

Rea, CRJ

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Discuss One Of The Following Characteristics of Civilisation - Protodynastic Egypt

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Pl.1 Map of the prehistoric localities (Stevenson, A. 2016)
(After: Bains & Malek (1980))

The ritualistic perch-pole motif is symbolic, a 'lance-pennon' type thereof linear and metrical data (Robins & Shute 1987), Childe (3:1958 6-7, 48) primarily assigned to ceremonial centres and is therefore a contemporary of the proto-dynastic period ostrich feather regalia. This ensign is associated with the transitionary, unifying monarch King Menes (Naqada IIIc c.3,100 BC), contemporised by the nomadic war deity Montu.

As the vanguard of the King is conceptualised by a secularising 'guild', for example the Ma'at construct, the archaic period ostrich feather ensign, primarily assigned to Naqada period Ic - IIa, is considered to be objective evidence for the observable actions of the Prehistoric and Dynastic coordinating priests of Amun and diurnal Khonsu (After: Stevenson 2016)

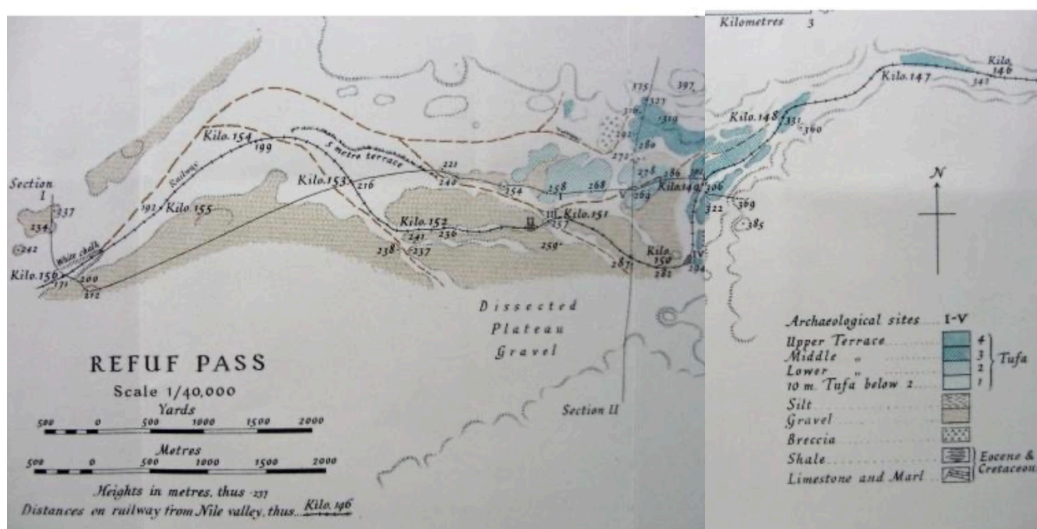
The votive ideal of the Duat therefore is made clear by the transition from protodynastic falconer to predynastic fan bearer, and is visible evidence for the regalia of statesmanship.

1. whorl type Ostrich egg-shell bead, most likely a former tactile item, such as a water carrier (Clayton (assumed 1932) Cairo Museum N.93) and is from the Fayum, Kom 'K' assemblage discovery by Caton - Thompson and Gardner in 1934, contrasted against the earlier observations at Kharga Oasis in 1932, considered to be subjective prehistoric evidence

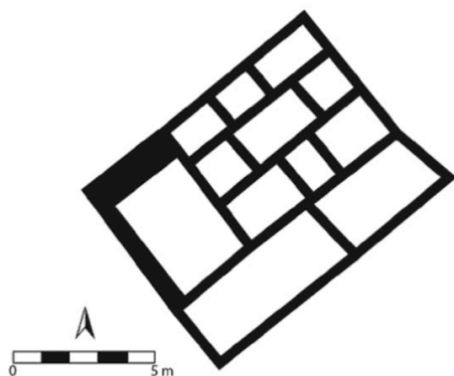


The evidence for ritual is clearly perpetuated by secular animism, as can be contrasted against the reuse of protodynastic glyph types (p.5), such as the fragmented later Dynasty 17 lintel proclamation of Kamose at Karnak. As sovereignty assimilates permeant rites of passage (see: Petrie Headrest

UC 8588), the evidence for the belief in transitional deities, exemplified by the Giraffe scapula spade (BM 1940 04.02), Ostrich regalia and other in-situ physiologies as can be seen at Hierakonpolis (HK26a), there are useful 'component parts' that are diagnostic of unifying protodynastic Napata.

