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EXHIBITION AT UNIVERSITY COLLEGE (see p. 69).

ANCIENT EGYPT

1921.

PART III.

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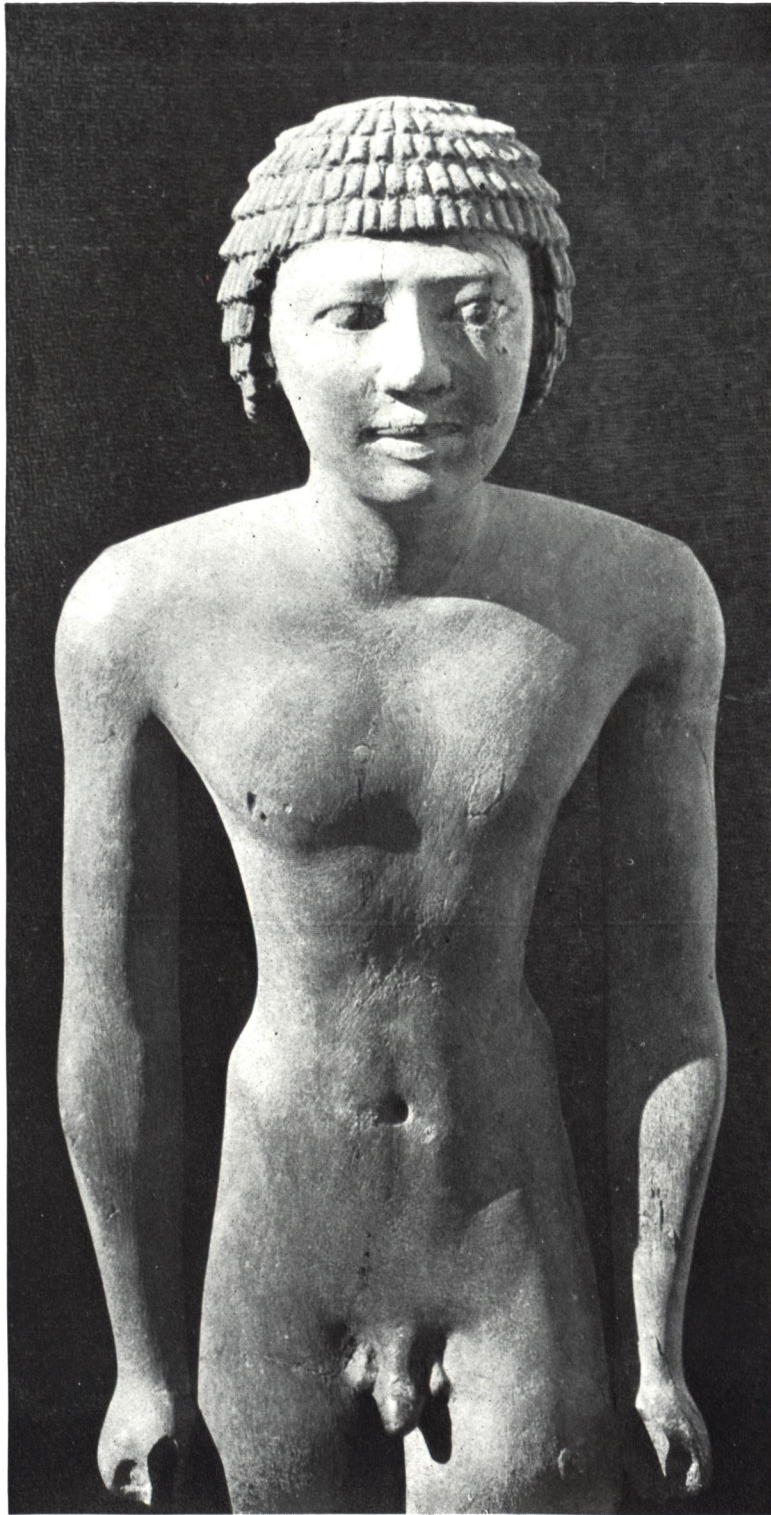
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YOUTHFUL FIGURE OF MERY-RA-HA-SHETEF.
VI DYNASTY. EBONY. SEDMENT.

ANCIENT EGYPT.

DISCOVERIES AT HERAKLEOPOLIS.

THE British School in the past winter has made a complete clearance over the cemetery of the city of Henen-nesut, now Henasieh or Ehnasya; owing to the Greeks identifying the local god Hershefi with Herakles, the city was known in classical times as Herakleopolis. The cause of its position and importance at different periods has been noticed in the preliminary account in this journal, p. 33. Here we are describing the objects discovered.

The earliest part of the cemetery on the desert is of the IInd and IIInd dynasties. The tombs are cut in the marly rock, with descending stairways. The most complete tomb contained all the offering vases at the end of the chamber, stacked together, the burial being in a recess at the side. These offerings comprised five bowls of alabaster, one of porphyry, three cylinder jars, two large spheroid vases made in halves, a table, and a large disc table, all of alabaster; also two bowls and two ewers of copper, in all seventeen vessels. Happily, the copper was in perfect condition, scarcely tarnished. This is the largest and most perfect group known of the IIInd dynasty. Another group contained seven alabaster vessels, and a copper basin and ewer, placed on a wooden tray, in front of the recess where the body rested. Another group was of six large alabaster vessels, and various others were also found. More than a dozen skulls of this age were also obtained in good condition.

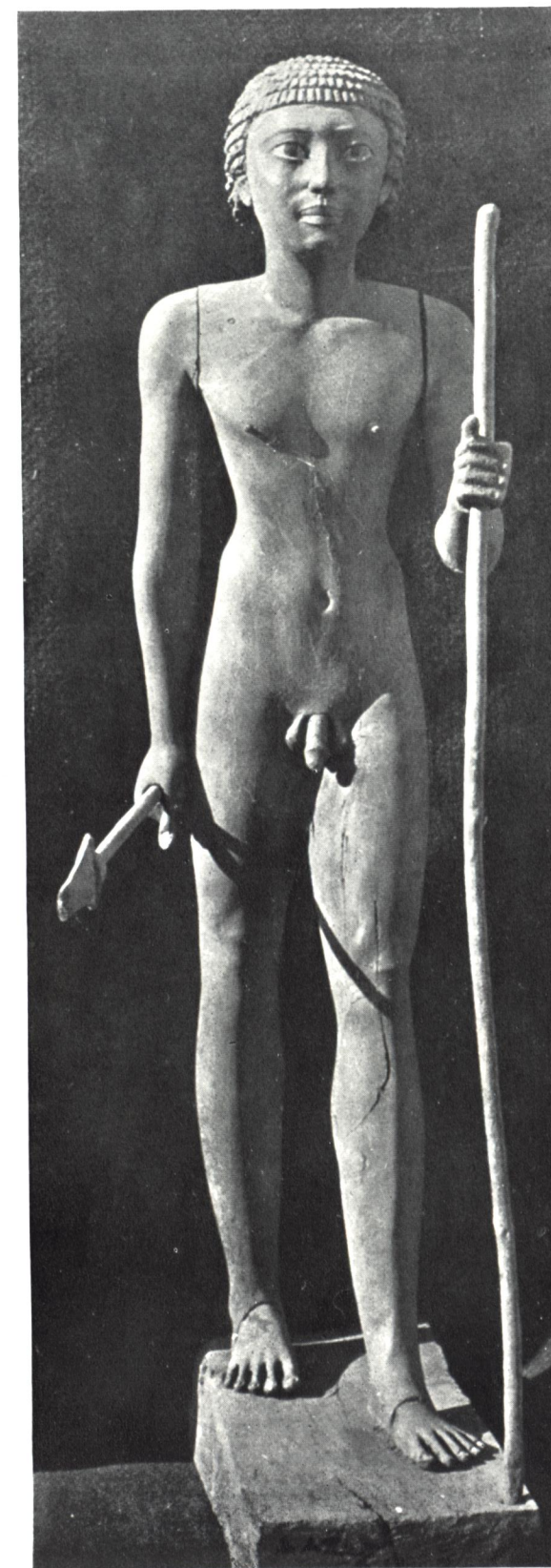
In the VIth dynasty there were several important burials, one of which happily remained intact. A rock chamber containing two coffins of women had been plundered, but a shaft in the corner of the forecourt had escaped destruction. At about 12 ft. down there were found, buried in the sand filling, three ebony statues of a man, 2 to 2½ ft. high, another of a woman, and three groups of servants. These figures were all carefully ranked in order against the back face of the shaft, standing upright. Continuing the clearance downward, the chamber was found, more than 40 ft. deep, too damp for the preservation of the coffin, but containing an alabaster head-rest of fine work, with an inscription, thrice repeated, of the titles and name of Mery-Ra-ha-shetef, thus dating this burial to the middle of the VIth dynasty. The work of the statues varies; evidently they were not made by the same hand, and they represent different ages; the best is equal to the finest Egyptian work in anatomical observation, the poorest is far better than what the Cairo Museum already has of this age. The third and largest of the figures has been kept at Cairo. The meaning of having three figures is shown

by the difference in age and dignity. The youngest is a fresh, active youth; the next is the estate-owner with his long staff; the largest is the chief of the clan with the *kherp* sceptre in his hand. These explain the figure of King Pepy accompanied by a youth, found at Hierakonpolis. Such reduplication was to give the soul the choice of the freshness of youth, the activity of manhood, or the dignity of rule.

In the above group, the servant figures were carefully made, with smooth stucco surfaces, equal in appearance to the limestone figures of the IVth and Vth dynasties. This was also the case with the servant of a man Nena, whose wooden statue was set up in a recess of his tomb chamber. Such figures led on to the less finished figures of the IXth and Xth dynasties. These models of servants and of boats are sharply limited in age; they are rare before the VIth dynasty, and are never found in the XIIth dynasty or later. Conversely the ball beads, so characteristic of the XIIth dynasty, were never found in this cemetery with the servant figures. The two characteristics are entirely exclusive one of the other, and mark different periods. The IXth and Xth dynasties were important at Henen-nesut, as this city was their original seat. The foreign character of the people is seen by the cartonnage busts having whiskers, beard and moustache painted; and the utter destruction of the bodies from many graves of this age shows how bitterly they were hated. This accords with the violent character assigned to Khety, the founder of the IXth dynasty. The principal objects of this age are the groups of models of servants and boats. These show the bearers of offerings, granaries, various preparation of food, setting of a table, and the carrying-chair borne by porters. The graves also contained head-rests, sandals, bows and arrows, sets of delicate models of tools, and, rarely, pottery offering tables. None of the more developed pottery soul-houses were used here, like those in the contemporary graves at Rifeh, 140 miles further south. In graves dating from the VIIth to the Xth dynasty several scarabs were found, of different types, each of which will take with it classes of scarabs hitherto undated. There are the spirals of C and S forms interlinked, the wide spirals of broad shallow work, the double *net* with crowns or vultures, the lion, the *hes* vase in fine outline on dark green jasper, and others. The only objection raised to dating scarabs before the XIIth dynasty has been the absence of them in recorded graves. Now that difficulty is removed, and the evidence otherwise of early dating stands unquestioned. Such discovery of early scarabs does not stand alone. Several were found at the temple of Ehnasya, dating before the XIIth dynasty (*Ehnasya*, ixA), at Kafr Ammar (*Heliopolis*, xxvi), and others at Harageh, not yet published.

