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# EGYPT EXPLORATION FUND.

## ARCHÆOLOGICAL REPORT

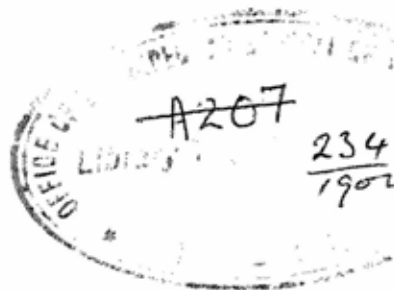
1892-1893

COMPRISING THE RECENT WORK OF THE EGYPT  
EXPLORATION FUND AND THE PROGRESS OF  
EGYPTOLOGY DURING THE YEARS 1892-93.

EDITED BY

F. LL. GRIFFITH, B.A., F.S.A.

WITH SEVEN ILLUSTRATIONS  
AND  
MAP.



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## PREFACE.

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THE first object of the present Report is to give to the subscribers in a convenient and collected form some account of the recent excavations of the Egypt Exploration Fund and of the work of the Archæological Survey. Secondly, it is desirable that members should be informed of the progress made during the past year in studies connected with Egyptian archæology.

In two departments, that of Greek MSS. discovered in Egypt, and that of Coptic studies, we have had the help of Mr. Kenyon and Mr. Crum, friends who are not connected with the Fund, but whose work is well known to all who are interested in these subjects. To them we owe our best thanks. It may be here mentioned that a detailed catalogue of the Greek papyri in the British Museum is about to be issued under the editorship of Mr. Kenyon; and that Mr. Crum has begun a similar work for the Coptic MSS.

To Herr Emil Brugsch the thanks of the members are also due for his interesting communication of the discoveries in the excavations at Memphis and elsewhere, as well as for the photograph of the magnificent statue reproduced at p. 25.

F. LL. GRIFFITH.



# I.—EGYPT EXPLORATION FUND.

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## A.—EXCAVATIONS.

### PROF. NAVILLE'S WORK OF THE WINTER 1892.

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THE travellers who go by railway from Mansoorah to Zagazig reach first a station of little importance, called Baklieh. From there they may see on their left a small mound, which is the site of one of the cities of the nome of Thoth, or of the Ibis, to which we shall refer below. Further south, on the same side, they perceive in the distance, near the village of Tmei el Amdid, two extensive mounds, on one of which may be noticed a building which looks like a small tower, but which is a granite shrine still standing. There we began our campaign in January, 1892, and we established our camp with the hope of finding, if not many monuments, at least some new inscriptions which might throw light on those parts of Egyptian history that are still in nearly complete darkness; I mean especially, the dynasties following the XIIth. I must say that in this respect our hope has been sorely disappointed.

At Tmei el Amdid there are two very extensive mounds, separated by a valley in which there is a village. The northern one, which the natives call Tell Temai, the site of the city of Mendes, is more ancient than the other; it has the remains of the old Pharaonic temple. The southern one, which is quite as large, is covered with Greek and Roman works, remains of what may have been the governor's palace, indicated by columns which belonged to a portico; besides aqueducts and constructions which seem to have been barracks. This very large mound is covered with thousands of houses and public buildings, the majority of which are made of small red bricks, joined with the well-known white Roman cement. The bricks are of such a good quality and so well preserved, that they are still largely used by the inhabitants. In fact the neighbouring villagers do not employ any other building material than these red bricks, which are perhaps 1500 years old.



We settled first on Tell Temai, close to the high enclosure wall which surrounded the "temenos," the sacred ground in which the temple was built. The site of the temple is well marked, especially by a high monolithic shrine in red granite, which was in the sanctuary. The inscriptions of the shrine were first published by Burton; they merely record the names and titles of Amasis. As the temple was on raised ground, higher than the rest of the temenos, the shrine was supported by a large basement, about 15 feet high, consisting of enormous limestone blocks, and extending underneath the whole of the rectangular hall in which the shrine was erected. This basement has been extensively quarried out, and the stones burnt for lime only a few years ago, so that the shrine stands isolated and surrounded by deep holes, which reach the brick wall of the sanctuary. In front of the hall of the shrine were two others



STATUE OF APRIES? RE-CUT TO PORTRAIT OF CABACALLA.

more extensive. Some of the stones of the basement are still *in situ*—they bear the names of Rameses II. and his son Menephthah. I cut a great number of trenches in the area of these two halls; everywhere I came across chips of the stones broken and burnt for lime. The only monument I discovered is a statue now exhibited in the museum of Ghizeh. (See p. 2.) It represents a king standing, of natural size. The material is hard stone of Gebel Ahmar; the statue was never finished, the polish is wanting, and the traces of the hammer are still visible all over the body. Head-dress, attitude, emblems in the hands, everything in the statue is absolutely Pharaonic. The style would point to the Saïtic epoch, and a fragment of the same stone found close to the statue, and which possibly was connected with it, suggests that it was Apries. But the head has been reworked, the royal asp has been erased, and the whole face has been recut, so as to give it the appearance of the Roman emperor, Caracalla, as he has been identified by Mr. Murray and Mr. Grueber from the busts in the British Museum. The dark veins of the stone and the rather rough cutting give the head a grim and ill-natured expression, which agrees well with the character of the emperor whose portrait it is. This monument presents a curious mixture of Pharaonic and Roman art.

Except the inevitable Rameses II., the only kings whom I came across in the excavations at Tmei el Amdid are Saïtes. A cartouche of Psammetichus II. was found on a fragment of a statuette of a priest; that of Apries on a stone in the temple, and on a limestone slab in the mosque of the neighbouring village of Roba; and of Amasis on a block discovered near the shrine, which was part of a dedication to the god of the place, the ram-headed divinity, called also the living spirit Seb. The vast enclosure encircled more than one building; in front of the temple, towards the north, are traces of several constructions which may have been connected with the cemetery of sacred rams, which was near the temple. In one of the sandy mounds, on which was erected a building of that kind, was discovered a very fine capital with a Hathor head in black granite.<sup>1</sup> The style of this capital is not the same as those I found at Bubastis, a specimen of which is in the British Museum. At Tmei el Amdid the type of the face is different, the nose is more aquiline, and the features remind one of the profile of Rameses, such as it may be seen in some of his statues. The locks are not so heavy as in the specimen from Bubastis, which I believe may be assigned to a much earlier epoch.

<sup>1</sup> See illustration on p. 8.

Above the head was a little shrine with a royal asp projecting out of it; it has the form of the shrines which are on the top of the musical instrument called the sistrum. The whole column, shaft and capital, represented in gigantic proportions a sistrum, which is one of the usual emblems of the goddess Hathor.

Along the enclosure wall, on the north side, were the graves of the sacred rams, and in some parts the place is strewn with their coffins, several of which are bean-shaped. (See plate.) Most of them have been dug out long ago and the lids made use of. Brugsch-Bey, who excavated them about twenty years ago, succeeded in recovering one of the lids with religious inscriptions of the time of the Ptolemies. It is now in the museum of Ghizeh.

In the Roman mound, called by the natives Tell Ibn es Salâm, I dug chiefly in the houses, and cleared many of them. I found only a great deal of common pottery, large amphoras, and objects of that kind without any historical or artistic interest. The place is constantly worked by native dealers, and by the inhabitants of the villages, who, under the pretext of getting "sebakh," go digging for antiquities, and who, being on the spot and working all the year round, sometimes come across objects of value, chiefly bronzes. But it is a mere matter of chance. The place is so extensive that there is no reason to begin at any particular spot, and it is a kind of work which it is impossible to recommend to a Society like ours.

The most interesting place in the Roman mound is the library. It consists of a series of rectangular chambers of different sizes. All these rooms, a few of which have been cleared, were filled with papyri; it was either the library or a place for the archives of the city. I should rather think it was a library, because of the size of the rolls. Unfortunately they have all been burnt, and you may see in the middle of each room the remains of the fireplace where these invaluable documents have been thrown. They are now quite carbonized, like those of Herculaneum, but even in a worse state. They are most difficult to take out, they crumble to pieces when they are loosened from the earth which covers them, but by looking sideways the characters are still discernible; they generally are Greek, in good handwriting. As for those which have escaped the fire they are quite hopeless. The moisture and the salt in the soil have reduced them to a kind of brownish paste, which seems to be very fertile, for roots of plants grow in it in abundance. I tried to see whether some of the carbonized papyri, well packed in cotton, would stand a journey; but the contents of the five boxes which I sent to London are



TMEI EL AMDID, SHOWING COFFINS OF THE SACRED RAMS.



nothing but crumbs of charcoal and ashes. What treasures we probably have lost by the destruction of the library of Mendes!

From Tmei el Amdid we went over to the mound I mentioned first, a little south of Mansoorah, Baklieh. Here is an enclosure, in the centre of which stood a temple which never was finished, for near the entrance is a heap of enormous blocks just as they came from the quarry. Among them are two large capitals, in the form of a lotus flower, which had not been polished; one of them has been split to make use of the stone. Probably part only of the temple was completed, but no trace of it remains. The interest of the place centres in the necropolis of ibises, for the place belonged to the nome of Thoth. The mound of the necropolis has for many years been the mine from which the fellaheen got all the bronze ibises, which filled the shops of the dealers in Cairo, together with the cats of Bubastis. Like those of the cats, the bones of the ibises were gathered together in heaps, among which the bronzes were thrown. The mound, when I visited it for the first time in 1885, was of a certain height, but it has been so thoroughly worked since, that in certain parts it has been levelled to the ground.

The only result which was obtained in Baklieh was the determination of its Egyptian name. The geography of the Delta in Pharaonic and even in Greek times still presents many doubtful questions. The excavations which have been carried out, both by Mr. Petrie and myself, have thrown light on several of them; but a good many points are still obscure. It is an object which Egyptologists steadily advise us to keep in view. Baklieh was the second sanctuary of the nome of the Ibis. It was called in Egyptian, *Bah*. I discovered this from fragments of the destroyed temple which are in the neighbouring village, and where the name is mentioned, or the special title of the priest of Bah. Of those fragments the largest, which is only a small part of the monument, consists of a piece of a very fine sarcophagus in black basalt, made for the priest Ahmes of the time of the Saïtes. The coffin had the names of the hours of day and night, and Ahmes bore the title of the special priests of Thoth "the bald-headed." This fragment was in a mill, and when it was removed and taken out, we found underneath a limestone slab with the names of Psammetichus II. The taking out of those stones required a good deal of discussion; at last, with the effective help of £1 sterling, I carried my point. I was less successful in another village where there is a sheikh's tomb. The threshold of which is a piece of basalt with an inscription of Nectanebo, "the worshipper of Thoth of . . .;" at this point the inscription is covered by a doorpost made of bricks, and it was

only necessary to remove one brick to let me see the geographical name which followed that of Thoth. To take out the brick and to put it back again would have been a few minutes' work; but a two hours' discussion with the people was without any result. They repeated over and over again that they did not like to excite the discontent of the buried sheikh, who certainly would be very wroth and revenge himself upon them. I was obliged to go away without having seen two or three inches of an inscription which I think would have confirmed the name which I had found elsewhere. Such disappointments are by no means rare with the fellaheen. Their suspicions against Egyptologists are so strong, and their fear of the magic power which they attribute to us has such a hold upon their minds, that it often overcomes the keenest affection which they feel—the love of money, and makes them insensible to what is for them the most desirable of all sights—the sight of gold.

From Baklieh we went more west to a mound not very far from the Damietta branch of the Nile, between the Arab village of Sahragt el Kubra and the modern city of Mit Ghamr. In the midst of a most picturesque country, adorned with beautiful sycamore trees, among villages surrounded by fine gardens where the orange and peach trees were then in blossom, we settled on a very extensive mound, called Tell Mokdam, parts of which are still very high. The Victe. Jacques de Rougé assigns to the old city the Greek name of Leontopolis, and this determination seems to be quite justified, as the god of the city was a lion. It belonged to the nome of Athribis, now Benha. The site of the temple is still visible, but the building has been entirely destroyed and the stones carried away. Part of it is now a corn-field, and the trenches which I cut across the area did not give any result. The work was carried on chiefly on the north-western corner of the mound; where the fellaheen had found, a short time before, the base of a statue of the XIIth dynasty. The excavations proved that here had been a small sanctuary originally built by Usertesen III., in which Rameses II. had put some of his statues, and which had been usurped by Osorkon II. Besides the base found by the fellaheen, I discovered another, a little larger, and several fragments of Rameses II., among them the lower part of a standing statue. The two bases of Usertesen III. are of red limestone and very well worked. On both sides of the throne are represented the Nile gods tying the plants of Upper and Lower Egypt around the sign *sam*, the sign of junction. One of these statues is particularly interesting. It has been usurped by Osorkon II., who cut his cartouche

right across those of Usertesen without erasing them first; besides, an inspector, a royal secretary, wrote his name on the lower part of the statue and informs us that the sanctuary where the statue stood was called "the house of Karoama," Osorkon's queen. It is curious that records of this king, who a few years back was hardly known except by name, were found in all my excavations; he certainly must have been one of the most powerful of the Bubastites.

