*

This dynasty was contemporary with the Great HYKSOS of the Fifteenth Dynasty at AVARIS. No monuments survive from the reign of Sekhaen-Ré.

sekhem (1) This was the Egyptian term for the vital force of a human being that serves as a companion in eternity but is distinct from the *KA* and the *BA*. The term translates literally as “to have mastery over something.”

sekhem (2) This was the Egyptian term for the powers of a deity, normally written with additives. Osiris was described as SEKHEM-O, having great power. Osiris’s *sekhem* SCEPTER was kept in the god’s shrine at ABYDOS to demonstrate his magical attributes. This scepter had a golden face at the top. Two crown feathers and two cobras protected the face. The scepter was inlaid with blue faience or with stones and was beribboned.

sekhem (3) This was the Egyptian term for royal acts that aided or restored *MA’AT* in the land. These were physical acts in comparison to *HEKA*, ritual symbols. The military campaigns of the pharaohs and the establishment of just laws and traditions were all acts of *sekhem*, because they insured the security and honor of Egypt. Each PHARAOH declared that he was commanded by the gods to restore *ma’at*. The double CROWN of Egypt, called *pschent* by the Greeks, was originally named *pa-sekhemty* as it

displayed the double powers of the rulers of the Two Kingdoms, Upper and Lower Egypt.

sekhem (4) They were the magical powers involved in the MORTUARY RITUALS. Such powers were infused into the mummy of the deceased through rituals and incantations. The BOOKS OF THE DEAD was a repository of *sekhem*, and mortuary priests were initiated into the ceremonies that imparted such powers to the deceased. This form of *sekhem* involved overcoming the obstacles facing the dead in the journey to the paradise beyond the grave.

See also *HEKA*; MAGIC; PRIESTS.

Sekhem-kha (fl. 28th century B.C.E.) *Nobleman whose Saqqara tomb became famous*

Sekhem-kha’s tomb was designated at one time as the resting place of DJET of the First Dynasty (2920–2770 B.C.E.). The tomb contains a burial chamber in which 300 bulls’ heads, fashioned out of clay and equipped with actual horns, are on display. A symbol of royalty, such a tomb decoration is unusual for a nobleman. Sekhem-kha probably served Djet or DEN, Djet’s successor.

Sekhemkharé (fl. 25th century B.C.E.) *Princely vizier of the Fourth Dynasty*

A royal prince, he was the son of KHAFRE (Chephren; r. 2520–2494 B.C.E.). He did not inherit the throne but served as VIZIER for the pharaohs of his royal line. Sekhemkharé also counseled the early rulers of the Fifth Dynasty (2465–2323 B.C.E.). In that dynasty the royal power was maintained by a policy of allowing only members of the royal family to hold the highest offices, and outsiders were relegated to minor roles in the court or government.

Sekhemkhet (Djoserti) (d. 2061 B.C.E.) *Third ruler of the Third Dynasty*

He reigned from 2611 B.C.E. until his death. His name meant “Powerful in Body.” Sekhemkhet was the successor of DJOSER. His name was inscribed on a cliff near WADI MAGHARA, indicating some military or expeditionary campaigns for the natural resources of the territory, the turquoise mines of the SINAI.

Sekhemkhet built a pyramid at SAQQARA, southwest of the STEP PYRAMID. This tomb was designed by IMHOTEP, the architect of the Step Pyramid, but was never completed. The masonry wall of the tomb was 27 feet deep, and the platform was 1700 feet on the north-south axis and 600 feet wide. An unused single black SARCOPHAGUS of alabaster was discovered in the pyramid, and a wooden coffin was also found. The sarcophagus was T-shaped and sealed but empty. A cache of funerary regalia was also discovered in the pyramid. This treasure trove held amulets, bracelets, a golden tube, and seals honoring Sekhemkhet’s name.

Sekhemré-Wahkhau Rahotep (fl. c. 1640 B.C.E.) *Reportedly the founder of the Seventeenth Dynasty* He ruled from 1640–? B.C.E., at Thebes, and he maintained peaceful relations with the HYKSOS, who ruled the Delta at the same time. Sekhemré-Wahkhau Rahotep's territory included the southern nomes of Egypt.

Sekhet-A'aru This was a mystical island of the dead, a paradise awaiting the Egyptians found worthy of eternal bliss. The isle was believed to have existed in the Delta or at KHARGA, the southernmost oasis of Egypt.

Sekhmet She was a powerful war goddess of Egypt, the destroyer of pharaoh's enemies, called "She Who Is Powerful." Sekhmet was a lioness deity, the consort of PTAH and the mother of NEFERTEM and Imhotep in MEMPHIS. A daughter of the god RÉ, Sekhmet struck at evildoers and spread plagues. She also healed the righteous. Her clergy members were physicians and magicians.

Sekhmet had a popular role among the rulers of Egypt, as she was believed to bring about the conception of the pharaohs. In the form of a cobra she was called MEHEN, and she possibly came from NUBIA (modern Sudan) in the early eras. She was also called the "EYE OF RÉ."

Her statues normally depicted her as a woman with a lion's head, and at times she wore a sun disk on her head. In this form she was a warrior manifestation of the sun, causing flames to devour the enemies of Egypt. In some eras, the gates of Sekhmet's temples were opened as a signal of the onset of a military campaign. AMENEMHET III (r. 1844–1797 B.C.E.) included 700 statues of Sekhmet in his mortuary temple in DASHUR. She was also portrayed on the wall of the temple of SAHURÉ (r. 2458–2446 B.C.E.) at ABUSIR. This portrait acquired a widespread reputation for its miraculous cures.

Seleucus I Nicator (d. c. 281 B.C.E.) *General and ally of Egypt*

He had been a governor in the service of ALEXANDER III THE GREAT (r. 332–323 B.C.E.) and took control of Babylon when Alexander died. Seleucus I Nicator allied himself with PTOLEMY I SOTER (r. 304–284 B.C.E.) to defeat Antigonus at Ipsus and to secure their holdings. He proved an unreliable agent of Ptolemy I, however, and was murdered.

Selket (Serqset) The scorpion goddess of Egypt associated with the OSIRIS-ISIS-HORUS cult, Selket was worshiped as early as the First Dynasty (2920–2770 B.C.E.), possibly even earlier. She was originally part of the cult of NUN, the deity of the dark water abyss. In the PYRAMID TEXTS, Selket was invoked in the mortuary rituals and was declared the protectress of QEBESENNUF, the

guardian of the CANOPIC JARS holding human intestines. She also guarded the royal coffin and the canopic chests. A strikingly beautiful statue of Selket, fashioned out of gold and depicting a young woman with a scorpion on her head, was discovered in the tomb of TUT'ANKHAMUN (r. 1333–1323 B.C.E.). Selket also protected the goddess ISIS and the child HORUS, and her spells cured stings and bites.

sem See PRIESTS.

sema An ancient Egyptian AMULET designed to protect the lungs and windpipes, the name was translated as "to join." The amulet was worn by the living and was placed in the wrappings of mummies during the MORTUARY RITUALS.

Semerkhet (Semempses) (fl. c. 2700 B.C.E.) *Sixth ruler of the First Dynasty*

His actual date of reign is undocumented. His name meant "Thoughtful Friend." MANETHO, the Ptolemaic Period (304–30 B.C.E.) historian, listed Semerkhet as Semempses. He was mentioned in the PALERMO STONE but not on the Saqqara KING LIST. Possibly a usurper, he erased the name of his predecessor on jubilee vases. Many disasters apparently took place during his reign.

He was buried in ABYDOS, but no Saqqara tomb has been discovered. A STELA of black quartz with ivory labels was found in his tomb. An ebony plaque of the SOKAR BOAT was also found in his tomb. In some lists he is identified as the son of 'ADJIB and Queen TARSET. Semerkhet's son and heir was QA'A.

semktet It was a sacred vessel used in ceremonies of the cult of the god RÉ in Egyptian temples. The *semktet* was the symbol of the evening boat used by Ré in his solar journeys each day.

See also MANDET.

Semna This was an important military site at the second cataract in NUBIA (modern Sudan), where the Egyptians erected a FORTRESS and a temple complex. Semna marked the southern border of Egypt throughout much of the Middle Kingdom (2040–1640 B.C.E.). A STELA made of red granite discovered on the site records that SENWOSRET III (r. 1878–1841 B.C.E.) made the original foundation of the fortress of Semna. This fortress had served as a trading settlement in previous eras. A second stela, discovered in the temple complex, dedicated the shrine to the Nubian god DEDUN. KHNUM was also venerated at Semna.

Semna's fortress overlooked the Semna Gorge and was opposite the fortress of Kemna. In time another fortress, called Semna South, was erected in the region.

Yet another fortress, URONARTI, was also built nearby. Detailed reports were sent to THEBES, called the Semna Dispatches, about tracking operations. The MEDJAY, some of whom were in the service of the Egyptians as Nubian mercenaries, were in the territory. Senwosret III campaigned at Semna in his 12th regnal year. This region of Nubia had been conquered by SENWOSRET I (r. 1971–1926 B.C.E.) earlier in the dynasty.

Se'n Ba Stela A commemorative monument discovered in ABYDOS in a chamber adjoining the cenotaph of DJER (r. c. 2900 B.C.E.), the second ruler of the First Dynasty, the stela demonstrates the prolonged use of writing in Egypt, starting at an earlier time than previously believed. Considered one of the most beautiful stone monuments of the period, the Se'n Ba Stela set the standard for later hieroglyphic commemoratives.

Sendjemib This was a clan dating to the Old Kingdom Period of Egypt and known for faithful service to the rulers of the nation. Inti Sendjemib served IZEZI (r. 2388–2356 B.C.E.) as an administrator. He also had a lake drained and formed for Izezi's personal use. Inti Sendjemib's son, Mehi, built a tomb at GIZA for his father and carried on the tradition of courtly service.

Sendji (Sened) (fl. c. 2750 B.C.E.) *Ruler of the Second Dynasty*

His name meant “the Fearful One.” Sendji was included in some KING LISTS, and a Fourth Dynasty (2575–2465 B.C.E.) noble named Shery inscribed a document in his tomb stating that he was the overseer of the *ka* of Sendji's tomb. It is believed that Sendji was buried under one of the galleries of the STEP-PYRAMID at SAQQARA.

No monuments have been discovered from Sendji's reign, but his cult was observed for many centuries. A bronze statue was made of him in the Twenty-sixth Dynasty (664–525 B.C.E.). His name was also found on a stone fragment in the mortuary temple of KHAFRE (Chephren; r. 2520–2494 B.C.E.) in Giza.

Senebsen (fl. 18th century B.C.E.) *Royal woman of the Thirteenth Dynasty*

She was the consort of NEFERHOTEP I (r. c. 1741–1730 B.C.E.) and was depicted with symbols of her rank on an ABYDOS stela. Senebsen was not the mother of the heir.

Senebtisy (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was possibly the consort of AMENEMHET I (r. 1991–1962 B.C.E.). Her tomb at el-LISHT was one of many vandalized and robbed by local thieves of the era. Her mummified remains, however, had been interred in three gilded coffins and were untouched. Senebtisy's remains

were adorned with fine jewelry pieces that were recovered. In some records Senebtisy is listed as the daughter of the VIZIER Senuseret, serving possibly as a lesser-ranked wife of Amenemhet I.

Senedjim (fl. 13th century B.C.E.) *Artisan official of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as a supervisor of the workers in the tombs of the VALLEY OF THE KINGS. These were THE SERVANTS OF THE PLACE OF TRUTH, who lived in DEIR EL-MEDINA. Senedjim resided in Deir el-Medina and was buried there, as these workers were allowed to fashion elaborate tombs for themselves and their families.

Senenmen (Sen Men, Sonimen) (fl. 15th century B.C.E.) *Expeditionary official of the Eighteenth Dynasty*

He served TUTHMOSIS II (r. 1492–1479 B.C.E.) and was originally identified as the brother of SENENMUT but now is considered an unrelated fellow official of the powerful favorite. Senenmen was the leader of an expedition to PUNT, accompanied by Senenmut, Nehesy, and THUITY, all ranking officials of the court.

Senenmut (fl. 15th century B.C.E.) *Favorite court official of the Eighteenth Dynasty*

He served as a chief counselor of HATSHEPSUT (r. 1473–1458 B.C.E.) and as tutor to Princess NEFERU-RÉ. Ten surviving statues depict him with Neferu-Ré. He also provided needed support and counsel to the queen-pharaoh. Senenmut came from ERMENT, possibly, and he was the son of Ramose and Hatnofer. His sisters were 'A' Ahotep and Nofrethor. His brothers were also active in the court, including a Senenmen, Minhotep, and Hatnufer.

Senenmut started his career in an earlier era and earned many titles in the temple of AMUN by the reign of TUTHMOSIS II (1492–1479 B.C.E.). He was the Prophet of the Bark of Amun; Overseer of the Prophets of MONTU in Erment; Chief Steward of Amun, Overseer of the Granaries, Storehouses, Fields, Cattle, and Slaves; Controller of the Hall of Amun; Overseer of the Works of Amun; and Overseer of All of the Works of the King in the Temple of Amun. Senenmut was also honored for his architectural skills. He was involved in the various building projects of Hatshepsut, including the temple of DEIR EL-BAHRI on the western shore of the Nile at Thebes and the KARNAK temple. A statue depicts him as a master architect.

He amassed more than 80 titles as an official and administrator in the royal court and worked with HAPUSENEB and other supporters of Hatshepsut's reign. Many legends concerning Senenmut have arisen over the years. The many titles and favors bestowed upon him have given rise to much speculation. What is known is the fact that Senenmut dared to attempt to link his own

tomb with that of the queen-pharaoh. This or some other transgression brought about his fall from power. He never occupied the tomb that he constructed and never used the red quartzite sarcophagus prepared for him. A statue in the shrine of Tuthmosis III (r. 1479–1425 B.C.E.) at Deir el-Bahri, however, called Djoser-Akhet, reportedly was given to Senenmut. A shrine at GEBEL EL-SILSILEH depicts Senenmut making offerings to the local deity and an ASWAN inscription also credits him with quarrying OBELISKS for Hatshepsut.

His sudden death or disappearance in the 19th year of Hatshepsut's reign left the queen-pharaoh vulnerable. A mummified horse was discovered in Senenmut's tomb. He had fashioned two tombs actually, one in SHEIKH ABD' EL-QURNA and the uncompleted one at Deir el-Bahri.

Senheb (fl. 24th century B.C.E.) *Dwarf textile official of the Sixth Dynasty*

He was a DWARF who supervised the royal textile works and was honored for his skills and knowledge. Senheb married a princess and raised two normal sized children. Buried in GIZA, Senheb was honored with a statue depicting him, his wife, and their two children.

Senisonbe (Seniseb) (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the mother of TUTHMOSIS I (r. 1504–1492 B.C.E.), having royal lineage from a collateral side of the royal family of AHMOSE (r. 1550–1525 B.C.E.). She was probably married to another royal personage. Senisonbe received many honors in Tuthmosis I's reign.

Sennacherib (d. 681 B.C.E.) *Assyrian king and enemy of Egypt*

He ruled from c. 704 B.C.E. until his death and was a contemporary of SHABAKA (r. 712–698 B.C.E.). A series of confrontations between the Egyptians and the ASSYRIANS took place in Palestine. In 701 B.C.E., Sennacherib met the Egyptian army and was defeated, ending his plans for occupying Egypt.

See also ASSYRIANS.

Sennufer (fl. 15th century B.C.E.) *Nome prince and official of the Eighteenth Dynasty*

He served AMENHOTEP II (r. 1427–1401 B.C.E.) as mayor of THEBES. He probably held the rank of "Royal Seal Bearer" for TUTHMOSIS III (r. 1479–1425 B.C.E.), and he was also the supervisor of the gardens of AMUN's temple. Sennufer was a hereditary prince of his NOME.

Sennufer's tomb at SHEIKH ABD' EL-QURNA on the western bank of the Nile at Thebes is elaborately painted with scenes depicting his career. His wife, Senetney, was listed as "the King's nurse." There is some indication that Sennufer's tomb was originally prepared for TUTHMOSIS II (r. 1492–1479 B.C.E.) but was abandoned by the ruler.

CANOPIC JARS and other funerary regalia were discovered in the tomb. The antechamber depicts an arbor of vines and grapes and religious scenes. Family portraits also decorate the walls. The actual burial chamber was subterranean.

Sennuwy (Sennuity) (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty, known for her beautiful portrait statue*

She was the wife of Prince HEPZEFA, in the reign of SENWOSRET I (1971–1926 B.C.E.). Her statue was discovered in the fortress of KERMEH at the third cataract of the Nile in NUBIA (modern Sudan). Prince Hepzefa was perhaps commander of the fort territory. The statue of Sennuwy depicts a beautiful young woman and is considered one of the finest examples of Egyptian sculpture from the Middle Kingdom.

See also ART AND ARCHITECTURE.

Sentseneb (Sent-Senbet, Sent-senbes) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a daughter of SENWOSRET III (r. 1878–1841 B.C.E.) and was buried in the royal necropolis of DASHUR.

senut This was the Egyptian name for FLAGSTAFFS positioned on the facades of TEMPLES. Such flagstaves were important elements of temple entrances, displaying royal pennants when the PHARAOH was in residence and serving as stations for the emblems of the gods.

Senwosret I (Kheperkaré) (d. 1926 B.C.E.) *Second ruler of the Twelfth Dynasty*

He reigned from 1971 B.C.E. until his death. The son of AMENEMHET I and Queen NEFRU-TOTENEN, he served as coregent with his father for 10 years before ascending the throne. As a prince, Senwosret I began his Nubian and Libyan campaigns. Amenemhet I was assassinated while Senwosret I was campaigning in Libya, beyond the WADI NATRUN. The event is an element of the popular tale known as *SINUHE THE SAILOR*, as the character Sinuhe was supposedly a servant of Senwosret I's consort, Queen NEFRUSHERI, daughter of Amenemhet I. Senwosret I raced back to Egypt to crush the HAREM conspiracy responsible for the murder and to punish the intended usurpers. The capital at the time was at ITJ-TAWY, a site on the border between Upper and Lower Egypt.

Militarily active, Senwosret I campaigned in NUBIA (modern Sudan) all the way to the third cataract and also founded the great fortress of BUHEN. He used quarries and mines and controlled the oases of the LIBYAN DESERT and the resources in the SINAI. He built KERMEH fortress in Nubia and regulated operations at the mines of WADI HALFA as well as regional diorite quarries. Copper was mined in Wadi Hudi, and red granite was taken from a quarry south of ASWAN.



A column from the White Chapel, built at Karnak by Senwosret I of the Twelfth Dynasty. The hieroglyphs depict the pharaoh honoring the god Min with battle treasures. (Courtesy Thierry Ailleret.)

Senwosret I was not interested in wholesale conquest and limited his campaigns to the defense of Egypt's borders and to the exploitation of available resources. He also promoted trade with Crete and other Aegean isles and with Palestine and Syria. Within Egypt, he was a prolific builder, refurbishing the temple of RĒ-Atum in HELIOPOLIS. The famed WHITE CHAPEL dates to his reign, and he is credited with establishing the core of the KARNAK complex itself. He also erected two obelisks there.

Senwosret I was active in restoring the FAIYUM region, adding to the irrigational monuments there. He founded a temple to SEKHMET-Hathor at IMU, now called Kom el-Hisn, the Mound of the Fort, in the Delta. The temple was rectangular and contained a bark chapel and pillars. He is also credited with building 35 separate religious structures from the Faiyum to the Delta.

A stone stela made for a temple in Heliopolis and dating to Senwosret I's reign was copied by a scribe serving AMENHOTEP III (r. 1391–1353 B.C.E.). Five hundred years old when copied, the stela vanished. The copy

indicates a text in the form of a poem, actually serving as a temple inscription commemorating an addition built by Senwosret I, given with other elaborate donations.

The *INSTRUCTIONS OF AMENEMHET I* date also to his reign. His father was supposed to have dictated the instructions, a text that warns of the perils of a weak monarch. This work is also called *Amenemhet's Instructions* or the *Testament of Amenemhet*.

Senwosret I's son and heir was AMENEMHET II, who served as his coregent. His daughters were ITEKUYET, NEFRU-SOBEK (2), NEFERU-PTAH (2), and Nensedjedet. They were buried with Senwosret I and Queen NEFRUSH-ERI in el-LISHT, where a pyramidal complex was constructed. The pyramid was filled with rubble with a limestone covering. Smaller pyramids served as gravesites for the family members. The great pyramid was called "Senwosret Surveys the Two Lands."

Senwosret II (Kha'kheperre) (d. 1878 B.C.E.) *Fourth ruler of the Twelfth Dynasty*

He reigned from 1897 B.C.E. until his death. Senwosret II was the son of AMENEMHET II and probably Queen MERYET (2). He served as coregent before his father died, and he married NEFERT. Senwosret II was the patron of the FAIYUM territory of Egypt, starting a vast reclamation of the region and restoring thousands of acres of marshlands. He also campaigned in NUBIA (modern Sudan), making that domain a province of Egypt. He constructed a series of FORTRESSES on the Nile and built an 80-foot wall at ELKAB and another wall at ANIBA. Senwosret II, seeing the growing independent minds of the nomarchs, the landed nobility of Egypt, broke their power with stern measures and taxes. He received tribute from Syria and other lands and maintained a strong military presence at mines and quarries.

His son and heir was SENWOSRET III, born to Queen WERERET. He also married Queen NEFERHENT (1). His daughters were SIT-HATHOR, SIT-HATHOR YUNET, Itkayt, and Neferet. Senwosret II was one of Egypt's tallest pharaohs, standing six feet, six inches tall and depicted in reliefs and statues. He was buried in a pyramid complex (KAHUN) at LAHUN called "Contented Is Senwosret," or Het-Hotep-Senwosret, "the House of Peace of Senwosret." This complex was erected on a rocky spur at Lahun, at the mouth of the Faiyum. The pyramid was surrounded by family mastaba tombs and was covered in limestone. RAMESSES II (r. 1290–1224 B.C.E.) plundered the complex to use the materials for his own projects.

Senwosret III (Kha'kauré) (d. 1841 B.C.E.) *Fifth ruler of the Twelfth Dynasty*

He reigned from 1878 B.C.E. until his death and was the son of SENWOSRET II and Queen WERERET. His Queens were NEFERHENT (2), MERESGER (2), MERYET (1), NOFRET,

Khemetnefer-Sheri, SOBEK-SHEDTY-NEFERU, SIT-WERET, and possibly SIT-HATHOR YUNET.

Senwosret III is one of the most famous pharaohs of the Middle Kingdom, a warrior and an astute administrator. He started his Nubian campaigns in his sixth regnal year and reopened the first cataract at SEHEL ISLAND in order to facilitate the movement of Egyptian units to the Nubian (modern Sudanese) sites. The records at Sehel state that he erected a chapel to the goddess Anuket there. The fortresses in the territory were strengthened, and new defensive structures were added, including SEMNA, URONARTI, MIRGISSA, and Askut. The Sehel canal was called “Beautiful Are the Ways of Kha’kauré.”

Senwosret III went as far south as Semna, campaigning in his 19th year of reign. A NILOMETER at DAL ISLAND, some 60 miles south of Semna, dates to his 10th regnal year. He became the patron deity of Nubia after his death, having erected a fortress at Uronarti in his 10th regnal year.

Senwosret III’s campaigns in Palestine were also vigorous, and he could claim to be “Egypt’s shield” and “the

throat-slitter of the Asiatics.” He was much loved for his monuments and temple donations as well, erecting statues in BIGA and ELEPHANTINE Island, as well as HIERAKONPOLIS. At ERMENT he added to the temple of MONTU and refurbished that deity’s shrine at MEDAMUD. He also added to the temple of OSIRIS in ABYDOS. Senwosret III erected six statues and a stela at DEIR EL-BAHRI. Records also indicate that he brought great treasures of semiprecious stones to Egypt from the SINAI, and he founded the Royal Cemetery in Abydos.

As an administrator, Senwosret III regulated the nome hereditary aristocrats and instituted a new court system. He divided the government into three vizierates, Upper and Lower Egypt and Nubia. He also removed the nome governors who had amassed hereditary powers.

His son and heir was AMENEMHET III, born to Queen NEFERHENT. His daughters were Menut, SENTSENEB, Meryt, and Sihathor. Amenemhet III served as coregent before Senwosret III died. DASHUR was the site of Senwosret III’s burial complex, and another Abydos complex has also been discovered. The Dashur burial site contained a pyramid that was made out of mud brick, lined with limestone. The burial chamber within the pyramid was lined with red granite, with a sarcophagus of the same vivid stone. Seven mastabas surround the ruined monument. A cache of jewelry was recovered from this complex, and three cedar boats also were found. The queens and family members were buried in subterranean levels. The Abydos tomb had cult rituals celebrated there for two centuries.

Suggested Readings: Arnold, Dieter, and Adela Oppenheim. *The Pyramid Complex of Senwosret III and Dashur: Architectural Studies*. New Haven, Conn.: Yale University Press, 2001.

Senwosret-ankh (fl. 20th century B.C.E.) *Royal building official for rulers of the Twelfth Dynasty*

He served AMENEMHET I (r. 1991–1962 B.C.E.) and SENWOSRET I (r. 1971–1926 B.C.E.) as the high priest of PTAH at MEMPHIS. He was also the royal builder for the pharaohs. Senwosret-ankh’s mastaba at el-LISHT is ruined, but the original burial was at the end of a deep shaft. Having a starred ceiling, the chamber is decorated with the PYRAMID TEXTS. His sarcophagus was fashioned out of stone blocks set into a floor cavity.

sepat This was the Egyptian name for a NOME or province, used as well to describe the symbols of such entities. These symbols, normally representing a local deity or animal theophany, were carried on poles and served as totems. The *sepat* was always placed just below the totem and was formed by a depiction of a plot, crossed and semi-crossed by the lines of canals. Below the *sepat* was another titular figure associated with the nome.



An oil portrait of Senwosret III, the great Middle Kingdom Period warrior pharaoh, displaying the sacred scarab.

Sept He was a deity of the 20th nome of Egypt, called “the Lord of the East,” “the Smiter of the Mentiu,” or “Sept of the Tusks.” He became HORUS the Elder, Per-Sept, in the Eastern Desert regions, especially in the WADI TIMULAT, modern Saft al-Hannah.

Serabit el-Khadim This was a mining territory in the SINAI, operated by the Egyptians from the Old Kingdom (2575–2134 B.C.E.) to the Ptolemaic Period (304–30 B.C.E.). The Twelfth Dynasty (1991–1783 B.C.E.) especially exploited the natural resources in the area. Those pharaohs designated Serabit el-Khadim as “the Eyes Are in Festival.” Copper was sought there, as well as semi-precious stones. A rock-cut chapel dedicated to HATHOR, “the Lady of Turquoise,” dates to the Twelfth Dynasty at Serabit el-Khadim. Expeditions to the region included the escorts of army units.

See also EGYPTIAN NATURAL RESOURCES.

Serapeum (1) It was a necropolis erected for the burials of the sacred APIS bulls in SAQQARA. Also called the “House of Oserapis,” the term Serapeum refers to the ground-level part of the structure, and great vaults, corridors, and chapels were part of the design. SERAPIS was a deity formed in the reign of PTOLEMY I SOTER (304–284 B.C.E.) as an effort to link Greek traditions to the older Egyptian cultic ceremonies. The name Serapeum dates to the Ptolemaic Period also, as the Greek rulers wanted to cement the cult of Serapis and to unite both Greeks and native Egyptians in worship.

The Apis bull cult was started probably by AHA (Menes) in c. 2900 B.C.E., and it is mentioned in the PALERMO STONE. The bulls were buried in the temple of PTAH near MIT RAHINAH originally. In the New Kingdom (1550–1070 B.C.E.), the monumental interment of the bulls was standardized, and more than 60 mummified Apis have been recovered.

KHA’EMWESET (1), the son of RAMESSES II (r. 1290–1224 B.C.E.), was involved in establishing the original bull burial site that became the Serapeum in Saqqara. The lower chamber walls of the monument were then covered in gold leaf. Other pharaohs, including PSAMMETICHUS I (r. 664–610 B.C.E.), added galleries. Priests danced at the funerals of the Apis bulls, and immense CANOPIC JARS were part of the mortuary regalia. In time a transverse gallery was added with vaults. A pink granite sarcophagus with black markings was found there. In the Ramessid gallery, founded by Ramesses II, an untouched Apis bull and human remains were discovered. Some 24 monolithic SARCOPHAGI, measuring from 10 to 13 feet in height and from 13 to 16 feet in length, were recovered.

Serapeum (2) It was a second necropolis for APIS bulls, dedicated to SERAPIS and erected in ALEXANDRIA, the capital founded by ALEXANDER [III] THE GREAT (r. 332–323

B.C.E.). PTOLEMY I SOTER (r. 304–284 B.C.E.) fostered the cult of Serapis and chose the Greek Parmeniscus to design a proper temple for the site. Serapis was worshiped in this temple and burial site as late as 391 C.E.

Serapis A deity introduced into Egypt in the reign of PTOLEMY I SOTER (r. 304–284 B.C.E.), a Greek version of Osiris-Hapi, the god became the patron of the Ptolemies. He was usually depicted as an old man, with a cerberus at his side. His name was given to the necropolis of the APIS bulls in SAQQARA, but his cult was popular only in ALEXANDRIA and MEMPHIS. In some ceremonies Serapis formed a trinity with the gods ISIS and HORUS. A statue dating to Roman times shows Serapis as a father deity.

serdab A chamber in Egyptian TOMBS designed to hold statues of the deceased, the word is Arabic for “cellar.” Large statues of prominent dead Egyptians were positioned in the *serdab* so that the deceased could witness the ritual ceremonies being conducted as part of the ongoing cultic observances. Each *serdab* was connected to the rituals conducted in the mortuary-offering chamber by a small window, or slits constructed at the eye level of the statues. The *serdab* and window thus provided the dead with access to the ceremonies being held for their repose. The slits or small windows of the *serdab* were called “the Eyes of the *ka* House.” Some tombs of the royal deceased contained four *serdab* chambers, each containing a portrait sculpture.

serekh (1) This was a large building erected in the Early Dynastic Period (2920–2575 B.C.E.), having an elaborate paneled facade, with two square towers and intricately recessed doorways. Constructed of costly wooden materials, the *serekh* served as the royal residence, the *PERO* or palace. The royal tombs in ABYDOS and the STEP PYRAMID in SAQQARA used the *serekh* design.

serekh (2) This was an Egyptian symbol serving the names of the earliest rulers. DJET, or Wadj, the third pharaoh of the First Dynasty (2920–2770 B.C.E.), adopted the *serekh* design as his personal symbol of power. The *serekh* appears on a STELA from his reign and denotes his royal status. The ruler’s name was inscribed above the *serekh* symbol in a rectangle, topped by the Horus sign. This device was the first cartouche form.

serpent’s head It was an ancient AMULET, originally phallic in nature, used to protect the wearer from snakebites. When part of the MORTUARY RITUALS, the amulet was believed to protect the deceased from attacks by worms or serpents at the gravesite.

Serqset See SELKET.

Servants of the Place of Truth Also called the Servitors of the Place of Truth, the name assumed by workers who labored in the necropolis of the VALLEY OF THE KINGS at THEBES, these artisans and workmen lived in DEIR EL-MEDINA, which dates to the reign of AMENHOTEP I (1525–1504 B.C.E.). The servants designed, constructed, and decorated the royal tombs. They were provided with residences and monthly rations.

During the reign of RAMESSES III (1194–1163 B.C.E.), 60 such servants were supervised by a man named Amenakht, who complained that rations were not being delivered to Deir el-Medina. The workers assembled at the mortuary temple of TUTHMOSIS III of a previous dynasty and started a strike. They marched on the RAMESSEUM, and violence ensued until VIZIER Ta put a halt to the affair. These protests took place in the year of the Hyena.

The servants were allowed to fashion tombs for themselves and their families, and many exquisite examples of these tombs have survived. The affairs of the workers at Deir el-Medina worsened as the last Ramessid Dynasty declined after the death of Ramesses III in 1163 B.C.E.

Seshat (Sefkhet-Abut) She was a goddess of Egypt serving as the patroness of learning, called “the Lady of Books.” The patroness of writing also, Seshat was a consort of the god THOTH and she was associated with the PERSEA TREE. This unique symbol, and “the Tree of Heaven,” were the receptacles of historical records. Seshat wrote the name of each ruler upon the Persea’s leaves when he was crowned. Seshat also served as “the Keeper of Memories,” inscribing human and divine deeds on other leaves of the Persea Tree.

Also called Sefkhet-Abut, Seshat was “the Mistress of Architects.” HATSHEPSUT (r. 1473–1458 B.C.E.) offered Seshat tallies of the goods brought from PUNT to Egypt. The goddess was normally depicted as a woman wearing a leopard skin and carrying writing reeds, a scribe’s palette, or plumes. In time, Seshat became a protectoress of the LIBRARY OF ALEXANDRIA in the Ptolemaic Dynasty (304–30 B.C.E.).

See also GODS AND GODDESSES.

Sesheshet (Idut, Hor-watet-khet) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty* She was a daughter of TETI (r. 2323–2291 B.C.E.). Sesheshet married MERERUKA, a prominent vizier of the time, and she was commemorated with a statue, depicting her as a KA, entering the world through a FALSE DOOR. Mereruka’s tomb at Saqqara is well known for its elaborate reliefs and statues. There are 32 chambers in this tomb. Sesheshet bore a son, Meri-Teti.

Seshi (Mayebre) (d. c. 1635 B.C.E.) *Ruler of the Asiatic Fifteenth Dynasty, the Great Hyksos*

He ruled from the HYKSOS capital of AVARIS and was a contemporary of the Seventeenth Dynasty of Thebes. His throne name meant “Just in the Heart of Ré.” Seshi’s seals and SCARABS were found throughout Lower Egypt and as far south as the third cataract of the Nile in NUBIA (modern Sudan). He was the successor of SALITIS, the founder of the dynasty.

Set (Seth, Sutekh) An Egyptian deity, also recorded as Seth, which meant “instigator of confusion,” he was the son of GEB and NUT and the brother of OSIRIS, ISIS, and NEPHTHYS. The Greeks associated him with Typhon, and Set was regarded as both good and bad.

First recorded in NAGADA, Set was worshiped in the Predynastic Period, before 3000 B.C.E. In the Osirian tradition he murdered OSIRIS, fought HORUS, and was judged by the other deities. Set was exiled to the outer perimeters of the universe. He was a defender of RÉ, however, and he became the patron of the HYKSOS of AVARIS.

KOM OMBO was a major cult center of Set as he was given Upper Egypt by GEB and then lost it to HORUS. In the PYRAMID TEXTS he is called both evil and good, becoming evil during the Third Intermediate Period (1070–712 B.C.E.). In some eras he was associated with the slaying of APOPHIS, the wicked serpent that made nightly attempts to destroy the god Ré. During the Ramessid Period (1307–1070 B.C.E.) he was viewed as the god of foreign lands and was supposedly married to the goddess Nephthys. As a love god he was often invoked by the use of chants, AMULETS, and charms.

He is best known, however, for his part in the Osirian cult. Set murdered Osiris and set his coffin adrift. When Isis found the body and restored it, Set cut the flesh to pieces and hid them. Isis found all of Osiris except for his phallus and brought about his resurrection. Horus, the son of Osiris, then set about seeking revenge and Osiris pleaded a case against Set before the gods.

Cult centers for Set were located along caravan routes and in the western oases. He was elevated to a national god when RAMESSES II (r. 1290–1224 B.C.E.) honored him at the new capital, PER-RAMESSES, in the eastern Delta. In time, the dominant Osirian cult led to the decline of the Set cult. Set had his own following, a group that fought mock battles with the Followers of Horus at festivals. The Set advocates always lost.

See also FOLLOWERS OF SET.

Set Amentet (Seti-Amenti) It was an eternal paradise of Egyptian mortuary traditions, an edenic site in the west where the deceased renewed their existence. The term was also used in some eras to describe necropolis areas.

Set Animal See TYPHONEAN ANIMAL.

Setau (fl. 13th century B.C.E.) *Viceroyal official of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as the governor of NUBIA, the region below ASWAN (modern Sudan). A mortuary stela commemorates Setau's career and honors. He began his service to the crown as a scribe and then became a steward of the temple of AMUN and ultimately the viceroy of Nubia. Setau was the official who rebuilt part of the Ramessid temple in ABU SIMBEL after the earthquake that took place in the 31st year of Ramesses II's reign.

Sethirkhopshef (1) (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was an heir of RAMESSES II (r. 1290–1224 B.C.E.) who died before taking the throne. He signed a letter to HATTUSILIS III, the ruler of the HITTITES, congratulating him on the peace treaty forged between the Hittites and Egypt. Sethirkhopshef was buried in the VALLEY OF THE QUEENS. He died in Ramesses II's 21st regnal year. There is some indication that he was originally named Amenhirkhopshef.

Sethirkhopshef (2) (fl. 12th century B.C.E.) *Princely victim of smallpox in the Twentieth Dynasty*

A son of RAMESSES III (r. 1194–1163 B.C.E.), he was a charioteer of the royal stables but died during a smallpox epidemic. Sethirkhopshef was buried in THEBES. His tomb has corridors leading to a square chamber and a burial site. Ramesses III is depicted in the reliefs of the tomb as introducing Sethirkhopshef to the deities of Egypt's world beyond the grave. Sethirkhopshef was buried in the VALLEY OF THE QUEENS.

Sethnakhte (Userkha'ure'meryamun) (d. 1194 B.C.E.) *Founder of the Twentieth Dynasty*

He ruled from 1196 B.C.E. until his death. Little is known of his background but it is possible that he was a grandson of RAMESSES II (r. 1290–1224 B.C.E.). Sethnakhte was elderly when he founded the dynasty. He was married to TIYE-MERENISSET and had a son, RAMESSES III.

Sethnakhte took the throne of Egypt "to clear the land of traitors," a reference to the reign of TWOSRET (1198–1196 B.C.E.), the queen who usurped power at the close of the Nineteenth Dynasty with the help of an official named BAY, also called Irsu. He was assuming the throne to welcome back "the ready faces which had been turned away." These were officials and servants who had fled the court during Twosret's reign.

Restoring order, Sethnakhte opened temples and started his own tomb. He was unable to complete it, however, and was placed in the usurped tomb of Twosret. Some scenes and reliefs were altered for his burial while Twosret's cartouches were covered with plaster. Sethnakhte's coffin was found in the mummy cache in the

tomb of AMENHOTEP II at Thebes. The unidentified mummy discovered in Sethnakhte's tomb may be his royal remains. A granite sarcophagus was found there in ruins.

Seti (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was a son of RAMESSES II (r. 1290–1224 B.C.E.), the ninth heir to the throne. His mother was Queen NEFERTARI-Merymut. He served as a court priest and as a military commander. Temple reliefs at LUXOR temple show him leading prisoners to his father in the Battle of KADESH. Seti died before he could inherit the throne.

Seti I (Menma'atré, Meryen-Ptah) (d. 1290 B.C.E.) *Second ruler of the Nineteenth Dynasty*

He reigned from 1306 B.C.E. until his death. Seti I's reign was heralded as a "Repeating of Births," a term denoting divine inspiration and used originally in the Twelfth Dynasty (1991–1783 B.C.E.). He was the son of RAMESSES I and Queen SITRÉ.

A commoner at birth, Seti I was raised in the military commands of Egypt and came to the throne as a tough campaigner bent on restoring Egypt's empire. He marched out of Tjel, a border FORTRESS, with three divisions and overran Palestine, Syria, and the surrounding territories. Seti I reoccupied strategic forts and garrisons on the Mediterranean coast and returned to Egypt with prisoners and treasures. In the KARNAK temple at THEBES (modern Luxor), Seti I had reliefs inscribed on the entire north wall to commemorate this campaign. He is depicted marching to Palestine and conducting battles. In subsequent campaigns he advanced on the Amorite coastlands, captured the region of the Orontes River, and confronted the HITTITES. He received the whole of Palestine and the Syrian coastal regions as a result of his military efforts.

Seti I also met a Libyan invasion of the Delta with equal vigor, and he fought two battles to rid the northern area of the invaders. He led campaigns in NUBIA (modern Sudan), founding AMARA and SHAAT-ER-REQAL between the second and third cataracts. A site on SAL ISLAND, Shatt became the administrative base for the viceroy of Nubia, an individual named Amenemope. The Nubian campaigns were conducted by Seti I to put down a revolt by the Irem people. Seti I plundered the region as a result.

In Egypt he restarted reclamation of the natural resources, digging wells in strategic places to benefit miners and quarry workers. He administered the land from MEMPHIS, AVARIS, and THEBES and restored temples damaged in the 'AMARNA Period. At Karnak, Seti I completed his father's plan to convert the area between the second and third pylons into a vast HYPOSTYLE HALL. His son, RAMESSES II, was coruler at the time, and he aided his father in the Karnak building. The vast hall arose with the roof supported by 134 sandstone columns, inscribed



The mummified head of Seti I, the second ruler of the Nineteenth Dynasty, noted as a handsome warrior pharaoh. (Hulton Archive.)

with reliefs. Seti I also built a temple in ABYDOS, called “the House of Millions of Years of Menma’atré, Joyful in the Heart of Abydos.” He died before completing the CENOTAPH, now called the OSIREION, and Ramesses II finished the temple, endowing it for continued rituals.

Seti I’s tomb in the VALLEY OF THE KINGS at Thebes is the largest one constructed there, dug some 300 feet into the cliffs. Passages and elaborate columns were designed with painted reliefs, some using “the sun and shadow” style. An alabaster coffin was inscribed with the text of the *Book of the Gates*. An astronomical ceiling and more than 700 *SHABTIS* figures, made of stone, wood, and faience, were discovered in the tomb.

Seti I’s mummified remains were found in the cache at DEIR EL-BAHRI in 1881. He was a handsome elderly man, with good teeth and his heart still in his body. His wife was Queen TUYA, and he had two sons. The eldest died young, leaving the throne to Ramesses II. His daughters, HENUTMIRÉ and TIA (1), survived him.

Seti II (Userkheprure’setepenré) (d. 1204 B.C.E.)
Fifth ruler of the Nineteenth Dynasty

He reigned from 1214 B.C.E. until his death. Seti II was the son of MERENPTAH and Queen ISETNOFRET (2) and he married TAKHAT (1), a daughter of RAMESSES II. He also married TWOSRET and possibly Tia’a. Seti II was the victim of a court plot and his throne was usurped temporarily by a relative, AMENMESSES, who ruled only a brief time. Seti II regained the throne and began building at KARNAK. He erected a sandstone station of the gods and colossal statues before he died. He had two sons, Seti-Merenptah, who predeceased him, and Ramesses-Siptah.

Seti II’s tomb in the VALLEY OF THE KINGS contained short passageways and a burial chamber with four pillars. He was buried in a red granite sarcophagus but was moved to the tomb of AMENHOTEP II, where he was discovered in the cache of royal mummies. His remains displayed cropped hair, good teeth, and an arthritic hip.

Setka (fl. 26th century B.C.E.) *Prince of the Fourth Dynasty*

He was the son of RA’DJEDEF (r. 2528–2520 B.C.E.) and probably Queen KHENTETKA. Presumably the heir to Ra’djedef’s throne, Setka was put aside for KHAFRE, who was crowned as the successor. Setka belonged to one side of KHUFU’s family and was possibly viewed as a usurper. Nothing is known of Setka after Ra’djedef’s death. A statue of the prince, seated as a scribe, was found in Ra’djedef’s pyramid in ABU ROWASH.

Setna Khamwas (1) (fl. 13th century B.C.E.) *Prince of the Nineteenth Dynasty*

He was a son of RAMESSES II (r. 1290–1224 B.C.E.). Setna Khamwas was the high priest of PTAH and not the heir to the throne.

Setna Khamwas (2) He was a remarkable fictional character obviously based on the son of RAMESSES II, SETNA KHAMWAS (1), a prince of the Nineteenth Dynasty. This fictional prince was the hero of an Egyptian ghost story discovered in a papyrus dating to the Ptolemaic Period (340–30 B.C.E.). He supposedly sought the “Book of Thoth,” the legendary repository of occult knowledge, and found it in the tomb of another fictional character, Prince Neferkaptah, in the Memphis necropolis.

When the book was recovered, Neferkaptah appeared to Setna Khamwas with his wife and son, Ihwey. Setna had to play a board game with Neferkaptah in order to earn ownership of the book. Defeated three times and pounded into the ground, Setna was freed by spells uttered by his brother, Inaros. Setna dreamed of a female demon named Tabubna as a result.

He and Prince Neferkaptah held lengthy discussions about the “Book of Thoth.” Neferkaptah had hunted for it during his lifetime and had found it at the bottom of

the Nile near KOPTOS. The text was in separate boxes, guarded by reptiles. Setna realized that such knowledge was dangerous and better left hidden.

Set-Qesu He was an ancient Egyptian demon depicted in scenes of the JUDGMENT HALLS OF OSIRIS in mortuary works. Called “the crusher of bones,” Set-Qesu carried out any punishments decreed by Osiris and his fellow judges against the unworthy deceased.

See also FORTY-TWO JUDGES.

Seven Hathors Divine beings who played the role of the Greek Fates in Egypt, they could tell the future and knew the moment of death for each Egyptian. Because a person’s destiny depended upon the hour of his or her birth or death and the luck or ill-fortune connected with it, the Seven Hathors were believed to exchange any prince born under unfavorable auspices with a more fortunate child, thus protecting the dynasty and the nation. The Egyptians were greatly concerned with the lucky or unlucky fate of individuals.

See also TREE OF HEAVEN.

Sewew The Egyptian name for the coastal area on the Red Sea, Sewew was opposite KOPTOS on the WADI GASUS and was the region of KUSER, the active expeditionary port. The Egyptians used the regional resources of Sewew to maintain elaborate shipbuilding programs for expeditions to PUNT and other trade enterprises.

Sha’at-er-Reqal It was a site on SAL ISLAND in Nubia (modern Sudan), where SETI I (r. 1306–1290 B.C.E.) fought the Irem people and founded a new administrative base for the VICEROY of Nubia. Amenemope, the viceroy in that era, erected two stelae to commemorate Seti I’s victory. It contains rock inscriptions dating to the reign of MONTUHOTEP II (2061–2010 B.C.E.). The inscriptions concern Montuhotep II and his mother, Queen AOH, the consort of INYOTEF III of Thebes. The Shaat-er-Reqal text commemorates the campaign conducted by the pharaoh against WAWAT, a northern region of Nubia.

Shabaka (Neferkaré) (d. 698 B.C.E.) *Founder of the Nubian Twenty-Fifth Dynasty, which ruled all of Egypt and Nubia*

He reigned from 712 B.C.E. until his death. Shabaka was the son of the Nubian ruler KASHTA and Queen PEBATMA and was originally called Sabacon. He ruled all of Egypt and NUBIA, succeeding PIANKHI (1). In his first years he had to put down rebels in Nubia and in the Delta. Shabaka captured BAKENRENEF (r. 717–712 B.C.E.) of the Twenty-fourth Dynasty at SAIS and burned him to death.

He ruled in MEMPHIS, making that ancient site the capital again, and restored the SERAPEUM in SAQQARA.

Shabaka built at KARNAK and MEDINET HABU. He also aided the temple sites in THEBES, MEMPHIS, ABYDOS, DEN-DEDAH, ESNA, and EDFU. Shabaka encouraged the Palestinians in their revolt against Syria. He urged the Egyptians to return to the worship of AMUN and the other deities.

He had two daughters and two sons, Haremakhet and Tanutamun. Haremakhet was made high priest of Amun in Thebes. Shabaka was buried at el-Kurru, south of GEBEL BARKAL between the third and fourth cataracts of the Nile in Nubia. He was succeeded on the throne of Egypt by SHEBITKU, the son of Piankhi.

Shabaka Stone This was a religious monument also called the Stela of MEMPHIS, one of the most important religious texts of the Late Period. The stone dates to the reign of SHABAKA (712–698 B.C.E.). He found a sacred papyrus concerning spiritual and creation themes being eaten by worms in a Memphis temple and had the text transferred to a basalt slab. The stone represents the doctrines of the temple of PTAH. With the decline of Egypt, the Shabaka Stone was eventually lost, becoming a farmer’s millstone. It was recovered in the area of the former capital.

shabtis (shawabtis, ushabtis) The ancient miniature tomb figures of Egypt, called “the Answerer,” these figures were part of the mortuary regalia, placed in TOMBS to act as proxies or substitutes for the deceased in TUAT, the land beyond the grave. It was believed that the *shabtis* would perform any and all labors demanded of the deceased in the afterlife. SETI I (r. 1306–1290 B.C.E.) had 700 *shabtis* in his tomb sites.

These mortuary substitute figures were fashioned out of wood and then out of faience, metals, clay, or stone. Nobles and royals kept one figure in the tomb for each



The *shabtis* discovered in the burial chamber of King Tut’ankhamun and now in the Egyptian Museum in Cairo. (S. M. Bunson.)

day of the year, plus one overseer *shabti*. The figures were usually inscribed with prayers urging the *shabtis* to assume all obligations assigned to the deceased. There is an undocumented connection between the PERSEA TREE and the *shabti* in Egyptian traditions. The tree was called a *shawab*. In some eras, the *shabtis* were buried in individual boxes with vaulted lids. Scribe *shabtis* were found in some tombs.

shaduf An ancient Egyptian irrigation device still in use on the Nile, introduced into the land by the HYKSOS, or Asiatic, invaders of the Second Intermediate Period (1640–1550 B.C.E.), the *shaduf* is a simple wooden instrument consisting of a pole with a bucket on one end and a weight on the other. The *shaduf* enabled a farmer, working alone, to raise water from the Nile and to deposit it in the appropriate canal or irrigation ditch. The use of the device after the Hyksos period increased Egypt's agricultural output. Scholars estimate that the *shaduf* increased cultivation by 10 percent. The device was just one of the many contributions made by the Hyksos during their occupation of the eastern Delta.

Shai She was an Egyptian goddess who determined the fate of individuals and events, associated with mortuary rituals and the JUDGMENT HALLS OF OSIRIS. Shai was part of the cult of RENENET, the goddess of fortune. Shai had powers over the living and the dead, and her name is translated as “what is ordained.” Considered the guardian of *shay*, fate, Shai was one of the attendants of the scales upon which the goddess MA'AT weighed the hearts of the deceased Egyptians in judgment.

Shalmaneser III (d. c. 828 B.C.E.) *Assyrian ruler who tried to conquer Egypt*

He made attempts to begin an assault on the Nile Valley in the reigns of OSORKON II (883–855 B.C.E.) and TAKELOT II (860–835 B.C.E.). The son of Ashurnasirpal, Shalmaneser III reigned over the Assyrian empire from 858 B.C.E. until his death. He was militarily active and faced Egyptian cohorts on several occasions, as the Egyptians were part of confederations of Mediterranean countries determined to halt Assyrian advances. Shalmaneser III was victorious at the battle of Qarqar on the Orontes River but was delayed as a result and died before he could enter the Nile Valley.

Shat en Sebau This was the ancient text called *The Book of the Pylons*, a mortuary work that was a version of THE BOOK OF THE DEAD. The journey through TUAT, the Underworld, was the central theme of this mortuary text.

See also TOMB TEXTS.

Shawab See PERSEA TREE.

Shebitku (Djedkauré) (d. 690 B.C.E.) *Ruler of the Nubian Twenty-fifth Dynasty*

He was the successor of his uncle, SHABAKA, and reigned 698–690 B.C.E. He was the son of PIANKHI (1) and Queen PEKASSATER. Shebitku married AMENIRDIS (1), a GOD'S WIFE OF AMUN, or Divine Adoratrice of Amun, who retired from that office. His sister, SHEPENWEPET (2), took her place as the God's Wife at Thebes.

Shebitku sided with the Palestinians and Phoenicians (modern Lebanese) in their revolt against the Assyrians. He faced the Assyrian King SENNACHERIB (r. 704–681 B.C.E.) in battle as a result but kept Egypt secure. He left no major monuments but did build at MEDINET HABU. When he died, his remains were taken to Napata, in NUBIA (modern Sudan). He was followed on the throne by his brother, TAHARQA.

shebyu This was a collar worn as an insignia of honor. Originally the collar was associated with the cult of OSIRIS as a symbol of union with RE and transformation in the afterlife. The pharaohs wore a *shebyu* of intricate design, and others wore modified versions. The collar was fashioned out of solid gold rings strung on five or more cords, with a clasp covered in gold and bearing the cartouche of the royal hieroglyphs or a spiritual admonition. Smaller gold beads were strung on 14 smaller cords, sometimes tipped with metal bell-shaped ornaments. The dead pharaohs were depicted wearing the *shebyu*, although some wore it in life.

See also AMULETS; MORTUARY RITUALS.

Shed (Hor-Shed) He was an Egyptian deity called “the Savior,” the patron of deserts and the hunt. His cult originated in THINIS, and he was depicted as a young prince, wearing the lock of youth. Shed hunted serpents, scorpions, and crocodiles, thus serving as a pest controller. The god often appeared in a chariot drawn by two horses. He was sometimes called Hor-Shed, “the lord of deserts and heaven.”

See also GODS AND GODDESSES.

Shedet See CROCODILOPOLIS.

She-dou (fl. c. 23rd century B.C.E.) *Priest of the Old Kingdom*

She-dou's tomb was discovered on the GIZA plateau. He described himself as a “servant of the goddess NEITH.” Four painted statues of She-dou were found in his tomb near the pyramids. He is depicted as wearing a white kilt and a wide collar with blue, yellow, and white stones.

Shedsunefertum (fl. 10th century B.C.E.) *Official of the Twenty-second Dynasty*

He served SHOSHENQ I (r. 945–924 B.C.E.) as high priest of PTAH. Shedsunefertum was married to a princess of the Twenty-first Dynasty. The cult of Ptah, one of the earliest in Egypt, was popular throughout the historical periods of Egypt, and the priests of Ptah exerted considerable influence in the court.

Sheikh Abd' el-Qurna (Quru) It was a site on the western bank of the Nile at THEBES, used as a necropolis area. Actually a long hill, Sheikh Abd' el-Qurna contained Middle Kingdom (2040–1640 B.C.E.) and New Kingdom (1550–1070 B.C.E.) tombs. The largest Theban necropolis, the site is northwest of the RAMESSEUM and is divided into three sections. The most famous tombs belonged to dynastic officials, including NAKHT (2), a steward for TUTHMOSIS IV (r. 1401–1391 B.C.E.). Nakht was also an astronomer of AMUN. His small tomb has a painted vestibule and a famous relief of a banquet scene, including the figure of a blind harpist.

The tomb of 'Amethu, the VIZIER of TUTHMOSIS III (r. 1479–1425 B.C.E.) is also on this site, designed as a T-shaped enclosure halfway up the cliff. The tomb has a portico and a corridor. The tomb of Ramose is the burial site of the vizier serving AMENHOTEP III (r. 1391–1353 B.C.E.) and AKHENATEN (r. 1353–1335 B.C.E.). The tomb combines the traditional and 'AMARNA styles and depicts Akhenaten and Queen NEFERTITI in reliefs. Unfinished, the site has a HYPOSTYLE HALL with 32 columns and an inner hall with eight columns and a shrine. SETI I (r. 1306–1290 B.C.E.) erected a temple on the site, honoring his father and several deities. A colonnaded court and solar cult chambers were part of this shrine, with a vestibule, sanctuary, and a bark of AMUN. The tomb of REKHMIRÉ, a vizier of TUTHMOSIS III (r. 1479–1425 B.C.E.) and AMENHOTEP II (r. 1427–1401 B.C.E.) is also at Quru. Unfinished, the site has valuable historical reliefs and texts concerning the duties of the vizier. PUNT figures are depicted in a hall near the entrance.

Sheikh el-Beled See KA'APER STATUE.

Sheikh Said It was a site south of EL-BERSHA in central Egypt. The region served as an Old Kingdom (2575–2134 B.C.E.) necropolis for the local populace. NOMARCH tombs were discovered in Sheikh Said, which also served the territory of HATNUB.

shemau An Egyptian name for the Upper Kingdom, the southern portion of Egypt.

Shemay (fl. 22nd century B.C.E.) *Official of the Eighth Dynasty*

Shemay served as the VIZIER for Upper Egypt. His son, Idy, was the governor of the seven southernmost nomes. The father and son had to deal with the rising Ninth Dynasty and the Inyotef line in Thebes.

Shemay probably served NEFERKU-HOR, listed in some records as the 14th ruler of the dynasty (date unknown). He married NEBYET, a daughter of Neferku-Hor, and became a governor and then vizier.

Shemsu-Heru See FOLLOWERS OF HORUS.

shena An addition made to the *PERO*, or royal residence, in the Twelfth Dynasty (1991–1783 B.C.E.) era and repeated as an architectural design element in later historical periods, the *shena* was a structure designed to offer court servants housing and kitchen areas. The *khenty*, a similar structure designed to serve high-ranking officials, was also initiated in this dynastic period.

shendyt A kilt-like skirt worn by pharaohs and, in a modified form, by officials and commoners, the *shendyt* underwent fashionable changes, particularly in the New Kingdom (1550–1070 B.C.E.), forming a distinctive angular style. A central tab design was also used as a decoration.

See also DRESS.

shennu It was the cartouche used by the pharaohs to display their hieroglyphic royal names. The original symbol associated with this CARTOUCHE design was the *shen*, an insignia portraying the sun's orbit. This was a long circle, elongating into an oval frame. The eternal powers of the god RÉ were thus displayed, representing the patronage of that deity in each dynasty.

Shepenwepet (1) (fl. eighth century B.C.E.) *Princess of the Twenty-third Dynasty and a God's Wife of Amun*

She was the daughter of OSORKON III (r. 777–749 B.C.E.) and Queen KARAOTJET and was given titles of religious power as the God's Wife of Amun, a Divine Adoratrice of Amun. Shepenwepet was also called the Consort of Hor, the Prophetess of Amun, and the Seeress of Montu. She "adopted" her successor, AMENIRDIS (1), the sister of Piankhi (1) (750–712 B.C.E.). Her tomb chapel was erected in KARNAK.

Shepenwepet (2) (fl. seventh century B.C.E.) *Princess of the Twenty-fifth Dynasty and a God's Wife of Amun*

She was the sister of SHEBITKU (r. 698–690 B.C.E.) and was "adopted" by AMENIRDIS to be eligible for this role. In the reign of TAHARQA (690–664 B.C.E.), Shepenwepet "adopted" Amenirdis (2) but was forced in 656 B.C.E. by PSAMMATICUS I (r. 664–610 B.C.E.) to place his daughter, NITOCRIS (2), into the office, bypassing Amenirdis (2). Shepenwepet had a tomb at KARNAK.

Shepseskare (Ini) (d. 2419 B.C.E.) *Fourth ruler of the Fifth Dynasty*

He reigned from 2426 B.C.E. until his death. He is also listed as Ini. Shepseskare was the successor of KAKAI (Neferirkare). He is not well known and his reign was brief. Seal impressions bearing his name were found in ABUSIR, where he started but did not complete a pyramidal tomb.

Shepseskha (d. 2467 B.C.E.) *Last ruler of the Fourth Dynasty*

He reigned from 2472 B.C.E. until his death, the son of MENKAURE. Shepseskha completed his father's monuments and reportedly feuded with the priests of various temples over doctrines. He also married BUNEFER and had a son, Djedefptah, who is sometimes listed as Thamptis. His sister was Khentakawes. Khama'at was his daughter, who married Ptahshepses, the high priest of Memphis. Shepseskha erected a tomb in southern SAQQARA, called MASTABAT EL-FARA'UN, "the Pharaoh's Bench." Rectangular in design, this mastaba was unfinished and was never used.

Sherden Pirates They were a group of sea-roving marauders on the Mediterranean coast during the New Kingdom (1550–1070 B.C.E.). In the Nineteenth Dynasty, they began raiding the Egyptian Delta. A stela from TANIS stated: "none were able to stand before them." RAMESSES III (r. 1194–1163 B.C.E.) defeated the Sherden Pirates and incorporated them into his military forces. Carrying round shields and large swords, some of these buccaneers became Rameses III's personal guards. They received land grants in repayment. Rameses II (r. 1290–1224 B.C.E.) also fought the Sherden Pirates.