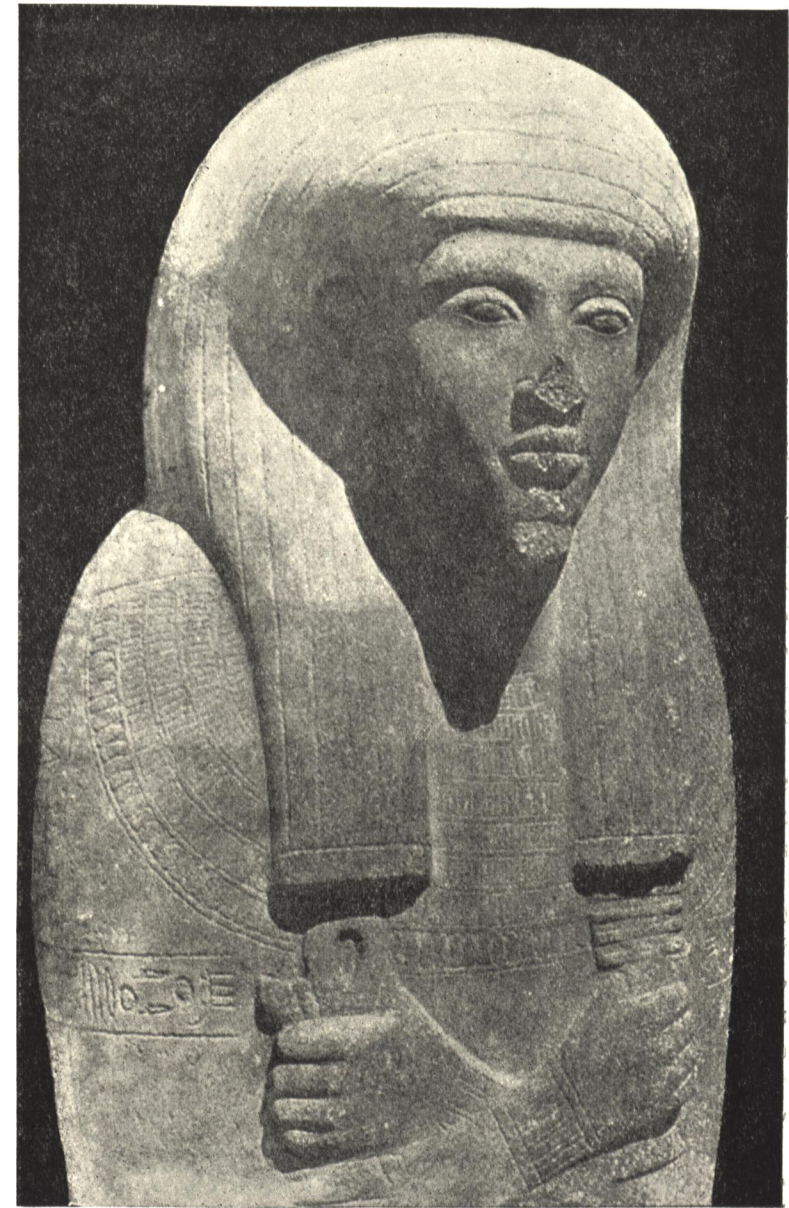
The pottery of the early cemeteries passes by gradual stages from the late versions of Old Kingdom forms used in the VIth dynasty to some which border on the forms of the early XIth dynasty. The most marked forms are the cups with straight sides and a foot, the long pots with a funnel neck, the pointed pots of whitish-drab pottery, and the various pentagonal forms of bowls and cups. The cups have been dated before at Rifeh, but the other forms are new to us. Now that we have the whole series of the IXth and Xth dynasties fixed, it will serve to identify tombs of this age found elsewhere. The total absence of any burials of the Middle Kingdom, XIth to XVIth dynasties is remarkable, between two ages of which there are abundant remains.

The revival of Henen-nesut in later times is first shown by a coffin rudely hollowed out of a block of wood; the lid, which is similarly cut, made up a



MERY·RA·HA·SHETEF AS HEAD OF HIS CLAN.
VI DYNASTY. EBONY. SEDMENT.

cylinder with the body. It was rudely inscribed in bands, naming the four genii, and a little picture of the deceased Tazerti, seated, was drawn on one shoulder. This was probably of the XVIIth dynasty, and is now in the Cairo Museum. Inside the coffin was a basket containing a kohl-pot and a scarab, laid near the head.



COFFIN OF PASAR, FOLLOWER OF AMENHETEP II.
BLACK GRANITE. SEDMENT.

A remarkable tomb chapel of the XVIIIth dynasty contained a large stele, 3½ ft. high, standing in position in a niche with the altar before it, and a kneeling figure with a tablet in front. The stele is finely carved, with four generations of figures, and the colours are fresh and bright. The head of the family, Senefer, bears a plaited lock of a royal son, and was high priest of both Heliopolis

and Memphis; probably he was a son of Amenhetep I, and three generations later would lead to the reign of Tehutmes III, to which the style of this points. Sen-nefer's daughter was Sherat-ra, who married Neb-nekhtu, son of the prophet of Hershef, Amen-mes and Auta; the father of Amen-mes was Aohmes; the stele was erected by Amenhetep, son of Neb-nekhtu. The name of Neb-nekhtu, at the end of the inscription on the base, has, curiously, only the determinative of a frog. The altar before the stele was for Amen-mes, the grandfather; the kneeling figure holds a tablet of adoration to Ra by Min-mes, who does not occur in the family list; perhaps he was a son of Amenhetep, who put his figure later into the tomb. For the size and brilliant work of the stele, and the completeness of the whole group, this discovery seems unparalleled. Strange to say, no tomb-shaft or burial could be found in connection with this chapel. Another burial in open ground in the same hill was in a coffin with ridge roof, unpainted, now in Cairo Museum. Five Nubian baskets in the coffin are in perfect condition; they contained six alabaster vases and kohl-pots, several Cypriote *bilbils*, a very rare oval red vase imitated from leather-work, a casket with panels inlaid with squares of ebony and ivory, and another casket with two sliding lids and a sloping lid hinging for the various compartments. These are in perfect condition, and are dated to Tehutmes III by the presence both of kohl-pots (which ended in that reign) and kohl-tubes, which first appear then.

A toilet-spoon, with the figure of a girl carrying a vase, is one of the most beautiful of such figures for the breadth and natural character of the work. Another figure of a swimming girl carrying a dish with a lid is of good work. Two hemi-cylindrical toilet boxes have the usual hunting scenes on them; one with lid was also found at Ghurob, containing a ring of Ramessu II. A pen-case bears the name of a scribe, Men-kheper. A gaming board was found, of the 60-hole game in a human outline, such as is known from Kahun (*Kahun*, xvi), Thebes, Gezer and Susa (VINCENT, *Canaan*, III, 2, 3). The present example stands on three legs, and has on the under side a door with bolt, closing a recess to hold the game pieces.

Portions of a magnificent papyrus of the Book of the Dead were found, partly unrolled, and thrown in the dust at the door of a rock chamber. This dust had preserved the papyrus far better than if left in a chamber. The paintings in it are of the finest quality, better than those of the Ani papyrus, which it resembles in the writing. It is hoped that most of the 40 ft. of it which is preserved can be restored to order. One XVIIIth-dynasty burial had 15 scarabs and plaques upon it, mostly of the finest green glaze of Amenhetep III. Another burial had almost as many scarabs and a turquoise-blue bowl.

Some large steles were found with successive scenes of offering, more or less broken up. The earliest is of the fan-bearer on the king's boat, Neb-em-Khemt, about the time of Amenhetep III. Another is of the divine father of Hershef, Amenemhot, probably of the same age. Parts of a very large stele belonged to a general of cavalry named Pa-hen-neter under Ramessu II. He had appropriated an earlier figure-coffin belonging to Pasar, finely executed in black granite, and placed his titles and name over the erasures.

The largest work of the XIXth dynasty was the tomb-chapel of the viziers Ra-hetep and Pa-ra-hetep. Portions of columns were carried away to be built into other tombs, and a large lintel with figures of the vizier adoring the cartouches of Ramessu II, was coated with plaster and re-used. Since removing the plaster, the stone is in perfect condition. On the destruction of the chapel, the monu-

ments in it were broken up and thrown into the tomb. The red granite altar of Rahetep was found perfect. The family stele of basalt, finely engraved, was mostly complete, and is now at Cairo. A great shrine with the figure of the vizier was much broken, but groups of the family are on the sides. Various other parts of monuments were with these, and ushabtis of different kinds. Great quantities of ushabtis of the XIXth dynasty were found in other tombs, along with much funeral furniture of canopic jars, head-rests, amulets and other objects. One tomb, of a general named Sety, had been cut in soft rock requiring support, and half a dozen stout limestone pillars were placed in it, with his titles of royal scribe, over the body-guard of the king, and general. These bore dedications to Ptah (7), Osiris (6), Anubis (4), Hathor (2) and Isis (1). Some of the titles of the gods seem new, such as Ptah *yu beb neheh*, "going around eternally," or *mes ubău*.

The pieces of Aegean and other foreign pottery are mostly of new types, and the comparison with the Greek examples will be of much interest.

The exhibition of this collection, and that of last year from Lahun, will be held at University College, July 4th to 30th (hours 10 to 5); with two evenings (7 to 9) on the 15th and 25th.

W. M. FLINDERS PETRIE.

SURVIVALS OF ANCIENT EGYPTIAN IN MODERN DIALECT.

A COMPARISON between the spoken Arabic of Egypt and that of Syria, and other Arabic-speaking countries, shows that the difference between them does not exist only in the mode of pronunciation and accentuation of the words, but that it is more profound and goes as far as the actual use and choice of the words, the phonetic values of the different letters, and the grammatical expressions and the turn of the phrases. That the colloquial idiom of Syria is much purer Arabic, and much nearer to the classical language, is undisputed, and it would be interesting to know the causes of this difference, remembering that the influence of the original classical Arabic has been similar in all countries.

A Syrian in speaking Arabic draws the end of the words, accentuating the last syllable. He often replaces the final nasal *n* by an *m*. The final *t* which is always dropped in the idiom of Egypt, or softened into an aspirated *h*, or replaced by a short *ā*, is often pronounced fully by the Syrian. The final *ā* (= fatha) is often changed into an accentuated *é* before the final *t*. Thus the word *ketābā* in Egypt is pronounced *ketābét* in Syria. The letter *g* is always softened in Syria, whereas in Egypt it is only so (and in quite a different manner) in Upper Egypt or among Arabs, but it is hard in Cairo and almost the whole of Lower Egypt. The phrase "Ya Girgis ta'āla hena" of Egypt is uttered "Ya Jirjis ta'āl hōn" in Syria.

But it is the colloquial speech of Egypt that concerns us in this article.

There is a distinct difference between the idiom of Upper and that of Lower Egypt. Again, there is a distinction between the Arabic of Alexandria and that of Damietta, and between that of the Dakahlia and that of the Sharkia Provinces. In Cairo the dialect stands unique, and its pronunciation has been officially adopted throughout Egypt by the Government in the matter of names of villages and towns.

From Cairo the dialect gradually changes as one goes south. First in Beni-Suef, where the idiom is most marked in Bush, Ehnasiah, etc.; second, in Minia, particularly round about Mellawy and Ashmunên. Between this last and that of Asiut the difference though characteristic lies in the intonation only. The Girgah one is most marked in the whole province, and is particularly so in Akhmim. Then comes that of Luxor and Kenh as far as Esneh. Lastly, the Asuan dialect merges into Berberin. The Fayum dialect has lost most of its characteristics lately, but in the outskirts of the province it resembles that of Beni-Suef.

We will now consider those dialects in detail. The Alexandrian dialect is distinguished by the constant and almost invariable use of the first personal pronoun plural for the singular, where a person speaking, calls himself *ue/na* (not *'ihna* as in Cairo) instead of *'Ana*. It must be remembered the population

of Alexandria has been always of the most cosmopolitan and heterogeneous type possible. At the present day the Italians and Greeks are predominant, and the colloquial dialect has been enriched by many Greek and Italian words.

The dialect of Damietta, and that of the neighbouring towns down to Mansurah, has the peculiarity of placing a final accent on the words almost amounting to an intonation, which it is very difficult to represent in writing. It is also distinguished by the distinct pronunciation of the letter T. It often replaces with them the harder letter D. It is often followed by a slight aspiration (*siffle*), which makes it more like the English "ch" in "child" than the ordinary simple T.

The Sharkia dialect much resembles the rest of those of Lower Egypt, with the exception that in some parts of the province (in the outskirts of Zagazig) the uneducated fellahin pronounce the hard letter *q* ق, as it ought to be. Again, the letters ك, *k* and *g*, hard, are often softened into ش, *sh*.

