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The following Communication has been received :—

THE FIRS, BEACONSFIELD,

DEAR SIR,

May 9th, 1885.

I venture to call your attention to a passage which appears to have a bearing, and it may be an important one, on the relations between Biblical and Egyptian history. In 2 Kings vi, vii, the Syrians are represented as supposing that the king of Israel had hired “the kings of the Hittites and the kings of the Egyptians”

(אֶת־מְלִכֵי הַחִתִּים וְאֶת־מְלִכֵי מִצְרַיִם)

against them. Now as far as I remember this is the only historical passage in Scripture where Egypt is spoken of as under more than one sovereign. We read in numerous passages prior to this of “Pharaoh, king of Egypt,” and later on of “So, king of Egypt,” “Pharaoh Necho, king of Egypt,” &c.—here only of “kings.” Does the historic evidence tend to show that at this date—the epoch, I presume, of the twenty-third dynasty—there was a plurality of princes in that country, such as the “Dodecarchy” of later times, or such as Isaiah predicts in xix 2 ?

I have consulted Brugsch and Lenormant, who both seem to confirm this idea ; but neither of them refers to this passage, and I therefore thought I would venture to call your attention to it.

It would be interesting to ascertain whether the empire of the Kheta was in a similar state of division at the same date. (We read of “the kings of the Hittites” in 1 Kings x. 29 ; 1 Chron. i. 17.)

I am, dear Sir, yours very truly,

W. H. SUMMERS,

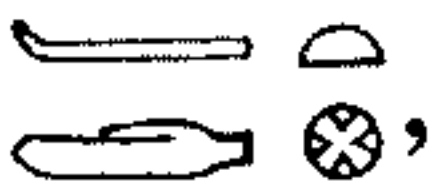
(*Congregational Minister*).


The following communication has been received from Dr. Wiedemann :—

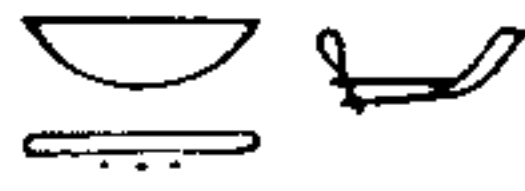
TWO DATED MONUMENTS OF THE MUSEUM MEERMANNOWESTREENIANUM AT THE HAAG.



Among the monuments preserved in the small but good collection in the Museum Westreenianum at the Haag, two monuments appear to be particularly interesting. Their inscriptions are dated,

and this fact would be sufficient to justify the publication, if even the other informations given by the texts were not so useful as they are.

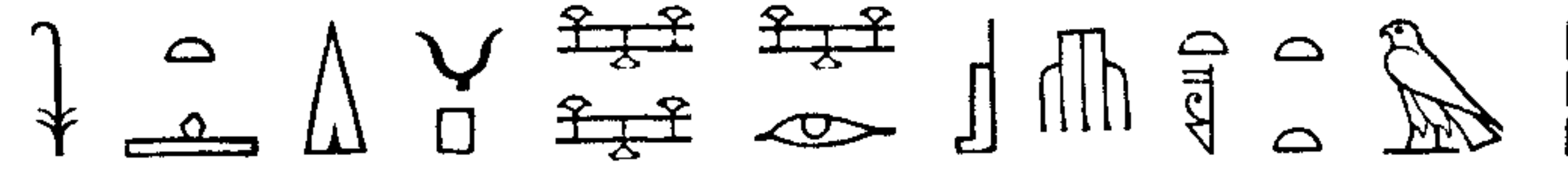

The first monument is a stela of stone, rounded at the top, and inscribed with hieroglyphs of a very good style ; it bears the number 177 in the collection. At the top we find the date { ☉ n n ! ! ! ! , “in the year 27.” Below is the sun-disk with its wings, and on the right and left its name, , Hut-t. Then we see in the middle

the cartouche , the prenomen of Amenemha III,

showing that the 27th year has to be referred to his reign. On the right and left sides of the cartouche the sacred animal of Anubis is lying, and is described as , “the lord of the land T'er.”


Underneath each animal we find the formula 
, “Royal offering to Osiris of bread, liquid, oxen, and geese.”


Then follows, in four horizontal lines, running from right to left, the ordinary inscription of monuments of this kind :—


1. 
2. 
3. 
4. 

“Royal offering to Āp-matenu, Osiris in the land of the inhabitants of the Amenti, (2) the lord of Abydos, that he may give offerings in bread, liquid, oxen, geese, linen, incense, (3) wax, all good and pure things of which a god lives, (4) to the person of the crown-bearer Hor-em-saf.”

