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Author(s): F. Ll. Griffith

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BIBLIOGRAPHY 1917—18: ANCIENT EGYPT

By F. LL. GRIFFITH, M.A.

LETTERS have appeared in the newspapers urging that the British Government should give support to Egyptology, and in particular advocating the creation of a subsidised British Imperial Institute of Archaeology in Egypt. The present is a moment when the Empire must feel deeply its responsibility for the safety of the monuments in Egypt, the scientific control of its exploitation and the recording and garnering of its marvellous treasures of art and history. A letter on this subject addressed to the *Times* by our President is reprinted on p. 217 of the *Journal*.

The work of the Egypt Exploration Fund 1882—1918 is a brief review, in seven pages, with illustrations, of what the Society has accomplished in the thirty-six years of its existence.

The publication of *Ancient Egypt* has been suspended since the end of 1917 owing to the war.

The first volume of Oric BATES' *Harvard African Studies* is reviewed by SELIGMAN, *Man*, 1918, no. 44. May we express the hope that this promising enterprise will not be allowed to lapse, but may become what its lamented author evidently desired it should be, a permanent repository for research in a wide field around the great centres of early civilisation in Africa?

An influential committee at Khartoum, headed by Mr J. W. CROWFOOT, has founded a magazine entitled *Sudan Notes and Records*. The first number, which appeared in January 1918, contains interesting and valuable articles on the Ancient History (by REISNER), anthropology and natural history of that country. Subsequent numbers are not less valuable in their contents. Subscribers who send half-a-guinea to the Secretary, *Sudan Notes and Records*, Law Courts, Khartoum, will recognise that they are aiding a worthy enterprise, one which will improve our knowledge of a substantial portion of the British Empire and will help forward its scientific development.

We may here call attention to FLINDERS PETRIE's *Eastern Exploration, Past and Future*, three lectures delivered at the Royal Institution dealing with Jerusalem and Palestine, Syria and Mesopotamia; their historical importance at all periods; how to preserve their archaeological records; how to establish an efficient Department of Antiquities and satisfactory laws in regard to the handling of discoveries and treasure trove; and what pitfalls to avoid.

In a report on repairs by BARSANTI at Sakkāreh (Serapeum, etc.), Thebes (Ramesseum and Tombs of the Kings) and Nubia (Abusimbel to Philae), it is stated that the relief inscriptions reached by the reservoir water at Philae, etc., are doomed to gradually disappear, *Ann. du Serv.*, XVIII, 8, 11, 14.

DARESSY writes on the water question in Ancient Egypt, the Nile, irrigation, wells and disputes about them, and cisterns constructed in the desert, *Mémoires présentés à l'Institut Égyptien*, VIII, 201.

QUIBELL gives a very interesting account (though with but little archaeology) of a visit to the Oasis of Siwa, *Ann. du Service*, XVIII, 78.

ROEDER has contributed a survey of the progress of Egyptology during 1916 to *Zeits. d. Morgenl. Ges.*, LXXI, 272.

Bibliography of the principal and most useful works for the study of Egyptology and of the monuments and sites in topographical order, RICCI, *Revue Archéologique*, v sér., tome VI, 197, 374. On the long series of publications of the *Institut français au Caire*, ID., *op. cit.*, v, 359.

EXCAVATIONS AND EXPLORATIONS.

NAPATA. Prof. REISNER describes the results of his excavations of 1916 in the Barkal temples, giving in detail, with numerous plans, the architectural history of the rear part of the Great Temple, *Journal*, IV, 213: of the Meroitic temple 600 with reused blocks of Tuthmosis IV: by the side of it was the larger temple 700, partly buried by a fall of cliff, which smashed it yet kept the fragments safe; here remains were found of a Meroitic portico (containing *inter alia* a statuette of Amenhotp III duly defaced by Akhenaton); the temple was founded by Atlanersa and added to by Senkamanseken. A paved roadway, short and curved, was found in front of 700, *op. cit.*, v, 99.

The Boston Museum publishes an illustrated account of REISNER's discoveries in the Pyramids of Nûri, especially from the point of view of finds of objects and royal names. The former included a vast number of stone ushabtis of Tirhaka and faience ushabtis of Senkamanseken; the ancient plunderers, cruelly systematic though they were, had left behind several interesting specimens of work in gold and silver, besides commoner materials which they despised. Foundation deposits were discovered under the corners of most of the pyramids. The chief pyramid was that of King Tirhaka, surrounded by the small pyramids of many of the later queens: a little to the west stood the pyramids of Tirhaka's fourteen successors down to Nastasen. *Boston Mus. Bulletin*, XVI, p. 67 (Oct. 1918).

KURRU. A pyramid, on excavation, proved to be of late Ethiopian age; about another lay fragments of ushabtis of a king Piankhi whom Reisner identifies with Piankhi II; there are also grave tumuli.

ZUMA and TANGASSI. The mounds are not pyramids but grave tumuli, very late Meroitic at the earliest, ID., *Journal*, v, 67.

KERMA. Description of Reisner's results, NAVILLE, *Revue Archéologique*, v sér., tome v, 265.

ELEPHANTINE. In January to March 1918 three members of the *Institut biblique Pontificale de Rome* excavated a portion of the island, keeping careful record of the finds. Amongst the finds was a fragment of an Aramaic stele which seems to show an early type of writing. STRAZZULI, BOVIER-LAPIERRE and RONZEVALLE, *Ann. du Serv.*, XVIII, 1.

THEBES. After sketching the history of the Thebais under the Romans, LEGRAIN describes the condition of Luxor and the progress of excavation there down to 1915, when the houses on the river bank to the west of the temple were expropriated. After this had been accomplished *sebakh*-digging was systematically permitted under inspection. The result has been the gradual uncovering of a Roman forum with monuments including two inscribed bases for columns dedicated to "Caesar" (perhaps Julian the Apostate) by Aurelius Ginus, prefect of the Thebais. LEGRAIN gives a plan of so much as had been cleared. *Ann. du Serv.*, XVII, 49, also in *Bull. Inst. Ég.*, v sér., XI, 241.

FOUCART publishes some frescoes discovered in clearances of tombs made by the French Institute in 1917. At Kurnet Murrai in tomb no. 16 of Amenemōnet (Dyn. XIX) are unusual scenes of (1) the conveyance of the mummy by four bearers, (2) the funerary cult of Amenophis III and queen Taia, and (3) offerings to king Menthotpe and queen Neferys (*sic*). In the last the queen's name is new; both king and queen are coloured black. A tomb of Dyn. XX near Dêr el-Medîneh of a certain Khabekhoni, with worship of deceased kings as in a homonymous tomb long since known to science, gives a most remarkable scene in which a great mummied fish called *abt* is upon the bier tended by Anubis. This fish must be a symbol of Osiris and is the text for a long discussion of the origin of the Christian fish-symbol. A connexion is suggested with the fish as a symbol of Hathor or with the *abdu* fish of the Osirian mysteries. *Bull. Inst. Ég.*, v sér., XI, 261.

After an introduction by LYTGOE, LANSING reports on the excavations at the palace of Amenophis III in 1916-17, when the work reached the northern limit, so that one more season would complete the exploration of this important site. Here a great court was revealed and at the west end the foundations of a pillared hall surrounded by chambers; this was identified by inscriptions on jars as having been built or at least used for the celebration of the second *sed*-festival of Amenophis III, which is now found to have taken place in his 34th year.

