

Christopher Rea

1804572

Dr. Katerina Zinn

What Makes A Civilisation: Prehistoric and Old Kingdom Egypt, Characteristics Of Complex Society

Contents

1 Title

2 Contents

3 map1

4 ERA - Tomb nucleus - pr.Stjet (Satet)

5 Base Theorem / governance

6 Menkaure Town - 'Khet'

7 Ptah

8 Governance through reforms and taxation

9 Conclusion

10 Appendices 1 Pl.1 (Nile map 2)

11 Appendices 2/ (Nile map 2)

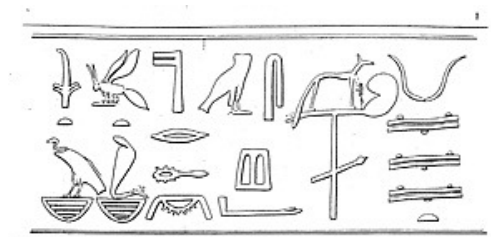
12 - 13 Bibliography

WHAT MAKES A CIVILISATION: EGYPT



The evidence for urban stratification in Egypt is first identified by Petrie in 1892 at Meidum. The discovery of the red granite sarcophagus of Huni, identifying the 'serekh' or palace wall facade that is typified by the serekh name: Hor-Qahedjet (Cairo Museum JE 41556) demarcates an enclosed Royal courtyard in the Babylonian style (Uruk - Jemdet Nasr - Ubaid). The southern section of the tripartite inner chamber is made clear by other architectural components parts, such as the historic pyramidion cap-stone (Cairo Museum JE 41556) that is composed of disambiguous black basalt (as observed 2008). The tomb nucleus is constructed from Tura limestone blocks as quarried from el Ma'asara (see: map 1) and is contrasted against the distinctive black Nilotic mud-brick mastaba (frame 2, p.8).

As can be contrasted against the Temple of Satet (pr-stjet) located at Elephantine Island, Thebes - the longevity of the rock cut mausoleum and it's four phases of enclosure utilising significant masonry is insightful of the 8 - 35 tonne block works at Dahshur. The linear surveying utilised (see: perch pole cross-bar or 'arrow of Satet', fig.1a) clearly retains the first architectural evidence for the use of the significant planar spiral, as identified by the monumental corbel vault ceiling, and is further contemporised by the southern dual aspect tomb nucleus. The aspect projections of the contrasting Dynasty 3 step Pyramids of Djoser, it's nucleus and temenos therefore are stratified correlates, such as the monumental Heb-Sed court of Sekhemkhet (d.2663 BC)

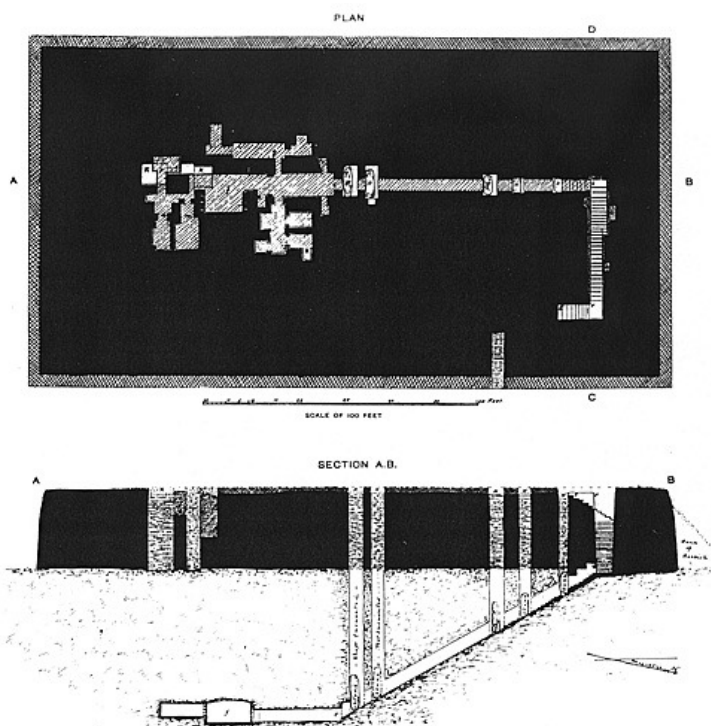


1a seal impression of Netjerkhet (UC 38100) by Kaplony (1962) by Digital Egypt (UCL 2002) from Beit Khallaf, Sohag governate

Is this evidence for the elaboration of distinctive sciences ? The 'Khet' or Satet arrow as can be seen in the upwawet perch pole ensign of this particular seal impression therefore constructs Childs hypothesis (21:1950) through the surveying applied to the control of the urban populace.

