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Petrie, Flinders; Gardner, Ernest; Amsden, Walter; Offord, Joseph; and Petrie, W. M. Flinders, "Ancient Egypt 1915 Part 2" (1915). *Dr. Kent R. Weeks Book Collection*. 3.
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ANCIENT EGYPT

1915.

PART II.

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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
BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT,
UNIVERSITY COLLEGE, GOWER STREET, LONDON.

ANCIENT EGYPT. Net price of each number from booksellers is 2s.
Subscriptions for the four quarterly parts, prepaid, post free, 7s., are received by
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Street, London, W.C.

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IVORY AND GOLD CRETAN STATUETTE, BOSTON MUSEUM.

ANCIENT EGYPT.

A CRETAN STATUETTE.

WE are enabled by the kindness of the Secretary of the Museum, Mr. B. J. Gilman, to present to our readers some pictures of the remarkable statuette which is now in the Art Museum at Boston, and was published in the *Museum Bulletin* for December, 1914. Beyond its presentation to the Museum, nothing is recorded as to its history. See the Frontispiece and Portraits at end.

The statuette is six and a half inches high, and is made of ivory with gold ornaments and details. The body is in two pieces, the join partly covered by the second flounce and its gold band; the arms were also made in separate pieces; the right arm, and the portion of the snake twisted round it, are a restoration, as is also the lower part of the dress on the right side.



COLOURED FAIENCE FIGURE, KNOSSOS.
HOLDING SNAKES.



WOODEN FIGURE, THEBES.
HOLDING SNAKES.

The resemblance of the figure to the famous Snake Goddess and her votaries, found by Sir Arthur Evans at Knossos, is obvious at first sight, and it cannot be doubted that we have before us a product of Cretan art. But the style of the figure, both in face and hands, is extraordinary, and differs in artistic character

from any representations of the human form hitherto found in Crete. The head, in particular, is quite unlike anything known to us in early Aegean or in classical art; it recalls rather the sculptures of Gothic cathedrals of the thirteenth century, such as Rheims and Bamberg, but that it looks more modern. Under these conditions the question of the genuineness of so remarkable a work must occur at first to any critic. But the possibility of modern forgery appears to be precluded by the materials and their condition; and there were no opportunities for any such imitations of Minoan art between the destruction of the palace at Knossos and its modern disinterment.

In pose, the statuette resembles the Snake Goddess of Knossos; but this resemblance only accentuates the essential difference between the two. The Knossian figure is stiff and conventional; the new ivory statuette is fresh and full of life, in the sway of the skirt and the poise of the waist, as she throws back her shoulders to balance the extended snakes. For the subject, beside the Cretan goddess, we may compare the figure, of uncertain origin, found in Egypt, and published in Quibell, *Ramesseum*, pl. III, 12. This figure, however, has no artistic connection with the Cretan. The two Cretan "votaries" brandish their snakes in the air.

The dress is of the well-known Cretan type. The flounced skirt resembles that of the Knossian "votaries," except that each flounce is brought down to a point in front, as in the Mycenaean seal-ring and other intaglios. Each flounce is bordered with edges of gold, ornamented with zig-zag or "figure-of-eight" designs. The gold girdle is of the hollow Cretan pattern. The surface is so much damaged about the shoulders that it is not easy to make out the jacket; doubtless it, as well as the skirt, was indicated in colour. The gold-bordered ends of the short sleeves still remain; the rest of the jacket was, doubtless, as in other Cretan figures, of the "zouave" or "eton" type, leaving the breasts bare, and fastened down the front below them by a broad gold clasp. The nipples are indicated by gold pins; and there are holes on the neck for the attachment of a necklace, and on the upper part of the skirt to attach gold pendants from the girdle, or perhaps, as suggested in the *Bulletin*, a gold apron.

The headdress is remarkable: it consists of a high crown, which rises at the front, at the back, and on each side into a high curve, pierced near its apex by a round hole. These holes may have served to fasten a gold ornament or plating; but from their size and shape they suggest a decorative purpose. Round the edge of the hair, above the forehead, are holes for the attachment of a gold wreath or diadem, or possibly of extra curls. The most remarkable piece of work in the whole is the face, with its life-like expression and its delicately modelled features. The eye is actually sunk into its proper depth below the brow—a method of treatment practically unknown to ancient art of any kind before the fourth century B.C. One has only to look at the staring eyes, flush with the face, in any early sculpture to see the difference. And not only does the eye recede from the brow, but the lower eyelid is set in from the upper, and the resultant shadowing of the eye socket adds greatly to the expression. The left hand also is beautifully and delicately modelled, with none of the exaggeration and distortion of the thumb which is common in Cretan as in Mesopotamian art. The snakes held in the hands are bent together from thin plates of gold.

The gold and ivory statuette shows us for the first time a treatment of the human figure in Cretan art which is comparable in artistic excellence with the admirable studies of animals, which are of Cretan or Mycenaean origin. If

possible, it would be desirable to fix the period of so remarkable a work in the development of Cretan art. But here unfortunately the data fail us; so exceptional a work does not easily lend itself to comparison, and may be a freak of individual genius. The inferior style of the faience figures from Knossos, which date from the first period of the later palace, does not necessarily imply a later date, though they look like a degradation from such work as we see in this statuette. If it marks the high-water mark of Cretan sculpture, it might be placed not far from the high-water mark of Cretan pottery, and so go back to the Middle Minoan age; but such conjectures must remain for the present uncertain.



HEAD OF THE IVORY AND GOLD STATUETTE.
THRICE ACTUAL SIZE.

The new discovery emphasises more than ever the contrast between the art of Crete and that of historic Hellas. The comparison made at the beginning of this article was not altogether fortuitous, for such Cretan work is really separated by a greater gap from the classical perfection of Greece than from the exuberant but undisciplined imagination of mediaeval or modern times.

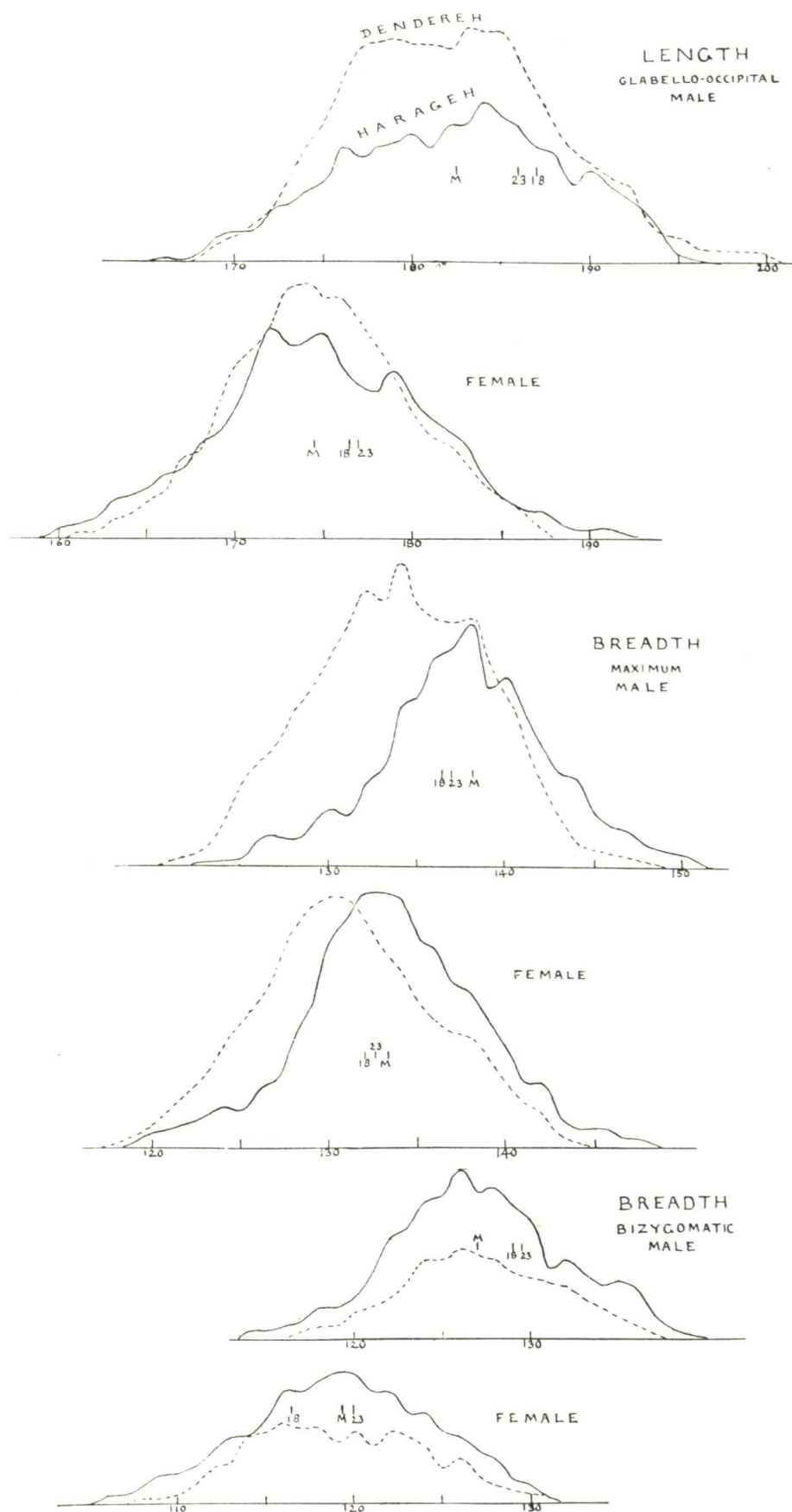
ERNEST A. GARDNER.

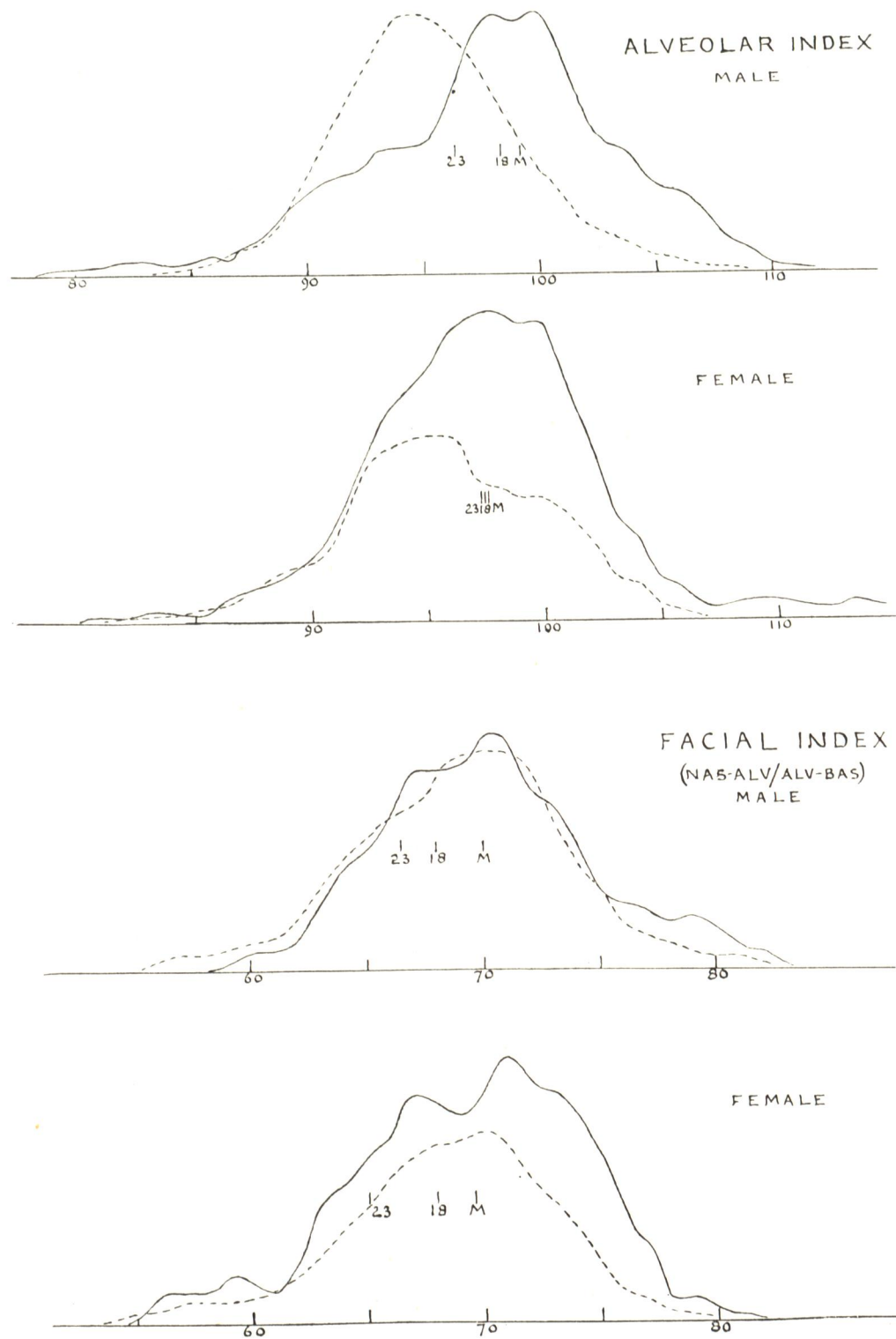
SKULLS OF THE XIITH DYNASTY.

IN the course of the cemetery excavations at Harageh and Lahun last year, a large number of skulls were found, and I had joined the excavating camps in order to carry out the standard routine of measurements on the spot. Many skulls will not bear the risks of transit, and immediate measurements are free from any subsequent distortion, and therefore the more satisfactory. In all, there were measured 26 skulls before the XIIth dynasty—too few to give results by themselves; 113 male and 132 female skulls of the XIIth dynasty, beside 38 of uncertain sex; 16 male and 17 female skulls of the XVIIIth–XXth dynasties; 20 male and 17 female skulls of the XXIIIrd dynasty, besides a few of uncertain sex. The detailed measurements of all these will appear in the volume on Harageh, by Mr. Engelbach, which we cannot hope to see prepared till after the war. Meanwhile, the general results may be seen in the curves of distribution in the present account.

The following are the measurements taken in accordance with the International agreements for the unification of Craniometric and Cephalometric measurements:—

1. *Length*, maximum, antero-posterior; from Broca's glabella to the point on the supra-occipital part of the occipital bone.
2. *Breadth*, maximum; in a horizontal plane above the supra-mastoid crests.
3. *Breadth*, minimum, frontal; shortest horizontal diameter between the temporal crests on the frontal bone.
4. *Bizygomatic breadth*; maximum diameter between the external aspects of the two zygomatic arches.
5. *Height*, basi-bregmatic; between the basion (median point on anterior margin of foramen magnum), and bregma (median point of coronal suture).
6. *Naso-basilar* diameter; between the nasion and the basion.
7. *Alveo-basilar* diameter; between the prothion (mid point of anterior border of the alveolar arcade) and the basion.
8. *Naso-alveolar* diameter; between the nasion and the lowest point on the alveolar arcade between the two upper median incisor teeth.
9. *Naso-mental* diameter; between the nasion and the lower border of the mandible in the median plane.
10. *Orbital width*; between the dacryon (point of confluence of the sutures formed between the lachrymal and frontal bones, and the nasal process of the superior maxilla) and the outer margin of the orbital aperture, where it is crossed by a line drawn from the dacryon parallel to the upper and lower orbital margins.
11. *Orbital height*; between the upper and lower orbital margins, avoiding any notches that may be present; maximum vertical diameter perpendicular to the line of orbital width.
12. *Nasal height*; between the nasion, and below to the point in the median sagittal plane of the skull, on the line tangential to the two notches of the pyriform aperture of the nose. When the margins of these notches sink into grooves, then the level of the nasal floor has been taken.





13. *Nasal width*; maximum transverse diameter between the lateral margin of the apertura pyriformis nasi.
14. *Palatine vault, width*; at the level of the second molar teeth measured internally.