DAVIES reports on the completed restoration and copying of the tomb of Puyemrê and figures an ideal reconstruction of one of the decorated doorways. He also illustrates a number of interesting and finely executed hieroglyphs and fragments of scenes from the tomb of Kenamun, keeper of the cattle of Amun, whose magnificent sepulchre evidently suffered from the displeasure of his royal master Amenophis II. *The Egyptian Expedition 1916-17*, Supplement to *Bull. Metro. Mus.*, March 1918.

The Tomb of Nakht at Thebes, by N. de G. DAVIES, reviewed by GRIFFITH, *Journal*, IV, 282.

DENDEREH. Note of the discovery of a late Ptolemaic temple treasure by the *sebbâkhîn*, *Journal*, v, 68. FISHER describes the Philadelphia excavations in the necropolis, revealing tombs which date from Dyn. II onwards almost continually to Moslem times, all very carefully recorded and planned, *Philadelphian Museums Journal*, VIII, 1917.

TELL EL-AMARNA, review of BORCHARDT's excavations (Smithsonian Report 1916), *Anc. Eg.*, 1917, 140.

HERACLEOPOLIS MAGNA. Blocks of a temple building have been found with the names of Sebeknefru, etc.; amongst them were two colossi usurped by Ramesses II and Menepthah. DARESSY, *Ann. du Serv.*, XVII, 33.

FAYÛM. AUDEBEAU Bey studies the construction of the roof and architraves of the temple of Kaṣr Kaṣûn, of late Ptolemaic period. After reviewing the evidence regarding the levels of the Fayûm lake he doubts whether it has materially fallen since Roman times. *Bull. Inst. Ég.*, v sér., XI, 171.

MEMPHIS. Mr C. S. FISHER notes that he arrived in Egypt on Dec. 15, 1915, the day when it became a British protectorate, in order to take up work for the Eckley B. Cox expedition of the University of Pennsylvania. At Memphis, where a building with columns of Menepthah had been discovered, as well as colossi of Ramesses II, he began a large clearance which exposed the whole eastern wing of a palace of Menepthah with remains of numerous columns. The throne room could be identified by its sculptured dais; there were also recognised the vestibule, paved court with remains of painting, and small rooms at the

back including bath room, the inscriptions inlaid with faience. In front there was evidence of a balcony for speeches, etc., as often represented in tombs. Among miscellaneous finds are a fine quartzite head of a member of the family of Akhenaten and from the "Saite" stratum a group of beautiful gold jewellery [according to the Oxford finds at Napata this is characteristically of Ethiopian period], *Philadelphian Museums Journal*, VIII, 211, cf. *Journal*, v, 66.

Muhammed Effendi SHABAN describes a Saite tomb excavated by him beneath the church of St Jeremias, yielding ushabtis of a general named ʿEnkh-uahebrēʿ-šineit and two door jambs of Dyn. XIX, *Ann. du Serv.*, XVII, 177.

DAKHLEH OASIS. Report of a journey to the Oasis in 1917 by Girgis Effendi ELIAS, who brought back squeezes of inscriptions of Nero, Vespasian and Titus in the temple of Dêr el-Hagar, published by DARESSY, *Ann. du Serv.*, XVII, 141.

PUBLICATION OF TEXTS.

(a) From sites in Egypt, etc.

PHILAE. Inscriptions from the temple of Arsenuphis regarding that god and Tefēnet. DARESSY, *Ann. du Serv.*, XVII, 76.

EDFU. Inscriptions of shrine from a maṣtabeh belonging to a Governor of the South named Qar or Nefer-merirēʿ who lived under Teti, Pepi I and Merenrēʿ, DARESSY, *Ann. du Serv.*, XVII, 130. Stelae, two statues, etc. of Middle Kingdom, *ib.*, 237; XVIII, 49.

KARNAK. Fragments of stele of New Kingdom from the *favissa* inscribed with spells against snakes etc., DARESSY, *Ann. du Serv.*, XVII, 195. Inscriptions of a small temple, partly excavated by Maspero in 1884, in front of the South Tower of the First Pylon. It may have been founded by Tirhaka; the inscriptions prove that Psamuthis (Pshemmut) preceded Achoris [cf. SPIEGELBERG, *Sogen. Demotische Chronik*, p. 6]. DARESSY, *Ann. du Serv.*, XVIII, 37.

KÛS. Granite naos for the statue of a vizier of the Old Kingdom; schist naos of Philadelphus already recorded in Napoleon's *Description*, also by Champollion and by Lepsius. DARESSY, *Ann. du Serv.*, XVII, 224.

DENDEREH. Two late stelae and a statue with local titles, stele of Dyn. XIX, DARESSY, *Ann. du Serv.*, XVII, 89. Naos of Neb-hept-rēʿ Menthotpe (III), built of limestone blocks; as usual his headdress implies rule over Lower Egypt only, but the scenes and inscriptions record victories over foreigners in all directions, *Id.*, *ib.* 226; DARESSY here suggests that the flower of the south may be a trailing and climbing plant—the convolvulus.

SİÛT. Ptolemaic coffin with local religious text. DARESSY, *Ann. du Serv.*, XVII, 95.

CUSAE. Titles of a high priest of Cusae, on canopic jars. *Id.*, *ib.*, XVII, 31.

BALANŞÛREH. Statues of period of Amenophis IV of a prince of Nefrus and his wife who was priestess of Khnum of Herwr. DARESSY, *Ann. du Serv.*, XVIII, 53, who would distinguish Hetwer from Herwer = Nefrus.

ʾAHNÂS. Stele of year 10 of king Neferkerēʿ-Ṗefteaubaste. DARESSY, *Ann. du Serv.*, XVII, 43.

BENHA. Slabs from late shrine with unusual scenes and inscriptions, inscribed earlier with cartouches of Ramesses II. DARESSY, *Ann. du Serv.*, XVII, 185.

FAḲÛS. Stele naming the place Pir-nesu "King's house," DARESSY (who discusses the geographical evidence). *Ann. du Serv.*, XVII, 123.

ḲANTÎR (N.E. Delta). Fragment mentioning Amūn of Khenti-nefer, which, however, seems to belong to the S.W. of the Delta. DARESSY, *Ann. du Serv.*, XVIII, 34.

MEENDES. Three late statues with inscriptions of local interest. DARESSY, *Ann. du Serv.*, XVII, 21.

XOIS. Stele of reign of Augustus(?), with geographical names. DARESSY, *Ann. du Serv.*, XVII, 46.

BELTIM (in middle of Delta near coast). Three blocks of a late gateway found in 1907 with interesting geographical names and referring to the recovery of Osiris' body. DARESSY, *Ann. du Serv.*, XVII, 276.

SINAI. Review of GARDINER and PEET, *The Inscriptions of Sinai*; *Anc. Eg.*, 1917, 134.