See also SEA PEOPLES.

Shere (fl. 25th century B.C.E.) *Mortuary complex official of the Fourth Dynasty*

He served as a mortuary priest for the tombs of SENDJI and PERIBSEN of the Second Dynasty (2700–2649 B.C.E.), whose royal mortuary cults were still active. A slab from Shere's tomb was reportedly recovered and taken to England in the reign of King Charles II.

Sheshi (1) (Mayebre) (d. c. 1600 B.C.E.) *Second ruler of the Asiatic Fifteenth Dynasty, the Great Hyksos*

He ruled from the capital of AVARIS in the Delta region, a contemporary of the Seventeenth Dynasty of Thebes. His throne name was translated as "Just is the Heart of RE." Sheshi's seals were found throughout Lower Egypt as far south as the third cataract of the Nile in Nubia (modern Sudan). He was a successor of SALITIS, the founder of the dynasty, and he was listed in the TURIN CANON.

Sheshi (2) See ANKH-MA-HOR.

Shesmetet She was a lioness goddess dating to the Early Dynastic Period (2920–2575 B.C.E.), a form of the deity BASTET. She was popular especially in the reign of DJOSER (2630–2611 B.C.E.), and her girdle served as a powerful talisman.

Sheshmu An ancient Egyptian deity associated with the olive and grape presses, he played a singular role in the inscription of the pyramidal tombs of UNIS (r. 2356–2323 B.C.E.) at SAQQARA. Sheshmu is recorded in the CANNIBAL HYMN discovered in that tomb, as pressing the gods of Egypt, cooking them along with ancestors of the pharaoh, and then presenting them to Unis. No shrine or cultic monuments to Sheshmu have survived.

sheta This was the ancient Egyptian word for a mystery or a hidden secret. All matter was supposed to contain *shetau akhet*, truly hidden powers. A *shetai* was a hidden god, or something completely incomprehensible. The ISIS cult was particularly *shetai*, noted for its mysteries. The hieroglyphs describing such enigmatic spiritual matters can be translated only by using phonetic values as clarifiers.

Shipwrecked Sailor See TALE OF THE SHIPWRECKED SAILOR.

shomu (shemu) A season of the Egyptian calendar, it was celebrated following *akhet* and *proyet* each year. *Shomu* was the time of harvests, comprising four months of 30 days each.

Shoshenq I (Hedjkheperre'setepenre) (d. 924 B.C.E.) *Founder of the Libyan Twenty-second Dynasty*

He ruled from 945 B.C.E. until his death. Shoshenq I was the son of the Libyan leader Nimlot, and the nephew of OSORKOR (r. 984–978 B.C.E.), and was based in BUBASTIS. Called "the Great Chief of the MESHWESH," the Libyans residing in Egypt's Delta, he served PSUSENNES II (r. 959–945 B.C.E.) and married the ruler's daughter, MA'ATKARE (2).

Having served as the commander of Egypt's military forces, Shoshenq I united THEBES and TANIS, the capital. He fought in Canaan and took the city of Jerusalem. At Ar-Megiddo he erected a stela and renewed ties with Babylon. In Egypt, he built in KARNAK and reopened the quarries at GEBEL EL-SILSILEH. The BUBASTITE PORTAL at Karnak records his military exploits. He also erected a cenotaph for his father at ABYDOS. He is probably the Shishas of the Old Testament.

Having three sons, IUPUT, NIMLOT, and Djedptahufankh, Shoshenq I used them politically. He made Iuput

the high priest of AMUN and the governor of Upper Egypt. Nimlot was made commander of HERAKLEOPOLIS, and Djedptahaufankh became third prophet of Amun. A second consort, KAROMANA, was the mother of Shoshenq I's heir, OSORKON I. A daughter, Ta'apenes, was married to the Edomite prince Hadad, who had been given refuge in Egypt. Another consort of Shoshenq I was Queen PENRESHNAS, a Libyan aristocrat.

Shoshenq I was buried in TANIS. His coffin, made of silver and decorated with a hawk's head, was discovered in an antechamber of the tomb of Psusennes I. The mummy within his coffin was undisturbed but destroyed by dampness. A calcite canopic chest was also recovered.

Shoshenq II (Hegakheperre'setepenré) (d. 883 B.C.E.)
Fourth ruler of the Twenty-second Dynasty, reigning only one year

He was the son of OSORKON I and Queen MA'ATKARÉ (3) and possibly the high priest of Amun at Thebes, for a time, called Shoshenq Meryamun. Osorkon I made him coruler of Egypt, but Shoshenq II died suddenly of an infected head wound. He was survived by his son, HARSIESE, and his wife, Queen NESITANEBETASHRU (1). Shoshenq II was buried in TANIS but was moved to the tomb of Psusennes I when his own resting place flooded. He had two sarcophagi, one dating to the Thirteenth Dynasty (1783–1640 B.C.E.).

Shoshenq III (Userma'atre'setepenré) (d. 783 B.C.E.)
Seventh ruler of the Twenty-second Dynasty, a usurper

He reigned from 835 B.C.E. until his death, having usurped the throne upon the death of TAKELOT II, putting aside the heir, Prince OSORKON. Shoshenq III was probably the son of OSORKON II (r. 883–855 B.C.E.) and Queen KAROMANA (4). He married Lady TENTAMOPET.

In his sixth regnal year, Shoshenq III witnessed the rise of HARSIESE, the son of SHOSHENQ II, as the high priest of AMUN in THEBES. Harsiese began a series of revolts in Thebes, as PEDUBASTE I of the Twenty-third Dynasty assumed the throne and ruled at LEONTOPOLIS (828–803 B.C.E.). Egypt was divided between TANIS and Leontopolis. Shoshenq III built in MEMPHIS and MENDES and celebrated his *HEB-SED* at the temple of AMUN in Tanis. His vassal cities included BUSIRIS, BUTO, and SAIS. He also named Prince Osorkon to the office of high priest of Amun in Thebes.

His sons were Bakennefi, who died young, PAMI, who was his successor, and possibly SHOSHENQ V. Shoshenq III was buried at Tanis near the temple of Amun. His seal has been discovered on a statuette and on CANOPIC JARS.

Shoshenq IV (Userma'atre'meryamun) (d. 797 B.C.E.)
Second ruler of the Twenty-third Dynasty

He reigned from c. 803 B.C.E. until his death. He succeeded PEDUBASTE, the founder of the dynasty in LEONTOPOLIS. Little is known of his reign.

Shoshenq V (Akhepruré) (d. 735 B.C.E.)
Ninth ruler of the Twenty-second Dynasty in Tanis

He reigned from 773 B.C.E. until his death. Shoshenq V was probably the brother of PAMI and a son of SHOSHENQ III and Queen TENTAMOPET. There was a dispute over his coronation, but he ruled many decades in TANIS. There he built a temple and a *HEB-SED* chapel. His son and heir was OSORKON IV.

shoy See FATE; SHAI.

Shu He was an Egyptian deity of the air, the patron of light and atmosphere. At the command of ATUM, Shu lifted NUT from the embrace of the earth god GEB and transformed her into the sky. A solar deity, Shu was depicted as a man carrying a SCEPTER, an ANKH or a MA'AT feather. He wore a SOLAR DISK on his head.

The consort of TEFNUT, Shu was also part of lion cults. The four pillars of heaven were his symbols. He was worshiped at HELIOPOLIS and at LEONTOPOLIS. Shu was called "He Who Rises Up." He was a member of the ENNEAD in Heliopolis and was also associated with the cult of RÉ, protecting that deity from the serpent APOPHIS. Shu was the personification of divine intelligence in Egypt.

See also PILLARS OF SHU.

Shunet el-Zabib A double walled FORTRESS called "the Storehouse of Dates" and located on the northern boundary of ABYDOS at Umm el-Ga'ab, this necropolis area dates to the Early Dynastic Period (2920–2575 B.C.E.). The funerary enclosure of KHA'SEKHEMWHY (r. c. 2649 B.C.E.) was made of mud brick and erected on the site. It is revered as the oldest standing monumental structure in the world and is part of Shunet el-Zabib. The walls of the entire structure are vast. CENOTAPHS have been discovered, as well as a series of boat pits.

Shuta (fl. 14th century B.C.E.)
Military official of the Eighteenth Dynasty in the 'Amarna Period

He served as a military commander in the reign of AKHENATEN (1353–1335 B.C.E.). Some records indicate that he was the grandfather or great grandfather of RAMESSES I (r. 1307–1306 B.C.E.). He was mentioned in the 'AMARNA LETTERS, the correspondence of Akhenaten's period, actually accused by BIRYAWAZA, the prince of Damascus, of unjustly demanding land grants for Egypt. Shuta and other commanders were being forced to vacate certain vassal states during Akhenaten's reign as the empire collapsed.

Shuwardata (fl. 14th century B.C.E.) *Prince of Hebron in the Amarna Period*

He wrote to AKHENATEN (r. 1353–1335 B.C.E.) as a vassal ruler. Shuwardata complained to the Egyptians that ABDU HEBA, the prince of Jerusalem, was raiding Hebron lands. His correspondence was part of the 'AMARNA LETTERS.

sia This was the word for wisdom in Egypt, associated with MAGIC and with *hu*, the word for creativity. *Sia* was part of the creation of the world, embodied in *heka*, pure magic.

See also COSMOGONY; PTAH.

Siamun (1) (Netjerkheperre'setepenamun) (d. 959 B.C.E.) *Sixth ruler of the Twenty-first Dynasty*

He reigned in TANIS from 978 B.C.E. until his death. Siamun was the successor of OSORKOR (Osorkon the Elder) and the son of PSUSENNES I and Queen MUTNODJMET (2). He erected monuments in Tanis, including additions to the temple of HORUS and the temple of AMUN. A block inscribed with his name announced that Siamun added to the monuments of PER-RAMESSES and to the temple at MEMPHIS. A small bronze SPHINX, bearing his features and inlaid with gold, was discovered at Memphis.

Siamun campaigned against the Philistines and reportedly sent his daughter to the harem of Solomon. In Egypt he transferred vulnerable mummies to secure tomb sites. He also welcomed Prince Hadad of Edom, who was fleeing attacks in his city. Hadad married a daughter of Siamun and had a son, Genubath. Siamun may have been a member of the Theban branch of this royal line.

Siamun (2) (fl. 16th century B.C.E.) *Prince of the Eighteenth Dynasty*

He was probably the son of 'AHMOSE (r. 1550–1525 B.C.E.). The remains of this prince were discovered in the DEIR EL-BAHRI cache in 1881. His mummy was severely damaged, and his bones were found in an oblong bundle in a cedar coffin. The inscriptions on the coffin of Siamun identify the remains of the prince.

Sihathor (fl. 19th century B.C.E.) *Mining official of the Twelfth Dynasty*

He served AMENEMHET II (r. 1929–1892 B.C.E.) as supervisor of the mines of Egypt in the SINAI and in the region below the cataracts of the Nile. Sihathor was considered an expert on turquoise, the stone prized by the Egyptians and favored by the goddess HATHOR. He took part in the construction of the pyramid of Amenemhet II at DASHUR and supervised the building of 10 statues for the mortuary complex of the pharaoh. Sihathor's mortuary STELA, which gives an account of his career and his era, is in the British Museum in London.

See also EGYPTIAN NATURAL RESOURCES.

Si-Iset (fl. 13th century B.C.E.) *Scribal official of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as a royal scribe and overseer of the granaries. Si-Iset was buried in DEIR EL-DURUNKA, south of ASSIUT. Statues found in his tomb depict the wolf deity WEPWAWET and other gods popular in that territory.

Silsileh See GEBEL EL-SILSILEH.

Simonthu (fl. 20th century B.C.E.) *Harem and court official of the Twelfth Dynasty*

He served AMENEMHET II (r. 1929–1892 B.C.E.) as "the chief of works" for the court and a royal scribe. Simonthu appears to have held administrative duties in the king's own HAREM. His mortuary stela, now in the British Museum in London, gives an account of his life.

Sinai This is the peninsula on Egypt's eastern border, called Shihb Jazirat Sina in Arabic and the triangular link between Africa and Asia. The Sinai comprises 23,500 square miles, bounded by the Gulf of Suez, the Gulf of Aqaba, and the Negev Desert. The Mediterranean and Red Seas also serve as boundaries.

The Sinai was always part of the life of ancient Egypt, serving as a resource for minerals and stones and as a barrier against nomadic tribes and foreign armies in most historical periods. The Sinai attracted the Egyptians in the earliest eras, possessing copper, malachite, turquoise, and several other types of precious and semiprecious stones used in decorative arts. The Predynastic Period (before 3000 B.C.E.) graves found in Egypt contained turquoise articles, indicating that the early inhabitants of the Nile Valley mined the stones or traded with the Sinai BEDOUINS for the items.

The mines and quarries founded by the Egyptians in the Sinai date to the Early Dynastic Period (2920–2575 B.C.E.), and Old Kingdom (2575–2134 B.C.E.) rulers also exploited the area. Expeditions and military campaigns were conducted to insure that the Egyptian use of the area could continue without hindrance. The Bedouins in the Sinai revolted against the continued presence of the Egyptians in the reign of SNEFRU (2575–2551 B.C.E.), and these nomadic people were confronted and defeated by Egyptian military units in a series of Sinai campaigns.

PEPI I (r. 2289–2255 B.C.E.) mandated his military commander, General WENI, to conduct major campaigns in the Sinai, and as a result, the Egyptians chased one Bedouin tribe all the way to Mount Carmel to punish them for hindering Egyptian activities in their original homeland. When the Old Kingdom collapsed, however, the Asiatics, the name for the dwellers in the Sinai and in the eastern territories, entered the Nile Valley and caused severe social and political problems.

The rise of MONTUHOTEP II (r. 2061–2010 B.C.E.) and the union of the Two Kingdoms in Egypt put an end to Asiatic incursions and renewed Egypt's presence in the Sinai minefields and quarries. AMENEMHET I (1991–1962 B.C.E.), the founder of the Twelfth Dynasty, assumed the same military posture, erecting a series of fortresses on the borders of Egypt and the Sinai. The great copper mines of the Sinai region were in full operation at this time.

The collapse of the Middle Kingdom and the rise of the Hyksos in the Second Intermediate Period brought an invasion of Asiatics from the Sinai, particularly the HYKSOS, who ruled the Delta region and extended Egypt's borders to the northern Sinai and even to parts of Palestine. They were driven out of Egypt by the armies of 'AHMOSE (r. 1550–1525 B.C.E.), the founder of the New Kingdom.

The New Kingdom (1550–1070 B.C.E.) rulers used the Sinai quarries and mines extensively. HATSHEPSUT (r. 1473–1458 B.C.E.) left inscriptions in the region, mementos of the mining expeditions conducted in her name. In the Nineteenth Dynasty, RAMESSES II (r. 1290–1224 B.C.E.) erected a temple at the copper mines. These mines and quarries did not remain in Egypt's hands after the reign of RAMESSES III (1194–1163 B.C.E.).

Sporadic quarrying and mining operations were conducted by the various rulers of the Third Intermediate Period (1070–712 B.C.E.) in the Sinai, but they did not sustain operations in the region. During the Late Period (712–332 B.C.E.), only a few expeditions were supported. The Ptolemaic Period (304–30 B.C.E.) accelerated the operations in the Sinai to a degree, and the Romans, gaining control of Egypt after the death of CLEOPATRA VII in 30 B.C.E., institutionalized Sinai resource sites and carried out vigorous control of the traditional and historical operations.

Suggested Readings: Greenwood, Ned H. *The Sinai: A Physical Geography*. Austin: University of Texas Press, 1997; Saadeldin, Mursi, and Ayman Aaher, Mursi Saad El Din, ed. *Sinai*. New York: New York University Press, 1998; Siliotti, Alberto. *Sinai*. Cairo: American University in Cairo Press, 2001.

Sinai Inscriptions These are hieroglyphic records discovered on the rock walls of WADI MAGHARA in the SINAI Peninsula. One dates to the reign of SNEFRU (2575–2551 B.C.E.), giving an account of his exploits and campaigns against the local BEDOUINS, the Bedu or Bedwi, and his use of the copper mines of the area.

SAHURÉ (r. 2458–2446 B.C.E.) of the Fifth Dynasty is also depicted smiting the Bedouins on the Sinai. MENKAUHOR (r. 2396–2388 B.C.E.) sent smaller expeditions into the region, as did IZEZI (Djedkaré; r. 2388–2356 B.C.E.) during his reign. A STELA was erected as a marker

by this expedition. PEPI I (r. 2289–2255 B.C.E.) is also depicted smiting the Bedouins on a stela that announces his jubilee. Queen ANKHNESMERY-RÉ (2) erected a similar stone to commemorate an expedition during her regency for PEPI II (r. 2246–2152 B.C.E.). This malachite stone was discovered on a terraced region of the Sinai. Later rulers, including AMENEMHET II (r. 1929–1892 B.C.E.) left other inscriptions.

Sinuhe the Sailor He is one of the most interesting literary characters of the ancient world, preserved in the BERLIN PAPYRI and in an inscription in a Twentieth Dynasty (1196–1070 B.C.E.) tomb. The character is the hero of a tale concerning the reign of SENWOSRET I (1971–1926 B.C.E.), who came to the throne when his father, AMENEMHET I, was assassinated by a HAREM plot. Senwosret I was in Libya, campaigning there with Sinuhe, who served as an official of Amenemhet I's harem and was possibly involved in some way in the harem plot. He intended to travel south but ended up in Palestine, Lebanon, and other lands. Sinuhe was invited to Syria by a nobleman and married his daughter. Becoming a patriarch there he defends the lands and has adventures.

Sinuhe means “son of the sycamore,” a tree popular in myths and in Egyptian love poetry. His adventures served as models for later works, particularly the Arabian Nights tales and the character of the modern Sinbad the Sailor. The tale provides considerable detail about the Middle Kingdom period, including the court of Senwosret I, who invited him to return to Egypt. Sinuhe was welcomed with gifts and a pardon. The pharaoh also erected a fine tomb for Sinuhe.

Siptah (Akhenre'setepenré, Ramesses-Siptah, Mery-enptah) (d. 1198 B.C.E.) *Seventh ruler of the Nineteenth Dynasty*

He reigned from 1204 B.C.E. until his death. He was listed as “King's Son,” and his mother was Queen TIA (2). He was originally called Ramesses-Siptah, the son of SETI II. Forensic studies indicate that Siptah was possibly a victim of poliomyelitis, appearing clubfooted. Siptah was reportedly placed on the throne by BAY, with Queen TWOSRET serving as his regent because of his young age. He conducted campaigns in NUBIA (modern Sudan) in his first regnal year, and inscriptions concerning him were found in a temple in WADI HALFA. He also built a mortuary temple north of the RAMESSEUM in THEBES (modern Luxor).

Siptah died young and was buried in the VALLEY OF THE KINGS with Queen Tia. His mummified remains were stuffed with dry lichen, and his cheeks padded by strips of linen. His tomb was designed long and straight, with decorated corridors, a square antechamber, and a burial place with four pillars. A red granite sarcophagus was in the burial room. Siptah was moved in a later era, because

of tomb robberies, and his mummy was discovered with other royal remains in the tomb of AMENHOTEP II.

Sirenput (1) (fl. 20th century B.C.E.) *Military governor of the Twelfth Dynasty*

He served SENWOSRET I (r. 1971–1926 B.C.E.) as a military commander and as the governor of the south. He was a noble from ASWAN who also served as the overseer of the priests of KHNUM and SATET. His tomb in Aswan has a doorway leading to a columned courtyard with scenes of paradise as decorations. The tomb also has square pillars, a long passage, and a statue recess. A large figure of Sirenput was discovered. He was also portrayed with his dogs and family members.

Sirenput (2) (Nubkaré-nakht) (fl. 20th century B.C.E.) *Military governor of the Twelfth Dynasty*

He served AMENEMHET II (r. 1929–1892 B.C.E.) as the governor of the south and a military commander. Sirenput was the son of Satet-hotep. His tomb is on the western bank of the Nile at ASWAN and contains elaborate paintings, a six-pillared hall, a recessed corridor, and statues. He is depicted on four pillars discovered in rear chambers. Portraits of his family and vivid scenes of birds and animals were also completed. An Osiride statue of Sirenput was found in the tomb as well.

Sirius See SOPDU.

Sisatet (fl. 19th century B.C.E.) *Financial official of the Twelfth Dynasty*

He served SENWOSRET III (r. 1878–1841 B.C.E.) as a royal treasurer. Sisatet was the son of an official named Ameni and his mother was Sitamene. Sisatet accompanied IKHERNOFRET, a relative, to ABYDOS, where a stela was erected. He succeeded Ikhernofret as treasurer after serving in that agency throughout his career.

sistrum Called the *seses* or *shesheset* by the ancient Egyptians, it was a MUSICAL INSTRUMENT that was popular in the cult of the goddess HATHOR. The sistrum was formed as a stick-like wooden or metal object, with a frame and small metal disks that rattled when the instrument was shaken by a hand. Designed with a broad band of copper, bent almost double, the sistrum had wires inserted through holes drilled into the band, containing the disks. When shaken, the sistrum makes a shimmering sound. The head of Hathor was often depicted on the instrument or the horns of a cow were incorporated into its design. The sistrum was a favored instrument in cultic rites in Egypt's temples and shrines and was used in religious processions. The sistrum took the form of a cartouche and was honored for this coincidence. When the sistrum was used by the goddess NEHEM-AWIT, a

divine form of Hathor, evil spirits fled from the sound. Some of these sistrums were later fashioned out of FAIENCE.

Sitamon (fl. 19th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was the consort of AMENHOTEP II (r. 1427–1401 B.C.E.), but not the mother of the heir.

Sitamun (1) (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a daughter of 'AHMOSE (r. 1550–1525 B.C.E.) and Queen 'AHMOSE NEFERTARI, who died young and was buried in a sycamore coffin. Her original tomb was vandalized and her remains were hacked to bits by robbers looking for jewels or gold in her mummy wrappings. Sitamun was among the mummies found in the royal cache in DEIR EL-BAHRI in 1881.

Sitamun (2) (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

The daughter of AMENHOTEP III (r. 1391–1353 B.C.E.) and Queen TIYE (1), Sitamun married her father and bore him two sons. She reportedly had a suite in Amenhotep III's tomb, and her furniture was deposited in the tomb of her grandfather, TUTHMOSIS IV. Sitamun was buried at THEBES.

Sit-Hathor (fl. 20th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was the consort of AMENEMHET I (r. 1991–1962 B.C.E.) and the mother of Princess Nenseb-Djebet and Princess DEDYET (2). Sit-Hathor was buried in the royal mortuary complex at el-LISHT.

Sit-Hathor Meryt (Sit-Hathor Horneryt) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was probably the daughter of AMENEMHET II (r. 1929–1892 B.C.E.) and was buried in the royal mortuary complex at DASHUR. Her mummy was disturbed, but some of her beautiful jewelry survived the robbery. Sit-Hathor Meryt's SARCOPHAGUS was carved out of sandstone.

Sit-Hathor Yunet (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was reportedly the daughter of SENWOSRET II (r. 1897–1878 B.C.E.) and Queen NEFERHENT (1). The sister of Senwosret III, she was possibly his consort. Sit-Hathor Yunet was buried in DASHUR, and her jewels and mortuary regalia survived tomb robberies. Many displays of affection from royal family members were discovered in her gravesite. The cartouches of Senwosret II and AMENEMHET III were also in her tomb.

Sitiah (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a consort of TUTHMOSIS III (r. 1479–1425 B.C.E.) and held the rank of Great Wife. Sitiah received this rank upon the death of NEFERU-RÉ, as late as Tuthmosis III's 22nd regnal year. A commoner, and the daughter of the royal nurse Ipu, she either did not live long or retired to the harem villa at MI-WER in the FAIYUM at a young age. She bore no heirs. Sitiah was replaced by MERYT-RE-HAT-SHEPSUT.

Sit-Kamose (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

She was a princess of Thebes in the reign of 'AHMOSE I (1550–1525 B.C.E.), or possibly KAMOSE (r. 1555–1550 B.C.E.) of the Seventeenth Dynasty. Her mummified remains were discovered at DEIR EL-BAHRI in 1881. The priests of the Twenty-first Dynasty (1070–945 B.C.E.) placed them there after finding her tomb vandalized. A large woman, Sit-Kamose's mummy was packed with linens. She was placed in a sycamore coffin and garlanded with flowers.

Sitré (fl. 14th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the consort of RAMESSES I (r. 1307–1306 B.C.E.), an elderly commoner when Ramesses I founded the Nineteenth Dynasty. Sitré was the mother of SETI I and a military woman, having moved with Ramesses I during his career and having supported him as he rose in rank. She died in the reign of Seti I, much honored by the court. She was buried in the first tomb in the VALLEY OF THE QUEENS, and her gravesite had a hall and an unfinished burial chamber. Paintings on the walls depict her making offerings to the gods of Egypt.

Sit-Sheryet (fl. 22nd century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the consort of MONTUHOTEP I (r. c. 2130 B.C.E.), ruling in Thebes. Her son was Prince Herunefer, and she died soon after he was killed in a battle in HERAKLEOPOLIS.

Sit-Weret (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

She was a lesser-ranked consort of SENWOSRET III (r. 1878–1841 B.C.E.). Sit-Weret was buried in the royal mortuary complex of Senwosret III at DASHUR.

Siwa One of the oases in the LIBYAN DESERT, the most honored of the fertile islands, Siwa is situated west of ALEXANDRIA in the Delta area and served as a famous religious destination for centuries. ORACLES at the temple of AMUN drew countless pilgrims, and the religious houses

there were well endowed. ALEXANDER III THE GREAT visited the temple of the oracle in 331 B.C.E., and was crowned there as the son of AMUN, a true pharaoh. This temple was originally stolid and plain. During the Ptolemaic Dynasty (304–30 B.C.E.), however, half columns, courts, antechambers, and a sanctuary were added or refurbished. In an earlier era, AMASIS (r. 570–526 B.C.E.) had dedicated new additions.

A second temple dedicated to Amun, called Umm 'Ubayda, was located near the rock of Aghurmi at Siwa. Another site, Ain el-Gubah, called "the Spring of the Sun," is ancient in origin. A necropolis served Siwa at Gebel el-Mawta, or Qarat el-Mussaberin, the "Ridge of Mummies."

CAMBYSES (r. 525–522 B.C.E.), the Persian conqueror, sent a rather large force to Siwa Oasis, having heard of the wealth of the region, known for wines and dates as well as religious ceremonies. This Persian army marched into the desert and disappeared. The entire force was lost and this disappearance remained a mystery. Recent excavations in the area, however, may have uncovered the Persian soldiers and their equipment. In the Greco-Roman era, Siwa Oasis was named Jupiter Ammon.

sma It was an AMULET of ancient Egypt, designed as a phallus. The symbol denoted unity.

sma-tawy (sema-tawy) It was the symbol of the unified Upper and Lower Egypt. The insignia was fashioned out of the signs of the Two Kingdoms, the entwined PAPYRUS and LOTUS. The *sma-tawy* appeared on thrones, sacred barks, or in the decorations in palaces and temples.

Smendes (I) (Nesbenedded, Hedjkheperre'setepenrè) (d. 1044 B.C.E.) *Founder of the Twenty-first Dynasty*

He reigned from 1070 B.C.E. until his death. Smendes had served RAMESSES XI (r. 1100–1070 B.C.E.), the last ruler of the Twentieth Dynasty, and took the throne when the Ramessid line ended. In order to consolidate his claims, Smendes married Princess TANTAMUN (2), the daughter of Ramesses XI. Smendes is derived from Nesbenedded, his commoner name. He was a native of Djedet in the Delta.

Smendes established his capital in TANIS, as HERIHOR, the high priest of Amun in Thebes, played the role of coregent. In Smendes's 16th regnal year, PINUDJEM (1), the new high priest of Amun, openly displayed pharaonic titles and rituals. Smendes's sons were PSUSENNES I and Amenemnisu, and his daughter was HENUTTAWY. He resided at MEMPHIS and constructed the enclosing wall in KARNAK and LUXOR. An inscription attesting to his reign was discovered at GEBELEIN. He was buried in TANIS.

Smendes (2) (fl. 11th century B.C.E.) *Priestly official of the Twenty-first Dynasty*

He served as high priest of Amun during the reign of PSUSENNES I (1040–992 B.C.E.). The son of MENKHEPERRESEN (2) and ISTEMKHEBE (2), he was elderly when he succeeded his father in the role of high priest. Smendes served two years and was succeeded by his son, PINUDJEM (2).

Smenkharé (Ankhepruré) (d. 1333 B.C.E.) *Eleventh ruler of the Eighteenth Dynasty*

He reigned at 'AMARNA and THEBES from 1335 B.C.E. until his death at a young age. Married to Queen Meryt-amun, who had replaced her mother, NEFERTITI, as the consort of AKHENATEN, Smenkharé was depicted as Akhenaten's companion before that ruler died, serving for a time as coregent. He also took the religious title of Nefertiti, Nefer-Nefru-Aten, leading to speculation that Smenkharé was actually Nefertiti.

When Smenkharé assumed the throne upon the death of Akhenaten, he bowed to pressure from the various priesthoods and the military and returned to Thebes. He ruled from that capital for two years. He was reportedly buried in BIBAN EL-MOLUK, near Thebes, and his funerary regalia was used in the tomb of TUT'ANKHAMUN. A tomb was also prepared for Smenkharé at 'Amarna. His tomb in the VALLEY OF THE KINGS had an undecorated coffin and a shrine for Queen TIYE. His sarcophagus was originally made for a woman and then altered. No mummy has been identified as his remains.

Smnt This was the GOOSE maintained in the temple of AMUN in Thebes. This goose was considered sacred to Amun and was used in ceremonies, symbolizing the god on monuments. Such fowls were also associated with the cosmogonic traditions of Egypt.

See also GEB.

Smith Papyrus, Edwin It is an Eighteenth Dynasty (1550–1307 B.C.E.) text, which may have been a copy of a papyrus that originated in the Third Dynasty (2649–2575 B.C.E.). Concerned with the medical practices of the priest-physicians of Egypt, the document contains 48 separate sections that discuss symptoms of diseases, diagnostic traditions, and treatments—all aspects of ancient Egyptian medicine. The medical procedures seem remarkably modern in objective analysis of a medical problem and the method by which symptoms could be alleviated. The Edwin Smith Papyrus is one of the texts that have enabled modern scholars to assess medical knowledge in pharaonic Egypt.

Snefru (d. 2551 B.C.E.) *Founder of the Fourth Dynasty*
He ruled from 2575 B.C.E. until his death. Snefru was probably the son of HUNI and MERYSANKH (1). His name

meant “He of Beauty,” and he was one of Egypt's early great pharaohs. The PALERMO STONE gives accounts of his campaigns in LIBYA, NUBIA (modern Sudan), and the SINAI. The WESTCAR PAPYRUS calls him an amiable ruler who liked amusements. He was made a god in the SINAI, where an inscription at WADI MAGHARA depicts his concern for the area's turquoise mines. He also built a fleet of 40 ships to trade with Phoenicia (modern Lebanon) for their prized wood. Snefru established trade enterprises with other Mediterranean city-states as well.

During his reign the cultural and artistic standards of Egypt were stabilized. Snefru devised the use of the CARTOUCHE for displaying royal names, as earlier rulers had used a circular shell. In Egyptian records, he was called “the Beneficent Ruler.”

In his Nubian campaigns, Snefru boasted that he brought back “7,000 captives and 200,000 oxen and sheep.” He used Nubian MEDJAY as well as the BLEMMYES to aid his control of the copper, turquoise, and malachite mines of the Sinai.

Snefru married HETEPHERES (1) and had sons and daughters. His son Neferma'at died young. Another son, Rahotep, called Kanefer as well, served as his vizier. His heir was KHUFU. Prince Snefrukhaf is also listed as a son of Snefru, as is Prince Snefru-seneb.

Three pyramids, possibly four, are believed to be the work of Snefru, who pioneered this type of tomb. The MEIDUM pyramid, the two at DASHUR, and possibly one at SEILA, west of Meidum, on the crest of Gebel el-Rus, are all credited to Snefru's reign. The rubble fragments at Seila contain Snefru's titles as well as statues, tables, and stelae. At Meidum there was a Hall of NOMES. The rulers of the Twelfth Dynasty (1991–1783 B.C.E.) deified Snefru and made his achievements their standards, also electing to be buried near him at Dashur. He had cultic shrines at ABYDOS, the ELEPHANTINE, EDFU, EL-KULA, Seila, KOM OMBO, and elsewhere.

Sobek A deity originally called Msuh and associated with CROCODILES, Sobek, depicted either as a man with a crocodile's head or as a crocodile, was the patron deity of the Thirteenth Dynasty (1783–1640 B.C.E.). Many kings of that line bore his name in their royal titles. Sobek was mentioned in the PYRAMID TEXTS as a son of the goddess NEITH (1). He was considered to be one of the beings that emerged from the watery chaos at the moment that the world began. The FAIYUM and the city of CROCODILOPOLIS were his sacred abodes, and a temple was built for him on the banks of the Nile in Upper Egypt, in KOM OMBO. Sobek was also associated with AHA, the first king of Egypt. The god was equated in some nomes with SET, and there crocodiles were ritually slaughtered. In other regions, crocodiles were venerated. Crocodilopolis (Medinet el-Faiyum) was his main center, but he also had temples at GEBEL EL-SILSILEH and GEBELEIN. In the New

Kingdom (1550–1070 B.C.E.), Sobek was associated with the god AMUN and was also worshiped as Sobek-Ré.

Sobekemsaf (fl. 17th century B.C.E.) *Royal woman of the Seventeenth Dynasty*

She was the consort of INYOTEF VII (r. c. 1600 B.C.E.), and she was reportedly born in EDFU.

Sobekemsaf I (Sekhemré-wadjka'u) (fl. c. 1650 B.C.E.) *Second ruler of the Seventeenth Dynasty*

He reigned c. 1640 B.C.E., but the actual dates are undocumented. Sobekemsaf I ruled in THEBES, as a contemporary of the HYKSOS Fifteenth and Sixteenth Dynasties (1640–1532 B.C.E.) in the Delta, and he built in ABYDOS, KARNAK, TOD, and on ELEPHANTINE Island during his reign. He also led an expedition to NUBIA (modern Sudan). Sobekemsaf's tomb was vandalized in the reign of RAMESSES IX (1131–1112 B.C.E.). A heart SCARAB belonging to Sobekemsaf, fashioned out of green jasper and with a human rather than an insect head, was recovered. The remains of his consort, Queen NUBKHAS (2), disappeared from the tomb, probably a victim of robbers.

Sobekemsaf II (Sekhemré-shedtawy) (fl. c. 1570 B.C.E.) *Fourth ruler of the Seventeenth Dynasty in Thebes*

He reigned c. 1570 B.C.E. Sobekemsaf II built at KARNAK and ABYDOS and was remembered as a "great" ruler, whose "monuments stand even to this day." He was a contemporary of the Hyksos Dynasties, the Fifteenth and Sixteenth in the Delta (1640–1532 B.C.E.). Sobekemsaf's tomb was mentioned in the ABBOTT PAPYRUS.

Sobekhirhab (fl. 19th century B.C.E.) *Mining official of the Twelfth Dynasty*

He served in the reign of AMENEMHET III (1844–1797 B.C.E.) as a superintendent of Egyptian mining operations at SERABIT EL-KHADIM in the SINAI. Sobekhirhab erected a STELA on the walls of the reservoir near the mines, a source of much needed water. On the monument he states that he opened the mines and returned with all his men healthy. The stela also honors the goddess HATHOR, patroness of such operations.

Sobekhotep (fl. 14th century B.C.E.) *Chancellor of Egypt in the Eighteenth Dynasty*

He served TUTHMOSIS IV (r. 1401–1391 B.C.E.) as CHANCELLOR and as the mayor of the "Southern Lake," the FAIYUM region. The territory was also called the Southern Channel or the Channel of Sobek. His tomb in THEBES contains paintings of various local industries.

Sobekhotep I (Kha'ankhré) (fl. c. 1750 B.C.E.) *Ruler of the obscure Thirteenth Dynasty*

He reigned c. 1750 B.C.E. Cylinder seals and scarabs bearing his royal name have been discovered. The Papyrus Bulaq 18 dates to his reign.

Sobekhotep II (Sekhemré-khutawy) (fl. c. 1730 B.C.E.) *Ruler of the obscure Thirteenth Dynasty*

The dates of his reign are unknown. Sobekhotep II left monuments in MEDAMUD and DEIR EL-BAHRI. He also had Nile floods recorded at SEMNA, where his statue was found. Listed in the TURIN CANON, Sobekhotep II is mentioned in reliefs at Nag Hammadi, the ELEPHANTINE, and BUBASTIS.

Sobekhotep III (Sekhemré-swadjtawy) (fl. c. 1745 B.C.E.) *Ruler of the obscure Thirteenth Dynasty*

The dates of his reign are unknown. Sobekhotep III was the son of a Theban prince, Montuhotep, and the Lady Auhetabu. He married ANA (1) and had two daughters, Ankhetitak and Fent Ankhet. Papyri dating to his reign provide details about the administration of the court of Thebes and his control of NUBIA (modern Sudan). He issued decrees and established three ministries. Sobekhotep III built a temple gate with a colonnade for MONTU at MEDAMUD and had statues at the third cataract of the NILE in Nubia.

Sobekhotep IV (Kha'neferré) (fl. c. 1730 B.C.E.) *Ruler of the obscure Thirteenth Dynasty*

He possibly reigned from c. 1730 to 1720 B.C.E. and was the brother of NEFERHOTEP I and SAHATHOR (1). Colossal statues of him have survived in TANIS, made of red granite. Sobekhotep IV campaigned in NUBIA (modern Sudan). He also had to put down rebellions inside Egypt's borders. During his reign, the HYKSOS took over the territory of AVARIS in the Delta.

Sobekhotep V (Kha'hotepré) (fl. c. 1720 B.C.E.) *Ruler of the obscure Thirteenth Dynasty*

He possibly reigned 1720–1715 B.C.E. Sobekhotep V was the son of SOBEKHOTEP IV. Little documentation of his reign survives, but he left a stela in KARNAK.

Sobek-khu-Za'a (fl. 19th century B.C.E.) *Military official of the Twelfth Dynasty*

He served in the reigns of SENWOSRET III (1878–1841 B.C.E.) and AMENEMHET III (1844–1797 B.C.E.) as superintendent of the Nile's measurements, and then as the commander of the pharaoh's personal troops. He was also a governor.

Sobek-khu-Za'a was a prince and count of a nome. He left a stela at ABYDOS that provides a dramatic account of one of his campaigns in Syria and he fought as well in Nubia (modern Sudan). During Amenemhet III's reign, Sobek-khu-Za'a was named one of the

guardians of the royal NILOMETERS. He was 66 years old at the time.

Sobekneferu (Nefru-Sobek) (d. 1783 B.C.E.) *Last ruler of the Twelfth Dynasty, reigning as a queen-pharaoh* She ruled Egypt from 1787 B.C.E. until her death. She was a daughter of AMENEMHET III and the half sister of AMENEMHET IV. Her name meant “the beauty of Sobek.” Sobekneferu was listed in the TURIN CANON and in the SAQQARA KING LIST.

She was a coregent with her father and married to her brother, Amenemhet IV. When he died in 1787 B.C.E., she assumed the throne, ruling from ITJ-TAWY, the dynastic capital. Sobekneferu completed Amenemhet III’s mortuary temple at HAWARA and possibly resided at times during the year at Shedet (CROCODILOPOLIS) in the FAIYUM.

Three headless statues of her were found at TE EL-DAB’A, and a monument at the second cataract honored her reign. Cylinder seals with her *serekh* and statuary fragments have also been found. Her torso is in the Louvre in Paris. Sobekneferu is believed to have built a pyramid at MAZGHUNA, near DASHUR, but did not use it. She and Amenemhet IV were possibly buried somewhere nearby.

Sobek-shedty-neferu (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty* She was the consort of SENWOSRET III (r. 1878–1841 B.C.E.). Her name was listed at the LABYRINTH erected at HAWARA by Amenemhet III.

social evolution in Egypt Ongoing traditions dominated life in the Nile Valley from the earliest eras until the end of the nation’s independence and the beginning of Roman domination. Several social factors, such as the divine status of the rulers and the foundation of society based on clan structures in the NOMES, fluctuated and were dimmed or revived over the centuries. The moral order and the imperatives of spiritual beliefs, later systematized in the concept of *ma’at*, however, remained constant, providing stability in times of peace and a certain resiliency in eras of chaos.

PREDYNASTIC PERIOD

The Nile River was the dominating factor of life from the predynastic periods before 3,000 B.C.E., as the first inhabitants entered the Nile Valley. The Nile’s annual inundation made human existence possible but only as a cooperative venture of shared responsibilities based on seasonal demands. The Nile Valley, surrounded by inhospitable desert wastes, made the Egyptians aware of their blessings.

The river and the annual inundations also turned their attentions and energies inward, fostering a sense of

human destiny and stimulating artistic and architectural activities that cut across social caste levels. The dominant cultic forms of worship that developed during this time, especially that of the god Ré, stressed a basic equality of humans in existence on earth and in the spiritual world beyond the grave. The caste system of the clans was firmly in place, but commoners, or simple farmers, knew their own value and their destinies in eternal realms. The temple hierarchies were also being formed.

EARLY DYNASTIC PERIOD

When the regions of Upper and Lower Egypt were united by Narmer around 3,000 B.C.E., the dynastic patterns of rule evolved slowly as nome clans took power with the imperative of unity becoming dominant. The act of unity, in fact, sparked the birth of Egypt, a coming into being that focused energies and set in motion creative forces in all walks of life. Literacy was dominant and vital as most male children attended classes. A bureaucracy—based on earlier nome and clan administrative traditions—arose and the compelling pantheon of deities was already in place, worshiped at cultic bases throughout the Nile Valley.

The ruler was supreme after the unification, although some areas of Egypt had to be persuaded or militarily compelled to become part of the new society, a process that took decades. By the end of the First Dynasty (2920–2770 B.C.E.) the rulers could wear the Double Crown, representing Upper and Lower Egypt, with actual authority and with the consent of the people.

During the First and Second Dynasties (2770–2649 B.C.E.), in fact, the civilizing elements of government, art, literacy, cultic religion, and a sense of unique destiny arose as natural elements of life on the Nile. This remarkable sense of awareness spurred the Egyptians of all economic and political levels toward advancement.

The pharaoh DJOSER (r. 2630–2611 B.C.E.) was a critical force in this era and demonstrates the unique social foundations in place. He was a “living god,” embodying the religious mandates and serving as the supreme judge of all. He had enough power as well to marshal the resources of the earth and human labor to embark on a massive construction program that drew on the loyalty and fervor of the people. Workers came from far and wide to raise up the STEP PYRAMID at SAQQARA, joining in a holy union with the pharaoh and proclaiming their belief in the divine system on earth and in the paradises waiting beyond the grave.

Djoser’s vizier and architect, IMHOTEP, demonstrates yet another social uniqueness of Egypt. Imhotep was not divine and had not inherited a throne, but he had brought artistic vision, wisdom, and fidelity to his various offices and stood beside the pharaoh as a beloved “companion.” This paradoxical aspect of Egypt would continue throughout all of the dynasties. The ruler was a god, but he did not deter the wise, the talented, or the

dedicated from achieving rank and power. What was necessary for the individual Egyptian in any historical period to rise in rank and honors as public servants or as faithful members of villages was dedication, loyalty, conformity to accepted traditions, and a commitment to *ma'at*, the guiding principle of life in the Nile Valley.

THE OLD KINGDOM PERIOD

The NOMARCHS, the aristocratic clan families that controlled hereditary ranks and estates, were powerful in the Old Kingdom (2575–2134 B.C.E.), and commoners looked to them to control regional matters and to maintain stability and peace. The commoners were assured of equal justice in the nation's courts and of their right to appeal to higher authorities in cases of juridical incompetence or malice.

Men and women married, raised families, bequeathed their holdings to their heirs, and went to their tombs assured of paradise in a spiritual form. When the ruler called for laborers for the great monuments, the people responded with enthusiasm because this was part of their pact with the gods and with Egypt. When the ruler declared that an enemy was threatening Egypt, the people knew that such a foe had to be evil and deserving of punishment. They marched to war behind their nomarchs and clan totems to free Egypt from menace.

The Old Kingdom nurtured the traditions of previous generations and brought them to full flower. Egypt was prosperous, protected by the gods, and in the service of the anointed ruler on the throne. The individual Egyptians could attend schools, follow in the trade of their fathers, or invent new ways of making a living. All Egyptians, however, stood at the tombs of their ancestors to keep their memories alive. They also worshiped the gods and practiced henotheism, the art of believing in one god while not denying the presence of an entire pantheon of deities.

Men and women set dowry arrangements and took up cohabitation as marriage. The wife was the sole mistress of the house, the one who set the discipline, and might become one of the matriarchs of the village or city neighborhood. The men performed their labors and met with others to settle disputes in council. Many marriages were love-matches, especially among the common classes, and most were monogamous. The mandate of the historical period was the obligation of the people to raise up "stout sons" for Egypt.

During the Fourth (2575–2465 B.C.E.), Fifth (2465–2323 B.C.E.), and Sixth (2323–2150 B.C.E.) Dynasties, the nation prospered, and irrigation, AGRICULTURE, and religious factors of life were aided by vast building projects and improvements. During this period the supremacy of the pharaoh was stressed, and in many reigns only members of the royal families held positions of power. The commoners were estranged to some extent, and the various nomarchs began to assume powers. There

were still commoners of wisdom and valor, such as KAGEMNI and MERERUKA, serving TETI (r. 2323–2291 B.C.E.), but the government was becoming decentralized. The nomarchs, however, served as loyal, capable representatives of the pharaoh, and remarkable individuals appear in this era. The governing officials of some areas, such as NUBIA (modern Sudan), had to raise armies, garrison outposts, levy taxes, conduct trade, and perform quarrying or mining operations. A vast army of dedicated assistants made such labors possible.

THE FIRST INTERMEDIATE PERIOD

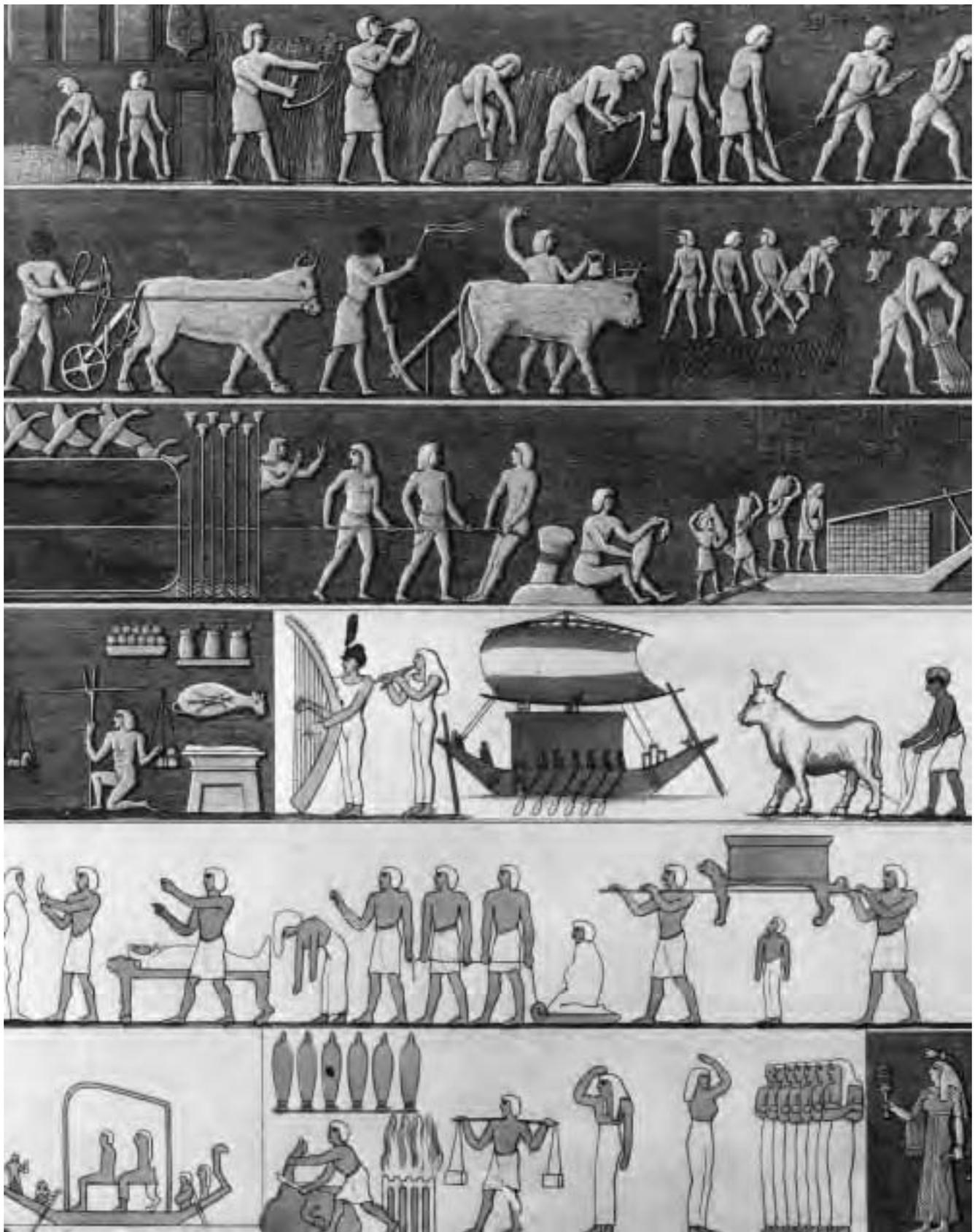
All of this prosperity and determined service came to an end in the 94-year reign of PEPI II (2246–2152 B.C.E.). His successors, including a queen-pharaoh, NITOCRIS (I), could not stem the tide of decline, and thus chaos, an element of existence most feared by the Egyptians, descended on the Nile. The First Intermediate Period (2134–2040 B.C.E.) witnessed the collapse of the monarchy and the steady rise of the nomarchs and industrious commoners. The literature of the era demonstrates confusion, a profound sense of loss, and despair.

The rulers of the Ninth (2134–? B.C.E.) and Tenth (?–2040 B.C.E.) Dynasties tried to regroup, but the Egyptian people did not respond until an act of sacrilege so alarmed everyone that the Thebans of Upper Egypt raised an army and retook all of the nation. In the battles for land and power, a group from the north assaulted THINIS, the original area of NARMER. Ancient grave sites were destroyed, an act that was shockingly depraved in the minds of the Egyptians. During this era, however, the ELOQUENT PEASANT, abused by a local nomarch, took his case to the pharaoh and became a popular sage when he triumphed legally.

MONTUHOTEP II (r. 2061–2010 B.C.E.) assumed the mantle of moral outrage that resulted from the desecration of Thinis tombs and marched on the remaining rulers of the Tenth Dynasty, ending the disunity and the chaos. Egyptians applauded this campaign because Egypt could not survive as two entities in one valley. The Nile and the gods, in their view, demanded a united people.

THE MIDDLE KINGDOM PERIOD

The Middle Kingdom (2040–1640 B.C.E.) was a time of rejuvenation, military expansion, monuments, religious fervor, and artistic vitality, because the nation was one, and *ma'at*, the order of the cosmos, had been restored. The Montuhoteps, the Amenemhets, and the Senwosrets came to the throne with the ability to inspire their people. Focusing on the FAIYUM and other internal needs of the nation, these pharaohs also reined in the nomarchs and consolidated the powers of government in their own divine persons. A true golden age arose in Egypt, and individual citizens could look back at the "Eloquent Peasant" who had spoken for all commoners in the previous era. Women served as regents for infant nomarchs, held



A relief depicting the daily labors, recreation, and ceremonial events on the Nile in the Middle Kingdom Period (2040–1640 B.C.E.). (Hulton Archive.)

property, and bequeathed their estates. Another queen-pharaoh, Sobekneferu, ended this historical period.

THE SECOND INTERMEDIATE PERIOD

The Middle Kingdom came to an end because of the growing presence of eastern Asiatics in the land. A sage of the period lamented the signs of the “desert,” the BEDOUINS from the east, in the Nile Valley. Actually, the Second Intermediate Period (1640–1550 B.C.E.) was a time of political rather than social upheavals. The people watched the HYKSOS, the dominant Asiatics, assume power and erect a capital, but the viziers and other officials maintained order in the north while the Thebans controlled Upper Egypt.

Rival dynasties emerged in the Delta, but the Hyksos maintained a firm grip on their holdings and were careful to uphold ancient traditions alongside their alien architecture and art. They also opened eastern borders, and many groups in the Levant deemed themselves Egyptians as a result. In the south, Nubians entered Egypt to serve under the Theban rulers of the Seventeenth Dynasty (1640–1550 B.C.E.), who would rise up to restore a united land.

TA’O II (r. c. 1560 B.C.E.) and his son, KAMOSE (r. 1555–1550 B.C.E.), led the campaign to oust the Hyksos. They faced complacent Egyptians who prospered under the Asiatic rulers and had no compelling reason to see Egypt united under Thebans as a consequence. ’AHMOSE (r. 1550–1525 B.C.E.) came to the throne after his brother, Kamose, and within a decade he was on the march north. TETISHERI, AH’HOTEP (I), and ’AHMOSE-NEFERTARI were queens of Thebes during the period. They were able to attract the allegiance of the people and to lead the nation into the famed era of the New Kingdom (1550–1070 B.C.E.). The Tuthmosid and Ramessid dynasties provided the leadership for Egypt’s empire in this period, and the average citizen of the Nile assumed new imperatives as a result.

THE NEW KINGDOM PERIOD

The role of the divine pharaoh, a truly Egyptian god-king, signaled the restoration of MA’AT throughout the land. The people knew that military campaigns conducted by such rulers not only expanded the nation’s holdings as an empire but kept Egypt secure. The rise of the cult of Amun at Thebes revived the nation spiritually, and the nomes remained cooperative, sending their ablest young men into the service of the gods or the pharaoh. Educational institutions thrived, medicine and the ARTS AND ARCHITECTURE prospered, and the standing armies patrolled entire regions. Such armies no longer depended upon the cooperation of nomarchs but remained on duty and prepared for far-flung campaigns in the empire. Conscription became part of the commoners’ lives at the same time.

Commoners who were not educated tilled the soil and celebrated an extraordinary number of religious festi-



Golden tableware that dates to the Nineteenth Dynasty. (Hulton Archive.)

vals throughout the year. Women had increased legal rights and served in the temples of Egypt as chantresses, with some becoming part of the “harem” of Amun.

At the same time, Egyptians became rather sophisticated and cosmopolitan. Foreigners, who had come to Egypt as a result of trade or conquest, were not viewed with disdain by the average person but accepted on their own terms. The traditional caste system imposed by the nomes disintegrated as well, and a definite middle class of traders, craftsmen, and artisans arose in this era.

The period of ’AMARNA and the reign of AKHENATEN (1353–1335 B.C.E.) proved disastrous for the average Egyptian and the empire. The people remembered TUTHMOSIS I (r. 1504–1492 B.C.E.) and TUTHMOSIS III (r. 1479–1425 B.C.E.) and had thrilled at the sight of AMENHOTEP II (r. 1427–1401 B.C.E.). The new ruler, however, Akhenaten, was a solitary man, who closed the traditional temples of the old gods and made ATEN the deity of the land. The Egyptians did not accept him.

The coronation of HOREMHAB (r. 1319–1307 B.C.E.) came as a relief, and the rise of the Ramessids rejuvenated the land. SETI I (r. 1306–1290 B.C.E.), RAMESSES II (r. 1290–1224 B.C.E.), and RAMESSES III (r. 1194–1163 B.C.E.) stood as true pharaohs for the people, and the decline of their era filled most with a sense of dread. Famines, droughts, lawlessness, and suffering followed, and one year was called “the Year of the Hyena” because of the miseries inflicted upon the land.

THE THIRD INTERMEDIATE PERIOD

The collapse of the Ramessids in 1070 B.C.E. opened the Third Intermediate Period that lasted until 712 B.C.E. The rulers of the Twenty-first Dynasty and the Amunite priests of Thebes maintained familial ties but separate spheres of authority. This was not a time of calm or dedication. These priests and rulers were reduced to usurping the monuments and mortuary regalias of previous

pharaohs. Thebes rioted, and nomes withdrew their support in critical ventures. Nubia and the eastern empire were lost to Egypt, and the people experienced no sense of unity or destined powers.

The loss of FESTIVALS and rituals altered the social fabric of Egypt in the same era. Even the cultic ceremonies celebrated in this era could only mimic the splendors of past rites. Cultic experiences were vital to the Egyptians, who did not want to delve into the theological or esoteric lore. Seeing the image of the god, marching through temple courts and singing the popular hymns of the day, was enough to inspire the average man or woman on the Nile. HERIHOR and other Amunite leaders began a renaissance, but the dynasty could not sustain power.

The true renaissance came with the Libyans of the Twenty-second Dynasty (945–712 B.C.E.). The Egyptians for the most part accepted the rule of this foreign clan, the descendants of the MESHWESH Libyans who had fought for a place in the Nile Valley during the New Kingdom era. SHOSHENQ I (r. 945–924 B.C.E.) appeared as a new warrior pharaoh, expanding the nation's realms. He refurbished temples and restored a certain level of piety in the land. At his death, however, the dynasty was splintered by the Twenty-third (828–712 B.C.E.), Twenty-fourth (724–712 B.C.E.), and Twenty-fifth (770–712 B.C.E.) Dynasties.

THE LATE PERIOD

These doomed royal lines had limited authority and no following among their fellow Egyptians who watched the Nubians gain power. PIANKHI (r. 750–712 B.C.E.) proclaimed the Twenty-fifth Dynasty the bearer of Amun and the restorer. He soon controlled all of Egypt, as the people supported his religious revival and were subdued by his barbaric cruelty. Those Egyptians who opposed him and his Nubian forces ended up as slaves, a new policy in the nation.

This Nubian line was interrupted by a brief occupation of the Nile Valley by the Assyrians, led by ESSARHAD-DON. TAHARQA (r. 690–664 B.C.E.) fled to Nubia and then fought to regain his throne. There was no massive uprising of the Egyptians to aid him in his quest because the battle had nothing to do with good versus evil or the restoration of *ma'at*. The people understood that this was a contest between Assyrians and Nubians, played out on the banks of the Nile. The mayor of Thebes at the time, MENTUEMHAT, represented his fellow countrymen as the foreign armies swept across the land. A ranking priest of Amun at Thebes and called "the Prince of the city," Mentuemhat watched events unfold but maintained his routines and his obligations. He appeared so able, so competent, that the Assyrians withdrew from Thebes, leaving him in charge of the area.

Remarkably, no Egyptian rebellion arose to eject the foreign occupiers. The population of that era did not possess the same spirit as their ancestors. They retreated,

instead, aware of the impact of alien intruders and yet unmoved by the march of invading forces. A spirit of renewed nationalism was developing in the nomes, however, and a cultured revival was evident in the far-flung regions that did have direct contact with the political seats of power. They equated all of the dynastic forces at war within the land as enemies, the spawn of SET, and sought peace and the old ways within their nomes.

This was a peculiar social reaction, but it was deeply rooted in the traditions of Egypt. The native people feared chaos, recognizing it as the root of destruction in any human endeavor. The Egyptians appear to have had a growing sense of the inevitable in this historical period. Egypt was no longer safe, no longer protected by the deserts or shielded by warrior pharaohs. The clans could only protect their traditions and their spiritual lore by defending their limited resources and domains.

The Twenty-sixth Dynasty at SAIS offered the nation a shrewd royal line of administrators and militarily active rulers. The Persians, led by CAMBYSES (r. 525–522 B.C.E.), put an end to this native dynasty by taking control of Egypt as the Twenty-seventh Dynasty (525–404 B.C.E.). By 404 B.C.E., the Twenty-eighth Dynasty displayed the only resistance force of the era. The Twenty-ninth (393–380 B.C.E.) and Thirtieth (380–343 B.C.E.) Dynasties followed, providing competent rulers but mandated by realities that dragged Egypt into vast international struggles. The people watched as the resources and armies of the Nile were squandered in defense of foreign treaties and alliances that offered Egypt little promise. One ruler of the era, TEOS (r. 365–360 B.C.E.), robbed Egypt's temples to pay for his military campaigns beyond the nation's borders.

