

THE OSTRACON



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TUTANKHAMUN: CARTER'S DISCOVERY

by Lindy Mitchell

ABOUT THE AUTHOR: Lindy Mitchell is an anthropology student at the University of Colorado, Denver. After visiting Egypt for the first time last year, she expressed her fervent desire to return and is especially anxious to re-visit the museums in Luxor and Cairo.

This November marks the 70th anniversary of the discovery of King Tutankhamun's tomb in the Valley of the Kings.

The numerous splendid treasures taken from his tomb are now on display in the Cairo Museum. Crowds of jostling tourists wait in line to file past the glass-covered cases, straining to glimpse the practical and symbolic objects intended to accompany him into eternity. They gaze in awe at the magnificent workmanship and sheer opulence of Tut's gold jewelry and mask.

Long forgotten and safely concealed from tomb robbers since it was broken into and resealed in antiquity, his tomb was discovered in November of 1922 by Howard Carter after 15 years of excavation in the Theban area.

Lord Carnarvon, an enthusiastic amateur Egyptologist, hired Carter; with Carter's expertise and Carnarvon's money, they spent season after season digging in the vicinity of Thebes in search of an unlooted royal tomb, but making only meager finds. In 1914, Carnarvon began negotiations for the exclusive concession, renewable annually until 1923, to excavate in the Valley of the Kings after Theodore Davis had relinquished his permit in discouragement. This was the opportunity they had awaited -- a chance to prove the theory that since all known tombs of 18th Dynasty pharaohs were located in the Valley, any 18th Dynasty pharaohs' tombs still unaccounted for would also be located in the Valley.

Carter's interest in the undiscovered tomb of Tutankhamun began in 1891, his first year in Egypt, while he was working at the camp of Sir William Flinders Petrie near Akhetaten. Since Petrie found no mention of plunder or desecration of the tomb in any pharaoh's court records, he surmised that the location of the tomb had been lost in antiquity.

Through the years, going back as far as Napoleon's

Egyptian campaign, tantalizing clues referring to Tutankhamun surfaced from time to time: temple blocks bearing his cartouche, a commemorative stele at Karnak, and a shattered fragment of a duplicate stele at Thebes.

In 1906, Davis found a faience cup bearing the cartouche of Tutankhamun in the Valley of the Kings. During the 1907-08 season, he discovered a lost tomb. In a room filled with dried mud, indicating a previous flood, he discovered a broken box with pieces of gold leaf bearing the names of Tutankhamun and his wife, Ankhesenamun, as well as other pieces of gold leaf removed from furniture and funerary articles. He erroneously ascribed the tomb to Tutankhamun. Several days later, Davis made a more important but less impressive-looking find. In a pit some distance from the tomb, he discovered earthen jars containing dried wreaths of flowers and leaves and small bags of powder. The cover of one of the jars was broken and inside was a piece of linen with Tutankhamun's cartouche on it. Davis, failing to recognize that this funerary debris indicated a nearby royal burial, stored the unattractive artifacts away.

Months later, Herbert Winlock, curator of Egyptology at the Metropolitan Museum of Art, recognized the significance of the find and shipped the artifacts to the museum for examination. The jars contained clay seals of the royal necropolis and floral collars worn at funerals. The linen holding the contents of the broken jar bore hieroglyphs stating that it was from the sixth year of the reign of Tutankhamun. Evidence that these objects were remnants of Tutankhamun's burial, indicating the whereabouts of an undiscovered royal tomb nearby, did not escape Carter either.

In 1915, Carter signed the concession contract which gave him and Carnarvon permission to excavate in the Valley of the Kings. They prepared to begin with the area of Davis' discoveries. However, war broke out in Europe, eventually involving Egypt, and the plans had to be temporarily suspended. Since the war had disrupted the regular guard service, Carter became unofficially responsible for guarding the Valley of the Kings from tomb robbers.

Carter spent some time investigating the Qurna hills and their relationship to the Valley of the Kings but decided the area was unproductive and returned his attention to the Valley in 1917.

Excavations reflect not only the methods and approach but also the personality of the archeologist in charge, and Carter's meticulous personality was obvious throughout



Tutankhamun

the Tutankhamun excavation.

Although he had no formal training as an Egyptologist, he had gained valuable on-the-job experience from various experts with whom he worked. Petrie was especially helpful as he stressed

that archeology was a science, not a hobby. He taught Carter to dig not aimlessly but with definite purpose, to carefully examine the dirt as important information can be obtained from humble objects, the importance of keeping scrupulously detailed records and field notes, and of properly preserving and carefully packing artifacts. All of these lessons were to become invaluable to Carter in the future.

Carter was known as a man of integrity, and his ability to earn the respect and cooperation of his associates, foremen, and crew workers was a definite advantage in the field. Unfortunately, his abrasive manner, stubbornness, and explosive temper alienated friends, associates, and various officials which, upon occasion, seriously hampered his efforts.

The Valley floor was covered with the rubble of previous excavations. Neither the location of discovered tombs nor of empty sites had been adequately mapped. Carter studied the few existing maps carefully. His excavation began methodically with a square area of the Valley containing the plundered tombs of Ramses II, Ramses VI, and Merneptah and eventually covered almost the entire Valley floor.

Finally, in 1922, after financing Carter's expensive but mainly unproductive excavations for 15 years without locating an unlooted royal tomb, Carnarvon wanted to give up the search. Carter, spurred on by a dedication that bordered on obsession -- and possibly by a conviction based on secret knowledge -- persuaded him to finance one last season. He had saved the triangle-shaped area around the tomb of Ramses VI for last. It is probable that Carter knew that this final remaining site would yield the long-sought tomb of Tutankhamun. He was so sure that he offered to finance the season's dig himself if necessary.

