

# THE OSTRACON



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## REMEMBERING RAMSES OUR FAVORITE PHARAOH

by Dr. J. Donald Hughes

*About the Author:* Dr. Donald Hughes, Professor of Ancient History at the University of Denver, has been a popular lecturer at a number of ESS meetings. He has taught a number of classes at the DMNH including the Ramses II Interpreters' Class for that exhibit. Don has traveled extensively while conducting research for his many books and articles including trips to India, Greece, Russia, and Finland in just this last year! His latest book, **PAN'S TRAVAIL**, concerning environmental problems of ancient Greece and Rome, will be released this fall. Don has also been very active in the ESS.

Ramses II is often called "Ramses the Great." It could be said with good reason that he was the greatest pharaoh ever to reign in Egypt. When he was born, few people would have thought he would ever rule the country since he was only the son of a general who was not even a member of the royal family. When Ramses was eight years old, the pharaoh, Horemheb, died without heirs, shortly after appointing Ramses' grandfather, Pramesse, as his successor. Pramesse took the name Ramses I and became the founder of the 19th Dynasty but died after a reign of less than two years. Suddenly, young Ramses' father, Seti I, was pharaoh and he was next in line for the throne. He had an older brother who died as an infant, an older sister, Tija (but girls rarely inherited power in Egypt), and a younger sister, Hentmira.

Ramses' father, Seti, and mother, Tuya, lived in a palace near the eastern edge of the Delta, a rich agricultural region famous for its delicious wines, where their family originated. The favorite local god was Set, one of the most powerful of the many gods of Egypt, and Seti was named after him. This northern province was the closest part of Egypt to Canaan (Palestine) and Syria -- lands where earlier pharaohs had made great conquests over the preceding two centuries. These lands were important to Egypt as a source of fine timber and other products that Egypt lacked. However, there was trouble brewing then, just as in modern times. The inhabitants were impatient with Egyptian rule, and the powerful Hittite Empire to the north was eager to take advantage of this and make conquests of its own. The Hittites were not the only enemies to threaten Seti's kingdom, however. The Libyans often made raids on Egypt out of the western desert, and the Nubians kept constant pressure on the southern border, far up the Nile.

Seti wanted Ramses to be a great warrior, like himself and his father, so young Ramses was made an honorary commander-in-chief and taken into battle against the Libyans when he was only 15. Soon afterwards, Ramses went with his father to Syria and saw him capture the mighty city of Kadesh. Then, at the age of 17, Ramses was officially declared Crown Prince and received the formal names he would later use as pharaoh. He married the beautiful young woman, Nefertari, who remained his favorite wife throughout her lifetime. In her honor, he had hieroglyphs painted that described her as "possessor of charm, sweetness, and love," and declared that "for her sake the very sun does shine!" Since it was the custom for princes to marry more than one wife, Ramses also married Istnofret. When his father died, Ramses already had at least five sons and two daughters. He was also a real commander by then, trusted with the defense of the Delta coast against the pirates who roamed the Mediterranean Sea. He had led an army into Nubia, taking two of his young sons with him.

Ramses was 25 years old when his father died (1280 BCE). He had the sad duty of laying his mummy to rest in the finest tomb in the Valley of the Kings and completing a memorial temple to Seti in Abydos, a place sacred to the god Osiris, protector of the dead. Ramses II was now king of Egypt, a living god, and Nefertari was Queen and First Wife. A stone sculpture shows the new pharaoh making an offering to the god Amun, kneeling low amid leaves of the sacred *ished-tree*, each one supposedly inscribed with the pharaoh's name at his coronation by Seshat, goddess of libraries. Kings of Egypt had absolute power, but they were supposed to follow the principles that governed even gods and treat their people fairly. As a hieroglyphic text advised: "Do justice while you endure upon the earth." The new king and queen made their first public appearance in Thebes at the great Festival of Opet, a three-week celebration held in September, where they heard a hymn chanted by the priests in honor of Amun-Re, greatest god of Egypt:

*Splendidly you gleam, O Amun-Re,  
All your folk honor you;  
All of Egypt celebrates,  
As your oldest Son and Heir brings you to Thebes.  
Let him rule forever over the Two Lands,  
May his years always be peaceful.  
Grant him life, health, and prosperity,  
Grant him to arise gloriously as the Joyful Ruler...*

Soon hosts of people were busy all over Egypt as Ramses was determined to become famous as a builder. One of his obelisks says, with pardonable exaggeration, "He

makes monuments as innumerable as the stars of heaven." More of his works survive than those of any other pharaoh, and his name was inscribed on many others which belonged to earlier pharaohs; sometimes he erased their names and replaced them with his own! Among the projects of his early years were the impressive Hall of Columns at Karnak begun by Seti I, the forecourt at Luxor with its obelisks and statues of Ramses II, and the fortress-temple-palace complex in western Thebes now called the Ramesseum. These monuments show that he closely identified himself with the sun-god Re and used sun symbolism to attract the deep psychological loyalty of his people. The largest of all his constructions were two rock-cut temples in the cliffs at Abu Simbel: the Temple of Amun-Re and Ramses with its four identical statues of the pharaoh, each 67 feet high, with shoulders 25 feet broad and weighing 1,200 tons; and the Temple of Hathor (goddess of love) and Nefertari, smaller but still very impressive.

In addition, Ramses also ordered the construction of a whole new capital city for Egypt at Avaris near his birthplace in the eastern Delta. It was named Pi-Ramses A-nakhtu, "Domain of Ramses Great-of-Victories." Today it has almost disappeared, but archeologists have recovered glazed tiles with painted mullet fish from the charming, airy palace, part of a scene of gardens and ponds. The scribe Pebesa described the city:

*Pi-Ramses is a city where it is beautiful to live. It is in a land full of every good thing. Its lakes are full of fish, its marshes throng with birds. Its meadows are green with plants. Its orchards have pomegranates, apples, olives, and figs; its vineyards bear sweet wine. Its bees make the best honey. Ships sail in and out of its harbor, so there is always food to eat. Happiness dwells inside it. Even the poor in it are like the rich anywhere else. Let us celebrate its holy festivals. Live here, be happy, and walk around freely without ever leaving it, O Ramses, you who are a God.*

The Bible notes that among the laborers on Ramses' new city were Israelites. These Hebrews were probably then living in the eastern Delta and were hired or drafted to share in brick-making for "Pithom and Ramses (Pi-Ramses)" (Exodus 1:11). Ramses' own inscriptions boast of his kindness to his workmen, but the Bible says the Egyptians made the lives of the children of Israel "bitter with hard service" (1:14). The Architect May, who was in charge of building Pi-Ramses, could have been the overseer who oppressed the Israelites. Historians don't know exactly when the Hebrews left Egypt. However, an

inscription of Ramses' son, Merneptah, from 1208 BCE, mentions the name of Israel, indicating that they had arrived in Canaan by that time.

