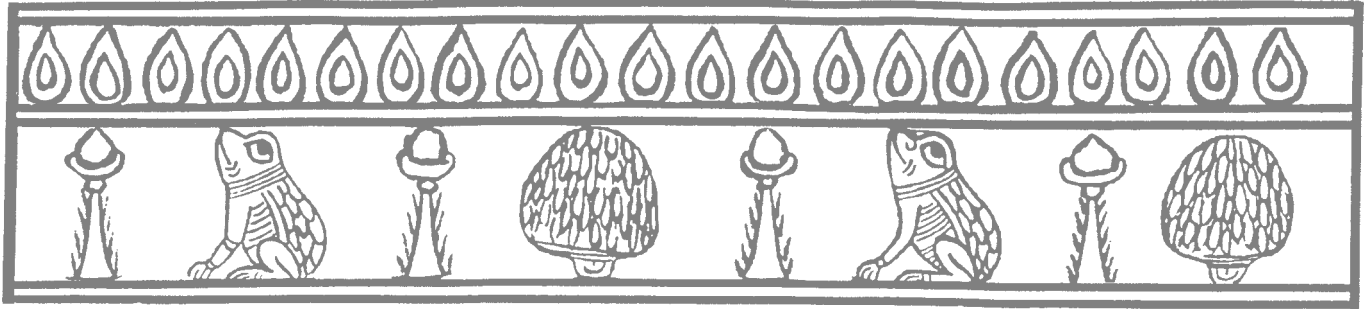


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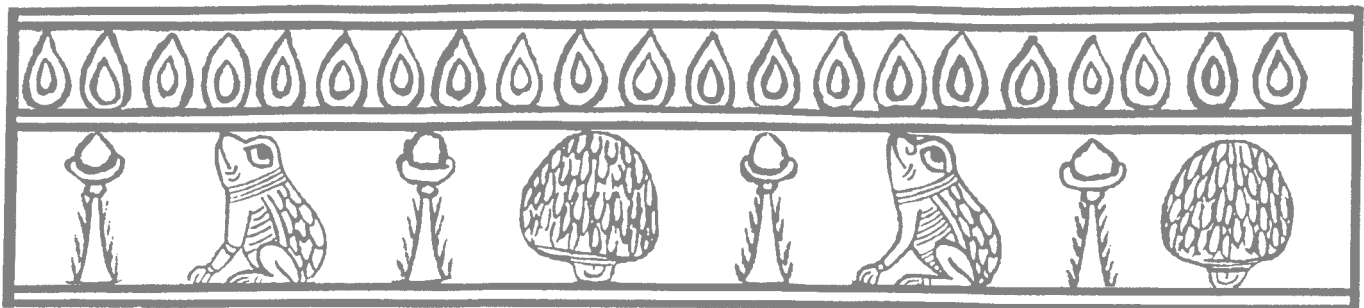
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EGYPTIAN EXPEDITION OF THE UNIVERSITY OF CHICAGO

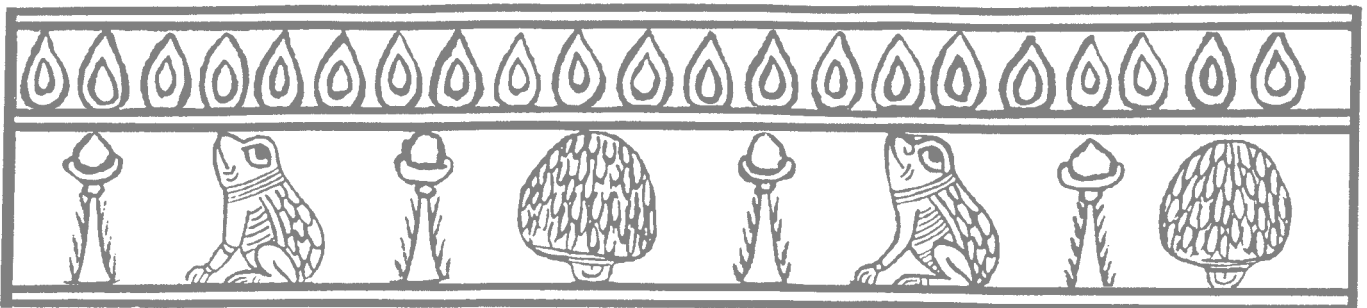
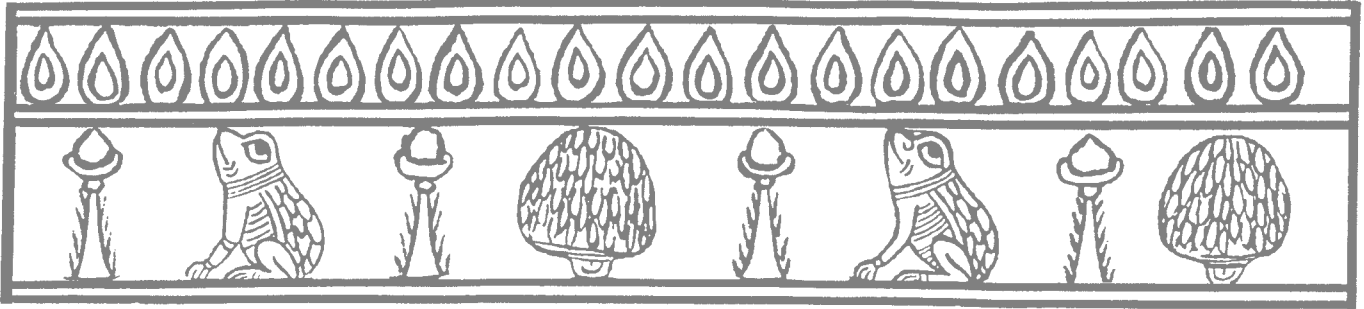
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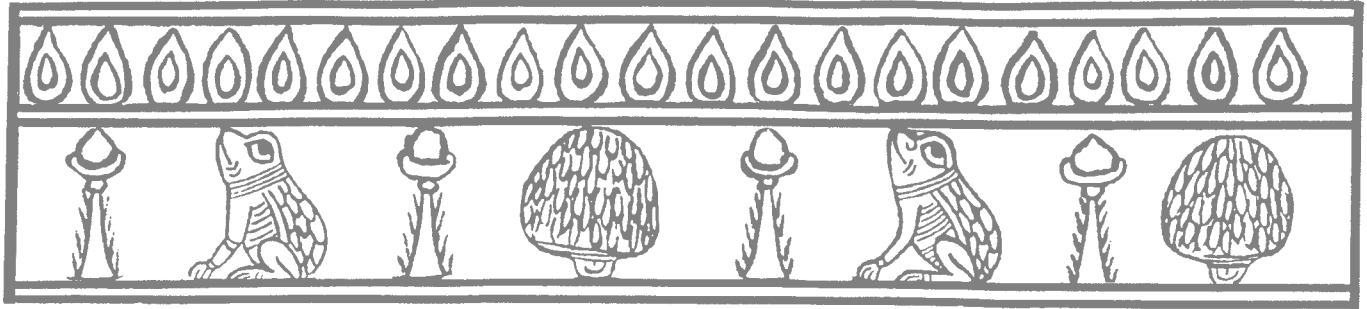




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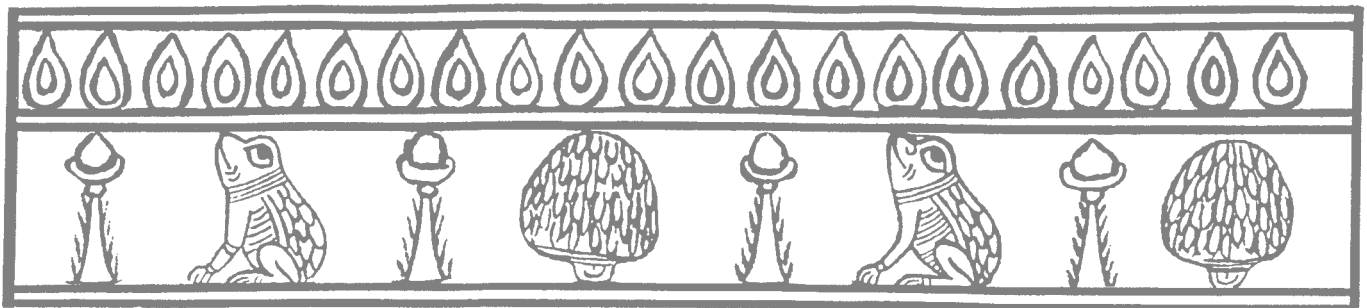




LOST NUBIA

A CENTENNIAL EXHIBIT OF PHOTOGRAPHS FROM THE 1905-1907
EGYPTIAN EXPEDITION OF THE UNIVERSITY OF CHICAGO

John A. Larson



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“Lost Nubia: A Centennial Exhibit of Photographs from the 1905–1907 Egyptian Expedition of the University of Chicago” was made possible because of the vision of James Henry Breasted, who organized the University of Chicago expedition and realized the importance of producing a record of endangered monuments in what was then an extremely remote part of the world—Egyptian and Sudanese Nubia. A century later, we can still appreciate the foresight of Breasted’s plan. To his name must be added those of the other participants of the expedition: photographers Friedrich Koch and Horst Schliephack, engineer Victor Smith Persons, epigrapher Norman de Garis Davies, Frances Hart Breasted, and Charles Breasted.

This catalog of the exhibit would not have been possible without the support of Gil Stein, Director of the Oriental Institute of the University of Chicago, and the members of the Oriental Institute Publications Committee, Janet H. Johnson, Theo P. J. van den Hout, and Geoff Emberling. The author would like to thank the following for their comments, criticisms, and assistance at various stages along the way: Wendy Ennes, Stephen P. Harvey, Thomas James, Carole Krucoff, Peter Der Manuelian, Robert K. Ritner, Emily Teeter, and Bruce Williams. Robert Ritner deserves special credit for working with the curator of the exhibit to narrow down the list of more than 1,200 photographic images to a more manageable two hundred. Throughout the process, the Museum Director of the Oriental Institute, Geoff Emberling, has created a positive working environment for the production of both the exhibit and the illustrated catalog. The final selection of fifty-two images is due largely to his efforts.

The photographic enlargements from the original expedition negatives have been made especially for the exhibit by Jean M. Grant in the Oriental Institute darkroom, and Markus Dohner has designed the installation for the Marshall and Doris Holleb Family Special Exhibits Gallery of the Oriental Institute Museum. The digital scans of the photographic images for this catalog were done from the original negatives by the author.

As the deadline for publication of the catalog approached, Thomas Urban and Leslie Schramer of the Oriental Institute Publications Office brought their talents and experience to the process of designing, laying out, formatting, and copy editing the text for publication, and the author would like to acknowledge their efforts with special thanks.

INTRODUCTION

LOST NUBIA

A CENTENNIAL EXHIBIT OF PHOTOGRAPHS FROM THE 1905–1907 EGYPTIAN EXPEDITION OF THE UNIVERSITY OF CHICAGO

NUBIA is the name of the land in northeastern Africa directly south of Egypt. It stretches along the banks of the Nile River between the First and Sixth Cataracts—those rocky places in the channel of the river that make navigation difficult. Only a short distance on either side of the river, Nubia is hemmed in by inhospitable deserts. The place-name Nubia is almost certainly derived from the ancient Egyptian word *nwb* (pronounced “noob”), meaning “gold.” Nubia was a plentiful source of the precious metal for the ancient Egyptians. At times, the territory was under the political domination of Egypt, while at other times it was an independent rival state. From about 772 to 656 BC, Nubian kings ruled Egypt as its Twenty-fifth Dynasty. Today, the region is a sparsely populated area straddling the border between Egypt and Sudan. Lower Nubia, between the First and Second Cataracts, lies in Egypt; Upper Nubia, between the Second and Sixth Cataracts, is part of northern Sudan.

The earliest-known Nubian culture, called the “A-Group,” flourished from about 3500 to 3100 BC. The A-Group people occupied villages in Lower Nubia between the First and Second Cataracts of the Nile, and our knowledge of them comes primarily from archaeological excavations of their cemeteries in the area. It is believed that the A-Group people served as trading partners with the Egyptians by transporting exotic products from tropical East Africa through their territory to the Egyptian trading post at Aswan. The A-Group people seem to disappear from the archaeological record about 3100 BC, during the time of the First Dynasty of Egypt.

Little is known about the people who lived in Lower Nubia following the end of the A-Group culture. Some scholars believe in the existence of a “B-Group” in Lower Nubia during the period between 3100 and 2250 BC. From about 2250 to 1550 BC, a people now known as the “C-Group” settled in the area of Lower Nubia formerly occupied by the A-Group. Dwelling in scattered villages along the Nile, C-Group people built round houses, and their cemeteries contain circular graves, as well. Attracted by Nubian gold, cattle, and slaves, Egyptian armies of the Middle Kingdom built a series of forts in Lower Nubia, and the Egyptian kings of the Twelfth Dynasty exercised political control over the territory by means of these garrison towns.

More or less contemporary with the C-Group are a people known as the “Pan-Grave” culture (about 2500 to 1500 BC), who were given the name because of their burial practices, which included a type of circular pan-shaped shallow grave. The Medjay—a tribe of nomads of the Eastern Desert, known from the Egyptian records—may have been the group of people who buried their dead in the pan-graves. The Medjay were known for their skill with the bow and arrow; they served with distinction in Egyptian armies and police forces. Pan-graves have been excavated in Egypt, as well as in Lower Nubia.

About 2000 BC, a Nubian state based at Kerma, a town just south of the Third Cataract, began to expand northward and southward along the Nile River. Between 1800 and 1550 BC, the armies of Kerma occupied the Egyptian forts in Lower Nubia, which had been abandoned at the end of the Middle Kingdom. Near the end of the period, the prince of Kerma nearly succeeded in establishing a military alliance with the Hyksos, the Canaanite rulers of northern Egypt. Despite failure to gain a foothold in Egypt, Kerma became, for a time, the center of a trading network that included tropical East Africa, the Red Sea, and the eastern Mediterranean. The principal town of Kerma became a bustling city

of workshops and monumental buildings, with cemeteries containing enormous circular mounds for the burials of the princes of Kerma. The largest of the tumuli at Kerma is over 300 feet in diameter.

The kingdom of Kerma collapsed around 1550 BC due to a series of successful military campaigns led by the warrior-kings of Egypt's Eighteenth Dynasty. This time, Egypt incorporated occupied Nubia directly into the Egyptian state, and the territory was ruled in the name of pharaoh by an Egyptian official who was given the title "Viceroy of Kush," equal in rank to the viziers of Upper and Lower Egypt. In this way, Egypt exercised direct rule over Nubia for four centuries, the period known as the New Kingdom. Many of the most impressive monuments ever built in Nubian sandstone, including the celebrated rock-cut temples of Ramesses II at Abu Simbel, date to the New Kingdom, about 1550 to 1070 BC. Nubians appear in Egyptian records of this era both as traditional "enemies" of Egypt and as Egyptianized people, such as the Medjay.

The withdrawal of Egyptian troops from Nubia at the end of the New Kingdom coincided with the rise of an independent Nubian kingdom based at the town of Napata, near the "Pure Mountain," Gebel Barkal. The Napatan royal family became the patrons of a vigorous hybrid culture that blended Nubian traditions with formal elements of Egyptian language and religion. During the next 300 years, the rulers of Napata came to regard themselves as the true heirs of Egyptian civilization. In the eighth century BC, Nubian armies invaded Egypt, overcame the Libyan dynasts in the north, and established their rule over Egypt for the next hundred years. The Twenty-fifth Dynasty of Egypt is sometimes called Kushite or Nubian. Although the Nubian pharaohs were driven out of Egypt by the invading Neo-Assyrians in 663 BC, these Kushite kings never completely abandoned their claim to reign over Egypt, and the Napatan dynasty survived in Nubia until 310 BC. As surviving evidence of the Napatan/Kushite culture, there are more royal pyramids in Nubia than in Egypt.

From the fourth century BC to the fourth century AD, the Meroitic kingdom ruled a vast area along the Nile River south of Aswan. At times, the Meroitic state was ruled by a queen who bore the dynastic name Candace. Meroe came into contact with the Hellenistic world of the Ptolemies who ruled Egypt (about 332–30 BC) after Alexander the Great, and then with the Roman empire. The new taste for international artistic and stylistic influences of the Graeco-Roman Mediterranean world and perhaps even India, blended with traditional Nubian culture, is represented in surviving examples of Meroitic architecture, sculpture, jewelry, and pottery. Meroitic scribes invented a new writing system for their own language, the first in Africa outside Egypt. About AD 350, Meroe was plundered by an Ethiopian army from Axum, and the Meroitic state split up into smaller territories ruled by "X-Groups": the Blemmyes succeeded the Medjay in the Eastern Desert, while the Noubadians controlled Lower Nubia, and the Noba took over the southern Sudan.

About AD 540, the last pagan temple in the region, the Temple of the goddess Isis on the Island of Philae near Aswan, was closed on the orders of the Byzantine emperor Justinian. During the previous century, Christianity had spread southward from Egypt into Nubia, and the Nubians adopted the forms and practices of the Coptic (Egyptian) Church. Among the noteworthy discoveries made by Oriental Institute archaeologists during the Nubian Salvage Project of the 1960s were two versions of a Christian text known as the Hymn to the Cross: one, written in Coptic, from the site of Qasr el-Wizz; and the other, written in a language called Old Nubian, from Serra East. Although the Arab Conquest of Egypt had taken place in the seventh century AD, widespread conversion from Christianity to Islam did not take place in Nubia until after AD 1323, when a Muslim prince took over the Christian kingdom of Dongola.