ROME. ERMAN gives the history of two obelisks originally designed to be erected in Rome, and prints and translates the inscriptions upon them. (1) The so-called Pamphylius of Domitian, the inscriptions of which follow the ancient Egyptian scheme; this obelisk was restored in the seventeenth century and the smaller fragments were replaced by imitations in which the injured hieroglyphs have been much distorted; ERMAN considers that it belonged to a temple of Isis which Domitian is reported to have built in Rome. (2) The obelisk of Antinous, of a more original and interesting character. The translation of this curious inscription shows a remarkable advance on that which the same scholar gave some 20 years ago; but the materials for establishing the text of each obelisk are still unsatisfactory. *Römische Obeliskten in Abhandl.* of the Berlin Academy, 1917, no. 4.

(b) From Museums etc.

CAIRO. Fragments of two wooden coffins (Ptolemaic) engraved with many figures of deities and inscriptions. DARESSY, *Ann. du Serv.*, XVII, 1. Text of ostrakon from Bibân el-Mulûk naming Piankh son of Hrihor, wazir etc., but without his high priesthood of Amûn, ID., *op. cit.*, XVII, 29. Upper part of a stele of Haremhab, ID., *op. cit.*, 85. Ritual of offerings for Amenophis I (with whom are joined Ahmesnefertere and Amenrê) in name of Ramesses II, from a papyrus, *ib.*, 97.

MOSCOW. Hand-copies (founded on those of Prof. TOURAEFF and his photographs) of the inscriptions on the naophorous statue published in *Journal*, IV, 119, with photograph and translation of an unpublished inscription on the back. GUNN, *Journal*, V, 125.

COPENHAGEN (National Museum). Catalogue of the Egyptian inscriptions, in autograph, with photographs of the principal monuments, and indices. Maria MOGENSEN, *Inscriptions hiéroglyphiques du Musée National de Copenhague*.

ENGLAND. Archaic funerary stele in the Bankfield Museum, Halifax, attributed to Dyn. II, GARDINER, *Journal*, IV, 256. Statue purchased by Mr H. SWAINSON COWPER from the Hope Collection with a difficult inscription [a priestly title proves it to be of Ptolemaic age]. MURRAY, *Anc. Eg.*, 1917, 146. Funerary papyrus (Shrine no. 2) in the Bodleian Library, Oxford, with figures of demons and brief texts (Dyn. XX). BLACKMAN, *Journal*, V, 24.

NEW YORK (Metropolitan Museum). Diorite statue of Harnufi, prophet of Amûn in Karnak, received with the FLETCHER collection [Persian period rather than Ptolemaic]. *Bull. Metr. Mus.*, XIII, 59.

(Historical Society.) Relief with head of Semenkhuptah evidently from his tomb at Sakîâreh, and relief of king S'ankhkarê before the goddess Buto from Hermonthis, both in the Abbott Collection. Miss RANSOM (Mrs C. R. WILLIAMS), *Bull. N. Y. Hist. Soc.*, II, 14.

CLEVELAND (Ohio). Fine stele of Shedesnefertem, high priest of Ptah early in Dyn. XXII, with a representation of Horus on the Lotus, etc. Mrs WILLIAMS, *Bull. Clevel. Mus.*, V, 67.

(c) *Miscellaneous*. Spell or chapter 19 of the Book of the Dead (completing the group 17—20 of which the famous ch. 17 is the chief element), and the interesting ch. 99 concerning the ferry boat, edited from Middle Kingdom, New Kingdom and late texts, with translations. GRAPOW, *Religiöse Urkunden*, Heft III, in STEINDORFF's *Urkunden des ägyptischen Alterthums*.

(d) *Demotic*. Marriage contract of the later type (110 B.C.) from Hermonthis, with juridical note by PARTSCH, SPIEGELBERG, *Zeits. f. ägypt. Spr.*, LIV, 93. Duplicate contracts in the British Museum, 270 B.C., with a choachyte for the burial of a child; duplicate contract in the same collection for a loan of silver in the reign of the Theban king Harmachis; Berlin ostraca of 1st century A.D. concerning the *λογεία* of Isis; a fragmentary proseynema from Philae; a new fragment of the large Parthenios stele from Coptos; a British Museum bilingual mummy label with an interesting name Thutorkhes; another dated in 256 A.D. in the reign of the "Publii" emperors (Valerian and Gallienus). *Id.*, *ib.*, 111.

Bilingual ostrakon, no. 46, in photograph and two others, 7 and 23, with demotic names copied and translated by SPIEGELBERG in P. M. MEYER, *Griechische Texte aus Aegypten*.

(e) *Meroitic*. Note on the panel from Meroe [published by Griffith in *Journal*, IV, 21]. SAYCE, *Proc. Soc. Bibl. Arch.*, XXXIX, 183.

HISTORY.

REISNER is contributing to the *Sudan Notes and Records* a very instructive sketch of the history of the Sudan. The first section (vol. I, p. 3) treats of the periods before Dyn. XII, the second (p. 57) deals with the conquest by Dyn. XII and goes onward to the Hyksos period, the destruction of the Kerma fort at the Third Cataract marking the end of the first Egyptian occupation of the Sudan. The third (p. 217) deals with the Hyksos period and the New Kingdom. REISNER points out that the first province organised in the Empire of the New Kingdom was that of Wawat or Lower Nubia, in the reign of Amosis I. This section contains an estimate of the revenue derived from Kush and Wawat by Tuthmosis III and a valuable list of the viceroys under the Empire.

SETHE upholds his view that the words according to which Nefermaat was son of king Senefru by his eldest daughter Nefertkau are to be taken literally, *Zeits. f. ägypt. Spr.*, LIV, 54.

MORET discusses the evidence regarding the administration of Egypt under Dyn. VI to be gathered from the inscription of Kara, nomarch of Edfu. On the strength of this he would interpret the tombstone records of generosity of the nomarchs as referring, not to any private generosity, but to their praiseworthy employment of public funds called *perdet*, *Comptes Rendus*, 1918, 105.

REISNER proves beyond dispute by the inscriptions of two statues found in the great tumulus of Kerma at the Third Cataract that it was the burial place of Hepzefa, long known as the proprietor of the largest and most magnificent of the Siût tombs and nomarch of the Lycopolite nome, but now revealed to us as governor of the south. In this light he reexamines the Siût tomb with its decoration and inscriptions and re-translates the long text of the ten contracts made with the Siût priests and officials for the service of his *ka*. He considers that there is evidence not only that the tomb was left unfinished, but also that considerable alteration took place in the plan of the decorations and inscriptions when Hepzefa received his appointment in Nubia. *Journal*, v, 79.

WEILL supplements his study of the period between Dyn. XII and Dyn. XVIII by a full catalogue of the known kings and their monuments grouped according to the results of his researches, a table being prefixed to show the succession or parallelism of the eleven groups which he has formed. Weill attaches little importance to the order observed in the Turin Papyrus and other traditional documents, and bases his system mainly on the forms of the prenomens and personal names. For more than half of the period dealt with he shows two contemporary dynasties and for a brief space three, and he adheres to the "short chronology" of MEYER. *Journal Asiatique*, XI sér., t. ix, 193.

GUNN and GARDINER re-translate all the texts relating to the expulsion of the Hyksos, with critical discussion of their historical value and import, *Journal* v, 36; also the inscriptions of Sethos I in the temple of Wâdy Abbâd (Redesîyeh) on the road from Edfu to the goldmines, *op. cit.*, IV, 241, with photograph of the temple.

