



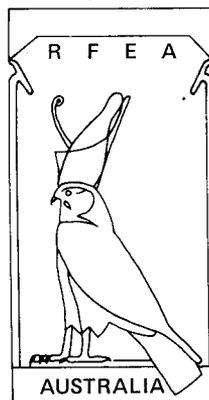
The Rundle Foundation for Egyptian Archaeology

NEWSLETTER No. 23

September 1987

A New Logo for the Newsletter

When the Rundle Foundation was founded in 1981, Macquarie's work in Egypt was confined to sites at Akhmim and the Foundation's logo reflected this situation. Since then, our work has expanded to include Saqqara, Mashayekh and Hagarsa and in recognition of this development and also our expansion of activities in Australia, a new logo has been devised.



The logo represents the Horus falcon, the symbol of royalty, wearing the double crown: the white crown of Upper Egypt and the red crown of Lower Egypt. The falcon is framed by the sky, represented by the hieroglyphic sign for "heaven", which is supported by two "was" sceptres. The initials stand for the "Rundle Foundation for Egyptian Archaeology". We included "Australia" to reflect the Australia-wide interest in Macquarie's work in Egyptology.

Lapel badges (\$5) and key-rings (\$6.50) bearing the new logo are now available.

Rock Tombs of El-Hawawish, Vol.VII

Volume VII of the Rock Tombs of El-Hawawish is now available. Price \$30 (members \$25). Copies of previous volumes are still available. Rock Tombs Vol.I-VI, \$25 each (members \$20) and Excavations at Saqqara, Vol.I, \$30 (members \$25) plus postage \$2.50 per volume.

Activities Completed

Conference: "Archaeology in the Mediterranean Region"

Eleven speakers from Sydney, Melbourne and Macquarie Universities gave talks to an appreciative audience of 90 people.

Archaeological topics related to the Mediterranean region were presented and drew an enthusiastic response from those present.

The Visiting Fellow, 1987

Dr Peter Kuhlmann, the Foundation's Visiting Fellow for 1987, arrived in Sydney on 15 July and spent one week in Sydney, two days in Newcastle and a week in Melbourne.

During his stay in Sydney he attended the Conference "Archaeology in the Mediterranean Region" in which he gave a paper "The Oracle of the Siwa Oasis". He also gave a public lecture at Macquarie University, "Akhmim and its Environs", which was repeated at The Australian Museum Society. In Newcastle he spoke on the Siwa Oasis and in Melbourne he gave three talks. All these functions were very well attended.

Intensive Hieroglyphs Course

14 people attended the Intensive Hieroglyphs Course held each day from 10 a.m. to 5 p.m., 6-17 July. The Course was conducted by Professor Kanawati and Dr Ockinga and all who attended found the Course both interesting and rewarding.

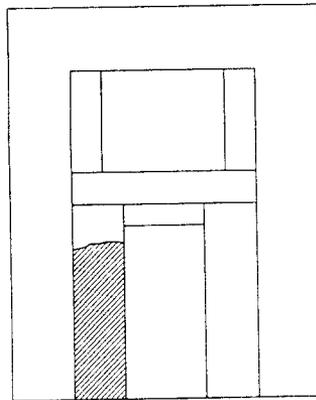
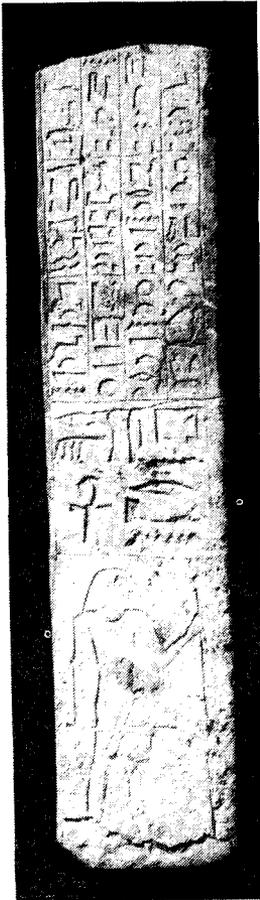
Discussion Group

The Discussion Group continues to meet each Friday night from 7 - 9.30 p.m. in W6A420. Topics relating to Ancient Egypt are presented and many interesting discussions have been held. Since the conclusion of the Intensive Hieroglyphs Course, Dr Ockinga has been conducting a short Course from 7-8 p.m. each Friday before the Discussion Group. This Course is available to any person who has completed any of the previous Introduction to Hieroglyphs Courses, and is free of charge.

NIANKHRE

The Royal Hairdresser

Naguib Kanawati



A reconstruction of Niankhre's false door, based on its surviving fragments. The shaded area indicates the position of the Macquarie jamb.

The jamb of Niankhre's false door

The Ancient History Teaching Collection at Macquarie University has recently acquired an inscribed piece of stone which originally formed the left inner jamb of a false door. Stone or wooden false doors were placed in the west wall of the tomb near the burial shaft, and it was believed that through them the deceased gained passage between the burial chamber and the tomb-chapel in order to partake of the offerings. Niankhre's false door is made of a very good quality limestone of the type quarried at Tura on the east bank of the Nile opposite the capital, Memphis. Many officials have indicated in their inscriptions that they received similar pieces of stone as gifts from the king.

