

ربُّ الْمَسْرُقِينَ وَرَبُّ الْمَغْرِبِينَ ١٧
فَيَأْتِيَ عَالَاءَ رَبِّكَانَا لَكَتَانَ ١٨
مَرْجَ الْبَحْرِينَ يَنْقِلَانَ ١٩
بَيْتَهُمَا بِرْزَخُ لَا يَغْبَيْنَ ٢٠
فَيَأْتِيَ عَالَاءَ رَبِّكَانَا لَكَتَانَ ٢١
يَخْرُجُ مِنْهُمَا الْلَّوْلُوُ وَالْمَرْحَانَ ٢٢

17 Seigneur des deux Levants et Seigneur des deux Couchants !
18 Lequel donc des biensfaits de votre Seigneur n'irez-vous ?
19 Il a donné libre cours aux deux mers pour se rencontrer ;
20 il y a entre elles une barrière qu'elles ne dépassent pas.
21 Lequel donc des biensfaits de votre Seigneur n'irez-vous ?
22 De ces deux [mers] sortent la perle et le corail.

25 : 53

وَهُوَ الَّذِي مَرَجَ الْبَحْرِينَ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا مَلْحٌ أَجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحْجَرًا مَخْوَرًا

Et c'est Lui qui donne libre cours aux deux mers : l'une douce, rafraîchissante, l'autre salée, amère. Et Il assigne entre les deux une zone intermédiaire et un barrage infranchissable.

35 : 12

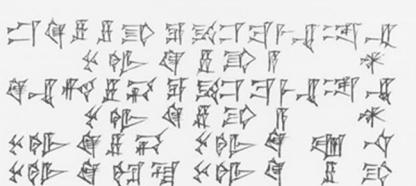
وَمَا يَسْتَوْيُ الْبَحْرَانَ هَذَا عَذْبٌ فَرَاتٌ سَائِعٌ شَرَابٌ وَهَذَا مَلْحٌ أَجَاجٌ
وَمِنْ كُلِّ الْأَكْوَافِ لَخْمًا طَرِيبًا وَقَشْخُونَ جَلَةً تَلْسُونَى
وَتَرْى الْأَفَالَقَ فِيهِ مَا خَرَّ لَتَبَغُوا مِنْ ضَلَالٍ وَأَعْلَمُ شَنَكُونَ

Les deux mers ne sont pas identiques : [l'eau de] celle-ci est potable, douce, agréable à boire, et celle-là est salée, amère. Cependant de chacune vous mangez une chair fraîche, et vous extrayez un ornement que vous portez. Et tu vois le vaisseau fendre l'eau avec bruit, pour que vous cherchez certains [des produits] de Sa grâce. Peut-être serez-vous reconnaissants !

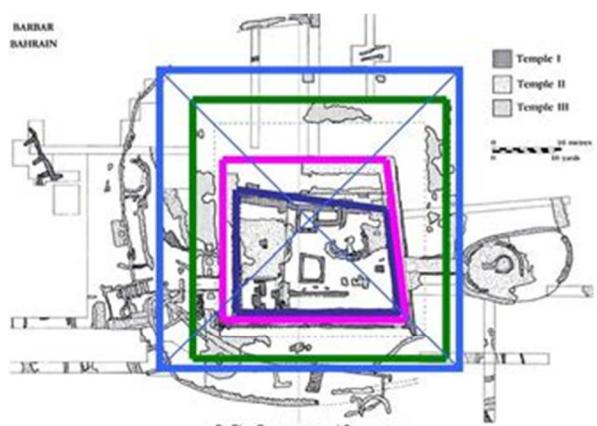
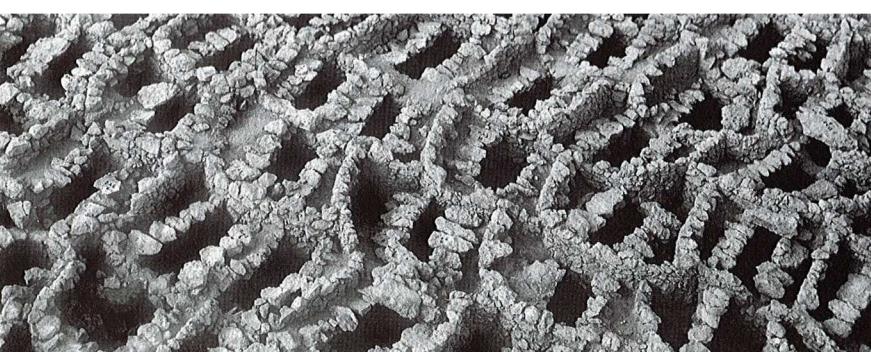
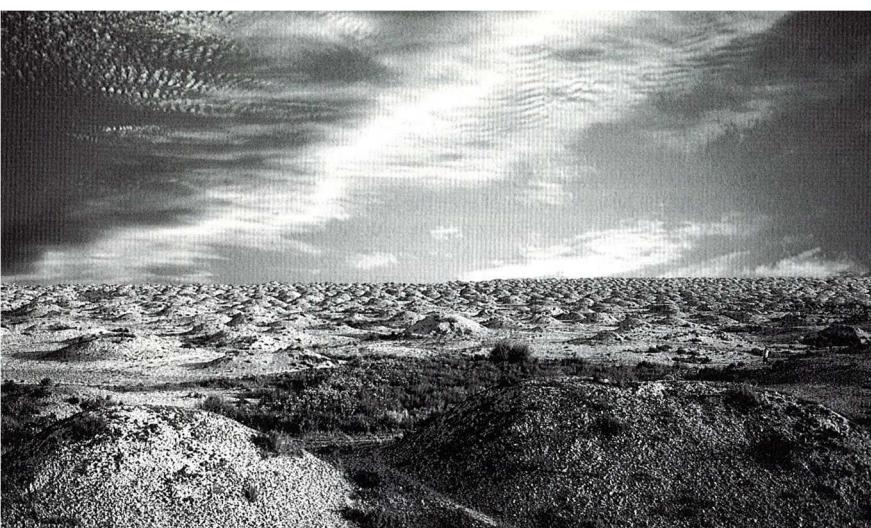
18 : 60-61

وَإِذْ قَالَ مُوسَى لِرَبِّهِ لَا أَبْرُجْ حَتَّى أَلْتَعَنَ مَجْمَعَ الْبَحْرِينَ أَوْ أَمْضِيَ
حَتَّى
فَلَمَّا بَلَغَ مَجْمَعَ بَيْنَهُمَا نَسِيَ حُوتَهُمَا فَأَلْتَعَنَ سَبِيلَةً فِي الْبَحْرِ سَرِيَّا

(Rappelle-toi) quand Moïse dit à son valet : « Je n'arrêterai pas avant d'avoir atteint le confluent des deux mers, dussé-je marcher de longues années. » Puis, lorsque tous deux eurent atteint le confluent, ils oublièrent leur poisson qui prit alors son chemin dans la mer secrètement.



