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N. W. Thomas

H. E. Winlock

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### Recommended Citation

Petrie, Flinders; Petrie, W. M. Flinders; Mace, A. C.; Thomas, N. W.; and Winlock, H. E., "Ancient Egypt 1921 Part 1" (1921). *Dr. Kent R. Weeks Book Collection*. 15.  
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# ANCIENT EGYPT

1921.

PART I.

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

YEARLY, 7s. POST FREE.

QUARTERLY PART, 2s.

MACMILLAN AND CO.,  
LONDON AND NEW YORK;  
AND  
EGYPTIAN RESEARCH ACCOUNT,  
BOSTON.

ANCIENT EGYPT. Net price of each number from booksellers is 2s.

Subscriptions for the four quarterly parts, prepaid, post free, 7s., are received by  
Hon. Sec. "Ancient Egypt" (H. Flinders Petrie), University College, Gower  
Street, London, W.C. 1.

Books for review, papers offered for insertion, or news, should be addressed:—

Editor of "Ancient Egypt,"

University College, Gower Street, London, W.C. 1.

Subscriptions, received in the United States by:—

Rev. Dr. Winslow, 525, Beacon Street, Boston.



# ANCIENT EGYPT.

## THE ALPHABET IN THE XII<sup>TH</sup> DYNASTY.

It is now eight years ago that the *Formation of the Alphabet* placed all the material of the primitive Mediterranean alphabet in order. Since then further evidence has not appeared until this year, except on the much later Semitic arrangement. Two seals of limestone that were obtained from the town mound of Illahun are



NEGRO CAPTIVE FROM A THRONE.  
BRONZE. XVIII DYNASTY. NEW YORK HISTORICAL SOCIETY.



obviously of the Middle Kingdom, and one figured here bears a seated man holding a bird, with a rough fret-pattern over the head, and four signs (fig. 1) which are repeated here enlarged (Fig. 3). When clearing and re-arranging all the unexhibited material at University College this summer, the box-full of pot marks collected at Kahun thirty years ago was sorted; among them some pieces of



a line of inscription were at last put together, and form a row of nine letters (the middle line of Fig. 4). The word of five letters (Fig. 2) was found and published in 1889 (*Kahun* xxvii, 85).

There are thus three inscriptions, each of which is dated by different means to the XIIIth dynasty; Fig. 1 by the style of the limestone seal; Fig. 2 by being cut on a wooden tool which is only known in the XIIIth dynasty, and found in a town of that age; Fig. 4 by being from the same town, and on a jar certainly of that age. The signs are nearly all far older, being known in the prehistoric ages or 1st dynasty; at those times they were probably owners' marks, and may have acquired sounds. But it is now evident that the use of these as letters for consecutive writing was fully established in the XIIIth dynasty—that is, on the Egyptians' own dating, as long before the Phoenicians as we are after them.

It seems now fairly clear that there were three systems of writing in Egypt, and each of these is first known with a different race. The geometrical marks of the alphabetic system appear with the first prehistoric people, who seem to have been Libyans. They belonged to the west, and were the source of all the Mediterranean alphabets. Secondly, the later race of prehistoric times, seems to have come in from Syria, and brought in the word-signs, or ideographs, several of which used by them were common in later Egypt. Lastly, the dynastic race brought in letter-signs, by a group of which a word was spelled phonetically. The latter two systems mixed together became the later hieroglyphic system, while the oldest western alphabet continued in use among the foreigners settling in Egypt and perhaps among the lower classes. Long after all this, the Semite got hold of the alphabet and proceeded to spoil it. He degraded the vowels to be variable, owing to his phonetic inflections; he used vague cursive forms instead of the clear uncial signs; and he invented fancy names from the similarities of his shapes of the signs to irrelevant objects. This naming of the signs has nothing to do with their origin, but is like the Irish naming of all the letters from trees, in which there are enough resemblances to the Mediterranean names to show that both come from a common source.

How far is it possible to read these signs, may be asked? The group, Fig. 2, has been read by Dr. Eisler, and accepted by Prof. Sayce, as AHITUB; this seems rather a jump at a well-known name, as the middle sign is not known elsewhere, either as a vowel or a consonant. The seal name, Fig. 3, seems to be intended to be read on the impress, or from the left on the seal, B, V, BH(?), G; the third sign is not exactly known elsewhere, but is most like a sign of the prehistoric, and XIIIth dynasty, which seems related to the South Spanish B, perhaps an aspirated form. The large inscription, Fig. 4, begins with a line of the usual formula "year 29, 1st month of Shemu"; then comes the line of alphabetic signs, the first of which is broken, TH(?) GOIF PÖRÖ; below are Egyptian hieroglyphics again, *nes(?)*, *per nesut*; "belonging to the house of the king." Is this a bilingual version? Can PÖRÖ be Pharaoh? The O sign is found with this value in Karian and the Runes, and it does not appear in any other alphabet with a known value. As there can be no question of the O and I, the third and fourth letters, this serves to prove that the signs are alphabetic and not syllabic at this period.

Although the long priority of the alphabetic signs in Egypt leaves the tradition of Phoenician origin out of the case, it is as well to point out how hopeless it would be to cling to it in any form. Even Diodoros did not believe in it, for he

says: "There are some who attribute the invention of letters to the Syrians, from whom the Phoenicians learned them, and communicated them to the Grecians when they came with Cadmus into Europe; whence the Grecians called them Phoenician letters. To these that hold this opinion, it is answered, that the Phoenicians were not the first that found out letters, but only changed the form and shape of them into other characters, which many afterward using, the name of Phoenician grew to be common" (v. iv). This account which Diodoros prefers is quite in accord with what can be traced. The Mediterranean alphabet was modified by the north Syrians (as shown by the vowel-endings of the names of letters), and the Phoenicians changed the forms from uncial to cursive. The order of the short Phoenician alphabet of 22 letters, in place of the full alphabet of 60 letters, was imposed on the world by their being used as numerals which became essential in trade.

When we see how widespread was the full alphabet, it is plain that the Phoenician had only a small part of the whole. There are 23 letters that were used in Egypt, Karia and Spain, all unknown in Phoenicia. There were 10 other letters which the South Arabian had in common with the Mediterranean and the Runes of Northern Europe, yet all unknown in Phoenicia. It seems obvious that there was a very widespread alphabet, from which at a much later time the Phoenician selection was formed.

The Greek maintained a part of this in the five letters which followed the close of the Phoenician series. The evidences for these, and many other details, can be seen in *The Formation of the Alphabet*, and briefly in an article in *Scientia*, December, 1918. The fresh material that we now have proves fully how the Mediterranean alphabet was in regular use for writing as early as the XIIIth dynasty.

W. M. FLINDERS PETRIE.



## THE LAHUN CASKETS.

THE accompanying plates show the Lahun jewellery caskets as recently reconstructed in the Metropolitan Museum, New York. A few notes as to the evidence on which the restorations were based may be of interest.

It will be remembered from Prof. Petrie's account of the discovery (in *Ancient Egypt*) that the wood had almost entirely disappeared. Nothing was left of the caskets but a handful of ebony dust, a mass of broken ivory and the remains of the gold decoration. The preliminary sorting of the material was carried out at University College, and the general character of the boxes and outlines of restoration was there determined. Arrived in New York, the first step was to soak the ivory in water, to rid it of the salt which had already begun to work out to the surface. This soaking greatly increased the work of mending, for the pieces in some cases split into a number of thin slivers, and it was necessary to siphon the water very carefully into the soaking dishes to prevent the smaller fragments from floating out of position. It had the advantage, however, of cleaning the surface, and making possible a much closer classification according to colour and grain. It was estimated that upwards of two thousand separate pieces of ivory and gold were involved in the restoration.

*Large Casket (Fig. 2).*

The wood had almost entirely disintegrated, but the powdery remains showed that it had consisted of light streaky Sudanese ebony.<sup>1</sup> This particular variety of ebony—known in the American trade as marble wood—has been used throughout in the restoration.

The size of the corner-posts was determined by the gold feet-coverings, which had been preserved intact. The length and width between corner-posts were settled exactly by the dimensions of the ivory slabs above the panels (*see Fig. 2*), and the over-all measurements were confirmed by the cornice ivory, of which hardly any had been lost. For the size of the panels themselves exact measurements were possible in some cases, and their number was determined by the 20 gold *dad* signs for the larger panels, and the 16 gold and carnelian squares for the tops of the smaller ones. One of these carnelian squares was missing, but the gold frame for it remained (filled in with coloured plaster in the restoration). The blue glazed strips that had filled the smaller panels were still preserved, but they had lost all their colour, so imitations in coloured plaster were inserted. The width of the dividing strips of ebony between the panels worked itself out automatically, by dividing into the number of spaces required the difference between the slab lengths and the combined panel widths. For the height we had as certain factors the ivory cornice, the gold torus-moulding, the width of the

<sup>1</sup> See Beauvisage, *Recueil de Travaux*, 1897, p. 77. The word "ebony" itself is interesting, as being one of the few ancient Egyptian words that have come down into our own language (𓆎 𓆏 𓆑 𓆒).

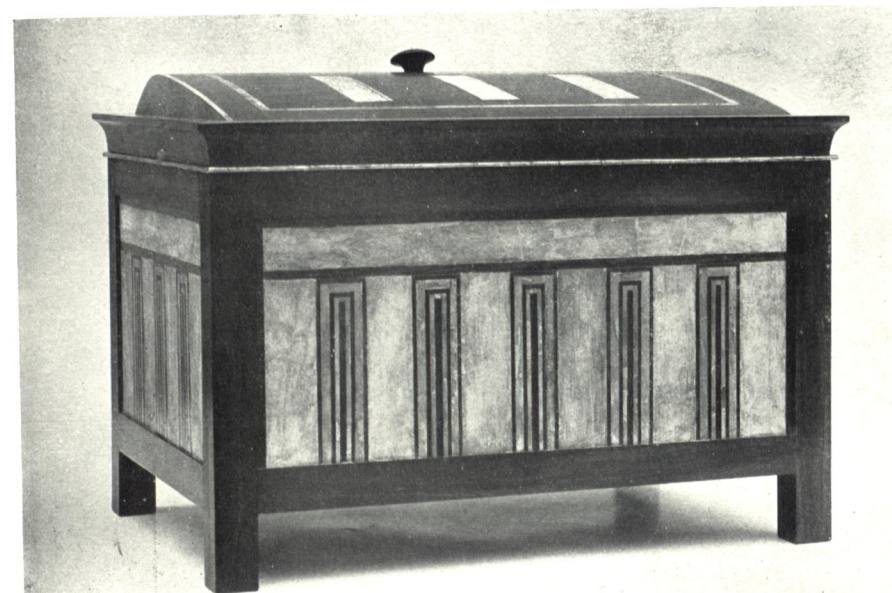


FIG. 1. LESSER CASKET, RESTORED. 1:4.

FIG. 2. GREATER CASKET, RESTORED. 1:4.



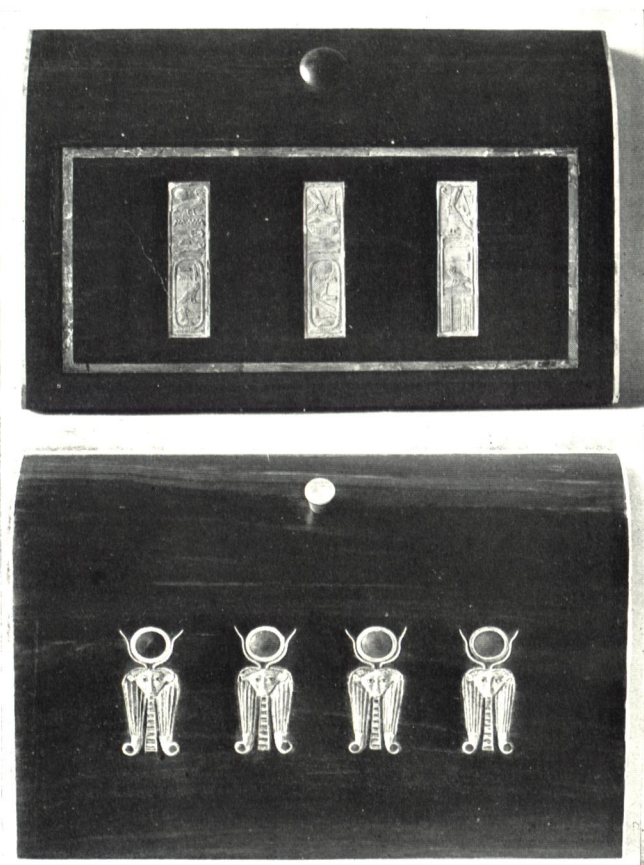


FIG. 3. LID OF LESSER CASKET, RESTORED. 1 : 4.