THE GRECO-ROMAN PERIOD

When the Persians returned in 343 B.C.E., the Egyptian people offered no resistance. ARTAXERXES III OCHUS led a large Persian force into the Nile Valley, and only one man, KHABABASH, led a short-lived revolt. The arrival of ALEXANDER III THE GREAT in 332 B.C.E. brought joy to the Egyptians, and they greeted him as a true liberator. The Persians had been cruel taskmasters for the most part, but they had also held Egypt's historical glories in disdain. This attitude had a chilling effect on the native people. The artistic, architectural, and agricultural achievements of Egypt drew such conquerors to the Nile, but they arrived with alien attitudes and even contempt.

Egypt was also a conglomeration of peoples in that era. Many groups had come to the land, and races mingled easily in all areas. The bureaucracy and the temples continued to function with stability because the Egyptians refused to surrender to chaos even during cruel occupations. The pattern of enduring and protecting the unseen traditions and spiritual modes of the past became the paramount activity of men and women in all areas of the land. Their ancestors had watched foreign armies

come and go, while the pyramids and the temples survived and flourished. In their own eras, they were the protectors of the past.

Alexander the Great's retinue taught the native peoples that their ancestors were wise in adopting their own defensive modes. The young conqueror was crowned as a true pharaoh, but those who followed him had no intention of reviving the past on the Nile. The Ptolemaic Period (304–30 B.C.E.) was another time in which the rulers and the average citizens had little or no impact upon one another.

In ALEXANDRIA, the new capital, the Ptolemies ruled as Hellenes, transporting Greek scholars, ideals, and even queens to the Nile to support their rule. Positions of power and trust rested in the hands of Greeks or Hellenized Egyptians, and the nation became involved in Mediterranean affairs. In religious matters, the Greeks upheld the old traditions but introduced Greek deities and concepts. Even the royal cults of the rulers assumed the rigid and formalized Hellenic styles.

The Egyptians were also isolated to the traditional courts and laws of the nation. Ptolemaic law was directed toward the Greeks, while the juridical system traditional to the Nile Valley was maintained at local levels. The people seldom saw Greeks or Ptolemaic representatives, and their private lives went on with stability and calm. The pattern had been set, and it would prove successful when the Ptolemies gave way to Rome.

Octavius, who became AUGUSTUS and first emperor of Rome, understood the potential and the achievements of the Egyptians and took possession of the Nile Valley. For the empire, Egypt became the "bread basket" from which emperors fed their imperial subjects and also the strategic gateway to the Red Sea and the spices and trade of the east. While inhabitants of one of the most important provinces in the empire, Egyptians went on with their lives and lived as they always had, dependent upon the abundance of the Nile.

Sohag See ATHRIBIS.

Sokar (Seker) An ancient Egyptian god of the Memphite necropolis from predynastic times, he was actually a spirit guardian of the tombs but was elevated in rank after 3,000 B.C.E. He was united with PTAH and depicted as having come from that deity's heart and mind as a force of creation. When the cult of OSIRIS developed a triune deity, Osiris-Ptah-Sokar emerged. That trinity is called Osiris-Sokar-Asar in some lists.

Sokar's theophany was the hawk, and his shrine and sacred bark date to the period before the First Dynasty. He is represented in reliefs as a pygmy with a large head and heavy limbs, wearing a beetle on his head and standing on a cabinet, with hawks in attendance. Sokar represented darkness and decay. The dead remained with

Sokar until RĒ's light awakened them. The feast of Sokar was celebrated in the fourth year of the Second Dynasty (2770–2649 B.C.E.) and is noted in the PALERMO STONE. One of his litanies was included in the RHIND PAPYRUS, and he was the patron of the necropolis district of MEMPHIS. In the New Kingdom Period (1550–1070 B.C.E.) Sokar regained popularity. In his statues the god was fashioned as a hollow mummy, containing copies of the BOOK OF THE DEAD or corn kernels. He was called "He Who Is Upon His Sand," a reference to his desert origins.

Sokar Boat (Seker Boat) It was the Henu, a bark mentioned in the BOOK OF THE DEAD. The vessel was designed with a high brow, terminating in the head of a horned animal, usually a gazelle or oryx. The Sokar Boat had three oars. In the center was a funerary chest with a cover surmounted by the head of a hawk. The chest stood upon a base with curving ends, and the entire structure rested upon a sledge with runners. The PYRAMID TEXTS depict the Sokar Boat, and sanctuaries were erected for such vessels in Lower Egypt.

Soknoknonneus He was a mysterious crocodile deity popular in the Faiyum region in the later eras of Egypt. A temple to Soknoknonneus was reportedly erected in the FAIYUM but has now vanished. He was originally called Soknopaiou-Mesos and was revered as a form of SOBEK.

solar boat They were crafts meant to convey the kings to paradise and to carry deities. Examples of such vessels were buried in great pits beside the pyramids. The god RĒ's bark, used in his daily travels, was also a solar boat. Such vessels became elegant symbols of Egypt's cultic rituals.

See also BARKS OF THE GODS; SUN BOAT.

solar cult It was the state religion of Egypt, which can be traced to predynastic periods (before 3,000 B.C.E.) and was adapted over the centuries to merge with new beliefs. RĒ, the sun god, accompanied by HORUS, the sky god, constituted the basis of the cult, which emerged in HELIOPOLIS. Other Egyptian deities were also drawn into the solar religion: THOTH, ISIS, HATHOR, and WADJET. In time OSIRIS was linked to the cult as well. The rulers of the Fourth (2575–2465 B.C.E.) and Fifth (2465–2323 B.C.E.) Dynasties particularly revered the cult and erected many sun temples in that epoch. From the reign of RA' DJEDEF (2528–2520 B.C.E.) the rulers declared themselves "the Sons of RĒ," and the solar disk, emblem of the sun, became the symbol of these pharaohs.

The social implications of the cult were evident in the PYRAMID TEXTS, which date to the Fifth and Sixth Dynasties. In them RĒ calls all Egyptian men and women to justice, equality, and the understanding that death awaits them all in time. Even in the New Kingdom Period

(1550–1070 B.C.E.), the Ramessids bore names meaning “Ré fashioned him.”

solar disk A sacred symbol of Egypt, representing the sun and in some eras called the ATEN, this disk was normally depicted as resting on the Djed or Tjet tree of the god OSIRIS. ISIS and NEPHTHYS are also portrayed in cultic symbols as saluting the solar disk, and BABOONS, representing the god THOTH, were believed to praise the solar disk’s rising.

Soleb A site in NUBIA (modern Sudan), in the territory of the third cataract of the Nile. AMENHOTEP III (r. 1391–1353 B.C.E.) erected a temple there, and Soleb served as the capital of Kush, or Nubia, during his reign. The temple was dedicated to the god AMUN but also presented Amenhotep III as a deified ruler.

Son of Ré Name See ROYAL NAMES.

Sonebi (fl. 20th century B.C.E.) *Aristocrat of the Twelfth Dynasty*

He served in the reigns of AMENEMHET I (1991–1962 B.C.E.) and SENWOSRET I (1971–1926 B.C.E.). Sonebi was a prince of the fourteenth nome, the son of Ukhotep of MEIR. His tomb, located in Meir, contained cellars, MENATS (2), SISTRUMS, and other mortuary symbols. The tomb, reflecting Sonebi’s rank and office of provincial governor, contains elaborate paintings and reliefs, as well as hymns to HATHOR.

Song of the Harper See LAY OF THE HARPER.

Sons of Horus See CANOPIC JARS.

Sopdu (Sopdet) He was an ancient Egyptian god and the star known to the Greeks as Sirius, Sothis, or the Dogstar, Alpha Canis Majoris. The appearance of Sopdu signaled the beginning of AKHET, the SEASON of inundation of the Nile. Sopdu was also a divinity of the eastern desert and the god of the four corners of the earth, with HORUS, SET, and THOTH. When associated with Horus, the god was “the Sharp Horus.” The star was sometimes represented in a feminine form and then was associated with the goddess HATHOR. His consort was Sopdet.

Sopdu’s name meant “to prepare,” and he was represented by a zodiacal light on a tall cone. He probably was eastern in origin and was transformed into the husband of Sah (Orion). Sopdu was mentioned in the PYRAMID TEXTS. The god was also depicted on an Abydos ivory tablet, owned by DJER of the First Dynasty (2920–2770 B.C.E.).

See also SOTHIC CYCLE.

Sosibius (fl. third century B.C.E.) *Courtier involved in murder and a deadly cabal*

He served PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.), and when that ruler died, Sosibius and fellow courtiers, including one AGATHOCLES (2), murdered Queen ARSINOE (3) to remove her influence. Sosibius thus became the guardian of the heir, PTOLEMY V EPIPHANES, who was placed on the throne at the age of five. He remained guardian until he retired in 202. When the people of ALEXANDRIA, led by General TLEPOLEMUS, avenged the death of Arsinoe (3), Sosibius may have been slain with his fellow conspirators.

Sostratus of Cnidus (fl. third century B.C.E.) *Greek architect who designed the Lighthouse of Alexandria, the Pharos*

He was asked to design the monument by Ptolemy I Soter (r. 304–284 B.C.E.), who knew of Sostratus’s reputation and achievements. Sostratus was honored with a plaque on one of the tiers of the LIGHTHOUSE OF ALEXANDRIA, a Wonder of the World.

Sothic Cycle It was a method of measuring time in ancient Egypt, associated with the rising of SOPDU (Sirius). For the Egyptian the solar year measured 365 days and six hours. These additional hours added up to a discrepancy of a quarter day per year, an error that was corrected after a period of 1,460 years, termed the Sothic Cycle. Such cycles had termination dates of 1317, 2773, 4323 B.C.E., etc. The synchronization of time was possible in the interims by calculating years from the cycle dates.

See also CALENDAR; SOTHIC RISING.

Sothic Rising The term defining the star and goddess Sopdet, who gave birth to the morning star and personified Sirius, or SOPDU. The Sothic rising coincided with the start of the solar year once every 1,460 or 1,456 years. The time between such risings was called the Sothic Cycle. The actual accounts of the Sothic Risings in ancient Egyptian documents enabled scholars to designate dates for the dynasties and to establish chronologies.

Sothis See SOPDU.

soul bird It was a human-headed bird, representing BA, or soul, that was placed on the SHABTI figures found in tombs in Egypt. The *shabti* was placed in the gravesite to perform any required labors in Amenti, the land beyond death. The soul birds appeared as part of the SHABTI figures in the Nineteenth Dynasty. The BA, or soul, was represented in various versions of the BOOK OF THE DEAD from earliest times.

soul houses They were elaborate mortuary miniatures placed in the tombs of the Middle Kingdom Period (2040–1640 B.C.E.). Also called the house of the *KA*, these miniatures were models of Egyptian residences, some two-storied with double staircases. Made of pottery and sometimes highly detailed, the soul houses were placed in the forecourts of tombs as offerings to the *kas* of the deceased, the astral companions. They served as the *ka*'s residence in death.

Souls of Nekhen The title given to the predynastic rulers of HIERAKONPOLIS, who were believed to have attained celestial status beyond the grave, the Souls of Nekhen were guardians of Upper Egypt, as their counterparts, the SOULS OF PE, served as patrons of Lower Egypt in BUTO. The Souls of Nekhen were thought to accompany the PHARAOH during certain commemorative ceremonies, such as the *HEB-SED*, and were prominent at coronations, when priests donned special garb and stood as representatives of these archaic rulers.

The CROWNS of Egypt could not be presented to a pharaoh without permission by the Souls of Nekhen and Pe. MORTUARY RITUALS were also conducted on their behalf and they had their own ritual centers in the capital. One such soul was depicted on a statue of AMENHOTEP III (r. 1391–1353 B.C.E.), dressed as an Egyptian wolf or wild DOG. The Souls of Nekhen and the Souls of Pe were mentioned in the PALERMO STONE.

Souls of Pe The title of the predynastic rulers of Pe or BUTO, a site south of TANIS, in the Delta, believed to have become celestial beings in the afterlife, they were the guardians of Lower Egypt, as the SOULS OF NEKHEN protected Upper Egypt. The Souls of Pe were thought to greet each new PHARAOH during coronation rituals and were called upon to guard the land in each new reign. MORTUARY RITUALS were conducted on their behalf, and the Souls of Pe had their own cultic shrines in the capitals of Egypt. They were mentioned in the PALERMO STONE and were always depicted with the heads of HAWKS.

speos It was the Greek word for ancient Egyptian shrines dedicated to particular deities.

Speos Anubis This was a shrine erected at DEIR EL-BAHRI on the western shore of THEBES to honor the deity of the dead. This mortuary god received daily offerings at the *speos*.

Speos Artemidos This was the Greek name for the rock chapel dedicated to the goddess PAKHET or Pakht at BENI HASAN. The chapel was erected by HATSHEPSUT (r. 1473–1458 B.C.E.) and TUTHMOSIS III (r. 1479–1425 B.C.E.) and refurbished by SETI I (r. 1306–1290 B.C.E.),

who inserted his own CARTOUCHE into the decorations. The *speos* had a portico with four pillars cut into the rock, along with narrow chambers and a deeper sanctuary. The shrine appears to have been erected on the site of a previous structure of the goddess's cult. The Greeks associated Pakhet with their own Artemis, hence the name. The site is now called the Stable of Antar, named after a warrior poet of modern Islam.

Speos of Hathor This was the title of a shrine erected at DEIR EL-BAHRI, on the western shore of the Nile in THEBES. The goddess HATHOR was honored at this shrine, and only royal princesses could serve as priestesses in ceremonies. Offerings made to Hathor during rituals included miniature cows, platters of blue and white faience, and strings of faience scarabs. Flowers and fruit were also dedicated to Hathor in elaborate services.

sphinx It was the form of a recumbent lion with the head of a royal personage, appearing in Egypt in the Old Kingdom (2575–2134 B.C.E.). Originally called *hu*, or "the hewn object," the sphinx became Hun-Harmakhu, "the hewn Harmachis (Horemakhet)." This divine being was also addressed as "Horus on the Horizon" and as Sheshep-ankh, "the living image" of the god Atum. Modern Egyptians herald the sphinx as Abu Hol, "the Father of Terror."

The Great Sphinx, on the GIZA plateau, measures approximately 70 feet from base to crown and bears the face of KHAFRE (r. 2520–2494 B.C.E.). Measuring some 150 feet in length, the Great Sphinx is a crouching lion with outstretched paws and a human head, clad in the *nemes*, the striped head covering reserved for pharaohs in the early eras. The actual stone of the figure dates to 5000–7000 years ago geologically, according to some scientists, and may have been an original rock formation carved to resemble the sphinx form. The Great Sphinx was also supposed to hold the repository of ancient Egyptian wisdom, including the lost Book of THOTH. Modern repairs and excavations have revealed no such treasures.

The INVENTORY STELA, now in the Egyptian Museum in Cairo, describes the construction of the Great Sphinx. Another stela, erected between the paws of the sphinx by TUTHMOSIS IV (r. 1401–1391 B.C.E.), gives an account of his act of clearing the area of sand and of restoring the sphinx itself. The stela, 11 feet, 10 inches tall and seven feet, two inches wide, was placed at the site to commemorate Tuthmosis IV's dream. He was on a hunting expedition on the plateau as a prince and rested beside the sphinx. To his amazement, he heard the figure complain about its state of disrepair. Tuthmosis IV was promised the throne of Egypt if he cleared away the sand and rubble, even though he was not the heir at the time. He fulfilled the command of the sphinx and became pharaoh.

Other noted sphinx figures include the Alabaster Sphinx, said to weigh 80 tons and discovered in the ruins of the city of MEMPHIS, the oldest capital of Egypt. The face on this particular sphinx is believed to be that of AMENEMHET II (r. 1929–1892 B.C.E.).

The Sphinxes of TANIS are unique versions of this form dating to the Twelfth Dynasty. They were created for AMENEMHET III (r. 1844–1797 B.C.E.) out of black granite. Their faces are framed by the manes of lions rather than the striped *nemes*. Remarkably striking, these forms were unique to Tanis but were used by later pharaohs. HAT-SHEPSUT (r. 1473–1458 B.C.E.) was depicted as a Tanis sphinx. Smaller versions of the sphinx were used to form annexes between temples in THEBES (modern LUXOR). In some instances these sphinxes were ram-headed, then called *criosphinx*. Such figures lined the avenue between shrines in Thebes.

Suggested Readings: Hawass, Zahi A. *The Secrets of the Sphinx: Restoration Past and Present*. Cairo: American University in Cairo Press, 1999.

"Sponge-cake Shrine" An unusual bark receptacle erected by TUTHMOSIS III (r. 1479–1425 B.C.E.) at KARNAK, this religious monument was built alongside the WHITE CHAPEL of SENWOSRET I (r. 1971–1926 B.C.E.) and the Alabaster Shrine of AMENHOTEP I (r. 1525–1504 B.C.E.) and TUTHMOSIS I (r. 1504–1492 B.C.E.) in that great temple site at Thebes. Tuthmosis III's shrine was made of calcite and had reliefs depicting that pharaoh making offerings to the deity AMUN-RÉ. The modern name for the monument refers to the deterioration evident. The calcite blocks used in the original construction have become severely pitted, giving the structure the appearance of sponge cake.

stations of the gods They were the shrines erected in Egypt's major cities to provide resting places for the arks or barks of the various deities when they were paraded through the streets during festivals. Highly decorated, these stations provided spectacles for the participating worshippers.

At each station, the bearers of the god's vehicle rested while the cultic priests purified and incensed the entire parade. ORACLES were also conducted at these stations. In the major cities of Egypt, the arks or barks of the ranking deities were carried through the streets from five to 10 times each month as part of the liturgical CALENDAR and the cultic observances.

stela This is the Greek word for a pillar or vertical tablet inscribed or decorated with reliefs. Such monuments were called *wadj* or *aha* by the Egyptians and were used as mortuary or historical commemoratives. Stelae

were made of wood in the early eras, but as that material became scarce and the skills of the artisans increased, stones were used. They were normally rounded at one end, but a stela could be made in any style.

In the tombs, the mortuary stelae were placed in prominent positions. In most cases the stelae were incorporated into the false door of the tomb. Others were freestanding pillars or tablets set into the tomb walls, listing the achievements of the inhabitant of the gravesite. Stelae were used to designate boundaries, as in the city of 'AMARNA, or to specify particular roles of temples and shrines. They have provided the world with detailed information about the historical periods of ancient Egypt.

Stela of Donation This is a memorial tablet dating to the reign of 'AHMOSE (1550–1525 B.C.E.) and concerning the honors bestowed upon Queen 'AHMOSE-NEFERTARI, his beloved consort. The stela announces that the queen has resumed her honorary role as the second prophet of AMUN, a prominent priestly role at Thebes. Instead, she was endowed with the title and estate of the GOD'S WIFE OF AMUN. 'Ahmose-Nefertari is depicted with Prince 'AHMOSE-SIPAIR, who possibly served as coregent with 'Ahmose but died before he could inherit the throne. AMENHOTEP I, the eventual heir, shared a mortuary cult with 'Ahmose-Nefertari, and they were deified posthumously.

Step Pyramid It was the tomb of DJOSER (r. 2630–2611 B.C.E.) erected in SAQQARA and called the first free-standing stone structure known on earth. Designed by IMHOTEP, Djoser's VIZIER and architect, the pyramid was conceived as a MASTABA tomb, but six separate mastaba forms were placed one on top of another, diminishing in size to form a pyramid. In its final form, with six tiers, the Step Pyramid rose almost 200 feet on a base of nearly 500 feet from north to south and close to 400 feet from east to west. The nucleus of the structure was faced with Tureh limestone.

The original mastabas were 26 feet, each side facing a cardinal point measuring 207 feet. When completed, the sides of each tier were extended by 14 feet and faced a second time with limestone. Other mastabas were formed above the original and enlarged to form the step pattern until the six layers were intact.

A great shaft was designed within the Step Pyramid, 23 feet square and descending 90 feet into the earth. The burial chamber at the bottom is encased in granite. A cylindrical granite plug sealed the room, and a hole at the northern end of the underground chamber allowed the body of Djoser to be lowered into place. The granite plug used to seal the chamber weighed three tons. The shaft was then sealed with rubble. Other shafts, 11 in number,



The Step Pyramid, the first pyramidal monument ever erected in Egypt. Built at Saqqara for Djoser, the Step Pyramid was the creation of the priest official Imhotep. (Courtesy Steve Beikirch.)

were designed for the tombs of Djoser's royal family members. Adjoining subterranean passages and chambers were adorned with fine reliefs and with blue faience tiles designed to resemble the matted curtains of the royal residences at MEMPHIS. Mazes were also incorporated into the design as a defense against tomb robbers.

The Step Pyramid stands as the centerpiece of a vast mortuary complex in Saqqara, enclosed by a wall 33 feet high and more than a mile in length. The wall was made of limestone and contained 211 bastions and 14 doors, all carved to resemble the facade of the royal palace. The main entrance at the southeast corner leads to a hall 175 feet long, decorated with engaged columns. A vestibule with eight columns connects to this hall. Another court held the sacred stones carried by the pharaohs in the *heb-sed* rituals and three shrines.

A special chamber was designed to honor the patroness of Lower Egypt, with statues of cobras and appropriate reliefs. That chamber led to a chapel, which contained a false tomb, complete with a shaft, glazed tiles, and inscriptions, followed by another court, all called the House of the South, containing proto-Doric columns, engaged. The House of the North, with similar design, had engaged papyrus COLUMNS. A room of special interest incorporated into the complex was the *serdab*, the slitted chamber which contained a statue of Djoser, positioned so that he could witness the mortuary rituals being conducted in his honor by the priests of the royal cult and also view the rising of the North Star. The statue was the first life-sized representation of a human being in Egypt.

Two other buildings represented the Upper and Lower Kingdoms in the complex. Some 30,000 vases, made of alabaster, granite, diorite, and other stones, were found on the site as well. Saqqara was a miniature city of 400 rooms, galleries, and halls, where priests and custodians served for decades. Modern excavations are unearthing new chambers, monuments, and tombs. During the Saite Dynasty, the Twenty Sixth (664–525 B.C.E.), a gallery was excavated in the Great South Court and revealed chambers.

steps They were an ancient Egyptian symbol representing the staircase of ascension and the throne of the god OSIRIS. AS AMULETS, the steps were worn by the living and placed with the mummified remains of the deceased to assure their resurrection and entry into Osiris's eternal domain.

Strabo (d. 23 C.E.) *Noted Greek geographer and historian who visited Egypt*

He was born at Pontus on the Black Sea around 64 B.C.E. and became a scholar. Strabo visited Egypt and sailed up the Nile. He also depended upon ERATOSTHENES OF ALEXANDRIA for information about the Nile Valley. Strabo is considered a major source for information concerning the ancient world. His *Geographical Sketches* appeared in 17 volumes. His *Historical Sketches* was known to have been in numerous volumes, but there are no extant parts of the work. He died in 23 C.E.

Strato (fl. third century B.C.E.) *Greek scientist and royal tutor*

He arrived in Alexandria in the reign of PTOLEMY I SOTER (304–284 B.C.E.) to tutor the heir to the Egyptian throne, PTOLEMY II PHILADELPHUS. Strato was considered the leading physicist at the Athens Lyceum and was revered. He, in turn, invited PHILETAS OF COS and ZENODOTUS of Ephesus to Alexandria, adding to that city's reputation as an academic center.

sun boat It was a divine vehicle depicted in an early cosmogonic myth, the mode by which the god RĒ, or the sun itself, traveled through the sky into the realms of night. The sun deity, whether personified as RĒ or in his original form, was thought to travel across the sky on this vessel. Sometimes the boat or bark was shown as a double raft. On his journey, RĒ was accompanied by the circumpolar stars or by his own double. Sometimes he rowed the boat himself, sometimes he moved by magic. *Heka*, MAGIC, accompanied the sun in most myths.

The ENNEAD of Heliopolis was composed of gods who also accompanied the sun in its daily journey. The SOULS OF NEKHEN and the SOULS OF PE were mentioned in some myths as riding in the vessel daily. In some early depictions, the boat was a double serpent, its two heads forming the prow and the bow. The sun boat had many adventures during the day, and at night it faced all the terrors of the darkness, when the dead rose up to the vessel through the waters. When the sun was associated with the cult of RĒ, the boats were given specific names.

sun's eye It was a symbol used in AMULETS and resembling the eye of RĒ. This insignia denoted all things good and beautiful on the Nile. All life emanated from the sun, and this symbol, part of the many solar cults, honored that element of existence.

sun's well This was the name given to a pool in the sacred precincts of HELIOPOLIS (originally the city of On and now a suburb of modern Cairo). Associated with the deity RĒ, the sun's well was viewed as a site of the original creation. The god RĒ rose as a LOTUS of the sun's well.

Suppiluliumas I (d. c. 1325 B.C.E.) *Ruler of the Hittites and a threat to Egypt*

He ruled the HITTITE Empire in the reigns of AMENHOTEP III (1391–1353 B.C.E.) and AKHENATEN (1353–1335 B.C.E.). Suppiluliumas I fought Egypt's allies, the MITANNIS, in Syria. He also destroyed the city-state of KADESH, taking the royal family of that city and its court as

prisoners. He exchanged gifts with Amenhotep III and Akhenaten, growing powerful during their reigns. Suppiluliumas's son, Prince ZANNANZA, was sent to Egypt to become the consort of Queen ANKHESENAMON, the widow of TUT'ANKHAMUN (r. 1333–1323 B.C.E.), but he was slain at the borders. The Hittites began a series of reprisal attacks as a result, and Suppiluliumas I died of a plague brought to his capital by Egyptian prisoners of war.

Sutekh A very ancient deity of Egypt, called "the Lord of Egypt." His cult dates to the First Dynasty (2920–2770 B.C.E.), perhaps earlier, at OMBOS, near NAGADA. Sutekh was originally depicted as a donkey-like creature but evolved over the decades into a beautiful recumbent canine. Considered a form of the god SET, Sutekh was popular with RAMESSES II (r. 1290–1224 B.C.E.), who beseeched the god for good weather during the visit of a HITTITE delegation to Egypt.

Sweet Water Canal A manmade waterway started probably the Middle Kingdom Period (2040–1640 B.C.E.). The canal linked the Nile River at BUBASTIS to the WADI TIMULAT and the BITTER LAKES. During the reign of NECHO I, the Sweet Water Canal led eventually to the Red Sea.

sycamore This was a sacred tree of Egypt, *Ficus sycomorus*, viewed as a divine natural element in all eras. The fig of the tree was relished and its shade was prized. The souls of the dead also enjoyed the benefits of the sycamore, coming to roost in the tree as birds. Twin sycamores stood on the horizon of eternity, guarding the sun. The mortuary complex of MONTUHOTEP II (r. 2061–2010 B.C.E.) at DEIR EL-BAHRI, on the western shore of the Nile in Thebes, was designed with a sycamore grove. The sycamore grew at the edge of the desert near MEMPHIS in the Early Dynastic Period (2920–2575 B.C.E.) and was venerated as an abode of the goddess HATHOR, "the Lady of the Sycamore." Some religious texts indicate a legend or myth had developed concerning the tree. The tree was also involved in the cults of RĒ, MUT, and ISIS.

Syrene See ASWAN.

Syrian Wars This is the name given to a series of confrontations and actual battles conducted by the Ptolemaic rulers and the kings of the Seleucid Empire. The first war involved PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.), who conquered Phoenicia, Anatolia, and the Cyclades, all Seleucid territories. The war took place between 274 and 271 B.C.E.

Ptolemy II lost Phoenicia and Anatolia to the Seleucid king ANTIOCHUS II (THEOS) in a war that was conducted from 260–253 B.C.E. From 245–241 B.C.E., Ptolemy II saw Egypt's sea power destroyed, and the Seleucids suffered losses as well.

PTOLEMY IV PHILOPATOR (r. 221–205 B.C.E.) was involved in another campaign in 219–216 B.C.E. and won

the Battle of RAPHIA, capturing southern Syria and Palestine (Coele Syria). In 202–200 B.C.E., the Seleucids once again fought to regain Palestine, confronting PTOLEMY V EPIPHANES (r. 205–180 B.C.E.).

T

Ta'a (fl. 12th century B.C.E.) *Courageous official of the Twentieth Dynasty*

He served RAMESSES III (r. 1194–1163 B.C.E.) as VIZIER. Ta'a is mentioned in the records of the royal jubilee of the reign. His successors would rebel against Ramesses III and be captured at ATHRIBIS, but he was a loyal servant of the pharaoh. He sailed north after gathering religious articles from Thebes, taking them to PER-RAMESSES, the capital at the time. He visited Egyptian cities while en route. During the strike of tomb workers at DEIR EL-MEDINA, Ta'a distributed rations to the people in order to avert disaster. His courage and wisdom delayed the unrest that struck Thebes.

See also TOMB WORKERS' REVOLT.

Ta'apenes (fl. 10th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

She was the consort of PSUSENNES I (r. 1040–992 B.C.E.), a lower-ranked queen, as MUTNODJMET (2) was the Great Wife. Some records indicate that Ta'apenes's sister was sent to Jerusalem to serve at the court there.

Tabiry (fl. eighth century B.C.E.) *Royal woman of the Nubian Twenty-fifth Dynasty*

She was the consort of PIANKHI (r. 750–712 B.C.E.) and the daughter of the Nubian ruler ALARA and Queen Kasaga. Tabiry was possibly the mother of SHABAKA and SHEPENWEPET (2). It is not known if Tabiry accompanied Piankhi on his military campaigns in Egypt. Her daughter, SHEPENWEPET (2), became a GOD'S WIFE OF AMUN, or Divine Adoratrice of Amun, during Piankhi's reign.

Tadukhipa (fl. 14th century B.C.E.) *Royal woman of the Eighteenth Dynasty, a Mitanni princess*

She was a consort of AMENHOTEP III (r. 1391–1353 B.C.E.) and a MITANNI royal princess, given to Amenhotep III to cement the ties between Egypt and her homeland. Tadukhipa was also a niece of the MITANNI princess Khirgipa, who had entered Amenhotep III's HAREM earlier. Tadukhipa arrived shortly before Amenhotep III died or perhaps soon after. She is mentioned in a letter written by Queen TIYE (1), Amenhotep III's widow, as having married AKHENATEN. As a result, some scholars believe that Tadukhipa was Queen KIYA of Akhenaten's court.

Taharqa (Khure' nefertem, Tarku, Tirhaka) (d. 664 B.C.E.) *Ruler of the Nubian Twenty-fifth Dynasty*

He reigned from 690 B.C.E. until forced to abandon Egypt. He was the son of PIANKHI and the cousin of SHEBITKU, whom he succeeded. His mother, ABAR, came from NUBIA (modern Sudan) to visit and to bless his marriage to Queen AMUN-DYEK'HET. They had two sons, Nesishutefnut, who was made the second prophet of Amun, and USHANAHURU, who was ill-fated. Taharqa's daughter, AMENIRDIS (2), was adopted by SHEPENWEPET (2) and installed as a GOD'S WIFE OF AMUN at THEBES.

In 674 B.C.E., Taharqa met the Assyrian king ESSARHADDON and his army at Ashkelon, defeating the enemy and raising a STELA to celebrate the victory. He also built extensively, making additions to the temples of AMUN and MONTU at KARNAK and to MEDINET HABU and MEMPHIS. One of his structures at Karnak was erected between a SACRED LAKE and the outer wall. He built two

colossal *uraei* at Luxor as well and a small shrine of Amun at the third cataract of the Nile.

In 680 B.C.E., Essarhaddon once again attacked Egypt and took the capital of Memphis and the royal court. Taharqa fled south, leaving Queen Amun-dyek'het and Prince Ushanahuru to face the enemy. They were taken prisoner by Essarhaddon and sent to Nineveh, Assyria, as slaves. Two years later, Taharqa marched with an army to retake Egypt, and Essarhaddon died before they met. Taharqa massacred the Assyrian garrison in Egypt when he returned. ASSURBANIPAL, Essarhaddon's successor, defeated Taharqa. TANUTAMUN, Taharqa's cousin, was installed as coregent and successor and Taharqa returned to Nubia. He was buried at Nuri in Nubia. His pyramidal tomb was small but designed with three chambers.

Tait An Egyptian goddess who served as the patroness of the city of AKHMIN and was associated with the cults of ISIS and OSIRIS, Tait was the guardian of linen, was used in the mortuary rituals, and was depicted as a beautiful woman carrying a chest of linen. When associated with the cults of Osiris and Isis, she was called Isis-Tait. Tait aided Isis in wrapping the body of the god Osiris after he was slain by SET.

Takelot I (Userma'atre'setepenamun) (d. c. 883 B.C.E.)
Ruler of the Twenty-second Dynasty

He reigned from 909 B.C.E. until his death. The son of OSORKON I and Queen KAROMANA (2) or Queen TASEDKONSU, Takelot I was not the original heir. A brother, SHOSHENQ II, died before he could inherit the throne, and Takelot I became regent. He married Queen KAPES, the mother of OSORKON II. Thebes revolted during Takelot I's reign, and he sent his brother, IUWELOT, there to become the high priest of Amun, followed by SMENDES III. He left no monuments and was succeeded by Osorkon II. Takelot I was interred in TANIS in a gold coffin and in a sarcophagus usurped from the Twelfth Dynasty and placed in the tomb of Smendes.

Takelot II (Hedjkheperre'setepenré) (d. 835 B.C.E.)
Ruler of the Twenty-second Dynasty

He reigned from 860 B.C.E. until his death. Takelot II was the son of OSORKON II and Queen KAROMANA (4) but not the original heir. A brother, Shoshenq, did not live long enough to inherit the throne. NIMLOT, the high priest of Thebes, was his half brother. Takelot II married Nimlot's daughter, KAROMANA (5) Merymut, who was the mother of OSORKON III.

During his reign, Takelot faced a Theban revolt led by HARSIESE. He sent his son, Prince OSORKON, to THEBES to put down the rebellion that raged for a decade. A truce was finally drawn up but a second revolt began soon after. The rebellion was recorded on the walls of KARNAK

at Thebes. Takelot was buried in the TANIS tomb of his father.

Takelot III (fl. c. 749 B.C.E.) *Ruler of the obscure Twenty-third Dynasty at Leontopolis*

The dates of his reign are unknown. He was the son of OSORKON III and Queen KARAOTJET so probably inherited the throne c. 749 B.C.E. In that time of turmoil, Takelot III was named to the throne of SHOSHENQ V at TANIS and also held sway over HERAKLEOPOLIS. He ruled only two years, however, and during that time appointed his sister SHEPENWEPET (1) the GOD'S WIFE OF AMUN at Thebes. RUDAMON, his brother, succeeded him. Takelot III's family was buried at DEIR EL-BAHRI in Thebes, interred on a terrace of HATSHEPSUT's shrine. His tomb has not been discovered.

Takhat (1) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty and the mother of a usurper*

She was probably a lesser-ranked consort of MERENPTAH (r. 1224–1214 B.C.E.). Takhat was also the mother of AMENMESSES, who usurped the throne from SETI II (r. 1214–1204 B.C.E.). She was probably a daughter of RAMESSES II. Takhat was buried in the tomb of Amenmesses. Some records list her as a consort of SETI II and as the mother of Amenmesses and Seti-Merenptah. She was reportedly depicted on a statue of Seti II at KARNAK.

Takhat (2) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the wife of Prince Montuhirkhopshef, a son of RAMESSES III (1194–1163 B.C.E.). Takhat was the mother of RAMESSES IX.

Takhat (3) (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

She was a consort of PSAMMETICHUS II (r. 595–589 B.C.E.). Takhat may have been the mother of APRIES.

Takheredeneset (fl. sixth century B.C.E.) *Royal woman of the Twenty-sixth Dynasty*

She was the mother of AMASIS (r. 570–526 B.C.E.). A commoner by birth, Takheredeneset watched her son's military career. Amasis usurped the throne from Apries after the Egyptian army revolted over foreign battles, but his mother may have died before this occurred.

talatat They were small stone blocks used in the 'AMARNA Period, in the reign of AKHENATEN (1353–1335 B.C.E.) in his capital. The name of the stone is taken from the Arabic for "hand breaths" or may be a variation of the Italian *tagliata*, or "cut stonework." The *talatat* blocks were fashioned out of sandstone and normally had beautiful decorative reliefs. When Akhenaten died and

'Amarna was abandoned, the *talatat* blocks were removed from the original site and used by successive rulers for their own construction projects. They have been identified at such sites as KARNAK and HERMOPOLIS MAGNA.

Tale of Khufu and the Magicians A series of literary texts found in the WESTCAR PAPYRUS and sometimes called *King Cheops and the Magicians*. The tale in this cycle records the stories told by KHUFU (Cheops; 2551–2528 B.C.E.) at his court. Delightful images of pharaohs sailing in gilded barges with beautiful maidens cast only in fishnets and details of magical spells compose the stories, but the important element is a prediction about the births of the first three pharaohs of the next dynasty, the Fifth (2465–2323 B.C.E.).

Tale of Mohor See TRAVELS OF AN EGYPTIAN.

Tale of Prince Setna A literary text discovered in the Ptolemaic Period (304–30 B.C.E.) but concerning a supposed son of RAMESSES II (r. 1290–1224 B.C.E.) of the Nineteenth Dynasty. Prince Setna sees a woman named Tabubna, the daughter of a Bastite priest. Losing his heart to her, Setna enters into a life of servitude and eventual horror. Tabubna has cast a spell on him and forces him to undertake torments and bear shame, eventually killing his own children. At the end of the tale Setna wakes up and discovers that he was only dreaming. He is safe and free of his devouring love for Tabubna.

Tale of Sinuhe See SINUHE THE SAILOR.

Tale of the Doomed Prince It is an Egyptian literary work dating to the New Kingdom Period (1550–1070 B.C.E.) and found in the HARRIS PAPYRUS 500 from the reign of RAMESSES IV (1163–1156 B.C.E.). This is a story of an Egyptian prince among the MITANNIS. He finds true love with a princess of that land but faces three fates. Love and loyalty are the main elements of the tale, but the resolution is missing, leaving the reader pondering the prince's final destiny. The tale is incomplete in extant form.

Tale of the Eloquent Peasant See "THE ELOQUENT PEASANT" OF HERAKLEOPOLIS.

Tale of the Shepherds It is a fragmented text now in a papyrus in the Egyptian Museum, in Berlin. Also called the *Tale of the Herders*, the work relates how shepherds discover a goddess in a shrub along the Nile. The goddess alarms the shepherds, who run to the local chieftain and inform him of their encounter. The chieftain returns with them to the scene, where he chants spells that force the goddess to leave the shelter of the shrub. She then "came forth, terrible in appearance." What happens at this point is unknown as the ending of the tale has been lost.

Tale of the Shipwrecked Sailor Discovered in a papyrus from the Middle Kingdom (2040–1640 B.C.E.), it is the story of an expedition returning by sea from the southern domains of Egypt or possibly from a trade expedition. A sailor recounts the adventures that took place when his boat was damaged and sank during a storm. He alone survived the ordeal, swimming to an island. A gigantic snake ruled the island, the only survivor of its species after an attack by comets or a falling star. The serpent counseled the sailor and inspired in him patience and valor. When a ship came within sight of the island, the serpent restored him to his fellowmen, with gifts of ointments, myrrh, animals, and other precious objects that the sailor delivered to the pharaoh.

The papyrus upon which the tale was copied is in the Hermitage collection in St. Petersburg, Russia. It is noted for its detailed account of the voyages undertaken in the areas of the Red and Mediterranean Seas, especially the trips to PUNT. The tale was written by a scribe, Amen-a'a, the son of one Amenti.

Tale of Two Brothers It is a text found in the Papyrus D'ORBINEY in the British Museum in London. Considered one of the finest examples of Egyptian narrative literature and dated to the Nineteenth Dynasty (1307–1196 B.C.E.), the story is an account of the adventures of two Egyptian deities. Anup, believed to represent ANUBIS, and Bata (or Batu), a Predynastic god, are caught in a triangle when Anup's wife tries to seduce Bata and fails. In revenge she claims that he assaulted her. Anup sets out to kill Bata, who flees.

The god SHU, seeing that evil is taking place, separates the two with a stream filled with CROCODILES, and there, Bata explains what really happened. Anup, ashamed, goes home to kill his wife and to throw her to the DOGS. Bata goes on a journey and has many adventures, siring a future ruler of Egypt. His journey is religious in nature and much beloved by the Egyptians for its didactic overtones. The tale was reported to be in the library of SETI II (r. 1214–1204 B.C.E.).

Tale of Wenamun See WENAMUN.

Tamara (Ta-Mera) This was the Egyptian word for "the Land of the Inundation" and the name for Egypt used by the native population.

Tanis This is the modern Sa'el Hagar, located in the western Delta on an enormous mound at Lake MENZALA, an important port. The site was once sacred to the god SET and was a NOME capital. The Egyptians called it Djanet, Djánet, or Dj'ane. Tanis became important during the Twenty-first Dynasty (1070–945 B.C.E.) and the Twenty-second Dynasty (945–712 B.C.E.), but the HYKSOS were also in the region during the Second Intermediate

Period (1640–1550 B.C.E.) and a shrine on the site contains the seals of RAMESSES II (r. 1290–1224 B.C.E.).

The great temple of AMUN in Tanis contains six royal tombs, three of them found intact. The main portion of the tomb and 15 obelisks date to Ramesses II, and the gate of the shrine to the reign of SHOSHENQ III (835–783 B.C.E.).

Another temple on the site was erected in the Thirtieth Dynasty (380–343 B.C.E.). This shrine had a lake on the northeastern corner and was made out of granite with palmiform columns. A limestone gate erected by PTOLEMY I SOTER (r. 304–284 B.C.E.) was also discovered. Attached to this Amun complex was a temple dedicated to the god HORUS, with additional chapels for the deities MUT, KHONS (1), and ASTARTE (Ishtar), who was a Canaanite goddess.

Royal tombs were uncovered as well in the area of Tanis in deep chambers. OSORKON II (r. 883–855 B.C.E.) was buried in a chamber of granite, with adjoining limestone rooms. TAKELOT II (r. 860–835 B.C.E.) was also discovered in this tomb, which had Osirian decorations. The tomb of PSUSENNES I (r. 1040–992 B.C.E.) contained his royal remains and those of PSUSENNES II (r. 959–945 B.C.E.), AMENEMOPE (r. 993–984 B.C.E.), and SHOSHENQ II (r. 883 B.C.E.). An unidentified mummy was also found there.

The remains of Psusennes I were found buried in a pink granite sarcophagus with a mask of gold, all probably usurped from earlier burial sites. A silver coffin was discovered as well inside the sarcophagus and the remains of SHOSHENQ III (r. 835–783 B.C.E.) had been deposited there.

Tanis Sphinxes They are figures made for AMENEMHET III (r. 1844–1797 B.C.E.) in conjunction with the local cult rituals conducted in the FAIYUM and other regions. This SPHINX form is a recumbent LION with outstretched paws, a human face, and a large leonine mane. The ears of the Tanis Sphinxes were large. This type of sphinx was brought to Tanis during the Ramessid Period (1307–1070 B.C.E.) and remains associated with that site. HATSHEPSUT (r. 1473–1458 B.C.E.) was memorialized as a Tanis sphinx.

Tanis Stela A monument erected by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.), the stela depicts him and his consort ARSINOE (2). The ruler wears the red and white crowns of Egypt and carries a SCEPTER. Arsinoe is shown wearing the red crown with Isis plumes, the horns of HATHOR, and the horns of AMUN. She carries a scepter and an *ankh*.

Tanqur It is a site in NUBIA (modern Sudan), located about 75 miles above the second cataract of the Nile. An inscription erected there in the reign of TUTHMOSIS I (1504–1492 B.C.E.) depicts that pharaoh's hand-to-hand

battle with a local chief during a military campaign. This expedition, which ultimately continued on to Tombos, took place in Tuthmosis I's second regnal year. The viceroy of Nubia serving Tuthmosis I erected the monument to commemorate the event. Tanqur has dangerous outcroppings, making travel on that part of the Nile perilous.

Tantamani See TANUTAMUN.

Tantamun (1) (fl. 11th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the consort of RAMESSES XI (r. 1100–1070 B.C.E.) and the mother of Princess TANTAMUN (2) and Princess HENUTTAWY.

Tantamun (2) (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

The consort of SMENDES (r. 1070–1044 B.C.E.), Tantamun was the daughter of RAMESSES XI and Queen TANTAMUN (1).

Tanutamun (Bakaré, Tantamani) (d. c. 655 B.C.E.) *Fourth ruler of the Nubian Twenty-fifth Dynasty*

He reigned from 664 B.C.E. until 657 B.C.E. He then retired from Egypt and possibly ruled for a time in NUBIA (modern Sudan). Tanutamun was a nephew of TAHARQA, who had suffered defeat at the hands of the ASSYRIANS. When ASSURBANIPAL attacked Egypt and looted THEBES, Tanutamun retired to Nubia. He had won back Thebes, ASWAN, and MEMPHIS prior to Assurbanipal's invasion. In that campaign he put NECHO I to death in 664 B.C.E. and forced PSAMMETICHUS I to flee to Assyria.

A stela inscribed in GEBEL BARKAL depicts Tanutamun's coronation at Napata in 664 B.C.E. Called "the Dream Stela," this monument also details Tanutamun's dream of two snakes. He believed this vision symbolized that he would rule both Upper and Lower Egypt. Tanutamun was buried at Nuri, the royal necropolis in Nubia.

Ta'o I (Senakhtenré, Djehuti'o) (d. c. 1540 B.C.E.) *Ruler of the Seventeenth Dynasty, at Thebes*

The dates of his reign are not known. Ta'o I apparently usurped the throne of Thebes from INYOTEF VII and was possibly related to INYOTEF V. Ta'o ruled contemporaneously with the HYKSOS but maintained control of Egypt as far south as ASWAN.

His queen was a commoner, TETISHERI, who outlived him and directed the course of Theban affairs for decades. He also married a Queen MENTJUHOTEP. Ta'o I and Tetisheri resided at DEIR EL-BALLAS, north of Thebes. His children included TA'O II and Princess AH'HOTEP (1). Ta'o I, called the Elder, was the third ruler of a second group of the Seventeenth Dynasty. He was buried in Thebes.

Ta'o II (Sekenenré, Djehuti'o) (d. 1555 B.C.E.) *Second to the last ruler of the Seventeenth Dynasty at Thebes* Called also “the Brave,” Ta'o II ruled from an unknown date until c. 1555 B.C.E. as a contemporary of the HYKSOS at AVARIS. The son of TA'O I and Queen TETISHERI, Ta'o II married Queen Ah'hotep (I), who bore him two sons, KAMOSE and 'AHMOSE, and many daughters. He also had lesser consorts, 'AHMOSE-IN-HAPI and HENUTEMPET.

Around 1554 B.C.E., Ta'o II received a message from the HYKSOS king APOPHIS (r. 1585–1553 B.C.E.), complaining that the sacred hippopotami in the temple pool at Thebes kept him awake at night. The message, contained in the SALLIER PAPYRUS II and called the *QUARREL OF APOPHIS AND SEKENENRÉ (TA'O II)*, was obviously a calculated error. Apophis's residence at AVARIS was more than 400 miles to the north, which meant that the announcement was politically nuanced, perhaps a provocation.

Ta'o II responded instantly by starting military campaigns against the Hyksos holdings. He met a violent death, probably at the hands of enemy attackers during this campaign. His mummified remains, buried originally in DRA-ABŪ EL-NAGA, and then placed in the royal mummy cache at DEIR EL-BAHRI, clearly demonstrate the ferocity of the attackers.

Ta'o II suffered five major wounds, including two axe cuts that caused a skull fracture, a blow to the bridge of his nose, a blow to the left cheek, and another to the right side of his head. His ribs and vertebrae were also damaged. His attackers used axes, spears, and possibly arrows. Ta'o II must have been assaulted while asleep, as the arms and hands bore no wounds. His mummified remains indicate that Ta'o II was slender and muscular, with long black curly hair and a healthy set of teeth. He was buried in a large anthropoid coffin with the *rishi* design.

Taramsa This is a site at DENDEREH, demonstrating the Middle Paleolithic Period culture now called Taramsa. Various artifacts were recovered there, as well as the remains of a small child, dating to c. 55,000 B.C.E.

Tarif, el- It was a site on the western shore of the Nile, the northernmost necropolis of THEBES. Large and filled with monuments, Tarif was connected to the mortuary complex of MONTUHOTEP II (r. 2061–2010 B.C.E.). The site was constructed in a rock court and contained “SAFF” TOMBS, taken from the Arabic for “row.” Tombs from the Eleventh Dynasty, as well as the Old Kingdom Period (2575–2134 B.C.E.) MASTABAS, were found there. The three most impressive tombs belong to INYOTEF I (r. 2134–2118 B.C.E.) at Saff el-Dawaba, INYOTEF II (r. 2118–2069 B.C.E.) at Saff el Kisasiya, and INYOTEF III (r. 2069–2061 B.C.E.) at Saff el-Bagar. These tombs had doors and pillared facades.

Tarkhan It was a site in the FAIYUM region of the Nile, located on the western bank in an area called the lower valley. The necropolis there dates to the Old Kingdom Period (2575–2134 B.C.E.). Predynastic tombs were also built in Tarkhan, where mortuary regalia and the names of various rulers, including NARMER, were unearthed.

Tarset (fl. 28th century B.C.E.) *Royal woman of the First Dynasty*

She was the consort of 'ADJIB (c. 2700 B.C.E.). The ranking queen, Tarset was also the mother of SEMERKHET, the heir. She was probably the ranking heiress of the Memphis clans, married to 'Adjib to consolidate his political claims to the throne.

Tasedkhonsu (fl. 10th century B.C.E.) *Royal woman of the Libyan Twenty-second Dynasty*

She was the consort of OSORKON I (r. 924–909 B.C.E.). The ranking queen, Tasedkhonsu was the mother of TAKELOT I, SMENDES III, and Prince IUWELOT.

Tatenen (Tenen, Ta-tonen) He was an earth deity of Egypt, also called Tenen, or Ta-tonen. Tatenen was believed to have emerged from the watery abyss as “the Lord of Creation” and was worshiped in MEMPHIS. His name meant “the Risen Land,” and he was also called “the Revered One.” Tatenen always carried two staffs that he brought into the world to repel the serpent from the great PRIMEVAL MOUND. He also carried a mace, called “the Great White of the Earth Makers,” the cultic origin unknown, and the weapon was dedicated to his son, the falcon. This mace had magical powers and in some historical periods was worshiped as a separate deity. The famous *DJED* pillar was brought into the world by Tatenen, as well as another amulet called “the Similitude of the Front of the God.” Tatenen became associated with the cult of PTAH and his *djed* pillar became a popular symbol of OSIRIS.

Tawaret (Taueret, Thueris) Also called Thueris by the Greeks, she was the patroness of childbirth in ancient Egypt. Tawaret was normally depicted as a HIPPOPOTAMUS, sometimes dressed in the robes of a queen and wearing a lion's mane and a CROWN. Her head had the shape of a CROCODILE'S snout and she had the feet of a lion.

Tawaret was also shown as a hippopotamus with the head of a lion. In this form she carried daggers that she used to smite the spiritual and physical enemies of Egypt. Tawaret carried the SA AMULET. Her cult center was at Thebes and she remained popular during celebrations at OPET (modern LUXOR), where a Beautiful Feast of Tawaret was conducted each year.

Tcharu (Tharu) It was an Egyptian fortified city near modern El-Qantara, bordering the SINAI Peninsula. The

site was located on the WAY OF HORUS, a military highway used by the Egyptians. Tcharu was renamed Sile by the Greeks during the Ptolemaic Period. The city was an outpost on the military road that led through the BITTER LAKES and Arish to Gaza in Palestine. A canal dating to the reign of Necho II was fortified when it was built, and Tcharu had protected wells and compounds to defend it from BEDOUIN or Asiatic attacks.

Tchay (Tchoy) (fl. 13th century B.C.E.) *Court official of the Nineteenth Dynasty*

He served MERENPTAH (r. 1224–1214 B.C.E.) as a royal scribe of dispatches. His tomb on the western shore of Thebes was discovered at KHOKHA and celebrated for its size and decorations. Tchay's tomb contains reliefs of the *Book of the Gates*, a mortuary text, and portraits of AMENHOTEP I (r. 1525–1504 B.C.E.) and Queen 'AHMOSE-NEFERTARI. These royals had been deified during the Eighteenth Dynasty. Other reliefs depict a tree goddess, scenes of the celebration of the festival of SOKAR, BABOONS adoring the rising sun, and a SOLAR BOAT. Portraits of Tchay and his family were included.

Teachings of Tuaf This was a text used in Egyptian schools in the New Kingdom Period (1550–1070 B.C.E.). The text was copied by students and used to inspire SCRIBES. It appears to be a version of the *SATIRE ON TRADES*. Texts from older eras remained ever popular and were used in educational and religious settings in all historical periods.

Tebtynis It was a site in the FAIYUM region of Egypt, the modern Omm el-Borimat. Tebtynis was a cult center of the god SOBEK and contained a temple honoring that deity. The temple dates to the Middle Kingdom Period (2040–1640 B.C.E.) and was designed with a square tank-like lake in the main courtyard. CROCODILES, the THEOPHANIES of SOBEK, were probably maintained in this lake. Reliefs dating to the Ptolemaic Period (304–30 B.C.E.) were discovered in a vestibule of the temple. The shrine was enclosed by a mud-brick wall. A treasure trove of papyri was discovered at Tebtynis.

Tefibi (fl. c. 21st century B.C.E.) *Aristocrat of the Ninth Dynasty who was accused of sacrilege*

He served in the reign of KHETY III (date of reign unknown) and was a nobleman of ASSIUT. Tefibi joined Khety III in plundering tombs in the ABYDOS region while on a campaign against the Thebans. This act of sacrilege brought the ruler and Tefibi shame and prompted the Thebans to begin the reunification of Egypt, ending the Khety rule. Tefibi's tomb in Assiut was shared by his sons, KHETY I and II, and is located in a cliff overlooking the area. He was a disciple of the wolf or JACKAL deity WEPWAWET.

Tefnakhte (Shepsesré) (d. 717 B.C.E.) *Founder of the short-lived Twenty-fourth Dynasty at Sais*

He ruled from 724 B.C.E. until his death. Tefnakhte held the areas called "the Four Chiefs of Ma," Libyan enclaves. These were SEBENNYTOS, BUSIRIS, MENDES, and Pi-Sopd. He was allied with OSORKON II and IUPUT II of TANIS and LEONTOPOLIS when the Nubians (modern Sudanese) began their invasion of Egypt. When PIANKHI entered Egypt with his Nubian troops, Tefnakhte went to HERAKLEOPOLIS to defeat him. Piankhi easily routed the Egyptian coalition forces, however, and Osorkon II and other allies surrendered.

Tefnakhte fled to MEMPHIS and was captured there and exiled to a remote area of the Delta. He swore allegiance to Piankhi, but in 720 or 719 B.C.E. he declared himself sole ruler of Egypt. A STELA from his era shows him worshiping the goddess NEITH (1). Tefnakhte was succeeded on the throne by his son BAKENRENEF (Bocchoris) in 717 B.C.E.

Tefnut (Tefent) She was an ancient Egyptian goddess, honored as the twin sister and consort of SHU. Originally she was the consort of a god named Tefen, but his cult disappeared. As Tefen's wife, she was called Tefent. Tefnut personified moisture, rain, and dew and also had a place in solar cults. She was associated with PTAH at HELIOPOLIS. Tefnut served as a means by which Ptah brought life into the world.

In historical periods, Tefnut was associated with the goddess MA'AT and represented the space between heaven and earth. With Ma'at, Tefnut was sometimes viewed as a spiritual force rather than a divine being. She was depicted as a lioness or as a woman with a lion's head. Tefnut supported the sky with Shu and received the newly risen sun each morning.

Tehenu A brown-skinned people depicted in ancient art as a Libyan tribe from the LIBYAN DESERT, the Tehenu were involved in the various Libyan attempts to invade Egypt's Delta region throughout the centuries.

tekenu A mortuary symbol made of reeds and fashioned to represent a human being with or without a head, the *tekenu* was placed on a sled and pulled by oxen to funerals. There the oxen were slain and the *tekenu* burned. The ritual dates to the earliest eras of Egypt and may have commemorated the ceremonies in which courtiers, prisoners of war, and other individuals were sacrificed to accompany royal persons to the grave. The *tekenu* assumed any guilt assigned to the deceased and purified the newly departed for ETERNITY.

See also MORTUARY RITUALS.

Tell el-Dab'a It was a site in the eastern Delta, part of the HYKSOS encampment at AVARIS during the Second

Intermediate Period (1640–1550 B.C.E.) and settled as early as the Thirteenth Dynasty by the Asiatics. Hyksos-style residences, tombs, and statues have been found at Tell el-Dab'a, along with hundreds of artifacts from the period of Hyksos domination.

Tell el-Habua It was a fortified site in the eastern Delta, east of TELL EL-DAB'A. The area was populated and given defensive structures during the Middle Kingdom Period (2040–1640 B.C.E.), possibly serving as a component of the fortifications called the WALL OF THE PRINCE.

Tell el-Mugdam See LEONTOPOLIS.

Tell el-Rub'a It was site northwest of modern El-Sim-belawein in the Delta. The Egyptians called the area Per-banebdjedet, “the Domains of the Ram Lord.” It was historically listed as MENDES.

Tell el-Yahudiyeh It was a site in the eastern Delta, north of el-LISHT. The HYKSOS occupied the territory during the Second Intermediate Period (1640–1550 B.C.E.). Pottery from Palestine, Syria, and Crete were discovered there. The Hyksos traded extensively and did not maintain eastern borders during their period of occupation of the Delta.

Tell Ibrahim Awad It was a site in the eastern Nile Delta containing five temples that date to the Predynastic Period (c. 3000 B.C.E.). These temples held some 1,000 ritual objects, but little is known of the titular deities worshiped there. A ceramic baboon found on the site links the area to the god THOTH, but no documentation confirms this. The five temples were uncovered under a Middle Kingdom Period (2040–1640 B.C.E.) shrine. A tomb dating to the First Dynasty (2920–2770 B.C.E.) and containing funerary objects was also constructed on the site. An adjacent settlement, also Predynastic, has been unearthed as well in the area.

Tem (1) He was a solar deity of Egypt, the offspring of NUN, primeval chaos. He was also called Ré-tem and was associated with the cult of RÉ, depicting the setting sun. His name probably translated as “to be complete.”

Tem (2) (fl. 21st century B.C.E.) *Royal woman of the Eleventh Dynasty*

She was the ranking consort of MONTUHOTEP II (r. 2061–2101 B.C.E.). The mother of MONTUHOTEP III, Tem died young or retired and was replaced by NEFERU (1). Tem's tomb at DEIR EL-BAHRI, on the western shore of THEBES, is large and beautiful. Alabaster slabs form her resting place, positioned on a sandstone base.

Temeh It was a region in NUBIA (modern Sudan) cited in the inscriptions of HARKHUF at ABYDOS. Harkhuf served PEPI II (r. 2246–2152 B.C.E.) as an expedition leader. He was made famous when he brought a dancing DWARF to Pepi II, who was quite young at the time.

temple models They were miniature stone shrines serving as cultic insignias of the gods. One such model was discovered at TELL-EL YAHUDIYEH, dating to the reign of SETI I (1306–1290 B.C.E.) of the Nineteenth Dynasty. Temple models were fashioned with PYLONS, statues, halls, and even OBELISKS, and were placed in shrines as tributes to the deities. The models were inscribed with the name of the donor and were called the “holy of holies.” Others were blocks built out of stone, with holes that were fashioned to allow the devotees to insert obelisks, walls, pylons, statues, and other traditional temple adornments.

temple rituals They were the cultic ceremonies conducted at ancient Egyptian shrines and temples over the centuries. Normally the rites began with the offering of incense at the noon hour, although in some eras the rites began early in the morning, especially if attended by the king personally. The INCENSE offered in the morning was myrrh when that substance was available. At night the incense was of a type called *kyphi*. The censer used in the ceremony was a bronze pan, which contained pellets burning in a heated dish or bowl.



