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

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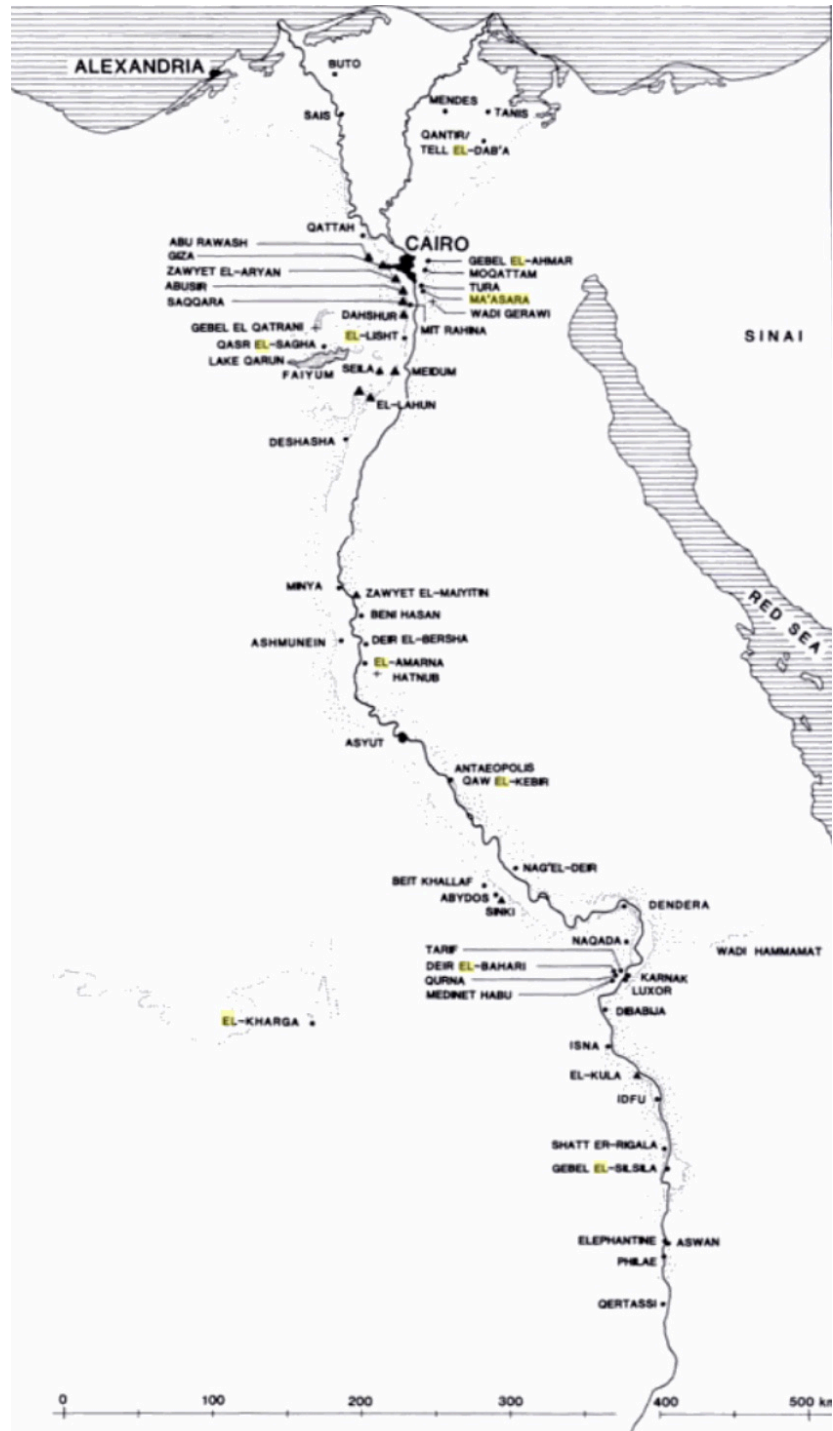
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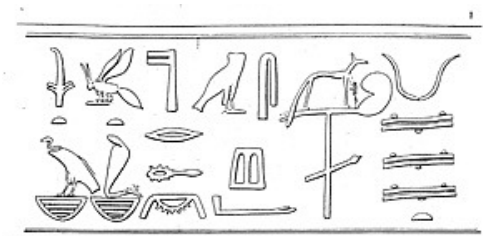
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Figure 1 map by Dieter Arnold (The Metropolitan Museum 1991), identifying definitive localities (see: Pl. 1-2 p.9-10)



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) identifies an enclosed Royal courtyard in the Babylonian style (Uruk - Jemdet Nasr - Ubaid). The stratified 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 black basalt. The tomb nucleus is constructed from Tura limestone blocks as quarried from el Ma'asara (see: Helwan environs in map 1, p.2) and is contrasted against the distinctive black Nilotic mud-brick mastaba's (frame 2, p.8) of the necropolis area.