FIG. 4. LID OF GREATER CASKET, RESTORED. 1 : 4.

slab, the length of the panel, and the height of the gold foot. The ebony strip below the panels was shown to be necessary by the fact that the ends of the panel ivory and of the gold *dads* were left rough: the one above was needed, both for symmetry, and for providing a space for the side fastening-knob. The height of the legs was copied from a box of the same period in the Louvre. Fragments were left of the silver struts at the bottom of the box proper, and the exact shape was given by the rounded ends of the gold feet. The extra bars of ivory below the ends of the casket were a puzzle for a time, but their position also was shown by the Louvre box (No. 1392). It was evident also from marks on the ivory that the ends of the bars were meant to be covered. The narrow ivory strips at the top of the cornice could have gone nowhere else, for on fitting the pieces together a length was obtained which exceeded the measurement on any other part of the box.

The shape of the lid seems at first sight strangely unfamiliar, for on the monuments the tops of such shrine-shaped boxes always have the curve running lengthwise to the box. There was, however, in this case no question as to the direction of the curve, for the ivory that formed the ends of the lid came together almost perfectly. The Hathor heads (Fig. 4) were spaced out on the lid, and the shape of their wigs worked out from the tiny strips of gold. The discs are of carnelian, with encircling rings of gold and silver. The blue of the wig, six of the eyes, four of the carnelian wig-pendants, and the coloured part of the pectorals are restorations.

In addition to the ivory already mentioned there remained over—

- (1) Two slabs about  $28 \times 7.3 \times .2 - .3$  cm.
- (2) Two bars  $25.5 \times 1.8 \times .4$  cm. Both ends of these bars had apparently been sunk into the wood for a distance of about 3 mm.
- (3) A quantity of strip similar to that used at the top of the cornice. Of this strip there were at least 16 ends which showed marks of having been let into the wood.

These had no place in the exterior decoration, and must have belonged to the inside fittings. The casket may very likely have had a tray at the top for the mirror and razors, and a drawer to pull out below for the toilet vases.<sup>1</sup>

There were also preserved two copper fastening knobs—covered originally with gold or silver (?) and a copper bolt and staple.

#### *Small Casket (Fig. 1).*

Here there was much less evidence to go upon, and the restoration is in some points frankly conjectural. The bottoms of the ivory panels were irregular and obviously meant to be covered, and a well defined ridge on the face showed clearly the limits of the covering wood. Similar ridges at the bottom of the strip panels made evident the position relative to the wide panels which they occupied. It then became manifest that in order to complete the design the introduction of a third element, in addition to the ivory and ebony, was needed. This we supplied by making use of a red wood, very similar to rosewood, which is common on other known twelfth dynasty boxes. The covering of the bottom of the panels called for an ebony framework, similar to that on the large casket. The gold torus-moulding involved the addition of a cornice—of ebony this time, as there

<sup>1</sup> For an example of such drawers see Carnarvon and Carter, *Five Years*.



were no pieces of cornice ivory—and the ivory lid-ends determined the shape of the cover. The three ivory name-plates on the lid (Fig. 3) seemed lost in the expanse of dark wood, so the ivory and red rectangles were added, though their presence is purely a matter of opinion, as the ivory strip might equally well have belonged to the interior decoration.

In this casket also there was a good deal of ivory that seemed to have no place in the exterior decoration—

- (1) A thin sheet  $11.6 \times ? \times .1$  cm. The ends of this sheet were levelled off, whereas the sides were straight. This may have come from a tray.
- (2) Two complete bars  $14.5 \times 1.1 \times .35$  cm., and two incomplete shorter lengths. Of these bars one end only can have shown: the other was sawn irregularly, and must have been buried.
- (3) More strips similar to that on the lid.
- (4) Strip  $12 + \times .4 - .5 \times .35$  cm. This must have been laid on edge, as the narrower face was the only regular one. One end of this strip was cut straight to show: the other was irregular.
- (5) A few small triangular pieces,  $.5 \times .3$  cm.
- (6) 3 complete oblongs  $3 \times 1.9 \times .3$  cm.
- (7) 1 complete oblong  $7.2 \times 1.1 \times .3$  cm., and remains of at least two more. They were rough at one end, and were apparently meant to be buried 2.5 cm.

Many of the details of these restorations were worked out in consultation with Mr. Winlock, and to Miss Cartland I am indebted for much help in the actual work of reconstruction.

A. C. MACE.

## THE BURIAL RITES OF WEST AFRICA IN RELATION TO EGYPT.

NATIVE customs are very various in West Africa, as in other parts of the world, and there is no field in which the variations are greater than in burial rites; this is owing partly to the fact that burial is largely a family matter in most tribes, and partly to the extraordinary facility with which burial customs seem to be borrowed by a people that will thereafter practise them unchanged for centuries. A comprehensive survey of West African burial customs would be an enormous undertaking, for which detailed information is for many areas almost wholly lacking; even were this not so, the great number of tribes, and the diversities of custom within what is commonly termed a tribe, would make such an undertaking of necessity encyclopædic in bulk, for at a low estimate there are probably at least a thousand distinct negro tribes.

The term tribe is a vague one in Africa and does not really imply any political unity or even, in many cases, the possession of a common language; for when we refer to the Ibo tribe, we are embracing under this head a congeries of peoples so diverse in language that two towns within a few miles of each other could hardly communicate with one another in pre-European days; as the Ibo territory covers thousands of square miles and the people number some four millions, it is clear that the term tribe is, strictly speaking, a misnomer; none the less, this is commonly the sense given to the term in Africa.

A cursory examination of the burial customs as recorded in the literature, old and new, of the coast, reveals the existence of elements in the burial customs which seem to be of very diverse origins. Some tribes practise rites indistinguishable from mummification as found in Egypt; others formerly had similar customs but gave them up, sometimes under the stress of foreign invasions, soon after West Africa became known to Europe at the close of the Middle Ages. Side by side with these rites, but associated with them in a single complex we find undisguised cannibalism, which we can perhaps explain as an intrusion of older tribal customs on the sphere of the borrowed rite. A third set of practices, often associated with burial in an underground chamber, and therefore, *primâ facie* to be connected with the mummification portion of the complex, is the custom of orienting the corpse, usually facing east. Again, there is a large and important group of customs associated with the practice of removing the head of the corpse, either before burial or at a later period; this may take the form of exhumation and storing the bones in a charnel house, of depositing the skull in a sacred grove, where ancestral cults have their home, or of handing the skull to a king or chief as the emblem of sovereignty and also the visible embodiment of the spirit of his predecessor.

In certain parts of West Africa we find associated with this custom a well defined practice of head hunting, that is to say, of taking the heads of enemies



for the sake of the magical powers associated with them; how far these two customs are to be regarded as independent, how far as associated, either both imported or lineally related, it is not easy to say.

This is by no means a complete catalogue of all the burial rites of importance; we have, for example, a widespread custom of human sacrifice; in Nigeria, west of the Niger, what is commonly termed a totem is sacrificed at the burial ceremonies, or at least killed and eaten ritually; and there is in most tribes a custom of second burial, that is to say, the actual interment is followed at an interval of months or years by a second rite, in which there is a second interment of some object representing the dead man. It is a matter of great interest to determine the relation of this element to the features previously mentioned; for it may be interpreted as a burial of the remains which were originally exhumed in order to take the skull or bones for ritual purposes; but it may likewise be regarded as a ceremony intended to send the dead man to his own place; it is, however, possible that these two interpretations are in reality one—simply two sides of the same rite; but on this point further evidence is needed.

We come to a wholly different cycle of customs in the cult societies, most frequent perhaps in Nigeria, where they form the germ of such powerful secret societies as Oro in the Yoruba country, and from small beginnings have spread beyond their own immediate area, growing in power until they have like the Ogboni, actually become the supreme government of the realm.

In some tribes these customs take the form of dressing up the dead man, in others we get a stage further and find that for the corpse is substituted one of his relatives; on another line of development a masked figure takes the place of the corpse. All these customs appear to be connected in some way with the practice of dismissing the dead man to his own place, or of calling him to his house to take his place among the worshipped ancestors. They are therefore bound up with one aspect of the rite of human sacrifice; for over a wide area in West Africa is found a custom of selecting a favourite slave or other person, with whose well being was bound up the life of the person concerned—in other words as a double or human representative of the genius, which was on the Gold Coast known as *kla* or *aklama*. In view of the widespread Egyptian influence traceable in reincarnation beliefs no less than in burial rites, this word seems to be referable to the Egyptian *ka*; there is a common suffix *li*, of uncertain meaning, which often assimilates its vowel to that of the root; the root vowel is not infrequently dropped, and it is therefore clear that *kla* is a regularly formed derivative of *ka*.

In connection with the reincarnation belief may be mentioned the Kisi custom of putting upon the grave steatite or other statuettes, regarded as the representatives of the dead man.

I have mentioned above the use of an underground chamber; we may perhaps regard as a variant of this the provision of a side chamber to the grave, often shut off, before the earth is put back, by branches or logs; the usual native explanation is that it is intended to keep the earth from coming in contact with the body, but this may be of the nature of an aetiological myth. In a variant of this custom we find what I propose to term a hood grave, in which a lateral cavity is provided for the head. Also connected with the underground chamber complex is perhaps the tumulus, commonly of earth, raised above the grave, or sometimes above the body deposited on the surface and covered with the roof of a hut. In certain areas we find monoliths and stone circles associated with

burial; but there is no evidence, except in the Northern Provinces of Nigeria, that these burials were the work of an indigenous race.

In a certain number of cases canoe burial is found; in others the corpse is placed in a pot, or covered with a pot.

In a few cases, notably that of the *griot* or musician among the Mandingo, the corpse is placed in a hollow tree, the explanation being that if it were placed in contact with the earth, a drought would be the result. It is possible that the *griot* is an immigrant, and that in this rite we have a reminiscence of his native mode of burial. In certain other cases, for example, those of women who die in pregnancy, those who die of "bad diseases," or those who die in debt and have no relatives who will undertake the responsibility of disposing of the corpse and shouldering the burden of debt, the dead body is exposed.

A few tribes west of the Niger put cowries or gold in the mouth of the corpse, and explain the custom as intended to supply the deceased with ferry money with which to pay his passage across the river of death. In one case gold plates are or were put over the eyes, mouth and nose of the corpse; but this is clearly associated with a different cycle.

As regards the position of the grave and similar questions, there is a good deal of variation. Some tribes bury a man in his own house and abandon it, others bury him in the house and continue to use it; many bury in the fields or bush, some by the way side, some, especially in the case of chiefs, in the bed of a running stream. There may be a vault for all the members of a family, or an area set apart for their graves, or certain localities may be reserved for those of a certain rank or age.

More or less independently of all these elements varies the actual position of the corpse, which may be extended on its back, upright, squatting, lying on its side in a contracted position or otherwise. It frequently happens that the precise orientation of a body is not ascertainable for lack of data as to the position; a further difficulty arises from the fact that we cannot compare, in respect of orientation, the customs of a tribe that lays the corpse on its back with those of a tribe that lays it on its side, at any rate without direct evidence as to what view the native takes of the matter. If a man is buried with his head to the west, it may or may not be true that he is supposed to be facing the east. For if at one time the corpse was laid on its side, for which was substituted at a later period extended burial on the back, it is clear that the orientation would be changed unless the orientation of the grave underwent a simultaneous alteration.