DARESSY, describing the mummy of Meneptah and the history of his reign, throws serious doubt on the theory that he was Pharaoh of the Exodus; this event would rather have taken place in Dyn. XVIII. *Bull. Inst. Ég.*, v sér., XI, 39.

DARESSY describes the statue of a Mnevis bull in the Cairo Museum from Heliopolis naming the chancellor Bay and with mutilated cartouches of a king, *Ann. du Serv.*, XVIII, 75. On monuments naming Semtutefnakhti of Heracleopolis, governor of the south, *Id.*, *op. cit.*, 29 [cf. *Demotic Papyri in the John Rylands Library*, vol. III, pp. 71—75]. On an inscription published in SHARPE's *Egyptian Inscriptions* from Athribis, naming king Teos, *op. cit.*, XVII, 42.

The fifth volume of GAUTHIER's *Livre des Rois d'Égypte* contains the names and titles of the Roman Emperors down to the latest of those found in hieroglyphic (Decius), including Greek demotic and Latin examples in abundance. It will be especially useful as bringing together the Egyptian and Graeco-Roman sources. The volume is complete in itself with indexes, and apparently the end of the whole of this voluminous and most useful undertaking has now been reached. [The unidentified name at the end of vol. v is evidently Nero, but apparently the example named, if genuine, was not included in HILTON PRICE's *Catalogue* nor in the catalogue of his sale.]

GEOGRAPHY.

On the precise situation of the old town of Takinash, in Arabic Diqnâsh, DARESSY, *Ann. du Serv.*, XVIII, 26.

M. DARESSY has also published elsewhere many important remarks on the geographical names belonging to Middle and Lower Egypt, see above pp. 289—90.

GARDINER discusses in detail the residences and temples named after Ramesses II and III, in connexion with the site of the Biblical store-city of Raamses and the Lower Egyptian capital of the Ramesside kings, *Journal*, v, 127, continuing with a chronological series of references to or descriptions of the great royal residence of the Ramesside kings in the Delta, translated from papyri and the monuments, beginning with the eighth year of Ramesses II, *op. cit.*, 179.

The city-name usually read Gesem or Qesem, and equated with the Biblical Goshen, should in reality be read Shesmet. It seems to have belonged originally to the mining region of Sinai and was transferred to the capital of the Arabian nome owing to its connexion with the god Sopd, with whom Shesmet was associated in Sinai. GARDINER, *Journal* v, 218.

Dr W. F. HUME gives a brief history of the city of Pelusium and its neighbourhood. As the key of Egypt it was usually the first goal of the invader. In 1118 it was burned by Baldwin I, king of Jerusalem, and it is mentioned in the crusading annals down to 1169, after which, though it still appeared on maps, it seems to have passed out of existence and is not referred to in the invasion of 1515, which gave the Turks possession of Egypt. *Cairo Scientific Journal*, IX, 54.

NAVILLE has found the deities Chnumu and Hathor of Herwer named on the columns of the Ramesside temple of Antinoë, and would place the ancient Herwer at that site. *Journal*, IV, 233.

FOREIGN RELATIONS.

Dr G. ELLIOT SMITH puts forth the theory that the use of incense and libations in worship must have originated in Egypt, where it was due to the attempt to preserve in its entirety the living body—its form, scent and suppleness—after death and to re-endow it with vitality; and that from this curious beginning, first pointed out by Dr BLACKMAN, it developed in Egypt and was widely spread abroad, especially in China. *Bulletin of the John Rylands Library, Manchester*, IV, 191—262.

Europe. Professor Naville suggests that the Greeks derived the name Aegyptus for the river Nile and the country from an Egyptian word *agb.t* meaning 'river' or 'flooded land.' *Journal*, IV, 228.

Character written on XVIII Dyn. jar interpreted as a compound of Greek-like letters, as on tiles of Tell el-Yahudiyeh, WAINWRIGHT, *Anc. Eg.*, 1917, 97. [Is it not merely a rather unusual form of the hieratic sign for ? See MÖLLER, *Hieratische Palaeographie*, I, no. 33.]

ROUSSEL, *Les cultes égyptiens à Délos du III^e au I^{er} Siècle avant J.C.*, an account of the exploration of the temples on the island with cults of Sarapis, Isis, Anubis and Harpocrates, is reviewed by H. I. BELL, *Journal*, V, 143, and by S. R[EINACH], *Revue Archéologique*, V sér., t. V, 361.

NASH endeavours to trace the origin of the mediaeval representations of the Weighing of the Soul to the Egyptian Psychostasia. *Proc. Soc. Bibl. Arch.*, XL, 19.

Mesopotamia, Syria, Semites. Miss MURRAY reviews the second volume of Paton's *Egyptian Records of Travel in Western Asia*, *Anc. Eg.*, 1917, 173.

NAVILLE suggests that Mizraim as the Semitic name of Egypt means 'the two enclosures,' one of which is named in texts of the Old Kingdom; and that the Egyptian name of Cyprus is to be read Amasi and connected with Amathūs. *Journal*, IV, 230.

SCHEIL read a paper on a new batch of cuneiform tablets of the Tell el-Amarna series recently acquired by the Louvre; it contains correspondence of Amenophis III and IV with the governors of towns in Palestine and Syria. *Comptes Rendus*, 1918, 104.

MEISSNER describes the relations of Egypt with the kingdom of Khatti from the evidence of Hittite documents, written in Babylonian and Hittite cuneiform, from El-Amarna (KNUDTZON, no. 41) and Boghaz Keui. *Zeits. d. deutschen Morgenl. Ges.*, LXXII, 32.

DARESSY publishes a fragment of a statue in the Cairo Museum from Aswân, apparently of late period, with a non-Egyptian inscription, *Ann. du Serv.*, XVII, 81. The writing on this is identified by Père RONZÉVALLE as Aramaic and discussed with another from the same source previously published by LIDZBARSKI. Incidentally RONZÉVALLE promises a criticism of Dr GARDINER's theory of the Semitic alphabet and the Sinai inscriptions, *loc. cit.*, 265.

Discussion of the Biblical *manna*, PILTER, *Proc. Soc. Bibl. Arch.*, xxxix, 155, 187.

DARESSY suggests that *Rmn* whence *ash*-trees were obtained was not Lebanon but Hermil in the Orontes valley at the north end of Lebanon, *Ann. du Serv.*, xvii, 25. RONZEVALLE criticises this, *op. cit.*, 261.

HOLLINGWORTH finds traces of revolt in Syria in the Egyptian records of Amenophis III and suggests that the Amarna tablets which refer to invasion and revolt belong to the early years of Amenophis III (who reconquered the country with the diplomatic aid of his minister Amenophis son of Paapis) rather than to the reign of Akhenaton. *Proc. Soc. Bibl. Arch.*, xl, 100.

H. M. WIENER examines the Egyptian and Biblical evidence for the date of the Exodus, associating the defeat of the Israelites by the Amorite in Deut. i, 43 et seqq. with the record of their enfeeblement in the stele of Menepthah. *Bibliotheca Sacra*, 1916, 154.