15. *Palatine vault, length*; between, in front, the point in a middle line and on a line tangential to the posterior surfaces of the median incisor teeth, and behind, the point in the middle line and in a line tangential to the deepest parts of the notches on the posterior palatine border.
16. *Circumference horizontal, maximum*; measured with a steel tape.
17. *Bigonial breadth*; between angles of the jaw on the external surfaces.
18. *Symphysial height, in median plane*; between highest point of alveolar border, and the inferior margin of the symphysis.
19. *Ascending ramus, right*; between lowest part of notch to lower margin of jaw.

WALTER AMSDEN.

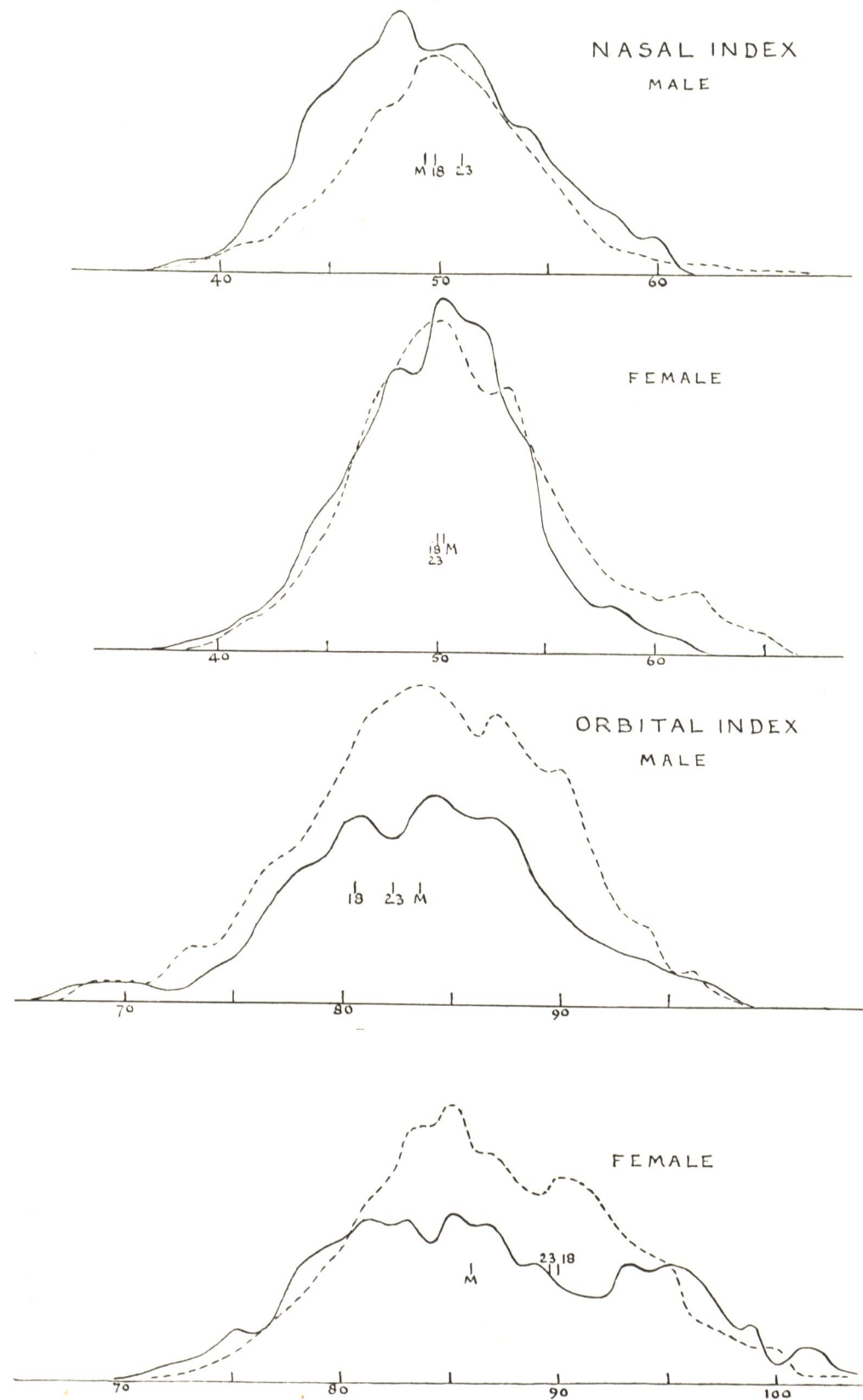
Unfortunately, the military duties of Dr. Amsden, as a Medical Officer, have prevented his reaping the harvest of results from the mass of about 6,000 measurements which he took and tabulated. Some brief notes are therefore added here to explain the three pages of diagrams, which show the more important points. To form these curves, the total number of examples in each group of five millimetres has been taken, at steps of every millimetre, in accordance with the system followed for the Tarkhan skulls. The length and two breadths are shown as directly measured; but for the other dimensions, indices have been extracted, as the only other series of the same age—from Denderch—has only been published by indices, and this is therefore the only way to compare results of the two sites.

In all these diagrams the male and female curves are separate. The full line is the result of the present work; the letter M shows the median point of that curve. The points 18 and 23 are the medians of the groups of the XVIIIth and XXIIIrd dynasties from the same district. The dotted curve is that of the XIIth dynasty skulls from Denderch. The interest in comparing these is to see whether the foreign invasions between the VIth and XIIth dynasties had left any distinct mark on the more northern people of Lahun compared with the people 260 miles further up the valley at Denderch. Some day we may hope to see put together a complete view of the changes in the Egyptians in all periods and districts.

On comparing results, it is seen that, in length, the XIIth dynasty was the age of the shortest skulls, equally at Riqqeh and Denderch. In the 1st dynasty they were even longer than in the XVIIIth, male and female alike. In breadth there was very little difference, the 1st dynasty being like the XVIIIth. So far from any local influence appearing, the northern and southern are alike in length, and differ from all other periods, in the north, but continue nearly the same at Denderch in Roman times. There is no trace of an invading influence being greater in the north than in the south. The Bizygomatic breadth similarly shows the unity of north and south, and differences in later periods.

In the Alveolar index the south (dotted) is more upright in profile than the north, orthognathic south, mesognathic north. The Facial index (height of faces) north and south agree in a tall face, later periods showing a shorter face. In the proportions of the nose there is no notable variation. The eye also is alike in north and south, but in later times the men's eyes became longer and the women's eyes rounder. Altogether the evidence is that the Egyptian people were unified in Middle and Upper Egypt in the Middle Kingdom age, but they were clearly different in both earlier and later periods.

W. M. F. PETRIE.



ALEXANDRIAN ARCHAEOLOGY.

DR. BRECCIA, the Director of the Alexandria Museum, has issued his report of the antiquities added to its collections during 1913. This year was a special one because, with the object of augmenting the relics of Graeco-Roman times, illustrating the most flourishing period of Alexandria's prosperity, the municipality defrayed the cost of excavations upon the site of the ancient town of Theadelphia, in the Fayoum. This place was selected because, in 1912, the fellahin had there disinterred the doorway and pylons of a temple dedicated to the Crocodile-god Pnepheros. This was evidently the edifice for which a long Greek inscription, published by M. Lefebvre in 1908, set forth the grant to it of the privilege of Asylum.

The temple was buried beneath great accumulations of sand, and was of considerable size, but Dr. Breccia has completely uncovered it, and in so doing made some remarkable discoveries. It was constructed of crude bricks and limestone, and oriented to the north.

Upon a large stone above the entrance doorway an important inscription, dated in the thirty-fourth year of Ptolemy Euergetes, *i.e.*, 137 B.C., stated that the pylons and stone vestibule had been dedicated to the deity Pnepheros, in honour of King Ptolemy and his consort Cleopatra and their children, by a certain Agathodorus of Alexandria and his wife Isidora.

Two crouching lions, sculptured each from a single block, guarded the entrance which led into a large court, having many doorways at the sides leading into various chambers. In several places in the walls were rectangular niches, and in these had been painted frescoes, almost all destroyed. One, however, shows a procession of Pnepheros. He appears as a mummified crocodile, wearing a crown on his head, and is placed on a sort of barrow, or litter. The priests march between others bearing palms and flowers, and some walk in front of the bearers.

The first court has an exit into a smaller one, and on each side of this are stone sphinxes. Upon one side is a column, still showing the brackets for supporting torches, to illuminate functions held at night. This column bears an interesting inscription stating that it was erected in honour of Ptolemy (X) and Cleopatra (III) by the guild of the Chenoboskoi, or breeders of the waterfowl, which doubtless abounded in Lake Moeris and the many canals then existing in the Fayoum. Another pylon gives access to a still smaller court, and in it fortunately was found the litter for carrying the deity. It was in perfect preservation; also the platform in sculptured wood used for its stand, and a fine crocodile mummy. Upon one of the pylons, which had been covered with stucco, a scene is painted depicting a military officer standing beside his charger. He is represented with the full army equipment of a warrior, wearing a cuirass, with Gorgoneion ornament, and a rich mantle. One hand holds a spear, and the other reaches forward to offer incense towards a small altar. The head bears a crown, and above his horse a winged Victory flies, as if to present another coronet to the soldier. A most valuable detail is that the head is surrounded by a radiated

nimbus, identical with those depicted around the heads of apostles and saints by primitive Christian artists. This discovery tends to show that the origin of this symbol, like many others of early Christian iconography, may be traced to Egypt. Beside the warrior is a text giving his name—Hero Sonbattos.

Upon the other pylon a mounted soldier is painted, but the figure is much damaged; he also has the same style of nimbus, a tree with a serpent coiled around it is visible, and a marching soldier bearing an ensign, like a double axe. Beside him appears a mummified crocodile ornamented with the insignia of Pnepheros.

From the third court Dr. Breccia made his way into the deity's chapel. The walls of wood and brick had been decorated with figures of human bodies with animals' heads. Another room was almost filled by an altar, which has been removed to Alexandria. The description of it is too long for repetition here, and awaits the assistance of a photographic representation. It will be a most important relic for illustrating the pagan cult of Pnepheros as carried on from about 140 B.C. to A.D. 170, the period for which inscriptions vouch for the continuance of worship at this temple at Theadelphia.

Turned face downwards among the ruins of a neighbouring house, Dr. Breccia found a Greek inscription of as many as fifty-three lines. It is dated in the twelfth year of Ptolemy XIII, Neos Dionysus, and his queen, Cleopatra Tryphena, about 69 B.C. It contains a decree awarding the right of Asylum to the temples of Hercules and of Isis at Theadelphia. Its utilisation for the floor of a house precludes the hope that its resting place is the site of either of the shrines its text concerns, but no doubt proper search would succeed in finding them at Theadelphia.

This inscription, with the exception of the longer Greek versions of the trilingual records of the Rosetta Stone, and Decree of Canopus, is probably the longest Greek text yet found in Egypt.

The report gives a summary of discoveries at Alexandria, chiefly those at the long three-galleried catacombs found in 1912 near the Ras et-Tin Palace. The mummies therein were much deteriorated by moisture, but many of the face and breast masks, with most interesting decorations, have been rescued from further destruction. The burials date from the commencement of our era.

JOSEPH OFFORD.

THE STONE AGE IN EGYPT.

VARIOUS isolated papers have appeared from time to time dealing with wrought flints found in Egypt at one locality or another, without placing the material in direct connection with that of other periods or other countries. It seems time now to attempt some co-ordination, as lately the subject has been hindered by our not being able to recognise what is critical and needing observation among the vast quantity of material available. We cannot attempt in a journal to deal exhaustively with even one branch of the subject; our object rather must be to give an outline showing the relation of the various parts, and dealing only with obvious types. For a full and definitive study of any of the periods, the first requisite is a regular search for evidence at first hand in Egypt. That has never been undertaken, except for a few weeks of surface collecting by Mr. Montague Porch, in which I specially requested him to record the level (by aneroid over the Nile plain) and the locality of every specimen. Stratigraphical search in the gravels is urgently needed to obtain material connected with the physical changes of the country.

Here we shall only notice the most definite types, especially those related to the European types. There are also a great number of irregular forms, which might be grouped into classes; but it would be much more satisfactory to do that after some collecting has been done from definite horizons of the gravels. The material here dealt with is that which I have collected at University College; after weeding out duplicates, that comprises about 300 selected palaeoliths, 300 Solutrean from the Fayum (chosen from many thousands), 100 from early settlements, and 300 from the prehistoric graves with relative dating.

Flint working—like each of the arts—began with archaic ages which blossomed into the grand style of the magnificent, massive, symmetrical forms of the Chellean (Fig. 10A) and Acheulean periods.¹ Nothing made since has ever equalled the satisfying magnificence of these types, with their bold large flaking, producing



10A EARLY CHELLEAN PICK.

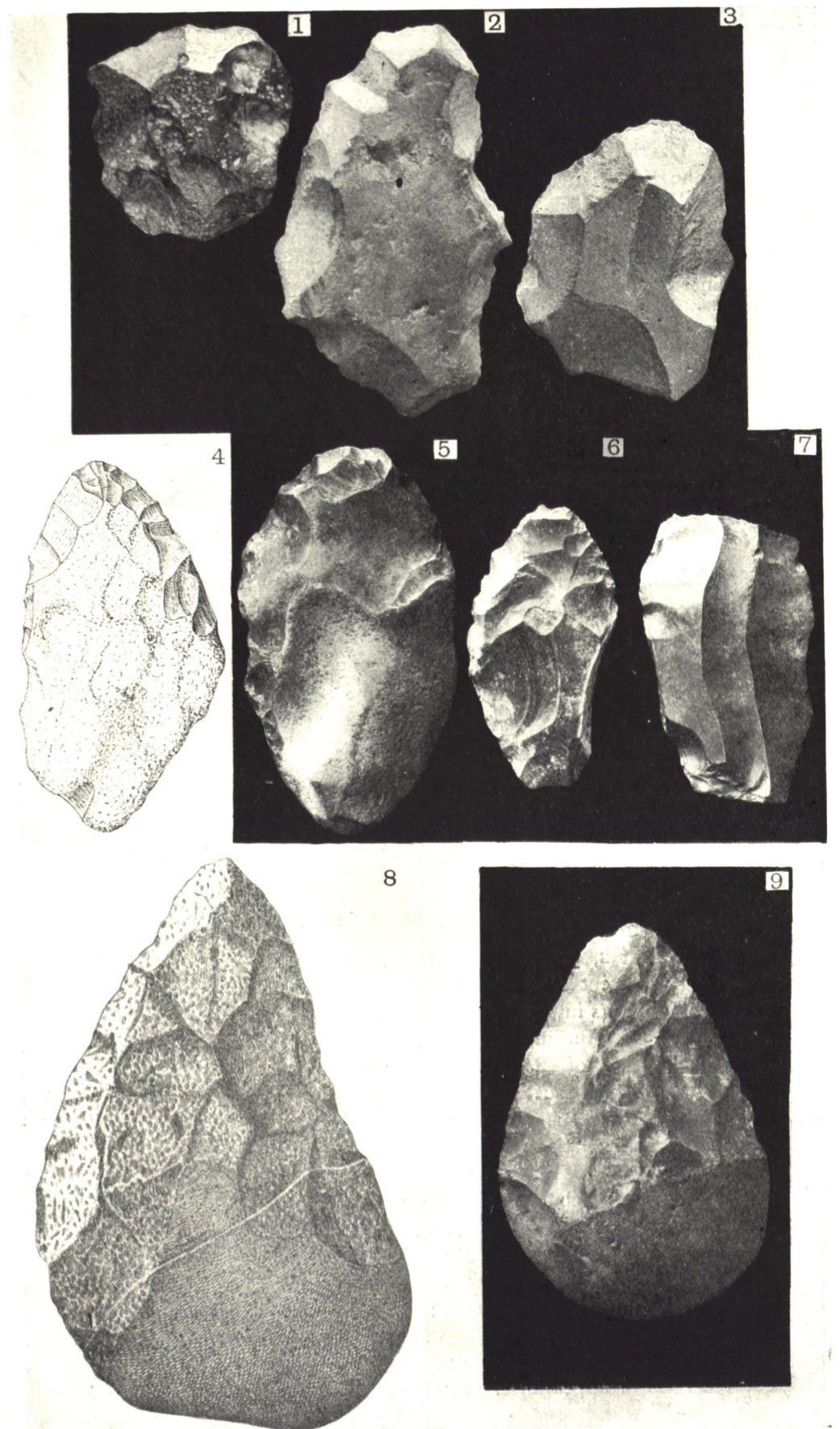
¹ As this article is intended for readers not familiar with recent geology, the series of terms for periods of work are here added. *Early*, Mesvinian, Strepyan, Chellean, Acheulean, Mousterian, Aurignacian, Solutrean, Magdalenian, *Late*.

real works of art. The miserable poverty and rudeness of the Mousterian and Aurignacian ages reflect the overthrow which European man suffered in the third Glacial period, when life was a struggle in chilly islands isolated by high sea levels. The only later age of supreme work is that bordering on the use of metals, when the mechanical art of ripple-flaking rose to its highest perfection in Egypt and in Denmark. But—marvellous as that was—it never reached the supreme quality of the early work in producing perfect forms by large handling, like a detailed picture produced by the skilful use of a large brush.