It is impossible to discuss here in their relation to Egyptian practices even a small proportion of the customs here passed in review. It will be enough to deal with three or four items, mummification, decapitation, orientation and the like.

Regarding mummification customs it is perhaps hardly necessary to argue at length the Egyptian origin as an alternative to convergence; no theory of convergence will account for agreement in non-essential details, though it is of course possible that one or two such cases are pure coincidences. A few cases, however, of mummification may be cited. In Sierra Leone, then known as Bulombel, early in the fifteenth century when an important man died his body was opened at the side and the entrails taken out and washed; the cavity was filled with sweet-smelling herbs like mint and the body rubbed with palm oil; meal and salt were added to the herbs introduced into the body cavity.

This custom is now no longer practised, so far as I know; it seems to have disappeared after the Manes invasion of the sixteenth century, which imposed



on most or all indigenous tribes paramount chiefs of alien birth, whose burial rite was that still in use at the present day.

This present system is the burial of the body in the bed of a running stream, and we may suspect that it was also accompanied with decapitation; for in the present day the Temne chiefs, or some of them, preserve the head of their immediate predecessors as a magical instrument.

On the Ivory Coast the Baule take out the entrails of a dead man, wash the cavity with alcohol, and introduce a mixture of alcohol and salt to replace the entrails; the orifices of the body are plugged and gold plates put over the eyes, nose, etc.

The Asanti kings, the Ata of Ida and other potentates, were or are mummified and their bodies preserved for years; it is of interest to note that in the case of the latter, who is of the Igara tribe, the bodies of four Ata remain unburied; for it is the custom, it appears, for the dignity to pass in rotation to four families, and the Ata of each family must have in his keeping the body of his immediate predecessor of the same family.

Among the Jukun, whose king is or was slain by his successor, the entrails are removed, and the corpse is smeared with butter and salt; then it is dried over a slow fire for two or three months; finally the death is announced to the people, and the slayer of the dead man takes his place, stepping over the corpse in the course of the accession rites.

In the Kukuruku country the king of Ijeba is inhumed for a fortnight after being rubbed with alcohol; this temporary measure may or may not be related to the custom of mummification. The simpler and more widespread practice of drying the body over a slow fire, recorded among the Gambia tribes, in several parts of Nigeria and probably elsewhere, is also of uncertain origin.

I have alluded above to the hybridisation of customs; this is very marked in the case of some of the rites in the mummification complex. On the Gambia the corpse is dried over a slow fire, then buried in a side-chamber grave, the aperture of which is closed by the door of the dead man's house; a few days later it is exhumed, boiled with rice and eaten by the relatives. There can be very little doubt that in this case there are traces of customs belonging to several distinct systems; this is equally clear in the case of the Baya of Central Africa, who bury the corpse in a stream after disembowelling it.

In the present day we often find that smoke-drying the corpse is resorted to, if the burial is delayed for any reason, such as lack of funds for the necessary feasts; in other cases the body is quietly buried and the rites postponed till funds accumulate. This may be one of the origins of the custom of second burial mentioned above.

It is of course possible that some of these rites are indigenous, but it seems hardly possible to maintain that the procedure of mummification—disembowelling by a lateral opening, treatment with alcohol, sweet-smelling herbs, salt, honey, etc.—has been evolved independently. At the same time there is scope for enquiry into Egyptian origins; for there is the possibility that both sets of customs go back to a common source. If the Egyptian origin of the complex discussed above seems manifest, the case is very different when we come to the decapitation rite; there appears to be evidence that the same practice prevailed in Egypt at an early period; but there is comparatively little evidence that it was also common in historic times. In any case there is little reason to associate it with the mummification complex. We cannot therefore argue that the ascription

of an Egyptian origin to mummification, as practised in West Africa, necessarily entrains the attribution of a like origin to other customs, not in themselves typically Egyptian, nor associated with those Egyptian customs and beliefs for the transmission of which we have good *prima facie* evidence, merely on the ground that at some period a custom of decapitation, which outwardly resembled that of West Africa, was known in Egypt.

Two grounds have been assigned for the Egyptian custom of decapitation; it was intended firstly to facilitate the entry of the deceased into the other world; secondly, to prevent his return to this world. So far as can be seen, neither of these motives is operative in West Africa. The corpse which is beheaded is that of the witch, and the motive is to prevent its return to the scene of its malefices; but in the case of the ordinary man, an invitation is given him to enter his house and join the body of ancestors to whom prayers and sacrifices are addressed. The admission of the negro to the other world is facilitated by the due performance of burial rites, including sacrifices, not by mutilations of the corpse. Where the latter take place, they are associated with the preservation of the skull in connection with the cult of ancestors.

On the whole it seems probable that the Egyptian explanations of the custom are secondary. If the rite was practised at an earlier period, the reason for it must have been forgotten, or lapsed with the introduction of a new cycle of ideas. It is virtually impossible to derive from Egypt the skull customs of the West African area, even if we only include in our survey the rites that have to do with the heads of relatives. It becomes still more impossible to associate the customs with those of Egypt when we take account also of the ceremonies connected with the skulls of enemies; for there is, so far as I know, no evidence that head hunting was ever an Egyptian practice.

As regards orientation, it is well to remember that the orientation of the grave is necessarily different from the orientation (*i.e.*, the facing) of the body, unless the latter is on its back; in the latter case the term orientation is used in a vague and somewhat anomalous way, for the direction in which the corpse would be facing if it were stood upright. It is noteworthy that some authors confuse this point; one author for example records that the Mascagnes of Senegal grill the body with rice, remove the skin and bury it in a pot, which is put in a side-chamber grave; but when he adds that the grave runs east and west and that burial takes place with the face to the east, it is not quite clear what he means.

Generally speaking, when the corpse lies on its side, it faces east; this is the case with the Mosi, the Mandingo, the Wolof, the Serer and the Bambara in the west, and with the Dakakari, the Hona, the Kerikeri, the Nupe and other tribes of Nigeria; as exceptions, the Kilba and Marghi bury their dead facing west.

Where we have to infer from the wording of the report that the corpse is on its back, there is more variation; the Gbandi bury with head to the west, so do the Mumbake of Nigeria. The Dukawa and Mumuye of Nigeria bury the body with head to the east, the Kamberi with head to the south. While the Miriam turn men's heads to the north, women's to the south, the Kaje turn men to the west, women to the east, and the Kisi on the borders of Sierra Leone reverse the positions.

If it is true that the orientation of a corpse is in the direction from which the tribe originally came (or possibly in the direction from which the custom



practised by the tribe originally came), it is of much importance that, in the comparatively small collection of scattered notices, complete agreement is found among the western tribes, and that the tribes of Nigeria should for the most part follow the same custom. As to the signification of the direction in which the head is laid, it is possible to speculate at length without arriving at results of much value. First and foremost we need to know the native view on the matter. If the statement as to the direction of the dead was made *sua sponte* by an informant, it is one thing; it is quite another if the answer was elicited by a leading question.

I do not propose to discuss here the relation of the rites briefly described in this paper to those of Egypt; but it seems desirable to note the close agreement of many of them with the customs of Indonesia, which has, on grounds of material culture, been regarded as connected with the West African area. First of all, the skull cult and associated head hunting finds its explanation far more naturally in this culture than in Egypt or North Africa, though it must not be forgotten that head hunting is also a Balkan amusement.

The preservation of the body pending the performance of the final ceremonies is likewise Indonesian; and it is the practice to close the apertures of the body as a protection against evil influences of a magical nature; we have seen that this is also done in West Africa, though the grounds for the custom are not stated. The treatment of the body by fire is practised in Timor as a means of hastening the process of decomposition, *i.e.*, in order to separate the flesh from the bones, without which the final rites cannot be performed, which send the soul to its own place.

Cannibalism, associated with rites of another order on the Gambia, is a method of disposing of the flesh in Indonesia, and likewise a ritual repast. The reason for not consigning the body to the earth before decomposition is ended, is that the earth is holy and may not be polluted; this recalls the side-chamber grave and the precautions taken to prevent earth from touching the body. This ritual is commonly interpreted in West Africa as being in the interest of the corpse, but this may well be an afterthought.

In Indonesia the chief's successor is not appointed till decomposition is finally ended. In Sierra Leone the new chief is secluded for a period and the death of the old chief not mentioned, though it is probably no secret; an analogous case has been mentioned above. These customs find their natural explanation in the Indonesian rite and its explanation. An interregnum for the death of the king is also common to parts of Indonesia and West Africa. Finally, ossuaries, which are known to the Wolofs in the far west, and also to some of the Ibo east of the Lower Niger, are an Indonesian custom.

It may appear a bold hypothesis to derive important elements of West Africa belief from an area comparatively remote like Indonesia. I put forward the hypothesis tentatively in the first instance, conscious as I am of my ignorance of matters Egyptian; but if Egyptologists find it impossible to explain the rites common to Africa and Indonesia by reference to well-established Egyptian customs, practised at a date that makes transmission to other parts of Africa probable, I submit that the Indonesian hypothesis may be accepted as a working explanation of the data.

I need hardly recall the fact that musical instruments, weapons, architectural features, and other elements of West Africa culture have also been traced to Indonesia. For these the question arises whether they were transmitted

direct, or *via* the south coast of Asia. We have also to solve the problem of whether they were carried by people of whose culture they formed an integral part, or whether they were transmitted much as manufactured goods in our own day pass from hand to hand. Architectural resemblances are perhaps less easily explained in this way than similarities in readily transportable material like weapons; but it seems still more difficult to account for the transmission of burial customs independently of the movement of peoples, in large or small numbers. The field of burial rites therefore seems to be on the whole a favourable one for arriving at a definite decision, and I put forward these facts and suggestions in the hope that Egyptologists may furnish valuable material for the final solution of the problem.

NORTHCOTE W. THOMAS.

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## A NEGRO CAPTIVE.

(See *Frontispiece*.)

PIECES of royal furniture are so rare, outside of the Cairo Museum, that we should notice a figure in the collection of the New York Historical Society. This figure of a kneeling negro, with his hands bound behind him, evidently has been for some object like a royal footstool. The king Amenhetep II as a boy is shown resting his feet on a group of captives, five beardless negroes and Hittites, and four bearded Syrians, making up the traditional nine subdued peoples, often shown as nine bows beneath the king's feet. The negroes of this footstool, figured in the tomb of Ra (Lep. *Denk.* III, 62), have the elbows tied behind them, and are kneeling as here. The casting of a bar between the feet was doubtless to provide for attaching them to the furniture round which it was to be ranged with other captive figures.

The casting, from its complexity, must have been modelled in wax, and cast *cire perdue*. It is said to be "exceedingly heavy" which seems to show it to be a solid casting without a core. The specific gravity would settle that. The head has been burnished, the front partly so, but the back between the arms is left with the original skin of the casting. From the absence of polish on the knees it does not seem ever to have been actually mounted and used, as any wear of handling and cleaning would have smoothed the prominent part. Probably this has been found as left behind in a workshop. The illustration here is of the actual size, for which I have to thank Mrs. Ransom Williams, who has lately been describing the collection of the Historical Society.

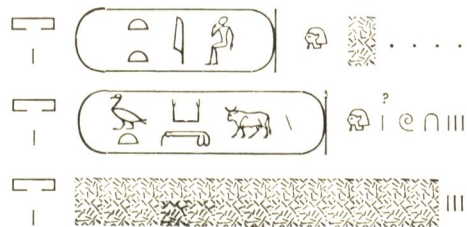
W. M. FLINDERS PETRIE.



ON QUEEN TETISHERI, GRANDMOTHER OF AHMOSE I.

