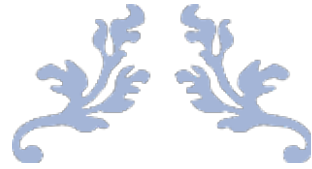




**Tourism and Travel in
Ancient Egypt:
Travel Like an Egyptian**

by
Mohammed Yehia Zakaria Z. Ahmed



TOURISM AND TRAVEL IN ANCIENT EGYPT

Travel Like an Egyptian



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www.tourismandtravelinancientegypt.com

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Dedication

EGYPT has been a source of knowledge, and continues to inspire.

EGYPT has great stories to tell and explore

I always love hearing the famous song of WALK LIKE AN EGYPTIAN

Now, I guess after reading this book,

You will not only walk like an Egyptian...but also travel like the ancient Egyptians.

Where TOURISM AND TRAVEL were familiar 7000 years ago!

To my family who introduced me to the joy of reading from birth.

To my beloved country with great and unique history and civilization

Egypt...where it all begins

I dedicate this book...

Mohammed Ahmed

Acknowledgment

This work would not have been possible without the technical support of Pro Audio Voices (PAV). I am especially indebted to Becky Parker Geist. She is such an amazing person and very helpful. I appreciate her valuable advice, editing and professional proofreading that makes my dream come true of turning my book into a fascinating audiobook with such a lovely voice. I would like to thank my parents and friends for being such a huge support through my experiences! Love you all!

Now, I remember the following quote from the ancient Egyptian literature text saying

Follow your heart while you're alive.

Put perfume on your head,

Clothe yourself with five linen...

Make holiday and don't forget of it!

(Harpist's song about 1400 BC.)

Introduction

Egypt is the cradle of civilization and humanity. Indeed, ancient Egyptian civilization is one of the oldest magnificent global civilizations. There are numerous investigations, and publications, that have been done in the past which are related to the Egyptology field of study. Many of them covered several aspects of Egyptian art history, archaeology, religion, and literature.

This book provides an analytical framework and conducts an in-depth investigation on the knowledge of a new topic in Egyptology. It concerns travels in ancient Egypt. However, there are numerous previous studies within the archaeology of the ancient Near East, Egyptology and tourism literature, there is still a lack of work pertaining to this topic of book itself.

The travel perspectives discussed throughout this work, are presented as ancient perspectives of travels in Egypt. First and foremost, however, they are not ancient perspectives at all, but rather modern constructed archaeological and historical perspectives on how Egypt might have considered travel in ancient Egypt, and highlight its correlation to travel of today. Therefore, this book is an attempt to fill in the literature gap and attempt to contribute to this uncovered topic.

Traveling was an elementary factor of the Egyptian culture. A high degree of mobility is accounted for in all classes of the society. Egypt has been a destination for travelers since the pre-dynastic time. This book presents tales of traveling in ancient Egyptian history; simply, it strives to be an exciting journey for the readers, in order to travel back to an ancient world to discover how ancient Egyptians traveled at that time.

Based upon the literature of the ancient Egyptian religion and language, the author reinforces his point of view of how Pharaohs traveled. The analytical part of the book, which analyzes the pictorial scenes of the wall paintings on the Egyptian tombs and temples, are another source of evidence in the book. The listeners of the book will gain a comprehensive and holistic image of ancient Egyptian travels. Making a comparison of modern tourism and travel to that of ancient Egyptian times is one of the accomplished goals of this work. The author hopes that you gain a new experience of what it was like to travel in the past.

Book Outline Figure



The Egyptians traveled over the Red Sea to the mysterious land of Punt. The map shows the outgoing voyage of the ancient Egyptian travelers. Below is an image that shows African tribute bearers represent incoming travelers visiting Egypt.



Nubians travelers bring goods to the pharaoh Thutmose IV. It contains gold rings, apes, and leopard skins. Nubia is the located south of Egypt. The Egyptians attained much of their prosperity from Nubia through military campaigns. During times of peace, however, they also traded with the princes of Nubia for mineral and exotic animals.

African tribute bearers represent incoming travelers visiting Egypt.



Userhet journey to Abydos



Foreign rulers from Asia and the Mediterranean lands would send splendid gifts to the pharaoh, and would send them gifts in return. These Syrians have been sent as representatives of their ruler, or envoys. They have brought perfume containers made of gold, ivory and a beautiful stone called lazuli. These cases are decorated with gold and lotus flower designs. The pharaoh would pass on some of the luxurious foreign gifts to his favourite courtiers.

1 Chapter 1-Did ancient Egyptians know travel?

1.1 Introduction

Egypt is described as a unique country, with a long history of great kings and queens. Both ancient Egyptian history and civilization have an influence on the modern world. This civilization was established in the Nile valley. Its blessings were distributed in whole parts of Egypt, and extended to other surrounding countries that were connected to Egypt during that time. In this regard Fakhry assures us that it is wrong to think that the ancient Egyptian civilization was in any way isolated due to the fact that ancient Egyptian civilization was impacted by the other east Mediterranean nations and civilizations.

The ancient Egyptian daily life circled around the Nile and the fertile land along its banks. Therefore, it is logical that several scholars assume that the Nile was important to various activities of the ancient Egyptians. Travel within the Egyptian land, and to other countries, occurred as a part of these activities. Ancient and recent discoveries have proven that the Nile granted Egyptians a great support to move from one place to another.

Travel in ancient Egypt was regarded as a kind of prestigious mission to the person who was sent by the order of the king. Ancient Egyptian travelers had the honor to be sent on missions in order to fulfil their tasks through completing successful journeys. Therefore, travel was done exclusively by the high culture and elite persons, and it was connected considerably to one's official duty in a position. That is to say that it was part of one's job.

Harris and Pemberton state that a few of the Egyptians were interested in traveling to foreign lands in order to enjoy themselves with stories of adventure and participate in interesting activities such as trade, diplomacy and warfare. On the contrary, David emphasized that the main motive of ancient Egyptians that stimulated them to enter commercial and trading activities with other lands was to obtain commodities that were scarce in Egypt, and not for the sake of adventure.

Moreover, Harris and Pemberton believe that within the Egyptian land, there were markets situated in towns and villages as the main trading places, where the people used to make transactions between themselves. That was one of the reasons that encouraged the ancient Egyptians to travel internally. The authors assume that it was common in ancient Egypt to see traveling salesmen, who sailed up and down the Nile visiting homes. Hence, we can conclude that commerce and a spirit of adventure were sufficient reasons for ancient Egyptians to travel either domestically or internationally. Thanks to the wide travel activity, Egypt kept its friendly relations with its Near East and Mediterranean neighbors.

However, it seemed to be too difficult for the Egyptians to travel, due to the long time it took to reach the countries that are overlooking the coastal area and the dangers of crossing the Mediterranean Sea. The ancient Egyptian artists did not want to leave without documenting their trips. Therefore, the artists inscribed on the stones, and on scraps of pottery bartering details of the ancient Egyptians travels and what they did during their voyages from the earliest times of Egyptian history.

Apart from commerce and adventure, there were other motives that drew the ancient Egyptians to travel. For instance, leisure was a motive for travels. Although Harris and Pemberton emphasized that traveling for pleasure was unusual before Greek and Roman times, Holloway and Taylor claim that travel for pleasure was existent in ancient Egypt, where the people relied on their journeys on the Nile River. This is considered the most important source of their entertainment and travel.

The previous section uses as references: (Fahkry 1991), (Green 1989), (Assman and Jenkins 2003), (David 1999), (Albright 1949), (Baines 2004), (Harris and Pemberton 1999), and (Holloway and Taylor 2006).

1.2 The Nature of Ancient Egyptian Travel

Geographically, Egypt is divided into two parts: the Delta in the north and the Nile valley in the center and south, (i.e. Lower and Upper Egypt). Throughout the historical period we call Ancient Egypt, the majority of the Egyptian land was bare, arid desert with a few oases providing the only places to support any life. Out of a total area of 386,000 square miles (1,000,000 sq. km) less than 13,500 square miles (35,000 sq. km) were cultivated.

The geography of the land made the overall transport difficult, except for the boats which were dependent on the Nile and its subsidiary canals. According to Brier and Hobbs travel outside the Egyptian borders, which is now called outbound or outgoing travel, was allowed to all Egyptians. This means that the demographic approach to travel, in ancient Egypt, ignored the bias in gender or distinction between the rulers and individual people.

Conversely, Baines assumed that only privileged persons had the right to engage in traveling outside Egypt. He illustrated that travel to other countries was sometimes monopolized by high officials in a country as privileged peoples.

In this context, Brier and Hobbs referred to the reason of monopoly due to Egypt's demand of certain foreign commodities that required elite people to travel to obtain these goods. This argument was in agreement with David, who indicated that the king and administrative high officials were acting as the decision makers about which commodities should be traded with foreign lands, and who were eager to travel, since it concerned state affairs.

In general, the smooth life of ancient Egyptians allowed travel to be increased, particularly if they had money and could afford either to charter a ship or stay with friends at private houses.

The ancient Egyptian woman loved to accompany her husband for various trips on the Nile (cf. the analytical approach of the scenes that will be discussed in Chapter 6). Egyptian women were part of daily life in ancient Egypt and had an important role in the Egyptian civilization. Sometimes princesses traveled to Egypt in exchange to the Pharaoh and to pay the tribute. Figure 2, a Syrian trading venture to Egypt, shows Syrian princesses traveling to Egypt to bring tribute to the Pharaoh. The tribute included gold vases adorned with lotus flowers, golden perfume containers, and lapis lazuli.

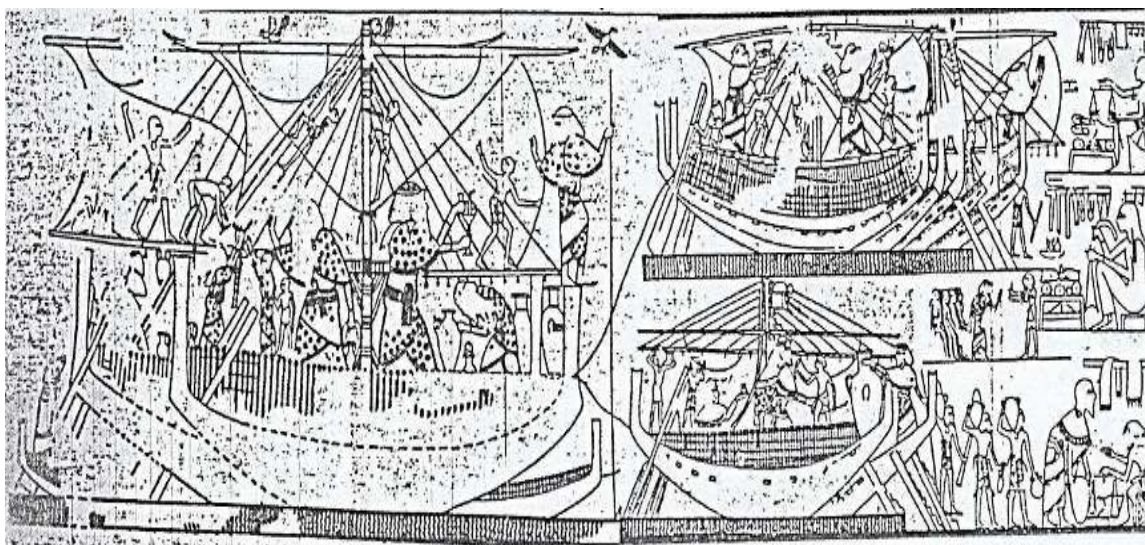


Figure 2- A Syrian Trading Venture to Egypt

Baber claimed also that Egyptian women accompanied their husbands at recreation times and during their hunting and fishing expeditions. There are numerous scenes which prove this fact (cf. scenes of Userhat). It also indicates the importance of women to mobility and travel activity in ancient Egypt.

Furthermore, the criteria for permission to travel in ancient Egypt were ruled by fairness and honesty. Sertima stressed that the characteristics of travel served to demonstrate social justice, at least in travel, across social classes from the poor to wealthy. This fact has been proven by the number of trips that the royal members of the Egyptian kingdoms did as well as other ordinary people.

In this perspective, Sertima comments on how the ancient Egyptian text that says - *“Give bread to the hungry, water to the thirsty, clothes to the naked and a boat to those*

without one [...]”-could reflect justice in ancient Egypt. However, the author believes that this text may reveal the high demand for travel, especially for the poor people. Egyptians gave travel high priority in relation to other personal and crucial social demands, such as eating, drinking and dressing. There is an indication to the reader of this text that the boat as a means of travel and trade was essential to the poor people. Highlighting the importance of the above stated text, Lichtheim commented that the text was written twice, in three columns on each side of the false door of *nfr sxm ra* at Saqqara, and belongs to the 6th dynasty.

It took travelers weeks to get from one end of Egypt to the other. Many of the Egyptian outbound trading expeditions spent years and months, for instance, Hatshepsut’s trip. Harris and Pemberton described this sort of travel as ‘Slow travel.’

The previous section uses as references: (Uphill 2001), (Brier and Hobbs 1999), (Baines 2004), (David 1999), (Shackley 2006), (Hart 1990), (Baber 1935), (Sertima 1989), (Lichtheim 1975), and (Harris and Pemberton 1999).

1.3 Travel in Ancient Egyptian History

Ancient Egyptians preferred to live quietly in peace in their own native villages and to cultivate their own ground, enjoy their lives, and seek peace and pleasure rather than to fight. However, there were numerous campaigns in ancient Egyptian history which documented travels for military aims. This has been constantly pointed out in writings about ancient Egyptian history.

In this book, the military travels are excluded and other aims of travels and journeys are focused on, those that have been done for tourism, recreation, peace, and leisure. This is in accordance with the aims of the work.

Köpp believes that the mobility of ancient Egyptians was demonstrated in all walks of life. She acknowledges that Egypt had an extensive transport system, consisting of water and country lanes, and numerous means of locomotion and transport. These factors formed the foundation of travel that was established in the pre-dynastic period and continued until the slight improvement in the New Kingdom.

The following sections will give insight into mainstream travel in ancient Egypt. The most important travels are described, starting from the pre-dynastic period until the end of the New Kingdom period and with a brief overview of travel during the Greco-Roman times. All dates of the book are Before Christ (B.C.) according to the chronology of Killen (cf. Appendix A).

The previous section uses as references: (Clayton 2001), (Baikie 1916), (Köpp 2008), and (Killen 1994).

1.3.1 An Overview of Travel in the Pre-dynastic Period (5500 - 3200 B.C.)

At first glance, frequent moving and travel from one place to another seems to be the main feature of this period because of the instability of living in one place. Inevitably, ancient Egyptians were supposed to travel in search of shelter and food: hunting fish, birds, and small animals from the Nile River or from lakes and collecting the necessary fruits for their survival.

In this period, the life of ancient Egyptians was quite simple and modest, a fact that facilitated individual traveling since they had carry their furniture with them. This was the case until agriculture was invented and people began to settle the land and cultivate it for food rather than scavenging. By the fourth century B.C., travel was developed for purposes of business, healing, or entainment at festivals.

Fakhry claimed that the previous centuries of the 1st dynasty were the periods of setting a foundation for civilization. Local administration was formed, and that was the same period of interaction that enhanced the relationships between the Egyptian cultures and Near Eastern cultures.

Travel was considered a primitive activity within Egypt. This fact was depicted on the monuments that belong to this pre-dynastic period. In this concern, Szpakowska refers to the recent archaeological work at Abydos, providing evidence that there were other kings earlier than Narmer, who ruled Upper Egypt.

It has been stated that the simple life of Egyptians as well as the desire to see other communities were motives to travel. From the pre-dynastic period onwards, the ancient Egyptians tended to not live so far from their neighbors.

Therefore, we found that both Delta and Upper Egypt civilizations were affected by the neighboring civilizations in the phase of the Stone Copper Age before 4000 B.C. (in the extended period from Neolithic period or modern Stone Age and pre-dynasty age). Delta civilization was affected by eastern and western Egyptian civilization as a result of the Egyptian connection with the peoples of Palestine, Syria, and the Mediterranean from one side (the Sea People), and North African peoples from the other. Similarly, the Upper Egyptian part was connected to the African cultures from the south and to the Semitic people in the East through the Red Sea.

It is also worthy to mention that Gadalla estimates dates for this epoch of Egyptian history, as follows: that the Neolithic Period was about 5000 B.C., while the pre-dynastic Period ranged c. 5000-3300 B.C. and the Proto-dynastic Period c. 3300-3050 B.C.

The easy and slow mainstream of the Nile stimulated the Egyptians to build their boats since the beginning of the Egyptian history. These boats were used for fishing, transportation and pleasure. About 3500 B.C. in the pre-dynastic period, ancient Egyptians were fond of traveling. Therefore, they began painting so-called “Sickle-shaped boats” on pots and potteries, boats in crescent form. These seem to be among the earliest wooden boats with planks; this painting is considered to be evidence of ancient Egyptian travel since pre-dynastic Egypt. There are plenty of models and representations of boats in ancient Egypt. The earliest boats painted on pottery from this period were propelled by oars or paddles, and continued to be used by fishermen for traveling along canals or in the marches throughout the historical period.

However, the pottery that was discovered about 3500 B.C., during the pre-dynastic period, was small in size; their significance is that they prove the earliest desire of the Egyptian artists towards travel. Figure 3, a photo of a pre-dynastic el-Amarna Pottery Vessel bearing Red Painted Decoration from the Early Naqada II period-presents one of those painted pots about 29.2 cm height. The drawing depicted on the pottery comprises boats, animals and human figures, including a dancing woman or goddess with raised arms. This indicates that Egyptians were interested in traveling for leisure and engaged in this activity since the earliest days of the Egyptian history.

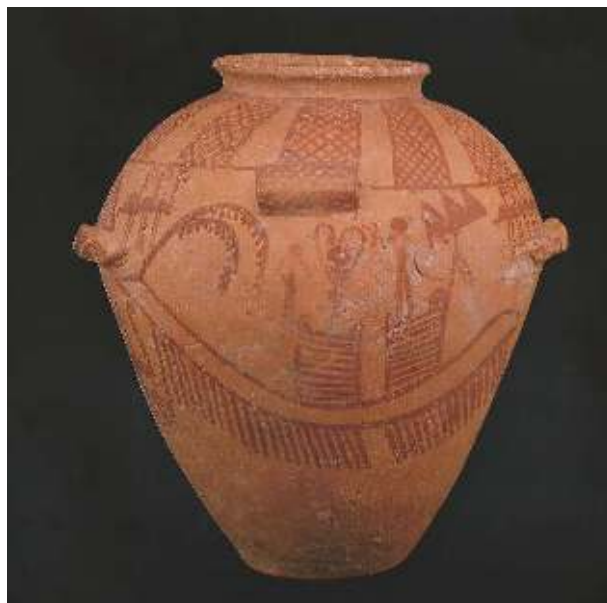


Figure 3- Pre-dynastic el-Amarna Pottery Vessel bearing Red Painted Decoration
Early Naqada II period

Nur el-Din explains the representation of two different skiffs on Naqada pottery that belonged to this period. The first one was made of papyrus reefs lashed together, capable of carrying a maximum of two passengers or pulls; and it would have been easy to navigate on quiet water. This seems to have been a common means of transport for fishermen or to

transport cows. As for the second type of skiffs, they were made out of wild wood, built to fit the natural water of the Nile as its water was running fast and had strong waves.

The tomb of Nekhen belongs to pre-dynastic Egypt and is situated today about 80 km south of Luxor. It was called in ancient Egypt *nxn* the city of the Hawk, and to the Greeks Hierakonpolis, and the modern Kom el-Ahmar. At this tomb, the flat sailing boats used by people of rank had been painted on pre-dynastic pottery. The boats were probably made of local acacia wood, deck-cabins, which were enclosed with plaited matting. These boats give us a clue of travel means since the earliest days of history.

Other archaeological evidence was found near the tomb of the 1st dynasty king Aha at Abydos a great (but empty) boat pit over thirteen meters long and nearly three meters wide.

The natural obstacles did not stop the ancient Egyptians from traveling. For instance, the cataracts that existed in the south of Egypt did not prevent travel by sea to Nubia or from continuing their trips towards the African countries. Furthermore, these obstacles did not stand in the way of their military campaigns, for instance, those of king Aha and Khasekhemwy, who belong to the 2nd dynasty campaign. These provide considerable evidence of traveling since the pre-dynastic Egyptian times.

The previous section uses as references: (Fakhry 1991), (Goeldner and Ritchie 2005), (Szpakowska 2008), (Gadalla 1999), (Mieroop 2010), (Kamil 1993), (Shaw and Nicholson 2002), and (Köpp 2008).

1.3.1.1 The Early Relationships between Egypt and its neighbors

Although the topographical nature of the ancient Egyptian land was semi-isolated, since it was surrounded by the Mediterranean Sea from the north, wild desert from the east and west, in addition to river cataracts in the south, Egypt was connected to the other surrounding nations. Fakhry acknowledges that ancient Egyptian trade extended to other neighboring countries through its deserts, and that at the same time several immigrants and visitors came to Egypt, whether individually or in groups.

It seems that the ancient Egyptians in this early period of history were not isolated from the other countries, and were very much motivated in forming new relationships with and connections to their neighbors. The aim of these connections was to discover sites located within Egypt, to see other sites outside of Egypt, and to exchange their goods with other partners. An example of the initial international relationships represented in Egypt is the first diplomatic mission that was sent to the north into the Levant and south into the Sudan nowadays, at the beginning of the Old Kingdom.

Demonstrating the above facts, some archaeologists have discovered some monuments and inscriptions in the Nile valley and north of the valley. These proofs date back to c. 5000 and 4700 B.C. and depict scenes indicating that many relationships existed between the inhabitants of Al-Khartoum civilization and their Egyptian peers.

It is exciting to see that these international relationships, which were initiated within the ancient Egypt heritage, are similar to some current customs and traditions of the African tribes. These customs are in use to the present. This can be evidenced by the close customs among Badarian inhabitants and East African tribes from one side, and Somali people and Sinai Peninsula from the other side. Additionally, headrests are still used today in Kenya and other parts of Africa which were first known in Egypt. By visiting the Egyptian museum, you can see many ancient Egyptian headrests that were used to allow Egyptians to sleep on their side. An example of these headrests is illustrated in Figure 4, the Headrest of Tutankhamun, and exists at the Egyptian museum. It dates back to Tutankhamun and was discovered in the Valley of the Kings. Its height ca.19.2 cm, width ca. 26 cm and made of strands of ivory beads stained dark green and red-brown on the inner surface. God Bes who was god of joy in ancient Egypt is represented on the outer surface of the headrest side, while the inner surface is decorated with the lotus flower.



Figure 4- The Headrest of Tutankhamun

Fakhry refers to the similarities that have been discovered between the Khartoum and Badarian pottery from one side and from what the archaeologists discovered in Nubia and west of Sudan on the other side. He claims that there was one culture separated between both

countries - due to the settlement of Egyptians in Sudan. This argument supports the idea of travels from Egypt to other bordering countries from a cultural perspective. Massey agrees with Fakhry, stating that cultural similarities existed among the riverine Neolithic populations from central Sudan as far north as Badarian Middle Egypt in the course of the fifth millennium B.C., and started to disappear in the early days of 4000 B.C.

Edward's argument is based upon comparative studies of contemporary developments in the Egyptian Lower Nile, with the well-preserved Neolithic archaeology of Sudan. He supposes that "this cultural uniformity" disappeared as a result of increasing the cultivation of cereal, sedentism, and water transport during the early Naqada period, thus beginning to transform life in the Egyptian Nile valley. Figure 5, a map showing the location of the two earliest civilizations of Badari and Naqada in ancient Egypt, shows that Badari was on the Nile over 100 km north (or downstream) of Naqada.

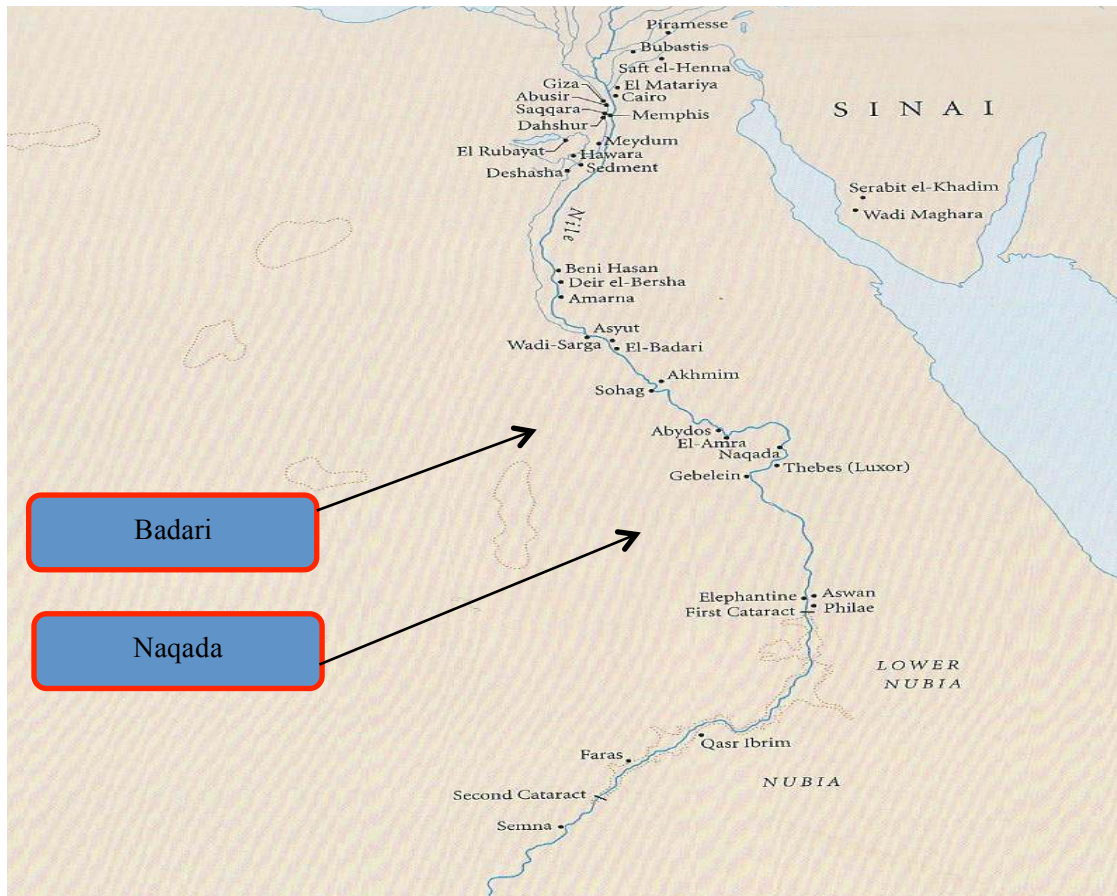


Figure 5- Badari and Naqada locations

Today, many aspects of ancient Egypt and Nubia culture remain unchanged even after fifty centuries. Contemporary jewelry, hairstyles, pottery decoration, and even certain sports can be traced back to the days when the great kings and queens ruled these lands. This would prove that a much earlier relationship existed between Egypt and Nubia. Egyptian kings sent some expeditions to Nubia and the Nubian people became familiar with the Egyptian culture.

Ancient Egyptians journeyers organized and conducted cruises in Egypt about five thousand years ago. These cruises assisted the ancient Egyptian travelers with their overseas travels.

The previous section uses as references: (Fakhry 1991), (Kamil 1993), (Killen 1994), (Daoud and Radwan 2007), (globalegyptianmuseum.org), (Massey 2007), (Bartók and Ronan 1995), and (Goeldner and Ritchie 2005).

1.3.1.2 Domestic Travel in the Pre-dynastic Period

In the earlier days of Egyptian history, the Ancient Egyptian communities of the Nile Valley utilized the Nile for domestic travel, and network links, together with pack animals (initially donkeys or mules) to travel within Egypt's lands. UNWTO (or United Nations of World Tourism Organization) defines Domestic Tourism as follows: "*Comprises the activities of a resident visitor within the country of reference, either as part of a domestic tourism trip or part of an outbound tourism trip*". The prospectors, miners and traders who were crossing the eastern desert to Sinai from a very early date are proof of what now has been called 'domestic travel,' or the movement from one place to another within the borders of a country. This sort of travel was discovered due to the famous mines in Sinai. Shackley assures us that the first Egyptian copper mines had been established there from 3000 B.C.