In a former excursion to Tell Mokdam, I had seen the base of a statue of the XIIth or the XIIIth dynasty, which had been discovered in Mariette's time and left on the spot. This monument is important because it bears a cartouche, engraved rather carelessly, over an old inscription. The cartouche is not very distinct, and Mariette, Déveria, and Ebers, taking the first sign for the sign of *Set*, considered the oval as being that of a Hyksos king. Ebers even reconstituted the name as being Salatis, and for the last twenty years his interpretation has generally been adopted. This valuable monument, which has been brought to the Ghizeh Museum at the cost of this Society, was one of the chief attractions which induced me to go to Tell Mokdam. After a careful study, and with the help of several paper casts, the name came out quite clearly. It has nothing to do with Salatis, or with any of the Hyksos; it reads Nehasi, the negro. I consider the deciphering of this name as the most important result of the work at Tell Mokdam. It is connected in a remarkable way with a discovery made by Mr. Petrie at San. In turning the blocks of the temple, Mr. Petrie found that "the royal prince, the first-born Nehasi," had erected buildings to Set, the god of Roahu. In both cases Nehasi is written with the pole indicating foreign nations, and I see no reason why he should not have been a genuine negro. Thus a negro has been king of Egypt, and not by conquest, but by right of inheritance, since before his being a king we see him called the eldest of the royal princes, the heir to the throne. If he were a negro, surely his father and mother must have belonged to the same race. The king Nehasi occurs also in the Turin papyrus among the kings of the XIIIth and XIVth dynasties, and, according to this document, must have had a reign of several years. This fact is very important; the statue of Tell Mokdam perhaps throws an unexpected light on a very obscure period of Egyptian history. Are we to suppose that in the long period, so little known, which extends from the XIIth dynasty to the Hyksos, one of the causes of the anarchy which probably prevailed at that time was the invasions of negroes. Did the Ethiopians, before the invaders from the East, succeed in conquering Egypt and in coming to the throne? We

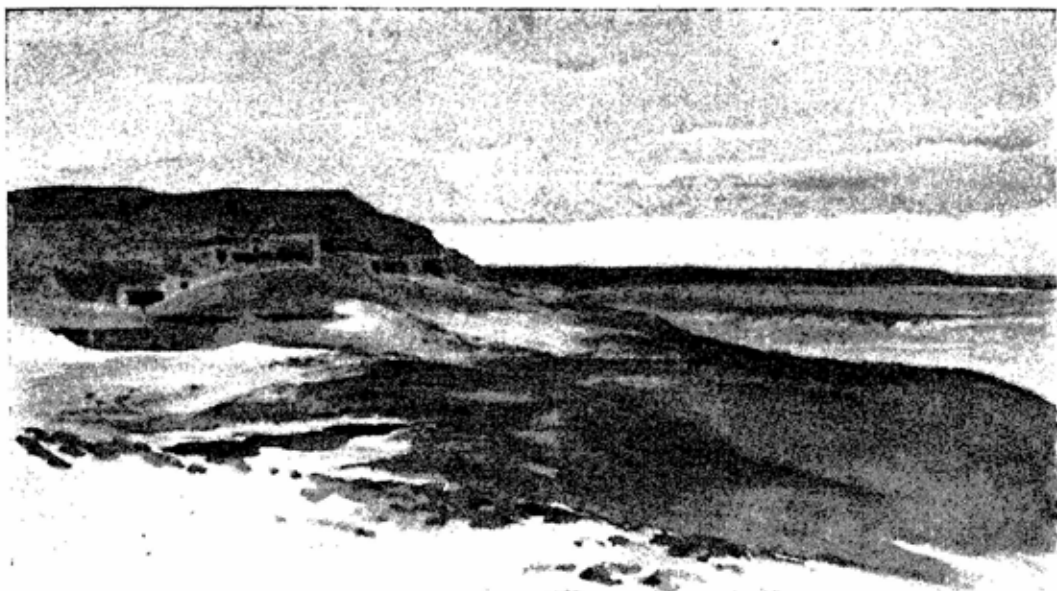


have no proof of it, except that nearly all the expeditions of the XIIth and XIIIth dynasties were directed against the Ethiopians, who must have been more or less dangerous neighbours, and it is quite possible that by a turn of fortune so often seen in the history of Eastern empires, the negroes may have had their day, and have become masters, not only of Upper Egypt but even of the Delta. I believe that the part played by the Ethiopians in the history of Egypt is far more considerable than has been thought; and the value of the discovery at Tell Mokdam is that it gives us the name of a king older than the Hyksos conquerors, and who evidently belonged to a totally different race. It is quite possible that, instead of looking always towards the East, in order to fill up the considerable gaps in the XIIIth and XIVth dynasties, we have now to turn towards the negroes, and perhaps some day excavations in Upper Egypt may bring us some unexpected light.

EDOUARD NAVILLE.



PORTION OF HATHOR-CAPITAL FOUND AT MENDES.



GEBEL EL GEBRAWI.

## B.—THE ARCHÆOLOGICAL SURVEY OF EGYPT.

### MR. NEWBERRY'S WORK, 1892-93.

BEFORE the Archæological Survey party left London in December, 1892<sup>1</sup> it was intended that the main work of the season which has now drawn to a close should be devoted to the exploration of the tombs situated in the hills to the east of the site of the ancient city of Khutaten,<sup>1</sup> a site known to the Bedawîn of to-day by the name of Tel Beni 'Amrân, but to the world more generally, and to tourists in particular, by the name Tell el Amarna. It proved, however, that for this year the site had been placed at the disposal of another worker; and so our labours there had to be deferred. Meanwhile, I at once decided that the main basis of operations should be the tombs of Sheikh Sa'id, which are situated on the east bank of the Nile, a few miles to the north of Tell el Amarna. Our survey of the Sheikh Sa'id tombs (which, of course, includes copying the bas-reliefs and inscriptions), however, by no means comprises all that the officers<sup>2</sup> sent out by the Fund have accomplished this year. We

<sup>1</sup> Khutaten and Khuenaten would be more properly rendered by Akhetaten and Akhenaten.

<sup>2</sup> The officers this year were: Mr. Percy E. Newberry (officer in charge), Mr. Percy Buckman (artist), Mr. John E. Newberry (architect), and Mr. Howard Carter (artist). From February 7th to April 13th Mr. Carter was absent from the Survey Work, having been sent by the Committee to join Mr. Guthrie Roger at Simbelawîn in the Delta. From February 21st to April 2nd Mr. John Newberry was working with Mr. Naville at Deir el Bahri.

have also carefully explored the country from El Bersheh to 'Arab el Hetâm (a distance of sixty-five miles); we have surveyed two important groups of tombs near Deir el Gebrawi and copied the inscriptions and wall paintings; and we have completed the water-colour drawings of the most interesting scenes at Beni Hasan and El Bersheh.

The tombs of the Gebel esh Sheikh Sa'id are excavated in a series of four tiers, one above the other, in the limestone hill or Gebel which overhangs the Nile about 190 miles south of Cairo, and which derives its name from the picturesque little tomb of a famous sheikh named Sa'id, which is built at the foot of its southern base (see plate opposite). The ancient tombs number over eighty, but of these only seven are inscribed. The uninscribed ones, for the most part, are of little interest, being either unfinished, partly filled with drift, or much mutilated. Architecturally they are of three types:—

I. A small square chamber cut out of the hillside; doorway small, without architectural features.

II. A small chamber cut out of the hillside; doorway small, with rounded lintels and sloping façade.

III. Two or more chambers with false doors, architectural façade representing sloping walls surmounted by a heavy beam, and rounded lintel to doorway.

The inscriptions in the inscribed tombs show that the hill here was used as the necropolis of the princes of the Hermopolite nome and by so-called superintendents of "the new towns." They all apparently date from one period, the early kingdom. Several contain cartouches of the early monarchs, and it is interesting to note that no less than four bear inscriptions which show that they were restored by descendants of the owners in the XIth or XIIth dynasty. If we examine the tombs from the north, the first one of any note is No. 14, which belonged to the Superintendent of the New Towns, "Teta-anch" (with the additional "good name" of Imhotep). It contains some bas-reliefs and inscriptions, and upon the exterior wall, on the right hand side of the entrance doorway, is a small inscription in two vertical lines recording that the tomb was restored by the "Superintendent of the King's House, Aha." Following a narrow pathway close by the side of the cliff for some little distance and then climbing up the steep side of the hill, one enters another inscribed tomb (No. 17) of rather larger dimensions than the last-mentioned. It contains two large false doors on the west walls, one on either side of the entrance doorway. The northern one is much mutilated, only traces of a few hieroglyphs being



TOMB OF THE SHEIKH SA'ID.

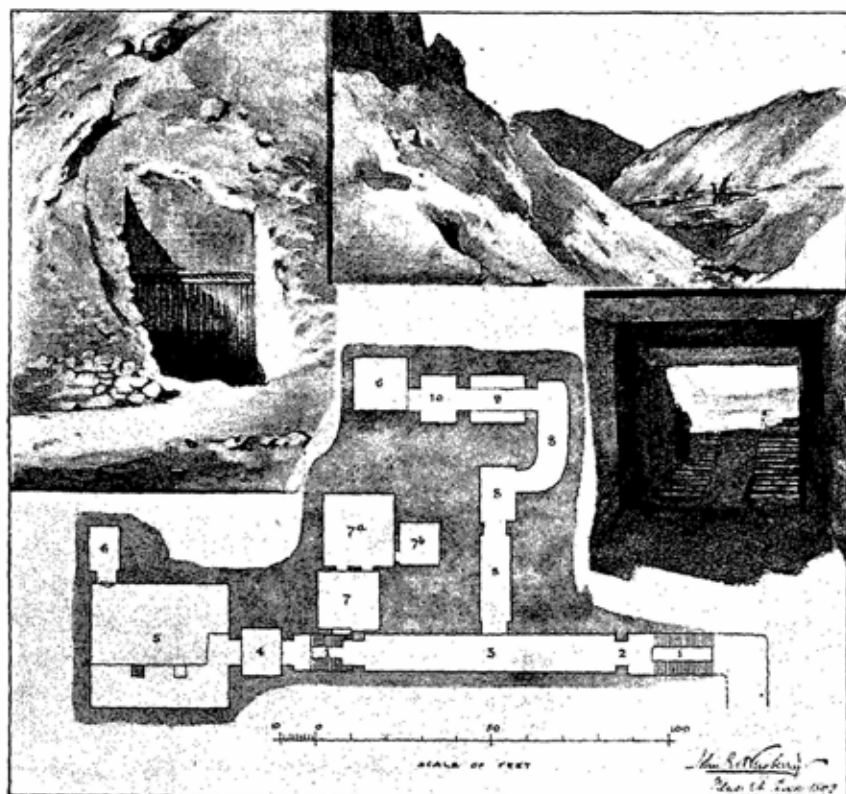


left. These, however, show that the owner of the tomb was a "royal chancellor" and a "familiar friend of the king." The false door on the south side is inscribed with the name and titles of the owner's wife, a priestess of Hathor and "favourite of the king," named Henent.

