



## EGYPT AND THE CHAD: SOME ADDITIONAL REMARKS

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### ABSTRACT

*This article is an addendum to the contribution published by the author in JAEI 2:4 (2010). It draws attention to the importance of research on the connection between Egypt and the Chad region with regard to observations made on shared linguistic features, and the recent hypothesis that rock drawings at Gilf Kebir display possible precursors to Egyptian religious concepts. Also published here is a way marker discovered in the 1990s on the proposed trajectory of the prolonged Abu Ballas trail into the Chad Basin.*

Since the publication, in the 2010 volume of this journal,<sup>1</sup> of “The West beyond the West: The Mysterious ‘Wernes’ of the Egyptian Underworld and the Chad Palaeolakes,” additional evidence has been brought to my attention that may further contribute to our understanding of the interconnections between the two regions.

### ADDENDUM 1

The German desert traveler Carlo Bergmann (who has pioneered the exploration of Egypt’s Western Desert and discovered, in 1999 and 2000, the Abu Ballas trail and several of its way stations<sup>2</sup>) has kindly informed me of the existence of a large way marker (Alam) at Erdi Korko, 435 km southwest of the Gebel Uweinat in the region of the Northern Chad Basin, in the area of the trajectory proposed in 2010.

About 200 km WSW of the location indicated for Erdi Korko on the map in Figure 1 are the multiple relic lakes of Ounianga Kebir and Ounianga Serir (Figures 2 and 3).

The Alam was discovered in the 1990s;<sup>3</sup> the first photograph reproduced here (Figure 4) has been generously provided by Bergmann; the second (Figure 5) features the cover of the most recent edition of *Sahara* (22, 2011). At present, neither the age nor authorship of the Alam can be determined; as a consequence, further research is needed to determine if the way marker can be linked to Early Egyptian trade into the Chad Basin.

### ADDENDUM 2

Miroslav Barta has drawn my attention to his recent hypothesis according to which the imagery of rock drawings from the remote Western Desert can be understood as precu-

sors of Ancient Egyptian concepts,<sup>4</sup> an argument similar to the one advocated by Toby Wilkinson concerning the rock drawings of the Eastern Desert.<sup>5</sup> The latter hypothesis has been met with much skepticism.<sup>6</sup> The scene reproduced here is from the Foggini-Mestekawi Cave (or Cave of the Beasts, discovered in 2002 at the Gilf Kebir) and would, according to Barta, prefigure the Classical Egyptian concept of the separation of Geb and Nut, Earth and the Sky. While it is likely that the deserts of Egypt and the prehistoric populations that lived there contributed to what much later became Ancient Egypt, projecting later concepts back over the millennia to drawings whose date, authors, and significance are otherwise unclear seems to call for much further debate.

### ADDENDUM 3

Hermann Jungraithmayr has welcomed the publication of “The West Beyond the West” with regard to the common prehistory of the Egyptian and Chadic languages. Comparable linguistic features between the two (such as second tenses<sup>7</sup>) have long been noticed along with common lexical elements.<sup>8</sup> Such shared features could in principle be the result of a cognate relationship, areal adaptations,<sup>9</sup> or coincidental similarities, and may go back to very different phases of the languages’ early history.

### CONCLUSION

The common thrust of these addenda—archaeological, religious, and linguistic—is to further emphasize the need to explore the neglected historical and cultural relations between Egypt and the basin of the Chad in both history and prehistory.



Figure 1. Location of Erdi Korko ([www.satelliteviews.net/cgi-bin/w.cgi?c=cd&UF=-1098167&UN=-1625718&DG=PLAT](http://www.satelliteviews.net/cgi-bin/w.cgi?c=cd&UF=-1098167&UN=-1625718&DG=PLAT); accessed 8/24/2011).



Figure 2. Lake Yoa, Ounianga Kebir ([www.geolocation.ws/v/W/4cf1885f1d41c86e2c002c7c/yoa-lake-chad/en](http://www.geolocation.ws/v/W/4cf1885f1d41c86e2c002c7c/yoa-lake-chad/en); accessed 8/24/2011).



Figure 3. Lake Teli, Ounianga Serir ([www.geolocation.ws/v/W/4d552a1c1d41c86ece031cb3/ounianga-serir-lake-chad/en](http://www.geolocation.ws/v/W/4d552a1c1d41c86ece031cb3/ounianga-serir-lake-chad/en); accessed 8/24/2011).