Throughout the nineteenth century and the first half of the twentieth, the modern history of Nubia was dominated by the interactions of Egypt and Sudan. In the early 1820s, most of the territory that is now modern Sudan was conquered by an Egyptian army sent by the viceroy of Egypt, Muhammed Ali, a vassal of the Ottoman Turkish sultan. In July 1882, a British fleet bombarded Alexandria in order to put down nationalist riots in which Europeans were killed. British and French officials were installed to supervise repayment of massive foreign debts that had been incurred since the construction and opening of the Suez Canal in 1869. In 1883, a rebellion of Nubian tribes under the leadership of Muhammed Ahmed, called the *Mahdi*, broke out in Sudan, and General Charles Gordon, former British Governor-General of Sudan, was killed when Khartoum fell to Mahdist forces in January 1885. The *Mahdi* died in 1885 and was succeeded by the *Khalifa* Abdullahi, who ruled an Islamic state that was independent of Egypt and Great Britain. In the spring of 1896, an Anglo-Egyptian expeditionary force led by Sir Horatio Kitchener began a successful campaign against the Mahdist regime in Sudan. In January 1899, Sudan was reunited with Egypt and placed

under the rule of a British Governor-General as the Anglo-Egyptian Sudan. This, then, was the historical context in which Professor James Henry Breasted and the University of Chicago expedition planned to travel during their two winter seasons, 1905/1906 and 1906/1907, in Nubia.

In the second half of the nineteenth century, the ancient Egyptian temples of Lower Nubia had been regular sight-seeing destinations for well-to-do European and American travelers on the Nile, with the town of Wadi Halfa usually being the southernmost stop on the itinerary. With the construction of the first dam at Aswan, it became significantly more difficult for tourists to continue sailing south of Aswan. The original “low” dam at Aswan was begun in 1899 and completed in 1902. The annual flooding of the Temples of Philae by the Nile inundation served as a wake-up call for archaeologists and Egyptologists, who quickly came to realize that some of the ancient monuments of Lower Nubia were in serious danger of disappearing altogether beneath the rising waters of the reservoir formed by the dam. Several expeditions were formed to study and record the monuments of Lower Nubia. In 1905, the Oriental Exploration Fund of the University of Chicago sponsored an Egyptian Expedition under the direction of Professor James Henry Breasted.

During the winter season of 1905/1906 and again in 1906/1907, Breasted and his colleagues made two reconnaissance trips to Nubia. Their photographic record comprises almost 1,200 original black-and-white images. Nearly 90% of this corpus, 1,055 photographs, was published in 1975 by the University of Chicago Press in a two-volume microfiche edition under the title *The 1905–1907 Breasted Expeditions to Egypt and the Sudan: A Photographic Study*. In 2001, digital scans of these photographs were posted on the Oriental Institute Web site, at URL:

<http://oi.uchicago.edu/OI/MUS/PA/EGYPT/BEES/BEES.html>

The first season of the University of Chicago expedition lasted from November 1905 to April 1906. Professor Breasted was accompanied by his wife, Frances Hart Breasted; their son Charles; an American engineer, Victor Smith Persons; and a German photographer, Friedrich Koch. Beginning at Aswan and traveling up the Nile by *dahabiyah* (a large Nile sailboat), Breasted and his team documented the remains of many periods of the Nubian past, from prehistoric rock art to Christian churches, before arriving at his primary objective, the Great Temple of Ramesses II at Abu Simbel. The expedition worked for forty days at Abu Simbel, photographing the monuments and copying the inscriptions. By April 3, 1906, Breasted had finished copying the historic inscriptions in all the pre-Ptolemaic temples of Lower Nubia.

Beginning the second season in October 1906, the expedition focused on Upper Nubia in the northern Sudan—a remote part of the world that was less hospitable and less frequently traveled than Lower Nubia. Accompanying Breasted were photographer Horst Schliephack and English Egyptologist Norman de Garis Davies, who was also an excellent copyist and draftsman. The expedition began work at Meroe, where Breasted and Davies made key plans of the pyramids, while Schliephack produced the photographic record. The team then traveled fifty miles by camel caravan and train to Naga. Next, after a caravan trek of five hours, the expedition photographed the Nubian palaces at Musauwarat and then traveled by rail to Khartoum, capital of Sudan. From Khartoum, they returned northward to Abu Hamed, at the head of the Fourth Cataract, and then followed the entire 400 mile westward bend of the Nile by boat from the Fourth Cataract to the Third. Along the Fourth Cataract stops were made at Kareima, Gebel Barkal (Napata), and Dongola. At the head of the Third Cataract, on the island of Tumbos, the expedition recorded the five triumphal stelae of the Eighteenth Dynasty pharaoh Tuthmose I. When they reached Wadi Halfa on March 5, 1907, Breasted proudly wrote in his journal, “At Halfa we were 1000 miles up the Nile. From a point nearly 1000 miles still farther up, beginning with the southernmost ancient monuments in the Nile valley—that is, nearly 2000 miles from the Mediterranean—the expedition has this year carried the work of exploration and recording down to our last year’s 1000-mile starting point.” During its second season in Nubia, the University of Chicago expedition had doubled the distance traveled by the celebrated Amelia Edwards, author of *A Thousand Miles Up the Nile*. A century later, the documentary photographs of the Breasted Expedition are still important records of the land that is now Lost Nubia.

In the course of his work in Nubia, Breasted developed a new recording method, whereby the photographer would photograph an inscription and make blueprints from the negatives, which Breasted would then collate with the original. Breasted’s procedure became the basis for the method that is still employed by the Epigraphic Survey of the Oriental Institute, founded by Breasted in 1924 and headquartered in Luxor, Egypt.

Professor Breasted's son Charles described his father's approach to his work in the biography, *Pioneer to the Past*: "the meticulous recording of long-known, steadily perishing, and largely unpublished historical monuments above ground had about it almost none of the excitement and fascination popularly associated with digging for buried treasure. But he was more than ever convinced that however much the excavations of men like Petrie, Davis, Quibell and others might contribute to Egyptology, he himself could render it no greater service than to copy while they were still legible the historical records in the ancient monuments of Egypt."

During the 1960s, Nubia was once again a focus of intense interest among archaeologists and Egyptologists, who traveled there to explore its ancient monuments. The height of the original "low" dam had been raised during subsequent construction phases from 1907 to 1912 and again from 1929 to 1934. In November 1959, Egypt and Sudan concluded the Nile Water Agreement and work began on the new "High Dam" at Aswan during the following year. The reservoir behind the Aswan High Dam began filling in 1964, and the dam was completed in 1970. Archaeologists began a rescue operation in 1960 under the auspices of UNESCO—the United Nations Educational, Scientific, and Cultural Organization. Many ancient sites were surveyed and excavated, and twenty-four major monuments were relocated to safer locations or granted to countries that had helped with the work. The Temple of Dendur was awarded by the Egyptian Government to the people of the United States of America, and it is now housed in the Sackler Wing of the Metropolitan Museum of Art in New York. John A. Wilson of the Oriental Institute served as Executive Secretary of the United States National Committee for the Preservation of the Nubian Monuments. The Oriental Institute was a major participant in the Nubian Salvage Project of the 1960s, and most of the Nubian antiquities that are now in the collections of the Oriental Institute Museum were excavated by Oriental Institute archaeologists during that decade.

EPILOGUE

James Henry Breasted returned home to Chicago in 1907 with high hopes for continuing fieldwork along the Nile. He drew up plans for “a floating laboratory,” which could be used to transport a fully-equipped epigraphic expedition from site to site, as the work of recording the ancient monuments progressed and projects were completed for publication. Regrettably, financial support for the University of Chicago’s Oriental Exploration Fund ran out, and Breasted would have to wait years to realize his dream of a permanent headquarters for an expedition in Egypt. In 1919, the Oriental Institute was established at the University of Chicago. In 1924, with the financial assistance of John D. Rockefeller Jr. and the Rockefeller Foundations, the first “Chicago House,” headquarters of the Epigraphic Survey, was built on the West Bank of the Nile at Luxor, and work began at the site of the great mortuary temple of Ramesses III, known as Medinet Habu. Two “elephant folios” and a third large-format volume on Medinet Habu were published before Breasted’s death in 1935.

Frances Hart Breasted gave up her dream of a career as a concert pianist and settled into her life as wife and mother. The Breasteds had two more children, James Jr. (born in 1908) and Astrid. Frances used her linguistic skills acquired in Berlin and published a volume of Arabic folktales, which she translated into German. She died in 1934.

At the Oriental Institute, Charles Breasted is best known as the author of a biography of his father, *Pioneer to the Past, The Story of James Henry Breasted, Archaeologist* (New York, 1943). After serving as Executive Secretary of the Oriental Institute under his father, Charles became the first science editor for *Life* magazine in 1937. He died in Encinas, California, in 1980.

Friedrich Koch continued to work as the professional photographer for other expeditions in Egypt. Around 1912, he photographed the sandstone reliefs depicting the Opet Festival procession on the walls of the Tutankhamun Colonnade Hall at Luxor Temple. These photographs, now housed at Leipzig University in Germany, were taken under the auspices of the Ernst von Sieglin expedition to Luxor, under the direction of Georg Steindorff. They were published by permission as part of the documentation for *The Festival Procession of Opet in the Colonnade Hall*, by The Epigraphic Survey, The University of Chicago, Oriental Institute Publications, Volume 112, Reliefs and Inscriptions at Luxor Temple, Volume 1 (Chicago, 1994).

After the first season of the University of Chicago expedition, 1905/1906, Victor Smith Persons returned to Chicago. He went to work at the old Armour Institute (now the Illinois Institute of Technology). Persons died in Marin, California, in 1940.

At the end of the season of 1906/1907, while the University of Chicago expedition members were still at Aswan, Breasted received a note of complaint from an official of the Sudan government at Khartoum. The inspector of antiquities had just discovered examples of recent graffiti—H. Schliephack 1906—carved into the walls of temples at Naga and Musauwarat. Breasted was outraged and immediately fired the photographer. Despite the blot on Schliephack’s reputation, the pool of professional photographers who were willing to work at that time in remote areas of the Sudan must have been small indeed. Subsequently, Horst Schliephack was hired by John Garstang to take photographs at the site of Meroe during the first season of excavations, 1909/1910, under the auspices of the Liverpool University Institute of Archaeology. Schliephack’s site photographs and his pictures of the excavated objects from Meroe were used to illustrate Garstang’s publication of their work, *Meroe, The City of the Ethiopians* (Oxford, 1911). Nothing is known about Schliephack’s life and career after 1910.

Norman de Garis Davies went on to have a long and distinguished career as an Egyptologist and artist. He produced many books on Egyptological subjects, illustrated with his own drawings and facsimile paintings. In 1907, Davies married Anna Macpherson Cummings, known as Nina Davies, who became well known in her own right as an artist and copyist of great skill. Davies died in 1941.

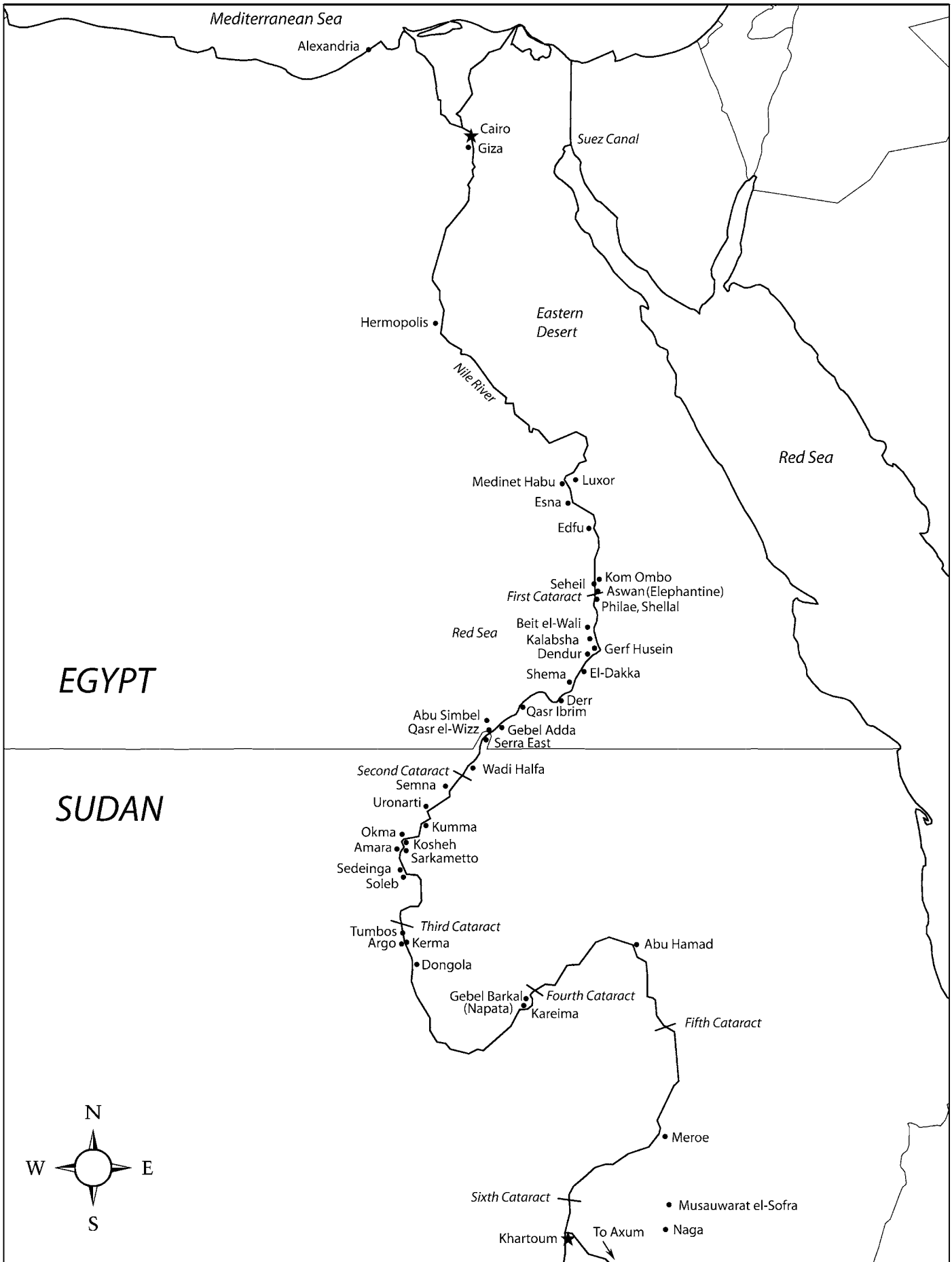
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Many of the ancient monuments of Lower Nubia were dismantled or cut from their original sites and moved to higher ground or to completely new locations as a consequence of the construction of the High Dam at Aswan during the 1960s. Today, the remains of the towns and cemeteries of Lower Nubia lie under the waters of Lake Nasser. Farther to the south, in Sudanese Nubia, the ancient temples and monuments have fared somewhat better, but plans to construct a new dam in the vicinity of the Fourth Cataract of the Nile may soon impact the ancient remains in that area, as well.

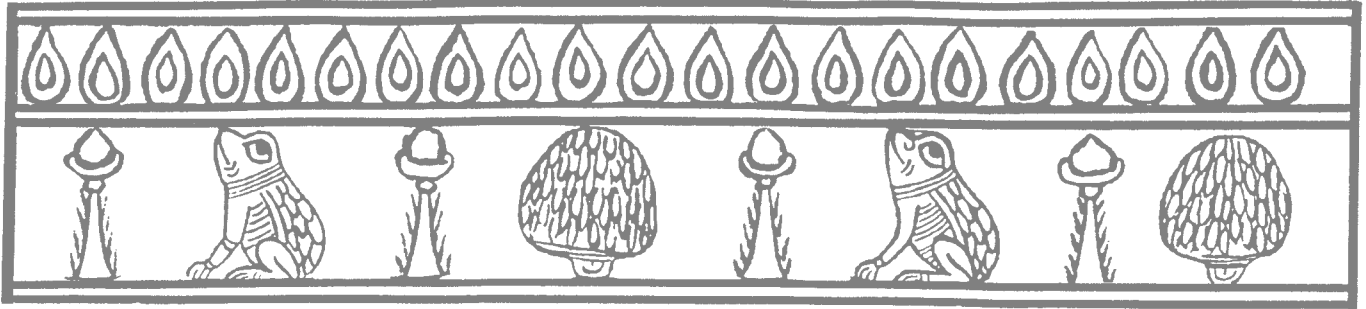
In the 1960s, the government of Egypt relocated many of the inhabitants of Lower Nubia to new settlements between Aswan and Luxor, in the vicinity of the towns of Esna, Edfu, and Kom Ombo.

In 1956, the people of Sudan gained their independence. They continue their struggle for political stability in the region.