Ramses could not limit his activities to prolific building and found himself driven to prepare for war as well. He deeply resented the fact that the Hittites had taken the Syrian city of Kadesh not long after he had seen Seti capture it, and he wanted to take it back. Ramses led an army north to Phoenicia (now Lebanon) and captured Amurru, a city that controlled the road to Kadesh. This was enough for one campaign. But word reached Muwatallis, the Hittite king, and he began to gather an army to oppose the Egyptian advance. He quickly assembled 2,500 chariots and 37,000 men.

The next year (1275 BCE) was Ramses' fifth as pharaoh, and the year of his greatest battle. He divided the Egyptian force in two. He sent a small force up the coast, and he himself went inland with four divisions of about 5,000 men each, named after four Egyptian gods: Amun, Re, Ptah, and Seth. As they approached Kadesh, Muwatallis fooled Ramses by sending him tribesmen who falsely reported that the Hittite army was far to the north. Actually, it was hiding behind the walled city. Ramses brought the Amun division west of Kadesh, where they camped. The Egyptians then captured Hittite spies, who revealed how close the enemy was. Ramses sent messages to the rest of his divisions to hurry, but it was too late. The Hittite chariots charged in a surprise attack, scattering the division of Re and smashing into Ramses' camp. The division of Amun also began to flee in panic. Ramses saw that his only hope of victory, or even of survival, depended on rallying as many of his troops as possible. He did so and managed to hold off the Hittite chariots until the second Egyptian force arrived from the coast and the division of Ptah finally caught up. The Hittites were pushed back across the Orontes River, which flowed near the city. The next day, Ramses attacked the Hittites, but they outnumbered the Egyptians, and the result was a stalemate. A truce was called, and Ramses and his army returned to Egypt without capturing Kadesh.



Several of Ramses' great monuments bear relief carvings and inscriptions describing the Battle of Kadesh as a *great victory* in which the pharaoh had single-handedly destroyed his foes. The hieroglyphs depict Ramses as saying, "All foreign lands are my subjects, [the god] placed my border at the limits of heaven." In fact, over the next few years, the Hittites conquered more of Egypt's northern possessions, while a new power, Assyria, took advantage of both the other kingdoms to grab all the territory east of the Euphrates River. Ramses led more campaigns in Canaan and Syria which strengthened Egypt's position there, but the northern frontier remained in danger.

Ten years after the Kadesh battle, Hattushilis III became the king of the Hittites, and Ramses found him open to negotiations. Ramses was then in his forties and experience had made him wiser; he was willing to gain by peaceful means what he had failed to win by war. Both the Egyptians and the Hittites were afraid of the advancing Assyrians. In 1259 BCE, Ramses and Hattushilis signed the first international peace treaty between independent powers that has survived. Archeologists have found both Egyptian and Hittite copies of the treaty; the Hittite copies were written in Akkadian, the international language of diplomacy at the time. The treaty provided for permanent peace between the two great empires and established an alliance in which the two kings recognized each other as "brothers" and promised that they would continue to observe the treaty with each other's sons. They each guaranteed the other's territories in a mutual non-aggression pact and pledged to defend one another against any attack by a third power. Their ships would be welcome in each other's ports, and anyone who fled from one kingdom to the other would be extradited, but promised humane treatment. Finally, the gods of Egypt and the Hittite Empire were invoked as witnesses. This treaty was never broken during the rest of Ramses' very long reign.

In his 24th year as pharaoh (1256 BCE), Ramses traveled up the Nile with Nefertari to dedicate the completed temples at Abu Simbel. He performed impressive ceremonies in front of the four huge statues of himself, and that moment may be said to be the zenith of his reign. But in the following year, tragedy struck the king -- Queen Nefertari died. The queen mother, Tuya, had passed away only three years before, having survived her husband by 22 years, during which time she was a powerful presence at the royal court. Even earlier, Ramses' first-born son, Amem-hir-khopshef, who served in the Battle of Kadesh, and at least three other sons had died. Ramses lived until the age of 92, and it must have

been a great sorrow for him to see so many of his wives and children die before him. Merneptah, who would succeed him as pharaoh, was his 13th son. Istnofret died in 1246 BCE, and Ramses' sister and daughter then presided over the royal household as "first ladies."

The 30th year of a pharaoh, if he survived that long, was celebrated as his first jubilee: a renewal of the reign and a recognition of the king's vigor and continuing life. Ramses' first jubilee was held in 1250 BCE, and the presiding priest was his son Khaemwaset, who had made a careful study of ancient rituals. Khaemwaset, high priest of Ptah, was the first archeologist in Egyptian history. A scholar and philosopher, he possessed, said K.A. Kitchen, "intellectual quality, avid mastery of reading and writing, a penchant for religion, theology, magic and the scribal arts." He investigated the pyramids and caused the names of their builders to be inscribed on them and originated the burial place of the sacred bulls at Sakkara. From Ramses' 50th to 55th regnal years, Khaemwaset was the heir apparent to the throne and, up to the time of his death, took charge of Ramses' jubilees, which were celebrated every three years after the first. His father survived him; Ramses lived long enough for 13 jubilees, the greatest number ever for an Egyptian pharaoh. However, the year after his first one, a terrible omen occurred: an earthquake struck Nubia and the head and upper body of the second of the four great statues at Abu Simbel collapsed. Egyptian technology was not equal to the task of raising it back into place, so it remained in its fallen position.

Ramses' attention turned once again to the north, and he decided to cement the good relations with the Hittites by marrying a daughter of King Hattushilis. The Hittite princess left for Egypt with a huge dowry of animals, slaves, gold, and jewels. When she arrived, she was given a splendid marriage and the very Egyptian name, Ma'at-Hor-Neferura. Sadly, she died seven years later, but Ramses renewed the alliance by marrying her younger sister. To show the friendship of the two empires, the crown prince of the Hittites came on a state visit to Egypt in Ramses' 36th year as king (1244 BCE). It was the hope of both rulers that Hattushilis himself would come to Egypt, but he died before that could happen, and the crown prince ascended the Hittite throne as Tudhaliyas IV.

Ramses was an internationalist king; he encouraged his people to worship foreign gods and goddesses such as the Syrian Hauron and Kadesh, the goddess of the city he had tried to conquer. He named one of his daughters Bint-Anath, "daughter of Anath," after a goddess of Canaan

who was associated with Isis of Egypt. Besides his Hittite wife, he also married Syrian and Babylonian princesses. Furthermore, Ramses sent Pariamakhu, a learned herb doctor, to treat members of the Hittite court and to collect medicinal herbs in the north that might prove to be of use in Egypt.

