A) Scarabs with text containing anthroponyms

1 Seneb.ef

Description:
The smooth back displays the usual anatomical distinctions: thorax with elytra not distinguished, humeral callosities lightly outlined, prothorax clearly marked, head and clypeus present. The legs on the sides display little detail. The scarab is pierced longitudially by a narrow channel for suspension. The base is very finely engraved, with an incised design of slightly flattened spirals encircling a text written in Egyptian hieroglyphs; a fine line near the edge of the base in turn surrounds the spirals.

LIEP NFR W SNEB.F
Lieutenant of the new recruits Seneb.ef.

Commentary on the profession or occupation:
This military rank appeared at the end of the Old Kingdom, and seems to have been created for the purpose of taking charge of and instructing new recruits to the Egyptian armies. It reappears regularly throughout the duration of the Middle Kingdom.

It is of interest to discover that an officer in charge of recruiting young men for the Egyptian armies at the end of the XIIth Dynasty should find himself in Sidon. One may justifiably ask oneself whether this officer was perhaps sent on a mission to this important Levantine city in order there to enroll troops to furnish personnel for the Egyptian mining expeditions to the mines of the Red Sea and Sinai, which were of particular importance and especially numerous under these reigns. It is known that these expeditions were reinforced with significant numbers of soldiers. It is, moreover, also known that it was at the end of the XIIth...
Dynasty that the Egyptian pharaohs undertook profound, far-reaching reforms of the administrative system of the country, as well as taking command to a degree never before seen of the marginal lands on Egypt’s borders. This, more precisely, occurred in the reigns of Senusret III and Amenemhat III. It was also from these reigns at the end of this dynasty that the archaeological sites of the Levant have provided the greatest number of finds sent as diplomatic gifts to the city states to reinforce relations between states. It is thus not astonishing to find that a high ranking officer of the Egyptian army came to Sidon to enroll young recruits. This also proves, again if need be, that diplomatic relations between the Levant and Egypt were good at the end of the XIIth Dynasty.

Commentary on the anthroponym
This anthroponym does not occur in PN de Ranke. It means “Welcome Amenemhat!”; there are honourable antecedents for the first element of the name, basilophoric ones for the second. It will be noted that the “n” of “i’mn” was omitted in the inscription. This is no doubt attributable to the small size of the scarab, hence the lack of space left to the lapidary in which to organize the engraving. The same is true of the “m”, which should have been inserted between “’i’mn” and “hA’t”. To complete the picture, it should be mentioned that the element “hA’t”, too, is seen depleted of its “t” ending and of the short vertical stroke which generally accompanies it.

PN. II, p. 298, 5, shows an anthroponym with the same structure as that of the owner of the scarab here discussed: Nefer-iu-Hat.hor = “Welcome Hat.hor!” This example proves that the proper name of the manager of the stables should surely be read with respect for honorific precedence and not with “Imen-em-hat at the beginning of the name. The anthroponym: Nefer-iu, alone and without an extension, seems not to have appeared before the Middle Kingdom, when it was quite common. [18]

Commentary on the scarab:
This scarab is undoubtedly Egyptian in origin. Typologically and by its script, it can be dated to the end of the XIIth Dynasty. Seneb.ef appears to be known only from this one object, previously unpublished.

2 Nefer-iu-Imen-em-hat:

Description:
- The back is very similar to that of Seneb.ef, described above. It should be noted, however, that the head and the clypeus are here shaped exactly like an hourglass. The back is partly covered in concretions.
- The legs of this scarab, too, are very similar to those of the Seneb.ef scarab described above.
- The base is decorated with an inscribed design of volutes, slightly flattened like the spirals on the base of the Seneb.ef scarab above, surrounding a hieroglyphic text; this ensemble is encircled within a fine line.

‘i’mn-r m’hA’t nfr-’i w-’i m’n-(m)-hA’t
The person in charge of the stables Nefer-iu-Imen-(em)-hat.

Commentary on the profession or occupation:
The position of the “person in charge of the stables” is well attested in the Old Kingdom. It also occurs in the Middle Kingdom, when it is attested by a large number of references but it does not survive into the New Kingdom. The individuals holding this position were attached to the stables of the royal palace or to those of the estates belonging to a temple. They were, in a way, managers in charge of restocking the stables and selecting livestock from the estates. They were also in charge of a large workforce.

Commentary on the anthroponym
This anthroponym does not occur in PN de Ranke. It means “Welcome Amenemhat!”; there are honourable antecedents for the first element of the name, basilophoric ones for the second. It will be noted that the “n” of “i’mn” was omitted in the inscription. This is no doubt attributable to the small size of the scarab, hence the lack of space left to the lapidary in which to organize the engraving. The same is true of the “m”, which should have been inserted between “’i’mn” and “hA’t”. To complete the picture, it should be mentioned that the element “hA’t”, too, is seen depleted of its “t” ending and of the short vertical stroke which generally accompanies it.

PN. II, p. 998, 5, shows an anthroponym with the same structure as that of the owner of the scarab here discussed: Nefer-iu-Hat.hor = “Welcome Hat.hor!” This example proves that the proper name of the manager of the stables should surely be read with respect for honorific precedence and not with “Imen-em-hat at the beginning of the name. The anthroponym: Nefer-iu, alone and without an extension, seems not to have appeared before the Middle Kingdom, when it was quite common.