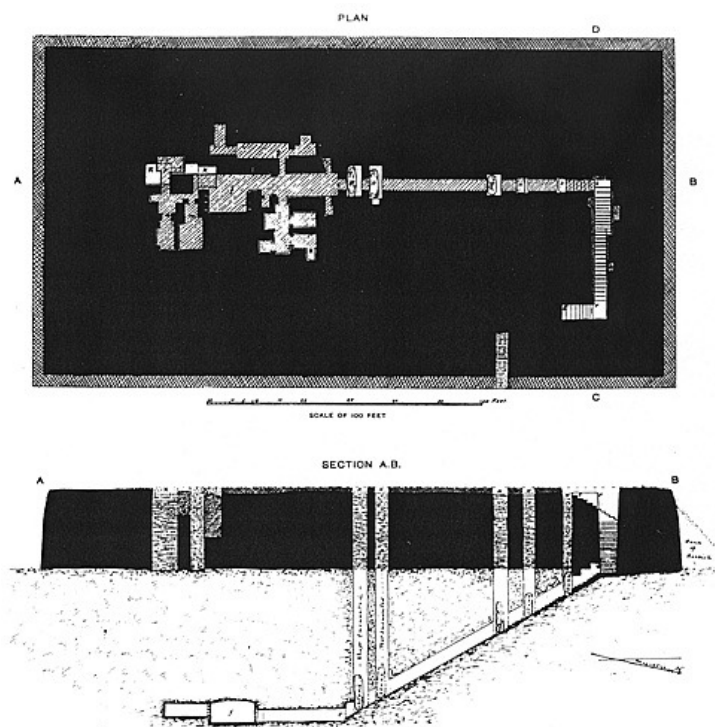
The comparable Old Kingdom evidence from the transitional Temple of Satet (pr-stjet) located at informative Elephantine Island, Thebes is insightful of the urban revolution, assembled by sequential labour teams and transport workers (Childe 21:1950), as can be observed in the 8 - 35 tonne monumental stone-block works at Dahshur. The linear surveying utilised (see: perch pole cross-bar or 'arrow of Satet', fig.1a) retains evidence for the use of the secularised sciences, made clear through the significant corbel vault ceiling, and is further contemporised by the dual aspect of the tomb nucleus complex. The architectural projections of the contrasting Dynasty III Pyramid of Djoser (Netjerikhet), it's nucleus and temenos (figure 1c, p.6) therefore retains indicative economic and hierarchical components, as can be observed at the Heb-Sed court of his successor Sekhemkhet (d.2663 BC)



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

The 'Khet' glyph type or 'arrow of Satet' as can be seen in the upwawet perch pole ensign (figure 1a) therefore constructs the tenets of Childe's urban revolution hypothesis (1955) through the surveying applied, administered as a binding proclamation towards the urban populace. As this 'unifying' factor is assigned to axial and longitudinal evidence, the masons' marks and plumb lines as preserved within the Meidum pyramid nucleus entrance, and are evident throughout the wider necropolis, projects governance through spatial representation. This significant factor makes sense of the evidence for social cohesion, as is further exemplified by the Great Pyramid constructed by the successor of King Sneferu, the Pharaoh Khufu (reigned c.2575 -2465 BCE). The adjacent fourth dynasty construction of the pyramid, tomb LG100 and town of the matriarch Khentkawes I is considered by Lehner (2002:14) to illuminate what makes a civilisation by considering that the construction of the Great Pyramid utilised 20,000 regionally

diverse Nilotic peoples, whom travelled 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