A broad distinction must always be observed between the characteristics produced by mere necessity, and those due to aesthetic feeling—the utility types and the artistic types. Though they merge together, yet they need to be distinguished as far as possible, because they separate between forms which may be expected to recur, and types which may be expected to be distinctive of a period. Mere necessity will produce similar results in many cases; the Mousterian and Aurignacian edge-chipping, for instance, is much of it like that produced by a habit of scraping different materials. On now using old flakes with clean edges to scrape bone, leather, hard wood, pottery, etc., chipped edges are produced exactly like many ancient examples. Such an edge may be distinctive of date in one country, because certain materials may have been usual at one period. But such details are useless in comparison between countries, as materials may be usual in one land at one time, in another land at another time. So in Egypt this utility form of chipping occurs commonly in the prehistoric graves which are certainly after the Solutrean period.

The case is quite different when we touch on artistic taste. The fine regular forms do not recur in different ages of any one country; and there was nothing to lead man to re-adopt particular curves or styles which were no better than others for any practical purpose. In these cases we must give credit to style as a prime indication, to be accepted unless contradicted by definite evidence of stratification, or association with organisms. There might be a hesitation about types being the same in lands so far apart. But if we grant that a style might travel from hand to hand five miles in a year, it may travel all over a continent in a thousand years; and that is a mere fraction of the extent of period of any of the great styles of stone working.

For comparison with European types, the examples are here taken from the illustrations of the *Musée Préhistorique*, 1881, drawn by Prof. Adrien de Mortillet, whom I have to thank for most cordially allowing the use of them here. References are given with the letter M., and the number of the illustration. Other figures are from *Die Diluviale Vorzeit Deutschlands*, by R. R. Schmidt, 1912. For the use of these I could not ask the author's permission, owing to the present war; but as in the most original and important part of his work, there is the statement that reproduction or extracts are only permitted with statement of the source, it is hoped that with this acknowledgment the use of some twenty figures here for purpose of comparison, may not be thought objectionable. References are given with the letter S. and Fig. for text blocks, Roman numerals for plates. The specially German material of Schmidt is less comparable with Egyptian forms than is the French material given by him and Mortillet. The German types are generally much less finished, and the great Chellean stage so largely developed in Egypt does not appear at all in Central Europe. All objects and book illustrations here are reduced uniformly to half the size of the actual objects, excepting Nos. 21, 23 and 25, which are slightly more reduced.



1-3 MESVIANIAN? 4, 5 STREPVAN? 8, 9 EARLY CHELLEAN.

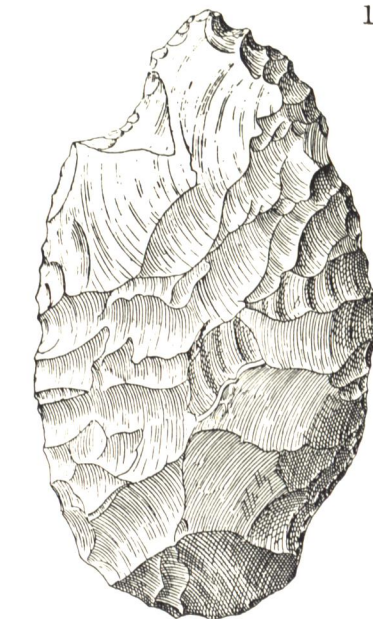
In studying this subject we must first place the Egyptian examples side by side with the European, to see the similarity of form. Then, if no other facts disagree, we cannot do otherwise than assign the types in Egypt to the same general period as those types in Europe. This will give a provisional classification of most of the Egyptian examples, and a basis for future study to confirm or disprove the history thus suggested. Further may be stated here the evidences for alterations of sea level in Egypt, the possible relations to similar changes of level in Palestine, at Gibraltar, and in the west of Europe, and the implied connection of types of flint work with those changes in Egypt. Thus there will be a definite ground for future research in Egypt, showing what are the critical observations needed to define the facts more certainly. It is impossible to advance any subject without knowing whether each detail is merely a useless repetition of what is well known, or is valuable as a contradiction or corroboration of what is supposed.

It need hardly be said that the conditions in Egypt are very different from those in any European ground. The flints lost on the surface lie on the rocky desert plateau as they fell, not covered by any bed of humus. Whatever soil may have there supported vegetation during less dry periods has been completely denuded away by the arid blast. Hitherto this denuded plateau has been almost the only gathering ground for worked flints; very few sections have been searched, and none of the gravels have been dug through and the material examined.

Figs. 1-3.—The first three illustrations show a class of flint of the rudest type; naturally thin worn pebbles, half an inch to an inch thick, have been selected, and trimmed by striking flakes off from each edge, so leaving a jagged, wavy, cutting edge. So rude are these that they might belong to any age of degradation; and as they are all found about twenty feet over the plain on the low ground at Lahun, their source proves nothing. Fig. 1 is much water-worn, showing that it is older than the last high-water age, or pre-Aurignacian. Figs. 2 and 3 are quite sharp, but that need only imply that they were buried until recent times. As the style most nearly resembles the Mesvinian of Rutot (*see S., Figs. 35, 37*), these may provisionally be assigned to that late eolithic age.

Figs. 5, 6, 7, are from a bed of gravel at the foot of the cliffs at Naqadeh, found undisturbed at 2, 3 and 5 feet down, respectively. This gravel is about 20 feet above the present Nile plain; and as the bed of the Nile has risen some 20 or 30 feet by deposits in civilised ages, this bed of gravel cannot be later than the high water of pre-Aurignacian times. The type of 5 is not unlike 4, which is the Strepyan type of Rutot (*S., 39*); a natural thin pebble chipped to a moderately even edge. But the amount of regularity of 6, and the long flakes of 7, show that the gravel is probably Mousterian; and No. 5 may be an older work, re-deposited in later times.

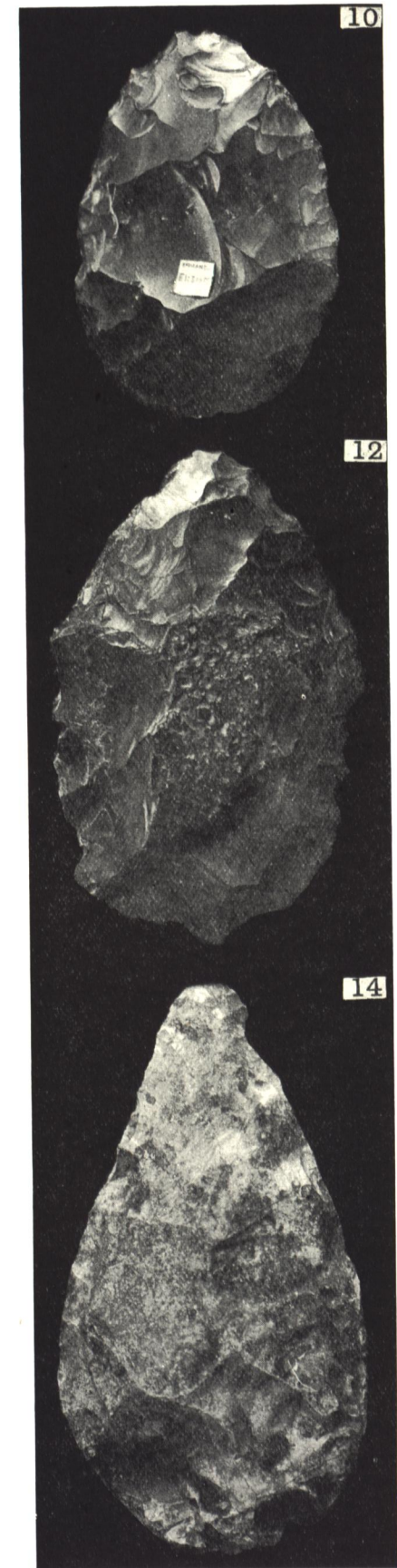
Fig. 9 is a partially formed implement of the Chellean type, the butt end being left in the natural pebble condition; it is closely parallel to European types, such as one from Toulouse, Fig. 8 (*M., 42*). This borders on the pre-Chellean type (as *S., Fig 22*), akin to Fig 5 above, in which the rounded natural surface is left where an edge is not needed. It seems as if this would be far more convenient to hold than an entirely chipped surface; it is therefore a question whether the chipping of the butt, as in the succeeding types, is not due to an artistic feeling, like that of later times when smooth-ground blades were subsequently ripple-flaked solely for the sake of appearance. It may be that the all-chipped butts are the



11



13



10

12

14

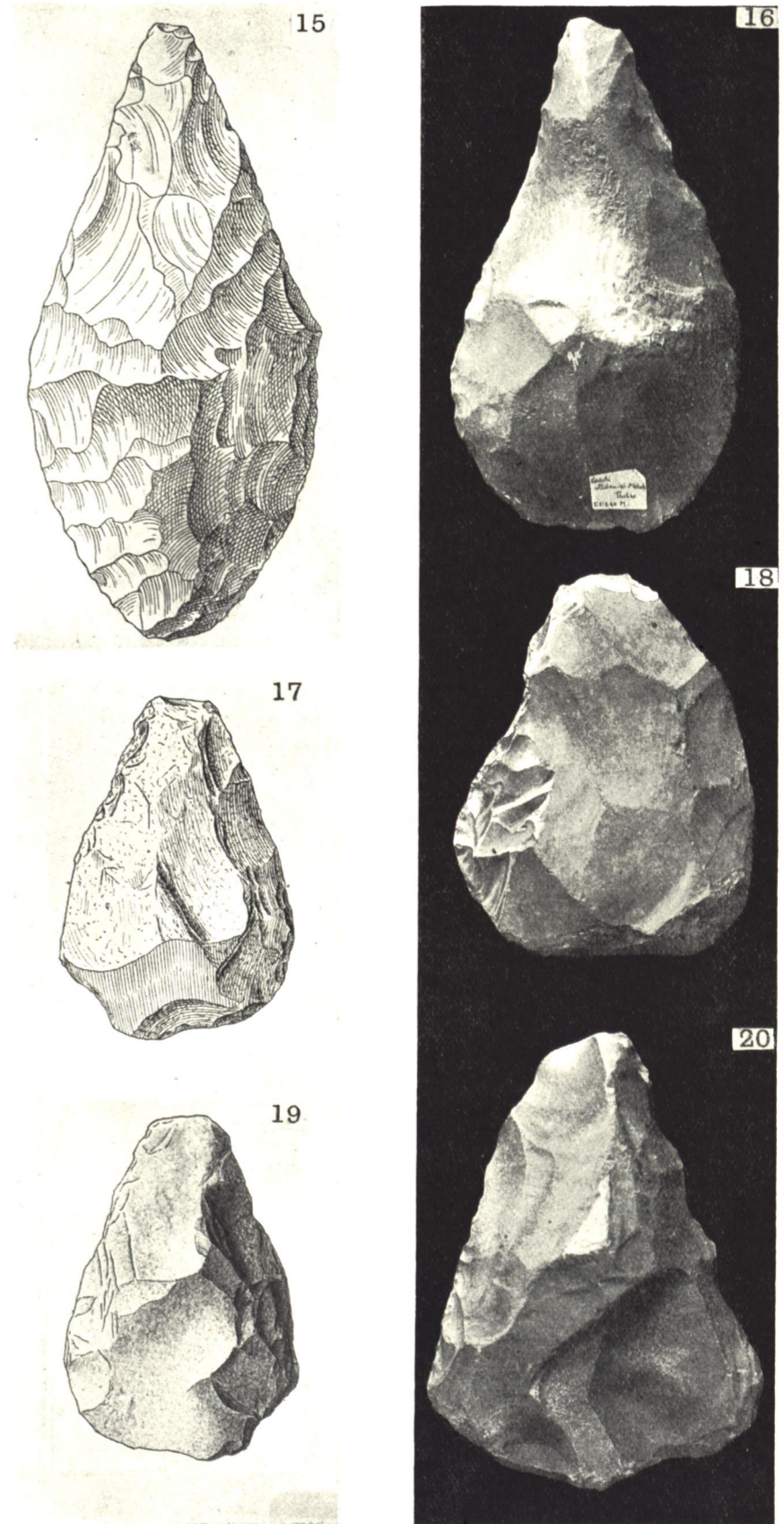
earliest known sacrifice of convenience to appearance. The example 9 is of brown flint, quite fresh and unaltered, without the slightest rounding. It was found at Nile level in the mouth of a small valley near El-Amrah, and must have been buried until recent times.

The regular types of Chellean work are given in 11 and 13 (S., Figs. 25, 24), comparable with 10, 12, 14 from Egypt. These are boldly worked with large flaking, which is exactly chosen so as to need but little chipping or trimming. No. 10 was found at Erment at 210 metres over plain, or about 940 feet above present sea level. No. 12 lay on a spur of the cliff between Denderah and Naqadeh, 800 feet over plain, or 1,030 feet above sea. No. 14 was found by Mr. Seton-Karr at a low level, at El-Ga'areh, S.E. of Denderah. The two above have the dark brown colouring of the plateau; the lower is a honey flint partly whitened. Similar types to the last were found, much water worn at a low level north of Naqadeh, and quite white and porous at Thebes.

The early Acheulean style, 15, 17, 19 (back of 17), is coarser, and seems to show a decay of the previous style (S., Fig. 29, xxvii, 1). It is closely paralleled by 16, 18 and 20. No. 16 is from the Valley of the King's Tombs at Thebes, at 240 metres over the plain, or 1,040 feet above sea. It is moderately water worn, showing that the sea has been above that level since it was made. The other examples, 18, 20, are from a class of similarly rude work, some partly water worn, which have been found in various low levels between Abydos and Thebes. They are not very distinctive; but their rolled condition shows that they are pre-Aurignacian, and they do not agree to any of the well-developed types, so it is most likely that they should go with the similar early Acheulean of Europe.

The regular Acheulean types of the massive ovoid 21, the pick with very large coarse flaking 23, and the badly dressed pick 25, are all paralleled in Egypt. These three types are assigned to the early middle and late Acheulean respectively (S., Figs. 27, 30, 32). Other authorities would space them further apart, putting 22 as late Chellean, and 25 as early Mousterian, and also put back 22 and 24 into the Chellean age. These figures are a tenth smaller than all the rest here, being 1 : 2.2 instead of 1 : 2. The heavy ovoid 22 is from Erment, at 200 metres over plain, or 900 feet over sea; and a larger and thicker one is from the Valley of the King's Tombs at Thebes. No. 24, from the low plain, 5 miles north of Naqadeh, is much water worn, yet it shows the very coarse large flaking like the European. No. 26 is feebly worked with poor flaking; it comes from a low level at Denderah.

