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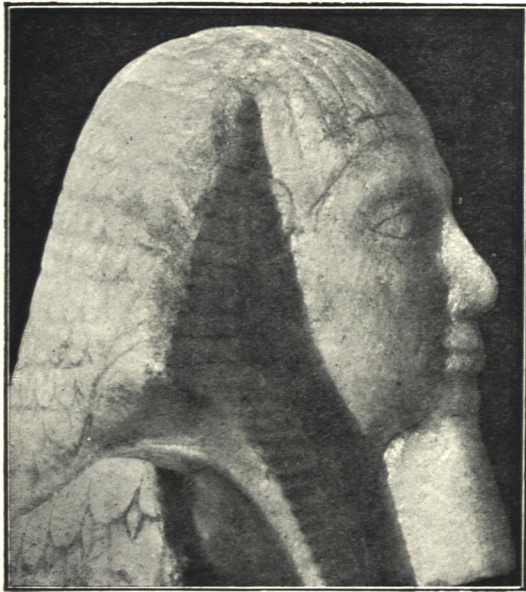
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ANCIENT EGYPT

1923.

PART I.

CONTENTS.



1. PORTRAIT OF MENKAURA.
W. M. F. PETRIE.
2. THE MAGIC SKIN.
ERNEST THOMAS.
3. CUSTOMS AT CHILDBIRTH.
G. P. G. SOBHY.
4. REVIEWS—
CORN IN EARLY BABYLONIA.
THOTH, THE HERMES OF EGYPT.
RACIAL ORIGINS OF JEWS, ETC.
5. PERIODICALS—
ZEITSCHRIFT AND OTHERS.
6. NOTES AND NEWS.

EDITOR, PROF. FLINDERS PETRIE, F.R.S., F.B.A.

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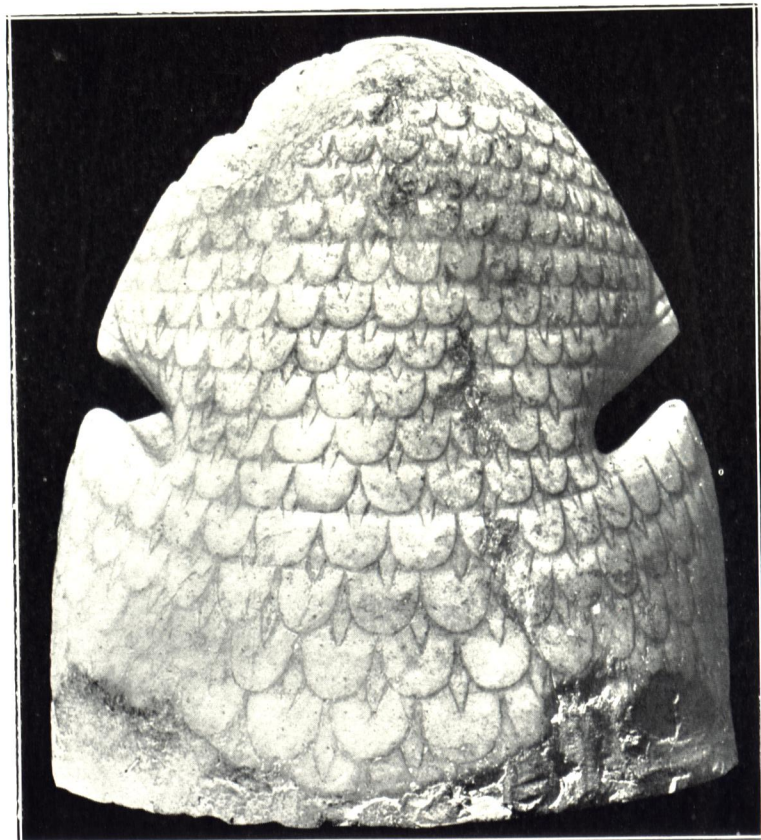
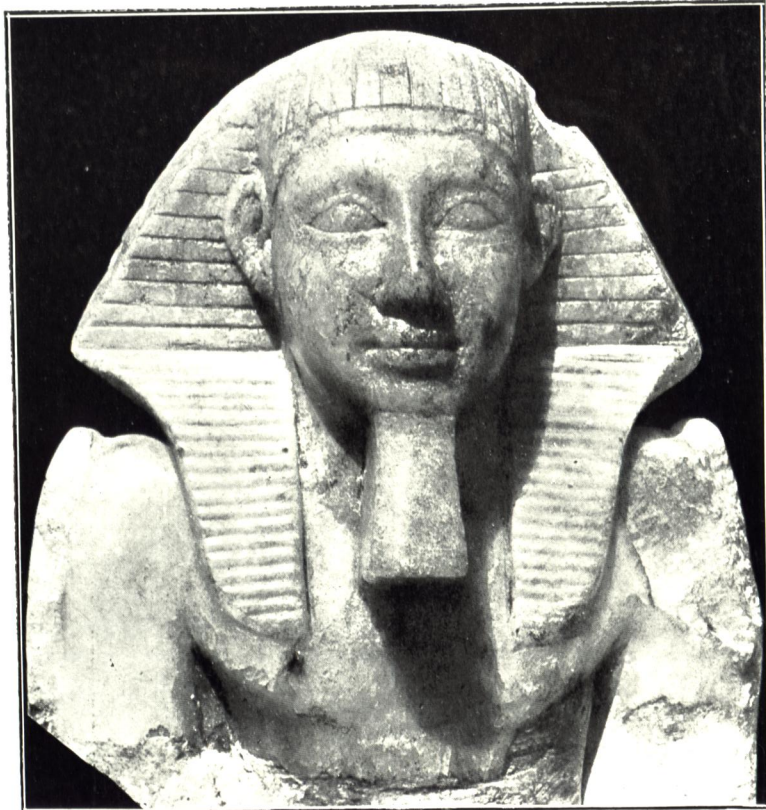
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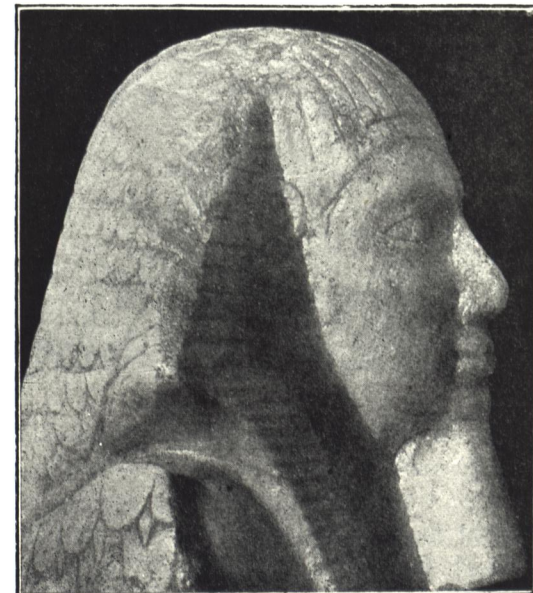


1:1 ALABASTER FIGURE OF MENKAURA. GIZEH.

ANCIENT EGYPT.

A PORTRAIT OF MENKAURA.

THIS remarkable figure, obtained some time ago for University College, London, is cut in white alabaster, highly polished. It shows a further stage of the idea of the great Khofra statue; there the king's head is shielded by the falcon's wings, spread out behind the head-dress; here the king is himself the falcon god, entirely human in front view, entirely bird-like at the back. How the figure was completed below is a difficulty; the lower part is gone, and the dealer had simply added plaster for a flat base. Was it seated or standing? It would seem more likely that the figure was seated, and the falcon's tail spread out on the seat behind, leaving the human legs to come forward unaffected. The



resemblance to the *bourgeois* face of Menkaura is obvious at first sight; and the development of the protecting falcon would accord with this representing the successor of Khofra. Further, on being asked about the source of it, the dealer at once said Gizeh, without apparently any idea of the portraiture. There can hardly be a question that it came from one of the two temples of Menkaura. We know of the dedication of falcon figures in the temple of Sneferu at Meydum (Petrie, *Medum*, xxix, and see xxxiv-v). This is a parallel figure of the king's *ba*, in its guise fit for the heavens.

Another unique object of early date, obtained for University College, is a cylindrical measure with a loop handle, cut in dark green volcanic ash, or durite. It is fluted around the body, probably copied from a reed on a much enlarged scale. On either side of the handle it is inscribed. It is clearly a standard measure of the temple of Hor-behedet, and was stated by the seller to have come from Edfu. On it is a prayer to the hawk-sphinx, "Lord of Edfu give all life and health to the great god Hor . . . u." The finely simple and bold outline of the seated sphinx shows the early date, and it could hardly be assigned elsewhere than to the Old Kingdom. Evidently the Horus name is incomplete; there has been a space left above the chick, apparently owing to indecision on the engraver's part. What names could be intended? The first ending in *u* is *mezedu* Khufu. In the Vth and VIth dynasties most names end in *kho-u*. There is only room for one sign over the *u*, and only for a narrow sign possibly extending down before it.



Sekhem-kho-u Shepses-ka-ra, or *Onkh-kho-ra* Merenra would be possible. There does not seem to be room for *user*, *nefer*, or *neter* before the chick. If, however, any very common signs had been intended, it is difficult to see why the engraver was baulked, and waited for instruction. It is far more likely that it was the unusual sign *mezed*, which was not sufficiently explicit in the hieratic writing to make sure how it should be cut. It seems, then, probable that this is of Khufu, a part of the general ordering and regulation of the country which was his great work.

The contents are 20·8 cubic inches; this was the old Syrian unit, known later by the Greek name of kotula. It is reckoned in metrology as 21 c.i., the middle of the actual Egyptian examples that we have is 20·8, and in the tomb of Hesy of the IIIrd dynasty, the external volume of the measures figured averages 21·1 cubic inches, and, therefore, a little less internally.

W. M. FLINDERS PETRIE.

THE MAGIC SKIN.

A CONTRIBUTION TO THE STUDY OF THE "TEKENU."

[The *Tekenu* is the figure of a man wrapped in a skin, which was drawn on a sledge at the funeral, as represented in the XIIth and XVIIIth dynasties. The discussion of the Egyptian examples will follow in the second part of this paper which here deals with the parallels which may serve to explain the rite.—F.P.]