The many indications of 'domestic travel' allow us to conclude that new functions that required travel were coming into play. Fakhry emphasizes that the reliefs of Wadi el-Hammamat rocks that belong to Imhotep reveal that he ordered his executive administrator "Khnum-Ib-Re," during the period of the 3rd dynasty, to go there, in order to bring back some precious stones from the Wadi el-Hammamat quarries.

Egypt was a unified country with Nubia; no border separated the two lands in prehistoric times before their later unification. A single king or Pharaoh ruled the two lands. Therefore, by applying the definition of domestic travel, we conclude that all movement activities which had been done within Egypt at that time can be described as domestic travel.

The demand for raw materials which were necessary to survive and to form a great civilization, required Egyptians to travel to their neighboring territories in order to import the scarce resources into Egypt.

Kamil provides examples of the common materials and sites that ancient Egyptians used to import the necessary raw materials. For instance, copper came from Wadi el-Allaqi mines (south of Aswan) and dolerite from the eastern desert quarries.

The previous section uses as references: (Shackley 2006), (Fakhry 1991), (Kamil 1993), and (Bartók and Ronan 1995).

1.3.1.3 Business Travel in the Pre-dynastic Period

“Business travel,” or “travel from one place to another to exchange goods or attend work affairs,” existed in ancient Egypt similar to business in modern times. This kind of travel dates back to around 3200 B.C., when Egypt had been unified under one ruler. Shackley acknowledges that business travel necessitated developing entire travel networks for administrators, agents, and messengers up and down the river from the capital at Memphis. For this reason, ancient Egyptians were interested in building up roads and canals to facilitate their travel and movement along the valley.

During the pre-dynastic period, trade was one of the earliest business travels forms of travel that Egypt knew. This fact has been confirmed by archaeologists’ findings of several potteries belonging to this period, with inscriptions on them that show many representations of Egyptian travel to other countries for importing and exporting goods.

Trade through river journeys had been of interest to the artists, consequently leading them to decorate their monumental objects with these travel scenes. A special category of pottery known as “decorated ware” is adorned with representations of boats with banks of oars that carried the god’s portable shrine.

As ancient Egyptian history progressed into later periods, it is clear that Egyptians expanded their travels by going to farther countries to continue importing and exporting the raw materials they needed. For instance, in the New Kingdom, they crossed the Mediterranean to bring silver home from Syria and Crete, and to export their gold, for which ancient Egypt was famous.

In order to have a comprehensive picture of business travel in the pre-dynastic times of Egypt, the following paragraphs provide insights into the extent to which the ancient Egyptians went traveling abroad to exchange goods. They also highlight the commercial roads that had been used while traveling.

The previous section uses as references: (Shackley 2006), (Harris and Pemberton 1999), (David 1999), and (Kamil 1993).

1.3.1.4 International Travel in the Pre-dynastic Period

International travel for trade purposes was a luxury in the ancient world. However, trade in Egypt seemed to be particularly developed where a culture was lacking in a significant resource. Egypt needed timber, for example, and thus needed to trade with Lebanon and Syria. The need to bring back home the required materials motivated ancient Egyptians to travel overseas.

The internal construction of the 1st dynastic tomb, the discovery of a few pieces of cedar and cypress in Egypt, and the fragments of vases of the 2nd dynasty that have been found at Byblos, all show evidence concerning ancient Egyptians having traveled to Syria, Lebanon and the Phoenician coast, during this period.

Another purpose for the Egyptian treks that had been conveyed to other countries in this time was to complete the internal erection of the 1st dynasty tombs and levers from the Old Kingdom monuments. These monuments required imported woods from Syria and small pieces of cedar and cypress wood from Lebanon. These indications are considered to be clear clues of one reason for international travel in the pre-dynastic period.

The purpose of international travels did not only involve importation of goods, but also exchanging gifts with others. Ancient Egyptians did journeys abroad to exchange gifts with foreign rulers such as the king of Babylon during the Old Kingdom. Such could explain the great wealth Egypt had in ancient times.

It is interesting to note that travels abroad were also undertaken for the sake of ancient Egyptians delivering messages to people outside Egypt. Allen here stresses that there was no mail service in ancient Egypt, so letters were usually entrusted to travelers for delivery.

The previous section uses as references: (Shackley 2006), (Mieroop 2010), (Brown 1969), and (Allen 2002).

1.3.1.5 The Commercial Roads of the Pre-dynastic Period

Wood and other wooden materials were rare and of poor quality in Egypt. The scarcity of wood motivated Egyptians to travel to other countries to solve this problem. The nature of life and the need for wood was the main motive that stimulated the Egyptians to engage in travel and trade during pre-dynastic times. In this context, Hart pointed out that Pharaoh received princesses from Syria in exchange for Egyptian gold from the mines of the eastern desert and Nubia.

Trade had a great impact on the Egyptian civilization. Bilad al-Rafidayn (Mesopotamia), the area presently known as Iraq, impacted the Upper Egyptian civilization through its trade roads along the Red sea and in Wadi el-Hammamat during the pre-dynastic period (see Figure 6). This was illustrated and proven by the inscriptions of tombs of Qena and Gerga south of Egypt during the times of pre-dynastic Egypt.



Figure 1- Wadi el-Hammamat route

During the fourth millennium B.C., with the developing politics in Upper Egypt, exchanges along the Nile also became increasingly evident. Egyptians imported, especially in the late Neolithic period, from sites in ‘northern Nubia.’ For example, the first copper tools were being traded with northern Nubia by the later fourth millennium.

The Red Sea road had an important part, in pre-dynastic Egypt, in increasing business. This was obviously creating exposure throughout its navigation movement to connect Egypt with other heritages in Asia and others in the south.

Trade was spread in Egypt internally between cities and regions through the Nile River, and externally with Asia through ships that were sailing along the Red Sea until they reached the port of Guibil, which is one of the ports of Phoenicians coast (see Figure 7). As a result, Egypt became the wealthiest country of the ancient world.



Figure 2- Byblos location on the Phoenician Coast

According to Köpp the west of Thebes, on the other side of the Nile in the oases of the Western Desert, was mainly mountain terrain. The inscriptions of Naqada III prove that this road was used by Egyptians during this period.

The Egyptian roads were build of loam or clay bricks, rocks that were made out of sandstone, limestone, granite, and petrified wood paved. These roads allowed Egyptians to move easily by land. The roads themselves were developed after pre-dynastic history onwards. Thus, Köpp claims that the first paved road belonged to the Old Kingdom in ancient Egypt. This road was almost 12 km long, with a transport road leading from the Widan el-Faras quarry area to Lake Moeris, which is an ancient lake located in the northwest of the Fayoum Oasis (see Figure 8).



Figure 3- Lake Moeris

The previous section uses as references: (Hart 1990), (Fakhry 1991), (Massey 2007), and (Köpp 2008).

1.3.1.6 Incoming Travel in the Pre-dynastic Period

Fakhry claimed that Fayoum civilization was considered to be one of the oldest northern civilizations in Delta that might be for people who came from the west and settled near the lake before 4000 B.C. This could indicate the incoming visits to Egypt. Moreover, he believed that the origin of Marmara inhabitants was a branch of the Mediterranean race, and were part of a civilization that spread to the north of the African coast and reached Europe approximately 3000 B.C. This claim provides a clue, that Egypt was a desired destination, a peaceful land, and a good settlement choice for other people who preferred to come and live together with the ancient Egyptians. However, many questions remain unanswered concerning the duration of this particular community's stay in Egypt, and the travel undertaken in order to settle in the area. The incoming movement in Egypt from prehistoric times increased onwards.

However, there are scenes on the tombs in Thebes which provide strong evidence for numerous nations who came to visit Egypt. Unfortunately, depictions of the incoming travel belonging to pre-dynastic Egypt are not available.

Furthermore, Sertima pointed out that travel became a dire undertaking during king Narmer's reign, due to the pastoral bands of Euro-Asian barbarian tribes. In this concern, Sertima assumed that there was no real kingdom in the north and that these tribes were attracted by the wealth of the southern people of Egypt. Such tribes (known as Libyans later on), were referred to as Tamahu by the Egyptians, which pertained to their white skin, thus deriving from the word *tAmA* in ancient Egyptian language and sometimes they were called *hu*. The people were also distinguished by their red or blond hair, and blue eyes.

The previous section uses as references: (Fakhry 1991) and (Sertima 1989).

1.3.1.7 Imaginary Travel to Afterlife in the Pre-dynastic Period

The concept of travel in ancient Egypt has roots in religion and beliefs. To confirm that the magnitude of symbolic trips were not actual journeys that occurred on earth, we have to emphasize that most Egyptian temples have a common plan. This is started with an open-air courtyard in front, a hypostyle hall in the middle, and a sanctuary at the end that housed the god's image. Going from the courtyard to the sanctuary was regarded to be a holy journey from the human sphere to the divine, from the familiar sunlit and tangible world to a place of darkness and mystery. The sanctuary itself was normally a small, windowless room, with a pedestal in its middle. The pedestal held a miniature bark in the form of a papyrus skiff, carrying a closed shrine. The god's image was housed in this shrine usually in the form of a

gold statue. This might suggest that the knowledge of journeying was solid in the minds of the ancient Egyptians.

Apart from the concrete trips, the people gave real worth to the life that comes after their death. To ensure a safe journey to the Land of the Dead, the Egyptians created complex burial rituals. People were mummified after death by special priests. After this long and complicated embalming process, the body was buried. Depending on how much money the deceased had, he or she was either buried in the ground or a tomb. People of nobility were buried in tombs with beautiful objects and food to provide them with everything they needed in the afterlife.

Moreover, the tomb itself was really just the starting point for the journey of the soul towards eternity, the world of forever. This belief reflects the significant role of travel in ancient Egyptian times since pre-dynastic history. It assures that travel was both important during the Egyptian life on earth and after the Egyptian death as well.

David assures us that ancient Egyptians believed that their soul or the *ba* (as it called in ancient Egyptian language), which is an immortal element representing a human-headed bird, had a similar rite as their bodies to leave the body after death and initiate travel outside the tomb to favorite haunts of the deceased. This fact, besides the boats which were allocated in their tombs, is regarded to be physical proof of the imaginary trips to the afterlife. It also shows the importance of traveling whether on earth or after death.

There is a boat that was painted on the walls of the royal tomb at Saqqara, presenting an image of how the ancient Egyptian used this burial equipment as a mode of transport. This boat used to carry the deceased body regularly, in order to let him travel to the afterlife, on a cosmic journey. Therefore, it seems that, as long as the ancient Egyptians started to believe in a resurrection, so they believed in travel, in terms of their thoughts of the continuous life in next world.

This assumption is founded on the general ancient Egyptian rules, which state that continuity was greater than the desire for termination. In addition, Holloway and Taylor regard the focus of cult activities in temples, which functioned as tombs, as the means by which the soul could travel between the subterranean burial chambers. Also, this assumption is based upon the conclusion of Fakhry when he explained that the decorations that were on pots of Naqada II (Gerzean) dates back to c. 3650 B.C. Figure 9 shows an example of the Gerzean Egyptian painted pottery from the pre-dynastic period, Naqada II, ca. 3450–3300 B.C. This example is about 22.9 cm height and displayed at the British Museum. The paintings on this vessel represent the significance of traveling by water during this era. Two male and two female figures stand aboard a boat, which is depicted with oars and two cabins. In the areas surrounding the boat are mountains, birds that may represent flamingos, plants, and water.



Figure 9- The Gerzean Egyptian Painted Pottery
Pre-dynastic Period, Naqada II, ca. 3450–3300 B.C.

Thus, the scenes of the boats that were painted on the walls of the Egyptian tombs might reinforce the previous assumption, since these scenes were regarded as significant symbols of the journey, from death back to life.

In other respects, the decorated ivory comb that belongs to the reign of king Djet at the beginning of the 1st dynasty shows an example of the conceptual meaning of travel afterlife. Figure 10, the Comb of king Djet shows that the sky god Horus symbolized in a falcon, traveled by his boat across the firmament of the heaven and depicted the passengers of the boats as spirits of the dead.



Figure 10- Comb of king Djet

Above all, the legend of Osiris indicates the importance of travel to the rest of the world. The god Osiris - god of transformation and immortality and king of death - embarked on journeys during his life to instruct other nations of the world in science and laws.

In ancient Egypt, when a man died, his soul, which passed to the life beyond, loved to return to its old home on earth and find again the body in which it once dwelt. At this point Baikie claims that the soul's existence in the other world depended on the degree of preservation of the deceased body. This motivated the inhabitants to preserve the bodies in suitable cases. Furthermore, he suggested that there are two different opinions about the soul's voyage to the sky. Firstly, souls traveled to the sky and became stars, shining down for ever upon the world. The second opinion was that the souls were allowed to enter the boat, in which, the sun sails round the world day by day, and keeps company with the sun on his unending voyage.

From another approach, the *Ax* which means shining ghost was the spirit of immortality. Its brightness reflected the person's accomplishments in life. Depending on the dead person's beliefs, the *Ax* shone in the sky as a star, traveled with the sun in the solar boat, or lived with Osiris in the Field of Reeds - a kind of paradise afterlife.

Apparently, the Valley of the Kings contains an important scene carved on the walls of the tomb of Seti I, in terms of the symbolic significance of travel. This scene shows the voyage of the sun through the realms of the underworld, and all the dangers and difficulties which the soul of the dead man has to encounter as he accompanies the sun-bark on its journey. Serpents, bats, and crocodiles, spitting fire, or armed with spears, pursue the wicked. The unfortunates who fall into their power are tortured in all kinds of horrible ways. Their hearts are torn out and their heads are cut off. They are boiled in cauldrons, or hung head downwards over lakes of fire. Gradually the soul passes through all these dangers into the brighter scenes of the Fields of the Blessed, where the justified sow and reap happiness. Finally, the king arrives, purified, at the end of his long journey, and is welcomed by the gods into the Abode of the Blessed, where he, too, dwells as a god in everlasting life.

Baikie described the heaven when the souls traveled as a wonderful and beautiful country. It was called the "Field of Bulrushes". There the corn grew three and a half yards high, and the ears of corn were a yard long. Through the fields ran lovely canals, full of fish, and bordered with reeds and bulrushes. When the soul had passed the Judgment Hall, it came, by strange, hard roads, and through great dangers, to this beautiful country. And there the dead man spent his time in endless peace and happiness, sowing and reaping, or resting and playing draughts in the evening under the sycamore-trees.

This section uses as references: (Allen 2002), (Bartók and Ronan 1995), (David 1999), (Assman and Jenkins 2003), (Holloway and Taylor 2006), (White 2002), (Hendrickx et al. 2004), (Sertima 1989), (Baikie 1916), and (Christensen 2009).

1.3.1.8 Travel in Early Dynastic Period (3050 – 2686 B.C.)

The Archaic Egypt, or the Early Dynastic Period, began in c.3000 B.C., and consisted of the 1st and 2nd dynasties. The establishment of the basic administrative and political structure, foundation of religious, funerary beliefs and practices, encoding of symbols, and the development of writing were the key features of this era.

The initial days of the 1st dynasty witnessed more travel activities to Sinai, to bring copper and turquoise from its mines. This was shown in the primitive ivory objects that belonged to king Djet. The walls of the fortress south of Palestine bear witness to various documented scenes of other travels to the east.

The ancient Egyptians believed that the tomb of king Djer at Abydos, who came after Aha, was ‘the tomb of Osiris’. Thence, they went from everywhere in Egypt to visit Abydos in order to present their offerings and to practice the pilgrimage.

The inscriptions of el-Sheikh Suleiman mountain rocks at Eastern Desert reveal that ancient Egyptian travels did not only occur to visit Abydos for religious purposes. The name of king Djet (also referred to as Uadjit) that was inscribed there, demonstrates that the travel activities extended further to the south nearby Bohn in front of Wadi Halfa to commemorate the king’s victory over the Nubian inhabitants. Despite Djet’s travel being for military purpose, it shows how far ancient Egyptians went since c.3000 B.C.

Other inscriptions that could show the extent of the ancient Egyptians’ travels beyond this early dynastic period were carved on the rocks at Wadi Maghara at Sinai Peninsula (see Figure 11). This belongs to king Sekhemkhet, the follower and the immediate successor of Djoser. However, the inscribed name on the rocks had been read as king Sekhemkhet c. (2649-2643) who belongs to the 3rd dynasty.

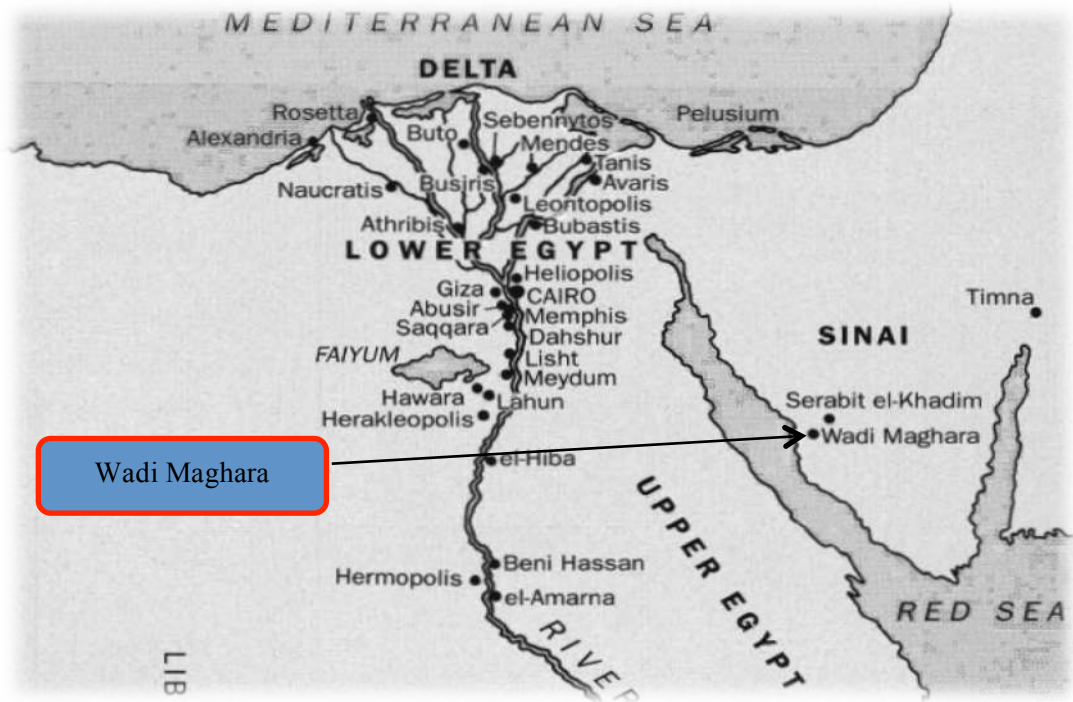


Figure 4- Wadi Maghara

This section uses as references: (Szapkowska 2008), (Clayton 2001), and (Smith 1958).

1.3.1.9 Travel in the 2nd Dynasty

During the 2nd dynasty, the inscriptions that belong to king Semerkhet at Wadi Maghara in Sinai had been found to indicate that Sinai was considered a preferable site. It seems that the idea of transferring objects from one place to another started in this period and was developed and increased. The identical seal impressions that had been found, for instance, were found at different sites such as in Abydos, Abu Rawash at Zawiyet el-Aryan, and Saqqara. This issue might explain how the archaeologists found the same ink inscriptions of the 2nd dynasty at different locations as well. It might be referred to a large-scale transport center that was in charge of connecting Egypt's sites, and the original site of Hierakonpolis which was the ancient city of *nekhen* on the west bank of the Nile (see Figure 12). It was also located at the north of Aswan and dedicated to the falcon-headed god Horus. The site of the Early Dynastic town is known as Kom el-Ahmar today.

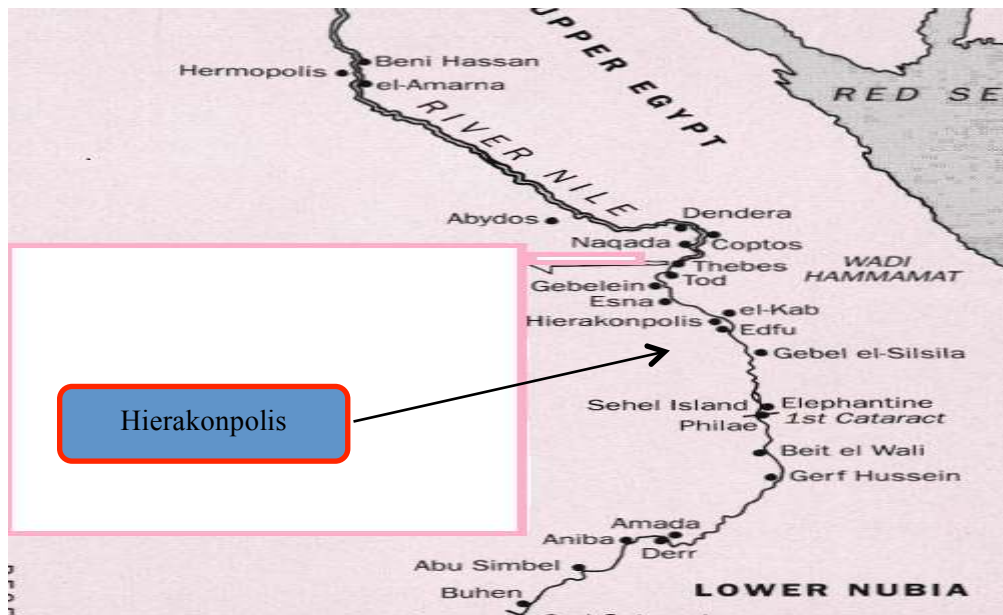


Figure 5- Hierakonpolis location

This section uses as references: (Hendrickx et al. 2004) and (Clayton 2001).

1.3.2 Travel in the Old Kingdom (2686 - 2181 B.C.)

The Old Kingdom witnessed an increase in the number of travels. Szpakowska affirmed that this period of ancient Egyptian history was characterized by a strong central government, with the divine Pharaoh as supreme ruler. Indeed, the consequences of the development's policies, arts and projects in ancient Egypt, led to an increase in the number of travels and journeys, by the age of the Old Kingdom.

In this concern, Kamil observed the increased number of visits to the south, due to the free movement that was in Egypt, and continued after Aswan became an official southern border of Egypt. This observation might lead us to assume that the habitual visits to Aswan formed regular visits out of Egypt's borders; these were regarded as "Outbound Travel".

Aswan was not the only place that ancient Egyptians were curious to see. Sahure, Userkaf's successor was assumed to be a 'frequent traveler' in the Old Kingdom. He ruled Egypt for about fourteen years during the 5th dynasty. The depiction that was found represents the return of his ships from a voyage to Byblos which is near present day Beirut in Lebanon.

Snefru, the founder of the 4th dynasty, was one of the distinguished kings of the Old Kingdom, in terms of his traveling expansion. This has been shown through several campaigns to various countries. For example, Snefru gave permission to his navy, which consisted of about forty ships, to sail to Byblos and the Phoenician coast (modern Lebanon) to

bring home cedar wood. Some of these well-preserved woods still exist inside his pyramid at Dahshur. One of the probable reasons to go there was to fix and support the pyramid's blocks of stone.

Ward assures us that the construction of levers for the Old Kingdom monuments were necessary to import such woods. Indeed, Snefru's trip to Lebanon was an interesting and memorable journey for those people who were on vessels, and who arrived back from Byblos laden with the famous and high quality cedar-wood for the Pharaoh.

The ancient Egyptians were among the first ancient nations known to sail. Gadalla claims that the physical evidence of discovering Cheops boat - which is now situated in the museum nearby the Great Pyramid of Cheops at Giza - indicates that ancient Egyptians were able to sail on the high seas and reach further countries. Cheops boat, shown in Figure 13, is a perfect example of a papyriform boat, and it was discovered around 1954. This is the Royal Ship that is still considered to be one of the world's most outstanding archaeological artifacts. Hunt described this boat as one of the most celebrated boats in ancient Egypt. It is made from 1200 pieces of cedar, 141 feet long, and lies in a special chamber next to his great pyramid of Giza. Figure 14 shows the boat plan for Cheops' boat.

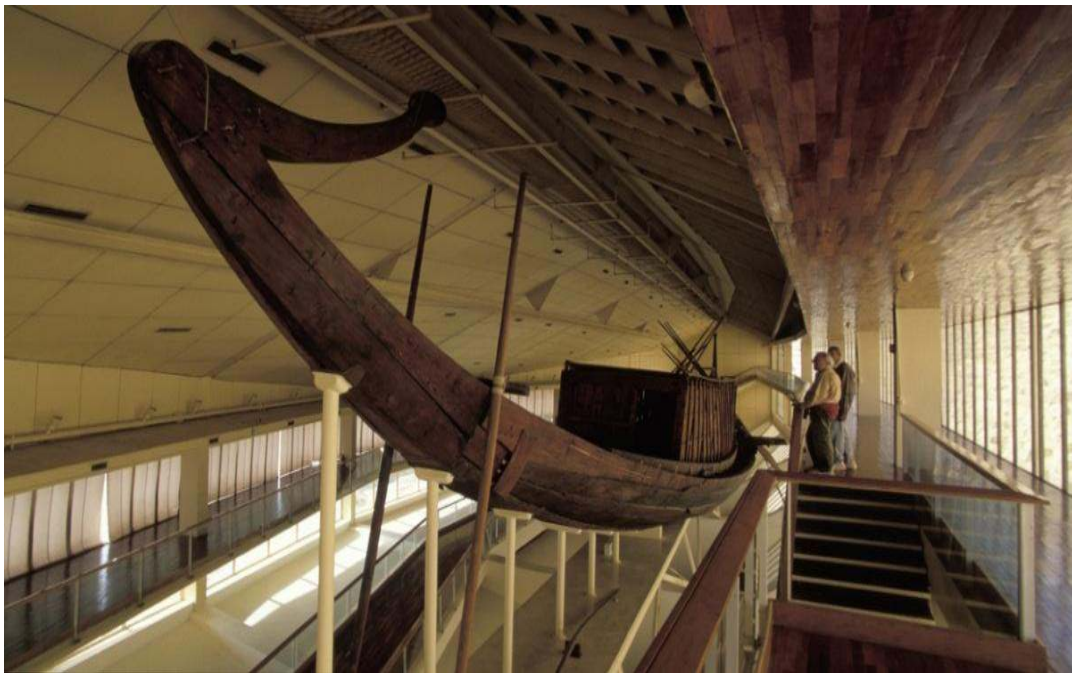


Figure 13- Cheops boat at Giza

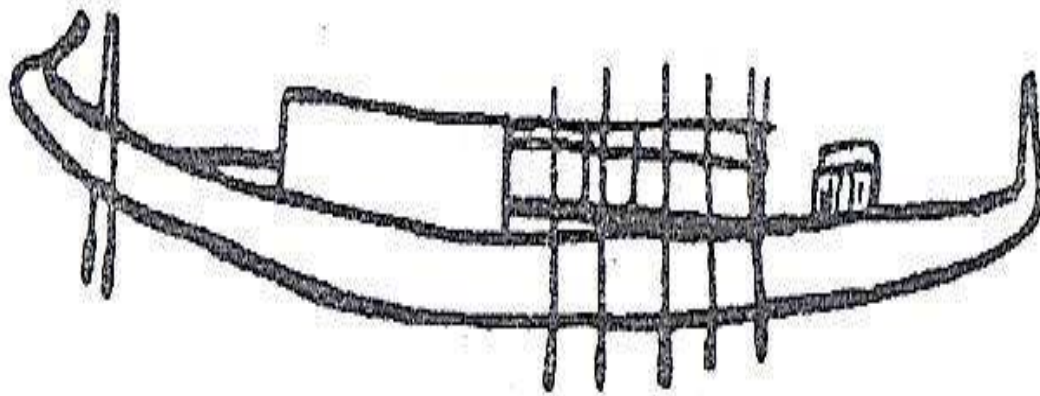


Figure 14- Cheops boat plan

In general, the funerary boats and boat pits of the Old Kingdom are significant evidence of travel in ancient Egypt¹. Regardless of the confusion and raising numerous questions concerning the function of boats and boat graves, Černý pointed out that the first boat was directed to the east, whilst the second boat was directed to the west. It appears that there were two other boats which have not yet been discovered. Černý assumes that these four boats were supposed to transport the deceased body to any four corners of the heaven, as desired by the king.