The holy cities—give(?) them to(?) him (Enki?) as his share,
The land Dilmun is holy,
Holy Sumer—give(?) it to(?) him as a share,
The land Dilmun is holy.
The land Dilmun is holy, the land Dilmun is pure,
The land Dilmun is clean, the land Dilmun is holy.



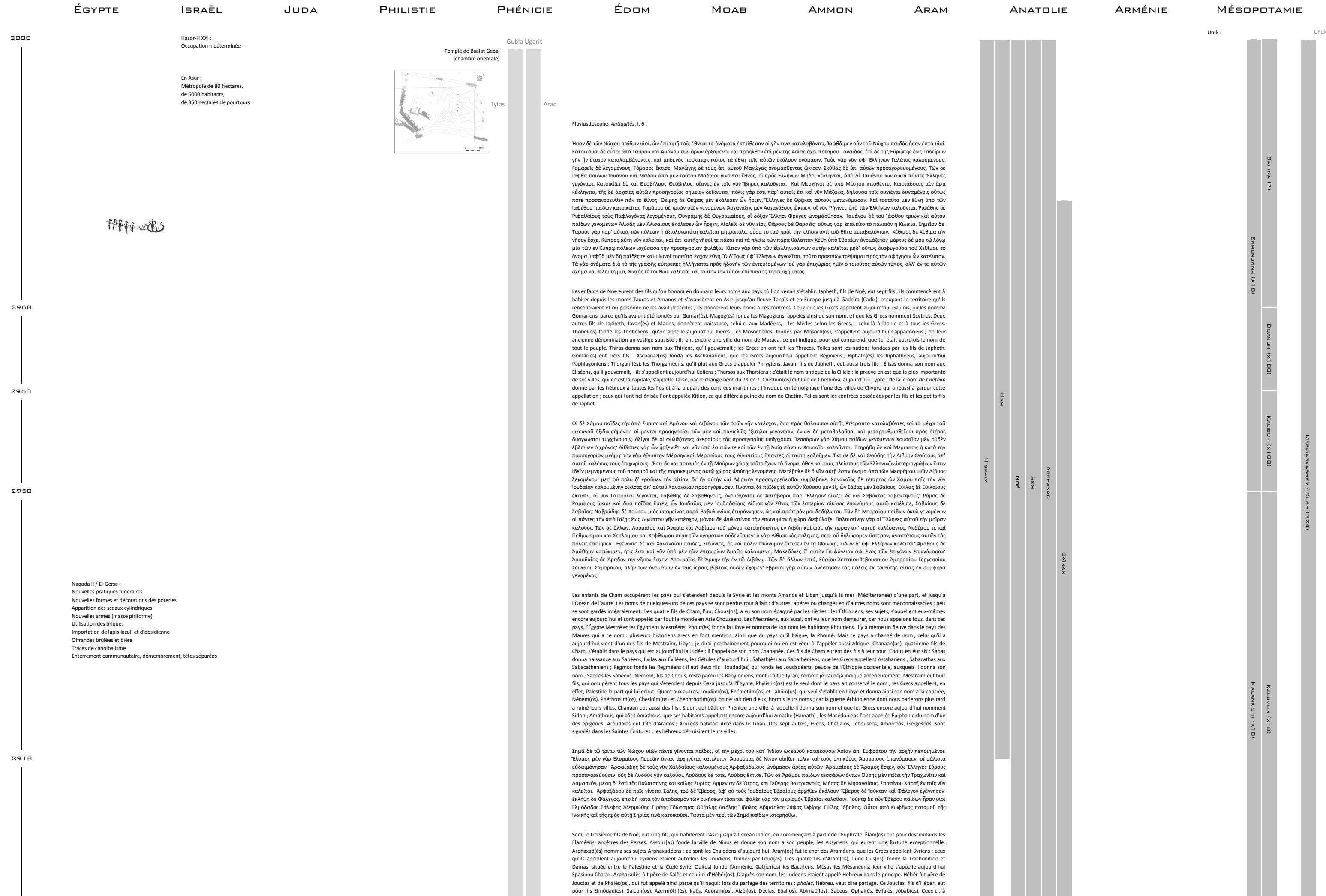
The Barbar Temple is actually three temples, one succeeding the other on the same site:

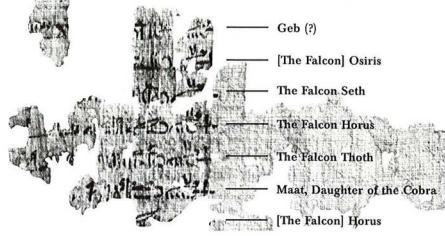
■ The earliest built on a trapezoidal platform approximately 24 m long and 15 m wide

■ The second temple was an enlargement of the first, built 500 years later, slightly bigger in dimensions (26m, 24.5m, 27m, 25m)

■ The third temple, added between 2100BC and 2000 BC, reached an almost perfect square shape, measuring 38m by 38m

In harmony with this growth cycle, we conclude that the new intervention has to take over and close this cyclical growth in dimension to embody a perfect square of 40m by 40m