From the Garden of Eden to the Crossing of the Jordan, by Sir Wm WILCOCKS, is a pamphlet full of fresh observations and inferences. Our great authority on Mesopotamian irrigation has formed on the spot, in Egypt as well as on the Tigris and Euphrates, a very clear view of an historic basis for the early Mosaic tradition. With the late Mr Cope-Whitehouse he places Avaris at Hawara, at the entrance of the Fayûm, and there are doubtless other identifications which a scholar cannot admit; but the scholar cannot fail to profit from reading this suggestive essay. The last chapters, on the Plagues (rationalising the miraculous account in the Bible), the Passage of the Red Sea (located in Lake Serbonis as by Brugsch), and through the Wilderness and the Crossing of the Jordan, are reprinted (with corrections and additions) from the *Bulletin* of the Institut Égyptien, vol. xi, 69, 341.

Ahmed Bey KAMAL continues his comparative study of Egyptian and Arabic, in regard to the nomenclature of dress etc., *Bull. Inst. Égypt.*, v sér., xi, 93; and replies to DARESSY's criticism of his method, *op. cit.*, 325.

PHILOLOGY.

Note by NAVILLE on Maspero's *Introduction à l'étude de la phonétique Égyptienne*. Unfortunately only the first two chapters and a fragment of the third exist, in which the alphabetic signs are divided into consonants proper, vowels, and sonants. No trace even of the plan for the continuation of the work is to be found, *Comptes Rendus*, 1918, 167.

A treatise of over 100 pages on the Nominal sentence in Egyptian of all periods including demotic and Coptic, a precise classification with numberless examples. SETHE, *Der Nominalsatz im Ägyptischen und Koptischen* (*Abh. Kön. Sächsischen Gesells.*, Bd. xxxiii, no. iii).

In 1900 ERMAN explained the common verbal form *sdmf* as a participle with pronoun "hearing is he." In 1910 SETHE devoted a few sentences to explaining *sdmfn* and other related forms on similar lines: thus *sdm-n-f hrw* "to him is heard the voice" = "he has heard the voice," although when the form was well established it came to be used in ways at variance with its origin. SETHE now devotes a special article to the subject in its different branches, showing that the origins of all the suffix conjugations are analogous to these, *Zeits. f. ägypt. Spr.*, liv, 98. 'Im3t, the name of the female ibex, *Id.*, *op. cit.*, 136.

An adverb *ny* "thereby" in very ancient texts, GARDINER, *Proc. Soc. Bibl. Arch.*, xl, 5.

Forms and uses of the possessive article at different periods, SPIEGELBERG, *Zeits. f. ägypt. Spr.*, liv, 104; the demotic group for the name of the Hermonthite goddess Ra^ctaui,

ib. 127; the name *Τηουχωνους* containing the element *dn̄i* "portion," *op. cit.*, 128; Coptic equivalents of demotic *he.t* "quarry," *op. cit.*, 131, and *tpy* "head," *op. cit.*, 133, and Egyptian equivalent of Coptic *ǵórem*, "wink," *op. cit.*, 135.

GUNN has made the interesting observation that the "scribes of the house of life," so often mentioned in the demotic texts, reappear in the Coptic version of Genesis as the "magicians" who were called in to interpret Pharaoh's dreams, *Journal*, iv, 252.

LEXA has autographed a long series of demotic word-groups (with examples and explanations) which were misunderstood by REVILLOUT in his translation of the Insinger Papyrus. LEXA thus gives some of the main results of his labours on the papyrus at a time when the publication of an entire memoir is impossible. *Beiträge zum demotischen Wörterbuche aus den Papyrus Insinger* (Prag, 1916).

Nubian. Professor SCHÄFER of the Berlin Museum has published a substantial memoir containing 230 pages of modern Nubian texts with translations and notes. In the introduction he sketches the work of his predecessors in recording the dialects and manners of the people of Nubia (beginning with CARREDORI's vocabulary of 1650), and explains how he made his own collections. The latter consist of sentences, narratives, discussions and letters written by a remarkably intelligent native who has adopted Christianity and in the course of a varied life has enjoyed the advantages of a European training for mission work. In spite of all this SAMUEL, like the rest of his travelled countrymen (whose foreign experiences however are generally confined to Egypt), is devoted to his native sands and palms and is enthusiastic for his mother-tongue. Before 1902, while in the German Protestant mission at Aswân, he translated St Mark's Gospel into Nubian, writing it in Arabic characters, and from 1908 onwards has frequently aided SCHÄFER and JUNKER in their linguistic studies in Nubia and in Berlin.

Exclusive of remnants of the language in the Nuba hills of Kordofan and Darfur, there are two main linguistic divisions of Nubian in the Nile valley. To one belong the Kunûzi in the north about the First Cataract and the Dongolawi in the south about Dongola; the Kunûzi and Dongolawi are separated from each other by the other division, the Mahâs, spoken in the central portion between Korosko and the Third Cataract. Every village area however has its own peculiarities of sound and speech. SAMUEL belongs to the village of Abûhôr, speaking a pure Kunûzi dialect, and knows no other. The sentences and narratives spoken by him were written out in his presence by SCHÄFER in European characters; they deal with household life, marriage, agriculture, boating, buying and selling, religion, sickness, death, etc. and have the double purpose of philological illustrations and of displaying the life and occupations, manners and customs of that northernmost group of Nubians whose home is now so rudely flooded and destroyed by the great Nile dam. The accomplished editor has addressed himself to his task with enthusiasm and has produced a work which places our knowledge of this somewhat neglected dialect on a much sounder footing than before. He promises to give us a grammar of Kunûzi in the near future. H. SCHÄFER, *Nubische Texte im Dialekte der Kunûzi (Mundart von Abûhôr) Abhandl. of Berlin Acad.*, 1917, no. 5.

MACMICHAEL writes on the Nubian elements in Darfûr (Midôb and Birqed) with short vocabularies. He considers that they entered Darfûr from the Dongola province. *Sudan Notes and Queries*, i, 30.

RELIGION.

W. MAX MÜLLER of Philadelphia has written an interesting treatise on Egyptian mythology and religion, showing boldness of view and great learning in Egyptian and other texts. Full use is made of the pictorial representations of the deities, which in some cases represent the ideas of priests and people concerning the deities more fully than the texts. Numerous elaborate notes and a bibliography are appended, making it a useful work of reference. *The Mythology of All Races*, vol. XII, *Egyptian* by W. M. MÜLLER, *Indo-Chinese* by Sir J. G. SCOTT, K.C.I.E.

PETRIE studies the distribution on the map of Egypt of the principal centres of worship of individual deities or groups of gods, drawing conclusions as to the origin and early history of their cults. *Anc. Eg.*, 1917, 109.

Mrs WILLIAMS describes and figures a number of divine images in wood, many having a cavity in the base to contain a small mummy or a papyrus. *New York Hist. Soc. Qu. Bulletin*, II (Oct. 1918), 75.

Figures of Thueris, goddess of childbirth: one, of lapis lazuli with gold headdress, contains in a gold tube inserted in the base some linen threads which presumably had been taken from the clothing of a woman about to become a mother; the other of wood with stomach in a separate piece, probably to hold an offering of similar character; a third example is referred to in which the breast is pierced, probably to emit milk from the interior. MÖLLER, *Zeits. f. aegypt. Spr.*, LIV, 138.

Memoir on the relief depicting birth-scenes on the temples, illustrated by photographs from Dêr el-Bahri, etc. WEINDLER, *Geburts- und Wochenbettsdarstellungen auf alt-ägyptischen Tempelreliefs* (Munich 1915).