Figure 4. Erdi Korko Alam (image courtesy of Carlo Bergmann).



Figure 5. Erdi Korko Alam (cover, *Sahara 22*, 2011).



Figure 6. Scene from the Foggini-Mestekawi Cave or Cave of the Beasts (from Barta, *Swimmers in the Sand*, 49).

NOTES

1. T. Schneider, "The West beyond the West: The Mysterious 'Wernes' of the Egyptian Underworld and the Chad Palaeolakes," *Journal of Ancient Egyptian Interconnections* 2:4 (2010), 1–14.
2. See [www.carlo-bergmann.de](http://www.carlo-bergmann.de); C. Bergmann, *Der letzte Beduine. Meine Karawanen zu den Geheimnissen der Wüste*. Reinbek bei Hamburg: Rowohlt, 2001; F. Förster, "With Donkeys, Jars and Water Bags into the Libyan Desert: The Abu Ballas Trail in the Late Old Kingdom/First Intermediate Period," *BMAES* 7 (2007), 1f.
3. It was discovered either by Giancarlo Negro in 1993, or by Uwe George and Uwe Karstens in 1999, according to a correspondence between Carlo Bergmann and Giancarlo Negro.
4. M. Bárta, *Swimmers in the Sand: On the Neolithic Origins of Ancient Egyptian Mythology and Symbolism*, Prag: Dryada, 2010; on the site and the hypothesis cf. also C. Bergmann, "On the Origins of the Egyptian Pantheon: Results of a 4WD Trip to Gebel Uweinat and to the Gilf Kebir," [www.carlo-bergmann.de](http://www.carlo-bergmann.de).
5. T. Wilkinson, *Genesis of the Pharaohs. Dramatic New Discoveries that Rewrite the Origins of Ancient Egypt*. London: Thames & Hudson, 2003.
6. T. Wilkinson, K. W. Butzer, D. Huyge, S. Hendrickx, T. Kendall, I. Shaw, "A Review of *Genesis of the Pharaohs: Dramatic New Discoveries that Rewrite the Origins of Ancient Egypt* by Toby Wilkinson," *Cambridge Archaeological Journal* 14/1 (2004), 113–135; and D. Wengrow, "On Desert Origins for the Ancient Egyptians," *Antiquity* 77 (2003), 597–601.
7. W. Vycichl, "Hausa und Ägyptisch," *Mitteilungen des Seminars für Orientalische Sprachen* 3 (1934), 36–116; H. Jungraithmayr, "'Zweite Tempora' in afrikanischen Sprachen—Ägyptisch-tschadische Gemeinsamkeiten?" in M. Bietak (ed.), *Zwischen den beiden Ewigkeiten. Festschrift Gertrud Thausing*, Wien 1994, 102–122; H. Satzinger, "Relativformen, emphatische Formen und zweite Tempora: Gliedsatzformen im Ägyptischen und Tschadischen," in D. Ibrizimow, R. Leger, U. Seibert, *Von Ägypten zum Tschadsee. Festschrift für Hermann Jungraithmayr zum 65. Geburtstag*, Würzburg 2001, 411–420; C. H. Reintges and M. Green, "Coptic Second Tenses and Hausa Relative Aspects: A Comparative View," *Lingua Aegyptia* 12 (2004), 157–177.
8. See, inter alia, the Chadic materials provided by G. Takács in his *Etymological Dictionary of Egyptian* and O. Stolbova, "A Contribution to the Common Egyptian-Chadic Word-stock," in M. Hasitzka (ed.), *Das Alte Ägypten und seine Nachbarn. Festschrift zum 65. Geburtstag von Helmut Satzinger. Mit Beiträgen zur Ägyptologie, Koptologie, Nubiologie und Afrikanistik*, Krems 2003, 347–352. Both authors use the phonological assumptions of traditional Egyptian comparatistics.
9. C. Peust, "Das Ägyptische als afrikanische Sprache," in T. Schneider (ed.), *Das Ägyptische und die Sprachen Vorderasiens, Nordafrikas und der Ägäis. Akten des Basler Kolloquiums zum ägyptisch-nichtsemitischen Sprachkontakt Basel 9.-11. Juli 2003*. Unter Mitarbeit von F. Breyer, O. Kaelin und C. Knigge (AOAT 310), Münster 2004, 321–407.