As the evidence for distinctive architectural monumentalism begins at the tomb nucleus located at Pyramid 1 (the Northern or red Pyramid at Meidum), the constructed Tura limestone blocks retaining a mass of 8 - 35 tonnes, assembled during the reign of Sneferu (c. 2,600 BC) presents hard evidence for the use and manipulation of binary opposites. As this 'unifying' factor is assigned to axial and longitudinal factors, the masons marks and plumb lines as preserved by the nucleus entrance, and are evident throughout the wider necropolis projects governance as spatial representation, and makes sense of the first architectural evidence for the use of the significant planar spiral, as identified by the monumental corbel vault ceiling. This evidence for social cohesion is further exemplified by the Great Pyramid constructed by the successor of Sneferu, Khufu (reigned c.2,575 -2465 bce). The adjacent construction town is considered by Lehner (2002-14) to have utilised 20,000 regionally diverse Nilotic peoples, whom travailed for twenty years

to transport and assemble 5.5 million tonnes of limestone blocks, 500,000 tonnes of mortar and 8,000 tonnes of granite (Lehner 2002).



1b. The monumental mastaba tomb at Beyt Khallaf, western desert - south west of Jirja (Thinis) and today is located within the Sohag governate

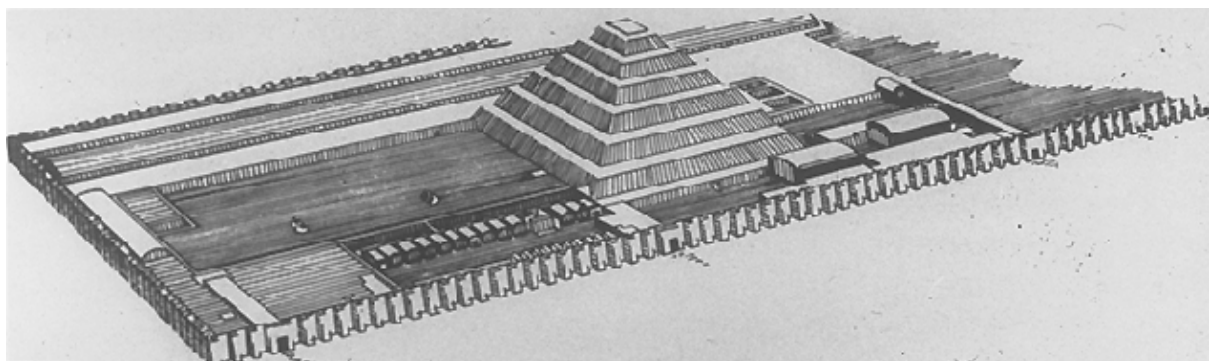
As can be contrasted against other Nilotic 'maritime' towns built to accommodate a work force of 2,000, such as Kom

Ombo, Abydos, Tanis - Memphis, the evidence for class differentiations is most observable at Old Kingdom Giza north (Lehner 2002). At Menkaure Town and Khentakames Town (After: Giza Plateau mapping project (AERA) 2004) social stratification is observable through significant interpretative plan and aspect features.

However, the adjacent Wall Of The Crow, located adjacent to Menkaure Town, deconstructs the functionalism applied by Childe (21:1950), and is considered as further evidence for social cohesion attained through the significant management of 'storm water' drainage and blown sands depositions, as preserved by the Younger Dryas and other stratigraphical inclusions of the Moqattam formation.