THE true aim of archaeology is to put life into the dry bones of the facts revealed by excavation and research; to reconstruct the skeletons of ancient customs and ceremonies from the bones of facts unearthed; to clothe them with flesh, and so by comparing what we are with what we were, to enable us to appreciate at their true value the possessions, mental, spiritual, and material, which we have inherited, for the benefit of ourselves and posterity. Egyptology has unearthed many such skeletons of rite and ceremony, more or less complete, but the bodies had ceased to live ages before the religious practices had ceased to be performed, and one may well be pessimistic as to whether the ideas and beliefs that underlay them will ever be discovered. But, to use a medical simile, the body of the mass of facts that Egyptologists have at their disposal might well be tested to a greater extent than is yet being done with the serum derived from ethnological research, of which the Golden Bough is a notable example, so that the reactions may be noted, and more concrete knowledge gained thereby of the genera of ideas, beliefs and practices which lay behind. The mass of our ideas about the religion and ceremony of ancient Egypt are as lifeless and stiff as the sculptures and paintings which represent them on the walls of chapel and temple. We may be sure that the *Sa*, or magic fluid, imparted by the touch of priest, king, and god, and by magical implements, like the *ankh*, and *urhekau*, for example, was as real and vivid a reality to the ancient Egyptian as the "medicine" of the African witch-doctor of to-day, known in other verbal guises in various parts of the world as *mana*, *prana*, or *baraka*. "It implies some supersensual influence or power. It is not in itself personal, though it may dwell in persons as well as things. It lives in the song-words of a spell, it secures success in fighting . . . and benefits the one who can employ it in every walk of daily life. It has the range in idea of power, might, influence, and may include spirit energy of character and majesty . . . an immense reserve of potency pervading the world on which man may draw for good or ill. . . . The idea is clearly existent in Indian religious thought and many primitive African beliefs." Similarly: "On the West Coast of Africa [it is believed that] man has within him a kind of life power called *kra*: it existed before his birth . . . It will continue after his death . . . It is behind all the activities of nature . . . It operates in the storm wave, the lightning flash, the strength, cunning and lethal characters of lion, leopard, snake, and smallpox. The dead must be appeased with offerings lest he return and injure us . . . Primitive tribes set this energy working on their behalf by pantomimic dances to promote the growth and abundance of plant and animal."¹

¹ Estlin Carpenter, *Comparative Religion* (Home University Library).

At the same time, it may well be true that quite early in Egyptian history, the glow of life had faded out of religious practices: that the rites performed by the tribe had become sacerdotal ceremonies, merely dramatic representations whose meaning was ill- or misunderstood, or even completely lost, the performances being regarded only as mysteries.

It is clear that in primitive society this life essence, *prana* let us call it, was supposed to imbue the sacred person of the totem, whether plant or animal, to which the tribe belonged. "The tribe was of animals as well as men; the men kangaroos danced and leapt, not to imitate kangaroos, but for natural joy . . . that they were kangaroos, of the Kangaroo Tribe . . . As belief in magic declines, what was once intense desire issuing in the making or being a thing, becomes mere copying of it."¹

Besides this engine-like "pumping up" of *prana* by the kinetic action of the tribal dance, it could be brought into the human body sacramentally on special occasions by the very materialistic and practical method of eating a *prana*-filled body: either the totem animal, or a member of the tribe specially devoted for the purpose. Similarly, it could be imparted to the fields for the benefit of the crops by scattering the chopped fragments or ashes of the burnt body upon them. When the idea of holiness and the concrete belief in the existence of gods materialised (gods still of a very human type), *prana* would similarly be transmitted to them, and the material body of the life devoted for the purpose would come to be regarded as a sacrifice in the ordinary sense of the word.

Now the *prana* with which the sacred body was imbued (the blood being the vehicle as the life stream) would, like the blood, be absorbed by the skin of the sacrifice. The skin so eminently adapted for dramatic usage in dance, rite and ceremony, would thus become an important adjunct to religious performances, and could be used to impart *prana* to the crops by hanging it on a tree or pole, typifying vegetation, or to superintend the growth of the corn as the corn spirit.²

The following are examples of rites performed with the skin as a vestment. At Hierapolis a worshipper knelt on the skin of a sacrificed sheep, drawing the sheep's head and trotters over his own head and shoulders. He prayed as a sheep to the goddess to accept his sacrifice of a sheep.³ Similar, and even more striking in its significance, is a custom observed by Indian Moslem pilgrims at the largest mosque at Baghdad. In fulfilment of a vow on recovery from sickness, a man, stripped to the waist, has a lamb or kid slain over his head, so that the blood flows upon him. He is then wrapped in the skin. "How could the identification of the man with the kid be represented more graphically?" is Frazer's⁴ comment, and the identification is significant for the purposes of our subject in hand.

The following rite was performed by a Nubian woman at Sohag, Egypt, which the narrator learnt on enquiry was Egyptian. It is a form of the "Zar," and is performed in fulfilment of a vow to a saint in connection with a wish for health and prosperity. The woman, the vower, procures a brown or black ram

¹ Jane Harrison, *Ancient Art and Ritual* (Home University Library), pp. 30, 34, *seq.*

² Ainus practice with bear skin. Jane Harrison, *op. cit.*, p. 90. Prussian Slavs custom at harvest with goat skin. Frazer, *Golden Bough*, i, p. 18.

³ Frazer, *Folklore in the Old Testament*, i, p. 414.

⁴ Frazer, *op. cit.*, i, p. 427.

and feeds it 30 or 40 days. She is then purified with henna and cuts her nails. Henna is applied to the ram's brow against the evil eye. At dawn she and her female assistants, clad in white, bring the ram into a room. A fire is lit in the middle of the room, and, with the aid of her assistants, she rides round the fire eight or nine times, her bare body, apparently, in contact with the ram. As she rides she throws incense on the fire.

A man reputed for sanctity then enters, slays the ram, and goes out. The woman's feet are steeped in the blood, which is also smeared on her hands, brow, head, and breast. The assistants feast on the flesh, and the hoofs are tied to the woman's hair and are afterwards kept by her. Prior to the feast the woman lies on the blood-wet skin of the ram, which the slayer, entering again, had disembowelled and cut up. As she lies, the others cook the meat, and feast.¹

The Hausas of Northern Nigeria, whose religious beliefs and practices are shown to have curious affinities with ancient Carthaginian cults, perform skin rites, of which the following are examples. At the sacrifice to the totem animal and its tree, a black bull or, failing that, a black he-goat, is killed, and the blood smeared on the tree, and led by a channel into a hole at the roots of the tree. The flesh is eaten and the head buried. The chief, who is also chief priest, and four other priests, don the hide in turn. They and the other worshippers dance round the tree, and eat the flesh.

In the worship of the snake totem, a black bull or he-goat was killed, and the blood spilt on the ground for the snake. The meat was eaten by the worshippers, and the priest-king or priestess danced round in the skin still wet with blood. Hag Ali, Tremearne's trusty informer, explained that the skin was worn in order to obtain *baraka* from it.

The king, when his strength fails, is killed and wrapped in the hide of a bull. His successor smears himself with the blood.² This is in the North. In other parts the slain (strangled) king is dragged to his grave in the body of a bull, which has been slain over the new king so that he is drenched with the blood.³

The practice in Ancient Egypt of killing a ram on the festival day of Ammon, and placing the skin on the statue of Ammon, may be fitly mentioned here (Herodotus ii, p. 42). There is reason to believe that the skin of a goat, the *ægis* of Pallas-Athene, was similarly placed on her statue, and Haj Ali's explanation applies to both cases.

Prana was similarly imparted to the new god-man in the terrible ancient Mexican ritual, after the killing and flaying of the man who had represented the godhead, and been previously and similarly imbued with the divine spirit.⁴

Similarly, priests dressed themselves in the skins of slaves, sacrificed to the Mexican god of fire, and were worshipped as the incarnate god.⁵ These cases are all of the same category as the Hierapolis rite before-mentioned.

Examples have now been given of the use of the mystic skin to impart its powers to crops, men, statues of gods, and deified living men, and one can readily appreciate how, when men's thoughts turned to gods above them, they should have sent them *prana* to fortify and restore them by sacrifice of the *prana*-charged sacred creature, man or beast.

¹ Wakefield, *Cairo Scientific Journal*, V, Feb. 1911.

² Tremearne, *Ban of the Bori*, pp. 33-52.

³ Tremearne, *Hausa Superstitions and Folklore*, p. 104.

⁴ Frazer, *Golden Bough*, p. 220.

⁵ Frazer, *loc. cit.*

The reason for stuffing the skin, and placing the animal in a plough or field of crops, or placing them about the tomb, is also clear enough. The spirit beast imparts his blessing to the fields or mystically ploughs it.

In Transylvania, at Ascensiontide, the village girls dress up the "Death"—a threshed-out sheaf of corn—as a girl, with a broom-stick for arms. The Death is stripped and thrown into the river by boys.

A girl dresses in the discarded clothes and they go through the village in procession, singing the hymn with which they had brought out the Death: "the girl is a resuscitated death."¹ We should rather say that the name Death was a misnomer, through confusion of the dummy victim with its fate. The rite seems closely allied with the Mexican practice above described, the dress playing the part of the skin.

A trace of a magic skin with powers of a diffused kind comes from an ancient Celtic source, the Mabinogion of Wales. In one of the tales, "The Dream of Rhonabwy," the hero enters a ruined hall, and finding rest impossible on the verminous and comfortless straw mattress, eventually lies down on the old yellow calf-skin before the smoking fire on the hearth, "a main privilege was it for anyone that should get upon that hide." There he has a series of wonderful prophetic dreams.

Examples will be next given where the virtue of the skin is of a less diffused kind. If the *prana* is absorbed by several persons at once this will naturally be regarded as a bond of brotherhood, or, rather, the skin could readily be employed with this object. A number of such rites are given by Frazer.² The Scythians made a covenant by treading upon the hide of a slaughtered ox. "They all become one with the animal and with one another: treading the hide is a substitute for wrapping a man completely in it." Pacts were similarly made by walking between the two halves of the body of an animal cut in two. The idea behind this appears to be brotherhood through ritual birth by passage through the body of the animal.

The following example of a ritual rebirth seems to be totemistic.

The Patagonian Indians sometimes, when a child is born, kill a cow or mare, cut open and remove the stomach, and lay the child in the still warm receptacle. The tribe feast on the rest of the animal. A variant of this custom is, to catch a mare or colt, hold it upright with lassoes, split the animal open, extracting the heart, and place the child in the cavity while the body is still quivering. "The motive is to ensure the child becoming a fine horseman in the future. It is a piece of sympathetic magic designed to endow the child with equine properties."³

Although it is not a skin rite, it is clearly legitimate to regard it as embodying the same category of ideas.

An analogous skin rite is performed, before circumcision, by the Kikuyu, who call it being born again, or born of a goat. A goat is killed and a circular piece of the skin is passed over one shoulder and under the arm of the child to be reborn. The other shoulder is similarly treated with the goat's stomach. The mother, or woman acting the part, sits on a hide with the child between her knees; she and the child being bound about, together, with the guts. She groans

¹ Harrison, *op. cit.*, p. 60.

² *Folklore in the Old Testament*, Vol. I, part ii, chap. 1, pp. 391 seq.

³ Frazer, *Folklore in the Old Testament*, i, p. 413.

as if in labour, the gut is cut by a woman as though it were the navel string, and the child imitates the cry of a new-born goat.

We can hardly be wrong in assuming that the use of the skin replaced the employment of the body, with all its unsavoury accompaniments, among races practising the skin rite as they became more refined; the latter being besides a much handier way of performing it.