The dialect of Cairo is, so to speak, the most refined of the colloquial languages of Egypt. It has peculiar characteristics which distinguish it from the rest of the idioms of Egypt, and is undoubtedly influenced in acquiring its present form by more factors than one. Its most salient characteristics are first, the total dropping of the letter *q* ق wherever it exists and its replacement by the hiatus (hamza). The word قال *qāl^a* is uttered 'Āl; *qird*, قرد, is pronounced 'Ird. Second, the letter *g* is never softened into *j* but is always hard. There is no special accentuation or intonation of the word. In the choice of words there is, one might say, a special vocabulary for Cairo. Gutturals are as far as possible eliminated and there are hundreds of words which, if not purely European in their Italian form, are yet not known in Upper Egypt.

Then, as to the most important group, that of Upper Egypt, we can distinguish the following divisions:—

- (a) The Beni-Suef group.
- (b) The Minia group, including that of Asiut and Ashmunên.
- (c) The Girga group.
- (d) The Luxor to Asuan group.

The most important characteristic of the first group is the dropping of the terminal letter of the words, the drawling of the final vowel, and the vocalisation of the letter *q*, ق, wherever it exists, its right guttural pronunciation, and the hardening of the letter *g*, ج. These characteristics are found *in toto* round about Ehnasiah, in Bush, and in Beni-Suef. The best illustration of these peculiarities can be shown in writing, thus—

qad a. éā قد أيش

whereas in Cairo the same phrase would be pronounced 'Ad êh—or to take a longer phrase يا واد يا احمد هات التله و حطها جنب would be pronounced in Beni-Suef thus—Ya wād yaħm^[ad] hāt el qullah w' ħuttaha gam^[bi] whereas in Cairo it would be uttered like this—Ya wād yaħmād hāt el wllah w'ħuttaha gamby.

Thus the letter ق is entirely dropped in Cairo and replaced by the hiatus or Alef hamzatum. It is replaced by the hard *g*, ج, in Upper Egypt, whereas

it retains its real value in the Beni-Suef dialect. The letter *g* is hardened in Cairo as *g* in English "good." In Beni-Suef it is also pronounced hard, but not invariably so. In Upper Egypt from Minia upwards it is always softened, but in quite a peculiar manner which makes it different to the sound of the English *j*, and yet it stands between the hard *g* and the soft *j*. One has to hear it uttered before one can have an idea of its value.

In the Minia and Asiut group the letter *q*, ق, is hardened to *g* wherever it exists, whereas the letter *g*, ج, is softened to *j* or something like it; but it is the letter *D* that takes the value of the English *j* when it is in the middle of the word. Thus q^alb, قلب is pronounced g^alb; q^utt ق^u is pronounced g^utt, but اِدَلَع 'Idd^all^ac is pronounced 'Ijj^all^ac; the name Kostasdy is uttered Gostasny; the word Brostandy for Protestant is pronounced Brostanjy.

The Girgah group has the peculiarity of replacing the *d* by *g* and the letter *g* by *d*. Thus the word gabál, mountain, is pronounced dabal, and the word g^uwwa, ج^وا, inside, is vocalised d^uwwa. The name Girgis is uttered Dirdis, but the word 'Idd^all^ac, اِدَلَع is always pronounced 'Ijj^all^ac, اِجَلَع. The *g* being always softened in the manner described above.

Foreign words introduced into the spoken idiom of Upper Egypt receive different treatment in the different districts of Egypt. Metathesis is very common in Upper Egypt. 'Isbitalia for hospital is pronounced 'Istibalia. This sometimes happens in purely Arabic words; d^ar^ag^ah is uttered garadah. The letter *d* sometimes replaces the letter *p*; lampa is said lamda. The letters *u*, و, and *b*, stand for the *v*. Babur or wabur stand for "vapeur." *M* might take the place of *p*; mantalōn for pantalōn. For a Cairene or a Lower Egyptian it is sometimes possible to pronounce the European letter *p*, but never so for an Upper Egyptian.

As regards the use of the vowels we find in certain cases that the round *o* is always preferred in the idiom of Upper Egypt and Lower Egypt, whereas in Middle Egypt the open *a* is always used instead. To take a very common word used as an exclamation, "'Iabôy." It is pronounced thus in Upper Egypt. In Lower Egypt it is Iabôuy, whereas in the Fayum and Beni-Suef it is always Iabây. There are many other examples, but time and space do not allow me to multiply them.

Now, having considered the particular characteristics of the different dialects in the whole of Egypt, it becomes interesting to speculate about the causes and factors of these differences. The facilities of communication of the present time, and the thorough intermixing of all the population of Egypt, ought to help these differences to disappear entirely, whereas to all practical appearance they seem to be fixed and enduring. On examination of the vocabulary used in the vulgar Arabic of Egypt one is struck by the great number of words which can be easily traced to an Ancient Egyptian or Coptic origin. These words are much commoner in the dialects of Upper Egypt than in those of Cairo and Lower Egypt. At the end of this article I have collected a few words which are commonly used. Again, the expression and the turn of the phrases used in Upper Egypt can sometimes be literally translated into Coptic without its being necessary to make in Coptic any grammatical changes in the relative position of the different members of the phrase. For instance, the

curious correspondence of the pronunciation of the different phonemes in the modern vulgar Arabic of the Sa'id with their old values in Coptic, such as the pronunciation of the letter ج, exactly like the Coptic x, different to its pronunciation in all other Arabic-speaking countries. The value of a hard *g* given to the Arabic letter ق was the same phenomenon that happened when the ancient Egyptian language was written in Greek letters to form the Coptic language; the same play on, and the interchange of, the vowels is seen in the different modern dialects of the vulgar Arabic as in the different dialects of Coptic, such as the prolongation of certain vowels in Upper Egypt when they are shortened in Cairo, or the dropping of certain terminal letters in both dialects, betraying the custom of doubling the vowels in Sahidic Coptic when they were only single in Bohairic ⲠⲚⲀⲖ Boh., and ⲠⲚⲀⲖⲖ Sahidic, or ⲕⲁⲗⲓ Boh., and ⲕⲁⲗ, Sa. All this, in fact, induces me to believe in the influence of Coptic on the spoken Arabic rather than *vice versa* as most authors hold to be the case. Those authors believe that it was through the influence of Arabic, that the difference between ⲡ and Ⲗ was lost in Coptic, and that the vowels ⲁ and ⲉ came to have the same value, whereas we know from demotic, and even from the Graeco-Roman hieroglyphic that these changes had already been effected in the language.

A glance through some of the Christian Arabic MSS. shows them to be teeming with mistakes in their Arabic grammar and syntax. A careful analysis of these mistakes shows that most of them are really due to literal translation from Coptic by a scribe who was not a master of Arabic.

Masculine words are treated as feminine if they happen to be of a feminine gender in Coptic, e.g., the word الأرض is feminine in Arabic but masculine in Coptic, and so it is thus treated. There are two words for evening in Coptic, ⲡⲣⲟⲗⲓ and ⲡⲒⲉⲕⲟⲣⲗ, both translated by one feminine word in Arabic الليلية; but we often find the Arabic word treated as masculine probably when the original Coptic word used was the masculine one ⲡⲒⲉⲕⲟⲣⲗ. These examples can be multiplied, and a reference to their existence is enough to serve our purpose.

We can again remark quickly the differences between the different Coptic dialects from the point of view of similar differences in the modern vulgar dialects. The letter κ was commonly changed to ρ in Sahidic. In the ancient language the letters ⲉ, ⲓ and ⲏ, ⲓ and their syllabics often interchanged as they do now in the Minia group and the Dakahlia dialect (see above).

Metathesis occurred more commonly in Sahidic Coptic than in Bohairic. The drawling of the vowels and their lengthened vocalisation is explained by their doubling in Sahidic when compared with Bohairic, and the dropping of the terminal vowel is similarly located. Lastly the preference for the open vowel ⲁ to the closed one ⲟ is again shown in the dialects of Middle Egypt, where we had ⲄⲖⲀⲀ, F., ⲄⲖⲀⲀ, S., and all these phenomena exist in our own days in the modern vulgar dialects of Egypt.

The fact mentioned above of the occasional pronunciation of the hard κ and the hard x in Lower Egypt as sh, ش, is proved to have existed when the Arabs transliterated the names of the towns in these localities in Arabic letters. Notice ⲕⲀⲖⲀⲘⲎ written now شباص and ⲕⲄⲖⲕⲡⲣ شبشير, ⲕⲄⲖⲣⲏ شبرا, and others.

Some Egyptian Words remaining in Modern Use.

ασ, "small stones." At the present day there is a game played with small pebbles by boys in the streets called the game of the *Al*, لعبة آل.

ορω = **واوا** a word commonly used to babies with the meaning of painful or burning.

βολ, "out, outside," may be the origin of the colloquial **برا** in the saying **اطع برا** "go out."

THYAAAB طياب, in the language of the crews of Nile boats, meaning a good breeze.

και "bone," **κωο** "to bury," the word **كاس** is often used in the sense of death and burial.

معديه at the present day is the name given to a ferry boat.

رويس is the name given to a plank of wood used as a small boat.

مشنه is the basket (*couffe*) in which dates are carried.

ναπρι is used in speaking of cultivation. "We cultivated our field *nabary*," meaning any of the grains, wheat, barley or other.

αχι, "hour," **وجيد** a certain length of time, an hour.

μαοτωι "eat," always used to babies.

φορι **بوري** fish.

The names of some of the fish **ρηι**, **راي**, **μελαι**, **μελαι** **شابه**

أنومة.

τωβε "brick," **طوبه**. This word, meaning brick, has passed even into Spanish.

χλοα "vase," **قلا**. The ordinary drinking pot.

ωωρι, "to burn," cf. **αατ** both used as **شوب** and **صيد** meaning "hot" day.

ωωβ, "work." This occurs in small songs and in appeals, etc., amongst the fellahin or the boatmen on the Nile. **هوب هوب تتلن لهشوب** or **هوب هوب ياشغل لهشوب**; the first is sung when the work becomes killing on a hot day, and the second is a song of the wheat harvest.

χορ, χαρχερ, "cold," **جفجف**, or the noun **جفة**, meaning rigour, chill.

ορχαι, "to be safe" or "well," is used when crying for help, **جاي**; one can hear the word almost any day in the streets.

ζαλου, "cheese," **حالوم** is the Upper Egyptian name for cheese.

αββυ, "straw," **لبش**, in talking of sugar cane; it is always counted by the *libshah*.

αιβαν, "cord," amongst the rigging of a boat on the Nile, **لبان**.

ωωρι, "barn, storehouse," **شونه**, a large storehouse for cotton, wheat, etc.

ιαρης, "south," **ماريس**, "southern," when talking of the wind for boats, or anything that comes from the south.

ιητευς, **مدمس**, anything cooked in the oven by a continuous fire. There is the **فول مدمس**, beans, a very common dish.

πεσορω, **بصارة**, another kind of cooked beans, something like a purée.

الفائتان, two poles in the forepart of a boat.

ιεγιος, "full of quickness," **مهياص**, a very common word, "busybody," one who talks and moves a great deal without doing anything.

ωφηρ, B., **ωπιρ**, S., **اشبار**, a common expression in the language of women when trying to excite pity, **اشبار على**, meaning "I am to be pitied," or "Dear me," or "I have become miserable." The Coptic word means "wonder."

π, **ερπε**, S., **ερπει**, B., **π**, "temple," **بربد**, a common word in Upper Egypt for any old temple or chapel.

τερελεμ **ترالى**, in the expression **عقله ترالى**, meaning "he is become dotty," a "simpleton."

τεατημ, "to dribble, to drop," in the expression **انا متلنل**, meaning "my nose is running."

ωωι, **ωωι**, **ωωι**, "basket," **شنه**, measure for hay or straw; **شنيف تبن**, net for straw.

φωσι, "hatchet," **فاس**, the usual pick for field work.

φωτε, **فوطه**, a towel.