IN a well known inscription from Abydos, King Ahmose I recounts how he erected a pyramid-chapel in the Sacred Land to "the mother of his mother and the mother of his father, the Great Royal Wife and Royal Mother Tetisheri, triumphant," whose tomb was in the Theban Necropolis, and whose cenotaph was already built in the Thinite nome.<sup>1</sup> The King first expressed a desire to accomplish this act of piety while talking with his wife Ahmose-Nefretiri "seeking the welfare of the departed." There is, it is true, no definite statement as to how long the grandmother of King Ahmose had been dead, but one gets the impression that she had died several years before, and that the cenotaph already erected in Abydos was either beginning to fall in ruins or that it belonged to an earlier reign and was therefore not as sumptuous as Ahmose thought fitting for his ancestress. In other words, it would seem fair to say that she was not only genealogically two generations earlier than Ahmose, but that historically she belonged wholly to that earlier age.

I must confess that some time ago in beginning a study of the XVIIth dynasty I started on this supposition, but I eventually concluded that such an interpretation of this text was impossible. About twenty years ago Erman discovered (*A.Z.* 1900, p. 150) that an XVIIIth dynasty *Book of the Dead* from Abusir, and now in Cairo, had been written upon a piece of papyrus which had already, at the beginning of the dynasty, been used for some farm accounts. At the end of these he could make out :

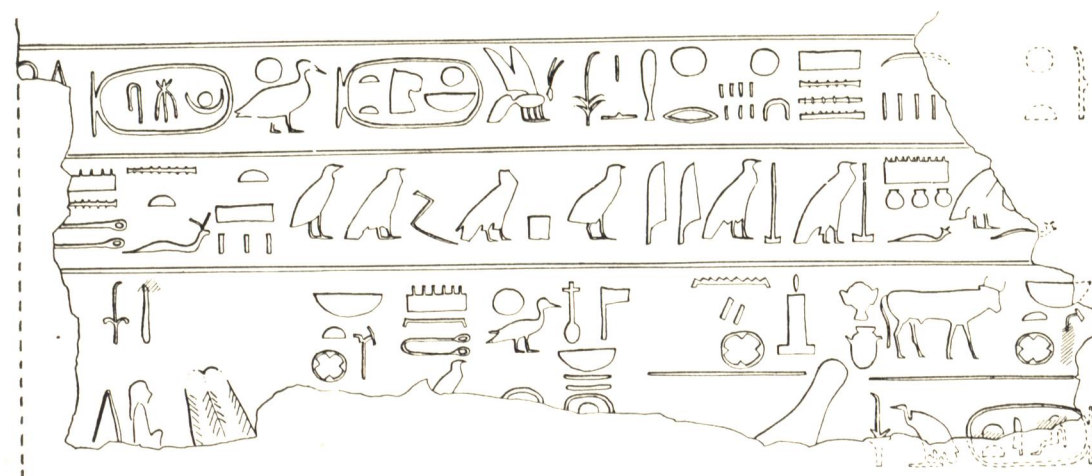


Erman judged that reference was here made to actual estates of Sitkamose and Tetisheri rather than to their chapels or tombs, and nothing to the contrary appears ever to have been advanced. Taking this as the case, then Tetisheri and Sitkamose were endowed with estates presumably near Abusir, for it would not be very likely that a scrap of paper of this sort would travel a great distance from its point of origin.

The interesting point is that the only villages to-day called "Abusir"—I base this statement on the Baedeker maps—are in the Fayum and north towards Memphis, and that of these the "Abusir" of the Cairo Museum records is doubtless the well known one in the Memphite Necropolis. As late as the reign of Kamose

<sup>1</sup> Gardiner in *Abydos* III, pp. 43 ff; Breasted, *Ancient Records*, II, pars. 33 ff; Sethe, *Urkunden des 18ten Dynasties*, p. 26, translations, p. 14.

this region was well within the domain of the Hyksos whose southern frontier was Cusae-Meir (*J. E. A.*, 1916, p. 108-10). Since Tetisheri was a Theban princess she could scarcely have held title to land in the North until after the expulsion of the Hyksos. I was therefore forced to the conclusion that Tetisheri survived the expulsion of the Hyksos, or in other words, that she lived into the reign of Ahmose. The only alternative solution of the difficulty would have been to suppose that the campaign of Kamose was pushed to the point of taking or beleaguering Memphis and thus freeing Abusir and its neighbourhood, but of this there is no other evidence. Having come to the conclusion that Tetisheri survived until the reign of Ahmose, it was very gratifying to me to have it confirmed by an unpublished fragment of a stele in University College, London, pointed out to me by Prof. Petrie, who bought it in Egypt some years ago, and through whose courtesy I am able to bring it out at this time.



The stele has a semi-circular top with the usual winged disk in the lunette. Its width is thirty-eight centimeters. The lower part is entirely broken away. The very brief inscription announced that "[In the . . . Year], IVth Month of Summer, 17th Day, of His Majesty The King of Upper and Lower Egypt Nebpehtetre', Son of Re' Ahmose, given life, [he built] anew this wall as his monument to his father Montu Lord of Thebes, the Bull in the midst of Hermonthis." On the left can be seen the tops of the plumes of "Montu, Lord of Thebes." On the right is the peak of the White Crown worn by "The Good God, Lord of the Two Lands [Nebpehtetre'] Son of Re' [Ahmose]"

Behind Ahmose there stood a Queen whose figure was, properly, shorter than that of the King, and whose name is given as "The Royal Mother Tetisheri" in which the first  $\Delta$  and the  $\downarrow$  are unquestionable, as Prof. Petrie demonstrated to me, and the lacunae impossible to fill satisfactorily except with another  $\Delta$  and  $\downarrow$ .

Here Tetisheri is surviving the coronation of Ahmose and participating in the restoration of the Temple of Montu in Thebes. The Abusir farm accounts show that she lived to see the Hyksos expelled, and on that occasion received from her royal grandson an estate in the reconquered North. Her death, of course, took place before the reign was out, and even before Ahmose contemplated building an extension monument in Abydos; because a first cenotaph was put up there in her honour at the time of her burial at Thebes. It was only toward the end of



the reign, while the King was erecting his false pyramid and tomb in the Sacred Land, that he erected the second cenotaph found by the Egypt Exploration Fund in 1903.

There is one more point to be remarked. In what we must presume was an important official function, the Petrie Stele shows the Dowager Queen Tetisheri accompanying the reigning king to the exclusion of all others. In the same way on a temple built for Ahmose shortly after his conquest of Nubia, the viceroy has caused the King to be shown with the Dowager Queen Ahhotep alone (*Buhen*, p. 87, xxxv), and one is naturally led to remember that in Karnak Ahmose set up a proclamation, in the course of which he decreed that Ahhotep be shown practically the same deference as was shown himself.<sup>1</sup> In short, the terms of the document (an endowment of the Amon Temple of Karnak), sound very much like the declaration of a regency during the king's absence from Thebes, or a republication of the proclamation of regency on the occasion of the endowment of the temple. Late in the reign this prominent place in affairs was taken by Ahmose-Nefretiri, the wife of King Ahmose. It is she who shared with the King the honour of building Tetisheri's second cenotaph, and she who appears with the King on a dated monument of the twenty-second year,<sup>2</sup> and following her husband's death she occupies the place of honour throughout the reign of her son Amen-hotep I, and even appears on the coronation stele of Thotomose I.<sup>3</sup> Taking the clue given by Ahhotep, we may conclude that these queen-mothers appear on the monuments because they are the regents or potential regents at the time. This would be Tetisheri's position in the "Year . . ." of the Petrie stele, a year to which we must unquestionably give a low number.

Tetisheri must be looked upon therefore, as in every way a predecessor of that remarkable line of XVIIIth dynasty queens whose rights and prerogatives were so high that they were virtual rulers of the country. Presumably it was in them that the family strain was purest and through them that the inheritance passed. Most of them survived their husbands, and in widowhood held enhanced influence. For about a century the royal family was to all intents and purposes a virtual matriarchate. The active, warlike functions and the ritualistic offices were the men's, and officially they took precedence, but a large share in actual government evidently lay in the hands of this line of women.

Tetisheri is not only the earliest of this line whose name has survived—she must have actually headed it, for she was by birth a commoner whose parents were known by the simple styles of the Honourable Tenna and the Lady Neferu (*Ann. Serv.*, 1908, 137). Lowly as her origin may have been, however, she was the ancestress of a line of women famous in Egyptian history: Ahhotep, Ahmose-Nefretiri, Ahhotep II, Ahmose and finally Hätshesut with whose ambitions the female line of the royal family reached its climax and suffered its eclipse.

H. E. WINLOCK.

<sup>1</sup> Legrain, *Ann. Serv.* IV, pp. 27-29; Sethe, *op. cit.*, p. 21; translations, p. 11.

<sup>2</sup> Breasted, *A. R.*, II, pars. 26 ff; Sethe, *op. cit.*, p. 24; translations, p. 13.

<sup>3</sup> Sethe, *op. cit.*, p. 80; translations, p. 41.

## REVIEWS

*Leçons sur l'Art Égyptien.*—By JEAN CAPART. 1920. 8vo. 541 pp. 20s (Vaillant-Carmanne, Liège).

This is the text for the 200 plates which appeared in 1911 as *L'Art Égyptien*: when conditions improve in the world a special series of illustrations are promised, and this is called a provisional edition. After an historical introduction, the early civilisation is described, the oldest monuments, the sources, materials, and forms of architecture, the conventions and ideas of the Egyptians. The temples, tombs and statuary of the Old Kingdom are described. The architecture and art of the Middle Kingdom come next, and then a fuller treatment, on the same lines, of the material of the New Kingdom and the later period. New ground is broken by the enquiry as to the connection of the scattered statuary without a history, which was dispersed by Mariette and others without record. The work is full of remarks or critical detail, which cannot be summarised, but need full consideration; such reading will well repay attention, however much others may feel a different appreciation of the questions. Unfortunately there is no index, and only a scanty table of contents.

*Le "Pseudo-Gilgamesh" figure sur le couteau Égyptien de Gebel el 'Arak du Louvre.*—By J. CAPART. And *Note de M. G. Bénédite.* 8vo. 15 pp. (*Comptes Rendus Acad. Ins.* 1919). The hunting scene on the seal of Den, and the sign *qes* of Cusae, are here produced as Egyptian parallels to the hero and lions on the handle. Further, the personal names Qesmer and Qes-em-hot are quoted as evidence that Qes was a deity. The phrase "Cusae leads" is, however, like that of "Memphis for ever," yet we do not say that Men-nefer was a god. This endeavour to regard the hero and lions as Egyptian in origin entirely ignores the striking dress which is northern and not Egyptian, and the cold-climate fur of the lions. These alone would prove a northern origin, regardless of the form of the group.

M. E. Pottier remarked that the aspect of the group was Asiatic, above all in the hair, dress and long beard of the figures. To this Dr. Capart replies inconclusively.

M. Bénédite replies that the *qes* figure is the old group of restraining the long-necked panther, as on the palette of Narmer, and is not a lion-hero: also that the royal figure in a quilted robe (*Abydos* II, xiii) is more Asiatic than Egyptian in style. He asks how can we escape from the fact that the more Egyptian art is seen in its primitive aspect, the more evident is its relation to Mesopotamian art? In this, however, only the art leading to the dynastic age is considered; the art of the true prehistoric is outside of this comparison.

*Bericht über die grabungen . . . auf den Friedhöfen von El-Kubanieh-Süd. Winter 1910-1911.*—By HERMANN JUNKER. 4to. 1919. 227 pp., 56 pls. (Akad. Wissenschaften in Wien).

