Further Thoughts on the Location where Narmer probably Buried

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Abstract: In my point of view, the construction technique of mortise-and-tenon joinery in China may come from Egypt. And we can get a hypothesis that Narmer (Yu the Great) may use the Egyptian boats to come to Zhejiang, China (中国浙江). Besides, in my point of view, the single-log coffin in the Royal Mausoleum of Yue Kingdom on the Seal Mount resembles Abydos boats in meaning and shape. By the way, from the remains of Narmer (Yu the Great) in China and Japan, it can further prove hyperdiffusionism from Egypt by Grafton Elliot Smith. Besides, a series of conclusions can be drawn from the comparative study of Ancient Egyptian hieroglyph characters and ancient Chinese characters: the hieroglyph name of eighth nome of Upper Egypt is the Chinese character Ji(冀). The ancient Abydos city is the Yang (阳) city which was the capital of Chinese recorded several Emperors, Yao (Iry-Hor/Ro), Shun (Ka/Sekhen), Yu (Narmer). Furthermore, we can get a conclusion that Double Phoenixes Greeting the Sun in the archway in Yu mausoleum (大禹陵) resembles winged sun disk symbol in Egypt in meaning and shape. By the way, in my point of view, wupeng boat(乌篷船) resembles the unique and striking black boat of Tomb 100, the oldest tomb with painted decoration on its plaster walls at Nekhen. So in this paper and the previous paper *the Location where Narmer probably buried*, I can get a hypothesis that Yu(Narmer) chose Fanshan (反山) as his tomb at first , but died while on a hunting tour to the eastern frontier of his empire, so the fleet used the wood pile to fasten the Wupeng boat(乌篷船), and

used the Wupeng boat(乌篷船) to carry the body of Narmer(Yu the Great), used Burying Stones(窆石) to bury him in Yu mausoleum (大禹陵) , Mount Kuaiji (会稽山) , south of present-day Shaoxing (绍兴).

Several ancient Egyptian solar ships and boat pits were found in many ancient Egyptian sites. (Vinson, Steve (1994). *Egyptian boats and ships*.) The most famous is the Khufu ship now preserved in the Giza Solar boat museum beside the Great pyramid at Giza. The full-sized ships or boats were buried near ancient Egyptians' Pyramids or Temples at many sites. They might be of the type known as a "solar barge", a ritual vessel to carry the resurrected king with the sun god Ra across the heavens. However, some ships bear signs of being used in water, and it is possible that these ships were funerary barges.

Picture of discovery place of Solar boat pit covered by stones inside the Solar bark museum.

Solar bark of Kheops. Situation when discovered.

Original cord discovered with the Solar boat

Khafre Solar boat pits lie on the sides of the mortuary temple of Khafre.

Nyuserre's Sun Temple Plan showing the ship pit at the lower left part .

Abo Rawash Pyramid Boat Pit

Neferirkare complex where large solar boats were present at the North and south sides.

Unas Solar ship at Saqqarah near his pyramid.

Amenemhat Pyramid Solar boat is present at the Western Perimeter of the wall of Amenemhat I pyramid at Lisht.

Discovered in 1991, excavation of the Abydos boats began in 2000 in which 14 boats were identified (<https://www.sciencedaily.com/releases/2000/11/001101065713.htm>). They are located alongside the massive mud brick structure known as "Shunet ez-Zebib" attributed to the 2nd Dynasty Pharaoh Khasekhemwy. Shunet ez-Zebib is one of several such "enclosure wall" constructions at this site dating back to the 1st Dynasty, and is located nearly one mile from the early Dynastic royal cemetery of Umm el-Qa'ab.

Abydos Solar boats were found near mastaba of Khasekhemwy marked by letter "V".