τρεμικ, **τεντρεμικ**, **اتهيلصا**, a cry of boatmen on the Nile when their boat sticks in the mud; the meaning is literally "we have stuck in the mud." So also when they call each other to work, **ζελε ζελε** **هيلهوب**, "come to work."

ωωω, "to open"; **شنيشه**, *shenisha*, a hole in the wall.

The above list gives a few examples of the hundreds of words which are in common use in the dialects of Egypt, and which have remained in the common language and could not be replaced by Arabic words. They do not exist, nor are they understood, in other Arabic-speaking countries, such as Syria or Algeria. They do not occur in the Arabic dictionary of the classical language.


ORACULAR RESPONSES.

IN Part I (1920) of ANCIENT EGYPT, p. 31, there is an article on Monsieur A. Moret's "Un jugement de Dieu," in which the following comment is made: "In some way the decision did not depend upon human interference, but was equivalent to drawing lots for a reply."

In connection with this vexed question of the means by which the gods of ancient Egypt communicated their wishes to men, the last article published by the late Mons. Charles Legrain is of considerable interest.

It was published early in 1917 in the *Bulletin de l'Institut Francais d'Archéologie Orientale* under the title "Un miracle d'Ahmes à Abydos sous le règne de Ramses II." It consists of a detailed examination, in that gifted writer's best style, of the relief and inscription of stela No. 43649 of the Cairo Museum *journal d'entrée*, and is published with a plate. Shortly, the relief represents the bark of the god-king Ahmes, borne on the shoulders of eight priests, four to each pole, before which "the priest of Osiris Psar" raises his hands in reverence. "Paari, true of voice," standing in the midst leads the company with his hand extended to the nearer pole of the ark. The sacred image is hidden from view by the usual embroidered curtains which are held together in front by a small kneeling figure of a king.

The text, which is given in full with Mons. Legrain's rendering of it, lacunae in brackets, shows that the scene represents the arrival of the sacred object, the oracle of Nebpehtra, upon a plot of land, to decide a case of disputed possession. The translation given runs as follows: "The year 14 second month of Shat day 25 in the reign of the King of Upper and Lower Egypt (Ramses II) day of the arrival of the priest Psar with the priest Jai to bring (the oracle of) Nebpehtra. The priest Psar arrived on the field which belonged to (my) son. He heard the (acclamations?) of the children of the people. The god was to establish (the right?). The god arrived, saying, 'it belongs to Psar the son of Mes,' and the god *weighed down* very heavily in the presence of the priest (of the king?) Pehtinebra, the prophet Paari, the front priest Inoujabou, the (rear?) priest Janofre, the rear priest Nakht, the rear priest Thotimes. Made by the priest, scribe, sculptor of the temple of Ramses II in the domain of Osiris Nebmehit."

The critical words in the translation are those in italics, as they are Legrain's rendering of the word Hen  which is usually translated "to bow the head." The word is sometimes followed by the determinative of a head, as shown above, but not always; in fact the arm determinative alone is much more common, which led M. Brugsch to suggest that the will of the god was expressed by a gesture of the arm. M. Legrain suggested very plausibly that the head determinative where it occurs in the significance under discussion, has been mechanically inserted by the scribe from association with the homophonous word meaning "skull."

M. Legrain pointed out that the image is hidden by the veiling curtains, held together by the little figure. How then, even supposing the Egyptians were able to make mechanical figures of this nature (of which no example has ever been found) could the spectators see if the head nodded? Another very strong point he makes is that unless his explanation is correct, namely that the bark *weighed down* or became heavier on one side than the other, there is no reason apparent for the mention of the names of five of the bearers.

But M. Legrain's suggestion is put out of the reach of refutation, practically, by the singularly apt example he furnishes of an almost identical "marvel" similarly attested in writing from modern Egypt, having occurred in fact barely two months before. The phenomenon (if one may call it so) is fairly well known to residents in Egypt, and in the case in point is connected with the burial of the Sheikh el Said Yussef, descendant from the holy Sheikh Abu Agag, whose ancient white mosque stands on an eminence of unexcavated earth in the midst of Luxor temple. The Arabic statement, dated November 6th, 1916, describes how, when the body borne on the shoulders of three men was passing a certain spot by the Nile, the men suddenly felt the bier¹ weighing heavier upon them, and they could not walk on. They put it down and after reciting a prayer, continued under normal conditions. This happened twice again during the progress to the burial. The names of the three bearers are given as witnesses.

About ten or twelve years ago I saw an excited hurrying crowd passing along one of the main streets leading to the southern part of the native quarter of Cairo, and was told in reply to my question that "the corpse was running." Similarly, I have seen a bier with a crowd collected round it in the middle of a field of clover, into which it had insisted upon going. If possible the body in these rare circumstances is buried on the spot in which it seems so emphatically to indicate its wish to be interred. But in this case the crowd of relatives, among whom no doubt was the owner of the field by that time, seemed to be waiting for the all too conscious corpse to change its mind, and relax its determination to be buried in a spot so eminently and obviously undesirable for the purpose.

It may be emphasised, a point which M. Legrain apparently did not seize upon, that the determinative of the word Hen is an arm; perhaps the arm of the bearer or the priest so often represented placing his hand beneath the pole as he walks.² We may suppose that at least four signals could be registered, namely, from the front, rear, left and right. In this case the weight is attested by the four rear men.

To refer such "facts" as those related above to the similar phenomena called psychical or spiritualistic, would make this note needlessly long; M. Legrain does no more than allude to it. But it may be remarked that automatisms could be quoted, which, in so far as they constitute messages or statements and are veridical, can to a large extent be referred (their conformity with fact that is) to telepathy. Bribery and corruption were doubtless as common in ancient Egypt as they are to-day, but it is, apparently, perfectly possible, if one may believe the reports of accredited scientific researchers, that the feeling

¹ The modern Egyptian bier is in the form of an oblong box, in which the swathed body is placed. The bier is carried on two poles attached to it.

² The feeling of additional weight would cause the bearers to "give," and the priest, Paari, in this case (see above), would thus attest it. The bearers would behave as though the weight had suddenly and normally increased.

of weighing down should be subconscious and take effect as though it were due to material causes, and that it should coincide with, or respond to, a telepathic stimulus, unconsciously given, from some person present. We may, however, be sure that the priest Psar was exerting considerable psychic pressure, in the form of hope or prayer, on behalf of his family during the ordeal!

ERNEST S. THOMAS.

[There was the same belief in Sparta, as to divine intimation by weight. At the scourging of youths by the altar of Artemis "the priestess stands by during the operation, holding the wooden statue, which is generally light by its smallness, but if the scourgers spare any young man at all in his flogging, either on account of his beauty or rank, then this wooden statue in the priestess' hand becomes heavy, and no longer easy to hold, and she makes complaint of the scourgers and says it is so heavy owing to them." Pausanias III, XVI.—F. P.]

NAWRUZ, OR THE COPTIC NEW YEAR.

THE Nawruz, or the Coptic New Year as it is called in English, is the day of the High Nile, and fell this year on September 11th.

The word Nawruz is from the Persian *Naw* "new," and *Ruz* "day," an appropriate term for the beginning of a new year. It is not clear why a Persian phrase should be used to signify a purely Egyptian festival, nor is the exact date known of its introduction into general use in Egypt. Maqrizi, writing towards the end of the fourteenth century, employs the word as the usual term for expressing this special festival. Previous to Maqrizi, the only Persian influence in Egypt was during the two Persian invasions, one in the sixth century, the other in the seventh. As these were of short duration, and as the invaders were held in great detestation, it is not likely that a word from their language would be adopted throughout the country for a national custom. It would seem then that the word must have become acclimatised during the Persian dominion which began with Cambyses, when the Persians actually ruled Egypt. It is possible that the ancient name for the festival was sufficiently like in sound to its Persian supplanter to make it possible for the Persian word to supersede the original Egyptian. Such a word has, however, not yet been recognised in hieroglyphic or Coptic.

The festival of Nawruz is traditionally very ancient. Maqrizi says that Ashmoun ben Qobtim ben Masr ben Beisar ben Ham ben Noah instituted it in Egypt. As the first three names are those of towns—Ashmouneyn, Quft and Cairo—it appears that the festival was universal in Egypt; and that it was known from an early period is indicated by the genealogy which takes the first institution as far back as five generations after the Flood. It would seem probable then that the festival went back traditionally to prehistoric times.

Maqrizi mentions three consecutive festivals of the Nile: "C'est habituellement en Mésori qu'on ouvre le Khalig; l'eau y pénètre et monte jusqu'à une écluse, où elle s'arrête jusqu'à ce qu'on ait arrosé les terres situées au-dessous du niveau de l'eau arrêtée dans ce canal; puis l'écluse est ouverte le jour de Nourouz et l'eau s'étend jusqu'à une autre écluse où elle est encore arrêtée pour permettre d'arroser les terrains situés en contre-bas de son niveau. Cette seconde écluse est ouverte à son tour le jour de la fête de Salib, dix-sept jours après le Nourouz; l'eau gagne une troisième barrière où elle est encore arrêtée pour permettre d'irriguer les terres situées au-dessous de son niveau; enfin, cette dernière barrière étant ouverte, l'eau va plus loin arroser d'autres terres et finalement se jette dans la mer."¹ Maqrizi does not give the interval of time between the first and second festival, but the date of the third discloses an interesting fact. Nawruz falls always on the first of the month of Thoth, and in ancient times the seventeenth of that month was the festival of Uag, one of the chief of the Nile festivals, christianised later under the name of the *Id es Salib*, the Feast of

¹ Maqrizi, Pt. I, ch. 16, p. 159, Bouriant's translation.

the Cross. It is generally supposed that it was on this festival that the sacrifice of a girl was celebrated, but Maqrizi¹ gives the twelfth of the month Paoni (June 11) as the date of the sacrifice. Paoni is the month when the Nile is at its lowest, an appropriate time for a sacrifice to cause the water to rise.

The modern celebration of the festival of the Nawruz in Cairo is too well known to need description; the cutting of the Khalig, the processions, banquets and fireworks have been described by all travellers. Klunzinger,² who was in Egypt from 1863 to 1875, gives an interesting account of the Nawruz celebrations, which he says took place in "every little town" in Upper Egypt. He describes the mock kings who ruled their respective towns for three days, and on the third day were condemned to death by fire; the royal insignia were burnt, but the wearers escaped unhurt. This custom does not appear to survive now, at least not among the Copts of the west side of the river. It is possible that it may yet be found on the east side; for, as the Nawruz occurs always in the hot month of September, few Europeans remain in Upper Egypt or visit the villages at that time of year, therefore there is no one to record the customs, and this most important survival of the ceremonial death of the king has as yet been described, very inadequately, by only one observer.

There is, however, another method of celebrating the Nawruz, which takes place at the little Coptic town of Neqadeh, on the west side of the Nile, in the mudiriyeh of Keneh. Of this custom there is no record in the accounts of travellers, for I am told that Neqadeh is the only place which retains this ancient and traditional method of keeping the festival. By the kindness of Negib Effendi Baddar, omdeh of Neqadeh, I had the privilege of witnessing the celebration at that town.

In the early morning, from about half-past two until dawn, the inhabitants of the town, men, women and children, Copts and Moslems, went down to one of the four places on the river bank where the women come to fill their pitchers and the farm animals are watered. The people came in family groups, parents and children together. The women waded into the river and stood knee-deep in the water; they then lifted water in their hands and drank nine times, with a pause between every three mouthfuls; or they dipped themselves nine times under the water with a pause between every three dips; or they washed the face nine times with a pause between every three washings. The men sat on the bank and performed their ablutions or drank the water in the same way; a few big boys and young men flung themselves into the stream and swam about. The children were dipped nine times or had nine handfuls of water poured over their heads by their mothers. Friends greeted one another with the words "Abu Nawruz hallal" or "Nawruz Allah." The whole ceremony is essentially religious, the women especially pray the whole time, either to obtain children or for special blessings on their children, in the belief that prayers made on this occasion, and when the worshipper is actually standing in or drinking the Nile water, are particularly efficacious.³ The reverence and simplicity, the heartfelt faith of the people, made this ceremony one of the most beautiful and touching that I have ever seen.