A temple kiosk, a unique shrine form used at Philae in the Ptolemaic Period (304–30 B.C.E.). (Courtesy Steve Beikirch.)

The priests dressed and cleaned the god's statue and shrine each day. Most statues of the gods were clothed in colors deemed appropriate to their particular cult or region. Food was then offered to the god. The trays of vegetables, meat, fruits, breads, cakes, etc., were taken the next day to the various mortuary complexes in the region or to the tombs of the deceased Egyptians who had contracted with priests to conduct daily rituals on their behalf.

When the god's meal ended, the temple was swept, scrubbed, and then closed. The floors of the temple were normally sanded and washed every day by lesser-ranked priests. At night the god was again saluted and offered gifts and tributes, but the sanctuary, the chamber in which the image of the god rested, was not opened a second time. It was enough for the priests to recite the prayers and hymns in front of his shrine.

When the god was taken out of the temple for a procession or a visit to another temple, the queen or ranking woman of the area escorted or greeted the statue. *SISTRUMS*, drums, horns, and other *MUSICAL INSTRUMENTS* accompanied the god and were played during cultic ceremonies.

temples They were the gathering place for Egyptian cultic rites, religious structures considered the "HORIZON" of a divine being, the point at which the god came into existence during the creation. Temples had links to the past, and the rituals conducted within their courts were formulas handed down through many generations. The

temple was also a mirror of the universe and a representation of the *PRIMEVAL MOUND* where creation began.

Originally, temples were crude huts that were surrounded by short walls or enclosures. The emblems of the gods, the totems, were placed on a pole in front of the gateway, and early temples also had two poles, bearing flags and insignias. When the Egyptians learned to batter (or gently slope) walls and to raise up enormous structures of stone, the temples became great monuments of cultic ceremonies. Temples and tombs were the only buildings in ancient Egypt to be made of durable materials because of their importance in society. Some temples were created as boxlike shrines, with central courts for statues; at times they were elaborately columned, particularly the massive temples of the various state gods. Still others evolved out of shrines originally made for the barks of the gods.

The basic plan of the Egyptian temple, decreed by the gods themselves, did not vary much in any given area. Most temples had a brick enclosure wall, then a *PYLON*, the slightly battered or slanted gateway fitted with grooves for the mandatory flagstaffs. The pylons of the larger temples had doors originally made of wood, but in the later eras these were fashioned out of bronze or gold. Before the pylon was the forecourt or reception area. When the temple was opened for the occasional public ceremony, the people would enter through this court. In the early eras such courts were simple squares; in time they became great colonnades.

ELEMENTS OF THE EGYPTIAN TEMPLES

The basic elements or designs that were used in the construction and maintenance of all cultic temples on the Nile in all historic periods were all regimented from the earliest eras. Each element served a particular purpose in the cultic events constructed on the site, and each demonstrated the consistent power of the traditions of Egyptian history. These elements were

landing stage—a small dock on the banks of the Nile that allowed the barks of the gods to moor at the temple site. The landing stage could also include an avenue of sphinxes that connected the dock to the temple or, at times, linked one temple to another.

flagstaff—called *senut* and normally displayed in pairs before a temple to inform the people of the particular deity in residence in the temple. Flagstaffs, tall and made of cedar, were considered a vital aspect of any temple facade.

pylons—made to front the gates or to serve as entrances to different sections of the temple. Slightly battered, or set at an angle, the pylons formed the symbol of the

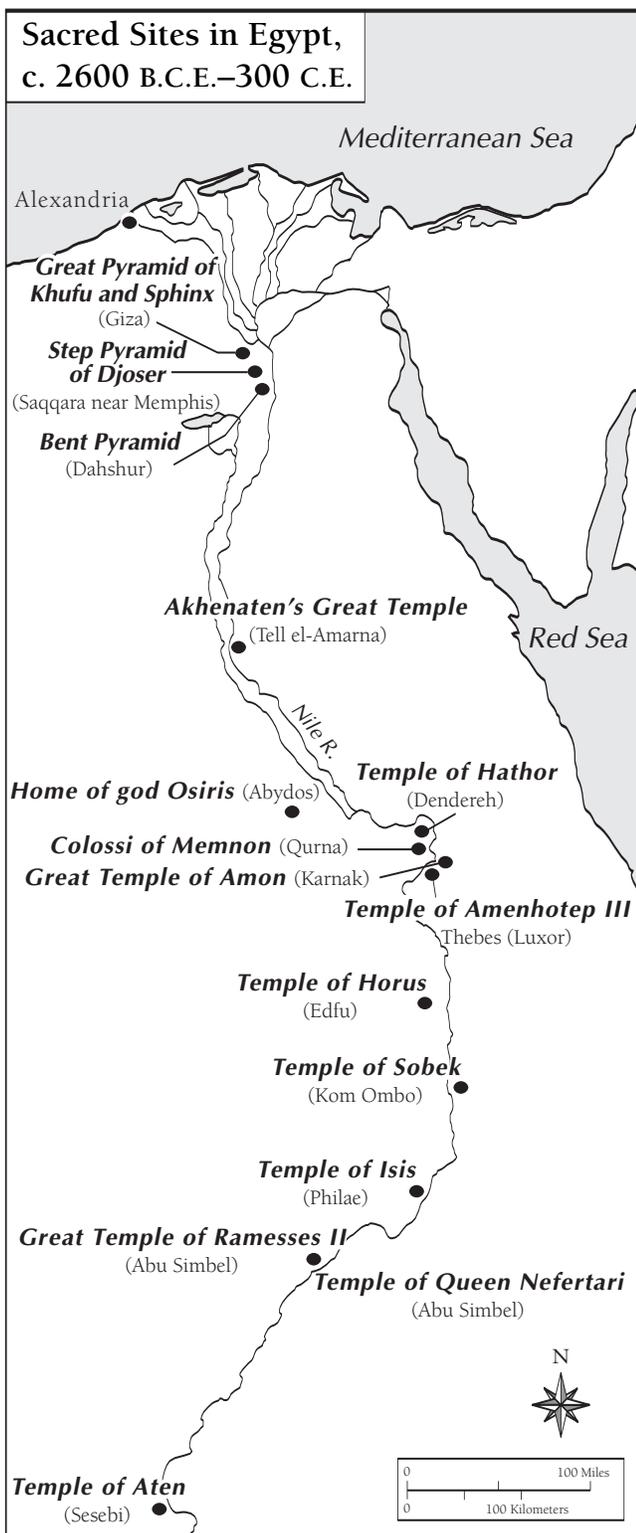
horizon of each temple. Statues and obelisks, as well as flagstaffs, adorned such pylons.

enclosing walls—mud-brick barriers used to protect the sacred precincts of temples. These enclosed the actual complex of the cultic structures, including groves, lakes, and gardens.

forecourts—areas adjoining the pylons at the main entrances or at the openings of each new section of the temple. These forecourts often contained columns and statues.

hypostyle halls—large areas that served as naves or corridors linking parts of the temple. Heavily columned, the hypostyle halls could be roofed or open to air. Some of these halls sheltered barks of the gods. The columns represented the forests that were plentiful on the Nile in the early eras of settlement.

sanctuaries—small, reserved chambers that were positioned within the core of the temple. Most sanctuaries had three auxiliary chapels and were reserved to high-ranking priests. The image of the temple deity reposed there.



Other vestibules, colonnades, courts, and chambers opened onto the front entrance, usually leading backward at a slight incline. The HYPOSTYLE HALLS that dominated the major shrines such as KARNAK were not

inclined but part of the entrance structures. These opened onto the smaller rooms, which were never opened to the public and never used as stages for major cultic rituals. Each new section of the temple was elevated higher from the ground so that its rooms became smaller, dimmer, and more mysterious. Such chambers were part of an avenue of rooms that led steadily upward to the higher, smaller, and darker sanctuaries, restricted to the initiated. The holy of holies, the single room representing the Primeval Mound, was at the rear, remote, shadowy, and secure against the curiosity of the common worshipers. Few Egyptians saw such sacred chambers. The gods were hidden there from man throughout Egypt's history.

Egyptian worshipers did not feel compelled in any era to enter the secret rooms or to gaze upon the images of the gods. They welcomed the mysterious manifestations of the divine being as they witnessed them in the cultic rites and in the architecture of the temple. The use of aquatic plant designs in the columns and lower wall reliefs alluded to the watery abyss out of which the universe was created. The river, the sun, and the verdant earth were all represented in the chambers and courts, making the temple precinct a complete microcosm.

Some alterations in temple architecture were made over the centuries, but the designs conformed to the original general plan. The shrines of the Early Dynastic Period (2920–2575 B.C.E.) had three contiguous chambers leading to the sanctuary and hidden shrine of the god. During the Old Kingdom Period (2575–2134 B.C.E.) the number of such chambers was increased to five. By the New Kingdom Period, the era of Karnak and other vast complexes, the temples could hold any number of chambers. The central shrines in the New Kingdom Period (1550–1070 B.C.E.) were box-like, carved out of granite blocks that weighed 50 or more tons. These temples also contained magazines, storerooms, work chambers for the priests and scribes, administrative bureaus, and a brick-lined pit for the barks of the god. The larger temples also contained sacred lakes.

When a new temple was dedicated, ritual and cultic celebrations were staged on the site, attended by the king or his representative. All of the deities of the past were depicted by priests wearing masks, or by tokens of the divine beings in attendance. Every god of Egypt thus took part in the consecration of the new shrine, as the gods had manifested themselves at the beginning of the world. There were also particular deities who were involved in the creation of new temples and were thus invoked on that solemn occasion. Rituals were held every day in the existing temples of Egypt, and the priests followed a traditional pattern of worship and service, with the accent on cleansing and purification.



Typical columned corridors leading to the *Djeseru-djeseru*, the sanctuaries of temples dating to the New Kingdom Period (1550–1070 B.C.E.). (Courtesy Steve Beikirch.)

Suggested Readings: Arnold, Dieter. *Temples of Ancient Egypt*. Ithaca, N.Y.: Cornell University Press, 1997; Arnold, Dieter. *Temples of the Last Pharaohs*. Oxford: Oxford University Press, 1999; Shafer, B. E., ed. *Temples of Ancient Egypt*. Ithaca, N.Y.: Cornell University Press, 1999; Wilkinson, Richard H. *The Complete Temples of Ancient Egypt*. New York: Thames and Hudson 2000.

Tendunyas It was a port facility now part of modern Cairo. Tendunyas served the ancient city of HELIOPOLIS, a suburb of Cairo.

Tentamopet (fl. eighth century B.C.E.) *Royal woman of the Twenty-second Dynasty*
She was the consort of SHOSHENQ III (r. 835–783 B.C.E.). Tentamopet was the mother of SHOSHENQ V, Bakenifi, Pashdebast, and Pimay.

Tentopet (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*
The consort of RAMESSES IV (r. 1163–1156 B.C.E.), Tentopet was the mother of RAMESSES V.

Tentsai (fl. eighth century B.C.E.) *Royal woman of the Twenty-third Dynasty*

She was the consort of OSORKON III (r. 777–749 B.C.E.). She was not the mother of the heir.

Teo (fl. 15th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

A consort of AMENHOTEP II (r. 1427–1401 B.C.E.), she was not the ranking queen but was the mother of TUTHMOSIS IV (r. 1401–1391 B.C.E.). He was not the original heir but survived to take the throne after a mystical episode at the Great SPHINX at GIZA. Teo was honored in Tuthmosis IV's reign.

Teos (Irma'atenré, Tachos, Zedhor) (fl. c. 365 B.C.E.) *Second ruler of the Thirtieth Dynasty*

He reigned from 365 to 360 B.C.E. He was the coregent of NECTANEBO I and was the son of Queen UDJASHU. Teos started his rule by invading Palestine with the aid of King AGESILAUS of Sparta, but they quarreled and failed in their efforts. Teos taxed the Egyptian temples to finance his military campaigns, making powerful enemies and causing a general uproar.

His cousin, NECTANEBO II, realizing the damage being done to the royal line, started a battle for the throne, aided by King Agesilaus and the Spartan allies of Egypt. Teos was forced to abdicate the throne and to retire in disgrace for his sacrilege and abuse of sacred funds.

Terenuthis This was a site in the Delta near the WADI NATRUN and the Rosetta branch of the Nile, the modern Kom Abu Billo. The city was the cult center for the goddess RENENET but was also dedicated to HATHOR “the Mistress of Turquoise.”

A temple dating to the Ptolemaic Period (304–30 B.C.E.) was erected to honor Hathor. This temple also served as a burial place for sacred cows and was started by PTOLEMY I SOTER (r. 304–284 B.C.E.) and completed by PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). The shrine was noted for its exquisite reliefs. The nearby necropolis area serving Terenuthis contained tombs dating to the Sixth Dynasty (2323–2150 B.C.E.) through the Roman Period. During the New Kingdom Period (1550–1070 B.C.E.), the coffins were fashioned to depict the deceased reclining and had carefully formed lids.

Teti (1) (fl. 25th century B.C.E.) *Mortuary complex official of the Fourth Dynasty*

He served as the superintendent of the Great Pyramid of KHUFU (Cheops; r. 2551–2528 B.C.E.) at GIZA during the reign of one of that pharaoh's successors. He is listed in his tomb as a “royal kinsman.” Teti also served as a priest in the temples of HATHOR and NEITH (1). His mortuary regalia is in the British Museum in London.

Teti (2) (fl. 16th century B.C.E.) *Aristocratic official of the Seventeenth Dynasty charged with treason*

He was a count of KOPTOS, charged with treason by INYOTEF VII (r. c. 1570 B.C.E.) of THEBES. Teti was collaborating with the HYKSOS, contemporaries of the Seventeenth Dynasty, who ruled the Delta regions. The KOPTOS DECREE, attributed to Inyotef VII, announces the charges against Teti and the loss of his titles, lands, and assets. An individual named Neinemhet received the count's rank and estate.

Teti (Seheptawy) (d. 2291 B.C.E.) *Founder of the Sixth Dynasty*

He ruled from 2323 B.C.E. until his death. The circumstances of his coming to power are not documented, but Teti married IPUT, the daughter of UNIS, the last pharaoh of the Fifth Dynasty. Court officials remained at their posts when Unis died and served Teti.

Possibly a physician, Teti wrote texts that were available to MANETHO in the Ptolemaic Period (304–30 B.C.E.). He was the first to promote the HATHOR cult at DENDEREH, and he is listed in the TURIN CANON. Teti commanded a census in Egypt every one or two years, and he fostered trade with BYBLOS in modern Lebanon and with PUNT and NUBIA (modern Sudan). Devoted to OSIRIS in his original form KHENTIAMENTIU, Teti issued a decree exempting Abydos, the deity's cult center, from taxes.

Teti was married to KAWIT (1) and WERET-IMTES (1). His son and heir was PEPI I, and he gave his daughter, SESHESHET, to vizier MERERUKA. Reportedly, the members of his own royal bodyguard assassinated Teti. They were possibly allies of USERKARÉ, who succeeded him on the throne.

Teti's pyramid, called "the Prison" in modern times, was erected in SAQQARA and was inscribed with the PYRAMID TEXTS. A SISTRUM was discovered in the pyramid as well as a statue of Teti, fashioned out of black and pink mottled granite. Pyramids for his queens were also part of the mortuary complex. Nobles of his reign built tombs nearby. These officials included KAGEMNI and Mereruka. Teti's pyramid was designed with burial shafts and his remains indicate a hasty embalming.

Tetiky (fl. 16th century B.C.E.) *Urban official of the Eighteenth Dynasty*

Serving in the reign of 'AHMOSE (1550–1525 B.C.E.), Tetiky was the mayor of THEBES. He was also involved in the vast building programs instituted by 'Ahmose to establish THEBES as the capital of Egypt and the chief residence of his dynasty.

Tetisheri (fl. 16th century B.C.E.) *Royal woman of the Seventeenth and Eighteenth Dynasties, called "the Mother of the New Kingdom"*

She was the consort of Senakhtenré TA'O I (r. c. 1500 B.C.E.) at THEBES and the mother of Sekenenré TA'O II and AH'HOTEP (1). Her grandsons were KAMOSE and 'AHMOSE, founder of the Eighteenth Dynasty and the New Kingdom (1550–1070 B.C.E.).

A commoner, Tetisheri was the daughter of a judge named Tjenna and Lady Neferu. When Ta'o I died, Tetisheri installed her son and daughter on the throne and aided the military efforts to oust the HYKSOS. She maintained her leadership at the palace at DEIR EL-BALLAS, north of Thebes, and lived to see Egypt free of the Asiatics, reaching the age of 70. Decrees were issued by 'Ahmose (r. 1550–1525 B.C.E.) concerning her service to the nation.

A Theban tomb complex was erected for her, as well as a CENOTAPH at ABYDOS, and estates and companies of priests ensured continuing mortuary rituals on her behalf. A statue of her is in the British Museum, but it is now regarded as having been made long after her death. Tetisheri is shown wearing the VULTURE headdress reserved for the royal mothers of the heirs to the throne in this monument. Her mummified remains were discovered in a coffin dating to the reign of RAMESSES I (r. 1307–1306 B.C.E.), indicating her reburial, probably in the Twenty-first Dynasty (1070–945 B.C.E.).

tetu It was a fetish or cultic tree insignia, associated with the god PTAH. The *tetu* is similar to OSIRIS'S DJED pillar, the sign of stability.

Tety See KHA'BA.

Tey (fl. 30th century B.C.E.) *Royal woman of the First Dynasty*

A consort of AHA (r. 2920–? B.C.E.), she was depicted in a temple relief in the shrine of the god MIN in PANOPOLIS, near AKHMIN. Tey was buried in ABYDOS.

Thales (d. c. 545 B.C.E.) *Ionian Greek philosopher of Miletus who visited Egypt c. 580 B.C.E.*

Thales studied NAUKRATIS and other Egyptian cities and expounded on his theories about water being the essence of all matter. He also predicted an eclipse of the sun on May 28, 585 B.C.E., and he was listed as one of the legendary Seven Wise Men, or Sages, of Greece. While in Egypt, he measured a PYRAMID by contrasting the length of its shadow with that of his walking stick's shadow and then calculating the ratio. Thales also studied the NILE floods and pursued astronomical and geometric gains made on the Nile. None of his writings have survived. He was welcomed to Egypt by APRIES (r. 589–570 B.C.E.).

Thaneni (fl. 15th century B.C.E.) *Court official in charge of military inscriptions in the Eighteenth Dynasty*

Thaneni served TUTHMOSIS III (r. 1479–1425 B.C.E.) as a royal SCRIBE and had the role of supervisor of the KARNAK

inscriptions of Tuthmosis III's annals. These detailed his military campaigns and other events on the walls of the temple. Thaneni's tomb at Thebes announced his career and honors.

Tharu See TCHARU.

Theban Book of Recension See BOOK OF THE DEAD; RECENSIONS.

Thebes (Luxor) It was the capital of Egypt during the New Kingdom Period (1550–1070 B.C.E.) and the seat of the Theban warrior clans, located on the eastern shore of the Nile some 400 miles south of modern Cairo at modern LUXOR. Originally the city was called Uast or Waset and was built on a flat plain. Thebes was not important as a cult center in the early historical eras. Its present name came from the Greeks, who also called the city Diospolis Magna, the “Great City of the Gods.” Homer celebrated it as the city of a hundred gates and other foreign visitors sang its praises.

During the Old Kingdom Period (2575–2134 B.C.E.), the city was a minor trading post, but the local clans kept

the area secure when the First Intermediate Period (2134–2040 B.C.E.) brought chaos to the rest of the nation. The Theban lands of that dynasty declared their independence and gave rise to a succession of princes who waged war to unite the nomes and provinces again, with MONTUHOTEP II (r. 2061–2010 B.C.E.) of the Eleventh Dynasty capturing the capital of the KHETY clan and putting an end to the civil unrest.

It is believed that Thebes served as a joint capital in that era, but the rulers appear to have taken up residence in a number of locations throughout the year. The Twelfth Dynasty, started by another Theban, AMENEMHET I (r. 1991–1962 B.C.E.), established a new capital on the border between Upper and Lower Egypt. Governors were in residence in Thebes, ruling over the southern territories for the throne.

During the Second Intermediate Period (1640–1550 B.C.E.), when the HYKSOS dominated the Delta territories, the Thebans again stood firm, denying the Asiatics access to most of the southern domains. In the early days there was a truce between the two forces, and the Thebans took their herds into the Delta to graze there without incident. The Hyksos were also able to sail past Thebes to trade with the Nubians below the cataracts. The truce ended



Luxor temple, offering a magnificent display of the New Kingdom Period (1550–1070 B.C.E.) architectural achievement and Amunite fervor. (Courtesy Thierry Ailleret.)

with an insulting message sent by APOPHIS, the Hyksos ruler, to Ta'o II, the ruler of Thebes (c. 1560 B.C.E.). The Theban armies began to march on the Hyksos strongholds as a result. When Ta'o II died in battle or in an ambush, his son KAMOSE (r. 1555–1550 B.C.E.) entered the war and rolled back the Hyksos forces. He died before taking AVARIS, the Hyksos capital, and was succeeded by his brother, 'AHMOSE, who evicted the Asiatics with campaigns on land and sea. He even sent his armies against the temporary stronghold of the Hyksos at Sharuhin in Palestine, once again chasing the Asiatics all the way to Syria.

As a result of this victory, the god AMUN received considerable support from the ruling clan, especially at KARNAK, and the city became the deity's cult center. The shrines, temples, and buildings erected in Thebes gave it a reputation for splendor and beauty that lasted for centuries. All other cities were judged "after the pattern of Thebes."

The Tuthmosids of the Eighteenth Dynasty (1550–1307 B.C.E.) lavished care and wealth upon Thebes, making it the nation's capital, although MEMPHIS remained an administrative center of government and a temporary residence of the royal clan. During the period of AKHENATEN (r. 1353–1335 B.C.E.) Thebes was abandoned for el-'AMARNA, to the north. His death, however, signaled a return to Thebes and a resumption of the building projects and adornment of the temples, shrines, and royal residences. The western shore of Thebes became a vast and beautiful necropolis, as stunning mortuary complexes were built at DEIR EL-BAHRI (where Montuhotep II had erected his mortuary temple in the Eleventh Dynasty) and in the VALLEY OF THE KINGS and the VALLEY OF THE QUEENS.

When the Ramessids came to power in 1307 B.C.E., they built a new capital, Per-Ramesses, on the site of Avaris, their clan home. Thebes, however, remained popular not only as a residence during certain months of the year but as the site of the royal burial grounds. The deity AMUN remained powerful as well, and the rulers continued to adorn the temples and shrines of the god throughout Egyptian history. The rulers of the Third Intermediate Period (1070–712 B.C.E.) and the Late (712–332 B.C.E.) and Ptolemaic (304–30 B.C.E.) Periods did not reside solely in Thebes, but the city received benefices from these dynasties. The Romans continued to lavish shrines and adornments on the site.

Suggested Readings: Livraga, Giorgio. *Thebes*. Trans. Julian Scott. Boston: New Acropolis, 1986; Manniche, Lise. *City of the Dead: Thebes in Egypt*. Chicago, 1987; Strudwick, Nigel, and Helen M. Strudwick. *Thebes in Egypt: A Guide to the Tombs and Temples of Ancient Luxor*. Ithaca, N.Y.: Cornell University Press, 1999.

Thent Hep (fl. 16th century B.C.E.) *Royal woman of the Eighteenth Dynasty*

Thent Hep was a lesser-ranked consort of 'AHMOSE (r. 1550–1525 B.C.E.). She was the mother of Princess Hent-Temehu.

Theocritus (d. 250 B.C.E.) *Greek creator of pastoral poetry who visited Alexandria*

He was a poet from Syracuse who arrived in ALEXANDRIA during the reign of PTOLEMY II PHILADELPHUS (285–246 B.C.E.). Theocritus was on the island of Cos when he wrote to Ptolemy II, asking him to be his patron. In Alexandria, he became a master of poetry, writing the *Idylls*, which was copied by later Latins, and other revered works. The *Idylls* depicts Alexandrian women at a festival.

theophanies They were the various images of animals or reptiles used by Egyptians to represent certain aspects of the nation's deities. Particular strengths or abilities were shown in such images to define attributes of the gods. Some theophanies date to Predynastic Periods (before 3000 B.C.E.), and others evolved over the centuries. It was believed that animals, even serpents or reptiles, represented nature in a manner unknown to humans. Their species existed in modes of creation beyond the human awareness. Theophanies thus represented "the otherness" of earth's creatures and their roles in the ongoing spans of life, called in some eras "the living images of the gods."

Theshen (fl. 25th century B.C.E.) *Counselor of the Fifth Dynasty*

He served SAHURÉ (r. 2458–2446 B.C.E.) as treasurer, counselor, and companion. Theshen was the son of Zezemoneki and Lady Nubhotep. His tomb, a gift from his father, was prepared for him when he was very young. He added adornments to the various chambers as he prospered.

thet It was a popular AMULET associated with the cult of the goddess ISIS, called the GIRDLE OF ISIS. The *thet* was worn by the living and the dead and was a symbol of Isis's protection.

Thethi (fl. 22nd century B.C.E.) *Court official of the Eleventh Dynasty in Thebes*

He served in the reigns of INYOTEF I (2134–2118 B.C.E.) and INYOTEF II (2118–2069 B.C.E.). Thethi was the royal treasurer and a favored courtier during both reigns. The Inyotefs ruled only Thebes and Upper Egypt at that time. Thethi's STELA, the first recorded document of that dynasty, depicts the funeral of Inyotef I and the ascension of Inyotef II to the throne. Thethi prepared Inyotef I's tomb at THEBES. He was buried near Inyotef I.

Thinis (Girga) A site in Upper Egypt just north of ABYDOS, called Girga in modern times, Thinis was the

home of the early unifiers of Egypt, c. 3,000 B.C.E. The Thinite royal dynasties of the earlier periods dominated for centuries. A brick MASTABA tomb near the site contained vases and jars with the seals of KHUFU (Cheops; r. 2551–2528 B.C.E.). This mastaba is at BEIT KHALLAF.

At the end of the First Intermediate Period (2134–2040 B.C.E.) a battle was fought at Thinis between the Tenth and Eleventh Dynasties. The KHETYS of the Tenth Dynasty (c. 2000 B.C.E.) and the Thebans of the Eleventh Dynasty (2134–2040 B.C.E.) engaged in military activities there. Prince Herunefer of Thebes died in the confrontation. Khety raids on Thinis and Abydos and the eventual destruction of the ancient gravesites, viewed as a sacrilege, led to MONTUHOTEP II's unification of Egypt c. 2040 B.C.E. and his destruction of the Khetys.

See also *INSTRUCTIONS FOR MERIKARÉ*.

Thinite Period This is a term used to designate the earliest dynastic eras, dating to 2920 B.C.E., dated as well from 3150 to 2700 B.C.E. in some lists. The unifiers of Egypt marched on the Delta from THINIS (modern Girga) near ABYDOS. They were the so-called FOLLOWERS OF HORUS, a militaristic people led by NARMER. The Nagada II, or Gerzean, artistic period demonstrates the advances of the Thinite nome of Upper Egypt during the early period. HIERAKONPOLIS is part of this artistic era. PALETTES and MACEHEADS depict the unification of the Two Kingdoms by Narmer and his predecessors. Architecturally Hierakonpolis displayed political centralization and advances in construction. The PALERMO STONE cites the era's achievements, and funerary regalia from tombs supplement the documentation.

See also *ART AND ARCHITECTURE; EGYPT*.

Thoth The ancient god of learning and wisdom, also called Djehuti, he was created from the seed of HORUS or sprang from the head of SET, depending upon which cultic tradition was preferred. He was called “the Master of the Healing Arts,” “the Beautiful of Night,” “the Lord of Heavens,” and “the Silent Being” and was also worshiped as “the Excellent Scribe” and “Great of Magic.”

Thoth was usually depicted as a man with the head of an IBIS, and his THEOPHANIES were the ibis and the BABOON. He was also considered a moon deity and was sometimes shown carrying a SCEPTER and an ANKH. Thoth was also honored as a scribe deity at HERMOPOLIS MAGNA and then assigned greater prominence, assuming the head of a dog-headed ape.

As the patron of the dead, Thoth wears an ATEF crown; as the new moon, A'AH, he is depicted in mummified form. Thoth is credited with inventing the number and the orbits of celestial bodies as the secretary of the gods OSIRIS and RÉ. In his astronomical role he was addressed as “the Governor of the Years,” “the White Disk,” and “the Bull Among the Stars of Heaven.”

Thoth was also a protector of priest-physicians and was associated in some temples with the inundation of the Nile. His great cultic festival was celebrated on the New Year, and he was considered skilled in magic and became the patron of all scribes throughout the nation. Thoth appears in the HORUS legends and was depicted in every age as the god who “loved truth and hated abomination.”

He is credited with providing the EPAGOMENAL DAYS in the Egyptian calendar and with the healing of the EYE OF HORUS. Many cultic centers honored Thoth, and he was particularly well served by the Tuthmossid rulers of the Eighteenth Dynasty (1550–1307 B.C.E.)

Thoth, Book of This was a mysterious text, described as contained in 42 papyri and considered a treasury of occult lore, now lost to the world. The document was reportedly dictated by the god Thoth to priests and scribes and maintained as sacred secrets to be kept hidden from uninitiated eyes.

Two of the sections of the *Book of Thoth* contained hymns to the god. Four were dedicated to astronomical lore, containing a list of fixed stars, an account of solar and lunar eclipses, and sections concerning the rising of the sun and moon. The skilled astronomers of Egypt had to memorize these texts. Ten rolls of the book dealt with religious matters, supplemented by 10 more rolls dealing with priestly concerns, including obligations and regulations of the various cults. The major thrust of the *Book of Thoth* was philosophical, with scientific and medical texts.

No longer in existence, or at least not yet discovered, the *Book of Thoth* was supposed to be kept “inside an iron box, inside a bronze box, covered by a sycamore box, over an ebony or ivory box over a silver box. . . .” The *Book of Thoth* was supposedly hidden in an area of the Nile near KOPTOS. Because of its occult nature, the work has been prominent in esoteric explanations of Egyptian cultic practices, even though the actual texts have never been available for modern studies.

See also *SETNA KHAMWAS (2)*.

Thuity (fl. 15th century B.C.E.) *Noble official of the Eighteenth Dynasty*

Serving HATSHEPSUT (r. 1473–1458 B.C.E.) and possibly TUTHMOSIS I (r. 1504–1492 B.C.E.) and TUTHMOSIS II (r. 1492–1479 B.C.E.), Thuity was “the Overseer of the Double Gold and Silver House,” the royal residence. He was the successor to INENI in many positions. A hereditary prince and count, Thuity started his court career as a scribe and steward. He led an expedition to PUNT and then supervised many of Hatshepsut's building projects. Thuity held titles in the government and in the temple. He was also associated with the great barge called “Beginning of the River-User-het-Amun.” Thuity was buried at THEBES.

Thunany (fl. 15th century B.C.E.) *Royal military scribe of ancient Egypt*

He accompanied TUTHMOSIS III (r. 1479–1425 B.C.E.) on his vast military campaigns. Such scribes were part of Tuthmosis III's military exploits, recording marches, battles, and even botanical specimens encountered during the trek of the armies. Thunany and others could authenticate such campaigns as eyewitnesses. Their testimony was used as the basis for the inscriptions and historical records. Thunany was buried in Thebes, and his tomb contains strong images of his adventures.

Thuré (fl. 15th century B.C.E.) *Military commander and viceroy of the Eighteenth Dynasty*

He served TUTHMOSIS I (r. 1504–1492 B.C.E.) in various capacities. Thuré was in control of BUHEN, the Egyptian FORTRESS at WADI HALFA in NUBIA (modern Sudan). He rebuilt that Middle Kingdom (2040–1640 B.C.E.) structure and instituted advanced Egyptian defenses. Thuré also became the VICEROY of Nubia, called “the King's Son of Kush.”

As viceroy, Thuré directed the digging of wells, the refurbishing of forts and TRADE centers, and police operation. He was provided with an elite team of soldiers called “the Brave Ones,” who crossed 110 miles of desert to protect a series of wells. As a result, Thuré knew the area and the customs of the local populations. Thuré advised Tuthmosis I during his campaign to KURGUS at the fourth cataract. He had started his career in the reign of AMENHOTEP I (1525–1504 B.C.E.) and provided decades of loyal service to the pharaohs of this historical period.

Thuthotep (fl. 19th century B.C.E.) *Princely governor of the Twelfth Dynasty*

He served in the reigns of AMENEMHET II (1929–1892 B.C.E.), SENWOSRET II (1897–1878 B.C.E.), and SENWOSRET III (1878–1841 B.C.E.) as the governor of HERMOPOLIS (Khemenu) nome, called the Hare province. Thuthotep's father was Prince Kei, or Key, whose father, Nehri, lived to such an advanced age that he stepped aside and allowed Thuthotep to take succession.

The tomb of Thuthotep at EL-BERSHA, famous for its decorations, contains a unique painting depicting the delivery of a colossal statue. The relief shows more than 170 warriors from Thuthotep's nome pulling the statue in four double rows. The colossus was quarried at HATNUB and sent to HERMOPOLIS where it was erected in its designated place. The statue is believed to have weighed 60 tons, standing more than 22 feet high. Thuthotep was the official overseeing the safe delivery of the colossus. Priests, soldiers, and other nome officials were involved as well.

Thuya See YUYA AND THUYA.

Ti (fl. 25th century B.C.E.) *Royal barber and overseer of the Fifth Dynasty*

Ti served KAKAI (r. 2446–2426 B.C.E.) as a royal barber and overseer of royal lands. He married Princess NEFERHETEPES (2), Kakai's daughter, and their sons inherited the rank of prince. Ti served also as the steward of the funerary complexes of dynastic rulers. His elaborate MASTABA was discovered in SAQQARA, and the entrance to his tomb has a pillared vestibule and an open pillared court. Stairs descend to a subterranean passage that leads to an antechamber and burial room. Princess Neferhetepes was buried with Ti. The tomb has vivid reliefs, including a scene depicting a hippo hunt. A SERDAB, agricultural paintings, and a FALSE DOOR add to the tomb's splendor. A painted limestone statue of Ti, six foot five inches in size, was also recovered.

Tia (1) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the daughter of SETI I (r. 1306–1290 B.C.E.) and Queen TUYA, and the sister of RAMESSES II (r. 1290–1224 B.C.E.). Tia married an official, also named Tia, the son of a scribe, Amenwhosu, and they had a daughter, Mutma'atnefer. The tomb of Tia in MEMPHIS was fashioned out of limestone and contained magnificent reliefs. The site was designed with a porch and a court, two tomb chapels, a shrine, and an exterior PYRAMID.

Tia (2) (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the consort of the usurper AMENMESSES (r. c. 1214 B.C.E.) and the mother of SIPTAH (r. 1204–1198 B.C.E.). Tia may have been a widowed consort of MERENPTAH (r. 1224–1214 B.C.E.).

“Time of the Gods” This was a romantic Egyptian term used to designate the Predynastic Periods before 3,000 B.C.E. The term also referred to the reigns of certain deities, particularly solar gods and goddesses. These deities were believed to have abandoned their earthly powers to reside in the heavens. The “Time of the Gods” added specific dignity and authority to older traditions or rites, providing them with divine origins. As the various cults evolved over the centuries, the original purposes and customs prevailed because they came into existence in the “Time of the Gods.”

Timotheus (fl. third century B.C.E.) *Athenian priest historian who was summoned to Alexandria*

He was from a priestly family in Athens and was requested by PTOLEMY I SOTER (r. 304–284 B.C.E.) to come to ALEXANDRIA to assist in uniting the Egyptian and Greek pantheons of the gods. Timotheus arrived in the new capital and began work with MANETHON,

who was also an adviser. His family had ties to the rites of the Greek gods Demeter and Persephone, and he was also familiar with the shrines and oracles at Eleusis and Delphi. Using Timotheus's advice, Ptolemy I established the cult of SERAPIS, the Egyptian Osiris-Apis, and made the deity the patron of the Ptolemaic Dynasty.

Timsah (Timsch) It was a lake in the eastern Delta of Egypt, adjacent to the site chosen for the modern Suez Canal.

Titi (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was a consort of RAMESSES III (r. 1194–1163 B.C.E.). Titi was buried in the VALLEY OF THE QUEENS on the western shore of Thebes. Her tomb, cruciform in shape, is small but elaborately decorated.

Tiye (1) (fl. 14th century B.C.E.) *Powerful royal woman of the Eighteenth Dynasty*

The consort of AMENHOTEP III (r. 1391–1353 B.C.E.), Tiye held considerable power during her husband's reign. She was the daughter of YUYA, a commoner priest of AKHMIN, and Thuya, a servant of Queen MUTEMWIYA. Tiye probably married Amenhotep III when she was 12 years old. Intelligent, hardworking, and aware of the needs of the empire, Tiye held administrative posts to assist her somewhat indolent spouse. Her name appeared on official acts and even on the announcement of Amenhotep III's marriage to a foreign princess.

Giving birth to Tuthmosis, the original heir who did not survive long enough to become coregent, and to AKHENATEN, Tiye also had several daughters, BAKETAMUN, SITAMUN (2), HENNUTTANEB, Nebtiah, and Iset.

Amenhotep III erected a pleasure complex in MALKATA on the western shore of Thebes, including a palace for Tiye. He then retired to the complex, allowing Tiye to conduct the imperial affairs and to direct royal officials. Tiye was even mentioned by foreign kings in their correspondence. She was widowed at the age of 48 and joined Akhenaten in 'AMARNA.

Many portraits were made of Tiye, who was depicted as having a high forehead, prominent cheekbones, wide-set, heavy-lidded eyes, and a pouting lower lip. She was buried at Thebes, and a controversy has developed over her tomb and mummified remains.

Tiye (2) (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty who plotted a royal assassination*

She was a low-ranked consort of RAMESSES III (r. 1194–1163 B.C.E.) of the Twentieth Dynasty. She plotted his assassination with accomplices and was caught and condemned. Tiye was the mother of Prince PENTAWERET

and tried to slay Ramesses III and to overthrow RAMESSES IV, the heir. She enlisted the aid of many court officials and military commanders as she arranged the murders.

The plotters struck while Ramesses III celebrated the first day of the 32nd year of his reign. Discovered and investigated, Tiye and her HAREM cohorts managed to corrupt the judges and officials studying her case. The matter was finally decided in court. Tiye disappeared immediately afterward and was probably executed. Pentaweret reportedly was allowed to commit suicide.

Tiye (3) (Tyte) (fl. 11th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the consort of RAMESSES X (r. 1112–1100 B.C.E.) and the mother of RAMESSES XI and Princess BAKETWEREL II. Also listed as Tyte, she was a daughter of RAMESSES IX.

Tiye-Mereniset (fl. 12th century B.C.E.) *Royal woman of the Twentieth Dynasty*

She was the consort of SETHNAKHTE (r. 1196–1194 B.C.E.), the founder of that royal line. Her name meant "Tiye, Beloved of Isis." She married Sethnakhte before he became the ruler of Egypt, and she was the mother of RAMESSES III.

Tjel It was a site on the border of Egypt, modern Tell Abu Seifa, and one of the frontier outposts. Tjel was heavily fortified and had a series of wells.

See also TCHARU; WALL OF THE PRINCE.

Tjemehu A people depicted in ancient Egyptian texts as a blond or red-headed and fair-skinned strain of Libyans, the Tjemehu lived in the western desert and took part in invasions and campaigns during the New Kingdom Period (1550–1070 B.C.E.) and in later historical periods.

Tjet (Djet) He was an unusual deity of Egypt, worshiped in BUSIRIS and MENDES, the personification of the popular amulet associated with the god OSIRIS and representing that deity's spinal cord or backbone. Tjet was depicted in the ANI PAPYRUS. Figures of the deity were made of gold, crystal, porcelain, or gilded wood. Tjet appeared in the miracle plays conducted by the Osirian cult priests at ABYDOS.

Tjueneroy (fl. 13th century B.C.E.) *Building official of the Nineteenth Dynasty*

He served RAMESSES II (r. 1290–1224 B.C.E.) as a director of royal monuments. Tjueneroy conducted his duties in MEMPHIS and in PER-RAMESSES, the new capital of the dynasty. He was the author of a valuable king list.

Tlepolemus (fl. second century B.C.E.) *General of the Ptolemaic Period who brought down a palace cabal*

Tlepolemus was a military official in the reign of PTOLEMY V Epiphanes (205–180 B.C.E.) who altered the course of history by opposing palace conspirators. He was the governor of Pelusium on Egypt's eastern frontier when he heard that Queen ARSINOE (3), the mother of young Ptolemy V, had been murdered. A courtier named AGATHOCLES (2) was responsible. SOSIBIUS, an official who was part of the original plot, had served as guardian of Ptolemy V and had retired. Agathocles became the royal guardian in his place, an event that enraged Tlepolemus and started him marching toward ALEXANDRIA with an army.

In the streets of Alexandria, the people witnessed the arrival of Tlepolemus and his forces and joined them at the palace. Agathocles, seeing the mob and Tlepolemus, resigned hastily and fled the scene. The boy ruler was taken to a stadium, and there, Tlepolemus announced the crimes. Ptolemy V agreed to the mob's demand for Agathocles' blood and the elevation of Tlepolemus to the role of guardian. Agathocles was slain by the angry Alexandrians, and his sister and other family members were also torn to pieces. Tlepolemus took charge of Ptolemy V's future. He was dismissed from the guardianship a short time later.

Tod This was a site on the eastern banks of the Nile south of Thebes, serving as a cultic center for the god MONTU. SENWOSRET I (r. 1971–1926 B.C.E.) erected a temple to that deity at Tod. Artifacts bearing the seals of AMENEMHET II (r. 1929–1892 B.C.E.) were also discovered on the site, including cylinders and cuneiform inscriptions. The temple was obviously built on the foundation of an earlier shrine, dating to the Old Kingdom Period (2575–2134 B.C.E.). Tod remained an active center even in the Roman Period, after 30 B.C.E.

PTOLEMY VIII EUERGETES II (r. 170–163, 145–116 B.C.E.) added a SACRED LAKE to the temple in his era as well. The temple approach was designed with an avenue of SPHINX figures and a way station for the sacred bark of Montu. TUTHMOSIS III (r. 1479–1425 B.C.E.) presented the station to the complex. The nearby necropolis of el-MOALLA served Tod.

See also TOD TREASURES.

Tod Treasures They are a collection of silver vessels discovered in the temple of MONTU at TOD, south of Thebes. These date to the reign of AMENEMHET II (1929–1892 B.C.E.) and are of Asiatic design. Secured inside four bronze boxes, the Treasures of Tod include silver cups of Aegean and Levantine design, Babylonian cylinder seals, and lapis amulets. They were objects placed in the foundation of the Montu temple.

tomb The evolving grave sites and structures erected by the Egyptians for their mortuary rituals and for the internment of their dead, the early tombs of the Egyptians, in both the north and south, were dug out of the soil on the fringes of the deserts. Several such burial sites have been discovered, and one entire setting is now in the British Museum. The bodies were laid in the ground with pottery, personal items, and weapons, following the customs of other primitive peoples throughout the world. In time, however, the funerary offerings and the regalia accompanying the corpses demanded larger receptacles, as the MORTUARY RITUALS became more sophisticated. The Egyptians began building MASTABAS, tombs made out of dried bricks, with shafts and burial chambers dug into the ground. The main level of the mastaba contained a room for ceremonies and then an additional room, a *SERDAB*, used to position a statue of the deceased so that his spirit could witness the services being offered in his name. The STEP PYRAMID at SAQQARA started the phase of royal pyramids, but these vast complexes, some the size of small cities, were reserved only for royalty and their immediate associates. Commoners and the lesser nobles of the land continued to build their tombs at the edge of the desert, although cliff tombs were popular in many nomes. Others built mastabas in the desert, and these were accompanied by CENOTAPHS, false tombs constructed for religious purposes, to honor a particular god or region. Such cenotaphs were discovered in the necropolis areas of ABYDOS and at GEBEL EL-SILSILEH.

Temples were used in conjunction with tombs eventually, and it became evident that such sites were vulnerable to robbers. AMENHOTEP I (r. 1525–1504 B.C.E.) decided to use the cliffs in the VALLEY OF THE KINGS on the western shore of THEBES as his burial site. Others in the dynasty imitated him, and the VALLEY OF THE QUEENS was also opened for the royal women and princes. The tombs of these individuals were maintained by mortuary priests, contracted and supported by the will of the deceased or by royal decree. The priests performed daily rituals of offerings and prayers at these sites, and entire families continued in service at the tombs as hereditary priests.

tomb balls Clay documents discovered in ancient Egyptian tombs, all marked with the hieroglyph for “contract” or “seal,” these balls are believed to have represented the contracts drawn up on behalf of the deceased and his or her family with the mortuary PRIESTS. Such priests were commissioned to continue daily MORTUARY RITUALS at the tombs. Some of the tomb balls contained bits of papyrus and linen. These balls were probably deposited in the tombs of the deceased by the mortuary priests as symbols of the contracts drawn up for future services.



The elaborate paintings depicting Ramesses II (r. 1290–1224 B.C.E.) in his glorified eternal role in the Valley of Kings site. (Courtesy Steve Beikirch.)

Tomb of the Birds This is a burial site located in the causeway of the pyramidal complex of UNIS (r. 2356–2323 B.C.E.) in SAQQARA. The MASTABA belonged to NEFER-HOREN-PTAH, a Fifth Dynasty official. The Tomb of the Birds contains agricultural scenes and depictions of caged birds in vivid settings.

Tomb of the Warriors It is a burial site at DEIR EL-BAHRI, on the western shore in Thebes, that dates to the reign of MONTUHOTEP II (2061–2010 B.C.E.). The remains of 60 soldiers who died in the service of Montuhotep II's reunification campaigns were buried in this rock-cut crypt. The bodies were not mummified but were preserved by elements within their tomb. They were buried close to Montuhotep II's royal mortuary complex, a high honor. These soldiers may have performed a service of valor or may have been part of an elite military unit used by Montuhotep II with success.

Tombos An island at the third cataract of the Nile in NUBIA (modern Sudan). TUTHMOSIS I (r. 1504–1492 B.C.E.)

made Tombos the center of his Nubian military campaigns in the second year of his reign. He garrisoned the island, erecting a fortress called “None-Face-Him-Among-The-Nine-Bows-Together.” A STELA was also erected to commemorate Tuthmosis I's victories over the local population and to proclaim his Asiatic campaigns on the Euphrates River. This stela was engraved on a rock in the area.

Tomb Robbery Trial It was a judicial investigation that was conducted in the reign of RAMESSES IX (1131–1112 B.C.E.) and reflected the decline of the Egyptian government of that historical period. The actual trial came about as a result of the investigations demanded by PASER (3), the mayor of Thebes, over vandalized tombs. He suffered abuse and harassment as a result of his insistence, especially from Prince PAWERO, who was the head of the necropolis sites and necropolis police of that era. Investigations continued, and eventually the involvement of higher-ranked officials was uncovered, including Prince Pawero, who was indicted and tried for his duplicity and sacrilege. The ABBOTT PAPYRUS gives some details



A false door in a tomb from the Old Kingdom Period (2575–2134 B.C.E.) that depicts the deceased returning from Tuat, the land beyond the grave. (S. M. Bunson.)

about the investigation and about the tombs searched for desecration and vandalism.

Tomb Texts The various mortuary documents inscribed or painted on the tomb walls in various eras of Egyptian history. Some, compiled as the **BOOK OF THE DEAD**, were included in the funerary regalia or were reproduced in tomb reliefs. The most popular texts used as burial chamber decorations included

Amduat originally called “the Book of the Hidden Room” or “that which is in the *Tuat*” (or Underworld). Stick figures, starkly black and stylized, portray the 12 sections on the tomb walls. The Twelve Hours of the Night compose another version of the *Amduat*. The tomb of TUTHMOSIS III (r. 1479–1425 B.C.E.) is decorated with the *Amduat*, also listed as *Am Duat* or *Am Tuat*.

Book of Gates the illustrations first used in the tomb of HOREMHAB (r. 1319–1307 B.C.E.) and depicting the twelve parts of the *TUAT*, or Underworld, complete with fierce guardians, a lake of fire, and the secret caverns of the deity **SOKAR**.

Book of Caverns a variation on the traditional **BOOK OF THE DEAD** texts, depicting vast caverns that formed the *TUAT*, or Underworld.



A papyrus tomb text depicting a deceased couple, Ani and his wife, worshipping Osiris, in a copy of the Book of the Dead. (Hulton Archive.)

Book of the Earth a text that appeared first in the reign of RAMESSES III (1194–1163 B.C.E.). Represented in four sections, the mortuary document displayed the rising of RÉ as the sun of NUN, the primordial chaos.

Book of the Heavens a tomb text appearing in the reign of RAMESSES IV (1163–1156 B.C.E.). The 12 hours of eternal night and the passage of the god RÉ are depicted in this mortuary document.

Litany of Ré a text that offers praise to the deity and lists the 75 forms assumed by RÉ as the supreme solar deity and Underworld traveler.

Tomb Workers' Revolt A small rebellion that took place during the reign of RAMESSES III (1196–1163 B.C.E.). THE SERVANTS OF THE PLACE OF TRUTH, DEIR EL-MEDINA, labored solely for the ruler and were dependent upon rations and goods provided. In Ramesses III's 29th year, these laborers elected a man named Amennakht to represent them in negotiations for better conditions.

The workers had not received rations for more than a month and had suffered as a consequence. They began to assemble at the mortuary temple of TUTHMOSIS III to register their plight. On the following day they assembled at the RAMESSEUM nearby and complained again. Officials listened but did not provide rations. Violence, punishments, and quarrels developed, continuing the drastic situation. A VIZIER named Ta'a tried to alleviate the situation but was not successful. The PAPYRUS that records these events ends abruptly without giving a resolution.

Tract of Ré A sacred region of Egypt, stretching from HELIOPOLIS to AVARIS, a site in the eastern Delta near modern QANTIR on the Pelusiac branch of the Nile. This entire area was the homeland of the Ramessids and once served as a capital setting for the HYKSOS. Many monuments were erected on this sacred tract.

trade The economic and artistic exchange system that was used by Egypt and its neighbors from the Predynastic Period (before 3000 B.C.E.) through the Ptolemaic Period (304–30 B.C.E.). Such trade surely dates to the eras before the unification of Egypt, c. 3000 B.C.E., as evidenced by objects discovered in sites from that time. The NARMER PALETTE, for example, with its depiction of monsters and entwined long-necked serpents, is distinctly Mesopotamian in design.

Knife handles from the same period demonstrate further Mesopotamian influences, probably brought about by an exchange of trade goods and artistic values. Mesopotamian cylinder seals were found in NAGADA II sites. It is possible that trade was not the basis for the appearance of such goods in Egypt; there are some who theorize that such products were brought into Egypt by migrant Mesopotamians entering the Nile Valley.

Early evidence of actual trade missions to Phoenicia (modern Lebanon), no doubt for wood and cedar oil, dates to the reign of 'ADJIB of the First Dynasty (c. 2700 B.C.E.). Syrian-style pottery has also been found in tombs from this period. Such trade was probably conducted by sea, as the Asiatic BEDOUINS in the SINAI made land-based caravans dangerous. Egypt was trading with the Libyans in the Early Dynastic Period (2920–2575 B.C.E.), probably for olive oil. The rulers also fought to maintain Egypt's western borders and to subjugate the Libyans, called the *Hatiu-a* in that period.

NUBIA was an early trading partner. DJER (r. c. 2900 B.C.E.), the second king of the First Dynasty, is reported to have taken part in a battle at WADI HALFA, where two villages were subdued. KHA'SEKHEMWHY, who actually completed the unification of Egypt during his reign (c. 2650 B.C.E.), conducted punitive campaigns there as well, probably to safeguard the trade centers being operated in the region. Ebony and ivory from the Nubian area were items prized by the Egyptians, and they gave the Nubians copper tools, jewelry, and amulets in return. Some local Nubian chiefs appear to have served as trade agents for the Egyptians, no doubt for a percentage of all goods brought to the centers by the outlying natives. These chiefs grew wealthy, as the Nubian gravesites indicate. The Egyptians established a trading settlement at BUHEN, at the second cataract, in the Second Dynasty, probably to provide a center for the caravans arriving from the interior regions.

The adventures of HARKHUF in the Sixth Dynasty (c. 2245 B.C.E.) are well documented. He brought back incense, ebony, oils, panther skins, elephant tusks, and a marvelous dancing DWARF, which was the delight of the boy ruler PEPI II (r. 2246–2152 B.C.E.).

In the Middle Kingdom Period, after MONTUHOTEP II had reunited Egypt in 2040 B.C.E., the trading centers began to flourish again. Expeditions were sent to Punt in almost every reign, and a shipbuilding operation center on the Red Sea was begun to facilitate them. Contact had been made with PUNT as early as the Fifth Dynasty (2465–2323 B.C.E.), as reported by the PALERMO STONE. In the Middle Kingdom Period the Egyptians had contact with many of the Mediterranean nations, perhaps even Crete, called Kheftiu by the Nile people. Minoan pottery was discovered in Middle Kingdom tombs. In Nubia the major forts were refurbished and new ones erected at critical junctures along the Nile, to facilitate trade and the extraction of natural resources. Egypt conducted trade in the Mediterranean region, and a special relationship was developed with BYBLOS in Phoenicia, where considerable Egyptian influence is obvious.

The New Kingdom Period (1550–1070 B.C.E.) was the period in which the armies of the Nile marched to the Euphrates and to the fifth cataract, just above modern Khartoum, in modern Sudan. The expeditions to Punt are well documented in this era also, especially those sent by

HATSHAPSUT (r. 1473–1458 B.C.E.). Egyptians were much taken with luxury goods in this period, and the tributes coming from exotic lands (either vassal or client states or allies) increased their appetite for foreign items.

The Libyans fought against Egypt on several occasions, especially in the Nineteenth and Twentieth Dynasties, joined by a roving group of brigands called the SEA PEOPLES, but the region was exploited and trade was continued. The Libyan trade, as well as the trade with other regions, appears to have been officially regulated in this period with tolls and tariffs. The kings sent out expeditions and fleets regularly, and many officials led the commercial ventures, some coming from the bureau established for foreign trade. Caravans moved through the Libyan desert area oases, and pack trains were sent into the northern Mediterranean domains.

It is believed that Egypt conducted trade in this era with Cyprus, Crete, Cilicia, Ionia, the Aegean islands, and perhaps even with mainland Greece. Syria remained a popular destination for trading fleets and caravans, where Syrian products were joined with those coming from the regions of the Persian Gulf. The Egyptians received wood, wines, oils, resins, silver, copper, and cattle in exchange for gold (which they had in vaster amounts than any other country), linens, papyrus paper, leather goods, and grains. Money was not in use in Egypt at this time, but a fixed media of exchange was instituted so that trade goods could be valued consistently and fairly. Gold, silver, copper, and even grain were used as bartering values.

During much of the New Kingdom Period, the Egyptians controlled Nubia and maintained the region around the cataracts, conducting mining and quarrying operations. The trade centers flourished, with caravans coming from the south and the interiors. Nubia provided Egypt with ebony, ivory, resins, and exotic wild animals.

Tributes and foreign trade declined after the reign of RAMESSES III (1194–1163 B.C.E.). Expeditions to the mining regions of the SINAI ended after RAMESSES V (r. 1156–1151 B.C.E.), but there was no drastic end to trade when HERIHOR and SMENDES usurped the throne and power in 1070 B.C.E. Egypt was an established trading partner with the world around it, and that tradition was maintained in good times and bad.

During the Third Intermediate Period (1070–712 B.C.E.), trade appears to have continued in the hands of newly appointed bureaucrats and independent adventurers. Trade was necessary to Egypt's economy and was a factor of stability as the land splintered into rival city-states. When the Twenty-fifth Dynasty (770–657 B.C.E.) arose out of Nubia, trade with the southern domain flourished, but other Mediterranean trade systems were not abandoned by that or succeeding royal lines.

In the Late Period (712–332 B.C.E.), the rise of GREECE signaled a new dominant trade factor. The city of

NAUKRATIS in the Delta served as the hub of Greek trade for centuries. The Greeks provided silver ore and slaves taken from the northern Aegean area and received Egyptian grain and manufactured artistic wares in return. The Persians interrupted such trade from 525 to 404 B.C.E. and 343 to 332 B.C.E., but the victories of ALEXANDER III THE GREAT (r. 332–323 B.C.E.) assured that the established trade system flourished until the suicide of CLEOPATRA VII (r. 51–30 B.C.E.), when the Romans declared Egypt a province of special status and regulated such commerce out of ALEXANDRIA.

Travels of an Egyptian (*The Tale of Mohor*) It is a literary text dating to the last periods of the Nineteenth Dynasty (1307–1196 B.C.E.). This text is believed to be an actual journal of a tour, serving as a geographical exercise for students. An official depicts his travels through Syria and Palestine, including assaults and hardships. It has been compared to the *Tale of WENAMUN* of a later era.

Tree of Heaven A plant that grew in the mythical paradises of the Egyptians. Associated with the cult of HATHOR, the tree was a resting place for the SEVEN HATHORS, who supplied the deceased Egyptians with celestial food beyond the grave.

See also PERSEA TREE.

Troja See TUREH.

Tschesertep A serpent demon mentioned in a magical formula in the PYRAMID TEXTS, the creature was one of the many enemies of the human soul that had to be conquered in order to reach the bliss of paradise beyond the grave. Such serpents were also the enemies of the god RÉ and assaulted him on his journeys through the TUAT, or Underworld, each night.

See also APOPHIS.

Tuat (*Duat*) This was the realm of the dead in Egyptian cultic traditions formed by OSIRIS's body as a circular valley. *Tuat* was the destination of the deceased after being judged in the halls of the god Osiris that were in the sixth section of the abode. The soul of the dead had to undertake a journey in order to reach the *Tuat*, following the example of the god RÉ, who made the same perilous journey each night. The souls of Egyptians waited in the first section of the *Tuat* for Ré to waken them and the souls of foreigners were in the fifth division. The damned and the demons watched Ré pass as well, and they wailed when he abandoned them. There were many levels, similar to Dantes' vision of the underworld.

Osiris was also present in the *Tuat* and he brought rebirth to the dead. Ré sailed through the *Tuat* and then

to the paradise. The mortuary text used in the tombs describes Osiris as “He Who Is In The *Tuat*.” The Seven Arits, supernatural beings who could also number as many as 12, guarded the gates. There were also 12 circles that had to be descended by all making the journey. Upon nearing paradise, the dead were bathed in and then absorbed by a radiant light.

Tudhaliyas IV (Tudkhaliash) (d. c. 1220 B.C.E.) *King of the Hittites and an ally of Egypt*

He was in power during the reign of RAMESSES II (1290–1224 B.C.E.). The son of Khatusilis, Tudhaliyas IV ruled from c. 1250 to 1220 B.C.E. Tudhaliyas IV maintained peace with Egypt during his reign, despite occasional clashes over control of vassal city-states. The ASSYRIANS threatened the HITTITES in the east, and small western states were making raids and incursions upon the region.

Tumas It was a site on the Nile located some 150 miles south of ASWAN in NUBIA (modern Sudan). PEPI I (r. 2289–2255 B.C.E.) celebrated a victory over the Nubians at Tumas, probably a battle won by General WENI in the ruler's name. An inscription on the local rocks commemorated the event.

Tuna el-Gebel A site in the desert west of HERMOPO-LIS (modern el-Ashmunien), serving as the northwest boundary of the capital of AKHENATEN (r. 1353–1335 B.C.E.) at 'AMARNA, Tuna el-Gebel was a necropolis, sacred to the god THOTH. The site was popular in the later historical periods of Egypt. A STELA depicting Akhenaten, Queen NEFERTITI, and three daughters was discovered at Tuna el-Gebel. Persian papyri from the Second Persian Period (343–332 B.C.E.) were also found, as well as many tombs, containing mummified IBISES and dog-headed BABOONS. The tomb of PETOSIRIS, serving PHILIP III ARRHIDAEUS (r. 333–316 B.C.E.) is a treasure on the site. This tomb was built as a temple, with a columned vestibule, pillars, cultic chambers, and elaborate reliefs. An ancient waterworks with a deep shaft and catacombs are also located in Tuna el-Gebel.