The strip of skin clearly takes the place of the whole hide in the following Galla custom. It is customary for childless couples to adopt children. The real parents relinquish all claim to the child. An ox is killed, the blood smeared on the child's brow, some of the fat is placed upon its neck, and its hands covered with portions of the skin.¹

A further stage of the development of the rebirth rite, from which the sacrificial element is eliminated, is the form practised in India by persons of high rank as an expiation or cleansing from ceremonial impurity. The sufferer has to pass through the golden figure of a woman or cow as though in parturition.² Instead of a cow a vessel in the shape of a lotus (containing in the case reported a consecrated mixture of products from the sacred cow),³ or a large pot representing the womb, is, or was, employed in India as an expiation for caste pollution (*cp.* note below), in which the person was sealed up for a prescribed time.⁴ A tub filled with fat and water, in which a man sat with clenched fists, was similarly employed in India as a purification by simulated re-birth before he could return to his family after being given up as dead: that is, no doubt, after ghost-laying ceremonies had been performed against him in his absence.⁵

A large number of other re-birth performances, more or less graphic, are given by Frazer in this part of the work in question, one of which must be quoted in conclusion of this section, as the development *in excelsis* of the principle, since by means of it, in conjunction with certain sacrifices, a man was supposed thereby to become a god for the time being.⁶

After being sprinkled with water he feigned to be an embryo and was shut up in a hut (the womb). A white robe and black antelope skin typified the inner

¹ Frazer, *op. cit.*, ii, "Jacob and the kidskins," p. 6 seq. In this chapter Frazer discusses the affinities of the Kikuyu and the Gallas, regarding the similarity of their usages to those of the Semites. Arguments which go in the direction of indicating that elements of these tribes had their origin on the north-east coast of Africa (and, therefore, were near enough to Arabia to be influenced by Semitic customs, if not of similar origin to the Arabians)—such arguments apply equally to support the suggestion, that such customs may have been adopted from Egypt, or that they developed out of usages common to both, in the distant past.

² Frazer, *op. cit.*, ii, p. 35. It was performed by two Brahmins in the eighteenth century who had defiled themselves by going to England. The passing through the body of a colossal cow was performed as recently as 1894 by the Maharajah of Travancore, in accordance with custom, to attain high caste by rebirth: the family being by birth low caste (l.c.).

Cp. Herodotos, ii, p. 129. Mycerinus' daughter entombed in the figure of a cow. The object, however, was rather that of the Galla and Kikuyu practice detailed above.

³ Frazer, *op. cit.*, ii, p. 37. Used by Maharajah of Travancore in 1854.

⁴ Frazer, *op. cit.*, p. 37.

That the rite with the cow figure is a refinement of a practice similar to the Patagonian, Kikuyu, and Galla is rendered probable by the fact that for fancied or real pollution a child or man in North India is passed, or crawls to and fro, through a real cow's legs (p. 39).

⁵ Frazer, *op. cit.*, p. 31, where this interesting rite is given more fully. Rites of rebirth were celebrated in ancient Greece with the same object.

⁶ Frazer, *op. cit.*, p. 32. It is called the *diksha* (*v.* also Moret, *Mystères*).

and outer membranes respectively, and a belt the navel-string. He kept his fists clenched, and if he moved it was because a child moved in the womb. "By these observances, besides . . . his natural body, he acquired a new and glorified body with superhuman powers . . . by new birth he became a god."

To summarise our conclusions. Rites are, or were, performed with the skins of animals with the objects of adapting, to human needs, the inherent vital magic force (which we call *prana*) which the animal possesses by virtue of its being a totem or else a sacred animal (probably the latter implies the former), or one specially devoted for sacrificial slaughter. *Prana* is immanent in all things, but the life principle is especially rich in it—a sacred or devoted life eminently so. The blood and skin are vehicles of it, especially convenient to manipulate and apply in any desired direction. Man can benefit the gods by supplying them with it through sacrifice, for the restoration of their energies. Through the skin worn on the body it may be of general benefit to the wearer; it can imbue him with its own divine nature and power, or bind him in brotherhood through it to the persons who are in contact with it at the same time. It can impart its virtue to the spirit of a dead man by contact with the corpse. The benefits of regeneration and purification by virtue of the *prana* can be achieved by simulating physical birth from the body of a sacred animal, or the qualities of an animal can be imparted to a human being by simulated birth from it. This is done by employing the actual body of the animal, or a simulacrum of the animal, with appropriate rites and adjuncts, or a skin of the animal. The same end can be achieved by acting as an embryo in the womb, but, at this stage of development of the rite, the ritual is the potent element, and the same applies to the form of the rite in which a simulacrum of a body is used. At any rate, the materialistic utilisation of *prana* is not evident: if anything, this virtue is drawn down or attracted from the deity by the ritual. Lastly, the effect on a human soul of funerary ceremonial can be counteracted by a rite of rebirth, if the soul in question is, in fact, still in the flesh. Virtually, the man's body is dead and the ceremony is performed to benefit his soul. This is the nearest we get to rites of rebirth performed for the benefit of a deceased person, from the evidence above laid before the reader.

ERNEST THOMAS.

(*To be continued.*)

CUSTOMS AND SUPERSTITIONS OF THE EGYPTIANS¹ CONNECTED WITH PREGNANCY AND CHILD-BIRTH.

THE Egyptians are as a race eminently conservative. During a period of more than sixty centuries, the essential type has undergone but few changes. They still retain those distinctive traits of physiognomy, and peculiarities of manner and custom, which the united testimony of their monuments and the literature of the past reveal to us as characteristic of their ancestors.

Among the customs which have been handed down and preserved in this way few are more interesting than those which surround the birth of a child. These customs I believe to be identical with those which were observed in ancient times, and so have suffered no material change since the earliest days of Egypt's history, remaining unaltered among all the vicissitudes of fortune which the nation experienced in the course of so many centuries. Though we cannot always trace the origin of each particular custom, and explain the meaning of many practices and observances of to-day, we may safely attribute their obscurity and apparently meaningless character to the fact that they were a part of the primitive religion of the Ancient Egyptians, and have only become inexplicable since the religion itself became obsolete.

Following the natural order, then, I will deal first with pregnancy, giving a brief account of the system of hygiene and general treatment which is relied upon during this period; and will then devote my attention in greater detail to the treatment adopted during confinement, which forms the main subject of my paper. I shall lay stress on the points which have an archaeological interest, and only mention in passing those of a purely medical consequence.

In those places in which the *harem* system is still duly observed in Egypt, or in the houses of the lower middle class, or in those of the country, the male physician has nothing at all to do with the pregnant woman. It is not until her life becomes positively endangered that the physician steps in to treat the case, and even this custom has only sprung up in quite recent times, with the spread of knowledge and increasing belief in the efficacy of medical science. In Cairo and the other towns there are many well-known accoucheurs who have earned a great deal of reputation and they find more than they can do; but in the country, the old prejudices still dominate. Except when a serious case of this kind presents itself, the entire responsibility of the woman through the whole period is undertaken by the midwife. There are at present two orders of midwives. The first order are the graduates of the School of Nurses, and midwives attached to the Government School of Medicine. These are well educated and well taught. They are called *hakimahs*, feminine of *hakim*, which is the popular

¹ The subject of this article was first treated in 1904, and published in the *Records of the Egyptian Government School of Medicine*, Vol. ii. It was almost literally copied by a recent writer on the Copts. The present version of it is written from an antiquarian point of view and not from a medical one.

term of a medical man. It is a *misnomer*, because they are really no more than ordinary midwives. The second order of midwives are the traditional ones, that keep up the old state of things. They usually learn their art from their mothers, and old relatives, practise it on some women in their neighbourhood, and then, before they can be recognised by the Government, they pass a most perfunctory sort of examination in order to obtain a licence. They usually come from the lowest classes, and in the country, of both Upper and Lower Egypt, they reign supreme.

We hear of the midwives of Egypt in Exodus i, when they were asked by Pharaoh to kill all male children of the Israelites. The name given to them is in the Coptic version called *φεϥουεϥιο*, from the verb *ουεϥιο*, to deliver. The common term in Arabic for the ordinary accoucheuse of the second order is *داتاه*, *dāyah*. The classical term is *قابله*, *qablah*.

The Egyptians hold a strong belief about the changes which take place in the nervous system of the pregnant woman, and their effects upon the unborn child. The health and appearance of the coming offspring is thought to depend upon the objects with which the woman is brought into contact before delivery, especially during her first three months. The sight of a beautiful face, which has been habitually looked at by the woman, goes far to guarantee the birth of a comely child; and any object for which the mother has shown a fondness before delivery tends to be reproduced in shape or form upon her child's body. A woman who had had a longing for apples during her first three months, and was unable to get them, was said to have given birth to a child with a growth of a reddish colour, not unlike an apple. In a second case, a woman who had trained an ape during her pregnancy, was said to have been delivered of a child of an ape-like appearance. A similar belief may perhaps be traced back amongst the Jewish nation by a reference to the similar occurrences recorded in Genesis xxx, 38, 40, 41, and xxxi, 10. Thus the custom has formulated the law that "all pregnant women should live comfortably, and should have what they long for." In this way has arisen the practice of giving to a woman any kind of food or drink that she demands during her period of pregnancy, in order to avoid the risk of reproducing the shape of the desired object upon her infant's body. I have known ladies of good position who during their whole period of pregnancy carried about with them the picture of a beautiful child, at which they were constantly looking, believing that this practice would ensure the reproduction of similar features in their own offspring. This belief is not a peculiarity of the Egyptian nation. Certain cases of barrenness among women are not attributed to any disease, or physical defect in the generative organs of the female; hence it is considered absurd to consult a physician in such cases. The causes are to be sought elsewhere. Certain kinds of coins, particularly the ancient coins, whether Roman or Greek, in fact any gold jewel that is made of what they call Venetian gold, or 24 carat gold, if worn by a female on a visit to a friend in confinement are supposed to stop impregnation. The same effect is produced on the confined woman if the visitor should chance to see a funeral or dead body on her way to her friend's house, or have about her any old relic, as ancient Pharaonic amulets, or have been herself recently confined. In all these cases barrenness results. Such condition, when it arises, is not, of course, to be treated by ordinary human methods, but must be assailed by remedies of the same nature as the objects which caused it. Relics and coins similar to those which caused the mischief,

if possible the same ones, must be taken and soaked in water for a certain length of time, usually twenty-four hours; the infusion thus produced is to be drunk by the patient. If the cause were the sight of a funeral or a dead body, then the woman who has been thus affected by her friend has to visit the cemeteries or mortuaries and step across dead bodies or parts of corpses. They often request special permission to visit the dissecting rooms of the School of Medicine.

This superstition is called in Arabic *مشاهرة*, and a woman thus affected is spoken of as *متشاهرة*. The origin of this word is rather difficult to find out.

The word comes from *شهر*, a month, and, unless I am not much mistaken, must refer to the monthly periods of a woman. The whole superstition, in fact, is based on the idea that if a woman is losing face, another who is confined causes her the harm. The superstition is absolutely indigenous, and I have looked for it or any traces of it amongst the neighbouring nations of Syria, Palestine, or the Sudan, in vain. In the dictionaries of the Arabic language the word *meshahrah* does not possess this sense.

Charms and amulets are prescribed for the same reason by old women of experience, and are obediently worn by those who consult them. A pregnant woman may also be injured by the smell of any pungent substance, such as lime in process of slaking, carbolic acid, assafoetida, garlic roasted in butter, and so on. These same odours are supposed to be obnoxious to any open wound, and when infection takes place in any wound the cause is at once put down to the fact that the wound "has smelt."