Descending again to the lower tier and turning to the left (southwards), the next tomb reached is that of Uau (with the "good name" Iau), containing a few mutilated paintings and inscriptions. The latter inform us that the owner was "Great Chief of the Hermopolite Nome" and a "Superintendent of the South." Tomb No. 19 contains some interesting bas-relief work and painting. Its owner, named Meru (with the "good name" Beba), was "Superintendent of the South," "Superintendent of the New Towns," and "Governor of the Citadel (?) of Pepi." A portrait of his wife is given on the north wall, together with her name, Nefer teta (?), and titles. Their children are also named; the eldest son Uau being perhaps identical with the owner of tomb No. 18. Immediately above tomb No. 19 is a very small one (No. 21) containing inscriptions painted in green hieroglyphs, showing that the tomb was excavated for a "Superintendent of the Oasis (?)," named Hepa. Descending again to the lower tier, and still going southward, one enters the much-mutilated tomb (No. 23) of a prince named Urarna, whose titles show that he was a "Superintendent of the New Towns," a "Priest of Userkaf-ra," and a "Priest of Chufu." Adjoining the last tomb is the finest one of the group, containing some beautiful and delicate bas-reliefs, which give a varied and interesting picture of life in Egypt during the Ancient Kingdom. The scenes representing agricultural pursuits are especially noteworthy, and the domesticated animals are depicted with very great skill. The tomb was executed for Urarna, "Governor of the Hermopolite Nome," "Superintendent of the New Towns," and "Priest of User-n-Ra."

Between Sheikh Sa'id and Dêr el Gebrawi (where there are other interesting tombs of the Ancient Kingdom, the copying and surveying of which has also formed an important section of the past season's work) are monuments of various periods which have been carefully noted. On reference to the map (No. 2), it will be seen that about five miles from the tombs of Sheikh Sa'id are the ruins of Tell el Amarna. To the north-east, east, and south-east of these ruins are three ranges of hills known to the Bedawin of the present day as the Gebel et Til, the Gebel Abu Hasâr, and the Gebel el Hawâta. Excavated in the western face of the north-eastern range is a series of tombs made for, and elaborately ornamented with paintings, sculpture

and inscriptions relating to, various officers of the Court of Khuenaten and his immediate successors. In the foot-hills along the western face of the eastern range are also many tombs of a similar character, with scenes and inscriptions, which, when copied and published, ought to throw a flood of light upon the history of one of the most remarkable periods of Egyptian civilization. In a ravine far up the great wady dividing the Gebel et Til from the Gebel Abu Hasâr, is a group of four large tombs excavated in the hill. They are apparently royal, for among them is the last resting-place of the great Khuenaten, the founder of the city of Tell el Amarna and of the heretic religion. A sketch plan of this royal tomb was made by Mr. John Newberry, and is given below, together with sketches by Mr. Buckman of the



TOMB OF KHUENATEN.

entrance to the tomb and a view looking from the first corridor to the doorway. If reference be made to the plan, it will be seen that the tomb is approached by steps leading down on either side of a mummy-

slide (1a) to the entrance doorway (2), which leads through a long corridor (3) to a short passage, with mummy-slide and steps (1b), to the mummy-pit (4)<sup>3</sup> and the king's columnar chamber (5), which is inscribed but much mutilated. At (6a) is a small unfinished chamber. Leading out from immediately below the first corridor on the right-hand side, are three square chambers (7, 7a, 7b), the walls of which are covered with scenes and inscriptions. These are possibly the little funerary chapels excavated in honour of three of Khuenaten's daughters. In the centre of the first corridor, and also on the right-hand side, is another series of corridors and chambers, perhaps the tomb of Khuenaten's queen, Neferiti. The main chamber (6b) of this, which is unfinished, is approached through three corridors (8, 8, 8), a mummy-slide (9), and a mummy-pit (?) (10).

Before quitting the region of Tell el Amarna, mention ought also to be made of the boundary stelae, which are cut on smooth surfaces of the hills and mark the boundary of the province of Khutaten. Of these, ten are now known on the eastern side of the Nile, one of which I discovered this year (see *S.B.A. Proceedings*, vol. xv. p. 304. The new stela is situated between those marked E and F). In the hills behind the great plain of Tell el Amarna are also numerous limestone and alabaster quarries, including the celebrated alabaster quarry of Hat-Nub (which I was fortunate enough to discover in the winter of 1891), a limestone quarry with the cartouche of Queen Ti, an alabaster quarry inscribed with the names of Amenemhat II. and Useratesen III., and another containing stelae of Rameses II. and Merenptah I.

Between the Gebel el Hawâta and the Gebel el Gebrawi, are numerous uninscribed tombs, mostly of the Ancient Kingdom. These are situated in the hills north-east of Ed Dêr, in the hills behind El Kuşêr, in those north-east of Ma'abdeh and north of 'Arab el Atayat. There are also several large limestone quarries within this district—one due east of Ed Dêr, another south of El Kuşêr; one inscribed with the name of Seti I. in the Gebel Abu Fôda, and another inscribed with the name of Seti II. in the Gebel Kurneh, a short distance south of Ma'abdeh. In the hills east of Atayat are also extensive but uninscribed limestone quarries, and a short distance up the Wady Siût, which divides the Gebel Kurneh from the Gebel el Gebrawi, is an interesting little cave, which is entered from the roof, and contains three Coptic inscriptions mentioning

<sup>3</sup> I questioned several of the Arabs who had helped in the work of clearing the tomb as to the depth of the mummy-pit (which had been refilled), and the invariable answer was "six metres."



various fathers of the Church, and another giving a quotation from Scripture.

In the Gebel el Gebrawi, immediately behind the quaint little Coptic village of Dér el Gebrawi, are the last two groups of tombs to be dealt with in this report. These were apparently discovered by Mr. Harris, of Alexandria, in 1850, and revisited by him in 1855, possibly in the company of Sir Gardner Wilkinson, whose MSS. contain copious extracts from scenes in one of the tombs. They were visited again in 1886 by Messrs. Petrie and Griffith, and somewhat later by Professor Sayce, who copied an inscription in the tomb of Zau (see *Recueil de Travaux*, vol. xiii.). The tombs, for the most part, are very little known, and, pending the publication of their scenes and inscriptions, a short account of them may prove of interest.

The tombs are divided into two groups, a north-eastern and a south-eastern (see illustration, p. 9). The former consists of eighty tombs, which are of the same style architecturally as those of Sheikh Sa'id, and therefore most probably of the same date. Of these eighty, four contain paintings and inscriptions. These show that the hill was used as the necropolis of the Great Chiefs of the *Du-f* nome. The northernmost of the inscribed ones was cut for the "*Erpa*-prince," Asa, a "Superintendent of the Priests of the local hawk-deity," and "Great Chief of the *Du-f* Nome." Near to it is the tomb of the *Erpa*-prince Henku, also a "Great Chief of the *Du-f* Nome," and a "Superintendent of the Pyramid Town." A short distance further south is a much mutilated tomb of the *Hu*-prince Henku (with the "good name" Cheteta). Adjoining this is a small inscribed chamber with fragmentary inscriptions telling us of its nameless owner, who was one "devoted to the service of the Goddess Mati, Mistress of the City of . . ."

The south-eastern group, consisting of about forty tombs, is by far the most important, and contains twelve inscribed ones. Of these it will be enough to mention here two: (1) the tomb of *Aba* and (2) that of *Zau*. Both *Aba* and *Zau* are "Priests of the Pyramid of Nefer-Ka-Ra" (Pepi II., the fifth king of the VIth dynasty), and may have been contemporary with him or rather later. The walls of these two tombs are covered with interesting scenes and inscriptions, and though considerably earlier in date than those of Beni Hasan, are not unlike them in the subjects of the paintings, which throw much light upon the manners and customs of the people. Arts and trades, tax-gathering and the bastinado, sowing and harvesting, fishing and hunting, dancing and singing, come in for their due share of illustration, and are accom-

panied by explanatory notes in hieroglyphs. The members of the families and their household servants are portrayed and their names recorded. The volume giving the results of the present season's work will probably be issued under the name of *Sheikh Sa'id and the Gebel el Gebrawi*.

In conclusion, I wish to thank most sincerely the three gentlemen, who accompanied me (two in the position of volunteers) this past winter for their uniform kindness to me personally during a very trying season.

PERCY E. NEWBERRY.

## II.—PROGRESS OF EGYPTOLOGY.

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### A.—HIEROGLYPHIC STUDIES, &c., 1892-3.

THE past twelve months have seen a very substantial advance in every branch of Egyptian research, as well as in the means of pursuing it. In England we may congratulate ourselves on the foundation of a Professorship of Egyptology, the first provision of the kind that has been made in Great Britain. One of the principal titles of the late Miss Amelia B. Edwards to the gratitude of students will ever be the establishment of the professorship and library that bear her name at University College, London. The holder of the Chair, Prof. Flinders Petrie, D.C.L., is well known to all Egyptologists. Out of the materials put at his disposal by Miss Edwards' executors and the authorities at University College, Professor Petrie is rapidly producing an organization which will offer unusual facilities for research and study.

At present, indeed, the books alone are available for reference, temporary accommodation having been found for them; but the completion of some new buildings this summer will set free an ample space for the reception of all the collections of books, photographs, and antiquities. Meanwhile, the professorial addresses have been full of originality and interest; the practical ingenuity of the lecturer having taken him into many by-paths which hitherto have not attracted the notice of other Egyptologists.

At the same college Professor R. Stuart Poole has devoted a portion of his time to giving instruction in the Egyptian language and hieroglyphs, while in afternoon meetings at the rooms of the Society of Biblical Archaeology, Mr. Le Page Renouf has laid before large audiences the results of his minute investigations in Egyptian philology.

## HISTORY.

For the earliest monumental period in Egypt we now have a very accurate reproduction of numerous scenes and inscriptions in Mr. Petrie's *Medum*, which also contains plans of the pyramid, the pyramid-temple, and several of the *mastabas* or private tombs of the necropolis of Mèdûm. The whole of these appear to go back to the time of Senefru, the first king of the IVth dynasty. Earlier than this we find hardly a single monument, but Mr. Petrie's study of the picture-hieroglyphs of Senefru's reign has shown a highly developed civilization, the architecture especially displaying most of the forms known to the later dynasties of Pharaohs.

The Archæological Survey of the Egypt Exploration Fund has this year been especially busy amongst the monuments of the Vth and VIth dynasties in Middle Egypt, from Sheikh Sa'îd to Dêr el Gebrawi, and a most interesting volume illustrating arts and crafts can be promised to the subscribers. Historical inscriptions of this period are of extreme rarity; the researches of half a century brought to light only one—the inscription of Una from Abydos, now in the Ghizeh Museum. Last year, however, Prof. Schiaparelli, the Director of the Egyptian Museum at Florence, was so fortunate as to discover a long text at Aswân giving an account of two expeditions to the south and west. Schiaparelli in his first reading of the inscription (*Reale Acc. dei Lincei: Una tomba Egiziana della VIth dinastia*) was inclined to place the countries mentioned in the far Sûdân—Darfûr, Kordofân, etc.; but Professors Maspero and Erman, who have retranslated most of the text, agree in bringing them far nearer to the ancient frontier at the first cataract.

The gap between the VIth and the XIth dynasty is almost as obscure as ever. For the XIIth dynasty we now have the full publication of the first fourteen tombs of Beni Hasan, in the first Memoir of the Archæological Survey, published under the auspices of the Egypt Exploration Fund. None of these tombs had been edited so fully as now, while the translations of the long inscriptions are very different from those generally known. Many short inscriptions of about the same period have been published in the *Recueil de Travaux*, and several unplaced royal names are recorded in them.

The beginning of the XIIIth dynasty is a definite period, but it is hard to distinguish the age of monuments after that until the beginning of the XVIIth, though undated examples may be numerous. There are, however, two small groups, connected with the Hyksos and their Theban antagonists respectively, which are at once identifiable by style or by

name. It has long been supposed that the Hyksos power hardly extended to Upper Egypt; it is therefore of great interest to find the name of one of the two Apepis—the same that is known from the Mathematical Papyrus—as far south as Gebelên, *above* Thebes. The cartouche is published in the *Recueil de Travaux*, xiv., p. 26. The fact agrees well with the account in the Sallier Papyrus of the British Museum, which represents Apepi as supreme, and Sekenenra as a vassal prince in Thebes, all Egypt paying tribute to the Hyksos ruler.

Certain chronology commences with the XVIIIth dynasty. One of the most valuable pieces of evidence is that of the calendar on the *verso* of the Ebers Medical Papyrus. This records a propitious coincidence between the Sothic year and the Solar year, which can be easily identified, with the help of astronomy, as having taken place in the years B.C. 90-87, 1550-1547, and 3010-3007. According to the papyrus, the coincidence happened in the ninth year of a certain king, whose name long baffled decipherers; but Professor Erman and others have shown beyond question that it is a cursive rendering of the prenomen of Amenhotep I., second king of the XVIIIth dynasty. Thus our knowledge of the approximate date of the XVIIIth dynasty enables us to fix the ninth year of Amenhotep I. in or about the years B.C. 1550-1547.