Commentary on the Scab:
This scarab, like the one described above, is Egyptian in origin. This personage is not known from any other object.

3 Ur-Sobek

Description:
- The back of this scarab is superbly drawn. The elytra on the thorax are clearly separated from one another by three fine lines. The prothorax is also clearly dissociated from the rest of the back by a double line fine-
ly incised in a very open ‘V’ near the head. The head and the clypeus are beautifully drawn in the shape of an hourglass.

- The legs on the sides are legible; the feathering on the forelegs is well drawn. The scarab as a whole looks naturalistic.

Commentary on the scarab:
The workmanship of this scarab is undoubtedly Levantine.

Comparisons:
O. Tufnell, 1984, Pl. XXVI: scarabs from Jericho, Fara South and Tel el-Ajûl.
D. Ben-Tor, 2007, Pl. 38, n° 3, 18 and 19 (Class 6 C3).

B) Scarabs found in graves:

1 Grave 61

Description:
- The back displays very little detail. Only the thorax with elytra, the prothorax and the front part of the scarab are delineated by wide, crudely incised lines. The head is shaped more like a triangle with its apex broken off than like an hour-

2 Grave 69

Description:
- The sides are crudely worked with no attempt at detail; the general impression is coarse.
- The base is decorated with a geometric motif enclosed within a carelessly incised line near the edge.

Commentary on the scarab:
The workmanship of this scarab is undoubtedly Levantine.

Comparisons:
O. Tufnell, 1984, Pl. XXVI: scarabs from Jericho, Fara South and Tel el-Ajûl.
D. Ben-Tor, 2007, Pl. 38, n° 3, 18 and 19 (Class 6 C3).
4 Graves 74 and 75

Description:
The thorax is perfectly smooth without any demarcation of the separation of the elytra. The prothorax is indicated. The head and the clypeus are shaped like an hourglass. The hind legs on the sides are indicated by fine lines. The base is decorated with spirals in relief. At the centre of the base, an ânkh-sign is incised between two nefer-signs. The ensemble is encircled by a line around the edge.

Commentary:
This scarab is manifestly Egyptian in origin or it was made under direct Egyptian influence.

Comparisons:
- Kahân (town): O. Tufnell, 1975, p. 67-101, fig. 5 (K 256); D. Ben-Tor, 2007, Pl. 8, n° 41, 45, 46, 48, 49 and 50.
are coarse. The head and the clypeus consist of nothing more than a triangle truncated at its apex.

- The incisions on the base perhaps represent two triple-curved arcs at the sides of the scarab; three horizontal lines occupy the centre and the apices of two equilateral triangles terminate at its ends.

Commentary:
This scarab is obviously of Levantine workmanship.

Comparison:
C. Mlinar, 2009, p. 23-24, fig. 9.

7 Grave 78

Description:
- The back of this scaraboid clearly represents the back of a hedgehog.
- No legs are visible on the sides. The base is engraved with two flowers in full bloom arranged as an ‘S’ at the centre of the surface. This plant motif is accompanied by two very badly engraved ouadj-plants.

Commentary:
The hedgehog motif, typically Egyptian in inspiration, appeared on this type of object during the XIIIth Dynasty in Egypt. It then emigrated – and quickly – to the Levantine industries, of which this scaraboid is a result.

Comparisons:
Tell el-Dab’a: C. Milnar, 1989, n° 103.
Description:

- The thorax and the prothorax are not separated by the line that usually marks the suture between these two parts of the anatomy. Only the humeral callosities on either side of the back are indicated. The head and the clypeus are indicated by a shape rather like a thin, narrow hourglass. The eyes appear to have been underlined.

- The legs on the sides are feathered.

- The base is decorated with striped neb-signs (?) on either side of a motif, perhaps an attempt at a representation of an inet-fish.

Commentary:

This scarab is undoubtedly Levantine in style. Nonetheless, the representation of the Tilapia nilotica fish, symbol of the rebirth of the dead, is borrowed directly from Ancient Egypt.

Comparisons:

- Tell el-Farah: W. M. F. Petrie, 1930, Pl. XII, 141.
- Tell Ajjûl: W. M. F. Petrie, 1934, Pl. IX, 387.
- Byblos: M. Dunand, 1937, pl. CXXX, no 1384. (here dated to the XIIth Egyptian Dynasty); Id. 1939, p. 94 (50).
- Tell el-Dab’a 7: C. Mlinar, 2001, p. 31-34. F/L-i/21, grave 37 (here dated to 1740-1710 BC).
- This scarab is very crude in general appearance, with a notable lack of detail. The back is divided by deep lines, carelessly incised and unfinished. The head and the clypeus are indicated simply by a triangle without any subdivisions of its anatomy delineated. The thorax is divided by a deep line indicating the suture of the elytra.
- The legs on the sides are barely indicated by deeply incised lines, with no attempt at naturalism.
- The back is engraved with three striped fish (?) separated by two plants attempting to look like lotuses in bloom. The decoration is encircled by a line that runs around the edge.

Commentary:
This scarab belongs to a type manufactured in Palestine; it may be compared to others with only one fish on their bases. The fish – and here there are three of them – as well as the lotus in bloom being symbols of rebirth, the author believes that this scarab reflects a religious belief linked to the consciousness of a hereafter so often found in many cultures in antiquity.