Just as in the ancient times people were very curious to know the sex of the coming offspring, so do they nowadays adopt almost exactly the same methods as described in the ancient Medical papyri, such as Ebers Papyrus, the Berlin, the Magical Papyrus of London and Leyden, etc. The methods are so similar that I need not repeat them here.

As soon as the first pains of delivery are felt the midwife arrives, and brings with her the chair on which the pregnant woman is to sit while she is in labour. This chair is a sort of stool, with the seat hollowed out from the front in the form of a half-circle. Two upright rods are fixed, one at each corner of the front edge of the seat, and these act as supports for the woman to grasp when she bears down during the second stage of labour. These chairs are sometimes decorated, and they differ in their make according to the position of the family. Unfortunately, they are disappearing quickly in Cairo and other central towns in Egypt with the advance of modern methods of medicine, but in the country they are still very usual. This method of delivery is extremely ancient, and we find it adopted in exactly the same manner since at least the XVIIIth dynasty. It is common amongst many half-civilised people in Africa and elsewhere.¹

The Egyptian monuments do not, unfortunately, speak of any ordinary cases of delivery, but of the miraculous ones there are many instances. In the story written in the Westcar papyrus² the birth of the first three kings of the Vth dynasty is described. Also in the series of inscriptions and pictures at Deir

¹ Larrey, *Description de l'Égypte*, Vol. xiii, p. 213.

² Erman, *Die Märchen des Papyrus Westcar*, Plate X, p. 7; Plate XI, l. 3, pp. 62-65; Maspero, *Contes populaires* (4th Ed.), p. 38.

El Bahri,¹ at Luxor,² which depict the birth of Hatshopsitou and Amenhotep III, both directly descended from Amon himself. Also certain pictures of the Late Period depict the birth of the Sun or other deities. From these documents one can gain the knowledge of certain data which are precise enough, and which enlighten us greatly about the ordinary methods of accouchements. The other data found in the Medical Papyri³ and the Magical ones⁴ contain a great deal for our instruction.

In the earliest times the chair had not yet, apparently, been in use. One can easily suspect this, as M. Jéquier says,⁵ from the determinative of the words that all signify "deliver, to give birth." The woman must have sat upon the ground on her feet and the helping women around her.

The use of the chair, however, must have been very early, and its development and evolution is described by M. Jéquier in the *Bulletin*, T. XIX, 1921, p. 39.

Apparently the word for this chair was which was the most commonly used. There were other words, however, for it, viz.: . In Coptic it was called **TCUIC**, and, according to M. Jéquier, this word must come from an ancient word like * which has not yet been found. In Hebrew one finds the word **אֲבִיבִים** (sing **אֲבִיב**).⁶

As a rule the midwife never interferes with the progress of affairs, and leaves nature to accomplish its work. She simply sits squatting in front of her patient and invokes the aid of all the saints of which she knows, that they may intervene and facilitate the labour. *يا ستى كحله انتعينا من دى الوحله*, "Y3 s'tt'y Kahlah 3nt'yn3 m'n dy 3l w'ahl'ah." "O Lady Kahla, deliver us from this difficulty." While the patient is uttering cries and shrieks in the severity of her pains, all the members of her family sit round sympathising with her in her suffering. When the child is born the patient is transferred to her bed.

If the course of labour, however, be prolonged in any way, by weakness or any other cause, hot stimulant drugs are administered, which are mostly decoctions of cinnamon or crocus. So was it in the olden times, treatment was applied in the form of external application to the lower part of the abdomen or internally in the form of injections, or ovules to be introduced in the patient. All sorts of

¹ Naville, *Deir El Bahari*, Plates XLVI-LV.

² Gayet, *Le Temple de Luxor*, Plates LXVI-LXVII; Champollion, *Monuments*, Plates CCCXL-CCCXLI; Lepsius, *Denkmäler*, iii, Plates LXXIV-LXXV.

³ Pap. Med. de Kahoun; Griffith, *The Petrie Papyri*, Plates V, VI, pp. 7-11; Pap. Ebers, Plate XCIII, XCIV (cf. the translation of Joachim, Papyrus Ebers, pp. 169-173); Pap. Med., No. 3038 of Berlin, etc., see the *Bulletin de l'Institut Français*, T. XIX, 1921, p. 37 seq.

⁴ Brugsch, *Recueil de Mon. Egyptien*; Griffith, *The Petrie Papyri*, etc.

⁵ *Bulletin*, op. cit.

⁶ Exod. i, 16. The ordinary sense of this word is "potter's wheel." It might be cognate to **אֲבִיב**, "stone" (v. *Bulletin*, op. cit.). See also *Edinburgh Medical Journal*, 1908, September, by Sir Alexander Simpson.

material were used, viz.: salt, honey, onions, oil, incense, mint, wine, even pieces of tortoises and scarabs.¹ Hot drinks were also administered. Just as in olden times medicines and incantations were utilised for diseased breasts and milk, so nowadays the same means are also adopted.

As soon as the child is born the woman is placed in her bed and thus the first night is passed. In the morning the midwife proceeds to perform the operation of "opening the eyes." This is done by raising the child's eyelids and painting the eyelids with a solution of coal-tar **قطران**, and then sprinkling them with kohl. There are many kinds of kohl, but that used for children is made up by burning incense and almonds or nuts, and collecting the soot that is formed. The soot obtained in this way being very soft is employed as an eyepaint, the constant use of which is supposed to colour the eyes black.

On the third day the woman is subjected to special treatment. Leaves of bitter oranges, dried leaves of *Artemisia maritima santoninica* (Arabic **شليم**), the fruits of acacia, *Nilotica* (Ar. **قرظ**, **قرض**), **ⲙⲟⲛⲧ** Coptic, are boiled together in water, and a decoction is prepared therefrom; with this are administered hot douches, hip baths, and stupes.

The next point to be considered is the diet. A puerperal woman is supposed to be abundantly fed for two purposes, firstly, to compensate for the loss of blood, etc., which she has sustained, and secondly, to fortify her system and assist the secretion of milk for the nourishment of her baby. However poor the woman may be, she has to provide herself with one chicken at least for each of the first three days of her confinement; should she be better off, she is kept almost exclusively to a chicken diet during the first ten or twelve days. Wine is given to nearly every puerperal woman. Another very common but important article of diet is a sort of pudding made with bread cooked in treacle and the seeds of a very common indigenous plant named *Helbah*. It is the *Trigonella Foenum Graecum*. It is named in Coptic **ⲙⲁⲙ**,² and is supposed to be called³ in ancient Egyptian. It belongs to the group of bitter stomachics, but is reputed to be a nervine tonic, restoring health to the exhausted patient. Another most important drug that is used is made from the powdered root of a certain plant known in Arabic by the name of **مغاث**, "Mugāt." The only name I could find to it in scientific language is the French *Grenadier Sauvage*. It is indigenous to Arabia, and is called in Classical Arabic **القلقل**. This is usually mixed with other drugs, when it is spoken of as **مغاث ماحوج** or "compound mughat." *Nigella sativa*, **حبة البركة**, *Ceratonia siliqua caroube*, **الخروب**, cinnamon, cloves, cardamoms, nutmeg, and various other drugs of the aromatic series are often mixed with it. The preparation is made as follows: a quantity of butter is first melted and some crushed nuts are roasted in it, *mughat* is then mixed with it, and the whole well cooked together; lastly, water is added, sweetened with sugar, and the mixture is then well shaken up and served in cups. Butter may be replaced

¹ *Papyrus Ebers*, Plate XCIV, L, pp. 4-22.

² Kamal, *Flore Pharaonique*, p. 61, **قاموس النباتات الفيروغنيقي**.

³ *Ibid.*, p. 61.

with sesame oil or dispensed with altogether. It has the consistency of a jelly of a brownish-yellow colour, with a delicious aromatic odour and taste.

It may be noticed that this preparation is drunk not only by the confined woman, but also by all her visitors. "Mughat," as a decrepit old midwife informed me, "solidifies the liquefied bones of a puerperal woman." A decoction of hot caraway *كراوية* is also very commonly used.

A third preparation which is given to puerperal women is known as the *Hālāwāh Mefattaqah* حلالة مفتقة, or the "composite sweets." It consists of the powdered extract of forty kinds of odoriferous plants, mostly of the species of the bitter stomachics. I shall make the study of these forty drugs the subject of a special paper. These are roasted in sesame oil (*سیرج* *strig*), treacle or honey is poured over them liberally, and the whole is eaten with the greatest relish. Women of experience have to be called in to prepare this dish, for it requires great skill to obtain the correct flavour which makes it so rich and delicious. When made with black treacle it is of a dark greenish-black colour and very thick, and of a rich and agreeable taste.

This *halawah* or electuary is usually eaten with a specially-made pastry called *kumagah* كُمَاجَة, which is made into round loaves about five inches in diameter, ornamented in the circumference, and painted over with a layer of honey and sesame. The dough is kneaded with butter (*سمن*) (or oil *سیرج*, if the patient be a Copt and the puerperum occur in a fasting season).

The *halawah* and *kumagah*¹ are usually distributed in small quantities to friends and near relatives, and are highly appreciated. Chicken, specially prepared with milk and flour (*كشك*), *kishk*² sauce, are also eaten. Before closing this part of the subject it may be mentioned that it is customary among the Copts to give to a confined woman large quantities of wine to drink, a stimulating treatment which may sometimes be most useful.

We now come to the seventh night after delivery, or the *Lélét-el Subūc*, ليلة السبوع. To call it the seventh night is really literally not true, because the fête is never really held on the seventh day, except very rarely. Most often it is adjourned to the tenth, fifteenth, or even to the fortieth day. Among the rich, especially those who have few children, this night is kept as a great festival; a splendid banquet is served, musicians are hired, and the occasion resembles a wedding feast. But what chiefly concerns us is the treatment which the mother and babe receive at the hands of the midwife. The seventh night is the first occasion on which the child is given a bath, unless he be the offspring of syphilitic parents, in which case he is not touched with water until the end of his first year. The water in which the child is washed is not to be thrown away, but is kept in a glazed earthenware pot, *ماجور أخضر*. If the child is not washed, the pot

¹ This word does not exist in the Arabic dictionaries. It has an absolutely Coptic or Greek look about it, and may come from an original **ΚΟΥΟΧΕ*, **ΚΟΥΑΛΛΟΕ*, or *Κουμεγα* ?? I have never met with it.

² The plate, chicken with *kishk*, is so highly favoured that it goes as a saying, in speaking of a conceited person, that he thinks of himself as a "chicken with *kishk*," فرجة بكشك.

is filled with water in which a piece of soap is lathered. In the centre of the pot is placed an *abrig*, أبريق (a washing pot, a big copper vessel commonly used for washing the hands), if the infant is a boy, or a *qullah*, قلة¹ (the ordinary vessel for drinking water) if it be a girl. In either case the vessel in question is decorated with the usual insignia of the respective sexes. Thus the *abrig* is adorned with a tarbush and watch and chain, and the *qullah* with a headkerchief, earrings, and so on. Round the rim of the pot are stuck three candles,² which are lighted simultaneously. The parents and friends choose three names, and each candle stands for a name. At the end of the evening the candle which burns longest gives its name to the newborn child. This custom may be traced to an ancient Egyptian mythological origin. The seven *Hat-hors*³ that were supposed to be present at the birth of children may be the origin of the seven candles.