The Macquarie piece measures 53.4cm. x 11.8cm. All the hieroglyphic signs on it are incised, while the figure of the owner is in good, sunk relief. The upper section of the inscriptions, in smaller signs, represents the end of an offering list comprising items which the owner required. Three horizontal registers are preserved, each containing four compartments. These read, from top right: '(1) babawet - fruit, zizyphus-fruit, zizyphus cake, carob-beans; (2) all sweet things, all offerings of the year, all henqet-offerings, the choice things; (3) the first from the offering table, every good thing, of every festival and every day, all the length of eternity for the superintendent of the hairdressers of the palace, Niankhre'. The title and name of the owner are given in larger signs. The lower section of the jamb is occupied by a standing figure of the owner holding a long staff in his left hand and a sceptre in his right. He faces right, i.e., inward, toward the centre of the door.

The rather infrequent occurrence of the name and title of this individual makes it possible to securely associate him with other known monuments, and thus to gain further information on his family and career. His mastaba-tomb was discovered by Mariette, who published it in 1889 in a very brief form giving it the number Fl. The mastaba was subsequently reburied and Mariette's record remains our only available description. No details are given of the superstructure and the substructure is said to consist of one vertical shaft with a square mouth, 1.22 metres on each side and 7 metres deep. This leads to a burial chamber which was found already plundered, but containing an unscribed sarcophagus with some disturbed bones without wrapping materials. Mariette also made a hand copy of inscriptions from parts of two false doors, found broken and fallen near the mouth of the shaft, which he took to be parts of the same door. The inscriptions on the Macquarie piece were not recorded, and hitherto remained unpublished.

Most of the other sections are now housed in the British Museum (Nos. 658, 1429A, 1429B). Although our piece does not retain any colours, James, who published the opposite, right jamb in the British Museum, wrote that 'the whole surface is a brownish-purple colour which may be a patina but which equally may be the remains of the colour painted on the stela to give it the appearance of granite.'

From all the fragments we know that Niankhre was not only the 'superintendent of the hairdressers of the palace' as recorded on our stone, but also 'superintendent of the king's hairdressers of the palace, overseer of the king's adorners, overseer of gold of the magazines in the two houses of the palace, one who is privy to the secrets of his lord, acquaintance of the king'.

The identity of the king(s) whom Niankhre served is uncertain. No royal cartouche is known from the tomb. On the other hand the sculpture has already been dated on stylistic grounds to the Fifth Dynasty. In fact the owner's name, Niankhre 'Life belongs to Re', may lend support to this dating, for the other examples of the same name also date to this period when the cult of Re gained a special prominence.

The shape of the false doors, like that of other architectural elements in any Egyptian building, shows constant development, even if the differences were often subtle. Inscribing the offering list on the false door rather than on

one of the walls of the tomb is again characteristic of the Fifth Dynasty, and its presence on the door jambs may even indicate a date near the middle of the dynasty. Niankhre presumably served one or more of the kings Neferikare to Djedkare (2473-2375 B.C.). An offering bearer with the same name represented in the mastaba of Iymeri, Giza 6020, who served under Neferirkare and Niuserre, may be our Niankhre, only early in his career. The man holds a title wrongly copied by Lepsius in 1849, but which could be that of a simple hairdresser.

What was the social position of the hairdresser in ancient Egypt? In the so-called 'Satire of trades' (Papyrus Sallier II) the barber is described in the following words:

'The barber barbers till nightfall. He betakes himself to town, and sets himself up in his corner. He moves from street to street, looking for someone to barber. He strains his arms to fill his belly, like the bee that eats as it works'.

Such an unflattering image in the papyrus was not restricted to barbers and hairdressers, but applied to all other manual labourers. Fortunately, however, the papyrus is preserved in full, and thus we are able to see the motive behind the speaker's expression of such a view and his lack of objectivity. The author is a father who, while taking his son to join the school in the capital, stresses the benefits of learning and the advantages of the scribal profession. To further demonstrate his point he contrasts these with the hardships encountered in all other trades, painting an unduly dark picture of the alternatives to school.

Nevertheless, a great difference existed between the hairdressers who worked amongst ordinary people and those employed by the palace. The latter were organised in the same hierarchical system like any administrative or priestly office. At the bottom of the ladder came the simple 'hairdresser', a position presumably our Niankhre held when he was represented in the tomb of Iymeri. From this position the hairdresser was promoted to 'controller of hairdressers of the palace', then 'superintendent of hairdressers of the palace', a post held by Niankhre when he inscribed his tomb. The last promotion would be to 'overseer of hairdressers of the palace'; and although Niankhre did not reach such a level, at least according to the surviving evidence, he attained the status of 'overseer' in two other equally, if not more important, departments, those of 'the king's adorners' and the 'gold of the magazines'.

