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ANCIENT EGYPT

1922.

PART II.

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

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ENGRAVED GLASS JAR, 1:2.
OXYRHYNKHOS. VIth CENT., A.D.

ANCIENT EGYPT.

THE BRITISH SCHOOL IN EGYPT.

SHORTLY before the War there was published an account of a row of graves of the Ist dynasty, which had been discovered near the fort of the IInd dynasty at Abydos. They were said to be inexplicable, and no attempt was made to search out their extent. As that region had been abandoned for eight years, there was no reason for other excavators not examining it. The British School therefore applied for this place, and has now worked over about 500 graves of the earlier half of the Ist dynasty. As such graves of royal dependents have not been known except around the Royal Tombs, this was probably the last great group of that age in Egypt.

At first we only anticipated finding a square of graves, around a larger burial, like the graves around the Royal Tombs a mile to the south of this. The work, however, continued to expand more and more until we had cleared a square of 350 × 400 feet, formed of 269 graves, an area large enough to hold all the royal tombs known before; a second square, 250 × 380 feet, of 154 graves; and a third square, less complete, 260 feet wide, with 76 graves. The graves around the royal tombs had diminished in number as the dynasty progressed, Zer having 326, and the succeeding reigns 174, 61, 131, 63, 69 and 26. The numbers of the new squares were therefore like those of Zer and Zet, but the size of the squares was much larger as the graves were in single or double line, and not in blocks. The pottery found in these graves showed that they belonged to the reign of Zet, or very near that; and the royal names found on objects here were of Zer, Zet and Merneit. While, on one hand, the number of graves was far greater than was expected here, on the other hand there was no central burial. In one square there was a large pit, with burials of the XIIth dynasty in the floor of it; but this was nearer to one end and much nearer to the east side. However, in one of the XIIth dynasty tombs were three stone vases of the Ist dynasty which might have come from a disturbed burial. In the largest square the whole area was searched, but no considerable pit could be found within it. The third square was deeply piled with sand heaps, but the centre of it and a long stretch near that were bared without finding any early burial. The search over all these squares was difficult as the ground had often been re-used, especially about the XIIth and XXXth dynasties, so that there was hardly room for another tomb. In the later time many large vaulted burial chambers had been inserted which destroyed all that went before them. The repeated building of surface chapels had retained much blown sand, and more had been thrown up

by digging, so that the Ist dynasty grave pits were buried under 3 to 6 feet of loose sand and later deposit. A large part of our time was swallowed in clearing these later burials, which at least produced three large steles of the XIIth dynasty; but our attention was kept on the early graves to ensure that the really important subject was thoroughly worked out.

Most of these graves were empty or had only fragments of pottery. About a sixth of them still contained skulls and bones and some complete pots. Only a few were undisturbed, and had copper or flint tools. No gold or silver were found; yet from such a large number of graves the total produce is considerable. Eighty skulls were obtained and measured, and have been soaked in paraffin wax to preserve them for transport. About half that number of skeletons were found and the long bones all measured. While the whole of the facial bones are the same size as those of the Ist-IInd dynasty at Sedment, the median overall size of the skull was about 4 mm. less in each direction, and less also than at Tarkhan. This may be due to the greater warmth of Upper Egypt. From the burials around the Royal Tombs having been made rapidly in large numbers, it was concluded that the courtiers were despatched at the death of the king, like the Nubian custom exemplified at the burial of Hepzefa (*ANCIENT EGYPT*, 1916, pp. 74, 86). Among the burials found this year were several which seemed to have been made while conscious, and one shows clearly the struggle to get the head clear, the skull being twisted round over the back, which lay upward. These instances suggest that the men and women were stunned and then placed in the shallow graves, in the usual contracted position, and earthed over, so that they were smothered. This would be a painless death, and therefore the most likely for the unoffending courtiers. Even later in Rome, if a master were murdered, all the slaves in the house were killed.

The most remarkable object was a large ivory comb with the name of king Zet, over which was the bark of the solar falcon flying upon wings. Another unique piece was a large ivory wand for a dancer, ending in a ram's head. These were, of course, kept in Cairo. Ivory gaming pieces were found, eight or ten lions, some in fine condition, and sets of pieces for the prehistoric game. One draughtsman had the name of a queen on it, Mert-nesut. More than a dozen large flint knives were found, half of them thick for scraping, half thin and wide for cutting; also many copper adzes, long knives notched on one side, axes, small curved knives pierced to hang at the girdle, and innumerable copper needles and ivory arrow heads. Some ivory labels of Zer and Zet were found; four wooden cylinder seals, which will serve to date such things; and half-a-dozen limestone steles, with the names of officials in relief, one being of Hetep-neb, the carver, denoted by a flint knife. The graves contained several alabaster cylinder jars and bowls of the usual form. Two remarkable pots came from some foreign source; they are of very hard thin pottery that rings when struck, one, a two-handled jar like the foreign ones in *Royal Tombs* II, liv., but taller, much wider and dark brown, the other a cylinder jar or stand, fluted round the outside, only part of the top remaining.

The XIIth dynasty there are three large steles, found in wide pits with graves in their floor, half-a-dozen small steles, and an altar with 43 names of one family. In the groups of small objects there is a necklace of carnelian claws and ball beads, and a brilliantly glazed kohl pot with manganese veining. A tomb for cats had in the recess many little offering pots, presumably for milk.

Of the later times are found the ebony inlays of a shrine of a high priest of Osiris named Unnefer (see *Abydos* II, p. 45). A piece of a small stele has the wish expressed, not for the material offerings, but that the gods would grant "a sweet heart every day to Aanya." There were several later steles, none of them important.



IVORY LION. EBONY CYLINDER SEALS.

In a distant valley of the high desert we found a Coptic hermitage, complete down to the stove and cooking pots. In a natural cave the entrance was walled across, and a chamber arranged, open along the top, with a sleeping bench and a cooking bench; an inner chamber opened on one side of it to a larder. At the back was a wall across the cave and a door leading to a chapel, with a window, and an altar recess in the eastern wall. On the front wall and inside the chapel were many Coptic inscriptions, elaborate crosses and decorations. All of these were copied in facsimile, full size, and also photographed. The whole place—in living room, larder and chapel—abounded with pegs of wood, bone and flint stuck into the wall—forty we counted. The hermit seems to have been very tidy and to have had a place for everything. The precision, tidyness, brilliant whitewash and decorations are far from the common idea of unkempt misery. Altogether this cave gives a more personal view of a hermit's life than any of the literature.

The desert, both at Abydos and Helwan, was very carefully searched for flints by Miss Caton-Thompson; in this way the hermitage was found. The flints were all levelled, classified and tabulated, to study the distribution. We may hope that this is the beginning of a scientific study of this subject, which has hitherto been the prey of the looter and the casual collector.

After this work we moved down to Oxyrhynchos to examine that region. Nothing dynastic had been found there, and the reason for this silence of a nome capital was unknown. We verified that there is nothing before Roman age above water-level both west and south of the present town of Behnesa, which is bounded on the east by the Bahr Yusuf. In a search over twenty miles of desert to north and south only Roman remains were observed. The ground is so flat that half a mile back to the west the Roman foundations are now at water-level. It seems that the older city must have been very little above water-level, and the whole of it, with its cemeteries, has been submerged by the dozen feet of rise since the New Kingdom. The early cemetery may be beneath the wide extent of the mounds of Roman age; no tombs earlier than Roman were found on the desert, except one or two of about the XXXth dynasty at the south end.

Some columns which stood up in the ruins were traced out by deep digging. At last we reached to No. 28 in the line, which probably joined up to another line at right angles, at a distance equal to 54 columns further. The column shafts were 18½ feet high, 12½ feet centre to centre in the line, and 18 feet apart between the two lines. The whole colonnade was apparently 850 feet long or more, and 22 feet high over the capitals. The question arises whether the colonnades here and also at Antinoe, Alexandria and Palmyra carried a timber and matting roofing, like that over the bazaars in a modern town. This would give a purpose to these costly constructions, providing a shady way for public loitering. The long colonnade here ran toward the theatre, though not quite directly.

Another column suggests a third colonnade, but this region is so deep in Coptic and Arab rubbish that it would be very costly to clear. The work will be done before very long by the natives digging for nitrous earth. Even in a month or two I saw a huge crater cleared out close to the town, exposing an early Arab mosque, which would soon be destroyed. The rate at which the *sebakh* digging goes on is astonishing. A light railway has been carried from the bridge of the Bahriyeh oasis line (now abandoned) round the whole back of the mounds,

and a long train of over a hundred tons of earth runs every morning in the season. Other light railways run down to the canal, and within a lifetime there will probably be nothing left but sifted potsherds over the site of some two square miles. Of course papyri are being turned out, and I secured hundreds of fragments, beside doing some digging for them. These have not yet been examined, but none were dated be earlier than Augustus. There are some Hebrew fragments of the third century, which seem to be the oldest Hebrew manuscripts known. Dr. Hirschfeld is preparing to edit them in our publication, and they appear to be liturgical poetry.

A large area of sand and chips which I had looked at twenty-five years ago, before I handed the site to Dr. Grenfell, proved to be the theatre. The ruins are buried under 10 to 15 feet of sand, and to clear the whole would be very costly. We have done what seemed reasonable, to find the general dimensions and the detail of the stage. The diameter was about 401 feet, length of stage 200 feet 5 inches, width of orchestra 100 feet. The relation of these dimensions is notable, though we do not know of any ancient measure commensurable. At each end



EBONY INLAYS OF UN-NEFER.

of the stage was a spiral stair, exactly on the mediaeval pattern, with centre newel cut in one block with two steps, and the under side a smooth spiral twist. These stairs did not give access to the stage, but the one best preserved led to a gallery opening as a window 6 feet above the stage, and the stairs continued upward. Along the back of the stage were pilasters, and opposite the alternate ones were polished granite columns, 2 feet in diameter and about 13 feet high. Between the columns were draped statues of heroic size, probably of the Muses. The stage was flanked at the ends with a wall bearing attached columns and pilasters. The benches, with a footrest to each, were in bands of five with pass-ways between. From the slope of these it appears that the outer wall must have been about 100 feet high. Around the top it had a very bold and deeply

cut band of flowers and foliage. The capitals and friezes of the stage were of good work for this period, about the IInd century A.D. Examples of these will be exhibited. At the end of the stage there was an outside portico 52 feet wide, which did not open into the building. The whole of the seating must have held 10,000 people or more, a larger accommodation than that of the theatre of Herodes at Athens. This gives a great idea of the importance of this remote provincial town at that time. It is hard to see what supported so large a town or such immense cost of building, on the desert side, without any great trade.