About a century later were written those famous cuneiform tablets which were found at Tell el Amarna, and which record the correspondence between the two Pharaohs, Amenhotep III., and Amenhotep IV. (Khuenaten), and their officers in Syria, as well as the kings of Mitanni and Babylonia. The whole of these (excepting a few fragments discovered last year by Professor Petrie in the ruins of the house that belonged to the cuneiform scribe of Pharaoh's court) have now been published in facsimile, and it will perhaps be long before any more are found in Egypt. The fact of a similar tablet having been dug up in the ruins of Lachish (Tell el Hesi) by Mr. Bliss, working for the Palestine Exploration Fund, is well known, and is one of the most remarkable coincidences of discovery on record.

Considering the state of the palace and temple at Tell el Amarna, the exhibition of Professor Petrie's discoveries held at Oxford Mansion last year was extraordinarily rich. By carefully clearing the whole area he had accumulated fragments of statues and chips of architectural decoration in stone and glazed pottery, which reveal new styles and methods of workmanship carried to an excess of luxury and perfection. In some cases the walls were actually inlaid with hieroglyphs of alabaster, granite, and obsidian, and the columns were encased in moulded pottery. The

wall of a private dwelling was marvellously painted, and happily a scrap survived to show the style. The floors of three rooms in the *harim* quarter of the palace were in good condition, covered with paintings of birds and flowers. These remain *in situ*, carefully cleaned and guarded, while specimens of most of the other objects found, including a good series of the so-called "Aegean" pottery, were in the exhibition.

The duration of the reign of Khuenaten has hitherto been quite uncertain: A papyrus from Gurob gives the date of the fifth year of Amenhotep IV. ; in the sixth year we find him under the name of Khuenaten, at the building of his new capital of Khutaten (Tell el Amarna), and a date of the eighth year was known there. But a long series of fragments of inscribed wine-jars from the above exhibition, prove that the last year of his reign was the seventeenth.

An excellent photograph of the best preserved of the stelae of King Khuenaten, marking out the limits of the territory of Khutaten, has been reproduced in the *Recueil de Travaux*, vol. xiv., and the text restored from other examples by M. Daressy. The text is important, while the copies of it previously published were extremely illegible. A fine cast of this stela was exhibited at Oxford Mansion by Professor Petrie.

For the later history, after the XVIIIth dynasty, there is little to note.

A native scholar, Abdallah Simaika—a Copt—has written a critical and well-arranged *Essai sur la Province Romaine d'Égypte depuis la Conquête jusqu'à Dioclétien*. The nationality of the writer is of more importance even than the results of his studies, excellent as they are. It almost makes us hope that the best traditions of that progressive literary class at Cairo (which produced Makrizî, Suyûti and a host of other investigators in the Middle Ages) may some day be revived so that it may again take a leading place in the world in treating of the manners, history, and antiquities of its own country. This, however, will need first the sweeping away of a vast amount of picturesque and deeply ingrained prejudice.

#### GEOGRAPHY.

The map of Lower Egypt in this volume, shows the sites that have been identified. The latest addition is that by Prof. Naville placing the Egyptian Bah at Tell Baklîeh. The Vicé. J. de Rougé's *Géographie des nomes de la Basse Égypte* is the most recent publication on the subject of the Ancient Geography of the Delta, to which the excavations of

the Egypt Exploration Fund have contributed so largely. It gives a good account of the names and situations of the localities mentioned in the nome lists, but a note by Professor Petrie in *Naucratis*, i. p. 93, identifying the important city of Buto (Per Uazyt, Pe-Dop) with the ruins of Tell Fera'in has been overlooked. The situation of the Tell and the name of the modern village of Abtû at its foot are convincing, as I can testify from personal examination of the locality in 1887. I have placed Sethroe or Heracleopolis doubtfully at Tell Belim, the site for which I argued in *Nebésheh and Defenneh*.

The maps of Upper Egypt show the nome capitals with most of the chief monumental sites, and especially those at which work has been undertaken during the past few years. The Faiyûm has been discussed from the point of view of an engineer, by Major Brown, R.E., in his capital *Faiyûm and Lake Moeris*, and from that of the Egyptian scholar, by Brugsch Pasha, in the *Zeitschrift für Ägyptische Sprache*. It is said that a new oasis has been discovered west of Asyût, with traces of having been a Roman convict settlement. Upper Nubia is closed to exploration, but we may hope to fill the map like the others when civilization is again extended there.

An important Arabic treatise on the cities and villages of Egypt has been discovered amongst some MSS. preserved in the Khedivial library in Cairo. Ibn Duqmâk was the author of several works of note, and it appears that his last important undertaking, between 1390 and 1407, A.D., was a comparative description of the principal cities of the Muhammedan World, in which Cairo and Alexandria were to have been exalted by the Egyptian writer above all their compeers. Two volumes containing an unfinished description of Egypt in the autograph of the writer are all that can now be traced of the great work, which was evidently abandoned while still in a very incomplete condition. It remained almost unknown to, and unutilized by later writers and compilers, so that the information it contains is, to a great extent, new to the world. The publication of the Arabic Text (*Description de l'Égypte par Ibn Doukma*) has been superintended by Dr. Vollers, who has written a short but valuable preface from which the above particulars have been extracted.

#### ARTS, CRAFTS, ETC.

Professor Petrie has chosen for the subjects of his lectures a number of branches of Egyptian archæology that have hitherto been left almost untouched; for instance, the civilization indicated by the hieroglyphic

signs used in the earliest times, and the history of dress in Egypt. Authentic materials for these subjects and all referring to arts and crafts are extremely difficult to obtain from publications, although they abound in Egypt. One object, though naturally it cannot be the main one, of the Archaeological Survey of Egypt connected with our Society, has been the collection of these materials, and already some considerable results have been obtained. The coloured drawings from Beni Hasan show well the manufacture and use of flint knives, and a magnificent glass vase, marbled blue and black, holds lotus flowers on the altar of Chnemhotep II. Exact and full-sized copies showing the variation of form or style, or the introduction of new instruments and conveniences, will lead to a much desired result, for thus and thus only can be written the long history of the development of arts and crafts in one of the most important countries in the world.

In *Archæologia*, vol. liii. pp. 83-94, Mr. Budge has published for the Society of Antiquaries a number of bronze weapons from Egypt, several being dated by cartouches.

The weights and measures used by the Ancient Egyptians have been treated by the present writer in two papers (*Proc. Soc. Bibl. Arch.*, vols. xiv. and xv.). The official systems were simple, but at different epochs certain changes took place; and almost every stage in the argument requires bulky proofs. It is needless to say that the subject will repay further work, especially as new materials accumulate.

A Mathematical Papyrus from Ekhmîm of about the seventh or eighth century A.D., has been published by M. Baillet in the *Mission Archéologique Française au Caire*, tome ix. It is remarkable that although the influence of the Alexandrine School of Mathematics is strongly visible in it, the book yet retains a broad substratum of ancient Egyptian methods; it is written in the Greek language.

Dr. Schäfer's studies on the Ebers Medical Papyrus in his Dissertation and in the *Zeitschrift für Ägyptische Sprache* are an important contribution to the subject from the standpoint of the philologist.

Herr Ludwig Borchardt and Dr. Sethe have elaborated in the *Zeitschrift* a theory that the pyramids were to a great extent restored during the XXVIth dynasty. The idea is attractive, but must not be accepted too hastily. The coffin of Menkaura, however, is shown conclusively by Dr. Sethe to be of late date.



## RELIGION.

Mr. Renouf has interested a wide circle of readers by his translation of the Book of the Dead in the Proceedings of the Soc. of Bibl. Archæology. He has now reached the 56th chapter of Lepsius' edition. A theory that the god Sepd represents the zodiacal light has been suggested by Herr Gruson in an ingenious book on the latter subject (*Im Reich des Lichtes*). The theory has been supported by Dr. Heinrich Brugsch with many arguments, and is apparently accepted by Mr. Renouf, *S.B.A., Proc.* xv. p. 231. Professor Wiedemann has made a useful "Index of the names of deities and demons occurring in the third division of Lepsius' *Denkmäler*."

## PHILOLOGY.

It is hardly necessary to state that the vocabulary of the Egyptians has been the object of many studies during the year; Renouf and the Swedish scholar Piehl in the English publications, the powerful German schools of Erman and Brugsch in many articles and dissertations, the French, led by Maspero, Lefébure, and Loret, have done good work. Grammatical researches have been few; but important publications are again pending in Germany, from which country we have received so much since Professor Erman began to practise and teach the accurate methods of modern study. Demotic has progressed but little; Professor Revillout has been absorbed in his great edition of the new MS. of Hyperides; but Professor J. J. Hess, of Freiburg, provides us with an important publication for the year—a photographic facsimile, with an excellent glossary, of a partly bilingual gnostic papyrus in the British Museum. This will be of great value to students of demotic, but it much needs a complete transcript of the text from the original to accompany the facsimiles. The minute writing is often obscure in the photographs, and it is to be hoped that Prof. Hess will be tempted to issue the transcription as a supplement.

The Egyptian alphabet has been re-studied by Georg Steindorff in an able paper contributed to the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, as a prelude to a more extensive discussion of Egyptian Phonology. The transliteration used in the German school, and adopted by us for the Memoirs of the Archæological Survey, is largely due to his earlier studies.

It has hitherto been held that the Egyptians possessed two interchangeable alphabetic signs for *s*, but the analogy of some Semitic alphabets

suggested to the accomplished Professor Hömmel, of Munich, that they originally represented two distinct sounds. This was at once found to be the case in the inscriptions of the Pyramids, and Professor Erman has since worked out the matter in detail. It now appears that there were no homophones in the alphabet of the Early Empire.

#### FOREIGN RELATIONS OF EGYPT.

An important work on this subject is W. M. Müller's *Europa und Asien in den Aegyptischen Inschriften*. The book is exceedingly ingenious, and displays its author's wide acquaintance with the Egyptian texts of all periods and in all characters. The tribes of Ethiopia and Libya are of such small importance, excepting to the ethnographer, that their omission does not affect the value of the book to the ordinary student. The abundant quotations should constitute it the standard work of reference on the subject for a long time to come. It is thirty years since anything of the same kind has been attempted.

Professor Hömmel has endeavoured to show (in *Der Babylonische Ursprung der ägyptischen Kultur*) a connection between the earliest civilizations of the Euphrates and the Nile, and, with Mr. C. J. Ball, has exhibited some very remarkable coincidences between the earliest cuneiform or linear signs of Babylonia and the hieroglyphs of Egypt. Professor Erman has examined the ancient hieroglyphic roots that have, for one reason or another, been connected by modern writers with Semitic words. Unfortunately the results of his careful article in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* are chiefly negative, although the professor believes that the two languages show signs of an extremely early and far-off relationship.

#### MISCELLANEOUS.

M. de Morgan, the new Director-General of the Antiquities of Egypt, assisted by MM. Brugsch-Bey and Daressy, practically completed the arrangement of the monuments in the Ghizeh Museum during the summer, so that no less than forty-six new rooms were opened to the public in the autumn; at the same time a useful Guide was prepared by M. Philippe Virey, of the French Archæological Mission. More recently still a laboratory and two exhibition rooms have been set apart for Egyptian anthropology, or rather anthropography; here will be studied the physical characteristics of the mummies and skeletons of the ancients. The department is placed under the care of Dr. Fouquet.

A museum of Graeco- and Romano-Egyptian and Coptic antiquities has been appropriately established at Alexandria; the director is Dr. G. Botti.

At the approach of winter M. de Morgan, having arranged for excavations to be made at various sites, started for the ancient boundary of Egypt Proper at the First Cataract, in order to begin a survey of the monuments in geographical order from south to north. Between Philae and Aswân the graffito-covered rocks were surveyed, and finally the clearance of the temple at Kûm Ombô was begun. Such is the beginning of a scheme which will certainly take a most important place in the history of Egyptian exploration.

