

# THE PETRIE PAPYRI

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HIERATIC PAPYRI FROM KAHUN AND GUROB

*(PRINCIPALLY OF THE MIDDLE KINGDOM)*

EDITED BY

F. LL. GRIFFITH, M.A., F.S.A.

TEXT

LONDON

BERNARD QUARITCH

—  
1898



## PREFACE.

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THE results of the excavations undertaken by Mr. Petrie at Kahun and Gurob were published by the explorer in two volumes entitled *Kahun, Gurob and Hawara* (Kegan Paul, 1890), and *Illahun, Kahun and Gurob* (Nutt, 1891). The papyri alone were reserved for separate treatment and fuller consideration, and now at length the best of these are given in the present work. At some not too distant date the editor hopes to issue a catalogue with full particulars of the whole collection, and supplementary facsimiles, for the gleanings are still considerable.

Now, however, the editor desires to record his gratitude to Professor Petrie for placing these valuable papyri in his charge, and for providing the heavy cost of printing so large a selection out of a publications fund which Professor Petrie himself set aside, and for the administration of which he is mainly responsible. The restorations of the papyri were mostly completed in 1890. It was at first intended to publish hand copies, and with Mr. Newberry's aid a number of tracings were prepared, of which only one small piece has been utilized, namely, the copy of the fragment IV. 5 on Plate XXVI<sup>a</sup>. It was found impossible to represent blurred and indistinct writing adequately by tracings, and it was therefore agreed that the facsimile plates should be made by the excellent photographic process of the Autotype Company. These facsimiles were all executed in 1893, but a variety of other work interfered with the completion of the task. In September of that year Professor Erman of Berlin kindly checked the transcriptions of Plates I.—III. and V.—VII. with the facsimiles, and suggested several important alterations. For the medical papyri the editor has had the privilege of consulting several eminent representatives of

medical science, including Professor Crookshank, of King's College, London, and if the results are not very striking or important this can only be attributed to the futility of Egyptian diagnosis and prescriptions. At length, in March, 1897, Part I., containing Plates I. to VIII. and the text pertaining to them, was issued to subscribers, and was followed in January of the present year by Part II., consisting of Plates IX.-XL. with translations and commentary. The subscription copies were accompanied by a request to scholars for corrections and observations, and these the editor has now the pleasure of acknowledging in the section of *Additional Notes*. To Mr. Newberry he is indebted for valuable remarks and comparisons connected with his forthcoming admirable publication of the Tomb of Rekhmara, proof-plates of which, as they were finished, have been most kindly supplied, with permission to quote from them. Very important corrections and remarks have been contributed by Dr. Spiegelberg, of Strassburg University, and by Dr. Lange, of Copenhagen. Dr. Oefele also has sent a communication on the calculations of the mathematical papyri. The perusal of Professor Maspero's review in the *Journal des Savants*, April, 1897, February and April, 1898, has been fruitful in suggestion; and in the *Zeitschrift für Aegyptische Sprache*, 1898, Borchardt has contributed to the solution of a mathematical problem. Thus, although a vast number of obscurities still remain to be elucidated in the *Kahun Papyri*, this final instalment of the work contains the explanation of many details that escaped the editor in preparing the earlier parts of it.

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# KAHUN PAPYRI.

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## PLATES I.-IV.

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### LITERARY PAPYRI. (LV. 1, VI. 2.)

KAHUN, LV. 1.

[Pls. I.-III., l. 20, Pl. IV.]

Found at Kahun, November, 1889. Length, 46 inches = 1.14 metres. Width, 12 inches = 30.5 cm. First leaf (from present edge),  $20\frac{1}{4}$  in. = 51.5 cm.; second,  $19\frac{1}{2}$  in. = 49.5 cm.; third, almost all torn away, but  $6\frac{1}{2}$  in. = 16.5 cm. remain at the top. The right-hand edge of the papyrus must therefore be practically uninjured.

In spite of the fine writing, the largest also of any in the collection, the document appears to have been mutilated in ancient times in the usual way, square after square having been torn from the end to be used for notes and accounts. Like the hymn which it records, the MS. also in all probability dates from the reign of Usertesen III. Lot LV. contained several interesting pieces, but unfortunately none of them is dated.

*Recto*.—After 7 inches blank, the “Hymn to Usertesen III.” commences in columns and continues in pages of horizontal writing to the broken edge; presumably, at least one full page is lost at the end.

*Verso* (Pl. iv.).—The torn end shows an imperfect page of a story, which for convenience

we have labelled “Story of Hay”; a second page gives the end of the tale, and the remaining space of about 29 inches = 74 cm. is blank; presumably, at least one full page is entirely lost at the beginning.

The papyrus being of full width, while most literary compositions were written on half breadths, the scribe has often divided his page of MS. into two portions by a short interval of clear space, and this not only in the case of the ten-line stanzas (*Recto*, pp. 2, 3), but also apparently in the prose story on the *Verso*, p. 1, which seems to have contained practically two pages of 8 (?) lines each.

[Pls. I.-III., l. 20.]

*Recto*.—HYMN TO USERTESEN III.

*Pl. I., l. 1.* The first column contains the full official titles of King Usertesen III., followed by the words “who hath taken the two lands (of Egypt) by claim proved true (?)”

**First Stanza.** *Pl. I., ll. 2-11, ten columns.* The phrases are not written so as to terminate

with the columns, and although the analogy of the subsequent stanzas might lead us to attempt some correction of this so that each column should contain one complete line of verse, I do not see how it can be done. As, however, the phrases are evidently balanced against each other poetically, the following arrangement of them will perhaps approve itself to the reader:—

“(2) Homage to thee (Kha:kau’ra): our Horus, divine of beings!

Protecting the land and widening its boundaries:  
(3) restraining the foreign nations by his kingly crown.

Enclosing the two lands within the compass of his hands: (4) [seizing (?)] the nations in his grip.

Slaying the Pedti without stroke of the club: shooting an arrow (5) without drawing the bow-string.

Dread of him hath smitten the Anu (?) in their plain: (6) his terror hath slain the Nine Races of men.


His (written) dispatch (?) hath caused the death of thousands of the Pedti [..... who had ?] reached his frontier: (7) shooting the arrow as doth Sekhet, he overthroweth thousands of those who know not his mighty spirit.

The tongue of his majesty (8) bindeth Khent (Nubia) in fetters: his utterances put to flight the Setiu.

Sole One of youthful vigour (9) [guarding (?)] his frontier: suffering not his subjects to faint, but causing (10) the Pat to repose unto the daylight.

As to his trained youth in their slumbers: his heart (intellect) is their protection.

(11) His decrees have formed his boundaries: his word hath armoured the two regions.”

l. 5. *rwd* properly is the name of the sling, Leps., *Ält. Texte*, Pls. 10 and 28. The position of the fragment with  placed at the top of this column is doubtful.

l. 10. Cf. Pl. II., l. 13, and Westcar, p. vii., l. 18.

**Second Stanza.** Pl. II., ll. 1-10, ten lines of verse.

1. Twice joyful are [the gods]: thou hast established their offerings.
2. Twice joyful are thy [children (?)] : thou hast made their boundaries.
3. Twice joyful are [thy] forefathers: thou hast increased their portions.