On the same night the midwife provides herself with small quantities of corn and cereals of every kind, wheat, maize, peas, beans, lentils, and others, and places a portion of each, together with some nuts, in the pot. Another portion is stuffed into a small pillow, with the help of the instrument with which the cord is severed, and on this pillow the child must sleep until he has grown old enough to distinguish his own name. This is purely magical to protect the child from the evil spirits and to prevent his being exchanged by some evil spirit for a measly, feeble baby.⁴ A third portion is tied up in a piece of cloth and placed under the pillow on which the mother rests her head.

In the morning of the eighth day the child is taken from his bed and placed in a large sieve (*غربلي*), and shaken just as wheat is sifted in order to remove the dust and pebbles from it. (See *Ancient Egypt*, 1915, p. 88.) A large brass pestle and mortar are then placed by the child's head, and the midwife takes the pestle in her hand and makes with it a loud ringing sound as if she were crushing something in the mortar. As she makes this noise she mutters a sentence in the ear of the child: "Hear thy father's orders," says the midwife, wielding the pestle vigorously. "Follow thy mother's advice," she continues, and the mortar rings again under her blows. Then the mother is directed to step three times over her child as he lies in the sieve.

The *abrig* or *qullah* is next taken out of the pot, and the water found in the latter is sprinkled over the threshold of the room. Sometimes a boiled egg is placed in the pot and is given to the oldest person to eat. Each of the guests tries to snatch some of the nuts in the pot, giving in return a piece of money to the midwife, and places what she has captured in her purse for luck. A very interesting procession then follows. All the children in the house are gathered together, holding in their hands lighted candles. In front of the procession walks the midwife, holding the child to her bosom, and carrying a quantity of cereals and common salt in a piece of cloth. The procession starts from the room in

¹ The word *قلة* is the Coptic word *ΧΑΛΑ*, *ΚΑΛΕ*, Egyptian  and has passed into Arabic unchanged.

² The original number of candles was seven, and in certain parts of the country it is still so; but through Christian influence it has become three.

³ Maspero, *Contes populaires Le Prince Prédestiné*.

⁴ Marasmatic children, particularly those who are congenitally specific, are believed by a certain class of the population to have been changed by the spirits, *مبدول*.

which the birth took place. All the company chant in quaint Arabic the following rhyme:—

بداياتك ورجلاتك حلقة ذهب من ودانانك
تغيش وترنى ولادانك

“With thy hands and thy feet, a golden ring in thine ears, mayst thou live and rear thy offspring.” This hymn is, of course, addressed to the infant child. In this way the procession visits every room in the building, and the midwife sprinkles the grains in every room. When the round is completed the child is returned to the mother, and so ends the ceremony.

So far there is no difference in the adoption of these customs between Christians and Mohammedan Egyptians, and except for occasional mention of the names of saints, and the use of certain Christian names, one cannot tell the difference. There is no doubt whatever that the Mohammedans adopted those customs from the Copts.

Circumcision amongst the Copts in Upper Egypt is common, but never in Cairo or large cities. Amongst Mohammedans it is the rule.

Baptism follows on the twentieth day for boys and the fortieth for girls, according to the canons of the Church, but it is often delayed through negligence.

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REVIEWS.

[The following work by the great Czech scholar appeared at the beginning of the war, and was left unnoticed in England, but should be recorded.]



Das Getreide im alten Babylonien. By DR. FRIEDRICH HROZNÝ. Part I, pp. 216. 1914. (Vienna.)

Thanks to Dr. Hrozný's brilliant researches, our knowledge of cereal conditions in Babylonia has passed beyond guesswork. From Aramaic annotations on cuneiform tablets we knew, indeed, that the ideograms ŠE·BAR and ŠE·PAT, which occurred in later times, stood for barley. Such was the abyss of ignorance, however, that even an absurd suggestion found support that the ideogram GÚGAL might mean maize, though maize is known to be of American origin. This ignorance was all the more deplorable since ancient Babylonia has been considered by many to be the home of the cultivation of grain. The importance of agriculture in Babylonia is manifest from the mass of Babylonian records which are concerned with the revenue and expenditure of temples and palaces and with taxes and leases. Whilst silver was used as currency for purchases by the Babylonians, yet taxes, rents and wages were mainly paid in field produce, particularly in the older periods, hence the frequent mention of varieties of grain in cuneiform texts. (In this connection it is interesting to note that, in spite of statements to the contrary, the stage of pure commerce in kind cannot be confirmed by the cuneiform texts, as the oldest documents mention silver and copper as payment media.) The numerous finds of grain in Egyptian excavations have contributed most to the solution of the problem of what kinds of grain were cultivated in Egypt. In such departments of archaeology, Assyriology is far behind Egyptology, and even these finds date to the latest period, and have not been investigated botanically. The author appeals to all explorers to pay heed to the vegetable remains in graves, store-houses, clay bricks, etc., as being of equal importance with records and monuments. He also directs attention to the varieties now cultivated or growing wild in the Euphrates land, and quotes Glaser, who brought back some ears of grain from South Arabia, which enabled Kornicke to identify it as Emmer. Dr. Hrozný sets out to ascertain which kinds of grain were cultivated by the ancient Babylonians (Sumerians and Akkadians), and Assyrians, also the relative importance of these grains and their utilisation. Furthermore, he surveys the cereal conditions of the whole ancient East in connection with those of Babylonia, and discusses, with all due caution, the problem of the home of the varieties of grain from the Assyriological standpoint. The second portion of this (the first) volume concerns the numerous cereal products of Babylonia (flours, beers, etc.), the names of which have not been translated hitherto by those working on the inscriptions. The results of these researches are embodied in a glossary, in which for the time being, at any rate, numerous queries have to be inserted. There is also an appendix by Dr. Frimmel on the identification of seeds, and the chemico-botanical methods utilised in the examination of carbonised specimens. Dr. Hrozný's preliminary work was published in

the *Anzeiger der phil. hist. Klasse d. Kais. Akademie der Wissenschaften* (1909, No. 6; 1910, Nos. 5 and 26), and his interpretations were accepted in the main by his fellow experts. Confirmation of his conclusion that the ideogram GIG = wheat was given by the Clay Inscription: Business Documents of Murashui Sons, of Nippur, dated in the reign of Darius II (Univ. of Penns., *The Museum*, Publ. of the Babyl. Section II/1, 1912), No. 69, where the ideogram še GIG·BA (identical with GIG) is rendered in an Aramaic marginal note by the Aramaic (?) word for wheat.

Dr. Hrozný shows that next in importance in Babylonia after barley was ZIZ or ZIZ·A·AN, which he identifies with Emmer (*Triticum dicoccum* Schr.) by the presence of the Akkadian (Semitic-Babylonian) annotation *kunāšu*, with which he juxtaposes the Aramaic *kunnāthā*. Hitherto, *kunnāthā* has been rendered as Spelt, but he shows that the true rendering is Emmer.

Emmer (*Triticum dicoccum* Schr.) is an ancient variety of wheat, now but little cultivated. It differs from wheat (*Triticum vulgare*) in that the grains are not freed from the glumes by threshing, but require a "dressing" process at the mill before milling. It is still cultivated in Southern Germany, Switzerland, Belgium, France, Spain, Italy, Southern Hungary, Serbia, Greece and Russia. It was cultivated in Neolithic times in Europe, and by the Greeks and Romans; also cultivated in the ancient East, in Asia Minor, Persia, Egypt, Palestine and Syria, Babylonia, Arabia and Abyssinia, but was unknown in ancient India and China. The later supremacy of wheat may be explicable by ethnological movements. Some remains of the once widely-spread culture of Emmer remain in the East to this day. This variety is still cultivated in Abyssinia, Southern Arabia, Luristan (Persia) and Egypt. In conjunction with the circumstance that Spelt has not yet been proved with certainty in the East, the fact of the present cultivation of Emmer shows that we are right in recognising the ancient Eastern grain as Emmer, not Spelt. It is also very important that Aaronsohn, the director of the Jewish Agricultural Experimental Station at Haifa, found wild Emmer (*T. dicoccum* var. *dicoccoides* Asch. and Gr.) in Palestine and Syria, generally in conjunction with wild barley.

In Egypt, three kinds of grain are mentioned throughout the entire literature from the earliest times. Their identification is possible by means of the numerous prehistoric finds and from the Coptic names. In the first place, barley was cultivated. Hitherto, there is archaeological proof only of six-rowed barley and of four-rowed barley. The Egyptians called barley , *at*; white, red, and black barley were differentiated. *Šrt* (white and black), from which cakes and also beer were prepared, also seems to be barley. As in Babylonia, the second place in ancient Egyptian cereals was taken by Emmer (*T. dicoccum* Schr. var. *triccum* Schübl.). The old Egyptian name is , *bdt*, Coptic **БОТЕ**.


This word has been consistently translated as Spelt, but it should certainly be rendered as Emmer, in view of the numerous archaeological finds of Emmer and of the complete absence of Spelt. Herodotos proves the importance in Egypt of *ῥλυρα*, or *ξειά*, which, according to archaeological finds, can only be Emmer. White, red and black *bdt* were differentiated. In distinction to barley the Upper Egyptian corn, Emmer was called Lower Egyptian corn. Schweinfurth


places the introduction of barley and Emmer into Egypt in the V-VIth millennium B.C., as Legrain found these grains with contracted burials at Silsileh without trace of copper or bronze. In addition, wheat has been found in Egyptian graves (*Triticum durum* Desf. and *Triticum turgidum* L.). The Egyptian name was

, *swt*, Coptic **СОРО**. Red and white *swt* were differentiated.

In Ptolemaic times *ῥλυρα* (Emmer) receded further and further into the background and, owing to Greek influence, its place was taken by *πυρός*, wheat. Wheat soon took up more than half of Egyptian cultivation; in the second place came barley, *κριθή* to a far smaller extent, and last came *ῥλυρα*, Emmer. In Imperial Roman times, Emmer was practically suppressed; the papyri and ostraca of this period only mention *πυρός* and *κριθή*. That Emmer was never wholly supplanted in Egypt is proved by the fact that it still occurs there, if but rarely only (var. *triccum* and var. *farrum*?).

The Old Testament shows that the Hebrews cultivated principally wheat and barley; both are named about equally often (30 times). A third grain of ancient Canaan was *kussèmeth*, which is named three times only. The LXX translates this word twice by *ῥλυρα* and once by *ξέα*. As these Greek words had always been translated as Spelt, *kussèmeth* was also translated in the same way. It has, however, been shown to be Emmer. The new identification rests on the Egyptian finds of Emmer, and on the ascertained fact that the ancient Egyptians cultivated Emmer, not Spelt. This meaning is confirmed by the important find of wild Emmer by Aaronsohn in Palestine and Syria (see above). One of the three passages in which Emmer is mentioned in the Old Testament gives valuable information on Babylonian grain, and furnishes a source for the grain conditions of the Babylonians other than the cuneiform texts. According to Ez. iv, 9, the prophet Ezekiel (who was led into captivity into Babylonia in the time of Nebuchadnezzar II, 604-561 B.C.) was enjoined by Jahveh to put wheat, barley, beans, lentils, millet and Emmer into a vessel and make bread therefrom. From the rarity of the mention of Emmer in the Old Testament, it may be concluded that the Hebrews cultivated this grain to a slight extent only. The case may have been very different in still older times: the "Tale of Sinuhe" records that barley, *at*, and Emmer, *bdt*, grew in the fertile land of Yaa, which was somewhere in Palestine, and which Sinuhe received from the prince 'Ammienši.