The latest memoirs of the *Mission Archéologique Française au Caire* contain a large number of interesting essays and publications of monuments belonging to the sixth, seventh and eighth volumes of their collection. They include many Coptic and Arabic documents and monuments, and the commencement of a complete edition of the texts and scenes of the temple of Edfû. For the last colossal undertaking, the untimely death of the Marquis de Rochemonteix, who had taken all the necessary squeezes during several seasons' work, will put most serious difficulties in the way, but Professor Maspero is pushing it forward as opportunity occurs.

Herr Emil Brugsch-Bey, Curator of the Ghizeh Museum, has kindly sent the following account, dated 18th May, 1893, of the official excavations at Memphis and in Middle Egypt:—

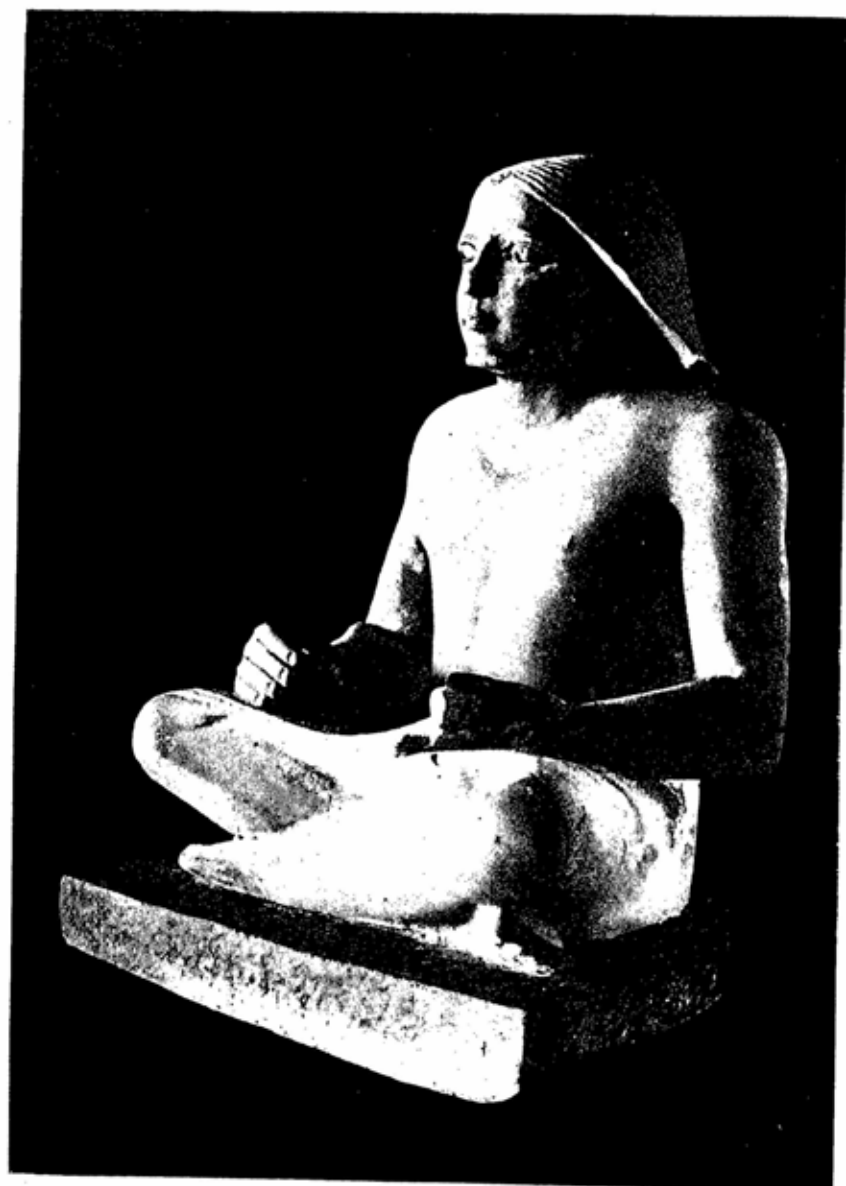
"Since the nomination of our new Director-General, M. de Morgan, work has been taken up at Memphis, Sakkareh and Mêr (near Manfalût). At Memphis, M. de Morgan gave the order to excavate the old sanctuary built by Rameses II., which partly rests upon a much older temple. The work is difficult, on account of the great number of palm trees which cover the whole ground, and compel us to proceed with the greatest caution. The excavation began in May, 1892, and up to the present time the results are highly satisfactory. Amongst the objects discovered, I can name especially—

"A sacred boat of red granite, about 10 feet long.

"A double statue of red granite, representing Rameses II. with a divinity, about 7 feet high.

"Two colossal statues, representing the god Ptah standing, inscribed with dedications in the name of Rameses II. They are about 12 feet high and sculptured out of compact sandstone (probably from Gebel Aḥmar).





STATUE OF A SCRIBE (SAKKĀREH).

"Besides these monuments there were found a great number of statues, more or less well preserved, on the same spot.

"From Sakḳāreh twelve colossal stelae of the Ancient Empire have been transported to our Museum. The excavations have produced a quantity of very fine bronzes, some limestone statues and bas-reliefs, and, above all (on the 31st January, 1893), one of the finest statues ever found, that of a scribe of the Ancient Empire. (See plate.) The statue is similar to that in the Louvre. A similar figure was found in the same Mastaba, but not so lifelike as the above. Unfortunately there was not the slightest trace of a name to be found; the Mastaba, built of mud bricks, had only a few prismatic ornaments.

"The excavations at Mēr have furnished a number of very pretty wooden statuettes and several boats, one with the sail spread; all these objects belonging to the XIth dynasty. Amongst the statuettes is one of *bronze*, about five inches high, the first that I know to belong to so early a period. The name of the personage, written on the dress in front, is Necht, and there is another wooden statuette, found in the same tomb, which has the same name and title. In continuing our excavations at Mēr we found some mummies of the Græco-Roman epoch, with heads made of plaster of Paris and painted in the most lifelike way. Some of them bear Greek inscriptions. There are also great quantities of ushabti-figures, scarabei and other small objects.

"I hope that Mit Rahīneh (Memphis) has in store for us many more surprises. As the clearance goes on we shall obtain a very correct idea of the ancient temple."

The cemetery of Heliopolis has been extensively worked by M. Philippe, of Cairo, who has discovered in it some sarcophagi of the Saite period.

Messrs. J. J. Tylor and Somers Clarke spent several months in the neighbourhood of El Kâb. At Kôm el Aḥmar, the ancient Hieraconpolis, they cleared two tombs of the VIth dynasty and copied the inscriptions, after which they reclosed them. At El Kâb they dug along the terraces below the famous tombs of Paheri, Aahmes, etc., in the hope of finding the entrances to other important tombs, but without success. In clearing the tomb of Aahmes Pennekheb, they found some portions of the important inscriptions which had been hidden from all previous copyists. The details of the little temple, of Amenhotep III., in the desert, were photographed to scale, and a number of architectural drawings were made of the temple, the tombs, and the city wall.

We owe to M. Golénischeff a catalogue of unrivalled excellence (*Inventaire*) of the Egyptian Antiquities in the Museum of the Hermitage at St. Petersburg. Some of the papyri are of the highest importance, and there are many objects of great interest in the collection.

The guide (*Führer*) to the Exhibition of the Rainer papyri is a most valuable work, especially for the Byzantine and early Arabic periods. It sums up the results of studies in the great collection carried on during many years by its learned director, Professor Karabacek, and his assistants, Professor Krall and Dr. Wessely. The history of the introduction of paper into the West and the death-blow that it gave to the use of papyrus as a writing material is especially interesting.

In the collection of Lord Amherst of Hackney, at Didlington Hall, Norfolk, are some diminutive but curiously useful fragments of papyri, which have done good service by indicating the nature of the lost portions of some large rolls in the Berlin Museum, to which they originally belonged. They have been utilized by the present writer in "Fragments of Old Egyptian Stories," published by the Society of Biblical Archaeology. A larger series is connected with the much-debated Faiyûm Papyrus. It is hoped that they will all soon be published in facsimile.

Many years ago a long Etruscan text on the linen wrappings of a mummy was brought from Egypt and deposited in the Museum at Agram; but until Professor Krall examined it, no one guessed in what language it was written. Professor Krall has now published the unique manuscript (in the Memoirs of the Royal Academy of Sciences at Vienna), with a complete index of the Etruscan words by Dr. Deecke. It is hardly necessary to say that, with a few exceptions, the meaning of these is entirely unknown.

The Ninth International Congress of Orientalists, held in London last September, was attended by many distinguished native and foreign Orientalists. The Egyptian section was presided over by Mr. Renouf, with Mr. Percy Newberry as secretary. Dr. Karabacek, keeper of the collection of papyri belonging to the Archduke Rainer at Vienna, was present, and distributed amongst the scholars in the section a number of copies of the first part of the Guide to the Collections, specially printed for the occasion. Much sensation was caused by the exhibition of a fragment of a papyrus of the Septuagint from Egypt, supposed to be of the 2nd century A.D., but since discovered to be later. The other papers relating to Egypt were of less general interest.

In November, 1892, the last of Lepsius' companions in his great expedition to Egypt passed away. Fifty years ago Mr. J. W. Wild accompanied the expedition as a volunteer as far as Cairo. There, however, he soon abandoned the more ancient monuments and devoted himself for professional purposes to the study of the rich remains of Saracenic architecture in the Egyptian capital. After his return to England in 1848, Mr. Wild designed many important public buildings and churches, but suffered severely in health. His last days were spent in the congenial atmosphere of the Soane Museum in Lincoln's Inn Fields, known to Egyptologists as the resting-place of the famous alabaster coffin of Seti I., discovered by Belzoni.

We regret to learn that Professor Georg Ebers is compelled by weak health to give up the chair of Egyptology, which he has so long and honourably filled, at the University of Leipzig. Georg Ebers is equally well known as a writer of novels and popular works on Egypt, and as the genial instructor and encourager of students, not to mention his scientific works and the great papyrus that bears his name. Amongst his former pupils may be mentioned Professor Erman and Drs. Stern, Meyer, and O. von Lemm. Ebers' successor in the Leipzig Professorship is to be Dr. G. Steindorff, at present Assistant Director of the Egyptian Museum at Berlin.

F. LL. GRIFFITH.

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## B.—GRÆCO-EGYPTIAN LITERARY DISCOVERIES, 1891-93.

THE last half-century has seen the development of a virtually new branch of archæological research, arising from the discovery in Egypt of a vast number of documents on papyrus, belonging to the period extending from the accession of the Ptolemies to the Arab Conquest. But although the earliest important discoveries in this department were made nearly fifty years ago, the greatest, both in quantity and quality, have taken place within the last three years. It is the object of this report to summarise these discoveries very briefly, and to show the present state of knowledge with reference to them. The papyri are of two classes, which may be named literary and documentary, the former including works of literature, the latter official and private documents.

The year 1891 opened with the announcement of the recovery of the



long lost treatise of Aristotle on the Constitution of Athens (*Ἀθηναίων πολιτεία*) from a papyrus in the British Museum, and the first publication of the text took place at the end of January in that year (\*). The same year saw the publication, by Dr. Mahaffy, of the Flinders Petrie papyri, among which were fragments of Plato's *Phaedo*, and of the lost *Antiope* of Euripides (†). These fragments were written not later than the third century B.C., and are consequently the oldest classical MSS. at present known to exist. Another batch of papyri, published by the British Museum in the summer of 1891, included the hitherto unknown *Mimes* of Herodas, part of an oration of Hyperides against Philipides, a grammatical treatise bearing the name of Tryphon, several MSS. of parts of Homer's *Iliad* (one probably as early as the first century, B.C.), the oration of Isocrates *On the Peace*, and the third epistle of Demosthenes (‡). It will be admitted that this forms a pretty considerable harvest for a single year. The only discoveries which need be added as having been announced since that date, are the important oration of Hyperides against Athenogenes, identified and acquired for the Louvre in 1888 by Prof. E. Revillout, provisionally printed by him in the *Revue Egyptologique* during 1891 and 1892, and finally published with facsimile at the beginning of 1893 (§); and a long medical treatise by an unknown author, acquired by the British Museum in 1890, and described in the *Classical Review* for June, 1892.