A very marked form of Acheulean period is the narrow pick 27 (M., 27); and this is even more marked in two Egyptian examples, 28 and 29, which have been discoloured in gravels, but not perceptibly water worn. The purpose of these was probably the same as that of the other great palaeoliths, for breaking up the soil in search of edible roots. Such is the only kind of work suited for the pointed pick (otherwise called "hand-axe," *coup-de-poing*, or *faustel*); and this narrower pick would be fit for a harder, more clayey, soil. The earliest great picks, like crowbars of flint, from the base of the Crag, would be exactly suited to earth-smashing; and the only position in which the hands can well grasp them is with the point toward the holder. To use the ordinary pick (hand-axe) for cutting wood is almost impossible; the edge would neither slice nor saw wood, and the pointed form would never allow of striking a blow at a branch, and cutting like an axe or adze. Fig. 30 we shall notice with the next page.



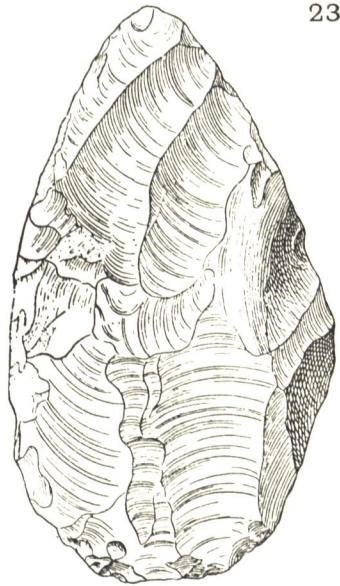
15-20 EARLY ACHEULEAN.



21



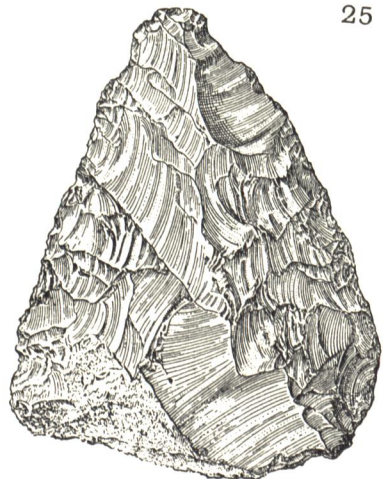
22



23



24



25

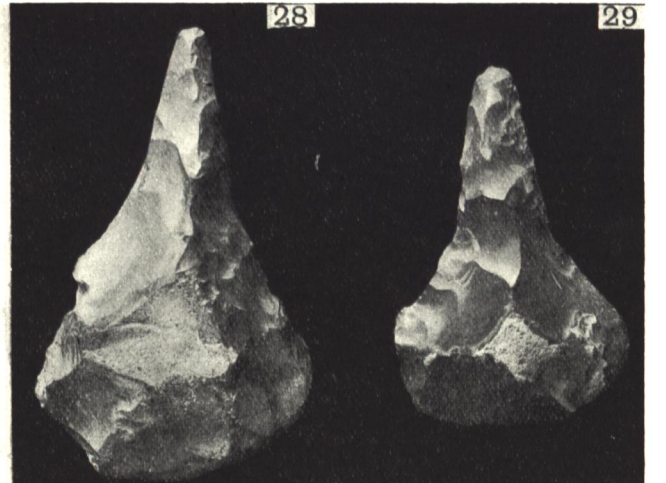


26

21, 22 EARLY—, 23, 24 MID—, 25, 26 LATE ACHEULEAN.



27

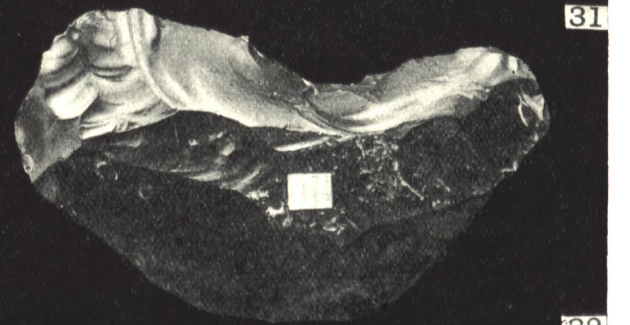


28

29



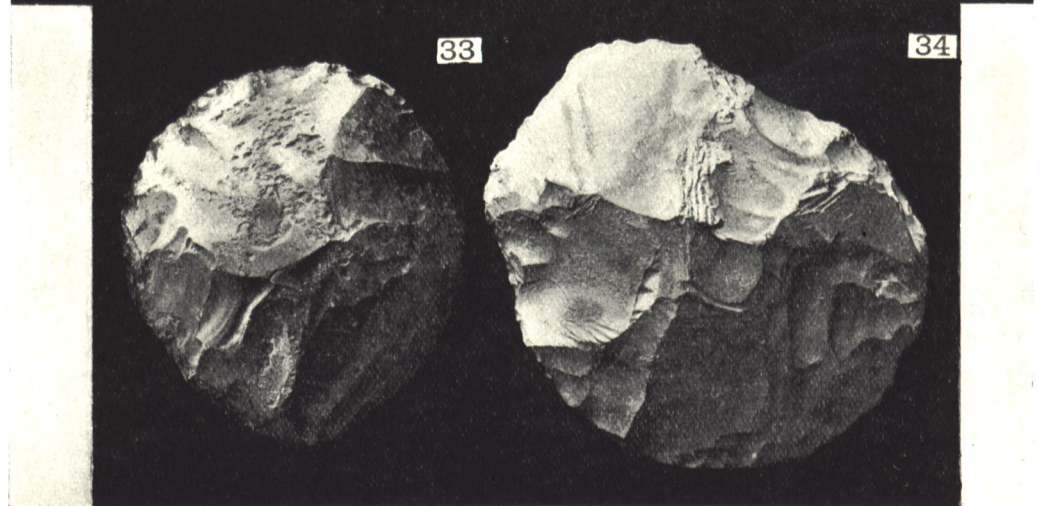
30



31



32



33

34

27-29 ACHEULEAN. 30 HOOF. 31, 32 LUNATE. 33, 34 DISC FLINTS.

31 and 32 are two lunate forms that are certainly early, from their condition. 31 is from the Valley of King's Tombs at 230 metres, or 1,000 feet over sea; it is deeply stained dark brown by exposure. 32 is of a beautiful fawn-coloured flint on the flat under side; on the upper side stained a deep brown, except where the white crust remains. These seem as if intended for scraping over wide curves, as in removing bark from trees. Narrower scrapers of well-defined form are found also of early period, as these (32 A, B) from Erment, found at 200 metres, or 900 feet over sea. They are stained a very deep brown by exposure. Their curves would be suited for scraping poles of 3 or 4 inches thickness.

33 and 34 are examples of a type which is commoner in Egypt than in Europe, where it belongs to late Acheulean times; it is also very usual in South

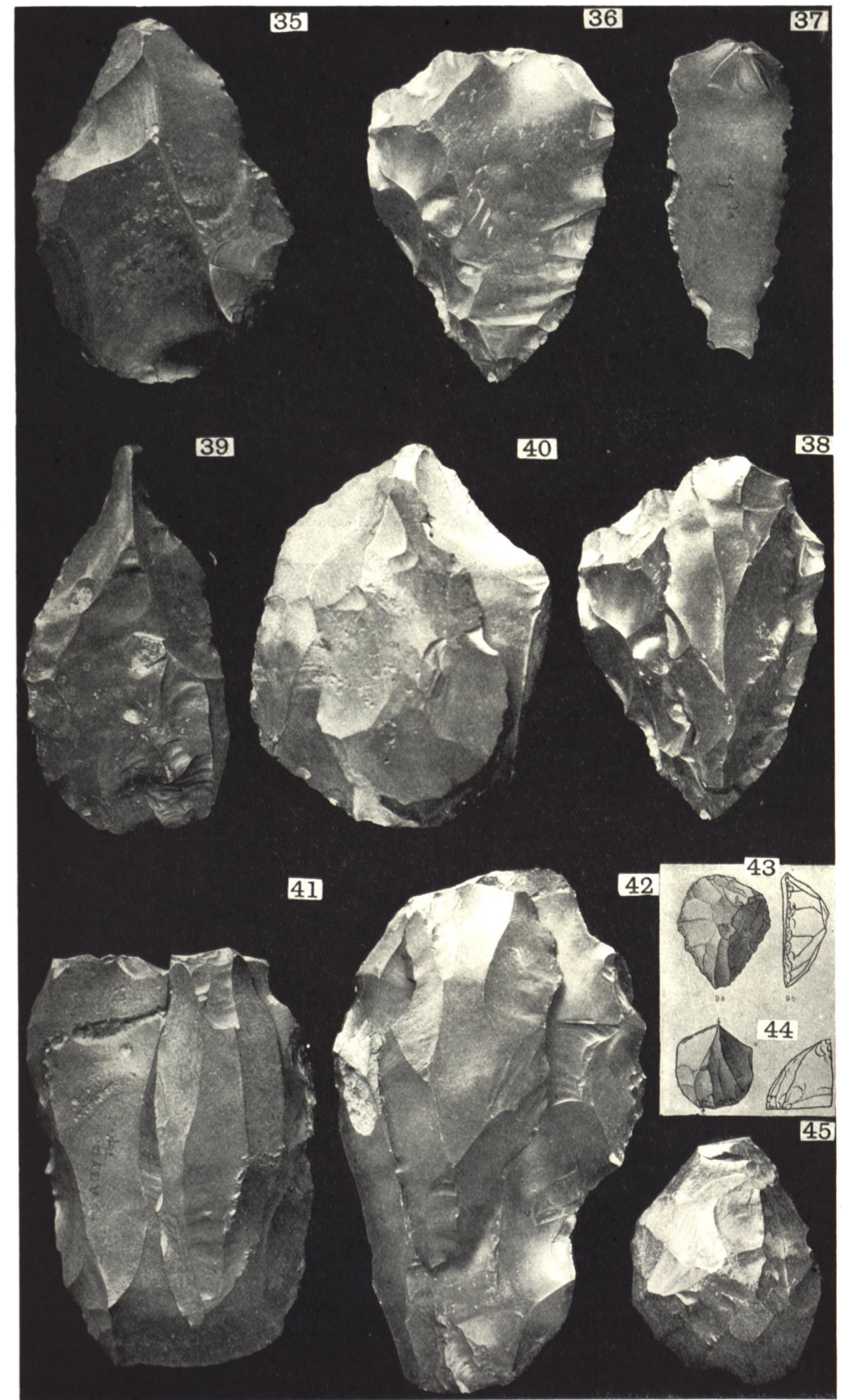
Africa, together with the flakes (as 35, 37, 39), the thin flat Chellean forms, and the small thick oval flints (54, 55), all of which are recognised by Mr. Mennell as being common in Africa. These disc flints in the best formed examples are equally sharp all round, and convex on both faces. It seems likely that they were used for hurling at animals, a purpose which may probably be the origin of the Greek *diskos* and modern quoits. They are found 1,500 feet up at Thebes (No. 33), and at various sites northward to Abydos.

The largest class of Egyptian flints is that of the flakes, as 35, 37, 39, which are found in great quantities on the high plateau. Another considerable class is that of the thick domed flints, as 30 and 45, which are usually deeper than half of the breadth. This type is called by the Egyptians *dufr el-homar*, "donkey's hoof,"

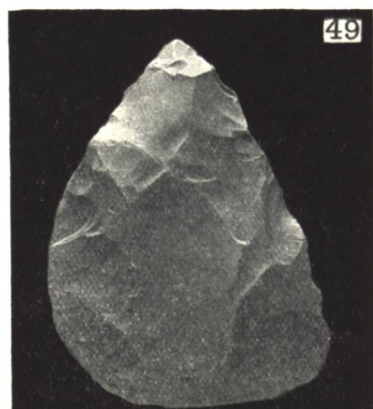
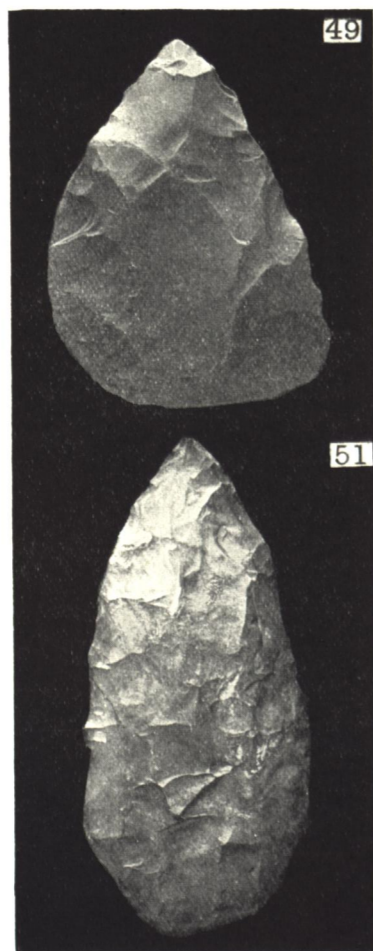
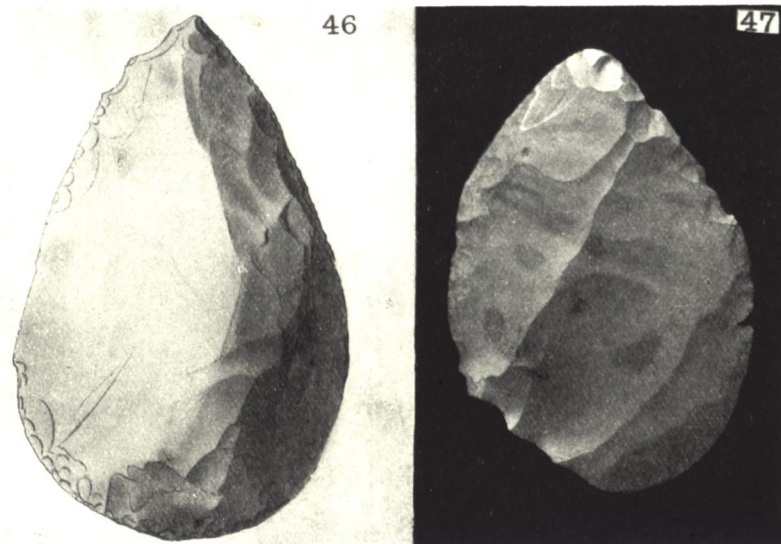
and may well be termed the hoof type. No connection had been observed between the hoofs and the flakes until Mr. Reginald Smith showed me the Northfleet flints—large blocks trimmed around, in order to strike off a thin sharp-edged implement from the flat side. On examining the hoofs this did not seem at first to be a parallel case, as they do not show a single wide flake face. But on comparing the flakes with the hoofs the connection became evident. No. 36 is the flat side of a hoof (Thebes), 37 is a flake (Naqadeh) which is closely alike in form; on superposing them, in 38, it is seen how nearly the planes of the flake lie in line with the planes of the hoof. Similarly on placing flakes upon the largest flat face of the hoof in Nos. 40, 41, 42, it will be seen that—though none really belong—the character of the planes on the flakes closely agree with the planes on the hoofs. The long narrow end to flake 39 is seen to be exactly what must have come off



32 A, B, CONCAVE SCRAPERS.



35-45 HOOF FLINTS AND FLAKES STRUCK FROM THEM.