The site of this work was nine miles north of Aswan on the west bank of the Nile; the periods of the cemeteries described are prehistoric, XIIth dynasty, and



Byzantine. Of the prehistoric age 24 plates are occupied with views of 96 burials 8 plates are of pottery of dynasties 0-1, all common; 7 plates are of slate palettes, ivory pins, comb, and falcons, finger rings, beads and shells, flint flakes, and a rectangular copper axe, two bracelets, tweezers, fish-hook and needle, all of copper. Of the XIIth dynasty are 8 plates of burials, 3 of beads, a few scarabs and cylinders and bone armlets, harpoon, wand, and *user*. Five plates are of Christian burials. It is sad that such excellent and careful work was not rewarded by a single object of importance, the lavish publication only concerning material quite familiar and usual. The best object is a white-lined bowl (in the text) with a spotted disc in the midst, from which radiate 23 palm branches. A few pot marks are mostly of animals, and a few signs. The catalogue of graves is not in any order, so reference is difficult, and the pottery is insufficiently typed.

The graves of the XIIth dynasty were shallow rectangular pits in the rock, or lined with bricks. A cylinder of Amen-em-hat III, another of the XVIIIth dynasty, and 5 usual scarabs of XIII-XVth dynasty were found. There were fragments of many cartonnage masks, pottery, and four small alabasters, all as usual. The date, by the cylinder and one cartonnage, probably extends to the XVIIIth dynasty. When there are so many important sites still needing record, it seems that the care and publication spent here should be given where it is needed, rather than to a poor cemetery of this kind.

*Prehistoric Cultures and Races of India.*—By PANCHANAN MITRA. 8vo. 88 pp. (Calcutta University Journal, Dept. of Letters, 1920).

This paper by the professor of prehistoric archæology needs notice, as it concludes that "the pre-dynastic Egyptians and the chalcolithic Indians very probably belonged to a common 'Erythraean' race; the home of that ancient race was most likely Punt in Ta Netar, which though finally located in Africa, had also a counter-part on the Indian shore of the Arabian sea; and Ta Neter, the land of gods, was probably an early colony from pre-'Aryan' southern India and Punt from the Pounnata of Ptolemy in Southern India."

The existence of a long age of copper is recognised in India, but as it is all pre-historic it attracts less attention than the iron age. Iron is named in the earliest writings, but as the Vedas are not earlier than 1200-800 B.C. this does not precede iron in the west. It is claimed here that the iron age in South India was active in 1600-1500 B.C., and spread thence to Mesopotamia, but no evidence of so early an age is given. The iron-using people were agricultural, had weaving, gold and bronze (? copper) ornaments, and kept buffaloes, sheep and goats. Iron was wrought as swords, daggers, spears, javelins, lances, hatchets and spades. Rude stone monuments were erected. Two modes of burial were followed; mostly urn-burial under megaliths, or in long cists, less usually by cremation.

The similarity of the pottery to that of Egypt and East Mediterranean, and a like series of owners marks, is the main ground for a connection. This connection would be with the prehistoric Egypt, and not the dynastic, whereas the theory given is that the Sumerian (or dynastic Egyptian) was linked with the Dravidian. The resemblance of Punt to Pounnata in India is not much to rely on; and that of Ta Neter to Teu Nodr "country of the gods" will not work, as it is not *nodr* but *teu* that means god. Before granting an Egyptian-Indian connection we must see clearly which of the races on each side is specified, and how far India, undated before 1200 B.C., can be linked with stages in Egypt thousands of years earlier.

## PERIODICALS.

*Aegyptus; rivista Italiana di Egittologia e di Papirologia.*—  
1920. 30 lire ann. (R. Accademi Scientifico-letteraria in  
Milano via Borgonuovo 25.)

We must welcome fresh activity in our science on the Italian side, in this journal, which is to be issued quarterly, to comprise 400 pages annually, though the first two numbers indicate more than 500 pages for the output. The classical age and the papyri are naturally the main interest to Italy. Prof. Calderini is the chief editor.

LUMBROSO, GIACOMO.—Comments on Arrian's account of the founding of Alexandria (III 1, 4) and on the Heroeion to Hephaistion at Alexandria, and in Pharos (VII 23, 6).

FARINA, GIULIO.—*I popoli del mare.*—This is a review of the various lists of foreign peoples. The analysis of the 87 articles belonging to the Keftiu, of which 60 are Syrian, is set aside because we do not know all the products of countries in 1500 B.C., and artists may have made mistakes. It is just this looseness of treatment which Wainwright exposed, by showing that the artists were consistent, and that confusion arose by the mistakes of commentators. The conclusions reached are that the Luku were of Lykaonia, the Shardena of Pisidia, the Pulosathu, Zakkaru and Daanona of Lykia, and thence the two former settled on the coast of Palestine.

ARANGIO-RUIZ, VINCENZO.—*Applicazione del diritto Giustiniano in Egitto.*—A discussion of the law as shown by the Byzantine papyri, published by Jean Maspero.

CALDERINI, ARISTIDE.—*Ricerche sul regime della acque nell'Egitto greco-romano.*—This recites the various attention to canals and water-works in Egyptian history, beginning with the director of the inundation under Azab; there is, however, an earlier one under Den, and the mace-head of the Scorpion king, portrayed making canals before the Ist dynasty. The reference to canals in the Greek papyri are all collected and discussed, with a list of names of 50 canals, and restored plans of properties along the canals.

NORSA, MEDEA.—*Un nuovo prossimo volume di paperi della Società Italiana.*—This volume will contain 140 more Zeno papyri, and 80 of Roman and Byzantine age.

DE FRANCISCI, PIETRO.—*Il papiro Jandanae 62.*—A Byzantine business letter discussed with the Justinian law.

BRECCIA, E., gives a summary of the Staff of the Cairo Museum, an abstract of Dr. Reisner's recent work, a report of museum work and accessions, and results at Alexandria. Reviews follow, mainly on papyri. Lastly the outline of a system of bibliography, and 361 entries classified, of recent publications.

PART 2. LUMBROSO, GIACOMO.—On the letter of Aristaeus, referring to animals unclean among the Jews. This seems now to be accepted as genuine.



MAROI, FULVIO.—*Un documentob ilingue di datio tutelae dell' egitto greco-romano*.—This Greek and Latin document published by Grenfell has a formula of initials, which is here amplified thus:—d (escriptum) e (t) r(ecognitum) e (x e (xemplari) b (ibliothecae) t (abul.) s (uper) s(cripto).

NORSA, MEDEA.—*Scolii a testi non noti*.—A fragment of a text naming Neoptolemos and Achilles, with scholia.

SEGRE, ANGELO.—*Misure tolemaiche e pretolemaiche*.—A summary of what is well known on the cubit and systems of long measure. Also a statement of *Kite (qedet)* weight, with a few dozen weighings of examples—not a tenth of what are known; also an outline of the capacity measures. So far this is familiar ground, but the latter part dealing with the Ptolemaic system used in papyri will be useful for that period.

CALDERINI, ARISTIDE.—(Continuation of paper on water works). A list of the embankments, and the system of maintenance, gathered from papyri.

HUNT, A. S.—*P. Mahaffy*.—A careful appreciation of the great Provost of Trinity College, Dublin.

Short papers and reviews, with a continuation of the bibliography.

*New York Historical Society, Quarterly Bulletin.*

In the days of Mehemet Aly, an important figure in Cairo was the American Dr. Abbott, who used his opportunities to collect many fine antiquities. This collection is now with the New York Historical Society, and Mrs. Ransom Williams has been publishing illustrations of the important objects.

January, 1918. The Ushabtis include some of the finest class, such as an inlaid coloured glass figure of a lady Săt-ta of late XVIIIth dynasty. Another fine one of limestone is in a model sarcophagus, name Auy. There are examples of queens Mehti-en-usekht and Karama Mut-em-hat; and, illustrated, Amen-em-apt, chief artist of the temple of Amen, and a treasurer Psamthek. A mummy case with ushabtis and a roll has been given in *ANCIENT EGYPT*, 1920, p. 18. We hope a full catalogue of the whole series will be published.

April, 1918. The head of Semenkh-ptah, appeared in the number just quoted. A large piece of a temple scene of Sankhkara, with the upper part of figures of the king and Uazet, is of the same style as the sculptures of Menthu-hetep and Senusert I, of artistic, but not historic interest. It is clearly the same as Brugsch gives (*Thes.* 1455) as his copy is incomplete, which shows that he did not see it, owing to its being sent to America before he went to Egypt, and he only obtained a copy.

July, 1918. Bronze statuettes. A fine kneeling figure of one of the "Spirits of Pe" is 6·7 ins. high, cast *cire perdue*. A solid bronze Hathor standing, with cow's head, disc and horns, was dedicated by Ast-resh, son (?) of Penptah, about the XXVth dynasty. Figures of Bastet are cat-headed and human-headed; a cat and kittens, and a standing Harpocrates, with a shrine before him closed by a hinged lid, are all without names. A lion-throne of Harpocrates was dedicated by Pen-khepra, son of Peda-amen. The kneeling negro bronze appears in this number of *ANCIENT EGYPT*. A standing bronze of a man in a kilt, head shaven, may probably be of a priest; the arms are cast separately and dowelled on, which seems to show a rather early date.

October, 1918. Wooden statuettes of gods. The illustrations are of a jackal-headed figure 13·6 ins. high, with cavity for papyrus in the back; an

Osiris figure 20·7 high with cavity from the base upward; seated figures of Bastet and Osiris with cavity in throne; an Osiris-khent-amenti figure of late date, with cavity for a dummy serpent mummy; a large Bastet squatting on a lotus, a case for a mummy cat still in position. Of solid wooden figures there were three of Osiris and two of Isis and Horus, painted or gilded.

April, 1919. A *cire perdue* bronze of seated Horus of Roman age, was thrown aside as a defective casting, with the core in it and the mould round it. After removing more of the mould and cleaning it, the defect in the flow of metal round the back of the head is well shown as an instructive technical example.

July, 1919. There are about 320 figures of gods in the collection, of which there are illustrated a seated Harpocrates, a triple aegis of Osiris, Isis and Horus, a seated Maot in bronze; and in blue glass a double-fronted Bes(rough) and a pantheistic Sokar-ram-hawk.

The descriptions given of these objects will spread the interest in them, and make Egyptian matters more intelligible to the public. Let us hope the whole collection will be published for the benefit of science, and not for the amusement of book collectors with the abnormal extravagance which lately besets American issues.

*Bulletin of the Cleveland Museum of Art*, Oct.—Nov., 1918.

The well-known High Priest of Memphis under Shashanq I, Shedes-nefer-tum dedicated a stele which is figured and described by Mrs. Williams. The central figure is Harpekroti, seated on the lotus, perhaps the earliest example of this subject. Adorations to the Memphite gods are made by Hora,  $\alpha$  descended of Psheri-mut, Senkhrenf and Yufonkh.

*Bulletin of the Metropolitan Museum of Art*. New York.

December, 1918. An exhibition of daily life of Egyptians, by objects and drawings, shows the right museum development, and the attention to the history of civilisation, which no country but America has properly followed. The work of this museum has opened three dwelling sites lately, a town of the XX—XXIIth dynasties at Lisht, the palace-city of Amen-hetep III at Thebes, and the town of Hibis in Khargeh Oasis. We hope that all these results will be fully and quickly published.

February, 1919. A pair of seated figures from about the end of the XVIIIth dynasty was found in a tomb at Asyut. The persons are Auy and his sister Rennut. His parents were Amen-hetep and Rennut, and those of his wife Aăy and Yaă. Their figures are in relief on the back of the group, receiving offerings from a younger Auy, and a sister Hathor. It is a charming piece of best work of the age. The tomb chapel and another statue are in the local museum at Asyut.

August, 1919. A fine bowl of millefiori glass recently acquired, leads to a discussion of the nature of "murrhine" vases, and the conclusion that they were of this glass. They were said to come from Alexandria, and this points to glass work, and is considered to outweigh the statement of Pliny that murrhine vases were dug from the earth. What if *morria*, the Greek form of the name, *myrrhites* the Roman, is really from *myria*, a myriad, and the name *millefiori* carries on the same idea?



*Museum of Fine Arts Bulletin.* Boston, October, 1918.

