

# EGYPT AND THE NEAR EAST – THE CROSSROADS

INTERNATIONAL WORKSHOP ON THE RELATIONS BETWEEN EGYPT AND THE NEAR EAST IN THE BRONZE AGE

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## ABSTRACTS

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### **VASSALS AND VESSELS? A CLAY SEALING WITH THE THRONE NAME OF AMENHOTEP IV–AKHENATEN FROM THE ROYAL PALACE AT TELL MIŠRIFE/QATNA (SYRIA)**

Among a number of clay sealings found discarded in one of the rooms of the north-western part of the royal palace of Qatna, one clay sealing features the throne name of king Amenhotep IV–Akhenaten of the 18<sup>th</sup> Dynasty. The sealing is the first archaeological attestation of this king at Qatna, despite the fact that he is known to have been the recipient of some – if not most – of the Amarna letters that were sent from the site to Egypt. The clay sealing without doubt attests to an existing exchange of goods that took place between Egypt and Qatna. In the light of this recent find, the nature of relations between Qatna and Egypt as well as some general considerations of the Bronze Age networks during the Amarna period will be discussed.

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### **A STONE VESSEL WITH HIEROGLYPHIC INSCRIPTION FROM TOMB VII AT TELL MIŠRIFE/QATNA (SYRIA): YET ANOTHER OBJECT NAMING A PRINCESS OF THE MIDDLE KINGDOM (12<sup>TH</sup> DYNASTY) IN THE NORTHERN LEVANT**

Among the objects found within Tomb VII discovered in 2009 at Tell Mišrife/Qatna, one Egyptian stone vessel with a hieroglyphic inscription was recovered. The inscription on the stone vessel references an Egyptian princess with the name of Itakayet, a name apparently attested for several princesses of the 12<sup>th</sup> Dynasty (Middle Kingdom). The present paper concerns the hieroglyphic inscription of the vessel, the princess' identity and the chronological implications pertaining to the vessel's possible dispatch to the northern Levant and ultimately Qatna. Additionally, Egyptian finds from the site of Qatna, especially the famous "Sphinx of Ita" found by Robert Comte Du Mesnil du Buisson within the debris of the Bronze Age palace in 1927, as well as Egyptian objects from other northern Levantine sites will be briefly discussed in order to shed more light on the possible date of their dispatch from Egypt and their function within the cultural sphere of the northern Levantine kingdoms during the 2<sup>nd</sup> millennium BC.

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**CONTACTS BETWEEN EGYPT AND THE LEVANT AS SEEN IN AN UNPLANNED SETTLEMENT  
OF THE LATE MIDDLE KINGDOM AT TELL EL-DAB'Ā/EGYPT**

The material remains left behind in a settlement of the late Middle Kingdom (ca 1800–1700 BC) by the population of Tell el-Dab'ā affords us insights into their daily life, their occupations and perhaps even their origins. The late Middle Kingdom layers comprise a period in the history of the site, somewhat earlier than the well-known later development of Avaris, the capital city of the 15<sup>th</sup> (or Hyksos) Dynasty rulers, but it seems that the development towards this domination had already begun at this time and that non-Egyptian people inhabited this site. Whether a small or a large part of the population had non-Egyptian roots must remain unclear at the moment.

Textual evidence provides information about people from outside Egypt ('Asiatics'), who had been brought back by force and some of them may have been used at Tell el-Dab'ā/Avaris in specialised professions connected perhaps with sea fearing and others. This town lying on the border between Egypt and Syria/Palestine also seems to have functioned as a harbour and this may also have attracted non-Egyptians to settle there.

Several traits distinguish the settlement area at Tell el-Dab'ā from others of the late Middle Kingdom, including, for example the fact that the lay-out does not follow an orthogonal plan and that several tombs were situated within the settlement itself. While not enough tombs seem to exist to accommodate all inhabitants of the settlement the question arises as to who was buried there and where were the others laid to rest.

At the same time the material culture found in the settlement belongs to the Egyptian cultural sphere especially the non-ceramic finds. A relatively large percentage of the ceramic finds are imported vessels such as amphorae mainly used for the transport of commodities, for wine or oils and jugs and juglets for more precious and/or luxury goods that are traded in smaller quantities: special oils come to mind here. While these finds provide invaluable information on trade activities in that period, it does little to enlighten the circumstances of the origin of the inhabitants of Avaris. Local imitations of previously imported ceramic material might shed some light on this question.