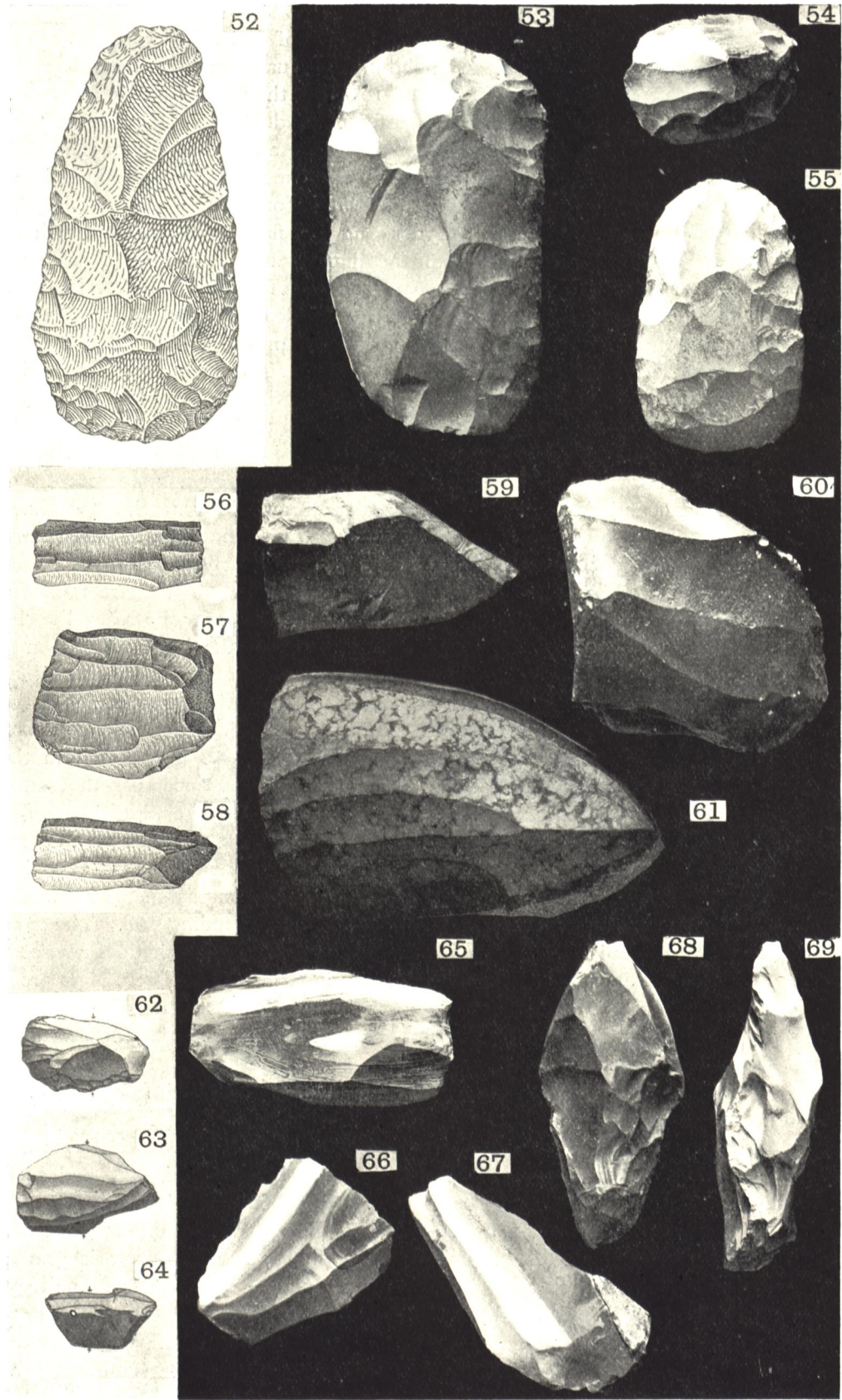
46, 47 LATE ACHEULEAN. 48, 49 EARLY—; 50, 51 MID MOUSTERIAN.

hoof 40. No. 45 is a very deep hoof, the thickness of which is two-thirds of the width. Flints of similar character are found of the Aurignacian period in Europe, compare 30 with 43 and 44 (S., xxxiii, 9, 10); but they are much smaller and used for scrapers, as will be seen by the figures, reduced to the same scale of one-half the object. The deep staining on the flakes and hoofs shows that they cannot be dated as late as Aurignacian times, and the system may perhaps be of the same age as the Northfleet blocks, mid or late Mousterian. The sites of the examples here are from Thebes to Abydos, and the flake of 41 as far north as Sohag. Most of the flakes come from the high plateau 800 to 1,400 feet up (1,000–1,600 feet over sea); the blocks have often been found at lower levels.

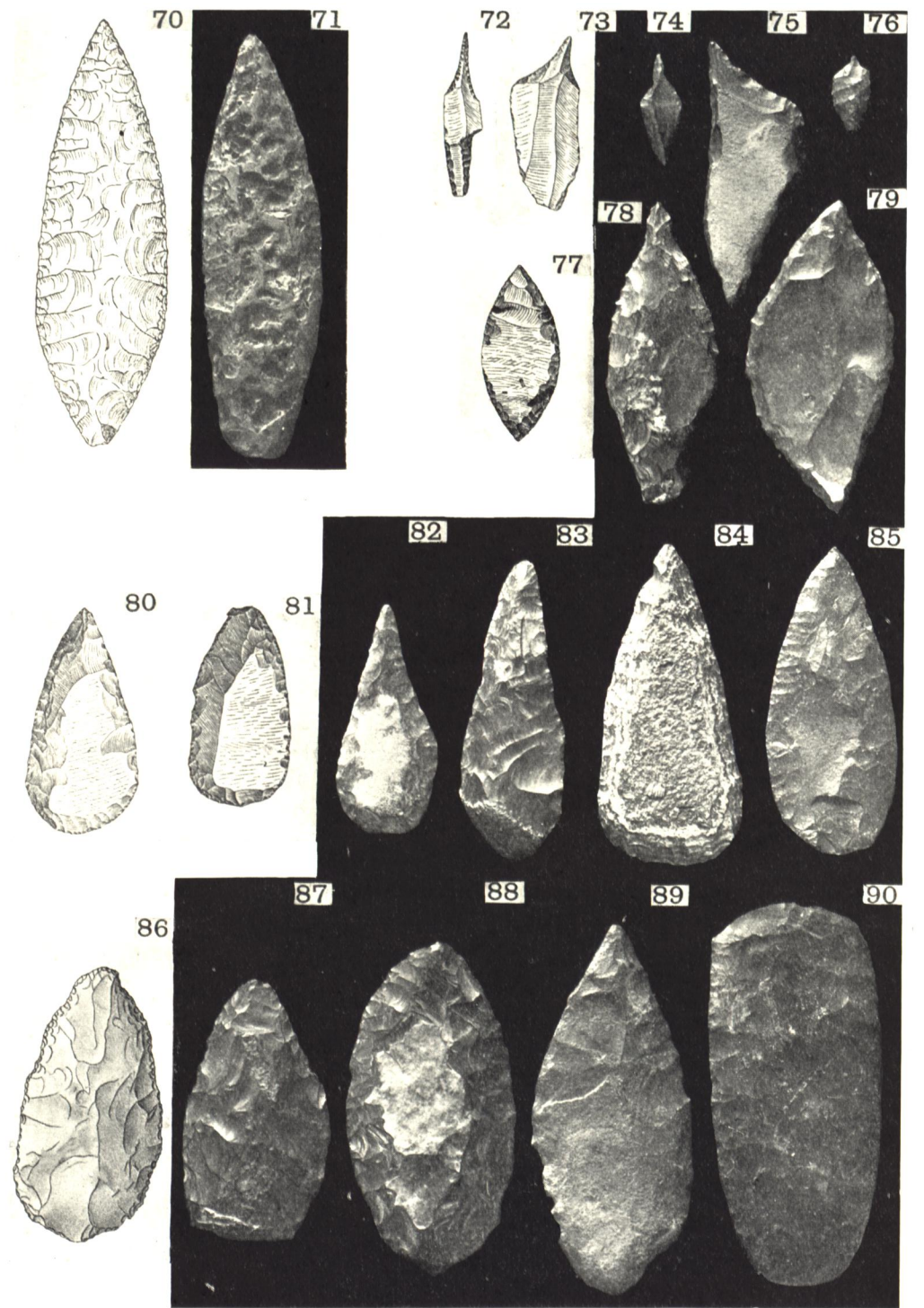
The next European examples are, 46 late Acheulean to Mousterian, 48 early Mousterian, 50 mid Mousterian. These forms are pretty closely equal to the Egyptian form placed opposite to each. No. 47 has a single-face back struck with one blow, as also is the parallel 46. It was found on the low desert 8 miles south of Semaineh. No. 49 is a pale fawn surface flint, found 4 miles south of Marashdeh. No. 51 is light brown, of a type found on either side of Denderch. The much lesser amount of brown coating on 49 and 51 seems to mark a more recent age than the Chellean and Acheulean, which are dark brown in general, if they have been exposed. None of the following flints have more than a pale brown or fawn colour, only about a tenth of the depth of the coat on the early palaeoliths.

A large class of flints are the ovoids, as Nos. 53–55. These are found in a settlement at Naqadeh on the desert slope about 30 feet over the Nile; the site is marked by a hollow sound on walking over it, due to the large proportion of ashes in the ground. At the time when these were found it was supposed that they belonged to the same people as were buried in the adjacent cemetery of the prehistoric Egyptian civilisation. It was noticed at the time that this type was never found in the graves, nor were the types in the graves ever found in the settlement, but only some scraps of the grave pottery. As since then thousands of prehistoric graves have been recorded, and never any of these flints in them, it is evident that they belong to some period before the age of the cemeteries, that is to say, before about 8000 B.C. Yet the settlement was formed since the cessation of rainfall and retreat of the water level; for had it been long submerged it would have become solidified and not have had loose, dusty, resounding soil. The type is paralleled by a Spanish flint from Calvados, 52 (M., 419), which does not seem to be dated, but it most suggests the early Aurignacian age. There is no proof that the retreat of the water level might not have been, say, 50,000 years ago, and the settlement of that age, perhaps contemporary with the European Aurignacian; but I should not expect it to be of half that age. The form is so unhandy for nearly all purposes, that it is hardly likely to be invented in very different times.

Cores have been formed in all ages when flakes were required, and have therefore a wide range in all the later periods. Examples of French forms are given here in 56, 57, 58 (from Landes and Pontleroy, M., 252, 246, 247), and such are also known in Egypt. The thick prismatic core, flaked on all sides, Fig. 59, was found at Quft. Oblique cores, as 60, are specially Egyptian: this example is from Thebes, about 60 feet over plain. 61 is partly oblique, from a prehistoric grave; a similar core was found at Sohag, 600 feet over plain. From their forms they might be supposed to be Magdalenian, but 60 is considerably browned with age. Another type of core is acutely underhung, Nos. 65–67, the flaking planes being at only half a right angle to the striking plane. This angle is seen in the late Aurignacian scrapers in Europe, as 62, 63, 64 (S., vii, 11, 8, 9).



52-55 AURIGNACIAN? 56-67 CORES. 68, 69 WEDGE FORMS.



70-90 SOLUTREAN.

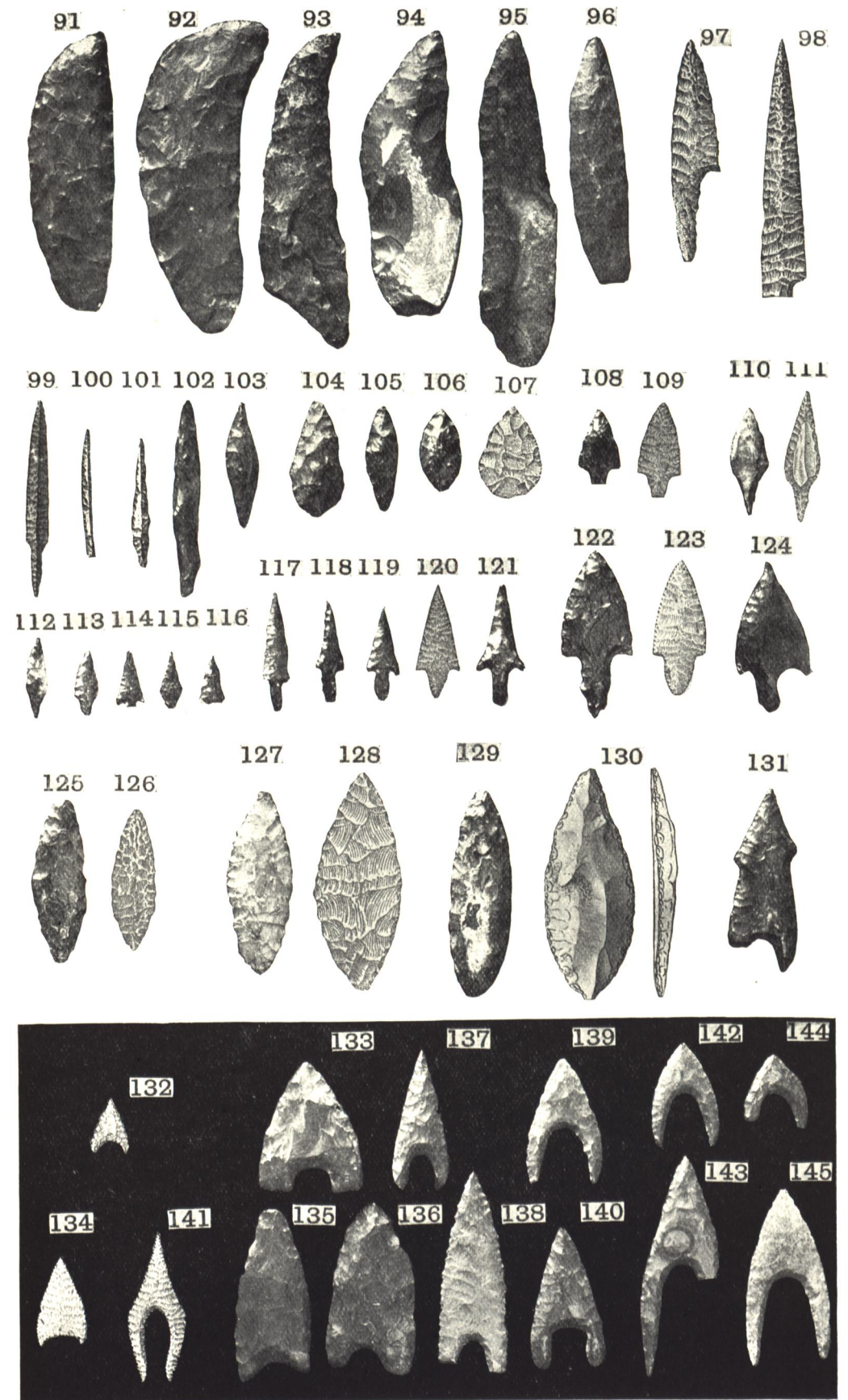
A strange wedge-shaped type 68, 69, belongs to the age of the ovoid flints, 53-55, as 68 was found in the settlement with those. The purpose of it is not clear, as it would neither cut, scrape, nor dig.

We now reach one of the clearest stages in the Egyptian series, that of the Fayum flints, found at Dimeh and other sites to the west of the Lake. Here, unhappily, as to records, we are even worse off than in the Nile Valley. The whole of the 300 specimens in University College have been found by natives, and are without any history. Most of them I selected at a dealer's from a barrel-full of many thousands, in order to show all varieties of types. The main fact which seems obvious about them is their close equivalence to the Solutrean family of Europe. The total absence of these types from the cemetery age of pre-historic Egypt shows that they must precede that period. The peculiarities of the Solutrean types are as follow: (A) The thin leaf-shaped blades, as in Fig. 70, from mid Solutrean age of Laugerie (Haute?) (S., Fig. 62), parallel with Fig. 71, from the Fayum. This and many other Fayum forms were made from thin natural layers of flint, which saved the trouble of making a flat plate of flint to begin with; but the faulty surface of the layer could not be removed, and spoils the appearance of the face. (B) Flakes were worked down to pointed forms for boring, as 72 (Grotte de l'Église, M., 110) and 73 (Solutré, M., 122); the same type appears in 74, 75, and 76. (C) The vesica form, equally pointed at each end is also found, as 77 from Grotte de l'Église, Dordagne (M., 106), and from the Fayum 78 and 79. (D) Thin flakes, pointed, and with a rounded butt are found at Solutré, 80, 81 (M., 118, 119), and very commonly in the Fayum, as 82 to 85, and 89. (E) Thicker flints, roughly chipped on the face, as the mid Solutrean 86 from Kleine Offnet (S., xvi, 7), are also found in this group, 87. (F) The small curved knives 91 to 93 are usual, and many have a thick unworked handle, as 93, 94, 95, left with a thick, flat, edge to bear against the hand. This is the best adaptation for the hand that is found in flint work. The narrow worked blade, 96, is like the forms from the Grotte de l'Église, 97, 98 (M., 108, 109). (G) The prismatic rods of flint worked on all faces, are characteristic of this age, as 99 (Denmark, M., 396), 100 and 101 (Mentone, M., 117, 116), and such also belong to the Fayum, 102. (H) Small equal-ended forms are often found minutely chipped over the whole surface, as 103, 105, 106, 125, 127, 129; and parallels to these come from Solutré, 126, 128 (M. 99, 95).