These discoveries, interesting and important as they are, both in themselves and as a foretaste of what may still be to come, concern Hellenists primarily, rather than Egyptologists. Their sole connection with Egypt arises from the fact that it is in the soil of that country that they have been preserved for us. To the same category belongs the recent remarkable discovery of portions of the apocryphal *Gospel of Peter* and *Apocalypse of Peter*, and the Greek text of part of the *Book of Enoch* (§). These unique works have been recovered, not from a papyrus, but from a vellum MS., originally discovered during the excavations at Akhmîm, in the season of 1886-87, but (for reasons which are obscurely hinted at) only published by M. Bouriant at the end of 1892. The number of publications which they have already evoked is a sufficient sign of the value attached to them, and especially to the apocryphal Gospel.

Of more interest to students of Egyptian history, and therefore falling more properly within the scope of this publication, are the official and private documents which have been recovered of late years in very great numbers from the soil of Egypt. Isolated "finds" of such documents occurred so long ago as the year 1788, and early in the present century

an interesting collection of papers, relating to certain affairs in the temple of Serapis, at Memphis, came to light, and was divided by the discoverers between various purchasers, the greater number falling to London and Paris. These documents belong to the Ptolemaic period, being dated in the 2nd century B.C. In 1877 the first great discoveries in the Faiyûm were made, and thenceforward the site of the Greek town of Arsinoë and its neighbourhood has been the chief source whence papyri have made their way to the leading libraries of Europe. Those first discovered belonged to the Byzantine period of Egyptian history, especially to the 6th and 7th centuries; but within the last three years a vast quantity of papers of the Roman period have come to light, covering the first 250 years of the Christian era. On the other hand, the papyri discovered by Prof. Flinders Petrie in the Gurob mummy-cases, and published (with the literary text already mentioned) by Dr. Mahaffy, carry back our knowledge to the 3rd century before Christ. Writings of the 1st century B.C., are, strangely enough, entirely wanting as yet, and the period from A.D. 250 to A.D. 500 is but scantily represented; but for the rest of the nine centuries, from about 270 B.C. to A.D. 640, we have now an immense quantity of material, most of which still requires to be published, sifted, and reduced to order.

The documents embodying this material are, for the most part, divided between Berlin, Vienna, Paris, and London, the two former collections being by far the largest in point of quantity. So far as appears at present, Berlin is strongest in the Roman period, Vienna in the Byzantine, London and Paris in the Ptolemaic. The British Museum has the best collection in one rather special department, that of magical papyri, and it has also the largest and most perfect individual documents of the Roman period. Paris has the longest single magical papyrus, and is also strong in a particular class of Byzantine documents. No museum is complete in itself, and the publication of the contents of all is urgently needed. A volume containing the texts acquired by the British Museum up to the end of 1890 is on the point of appearing, with an atlas of facsimiles (\*). The Paris papyri have mostly been published in various periodicals by Dr. Wessely of Vienna (?). The same earnest student of the papyrus-literature has published several of the papyri in the great collection of the Archduke Rainer at Vienna (?), and is also responsible for the Greek section of the recently issued *Guide* to that collection (?). Finally, the publication of the Berlin papyri has just begun, under the able direction of Professor U. Wilcken, Dr. Fr. Krebs, and Dr. P. Viereck (?). Much still remains to be done, but it is beginning to be possible to estimate the

character of the additional material which has now been gained for the history of Graeco-Roman Egypt.

Putting aside the special class of papyri which contain magical formulæ and incantations, the documents here in question include both official and private papers. Among them are census-registers, tax-valuations and receipts, petitions for redress of injuries, official correspondences, private accounts of receipts and expenditure, legal records, leases, sales, wills in short, every variety of business document, both public and private. Taken individually, each of these papers is of little interest; but collectively they form the material out of which a picture of the life and internal economy of Egypt can be reconstructed. Together with the ostraka, of which very large numbers are already known, they hold the same position as the inscriptions on stone which have done so much to help modern historians of Greece and Rome. We have already acquired some insight into the internal organization of Egypt during the Ptolemaic, the Roman, and the Byzantine periods, and as more documents are yearly discovered and published, it may soon become possible to reconstruct the system under which the native of Egypt lived beneath his foreign governors. The Berlin papyri include a considerable number of census-returns, made at regular intervals of fourteen years, wherein the head of each house records the names and possessions of himself and all his family<sup>(11)</sup>. Other returns, made annually for the purposes of taxation, and, if necessary, of requisition, give the number of camels belonging to each individual<sup>(12)</sup>. A large papyrus in the British Museum contains tax-assessments in respect of gardens and orchards owned by residents in Thebes<sup>(13)</sup>; another is the account-book of the bailiff of a farm near Hermopolis, showing the daily employments of labourers during a great part of the year, and thus giving a vivid picture of the habitual life of the native of that part of the country<sup>(14)</sup>. All of these documents show a portion of the life of the Egyptian; and the magical papyri show a portion of his thought. Collectively they form a not unimportant chapter in the long history of the country, which, from the time of Herodotus to the present day, has possessed an extraordinary fascination for all who have been brought into contact with it.

Nor should it be forgotten, in conclusion, that the recent discoveries in Egypt have revealed a whole new province in Greek palæography. The first fruits of these discoveries have already appeared in the chapters bearing on this subject in Mr. Maunde Thompson's new handbook of palæography<sup>(15)</sup>, which cover a ground practically untouched in any other work as yet published, either in England or on the Continent.

But in palæography, as in history, and perhaps in literature, we are still only at the beginning of an epoch of great development. Every year may see our conceptions modified by the discovery of fresh material: it is only needful that scholars should be ready to make prompt and diligent use of the provision so unexpectedly brought to us by the all-preserving climate of Egypt.

F. G. KENYON.

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## C.—COPTIC STUDIES, 1891-93.

[*The dialects of Coptic, notably the Boheiric of Northern Egypt, the Sahidic of Upper Egypt, and that of Middle Egypt were very strongly marked: at least three separate versions of the Scriptures existed in the different dialects.*—ED.]

## BIBLICAL.

WE owe to the indefatigable members of the French "Mission" at Cairo the only Biblical texts published during the past two years. M. Maspero has printed<sup>1</sup> a large number of Sahidic fragments, acquired by the Bibliothèque Nationale from the apparently inexhaustible treasures of the "White Monastery." The texts range from Genesis to Tobit, and contain many passages not edited either by Ciasca or Amélineau. The only other publication of note is Dr. A. Schulte's comparison of the Greek and Coptic texts of the greater prophets.<sup>2</sup> The Coptic text here means merely the Boheiric version of Tattam; but the results obtained are often interesting, especially as regards the remarkable translation of Ezekiel, which is shown to have been decidedly influenced by a Latin version.

## PATRISTIC.

The "Mission" gives further from the same source as the above-mentioned biblical texts, and of course also in Sahidic, some documents relative to the Council of Ephesus,<sup>3</sup> and ascribed by their editor, M. Bouriart, to the 7th century at latest. The enigmatical figure of the monk, Victor, plays a prominent part here, as in the other Coptic texts relative to this Council. M. Bouriart publishes also two eulogiums upon the martyr Victor, son of Romanos, "a great general,"<sup>4</sup> while Signor Rossi continues his publication of the Turin MSS. with a lengthy sermon of over eighty leaves upon death and future judgment.<sup>5</sup> Dr. von Lemm has added another to his earlier instalment of the apocryphal fragments preserved at St. Petersburg, giving us this time texts from the martyrdoms of SS. Peter and Paul,<sup>6</sup> of which the former could, it seems, be employed with advantage in criticising the corresponding Greek text. The versions coincide in part with those already printed by Guidi in his *Frammenti*. Dr. Carl Schmidt has translated, and Professor Harnack has commented upon, a valuable fragment of a Moses-Adam Apocalypse,<sup>7</sup> resembling the Revelation of Moses published

by Tischendorf, but showing a distinct gnostic element in the remarkable list of names of angels which it exhibits.

## GNOSTIC.

The most important additions made of late to Coptic literature are no doubt the works of M. Amélineau, Dr. C. Schmidt and Professor Harnack dealing with Egyptian Gnosticism. Since Schwartze's publication, some forty years ago, of the *Pistis Sophia*, several scholars have treated of the heresy of Valentinus, but for long no one ventured on the difficult task of publishing the other valuable texts which were known to be preserved in the Bodleian Library at Oxford. M. Amélineau was the first to undertake an edition of these papyri,<sup>8</sup> brought home last century by Bruce, the African traveller. The publication did not give entire satisfaction, and was severely handled by Dr. Schmidt,<sup>9</sup> who was himself preparing an edition of the *Codex Brucianus* for the *Texte und Untersuchungen*.<sup>10</sup> The importance of these documents lies chiefly in their close connection with the system of the *Pistis*, whose peculiarities of dialect they also share, some portions of the Oxford texts having an even more decidedly Middle Egyptian character than the *Pistis*. The literature of the latter book too has been greatly enriched by the study of its contents made by Professor Harnack,<sup>11</sup> whose opinion is that the work emanates, not from the Valentinian, but from the Ophite school, though he admits that the system displayed is an "Ophitismus ohne Ophis." Professor Harnack also sees evidence that the *Pistis* is a product of Syrian Gnosticism, although there can be no doubt that the work, as we have it, was composed in Egypt.

## VARIOUS.

Three more legal papyri from Jémé have been published by Dr. Steindorff,<sup>12</sup>—a deed of gift, a will, and a deed of sale, the last being yet another document relating to the affairs of that family of Germanos with which several others of these texts are concerned; it is written, moreover, by the already well-known hand of Johannes Lazaros. Dr. Steindorff has likewise printed<sup>13</sup> an interesting letter from a bishop of Hermopolis, menacing with the Church's wrath those who had taken part in or connived at certain acts of burglary committed within his diocese.

As regards the language itself, a very elaborate and instructive study

of the pronunciation habitual at the present day among the native ecclesiastics in Upper Egypt, was made by the late M. de Rochemonteix,<sup>11</sup> who spared no pains in reproducing in print the linguistic peculiarities of two or three educated Copts, and whose work forms an interesting counterpart to the mediæval Coptic-French vocabulary published a few years ago by M. Maspero.

The class of documents known as "Faiyûm Papyri" forms the material of an admirable Guide to the Rainer Collections,<sup>12</sup> for the Coptic portion of which Dr. Krall is responsible, and which is soon to be reissued in an enlarged edition. The MSS. catalogued are of very various natures; biblical and patristic fragments, legal texts and private letters, and range chronologically from præislamite times to the 9th or 10th centuries. The similar Coptic fragments from the collection of Professor Flinders Petrie have been edited by the present writer.<sup>13</sup>

The geography of Christian Egypt is treated in a new work by M. Amélineau,<sup>14</sup> who has already dealt with some points of topography in the *Asiatic Quarterly*.<sup>15</sup>

Finally, Professor Ebers has turned his attention to Egyptian art of the Coptic period,<sup>16</sup> numerous monuments of which were published not long ago by M. Gayet.

Beyond what has already been printed, we may look forward to the appearance of Dr. Steindorff's Grammar (*Porta Linguarum*), to the Rev. G. Horner's critical edition of the Bohairic Gospels, to a catalogue by Dr. Boeser of the Coptic MSS. at Leyden, and to the publication of some of those at Berlin in the new series of *Aegyptische Urkunden*.

W. E. CRUM.

<sup>1</sup> Méms. de la Mission franç. au Caire, VI. i., ii.

<sup>2</sup> Die kopt. Uebersetzung der 4 gr. Propheten, 1892.

<sup>3</sup> Méms. de la Mission franç., VIII. 1.

<sup>4</sup> Memorie, Ser. II., t. xli.

<sup>5</sup> Sitzungsber. Berl. Akad. LI., LII. (1891).

<sup>6</sup> Gött. Gel. Anz. 1891, Nr. 17, 1892, Nr. 6. Cf. Rev. de l'hist. des Relig. XXIV.

No. 3.

<sup>7</sup> 11. VII. 2

<sup>8</sup> 11. XXX. 37.

<sup>9</sup> Pap. Erz. Rainer, "Führer," I. Th.; Wien, 1892.

<sup>10</sup> Coptic MSS. brought from the Fayûm; London, 1893.

<sup>11</sup> Géogr. de l'Égypte à l'époque copte; Paris, 1893.

<sup>12</sup> Sinnbildliches; eine Studie; Leipzig, 1892.

<sup>13</sup> 11. VIII. ii.

<sup>14</sup> Mélanges asiatiques, X. 2.

<sup>15</sup> In Notices et Extraits, XXIX. 1.