A comparison of the finds from the settlement with contemporary grave goods may also provide some clues on acculturation processes and first results of such a comparison will be presented.

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**POLITICAL IMPLICATIONS OF NEW KINGDOM SCARABS IN PALESTINE DURING THE REIGNS OF  
TUTHMOSIS III AND RAMESSES II**

It is generally agreed that the great number of scarabs from second millennium BC deposits in the Levant provide invaluable evidence for the understanding of Egyptian-Levantine relations throughout this period. It is further argued here that these scarabs also reflect significant political developments, which affected these relations in the course of the second millennium BC. The historical and cultural implications of scarabs from Middle Bronze Age contexts in the Levant were

discussed in detail in recent studies. It is the aim of this paper to show that scarabs from Late Bronze Age contexts can also be used as a valuable body of source material for a better understanding of Egyptian-Levantine relations during the New Kingdom, with a focus on the political developments during the reigns of Tuthmosis III and Ramesses II.

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**GIBALA AND THE EAST MEDITERRANEAN:  
A MULTIDISCIPLINARY RESEARCH PROJECT INVESTIGATING CULTURAL INTERACTION BETWEEN TELL TWEINI AND  
THE EAST MEDITERRANEAN IN THE BRONZE AND IRON AGES**

The proposed presentation is based on 10 years of research at the site of Tell Tweini in the coastal area of Syria. Tell Tweini was most likely the site of ancient Gibala. The city was known from textual sources to be an important seaport of the Ugaritic, Assyrian and Phoenician kingdoms. Intensive excavations at the site have demonstrated further that the city was first founded in the second half of the 3<sup>rd</sup> millennium B.C.E. and that it was nearly continuously inhabited till the 5<sup>th</sup> century B.C.E.

The coastal area of Syria has always been a crossroads for the exchange of goods and ideas due to its strategic situation between the main civilizations of the time: the Aegean, Egypt, Mesopotamia and Anatolia. Economic interaction between the palace economies of Crete and the Levant is demonstrated as early as the 3<sup>rd</sup> millennium B.C.E.; and Sargon I, king of Akkad (ca. 2.300 B.C.E.) claimed that all the countries between the Persian Gulf (Dilmun) and Magan on one side and Kaptara (Crete) and Anaku (Cyprus?) on the other submitted to his authority.

The political situation in the Levant about 2000 B.C.E. was favourable for merchants from both Crete and Cyprus to gain a firm foothold as there was no Syrian state able to contend with them for dominance on the sea routes. The subsequent emergence of a series of smaller states furthered the development of complex trade interactions; the palaces of the new dynasties were eager to participate in trade and to demonstrate their power by valuable imports and ‘gift exchange’.



Egyptian scarab from Tell Tweini (end LB/XIXth dynasty)

About 1800 B.C.E. Crete and Cyprus begin to appear in cuneiform tradition. The occurrence of pottery typical of the Middle Minoan II period, the ‘Kamares’ ware, underlines the relations between the Aegean and the Levant at this time. It is likely that the Northern Levant gained increasing importance in this trade, as reflected in the Mari texts of the 18<sup>th</sup> century.

The urban development and economic flourishing of the Syrian coastal cities, as clearly attested at Tweini, resulted in a state level organization of society. The

Syrian harbours were of special importance for the tin and copper trade; tin came to the area via Mesopotamia (from the East to Mari) whereas copper was imported from Cyprus via the

various harbours. The region was the place where merchants from Mari and other centres made their trade with those from Crete and Cyprus.

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**“ARE YOU SERIOUS? ARE YOU JOKING?”:**

**WENAMUN’S MISFORTUNE AT DOR IN ITS ANCIENT NEAR EASTERN LEGAL CONTEXT**

The only copy of the Egyptian composition referred to variously as the *Tale of Wenamun*, the *Report of Wenamun*, the *Misfortunes of Wenamun*, and the *Misadventure of Wenamun* was discovered during illicit excavations at el-Hiba in middle Egypt, one hundred and twenty years ago. Although originally interpreted as an official report, the composition is now widely believed to be a fictional account. Scholars still debate the exact period of the text’s composition, however recently, consensus has been building around the opinion that the tale was written during the 22<sup>nd</sup> dynasty and that it carried an implicit political argument for Egyptian unification, from a Tanite point of view, under the theme that a weak Egypt is poorly suited to serve Amun.