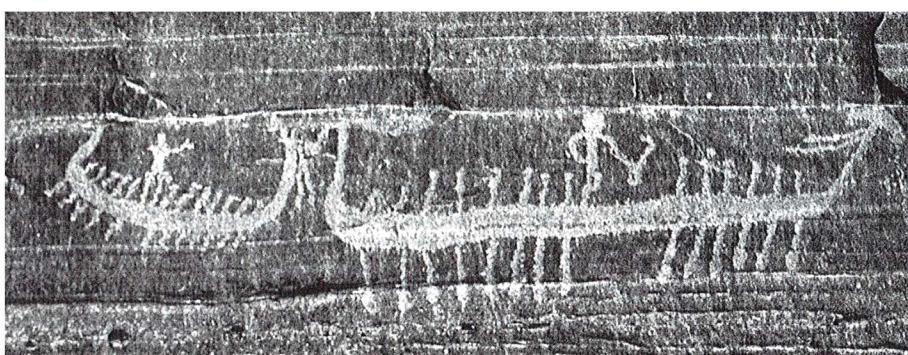
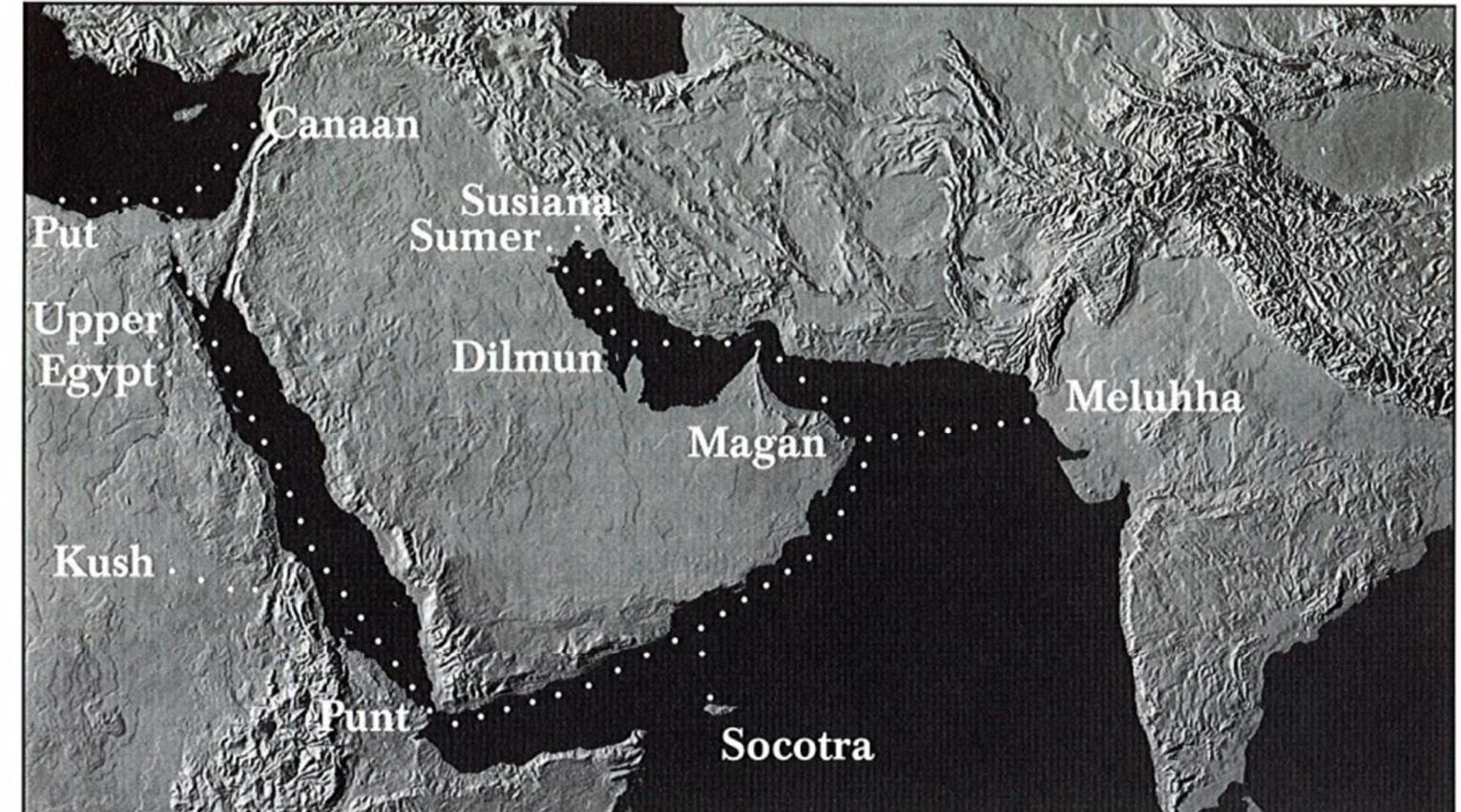
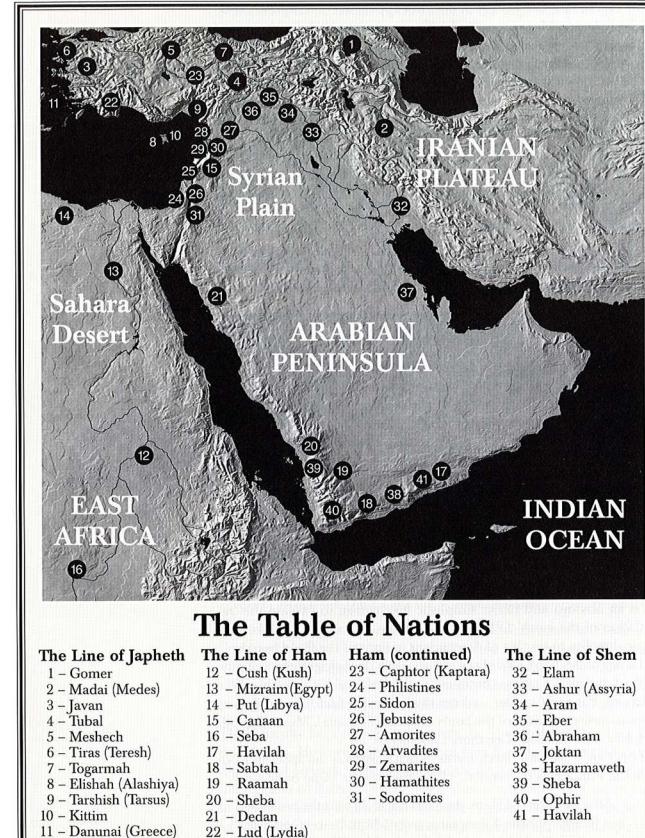




29. Left: A fragment of the Royal Canon of Turin. The right edge of the papyrus role has column I with a fragment listing the names and reign-lengths of the primeval gods.



33. Map of Upper Egypt showing the kingdoms of Nekhen, Nubt and Tjenu in relation to the two main west-east wadis and principal rock art sites.



Hérodote, *Histoire*, I, 1 :

Περούν μὲν νῦν οἱ λόγοι Φοινίκας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. Τούτους γάρ ἀπὸ τῆς Ερυθρῆς καλεομένης θαλάσσης ἀποκομένους ἐπὶ τὴν θάλασσαν, καὶ οἰκήσαντας ταῦταν τὸν χώρον τὸν καὶ νῦν οἰκέουσα, αὐτίκα ναυταῖσι μακρὺς ἐπιβέθη, ἀπαγνέοντας δὲ φόρτα Αἰγύπτια τε καὶ Ασσυρία τῇ τε ὅλῃ ἐσπυκνεσθεῖ καὶ δῆ καὶ ἔτρογς.