This means Černý believed that the four pits near the eastern and southern sides of Cheops' pyramid contained the four boats that were supposed to travel to any desired destination of the four cardinal points of the heaven. The author also claimed that there was another boat (the fifth boat) that could be regarded as the actual boat which brought the body of the deceased from the valley.

Moreover, Altenmüller² deduced certain views and interpretations of the boat graves of the Old Kingdom from different scholars, as follows:

¹For more details about the graves (pits) nearby the pyramids from Cheops to the Sixth dynasty, Cf. Verner (1992). *Funerary Boats of Neferirkare and Raneferef*, in U. Luft (ed.), *The intellectual Heritage of Egypt. Studies presented to Laszlo Kákósy by Friends and Colleagues on the Occasion of his 60th Birthday*, pp.587-602.

²The study of Altenmüller (2002) investigated the meaning of the boat graves of the Old Kingdom. To achieve this investigation, the author discussed the royal and non-royal boat graves. Royal boat graves such as the five boat graves near Cheops pyramid, one boat grave to the east of Djedefre pyramid at Abu Rawash, another four pits were located near Neferirkare pyramid at Abusir. As for the non-royal boat graves, the author stated other boat pits such as two boat graves were found south of the funerary

Fakhry³ claimed that the deceased used the boats to travel in the afterworld, and only two of them were right to be described as “solar boats”. This view was based upon the pyramid texts.

In contrast, Abu Bakr and Mustafa⁴ assumed that all five of Cheops’s boats were used each for a different purpose. Three boats out of five were necessary to travel to the central religious destinations such as Heliopolis, Sais and Buto in the otherworld. While the fourth boat of Cheops was used in coronation rites, and the fifth one either for the “Sons of Horus” who participated in the coronation rites, or for the transportation of the royal mummy from Memphis to the necropolis.

Verner⁵ has another view and concludes that the principal meaning of the burials was probably to provide the deceased with transportation in the otherworld. Altenmüller agrees with this interpretation in terms of the symbolism that was commonly used in different periods of the Old Kingdom.

Apart from the great boat pits discovered at Giza, the Scandinavian adventurer Heyerdahl proved his successful theory that ancient Egyptians may have reached the new world. Such included the U.S and Mexico before any European sailor. Heyerdahl was fond of the pyramids in Mexico, and thought that these pyramids were built by ancient Egyptians when they traveled to Mexico; or at least were built under ancient Egyptian influence. In order to prove his theory, he sailed from the west coast of Africa to the Americas in his simple boat made out of papyrus reeds, the same kind of boats as the ancient Egyptians would have used.

In brief, as this book will discuss in a later chapter, Pharaoh was interested to see new places as the modern, adventurous travelers do.

The Old Kingdom inscriptions proved that mobility was increased by the ancient Egyptians at this time. It proved that travel meant to ancient Egyptians, the fulfilling of a horizontal mission to unknown places; none of the existing narratives describes an incredible journey as a rite of passage, or structural analysis of traditional fables. The Old Kingdom’s autobiographical narratives were evidence of a lack of awareness of passing a border, or any other emotional dimension to the hero’s journey. Travel was presented as a matter of economic or political concern.

complex of the vizier Ptahshepses at Abusir, two boat graves were found in the tomb of the vizier Kagemni at Saqqara.

³Cf. Fakhry A. (1961). *The Pyramids*. Chicago. pp.106.

⁴Cf. Abu Bakr A. and Moustafa Y. A.(1971).*The Funerary Boat of Khufu*, Beiträge, pp. 1-16.

⁵Cf. Verner M. (1992). in: U.Luft (ed.) *Studies Kákosy*, pp.602.

Yet, there is a knowledge gap in our understanding of the reasons for the increased the volume of mobility during the Old Kingdom. Bleiberg stated that the pyramid workers who lived in the pyramid towns were exempted from paying taxes and conscription. He asserts that this sort of exemption was a motive for workers to do their work efficiently.

Thus, it is possible to conclude that travel movement was increased due to these taxes and conscription exemptions as well. From an economic approach, when pyramids' workers would have such rewards and grants from the kings, they would intend to do other activities such as voyages.

Moreover, Weni, after becoming governor of Upper Egypt, visited with his mistress new destinations, such as Yebu the ancient name of what is now called the Elephantine Island and Ibbat (today a quarry site in Nubia, south of Egypt), places 'that no one visited before him'. Wilkinson claims that under Pepi I's successor Mernere, Weni was appointed as governor of Upper Egypt, which was a very strategic position to hold. Weni's trips were aimed at bringing home a granite false-door and pyramidion for the pyramid. The details of his trips were described in his tomb biography, when he stated:

"I traveled north with (them) to the pyramid 'Mernere-appears-in-splendor' in six barges and three tow-boats of eight ribs in a single expedition. Never had Yebu and Ibbat been done in a single expedition under any king. Thus everything his majesty commanded was done entirely as his majesty commanded".

Douglas and Teeter referred to the rise of provincial power at the expense of the central authority, as the main evidence of decline during the Old Kingdom and especially during the 6th dynasty.

Business travel was increased at this time, due to the progress that ancient Egypt made in all areas of life. The trade in Africa had expanded during the Old Kingdom. This was evident by the journeys of Harkhouf, particularly when trade with Nubia was expanded in the 6th dynasty. For example, channels were excavated through great granite obstructions in the cataract region. When valuable commodities were imported from Punt, the Nile was used to transport boat building materials to the point where it most closely approached the Red Sea South of Egypt (Coptos) and then, after being carried through the Wadi el-Hammamat, boats were built on the shore.

Similarly, leisurely travel expanded. This fact necessitates stressing on the leisure travel increasing at this period of the ancient Egyptian history, which will be discussed in the next section.

This section uses as references: (Szpakowska 2008), (Gardiner 1961), (Kamil 1993), (Fakhry 1991), (Brier and Hobbs 1999), (Ward 1963), (Gardiner 1976), (Gadalla 1999), (Hunt 2008), (Černý 1955), (Altenmüller 2002), (Fakhry 1961), (Abu Bakr and Mustafa 1971), (Verner

1992), (O'Connor and Quirke 2003), (Bleiberg 2010), (Wilkinson 2011), (Lichtheim 1973), (Douglas and Teeter 2007), and (Kamil 1996).

1.3.2.1 Leisure Travel in the Old Kingdom

The ancient Egyptians searched for opportunities to expand their leisure activity during their spare time. This was true from the pre-dynastic period until the end of the New Kingdom and current visitors to the tombs and temples can see demonstrations of this. There are many humorous scenes in the paintings indicating this fact. For instance, a group of people at a party have lost their balance because of drinking whilst others are vomiting, and dancing (see Figure 15). Another example is the dwarf dance that is depicted in the tomb of the vizier Intefiker and his wife (TT 60) and it was also painted on the walls of the tomb of Rekhmire (TT 100).



Figure 15- Paintings from the tomb chapel of Nebamun tomb

Additionally, the visitors to the Egyptian Museum would see games that were played to spend leisure time. Figure 16, for instance, shows the Senet game of Tutankhamun that was developed in the New Kingdom. This game was made from ivory, discovered at the Valley of the Kings, and dates back to Tutankhamun.



Figure 16- The Senet game of Tutankhamun

Indeed, the Egyptian aristocrats, e.g. Harkhouf, were more interested than before in the Old Kingdom, in terms of amusing themselves with the antics of monkeys brought from Nubia or remote parts of Africa, especially baboons. Accordingly, the greater number of voyages increased the opportunity for mobility to become a leisure time activity or part of such activities.

Egypt was the first to have leisure travel ahead of other ancient empires, which were obliged to travel for purposes aside from pleasure. Holloway and Taylor acknowledged that by saying *“While travel was known in ancient empires largely out of obligation, for reasons of government administration, for trade, or for military purposes rather than for leisure, ca. 1500 B.C., Egyptians began to travel to visit their pyramids, partly for reasons of religion but largely out of curiosity or for pleasure”*.

Thus, 'Leisure Tourism' is assumed to be founded in ancient Egypt at this time. Egypt was keen to take advantage of its wealth building constructions and to attract visitors and travelers to see the glory of their outdoor wonders. This 'tourist promotional tool' in the modern point of view, started at this time and was mostly remarkable during the New Kingdom from 1600 to 1200 B.C.

In summary, the ancient Egyptian inscriptions provide evidence that travelers visited the step Pyramid of Djoser, the Sphinx, Giza pyramids, and the pyramid complex at Abusir for enjoyment and for amusement. The following is one of the inscriptions made there:

“Hadnakhte, scribe of the treasury, came to make an excursion and amuse himself on the west of Memphis together with his brother, Panakhti, scribe of the vizier”.

Goeldner and Ritchie conclude that the inscription confirms the similarities of the touristic behaviors of today and at that time. It is possible to observe that current tourists tend to be curious and interested in commemorating their visits by writing their names on the monuments. This was the same perspective that was debated by Holloway and Taylor in reference to the Egyptian graffiti which dates back to 2000 B.C.; some early tourists inflicted some damage to buildings in order to record their visit.

Shackley describes travel at the earlier time of ancient Egypt as not an easy and pleasant engagement. He noted that those who traveled by sea (Sea Travelers) were dependent on merchant shipping without proper guest cabins, and with constant worries of attacks. It is likely the same as for those who traveled on foot (Land Travelers), and found poor roads, bad inns and bandits. Despite this fact, it seems reasonable to assume that the travel in ancient Egypt, during the Old Kingdom, was much better than in other countries.

One of the interesting tales of ancient Egyptians dates back to the reign of Cheops, second king of the Old Kingdom. Baikie and Strouhal explain that the story summarizes that when king Cheops had spare time, he called his sons and his wise men together to amuse him and seek for delight; then Cheops listened to the magician ‘Zazamankh’, the one who suggested that Cheops should go for ‘a picnic to lake’ in a boat equipped with oars of ebony, inlaid with gold and silver and he could accompany him with twenty beautiful girls. The story concludes that the tale was the oldest story in the world and it shows the beginning of the art of storytelling. Furthermore, this tale seems to present how much grass, lake, girls, jewelry, and enjoyment were main factors of a successful marine journey to bring the leisure and delight to the ancient Egyptian travelers.

This section uses as references: (Gadalla 1999), (Myśliwiec and Lorton 2000), (Holloway and Taylor 2006), (Goeldner and Ritchie 2005), (Shackley 2006), (Baikie 1916), and (Strouhal 1992).

1.3.2.2 Domestic and International Travels in the Old Kingdom

The Old Kingdom kings were familiar with the local travels inside a country, which is known in the modern terminology as “Domestic travel”. From Sanakht *Hr sA-n-xt* the second king of the 3rd dynasty (2686-2668 B.C) onwards, campaigns had been sent into Sinai, in order to exploit the copper, turquoise and malachite mines in the western part of the Sinai Peninsula at Wadi Nasb and Wadi Maghara.

During the 5th dynasty, the exploitation of Sinai minerals and other royal activities were expanded. Even before that time, king Djoser' or Neterikhet as he was known in his lifetime, in the 3rd dynasty, succeeded previous rulers in exploiting the copper mines in Sinai. This would ensure the continued mobility in Egypt.

Since the first days of Sahure's reign, the interest in connecting Egypt with the south is understood thanks to visual indications on monuments dated back to this period. Fakhry explained Sahure's interest in the southern parts of Egypt as protection and extension of the commercial roads to the south. Thus, he could benefit from the prosperity of Sudan and Punt. This was found in the depicted scenes on the walls of the two temples and causeway (road) of Sahure at Abusir. With this as evidence, Shillington affirms that Sahure's trip to Punt was depicted in c. 2450 B.C. and is regarded as one of the earliest ventures.

Moreover, Sahure did further journeys to the Phoenician coast with his fleet, and returned to the Nile Valley with a number of Syrian captives. This could suggest that Sahure's journey was for military purposes. Conversely, Fakhry described the journey of Sahure as an amicable voyage. He referred to the scenes of his temples and on Palermo stone that might have shown how the king sent his navy to the Phoenician coast and how much of a warm reception he received from his Egyptian officials after his return back home.

Thus, the implicit intention for Sahure's trip could be for leisure and tourism. The scholars further explain that Sahure brought back home from his trip Phoenician princesses, so that they might become his wives afterwards.

Overall, the successors of Sahure and the kings of the 6th dynasty were interested in enhancing the relationship between Egypt and other countries. This fact was proven by the number of journeys that had been made to the coast-cities by Pepi I and to Asia by Pepi II. Brier and Hobbs also noted as evidence of this fact the various expeditions south to Aswan, Sudan, and Punt, and east to the mines of Sinai and into southern Palestine during this time.

Yam, probably located in the area to the south of modern Khartoum, was a worthy destination to the Egyptians. It was mentioned in numerous Old Kingdom inscriptions, and later may have been incorporated into other Nubian regional names of the Middle Kingdom ca. 1975-1640 B.C. There was a narrative that reinforces the tendency of 6th dynasty kings to locate Yam in the south of Egypt. This tale describes several trading expeditions made to Yam by Harkhouf, a high official, who lived at the beginning of the reign of Pepi II ca. 2240 B.C. and was the governor of Elephantine and the priest for some gods at the same time.

It seems that Harkhouf was a frequent traveler in ancient Egypt, with four journeys attributed to him. Three out of the four journeys had been done during the reign of king "Merry-in-Re," and the last one was performed during the reign of king "Pepi II".

This section uses as references: (Clayton 2001), (Grimal and Shaw 1994), (Sertima 1989), (Fakhry 1991), (Shillington 2005), (Weigall 2005), (Brier and Hobbs 1999), and (Myśliwiec and Lorton 2000).

1.3.2.3 Imaginary Trips in the Old Kingdom

The scenes and reliefs which appear on the walls of the royal tombs distinguish the journey of the sun god Re, with whom the dead king was identified through the underworld journey in the evening. Bierbrier believed that this journey would end in the room where the royal sarcophagus was located. The sun-god would rise every morning to begin his journey through the heavens before returning to the underworld in the evening. This journey is one of the symbolic (imaginary) voyages which frequently occurred in ancient Egypt.

The imaginary trips started before the Old Kingdom and increased during the Old Kingdom. This clue comes up when the sun god Re crossed the sky in his 'Day Boat' accompanied by the protective deities. Then, he decided to make other trips at midnight. At night, Re used to take his Night boat to journey with Nut, "The sky goddess," through the underworld. This sort of trip was sometimes called the 'Boat of Millions', because of the numerous deities, devils, and spirits of the blessed dead who accompanied the sun god. They were all needed to defend the sun against the terrible forces of chaos and evil gathered in the dark caverns of the underworld.

In this framework, Bartók and Ronan indicated that, after death, the Egyptians believed the king and Re made a daily voyage together. While at night, the king traveled across the western sky in a solar boat and at dawn, they both appeared again in the east, to bring light to the world.

The deceased king would ride in his own boat and follow the solar one by night and day, so that he could enjoy the light afterlife. The deceased king had to know by heart various required amulets, to guarantee his safety in the spirit world. Moreover, the deceased king's entire group of servants on earth wished they could accompany him and do the same journey, in order to serve him in his afterlife, too.

At the midpoint of the night, the rays of the sun revived Osiris, after a brief, mystical union between Re and Osiris. The night boat was attacked by the great chaos serpent Apep. It was at this point that the strength and magic of Seth was needed. When all the enemies of Re had been overcome, the sun was transformed into Khepri, symbolized in scarab, and dawn brought the renewal of life for all creation.

Similarly, the pyramid owners always had the desire to travel to wherever they wish, not only while living upon earth, but also after their death. This argument was proven by the

wooden - boats that belonged to the early 1st dynasty, and lay over the trench of the pyramids of the Old Kingdom. They have often enabled the king to travel across the sky with the sun-god. These boats have been found facing all four points of the compass, waiting the intention of the kings to know where the boat should voyage.

As has been noted, traveling to the eastern deserts, Sinai and the nearby sites were frequently done in the Old Kingdom. Cheops sent several campaigns to Wadi el-Maghara in order to bring turquoise and copper to the heavens. Moreover, “Palermo Stone indicates that Snefru's expeditions beyond the boundaries of Egypt to Lebanon, were carried out to fetch the great cedar logs needed for temple doors and great ships and to Sinai for turquoise. Although there is evidence as early as the 1st dynasty of expeditions to Sinai, Snefru seems to have become particularly associated with Sinai, and was worshipped there as a god according to a much later inscription left in the Wadi Maghara”.

To summarize, travel did not only have an immense value for the living persons, but also for the deceased. The symbolism of traveling in art is attested to by Hunt who claims that Re-Harakhty appears in several different forms, is depicted with the sun disk on his head, sailing on his solar boat. The Egyptians believed that Re-Harakhty travels across the sky in the boat daily, giving light, and sails through the underworld at night. The path of the sun of course crosses that of the Nile as it flows south. The symbolism of the sun riding a Nile boat on its daily courses ties together the two most important aspects of Egyptian reality - the life source of light and the life-giving waters of the great rivers.

This section uses as references: (Bierbrier 2003), (Gardiner 1976), (Adams and Cialowicz 1997), (Bartók and Ronan 1995), (Fakhry 1991), (Holloway and Taylor 2006), (Gardiner 1961), (Clayton 2001), and (Hunt 2009).

1.3.3 Travel in the First Intermediate Period (2181 – 2040 B.C.)

The so-called First Intermediate Period (the brief Dynasties 7-10) was a time of civil war and chaos lasting several decades. Travel and mobility in Egypt during this period declined due to the overall weaknesses that Egypt had. Bell defined two striking dark ages, which occurred in the ancient Near East, and extended on one hand from Crete (modern Greece) to Mesopotamia (Iraq and north-eastern Syria) (see Figure 17), as well as Elam (Iran), and on other hand from Anatolian Plateau (Turkey) to Egypt.



Figure 17- Mesopotamia and Crete location

In Egypt, the First Intermediate Period was a weak time. The Akkadian Empire, also Byblos and other sites in Syria and Palestine, were destroyed and disintegrated; due to fire and other political troubles. This desecration spread far, reaching western and southern Anatolia. The widespread destruction, the internal conflicts and unsecured atmosphere that extended into all regions within Egypt during this period, all together impacting travel activities.

Szpakowska states that some of the inhabitants of Lahun traveled south to the town of Abydos, to participate in the annual festival dedicated to the god Osiris-Khenty Amentiu there. She states that the archaeological and textual evidence proves her argument.

Although the instable conditions in ancient Egypt in this era stimulated people from western Asia to emigrate and travel illegally to Egypt to settle in Delta, trade between Egypt and the east Mediterranean was not affected so much. West of Delta, particularly, had an important role in continuing the commercial and business trips in spite of these hard-political circumstances. Journeys by the western Delta princes during the reign of Ekhoty IV, who was in charge of trade relations, is proof of this truth.

Fakhry describes some mobility during the reign of Ahnasya kings in the 10th and 11th dynasties. Some of these travels were intended for taking revenge from the Bedouin bands that used to steal the passengers when they traveled from one place to another. King Akhtoy IV traveled to Delta for instance, to deal with the spreading confusion and chaos which was caused by Bedouins. Then he traveled to the Thebes region in the south nearby Abydos to get rid of Thebes's princesses.

This section uses as references: (Bell 1971), (Bleiberg 2010), (Szpakowska 2008), (Hussein 1995), (Ward 1963), and (Fakhry 1991).

1.3.4 Travel in the Middle Kingdom (2040 – 1782 B.C.)

A Theban family rose to the top during the 11th dynasty, initiating the Middle Kingdom's 11th and 12th dynasties, ca. 2130-1780 B.C. By the end of the First Intermediate Period, Egypt increased the relations to the Eastern Mediterranean. These relations were designed to import goods and to fight against the Asian Bedouins. This fact can be understood by various scenes that were depicted on the walls of the Middle Kingdom tombs. Several travels and military campaigns went to this region in order to defend Egypt from Asian immigrants as well as to enlarge business relationships in distant countries.

The greatest king of 11th dynasty Mentuhotep II reigned ca. 2060 – 2010 B.C., and completed the reunification of Egypt and restored its international prestige. There are other rulers who did the same and belong to this era. Weigall enumerates the list of kings who went to Asian countries, as follows:

- King Amenemhat I who fought in Syria.
- King Senusret (Sesostris) III who had a great victory over the Asiatics in Syria.
- King Sesostris I and Sesostris III appeared to control the country to some extent for some Egyptians who lived there. Powerful ancient Egyptians extended the Egyptian control over Libya, Nubia and the passageway to Asia east of the Nile Delta.

During the Middle Kingdom, Egypt was more powerful and able to restore control over the whole country and to create stability. This affected both the political and economic aspects of the country. As a result, the Egyptians were affected by their relationship with the neighboring Near Eastern countries (Palestine, Syria, Egah Island "Aegean Island and it belongs to Greece nowadays", Anatolia or Turkey and Crete). In fact, the people traveled to this region to import materials and exchange goods. Saleh, for instance, claimed that Egypt used the Syrian woods to build the Egyptian ships, and to build the funerary objects during the reign of king Amenemhat I, the first king of 12th dynasty. Whatever the reason was for these travels, this book attempts to shed light onto the fact that the ancient Egyptian travels that occurred until the New kingdom were expanded further distances. Consequently, the Egyptian land area was enlarged and people were able to do more business. This enlargement influenced the progress of each country.

Indeed, the ancient Egyptians continued sending expeditions to the south of Egypt for commercial reasons, for example the kings of Egypt trading with Punt in order to obtain myrrh, incense, gold, ebony, and other rare woods, and animals. These expeditions to and from Punt moved along the Red Sea.

According to Shillington Mersa Gawasis was the main port of the Middle Kingdom period c. 1900 B.C. The inscriptions and the records on this port depicted ships visiting Punt and expeditions sent through the Red Sea. Some of these journeys had been sent during the times of Mentuhotep III, c. 1975 B.C., in the 11th dynasty and under the reign of Sesostri I, who belongs to 12th dynasty c. 1920 B.C.

Although there were many paintings on the mastabas' walls e.g. in Giza and Saqqara during the Old Kingdom period that show the importance of the worship of Osiris, in the course of the Middle Kingdom the importance of the worship of Osiris was increased. Ancient Egyptians were increasingly interested in visiting one of the holy sites of Osiris. The Egyptians were more interested than ever before, from a religious point of view, to stay beside Osiris and present offerings to the deities. This was obviously shown on the walls of the noble tombs in this period. The tomb of Dage was an example of such tombs that were depicted on its walls as well as other scenes of Abydos visits.

In this era, the Egyptian nobles and kings used to exchange their souvenirs with the visiting kings of other countries. This was represented in the form of exchanging statues and scarabs. Smith believed that this is considered to be a smart tool to influence the Egyptian artistic objects in other countries, and to act as a diplomatic tradition.

Due to the numerous travels, and the Egyptian influence on the other countries, the Egyptian habits and customs were imitated. The princesses of Guibil port, for instance, wrote their names in hieroglyphs, and pray to the Egyptian gods and goddesses as well as put Egyptian oils inside some pots, so that they could use it during their crowning. All these travels together, indicate that travels until the end of the New Kingdom did not stop for a moment and were a reason to link cultures and exchange horizons.

This section uses as references: (Weigall 2005), (Saleh 1990), (Shillington 2005), (Sertima 1989), (Smith 1969), and (Hussein 1995).

1.3.4.1 Inbound and Outbound Travel in the Middle Kingdom

This age of Egyptian history is distinguished by many commercial trips from and to the near east countries, as well as other journeys made for additional intentions. Saleh demonstrated that the motivations of the Asiatics' visit to Egypt were part commercial, part official and recruitment motives. The scenes of 'Khnumhotep' at Bersha provide information on the Asiatic delegation's visit to Egypt for trading the dark eye makeup kohl, or to find a job at the Egyptian mines, or as an official visit. These activities would be defined as inbound tourism according to the contemporary definitions (cf. Appendix C).

An increasing threat to the Middle Kingdom was the Asiatic groups to the northeast. Texts from the Middle Kingdom such as the instructions of Amenemhat include Asiatic names, suggesting their presence in Egypt during the 12th dynasty. It has been proposed that they probably entered the country as nomadic pastoralists in parts of the eastern Delta, or as workers attempting to flee famines. They traveled to Egypt in caravans. Knowledge of this comes primarily from scenes in elite tombs. This was evident by the painting of tomb Khnumhotep II at Beni Hassan, for example.

Moreover, there were many trips went to the sites of western Asia to import lazuli material. This was the precious mineral that was imported for ornament in ancient Egypt. Therefore, the Egyptians started to travel for this purpose from prehistoric Egypt and continuing during the Middle and New Kingdoms. Gardiner claimed that there was a tomb which belongs to the 11th dynasty where the travelers wrote that they obtained Lazuli from *nfr wrt*.

The discovered monuments of the Middle Kingdom that were found in the tombs of Bersha, Abusir, Dahshur, Lahun, and Abydos were made out of bronze (cf. Appendix B). These monuments verify that there were many trips to Lebanon and Syria, at that time. This is based upon the fact that bronze was a rare material in Egypt. Egyptians had to travel to Syria and Lebanon to obtain the necessary amount of bronze to construct their monuments. Thanks to the Egyptian journeys to these areas, bronze was abundant during the 12th dynasty. It was made from a blend of copper, which was mainly brought from the mountain of Kasrwan in the north-eastern part of Beirut. In this region, the Adonis and Phaidros rivers both end at Mediterranean Sea nearby Guibil.

Bronze was not the only material that motivated Egyptians to travel to Syria and Lebanon, but wood and silver were also sought in the same way. Lucas asserts that the Egyptians imported several kinds of wood from Syria and Lebanon. Lucas sorted the foreign woods that were found in Egypt such as Ash, Beech, Birch, Box, Juniper, Pine, Yew and Cedar. He commented that Egyptians imported these wooden elements from the Tawos Mountain in Asia to build their coffins since pre-dynastic Egypt, and continued to import these materials during the Middle Kingdom to build the false doors and chapels of their tombs. As for the silver, ancient Egyptians traveled to Crete and Greece to import their required amount in exchange of Egyptian gold and wheat. From the mouth of the Nile Egyptian merchants established trading routes that led to Asia, Greece, and other places.

Furthermore, there are many paintings that date back to the Middle Kingdom depicting scenes for these journeys. In addition, there are other scenes (e.g. the scene of the tomb of Mer at Beni Hassan) which prove that Egyptians traveled to Asia at this time to bring home the Asian cattle.

From another perspective, the tale of Sinuhe is one of the text examples which reflect that many Egyptian messengers went to stay and visit Palestine and Syria sites (on the

Phoenician coast). This was apparent when king Sesostris III sent many Egyptians such as the vizier "Sesostris Ankh" and "Djehutihotep" to Asia to enhance diplomatic relations and by their two statues that were found in Ogaret and Megiddo.

Overall, we can understand that the reasons for the outbound journeys to the East Mediterranean during the Middle Kingdom were most probably to export the Egyptian goods such as papyri, gold, and corn, as well as to establish diplomatic relations, and to return the Asians' visits after visiting Egypt. These sort of ancient Egyptians activities to the outside would be defined as outbound tourism, (cf. the definition of outbound tourism, Appendix C).

This section uses as references: (Saleh 1979), (Bard 2008), (Gardiner 1917), (Lucas 1928), (Milne 1939), (Albright 1949), and (Blackman 1915).