Comparison:
- Tell el-Ajjûl: O. Keel, 1995, p. 163, fig. 270.

13 Grave 99

Description:
- The back is treated similarly to that of scarab n° 11 described above. Here, however, the head and the clypeus are in the form of an hourglass, perfectly well executed.
- The legs on the sides are barely indicated by deeply incised lines, with no attempt at naturalism.
- The back is engraved with three striped fish (?) separated by two plants attempting to look like lotuses in bloom. The decoration is encircled by a line that runs around the edge.

Commentary:
This scarab belongs to a type manufactured in Palestine; it may be compared to others with only one fish on their bases. The fish – and here there are three of them – as well as the lotus in bloom being symbols of rebirth, the author believes that this scarab reflects a religious belief linked to the consciousness of a hereafter so often found in many cultures in antiquity.

Comparison:

14 Grave 100 (see p. 93)

Description:
- The back, totally smooth, displays no anatomical features except that the humeral calllosities are marked by two small, very inconspicuous nicks. The anterior part of the scarab is difficult to interpret as the head...
and the clypeus have been damaged by a blow.
- The legs on the sides are indicated.
- The base is very finely engraved. At its centre, two red crowns of Lower Egypt face one another, perched on a noub-sign, this ensemble is enclosed between two ankh-signs to the right and left of the central motif.
- A gold band encircles the scarab and is set into the line that runs around the edge of the base.

**Commentary:**
Refer to n° 4 above.

**Comparisons:**
In addition to the references in n° 4 above:
- O. Tufnell, 1975, fig. 5, 258; D. Ben-Tor, 2007, Pl. 8, n° 43.
- O. Tufnell, 1975, fig. 5, 260; D. Ben-Tor, 2007, Pl. 8, n° 45.
- O. Tufnell, 1975, fig. 5, 261; D. Ben-Tor, 2007, Pl. 8, n° 46.
- O. Tufnell, 1975, fig. 5, 263; D. Ben-Tor, 2007, Pl. 8, n° 48.
- C. Von Pilgrim, 1996, fig. 103: 170; D. Ben-Tor, 2007, Pl. 8, n° 49.
- C. Von Pilgrim, 1996, fig. 103: 213; D. Ben-Tor, 2007, Pl. 8, n° 50.

**15 Grave 100**

**Description:**

- The anatomy on the back of this scarab is meticulously delineated. The elytra are indicated by three finely incised lines. The thorax is separated from the prothorax by a double horizontal line as finely executed. The head is indicated by a plain, slightly rounded protruberance; no indication of the clypeus is visible.
- On the sides, the legs are rendered naturalistically.
- The surface of the base is decorated with hieroglyphs and plants. At the centre a refer-sign surmounted by a khâ-sign are placed between two ankh-signs; these last are in turn between two flowers in bloom whose stems appear to be drawing their life-giving substance from a neb-basket. This ensemble is encircled by a fine line that runs around the edge of the base.

**Commentary:**
This scarab is probably a Levantine product of Egyptian inspiration. The hieroglyphs here again represent the prophylactic symbol deposited next to the deceased at the time of his burial. It is one of the group of scarabs known as “symmetrical”. The refer-sign placed between two ankh-signs is common in the iconography of this type of object. They are encountered thus arranged on pieces found as frequently in the Near East as in Egypt and Nubia.

**Comparisons:**
- Beth Pelet: W. M. F. Petrie, 1930, Pl. XV, n° D/313.
- Gaza, W. M. F. Petrie, 1934, Pl. IX, n° 305.
Date: MB IIB. End of the XIIth beginning of the XIIIth Dynasty

Excavation number: S/4603/6037/SQ. 23
Material: steatite

It is noted that – in a Levantine context – the lotus flower is often replaced by a plant whose actual species is often impossible to determine. It would appear that, when used in a Levantine context, the symbolism of the nefer-sign is equally obscure.

Comparisons:
The author has not found, in the specialized literature of the subject, a scarab absolutely identical to the one described above. Only approximate parallels can thus be cited for comparison:
- Bâle: E. Hornung and E. Staehelin, 1976, p. 393 (D 23), Pl. 118.
- Gaza: W. M. F. Petrie, 1931, p. 7; Pl. XIV, no 86.
- Médinet Habou: E. Teeter, 2003, p. 81-82, n° 121-122, Pl. 36, no 121-122 (here dated to the end of the XVIIIth Dynasty, to the reign of Ay).
- Semna: D. Dunham and J. Jansen, 1960, p. 74, 90, Pl. 122, n° 21.24-3-257 (= S 552).
- P. E. Newberry, 1906, p. 194 (32), Pl. XLIII, n° 32.

Description:
- The anatomy on the back of this scarab is carefully delineated. The sutures of the elytra are indicated by three vertical lines. The thorax and the prothorax are separated by a horizontal double line. The head and the clypeus are well defined.
- The legs on the sides are concealed by a gold band that encircles the scarab, indicating its function as a seal or pendant.
- The base is meticulously engraved with an ibex or oryx couchant and facing to the right, facing a lotus flower in bloom. A nefer-sign is engraved on the diagonal at the level of the animal’s hindquarters.