A number of conjectures on Carter's possible motivation to save this particular area until the very end have been made. Stretching the work out as long as possible had provided him with a steady job and income for the previous 15 years. This was undoubtedly appreciated after the lean years he had experienced while out of work and out of favor with the Egyptian antiquities authorities. The delay had also given Carter the time and opportunity to accumulate experience and develop expertise as well as the chance to observe and assemble a trusted reliable force of foremen, work crews, and guards. He had time to develop valuable contacts with various useful and influential people (prominent Egyptologists, museum representatives, French and Egyptian officials, and authorities of the Bureau of Antiquities) whom he would need to deal with in some capacity once the tomb was located. In addition, all this digging and hauling of debris gave him a good chance to clear the Valley floor of rubble in preparation for the real work at hand.

At any rate, Carnarvon was running out of patience, Carter was running out of time, and he was just about running out of Valley. It was time to tackle the last remaining section near the entrance to Ramses VI's tomb. Three feet of digging was required to reach bedrock underneath the remnants of 20th Dynasty tomb workers' huts protruding from the sand, so Carter decided to have the workers dig a trench.

The momentous day finally arrived. On the morning of November 4, 1922, a step cut into the bedrock appeared. Later, Carter was to remark that his past excavations had twice come within a yard or two of that step.

As the work crews labored through the heat of the day, a white limestone staircase emerged. The next day the workmen cleared more stairs and uncovered a wooden door bearing two sets of unbroken seals, those of the high priests of the royal necropolis and of Tutankhamun, giving both his prenomen (throne name, Nebkheprure, "The lordly manifestation of Re") and nomen (birth name, Tutankhamun, "The living image of Amun"). With admirable restraint, Carter had the staircase re-filled with limestone chips. He left his chief assistant temporarily on guard with a loaded rifle and journeyed to Luxor to contact the authorities and arrange for armed soldiers of the Sudanese Camel Coast Guard to protect the site. He then sent a telegram to England notifying Carnarvon of the exciting discovery.

For the next two weeks Carter impatiently awaited the arrival of Carnarvon and his daughter Evelyn in Luxor before proceeding with the excavation.

Once again the staircase was cleared of the protective rubble and the limestone steps were revealed. Further examination of the wooden door at the bottom of the staircase disclosed that the lower section had been rebuilt, indicating that the door had been entered and resealed. Hoping to find the tomb's contents intact but fearing that they had discovered yet another tomb plundered in antiquity, Carter carefully removed all the seals and dismantled the door for future study, taking detailed notes and measurements. Beyond the door lay a passage blocked by limestone chips. Fragments of broken boxes, jars, and vases, evidence of tomb robber activity, lay amid the debris. Carter and Carnarvon dug through the night to clear the passage. At its end, 30 feet from the outer door, stood another wooden door, bearing only the unbroken seals of Tutankhamun.

After making a hole in the door, Carter first thrust in a steel rod to test whether they would encounter further rubble, then a lit candle to test for poisonous gas. Finally, he thrust his head into the opening. The candlelight, illuminating a room full of jumbled objects, caught the glint of gold. They had discovered a disturbed but unlooted royal tomb. The long years of financial outlay and hard work had finally paid off!

Carter ordered a steel door from Cairo, doubled the number of guards at the entrance, and hired his own guards to watch the official guards. He cabled officials at the Metropolitan Museum of Art and received assistance from their team of experts who were conveniently engaged in excavating a nearby site.

According to the standard account given in *THE SEARCH FOR THE GOLD OF TUTANKHAMEN* by Brackman, it was not until after ten weeks of detailed recording and cautiously removing artifacts from this room piece by piece did anyone attempt to enter the chamber beyond. This is the official version that Carter himself offered as well. Thomas Hoving's account in *TUTANKHAMUN, THE UNTOLD STORY* differs considerably. (See HOUSE OF SCROLLS, this issue.)

Years of slow, careful, methodical work lay ahead in photographing, drawing, measuring, recording, sifting, preserving, packing, removing, and shipping artifacts -- hindered and occasionally prohibited entirely by running battles with the Antiquities Service and Egyptian and French official bureaucracy.

It wasn't until February of 1923 that Carter officially gained entry into the burial room which was nearly completely filled with four shrines, a sarcophagus, and

three coffins, all nested one within the other. Enshrined in the innermost coffin in golden splendor lay the mummy of Tutankhamun, undisturbed since the day of his entombment.

Many months elapsed from the time work commenced in the burial chamber until the mummy was finally revealed. Working in very tight quarters between the outermost shrine and the chamber walls posed a difficulty. Painstakingly, the four shrines were dismantled one by one, the one and a half-ton sarcophagus lid was hoisted off, and the three coffins were opened. Finally, the mummy was revealed.

Tutankhamun may have lain, jewel-bedecked, in golden splendor, but his mummy was a mess. It was stuck fast to the innermost coffin with a hardened resinous substance, and efforts to extricate it damaged it further.

Eventually, amid heated public outcry against desecration, the remains were unwrapped, studied, and examined. The mummy was rewrapped and returned to the outermost gilt coffin nestled within the rose sarcophagus. Today, Tutankhamun may be viewed in his floodlit tomb, lying in state for all eternity, barring unforeseen circumstances.

The story of Tutankhamun's discovery became old news, fascinating but, nonetheless, no longer current, until a recent discovery was made. Additional artifacts, undoubtedly from Tutankhamun's tomb, have surfaced at Highclere, Lord Carnarvon's estate. Part of his private collection, these treasures were uncataloged, unpublicized, and unviewed except by a chosen few. What further wonders await?

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WHO WAS TUT AND WHY IS HE SO FAMOUS?

by Dennis McDonald

ABOUT THE AUTHOR: Dennis McDonald, an airline pilot, was a founding member of the ESS for which he currently serves on the board and as chairman of the Programs Committee. He has an undergraduate degree in education and a graduate degree in ancient history. Dennis also belongs to ARCE, SSEA, and the Oriental Institute.

One of the most spectacular archeological finds in history was the discovery of the tomb of Tutankhamun by Howard Carter in November of 1922. It was the discovery that put Egyptology on the map! But who was Tutankhamun? And why was this discovery so important?

