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flesh (animal creation?) had not entered it [to] see the secrets in the horizon: it (the privilege?) was granted in the time of Rā, who made a great wall standing around it of [ . . . ] cubits on its four sides, 20 cubits high, 15 cubits thick. As to the sacred lake in At Nebes it was [ . . . ] cubits [ . . . ] of At Nebes: Shu himself digged it in the time of the majesty of Rā: its arrangement was not<sup>1</sup> seen nor sealed? to [gods—goddesses?] men and flesh: A circuit was set up on every side of it, of 190 cubits (in length), 110? cubits in its breadth [ . . . ] cubits in height, 15 cubits in thickness: separating all temples from? it<sup>2</sup> by mysterious and secret work? in [ . . . ] Then came the majesty of Shu and raised up At Nebes even as the sky is fixed, and all its temples even as the horizon. Now it happened that [he] departed [to be enthroned] as king of the gods in At Nebes, at the time that he ascended? the throne of Harmakhis.<sup>3</sup> Then the children of the dragon Apep, the evil-doers [of Usheru?] and of the red country<sup>4</sup> came upon the road of At Nebes, invading Egypt at nightfall . . . . . now these evil-doers came from the Eastern hills [upon] all the roads of At Nebes: then the majesty of Shu, the gods who attend Rā and the gods who attend Shu caused [to be fortified?] all the places around At Nebes: these places were since the time of Rā when the majesty of Rā was in At Nebes. . . . . At Nebes they are the mighty walls of Egypt repelling the evil-doers when Apep penetrates? to Egypt: the gods who are in them are the defences of this land, they are the supports of heaven that watch? the . . . of the eternal horizon: they are the throne? of Shu in Hat Nebes: those who dwell in the places in At Nebes they raise the land . . . . . Per Sepd: they are the spirits of the East to . . . Ra Harmachis they elevate Ra to heaven in the morning upon? the pillars of heaven: they are the possessors of the Eastern hills: they are the rescuers of Ra from Apep. Account of all the [places] around Hat Nebes together with the gods who are in them: the Place of the Whirlpool?<sup>5</sup> in At Nebes is a pool upon the East of Hat Nebes in which the majesty of Ra proceeded." (Another pool is mentioned on the East of Hat Nebes.)

Pl. xxvi. 1, 2. The fragments of the inscription show that the list of localities was continued on the left side.

Pl. xxv. (back). "Now it came to pass that the majesty of Shu obtained the whole land, none could stand before him, no other god was in the mouth of his soldiers? [but sickness came upon him?] . . . . . confusion seized the eyes? he made his chapel . . . evil fell upon this land, a great disturbance in the palace, disturbed . . . . . those who

were of the household of Shu. Then Seb saw [Tefnut] and loved her greatly, his heart desired her: he wandered over? the earth in search of? her in great affliction.<sup>6</sup> The majesty of Shu departed to heaven with his attendants: Tefnut was in the place of her enthronement in Memphis. Now she proceeded to the royal house of Shu in the time of mid-day: the great cycle of nine gods were upon the path of eternity,<sup>7</sup> the road of his father Ra Harmakhis. Then the majesty of [Seb met her] he found her in this? place which is called Pekharti?: he seized her by force: [the palace was in great affliction]. Shu had departed to heaven: there was no exit from the palace by the space of nine days. Now these [nine] days were in violence and tempest: none whether god or man could see the face of his fellow. The majesty of Seb came forth appearing? upon the throne of his father Shu: every royal dwelling? did him homage. Then after 75 days Seb proceeded to the North country: Shu had flown up to heaven, the great chief of the plain at the head of his city?? the prince of the hills . . . came? he went not to Heliopolis: moreover? certain Asiatics carried his sceptre, called Degai, who live on what the gods abominate; behold he went to the East of Usher:<sup>8</sup> He entered the house of the Aar the Eastern gate? of At Nebes: he discussed the history of this city with the gods who attended him [and they told him] all that happened when the majesty of Ra was in At Nebes, the conflicts of the king Tum in this locality, the valour of the majesty of Shu in this city, the deeds of Shu in . . . the [wonders] of the goddess Ankheth done to Ra when he was with her:<sup>9</sup> the victories of the majesty of Shu, smiting the evil ones, when he placed her (the serpent) upon his brow. Then said the majesty of Seb I also [will place?] her upon my head even as my father Shu did. Seb entered Per Aart together with the gods who were with him: then he stretched forth his hand to take? the case in which [Ankheth] was: the snake came forth and breathed<sup>10</sup> its vapour upon the majesty of Seb, confounding him greatly: those who followed him fell dead: his majesty? burned with this venom? his majesty proceeded to the north of At Nebes with this burning of the uraeus Hert 'Tep, then his majesty reached the fields of *henna*" but [his