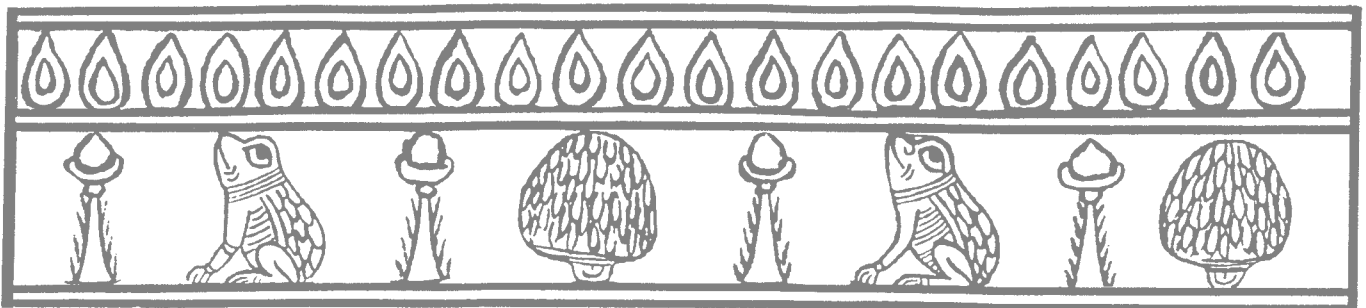
LOST NUBIA



Map of the Nile River from the Mediterranean Sea to Khartoum



THE PHOTOGRAPHS



LOST NUBIA



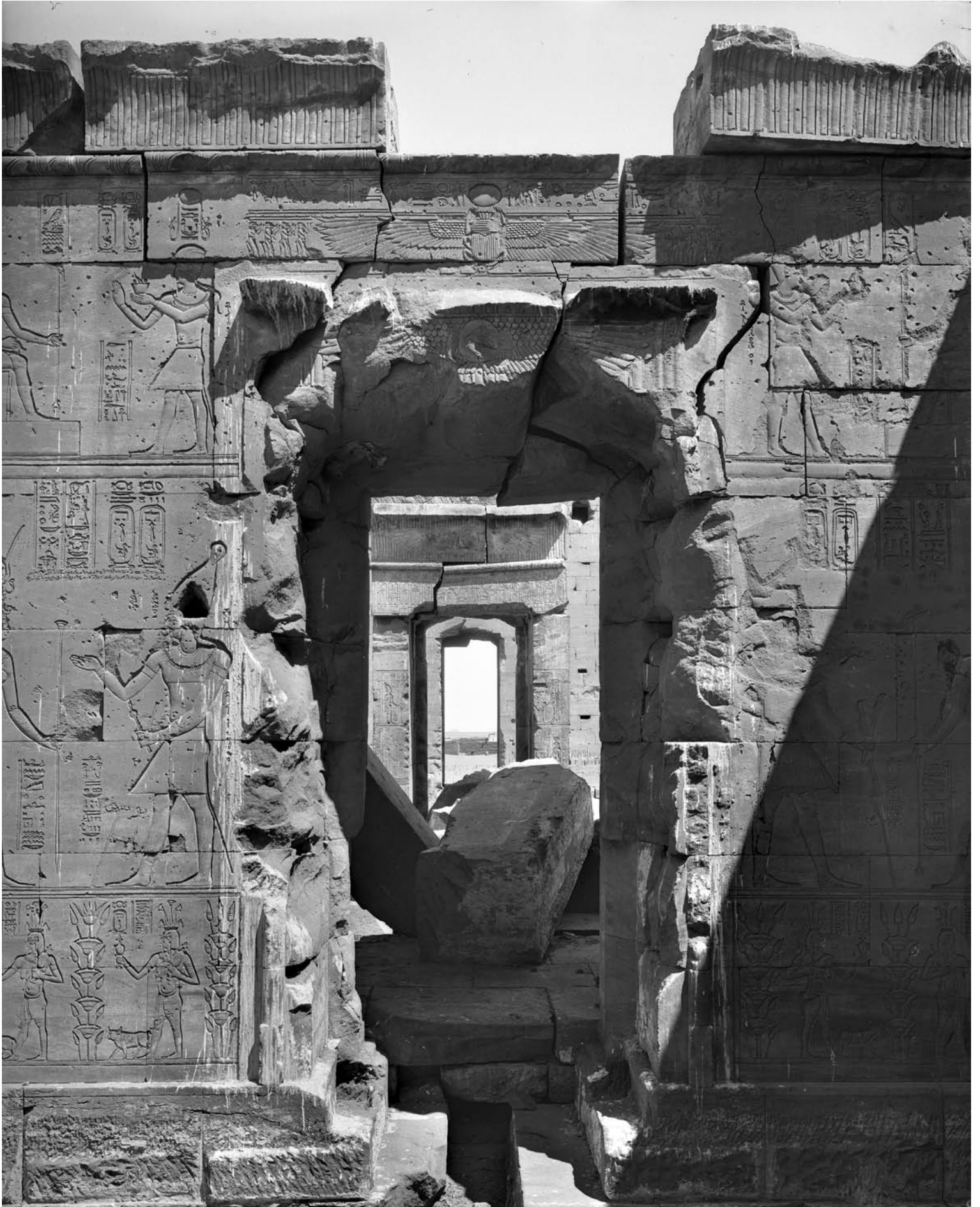
THE CLIFF TOMBS AT ASWAN FROM THE ISLAND OF ELEPHANTINE

Located just north of the First Cataract—a boulder-filled stretch of the river, where passage by large boats was difficult—Aswan was the principal trading post for goods coming into Egypt from Nubia to the south. During the New Kingdom, about 1570–1070 BC, Nubia was a part of the Egyptian state, ruled in the name of the pharaohs by the viceroys of Kush. The taxes and tribute of Nubia, which were paid annually into the Egyptian treasury, consisted of gold, cattle, grain, and human beings. In peaceful times, Nubia also served as a transfer point for a variety of more exotic products—ivory, ebony, ostrich feathers, and leopard skins—sent northward to Egypt and the Mediterranean world as trade goods from tropical East Africa.

In the Old and Middle Kingdoms, about 2650–1650 BC., prosperous local Egyptian nobles and administrators had their tomb chapels carved into the cliff face opposite the town of Aswan. The small courtyards in front of these tombs form a shelf about halfway up the slope, and one of the stairways approaching a large rock-cut tomb from the river is clearly visible between the palm trees.

Because it is situated downstream from the dams, this area was not flooded by the Aswan High Dam in the 1960s.

EGYPT: Aswan
April 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2748



LOOKING TOWARD THE NILE ALONG THE MAIN AXIS OF DAKKA TEMPLE

The description of the short time spent by the expedition at the Temple of El-Dakka, as recorded by Breasted in his field diary, serves to remind us that fieldwork can be fraught with danger:

Friday, March 23, 1906
El-Dakka, Nubia

“At noon a good south wind arose, and before sundown, we saw the tall pylons of the El-Dakka temple, which we reached in time for a preliminary inspection before dark.”

Saturday, March 24, 1906
Koshtamneh, Nubia

“We spent half a day at the Temple of El-Dakka, which is entirely of the Graeco-Roman age By two o'clock we were able to sail, and reached Koshtamneh at dusk. We met with an ominous accident, which by rare good fortune ended happily, before (we) left El-Dakka. As we were making our first survey of the temple and laying out the work, we clambered down a confused mass of huge blocks lying before the holy of holies. At the top was a fragment broken off the end of a 20 ton architrave, and weighing about 600 pounds. As Persons passed it, coming down, it suddenly slipped from its place, slid grinding and crunching down the incline of a fallen architrave, carrying Persons with it. As he was below the moving block as it slid, and they were moving swiftly down a steep decline, it seemed certain that he would be crushed between the heavy fragment and the massive blocks below. I had reached his side when they struck the blocks below, and I expected to find him fearfully hurt. The block was resting on his shoulder and hip; we were powerless to move it, as it was jammed in. Persons was silent but not unconscious. As we tugged away vainly striving to move the fragment and release him, Persons quietly said, he thought he could extricate himself with a little aid. To our amazement we were able to pull him out, and then perceived that by surprising good fortune he had fallen into a hole between two blocks at the bottom, and this hole was by a hand-breath too narrow to allow the falling fragment to enter. Thus Persons escaped what might have proved a fatal accident, with a bruise or two, and a few rents in his clothing.”



THE TEMPLE OF DENDUR FROM THE NILE RIVER

Dating to the reign of the first Roman emperor Caesar Augustus (who ruled Egypt and Lower Nubia from 30 BC until his death in AD 27), the little Temple of Dendur is a memorial to two local men, Padiese and Pahor, who had been deified, possibly because they had drowned in the Nile near the spot. The juxtaposition of ancient and modern is highlighted here by the presence of a local man who is walking through the growing crop in the center foreground of the photograph. The field diary of Breasted explains why the expedition spent only a few hours at the site:

Thursday, March 29, 1906
Shellal, Nubia

“Dendur occupied us but a few hours this morning, as our mission is to record the temples of the Empire [Egypt’s New Kingdom]. Before 9 A.M. we were casting off. At this moment a strong south wind suddenly arose, the first good wind we have had since we began the return voyage, and by 11:30 we had covered the 13 miles to Kalabsha. The sites have been coming in such rapid succession of late, that our material has collected at a rate too fast for filing and arranging. As the south wind continued to blow even faster than before, and we are nearly out of potatoes and tinned milk which cannot be had this side of Aswan, I decided to use the fine wind to cover the 31 miles between us and the cataract, proceed directly to Shellal, buy our provisions at Aswan and return to Kalabsha for the work in the two temples there, by the prevailing north wind which is sure to bring us back.”

The Temple of Dendur was dismantled in 1963 to save it from the rising waters of Lake Nasser. The Egyptian Government presented the temple to the United States, in recognition of American participation in the Nubian Salvage Project. Reassembled from 642 blocks, the Temple of Dendur now stands in the Sackler Wing of the Metropolitan Museum of Art in New York.

EGYPT: Dendur
Thursday, March 29, 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2696



RUINS OF THE FORECOURT OF THE TEMPLE OF PTAH AT GERF HUSEIN

The Temple of Ptah at Gerf Husein was one of several Egyptian temples that were built in Lower Nubia during the administration of the Viceroy of Kush, Setau. Setau served between years 35 and 50 of the reign of the New Kingdom pharaoh, Ramesses II (or from about 1244 to 1229 BC). The expedition stopped briefly at Gerf Husein on the way to Abu Simbel in late December 1905 and returned to the site later in the season. Breasted wrote the following notes in his field diary:

Thursday, December 28, 1905

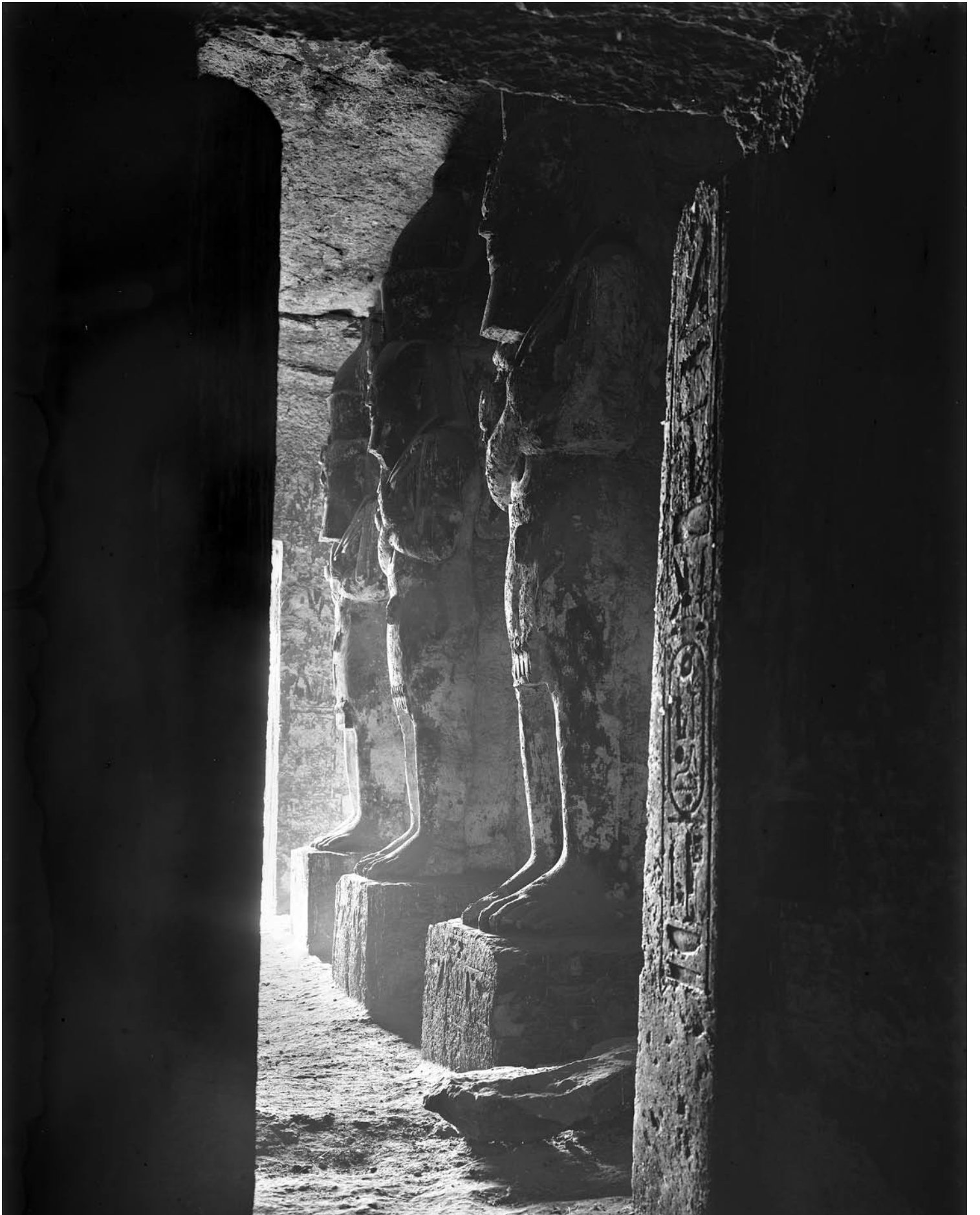
“We left Kalabsha at dawn, and made good progress until noon, when the long prevailing north wind dropped suddenly to a calm followed by a light cool breeze from the south. The sailors furled all our canvas and went ashore with the tow-line to begin a long afternoon of slow tracking along the banks. At sun-down we were within twenty minutes’ walk of the temple of Gerf Husein built by Ramesses II. We had made 23 miles. We went forward to the temple and examined it by lantern light. The inscriptions are almost solely religious—we shall be glad to clear up those of historical value in a few hours on our return.”

Sunday, March 25, 1906
Gerf Husein, Nubia

“By 11 A.M. we reached the Temple of Gerf Husein and had made a preliminary survey before lunch. In the afternoon Persons and I went up and laid out the work to be done here.”

Wednesday, March 28, 1906
Dendur, Nubia

“The Temple of Gerf Husein, built by Ramesses II, doubtless contained historical records in the forecourt, like his similar structures at Derr and Beit el-Wali, but these have now perished. The remaining documents are purely of religious character and these did not consume much time. We collected all materials for a full publication of the temple and completed all, by noon today, when we cast off.”



OSIRIDE PILLARS IN THE HALL OF THE TEMPLE OF PTAH AT GERF HUSEIN

The temple of the god Ptah at Gerf Husein was partly rock cut and partly freestanding. The ceiling of the interior hall of the rock-cut section of the temple was supported by pillars decorated with statues of Osiris, the ancient Egyptian god of the afterlife. According to custom, the statues of the god were carved with the face of the reigning pharaoh, in this case Ramesses II, who ruled Egypt for nearly sixty-seven years, from about 1279 to 1212 BC. The expedition photographer, Friedrich Koch, recorded the remains of this temple in a series of ten documentary photographs. This view, taken from the rear of the temple, shows the row of figures on the southern side of the hall.

The Temple of Gerf Husein has disappeared under the waters of Lake Nasser.

EGYPT: Gerf Husein
March 27-28, 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2691



SAND-FILLED COURTS IN THE TEMPLE OF RAMESSES II AT EL-SEBUA

The larger of the two Egyptian temples located on the west bank of the Nile at El-Sebua was built late in the reign of Ramesses II, sometime between his 35th and 50th regnal years (or between about 1244 and 1229 BC), under the direction of his Viceroy of Kush, Setau. The structure was partly rock cut and partly freestanding. Daunted by the ruined state of the Temple of Ramesses II at El-Sebua, the expedition stopped for only one day, long enough to make some notes on the site and to take a few pictures. Photographed from the rear of the temple, this view shows the first of three sand-filled open courts. In his field diary entry for Sunday, December 31, 1905, Breasted noted:

“At noon we reached the Temple of El-Sebua. The chambers in the rear of the forecourt are full of sand to the roof, and the first court likewise to the very base of the pylon forming its front. It would cost probably \$5000.00 to clear the temple entirely, and we can therefore do little with it this winter.”

The sum of \$5,000 in the year 1905 is the equivalent of slightly over \$100,000 in 2005.