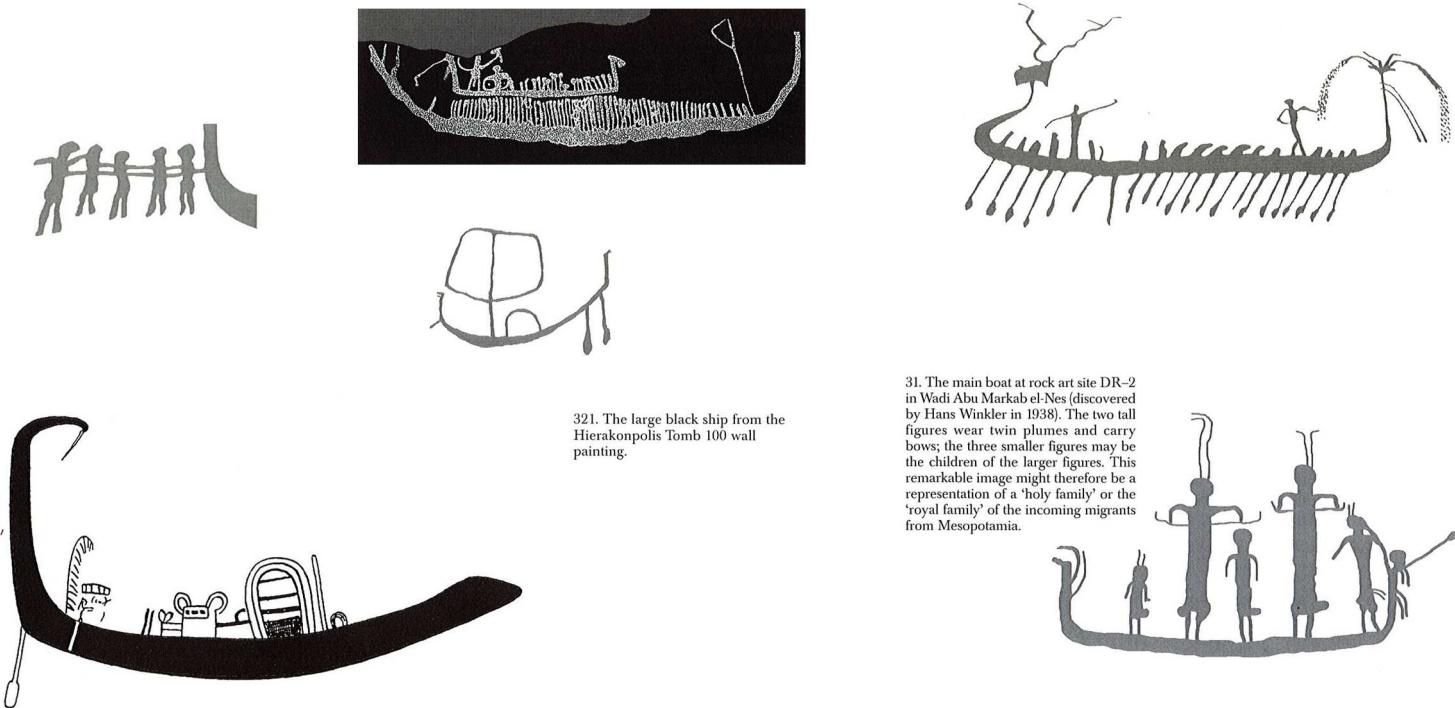
Les Perses les plus savants dans l'histoire de leur pays attribuent, aux Phéniciens la cause de cette inimitié. Ils disent que ceux-ci étant venus des bords de la mer Érythrée sur les côtes de la nôtre, ils entreprirent de longs voyages sur mer, aussitôt après s'être établis dans le pays qu'ils habtent encore aujourd'hui, et qu'ils transportèrent des marchandises d'Égypte et d'Assyrie en diverses contrées, entre autres à Argos.

[Hérodote nous apprend ici que les Phéniciens habitaient les côtes de la mer Rouge avant leur établissement dans le pays appelé de leur nom Phénicie. Et, en effet, on voit près d'Hippos, port du golfe d'Allath, une ville qui avait nom *Phoenicum oppidum*, ville des Phéniciens. De cette ville aux côtes de Phénicie, il y a deux ou trois cents lieues.]

Strabon, *Géographie*, XVI, 3, 4 :

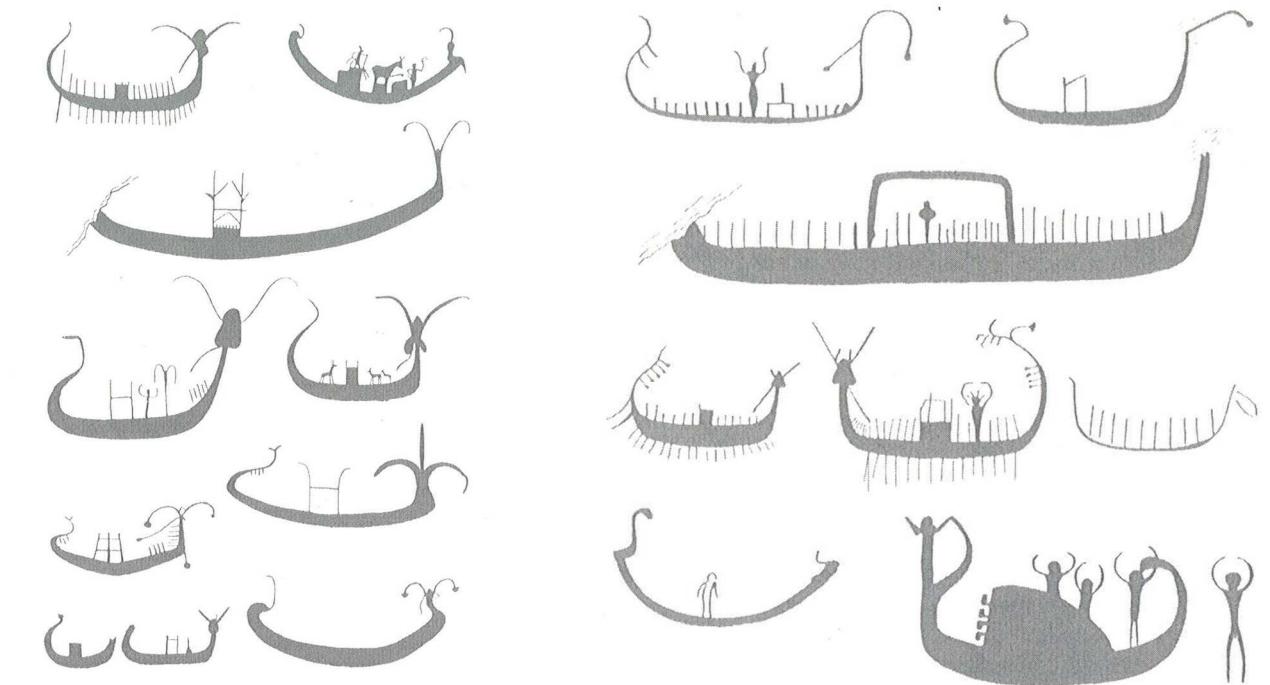
Πλεύσαντι δέ ἐπὶ πλέον ἄλλαι νῆσοι Τύρος καὶ Ἀραδος εἰσίν, ιερὰ ἔχουσαι τοῖς Φοινικοῖς ὅμοια· καὶ φασὶ γε οἱ ἔν αὐταῖς οἰκοῦντες τάξ ὄμωνύμους τῶν Φοινίκων νήσους καὶ πόλεις ἀποίκους ἐστῶν. Διέχουσι δὲ αἱ νῆσοι αὗται Τερηδόνος μὲν δεξιῆμερον πλοῦν, τῆς δέ κατά τὸ στόμα ὄκρας τῆς ἐν Μάκαις ἡμερήσιον.