Previous studies of the composition have attempted to identify the specific circumstances and legal principles relevant to the misfortunes that Wenamun suffers on his journey. None of these studies have been completely satisfactory. Through the correct identification of Ancient Near Eastern legal customs in operation along the Palestinian coast, throughout the Late Bronze Age, such as those demonstrated in the Amarna correspondence as well as other texts from Syria, Anatolia and Mesopotamia, which are relevant to subjects of theft, liability and Wenamun’s special status as a *wꜥꜣꜣ*, or royal messenger, this paper attempts to identify the specific circumstances and customary laws pertinent to Wenamun’s misfortunes.

The results of this study support the widely accepted hypothesis that the tale contains an implicit message in favor of a unified Egypt. Furthermore, it demonstrates that the 22<sup>nd</sup> dynasty author of the text, and perhaps his intended audience as well, were familiar with Ancient Near Eastern customary law guiding international trade. It also demonstrates that these legal principles remained static from the time of the Amarna letters, through the 21<sup>st</sup> dynasty in which the tale was set, and into the probable 22<sup>nd</sup> dynasty period of its composition. Finally, this study is the first to identify the specific circumstance and customary law used by the author to demonstrate Egyptian weakness abroad: the use of foreign ship crews. Through a legal technicality, the employment of foreign crews created a conflict of interest, which is revealed to both Wenamun and the audience by Wenamun’s dialogues with the prince of Dor and, later, the ruler of Byblos. It was this conflict of interest which was responsible for Wenamun’s initial misfortune at Dor, and perhaps only one of many that lay at the root of Egyptian weakness on the international scene following the collapse of the 19<sup>th</sup> dynasty.

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**AZIRU’S JOURNEY TO EGYPT AND ITS CHRONOLOGICAL VALUE**

The Amarna archive includes some letters sent to the Egyptian pharaoh Akhenaten by Aziru, chief of Amurru. This correspondence shows Aziru’s attempts to gain official recognition of his

role in Amurru, after the death of his father Abdi-aširta. Despite his repeated protestations of loyalty to Egypt, Aziru maintains an ambiguous policy and keeps in touch with the Hittite King Šuppiluliuma, engaged in a great campaign against the Syrian vassals of Mittani. Because of this behaviour, Akhenaten asks Aziru to come to Egypt. In EA 164-167 Aziru keeps delaying his departure for Egypt citing the Hittite military presence in the land of Nuḥašše as an excuse.

The chief of Amurru could have left for Egypt after an *ultimatum* sent by Akhenaten in the letter EA 162: indeed, the letters EA 169 and 170 were written to Aziru by his family during his stay at the Egyptian court.

It is generally accepted that Aziru defected to the Hittite side sometime after his return from Egypt. However, it is not easy to determine when the journey took place and how long Aziru remained in Egypt.

The aim of this paper is to determine the chronology of Aziru's journey by comparing the Amurru correspondence with the Amarna letters written during the same time-frame by other Syrian rulers. This type of investigation can better clarify the events that occurred in Syria between the two great campaigns of Šuppiluliuma against Mittani. Furthermore, determining the moment when Aziru left for Egypt could cast light on the complicated chronology of Qatna letters, where Aziru is mentioned only once.

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**BETWEEN CORE AND PERIPHERY –**

**EARLY CONTACTS BETWEEN EGYPT AND PALESTINE IN A LIGHT OF EXCAVATIONS AT TELL EL-FARKHA,  
EASTERN NILE DELTA**

The topic of early contact between Egypt and the Southern Levant have been widely debated since the middle of the last century. Yigael Yadin, who originally opened the discussion, published an article offering new ideas on the famous Narmer Palette where he suggested that King Narmer's forces invaded Palestine en route to Mesopotamia. Support for his thesis was derived from archaeological investigations led by Samuel Yeivin at Tel Erani, where excavations uncovered Egyptian pottery incised with the serekh of King Narmer. Since then, early dynastic Egyptian presence in Palestine has been confirmed at various sites, mainly located in southern Israel, at such sites as En Besor, Tel es-Sakan, Lod, and Tel Halif. Subsequent field investigations carried out in Egypt have uncovered new evidence relevant to these cross-cultural relations. Contributing to the discussion on such relations are the finds from sites in the Nile Delta at

Minshat Abu Omar, Tell el Iswid and Tell el-Farkha. Investigations at Umm el-Gaab and Hierakonpolis are also of significance. The idea of military dominance is no longer accepted by scholars who rather consider that these relations were more related to active and regular participation in the economic networks that linked them, which may be described by a core-periphery explanatory model.