Commentary:
The lotus flower in bloom was already regarded as a symbol of life and rebirth as early as the Vth Dynasty in Ancient Egypt. Images of the deceased smelling this flower as it bends over towards him are well attested during the Middle Kingdom, evoking the same symbolism. The ibex – which was also symbolic of life and rebirth – and the lotus in bloom were strongly associated with one another very early. It is therefore hardly astonishing to find them associated on the same object in a funerary context: it thus seems that the concurrence of these two symbols should be interpreted “as the triumph of life over death”, as a symbol of regeneration.

- If this scarab is not Egyptian, it is strongly permeated with the Egyptian symbolism of the Pharaonic period. It should, however, be
the end of the XIIth Dynasty, to have disappeared during the entire Second Intermediate Period and then to have been in circulation again throughout the XVIIIth Dynasty. It seems that this motif had a parallel history in the Levant, and that one can thus date the appearance of these scarabs in this region to MB IIB.

According to Keel, the symbolism of this decoration probably signifies that "as on all geometric decoration, order is established, chaos abolished, and in the Ancient Near East, this signified the triumph of the life force." 

Comparisons:
- Byblos: M. Dunand, 1937, pl. XXX, n° 1384; id. 1939, p. 94 (20); O. Tufnell, 1984, pl. IV, n° 1116, C. Milnar, 2009, p. 40, fig. 18, n° 4.
- Jericho: O. Tufnell, 1984, pl. IV, n° 1131.
- Tell el-Ajjûl: W. M. F. Petrie, 1931, pl. XIII, n° 64; O. Tufnell, 1984, pl. IV, n° 1149.

19 Grave 102

Description:
- The anatomy of this scarab is not very apparent. The back displays a wide, irregular longitudinal groove that seems to have been made to accommodate a setting for the scarab. Only the clypeus is marked by small, not very noticeable indentations. The head is not delineated.
- The legs on the sides are absent.
- The base is uninscribed.

Commentary:
Rock crystal scarabs are well attested. They seem to have first appeared before the XIIth Dynasty. They seem, however, to have been most commonly produced during the Hyksos period and the XVIIIth and XIXth Dynasties.

Comparisons:
- Tell el-Ajjûl: A. J. Rowe, 1936, p. 102, n° 423, Pl. XI, n° 423.

20 Grave 102

Description:
- Although this scarab is similar to scarab 19 in general appearance, the elements of the anatomy of the back are here delineated. The thorax is divided into two parts by a very fine vertical line to indicate the suture of the elytra. The prothorax is delineated by two horizontal parallel lines, also very fine. The head and the clypeus are distinguishable. It should be noted that the end of the clypeus is denticulated.
- The legs are more conjectural than truly visible.
- The base is undecorated.

Commentary:
In Egypt, amethyst was known and employed in the production of jewellery and amulets from the Ith Dynasty. Amethyst does not seem to have been used in Egypt in the manufacture of scarabs, however, until some time in the XIIth Dynasty. Jacques de Morgan discovered amethyst scarabs and jewellery in the galleries of the pyramids of the daughters of Senusret III at Dahshur. It is now accepted that amethyst was used contemporaneously in Byblos for the same purposes.

Amethyst beads and a scarab were discovered at Byblos in Grave I dated to the reign, at the end of the XIIth Dynasty, of the Egyptian
Pharaoh Amenemhat III. Grave II, also at Byblos, contained two rings and a bracelet, each adorned with one amethyst, while Grave III produced a magnificent ring set with an amethyst. These last two graves were dated by Pierre Montet to the reign of Amenemhat IV at the very end of the XIIth Dynasty. Scarabs made of amethyst are today very well known and studied. They are to be found in all museum and private collections.

Comparisons:

21 Grave 107

Description:
- The back, totally smooth, displays no anatomical features. The head, separated from the prothorax, is oval in shape. The clypeus is not delineated.
- The legs on the sides are not very clearly marked. Feathering is represented by a few small nicks, arranged perpendicularly to give the legs some semblance of naturalism.
- The base is decorated with a symmetrical cruciform design. Two double lines cross at the centre, through a small circle; the lines curl inwards as they terminate near the edge of the base, thus dividing the surface. There are two wadj-signs between the upper and lower spirals and two her-signs at the sides, badly drawn it must be said.

Commentary:
If this scarab is not Egyptian in origin, its inspiration comes directly from Egypt.

Comparisons:

22 Grave 107

Description:
- The back is devoid of any anatomical delineation except for the humeral callisties marked on the sides of the back. The head and the clypeus alone are perfectly well drawn.
- The legs on the sides are carefully delineated, and enhanced with perfectly legible feathering.
- The base is engraved with striped pseudo-hieroglyphic signs which could be interpreted as follows: incised horizontally at the centre of the surface, two red crowns placed head to foot and each inverted; above and below these, two nefer-signs which appear to protect a bird with a striped body, and a drawing in the form of a band that we have been unable to identify. A fine line runs around the edge of the surface.

Commentary:
This scarab is one of the group called "symmetrical scarabs". These are absolutely dated to MB II B (or: end of the XIIth Dynasty).
C) Scarabs excavated outside the context of a grave

Description (see p. 313):
- Part of the lower end of the scarab is broken off. The back is mostly undefined. The head and the clypeus are barely separated from one another.
- The legs on the sides are virtually nonexistent.
- The very worn decoration on the somewhat rounded base represents the sign of the beginning of the new year in Ancient Egypt: \textit{wpt rnp-t oupet-renpet}.