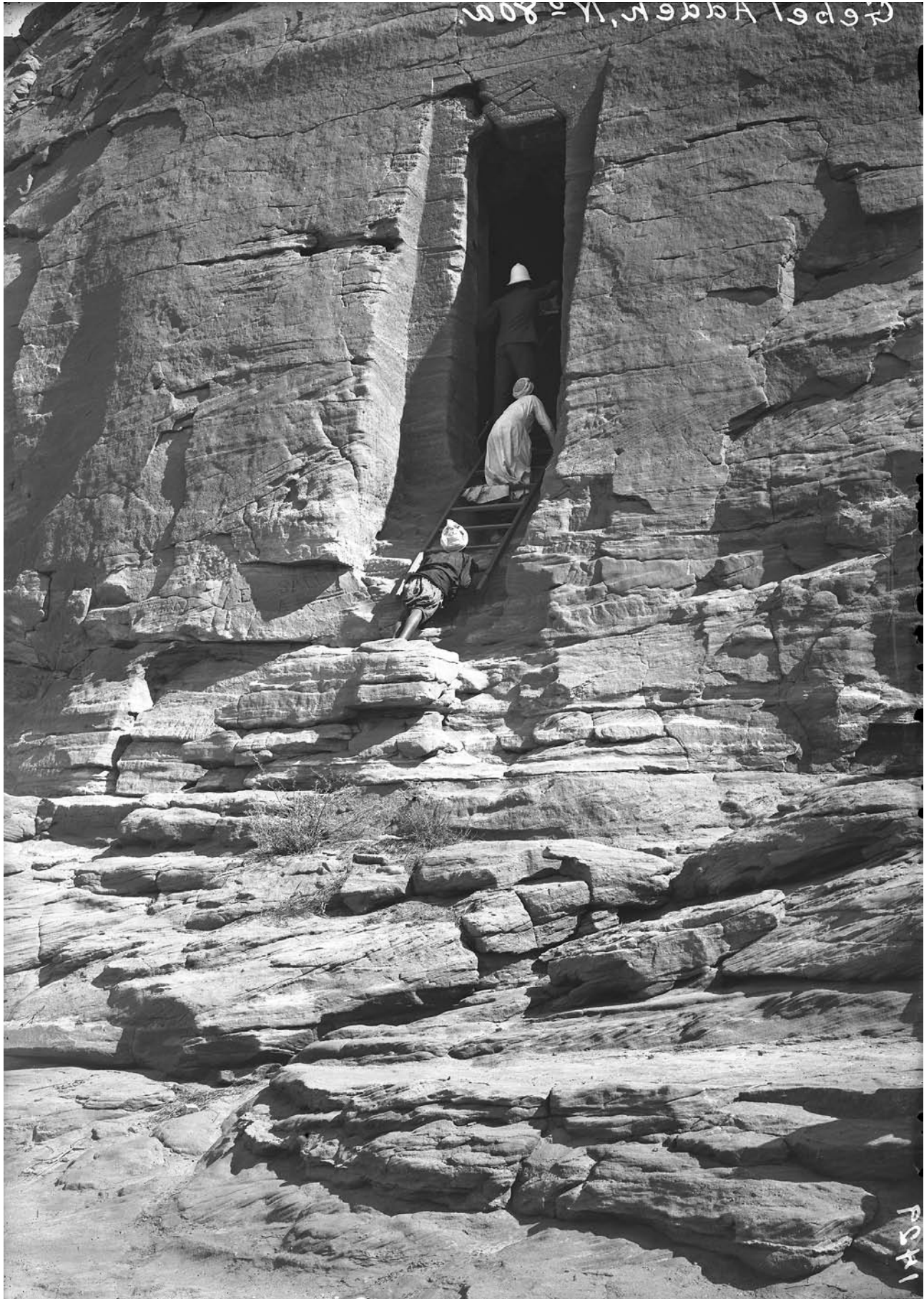
EGYPT: El-Sebua
Sunday, December 31, 1905
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2646



THE BEGINNING OF THE AVENUE OF SPHINXES AT THE TEMPLE OF EL-SEBUA

Looking east toward the Nile, this view shows the beginning of the Avenue of Sphinxes that served as the formal approach to the Temple of Ramesses II at El-Sebua. During the 1960s UNESCO campaign to save the monuments of Lower Nubia, the temple was moved to a new site about 4 kilometers west of its original location, and it now stands reconstructed on the shores of Lake Nasser.

EGYPT: El-Sebua
Sunday, December 31, 1905
Photograph by Friedrich Koch
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 2648



PHOTOGRAPHING AT THE TEMPLE OF ABAHUDA (GEBEL ADDA)

In ancient times, Gebel (Mount) Adda was a steep sandstone headland on the east bank of the Nile, almost directly opposite Abu Simbel on the west bank. The cliff face, which appeared to rise directly out of the waters of the river, served as the dramatic location for several rock-carved stelae of ancient Egyptian officials and for a small rock-cut temple dedicated to the gods Amun-Ra and Thoth of Hermopolis, all dating to the reign of Horemheb (about 1319-1307 BC) at the end of the Eighteenth Dynasty of the New Kingdom.

Assisted by two of the local staff of the expedition, Photographer Friedrich Koch used a sturdy ladder from one of the expedition's boats to serve as a platform for the tripod of the large-format view camera. While Koch set up an interior shot at the entrance of the chapel, the activity was being photographed by another member of the expedition. The entry in Breasted's expedition notebook for Tuesday, January 16, 1906, provides some context:

"We proceeded down river and just after lunch reached Gebel Adda, where there are three niches in the cliffs over the river containing inscriptions. Two belong to a viceroy of Nubia named Peser [Pesiur I], supposed to have lived under King Harmhab. The other one is small and unimportant. I copied them all, and we went on to reach the Temple of Gebel Adda, at dusk. It belongs to Harmhab, and will occupy us a day. I hope we may reach our great task Abu Simbel tomorrow night."

EGYPT: Abahuda (Gebel Adda), rock-cut temple of Horemheb
Wednesday, January 17, 1906
Photograph by James Henry Breasted or Victor Smith Persons
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 2366



INTERIOR OF THE TEMPLE OF ABAHUDA (GEBEL ADDA)

In the expedition records, Breasted always referred to the Temple of Abahuda by the more general place name, Gebel Adda. The rock-cut temple is a good example of the re-use of a sacred space over time. Originally, the four-pillared hall with its two lateral chambers and sanctuary at the back were commissioned by the Pharaoh Horemheb (who reigned about 1319–1307 BC) as a temple for the worship of two Egyptian gods, Amun-Ra and Thoth of Hermopolis. More than 1,600 years later, in the Byzantine period, the temple was converted into a church, and the wall reliefs were plastered over and painted with figures of Christian saints and angels.

It is interesting to read from the entry in his field notebook for Wednesday, January 17, 1906, how Breasted reacted to this ancient recycling process:

“The Temple of Gebel Adda is cut from the cliffs that rise almost sheer from the river’s edge. It would be in a perfect state of preservation were it not that the Copts have hacked out the beautiful reliefs, then plastered over the wreck with stucco, and redecorated the place with Christian paintings, chiefly of St. George and St. Epimachus on horseback, while the figure of the Christ looks down from the ceiling among much tawdry Byzantine decorative design. I copied all the inscriptions save those on the south wall, which are completely vanished, or lie so deep under impervious plaster as to be totally invisible. Koch was able to photograph all the north wall, the door wall north of the door, and a general view of the main chamber, with its four beautiful columns. Persons made complete measurements for a ground plan, as well as for a cross section through the columns of the main hall. We thus have the materials for publishing the temple entire.”

As part of the Nubian Salvage Project of the 1960s, the Egyptian Government commissioned a team of Yugoslavian engineers to cut out the Temple of Abahuda from the cliff face and move it to the outdoor archaeological park near Aswan. Regrettably, the softness and instability of the local Nubian sandstone prevented the removal of the ancient monument from being a complete success, and the surviving fragments may be seen today in the new Nubia Museum at Aswan.

EGYPT: Abahuda (Gebel Adda), rock-cut temple of Horemheb
 Wednesday, January 17, 1906
 Photograph by Friedrich Koch
 From original 8" x 10" glass plate negative
 Oriental Institute photograph P. 2368



GENERAL VIEW OF QASR IBRIM FROM THE WEST

In 1906, the promontory of Qasr Ibrim on the east bank of the Nile, some 235 kilometers south of Aswan, still rose to a height of roughly 65 meters above the level of the river. Since 1964, the rising waters of Lake Nasser have reduced the once-impressive site to a small, crumbling island. The fortified cliff of Qasr Ibrim was occupied almost continuously from the early New Kingdom (about 1550 BC) until AD 1812, when the place was abandoned. The expedition spent relatively little time at Qasr Ibrim proper, using the site as a local headquarters for excursions in the immediate vicinity.

EGYPT: Qasr Ibrim
Monday, February 26, 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2529



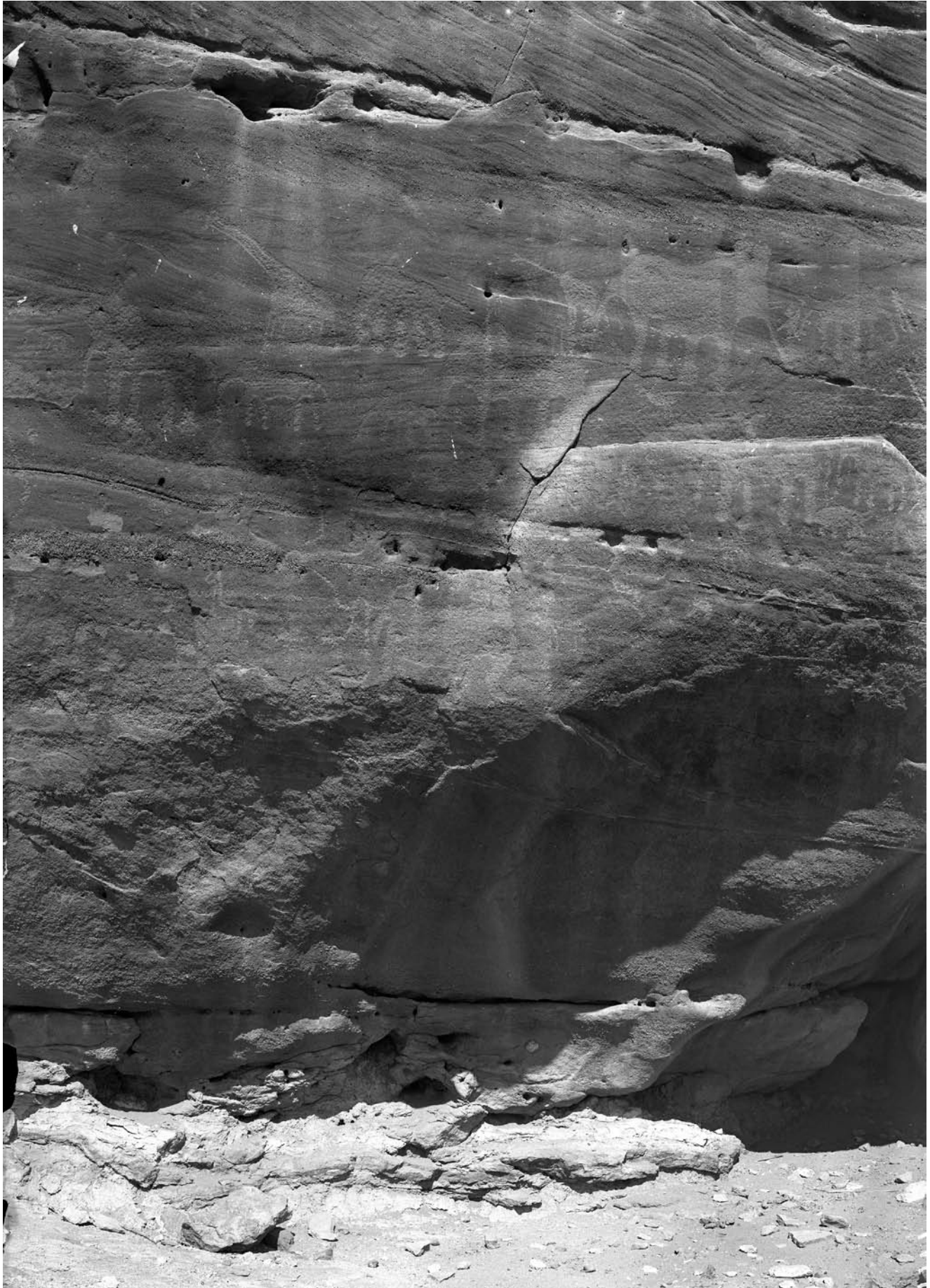
RUINS OF THE CHRISTIAN CATHEDRAL ON THE SUMMIT OF QASR IBRIM

Breasted's field diary entries for Qasr Ibrim, dated Monday, February 26 through Wednesday, February 28, 1906, serve to remind us of the main purpose of the expedition—to document the standing ancient monuments of the Pharaonic period along the Nile in Lower Nubia. Except for the photographs taken by photographer Friedrich Koch on and from the top of the promontory of Qasr Ibrim, there is no expedition record of the post-Pharaonic remains at the site.

The largest and most important building surviving on the summit of Qasr Ibrim, however, is the Christian cathedral—the seat of a bishop—built in the latter half of the seventh century AD on the site of an even earlier Christian church. The Christian communities of Lower Nubia in this period acknowledged the authority of the Coptic patriarch in Alexandria. The basilica at Qasr Ibrim, dedicated to the Virgin Mary, was constructed of sandstone blocks that were recycled from the ruins of Kushite religious monuments which were already more than thirteen centuries old. The design of the building included four crypts, which were used for the burials of important bishops.

Through the right archway of the arcade, evidence of yet another re-use of this holy site is revealed. When the building was converted into a mosque in the late twelfth century AD, a *mihrab* (a niche or small chamber) was cut into the eastern wall, in order to point the way to Mecca. The steps leading up to the *mimbar* (Arabic *minbar*), or pulpit, are just visible to the right of the arched niche. More recent photographs of the ruins at Qasr Ibrim show that the right-hand arch of the eastern arcade and the stone stairway of the *mimbar* have both disappeared since 1906, although the single pillar to the left of the arcade is still standing.

EGYPT: Qasr Ibrim
Monday, February 26, 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2535



GRAFFITI OF ELEPHANTS AND GIRAFFES ON ROCKS AT EL-EGEBBA

Although the recording of prehistoric remains was not really part of the focus of the expedition, a few examples of very early monuments in Lower Nubia did attract the attention of the field director. When the expedition stopped at Molokab for the night of March 21, 1906, Breasted wrote in his field notebook:

“We started at 5:30 this morning, and after passing the villages of Merga, Shema and El-Egeba, we approached a point of rocks which rise at the water’s edge on the west bank. With the glass I discerned a group of reliefs depicting elephants and giraffes. The former have been extinct in this region for some 5000 years, and the latter nearly as long. Hence these reliefs must be at least as old as the age when these animals flourished here, *i.e.*, 3000 BC. I landed and photographed the best of the reliefs, which are skillfully done.”

EGYPT: El-Egeba
Wednesday, March 21, 1906
Photograph by James Henry Breasted
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 2653



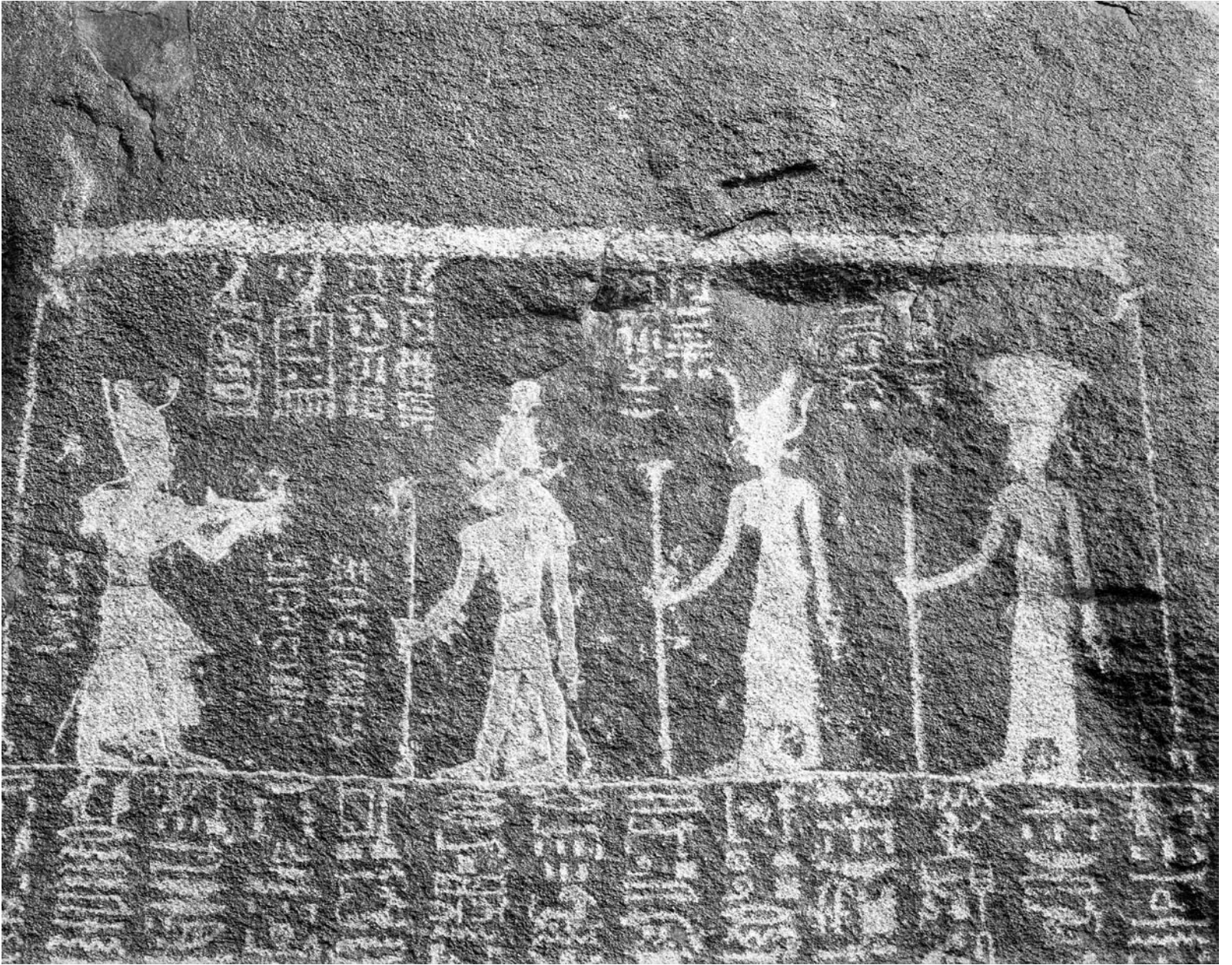
A ROYAL GRAFFITO OF THE LATE MIDDLE KINGDOM, FOUND AT MOLOKAB

Among the many examples of ancient graffiti recorded by the expedition in Nubia is this one of an otherwise unknown king, probably dated to the late Middle Kingdom, about 1750-1650 BC. One of the more visually interesting of the rock-carved texts found in the area, it gives the *Horus name* and *cartouche* of the king. At the end of a typically long day, Breasted described the context in his field notebook:

“Late this afternoon, on the west shore, about half a kilometer south of the village of Molokab, we saw from the deck of the boat, high up on the cliffs a royal inscription. I landed and found the rock covered with graffiti of Middle Kingdom officials, dominating which were a royal name and titles which must belong to the Middle Kingdom, but I have not yet identified it with certainty. Above these inscriptions, on the rocky plateau are remains of numerous rough unhewn stone buildings. Just north there is a bay in the shore and above this bay, on its north side are remains of a Coptic church, with polychrome decoration and numerous inscriptions on a white plaster ground. Only a few feet of wall now survive.