The cemetery is immense, reaching at least a couple of miles each way and all of Roman age. There are four different types of tombs, apparently between the IVth and VIth centuries A.D. Probably the earliest is that with a subterranean chamber, reached by a stairway, and ground level chambers, with some painted decoration. This lower chamber is a continuation of the tombs commonly called *birbiyeh*, made in the XXVth dynasty and onward. There are sometimes stairs going to an upper storey, now destroyed. This type lasted on to the late Vth or VIth century, and also contained small graves in the ground floor chambers.

Next there are ground floor chambers with shallow graves. These are usually along a wall and covered by a bench of brickwork, with a raised end like a couch. Sometimes there is a stairway to upper chambers. In various tombs we have recovered a good deal of decorative sculpture.

The apsidal type is remarkable. There is a semi-circular apse about 7 feet wide, sometimes with niches in the sides, stuccoed and marbled. On either side of it is a small chamber with a door. Across the apse in one case was a low screen of slabs of stone on edge with an opening at one end. A few feet in front of the apse was a wooden screen across the chapel, sometimes with stone pillars in the line. The hall before the screen sometimes has a stairway to an upper chamber. Burials are in the hall. In this arrangement there seems the intention of having a chapel; the screens seem to show that there was some altar. There is not any mark or break on the back of the apse, nor any altar structure. As the Coptic Church uses a wooden table altar and places it with a clear passage behind it, such a table in the tombs would leave no trace. The frequency of tomb chapels seem to explain the Coptic statement that there were 316 churches in Oxyrhynchos. Such a number could not be in the town, but if every tomb chapel was counted it might well be reached.

A very different type of tomb was also found. Burials were made in the open desert in shallow graves. Around these, chambers were built with the brickwork rough inside and still rougher out. These walls were banked up with gravel as they were built, as upper walls often run far off the lower part, and could not be built without support. At about 10 feet high a flooring was laid, and the walls above that were plastered. A doorway at this level gave access. These upper rooms were for funeral offerings, and fragments of a statue of the deceased were found. The chambers were roofed, and a stairway led to the top. The whole was piled over with gravel, so as to appear as a tumulus with a door half way up. The gravel cover still remains, and unshifted, as we can see by the fragments of many glass cups that had been thrown away on the top, after making libations. They prove that the top surface has only been weathered down by wind and rain, but retains its materials in place. In other instances, the glass cups were found on the top of great ash heaps of a funeral pyre. The largest was

80 feet in diameter and 15 feet high, and we collected 15 pounds' weight of glass fragments on the top, the remains of much over a hundred vases. This custom was probably Egyptian, as I found on the top of a VIth dynasty mastaba at Denderah the original offering pots lying in place, exposed for about 6,000 years. In one of these Roman tombs a very large engraved glass bottle was found, now in Cairo.









An unexpected result was found on visiting some rock tombs back in the eastern desert opposite Oxyrhynchos. A chamber of the VIth dynasty, with traces of fresco, had been used about the Vth century B.C. by Jews, who had left several long Aramaic inscriptions on the walls. Though much scraped and damaged it might be possible to recover much, or most, of them if some one thoroughly familiar with Aramaic were to live there for a few weeks. We much hope that some scholar will rescue these documents.


Varied as the season's results have been, they advance our knowledge and help to fill up the picture of ancient civilisations. The exhibition will be held at University College, Gower Street, during the four weeks of July (3rd to 29th), hours 10 to 5; and open on the evenings of the 5th, 15th and 25th, 7 to 9. Admission free, without ticket.

W. M. FLINDERS PETRIE.

THE SET REBELLION OF THE IIND DYNASTY.




So far as is at present known from contemporary monuments, the following kings reigned in Egypt between the end of the Ist dynasty and the accession of Neterkhet Zoser, the first king of the IIIrd :—




1. The Horus-king Hetepsekhemui, the   Hetep.
2. The Horus-king Nebra.
3. The Horus-king Neterimu, the   Neterimu.
4. The Horus-king Sekhemab¹ Perenmaat.
5. The Set-king Perabsen, the   Perabsen.
6. The Horus-king Khasekhem, who was afterwards² called the Horus-Set-king Khasekhemui, the   Hetep-Wnef (or Nebui-Hetep-Wnef).

An inscription on the shoulder of the Archaic Statue No. 1 of the Cairo Museum (Borchardt, *Statuen von Königen und Privatleuten*, No. 1) is our authority for the sequence of the first three kings. That they and Sekhemab preceded Perabsen³ is certain, for objects inscribed with their names have been found in the Set-king's tomb at Abydos (*R.T.* ii, pl. viii, 8-13, and pl. xxi, 164-172). That Zoser was later than Perabsen is proved by a sealing of the latter being found in Zoser's tomb at Bêt Khallâf (Garstang, *Mahasna and Bêt Khallâf*, pl. x, 8), and that Khasekhemui must have preceded Zoser is evident from the fact that his queen Nemathap, "Truth belongs to Apis," is called "Mother of the King's Children" on a sealing found in Khasekhemui's tomb (*R.T.* ii, pl. xxiv, 210), and "Mother of the -king" on a sealing discovered in Zoser's tomb (*Mahasna*, pl. x, 7). Sealings of Khasekhemui and Neterkhet (Zoser) have been found together in the old Shunet el Zebîb at Abydos (Newberry, *Annals of Archaeology and Anthropology*, ii, p. 136, pls. xxii-xxiii). A granite door-jamb of Khasekhemui and sealings of Neterkhet were discovered at Hierakonpolis (Quibell, *Hierakonopolis*, pls. ii and lxx), and an architectural fragment of granite inscribed with the name of Khasekhemui has been recorded from El Kab (*Annales du Service*, VI, p. 239).

The first two kings are believed to have been buried at Sakkara, where sealings bearing their names have been found (Maspero, *Annales du Service*, III, p. 182 *seq.*). Neterimu's tomb was perhaps at Gizeh, where many of his sealings have been brought to light (Petrie, *Gizeh and Rifeh*, pl. v, E). Of Sekhemab there are numerous sealings from the tomb of Perabsen (*R.T.*, II, pl. xxi, 164-172), but his burial place has not been located. Perabsen and Khasekhemui were both interred at Abydos (*R.T.*, II, pp. 11, 12). Zoser's tomb was at Bêt Khallâf.

It will be noticed that the first four kings of our list are all Horus-Kings, but the fifth assumes an altogether new title, and one that is never found with

any other king of Egypt. Instead of placing the Horus Falcon upon his palace-sign, he puts the animal⁴ of Set, thereby declaring that he was an adherent of the god Set, not of Horus, the tutelary deity⁵ of the legitimate kings of the Ist and IInd dynasties. Perabsen, however, bore the titles   showing that he held sway, or at all events claimed to hold sway, over all Egypt. The placing of the Set-animal upon the palace-sign indicates that this king was not only an adherent of Set, but that he was in origin a Set Chieftain, that he came from the Set, not the Horus, country. Now the god Set is from the Pyramid Age onwards often called  "Lord of *Ta-shema*" (e.g., *Pyr.* 204), and *Ta-shema* certainly meant in the Pyramid Age the whole of Upper Egypt from Lisht to Aswân.⁶ In the Archaic Period, however, the region under the influence of Set did not, I believe, extend south of Gebeleyn, for from that place up to Gebel Silsileh was the region of Horus.⁷

The chief seat of Set's cult was Nubt (Ballas), and it was from that city that he derived his common appellation, *Nubti*, "He of Nubt." This must have been an important city in early times, for near it was the burial place of one of the earliest Ist dynasty queens, and sealings of the IInd dynasty have been brought to light from amongst its ruins (Petrie, *Naqada and Ballas*, p. 65, and pl. lxxx, 28-35). The southern boundary of the original Horus kingdom, as I have said, was Gebel Silsileh, beyond which extended Bow-land. The northern boundary was somewhere between Esneh and Gebeleyn.⁷ The early capital of the Horus kingdom was Hierakonpolis. The country from Gebeleyn to Rifeh was mainly under the influence of Set, and to the north was the kingdom of the Reed () with capital *Het-nyswt*. The Set country from Gebeleyn to Rifeh was, I believe, divided up into administrative nomes by King Zoser. The great importance of Set in the Ist dynasty is clearly shown by the title of the queens:   "She who sees Horus and Set" (*R.T.*, II, pl. xxvii, 129), and this title proves that there was then no enmity between the two gods of Upper Egypt at that date.

Now at Hierakonpolis, the old capital of the Horus kingdom, have been found a series of monuments of the Horus-King Khasekhem, who was in all probability a contemporary of Perabsen. These monuments consist of two seated statuettes, one in limestone, the other in slate (*Hierakonopolis*, I, pls. xxxix-xli); also a granite jar, an alabaster jar, and a piece of an alabaster bowl (*ibid.*, pls. xxxvi-xxxviii); and, lastly, a fragment of a stone stele (*ibid.*, II, pl. lviii). All these monuments bear the name of Khasekhem, and, with the exception of the last-mentioned, bear inscriptions recording victories over rebels of the north. On the vases the vulture-goddess Nekhebyt of El Kab reunites for Khasekhem the symbolical plants of Upper and Lower Egypt with the legend "Year of Victory over the rebels of the north." The two seated statuettes show the king wearing the white crown, and on the bases are figured heaps of dead, with inscriptions giving the numbers of northern rebels slain. On one statuette the number is 47,209, on the other 48,205.

These monuments, as Meyer (*Histoire de l'Antiquité*, Paris, 1914, p. 155) has recognised, show that the unity of the empire had been broken up for a time, and that Khasekhem reconquered the kingdom of the north.⁸ It was then that he united the two opposing peoples, the Companions of Set and the Followers of Horus, placed over his palace-sign the Set-animal by the side⁹ of his tutelary

deity the Horus-falcon, and assumed the name Khasekhemui. To make this reunification of the country secure, he took, just as Menes had taken in earlier days,¹⁰ and perhaps under somewhat similar conditions, a northern princess to be his queen. This princess was Nemathap, who has long been known from inscriptions in the tomb of Methen (Breasted, *Ancient Records*, I, p. 78), and is now generally recognized as the ancestress¹¹ of the IIIrd dynasty line of kings.