Commentary:
This scarab is probably of Egyptian origin. This type of decoration is known from the XVIIIth to the XXVIth Dynasties \textsuperscript{110}.

Comparisons:
- G. A. Reisner, Amulets, CGC, Pl. XXIV, n° 12470 and 12472.
- S. Ratié, 1974, pl. X.

Description:
- The back is quite carefully drawn. The elytra are separated by a finely incised double line. The thorax is separated from the prothorax by a horizontal double line, also finely executed. The head and the clypeus, on the other hand, are rather crudely incised.
- No recognizable legs found.
- The surface of the base shows a lion attacking an antelope (?). This scene is enclosed within a fine line near the edge of the base.

Commentary:
The lion is shown in a natural position, walking towards the right; the antelope, however, is rampant with its back to the lion. This is clearly attributable to the small size of the available surface \textsuperscript{115}.

The scene with a lion attacking an antelope is frequently represented on Egyptian and Levantine scarabs and scaraboids. It seems to have first appeared in the Hyksos Period, and continued for some time during the beginning of the New Kingdom \textsuperscript{116}. The lion is thought to represent the king vanquishing his enemies, here symbolized by the antilopinid \textsuperscript{117}.
Commentary:

This type of scarab, with a symmetrical geometric design, is known from Egypt and the Levant. Sites such as Lish or Haregh 144 on the edge of the Fayum basin and Kuban in Lower Nubia have produced some examples. In the Levant, these scarabs have been found at Byblos, Tell el-Ajjul, Tell el-Yah and Sidon. According to Mlinar, this type of scarab is of Egyptian origin and was introduced to and adopted in the Levant although themselves came from Egypt 144.

Comparisons:

- A very similar scarab, unearthed in Grave H 11 (38) in Jericho, has the same hieroglyphic signs engraved on its base, under a djed-pillar 151.
- Jericho, O. Tufnell, 1984, p. 269, Pl. VI, no 1227.

Description:

This scaraboid is undecorated and massive. The back has not one decorative feature that might help to place it typologically. In lieu of legs, a torus completely encircles the scaraboid, which would appear to have been set in a piece of jewellery.

Comparisons:

- See no 20 above.

Description:

- The back is completely smooth except for the two small nicks at the sides that mark the humeral callosities. The head is well marked, as is the clypeus, which terminates in a fan.
- On the sides, the feathering on the legs faces forwards.
- The base is covered in a design of spirals and attached volutes; at the centre of these, and at their sides, two hieroglyphic signs are written connected to one another: and = ka 145 and shen 146.

Commentary:

The meaning of the signs ka and shen remains obscure. In the author's opinion this scarab should, like the vast majority of scarabs unearthed at Levantine archaeological sites that have Egyptian hieroglyphs engraved on their bases, be classed among those objects whose purpose is prophylactic and apotropaic.

Comparisons:

- Jericho, O. Tufnell, 1984, p. 269, Pl. VI, no 1227.
Dynasty, in Egypt as well as in the Near East. During the XIII\textsuperscript{th} Dynasty it is used, together with other hieroglyphic signs, such as the \textit{nefer} or the \textit{ankh}-sign \textsuperscript{157}:

- Sidon: H. Loffet, 2003, p. 29; C. Milnar, 2004, p. 61\textsuperscript{158}.
- Tell el-Ajjul: A. J. Rowe, 1936, Pl. IX, n° 333 et 358 \textsuperscript{159}.
- Tell ed-Duweir: A. J. Rowe, 1936, Pl. IX, n° 349 \textsuperscript{160}.

\textbf{Description:}

- The back, totally smooth, displays no anatomical features except for the very discreet marking of the humeral callosities. The head is triangular. The clypeus is not marked.
- The legs on the sides are not marked. However, two deeply incised horizontal lines, one above the other, run partly around the sides.
- The name of Amun-Ra followed by a neb-sign \textsuperscript{162}, written from right to left, is shown on the base. The engraving is both mediocre and crude.

\textbf{Commentary:}

Scarabs with the name of Amun-Ra followed by a neb-sign – written vertically – are very numerous \textsuperscript{163}. Their first appearance seems to have been at the beginning of the XVIII\textsuperscript{th} Dynasty, that is in MB IIC in the Near East; they continued to be produced throughout the XIX\textsuperscript{th} Dynasty and well thereafter.