<sup>6</sup> Or for a long time.



<sup>7</sup> Accompanying the sun?

<sup>8</sup> Usher which seems to occur also Pl. xxiv. 25, would literally mean "desert."

<sup>9</sup> After l. 13 the loss from the left-hand end of the lines seems to be exaggerated in the plate.

<sup>10</sup> The word used is *ankh* for the sake of alliteration with the name *Ankhti*.

<sup>11</sup> *Henu* plant : in l. 25 the district is called the "land of the *henu*." The modern name of Goshen, *Saft el henna*, suggests a meaning: large quantities of *henna* *Lawsonia inermis*, are grown there now. The *henu* plant was used in the treatment of stings or snake-bites (cf. Pap. Ebers 29, 11), and the name occurs even in the Pyramid texts as of a green plant or shrub (Pyr. Teta l. 100);

<sup>1</sup> I have omitted  before  in the plate (xxv. l. 20).

<sup>2</sup> Or "contained in it."

<sup>3</sup> At Heliopolis?

<sup>4</sup> The desert on the north-east border.

<sup>5</sup> The reading of this name is unknown.

carried thither from Goshen after the fall of paganism.

This naos is no doubt of the Ptolemaic epoch. It is of black granite, pointed at the top, four feet high, two feet seven inches broad, and two feet from back to front. Turned ignominiously on its back, it has seen hard service as a water-trough, so that the stone has been worn away from the front to the depth of an inch, carrying with it all the dedicatory inscription. The angles and edges are also worn away, and the inscription on the left<sup>1</sup> side has been destroyed by natural scaling. However, the inscriptions of the right side and back are complete excepting at the edges; in all there remain seventy-four lines, besides some scraps visible on the left side. The left hand ends of l. 4—6 in Pl. xxv. are terminated by a vertical line, probably the last trace of a compartment which contained an incised figure of some deity, relic or building. The hieroglyphics throughout are small and rather ill-defined.

The shrine was closed by double doors, fitting in a frame (see Pl. xxiii.). The upper sockets (*a*) are  $\frac{5}{8}$  in. in diameter, the lower ones (*b*) are  $\frac{7}{8}$  in. There is a bolt-hole at the bottom (*c*), but not at the top.

The text engraved on the outside enumerated the sacred spots in At nebus, "the place of the Sycamore?" a name by which the priests designated the city of Qesem, assigning them at the same time their position in mythical history during the successive reigns of the gods Ra, or Tum, Shu, and Seb.

<sup>1</sup> The terms "left" and "right" here and in the plates are to be taken in the sense of "proper left" and "proper right," as if the spectator were looking out from the shrine; but I admit that the position would be exceedingly uncomfortable.

It commences on the right side, Pl. xxiv. 1.