Then come the names of the different members of Hor-em-saf's family. First in three vertical lines, each followed by the picture of the quoted person. The names are :—

, “his mother Ābit.”


 , "his father, he loves Teba, the justified."


 , "Hor-em-saf, the justified."

Below follows a horizontal line :—

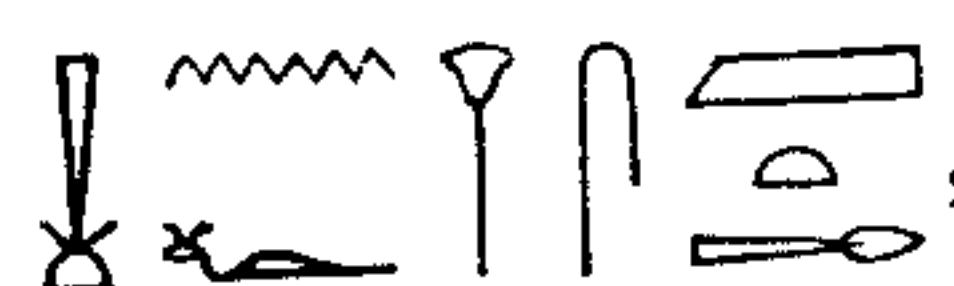


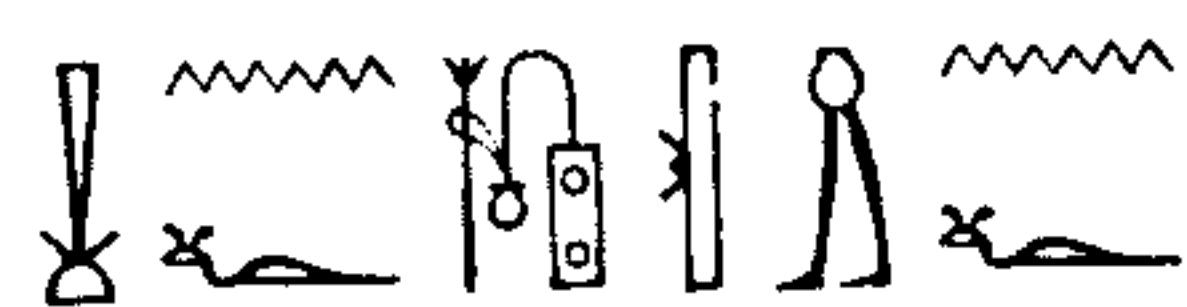
"Royal offering to Osiris for the person of the scribe Kettu, with surname Snefru-ur-em-nen-t." Then in two vertical columns, arranged as the first genealogical list, we find the names of :—


 , "his son Teba-ur."

 , his son, he loves, Teba, the justified."

 , "his wife Mamau."

 , his sister (this is shown by the figure of a woman behind the name) Ames, the justified."

 , "his brother, the scribe Anef."


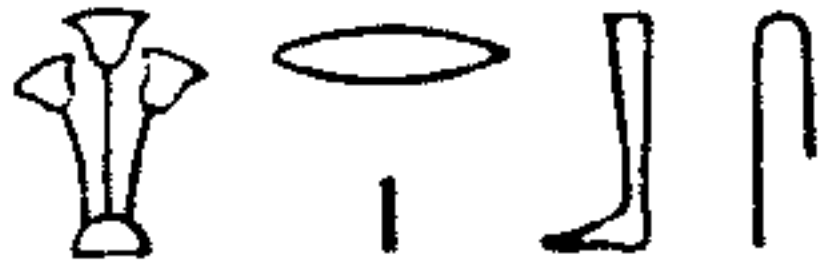
 , "his brother, Atet-ren-f-anx."

The chief interest of this inscription consists in its date, and in the rather long list of members of the same family. The date of the 27th year of Amenemha III is found only on this monument (*cf.* Wiedemann, "Handbuch der Aegyptischen Geschichte," p. 254), a fact worth noting. The family list gives us new material for the solution of a very interesting but difficult question in the social conditions in ancient Egypt.