These 15 pages give a very brief account of Dr. Reisner's discovery of the burials of the Ethiopian kings in their pyramids. All the tombs had been robbed of their gold, but many pieces were accidentally left behind, and all the ushabtis. These bear out the view that the Ethiopians had a finer standard of work than the Egyptians of the VIIth century, which is suggested before by the sudden rise of style under the Ethiopian rule in Egypt, both in ushabtis and scarabs.

The tomb chambers were all inundated, but by diligent baling the water was reduced, and the hundreds of ushabtis recovered. The group of pyramids is at Nuri opposite to the capital at Napata. The tombs found include that of Taharqa, with over a thousand ushabtis; Tanut-Amen; Senkamansken, with blue ushabtis and the chamber walls covered with the negative confession; Amtalga; Hariotep; Astabargandu, Nâstasan; Amlaman; and others as yet unknown. Tombs of fifty-three queens and princesses were also found. The lid of the granite coffin of Aspalta is copied from the wooden coffins of that age, with upright corner posts, and a small jackal and hawk standing up on it. Foundation deposits were found at the corners of the pyramids, as in the XIIth dynasty. When may we hope to see a full publication for reference of all Dr. Reisner's undertakings? The little sketches are welcome enough, but that is not what is due for scientific work.

*Crocodiles in Palestine.*—By Prof. G. BUCHANAN GRAY. 8vo. 10 pp. (Quarterly Statement, Palestine Exp. Fund, 1920, p. 167).

The ancient, mediæval, and modern statements about crocodiles inhabiting the river Zerka are here discussed; though the reported views of the animals were extremely brief and dubious, yet the general belief, and the production of the remains by one of the natives, seem to warrant accepting this as a habitat.

*L'exode et le passage de la Mer Rouge.*—By G. DARESSY. 8vo. 23 pp. Map. 1919 (*Bull. Soc. Sultanieh de Géographie, Caire*).

This is mostly dealing with Sir W. Willcocks' views as to a northern route of the Exodus. On geographical grounds, these views are firmly contradicted, and the traditional understanding of the route is upheld. The papyrus list of twenty places in the eastern region is detailed in support of this.

*Annales du Service des Antiquités de l'Égypte.* XVII, 1917.

DARESSY, G.—*Fragments de deux cercueils de Saqqarah.* Parts of two coffins of Ptolemaic age were brought by Mariette from Saqqarah, and have not yet been published. That of Apollonias has parts of chapters 127, 133 of the Book of the Dead, also various figures of gods with brief legends. The coffin of Khayf has many figures of genii with their names, scenes of the sun during the twelve hours of day alternate with the transformations of the dead in the twelve hours of night, altogether 178 subjects beside texts.

DARESSY, G.—*Statues de Mendès.* The first is Peda...amen, son of Pama, born of Ymhetep, the second a son of the great judge Rere, the third is Tefnekht, born of Nes-nebhat. A few geographical details here should be utilised in dealing with this nome.

DARESSY, G.—*Le lieu d'origine de l'arbre āsh.* The article debates the meaning of *Remenen*, usually identified with Lebanon. Such permutations of *l* and of *b* are stated to be unknown. As a final *n* is used for *l*, it is proposed to read the name as *Ermil*; and this would be *Hermil*, the actual place of the forest on Lebanon.

DARESSY, G.—*Les titres du Grand Prêtre Piankh.* This priest-king seems to have had only secular titles in his youth, fanbearer, scribe, vizier, general, royal son of Kush, keeper of the southern lands, keeper of the granaries, commander-in-chief, as recorded in a letter on an ostrakon from the Tombs of the Kings.

DARESSY, G.—*Deux canopes provenant de la Moyenne-Égypte.* These were bought at Mellawi, probably from Meir, and are Persian or early Ptolemaic in date. They belonged to Pa-du-hor-mehen, son of Set-ar-bu, and give religious titles. A head of another jar was for *Pedu-horen*.

DARESSY, G.—*Deux grandes Statues de Ramsés II d'Héracléopolis.* South of the well-known temple is a plain, on the east of which is the mound *Kom al Aqareb*; in this the two statues have been found, with a granite building probably part of a temple gateway. On one block is the name of Queen *Sebekneferu*, on another *Senusert III* is named. The statues appear to have been of the XIIth dynasty, appropriated by *Ramessu II*, and one of them, later, by *Merneptah*.

DARESSY, G.—*Poids Égyptiens.* Three rough stone weights, inscribed in ink, from the Tombs of the Kings, show units of 130.2, 145.9, 139.7 grains. The first is on the daric standard, though marked *deben* like various other standards, merely meaning a unit. The other two are of the usual *qedet* standard. A bronze couchant bull from the Fayum marked 5, is on a standard of 137.3 grains, perhaps a very light *qedet*.

DARESSY, G.—*Le Roi Têôs à Athribis.* A re-publication of Sharpe's *Egyptian Inscriptions*, pl. 43, from a copy by Harris.

DARESSY, G.—*Stèle du roi Pefnifdubast.* A limestone stele from *Ehnasya* is dated in the tenth year of the same king who dedicated the gold statuette (*Ehnasya*, front). It records a donation of land by *Aruath*, born of the royal daughter and wife *Takhredt-ne-ast*. The solar cartouche being *Nefer-ka-ra*, it is suggested that he was a vassal of *Shabaka*. If so, he would be the grandson of *Pef-du-bast*, of the time of *Piankhy*.

DARESSY, G.—*Le Dieu de Toukh el Malaq.* A black granite statue of a bull-headed god, with a disc and uræus between the horns, has a prayer to *Shu* in the temple of *Hat-amen*. *Tukh el Malaq* is 12 kilometres from *Benha*, and the place *Hat-amen* may be *Kom Atrun*, 3½ kilometres west of *Tukh*.

DARESSY, G.—*Une Stèle de Xoïs.* A stele probably of Augustus dedicated by *Imhetep-să-ptah*.

LEGRAIN, G.—*Rapport sur les Nouveaux Travaux exécutés à Louqsor.* Oct. 1916–Mars 1917. After an account of the Thebaid under the Romans, and the martyrs of Thebes, there follows a statement of the course of work in clearing the Roman Forum of Thebes. Pedestals were found with dedications to *Julian* by the Governor *Aurelius Ginus*, A.D. 360. A triumphal arch, and a gate of the Forum, led up to the four pedestals, and the cross-road through them led into the *Ramesside* court at *Louqsor*.

DARESSY, G.—*Legende d'Ar-herus-nefer à Philae.* M. Barsanti copied this inscription in 1896. It is an adoration of the god, dated under *Tiberius*, and should be considered, in disentangling the later mythology.



DARESSY, G.—*La Statue No. 35562 du Musée du Caire*. This is the lower part of a small seated figure, with four signs like those of early date from Sinai. It was found west of Aswan, with objects of the XVIIIth dynasty, beneath a rock inscribed at that period.

DARESSY, G.—*Débris de Stèle d'Hor-em-heb*. This represents an offering to Osiris, and gives the complete titles of Horemheb.

LUCAS, A. *Efflorescent Salt of Unusual Composition*. Silky efflorescence on terracottas from the Fayum proves to be butyrate of lime. The source of the fat is unknown.

DARESSY, G.—*Inscriptions Tentyrites*. 1. Stele of Pa-haf, the first prophet of Hathor, governor, son of Nes-Min, and Ta-khred-tehuti. Nes-Min had the same office, and a notable point in the reading is that the *nesut* plant is used for writing *nes*. 2. Stele of a prophet of various gods, Her-taui, son of Pa-khred, son of Pen-khred, son of Nes-Min, the latter written as before. He went to Osiris at 70+x years, probably 90+x. 3. Stele, name lost, naming fifty religious posts held by one man, a pluralist of pluralists. 4. Feet of a black granite statue, name lost, with many religious titles. 5. Stele of about the time of Sety I, of Pa-nezem (?), engraver of Panopolis, in honour of Hathor.

DARESSY, G.—*Sarcophage Ptolémaïque d'Assiout*. Hard limestone coffin of Dut-nefer, born of Sât-bastet. A hymn of Ra entering the underworld, apparently unknown except on a wooden coffin from Qau, the variants of which are given here.

DARESSY, G.—*Rituel des Offrandes à Amenhetep I*. The upper half of a roll of papyrus, with ritual of Rameses II offering to Amenhetep I. This is mainly of interest in connection with other details of offering services; comparison is made with those of Unas, Sety I, and Paduamenapt. Of general interest are points in the Osiris legend, as that Isis was delivered by a negro wise-woman of a feeble infant; and in the Greek legend a negress-queen, Aso, helps Typhon to attack Horus.

DARESSY, G.—*La "Demeure Royale" en Basse-Égypte*. A lintel from El Damayin, 3 miles S.W. of Faqus, names a royal house; it is supposed to have been brought from elsewhere, and the final conclusion is that Faqus may be the place of the palace of Sety II. The geographical discussion of this region will be useful in future research.

DARESSY, G.—*Inscriptions du Mastaba de Pepi-nofer à Edfou*. An Old Kingdom mastaba, the inscriptions of which are now in Cairo, is here published. Pepy-nefer, with a good name Mery-Ra-nefer, was a young man under Teta, passes over Aty in silence, and then became superintendent of the South, to the general benefit of the people, and especially in managing the supply of cattle from the nomad shepherds. Two limestone statues—one perfect—were also found.

ELIAS, GIRGIS.—*Inspection de l'Oasis de Dakhleh*. This records four town sites and three temples, only one of which is inscribed, with names of Nero, Vespasian, and Titus.

MUNIER, HENRI.—*Fragments des Actes du martyre de l'Apa Chnoubé*. Though in Sahidic, this martyrology refers to Bubastis, and names the canal passing through the city. There is no indication of date, but from the character of the persecution it was probably under Decius or Diocletian.

MUNIER, HENRI.—*Une Lampe Chrétienne de Karnak*. This lamp of fine red pottery is inscribed for Abba Loukios and Abba Arsenios, Martyrs. These names are known and celebrated on 16th Khoiak as Syrians who suffered at

Ekhmin. Loukios is a corruption of Eulogios. Other lamps are quoted, as one of "Alexander Archbishop," who was patriarch of Alexandria 312-328; one naming "Ioudas and Iakobos Apostles," from Thebes; and one from Kom Ombo, naming "The Saint Michael."

MUNIER, HENRI.—*Note sur le Village de Hagé*. Zawyet-el-Meyitin is proposed as the site of Hagé, on the strength of that being the birthplace of the father of a man whose tomb is found at Zowyeh.

DARESSY, G.—*L'Art Tanite*. Maspero recognised five centres of sculpture, Thebes, Hermopolis, Memphis, Tanis and Sais. The importance of Tanis is attacked here. It is shown that five of the statues of Tanis all refer to Memphis, proving that Ramessu II plundered Memphis to adorn his city of Tanis. Another statue names Hathor of Maz, or Dronkeh, showing that statues were brought from as far as Siut. Many monuments came from Heliopolis. Even the well-known sphinxes were imported, as part of an exactly similar sphinx of the same size was found under the floor of a temple at El Kab. M. Daressy concludes that these sphinxes came from Upper Egypt; that some at Memphis were inscribed by Apepi, and later they were taken to Tanis by Ramessu II. The bearers of offerings of this same type are placed by M. Daressy in the XVIIIth dynasty, and refer all the peculiarities of hair and beard to their representing the king as the Nile Hapi. He confesses, however, that the type of face is that of the sphinxes, and does not try to reconcile this with the type of the kings of the New Kingdom. The later artist's trial-pieces and small work at Tanis is the same as such elsewhere. The conclusion is that there was no special school at Tanis. We have dealt with this question with illustration in the last number.

CHABAN, MOHAMMED.—*Le puits du général Ankh-uah-ab-rè-si-nit à Saqqarah*. The pit was beneath one of the pillars of the church of Jeremiah. When excavated four chambers were found at 60 feet deep opening from a hall; in this hall another pit descended 15 feet further to three more chambers, all anciently pillaged. The glazed ushabtis number 384, and give the usual chapter with name and title of general; 367 other ushabtis are for his mother Astkheb, born of Thet-Hor. The general's father was Psamthek, and his grandfather a general Nes-aoh. A few small vases and scraps were also found. Near the mouth of the pit were blocks of the XIXth dynasty, with inscriptions of Ptahemheb, Amenemhab and Ra-mes.