The group of signs ZIZ·A·AN occurs in the name or ideogram of a month *arah* ZIZ·A·AN, which was the name of the eleventh month, corresponding approximately to February in New Babylonian times. The suggestion that *arah* ZIZ·A·AN means "Emmer month" is all the more likely as the ideogram of the following month *arah* ŠĒ KIN KUD, "harvest month," contains a grain sign (ŠĒ, corn, barley). It is strange that the Emmer month should precede the harvest month, as Emmer ripens later than barley (Exodus ix, 31 f); possibly the grain was harvested as green corn. Were other proofs wanting, the naming of a month after the grain would alone show the importance of Emmer in the Ancient East. In Egypt, also, a month was apparently called after Emmer: the month Tybi bore the name , *šf. bdt*. Erman states that this word occurs once only, in the calendar of the Ebers Papyrus, as a popular name in place of the later Tybi, meaning probably, "the wheat swells," and certainly not "strength of wheat" (Brugsch).

Not only was Emmer the second most important grain in Egypt and Babylonia alike: in both countries it was called by the same name, which in all probability originated in Babylonia. A strong Babylonian influence on Egyptian agriculture is thus indicated. The Semitic rendering of ZIZ·A·AN was *bu-tu-ut-tun*. Thus *buṭuttu* must also be Emmer or a product thereof. According to another record, *buṭuttu* was prepared from ZIZ·A·AN (Emmer) by pounding, so that it was probably a half-product between the grain and the flour, most probably the grain freed from chaff. It is very important to find this Babylonian name in the old Egyptian word *bdt*, Coptic **ⲃⲟⲧⲉ**. The ancient Egyptian *d* corresponds to the Semitic *d* and *t*; the word may well have been pronounced *bōtet*, and would thus be completely identical with the Akkadian *buṭuttu*. Another instance of the passage of a word from East to West, from Syria (Babylonia?) to Egypt, may be furnished by the possible derivation of the Egyptian word for Emmer bread which, according to Herodotus, was prepared from *ᾄλυρα*. The name of this bread was , *kṛšt* or *klst*; it is not traceable before the time of Seti I. It is tempting to derive it from the Babylonian Aramaic *kunāšu-kunnāthā*; as the Egyptian *n* can correspond to the Semitic *l*, the converse may also hold.

Dr. Hrozný proceeds to show that *kussēmeth*, the Hebrew name for Emmer, is probably also of Babylonian origin (cf. *ku-su-um mi-id-di-tum*), and that the old Aramaic **כִּסְמֵת** was probably derived from *šū'u*, an Assyrio-Babylonian name for Emmer. From these derivations, the author concludes that Babylonia was the centre of an ancient cultivation of Emmer, which radiated on all sides. And as Aaronsohn (*vide supra*) found wild Emmer in Syria and Palestine, Dr. Hrozný considers that one is forced to the conclusion that the cultivation of Emmer originated in ancient Nearer Asia, especially in Babylonia. Emphasis must be laid on the fact that Emmer was not cultivated in the eastern parts of Asia. Since the wild form has not been found in Europe, this continent cannot be considered the seat of the first cultivation of Emmer, and in company with the whole Orient, Europe must be considered to be dependent on Babylonia for the culture of the grain.

Emmer is mentioned in the earliest economic documents of Sumeria, which are dated to about 3000 B.C. Schweinfurth places the introduction of barley and Emmer into Egypt about 6000–5000 B.C. The Babylonian culture of Emmer must be at least as ancient, if the Egyptians derived their name *bdt* from Babylonia. There is nothing difficult of acceptance in this theory, since the Sumerian records of numerous kinds of flour, bread and malted beer show a high stage in handling and utilising the grain, resulting from age-long experience.

The unity of the area of cultivation of Emmer in the Ancient East is shown not only by the identity of ancient Eastern names for Emmer, but also by the fact that Emmer was the second most important grain in the Ancient East, particularly in Babylonia and Egypt, ranking next to barley. When wheat took the first or second place, a foreign influence is usually recognisable, as in Egypt, where Emmer was supplanted under the Greeks and Romans, and in Babylonia under the Persian kings. A further proof of the similarity of agricultural conditions in the Ancient East is afforded by Dr. Frimmel's identification of seed from excavations at Nippur as a many-rowed (four-rowed) barley of primitive cultivation, and of seed from excavations at Gezer as wheat, probably *Triticum turgidum*. Both these grains were cultivated in Egypt.

L. B. ELLIS.

Thoth the Hermes of Egypt. By PATRICK BOYLAN. 8vo, 215 pp. 1922. (Milford.) 10s. 6d.

This work is a valuable collection of all mentions of the god Thoth, grouped under his different connections and discussed as to their relations and bearing. The material of the Berlin dictionary has been used, with help from Erman and Junker. The purpose has been to distinguish and explain all the aspects and epithets of the god. The late texts have been freely used because they usually continue or reflect the views of early times. The various aspects of Thoth are classed under sixteen chapters, which seem to be fairly exhaustive of the material. Yet in all this completion there is a lack of new light or synthesis. One does not seem to see any further, or differently, to what was already accepted. There are many twinings around the conflicts of the gods, but no reference (except in a footnote) to the historical aspect of the conflicts as being those of the god's worshippers. Even the Horus and Set combat is never translated as the conquest of one tribe over the other.

The many diverse aspects and attributes of the gods is thought surprising (p. 82), but it was only the reflex of the extreme pluralism of officials, who might hold half-a-dozen high offices which seem quite incompatible. The season of November is referred to, as it is in the north, "when the trees shed their foliage, when Nature was visibly tending to decay," but the opposite is the case in Egypt. One sentence could only have been written in Ireland: "He (Set) is the brother of Osiris because the rivalry of brothers is the most obvious, and the most widely known." In the list of names compounded with that of Thoth, four in Lieblein's dictionary are omitted, and two others (*see ANCIENT EGYPT, C. 170–I, D. 126*). The ape is placed on the stand, not on the tongue of the balance (57). The firm of Holzhausen have done their work excellently, with only three small errata (pp. 22, 148, 212), and the Oxford Press seems to have a branch in Vienna. Why is there no index? Altogether we must heartily welcome a new writer in the English (or Irish) field, who has given us a valuable book, and who we may hope will long increase in strength and production.

The Racial Origins of Jewish Types. By R. N. SALAMAN. 8vo. 22 pp., 12 plates. 1922. (Spottiswoode.)

This address to the Jewish Historical Society breaks new ground, and happily combines history and ethnology. With a biologist's training, Dr. Salaman views the mixed types as ancestral combinations; and a wide range of practice here and in the East has made the varieties familiar to him. Even among the small and extremely exclusive tribe of Samaritans, though mostly dark and sallow, there are some blonde with red hair. The Hebrew origin, from Ur of the Chaldees, was in contact with the round-headed, aquiline Sumerians, here claimed as kin to Hittites, and the long, upright-headed Semite. The Hebrew stock is granted to be the Habiru, who were the Shasu or Bedawyn. The trek round by Haran was familiar to that people. The Aamu figured at Beni Hasan are mixed with the Habiru Bedawy type. The Amorites are accepted as a source of a fair type. The Hittite type is well known—short and thick-set, with large rounded heads, short necks, full, rather puffy faces, with a rounded wide nose; others have a small mouth, refined lips and a sharper nose. The modern Armenian is the representative of the Hittite, with fair skin and dark hair and eyes. Though the earlier faces from Palestine are of Amorite type in 1500 B.C.

B 3

as far north as Damascus, by 1300 both Hittite and Amorite appear in North Syria; and rather later three out of four people of Askelon are like Hittites. This agrees with the movement of the Hittites southward, which is recorded.

The Hebrews, then, were a Bedawy tribe settling among an Amorite and Hittite population. In Egypt the mixture would be with the Semitic Hyksos remains on the eastern border. The defeat of the Pulostau by Ramessu III threw them back on the Syrian coast to form Philistia. The total disappearance of the Philistines later in history shows that they were gradually absorbed in the Palestine population, though they left their name, much as the fair Franks have been absorbed by the Gauls. In Zechariah ix, 7, the mixed Philistine is described "as a governor in Judah." It seems agreed by all the evidence that the Philistine was a Cretan, and further, of a northern origin. This is taken to be the source of the fair "pseudo-Gentile" strain, which amounts to a fifth of the modern Jewish people. Though the Armenoid Hittite is the dominant type, yet the other survives, as in modern Greece the Armenoid type has overrun the old fair Heroic type. The summary, finally, is "that the Jews are sprung from an original Semitic Arabian stock, the Habiru (or Khabiri); that they freely mixed with the Amorites, the Hittites and the Philistines, and that of these three races, whilst the first is probably Semitic, the latter two are definitely non-Semitic. The Hittite possessed characters which dominated the others, and as a result the majority of Jews to-day present more or less completely the Hittite or Armenoid type." It might be added that the absorption of the Khazars and other tribes in the last two thousand years continues the same process. It is religion and not ancestry that defines the nation.

A History of Egypt from the Earliest Kings to the XVIIth Dynasty.—By W. M. FLINDERS PETRIE. 8vo, 294 pp. 1923. (Methuen). 12s.

This new edition of the *History* has been entirely revised, to include all fresh material down to last autumn. The entirely new parts are in the viith-xth dynasties, where the Syrian dynasties and the Khety kings are put in order; the latest arrangement of the xith dynasty; and the grouping of the Sebekemsaf family as a southern dynasty contemporary with the earlier half of the xiiiith dynasty in the north, with a fluctuating frontier between them. This last period was somewhat like that of the xxist dynasty, where the northern kings alone are in the lists, but contemporary with a dynasty of Theban kings. At the end are tables giving the complete hieroglyphic titles of every known king to the end of the xvith dynasty.

Historical Sites in Palestine. By Lieut.-Com. VICTOR L. TRUMPER. Sm. 8vo, 138 pp., 3 maps. 1921. 3s. 6d. (Nile Mission Press, 37, Sharia Manakh, Cairo.)

This handbook is modified from the short hand-lists of places that were supplied to the army when advancing over the country, to give them some idea of the history before them. Short statements of the events connected with each site are given, and 430 sites are identified. The places are grouped geographically, with a very full index. Some reference might be given to the various explorations of places, which would make visitors understand how much importance is attached to the sites. This well supplies the place of a handbook for any traveller who is not going expressly for the sites and history, for which he would need more detail.

L'Architecture, choix de documents. By JEAN CAPART. Sq. 8vo. 1922. (Vromant, Bruxelles.)