1.3.4.2 Domestic Travel in the Middle Kingdom

Apart from the inbound and outbound travels, Fakhry affirms some domestic mobility during the course of this period. For instance, king Mentuhotep II (2061-2010), the one who did his Nile journey accompanied by his family and his officials to a place located further than Gabal el-Selsela, the last border of southern Egypt. Fakhry assumes that the king stayed some time in a place called “Shad el-Regal”, in order to await the return of his elder son Inyotef or (Intef) the chief of the king’s campaign to Nubia. This was proven by the inscriptions and scenes of his Nile trip that had been found on some rocks and at his funerary temple nearby el Deir el-Bahri. Furthermore, Fakhry suggests that this trip had been executed in the year 39 of the king’s rule.

The journey of king Mentuhotep II gave a clue that the kings of Egypt at this time were equally interested in traveling domestically and abroad. Additionally, this journey shows that Egyptians used the Nile for their internal travel. It might be that as a result of the interest of the Middle Kingdom kings to build bridges and canals, the people used to go out during their spare time to the banks of the Nile in order to relax and enjoy the grass and nice weather.

Furthermore, many of the Sinai inscriptions indicate that some of the Asian people, who came to visit Egypt, preferred to travel domestically and work with Egyptians hand by hand to explore the Sinai mines. This was evident by the inscriptions that belong to Sesostris III where the name of one of the Asian visitors called *rWA* was inscribed. Similarly, we have many examples for *rTnw* people who came to travel and work with Egyptian excavations at Sinai. Thus, this author classified all of these journeys under domestic travels during the Middle Kingdom.

This section uses as references: (Fakhry 1991).

1.3.5 Travel until the end of the New Kingdom (1782 – 1070 B.C.)

The New Kingdom (dynasties 18-20; ca. 1782-1070 B.C.), was a period of consciously planned military expansion, with Egypt’s borders reaching their greatest extent and her hand lying heavily over much of the Near East. During this era, travel and international trade was increasing.

In the New Kingdom, Egypt became wealthier and more powerful than ever before. This fact was apparent in all fields of life, due to the peace and the stability of life that the ancient Egyptians had, after the signed treaty with the Mitanni people concluded by Tuthmosis IV. This stable atmosphere led the Egyptians to travel abroad, to achieve more progress and welfare for their own country. The inscriptions that belongs to this time, enumerate how many items had been brought from various countries. Gold, silver, bronze, and precious stones are examples of materials which were used to construct and decorate

large scale monuments, temples, and tombs. These precious imported goods reflected the peak of art, sculpture and architecture that Egypt had at this time, and also illustrated the purpose of traveling to import the valuable objects that Egypt needed.

Holloway and Taylor admit that the journey that was sent by Queen Hatshepsut, from Egypt to the land of Punt (probably Somalia or Ethiopia now), around 1490 B.C., is one of the earliest recorded journeys for the purposes of tourism. The relationship between peace and tourism looks like “two faces for one coin”. This means that it is necessary to have peace in a country in order to motivate the people to go far and travel to other places in order to gain new experiences. This argument was aligned with the Goeldner and Ritchie arguments who both agreed that the first journey ever made for purposes of peace and tourism was made by Hatshepsut’s travel to the land of Punt. However, there were other journeys that went to Punt during the Old Kingdom but not for tourism purposes. The detailed description of Hatshepsut’s voyage⁶ that was carved on the walls of the Deir el-Bahari temple at Luxor is proof and will be covered in this book later. By visiting Deir el-Bahari temple, current visitors would see texts and bas-reliefs which are considered to be among the world’s rarest artworks, and are universally admired for their wondrous beauty and artistic qualities. They show a merchant ship on a trading expedition as well as vessel artifacts that match this depiction.

Figure 18, A relief of Hatshepsut's ship at Deir el-Bahari also shows a group of travelers on one of the five ships. In this context, Lloyd claimed that the voyage of Hatshepsut to Punt was organized into a ship about 25 meters long, with fifteen oarsmen on each side. The hull-shape of each took the shape of semi-papyri form, and the stern post ends in a large decorative papyrus flower. A small platform is also illustrated at the bow and stern. A hopping truss runs the length of the hull, and ends of the large deck beams can be seen through the hull above the water level. Figure 19 shows a group of travelers on Hatshepsut’s ship to Punt.

⁶By studying Hatshepsut movement to Punt as well as the definitions in Appendix D in the book, we conclude that “voyage” is an appropriate term for her travel to punt.



Figure 18- A relief of Hatshepsut's ship at Deir el-Bahari

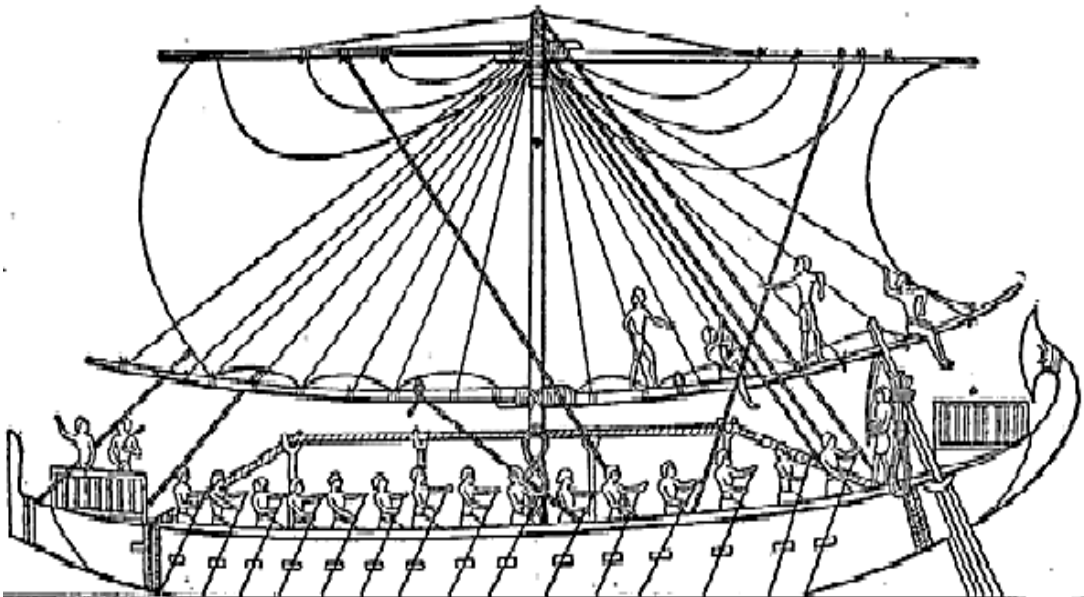


Figure 19- A group of travelers on Hatshepsut's ship to Punt

Despite ancient Egypt having various products, and the main crops produced were generally similar to those in the ancient Near East, (such as grapes and dates), Egypt was still not completely self-sufficient and some products were extensively imported from the Mediterranean and Near East. For instance, oil and wines. This could explain the reason for the journeys that were sent to Mediterranean and Near East.

Based on the literature of both the Middle and New Kingdoms, for instance, Myśliwiec and Lorton, this era was the peak period of travel literature in ancient Egypt. This can be seen through the following:

- Djehuty, a general who served under king Tuthmosis III did his journey to Asia for military purposes, to conquer a foreign coastal city. This was enclosed in the tale of the 'Capture of the City of Yoppa'. He adopts a similar stratagem to the one devised a few centuries later by Odysseus, hiding his soldiers in baskets that are let into the city in order to free their comrades and take prisoners.
- The tale of Wenamun (today the report of Wenamun) is another significant story that probably belongs to the end of the New Kingdom. Wenamun was a high official of the Amun temple at Karnak, during the time of ruling Smendes the north and Herihor the south.
- Wenamun undertook a mission to sail to the Phoenician coast, by order of Herihor, in order to fetch and purchase cedar wood for construction of the sacred bark of Amun-Re. The statue of the god would journey on the Nile. This report draws attention to the foreign land that was not only the direct destination of the hero's journey, like the rest of Ramesside literature, but indeed has become itself, the center of the imaginary space.

Since Egypt had a great influence on her surrounding countries. Egypt was marked by the collapse of political unity by the end of the New Kingdom, which was caused by an internal disintegration. This decline was a part of a much wider-ranging decline that affected the whole Near Eastern Mediterranean system of states from the Aegean to the Indus, and gathered monuments during the Bronze Age or what were called the "dark centuries".

This collapse was prompted by the great migrations that sped the desire of the Mycenaean world and the Hittite empire: the migrations of the Durians, of the Sea People, and of the Scythians. Although Egypt was only marginally touched by these movements, and Ramses III ca. (1279-1212) exaggerated the significance of his defensive battle against Sea Peoples, Egypt was nevertheless affected by this process of population fluctuation and resettlement. Greatly reinforced by the influx of native Libyans, the mercenaries living in the Delta (most of them recruited from the Sea People and the Libyans) developed into a military aristocracy that was to take over the throne by the 22nd dynasty.

This section uses as references: (White 2002), (Holloway and Taylor 2006), (Goeldner and Ritchie 2005), (Lloyd 2010), (Meskell 2002), (Mysliwiec and Lorton 2000), (Bard 2008), and (Clayton 2001).

1.3.6 Domestic and International Travel until the end of the New Kingdom

The mobility and travel which includes transport of grains was increased from the New Kingdom onwards. Plenty of text documents record this transport process, daily transactions and movement of personnel and goods, accounts of transactions between institutions and other entities.... etc. The increase of these movements was taking place both domestically and abroad.

The late Ramesside Papyrus of Amiens documented a flotilla of 21 ships belonging to the great Amun temple engaged in the transport of grain. This grain was collected from various provincial estates around the country. The ships involved were of considerable size, two of them carrying cargo of over 900 sacks each, equivalent to almost 43 tons and occupying about 65.5 cubic meters of each vessel.

The Nauri inscription indicates that ships belonging to the temple of Osiris at Abydos traded in Nubia. Turin papyrus was documented evidence revealing that the shipment of grain belonging to the temple of Amun-Ra was under the authority of a stable-master of the residence, attesting to the close administrative cooperation between the temple and crown. The grain that was loaded onto a boat belonged to the granary, which in turn was under the supervision of a deputy commander of the army. Furthermore, Harris papyrus describes a royal expedition returning from a voyage to Punt via the Red Sea and overland to Copots which is located south of Egypt. It shows another journey by ship and land to copper mines in Sinai.

The inscriptions of Hatshepsut's voyage to Punt at Deir el-Bahari, and Henu, are still significant forms of evidence of the journeys of the New Kingdom. It shows that the sea voyage itself was much easier for ancient Egyptians than crossing the eastern desert. This is due to the water resources that were existing in ancient Egypt. It was also written by the ancient Egyptian, where was mentioned the following: "sailing in the sea, beginning the goodly way to God's Land, landing in peace in the land of Punt".

The importation of *antyw* trees started to be clear within only the 18th dynasty (see Figure 20). Dixon pointed out that this was the earliest evidence that we have to indicate the demand of Egyptians to travel to Punt in order to import their required quantities of these incense trees. The reliefs of Punt expedition at Deir el-Bahari shows Egyptians digging up the trees and carrying them abroad by their ships in baskets.



Figure 20- *antyw* trees

The reliefs also show the trees with complete roots and packaged in soil. The foliage of the trees appears in two different forms; one form represented the individual leaves, giving the impression of luxuriant foliage, whilst the second form shows the branches and outline of the foliage. There is a difference in explaining the two forms among the scholars. Some scholars suggest that these forms show two different types of trees and were depicted after the arrival to Egypt. Others assume that the two forms represent the same species at different stages of development. This would mean that the trees excavated in Punt, being young or fresh specimens had not yet burst into full leaf.

The earliest recorded Egyptian expedition was organized by Sahure during the 5th dynasty, and the gold was brought from Punt in the time of Cheops during the 4th dynasty. Although Hatshepsut was not the first one to travel to Punt, she appeared to be a smart ruler to bring home the young trees from Punt that were loaded on five ships which had never been sent to Egypt before. By traveling to Punt in this era, Hatshepsut rediscovered the land of Punt, and became the first ruler of the 18th dynasty to re-establish trade communications with Punt after the final cessation in the Second Intermediate Period.

Hatshepsut's successors were interested in continuing what Hatshepsut did before in terms of importing *antyw* trees. This was evident by the following proofs, which were mentioned by Dixon as follows:

- A scene that was found on the tomb of Puyemre at Thebes (TT 39) that shows the reception of commodities from Punt and four trees standing in containers. This scene dates back to the third independent year of the opening years of Tuthmosis III.
- A scene of men carrying live *antyw* trees was depicted on the tomb of Rekhmire (TT 100).
- The promise text of the king Tuthmosis III to Amun was written on Gebel Barkal to steal “all the sweet-smelling plants that grow in Punt”.
- The scene of the incense tree that is depicted among goods brought by a group of Punties who traveled to Egypt via the Red Sea coast in primitive sailing rafts. This scene, which probably dates back to the reign of Amenhotep II, was carved on the tomb (TT 134) which is located in Sheikh Abdel Qurna on the west bank of Thebes.
- Another text from Abydos was found at the temple of Amenhotep for the king Ramses II says that “he planted many gardens, set with every (kind of) tree, all sweet and fragrant woods, the plants of Punt”.
- Papyrus of Harris I demonstrated also that Ramesses III sent an expedition to Punt to import both *snTr* and *antyw* trees.

International trade during this period seems to have been restricted to luxury goods. This was apparent by the scene of Hatshepsut’s temple to Punt, as well as the scene of Qenamun (Kenamun) tomb (TT 93). Syria was one of the frequent destinations that Egyptians traveled to, during this period. The Egyptians traveled there in order to import wine. Documentary proof for the import of Syrian wine is provided by an Ugaritic document which refers to “20 (jars of) *Hsp* wine, who is setting out for Egypt”.

Silver was also a vital material that motivated people to go to Syria. Egypt was the main exporter of gold and it was very cheaply mined in Egypt. This was also a motive of Syrian travelers to come to visit Egypt. Wenamun’s report shows that gold and silver might have been used for foreign exchange. Accordingly, it seems to be reasonable to find exchanging of the goods and mines as a form of exchanging visits of both Egyptian and Syrians.

Indeed, many representations of gold and silver appear in the tombs of Rekhmire (TT 100) and Sobekhotep (TT 63), where the rings often appear to be open and linked in the form of chains. This affirms that the price of obtaining the objects seems to be another attractive factor in travels between Egypt and Syria.

The control of trade and resource networks had an important role throughout the New Kingdom. Ahmose and the following rulers were aware of the need to situate Egypt closer to their neighbors. This had an influence in maintaining the relationship between Egypt and the Mediterranean basin, and the area of north east Africa.

The control of strategic areas, whether for trade or particular resources, was usually accomplished through conquest and colonization within areas close to Egypt, rather than through diplomatic ties or reciprocal trading alone.

That was also evident in the strategy used to control Nubia, where an Egyptian victory was installed to oversee the large amount of tribute expected from each region. As for the areas further from Egypt such as the Near East and Mediterranean, Egypt retained their policy of self-governance, but these areas were still expected to provide tribute. Therefore, ancient Egyptian diplomatic and trade envoys were represented in many reliefs and wall paintings at Thebes Amarna.

In general, the New Kingdom was the peak period of the international and domestic travels in Ancient Egypt. Various delegations came to visit Egypt. The Egyptian rulers frequently traveled abroad. They traveled to Punt, to obtain perfumes (fresh and living incense trees) as a means to decorate their private gardens, the garden of Amun, their houses, and as a way to enjoy their lives. It seems also that travel to such a nice place as Punt (God's Land) was highly regarded by Egyptians. This behavior was somehow familiar to contemporary habits where the people used to show that they are capable of traveling abroad to only buy decorative items.

After the New Kingdom, Egypt fell on troubled times. This was evident in the Third Intermediate Period. This era was once again a weak period where Libyans had settled in Egypt. Travel was limited and this limitation continued into the 25th dynasty rulers, when Nubians also called Kushites or Ethiopians dominated the country. The 25th dynasty fell after invasions by Assyria, which had replaced the Hittites as Egypt's rival in the Near East. At this time, Thebes was totally plundered. Egypt became a popular travel destination for Greeks and Romans from the second half of the first millennium B.C. onwards.

The Persian conquest of Egypt was another period of Egyptian history. The 26th dynasty, headed by native rulers once more, with their capital at Sais (San el-Hagar today) in the Delta, was the last glorious period of Egyptian independence, enjoying a great upsurge of artistic activity. This dynasty fell to the invading Persians, led by Cambyses II, in 525 B.C. During the Persian rule of the 27th dynasty, Greek traders and mercenaries continued to enter northern Egypt in significant numbers. The great Greek historian Herodotus, who visited Egypt about 450 B.C., has left us valuable information about this era.

The Greek-Egyptian king Ptolemy I ca. (305-282 B.C) used travelers' tales to draw a map of the Nile in the 2nd century AD. This shows the river rising in a great lake at the foot of what he called the "Mountains of the Moon".

Moreover, by Greco-Roman times foreign graffiti covered many monuments, such as the Colossi of Memnon and is even found inside Theban royal tombs (Figure 21 is a photo of graffiti on the Colossi of Memnon). The Great pyramid, before being stripped of its casing

stones, contained foreign graffiti that dated to earlier than the Greco-Roman period. Greek and Roman historians also produced evidence of foreign visitors in their written accounts. All of these proofs are viewed as signs of traveling in ancient Egypt through its history.

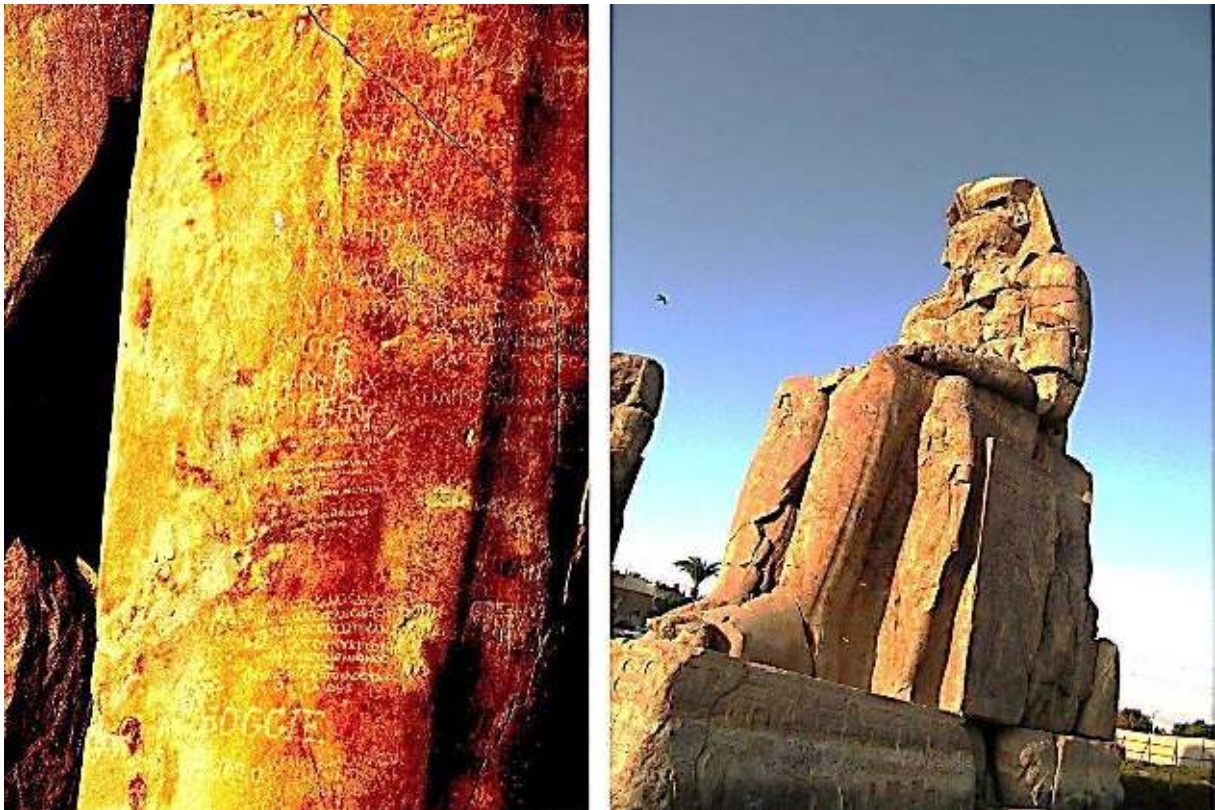


Figure 21- Graffiti on the Colossi of Memnon

About 60 AD, when Egypt became part of the Roman Empire, the Emperor Nero sent an expedition southwards to find the Nile's source. The explorers returned without success. At the same time, a Greek merchant named Diogenes reported a journey he had made inland from the east coast of Africa. He had seen two great lakes and a range of snowy mountains that he thought must contain the source of the Nile.

This section uses as references: (White 2002), (Holloway and Taylor 2006), (Goeldner and Ritchie 2005), (Lloyd 2010), (Meskell 2002), (Lorton 2000), (Bard 2008), (Clayton 2001), (Hunt 2008), (Castle 1992), (Dixon 1969), (Lucas 1937), (Steuer 1943), (Breasted 1906), (Selim 2001), (Green 1989), (Harris and Pemberton 1999), and (Pollard 1997).

2 Chapter 2 - Tourism and Travel Synonyms in Ancient Egyptian Language

2.1 Introduction


There are linguistic structures, formed in nouns, adverbs, adjectives and determinatives that had been inscribed in ancient Egyptian texts. Inscriptions on the walls of the tombs and temples as well as on the stelae and other monuments provide current visitors illustrations about ancient Egyptian life.

This chapter is going to discuss to what extent travel was mentioned in ancient Egyptian texts. It attempts to explore the concepts of Egyptian mentalities and the idea behind painting the hieroglyphic signs.

2.2 Tourism and Travel Words

To develop an understanding of traveling in ancient Egypt, we must discuss the words that were written on the Egyptian records related to travels in ancient Egypt. This approach builds on the theoretical framework of this book.

Although, Erman and Tirad described sorting out the word "to travel" in ancient Egyptian language as a difficult issue, the word "travel," and its branches were expressed in ancient Egyptian texts in many ways, as follows:

- Travel by means of the river was frequently represented through using the words "go north" and "go south" with the determinative signed by boats.
- Use of the word *xnt.w* to mean "go upstream", go north and to indicate any journey southwards. In contrast, the word *xd.y* was meant to "go downstream" and used to indicate any journey northwards.
- Many inscriptions record the visits of Egyptian expeditions in quest of turquoise, which was called *mfkA(t)*  in ancient Egyptian language.

Faulkner and Ockinga identified specific words of travel which were found in the Middle Egyptian Language, which people considered the classical stage of their language. Faulkner suggested that the word *Sbi* meant to travel in reference to the story of the Eloquent Peasant, since it had the meaning of the present perception of traveling.

Faulkner also suggested that the meaning of word *dbn* is to "travel round a region", which seems to be similar to the word (tour) nowadays. These two words also were mentioned in various references.

Ockinga came up with other suggestions where he believed that the word *xdi.w* might refer to "travel downstream", and the word *nai* to travel (by ship), a reference which is also found in *Wörterbuch der ägyptischen Sprache*, hereafter referred to as *Wb*. The text editions of this book include Table 1 at this point to show 52 different Egyptian hieroglyphics, their translations, and their sources (all of which are cited frequently in this book. Table 1 is an attempt by the author to gather the synonyms of travel in the ancient Egyptian language. These words are indications for investigating the topic of the study. For this audiobook edition, we will summarize the words and phrases referring to travel as follows:

Hieroglyphic script	Transliteration	Translation
	<p><i>SAs</i></p> <p><i>SAs.t</i></p>	travel
	<i>Sbi</i>	travel, go
	<i>Dbn</i>	travel around (a region), go round (a place), encircle (with)
	<i>nai</i>	sail, to travel (by ship)
	<i>xdi.w</i>	travel downstream (northwards)
	<i>Xsfy</i>	travel upstream
	<i>wnwn</i>	travel about

Hieroglyphic Script	Transliteration	Translation
	<i>wsTn</i>	travel freely
	<i>pxrt.y</i>	traveler
	<i>nmi</i>	traverse or travel (on foot) *while <i>nmi-Sa</i> means (sand traveler)
	<i>hbi</i>	travel (to)
	<i>it-Hpt</i>	travel by boat
	<i>Hpt</i>	travel
	<i>Hrty</i>	travel by land
	<i>xpi</i>	travel
	<i>SdA</i>	travel or travel in means of die
	<i>qAqA</i>	traveling barge
	<i>xAwy</i>	benighted traveler



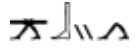









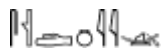






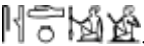


Hieroglyphic script	Transliteration	Translation
	<i>xnti</i>	sail upstream, travel southward
		
	<i>Sbi</i>	travel, attain, watch over, send, conduct (to), spend, pass (time)
	<i>sSmw</i>	pilot
	<i>swtw</i>	walkabout, journey, travel, go forth
		
		
		
 	<i>sqdy</i>	sail, voyage (of boat), sail, travel (of persons) or sail, travel (of persons)
  	<i>sqdy</i>	sail, travel (of persons)
  	<i>sqd</i>	sailor, traveler or voyager
 	<i>Dbn</i>	travel around (a region), go round (a place), encircle (with)

Table 1- Travel synonyms in Ancient Egyptian Language

At the time, most travels in ancient empires were undertaken for what would have been considered administrative purposes, trade and a few for pleasure. Egyptians had first known leisure travel with the intent to visit their pyramids. This was about 1500 B.C. We know this from the general word of "travel" that was originally derived from "travail", which means literally "a painful and hard effort" in French language, and was used in ancient empires before the collapse of the Dark Ages, at which point travel became much more dangerous.

There are hieroglyphic scripts used to give the meaning of sea travels in ancient Egyptian texts. This is seen in drawings of the relevant mode of travel besides the main text, allowing the readers of the hieroglyphic texts to understand the whole meaning of the sentences. This might include:

- Verb to sail, which transliterated as *nai* , represented in the form of river waves accompanied with arm and the determinative 'ship'. From this verb, word *sqdi* was used to act as noun to mean sailor .
- Noun *dpt* accompanied with one boat  or two boats  and transliterated *asiww*, and refers to the bootless person).
- Word *dA.t* with the sign of boat, which means 'journey by boat' and different from *dA.t* with the sign of the city which means netherworld or beyond (see Table 2).
- The word *itrw* which refers to the journeys of ancient Egypt on the Nile River. Moreover, there was a favorable destination to go to by boat *iw-m-itr.w* which means 'an island in the river' (see Table 3).

Since the logograms (ideograms) were used to depict the object which Egyptians designated, thus, the Egyptian scribe showed the readers, through painting the ideograms of city to the second word, a clue of what is beyond. For instance, the word *dA.t* has the same script with two meanings. When the scribes meant to say a destination, they used to add the symbol of city. By adding the sign of boat to mean journey by boat during the life on earth, that same script conveyed a different meaning.



Hieroglyphic Script	Transliteration
 (or) 	<i>dA.t</i>

Table 2- Journey by boat and the beyond script


Hieroglyphic Script	Transliteration
	<i>itrw</i>

Table 3- Nile and river bank scripts

The word *swA* also has several meanings in the Egyptian texts as do many other words that could be similar according to the Egyptian perception. With reference to *Wb* and Faulkner *swA* meant "break" and "passes". Both of the references suggested that when *swA* comes with the preposition *m*, it would mean "on" the road or "on the way to do journey". This is due to the glyph *swA.w* that means "journey". On the other hand, *swAH* which means to make a stay, is assumed to be derived from *swA* which is supposed to be used for staying when making journeys (see Table 4).





Hieroglyphic script	Transliteration	Translation
	<i>swAH</i>	to stay
		journey
		pass/ journey/ break
		

Table 4- Break and its synonyms

Indeed the varieties of ancient Egyptian synonyms of each single word which were used by the ancient Egyptians are a significant indicator of the importance of travel. For instance, according to *Wb*, all of these words meant journey: *wDA.t*, *mi.t*, *mr.t*, *mTn*, *HAm.t*, *sb* (see Table5). The extent of vocabulary specific to travel assures us of the importance of carrying out journeys in ancient Egypt.