Corrected lists of the forms of the sun at the different hours of the day, from the ceilings of Ptolemaic and Roman temples, and an allied series of representations on a Theban coffin of about Dyn. XXII, proving that they had an Egyptian and not a Hellenistic origin, DARESSY, *Ann. du Serv.*, XVII, 197. Gazelle representing Anukis on an ostrakon from Dêr el-Medîneh, ID., *op. cit.*, XVIII, 77.

Miss ECKENSTEIN studies the god Sopt and his worship in Sinai, suggesting a Semitic origin for his name and worship, *Anc. Eg.*, 1917, 103.

Worship of Chnumu of Elephantine in the Theban necropolis, SPIEGELBERG, *Zeits. f. aegypt. Spr.*, LIV, 64. Bronze statuette of anthropomorphic god with sheep's or goat's face, Ammon horns, and crown of Lower Egypt, probably Amûn, ID., *op. cit.*, 74. The name of the Hermonthite goddess Raftai in demotic on Theban ostraca, ID., *op. cit.*, 127. A shrine of the "Two Brothers" at Oxyrhynchus not to be connected with the Dioscuri, the "Two Brothers" being Faiyumic crocodile gods, ID., *ib.*, 140.

Statuette in black granite of a divinity with bull's head, named "Shu in Ha-Amen," from Tukh el-Malak. DARESSY, *Ann. du Serv.*, XVII, 45.

SETHE shows that the word translated "forgerons" by Brugsch and Maspero in the myth of Horns of Edfu really means "harpooners," *Zeits. f. aegypt. Spr.*, LIV, 50; notes that GAUTHIER and JÉQUIER had pointed out before himself that the so-called Nile-figures, when wearing the plants of the north and south, represent respectively the lands of Upper and Lower Egypt and not the Niles, ID., *op. cit.*, 138.

On sacramental ideas and usages in Ancient Egypt:—lustrations, producing life, rebirth, purity and righteousness in the king and in the deceased by analogy with the

Heliopolitan Sungod, BLACKMAN, *Proc. Soc. Bibl. Arch.*, XL, 57; purificatory ceremonies for crown-prince and king, *Id.*, *op. cit.*, 86. On the practice of washing the dead, probably connected mythologically with the lustration of the Sun-god; rare figures of a peculiar vessel, shaped like the hieroglyph with spout added, intended for the washing of the feet: and of stands for ablutions, *Id.*, *Journal*, v, 117. Long article on "The House of the Morning (*pr dwšt*)" as the place of royal lustration and toilet chamber, in the palace, the temple and the tomb or place of embalming, *Id.*, *op. cit.*, 148.

On the relationship of the Egyptian *ka* with the external soul and guardian spirit, G. VAN DER LEEUW, *Zeits. f. aegypt. Spr.*, LIV, 56. Suggestion, following up Dr BLACKMAN's recent article on the royal placenta, that the moon was the twin of the sun as the afterbirth was twin of the child; hence the name of the Moon-god Khons meaning "Placenta of the King," *Id.*, *Journal*, v, 64.

SETHE discusses the Introduction to chapter xcix of the Book of the Dead, containing the interesting spell for bringing the ferry boat. GRAPOW's edition of the difficult text comprises a translation, but SETHE corrects GRAPOW's version in very important points and pretty certainly proves that the whole text is made up of four similar but independent spells which copyists in the Middle Kingdom linked together with slight modifications to improve the "fit," *Zeits. f. aegypt. Spr.*, LIV, 1. Continuing, SETHE shows that when the hesitating ferryman objected that the deceased could not count his fingers, the latter proves his good education by counting them in ten sentences which rhyme in pairs. Rhyme had not previously been recognised in any form of Egyptian literature. The sentences play on the names of the successive numerals and refer in antique language to the treatment of the Eye of Horus by Thoth, *Id.*, *op. cit.*, 16. SETHE also discusses the first sentence of the important chapter xvii, the original form of which he traces in some early texts (with a slight but highly significant variant not noted by GRAPOW), proving that it bore the meaning: "to me belonged all, whereas I was alone"—very different from that attributed to it by later scribes and interpreters, namely "I am Atum who was alone," *op. cit.*, 40. These articles of SETHE are of first-rate importance.

SPIEGELBERG transcribes and translates the text in mixed hieratic and demotic of a Vienna papyrus published by BERGMANN, showing that it is a liturgy for a woman named Artemis, of very late period. *Zeits. f. aegypt. Spr.*, LIV, 86.

Inscribed and sculptured slab in Dr GAYER-ANDERSON's collection lent to the Ashmolean Museum, Oxford, apparently dating from the early years of AKHENATON's heresy and connected with his jubilee. GRIFFITH, *Journal*, v, 61.

"*Emperor*"-worship in Egypt, by S. A. B. MERCER, in *Journal of the Soc. of Oriental Research* (Chicago 1917) is reviewed in *Anc. Eg.*, 1917, 170.

Slabs from Koptos in the Ashmolean Museum, Oxford, showing worship of Ptolemy I, are published by Miss MURRAY, *Anc. Eg.*, 1917, 167.

MORET writes on the lotus as a symbol of birth and re-birth, not only of Horus as the Sun-god, but also of other deities and of the dead; as a source also of fecundity and life; and points out striking analogies with the ideas of Buddhism, *Journ. Asiatique*, XI sér., t. ix, 499.

ERMAN points out a myth of the birth of Thoth from the head of the god Min and references to other strange births of deities; explains the title "Hand of God" given to priestly princesses along with "Wife of God" and "Adoratrix of God," with parallel titles

of goddesses; proves that Apis is entitled not "Renewal of the Life of Ptah" as has been commonly supposed, but "The Living, the Reporter (or Herald) of Ptah"; and shows that the doctrine of the heart that devises and the tongue that ordains and executes, as laid down in an ancient Memphite work, is found in the first book of Horapollon's Hieroglyphica (I. 21). *Beiträge zur ägyptischen Religion in Sitzungsberichte Berlin Akad.*, 1916, 1142.

SCIENCE, ETC.

Additions to Mr SPANTON's paper on Water Lilies of Ancient Egypt, by El. ARMITAGE, *Anc. Eg.*, 1917, 178.

Analysis of silky efflorescence on Greek terracotta statuettes from the Faiyûm, consisting chiefly of lime with indications of contact with fatty material, LUCAS, *Ann. du Serv.*, XVII, 86.

First discovery of traces of iron-smelting near the already-known mines of limonite at Aswân. BOVIER-LAPIERRE, *Ann. du Serv.*, XVII, 272.

DARESSY publishes three stones marked as weights and a reclining calf in bronze marked 5[*kiti*], and directs attention to the vagueness of Egyptian weights and measures, *Ann. du Serv.*, XVII, 39.

TOURAEFF tells of a new mathematical papyrus of the Middle Kingdom in the Moscow Museum. The text consists of 36 short columns of writing comprising nineteen problems, some of which offer types of calculation not hitherto known; this is evidently a very valuable addition to the scanty material relating to Egyptian mathematics. He publishes from it a new geometrical problem for calculating the volume of a truncated pyramid, *Anc. Eg.*, 1917, 100.