Archaeologists believe that Tell el-Farkha played an important role in the relations between Canaan and Egypt. The time of site's greatest florescence corresponds with the development of the so called Egyptian colony in Palestine. According to various surveys conducted in the Nile Delta, Tell el-Farkha was a nodal point en route from Upper Egypt to the southern Levant, located at a crossroad with the passage leading into the Western Delta. According to the finds from the site, Tell el-Farkha was a center for the redistribution of goods. During the Nagada IIIA

period, the largest known Nagadian building has now been identified, a structure most likely associated with a local dignitary. One of the residence's storerooms yielded a large number of counters, seal impressions and vessel typical of the Palestinian EB I period. Other imported Palestinian pottery is also known from the site, such as storage jars which were found throughout the settlement. Even more important than imported vessels are two other indications of foreign contact: locally made imitations of foreign vessels and hybridized forms. In addition to the typical Nagadian pottery, examples were found of locally made high-loop jars, knobbed bowls, bottles, holemouths and fenestrated and painted bowls made to imitate contemporary Palestinian forms. The discovery of a Nagadian jar bearing handle styles (lug and ledge) is a form consistent with Palestinian ceramic traditions. This kind of pottery, formerly known as hybrid, was previously only found at southern Levantine sites with mixed local Nagadian population. Examples of the F-pottery were also found at Tell el-Farkha, which Ruth Amiran had suggested originated from Palestinian churn traditions.

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#### **HITTITE-EGYPTIAN SYNCHRONISMS AND THEIR CONSEQUENCES FOR ANCIENT NEAR EASTERN CHRONOLOGY**

This paper attempts to identify a plausible point in time at which a third peace treaty between Hatti and Egypt – in addition to the earlier Kurustama Treaty of uncertain date and the later Eternal Silver Treaty between Ḫattusili III and Ramesses II – might have been ratified, and if so, between which Hittite and Egyptian sovereigns. It further addresses the relative and absolute chronologies of Mursili II's and Horemheb's reigns, touching inter alia on the recently established synchronism between them, the solar omen of Mursili's 10<sup>th</sup> year and the reconstruction of the Deeds of Suppiluliuma. Finally, it examines the recent shortening of Horemheb's reign in light of Babylonian chronology.

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#### **LEVANTINE IMPORTS IN 6<sup>TH</sup> DYNASTY CONTEXTS FROM THE ABYDOS MIDDLE CEMETERY**

The paper examines new evidence for trade between Egypt and the Levant during the Egyptian 6<sup>th</sup> Dynasty/EB III period deriving from the University of Michigan excavations in the Abydos Middle Cemetery under the directorship of Janet Richards. One of the main results of this work is the rediscovery of the tomb of Weni, the famous official who served three kings of the 6<sup>th</sup> Dynasty and the contextualization of Weni's tomb in an elite *mastaba* cemetery of the late Old Kingdom. The tomb of Weni and that of his father has produced a large assemblage of well-dated 6<sup>th</sup> Dynasty Egyptian ceramics as well as at least 11 Levantine Early Bronze Age III (EBIII) imports probably consisting of two handled, flat-based transport jars with combed surface. The existing corpus of Levantine EBIII ceramics from the Upper Egyptian provinces during the Old Kingdom is very limited as is the number of these vessels found in well-dated contexts of the 6<sup>th</sup> Dynasty. The paper presents this new material and examines how it and recent discoveries of

similar pottery types at other sites affect the validity of our present methodologies for identifying chronological patterns in Egyptian/Levantine trade in the Old Kingdom.