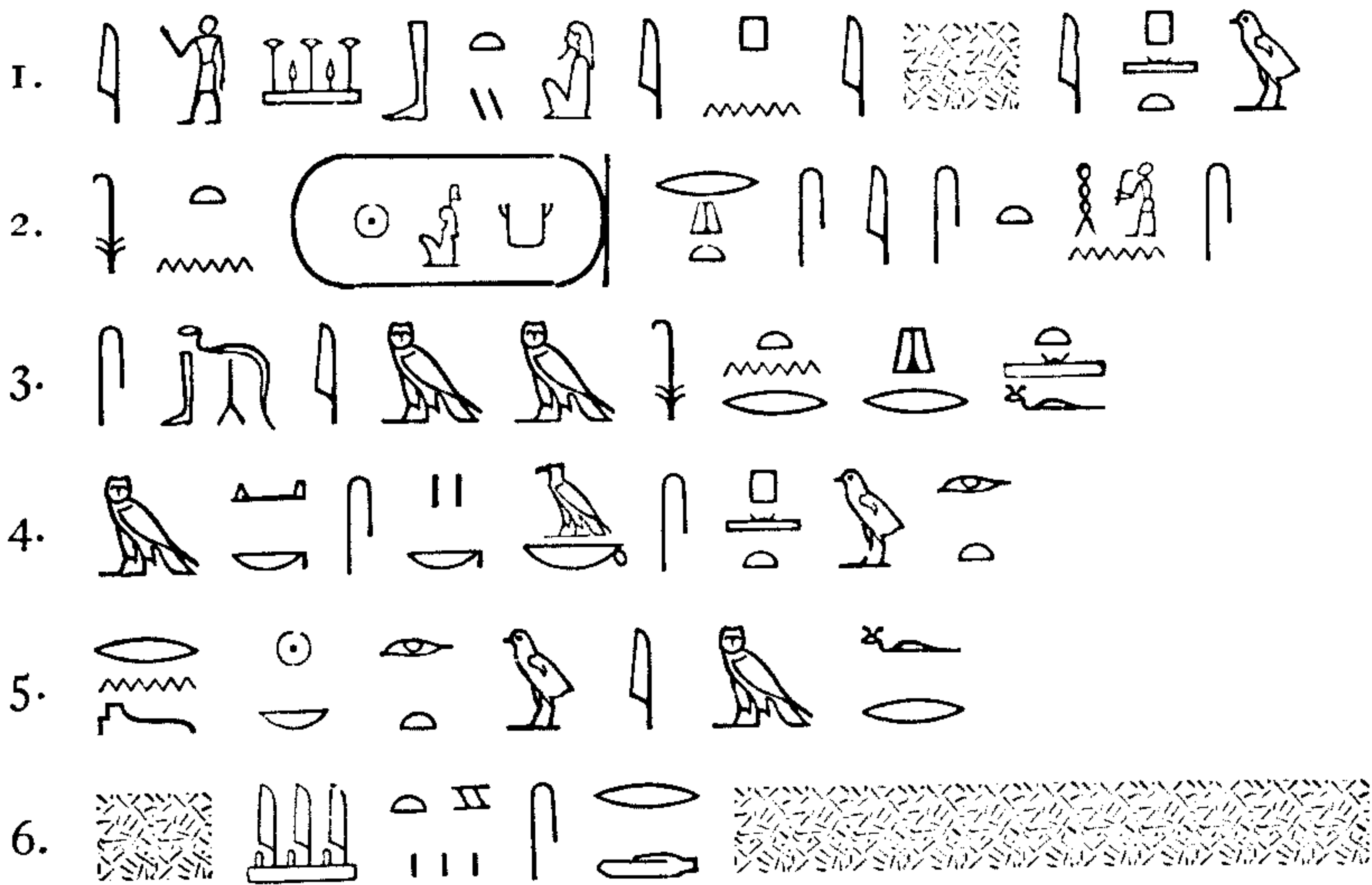
From reading the Greek authors upon Egypt we form the impression that all the people were divided into certain castes, of which the different names are quoted. Thus was formed the generally accepted opinion at the beginning of our century, that in Egypt the son was forced by law to follow the trade of his father, and could not choose his career. So the son of a priest became a priest,

the son of a soldier a soldier, and so on. The hieroglyphic monuments have shown that this opinion could not be correct. It appears from the inscriptions that sons were able to have other occupations different from that of their father, and that the position of a priest or a scribe was not closed to the lower people. The other extreme was likewise taken as a settled fact, and it was stated that in Egypt castes had never existed, and that the assertions of the Greek authors were false. But, on the other side, the words of these writers are quite clear; in matters of this kind a mistake is not easily committed, and as Herodotus is perfectly trustworthy in all questions connected with the public institutions of his time, which he saw himself, and of which he must have heard, being at the Nile, it appears to me not very probable that he should have told a mere fable. Besides, we possess Egyptian texts which appear to affirm his statement. There have been found genealogical lists, from which it is evident that in some families the position of architect or of priest was hereditary, and that the son obtained always his father's place. Under these circumstances it would be very surprising if there were not some truth in the old writer's notices on the castes of Egypt. Probably these castes existed to a certain degree, so that it was the custom for a son to follow the profession of his father, but that it was *possible* for him to leave it and enter upon another career. This supposition appears to explain the difference between the statements of the Greek authors and the monuments; but as yet it is only a hypothesis, impossible to be proved without bringing a large number of genealogies of one and the same period, in which we might observe how the different members of the same family were employed. There lies the importance of publishing long series of such inscriptions, especially the dated ones, because customs may have changed during the long period of Egyptian history. The text of the Museum Westreenianum will not be without value in answering these questions.

