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flash (animal cession?) had not entered it [to] see the secrets in the horizon: it (the privilege) was granted in the time of Ra, 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 dug it in the time of the majesty of Ra: its arrangement was not seen nor sealed [to] [gods—goodness] men and flesh; A circuit was set up on every side of it, of 190 cubits (in length), 110 1 cubits in its breadth [ . . . . ] cubits in height, 15 cubits in thickness: separating all temples from it [by] by mysteries 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. Then the children of the dragon Apep, the evil-dooms [of Ushers?] and of the red country came upon the road of At Nebes, invading Egypt at nightfall . . . . . . . now these evil-dooms came from the Eastern hills [upon] all the roads of At Nebes: then the majesty of Shu, the gods who attend Ra and the gods who attend Shu caused [to be fortified] all the places around At Nebes; these places were since the time of Ra when the majesty of Ra was in At Nebes. . . . . . . At Nebes they are the mighty walls of Egypt repelling the evil-dooms 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 . . . . . . . For Sepet: they are the spirits of the East to . . . . Ra Harmakhis 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! 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 Shu saw [Tefnut] and loved her greatly, his heart desired her; he wandered over the earth in search of her in great affliction. 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, the road of his father Ra Harmakhis. Then the majesty of [Shu met her] he found her in this place which is called Pehkarti; 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 those [nine] days were in violence and tempest: none whether god or man could see the face of his fellow. The majesty of Shu came forth appearing upon the throne of his father Shu: every royal dwelling I did him homage. Then after 76 days Shub 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 I went not to Heliopolis: moreover I certain Astaris carried his sceptre, called Dupki, who live upon what the gods abominate; behold he went to the East of Ushers! 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 Tut in this locality, the valour of the majesty of Shu in this city, the deeds of Shu in . . . . the [wonders] of the goddess Ankhbt gone to Ra when he was with her: 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 Shub I also [will place] her upon my head even as my father Shu did. Shub entered Phe Aar together with the gods who were with him: then he stretched forth his hand to take his case in which [Ankhbt] was: the snake came forth and breathed [his] vapour upon the majesty of Shub, confounding him greatly; those who followed him fell dead; his majesty I burned with this venom I his majesty proceeded to the north of At Nebes with this burning of the unclean Hert Tep, then his majesty reached the fields of henna but [his

1 Or for a long time.
2 Accompanying the sun.
3 Usher which seems to occur also Pl. xxiv. 25, would literally mean "dean.
4 After 1. 13 the line from the left-hand end of the lines seems to be exaggravated in the plate.
5 The word used is ankh for the sake of alliteration with the name Ankhbt.
6 Henn plant : in l. 23 the district is called the "Land of the henn." The modern name of Goshen.
7 The desert on the north-east border.
8 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 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 1. 4—6 in Pl. xxi. 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 $\frac{1}{4}$ in. in diameter, the lower ones (b) are $\frac{1}{2}$ 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 Nebes, "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.

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

"The majesty of Shu was as a good king of heaven, earth, and the underworld, of water and winds, of the primal waters, of hills and of the sea[ring] all regulations upon the throne of his father Ra 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 [horizon], to my palace in At Nebes, and see our father Ra Harmakhis in the Eastern horizon: let us pass [thither] by the canal (11), let us employ ourselves in ordering our palaces 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 Aat. Then were built all the apartments of Hat Nebes (like) heaven upon its four supports: then was built the house of Serp now 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 same place as where they had been: eight chapels were made on the left, eight on the right, eight in the court of the Eastern Horizon. This temple belongs to Shu in his name of Serp lord of the East: the face of each of these chapels was towards its fellow: [they were] the apartments of [of] this 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 enclosure for Shu in [Hat N[ebes)] surrounding his temple: (now) the face of this temple was towards the East, the sun's rising; and those (deities) who dwell in the places of the temples of each one dwelt in it, in case the name should fall into confusion, let one explain: this arrangement: [the enclosure of Hat] 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 storeroom of [...] was in front of this temple reaching to Per Art. Now Per Art was of the time of Ra: the majesty of Shu placed his staff upon the A[... and it became] a sacred locality in At Nebes, its southern face was towards the Per Art: gods, goddesses, men, and all

1 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.

2 Or the horizon of Behbat. Behbat 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 deccenal deities. [Louvre, D. 37.]