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**LEVANTINE EARLY BRONZE II AND III CERAMIC IMPORTS AT HELWAN**

The vast necropolis of Helwan comprises thousands of graves which can be dated to the entire span of Naqada III or the Early Dynastic Period (c. 3200-2700 B.C.E.). The cemetery primarily served the lower and middle classes of the early city of Memphis and provides valuable information pertaining to burial customs, funerary architecture, material culture, craft specialization, funerary beliefs, bioarchaeology and social organization of the time. Importantly, the graves have yielded small amounts of Levantine ceramic imports, which help to shed light on long distance trade and Egyptian economy during this period.

In this paper we will discuss the contexts, where such imports have been found, propose parallels in the Levantine area and examine the potential chronological ramifications they may have for Egypto-Levantine relations during the Early Bronze Age II and III.

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**EGYPT AND HATTI IN THE MIRROR OF ART AND WORD; THE BATTLE OF KADESH AND HER ROYAL ICONIC PROGRAMME – BETWEEN HISTORICAL TRUTH AND ROYAL PROPAGANDA**

In the Late Bronze Age began a change in the balance between the mayor powers in the Near East and it started a fight about the might in Syria-Palestine. Egypt, once the leading empire, had to fight with new rivals like the countries of Hatti or Assyria about the main position and political control in the region. A detailed picture of the historical situation and the change in the political world of the Ancient near East give the correspondence of the Amarna letters, which are very important historical sources for this period.

Hatti was in this time the most dangerous rival, who subjugated the Egyptian provinces and controlled an important part of region. In the begin of the reign of Ramses II, it came to the famous military confrontation between Ramses II and the Hittite king Muwatali II by Kadesh, at the Orontes River (1274 B.C.), which should bring the decision about the hegemony in the Near East.

Ramses II was seen for a long time as the victor of the Battle of Kadesh, which is emphasized by the Egyptian historical sources, supported through an unique iconographical programmed in the temples of Abydos, Karnak, Luxor, Abu Simbel and the Ramesseum; and the totally missing of any Hittite historical source! The monumental battle reliefs and the inscriptions of this royal iconic programme present a special picture of Ramses II, the Egyptian army and a great victory by the Battle of Kadesh, influenced by the royal Egyptian propaganda. The reality of this military confrontation between Egypt and Hatti, the question after the historical truth about the military actions by Kadesh and the real name of the victor are motifs, which must be searched between the lines in theses special conception of art and word.

This concept presents here a cooperation of the two media image and text, as a transfer of information, but they could diverge in their statements and forms of presentation. An essential role plays here the captions, small vignettes with short inscriptions, which possess very important information about the battle, the activities of the Egyptian and Hittite army and the role of the Shasu, who were the secret heroes of Kadesh. The captions hold the balance with their concentrated information in a small size to the monumental narrative reliefs with their propagandistic value. The Battle of Kadesh with her royal iconic programme is an excellent proof for the divergence of official historical writing, influenced by the royal propaganda and the historical reality, found behind the text and the images.

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**CROSSROADS IN THE SOUTHERN LEVANT. EGYPT AND THE NEAR EAST FROM MIDDLE BRONZE TO EARLY IRON  
AGE REGARDING TEXTS, IMAGES AND ARCHITECTURE FROM JERUSALEM AND OTHER PLACES.**

The Levant as a whole can be called a land-bridge between the cultures. Influences from Egypt, Hatti, Northern and Southern Mesopotamia can be traced during the three millennia BCE. It is therefore a participating cultural area; except the Hyksos period it seems more to take than give cultural ideas, concepts and cultural goods. But the evidence is not very easy to spot, since the big centres of cultural transformation are either not sufficiently dug or archaeologically not existent any more. However the Southern Levant is a very carefully and densely researched area with the important city of Jerusalem in the centre. The following media will be discussed.

*A. The Texts:*

Regarding texts three Corpora have to be re-evaluated, the Amarna-Letters, the epigraphic evidences and the biblical sources. Although not being generated in the Bronze Age some sources from the first millennium BC provide relevant material to the discussion.

*B. The Images:*

This is however the group with the most numerous artefacts. The symbolic system of the levantine society in the Bronze Age can be evaluated by different genres of iconographic heritage. From small scale (stamp seals) to large scale objects (reliefs) the character of the area as a meeting place of culture can be demonstrated.