A paper by the late Sir Armand RUFFER on rheumatic disease amongst the Ancient Egyptians (*Arthritis deformans* and *Spondylitis*). It appears that the Fourth Dynasty prince Nefermat, interred at Meidûm, was a martyr to the painful disease of arthritis, his spine being found completely ankylosed. Arthritis is traced from the early pre-historic population of Egypt and Nubia onwards to the Greek soldiers and people of Alexandria and the Christian monks of Aswân and the Menas monastery. It occurred even in the hottest and driest parts of Nubia, at Faras and Meroe. *Journal of Pathology and Bacteriology*, XXII (1918), p. 152.

An unfinished paper by the same authority on the use of natron and salt by the Ancient Egyptians discusses their use in connexion with mummies as purifying agents, their action on the dead body and the effect of the natron bath. *Cairo Scientific Journal*, IX, 34.

Skull remains from a cave in the Mokattam hills near Cairo appear not to be pre-historic, much less fossil. V. GIUFFRIDA-RUGGERI, *Cairo Scientific Journal*, IX, no. 100, p. 25.

LAW.

MORET retranslates the stele of the judgement of the deceased king Amosis I (published last year by Legrain), and makes the interesting suggestion that it belongs to the process recorded in the tomb of Mes, supplying the lost final stage in the record. The stele proves that the ecclesiastical tribunal in the presence of the deity was in use as early as Ramesses II, and that appeal could be made to it from the decision of the ordinary courts. M. MORET rejects LEGRAIN's view that the god signified his opinion by refusing

to be carried onward, and reverts to the old view that he did this by nodding his head. *Comptes Rendus*, 1917, 157.

Review of MORET's *L'administration locale sous l'ancien Empire* (*Comptes Rendus*, 1916) in *Anc. Eg.*, 1917, 139.

ART AND ARCHAEOLOGY.

Dr BOESER has published two more parts, the ninth and tenth, of the great photographic description of the Leyden collection, continuing the series of coffins of the New Kingdom. The former number is reviewed by GRIFFITH in *Journal*, IV, 283. The tenth part contains the coffin of Zemont (var. Zemontefonkh), a priest of Ammon at Thebes, son of the priest Zekhons(efonkh). It may be attributed to Dyn. XXII or later, and is very elaborately decorated in good style with religious figures and inscriptions, the latter consisting mainly of prayers for the future existence of the deceased. (This fine coffin was elaborately figured by LEEMANS in the earlier publication of the Museum under the number M. 3, but his plates were very ill drawn.) *Beschreibung der aegyptischen Sammlung des Niederländischen Reichsmuseum der Alterthümer in Leyden*, IX, x.

The *Catalogue of Egyptian Antiquities* of the New York Historical Society, published in 1915, gives an idea of the importance of the collection owned by that society, which includes the fine though little known series of antiquities got together by Dr Abbott in Egypt towards the middle of the last century. Most of the catalogue consists of a reprint of Abbott's catalogue of 1854, but other smaller collections received at various dates are included, the chief of these being the Edwin Smith collection (1907), which amongst other rarities contains a medical papyrus of 22 pages, practically complete. Miss Caroline RANSOM (now Mrs Grant WILLIAMS), late of the Metropolitan Museum, New York, has undertaken to superintend the conservation and rearrangement of the Egyptian collections, and a *catalogue raisonné* is promised.

As a sample of the collection Mrs WILLIAMS figures a statuette of a royal scribe named Senu, of a very rare and interesting funerary type found occasionally in the New Kingdom, in which the deceased is represented grinding corn, N.Y. Historical Society, *Quarterly Bulletin*, I, 34. In a second paper she describes the collection of ushabtis, which is now definitely arranged for exhibition, and figures several specimens of exceptional interest and beauty, *op. cit.*, 91, and further publishes a selection from the bronze statuettes, *viz.* a "Soul of Pe," cow-headed Hathor, cat- and human-headed Bubastis, group of cat and kittens, throne of Harpocrates supported by lions with worshipper, and Harpocrates with case for amulet on ground in front; also a negro captive and a priest, *op. cit.*, II, 43.

The Metropolitan Museum has set aside a special room for the exhibition of objects illustrating the daily life of the Ancient Egyptians. So far as may be the objects are accompanied by drawings from the monuments showing them in actual use. A preliminary notice of this interesting exhibit is written by Mr A. M. L[ythgoe], *Metrop. Mus. Bulletin*, XIII, 283.

Mrs WILLIAMS has begun the description in detail of the important Egyptian collection in the Museum of Art at Cleveland, Ohio, with illustrations of jewellery, etc., *Journal*, v, 166.

J. Reid MOIR publishes three flint implements from Egypt given to the Ipswich Museum by SETON-KARR, pointing out certain peculiarities and suggesting that they combined the uses of a push-plane and a cutter or chopper, *Man*, 1918, no. 2.

NAVILLE supports the view of TORR and LORET that the so-called figures of boats on Egyptian prehistoric vases were representations of neolithic villages enclosed by palisades with posts surmounted by emblems, *Archives suisses d'anthropologie*, II, 77. S. REINACH after wavering is convinced by M. NAVILLE's examples and accepts this view, *Revue Archéologique*, v sér., t. v, 244.

BÉNÉDITE publishes and describes an ivory handle for a flint knife, belonging to Lord CARNARVON. On one face it has a pierced boss for suspension, and both faces are sculptured with animals in low relief, including an elephant upon two serpents, and a Barbary deer. The deer and its congeners are discussed at some length by BÉNÉDITE, who shows that the Barbary deer vanishes early from the Egyptian monuments, while the Mesopotamian fallow deer takes its place. The handle belongs to the earlier of the two groups of this class of monument and must be attributed to the Prehistoric period as distinct from that of the Narmer palette, etc. *Journal*, v, 1.

Miss CROMPTON publishes a prehistoric palette in the Manchester Museum, sculptured with a group of ostriches and a man who appears to be disguised by wearing an ostrich head for stalking them. *Journal*, v, 57.

Photographs of modern Egyptian and South American reed floats to illustrate references to such in the Pyramid Texts. The Egyptian examples are taken at Oxyrhynchus on the Baḥr Yūsuf by Grenfell and Hunt. *Journal*, IV, 255.

MACKAY describes the different methods of figuring hair used in the Theban wall-paintings. Thick locks are sometimes represented by slabs of coloured paste laid on in relief. *Journal*, v, 113.

SPIEGELBERG collects examples of how the artist before the Middle Kingdom endeavoured to represent the signs of old age in relief and in statuary. *Zeits. f. aegypt. Spr.*, LIV, 67.

On DAVIES' interpretation of the plan of a building drawn in a quarry (*Anc. Eg.*, 1917, p. 21), Somers CLARKE, *op. cit.*, 141.

MASPERO's hypothesis of a school of art at Tanis which at various periods produced monuments in the style of the so-called "Hyksos" sphinxes is combated by DARESSY, who points out that the early monuments at Tanis appear to come chiefly from Memphis, others from other cities in Upper and Lower Egypt. They were probably gathered from far and wide by Ramesses II to adorn the temple of his residence at Tanis. Apart from this, the absence of stone quarries in the N.E. Delta makes a local school of sculpture very unlikely. Moreover the strongest type of "Hyksos" sculpture has been found in the Fayûm and even as far south as El-Kâb. *Ann. du Serv.*, XVII, 164.