Of arrowheads the nearest parallels to the Fayum types are 109 Aveyron (with bronze (?), M., 387), 111 Denmark (M., 397), 120 Aveyron (M., 386), 123 Aveyron (M., 379). Most of these are worked over both faces; but 112 and 116 are flat on the back. Of the smaller forms, 133-135, there are very few in other countries; the nearest forms being 132, from Lago di Garda (M., 391), 134 from Mayence (M., 371), and the elaborate work of 141, from Portugal (M., 374).

Saw flints are common in the Fayum, as 147-149, and are nearly like the Danish type, 146 (M., 352). Such saw flints probably continued to be made into later times. Sickle flints, with smaller teeth and curved edge do not appear in the Fayum, but were very common in historic times, even down to the XVIIIth dynasty. The handled knife, 150, 151, appears in the Fayum group; but it looks as if it must be an intrusion, picked up by the native collectors from some source different to the rest of the series, as it borders on the type of the Ist dynasty.

153 to 157 are peculiar forms, of which the sources are unknown. The small flints with a straight base are found in Europe, 158 at the Lake of Constance, 159 at Doubs (M., 369, 370); they are curiously close to 160 from the settlement at



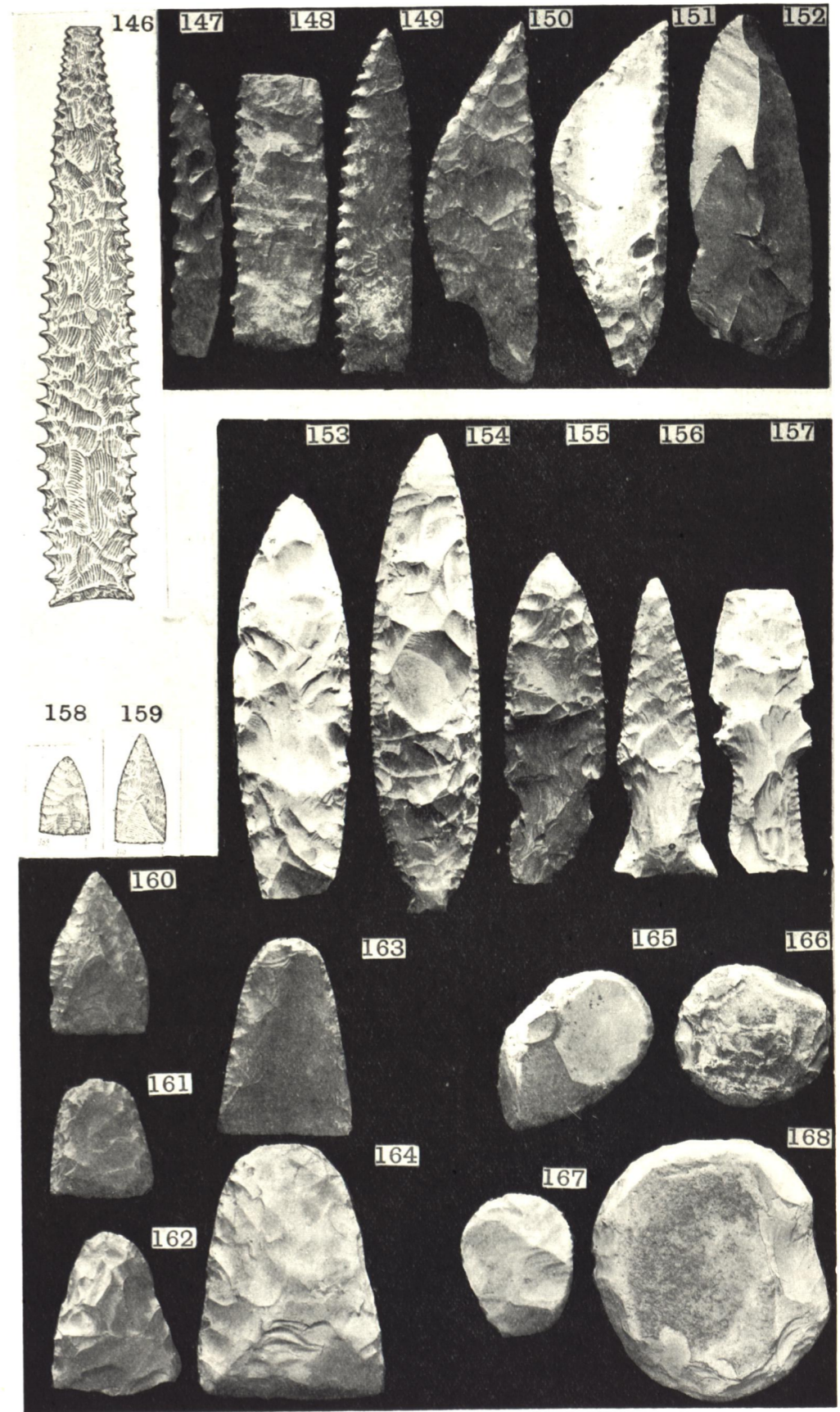
91-145 SOLUTREAN.

Naqadeh. This borders on the flat-based and round-ended type 161 from the same site, and 162 to 164. The latter two are finely worked, with the under side a remarkably flat fracture; the purpose of this type is unknown.

The round scraper is common in Egypt. 165 to 168 all have a single flat face below, and are almost flat above, with well rounded edge chipping. 165 is from the settlement at Naqadeh, 166 from 1,000 feet over the plain at Thebes.

W. M. FLINDERS PETRIE.

(To be continued.)



146-149 SOLUTREAN. 150-168 UNCERTAIN.

MORE OF THE EARLIEST INSCRIPTIONS.

SINCE the account of the earliest inscriptions, on the cylinders, was given in ANCIENT EGYPT (1914, p. 61), a large group of twenty-eight more such inscriptions has been brought forward by Mr. Blanchard of Cairo, who has collected them for some years past. I have particularly to thank him for making a set of casts, which he has kindly given me for study; from these the present drawings are made, and I hope to publish them in photograph when the general catalogue of cylinders may be issued.

For facility of reference these fresh inscriptions are numbered on from the previous series which ended at No. 75. Beside the twenty-eight here of the earliest class there are a few of historic times, continuing the numbers to 108. Mr. Blanchard's cylinders, being obtained from natives coming to Cairo, are mainly derived from Lower and Middle Egypt, and some are known to come from the Delta. In accordance with this there are twelve with the seated figure, which we have already noticed (1914, p. 66) as being the prototype of the Memphite steles; while there are only two of the *aakhu* birds, which are like those on the steles of Abydos. The distinction of these types, belonging to the North and South respectively, is therefore confirmed. The inscriptions are here grouped in the same manner as those before published.

SEATED FIGURES, 76-87.

No. 76 apparently only bears the personal name Nebsneit, a name given as dedicating the child to the goddess, "Her mistress is Neit."

No. 77 has the *theth* formula, "May she be like unto Neit;" and the name Hekasen, meaning "Magic conforms—or unites—the worshipper with the gods."

No. 78 has only the *theth* formula, "Like unto Neit and Hen." In No. 38 Hen occurs, apparently as a deity parallel to Neit. It may be an early form of writing the god Henena who is named in the Pyramid Texts (Pepy I, 636).

No. 79 bears the name Kanebneit, referring like No. 76 to a child being dedicated to Neit—"The mistress of the *ka* is Neit."

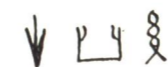
No. 80 is another Neit name, Auotesneit, "Neit is her inheritance."

No. 81 appears to read Pekhetneit, meaning, "This offering to Neit," or "This thing is of Neit," or "It is a thing of Neit," another form of dedicating a child to the goddess.

No. 82 reads, "Like unto Ahat, like to the circulating moon." The cow Ahat was the divine mother, identified with Isis as mother of Horus, and hence connected with the moon. This suggests that the favourite early names Beb, Beba, Bebu, Beba-onkh, Beba-res, Beba-senb, and others, may all refer to the moon-mother goddess.

No. 83 appears to read as the name Zesa, meaning "to revive," with *sa sa*, repeated parts of the name.

HER MISTRESS IS NEIT.



LIKE NEIT

LIKE HEN & NEIT

NEIT IS MISTRESS THE KA'S

NEIT IS HER INHERITANCE

NEIT TO OFFERING THIS

CIRCULATING OF MOON LIKE AHAT LIKE

TO REVIVE

AN OFFERING

UNION HER GRANT MUT TO UNITED

SHEPSES SEALER OF

PERSEA OF THE KA THIS

NEIT LIKE TO



No. 84 is partly broken, but the imperfect signs point to there being three repetitions of the same group.

No. 85 is an invocation to Mut, "May she be united to Mut, grant her union." The name Sen-mut, "united to Mut," occurs on another cylinder, No. 74, and is familiar as that of the well-known architect in the XVIIIth dynasty.

No. 86 begins with a sign which is not certainly identified. It is probably the *sethet* sign, the early form of which is seen on the ivory gaming slip of King Qa (*Royal Tombs*, I, xvii, 30); this may be the same as the sign *o* used for "a caravan." As *sethet* designates both the people of the First Cataract and the Asiatics, it may well be that the two signs are identical, and mean "nomads" or "desert dwellers." This cylinder belonged then to the sealer of the caravan goods, or customs officer, named Shepses. The sign in question seems as if it was a bundle of goods rolled in a cloth, and secured by tying it up at each end. Such a form of bundle is earlier than a sewn-up sack, and would be suited for putting across an animal's back. Bundles like this I have often made up when packing in Egypt. Another sign which looks as if it might well be of the same origin is *kep* or *käp*, meaning "to hide"; this may be derived from the rolling up, and so hiding, things in a cloth. The good representation of the cylinder seal, with metal caps at each end, and a loop for suspension, should be noticed.

No. 87 begins with an invocation to Neit, "May she be like Neit"; followed by the personal name Pekashed. This sign *shed* occurs in very few words, and here it might mean, "May this *ka* be nourished," or "This *ka* of the Persea," as the sign is used in writing the name of that tree, *ashed*.

AÄKHU BIRDS.

No. 88 appears to bear only the personal name Aäba, repeated in different ways. The *aäkhet* bird is like those on cylinders Nos. 12 to 22.

No. 89 may probably be names repeated in different forms.

No. 90 belonged to a "Guardian of this house—or temple—of Neit."

No. 91 reads, "The gift of Sebek" with the name Nefer-hetem. This name, meaning "Excellence of fulfilment," is evidently an exclamation at the birth.

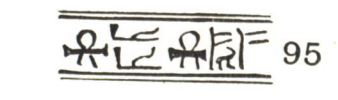
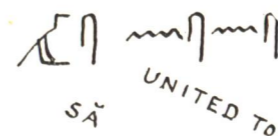
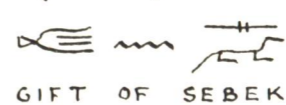
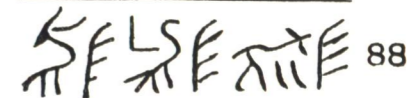
No. 92 expresses another devotion to Neit, "Neit makes perfect." Here the crocodile, Sebek, is a form of Neit (*see LANZONE, Dis. Mit., 1043-4*); the association of Neit nursing two crocodiles is familiar in glazed pottery amulets. The personal name here appears to be Seba.

No. 93 reads, "Her *ka* is conformed—or united—to Bat." Here, in the place of the god's name of the formula, appears to be the bee. As no god is known named Bat, it seems that this is a prayer to be conformed to the king, so as to accompany him in his life with the gods.

No. 94 is confused with many repetitions. It is a prayer for conformity or union with the god Sa, who appears in the Pyramid Texts (Unas 439) and also later. He was one of the gods accompanying Ra. As *T* or *Tet* is brought into the formula, that is probably the personal name.

No. 95 bears a simple prayer, "Living gods give life"; or perhaps, in view of a minute *aäkhu* bird between the *neter* signs, it might read, "Gods of the Living Spirits give life."

No. 96 has the name of a high priestess, "The Divine Wife, Shedt." The sign below may possibly be a form of the hand which usually is written along with the *shed* sign.



No. 97 is the largest early cylinder that is known. It belonged to an official who was "Commander of the *khent* hall of the palace, priest of Tehuti, Ba, and Anpu." It is noticeable that this earliest known writing of Tehuti is repeatedly expressed by two birds, suggesting the dual, as in the termination of the name Tehuti. Similarly, the name of the god Mehti is written with two hawks; and the plural names Heru, Khnumu, and others, written with three animals.

No. 98 is not clear in its structure. It would seem to read, "May she go forth conformed from the *khent* hall," with the personal name Sha. The *khent* hall was the portico of the palace; and, from that, of the temple. In it the royal purification took place before admission to the temple; and it is probable that the ordinary worshippers were only admitted thus far. Here it was then that conformity or union with the gods would be ceremonially sought.

No. 99 has apparently the personal name Erdanefer, "Being well given," like the Greek name Eudōros. The title or prayer is not clear.

No. 100 has the same title as No. 69, the "Opener of the canal banks" at the inundation. The name is Nuna, the devotee of Nun, the primitive water-god.

No. 101. The Maltese cross sign is probably *un*, as in No. 58. The name Unn-ka expresses the satisfaction at the continuance of the family *ka* re-incarnated in the new-born child, "The ka exists," or continues to be.

No. 102 is much worn, and not intelligible.

No. 103 has a well-known title of pyramid times, the *her seshta*, or secretary, in the form *her khetm sesh neb*, "over the sealing of all writings." The personal name appears to be Sezā, meaning to revive or make healthy.

No. 104 is of a different workmanship, and much worn in parts. It apparently did not bear any inscription similar to those here considered.

No. 105 may contain the name of an early king beginning Ar; he was prophet of Hathor who presided over the *duat* hall of the palace, or of the temple.