4. Twice joyful is Kemt in thy strong arm: thou hast protected the ancient order.

5. Twice joyful are the Pat in thy policy: thy mighty spirit hath taken upon itself their provisionment.

6. Twice joyful are the two regions in thy valour: thou hast widened their possessions.



7. Twice joyful are thy paid young troops: thou hast made them to prosper.

8. Twice joyful are thy veterans: thou hast made them to renew their youth.


9. Twice joyful are the two lands in thy might: thou hast guarded their walls.

10. Twice joyful be thou (?), O Horus, widening his boundary: thou renewest eternity.

l. 2. On the stelae of Semneh, Usertesen I. commits the keeping of the boundary of Nubia to his posterity.

l. 4. Read  .

l. 7. Cf. Rifeh, Tomb vii., l. 6, *d'mw mī kd-f n tswt*; Siut, Tomb iv., l. 29, *hprw n tst-k*; Graffiti of Het-nub (cf. *El Bersheh* II., Pl. xxiii.), No. xi., l. 15, *ts d'mw-s*; also *srwd, smrd d'mw*, below, Pl. ix., and Rifeh, Tomb I., l. 17. *Ts* appears to mean “support, subsidize, have in one’s pay.”

l. 9. The dark dash in the photographic plate after the  of *wrd* is not in the original.

The last line is difficult, and the rubric(?) in red ink, *initt-f* (?), which precedes it is of doubtful meaning. Professor Erman suggests that it may correspond to “antistrophe” or some such direction to the reciters.

**Third Stanza.** Pl. II., ll. 11-20, ten lines of verse.

11. Twice great is the lord of (or unto) his city, above a million arms: other tribes (or rulers?) of men are but little.

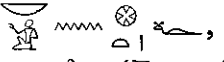

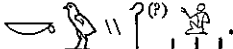
12. Twice great is the lord of (or unto) his city: it (or he) is as it were a dyke damming the stream in its water-floods.

13. Twice great is the lord of his city: it is as it were a cool lodge, letting every man repose unto the daylight.

14. Twice great is the lord of his city: it is as it were a stronghold of walls and sharp stones (?) of Kesem (Goshen).



15. Twice great is the lord of his city : it is as it were a place of refuge, excluding the marauder (?).
16. Twice great is the lord of his city : it is as it were an asylum, delivering the affrighted from his enemy.
17. Twice great is the lord of his city : it is as it were a shade verdant and cool in the season of harvest.
18. Twice great is the lord of his city : it is as it were a corner warm and dry in time of winter.
19. Twice great is the lord of his city : it is as it were a rock, barring the blast in time of tempest.
20. Twice great is the lord of his city : it is as it were Sekhet to foes who tread upon his boundary.

l. 11. Read , cf. the common phrase, *nb n is pn*, &c. (Erman); also  and .

l. 12, *et seq.* The rendering proposed for the rare word *isw* is due to Prof. Erman.

l. 14. *imdr* is the substantive formed from *mdr*, l. 19 : for *mdr* compare Sethe in *Aeg. Z.*, xxx., 55.

l. 17. Read  , l. 18. .

**Fourth Stanza.** *Pl. III., ll. 1-10, ten lines of verse* (autotype Pls. II.-III.).

1. He hath come to us, that he may (?) take the land of the South Country : that the double crown may be (?) placed upon his head.
2. He hath come, he hath united the two lands : he hath joined the Reed to the Bee.
3. He hath come, he hath ruled the people of Kemt : he hath placed Desheret in his power.
4. He hath come, he hath protected the two lands : he hath tranquillized the two regions.
5. He hath come, he hath made the people of Kemt to live : he hath destroyed its afflictions.
6. He hath come, he hath made the Pat to live : he hath opened the throat of the Rekhit (to breathe freely).
7. He hath come, he hath trampled on the nations : he hath smitten the Anu who knew not [his] terror.
8. He hath come, he hath secured (?) his frontier : he hath rescued the robbed.
9. He hath come, ..... granteth reward-in-old-age by what his mighty arm bringeth to us.
10. He hath come, we [nurture] our children : we bury our aged ones by [his good favour (?)].

**Fifth Stanza.** *Pl. III., ll. 11-15, five lines of verse* (autotype Pls. II.-III.). This stanza appears to be an address to the gods.

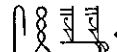
11. ....
12. Loveth you (Kha'kau'ra) (?) living for ever to eternity.
13. His (?) command provideth your food, and rescueth (?) .....
14. Our shepherd (lit. herdsman), knowing how to cause the stopped (nostril) to breathe.
15. May ye give unto him in return life and strength millions of [times].

There seems to be a play on words in the last two lines, between *rh s-nfä dbi*, "knowing how to cause the stopped nostril to breathe," and *dbi-tn nf m 'nh w's*, "may ye give unto him in return life and strength."

The lines were apparently quite short, and the last four are nearly complete.

**Sixth Stanza.** *Pl. III., ll. 16-20, five lines of verse* (autotype Pls. II.-III.).

16. Praise of (Kha'kau'ra), living for ever to eternity.
17. ....
18. Overlaid with *uasem* .....
19. .... the two regions .....
20. They fled (?) .....

l. 19. Read .

The last two stanzas are practically independent of the main composition and of each other.


The above is in form the most remarkable specimen of Egyptian poetry known to us. The repetition of the opening phrases of Stanzas ii., iii., and iv. recalls the speech of Amen Ra in the poetical stela of Thothmes III. from Karnak (MARIETTE, *Karnak*, Pl. xi.). There the god is made to say: "*I have come, I have caused thee to assail* the chiefs of Zahi and scatter them under thy feet upon their mountains, *to let them see thy majesty* as a bright beam shining in their faces in my image," &c., and the phrases here printed in italics are reiterated throughout ten consecutive lines, just as in the present composition.

The hymn was addressed to Usertesen III. during his life-time; this fact is certified by the epithet attached to his name, "living for ever to eternity."

## KAHUN, VI. 2.

[Pl. III., ll. 21 to end.]

Found at Kahun, April, 1889. Length, 15 $\frac{3}{4}$  inches = 40 cm. Width, 5 $\frac{3}{4}$  inches = 14.5 cm. (half width).

*Recto*.—A page of 9 lines somewhat mutilated, preceded by the end of a similar page, originally of 9 lines, and followed by portions of two columns. The MS. gives fragments of a version of the myth of Horus and Set. The small fragment with , attached to the right-hand end of l. 6, p. 1, in the facsimile, is misplaced.

*Verso*.—Fragment of an account, commencing from the same end as the story on the *Recto* (see Pl. xxvii.).

*Recto*.—THE STORY OF HORUS AND SET.

Nothing intelligible is reached before the last line of p. 1. The fragment relates to an episode hitherto unknown.

