Notes

3 A. Bentzen, Introduction to the Old Testament, II (Copenhagen, 1949), p. 34, some 60 years later.
8 In W.B. Emery, Great Tombs of the First Dynasty I (Cairo, 1949), p. 58 Fig. 30.
10 Basic discussion of these structures, b. Grdseloff, Das Aegyptische Reinigungszelt, Cairo, 1941, with E. Drioton, Annals du Service des Antiquités de l’Egypt 40 (1940), p. 1008. In scenes, (e.g.) A.M. Blackman, The Rock Tombs of Meir, V (London, 1952), Pls. 42–43.
13 Part of the pall, with a rosette, visible in Desroches-Noblecourt, op. cit. p. 72, Fig. 35; cf. Howard Carter, The Tomb of Tutankhamen (Sphere edition, 1972), p. 101.
16 First published by L. Borchardt, Das Grabdenkmal des Königs Sahure, II, Leipzig, 1913, Pl. 9; reproduced also by W. Stevenson Smith, Interconnections in the Ancient Near East (New Haven/London, 1965), Fig. 188 (cf. p. 150); other references, cf. Porter & Moss, ed. J. Malek,

17 E.g., in color in A. Lhote & Hassia, La peinture égyptienne (Paris, 1954), Pl. XVIII on p. 49.
18 The Epigraphic Survey, Medinet Habu IV (Chicago, 1940), Pl. 202 in color.
19 Ibid., Pl. 212 (twice).
21 This can be seen in the Qadesh scenes of Ramesses II, e.g. in Y. Yadin, The Art of Warfare in Biblical Lands (London, 1963), pp. 107–109, three figures. In the second of these (p. 108), two falcons symbolically face each other with extended wings to protect the king within (indicated by a large cartouche), just as on the cover of the Ark, two cherubim extend their wings over the “mercy-seat.”
23 Cross has pointed out the significance of Ugaritic qrš several times, cf. Cross, Biblical Archaeologist 10 (1947), p. 62 n. 23 (following Albright); idem, Canaanite Myth and Hebrew Epic, Cambridge MA, 1973, pp. 36–37 with citations of the texts; idem, in Biran (ed.), Temples and High Places..., op. cit. (n. 4), p. 171. His suggestion (p. 169) that the so-called priestly description of the Tabernacle is “perhaps too complex and richly ornamented” betrays an inherited misconception sufficiently laid to rest for the Bronze Age by the data given above.
24 Keret Text, Tablet A, line (III), 159 ff., Keilalphabetischen Texte aus Ugarit, 1.14, 159 ff., pp. 40–41; Corpus des tablettes en cunéiforme alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939, p. 64; translations (e.g.) Ginsberg, in Ancient Near Eastern Texts Relating to the Old Testament, p. 14+4, for convenience.
25 As pointed out (e.g.) by Sarna, op. cit. (n.6), p. 197, with references in nn. 35–36.
27 Cf. restoration, W. Andrae (ed. B. Hrouda), Das wiedererstandene Assur, 2nd ed. (Munich, 1977), pp. 153 ff., Fig. 29.
28 See ibid, pp. 232 ff., Fig. 214. Also, in Nebuchadrezzar II’s Babylon, there is no trace of any such cultic “tabernacular” feature, in or out of the temples known there. The term “tent” is used—just once!—of the burial-place (!) of the kings of Babylon; E. Unger, Babylon, 2nd ed. (Berlin, 1970), pp. 161, 245.


In ninth century BC, e.g. G. Contenau, Everyday Life in Babylon & Assyria (London, 1954), p. 147, Pl. XVII (after Layard, Monuments of Ninevah, I, Pl. 30); in eighth century (Tiglath-Pileser III), see R.D. Barnett, M. Falkner, The Sculptures of... Tigrad-Pileser III... Nimrud (London, 1961), pp. 18f., 24, Pls 60, 63 (oval camps). Into seventh century BC under Sennacherib, cf. A. Paterson, Assyrian Sculpture, Palace of Sinacherib (The Hague [n.d.]), Pls. 8 (= Layard, Monuments, I, 77), 38 (= LM, II, 50), 76 (at Lachish), 85 (= LM, I, 36), and 94 (= Layard, Nineveh & its Remains, II, 469). By contrast, the one rectangular structure shown (Pl. 49 = Layard, Nineveh & Babylon, 231) is not a camp but a proper stone or brick-built fort behind a fortified river-bank and tree-lined channel.


Cf. paper by A.J. Peden, in Chronique d’Égypte, in press.


The latter one, in I.E.S. Edwards, Treasures of Tutankhamun (British Museum Exhibition) (London, 1972), Catalogue Section, No. 45. Another possible gilded copper trumpet is to be found in the Louvre; C. Ziegler, Musée du Louvre... Catalogue des instruments de musique égyptiens (Paris, 1979), p. 97 (N 909 = IDM 117), questions whether this specimen is not an incomplete incense-burner; more dogmatic, L. Manniche, Music and Musicians in Ancient Egypt (London, 1991), p. 75.

See H. Hickmann, La trompette dans l’Égypte ancienne (Cairo, 1946), Fig. 4, 15, 21 (14th, 12th and probably 15th/14th centuries BC, respectively).


As at the Battle of Qadesh, 1275 BC (Hickman, op. cit. n. 38, p. 9 f., Figs. 10–11).

Ibid., pp. 3–4, Fig. 1, at Deir el-Bahri, where several examples exist.

Ibid., p. 10, Fig. 12.

Ibid., pp. 62–63 and references.


For this box, see conveniently, Edwards, op. cit. (n. 37), Catalogue, under Item 14.

Cf. discussion and references, Metzger, op. cit. (n. 44), pp. 352–65.

As seen for the Temple of Solomon with admirable clarity long ago, by Brown, Driver and Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford, 1907 & reprs.), p. 500. Exactly the same may have obtained in the case of the cherubim on the Ark’s gold lid.
Copious references, Metzger, *op. cit.* (n. 44), pp. 332, nn. 4–7, 353 nn. 1–2.

For these examples, see E. Naville, *The Temple of Deir el Bahari*, IV, n.d., Pls. 88, 89, 91 (carried on poles like the Ark).

Full edition, H. Kronasser, *Die Umsiedlung der schwarzen Gottheit* (Vienna, 1963); he also noted (pp. 57–58) comparisons with Exodus, including use of a tent alongside the new shrine, as in Exodus 33:7–11.


One-quarter *hin*, an Egyptian measure (not Neo-Babylonian!). Precisely this amount (but expressed as the *pega* vessel) for honey, etc., in offerings comes in Egyptian offering-lists (e.g., to the Nile-flood, Kitchen, *Ramesside Texts Translated & Annotated*, I (1993), 77; II, 4–5, and *Notes thereto*) in the 13th century BC.


*Cf.* essays by Milgrom, now reprinted in his *Studies in Cultic Theology...* pp. 133–58 (136, Fig. 1, the type of Egyptian scene concerned).

See the rituals of Uhhamuwa and Ashkhella (as in *Ancient Near Eastern Texts Relating to the Old Testament*, 347b), and the fuller study by D.P. Wright, *The Disposal of Impurity* (Atlanta, 1987), pp. 15–74; other rites studied by him (esp. Mesopotamian ones) are rather different.


In Meyers, O’Connor, *op. cit.* (n. 52), p. 303.