Khasekhemwy's Tomb where the Abydos boats were discovered

On October 31, 2000 the University of Pennsylvania Museum and Yale University Expedition to Abydos, Egypt issued a press release in which they described the discovery of the royal solar boats at Abydos. (After 5,000 Years, The World's Oldest Boats Deliver. October 31, 2000, retrieved from

Internet Archive October 29, 2008). At a site a mile distant from the royal tombs, lines of mud brick uncovered by blowing sand were first noticed in 1988. Understandably, these brick remains at Abydos were first thought to be walls. In 1991, an important clarification was made. A research consensus decided these bricks were remnants of ancient walls after all, but not in the usual sense. They were actually the boundaries for more than a dozen ship burials from an early dynasty. Each ship grave had its own brick boundary walls. The outline of each grave was in the shape of a boat, and the surface of each was covered with mud plaster and white wash. Small boulders at the prow or stern of each grave represented anchors. Because of the fragility of the boat remains, almost no excavation was done initially as the situation had to be carefully studied for future conservation (Early Pharaohs' Ghostly Fleet. by Tim Stoddard, October 31, 2000, retrieved April 18, 2007).

Sesostris III boats found near his Pyramid in Dahshur, 1895

Illustration of Sesostri III boats found near his Pyramid in Dahshur, 1895

The one exception to the supposed 'look but don't touch'-policy was the so-named boat no. 10, which was slowly appearing due to apparent soil erosion. For five days, archaeologists carefully examined the midsection of the ship. They uncovered wooden planks, disintegrated rope, and reed bundles. Wood-eating ants had reduced much of the ship's hull to frass (ant excrement), but the frass had retained the shape of the original hull. The midsection of this boat revealed the construction methods used and confirmed the oldest 'planked' constructed boat yet discovered. The boat's construction revealed it had been constructed from the outside in, as there was no internal frame. Averaging 75 ft long and 7–10 ft wide at their greatest width, these boats were only about two feet deep, with narrow prows and sterns. Several boats were white-plastered, as were the Abydos tombs, and no. 10 was painted yellow(Cheryl Ward. *Antiquity* 80: 118–129, 2006; pp. 121, 123, retrieved March 17, 2008).

One of the most important indigenous woodworking techniques was the fixed Mortise and tenon joint. A fixed tenon is made by shaping the end of one timber to fit into a mortise (hole) that is cut into a second timber. A variation of this joint using a free tenon eventually became one of the most important features in Mediterranean and Egyptian shipbuilding. It creates a union between two planks or other components by inserting a separate tenon into a cavity (mortise) of the corresponding size cut into each component."(Early ship construction – Khufu's solar boat, January, 2001, retrieved October 29, 2008).

Mortise-Tenon Joint in Abydos Boats

And, in traditional Chinese architecture, wood components, such as beams, brackets, roof frames and struts, were made to interlock with perfect fit, without using fasteners or glues, enabling the wood to expand and contract according to humidity(Steinhardt, Nancy W. (2002)). Archaeological evidence from Chinese sites shows that, by the end of

the Neolithic, mortise-and-tenon joinery was employed in Chinese construction(Xujie, Liu (2002). Chinese Architecture - The Origins of Chinese Architecture(English ed.)). So in my point of view, the construction technique of mortise-and-tenon joinery in China may come from Egypt.

A traditional through, wedged, mortise and tenon joint

Now let us go back to Egypt. To scholars, the use of unpegged joints seems odd, if not eccentric, and is not found in well established, ancient Mediterranean shipbuilding traditions. This approach allowed Egyptian boats used in trade to be easily disassembled, the planks transported long distances through the desert and then re-assembled to be used on important trading routes such as those in the Red Sea (Cheryl Ward. *Antiquity* 80: 118–129, 2006, p. 124; retrieved March 17, 2008). There are pictographs of boats dating from Predynastic Egypt and the First Dynasty along the first half of the route in the desert known to be used to reach the Red Sea from Upper Egypt. A sketch on an ostrakon found at depicts

priests carrying the Solar Bark of Amun across the desert (Iconography and the Interpretation of Ancient Egyptian Watercraft, by Noreen Doyle, 1998. Digitized by Texas A & M University, 2004, p. 83, retrieved February 25, 2008). This rock art is not only evidence for take apart, portable boats, but has magical significance as well. So we can get a hypothesis that Narmer (Yu the Great) may use the Egyptian boats to come to Zhejiang, China (中国浙江).