Therefore, the distinctive Nilotic or maritime type causeway, boat mausoleum and Pyramid of Unas (d.2350 BC) contrasted against the tomb nucleus of Sekhemkhet (d.2663 BC) at Saqqara facilitates the well being of construction and transport workers, such as a colonnaded dormitory, standardised 'Royal' grain stores, housing and cisterns as known from Menkaure Town. As can be observed through the Palermo stone fragments (Palermo 1877), social stratification further contemporised by the Saqqara step pyramid of King Scorpion (Djoser - serekh name: Netjerikhet). The 'Khet' phonemes are thus considered as evidence for innovation, and the differentiated transmission of identity through formulae, as propositioned by Reisner and Fischer at Qusna (mastaba tomb context z500). This particular structure is assembled from green-black Nilotic mud bricks, and the disambiguous facts therein retained - as alkalinity (pH) and acidity (pOH) yields is relevant, contextual data. How does this historic evidence shape up against Childe's historic ten point model (TPR 21:1950) ?

1c The Step pyramid of Djoser (2686 - 2600 BC) Lauer (1936) by University of Pennsylvania 1994 in UCL Digital Egypt 2002)



The social paradigm presented is assumed to be diagnostic of the 'pyramid workers town-ships, for example at Acanthus (c. 2,613 - 2,589 bce), the pyramid town of the Dahshur necropolis. The known finds alludes to the evidence for

stratified living directly to the presence or absence of pigment use, considered fundamental evidence for prothesis (Ptah: Childe's imaginary deity).

The conspicuous evidence for the use of natron and malachite exemplifies the intermediacy of agency, such as can be observed at early dynastic Abydos - Tanis and Memphis. As the primary evidence for this cultural activity, personal adornment, is combined with the predictive sciences (see: Russell and Wiedemann in Flinders Petrie et al 1882, 41-5), by understanding powerful common points of fundamental reference, such as monumentalism, urban living is made permeable. This inspiring diagnostic data is of value regarding the selective use of iridescent lacquers, pigment and tempera types, for example the application of the balm described as 'antu' (After: The Book of The Dead Ch.100)

The definitive evidence for this useful optical activity is first pioneered by Quibell and Green (1897-8) at Nekhen in upper Egypt. This means that the evidence for the conspicuous emergence of contextualising factors is adjoined to the longitudinal evidence observed by Friedman et al (2002-12) at the Falcon Necropolis (Hierakanopolis HK6 and site 16, HK-26). Abydos - Kom Ombo - west and east Karnak provides theoretical perceptions, functionality that is objective evidence of the division of labour that is preserved in the east Nile Delta: Tanis - Tell el Dab'a - Tell Ibrahim Awad (After: Jeffreys (1997) by Kemp (2000) and Bietak (2002-2010) in Kemp (2006), Haarlem (2017). Exactly what makes a civilisation - as can be observed at Tel el Dab'a, is interpreted through the clear evidence for social stratification. This site interestingly provides continuous, deep archaeology that ranges from the predynastic settlement (5,150 bce / 3,200 BC) that is emplaced on the Pleistocene gezeira on the Damietta branch of the Nile, and becomes more intense towards the end of the Middle Kingdom (2040 - 1782 bce), caused into effect by the campaigns of Ahmose I (1570 - 1544 bce) - Dynasty XVII. The delineating incremental restrictions observed by Bietak (2010) lays bare the campaigns of Kamose, such as can be observed by contrasting frieze works admixtures against bone apatite inclusions preserved by pit deposits, Nilotic mud walling and tempered ceramics. The contrasting burial practices of Dynasty 13, included into the threshold and basement architecture of non-elite officials, is

made clear in at the cult centres of Bubastis (see: Petrie et al 1882, 21) and at Quesna (see: Rowland in Rowland et al 99:2013 63-79).