¹ *Ibid.*, Pt. I, ch. 17, p. 164.

² C. B. Klunzinger, *Upper Egypt*, p. 184. Glasgow, 1878.

³ I saw one woman remain stooping over the water for a considerable time, evidently praying. When she had finished, she beat the water nine times with the corner of her garment, and then came out. I do not know the significance of her action.

The extreme antiquity of this water festival is manifest from the allusions to it in Pharaonic times. These allusions have not been understood, but the ceremony which takes place at Neqadeh at High Nile makes it possible to identify two ancient festivals which have not been recognised hitherto.

The graffito of Amen-em-hêt in the tomb of Antef-oker in the XIIth dynasty records his desire to "sniff the breeze out of the Netherworld and to drink water upon the swirl of the New Water."¹ The expression, "the New Water," clearly refers to the inundation, and the drinking of the inundation water must be an allusion to a ceremony such as I have described above.

In the *Book of the Dead* and in funerary inscriptions the gods are frequently petitioned that the votary may "breathe (or smell) the sweet breezes of the north wind from the Netherworld (*khert-neter*) and drink water from the eddy of the stream."² *Khert-neter*, or the Netherworld, which the sun entered and passed through during the hours of the night, was anciently supposed to lie to the north of Egypt, either in the Mediterranean or still further north among the islands of the Aegean. Hence the idea that the north wind came out of the Netherworld.

In most of such ancient prayers the breathing or smelling of the north wind is usually coupled with the drinking from the eddy, and the modern custom shows that two festivals still commemorate these practices; they are both called "Coptic" festivals, and are observed by Copts and Mahomedans alike. The first is known in English as the Coptic Easter Monday, the second as the Coptic New Year; while in Arabic the first in March is named *Nawruz es sultani*, the royal New Year, the second, in September, *Nawruz Allah*, the New Year of God.

The *Nawruz es sultani*, the Coptic Easter Monday, has yet another name, *Shem-en-Nessim*, and is celebrated on the 12th of Barmahat (March 22nd), at the beginning of the period when the north wind begins to blow steadily. The name *Shem-en-Nessim*, literally "Smelling the Breeze," refers clearly to the custom mentioned in the ancient funerary prayers; thus showing that both the *Nawruz* festivals are of early origin, and are survivals of two popular festivals dating back at least to the Middle Kingdom.

Then, as now, they belonged to the populace and not to the priests; they were celebrated in the open and not in temples; they were in honour of unchanging natural phenomena and not of the gods; they were for the living and not for the dead. For these reasons they have remained almost unaltered for more than forty centuries, surviving changes of religion, government and, to a great extent, of race.

M. A. MURRAY.

[In the *Zar*, or women's hypnotic dance for curative purposes, the special words connected with the ceremony are also of Persian origin, perhaps from its possible introduction from the East by itinerant fortune-tellers in ancient times.—H.F.P.]

¹ Davies, *Tomb of Antefoker*, p. 28.

² *Book of the Dead*, chapters XXXVIII, LVI, LXVIII, CXXXVIA, CLXIV, CLXV; *Recueil des Travaux*, I 202, II 122, IX 99, etc.

PERIODICALS.

Annales du Service des Antiquités de l'Égypte.

Tome XX, 1920.

BARAIZE, E.—*Rapport sur la mise en place d'un moulage du zodiaque de Dendérah.*—The French Government having supplied a cast of the zodiac, which was removed from the temple of Denderah in 1822 by M. Saulnier, this was placed in the position of the original, which is now in the Cabinet des Médailles of the Bibliothèque nationale at Paris. M. Baraize has restored the appearance of the chamber as nearly as possible to what it was a century ago.

DARESSY, G.—*Bas-relief d'un écuyer de Ramsès III.* This is on a lintel in the Cairo Museum from the tomb of Pa-neter-uahem at El Helleh opposite Esneh. The deceased is shown standing, holding the strap of a horse; he is entitled "chief of the stable of the king," and *nesut up er semt neb*, "royal messenger unto all lands." Quotations are given of the *up* to specified countries.

DARESSY, G.—*Les Statues ramessides à grosse perruque.* These statues are described in three groups: (1) those with two ensigns, one in each hand, (2) those with one ensign, (3) those holding other attributes. It had been suggested that these figures were of the XIIth dynasty, and appropriated by the Ramessides. M. Daressy concludes that none of these were of the Middle Kingdom, and though some might be as early as Amenhetep III, yet there is no re-appropriation, and all was probably made between Ramessu II and VI.

DARESSY, G.—*Le scarabée du cœur de la grande prêtresse Ast-m-kheb.* Engravings of this are published as a tail-piece to the preface of Zoëga's work on obelisks in 1797. It is stated to have been in the Borgia collection; but it is not in the Vatican catalogue, though it may be in the Naples museum, to which some of the Borgia objects passed. It is described as of green porphyry. There is no peculiarity in the inscription, but it is strange that the mummy had been robbed of the scarab before being placed in the pit at Deir el Bahri, and the scarab had not been renamed for another burial, as was so often the case.

EDGAR, C. C.—*Selected papyri from the archives of Zenon.* These are dated from year 36 to the end of the reign of Philadelphos. After business notes about pigs and wheat, vines and goats, there are letters about the billeting of troops in Karia, and exemptions are claimed by Government officials in Egypt for their friends, by direct request to the *Boule* and *Demos* of the city.

LEFEBURE, G.—*Le Tombeau de Petosiris.* This long article of 81 pages should have more than two illustrations of sculpture if it is to be a substitute for a volume memoir on this interesting structure. There is some hope held out of a great publication, but on a scale for which time and money is wanting. The

tomb is in the cemetery of Hermopolis, opposite El Bersheh, and is assigned to the middle of the fourth century B.C., the end of the XXXth dynasty. An outer court, or pronaos, has the palm leaf columns still standing complete, and the curtain walls between them. Behind that is the naos, a hall with four pillars around the tomb shaft. In front of the building is an altar, free-standing, with triangular corners or horns, of Asiatic origin (see last number, p. 55). The examples of the sculptures show that the old scenes were repeated, but the clothing was copied from the life of the time, the man wearing a loose tunic to the knees. The inscriptions refer to eight High Priests of Hermopolis in five generations, Zed.tehuti.auf.onkh, Seshu, Pef.nef.neit, Zed.tehuti.auf.onkh, Petosiris, Zedher, Tehuti-rekh, and Petu-kem.

The façade has scenes of offerings, with the king officiating, above a dado with Nile figures offering. Petosiris appears playing draughts. In the pronaos all the scenes belong to Petosiris. Workshops are figured, with coppersmiths, gilders, gold weighing, perfumers, carpentry and basketwork. Some new forms of tools should be carefully copied. Scenes of agriculture and wine-making follow, and the great group of Petosiris and his wife receiving offerings from their children, with sacrifices of cattle.

The chapel or naos was for Seshu the father, and Zad-tehuti-auf-onkh, the elder brother, of Petosiris. There are two registers of scenes, beginning with the father and brother before Osiris. There is a great funeral procession, after which the brother adores groups of divinities of nine different places. After this are nine cynocephali, who acclaim Ra in Duat; the twelve hours are represented as women standing, alternately in red and in blue dress; twelve uraei follow as the divinities who lighten the darkness in Duat. The next scene is of two bulls of Amen and Osiris, each with a mummy, following which is the judgment scene. There is an address of Petosiris to his brother about the beauty of the tomb, and then a row of 25 servants with offerings, and 28 more, alternately men and women, the latter sometimes carrying infants.

The pit of the tomb is 26 feet deep, and leads to many chambers below, filled with broken fragments of rock and sarcophagi. Among these was found the magnificent lid of one of the three body-coffins of Petosiris, bearing long columns of inscription, entirely wrought in coloured glass hieroglyphs, inlaid in the ebony. It is the most brilliant example of glass work, like a fragment—hitherto unique—in the museum of Turin. The subject is the 41st chapter of *The Book of the Dead*. Let us hope that this remarkable tomb will soon be copied in full-size facsimile (by dry squeeze), and published; it must not be allowed to perish like the late tomb at Gizeh, cleared in 1907, and soon after broken up by dealers.

DARESSY, G.—*Deux stèles de Bubastis.* One is of a Thanure or Thal; the other of Ptah.kho, born of Nespamok and Bast.renen, with brothers Ta pesh.her, Onkh set.her, Nuty . . . her, Ta khred.bast, and Ta da nut.

DARESSY, G.—*Un groupe de Saft el Henneh.* This group of the close of the XVIIIth dynasty was accidentally found. The inscription is supposed to be an appropriation of the Bubastite age; it records the general, chief of archers, chief of the serfs of Ra, prophet of Sepdu, Sa.uas; his wife Onkhs.mut, son Her, and daughter Thent.amen.

DARESSY, G.—*Un " fils royal en Nubie."* This is a stele from Abydos, of the XIXth dynasty. It was made by the " overseer of the southern lands, royal son in Nubia, overseer of the works of the temple of Amen, chief of the Maza land, Any." At Abu Simbel Any is called " royal son of Kush, of the people of Henenesut." The temple of Wady Sebu'a was named " the Temple of Amen." A long discussion on Maza Land is of value for Nubian geography.

DARESSY, G.—*La princesse Amen.mérit.* A figure from Karnak, of a tutor with a princess, Amen.meryt, evidently belongs to about the time of Tehutmes III; and as he is represented with his daughter Amen.meryt at Deir el Bahri, this serves to date the figure.

TODA, E.—*La découverte et l'inventaire du tombeau de Sen.nezem.* This account, published in Spanish in 1887, is here translated by M. Daressy. Signor Toda was one of a party taken by M. Maspero on his voyage of inspection in 1886. The tomb was found by a native, and at once searched by Maspero. After 35 years the French Institute is stated to be intending to publish the scenes and inscriptions. The tomb contained 9 bodies in coffins, and 11 others laid on the sand. The latter all broke up in moving, and only the heads were preserved. The bodies in coffins and all the contents of the tomb were carried to Maspero's boat. Ushabtis of 13 different persons were in the tomb. More than 40 boxes of painted wood were found, and a set of instruments, measure, squares and plummet (*Tools and Weapons*, XLVII). This magnificent set of tomb furniture has been scattered in the Cairo Museum, and many pieces were sold to the collections of America and Europe. Altogether 26 names are recorded from this tomb:—Sen.nezem, Ya.nefer.tha, Kho.bekhent, Sătha, Bun.khetef, Pa.kharu, Ra.hetep or Pa.ra.hetep, Khensu, Tămokt, Ra.mes, On.hetep, Ra.nekhu, Aru.nefer, Tă.aosh.sent, Tăyua, Hetepu, Rusu, Rămo, Thăřă, Tăau, Rămo, Tă.osh . . ., Tutua, Mesu, Tăau, Hent.urt.

DARESSY, G.—*Un groupe de statues de Tell el Yahoudieh.* Two figures of a man and woman standing, roughly cut, of the Ramesside age. He was royal fan-bearer, over the lands of the south, Piaăy; his wife was Tăuser. He holds a staff bearing a ram's head.

DARESSY, G.—*L'animal Séthien à tête d'âne.* The writer had previously proposed that the Set animal was an arbitrary combination. Set appears with an ass's head in the XIIth dynasty and Roman times. Now a coffin of Nesi. amen, one of the priests of Amen, shows the sun-bark drawn by three jackals and three animals with ass's heads.

DARESSY, G.—*Fragments Memphites.* These have been found in the temple area between the village and the colossus. They are:—(1) a black granite figure of Ramessu II in many pieces; (2) block of limestone with his cartouche; (3) another block with part of a Ptah figure; (4) part of an alabaster base of a column, with the name of Ramessu.user.pehti (*Student's History*, III, 37, after No. 23); (5) two blocks from a chapel of Sekhmet built by Sheshenq II, with a figure of his son, the High priest Takerat; (6) a block naming a priestess of Mut and Neferatmu, Bast.au.seonkh; (7) a sandstone door-jamb of Amasis.