We know that Tutankhamun was a pharaoh in the late 18th Dynasty who ruled from 1333-1323 BCE (shortly after the death of the "heretic" pharaoh, Akhenaten) and died at the age of 18 or so. Despite the vast amount of information we have about ancient Egypt, and the 18th Dynasty in particular, we cannot establish with any amount of

certainly the lineage of Tutankhamun. This is in great part a result of the religious upheaval caused by Akhenaten and his "one god" concept. Later kings' lists (lists documenting the lineage of the pharaohs and usually found on temple walls) omit his name, along with those of his heirs. The Abydos List in the temple of Seti I skips

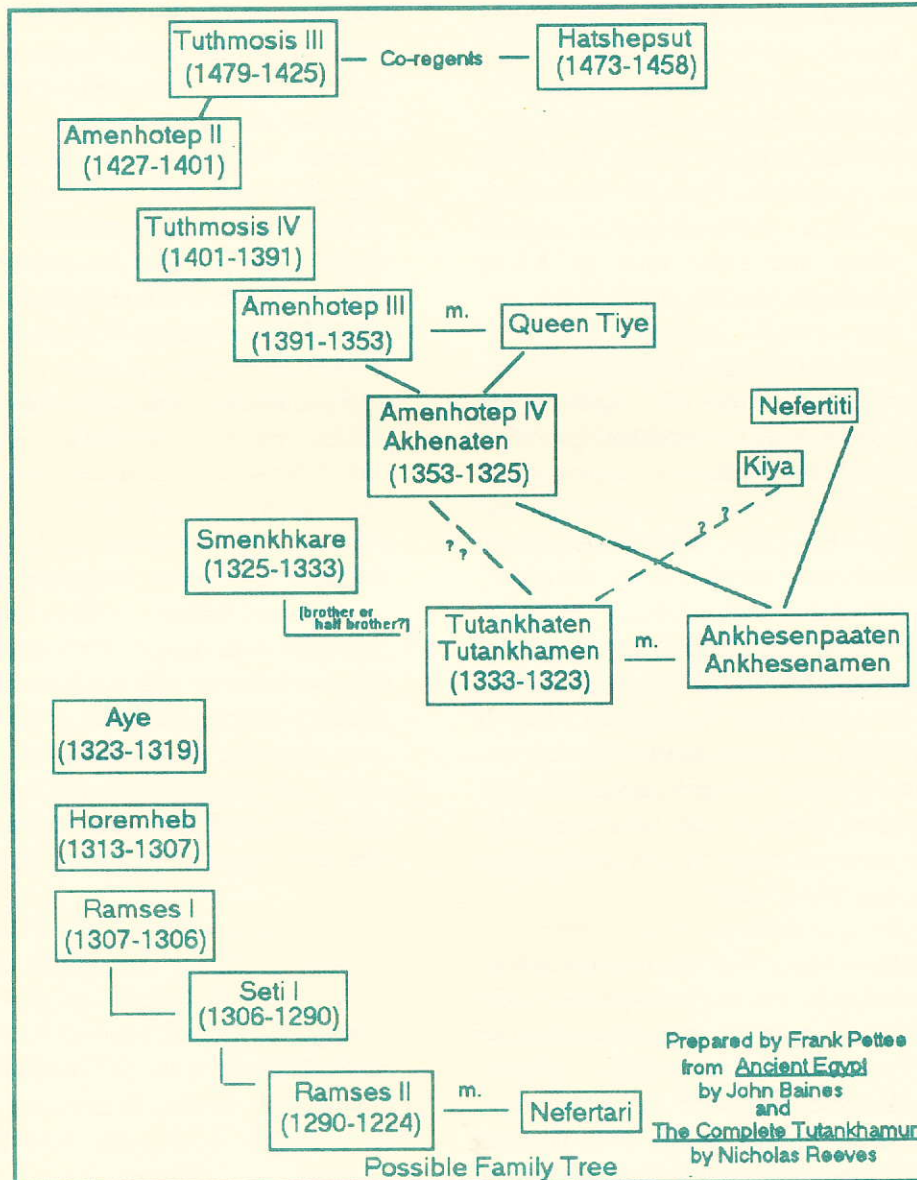
from Amenhotep III to Horemheb in an attempt to totally erase from history this controversial period. Following Akhenaten's demise, most of his buildings, temples, and monuments were dismantled or destroyed in an attempt to eliminate any record of this pharaoh and his god. This attempt at least partially succeeded because we in the present do not know how certain individuals are related. These destroyed objects may well have supplied data which could have answered the question, "Who was Tut?"

There is considerable speculation by historians and Egyptologists about Tut's predecessor

Smenkhkare -- we know less about him than we do about Tut. Of his parentage we actually know nothing for fact, but he was possibly a son of Amenhotep III and a brother or half-brother of Akhenaten. Smenkhkare did share a period of co-regency with Akhenaten and then ruled alone for two years prior to his disappearance. Smenkhkare is also often regarded as a brother or half-brother of Tutankhamun.

This may seem confusing or even improbable, but, with the inter-family marriages

that were so common in Egyptian royal circles, it is all quite possible. Another school of thought is that Smenkhkare was in fact Nefertiti who appropriated the throne by assuming a masculine role with a new name and masculine trappings, much as Hatshepsut had done earlier in the same dynasty. This theory is supported by



the fact that the appearance of Smenkhkare coincides with the disappearance of Nefertiti. If this were actually true, Smenkhkare would not be a blood relative of Tutankhamun.

There are two generally accepted theories regarding Tutankhamun's paternity: he was either the son of Amenhotep III or of Akhenaten (a.k.a. Amenhotep IV). The more plausible choice is the latter. It is fairly well documented that Nefertiti's marriage to Akhenaten produced only daughters, so it is thought that Tut was the result of a union between Akhenaten and a lesser wife named Kiya, identified by some as a Mitannian princess called Tadukhepa. We do know that records of Kiya cease about the time of the birth of Tutankhamun. What happened to her? Again there are several theories. One is that she died in childbirth. Another is that, due to the jealousy and ambition of Nefertiti, Kiya fell from favor and was banished. Since Nefertiti's rapid rise to prominence occurs about the same time as Kiya's disappearance, the latter suggestion has possibility.

