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implicitly contain *iw wn* 'there is', so that the appropriate translation is *If there be*; these cases contradict Grapow's formulation, since clearly in them the speaker expressed no belief in the actual presence of a suppliant or an investigator, but merely put forward that presence as a condition antecedent to the application of the apodosis. It is a mere coincidence that Grapow's explanation holds of *ir wnn ihw hr ih*, since the underlying *iw X hr sdm* (§ 323) is a common mode of affirmation; on the other hand, to explain *ir wnn ih-tw* as implying the speaker's belief of *ih-tw* as a fact does not do full justice to the construction, since the underlying *iw sdm-tw* is a form frequent in generalizations or statements of prevalent conditions (§ 462). So far as I can see, Grapow nowhere indicates the real intention of the authors of the passages which he has thus interestingly assembled. That intention was to affirm that if it be a true generalization that one obtains beatitude by behaving in such and such a manner (e.g.  *through doing right*,  *through praising god*), then the deceased will obtain beatitude; what is true generally will be true in his case. In the rarer form we may render *If the blessed ones (really) obtain beatitude*,  *my soul shall follow Onnophris*, the implications being 'I too am a blessed one' and 'to follow Onnophris is one variety of beatitude'.

The article *Die beiden vogelgestaltigen Seelenvorstellungen der Ägypter* by E. Otto (pp. 78-91) discusses the conceptions of the *bai* and the *akh*. No hieroglyphs are given, so that examination of the author's translations would involve looking up all his references. The Coffin Texts are here used for the first time, and there can be no doubt that this elaborate paper would reward the most careful study. However, its writer himself ignores earlier work on the same topic, a reprehensible omission; our science cannot progress if every fresh treatment pays no attention to those that have preceded.

In *Ein demotischer Prozessvertrag* (pp. 92-9) W. Erichsen makes a careful study of P. Berlin 3113, well known already as one of the documents concerned with the famous Lawsuit of Hermias. The letterpress is accompanied by seven admirable autographed plates giving the demotic text with interlinear transliteration.

The volume closes with *Koptische Kleinliteratur* 1-4 by W. Till (pp. 101-11). In the introductory paragraphs it is pointed out that various small Coptic MSS. exist which their more rapid writing proclaims not to have been regarded as of genuine literary character. The author intends to publish those documents of this nature which exist in the Vienna collection, and makes a start with a spell against fever, a love-charm, and a prayer.

ALAN H. GARDINER

A History of the Giza Necropolis, vol. 1. By G. A. REISNER. Pp. xlvii + 532, 75 pls., 6 maps, and numerous text-figs. Harvard University Press, Cambridge, U.S.A., 1942; Geoffrey Cumberlege, Oxford University Press, London. £7. 7s.

In this mighty tome the late Prof. Reisner gives to the world the first instalment of the long-awaited publication of his lengthy and fruitful excavations in the necropolis of Gīzah. He begins with discussions of the history and topography of the site. As is, of course, well known, the vast majority of the O.K. mastabas at Gīzah lie on two sides of the pyramid of Cheops; these groups the author designates the Western and Eastern Fields respectively, and it is with them that he is mainly concerned in the present book. He subdivides these two main cemeteries into what he calls 'nucleus cemeteries', i.e. separate groups of mastabas arranged in orderly blocks and erected by the order of Cheops for his relatives and the most important personages of his Court; upon this regular arrangement were imposed in the course of time secondary mastabas belonging either to descendants of the original occupants or to the *ka*-priests attached to the tombs, so that to-day the original systematic grouping has been to some extent obscured.

The bulk of this book is devoted to the discussion of the tombs themselves in almost every conceivable architectural and archaeological aspect; materials employed and plans and methods of construction, whether of the cores and casings of the mastabas themselves, of the tomb-shafts and burial chambers, of the chapels for the funerary rites and their decoration; and records of the objects found. No detail is left undescribed, so that the author can classify each main architectural member of the finished tomb-complex into types and sub-types, and discuss their relationship to tombs on other sites. Inevitably this style of treatment entails much enumeration of measurements and the like, so that the book makes somewhat heavy reading, but all the facts are there, even if at times one finds it difficult to see the wood for the trees.