We then went on to the village of Molokab where we moored for the night.”

EGYPT: El-Egeba
Wednesday, March 21, 1906
Photograph by James Henry Breasted
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 2654



THE "FAMINE STELA" ON THE ISLAND OF SEHEIL

The "Famine Stela" was not re-discovered in modern times until February 6, 1889, when American amateur Egyptologist Charles Edwin Wilbour found it while exploring Seheil, an island in the Nile River near Aswan, the gateway to Lower Nubia. The inscription was carved into the hard surface of a granite rock face on the southwest corner of the island. The scene above the hieroglyphic text depicts the ancient Egyptian king Djoser of the Third Dynasty, standing at the left before the three deities of the First Cataract region: Khnum, Satis, and Anukis. Today, most Egyptologists regard the inscription as a "pious forgery," written in the Ptolemaic period (323–330 BC) to describe a famine that was said to have lasted seven years in the reign of King Djoser, who ruled Egypt about 2737–2717 BC.

There is no mention of photographing the "Famine Stela" in the field notebooks of the expedition, perhaps due to the fact that it was one of the last monuments to be recorded during the first season of the expedition.

EGYPT: Island of Seheil
April 1906
Photograph by Friedrich Koch
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2745

LOST NUBIA



GENERAL VIEW OF THE TEMPLES OF ABU SIMBEL

The rock-cut monuments of Abu Simbel are located on the west bank of the Nile, facing east. In order to take this picture, expedition photographer Friedrich Koch had to stand on a sandbar in the middle of the river. By the early nineteenth century, the facades of the two temples were completely buried by sand that had drifted down from the high desert above to form an enormous sand dune. After the Swiss traveler Johann Ludwig Burckhardt visited Abu Simbel in 1813, he became the first European to report the existence of the temples there. A few years later, the entrances to the temples were cleared by Giovanni Battista Belzoni, but the enormous cascade of sand that separated the Great Temple of Ramesses II from the Small Temple of the goddess Hathor remained a feature of Abu Simbel well into the twentieth century.

In late January 1906, three boats were moored in front of the Great Temple of Ramesses II at Abu Simbel. The larger *dahabiyeh* on the left, as well as the white tents directly in front of the temple, belonged to American watercolorist Henry Roderick Newman, who was painting at Abu Simbel when the expedition reached the site on Wednesday, January 17. The two boats of the expedition are on the right and in the middle, where the *Stars-and-Stripes* flies at half-staff. On Monday, January 22, 1906, Breasted recorded in his field diary the sad news of the death of William Rainey Harper, President of the University of Chicago:

“Through the London papers we learned of the death of President Harper. I put the flag at half-mast with my own hands, and it will remain so during the rest of the voyage.”

EGYPT: Abu Simbel, rock-cut temples of Ramesses II
 Monday, January 22, 1906
 Photograph by Friedrich Koch
 From original 8" x 10" glass plate negative
 Oriental Institute photograph P. 2375



EGYPT: Abu Simbel, rock-cut stelae south of the Great Temple
Thursday, February 15, 1906
Photograph by Victor Smith Persons
From original 5" x 7" film negative.
Oriental Institute photograph P. 2501

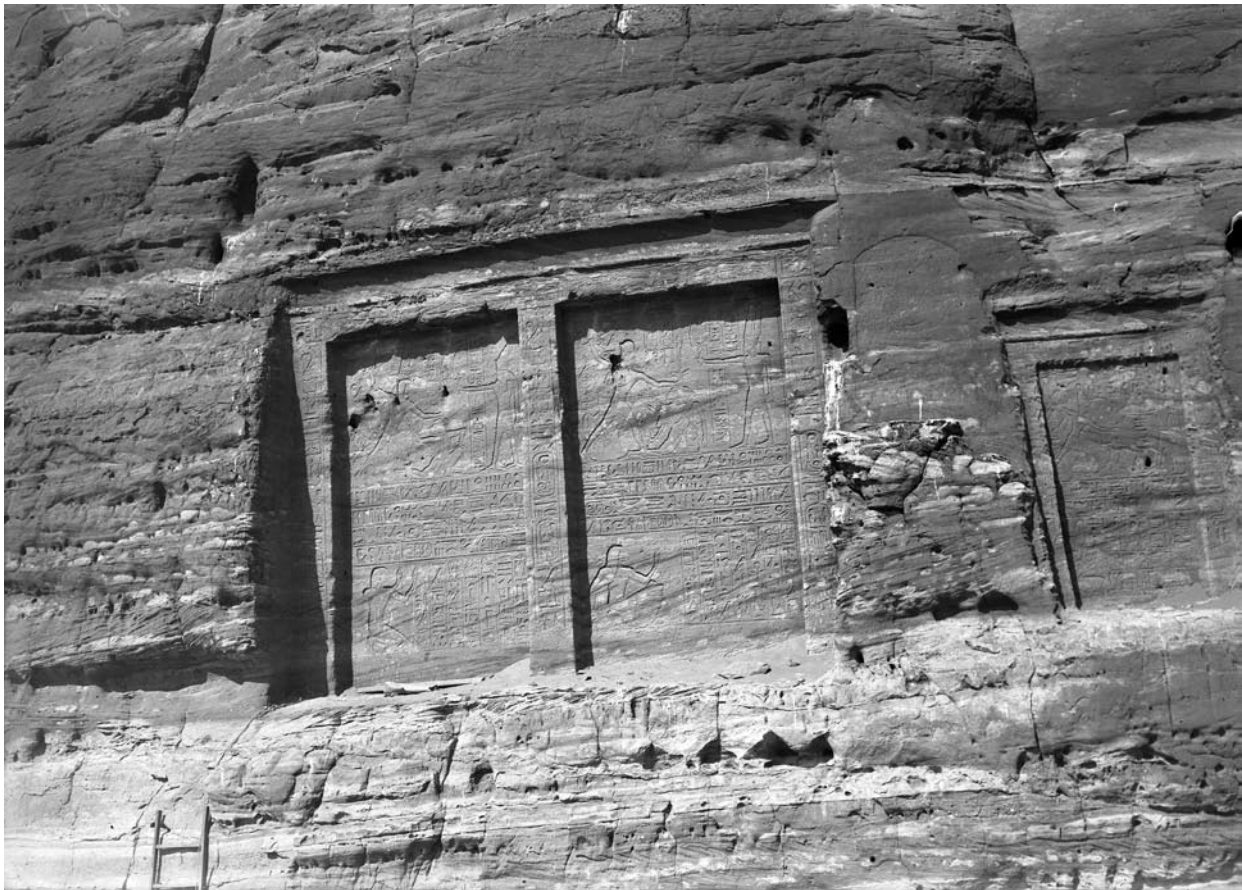
PHOTOGRAPHING ROCK-CUT STELAE AT ABU SIMBEL

When the two boats hired by the expedition arrived at Abu Simbel, they found another American already busily working at the site. Henry Roderick Newman was an ex-patriot American Pre-Raphaelite watercolorist who spent a number of winter seasons painting in Egypt. Newman's *dahabiyeh* was larger than the University of Chicago's boat, and its mast was taller. Newman graciously allowed the Chicago team to use the masthead on his boat as a vantage point for photographing some of the rock-cut stelae that had been carved high up in the cliff face above the river.

Breasted recorded the episode in one of his expedition notebooks:

Thursday, February 15, 1906

"Koch finished the negatives of the interior today. I went at the outside stelae on the southern rocks. I got two of them by climbing to the mast-head of Mr. Newman's *dahabiyeh*. An hour with a glass there secured a satisfactory text. The two large stelae of Setau at the same point, Koch and I photographed from the summit of the same mast."



16a. The rock-cut stelae, as photographed from the mast of the *dahabiyah*, Oriental Institute photograph P. 2500



17

PHOTOGRAPHING FROM THE TOP OF A COLOSSUS

On Saturday, February 17, 1906, it was decided that the expedition would attempt to scale the great seated colossi of Ramesses II. The point of this exercise was to measure the height of the statues and, secondarily, to use the top of the King's headdress on one of the colossi as a vantage point for photography of the site. The expedition members achieved their goals by splicing together three ladders, which are just visible on the far right. The space between Colossus I and Colossus II (counting from the viewer's right) was then bridged by another ladder with a plank thrown across it. Frozen in time, expedition photographer Friedrich Koch bends over to look through the finder of the large-format view camera, while field director Breasted looks on from the ladder-and-plank bridge. The measurement was taken by dropping a weight attached to a rope, a giant version of an old-fashioned carpenter's plumb bob; then the rope was marked at its top end, and its length was determined. In a letter to her mother, dated Sunday, February 18, 1906, Frances Hart Breasted reported the height of the great seated colossus of Ramesses II as 71 feet 9 inches.

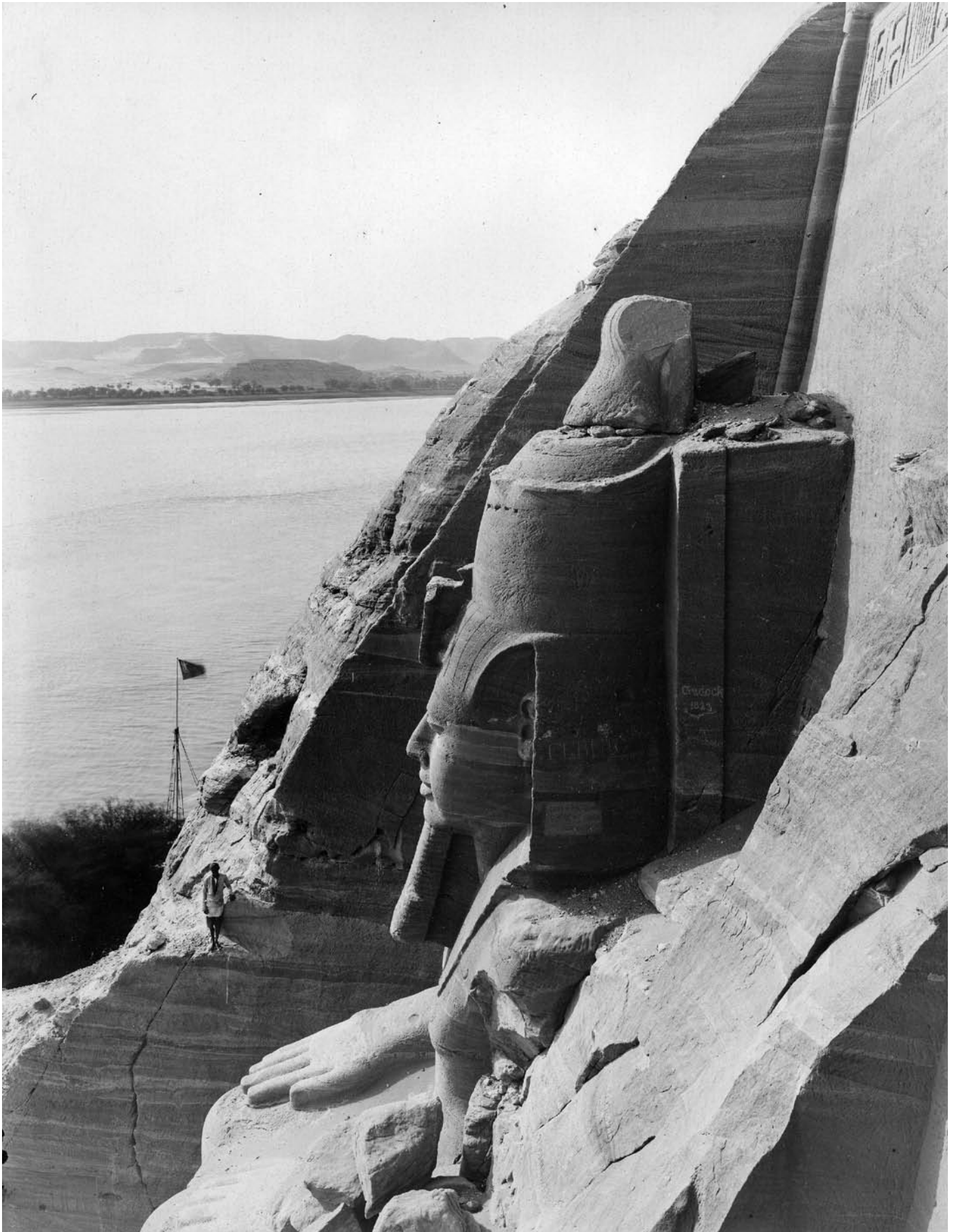
EGYPT: Abu Simbel, rock-cut temple of Ramesses II

Saturday, February 17, 1906

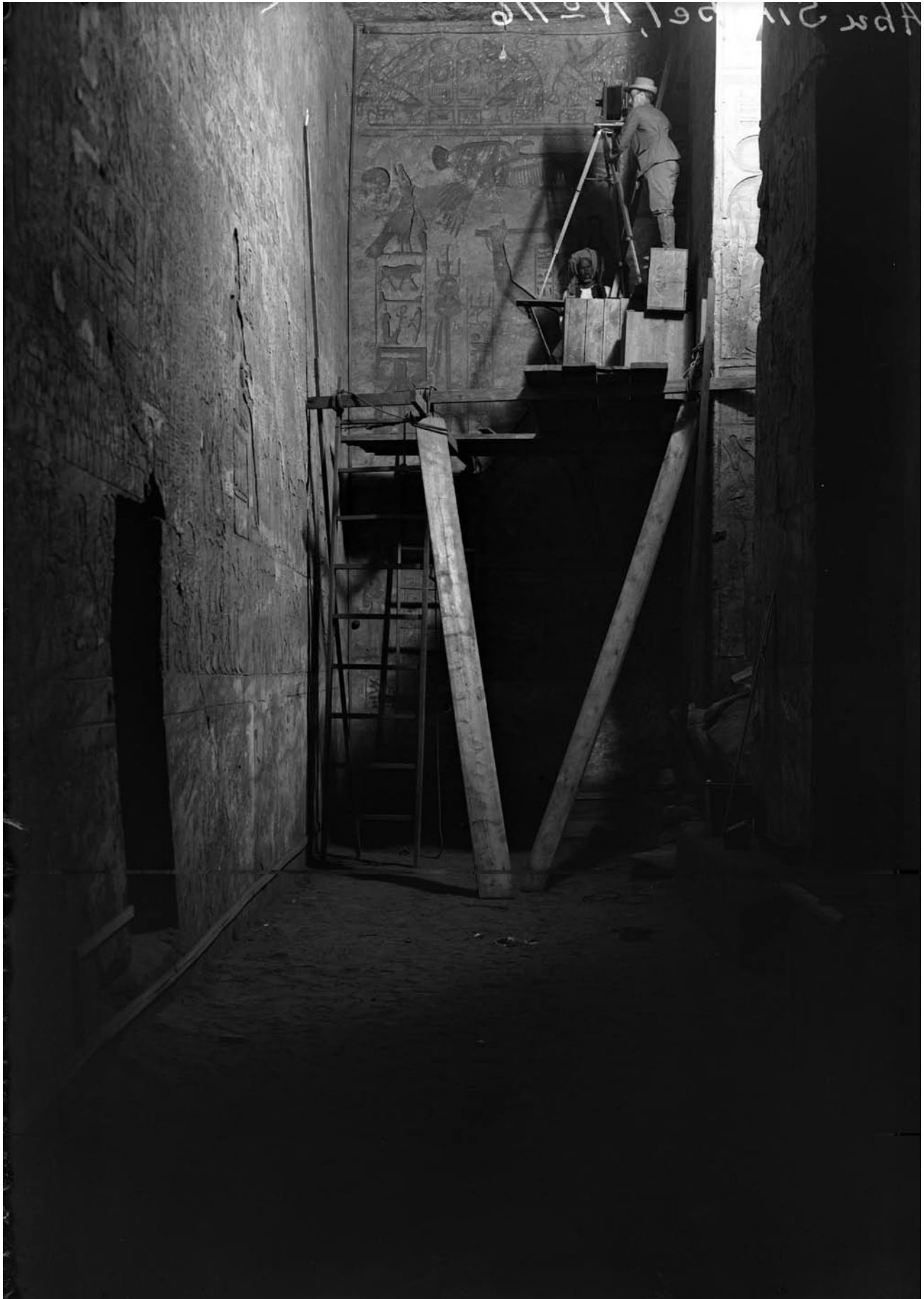
Photograph by Victor Smith Persons

From original 5" x 7" glass plate negative

Oriental Institute photograph P. 2380



17a. Colossus IV from the head of Colossus II, as photographed by Friedrich Koch, Oriental Institute photograph P. 2391



PHOTOGRAPHING IN THE INTERIOR OF THE GREAT TEMPLE AT ABU SIMBEL

In order to produce a complete photographic record of the decorated surfaces on the walls and pillars of the interior spaces in the Great Temple of Ramesses II at Abu Simbel, photographer Friedrich Koch needed the assistance of engineer Victor Persons. Here, Koch is making a time-exposure from a scaffold erected in front of the north wall at the east end of the Great Hypostyle Hall, behind some pillars.