The Abydos boats were found in boat graves with their prows pointed towards the Nile(Early Dynastic Funerary boats at Abydos North, by Francesco Raffaele, n.d, retrieved October 29, 2008). Experts consider them to have been the royal boats intended for the Pharaoh in the afterlife(After 5,000 Years, The World's Oldest Boats Deliver. October 31, 2000, retrieved from Internet Archive October 29, 2008). Umm el-Qa'ab is a royal necropolis that is about one mile from the Abydos boat graves where early pharaohs were entombed.

The Abydos boats are the predecessors of the great solar boats of later dynasties upon which the Pharaoh joined the Sun God Ra and together journeyed down the sacred Nile during the day(Solar Ships and Solar Boats. March, 2004, retrieved from Internet Archive October 29, 2008). They would have had many of the important attributes and metaphors that were attached to the Solar Barks of later dynasties, and indeed perhaps should be called Solar Boats of an earlier design(Early Pharaohs' Ghostly Fleet. by Tim Stoddard, October 31, 2000, retrieved April 18, 2007. Ra traveled through the night in endless cycles of regeneration..). The Khufu ship, built for the Pharaoh Khufu - Cheops - ca. 2500 BC., is usually identified as the earliest Solar Ship. It was buried in a pit at the foot of the Great Pyramid at Giza(Solar Ships and Solar Boats. March, 2004, retrieved from Internet Archive October 29, 2008).

The reconstructed "solar barge" of Khufu

Model of the solar barge, from the boat museum

Map of the Giza pyramid complex(including boat pits)

Solar Boat pit, Giza Pyramids Plateau, Egypt

One of the Solar boat pits on the east of the Great Pyramid

Meanwhile, the Tomb of the King of Yue is located on the top of the Yinshan Hill (印山越国大墓) to the southwest of the county seat of Shaoxing, Zhejiang (浙江绍兴). The hill was surrounded by a moat of a rectangular plan. The mausoleum precinct within the moat covers an area of 85000 sq. m. The tomb pit and passage with a total length of 100m were carved out of mountain rock. A large mound stands on the

tomb. The tomb chamber of a section of an isosceles triangle is a lacquered wooden structure of an elongated form. The chamber, 34.8m from west to east and 5m in height, consists of a frontal, middle and rear rooms. The coffin of a length of 6.5m was made of a huge round trunk cut into halves and placed in the middle room. The tomb was robbed in early days, therefore left with few funerary objects. The tomb owner was Yun Chang (允常), the father of Gou Jian (勾践), as recorded in historical literature. The tomb was the first imperial tomb of the Yue Kingdom (越国) ever discovered. Its large size and unique structure are certainly meaningful to the study of the Yue culture.

And the image below is the detailed introduction of the tomb:

Meanwhile, the images below are some pictures of the tomb:

图一 印山大墓平面布局图

The layout of the Royal Mausoleum of Yue Kingdom on the Seal Mount

印山四周隍壕高空鸟瞰(右为北)

A bird's eye view of the surrounding trenches of the Seal Mount (the right is North)

图二 印山 M1 南北向剖面图

North South Section of M1 of the Seal Mount

图三 印山 M1 东西向剖面图

East West Section of M1 of the Seal Mount

Plan of M1 of the Seal Mount

图四 印山大墓的墓室

The Burial chamber of Royal Mausoleum of Yue Kingdom on the Seal Mount

浙江绍兴印山大墓墓坑和墓室

The Burial chamber and tomb pit of Royal Mausoleum of Yue Kingdom on the Seal Mount

图六 墓坑、墓道俯视图(自西向东摄)

