

STUDY GUIDE FOR KAMRIN

CHAPTER THREE

ROYAL MONUMENTS FROM ALL PERIODS

LESSON 29

Pages 97-104

Royal Monuments From All Periods:

Homework:

Do exercises 27 on pages 97 - 104 but see notes below

Do not leave example 1 on page 97 until you understand everything Kamrin tells you.

In column 2, the yellow part, 'Ddw' is the name of a town. It appears very frequently in grave stelae, particularly in the offering formula.

Example 2 on page 98 again requires special attention. Make sure you know it all.

A Behedite refers to Horus, the totemic god of royalty. It looks like a place name, even has the 'niwt' determinative, but despite some claims that it's the name of two towns, one in Upper the other in Lower Egypt, and a further identification of the Upper Egyptian instance with Edfu, I can't find a reference to it in Baines and Mólék's *Atlas of Ancient Egypt* which is pretty much canonical. So I tell you what I found and you make your own determinations.

Finally, the homework starting on page 100:

Object 1, Stela: I don't know why Kamrin has different colors on the stela, but I guess if you break your answer up into (reading down from the top right column): yellow, blue, pink, green, and orange (kind of). The one in orange, at the top left, is a bit hard to read, at least the first glyph, but the cartouch was listed earlier in your book.

Object 2, Statue Base: This is actually a very good illustration of why, in Egyptian "art", the picture is as much a part of the message as are the glyphs, which, of course, are themselves pictures. On page 101 Kamrin asks you to break up your answer into three parts, the central cartouche, and then the right and left sides of the inscription. And that's fine, and do that, but I want you to pay attention to whole message. Read carefully her blurb which accompanies this piece, and interpret the whole piece, not just the glyphs. Tell us what message you receive from the piece as a whole.

So for this answer add that fourth part to your answer.

After that, never again look at Egyptian representations as being just words + illustration. Look at them as being a complete message which is to be "read", not just looked at. Your experience will be much richer.

Object 3, Statue Base of Rameses II:

'Hry-ib' does mean "he who dwells in", but there's a little more nuance to it. 'ib' is depicted as a heart.

Hearts, in mammals at least, are located more or less in the middle of the chest. So 'Hry-ib' means "he lives among' or 'in the middle of'. In addition, 'ib', the heart, is also the site of human emotion and intelligence as far as the Egyptians were concerned. So all of that is in the mix.

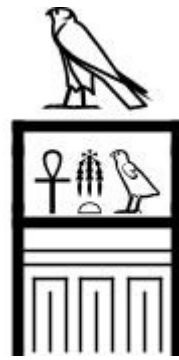
For this object, be aware of the largely eroded sign at the lower right. You'll need to restore this sign, and one that's missing as well. You can do it. You've seen these signs before.

Object 4, Lintel of Amenhotep II:

Amenhotep II's cartouches are covered on page 87, but the signs in the cartouches on the bottom line are different than shown. The last sign in each cartouche is H6. Do your best at translating it.

Object 5, Middle Kingdom Royal Stela:

In addition to all the stuff Kamrin says, I just wanted to add a clear picture of what's in the serekh on page 104. Here it is. Now you have translate it.



In the third column from the left, that bird is NOT G1. It's something a lot like it.