\textbf{Comparisons:}

- Aphek: R. Giveon, 1988, p. 50-51, Pl. IV, O. Keel, 1997, p. 86-87, n° 93. \textit{id.}, p. 94-95, n° 45 (date: from the middle of the XVIII\textsuperscript{th} Dynasty to the end of the XIX\textsuperscript{th} Dynasty).
- Beth Pelet: W. M. F. Petrie, 1930, Pl. XII, n° 176 (date: end of the XVIII\textsuperscript{th} Dynasty).
- Beth Pelet: W. M. F. Petrie, 1932, p. 24, Pl. LIII, n° 185, n° 187 (date: end of the XVIII\textsuperscript{th} Dynasty).
- Beth Pelet: W. M. F. Petrie, 1932, Pl. LV, n° 384, R. Giveon, 1985, p. 48-49 (74), Pl. 4\textsuperscript{164} (date: New Kingdom).
- Gouroub: M. A. Murray, 1905, Pl. IV, n° 16 (date: New Kingdom).
- E. Hornung and E. Staehelin, 1976, p. 310, n° 600, 601, 602 and 603 = Fraser 471, Pl. 67 (formerly Collection Fraser-von Bissing, dated to the New Kingdom).
- Jerusalem: D. Ben-Tor, 1993, p. 73, n° 1 (Israel Museum n° 76.31.12134, date: New Kingdom).
- Lachish: O. Tufnell, 1958, Pl. 37-38 n° 273 and Pl. 39-40, n° 373-374 (date: middle of the XVIII\textsuperscript{th} Dynasty-beginning of the XX\textsuperscript{th} Dynasty).
- Médinet Habou: E. Teeter, 2003, p. 49, n° 55, Pl. 19 (3) (date: end of the XVIII\textsuperscript{th} Dynasty; reign of Ay).
- Tell el-Ajjul: O. Keel, 1997, p. 208-209, n° 317 (date: XVIII\textsuperscript{th} Dynasty, during and after the reign of Thutmose III).
- Tell el-Ajjul: W. M. F. Petrie, 1934, Pl. IX, n° 599.
- Tell el-Ajjul: A. J. Rowe, 1936, p. 182-183, n° 765 (I.9759), (date: XIX\textsuperscript{th} Dynasty = end of the Bronze Age-beginning of the Iron Age).
- Tell el-Fara: D. Ben-Tor, 1993, p. 65, n° 98, Israel Museum n° 1.7047, (date: XIX\textsuperscript{th} and XX\textsuperscript{th} Dynasties).
recruits; P. Tallet, 2005, p. 109 et seq.
9 M. G. Scandone, 2000, p. 187 et seq.
10 Egyptian messengers of this period, sent out of Egypt as envoys, are also well represent- ed; M. Valloggia, 1978, p. 79-87.
11 O. Tufnell, 1984, Type O-A1-d5. Type I a-d, G. T. Martin, 1971, Pl. 5-11; Pl. 50 for the back.
12 M. A. Murray, 1908, Pl. XXII; D. Jones, 2000, p. 147, n° 573.
14 A. Taylor, 2001 and A. R. Al-Ayedi, 2006 provide no references for this period.
15 For the formation of names in Ancient Egypt, see A. Erman & H. Ranke, 1936. Pl. VIII, no 302; F. S. Matouk, 1977, p. 359, n° 826-831; C. Milner, 2009, p. 40-41 and fig. 8, n° 10-14 and 16.
16 Type I-D8-e5.
17 On any object “the area decorated is a function of its size and its surface. Thus, in, art mobiler (portable art), and even more palibly in sculpture, this area is simply more limited” than it is in piazzetto or in wall paintings, for example. On this subject, see O. Keel, 1995, p. 69-70; J.-C. Goyon, 2001, p. 37, n° 9, p. 38, n° 43, n° 4; E. Gubel, 2003, p. 45; K. M. Cooney & J. Tynell, 2005, p. 4-5 “Miniaturisation and abstraction”; H. Loffet, 2007, p. 95, n° 140.
18 Sign G 17 of A. Gardiner’s Sign-list.
19 Sign X 1 of A. Gardiner’s Sign-list.
20 It is true that this anthro- ponym is here dated to the Old Kingdom.
21 PN I, 194, 7.
23 Type II-D1-d9 in O. Tufnell, 1984. Types 3 F 4 and 3a.
24 Type I-D8-e5.
25 The meaning of this anthroponym is clear: “Powerful is Sobek”.
27 M. A. Murray, 1908, Pl. XVI; D. Jones, 2000, p. 313, n° 1145.
30 CGC 20293 g.
31 Class 6 C1. Type I-D4-e4.
32 Class 2 B 1-2. Type II-A2-d5.
34 Steatite scarab now in the collections of the Government Central Museum of Jaisalmer, n° 10467.
35 Class 2 A-B according to this author.
36 Scarab now in the col- lections of the Museum of Fine Arts, Boston, n° 24.1543.
37 Class 2 B2. Type O-A6-d5.
38 Class 3 B. Type O-A1-d5. For this dating, see D. Ben-Tor, 2007, p. 18-19.
39 Sign S 12 in A. Gardiner’s Sign-list.
43 Scarab dated to the Hyksos period by R. Giveon, now in the collections of the British Museum, n° 48240.
44 Scarab dated to the reign of Senusret II.
45 Scarab here dated to the reign of Senusret III.
46 Class unknown. Type I-D8-e5.
47 Type I-D4-e4.
48 The author includes this scarab in Class 2 A.
49 The papyrus plant, Sign M 13 in A. Gardiner’s Sign-list.
51 D. Ben-Tor Class 3 F, 2007; O. Tufnell, 1984 Type I-D8-e4.
52 Type: O-B4-d5.
53 This is sign V 30 in A. Gardiner’s Sign-list.
54 This is sign F 35 in A. Gardiner’s Sign-list.
55 This is sign U 36 in A. Gardiner’s Sign-list.
56 Class 3 A3. Type O-B4-d5.
57 This is identified as Tilapia nilotica, sign K1 in A. Gardiner’s Sign-list, symbol of rebirth in Ancient Egypt.
58 On the symbolism of this fish, see P. Verme & J. Yoyotte, 2005, p. 293-295.
60 Type I-D8-e5.
61 For this dating see O. Keel, 1995, p. 189; D. Ben-Tor, 2007, Class 2 A, O. Tufnell, 1984 Type O-A5-e10.
62 Sign V 16 in A. Gardiner’s Sign-list.
63 Sign S 34 in A. Gardiner’s Sign-list.
64 Class 3 A3. Type I-B2-e5.
65 See scarab 10 above. The authors thus do not follow C. Milner, 2009, p. 40 when she describes this type of decoration as “linear incised: a twisted rope”.
66 An obvious example is the Ichthus in Early Christian iconography.
67 An obvious example is the Ichthus in Early Christian iconography.
69 Sign F 35 in A. Gardiner’s Sign-list.
70 Sign N 28 in A. Gardiner’s Sign-list.
71 Sign S 34 in A. Gardiner’s Sign-list.
72 Perhaps lotus flowers in bloom? Sign V 30 in A. Gardiner’s Sign-list.
73 Class 3 A5. Type II-A3? Perhaps lotus flowers? Sign V 30 in A. Gardiner’s Sign-list.
74 Class 3 A5. Type II-A3? Perhaps lotus flowers?
75 Sign V 30 in A. Gardiner’s Sign-list.
77 O. Tufnell, 1984, p. 117-118.
79 Museum Vleeshuis, Antwerp, n° 47. 65.729.
80 Museum Vleeshuis, Antwerp, n° 47. 65.729.
81 Grave in Group 960.
82 Class 3A2.
83 Class 3A2 and A5 II d6.
84 Class 1E according to D. Ben-Tor.
85 Class 2A according to D. Ben-Tor.
86 Class 9. Type III-A3; D. Ben-Tor, 2007, Class 9B.
87 Sign F 35 in A. Gardiner’s Sign-list.
89 H. De Meulenaere et al., 1992, p. 22-25, photo B. sarcoph-
agus of the Lady Hetepi, from Asyut, XII Dynasty.


