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# **A DELTA-MAN IN YEBU**

Occasional Volume of the Egyptologists' Electronic Forum

No. 1

Edited by  
**A. K. Eyma and C. J. Bennett**

*A Delta-man in Yebu: Occasional Volume of the Egyptologists' Electronic Forum No. 1*

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## Table of Contents

Preface.....	1
<i>(I) Royalty in Ancient Egypt</i>	
Lorton, David - The Institution of Kingship in Ancient Egypt.....	3
Gaber, Amr - Aspects of the Deification of Some Old Kingdom Kings.....	12
Rocchi, Federico - The First Prophet of Amenhotep IV / Akhenaten.....	32
Kramer, Arris - Enigmatic Kiya.....	48
Bennett, Chris - Three Notes on Arsinoe I.....	64
<i>(II) Scarabs and Funerary Items</i>	
Sarr, John - The Gayer-Anderson Amenhotep III Commemorative Scarabs in the Portland Art Museum: Their Discovery and Description.....	71
Anđelković, Branislav, and Troy Sagrillo - The Djed-Ptah-iw-ef-ankh Shabti Figurine from the National Museum of Belgrade.....	76
Uranic, Igor - The Coffin and the Cartonnage of Kaipamaw.....	81
Gibson, Gayle - The Case of the Misplaced Cow: ROM Cartonnage 1910.10.....	88
<i>(III) Archaeology and Early Egypt</i>	
Brass, Michael - Tracing the Origins of the Ancient Egyptian Cattle Cult.....	101
Castillos, Juan José - Preliminary Report on the 2000 Poznan Symposium.....	111
van Wetering, Joris, and G. J. Tassie - Socio-Political Hierarchy of First Dynasty Sites: A Ranking of East Delta Cemeteries Based on Grave Architecture.....	123
Cagle, Anthony - A Spatial Analysis of Deposits in Kom el-Hisn.....	147

*(IV) Egyptology – Past, Present and Future*

Adams, Matthew - The Egypt Archaeological Database and the Birth of Computerized Inter-site Analysis.....	169
Grajetzki, Wolfram - Digital Egypt for Universities: Koptos in the Second Intermediate Period.....	182
Stadnikow, Sergei - Otto Friedrich von Richters Expedition in Unternubien im Jahre 1815.....	190

*(V) Ancient Egyptian Language, Science and Religion.*

Doranlo, Henri - La construction « <i>jw sdm=f</i> prospectif » dans Kagemni.....	203
Lumpkin, Beatrice - Ancient Egyptian Mathematics and Forerunners: Some Hints from Work Sites.....	210
Győry, Hedvig - On a Topos in Egyptian Medical History.....	215
Szpakowska, Kasia - Altered States: An Inquiry into the Possible Use of Narcotics or Alcohol to Induce Dreams in Pharaonic Egypt.....	225
Bailey, Leslie - <i>Weltende</i> .....	238

## Preface

It is with great pleasure that I present to you this volume, produced by the Egyptologists' Electronic Forum (EEF). The EEF is a scholarly e-mail discussion forum for mainstream Egyptology, hosted by Yale University. Since its establishment in 1998, the EEF has become a leading on-line forum for discussion of Egyptological issues.<sup>1</sup> Its subscribers include many well-known Egyptologists, as well as graduate students and interested amateurs. The current volume arose from a suggestion by one of our members, Federico Rocchi, that this new electronic community could also prove to be a vehicle for disseminating ideas and research in a more permanent way. In line with the digital nature of the EEF, the current volume is being printed via new, Internet-based processes (print-on-demand) and is also being released in electronic format (e-book).