"The majesty of Shu was as a good<sup>2</sup> king of heaven, earth, and the underworld, of water and winds, of the primeval waters, of hills and of the sea [giving] all regulations upon the throne of his father Rā Harmakhis as triumphant. Now behold the majesty of Shu was in [his] palace in Memphis: his majesty said to the great cycle of nine gods which followed him, "Come now, let us proceed to the Eastern<sup>3</sup> [horizon], to my palace in At Nebes,<sup>4</sup> and see our father Rā-Harmakhis in the Eastern horizon: let us pass<sup>5</sup> [thither] by the canal (?), let us employ ourselves<sup>6</sup> in ordering our palace in At Nebes." Then they did according to all that his majesty decreed: The majesty of Shu [proceeded] to his palace in the House of the Aart.<sup>7</sup> Then were built all the apartments<sup>8</sup> of Hat Nebes<sup>9</sup> [like] heaven upon its four supports: then was built the house of Sepd anow for (?) the majesty of Shu, it is the temple that he loves; [account of] all its arrangements as to the points to which it faced, whether towards the south the north the west or the east: the temples were erected [in] all the [pl]aces where they had been: eight chapels were made on the left, eight on the right, eight in the court<sup>10</sup> of the Eastern Horizon.<sup>11</sup> This [temple belongeth] to Shu in his name of Sepd lord of the East: the face of each of these chapels was towards its fellow: [they were] the apartments<sup>12</sup> [of the] great cycle of nine gods, and of the lesser cycle, of the gods who attend on Ra and the gods who attend on Shu: moreover there were built enclosures for Shu in [Hat Nebes]<sup>13</sup> surrounding his temple: (now) the face of this temple was towards the East, the sun's rising; and those (deities) who dwelt [in the places of] the temples of each nome dwelt in it, in case<sup>14</sup> the nome should fall into confusion, let one explain<sup>15</sup> this arrangement: [the enclosure of Hat<sup>16</sup>] Nebes reached to Hat Nebes on its north, and its face was towards the South: the temples were on [its] sides and their faces [were] towards the East: a pool was on its South side, a pool on its North side: a great storehouse<sup>17</sup> of [ . . . ] was in front of this temple reaching to Per Art. Now Per Art was of the time of 1 Rā: the majesty of Shu placed his staff upon the At [ . . . and it became] a sacred locality in At Nebes, its southern face was towards the Per Art: gods, goddesses, men, and all

<sup>2</sup> Or the horizon of Bekhat. Bekhat was the mountain from which the sun rose. At Nebes was particularly the city of the rising sun. The solar connection is shown also by the fragment of a shrine in the Louvre, on which are figured the decanal deities. [Louvre, D. 37.]

<sup>3</sup> The place of the Sycamore? sanctuary of the city of Goshen.

<sup>4</sup> Cf. Per Art in l. 16 &c., a new name of a locality in Goshen.

<sup>5</sup> The house of the Sycamore?

<sup>6</sup> Probably the sanctuary.

<sup>7</sup> Very doubtful.

majesty] was not healed? then he said to the gods who followed him, "Come! let this Aar (cap? or wig?) of Ra be brought here." [They said to him: "Nay] let thy majesty go to see its mystery: it will heal his majesty [of that which is!] . . . upon thee": behold the majesty of Seb had the Aart placed upon his head in? the Per Aart and had made for it a box of real hard stone (or metal), it was hidden in [this?] place, namely, the Per Aart near the sacred Aart of the majesty of Ra: then was healed this heat in the limbs of the majesty of Seb. Now years passed after this, then this Aart of the majesty of Seb was taken [back] to the Per Aart in? the At Nebes: it was carried to the great lake of Per Aart: (the place of the whirlpool? is its name) to wash it: behold this Aart became a crocodile: when it reached the water it became Sebek in At Nebes.

Now when the majesty of Ra Harmachis [fought] with the evil-doers in this pool, the Place of the Whirlpool, the evil-doers prevailed not over his majesty. His majesty leapt into the so-called Place of the Whirlpool? his legs became those of a crocodile, his head that of a hawk with bull's horns upon it: he smote the evil-doers in the Place of the Whirlpool? in the Place of the Sycamore: the Aart of Seb also in its turn did after this sort.