Pour peu qu'on avance au delà de Gerrha, on rencontre encore d'autres îles, à savoir Tyrus et Aradus, lesquelles renferment des temples fort semblables d'aspect aux temples phéniciens. Les habitants prétendent même que leurs deux îles sont les métropoles des îles et des villes de même noms qui dépendent de la Phénicie. Séparées de Téridon par un trajet de dix journées, ces deux îles ne sont plus qu'à une journée de distance du cap Mane, situé juste à l'entrée du golfe.

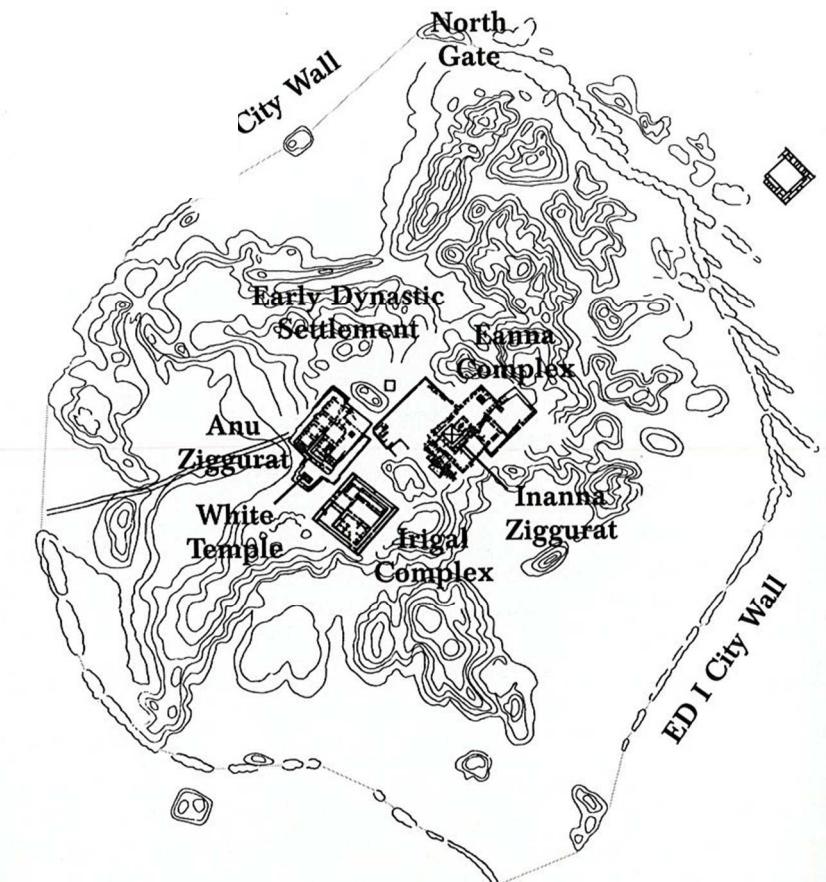
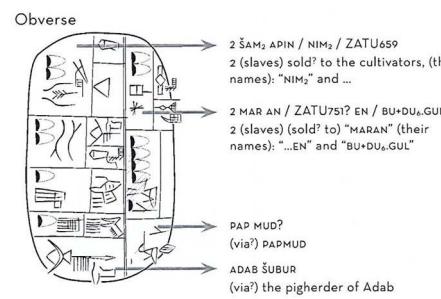


321. The large black ship from the Hierakopolis Tomb 100 wall painting.

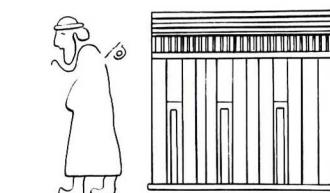
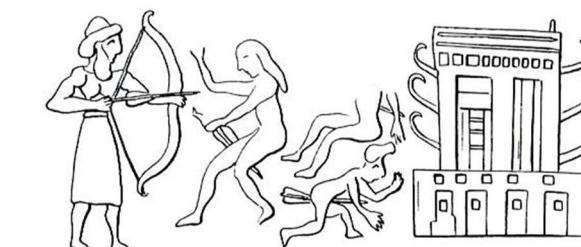
31. The main boat at rock art site DR-2 in Wadi Abu Markab el-Nes (discovered by Hans Winkler in 1938). The two tall figures wear twin plumes and carry bows; the three smaller figures may be the children of the larger figures. This remarkable image might therefore be a representation of a 'holy family' or the 'royal family' of the incoming migrants from Mesopotamia.