The preceding notes give all that is known, from contemporary sources, about the rebellion of northerners at the time of Khasekhem. But there is a much later inscription which, I believe, preserves a record of this war: this is the Ptolemaic inscription in the Horus Temple at Edfu, which is usually known as the Myth of Horus of Edfu. I do not mean to suggest that this later document is historically accurate in every detail, but I do contend that it contains, like most myths, much historical truth, and that it refers to the Set rebellion of Perabsen of the IInd dynasty. My reasons for this view are the following:—







First, immediately preceding the text is a figure of King Zoser's vizier Imhotep¹² (Navelle, *Mythe d'Horus*, pl. xi), facing to the right, and reading from a scroll as though he were actually reading a record of the war written in the lines of inscription in front of him. Behind the vizier stands the figure of a king with blank cartouches above him; we cannot, therefore, determine who this king is, but, as he stands with Imhotep, he may perhaps be Zoser himself. In front of Imhotep stands a priest (*mnhw*), who is cutting up a hippopotamus. The hippopotamus is a well-known Setian animal,¹³ and here probably symbolises the country of Set, which Imhotep directed to be cut up, and the parts distributed among the gods.

Secondly, when the rebellion broke out, we are told that the Horus-king was with his army in Bow-land (Nubia) suppressing a rebellion there (Navelle, *l.c.*, pl. xii, 1, 2). This statement may be compared with the record on a fragment of a stele of King Khasekhem (*Hierakonpolis*, II, pl. lviii), recording that king's conquest of Bow-land.

Thirdly, the outbreak of the rebellion is dated (Navelle, *l.c.*, pl. xii, 1, 2) in the 363rd year of Horakhuti, "Horus of the Horizon." This is obviously an era dating,¹⁴ *i.e.*, it gives the number of years from the establishment of the monarchy by the Horus-King Menes to the time of the outbreak of the Set rebellion recorded in the text. If we had accurate chronological data for the Archaic Period, it would be a simple matter to check this era date, but the Turin Papyrus is too mutilated to be of any real service, and the text of Manetho is hopelessly corrupt. Our best source would be the Early Annals of the Kings of Egypt, but of these only the Palermo, Cairo, and University College fragments remain. It is very unfortunate that there is no adequate publication of the Cairo fragments in Gauthier's plates¹⁵: all accurate measurements have been omitted, so that it is useless to try to work out with precision¹⁶ the number of year-names in the various registers. But several tentative attempts to compute the original size of the Annals Stone have been made, and in my judgment Edward Meyer's restoration (Meyer, *Aegyptische Chronologie*, p. 197) is much the most satisfactory.

The first two registers of year-names give the Annals of the kings of the Ist dynasty.¹⁷ The third register of the Palermo fragment gives part of the Annals of King Neterimu of the IInd dynasty, and the fourth register preserves the year-names of the latter part of the reign of King Khasekhemui.¹⁸ This last king reigned at least seventeen years. Now, according to Meyer's computations (made from a study of the Palermo fragment alone), the first two registers

contained 210 year-names, and the third 135, making for the first three registers 345 year-names. The Palermo fragment is placed by Meyer a little to the right of the centre of the entire block, so that the year-names of Khasekhemui begin about thirty year-names from the right-hand side of the entire block. Adding these thirty years to the 345 of the first three registers, we obtain a total of 375 years from the accession of Menes to the beginning of the reign of Khasekhemui. We have thus on Meyer's conjectural restoration a difference of twelve years between it and the era date at Edfu. Meyer's restoration, it must be remembered, does not claim to be absolutely precise, but, even if it were, the twelve years might easily be accounted for by the ancient chroniclers only taking account of the reign of Khasekhemui from the time he reunited the whole country, and not from the time when he, as Khasekhem, was fighting the Set usurper Perabsen. But however this may be, I think that we have in an era date of 363 years an important new fact that must be taken into account by any future student who endeavours to reconstruct the chronology of the first two dynasties.

There still remains one more fact in favour of dating the Horus-Set war to the end of the IInd dynasty. The difficult title  first appears with King Zoser (*A.Z.*, 1900, p. 20). Sethe (*Mahasna and Bt Khallaf*, p. 19) discussing a sealing of Neterkhet (Zoser), in which the sign  takes the place of the  name of later kings, says: "here Neterkhet being placed over the  may possibly mean Neterkhet who has conquered the god  (Set of Ombos). This would agree with the Rosetta translation ἀντιπάλων ὑπέρτερος ("victorious over his enemies") for the royal title .




THE EDFU ACCOUNT OF THE HORUS-SET WAR.

Shorn of its fantastic etymologies and some unimportant details, the Ptolemaic account of the Horus-Set war runs as follows:—

In the year 363 of Horakhuti, the Horus-King returning from a military expedition into Nubia finds that a rebellion has broken out in Egypt (Navelle, *Mythe d'Horus*, pl. xii, 2). He lands in the *Uthes-Hor* nome, where, before Edfu, he attacks the rebels, who are routed and flee northwards (pls. xii, 3–xiii, 8). The Horus-King pursues them to Zedmet, south-east of Thebes, and defeats them a second time (pl. xiv, 3). The rebels then retire to the north-east of the crocodile nome (pl. xiv, 5), and here another battle takes place, many of the enemy being slaughtered. Still flying north, the rebels are defeated in the Hermopolite²⁰ nome, and a battle is fought at Hebnu (pl. xiv, 8–13), where again many of the enemy are slain. Up to this point in the record the enemy are described as hippopotami and crocodiles (both Setian animals), but now they are called *smayw nt Set*; "Companions of Set" (pl. xv, 1), and the Horus-King engages in battle and defeats them, first on the water of the Oxyrhynchite nome (pl. xv, 1–3), where they are led by the Set-King himself (pl. xv, 5), then at *Per-ryhehw* (pl. xvi, 2), and at Ast-abt on the southern side of Herakleopolis (pl. xvii, 1–2). The enemy is then driven northwards to Heliopolis (pl. xviii, 1), and finally defeated at Zaru on the eastern frontier of the Delta (pl. xviii, 1–3). The Horus-King then returns south, goes into Nubia, and overthrows the last remnants of rebels at Shasheryt (pl. xviii, 6). He then



celebrates a great festival at Edfu (pl. viii), and later divides up the country that had been under the influence of Set, and distributes it amongst his own followers (pl. xi).

NOTES.

1. There is no evidence whatever that Sekhemab was the Horus-name of Perabsen, as stated by Sethe (*Beiträge zur ältesten geschichte Aegyptens*, p. 36) and Gardiner (*Abydos*, III, p. 39). A fine sealing of this king is published in *Abydos*, III, pl. ix, 3.
2. This was originally suggested by Naville (*Rec. de Travaux*, XXIV, p. 118), and, in spite of Sethe's criticisms (*Beiträge*, etc., pp. 34-35), I think it most probable.
3. A fragment of a bowl with Horus-name Nebra almost erased, and re-inscribed with the name Neterimu, was found in the tomb of Perabsen (*R.T.*, II, viii, 12). A stone bowl found in the Mykerinos temple at Gizeh, bears the names of Hetepsekhemui and Nebra (Borchardt, *Klio*, ix, p. 488).
4. In *Klio*, xii, p. 397 ff., I identified this animal with the wart-hog, but since that paper was written I have accumulated much evidence to show that the Set-animal was in fact a pig, probably an extinct species, from which the domesticated animal was originally derived. On sealings of Perabsen (*R.T.*, II, xxii, 178) and Khasekhemui (*R.T.*, II, xxiii, 199) the deity is represented in human form with Set head, and is named Sha. At Dêr Rifeh (Griffith, *Siut*, pl. 18) Shau is described as "Lord of Shashotep," a city name which means "Pacifying (the god) Sha," and this city was the capital of the -nome. (Cp. the name of the Nubian city Sha-s-heryt, "Terrifying Sha," where the last remnant of the Set rebels were defeated (see p. 43). Now *Shau* is a well-known Egyptian name for swine, and in the *Book of the Dead*, ch. 112, it is said that Set transforms himself into a black *sha*. The greyhound-like appearance of the Set-animal might be thought to militate against any identification with a species of pig, but several correspondents have pointed out to me that when the domesticated variety runs wild it reverts to a thin long-legged greyhound-like creature, and one variety in Ireland is actually known as the "Irish greyhound pig" (see G. Rolleston, *Scientific Papers*, II, p. 541). The erect tail is a very characteristic feature of many species of *Sus* when they are at all angered. Often on Egyptian mounts the Set-animal is represented with a feathered arrow tail (!), and Mr. Winlock has drawn my attention to the following passage in Darwin's *Variation of Animals and Plants*, Ed. 1905, p. 95: "The wild boar of India is said to have bristles at the end of its tail arranged like the plumes of an arrow." Cp. Note 13 below.
5. On the Horus title of the kings of Egypt see Newberry, *P.S.B.A.*, December, 1904, p. 295 ff.
6. For conclusive evidence on this point see Moret, *Une liste des nomes de la Haute Égypte*, in *Comptes-rendus*, Acad. des Inscr., 1914, p. 565 ff.
7. The nome of *Uthes-Hor*, "the raising of Horus," with Edfu as its capital, extended some little distance to the north of Edfu. Then came the  nome. The early capital of this nome must have been  *Nekhen*, Hierakonpolis, for the city name is written with the sign of the