Table 5, a table of journey synonyms follows with these hieroglyphic transliterations and translations:

It is also interesting to find that modern Egypt uses similar words to those used in ancient times to express enthusiastic emotions, while they engaged in travel activities. For instance, *ann* which means come back from journey and the verb *hbhb* that is usually translated as "to traverse country" or Sinai according to Wb and Faulkner.

Egyptians at present use the word "hobhob" in different situations, such as, in the military service with soldiers, playing with kids, and when they practice sport. Today, Egyptians use this word to express enthusiasm for taking actions. Thus, it seems that ancient Egyptians had the same feeling when they traversed a country or went to Sinai (see Table 6).

Hieroglyphic Script	Transliteration	Translation
 (or) with determinative 	<i>hbhb</i>	to traverse Egypt
	<i>Ann</i>	come back

Table 6- To traverse a country and to come back

Regardless of the various psychological feelings that were described in ancient Egyptian texts, such as, thirst, hunger, and happiness, the Egyptians expressed overall satisfaction after visiting their desired destinations. This is represented by writing the word *mAw*t for the new land, and *msHtw* for frequently visited neighboring countries.

With this concern, Ockinga and *Wb* noted that the infinitive and adjective *hrw*, which means "be satisfied" and "pleasing", was repeated in the Egyptian texts. This might be evidence of the satisfaction regarding travel that was first mentioned in ancient Egyptian history. An example was mentioned by Ockinga where we could see a sentence *inkDd pri.y sHtp (.wy) m pri.w n.y rA.f* that means "I am one who caused two men to go forth satisfied".

This section uses as references: (Erman and Tirad 2003), (Emily 1999), (Hock and Joseph 1996), (Wb 1&2&3&4&5), (Gardiner 1961), (Faulkner 1976), (Faulkner 2002), (Ockinga 2005), (Allen 2001), and (Holloway and Taylor 2006).

2.3 Equivalent to the Modern Tourist Terms



There are words used in the ancient Egyptian language which are supposed to be equivalent to the contemporary idioms and relevant to the work. Examples of these words are as follows:

- *Swx* which means "spend the night" according to *Wb* and Faulkner. This word might be similar to the modern tourist term (overnight). It is also suggested that *hrw nfr*, means "happy day" and "holiday". This word might be equivalent to "over day" now because many tourists used this word at their tourist programs to spend leisure time by day.
- *swAH* means "make to last" and "to make stay in house". This word might be implying to stay longer or to extend the accommodation.
- *mAa* means "to set out on journey", and "to lead and to guide" which also means bank of the river, thus, it might mean the pilot or the person who is in charge of guiding the river journey. Nowadays, there is no sea journey without a leader and pilot who has wide knowledge of sailing, whether on sea or river.















This section uses as references: (*Wb* 4) and (Faulkner 1976).

2.4 Tourism and Travel Determinatives

The determinative is a glyph that carries no phonetic value but instead is added at the end of a word to clarify the meaning of the word. It was used in ancient Egyptian language to assist the readers to define and understand the meaning of the ancient Egyptian daily life words and concepts.

The determinative which looks like foot  was part of many words that indicate movement such as travel. This determinative has been noted in the previous tables in this chapter. For instance, *ann*, *hbb*, *Hpt*, *SAs*, *SdA*, *wDyt*, as well as *sTp-ib.t* which means "one way" .

Ockinga and *Wb* listed the assumed travel signs from which we can extract some that are relevant to expressing the methods and landscapes of travel attitude (see Table7). [*wAD* meaning "travel, road and locality"; *nut* meaning "city, town and village" ...]

Hieroglyphic Sign	Transliteration	Meaning
	<i>wAD</i>	travel, road and locality
	<i>nut</i>	city, town and village
	<i>mw</i>	Sea
	<i>pt</i>	Sky
	<i>Dw</i>	mountain, desert and foreign land
	<i>mi</i>	Land
	<i>Aiw</i>	to go and to come (assumed to be used to demonstrate rate travel)
	<i>Aiw</i>	journey, pass, traverse country, return from visit and reach a place. Thus, it seems that this was the actual determinative of "Land Travels" in ancient Egyptian language to refer to one way/return.
	<i>Sqdw</i>	man holding oar in hand (sail)
	<i>ixwsi</i>	man with bundle under shoulder (traveler, journey)
	<i>aA</i>	mode of transportation (donkey)
	<i>Xnti</i>	sail
	<i>wiA</i>	sacred barque
	<i>Dpt</i>	ship, boat, barque, travel downstream/north









	<i>wHa</i>	fisherman's boat with net
Hieroglyphic sign	Transliteration	Meaning
	<i>tiAwt</i>	sail, sailor, wind
	<i>aHa</i>	Mast
	<i>wsrw</i>	Oar
	<i>hmw</i>	steering oar
	<i>wpi</i>	quarry, road
	<i>wrs</i>	to spend the day
	<i>niw.tyw</i>	Citizens

Table 7- The assumed signs of travel

This section uses as references: (Okinga 2005), (Wb 1&4&5), and (Faulkner 1976).

2.5 Tourism and Travel Phrases

There are various sentences in the ancient Egyptian language that could indicate the overall tourism and travel concepts of ancient Egypt. This can be shown in the following:

- iri hrw.w nfr wn.Ttp tA* which could be translated as
- “May you spend a happy day while you are on earth”

This sentence suggests how much leisure time the ancient Egyptians could spend. It could also be considered to be a valuable wish and advice to have bon voyage.

This next sentence indicates that some of the outbound trips were part of the royal command.

- iw gr.t wD.n Hm.f prr (i) r xAs.t tn Sps (.t)* which could be translated as
- “Now, his Majesty commanded that I go forth to this noble foreign land”

This sentence points toward the ability of magicians in ancient Egypt to help and allow the kings to sail over the canals, when the water had become minimal.

- sDd.i bA xpr mw* meaning
- The magician Djedi said, "Then I will let water come into being"

This is a significant sentence which shows that ancient Egyptians had enough time for recreation and to enjoy the components of tourism".

- sxm xib mA b (w) nfr m in.w n(.w) sx.wt tA- mH.w in wnw.t(y) aimn.w sSnxt* which could be translated as
- "Distracting the heart i.e. "taking recreation", looking at the beauty of the products of the fields of Lower Egypt by the hour watcher of Amun, the scribe 'Nakht'

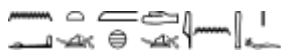
The next sentence belongs to Intef, the treasurer's sole companion, caravan leader and troop commander and shows his multiple travels.

- Intef dit (said): [...] *iw xdi.k (w) xnti.k (w) Hnann* [...] meaning
- "I traveled downstream and upstream with NN [...]"

The following sentence tells that the ancient Egyptian messengers used to travel north and south regularly in order to reach the designated residence, according to their profession. Moreover, Allen claims that the verb *xnti* means basically "go forward" and when it is used for travel it would mean "go upstream on the Nile" or "go south" because the Egyptians oriented themselves facing south.

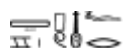
- wpw.ty xDd (.w) xnti (.w) r hnw* OR
- "The messenger who (regularly) travels north or south to the Residence"

Allen here notes that it was common to use the verb *nai* "travel by boat" as well as the expression *mXd* "downstream" which involves a verbal noun not the infinitive "go downstream": literally, "in going downstream".



- nat mxdin hm.f* which could be translated as
- "Traveling downstream by his incarnation"

This next idiom shows that Egyptians might describe the visited destination as in the modern age when we describe a place that has been visited to others.



- tA pw nfr* which means

- "It is a good land"

This shows that the storm was a frequent disaster or challenge that sailors might face when sailing on the Mediterranean Sea and the Red Sea.



- *Da pr.(w) iw.n m wAD-wr*
- "A storm came up, while we were at sea"

The following phrase seems to demonstrate that Egyptians crossed the sea to see overseas countries as they did on land.



- *nmi.k wA dwr tb.t(i) miir.n.k tp tA*
- "You shall traverse the sea sandaled, like you did on land"

The next example demonstrates that one of the interests in traveling domestically or outbound to African and/or southern regions, was to bring needed materials for the children.



- *m.t wim hAt r kmt r intaqw im n hrDw.i*
- "Look, I am going down to Egypt to get supplies there for my children"

Although, this next phrase might suggest travel to the Phoenician coast to fight against the enemies who would violate the borders of Egypt, it proves that the land of the Phoenicians was a well-known destination in ancient Egypt.



- *tAw fnXw wnw wA. (w) r tkk tASw.i*
- "the land of the Phoenicians, who had started to violate my borders"

Based upon the above-mentioned phases, it is reasonable to assert that there were specific words that were used by ancient Egyptians to indicate tourism and travel in ancient Egypt. In this framework, Essa claimed that the words for crossing the river or lake, and to sail, which also accompanied the funerary rituals, were regarded as gestures and expressions

of travel activities. Examples of these words include: the water feast *Hbt mw*, sail in *wert xnt.f m wrt*, and crossing *wert DAt wrt*. *Wert* here either refers to the boat of the trip or the name of the canal that the ancient Egyptian travelers should cross during their trips.

Furthermore, the author also gives some examples of other gestures during the Old, Middle, and New Kingdoms, as follows:

A. During the Old kingdom:

- *hAt r pr.f nDt m Htp nfr wrt, wn imAwx.w xr inpw nb tA Dsr, m-xt, pn-xrw n.f Hry-Hbt n imAx.f aA Mrri.*
- This phrase was found in one of the panels at Saqqara and means while going down to his eternal home in which he was honored at Inpow the lord of sacred earth, after the voice was going out at his tomb, after crossing the lake for his honor, the great *Mrri*.


B. During the Middle Kingdom:

- *wDA m xd r AbDw*
- This phrases means to travel downstream (north) to Abydos. It was inscribed in the tomb of Intefiker and his wife (TT 60) accompanied with the scene of the Abydos trip.

Also

- *nayt m xnt*
- This is phrase that means to travel southwards. It was found at the Tomb of Amenemhat, also known as Ameni (tomb No. 2) at Beni Hassan.



C. During the New Kingdom:

- *r irt Hbw wsir*
- This phrase means sail (or travel by sea) to Abydos to celebrate the Osiris festival. It was inscribed in the tomb of Sennefer (TT 96)  and indicates that travel was done for the purpose of attending religious ceremonies.

Also

- *Sms nTr aA nb imntt*
- This is another phrase that means to accompany the great god, lord of the west (Osiris). It also induced that travel to catch the religious procession. The phrase was found at Tomb of Puyemre (TT 39).

Learn two new determinatives of Ancient Egyptian Travelers and know how was the travel attitude and lifestyle...

	
<i>qdw</i>	<i>ixwsi</i>
<p>This determinative <i>qdw</i> depicts the ancient Egyptian man holding an oar in hand to show how to sail and travel by sea. <u>This sign was a symbol of the ancient Egyptian travel by sea.</u></p>	<p>Another determinative <i>ixwsi</i> which means traveler in ancient Egypt. This is the sign you see on the walls of the tombs. Once you see this sign, you should understand that the hieroglyphs text before this sign indicates to a travel tale by one of ancient Egyptian travelers who traveled by land. <u>This sign was a symbol of the ancient Egyptian travel by land.</u></p>

This section uses as references: (Ockinga 2005), (Allen 2002), and (Essa 1983).

3 Chapter 3 -Analytical Approach to Tourism and Travel in ancient Egypt

This chapter is going to lay the analytical framework of the book. Based upon the above-discussed literature of travels and voyages that have been noted in the second chapter of the book, this chapter introduces an analysis of the main factors that shaped the ancient Egyptians behaviors and perception in relation to successful journeys.

3.1 Introduction

The journeys in ancient Egypt constantly relied on the Nile (for the reason that it is a gift from the God to the people, who did not interfere and try to own this great river). Several scholars describe this fact. For instance, Meskell stresses that ancient Egypt was a river culture that often referred to “the gift of the Nile”. That led the author to assume that without the river in Egypt, it was hardly possible to conduct aquatic voyages and marine travel.

The natural existence of the Nile had a great effect on travels in ancient Egypt, but still there were other factors that assisted the ancient Egyptians with their travels. All of these factors are outlined in the following items.

3.2 Ancient Egypt Land Features

Travel does not exist in a country without infrastructure. To have a complete image of ancient Egyptian travel, it is necessary to understand Egyptian land demographics, its characteristics and the main roads that facilitated mobility.

Ancient Egyptians called Egypt the Red land *dSrt* in ancient Egyptian language, as well as *kmt* which means black land of the Nile Valley. The ancient Egyptian land was divided into two geographically separated areas: the generally narrow Nile Valley in the south and the broad Nile Delta in the north. This could explain the reasoning of calling Egypt the two lands *tAwy* and giving the title “the lord of two lands” to several rulers *snb tAwy*.

This section uses as references: (Meskell 2002), (Spielvogel and Duiker 2006), (Ryan 2002), and (Wb 5).

3.3 Location and Navigation

The ancient Egyptians regarded the location of their country as the central point of the entire world. Its strategic location helped the ancient Egyptians to discover and travel to other countries overseas. For this reason, they traveled to the west to go to the western desert, oasis

and Libya. They traveled to the east to Lebanon, Syria, Crete, and Palestine (Phoenician coast).

Brier and Hobbs assumed that when the Egyptians traveled across the sky to the netherworld, they thought snakes would try to stop them. In actuality, nothing tried to prevent them from traveling the world. This assumption is built on diverse sites that the Egyptians visited, in all the four cardinal directions over the country.

It appears that ancient Egyptians were aware of the places to which they could bring all their required construction materials. Consequently, they knew which routes they could take. Therefore, they did their best to control and protect their routes, which helped them to travel safely and guard their business that involved travel.

Domestic travel was directed according to how the Nile River flows. From south to north the valley was represented as Upper Egypt which was ‘upstream’ and the Delta was represented as Lower Egypt ‘downstream’. This fact was revealed in ancient Egyptian literature and was particularly noticed in the Egyptian tales. The internal movement and travel involved in researching the required metals and stones of the finest quality in ancient Egypt, was not a difficult issue, since the raw materials were derived from widely separated areas.

How ancient Egyptians knew the locations of these resources is evident and documented on the wall of the tomb of Ay at el-Amarna, as the Great Hymn to the Aten shows.

*Ships fare north, fare south as well,
Roads lie open when you rise;
The fish in the river dart before you,
Your rays are in the midst of the sea.*

Other documentary evidence of navigation in ancient Egypt is the oldest “geological map” that was invented in Egypt. This map shows gold mines in the Wadi el-Hammamat in the eastern desert. It dates back to the reign of Ramses IV, c.1150 B.C., and is displayed in the Egyptian Museum at Turin- Italy.

From the tale of the Shipwrecked Sailor, there is another proof that indicates the reaction of Egyptian sailors when there were unexpected disasters. Part of the tale shows that when a storm suddenly hit, the sailors had to stop at the nearest place and have a rest until the storm ended. The duration of a stay at the nearest place, which was an island in the story, was for three days. The place that was proper for shelter was beside trees where many foods came from.

[...] A storm came up while we were at sea, before we could reach land. As we sailed it made a "swell", and in it a wave eight cubits tall. The mast-it (the wave) struck (it). Then the ship died. Of those in it not one remained. I was cast on an island by a wave of the sea. I spent three days alone, with my heart as companion. Lying in the shelter of trees I hugged the shade [...]

Indeed, the water of the canals and the Nile was too deep for wading. Thus, Egyptians invented special equipment to measure and deal with the depth of the water. Figure 22 shows a plumb line that was used by the ancient Egyptians to test the depth of the water. Throughout many scenes of sea voyages, the sailor *nfw* used a plumb line to test the depth of the water, while another member of the crew held the steering oar in the stern.

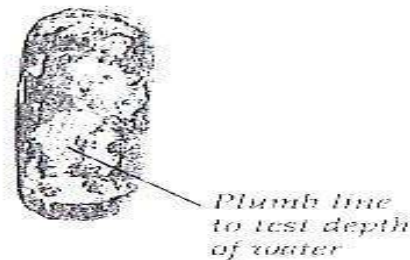


Figure 22- Plumb line to test the depth of water

This section uses as references: (David 1999), (Brier and Hobbs 1999), (Grimal and Shaw 1994), (Ryan 2002), (Kamil 1977), (Lichtheim 1975), (Lichtheim 1976), (Ryan 2002), and (Wb 2).

3.4 Roads and Streets

Ancient Egypt had a well-structured traffic system. People referred to road *wA.t* in their texts. Ancient Egypt had smooth traffic and a good infrastructure system that assisted the people to travel more comfortably. Köpp claimed that Egypt had an efficient transportation system, which was a necessity for each state organization that exceeds a certain minimal size and complexity. A comprehensive traffic system was already existent in Egypt during ancient times. It consisted of footpaths and water routes as well as many means of transportation, which have merely changed up to the present time. Egypt still has the oldest paved road in the world. This road is Widan el-Faras, about 12 km long, which comes from Widan el-Faras quarry area to Lake Moeris "Fayoum today" (Figure 23 shows Widan el Faras Road). This road passed the western deserts and was used for transferring the quarried stones as well as for traveling. Besides this road there were caravan routes that were used by Egyptian travelers in the eastern and western deserts and in the south.

Similarly, Shackley acknowledged that, at the time that there was a lack of paved roads in the Near East, Egypt knew various modes of paved roads and tracks that were made out of different sorts of construction to facilitate travel through a country.



Figure 23- Widan el-Faras Road
(Gebel el-Qatrani, Faiyum, 60 km southwest of Cairo in the Western desert)

These paved roads led the ancient Egyptians to travel easily within a country. Köpp regarded that the construction of the roads were dependent on the intended purpose and the geological subsoil. She further described the Egyptian roads that were covered with mud, or paved by mud bricks, stone slabs, or petrified wood. This was proved by the remaining materials that were found nearby the pyramids of Lisht and Lahun.

Thanks to the Egyptian network, Egypt used the trails and roads to connect villages and districts. People used to travel by other means of transport than by foot. This might reflect the well-constructed infrastructure in ancient Egypt, and the desire to have more pleasure to travel by transport.

Thus, the author assures us that the ancient Egyptians used the land routes in addition to water passageways to travel in ancient Egypt. Ahmed claimed that the ancient Egyptians used the land roads to connect with the ancient Near Eastern countries. He stated that the commercial caravans followed the main international road that started from the Delta along the Nile to Sinai. There were many other branches derived from this main road, such as the one that was directed southward to reach the copper mine, as well as another eastern branch that leads to the south of the Arabian Peninsula, where some of the Egyptian incense was brought from. The later road was continued along the Palestinian shore to South of Lebanon. At the south of Lebanon, the road again has two main roads. One was directed northward, and continued along the shore passing many ports, e.g. Sour, Guibil, Saïda, and other coast cities. The second road was directed to the south through Wadi Maghara Elitani to reach el-Bekaa. From this road, the traveler could reach Damascus, Homs, and other Syrian cities.

In order to integrate and implement the picture of traveling into our minds, the most common routes of the Egyptians that had been taken, while they traveled to their preferred destinations, would be highlighted, as described in the following sections:

This section uses as references: (Wb 1), (Ockinga 2005), (Köpp 2009), (Shackley 2006), (Ryan 2002), and (Ahmed 1993).

3.4.1 Sinai Peninsula Route

Sinai was a natural extension of *kmt*; located in the eastern part of Egypt. It was not only a well-known destination in ancient Egypt, and the main source of copper and turquoise, but was also regarded as a holy place and trade center.

Sinai was an important place to the Egyptians because of the resources of metals that were lacking in the rest of the Egyptian territory. Säve-Söderbergh explained why the ancient Egyptians established quarries in Sinai. Säve-Söderbergh claims copper was not the only metal that was rich in Sinai. Another important item was the blue semi-precious stone known as turquoise.

The extraction of turquoise from the stone quarries near Maghara and Serabit el-Khadim, in the southern part of the Sinai Peninsula, began during the 3rd dynasty and continued throughout the history of ancient Egypt until around 1000 B.C. In addition, Clayton stated that one of the trading and explorative excursions was mounted to the turquoise mines of Sinai, especially to the area of Serabit el-Khadim, where Hatshepsut's name has been recorded.

It was hard to go to this area since the route to the quarries was difficult. In this concern, Säve-Söderbergh argues that both men and equipment were brought by boat from the present Suez region, on the Red Sea coast. The quarries lay a short distance inland from the coast and water was available in the mountains where the men worked.

Due to the valuable strategic importance of Sinai, Amenemhat II built a shrine to the goddess Hathor over there, during the 12th dynasty. This might be the reason for calling Hathor 'The Mistress of Mines'. Hathor also had many titles related to Sinai because of her usual visits there. The Supreme Council of Antiquities in Cairo "SCA" listed Hathor titles, among those titles:

- Lady of turquoise: this title was mentioned on 142 stelae at Serabit el-Khadim.
- Mistress of turquoise: this title was also inscribed on five stelae (251, 264, 268, 273, and 303).

- Lady of turquoise country: this title was also stated on six stela (27, 28, 29 and 30) at Maghara and Stelae (241 and 507) at Serabit el-Khadim.
- Lady of lapis lazuli: this title was inscribed on two stelae (102 and 107) and it was commonly used since pre-dynastic period.
- Mistress of all goods: this title was also written in four stelae (182, 184, 200, and 235) at Serabit el-Khadim.
- Mistress of the eastern countries: This title was only mentioned on one stela (317).

Snefru made an expedition against the Bedouin, recapturing those areas of the Sinai that the Egyptians were only able to exploit temporarily. He must certainly have done much to establish Egyptian mines in the region, judging from the popularity of his cult among the Middle Kingdom miners in the Sinai.

Overland journeys, whether in search of raw materials or to fight punitive wars to keep trade routes open, needed tremendous organization. In the reign of Pepi I, who was the third king of the 6th dynasty, when the Bedouin tribes were hindering mining operations in Sinai, Weni was sent at the head of a considerable force to suppress them. Able-bodied men were rounded up from all over the country, and their numbers were augmented by Nubians of several different tribes. In his autobiographical text Weni recorded that the force numbered thousands, including representatives of the Great House, with royal seal-bearers, heads of the provinces, and chiefs of the priests. Such included “chief district officials at the heads of the troops from the villages and towns that they governed”.

It was a national effort and it says a great deal for the integrated society of the Old Kingdom that, under Weni’s leadership, this motley group was orderly and well supplied with sufficient rations. He wrote:

It was I who commanded them [...] so that no one attacked his fellow, so that no one seized a loaf from a traveler, so that no one took a cloth from any town, so that no one took a goat from anyone [...].

On the return of Weni to the court, Weni was granted the most distinguished mark of favor he could receive, which is the right to carry a staff and wear sandals in the palace; in the presence of the king. This was concluded by Kamil.

Due to Weni’s successful mission to the Great House, Pepi I granted him the furnishings for his tomb in the choicest white limestone from the quarries of Tura. This included a sarcophagus with its lid, a door-shaped stele with its setting, and a table for offerings. Having ensured the continued loyalty of his ‘servant’ Weni by this generous gesture, the king ordered him to go to Soheil Island, south of Elephantine, to select granite for his own sarcophagus and lid, and to Hatnub (near el-Menia) for a piece of local alabaster for his table of offerings. Furthermore, from Weni’s tale we can notice that foreign trade and mining were controlled by the Great House and distribution was regulated.

This section uses as references: (Sertima 1989), (Säve-Söderbergh 1946), (Clayton 2001), (SCA 2007), (Kamil 1996), and (Grimal 1992).

3.4.2 Red Sea and the Environ Areas

The Red Sea is located on the eastern border of Egypt. It protected the ancient Egyptians from enemies, and was a significant passage to allow people to travel to the eastern and southern countries. This could be noted through various trips to discover the landscapes of the African continent, and to reach destinations that are situated in Asia as well.

There is yet argument about the similarities of maritime contacts via the Red Sea between Egypt and other cultures, particularly the early Mesopotamians of Sumer and Susa. The Red Sea was also a valuable source of prestige objects for the developing elites of pre-dynastic Upper Egypt. Indeed, the Red Sea route has a commercial, symbolic, and religious importance in ancient Egypt. Furthermore, Spielvogel and Duiker assure us that trade between Egypt and Mesopotamia was started very early.

From the pre-dynastic history of Egypt onwards, ancient Egyptians used to take this route to travel to Byblos by sea and to the south to Punt. In this concern, Wilkinson proved that ancient Egyptians crossed 300 km via the Red Sea route to reach north of Byblos to import silver from Anatolia.

Brier and Hobbs believed that Punt in ancient times was located on the coast of the Red Sea comprising parts of modern Sudan, Eritrea, and Ethiopia. The majority of archaeologists agree that Punt can be located inland from the Red Sea coast. This agreement is based on written and pictorial archaeological evidence.

The travelers in Egypt continued to travel throughout this route, even after the end of the New Kingdom. The Pharaoh Necho II, who belongs to the 26th dynasty (c. 600 B.C.), commissioned an expedition of Phoenician sailors to circumnavigate Africa. He began his trip which took three years, by leaving from the Red Sea and returning back home through Gibraltar.

The Red Sea route, where the Phoenician city of Guibil 'Byblos,' was located, was well-known to ancient Egyptians, from earlier times in their history. Therefore, a number of kings and individuals loved to go there. This is because Egypt had ongoing relations with Byblos, and was considered to be the land in which the Lebanese cedar floated down to Egypt.

Mersa Gawasis is another destination that Egyptian travelers went through the Red Sea. The Egyptians seemed to be fond of discovering Red Sea areas such as Quseir which was

later known as Berenice (see Figure 24). They used to select this route as one they could navigate safely and with security. This was particularly important when it came to unloading their cargoes. The inscriptions at the site show that travelers were happy to return to their sea journey using this route.

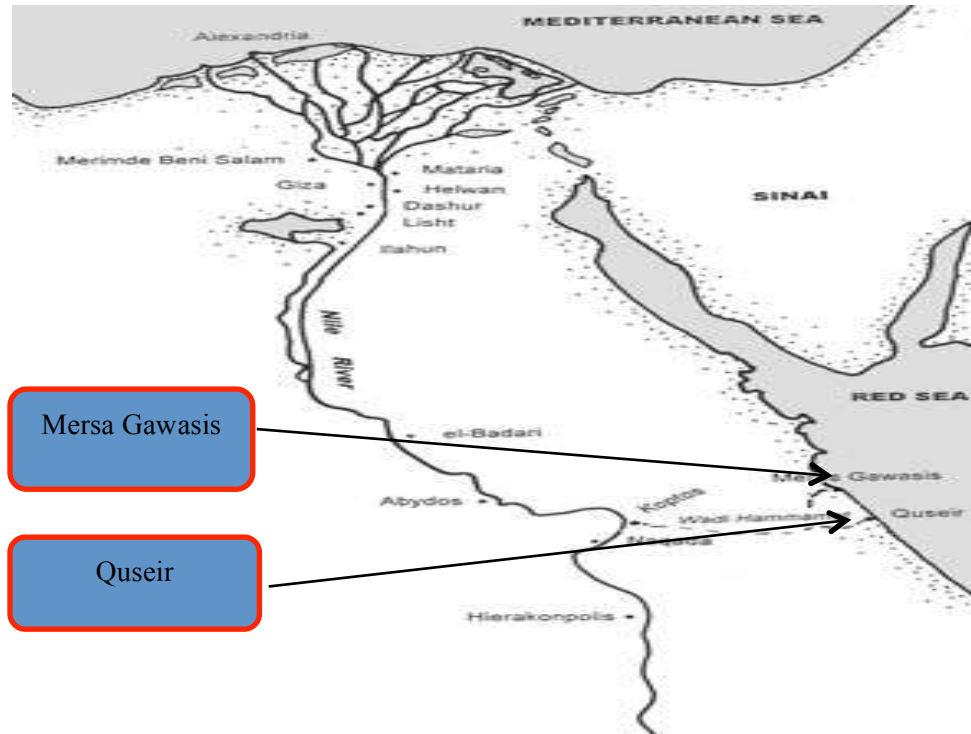


Figure 24- Location of Quseir and Mersa Gawasis

This section uses as references: (David 1999), (Wilkinson 1999), (Spielvogel and Duiker 2006), (Brier and Hobbs 1999), (Shillington 2005), (Ryan 2002), (Myśliwiec and Lorton 2000), (White 2002), and (Ward 2006).