3 The place of the Sycamore sanctuary of the city of Goshen.

4 Or, Per Art in I. 10 &c., a new name of a locality in Goshen.

5 The house of the Sycamore.

6 Probably the sanctuary.

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

Now when the majesty of Ra Harmachia [brought] with the evil-deeds in this pool, the Place of the Whirlpool, the evil-deeds prevailed not over his majesty. His majesty leapt into the so-called Place of the Whirlpool I his legs because of those crocodiles, his head that of a hawk with bull's horns upon it; he smote the evil-deeds in the Place of the Whirlpool in the Place of the Sycomore: the Aaet of Sekh also in its turn did after this sort.

Now the majesty of Sekh appeared in the seat of the crocodile gods, of Sekb-Ra, of Shu, of Sekh, 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, waters, hills, winds, the ocean and the rocks: his majesty was in his castle of Boiling the Two Lands in the Land of Hemna! his majesty had sent messengers to summon to him the foreigners and Assyrians from their land. Now the majesty of Sekh 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 Sekh: "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 rebirth to the two lands, to the gods and mortals who followed Atum, lord of the Northern Anu, he brought water to the cities, he ordered the houses, he raised up the walls of Egypt, he built the temples in the South country and the North”; the majesty of Sekh 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 names 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 names formed by the majesty of [Shu]. For I shall form them anew, I desire to make them in my reign." They real before the majesty of Shu, out of the hieroglyphics . . . . myriad of 19 localities proclaimed by the majesty of Ra in all the names 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 Sekh ascended the throne of his father Shu. Names of 1 places themselves! the names according to their names, excepting the names formed by the majesty of Ra in his time. Abu (Elephantine), Nehkheb (Elekhtyopolis), Southern Behud (Apollotopolis Magna), Nekheb, Northern? Una (Diospolis in the Delta), Amen (Alepopolis), Ab1 Kheni (Scheil) Makhen, Per Merit, . . . . Hef, Anj (Lotopolis) Southern An (Hermontis), Abdu (Abydos), Hat Sekhem (Diospolis parva), Nebyt, Per Benou, Hat Deher, Eastern Behud, Met (Aphroditopolis), Ap (Panopolis), Unnu (Hermopolis Magna), . . . . ur Reqert (Lycolopes), Ankor Tehen, Per Deher, At Red, Khai, Hennastrat (Harscho- polis Magna), Ta She (in the Fayum), Hat Shedi (Crocolithopolis), Bend, Ta Dester, 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, pylon, etc., with short explanatory texts (see Pl. xxxii, 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 seat in the Place of the Sycomore" (see Pl. xxv. l. 16), and behind her the "gate of . . . . in the time of Ra," the 3 are shrines containing head-dresses of the form known as nemes, but possibly the Aaet of Shu and Sekh, and the Sata or "cobra" which bit Sekh (pl. xxv. l. 16). 4 is one of two crocodiles, and
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must represent the crocodile form of Ra (I. 22) or Seb (I. 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 'Arish 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 c 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 x 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 Χαβρια κατ Χαβρια means the 'camp' not the 'ditch' of Chabrias.)
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 1 at 7 is the entrance to a crypt.
SEVENTH MEMOIR OF THE EGYPT EXPLORATION FUND.

EXTRA VOLUME FOR 1887.

BY EDOUARD NAVILLE.

THE ANTIQUITIES OF TELL EL-YAHUDIYEH.

MISCELLANEOUS WORK IN LOWER EGYPT DURING THE YEARS 1885-86.

BY E. A. GRIFFITH.

WITH TWENTY-SIX PLATES.

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almost entirely ravaged by sollakin 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 Sebennytet kings. The tombs are all on a small scale.

Telló Billeh, north-east from Manṣūreh; a small mound. At this place I found abundantly a large marsh-loving shell that was much used for food in Roman times at Naucratis, 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 Parreyes. Noteworthy names on the road are: Ṭanālā, with some signs of antiquity, Baranāq, near a small late mound, and Sablant.

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

Qantāreh. The inscription on the base of the larger monolith should read:

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\[\text{Image of inscription}\]
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"Ho (Rameses II.), made it as his monument to his father, Horus, Lord of Meessen, 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.

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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 résistance, 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 Gozeh. 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, 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 (Sakhkat Berdawil) was really the God of Qes, transported from his seat at Saš 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, and Shu is properly Ares not Zeus; so until a Sepd nes 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

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1 See M. Naville's memoir on Gozeh.

2 There is reason to suppose that Horus of Meessen, the god of Tāru or Tāl, was the principal god in this district. Cf. Nebesheh, &c., p. 106.

3 Pl. xxiv. i. 10 and Gozeh; Pl. ii. and p. 10, but also probably with Harmachis and some other deities.