Now the majesty of Seb appeared in the seat of the crocodile gods, of Sebek-Ra, of Shu, of Seb, and of Osiris-Ra, upon the throne of his father Shu as king of gods of men and all flesh, in heaven, earth and the underworld, water, hills, winds, the ocean and the rocks: his majesty was in his castle of Ruling the Two Lands in the Land of Henna? his majesty had sent messengers to summon to him the foreigners and Asiatics from their land. Now the majesty of Seb said to the great cycle of nine gods that accompanied him, "What did my father Shu when first he appeared upon the throne of his father Atum, when the majesty of Shu was in his castle in At Nebes." This cycle of nine gods said to the majesty of Seb: "When thy father Shu appeared upon the throne of his father Atum, he smote all those who injured his father Atum: he slew the children of Apep: he made all the enemies of his father Ra to shrink. Now after he had given refreshing shade? to the two lands, to the gods and mortals who followed Atem, lord of the Northern? Anu, he brought water to the cities, he ordered the nomes, he raised up the walls of Egypt, he built the temples in the South country and the North": the majesty of Seb said to these gods, "Tell me the places which were made in the time of the majesty of Ra which he set up over

the land: also tell me the nomes which the majesty of Shu formed (lit. built) in his time: I will proclaim? the places of the time of the majesty of Ra in all the nomes formed by the majesty of [Shu]. For I shall form them anew, I desire to make them in my reign." They read before the majesty of Shu, out of the hieroglyphics . . . . . myriads of?? localities proclaimed by the majesty of Ra in all the nomes which the majesty of Shu formed and registered in writing in the time of the majesty of Atum when he was [on earth?] and at the time that Shu ascended the throne of his father Ra, and at the time that Seb ascended the throne of his father Shu. Names of? the places themselves? the nomes according to their names, excepting the nomes formed by the majesty of Ra in his time. Abu (Elephantino), Nekheb (Eileithyiaopolis), Southern Behud (Apollinopolis Magna), Neshent, Northern? Uas (Diospolis in the Delta), Anu (Heliopolis), Ab? Khenit (Silsilia) Makhenu, Per Merit, . . . Itof, Anit (Latopolis) Southern An (Hermonthis), Abdu (Abydos), Hat Sekhem (Diospolis parva), Neshit, Per Benu, Hat Desher, Eastern Behud, Met (Aphroditopolis), Ap (Panopolis), Unnu (Hermopolis Magna), . . . urt Reqrert (Lycopolis), Aner Tehen, Per Desher, At Red, Khai, Henensuten (Heracleopolis Magna), Ta She (in the Fayoum), Hat Shedi (Crocodilopolis), Bend, Ta Desher?, She . . . .

These names unfortunately do not follow any order, and many of the localities are difficult to identify.

Inside, the sculpture is much worn and choked with incrustation. The back was plain, but on either side there were five bands of sculpture, each about twelve inches long and four inches wide, consisting of several representations of deities, sacred animals and emblems, shrines, pylons, &c., with short explanatory texts (see Pl. xxiii. 1, 2, 3, 4). These may have presented a plan of some portion of the temple area, marking the sacred localities and shrines. We see in 2 the serpent goddess "Her tept in the Place of the Sycamore" (see Pl. xxv. l. 16), and behind her "the gate of . . . in the time of Ra." In 3 are shrines containing head-dresses of the form known as *nems*, but possibly the *Aart* of Shu and Seb, and the *Sata* or "cobra" which bit Seb (pl. xxv. l. 15). 4 is one of two crocodiles, and

but there is no positive evidence for identifying it. I am informed by Mr. P. E. Newberry (cf. his note in Petrie's *Hawara*, p. 53) that Schweinfurth found henna amongst the plants from a tomb of the eighteenth dynasty. The Copts seem to have applied to it the Greek name *κάρπος*, and the native Coptic name is unknown to us.

<sup>1</sup> Heliopolis; in the original, *Southern An* or *Hermonthis* must be a mistake.

must represent the crocodile form of Ra (l. 22) or Seb (l. 21); see p. 73. A prolonged examination might lead to the recovery of the figures and inscriptions, but I could decipher only a few scraps.