DARESSY, G.—*L'évêché de Saïs et Naukratis.* In the Coptic lists the bishopric of Saïs is stated to be Sa and Satf. Sa is Saïs, and now it is proposed that Satf in Coptic would be an easy corruption of Gaif, the modern name of Naukratis.

DARESSY, G.—*Un Sarcophage de Médamoud.* This belonged to Her.pa.ast, otherwise Borsha, son of Hetabu and Tharden or Tarudet. [The name Bor is the usual Baal, and Sha is a divine name; thus Baalisha, " my lord is Sha," is parallel to Elisha, " my god is Sha."]

EDGAR, C. C.—*Selected papyri from the archives of Zenon.* Among these we get a light on the currency difficulties. Zenon owed 400 drachmae, payable in copper; but he gave 400 in gold as security. After that the receivers refused to exchange it. 400 of gold was equal to 416 in silver, and that was equal to 460 in copper. Another papyrus on exchange raises further difficulties, yet unsolved. Elsewhere there was the risk of the Government being paid both by the debtor and his surety, and " you know well that it is not easy to recover money from the Treasury." Other affairs about goats and pigs and bees wait to be dealt with as a whole view of rustic life.

LEFEBVRE, G.—*Textes du tombeau de Petosiris.* The piece of coffin in Turin, inlaid with coloured glass, is here compared in its text with that of Petosiris. It belonged to a son of Seshu and Nefer.renpit, and was probably taken from the tomb of Petosiris. The texts published here refer to the funeral ceremonies.

LEFEBVRE, G.—*Le dieu "Hrōw d'Égypte.* The god Hero on horseback is shown on two steles of late Ptolemaic age published here. The lintel of a temple of Hero has been found at Theadelphia; two frescoes from the Fayum and a lead amulet from Alexandria also refer to Hero. The connection of the god's epithet Subattos with Sōpd, and of his position with Atmu, are discussed.

LEFEBVRE, G.—*Inscription grecque du Deir-el-Abyad.* This is on the inner face of a lintel: " To the eternal memory of the very illustrious count Caesarios, son of Candidianos, the founder."

PERDRIZET, P.—*Asiles gréco-égyptiens, asiles Romains.* An asylum decree of Ptolemy XI is here discussed, and its relation to Christian rights of asylum. The Ptolemaic right of asylum extended to 50 cubits around. The churches of Gaul had the asylum 60 paces round large churches, 30 paces around the small.

Revue Égyptologique, Nouvelle Série, Tome I, 1919.

We have to welcome after many years' silence a revival of this journal, in new hands and with a different manner. It is in two yearly parts, called Fascicule 1 and 2 and Fascicule 3 and 4, although each part has no division in it. The part dated January, 1920, appears in 1921. The scope of the articles is mainly philological and Graeco-Roman.

MORET, A.—*Monuments égyptiens de la collection du comte de Saint-Ferriol.* These were mostly given to the museum of Grenoble in 1916. (1) Stele of two women, Uotn and Nebent, with brief list of offerings, fully discussed here. An

interesting addition to the few works of the IIIrd dynasty. (2) A seated figure of Amenhetep, who was director of the prophets of Tehutmes I, and servant of the statue of Men.kheper.ra and of the statue of Men.kheper.ka.ra, the two forms of Tehutmes III. It is remarkable that both forms are stated together, as if simultaneous. The parents of Amenhetep were Nezem.ast.Her and Tua.Her. The figure was placed in the temple of Amen to receive the benefit of daily offerings to the god. (3) Stele of the vizier User and wife Thuau adored by their son Sämenkht, and the vizier Oamtu and wife Taoamtu adored by their son Merymäot. The main interest is that User was one of the priestly porters who bore the image of the god and heard the oracles, showing that this method of consulting the gods was already in use in the XVIIIth dynasty. (4) Stele of Hemert, prince, eyes and ears of the king, and architect, adoring a sphinx on a pedestal, approached by steps. The Uzat, and orb with one wing, above. (5) Stele of Kuban of Ramessu II, the well-known account of making a cistern on the road to the gold-mine of Akita, fully published and translated.

SOTTAS, H.—“*Mnw*” = *Socle*. This note discusses the rendering of *mnw* as depth, and proposes that it is the name of the object, a socket or pedestal for a figure. This agrees with *menu* as apparently “bases” in the Book of the Dead, c. 172.

LEFEBVRE, G., et MORET, A.—*Un nouvel acte de fondation à Tehneh*. The tomb of Nek-onkh, son of Heta and Debet, contains a deed of endowment for offerings. All his children are made a company of *ka* servants, with food-rents from which to provide for the table of offerings at the festivals, “under the hand” of the eldest son, Em-rä-f-onkh, who was constituted *kherp* or chief. Thus, at the beginning of the Vth dynasty, in all that concerned family matters there was a head of the family with the title of *kherp*. This gives the meaning probably to the bearing of the *kherp* sceptre in the hand.

BLACAS, LOUIS DE.—*Une statue d'Osiris de la XXIII^e dynastie*. This grey granite standing figure, 38 in. high, was found at Memphis, and is in the collection of Count de Blacas. The interest of it lies in giving four generations of a family, with 28 names. It is probably of the XXVth or early XXVIth dynasty, as shown by the names of Amenardus and Shapenapt.

VITELLI, G.—*Trimetri Tragici*. A papyrus with 18 mutilated lines, of the IInd or IIIrd century A.D., appears to belong to an unknown tragedy earlier than Euripides.

JOUGUET, P.—*Les Βουλαί égyptiennes à la fin du III^e siècle après J. C.* A senate, or *curia*, was set up in each nome under Severus. The reasons for this, and the system, are here studied in full detail, mainly from a report of proceedings at Oxyrhynchos.

ROUSSEL, P.—*Les Sanctuaires égyptiens de Délos et d'Érétrie*. The remains of these shrines refer principally to the worship of Sarapis.

COLLART, P.—*L'Invocation d'Isis d'après un papyrus d'Oxyrhynchos*. This refers to the list already analysed in ANCIENT EGYPT, 1916, pp. 40-3.

A section of *Notices et Bulletins* contains an appraisal of the work of Revillout, English papyrology during the war, and the same for Italy. Finally come reviews of books.

The second part, called Fascicules 3-4, is of similar quality.

SOTTAS, H.—*Remarques sur le “Poème satirique.”* This is a fresh study of this obscure and much-debated demotic fragment. The translation given is expressly free of all attempt at restoration. As to the sense, it reads like the most inconsequent passages of Petronius.

LANGLOIS, P.—*Essai pour remonter à l'original égyptien du terme sémitique désignant l'Égypte*. The source of the Arabic *Maṣr*, cuneiform *Mušur*, and Hebrew *Mitzri* (adj.) is here sought. The Persian is *Mudrāya*, and this is compared with the *d* inserted to strengthen *zayn* in Ezra = Esdras, and 'Azrb l = Hasdrubal. It is thus suggested that the *sad* here has replaced a dental; and this dental is deduced from the *tera* sign after the well-known Ta-mera as the name of Egypt, pointing to a value approaching *metra*. This dental influence is thus proposed as the source of the *tzaddi* in the Semitic forms. Many cognate questions are discussed in illustration.

MORET, A.—*Monuments égyptiens de la collection du comte de Saint-Ferriol*. Continued with 6, figure seated cross-legged, with libation altar in front, in sandstone, of Nefer-renpet, mayor of the palace. 7, limestone stele of the chief goldsmith Amenemhot, XVIIIth dynasty, with his sister Then-asheru and six children. 8, limestone stele of Nem-ptahmo, son of Hat and Nub-nefert, sons Renty, User, Pupuy and Nub-nefer. 9, limestone stele of Yrrā and his sister Yrrāres. 10, limestone stele of Peda-ast, son of Arhapy and Tenat. 11, pieces of sandstone reliefs of Tehutmes III. 12, 13, fragments of statues. 14, fragment of limestone figure of a noble, Arneptah. 15, five pieces of the granite sarcophagus of the celebrated Amenhetep, son of Hapu; another piece is in University College, London. 16, anthropoid coffin of Psemthek, son of Sebā-rekhtu. 17, anthropoid coffin of Nehems-menth, son of That-unth and Tadathnebha. 18, lid of wooden coffin of Ta-nekht-ne-tahat. 19-22, ushabtis, names Psemthek (of 16) and Psemthek-neb-pehti, born of Khnem-nefer, daughter of Psemthek. 23, imitation vases of the chief goldsmith Nefer-heb-ef. 24, ushabti box of Ta-pa-khent and Rames. 25, bronze of Roman Anubis. An excursus of M. Perdrizet deals with the jackal or dog origin of Anubis, the funerary and the heavenly Anubis, the Hermanubis and the Roman forms. 26, a Karian stele, described by M. Autran.

CAVAIGNAC, E.—*La Milice égyptienne au VI^e siècle et l'Empire achéménide*. This starts from the passage in Herodotos (II, 164-8) recounting the Kalasires and Hermotybies, garrisons of the Delta and Thebaid. The passage is concluded to have been drawn from some Ionian writer of the time of Amasis, and the number of Kalasires is more exactly given in Her. II, 30, as 240,000 men, with 160,000 Hermotybies, or 400,000 military fiefs, of about 6 acres each, or 4,000 square miles. This was not, however, all in the Delta, as the writer assumes, since there were troops in the Thebaid. The 400,000 men with families and serfs are taken as 1½ to 2 millions of population. The area of Egypt being (in 1880) 11,342 square miles, with the Delta lakes and marshes (since formed) it would be about 13,000 square miles. Thus the military fiefs were nearly a

third of the land, in agreement with the statement that the land was held equally in thirds by the military, the priests, and the civilians. This implies a total population of about five or six millions. With this compare seven millions under the Ptolemies, three in the decadence, five about 1880, and eleven millions under British rule now. All the earlier estimates depend on the number of servile population attached to the military, which is very uncertain. The writer proceeds, on still vaguer ground, to take the tribute of Egypt to the Persians as not including any tax on the priests, and so to estimate the tax as 700 talents on two-thirds or one-third of the population, hence the tax as a didrachm per person. This, by the bye, was just the Roman poll tax in Palestine (Matt. xvii, 27). From this basis the whole population of the Persian empire is estimated by the tribute as 25 to 30 millions. Against this should, however, be set the fact that Egypt was one of the richest lands, and most regions could not yield a half or a quarter of the rate of tax in Egypt. All this estimate must be taken with much reserve.

BELL, H. I.—*Some private letters of the Roman period.* This gives text and translation of four letters selected as examples of more intimate and personal expression.

CLOCHÉ, P.—*La Grèce et l'Égypte de 405/4 à 342/1 J. C.* This is a long and critical article dealing with all the sources of history from the XXVIIIth–XXXth dynasties. The summary of the discussion concludes that in 405 Amyrtaios became independent, but sent troops to aid Artaxerxes II, and a prince Psammetichos acted also in Persian interest. In 399 Naifaaurud I succeeded, who leaned on Sparta as against Persia (396). Hakar succeeded in 393 and warred with Persia 389–387, a situation which ended in 381/0, a little before the death of Hakar. Psimut and Naifaaurud II reigned in 380–379. Nekht-neb-ef had begun some usurpation in 381, and reigned from 379 to 361. The aggression of Pharnabazos and Iphikrates was in 374 or 373. Zeher reigned 361–359, and began plotting with the Asiatic satraps, seeking help in Sparta and Athens, and received Agesilaos and Chabrias about the end of 360. War broke out in Syria, 359, and was checked by the rebellion of Nekht-her-heb. Zeher fled to the Great King. Chabrias returned to Greece and acted for Athens in the war on Thrace, 358. Nekht-her-heb conquered a usurper in 358 by help of Agesilaos, who left at the beginning of winter, 358/7, and died. In 351 a Persian expedition was checked, and this led to a revolt in Phoenicia and Cyprus, which was crushed in 350. Ochos began long preparations to attack Egypt, and in 344/3 got the neutrality of Athens and Sparta, and the military help of Thebes and Argos. The war began in 342, and in that, or the beginning of 341, ended by the Persian reconquest of Egypt. All of these dates accord with those given in the *Student's History*, except the rise of the XXXth dynasty being a year earlier. The inversion of Nekht-nebef and Nekht-her-heb rests on the evidence of their building at El Khargeh.