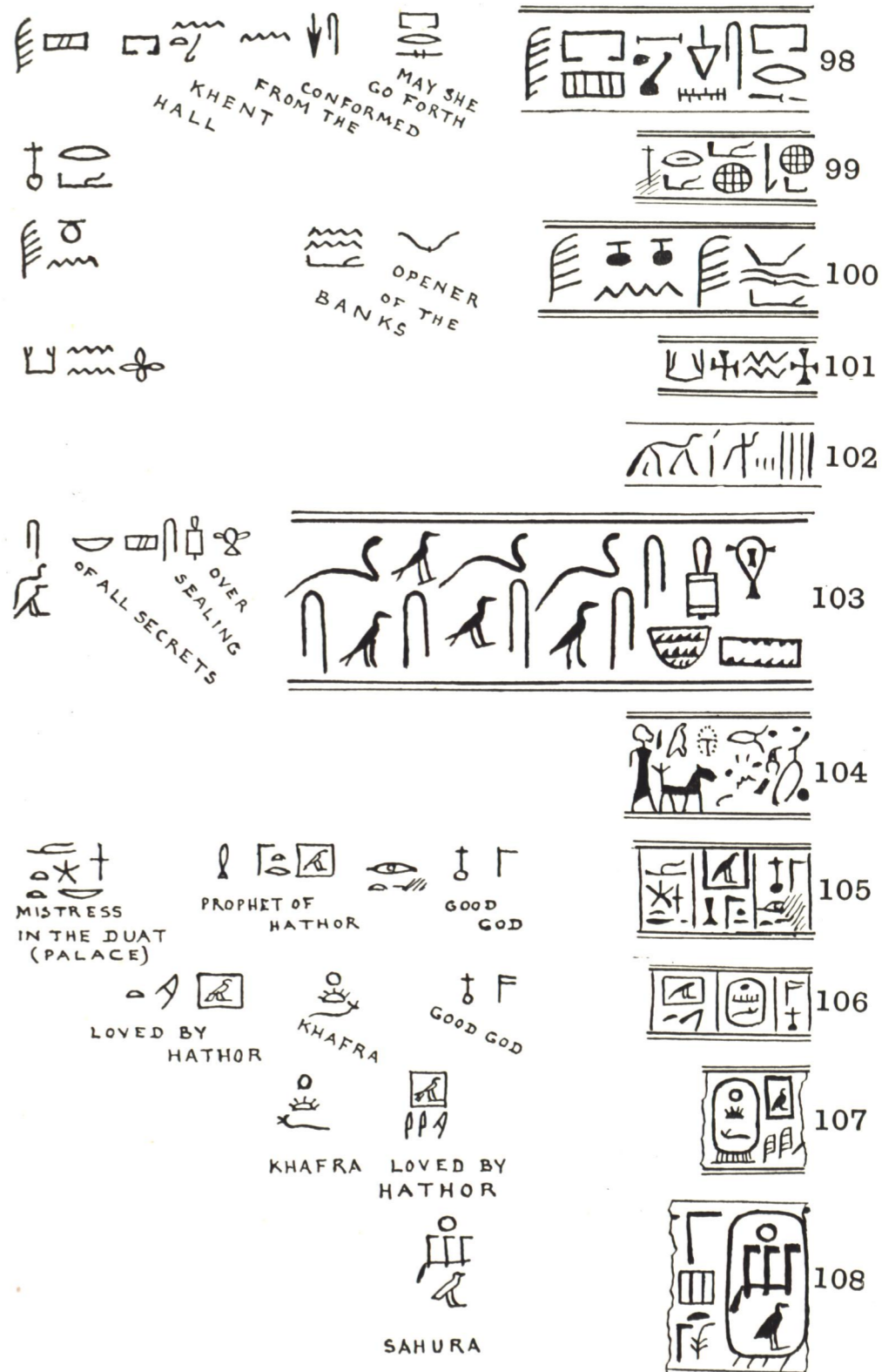
No. 106 is of Khafra beloved by Hathor.

No. 107 is the same inscription.

No. 108 is a portion of a cylinder of Sahura. The inscription is too much broken to be safely restored.

It is satisfactory to see that nearly all of these cylinders are intelligible as to their structure, and most of them read as reasonably as the short expressions of later times.

W. M. F. P.



REVIEWS.

The Rock Tombs of Meir. Vol. I, *The Tomb-chapel of Ukh-hetep's son Senbi.*—A. M. BLACKMAN. 4to, 41 pp., 33 plates. 25s. (Archaeological Survey of Egypt, Vol. XXII.)

This book contains a thorough account of one of the tombs at Meir, of the beginning of the XIIth dynasty. The whole is given in drawing, which is of sufficient scale in the key plates and the details; while the more important parts appear in thirty-four photographs, and six colour photographs. The general type of the tomb is intermediate between those of Deshasheh and of Benihasan, as it is also intermediate in both its locality and age. A catalogue of the tombs of Meir, of the VIth and XIIth dynasties is given; and genealogies of three generations in the earlier group, and seven generations in the later. Especially may be commended the translating of the short sentences over the scenes, which have been too often neglected owing to their obscure brevity. Many points of interest are mentioned or discussed in the description. The nomarchs in the middle of the XIIth dynasty assumed much of royal attributes; behind Ukh-hetep V is the formula "All protection, life, stability, and happiness, all health, all joy, behind the Nomarch, over the priests, Ukh-hetep, for ever," and he is shown holding the *onkh* like a king or god. The type of the herdsmen is in some cases clearly not Egyptian, and is identified by Prof. Seligman with that of the Beja tribes in the eastern desert. The art of the tomb shows a peculiar development toward naturalism, rising between the VIth and XIIth dynasties; as such a movement is not traceable in the contemporary Denderah series of sculptures it would seem to have come in from the north, perhaps owing to the Asiatic invasion at the close of the Old Kingdom. The figures are shown in side view, without displaying the whole width of the shoulders, as in Pl. XXI, 2, 3, 4. The men as well as women are coloured yellow; and though the copper-red Egyptian is not likely to have been really modified, yet a Semitic rule may have made a yellow skin to be regarded as the correct tone. A long spiral side lock of hair sometimes is shown, which is not Egyptian. There is a discussion of the *ukh* emblem, which was a fetish of Hathor, so sacred that the ruling family took from it their name of Ukh-hetep. It seems to have been a disc with a pendent uraeus on either side, crowned with two straight feathers, and supported on a lotus handle, decorated with a bow tie and ends, or perhaps a *menat* collar as Mr. Blackman suggests. Against the latter interpretation it should be noted that there was only one pendent *menat* to a bead collar, not two ends as figured here. A point to remember is that the hieroglyph of Kusae is not a man with two giraffes, but with two long-necked panthers like those on the Narmer palette. One point may be reconsidered; in a footnote it is said that the reaper in the Kamara papyrus (ANCIENT EGYPT, 1914, p. 26) has his head protected by a sack. Such would certainly not be needed by any Egyptian during the spring harvest season. It

rather seems to be a linen bag to hold the ears of corn, hitching on over the head and hanging down on the shoulders; this would be parallel to the linen bag worn on the hip by harvesters in the IIIrd dynasty (*Medum*, XXVIII, Tomb 22).

The terrible indictment of past neglect and injury, by plunderers and authorised excavators, which is given without comment, is the best of reasons for hoping that all the other tombs of this district will be fully published as in this volume; and that scientific excavation may yet save a fraction of the amount that has been wantonly destroyed by the past generation.

Prolegomena zur Geschichte der Zwerghaften Götter in Aegypten. VON FRANZ BALLOD. 8vo, 103 pp., 119 figures, with Russian abstract 11 pp. (Liessner, Moskau.) 1913.

One of the greatest needs of Egyptology at present is to form complete guides to all that is known about the various gods. The study here of Bes and allied gods, by a former Russian scholar of Prof. von Bissing, is therefore welcome; but appearing as a doctoral dissertation published at Moscow it may escape notice, and does not appear in Mr. Griffith's ample bibliography. We therefore give an abstract of the work here.

The various names of Besi-form gods are Bēs, Hayt or Hatti, Ahti, Ohäiu, Tettnu, Sept or Sopdu, and Segeb. The sources of these gods are stated from all authorities. The usual opinion is for the Punite origin, probably South Arabian; and some connect Bēs with the Semitic *būs*, "to tread down," *besay*, "a conqueror," referring to the warrior figures; others with the Egyptian *bāsu*, "the panther," referring to the skin dress of the god. The various aspects of Bes are quoted, as the god of dance, music, joy, toilet, of women, of birth and infancy, and of defence with sword and shield. If we had to give a single expression for the god, we could only call him "protector of domestic joy."

Next is given the chronology of Bes. First, with names. Of the Middle Kingdom is the inscribed headrest (Brit. Mus.) and figures of Ohäti (ivory wand). In the XVIIIth dynasty is Ohäiu (Book of the Dead, XXVIII). Ptolemaic figures are of Bes and Hayt, Roman of Ahti, Bes and Hayt or Hatti. With foreign attributes is Sopd, smiter of the Mentiu, Tetten, and Hayt. Bes is assimilated to other gods, as Segeb, Min-Hor, Mafdet, and Omom. Second, are dated figures without names; various dwarfs of the prehistoric in stone and ivory, and on seals; Middle Kingdom figures on ivory wands, and the box of Rifeh. In the XVIIIth dynasty, figures abound, on an ivory wand, birth scene of Hatshepsut, amulets, scarabs, spoons, furniture and vases. One of the finest examples—here unmentioned—is the ebony and electrum toilet box of Amenhetep II at Edinburgh. Of later dynasties there are scarabs, amulets (mainly XXIInd), rough vases (XXIIIrd-VIth), the Bes pillars (XXVth and Roman), complex polytheist figures of Bes as on the Metternich stele, the Serapeum bronze, and the great amulet (*Amulets*, 135aa), and lastly, the Roman terracotta figures. The Nubian forms follow.

The last section is on the types of Bes, classifying the above material by the forms. The dates of appearance of all the details and varieties of the types are stated,—the best summation in the book. Then follows a classified list of all the varieties of types used in different ways, with hundreds of references to publications. The important female form of Bes is only glimpsed in seven lines; it needs much fuller treatment.

All this is termed Prolegomena to the history of the dwarf-gods, and we must hope therefore that the study will be continued in various lines of research. Though

continually speaking of the *zwerghaften* gods, yet the whole subject of the real dwarf-god Ptah-seker is not touched. That is a very complex matter; the obscure relations to Ptah and Seker, and to the *pataikoi*, need much elucidation. In the whole treatment we need to define the range of the meanings of the various forms,—the relations to other gods in Egypt and in other lands,—the functions of the dwarf-gods. The method needs to deal more with the facts on which all is based, and not with copious quotations of opinions. It matters most what are the basic facts; how writers have understood them is quite secondary. The present work is too mechanical in piling together references, which largely mean repetitions of the same material,—too much an “emptying of note books.” As such it contains very useful material; but it needs much weeding. If the author will proceed to the constructive task of welding his prolegomena, and producing a real history from all that can be gleaned about dwarf-gods, fortified by parallels in other religions, and with just enough of past opinions to show what is already accepted, he will do a most valuable and permanent work. We hope also that future illustrations may be larger and more distinct.

Palestine Exploration Fund; Quarterly Statement, Jan., 1915. 8vo, 52 pp. 2s.

This number contains various papers of interest connected with Egypt. Lieut. TRUMPER discusses the route of the Exodus from a personal study of the region. The key of his position is that Marah is Ayun Musa. Thence he traces back, three days' journey (Ex. xv, 22), and reaches a site which he proposes for the crossing opposite Gebel Geneffeh, where he supposes Migdol to have been. He fully accepts the position of Pithom, and takes the milestone found there as proving that Clysma was eight miles from Ero, or Pithom, and therefore not to be sought for at Suez. In all this there are several matters which are not taken into account. The Antonine Itinerary proves that there was a Clysma near Suez, doubtless the present Kolzum north of Suez. But as the name Clysma merely means a shore, the milestone proves that there was a shore, or edge of a lake or sea, at eight miles east of Pithom. In the itinerary in Exodus it is certain that undistinctive stages are not noticed. From Etham, which all agree was about Ismailiyeh, there are but five days' journey specified in going south to Elim, which must be Wady Gharandel. The distance is 110 miles, so probably three days at least are not specified. This being the case, it seems more likely that Marah next before Elim is the bitter Ayn Hawareh, a few miles north of Gharandel, as that is three days in the wilderness from the last fresh water. Then the unspecified days' journey were either before or after the crossing, and thus the position of the crossing is not fixed, and may probably have been in the shallows near Sheykh Henedik, rather than in the deepest part of the Bitter Lakes. As to Rameses, which Mr. Trumper would place north of Pithom, there is no chance of its being out in the open desert; the only possible site for it is Tell Retabeh, where monuments of Rameses II and III exist.

Prof. MACALISTER gives an account of a collection of pottery at Jerusalem, with four photographs of groups by the owner, Mr. Herbert Clark. The open dish lamp is of seventh-century Greek origin, as at Naukratis. The pottery alabastra forms are Ptolemaic; in alabaster they may be of Persian period but not earlier.

Mr. OFFORD writes on the former extent of the papyrus growth in Egypt.

Mr. STANLEY COOK gives a summary of an important paper by Prof. Max Müller (*Jewish Quarterly Review*, April, 1914) on a papyrus of the reign of

Tahutimes III, now at Petrograd. This contains a list of envoys from a dozen cities of Syria, which must have been the residences of petty chiefs. These places are: (1) Megiddo; (2) Kinneroth, near Tiberias; (3) Yakasipu, Achshaph; (4) Shamaduna, supposed to be Shabbethon; (5) Taanach; (6) [Ru]?-sha'ara, supposed to be a Rosh-El, “God's Summit”; (7) Tinni (unexplained), perhaps Dan or Tipunu-Dibon; (8) Sharon; (9) Ashkelon; (10) Khusura, Hazor; (11) Hatuma, unknown; (12) Rakisha, Lachish, the first mention of that city. We should note that these names appear to fall in two separate groups geographically, 1-8 in Galilee, 9-12 in S.W. Palestine. The Egyptian names (see *Jewish Quarterly Review*) are transliterated in the system we use here, as follows, with probable equivalents:—

1. Maketa	...	...	Megiddo.
2. Kinnaratu	...	...	Kinneroth, near Tiberias.
3. Yakasipu	...	...	Achshaph, Yasif, 6 N.E. of Acco.
4. Shamar(d)una	...	...	Shimron, 5 W. of Nazareth.
5. Taonaki	...	...	Taanach, 4 S.W. of Megiddo.
6. Shaora	...	...	Sh'arâh, 1½ S.W. of Sarona.
7. Tinni	...	...	Denna, 7 S. of Sarona.
8. Saruna	...	...	Esh-Sharon, Sarona, 6 S.W. of Tiberias.

The furthest apart of these places are 3 and 5, 30 miles apart.

The southern group is to the south-east of Ascalon:—

9. Osqaluna	...	...	Ashkelon.
10. Husura	...	...	Hazor, Hadattah, near Ashkelon.
11. Hatuma	...	...	Etam, 12 E.S.E. of Lakhish.
12. Lakisha	...	...	Lakhish.

Some of the identifications proposed by Prof. Max Müller differ from these. Shamaduna, also read Shamaruna by Prof. Golénischeff, M.M. identifies with Shabtuna of Thothmes III, now Shebtin, 9 E. of Lydda, which does not belong to the Galilee group. Saruna, now Sarona by Tiberias, M.M. connects with the plain of Sharon, which does not agree to its position in the lists. Shaora (or (Sha'ara), M.M. conjecturally reads Rosh-El, but does not identify it. It seems to be Sh'arâh by Sarona. For Tinni M.M. suggests Dan or Dibon, but Denna is near Sarona. In the southern group the Hazor Hadattah is named by Eusebius and Jerome as near Ascalon. Hatuma is not identified by M.M., but with the weak *h* it may well be Etam, the position of which is not certain, but supposed to be as above. The only way to deal with ancient names is to observe the geographical grouping, and then to search the map exhaustively in the probable region.

Cairo Scientific Journal, August, 1914. 1s. (Wesley and Son.)

Though this useful Journal is mostly occupied with modern questions, it contains also some papers of archaeological interest. In the above number is a valuable account of “Customs, Superstitions and Songs of the Western Oases,” by Mr. HARDING KING. In Khargeh Oasis is a procession of a Mahmal, which is claimed as being the origin of the Cairo Mahmal that goes yearly to Mecca. A camel bears a tent in which is a hereditary occupant, who receives small offerings from the people. It may well be that an early custom is thus preserved; and as the Cairo Mahmal is said to have originated in 1272, it was certainly imported into Islam, and probably had some earlier source.

The most striking custom is that seven days after birth the child is placed in a sieve with salt and grains of corn; these are sifted through and scattered in the village. "The ceremony is then completed by the father of the child trundling the sieve like a hoop through the streets of the village, . . . the sieve is trundled about so that when the child grows up he may be able to run quickly. This custom is common to both Khargeh and Dakhleh." This exactly explains a curious scene in the birth sculptures at Deir el-Bahri and elsewhere. After the birth of the child it is nursed by the goddesses, and presented to the gods; after that appears Anubis, rolling a disc along upon the ground (*Deir el-Bahari*, LV). Dr. Naville states (II, 18) that this scene recurs "in all the birth temples, except at Luxor . . . From the text at Denderah I gather that this disc is the moon, and that the god is presiding over the renewal of the moon." The earliest mention of devotion to the moon, on a cylinder published in this number (p. 78), describes it as *Aoh ne beb*, "the moon of circulating"; and the very common names of Beb, Beba, Bebu, in the earlier part of the history show how prominent was this aspect of the moon. Thus the surviving belief that the rolling sieve is a charm to give quick running to the child, agrees with the meaning of Anubis rolling along the circulating moon as an emblem of motion. There may be some further connection of the jackal-god with the three jackal skins which seem to originate the sign of birth, *mes*; but of this there is not connective evidence as yet. At least we can now see the survival of the scene shown in the temples, and ascertain its import.