Some of Ramses' neighbors were not so friendly. He led a campaign against the aggressive Libyans in the 44th year of his reign (1236 BCE). It was to be his last military expedition; he was 68 years old. His mummy shows that he suffered from arthritis and had bad teeth; he must have consulted his doctors often as he got older. However, he still had 23 more years to rule. During that long period, Egypt remained at peace and enjoyed good crops and general prosperity. In the generations to come, the Egyptians would remember Ramses as a king who had brought them security and wealth.

The aged king died in the 67th year of his reign (1213 BCE) and his mummy was buried in a tomb with 20 treasure-filled rooms in the Valley of the Kings. Unfortunately, it did not remain there long. Robbers stole all his golden treasures, unwrapped his mummy, and set the wooden contents of the tomb on fire. In 1075 BCE, in the reign of Ramses XI, Herihor, the High Priest of Amun, caused the mummy to be rewrapped, adorned with floral garlands, placed in a wooden coffin, and reburied in the tomb of Seti I. But robberies continued, so in the 21st Dynasty (969 BCE), priests again moved it, along with 40 other royal mummies, to the well-hidden tomb of Queen Inhapy. The tomb was rediscovered in AD 1871 by modern thieves, who were caught by the Egyptian Antiquities Organization in 1881. Ramses' mummy with its few remaining treasures then moved to the Egyptian Museum in Cairo.

No pharaoh is represented by as many monuments as Ramses II, but the temples of Abu Simbel, among his greatest, were threatened with destruction when the Aswan High Dam was built in the 1950's. Lake Nasser, behind the dam, would have submerged the temples. Therefore, the Egyptian government, with the help of many other nations including the United States, decided to cut them into 1,042 huge blocks and reassemble them 212 feet higher on the edge of the desert. A block with the face of one statue weighed 19 tons. The work, carried on in temperatures as high as 122 degrees F., began in 1964 and was completed, just in time, in 1967. The interior of the temple sanctuaries, which had been carved into solid rock, was protected by concrete domes. The larger sanctuary is 180 feet long from its entrance to the statues of four gods at the inner end. In relocating it, the

engineers were careful to preserve the angle of orientation so that the rising sun would shine all the way down the corridor twice a year, illuminating the statues as it had since the temple was built.

The most famous piece of literature written about Ramses II in modern times is *Ozymandias* (User-Ma'at-Re) by the British poet Percy Bysshe Shelley, published in 1818 and containing the lines:

*My name is Ozymandias, king of kings:  
Look on my works, ye Mighty, and despair!*

His works were impressive indeed -- not only the many stone monuments that still ornament the landscape of Egypt, but also his achievements as king. He asserted Egypt's power in the ancient world, first as a warrior and then, much more effectively, as a diplomat and peacemaker. Ramses demonstrated that international cooperation was a way to security and prosperity. The inscriptions say he cared for his people as parents care for their children, although it is certain that he cared more than anything else for his own undying fame. He was an absolute ruler and there was no democracy in his time. However, he practiced justice and even peasants were confident of a hearing at Pharaoh's court. He provided labor for the people and saw that they were paid and fed. He was very human, subject to pride as well as to sorrow at the death of so many of his loved ones. His was a long reign, the longest in the Egyptian New Kingdom, and his names and imperial style were imitated by his successors: he was held as an ideal by Ramses III, who worshipped him as an ancestor and a god, and his name was taken by all the following kings of the 20th Dynasty. He dominated his own time, and well deserves the title, Ramses the Great.

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## THE ORIENTAL INSTITUTE MUSEUM

by Mary E. Vaught

*About the Author: Mary is currently "bogged down in Middle Egyptian hieroglyphs and dreading demotic," as her Ph.D. in Egyptology progresses at the Oriental Institute's Near Eastern Languages and Civilizations Department. She visited the Oriental Institute's Museum in September in order to provide this report to the OSTRACON. To us Egyptophiles, for whom the Oriental Institute has taken on almost mythic proportions, this article may inspire a visit.*

The Oriental Institute at the University of Chicago is housed in an older, ordinary-looking brick building with a small plaque stating its name. This humble building contains a collection of beautiful and wondrous items from Egypt, Assyria, Mesopotamia, Persia, and a Special Exhibits Room which is currently showing ancient Nubia. These treasures are all housed on the first floor of the building while the offices, library, and some classrooms of the Oriental Institute occupy the floor above.

Two entrances lead into the exhibit area and, as an enthusiast of ancient Egypt, I decided to begin with the Egyptian Room. This room contains an excellent collection of pottery, jewelry, papyrus, models, statues, and everything else that could possibly represent the world of ancient Egypt. The objects are arranged according to certain categories: *Pre-Dynastic Pottery, Religion, the Amarna Period, Writing, Daily Life, and Funerary*. The artifacts are as beautiful in their simplicity as they are in their complexity. From the simple black and red pottery of the Pre-Dynastic times to the elaborately painted objects from the Amarna Period, the beauty and workmanship is evident. There are also artifacts donated by Howard Carter and some found by James Henry Breasted, founder of the Oriental Institute.

The statuary contained in this room is equally breathtaking. A colossus, believed to be of King Tutankhamun, is one of the major pieces, along with statues of seated pharaohs and a

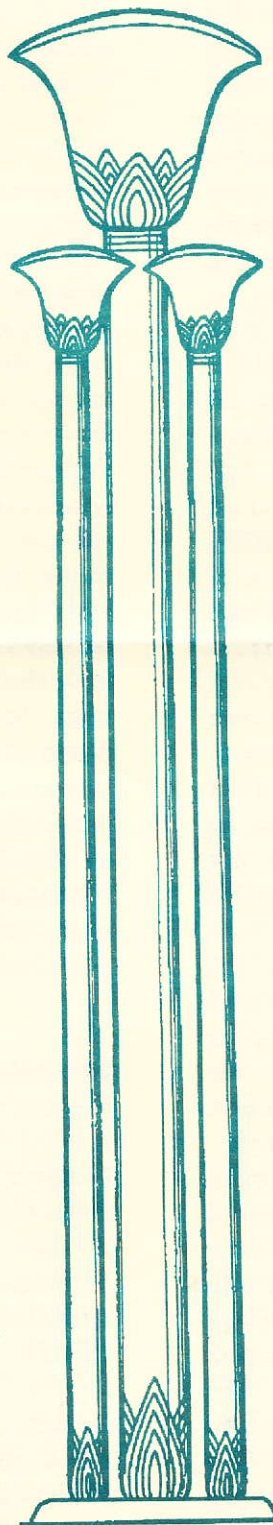
beautiful statue of Horus. For those of us who have become interested in mummies through Dr. Pickering's work, there is a complete mummy which has been neither unwrapped nor studied. The impulse to get it CAT-scanned was almost overwhelming! There is also a beautiful model of what a complete funerary complex, with pyramid and temples, may have looked like when completed. It even has a cut-away section of the pyramid showing tunnels and burial chambers. One can see ancient models of entire villages, beautifully painted coffins, and Pre-Dynastic alabaster vases so finely carved that they are translucent. Remarkably, the artifacts displayed are a mere sampling of what's downstairs in storage.