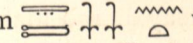
An eulogy on Prof. Mahaffy, and reviews, complete the number.

Vol. II. GAUTHIER, H.—*Le dieu nubien Doudoun.*

This is an important study of a god who often appears on the borders of Egyptian mythology, and deserves full consideration. The foreign gods are noticed, as the cow-goddess Hathor of Punt, or Somali Land; Bes from east




Africa; Neith of Libya; and in the XVIIIth and XIXth dynasties the Semitic Baal, Astarte, Reshef and Qadshu. From Nubia come the goddesses Anuqet and Satet, as well as Dudun. Thirteen various spellings of the name are quoted, in which are three entirely different signs for the first syllable, and as many for the second. These emphatically show that the name was entirely foreign, and had no root in Egyptian. There is no sign for the first vowel, which has been supplied by transliterators in every form; so, with our usual convention, it is better to spell the name Dedun. In the pyramid texts of the VIth dynasty the king is promised the perfume of Dedun of the south, coming from the land of the bow, or Nubia. The bird determinative after the name seems like the *ur*, great, and so equal to the later epithet the *neter oa*, great god; but it is suggested that this is really the sign of being a bird-god, like the falcon-Horus, and—as only a coincidence—there is quoted a bird named in Upper Egypt as *zuzun* or *susun*. It is remarkable that three other southern gods, Khas, Aāhes and Sopdu are associated with Dedun in providing the ladder by which the king is to ascend into heaven. This looks as if this idea of the ladder was Ethiopian; may it not be derived from the ladder by which the huts of Punt were entered (Navelle, *Deir el Bahari*, LXIX, LXX, LXXI)? This would relieve the Egyptian belief from its absurdity; the ladder was simply the means of entering a dwelling, and to enter heaven the normal means of access were naturally quoted. In another passage, Pepy is identified with Rahes or Ahes, god of the south land (Sudan), Dedun god of the bow land (Nubia) and Sopdu.

In the Middle Kingdom Senusert III built a small temple to Dedun in the fort of Semnah, along with Khnumu of the cataract. This obscure king Ugaf of the XIIIth dynasty (?) likewise was “beloved by Dedun.” In the XVIIIth dynasty Tehutmes III carried on the worship of Dedun in Nubia, and the god promises him the control of the Anti and Mentiu, nomads of the eastern and western desert, as a reward for building his temple. The offerings of corn and cattle originally established by Senusert III, were renewed by Tehutmes III. The feasts there were on the new year (1 Thoth), the second season of the year (1 Tybi), the slaughter of the Antiu of the bow-land, Nubia (21 Pharmuthi), and the third season of the year (1 Pakhons), the feast of queen Merseger called “feast of chaining the desert folk,” and the feast of Senusert III. Dedun is first represented in Egypt at Deir el Bahri, but only as belonging to southern scenes. Sety I incorporated this god in a group of purely Egyptian deities at Karnak, between Ptah and Horus; as Dedun is the only foreign god there, this selection is the more marked. Although Ramessu II built so many temples in Nubia, yet Dedun is never represented in them; nor did the earlier Ethiopian conquerors ever name him. Tirhaqa revived his worship at Napata and Karnak, where Dedun typifies the south. Later the kings of Ethiopia, Atlanarsa and Aspalta, continued the adoration of Dedun, who is called the god of Kush.

In the Graeco-Roman age Dedun is figured at Philae, by Nekht-nebef, and by Ptolemy VII and his successors. There seems to have been a triad at Philae of Ari-hems-nefer, Tehuti and Dedun. As the name was evidently foreign, it seems useless to try to deduce for it an Egyptian meaning; nor is a mixed origin, *Tod*, young (Nubian), and *hun*, youth (Egyptian), less unsatisfactory. M. Gauthier firmly rejects the assimilation of Dedun to Ptah-Tanen, which he declares cannot be identified with Dedun; yet there is the form  which duplicates the dental. Tanen is said to bring the inundation from Elephantine, and he was a creator-god, like Dedun, being linked with Khnumu. There is thus

enough resemblance still to leave an open question whether Tatnen was not a form of Dedun.

Another question is raised about Tithōnos. The legend is that he was a Trojan prince, beloved by Eos (dawn) and carried by her to Ethiopia, where they had two children, Emathion and Memnon. Tithonos in the time of Aristophanes is used for a very old man; and Hesychios (IVth century) states Tithōnokomon to be "a black race over all the body, but with white hair." Thus Tithōn is strongly connected with Ethiopia; yet that is but vague in position, and might mean only the south of Phoenicia. There are thus several questions remaining about this god Dedun, which still seem open to further evidence.

GARDINER, A. H.—*On certain participial formations in Egyptian*. This discusses the two renderings of the same phrase *hessu-neb-f*, as an imperfect passive participle "one (being) praised of his lord," or as the relative form "one whom his lord praises." These being the same, the result is "that we are clearly wrong in classifying the Egyptian verb-form under two separate heads." In short, the grammar has been over-elaborated by the moderns. After many points which are raised, it is concluded "that the transformation of the passive participle into the relative form takes place by gradual stages." Next is discussed the passive of ; and the conclusion is that  must have meant something like "the fact of his not having done," and  "the fact of there not having been done."

MONTET, P.—*Sur quelques passages des Mémoires de Sinouhit*. This discussion of some passages leads to amending "an offspring of the Setiu" to "a thrower of the boomerang of the Setiu." The sign *khet* is stated not to be a branch, but "the iron of a harpoon"; on the contrary, it has clearly the branching of twigs, and is used for wood and not for metal. Other remarks on the products of Syria are inconclusive.

COLLINET, P.—*Le P. Berol. gr. inv. no. 2745 et la procédure par rescrit au V^e siècle*. The evidence of date points to 468–477 A.D., and the papyrus completes our knowledge of the procedure by imperial rescript to a judge.

CLOCHÉ, P.—*La Grèce et l'Égypte de 405/4 à 342/1 avant J. C.* The previous part of this memoir (see above) was devoted to the chronology; in this continuation the political detail of the Greek connections are set out. A long enquiry is on the Persian seizure of the Mendesian mouth, the desire of Iphikrates to push on to Memphis while it was undefended, the timidity of Pharnabazos, waiting for reinforcements, and the failure by delaying till the rise of the Nile. In all this M. Cloché does not point the close parallel to the invasion by Louis IX: he landed at Damietta, only 20 miles difference; his one chance was to push on to Cairo before the Nile rose, but he waited months to collect troops, while the Saracens rapidly recovered, and planned resistance. Pharnabazos, more fortunate than Louis, had an open retreat, and could regain Syria without a total wreck, by keeping command of the sea. The war of Zeher is detailed, his betrayal, and flight to the Persians whom he had been attacking. The final assault by the Persians under Ochos is studied at great length, and the fall of the Egyptian kingdom. Nowhere is the Greek policy seen to be more futile

and useless than in the alternate support of Egypt and of Persia. Egypt was no menace to any Greek interest, and if the Greek assistance had been given continuously to Egypt, the Persians would have been defeated and reduced long before Alexander.

LESQUIER, J.—*Les nouvelles études sur le Calendrier ptolémaïque*. This is a study of the relation of the Egyptian and Greek calendars in the latter part of the reign of Philadelphos, as shown by the Zeno papyri. The relations are greatly complicated by the uncertainty of intercalation, and the use of a fiscal and a regnal year-system. Much remains still doubtful, as the uncertainties and unknown factors exceed the scope of the material. A biennial intercalary lunar month was used, so that the year alternated between 354 and 384 days, averaging therefore 369. How the 4 days' surplus was eliminated is not stated. It would have needed suppressing the intercalary month every 9 years. But there is no trace of this rectification in the table of connections, and without this the lunar months would slip through all the series in 94 years.

Zeitschrift für Ägyptische Sprache, LIII, 1916.

SPIEGELBERG, W.—*Briefe der 21. Dynastie aus El-Hibe*. Dr. Spiegelberg publishes some papyri which were bought together at Luxor more than twenty years ago. The papyri are fragmentary and there was no provenance, but from internal evidence he finds that they come from El Hibe, about 13 km. north of Tehneh. The papyri consist chiefly of letters, which, by the names, must be dated to the XXIst dynasty. The principal correspondent is a divine father and Temple-scribe, Hor-pen-èsë of the Camp. Two letters are from him. The first letter refers to soldiers, the second to horses; both begin with flowery salutations and prayers for the welfare of the recipient. In one of the letters addressed to Hor-pen-èsë, mention is made of Masaherte, the well-known High-priest; he was suffering from illness and sought help at the hands of the god of El Hibe. Another fragment alludes to Isi-em-kheb and Pasebkhanu. Unfortunately the papyri are too fragmentary to translate completely, but sufficient remains to show that the letters were chiefly official correspondence. Spiegelberg publishes the fragments in the hope that some, at least, of the missing portions may yet be found in other collections.


SPIEGELBERG, W.—*Der demotische Papyrus Heidelberg 736*. The writing of this papyrus is of the Ptolemaic period, about the second century B.C. On the *recto* are the remains of a story concerning a magician named Hen-naw, son of Hor, and two birds of heaven. Fortunately an almost complete version of the story is preserved, written on potsherd. In this story the magician's name is Hi-Hor, and he possessed two birds. On one occasion, when the birds were absent, he was seized and imprisoned at Elephantine. The birds found him and induced him to write out his history on two rolls of papyrus, which they then carried to Pharaoh in his palace. The end of the story is lost, but undoubtedly he was released and lived happy ever after. The *verso* contains a hymn to Isis, apparently to be sung at a religious procession.

SETHE, K.—*Die historische Bedeutung des 2. Philä-Dekrets aus der Zeit des Ptolemaios Epiphanes*. Revillout was the first to call attention to two kings

who reigned in the South for twenty years, and he placed the end of this short dynasty in the nineteenth regnal year of Ptolemy Epiphanes. Sethe recounts all the proofs for this discovery of Revillout's, and adds some further details which throw light on this obscure period. The two kings were called respectively Harmachis and Anchmachis, and Sethe shows that the general who overthrew the latter was called Amnos, and that the final battle took place near Thebes, and he also proves that these two kings were of Nubian origin.

SETHE, K.—*Zwei bisher übersehene Nachrichten über Kunstwerke aus Kupfer aus den ältesten Zeiten der ägyptischen Geschichte.* (1) Sethe makes the very interesting suggestion that the entry on the Palermo Stone, which he, in common with all other scholars, has read "Birth of Kha-Sekhemui," should have an entirely different meaning. The two signs which occur in the inscription under the word *mes* have hitherto been neglected. The first is the sign for metal, which must be read with the word *mes*. The second is divided from the first by a wide space, and is the hieroglyph Δ , which in its root meaning reads "High." Sethe brings together instances to show that Δ followed by a king's name refers to a building or some work of art, in this case a standing statue, as the phrase is determined by the picture of the statue. Reading the word *mes* as "fashioning" and not as "birth," the result is "A metal-fashioned [statue called] High is Kha-Sekhemui." Sethe cites the great copper statue of Pepy I as proof that the Egyptians were masters of the art of metal working by the VIth dynasty.

(2) In the reign of Nefer-ar-ka-Ra, of the Vth dynasty, the Palermo Stone records that various objects were made in electrum, and also an obelisk of eight cubits in copper and a solar Morning-boat and Evening-boat in the same metal and of the same size.