*C. The Architecture:*

Analogue to the questions raised in 1.-2. the discussion can be widened to the focus of building types. This can be very effectively argued for the discussion of bit-hilani-buildings as an influence from the north, but much more detailed the discussion is to be held on the Egyptian “governing residences” in Palestine through the Bronze Age periods.

The following assumptions will be made during the course of the short-paper:

1. The symbol-system in the Levant is in the Bronze Ages much more intensively borrowed from Egypt than from the North. However there are traces for Northern influence.
2. In the distance of 400 km northwards of Palestine the symbol-system is already not comprehensibly reproduced: Egyptianizing elements occur quite often. This is to be shown clearly throughout the end of the Bronze Age.
3. If half the way up to Mesopotamia the religious symbol-system is already deprived, the account for Mesopotamia should be much more modest. Much more the arguments for a phenomenon



like “integrating fashion” into a existent system have to be checked. It is not to extreme to think of an aesthetic attraction of Egyptian Art.

4. The existence of an Egyptian Cult north and east of Ugarit is in this regard very doubtful.

Summarizing the points mentioned above, one is still absolutely right to talk of the crossroads between Egypt and Mesopotamia - this issue is not in question at all. However one has to think of the results of these crossroads a. for the affected geographical areas and b. for the initiators of the cross-road-relation, namely Egypt and Mesopotamia. After having seen that the influence from south to north is decreasing every 100-km it is questionable how great the impact of Egypt on Mesopotamia as a whole might have been.

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#### **NEW DISCOVERIES IN THE WAY OF HORUS IN NORTH SINAI**

*t.b.c.*

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#### **THE SO-CALLED BRUSSELS GROUP OF EXECRATION TEXTS IN THE 21<sup>ST</sup> CENTURY**

This paper concentrates on one particular group of evidence that, on one hand, illustrates varying intensity and facets in interrelations between Egypt and the Levant in the Second Millennium BCE while on the other it reflects to a great extent varying social milieu in both regions. Collection of Execration texts mentioning foreign chieftains inimical to the Pharaoh and Egypt that is now kept in magazines of the Royal Museums of Art and History in Brussels represents the most numerous group of such texts dated to the Middle Kingdom. Since its publication by Georges Posener in 1940 the so-called Brussels group has been evaluated and reflected in every paper or monograph dealing with the issue of Egypt-Levantine interrelations in the Second Millennium.

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#### **THE INTERACTION BETWEEN EGYPT AND THE LEVANT DURING THE 4<sup>TH</sup> AND 3<sup>RD</sup> MILLENNIUM BCE**

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**EGYPTIAN AKKADIAN AS AN INTERLANGUAGE LANGUAGE**

The paper will deal with the linguistic system of the texts sent from the court of Ramses II (and some of his successors) to the Hittite court. Deviations in these texts from standard Akkadian as known from Mesopotamia were noted quite early on and they were explained as reflecting Egyptian influence. However, certain features cannot be properly explained by Egyptian influence nor by patterns of the target language. Often various patterns for the same function can be observed, some with linguistic interference from Egyptian, some without. Such a system is typical for an interlanguage, i.e. a linguistic system developed by learners of a second language. The paper will outline general trends with the aim of showing that such an approach can be useful for other "dialects" of Akkadian as well. The focus will be on a number of selected features.

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**LIFE ABROAD – TRADITION AND ACCULTURATION ON EGYPTIAN GROUND**

*Ramesseid burials were interred all over the place. They backed into former walls, in audience halls and private rooms, the ruins of a once splendid city called Avaris, home of foreign rulers from the Near East. What has been an usual act in the later Ramesseid period - burying the dead outside the settlement, away from daily life and the imposing centre of the town of Piramesse - was quite different in Hyksos times.*

Coming to power through their supremacy in the Eastern delta in a period when the Egyptian state had lost its strong centralized power the rulers of the 15<sup>th</sup> dynasty founded their capital at the Pelusiac branch of the Nile with good sea and overland connections to their home country, a place which was equally favoured by the Ramesseid kings for their capital Piramesse. These HkAw xaswt, rulers of the foreign lands or Hyksos as they are known to us today and their forefathers built temples and palaces of Near Eastern style and left what can be clearly linked to the material culture of the Levant and Syria, the region they came from. They lived side by side with their dead ancestors, interred their tombs under the floors and in the courtyards and even buried them in small chambers attached to their houses and built next to their bedrooms. But they equally adopted Egyptian habits and obviously lived with the local Egyptian population in close connections as the city shows multiple forms of Egyptian building and cultural traditions.