While all of these treasures are housed in a single room, the number of objects and range which they cover is almost a sensory overload. One object in this room - not from Egypt, but Assyria - provides a wondrous lead-in to the Assyrian Room. It is a stone statue of a human-headed winged-bull weighing approximately 40 tons and measuring over 16 feet. Exquisitely carved and painstakingly detailed, this statue is huge - not only in size, but also in impact. The story of its discovery and subsequent move to the Oriental Institute is told next to this magnificent statue.

The Assyrian Room contains many other examples of human-headed winged-bulls in smaller versions as well as complete panels taken from temple walls. Each wall section is represented in drawings, showing from which areas of the temple it came and what followed either end of the removed panel. A recreated, life-size Assyrian garden, complete with fountains and benches, provides a pleasant setting for the display of the Assyrian artifacts.

The Mesopotamian Room is equally beautiful, with a large, glazed-brick wall mosaic at the entrance. The main attraction of this room, besides the beautiful examples of the ancient writing of this region, is the large number of cylinder and button seals. Impressions of the seals, displayed next to the original seal, range from simple figures to elaborate scenes which unfold as the seal is rolled across the clay. The carved detail on some of the seals - some of which are no more than one inch high - amazed me.

While there are no large statues from



Mesopotamia, the Persian Room contained some which rivaled the bulls from Assyria. The head and front legs of a stone bull, weighing approximately ten tons after restoration, are first visible from the door of this room. Smaller examples of similar bull heads are also hung strategically around this room. The cases in this room are filled with beautiful pottery and excellent examples of metal tools and weapons which demonstrate metalworking skills of the time.

The Special Exhibits Room, when I visited, contained a section on the lost land of Nubia, called *Vanishing Kingdoms of the Nile: The Rediscovery of Ancient Nubia*. Pictures and artifacts show Nubia prior to flooding caused by the Aswan Dam construction. Photographs and a description explaining how the temples of Abu Simbel were moved before completion of the dam are also included. I consider this feat to be greater than the construction of the dam itself! Not only is the recent past shown in this section, but there are also artifacts from ancient Nubia, including a few pieces which appear to be ancient Egyptian. This is hardly surprising, considering ancient Egypt included the lands of Nubia. The exhibit, winner of an Illinois Arts Council award, has been extended until September 30th.

This room also contains an exhibit about the Oriental Institute itself, from its beginnings with James Henry Breasted up to the recent past. Some of the artifacts contained here are interesting not only from a historical standpoint, but also as curiosities. There are telegrams sent in the early 1930's about discoveries made in Egypt and which are written in a code known only to the archeologists and researchers. Photographs of the early finds are fascinating, especially those from areas which are now modernized or flooded by the dam. Reconstruction of the objects in the museum are also discussed here. An interesting section describes how a seated Egyptian statue was conserved, including its two reconstructions, its present appearance, why the reconstructions were attempted and re-attempted (then abandoned altogether), and the problems that arose from these alterations. This section provides an excellent history of the Institute, including how and why it came about.

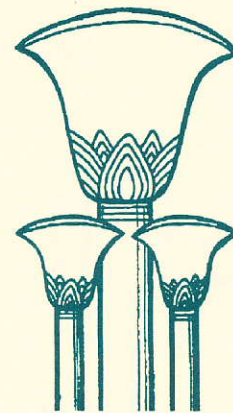
The final stop here, as in any museum, was the gift shop. It is a wonderfully small space, not more than a large closet, with a few glass cases out front. It is literally stuffed with wonderful reproductions, jewelry, posters, books, T-shirts, and everything else that makes a good gift shop. In many ways it reminded me of the little shops I encountered at bazaars on the DMNH trip to

Egypt: anything and everything you could want, with entirely too many things to choose from. The hieroglyphic stamp kit may be of particular interest. If I had had the money, I probably would have bought one of everything, and a few things twice! (Nota bene: checks aren't accepted, but cash and credit cards are welcomed.)

The Oriental Institute Museum is something that should not be missed if you are going to Chicago and have an interest in ancient Egypt, Assyria, Mesopotamia, and Persia. It is a wonderful way to spend a few hours, if you can tear yourself away in that short amount of time. This is a simple museum, with simple glass and wooden cases which allow the beauty and splendor of its artifacts to speak for themselves, with little or no window dressing to distract from the experience.

*Information about the Oriental Institute Museum:* The Museum is located at 1155 East 58th Street, on the University of Chicago campus. The hours are: Tuesday, Thursday, Friday and Saturday 10:00 - 4:00; Sunday: noon to 4:00; Wednesday 10:00 - 8:30; closed Monday.

*How to get there:* A taxi from Union Station costs about \$12.00 or take the #6 Jeffrey Express on State Street in the loop (south to 59th Street). Alternately, take the IC (Illinois Commuter train) to "59th Street/University of Chicago." For further information, contact the Museum at (312) 702-9520. Mary recommends you ask a security guard's permission for a peek at the incredible archives at the Oriental Institute. There, you can see ancient maps, site reports, and archival materials in all languages on everything relating to Near Eastern Studies.



# THE BOOK OF AM-DUAT

By Joan Miner

*About the Author:* Joan Miner has just recently become interested in ancient Egypt and hopes to increase her knowledge through the ESS. Her interests are quite varied as demonstrated by the classes she immerses herself in to fill up her "spare time." She has taken acting and singing classes and is currently taking a class in writing short stories. Between working at Gates Rubber Company in the International Division, and being a full-time Mom and active church member, her days are never dull!

The *Book of Am-Duat*, the "Book of What is in the Underworld," explains the journey through the underworld (*Duat*) in which the sun god Re travels in his solar boat through the Twelve Hours, or Scenarios. He enters *Duat* as "Flesh," sails through each Hour, prevailing over various malignant forces and emerges, or is reborn, in the form of the scarab beetle god, Khepri. The table below denotes each Hour's underworld location and the deities who intervened in Re's journey.

The Egyptians believed that life and death co-existed to form the very "essence" of everlasting life. The concepts of life and death held by the early Egyptians may be viewed as "irrational" according to modern ideas, but by attempting some kind of understanding of the psychological "mind set" of the early Egyptian, one sees this label as unjust.

The Dutch scholar, Kristensen, wrote about these views of life and death in this way:

*All that lives and all that grows is the result of an inexplicable and completely mysterious cooperation of heterogeneous factors...life and death appear to be irreconcilable opposites: yet together they form everlasting*

*life...Neither predominates, they alternate or, most aptly, they produce one another. Universal life is the totality of death and life, in it hostile forces are reconciled and have abandoned their individual independence...the sun, when it goes down, does not die but reaches the hidden fountain of its life. Becoming or arriving is the nature of Khepri...But every rising occurs in and from death, which thus appears to be potential life. Darkness is the cradle of light; in it the sun finds the power to arise...Absolute life has its home in the realm of death.*

(quoted by N. Rambova in A. Piankoff, *Mythological Papyrus: Texts*, **BOLLINGENN SERIES**. X1.3, Pantheon Books 1957, pp. 29-30.) (Hart, 53).