92 Steatite scarab, from cemetery 500. Here dated to the XVIIth Dynasty, now in the collections of the Museum of Fine Arts, Boston, no 24.1589.

93 The plant is here placed behind the antelope couchant. Here dated to the XVIIIth Dynasty. See La Voie royale, 1987, p. 79, n° 99.

94 Here, the lotus flower is placed behind the running male antelope. Here dated to the XVIIIth Dynasty.

95 Personal collection of the author.

96 Class 2A. Type I-A3-d5.

97 J. Vandier, 1944, p. 155.


99 Dated to the XIItth Dynasty.

100 Double scaraboid made of white faience. Now in the collections of the Cairo Museum, no JE 124. Sign-List.

101 Class undetermined. Type O-e1.


104 F. S. Matouk, 1977, p. 18; O. Keel, 1995, p. 142 (V. A. 4. 4. 2. 1. 1).

105 From Grave 101 (excavation number I. 10183), dated “c. Hyksos/ Bronze Age”.

106 Excavation number 35.4977, dated “c. Hyksos”.

107 Excavation number 35.4014, dated “c. Hyksos”.

108 Excavation number I. 5993 dated “c. 18-19 dyn.”.

109 Class undetermined. Type I-B7-e7.


116 See, for example, F. S. Matouk, 1977, p. 18; O. Tufnell, 1984, p. 39; D. Ben-Tor, 1993, p. 41; O. Keel, 1995, p. 149-143 (A. A. 4.4.2.1.1.2).

117 Provenance: Grave 19 (Excavation number 32.1757), dated to MB II / Hyksos period - XVIII Dynasty.

118 Class 5. Type O-A1-e10.

119 Sign M 13 in A. Gardiner’s Sign-List.

120 Sign D 2 in A. Gardiner’s Sign-List.

121 For the dating of this type of scarab, add O. Tufnell, 1984, p. 35 and 125: “end of the XIIth Dynasty”. — beginning of the XIII th Dynasties = MB II B.

122 This scarab is dated by the author to the first half of the XVth Dynasty.

123 Date: end of the XIIth Dynasty.

124 Date: beginning of the XVIIIth Dynasty.

125 Class 5.

126 In pages 88-89 of this essay, Ben-Tor dates these scarabs to the end of the Middle Kingdom -Second Intermediate Period, however, influences drawn from both cultures, and mutually accepted, could have travelled in both directions between Egypt and the Levant.

127 Class 3 B1c. Type O-D1-d14.

128 Sign F 35 in A. Gardiner’s Sign-List.

129 Sign M 13 in A. Gardiner’s Sign-List.


131 Neither class nor type can be assigned to this scarab.

132 For the material used in the manufacture of this scarab, see O. Tufnell, 1984, p. 42; D. Ben-Tor, 1993, p. 42; O. Keel, 1995, p. 149-151.

133 P. E. Newberry, 2003, p. 35, nr 1, Pl. XII, no 1. Id., p. 35, nr 9, Pl. XII, nr 9. These two scarabs are dated by the author to the XXVth Dynasty.