Breasted's description in the expedition notebook explains the procedure and its challenges:

Monday, February 12, 1906

“With some interruptions it took about two weeks to facsimile the big marriage stela. Meantime Persons had been drawing off his plan of the Halfa temple, and Koch was making the negatives in the great hall of the temple. Persons was constantly called on to leave his plans and build scaffolds for Koch. We have twelve ladders with us, which we had made in Cairo. These with a supply of timbers, planks and boxes, furnish us with all necessary material for such scaffold-building. As soon as I was free from the big marriage stela, I took Koch's prints and collated all inscriptions from ladders. This work I finished on the two long walls yesterday. We have now secured facsimile records of all the historical documents in the temple, the first ever made

The work of securing our negatives has continually involved a host of problems, many of them difficult. The great hall was only conquered after many experiments. As it is hewn into the mountain we were obliged to use artificial illumination. The placing of both camera and light was interfered with by the huge pillars, and it was constantly necessary to place the light directly in range of the objective so that it was sometimes necessary to veil the light when 25 feet from the floor. All focusing had to be done by means of lighted candles placed one at each corner and one in the middle of the section of wall to be photographed. All this on lofty scaffolds or on ladders many feet from the floor was slow and often experimental. These and other difficulties in the way of proper exposure, once overcome, the dark room also proved a fruitful source of obstacles. The Nile current carries so much sand that the water must be filtered before it can be used for washing plates, and the frequent sand-storms often leave our dried plates with a gelatin surface like sand-paper. Nevertheless the negatives of the great hall are clear, beautiful and in spite of enforced positions in focusing, are not distorted. We shall be able to make a superb volume on this matchless temple.”

EGYPT: Abu Simbel, rock-cut temple of Ramesses II
 January 30–February 15, 1906
 Photograph by James Henry Breasted or Victor Smith Persons
 From original 5" x 7" glass plate negative
 Oriental Institute photograph P. 2403



18a. Relief of the Battle of Kadesh, as photographed by Friedrich Koch, Oriental Institute photograph P. 2451

LOST NUBIA



VIEW FROM THE FORT ON TOP OF THE ISLAND OF URONARTI, LOOKING NORTH

On the Island of Uronarti, about halfway between the Second and Third Cataracts, stood a small fort of Middle Kingdom date (about 1850 BC) and a later temple of the early Eighteenth Dynasty (about 1475 BC). The view of the Nile from the vantage point of the fort shows just how desolate and uninhabitable the region is. As indicated by Breasted's field diary entry for March 3, 1907, getting there was half the fun:

“Leaving Kumma this morning rather late, we reached the lofty Island of Uronarti at 11:30. It is crowned by the remains of a huge Twelfth-Dynasty fortress like those we have been working in at Kumma and Semna. I had urged the *reis* to get away early with the *felucca*, but he had not done so, and as it had now not yet arrived, it was impossible to cross to the island. A native however, soon appeared and offered to take me over on his float, consisting of two long bundles of reeds. When I had perched myself on this precarious craft, I was sitting a small two inches above the surface of the water. The native pushed it out, and holding it with his hands, propelled it across with his feet. He was a powerful swimmer and we went along very well, except that the heavy wind made us uncomfortable. Later Davies followed on the same raft, and I sent over also for one of the small cameras, as I would not trust the big camera on such a craft. The fortress contained, besides the barracks of the troops, a small stone temple or chapel of one room, built by Thutmose III. The reliefs are all gone except the lower edges at the rear of the room.”

SUDAN: Island of Uronarti
Sunday, March 3, 1907
Photograph by Horst Schliephack
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 3388

LOST NUBIA



COPYING NILE LEVEL RECORDS AT SEMNA

In addition to the larger monuments on both sides of the Nile at Semna, there were graffiti to be recorded. Many of them recorded the heights of the Nile inundation during the heyday of the Middle Kingdom, about 1900–1750 BC. Near the center of the photograph, expedition photographer Norman de Garis Davies is shown making hand copies of the texts in a field notebook. Breasted's field diary entry for Saturday, March 2, 1907, summarizes the experience at Semna:

“We have finished our work here, tonight. The last few days have been busy indeed. The Nile levels recorded on the western shore kept me busy for a day and a half We have found proof on the spot that the high levels recorded here for the Nile nearly 2000 BC actually give the level of the water—and do not refer to some arbitrary added unit above water-level. The highest of these ancient marks is some 30 feet above the highest Nile of today

Last night we were overtaken by a tempest, which laid Davies' tent flat, and was about to do the same by ours, when we succeeded in piling packing boxes on the pins, which have no hold in this desert sand. This was at 1 o'clock in the morning, and the thrashing canvas kept us awake till morning. We carried poor Davies' tent under our fly on the lee side, and he crawled in there till morning. Luckily it was not cold, and there was a full moon, but the sand and dust drove in sheets, piling up in great snow drifts, not only around but in our tent. We were glad enough when day came. I went out to finish the collation of the graffiti copied by Davies. The sand filled one's eyes so that it was impossible to keep them open and work. I was about to come home when, (having on new shoes), I slipped and dove head foremost over a ledge of the granite cliffs. The shelf below was broad enough to stop me, but I smashed my hands up badly and find it difficult to write.”

EGYPT: Semna East (Kumma)
 Saturday, March 2, 1907
 Photograph by Horst Schliephack
 From original 3-1/2" x 4-3/4" film negative
 Oriental Institute photograph P. B1058



ROCK-CUT GRAFFITI RECORDING THE HEIGHTS OF THE NILE FLOOD

Near the Middle Kingdom forts at Semna/Kumma, the expedition documented a number of ancient rock-cut inscriptions that recorded the heights of the Nile flood around 1900–1750 BC. Because the height of the Nile inundation had a direct effect on the levels of Egypt's annual crop production, administrators were able to estimate the amount of tax revenues on the basis of past experience, and recording the height of each year's flood was an important function of local officials in Nubia, where the rise of the Nile began each year toward the end of summer. In the entry for February 23, 1907, in his field notebook, James Henry Breasted remarked on the documentary process:

“On the rocks under the walls of the fortress are the records of the Nile levels made by the Twelfth-Dynasty Pharaohs nearly 4000 years ago. I asked Davies to begin on these this afternoon. They are of remarkable interest, as they mark the Nile levels some 25 feet higher than the water ever rises now. Meantime I went over to lay out the work in the temple on the western shore, which I could not have reached without the *felucca*. In crossing I could see clearly the gap through which the Nile here flows. A huge dam of granite 300 feet wide, and 30 to 50 feet above present water level, lies right across the bed of the river. In only one place there is a gap a hundred feet wide, and through this narrow breach the whole volume of the river pours. It must be enormously deep to carry off the accumulated water above. It was this place, so easily guarded, which the Twelfth-Dynasty Pharaohs sagaciously chose as the southern frontier of the kingdom.”

SUDAN: Semna East (Kumma)
 Late February 1907
 Photograph by Horst Schliephack
 From original 8" x 10" glass plate negative
 Oriental Institute photograph P. 3331A



22

ROOM IN THE TEMPLE OF KHNUM AT SEMNA EAST (KUMMA), BEFORE CLEARANCE

The Temple of the ancient Egyptian god Khnum at Semna East (Kumma) was built in the mid-Eighteenth Dynasty and decorated under three kings: Thutmose II, Thutmose III, and Amunhotep II. In order to record the walls of the temple, it was necessary for the members of the expedition to excavate the lower parts of the walls down to the ancient floor level. The circumstances were difficult, and the entries in Breasted's field notebook provide some interesting details:

Friday, February 22, 1907

"The wind was so bad last night, that I feared the tent would come down over our heads. The kitchen-tent did fall, and our breakfast was consequently late. This morning our baggage lay under drifts of sand like the snow after a windy night. In the temple work was torment. The wind whirled in furious eddies through the roofless halls, raising thick clouds of the vilest dust, the accumulations of generations of native life in the building. At noon when we come down to lunch, we look and feel like coal-miners, but much dirtier; for coal is clean by comparison; for it must not be forgotten that the goats, sheep and cattle lived in these rooms also. This experience at midday is repeated at night. This afternoon we found two inscriptions at the bottom of two door-posts. It was like wallowing in the filth of a pigsty as we lay flat in the trench trying to make out the inscriptions. One of them proves of some importance. Late this afternoon a native came to

me and told me he knew of an inscribed stone buried. I promised him baksheesh and he excavated it in the court of the temple. It proved to be a good votive stela of the Viceroy of Nubia, Nehi, who held office under Thutmose III. I had it brought down to the tents and will send it to Khartoum if they will not give it to me for Haskell. Tonight the wind has slackened and we hope for good night's rest."

The Haskell Oriental Museum of the University of Chicago was re-named the Oriental Institute Museum when the collections were moved into their current facility in 1931. The stela of Nehi is Oriental Institute Museum 9052.

SUDAN: Semna East (Kumma)
Late February 1907
Photograph by Horst Schliephack
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 3295



22a. The Votive Stela of Nehi, Viceroy of Nubia, Oriental Institute Museum 9052, Oriental Institute photograph P. 3329.



THE TEMPLE OF AMUN AND AMUNHOTEP III AT SOLEB

The Eighteenth Dynasty Temple of Soleb is one of the greatest Egyptian monuments of the New Kingdom in all of Nubia. Soleb Temple is as large and as grand as the better-known Temple of Luxor, much of which was also constructed during the long reign of Amunhotep III, about 1386–1349 BC. Near the center of the photograph, expedition epigrapher Norman de Garis Davies can be seen examining an inscription from the height of an extended ladder. Breasted's description of the temple and his account of the expedition's effort to document it are recorded in his field diary entry for February 9, 1907:

Sedeinga

“We had a hard ten days at Soleb. The wind rose again and made work so difficult as to be well nigh impossible. But the place amply repaid our labor. I found two important and new monuments there. First the entire pylon front of which only the north tower is partially preserved, bears reliefs of Ikhnaton, made before he changed his name and overthrew Amon worship The second monument is two series of reliefs representing elaborate ceremonies in the celebration of the king's (Amunhotep III's) Thirty Years' Jubilee. These walls are high and I had been unable to bring our large ladders on this long journey. It seemed impossible to reach them. I finally secured four palm trunks from the natives, and with our two gangplanks, and some poles and oars from the boats we contrived a tall scaffolding from which, by erecting our ladders upon it, we reached the top of the lofty wall, and photographed all the way down, section by section to the base—over 30 large negatives. The difficulty was much increased by the high wind which at one time almost blew down our scaffold. In such a wind it is impossible to use artificial illumination, as the draft quite dissipates the flame and hence also the light of the magnesium. The highest wall never received any sunlight at all, and as artificial illumination was impossible, I built a large mirror of new sheet tin, and by standing at one projecting end of the scaffold I could illuminate a small section of the wall with sunshine from the tin mirror while Schliephack worked at the camera. This was trying work, as the mirror exposed a large surface to the wind, and it often in the midst of an exposure threatened to carry one off the scaffold. But I could not entrust it to any one else, as the mirror required constant movement within a given surface in order to illuminate all parts uniformly and to secure a uniform impression on the plate. The other wall fortunately received the sunlight at a good angle for an hour each day, and we slowly accumulated all the negatives by rapid work during that hour each day.”

SUDAN: Soleb
 Early February 1907
 Photograph by Horst Schliephack
 From original 8" x 10" glass plate negative
 Oriental Institute photograph P. 3175



LEAVING THE HOUSE OF THE OMDEH AT SARKAMATTO

In expedition records, the headman of the village of Sarkamatto was sometimes referred to as the *omdeh*, or mayor, and sometimes as the *sheikh*, another Arabic title of respect, used to denote the head of a clan, tribe, or village. Breasted's diary entry for February 17, 1907, was written at Okma on the day after this photograph was taken. An example of Breasted's dry wit can be read in his indirect reference to bedbugs (or, possibly, other unpleasant vermin) encountered by the members of the expedition.

"We have superb weather and today has compensated for many. We passed a very comfortable night in the house of the sheikh at Sarkamatto, troubled only by more barking dogs than are strictly necessary for a good night's sleep. We even slept on the sheikh's *angareba* (native bedsteads) and, so far as discoverable, slept alone! The camels were very slow in starting. The provision train gets off with its 22 camels early enough, but the six camels which carry our housekeeping outfit: tents, bedding, portmanteaux, chests, etc., must wait till we have breakfasted, and packed. Even with the camel-drivers to help, it takes our four servants an hour to pack the outfit ready for the camels. They are learning however, to do it more quickly. We shall gain military system and precision in it all, long before this journey is ended."

EGYPT: Sarkamatto
Saturday, February 16, 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B1016



HIPPOPOTAMUS HEADS HANGING FROM A TREE AT SARKAMATTO

The hippopotamus is one of the most easily recognizable icons of the Nile, yet it has been virtually extinct in Egypt for nearly two hundred years. Environmental pressures from growing human populations pushed the hippopotamus steadily southward along the White Nile to the East African sources of the river. Frances Breasted and her son Charles pose here with two local men near the center of the photograph, as the skulls of the two unfortunate hippos hang as trophies from branches of the tree to the right of the group. Breasted's diary entry for Saturday, February 16, 1907, adds his observations to the story of the gradual disappearance of the hippopotamus from its ancient habitat along the Nile:

“On the shore by this village two huge hippopotamus heads are hanging from a tree. They were killed here by the villagers recently. As far back as 1823 a hippo seen by Hoskins at Tumbos above the Third Cataract, was said by the natives there to be the only one they had ever seen, and the northernmost of his race. The appearance of these two beasts at the head of the Second Cataract is therefore very remarkable. They must have been caught at high water by the swift current in the cataracts and been carried down from place to place.”

EGYPT: Sarkamatto
Saturday, February 16, 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B1015



CARAVAN OF THE EXPEDITION, READY TO DEPART

In the region of the Third Cataract of the Nile, traveling by boat became exceedingly difficult, and the expedition transferred all of its baggage to a camel caravan for part of the trip back north.

Sitting side-saddle atop her waiting camel, just to the right of center in the background, Frances Breasted turns to check on her son Charles, in the foreground, whose camel is about to stand up. To the left, expedition epigrapher Norman de Garis Davies strides purposefully toward his mount, while immediately behind him Professor Breasted, just barely visible, steadies one of the baggage camels. Breasted's field diary entry for Friday, February 15, 1907, describes the circumstances:

Kosheh

"I tried to save time the last night in the boats, with the following results: Tuesday, a strong north wind prevented reaching Amara in the boats. We therefore crossed the river to the waiting camels and unloaded our stores, spending the rest of the day in re-packing and adjusting ourselves to the caravan. Wednesday morning, as there was no wind and a strong current, I had the boxes loaded quickly on board again, and we reached Amara at last in the early afternoon—much earlier than if we had taken the camels. We could not induce the old *reis* to come down to the head of the Amara Rapids, as he said there was no water there. I went ashore and found the *Omdeh* had a comfortable guest-house, which he very hospitably placed at our disposal. I then forced the old *reis* to take the boats down, not believing his tale of no water. But he had told the truth. After having wasted the rest of the afternoon trying to get ashore in the *felucca*, which grounded 30 feet from the shore, we sailed ingloriously back to the first landing, and the *reis* smiled complacently. Next morning it was nearly noon before we could get our hundred boxes off on the camels to the *Omdeh*'s house. Then the boats which had been our home for two months and a half sailed away southward to return to Kareima. We then left Hassan to look after the camels and pulled away against a heavy north wind, in the *felucca*, to examine the temple on the other shore. At 3 P.M. we left the hospitable *Omdeh*, and with a caravan of 33 camels, departed for Kosheh 12 miles away. It was dark as we rode into the village, but the *Mamur* put us in possession of the government house, and at 8:45 we sat down to dinner, as comfortably as at home."

SUDAN: Amara West
 Friday, February 15, 1907
 Photograph by Horst Schliephack
 From original 3-1/2" x 4-3/4" film negative
 Oriental Institute photograph P. B1010



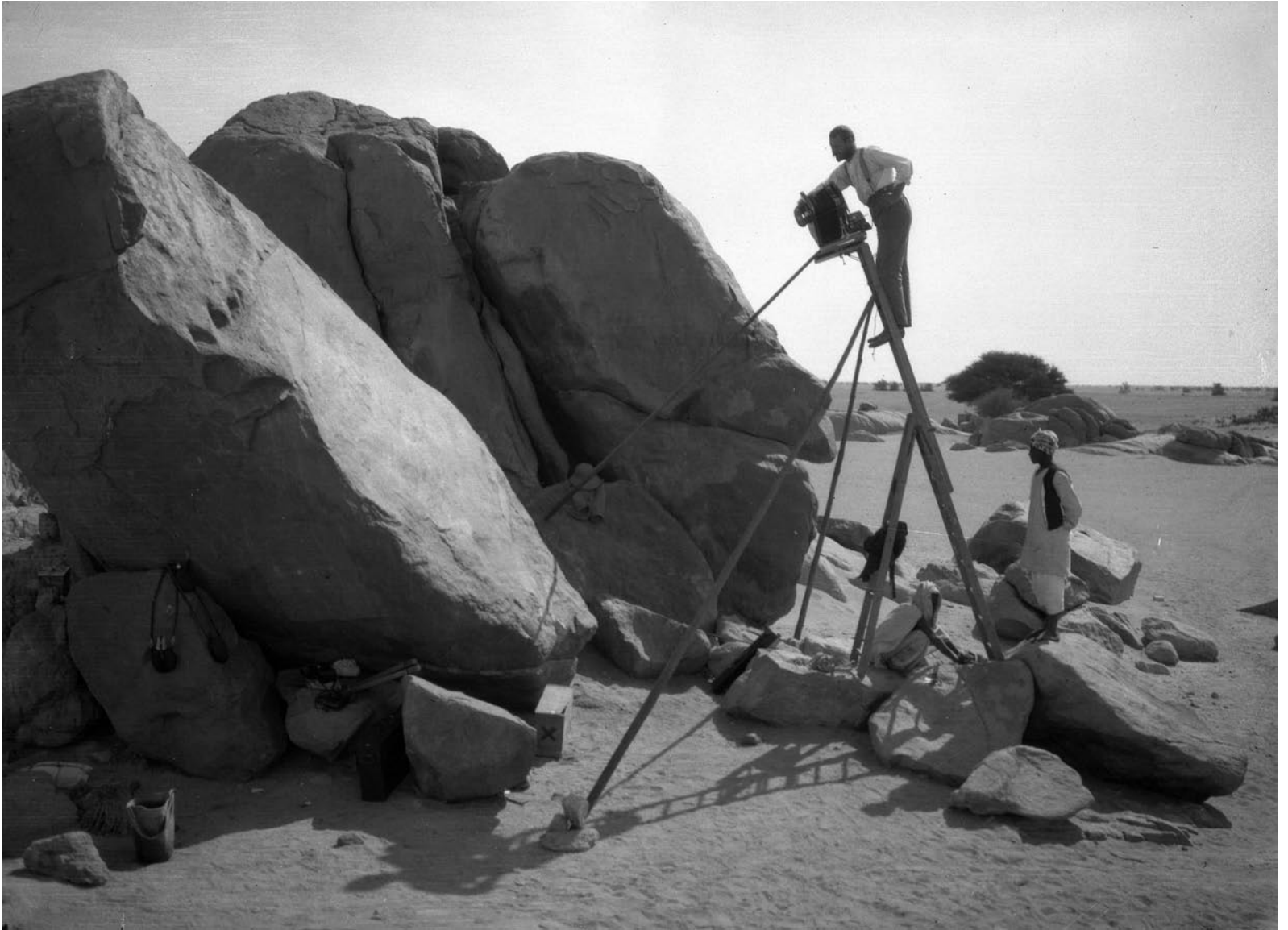
FURLING SAIL IN THE UPPER NARROW OF THE KAGBAR CATARACT

At the foot of the Fourth Cataract, the expedition embarked on two boats for the passage downstream and through the Third Cataract of the Nile. The larger of the two boats, shown here flying the American flag, is called a *gyassa*. The shallow-draft wooden sailboat measured about 50 feet long and 14 feet wide. Rented from the Sudan government's Department of Steamers and Boats, the *gyassa* was fitted out with a deck house specially equipped for the expedition with a darkroom and a bath.