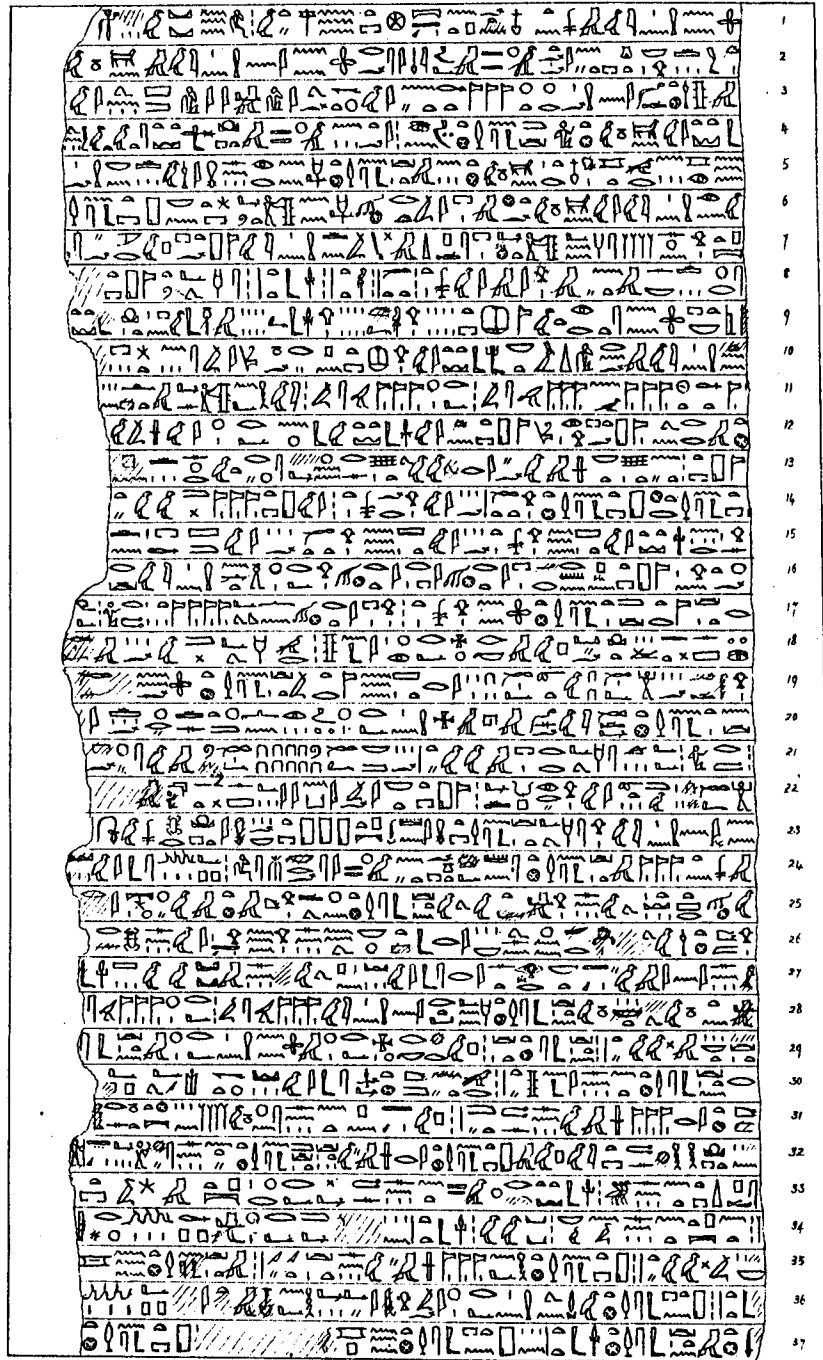
The shrine is now placed in the citadel as a trough for cattle and reservoir for a small fountain in the courtyard.