There is no "real" story line to be followed during Re's pilgrimage through the underworld because so much of his journey is dependent upon magical powers of known and unknown sources: sacred rituals; hidden meanings, knowing the correct paths to take; and being able to discern the seen from the unseen. All these factors enabled the god to achieve his final rebirth.

Where can this "Book of the Underworld" be found? Many times the *Am-Duat* was found written on pieces of limestone in burial chambers that had not yet been positively identified. Furthermore, complete versions are on the burial chamber walls in the tombs of Tutankhamun III, dating back to 1425 BCE, and Amenhotep II. The tombs of Seti I (1290 BCE) and Ramses VI (1143 BCE) pictured 11 out of the 12 Scenarios. The Second and Sixth Hours were inscribed in the third shrine of Tutankhamun. Amenhotep II's predecessor, User, also

had his burial chamber walls painted with the *Am-Duat* which was very unusual for his time.

It is interesting to note that, by the Third Intermediate Period, it was common practice in Thebes to have two books placed in the burial confines of each person: the *Book of the Dead* and the *Book of Am-Duat*. The financial resources of

## RE'S JOURNEY THROUGH THE HOURS OF THE AM-DUAT

Hour	Hour Goddess	Underworld City
1	Splitter of heads of Re's enemies	Great City
2	The Wise, Guardian of Her Lord	Field of Wernes
3	Slicer of Souls	Field of Grain Gods & Water of Osiris
4	Great of Power	Cavern of the Life of Forms
5	She on Her Boat	Cavern of Sokar
6	Proficient Leader	Deep Water
7	Repeller of the Snake	Cavern of Osiris, City of the Mysterious Cave
8	Mistress of the Night	City of the God's Sarcophagi
9	Adorer	City of the Living Manifestations
10	Beheader of Rebels	City of Deep Water & Steep Banks
11	The Star, Repulser of Rebels	City of Corpse-Counting
12	Beholder of the Beauty of Re	Cavern at the End of Darkness, City of the Appearance of Birth



the deceased's family rather than royal heritage determined whether these religious papyri were placed in one's tomb. These two books were commonly paired well into the 22nd Dynasty. As a point of interest, the ruling elite class of Theban society had begun to decorate the outside walls of their coffins with various excerpts of the *Am-Duat* toward the end of the 21st Dynasty.

In view of the *Am-Duat* and its impact on the early Egyptian belief in life after death, it seems apparent that the Egyptians felt that their very existence was contingent on this cycle of life and death repeating itself over and over again. They must have always lived in the hope of an afterlife, not so unlike ourselves. Perhaps there is a basic need within the human heart and spirit which makes us want to challenge the finality of the grave.

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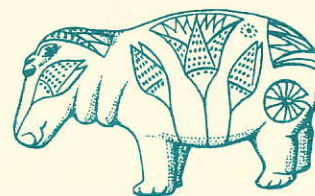
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#### LECTURE NOTES



#### WHO WAS TUT AND WHY IS HE SO FAMOUS?

Presented by **Dennis McDonald**  
ESS November Meeting

Reviewed by **Barbara Becker**

*About the Reviewer:* Barbara Becker is a registered nurse working with teenagers at the Eastside Health Center in Denver's Five Points area. She graduated with an M.S. degree from the University of Colorado. The Ramses Exhibit sounded like fun so she volunteered for it and had a great time! Barbara then started her formal study of ancient Egypt. She realized her life-long dream in 1992 with her first trip to Egypt. Ask her about her camel ride!!

**OUTSTANDING! EXTRAORDINARY!** These words describe the presentation by Dennis McDonald on King Tut's treasures. Picking up where T.G.H. James left off, McDonald traced the history and process of opening King Tut's tomb, KV-62.

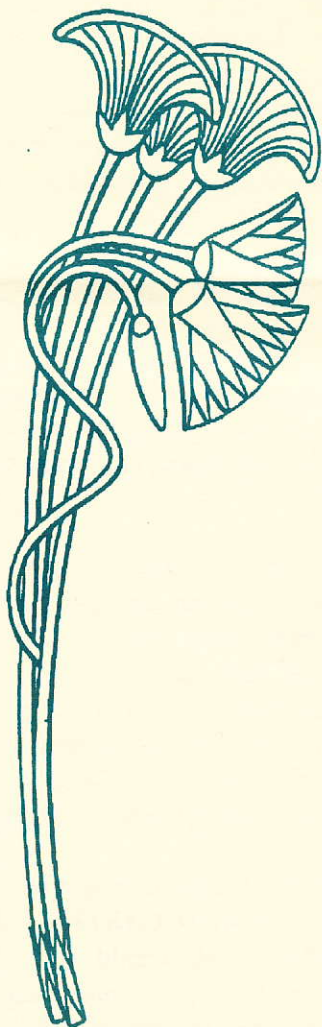
Having recently explored tombs this spring (albeit not Tut's), I wondered about the thoughts and feelings of Carter and his men upon finding this magnificent treasure. What did they have to do to get the dig organized, protected from robbers, and dig on a day-to-day basis? And how was the tomb opened? How were the treasures brought out? Was Carter a hero at that time? McDonald answered all these questions and more.

With wonderful slides of some photographs from T.G.H. James' new book, *HOWARD CARTER - THE PATH TO TUTANKHAMUN*, McDonald took the audience through the process of discovery and excavation. Old photos showed the camp outside of KV-62 where the workers and guards stayed, the digging out of the entrance, and then the actual opening -- the first was just one corner where Carter and his assistant viewed the magnificent treasures stacked like masses of

paraphernalia in an old attic. They then resealed the corner to be reopened and fully explored the following year with Carter's sponsor. McDonald interspersed these old photos with diagrams of the tomb which made these historic moments very real and understandable.

McDonald also had wonderful slides of the Tut artifacts in the Cairo Museum and he gave a wonderful explanation of how the three layers of gilded shrines were all built around Tut's coffin in this tiny burial chamber.

After this informative talk, many are looking forward to McDonald's next presentation. By then he will have visited Egypt yet again and met with T.G.H. James in London. He's sure to have even more fascinating tales to tell.



## THE ENIGMATIC FIRST INTERMEDIATE PERIOD

Presented by Bruce Rabe  
ESS January Meeting

Reviewed by Dorothy Lovely

*ABOUT THE REVIEWER:* Dorothy Lovely, a Colorado native, is retired from the Cherry Creek School District. She is now a private consultant and diagnostician for children who need remedial reading instruction. Her other interests include square dancing and golf. Dorothy has just returned from her first trip to Egypt where she had a wonderful time visiting all the sites with a terrific bunch of companions. She can't wait to return!