This is a very useful collection of 200 plates of architectural subjects from various works, mostly photographic. The facility for study is given by a full bibliography of works referring to the subjects, in 47 pages. Rather more than a quarter of the plates have appeared in Dr. Capart's *Art Egyptien*, of which this volume is one section, expanded to deal more completely with a particular branch. There are also complete references to the text of that work. One subject—a rose-lotus capital, pl. 194—should have been put to the Old Kingdom; it was found beneath the level of Merenptah, and was doubtless re-used from much earlier work. The plates will be mainly of use for teaching in class; but an analytic work, placing together all the examples of one feature at a time, is what is needed for advancing the study of the subject.

Les pastes céramiques à els esmalts blaus de l'antic Egipte. By JOSEP LLORENS I ARTIGAS. 8vo, 57 pp. 1922. (Barcelona.)

This is the result of a mission sent to Paris to study the ancient faience, with a view to its modern reproduction in Spain. For us the value of it lies in the collection of analyses by various chemists. The base of the blue glaze is truly stated to be a siliceous paste, though the influence of a little iron in changing the glaze to green is not noticed. The body materials are:—

	Red pottery.		Hard pottery.		Glazed paste.					
Silica	52	56	81	88	91	90	94
Alumina	15	19	13	6	6	4	1½
Lime	24	5	3	3	..	2	1½
Iron and manganese	2	9	1	..	..	..	2
Soda	2	..	..	..	..
Magnesia	1	..	..	2	1	2
Carbonic acid	6	4	..	..	..	..	..
Water	1	6	..	..	..	1	..
Copper	3	..	2	..

The two including copper are mixed with the blue glaze. The absence of lead is noted, but lead is essential with iron for the Ptolemaic apple-green. The saline efflorescence seen on glazed ware is attributed to decomposition of the alkalis in the paste; but the least acquaintance with Egyptian remains shows that it comes from salts in the soil, which are very difficult to remove. Several more analyses of the white paste are supplied, but they fall within the variations above noted. Unfortunately the dated specimens are none before the XXth dynasty. If the writer had come on from the Louvre to London, he could have studied the glazes back through the prehistoric, and been supplied with the complete studies of the production of the blue colour by Dr. Russell and Prof. Laurie, who are not even mentioned.

PERIODICALS.

Zeitschrift für Aegyptische Sprache, Vol. LVII, 1922.

SETHE, K., and colleagues.—*Die Sprüche für das Kennen der Seelen der heiligen Orte*. The whole paper (of which the first portion only is published in this number of the *Zeitschrift*) deals with those chapters of the Book of the Dead which were numbered by Lepsius 107–109, 111–116. These occur together, with a certain regularity, and are sufficiently uniform in title and ending to be called a complete group or collection of texts. In late versions, these chapters are separated only by Chapter 110, “The Fields of the Departed.” Four stages of development may be distinguished in this group of chapters:—(1) no titles; (2) non-funerary titles; (3) funerary titles; (4) the uniform title “knowledge of the souls of . . .,” and it is possible that the texts were not necessarily funerary in origin. The sequence of the texts was a fixed one in the Middle Kingdom, but varied later. The contents of these chapters are divisible into three groups: (1) texts concerning Heliopolis and Hermopolis, and dealing with the sun and the moon; (2) texts relating to Buto and Hieraconpolis; (3) texts concerning the East and the West. Several texts which appear independently in late versions of the Book of the Dead are only variants, and only occur in the first instance when the original texts are missing. The first group only (Chapters 115, 114, 116, and a chapter which disappeared in N.K. versions) is dealt with in this portion of the paper.

An interesting change is traceable in the title of Chapter 116. In Papyrus Ea of the XVIIIth dynasty, the title reads “Another chapter for knowing the souls of Hermopolis,” though Chapter 114, of which it is a variant, is not included. Evidently this papyrus was based on a model which preserved Chapter 114. From XXIst dynasty onwards, the title changes to “Another chapter for knowing the souls of Heliopolis,” presumably because in Ea it follows Chapter 115, which deals with *Heliopolis*. In XXIst dynasty, Chapter 114 is included with the correct title (Hermopolis) as an independent text at the end of the collection.


The general title of the collection of chapters reads: “To know what Thoth knows of preservatives,” (2) “to know every sanctuary,” (3) “to be a spirit in the underworld.” There is a clear connection between *rꜥ* of the first two sentences and the “I know” which is common to all the chapters, and with which the speaker affirms his knowledge of the secrets, and which also lies at the root of the refrain “I know the souls of . . .” The sentences, however, contain nothing of a directly funerary nature unless it be *šdꜣw*, which is presumably *nomen actionis* of *swdꜣ*, “to preserve.” The words *r ꜥr nb* show that the title belongs to the whole collection, not to the following chapter only. It is conceivable that the title may have belonged to the collection before the texts concerning the East and the West were included, for these do not refer to a sanctuary, and were probably funerary in character from the outset. Like some of the other titles, this introductory title could be used equally well by a living as by a dead person. The *rꜥ bꜣw* title of Chapter 115 is not preceded by an older title; as the title of the first chapter of the collection, it may possibly have served as a model for the uniform re-naming of the other titles. The final refrain


“I know the souls of . . .” has no real connection with the text, unless *bꜣw* be rendered by an abstract expression such as “mystery,” “history,” etc., in which case the explanatory sentence “these are Ra, Shu and Tefnut,” must be secondary. Moreover, the word “souls” is expressed by the old form of the plural, namely, by a three-fold repetition of the word-sign for *bꜣ*, whereas the explanatory sentence definitely enumerates *three* gods. The inorganic nature of the first refrain is even clearer in the chapter which comes between Chapters 114 and 115. As the chapter deals with embalming, the three gods in this case are gods of the dead, namely, Osiris, Anubis and *Isdꜣ*. The first two are referred to in the text, and from the context cannot be included in the “Souls of the New Moon festival,” of whom the visitor claims knowledge, and whom he addresses.



In Chapter 115, the deceased claims admission to the sanctuary of Heliopolis, because he is one of the “eldest” who may gaze on (*wn hr hr*) the sacred eye of the sun god. His object is to restore the damaged eye. He knows the mythological events to which certain institutions owe their origin: firstly, the injury to the sun by eclipse or clouding over, which is represented as a mutilation of the mouth of the sun god; then the attempt of a serpent *Imj* or *Imj-wꜣꜥ* to contest with Ra the inheritance of Heliopolis. This attempt gave rise to three Heliopolitan cult institutions: the “Diminution” (), the “Thirty” (Spears), and the “Brotherhood” festival. Then follows a meeting of the sun god with a creature called *Imj'imsf* (“he who is in his bandages”), whom Ra outwitted in the form or with the help of a woman “with curls.” For this reason, the High Priest of Heliopolis wears a “curl” or “plait” on his bald head, like a woman. He is called first “the pigtailed one,” then “the bald one,” and, finally, in his character of “heir” and “great one who sees his father,” he received the title of *wꜣ-mꜣw*, which is usually translated as “great one of seers.”


This chapter contains two references to injury to the mouth: , “the decrease in the brotherhood festival” (possibly the feast of the sixth day,), and , “his mouth was mutilated and so arose the decrease at the feast of the month.” As the sun god’s mouth suffered injury, the “decrease” must mean a solar eclipse, even though it is stated to occur regularly at a lunar festival; in this case *ibꜣ*, which is usually the second day of the month, must be the day of the new moon. In another chapter, the injured part of the sun ($\frac{1}{15}$ of the disc) “belongs to him who counts the parts,” *i.e.*, Thoth, who thus functions also in his character of moon god. It seems then that the Egyptians knew that the solar eclipse is caused by the moon. This chapter comes between Chapters 114 and 115 in Old Kingdom MSS., but disappears in the New Kingdom. Once again the deceased seeks admission to a sanctuary. He affirms that he understands healing or embalming, and is able to heal the injury which the eye of the sun suffered on the day of the new moon. The persons from whom he demands entry are “those who are at the New Moon Festival,” or the “Souls of the New Moon Festival.”

From the New Kingdom onwards there are two versions of the Middle Kingdom chapters dealing with a visit to the temple of Hermopolis, namely, Chapters 114 and 116. This chapter is obscure in certain important details.

Injury has been suffered by certain sacred things in the temple, including the eye of Horus, which Thoth had to find after Set had swallowed it. The speaker claims initiation into all these mysteries, moreover he comes as the emissary of the sun god to remedy the injuries and to hand over the eye of Horus to Thoth, who had "counted" it. One of the injuries is "the pushing of the feather into the shoulder of Osiris"; the verb used in the Middle Kingdom is *tw*, determined by the horn. Sethe suggests a direct connection between this passage and the name of the twenty-seventh day of the moon, , "the pushing of the horns." A further injury is referred to as the "shining of the red crown." After the remedy, the red crown is to be black, as if that were its natural colour. The third injury is the eating of the eye, which is evidently the eye of Horus from analogous passages elsewhere. Possibly the feather and the red crown represented other manifestations of the eye of Horus, which was susceptible of many transformations. The final words of the Middle Kingdom versions of Chapter 114 are: "I know the souls of Hermopolis, that which is small on the second day of the month" (*i.e.*, the new moon), "that which is big on the fifteenth day of the month" (*i.e.*, the full moon), "It is Thoth." In Chapter 116, two gods are added to make up the usual triad; these are *št³ sy³*, "difficult of recognition," and *rh³ tm*, "Omniscient." It is possible that these names are epithets of the paraphrases of the moon given above. Chapter 116 is followed by a final clause affirming that knowledge of the chapter ensures against hunger and thirst; it may refer to all the three chapters of the sub-group.

SCHARFF, ALEXANDER.—*Ein Rechnungsbuch des königlichen Hofes aus der 13. Dynastie.* Borchardt and Griffith have worked on this papyrus (Boulaq Papyrus, No. 18). It is dated to the XIIIth dynasty by the mention of a king Sebekhotep and of a Vizier, . The papyrus was found at Dra^c-abu'n-Negga in 1860. The beginning and a large piece of the middle are missing; the complete document was probably 7½ metres long. It consists of two hand-writings, of which the larger one only is dealt with in this article.

The scribe was called , and he bore the title . His office was at Thebes, where he kept the accounts of the rationing of the Court. These accounts cover periods extending from the twenty-sixth day of the second month of Inundation (Paophi) to the fourth day of the third month (Hathyr) of the same season, and from the sixteenth to the eighteenth day of the same month, in the third year of a King Sebekhotep. It is unfortunate that the daily balance sheets give the total issues without mentioning the number of persons supplied. The scribe received his orders either by word of mouth or in writing. The verbal instructions were transmitted by his chief, direct from the Cabinet of the king, to the effect that "good things" are to be brought to N.N. The nature of the "good things" is not specified, so that presumably the scribe worked to standing instructions. The execution of the commission is entered by the words "done according to this order." The scribe made a copy of his written instructions; his work consisted in reckoning out the respective shares to be issued by the three Administrations of Stores. Certain costly items, such as eye-paint, wine and honey, were, however, actually issued by the scribe himself, as the entries for these invariably begin with the words "taken from the sealed place." The regular daily receipts are called *kw*, whilst the occasional revenues for issue on

feast days, etc., are called *inw*. The latter are tabulated in three columns: (1) amounts due; (2) amounts actually received; and (3) arrears. The daily balance sheets consist of a tabulation of receipts and issues; the balance is carried forward to the next day, and correct working is indicated by the sign . The daily recipients are the royal family, the Court officials, and the servants. Among the royal recipients were the king's sisters (wives) and five "households" of king's sisters. Several high officials appear to have received supplies on special occasions only. About seventy persons "were led into the hall to eat" on each of the two festivals of Mentu, and extra stores were booked for these days. In fragments of the papyrus occurs the name of the town of Cusae, which seems to have been the northern boundary of the Theban kingdom in Hyksos times.