(28) Dixit majestas Set (29) majestati Hori "bis pulchrae sunt nates tuae, distende (?) pedes tuos (?)"  
..... (30) dixit majestas Hori "apage (?), dicam id [matri meae Isidi." Postquam advenissent] (31) ad palatium suum, majestas Hori dixit matri suae Isidi "[quid faciam ? venit] (32) Set ad paedicanum me." Ea dixit ei "contendendum est adversus eum adeundo ad eum illo proposito: quum dixerit id tibi (33) iterum, quippe dicas ei 'difficile est mihi e natura (?), quando grave est mihi: (34) vires meae non sufficiunt viribus tuis' quippe dic ei [haec verba]. Postea quum dederit tibi vires, (35) tu pone digitos tuos intra clunes tuos, vide! dabit ..... id quasi (36) ..... vide! dulce erit id cordi ejus in altissimum (?). [Oportet afferre mihi] (37) haec semina quae effluent e membro ejus, non dans Soli videre ea" (sc. ne vires magicas extinguat). (38) Deinde majestas Set dixit ei "Veni tu, [ne timeas me (?)] (39) ego volo] facere id quod inveni (?).

This fragment appears to relate to the time when Horus grown to a youth is first brought into contact with the redoubtable Set. The latter, whose evil nature is here indicated,

presents Horus with an opportunity for getting the better of him, which Isis, with her craft and knowledge of medicine and magic, knows how to take advantage of. It is curious that the substance which is to give to Horus the power over Set is not to be exposed to the sun. It is difficult to fix the connexion of this episode with that referred to in Chap. xvii., l. 26, of the "Book of the Dead."

KAHUN, LV. 1. *Verso*.

[Pl. IV.]

## THE STORY OF HAY.

For the description of the papyrus, see p. 1.

The subject of this fragment is difficult to ascertain. The beginning, perhaps even the greater part of the MS., is entirely lost. From the upper half of the first remaining page (Pl. iv., ll. 1-8) only a few words are missing at the commencement of each line, but of the second half of the page (ll. 10-16; l. 9 probably never existed) almost the whole is destroyed. The last page is comparatively perfect, although some gaps in it and the difficulty of deciphering the characters make the meaning doubtful even here. The rubric at the end of this page, "This is its arrival," assures us that the end of the story is reached.

The most noticeable fact in connexion with the text is the reference to the "pyramid of the deceased king Nefer'ka-ra" on the last page, l. 23. Presumably this was the pyramid of Pepi II. at Sakḥārah.

No connected story can be gathered from the fragments: someone makes a speech, someone is slain, someone is buried, and someone finally goes away—the story is ended. Later students may recognize a key-word in it, or possibly another copy of the tale may await the explorer in Egypt; but it must be confessed that the chances of our ever ascertaining the true title and purport of the "Story of Hay" are very small.

## PLATES V.-VI.

## MEDICAL PAPYRUS.

KAHUN, VI. 1.

[Pls. V.-VI.]

Found at Kahun, April, 1889. Length,  $39\frac{1}{2}$  inches = 1.0 metre. Width,  $12\frac{3}{4}$  inches = 32.5 cm. First leaf (from edge), 12.35 inches = 31.5 cm.; second leaf,  $15\frac{1}{4}$  inches = 38.5 cm.; third leaf (to edge), 13 inches = 33 cm.

*Recto.*—A medical work in three pages, written in a small stiff hand; the second and third pages commence at the edges of the second and third leaves; the broad blank margin to the first leaf shows that we have here the beginning of the composition. It would seem that about 3 inches of this margin have been torn away. The page consists of 29 lines, in fair preservation. Of the 30 lines on the second page only the first 7 are nearly complete, all the others being broken by a broad gap to the left of the middle. The lines (12 inches maximum) are much longer than in p. 1 (9 inches maximum). In p. 3 there are 28 lines, originally still longer: they must have extended across the leaf of 15 inches almost from edge to edge, which would give them a length of about 14 inches. For the fragments A and B, see below, p. 11.

*Verso.*—At the back of the lower left-hand corner of p. 3 is written a short account dating apparently from the reign of Amenemhat III. (see Pl. xxvii<sup>a</sup>).

This valuable papyrus was in a very fragmentary condition. The third page has been reconstituted of no less than forty-six separate pieces, the peculiar writing always ensuring

their identification from amongst the vast heap which composed the find No. VI., and the recurrence of formulae often settling their precise position in the page. The first leaf was in much better preservation, but having become worn and cracked in ancient times, it had been mended and strengthened by its ancient possessor with strips torn from other papyri pasted on the back; the writing on these strips was turned inwards.

*Recto.*—MEDICAL TEXT.

[Pls. V.-VI.]

This text consists of gynaecological instructions and prescriptions, without title or introduction. Like all the known Egyptian medical papyri, it is silent on the surgical aspect of the subject. A short apprenticeship would be sufficient to fully acquaint the student of medicine with the simple practices of Egyptian surgery, but the *Materia Medica* was varied and complicated, necessitating books of reference.

In the first two pages were seventeen prescriptions, all of one form: "Treatment (?) for a woman (suffering, &c., *symptoms*); say thou with regard to it (it is, &c., *diagnosis*); make thou for it (*prescription*)."

Much the same formulae are found in the Ebers Papyrus, *temp.* Amenhetep I. (pp. xxxvi., ciii. *et seqq.*). The substances prescribed are generally reasonable and obvious: beer, cow's milk, oil, dates and other fruits, herbs, incense, &c.; sometimes, however, they are of an offensive character. The

quantities to be used are often left to the discretion of the practitioner to determine; but where necessary the amount is specified, though in round terms, by measure and not by weight. In the present text the *henu* or  $\frac{6}{7}$  pint for liquids, and the cubic quarter ( $\frac{1}{4}$ ) of the *hekt*, making about  $4\frac{1}{2}$  cubic inches, for solids, are the only certain measures, and are very sparingly used. In the later documents there is more variety, yet the quantities are on a very conventional scale, and the measure of  $4\frac{1}{2}$  cubic inches is still the favourite amount. A great advance was made when weight was substituted for measure, as in the Greek medical works. It is evident that in Egypt virulent poisons were not included in the *pharmacopoeia*.

The third page contained prescriptions of a somewhat different order, again seventeen in number: it thus would seem that a prime number was deemed desirable. Most of these are obvious quackery, like those on the *Verso* of the Berlin Papyrus (XIXth Dynasty), and like certain favourite recipes of mediaeval practitioners. They relate to ascertaining sterility, the sex of unborn children, &c. Appropriately enough, it is in one of these (No. 14) that the only incantation in the papyrus occurs.

#### Page I.

[Pl. V., ll. 1-29.]

#### PRESCRIPTION NO. I.























- (1) *Treatment* (?) for a woman [whose eyes ache?], who sees not (?); and (?) has pain in the neck.
- (2) *Thou shalt say as to it*: it is dejectiones uteri in oculis suis.


*Thou shalt do for it (thus)*: (3) fumigate her on incense and fresh fat; suffi (4) his vulvam ejus: fumigate her eyes with the shanks of the legs of bee-eaters (*Merops*): (5) thou shalt make her eat the liver (?) of an ass, raw.

l. 1. *šš*, precise meaning doubtful: "rule," "science" (?).

The restoration of the line is uncertain: we should perhaps read "who is ill in seeing"; *hr mn* is usual also in Ebers.

l. 2. The word translated "dejectiones" might possibly refer to prolapsus and not to secretions: the remains of the group seem to justify the restoration *h's'w*.