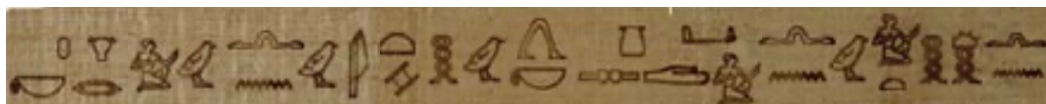


As typology is a significant factor utilised to represent the 'phyles' - watchmen and women of the Egyptian necropolis, Naqada periods Ic - IIa at Hierakonpolis area HK6 projects tactile evidence as a cohesive sequence well into the Coptic era - the use thereof shell, bone, tooth enamel, skin, hair and feathers are significant votive finds retaining critical diagnostic evidence, such as the variable topologies (see: Dreyer by Friedman, R.F. ed. by Friedman, van Neer & Linseele 205:2011), (After: Roth (1991) in Bains & Málek 2:2000b, 33)



3 Dreyer (86:1998) interprets the distinctive linear evidence for the preservation of symmetric transformations, as can be observed as phasing between mud brick topologies - impacting on the data assembled for regional variation correlates (see: p.6)

Items such as the papyrus staff (fig.5) as is known from the New Kingdom papyrus of Ani (BM 10470.3), the ostrich feathered horse headdress from the Temple of Horus at Edfu and significantly the second intermediate period stela of Ahmose at Medinet Habu (Figure 5) or plumed horse and Hathor sledge glyphs from Farshût - Alamat Tal (Thebes) is established by protodynastic epigraphic evidence (After: Petrie 31:1920) as propositioned by the salient relief in the tomb of Mahu at Tell el Armana.



4. epigraphic detail regarding the war proclamation of Ahmose. By reconnecting this dialogue to the archaic motifs observed on the Kamose lintel hieroglyphs from Karnak, the transliteration retains ancient unifying implications, as can be seen by the 'traditional' duality proclamations of Takelot II and Osorkon I on the southern aspect of the Bubasite Portal hieroglyphs (ca.925 BC) from Dynasty XXII, located south of the monumental hypostyle hall and is adjacent to the 2nd. Pylon at Karnak, within the first Court Precinct of Amun Re built by Ramesses III

Hard evidence for the longevity of the archaic - proto dynastic period animism is further propositioned by the monumental nucleus and granite coffin jars observed by Lepsius within the Serdab or Ka neiche of Pyramid 1 at Meidum, predated by the court and north wall remains at predynastic Saqqara. This particular site is further contemporised by the Ma'at, sun disk and other votive motifs emerging from the Helwan and Nile Delta urban sequence, such as the southern section of the Buto and Qusna pre-dynastic contexts. Friedman et al (205:2011)

How does the evidence for votive placement, as is known from the pre-unification period contexts, such as Hierakanopolis HK6 - the animal burials, connect the idea of the Ostrich feather motif (Friedman 2011) to the insightful HK trench site 16 burial pit?

Phase	Absolute estimate cal. ac	4a The phasing sequence as presented by Stevens (2016)
Badarian	4400–3800	
Naqada IA–IIB	3800/3750(?)–3450	
Naqada IIC–D	3450–3325	
Naqada IIIA–IIIB	3325–3085	
Naqada IIIC–D/First Dynasty	3085–2867	

This assemblage is appropriated by HK 29a - the Falcon Temple, and has enabled cohesive sequential phasing to be considered for example:

- implications for preserved Kupfer cells (interstices preserved hepatic data, for example evidence for hererochronous vit. A deficiencies in selective live-stock bone apatite and ceramic inclusions
- Prehistoric Kawa (see: 3-4Th. cataract in Pl.1): contrasting tufa's (figure 2) as correlates against the aforementioned indices evidence (After: Wendorf & Schild (2001) ed. by Friedman (2002) as observed: BM / EES 2011)

The longevity of the protodynastic votive schematic thus develops into a strong case for target analyses to be considered, in accord with ceramic fine structures analysis. This useful context baseline or 'histoid' data connects the emerging kinetic evidence to the diagnostic differential bones of the gracile forelimb, larynx and frontal crania as preserved by HK site 16 and elsewhere.