The title of this volume comes from a saying found in the *Tale of Sinuhe*, an ancient Egyptian literary text, with which the exiled Egyptian Sinuhe comments on his stay abroad: "As if a Delta-man saw himself in Yebu, a marsh-man in Ta-Seti."<sup>2</sup> In the case of the present title it points at the two media that this volume tries to bridge: the paper and digital worlds. For many contributing Egyptologists this is the first time that they have published a paper in a volume that is produced by an e-community, and that will not appear via traditional printing. In that sense, Egyptology (still very much a traditional paper discipline) is the Delta-man travelling to a distant southern city. But it is also unusual for an e-group to publish something on paper, and in that sense it is EEF that is the stranger in Elephantine (Yebu). Of course we hope and expect that you will not experience Sinuhe's feelings of discomfort while reading this volume, and that you will conclude that Delta and Yebu are after all part of the same Egypt, and that the new medium (the Internet) can make a useful contribution to the old discipline of Egyptology.

The papers in the volume cover a wide spectrum of Egyptological topics and have been grouped according to five broad themes that may be discerned: royalty in ancient Egypt, scarabs and funerary items, archaeology and early Egypt, Egyptology – past, present and future, and ancient Egyptian language, science and religion.

Sincere thanks go to the contributing authors, to my fellow editor Chris Bennett, to David Lorton (for proofreading and editorial advice), and to the following persons for providing suggestions and assistance in a variety of forms: Federico Rocchi, Leslie Bailey, Michael Tilgner, Tamara Siuda, Sarah Parcak, Troy Sagrillo and Michael Schreiber.

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<sup>1</sup> For information about EEF, please see one of the following URLs: <http://welcome.to/EEF>, <http://egyptology.tk>, or <http://www.netins.net/showcase/ankh/eefmain.html>

<sup>2</sup> Sinuhe B43, R65-66. Cf. A. M. Blackman, *Middle-Egyptian Stories*, Bibliotheca Aegyptiaca II, Bruxelles 1972, pp. 17-18; M. Lichtheim, *Ancient Egyptian Literature*, Vol. 1, University of California Press 1975, p. 225. Ta-Seti (*t3-sty*) is rendered "Nubia" by Lichtheim and most other translators. But the parallelism between the two lines would suggest that the term more likely refers to the 1<sup>st</sup> Upper Egyptian nome, in which Elephantine (Yebu, *3bw*) was located. That is, in both lines the southern-most region of Egypt is set against the most northern part of the country (the marshy lagoons [*h3t*] of the Delta [*idhw*]). Compare the Turin Coronation Inscription of Horemhab, line 22, which states that this king restored the temples "from the *h3t* of *idh(w)* to *t3-sty*", i.e. in the whole land; see *BAR* III §31 and Alan Gardiner's "Notes on the Story of Sinuhe", Chapter II, "Comments on the Text Part IV", p. 87, available online at the following URL: [http://www.cwru.edu/UL/preserve/Etana/notes\\_story\\_sinuhe/notes\\_story\\_sinuhe.htm](http://www.cwru.edu/UL/preserve/Etana/notes_story_sinuhe/notes_story_sinuhe.htm)

# The Djed-Ptah-*w*-ef-ankh Shabti Figurine from the National Museum of Belgrade

*Branislav Anđelković and Troy Sagrillo*

The ancient Egyptian collection of the National Museum in Belgrade contains, in addition to the Belgrade mummy (Anđelković 1997) and coffin of Nefer-renepet (Panić-Štorh 1997), a number of bronze statuettes, various amulets, scarabs, and shabti figurines (Anđelković, *in press*), one of which is of particular interest.

## Description

The shabti figurine (*Fig. 1*) is very schematic, flat-backed, with a light greenish-blue glaze. It is a mold-made faience piece; the arms are not crossed (*cf.* Schneider 1977, fig. 12:10). The eyes and eyebrows are painted in black. The front side bears a vertical text (*Fig. 2*), in black, which reads (↓→):



*w*<sup>1</sup>*sir* *h*<sup>1</sup>*m-ntr* *2-nw*<sup>2</sup> *n*<sup>3</sup> *imn*<sup>4</sup> *dd-ptḥ-i*[*w=f*]-*ankh*<sup>5</sup>

The Osiris, the 2nd God's Servant of Amen, Djed-Ptah-*w*-ef-ankh.