While inventing a mix of Near Eastern and Egyptian styles their domestic life and especially their houses seem to be genuinely Egyptian. Only one typical Near Eastern "Mittelsaalhaus" was detected in the phase with the earliest evidence of a foreign population living in this place. My PhD thesis concentrates on a residential area which shows the development from humble residences to vast estates of an elite society probably paralleled by the rise of the Hyksos. My research deals with the different house types in this area and the whole city. Within my lecture I will constitute the questions if a Near Eastern influence appears even in the domestic building tradition.

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**THE SILVER TREATY AND ITS IMPACT ON THE RAMESSIDE ROYAL TITULARY**

It has been already suggested (Mynářová 2009; id. *in press*) that the diplomatic language of Akkadian texts written down in Egypt during the Amarna age and in the Ramesside era differ significantly from one another. These dissimilarities might well correspond to a mutation of epistolary traditions that underwent significant changes related to the development in the relations between the Great Powers of Egypt and Hatti between the 14<sup>th</sup> and 13<sup>th</sup> centuries B.C.E. It is beyond dispute that for Ramesses II the Battle of Kadesh represented one of the most crucial and pivotal elements in his reign. In a certain manner the same can be expressed regarding the relations between Egypt and Hatti represented among others by a flow of correspondence between the two partners. It is the aim of this paper to identify if the text of the Silver Treaty, as well as the Egyptian-Hittite correspondence, had any impact on the form of Egyptian royal titulary.

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**EAST MEETS WEST. THE AMARNA HYBRID LANGUAGE**

*t.b.c.*

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**EGYPTIANS, PHILISTINES, AND THE BIAS OF HINDSIGHT**

The origin of the Philistines was a hotly debated topic when Jean-François Champollion read a name at Medinet Habu that he translated as “des Polosté ou Pholosté” in the Egyptian grammar he was preparing at the time of his death. Twenty years later Egyptologists such as Samuel Birch and Heinrich Brugsch were confidently claiming the Ramesses III had destroyed the Philistines, and after the interpretations of Gaston Maspero and Harry Hall in the late 19th Century it was generally accepted that there was an invasion and/or large-scale migration into Palestine in the late Bronze Age, even before archaeological investigations began in earnest. But does the Egyptian evidence really support this?

In this paper I propose to re-examine the Egyptian evidence for the so-called Philistine invasion; what there actually is – the reliefs and inscriptions of Ramesses III, the *Onomasticon of Amenope*, and the statuette of Padiset – and, more importantly, what it meant in its original contexts. Through this examination, I intend to question its relevance to the earliest contact between Philistines and Egyptians in the Levant.

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**THE IDENTIFICATION OF QODE. RECONSIDERING THE EVIDENCE.**

The territory of Qode of the Egyptian sources is generally identified either with Kizzuwatna and/or with the southern regions of Anatolia with Luwian population (Tarhuntašša, Hiyawa, Cilicia), see most recently De Vos, *CollAnat* 3, 2004, 147ff. The identification with a toponym Qṯ in Ugaritic texts (Weippert, *ZDPV* 85, 1969, 35ff.) to be localized between Ugarit and Nuhašše (Dietrich – Loretz, *UF* 12, 1980, 390) is neglected outside the Ugaritological scholarship.

Unfortunately, the identification with Kizzuwatna is impossible both from geographical and from linguistic point of view: 1) The descriptions of the battle at Kadesh clearly distinguish Kizzuwatna from Qode, subsuming the latter under Northern Syrian territories. 2) Egyptian <Qd> cannot be equated with Kizzuwatna, neither from phonological nor from morphological point of view, as the Egyptian transcriptions of the Anatolian onomasticon demonstrate. The identification with the toponym preserved in Ugaritic texts, however, is impeccable. In this context a toponym preserved very fragmentarily and only in KBo I 22 Rs. 13' can be discussed as well, which is restored as Qa[úe] (i. e. Hiyawa) by Edel (*ÄHK/I*: 64 & *II*: 120), but the context requires a Northern Syrian toponym, thus a restoration with Qa[di] can be suggested, providing new evidence for Qode.