As propositioned by the pioneering Egyptologist John Gardner Wilkinson (1833-45), by further utilising admixture, three dimensional 'toponyms' such as the Ma'at, Wadjet or Brown Cobra and Nekhen can be further considered. This descriptive empirical approach is first propositioned by Wilkinson in 1828 at the tomb of Sesostri I, and is interestingly further applied by the standardising metallurgical analysis instigated at el Kab by Taylor in 1898 (After: Quibell in Clarke and Taylor 1898, 5-9).

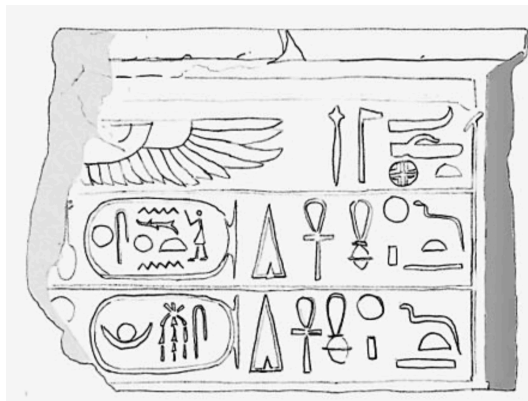
Therefore, as the adjacent Falcon Necropolis is indeed a pavilion, this tactile linearity is projected into the protodynastic foundations trench, alluded to by Gardiner (1927) to develop the O22-23 glyphs and represent the significant Jubilee Pavillon constructions. Thus, the monumental enclosed protodynastic rock ledges of the Western desert are contemporaries of the monumental rock cut 'pavilions' of the predynastic period, such as the Satet votive complex at Elephantine Island.

Are there further interpretative questions for consideration?

1. What are the geodesic correlates of the SAN Serepaeum Sector 9 aggregates and stratigraphy, is there verifiable periodic and seasonal magnetic shift to consider ?
2. How does the contrasting n.Arabian basement, Nilotic and Saharan stratigraphy contrast against the ritualisation of distinctive physical component parts, such as the Ma'at motif
3. How is the regional Cushitic Bovid haplotype differentiated against the interstices and inclusions evidence elsewhere recorded: Halaf culture - Wadi Gawisis / Tabuk - Karkomian culture
4. Where and how at proto-predynastic Helwan is the Ma'at iconography recorded, in accord with the Greater Serapaeum Wadjet stela, continuity that most likely impacts on comprehending modern Egyptian constitutional reforms (1971: 3, 10) Ross & Steadman (2010)

As the emerging protodynastic phasing enables contextual yields to be carefully retained as 'pre-aggregated' somitic data, new evidence for lipids, such as observable glycol residues, decisively impacts on the preserved stratigraphy. These valuable context baseline ratios (of the Younger Dryas stadial) is of relevance, enabling continuity that is further propositioned by the protodynastic animism displayed by the Medinet Habu proclamation (figures 4a -5) Petrie (31:1920)

By discussing the Nekhen, Ma'at and other animistic components parts as evidence for religion and beliefs, to conclude - the unifying Nehkbet and Wdjet deities (After: Gaye & Shute 1987, 14) are further considered (see: Kemp (1972) in Kemp 2011 by Stevens (2015) 2016) to be a cohesive transmission for secularisation.



5. The significant animism and lintel fragment hieroglyphs as preserved by the cartouche of Senakhtenre Ahmose, Karnak by Biston-Moulin (2012), and requires further interpretation

Protodynastic animism is therefore propositioned to be characteristic of new interrelated data correlates, presently utilised by digital and other cognate appraisals (Kemp 2011). This means that evidence for semantic content is a formal logic construct, made clear by the archaic Ma'at guild, formulating new evidence for unifying constituent religion and the process of law (After: Childe 3:1958)

Word count: 1,136

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