Bruce Rabe's scholarly presentation, the *Enigmatic First Intermediate Period*, provided his audience with a better understanding of this time of social and religious upheaval in ancient Egypt. Following the reign of the 6th Dynasty king, Pepi II (who ruled from age six to 96, 2246-2152 BCE), a period of great instability and chaos began which lasted until Egypt was re-unified much later during the 11th Dynasty.

Rabe explained that there exists much confusion in the translation of the limited sources of the First Intermediate Period. More confusion for the archeologist (as well as the novice Egyptophile) is due to the many different names ascribed to each ruler. Generally, there were three names: a Horus name, a throne name, and a secular name. Adding to the chaos, the different kings often had one or more of these names in common with each other.

Historical sources for this period are very limited and therefore, it is difficult to trace each ruler completely. A papyrus from 323-325 BCE, transcribed by the priest Menetho, was commissioned to describe the length of each Egyptian king's reign. This source has been quoted by many, although the papyrus itself has been lost. Other sources include a tax document, called the Turin Papyrus, a list of kings on a portion of Seti I's temple at Abydos, and archeological evidence. The dating method used by the ancient Egyptians was apparently changed during the First Intermediate Period, making accurate dating from recorded texts difficult at best. However, astronomical dating from about 1872 BCE can be used fairly accurately by Egyptologists.

Rabe went on to explain two theories for the demise of the Old Kingdom: The Decline Theory and The Disaster Theory. The Decline Theory proposes a slow disintegration of the society which probably began with the transfer of the center of power away from the capital city. The Disaster Theory attributed the demise to some environmental change which could account for increased death rates and the collapse of other Near Eastern civilizations at that same time.

We learned that, during the 7th Dynasty, one text reported there were "seventy kings in seventy days," leading the researcher to assume no one was really in power. With so much confusion in ancient historical reporting at the end of the 6th Dynasty, it has been suggested that perhaps the ancient Egyptians didn't even know who was the king! Egyptologists agree that the 7th and 8th Dynasties probably lasted as few as 25 years in total and may have included some kings who reigned for only a year. Temple inscriptions of the vizier of Pepi II seem to indicate that the 8th Dynasty lasted only one generation, and it may have been as short as four to eight years in duration.

It is known that by the 9th Dynasty Egypt was divided and ruled from the north. During the 9th and 10th Dynasties three kings named Akhtoy (Akhtoes) and three kings named Neferkare ruled. Funerary texts from this time refer to famines and much conflict. To further confound us, the 11th Dynasty, which was centered at Thebes, appears to have coexisted with the 9th and 10th Dynasties at Heracleopolis!

Montuhotep II, with perhaps three Horus names, was probably the instigator of the war between Thebes and Heracleopolis. His Horus name indicates he ruled both Upper and Lower Egypt. A war also appears to have taken place during this time, wherein Nubians, Libyans, and Egyptians fought together. Montuhotep captured all of Egypt by his 46th year, and his queen appears to have been Nubian, which may have assisted in solidifying his reign.

Rabe's diligent research was evident as the audience followed him through this bewildering maze of the 7th-11th Dynasties known as The First Intermediate Period. The path was made easier by his informative handouts which helped show who was where and when. Rabe did an excellent job of enlightening us about the circumstances leading up to the 12th Dynasty and the Middle Kingdom. Now we can look forward to the sequel -- The Second Intermediate Period!!

## HOUSE OF SCROLLS



## BOOK REVIEWS

### IN SEARCH OF THE ULTIMATE TRAVEL GUIDE

By Richard Harwood

*ABOUT THE REVIEWER:* Richard Harwood is a Vice President and Trust Officer with Bank One - Colorado Springs. He has been studying Egypt ever since he was a child and has been to Egypt twice. Dick is planning still another trip in November when he will get to apply his new-found skills in speaking Arabic. He has just begun his second year of studying the language through Ohio State University.

I have to confess that I am not a good tourist: never have been, never will be. Almost without exception, an organized tour of an ancient site gives me apoplexy. "OK, group, you will now have ten minutes to look around Deir el Bahari, and then we'll visit the ever-popular Temple of Coca-Cola." My blood boils, my palms start to sweat, and my mind races to thoughts of the perfect crime. Even Amelia Peabody would forgive the impending murder!

But for many visitors to a country like Egypt, an organized tour can be the best way to see the major sites and avoid the hassle of private arrangements. Nevertheless, any visitor to Egypt, tour member or independent traveler, will want to study and carry a good travel guide. A handy source of information on hotels, restaurants, shopping, and historical sites can be invaluable.

It is impossible to recommend just one good travel guide to take on a trip to Egypt. There are lots of good ones on the market, but each has a different style, format, and area of emphasis. The selection of a single guidebook depends in large part on the particular interests of the traveler. The casual tourist will want more complete information on such things as hotels, restaurants, and shops, while the Egyptophile will want as much information as he can get on individual archeological sites.

Since any book takes up precious space and gets heavier by the hour that it's carried, one way to select a guidebook is to consider what information would be most helpful to have immediately at hand while traveling. The following is a partial list of those subjects, with my personal choices of guidebooks that seem to be better than others on those topics.

This survey is not exhaustive, but does consider several of the more popular and readily available travel books found at libraries and bookstores. A couple of the books I have cited (John Baines and Jaromir Malek's *ATLAS OF ANCIENT EGYPT* and Barbie Engstrom's *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE*) are not suitable as carry-along travel guides due to their size and weight but make excellent background reading before you leave home. Others, like Ahmed Fakhry's *THE PYRAMIDS*, are not general travel guides but are outstanding guides to very specific segments of Egyptology. I have tried to note such books in the discussion below.

#### *I. HISTORICAL BACKGROUND INFORMATION:*

Regardless of the amount of reading you do prior to your trip, it's helpful to have a brief summary of Egypt's long history at your fingertips. Such a summary should include a short discussion of the various periods, from Pre-Dynastic to modern. Here, a succinct chronology is important: When was the country unified under Menes? Where does the 18th Dynasty fit into the scheme of things? Did Hatshepsut rule before or after Ramses II? When were Christianity and Islam introduced to Egypt? Faced with the overwhelming number of tombs, temples, and artifacts the traveler will see in rapid succession, a quick reference can help keep the brain on track. Background information should also include a discussion of modern Egypt as a whole: geographically, politically, religiously, ethnologically.