For  cf. LORET, *Rec. de Trav.* xviii. 196 ff. It may be read  ( is a totally different word), or perhaps . In this papyrus  is the word for "womb" in general, while  is *vulva* (exterior), to which medicaments are applied. In Pap. Ebers, however,    seem convertible with  , applications being made thereto, &c. The variant    (Leps., l. 9) for   (Nav., l. 3) in Todt., ch. 148, suggests that  may read *kt* =  , and that   "cow" is simply the feminine of  "bull."

l. 3. *k'p* is determined with  in the Berlin papyrus, so probably means "fumigate," in spite of curious instances, e.g. in l. 4. It can hardly mean "plaster." The literal meaning is "to screen," "cover," and so to "place above," especially in fumigating.

#### PRESCRIPTION NO. II.

*Treatment* for a woman aegrotanti (6) in utero suo in ambulando.

*Thou shalt say as to it*: "What is the smell that thou emittest (lit. causest to be perceived)?" If she says to thee, "I am (7) emitting the smell of roast meat," *thou shalt say as to it*, it is *nemsu uteri*.

*Thou shalt do for it (thus)*: (8) fumigate her with every sort of roast meat, the smell of which she emits.

This may be cancer (*carcinoma uteri*), which is characterized by a peculiar smell.

l. 6. *ssnt-t* with suffix of 2nd fem. sing.

#### PRESCRIPTION NO. III.

*Treatment* for a woman (9) pained in natibus suis, abdomine suo, radicibus coxarum suarum.

*Thou shalt say as to it*: (10) it is excrementa uteri (see No. I., l. 2).

*Thou shalt do for it (thus):* carob beans  $\frac{1}{64}$  hekt: shasha fruit  $\frac{1}{64}$  hekt: (11) cow's milk 1 henu; cook, cool, make into one mess, (12) drink four mornings.

l. 9. For *lens* see LORET in *Rec. de Trav.*, xviii., 179, perineum, abdomen (?). For *wib* cf. Piankhy, l. 133, where the meaning "root" is obvious.

l. 10. *w'h*, cf. LORET, *Rec. de Trav.*, xv., 122.

l. 10-12.  $+$  =  $\nabla$  is the  $(\frac{1}{4})^3$ , cubic quarter, of the hekt, about  $4\frac{1}{2}$  cubic inches. The hekt contained 10 henu, the latter of about 27 cubic inches or  $\frac{7}{8}$  of a pint, cf. *Proc. S. B. A.*, xiv., 424, 431.

l. 12. *dwt*, cf. Eb. xxxvi., 11, 12, and xli., 17; BRUGSCH, *Thes.* 395; hardly *sbt*, *Thes.* 90. It of course means "early in the morning," on waking.

#### PRESCRIPTION NO. IV.

*Treatment for a woman in abdomen suum, vulvam suam, (13) partes quae vulvam ejus circumstant, intra renes (?) ejus.*

*Thou shalt say (14) as to it: it is the being made very big (?) of the foetus (?).*

*Thou shalt do for it (thus):* fresh fat 1 henu: con-  
spurge in (15) vulvam ejus in ..... ejus.

#### PRESCRIPTION NO. V.

*Treatment for a woman pained in her teeth and jaws (?); she (16) knows not [how to open?] her mouth.*

*Thou shalt say as to it: it is morsiones (irritation?) uteri.*

*Thou shalt do for it (thus):* (17) when thou hast fumigated her with grease and incense in a frying-pan (?), pour on (18) her [vulva?] the urine of an ass that has begotten its like (i.e. is the sire of a male ass?) (used on) the day that it passed it. (19) If her abdomen is pained from her lap (?) or navel to her loins (?), (20) it is colic (?).

When the case is proved to be one of colic (?), it is no longer within the scope of the handbook, which treats only of disease of the generative organs (compare also No. 13).

#### PRESCRIPTION NO. VI.

*Treatment for a woman aching in all her limbs, with pain in the sockets of her (21) eyes.*

*Thou shalt say as to it: it is starving of the uterus, it has not happened to it to drink; [it is] without food (22) entirely (or likewise), as one who has recently given birth (or with recent bearing?).*

*Thou shalt do for it (thus):* a packet (?) of *ah* in water, drink [four?] mornings.

l. 22. Cf. l. 44. The  $\nabla$  (?) can hardly be the *khar* of the Rhind Papyrus = 20 heqt, nor the  $\nabla$  (*khar*?) of the later documents = 16 heqt (*P. S. B. A.*, xiv., 421, 449). These are approximately equivalent to the English bushel: our  $\nabla$  must be a much smaller bag, basket or packet.

#### PRESCRIPTION NO. VII.

(23) *Treatment for a woman pained in her feet (?) and legs after walking.*

*Thou shalt say as to it: (24) it is excrementa uteri (compare No. I.).*

*Thou shalt do for it (thus):* rub (?) her feet and legs (25) with *amat* until she is well.

l. 23.  $\int \int \subset \int \backslash$  probably for *rdwisi*.





l. 24. 'm', cf. Westcar, vii. 16, 'm'm.

#### PRESCRIPTION NO. VIII.

*Treatment for a woman pained in her neck, her abdomen and (26) her ears, in that she does not hear speech.*

*Thou shalt say as to it: it is terrors (spasms, violence?) of the uterus.*

*Thou shalt do for it (thus):* (27) like that medicine of curing *schau* of the uterus (i.e. No. XVII. below).

l. 26. Prof. Erman suggests that  $\sim \sim \sim$   is intended; but this is perhaps not certain: a superfluous  $\sim \sim \sim$  follows the words    several times in the papyrus.



#### PRESCRIPTION NO. IX.

*Treatment for a woman pained in (28) her vulva, and all her limbs like one beaten.*

*Thou shalt say as to it: it is sau (?) of the uterus.*

*Thou shalt do for it (thus):* (29) (let her) eat fat until she is well.

This seems like a case of rheumatism.

l. 28. The word  is doubtful, the fragment with  (?) being of uncertain position.

Page II.






[Pl. V., ll. 30-59 (autotype Pls. V.-VI.)]




PRESCRIPTION No. X.

(30) *Treatment* for a woman aegrotantis in urina sua velut ..... urinae ardentis (?).

*Thou shalt say as to it*: (31) it is dejectiones (?) uteri.

*Thou shalt do for it (thus)*: beans, seeds of sheni, flowers of reed; (32) pound, grind fine, upon 1 henu of nezazat beer; cook and drink four mornings. (33) Let her spend the day lying down fasting; next morning let her drink 1 henu of the same; let her spend the day (34) fasting, until there comes the time of after (?) washing the mouth (? ablution).

l. 30.    Eb. xlix. 21 suggests the reading *d'dlit* with  for .

l. 31.    is a very doubtful reading.

PRESCRIPTION No. XI.

*Treatment* for a woman who loves bed, she does not rise, and does not (35) shake it (?).

*Thou shalt say as to it*: it is amemu (gripings, spasms?) uteri.