SETHE, K.—*Ein ägyptisches Denkmal des Alten Reichs von der Insel Kythera mit dem Namen des Sonnenheiligtums des Königs Userkef.* A little bowl in "white marble" was found in excavations in the island of Cerigo and was published in the *Journal of Hellenic Studies*, XVII, 349. The signs inscribed on it have been supposed to be Mycenæan or Cretan "alphabetic characters." Sethe, however, identifies them at once as the name of Userkaf's sun-sanctuary $\odot \textcircled{\text{U}}$ , which was built, according to the Palermo Stone, in the fifth or sixth year of that king. Sethe now reads the name of the sanctuary as *nehen Ra*, "the court of offerings of Ra," the sign $\textcircled{\text{U}}$ being the same as $\textcircled{\text{U}}$.

STEINDORFF, G.—*Die blaue Königskrone.* In the Old and Middle Kingdoms the white and red crowns, the double crown, and the striped head-dress with lappets, are all worn by the kings, but it is not until the New Kingdom that the *khepersh*—the so-called war-helmet—appears. The first to wear it, as far as we know at present, was Kames, but it became the usual head-dress of the Pharaoh, either in war or peace. The form is well known; it is represented as covered with rings or discs, and is uniformly coloured blue. Steindorff holds to the opinion that it is, as has always been supposed, a head-dress of leather with metal rings. Borchardt, however, holds that it is a special method of hair-dressing, and that the rings are a stylised representation of curls, and quotes a relief in the Temple of Abydos showing Sety I wearing what might be a wig—

it is very similar to the style of chignon that Queen Nefert-ythi wore—covered with rings like the *khepersh*. Borchardt also points out that the hair of kings and gods is often painted dark blue, the same colour as the *khepersh*. Steindorff brings forward a good deal of evidence from literary sources, showing that the *khepersh* was considered, by the Egyptians themselves, to be a crown and not a form of hairdressing, as it is usually mentioned with the crowns of Upper and Lower Egypt, with the double crown, and with the *atef*-crown. Steindorff also points out that at Denderah a procession of gods and goddesses carry crowns as offerings, and the *khepersh* is the fifth, coming after the white and red crowns and before the *atef*. The origin of the word *khepersh* is discussed, Semitic scholars such as Max Müller and Zimmern inclining to the belief that it is a foreign word introduced from Syria or Assyria. Steindorff thinks that their derivations are possible but not probable, and points out that the word is always spelt out in the orthography of Egyptian words and not in the special forms reserved for foreign words. If, therefore, the word was not foreign, the crown itself was not foreign either. It is not found before the New Kingdom, but, as Steindorff says, our knowledge of the representations of Pharaohs of the early periods is confined to statues, and even in the New Kingdom the royal statue very seldom wears the blue crown; it is represented almost entirely in reliefs and paintings, where the king is shown offering in the Temple, taking part in great ceremonies, or in company with his wife and children. It hardly seems likely that a foreign head-dress, newly introduced into the country, should be so completely adopted; it is more probable that it was an ancient head-dress, the use of which more or less superseded the other crowns for ordinary wear in the New Kingdom. Another possibility is that it is the leather case for the red crown, the outline of which would fit it.

RUSCH, A.—*Der Tote im Grabe.* There are, in the Pyramid Texts, four groups of texts which contain a reference to an ancient funerary ritual. In these the dead man is called upon to raise himself from his left side and to lie upon his right, in order to receive certain offerings; he is called "my father," and the reciter speaks of himself as "thy son, thy heir." As the records of excavators show, the usual position of the body is facing west with the head to the south; the cemetery being in the western desert, the offerer would come from the east; the dead man is therefore exhorted to turn over in order to receive the offering of food and drink. Rusch suggests that the harvest text, which sometimes accompanies the exhortation, is a later addition to the more primitive form, though it also contains a reference to the son. Another son-text is obviously Osirian; this Rusch considers to be later. He states the chronological position thus:—

1. The son as the ritual priest for the father (the son speaks in the first person).
2. The living king brings harvest offerings at certain festivals to his dead father (the son is spoken of in the third person).
3. Horus as the *nd-ti* of his father (the son again spoken of in the third person).

KEES, H.—*Ein Onkel Amenophis' IV Hoherpriester von Heliopolis?* Borchardt has suggested that Anen, the brother of Queen Tyi, who was second prophet of Amon at Thebes, was also High-priest of Heliopolis, on account of his title—

"Greatest of seers." Kees calls attention to the fact that even as early as the beginning of the XVIIIth dynasty the title was no longer confined to Heliopolis, but is found in Thebes. The Ra-cult with its priestly title was established chiefly at Hermonthis but also at Thebes, where several High-priests of Amon bore the title of "Greatest of seers."

EMBER, A.—*Kindred Semito-Egyptian Words*. (New Series.) This paper is a continuation of a series, of which the last is in Vol. LI. It is a list of words with kindred words in Arabic and Hebrew. It is an important contribution to the study of the ancient Egyptian language, and contains many interesting points, amongst others the suggestion that the word *ka*, "food," and *ka*, "protective genius, double," are intimately connected with the Semitic word meaning "to sustain, provide," and with the modern Arabic "to guard, protect."

SPIEGELBERG, W.—*Varia*. I. The title *ddtw n šnb* probably refers to the playing of a musical instrument in the temple; from the determinative of metal, which accompanies the word *šnb*, it is possibly a trumpet.

2. Horapollo, as an interpreter of hieroglyphs, is regaining his lost credit. He clearly knew the late forms of the writing, and many of his statements are therefore very illuminating for students of the late period. A title of Hathor in late times is *Mistress of sixteen*. Horapollo says that the word for *joy* was written with the numeral sixteen; therefore the title reads *Mistress of joy*.

3. In discussing a new legend of the birth of Horus, Spiegelberg disregards the facts of anthropology. This makes some of his remarks rather out of date, though the greater part of the article is interesting.

4. The derivation of the Coptic *oor*, "to be angry," is from the Egyptian

which by analogy with other Coptic derivatives must have been a trilateral verb , the two alephs coalescing. But the spelling of and similar words show the trilateral root.

5. Maspero first pointed out that the inner rooms of houses, temples, and even of tombs, were decorated to represent the world, with the sky above, and the earth underfoot. Visitors to the temples wrote in their graffiti that they found the temple "like a heaven within, in which Ra rose." The two pylons of Edfu are called Isis and Nephthys, "who raise the God of Edfu (*i.e.*, the Sun-god) when he shines in the horizon." In a temple orientated east and west, the sun could be seen rising between the pylons, which would be considered as the entry of the god into his heaven in the temple.

6. Brugsch has given the meaning of as the reliquary which held a relic of Osiris. Spiegelberg agrees that it is a receptacle of some kind, but proves from literary sources that it contained a document bearing the titles of the god as ruler of Egypt. In the case of Horus it is the "last will and testament" of his father Geb by which Horus obtained the kingship of Egypt. The kings carried the same object as being themselves divine, and also as successors of Horus. Spiegelberg suggests that the shape of the object is due to the material of which it was made, probably soft leather, which was squeezed in the middle by the pressure of the hand. The word *miks* ends in *s* as do so many other words which refer to the royal insignia.

7. By analogy with the Coptic derivatives of Egyptian words, the Egyptian "mother," probably contained another consonant such as which was not written. It is suggested that the name *Mouθ*, of the vulture-goddess of Thebes, has nothing to do with the word for "mother," but perhaps meant simply "vulture." The reading of the word , "town," was also probably *nwt*, *i.e.*, with a weak consonant.

8. Spiegelberg corrects von Lange's translation of the inscription of Antef, now in the British Museum. Von Lange translates "[I gave to him] a measure of land of watered ground to reap every year." Spiegelberg reads this as "I gave to him the produce of one arura after the annual inundation."

9. In the early periods each year was called after some event; this custom continued till late times, the most interesting example being "the year of the hyaenas, when there was famine."

10. The translation of a papyrus, now in the Berlin Museum, shows that it is a letter from a landowner to a tenant. The tenant had been evicted, but at the intercession of the landowner's wife he is permitted to retain the land. The letter is not merely to announce the fact, but is to serve as legal proof to the authorities that the lease is still in force.

11. The ancient Egyptian specialists in medicine were the eye-doctors, who are known from the Old Kingdom onwards, and the curers of intestinal troubles.

12. Griffith has already published a record of Admiral Semtutef-nachte, and Spiegelberg here publishes an inscription copied from a statue which he saw at a dealer's in Cairo. It is interesting to find a reference to the rather rare god Her-shefi, as the admiral also held the office of the overseer of the prophets of that deity.

13. A formula of good wishes is found in the expression, "May he have the duration of Ra." It is the stereotyped phrase after a king's name, "Gifted with life like Ra for ever," and it is also the usual greeting in demotic letters.

14. There is a *ushabti*-figure in the Berlin Museum with an unusual inscription. Instead of the words "to fill the channels with water," *i.e.*, by the hard manual work of the *shaduf*, the text gives a variant , Roeder translates this as "to sail round the fields," but, as Spiegelberg points out, this does not carry out the idea of agricultural labour. He therefore suggests that, as *kd* can mean a "wheel," the reference here is to the method of raising water by a wheel, such as is in use in Egypt at the present day.

15. The rib of the palm leaf was used as the sighting rod of astronomers, and was called , which means palm-stick, in Coptic *BA : BAI*.

16. On a statuette of the Theban priest *Ke-te-Mut*, he is called "Great chief of the *Māhasaun*." Spiegelberg identifies these people with the Libyan *Massylioi*.

17. The Egyptian name for the so-called "Maxims of the Wise" is practically the same in the early examples as in New Egyptian, and can be translated "Educational precepts."

18. The phrase *nfr-hr*, applied to Ptah and other gods, is usually translated "beautiful of face," but would be more correctly translated as "gracious of face."

SPIEGELBERG, W.—*Demotische Miscellen*. 1. The Egyptian word *nmꜥw* apparently continues into Coptic as *ⲡⲏⲩⲉ* with the meaning "free."

2. The demotic script of the Rosetta Stone seems to have been done by two hands, the first as far as the end of the protocol, the rest by the second. The use of the word "teaching" in the sentence "the rest of the people, who were in another teaching during the disturbance which reigned in Egypt," reminds one of the same use of the word under Akhenaten. "Those who are in another teaching" were always the enemies of the king.

3. Spiegelberg proposes to recognise in No. 1,326 of Mariette's *Catalogue des Monuments d'Abydos* an inscription relating to the embalming and burial of a dead falcon.

4. Two demotic ostraka in the British Museum are receipts for the cemetery dues paid to a certain Panas and paid by him to the Overseer of the Nekropolis.

5. Spiegelberg proposes to read an enigmatical group in the London Magical Papyrus as *Ⲫ*, the Coptic form being given in the papyrus as *ⲟⲉ*. The whole sentence would then run, "A snake of the brood of Atum, which lies as uraeus-snake on my head."

6. Examples are given of Greek words spelt out in demotic, or literally translated. *Ⲥⲕ n gid*, "handwriting," might also be translated directly into English.

7. The word *ꜥsy*, determined with the Sun-god, means "drowned," the determinative not being read. In demotic the usual *maꜥ-ꜥrw* formula after the name is also determined with the Sun-god. The dead were identified not only with Osiris but with Ra, whom they accompanied in his journey. The hypocephalus, so common in late times, is also connected with Ra worship. Schäfer has suggested that the hypocephalus originated as the object which is represented in Middle Kingdom coffins, and is there called *hnmt wꜥrt*; it may be a kind of cushion.

8. Demotic, as also Ptolemaic hieroglyphic texts, introduce a new absolute pronoun to denote the object, except in the third person singular and plural, where the old pronoun is retained. The new pronominal form is found in the Persian period, and even as early as the inscription of Piankhy and the story of Wenamon. In Piankhy the form is simply *ⲡ* before the suffix, but the usual writing is *ⲡⲓ* before the suffix. It is possible that this is the origin of the Coptic imperatives which take a *ⲧ* between the verb and the object; and possibly also the *ⲧ* of the objective pronoun of the first person singular, which follows infinitives ending in *ⲧ* or *ⲗ*, may result from the use of the demotic pronoun with imperatives.

9. Greek titles are sometimes literally translated into demotic, sometimes merely transcribed. In one case the demotic scribe paraphrased the Greek *syn-genês* as "Brother (sen) of the genos."

(To be continued.)



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