- nome cult-object. Later the capital was transferred to Nekheb, El Kab, on the opposite bank of the river. That this nome extended northwards as far as Gebeleyn is indicated by the titles of Paheri, who was Mayor of Nekheb and of Ani (Esneh), and as scribe of the accounts of corn "filled the heart of the king from Per-Hathor to El Kab" (Griffith, *Paheri*, pls. iii and ix, I, 9). Per-Hathor = *Φαθυρίς* at Gebeleyn (Griffith, *Ryland, Demotic Papyri*, III, p. 422).
8. Trouble in the north was already brewing under Neterimu, who in his thirteenth year records the "hacking up" of two northern cities (Palermo Stone, Obv. register 3, entry No. 8).
 9. It should be noted that in the titles of Khasekhemui the Set-animal and the Horus-falcon, as well as the Vulture and Uraeus in the *Nebty*-title face one another.
 10. Newberry, *P.S.B.A.*, 1906, Feb., pp. 69-70.
 11. A title which occurs on her cylinder seals, "If she says anything, it is done for her," is found also with Queen Mertityôtes, the ancestress of the IVth dynasty (E. de Rougé, *Inscr. hiérog.*, I, 62); with Queen Aahmes, ancestress of the XVIIIth (Naville, *Deir el Bahari*, pl. xlix), and with Satra, Queen of Ramses I (Maspero, *Études de Myth.*, IV, 329), ancestress of the XIXth dynasty.
 12. See Sethe, *Imhotep der Asklepios der Aegypter*. Leipzig, 1902.
 13. Apet (= Taûrt) was the hippopotamus goddess of Thebes, and in Ptolemaic times there was a small temple erected to her in that city. On her name see my note in *P.S.B.A.*, 1913, p. 117. Set himself is sometimes represented as a hippopotamus (Lanzone, *Diz. mit.*, pl. cclxxx: Eusebius, *praeparat. evang.*, III, ch. 12). The female hippopotamus was also named *vert*, and this name in the light of note 4 above is interesting, for swine were called *rer*, Copt. **pip**.
 14. The only other Ancient Egyptian era dating is the 400th year of Set on the Tanis stele of the reign of Ramses II, in the Cairo Museum (*Rev. Arch.*, XI (1865), pl. iv).
 15. Published in *Le Musée Égyptien*, III (1915), pl. xxv.
 16. Borchardt's attempt (*Die Annalen und die zeitliche Festlegung des Alten Reiches der Aegyptischen Geschichte*, Berlin, 1917) has been ably criticised by Peet in the *Journal of Egyptian Archaeology*, VI (1920), p. 149 ff.
 17. The Cairo fragment (*Le Musée Égyptien*, III (1915), pl. xxv, gives in register 1, King Zer Athi, and in register 2 I thought I could read the name Az-ab Mer-pa-ba, when Sir Gaston showed the fragment to me in 1914. The second register of the Palermo fragment, as Wainwright and I proved in 1914 (*ANCIENT EGYPT*, 1914, p. 148 ff.), gives the annals of Wdymw (Den).
 18. Following Schäfer (*Ein Bruchstück*, etc., p. 27), I at first believed (Newberry-Garstang, *Short History*, 1904, p. 27) that the entry No. 4 of the fourth register referred to the birth of King Khasekhemui, but Sethe has since shown (*Journal of Egyptian Archaeology*, I (1914), p. 235) that it really records the making of a copper statue (*mswt-bya*) of Khasekhemui. The first six year-names of this register therefore refer to the reign of Khasekhemui, and not to his predecessor.
 19. Seymour du Ricci (*La Table de Palerme* in *Comptes rendus: Acad. des Inscr.*, 1917, p. 107 ff.) computes 275 year-names for the first three registers, and

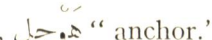







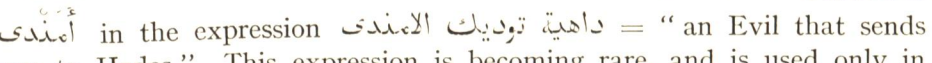



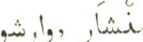


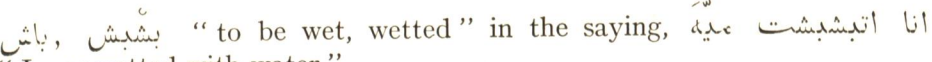
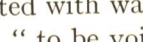
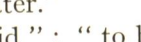


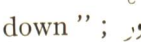
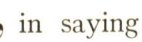




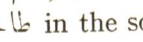
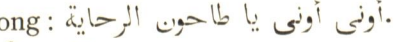

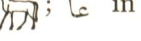


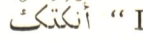
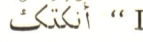
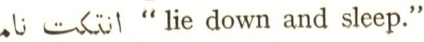
thirty more in register 4 to the accession of Khasekhemui, making 305 years from Menes.



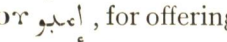









20. In Naville's edition of the inscriptions, the important text that runs along the base of the wall upon which the myth is recorded has been omitted. It is printed by E. de Rougé (*Edfou*, pl. lxxxv), and gives a summary of the long text above it. After the record of the defeat of the rebels north-east of the crocodile nome, the longer text says that they fled to the *pehu uaz-ur* (pl. xiv, 7-8, cf. xv, 1); this is not the sea, but the *name* of the lowlands of the crocodile nome (see de Rougé, *Edfou*, pl. xix). The summary gives the names of the places where the battles were fought in the following order: Edfu, Zedmyt to the south of Thebes,  on the east of the Crocodile nome, then Wnt (Hermopolis), Hebnu (Minieh) , Ast-aby, Herakleopolis magna, the western and eastern *Mesens*, and, finally, Shasheryt in Ta-Wawat.

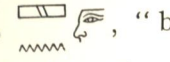

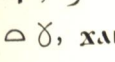
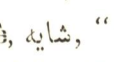
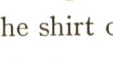
PERCY E. NEWBERRY.

EGYPTIAN WORDS REMAINING IN MODERN USE.

(Continued from p. 75, Part III, 1921.)

- ⲁⲧⲭⲁⲁ, B., ⲉⲁⲧⲭⲁⲁ, S.,  "anchor."
 ⲁⲁⲁⲕ, B., ⲉⲁⲁⲁⲕ, S., "ring." Late Ptolemaic.  v. Griffith, *Catalogue of Demotic MSS.* Rylands, Vol. III, Glossary, p. 370, late Egyptian  . Classical Arabic,  adj.,  .
 ⲁⲙⲉⲩ, B., ⲁⲙⲉⲩ, "whip"  .
 ⲁⲙⲉⲩⲧ, B., ⲁⲙⲉⲩⲧ, S., The West; the land of the dead,  ,  in the expression  = "an Evil that sends you to Hades." This expression is becoming rare, and is used only in certain circles.
 ⲁⲩ, B., ⲁⲩ, S. Very common in the Fayum and Beniseuf.  and  .
 ⲁⲙⲉⲩⲧⲟⲙⲉⲩ, B.,  "to bluff in words," "to prevaricate," "to speak in jargon"; name of the Blemmyes, who spoke a language not understood by the Egyptians.
 ⲁⲙⲉⲩⲧⲟⲙⲉⲩ, B.,  "saw" (the instrument).
 ⲁⲙⲉⲩ, B., ⲁⲙⲉⲩ, S., and doubled form  ;  ;  "to be wet, wetted" in the saying,  ,  "I was wetted with water."
 ⲁⲙⲉⲩ, B. and S., "to be void"; "to be empty"; used metaphorically in the sense of loss;  , "We turned out empty handed," etc.
 ⲁⲙⲉⲩ, B. and S.,  , "fall down";  in saying  "fell down," "dropped down."
 ⲁⲙⲉⲩ, "lightning,"  . These two words are probably of an early Semitic root. All words marked with an * are probably of similar origin.
 *ⲁⲙⲉⲩⲧⲟⲙⲉⲩ, "stag,"  .
 *ⲁⲙⲉⲩⲧⲟⲙⲉⲩ,  ,  "to burn."
 ⲁⲙⲉⲩ, B., "mill,"  in the song:  .
 ⲁⲙⲉⲩ, ⲁⲙⲉⲩ,  "donkey"  ;  in Upper Egypt—calling for the animal  .
 ⲁⲙⲉⲩⲧⲟⲙⲉⲩ, B., "to sleep," in the expression  =  "I make you fall down"; or  "lie down and sleep."

- *ΘΑΛΙΣ, تَلَيْس "sack."
- *ΘΑΛ, تل "hill, mound."
- ΘΑΦ, B., ΤΑΦ, S., ΤΑΦΤΑΦ, ΤΑΦΤΕΦ, B., ΘΟΦΤΕΦ, S., "spit" تَفَّتَف, تَف, 
- ΘΑΪ, ΘΟΪ, B., ΤΩΞ, S., تَمَخ, "drunk," شرب طاتخ, very common expression meaning "drank until he became drunk."
- ΥΑΟΥΤΟΥ, B.,  حم "eat," imperative, in giving food to babies. Also, , for offering water to babies.
- ΝΟΥΝΟΥ, ΝΟΝΟΥ, , "baby, anything small and young."
- ΝΟΧΡΗ, B., "big sun," "strong sunshine," نَفْر. "Do not walk in the strong sunshine," ماتمشيش في الذفر. It is interesting to notice the x becoming a غ in Arabic. The Coptic word is ΝΟΧ, "big," ΡΗ, "sun."
- ΟΥΤΩΜΗ, B., , "a big date palm."
- ΠΕΪΘΟ, B., ΠΕΧΑ, S., ΠΕΧΑ, B., بَسْحَة, "the handle or the edge of a plough."
- ΠΪΪ, , late Egyptian: نَخ, "afrit," is used to frighten someone.
- ΠΠΕΙ, S., ΠΠΕΙ, بَرغوث, "flea," often called in Arabic بيبه, particularly when talking to babies. The fact that most addresses to babies remain in Coptic until to-day is most significant, and means that the Coptic language has lingered long in use in private homes.
- *ΦΑΥ, ΠΑΪ, ΠΑΥ, فَخ, "trap," root  (?)
- ΠΟΥΡΥ, ΠΟΥΡΪ, ΦΟΥΡΥ, B. and S., "to stretch out"; بَرش a kind of small mat used in many ways.
- *ΠΟΥΤ, S., ΦΟΥΤ, B., فَط, "jump," "run,"  Λ.
- *ΡΟΥΤ, ΡΟΥ, "garden," "park." Common in the names of towns, دِيرُوط, ΤΕΡΟΥΤ, etc.
- ΕΠΑΤ, ΣΠΑΤΕ, سَبَاطَه, "a bunch of dates."
- *ΣΟΥΒΕΙ, ΣΑΪΒΕΙ, سَخَم, "to defile, to dirty."
- ΣΑΖΤ, ΣΑΖΤΕ, صند, "heat," الصند طالع حامي.
- * (Ebers, XLVII, pp. 12, 13), صَدَاع, "migraine."
- ΣΩ, B., ΣΑΟΥ, S., سِيَه, , "to drink," شربءأ; in Asiut, in calling for water they say (سيدا).
- , ΘΟΥ, ΤΟΥ, طاش, "boundary."
- ΤΟΥΡΙ, ضوريه, "hoe."
- ΤΩΟΙ = فاس "pick-axe."
- ΤΚΤΚ, , "gone bad"; for food, حمض نكتك.
- ΘΑΖΥΕ, ΤΑΖΥΕ, "to invite," دعوق, طهمه, "invitation."