Apart from the purely archaeological aspect of their place in the development of the decorations of the tomb-chapels, there is no discussion of the reliefs and inscriptions—their significance for the understanding of ritual, &c., may perhaps be reserved for a later volume—but the author utters a timely word of warning regarding the use of proper names, whether personal or topographical, compounded with royal names as a means of dating a tomb, since such compound names are not an infallible guide; see his remarks pp. 33 ff.

The original interments, where such have survived, exist but as skeletons in the vast majority of cases, the posture of burial varying from the fully crouching to the fully extended, but evidence of the beginnings of the more general practice of embalming, originally apparently confined to royalty, are to be found in the provision of 'canopic' pits or recesses to receive the internal organs preserved in natron. Remains of a mummy were found, however, in tomb G4340 (see pl. 48, f) and the intact mummy of a woman in G2220 (see pl. 42 and p. 452); Reisner dates this burial to Dyn. V. It was not wrapped from head to foot in the usual manner, but was designed to imitate the living woman in the costume of the day, the long sleeveless tunic, with her feet and ankles projecting below it and her arms lying free along her sides. Over all was laid a linen shroud.

The numerous plans, sections, and line-drawings illustrating the text are well executed, and the photographic plates are excellent. At the end of the book are maps of the Gīzah necropolis as a whole, of the Western and Eastern Fields, and, on a larger scale, of the 'nucleus cemeteries'. In short, this work, like the author's other books, is a mine of information on its subject, and as such will have to lie ready to the scholar's hand for consultation, even though few will perhaps care to peruse it from cover to cover. The fact that this is Vol. I holds out an implicit promise of a successor or successors to round off the publication of Reisner's work, and it is hoped that they will not be long delayed.

R. O. FAULKNER

The Jews in Egypt in the Hellenistic-Roman Age in the Light of the Papyri. By V. TSCHERIKOWER. The Hebrew University Press Association. Jerusalem, 1945. xii+272 pp. in Hebrew, 32 pp. in English.

This papyrological monograph of the distinguished ancient historian of Jerusalem is in Hebrew, but has an ample résumé in English, which states the main conclusions reached. As most papyrologists have at least some Hebrew, the detailed reasoning of the author is not so difficult of access as may appear at the first glance. The work consists of Prolegomena to a *Corpus Papyrorum Iudaicarum* which Dr. Tscherikower was prevented from completing by the War. The Introduction treats of such texts as would naturally be included in the author's *Corpus*, and of the criteria according to which a personal name may be considered as Jewish. As far as uncertain names are concerned, the author is a little too optimistic. The next chapters are sound and valuable: they deal with the settlement of the Jews in Egypt, with their economic life in the Nile country, with the taxes which they had to pay, and with the Jewish and Hellenistic laws in force for them. The chapter on the civic status of Egyptian Jews in the Roman period is, of necessity, more controversial, since here many much-discussed documents, like the literary and papyrus letters of the Emperor Claudius and the Acts of Alexandrian Martyrs, have to be used. The Jewish revolt under Trajan is well surveyed, but has, in the reviewer's opinion, its origin less in internal Jewish affairs than the author and many modern scholars have suggested. It was probably encouraged rather by one of the leading Parthian commanders opposing Trajan, namely, the king of Adiabene, scion of a family with well-known Jewish contacts, who knew, in order to save his throne and life, how to use Jewish discontent and Messianic hopes effectively to menace Trajan's supply lines. The last chapter is concerned with the names of the Jews of Egypt, and is competent and careful. A brief survey of the development of Egyptian Jewry concludes this useful monograph. Some literature of recent date was not accessible to the author during the War, e.g. Prof. A. Segrè's article *The Status of the Jews in Ptolemaic and Roman Egypt in Jewish Social Studies*, vi (1944), pp. 374 ff., which he would probably have corrected and refuted, and Prof. A. Wilhelm, *Zu dem Jüdenerte des Ptolemaios Philadelphos in Archiv f. Pap.* xiv (1941), pp. 30 ff. Let us hope that peace conditions will soon allow Dr. Tscherikower to proceed with his projected *Corpus*.

F. M. HEICHELHEIM