Whatever Tutankhamun's parentage, his claim to the throne was made legitimate by his marriage to Akhenaten's older daughter, Ankhesenpaaten (probably his half-sister). Because of his youth, he was probably a figurehead on the throne during his brief reign. The real power belonged to Aye, his vizier, and to his general Horemheb, both of whom succeeded him to the throne.

There is also much speculation concerning his death: was it from natural causes, an accident, or an assassination? X-rays of his skull indicate a blow to the head; there is also evidence of a sharp thin object inserted into an ear. Was he injured while on a hunt? Was he assassinated in his sleep? Was he injured in a fall from his chariot? Or are these injuries the result of rough treatment during his mummification? We may never know.

Recently rediscovered in a storeroom of a medical college in Cairo are the mummies of Ankhesenpaaten (later known as Ankhesenamun) and the two stillborn children originally found in Tomb KV-62 (Tut's tomb). Modern DNA analysis could solve many of the unanswered questions about the royal lineage of the 18th Dynasty since many royal mummies, such as those of Tutankhamun, Tuya, and Yuya, have been identified. DNA analysis could therefore help establish positive identification of mummies, which to date have only speculative identification like the controversial Tomb KV 55 mummy. This mummy, a male about 20 years old, has never been positively identified. He had the same blood type as Tut but the actual relationship is unknown;

one possible candidate for his identity is Smenkhkare. DNA analysis is unlikely in the near future as it requires a small tissue sample from each mummy, which is reconstituted to a liquid and then analyzed. The Egyptian Antiquities Organization (EAO) has so far opposed even the slightest intrusive or destructive analysis of these mummies. In the future, the EAO may change their thinking, or new non-destructive analytical procedures may be developed. Meanwhile, the family tree of this ancient royal line will remain shrouded in mystery.

Tutankhamun's burial was fairly insignificant by 18th Dynasty standards. His tomb, KV-62, is a tiny, non-royal crypt of a mere 900 square feet, consisting of four tiny chambers. The walls are unfinished, save for three walls of the burial chamber, which are painted but not carved. In comparison, the tomb of Ramses II, KV-7, has 20 rooms with 8,800 square feet. Many feel that KV-62 was in fact prepared for Vizier Aye and was utilized for Tut after his untimely death. Aye probably then took over Tut's unfinished tomb in the West Valley (WV-23), completing it as his own.

If Tutankhamun and his burial were so insignificant, why is his tomb so famous? The answer lies in its insignificance. The tomb *was* violated, probably twice, very soon after his interment. It was resealed and, because of his minor status and insignificance, its location was soon forgotten -- thus saving it intact throughout history. The thieves were much more occupied with the grander tombs and over the years KV-62 was covered with 13 feet of flood debris. It became the only intact royal tomb in the Valley known to survive, thus ensuring its prominence. Until Carter found this tomb, no intact royal tomb had ever been found in the Valley of the Kings. The world has been fascinated with the Boy King ever since.

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THE SHRINES OF TUTANKHAMEN

By Doris Auger Davis

ABOUT THE AUTHOR: Doris Auger Davis, a Denver native, is a freelance writer. She has been published several times in *GOOD OLD DAYS* (published in Indiana with distribution in the U. S. and Canada), *SENIOR EDITION*, *WINDSOR WORLD*, and *REMINISCE* magazine has recently accepted one of her articles for future publication. Most of her published stories are about the Great Depression era.

On November 4, 1922, at the entrance to the Valley of the Kings, five and one-half miles from the Nile River, an Englishman by the name of Howard Carter and his crew of Egyptian workers removed tons of sand, dirt, and debris to uncover an ancient burial place. It was the tomb of King Tutankhamun.

The following sketches and descriptions, based on Carter's accounts, will help others visualize what Carter and his contemporaries actually saw once they reached the burial chamber with its nested shrines and coffins.

The burial chamber (13+ X 21 X 9+ feet high) contained four shrines made of two-and-one-half inch thick oak planking. The Outermost Great Wooden Shrine (11 X 17 X 9 feet high) practically filled the entire burial chamber. This immense gilded shrine was covered with gold-work and blue faience inlay and overlaid with gilt. The fold-doors were decorated with protective emblems and were held closed with ebony bolts.

When the outermost shrine's doors were opened, the second shrine was revealed to be similar to the first, but without the blue inlay. Upon the bolts of the doors was an intact seal bearing the name of Tutankhamun with a jackal over Egypt's nine foes. A linen pall, hung on wooden supports above the shrine, was torn by the weight of the gilt bronze marguerites (tiny crystal beads) sewn to

it. Unfortunately, the linen completely disintegrated. Before the door to the shrine stood a perfume vase carved of pure semi-translucent alabaster (calcite). In front of it was a carved calcite jar still containing cosmetics. On the sides, between the shrines, were numerous ceremonial maces, sticks, staves, and bows, some carefully wrapped in linen. There were also a gold staff and a silver staff topped with figures of the young king (Edwards).

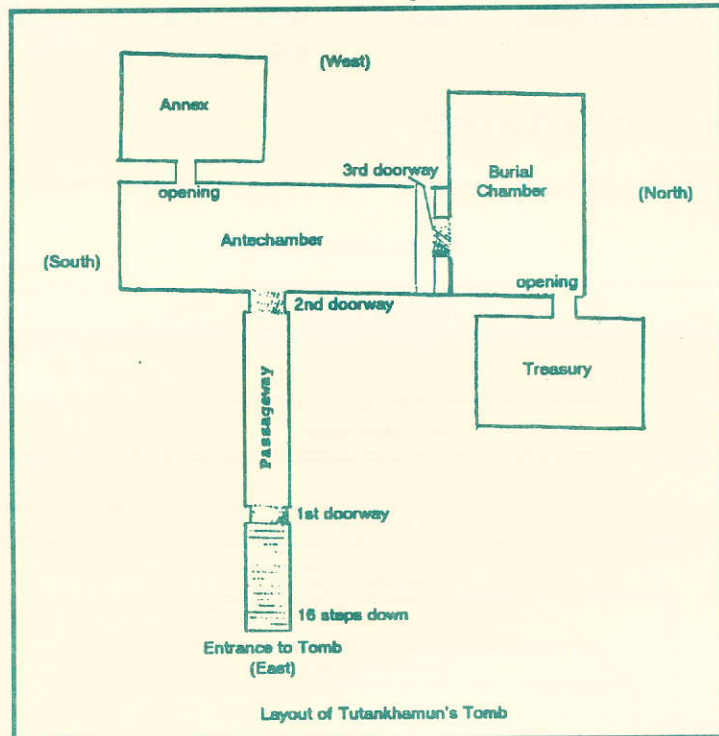
The second and third shrines were covered with magical texts, deities, and symbols of the underworld. The surface of the third shrine was gilded wood carved with hieroglyphs and decorated with a large ram-headed god accompanied by Hathor.