3.4.3 Saharan Routes and their Environ Destinations

The main roads of the Delta in Pharaonic and Ptolemaic times were quite difficult. Shillington considered the journey across the Sahara one of the most dangerous voyages in the ancient world. This is due to the physical dangers, sandstorms, absence of water, and unexpected dangers that travelers could face and that could threaten the entire caravan and might cause the passengers to lose their way. However, Egyptians adopted travel into the deserts (Sahara), on both sides of the Nile Valley. This is because of the attractive natural sources and raw materials that deserts would have, as well as the adventure of traveling across the desert and hunting special, wild animals. Moreover, this might also reflect the efficiency

of the routes for travel through the Sahara in ancient Egypt. An example of the Saharan journeys is shown throughout the close contact between the western Libyan deserts with its tribes and the inhabitants of the Nile Valley.

Indeed, the Egyptians regarded the Sahara as a preferable place to meet the gods. It was viewed as the natural dominion of Seth in which demons and fantastic animals were evoked by this god. Ryan pointed out that the eastern desert of ancient Egypt was a regular destination for quarrying and mining of precious materials. This area, marked by a chain of mountains from north to south, was for the mining of gold. Ancient travelers had the chance to reach the area by numerous routes. These were also routes to the east that provided access to the Red Sea.

The commercial routes and the zones of mines and quarries were located in the desert and mountains, or at least passed through them. Throughout Egyptian history, mining and trading expeditions traveled through the Wadi el-Hammamat which was located in the eastern desert. Many expeditions are claimed, with one comprising as many as seventeen thousand men. Desert routes required regular watering stations, and the finding of wells might be portrayed as a miraculous event. Likewise, it was the provision in the Wadi Mia inscription of Seti I.

Wilkinson divided the importance of the Wadi el-Hammamat route into two key factors:

- In terms of its consideration as the key source of siltstone that was used for cosmetic palettes in the pre-dynastic period. Particularly, at the beginning of the Badarian era since palettes were a significant component of their funerary repertoire. Due to the increase of economic and political power at the end of the pre-dynastic period and beginning of the Early Dynastic period, the missions to the Wadi Hammamat were under royal control.
- The fact that it served as the most direct route between the Nile valley and the Red Sea. At the end of the pre-dynastic period, this route ran from (Copots) *Gbtiw* or Qift which is now north of Qena to Quseir.

Apart from the well-known mines of the eastern desert, Dixon mentioned that there was no necessity to travel very far to obtain aromatics from abroad. This is due to the *sntr* tree which is a kind of species trees of Pistacia, which grew wild in the northern part of the eastern desert and west of the Nile valley in Egypt similar to the tree of *myrr*. Thus, we can understand that Egyptians sometimes traveled to the desert instead of traveling abroad.

In the Ptolemaic and Roman periods, a desert route leading southeast, from Coptos to the port city of Berenice on the Red Sea coast became active. The travelers through the eastern desert during the Roman period were at least occasionally taxed, evidently to support security forces in the area.

The Egyptians traveled to the eastern desert and to the Sinai Peninsula to obtain natural materials that are useful for medicine and treatment. Bielby and Baron assumed that the green copper was quarried from these regions and was made by grinding into a powder a glass made by melting sand with natron and copper minerals. The Egyptians could obtain the green pigment as well which was used as eye paint and to prevent eye diseases as well as for decoration and ornament. Copper does, to an appreciable extent, prevent the penetration of bacteria, particularly staphylococci. Black pigment was also used as an eye make-up and a salve and the Egyptians called this *msdmt*. It is lead sulphide or 'galena' which was mined in the eastern desert at Quseir el-Qadim on the Red Sea coast.

This section uses as references: (Shillington 2005), (Emily 1999), (Ryan 2002), (Wilkinson 1999), (Dixon 1969), (Shaw 2002), and (Bielby and Baron 1986).

3.4.4 Oasis Routes and their Environ Destinations

Egypt has five major oases of the Western Desert: Fayoum, Kharga, Dakhla, Bahariya, and Siwa. Ancient Egyptians regard these oases as border areas more than integral parts of the country. This is evident by the transcript on an 'execration figurine' that was discovered in the town of Balat, which lays a curse on the people of Yam. Thus, Emily assumed that the oases acted as stopping points along the caravan routes that connected Egypt with the deserts and with sub-Saharan Africa. Siwa, for instance, was simultaneously, one of the important caravan- stations and the seal of the Oracle of Amun.

Based on Emily assumption, we can conclude that the travels to the Egyptian oases in ancient Egypt were regarded as travels to outside of the Egyptian borders. Such pertains to outbound travel in reference to the ancient and current concepts of traveling.

It seems that the oasis route was one of the vital routes that ancient Egyptians selected to use when they were traveling. This route, according to Grimal and Shaw, started from Thinite Nome to Kharga, and from there it passed along the Darb el-Arbain "forty-day trail" to Selima. To the north of Kharga it also joined the trail that led through the Dakhla and Farafra oases towards the territories of the Temehu to the west.

It is interesting to notice that Darb el-Arbain, which is one of the oasis caravan routes, is still used by Egyptian travelers since ancient Egyptian times. Figure 25 shows two photos of the remains of the Darb el-Arbain route passing through Kharga in the south and Asyut in

the north. This route is connected to Darfur and Asyut. It started from Manflout to Asyut to Darfur in Sudan. It was probably named Darb el-Arbain which in Arabic means "the Road of Fortieth" because it takes forty days to reach Darfur from Asyut. In ancient Egypt, people took this route to enjoy hunting for gazelle, antelope, and other mammals for which the western grounds of the country were famous. Thus, during the earlier days of the Old Kingdom, ancient Egyptian travelers used this route for the transport and trade of gold, ivory, spices, wheat, animals and plants. At Khewta temple about 21 km from el-Kharga Oasis, there were many places where Egyptians used to watch and control the commercial caravans that take this road.



Figure 25- Remains of Darb el-Arbain Route

Harkhouf traveled westward to unexplored regions on the Elephant Road, which may have been the route extending southward from Kharga Oasis. This road is used today for transporting herds of camels from the Sudan.

Fayoum was also one of the most important oases in ancient Egypt. It was a depression connected to the Nile through Bahr Yusef canal. Throughout ancient Egyptian history, Fayoum was a place for hunting and fishing.

Nur el-Din described Fayoum as a depression located to the west of the Nile. Its water was driven from Bahr Yusuf which goes from Dayrout north of Asyut. He argued that it looks like a large lake that was called *mr-wr*, which means the great sea, and *pa-ym*, during the New Kingdom. This name was changed in Roman times to Moris and to Payoum or Fayoum in the Coptic period. He also suggests that el-Fayoum is the contemporary name that derived from

the Coptic Fayoum, while Arabs add (El) letters to the word. Since the beginning of history, Fayoum was viewed as a special destination. This was evident by the two journeys which were made by king Hor Aha in the 1st dynasty to Fayoum and Bahr Yusuf. These journeys were represented on the wooden labels of Hor Aha that was found in Abydos.

In the course of the Middle Kingdom, particularly in the 12th dynasty, the capital of Egypt *iTt-tAwy* el-Lisht, in Giza governorate today, was moved back north, to the neighborhood of the Fayoum Oasis. Thus, the rulers of Egypt were interested in providing value for its visits and built many projects over there.

Alston stated that Fayoum in ancient Egypt was an easy place to reach because of its location near the Nile. He stated that the main land routes connecting the town of Upper Egypt ran, unsurprisingly, alongside the Nile. Fayoum was also within easy reach of the Nile valley proper, with roads running east from Fayoum into Herakleopolite Nome and north-east across a short stretch of desert to Memphis. Thus, it is reasonable to argue that Fayoum was viewed as an ancient Egyptian 'resort' for the travelers who looked forward to having a nice picnic.

As for the Dakhla oasis, Grimal and Shaw claimed that the excavations of both the French Institute of Oriental Archaeology (IFAO), and the Royal Ontario Museum, proved that the Egyptian colonization of Dakhla Oasis dates back to the beginning of the 6th dynasty. Moreover, they assume that Egyptians traveled from the valley to Balat, which is situated at the beginning of the oasis road. To reach there, travelers used Darb el Tawil which stretched from Dakhla to the area of the modern town of Manfalut. This way of travel assisted people in traveling from the south to the north and west.

This section uses as references: (Emily 1999), (Grimal and Shaw 1994), (Nur el-Din 2007), (Clayton 2001), (Petrie 1901), (Green 1989), and (Alston 2003).

3.4.5 Other Routes and Regions in ancient Egypt

There were other routes that facilitate travel and mobility in ancient Egypt. Emily stated that to reach the region of Shotep, which is about 100 kilometres northwest of Cairo near Wadi Natrun, ancient Egyptians like king Amunhotep III (18th dynasty) used this route in order to have collected 96 wild bulls.

This section uses as references: (Emily 1999).

3.4.6 Routes of Festivals

Since the ‘Opet festival’ was one of the most important annual festivals, the road of this festival that lay between the Karnak and Luxor was significant in ancient Egypt. Egyptians used to celebrate this festival in the second month of the season of Inundation, where it lasted for 11 days in the middle of the 18th dynasty. By the end of the reign of Ramses III, it was extended to no less than 27 days. At the festival, people used to distribute 11,341 loaves, 85 cakes, and 385 jars of beer at Medinet Habu as a form of celebration. The core of the festival was an unusually long procession of images of the holy family of Thebes.

There was another festival no less important than the Opet festival on the Theban west bank during the New Kingdom. This festival was at Karnak temple where Hatshepsut constructed many rooms around the central red shrines. It is the place where she had been accepted by the gods during the purification process. This shrine bears depictions of the processions associated with the Opet Festival (in which Amun of Karnak visited Luxor temple) and the beautiful feast of the valley. During the latter festival, Amun left Karnak to travel westwards to Deir el-Bahari and the temples of other rulers.

It is extremely exciting to know that not only travelers today are coming from everywhere to see what ancient Egyptians left; but also that habit ‘to travel for sightseeing’ was known since the ancient Egyptian times. Evidently, Emily referred to graffiti that was written by an Egyptian of the 18th dynasty (ca. 1570- 1293 B.C.), which recounts how a day was spent admiring the great step pyramid complex of Djoser. Also, the story of the young prince when he was hunting near the pyramid complex of Giza and became king Thutmose IV afterwards, as well as the tale of prince Khaemwaset.

Thus, we can assume that the expeditions of ancient times were sent with the purpose of preserving the Egyptian monuments, and may be considered ancient travels for keeping what they had constructed and for sightseeing. This assumption is based upon the imaginary travel that depicted the Egyptian visit to the pyramids. David explained that the pyramid may have been seen as a means of access for the deceased king buried inside to reach heaven and to join Re and other gods on their celestial journey. Its shape regarded as a sun's ray, forming a link between heaven and earth, along which the king's spirit could travel. Consequently, the author believes that many of ancient Egyptian monuments were regarded as attractive destinations for leisure time.

Additionally, it seems that Egyptians visited their monuments as starting points for imaginary travels or actual voyages. This assumption has been raised by the debate of David for the purposes of supplying the tombs of some people with several model boats, and the wealthy nobility with completed model fleets that include different crafts such as long-distance boats, funerary barks, and fishing vessels. David argues that these boats were placed

to allow the deceased to travel from his home on the east bank of the Nile to the cemetery in the west; the boats were used to help the deceased to make the pilgrimage to Abydos.

This section uses as references: (Kemp 2006), (Shaw 2000), (Emily 1999), and (David 1999).

3.5 Most Popular Travel Destinations

Ancient Egyptians also had special favorite places that they oved to see and to which they loved to travel. People traveled to these areas whether within the borders of a country or outside. This fact motivated the author to explore the domestic and outside (outbound) destinations to which ancient Egyptians traveled. This section of the book aims to investigate this concern and to find out the most preferable sites.

This investigation is an attempt to look at the destinations that met the interests of the ancient Egyptians. Hence, factors such as distance, time, travel motives, and the roads that ancient Egyptians took are taken into consideration.

3.5.1 The Domestic Preferable Destinations

From the earliest times of the Egyptian history, ancient Egyptians were interested in exploring the southern part of the country. Trade with the south was regarded as domestic travel and the key motive for travelers in pre-dynastic times was to bring home ivory, incense, ebony, and animal skins. These attracted the people to travel southward. The preferable southern destinations in ancient Egypt included Nubia, Aswan, Punt, and other regions in the African continent. The close distance and the impact of the Nile facilitated traveling to the south. Figure 26, The Southern Destinations on the Nile, is a map illustrating the ancient cities overlooking the Nile in Nubia.

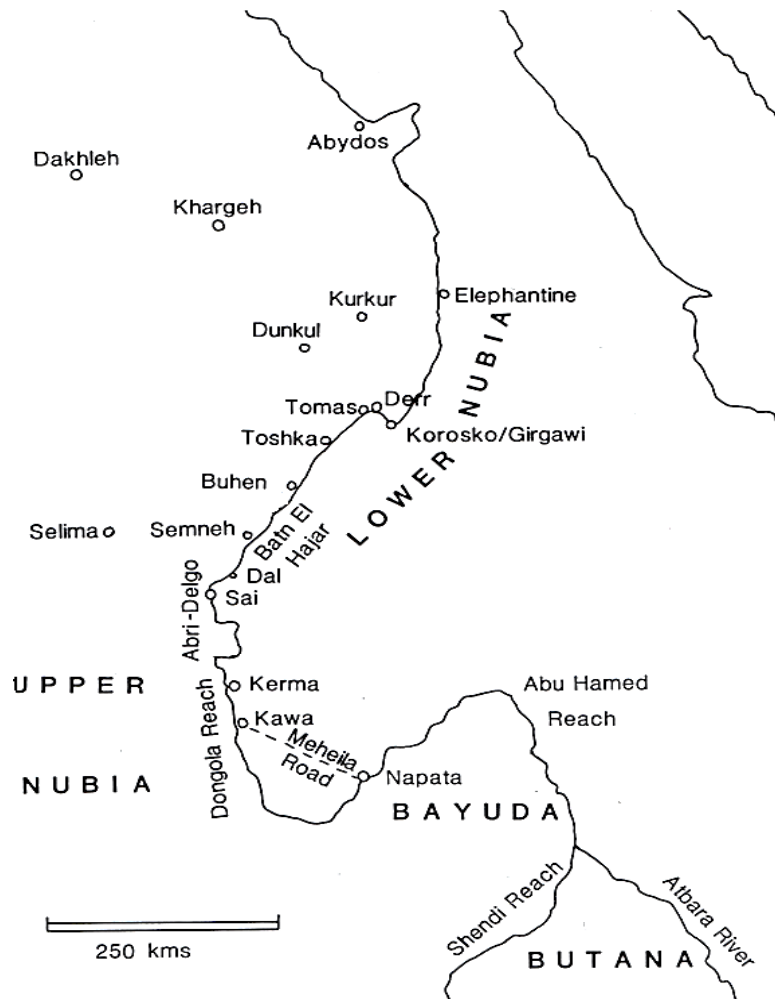


Figure 26- The southern destinations on the Nile

3.5.1.1 Aswan (Elephantine Island)

The name of Aswan was originally derived from *swnw* in ancient Egyptian language, then was modified in Coptic to Swan and added Al in Arabic language. The word *swnw* referred to souk or the commercial centre in ancient Egypt, due to its vital role in exchanging the goods between Upper and Lower Egypt. Aswan was a privileged destination for both the Egyptian rulers and ordinary people. Nemtyemsaf is one of those rulers who visited Aswan in the ninth year of his reign to receive a group of southern chieftains. Harkhouf and other Aswan dignitaries continued their foreign business ventures, extending far into the African continent in search of trade items.

The Aswan desert was a significant place to travel in the south of Egypt. The Egyptian travelers crossed the desert of Aswan to journey into Nubia and other parts of Africa and this was a hard journey for them. Sabni was one of those travelers who aimed to recover the body of his father Mekhu who died during his journey to the south of Egypt.

There were many rulers in ancient Egypt who took actions in Aswan in order to facilitate travel. Sesostris III, for instance, took vital steps to deal with the threat of moving the Sudanese tribes to move gradually north of the third cataract, during the long period of military inactivity in Nubia. He began by enlarging the canal that Merenre had built near the first cataract to allow boats to pass through the rapids at Aswan. In the nineteenth year of his reign the Egyptians were able to travel by boat up to the second cataract. Indeed, these steps encouraged the people to travel. Moreover, Sesostris III sent other campaigns during the eighth and sixteenth years of his reign to the southern border to establish Semna. This frontier was reinforced by a chain of eight mud-brick fortresses between Semna and Buhen.


Baikie and Lloyd assumed that the island of Elephantine was located nearby the first cataract and owned by great barons, "Lords of the Egyptian Marches". Those lords were in charge of keeping order in the wild Nubian tribes south of the cataract, to see that they allowed the trading caravans to pass safely, and sometimes to lead these caravans through the desert themselves. Moreover, the governors of Elephantine were proud of owning the title of "Keepers of the Door of the South," and the "Caravan Conductors".

Indeed, the task of leading the caravans to the south and Sudan was difficult in terms of the risks that might face the leaders. These risks were challenges to bring the caravan back safely with its precious load through all the wild and savage tribes who inhabited the land of Nubia. Therefore, these trips might be similar to today's adventurous journeys.

The oldest informative tale that was inscribed on the rock tombs of Elephantine could tell us how ancient Egyptians explored the darkness of the African continent through its pictures. More than one of the barons of Elephantine set out with a caravan never to return, but to leave his bones, and those of his companions to whiten among the desert sands; and one of them has told us how he, hearing that his father had been killed on one of these adventurous journeys, mustered his retainers, marched south with a train of a hundred asses, punished the tribe which had been guilty of the deed, and brought his father's body home, to be buried with all due honors.

This section uses as references: (Nur el-Din 1998), (Brier and Hobbs 1999), (Grimal and Shaw 1994), (Baikie 1916), (Lloyd 2010), and (White 2002).

3.5.1.2 Abydos

Abydos was called *AbDw* . It was a particular place in the emotions and perceptions of the ancient Egyptians. Abydos was the main center of the cult of Osiris and is supposed to be the one place in the country closest to the underworld. As a result, it was originally ranked after Busiris *Ddw* in the Delta as Osiris's second city, and then gradually came to the forefront as the main of Egypt's holy sites *Nu*.

Abydos was an ancient Egyptian “holy tourist destination” from the historical and tourist perspective. Thus, we could describe Abydos as the early equivalent of making a Muslim pilgrimage to Mecca or a Christian pilgrimage to Jerusalem. Szpakowska claimed that Abydos was not only a sacred site for much of Egypt's history, but also it was the location where the first kings of Egypt were buried.

Moreover, Abydos was the main site for the worship of Osiris. Gadalla claimed that many scholars believed that Abydos was the burial place of the head of Osiris. Despite the fact that there were many actual visits to Abydos, there were other imaginary visits where the people crossed the establishments in the form of chapels during the funeral procession. This means that both living and deceased people had the right to visit Abydos. In this concern, Yoyotte regards the names and titles of the people's inscriptions on various temples as an indirect pilgrimage. He explains that the actual pilgrimage was shown in the scenes of the boats that were dedicated to carrying the dead bodies. In contrast, these scenes indicate the imaginary journeys represented by the boats carrying seated persons. In his view, the seated persons would refer to sacred souls rather than the travelers themselves.

Abydos was famous for holy festivals that attracted many travelers from all over the country. These festivals were held annually or monthly and either belonging to Osiris or locally inherited. This was evident by the monuments that were found in Abydos. Furthermore, the *prt aAt* festival was the biggest festival that relates to Osiris in Abydos.

Although Yoyotte acknowledged that Abydos was the upmost holy site in ancient Egypt, he considered the journeys to Abydos similar to Busiris journeys and similar in significance.

It seems that in ancient Egypt not only the kings were able to visit Abydos but also all the people were interested in visiting the holy place. In this context, Abydos marine visits were mentioned within the Pyramid texts, as follows:

“Go to the water (lake), sail south toward Tawer and across Abydos in your spiritual form as much as your gods want”. This manuscript seems to be addressed to only the kings during the Old Kingdom. Based on this text, Yoyotte argues that only the kings were afforded visiting Abydos. In contrast, other scholars, for instance, Kees regarded Abydos as a resident

location for Pilgrimage and visits for all the Egyptians in the Old Kingdom. The author agrees on the second argument since we could see the relationship between the Cheops boat and the only discovered ivory statuette of Cheops that was discovered in Khenti Amentiu temple in the region of Kom el-Sultan at Abydos. This correlation might indicate a Cheops visit to Abydos at this time. Moreover, to prove this argument we cannot deny the religious tradition where kings used to start doing actions and their people would follow them.

The journeys to Abydos, beh (Buto today), *sAw* (Sais or Sa el-Hagar in the Delta today) (see Figure 27) where ordinary people started to imitate their kings since the 5th dynasty, were the proof example that was supported by Gadalla. Additionally, Saleh argued that the scenes of Wens Ankh tomb at western Thebes refers to Abydos journeys by the end of the 5th dynasty.

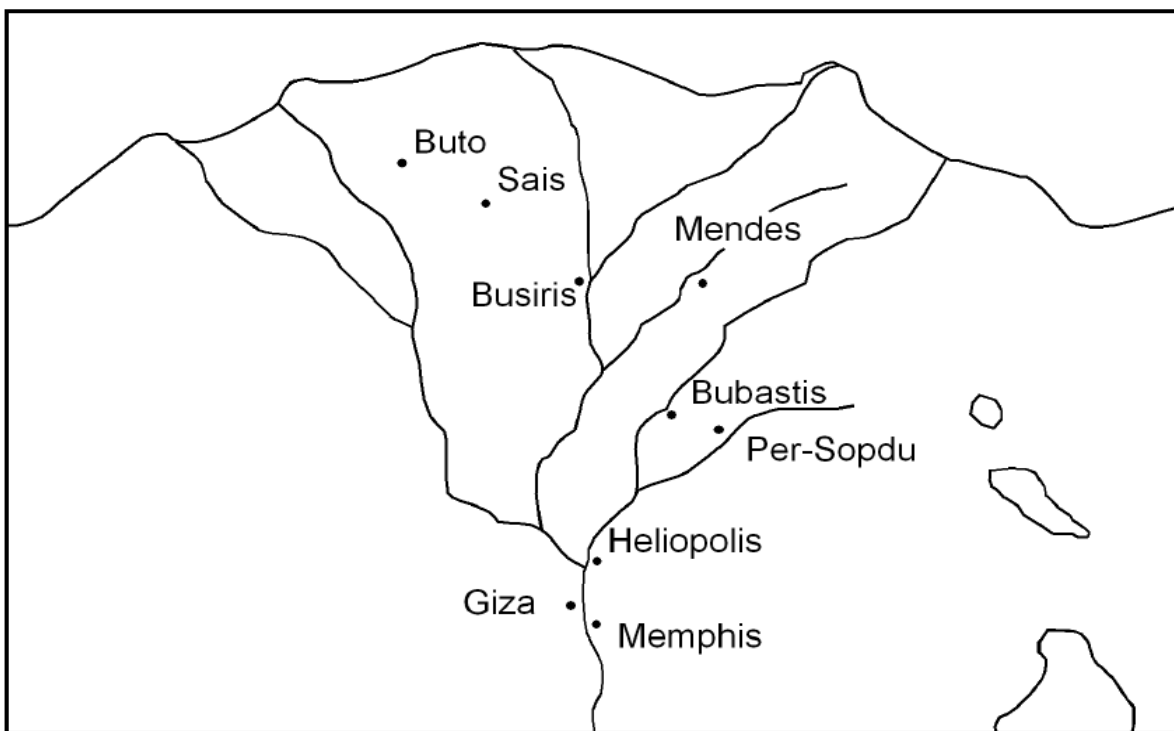


Figure 27- Buto and Sais sites

This section uses as references: (Nur el-Din 1998), (Ockinga 2005), (Gaballa 1976), (Gadalla 1996), (Gadalla 1999), (Wb 1), (Wb 5), (Szpakowska 2008), (Yoyotte 1960), (Kees 1941), (Atia and el-Shahawy 2005), and (Saleh 1977).

3.5.1.3 Other Domestic Destinations

It seems that there are other various destinations where ancient Egyptians were interested in visiting within the Egyptian territory. These domestic destinations can be seen as follows:

Ht-nwb “Hatnub” (el-Menya nowadays) is located south of Egypt and was famous for alabaster and limestone. The exact location of Hatnub *Ht-nwb* is southeast of Tell el-Amarna. Weni was assigned to travel there to obtain a great altar of alabaster. His trip was through the Nile and it took about 17 days. Weni had to go downstream in a barge made out of acacia wood of sixty cubits in length and thirty cubits in width according to Lichtheim.

The Egyptian deserts (Sahara) wherever eastern or desert Sahara as it is called in Arabic, were attractive locations to travel to. These places were attractive for both kings and ordinary people to travel to those places for hunting wild animals and to have adventurous trips. This was evident by numerous paintings that were depicted on the walls of many tombs such as Rekhmire (TT 100) and Ineni (TT 81).

Hunting trips were regarded as sport and leisure adventures that were only made by the kings, high officials and wealthy people. The kings loved to accompany their friends and sometimes families. It seems that Egyptians liked this kind of travel because it was a pleasure to see animals that only exist in the desert areas.

Throughout the Egyptian history, travel to regions south of Egypt was desirable and interesting to the Egyptian rulers. Weni’s success is attested to by the fact that in the 5th year of Merenre II’s reign, the king personally traveled from Memphis to the first cataract to receive homage from the Nubian chiefs. The inscription in the cataract region records this occasion. It shows him leaning on a staff while the chiefs of Medja, Irtje, and Wawat bow to him.

The interest of these regions stimulated Weni to do some projects to improve the methods of communication between Nubia and Memphis in order to facilitate travels. This was evident by the official who was put in charge of digging five channels through parts of the cataract. The project was successful, according to Weni, who said” indeed, I made a (saving) for the palace with all these five canals.” Three boats and four barges were then constructed to transport the “very large blocks for the pyramid”, and so great was Egypt’s prestige in Lower Nubia that the timber for their construction was provided by the local chiefs. This was evident by Weni when he wrote “*The foreign chiefs of Irtje, Wawat, Yam, and Medja cut the timber for them [...] I did it all in one year*”.

This section uses as references: (Lichtheim 1975), (Montet 1965), (Szpakowska 2008), and (Lalouette 2003).

3.5.2 The Outbound Preferable Destinations

From the earliest times of the Egyptian history, the resident people of Egypt were interested in traveling to outside the country. This can be shown as follows.

3.5.2.1 Lower and Upper Nubia

Nubia was located at the south of Egypt and connected to Egypt by the Nile River. Nubia is a part of the Nile valley which stretches between 18° and 24°N; it extends from the first cataract at Aswan in the north and its southern boundary in the Sudan at the district of Debba about 80 km downstream (north) of the fourth cataract, but geographically speaking, the natural boundary is the fourth cataract, the so-called Dong I reach. Figure 28 illuminates the two boundaries of Nubia in ancient Egypt which was clarified according to Douglas and Teeter as follows:

A. Lower Nubia:

Lower Nubia is situated between the first and second cataract stretches along 320 km today and lies within the Egyptian borders. Therefore, the mobility and travel activities which had been organized within these borders are considered to be domestic travel since it belongs within ancient Egypt boundaries.

B. Upper Nubia:

Upper Nubia extended from the second to the fourth cataract in Sudan, the two parts separated by inhospitable Batn el-Hagar. It was mainly the distinguished place in Nubia. This fertile land was the actual place that led to develop Kerma culture and the Kingdom of Kush. Therefore, the mobility and travel activities which had been organized to Upper Nubia were considered to be outbound travel since it exceeds the ancient Egypt boundaries.