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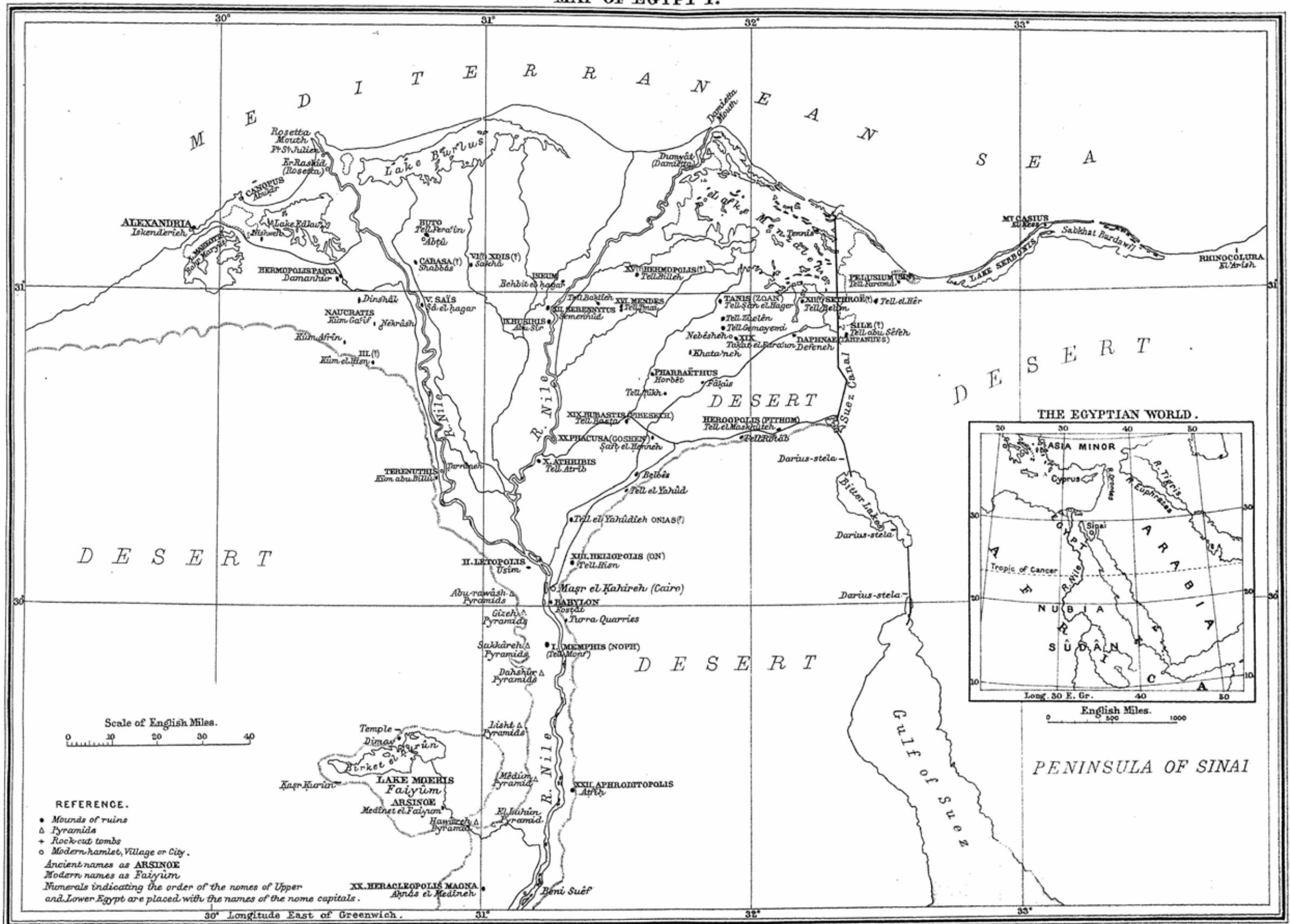
<sup>18</sup> Méms. de la Soc. de linguistique, VII.

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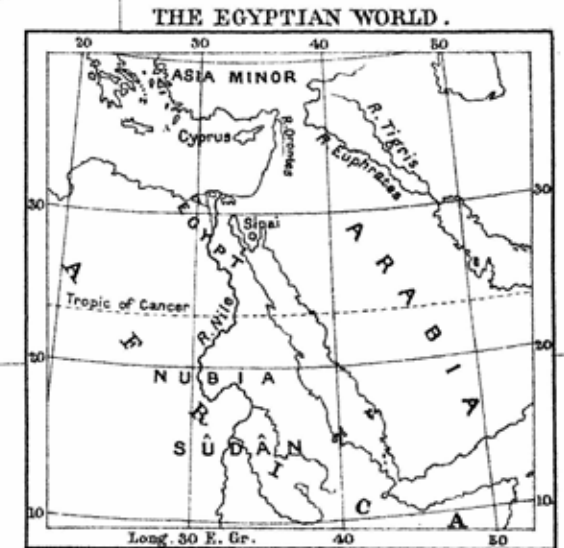




# MAP OF EGYPT I.



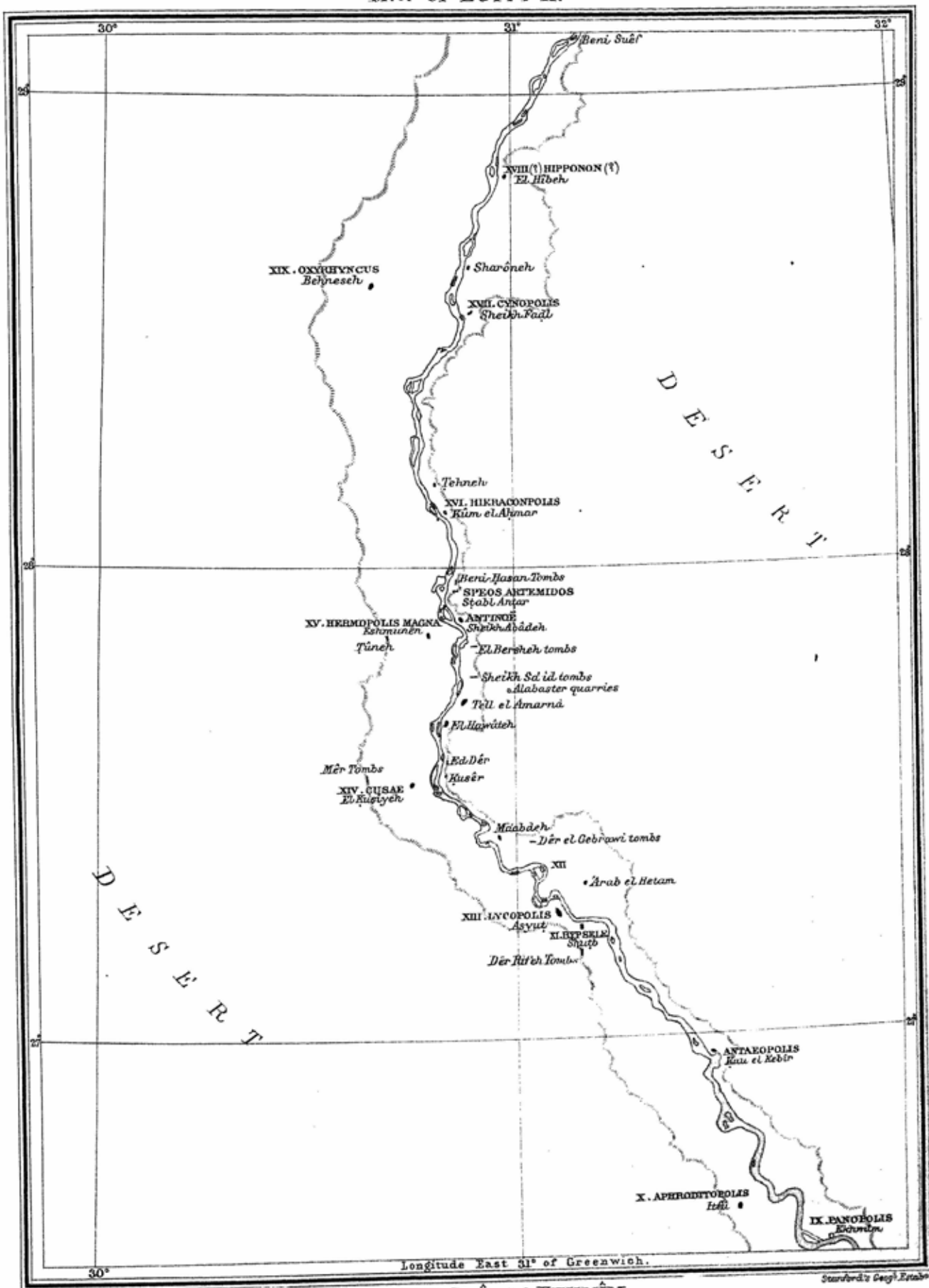
FROM THE DELTA TO BENI SUÉF.