Between the third and fourth shrines were several intricately carved batons of ivory and ebony. There were walking sticks of a personal nature including one of plain gold and another encrusted with exquisite glass inlay and gold filigree work on the handle; a small plain reed (probably a writing instrument) mounted with gold

ferrules and plaited gold wire was inscribed with "A reed which His Majesty cut with his own hand." Two beautiful ostrich-feather fans, covered with sheet gold, were also found between these two shrines.

The fourth and innermost shrine -- the one that enclosed the yellow quartzite sarcophagus, the three coffins, and the wooden bier -- was the only one made in one piece. It was described by Carter as being "so beautiful that it had the appearance of a golden tabernacle." On its fold-doors, winged figures of

the tutelary goddesses of the dead were pictured and the doors were covered with religious texts. It was decorated with a number of hawks, wings outspread (as if protecting the body of the king), and hieroglyphs translated as "I have seen yesterday, I know tomorrow" (Hoving). Hidden silver nails were apparently hammered into the coffins as a deterrent to thieves. Interestingly, a number of silver nails were listed as part of Carter's effects after his death.



Layout of Tutankhamun's Tomb

The carpentry and joinery of all of the shrines exhibited great skill. Each of the eighty sections of the shrines had been numbered and oriented to show how it fit and where. The assembly must have been performed hurriedly as the doors were placed the wrong way -- facing east rather than west on all the shrines. Deep dents from blows of a heavy hammer could be seen on the gold-works and chips of wood littered the floor.

We are very fortunate to have had such a dedicated man as Howard Carter who was very meticulous in his record-keeping thus enabling us to re-live his discovery of this great treasure.

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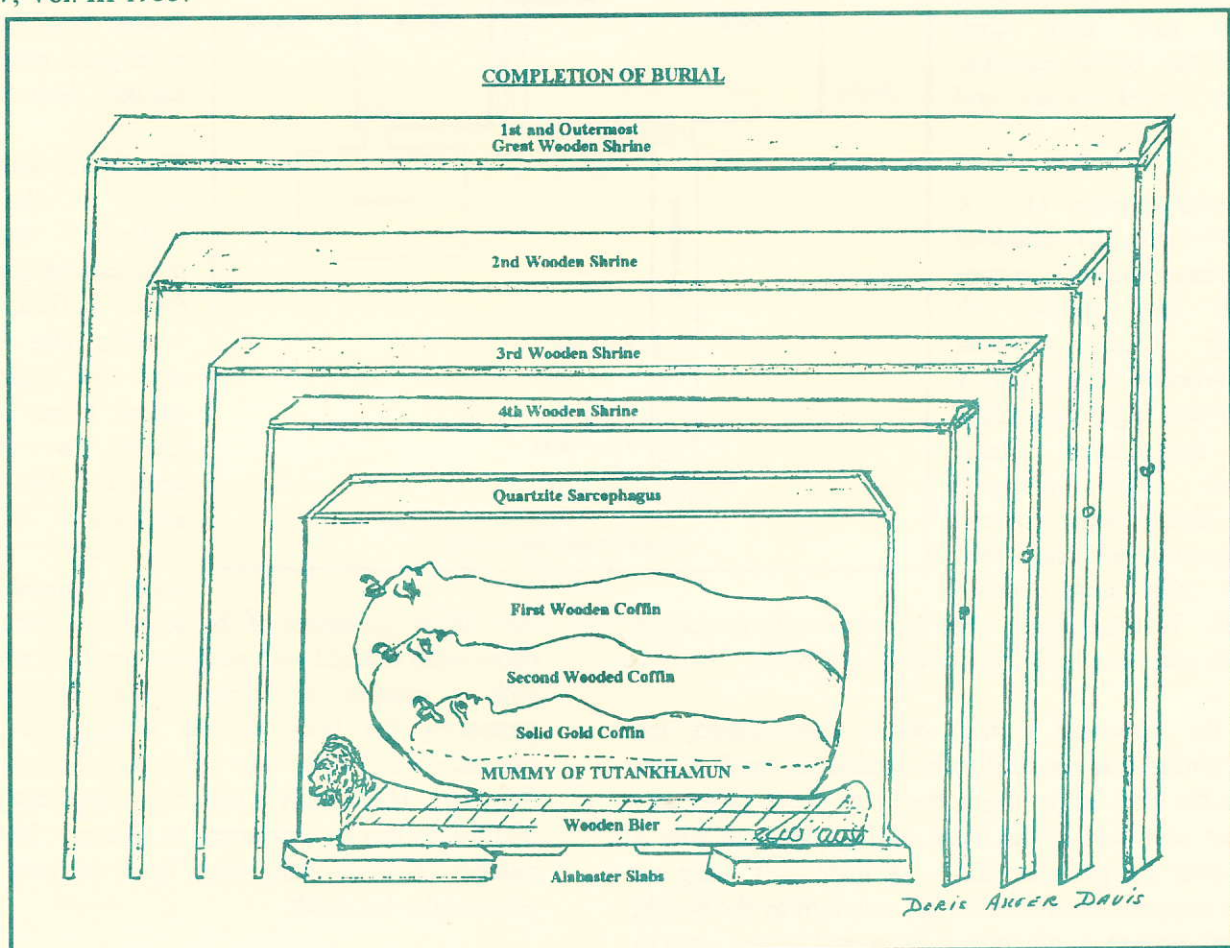
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LECTURE NOTES



INFLUENCE OF THE MUSLIM CONQUEST ON EGYPT

Presented by Charles Geddes
ESS August Meeting

Reported by Judy Greenfield

The lot of the Egyptian people was not a happy one in the seventh century AD. Consequently, when Islam was introduced, it was warmly embraced. Dr. Charles Geddes, professor at the University of Denver, History Department, delivered a very informative lecture to a rapt audience as he set the stage for the Muslim conquest of Egypt and expounded on its results.