Tureh, el- (Tura, Trozia, Troja) A limestone QUARRY that was part of the MOKATTEM Hills in the southern region of modern Cairo, Tureh was used for limestone as early as the Old Kingdom Period (2575–2134 B.C.E.). A Sixth Dynasty (2323–2150 B.C.E.) inscription mentions a sarcophagus fashioned out of Tureh limestone by order of a pharaoh. The Tureh Inscription, dated to the reign of AMENEMHET III (1844–1797 B.C.E.), designates the reopening of the quarry for temple projects. Tureh limestone was prized for its fine quality.

Turin Canon This is the finest chronological list of Egyptian rulers, preserved on a papyrus in the Egyptian Museum of Turin. The papyrus is composed of 12 pages, formed as a roll, and the list begins with AHA (Menes) and ends with RAMESSES II (r. 1290–1224 B.C.E.). Written in the hieratic style, the document was first assessed by Champollion le Jeune. The king of Sardinia owned the Turin papyrus and donated it to the museum. Sent in a crate, the papyrus arrived in crumpled fragments but was reconstructed into the existing document. The 12 pages each contain 26 to 30 names of Egypt's rulers.

Turin Mining Papyrus This is a document dated to the reign of RAMESSES IV (1163–1156 B.C.E.) and considered the world's earliest geological map. Now in Turin, Italy, the Turin Mining Papyrus depicts the WADI HAMMAT and the Fawakir gold mines in use in that era. Rameses IV sent expeditions there during his reign.

Tushratta (fl. 14th century B.C.E.) *Last independent ruler of the Mitanni Empire*

He was in power in the reign of AMENHOTEP III (1391–1353 B.C.E.). Tushratta, an ally of Egypt, sent Amenhotep III a statue of the goddess Ishtar in order to heal the pharaoh from an illness. Tushratta also asked for a sign of Amenhotep's good will, preferring gold, which he wrote was “as plentiful as dust” in Egypt.

Tut'ankhamun (Nebkhepruré) (d. 1323 B.C.E.) *Twelfth ruler of the Eighteenth Dynasty and the most famous pharaoh of Egypt*

He reigned from 1333 B.C.E. until his untimely death. The most popular pharaoh in modern times because of the discovery of his tomb, he was probably the son of AKHENATEN. As the successor of SMENKHARÉ, he was only eight or nine at his succession. He was married to ANKHESENAMON, the third daughter of NEFERTITI and Akhenaten, and for a time the young couple remained at 'AMARNA. Then they moved to MEMPHIS and refurbished the apartments of AMENHOTEP III at THEBES for their use. He had abandoned his ATEN name by his fourth regnal year.

The RESTORATION STELA, which dates to this period, gives an account of Tut'ankhamun's efforts to stabilize the government and to restore the temples and cultic rites of the old gods of Egypt after the 'Amarna period. He even subsidized new priests and the palace staff from his own pocket. It is believed that AYA (2) was one of his counselors at the time, and he probably suggested the reform measures. Tut'ankhamun had been given the name Tut'ankhaten, but assumed his new name as part of the restoration of the old ways. He also moved some of the bodies of the royal family from 'Amarna to Thebes, as evidenced by a cache of royal jewelry apparently stolen during the reburial and then hidden in the royal wadi area.

In his 18th year, Tut'ankhamun died, apparently from a head wound. The nature of the wound, which was in the region of the left ear, makes it likely to be the result of a battle injury or an accident, and not the work of an assassin, although there is a debate about this. When he was buried in the VALLEY OF THE KINGS, two mummified fetuses were found in COFFINS sealed with his name. It is believed that they were his children, born prematurely.

After his death, Queen Ankhesenamon made the extraordinary offer of herself and the throne of Egypt to the Hittite king SUPPILULIUMAS I. The HITTITE prince sent to marry Ankhesenamon as a result of her invitation was slain at Egypt's border. She married Aya and then disappeared.

The wealth of Tut'ankhamun's mortuary regalia has mesmerized the modern world. It is believed that his canopic coffinettes were originally intended for Smenkharé. Other tomb treasures were taken from the 'Amarna necropolis as well. The tomb of Tut'ankhamun would have been vandalized if the treasurer of HOREMHAB, MAYA, had not intervened to protect it. Maya was able to preserve this resting place, thus offering the modern world spectacular treasures. Tut'ankhamun is also credited with a mortuary temple in the area of MEDINET HABU. He had designed colossal statues of himself for this shrine, but they were usurped by his successors.

Suggested Readings: El Mahdy, Christine. *Tutankhamun: The Life and Death of the Boy-King*. New York: St. Martin's Press, 2000; James, T.G. Henry, Araldo de Luca, and Elisabetta Ferrero. *Tutankhamun*. New York: Friedman/Fairfax, 2000; Reeves, C.N., and Nicholas Reeves. *The Complete Tutankhamun: The King, the Tomb, the Royal Treasure*. New York: Thames and Hudson, 1995.

Tuthmosis (fl. 14th century B.C.E.) *Prince of the Eighteenth Dynasty*

He was the ranking son and heir of AMENHOTEP III (r. 1391–1353 B.C.E.) and Queen TIYE (1). Tuthmosis was made the high priest of PTAH at MEMPHIS and the supervisor of all priests throughout Egypt. He initiated the rites for the burial of the APIS bull in Memphis and then died suddenly before he could inherit the throne. Amenhotep IV (AKHENATEN) became the heir. Tuthmosis fashioned a unique sarcophagus for his cat. He was depicted in a relief of the historical period and remained popular, as the Apis rituals continued for centuries.

Tuthmosis I (Akheperkaré) (d. 1492 B.C.E.) *Third ruler of the Eighteenth Dynasty and the founder of the Egyptian Empire*

He reigned from 1504 B.C.E. until his death. Not the heir to the throne of Amenhotep I, Tuthmosis I was probably a prince of a collateral line or an heir of the Theban nome aristocracy. His mother, SENISONBE, is identified only as

“King's Mother,” but she reportedly had political power of her own.

Tuthmosis I married 'AHMOSE (1), a possible sister of Amenhotep I, and was named heir when the king died childless. 'Ahmose bore Tuthmosis two daughters, NEFERUKHEB and HATSHEPSUT, and two sons, WADJMOSE and AMENMOSE. These two sons were militarily active but predeceased their father. TUTHMOSIS II, born to MUTNOFRET (1), a lesser-ranked royal woman and perhaps a nome heiress, became the heir.

Assuming the throne, Tuthmosis I began many building projects, including the extension of the great temple of AMUN at KARNAK. Aided by INENI, the famed architect of the era, Tuthmosis I added pylons, courts, and statues to the shrine, setting the standard for the eventual magnificence of the temple. He also led a military campaign into NUBIA (modern Sudan) in his second regnal year, fighting the local warrior clans and penetrating beyond the second cataract. Some records indicate that Tuthmosis battled the chief of the Nubians there. A hand-to-hand combat cost the Nubian his life and his territory. Tuthmosis returned to Thebes with the body of the chief hanging from the prow of his ship. After defeating the local inhabitants, Tuthmosis started a new series of FORTRESSES on the Nile and named a new viceroy of Nubia to handle the affairs below the cataracts. He also cleared the ancient canals at the various cataracts.

His greatest military exploits, however, were conducted in the lands beyond the eastern borders of Egypt. Like others of his line, he smarted over the recent domination of the HYKSOS, or Asiatics, in the Delta region of Egypt. He felt that the Egyptians needed to avenge themselves for the shame and led an army against several Asiatic territories in order to subdue tribes and to create buffer states and vassals. Tuthmosis I managed to reach the Euphrates River near CARCHEMISH in modern Syria, erecting a stela there to commemorate his victory. His exploits allowed him to boast that he had enlarged the boundaries of Egypt to match the circuit of the sun. He made the Euphrates Egypt's new border. Tuthmosis I also fought the MITANNI chariot corps.

At Karnak, to commemorate his victories and to bolster his popularity, he had a HYPOSTYLE HALL built entirely of cedarwood columns and added a copper and gold door, OBELISKS, and FLAGSTAFFS tipped with ELECTRUM. The tomb of Tuthmosis I was also begun early in his reign. Ineni supervised the preparation in secret, placing it high in the cliffs overlooking the western shore of Thebes. The ruler's mortuary temple, quite magnificent in design, was located near MEDINET HABU. Tuthmosis I was so popular that his mortuary cult continued into the Nineteenth Dynasty (1307–1196 B.C.E.). He brought Egypt renewed vigor and a sense of continuity and stability. Above all, his military campaigns healed the wounds of the Thebans and set the pattern of empire.

The mummified remains identified as those of Tuthmosis I were found with a cache of bodies in DEIR EL-BAHRI, reburied there when later dynasties discovered the original royal tombs had been vandalized. The corpse of the ruler was bald, showing signs of arthritis and poor teeth. Tuthmosis I had a narrow face and an arched nose. There have been questions as to the true identity of the corpse over the years, with some scholars holding the opinion that it is not Tuthmosis I because of the apparent age discrepancies.

Tuthmosis II (Akheperneré) (d. 1479 B.C.E.) *Fourth ruler of the Eighteenth Dynasty*

He reigned from 1492 B.C.E. until his death. The son of TUTHMOSIS I and MUTNOFRET (1), a lesser-ranked wife and possibly a sister of Queen 'AHMOSE, the wife of TUTHMOSIS I, Tuthmosis II was not ambitious or entirely healthy. There has been considerable doubt about the military capacities of this heir to the throne. Frail and sickly, he was overshadowed by HATSHEPSUT, his queen, throughout his reign. However, it is recorded that he conducted at least one campaign against the Asiatics. One fragmented document states that he even entered Syria with his army and conducted another campaign in NUBIA. This campaign, however, is recorded in another place as having been accomplished by others in his name. He is supposed to have come to the area to view the trophies of victory. There he also began to take Nubian princes to be raised as Egyptians.

Tuthmosis II added to the KARNAK shrine but left no other monuments to his reign except a funerary chapel. He had a daughter, NEFERU-RÉ, the offspring of Hatshepsut, and a son, TUTHMOSIS III, from a HAREM woman named ISET (1). This son was declared his heir before Tuthmosis II died at the age of 29 or 30.

His mummified remains give evidence of a systemic illness, possibly from tooth decay, an affliction quite common in that period. He was heavysset, without the characteristic Tuthmosid muscular build, but his facial features resembled those of his warrior father. No tomb has been discovered, but his mummy was found in the cache of royal remains at DEIR EL BAHRI.

Tuthmosis III (Menkheperre) (d. 1425 B.C.E.) *Fifth ruler of the Eighteenth Dynasty, called "the Napoleon of Egypt"*

He reigned from 1479 B.C.E. until his death. He was the son of TUTHMOSIS II and ISET (1), a HAREM woman, and was named heir before Tuthmosis II's death. On later monuments he inscribed an almost miraculous account of that event. The god AMUN was supposed to have forced the bearers of his sacred ark to kneel during a festival celebration. The ark was saluting a novice of the temple, Prince Tuthmosis, serving a type of novitiate in a separate cult reserved for the princes of Egypt. Amun and the

bearers of the sacred ark prostrated themselves in front of the prince, and Tuthmosis III rose up as the heir to the throne.

He was, however, too young to rule at the time of his father's death and HATSHEPSUT, Tuthmosis's queen, was named regent. She allowed Tuthmosis's coronation and perhaps married him to her daughter, NEFERU-RÉ. Two years later, however, with the help of her courtiers and the priests of Amun, led by HAPUSENEB and SENENMUT, she took the throne in her own name, adopting masculine attire, and became queen-pharaoh. Tuthmosis III was allowed to wear the robes and crowns of a king, but he was relegated to the background. That situation continued until c. 1469 B.C.E., when Neferu-Ré and Senenmut died, leaving Hatshepsut vulnerable. She died or was otherwise removed from power and Tuthmosis came to full powers.

He had conducted some military campaigns during Hatshepsut's reign, and he had spent a great deal of time preparing the land and naval forces of Egypt for his own expeditions. Tuthmosis III began his true reign by attacking the king of KADESH, a northern Mediterranean region, and his allies. Territories throughout western Asia were in revolt, and Tuthmosis III had to combat them in order to reestablish Egyptian suzerainty. He led his own regiments, sending ships to the Palestinian coast to meet him, and faced the army at the fortress of AR-MEGIDDO, Armageddon. The Asiatics expected that he would attack them directly, but Tuthmosis turned direction at Aruna and took his troops single file over Mount Carmel, surprising the enemy from behind. The Egyptian cavalry, much feared in this era, sent the panic-stricken Asiatics fleeing into Ar-Megiddo.

Tuthmosis III laid siege to the fort as a result, building a wall around the outer defenses. He left a token force there while he raided the lands of the neighboring rulers and chieftains. The campaign lasted only a few weeks, and on his return to Thebes, Tuthmosis III stopped with his troops to harvest the crops of the Asiatics. Egypt was flooded with treasure, tribute, and dignitaries from every land and city-state in the region as a result of its newly gained imperial status.

Tuthmosis III regulated the internal affairs in the nation as well, setting the standards for viziers and court officials and using their talents to launch building projects, although after a decade, many of his agents set about destroying the monuments of Hatshepsut and her cohorts in an effort to erase her memory. The demolition of the woman ruler's monuments and the construction boom were related to Egypt's new economic prosperity.

Tuthmosis III was one of Egypt's greatest generals. He conquered lands from the fifth cataract of the Nile to the Euphrates River, where he raised a STELA, and kept his empire securely under Egyptian control. He was possibly married to Neferu-Ré, who died young, and then to SITIAH, a short-lived queen. MERYT-RE-HATSHEPSUT became the Great Wife, and they had a son, AMENHOTEP

II, and several daughters. Tuthmosis III also had other wives, including Queen NEBETU'U (2), as well as some from other kingdoms sent as tribute or as symbols of vassalage.

He died in the 55th year of his reign and was buried in a tomb in the VALLEY OF THE KINGS. This tomb was decorated with the cultic stick-like renditions of the *AM DUAT*, the New Kingdom version of the *BOOK OF THE DEAD*. His mummified remains, damaged from vandalism and later reburied in DEIR EL-BAHRI, give evidence of his having been five feet tall and of medium build. His statues depict a handsome face, lynx eyes, and a hawk-like nose.

See also TUTHMOSIS III'S HYMN OF VICTORY; TUTHMOSIS III'S INSTRUCTIONS TO HIS VIZIER; TUTHMOSIS III'S MILITARY CAMPAIGNS; TUTHMOSIS III'S NUBIAN ANNALS.

Tuthmosis III's Hymn of Victory It is a monument of black granite discovered in KARNAK and now in the Egyptian Museum in Cairo. The hieroglyphs on the STELA give praise to the god Amun for the pharaoh's victories and commemorate his having reached the Euphrates River.

See also TUTHMOSIS III'S MILITARY CAMPAIGNS.

Tuthmosis III's Instructions to His Vizier This is a recorded tomb text, addressed to REKHMIRÉ, an official of Tuthmosis's reign and discovered on the tomb of this VIZIER at THEBES. The instructions are considered remarkable for their detailed description of the functions of government and the standards necessary for the proper administration of national affairs at all levels.

Tuthmosis III's Military Campaigns This is a document recorded at KARNAK by a scribe named Thaneni and compiled of the records made during Tuthmosis III's activities beyond the borders of Egypt. The first campaign was at AR-MEGIDDO, the fortress at Mount Carmel, undertaken in the 22nd to 23rd regnal year. The military venture was prompted by a revolt started by the king of KADESH. He and his allies waited on the road in front of the mountains, and Tuthmosis III, despite the arguments of his advisers, took his army up and over Mount Carmel, single file for 40 miles.

Coming out of the pass, Tuthmosis III camped north of Ar-Megiddo in the dark, using the banks of the Kina stream. He waited there until his entire force was prepared for battle. The enemy below saw the Egyptian force and knew that their line of retreat was interdicted. One by one they dropped their weapons and ran toward Ar-Megiddo for safety. The southern wing of Tuthmosis III's army was on the hill at the brook, and the northern wing was northwest of the fortress. They raced forward as the enemy threatened to enter Ar-Megiddo, some having to climb up clotheslines to reach safety.

Tuthmosis III's troops stopped to gather up the abandoned treasures of the foe, and Kadesh escaped. The pharaoh laid siege to Ar-Megiddo. He erected a wall called "Menkheperre-is-the-Surrounder-of-the Asiatics" and then left a small force to maintain a siege. The Egyptians took Tyre in Phoenicia (modern Lebanon) and other cities, before Tuthmosis III returned to Thebes to celebrate the Feast of OPET.

In his 24th regnal year, Tuthmosis made an elaborate march through Palestine and Syria. There he was assured of the loyalty of the local rulers. Tributes were sent by the Assyrians and other conquered domains. The following year Tuthmosis made a second inspection tour, harvesting crops and gathering botanical specimens. Other similar campaigns followed.

In his 29th regnal year, Tuthmosis III led his forces to Tripolis in southern Phoenicia. Some cities in Syria and Lebanon were revolting against Egyptian rule. The Egyptians feasted on fruits and grain harvests from the local areas, and Phoenician vessels were taken. The troops of Tuthmosis III returned to Egypt by water. They carried gold, lead, copper, jewels, slaves, wines, incense, and oils to the Nile.

The following year's campaign was undertaken when Tuthmosis III sailed with his army to Simyra, near Kadesh. The king of Kadesh was still at liberty and still in rebellion, arousing the Phoenicians and others. Tuthmosis III gathered up the princes of several city-states and nations to educate them in Thebes. Once again the Egyptians harvested crops and brought back treasures.

In his 31st regnal year, Tuthmosis III returned to Phoenicia, where he put down a revolt and received tribute and the homage of the Syrians. He also garrisoned and stocked forts and outposts. The harbor of Phoenicia served as bases for inland raids and punitive assaults.

The 33rd regnal year was the time of Tuthmosis III's greatest Asiatic campaign, his conquest of the area of the Euphrates River. Tuthmosis III crushed Kadesh and subdued other coastal cities before moving into the Euphrates area. He brought boats and rafts with his troops in order to move his units across the river. There he fought at CARCHEMISH and entered the lands of the Naharin, allies of the Syrians. The MITANNIS defended the city of Carchemish. At the Euphrates, Tuthmosis erected a stela beside that of TUTHMOSIS I, his grandfather. Babylonian ambassadors approached him at this time, offering tributes. The HITTITES also offered gifts.

On the way back to the Phoenician coast, Tuthmosis III hunted elephants and was almost killed by a charging bull. General AMENEMHAB saved the pharaoh by hacking at the elephant's trunk and taking Tuthmosis III to a hiding place in the rocks on the riverbank.

In his 34th regnal year, Tuthmosis conducted an inspection tour and received tribute from CYPRUS. In the



Tuthmosis III, the “Napoleon of Egypt,” now in the Egyptian Museum in Cairo. (S. M. Bunson.)

next year he returned to the Phoenician coast to defeat rebels at a site listed as Araina. Prisoners, horses, chariots, armor, gold, silver, jewelry, wild goats, and wood were brought back to the Nile. He conducted punitive campaigns also in his 36th and 37th regnal years, and returned to Phoenicia in the 38th regnal year. Cities near the Litany River were in revolt, and punitive raids and battles subdued them. Cyprus and Syria sent tributes, and Tuthmosis III replenished his local garrisons.

During the following year Tuthmosis III conducted campaigns against the BEDOUINS on Egypt’s northeastern frontier. He resupplied Phoenician forts and defeated a group called the Shasu. In his 40th and 41st regnal years, he received tributes from Cyprus, Kush (the Egyptian name for NUBIA, modern Sudan), and from the Syrians and Hittites.

His last campaign was conducted in his 42nd regnal year, when he was 70 years old. Tuthmosis III entered the field yet another time against the city of Kadesh. He marched to the Orontes River, where that city and Tunip were well defended. Tunip leaders set out a mare to disturb the Egyptian cavalry, but General Amenemhab stalked the animal and slit its belly, making it unappealing to the Egyptian stallions and adding to the blood lust of the horses in the battle.

During these campaigns, Tuthmosis III captured 119 cities from northern Palestine and Judaea and conquered 248 cities in northern Syria as far to the east as Chaboras. These campaigns have earned him the title of the “Napoleon of Egypt.”

Tuthmosis III’s Nubian Annals Recorded at KARNAK, they recall Tuthmosis’s expedition through the first cataract, where he cleared the ancient canal. Tuthmosis took 17 towns and districts on this campaign. In another record 115 towns and districts are named, and on yet another list, recorded on a pylon in AMUN’s temple, the names of 400 towns, districts, and regions are cited.

Tuthmosis IV (Menkheprurê) (d. 1391 B.C.E.) *Eighth ruler of the Eighteenth Dynasty, associated with the Great Sphinx at Giza*

He reigned from 1401 B.C.E. until his death. The son of AMENHOTEP II and Queen TEO, Tuthmosis IV saw military duty at the naval station of PE-NEFER near MEMPHIS as a prince. He also led an armed tour of Syria and Palestine and received the title of “Conqueror of Syria” for his efforts. Tuthmosis IV fought in Nubia as a young man and proved himself courageous.

When he took the throne of Egypt he was faced with rebellions in Syria and in the lands below the cataracts. He was politically involved in the growing rivalry between the emerging state of Hatti, the HITTITES, and the MITANNI Empire and sided with the Mitannis, a choice that would plague the Nineteenth Dynasty. Tuthmosis IV married a Mitanni princess to seal the alliance. When Assyria threatened the Mitannis, Tuthmosis IV sent them gold to help pay for their defense.

Peace brought Egypt prosperity, however, and Tuthmosis IV restored and embellished many buildings, including an obelisk of TUTHMOSIS III at KARNAK. That pillar had been lying on its side for three decades; Tuthmosis IV raised it and added an inscription at its base. He erected as well a small mortuary temple and a station for the bark of the god AMUN. As a prince, he had also restored the Great SPHINX at GIZA, and a legend evolved out of that event. Not the designated heir, Tuthmosis IV rested beside the Great Sphinx while on a hunting trip. He heard the Sphinx complain about its pitiful condition. Tuthmosis IV was told that if he restored the Great Sphinx he would become pharaoh. He refurbished the site and left a stela between the paws of the Great Sphinx to commemorate the dream and the work accomplished.

His wife was Queen MUTEMWIYA, considered by some to have been a MITANNI princess. His heir was AMENHOTEP III. Tuthmosis IV died at an early age, wasted from some illness, possibly dental infections. His tomb on Thebes’s western shore was a great complex of underground passages, stairways, and chambers, and he had a yellow quartzite sarcophagus. His burial chamber was not decorated, but painted scenes were used in other rooms. The mummy of a royal prince, standing erect against the wall, was also discovered in the tomb. The burial hall was designed with pillars and a sunken crypt with a granite SARCOPHAGUS.

His mummified remains show that he had well-manicured fingernails, pierced ears, and a full head of hair. Tuthmosis IV's feet were broken off by tomb robbers who were looking for golden amulets and jewels in his mummy wrappings. His remains were found in the cache in the tomb of AMENHOTEP II.

Tutu (fl. 14th century B.C.E.) *Diplomatic official of the Eighteenth Dynasty*

He served AKHENATEN (Amenhotep IV; r. 1353–1335 B.C.E.) as a chamberlain, minister of protocol, and diplomat. Tutu served at 'AMARNA and was mentioned in the correspondence of the era. His tomb in 'Amarna was unfinished, but it was designed elaborately and contained reliefs of Akhenaten. Rock-cut, the tomb appears as a MASTABA. The mortuary displays depict Tutu's honors, court scenes, and religious rites.

Tuya (fl. 13th century B.C.E.) *Royal woman of the Nineteenth Dynasty*

She was the consort of SETI I (r. 1306–1290 B.C.E.) and the mother of RAMESSES II (1290–1224 B.C.E.). A commoner, Tuya was the daughter of a military commander of chariots, RAIJA, and his wife, also named Raia. She married Seti I before he came to the throne and bore a son who died young. Tuya was also the mother of Princesses TIA (1) and HENUTMIRÉ. She outlived Seti I and was honored by Ramesses II. Statues of Tuya were uncovered at ABU SIMBEL, PER-RAMESSES, and at the RAMESSEUM. She died in the 22nd or 23rd regnal year of Ramesses II.

Her tomb in the VALLEY OF THE QUEENS in THEBES was a great sepulcher with a stairway to subterranean levels. A vestibule, annexes, and a burial chamber compose the structure of the tomb. The sarcophagus in the burial chamber was fashioned out of pink granite.

Twin Souls They were two deities who were believed to have met in the TUAT, or the Underworld. The Twin Souls are RÉ and OSIRIS in their supernatural forms, merging to replenish their life forces. The Twin Souls of Ré and Osiris joined every night while Ré was journeying through the Tuat. After a battle with the evil serpent AOPHIS (1), Ré was considered renewed by his association with Osiris.

Two Companions of the Sacred Heart Divine beings associated with the cosmological traditions and with the cult of the god RÉ, the companions resided on the original PRIMEVAL MOUND, the point of creation, and

they accompanied Ré in that instant. They were depicted with reverence on the walls of the temple at EDFU in Upper Egypt. Their names were WA and AA.

Two Dog Palette It is a Predynastic carving presented to the temple of HORUS at HIERAKONPOLIS, c. 3000 B.C.E. The palette is now in the Ashmolean Museum of Oxford.

Two Fingers This was a cultic symbol depicting the index and medius fingers and used as an amulet for both living and dead. The fingers represent the divine digits of the god HORUS when he ascended to the heavens on a LADDER. HORUS aided OSIRIS in the ascent of the ladder by offering him his fingers as support.

Two Ladies It was the name given to two goddesses of Egypt: NEKHEBET and WADJET, or BUTO. Shown as a VULTURE and a cobra, the goddesses were the patronesses of Upper and Lower Egypt.

Twosret (Sitrémeritamun) (d. c. 1196 B.C.E.) *Queen-pharaoh of the Nineteenth Dynasty*

She ruled from 1198 B.C.E. until her death. The widow of SETI II, having been a secondary wife, and the mother of Seti-Merenptah, Twosret served as the regent for the heir, SIPTAH. He disappeared after five or six years, and she ruled in her own right, assisted by her counselor, BAY, who was a foreigner who had usurped power. Her reign did not last long, because she had no popular support, and the later Ramessids struck her name from the royal rolls.

Twosret built a handsome tomb in the VALLEY OF THE KINGS, but SETHNAKHTE, the founder of the Twentieth Dynasty, usurped it. Several reliefs remain, as well as seals of her reign and a sandstone stela. The mummy of Twosret was apparently destroyed by Sethnakhte when he took her tomb for his own burial. There are no portraits of Twosret. She may have been a daughter of MERENPTAH. She was actually involved in resource sites in the SINAI and in Palestine, and she built at HELIOPOLIS and at THEBES. A small cache of jewels was discovered in her tomb.

Typhonean Animal It is the name given to the creature called the SET Animal in Egypt. The animal was depicted as a recumbent canine with the ears of a donkey and an elongated tail. The Typhonean neck was long and decorated with golden rings. A pectoral found at DASHUR displayed this creature.

U

Uadj See DJET.

Uadjet See WADJET.

uatcht This was the ancient Egyptian name for an AMULET made of green stone. The stone itself was called *uatcht* or *wadj*. Such amulets were believed to be particular repositories of MAGIC and were designed according to the various cults of the land.

Uat-Ur (Wadj-Wer) This was the Egyptian name for the Mediterranean Sea, translating as the “Great Green.” The Mediterranean was depicted in reliefs and paintings as a man with breasts for nurturing. The skin of the Uat-Ur figures in such displays was covered in a wave design, representing the vast sea. Uat-Ur was often portrayed with the NILE River, HAPI (1). The Mediterranean Sea was part of the Egyptian transportation system in early eras. Naval forces were designed for use in the transportation of troops or for the TRADE expeditions that set out on the Mediterranean from various Delta sites.

Uben This was the Egyptian name of the spiritual bodies deemed responsible for each new dawn on the Nile. They brought the brightness of day, welcoming the rising sun as special agents of light. The dog-faced BABOON, the Hedjwereu, “the Great One,” was depicted as greeting the sun in reliefs and paintings. Temples, particularly those dedicated to the god THOTH, kept baboons to welcome the dawn and these spiritual beings each day.

Udimu See DEN.

Udjaharresnet (fl. sixth century B.C.E.) *Official in the Persian Twenty-seventh Dynasty*

Udjaharresnet served CAMBYSES (r. 525–522 B.C.E.) and DARIUS I (r. 521–486 B.C.E.) as CHANCELLOR and chief physician. He erected a STELA commemorating the arrival of Cambyses, the Persian conqueror who founded the alien dynasty. Udjaharresnet had served Egypt in his youth as a commander of ships and as a physician. During the reign of Darius I, he was directed to refurbish and restore the PER-ANKH, the research and educational institution of Egypt. This official was buried in a shaft at ABUSIR.

Udjashu (fl. fourth century B.C.E.) *Royal woman of the Thirtieth Dynasty*

She was the consort of NECTANEBO I (r. 380–362 B.C.E.) and probably the mother of TEOS, the heir.

Uer-khorphemtiu This was the ancient name for the high priest of PTAH in MEMPHIS. The title roughly translated as “the Great Chief of Artificers (of MAGIC).”

Uer-Ma’a (Mer-ma’a) This was the high priest at HELIOPOLIS. This priest was “the Great Seer,” the prophet of the cultic celebrations of RÉ.

Ukh-hotep (fl. 20th century B.C.E.) *Priestly official of the Twelfth Dynasty*

Ukh-hotep served SENWOSRET I (r. 1971–1926 B.C.E.) as the hereditary ruler of ASSIUT and as the superintendent of the prophets in the Assiut temples. He was associated with the cult of HATHOR. The son of another Ukh-hotep and Lady Mersi, Ukh-hotep was buried at MEIR, near

MALLAWI. His tomb was large and contained elaborate reliefs, as well as a registry of his family, a false door, and a statue niche. A third Ukh-hotep also served Senwosret I.

Umm el-Ga'ab It was the necropolis of the city of ABYDOS, called “the Mother of Pots” by modern local residents. This was one of Egypt’s earliest cemeteries, used by the rulers of the First Dynasty (2920–2770 B.C.E.). Second Dynasty (2770–2649 B.C.E.) monuments, associated with PERIBSEN and KHA’SEKHEMWHY, were also found on the site, called “Peger” in some records. Some Predynastic graves are also at Umm el-Ga’ab.

The superstructures of the royal tombs have been destroyed over the centuries, exposing the remains of brick-lined burial pits. The rulers deposited stelae and clay sealings in these chambers as well as ivory figurines and mortuary furniture. The tomb of DJER, the second ruler of the First Dynasty, was declared the resting place of the deity OSIRIS. As a result, the tomb received many honors and votive offerings, particularly during the New Kingdom Period (1550–1070 B.C.E.). A tomb dating to the Twenty-first Dynasty (1070–945 B.C.E.) was erected for Psusennes, the son of the high priest of AMUN, MENKHEPERRESEN (2), at Umm el-Ga’ab. The tomb has a chapel, burial shaft, and mortuary stela. The site is famous for the sounds made by the finely grained sands of the region. This sand makes aeolian melodies when blown over the ruins and the dunes by the wind. The Egyptians believed the sounds originated in the tombs.

Unfinished Pyramid See ZAWIET EL-ARYAN.

Unis (Weni, Wenis) (d. 2323 B.C.E.) *Ninth ruler of the Fifth Dynasty*

Reigning 2356–2323 B.C.E., Unis was possibly a son of IZEZI (Djedkaré), inheriting the throne when the original heir, Remkuy, died. The TURIN CANON lists Unis, whose reign was prosperous.

He married Queen NEBET and KHENUT. Unis did not have an heir, but his daughter, IPUT (1), married TETI, who founded the Sixth Dynasty. Unis conducted trade with BYBLOS, in Phoenicia (modern Lebanon), and NUBIA (modern Sudan), and he sent an expedition to Nubia that was recorded on the Elephantine Island. This expedition returned to Egypt with a giraffe, a rare sight in Egypt at the time. He also fought a battle with the BEDOUINS in the SINAI Peninsula.

Queen Nebet, the mother of Prince Unis-ankh, and Queen Khenut were buried in Unis’s mortuary complex in SAQQARA. This pyramidal structure is in the northern part of the Saqqara necropolis and was restored centuries later by KHA’EMWESET (1), a son of RAMESSES II (r. 1290–1224 B.C.E.). The pyramid had a rubble core and was designed with a long causeway that led to the VALLEY TEMPLE, a MORTUARY TEMPLE, and two boat pits. The

PYRAMID TEXTS serve as reliefs in this tomb and offer vigorous images, including the CANNIBAL HYMN. The site has burial shafts and a multichambered chapel. Prince Unis-ankh and Princess Iput were buried there.

Unu He was the hare deity of Egypt called “the Springer-up.” The hare was considered a form of the god RÉ and was worshiped at HERMOPOLIS. His consort was WENUT, a goddess of THEBES. Some of the gods and goddesses of the nation were associated with nature and with animal, THEOPHANIES, used as symbols of special virtues or strength.

Upper Kingdom See EGYPT.

uraeus The insignia of the rulers of ancient Egypt, worn on CROWNS and headdresses to denote rank, the uraeus was composed of symbols of the cobra and the VULTURE, sometimes the cobra alone. The reptile represented WADJET, the protectress of Lower Egypt and the vulture was NEKHEBET, the vulture goddess who served Upper Egypt. Wadjet was always shown with its hood extended, threatening the enemies of Egypt as the serpent threatened the foes of the god RÉ. The cobra was sometimes depicted in the cults of the deities HORUS and OSIRIS.

ur-heka It was the instrument traditionally used in MORTUARY RITUALS by the attending priest during the ceremony of the Opening of the Mouth, the ceremony restoring the human senses of the deceased in the eternal realms, and in other cultic rites. This instrument ensured that the deceased would have control of his or her vital senses beyond the grave. AMULETS and other funerary pieces included spells that safeguarded the integrity of the human form while undergoing the transformations of death.

Ur-hiya (fl. 13th century B.C.E.) *Military official of the Nineteenth Dynasty*

He served SETI I (r. 1306–1290 B.C.E.) as a military commander. Ur-hiya was apparently a Canaanite or Hurrian who had risen through the ranks of the army, probably coming to Seti I’s attention before he took the throne. The presence of aliens in Egypt’s military forces was unique to the New Kingdom Period (1550–1070 B.C.E.), although mercenary units were used in some campaigns in the earliest dynasties. Each foreigner on the Nile was given the opportunity to serve his adopted land by performing military or state duties to prove his worth. Such aliens were not treated as mercenaries but considered as citizens of the Nile.

Uronarti It was a site near the second cataract of the Nile in NUBIA (modern Sudan), where SENWOSRET III

(1878–1841 B.C.E.) erected a FORTRESS to control traffic on the river. Uronarti fortress, large, fortified, and garrisoned, was built on an island south of the strategic stronghold of SEMNA. Triangular in design, Uronarti also served AMENHOTEP I (r. 1525–1504 B.C.E.) during the New Kingdom Period conquest of Nubia.

Userhet (1) (fl. 15th century B.C.E.) *Official of the Eighteenth Dynasty*

He served AMENHOTEP II (r. 1427–1401 B.C.E.) as a royal SCRIBE. Userhet also carried the rank of a “Child of the Nursery,” belonging to the “KAP.” The Kap was a term used to indicate that Userhet was raised and educated with the royal children in the palace. Userhet’s tomb at KHOKHA on the western shore of the Nile at Thebes has scenes of everyday life. A STELA and a statue of Userhet were found in the tomb.

Userhet (2) (fl. 14th century B.C.E.) *Official of the Eighteenth Dynasty*

Userhet served AMENHOTEP III (r. 1391–1353 B.C.E.) as a royal scribe and as a tutor for AKHENATEN, the heir to the throne. He was buried on the western shore of Thebes, in a small cruciform tomb that carried descriptions of his honors and years of dedicated service to the throne.

Userhet (3) (fl. 13th century B.C.E.) *Temple official of the Nineteenth Dynasty*

Userhet served as a high priest of the cult of TUTHMOSIS I during the reign of RAMESSES II (1290–1224 B.C.E.). The cult of Tuthmosis I remained popular following his death in 1492 B.C.E. Userhet was one of the many priests who maintained the MORTUARY RITUALS and schedules of offerings in the resting place of this great military pharaoh.

The tomb of Userhet at KHOKHA, on the western shore of Thebes, contains scenes of the endless tributes paid daily to the memory of Tuthmosis I. Other scenes depict Userhet and his family in their own mortuary ceremonies and in eternal paradises in the TUAT, or Underworld.

Userhet-amun This was the name of the Egyptian bark presented to KARNAK by ’AHMOSE (r. 1550–1525 B.C.E.) to celebrate Egypt’s expulsion of the HYKSOS and their allies, and the unification of the Two Kingdoms. The bark was called “Mighty of Brow Is AMUN.” Such barks of the gods of Egypt were sometimes large enough to be used as true vessels on water. Others were designed to be carried in street processions as miniature representations. The bark presented to Karnak by ’Ahmose started the custom among the pharaohs of commemorating events or favors with such demonstrations of piety and fervor.

Userkaré (fl. 24th century B.C.E.) *Obscure ruler of the Sixth Dynasty*

He was the successor to TETI (r. 2323–2291 B.C.E.). Userkaré’s name was translated as “the *ka* of Ré is Powerful.” He was listed in the TURIN CANON and at ABYDOS. Possibly a usurper, he ruled only three years. It is conceivable that he was a nominal ruler, overseeing Queen Iput’s regency for the true heir, PEPI I. He started a tomb in an area south of ASSIUT, and this construction is documented. His name was also discovered at QAW EL-KEBIR.

Userkhaf (d. 2458 B.C.E.) *Founder of the Fifth Dynasty*

He reigned from 2465 B.C.E. until his death. Userkhaf was probably the son of Princess NEFERHETEPES (1), the daughter of RA’DJEDEF (r. 2528–2520 B.C.E.) and possibly HETEPHERES (2). The WESTCAR PAPYRUS foretold his coming, associating him with the legends of Princess KHENTAKAWES. His father may have been Sa’khebu, a priest of RÉ. He reigned a comparatively short time but he was a vigorous monarch, stressing the traditions of *ma’at*. His throne name, Iry-ma’at, meant “He who puts MA’AT into practice.” Userkhaf is listed in the TURIN CANON and at ABYDOS.

Userkhaf enlarged a temple of MONTU at Tod, south of Thebes. He also started trade with the city-state in the Aegean. He married Khentakawes, a daughter of MENKAURÉ, and she was reportedly the mother of SAHURÉ, Userkhaf’s heir.

His MORTUARY TEMPLE was erected in the northeast corner of the STEP PYRAMID in SAQQARA and was called “Pure are the places of Userkhaf.” Built of limestone and faced with Tureh stone, the tomb pyramid had a MORTUARY TEMPLE on the southern side. Temple reliefs depict birds, and a pink granite head of Userkhaf was uncovered in the courtyard. The site was surrounded by a wall and had a paved causeway and a portico with red granite columns. A queen’s pyramid and a subsidiary pyramid were erected on the western side of the mortuary temple.

Userkhaf also built a solar temple at ABU GHUROB, made of mud brick and faced with limestone. A wall encloses this monument, and an obelisk with a BENBEN was fashioned on a podium as part of the design. The shrine contained a sun altar and a causeway to the VALLEY TEMPLE. Another head of Userkhaf, made of schist, was discovered here. In the southern section, a bark of RÉ was fashioned out of bricks.

ushabtis See SHABTIS.

Ushanahuru (fl. seventh century B.C.E.) *Prince of the Twenty-fifth Dynasty*

He was the son of TAHARQA (r. 690–664 B.C.E.) and Queen AMUN-DYEK’HET and was at MEMPHIS with the queen when the ASSYRIANS, led by ESSARHADDON, entered the capital. Taharqa fled south to NUBIA, abandoning his queen and heir. Both Amun-dyek’het and Ushanahuru were taken to NINEVEH and made slaves. They were never seen again in Egypt.

V

Valley Festival It was a unique celebration held annually on the western shore of THEBES, and also called “the Beautiful Feast of the Valley.” The celebration had its origin in the Middle Kingdom Period (2040–1640 B.C.E.) rituals, probably beginning as a festival honoring the goddess HATHOR. It was normally held in the second month of *shomu*, the time of harvest on the Nile, corresponding to the modern month of May or June.

The sacred barks of AMUN, MUT, and KHONS (1), the Theban triad, were taken across the Nile to the necropolis area during the celebration, docking at DEIR EL-BAHRI. The living Egyptians visited the tombs of their dead, and priests blessed the gravesites. Processions, music, flowers, and incense marked the spirit of the festival. Families spent the night beside the tombs of their ancestors, serenaded while they held picnics and entertained by wandering bands of temple musicians and chanters.

Valley of the Gilded Mummies This is a Greco-Roman (304 B.C.E.–336 C.E.) necropolis at BAHARIA OASIS, containing 100 identified burial sites. Several thousand mummies appear to have been buried on the site. The remains being recovered in the graves of the valley have elaborately gilded CARTONNAGE masks and most were buried in groups. Some were covered in gold entirely, while other mummies had painted scenes and designs on their plain cartonnage. Still others were buried in ceramic anthropoid coffins.

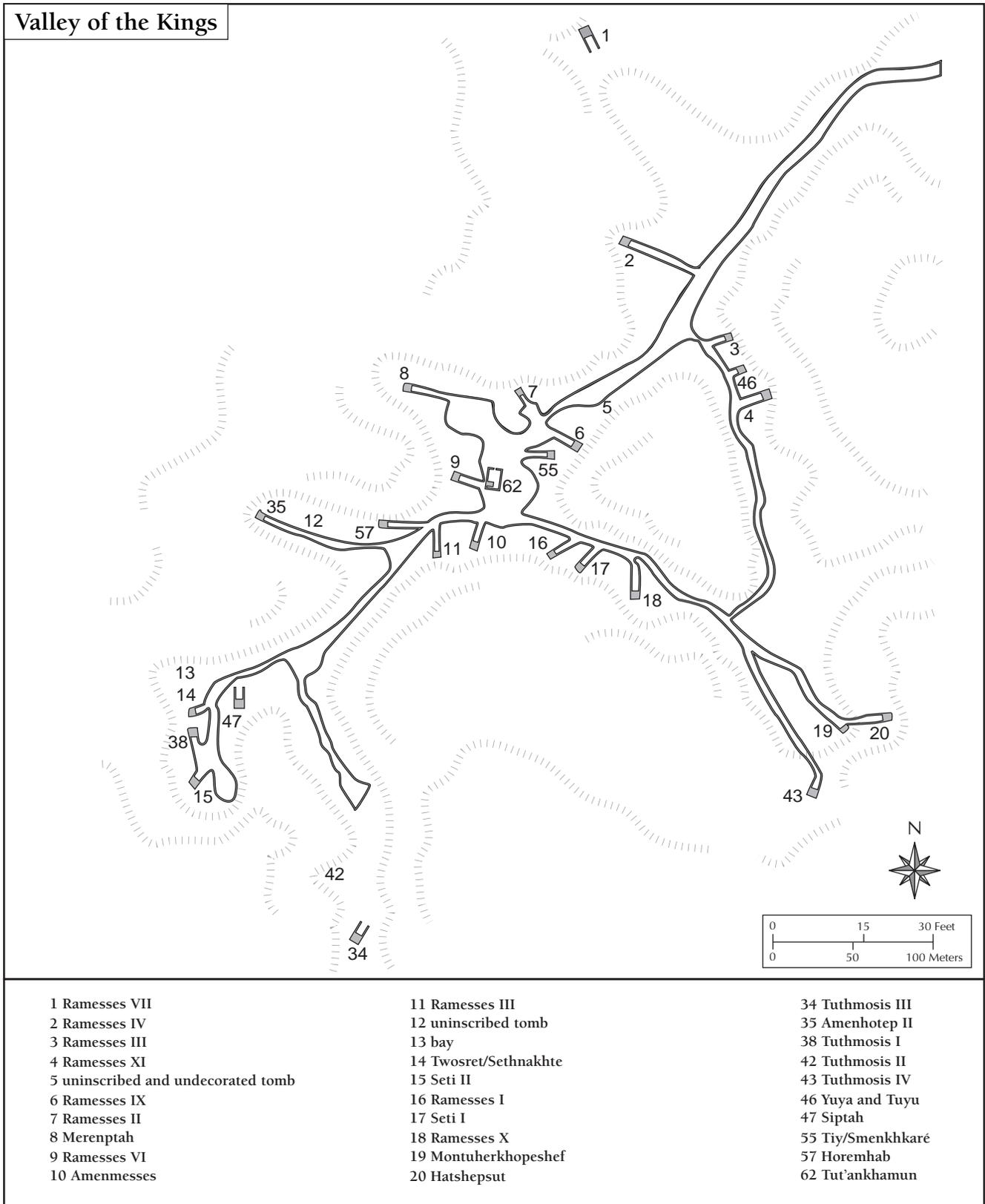
Tombs containing the remains have entrance chambers and separate burial compartments. The entrance chambers were also used as sites for mortuary rituals. Some burial rooms have niches and shafts. These tombs are located near the Temple of ALEXANDER III THE GREAT

(r. 332–323 B.C.E.) at Baharia. The necropolis was in use until the fourth century C.E.

Valley of the Kings It is called Biban el-Muluk in Arabic, the most intriguing burial site in the world, dating to the New Kingdom Period (1550–1070 B.C.E.) of Egypt. The Valley of the Kings is located on the western shore of THEBES. The area is a dried river valley that is dominated by a high peak, naturally shaped as a pyramid, and contains the tombs of the most celebrated pharaohs of Egypt.

The Eighteenth Dynasty (1550–1307 B.C.E.), founded after AHMOSE (r. 1550–1525 B.C.E.) ousted the HYKSOS, or Asiatics, from the Delta, began to fashion elaborate mortuary complexes on the western shore of Thebes. Ahmose’s heir, AMENHOTEP I (r. 1525–1504 B.C.E.), seeing the extent of robberies and vandalism of royal resting places, separated his burial site from his MORTUARY TEMPLE in order to protect his remains. His successor, TUTHMOSIS I (r. 1504–1492 B.C.E.), following Amenhotep I’s example, was the first ruler to have his royal tomb carved out of the expanse of the Valley of the Kings.

This sacred necropolis was remote and easily guarded as a ravine. It is located at the base of a peak called SHEIKH ABD’ EL-QURNA, sacred to the goddess MERESGER (1) and in earlier historical periods associated with the cult of the goddess HATHOR. The site is composed of two main branches, to the east and to the west. The majority of the tombs are in the eastern valley, called Ta-set-a’at, “the Great Place,” or Wadi Biban el-Muluk. The eastern valley also contains ravines and minor branches that served as natural sites for the royal tombs. The western valley leads to a natural amphitheater sur-



rounded by towering walls, with bays and ravines. Both valleys are separated from Thebes and the Nile by the

Theban massif, a dominating mountain range of the region.

The general plan of the royal tombs in the Valley of the Kings developed rather early in that era. Most contained a central passage leading to a series of sloping corridors, halls, shafts, and burial chambers. Some were dug straight into the rock, while others angled, probably because of natural barriers. The angle of descent was often quite steep.

In the Nineteenth Dynasty (1307–1196 B.C.E.), the tombs were not as inclined and straighter in design. Passages were blocked or sealed, and wooden doors were installed. False burial chambers protected the deeper passages that led to the actual resting places of the pharaohs. By the Twentieth Dynasty (1196–1070 B.C.E.), the tombs were smaller and simpler because of the short reigns of the rulers and the lack of resources.

The decoration of these tombs was normally religious in nature, and sections of the sites were named after the various stages of Rê's journey through the TUAT, or Underworld. Pillars, reliefs, paintings, and statuary graced each chamber and corridor. Magazines or storage rooms were included as well in the designs.

One of the most spectacular tombs is that of TUT'ANKHAMUN (r. 1333–1323 B.C.E.), discovered in 1922. Another site that drew world attention is the tomb erected by RAMESSES II (r. 1290–1224 B.C.E.) for his royal sons. Named KV5, this massive site has been undergoing recent excavations and contains more than 100 chambers thus far. A hall containing 16 pillars, descending stairways, offering chapels, magnificent reliefs, and passages link the tomb with the actual burial site of Ramesses II.

The tombs in the Valley of the Kings were built and decorated by artisans living in DEIR EL-MEDINA, a village erected to offer adequate housing and facilities for these trained craftsmen. With the fall of the New Kingdom in 1070 B.C.E., the Valley of the Kings was abandoned as a burial site for the royals.

Valley of the Queens This was the royal necropolis of the New Kingdom Period (1550–1070 B.C.E.), located southwest of MEDINET HABU on the western shore of the Nile at THEBES. The site was called Ta-set-neferu, "the Place of the Royal Children," in the ancient periods and is now called Biban el-Harim, "the Doors of the Women," or Biban el-Melikat, "the Doors of the Daughters," in Arabic. The queens, princes, and princesses of the New Kingdom were buried here. The necropolis is believed to contain 70 tombs. Located in an arid wadi, the site was developed first on the southern hill and then on the northwest side.

The most famous tomb of the Valley of the Queens was built for Queen NEFERTARI-Merymut, the Great Wife of RAMESSES II (r. 1290–1224 B.C.E.). This site has columned chambers, stairs, ramps, and an offering hall with shelves and a burial chamber with four pillars and three annexes. Elaborately decorated with polychrome

reliefs, the tomb depicts Queen Nefertari-Merymut in the usual funerary scenes but also portrays her in everyday scenes of mortal life. The BENNU (phoenix) and the AKER lions are also displayed. "The Great Wives" of the New Kingdom all have tombs in this necropolis.

The tombs of the royal sons of the New Kingdom Period include the resting place of AMENHIRKHOPSHEF (1), the son of RAMESSES III (r. 1194–1163 B.C.E.). This tomb has a ramp, three chambers, and two annexes, all painted with scenes and cultic symbols. A vestibule was part of the design.

The tomb of KHA'EMWESET (2), another prince of the dynasty and also a son of RAMESSES III, is in the Valley of the Queens as well. This is designed with three chambers, two annexes, and a ramp. The walls are covered with painted reliefs.

Some officials of the Eighteenth Dynasty (1550–1307 B.C.E.) were given the honor of having small pit tombs in the Valley of the Queens. Other princesses and princes were also provided with similar pit tombs.

valley temples They were an element of royal mortuary complexes, designed to complement and mirror the PYRAMID mortuary vestibule. In use in the Old Kingdom Period (2575–2134 B.C.E.), the valley temples were erected on the banks of the Nile, not far from the pyramid sites that were located in the desert. The mortuary temple was normally erected beside the pyramid and was connected to the VALLEY TEMPLE by a gigantic causeway, covered and elaborately decorated. Both temples had T-shaped entrance halls.

There is evidence that the valley temple had a specific mortuary function in some reigns. Actual embalming rituals were conducted on the deceased rulers in these temples. Special chambers were part of the valley temple design, providing the arenas for the various stages of the preparation and the wrapping of the pharaoh's human remains. The priests associated with this detailed process took up residence in the valley temple for the duration of the embalming process. When the valley temple was used for mortuary preparation, it was called PER-NEFER, "the Residence of Beauty," or WABT, "the Place of Purification."

viceroys It was an office of the Egyptian royal government, originally given to hereditary princes and counts of the various nomes or provinces and then bestowed upon commoners who displayed integrity, administrative skills, and loyalty. These officers also governed territories outside of Egypt, such as the domain called Kush, the Egyptian NUBIA (modern Sudan). The VICEROY of Kush was given an honorary title of "the King's Son of Kush," denoting his rank and favor. 'AHMOSE (r. 1550–1525 B.C.E.) established this position as Egypt put down rebellions south of ASWAN and reopened FORTRESSES and TRADE

centers on the Nile. In the reign of TUTHMOSIS III (1479–1425 B.C.E.), the viceroy of Kush governed from Mi'am, 140 miles south of the first cataract of the Nile. Many of the viceroys of Nubia had to maintain standing armies and had to possess certain military skills. They were used to halt rebellions or to delay invasions until the regular army units could get to the scene. The viceroy of Nubia served on the ELEPHANTINE Island at Aswan in many eras. Certain GOVERNORS OF THE NORTHLANDS were also appointed during the New Kingdom Period (1550–1070 B.C.E.) in order to maintain control of the Egyptian areas in Palestine, Phoenicia, modern Lebanon, and Syria during the time of the empire.

See also NOMARCHS; VIZIER.

Victory Stela This monument was erected by PIANKHI (r. 750–712 B.C.E.), the Nubian warrior of the Twenty-fifth Dynasty. Now in the Egyptian Museum in Cairo, this stela commemorates Piankhi's conquest of Egypt and his victory over the native Egyptians who opposed him. These were petty rulers of the Twenty-third (828–712 B.C.E.) and Twenty-fourth (724–712 B.C.E.) Dynasties who had limited domains in SAIS, HERAKLEOPOLIS, HERMOPOLIS, TANIS, and THEBES. Piankhi's Nubian armies swept northward, defeating the Egyptians. He celebrated the feast of OPET at THEBES as a result of his swift campaign. The stela commemorates his victories and contains a reproach concerning the ruler NIMLOT (4) of the Twenty-third Dynasty at Hermopolis. Nimlot is scolded for mistreating his horses.

Vidaranag (fl. fifth century B.C.E.) *Persian military commander of the Elephantine Island*

Vidaranag commanded the Persian troops at ASWAN in the reign of DARIUS II (423–405 B.C.E.). The satrap, or provincial governor, of Egypt, ARSAMIS, was away from Egypt when the priests of the god KHNUM complained to Vidaranag and bribed him to destroy the local Jewish temple. Vidaranag was punished for his misuse of his office.

Vindab Papyrus 3873 This is a document in the Vienna Kunsthistorische Museum, dating to the second century B.C.E., the Late Period, and Ptolemaic Period of Egyptian history. The papyrus is inscribed in the hieratic and demotic styles and contains a description of a burial of a sacred APIS bull in SAQQARA.

vizier This was the highest nonroyal office in ancient Egypt, called a *djat* or *tjat*, served as the prime minister of the nation in all periods. In the Old Kingdom Period of Egypt the viziers were normally kinsmen of the ruler, members of the royal clan, and thus trusted with the affairs of the court. An exception to this tradition, how-

ever, was the best-known vizier of the Old Kingdom, a commoner named IMHOTEP, who was revered as a high priest and as a physician. He built the STEP PYRAMID for DJOSER (r. 2630–2611 B.C.E.) of the Third Dynasty. Gradually the office was divided, with one vizier serving as the director of affairs for Lower Egypt and the other governing the territories of Upper Egypt. The vizier of Upper Egypt ruled from the ELEPHANTINE to ASSIUT, and the other governed all the lands above Assiut.

Viziers heard all domestic territorial disputes, maintained a cattle and herd census, controlled the reservoirs and the food supply, supervised industries and conservation programs, and were required to repair all dikes. The biannual census of the population came under their purview, as did the records of rainfall and the varying levels of the Nile during its inundation. All government documents used in ancient Egypt had to have the seal of the vizier in order to be considered authentic and binding. Tax records, storehouse receipts, crop assessments, and other necessary agricultural statistics were kept in the offices of these viziers.

Members of the royal family normally served as assistants to the viziers in every era. The office was considered an excellent training ground for the young princes of each royal line, although many queens and princesses also received extensive training and undertook a period of service with the vizier and his staff. Queen-Pharaoh HATSHEPSUT (r. 1473–1458 B.C.E.) and TIYE (1), the consort of AMENHOTEP III (r. 1391–1353 B.C.E.), are New Kingdom Period examples of royal women involved in the day-to-day administration of the nation.

If the capital was in the south, at THEBES, the vizier of Upper Egypt lived there and served also as mayor of the city. Normally, the vizier was assisted in his duties by the mayor of the western shore, because the vast necropolis sites and the artisans' villages there demanded supervision. The viziers of Upper and Lower Egypt saw the ruler on a daily basis or communicated with him frequently. Both served as the chief justices of the Egyptian courts and listened to appeals or decisions from the NOME justices. Other state officials, such as the treasurer, CHANCELLOR, keeper of the seal, etc., served under the viziers in a tight-knit and efficient bureaucracy. 'AHMOSE (r. 1550–1525 B.C.E.) of the Eighteenth Dynasty established the viceroyalty of Nubia in order to maintain order in the rapidly expanding territories below the cataracts. This viceroy was called "the King's Son of Kush."

The most famous vizier of the New Kingdom was REKHMIRÉ, who served TUTHMOSIS III (r. 1479–1425 B.C.E.). The able official was buried at Thebes, and on his tomb walls he gave an account of Tuthmosis III's instructions concerning the duties and obligations of a righteous vizier. The commands or instructions are remarkable for their detailed description of the workings of all levels of government. They include a description of the vizier's

palace office, the type of reports deemed necessary to maintain communications with other government bureaus, and 30 separate activities that were part of his position. Again and again stress is placed on service to the oppressed or the weak, a theme that dates back to the sages of the Old Kingdom Period and the ELOQUENT PEASANT of the Tenth Dynasty. Normally the viziers of Egypt were remarkable men, astute, well-trained, and dedicated to the service of rich and poor alike, in an ideal expression of the spirit of MA'AT, the ethical and moral principal guiding the nation. The role of vizier was maintained to some degree in the later historical periods of Egypt.

Votaresses of Karnak They were a religious group composed of high-ranking Egyptian women in the reign of 'AHMOSE (1550–1525 B.C.E.). 'Ahmose's queen, 'AHMOSE-NEFERTARI, held the rank of "GOD'S WIFE OF

AMUN" and gathered women to perform temple services. "The HAREM" of Amun and "the Divine Adoratrices of Amun" were started as a result. The Votaresses of Karnak appear to have served separately for a time, then were absorbed into other religious offices.

vulture The Egyptian variety of this bird was associated with NEKHEBET, the patroness of Upper Egypt. Named *nerau* by the Egyptians, the vulture was called "Pharaoh's chicken" (*Neophron percnopterus*). The bird usually grows to more than two feet long and is white with black flight feathers. It has a slender beak, a bare face, and a cascading mane of feather. The Egyptian vulture ranges in northern and eastern Africa, as well as southern Europe, and in the Middle East, even to Afghanistan and India. Other vulture species were present in Egypt, but only this species was associated with Nekhebet.

W

Wa He was one of the two COMPANIONS OF THE DIVINE HEART, associated with the cosmogonic traditions of Egypt and with the cult of the god Ré. AA was the other companion.

wabt This was the site of embalming, located either in the VALLEY TEMPLES of the pyramids in the royal mortuary complexes or in the institutions provided for this essential aspect of the funerary preparations. Also called *wabet*, the “house of purification,” or *PER-NEFER*, “the residence of beauty,” the sites were governed by the rituals of purification and preparation for the actual chemical processes of embalming.

See also MORTUARY RITUALS.

wadi An Arabic term for a gully or dried riverbed, used in the modern designation of sites, the major wadi locations in ancient Egypt include

Wadi Abbad a site east of Edfu in Upper Egypt, where gold mining operations were conducted in the New Kingdom Period (1550–1070 B.C.E.). SETI I (r. 1306–1290 B.C.E.) erected residential compounds and wells for workers there, as well as a temple. The gold mine in the site was given to the temple of Abydos in a special decree.

Wadi Abul Suffian a Nagada Predynastic cultural site at HIERAKONPOLIS. Black tipped and polished red ware was discovered there, as well as feline pottery masks, straw-tempered vessels, and a cylinder vessel. The skeletal remains of four humans and a cow were buried on the site.

See also EGYPT.

Wadi Alaki a site near QUBAN at the second cataract of the Nile in NUBIA (modern Sudan), favored for its gold

resources. Wadi Alaki underwent repairs and restoration in the reign of RAMESSES II (1290–1224 B.C.E.), and other pharaohs of the Nineteenth Dynasty also restored the area. Ramesses II dug a well on the site to aid the workers. He also reopened shafts of previous mines to further enhance the output.