Vertical view of the Burial chamber and tomb passage (from west to east)

图七
墓室、甬道和墓门

Tomb pit, passage corridor and tomb gate of the tomb

图八 斜撑木外侧牛鼻式穿孔

Slanted wood struts in the coffin chamber(the image below is the detailed introduction of it)

墓室斜撑木

印山越国王陵后室7号古代盗洞填土清理中发现残断的侧墙斜撑木。残长4米，边长0.8米。外侧圆弧形原木面上挖有牛鼻孔，便于运输和安装时穿绳，其余三面加工规整平直，令人叹为观止。

Slanted Wood Struts in the Coffin Chamber

When cleaning up and filling earth to No.7 ancient-stealthily-excavated cave in the back room of the mausoleum, there found the stubbed slanted wood struts forming two sidewalls. The remained part of each wood strut is about 4 meters long with a 0.8-meter-long diameter. On their each original outer surface which remains arc-shaped, there dug a pair of ox nostrils for pulling ropes so that it was easy to fix and transport. The other three sides of the wood struts had been processed. Thus they look flat and straight. This technique can be acclaimed as the peak of perfection of that time.

图九 墓室中室及独木棺

Middle coffin chamber and single-log coffin

图一〇 独木棺出土状况

Unearthed condition of the single-log coffin

Tomb displayed in the museum

In the Royal Mausoleum of Yue Kingdom on the Seal Mount, the tomb owner lay inside the single-log coffin. What does the coffin chamber look like outside? Most like a cabin. So I am a little skeptical that the design of the tomb is to imitate a large boat, and that the trench around the tomb is a symbol of the lake and the sea where the large boat is anchored, rather than playing a defensive role. And in my point of view, the single-log coffin in the Royal Mausoleum of Yue Kingdom on the Seal Mount resembles Abydos boats in meaning and shape.

Nekhen (/ˈnekən/) or Hierakonpolis (/ˌhaɪərəˈkɒnpəlɪs/; Ancient Greek: Ἱεράκων πόλις *Hierakōn polis* "Hawk City"(Strabo xvii. p. 817), Egyptian Arabic: الكوم الأحمر, romanized: *el-Kōm el-Aḥmar*, lit. 'the Red Mound'(Richardson 2003, p. 429.)) was the religious and political capital of Upper Egypt at the end of prehistoric Egypt (c. 3200–3100 BC) and probably also during the Early Dynastic Period (c.3100–2686 BC).

Nekhen in Egypt

Other discoveries at Nekhen include Tomb 100, the oldest tomb with painted decoration on its plaster walls. The sepulchre is thought to date to the Gerzeh culture (ca. 3500-3200 BC).

The decoration shows presumed religious scenes and images that include figures featured in Egyptian culture for three thousand years—a

funerary procession of barques, presumably a goddess standing between two upright lionesses, a wheel of various horned quadrupeds, several examples of a staff that became associated with the deity of the earliest cattle culture and one being held up by a heavy-breasted goddess. Animals depicted include onagers or zebras, ibexes, ostriches, lionesses, impalas, gazelles and cattle.

An ancient Nekhen tomb painting in plaster with barques, staffs, goddesses, and animals - possibly the earliest example

The Nekhen tomb painting in plaster clearly depicts six boats-they are divided into two rows, two boats are on the top, and four boats are on the bottom; if you look closely at these boats, five of them have a white hull and only one in the middle have a black hull.

And the unique and striking black boat, with its tall bow, seemed to look down on its partners. There is also a oar under its bow. Although each boat has something similar to a small shack and there were people standing on its deck, only the black boat has a oar.

The unique black boat, pay attention to its high bow and small chapel on board

Moreover, these patterns can not help but remind people that this fleet may be a royal fleet, and the most honorable person must be sitting in the small shed on the black boat ...