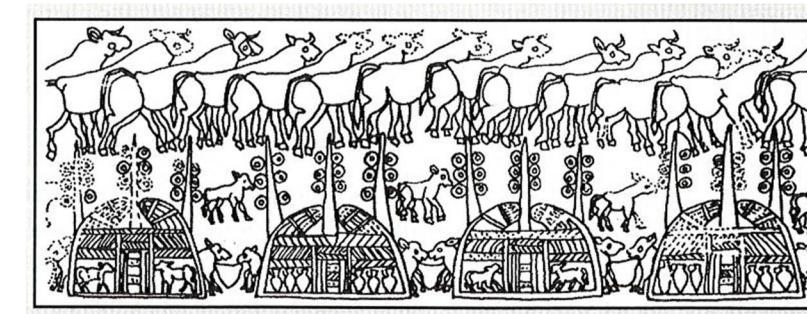
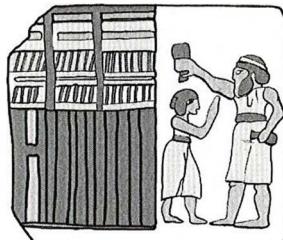
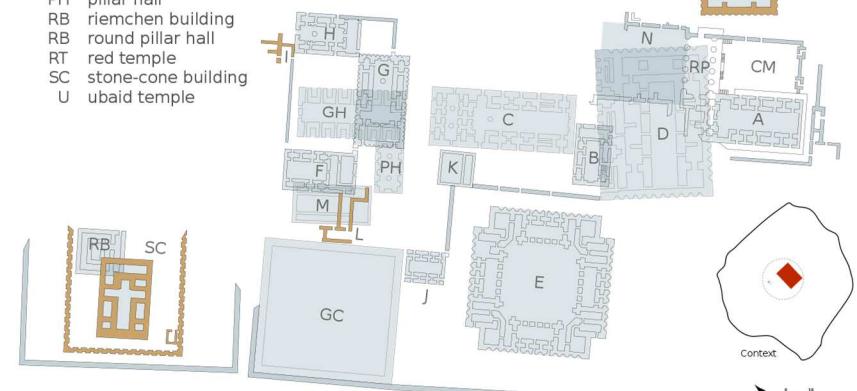
Uruk IV ca. 3200 BC	Uruk III ca. 3100 BC



35. This cylinder seal impression depicts the priest-king of Uruk standing before a niched-façade building. This type of recessed panelling also appears in Egypt around the beginning of the 1st Dynasty (especially in tomb architecture). Scholars have determined that this complex form of architecture was first invented in Mesopotamia and then subsequently exported to Egypt where it became a royal motif associated with the king's Horus name (known as the *serekh*).

Eanna District of Uruk VI-V

A-N building A - building N
 CM cone mosaic courtyard
 GC great court
 GH great hall building
 LT limestone temple
 PH pillar hall
 RB riemchen building
 RB round pillar hall
 RT red temple
 SC stone-cone building
 U ubaid temple



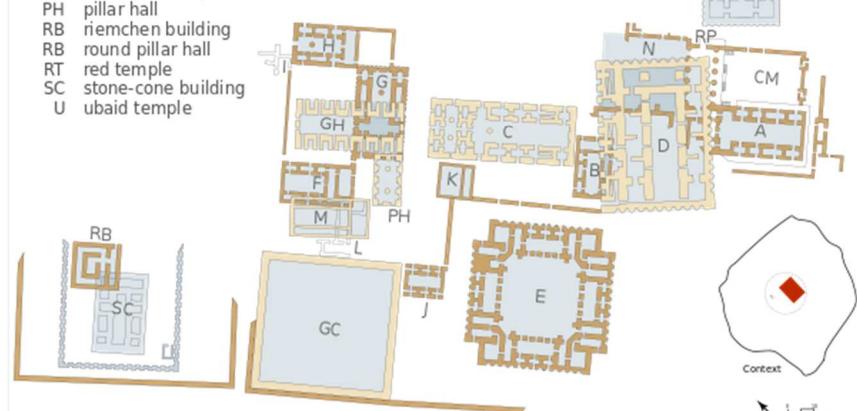
172. The priest-king of Uruk pours a libation over a smaller figure who may be his son or perhaps a priest of the temple which takes up the left half of this seal impression from the Protoliterate Period (after P. Amiet, 1961, pl. 47:664).