*Thou shalt do for it (thus)*: let (her) drink 2 henu of (36) khau, let her spue it out immediately.

The patient evidently is suffering from a well-known variety of hysteria, to be cured perhaps by an emetic.

l. 35. *sd't*, "shake (?)," cf. *d*: in Ebers.




PRESCRIPTION No. XII.

*Treatment* for a woman pained in her shanks.

*Thou shalt give for it* (37) strips of rag (?) soaked in frankincense ..... [if] her movements (?) are (38) pleasant (?) in her doing everything, it is health; if [her] movements (?) [are painful (?)] *thou shalt say as to it*: it is ..... [uteri].

*Thou shalt do for it (thus)*: (39) mehui of fresh

grease (or fresh grease melted?), pour [upon her .....] (40) put frankincense on her ..... after doing this.

ll. 37, 38. The word translated "movements" is derived from , "to come": it may mean "things that arrive to her," "events," but more probably both  and  are euphemistic expressions having reference to purging.

PRESCRIPTION No. XIII.

*Treatment* [for a woman pained in her .....] in her legs, (41) in one side of her (?) .....

*Thou shalt say as to it*: it is qahu (bending?) [uteri].

[*Thou shalt do for it (thus)*]: ..... seeds of (42) sheni, absynthe (?), flowers of reed (?) [pound, grind fine, &c. ? .....] the side (43) in which it pains her, [let] her lie upon it. If return ..... two (?) ..... (44) let her eat two packets (?) of ..... divided amongst ..... (45) si purget ..... in her doing anything ..... [she will be well (?) if thou find her .....] swollen, (46) put thy finger upon it, and if thou find it hard ..... upon the vulva, (47) it is colic (?).

PRESCRIPTION No. XIV.

*Treatment* for a woman thirsty .....

[*Thou shalt say as to it*] .....





*Thou shalt do for it (thus)*: (48) shebeb-gum  $\frac{1}{4}$  hekt, auyt-gum ..... (49) altogether (or likewise).

PRESCRIPTION No. XV.

*Treatment* for a woman whose abdomen is swollen .....

[*Thou shalt say as to it*] .....

[*Thou shalt do*] for it (thus): (50) malachite (or other green material)  $\frac{1}{4}$  hekt, pound, grind fine, cook in a mehui (?) (of) cow's milk ..... [drink it] four (?) [days?].


l. 50.  , equivalent to  of Ebers, must be the same word as  (of polishing with a rubbing-stone in the tomb of Ty, and so of fine grinding).

PRESCRIPTION No. XVI.



(51) *Treatment* for a woman pained in all her limbs and the sockets of [her] eyes ..... her ..... is *kemt*. (52)  
*Thou shalt say as to it*: it is *kemt* uteri.  
*Thou shalt do for it (thus)*: grease,  $\frac{1}{64}$  heqt ..... figs (?), (53) grapes, *nekaut*, *auh*, seeds of *sheni* ..... pound, grind fine, (54) cook, drink three days.

PRESCRIPTION No. XVII.

*Treatment* for a woman [whose] blood ..... womb, (55) with ache of her head, her [mouth ?] and the end of her hand (wrist or extremity ?).  
*[Thou shalt say] as to it* .....  
*Thou shalt do for it (thus)*: (56) clear the floor for her, place upon it the lees of sweet beer [covering it so as ?] not (to allow ?) anything to fall on to it, (57) thou shalt lay *benau mesesh* upon the top side of these lees [and .....] upon them, and let her sit upon it; (58) if nothing enters it, thou shalt cause to be cooked ..... let [it] cool, let her drink (it); (59) si autem inciderit ei sanguis ejus vel *sehau* (pus?), [it is .....].

l. 55. *hnt nt dt-s*, cf. perhaps  = *hnt* in Ptolemaic texts.

ll. 56, 57. For "lees" perhaps we ought to read "a *taht*-vessel" of sweet beer.

l. 57. *msš* written *mšš* in Eb. xciv. 13, cf.   vii. 17 = Eb. *sš*, &c.

l. 59. For *sehau*, see No. VIII.


Page III.

[Pl. VI.]

We find that the regular formulae are dropped in this page. As has been already pointed out, the last two pages together contained seventeen prescriptions, all on one plan: it cannot be an accident that in the third page there are exactly the same number, of a different character and probably taken from a different source.

PRESCRIPTION No. XVIII.

(1) *Another* (sic). *Ad nudandam* (?) *mulierem a viro ejus* ?? Half of a *badt* (?) of milk (?) ..... of a *badt* (?) ..... (2) *contunde* (?), consperge in *vulvam ejus*.

l. 1.  is almost certain, but seems out of place here.

PRESCRIPTION No. XIX.


*Discernere eam quae pariet, in utero mulieris gravidae* (?). Si *revererit mensis mensis*, *intrat* ..... (3) ..... of the evil (?) .....

l. 2.  *bk* (?).

PRESCRIPTION No. XX.

*De (muliere) afflicta remediis ad efficiendum conceptum*: after ceases ? the return ..... (4) pound, grind fine, [strain] in cloth on gruel (?) *auyt* (?) ; pour *mehuyu* ..... (5) Incense, fresh fat, dates, sweet beer, put inside a *sheda* (of wood) in the flame; thou shalt fumigate ..... (6) as a sweetener of the mouth.

l. 4. *shkw* as in Ebers.














l. 6. *ndm r*, cf. Eb. xcvi. 18; STERN, Gloss. s.v.  for the use of breath-pastilles.

PRESCRIPTION No. XXI.

*To prevent* ..... Crocodile's dung cut up (?) on *auyt*-paste, sprinkled .....

PRESCRIPTION No. XXII.

(7) *Another medicine*: 1 pint (*henu*) of honey, consperge in *vulvam ejus*; this is to be done upon *sehem* (?) of natron.

l. 7. Cf.                

PRESCRIPTION No. XXIII.


*Another* ..... (8) upon *auyt*



sweet beer; fac ut consideat super haec distrahiens femora sua.


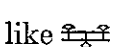
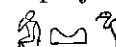

l. 9. Cf. Eb. xx. 13, *knkn r mnk rdy hr hkt*.

#### PRESCRIPTION No. XXV.

*Treatment* for a woman heated ..... (10)  
are her eyes bleared (?): *kheper-ur* (wood)  
grated (?) upon *ab* of *mesta*; ..... sprinkle  
..... (11) four mornings, thou shalt cause  
her to sit upon the water of ..... of a  
pond, cause .....

l. 10. Cf. Eb. xxxv. 11. "Another (to cure  
heat in the body). 

 In Eb. xlix. 18 a liniment is made  
of *nebes*-wood, *hw hr hmt-ni n* 

 (?) is a curious variant of the  
last, and is probably only a playful spelling  
like  v. 50, and  (like-  
wise a mineral) in Eb. But it might mean  
spring-water, well (?). *Hpr-wr*, "that which  
grows big," is probably the same as *šfšft*,  
"that which swells." In Eb. its determinative  
is .

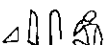
#### PRESCRIPTION No. XXVI.