One of the best books for historical background information is the *ATLAS OF ANCIENT EGYPT*, although its size and limited scope would not make it a good travel guide. It covers the sweep of Egyptian history from Pre-Dynastic to the Roman Emperors of the fourth century AD and includes an excellent time-line comparing the development of Egypt's civilization with those of other Middle Eastern countries. As a book to be carried with you, either Kathy Hansen's *EGYPT HANDBOOK* or the *BLUE GUIDE: EGYPT* by Veronica Seton-Williams and Peter Stocks is perhaps the best choice. The treatment in both books of pharaonic, Coptic, and Islamic history is concise and accurate, as is the discussion of Egypt's geology, climate, flora, and

fauna. The explanation of Islam in the *BLUE GUIDE: EGYPT* is particularly good, and the *EGYPT HANDBOOK*'s eight-page chronology of Egypt's history, from Pre-Dynastic to Hosni Mubarak, makes an excellent reference. Four other books to consider for good background information are William Murnane's *THE GUIDE TO ANCIENT EGYPT*, John Anthony West's *THE TRAVELER'S KEY TO ANCIENT EGYPT*, *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE*, and *BAEDEKER'S EGYPT*.

*II. PREPARATIONS:* A good, all-around travel guide will give useful information on passports and visas (and how to apply for them), health precautions, and suggestions on what temperatures to expect in the major cities and areas. If you plan to take a lot of photographs (and who doesn't in Egypt?), some hints on film speed and protecting your camera from sand dust will avoid a lot of disappointment when you get home. A detailed list of packing suggestions is also very helpful. Keep in mind that once you're on your trip, it's too late to apply for a visa or throw in some extra clothes, so this section of the book should be as concise as possible.

*ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE* is somewhat out-of-date for visa and health regulations, but is still excellent for packing suggestions and recommendations on possible itineraries for your trip. The *EGYPT HANDBOOK* contains more current information and has very practical tips on health precautions, currency regulations, and photography.

*III. TRANSPORTATION:* Forget the pages of air, train, and bus schedules; the times probably changed before the book was off the press. But hints on what procedures to expect at the Cairo airport or on the cruise ship will relieve some anxiety when you get there. It's also nice to know up front that the day train from Luxor to Cairo is definitely *not* the Orient Express. And a simple statement like "Don't even *think* about driving a private car or taking a public bus in Cairo" should cover that subject.

*FROMMER'S EGYPT* has very good hints on what to expect when you arrive in Egypt as well as what to expect on a Nile cruise. Its mileage chart between cities and towns is more complete than in other travel guides, and its lists of schedules and fares are good for comparison, if nothing else. *FODOR'S EGYPT* and *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE* also contain useful information on traveling within Egypt.

*IV. CUSTOMS AND CONDUCT:* Most travelers know

the basics of proper behavior in a foreign country, whether or not they choose to follow them. But a good travel guide can save a lot of embarrassment with a short discussion of particular customs: How much should I tip a taxi driver or waiter? Should a woman carry a scarf to cover her head in certain places? Should I ever give *baksheesh* to those cute but pesky street children? Will I be stoned to death if I eat with my left hand or show the sole of my shoe in public?

Both *BAEDEKER'S EGYPT* and *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE* have helpful hints on customs and manners in an Arabic country, and *FIELDING'S EGYPT AND THE ARCHAEOLOGICAL SITES* has equally good information on visiting mosques and when to give *baksheesh*. But if you are going to do business in Egypt or visit an Egyptian home, read the chapter on Egypt in Elizabeth Devine's and Nancy L. Braganti's *THE TRAVELER'S GUIDE TO MIDDLE EASTERN AND NORTH AFRICAN CUSTOMS AND MANNERS*.

**V. HOTELS, RESTAURANTS, AND SHOPPING:** For most tourists, these will be very important sections in any travel guide. Regardless of our primary reasons for going to Egypt, we all have to eat and sleep while we're there, and an honest description of a hotel or restaurant, its cleanliness, and price can make the difference between a great experience and a disaster. But keep in mind that you will already have selected and made reservations at hotels before you ever leave home, so it's a waste of space and weight to carry around a book with thirty pages about places you won't be staying. Do your research, make your selections, and then return that book to the library. Restaurants are another matter; you probably won't decide where to have dinner until at least the day before, so a thorough discussion of good restaurants (with price ranges and clear directions) is a must. Egypt may not be a shopper's paradise, but we all end up bringing home something. An unbiased description of the major shops and hints on appropriate souvenirs can save time, money, and a lot of frustration. Bargaining is a way of life in Egypt, but it can be uncomfortable for many Americans; a few honest hints on the bargaining process can make the experience a memorable and less painful one.

For hotels, try either *FROMMER'S EGYPT* or *FODOR'S EGYPT*. Make sure you have the most recent edition, since many hotels are undergoing major construction and refurbishing projects. *FROMMER'S EGYPT*, particularly, has good descriptions of the primary tourist hotels listed by quality, price range, and geographic area of the city.

For restaurants, *FROMMER'S EGYPT* is best for its coverage of selected restaurants by price range, geographic locations, good directions, ambiance, and suggested entrees. Both *FROMMER'S EGYPT* and *FODOR'S EGYPT* have good general sections on Egyptian food and drink.

For shopping, *FROMMER'S*, *FODOR'S*, and the *EGYPT HANDBOOK* all have very good sections on *what* to buy. *FODOR'S* has a more complete list of *where* to buy. Both *FROMMER'S* and *FODOR'S* seem fairly biased in their recommendations, so use your discretion.



**VI. MAPS AND DIRECTIONS:** Cairo is a fascinating place to stroll around; but its streets are a maze, and you can get turned around the minute the Nile is out of sight. Try to find the Arabesque Restaurant, and it's almost guaranteed you'll take the wrong spoke from Midan el Tahrir. Accurate maps, combined with written directions, are invaluable for finding your way around the major centers of Egypt.

*BAEDEKER'S EGYPT* comes with a large, fold-out map of Egypt, Cairo, and Luxor attached to the inside back cover; the map is accurate and easy to read, albeit a little unwieldy when walking down a street. The maps in the *EGYPT HANDBOOK* are good to scale, but tend to be too basic to use as a walking guide. The sectional maps in the *BLUE GUIDE: EGYPT* are excellent, but the directions are overwhelmingly detailed and the place names, written as they would be pronounced in Arabic, make the entire guidebook confusing. The best city maps are in *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE*. Although they are not precisely to scale, they are accurate, easy to follow, have major buildings clearly marked, and there are separate maps for such tourist areas as Coptic and

Islamic Cairo. Unfortunately, the book is too big and heavy to carry as a travel guide, so you would need to photocopy and take with you just those maps you want. The same drawback is true of *THE ATLAS OF ANCIENT EGYPT*, which has the best area maps of the country.

*VII. TOURIST ATTRACTIONS, MONUMENTS, AND ARCHEOLOGICAL SITES:* Even if you're on a fully-guided tour, you'll want a guidebook with good descriptions of the museums, monuments, and sites. For an Egyptophile, its importance is second only to a passport. But be realistic about just how much time at each site you'll have to read it. The quantity and quality of these descriptions vary tremendously among guidebooks.