Wadi es-Sebua a site south of ASWAN in NUBIA, which was excavated and moved to save it from rising waters caused by the Aswan High Dam. RAMESSES II (r. 1290–1224 B.C.E.) erected a temple there honoring RÉ and his own deified person. An avenue of SPHINXES was part of the temple design, as well as rock-cut interiors, courts, vestibules, a sanctuary, engaged statues, and two colossi of Ramesses II.

Wadi Garawi a site south of HOLWAN, in the southern suburb of modern Cairo. The remains of a dam used in quarrying processes for the area’s stone resources were uncovered there. A stonecutter’s settlement ruins were also removed from the site.

Wadi Gasus a site on the coast of the Red Sea near KOPTOS, called the area of SEWEW by the Egyptians. An Eighteenth Dynasty (1550–1307 B.C.E.) stela was found at Wadi Gasus, as well as a text from the Middle Kingdom Period (2040–1640 B.C.E.). This site was used in all historical periods as a starting point for expeditions to PUNT. The Egyptians lost some officials in the region, victims of hostile attacks, but the wadi and other important sites in the area were kept guarded by Egyptian military units in the New Kingdom Period (1550–1070 B.C.E.).

Wadi Halfa a site south of ABU SIMBEL, near the second cataract of the Nile in NUBIA (modern Sudan), considered a strategic defensive position in many eras.

Inscriptions in the area commemorate the Nubian campaigns of SENWOSRET I (r. 1971–1926 B.C.E.). A temple was erected there originally by TUTHMOSIS III (r. 1479–1425 B.C.E.) and contains later data concerning the reign of SIPTAH (1204–1198 B.C.E.) on its pillars. Another inscription, on a Nineteenth Dynasty (1307–1196 B.C.E.) stela, commemorated the temple, which was dedicated to the god HORUS.

Wadi Hammamat an important roadway, beginning in KOPTOS, where the Nile swerved closest to the Red Sea, and then stretching to the Red Sea operations of Egyptian TRADE groups. An important quarry was also located near the beginning of the wadi. Inscriptions excavated in the region date to the Eleventh Dynasty (2134–1991 B.C.E.) and relate that 3,000 men entered the Wadi Hammamat to transport a SARCOPHAGUS lid. Way stations were erected on this roadway and patrols were rotated for safe travel. Greywacke granite was quarried at Wadi Hammamat and Bir Fawakhir and a temple dedicated to MIN was also found nearby.

Wadi Hawi a site southeast of ASWAN, noted for the mining of amethyst during the Middle Kingdom Period (2040–1640 B.C.E.). SENWOSRET I (r. 1971–1926 B.C.E.) also mined there.

Wadi Kubbania a site near ASWAN that contained prehistoric artifacts. These objects date to the Late Paleolithic Period 21,000–12,000 B.C.E. Hunter-gatherers assembled where, close to the water source caused by the annual inundation of the Nile.

Wadi Labbab a site near modern Cairo where a PETRIFIED FOREST has stood for centuries.

Wadi Maghara a site in the western SINAI Peninsula, near modern Abu Zuneima, popular for the mines and natural resources exploited early in Egypt's history. Inscriptions from the Fourth (2575–2465 B.C.E.), Fifth (2465–2323 B.C.E.), and Sixth (2323–2150 B.C.E.) Dynasties were uncovered at Wadi Maghara. Inscriptions dating to the reign of AMENEMHET III (1844–1797 B.C.E.) were also discovered on the site. Copper, turquoise, and malachite mines were operated there.

See also SINAI; SINAI INSCRIPTIONS.

Wadi Matuka (Murgassi) a site on the western side of the Nile in NUBIA (modern Sudan), located on a rocky cliff high above the river. A defensive bastion was erected there by the Egyptians, and HATSHEPSUT (r. 1473–1458 B.C.E.) also built a temple on the site.

Wadi Mi'ah a site near EDFU in Upper Egypt, that leads to gold mines some 35 miles inland from the river, at BARRAMIYEH, Wadi Mi'ah leads as well to Mersa Alam on the Red Sea. SETI I (r. 1306–1290 B.C.E.) dug and repaired wells for miners there and erected a rock temple. GEBEL EL-ZEBARA, another gold mine region nearby, also benefited from Seti I's patronage.

Wadi Murgassi See wadi matuka.

Wadi Nasb an area of the western SINAI Peninsula noted for copper, turquoise, and malachite mines. Snefru (r. 2575–2551 B.C.E.) left an inscription on the site. These mines were associated with the operations of Wadi Maghara.

Wadi Natrun an OASIS on the western edge of the Delta, serving as a main source of NATRON, the popular substance associated with embalming in Egypt and used on a daily basis as a detergent. "THE ELOQUENT PEASANT," KHUNIANUPU, of the First Intermediate Period (2134–2040 B.C.E.), began his travels and quest in this wadi.

Wadi Qash a site near KOPTOS on the main TRADE route to the Red Sea. Inscriptions from Predynastic and Early (2920–2575 B.C.E.) Periods were discovered there.

Wadi Qena a road leading from Qena to the Red Sea. Close by is a site of ruins called Umm Digal, "the Mother of Columns." Marble columns still stand in the area, dating to the Ptolemaic Period (304–30 B.C.E.) or the later Roman Period.

Wadi Qubannet el-Qirud a site in the LIBYAN DESERT, near DEIR EL-BAHRI, called the Valley of the Tombs of the Monkeys. The three Syrian lesser-ranked wives of TUTHMOSIS III (r. 1479–1425 B.C.E.) were buried there in identical tombs with sumptuous mortuary regalia.

Wadi Sidri a site in the SINAI Peninsula near modern Abu Zuneima. The turquoise mines of the area were exploited by the Egyptians in several eras.

Wadi Timulat a fertile depression north of BUBASTIS in the eastern Delta, used by the ancient Egyptians as a path to the Red Sea. The wadi led to the BITTER LAKES, which in turn opened onto the Red Sea. The route was called the SWEET WATER CANAL by the Egyptians and was used by the Late Period (712–332 B.C.E.) rulers to open a canal.

Wadj See DJET.

Wadjet (Uadjet) A cobra deity serving as the patron goddess of ancient Egypt, the protectress of the northern territories, Lower Egypt, called Buto in Greek texts, Wadjet was associated at times with the goddess HATHOR. NEKHEBET was her sister goddess, the patroness of Upper Egypt. Wadjet was also associated with the Osirian cult and was believed to have helped the goddess ISIS keep watch over the infant deity HORUS on CHEMMIS in the Delta. Wadjet arranged the reeds and foliage to hide the divine mother and son from all enemies so that Horus could mature to strike down his father's assassin, SET. Wadjet was depicted as a cobra or as a woman. As a woman holding the crown of Lower Egypt, with an entwined papyrus SCEPTER and serpent, she was included in the coronation ceremonies of the rulers. The goddess offered the crown to each new ruler

in the rituals, and her image was used in the royal symbol, the *URAEUS*.

wadjet The symbol of “the EYE OF RÉ” or “the EYE OF HORUS,” powerful AMULETS of strength and protection, the *wadjet* depicted the sun and moon, vital elements in Nile mythology. The *wadjet* was worn by the living and by the dead in the mummy wrappings of the deceased. The amulet was fashioned out of blue or green faience, sometimes with semiprecious stones in golden settings.

Wadjkaré (fl. 22nd century B.C.E.) *Ruler of the brief Eighth Dynasty*

He is an obscure ruler, as the only surviving documentation of his reign is a royal exemption decree issued by him. His name was translated as “Prosperous is the Soul of RÉ.”

Wadjmose (fl. 15th century B.C.E.) *Prince of the Eighteenth Dynasty*

He was the son of TUTHMOSIS I (r. 1504–1492 B.C.E.), and Queen 'AHMOSE. A brother of Queen-Pharaoh HATSHEP-SUT, Wadjmose died before he could inherit the throne. Wadjmose was buried on the western shore of THEBES, south of the RAMESSEUM. His tomb contained a small chapel and three shrines.

Wall of the Prince This was a series of FORTRESSES erected by AMENEMHET I (r. 1991–1962 B.C.E.) to defend the eastern borders of Egypt. A corresponding series of fortresses was placed in strategic locations on the western border as well, and all of these military outposts were heavily garrisoned to stop the encroaching tribes attempting to enter the Delta. The pharaohs of the Twelfth Dynasty (1991–1783 B.C.E.) maintained these fortresses, and the New Kingdom Period (1550–1070 B.C.E.) rulers restored them periodically. The Wall of the Prince was mentioned by Neferti, or Nefer-rohu, in his prophetic writings honoring AMENEMHET I (r. 1991–1962 B.C.E.). There are indications that the original series of fortresses were built by MONTUHOTEP III (r. 2010–1998 B.C.E.) and reconstructed by Amenemhet I and his successors.

See also NEFER-ROHU'S PROPHECY.

Wapuat See WEPWAWET.

waret This was the ancient Egyptian name for the watery abyss from which RÉ rose from the moment of creation. Egyptians feared darkness and chaos as the destroyers of humanity and remembered the cosmologi-

cal traditions concerning the act of creation. The PRIMEVAL MOUND, the life-giving island in the center of *waret*, remained the symbol of existence in all historical periods.

See also NUN.

warfare See MILITARY.

Waset See THEBES.

Waters of Ré This was the branch of the Nile that began at HELIOPOLIS and flowed to the northeast to enrich the agricultural area of the Delta. During the Nineteenth Dynasty (1307–1196 B.C.E.), the same branch of the Nile was called the “Waters of Avaris,” as the Ramessids of that royal line erected their great capital on the site of the HYKSOS capital of AVARIS. That part of the river became “the Waters of HORUS” at el-Qantara and then emptied into the Mediterranean Sea near Sinu, the PELUSIUM of the Ptolemaic Period (304–30 B.C.E.).

Waty (fl. 26th century B.C.E.) *Official of the Fourth Dynasty*

Waty served KHAFRE (r. 2520–2494 B.C.E.) as a court musician. The mummified remains of Waty were so beautifully embalmed and wrapped that his features were distinguishable beneath the linens. The embalming preserved Waty's flesh so carefully that a callus is still evident on one foot. His sarcophagus was uncovered in a tomb in SAQQARA.

Wawat This was the area between ASWAN and the first cataract of the Nile, in Kush or NUBIA (modern Sudan). The region was continually under military assaults by the Egyptians, as the local inhabitants rebelled and became independent during eras of dynastic weakness. ANIBA was the capital of Wawat, called Mi'am in some periods. Aniba was well fortified by the Egyptians and contained storage areas for military wares and TRADE surpluses. The VICEROY of Nubia resided in Wawat during some historical periods. The people of Wawat were paying tribute as early as the Sixth Dynasty (2323–2150 B.C.E.), perhaps even earlier.

Wayheset (fl. 10th century B.C.E.) *Official of the Twenty-second Dynasty*

Wayheset served SHOSHENQ I (r. 945–924 B.C.E.) as a military emissary. He was sent to the DAKHLA Oasis, where Egyptians were rebelling against Libyan domination of the land. The revolt was short-lived and confined to the area of the oasis. Wayheset thus freed Shoshenq I to begin his military campaigns in Palestine without distractions.

Way of Horus An ancient Egyptian road of strategic importance, linking the eastern modern border town of El-Qantas to Gaza in southern Palestine and beyond. The road was kept under guard by the Egyptians to protect the caravans that traveled it, and garrisons were built at various locations to repel nomad and BEDOUIN attacks. The road ran directly across the Isthmus of Suez, also secured by a series of fortified wells dug by the Egyptians to accommodate caravans and military forces on the move.

See also DEIR EL-BALAH.

Way of the Sea A route used by TUTHMOSIS III (r. 1479–1425 B.C.E.) and AMENHOTEP II (r. 1427–1401 B.C.E.) along the coastal plains and valleys of Palestine on several of their military campaigns. Amenhotep II attacked Palestine from this route, going to Sharon Plain, Upper Galilee, and Jezreel.

See also TUTHMOSIS III'S MILITARY CAMPAIGNS.

Wedjebten (fl. 22nd century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a lesser-ranked consort of PEPI II (r. 2246–2152 B.C.E.). Wedjebten was buried in Pepi II's mortuary complex in southern SAQQARA. Wedjebten was not the mother of Pepi II's heir.

Wegaf (Khutawyré) (d. 1779 B.C.E.) *Founder of the Thirteenth Dynasty*

Wegaf started an obscure royal line, reigning 1783–1779 B.C.E. He was a disciple of the deity OSIRIS and erected four stelae to form a sacred area, *ta djeser*, in ABYDOS, around the tomb of DJER, believed to be the actual resting place of Osiris. He also built at UMM EL-GA'AB in Abydos. Little else is known of his reign in a turbulent period of Egyptian history.

weights and measures They were the official designations used in ancient Egypt for architectural projects and for determining the values of bartered materials. Length was measured in royal cubit, 20 inches; palm-width, 3 inches; and finger-width, 3/4 inch. The *khet* was the measurement of 110 square cubits or 2/3 of an acre.

The liquid measurements the Egyptians used were the *hekat*, which were made up of *kin* or pints and served as the equivalent of just over a modern gallon. The *khar* measured 17 gallons. Measurements of weights included the *deden*, equal to two modern pounds and divided into ten *gite* or twelve *shat*.

In the construction of the PYRAMIDS, the *seked* was the determined slope of the monument, while the *pesu* was the measurement of the beer and bread served to the workers from a single unit of grain.

Wenamun (fl. 11th century B.C.E.) *Real or possibly fictitious official of the Twentieth Dynasty*

Wenamun was recorded as probably serving in the reign of RAMESSES XI (r. 1100–1070 B.C.E.). *The Report of Wenamun*, credited to him, serves as an important document of that historical period, demonstrating the fallen status of Egypt. Wenamun was sent by the ruler on an expedition to the Mediterranean coast for timber, a vital resource rare in Egypt in that era. On his return home he reported his trials and tribulations to Ramesses XI. The text of the report depicts Egyptian life and the loss of prestige and military power. The nation was no longer a leader in the area, and the ruler was a recluse, kept in ignorance by officials. The report also details customs, traditions, and the political realities of the time. *The Report of Wenamun* is in the Papyrus Moscow 120.

Wendjebaendjeb (fl. 11th century B.C.E.) *General and military commander of the Twenty-first Dynasty*

He served PSUSENNES I (r. 1040–992 B.C.E.), also holding several religious offices in the royal court in TANIS. A tomb was prepared for Wendjebaendjeb in Psusennes I's own mortuary complex near the temple of AMUN in Tanis. He was buried in a granite sarcophagus from the Nineteenth Dynasty (1307–1196 B.C.E.), usurped for his use. It has also been reported that the sarcophagus belonged originally to Queen MUTNODJMET (1), the consort of HOREMHAB (r. 1319–1307 B.C.E.) of the Eighteenth Dynasty.

Weneg (Wadjnes) (fl. 27th century B.C.E.) *Obscure ruler of the Second Dynasty*

He was reportedly the successor to NINETJER. At ABYDOS and SAQQARA he was called Wadjnes. Vases bearing his seals were found in the pyramid complex of DJOSER (r. 2630–2611 B.C.E.) in Saqqara. No tomb has been identified for Weneg.

Weni (Unis, Wenis) (fl. 23rd century B.C.E.) *Military official serving Pepi I*

Weni was a commander and expedition leader for PEPI I (r. 2289–2255 B.C.E.). An innovative, energetic individual, Weni used mercenary troops to further Egypt's domains. His tomb in ABYDOS contained a limestone stela that provided biographical details and insights into this Old Kingdom Period. Weni was an aristocrat who assumed court offices after serving apprentice roles in the reign of Pepi's father, TETI (2323–2291 B.C.E.). Fulfilling duties as the warden or governor of various royal sites, Weni was also asked to investigate a harem conspiracy led by a minor consort, Queen WERET-IMTES (2). The fate of the royal lady was not disclosed on the stela.

Weni then led a large army of Egyptians and Nubian mercenaries (the first ever recorded in Egyptian texts) to

battle against “Asiatic Sand-dwellers,” obviously BEDOUINS of the SINAI. He speaks of a site called “Gazelle’s head,” unknown today. Weni, however, moved half of his troops by ship and half of them by land, thus catching the enemy between two separate forces. The ferried units landed behind the enemy position.

This commander also led expeditions to NUBIA (modern Sudan), where he dug canals at the northern cataracts of the Nile and built naval vessels out of acacia wood. The ships and barges carried granite blocks for Pepi’s pyramid. Weni’s tomb also contained a song about the army returning in safety after defeating Egypt’s enemies.

Wenis See WENI.

Wenut She was a rabbit or hare goddess of Egypt, serving as a patroness of THEBES. She was the consort of UNU, the hare god, and she was depicted in the totems of the Theban nome and as part of the *Was* SCEPTER.

Wepemnofret (fl. 26th century B.C.E.) *Royal prince of the Fourth Dynasty*

Wepemnofret was the son of KHUFU (Cheops; r. 2551–2528 B.C.E.) and an unnamed queen. He was not the heir. A stela belonging to Wepemnofret was found in a MASTABA of the Great Western Cemetery near the Great PYRAMID at GIZA. The stela was set into the walls of the tomb.

Wepwawet (Wapat) The wolf deity of Egypt, depicted as well as a JACKAL, he became part of the cult of ANUBIS but remained popular in some nomes. Wepwawet was a friend of OSIRIS and was revered as “the Opener of the Ways,” a reference to the roads of the TUAT, or the realms beyond the grave. In some traditions Wepwawet piloted the sun boat of the god RÉ as it traveled through the chambers of the night. He also aided the dead on their journeys to paradise. The cult centers for Wepwawet were at ASSIUT and in some NOMES. The gods HORUS and SET joined Wepwawet at Assiut, where the three roamed the hills as wolves.

Wereret (Weret) (fl. 19th century B.C.E.) *Royal woman of the Twelfth Dynasty*

The consort of SENWOSRET II (r. 1897–1878 B.C.E.), Wereret was the daughter of AMENEMHET II and probably the mother of SENWOSRET III. She is mentioned in the KAHUN PAPYRUS, and a fragment of her statue was discovered on ELEPHANTINE Island. Wereret was buried near the pyramid of Senwosret III at DASHUR in a limestone MASTABA containing a red granite sarcophagus. An intact jewelry cache was found in a tomb wall, and 50 large pieces and 7,000 beads were uncovered intact. This large collection

of pieces included rings, bracelets, amulets, scarabs, and two god lions. A portion of Wereret’s mummified remains that were vandalized by tomb robbers was recovered.

Weret (Wer) An ancient Egyptian god of the sky, referred to as “the Great One” in hymns and litanies, he was identified with the cults of THOTH and HORUS in various regions. The sun and the moon were traditionally held to be his eyes, and on moonless nights he was thought to be blind. In this blinded state Weret was the protector of priest-physicians who treated diseases of the eyes and the patron of blind musicians. In some reliefs he was depicted as a harp-playing god.

Weret-Imtes (1) (Weretyamtes) (fl. 24th century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a lesser-ranked wife of TETI (r. 2323–2291 B.C.E.) and probably the mother of WERET-IMTES (2).

Weret-Imtes (2) (fl. 23rd century B.C.E.) *Royal woman of the Sixth Dynasty*

She was a lesser-ranked consort of PEPI I (r. 2289–2255 B.C.E.) who was charged with a harem revolt on behalf of her son. She appears to have conspired to eliminate Pepi I from the throne, by exiling him or murdering him. An official named WENI, a military genius of that historical period, was called upon to investigate the accused royal woman alone. Weret-Imtes was obviously punished, along with her son, but no record was given as to the exact requirements of fulfilling justice in this matter. Penalties for those who attacked the sacred person of the pharaoh normally included death, disfigurement, and/or exile into the desert wastes.

Wersu (Worsu) (fl. 15th century B.C.E.) *Mining official of the Eighteenth Dynasty*

Wersu served in the reign of AMENHOTEP II (1427–1401 B.C.E.) as the superintendent of the gold-mining operations in the southern domains and may have served as viceroy of NUBIA as well. Statues of him and his wife were discovered in KOPTOS.

Westcar Papyrus This is a document treasured for historical details about the Fourth Dynasty, particularly the reign of KHUFU (Cheops; 2551–2528 B.C.E.), the builder of the Great PYRAMID. The TALE OF KHUFU AND THE MAGICIANS and a prophecy concerning SAHURÉ (r. 2458–2446 B.C.E.), KAKAI (Neferirkaré; r. 2446–2426 B.C.E.), and USERKHAF (r. 2465–2458 B.C.E.) are contained in this papyrus. The papyrus is now in Berlin, Germany.

Western Waters (Western River) This was a term used to denote the Canopic branch of the Nile in the

Delta. The Western Waters irrigated an area noted for vineyards and fine wines. In some historical periods the rulers of Egypt built residences in this lush region.

Westptah (fl. 25th century B.C.E.) *Beloved vizier of the Fifth Dynasty*

Westptah served in the reigns of SAHURÉ (2458–2446 B.C.E.) and KAKAI (Neferirkaré; 2446–2426 B.C.E.). He began his career during the reign of Sahuré and later became VIZIER of Egypt under Kakai. A noted architect and the chief justice of the nation, Westptah fell ill while attending the ruler. The court physician was summoned but could not save the aged official. When Westptah died, Kakai was supposedly inconsolable. He arranged for the ritual purification of the body in his presence and then commanded that an ebony coffin be made for Westptah. The vizier's son, Mernuterseteni, was ordered by the pharaoh to bury his father with specific tomb endowments and rituals. Westptah was given a grave site next to the pyramid of Sahuré in return for his services to the nation. The tomb contained a touching description of these honors.

White Chapel A small but exquisite structure at KARNAK in THEBES, erected by SENWOSRET I (r. 1971–1926 B.C.E.), the chapel has now been restored in Karnak and is a masterpiece of Egyptian architecture of the Middle Kingdom Period (2040–1640 B.C.E.), an era considered by later generations of Egyptians as the golden age of the nation. The carved wall reliefs depict Senwosret I being embraced by PTAH, AMUN, ATUM, and HORUS, each god placed at the cardinal points of the earth.

Wiay (fl. 11th century B.C.E.) *Royal woman of the Twenty-first Dynasty*

Wiay was the second-ranked consort of PSUSENNES I (r. 1040–992 B.C.E.) after Queen MUTNODJMET (2). She was the mother of ISTEMKHEBE (2), who married MENKHEPER-RESENB (2), the high priest of AMUN in Thebes.

Widia (fl. 14th century B.C.E.) *Prince of the city-state of Ashkelon on the coastal plain of modern Israel*

A vassal of Egypt, Prince Widia wrote to AKHENATEN (r. 1353–1335 B.C.E.) to express his loyalty. The Egyptian imperial holdings were in a state of unrest during the 'AMARNA Period, and Widia's city was relatively close to the Egyptian command post at Gaza. Ashkelon revolted and was retaken by RAMESSES II (r. 1290–1224 B.C.E.).

Wilbour Papyrus A long document dating to the fourth year of the reign of RAMESSES V (1156–1151 B.C.E.), this text concerns legal matters in a village named Neshi, south of Memphis in the FAIYUM area. Fields are listed in

this papyrus, depicting the dominance of the temple's holding in the region. The text also records types of grain harvested. The Wilbour Papyrus is in the Brooklyn Museum, New York.

Window of Appearance An architectural innovation popular in the New Kingdom Period (1550–1070 B.C.E.) and made famous by AKHENATEN (r. 1353–1335 B.C.E.) at 'AMARNA, this window was actually a stage set into the walls of the palace, where he could stand before the people. From this elevated position the ruler dispensed honors to officials. Akhenaten and Queen NEFERTITI were depicted in the 'Amarna Window of Appearance, honoring the faithful servants of their reign, including HOREMHAB (r. 1319–1307 B.C.E.). The tomb of NEBWENEF in Thebes depicts RAMESSES II (r. 1290–1224 B.C.E.) and Queen NEFERTARI at a Window of Appearance. The Window of Appearance symbolizes the HORIZON.

Woman of Tell Halif (fl. 3300–3000 B.C.E.) *Egyptian woman buried in the Negev Desert, dating to the Early Bronze IB Period*

Part of the emerging Egyptian culture, the Woman of Tell Halif and her gravesite represent an Egyptian presence in the Negev region. A potsherd discovered in the grave is ingrained with the SEREKH, or royal sign of NARMER, the unifier of Upper and Lower Kingdoms on the Nile.

See also EGYPT.

women's role It was a social position varying over the centuries and subject to the various nomes and epochs. Some women achieved lasting fame, while the majority served in positions related to their homes and families. Royal women and those of nonroyal status seldom had records attesting to their duties or rights, and in almost every case (with the exception of the queen-pharaohs) they were considered for the most part in terms of their relationships to the surrounding males. Even the mortuary stelae, the tablets erected for women as gravesite commemoratives, equated them normally with their husbands, fathers, or sons. In the tombs women were portrayed in secondary positions if they were shown at all. In some historical periods women were portrayed the same size as their husbands, but in most instances they were smaller and placed in a peripheral area.

The royal women were the best documented, but even they are only cursorily mentioned in dynastic records. In the nomes, however, many women, such as Princess NEBT, did maintain their own estates and hold high ranks personally or as regents for their minor sons. In times of building, for example, women were subject to the *corvée*, the service given to the pharaoh at pyramid or temple sites. Women went with the men to the building



Khamerernebt, the consort of Menkauré of the Old Kingdom Period, in a strikingly intimate pose. (Hulton Archive.)

sites and did the cooking, weaving, or nursing. They received honors as a result.

Legally, the women of ancient Egypt were the equals of men, and they are mentioned frequently in regulations concerning the proper attitudes of officials. Some didactic literature warns young men against frivolous or flirtatious women, but there is also a text that admonishes young men to think about the travails and sufferings that their mothers endured for their sake. Women depicted in the mortuary reliefs and paintings are shown conducting the normal household tasks, although women of higher status no doubt had household servants to do these chores.

Women are presented in most tomb scenes as young and beautiful, whether they are the wives or mothers of the men buried there. Such idealization was part of the mortuary or funerary art and did not represent the actual age or physical condition of the women portrayed.

No women were recorded as having excelled in the various arts. No government positions were held by women, except as regents for the royal heirs or nome heirs, and even in the temples the roles of women were normally peripheral. The early priestesses were relegated to the role of songstresses or chantresses in the New Kingdom Period (1550–1070 B.C.E.). In the Eighteenth Dynasty, queens held the rank of “GOD’S WIFE OF AMUN,” a role that would evolve into a politically powerful role in later generations, restricted to princesses of the various dynasties.

At the same time, however, women bought and bartered items in the marketplace, sold real estate, oversaw doctor’s treatments, piloted boats, and served as court-appointed executrixes of estates. They normally married only with their consent, unless they were *NOME* heiresses or members of the royal families. They testified as valid witnesses in court, drew up wills, and filed for divorce. In a divorce proceeding, the woman kept her dowry and was usually awarded one-third of the joint property. In the Late Period (712–332 B.C.E.) couples made prenuptial agreements. Higher-ranked women were comparatively literate and quite equal to men before the law. Daughters received shares of all inheritances and maintained personal properties.

Suggested Readings: Arnold, Dorothea. *The Royal Women of Amarna: Images of Beauty in Ancient Egypt*. New Haven, Conn.: Yale University Press, 1996; Hawass, Zahi A. *Silent Images: Women in Pharaonic Egypt*. New York: Harry Abrams, 2000; Rowlandson, Jane, and Roger S. Bagnall, eds. *Women and Society in Greek and Roman Egypt*. Cambridge, U.K.: Cambridge University Press, 1998; Tyldesley, Joyce A. *Daughters of Isis: Women of Ancient Egypt*. London: Penguin, 1995.

Woser (fl. 15th century B.C.E.) *Vizier of the Eighteenth Dynasty*

He served TUTHMOSIS III (r. 1479–1425 B.C.E.). Woser was the uncle of the famed REKHMIRÉ, who followed him in that office. Two tombs at THEBES and a shrine at GEBEL EL-SILSILEH commemorated Woser. The latter shrine had a single chamber with a statue niche at one end.

“**writing from the god himself**” This was a term used to denote any text that dated to the early historical periods of the nation. Such a text, having been preserved over the centuries, was deemed sacred and viewed as divine inspiration. Because of its age, the text was revered and carefully observed.

writing materials See SCRIBE.

X

Xerxes I (d. 466 B.C.E.) *Persian king of Egypt of the Twenty-seventh Dynasty*

Xerxes I reigned over Egypt from 486 B.C.E. until his death, but he never visited the Nile personally. He was the son of DARIUS I and Queen Atossa, and he completed the city of Persepolis, a site that his father had begun as a capital. He also put down rebellions in the Persian Empire.

The Egyptians recorded Xerxes as a “criminal” after he crushed a revolt on the Nile in his second year, using the military units and commanders on the Nile. Xerxes also forced the Egyptian fleet to punish the Greeks at SALAMIS and instituted his son ACHAEMENES as satrap of Egypt. Xerxes was murdered with his son Crown Prince Darius in his own court and was succeeded by ARTAXERXES I, his son by Queen AMESTRIS.

See also MEGABYZUS.

Xois A site in the Delta (the modern Sakha) that served as the capital of the Thirteenth Dynasty (1783–1640 B.C.E.). The Xoite rulers were limited in their powers, as the HYKSOS surrounded them and other cities raised up their own royal lines. The rulers of Xoïs were named in the TURIN CANON and listed by MANETHO. They were probably eliminated during the Second Intermediate Period (1640–1550 B.C.E.) and certainly removed from power when 'AHMOSE (r. 1550–1525 B.C.E.) ousted the Hyksos and reunited the nation.

The city of Xoïs was overrun by Libyan invaders from the west in the reign of RAMESSES III (1194–1163 B.C.E.). He mounted a large military force and repelled the MESHWESH, the dominating Libyan clan, and their allies from the area in order to free the city and safeguard the entire Delta.

Y

Yakoba'am (fl. 16th century B.C.E.) *Ruler of the Hyksos Sixteenth Dynasty*

He was a founder of a line of HYKSOS kings (c. 1640–1532 B.C.E.), a minor Asiatic group serving as contemporaries, or possibly as vassals of the Great Hyksos of the Fifteenth Dynasty at AVARIS. SCARABS bearing Yakoba'am's name were discovered in northern Egypt and in Palestine.

Yam It was a region of NUBIA (modern Sudan) south of ASWAN. As early as the Sixth Dynasty (2323–2150 B.C.E.), the Egyptians were trading with this area. An official of that dynasty named HARKHUF, who served PEPI II (r. 2246–2152 B.C.E.), was reported as having visited Yam.

Yanhamu (fl. 14th century B.C.E.) *Egyptian governor of Palestine in the 'Amarna Period*

He served in the reign of AKHENATEN (1353–1335 B.C.E.). Yanhamu was probably a Canaanite appointed to the office by Akhenaten. His correspondence was discovered in the 'AMARNA LETTERS, as he reported events to the Egyptian capital and relayed the growing elements of unrest in the region. Yanhamu reported that he received a letter from Mut-ba'la, the prince of Pella, a former site in modern Jordan. The vassal was protesting his innocence in the ongoing territorial disputes in the area. Yanhamu and other dignitaries of Egypt's imperial holdings were not supplied with sufficient troops or provisions during this reign, resulting in a loss of vassal states and conquered domains.

Yapahu (fl. 14th century B.C.E.) *Prince of a city-state called Gezer, now Tel-Gezer in Israel*

Yapahu wrote to AKHENATEN (r. 1353–1335 B.C.E.) to complain about the Egyptian forces garrisoned in his territory. His correspondence is part of the 'AMARNA LETTERS.

Yaqub-Hor (Mer-user-ré) (fl. 16th century B.C.E.) *Ruler of the Fifteenth Dynasty, called the Great Hyksos*

Yaqub-Hor was the successor of either Sheshi or SALITIS and reportedly reigned 18 years. Few details about his reign have survived.

Yerdjet A people of NUBIA (modern Sudan), residing near the second cataract of the Nile, the Yerdjet began paying tribute to Egypt as early as the Sixth Dynasty (2323–2150 B.C.E.). Many nomadic groups migrated to the Nile area to be protected by the Egyptian garrisons. Others, having established residence long before, had to accept the occupation of their lands.

Yewelot (fl. 10th century B.C.E.) *Royal prince of the Twenty-second Dynasty*

He was the son of OSORKON I (r. 924–909 B.C.E.) and probably Queen KAROMANA (2). Yewelot served as the high priest of AMUN at THEBES. He wrote a decree concerning the distribution of his property, and this document provides details of the period.

Yuf (fl. 16th century B.C.E.) *Court official of the Eighteenth Dynasty*

Yuf served 'AHMOSE (r. 1550–1525 B.C.E.) as a personal steward and acted as an official in the courts of Queen AH'HOTEP (1) and Queen 'AHMOSE-NEFERTARI. An EDFU stela announces his career. Yuf was a priest in the temple there.

Yuia See YUYA.

Yuny (fl. 13th century B.C.E.) *Aristocratic official of the Nineteenth Dynasty*

Yuny served RAMESSES II (r. 1290–1224 B.C.E.) as the chief scribe of the court. His tomb at DEIR EL-DURUNKA, south of ASSIUT, has reliefs that depict Yuny as a hereditary prince and count in his nome. A life-sized statue of him was found in his tomb.

Yuti (fl. 14th century B.C.E.) *Sculptor of the Eighteenth Dynasty*

Yuti served AKHENATEN (r. 1353–1335 B.C.E.) as one of the royal sculptors of 'AMARNA, the capital. A panel in the tomb of Huya, another official of 'Amarna, depicts Yuti painting a statue of BAKETAMUN, the sister of Akhenaten, who assumed the name Baketaten while living with her brother. Yuti is shown painting with his left hand.

Yuya and Thuya (Yuia and Tuiya) (fl. 14th century B.C.E.) *Officials in the Eighteenth Dynasty, the parents of Queen Tiye*

Tiye (1) was the consort of AMENHOTEP III (r. 1391–1353 B.C.E.). Yuya was the Master of Horse for the royal cavalry, a general officer of chariot units. He and Thuya were not Egyptians but came from the Hurrian region of modern Syria. He also served as prophet of the god MIN and as a supervisor of the oxen of Min in AKHMIN. Thuya was the supervisor of the harem of Mi'am and the harem of AMUN. She was also the mistress of robes in the temple of Min.

Their tomb was elaborately prepared, and their mummies were beautifully embalmed. An OSIRIS BED was included in their funerary regalia. This gravesite was in the VALLEY OF THE KINGS, a unique privilege, and it contained one of the most lavish displays of mortuary furnishings ever uncovered. Both beautifully embalmed mummies were in gilded frameworks. Yuya was called "the god's father," a court title of respect.

Z

Zanakht See NEBKA.

Zannanza (fl. 14th century B.C.E.) *Ill-fated prince of the Hittites*

The son of the Hittite king SUPPILULIUMAS I (d. c. 1325 B.C.E.), he was sent to Egypt in response to the marriage offer made by Queen ANKHESNAMON, the daughter of AKHENATEN and the widow of TUT'ANKHAMUN (r. 1333–1323 B.C.E.). Ankhesenamon offered her throne to the HITTITES if they would send a prince to wed her. Prince Zannanza made the journey but was killed at the border, probably by command of HOREMHAB (r. 1319–1307 B.C.E.), then a general of the armies. This event impacted on Egypt's relations with the Hittites in future reigns and brought about the death of Suppiluliumas I.

Zatatna (fl. 14th century B.C.E.) *Prince of Accho, modern Acre, in Israel*

Zatatna wrote to AKHENATEN (r. 1353–1335 B.C.E.), asking for aid in defending his lands. Zatatna accused another king, Labayu of Sechem, of plotting his downfall. No aid was sent to Accho. The correspondence of Zatatna is part of the 'AMARNA LETTERS.

Zawiet el-Amwat It was a site on the eastern shore of the Nile, north of BENI HASAN, that served as an early necropolis. The site was called “the Place of the Dead.” A step pyramid from the Third Dynasty (2649–2575 B.C.E.), trapezoid in design and covered with masonry, was discovered there. There are also 19 tombs on the site associated with HEBENU (modern Kom

el-Ahmar) in the Oryx nome. Six of these tombs date to the Old Kingdom Period (2575–2134 B.C.E.). Also present is the Eighteenth Dynasty (1550–1307 B.C.E.) tomb of Nefersekheru.

Zawiet el-Aryan This is a site south of GIZA, on the edge of the desert, containing two pyramids and a tomb dating probably to the Third Dynasty (2649–2575 B.C.E.). The northern pyramidal monument, now listed as “the Unfinished Pyramid,” may have been built by NEBKA (r. 2649–2630 B.C.E.), and it is called “Nebka is a Star.” The lavish decorations of the monument, however, lead to a belief that it was actually constructed in a later reign. The substructure and enclosing wall were started and then abandoned. The second monument is called the LAYER PYRAMID and was built out of small stone blocks. The tomb nearby contained eight stone bowls inscribed with seals of KHÁ'BA (r. 2603–2599 B.C.E.), and it is believed that this was his mortuary monument.

Zenodotus (fl. c. 280 B.C.E.) *First director of the Library of Alexandria*

He was appointed director of the LIBRARY OF ALEXANDRIA for life by PTOLEMY I SOTER (r. 304–284 B.C.E.). Zenodotus was from Ephesus, in modern Turkey, and he was invited to Egypt where he became the tutor to PTOLEMY II PHILADELPHUS.

Zenon (fl. third century B.C.E.) *Carian Greek serving Egypt in the Ptolemaic Period*

He served PTOLEMY II PHILADELPHUS (r. 285–246 B.C.E.). Zenon was an assistant to the treasurer Apollonius. He

438 Zerukha

lived beside the FAIYUM and managed Apollonius's estates in the region. Zenon also traveled to ALEXANDRIA, Palestine, and Syria. His archives, depicting his historical period in Egypt in detail, have survived.

Zerukha It was the site called MALKATA on the western shore of THEBES. AMENHOTEP III (r. 1391–1353 B.C.E.) built his vast pleasure palaces and shrines at Malkata, and an artificial lake was created on the site.

GLOSSARY

- a'akh* a spirit freed from the bonds of the flesh.
- Aamu* the name given to the Asiatics, particularly the Hyksos.
- Aaru* a paradise beyond the grave.
- a'asha* the word for the jackal, also *auau* or *sab*.
- Abaton* the Pure Mound of creation.
- Abu* or *ab* the name of the elephant, ivory, and Elephantine Island.
- afnet* the head covering of gods and pharaohs.
- akhet* the season of inundation.
- akhet* the symbol of the horizon.
- Akh-iker-en-Ré* ancestors, termed “the excellent departed ones in Ré.”
- Alashya* the Egyptian name for Cyprus.
- Amenti* the eternal domain of the dead in the West.
- ames* a scepter formed as a club.
- ankh* the ansate cross, the symbol of life.
- Ankh-tawy* or *Ankh-taui* a name for old Memphis, “the Life of the Two Lands.”
- aser* the tamarisk tree.
- aut* funerary offerings made to the deceased.
- auta* the cobra in a sitting position.
- ba* the human or divine soul.
- ba'a en pet* copper from heaven, a meteorite.
- ba'ankh* a soul in paradise, living again.
- bain-a'abtiu* souls transformed into baboons to greet the dawn.
- Bakhau* the mythical “Land of the Sunrise.”
- bay* a surveying instrument.
- bekhenet* the pylon style of gates.
- Bedawi* the Bedouins of the Sinai, also called *badu* or *bedwi*.
- benben* the pyramidal rays of the sun as a symbol.
- Bennu* the phoenix-like sacred bird.
- berget* the stone Peridot.
- bia* the resource called hematite.
- bik* the falcon.
- Biya* “the Honey Man,” the ruler of Lower Egypt before unification.
- booza* the name of beer, also called *heneket*.
- byssus* the finest grade linen.
- deben* an Egyptian weight unit.
- desheru* “the Red Ones,” the Followers of Set.
- deshret* the red basket crown of the Delta Bee Kings.
- Deshret* the term for the desert lands.
- djeba* the reed perch used at the moment of creation.
- djed* a pillar associated with Osiris.
- djeseru-djeseru* the sanctuary or Holy of Holies.
- erpati hati'o* the nome aristocrats or nobles.
- Geswaret* the name of the mythical creation site, called “the Island of Trampling.”
- hat* the physical human heart.
- heb* the Egyptian term for festival.
- heb-sed* the royal festival commemorating three decades of rule.
- hedj (1)* the word for agate, also called *ka*.
- hedj (2)* the word for limestone.
- Hedj (3)* the color white.
- Hedjerew* “the Great White One,” a sacred baboon.
- hedjet* the white war helmet of Upper Egypt.
- heka (1)* the word for magical power.
- heka (2)* the crook carried by a pharaoh.
- heker* an Egyptian decoration.
- hemaget* the name for garnet.
- hemt* the name for copper.

- herset* the name given to carnelian.
- herset-hedji* the name for chalcedony.
- Heru-Shemsu* the followers of Horus.
- hes* used with purification, the name for baptism.
- hesmen* the name for amethyst.
- Hiku-Ptah* the mansion of the soul of Ptah, Memphis.
- ibhety* the name given to marble.
- ibu* the site of mortuary embalming.
- Ikhemu-Seku* “the Stars that Never Fail” (polar stars).
- Ikhemu-Weredu* “the Never Resting Stars” (planets in orbit).
- Ineb-Hedj* “the White Walled,” Memphis.
- Intiu* the Egyptian aboriginal inhabitants before unification, c. 3000 B.C.E.
- irgeb* the name for mica.
- Iset* “the Seat,” associated with the goddess Isis.
- isfet* the word for chaos or disorder.
- iunu* the word for pillar.
- ka* the astral being that accompanies humans on earth and in eternity.
- kapet* the name for incense.
- kenbet* a court system of Egypt.
- ketj* the color yellow.
- khaibit* the spiritual essence freed at death.
- khat* an altar or table of offerings.
- khatru* the name of the mongoose.
- khay* to shine forth, as a god or as a pharaoh.
- khem* the color black.
- Khemet* Egypt, the Black Land.
- khenmet* the name for jasper.
- khepesh* the sickle-shaped military sword.
- khephresh* the military crown, fashioned out of electrum.
- khesbed* the color blue.
- khesbedj* the name for lapis lazuli.
- Kush* the Egyptian word for Nubia (modern Sudan).
- ma’at* the system of individual serenity and common service.
- ma’at kheru* “True of Voice,” the dead worthy of paradise.
- ma’au* a large cat.
- magat* the ladder of Osiris.
- Mandet* the morning bark of Ré.
- Manu* the mythological mountain site, called “the Land of Sunset.”
- mat* the name for gravesite.
- mat-en-Abu* the name of the Aswan granite.
- mefkat* the name for turquoise.
- mekes* the royal scepter, flat at one end.
- mekhemnet* the name for jasper.
- menat* the counterweight amulet of fertility.
- mentet* the name for diorite.
- menu-hedj* the name for quartz.
- menu-kem* the name for obsidian.
- merkhet* an astral survey guide.
- meska* the hide of a bull, a royal symbol.
- Mesu-betesht* the Followers of Horus.
- mesut* “the time of birth,” the rising of the night stars.
- miw* or *mau* also *mut*, the cat or kitten.
- Mut-netjier* “the Mother of the Gods,” a term applied to Isis.
- muu* a dwarf, also called *nem* or *hua*.
- neb* an act of prostration or obeisance.
- nefer* a term meaning good and beautiful.
- Nehet* the sycamore tree.
- nekhakha* the flail used in royal rites.
- nerau* Egyptian vulture.
- neshmet* the name of feldspar.
- netcher* a deity symbol used on temple flags.
- neter* a deity or a power.
- neterit* a deity’s town or temple.
- neter nefer* the name for the pharaoh.
- nub* the name for gold; *nub nefer* if high grade.
- nuheh* the word for eternity, also *shennu*.
- nunu* the waters of chaos before creation.

- pa duat* a tomb chamber for the patron deity.
- pat* an ancient Egyptian caste, associated with Horus.
- Patuit-Taui* the name of the First Occasion, creation.
- Per-Ankh* “the House of Life,” an educational institution.
- perdjem* the name for olivine.
- Per-Hay* “the House of Rejoicing,” at Thebes.
- Per-khenret* the word for harem.
- Per-Medjat* the House of Books, a library.
- per-nefer* “the House of Beauty,” an embalming site.
- pero* or *pero a’a* the Great House, the palace.
- Pert-er-Kheru* meaning “from the mouth of the god,” denoting any ancient text or document or saying.
- pet* the word for sky.
- Piromis* true humans, artists or intellectuals.
- posesh-khef* the mortuary forked instrument used to instill resurrection in the corpse.
- proyet* the season of growing.
- qas* the word for an embalmed, wrapped body.
- rekhet* the lapwing bird symbol, denoting a caste of the ancient historical periods.
- Rekh-nesu* a court title meaning “One Whom the King Knows.”
- ren* the word for name.
- renpet* the regnal years of a ruler.
- sa-ankh* “the Waters of Life,” meaning ritual waters.
- sah* an individual free from the flesh.
- seb* a festival.
- sebi* the word for circumcision.
- sed* an ancient royal feast.
- sekhem* acts that restore the spirit of *ma’at*.
- senut* the term for flagstaffs at temple entrances.
- sepat* the name for a nome or province, and a nome totem.
- seshed* a type of royal crown.
- shabti* the figure placed in the tomb to answer divine summons.
- shen, shennu* “that which encircles,” a circle that evolved into a cartouche.
- shena* the part of the palace reserved for servants and the kitchens.
- shes* the word for alabaster.
- sheshen* the name for the lotus.
- sheshmet* the word for malachite.
- sheta* a hidden mystery, secret lore.
- shomu* the season of the harvest.
- shoy* the term for fate, also called *shai*.
- Shub* the Persea Tree, a cedar tree in Heliopolis.
- sma-tawy* the symbol of the unified Upper and Lower Kingdoms.
- Swenet* “the Southern Gate,” a term for Aswan.
- Ta-Meht* a word meaning Lower Egypt.
- Ta-Resu* a word meaning Upper Egypt.
- Ta-set a’a* the “Great Place,” the Valley of the Kings.
- Ta-set neferu* the “Place of the Royal Children,” the Valley of the Queens.
- Ta-Seti* a section of Nubia, “the Land of the Bow.”
- Ta-she* an area of the Faiyum, the Land of the Lakes.
- thet* an amulet called the Girdle of Isis.
- tjam* a word for electrum or white gold.
- tjehenet* the word for faience, translated as brilliant.
- Tuat* the term for the Underworld, also called *Duat*.
- uatch* the term for the green stone amulet.
- Uat-ur* “the Great Green,” the Mediterranean Sea.
- Uben* the spirits that bring the dawn.
- uraeus* the cobra and vulture, a royal symbol.
- ur-heka* a mortuary instrument used to open the mouth of the corpse.
- wadj* the color green.
- wadj-en-Bakh* “the Green Stone of the East,” beryl.
- wadjet* the symbol of the Eye of Ré.
- waret* the abyss from which Ré arose.
- wedjau* an amulet of a god.
- Wepet-renpet* the New Year.
- Wereret* the double crown of the pharaohs.
- Zent* a dead bird, an omen of misfortune.

SUGGESTED READINGS

The following is a suggested reading list of Egyptian studies and histories. The selected books are in English or English translation.

- Adams, Barbara. *Egyptian Mummies*. Ayelsbury: Shire Publications, 1984.
- Adkins, Lesley and Roy. *The Keys of Egypt: The Obsession to Decipher Egyptian Hieroglyphs*. New York: Harper Collins, 2000.
- Aldred, Cyril. *Egypt to the End of the Old Kingdom*. London: Thames and Hudson, 1965.
- . *The Egyptians*. London: Thames and Hudson, 1961; 2nd ed., 1984.
- . *Egyptian Art in the Days of the Pharaohs, 3100–320 B.C.* New York: Thames & Hudson, 1985.
- Allen, James P. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. Cambridge, Eng.: Cambridge University Press, 2000.
- . *Religion and Philosophy in Ancient Egypt*. New Haven, Conn.: Yale University Press, 1989.
- Allen, Thomas G. *The Egyptian Book of the Dead: Documents in the Oriental Institute Museum at the University of Chicago*. Chicago: University of Chicago Press, 1960.
- Andrews, Carol. *Egyptian Mummies*. London: British Museum Press, 1984.
- Antelme, Ruth, and Stephane Rossini. *Becoming Osiris: The Ancient Egyptian Death Experience*. Rochester, Vt.: Inner Traditions International Ltd., 1998.
- Armour, Robert. *Gods and Myths of Ancient Egypt*. Cairo: American University in Cairo Press, 1986.
- Arnold, Dieter. *Temples of Ancient Egypt*. Ithaca, N.Y.: Cornell University Press, 1997.
- . *Temples of the Last Pharaohs*. Oxford, U.K.: Oxford University Press, 1999.
- Arnold, Dorothea, Christiane Ziegler, and James P. Allen, eds. *Egyptian Art in the Age of the Pyramids*. New Haven, Conn.: Yale University Press, 1999.
- Ashby, Muata Abhaya. *The Hymns of Amun: Ancient Egyptian Mystical Psychology*. New York: Cruzian Mystic, 1997.
- Assman, Jan, and Anthony Alcock, transl. *Egyptian Solar Religion in the New Kingdom: RE, Amun and the Crisis of Polytheism*. New York: Routledge, 1995.
- Baines, John, and Jaromír Málek. *Atlas of Ancient Egypt*. Oxford, U.K.: Phaidon, 1980.
- Bennett, James, and Vivianne Crowley. *Magic and Mysteries of Ancient Egypt*. New York: Sterling Publishing, 2001.
- Berbrier, Morris. *Tomb Builders of the Pharaohs*. New York: Charles Scribner's Sons, 1984.
- Bertro, Maria Carmelo. *Hieroglyphics: The Writings of Ancient Egypt*. New York: Abbeville, 1996.
- Blackman, Aylward M. *Gods, Priests and Men: Studies in the Religion of Pharaonic Egypt*. 2d ed. London: Kegan Paul International, 1995.
- Bowman, Alan. *Egypt after the Pharaohs, 332 BC–AD 642*. Berkeley: University of California Press, 1986.
- Borghouts, Joris F., “Akhu and Hekau: Two Basic Notions of Ancient Egyptian Magic, and the Concept of Divine Creative Word,” in Alessandro Roccati and Alberto Siliotti, eds., *Magic in Egypt in the Time of the Pharaohs: International Study Conference, Milan 29–31 October 1985*. Milan: Rassegna Internazionale di Cinematografia Archeologica Arte e Natura Libri, 1987, pp. 29–46.
- , “The Edition of Magical Papyri in Turin: A Progress Report,” in Alessandro Roccati and Alberto Siliotti, eds., *Magic in Egypt in the Time of the Pharaohs: International Study Conference, Milan 29–31 October 1985*. Milan: Rassegna Internazionale di Cinematografia Archeologica Arte e Natura Libri, 1987, pp. 257–269.
- Bowman, Alan K. *Egypt After the Pharaohs: 332 B.C.–A.D. 642 from Alexander to the Arab Conquest*. Berkeley: University of California Press, 1996.
- Breasted, James H. *Ancient Records of Egypt*, 4 vols. Chicago: University of Chicago Press, 1906.
- . *The Dawn of Conscience*. New York: Scribner's, 1933; repr. 1968.
- . *Development of Religion and Thought in Ancient Egypt: Lectures Delivered on the Morse Foundation at Union Theological Seminary*. New York: Scribner's, 1912; repr., Harpers & Brothers, 1959.
- . *A History of Egypt: From the Earliest Times to the Persian Conquest*. New York: Simon and Schuster, 1999.
- Brier, Bob. *Ancient Egyptian Magic*. New York: Morrow, 1980.
- Brown, Dale, ed. *Egypt: Land of the Pharaohs*. Alexandria, Va.: Time-Life Books, 1992.
- Budge, E. A. Wallis. *From Fetish to God in Ancient Egypt*. London: Oxford University Press, 1934; repr. 1972.
- . *The Mummy: Handbook of Egyptian Funerary Archaeology*. 1893. Reprint, London: KPI, 1987.
- . *Egyptian Magic*. New York: University Books, 1958.
- . *The Egyptian Sudan: Its History and Monuments*, 2 vols. 1907. Reprint, London: Kegan Paul, 1986.
- Caminos, Ricardo A., “Magic for the Dead,” in A. Roccati and A. Siliotti, eds., *Magic in Egypt in the Time of the*

- Pharaohs: International Study Conference, Milan 29–31 October 1985*. Milan: Rassegna Internazionale di Cinematografia Archeologica Arte e Natura Libri, 1987, pp. 147–159.
- Cerny, Jaroslav. *Ancient Egyptian Religion*. London: Hutchinson's University Library, 1957.
- Chauvreau, Michel. *Egypt in the Age of Cleopatra*. Ithaca, N.Y., and London: Cornell University Press, 1997.
- Clark, R. T. Rundle. *Myth and Symbol in Ancient Egypt*. London: Thames and Hudson, 1959.
- Clayton, Peter A. *Chronicle of the Pharaohs*. London: Thames and Hudson, 1994.
- Cohen, R., and R. Westbrook, eds. *Amarna Diplomacy: The Beginnings of International Relations*. Baltimore: Johns Hopkins University Press, 2000.
- Cottrell, Leonard. *Life Under the Pharaohs*. London: Evans Brothers, 1955; London: Pan, 1957; New York: Holt, Rinehart, 1960.
- . *Egypt*. London: Vane, 1966.
- Cruz-Urbe, Eugene, and George R. Hughes, "A Strike Papyrus from the Reign of Amasis," *Serapis* 5 (1979): 21–26.
- David, A. Rosalie. *The Ancient Egyptians: Religious Beliefs and Practices*. London: Routledge & Kegan Paul, 1982.
- . *Cult of the Sun: Myth and Magic in Ancient Egypt*. London: Dent, 1980.
- . *The Egyptian Kingdoms*. 1975. Reprint, Oxford, U.K.: Elsevier, 1988.
- . *Handbook to Life in Ancient Egypt*. New York: Facts On File, 1998.
- Davies, W. V. *Egyptian Hieroglyphs*. London: British Museum, 1987.
- Dawson, Warren R., "The Number 'Seven' in Egyptian Texts," *Aegyptus* 8 (1927): 97–107.
- . "Notes on Egyptian Magic," *Aegyptus* 11 (1931): 23–28.
- De Beler, Aude Gros. *Pharaohs*. Paris: La Maison de Molière, 2000.
- Diodorus Siculus. *Diodorus on Egypt*. London: MacFarland & Co. 1985.
- Donadoni, Sergio, and Anna Maria Donadoni Roveri. *Egyptian Civilization*, 3 vols. Milan: 1987–1989.
- Dodson, Aidan. *Monarchs of the Nile*. London: Rubicon Press, 1995.
- Drioton, Étienne. *Religions of the Ancient East*. London: Burns and Oates, 1959.
- Dzierzykary-Rogalski, Tadeusz, "The Magic Procedure of Breaking Bones in Ancient Egypt (Dakhleh Oasis)," *Africana-Bulletin* 30 (1981): 221–224.
- Ellis, Normandi, Gary Roberston, and Robert Kelley. *Awakening Osiris: The Egyptian Book of the Dead*. New York: Phanes, 1991.
- El Mahdy, Christine. *Tutankhamun: The Life and Death of the Boy-King*. New York: St. Martin's Press, 2000.
- Emery, W. B. *Archaic Egypt*. Harmondsworth, U.K.: Penguin, 1987.
- Empereur, Jean-Yves. *Alexandria Rediscovered*. New York: George Braziller, 1998.
- Engelbach, Reginald. *Introduction to Egyptian Archaeology, with Special Reference to the Egyptian Museum, Cairo*. 1946. Reprint, Cairo: Government Printing Office, 1961.
- Englund, Gertie, ed. *The Religion of the Ancient Egyptians: Cognitive Structures and Popular Expressions*. Uppsala: S. Academie Ubsaliensis, 1989.
- Erman, Adolf. *Life in Ancient Egypt*. New York: Blom, 1969.
- Evans, Humphrey. *The Mystery of the Pyramids*. New York: Crowell, 1979.
- Eyre, C. J., "An Accounts Papyrus from Thebes," *JEA* 66 (1980): 108–119.
- Faulkner, Raymond O. *The Ancient Egyptian Book of the Dead*. London: British Museum Publications, 1985.
- Fazzini, Richard, James F. Romano, and Madeleine E. Cody. *Art for Eternity: Masterworks from Ancient Egypt*. New York: Scala Books, 1999.
- Fedden, Robin. *Egypt: Land of the Valley*. London: Murray, 1977.
- Filer, Joyce. *Disease*. Austin: University of Texas Press, 1996.
- Finegan, Jack. *Archaeological History of the Ancient Middle East*. New York: Dorset Press, 1986.
- Fischer, Henry G. *Women of the Old Kingdom and of the Heracleopolitan Period*. New York: Metropolitan Museum of Art, 1989.
- Fletcher, J. *Chronicle of a Pharaoh: The Intimate Life of Amenhotep III*. Oxford, U.K.: Oxford University Press, 2000.
- Forbes, R. J. *Studies in Ancient Technology*, 7 vols. Leiden: Brill, 1955–1963.
- Frankfort, Henri. *Ancient Egyptian Religion: An Interpretation*. New York: Columbia University Press, 1948.
- Frankfurter, David. *Religion in Roman Egypt*. Princeton, N.J.: Princeton University Press, 2000.
- Gahlin, Lucia. *Egypt: Gods, Myths and Religion*. New York: Lorenz, 2001.
- Gardiner, Alan H. "Magic (Egyptian)," in James Hastings, ed., *Encyclopedia of Religion and Ethics*. Edinburgh: T&T Clark, 1915; repr. New York: Scribner's, 1922, vol. 8, pp. 262–269.
- . "Ramesside Texts Relating to the Taxation and Transport of Corn," *JEA* 27 (1941): 19–73.
- Ghalioungui, Paul. *The Physicians of Pharaonic Egypt*. Deutsches Archäologisches Institut, Abteilung Kairo, Sonderschrift 10. Mainz am Rhein: Verlag Philipp von Zabern, 1983.
- Goedicke, Hans. *Studies in the Hekanakhte Papers*. Baltimore: Halgo, 1984.
- . "Unity and Diversity in the Oldest Religion of Ancient Egypt," in Hans Goedicke, Hans and J. J. M. Roberts, eds., *Unity and Diversity: Essays in the History Literature and Religion of the Ancient Near East*. Baltimore: Johns Hopkins University Press, 1975, pp. 201–217.
- Goelet, Ogden, ed.; Raymond, Faulkner, transl. *The Egyptian Book of the Dead: The Book of Going Forth by Day*. New York: Chronicle Books, 2000.
- Grafton, Elliot Smith. *The Royal Mummies*. Cairo: Cairo Museum Press, 1909.