(12) *Discernere eam quae concipiet ab ea quae non  
concupiet: facies adipem recentem cum* .....  
..... [examinabis] (13) *tu eam: si  
inveneris musculos mammae (?) ejus khasha,*  
*dices, est mulier pariens: (14) si inveneris eos*  
*kenken, dices pariet tarde: si autem inveneris*  
*eam (sic) velut colorem (?)* ..... [dices,  
non pariet unquam].

l. 14. *knkn* = (?) *o'non* mollis, humidus.

#### PRESCRIPTION No. XXVII.

(15) *Another time: fac ut consideat super terram  
abstersam faecibus (?) cervisiae dulcis: pone*  
[.....si] (16) *dabit vomitum, pariet*  
*mulier: numerus quoque vomituum qui ex ore*  
*exibunt, erit numerus partuum* .....  
..... (17) *Si autem non vomuerit non*  
*pariet unquam.*



l. 16.  Eb. xxxviii. 17, but usually *k's*.

#### PRESCRIPTION No. XXVIII.

*Another time: put thou one onion bulb on [her]  
body* ..... (18) .....  
on which thou findest it, thou shalt say as to  
it, "she will bear a child"; if thou dost not  
find ..... her nose (?) .....  
(19) she will not [bear a child, ever].

#### PRESCRIPTION No. XXIX.

*Another time: strike (?) thou as to her upon her  
lip (?) the tip (?) of thy finger upon the top  
of her menaa (shoulder? or part of arm); [if  
she] twitches (?) [she will bear a child] (20)  
[but if she ? does] not twitch (?), she will not  
bear a child ever.*

l. 19.  is a doubtful reading: possibly it  
is the palm of the hand. It can hardly be  
 "nail."

#### PRESCRIPTION No. XXX.

*Another time: (say) "O thou calf of Horus* .....  
..... (21) .....  
..... I am upon ..... Horus:" or,  
"mayest thou enter the place to which thou  
art called (?)." *Is said [this] incantation* .....  
..... (22) ..... if (anything)  
*fall from her nostril she will bear a child, if*  
*(anything) fall from her vulva she will bear a*  
*child, but if* ..... (23) .....  
*she [will not bear a child] ever.*

#### PRESCRIPTION No. XXXI.

*Another time: if thou seest her face green, but in  
the green (?) thou findest things upon her  
like* ..... (24) [she will bring forth  
a m]ale (?) (child), but if thou seest things  
upon her eyes she will not bear ever.

l. 23. Professor Erman gave me the transla-  
tion of the difficult passage concerning the  
colour. His words are: "wenn du ihr Gesicht  
grün siehst, aber von einem grün, worauf etwas  
ist wie ....."

#### PRESCRIPTION No. XXXII.


*Discernere eam quae concepit* ..... (25)  
..... like that "finger upon her  
*menaa*" (i.e. No. XXIX.)



PRESCRIPTION No. XXXIII.

Ε6 I 1/4 26 ✓

To prevent a woman from biting [her tongue (?)] :  
beans, pound ..... (26) .....  
..... upon her jaws (?) the day of birth ; it  
is a cure of biting excellent truly millions of  
times.

l. 25. *iwrit* for *iwrit* (v. 31), cf.   
vi. 3, 12 ; = *iwr*, vi. 12.

PRESCRIPTION No. XXXIV.

(27) [*Si inveneris ?*] *mulierem cujus urina in loco*  
(*statu ?*) *tristi est : si venerit urina* .....

..... (28) ..... she shall  
recognize this, that (?) she will be so always.

The fragment A may perhaps belong to  
another page ; but at any rate, the writing  
shows that it is from the same manuscript.

The fibres indicate that the fragment B is  
to be placed on the level of the lines vi. 15-19.  
As the page was at the utmost 15 inches wide  
(see above, p. 5), its exact position can be fixed  
within a narrow limit of uncertainty, and it fits  
sufficiently with the context as incorporated in  
Pl. vi. (transcription).

## PLATE VII.

## VETERINARY PAPYRUS.

KAHUN, LV. 2.

[Pl. VII.]

Found at Kahun, November, 1889. A long narrow sheet. Length,  $23\frac{1}{4}$  inches = 58.5 cm., besides fragments. Width,  $5\frac{3}{4}$  in. = 14.5 cm. There is a junction of two leaves at 20 in. = 50.5 cm. from the right-hand edge.

*Recto*.—A text relating to the treatment of diseases (of the eye?) in animals, written in black and red, in vertical columns with horizontal titles above. The papyrus is ruled with black lines dividing and enclosing the writing, which is linear hieroglyphic; and the order of the columns is from left to right, while the characters themselves and the groups face the usual way.<sup>1</sup>

*Verso*.—Blank.

This papyrus is unique, no other veterinary papyrus being known.

The long strip pieced together, ll. 19-69 (to which the fragment L seems also to belong), gives 48 columns and 3 horizontal headings,

<sup>1</sup> This was the usual plan in the case of linear hieroglyphics in columns, but not in columns of hieratic. The former script was used chiefly for religious works, and it seems probable that in very ancient times the hand of the writer was allowed to rest on the papyrus, and thus a right-handed scribe would have smudged the lower parts of the columns if they succeeded each other from right to left. Subsequently the scribe wrote free-handed, with the action of a painter, and avoided this difficulty; nevertheless, in religious and other formal writing he retained the old custom of proceeding from left to right. Except in monumental writing, the characters themselves, and the groups, still faced the usual way, because it was difficult to reverse them.

the first of which is imperfect. These headings are as follows:

1. [Treatment for the eyes (?) of a ..... with] a nest of a worm.
2. Treatment for the eyes (?) of a bull with *neft* (wind or cold?).
3. Treatment for the eyes (?) of a bull with *ushau* in winter.

The position of the rest of the fragments will probably never be known; they would seem on close examination to come from different leaves: probably the papyrus was of great length. The fraying of the top edge towards the left-hand end of the main fragment is slightly in favour of placing the frayed fragments, E, A, B, H, K, D, at that end; but this is very doubtful.

L seems to contain the end of a repetition of the first title of the main fragment, and should therefore be placed with it.

H, the fifth and sixth lines of which are completed by C, refers to some quadruped, perhaps a dog, which appears again on D; to these fragments K possibly belongs, and all may be placed conjecturally near the beginning of the main portion.

A has two titles, (1) ..... *m* ..... (?); (2) Treatment for the eyes (?) of a fish. Under this latter should be placed the obscure fragment E (in the autotype plate), on which the figure of a fish is discernible.

B has one title: Treatment for the eyes (?) of a bird in .....

F, G, and I are of no importance.

## a. TRANSLATION OF THE SMALL FRAGMENTS.

GROUP 1, A (transcr. pl.) and E (autotype pl.)  
Refers to fish; see above.

GROUP 2, B (transcr. pl.). Refers to birds;  
see above.

GROUP 3, C, H. Refers to a quadruped:


(5) Its eyes are open (6) ..... in its .....  
its foot is (7) ..... its (other?) foot, there is  
no standing upon (?) (8) them: the odour of its  
breath is like (9) the *amamu*; sees (10) .....  
*animal* (11) ..... pricking.