- ΤΑΥΗΡΙ, دامية, "inundation,"
- ΤΟΥ, طَمِي, "the Nile mud."
- ΥΘΑΜ, ΥΘΟΥ, اشتاوم, "dam," ; different from στόμα.
- ΥΑΡΚΕ, شراقى, "low Nile" ; deficiency (of water).
- ΥΕΡΟΚΣ, "wood for burning," شَرَاق.
- ΥΝΗ ΛΕΛΟΥΤ, "small boy," شملول, "dandy," "young man."
- ΥΒΕΝ, , شَن, "blow the nose."
- ΥΔΙΡΙ, ΖΩΙΡΙ, خراء, faeces, in the expression يهبر, "having diarrhoea."
- , , , , χαιε, شايه, "the shirt of a baby."
- ΧΙΡ, صدير, "small fish" ; also in the sense of acid they say, حادق صدير, "very acid."
- ΧΑΛΟΥΣ, هَلوس, "spider's web."
- ΧΑΧΩΣ, هجاس, "chatterbox."
- ΧΗΤΚ, حراك, "by your side."

(To be continued.)

GEO. P. G. SUBIY.

REVIEWS.

The Palace of Minos at Knossos. By SIR ARTHUR EVANS. Vol. I. Sq. 8vo, 721 pp., 8 pls. coloured, 11 pls., 542 figs. and map. 1921. (Macmillan.) 126s.

The harvest is now put into our hands of all the work begun more than twenty years ago in Crete, and the first volume we hope will be soon succeeded by the two other volumes which are promised. This is far more than an account of Knossos, as the results and objects found by other excavators elsewhere are incorporated, to complete the material of each period, thus rendering the work an entire view of Cretan civilisation. Here will be stated an outline of the work and its relations with Egypt especially.

It is truly said that this was a pioneer work. There was very little known of mere loose objects, and there was no pre-Hellenic building which could serve as a pattern for the excavation. The whole of the sequence of civilisation had to be worked out from the material as it came to light. After a preliminary sketch of the general connections of Cretan civilisation with other lands, there is a first chapter on the neolithic period. The series of superposed palace ruins are really a terrible encumbrance of a great neolithic site of the first importance. Even on the shortest dating of the palace period, the neolithic would in proportion extend to 8000 B.C. This great mass of 23 to 26 feet depth of ruins contains the early history of civilisation, perhaps more completely than elsewhere. Though the later remains above it must be preserved, yet it might be possible to tunnel it at different levels, and recover the stratified series of deposits. So far only a few pits have been sunk. From these the lowest stratum yielded polished stone implements, and pottery with a good burnished face. In the middle strata is found the beginning of the incised decoration, some with white filling; figures of animals appear, and human figures with stump limbs and heads, mostly squatting women. On some of these is the zigzag line pattern so usual on the prehistoric statuettes of the first period in Egypt. The figures are thus placed in relation to those from the Aegean region. The later period at Knossos is marked by the pear-shaped and orange-shaped stone maces, like those of the second age in Egypt. Thus we may take as contemporary:—

<i>Knossos.</i>	<i>Egypt.</i>
Early neolithic.	.
Middle neolithic.	First prehistoric age.
Late neolithic.	Second prehistoric age.

The ages in which metal was used are divided into Early, Middle and Late Minoan, roughly corresponding to Old, Middle and New Kingdoms in Egypt, and each age is divided into three parts, numbered I, II, III, according to the well-known system of the author.

The Early Minoan I is marked by polished black ware, as found in the Ist dynasty at Abydos, bowls on stands as in the IInd dynasty, a chalice apparently copied from a lotus cup (19 D.), globular jugs with long spouts, and heavy stone bowls imported from Egypt, beside imitations of such.

In the second age (E.M. II) the main material is from the cemetery of Mochlos. It is remarkable for the beauty and variety of the stones, which are, however, all soft, limestones and steatite, and not hard silica minerals as in Egypt. The pottery is of cloudy colouring of black, orange and red, varied by oxidation in burning, like prehistoric Egyptian ware. Conical cups with short spouts resemble the Old Kingdom forms, and cups on stems are like the cups of the IXth dynasty. Imitation rivets, copying metal ware, were similar to Egyptian of VIth dynasty. The double spouts of the IInd and IIIrd dynasty were copied, as also the bowls with deeply curved lip, "carinated," which are of the IIIrd-Vth dynasties. A marble vase is taken from the form in the VIth dynasty.

The third period (E.M. III) was one of deterioration. A great domed chamber, cut in the rock, is the prototype of the "Treasury" tombs. Painted pottery now became much commoner than stone vases, and spiral ornament begins to appear. This was probably preceded by the earliest spiral in Egypt, of Zed-ka-ra in the Vth dynasty. But it is not regularly adopted till the Xth or XIth dynasty. We may agree with Sir Arthur in supposing that it came from the north by way of the Cyclades. Along with the spiral comes in the squared form, the "fret" or "meander" pattern. The Cretan adaptation of button-badge patterns from Egypt shows that they must belong to the VIIIth dynasty; the pattern is degraded, and the original did not start till late in the VIth.

The period of Middle Minoan I is especially the Age of palaces (M.M. I). Upon the blocks of stone are many signs, referring to the quarry or the destination; we shall notice these below. Of this age is the substructure of a great square tower, built in a cellular form with deep blind chambers, which were filled up to make a high platform. It is 46 × 51 feet, which is much less than the platforms of forts at Daphnae (140 feet) or Naukratis (190 feet), but it belongs to the same system, which was expanded later. The drains of the palace are of the earliest laying out. The pipes were 30 inches long, and 5 inches tapering to 3-inch bore. On the narrow end was a stop-flange outside, and in the wide end an internal collar, so as to give a wide bearing on the flange. Some had two pairs of handles outside, in order to move such heavy things safely. Pottery modelling of figures was common. A new type is of jars with two handles, either joining the neck vertically, or rising from the shoulder at both ends. Painted imitations of stonework are common, and foliage decoration begins to be freely used. Scarabs are first imitated in this age, and are of the style of the XIIth dynasty.

The next stage (M.M. II) is marked by the laying out of the palace plan on a large scale. The great drains were built of stone, 30 × 15 inches, catching the rain from the open courts and light wells, into which the roofs discharged, and also draining the latrines. The pottery was highly developed. There are enormous oil jars with knobbed pattern and taller than a man, and there is also an egg-shell ware, with striking decoration and brilliant colouring. This pottery was also adapted to imitate metal vases, in form and polish. The patterns are the most perfect and brilliant of any period. From the fragments found at Kahun, and the vase from Abydos, this style is dated to the end of the XIIth dynasty. Towards the close of this period the leaf patterns become mechanical repetitions of a formal kind. Seals with hieroglyphs of Cretan origin were much used. A good dating point is gained by a diorite seated figure of Egyptian work

found with pottery of this age at Knossos, and belonging to the late XIIth or XIIIth dynasty. It represents Ab-nub, born of Uazet-user. The serpent of Uazet is placed on a stand to show that it represents a god, like a falcon on a stand for Horus.

The relations of trade between Egypt and Crete lead to attributing the great harbour works at Alexandria to Cretan enterprise. These works were found by M. Jondet, Chief Engineer of Ports, and mapped by him. He published them in 1916 at the *Institut Égyptien*. They comprise an inner and outer breakwater in front of Ras et Tin, and running west, and a back breakwater behind, enclosing a harbour now over 20 feet deep. Before the sinking of the coast this would not be over 10 feet, but the ancient shipping was of very light draught, as it needed to draw in close to shore. Before the Pharos island was joined to the mainland by Alexander it would be a convenient point for traders, like Hongkong, clear of the Egyptian shore. The basin of the harbour was about 150 acres in area; the front of it was outside the present harbour, and the back of it along the present breakwater and beyond the bend of it, on to the islands and shoals.

A notable view of the life of this age comes from the pictures of houses, modelled in glazed pottery and inlaid in some general scene, which included trees, water, animals, warriors and negroid figures. The houses were of three or even four floors, the windows sometimes divided into panes. Most were built of stone courses, others of wood, with round poles for flooring and partitions.

The latter stage (M.M. III) of this great period was marked by a catastrophe, which was "so general that the palace sites both at Knossos and Phaestos may, partially at least, have remained for an appreciable time uninhabited and have existed as mere heaps of ruins." Though in writing, seals and architecture, changes appear, yet these are more as developments than as new motives. It seems that the break was caused by a people of lower ability, who did not bring in new ideas. There was widespread conflagration and plundering of the palace. The renewed life here, of M.M. III, is dated by the alabaster lid with the name of Khyan, belonging to the XVth dynasty. There was a distinctly later taste in the pottery, applied modelling stuck on, and sprays, which remind us of the style of 1870. A greater degree of luxury appears in the inlaid crystal, ivory and gold, gaming board, the abundance of coloured glaze ware for inlay, as the goats, cows or fish (long before Akhenaten), and the free and delicate drawing of the frescoes. A weird variety of monsters were devised on the seals, and a new decoration of great lily plants rises life-size up the sides of the tall jars. The religion is shown in the figures of the snake-holding goddess, the marble cross and the emblem of the double axe mounted on a stand. The writing changes to a more cursive form of the earlier hieroglyphs, due to a free and common use of reed pans. Beyond this the volume does not go, the late Minoan stages and other subjects are for future issue.

Some general matter remains to be noted. The strong artistic instinct of the Cretans led them to decorate pottery and walls with a great variety of plants and figures. To these no magic purpose would be assigned. Why then attribute a magic intent to the less perfect decoration by other peoples. Let us credit lower races with having aesthetic desires, such as can undoubtedly be observed at present. The examples of multiple beads from Egypt, Crete and Britain are well illustrated, but it might be added that the exact fabric of the Wiltshire beads is only paralleled in the multiple beads of 1210 B.C. in Egypt.

The signs used by masons on blocks of stone are nearly all well known about the Mediterranean, where they probably had regular sound values. Out of 15 single signs, 13 are known in Spain, 11 in Egypt, 4 in Karia, 3 in Lydia and 2 in Lachish. In the fuller list of all the advanced linear signs in Crete about 36 are geometric. Of these 27 are known elsewhere, 25 in Egypt, 16 in Spain, 12 in Karia, 8 in Lydia, 6 in Lybia, and 5 in Lachish. Thus the connection with the opposite ends of the Mediterranean is closer than with the neighbouring Asia Minor coast. With regard to chronology it is to be regretted that the knowledge of the Egyptian dating seems to have been forgotten, and the consistent system which they have left us is regarded as a mere supposition of the present time. The Berlin dating here followed is a total impossibility; the XIIIth dynasty alone, of well recorded kings, would overlap the XVIIIth on that supposition. Not a single advocate of the reduced dates has ever attempted to show how the known reigns can be compressed into the time.