Judging only by the quality of art from his tomb, Niankhre must have been financially able to employ artist(s) of high standard. It is regrettable that no information is available on the mastaba itself which could have reflected his means more clearly. However, an examination of the mastabas of some of his equals and near contemporaries gives the impression of a reasonably well-off class.

The importance of the royal hairdressers is best illustrated in the words of one of the profession, Nakht-sas, who described his task as to 'decorate the forehead of the king with the hair-skill'. Such a skill was not a simple matter; the hairdresser, or in Egyptian 'hair maker', had to learn the difficult

art of making the various types of wigs used. One of these wigs, now in the British Museum, has recently been examined by a qualified hairdresser and wigmaker, J.S. Cox, whose detailed report shows the complexity of Egyptian wigs. Cox concluded that 'the standard of craftsmanship exhibited in the wig is as high as in the best modern wigs, and its survival, with hair anchorages intact, is convincing evidence that its method of construction was suitable for its purpose and the climate in which it was worn'. He also thinks 'that the Romans with their close contact with Egypt and its civilization were afforded ample opportunity to be influenced by the Egyptian wig'.

It should also be stressed that palace officials enjoyed a special status, and that people employed in the personal service of the king had the privilege of coming into contact with his divine person. Only a handful of holders of Niankhre's titles are known to us, and the positions must have remained within the same families. This would guarantee their loyalty as well as the transmission of the skills from father to son.

Of Niankhre's family we know his wife, Hepetka, who held the honorific title of "acquaintance of the king" and his son, Inpukhaa. A statue of Niankhre, showing the small figures of his wife kneeling and their young son standing by his legs, is now in the Egyptian Museum, Cairo (No.CG62). Although not mentioned in Mariette's report, the statue almost certainly came from his excavation of tomb F1.

As expected, Inpukhaa followed his father's career, succeeding him in all his responsibilities. Fragments of one, or perhaps two, false doors belonging to Inpukhaa are now in the Field Museum of Natural History, Chicago (Nos. A.31690, 31299, 31308). Not mentioned by Mariette, it is unknown whether these came from the same tomb, F1, of Niankhre, or from a totally unrecorded neighbouring tomb, although the latter possibility seems more likely. It was not unusual for the son to be allocated a false door in his father's tomb. Yet it was more common for the son after attaining his father's highest office, i.e. after the latter's death, to build a tomb adjacent to that of his father, or in its near vicinity. Since the superstructure of tomb F1 was not recorded, or was too damaged to define, it would be impossible to judge whether the monuments belonging to this family came from one tomb or two adjacent ones.



The statue of Niankhre and his family

Joining the other material on Niankhre now housed in the Egyptian Museum, Cairo, the British Museum, London, and the Field Museum of Natural History, Chicago, the Macquarie piece is a welcome addition to the body of information on a family which closely served the kings of the Fifth Dynasty.

"An Egyptian Week-end" in Newcastle

A week-end Course was organised by Mrs Esther Kilkelly in conjunction with the University of Newcastle on Saturday 15 and Sunday 16 August. Speakers from Macquarie and Sydney Universities presented lectures to members of the Foundation and their friends, as well as to many H.S.C. students and their teachers, who found the week-end of great benefit to their studies.

Egyptian Tour (November, 1987)

Preparations are now completed for 30 members of the Foundation and The Australian Museum Society to spend 18 days touring Egypt.

The Tour will visit the important sites open to tourists and spend two days at Sohag where they will visit the Macquarie University's archaeological digs. Dr Boyo Ockinga will accompany the group as Lecturer.

Because of the interest shown in the November Tour, another Tour is being planned for next year. Interested members are asked to apply as early as possible.

The El-Amarna Period

A series of 8 lectures "The El-Amarna Period" by Mrs Juliette Bentley, commenced on 12 August, 1987, and is now in progress. Any member wishing to join the remaining part of this class is asked to contact Joan Beck.

Public Lecture

A Public Lecture will be given by Dr Boyo Ockinga on Friday 30 October in W5A T2 at 8 p.m.

"The Story of the Rediscovery of Egyptian Hieroglyphs"
Tickets \$4 (members \$2)

Egyptian Dinner & Entertainment

Members are reminded that this most interesting function will be held on Friday 9 October, 1987, at the Pymble Community Centre, Pacific Highway, Pymble from 8 p.m.

Every endeavour has been made to make this a memorable occasion. Guests will enjoy Egyptian food and a variety of Folkloric entertainment of the Orient.

Tickets \$25

Visiting Fellow, 1988

Dr Sheila Whale of the University of Auckland will be the Foundation's Visiting Fellow in 1988. The conference, "The Woman in the Mediterranean World", will be held on Saturday 14 & Sunday 15 May, 1988.

Dr Whale will also give public lectures while in Sydney.

Other Activities for 1988 include an "Introduction to Hieroglyphs" in the 1st half-year and "Introduction to Egyptian Religion" in the 2nd half-year.

For all enquiries please contact Joan Beck 805 8848.

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Some suggestions:

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