The dimensions are: *height* 8.2 cm.; *max. width* 2.32 cm.; *max. depth* 1.55 cm. The National Museum Collection number in the inventory book is 8/VI, whereas the previous numbers 8/V and K 396 are written on the statuette itself. The provenance of the object is unfortunately unknown, as well as the date and manner by which it entered the museum.








*Figure 1: Shabti figurine, National Museum of Belgrade Collection number 8/VI*




Figure 2: Text on the Djed-Ptah-*iw-ef-ankh* shabti, Belgrade









### Notes on orthography

The text on this shabti is written in a very loose, almost hieratic form of hieroglyphs, typical of Third Intermediate Period shabtis. Specific notes on the orthography follow.

1. The writing  *wsir* utilised here is most common on shabtis dating to the period after the first part of Dynasty XXII; the writings  and  are much more often encountered on Dynasty XXI and early Dynasty XXII statuettes.<sup>1</sup> Indeed,  *wsir* is unknown in any Dynasty XXII text before the time of Osorkon II and Harsiese A (Leahy 1979, 145, fig. 1). The sole exception cited by Leahy is a canopic jar fragment discovered in the tomb of Sheshenq III at Tanis, which he believed to belong to Sheshenq I. It names a king *ḥd-ḥpr-rꜥ stp-n-rꜥ šsnq mri-imn s3-b3s.t.t ntr-ḥq3-iwnw* (Dodson 1994, 178/50:2, plate 43b), who is now recognised as Sheshenq ‘quartus’—reigning between Sheshenq III and Pimay—and not Sheshenq I (Dodson 1993; Dodson 1994, 93–94). It must be pointed out, however, that the writing  does occur in early Dynasty XXII documents (albeit not on shabtis) but not commonly so, beginning with the calcite block of Sheshenq I re-used in the “Apis House” of Memphis (Maystre 1992, 357/1, 4, 13).
2. Although the strokes are located in the break, the text likely reads *ḥm-ntr 2-nw* ‘2nd God’s Servant.’ The *nw*-jar is admittedly somewhat abnormally lengthened, but clearly wider than the preceding two strokes, making the reading 3-*<nw>* ‘3rd’ less likely. Identical orthography is found on shabtis belonging to the 2nd God’s Servant of Amen, Djed-Ptah-*iw-ef-ankh* D, now in the Oriental Institute Museum (*vide infra*).





<sup>1</sup> The writing  during the Third Intermediate period is a revived, archaising form, encountered initially during the Old and Middle Kingdoms; it was not common during the New Kingdom (Erman 1909, 93).





3. The writing of  *n* as  is taken over wholly from hieratic. This writing does occur both before and after the Third Intermediate Period, but it is especially common during that period, even in monumental hieroglyphic texts (e.g., Jabal al-Silsilah Quarry Stela 100 [Caminos 1952, *passim*]).
4. The cryptographic writing  *imn* is the hieratic form of . This was used frequently in the later part of the Third Intermediate Period, and became almost a standard in the Late and Græco-Roman Periods (WB 1:84/17; Daumas 1988–1995, 3:470/2018, 2019). It is a calligraphic play on the phonetic values of  *i* and  *n* (cf. Fairman 1943, 235:234, 235). For additional examples, which occur on Dynasty XXIII shabti statuettes, see Hölscher and Anthes 1951, 25; Botti 1955 (discussed *infra*). Dynasty XXII writings do not seem to occur earlier than Osorkon II and HPA Harsiese A (cf. Jansen-Winkel 1985, A2/f1, A10/b3, c2). Most Third Intermediate Period texts utilising this writing seem to be connected with the Theban region, but this may only be due to the vagaries of preservation.
5. *i*<sub>[w=f]</sub>-*nh*:  is falsely written for  *i*<sub>[w]</sub> (Jansen-Winkel 1996, §35); this trend continues into the Græco-Roman Period (Daumas 1988–1995, 2:345/81). The abbreviated writing *dd*-DIVINITY-*i*-*nh* is frequently encountered in theophoric names of this sort. For a typical example, see the Dynasty XXII shabti of Djed-Khonsu-iw-ef-ankh (Aubert and Aubert 1974, 295, plate 51/122–123).