At the time of the Muslim expansion, the Egyptians were an oppressed people, subjugated by foreign rulers. A series of events over the centuries made Egypt fertile ground for the seeds of Islam to take root. From the time it was conquered, by Caesar Augustus in AD 30, Egypt was overtaxed, ruled by foreigners who spoke a different language and followed a different religion, and was never truly part of the Roman Empire. Egypt was under military rule and had no voice in the Senate as did other countries annexed by the Romans.

The foreign conquerors did not share the religion of the conquered and, in 323, the Edict of Milan declared Christianity the official religion. Egypt, meanwhile, was predominantly pagan. The Coptic Church, an Egyptian brand of Christianity, began to develop along with the Coptic alphabet, which consisted of demotic written with Greek letters. This alphabet became a statement of Egyptian nationalism.

Egypt of the fifth century was semi-feudal, with Greek-speaking landowners controlling large tracts of land. By the sixth century, the gulf between the "haves" (landlords, government officials) and the "have-nots" (commoners, serfs, farmers) had widened so considerably that some historians call this period "the Servile State of Egypt." In

554, the Edict of Justinian divided Egypt into four districts, or jurisdictions, ruled by governors. With no system of checks and balances, corruption was rampant, and the Egyptians were burdened with heavy taxation and overwhelmed by red tape.

In seventh-century Arabia, Islam was born. Mohammed, a humble caravan trader in Mecca, began receiving revelations from God. Mohammed came to be regarded as a universal messenger, a prophet of God through whom He would send glad tidings as well as warnings to the people of this earth. Mohammed expanded his authority to Palestine and oasis towns in the desert. Encouraged by his extraordinary success, Mohammed sent envoys to Persia, Syria, and Egypt in 628-630 to proclaim the new religion and his God-appointed status. We know that Cyrus, the patriarch governor of Egypt, heeded the man or his message as he sent Mohammed two slave girls as gifts!

As Islam was gaining a foothold in the Mideast, hostilities escalated between the Byzantines and the Arabs. The Byzantines had the upper hand in the Mediterranean as the Arabs had no navy. However, in 639, 4,000 Bedouin Arab forces set out to conquer Egypt, unaware of the Byzantine defenses or the plight of the Egyptians. Thirty to fifty thousand Byzantine troops were garrisoned in Egypt, but they were poorly trained and poorly led, with no unified command over the four districts. The Muslims, on the other hand, were seasoned troops, inspired by the promise of plunder. In June 640, Heliopolis (east of Cairo) quickly fell to the Arabs. Twelve thousand troops from the Caliph then moved northwards to take Alexandria (capital of Egypt) and held it under siege until 641. Egyptians refused to aid the besieged city -- no doubt reluctant to help their oppressors.

The terms and conditions of surrender showed the tolerance of the Muslims: payment of tribute by all Copts and Jews, guaranteed protection of churches and synagogues, three days of hospitality to Muslims by Copts, taxation of landholders, and donation of a complete set of clothing to each Muslim!

This military feat deprived the Byzantines of their bread basket and closed Alexandria to mercantile shipping. It diminished their power in the Mediterranean and opened up North Africa to Muslim conquest. For the Egyptians, Muslim rule meant lowering of taxes, installation of a new administrative system unified by a single Muslim leader, continued employment of Coptic civil servants, and encouragement of conversion to Islam and

intermarriage (all offspring would automatically be Muslim). With the conquest by the Arabs and the introduction of Islam -- a religion neither indigenous nor Christian -- all ties to the Classical Hellenistic world were severed.

Geddes ended the lecture with a question and answer session which touched on such fascinating topics as the origin of the word "Muslim," why "Muslim" and not "Moslem" is correct, and the fundamental differences between Islam, Judaism, and Christianity. Geddes is clearly a fount of knowledge about "modern" Egyptian history, and ESS members were once again exposed to a different phase of Egypt's colorful history.

EGYPTIAN LITERATURE

or

MAGIC, ADVENTURE, SAGE ADVICE, SATIRE . . . AND A LITTLE POETRY

Presented by Evan Mitchell
ESS September Meeting

Reported by Elizabeth Clark

ABOUT THE REPORTER: *Elizabeth Clark received her B.A. in English literature from Brigham Young University and her M.A., also in English, from the University of Colorado. She has worked as a commercial artist, secretary/word processor, technical editor, and college instructor. She inherited her interest in ancient Egypt from her father.*

The majority of ancient Egyptians were illiterate, and we can thank the literate minority for any extant literary texts. Unfortunately, many of these texts are fragmentary, and few are available in English translations. Evan Mitchell, charter member of ESS, used his training in communications and theater arts to delight his audience with a sampling of the stories, wisdom, satire, and poetry that have been translated into English.

Mitchell first read the third of five short stories about King Khufu and his magicians. In this tale, King Khufu's father is seeking some diversion. The chief lector-priest, Djadja-em-ankh, suggests that the king equip himself with a boat and have some of the palace beauties row him up and down the palace lake. The lead rower loses her fish-shaped hair-clasp pendant in the water. She becomes silent and will not row, as do the women on her side of

the boat. The king offers to replace the pendant, but she will only be happy with the original. The king calls the chief lector who uses his magical powers to recover the charm and is rewarded "with all good things."

