TERENCE DU QUESNE, *The Jackal Divinities of Egypt; 1: From The Archaic Period to Dynasty X*, Oxfordshire Communications in Egyptology VI (London, Darengo Publications, 2005); xxii plus 442p, 42 figures, 10 tables; ISBN 187 1266246; cloth, £120.00

This is the first of a three part work which constitutes a systematic study of the jackal deities throughout Egyptian history. The volume deals with a chronological time-span from the earliest periods in Egypt, to the end of the First Intermediate Period, and is concerned with the 'multifarious character' of the god Anubis, along with Upawawet, Khentyamentiu and other entities associated with the jackal god.

The earliest evidence of the canid, discussed in Chapter 1, touches on palaeozoology with the origins of the domesticated dog. The chapter continues from there to the additional evidence of the religious uses of canids in the Near and Middle East along with various other parts of the world. The evidence for canids in Egypt is then discussed along with the Neolithic tombs of Nubia which are particularly rich in dog burials. Evidence from Kerma in the Sudan is also covered.

Representations in Egyptian art are subsequently discussed for this early Predynastic period of Egyptian history (Amratian to late Gerzean), citing pottery, figures from bone and palettes such as the 'Two-Dog' schist palette from Hierakonopolis along with rock inscriptions from the northern and central Sahara to name but a few. Du Quesne questions the interpretation of the Protodynastic period of dog representations in Egyptian writing as being 'strictly' pictorial and also questions the interpretation of these images as hieroglyphics.

Jackal hieroglyphic signs with iconography and their meanings are then addressed in the following two chapters with extensive textual

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and pictorial evidence of their existence and non-existence from the Early Dynastic to the Middle Kingdom. Examples, descriptions and, where possible, illustrations are given, to give a very detailed insight into their provenance and date. Their individual features are discussed, which can relate to divine and personal names, the names of Anubis and Upwawat, various occupations, local emblems and royalty.

In regard to the jackal represented in hieroglyphics, Du Quesne gives extensive examples of the jackal variant from the couchant to the very rare sign of the mummified canid. The last form discussed is that of the passant canid with its various forms; i.e. bushy tail, curled tail and on standards (which is usually associated with Upwawet). In regard to the jackal iconography, Du Quesne discusses Anubis in his anthropomorphic guise along with the issue of whether this is a masked priest, and the Imywt-emblem which is closely associated with the king appearing next to the royal serekh. There is discussion concerning Upwawet and the Protodynastic standards depicted on seals and labels in the Early Dynastic which provide early evidence for the close association with royalty.

The following chapters deal with the deities in funerary formulae including the dedications to Anubis, Upwawet and Khentyamentiu (as a separate entity), along with the association of Osiris within these formulae. Epithets, both topographical and individual, are also listed. Priesthoods of the jackal deity are then examined with extensive lists of sacerdotal titles from the earliest times to the Old Kingdom, and cults, festivals and funerary domains of the canid at this time. One chapter, dedicated to the jackal deities in the Pyramid Texts with the king represented as Anubis, Upwawet or other gods, is divided into two parts; the Annotated Documents Texts 1-28 and the Interpretation which consists of an extensive analytical discussion.

Anubis, like Upwawet and the other deities associated with the jackal, has strong royal associations from very early times. This
study follows the evidence of the earliest vague representations of the canid in the Predynastic to the sophisticated and numerous forms it achieved in the Middle Kingdom. By doing this, du Quesne has created a valuable comprehensive compilation of the jackal deities and their representations. This topic is vast in time and space but the author has arranged all entries in a systematic order; and with chronology employed for all entries in each chapter this makes for easy access to specific references.

The table illustrations in the various chapters are excellent for explaining the text of the item. However, as the author states in his introductory chapter, for the sake of space they were much reduced in size. This unfortunately renders some almost impossible to read and it might have been a better approach to omit all but the most representative for this topic, and enlarge the lists to a comfortable viewing size. On the other hand, the sheer tenacity in the procuring of these numerous illustrations is a credit to the author.

Perhaps the most illuminating chapter is the last, where du Quesne brings together all of the information and discusses the relationships between the individual jackal deities and their associates. This interpretative aspect of the study is not only incorporated into each individual topic but this chapter lists all deities associated with the jackal and compares one to another. The whole is therefore encompassed. This, I would have believed to have been untenable due to the wide chronological time-frame and geographical area covered, but it appears to have been successfully achieved in this work.

Doubtless, du Quesne has created, with this volume, a valuable analytical gazette of the Jackal Deities in Egypt from the Predynastic to the First Intermediate Period.

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