Besides, the image below is the remains of Narmer (Yu the Great) in Japan:

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Remains of Narmer (Yu the Great) in Japan

Remain of Narmer (Yu the Great) in Usuki, Japan

And the image below is the remains of Narmer(Yu the Great)in Zhejiang(浙江), China:

Remains of Narmer (Yu the Great) in Zhejiang, China(浙江禹迹图)

So from the remains of Narmer (Yu the Great) in China and Japan, it can further prove hyperdiffusionism from Egypt by Grafton Elliot Smith, as written in the previous paper the location where Narmer probably buried.

Map 2.—An attempt to represent roughly the areas more directly affected by the "heliolithic" culture-complex, with arrows to indicate the hypothetical routes taken in the migrations of the culture-bearers who were responsible for its diffusion.

Grafton Elliot Smith: Map of Hyperdiffusionism from Egypt, 1929

Now let us go back to Shaoxing (绍兴), China. The figure below is the nine- tripod stage in Yu mausoleum (大禹陵):

Nine-tripod stage

Besides, a series of conclusions can be drawn from the comparative study of Ancient Egyptian hieroglyph characters and ancient Chinese characters: The hieroglyph name of eighth nome of Upper Egypt is the Chinese character Ji(冀). The ancient Abydos city is the Yang (阳) city which was the capital of Chinese recorded several Emperors, Yao (Iry-Hor/Ro), Shun (Ka/Sekhen), Yu (Narmer). The Yang city was the capital of Ji state, just like Abydos was the capital of the eighth nome of Upper Egypt. The Thinis city is the Di(翟) city. The Chinese classics recorded that Yu (Narmer) moved to Yang Di from the Yang city. The hieroglyph name of Naqada is the Chinese character Mi (密) which was ever the early capital of Yu(Narmer).

The prototype of Chinese character “州”

The prototype of Chinese character “冀”

The prototype of Chinese character “阳”

尧

前王朝国王
Ro/Iry-Hor

舜

前王朝国王
Sekhen/Ka

禹

第一王朝建立者
Narmer

The prototype of Chinese character “尧、舜、禹”

The prototype of Chinese character “翟”

The prototype of Chinese character “密”

The scope of activity of the Five Emperors age

And the image below is the memorial archway in Yu mausoleum (大禹陵):

The memorial archway

Double Phoenixes Greeting the Sun in the archway

And the images below are winged sun disk symbol in Egypt:

Winged sun disk symbol in Egypt

So from the above, we can get a conclusion that Double Phoenixes Greeting the Sun in the archway in Yu mausoleum (大禹陵) resembles winged sun disk symbol in Egypt in meaning and shape.

And the image below is Yu's statue in Yu mausoleum (大禹陵):

Yu's statue

And the images below are Si's family tree:

禹后裔·姒族 姒氏世谱序

尝考史书而知五帝三王之所系氏，传于今而难溯其源者，莫不皆然也。盖尧帝姓祁，祁氏虽繁而不祖尧。舜帝姓姚，姚氏如云而不祀舜。至于殷姓子、周姓姬，并不闻有是姓矣。大都古圣王之裔，因不可以多求者也。

予今叨膺简命，勤劳王事，遍历多郡，按临越邦。由此浮江涉泗，溯于河洛，而观物阜民康，万世永赖，非当日八年于外，身劳疏凿而能然欤？言念及此，则崇德报功之思，盖有自不能已也。故特率寮属，恭谒圣前，陈其俎豆，献以牺牲。乃于拜舞馀，玩梅梁，寻窰石，复揽山川之胜，探禹穴之奇。更于此际，有奉祠生姒圣鹤肅恂儒雅，殷勤至接。予喜而问早曰：“得毋神禹之后耶？”相与讲求陵寝之所凭、越王兴霸，皆应对分明。复问：“奉祀先王，传代几何？”因出谱告曰：“历今一百有三十矣！”予宝而载归，于署焚膏开卷，恭瞻圣迹宛如，其德绳绳，迄今数千余年，而奕世之源流井井。更再稽其历代诸人，或有异才博雅之儒，或有行谊敦修之彦，或好行慷慨济世，或天赋威武过人，然皆抱道自重，不欲肥于朝、显于世而垂名于帛也。可慨者，族属不繁然较之尧、舜、殷、周一无嫡姓之裔，而姒氏至今绵绵不没于世，永承神禹之祀，岂非来成之绩也哉！予欣然而乐为之跋于谱后云。