Thus, the distinctive hard evidence for 'sebakkh' - the reuse of mudbrick and phosphates, conceptualises representative control measures applied as decisive agrarian factors for further consideration (Trigger (1980) 2006:2). This evidence for currency is administered through the biannual evidence for cattle census, grain quotients and taxation (see: Instructions Of Kagemni in p.Prisse 1854:5). The evidence for strategic planning (see: Childe 1923, 70 by Trigger 1980) identifies competing plans and strategies for social quality, for example agrarian and healthcare reforms (see: Huni - (Njswt-Hw) the last Pharaoh of the Third Dynasty c.2686-2181 BC) in The Maxims Of Ptahhetep (Vizier of the Fifth Dynasty) by Prisse 1854)

As propositioned by item 4 (Distinguishing Monumentalism) of Childe's 10 point model and item 6 (writing - divination) the alabaster false door stela discovered by Gautier and Jequier (1885) that is located south of the the Middle Kingdom pyramid complex at El Lisht, excavated by Maspero between 1882 and 1885 provides insightful urban continuity as distinctive evidence for trade and commerce. The bronze scarab from Tell el Ajüll, Wadi Ghazzah (Gaza) is thus connected to the distinctive curvilinear plan and aspect features assigned to the Hyksos King Sehetepibre (r.1791-1998) at Avaris. von Beckerath, J. (1964,1988)

As the accumulation of agrarian surplus (see: Ten Point Model by Childe: 21:1950 , item 9 - long distance, regular foreign trade) such as can be identified by the Dynasty XIII Salakhana stela from Asyut and bronze scarab from Tell el Ajüll, (Wadi Ghazzah - Gaza) connects the transition of Knowledge (Ptah) to the 'loyalist teaching' of stela CG 20538. The cylinder seal impression of Sehetepibre (figure 2) is contrasted against the Theban cult of upwawet as is known from the prehistoric dog pit at Hierakanopolis pit 16.



2 The Met. 10.130.1808, 10.130.1604

To conclude, the admixture preserved by seal impressions and stelae interstices, such as Cairo Museum JE 99917 strongly implies that evidence for what makes early civilisations begins with the significant Amration (Fayum B) necropolis at Kom al Ahmar (located 25 Km. south of Abukir, located in the west Delta Baheira province environs (Padova 2015). Both residence and state formation (Childe 21:1950, item 10), connects to the division of labour and class implications to the (upwawet) perch pole, tamarisk tree and votive dagger stylistic, and alludes to the contrasting black mud brick utilised for grain silos, red and black top ceramic wares that are well known from Hierakonpolis through the developing ‘unifying’ practical application of institutions and guilds, commerce and religion.

The throne name of Senusret I (1956-1911/10) makes sense of the distinctive later inscribed masonry block from al Atawlah (map 1, p.3), and exemplifies the cylinder seal type Elabite mace-head from Elam assigned to Sehetepibre (r.1791-1998), as is alluded to in the Teaching of Amenemhat contrasted by the Prophecy of Neferty.

Commerce as a political entity is adjoined to signifying motif types, such as the ‘Sn’ ensign or the Atef crown, and is arguably objective evidence for the national character. Thus, this particular dualism (Trigger 1990) the idea of cohesion through unification, projects the subjectivity of Childe’s arbitrary choice to visible, objective differentiations of comparative methods, such as ‘the constellation of authority’. Sherratt (1997).



Figure 3 making sense of serialism (see: item 7 in Ten Point Model by Childe: 21:1950) The orientation and placement of this particular viscera sample (Petrie 1901) and gold foil samples from Meidum Mastaba 17 (Petrie et al 1882), in diagnostic real terms, can be contrasted against the colour pigment and tempera as is known from of the tomb of Nefermaat & Atet, significant artistic

finds from Dashur Mastaba tomb 16, as discovered by Mariette (1871-2) Petrie in 1901 (1882), 1923:3) and is the first hard evidence for this type of kinetic votive placement, (After: Russell in Petrie, Griffiths, Wiedemann, Russell and Crum (3):1923,44-5)

As Childe's vast functionalism identifies ten modes and six changes or revolutions in society, clearly there are three substrate systems (1936, 1942) that requires serialism to be adjoined to the interpretative model, identifying stratigraphical and contextual evidence for what makes a civilisation as characteristic of both hierarchical organisation and cohesive social reforms.

Word count 1,808

Appendices 1

Pl. 1 Map of the localities identified in the text



Pl.2



(ibid, sic: Arnold, D. in Oppenheim et al 2015)

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