- Grant, Michael. *Cleopatra*. London: Phoenix Press, 2000.
- Greenblatt, Miriam. *Hatshepsut and Ancient Egypt*. New York: Marshall Cavendish, 2000.
- Griffiths, J. Gwyn. *Plutarch's De Iside et Osiride*. Swansea: University of Wales Press, 1970.
- . "The Religion of Ancient Egypt," in Geoffret Parrinder, ed., *Man and His Gods: Encyclopedia of the World's Religions*. London: Hamlyn, 1971, pp. 112–123.
- Grimal, Nicolas. *A History of Ancient Egypt*. Cambridge, U.K.: Blackwell, 1995.
- Hardy, Eduard Rochie. *The Large Estates of Byzantine Egypt*. New York: Columbia University Press, 1931.
- Hare, Tom. *Remembering Osiris: Number, Gender, and the World in Ancient Egyptian Representational Systems*. Stanford, Calif.: Stanford University Press, 1999.
- Harris, James, and Edward Wente. *An X-Ray Atlas of the Royal Mummies*. Chicago: University of Chicago Press, 1980.
- Harris, James, ed. *The Legacy of Egypt*, 2nd ed. Oxford, U.K.: Clarendon, 1971.
- Hart, George. *Pharaohs and Pyramids: A Guide Through Old Kingdom Egypt*. London: Herbert Press, 1991.
- Hawass, Zahi A. *The Pyramids of Ancient Egypt*. New York: Carnegie Museum of Natural History, 1998.
- . *Silent Images: Women in Pharaonic Egypt*. New York: Harry N. Abrams, Inc., 2000.
- . *The Secrets of the Sphinx: Restoration Past and Present*. Cairo: American University in Cairo Press, 1999.
- Hawass, Zahi, and Farouk Hosni. *The Mysteries of Abu Simbel: Ramesses II and the Temples of the Rising Sun*. Cairo: American University in Cairo Press, 2001.
- Hayes, William C., "Daily Life in Ancient Egypt," *National Geographic Magazine* 80 (1941): 419–515. Repr. in *Everyday Life in Ancient Times*. Washington, D.C.: National Geographic Society, 1951.
- Healy, Mark. *The Warrior Pharaoh: Ramesses II and the Battle of Qadesh*. London: Osprey, 2000.
- Herodotus. *Books I–IX*. A. D. Godley, transl. 4 vols. Cambridge, Mass.: Harvard University Press, 1920–1925; repr. 1946.
- Hickmann, Hans. *Music Under the Pharaohs*. Cairo: Egyptian State Tourist Administration, 1959.
- Hobson, Christine. *The World of the Pharaohs: A Complete Guide to Ancient Egypt*. New York: Thames and Hudson, 1987.
- Hodel-Hoernes, Sigrid, and David Warburton, transl. *Life and Death in Ancient Egypt: Scenes from Private Tombs in New Kingdom Thebes*. Ithaca, N.Y.: Cornell University Press, 2000.
- Hodges, Henry. *Technology in the Ancient World*. London: Penguin, 1970.
- Hoffmeier, J. K. "Sacred" in the Vocabulary of Ancient Egypt: The Term *Dsr*, with Special Reference to Dynasties IX–XX. Freiburg: Schweiz Göttingen, 1985.
- Holbl, Gunther, and Tina Saavedra, transl. *A History of the Ptolemaic Empire*. New York: Routledge, 2000.
- Hornung, Erik, and John Baines, transl. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, N.Y.: Cornell University Press, 1982.
- Hornung, Erik, and David Lorton, transl. *History of Ancient Egypt: An Introduction*. Ithaca, N.Y.: Cornell University Press, 1999.
- . *The Ancient Egyptian Books of the Afterlife*. Ithaca: Cornell University Press, 1999.
- Hornung, Erik, and John Baines, transl. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, N.Y.: Cornell University Press, 1996.
- Isler, Martin, and Dieter Arnold. *Sticks, Stones, and Shadows: Building the Egyptian Pyramids*. Norman: University of Oklahoma, 2001.
- Jacq, Christian, and Janet M. Davis, transl. *Magic and Mystery in Ancient Egypt*. Detroit, Mich.: Souvenir Press, 2000.
- Jacq, Christian. *Egyptian Magic*. Warminster: Aris and Philips, 1985.
- James, T. G. H. *The Archaeology of Ancient Egypt*. London: Bodley Head, 1972.
- . *An Introduction to Ancient Egypt*. London: British Museum, 1979.
- . *Pharaoh's People: Scenes From Life in Imperial Egypt*. London: Bodley Head, 1984.
- . *Ancient Egypt: The Land and Its Legacy*. London: British Museum, 1988.
- James, T. G. Henry, Araldo de Luca, and Elisabetta Ferrero. *Tutankhamun*. New York: Friedman/Fairfax, 2000.
- Janssen, Jac J. *Commodity Prices From the Ramessid Period: An Economic Study of the Village of Necropolis Workmen at Thebes*. Leiden: Brill, 1975.
- . "Prolegomena to the Study of Egypt's Economic History During the New Kingdom," *SÄK* 3 (1975): 127–185.
- Johnson, Allan Ch., and Louis C. West. *Byzantine Egypt: Economic Studies*. Amsterdam: Hakkert, 1949; repr., 1967.
- Johnson, Paul. *The Civilization of Ancient Egypt*. London: Weidenfeld and Nicolson, 1978.
- Jordan, Paul. *Egypt the Black Land*. Oxford: Phaidon, 1976.
- Kákosy, László, "Some Problems of the Magical Healing Statues," in Alessandro Roccati and Alberto Siliotti, eds., *Magic in Egypt in the Time of the Pharaohs: International Study Conference, Milan 29–31 October 1985*. Milan: Rassegna Internazionale di Cinematografia Archeologica Arte e Natura Libri, 1987, pp. 171–186.
- Kamil, Jill. *The Ancient Egyptians: How They Lived and Worked*. 1976. Reprint, Cairo: American University in Cairo, 1984.
- Kaster, Joseph. *The Literature and Mythology of Ancient Egypt*. London: Penguin, 1985.
- . *The Wisdom of Ancient Egypt*. New York: Barnes and Noble, 1993.
- Kemp, Barry J. *Ancient Egypt: Anatomy of a Civilization*. London: Routledge, 1989.

- Kitchen, Kenneth A. *The Third Intermediate Period in Egypt (1100–650 B.C.)*, 2d ed., rev. Warminster, U.K.: Aris and Phillips, Ltd., 1986.
- Kong, S. *The Books of Thoth: The Adventure that Unveiled the Mysteries of Ancient Egypt*. Victoria, B.C., Canada: Evergreen Press Property Ltd., 1998.
- Kuhrt, Amélie. *The Ancient Near East*, Vol. II. London: Routledge, 1995.
- Lesko, Barbara. *The Great Goddesses of Egypt*. Norman: University of Oklahoma Press, 1999.
- . *The Remarkable Women of Ancient Egypt*. Berkeley, Calif.: Scribe, 1978.
- . *Women's Earliest Records from Ancient Egypt and Western Asia*. Atlanta, Ga.: Scholar's Press, 1989.
- Lewis, Naphtali. *Life in Egypt Under Roman Rule*. Oxford, U.K.: Clarendon, 1983.
- Lexova, I. *Ancient Egyptian Dances*. Mineola, N.Y.: Dover Publications, Inc., 2000.
- Lichtheim, Miriam. *Ancient Egyptian Literature*. Berkeley: University of California Press, 1975.
- Lindsay, Jack. *Daily Life in Roman Egypt*. London: Müller, 1963.
- . *The Origins of Alchemy in Graeco-Roman Egypt*. London: Müller, 1970.
- Lucas, A. *Ancient Egyptian Materials and Industries*. 1962. Reprint, London: Histories and Mysteries of Man, 1989.
- Lürker, Manfred. *The Gods and Symbols of Ancient Egypt: An Illustrated Dictionary*, transl. Barbara Cummings. New York: Thames and Hudson, 1980.
- Lutz, Henry F., "Egyptian Song and Music," *University of California Chronicle* 27 (1925): 134–152.
- MacLennan, Hugh. *Oxyrhynchus: Economical and Social Study*. 1935. Reprint, Princeton, N.J.: Princeton University Press, 1968.
- MacLeod, Roy. *The Library of Alexandria: Centre of Learning in the Ancient World*. London: B. Tauris, 2000.
- McDonald, John. *The Tomb of Nefertari*. Los Angeles: Getty Conservation Institute, 1996.
- Malek, Jaromir. *Egyptian Art*. New York: Phaidon Press, 1999.
- . *In the Shadow of the Pyramids: Egypt During the Old Kingdom*. London: Orbis, 1986.
- El Mallakh, Kamal, and Robert Bianchi. *Treasures of the Nile: Art of Temples and Tombs of Egypt*. New York: Newsweek, 1980.
- Manetho. Transl. W. G. Waddell. Cambridge, Mass.: Harvard University Press, 1940; repr., 1948.
- Manley, Deborah. *The Nile, A Traveller's Anthology*. London: Cossell, 1991.
- Manniche, Lise. *Music and Musicians in Ancient Egypt*. London: British Museum, 1991.
- Martin, Geoffrey. *The Hidden Tombs of Memphis*. London: Thames and Hudson, 1991.
- Maspero, Gaston C., and Emile Brugsch, Nicholas Reeves, and G. Raggett, trans. *Royal Tombs of Deir el-Bahri*. New York: Routledge, 1993.
- Mazar, Amihai. *Archaeology of the Land of the Bible*. New York: Doubleday, 1990.
- Menu, Bernadette. *Ramesses II, Greatest of the Pharaohs*. New York: Abrams, 1998.
- Mertz, Barbara. *Temples, Tombs and Hieroglyphs: A Popular History of Ancient Egypt*. London: Gollancz, 1964.
- . *Red Land, Black Land: The World of the Ancient Egyptians*. New York: Coward-McCann, 1966.
- Midant-Reynes, Beatrix, and Ian Shaw, transl. *The Prehistory of Egypt: From the First Egyptians to the First Pharaohs*. London: Blackwell, 1999.
- Moens, M-F, and W. Wetterstrom, "The Agricultural Economy of an Old Kingdom Town in Egypt's Western Delta: Insight from the Plant Remains," *JNES* 47 (1988): 159–173.
- Montet, Pierre. *Lives of the Pharaohs*. New York: World, 1968.
- Montserrat, Dominic. *Akhenaten: History, Fantasy and Ancient Egypt*. New York: Routledge, 2000.
- Morenz, Siegfried. *Egyptian Religion*. London: Methuen, 1973.
- Moret, Alexandre. *The Nile and Egyptian Civilization*. London: Kegan Paul, 1927.
- Moret, Alexandre M., and Georges Davy. *From Tribe to Empire: Social Organization Among Primitives and in the Ancient East*. London: Kegan Paul, 1926.
- Morkot, R. *Ancient Egypt and the Middle East*. London: Dorling Kindersley, 2001.
- Murphy, Edwin, trans. *Diodorus On Egypt*. London: McFarland, 1985.
- Murray, Margaret A. *The Splendor That was Egypt: A General Survey of Egyptian Culture and Civilization*. London: Sidgwick and Jackson, 1949.
- Mysliwiec, Karol, and David Lorton, trans. *The Twilight of Ancient Egypt: 1st Millennium B.C.* Ithaca, N.Y.: Cornell University Press, 2000.
- Needler, Winifred, "A Statuette of the Egyptian Sixth Dynasty, About 2400 B.C.," *Bulletin of the Royal Ontario Museum of Archaeology, University of Toronto* 18 (1952): 9–12.
- Newby, P. H. *The Egypt Story: Its Art, Its Monuments, Its People, Its History*. Cairo: American University in Cairo, 1985.
- Nicholson, Paul T., and Ian Shaw. *Ancient Egyptian Materials and Technology*. Cambridge: Cambridge University Press, 2000.
- Nims, Charles F. *Thebes of the Pharaohs: Pattern for Every City*. London: Elek, 1965; Toronto: Ryerson, 1965.
- Nunn, John F. *Ancient Egyptian Medicine*. Norman: University of Oklahoma Press, 1996.
- O'Clery, Helen. *The Pegasus Book of Egypt*. London: Dolson, 1968.
- O'Connor, D., and E. Cline, eds. *Amenhotep III, Perspectives on His Reign*. Ann Arbor: University of Michigan Press, 1998.
- Peck, William, Karl Butzer, I. E. S. Edwards, Barbara Mertz, William Kelly Simpson, Virginia Lee Davis, Edna Russman, and Anthony J. Spalinger. *Ancient Egypt: Discovering its Splendors*. Washington, D.C.: National Geographic Society, 1978.

- Petrie, W. M. F. *Egyptian Decorative Art*. 1895. Reprint, London: Methuen, 1978.
- . *Social Life in Ancient Egypt*. 1923, Reprint, New York: Cooper Square, 1970.
- Pickles, Dewayne E., and Arthur M. Schlesinger, ed. *Egyptian Kings and Queens and Classical Deities*. New York: Chelsea House, 1997.
- Pomeroy, Sarah B. *Women in Hellenistic Egypt: From Alexander to Cleopatra*. New York: Schocken, 1984.
- Quirke, Stephen. *Ancient Egyptian Religion*. London: BM, 1992.
- . *The Cult of Ra: Sun-Worship in Ancient Egypt*. New York: Thames and Hudson, 2001.
- Quirke, Stephen, and A. J. Spencer. *The British Museum Book of Ancient Egypt*. London: British Museum, 1992.
- Raven, Maarten, "Charms for Protection During the Epagomenal Days," in *Essays on Ancient Egypt in Honour of Herman te Velde*. *Egyptological Memoirs* 1 (1997): 275 ff.
- Ray, Jay D., "A Consideration of Papyrus Kahun 13," *JEA* 59 (1973): 222–223.
- Redford, Donald. *Akhenaten*. Princeton, N.J.: Princeton University Press, 1987.
- Reeves, C. N., and Nicholas Reeves. *The Complete Tutankhamun: The King, the Tomb, the Royal Treasure*. New York: Thames and Hudson, 1995.
- Reeves, Nicholas and Richard Wilkinson. *The Complete Valley of the Kings*. London: Thames and Hudson, 1996.
- Reymond, E. A. E., "Fragment of a Temple Account Roll," *JEA* 60 (1974): 189–199.
- Ritner, Robert K. *The Mechanics of Ancient Egyptian Magical Practice*. Chicago: Oriental Institute, 1993.
- Robichon, Clement, and Alexandre Varille. *Eternal Egypt*. London: Duckworth, 1955.
- Robins, Gay. *The Art of Ancient Egypt*. Cambridge, Mass.: Harvard University Press, 2000.
- . "Some Images of Women in New Kingdom Art and Literature," in B. Lesko, ed., *Women's Earliest Records from Ancient Egypt and Western Asia*. Atlanta, Ga.: Scholar's Press, 1989, pp. 105–116.
- . *Women in Ancient Egypt*. London: British Museum Press, 1993.
- Roccati, Alessandro, and Alberto Siliotti, eds., *Magic in Egypt in the Time of the Pharaohs: International Study Conference, Milan 29–31 October 1985*. Milan: Rassegna Internazionale di Cinematografia Archeologica Arte e Natura Libri, 1987, pp. 257–269.
- Romer, John. *Romer's Egypt: A New Light on the Civilization of Ancient Egypt*. London: Michael Joseph, 1982.
- . *Valley of the Kings*. New York: Henry Holt, 1994.
- Rowlandson, Jane, and Roger Bagnall, eds. *Women and Society in Greek and Roman Egypt: A Sourcebook*. Cambridge: Cambridge University Press, 1998.
- Ruffle, John. *The Egyptians: An Introduction to Egyptian Archaeology*. Ithaca, N.Y.: Cornell University Press, 1977.
- Saleh, Mohammed, and Hourig Sourouzian. *Egyptian Museum, Cairo: Official Catalogue*. Mainz am Rhein: Verlag Phillip von Zabern, 1987.
- Sameh, Waly el-Dine. *Daily Life in Ancient Egypt*. Trans. Michael Bullock. London: McGraw Hill, 1964.
- Samson, Julia. *Nefertiti and Cleopatra: Queen-Monarchs in Ancient Egypt*. London: Rubicon, 1985 and 1990.
- Sauneron, Serge, and David Lorton, transl. *The Priests of Ancient Egypt: New Edition*. Ithaca, N.Y.: Cornell University Press, 2000.
- Scott, Henry Joseph, and Lenore Scott. *Egyptian Hieroglyphics*. London: Hippocrene, 1998.
- Scott, Nora E. *The Home Life of the Ancient Egyptians*. New York: Metropolitan Museum of Art, 1947.
- Seleem, Ramses. *Illustrated Egyptian Book of the Dead*. New York: Sterling Publishers, 2001.
- Sewell, Barbara. *Egypt Under the Pharaohs*. London: Evans Brothers, 1968.
- Shafer, Byron R., ed. *Religion in Ancient Egypt: Gods, Myths, and Personal Practice*. Ithaca, N.Y.: Cornell University Press, 1993.
- . *Temples of Ancient Egypt*. Ithaca, N.Y.: Cornell University Press, 1999.
- Shaw, Ian, ed. *The Oxford History of Ancient Egypt*. Oxford, U.K.: Oxford University Press, 2000.
- Shaw, Ian, and Paul Nicholson. *The Dictionary of Ancient Egypt*. London: Abrams, 1995.
- Shorter, Alan W. *Everyday Life in Ancient Egypt*. London: Sampson Low, Marston, 1932.
- Siliotti, Alberto. *Abu Simbel and the Nubian Temples*. Cairo: American University in Cairo Press, 2001.
- . *Luxor, Karnak, and the Theban Temples*. Cairo: American University in Cairo Press, 2001.
- Silverman, David P., ed. *Ancient Egypt*. Oxford, U.K.: Oxford University Press, 1997.
- Silverman, David, ed. *Ancient Egypt*. New York: Oxford University Press, 1997.
- Simpson, William K. *Papyrus Reisner, 3: The Records of a Building Project in the Early Twelfth Dynasty*. Boston: Museum of Fine Arts, 1969.
- . *Papyrus Reisner, 4: Personnel Accounts of the Early Twelfth Dynasty*. Boston: MFA, 1986.
- Simpson, William K., and Whitney M. Davis, eds. *Studies in Ancient Egypt, the Aegean, and the Sudan*. Boston: Museum of Fine Arts, 1981.
- Singer, Charles, E. J. Holmyard, and A. R. Hall. *A History of Technology, 1: From Early Times to the Fall of the Ancient Empires*. Oxford, U.K.: Clarendon, 1956.
- Smith, Grafton Elliot. *The Ancient Egyptians and the Origin of Civilization*. London: Harper, 1923.
- Smith, Harry S., and Rosalind Hall, eds. *Ancient Centres of Egyptian Civilization*. London: Egyptian Education Bureau, 1983.
- Smith, William Stevenson, and William Kelly Simpson. *The Art and Architecture of Ancient Egypt*. New Haven, Conn.: Yale University Press, 1999.
- Snell, Daniel. *Life in the Ancient Near East*. New Haven, Conn.: Yale University Press, 1997.
- Spencer, Jeffrey. *Death in Ancient Egypt*. Harmondsworth, U.K.: Penguin, 1982.

- Stevenson, Smith, W., rev. by W. Simpson. *Art and Architecture of Ancient Egypt*. New Haven, Conn.: Yale University Press, 1998.
- Stewart, Desmond. *The Pyramids and Sphinx*. New York: Newsweek Books, 1971.
- Stierlin, Henri. *The Cultural History of the Pharaohs*. London: Aurum, 1983.
- Strouhal, Eugen. *Life in Ancient Egypt*. Cambridge, U.K.: University Press, 1992.
- Strudwick, Nigel, and Helen M. Strudwick. *Thebes in Egypt: A Guide to the Tombs and Temples of Ancient Luxor*. Ithaca, N.Y.: Cornell University Press, 1999.
- . *Thebes in Egypt*. Ithaca, N.Y.: Cornell University Press, 1999.
- Taylor, John H. *Death and the Afterlife in Ancient Egypt*. Chicago: University of Chicago Press, 2001.
- . *Egyptian Coffins*. Shire Egyptology, 11. Aylesbury, U.K.: Shire Publications, 1989.
- Thomas, Angela P. *Egyptian Gods and Myths*. Aylesbury, U.K.: Shire Publications, 1986.
- Tierney, Tom. *Ancient Egyptian Fashions*. Mineola, N.Y.: Dover, 1999.
- Tobin, Vincent A. *Theological Principles of Egyptian Religion*. New York: Peter Lang, 1989.
- Trigger, Bruce G. *Early Civilizations: Ancient Egypt in Context*. Cairo: The American University in Cairo Press, 1993.
- . “The Mainlines to Socio-Economic Development in Dynastic Egypt to the End of the Old Kingdom,” in Lech Krzyzanik and Michal Kabusiewicz, eds., *Origin and Early Development of Food-Producing Cultures in North-Eastern Africa*. Poznan: Polska Akademia Nauk, 1984, pp. 101–108.
- Trigger, Bruce, Barry Kemp, David O’Connor, and Alan Lloyd. *Ancient Egypt: A Social History*. Cambridge, U.K.: University Press, 1983.
- Tyldesley, Joyce A. *Daughters of Isis: Women of Ancient Egypt*. London: Penguin, 1995.
- . *Hatchepsut: The Female Pharaoh*. London: Penguin, 1998.
- . *Ramesses: Egypt’s Greatest Pharaoh*. New York: Penguin, 2001.
- Verner, Miroslav, and Steven Rendall, transl. *The Pyramids: The Mystery, Culture, and Science of Egypt’s Great Monuments*. New York: Grove Press, 2001.
- Vleeming, Sven P. *Papyrus Reinhardt: An Egyptian Land List From the Tenth Century B.C.* Berlin: Akademie Verlag, 1993.
- Walker, Susan, and Peter Higgs, eds. *Cleopatra of Egypt: From History to Myth*. Princeton, N.J.: Princeton University Press, 2001.
- Ward, William A. *Essays on Feminine Titles of the Middle Kingdom and Related Subjects*. Beirut: American University, 1986.
- . “Some Aspects of Private Land Ownership and Inheritance in Ancient Egypt, ca. 2500–1000 B.C.,” in Tarif Khalidi, ed., *Land Tenure and Social Transformation in the Middle East*. Beirut: American University, 1984, pp. 63–77.
- . *The Spirit of Ancient Egypt*. Beirut: Khayats, 1965.
- Watterson, Barbara. *Gods of Ancient Egypt*. Stroud, U.K.: Sutton Publishing, 1999.
- . *Women in Ancient Egypt*. Stroud, U.K.: Sutton, 1991.
- Weeks, Kent. *The Lost Tomb*. New York: William Morrow, 1998.
- Weigall, Arthur. *The Life and Times of Akhnaton*. New York: Cooper Square Press, 2000.
- Wellesz, Egon, ed. *Ancient and Oriental Music*. Oxford, U.K.: University Press, 1957.
- Wenig, Steffen. *The Woman in Egyptian Art*. Leipzig: Edition Leipzig, 1969.
- White, Jon E. Manchip. *Everyday Life in Ancient Egypt*. New York: Putnam’s, 1963.
- . *Ancient Egypt: Its Culture and History*. London: Allen and Unwin, 1970.
- Wilkinson, John Gardiner. *The Manners and Customs of the Ancient Egyptians*, 3 vols. London: John Murray, 1878.
- Wilkinson, R. H. *The Complete Temples of Ancient Egypt*. New York: Thames & Hudson, 2000.
- Wilkinson, Richard H., and Richard Wilk. *Symbol & Magic in Egyptian Art*. New York: Thames and Hudson, 1999.
- Wilkinson, Toby A. H. *Early Dynastic Egypt*. New York: Routledge, 1999.
- Williams, Bruce. *Excavations Between Abu Simbel and the Sudan Frontier, Part Seven: 25th Dynasty and Napatan Remains at Qustul Cemeteries W and V*. Chicago: Oriental Institute, 1990.
- Wilson, John A. *The Burden of Egypt: An Interpretation of Ancient Egyptian Culture*. Chicago: University of Chicago Press, 1951.
- Wilson, John A. *Egypt: The Kingdom of the “Two Lands,” in At the Dawn of History: A Background to Biblical History*. Edited by E. A. Speiser. London: Allen, 1964, pp. 267–347.
- Winlock, H. E. *Excavations of Deir El-Bahri, 1911–1931*. London: Kegan Paul International Limited, 2000.
- Yoyotte, Jean. *Treasures of the Pharaohs: The Early Period; The New Kingdom; The Late Period*. Geneva: Editions d’Art Albert Seira, 1968.

INDEX

Boldface page numbers indicate main headings. *Italic* page numbers indicate illustrations. The letter *t* denotes a table and *m* indicates a map.

A

- Aa 1
 A'ah 1
 A'ahset 1
a'akh 1–2
 A'ametju 2
 A'amu 2
 A'a Nefer 2
 A'aru 2
 A'at 2
 A'ata 2–3
 Abar 3
 Abaton 3
 Abbott Papyrus 3
 Abdiashirta 3
 Abdi-Milkuti 3
 Abdu Heba 3–4
 Abgig 4
 Abibaal 4
 Abisko 4
 Abu Gerida 4
 Abu Ghurob 4
 Abu Hamed 4
 Abu Rowash 4
 Abu Simbel 4–6, 5, 52
 Abusir 6, 6
 Abydos 6–8, 7
 Abydos Fleet 8
 Achaean League 8
 Achaemenes 8
 Achaemenians 8
 Achilles 8
 Achoris 8
 Actium 8–9
 Adda Stone 9
 Adea-Eurydice 9
 Adicran 9
 'Adjib 9
Admonitions of Ipuwer 9
 Adule 9
afnet 9
 agate 9
 Agatharchides 10
 Agathocles (1) (fl. third century B.C.E.) 10
 Agathocles (2) (d. c. 205 B.C.E.) 10
 Agesilaus 10
 agriculture 10–13, 11
 Agrippa, Marcus Vipsanius 13
 A-Group 13
 Aha 14
 Ahenobarbus, Gnaeus Domitius 14
 Ah'hotep (1) (consort of Ta'o II) 14–15
 Ah'hotep (2) (consort of Amenhotep I) 15
 'Ahmose 15–16
 'Ahmose, son of Ebana 17–18
 'Ahmose (1) (Royal woman of Eighteenth Dynasty) 16
 'Ahmose (2) (Prince of Eighteenth Dynasty) 16
 'Ahmose-ankh 16
 'Ahmose-Hetempet 16
 'Ahmose-Hettinehu 16
 'Ahmose-In-Hapi 16
 'Ahmose-Merytamon 16
 'Ahmose (Nebpehtire) 15–16
 'Ahmose-Nefertari 16–17
 'Ahmose-Pen Nekhebet 17
 'Ahmose-Sipair 17
 'Ahmose-Sitayet 17
 'Ahmose Tumerisy 18
 Aigyptos 18
 Aion 18
 Aker 18
 Akhenaten 18–19
akhet (1) (season) 19
 Akhethotep 20
 Akhlane 20
 Akhmin 20
 Akkadians 20
 Alara 20
 alchemy 20
 Alexander Aetolus 21
 Alexander Balas 21
 Alexander Helios 22
 Alexander (III) the Great 20–21
 Alexander IV 21
 Alexandria 22, 22–23, 23*m*
 Battle of 23
 Library of 212–213
 Lighthouse of 214
 altar 23
 Amada 23
 Amara 23
 'Amarna, el- 23–24
 architecture 52
 art 51
 'Amarna Letters 24
 Amasis 24–25
 Amaunet 25
Am Duat 25
 Amemait 25
 Amenemhab 25
 Amenemhet (1) (fl. 14th century B.C.E.) 27–28
 Amenemhet (2) (fl. 20th century B.C.E.) 28
 Amenemhet (3) (fl. 19th century B.C.E.) 28
 Amenemhet (4) (fl. 15th century B.C.E.) 28
 Amenemhet I 25–26
 Amenemhet II 26–27
 Amenemhet III 26, 27
 Amenemhet IV 27
 Amenemhet V 27
 Amenemhet VI 27
 Amenemhet VII 27
 Amenemnisu 28
 Amenemope 28
 Amenemope (1) (fl. 12th century B.C.E.) 28
 Amenemope (2) (fl. 14th century B.C.E.) 29
 Amenemopet 29
 Amenhirkopshef (1) (fl. 12th century B.C.E.) 29
 Amenhirkopshef (2) (fl. 13th century B.C.E.) 29
 Amenhotep, Son of Hapu 31–32, 32
 Amenhotep I 29–30
 Amenhotep II 30–31
 Amenhotep III 31
 Amenia 32
 Ameni-Aamu 32
 Amenirdis (1) (fl. 8th century B.C.E.) 32
 Amenirdis (2) (fl. 7th century B.C.E.) 32
 Amenken 33
 Amenmesses 33
 Amenmose 33
 Amennakht 33
 Amenpanefer 33
 Amentu 33
 Amenwah 33
ames 34
 Amestris 34
 amethyst 34
 Amherst Papyrus 34
 Ami-ut 34
 Amorites 34
 Amratian 34
 Amtes 34
 amulet 34–35
 ankh 38
 Girdle of Isis 145
 knots 205
 menat (1) 236
 menat (2) 236
 neb (2) 263
 Nefer (2) 266
 papyrus scepter 296
 Amun 35
 Amun's Bark 35–36, 65
 God's Wife of 152–153
 Amun-dyck'het 35
 Amunemhet (1) (fl. 16th century B.C.E.) 35
 Amunemhet (2) (fl. 15th century B.C.E.) 36
 Amunet 36
Amunnakhte's Instructions 36
 Amun's Wives 36
 Amun-wosret 36
 Amyrtaios (1) (fl. fifth century B.C.E.) 36
 Amyrtaios (2) (d. 393 B.C.E.) 36
 Amytis 36
 Ana (1) (fl. 18th century B.C.E.) 37
 Anastasi Papyri 37
 Anath 37
 Anather 37
 Anatolians 37
 ancestor cult letters 37
 ancestor worship 37
 Andjeti 37
 Andreas 37
 Anen 37
 Anfushi 37–38
 Anhai Papyrus 38
 Anhur 38
 Ani 38
Ani, Maxims of 228
 Aniba 38
 animals, mythical 152
 Ami-ut 34
 Anubis 42–43
 griffin 155
 Hemetch 165
 kenken-ur 197
 Mafdet 223
 Nehah-ré 272
 Sefer-t 358
 Tschesertep 412
 Typhonean Animal 418
 Amunemhet (1) (fl. 16th century B.C.E.) 35
 Amunemhet (2) (fl. 15th century B.C.E.) 36
 Amunet 36
Amunnakhte's Instructions 36
 Amun's Wives 36
 Amun-wosret 36
 Amyrtaios (1) (fl. fifth century B.C.E.) 36
 Amyrtaios (2) (d. 393 B.C.E.) 36
 Amytis 36
 Ana (1) (fl. 18th century B.C.E.) 37
 Anastasi Papyri 37
 Anath 37
 Anather 37
 Anatolians 37
 ancestor cult letters 37
 ancestor worship 37
 Andjeti 37
 Andreas 37
 Anen 37
 Anfushi 37–38
 Anhai Papyrus 38
 Anhur 38
 Ani 38
Ani, Maxims of 228
 Aniba 38
 animals, mythical 152
 Ami-ut 34
 Anubis 42–43
 griffin 155
 Hemetch 165
 kenken-ur 197
 Mafdet 223
 Nehah-ré 272
 Sefer-t 358
 Tschesertep 412
 Typhonean Animal 418

- animals, sacred 151
 A'a Nefer 2
 Apis 43
 baboon 63
 Ba'eb Djet 63
bain-a'abitu 64
 birds *See* birds, sacred
 Buchis 74
 bulls 75
 cat 81
 fish *See* fish, sacred
 Harsaphes 159
 hippopotamus 169
 Ichneumon 177
 insects *See* insects, sacred
 jackal 187
 Kem-wer 196
 lion 215
 Matit 228
 Mau (1) 228
 mau (3) 228
 Pakhet 294
 Ram of Mendes 339
 reptiles *See* reptiles, sacred
 Reptyt 344
 Shesmetet 372
 Sment 378
 Unu 420
 Wenut 431
 Wepwawet 431
 Ani Papyrus 38
ankh 38
 Ankhefenmut 38
 Ankhesenamun 38–39
 Ankhesneferibré 39
 Ankh-Hor 39
 Ankhkhaf 39
 Ankh-ma-hor 39
 Ankhnesmery-Ré (1) (mother of Merenré) 39
 Ankhnesmery-Ré (2) (mother of Pepi II) 39
 Ankhnes-Pepi 39
 Ankhsheshongy 39
 Ankh-tawy 39–40
 Ankhtify 40
 Ankhu 40
 Ankhwenofre 40
 Antefoker 40
 Anti 40
 Antigonus II Gonatas 40
 Antigonus I Monophthalmus 40
 Antiochus Hierax 41
 Antiochus I 40–41
 Antiochus II 41
 Antiochus III the Great 41
 Antiochus I Soter 41
 Antiochus IV 41
 Antipater of Idumea 41
 Antony, Marc 41–42
 Anubeion 42
 Anubis 42–43
 Anukis 43
 Aoh 43
 Apedemak 43
 Apis 43
 Apollonius 43
 Apollonius of Rhodes 43
 Apophis (1) (serpent) 44
 Apophis (2) (d. 1542 B.C.E.) 44
 “appearing” 44
 Apries 44
 Apuleius, Lucius 44
 Arabian Desert 44–45
 Aramaeans 45
 Archelaus Sisines 45
 Archimedes 45
 architecture *See* art/architecture
 Aristarchus of Samothrace 45
 Aristophanes of Byzantium 45
 Arius Didymus 45
 Arkamani 45
 army *See* Military
 Arsamis 45
 Arsenuphis 46
 Arses 46
 Arsinoe (1) (consort of Ptolemy II Philadelphus) 46
 Arsinoe (2) (daughter of Ptolemy I Soter) 46
 Arsinoe (3) (consort of Ptolemy IV Philopator) 46
 Arsinoe (4) (daughter of Ptolemy XII) 46–47
 Arsinoe (5) (mother of Ptolemy I) 47
 Arsinoe (6) (site near Crocodilopolis) 47
 Arsinoe (7) (site near Ardscheru) 47
 art/architecture 47–55, 48, 49, 52, 54
 ‘Amarna 51, 52
 bay 67
 canon of the human figure 49
 columns 54
 Early Dynastic Period/Old Kingdom 48–50
 flagstaffs 139
 Late Period 53
 Late Predynastic Period 47–48
 macehead 223
 mastabas 227–228
 merkhet 240
 Middle Kingdom 50–51
 mortuary temples 256
 Narmer palette 262
 New Kingdom 51
 Old Kingdom 48–50
 palette 294
 peristyle court 301
 Ptolemaic Period 53–54
 ‘Ramessid Period 51
 serekh (2) 365
 Third Intermediate Period 53
 Tuthmossid Period 51–52
 valley temples 424
 Window of Appearance 432
 Artabanus 47
 Artatama 55
 Artavasdes III 55
 Artaxerxes I 55
 Artaxerxes II 55
 Artaxerxes III Ochus 55
 Artemidorus 55
 Artystone 55
 Aryandes 55
 Arzawa (1) (Hittite ruler) 56
 Arzawa (2) (Anatolian people) 56
 Asafif 56
 aser 56
 Ashait 56
 Ashoka 56
 Ashurnasirpal II 56
 Ashur-uballit I 56
 Assuit 56
 Assurbanipal 56
 Assyrians 57
 Astarte 57
 Asten 57
 astrology 57, 77–78
 astronomy 57–58, 405
 Aswan 58
 Aswan Nilometer 58
 Athara 58
 Aten 58
 Atet 59
 Athenaeus 59
 Athribis 59
 Athribis Stela 59
 Atika 59
 Atum 59
 Augustus 59–60, 60
 Auire 60
 Ausim 60
aut 60
auta 60
 Avaris 60
awet 60
 Awibré Hor 61
 Axe of Ah'hotep 61
 Aya (1) (Merneferreé) (d. 1690 B.C.E.) 61
 Aya (2) (Kheperkhepruré) (d. 1319 B.C.E.) 61
 Aziru 61
 B
ba (1) (human-headed bird) 62
ba (2) (ram god of Mendes, Ba'eb Djet) 62
ba (3) (deity in Amenti) 62
ba'ankh 62
 Bab el-Gusus 62–63
 Bab el-Hosan 63
 baboon 63
 Bacchias 63
 Badari, el 63
 Ba'eb Djet 63
 Bagoas 63
 Baharia Oasis 63
ba house 62
 Bahr Libeini 64
 Bahr Yusef 64
bain-a'abitu 64
 Bakenkhonsu 64
 Bakenrenef 64
 Baketamun 64
 Baketwerel 64
 Bakhau 64
 Bakht 64
 Balakros 64–65
 Ballbek 62
 Ba'lu-shipti 65
 Ba'lu-urs 65
 baptism 65
 barks of the gods 65, 65
 Barramiyeh 65–66
 Bastet 66
 Bata (1) (deity) 66
 Bata (2) (character in *Tale of Two Brothers*) 66
 Batn e-Hagar 66
 Battle of the Nile 66
 Bauerdat 66
 Baufré 66
 Bay 66–67
bay 67
 beards 67
 Beatty Papyrus IV, Chester 67
 Bebi 67
 Bedouins 67
 beer 67
 bees 67
 Behbeit el-Hagar 67
 Beit el-Wali 68
 Beit Khallaf 68
 Bekhen Quarry Map 68
benben 68
 Benha 68
 Beni Hasan 68
 Benimeryt 68
 Bennu 68–69
 Bentresh Stela 69
 Berenib 69
 Berenice (1) (Berenike) (d. 275 B.C.E.) 69
 Berenice (2) (Berenike Syra) (fl. third century B.C.E.) 69
 Berenice (3) (Berenike) (fl. third century B.C.E.) 69
 Berenice (4) (Berenike) (d. 80 B.C.E.) 69–70
 Berenice (5) (Berenike) (fl. first century B.C.E.) 70
 Berenice (6) (Berenike) (d. c. 240 B.C.E.) 70
 Berenice (7) (site) 70
 Berlin Papyri 70, 375
 Bersha 70
 Bes 70
 Biahmu 70
 Biban el-Harim 70
 Biban el-Moluk 70
 Biga 70–71
 Bint-Anath 71
 birds, sacred 151
 Bennu 68–69
 goose 153
 hawk 162
 ibis 177
 phoenix 307
 vulture 426
 bird symbols 71
 Biridiya 71
 Bir Tarfawi 71
 Biryawaza 71
 Bitter Lakes 71
 Biya 71
 Blemmyes 71
 board games 71–72
 Bokkenenife 72
Book of Caverns 72
Book of the Dead 72, 72–73
 Ani Papyrus 38
 kites (2) 205
 Lamentations of Isis and Nephthys 209
 net spalls 276

- recensions 341
 Sokar Boat 385
 Bubasite Portal 73
 Bubasteion 73
 Bubastis 73
 Bucheum 73–74
 Buchis 74
 Buhen 74, 74*m*
 “Building Inscription” 74–75
 Building Text 75
 bulls 75
 A'a Nefer 2
 Apis 43
 Kem-wer 196
 Bunefer 75
 Burna-Buriash II 75
 Burullus 75
 Busiris 75
 Butehamun 75
 Buto 75
 Byblos 75–76
 byssus 76, 76
- C
- Caesar, Julius 77
 Caesareum 77
 Cairo Calendar 77–78
 calcite 78
 calendar 78
akhet (1) 19
 Cairo Calendar 77–78
 epagomenal days 132
 Medinet Habu Calendar 232
 months 249–250
 Sothic Rising 386
 Callias of Sphetlus 78
 Callimachus of Cyrene 78–79
 Cambyses 79
 Canaan 79
 Canal of Necho II 79
 Canal of Sehel 79
 Cannibal Hymn 79
 canopic jars 79–80
 Canopus 80
 Canopus Decree 80
 Carchemish, Battle of 80
 Carmel, Mount 80
 carnelian 80
 cartonnage 80
 cartouche 80–81
 cat 81
 cataracts 81
Caverns, Book of 72
 celebrations *See* festivals
 cenotaphs 7, 81
 cereal crops 12
 C-Group 81
 Chabrias 81
 Chaldeans 81
 chancellor 81
 chariots 81–82, 82
 Charonnophis 82
 Chemmis 82
 Cheops *See* Khufu
 Chremonides 82
Chronicle of Prince Osorkon 82
 Cippus of Horus 82
 circumcision 83
 clapper 83
 Claudius Ptolemy 83
- Cleomenes of Naukratis 83
 Cleopatra (1) (d. 176 B.C.E.) 83
 Cleopatra (2) (fl. second century B.C.E.) 83
 Cleopatra (3) (daughter of Ptolemy VI Philometor) 83–84
 Cleopatra (4) (daughter of Ptolemy VIII Euergetes II) 84
 Cleopatra (5) Selene (daughter of Ptolemy VIII Euergetes II) 84
 Cleopatra (6) Tryphaina 84
 Cleopatra Selene (daughter of Cleopatra VII) 85
 Cleopatra Thea 85
 Cleopatra VII 84, 84–85
 clocks 85
 clothing *See* dress; textiles
 coffins 85
 coffin texts 85–86
 coinage 86, 430
 colors 86, 86*t*
 Colossi of Memnon 86–87, 87
 columns 54, 54
 Companions of the Divine Heart 87
 Contending of Ré and Set 87
 Corners of the Earth 87
 coronation rituals 87
 corvée 87–88, 88
 cosmetics 88
 cosmogony 88–89
 Council of Ten 89
 crocodile 89
 Crocodilopolis 90
 Croesus 90
 crook 90
 crops/agricultural products 12
 crowns 89, 89
 cult centers 90, 90*t*–91*t*
 cults 89–90
 currency *See* coinage
 Cusae 91
 cylinder seals 91
 Cyprus 91
 Cyrene 91
- D
- Dagi 92
 daily royal rites 92
 Dakhla 92–93
 Dakka 93
 Dal Island 93
 Damanhur 93
 Damietta (1) (branch of Nile) 93
 Damietta (2) (port city) 93
 Danaus 93
 Darius I 93
 Darius II 93–94
 Darius III Codoman 94
 Dashur 94
 Dead, Book of the 72, 72–73
 death *See* mortuary rituals
 “Debate of a Man with His Soul” 94
 deben 95
 Dedi 95
 Dedu 95
 Dedumose II 95
 Dedun 95
- Dedyet (1) (sister/wife of Amenemhet I) 95
 Dedyet (2) (daughter of Amenemhet I) 95
 Defufa 95
 deification 95
 Deinokrates 95–96
 Deir el-Bahri 96, 96, 97*m*
 Deir el-Balah 96–97
 Deir el-Ballas 97
 Deir el-Bersha 97
 Deir el-Durunka 97
 Deir el-Gebrawi 97
 Deir el-Medina 97, 97–98
 deities *See* gods and goddesses
 Delta 98
 Demetrius II Nicator 98
 Demetrius I Poliorcetes 98
 Demetrius of Phalerum 98
 Democritus 98
 Demotic Chronicle 98
 Den 99
 Denderah 99, 99
 Derr 99, 100
 desert 100
 Deshasha 100
 Diadoche 100
 didactic texts 217
Admonitions of Ipuwer 9
Amunnakhte's Instructions 36
 Anksheshongy 39
 “Debate of a Man with His Soul” 94
Duauf's Instructions 105
Instructions for Merikarê 180
Instructions of Amenemhet I 180
Instructions of Prince Djedefhor 180
Instructions to the Vizier Rekhmirê 180
Kagemni's Instructions 191
 Kemyt 196
 Lansing Papyrus 211
Maxims of Ani 228
Maxims of Ptah-hotep 228
 Negative Confessions 272
Satire on Trades 355
sboyet 355
 School Boy Texts 356
Teachings of Tuaf 397
- Didymus 100
 Dimah el-Siba 100
 Diodorus Siculus 100
 Dionyseas 100
 Dionysius 100
 Diospolis Parva 100
 District of Tekhenu-Aten 101
 Divine Companions 101
 Djar 101
djeba 101
djed 101
 Djedefhapi 101
 Djedefhor 101
 Djedef-Khufu 101
 Djedefptah 101–102
 Djedhorbes 102
 Djedi 102
 Djedji 102
 Djedmutesankh 102
- Djehor 102
 Djehuti 102
 Djehutihotep 102
 Djehutnufe 102
 Djer 102–103
 Djert 103
 Djoser 103
 dogs 103
 Donation, Stela of 388
Doomed Prince, Tale of the 394
 Douao 103
 Dra-abu' el-Naga 104
 Dream Steal 104
 dress 104
nemes 274
shendyt 371
 “Drunkards of Menkaurê” 105
 Duamutef 105
Duauf's Instructions 105
 dwarf 105
 dynasties 105–108
 Early Dynastic Period 105
 First Intermediate Period 106
 Greco-Roman Period 108
 Late Period 107–108
 Late Predynastic Period 105
 New Kingdom Period 106–107
 Old Kingdom Period 105–106
 Third Intermediate Period 107
 dynasty histories 108–113
 Early Dynastic Period 108–109
 First Intermediate Period 109–110
 Greco-Roman Period 111–112
 Late Period 112–113
 Middle Kingdom 110
 New Kingdom 111
 Old Kingdom 109
 Second Intermediate Period 110–111
 Third Intermediate Period 111–112
- E
- Early Dynastic Period 119–120
 art/architecture 48–50
 dynasties 105
 dynasty histories 108–109
 military 244
 queens 327
 social evolution 380–381
 Ebers Papyrus 114
 Edfu 114–115
 education *See* Didactic Texts; Scholarship
 Edwin Smith Papyrus 115, 378
 Egypt 115–123, 116*m*, 124*m*
 and the East 123–126, 124*m*
 under the Ptolemies, ca. 250 B.C.E. 314*m*
 Egyptian Empire 126–127
 Egyptian historical periods
 Early Dynastic Period 119–120
 First Intermediate Period 120
 geography 115, 117
 Greco-Ptolemaic Period 123

- Late Period 123
 Middle Kingdom Period 120–121
 New Kingdom 121–122
 Old Kingdom 120
 Predynastic period 117–119
 Second Intermediate Period 121
 Third Intermediate Period 122–123
 Egyptian language
 Late 210
 Middle 209–210
 Old 209
 El-Bersha 130
 electrum 130
 Elephantine 130–131, 131
 Elkab 131
 El-Kula 131
 “Eloquent Peasant” of Herakleopolis 131–132, 339
 Ennead 132
 epagomenal days 132
 Eratosthenes of Cyrene 132
 Erment 132
 Ernutet 132
erpati hati'o 133
 Esna 133
 Essarhaddon 133
 Esye 133
 eternity 133–134
 Euclid 134
 Eurydice 134
 execration 134
 exemption decrees 134
 extradition 134
 Eye of Ré 134, 340
- F
- Fag el-Gamous 135
 faience 135
 Faiyum 135–136
 false door 136
 Famine Stela 136
 fantastic tales 217
 Nebusemekh 265
 Ramesses II's Cycle 336
 St. Petersburg Papyrus 351
 Setna Khamwas (2) 368–369
 Sinuhe the Sailor 375
Tale of Khufu and the Magicians 394
Tale of Prince Setna 394
Tale of the Doomed Prince 394
Tale of the Shepherds 394
Tale of the Shipwrecked Sailor 394
Tale of Two Brothers 394
 Farafra Oasis 136
 Faras 136
 Fara'un Mastaba 136
 fate 136
 Fatieh el-Beida 136
 Festival of Entering a Temple 136
 festivals 136–138, 137
 Amun 35
heb 163
heb-sed 163
Lamentations of Isis and Nephthys 209
- Night of the Tear 276
 Nile festivals 278
 Oriris festivals 290
 Oriris mysteries 290–291
seb 357–358
sed 358
 Valley Festival 422
 Festival of Entering a Temple 138
 fiction *See* fantastic tales
 First Intermediate Period 120
 dynasties 106
 dynasty histories 109–110
 military 245
 social evolution 381
 “First Occasion” 138
 “First Under the King” 138–139
 fish, sacred 152
 Neser 275
 oxyrhynchus (1) 292
 fish (as food) 12
 flagstaffs 139
 flail 139
 Flies of Valor 139
 folklore *See* fantastic tales
 Followers of Horus 139
 Followers of Set 139
 foods 139–140, 140
 fortresses 140–141
 “Forty Day Route” 141
 Forty-Two Judges 141
 Foundation Deposits 141
 Fraser Tombs 141
 “Friend of the King” 141–142
 frog 142
 funerary cones 142
Funerary Offerings, Liturgy of the 217–218
- G
- Gabinus, Aulus 143
 Gallus, Gaius Cornelius 143
 games, board 71–72
 Garf Hussein 143
 Gaugamela 143
 Geb 143–144
 Gebel Adda 144
 Gebel Barkal 144
 Gebel Dokhan 144
 Gebelein 144
 Gebel el-Ahmar 144
 Gebel el-Sidmant 144
 Gebel el-Silsileh 144
 Gebel el-Zebara 144
 Gebel Mokattam 144
 Gebel Tingar 145
 genitals 145
 geography 115, 117
 Gerze 145
 Ghurob Shrine Papyrus 145
 Gilukipa 145
 “Ginger” 145
 Girdle of Isis 145
 Giza 145–147, 146m, 147, 387
 gods and goddesses 147–152, 148–149t, 148–152
 birds 151
 fish 152
 foreign 150–151
 mythical animals 152
 reptiles 151
 sacred animals 151
 trees 152
 God's Wife of Amun 152–153
 gold 128
 goose 153
 “go to one's *ka*” 153
 government 153–154
 Governors of the Northlands 154
 Granicus 154–155
 granite 155
 grapes 12
 Greatest of Seers 155
 Great Pyramid at Giza 88, 145–147, 203, 321–323
 Greco-Ptolemaic Period 123
 Greco-Roman Period
 dynasties 108
 dynasty histories 111–112
 military 247
 social evolution 385
 Greece 155
 griffin 155
- H
- Ha 156
 Hakoris 156
 Halicarnassus 156
 Halwan 156
 “Hanging Tomb” 156–157
 Hapi (1) (personification of the Nile) 157
 Hapi (2) (son of Horus) 157
 Hapuseneb 157
 harem (1) (household of lesser wives of king) 157–158
 harem (2) (women who served in temples of Karnak and Luxor) 158
 Harkhuf 158
 Harmachis (1) (fl. eighth century B.C.E.) 158
 Harnakhte (1) (son of Shoshenq I) 158
 Harnakhte (2) (son of Osorkon II) 158
 Harnedjheriotef 158
 Haronophis 158–159
 Harpson 159
 Harris Papyrus 159
 Harsaphes 159
 Harsiese 159
 Harsomtut 159
 Hat-Aten 159
 Hathor 159, 159–160, 160
 Hathorhotep 160
 Hat-mehit 160
 Hatnofer 160
 Hatnub 161
 Hatshepsut 161, 161–162
 Hattusilis I 162
 Hattusilis III 162
 Haukhet 162
 Hawara 162
 Hawawish 162
 hawk 162
 headrests 162
 Hearst Papyrus 162
 heart 163
 Heart, Divine 163
heb 163
 Hebenu 163
heb-sed 163
 Hecataeus of Abdera 163
 Hedjkhekenu 163
 Heh 163, 163
 Hekaib 164
heker 164
 Heket 164
 Heliopolis 164
 Hemaka 164
 Hemamihyeh 164
hemet 164
 Hemetch 165
 Hemiuu 165
 Heneb 165
 Henenu 165
 Henheit 165
 Hent (1) (fl. 30th century B.C.E.) 165
 Hent (2) (fl. 19th century B.C.E.) 165
 Henu 165
 Henutempeh 165
 Henuten 165
 Henutmireh 165
 Henutsen 165–166
 Henuttaneb 166
 Henuttawy 166
 Hepdjefau 166
 Heptet 166
 Hepu 166
 Hepzefa 166
 Herakleopolis Magna 166
 Herihor 166
 Heri-hor-Amun 166
 Herit 167
 Hermes Trismegistos 167
 Hermopolis Magna 167
 Hermopolis Parva 167
 Herneith (1) (fl. 30th century B.C.E.) 167
 Herneith (2) (fl. 28th century B.C.E.) 167
 Herodotus 167
 Herophilus of Chalcedon 167–168
 Hesira 168
 Hesseb 168
 Hetephakef 168
 Hetepheres (1) (daughter of Huni) 168
 Hetepheres (2) (daughter of Khufu) 168
 Hetepherneby 168
 “He-Who-Looks-Behind-Himself” 168
 Hiba, el- 168–169
 Hibis 169
 Hierakonpolis 169
 Hieroglyphic Egyptian 210–211
 hieroglyphs 210, 210–211
neb (2) 263
Nefer (1) 266
 Ptolemaic script 313
rekhet 342
renpet (1) 344
 Rosetta Stone 347
sa 349
 sedge 358
 Sinai Inscriptions 375

- High Gates of Medinet Habu 169
hippopotamus 169
historians
 Agatharchides 10
 Didymus 100
 Diodorus Siculus 100
 Hecataeus of Abdera 163
 Herodotus 167
 Manetho 225–226
 Strabo 389
historical documents
 Adda Stone 9
 ‘Amarna Letters 24
 Amherst Papyrus 34
 Anastasi Papyri 37
 “Building Inscription” 74–75
 Canopus Decree 80
 Chronicle of Prince Osorkon
 82
 Demotic Chronicle 98
 Harris Papyrus 159
 Installation of the Vizier
 179–180
 King Lists 204–205
 Koptos Decree 207
 Manetho’s King List 226
 Mayer B Papyrus 229
 Nauri Decree 263
 Nefer-rohu’s Prophecy 269
 Palmero Stone 294
 Prisse Papyrus 311
 Quarrel of Apophis and
 Sekenenrē 325
 Ramesseum Papyri 339
 Records of Restorations of
 Royal Mummies 341
 Sallier Papyri 351
 Salt Papyrus 352
 Satirical Papyrus 355
 Sinai Inscriptions 375
 Sinuhe the Sailor 375
 Turin Canon 413
 Turin Mining Papyrus 413
 Wenamun, Report of 216,
 430
 Westcar Papyrus 431–432
 Wilbour Papyrus 432
 “writing from the god himself”
 433
Hittite Alliance 134, 169
Hittites 169–170
Hiwa Semania 170
honey 170
Hor Awibré 170
Horemhab 170–171
Horhirwonmef 171
horizon 171
Hor of Sebennytyos 171
horse 171–172
Horurre 172
Horus 172, 172–173
 Followers of 139
 Horus Eye 173
“Horus-In-The Nest” 173
Hor-wen-nefer 173
Hotepiriaket 173
Hotepsekhemwy 173
House of Adorers 173
Hreré 173
Hu 173
Hua 173
Hudet 174
human figure, canon of 49
Hunefer Papyrus 174
Huni 174
Hurbeit 174
Hurrians 174
Huy (1) (Viceroy of Nubia) 174
Huy (2) (governor of Baharia
 Oasis) 174
Huya 174
hydraulic systems 12–13
Hyksos 174–175
“Hymn of Rising” 175
hypostyle hall 176

I
Ibhet 177
Ibi 177
ibis 177
Ibu 177
Ichneumon 177
Idet 177
Idu 177
Ihy 178
Ikhernofret 178
Ikudidy 178
Imhotep 178
Imi 178
Imsety 178
Imu 178–179
Inaros 179
incense 179
Ineni 179
Inhapi 179
insects, sacred 152
 scarab 356
 scorpion 356
 Selket 360
Installation of the Vizier 179–180
Instructions for Merikarē 180
Instructions of Amenemhet I 180
Instructions of Prince Djedefhor
 180
Instructions to the Vizier Rekhmirē
 180
Intef (1) (fl. 20th century B.C.E.)
 180
Intef (2) (fl. 15th century B.C.E.)
 180
Intefoker 180
Intiu 180
Inuet 181
Inventory Stela 181
Inyotef I 181
Inyotef II 181
Inyotef III 181
Inyotef IV 181
Inyotef V 181
Inyotef VI 181
Inyotef VII 181
Ipsus 181–182
Ipuki 182
Iput (1) (fl. 24th century B.C.E.)
 182
Iput (2) (fl. 23rd century B.C.E.)
 182
Iput-isut 182
Ipuwer, Admonitions of 9
Irbast’udjefru 182
irrigation 12–13
 sakieh 351
 shaduf 370
Irukaptah 182
Irunefer 182
Iry Hor 182
Iseion 182
Iset (1) (fl. 15th century B.C.E.)
 182
Iset (2) (Iset Takemdjert) (fl. 12th
 century B.C.E.) 182
Iset (3) (fl. 14th century B.C.E.)
 183
Isetnofret (1) (consort of
 Ramesses II) 183
Isetnofret (2) (consort of
 Merenptah) 183
Isetnofret (3) (consort of
 Ramesses IV) 183
Isetnofret (4) (consort of
 Ramesses VII) 183
isfet 183
Ished Tree 183
Isis 183–184, 184
Island of Trampling 184
Issus 184
Istemkhebe (1) (wife of Pinudjem
 [1]) 184
Istemkhebe (2) (wife of
 Menkheperresenb) 184
Istemkhebe (3) (wife of Pinudjem
 [2]) 184
Ita 184–185
Itaweret 185
Itakuyet 185
Ijt-tawy 185
Ity 185
Iuni 185
Iuput 185
Iuput I 185
Iuput II 185
Iusas 185
Iuwelot 185
ivory 185
Iwntyw-Seti 185–186
Iymery 186
Izezi 186

J
jackal 187
Joppa 187
Judgment Halls of Osiris
 187–188, 188
Judicial Papyrus of Turin 188

K
ka 189
 “go to one’s ka” 153
 ka servant 195
Ka’aper statue 189–190
Kadesh 190
Kadesh, Battle of 190
Kagemni 190–191
Kagemni’s Instructions 191
Kahun 191
Kahun Papyrus 191
Kakai 191
Kalabsha 191
Kamose 191–192
Kamtjenent 192
Kamutef 192
Kaneferré 192
Kap 192
Kapes 192
Karanis 192
Karaotjet 192
Karnak 192–195, 193, 194m, 195
Karnak cache 195
Karomana (1) (consort of
 Shoshenq I) 195
Karomana (2) (consort of
 Osorkon I) 195
Karomana (3) (consort of
 Shoshenq II) 195
Karomana (4) (consort of
 Osorkon II) 195
Karomana (5) (consort of Takelot
 II) 195
Karomana (6) (consort of
 Shoshenq IV) 195
ka servant 195
Kashta 195
Kassites 195
Kawit (1) (fl. 24th century B.C.E.)
 196
Kawit (2) (fl. 21st century B.C.E.)
 196
Kay 196
Kebawet 196
Kebir 196
“Keeper of the Door to the South”
 196
Kemanweb 196
Kemenibu 196
Kem-wer 196
Kemyt 196
Kenamun (1) (fl. 15th century
 B.C.E.) 196
Kenamun (2) (fl. 14th century
 B.C.E.) 196
kenbet 196–197
kenken-ur 197
Keper 197
Kermeh 197
Kewab 197
Kha 197
Kha’ba 197
Khababash 197
Khabrias 197–198
Kha’emhet 198
Kha’emweset (1) (fl. 13th century
 B.C.E.) 198
Kha’emweset (2) (fl. 12th century
 B.C.E.) 198
Khafre 48, 198
Khafret-hir-nebes 198
khaibit 198
Khakheperresonbe’s Complaints
 198–199
Khama’at 199
Khamerernebty (1) (consort of
 Khafre) 199
Khamerernebty (2) (daughter of
 Khafre) 199
Khamet 199
khamsin 199
Khamudi 199
Kharga Oasis 199
Kha’sekhemwy 199–200
khay 200
Khedebneitheret 200