As far as I can discover, the Ḥor-em-saf in honour of whom the stela was erected does not appear in other texts, though his name is a very frequent one just at the time of the XIIth dynasty; also the different members of his family were unknown till now. As many texts of the same period are found in Egypt, it is to be hoped that their names may be found one day again, the more so as the beautiful execution of our stela shows that Ḥor-em-saf and his relations belonged to a distinguished Egyptian family.

As a kind of appendix to this text I will publish here a curious monument of the same period. It is a golden ring in the Museum of the Louvre (Salle historique, No. 457), with a sardonyx as the ring-stone. On one side we find the picture of a king killing a prisoner, and his name ; on the other side a man is sitting before an altar, and is named  "Harobes." The engraving of the stone is, as Pierret ("Description de la Salle historique," p. 110) correctly says, one of the best found in Egypt.

The second monument in the Museum Westreenianum to which I will call attention is an Uschebti of hard stone representing a king with the uræus on his forehead. On the body we find engraved in beautiful characters the following inscription, the end of which is unhappily destroyed with the lower part of the statue:—



"..... Oh this Uschebti! Called is the king Ra-maā-ka in her faculties. It is driven away the impurity there from the king in his faculty. She is here; she calls thee. You shall work there at all times: [irrigate] the fields, make grow [the semences]," *e.c.* From this inscription it is clear that we have here an Uschebti of the queen Ramaka of the XVIIIth dynasty, the only monument of this kind known at the present time. The tomb of the queen from which the Uschebti must have been taken is unknown. From the pit of

Dêr-el-bahari, which contained the mummies of the other members of her family, her body was missing, and only her liver was found, well preserved in a fine wooden box (Wiedemann, "Handbuch," p. 338), so it appears as if her tomb had been already opened in ancient times, and its contents dispersed.

The text of the Uschebti is interesting for several reasons. The suffixes for Ramaka, masculine and feminine, are changed, as is the case in the other texts relating to the queen. The motive was that Ramaka, notwithstanding her being a woman, was treated quite as a king, and represented as a male bearded figure. This peculiarity of the grammatical forms in the text, as well as the form of the Uschebti, and of the hieroglyphs, show that the represented queen was the Ramaka-Hâtâsu of the XVIIIth dynasty, and not the Ramaka of the XXIst, the later being treated always as a woman. It is curious to notice that the Uschebti-formula is written nearly in the form which Loret ("Rec. de Trav. rel. e.x.," IV, p. 92) calls the third redaction; and this shows how right he was in saying in the supplement to his interesting study about the Uschebtis (*l.c.*, V, p. 73), that the periods of the use of one or the other redaction were not well limited. During the time of the XVIIIth dynasty we find not only, as he pointed out, the first and the second redaction used side by side, but our Uschebti shows us that also the third form was then known and inscribed on the Uschebtis of the kings.

Of all the Uschebtis belonging to the kings, the one under notice is the oldest known, the next king's name found on Uschebtis being so late as Amenophis III. It is true that some Uschebtis of the pit of Dêr-el-bahari appear to belong to the king Ra-se-kenen II, of the XVIIth dynasty (*cf.* Wiedemann, "Handbuch, p. 301), but they were certainly not made at his period, and are of a much later time, probably of the time of the XXIst dynasty, in which the body of the king was transported to his new tomb. Under these circumstances the Uschebti of Ramaka merits not to be forgotten in the series of dated Egyptian monuments, being besides interesting in the study of the development of the peculiar formula of the sixth chapter of the Todtenbuch, which is (*cf.* Wiedemann, "Die Aegypt. Monumente zu Bonn und Koeln in Jahrb. des Vereins von Alterth. im Rheinlande, LXXVIII (1884), pp. 103-109) one of the most instructive texts containing the ideas of the old Egyptian people about the life in the other world.