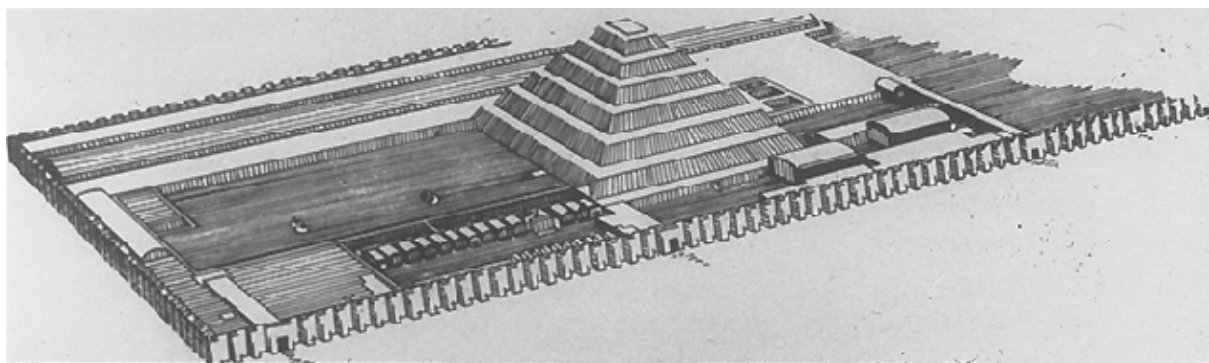
As can be contrasted against other Nilotic 'maritime' towns

built to accommodate a work force of 2,000, such as Kom Ombo, Abydos, Tanis - Memphis, the evidence for class differentiation 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 thus observable through significant correlating, interpretative plan and aspect features.

However, the curvilinear Wall Of The Crow, located adjacent to Menkaure Town, deconstructs the functionalism applied by Childe (21:1950), and is considered as further evidence for parallelism - attained through the significant management of 'storm water' drainage. The stratigraphy preserved is inclusive of loess deposits of the Younger Dryas interstadial and identifies continuity between the monumentalism in-situ and late quaternary climate oscillations of the Mediterranean and Red Sea, retained by the urbanised Moqattam formation and Giza plateau prehistoric contexts.

Therefore, the distinctive Nilotic or maritime type causeway, boat mausoleum and Pyramid of Unas (d.2350 BC), as contrasted against the tomb nucleus of Sekhemkhet (d.2663 BC) at Saqqara - retaining a colonnaded dormitory, standardised 'Royal' grain stores, housing and cisterns, is typified by the Menkaure Town plan. What makes a civilisation therefore, as recorded by the Palermo stone fragments (Palermo 1877), is both stratified and contemporised by the differentiated transmission of identity through distinctive 'architectural' formulae, as propositioned by Reisner and Fischer at Qusna (mastaba tomb context z500). This particular structure is assembled from conspicuous green-black Nilotic mud bricks. The useful disambiguous facts therein retained - as alkalinity (pH) and acidity (pOH) yields, is diagnostic of urban planning, as propositioned by 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 analogy propositioned is that the evidence for urban revolution is a paradigm shift caused into effect by the 'pyramid workers', alluding to Acanthus (c. 2,613 - 2,589 bce) and is known as the lost pyramid town of Dahshur.

Although the hard archaeology here is fragmentary, the conspicuous evidence for self adornment lays bare the use of natron in accord with the wide ranging evidence for prothesis, administered through the intermediacy of agency, such as can be observed at early dynastic Abydos - Tanis - Beyt Khallaf (figure 1c) and Helwan. As the primary evidence for this cultural activity 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 the Nile inundation - the evidence for urban stratification is made permeable. This inspiring maritime and agrarian data is of value regarding the selective use of iridescent lacquers, pigment and tempera types, such as the application of the balm 'antu'.

The definitive evidence for this useful optical activity (After: The Book Of The Dead ch.100) is characterised by Quibell and Green (1897-8) at Nekhen in upper Egypt. This site considers the intrinsic facts for a stratified society as pioneered 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 further objective evidence for the division of labour, and can be contrasted against the east Nile Delta sequence: Tanis - Tell el Dab'a - Tell Ibrahim Awad (After: Jeffreys (1997) by Kemp (2000) and Bietak (2002-2010) in Kemp (2006), Haarlem (2017). Urban living therefore - as can be observed at Tel el Dab'a, is interpreted through hard evidence for social stratification. This site interestingly provides continuous, deep archaeology that ranges from the predynastic settlement (5,150 bce / 3,200 BC) emplaced on the Pleistocene gezeira on the Damietta branch of the Nile to the stratified evidence for urban intensification at the close of the Middle Kingdom period (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) at Avaris lays bare the significant, historical campaigns of Kamose, made clear by the contrasting frieze works and clear stratification caused into effect by the burial practices of Dynasty XIII. The threshold and basement architecture of non-elite officials can be thus contrasted against the change in continuity at the cult centres of Bubastis (see: Petrie et al 1882, 21) and at Quesna (see: Rowland in Rowland et al 1999:2013 63-79).