He also related *The Tale of the Doomed Prince*, which recounts the adventures of an Egyptian prince who is fated to die through a crocodile, a snake, or a dog. The prince is raised in a stone house in the desert with a pet greyhound, but when he reaches maturity, he reasons with his father that he cannot escape his fate and sets out on his own. He wins the daughter of the Prince of Nahrin for his wife. One holiday, as he sleeps, a snake emerges from its hole to bite him. However, it drinks from the jars of wine and beer placed in the room by the prince's wife and becomes intoxicated. She then chops it into pieces with her hand-ax. Some days later, the prince's pet greyhound attacks him. To escape he goes into a lake where he is seized by a crocodile which offers to let him go if he will aid the reptile in its fight with a water sprite, who has been acting as a kind of guardian of the prince. The next day the water sprite returns. . . . Unfortunately, the remainder of the tale has been lost! The missing fragments may yet be discovered somewhere amid the rubble of ancient Egypt -- we hope.

Mitchell shared with his audience some of *The Maxims of Ptahhotep*, City Governor and Vizier under Izezi, which he taught to his son and successor. Ptahhotep's sage advice included admonitions to confer with the ignorant as well as the learned, to seek every good thing, to listen to petitioners, to beware of avarice which prevents intimacy, and to remember that truth is great.

In addition, Mitchell quoted from *The Satire of the Trades* written by scribes to elevate their own profession above those of the carpenter, weaver, arrow maker, fowler, soldier, and others. He concluded his presentation by reading samples of ancient Egyptian romantic and religious poetry including *The Hymn to the Aten*.

Mitchell recommended the following references to anyone who wishes to read translations of ancient Egyptian literature:

THE LITERATURE OF ANCIENT EGYPT, AN ANTHOLOGY OF STORIES, INSTRUCTIONS, AND POETRY edited by William Kelly Simpson

PHARAOH'S PEOPLE by T. G. H. James
EGYPTIAN MYTHS by George Hart

ATEN, AKHENATEN, AND AKHETATEN: THE GOD, THE CITY, AND THE MAN

Presented by Robert Hanawalt
ESS October Meeting

Reported by Richard Harwood

ABOUT THE REPORTER: *Richard Harwood is a Vice President and Trust Officer with Affiliated National Bank - Colorado Springs. His interest in Egypt began on his eighth birthday when his grandmother gave him a Golden Book on archeology. He found the chapter on Egypt fascinating, and he has been studying Egypt ever since. Dick has been to Egypt twice and hopes to return next year. He hopes that his current studies of Arabic through Ohio State University will prepare him for exploring off the beaten path.*



The so-called "Amarna Revolution" was really no revolution at all. The divine position of the pharaoh did not change; the bureaucratic government of the 18th Dynasty did not change; neither the culture nor the art of the period changed to any great extent. Even the priesthood, although restricted briefly to one god, did not change. Akhenaten was a product of his environment, a non-intellectual pharaoh who "did

dumb things, but did them with great zeal."

Armed with an excellent set of slides, a very helpful "Who's Who" handout of the Amarna Period, and knowledge gathered from many years of study, Robert Hanawalt developed this theme throughout his fascinating presentation on Akhenaten, one of ancient Egypt's most enigmatic rulers.

Egyptologists do not agree on the exact genealogy of the Amarna Period, but Hanawalt presented the current thoughts on the topic. Space does not permit a discussion of the inter-relationships among the last six pharaohs of the 18th Dynasty. Suffice it to say that Amenhotep IV (usually known as Akhenaten) was the second son of Amenhotep III ("Egypt's Dazzling Sun-King"). When his father died in 1367 BCE, the 20-year old Amenhotep IV, already co-regent and married to Nefertiti, ascended the throne. During the next 18 years of his reign, Akhenaten pursued his major responsibilities as ruler of the Two Lands and maintained the political and geographic perimeters that his father had solidified.

As a child, Amenhotep IV became immersed in a religion that his father had championed. It was based on the worship of the Aten, a very old form of the sun god usually identified with the disk of the setting sun. As pharaoh, he became obsessed with this religion, building four temples to the Aten in the holy city of Thebes. He ordered that the worship of all other gods be stopped, that their names not be used, that their temples be closed, and that their priesthoods be disbanded. In the fourth year of his reign, Amenhotep IV changed his name to Akhenaten and two years later moved his capital to a large new city on the banks of the Nile, mid-way between Memphis and Thebes. This city, Akhetaten ("The Horizon of Aten"), was the seat of the government for the next 17 years until it was abandoned permanently by Tutankhamun in 1343 BCE in favor of Memphis.

Akhenaten became increasingly tyrannical and inflexible about his new religion, allowing no deviation from the rules he established. Members of the immediate royal family were the only ones permitted to worship the Aten directly; all others had to pray to Akhenaten to intercede for them. The religion held out little hope to the common people for anything better; even in the afterlife all prayers would still have to be made to the Aten through Akhenaten. Tombs and tomb chapels of the nobles show the owners in the background, with Akhenaten in the foreground. It is

understandable that throughout the Egyptian countryside, people continued to worship the old gods despite the proclamations of the pharaoh. There is evidence, however, that during the last five years of Akhenaten's reign, he became disillusioned with his religion: he downgraded the Aten's title to "Great Ruler" (a status similar to his own) and even changed his name within the cartouche.

Hanawalt surprised most of his audience by stating that, like Akhenaten's religion, there really was nothing "new" about the art of the Amarna Period. Agreeing with the noted Egyptian art historian, Cyril Aldred, Hanawalt explained that the misshapen and often grotesque depictions of Akhenaten and his family continued a style that had begun under Amenhotep III. The style was simply an attempt to distinguish the royal family from the rest of humankind, and only members of the immediate family and a few of the highest nobles were presented in that manner. Hanawalt also pointed out that the famous *Hymn to the Aten* and other poems, often attributed to Akhenaten himself, were not new, but simply adaptations of much older hymns to the sun and other gods.

According to Hanawalt, the "Amarna Revolution," popularized by James Henry Breasted and other notable Egyptologists of the first half of this century, is now being recognized not so much as revolution as a continuation and fanatical expansion of the trends begun earlier in the 18th Dynasty. Above all, Akhenaten tried to change Egypt's religion, but the change was not pervasive. The common people never accepted the Aten as the sole god, and even the hangers-on and priests abandoned Akhenaten's ideas as soon as he died. Within a few short years after Akhenaten's death, the Aten had taken a back seat among the pantheon of other gods and "quickly faded into the sunset, where He started from in the first place."