A custom agreeing with that in Southern Europe is that in order "To protect a tree from the Evil eye and ensure a good crop, some animal's bone—frequently a skull, wrapped up in cloth is hung up in the branches, and sometimes small doll-like figures are used in the same way." The bucrania for protection were well known in Egypt; they appear over the doors on a prehistoric ivory carving (*Hierakonpolis*, XIV), over the shrine of the Fayum (*Tarkhan* I, ii, 4; *Labyrinth*, XXIX, and ever after), and dozens of coloured skulls trimmed for hanging up are found in the pan-graves (*Diospolis*, XXXIX). A curious illustration of the persistence of native custom in the female line is seen in the use of songs. "There are a number of songs peculiar to the Oases. They are all sung by women, while the men sing only Bedouin songs." This agrees with other instances where intrusive custom is restricted to the male descendants.

Mr. G. W. MURRAY gives a brief notice of the old mining camp of Bir Kareim, which has been suggested as the site of Sety's establishment in the Turin mine papyrus. The existing remains seem to be all Roman. He also mentions a discovery by Mr. G. B. Crookston of ancient workings for amethyst near Gebel Abu Diyeiba, between the phosphate mines of Wasif and Um Huetat. The cavities with amethysts are in veins in the granite which run straight for hundreds of yards. These seem like old faults filled up by gradual precipitation. Such a source agrees with the abundance of amethyst in the XIIth dynasty when Nubia was being exploited.

PERIODICALS.

Zeitschrift für Aegyptische Sprache, Vol. LI, 1914.

LACAU.—*Suppressions et modifications de signes dans les textes funéraires.* It is well known that in the Pyramid Texts and in inscriptions of the Middle Kingdom certain signs are represented in a mutilated condition. This has been recognised as due to the belief that such signs had in themselves a certain danger, due to the fact that the objects, which the signs represented, had power to molest and even to kill. M. Lacau points out that the mutilation, and even suppression, of these signs was carried out to a considerable extent, and introduced many curious changes in the orthography. He calls attention to the fact that these alterations occur only in inscriptions in the actual burial chamber, or for the use of the dead only; and that the signs affected always represent living creatures.

Pyramid Texts.—In these inscriptions, particularly those of Unas and Teta, the human word-signs or determinatives, common in other Old Kingdom texts, are suppressed, and the word is spelt out in alphabetic signs. This is not the archaic method as is usually supposed, but an abnormal variation. In the texts of Merema and Neferkara the earlier system is reintroduced, but with the signs mutilated. Replacement of a dangerous sign by one which is harmless or neutral is also found. These neutral signs are \bigcirc | \ , often used instead of a human figure, especially in the dual and plural. The human figure as a word-sign is also replaced by another sign having the same phonetic value, e.g., 𓂏 the pronoun of the first person singular is replaced by 𓂏 ; in case of a determinative the human figure is replaced by another sign which gives an approximate sense of the word. Mutilation is the "killing" of a sign so as to render it harmless. The mutilation of the human figures consists in retaining the arms and legs in the characteristic attitude, and eliminating the body and sometimes the head. The same rules appear to hold good as regards animals, with the exception of the fish-signs; for in the whole of the Pyramid Texts there is only one representation of a fish (N. 537). The taboo on fish may account for this fact; as fish appear to have been considered peculiarly malevolent, they would be excluded from the near neighbourhood of the dead king. The scorpion is always represented without a tail, but for some unknown reason the 𓏏 and 𓏐 are never mutilated.

Middle Kingdom.—It is remarkable that the suppression or mutilation of signs is quite inconsistent at this period. Thus, the double sarcophagus of Mentuhotep, now at Berlin, contains human figures in the inscriptions on the inner sarcophagus, and none at all in the inscriptions on the outer. Yet the two were made for the same person and probably in the same workshop. In many instances in Middle Kingdom texts the human figure is replaced by the vertical line |, which is used for man, woman, or child signs; for the bearded man the sign is rather longer. The determinatives of the words for "enemy" or "death" are replaced by the diagonal stroke \. For the animal signs there is no fixed rule. The birds are often mutilated by the omission of the hinder parts including the legs. The serpents are represented with the heads divided from the bodies; the scorpion is

a form of water worship, and is therefore found in some of the cults of Osiris. It seems also to have been connected with the sacrifice, actual or vicarious, of the king.

MEYER.—*König Sesonchosis als Begründer der Kriegerkaste bei Diodor.* The law-givers of Egypt, according to Diodorus, were six in number: Mnevis, Sasuchis, Sesonchosis, Bokchoris, Amasis, and Darius I. The first two are legendary, the last three are well known. Sesonchosis has generally been identified with Sesostris, but in Manetho Σεσωγχις (Africanus) or Σεσογχωσις (Eusebius) is the form used for the Egyptian Sheshank.

Miscellaneous.

SPIEGELBERG.—A correction of a demotic inscription published in the previous number. The inscription should begin, "Afterwards it happened one day that Pharaoh betook himself to the burial vault of Apis."

SPIEGELBERG.—The Coptic date-word 𐩧𐩢𐩨 is derived from the ancient 𐩧𐩢𐩨, and is not used for the Indiction; the 𐩧 is the remains of the word ḥa-t.

EMBER.—Sethe has called attention to secondary stems in Egyptian with prefixed ḥ. These are paralleled in Mehri, a language of Southern Arabia.

M. A. MURRAY.

FLAXMAN SPURRELL.

1843-1915.

THE notice of the death of Flaxman C. J. Spurrell will not convey much to the present generation of workers in Egyptology; but his help and influence had largely to do with the wide and scientific treatment of the subject in England. Living near the Crayford pits, he was devoted, forty or fifty years ago, to the search for the mammalia in the brick earths there, and the study of flint implements. He discovered a stratum of flints left in the course of working on an old land-surface, and succeeded in re-constituting some of the flakes into the original blocks. On my exhibiting plans of ancient earthworks in 1876, he took much interest in them, and began a close friendship which led him to give his time largely to Egyptian matters for nearly twenty years. In the work of the unpacking and arranging collections, in studying the materials—especially the colours and gums—in sorting and drawing flint implements, and in other subjects, he was indefatigable. Some of the books of that time show his work in the plates, as in *Kahun*, *Illahun*, and *Naqada*, and in chapters written by him in the latter two books. In those years, before the present generation of workers arose, he was the constant helper in all the scientific questions that appeared, as well as in the hard work of handling the tons of materials that had to be received and despatched in England.

The stimulating manner in which he encouraged research could hardly be better shown than by a letter of his, dated in 1881. In that he wrote: "I do not know a treatise on the Geology of Egypt, in fact it is very uncertain, but it appears to me that the study of the evidences of a rainy time in connection with evidences of man, offers a splendid chance of proving the antiquity of the race. There must have been a time when the Nile Valley was excavated and the lateral valleys poured down in torrents the gravels in which implements have been found, and through which tombs have been cut. While this was going on, was the Nile depositing the present style of mud? If not, when did the mud begin, and were there no late periods of detached rainfall which might have overlapped and ploughed into the mud? Is the drought of Egypt increasing now or not—I mean, what is the rainless region doing, contracting or enlarging, and is it capable of being compared with the mud deposits? I do not know if there are records of more or less rain in ancient inscriptions. Is it possible that the rainy period coincided with our later glacial times?—it has often occurred to me that the rainy period in Egypt and Morocco was our glacial period—the showery, or intermediate period, was the heavy cold rain time which followed our glacial, and the rainless time of Egypt is our time of reduced rivers and the dry valleys of to-day. It seems probable that the pluvial period in this country was more likely to destroy life than the dry glacial cold—at least to me. Can you see anything worth examining in these matters?"

After a discussion of festooning in drift strata, and the confusion of black and blue in early colouring, comes a postscript: "Are you in town this week? If you are near the Brit. Mus. and can meet me for an hour or so, I will join you—but *not* unless you have occasion to be there. I have lots of questions.—F. C. J. S."

The many questions raised in this letter are not answered yet, after a third of a century; but the article on the Stone Age in Egypt in this Journal will show that a little has been done toward the research so eagerly sketched out long ago. Personally, Flaxman Spurrell had a beautiful character. Abhorring all underhand doings, he avoided most of the current affairs as being too much mixed with cliques and wire-pulling. He was fastidious in his relations to men, as well as in his methods of work. Utterly true in the loyalty of his friendships, he was always ready to take up actively any piece of research presented to him, and to follow it unsparingly. It was most regrettable that he could not be persuaded to go to Egypt, and work with the stimulus of fresh material around him. But, as time passed, the pessimism which appeared in an assumption of cynicism over the intense kindness of his nature, grew into a melancholy tone. The entreaties of his friends would not lead him out, and for the last twenty years he seldom came from his retirement in Norfolk. Once and again in a few years he would suddenly appear for an hour or two, in a way tantalizing to those who remembered the keen interests of the past which he could no longer be induced to continue.

W. M. F. P.

NOTES AND NEWS.

OWING to the exigencies of the war, our workers are scattered in various directions. Mr. Guy Brunton is still in Red Cross work at Netley Hospital, acting as pay-sergeant there. Mrs. Guy Brunton has been in Hospital work on the East Coast.

Mr. Engelbach has returned from the front, where he was despatch riding, and is Lieutenant in the Royal Engineers, in training at Sheerness.

Dr. Walter Amsden is medical officer at Cooden Beach Camp, very closely occupied with inoculation and testing work.

Mr. H. Thompson (in Oxford and Bucks L. Infantry) is digging trenches on the East Coast, and came upon an ancient grave with Roman pottery.

Mr. G. R. North is now Lieutenant in 9th Batt. Queen's R. West Surrey Regt., digging trenches in Kent.

Miss D. K. Allan has been working on V.A.D., and joined the Scottish Women's Hospital at Asnières, as kitchen orderly; she is now in a ward at the Abbaye de Royaumont, nursing French and Turcos.

Miss Ruth Fry went to France as Secretary of the Friends' league for the protection of war victims, and is now returned.

Mr. Philip Button has been at the front from the first, and is now Captain in the 2nd R. Warwickshire Regt.

With the greatest regret we hear of the loss that Prof. Sir Gaston Maspero has suffered in the death of his son, M. Jacques Jean Gaston Maspero, who fell at the head of his division in the attack on Vauquois in the Argonne, on 18th February. M. Jean Maspero was known by his work on Greek inscriptions, and we shall all grieve at the loss of a scholar, and at such a blow to one of the leaders in Egyptology, to whom all will render their sincere sympathy.

Collection by THE BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT for the OFFICERS' FAMILIES FUND.

In December, I undertook to collect donations for the above-named war relief fund, from the annual subscribers of the British School. The correspondence has brought much satisfaction to us, so great has been the interest and the enthusiasm shown; except for one dissentient the subscribers have been unanimous in their approval, and have given hearty support to this cause. In the first month, nearly £230 reached me, in response to the appeal, shortly followed by another £100. During January, yet another £100 came in; about £50 more up to the present time (15 March) makes a total of £486 18s.

The Officers' Families Fund was established in 1899, and worked all through the South African War under experienced management. The Treasurer is Lord Milner, and the headquarters is at Lansdowne House.

Any contributions marked O.F.F., and sent to me at University College, Gower St., London, will be thankfully received, and acknowledged instantly by receipt, and will also be acknowledged in the *Times* and *Morning Post* on the first Thursday of the following month.

HILDA FLINDERS PETRIE.

THE EGYPTIAN RESEARCH STUDENTS' ASSOCIATION.

SOME of the branches have bravely maintained their activity. Others have flagged, but we hope that these will revive with the spring. It is still not too late to conduct a season's meetings, and the duty of keeping up former intellectual interests is more than ever felt by everyone. One or two of the branches mean to extend their meetings late into the summer.

LONDON. (Hon. Sec., Mrs. Sefton-Jones, permanent address, 74, Cadogan Place, S.W.)—Meetings, monthly; at 8 p.m. tea and coffee, 8.30 p.m. lecture. Dec. 10, at Mrs. P. Bigland's, an impromptu lecture kindly given by Mr. Sefton-Jones, on "The Bogomils." Jan. 29, Egyptian play, by Mrs. Purdon. Feb. 25, Mrs. Lewis, D.D., on "The Sinai Gospels." March 17, Miss M. A. Murray, on "Osiris." April and May meetings not yet announced.

GLASGOW. (*Pro tem.*, Rev. A. C. Baird, B.D., 14, Royal Terrace.)—At the University, Dec. 7, 8.30 p.m., Prof. Milligan, on "A thousand years on the Nile." Feb. 15, 8.30 p.m., Prof. Gregory, on "History of the Climate of Egypt."

HASTINGS. (Mrs. Russell Morris, Quarry Hill Lodge, St. Leonards.)—Oct. 17, Major Davenport, on "Ancient Egyptian Jewellery." Nov. 30, Dr. Spanton, on "Water Lilies of Ancient Egypt." Jan. 1, Mrs. Court, on "Sign Language." Feb. 17, at the Public Museum, Mr. Thos. Wright, on "The Fascination of Old Egypt." In April, lecture on Prehistoric Pottery. In June, garden (?) meeting.

ROSS-ON-WYE. (Mrs. Marshall, Gayton Hall.)—Third meeting, Dec. 30 (Mrs. Cobbold), lecture on "Ptolemaic Period." Jan. 20 (Mrs. Cobbold), lecture on "Graeco-Roman Period." Mar. 3 (Mrs. Schomberg), lecture on "Analogy of African tribal customs to those of Ancient Egypt." A small lending library on Egyptian and Ancient History, free for members' use, is established in Ross.

MANCHESTER. EGYPTIAN AND ORIENTAL SOCIETY. (Miss W. M. Crompton, the University.)—Monthly, 8 p.m., at the University. Oct. 5 (1914), Annual Meeting, when Prof. J. H. Moulton, D.D., was elected President, in place of Prof. Rhys Davids, retiring; Prof. Flinders Petrie, on "The Metals in Ancient Egypt." Oct. 31, Principal Burrows, on "Recent Excavations in Crete." Dec. 1, Rev. D. P. Buckle, on "The Book of Wisdom." Jan. 15, Miss M. A. Murray, on "Ancient Egyptian Literature and Legends." Feb. 17, Prof. Elliot Smith, on "Oriental Temples and Mummies." Mar. 19 (5 p.m.), Principal Bennett, D.D., on "Archaeology and Criticism."

HILDA FLINDERS PETRIE.

For the description of the Portraits see the first article by Prof. Gardner, on the supreme figure of Cretan art which we are permitted to publish by the authorities of the Boston Museum.



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It is hoped to print a great variety of articles in the course of the current year, some of them dealing with places and sites to which the present war has added new associations.

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A STOIC OF LOUVAIN: JUSTUS LIPSIUS.

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AT THE SIGN OF THE OWL.

ANTIQUARIAN NEWS.

REVIEWS AND NOTICES OF NEW BOOKS.

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The contents of the May ANTIQUARY will include the second of the series of illustrated Papers, by Mr. R. COLTMAN CLEPHAN, F.S.A., on "Augusta Treverorum: the Modern Trêves (Trier)"; and articles on "A Court Physician of the Restoration," illustrated by Mr. MICHAEL BARRINGTON, and "Cathale Priory, Herts," by Mr. HERBERT C. ANDREWS.

All the usual features of the ANTIQUARY will be maintained. The latest discoveries and all current events of archaeological interest will be chronicled in the NOTES OF THE MONTH, while literary antiquarian chat will find place, as heretofore, AT THE SIGN OF THE OWL. Reports of the meetings of Archaeological Societies and notices of their publications will be given under ANTIQUARIAN NEWS; while all new publications of importance will be noticed in the section for REVIEWS. THE ANTIQUARY'S NOTE-BOOK will contain short notes and documents, and the CORRESPONDENCE page is always open to readers.

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