### Identification and Date

There are only two known individuals from the Third Intermediate Period bearing the name Djed-Ptah-iw-ef-ankh and the title of 2nd God's Servant: Djed-Ptah-iw-ef-ankh A (Bierbrier 1975, 64, 74, 135 note 105, 140 note 258; Kitchen [1996], §§157, 244, 245, 266) and Djed-Ptah-iw-ef-ankh D (Bierbrier 1975, 96–99, 138 note 186, 140 note 262; Kitchen [1996], §§193, 290, 291, 486).

Djed-Ptah-iw-ef-ankh A was buried in the Royal Cachette at Dayr al-Bahrī (TT 320), some time after Regnal Year 10 of Sheshenq I (c. 935 B.C.E.), and is known from a number of shabtis that were interred with him (Maspero 1889, 572–574; Yoyotte and Aubert 1987, 144–145/28; see also Botti 1955). However, neither the cryptographic form  *imn*, nor the writing  *wsir*, is used in any of the texts mentioning him, nor in any other known Dynasty XXI or early Dynasty XXII texts. For example, Louvre Shabti E 22085, which belongs to Djed-Ptah-iw-ef-ankh A, uses  (see also Botti 1955), as is typical for Dynasty XXI and early Dynasty XXII. (It should be noted, however, that the form  *is* is used on his coffin; see Maspero 1889, 572.) It is therefore unlikely that the Belgrade shabti belongs to Djed-Ptah-iw-ef-ankh A.

Djed-Ptah-iw-ef-ankh D is known from Tübingen Statue 1734 (Brunner-Traut and Brunner 1981, 39–41, pl. 113), as well as shabtis from Tombs 12 and 17 at Madīnat Hābū (Hölscher and Anthes 1951, 25 [OIM 15767–73<sup>2</sup>]). He is also mentioned on the stela and coffins of his great-granddaughter (Porter, Moss, and Burney 1964, 643, 648). The orthography used on all of these documents indicates a connection with the Belgrade shabti. Both the cryptographic form of Amen and the  form of 'Osiris' are used on the Madīnat Hābū shabtis, and the  form of 'Osiris' is standard on the

<sup>2</sup> The authors wish to thank the Oriental Institute Museum, and in particular Ms. Carla C. Hosein, for providing unpublished photographs of these shabtis in order to confirm the orthography employed thereon.

Tübingen statue (lines 4, 4a, 5). Indeed, the general *ductus* and orthography of OIM 15767–73 is identical to the Belgrade shabti under discussion here.

Although originally identified as a son of king Takelot II of Dynasty XXII (e.g., Gauthier 1914, 359/XIX:2; Peterson 1967; Bierbrier 1975, 96–99; Kitchen [1996], §§227, 228, note 478), Vittmann (1978, 89) demonstrated that this individual is better taken as a son of Takelot III of Dynasty XXIII on the basis of genealogical data; this has been accepted by most other scholars working with the data (e.g., Kitchen [1996], §486; Aston and Taylor 1990, 134). The late Third Intermediate Period orthography of the Belgrade shabti makes an identification with Djed-Ptah-iw-ef-ʿankh D all the more likely given Vittmann’s correction.


While it is not entirely certain whence this shabti originated, it is possible it came from the area of Madīnat Hābū, given that other shabtis belonging to Djed-Ptah-iw-ef-ʿankh D are known from excavations there (Hölscher and Anthes 1951, 25). It is certainly a welcome addition to the growing body of Dynasty XXIII documents.

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