The most detailed guide to pharaonic sites is *THE TRAVELER'S KEY TO ANCIENT EGYPT*. It has excellent maps and the step-by-step treatment of the various temples, tombs, and monuments is complete and interesting; its chapter on the Cairo Museum is one of the best. Unfortunately, the author also uses the book to espouse his often unorthodox theories of ancient Egyptian symbolism and metaphysical harmony, with seemingly endless mathematical "proofs" of those theories. The book may be overly tedious for the casual traveler, as the descriptions of the sites are long and detailed; in one section, for example, there is a 25-page explanation of the Funerary Texts. The *BLUE GUIDE: EGYPT* is also very detailed but with less interesting background information on each site.

A better choice for the less detail-oriented traveler would be either *THE GUIDE TO ANCIENT EGYPT* or the *EGYPT HANDBOOK*. The site descriptions in the *EGYPT HANDBOOK* tend to be brief on the minor sites but very good and readable on the major ones. *THE GUIDE TO ANCIENT EGYPT*, on the other hand, is often more detailed on the sites it covers, but many lesser sites are not covered at all. It has excellent site maps and plans, with notes on wall drawings and reliefs, but the written descriptions (where there are any) are often hard to find. The site maps in *THE ATLAS OF ANCIENT EGYPT* are also excellent, but the written descriptions are very general.

For those travelers with a particular interest in pyramids (and the time to pursue that interest), Ahmed Fakhry's *THE PYRAMIDS* is outstanding. It discusses virtually all the pyramids from Giza to Meroe in depth, tracing their history, development, construction, and exploration and has an excellent index.

*VIII. THE INDEX:* There is nothing more frustrating than to paw through a guidebook looking for something you're sure is there but can't find in the index. The index, more than any other part of the book, must be "user-friendly." Of particular help are indices that list places not only by their names but also under geographic and subject headings. (For example, Ibn Tulun Mosque might be listed under "I" for Ibn Tulun and also under "Cairo - Mosques.")

The most "user-friendly" and complete indices are found in the *EGYPT HANDBOOK*, *THE TRAVELER'S KEY TO ANCIENT EGYPT*, *FROMMER'S EGYPT*, and *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE*.

*IX. GEOGRAPHIC CONTENT:* Know where you're going before you buy a guidebook to tell you about it. There is no reason to lug around a book with a wonderful, 50-page description of the Sinai Peninsula if you're only going to Cairo and Luxor.

Many guidebooks cover only the major cities in Egypt, which is fine if these are the only places you're going to visit. Such guides include *FODOR'S EGYPT*, *FIELDING'S EGYPT AND THE ARCHAEOLOGICAL SITES*, *FROMMER'S EGYPT*, and *NELLES GUIDES: EGYPT*. For travelers needing wider coverage, the *EGYPT HANDBOOK*, the *BLUE GUIDE: EGYPT*, *THE GUIDE TO ANCIENT EGYPT*, *THE ATLAS OF ANCIENT EGYPT*, and *ENGSTROM'S GUIDE TO EGYPT AND A NILE CRUISE* will be much more helpful. More specialized books such as *THE PYRAMIDS* and *THE TRAVELER'S KEY TO ANCIENT EGYPT* are very complete on the areas they cover.

*X. EXTRANEOUS INFORMATION:* Many travel books contain page after page of good information that you will never, ever use. Save your strength and leave the book at home. For example, most American tourists don't speak Arabic and have no intention of learning it while they're in Egypt; nor are they likely to be anywhere where someone who speaks English can't be found. Why, then, haul around a guidebook with an Arabic dictionary in it? Learn the few essential words (yes, no, please, thank-you, go away, where's the bathroom), write them down for reference, and stick the slip of paper in your wallet. The same is true for those guidebooks with numerous pages of hieroglyphs; unless you plan to spend hours examining wall drawings, you'll probably never refer to them. On the other hand, being able to identify the cartouches of major pharaohs can enhance any visit to the Cairo

Good chronological lists of the historic periods, dynasties, and pharaohs can be found in *THE TRAVELER'S KEY TO ANCIENT EGYPT*, *THE ATLAS OF ANCIENT EGYPT*, the *EGYPT HANDBOOK*, and *THE GUIDE TO ANCIENT EGYPT*. The last has an especially good summary of the events during each period, while *THE TRAVELER'S KEY TO ANCIENT EGYPT* includes good drawings of the major pharaohs' cartouches in its chronology. The *EGYPT HANDBOOK* has an excellent, brief description of the major gods and goddesses of ancient Egypt as well as drawings of their usual forms and a good general glossary of terms that might be unfamiliar to the traveler.

*THE ULTIMATE GUIDEBOOK*: As we have seen, each guidebook has its pros and cons, and these will differ depending on the individual traveler's interests and reasons for going to Egypt. So, where does the tourist turn? The best answer may be to compile your own book. That doesn't mean you need to spend months at a computer and then try to find a private publisher. Instead, check out as many travel guides as you can find at your local library. Decide what subject areas are of most interest to you personally, and read those sections in each book. Then simply photocopy those sections you think will be the most helpful. (As long as you don't sell your notes, you shouldn't run into copyright problems.) If you have time, you may want to consolidate several similar sections by cutting and pasting or rewriting them into your own notes. When you're through, arrange the sections from general to specific and in the order of places you plan to visit. Place it all into a tabbed, three-ring notebook with a hard cover, and include extra pages for notes at the end of each section. Notebooks with pockets in the front and back covers are particularly handy for holding the inevitable maps, brochures, and other papers you will accumulate as you go. A photocopy of the finished product is helpful to take along in case the first one gets lost or you have a traveling companion who wants his or her own copy. Furthermore, the next time you go, when your itinerary deletes Alexandria and adds Abydos, your personal guidebook will be a snap to edit.

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## TV REVIEW

### *The Face Of Tutankhamun*

By Graeme Davis, UK Correspondent

*The Face Of Tutankhamun*, a short TV series celebrating the 70th anniversary of Carter's great discovery, was recently aired in Britain. A BBC/A&E co-production presented by British academic, Christopher Frayling, the series looks at the impact of the tomb's discovery upon Egypt, the Euro-American media, and Western art and design as well as the archeological world. A professor of cultural history, Frayling's broad arts base sometimes leaves him short in the Egyptological department. The location work in Egypt clearly makes him uncomfortable and his tomb visits show that he is certainly no *Indiana Jones*. That said, though, Frayling's coverage of the growth of the Tut legend, its commercial exploitation,

and its effect on the art-deco movement sheds light on a fascinating aspect of the discovery which is seldom touched upon by more conventional accounts. With an accompanying, lavishly-illustrated book, it all makes up into a very slick package, although ESS members may find the archeological coverage somewhat superficial. One final word of warning -- the series contains scenes of artifact removal and treatment that are not suitable for Egyptophiles of a nervous disposition!

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