On the south side of El 'Artsh are the ruins of Rhinocolura, partly buried under sand drifts. Not far from the citadel a stone building of Christian period was discovered by a man planting palm trees; I give a plan on Pl. xxvi. of the portion that was cleared by the order of the governor. The walls are built of, and faced with, thin slabs of fossiliferous limestone, a harder ochreous or reddish stone being used for the pavement and thresholds. The numerous niches are raised about 2 ft. 6 in. above the floor. The most elaborate of these (fig. 3), with crosses on the pilasters, is at *a* in the plan. It measures 1 foot 3 inches in depth, and the framing projects 5 inches from the wall. At *b* is a similar niche, but without the crosses and rather smaller: *c* and *g* are like *b*, 3 feet

high: *d* and *e* are round-headed, small, one foot in depth, and the edges flush with the wall. *f* and *h* are similar to *d*, but 2 feet 8 inches high; *i* resembles *b* but is almost flush; *j*, *k* are of the type fig. 2, the former 2 feet high. In the corner at *l* is a large semicircular or apsidal domed niche, reaching to the pavement, and intended possibly for a religious purpose; *m*, *n*, *o* are imperfect, *p* resembles *b*; and *q*, the position of which I did not note, is like fig. 2, measuring 18 inches by 2 feet 2; *r* is a trap-door with frame to receive a slab, forming the entrance into a crypt with barrel roof, measuring 10 ft. 6 × 6 ft. 6, well built and the walls plastered, but without graffiti. In the centre of each end is a small square niche, plain, with projecting edges, and in each side a similar niche flush with the wall. I should suppose that this chamber was a treasury or strong-room rather than a prison-cell.

(See also *Academy*, May, 1888, p. 132; in the last line of the letter, North-East should be corrected to North-West. Note also that *Χαβρίου χάραξ* means the 'camp' not the 'ditch' of Chabrias.)

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Handwritten text in a cursive script, organized into approximately 30 horizontal lines. The script is dense and appears to be a form of shorthand or a specific dialect. The text is written in black ink on a light-colored background. The lines are roughly parallel and fill most of the page area.

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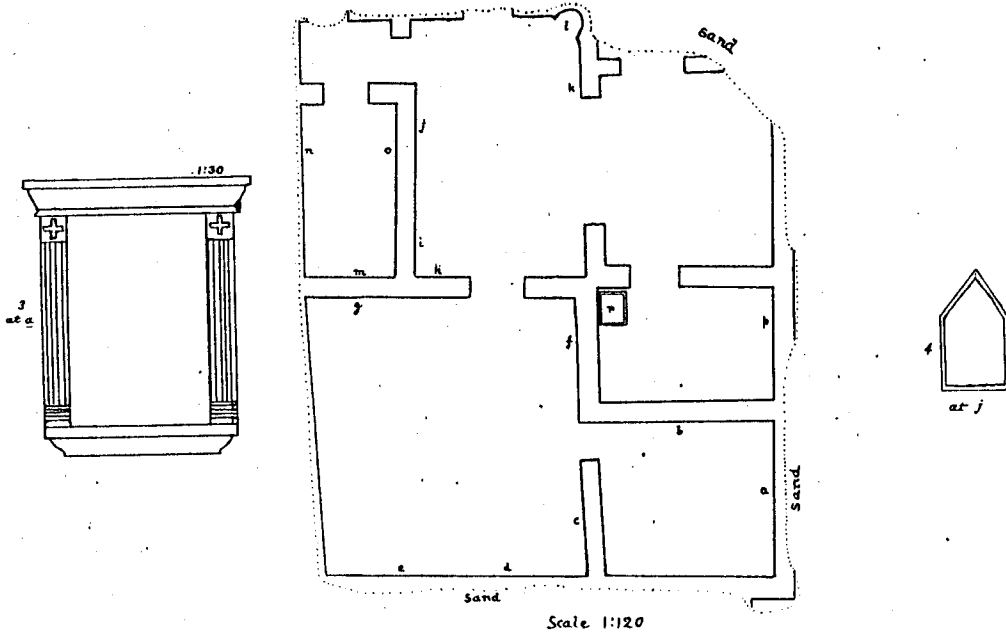
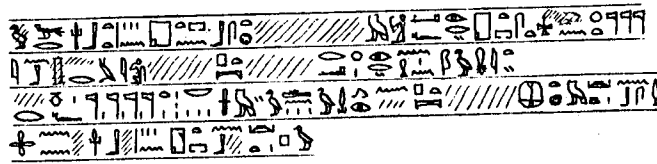
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1, 2 fragments of inscription from the left side of the shrine  
 3, 4. niches in a stone building of Christian period. In the plan the niches are marked by letters : at r is the entrance to a crypt.