In ancient times, Nubia had various names as the history of ancient Egypt progressed. Although it is difficult to know all the names through all periods, the name of Nubia was mainly derived from the ancient Egyptian word *nbw* which means "gold". The oldest name of Nubia was *tA-sty* which means the land of the bow. This name was used during the reign of the Old, Middle, and New Kingdoms with several forms of writings. The Nubian people themselves sometimes referred to *tA-nHsy* which means land of the Nubian or the land of Negroes, referring to people. Another two names of Nubia, were *knst* which means the land lying south of Egypt, and *khent-hn-nfr* that means northern Nubia.

Nubia was one of the chief destinations in ancient Egypt due to its geographical and political importance. Nubia formed the southern borders of Egypt and also added its economic value to the entire country in terms of developing the commercial relationships with Sudan. It was the main site to supply Egypt with gold and construction stones. Nubia for ancient Egypt had special place in the overall strategic policies of Egypt. Therefore, rulers in the Egyptian history were concerned with protecting the Nubians and managing its frontiers. This can be

noticed through the various campaigns that were sent there. Some of these campaigns were for military purpose and for exploration.

Indeed, Nubia was a favorable location of raw materials in ancient Egypt. Thus, the ancient Egyptians were interested in protecting the gold mines located throughout the desert in Nubia from Wadi el-Allaqi to the Nile and the diorite quarries to the west of Abu Simbel.

The Egyptian policy towards the south was apparently expanded during the Old Kingdom and Merenre's reign. This was evident through the trips into Nubia, left by successive expeditions and painted on the tombs. The Egyptians chose to do expeditions through the Nile and the caravan routes, so that the first cataract was negotiated by way of Dunqul, thus providing access to the land of Wawat which was Lower Nubia and north of the second cataract. Pepi I also sent officials to maintain Egyptian rule over Nubia, from the northern border to the area south of the third cataract in Upper Nubia.

Many rulers in ancient Egypt dominated Nubia and sent their expeditions there, e.g. Djer, Pepi II, Tuthmosis III, Hatshepsut, and Amenhotep III. This aimed to discover numerous sites in other parts of Africa and assisted the travelers to reach their goals. Due to the importance of Nubia in terms of the various trips that went there, the research considered Nubia as a separate destination that was discussed before. In this context, Shillington assumes that Kush (Upper Nubia) was also a favorable destination at different periods and was apparently from the first millennium B.C. onward "the kingdom of Napata". Sesostris III sent, during the 8th, 10th, and 16th years of his reign, military expeditions against Kush.

Lower Nubia was the land that supplied the Egyptians with many exotic food stuffs which were also imported from the land of Punt to the east of the Nile, while Upper Nubia provided access to sub-equatorial Africa via Darfur and Kordofan. Lichtheim conceded that the account of the four expeditions of Harkhouf, are the most important source for Egypt's relations with Nubia during the Old Kingdom.

Pepy-nakht also called Heqaib ('who is master of his heart') and was Harkhouf's successor and buried in a tomb at Qubbet el-Hawa in Aswan, was among the early explorers who went to Nubia. Brier and Hobbs stated that Heqaib led two expeditions into Nubia and these campaigns led to Heqaib's deification very soon after his death. Heqaib made these expeditions before his successful mission in Byblos. This task was to send him into the eastern desert to bring back the boy of an official who had been murdered while building a boat on the Red Sea coast in preparation for a trip to Punt, as well as punishing those responsible for the killing. Due to Heqaib's successful mission, people loved Heqaib who became, after his death, a god.

Hence, the island of Elephantine became the cult center of Heqaib. This was continued in use from the First to the Second Intermediate Period, and it drew royal patronage for many generations.

This ensures the value of trips within the political framework of Egypt. In this regard, Grimal and Shaw regarded the adoration of Heqaib at Elephantine and the vizier Isi at Edfu *DbAw* as a sign of the great increase in the power of local administrators that was to mark the end of the dynasty. The authors gave evidence of this provincial power that can be traced at Elephantine itself. Where the noble Mekhu, his son Sabni, and his grandson Mekhu II were able to maintain Egyptian control over Nubia long after the end of the reign of Pepi II.

The trips to Nubia and the roads leading there were viewed as a sort of honor for the holy lands. This can be understood from the autobiography of Harkhouf that was written on one of the eight lines above the entrance of his tomb at Aswan:

[...] An offering which the king gives to Osiris, lord of Busiris: May he journey in peace on the holy ways of the West, journeying on them as one honoured [...]

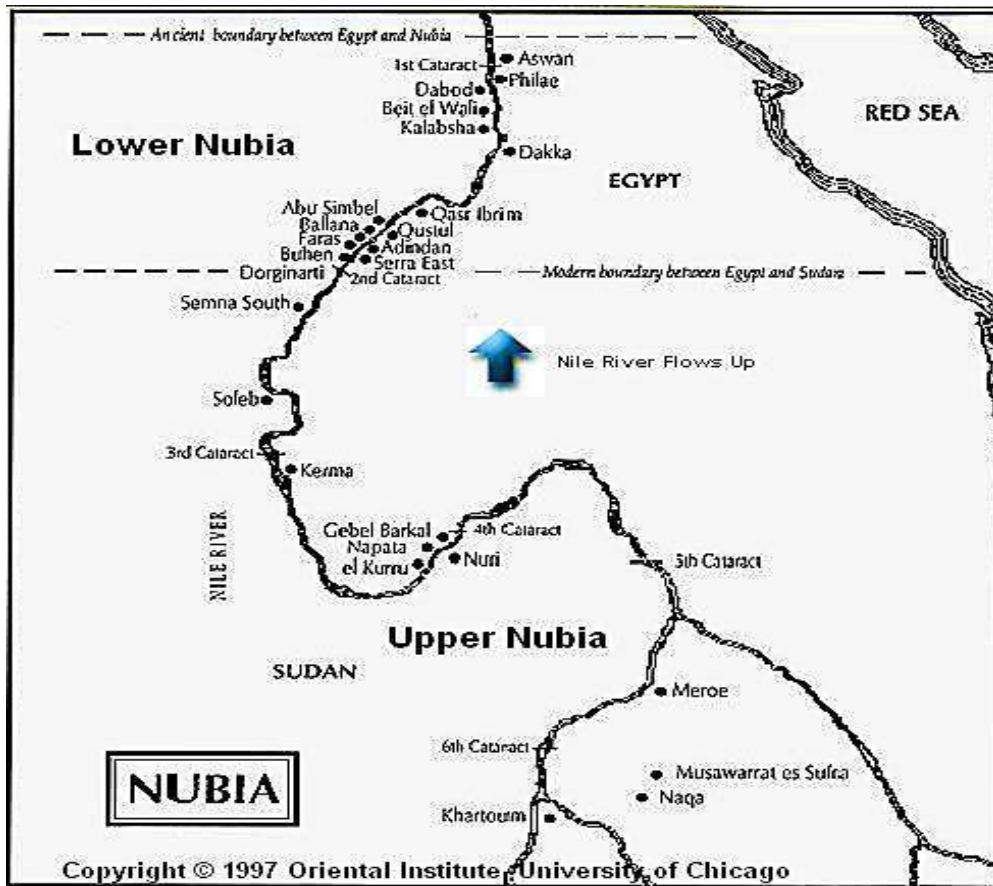


Figure 28- Upper and Lower Nubia

This section uses as references: (Douglas and Teeter 2007), (Christensen 2005), (Hunt 2008), (Wilkinson 2011), (Shillington 2005), (Grimal and Shaw 1994), (Lichtheim 1975), (Brier and Hobbs 1999), and (Wb 5).

3.5.2.2 Yam

Ancient Egypt had a strong relationship and cooperation with Nubian tribes and the southern places during the days of Weni and Harkhouf. This place was well known because of Harkhouf's visit. Its actual location is still mysterious to some of the Egyptologists. Some scholars assume that Yam was located in Nubia south of Egypt or exactly at the southern area of Wadi Halfa i.e. south of the second cataract. Others claim that Yam was located in Sudan at the south of modern Khartoum. Shillington and Baikie based their presumption on the fact that the famous archaeological site of Kerma was situated within its center and on Harkhouf donkey caravans which began their trips at Memphis, far to the north, and returned thence.

If Elephantine was their starting and return point, then Yam would have lain further south than Upper Nubia, in reality at about the confluence of the Nile and the Atbara, the same general location that can be suggested- on independent ground - for Irem in later times. Figure 29 includes three maps showing the itineraries of Harkhouf and suggested location of Yam, Wawat, Irtjet, and Setju.

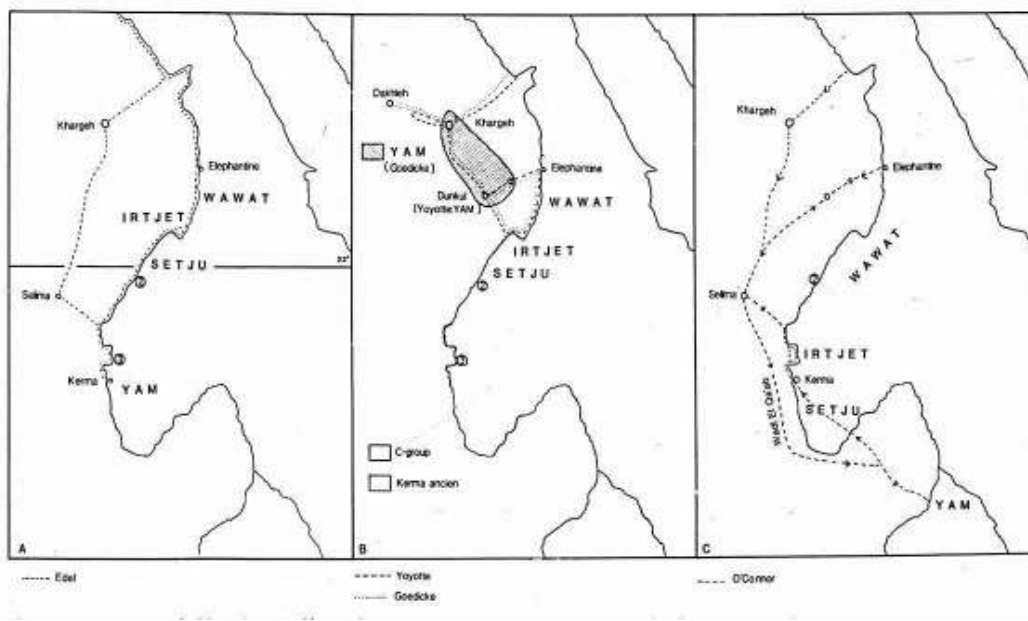


Figure 29- The itineraries of Harkhouf and suggested location of Yam, Wawat, Irtjet, and Setju

Regardless of the precise location of Yam, it is still one of the most important sites in the history of ancient Egypt. The significance of Yam is related to the well-known journeys made by Harkhouf. Goeldner and Ritchie highlighted the importance of Yam as follows:

- Yam was the best evidence that could indicate how people went there, and, regarded as a tourist, to bring home from Sudan a pygmy trained in native dances to present to Harkhouf's ruler.

- Harkhouf's trip to Yam was for an odd purpose. It shows how Harkhouf was proud of being the only one who passed and enjoyed new places during his tour; and brought back such nice souvenirs, unlike his predecessors.
- It was the site of purchasing a range of gifts and souvenirs in ancient Egypt. It has been noted that Harkhouf alone bought 300 gifts.

Indeed, Harkhouf traveled to Yam several times. The reason for his journeys may have been to bring home a variety of exotica for his overlord, the Egyptian king. During his journeys, he carried incense, ebony, and elephant tusks by 300 donkeys as well as a dwarf of the god's dancers from the land of the horizon-dwellers. The dwarf that Harkhouf brought during his trip distinguished his overall journey to Yam. This is due to him being the only one that brought a unique dwarf in ancient Egypt. By contrast, there are other scholars that describe the dwarf as a pygmy rather than a dwarf.

Fakhry assumed that Harkhouf's trips to Yam and back to Egypt, took from seven to eight months. He used donkey caravans, not the river to get there. This indicates that the road to reach Yam was paved, and the journeys took a long time in comparison to contemporary journeys.

Analysis of Harkhouf's Trips to Yam

Harkhouf made four separate expeditions into the Sudan. Baikie counted the story of Harkhouf as follows:

Harkhouf was still young while he executed the first journey. He went in company with his father, and was away for seven months. As for the second time, Harkhouf preferred to go to Yam alone, and brought back his caravan safely after an absence of eight months. Hence, the second journey was more adventurous. He recorded that [...] *"he had any companion or caravan-leader who went forth to Yam done (it)," and that he brought back items "the likes of which no one has ever brought back before" [...].*

On the third journey of Harkhouf to Yam, he found the country in an uproar and went further than before. The chiefs were engaged in war with the settlements of the Temehu (tribes related to the Libyans). Egypt had always acted on the defensive against incursions on the Nile Valley from the Western Desert. Under the adventurous Harkhouf, however, a convoy followed the chief of Yam westward and reduced him to subjection. He gathered so large a quantity of ivory and gold-dust that three hundred asses were required to bring his treasure home. So rich a caravan was a tempting prize for the wild tribes on the way; but Harkhouf persuaded one of the Sudanese chiefs to supply him with a large escort. The caravan was so strongly guarded that the other tribes did not venture to attack it, but were glad to help its leader with guides and gifts of cattle. Harkhouf brought his treasures safely back to

Egypt. The king was so pleased with his success that he sent a special messenger with a boat full of delicacies to refresh the weary traveler.

The fourth trip to Yam was the most successful trip. The king who had sent him on the other journeys died, and was succeeded by a little boy called Pepi, who was only about six years old when he came to the throne and who reigned for more than ninety years, the longest reign in the world's history. In the 2nd year of Pepi's II reign, the bold Harkhouf set out again for the Sudan, and this time, along with other treasures, he brought back something that his boy-king valued far more than gold or ivory.

When the king heard of the present, which his brave servant was bringing back for him, he was wild with delight. The thought of this new toy was far more to the little eight-year-old, king though he was, than all the rest of the treasure which Harkhouf had gathered. He wrote a letter to be written to the explorer telling him of his delight, and giving him all kinds of advice as to how careful he should be that the dwarf should come to no harm on the way to Court.

The letter, through all its curious, old phrases, is very much the kind of letter that any boy might send on hearing of some new toy that was coming to him.

[...] My Majesty, says the little eight-year-old Pharaoh, 'wishes to see this pigmy more than all the tribute of Punt [...] My Majesty will do more than King Assa did for the Chancellor Bawded' [...].

This was the man who had brought back the other dwarf in earlier days. Little king Pepi II gives then careful directions that Harkhouf is to provide proper people to see that the precious dwarf does not fall into the Nile on his way down the river; and these guards are to watch behind the place where he sleeps, and look into his bed ten times each night, that they may be sure that nothing has gone wrong".

Indeed, the difference between the dwarfs of Pepi II and Harkhouf, was that the dwarfs of Harkhouf had been sent safely to Egypt and this was the reason of pleasure to the court of Egypt. Moreover, Harkhouf was so very proud of the king's letter that he made it to be engraved, word for word, on the walls of the tomb which he hewed out for himself at Elephantine. His tomb is considered to be evidence for the story of African exploration.

Only a year after the young Pepi II had succeeded his half-brother on the throne, he became so fascinated by the travels of Harkhouf that he sent him a letter. This royal letter was eventually incorporated into Harkhouf's funerary autobiography:

You have said... that you have brought a pygmy of the god's dances from the land of the horizon-dwellers, like the pygmy whom the god's seal-bearer Bawded brought from Punt in the time of king Isesi. You have said

to my majesty that his like has never been brought by anyone who to Yam previously ...Come north to the residence at once! Hurry and bring with you this pygmy whom you brought from the land of the horizon-dwellers live, hail and healthy, for the dances of the god, to gladden the heart, to delight the heart of king Neferkare who lives forever! When he goes down with you into the ship, get worthy men to be around him in his tent. Inspect ten times at night! My majesty desires to see this pygmy more than the gifts of the mine-land and of Punt! When you arrive at the residence and this pygmy is with you live, hale and healthy my majesty will do great things for you, more than was done for the god's seal-bearer Bawerded in the time of king Isesi[...].

Based upon Fakhry's argument that the first two journeys of Harkhouf were sea going, he started to sail in the Nile River and then continued by land, in order to discover Yam for the first time, with his father. This means that occasionally the kings used to send their high officials for a period to find out the proper roads of their destinations. This would assist the Egyptian travelers to reach their final points easily. Evidence was found in the following autobiography of Harkhouf:

The majesty of Mernere, my lord, sent me together with my father, the sole companion and lector-priest, Iri, to Yam, to open the way to that country. I did it in seven months [...] His majesty sent me a second time alone. I went up on the Yebu road and came down via Mekher, Terers, and Irtjet in the space of eight months [...]

We can understand from the above statements that there were various roads to reach Yam and Harkhouf selected the appropriate route for each journey; for instance, he chose a new route through Dakhla to go to Yam during his third journey.

Then his majesty sent me a third time to Yam. I went up from the Nome of this upon the Oasis road [...]

Fakhry agrees on the above thought since he suggests that Harkhouf's last journey was by land through "Al-Arbeen" Road to reach Temehu tribes, and that he might reach Darfur in Sudan. Fakhry built his argument on the geographical basis, in which Al Arbeen Road was a junction to link the Nile River and west of Sudan. Thus, this road was used as a way of travel until the 18th century AD and still used nowadays.


From another perspective, Yam gives us an indication that the ancient travelers had the same habit of purchasing the gifts and souvenirs while they visit tourist destinations. This is similar to the contemporary behaviors of today's travelers. Therefore, Yam was a destination for purchasing unique gifts, during the times of ancient Egypt. This was evident by Harkhouf's description of Yam when he said:

I came down bringing gifts from that country in great quantity [...] I brought from it all kinds of beautiful and rare gifts, and was praised for it very greatly [...].

This section uses as references: (Fakhry 1991), (Goeldner and Ritchie 2005), (Shillington 2005), (Baikie 1916), (Killen 1994), (Harries and Pemberton 1999), (Midant-Reynes 2000), (Lichttheim 1973), and (Lichttheim 1975).

3.5.2.3 Punt

Punt was initially mentioned in a fragment of the royal annals of Palermo Stone, particularly, in the section of Sahura's reign, second king of the 5th dynasty. This fragment records the wares brought from this destination.

The land of Punt was called  *pwn.t*. It was the geographical source of the Egyptian aromatic substance *antyw*.

At Punt, there were unique cultivated plants and trees that we do not see in Egypt. Punt, as a destination, was well known to the Egyptian rulers as a place where they could obtain the botanical identity of those unique trees that had that amazing smell. *asnTr* and *antyw* trees are good examples of those trees. Figure 30 is a photo showing *myrr* trees that were painted on Hatshepsut's temple at Deir el-Bahari. These trees were dug up and brought to Egypt during the expedition of Hatshepsut to Punt during the 18th dynasty.



Figure 30- *myrr* tree that was carved on el Deir Bahari

During the New Kingdom, Punt was famous for the expedition of Hatshepsut which was regarded as the longest journey in ancient Egypt. The walls of Hatshepsut temple at Deir el-Bahari detail her voyage to Punt. This includes representations of domestic life, giraffes, baboons, palm trees, and the people in Punt. Egyptians were interested in traveling to Punt.

As was mentioned before, the precise location of Punt is still a mystery. Indeed, there is no accurate indication of the location of Punt, Shillington suggests that Punt might have meant the area now known as Sudan. Other scholars, for instance, Pollard and Chatterton believe that Punt was the area of Eritrea or Somalia; Clayton assumes that it is either located in northern Somalia or Djibouti. The author would assume that it was located in Somalia, according to the next argument.

Shillington proposes that Punt was situated inland from the Red Sea coast. This location is based on critical examination of the written and pictorial sources of Egyptian history and supported by archaeological evidence as well. He relates Punt to the Gash Delta cultures in eastern Sudan. This was evidenced by the sculptured scenes in the memorial temple of Queen Hatshepsut c. 1470 B.C., which depicted the panoramic view of Punt land.

Shillington gives evidence of his argument since he states that “there is a description of rain falling upon the mountain of Punt which drained into the Nile to augment the Nile flood. This might indicate a location for Punt in the eastern Sudan, running south into northernmost Eritrea and Ethiopia, from the coast of the Red Sea inland, westward toward the Nile south of the fifth cataract and the Atbara. This corresponds to the presence of various kinds of frankincense and *myrrh* trees on the borderlands of Sudan, Ethiopia, Eritrea, and to that of ebony in northwest Ethiopia Eritrea bordering on northeast Sudan”. Chatterton claims that wherever the location of Punt was still vague because its name was mentioned at various regions at different times, it was such an important destination in ancient Egypt since many expeditions went there. The author gives evidence of his argument by considering the real motives to reach there were to increase commerce, open up trade with neighboring countries, as well obtain incense and necessary commodities. The author assumes that Hatshepsut's journey to Punt was regarded as business travel since it is defined as “travel from a place to another to exchange goods” (cf. Appendix C).

This section uses as references: (Dixon 1969), (Ockinga 2005), (Shillington 2005), (Pollard 1997) and (Chatterton 2010), and (Clayton 2001).

3.5.2.4 African Region

The Nile Valley is a long corridor linking Africa with the Near East. The Egyptians reflected ethnic influences from both regions. Some had dark skin and features typical of the peoples of central Africa. Others were lighter or olive-skinned, with Mediterranean or Near Eastern features.

They had no notion of “race” based on skin color or appearance. Since the earliest days when the region was settled, easy travel up and down the Nile ensured that people from different regions and with different ethnic backgrounds mixed and intermarried. Travelers and invaders also intermarried and intermingled with the local people.

Due to the location of Egypt in northeast Africa, Egyptians were engaged mobilizing to explore the nature of the African continent. Africa was among the favored places for the Egyptians to travel beyond their borders in terms of obtaining myrrh, electrum, aromatic herbs, ivory, and gold. Indeed, the interest of the ancient Egyptians to travel to African regions dates back to the Old Kingdom. The funerary biography of Harkhouf, for instance, was evidence of the Egyptian’s interest in visiting Africa to import pygmies or dwarfs.

The interest of traveling to other parts of Africa continued into the New Kingdom, and it was also evident by the journey of Hatshepsut to the land of Punt, where it is situated along the eastern coast of Africa.

The relationship between Egypt and the rest of Africa not only rested on the Egyptians travel to the African countries, but also shows how Egypt was considered to be an attractive place for Africans. Egypt was a worthy travel destination for the people of the Chad region, which could be reached via the ancient valley of the Nile and caravan routes that led to the west. North Africa was the place of the necessary goods for the Egyptian. Killen believed that “Ash, *Fraxinus excelsior*, occurs naturally in North Africa and a beautiful compound bow discovered in the tomb of Tutankhamun was made from this wood. The shafts of axes and adzes were also carved from ash for it has tremendous elastic properties as well as being tough”.

In order to ensure the significance of the African region for the Egyptians in terms of travel, the ancient Egyptians used to believe that the Nile began at the first cataract. It was a place where the river came down in a series of rapids among a lot of rocky islets and this was the end of the Egyptian land. This was the motive to assist the ancient Egyptian travelers to explore the areas beyond the first cataract toward the African continent.

This section uses as references: (Christensen 2009), (Green 1989), (Erika 2009), (Shillington 2005), and (Killen 1994).

3.5.2.5 Syria and Lebanon (Phoenician coast)

From the earliest historical times, around 3000 B.C., the Egyptians had lively trade relations with the Phoenician coast which is now known as Syria and Lebanon. They used the sea as the less difficult transport route to reach the Phoenician coast.

The Phoenicians were master shipwrights, building tubby, wooden craft with a single square sail. By 800 B.C. they had built a network of trading posts around the Mediterranean, emanating from their own thriving cities along the coast in what is now Lebanon. Acting as middlemen for their neighbors, they purveyed raw materials and also finished goods, such as linen and papyrus from Egypt, ivory and gold from Nubia, grain and copper from Sardinia, olive oil and wine from Sicily, cedar timbers from their homeland, and perfume and spices from the East.

Although Syria and Lebanon were viewed as a vassal state in ancient Egypt, there were many rulers who went there via the Phoenician seaboard. This can be seen, as follows:

- Wenamun, an Egyptian who was dispatched by Herihor on a trade mission to Phoenicia.
- Snefru, who sent a fleet of about 40 boats to Byblos in order to bring back quantities of timber and cedar wood, which was always in short supply in Egypt. The height of a cedar tree ranged from 20 to 33 m, and the branches were widely spread. This cedar

wood, as well as junipers, grew in large quantities on the hill slopes of Lebanon and Syria and were marked by large timbers. The Egyptians required this sort of wood to construct the biggest boats. This was recorded on Palermo stone.

- Sesostris II and Sesostris III who sent one military expedition into Syria-Palestine (Phoenician coast) in order to fight against the Mantjiu. This expedition involved the defeat of the people of Shechem and the Litani region.

Additionally, in the 3rd dynasty a coffin found at the Step-Pyramid belongs to Djoser. The coffin was made of cypress, pine, and cedar (or juniper). This perhaps assures the argument of Weigall when he states that king Djoser sent a fleet to Lebanon in order to procure cedar wood, and believed that there are other evidences which proved that Djoser dominated over Lebanon. It also seems that Egyptians went beyond Syria and Lebanon and reached Anatolia or Turkey nowadays. The reason was to import “oak” which was a sort of wood that was used for wooden works.

This section uses as references: (Goeldner and Ritchie 2005), (Killen 1994), (Hart 1990), and (Weigall 2005).

3.5.2.5.1 Naharina

There was an easy route to across the northern Sinai Peninsula, which provided overland access to the Delta and the Nile Valley. David argues that the earliest infiltrations who were called the "Dunastic Race" may have followed this route to reach Naharina.

Naharina is the land of Mitanni, the imperial power in northern Syria and Mesopotamia during the first part of the Late Bronze Age (LBA) ca. 1550-1200 B.C. (see Figure 31) It is also the social context of the tale in the military culture of the Maryannu, from which the Mitanni chariot derives. The tale is from an earlier period because it perfectly suited the fantastic tenor of the events: an Egyptian prince, who rebels against his fate, conceals his own origin, and travels into foreign lands. The journey shares with Sinuhe's flight the geographic direction, but has neither the richness of topographical details nor the cathartic psychological function. This represents a crucial point in the first development of international trade. This was also a direct leap from Egypt to Asia without intermediate stations, performed by a timeless and nameless Egyptian prince, a figure of pure fantasy floating in a mythical geographic universe.

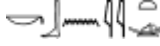
This section uses as references: (David 1999).



Figure 31- Naharina (Mittani) site

3.5.2.5.2 Guibil

Guibil (Byblos) is the earliest of all cities in Syria and Lebanon mentioned in the Egyptian records as well as in cuneiform documents of Mesopotamia. This well-known port was located on the Phoenician coast. It was one of the most important export cities of Lebanon lumber, especially of cedar, and therefore had close connections with Egypt and Assyria and Babylonia in many periods of ancient history.

Due to the importance of Guibil, its ancient name was frequently mentioned in ancient records. Guibil was called by the name *kbny.t*  in Ashorite times. From the earliest time of the Egyptian history, this place had an important role in enhancing the commercial relationship between Egypt, and the Aegean Islands (belonging to modern Greece), Anatolia (modern Turkey), and Mesopotamia (modern Iraq). During the Middle Kingdom, Guibil was the key port to connect Egypt with the East Mediterranean destinations.

Due to the importance of Guibil, the Egyptians named one sort of their boats "the boat of Guibil". This would mean that there were many trips that went there. Yet, we are not sure about the reason for the name for one of the Egyptian boats by the name of Guibil. On this point, Montet asserts that the ancient Egyptians may have made the boat itself in Guibil and allowed the Egyptians to bring it back home, so that, the Egyptian sailors could use it to travel to Guibil through the Mediterranean Sea as well as to Punt through Red Sea. This suggestion agreed with other people who believed that the boat of Guibil was made from Syrian cedar wood at Guibil and used in the journey of Punt in order to sail over the Mediterranean Sea.