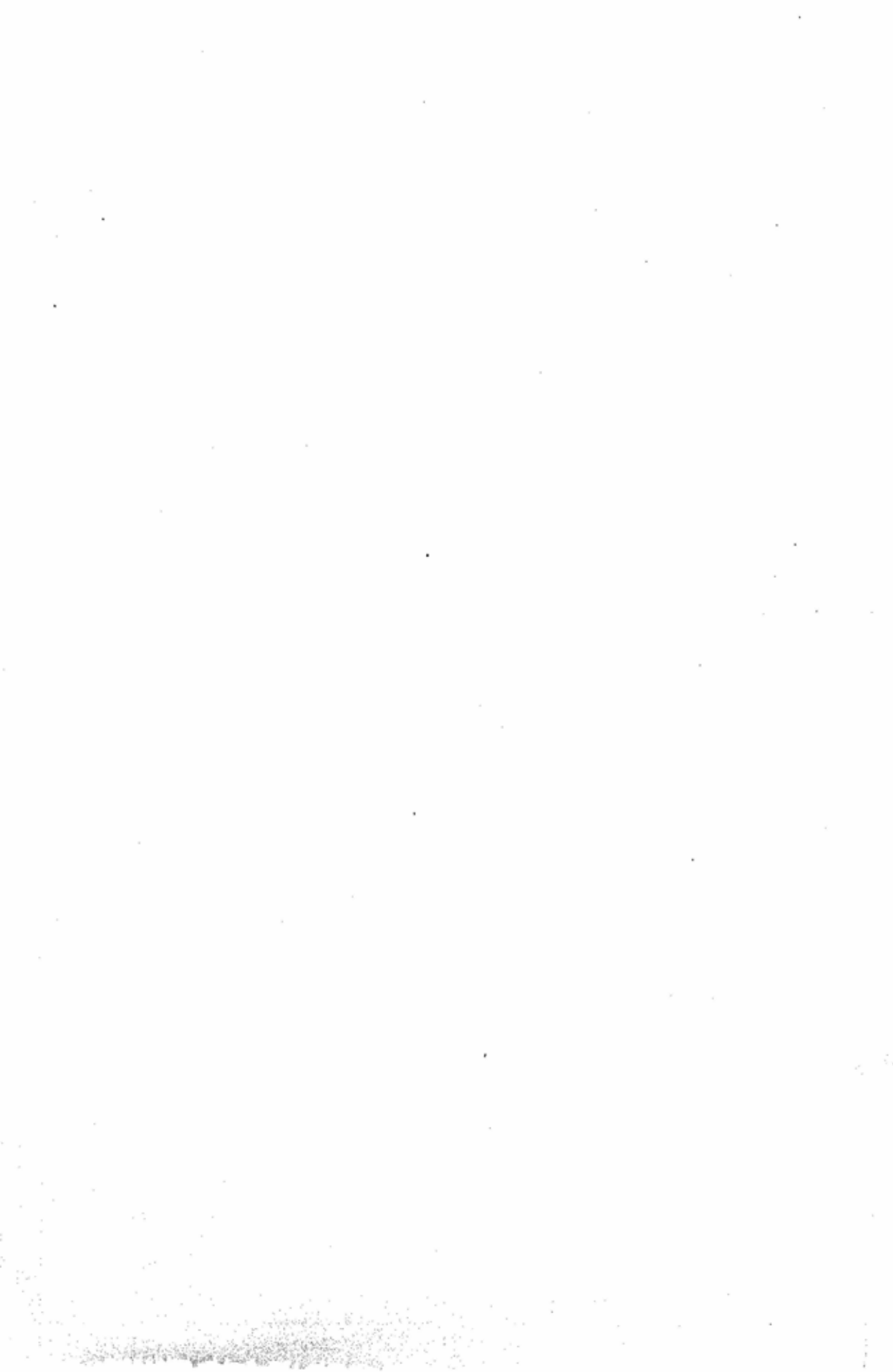




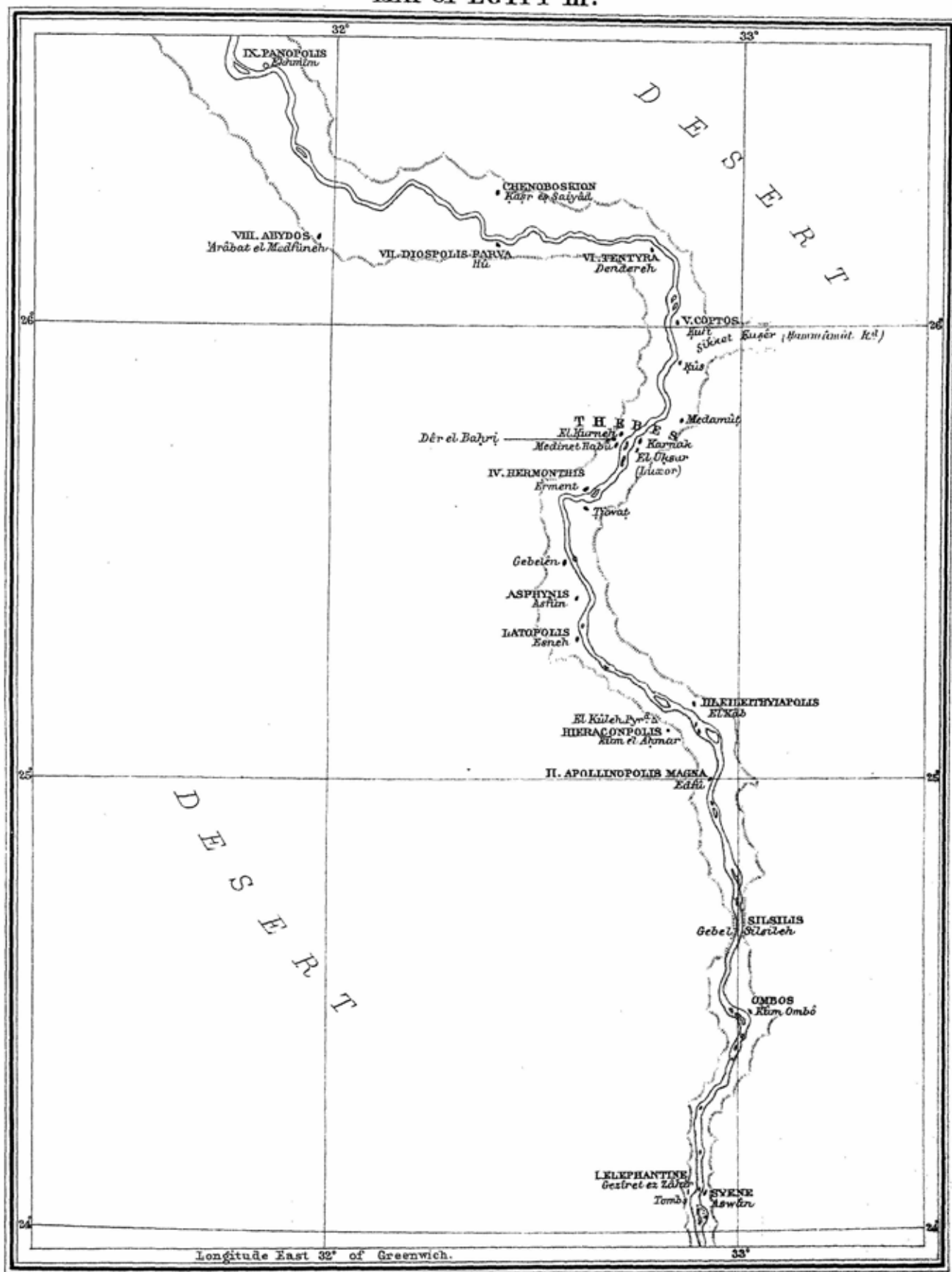
# MAP OF EGYPT II.



FROM BENI SUËF TO EKHMIM.



### MAP OF EGYPT III.

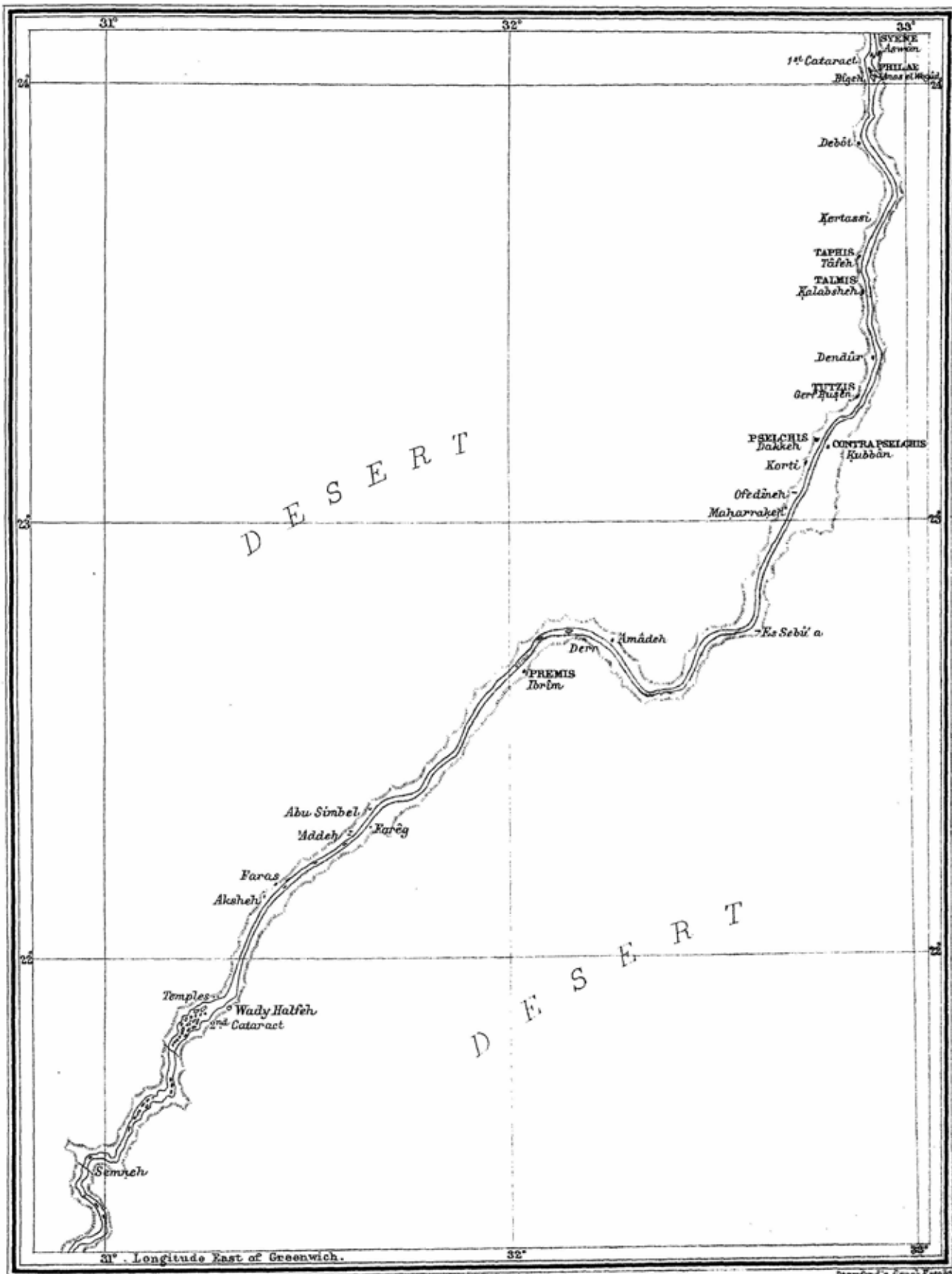


FROM EKHMÎM TO ASWÂN.

Stanford's Geoff Knab



MAP OF EGYPT IV.

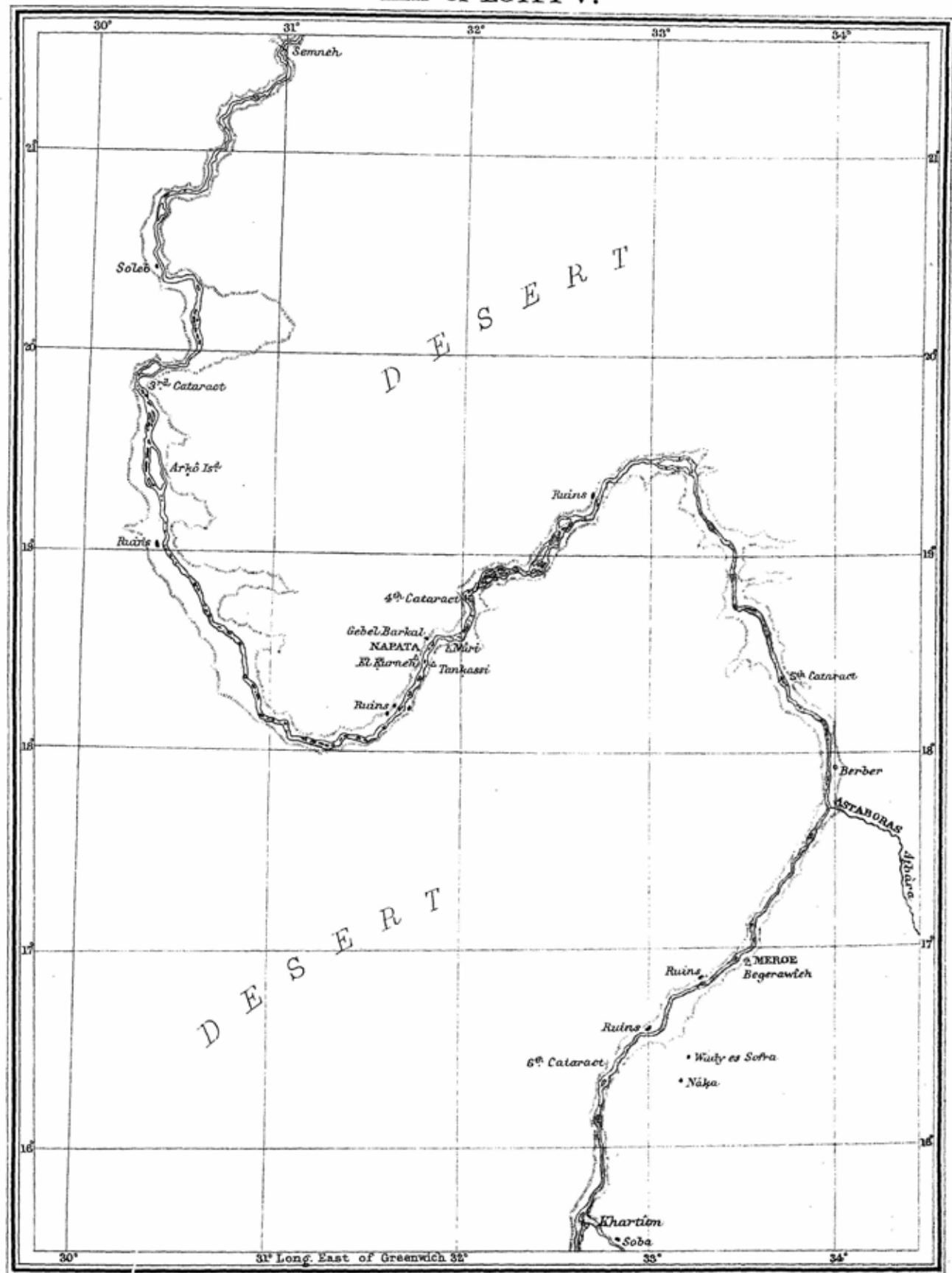


FROM ASWÂN TO SEMNEH.

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# MAP OF EGYPT V.



FROM SEMNEH TO KHARTUM.

Stanford's Geog. Encl.





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