- Khemsit 200
 Khendjer 200
 Khenemsu 200
 Khensuhotep 200
 Khentakawes (1) (daughter of Prince Djedefhor) 200
 Khentakawes (2) (consort of Kakai) 200–201
 Khentemsemi 201
 Khentetka 201
 Khentiamentiu 201
 Khentikus 201
 Khenut 201
 Kheper 201
khepesh 201
khert-nter 201
 Kheruef 201
 Khesuwer 201
 Khety I 201–202
 Khety II 202
 Khety III 202
 Khian 202
 Khnum 202
 Khnumhotep (1) (nomarch of Beni Hasan) 202
 Khnumhotep (2) (grandson of Khnumhotep [1]) 202
 Khnumhotep (3) (son of Khnumhotep [2]) 203
 Khnumt 203
 Khokha 203
 Khons (1) (deity) 203
 Khons (2) (fl. 13th century B.C.E.) 203
 Khufu 203, 203–204 *See also* Great Pyramid
Khufu and the Magicians, Tale of 394
 Khunianupu 204
 Khusebek 204
 Khuy 204
 Kia 191
 King Lists 204–205
kites (1) (goddesses) 205
kites (2) (professional mourners) 205
 Kiya 205
 Kleomenes 205
 knots 205
kohl 205
 Kom Aushim 205
 Kom Dara 205
 Kom el-Haten 205
 Kom Medinet Ghurob 205–206
 Kom Ombo 206–207, 206m
 Konosso 207
 Koptos 207
 Koptos Decree 207
 Korosko 207
 Kula, el- 207
 Kurgus 207
 Kurigalzu (1) (king of Kassite Babylon during 'Amarna Period of Egypt) 207
 Kurigalzu (2) (king of Kassite Babylon in the reign of Akhenaten) 207
 Kuser 207
kyphi 207
- L
- Lab'ayu 208
 Labyrinth 208
 ladder 208
 Ladice 208
 Lagus 208
 Lahun, el- 208–209
 lake, sacred 350
 Lake of Fire 209
 Lake of Flowers 209
 lakes 209
Lamentations of Isis and Nephthys 209
 Land of the Bow 209
 language 209–211, 210
 Hieroglyphic Egyptian 210–211
 Late Egyptian 210
 Middle Egyptian 209–210
 Old Egyptian 209
 Lansing Papyrus 211
 lapis lazuli 211
 Late Egyptian (language) 210
 Late Period 123
 art/architecture 53
 dynasties 107–108
 dynasty histories 112–113
 military 247
 queens 327
 social evolution 384
 Late Predynastic Period 47–48, 105
 Lateran Obelisk 211
 Layer Pyramid 211
 Lay of the Harper 211
 legal system 211–212
 Abbott Papyrus 3
 Edict of Horemhab 171
 exemption decrees 134
 extradition 134
 kenbet 196–197
 legal texts 217
 Salt Papyrus 352
 Wilbour Papyrus 432
 Leontopolis 212
 lettuce 212
 libraries 212
 Library of Alexandria 212–213
 Libya 213
 Libyan Desert 213–214
 Libyan Palette 214
 Lighthouse of Alexandria 214
 Lily Lake 214
 linen 76, 214
 "Linen of Yesterday" 214–215
 lion 215
 Lions of Sebuia 215
 Lisht, el- 215
List of Offerings 215
Litanies of Sokar 215
Litany of Osiris 38, 215
Litany of Ré 215
Litany of the Sun 216
 literature 216–217
 Aristophanes of Byzantium 45
 Bata (2) 66
 didactic 217 *See also* didactic texts
 fantastic 217 *See also* fantastic tales
 legal 217
 poetry 217 *See also* poetic texts
 religious 216 *See also* religious texts
 scientific 216–217 *See also* scientific texts
Liturgy of the Funerary Offerings 217–218
 London Papyrus 218
 lotus 218
 Luxor 218, 218–220, 219m
 Lysimachus 220
- M
- Ma'adi 221
 Ma'ahes 221
 Ma'at 221
ma'at 221–222
 Ma'at Hornefruré 222
 Ma'atkaré (1) (God's Wife of Amun) 222
 Ma'atkaré (2) (consort of Shoshenq I) 222
 Ma'atkaré (3) (consort of Osorkon I) 222
 Ma'atkaré (4) (consort of Osorkon II) 222
 Ma'atkaré (5) (Queen-Pharaoh Hatshepsut) 222
ma'at kheru 222–223
 macehead 223
 Mafdet 223
 Magas 223
magat 223
 magic 223–224
 magical dream interpretation 224
 magical lullaby 224
 Magnates of the Southern Ten 224
 Mahipré 224
 Mahu 224–225
 Mai 225
 Malik 225
 Malkata 225
 Mallawi 225
mammisi 225
 Mandet 225
 Mandulis 225
 Manetho 225–226
 Manethon 226
 Manetho's King List 226
 Mansion of Isden 226
 maps
 Alexandria 23m
 Bekhen Quarry Map 68
 Buhen 74m
 Deir el-Bahri 97m
 Egypt 116m, 124m
 Egypt and the East 124m
 Egypt under the Ptolemies, c. 250 B.C.E. 314m
 Giza 146m
 Karnak 194m
 Kom Ombo 206m
 Luxor, temple complex at 219m
 natural resources 129m
 sacred sites of Egypt, c. 2600 B.C.E. to 300 C.E. 400m
 Sobek and Heroeris, Temple of 206m
 temples 400m
 Turin Mining Papyrus 413
 Valley of the Kings 423m
 Mareotis 226
 marriage 226–227
 Masaharta 227
 Masara 227
 Masara Stela 227
 mastabas 227–228
 Mastabat el-Fara'un 228
 Matarriyah, el- 228
 mathematics
 Euclid 134
 Pythagoras 323
 Rhind Papyrus 345
 Matit 228
 Mau (1) (Mafdet) (feline deity, aided Ré in journey through Underworld) 228
 Mau (2) (feline deity, resided in Persea Tree) 228
 mau (3) (Egyptian cat) 228
 Mau-Taui 228
Maxims of Ani 228
Maxims of Ptah-hotep 228
 Maya 228–229
 Mayer B Papyrus 229
 "May My Name Prosper" 229
 "May the King Make an Offering" 229
 Mazeus 229
 Mazghuna 229
 measures *See* Weights and measures
 Medamud, Nag el- 229–230
 Medes 230
 medicine 230–231
 Beatty Papyrus IV, Chester 67
 Berlin Papyri 70
 Ebers Papyrus 114
 Edwin Smith Papyrus 115
 Hearst Papyrus 162
 Herophilus of Chalcedon 167–168
 Hesira 168
 Imhotep 178
 Kahun Papyrus 191
 natron 262
 Ramesseum Papyri 339
 Smith Papyrus, Edwin 378
 Medinet Habu 231–232, 232
 Medinet Habu Calendar 232
 Medir 233
 Medjay 233
 Megabyzus 233
 Megiddo, Ar- 233
 Mehen 234
 Mehu 234
 Mehurt 234
 Mehweret, Sages of 350
 Mehy 234
 Meidum 234
 Meir 234
mekes 234
 Meket-Aten 234
 Meketré 235
 Mekhenet 235
 Mekhemweskhét (1) (consort of Shoshenq) 235

- Mekhtemweskhet (2) (consort of Psammetichus I) 235
 Mekhtemweskhet (3) (consort of Necho II) 235
 Memmius, Lucius 235
 Memnomium 235
 Memphis 235–236
menat (1) (amulet) 236
menat (2) (virility/fertility fetish) 236
 Mendes 236
 Mendes, Ram of 339
 Menet-Khufu 236
 Menhet 236
 Menkauhor 236
 Menkauré 236–237
 Menkhaf 237
 Menkheperresenb (1) (fl. 15th century B.C.E.) 237
 Menkheperresenb (2) (fl. 11th century B.C.E.) 237
 Menna 237
 Menouthis 237
 Mentjuhotep 237
 Mentuemhat 237–238
 Mentuemzaf 238
 Menyü 238
 Menzala 238
 Merenptah 238
 Merenré (II) (Antiemdjaf) 239
 Merenré I (Nemtyemzaf) 238–239
 Mereruka 239
 Meresger (1) (cobra goddess) 239
 Meresger (2) (fl. 19th century B.C.E.) 239
 Meri 239
 Merikaré 239
 Merimda Beni Salama 239
 Merit (1) (fl. 14th century B.C.E.) 240
 Merit (2) (goddess) 240
 Meritites (1) (fl. 26th century B.C.E.) 240
 Meritites (2) (fl. 23rd century B.C.E.) 240
merkhet 240
 Merneith (1) (fl. 29th century B.C.E.) 240
 Merneith (2) (fl. 28th century B.C.E.) 240
 Meroë 240
 Mersa Matruh 240
 Meryamen 240
 Meryatum (1) (royal woman of Nineteenth Dynasty) 241
 Meryatum (2) (royal priest of Ré of the Nineteenth Dynasty) 241
 Meryatum (3) (royal priest of Ré of the Twentieth Dynasty) 241
 Meryet (1) (consort of Senwosret III) 241
 Meryet (2) (consort of Amenemhet II) 241
 Merymose 241
 Merynéfer 241
 Meryptah 241
 Meryré (1) (high priest of Aten) 241
 Meryré (2) (son of Meryré [1]) 241
 Meryré (3) (prince of Nineteenth Dynasty) 241
 Merysankh (1) (consort of Huni) 242
 Merysankh (2) (daughter of Khufu) 242
 Merysankh (3) (consort of Khafre) 242
 Meryt-Amun (1) (fl. 14th century B.C.E.) 242
 Meryt-Amun (2) (fl. 15th century B.C.E.) 242
 Meryt-Amun (3) (fl. 13th century B.C.E.) 242
 Meryt-Amun (prince of the Nineteenth Dynasty) 242
 Meryt-Atum 242
 Meryt-Ré-Hatshepsut 242
 Meseket 242
 Mesentiu 242–243
mesenty 243
 Meshwesh 243
meska 243
 Meskhent 243
 Messuy 243
mesu-heru 243
mesut 243
 Methen 243
 Middle Egyptian (language) 209–210
 Middle Kingdom Period 120–121
 art/architecture 50–51
 dynasty histories 110
 military 245–246
 queens 327
 social evolution 381–383, 382
 Migdol (1) (site near Tcharu) 243
 Migdol (2) (style of fortress) 243
 “Mighty Bull Appearing in Thebes” 243–244
 Miliku 244
 military 244–248, 245, 247
 Early Dynastic Period 244
 First Intermediate Period 245
 Greco-Roman Period 247
 Late Period 247
 Middle Kingdom 245–246
 New Kingdom 246–247
 Old Kingdom 244–245
 Predynastic Period 244
 Second Intermediate Period 246
 Third Intermediate Period 247
 Min (1) (fertility god) 248
 Min (2) (fl. 15th century B.C.E.) 248
 minerals *See* natural resources
 Minkhaf 248
 Min-Nakhte 248
 Mirgissa 248
 Mitannis 248
 Mit Rahinah 248–249
 Mitry 249
 Mi-wer 249
 Mnevis 249
 Moalla, el- 249
 Moeris, Lake 249
 Mokattem 249
 Momemphis 249
 months 249–250
 Montu 250
 Montuhirkhopshef (1) (fl. 15th century B.C.E.) 250
 Montuhirkhopshef (2) (son of Ramesses III) 250
 Montuhirkhopshef (3) (son of Ramesses IX) 250
 Montuhotep 250
 Montuhotep I 250
 Montuhotep II 250–251
 Montuhotep II’s army 251
 Montuhotep III 251
 Montuhotep IV 251
 mortuary rituals 251–256, 252–255, 254, 256
a’akh 1–2
 Aaru 2
 Amenti 33
 amulet 35
aut 60
ba house 62
 canopic jars 79–80
 cartonnage 80
 cenotaphs 81
 coffins 85
 eternity 133–134
 execration 134
 false door 136
 genitals 145
 “go to one’s *ka*” 153
 Ibu 177
 Imsety 178
 jackal 187
ka 189
ka servant 195
kites (2) 205
 “Linen of Yesterday” 214–215
List of Offerings 215
Liturgy of the Funerary Offerings 217–218
ma’at 221–222
magat 223
 mastabas 227–228
 Muu Dancers 258
 natron 262
 Negative Confessions 272
neterui 276
 net spells 276
 onions 287
 Oriris 289–290
 paddle dolls 293
pa duat 293
 Pega 298
posesh-khef 309
 pyramid 320–323
 Pyramid Texts 323
qas 324
 reserve heads 344–345
 rising sun 345
sah 350
 sarcophagus 353–354
sekhem (4) 359
shabtis 369–370
shebyu 370
tekenu 397
 tomb 408
 tomb balls 408–409
ur-heka 420
 valley temples 424
wabt 427
 mortuary temples 256
ka servant 195
 of Ramesses II at Abu Simbel 5
serdab 365
 mortuary texts *See also* Tomb Texts
Am Duat 25
 ancestor cult letters 37
 Ani Papyrus 38
 Book of the Dead 72
 Coffin Texts 85–86
 Lay of the Harper 211
List of Offerings 215
Litanies of Sokar 215
Litany of Osiris 215
Litany of Ré 215
Litany of the Sun 216
Liturgy of the Funerary Offerings 217–218
 Nebseni Papyrus 264
 recensions 341
 Mound of the Pharaohs 256
 mummies/mummification
 “Ginger” 145
 mortuary rituals 252–255
 onions 287
per-nefer 301
 pillow amulet 307
 Records of Restorations of Royal Mummies 341
 sarcophagus 353–354
 Tut’ankhamun 414
 mummy caches 256–257
 Mursilis I 257
 Mursilis II 257
 music/musicians 376
 clapper 83
 magical lullaby 224
 musical instruments 257
 Neferhotep (1) 267
 Mut 257–258
 Mutemwiya 258
 Mutnodjmet (1) (fl. 14th century B.C.E.) 258
 Mutnodjmet (2) (fl. 10th century B.C.E.) 258
 Mutnofret (1) (fl. 15th century B.C.E.) 258
 Mutnofret (2) (fl. 13th century B.C.E.) 258
 Muu Dancers 258
 Muwatallis 258–259
 Muyet 259
 myrrh 259
 Mysteries of Osiris and Isis 259
 mystical sites 400m
 Aaru 2
 Amenti 33
 Bakhou 64
 Chemmis 82
 Island of Trampling 184
 Judgment Halls of Osiris 187–188
 Lake of Fire 209

- Lake of Flowers 209
 Lily Lake 214
 Mansion of Isden 226
 paradise 296
 Pay Lands 297
 Persea Tree 301, 301–302
 Pillars of Shu 307
 “Primeval Island of Trampling” 311
 “Primeval Mound” 311
 Pure Mound 319
 Reed Fields 341
 River of Heaven 346
 Sekhet-Aaru 360
 Tree of Heaven 412
Tuat 412–413
waret 429
- mystical vessels
 Amun’s Bark 35–36, 65
 barks of the gods 65
 Mandet 225
 Mekhenet 235
 Meseket 242
 Sokar Boat 385
 solar boat 385
 spirit boat 188
 sun boat 390
- mythical animals *See* animals, mythical
- mythological texts
 Contending of Ré and Set 87
- N
- Nagada 260
 Nakare-Aba 260
 Nakhsebasteru 260
 Nakht (1) (fl. 19th century B.C.E.) 260–261
 Nakht (2) (fl. 15th century B.C.E.) 261
 Nakhthoreb 261
 Nakhthmin (1) (fl. 14th century B.C.E.) 261
 Nakhthmin (2) (fl. 13th century B.C.E.) 261
 names 261
 Nanefer-ka-Ptah 261
naos 261–262
 Napata 262
 Narmer 262
 Narmer macehead 262
 Narmer palette 262
 Narmouthis 262
 natron 262
 Natron Lakes 263
 natural resources 127–130, 128, 129*m*
 agate 9
 amethyst 34
 carnelian 80
 electrum 130
 faience 135
 Naukratis 263
 Nauri Decree 263
neb (1) (symbol) 263
neb (2) (hieroglyph) 263
 Nebamun (1) (Theban police official) 263
 Nebamun (2) (royal court sculptor) 263
 Nebamun (3) (royal vizier) 263
 Nebemakhet 263
 Nebenteru 263–264
 Nebertcher 264
 Neberu 264
 Nebet 264
 Nebetku 264
 Nebetu’u (1) (goddess) 264
 Nebetu’u (2) (fl. 15th century B.C.E.) 264
 Nebireyeraw 264
 Nebka 264
 Nebseni Papyrus 264
 Nebt 264
 Nebt-Tawy (1) (consort of Ramesses II) 265
 Nebt-Tawy (2) (daughter of Ramesses II) 265
 Nebuchadnezzar 265
 Nebusemekh 265
 Nebwawi 265
 Nebwenef 265
 Nebyet 265
 Necho I 265
 Necho II 265–266
 Necho II, Canal of 79
 Nectanebo I 266
 Nectanebo II 266
 Nefat 266
Nefer (1) (hieroglyph) 266
Nefer (2) (amulet) 266
 Neferefré 266
 Neferhent (1) (consort of Senwosret II) 266–267
 Neferhent (2) (consort of Senwosret III) 267
 Neferhetepes (1) (daughter of Ra’djedef) 267
 Neferhetepes (2) (daughter of Kakai) 267
 Neferhetepes (3) (consort of Userhka) 267
 Nefer-Hor 267
 Nefer-Horen-Ptah 267
 Neferhotep (1) (fl. c. 18th century B.C.E.) 267
 Neferhotep (2) (fl. 14th century B.C.E.) 267
 Neferhotep (3) (fl. 13th century B.C.E.) 267
 Neferhotep I 267–268
 Neferhotep III 268
 Neferkara 268
 Neferkau 268
 Neferkhewet 268
 Neferku-Hor 268
 Neferku-Min 268
 Neferkuré 268
 Neferma’at 268
 Neferperet 268–269
 Neferrenpet 269
 Nefer-rohu’s Prophecy 269
 Nefersekheru 269
 Nefert 269
 Nefertari 269, 269–270
 Nefertem 270
 Nefertiabet 270
 Nefertiru 270
 Nefertiti 270
 Nefert-kau 270
 Neferu (1) (fl. 21st century B.C.E.) 270–271
 Neferu (2) (fl. 20th century B.C.E.) 271
 Neferu-Khayet (1) (consort of Inyotef II) 271
 Neferu-Khayet (2) (consort of Montuhotep II) 271
 Neferukheb 271
 Neferu-ptah (1) (fl. 19th century B.C.E.) 271
 Neferu-ptah (2) (fl. 20th century B.C.E.) 271
 Neferu-Ré 271
 Nefret 271
 Nefrusheru 271
 Nefru-Sobek (1) (Sobekneferu) 380
 Nefru-Sobek (2) (consort of Amenemhet I) 272
 Nefru-Sobek (3) (daughter of Senwosret I) 272
 Nefrusy 272
 Nefru-totenen 272
 Negative Confessions 272
 Nehah-ré 272
 Nehem-awit 272
 Nehes 272–273
 Nehesy (1) (fl. 16th century B.C.E.) 273
 Nehesy (2) (fl. 15th century B.C.E.) 273
 Nehi 273
 Neith (1) (goddess) 273
 Neith (2) (fl. 23rd century B.C.E.) 273
 Neithotep 273
 Neka-’ankh 273–274
 Nekauré 274
 Nekhebet 274
 Nekhebu 274
 Nekonekh 274
nemes 274
 Nenekhsekhet 274
 Nenwif 274
 Neper 274–275
 Nephrites I 275
 Nephrites II 275
 Nephthys 275
 Neser 275
 Neshi 275
 Nesitanebetashru (1) (fl. 19th century B.C.E.) 275
 Nesitanebetashru (2) (fl. 11th century B.C.E.) 275
 Neskonsu 275
 Nesnimu 276
 Nessumontu 276
netcher 276
neter 276
neterit 276
 Neterka 276
neter nefer 276
neterui 276
 net spells 276
 New Kingdom Period 121–122
 dynasties 106–107
 queens 327
 social evolution 383
 Niankh-amun 276
 Nibamon 276
 Night of the Tear 276
 Nile 12, 277
 Battle of the 66
 level records for 278
 Nile festivals 278
 Nilometers 278
 Nima’athap 278
 Nimlot (1) (father of Shoshenq I) 278
 Nimlot (2) (son of Shoshenq I) 278
 Nimlot (3) (son of Osorkon II) 278
 Nimlot (4) (obscure ruler of Twenty-third Dynasty) 278
 Nine Bows 278–279
 Ninetjer 279
 Nineveh 279
 Nisankh-Pepi-Kem 279
 Nitocris (1) (fl. c. 2153 B.C.E.) 279
 Nitocris (2) (fl. seventh century B.C.E.) 279
 Niuserre 279
 Niya 279
 Nodjmet 279–280
 Nofret (1) (fl. 26th century B.C.E.) 280
 Nofret (2) (fl. 19th century B.C.E.) 280
 nomarchs 280
 nome 280
 Noon meal 280
 Nub 280
 Nubhotepi 280
 Nubia 280–282
 Nubian Desert 282
 Nubkhas (1) (fl. 21st century B.C.E.) 282
 Nubkhas (2) (fl. 17th century B.C.E.) 282
 Nubkhesed (1) (consort of Ramesses V) 282
 Nubkhesed (2) (consort of Ramesses VI) 282
 Nubti 282
 Nun 282
nunu 282–283
 Nut 283
 Nwebhotep-Khred 283
 Nykuhor 283
- O
- oases 284–285
 Oases Route 285
 obelisks 285, 285–286
 Octavian *See* Augustus
 Ogdoad 286
 oils 286
 Old Egyptian (language) 209
 Old Kingdom Period 120
 art/architecture 48–50
 dynasties 105–106
 dynasty histories 109
 Egypt 120
 military 244–245
 queens 327
 social evolution 381
 Olympias 287

- Omari, el- 287
 Ombos 287
 onions 287
 "on the bricks" 287
 Opet 287
 oracles 288
 Orbiney, Papyrus d' 288
 Orion 288
 Osireion 288, 288, 288–289
 Osiris 289, 289–290
 festivals honoring 290
 Judgment Halls of 187–188
 Litany of Osiris 215
 mysteries of 290–291
 temple of 291
 Osiris and Isis, Mysteries of 259, 290
 Osiris beds 290
 Osiris gardens 290
 Osochor 291
Osorkon, Chronicle of Prince 82
 Osorkon I 291
 Osorkon II 291
 Osorkon III 291–292
 Osorkon IV 292
 ostraka 292
Overthrowing Apophis 292
Oxyrrhynchus (1) (city) 292
oxyrrhynchus (2) (fish) 292
- P
- paddle dolls 293
pa duat 293
 Pa'hemmetcher 293
 Paheri 293
 Paibek'khamon 293
 Pakhenti 293–294
 Pakhet 294
 Palermo Stone 294
 palette 294
 Pami 294
 pan-graves 294–295
 Panhesi 295
 Panopolis 295
 papyrus 295–296
 Abbott 3
 Amherst 34
 Anastasi 37
 Anhai 38
 Ani 38
 Beatty IV, Chester 67
 Berlin Papyri 70
 Ebers 114
 Ghurob Shrine 145
 Harris 159
 Hearst 162
 Hunefer 174
 Judicial of Turin 188
 Kahun 191
 Lansing 211
 London 218
 Mayer B 229
 Nebsemi 264
 Orbiney, d' 288
 Prisse 311
 Ramesseum Papyri 339
 Rhind 345
 St. Petersburg 351
 Sallier Papyri 351
 Salt 352
 Satirical 355
 Smith, Edwin 115, 378
 Turin Mining 413
 Vindab 3873 425
 Westcar 431
 Wilbour 432
 papyrus scepter 296
 Par 296
 paradise 296
 Paraetonium 296
 Parasites 296
 Parennefer 296
 Paser (1) (fl. 15th century B.C.E.) 296
 Paser (2) (fl. 13th century B.C.E.) 296
 Paser (3) (fl. 12th century B.C.E.) 296
pat 296
 Patenemheb 297
 Pawara 297
 Pawero 297
 Pay Lands 297
 Peak of the West 297
 Pebatma 297–298
 pectoral 298
 Pediese 298
 Pedisamtawi 298
 Pedubaste 298
 Pedukhipa 298
 Peftjau'abast 298
 Pega 298
 Pekassater 298
 Pelusium 298
 Penne 298–299
 Penreshnas 299
 Pentaur, Poem of 299
 Pentaweret 299
 Pentu 299
 Pepi I 299
 Pepi II 299–300
 Pepi-Nakht 300
 Per-Ankh 300
 Perdiccas 300
 perfume 300
 Peribsen 300–301
 peristyle court 301
per-nefer 301
pero 301
 Per-Rameses 301
 Persea Tree 301, 301–302
 Persen 302
 Persenti 302
 Persia 302
 Per-Temu 302
Pert-er-Kheru 302
 Peru-Nefer 302
 Peryneb 302
 Pesuir 302–303
pet 303
 Pete'ese 303
 Petosiris 303
 petrified forests 303
 Peukestas 303
 Phanes of Halicarnassus 303
 pharaohs 303–305, 305
 'Adjib 9
 Aha 14
 'Ahmose 15–16
 Akhenaten 18–19
 Alexander (III) the Great 20–21
 Alexander IV 21
 Amasis 24–25
 Amenemhet I 25–26, 26
 Amenemhet II 26–27
 Amenemhet III 27
 Amenemhet IV 27
 Amenemhet V 27
 Amenemhet VI 27
 Amenemhet VII 27
 Amenemnisu 28
 Amenemope 28
 Amenhotep I 29–30
 Amenhotep II 30–31
 Amenhotep III 31
 Amenmesses 33
 Amyrtaios (2) 36
 Anather 37
 Apophis (2) 44
 Apries 44
 Arses 46
 Artaxerxes I 55
 Artaxerxes III Ochus 55
 Aya (1) 61
 Aya (2) 61
 Bakenrenef 64
 Cambyses 79
 Darius I 93
 Darius II 93–94
 Darius III Codoman 94
 Dedumose II 95
 Den 99
 Djer 102–103
 Djet 103
 Djoser 103
 Hakor 156
 Harnedjheriotef 158
 Hatshepsut 161, 161–162
 Hor Awibré 170
 Horemhab 170–171
 Hotepsekhemwy 173
 Huni 174
 Inyotef I 181
 Inyotef II 181
 Inyotef III 181
 Inyotef V 181
 Inyotef VII 181
 Ity 185
 Iuput I 185
 Iuput II 185
 Izezi 186
 Kakai 191
 Kamose 191–192
 Kaneferré 192
 Kashta 195
 Kha'ba 197
 Khafre 198
 Khamudi 199
 Kha'sekhemwy 199–200
 Khendjer 200
 Khety I 201–202
 Khian 202
 Khufu 203, 203–204
 Menkauhor 236
 Menkaure 236–237
 Mentuemzaf 238
 Merenptah 238
 Merenré II 239
 Merenré I (Nemtyemzaf) 238–239
 Merikaré 239
 Montuhotep I 250
 Montuhotep II 250–251
 Montuhotep III 251
 Montuhotep IV 251
 Mound of the 256
 Nakare-Aba 260
 Nakhthoreb 261
 Narmer 262
 Nebireyeraw 264
 Nebka 264
 Necho I 265
 Necho II 265–266
 Nectanebo I 266
 Nectanebo II 266
 Neferefré 266
 Nefer-Hor 267
 Neferhotep I 267–268
 Neferhotep III 268
 Neferkara 268
 Neferkhu-Min 268
 Neferkuré 268
 Nephrites I 275
 Nephrites II 275
 Neterka 276
 Nimlot (4) 278
 Ninetjer 279
 Nitocris (1) 279
 Niuserré 279
 Osochor 291
 Osorkon I 291
 Osorkon II 291
 Osorkon III 291–292
 Osorkon IV 292
 Pami 294
 Pedubaste 298
 Peftjau'abast 298
 Pepi I 299
 Pepi II 299–300
 Peribsen 300–301
 Philip III Arrhidaeus 306
 Piankhi (1) 307
 Psammetichus I 311–312
 Psammetichus II 312
 Psammetichus III 312
 Psusennes I 312
 Psusennes II 312
 Ptolemy I Soter 314, 314–315
 Ptolemy II Philadelphus 315
 Ptolemy III Euergetes 315–316
 Ptolemy IV Philopator 316
 Ptolemy V Epiphanes 316
 Ptolemy VI Philometor 316–317
 Ptolemy VII Neos Philopator 317
 Ptolemy VIII Euergetes II 317
 Ptolemy IX Soter II 317
 Ptolemy X Alexander I 317
 Ptolemy XI Alexander II 317–318
 Ptolemy XII Neos Dionysius 318
 Ptolemy XIII 318
 Ptolemy XIV 318
 Ptolemy XV Caesarion 318
 Qa'a 324
 Qakaré Iby 324
 Ra'djedef 333

- Ramesses I 334
 Ramesses II 334–336, 335
 Ramesses III 336
 Ramesses IV 337
 Ramesses V 337
 Ramesses VI 337
 Ramesses VII 337–338
 Ramesses VIII 338
 Ramesses IX 338
 Ramesses X 338
 Ramesses XI 338
 Re'neb 344
 Rudamon 348
 Sahathor (1) 350
 Sahuré 350–351
 Salitis 351
 Scorpion I 356
 Sekhaen-Ré 359
 Sekhemkhet 359
 Sekhemrê-Wahkhau Rahotep 360
 Semerkhet 360
 Sendji 361
 Senwosret I 362–363, 363
 Senwosret II 363
 Senwosret III 363–364
 Sethnakhte 367
 Seti I 367–368, 368
 Seti II 368
 Shabaka 369
 Shebitku 370
 Shepseskharé 372
 Shepseskha 372
 Sheshi (1) 372
 Shoshenq I 372–373
 Shoshenq II 373
 Shoshenq III 373
 Shoshenq IV 373
 Shoshenq V 373
 Siamun (1) 374
 Siptah 375–376
 Smendes (1) 377
 Smenkharé 378
 Snefru 378
 Sobekemsaf I 379
 Sobekemsaf II 379
 Sobekhotep I 379
 Sobekhotep II 379
 Sobekhotep III 379
 Sobekhotep IV 379
 Sobekhotep V 379
 Sobekneferu 380
 Taharqa 392–393
 Takelot I 393
 Takelot II 393
 Takelot III 393
 Tanutamun 395
 Ta'o I 395
 Ta'o II 396
 Tefnakhte 397
 Teos 401
 Teti (Seheptawy) 402
 Tut'ankhamun 413–414
 Tuthmosis I 414–415
 Tuthmosis II 415
 Tuthmosis III 415–416
 Tuthmosis IV 417–418
 Twosret 418
 Unis 420
 Userkaré 421
 Userkhaf 421
 Wadjkaré 429
 Wegaf 430
 Weneg 430
 Xerxes I 434
 Yakoba'am 435
 Yaqub-Hor 435
 Pharnabazus 306
 Philae 306, 306
 Philetas of Cos 306
 Philip III Arrhidaeus 306
 philosophers
 Apuleius, Lucius 44
 Phitm (1) (site near Ismaila) 308
 Phitm (2) (site in Heliopolis) 308
 Phoenicians 306–307
 phoenix 307
 Piankhi (1) (d. 712 B.C.E.) 307
 Piankhi (2) (fl. 11th century B.C.E.) 307
 "Pillar of His Mother" 307
 Pillars of Shu 307
 pillow amulet 307
 Pinudjem (1) (priest during reign of Smendes) 307–308
 Pinudjem (2) (priest during reign of Psusennes I) 308
 "Place of Uniting of the Company" 308
 plain of salt 308
 Pneb-tawy 308
 poetic texts 217
 poets
 Philetas of Cos 306
 Poseidippos of Pella 309
 police 308–309
 Pompey 309
 Poseidippos of Pella 309
posesh-khef 309
 Potter, The 309
 Predynastic Period 117–119, 244, 380
 Prehirwonmef (1) (fl. 13th century B.C.E.) 309
 Prehirwonmef (2) (fl. 12th century B.C.E.) 309
 priests 309–310
 "Primeval Island of Trampling" 311
 "Primeval Mound" 311
Prince Setna, Tale of 394
 "Prince Unknown" 311
 Prisse Papyrus 311
 prophetic texts
 Nefer-rohu's Prophecy 269
proyet 311
 Psammetichus (4) (fl. 393 B.C.E.) 312
 Psammetichus I 311–312
 Psammetichus II 312
 Psammetichus III 312
 Psamtik 312
 Psusennes I 312
 Psusennes II 312
 Ptah 312–313
 Ptah, Sanctuary of 352
Ptah-hotep, Maxims of 228
 Ptah-hotep (1) (vizier under Izezi) 313
 Ptah-hotep (2) (Tehefi) (vizier under Unis) 313
 Ptahshepses (1) (official under Shepseskha) 313
 Ptahshepses (2) (official under Sahuré) 313
 Ptah-Sokar-Osiris figurines 313
 Ptolemaic Period 327
 art/architecture 53–54
 queens 327
 Ptolemaic script 313
 Ptolemais (1) (royal woman) 313
 Ptolemais (2) (city) 313–314
 Ptolemy, Claudius 314
 Ptolemy I Soter 314, 314–315
 Ptolemy II Philadelphus 315
 Ptolemy III Euergetes 315–316
 Ptolemy IV Philopator 316
 Ptolemy V Epiphanes 316
 Ptolemy VI Philometor 316–317
 Ptolemy VII Neos Philopator 317
 Ptolemy VIII Euergetes II 317
 Ptolemy IX Soter II 317
 Ptolemy X Alexander I 317
 Ptolemy XI Alexander II 317–318
 Ptolemy XII Neos Dionysius 318
 Ptolemy XIII 318
 Ptolemy XIV 318
 Ptolemy XV Caesarion 318
 Ptolemy Apion 318
 Ptolemy Magas 318
 Ptolemy Philadelphos 318
 Punt 318–319
 Pure Mound 319
 Puyenré 319
 pylon 319, 319–320
 pyramid 88, 203, 320, 320–323, 321t, 322, 353, 389
 Abu Ghurob 4
 Abu Rowash 4
 Abusir 6
 Abydos 7
benben 68
 corvée 87–88
 Dashur 94
 "Drunkards of Menkaure" 105
 Edfu 114
 Elephantine 131
 El-Kula 131
 false door 136
 Giza 145–147, 146, 147
 Great Pyramid at Giza 88, 203, 321–323
 Hawara 162
 Imhotep 178
 Khufu 203–204
 Labyrinth 208
 Lahun, el- 209
 Lisht, el- 215
 mastabas 227–228
 Mazghuna 229
 Meidum 234
 Memphis 236
 pyramid workers 323
rastau (2) 340
 Sahuré 351
 Saqqara 352–353, 353
 Seila 359
serdab 365
 Snefru 378
 Step Pyramid 320, 388–389, 389
 Zawiet el-Aryan 437
 Pyramid Texts 323
 Cannibal Hymn 79
 Sokar Boat 385
 pyramid workers 323
 Pythagoras 323
- Q
- Qa'a 324
 Qakaré Iby 324
 Qantir 324
 Qar 324
 Qarta 324
 Qarun, Lake 324
qas 324
 Qaw el-Saghah 325
 Qasr Qarun 325
 Qasr wa'l-Saiyad 325
 Qatna 325
 Qaw el-Kebir 325
 Qebhsennuf 325
 Qebhet 325
 Qebhui 325
 Qedshet 325
 Qua 325
Quarrel of Apophis and Sekenenré 325
 quarries 325–326
 Quban 326
 Qubbet el-Hawwa 326
 queens 326–332, 327, 328t–332t
 A'ahset 1
 A'at 2
 Abar 3
 Ah'hotep (1) 14–15
 Ah'hotep (2) 15
 'Ahmose (1) 16
 'Ahmose-In-Hapi 16
 'Ahmose-Merytamon 16
 'Ahmose-Nefertari 16–17
 Amenia 32
 Amenirdis (1) 32
 Amestris 34
 Amtes 34
 Amun-dyck'het 36
 Amunet 36
 Amytis 36
 Ana (1) 37
 Ankhnesamon 38–39
 Ankhnesmery-Ré (1) 39
 Ankhnesmery-Ré (2) 39
 Ankhnes-Pepi 39
 Aoh 43
 Arsinoe (1) 46
 Arsinoe (2) 46
 Arsinoe (3) 46
 Arsinoe (5) 47
 Artystone 55
 Ashait 56
 Baketwerel 64
 Berenib 69
 Berenice (1) 69
 Berenice (3) 69
 Berenice (4) 69–70
 Bint-Anath 71
 Bunefer 75
 Cleopatra (1) 83

- Cleopatra (2) 83
 Cleopatra (3) 83–84
 Cleopatra (4) 84
 Cleopatra (5) Selene (daughter of Ptolemy VIII Euergetes II) 84
 Cleopatra (6) Tryphaina 84
 Cleopatra Selene (daughter of Cleopatra VII) 85
 Cleopatra Thea 85
 Cleopatra VII 84, 84–85
 Dedyet (1) 95
 Djedmutesankh 102
 Early Dynastic Period 327
 Eurydice 134
 Gilukipa 145
 Hatshepsut 161, 161–162
 Hedjhekenu 163
 Henheit 165
 Hent (1) 165
 Henutempet 165
 Henutmiré 165
 Henutsen 165–166
 Henuttawy 166
 Herneith (1) 167
 Herneith (2) 167
 Hetepheres (1) 168
 Hetepheres (2) 168
 Hetephernebtj 168
 Inhapi 179
 Iput (1) 182
 Iput (2) 182
 Irbast'udjefru 182
 Iset (1) 182
 Iset (2) 182
 Isetnofret (1) 183
 Isetnofret (2) 183
 Istemkhebe (2) 184
 Istemkhebe (3) 184
 Kapes 192
 Karaotjet 192
 Karomana (2) 195
 Karomana (3) 195
 Karomana (4) 195
 Karomana (5) 195
 Karomana (6) 195
 Kawit (1) 196
 Kawit (2) 196
 Kemanweb 196
 Khamerernebtj (1) 199
 Khamerernebtj (2) 199
 Khedebneitheret 200
 Khemsit 200
 Khentakawes (1) 200
 Khentakawes (2) 200–201
 Khentetka 201
 Khentikus 201
 Khenut 201
 Kiya 205
 Ladice 208
 Late Period 327
 Ma'at Hornefruré 222
 Ma'atkaré (2) 222
 Ma'atkaré (3) 222
 Mekhthemweskheth (1) 235
 Mekhthemweskheth (2) 235
 Mekhthemweskheth (3) 235
 Menhet 236
 Mentjuhotep 237
 Meresger (2) 239
 Meritites (1) 240
 Merneith (1) 240
 Merneith (2) 240
 Meryet (2) 241
 Merysankh (1) 242
 Merysankh (3) 242
 Meryt-Amun (1) 242
 Meryt-Amun (2) 242
 Meryt-Amun (3) 242
 Meryt-Ré-Hatshepsut 242
 Middle Kingdom 327
 Mutemwiya 258
 Mutnodjmet (1) 258
 Mutnodjmet (2) 258
 Mutnofret (1) 258
 Mutnofret (2) 258
 Nakhsebasteru 260
 Nebet 264
 Nebetu'u (2) 264
 Nebt-Tawy (1) 264–265
 Neferhent (1) 266–267
 Neferhent (2) 267
 Neferhetepes (1) 267
 Neferhetepes (3) 267
 Neferkau 268
 Nefertari 269, 269–270
 Nefertiti 270
 Neferu (1) 270–271
 Neferu-Khayet (1) 271
 Neferu-Khayet (2) 271
 Neferu-Ré 271
 Nefrusheri 271
 Nefru-Sobek (2) 272
 Nefru-totenen 272
 Neith (2) 273
 Neithotep 273
 Nesitanebetashru (1) 275
 Nima'athap 278
 Nitocris (1) 279
 Nub 280
 Nubkhas (1) 282
 Nubkhas (2) 282
 Nwebhotep-Khred 283
 Parasites 296
 Pebatma 297–298
 Pekassater 298
 Penreshnas 299
 Persenti 302
 Ptolemais (1) 313
 Reputneb 344
 Sadeh 350
 Satkamose 355
 Senebsen 361
 Senebtisy 361
 Senisonbe 362
 Sitamon 376
 Sitamun (2) 376
 Sit-Hathor 376
 Sit-Hathor Yunet 376
 Sitiah 377
 Sitré 377
 Sit-Sheryet 377
 Sit-Weret 377
 Sobekemsaf 379
 Sobekneferu 380
 Sobek-shedy-neferu 380
 Ta'apenes 392
 Tabiry 392
 Tadukhipa 392
 Takhat (1) 393
 Takhat (3) 393
 Takheredeneset 393
 Tantamun (1) 64
 Tantamun (2) 64
 Tarsat 396
 Tasedkhonsu 396
 Tem (2) 398
 Tentamopet 401
 Tentsai 401
 Teo 401
 Tetisheri 402
 Tey 402
 Tia (2) 406
 Tiye (1) 407
 Tiye (2) 64
 Tuya 418
 Twosret 418
 Udjashu 419
 Wedjebten 430
 Wereret 431
 Weret-Imtes 431
 Wiay 432
 Rabirius Postumus 333
 Ra'djedef 333
 Rahotep (1) (fl. 26th century B.C.E.) 333
 Rahotep (2) (d. c. 1630 B.C.E.) 333–334
 Rai 334
 Raia 334
 Ramesses 334
 Ramesses I 334
 Ramesses II 334–336, 335
 Colossal Statue of 336
 Cycle of 336
 Ramesses III 336
 Ramesses IV 337
 Ramesses V 337
 Ramesses VI 337
 Ramesses VII 337–338
 Ramesses VIII 338
 Ramesses IX 338
 Ramesses X 338
 Ramesses XI 338
 Ramessesnakht 338
 Ramesses-Nebwen 338
 Ramesseum 338–339, 339
 Ramesseum Papyri 339
 'Ramessid Period
 art/architecture 51
 Ram of Mendes 339
 Ramose (1) (fl. 14th century B.C.E.) 339
 Ramose (2) (fl. 13th century B.C.E.) 339
 Ramose (3) (fl. 15th century B.C.E.) 339
 Ranofer 340
 Raphia 340
 Rastau (1) (part of necropolis of Saqqara) 340
 rastau (2) (passages in pyramids) 340
 Rawer 340
 Ré 340
 Eye of 134, 340
 Litany of 215
 Tract of 411
 Waters of 429
 Ré and Set, Contending of 87
 rebels of Egypt 340–341
 recensions 341
 Records of Restorations of Royal Mummies 341
 Redesiyeh 341
 Redji 341
 Reed Fields 341
 Re'emkuy 341
 Rehu-er-djersenb 342
rekhet 342
 Rekhmiré 342
 Rekh-nesu 342
 religion 342–343
 religious concepts
 a'akh 1–2
 "appearing" 44
 ba (1) 62
 ba'ankh 62
 bain-a'abitu 64
 baptism 65
 cosmogony 88–89
 cults 89–90
 deification 95
 Ennead 132
 eternity 133–134
 Eye of Ré 134
 fate 136
 "go to one's *ka*" 153
 heart 163
 Heart, Divine 163
 ka 189
 khaibit 198
 khay 200
 ma'at 221–222
 ma'at kheru 222–223
 mesut 243
 neter 276
 neterit 276
 neter nefer 276
 nunu 282–283
 pet 303
 ren 344
 resurrection 345
 sah 350
 sekhem (1) 359
 sekhem (2) 359
 sekhem (4) 359
 sheta 372
 sia 374
 Uben 419
 religious symbols
 altar 23
 aser 56
 beards 67
 benben 68
 bird symbols 71
 djeba 101
 djed 101
 horizon 171
 Horus Eye 173
 incense 179
 knots 205
 ladder 208
 lotus 218
 magat 223

- meska* 243
naos 261–262
neb (1) 263
netcher 276
obelisks 285, 285–286
phoenix 307
Ré, Eye of 340
rising sun 345
sa-ankh 349
semktet 360
shebyu 370
solar disk 386
soul bird 386
steps 389
sun's eye 390
tetu 402
theophanies 404
thet 404
Two Fingers 418
wadjet 429
religious texts 216
Building Text 75
Coffin Texts 85–86
Khensuhotep 200
Overthrowing Apophis 292
Pyramid Texts 323
Sacred Book of the Temple 350
ren 344
Re'neb 344
Renenet 344
Renni 344
Renpet (1) (goddess) 344
renpet (2) (hieroglyph) 344
Report of Wenamun 430
reptile charmer 344
reptiles, sacred 151
auta 60
crocodile 89
frog 142
Heket 164
Ichneumon 177
Merseger (1) 239
Renenet 344
Soknoknonneus 385
Wadjet 429
Reputneb 344
Repyt 344
reserve heads 344–345
Reshef 345
resources, natural *See* natural resources
Restoration Stela 345
resurrection 345
Ret 345
Rhind Papyrus 345
Rib-Hadda 345
rishi pattern 345
rising sun 345
Rite of the House of Morning 345
rituals 345–346
coronation 87
mortuary *See* mortuary rituals
temple 398–399
riverbeds *See* Wadi
River of Heaven 346
Roau 346
Rodis 346
Rome 346
romis 346
ropes 347
Roset 347
Rosetta Stone 347
Roy (1) (fl. 15th century B.C.E.) 347
Roy (2) (fl. 13th century B.C.E.) 347
royal cults 347
royal names 347–348
Royal Wadi 348
Ruaben 348
Rudamon 348
Rudjek 348
Ruia 348

S

sa 349
sa-ankh 349
Sabef 349
Sabni 349
Sabu, Ibebi 349
Sabu, Thety 349–350
sacred animals *See* animals, sacred
sacred birds *See* birds, sacred
Sacred Book of the Temple 350
sacred fish *See* fish, sacred
sacred insects *See* insects, sacred
sacred lake 350
sacred reptiles *See* reptiles, sacred
sacred sites *See* mystical sites
sacred trees *See* trees, sacred
Sadeh 350
“saff” tombs 350
Sages of Mehweret 350
sah 350
Sahathor (1) (fl. c. 1730 B.C.E.) 350
Sahathor (2) (fl. 19th century B.C.E.) 350
Sahuré 350–351
St. Petersburg Papyrus 351
Sais 351
sakieh 351
Salamis 351
Salamuni 351
Sal Island 351
Salitis 351
Sallier Papyri 351
Salt Papyrus 352
Samto-wetefnakht 352
Sanctuary of Ptah 352
Saqqara 352–353, 353
Saqqara Table 353
sarcophagus 353–354, 354
rishi pattern 345
sard 354–355
Sarenput 355
Sasobek 355
Satet 355
Satire on Trades 355
Satirical Papyrus 355
Satkamose 355
Satrap Stela 355
sboyet 355
scarab 356
scepter 356
scholarship
Adda Stone 9
Aristophanes of Byzantium 45
libraries 212
Library of Alexandria 212–213
Per-Ankh 300
Rosetta Stone 347
Satire on Trades 355
School Boy Texts 356
science *See also* astronomy;
medicine
Strato 390
Thales 402
scientific texts
Ebers Papyrus 114
literature 216–217
Smith Papyrus, Edwin 378
scorpion 356
Scorpion I 356
scribe 356–357
Sea Peoples 357
seasons 357
akhet (1) 19
proyet 311
shomu 372
Seat of the First Occasion 357
seb 357–358
Sebennytos 358
Sebu'a, el- 358
Sebua, Lions of 215
Second Intermediate Period 121
dynasty histories 110–111
military 246
social evolution 383
sed 358
sedge 358
Sefer-t 358
Segerseni 358
Sehel, Canal of 79
Sehel Island 358
Sehetepibré 358–359
Seila 359
Sekhaen-Ré 359
sekhem (1) (vital force of a human) 359
sekhem (2) (powers of a deity) 359
sekhem (3) (royal acts) 359
sekhem (4) (magical powers in mortuary rituals) 359
Sekhem-kha 359
Sekhemkharé 359
Sekhemkhet 359
Sekhemré-Wahkhau Rahotep 360
Sekhet-A'aru 360
Sekhmet 360
Seleucus I Nicator 360
Selket 360
sema 360
Semerkhet 360
semktet 360
Semna 360–361
Se'n Ba Stela 361
Sendjemib 361
Sendji 361
Senebsen 361
Senebtisy 361
Senedjim 361
Senenmen 361
Senenmut 361–362
Senheb 362
Senisonbe 362
Sennacherib 362
Sennufer 362
Sennuwy 362
Sentseneb 362
senut 362
Senwosret-ankh 364
Senwosret I 362–363, 363
Senwosret II 363
Senwosret III 363–364, 364
sepat 364
Sept 365
Serabit el-Khadim 365
Serapeum (1) (in Saqqara) 365
Serapeum (2) (in Alexandria) 365
Serapis 365
serdab 365
serekh (1) (building) 365
serekh (2) (symbol) 365
serpent's head 365
Servants of the Place of Truth 366
Seshat 366
Sesheshet 366
Seshi 366
Set 366
Set, Followers of 139
Set Amentet 366
Setau 367
Sethirkhopshef (1) (fl. 13th century B.C.E.) 367
Sethirkhopshef (2) (fl. 12th century B.C.E.) 367
Sethnakhte 367
Seti 367
Seti I 367–368, 368
Seti II 368
Setka 368
Setna Khamwas (1) (fl. 13th century B.C.E.) 368
Setna Khamwas (2) (fictional character) 368–369
Set-Qesu 369
Seven Hathors 369
Sewew 369
Sha'at-er-Regal 369
Shabaka 369
Shabaka Stone 369
shabtis 369, 369–370
shaduf 370
Shai 370
Shalmaneser III 370
Shat en Sebau 370
Shebitku 370
shebyu 370
Shed 370
She-dou 370
Shedsunefertum 371
Sheikh Abd' el-Qurna 371
Sheikh Said 371
shemau 371
Shemay 371
shena 371
shendyt 371
shennu 371
Shepenwepet (1) (fl. eighth century B.C.E.) 371
Shepenwepet (2) (fl. seventh century B.C.E.) 371
Shepherds, Tale of the 394
Shepseskare 372
Shepseskhaef 372

- Sherden Pirates 372
 Shere 372
 Sheshi (1) (Mayebré) 372
 Sheshi (2) (Ankh-ma-hor) 39
 Sheshmu 372
 Shesmetet 372
sheta 372
Shipwrecked Sailor, Tale of the 394
shomu 372
 Shoshenq I 372–373
 Shoshenq II 373
 Shoshenq III 373
 Shoshenq IV 373
 Shoshenq V 373
 Shu 373
 Shunet el-Zabib 373
 Shuta 373
 Shuwardata 374
sia 374
 Siamun (1) (d. 959 B.C.E.) 374
 Siamun (2) (fl. 16th century B.C.E.) 374
 Sihathor 374
 Simonthu 374
 Sinai 374–375
 Sinai Inscriptions 375
 Sinuhe the Sailor 375
 Siptah 375–376
 Sirenput (1) (military governor under Senwosret I) 376
 Sirenput (2) (military governor under Amenemhet II) 376
 Sisetet 376
sistrum 376
 Sitamon 376
 Sitamun (1) (fl. 16th century B.C.E.) 376
 Sitamun (2) (fl. 14th century B.C.E.) 376
 sites, mystical *See* mystical sites
 Sit-Hathor 376
 Sit-Hathor Meryt 376
 Sit-Hathor Yunet 376
 Sitiah 377
 Sit-Kamose 377
 Sitré 377
 Sit-Sheryt 377
 Sit-Weret 377
 Siwa 377
sma 377
sma-tawy 377
 Smendes (1) (d. 1044 B.C.E.) 377
 Smendes (2) (fl. 11th century B.C.E.) 378
 Smenkharé 378
 Sment 378
 Smith Papyrus, Edwin 115, 378
 Snefru 378
 Sobek 378–379
 Sobek and Heroeris, Temple of 206m
 Sobekemsaf 379
 Sobekemsaf I 379
 Sobekemsaf II 379
 Sobekhirkhab 379
 Sobekhotep 379
 Sobekhotep I 379
 Sobekhotep II 379
 Sobekhotep III 379
 Sobekhotep IV 379
 Sobekhotep V 379
 Sobek-khu-Za'a 379–380
 Sobekneferu 380
 Sobek-shedy-neferu 380
 social evolution in Egypt 380–385, 382, 383
 Early Dynastic Period 380–381
 First Intermediate Kingdom Period 381
 Greco-Roman Period 385
 Late Period 384
 Middle Kingdom Period 381–383, 382
 New Kingdom Period 383
 Old Kingdom Period 381
 Predynastic Period 380
 Second Intermediate Kingdom Period 383
 Third Intermediate Kingdom Period 383–384
 Sokar 385
Sokar, Litanies of 215
 Sokar Boat 385
 Soknoknonneus 385
 solar boat 385
 solar cult 385–386
 solar disk 386
 Soleb 386
 Sonebi 386
 Sopdu 386
 Sostratus of Cnidus 386
 Sothic Cycle 386
 Sothic Rising 386
 soul bird 386
 soul houses 387
 Souls of Nekhen 387
 Souls of Pe 387
speos 387
 Speos Anubis 387
 Speos Artemidos 387
 Speos of Hathor 387
 sphinx 387–388
 Giza 147
 spirit boat 188
 “Sponge-cake Shrine” 388
 stations of the gods 388
 stela 388
 Athribis 59
 Bentresh 69
 Donation 388
 Famine 136
 Inventory 181
 Masara 227
 Restoration 345
 Satrap 355
 Se'n Ba 361
 Tanis 395
 Victory 425
 Stela of Donation 388
 Step Pyramid 178, 320, 388–389, 389
 steps 389
 stories *See* fantastic tales
 Strabo 389
 Strato 390
 sun boat 390
 sun's eye 390
 sun's well 390
 sun temple of Izi at Abusir 6
 Suppiluliumas I 390
 surveying 67
 Sutekh 390
 Sweet Water Canal 390
 sycamore 390
 symbols, religious *See* religious symbols
 Syrian Wars 390–391

 T
 Ta'a 392
 Ta'apenes 392
 Tabiry 392
 Tadukhipa 392
 Taharqa 392–393
 Tait 393
 Takelot I 393
 Takelot II 393
 Takelot III 393
 Takhat (1) (fl. 13th century B.C.E.) 393
 Takhat (2) (fl. 12th century B.C.E.) 393
 Takhat (3) (fl. 6th century B.C.E.) 393
 Takheredeneset 393
talatat 393–394
Tale of Khufu and the Magicians 394
Tale of Prince Setna 394
Tale of the Doomed Prince 394
Tale of the Shepherds 394
Tale of the Shipwrecked Sailor 394
Tale of Two Brothers 66, 394
 Tamara 394
 Tanis 394–395
 Tanis Sphinxes 395
 Tanis Stela 395
 Tanqur 395
 Tantamun (1) (consort of Ramesses XI) 395
 Tantamun (2) (consort of Smendes) 395
 Tanutamun 395
 Ta'o I 395
 Ta'o II 396
 Taramsa 396
 Tarif, el- 396
 Tarkhan 396
 Tarsset 396
 Tasedkhonsu 396
 Tatenen 396
 Tawaret 396
 Tcharu 396–397
 Tchay 397
Teachings of Tuaf 397
 Tebtynis 397
 Tefibi 397
 Tefnakhte 397
 Tefnut 397
 Tehenu 397
tekenu 397
 Tekhenu-Aten, District of 101
 Tell el-Dab'a 397–398
 Tell el-Habua 398
 Tell el-Rub'a 398
 Tell el-Yahudiyeh 398
 Tell Ibrahim Awad 398
 Tem (1) (solar deity) 398
 Tem (2) (fl. 21st century B.C.E.) 398
 Temeh 398
 temple models 398, 398
 temple rituals 398–399
 temples 399–401, 399t, 400m, 401
 Tendunyas 401
 Tentamopet 401
 Tentopet 401
 Tentsai 401
 Teo 401
 Teos 401
 Terenuthis 401
 Teti (1) (fl. 25th century B.C.E.) 401
 Teti (2) (fl. 16th century B.C.E.) 402
 Teti (Seheptawy) 402
 Tetiky 402
 Tetisheri 402
tetu 402
 textiles
 byssus 76
 linen 214
 texts *See also* literature
 Building Text 75
 coffin 85–86
 didactic *See* didactic texts
 legal 217
 mathematical 345
 mortuary *See* mortuary texts
 mythological 87
 poetic *See* poetic texts
 prophetic 269
 pyramid *See* Pyramid Texts
 religious *See* religious texts
 School Boy Texts 356
 scientific *See* scientific texts
 Tomb Texts *See* Tomb Texts
 Tey 402
 Thales 402
 Thaneni 402–403
 Thebes 195, 403, 403–404
 Theocritus 404
 theophanies 404
 Theshen 404
thet 404
 Thethi 404
 Thinis 405
 Thinite Period 405
 Third Intermediate Period 122–123, 327
 art/architecture 53
 dynasties 107
 dynasty histories 111–112
 military 247
 queens 327
 social evolution 383–384
 Thoth 405
Thoth, Book of 405
 Thuity 405
 Thunany 406
 Thuré 406
 Thuthotep 406
 Ti 406
 Tia (1) (daughter of Seti I) 406
 Tia (2) (consort of Amenmesses) 406
 “Time of the Gods” 406

- Timotheus 406–407
Timsah 407
Titi 407
Tiye (1) (fl. 14th century B.C.E.) 407
Tiye (2) (fl. 12th century B.C.E.) 407
Tiye (3) (fl. 11th century B.C.E.) 407
Tiye-Mereniset 407
Tjel 407
Tjemehu 407
Tjet 407
Tjueneroy 407–408
Tlepolemus 408
Tod 408
Tod Treasures 408
tomb 408, 409, 410
 false door 136
 Foundation Deposits 141
 funerary cones 142
 mastabas 227–228
 Oriris beds 290
 pa duat 293
 Ptah-Sokar-Osiris figurines 313
 “saff” tombs 350
 serdab 365
 Servants of the Place of Truth 366
 shabtis 369–370
 soul bird 386
 soul houses 387
tomb balls 408–409
Tomb of the Birds 409
Tomb of the Warriors 409
Tombos 409
Tomb Robbery Trial 409–410
tomb sites
 Halwan 156
 “Hanging Tomb” 156–157
 Hawara 162
 Hawawish 162
Tomb texts 410–411 *See also*
 mortuary texts
 Book of Caverns 72
 Coffin Texts 85–86
Tomb Workers’ Revolt 411
Tract of Ré 411
trade 141, 411–412
Travels of An Egyptian 412
Tree of Heaven 412
trees, sacred
 gods and goddesses 152
 sycamore 390
Tschesertep 412
Tuaf, Teachings of 397
Tuat 412–413
Tudhaliyas IV 413
Tumas 413
Tuna el-Gebel 413
Tureh, el- 413
Turin Canon 413
Turin Mining Papyrus 413
Tushratta 413
Tut’ankhamun 413–414
Tuthmosis 414
Tuthmosis I 414–415
Tuthmosis II 415
Tuthmosis III 415–416, 417
Tuthmosis III’s Hymn of Victory 416
Tuthmosis III’s Instructions to His Vizier 416
Tuthmosis III’s Military Campaigns 416–417
Tuthmosis III’s Nubian Animals 417
Tuthmosis IV 417–418
Tuthmosid Period 51–52
Tutu 418
Tuya 418
Twin Souls 418
Two Brothers, Tale of 394
Two Companions of the Sacred Heart 418
Two Dog Palette 418
Two Fingers 418
Two Ladies 418
Twosret 418
Typhonean Animal 418
- U
- uacht* 419
Uat-Ur 419
Uben 419
Udjaharresnet 419
Udjashu 419
Uer-khorphemtiu 419
Uer-Ma’a 419
Ukh-hotep 419–420
Umm el-Ga’ab 420
Unis 420
Unu 420
uraeus 420
ur-heka 420
Ur-hiya 420
Uronarti 420–421
Userhet (1) (fl. 15th century B.C.E.) 421
Userhet (2) (fl. 14th century B.C.E.) 421
Userhet (3) (fl. 13th century B.C.E.) 421
Userhet-amun 421
Userkaré 421
Userkhaf 421
Ushanahuru 421
- V
- Valley Festival 422
Valley of the Gilded Mummies 422
Valley of the Kings 422–424, 423*m*
Valley of the Queens 424
valley temples 424
vessels, mystical *See* mystical vessels
viceroxy 424–425
Victory Stela 425
Vidaranag 425
Vindab Papyrus 3873 425
vizier 425–426
Votaresses of Karnak 426
vulture 426
- W
- Wa 427
wabt 427
wadi 427–429
wadjet (amulet) 429
Wadjet (cobra deity) 428
Wadjkaré 429
Wadjmose 429
Wall of the Prince 429
waret 429
waterfowl 12
Waters of Ré 429
Waty 429
Wawat 429
Wayheset 429
Way of Horus 430
Way of the Sea 430
Wedjebten 430
Wegaf 430
weights and measures 95, 430
Wenamun 430
Wendjebaendjeb 430
Weneg 430
Weni 430–431
Wenut 431
Wepemnofret 431
Wepwawet 431
Wereret 431
Weret 431
Weret-Imtes 431
Wersu 431
Westcar Papyrus 431
Western Waters 431–432
Westptah 432
White Chapel 432
Wiay 432
Widia 432
Wilbour Papyrus 432
Window of Appearance 432
Woman of Tell Halif 432
women’s role 432–433, 433
writing *See* hieroglyphs; ostraka; papyrus; texts
“writing from the god himself” 433
writings *See* literature
- X
- Xerxes I 434
Xois 434
- Y
- Yakoba’am 435
Yam 435
Yanhamu 435
Yapahu 435
Yaqub-Hor 435
Yerdjet 435
Yewelot 435
Yuf 435
Yuny 436
Yuti 436
Yuya and Thuya 436
- Z
- Zannanza 437
Zatatna 437
Zawiet el-Amwat 437
Zawiet el-Aryan 437
Zenodotus 437
Zenon 437–438