DARESSY, G.—*L'origine du Sceptre uas*. A stick of this form was observed to be used in hooking in bunches of dates for cutting, also used in carrying a bundle by a negro. If M. Daressy would visit Sinai he would find such a form of stick carried by all the Bedawin. The extent of the use of it should be studied.

DARESSY, G.—*Bas-reliefs d'Athribis*. Four pieces of a remarkable scene of Ramessu II, supposed to be part of the Osiris mysteries. There are figures of Hapi, standing and kneeling on running water, offering to the Bennu in a tree; Anubis preparing four canopic jars with human heads; filling a pot by a syphon from a jar (see the drawing of syphons on the Satiric Papyrus of Turin, *Auswahl*, xxiii). In a list of offerings the round-headed sistrum is distinguished from the naos-headed Hathor wand.

DARESSY, G.—*Stèle de Karnak avec textes magiques*. A text on pieces of a stele from the great pit at Karnak, differing from any on the steles of Horus: too much broken to be translated.



DARESSY, G.—*Les formes du Soleil aux différentes heures de la journée*. Six lists of the emblems and divinities associated with the different hours are here compared.

EDGAR, C. C.—*On the dating of early Ptolemaic papyri*. This deals with the complication of the Egyptian and Macedonian calendars, and the starting point of the regnal years, from the Zeno papyri at Cairo; but the whole of the group scattered in various collections needs to be used. One disturbing result is that the provincial "was often five or ten days wrong when dating by the two calendars."

DARESSY, G.—*Deux naos de Qouss*. A naos in red granite of a prince, judge, and vizier Shema is of the Old Kingdom. The second naos is of Philadelphus, already published in *Description de l'Égypte*, Champollion and Lepsius.

DARESSY, G.—*Chapelle de Mentuhetep III à Dendérah*. A small chapel of Mentuhetep Neb-hap-ra was found standing in the rubbish mounds. It had suffered from salt and corrosion, and was further damaged after discovery. The king grasps a papyrus stem twined round with convolvulus, apparently representing Lower and Upper Egypt. There are added inscriptions of Merneptah.

DARESSY, G.—*Monuments d'Edfou datant du Moyen Empire*. 1. A stele of a *kher heb* of Hor-behudet, royal son, Ab, son of Iuf, born of Ab; his wife Hor-mes, born of the royal sister Iuf and the prince of Edfu Apu. 2. Altar of offerings for the same Ab, son of Iuf, and his wife Hor-mes. 3. Stele of a *kher heb* Hora, son of Hor-any, son of Neferhetep, born of Senb; his wife Hor-sät, daughter of the prince Abaoi, born of the princess Ast; his son Sebekhetep. Figures bear other names, of Iuf-senb, Neb-ant, Nubududu. 4. Altar of offerings for An(y, born of) Nubdudut; his wife Senb; Antef-hetep?; and Anher. 5. Stele of Iuf. 6 and 7. Statuettes of yellow limestone of Ayni.

DARESSY, G.—*Alexandre Barsanti*. This Italian had been the handyman of the Cairo museum since 1885. Originally sculptor-modeller, he repaired and mounted objects, managed the removals of the museum, transported the heavy monuments from various parts of the country, repaired buildings, cleared buildings and carried on excavations. He organised a working staff competent for all these enterprises, and he wrote numerous accounts of work and discoveries in the *Annales du Service*. In every part of the country the people were familiar with the work of "Skander," as he was called. At fifty-nine years, such incessant and heavy work ended in a brief heart attack. The Service will hardly find another such active and efficient worker; but we may hope that different men will be employed in these tasks of museum repairer, architect and excavator, which each require very different training and abilities.

RONZEVALLE, SEB.—*Sur le nom Égyptien du Liban*. This defends the old rendering of Remenen as Lebanon, and disputes the equivalence with Hermil proposed by M. Daressy.

RONZEVALLE, SEB.—*Notes sur les Statues No. 31919 et 35562*. A figure of red granite from Aswan with Aramaic inscription of Bel-sar-usur. On the front is a sign supposed to be the lance of Marduk. Probably of the VIth century B.C. A figure of sandstone described by M. Daressy as having a proto Semitic inscription like those of Sinai, is read as Gaash (see Jos. xxiv 30; Jud. ii 9). "There is no ground for dreaming of Asiatic writing, as M. Daressy has suggested, seduced by the theory of M. Alan Gardiner, on the monuments yet undeciphered of Sarbut el Khadim. The essay at decipherment, attempted by MM. Gardiner, Cowley and

Sayce, of the texts, which are so important for the history of the Semitic alphabet, does not appear admissible."

BOVIER-LAPIERRE, PAUL.—*Note sur le traitement métallurgique du fer aux environs d'Assouan*. De Morgan had observed limonite iron ore near the monastery of St. Simeon, but had not seen any workings. Now, up a side valley, small remains of iron smelting have been found, but fuel would always be a difficulty, and probably most of the ore was sent away.

DARESSY, G.—*Le Convent de Nahieh*. This name of the Arab treasure hunter is now identified with Ed Deir, near Abu Rowash. The ruins there cover about 50 acres; the deir had columns of granite, marble work and mosaics.

DARESSY, G.—*La porte de Beltim*. Parts of a doorway from Kom el Ashaär at Beltim on the extreme north of the Delta, bear a dedication to Uazet of Pu and Depu (Buto and Phragonis); figures of Isis and Nebhat adoring the *Zad*; names of places seem to refer to the coffin of Osiris having landed at that site from Byblos.

## TOME XVIII, 1918.

STRAZZULLI, A.; BOVIER-LAPIERRE, P.; RONZEVALLE, SEB.—*Rapport sur les fouilles à Eléphantine*. Previous hunters had only turned over the Persian layer in search of papyri. Now the stuff has been completely sifted over with good result, the lower layers also cleared, and all the houses planned. "The history of the fortress of Yeb would have been perhaps possible, if entirely disinterested excavations had methodically occupied the whole site, and ended in establishing strata of uniform periods. None of the expeditions which have worked at the Kom have had such an aim." This is the criticism of the irregular and unscientific work that has gone on. Search was made for the site of the Jewish temple, unsuccessfully. On the plan (1:500) is noted the position of each object discovered in place; these comprise a wooden statue of the Old Kingdom, on the rock, a prehistoric bird palette, a polished prehistoric bowl, and some tombs and other objects of later periods.

BARSANTI, ALEX.—*Rapport sur les travaux exécutés à Saqqarah, 1912*. Repairs of the Serapeum and tombs.

BARSANTI, ALEX.—*Rapports sur les travaux exécutés au Ramesseum*. Restoration of a column, and repairs at Tombs of the Kings.

BARSANTI, ALEX.—*Rapport sur les monuments de la Nubie*. Details of small repairs needed; the most serious causes of damage are the collisions by boats overthrowing walls and columns when submerged, and the gradual decay of the surfaces by repeated wetting and drying, which will finally efface the sculptures—as might have been expected, in spite of all interested assurances by the Engineers.

DARESSY, G.—*Position de la Ville de Takinach*. This city of the inscription of Piankhi is identified with an irrigation basin, Diqnash, in the region of Feshn where it was expected.

DARESSY, G.—*Samtaui-Tafnekht*. The socket of a statue of this prince has been found at Ehnasya, naming him son of a royal son; the leg of a statue was found with it. There is also a statue of him from Sais. He is named as the admiral of the fleet of Psemthek I. Two other men of this name may be descendants of the prince.

DARESSY, G.—*La localité Khent-nefer*. A lintel with this name was found at Qantir, near Faqus; but other references place it near Gizeh, and probably the



lintel has been moved in later times. It is proposed that it is the Ta-khnefretis of the Memphite nome mentioned in a Greek letter, and perhaps represented by Shenbari, a village east of Ausim.

DARESSY, G.—*La chapelle de Psimaut et Hakoris à Karnak*. The clearing of this chapel has shown the order of the dynasty to be as stated by Manetho. The inscriptions uncovered are not of importance.

DARESSY, G.—*Monuments d'Edfou datant du Moyen Empire*. 8. Stele of Iuf surnamed Ab, son of Iuf and born of Iuf. The title *kher heb* is reduced simply to the *heb* basket. 9. Stela of Ab born of Ta-akhred, naming also Adu born of Ta-urt, and his son Iuf; also Ab and his son Adu. 10. Statuette, seated on the ground with one knee up, of Adu, made by his son Iuf. 11. Part of stele of Nubu-ne-ab, daughter of the prince Hor-em-khau born of Urt; his son Sen-rau. 12. Stele of Iuf, son of Dudunub, made by his brother Horemhat.

DARESSY, G.—*Deux statues de Balansourah*. Seated figure of a prince of Nefrus, Any, made by his brother Mahu. Seated figure of Mutnefer, wife of the preceding. Nefrus was therefore at Balansureh, where one of the four sacred rams of Egypt was worshipped as Khnumu. Near to it there is also a place El Birbeh, where the temple of Nefrus probably stood.

EDGAR, C. C.—*A further note on early Ptolemaic chronology*. Continuance of the discussion with fresh material. "I think it will be found impossible to avoid the conclusion that at least two and more probably three different systems of reckoning the year were in common and rather indiscriminate use at this period."

MUNIER, HENRI.—*Un Éloge Copte de l'empereur Constantin*. "This text is a sequence of that at Strasburg, both being in the Sahidic dialect. For one finds, amid a sea of invocations and praises, the apparition of a cross to Constantine, the explanation of it by a Saint Eusignius, and allusions to the Council of Nicaea."

MUNIER, HENRI.—*Vestiges chrétiens à Tinnis*. This site was large, with many churches and mosques, baths and ovens; Arab writers describe it with admiration. The bishop attended the councils of Ephesus and Chalcedon, A.D. 431 and 451. By 535 the sea had covered part of the land, forming the lake of Tinnis, and the extent of it increased every year. Then came the flooding of Lake Menzaleh in A.D. 554 by subsidence of the Delta. Yet the town survived till it was taken at the Arab conquest, 641. By 1193 the inhabitants were ordered to remove to Damietta. The flooding of the catacombs at Alexandria is 9 feet, and they were probably well above water-level when cut (*see Comp. Rend. Acad. Sci.*, 16 June, 1917). This gives the best information we possess on the gradual subsidence, which seems to have been continuous from 500 to 1200, though the greatest visible effect was on the breaking of the sea walls, and flooding of large areas, in 554. A few columns of granite and grey marble have been removed in 1912, and one has a figure of St. Procopios, the martyr of Caesarea in Palestine.

DARESSY, G.—*Une statue du taureau Mnévis*. A figure published by Griffith is here discussed, with reference to the chancellor Bay named on it.

DARESSY, G.—*La gazelle d'Anoukit*. On an ostrakon a gazelle is adored, with inscription of adoration of Anuket, and *nesut da hetep* to Anuket, by the royal scribe of the *ast maot*, Ahayt. This explains the quantity of mummies of gazelles in the hills near Komir, between Edfu and Esneh.

QUIBELL, J. A.—*A visit to Siwa*. This was by steamer to Mersa Matruh, and then south by military motor. An interesting account is given of the conditions of life and the physical details of the Oasis of Amon, which was conquered

by the Egyptians a hundred years ago. There are some small temples of the IVth century B.C., quarries, and much-plundered tombs. The ground is too salt and damp for antiquities to be well preserved, unless gold. Worked flints are found only near the lagoons. Regarding the retrocession of the fauna, the ostrich was extinguished only two generations ago. A Siwan vocabulary and sentences are added.