It will be most desirable to trace out the system of design of the buildings, what parts were laid out to measure and what were of mere resultant lengths. So far as a few measures are given, the standard seems to have been the Persian *arish*, divided into three feet of 12.83 inches. This was in use in Asia Minor. The weights also must be published, especially an accurate weighing of the great octopus standard.

A great problem is that of the future of Knossos. It is largely built of gypsum, which is very soluble and was protected anciently by roofing or lime plaster. Without any plaster it will now all perish in a few generations. The ancient construction has been largely repaired by modern work, needful to put the place into accessible state. This will, in a century or two, be blended and confused with the original work. To keep the site really safe it needs much more reconstruction and roofing. Left as it is it will largely perish, without the protecting coat of earth that has saved it for 3,000 years.

Les Indo-Européens. By ALBERT CARNOY. 1921. 256 pp., 16mo, 7 frs. (Vromant, Bruxelles.)

This work deals with the linguistic point of view, set out by Max Müller sixty years ago. The author disclaims at once the idea of an Indo-European race being defined by the language, yet little or nothing is said as to the various racial sources of the peoples who adopted the language. There is a chapter on the centre of dispersion, but beyond stating that it included Central Asia, Russia and Germany, nothing more is attempted. Tilak's work, which would place the Aryans at least as far north as Tobolsk, is not mentioned. The increase of cold in Scandinavia at the beginning of the bronze age is noted, but the connection of that with the submergence of the same period should be mentioned. In general the physical side of the subject is hardly developed, but the linguistic evidence is fully described with examples dealing with each branch and most dialects of Indo-European speech. The evidence from community of words is classed under all the various heads of zoology, dwellings, utensils, food, clothing, arms, &c., and the beliefs and mythology are fully described. This is a useful outline of the subjects with which it deals.

The Septuagint and Jewish Worship. By H. ST. J. THACKERAY, D.D. 8vo, 143 pp., 1922. (*Schweich Lectures, Milford.*)

This course of British Academy lectures is mainly occupied with the influence of liturgical use on the minor books of the Old Testament, the incorporation of rubrics, and transformation of such into parts of the text. The results of the author's study on the Graeco-Egyptian version, known as the LXX, concern us here. He remarks on its value as being made from MSS. older than the formation of the orthodox recension of the Masoretic text, and far before any remaining MSS. of that. It is very difficult to counterpoise the value of two opposite kinds of material. In the received Hebrew text, late construction, but excessive care; in the Septuagint, earlier construction, more varied material, but lack of precision and careless transmission. The Pentateuch was first translated, by a small group, in the third century B.C. The language is the popular Greek, and not literary, hence it was for general use and convenience, and not done for library purposes. The familiarity with Egypt shows that it was prepared there. Next the Prophets were done by another group in the second and first centuries. To them were gradually added the Psalms and lesser books, translated by individuals, and more as free paraphrases than as formal renderings. The whole was then subject to various editing, and versions made in the Asiatic schools of the second century A.D.; in fact, the translation of some parts seems, from peculiar words, to have been made in Asia Minor. Of the earliest MSS. the Vatican is the best, the Alexandrian (Brit. Mus.) being of mixed origin.

Synoptic Series of Objects in the United States National Museum Illustrating the History of Inventions. By WALTER HOUGH. 8vo, 47 pp., 56 pls. (*Proc. U.S. Nat. Mus.*)

Though this collection scarcely touches on Egypt, it is of great interest for comparison, as showing independent lines of invention in America, covering the variety illustrated in the University College Catalogue of Tools and Weapons of the Old World, and continuing the evolution down to the present day.

Catalogue of Textiles from Egypt. Vol. II. By A. F. KENDRICK. 8vo, 108 pp., 32 pls. 5s. (*Victoria and Albert Museum.*)

This is the continuation of the catalogue noticed in ANCIENT EGYPT, 1921, p. 57. It deals with "The period of transition and of Christian emblems." The transition is that from Graeco-Roman to Coptic art, during the fifth and sixth centuries. The old skill was waning, the old notions were being discarded, the sense of ordered disposition was giving way to the attraction of bright colours. The catalogue begins with many examples of woven crosses. On comparison with the accurately dated examples of forms of the cross, the dates in the catalogue average 150 years too early (*see* ANCIENT EGYPT, 1916, p. 103). This suggests that all these textiles have been dated a century or two too early; it does not appear that there are any absolutely dated examples as a basis. A generally later dating would accord more nearly with Gayet's statements. It is well that the materials should be so clearly illustrated and described, and this will long serve as a book of reference on the patterns and methods of work.

Capitals and Bases: a theory of their evolution. By F. WELMAN. 6 pp. (*Journal of Royal Institute of British Architects*, 22 October, 1921.)

This theory mainly refers to Greek forms of capitals, but also includes some of the Egyptian. As it is a new possibility it needs consideration. The idea is that a wooden architecture is made more durable by damp-proof layers of bitumen, and that the architectural details of design have originated from such bitumen layers retained in place by cloth wrappings and cords. Thus the features of the Doric capital and Attic base are well accounted for, and, less distinctively, the Ionic and Corinthian capitals. The evolution of forms is a difficult subject owing to our ignorance of the series, of which we only know the final product, and here and there a few of the earlier stages. This is as true in architecture as in zoology.

The basic question is where the forms were developed, and whether bitumen was known there. So far as we know there is no trace of bitumen used in any Mediterranean country for building purposes. Can the forms have arisen farther east. In Assyria there is something like the volute (Botta, Pl. CXIV), and in Persia is the prototype of the Ionic echinus. The latter, however, is obviously a leaf pattern in the long drooping form at Persepolis (dieulafoy II, xxi), otherwise there does not seem to be any oriental source for the forms attributed to the use of bitumen.

In the dry climates of Egypt and Greece there would not be the same inducement to use damp-courses that we have in the north. Yet the forms suggest a soft material held in place. May it be that the purpose was to keep a bedding material in place to equalise pressure, and that clay was so used. The suggestions of origin of the features of Egyptian architecture is not in harmony with materials used in ancient or modern times, reeds, maize stalk, mud, cord, lotus, papyrus stem and palm leaves. Nor will the suggested origin of the spiral accord with the earlier examples as surface decoration on small objects. The fret is the spiral squared up in weaving patterns, as seen on the earliest example, on the borders of dresses of pre-Persian statues.

Die Cheopspyramide. By K. KLEPPISCH. 8vo. 74 pp. 1921. (Oldenbourg, München.) 15 marks.

This work by a Polish engineer deals mainly with the external form of the pyramid, and the various mathematical properties that co-exist in that form. Here we meet the old difficulty, how many such properties are accidental? or did the constructors select the form from a wide knowledge of such properties showing them that this form combined many different ideas?

The proportion of the radius to circumference, or approximately 7:44, for the height and circuit of the pyramid is accepted; but the author takes up the old and erroneous measures of the base in order to make out that the slope $+ \frac{1}{2}$ base = 1,000 English feet. Really the actual measures give 11,871 to 11,888 inches for this amount. Wiping out this, there remains principally the mean proportional relation of $\frac{1}{2}$ base : height :: height : slope; which results in many relationships, such as area of face = area of height squared; or base area : face area :: face area : whole area base and faces. Another proposal is that, taking the height as 280 cubits and $\frac{1}{2}$ face as 220, the slope is 356.090, or slope $+ \frac{1}{2}$ base = 576.090, almost a regular number, 24². It seems very unlikely that such relations determined the Egyptian to select the radius and

circle proportions. That the Meydum pyramid is 7 and 44×25 cubits, and Khufu's pyramid is 7 and 44×40 cubits gives the strongest reason for accepting that on the originating purpose; all else is therefore only coincidence.

The Origin of Letters and Numerals. By PHINEAS MORDELL. 8vo. 71 pp. 1922. (Philadelphia, 4137 Leidy Ave.) 2 dollars.

This essay deals with the Sefer Yetzirah, a mystical tract on the nature of letters. The author distinguishes an early edition, which is pre-Talmudic, of about 600 words, and later editions with targums, of two or three times the length, which may be of the fifth to ninth century A.D. Apart from the Jewish interest in the mystical allusions, this tract is of general interest regarding the Semitic alphabet. According to the original edition, the alphabet consisted of ten double letters which had modified values; *aleph* (e and o), *beth* (b, v), *gimel* (g, j), *daleth* (d, dh), *vau* (u, w), *kaph* (k, kh), *pe* (p, f), *resh* (r, gh), *shin* (sh, zh), *tau* (t, th); the other twelve letters had single uniform values. Thus a total of thirty-two letters is reached. The Sefer states that the tetragrammaton Yhvh consisted of vowels, so that all the letters rendered as vowels in western alphabets were also recognised as vowels in Hebrew. It was not till mediaeval times that the consonantal view came in. The modern values according to Mordell's comparisons are:—

	<i>aleph</i>	<i>yod</i>	<i>vau</i>	<i>'ain</i>
Sephardic (Spanish)	a	e, i	o, u	
Ashkenaz (German)	e, o	i	u	a

The Svastika and the Omkīra. By HARIT KRISHNA DEB. (*Journ. Asiatic Soc., Bengal*, N.S., XVII, 1921, No. 3.) "The syllable *om* . . . is part and parcel of the Vedic religion." As it is pronounced with a long *ō*, the author suggests that the sign for *o* (a "pothook" with square ends) was duplicated, one across another, and so originated the *svastika*. At first sight this may seem merely a guess, but it is fortified by other evidence. The *svastika* goes back to Panini, in the VIIIth century B.C., when it was a cattle mark; another reference is well before 528 B.C., and it is on a gold leaf in a vase found with relics of Buddha. On Indian coins of Eran the *svastika* has the letter *m* added to each terminal, thus making *om*, and a variant of this is on coins of Ujain. Two of the Asoka edicts have corner marks of the *svastika* and letter *m*. Albiruni (1030 A.D.) states that an ω sign is read as *om*. Thus the connection of the *o* sign, *om*, and *svastika* is strongly indicated. The meaning of the *svastika* is "that which signifies well-being" or "brings blessing," like the *onkh uza senb* in Egypt. The earliest example known is on the spindle whorls from Troy, in the third city, about 1800 B.C. It is frequent on Greek vases about 600 B.C. Among some rather uncertain conjectures in the latter part of the paper there is a striking comparison of the names of Gilukhipa, sister of the king of Mitani, with Guruksepa, who was the third successor of Brhadbala, who fell in the Bhārata war about 1450 B.C., another Indo-Aryan link with Naharain.