RICKETTS publishes the fine head of Amenemmes III in serpentine belonging to Mr Oscar RAPHAEL and formerly in Lord GRENFELL's collection. He draws attention to the remarkable series of independent portraits of the king at different ages which we now possess. *Journal*, IV, 211.

Inscribed statuette of Khons, bronze inlaid with gold. *Anc. Eg.*, 1917, 120.

Alabaster figure of a dwarf bearing a vase, in the PIERPONT MORGAN collection recently presented. *Bulletin Metrop. Mus.*, XIII, 1.

Faience figure in relief for inlaying, representing a king of the Ptolemaic period, from the collection of the Earl of CARNARVON, RICKETTS, *Journal*, v, 77. Two exceptionally fine chalices of faience in the late Major MYERS' collection at Eton College; they were found at Tûneh and are here attributed to Dyn. XVIII, ID., *op. cit.*, 145.

Five selected drawings on ostraca collected at Thebes, with important remarks on this

class of objects as represented in published examples, including the Berlin series edited by SCHÄFER. DAVIES, *Journal*, IV, 234.

Ostrakon of the Ramesside period with a free rendering of the well-known representation of the scribe Heye (Huy) in a tomb of the time of Ramesses IV. SPIEGELBERG, *Zeits. f. aegypt. Spr.*, LIV, 77.

With regard to the work by Luise KLEBS, *Die Reliefs des Alten Reiches*, which was noted in last year's Bibliography, I then knew of it only through a review but have since had an opportunity of seeing and studying it. It is a really valuable publication. The *catalogue raisonné* of known scenes from the Old Kingdom is very thorough and the interesting introduction contains many original observations. The authoress has had the advantage of Prof. RANKE's guidance in the matter of inscriptions.

Following on SPIEGELBERG's suggestions of the previous year that the *sākhēyeh* may have existed at the beginning of the New Kingdom, SCHÄFER points to Deut. xi, 10 as evidence that some kind of machine worked by the foot was regularly used in Egypt in the 7th century, B.C. *Zeits. f. aegypt. Spr.*, LIV, 140.

Prof. PETRIE has published the catalogue of a very important section of the Egyptian collection at University College. Tools and weapons have been a favourite subject with the author from his earliest years of exploration. The objects treated of here are those in metal and wood; flint and stone weapons are reserved for another volume. The catalogue is illustrated by 2000 drawings of tools and weapons from all countries and in many collections; it thus presents a view of the whole subject so far as it can affect Egypt. The text is very concise. A conclusion well brought out is that, so far as the evidence at present goes, the main Egyptian types in the several classes are found but little outside Egypt. Egypt and the surrounding countries had each its well-developed culture and style, and the patterns of tools in any one of them generally resisted the encroachment even of advantageous features possessed by those of neighbouring countries. This is a fact which may be usefully remembered in discussing the history of invention and the spread of civilisation. *Tools and Weapons*, by W. M. Flinders PETRIE.

A staff hooked at one end and forked at the other is now used in Egypt in gathering dates and also in supporting a burden slung on the back over the shoulder, and may be the origin of the *wā*-sceptre . DARESSY, *Ann. du Serv.*, XVII, 183.

In *Studies in primitive looms*, H. Ling ROTH has some remarks on the vertical and horizontal looms of Ancient Egypt and their possible spread in Africa. *Anthropological Journal*, XLVIII, 140.

X-ray photographs of balls of thread from Lisht in the Metropolitan Museum, showing that they have been wound on potsherds. Miss CARTLAND, *Journal*, v, 139.

Hans BONNET has written a treatise on Egyptian dress down to the end of the New Kingdom, with multitudinous references and eight plates of diagrammatic drawings; the addition of figured examples taken directly from the monuments would have made it clearer and more interesting; *Die aegyptische Tracht bis zum Ende des Neuen Reiches* completing SETHE's *Untersuchungen*, Bd VII. BONNET shows how the *nmś* headdress of the king is derivable from the simpler *h'ht* headdress, each being formed of a napkin covering the top of the head and wrapping the hair round in a tail at the back; the *nmś* in addition has side flaps on the breast from the shoulders. Similar head coverings were worn by servants to protect the hair from dust, and these royal headdresses were put on as supports for wigs, *Zeits. f. aegypt. Spr.*, LIV, 79.

PETRIE's *Scarabs and Cylinders with Names* is reviewed by HALL, *Journal*, v, 73, cf. *Anc. Eg.*, 1917, 135. OFFORD writes on WEILL's theory that the typical scarabs of the Hyksos were manufactured in Palestine, *Pal. Expl. F. Quarterly Statement*, Oct. 1918, 175.

MILNE discusses the Alexandrian coins of the eighth year of Gallienus and the period during which Macrianus and Quietus were recognised as Emperors in Egypt, with illustrations of Alexandrian coins of the seven years preceding. In the eighth year there was a marked change for the better in the reverse types, *Anc. Eg.*, 1917, 152.

PERSONAL.

Notices of the death of Mrs GRENFELL, of M. BARSANTI and of M. LEGRAIN are printed in *Journal*, iv, 280. M. DARESSY contributes an obituary notice of Alexandre BARSANTI describing his valuable work as engineer in the Museum, with portrait and a bibliography of reports and articles due to his pen. *Ann. du Serv.*, xvii, 245. Georges LEGRAIN is the subject of articles by A. MORET, *Revue Archéologique*, v sér., t. vi, 309 (reprinted from the *Journal des Débats*), and by PIOT-BEY, president of the Institut Égyptien, *Bull. Inst. Égypt.*, v sér., t. xi, 425.

Obituary notices of Mrs MCCLURE, who translated Maspero's great *Histoire de l'Orient Classique*, of Mr J. S. COTTON, and of O. VON LEMM, of the University of Petrograd, are printed in *Journal*, v, 140.

A printed slip attached to the *Bulletin* of the Boston Museum of Fine Arts for Oct. 1918 (vol. xvi, no. 97) gives the sad news of the death of Oric BATES, the enthusiastic student of Libya and excavator in Egypt. Born Dec. 5, 1883, he died of pneumonia on Oct. 8 at an artillery camp in Kentucky.

Obituary notice of Adolph ROST, the head of the firm of J. C. Hinrichs'sche Buchhandlung, which for many years past has held an important place in Egyptology through its public spirit in producing scientific work that could not be expected to pay its publishers. *STEINDORFF, Zeits. f. aegypt. Spr.*, liv, 142.

An interesting account of the life and works of G. MASPERO with portrait of him at an advanced age (throwing light also on the circumstances of his expulsion from the Lycée in 1867 on account of his uncompromising political attitude), by René CAGNAT, who succeeded him in the honourable post of Secrétaire Perpétuel of the Académie des Inscriptions. *Comptes Rendus*, 1917, 445.

DARESSY gives a brief account of the famous commission of scientific men who gathered the materials for the *Description de l'Égypte* in Napoleon's expedition, *Bulletin Inst. Égypt.*, v sér., t. xii, 13. Several articles in the same volume recall the important work accomplished by it, especially that of the engineer GIRAUD.

PETRIE publishes a 4-page document in the handwriting of Sir William Gell, part of which at least is dated 1 Jan. 1822, the date of Champollion's first definite decipherment, with readings of hieroglyphics on the Rosetta stone and various cartouches; also an undated page of notes. *Anc. Eg.*, 1917, 162.