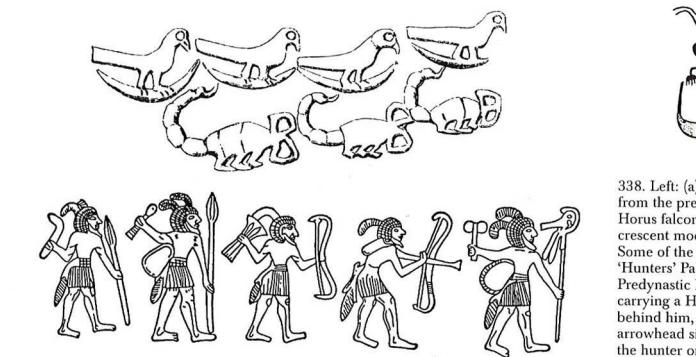
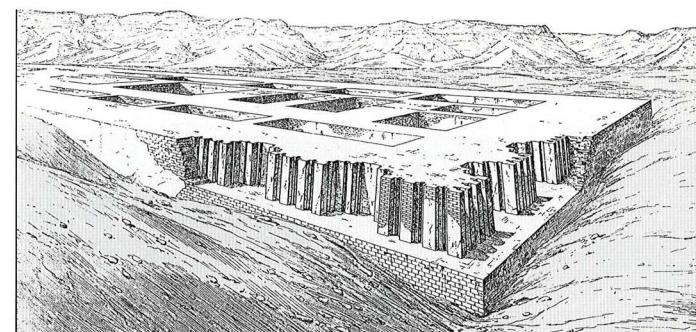
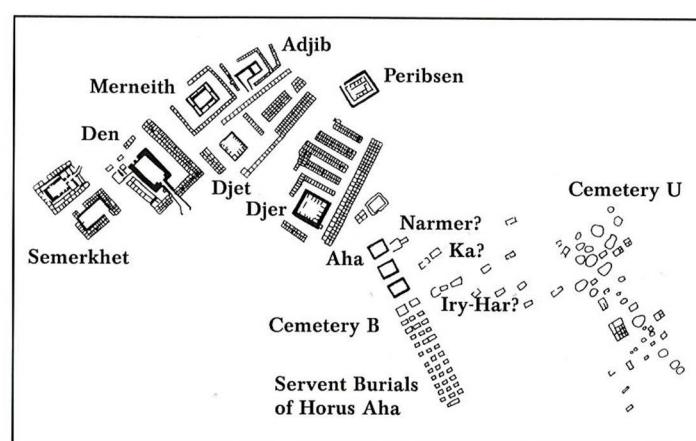
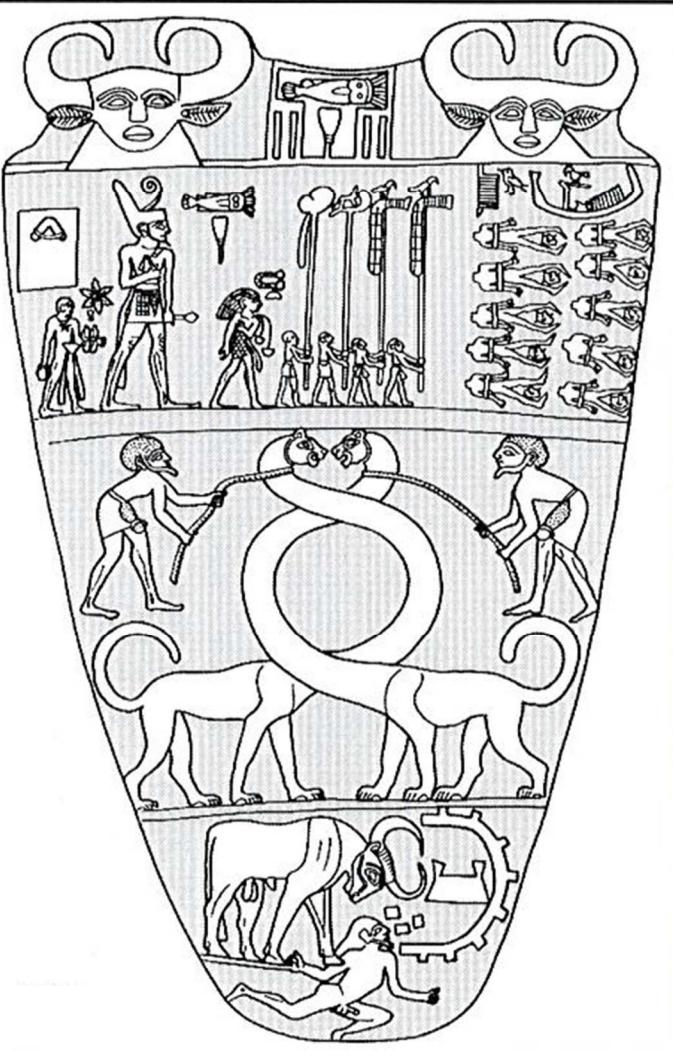
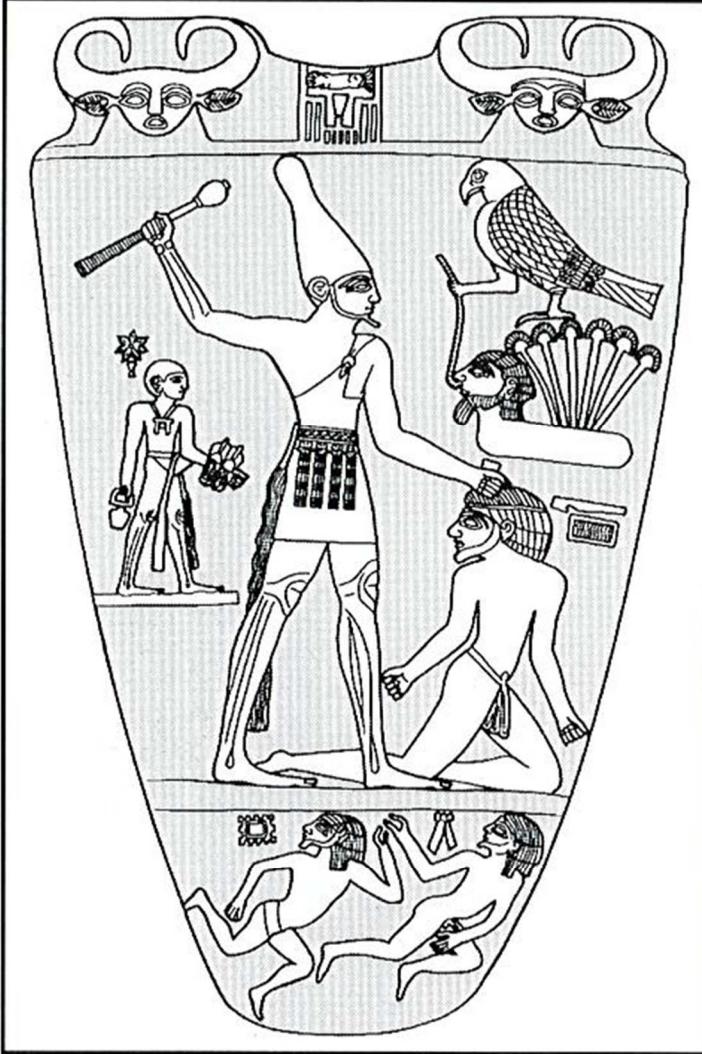
198. The portable shrine of Inanna was carried on the back of a bull. Here on this seal from the Uruk Period we see the Inanna gatepost motif also decorated the portable shrine as well as the temple proper (after P. Amiet, 1961, pl. 46:653).