This was evident by the text of Beby Bekht and Henu. In contrast to those scholars, Säve-Söderbergh underlined that Guibil boats were completely Egyptian, and Syrians were not efficient like Egyptians who knew the navigation and how to construct ships, particularly during the times of the Old and Middle Kingdoms.

It is thus clear that Guibil was a very important destination and port for marine journeys in ancient Egypt. Furthermore, it is clear that Guibil boats were so named because they were made out of cedar wood which was brought from Guibil at Syria and were used to only travel there. In addition, the whole process of construction was made in Egypt by the hands of the clever makers.

Horn argues that the name of Guibil called *kpn* was never used before the end of 12th dynasty. If the inscription came from the First Intermediate Period or from the early Middle Kingdom, the author argues that Byblos would be spelled *kbn* as it was regularly done up to the 12th dynasty. Furthermore, Horn accounts the names of Guibil records according to the following archaeological evidences. Table 8, Byblos in ancient Egyptian records, lists the dynasty of each piece of evidence, the location of the evidence, and the hieroglyphic script.

Dynasty	Location	Hieroglyphic script
4 th	Mastaba of <i>wnTt</i> at Giza	
6 th	Bas relief from Byblos	
12 th	Coffin text of Amenemhet of el-Bersheh	
12 th	Coffin text of <i>sAt-HD-Htp</i> of el-Bersheh	
12 th	Sinuhe Story, I3 29	
18 th	Gebel Barkal Stele of Thutmose III	

Table 8- Byblos in ancient Egyptian records

We can conclude from the above table that Guibil or Byblos was an important site for ancient Egyptians to cross the Mediterranean Sea to travel there. It also indicates that this port city was a central destination in Egypt's history. For this reason, ancient Egyptians loved to inscribe its name in their records.

This section uses as references: (Horn 2008), (Montet 1928), (Frankfort 1926), (Newberry 1942), and (Säve-Söderbergh 1946).

3.5.2.6 Crete

Spielvogel and Duiker claimed that ancient Egyptian civilization was more progressive than in early Greece in terms of the size of territory. Figure 32 is a map showing the Ancient civilization of Crete. The authors agreed to view the people of Minoan Crete as familiar to sea travel and had made contact with the more advanced civilizations like Egypt. The evidence of this argument can be seen within the Egyptian products which have been found in Crete and the products of Crete in Egypt.



Figure 32- Ancient civilization of Crete

The trade between Egypt and Crete was noticed during the Old and Middle Kingdoms. Then the trade between the two countries declined during the First Intermediate Period. It was again increased during the New Kingdom.

Vercoutter stated that there were two routes to connect Egypt and Crete, as follows:

- The direct route through the Mediterranean Sea. The length of this road was about 800 km, starting from Memphis to Knosous⁷ the capital of Crete. It was hard to use this road during the summer. If the weather was too windy to sail, the sailors preferred to stop for some days. According to Herodotus, sailing through these circumstances took about three nights.
- The eastern route was very safe for sailing. The length of this route was about 1500 km. The boats had to go from Crete to Egypt through Kasos, Karpathos passing Rhodes and Andol shore. This road continued to reach Cyprus along with the Syrian

⁷Cf. Spielvogel and Duiker (2006: 96) where they detailed describe the palace at Knossus. They assumed that it was regarded as the royal seat of the kings and included many private living rooms for the royal family and workshops for making decorated vases, ivory objects, and jewelry....etc.

and Palestinian shores. It took the travelers about twelve days to reach the final destination.

Thus, the author believes that boats from both Egypt and Crete chose to navigate the eastern route. There are a few cases when the sailors sensed bad weather and chose to sail the direct way.

This section uses as references: (Spielvogel and Duiker 2006), (Milne 1939), and (Vercoutter 1960).

4 Chapter 4 -Travel in ancient Egyptian Literature

4.1 Introduction

"[...] Make holiday and do not weary of it. See, no-one is allowed to take his goods with him and no-one who has gone comes back again [...]". This quote exists in the Harris Papyrus at the "Song of the Harper", which contains general advice about life. It reflects the value of travel for leisure and to spend holidays. Moreover, this advice seems to be an encouragement for the Egyptian people to engage in more travel for the purpose of pleasure and leisure tourism. From this perspective, this chapter will highlight the gestures of travels in ancient Egypt through Egyptian literature.

This section uses as references: (Gadalla 1999).

4.2 Travel in the Pyramid Texts

The Pyramid Texts are the oldest literature from ancient Egypt. The concept of the afterlife in the Pyramid Texts is one of daily journeys from death to life. From the walls of the burial chambers in the pyramids of kings and queens of the Old Kingdom, the readers will see a comprehensive view of the way in which the ancient Egyptians understood the structure of the universe, the role of the gods, and the fate of human beings after death. This is illustrated through the Pyramids texts, where the sun god Re proceeds in two watercraft, one for traversing the sky by day and one for night. These two journeys became an important part of divine mythology after the 4th dynasty and the craft were known as solar boats.

Egyptians called the sun *ra*, the sun god Ra or Re. During the day, the sun sailed in his "day-boat" across the waters of the sky. The people believed that the sky itself is water as it looks like sea. At night Re transferred to the "night-boat" and sailed through the Dual, across the waters of the under-sky, while the stars emerged to sail across the sky above the earth. Each journey lasted twelve hours, making a full day twenty-four hours long -the ancestor of our 24-hour day.

It is also interesting to note that the religious texts did not directly mention specific sorts of travel such as pilgrimage, and provide us with comprehensive reflection for how long it takes; however, there were many glimpses within the Egyptian texts which pointed out the importance of travel. Therefore, this chapter draws attention to those glimpses which would attempt to make the concept of pilgrimage itself - and other sorts of travel in ancient Egypt - more convenient and clear.

The Pyramid Texts of Pepi I, the third king of the 6th dynasty ca. 2289-2255 B.C., are the most extensive sources of all from the Old Kingdom. According to the Pepi I Pyramid

texts, Pepi I addressed himself either by his personal name or alternatively by his throne name “Neferhor,” which means (The Young One of Horus’s Aegis) and later Meryre (He Whom the Sun desired). The resurrection ritual of Pepi I, which was inscribed on the burial chamber at eastern section of the south wall, contains an important text in terms of the king’s travels. This can be shown in the following quotes:

(Ho, Pepi! Have you not become great), have you not become [important]? You shall go to the great causeway and travel to the great town, and the horizons will not seize you, for Shu is [completed in] his limit [...].

[...] So, he will go forth to the sky. He will cross the Basin for life and authority, travel across the fierce lake, one who topples Shu’s walls.

So, he will go forth to the sky, his wingtips those of a big bird. His entrails have been washed by Anubis, and Horus’s service in Abydos-Osiris’s purification-has been performed [...]

Your father is a great wild bull; your mother is a [great] wild cow. They will guide you, and [you] will go [as Geb at the fore of the Enneads, as] Parter [at the fore of Heliopolis.

You will travel by the lake and arrive at the causeway, and legs will drum for you], arms [will wave for you], the mooring –posts will call out to you, [and the populace will hurry themselves to you.

For your mother], Begetter of the White Crown of Nekhen, Defender of the White Crown and the head cloth in the midst of Nekhen, with [long] plumage and dangling [breasts, is the one who will carry you to] the sky and not put you down, [and she will transport] her breast to your mouth, will suckle you, and will [not wean] you.

Thoth [cannot] disturb [what he has done for you.

So, sit on your metal chair, summon those of the night, and direct the Imperishable] Stars.

When you travel to your marches and course the interior of your mangroves and your nose smells the fumes of Shezmet, you should make the Ka of Unis ascend for him beside him just like that coursing of yours ascends for you.

Ho, Pepi! You will be given passage by Horus. You will wear the headband as the sole star in Nut’s midst, your wings will grow as those of a big-breasted falcon, as a falcon seen in the evening.

Travel the sky and course the Cool Waters in the goings of the Sun, Horus of the Akhet. Nut will give her arms toward you [and..., that] you [may....] in her, new and rejuvenated [...]

[...] Unis will traverse Shu, travel to the horizon, and kiss the Red Crown, (being) one whom the god has cast, and those in motion will open their arms to him. Unis will stand up on the eastern side of the hail, having used the ascent to the above.

Last but not least, from response to the offering ritual (burial chamber, east gable) spells against hunger and thirst.

Hunger, don't come for Teti! Go to Nu, travel off to the flood, for Teti is sated...

This section uses as references: (Allen 2001) and (Allen and Der Manuelian 2005).

4.3 Inscriptions from ancient Egyptian Textual sources

Literary evidence showing the same complexity of meaning was valid for ceremonial objects is provided by the story of the birth of the royal children in Papyrus Westcar. In this narrative, a group of gods in the guise of traveling dancers reached the house where the royal children were to be born. There “they held out [to the distraught landlord] their necklaces and sistra.” Having thereby assured the landlord of their competence as midwives they were allowed to enter. Moreover, the inscriptions of princess Ni-Sedjer-Kai (early 5th dynasty) relates to the topic of the book, where was inscribed the titles and funerary wishes of the princess, on the two architraves of her mastaba, at Giza. One of the two horizontal lines that were located on the architrave over the entrance to the pillared hall reveals an indication of how the princess traveled in her beyond, safely.

[...] An offering which is the king gives and Anubis, lord of the necropolis, first of the god's hall: May she be buried in the western necropolis in great old age. May she travel on the good ways on which a revered one travels well [...].

This wish reflects the need to make statements to motivate the traveler to face the difficulties of the way that he would take to reach the destination. Likewise, a stela of Ni-Hebsed-Pepi (6th dynasty) was found in the painted stela in Kunsthistorisches Museum, Vienna. There are standing figures of the deceased and his wife, on the left side and seven horizontal lines on the right side. Three out of the seven lines pointed to the trip beyond, as follows⁸:

⁸The referred numbers are the number of the lines according to Allen and Der Manuelian

(1) An offering which the king gives and Anubis, who is upon his mountain and in the place of embalming, the lord of the Necropolis. Buried be the Royal Seal-bearer, Sole Companion, Chief Scribe of boat crews. (This is the translation of the first line)

(3) Judge, Chief Scribe, Ni-hebsed-Pepi in his tomb which is in the good Western Desert.

(5) She has taken his hand, he has joined land, he has crossed the firmament. May the Western Desert give her hands to him in peace, in peace before the great god.

Overall, the instructions of king Amenemhat I for his son Sesostris I, show the experience of traveling to other countries. In the text, the king is speaking from the afterlife to his son warning him about palace treachery, as well as confirming that Sesostris I is heeding his advice.

*[...] I journeyed to Yebu, I returned to the Delta,
Having stood on the land's borders I observed its interior,
I reached the borders of [the strongholds]
By my strength and my feats [...]*

This section uses as references: (Erika 2009) and (Lichtheim 1975).

4.4 Travel in Ancient Egyptian Narratives

Egyptian texts, such as biographies, expedition inscriptions, inscriptions of visitors, or official texts which refer to travel or travelers of ancient times, have been found representing the Old, Middle and New Kingdoms. There are many clues about actions of some people and professional groups, as well as participants in expeditions, army members, and doctors and diplomats serving in foreign royal households. In addition to professional types whose work required high degree of mobility, such as traders, delivery men, and members of the army, workers, priests, clerks, doctors, architects and expedition members are also accounted for in these texts. Hunters, brewers, shoemakers, bakers and millers are also mentioned.

Do the inscriptions of the Old Kingdom indicate that more than 23,400 people traveled? The inscriptions indicate that almost 40,000 traveled during the Middle Kingdom. As for the New Kingdom, the authenticated documents concerning the numbers of travelers

(2005).

show only 13,622 traveled, and those documents pertained only to the higher classes of society. Yet it is clear that the number is huge. During the time of building the pyramids, it is thought that almost 2% of the population was involved.

The story of Sinuhe is a good example of Middle Kingdom literature. The numerous if fragmented copies of this work testify to its great popularity, and it is justly considered the most accomplished piece of the Middle kingdom literature. The two principal manuscripts are:

1. Papyrus Berlin 3022 (abbr. B) which dates from the 12th dynasty. It presently lacks the beginning of the story. It contains a total of 311 lines.
2. Papyrus Berlin 10499 (abbr. R) of the Middle Kingdom.
3. The major copy is on a large ostrakon in the Ashmolean Museum, Oxford, with 130 lines, including some incomplete lines. It is, however, an inferior copy, dating to the 19th dynasty. Its principal value lies in the detailed commentary of its editor, J. Barns. In addition, small portions of the text are preserved on papyrus fragments and on numerous ostraca.

The tale of Sinuhe is one of the most popular stories not only in the Middle Kingdom (12th dynasty, about 1958-1913 B.C.), but also in the whole history of ancient Egypt. The story of Sinuhe contains a mixture of styles and techniques; narration is interspersed with three poems and with an exchange of correspondence. Each poem is an example of a different genre: the encomium of the king, the personal lyric, and the sacral song. It was the crown jewel of the Middle Kingdom, and shows real life during the Pharaonic times.

Sinuhe was called 'the son of the sycamore'. The tale of Sinuhe tells that when war was waged against the Libyans, he accompanied the royal army, commanded by Sesostri, the son and elected successor of King Amenemhat I. This tale describes the story of Sinuhe, who flees Egypt after hearing about the death of Amenemhat I, settles in Syria, raises a family there, but yearns to return to his native Egypt. As soon as Sesostri I heard the news of the death of the king, he quickly returned to claim his throne. He was invited to live out the rest of his life in his beloved land. At the height of his powers, he is then challenged to a duel by a Syrian champion, Sinuhe kills his enemy in the duel, and begins a period of peace. He feels driven to return home to end his days, and be buried, as an Egyptian. The themes of the Sinuhe tales are ones that resonated strongly with the populace (particularly the elite), who identified with the loyalty to the king, divine intervention and control, the constant desire to return home on the part of the hero, the familiar geography and practices of Egypt contrasted with the strangeness of a foreign land, and finally, pride in being an Egyptian.

This tale of the Middle Kingdom is set in a simple narrative frame, centered on outbound travel. The only preserved papyrus copy of the tale was discovered by Golenischeff and resides in the Imperial Museum of St. Petersburg. Nothing is known about its origin. The papyrus, called P. Leningrad II, is now in Moscow.

In summary, a high official returns from an expedition that apparently failed in its objective; he is despondent and fearful of the reception awaiting him at court. One of his attendants exhorts him to act with courage, and as an example of how a disaster may turn into a success, tells him a marvelous adventure that happened to him years ago. At the end of his tale, however, the official is still despondent.

The story of Shipwrecked Sailors is also an example of Egyptian Literature about travel. It shows how many people participated on sea voyages, as well as the size of ships. Thus, it is reasonable to assume that there were organized group trips, as well as individual, journeys:

I said to him: "I had set out to the mines on a mission of the king in a ship of a hundred and twenty cubits in length and forty cubits in width. One hundred and twenty sailors were in it of the pick of Egypt [...]"

The story of the Shipwrecked Sailor exists as a single copy, on a papyrus now in St. Petersburg, which was written in the late 11th or early 12th dynasty. The beginning of the papyrus may have been cut away. An unnamed member of an expedition speaks to his leader, also unnamed. Their expedition has returned to Egypt safely, but without achieving its mission. The leader is despondent, and the narrator tells him how he himself once triumphed over adversity:

He was on another expedition by sea. The boat was destroyed by a storm, leaving him the only survivor, washed up on a deserted island. After spending "three days with my heart my (only) companion," the sailor encounters a giant serpent. Although at first terrified by the serpent, the beast reassures him by telling him his own story of how he had seen his entire family destroyed by a meteor. The serpent then predicts the sailor returning to Egypt. As this prophecy is fulfilled, the sailor returns with a cargo of marvelous goods from the island. He presents these to the king, and is given a promotion and servants.

This section uses as references: (Erika 2009), (Lichtheim 1975), (Köpp 2008), (Szapowska 2008), and (Ignatov 1994).

This book will be continued in "Tourism and Travel in Ancient Egypt" Part 2...

Part 2 of Tourism and Travel in Ancient Egypt includes full detailed descriptions of the travels of ancient Egyptians, a journey of facts that will take you through the history of the ancient world. ·

In Chapter 5, relevant scenes that were painted on the walls of the temples and tombs in Egypt help us gain a better understanding of ancient Egyptian inscriptions regarding the

Pharaoh's tales of travel. This is supported by the historical evolution of ancient Egyptian literary texts. These texts provide tangible evidence and pictorial data, including the decorative and commemorative scenes in graves, temples, and other depictions of Egyptians in statuary and stele. This data provides insights into the perspectives and attitudes towards traveling in ancient Egypt. It also provides a link between assumed arguments and what has been proven in documentation.

Chapter six illustrates the role of the ancient Egyptian infrastructure, and the marine routes by which the ancient Egyptians chose to travel. Also highlighted is the role of the water resources such as the ancient canals of Egypt, the Nile River, the Red Sea and the Mediterranean Sea. This chapter includes, as well, the dynamic role of climate and the geography of Egypt in enticing foreigners to Egypt and Egyptians to travel overseas.

To provide insights into the factors of travel in ancient Egypt, Chapter 7 attempts to address issues such as: how the ancient Egyptians traveled, for how long did they go, which tourist destinations did they visit, and what sorts of accommodation, transportation, food and beverages did they have while traveling? The chapter also discusses the two major means of traveling (by land and water).

Chapter 8 is the conclusion, which includes the tourist part of the book. It is divided into two main sections. The first discusses the types of travel and tourism, and clarifies the difference between the terms 'tourism' and 'travel'. It discusses the current problem of defining the existing global terms Tourism & Travel, as well as "tourist" and "traveler." Scholars do not yet agree on the definitions of these terms. The Second section will also apply these terms to ancient Egyptian times. Thus, this chapter clarifies what has been a confusion of T&T terms and definitions.

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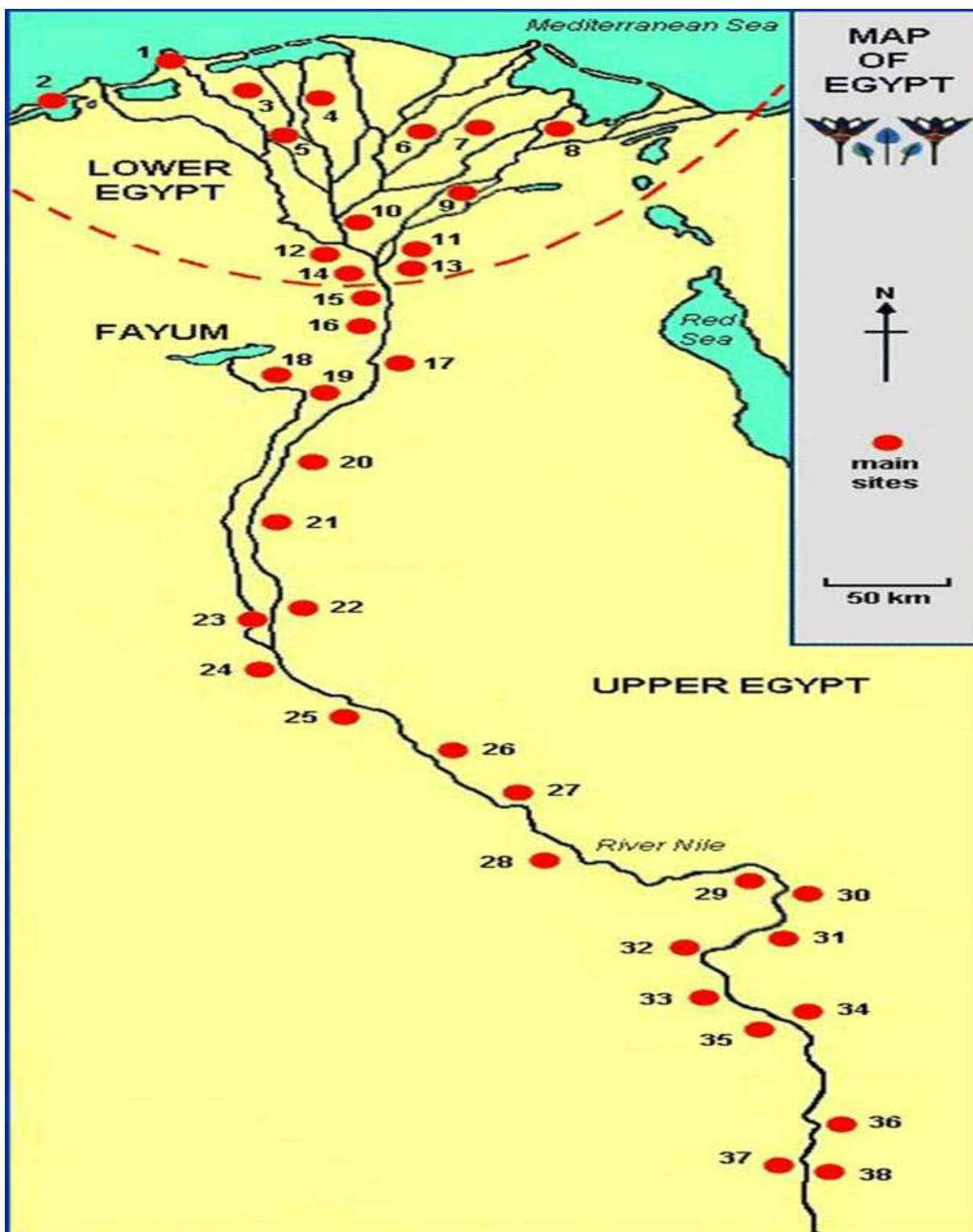
Appendices

Appendix A: Chronology of the Ancient Egyptian History

Period Name	Date	Age
Pre-dynastic	5500-3200 B.C.	
	5500-4000 B.C.	Badarian
	4000-3500 B.C.	Naqada I (Amratian)
	3500-3300 B.C.	Naqada II(Early Gerzean)
	3300-3200 B.C.	Naqada II (Late Gerzean)
Proto-dynastic	3200-3050 B.C.	Naqada II (Late Gerzean)
Early Dynastic	3050-2686 B.C.	Dynasties I-II
Old Kingdom	2686-2181 B.C.	Dynasties III-VI
First Intermediate Period	2181-2040 B.C.	Dynasties VII-XI (1)
Middle Kingdom	2040-1782 B.C.	Dynasties XI (2)-XII
Second Intermediate Period	1782-1570 B.C.	Dynasties XIII-XVII
New Kingdom	1570-1070 B.C.	Dynasties XVIII-XX
Third Intermediate Period	1070-525 B.C.	Dynasties XX-XXVI
Late Period	525-332 B.C.	Dynasties XVII-XXXI
Greco-Roman Period	332 B.C.-AD 323	Alexander the Great
		Philip Arrhidaeus
		Ptolemies
		Roman Emperors

Source: Killen (1994)

Appendix B: Adapted map⁹ of the destinations



⁹This is the map where mostly of the destinations and sites were discussed in the book. Cf. The other destinations that were illustrated before in the book.

No.	Name of the site
3	Buto
5	Sais
8	Tanis
11	Heliopolis
15	Memphis
16	Lisht
28	Abydos
30	Koptos
31	Thebes
35	Hierakonpolis
37	Elephantine
38	Busiris

Appendix C: The Basic Glossary of Tourism Terms and Definitions

Business Visitor: *"A business visitor is a visitor whose main purpose for a tourism trip corresponds to the business and professional category".*

Business Travel: *"travel from a place to another to exchange goods or attend work affairs".*

Country of reference: *"The country of reference refers to the country for which the measurement is done".* This means

(a) The term "country" can be transposed to a different geographical level using the term "place" instead (either a region, municipality or other sub-national geographic location);

(b) The term "long-term" is used as the equivalent of a year or more and "short-term" as less than a year.

Country of residence: *"The country of residence of a household is determined according to the centre of predominant economic interest fits members. If a person resides (or intends to reside) for more than one year in a given country and has there his/her centre of economic interest (for example, where the predominant amount of time is spent), he/she is considered as a resident of this country".*

Destination of a trip: *"The main destination of a tourism trip is defined as the place visited that is central to the decision to take the trip".*

Domestic Tourism: *"Comprises the activities of a resident visitor within the country of reference, either as part of a domestic tourism trip or part of an outbound tourism trip".*

Excursionist (or same-day visitor): *"A visitor (domestic, inbound or outbound) is classified as a same-day visitor (or excursionist) if his/her trip does not include an overnight stay".*

Forms of Tourism: *"There are three basic forms of tourism: domestic tourism, inbound tourism, and outbound tourism. These can be combined in various ways to derive the following additional forms of tourism: internal tourism, national tourism and international tourism".*

Inbound Tourism: *"Comprises the activities of a non-resident visitor within the country of reference on an inbound tourism trip".*

Internal Tourism: *"Internal tourism comprises domestic tourism plus inbound tourism, that is to say, the activities of resident and non-resident visitors within the country of reference as part of domestic or international tourism trips".*

International tourism: *"International tourism comprises inbound tourism plus outbound tourism, that is to say, the activities of resident visitors outside the country of reference, either as part of domestic or outbound tourism trips and the activities of non-resident visitors within the country of reference on inbound tourism trips".*

National Tourism: *"National tourism comprises domestic tourism plus outbound tourism, that is to say, the activities of resident visitors within and outside the country of reference, either as part of domestic or outbound tourism trips".*

Outbound Tourism: *"Comprises the activities of a resident visitor outside the country of reference, either as part of an outbound tourism trip or as part of a domestic tourism trip".*

Purpose of a tourism trip: *"The main purpose of a tourism trip is defined as the purpose in the absence of which the trip would not have taken place. Classification of tourism trips according to them a in purpose refers to nine categories: this typology allows the identification of different subsets of visitors (business visitors, transit visitors, etc.)".*

Tourist (overnight visitor): *"A visitor (domestic, inbound or outbound) is classified as a tourist (or overnight visitor), if his/her trip includes an overnight stay".*

Travel/Tourism: *"Travel refers to the activity of travelers. A traveler is someone who moves between different geographic locations, for any purpose and any duration. The visitor is a particular type of traveler and consequently tourism is a subset of travel".*

Trip: *"A trip refers to the travel by a person from the time of departure from his/her usual residence until he/she returns: it thus refers to a round trip. Trips taken by visitors are tourism trips".*

Usual environment: *"The usual environment of an individual, a key concept in tourism, is defined as the geographical area (though not necessarily a contiguous one) within which an individual conducts his/her regular life routines".*

Vacation home: *"A vacation home (sometimes also designated as a holiday home) is a secondary dwelling that is visited by the members of the household mostly for purposes of recreation, vacation or any other form of leisure".*

Visit: *"A trip is made up of visits to different places. The term tourism visit refers to a stay in a place visited during a tourism trip".*

Visitor: *"A visitor is a traveler taking a trip to a main destination outside his/her usual environment, for less than a year, for any main purpose (business, leisure or other personal purpose) other than to be employed by a resident entity in the country or place visited. A visitor (domestic, inbound or outbound) is classified as a tourist (or overnight visitor), if his/her trip includes an overnight stay, or as a same-day visitor (or excursionist) otherwise".*

Source: UNWTO (2007)

Appendix D: The Primary Glossary of Tourism Idioms

Excursion: *"a short journey or trip, especially, one taken as a leisure activity"*.

Expedition: indicates to *"a journey undertaken by a group of people with a particular purpose especially that of exploration, research, or war. It also, means a short trip made for a particular purpose"*.

Destination: *"the place to which someone is going or being sent. It also denoting a place that people will make a special trip to visit"*.

Journey: *"an act of traveling from one place to another"*.

Outing: *"a trip taken for pleasure, especially one lasts a day or less. It also indicates to a brief journey from home"*.

Tour: signifies *"a journey for pleasure in which several different places are visited. It could also mean a short trip to or through a place in order to view or inspect something"*.

Tourism: *"the commercial organization and operation of holidays and visits to places of interest"*.

Travel: means *"to be successful away from the place of origin"*.

Trip: *"a journey or excursion, especially for pleasure"*.

Voyage: implies to *"a long journey involving travel by sea or in space. Its origin refers to Middle English (as a noun denoting a journey): from Old French voyage, from Latin viaticum 'provisions for a journey' (in late Latin 'journey')"*.

Source: OXFORD Dictionary (2011)

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