In 1907, the region around the Third Cataract was wild and desolate. There were few known ancient monuments in the immediate vicinity. Even today, the population in the area is quite small.

A powerful north wind delayed passage of the expedition's boats through the dangerous Kagbar Cataract, and the grueling process required nearly five days.

SUDAN: Third Cataract of the Nile River
January 15-20, 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B971



28

PHOTOGRAPHING THE GREAT STELA OF THUTMOSE I AT TUMBOS

On the eastern shore of the Nile, opposite the Island of Tumbos, the Egyptian king Thutmose I ordered a rock-cut stela to commemorate his victory over the Nubians in the second year of his reign. Getting good photographs of this monument was no easy chore. Breasted recounted the effort in his field diary entry for January 10, 1907:

Above Tumbos, at head of Third Cataract

“Two miles below us was the island of Tumbos, opposite which on the granite boulders of the eastern shore, are engraved the triumphant memorials of Thutmose I. Here a vast dam or ridge of granite, cropping out in huge boulders and headlands, sweeps out of the far horizon of the Eastern Desert in an imposing line right across the channel of the river, causing the obstructions to which the Third Cataract, or its first bad rapid is due. Evidently Thutmose I issuing here at the head of the cataract in the first Egyptian conquest of this region, found this the proper place for the memorials of his conquest. Five triumphal stelae adorn the boulders of the east side. The largest containing 18 lines of inscriptions is an invaluable historical document, containing the earliest mention of the River Euphrates in an Egyptian record, and furnishing the earliest evidence of Egyptian expansion thither. The wind was insufficient to allow us to drop down into the rapids, and moor at Tumbos Island, so we crossed the river from Badin, and went down for two

miles to the stelae. The large one is on a huge conical boulder 25 feet high. The boulder has, since the engraving of the monument, fallen on its side at an angle of 45°, at the same time falling backward to about the same angle. This double obliquity made photographing intensely difficult. Our first day's work on it was almost a failure. Returning home Tuesday evening (January 8) after fruitless efforts to adjust the camera, I built a wooden triangle, with clamps for attaching it to the top of our photographic ladder. I mounted the big camera on this, and yesterday morning, with some additional adjustment, we were able to tilt the camera to the proper side-ward incline for taking the big stone. The negatives have been developed and are a perfect success. Meanwhile Davies and I had also exhaustively collated the monument, securing several new readings, while the large photographs, each giving one quarter of the inscribed surface, are the first facsimiles ever made."

SUDAN: Near the Island of Tumbos
Thursday, January 10, 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. 6332



28a. Upper part of the Victory Stela of Thutmose I, Oriental Institute photograph P. 3118



29

A TEACHER HOLDING CLASS IN A VILLAGE ON THE ISLAND OF ARGO

The Island of Argo, located in the Nile River south of the Third Cataract, was large enough to support several villages. In one, the expedition found a schoolmaster teaching his class out of doors, with the students arranged in a semicircle around him.

SUDAN: Island of Argo
Beginning of January 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B924

215	Argo, Northern Colossus				
216	" Excavating Sebekhotep Statue				
217	" Sebekhotep Statue.				
218	" " " "				
219	" " " "				
220	" Our Boat at Zamar Village	Colossus 1/2 miles in land from Zamar.			
221	" Zamar Village "				
222	" Village of Argo, School	name is			
223	" " " "	مدرس داود			
224	" Omdeli's Garden, N. End of Island.				
225	Village in Akkad District.				
226	Hadd " " " Columbarium Church				
227	Hafir, Tomb of Shekh Abd er Razik.				
228	" Peasants Eating in a Field.				
229	Dombos, Great Stela.				
230	" " " "				
231	" Photographing Great Stela.				
232	} four unmarked negs. (HOM nos. 2196-2199) high hills, but these two nos. were not ground.	"			
233		" Squeezing Great Stela & Photographing Small One			
234	" Inscrip. of Perimose (King's Son)				
235	" First Triumphant Stela of Thutmose I				
236	" Second " " " " " " "				
			236 A	Dombos (con.)	Our Boat Crossing to E. Side at Sunset
			236 B	" " " " " " " "	" " " " " " " "
			237	Dombos Isl.	Women Finishing Cotton
			238	Hannek	Cataract
			38A	"	"
			39A	"	"
			40A	"	"
			41	"	"
			41A	"	"
			42	"	"
			42A	"	"
			43A	"	"
			244	Santereh	" " Native Corps Boat
			245	Head of Mossil Island	" Native Wreck
			245A	"	" (underway) main sail.
			246	Mossil Isl.	Granite Ridge.
			247	"	" Tower on Hill.
			248	Gebel Nauri	& Fort.
			249	"	" " "
			250	"	" Two Peaks of Rock.
			251	"	" " " "
			252	"	" Western Peak.
			253	"	" Eastern "
			254	"	" " "
			255	Above Ragbär	Doulele Szegieh
			256	Ragbär	Landing at Village.
			257	"	Boats Descending to Upper Bab.
			258	"	Upper Bab.

29a. In Line 223 of the Expedition's Photo Register Breasted Recorded the Name of the Teacher in Arabic



A SAQIYA NEAR THE TOWN OF KAREIMA

The *saqiya* is a water-lifting device used by farmers in the Nile Valley for about 2,000 years as an aid in irrigating their fields. Pottery jars suspended on a wheel-shaped frame dip into the river and carry the water to a higher level. Near the top of the turn, the jars empty into a ditch so that the water flows toward the fields. The work of turning the wheel is done by oxen or donkeys, a good indication that the owners of this field were fairly affluent. Although less commonly used today, such devices are employed where there are no electrical generators for pumps.

The town of Kareima (Kuraymah), near the Fourth Cataract, currently supports a population of fewer than 400 people.

SUDAN: Kareima (Kuraymah)
November/December 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B825



MEN EATING IN A FIELD NEAR THE TOWN OF HAFIR

Hafir was the "county seat," or principal town, in a remote area south of the Third Cataract of the Nile, near the Island of Argo. Some of the local people were farmers who stopped to take their midday meal in their fields, rather than returning home. The entry in Breasted's field diary for Sunday, January 6, 1907, expresses some of the practical concerns of the expedition director, in a land far away from home:

Hafir

"By 9:30 this morning we reached the *merkaz* or seat of the *Mamur*, the local native governor of Argo and vicinity. Here I find to our dismay, all postal connections cease for over a hundred miles, when we shall reach the southern limit of the camel-post, coming up from the foot of the Second Cataract, that is from Halfa to Kosheh. We shall not reach Kosheh, and the camel post there, for probably 4 weeks yet, and meantime we can expect no word from the outside world."

SUDAN: Hafir
Sunday, January 6, 1907
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B930

LOST NUBIA



FIELDS AND VILLAGE OF BARKAL FROM THE TOP OF GEBEL BARKAL

Gebel (Mount) Barkal was sacred to the Egyptian god Amun, according to the ancient Nubians, and great temples in honor of the god were built at the base of the mountain. Few Westerners had traveled so far south in modern times, among them a Frenchman named Frédéric Cailliaud (1787-1869), who visited Gebel Barkal in 1821 and later published an account of his experiences. From the top of Gebel Barkal, the view of the surrounding area was impressive. Breasted wrote his field notebook entry for Wednesday, December 5, 1906, from the nearby town of Kareima:

“Sunday morning I went over to the temples. They are grouped on south and east of the isolated Gebel Barkal. They have suffered frightfully since Cailliaud visited them. We have his plans and drawings with us, and cannot but admire the labor he has put on them and their general correctness. But he understood no hieroglyphic, and hence could not (in 1822) copy the inscriptions. We shall be able to finish here in ten days more.

I sent Davies and Schliephack over to the Nuri pyramids on the other side of the river on Monday. There are no inscriptions and they finished photographing the place the same day. We are now ready to devote ourselves to Gebel Barkal, where we began yesterday morning. The mountain appears to be but a few minutes walk across the desert; as a matter of fact it is 30 minutes sharp walking.”

SUDAN: Gebel Barkal (Napata)
December 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2971



FUNERAL CEREMONIES IN THE SHADOW OF THE SACRED MOUNTAIN

The concerns of archaeologists sometimes come into conflict with the needs of the living and the recently deceased. Breasted's field diary entry for December 22, 1906, illustrates just such a situation:

“On going to the Barkal temples to work one morning, we found a group of natives grubbing out blocks of temple masonry to lay over the body of a dead man, about to be buried in the neighboring cemetery of the village. We were told by an old *sheikh* that they had always been accustomed to do this. We stopped them, although they were little inclined to obey, and I sent word to the governor of the occurrence. I presume the Barkal cemetery mounds cover hundreds of inscribed stones which have disappeared since Cailliaud's day. The governor now told me that he had summoned all the head men of the neighboring villages and his inspector had read to them the “Antiquities Ordinance” enacted by the *Sirdar*, decreeing one year's imprisonment and a heavy fine for removing such stones.”

SUDAN: Gebel Barkal
Late December 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B835



EXCAVATING IN THE LARGE ROCK TEMPLE AT GEBEL BARKAL

The holy mountain, Gebel Barkal, is a prominent feature of the local topography that can be seen for miles around. The separate pillar of sandstone at the left is a natural outcropping which suggested to the ancient people of the region the figure of a rearing cobra, or *uraeus*, wearing the double-crown of Egypt. This was a symbol of the god Amun-Ra, and several large temples dedicated to him were built at the site, beginning at least as early as the New Kingdom, about 1500 BC.

The sanctuaries of two of the temples at Gebel Barkal were carved right into the rock face at the base of the mountain, while quarried sandstone blocks and columns were used to build the gateways, courts, and pillared halls. The larger of the two temples was first planned and studied by a Prussian expedition under the direction of Richard Lepsius in the early 1840s. Lepsius called this temple the "Typhonium," because earlier European travelers had mistaken carvings of the ancient Egyptian dwarf-god Bes with representations of the god Set—identified by the ancient Greeks with the mythological monster Typhon.

The ruins of the entrance gateway, or pylon, appear as a pile of sandstone blocks on the left. The local workmen hired by the expedition can be seen in the foreground at the right in the process of removing earth to expose an area in the front part of the temple. Breasted's purpose in conducting modest excavations at Gebel Barkal was to uncover inscribed blocks that might reveal the names of the kings who had sponsored construction of the ancient buildings.

SUDAN: Gebel Barkal
Late December 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B869



EXCAVATING IN THE RUINS OF THE LARGE ROCK TEMPLE AT GEBEL BARKAL

The lower part of a massive pillar has been exposed by the diggers; Breasted, in his pith helmet, watches their progress from a good vantage point on the left. Archaeological excavation was not the principal purpose of the expedition. But in order to clear a site for recording, it was sometimes necessary to remove some of the accumulated debris.

The complete clearance of the large rock-temple at Gebel Barkal was accomplished by the Harvard-Boston Expedition, under the direction of George Andrew Reisner in January 1919. The excavations revealed a simple floorplan consisting of a four-pillared portico, entrance pylon, a First Hall with its roof supported by sixteen pillars, an eight-pillared Second Hall, and a Third Hall with only two pillars. Part of the Third Hall and the sanctuary with two side chambers were cut into the living rock of the mountain.

The temple was largely rebuilt in the time of Taharka, who ruled Nubia and Egypt in the eighth century BC. Often referred to in the Egyptological literature as a temple of the god Amun-Ra, Reisner attributed the function of Gebel Barkal Temple B 300 to the worship of Amun's consort, the mother-goddess Mut. Some Egyptologists have dated the original construction of the temple to the reign of Ramesses II, but Reisner believed that the work was begun even earlier, under Thutmose III of the Eighteenth Dynasty, around 1500 BC.

SUDAN: Gebel Barkal
Late December 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B851



INSIDE THE LARGE ROCK TEMPLE AT GEBEL BARKAL

One of the most impressive structures built in the shadow of the holy mountain, Gebel Barkal, was dedicated to the god Amun-Ra or, perhaps, to the mother-goddess Mut, his wife. An earlier New Kingdom temple on the spot was rebuilt under Taharka, who ruled Egypt and Nubia in the eighth century BC as a king of the Twenty-fifth Dynasty, also known as the Kushite or Nubian period. The Kushite kings of Egypt were devoted to the worship of the Egyptian god Amun-Ra, and they considered themselves to be even more pious than the Egyptians themselves. The temples at Gebel Barkal in the heart of the Kushite homeland are monuments to the imperial aspirations of the Nubian rulers.

The relief shows part of an offering scene that once depicted Taharka and his queen-mother presenting the goddess Maat to an enthroned statue of the god Amun-Ra crowned by double-plumes and a standing figure of the goddess Mut wearing the double-crown of Egypt. The presence of the man near the center of the photograph informs us that the ancient figures on the wall were carved at life-size scale.

SUDAN: Gebel Barkal (Napata)
December 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 3027



HEAD OF AN UNFINISHED GRANITE COLOSSUS AT GEBEL BARKAL

Expedition photographer, Horst Schliephack, photographed this head from a colossal statue of a king in the ruins of the portico of the Great Temple of Amun-Ra (Reisner's Temple B 700) at Gebel Barkal, which was built by Kushite kings Atlanersa and Senkamenisken. Carved in an unusual light gray granite, the face represents the idealized features of an unknown Napatan king of the fifth–fourth centuries BC, a period for which there are no securely-dated, inscribed royal sculptures to which this head could be compared for identification. The king wears a double-crown, and two rearing cobras, or *uraei*, protect his brow.

Re-united with its body, the head forms part of the largest-known statue of the Napatan period, which stands 5.5 meters tall—a full 18 feet in height. It is now one of the treasures of the National Museum of the Sudan in Khartoum. Sadly, sometime between December 1906, when this photograph was taken, and the time when the colossal statue was installed in the museum in Khartoum, the nose was broken off.

SUDAN: Gebel Barkal (Napata)
December 1906
Photograph by Horst Schliephack
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 3016



BIRD'S-EYE VIEW OF PYRAMIDS FROM THE SUMMIT OF GEBEL BARKAL

In 1919, James Henry Breasted would be one of the first scholars to appreciate the use of aerial photography as an aid to archaeology. In 1906, without benefit of an airplane or a hot-air balloon, the height of nearby Gebel Barkal was the perfect vantage point for photographing the pyramids of Napata. This image was taken through a telephoto lens.

It has been suggested that the steeper angle of the Nubian pyramids, when compared with the better-known Egyptian pyramids on the Giza Plateau, is the result of the angle of the sun's rays closer to the equator.

SUDAN: Gebel Barkal (Napata)
December 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 3049



A NUBIAN QUEEN RECEIVING HOMAGE IN A RELIEF AT NAPATA

Kushite royalty came from a matrilineal society that emphasized the role of women, and kings stressed their kinship to highly honored royal ladies. At times, Nubian queens ruled the land in their own right. This scene depicts a Kushite queen enthroned with full royal regalia. She is protected by a winged goddess, probably Egyptian Isis, and she is attended by a priest who offers incense before her.

SUDAN: Gebel Barkal (Napata)
December 1906
Photograph by Horst Schliephack
From original 5" x 7" glass plate negative
Oriental Institute photograph P. 3057



NUBIAN CHILDREN FROM BARKAL VILLAGE

Three Nubian children—two girls and a little boy—posed for the camera near their home at Barkal.

SUDAN: Gebel Barkal
Late December 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B872

LOST NUBIA



SHOOTING THE AMRAHWA RAPIDS IN THE FOURTH CATARACT

Despite the scientific focus of the expedition, some of the experiences of the expedition members read like an adventure story. In his field diary entry for Wednesday, November 28, 1906, Breasted described a near mishap while passing through the dangerous narrows of the Fourth Cataract of the Nile:

“By mid-afternoon we passed down the eastern side of the island of Tetami, then across to the western shore between Tetami and the larger Island of Saffi. At its head we ran the cataract of Amrahwa [and] passed Saffi in safety, but in making a sharp turn to run by Saffi in very swift water, the *reis* was clearly careless and put about too late. We crashed upon a rocky head, took water, and the hull got so bad a strain that we sprung a leak. The *reis* has been caulking it, and has just reported that he has stopped the leak We have been scanning the rocks all day, but I regret to say without result. No trace of an inscription has been found.”