DARESSY, G.—*Statue de Zedher the Saviour*. This is a black granite squatting figure, fitting in a base with an altar before it; the whole is 37 inches high. It is covered with minute inscriptions of magical texts. The translations and description of these fill 46 pages of the Journal. This will be a principal source of texts of the steles of Horus on the crocodiles. They refer particularly to protection from scorpions and serpents. The man's father Zedher had two wives, one Ta-khredet-ahet mother of Zedher-pa-shed of the statue; the other wife Tayhes, daughter of Pedu-ne-hor and Ta-nefert-hert, whose children by Zedher were Pa-ru-ahet, Zedher-pa-asheru, Ta-khredet-ahet, Khut, and Ta-khredet-ne-ta-asut. This is given with vast prolixity of repeating parents' names and titles every time. Evidently the object was to "make talk" on the figure. Why the name is translated "the Saviour" is not clear; *shed* might as well be "the saved," or "the suckling," or "the reader." The latter is suggested by a reference to his doing good to men by means of the writings of this *shed* who is in Ro-sat-zatu; also he claims that "no fault has been found before the master of the gods (Khentikhati) in all the things that I have done according to the books." These passages seem to show his ability in reading the sacred books, and hence his title of "the reader," *pa shed*. Another person named is Uah-ab-ra son of Dun-s-pa-nefer, born of Kho-s-bast. Ro-sat-zatu, named above, was near Athribis, where this figure was found. The texts are, of course, essential in any study of magic formulæ, but are not of other interest.

EDGAR, C. C.—*Selected papyri from the archives of Zenon*. A great find of papyri of Zenon, who had been a private secretary of the State Land Agent, was found in 1914-15 at Philadelphia in the Fayum. Like most large finds it was split up, and the papyri are scattered in Cairo, Italy and various other countries, much to the hindrance of a consecutive study of them. As they date from the time of Ptolemy Philadelphos, they are the earliest large group yet found. The more valuable part of the correspondence refers to Palestine and Syria, during four years. Zenon was a Carian Greek, and some of the letters refer to affairs at Kalynda. Among other business we find that he was away east of Jordan, where he bought a young slave girl for 50 drachmae, and several other papyri mention shipping slaves from Syria to Egypt. Another matter was trying to get money from a Jew named Ieddou, which only resulted in insults and blows. There is a description of difficulties officially in getting in old gold for coinage. Gold plate was offered to be coined, but there was no regulation of its value.

DARESSY, G.—*Inscriptions Tentyrites*. 6. Stele of Padu-hor-sam-taui who in his 80th year went to Osiris. He was wise in the sacred writings, and those which covered the wall of Heliopolis, and the wisdom of Saffkhet are named. 7. Part of a stele naming Antefa, a governor of the South, in the XIIth dynasty. 8. Black granite statue of Menkh-ne-ra, son of Pa-ashem, who was general of the southern nomes, and a great pluralist in religious offices. At some time the base has been changed, as it has a demotic inscription naming the "great statue of Kirgis the strategos" (*see ANCIENT EGYPT*, 1917, p. 132). 9. A group



of two nude figures side by side has the limbs hidden by the coils of two serpents; one is a child, Horus-Apollo, the other a woman representing the moon.

GAUTHIER, H.—*Les stèles de l'an III de Taharqa*. Of the stele at Cairo a duplicate has been seen by Mr. Offord in London.

DARESSY, G.—*Une Mesure Égyptienne de 20 hin*. This has been put together from fragments found in the pit of Karnak. It has the name of Tehutmes III, but no mark of quantity. From the form it appears to be a standard measure of 40 hins, not 20 as described. It is estimated to have contained 1,231 cubic inches, giving a hin of 30.8 inches. Other marked examples vary from 25.0 to 33.0 for the hin. These are only secondary markings on vases made for other purposes. The best mean value is 29.2 cubic inches.

CHAABAN, MOHAMMED and DARESSY, G.—*Rapport sur la découverte de la tombe d'un Mnévis de Ramsès II*. An interesting discovery of an unopened burial, largely decomposed, however, by water. To the north of Heliopolis the stone roof of the tomb chamber was found 20 inches under the surface. Two walls could be traced on the surface; these probably belong to the court or chapel for the worship of the bull, as the steles which were placed in the chapel were found sunk outside the walls of the tomb, facing inward, so the chapel inside must have been larger than the tomb outside, or 25 feet wide. The tomb is 23 × 16 feet outside, the chamber 207 × 121 inches, or 10 × 6 cubits. The walls are roughly built, and have been repaired in parts, as the door jamb. The doorway is still blocked as originally. The stones used by Ramessu II had come from a building of Tut-onkh-amen, re-used by Horemheb. Strangely, the figures of Amen and Khousu had been erased; if the name of Tut-onkh-amen is not placed over that of an earlier king, this would show a triple conversion of that king. There were two sets of canopic jars, the order of which is usual, but turned with north in the place of east (*Riqqeh*, 31). The sculptured scenes on the burial chamber walls are of Ramessu II offering to various gods, and the spirits of Buto and Nekhen. Two limestone ushabtis were found 8.6 inches high, parts of bronze fittings of the funeral couch, which is figured in a shrine on the walls, and various small amulets and pottery.

DARESSY, G.—*La tombe du Mnévis de Ramsès VII*. This tomb is nearly identical with that under Ramsès II (*Rec.*, xxv 29). The scenes are here re-described with the assistance of the previous tomb.

DARESSY, G.—*Un décret d'Amon en faveur d'Osiris*. This is a papyrus of the Persian age. It is analogous to the decrees of Amen in favour of Nesi-khonsu and Panezem. The assumptions of the high priests could not go beyond this: "Speech of Amen Ra... 'I divinise the august soul of Osiris Un-nefer, I give well-being to his body in Kher-neter, I preserve his body, I divinise his mummy.'" This! to Osiris, god of the dead. M. Daressy politely supposes that this only referred to a dead man and his family under the names of Osiris and his family. There is, however, no hint of any human being concerned in this.

EDGAR, C. C.—*Selected papyri from the archives of Zenon*. The system of dating the Macedonian year is still obscure. The letters here published do not seem to be of intrinsic interest, but will be valuable for combining with the rest of the group in restoring a full view of official life day by day. The details are technical matters of the duties and relations of officials.

GAUTHIER, HENRI.—*Les "Fils royaux de Ramsès"*. This is a study of the various descendants of the Ramessides. The persons and sources discussed are as in Petrie, *History* iii, 242, except the last.

- (1) Nemarth, son of the daughter of the great chief of the mountains, Pa-nreshens. Further, he is said to be a royal son of Sheshenq Meramen, presumably Sheshenq I. This name has been left unexplained, but a possibility should be here noted: *nr* is the Egyptian mode of writing *l*, so the name is "The Leshenes," which is fairly equivalent to Lissaenos, "the man of Lissos," that is, probably, Lissos in Crete. As to being a royal son of Sheshenq, it seems incredible that if Sheshenq had married his mother the royal descent should not appear on his statue at Miramar, nor on his bracelets in the British Museum, but only on his statue in Cairo. This seems to show that he was a royal son by adoption or officially, like the "royal son of Kush" and others. If we accept this, we get a light on the frequent title in the XXII<sup>nd</sup> dynasty, "Great prince of the mountains"; it referred to any foreigner from a hill country, and perhaps was predominantly Cretan.
  - (2) Zed-hor-auf-onkh, son of the royal daughter Zed-anub-es-onkh, whose plaque was made by Sheshenq I.
  - (3) Zed-ptah-auf-onkh, known by mummy, coffins, boxes, ushabti and papyrus, from his burial at Deir el Bahri, in the 10th or 11th year of Sheshenq I.
  - (4) Uasarken (?), high priest of Amen, in the 28th year of Sheshenq III, on a stele in Berlin.
  - (5) Auuapat, with a foreign sign after the name, on a fragment of alabaster vase in Cairo museum.
  - (6) Pa-shed-bastet, chief of the Mahasu, on a stele from Abydos, at University College, London, dated in the 36th year of Uasarken I. M. Gauthier concludes he is not the same as Pa-shed-bastet, son of Sheshenq III.
  - (7) Ast-(em)-kheb on a stele under Uasarken I, Paris, apparently a woman.
- The position is accepted that these were descendants of the Ramesside family.

GAUTHIER, HENRI.—*Trois vizirs du Moyen Empire*. Res-senbu and his brother Ymeru were both viziers, and sons of the vizier Onkhu. Onkhu married Merryt, daughter of Hentpu. Ymeru had a sister Senbhenas, who married Upuat-hetep, son of Khnumu-hetep and Tahent. Upuat-hetep's children were Khnumu-hetep, Neshmet-hetep, Khensu and Amen-hetep. The question is whether Onkhu, vizier under Sebek-hetep III, is the same as Onkhu, vizier under Khenzer; either they were different, or Khenzer was not placed in the Turin papyrus. Another vizier, Hennu, has been omitted in A. Weil's *Veziere*, as well as Res-senbu.

DARESSY, G.—*Rapport sur le déblaiement des tombes 6 et 9 de Biban el Molouk*. An unpublished report of 1888, naming some small objects found, and the ostraka, since published in the Cairo catalogue.

DARESSY, G.—*Antiquités trouvées à Fostat*. In clearances at Old Cairo there have been found (1) part of the base of a diorite statue of Khafra, doubtless from the pyramid temples; (2) part of a black granite obelisk of Ramessu II;





(3) a Ptolemaic basalt torso of Senti, son of Pen-sebek; (4) part of a Coptic epitaph.

DARESSY, G.—*L'emplacement de la ville de Benna*. This town, which is given in a Coptic list of bishoprics, as part-successor of Leontopolis, is to be sought near Tell Moqdam. It is named by Maqrizi as Benu, and though destroyed before 1375, the name remains in Binnai, an irrigation basin.

DARESSY, G.—*Une statue de Deir el Chelouit*. Near this little temple, south of Medinet Habu, a black and red granite statue was found of the XIXth dynasty, of Seta, a prince, royal sealer, and treasurer.

MUNIER, HENRI.—*Deux recettes médicales Coptes*. Written on the back of an Arabic paper letter. The purpose is not stated, so they seem to be a physician's prescriptions.

### NOTES AND NEWS.

The work of the British School in Egypt began this season early in November when Mr. and Mrs. Brunton went to Lahun to search beneath the Queen's pyramid and royal mastabas, to which no entrance had yet been found. Tunnels have now been run diagonally beneath the pyramid and in other directions, so far without result. Mr. West joined in this work.

The main party, consisting of Major Hynes, Mr. Miller, Mr. Neilson and Mons. Bach with the Director and Mrs. Petrie, assembled at Ghurob at the beginning of December. During a fortnight the work there showed how little now remains to be done at that site. A black steatite cylinder of Pypy of the 1st dynasty, some bowls of the IIIrd dynasty, a few burials of the XIXth with usual alabaster and pottery, and some granaries with protective amulets, were all that was found. Half a dozen graves at Zeribah, four miles south, proved to be of XXIIInd dynasty, all plundered.

The camp was then formed at the great cemetery of Herakleopolis. This has been largely cleared by various authorised and unauthorised diggers, but no plan or details are published. A systematic working of it has now been started, and remains of the Ist, IIIrd, IXth, and XIXth dynasties are already in hand. The great tombs have several chambers on different levels, and seem to have been for families. One has yielded parts of sarcophagi, steles, figures, canopics and ushabtis of the two viziers, Parahetep and Rahetep his son, under Ramessu II; another of the same age is of the keeper of the cavalry Pahonmeter; a man of the same office and name, buried at Hibeh under Ramessu III, was probably his grandson. Sarcophagi of red granite are very massive and coarse; one of black granite—of which parts remain—was thin and finely carved. This excavation continues the regular clearance of the western side of the Nile, southward from Dahshur; in such systematic work the fat and the lean must be accepted as they come, but the historic importance of the city here promises to repay work on its cemetery.

Of other excavations there is little news yet to hand, but the excavations for New York continue under Mr. Winlock at Thebes, and also at Lisht under Mr. Mace.

ERRATUM. In ANCIENT EGYPT, 1920, p. 105, 9 lines from bottom, for HBYROS, read HYKSOS.

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