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SEVENTH MEMOIR

OF THE EGYPT EXPLORATION FUND

(EXTRA VOLUME FOR 1888-9.)

THE MOUND OF THE JEW AND THE CITY OF ONIAS

AT HELWAN, HELWAN, SAMANOOD, ABUSIR, TUKH EL KARI, &c.

1887.

BY P. EDOUARD NAVILLE.

THE ANTIQUITIES OF TELL EL YAHUDEYEH

MISCELLANEOUS WORK IN LOWER EGYPT DURING THE YEARS 1887-1888

By F. L. GRIFFITH

WITH TWENTY-SIX PLATES

PUBLISHED BY ORDER OF THE COMMITTEE

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1890

almost entirely ravaged by fellahin and dealers, and little or nothing can now be learned from it. There can be no doubt that the place was occupied only for a short time, probably during the reigns of the Mendesian or Sebennyte kings. The tombs are all on a small scale.

Tellé Billeh, north-east from Manşûreh; a small mound. At this place I found abundantly a large marsh-loving shell that was much used for food in Roman times at Naukratis, to judge from the numbers of old shells in the topmost strata. Mr. Edgar Smith, of the Natural History Museum, has identified it as *Ampullaria ovata*, Olivier var, *Kordofana* Parreyss. Noteworthy names on the road are: Tannâh, with some signs of antiquity, Baranaqs, near a small late mound, and Sablent.

At Damanhûr, the capital of the province Gharbiyeh, and the ancient Hermopolis parva, I could not find any inscriptions.

Qantareh. The inscription on the base of the larger monolith<sup>1</sup> should read



“He (Rameses II.), made it as his monument to his father, Horus, Lord of Mesen, and he set up his image in stone of *bat*. Behold, his majesty found it becoming covered up, upon the foundation many centuries old.” The image was therefore an ancient one.

<sup>1</sup> Nebesheh, Pl. li., cf. Prisso, Mon., Pl. xix. 2, and Nebesheh, p. 104.

#### IV.—EL ‘ARISH.

After making considerable collections of material for a memoir on the northern caravan route from Egypt to Syria, I find myself compelled, by the pressure of other work, to throw them aside and restrict myself to the shortest possible explanation of the four plates headed El ‘Arish.

The shrine forms the *pièce de resistance*, and to copy its inscriptions was the object of my journey through the desert. This long text refers to the sanctuary of the twentieth nome of Lower Egypt, that of Arabia, whose capital Qes, or Qesem, has been identified with the Biblical Goshen.<sup>2</sup> The warlike God Sepd was worshipped at Qes, and guarded the eastern frontier; it is therefore possible that Sepd was worshipped in the Egyptian coast cities east of Pelusium,<sup>3</sup> and the classical reader might think that Zeus Casius, whose temple stood at the present Qels, or Qess, on the north side of Lake Serbonis (Sabkhat Berdawil) was really the God of Qes, transported from his seat at Saft el Henneh; but if Sepd has been changed to Zeus (Zeus), it can only be by the error of ignorant Greek sailors; for Sepd is identified with Shu,<sup>4</sup> and Shu is properly Ares not Zeus: so until a *Sepd neb Qes* ‘Sepd of Qes,’ ‘Sepd Casius’ is found to have been worshipped at Casius, we must not conclude anything rashly about the name. It seems practically certain that the shrine of Sepd or Shu, now at El ‘Arish, was

<sup>2</sup> See M. Naville’s memoir on Goshen.

<sup>3</sup> There is reason to suppose that Horus of Mesen, the god of T’aru or T’al, was the principal god in this district. Cf. Nebesheh, &c., p. 106.

<sup>4</sup> Pl. xxiv. l. 10 and Goshen, Pl. ii. and p. 10, but also probably with Harmachis and some other deities.