SUDAN: Fourth Cataract of the Nile River
Wednesday, November 28, 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2957



CAMP NEAR THE FOURTH CATARACT OF THE NILE

Continuing downstream after spending nearly two weeks at Meroe, the expedition passed through the region of the Fourth Cataract, where some of the inhabitants spoke Arabic and others spoke only Nubian. The entry in Breasted's field diary for November 27, 1906, describes the linguistic situation:

"We have had a stretch of river here extending from our village of last night (Ulad el-Melak) for three or four miles, where the course is northwest. The strong north wind has increased considerably and as the current is very slow, our men cannot make any headway with the oars. We have therefore exchanged the excitement of running swift rapids for the tamer but safer tow rope at canal boat speed

12:30. We are now passing Hos el-Geruf. Here the Arab tribe of the Monasir ends, and the Nubians begin. We shall now hear Nubian in the villages, instead of Arabic. Fortunately most of the Nubian men speak Arabic also; and when they do not, our Nubians can interpret into Arabic for us.

Later. Gumar the cook who is a Nubian, says the Nubians here now all speak Arabic, not Nubian and that the Nubian begins lower down. This must be due to the prolonged influence of their Monasir neighbors."

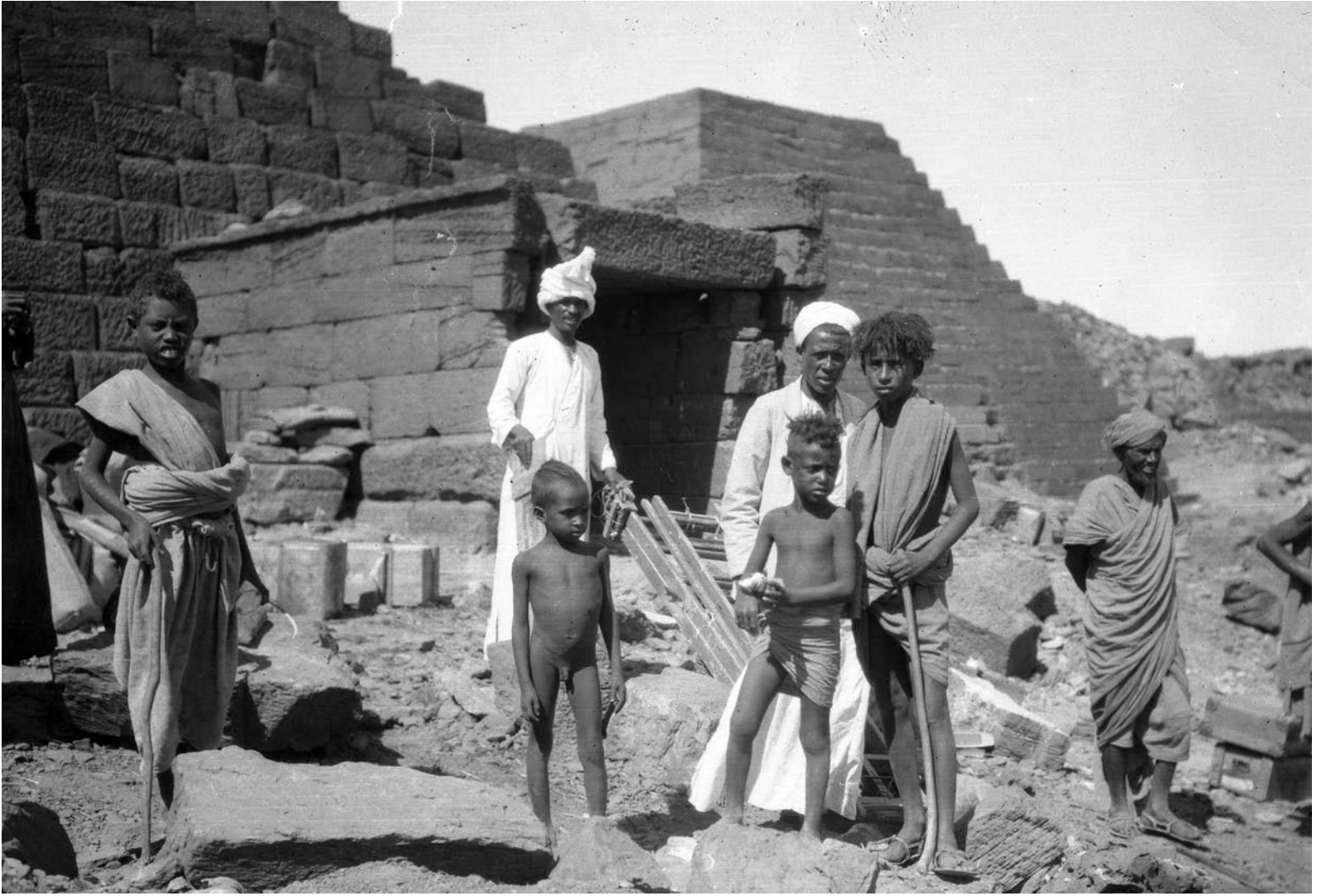
SUDAN: Fourth Cataract of the Nile River
Tuesday, November 27, 1906
Photograph by Horst Schliephack
From original 5" x 7" film negative
Oriental Institute photograph P. 2952



A BISHARI CAMEL DRIVER AND HIS SONS

The Bishari are desert dwellers of the northern Sudan, who live a nomadic existence.

SUDAN: Abu Hamed
Mid-November 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B786



BREAKING CAMP AT MEROE

The activities of strangers often seem to attract great interest, and children from neighboring villages turned out to watch the expedition break camp at Meroe, after a stay of nearly two weeks.

SUDAN: Meroe
Sunday, November 11, 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B740



PYRAMID AND CHAPEL OF A MEROITIC KING

The typical royal funerary monument at Meroe consisted of a steep pyramid with a mortuary chapel on its east side. One of Breasted's field diary entries describes the setting:

Friday, November 2, 1906

Pyramids of Meroe

“These pyramids are the sole remains of a great age, here on the upper Nile. The people who built them, though still understanding Egyptian and still using Hieroglyphic on their monuments nevertheless spoke their own Nubian language, which has still survived and is today their native language, though the men also all speak Arabic. They wrote this language in a system of writing not yet deciphered, of which there used to be many examples here at Meroe. Most of them have however been carried away, some by Lepsius to Berlin. We have as yet found none.”

SUDAN: Meroe
November 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2911



A MEROITIC KING SMITING CAPTIVES

To the left of the doorway of a royal chapel, Meroitic sculptors carved a striding figure of a king, smiting his enemies. The robust figure of the king must have been even more impressive when it was brilliantly painted with bold, primary colors. Centuries later, travelers added graffiti, including the outlines of several camels, in the flat spaces around the ancient representation of a king of Meroe.

SUDAN: Meroe
November 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2913



A MEROITIC QUEEN RECEIVES OFFERINGS

On the wall of a chapel in the pyramid field at Meroe, a Meroitic queen receives offerings from her lion throne. The full-figured representation of the queen is an indication of a standard of beauty that was somewhat different from the one that prevailed in Egypt, where royal women with slender figures were the norm.

SUDAN: Meroe
November 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2925

LOST NUBIA



THE TEMPLES OF NAGA

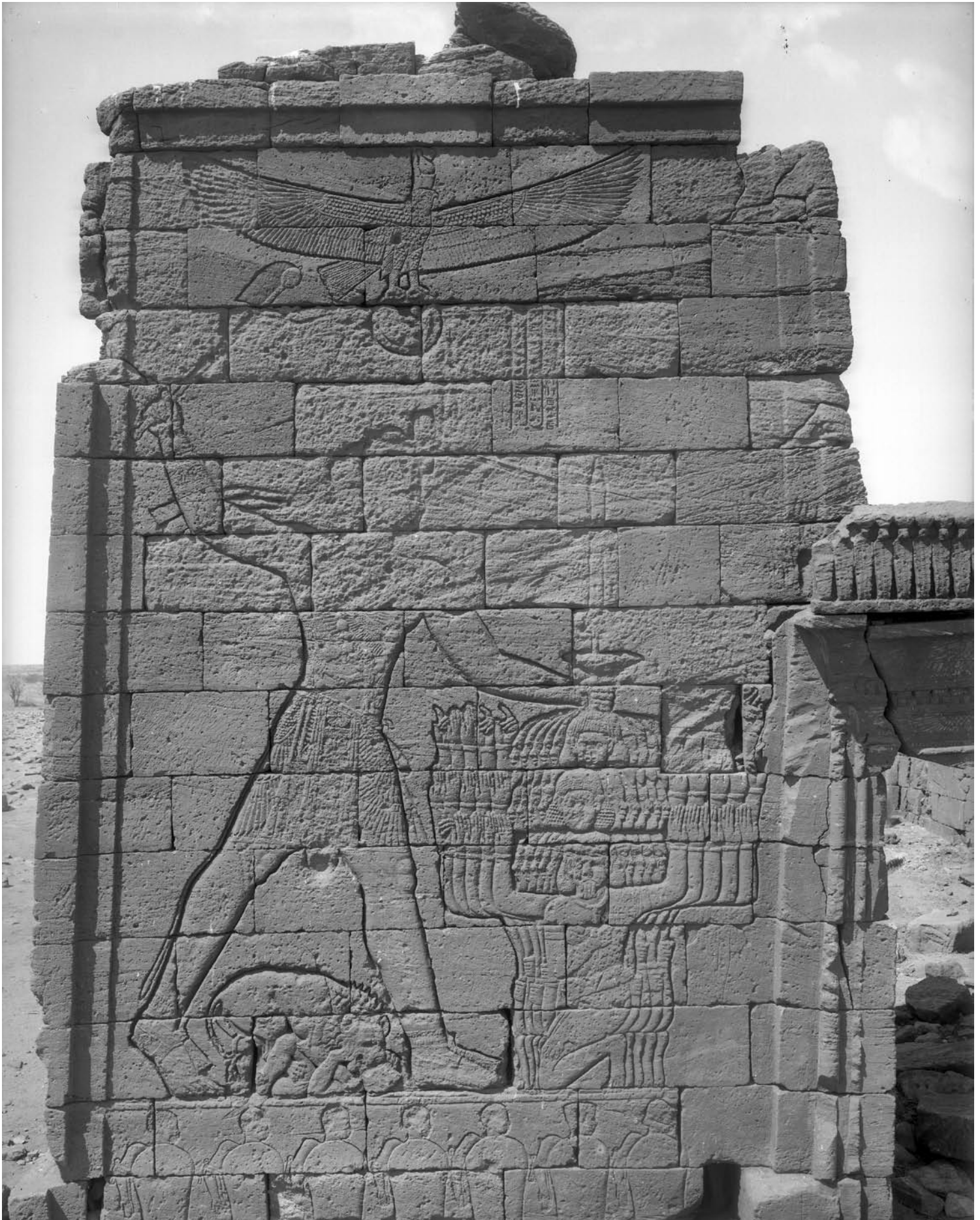
This view shows the two better-preserved monuments at Naga, the southernmost ancient site visited by the expedition. On the left is the Lion Temple of the Nubian god Apedemak; on the right is a kiosk of the Roman period, showing how the influence of Roman architecture had reached far south along the Nile into Upper Nubia.

Breasted's field notebook entry for Tuesday, November 13, 1906, provides his assessment of the place, both the ancient and the modern:

Temples of Naga

"We turned out this morning weary and sore after the nine hours' ride of yesterday. The sound of the Arabs pulling up 250 feet of rope was the first sound that roused us. We found ourselves in the midst of a group of five temples, with three more ruins, mere heaps, marking other large buildings, presumably palaces in the ancient town. Two of the temples are completely demolished, and of the other three only two contain inscriptions. On these two we have spent the day, and thanks to the big camera, have made good progress."

SUDAN: Naga
November 12-14, 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2763



A NUBIAN KING SMITES HIS ENEMIES

On the exterior of the south tower of the pylon (gateway) of the Lion Temple of the Nubian god Apedemak at Naga, a colossal figure familiar to us from ancient Egyptian royal iconography was carved on the wall to demonstrate the might of a Nubian king. Beneath the protective wings of the divine Horus falcon, who himself wears the double-crown of Egypt, the Nubian king raises his right arm to perform a ritual act of slaying his enemies with a weapon called a mace. The foes are held firmly by their hair, merged together in a mass of heads, bodies, and upraised arms in the grasp of the king's left hand. At his feet, a royal lion mauls a single enemy, symbolizing the king's victory. The frieze of figures along the bottom represents foreign captives, whose stylized bodies are shaped like pottery or stone jars, with human heads and arms pinned back and bound together at the elbows.

SUDAN: Naga
November 12-14, 1906
Photograph by Horst Schliephack
From original 8" x 10" glass plate negative
Oriental Institute photograph P. 2765



CLOSE-UP OF A RECUMBENT RAM FROM AN AVENUE OF SPHINXES AT NAGA

An imposing Avenue of Sphinxes once guarded the approach to the Great Temple of Amun at Naga. Pairs of elaborately carved rams flanked the processional way that led up into the temple. The overall pattern formed by the carving of the curls in the ram's fleece must have given considerable visual interest to these subjects, even when seen from a distance.

SUDAN: Naga
November 12-14, 1906
Photograph by Horst Schliephack or James Henry Breasted
From original 5" x 7" film negative
Oriental Institute photograph P. 2795



A SUDANESE FAMILY AT NAGA

Naga was the southernmost ancient site visited by the expedition during the second season of work on the Nile, 1906/1907. In mid-November 1906, Breasted photographed a local family that had stopped by to see what the foreigners were doing. Having their picture taken must have been something of a novelty. A pair of kneeling camels is just visible in the background.

SUDAN: Naga
Mid-November 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B755

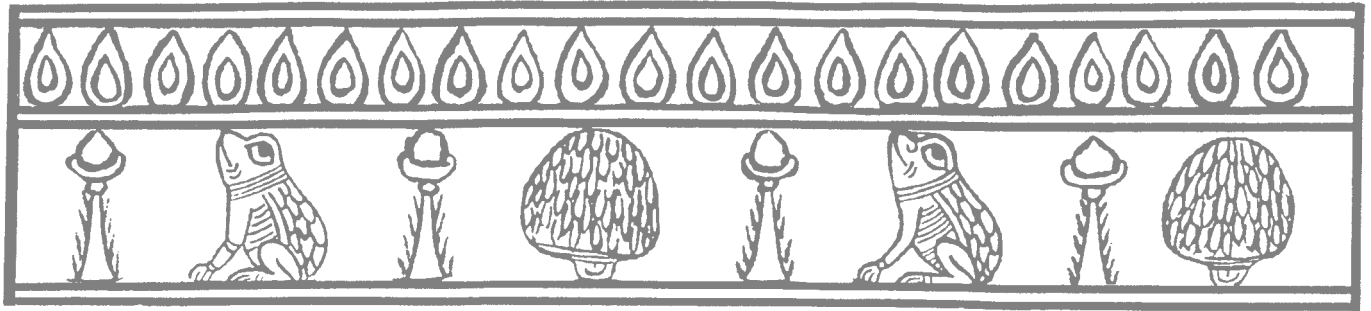


BISHARIN TENTS NEAR NAGA

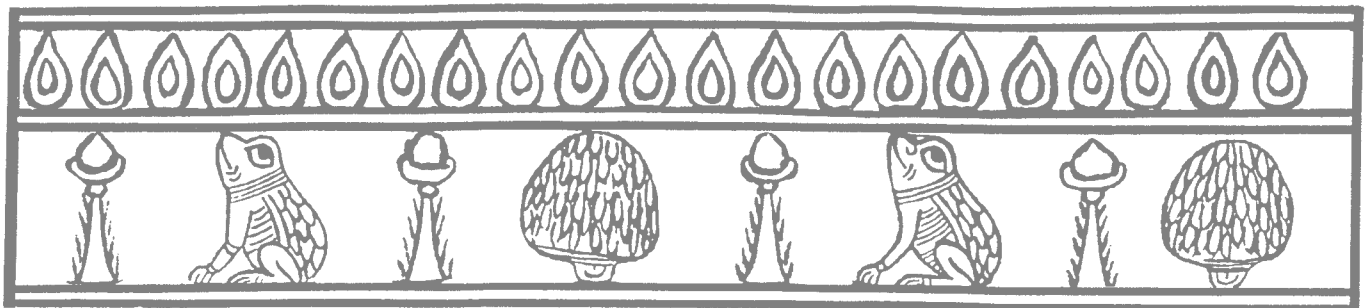
In his field notebook entry for November 16, 1906, Breasted recorded a brief encounter with some of the Bisharin people:

“On our way from the temples of Naga to Musauwarat el-Sofra, we rode over to the neighboring dwellings of the Bisharin in the vicinity. An aged woman of impressive aspect came out to meet me and did a solemn reverence as she advanced. I gave her my gun to hold, and snapped the pocket camera several times on the curious skin teepees in which they lived. In the middle of each was a platform of branches some 8 inches above the floor. It was covered with skins and they probably slept on it. The kids (real kids) and goats crawled under it and lay on the cool earth. The women were clothed only from the waist down, but generally drew up a loose end and threw it about the shoulders as I approached. They were fine well proportioned women, and the children, brown and chubby, were clean and handsome. The men were all away. I offered several of the women money to let me photograph them with their babies, but they refused, or at least did not comply and seemed to understand no Arabic. I tried to enlist the old woman in my favor, as she spoke a little Arabic, but she finally handed me the gun, and with a face so solemn, waved me away with such commanding gestures that I felt hypnotized and compelled to obey. This old lady would not even look at my money, and I am wondering if these Bisharin far out in the desert by Naga, were also ignorant of the use of money like the Lower Nubians in the days of Belzoni.”

SUDAN: Between Naga and Musauwarat el-Sofra
November 19, 1906
Photograph by James Henry Breasted
From original 3-1/2" x 4-3/4" film negative
Oriental Institute photograph P. B758



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