A brief introduction of Si's family tree

Si's family tree

By the way, the Burying Stone(窆石) is 2.06 meters in height, 2.30 meters in perimeter of its base, and 0.09 meter in diameter of the circular hole on its top. The Stone bears many inscriptions dating back to the Han Dynasty, most of which are illegible for wear and tear. Legend has it that the Burying Stone was used to lay deceased Yu the Great in the coffin. According to literature records, when burial was carried out in ancient times, a deep hole was dug on the ground, and four Burying Stones were placed on each side of the tomb. Then one end of the rope was tied to the coffin through the round hole in the Burying Stones, and the other was slowly pulled down by the person, and then pushed down three of them, leaving only one on the ground, acting as a tombstone.

The Burying Stone in Yu mausoleum (大禹陵)

The round hole in the Burying Stone in Yu mausoleum (大禹陵)

The back of Yu mausoleum(大禹陵)

Furthermore, the image below is the wood pile in Liangzhu Museum(良渚博物院), it may used to fasten the boat.

The wood pile

The wood pile fastening the boat in Liangzhu Museum(良渚博物院)

Besides, the text below is part of the *Mystery Homeland: An Exploration into Southern Vernacular Dwelling Culture*, it can further prove the functions of the Burying Stone in Yu mausoleum(大禹陵) and the wood pile in Liangzhu Museum(良渚博物院).

...I also observed many boulders pierced with a hole at one abandoned village site on Sabtang and another on Itbayat. Their function appears to be for tying down the roofs as Kano had depicted(Fig. 11.11-12). This further evidences these small, wooden-floored grass huts to be the traditional housing form of Batanes over the last

three centuries. The only influence the Spaniards brought was the substitution of sturdier limestone enclosures for thatched ones.

Fig. 11.11 Punctured boulders for fastening the roof?

Fig.圖 11.12

Fig. 11.12 Punctured boulders for fastening the roof?

As Shaoxing is a water town, the unique transport named wupeng boat(乌篷船) emerged in this particular location. Wupeng Boat is the traffic tool can be found nowhere but in Shaoxing. Wupeng boat, a Chinese gondola, also known as black awning boat, and the Chinese word wupeng means "boat with a dark-colored bamboo-made cabin". There are straw mats for people to sit and lie on board. As the space is rather small, the boat may lose balance or even turn over if passengers stand on it. Each vessel can accommodate about three persons. Another peculiar fact about this boat is that it is run by human power. A rower should step on the edge of the paddle to get a reaction force from the water to move the boat. By the way, in my point of view, wupeng boat(乌篷船) resembles the unique and striking black boat of Tomb 100, the oldest tomb with painted decoration on its plaster walls at Nekhen.

Shaoxing Wupeng Boat(绍兴乌篷船)

Wupeng Boat in East Lake Scenic Spot in Shaoxing

Wupeng Boat in Yuling Village(禹陵村)

A model of Wupeng Boat in Yuling Village(禹陵村), meaning boat burial?

So in this paper and the previous paper *the Location where Narmer probably buried*, I can get a hypothesis that Yu(Narmer) chose Fanshan (反山) as his tomb at first , but died while on a hunting tour to the eastern frontier of his empire, so the fleet used the wood pile to fasten the Wupeng boat(乌篷船), and used the Wupeng boat(乌篷船) to carry the body of Narmer(Yu the Great), used Burying Stones(窆石) to bury him in Yu mausoleum (大禹陵), Mount Kuaiji (会稽山), south of present-day Shaoxing (绍兴).

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