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84. Excavations at Tell el-Amarna.

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A curious local tradition bearing on this point has recently come to my knowledge and may as well be quoted. Mr. Edward Windeatt of Totnes, in his presidential address to the Devonshire Association last year, said :—"Miss L. Winstanley, of University College, Aberystwith, writing in the Literary Supplement of *The Times*, stated that she and her colleague, Dr. Fleure, considered there was a basis for the traditions of Geoffrey of Monmouth and the places where Geoffrey placed colonies of Trojans; and that one of these colonies was placed at Totnes. She says :—"Particularly interesting to Englishmen is the fact that the great group of Devon sailors—Raleigh, Drake, Grenville, and the rest—is associated with a colony of such maritime Armenoids which is also one of Geoffrey's Trojan colonies."

Commenting on this tradition in 1911, Mr. William Crossing points out that it was referred to a hundred years before Geoffrey's time by Sigebertus, a French writer, so that it could not have been invented by Geoffrey. He further writes :—"It has been supposed that the tradition was of Roman invention. It is very likely that the part of it which gave the Britons a Trojan origin was so, but that the whole of the story sprang from them may be doubted. That the Britons had some kind of history themselves, and an account of how their country was first peopled, is by no means improbable; and that this was embellished during the Roman period we can readily believe" ("Folk Rhymes of Devon," in the *Devon and Cornwall Notes and Queries*, Vol. 6, Part 3, pp. 10 and 11).

It was certainly a far cry from Liguria to Troy, though both were on the shores of the Mediterranean. If, however, the "basis" of the tradition was that a swarthy maritime people came from the Mediterranean to form colonies in Britain, that one of their settlements was at Totnes, and that Raleigh, Drake, and Grenville were of their stock, it fits in well with my conceptions. T. H. ANDREW.

Egypt: Archæology.

Peet.

Excavations at Tell el-Amarna. By Prof. T. Eric Peet, M.A.

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The site selected by the Egypt Exploration Society for operations this past winter was Tell el-Amarna, where lie the ruins of the town of Akhetaton, founded by King Amenophis IV (Ikhnaton) when he established his monotheistic worship of the Sun's disk, and abandoned with his court the ancient capital at Thebes, in 1375 B.C. The main work of the season was devoted to the further excavation of the extensive mounds which cover the ruined houses of the town. Here a number of hitherto untouched houses were cleared, and much new knowledge was obtained as to the structure of the Egyptian house of this period and the daily life of its inhabitants. The finest house found was that of Ranefer, the Master of the King's horse. Careful examination of the remains of earlier buildings beneath the floors of this house seems to show that the earlier walls and floors antedate by only very few years the house in its present form. Similar results were obtained on other parts of the site, and it seems probable that Amenophis IV was correct when he claimed to have built his new capital on a "clean site."

Among the more valuable objects found during the work are a sculptor's trialpiece, worked in relief on both sides, and three bottles of the beautiful multi-coloured wavy glass of the period, one of these being in the form of a fish.

In addition to working in the town mounds the Society has broken fresh ground at Tell el-Amarna in the foothills about $1\frac{1}{2}$ miles east of the mounds. Here there have been discovered a small village surrounded by a wall, and also a number of tomb-chapels of remarkable form. The excavation of the village is as yet only in the trial stage, and its systematic clearance, which will require a light railway, has been left for next season. Already, however, important evidence has been obtained from it with regard to the wooden portions of the Egyptian house, for

the white ant, which has devoured every fragment of wood and matting in the houses of the main town, has luckily spared the smaller site. Large numbers of wooden objects of household use have already been obtained, and the future will doubtless add greatly to their number.

In the hill-side overlooking the village were found a number of tomb chapels. These are built mainly of mud brick, and consist each of an outer court, an inner court and a shrine with niches in its back wall. The greater part of the wall surface is whitewashed, but in some cases there is decorative and inscriptional detail in other colours. In one shrine was found a stela dedicated by "the praised one of the Disk, Ptahmay" to two deities, Shed and Isis. The same shrine bears the usual funerary prayer to Amon. The epithet given to Ptahmay marks a date either in or immediately after the period of Disk-worship, while the appearance of other deities, particularly Amon, seems to mark a return to orthodoxy. The chapels are, therefore, probably to be dated to the transitional period which followed Ikhnaton's death, before the complete restoration of Amon worship. To this same date the village itself is perhaps to be assigned. The tombs connected with the chapels were in some cases unfinished; in other cases the occupants seemed to have been removed in antiquity.

T. ERIC PEET.

Africa, West: Ethnography.

Thomas.

Twins in the Yoruba Country. By N. W. Thomas, M.A.

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I alluded in a note to MAN (Man 1919, 87) to twin customs. The following notes refer to Lagos and were taken down in Benin City. Two males are unlucky,* two females lucky; a male and female are neutral as regards luck. A Lagos case was cited to me in which a mother bore twins in four successive pregnancies, two males at the third attempt, the others male and female; all were dead. I met with a similar case in the Ibo country but cannot recall the sexes.

The first-born twin is called *Taiwo* (= *taiye wo*, see the world), the second, which reckons as the older, is called *Koindi* (come behind), so called because it is supposed to send the other on in front to see the world. It is said that *Koindi* usually dies; in that case an image must be made, or the mother will bear no more children.

Triplets† are known; in that case the third one is called *Idowu*, the servant* of twins, a name usually given to the child born next after them. The next child is called *Alaba*, and is the servant of *Idowu*, and the next is *Idogbe*, who watches the house while others come, and is very precious.

Seven are said to have been born at once in Ibadan in 1907, and an eyewitness certified the fact to me. In view of the well-attested case of six at a birth on the Gold Coast, attested by an English medical man, there seems no reason to doubt the story.

In the previous note, line 7 from the end for Idna, Uzaitni, read Idua, Uzaitui.
N. W. THOMAS.

India; Ethnography.

Tod.

Annals and Antiquities of Rajasthan. By Lieut.-Col. James Tod. Edited with an Introduction and Notes by William Crooke, C.I.E. 3 Vols. : liii + 587; xxvii + 669; xix + 579 pp. Oxford University Press, 1920.

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This is a reprint of Tod's famous Rajasthan, now nearly one hundred years old, brought up to date through an Introduction and Notes by a thoroughly competent student of "Things Indian."

* Twins were formerly tabu only at Arebo according to the older authorities; now they are generally tabu in the Edo area, for the *Ebo* Ovia.

† I saw triplets in the Kukuruku country, all three alive at the age of thirty.