SPIEGELBERG, W.—*Ein historisches Datum aus der Zeit des Ptolemaios XI Alexandros.* A demotic stele (No. 110) from the Serapeum of Memphis bears a date at the end, which Spiegelberg translates as follows: "Written in the fifteenth year, which corresponds to the twelfth year, on the sixth of Mechir (?) of Queen Cleopatra and King Ptolemaios surnamed Alexandros, when he was with the army at Pelusium." The words in italics need explanation. Spiegelberg is not sure of the reading of the place name; it is undoubtedly identical with the town mentioned in Mag. Pap. I, which Griffith took to be $\pi\epsilon\rho\epsilon\upsilon\sigma\iota\omicron\upsilon\mu$ = Pelusium. The double dating corresponds to 103–102 B.C., when Cleopatra undertook a campaign against her rebellious son Ptolemaios X, Soter II (Lathyros), which was nominally led by Ptolemaios Alexandros. According to Bouché Leclercq, Pelusium was the base of operations against Syria.

SPIEGELBERG, W.—*Horus als Arzt.* Diodoros (i, 25) relates that Horus practised medicine, like his mother. An unpublished ostrakon in the Strasburg collection (H 111) takes this belief back to Ramesside times. Unfortunately the ostrakon is not complete, but enough remains to show that the inscription consists of a series of statements extolling the healing effects of the *md.w* (spells) and *hk³.w* (magic rites) of Horus.

GUNN, BATTISCOMBE.—"Finger-Numbering" in the Pyramid Texts. In Vol. liv of the *Zeitschrift*, Sethe discusses a rhyme for counting on the fingers which ends the "Spell for obtaining a ferry boat," which was published by Grapow from Middle Kingdom coffins. The initial sentences of the spell are nearly identical with the beginning of Pyr. Spell 359. Then follows the dialogue in which first *M³-h³.f* and later *h³n* delay the "magician" with objections and questions. To the last of these, namely: "This august god will say hast thou brought me a man who cannot number his fingers?" the magician replies by repeating the rhyme in question.

Gunn points out that Pyr. Spell 359, which is also a spell for transportation by *M³-h³.f*, contains an allusion to this matter. The passage in question ends with the words: "This Pepy is in charge (?) of the Eye of Horus which is his own; this Pepy is going to the numbering of fingers." Gunn infers that there is to be a "numbering of fingers" on the other side of the water, in which the deceased king wishes to take part. The motive for the rite remains obscure. It seems to be closely connected with the eye of Horus.

[This may be connected with the quinary system of the assertions of innocence, which was probably learned on the fingers; so the finger numbering may be the school name of the recital of the moral code as repudiation of sins.—F. P.]

KEES, H.—*Die Schlangensteine und ihre Beziehungen zu den Reichsheiligtümern*. In the Pyramid Texts, the sign Ω accompanies the word 'itrty, the name of the royal palaces or national temples of Upper and Lower Egypt. Two of these signs together form the word sign for *šnw·t*. Sethe recognised the mixed word sign $\Omega \bar{\Omega}$ in an incompletely-preserved representation in the temple of Sahura of a god who cannot be identified. He also drew attention to a stele of the form Ω at Cairo, on which is a snake called "the good 'h' snake of the house of Horus Khenti Khet." Kees maintains that the *šnw·t* was a building in front of which stood two steles shaped like the sign Ω , each of which bore a serpent as a protective deity. On a naos from Saft el Henna, such stones are called "gate-keepers," and there is some support for the view that such stones were placed at entrances for protection. There are also indications that the use of snake stones belongs to a religion older than the cult of Heliopolis. In old texts, Min was connected with the *šnw·t*, as well as Ra. The word *šnw·t* occurs in an Old Kingdom title *šmšw šnw·t*, which is usually rendered "Elder of the pillared hall."

(To be continued.)

Man. November, 1921.

New Light on the Early History of Bronze.—Prof. A. H. SAYCE. A tablet of Sargon of Akkad describes the size of the provinces of his kingdom, and their distance from the capital. The summing up is that his rule extended "from the lands of the setting sun to the lands of the rising sun, namely, to the Tin-land and Kaptara (Kaphtor or Krete) countries beyond the Upper sea (Mediterranean) and Dilmun and Magan (Dellim-Bushire and El Hassa), countries beyond the Lower Sea" (Persian Gulf). In another inscription of a later Sargon, governor in 2180 B.C., he stated that he had conquered Egypt, then under a Nubian dynasty; this would fall in the confused age of the XVIth dynasty, when we know of a southern immigration from Nubian pottery at Esna, and also by the "pan-graves" at Hu and elsewhere. Another record which is earlier than Sargon of Akkad, states that "5 minas of pure tin" had been received at Lagash. A Hittite text from Boghaz-keui mentions where various materials were obtained (places not yet identified) and "black iron of heaven from the sky, copper and bronze from the city of Alasiya and Mount Taggata."

Palestine Exploration Fund, Quarterly Statement. October, 1922.

The proposal that various bodies should join in the excavation of Ophel is here noticed. This region south of the temple area is considered to be the original hill of Zion, the site of the palace and tombs of the Jewish kings. It is much to be hoped that the Palestine Fund will be well supported in taking up a portion of this work. The whole direction will obviously have to be under the Department of Antiquities for Palestine, at least during the earlier stages of the work.

An account of the work of the University of Pennsylvania at Beisan records finding a basalt stele of Sety I.

Académie des Inscriptions. Comptes Rendus. Mai-Juin, 1922.

M. Virolleaud reported on May 8th finding in the contents of the sarcophagus at Byblos a small gold cartouche of Amenemhat III, the signs soldered on to a base plate, which fitted in a recess on the lid of an inscribed vase.

M. Naville drew attention in a letter to the resemblance of the obsidian vases with gold settings to those published in *Lahun I*.

On July 7th was reported the discovery of a second cartouche of Amenemhat III fitting a second vase of obsidian. Also of three bronze vases (? copper), one of which is a basin 17 inches wide.

In the same part are drawings of a slab lately found at Athens, of the fifth century B.C., on which a game of hockey is carved.

Bulletin of the Metropolitan Museum. New York. August, 1922.

This records an interesting group of objects which came from a tomb, but it is said not from Tell el Amarna. As usual with objects bought from natives, there is no assurance that the whole of them were found together. A double limestone ushabti for Khoemuast and his wife Mest gives the only personal name, and he is supposed to have been the owner of the tomb. There is a fine lotus flower goblet of alabaster, with the Aten cartouches, and those of Amenhetep IV and Nefertyti; a heavy gold ring of Tut-onkh-amen shows that the group comes down to the latter part of his reign. There is a green faience globular vase with wide neck, bearing names of Akhenaten and queen in black inlay; two ivory female figures have on one a lotus flower on the head, on the other a lily; and there is a heart scarab, with the name left blank. The period assigned to the successors of Akhenaten in this paper seems impossibly short.

Museum of Fine Arts Bulletin. Boston. No. 114.

The Tomb of Tehuti-Nekht and his Wife.—The well-known tomb of Tehuti-nekht at Bersheh had been published, with a date of the 31st year of Senusert I, but owing to heavy falls of rock, the burial shaft had not been searched. The tomb had been plundered in Roman times, but no later attempt had been made until the Harvard expedition in 1915. On entering the chamber there were remains of two burials. One great cedar sarcophagus and coffin had the ends removed; another had been separated as boards. Both sarcophagi and both coffins were inscribed for Tehuti-nekht. A mass of models of ships and servants lay piled between the great sarcophagus and the wall. The mummy lay on its left side, facing the doorway painted on the coffin. By the doorway is a scene of the noble seated before a table of offerings. The painting of funeral articles is of the standard type, but unusually fine in detail. The best of the models is of a procession bearing offerings; a shaven priest leads, carrying a tall vase, three women with baskets and birds follow. There are also models of ploughing with a yoke of oxen, and of five men making bricks, bringing clay, mixing it, and pressing the bricks.



NOTES AND NEWS.

The lamented death of the Earl of Carnarvon has made a tragic break in the history of his and Mr. Carter's greatest success. The climate of Egypt prevents visitors realising the varied risks which easily beset those who are fatigued, and the strain of the last few months left little resistance to the familiar infections of the country. It is to be presumed that the responsibility for completing the clearance of the tomb of Tutankhamen will now rest on its owners, the Egyptian Government.

It is to be feared that the Government will remove all the contents of the tomb to Cairo, where they will inevitably deteriorate and slowly perish. An estimate of £36,000 has already been made for an extension of the present Cairo Museum, in its most undesirable situation. How it will be possible to transport the mass of the weighty shrines is one of the greatest difficulties. The side of the rock chamber will have to be entirely quarried away, and the shrine cut up into such sections as can be moved. Each side of the outer shrine will weigh nearly a ton, and could not be handled in anything like that mass without crushing the gilt gesso and the inlays; it must be cut into many sections for removal. There will probably be over ten tons of such material to be removed in dealing with all the successive shrines. It will be a much slower and more expensive affair to build new halls at Cairo, and then shift the existing collection, and remodel the lighting of the present building for the new objects, than it would be to place a new building up at Deir el Bahri.

Mr. Mackay has been successful in finding an inscription of Samsuiluna, the successor of Khammurabi, identifying the site Tell Oheimer as Kish. As there were four supremacies of Kish before that, going back to the earliest times, we may hope for fresh insight on the earliest stages of Babylonian civilisation.

The Egyptian Government now announce that the law on antiquities will not be changed till 1925, so it will be possible to make arrangements for next season.

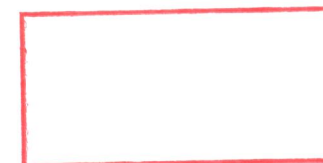
The British School has continued the clearance of the large cemetery of Qau el Kebir, begun in November. Mr. Brunton reports that a region containing tombs of all periods has now been reached, which was used from prehistoric to Roman times. The former German and Italian excavators have cleared most of the cemetery of this nome without attempting to issue any record of their work. This was mere plundering, and as bad ten years ago as it was a century before.

RECENT DISCOVERIES OF THE BRITISH SCHOOL IN EGYPT.

The Exhibition of Antiquities from Qua el Kebir will be held at University College, from July 2nd to 29th (evenings of 10th and 20th).

A public lecture, with lantern illustrations, will be given by W. M. Flinders Petrie, F.R.S., at University College, Gower Street, on Thursday, 17th May, at 2.30 p.m. Admission free, without ticket. This is the first of a guinea course of six lectures on Thursdays. The lecture will be repeated on Wednesday, 23rd, at 5 p.m., and Saturday, 26th, at 3 p.m. Admission free, without ticket.

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