134 Class 9 B / 9 E. Type II-C1.

135 On this subject, see scarab 2 above, n. 17.

136 A. Grenfell, 1915, p. 292 (b). According to this author, “The lion was sacred to Horus.”.


138 Class 6 C1. Type II-A3-d5.

139 Sign V 30 in A. Gardiner’s Sign-List.


142 3607/1251, from Grave 45; C. Mlinar, 2009, p. 23, fig. 1 and p. 24, fig. 9.

143 Type, II, A3, d5.

144 C. Mlinar, 2009, p. 23, dated the specimen from Grave 45 to the beginning of the Hyksos period.


147 This dating is given as a function of the archaeological context. Neither class nor type can be assigned to this scarab.

148 The author places this scarab within class 9, with grave reservations, however. Type O-A1-d14.

149 Sign D 28 in A. Gardiner’s Sign-List.

150 Sign V 7 in A. Gardiner’s Sign-List.


153 Sign V 7 in A. Gardiner’s Sign-List.

154 Sign N 17 in A. Gardiner’s Sign-List.

155 Sign S 34 in A. Gardiner’s Sign-List.

156 Sign V 30 in A. Gardiner’s Sign-List.


158 Includes references and parallels.

159 Here dated to the Hyksos period.

160 Here dated to the Hyksos period.

161 Class undetermined. Type O-D8-e4.

162 Sign V 30 in A. Gardiner’s Sign-List.
BIBLIOGRAPHY


AHL = Archaeology & History in Lebanon, London-Berlin.


BdE = Bibliotheca Orientalis, Freiburg-Mayence.

BiOr = Bibliotheca Orientalis, Freiburg-Mayence.


BdE = Bibliothécaire d’Études de l’Institut Français d’Archéologie Orientale, Le Caire.


BiOr = Bibliotheca Orientalis, Institut voor het Nabije Oosten, Leyde.


IAEA = Institut Français d’Archéologie Orientale, Le Caire.


CDME = R. O. Faulkner, A Concise Dictionary of Middle Egyptian, Oxford.

JEAA = Journal of Egyptian Archaeology, London.


MDAIK = Mitteilungen des Deutschen Archäologischen Institut Abt. Kairo, Mayence.

OBÖ = Orbis Biblicalus et Orientalis, Freiburg-Göttingen.

PN = H. Ranke, Die ägyptischen Personennamen, Glückstadt-Hamburg.


TP. = Textes des Pyramides.


Connaissance de l’Égypte ancienne


A. Gubel, 1991, “Scarabs from Western Asia from the Connaissance de l’Égypte ancienne


C. Guillaume et al., 2009, “Karnak sous le temple d’Opet”, Archéologia, n° 463.


I would like to express my gratitude to Karin Kopetzky for the fruitful discussions we had in Sidon and for all her help and advice on the material as well as in making all the Tell el-Dab’a publications available to me. My thanks also go to D. A. Aston for forwarding the manuscript of his new book on Tell el-Yahudieh ware while the book was still in press. I am indebted to Ramy Yassine who worked very hard on the drawings and Tony Farraj for taking the photos used in this article.

Tell el-Yahudieh ware, first recognized in Egypt by Petrie, is characterized by a distinctive geometric and figurative decoration of incised lines and punctured dots filled with chalky paste. The origin of the production of this ware (Lebanon/northern Palestine, Syria, or Egypt) has been the subject of numerous articles. The discussion on whether it was first produced in Egypt or in the Levant and then introduced by one or the other into the respective areas before spreading across the Eastern Mediterranean in the MB IIA/B but mainly in the MB IIB is also still controversial, despite the undertaking of many chemical analyses. Aston compiled a list of the suggested classification of this ware, based on geography, with the so-called earlier “el Lisht ware” in Egypt or Bietak’s regional styles and divisions accordingly, as well as with Kaplan’s typology relating to shapes. In his article, Aston examines older and newer publications summarizing all the discussions on the topic while advocating in favour of a combination of features including decorative styles together with techniques in order for it to be more relevant. A more recent comprehensive study on Tell el-Yahudieh ware from Tell el-Dab’a favours the Levant as the place where this style developed first.

The Tell el-Yahudieh ware from Sidon was found at the beginning of MB IIB from level 5 onwards, mostly in burials with the exception of wares number S/4213, S/5445, S/88833, S/1787-S/1846, S/41793, S/41102 (fig. 1, 10-13, 17, 18) found outside around the graves and S/50273 (fig. 14), a large jug found in the Middle Bronze Age temple. Handles, preserved in 7 cases (fig. 2, 4-7, 9, 15) are all double strand handles stretching from the shoulder to the neck just under the rim except for a miniature juglet (fig. 7). The body is ovoid, (fig. 2, 4, 5) becoming piriform later in the MB IIBC examples (fig. 8, 9) with shoulders more strongly marked. Jug fig. 15, S/2170-3940, has a tendency towards a more squat shape. Juglet S/4687 (fig. 2) with a stepped rim is typical of the northern Levant and very popular in Sidon’s level 5. Other rims are plain everted (S/4588, fig. 5) and the kettle rim is found in the later MB IIB/C (S/3799, fig. 9). The button base (S/4588, fig. 5) of the earlier