HOUSE OF SCROLLS



BOOK REVIEWS

TUTANKHAMUN: THE UNTOLD STORY by Thomas Hoving

Reviewed by Cheryl Preyer

Hoving, Thomas. *TUTANKHAMUN: THE UNTOLD STORY*. New York: Simon & Schuster, 1978.

Tutankhamun's tomb still inspires awe and wonderment in the general public. Consequently, few people would find it difficult to understand how profoundly events relating to the tomb affected the lives of its discoverers. Thomas Hoving drew on documents written by Carter and the Carnarvon family correspondence to try and portray a realistic and factual account of the discovery and its aftermath in *TUTANKHAMUN: THE UNTOLD STORY*. The actual excavation lasted, of course, for years and was surrounded by intrigue, deception, publicity, and emotion.

Hoving pictured Lord Carnarvon as a bright, but lackadaisical, playboy until he was badly injured in an automobile accident. He found himself in Egypt for the benefits its climate offered his battered body. Howard Carter found Egyptology by accident when he was offered a job in Egypt because of his artistic ability.

Carnarvon and Carter excavated in Egypt at the turn of the century, when archeologists with no training could dig at will and the Antiquities Service dictated very few requirements. Many believed at that point in time that nothing was left to be found in the Valley of the Kings. Carter believed otherwise.

Carter and Carnarvon worked for years and made some important finds but none on the grand scale they hoped for until they were granted a concession (1914-1915) in

the area of Tutankhamun's tomb. Carter became myopic in his search for the grandiose tomb he believed waited to be unearthed; he had studied the available maps and data on previous excavations in the valley and had an idea where such a tomb might be located.

During the fifth season of searching in the area, Carnarvon began to lose interest and decided to pull out, at which time Carter offered to fund the excavation himself. Carnarvon then graciously conceded to support his search for one more season.

In November of the sixth season, the crew unearthed The Tomb. It appeared to have been disturbed centuries before and then carefully re-sealed. This meant that the tomb would not be considered intact and, therefore, not the sole property of the Egyptian Government. If the tomb were declared as not intact, Carter and Carnarvon would reap the rewards of their years of painstaking excavation by claiming a number of the artifacts found inside.

Carter's group was forbidden to enter the tomb without the presence of a representative from the Antiquities Service. The *official report* is that the group peered into the tomb, saw "wonderful things," and then closed up the tomb, dusted themselves off, and sent for a representative to enter the tomb with them.

Hoving's account is a *little* different. He claims that the group actually did what just about any human being faced with such an exciting discovery would do. **THEY STAYED UP ALL NIGHT WORKING IN THE TOMB!** They went as far and saw as much as they could and then discretely covered up signs of their entry.

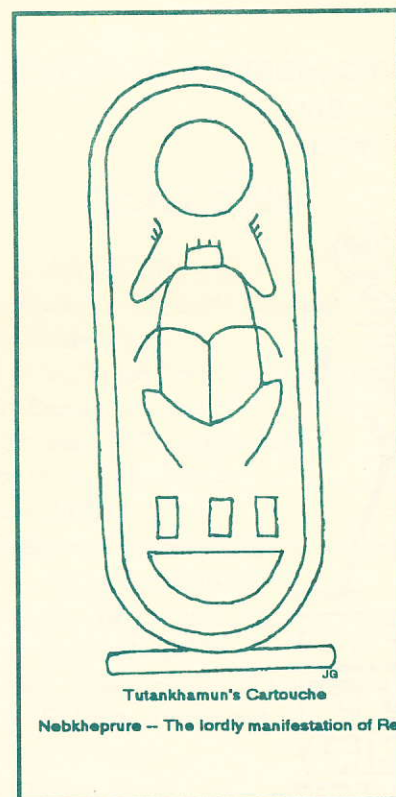
Carter, although rather boring according to Hoving, had a short temper and was prone to tantrums. He got on the wrong side of the government and managed to alienate some of his closest friends during the course of this project. He and Lord Carnarvon worked diligently to make the most of their discovery and expected a sufficient payoff on their investment of time and money.

After Lord Carnarvon's death (from a lingering illness exacerbated by an insect bite rather than from the widely publicized Mummy's Curse), Carter found trouble. When the government continued to interfere in the dig, he finally called a strike. The government

expressed its anger and declared that Carter would never work in Egypt again. No one else expressed a willingness to continue the work and Carter was eventually allowed to continue.

At the end, Carter became complacent. He renounced his right to any objects from the dig and continued his excavation in the name of science. The excavation ended in 1932, and Carter fell ill a year later. For the next six years, he continued to deteriorate and finally passed away on March 2, 1939.

He had brought to the world's attention the tomb of a forgotten pharaoh and a picture of marvelous wealth and ostentation. Although Tutankhamun's treasures were discovered, mystery surrounds the pharaoh, himself as well as his reign. Thomas Hoving suggested that Tutankhamun was Akhenaten's brother. His successor, Horemheb, went to some effort to eliminate any record of Tutankhamun, which seems to indicate that he must have accomplished *something* in his short reign which Horemheb preferred forgotten. With its contents exposed, it seems that the greatest secret of the tomb still lies with its royal inhabitant.



DID YOU KNOW?

"In certain late period tombs, the embalming instruments were left in or near the burial chamber. The reason for this practice is the same as that which prompted the gathering up of embalming materials: to ensure that the deceased entered the next world in a complete state, not deprived of even a speck of flesh which may have remained on the implements."

(DEATH IN ANCIENT EGYPT by A. J. Spencer, p. 133)

"Habitable land in Egypt is so severely limited that from earliest times the living chose to place their dead out in the hot, dry desert. Near urban areas, huge cemeteries sprawled over the sand to become necropolises, or cities of the dead, with rows of tombs forming wide streets. Fine buildings and sometimes trees and gardens lined them. Many of these large, well-built tombs have survived when the houses of the living have long vanished. For this reason alone people have tended to imagine Egypt as a death-oriented society."

(MUMMIES, MYTH AND MAGIC by Christine El Mahdy, p. 13)

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EGYPTIAN
STUDY
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