Eanna District of Uruk IV

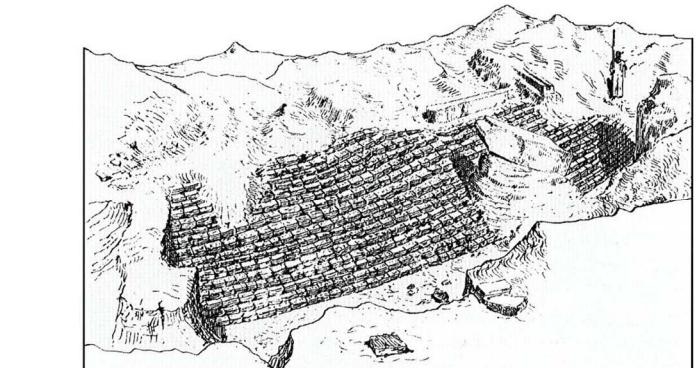
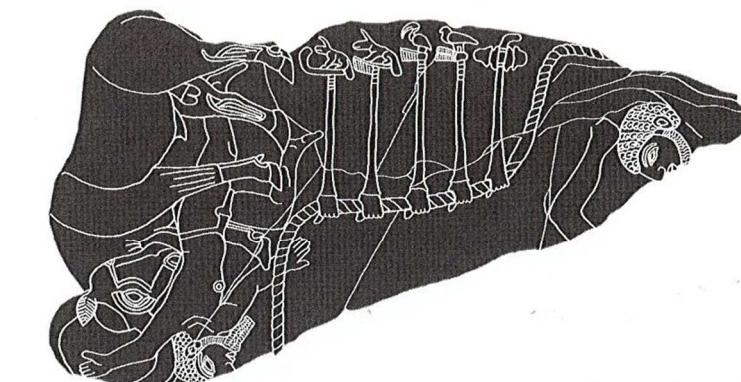
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 CM cone mosaic courtyard
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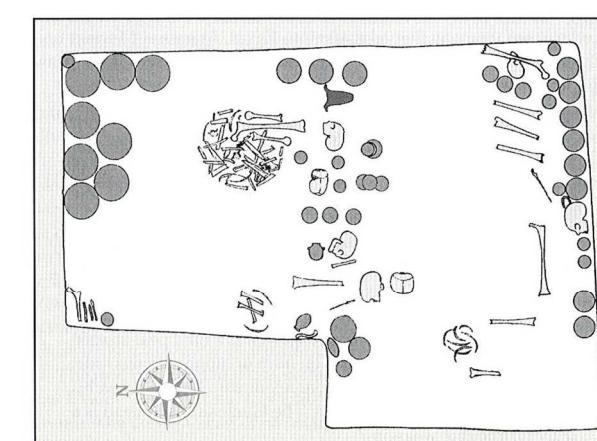




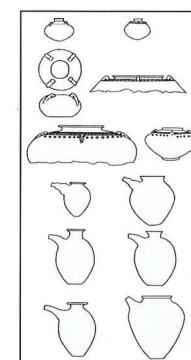
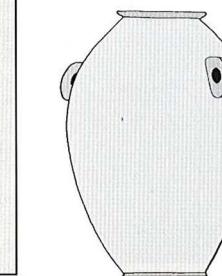
338. Left: (a) Two important motifs from the pre-dynastic era – the Horus falcon perched on the crescent moon and the scorpion. (b) Some of the armed figures from the 'Hunters' Palette' dated to the late Pre-dynastic Period. Note the leader carrying a Horus standard and, behind him, the chisel-shaped arrowhead similar to that used by the hunter on the Uruk Stela.



406. The sloping revetment wall which the archaeologists discovered at ancient Nekhen and which encased a mound of pure sand upon which the pre-dynastic reed-shrine temple was erected. This construction closely matches the earliest temple foundation at Eridu and the later temple at Barabar on Bahrain.

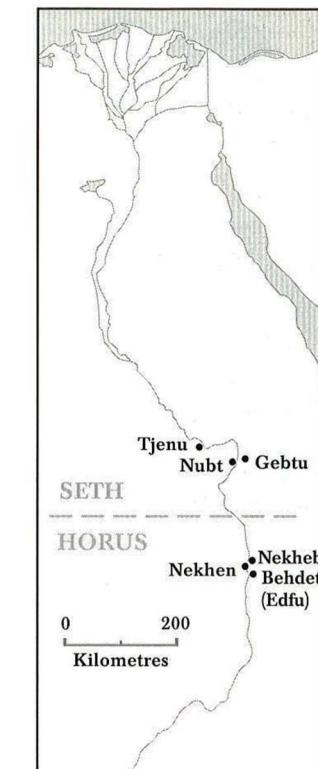
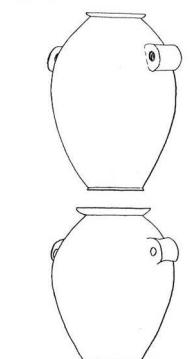


349. (a) Plan of grave T5 containing the disarticulated skeletons of several members of a single family and attendant pottery. The marrow from the long-bones had been removed with a sharp implement. (b) One of the lug-handle pots from T5.



343. Comparing the profiles and decoration of pre-dynastic pots from Upper Egypt on the left and Mesopotamian/Iranian pottery vessels on the right (after E. Baumgartel, 1955).

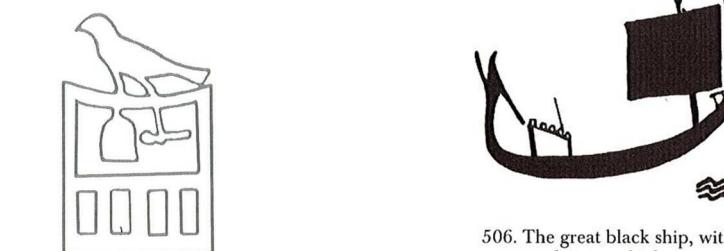
344. Lug-handle jars from Sumer (above) and pre-dynastic Egypt (below).



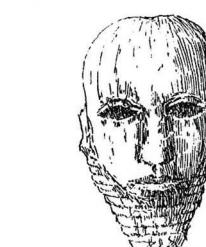
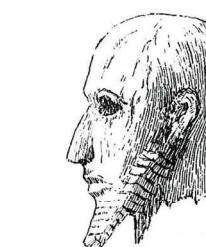
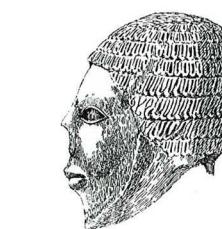
405. Locations of the main pre-dynastic sites in Upper Egypt showing the Horus of Nekhen (Hierakopolis) and Seth of Nubt (Nakada) groupings.



506. The great black ship, with high prow and stern, which appears on Nakada II pottery in Egypt at around 2900 BC. Note what appears to be a falcon perched on the stern.



365. An example of the serekh-namur of Horus Aha. The Horus falcon is perched on top of an enclosure with tiered facade. The hawk grasps a shield and pear-shaped mace in its talons, spelling out Aha – 'the fighter'.



412. Examples of pre-dynastic heads which may represent a North African Kushite type (top) and a Mesopotamian with Asiatic Punitive appearance (below, profile and full-face).



430. A stela from Nakada depicting Seth, Lord of Nubt.

432. Part of an ivory label depicting what may be early heb-sed rituals. Narmer of Dynasty 0 sits on his throne wearing the red crown and long robe, protected by the vulture goddess, Nekhbet. In the middle right a figure which may be either the king or a captive runs between the D-shaped markers. The Wepwauit standard (above the runner) is being carried by a Follower of Horus. To the left of the runner and before the enthroned ruler there is a palanquin in which sits the queen or crown prince or perhaps a substitute king who is about to be sacrificed. Below is a bull which well be Apis.