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**POLITICAL CHANGE IN THE LATE PREDYNASTIC AND PROTODYNASTIC OF ANCIENT EGYPT**

Throughout the twentieth century the hypothetical and theoretical process of 'state formation' has increasingly dominated our focus on the socio-political development of predynastic and protodynastic Egypt. State formation has become the dominant theme for social change in early Egypt. However, state formation as a process of socio-political change is a substantially different process to essential political change. Political change within intra-ethnic groups of early historic regions like ancient Egypt and north eastern Africa is indeed very difficult to ascertain but none the less not impossible. We have a wealth of anthropological material which gives us information relating to pre-European north east and east African people which is academically referred to as kinship affiliation to inform us as to the socio-political landscape of the earliest inhabitants of the region. It is therefore the intention of the disputant to outline what a process of political change was in the period of the late predynastic and protodynastic of Egypt through current research by the disputant as well as previous and substantial outlines by others.

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**THE AMARNA LETTERS: TWO LANGUAGES, TWO WORLDS AND TWO DIALOGUES**

This paper will deal with issue of the translation of the text into Akkadian by the scribe who wrote the letters or read it in its final destination. The first part will explore the need for translator or interpreter in Ancient Near East as well as the term and emergence of this practice. When dealing with our text here the Amarna letters, the paper will discuss the various parties in creating the tablet: inscribing the tablet by the scribe or delivering the tablet by a messenger. In this section the paper will discuss the role of the scribe and the messenger in translation Akkadian as well as the professional role of *turgmanu* (interpreter). Forsake of organization, the paper will start with the messenger role in this communication process and then proceed to the role of the scribe in this language exchange. The role of the trained scribe in this communication exchange is of a great importance due to the need for translation both ways. The Amarna text was written and read by people who were not native speakers of the language of the text (excluding the 11 letters from Babylon and the 2 letters from Assyria). This notion leads to the need for translation on both ends when writing from native tongue of the sender into learnt Akkadian or when reading the text from Akkadian into the native tongue of the recipient.

Accompanied to the issue of translation is the conscious or unconscious misunderstanding of the text. There are always words, phrases and concepts that are hard to translate from one language to another because they have their contextual base which may not be isolated from the language lexemes.

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**LEVANTINE COMBED WARE IN THE CONTEXT OF THE HEIT EL-GHURAB SETTLEMENT AT GIZA –  
LATE 4<sup>TH</sup> DYNASTY (EARLY BRONZE III)**

Levantine combed ware jars are well known from Egypt. Complete vessels were found at many Old Kingdom sites. However, the Giza plateau seems to be the main place of their occurrence. Jars are especially associated with tombs of prominent people. A few examples were found in domestic context of the Heit el-Ghurab site excavated by the Ancient Egypt Research Association directed by Mark Lehner. The site generally dated to the reign of Menkaure (approx. 2539-2511 BC) represents a large settlement divided into three main parts, regularly planned galleries and two quarters called Eastern and Western Towns. Nineteen sherds of combed ware were identified among the settlement ceramic material. After preliminary microscopic examination it appears that eighteen of them can be connected to the coastal Lebanon area. One sherd with incised decoration could have been a local imitation of imported ware.

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**EGYPT, KUSH AND ASSYRIA IN THE 8<sup>TH</sup> CENTURY B.C.**

In 701 B.C., the Neo-Assyrian king Sennacherib fought a battle at Eltekeh against a coalition of Philistine city-states and Egyptian and Kushite forces, dispatched by the Kushite ruler Shebitku. The encounter marked an important watershed in the relations between Assyria and Egypt/Kush: although Egyptian involvement in Philistine affairs was not without precedent, Shebitku's unambiguous opposition to Assyria signalled openly hostile relations which would eventually culminate in Egypt's conquest, and temporary integration into Assyria's impressive empire, by Sennacherib's successor Esarhaddon thirty years later.

The paper will focus on key events which preceded the battle of Eltekeh and led to the interaction between Egypt, Kush and Assyria in the buffer zone of the southern Levant, as well as on the individuals who acted as catalysts for these events. The growing awareness of the two regions in the political – as opposed to cultural or economic – arena was reflected in the increasing prominence accorded to Assyro-Egyptian and Kushite relations in historical sources, which will provide the focal point of the examination with an aim of placing the struggle in a wider Near Eastern context.