PERIODICALS.

Comptes Rendus, 1921. March—June.

CAPART, J.—*Un mythe Égyptien dans le Roman de Renart.* In the XVIIth chapter of the Book of the Dead is the description of the combat of Horus and Set. For this combat the regulations described are like those of the judicial combat in the Romance of Petubast. The eye of Horus was injured, and was restored by Thoth, and then became *uza*, whole or healthy. The details of the combat between Horus and his uncle Set are the same as those in the fight of Renard and his uncle Isengrin. The animal gods of Egypt easily gave rise in their mythology to folk tales about animals.

Lettre de M. Montet à M. Clermont-Ganneau. This outlines the history of Byblos, *Keben*. As the port for obtaining timber for shipbuilding, it was essential to trade, and the pinewood from there was used for furniture. Various fragments of Egyptian monuments have been found there, the names are of Tahutmes III and Ramessu II. An earlier block, with scenes of a kneeling king offering to Hathor, is dated to the XIIth dynasty by the spelling of *Keben*.

A mosaic floor of a synagogue of the IIIrd century has been found about four miles from Jericho. The chariot of the sun is surrounded by the signs of the zodiac, and figures of plants and animals. The Jewish character is assumed from the Ark of the Law, the Holy Lampstand, and Daniel between the lions. The presence of figures would rather point to the building being a church, the subjects named being often found in Christian art.

July—October.

Rapport de M. Lacau . . . sur les travaux exécutés pendant l'hiver 1920-21. The Nubian temples are withstanding inundation, but the gate of Hadrian at Philae will need reconstruction, and the small temple of Tafah will need to be completely rebuilt on higher ground. At Denderah the whole surroundings of the great temple are being cleared. The lake and wells, and the mammisi are all cleared. The fore part of the latter was removed anciently to build a church, but the plan remains traced on the foundations. The protection of the roofs against rain percolating was most carefully provided for in the construction.

At Karnak, one of the most important excavations in the world, work has been resumed. M. Pillet has taken up the work left at M. Legrain's death, and the intention is to publish all architectural parts that can be considered as finished. A large clearance must be trenched deeply to see if any monuments lie under it before using it as a space for arranging and reconstructing the blocks of the Amenhetep temple and other buildings. The stairway of the great pylon has been opened up, and a row of relieving chambers found in the upper part.

At Saqqarah nothing had been done for seven years, and now Mr. Firth has renewed the work. It is first intended to clear the funeral chapels of the pyramids of the VIth dynasty, and then to clear around the mastabas to examine exteriors. The mastaba of Kagemna has a figure and texts upon it. On the south face small tombs were inserted in the Middle Kingdom, with statues of the deceased squatting at the base of the stele. The pit led to a chamber covered with figures of offerings; the funeral furniture included alabaster canopics of fine work, and many rock-crystal model vases left solid. The clasp of a gold necklace shows that jewellery had been buried here.

At Aswan the great unfinished obelisk has been cleared to 118 feet length, without reaching the end. At Thebes the sarcophagus placed by Hatshepsut in her cliff tomb in the Queen's Valley has been removed to the Museum, and stands by the side of her sarcophagus from the King's Valley. At Tuneh the sculptures of the tomb of Petosiris have been copied for publication.

At Athribis (Benha) a tomb has been found of a priest of the sacred falcon, of Greek period. An enormous limestone sarcophagus was built round with great blocks, on the ground surface. There was neither chamber nor pit, as the water level did not allow of sinking.

At Tell el-Yahudieh more Jewish-Greek steles have been found, many dated in the reign of Augustus.

November-December.

November 9. M. Montet found many alabaster vases at Byblos, one with the name of Unas (p. 332).

December 23. M. Montet found inscriptions of Menkaura, a colossal figure of Egyptian style, and fragments of two other statues (p. 363).

January-February.

M. Montet found a large group of things near a temenos wall: lions couchant and standing, cynocephali, scarabs, kneeling figures, flies, model table of bronze, bracelets and rings of bronze, gilt-bronze statuettes and a coin (illegible); a cup full of beads of rock-crystal and carnelian. In another place was a large quantity of alabaster vases and pottery. On one vase is the name of Unas, beloved of Ra, "over the lake of the Great House," supposed to be a royal lake, but *per oā* at that time might refer to a temple. On a piece of a vase is the *sed heb* of Pepy, and on a cynocephalus vase is the name of Pepy II. A vase of Menkaura goes back to the IVth dynasty; and still earlier is a cylinder, two inches long, with three gods upon it, naming "the lady of Byblos," the hieroglyphs of which are irregularly placed, as in the IInd and IIIrd dynasties. There is a circular wall a metre thick, round a paved area; also a temple with four colossi before it, standing and seated; they are broken away above, but a head was found. There are no inscriptions, and it is supposed to be Phoenician. This is the last report issued, when the work was stopped in January by the rains.

Palestine Exploration Fund, Quarterly Statement, April, 1922. A cubical bronze weight from Petra, described by Mr. E. J. Pilcher, bears on it *Khamsheth* or "five," showing it to be a weight of 5 qedet, on the Egyptian standard of 140 grains. The form of writing is the Edomite Semitic alphabet, and it points to

trade from Egypt through Nabathaea as early as the sixth century B.C. There is also in this April number a summary of all the archaeological work in Palestine by Prof. Garstang.

Metropolitan Museum of Art, Bulletin, Part II, 1921.—This is entirely devoted to a fairly full account of the excavations of season 1920-21. At Lisht—described by Mr. Mace—there was a pre-dynastic village with fragments of pottery and stone vases. A later village built against the side of the pyramid yielded stone figures, tweezers, rasps, harpoons, combs, like those from Kahun. Among these were incised black vases of Hyksos age, and one of the same family of buff pottery with birds and dolphins in dark red, outlined by white incisions. This is a new style of this Syrian pottery. There were also engraved ivory wands, and a weight of Senusert with the number 23 $\frac{1}{4}$ on it, evidently a converted weight, but the amount is not stated. As regards the pyramid of Amenemhat I there is great confusion, as blocks are found (1) with Old Kingdom reliefs, (2) from earlier work of Amenemhat I, (3) of the final temple, and (4) temple reliefs copied from older monuments. Under a corner of the pyramid was found a foundation deposit, exactly like that under a temple (*Abydos II*, p. 20). The tombs of four princesses proved to have been entirely plundered.

The copying work of Mr. Davis at Thebes has been devoted to the tomb of Neferhetep, which contains some well-known scenes (Wilkinson, Pl. LXVII).

The Theban excavations are described by Mr. Winlock. After finding the tomb with the magnificent set of models, the rest of that valley was thoroughly explored, but nothing further appeared. To the south was the platform for a royal temple, and the causeway leading to it, which ran across the site of the future Ramesseum. Only one small tomb—perhaps never finished—was found here, and the great tomb temple was never built, probably because the court moved away to a new centre. Some much later tombs were found, one being of the charioteer Atefamen, with three fully decorated coffins in a painted sarcophagus.

An entirely different enterprise was in the XIth dynasty temple of Deir el-Bahri. The work of the Exploration Fund had bared the foundations of six shrines of princesses, and tombs beneath four of them. But, strange to say, no search had been made for the burials beneath the other two shrines. On looking at the paving it was obvious where the pits were, by the sinking over them. On opening that of Oāshyt her coffin was found complete, with the mummy and wooden statue, in a limestone sarcophagus. Outside, this was decorated with scenes like that of Kaut, now in Cairo; but inside, instead of being plain, it was also sculptured and painted with scenes. The wooden coffin is highly painted with rows of funereal offerings, and figures of the constellations, the thigh, Orion, and Isis. This is certainly the most splendid burial of the Middle Kingdom, in its furniture. The jewellery had, alas! all been robbed anciently. The sixth shrine, that of Mayt, proved to be of an infant. Some strings of beads were found in her wrappings with a cartonnage over the head, in a plain whitewashed box, in her coffin. Among the beads are some of blue glass, extremely rare in the Middle Kingdom. We may add that this year Mr. Winlock has found the foundation deposits of the temple. It is to be hoped that he will soon publish all of these finest products of the temple, the sarcophagi, the deposits, the wooden statue of the king (*ANCIENT EGYPT, 1920, p. 33*), and as

many as possible of the fine blocks of sculpture which crowded the dealers' shops during the previous excavation. This is necessary to supplement the publication by the Fund.

A search in the convents of the Wady Natrun has been made by Mr. Evelyn White, and plans and photographs secured. A quantity of leaves of early works were rescued, which belong to books previously obtained by Tattam and Tischendorff. Altogether this bulletin is the record of a fine harvest of new results, and we earnestly hope it will soon be followed by complete publication.

Annals of Archaeology. Liverpool, 1921.

GRIFFITH, F. LL.—*Oxford Excavations in Nubia.* This work was at Faras, a third of the way from Abu Simbel to the Second Cataract. The earliest object here was a drift type palaeolith of quartz, the only one known so far south. A village and cemetery of the end of the pre-dynastic age contained pottery which was entirely of the age before Mena. It is unfortunate that the absolutely dated series of pottery of the Royal Tombs is disregarded in calling this "proto-dynastic." A thin layer of ash and charcoal marked the settlement, which was probably of wicker booths. The pottery of distinctive forms is between 75 and 78 S.D. With this was also the soft black-bodied Nubian pottery with parallel incised lines, of the class which was brought down into Egypt after the VIth dynasty and after the XIIIth. The palettes were thin oval slabs of quartz. Copper adzes (mis-called chisels) and axes were found; also a cylinder seal of ivory of local design unlike the Egyptian, and beads of crystal, carnelian, garnet and serpentine, and ostrich eggs. So far as the skeletons could be discriminated, the men had axes and chisels buried with them; the beads, armlets and copper piercers were with women; the palettes were with both. These settlements of the late prehistoric age died out very soon in Nubia; various causes are suggested, but the most obvious would be that these were groups of the prehistoric folk driven out by the dynastic invaders, taking their goods with them, but unable to continue their old handiwork, and gradually becoming lost in the native population. This would account for the absence of anything belonging to the dynastic culture.