Therefore, the distinctive hard evidence for ‘sebakkh’ - the reuse of mudbrick and phosphates, conceptualises representative control measures applied as decisive agrarian factors (Trigger (1980) 2006:2). This new evidence for agrarian currency and reform is administered through the biannual evidence for the unifying cattle census, grain quotients and taxation (see: Instructions Of Kagemni in p.Prise 1854:5). The evidence for strategic planning (see: Childe 1923, 70 by Trigger 1980) identifies competing plans and strategies for social quality, for example as both 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 of Childe’s 10 point model (distinguishing monumentalism) and item 6 (‘writing - divination’) the alabaster false door stela discovered by Gautier and Jequier (1885), located south of the the Middle Kingdom pyramid complex at El Lisht (Maspero: 1882-85) provides insightful urban continuity as pioneering evidence for trade and commerce (Pl.1-2, p.11-12). Thus, the bronze scarab from Tell el Ajüll, Wadi Ghazzah (Gaza) affordances are distinctive curvilinear factors assigned to the Hyksos King Sehetepibre (r.1791-1998) at Avaris, as described by von Beckerath (1964,1988).

The accumulation of agrarian surplus (see: Ten Point Model by Childe: 21:1950 item 9 ‘long distance, regular foreign trade’) the Dynasty XIII Salakhana stela from Asyut (Wainwright 1922) projects the transition of secular knowledge (Ptah) to the ‘loyalist teaching’ of stela CG 20538. Therefore, the cylinder seal impression of Sehetepibre (figure 2) is contrasted against the votive Theban cult of upwawet, insightful of the prehistoric canid 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 (Map 1, p.2). Both residence and state formation (see: Childe TPR 21:1950, item 10) connects the division of labour to the protodynastic implications of primary deities, such as the (upwawet) perch pole, tamarisk tree and votive dagger stylistic. This elite transmission alludes to specific aggregated differentials as contemporaries of the developing ‘unifying’ practical application of institutions and guilds, commerce and religion. This is exemplified by the throne name of Senusret I (1956-1911/10), as transposed by the distinctive later inscribed masonry block from al Atawlah (map 1, p.3). The historic cylinder seal Elabite type mace-head from Elam, assigned to Sehetepibre (r.1791-1998), evaluates the Royal schematic through the ‘Teaching of Amenemhat’ and can be contrasted against the Prophecy of Neferty.

The political entity of the King or Pharaoh is thus adjoined to signifying phonemes and motif types, such as the ‘Sn’ ensign or the Atef crown. This particular dualism (Trigger 1990) or cohesion through unification, projects the subjectivity of Childe’s arbitrary choice to visible, objective and comparative methods, such as ‘the constellation of authority’. Sherratt (1997).

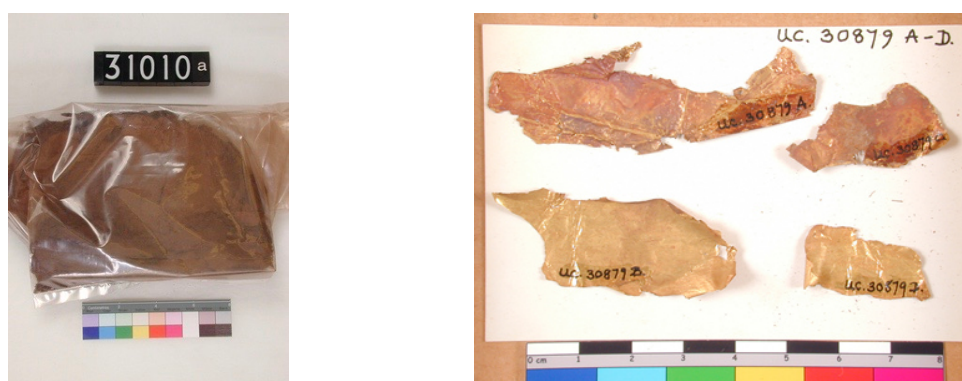


Figure 3 making sense of serialism (see: item 7 in Ten Point Model by Childe: 21:1950). The orientation and placement of this particular viscera sample (Petrie 1901) and gold foil finds from Meidum Mastaba 17 (Petrie et al 1882), in diagnostic real terms, can be contrasted against the colour pigment 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), (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 two substrate systems (1936,1942-3) that requires further review. His tactile idea of serialism identifies stratigraphical and contextual evidence for what makes a civilisation as characteristic of both hierarchical organisation and cohesive social reforms (After: Castle, B. 1967)

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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