After this comes the Nubian civilisation contemporary with the Middle Kingdom, stated to range from the end of the VIth to the XVIIIth dynasty, the so-called C group. The graves were surrounded by a ring-wall of stones, filled up with sand and topped by slabs. The pottery was placed outside of the graves as offerings, as in Egypt (*Tarkhan* II, xiv-xvi). The contracted bodies are all on the right side, head between north and south-east, whereas the prehistoric bodies were—like the Egyptian—on the left side, head south. There was one instance of a dismembered body, with bones broken. There were armlets of shell, ivory, marble and alabaster; finger rings of ivory, horn and shell; amulets of a turquoise hawk, carnelian foot, silver *onkh*, and a rather geometric figure on a hemi-cylinder, of the usual post-sixth style. The beads were of gold, quartz, carnelian, diorite, steatite, shell and blue glaze. Patterned beadwork in squares was also found (the drawing has the heraldic shading reversed). A curious kind of pot is conical, about five inches long and one inch wide at the mouth; the inside is smooth as if it were a mould; these are like pots of double the size found elsewhere. Some such—but not all—have a hole in the bottom,

and have been thought to be tuyers; they are too long for crucibles apparently, and have no trace of slag in them. Another suggestion is that they were moulds but there are no moulded objects of this shape and size.

Considerable remains of the New Kingdom were discovered. A temple to Hathor seems to have been built by Hatshepsut. Another temple was built by Tahutmes III, of which various blocks and fragments remain. A third temple was built by Tutonkhamen, which still shows half the columns of the forecourt, and nearly all of the hypostyle hall. Huy, the governor, built it at the request of his sister, who was head of the harem of the king. There is the greater part of a granite stele with figures of Tutonkhamen and a god. Lastly, there is a grotto of Ramessu II and the governor Setau, which may be a tomb, made for Merapu son of Pa-mer-ah. A new variation in transliteration appears in using *j* for *z*; as many people follow the German use of it for *y*, it is confusing, and *j* is better omitted altogether, as it is so ambiguous. This report is very welcome, though eight years old, and the twenty-five plates record the main things sufficiently.

Annals of Archaeology, Liverpool, 1922.

MACE, A. B.—*The Influence of Egypt on Hebrew Literature.* The lack of interest in Egyptian literature is mainly due to the imperfection of translation, and loss of the spirit and rhythm of it. This is illustrated by a supposed future version of a sonnet of Shakespeare. The comparisons of Egyptian and Hebrew writings are set out in parallel columns—the Proverbs of Ptah-hetep with Ahikar, the Hymn to Aten with Psalms, Ptah-hetep with Proverbs, Ani with Proverbs, Khakheper-res-senb and the Song of the Harper with Ecclesiastes. Some of these comparisons were made in *Nile and Jordan*.

Other important articles on megaliths by Mr. Thurlow Leeds, and on Asia Minor, Syria and the Aegean by Mr. Woolley, do not touch on Egypt.

Journal of the Society of Oriental Research, Chicago, 1921.

MERCER, S.—*Egyptian Morals of the Empire.* This article is in continuation of two previous articles upon the earlier periods, which were noticed in ANCIENT EGYPT, 1920, p. 62. Regarding marriage, examples of two wives are quoted, but at Hagarseh six wives are represented; the chief wife had no children, and this may have led to the large number otherwise (*Athribis*, vii). The sister-marriage, which was usual in royalty, is said to be of uncertain frequency in the lower classes; it is often found in family records, though it was not usual. The habit of speaking of a wife or lover as a sister at least shows that it was an ideal, like first-cousin marriage in Egypt at present. The close family affection is noted, like that of the modern Oriental, and the emphasis on children being the gift of the gods, theophoric names being commoner than in early times. The ideal character was of a high standard, much above the actual standard of any modern country; but there was, of course, a continual slipping away from it, especially in lax reigns, only to be compensated by an uncomfortable tuning up under an able ruler, such as Heremheb. (There is a strange allusion by the author to *coin* of that time, whereas there was no coinage till many centuries later.) Slavery was not unmitigated, and though slaves were sold and hired out, yet they could rise to wealth and power, as in modern times. The ideal of life was *maat*, truth or straightness, most prominently stated by Akhenaten "living in

truth." Lying and deceit were reprehended, and there was a strong belief in honesty; whether this was more effective than at present may be doubted. The modern Egyptian is remarkably honest to his equals, but has no feeling for his inferiors. We can, however, readily believe in the virtues of the Egyptian, as they are seen in many races at present—such as the North-American Indian—who have not much intellectual growth. One judgment of the author seems far too strong when he writes of "their excessive cruelty." The Egyptian was a very kind man, to whom the infliction of punishment was distressing, and there was a great delicacy of feeling about referring to any unpleasant subject (*Ptah-hetep*, 26; *Any*, 63; *Ptah-hetep*, 29). The only signs of cruelty are in the treatment of captives; but then war is war, and there were no tortures beyond the needful binding of the arms to prevent resistance. The figure of a king clubbing a group of captives is only an emblem of victory continued from primitive times.

MAYNARD, J. A.—*Were the Phoenicians a Semitic People?* This is a review of M. Autran's book, the conclusions of which and their discussion we may briefly note. The idea is that Egypt and Mesopotamia were not favourable to external energy, and are not likely to have greatly influenced the world; the greatness of their works and their brilliant qualities seem, however, to show that for the native the climate was not enervating. The Phoenicians are compared to the Northmen for their activity, and are regarded as having gone south to Palestine. In the Phoenician area of colonisation there are no Semitic names in Sicily, and very few in the Aegean. The archaic words in Greek are neither Semitic nor Egyptian, but probably come from the older Mycenaean. The Greek gods are of Asianic origin, and a few Phoenician words in Greek authors are not Semitic. But how about Carthage, the great Phoenician colony, with entirely Semitic speech? The primitive name of Karia was Phoinike, but this proves nothing as it may lead either way. According to M. Autran it was the Karians who were the fount of civilisation, and settled in Syria. The place names of Syria are claimed as of Aegean origin. Maynard's conclusion is that there was a large Aegean element in the Phoenicians, which might be only due to a small ruling caste like the Franks ruling the Gallo-Romans. Altogether there is a whole wilderness of theories: Puni from Punt, or from Karia; the leaders in civilisation, yet without a single distinctive art and merely copying their neighbours; autochthonous Semites, or intrusive Philistines from Crete; everywhere, and yet leaving remains nowhere; with a capital, Motya, without anything eastern and merely inferior Greek work; with an age-long reputation and nothing to show for it. Let us hope that serious excavation in Phoenicia, with careful archaeological discrimination, will clear up some of this confusion.

NOTES AND NEWS.

Capt. Engelbach has been clearing the great obelisk in the Aswan quarry, and finds that it is 133 feet long, which is more than any obelisk that has survived. It was abandoned because of fissures, and there are various plans for dressing it outlined upon it. The official report will give many interesting details.

The French excavations at Edfu have produced a jar full of Coptic documents of the VIIIth century.

Mr. Winlock, for New York, has found at Thebes a batch of letters of the XIth dynasty, as well as the foundation deposits of the XIth dynasty temple at Deir el Bahri.

Mr. Fisher and Mr. Mackay have found a group of demotic contracts at Drah abul Negga. Altogether, with the large quantity of Greek papyri and the earliest Hebrew obtained by the British schools, this may well be called the year of papyri.

At Amarna a palace on the south of the plain at Hawata has been further traced out by the Egypt Exploration Society. There was a stone hall, gardens, with cowsheds and dog kennels; a lake with buildings about it, strewn with flower beds and tanks. Another clearing was done on the workmen's village, which had long, straight streets like Kahun; many small things were found, and it was occupied until Tutonkhamen. At Hagg Qandil remains of a temple were found under the village, and this region continued to be occupied down to the XXVIth dynasty. A glass factory was found in the town, and the house of the vizier Nekht proved to be well inscribed, and to show some fresh kinds of decoration.

The remains from Byblos (Jebail) are now in the Louvre. Prof. Sayce states that the vases of the IVth—VIth dynasties were under the floor of the later temple. With them was a small seated figure of early Sumerian work, like a figure on a Tello relief, belonging to the time of Urnina, which is about 3600 B.C. As this is according to the Egyptians about the Xth or XIth dynasty, it might agree with the burial of Old Kingdom objects. The earliest object is a cylinder seal, with Thinite hieroglyphs belonging to a king Khoam, apparently a Babylonian or Amorite, naming Ra and Hathor as lord and lady of Gebal.

The Louvre has also recently obtained, from Cappadocia, at Topola, near Nevshehr (the ancient Soanda), the largest Hittite inscription yet discovered, about 16 feet by 10 feet.

Prof. Newberry's very interesting paper in this number adds a fresh datum to the early history, which will doubtless receive full discussion. The presence of the sealings equally of Sekhem-ab and of Per-ab-sen in the tomb at Abydos, and the absence there of any of Per-ne-maot, has caused the first two names to be looked on as belonging to one king, of whom the name as ruling the Horus people was Per-ne-maot. If Khosekhem is the same person as Khosekhemui, it

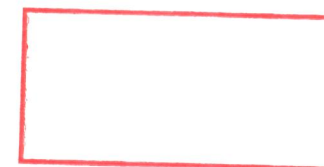
is strange that there were no seals of officials of Khosekhem in the tomb of Khosekhemui. The problem of the 363 years will have to be studied. There is only a presumption that Mena might have started an epoch, but nothing to identify him with Hor-akhti. But there is a likely source for that name under Den, as *Semti*, the two groups of three hills, might readily be taken in later times to mean *akhti*, the two groups of the sun between two hills. This would closely accord with the dates given by the Egyptians; Den began in 5383 B.C., so the 363rd year would be 5021 B.C., and this is the last year of Khosekhem who crushed the enemies, supposed to be the Set party.

A suggestion mentioned in ANCIENT EGYPT, 1920, p. 59, that a sphinx on the east bank faced that on the west, seemed worth examination. I therefore walked along the east side from Old Cairo to Ma'adi, searching for any rock line which might have been trimmed into a sphinx. There was only one ridge of rock along this bank, north of Basatin, projecting southward, and this was too wide to have ever been cut as a sphinx. A small settlement of late Roman and Arab times is on the east side of it. There is, then, no ground for the idea of a contra-sphinx.

W. M. F. P.



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