GROUP 4, D and L (?):

(12) of its teeth bind round ..... (13) ..... (14) faint  
..... (15) dog having (18) [the nest] of a  
worm (?).

l. 9. *amamu*, cf. Eb. xci. 10. The determina-  
tive is an animal with short legs, tail slanting  
outwards and downwards, the head unfortu-  
nately lost. It may be the ichneumon, or a  
rat.

l. 10. The animal closely resembles the dog  
in fragment D, but the tail points downwards.

l. 11.  | *ws'w*, cf. Eb. Gloss.

The suggested connexion between ll. 15 and  
18 is of course quite uncertain.


## b. TRANSLATION OF THE LONG STRIP.

## PRESCRIPTION I.

(17) TITLE: [Treatment for the eyes (?) of a dog  
with (?)] the nest of a worm.

(Several lines lost.)

(20) ..... if when (21) it courses (?) scent-  
ing (?) the ground, it falls down, (22) *it should*  
*be said "mysterious prostrations" (23) as to it.*  
When the incantations have been said *I should*  
*thrust (24) my hand within its henu, a henu*  
*(25) of water at my side. When the hand of a*  
*man reaches (26) to wash the bone of its back,*  
*(27) the man should wash his hand in the henu*  
*of water (28) each time that the hand becomes*  
*gummed (?) (29) until thou hast drawn forth*  
*the heat-dried blood, or anything else, (30) or*  
*the hesa (?). (31) Thou wilt know that he is*  
*cured on the coming of hesa. Also (32) keep*  
*thy fingers ..... (33) .....*

l. 17. I do not know whether  $\circ \circ$  for   
stands for *irti*, "the eyes," or for *mi*, "to see."  
If the latter is intended the translation is,  
"Rule for one who sees a dog," &c., and so in  
each title.

l. 23. There is an extraordinary confusion  
of persons in this prescription. *st dt*, cf. Eb.  
lxv. 17, *st* '.



l. 24. *hmw* (plural), a new word for a mem-  
ber of the body; connected with "rudder,"  
guides (?).




l. 30. *hsi*, gum, i.e. mucus (?).

## PRESCRIPTION II.



(34) TITLE: Treatment for the eyes (?) of a bull  
with wind (cold?).





(35) If I see [a bull with] (36) wind, he is with  
his eyes running, (37) his forehead? *uden*  
(wrinkled?) the roots (gums?) (38) of his  
teeth red, his neck (39) swollen (or raised?):  
*repeat the incantation for him.* Let him be laid  
on his side (lit. his one side), (40) let him be  
sprinkled with cold water, (41) let his eyes and  
his hoofs (?) (42) and all his body be rubbed  
with gourds (?) (43) or melons, let him be  
(44) fumigated (? *kyp*?) with gourds .....  
(45) wait herdsman ..... (46) be soaked  
..... (47) that it draws in soaking .....  
until (48) it dissolves into water: let him be  
rubbed with (49) gourds of cucumbers. Thou  
shalt gash (?) (50) him upon his nose and his  
tail, thou shalt say (51) as to it, "he that has  
a cut either dies (52) with it or lives (53)  
with it." If he does not recover and he is  
wrinkled (?) (54) under thy fingers, and  
blinks (?) his eyes, thou shalt bandage (55)  
his eyes with linen lighted (56) with fire to  
stop the running.

l. 35. The restoration   is quite  
uncertain.

l. 37. For  read perhaps  .

l. 38. Certainly teeth, not horns .

l. 51. Cf.   Eb. xl. 6.


l. 54. *tmtm*, probably one word, cf. perhaps  
    Eb. lxxxix. 7, 8.

## PRESCRIPTION III.

- (57) TITLE: Treatment for the eyes (?) of a bull with *ushau* in winter.
- (58) If I see a bull with [*ushau*] (59) in winter, and he is blinded (?), (60) his two eyes are thick; gash thou as (61) above. If I see a bull (62) with *ushau* in winter from cold, (63) since its arrival in (?) the summer, (64) his temples are wrinkled (?), his eyes running, his stomach

groaning (?), (65) he does not walk (?) .....  
 ..... (66) ..... (67) .....  
 (68) thou all its body with ..... as is  
 done to one (69) with a bruise (?).

l. 57. Pricking, or possibly throbbing ache,  
 cf. note on l. 11.

l. 67. [<sup>(?)</sup> □ ] □ ] , compare *hbhb*, Eb.  
 ciii. 1, *hb* Berl. Med. xv. 1.

# PLATE VIII.

## MATHEMATICAL FRAGMENTS.

On the autotype plate are shown two small papyri found together, one containing an arithmetical table, the other a calculation, and several fragments of mathematical papyri, besides one fragment the interest of which consists in its containing high numerals. On the plate of transcription is given a facsimile of some additional fragments of LV. 3 and 4.

KAHUN, IV. 2.

[Pl. VIII., ll. 1-10.]

Found at Kahun, April, 1889. Length, 8 in. = 20 cm. Width, 6 in. = 15 cm., originally more (?).

*Recto*.—Bears some trace of a text washed off: a narrow and inconspicuous strip of

papyrus is pasted upon this side to mend a hole.

*Verso*.—Table of the division of 2 by odd numbers<sup>1</sup>: a palimpsest trace on the left-hand edge.

The table shows the values of the division of 2 by odd numbers from 1 to 21; in other words, it is a table of the fractions  $\frac{2}{3}, \frac{2}{5}, \frac{2}{7}, \dots, \frac{2}{21}$ , expressed according to the Egyptian method, which admitted the "radical" fractions  $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \dots, \frac{1}{1000}$ , &c. (with numerator unity, and denominator of any magnitude), but excluded  $\frac{2}{5}, \frac{3}{4}$ , &c., i.e. all fractions with numerator exceeding unity, *except only*  $\frac{2}{3}$ —but even in this case the hieroglyphic sign clearly indicates the conception of  $\frac{2}{3}$  as  $\frac{1}{3}$ . When re-arranged for clearness, the table is:

$2 \div 3 = \frac{2}{3}$	(proof) $\frac{2}{3}$ of 3 = 2
$2 \div 5 = \frac{1}{3} + \frac{1}{15}$	$\frac{1}{3}$ of 5 = $1\frac{2}{3}$ , $\frac{1}{15}$ of 5 = $\frac{1}{3}$ (total $1\frac{2}{3} + \frac{1}{3} = 2$ )
$2 \div 7 = \frac{1}{4} + \frac{1}{28}$	$\frac{1}{4}$ of 7 = $1\frac{1}{2}$ , $\frac{1}{28}$ of 7 = $\frac{1}{4}$ (total 2)
$2 \div 9 = \frac{1}{6} + \frac{1}{18}$	$\frac{1}{6}$ of 9 = $1\frac{1}{2}$ , $\frac{1}{18}$ = $\frac{1}{3}$ (total 2)
$2 \div 11 = \frac{1}{6} + \frac{1}{66}$	$\frac{1}{6}$ of 11 = $1\frac{2}{3}$ , $\frac{1}{66}$ = $\frac{1}{6}$ (total 2)
$2 \div 13 = \frac{1}{8} + \frac{1}{52} + \frac{1}{104}$	$\frac{1}{8}$ of 13 = $1\frac{1}{2}$ , $\frac{1}{52}$ = $\frac{1}{4}$ , $\frac{1}{104}$ = $\frac{1}{8}$ (total $1\frac{1}{2} + \frac{1}{4} + \frac{1}{8} = 2$ )
$2 \div 15 = \frac{1}{6} + \frac{1}{30}$	$\frac{1}{6}$ of 15 = $2\frac{1}{2}$ , $\frac{1}{30}$ = $\frac{1}{2}$ (total 2)
$2 \div 17 = \frac{1}{12} + \frac{1}{51} + \frac{1}{68}$	$\frac{1}{12}$ of 17 = $1\frac{1}{3}$ , $\frac{1}{51}$ = $\frac{1}{3}$ , $\frac{1}{68}$ = $\frac{1}{4}$ (total $1\frac{1}{3} + \frac{1}{3} + \frac{1}{4} = 2$ )
$2 \div 19 = \frac{1}{12} + \frac{1}{76} + \frac{1}{114}$	$\frac{1}{12}$ of 19 = $1\frac{1}{2}$ , $\frac{1}{76}$ = $\frac{1}{4}$ , $\frac{1}{114}$ [= $\frac{1}{6}$ ] (total 2)
$2 \div 21 = \frac{1}{14} + \frac{1}{42}$	$\frac{1}{14}$ of 21 = $1\frac{1}{2}$ , $\frac{1}{42}$ = $\frac{1}{2}$ (total 2)

The papyrus expresses this very briefly:

2	3	$\frac{2}{3}$	2
	5	$\frac{1}{3}$	$1\frac{2}{3}$ $\frac{1}{15}$ $\frac{1}{3}$
	7	$\frac{1}{4}$	$1\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{28}$ $\frac{1}{4}$
&c.			&c.

The *Rhind Mathematical Papyrus* (Hyksos period), pls. i.-ix., gives the same table extended

<sup>1</sup> The use of this table is explained *Proc. Soc. Bibl. Arch.*, xvi., pp. 201 et seqq.

to  $2 \div 99$ , with proofs and a few explanatory words, and further gains in clearness by the use of red ink as well as black.

The strip pasted on to the back of our papyrus has slipped slightly since the table was written; hence some of the characters, especially the fraction  $\frac{2}{3}$  in l. 5, have lost their form.

#### KAHUN, IV. 3.

[Pl. VIII., cols. 11-14.]

Found at Kahun with the last. Length,  $16\frac{3}{4}$  in. = 42.5 cm. Width, 5 in. = 12.5 cm. At 2 in. = 5 cm. from the right edge there is a join: the rest is without join. The papyrus is quite perfect.

*Recto*.—Arithmetical calculations and traces of palimpsest.

*Verso*.—Blank.

It may be worth while to remind the reader that adding and subtracting, doubling and halving, multiplying by 10 and dividing by 10—and strange to say multiplying by  $\frac{1}{3}$  ( $= \frac{2}{3}$ )—formed the basis of all Egyptian arithmetic.  $\frac{1}{3}$  could only be reached through halving  $\frac{2}{3}$ .

Also, that when in a column of figures certain figures are required again, while others could be neglected, the former were often marked by a dash at the side, as here in cols. 11, 13, 14.

The arithmetical operations in this papyrus are as follows:—

COL. 14, ll. 3-5.  $1\frac{1}{3}$  of 12 is found to be 16; ll. 6-9, the number 16 is squared, giving 256.

COL. 13. 256 is multiplied by  $5\frac{1}{3}$ , giving  $1365\frac{1}{3}$ , which number we see written inside a broad, somewhat oval figure in Col. 14, with 12 and 8 written outside the circumference.

It would seem as though the problem had been to find the contents of a circular granary, of which the height and the diameter were 12 and 8 cubits respectively; but if so, the method adopted and the result are quite wrong, whether

we look for the answer in cubits cubed, in *khar* ( $= \frac{2}{3}$  cubits cubed), or in quadruple *heqat*.<sup>1</sup>

COL. 12, ll. 1, 2. The number 110 having apparently been divided by 8 gives  $13\frac{2}{3}\frac{1}{2}$ . In the following lines  $\frac{1}{2}$  is subtracted 9 times from  $13\frac{2}{3}\frac{1}{2}$  and its successive remainders.

COL. 11.  $\frac{1}{3}\frac{1}{2}$  is multiplied 9 times, giving  $3\frac{2}{3}\frac{1}{2}$ . (If 10 be added to this, making  $13\frac{2}{3}\frac{1}{2}$  we obtain the value of  $110 \div 8$ , as in Col. 12, ll. 1, 2; and if 10 be subtracted from the figures in Col. 12, l. 6, we obtain  $\frac{1}{3}\frac{1}{2}$ .)

I must confess that I do not see the connexion between these operations; but probably they are all parts of one problem.

#### KAHUN, XLV. 1.

[Pl. VIII., ll. 15-22.]

These fragments (*verso* blank) are useful as showing the hieratic forms of the highest numerals. I do not see what the very large quantities mentioned are likely to refer to: they diminish rapidly in succeeding lines, but apparently not in any fixed proportion. Yet it seems probable that they formed part of a considerable mathematical calculation, and not of mere accounts.

#### KAHUN, LV. 3.

[Pl. VIII., ll. 23-29.]

Found at Kahun, November, 1889. Original length unknown. Width,  $5\frac{3}{4}$  inches = 14.5 cm.

<sup>1</sup> A friend (Mr. Chas. Heape, of Rochdale), pointing out that the calculation in Cols. 13 and 14 gives actually the contents of a space  $16 \times 16 \times \frac{1}{3}$ , all worked from 12, suggests that the problem may have been to find the contents of a square building, the height of which was  $\frac{1}{3}$  the length and width, and the length of the side  $\frac{1}{3}$  more than 12 (cubits). The oval figure in Col. 14 may indicate an enclosed space of any form in a general way, and this is certainly the best solution yet proposed.

Several fragments were found, of which the principal one only is figured.

*Recto*.—Ruled with 5 faint horizontal lines. The principal fragment consists of the greater part of a page of 6 lines containing the solution of an arithmetical problem, which is preceded by a broad margin of 3 inches = 8 cm. (not shown in the plate): this fragment must therefore represent the first page. The remains of two or more pages of a similar nature on the other fragments are insignificant, with the exception of one line facsimiled at A, l. 29.

*Verso*.—Blank.

In spite of the peculiarities of the language and the brevity of the statements, the problem can be restored entire.

(23)  $\frac{1}{2}$  minus (?)  $\frac{1}{4}$ , [5] remains. (24) What number says it?  
Make thou [the remainder of 1] (25) after  $\frac{1}{2} \frac{1}{4}$  (have been subtracted): the result of it is  $\frac{1}{4}$ : make thou  $\frac{1}{4}$  (26) to find 1: the result is 4 times: (27) make thou 5, 4 times: the result is 20.  
(28) It is 20 that said it.

For clearness, the problem and the several steps in the proof may be expressed as follows:

Problem.  $\frac{1}{2}x - \frac{1}{4}x = 5$ . What is  $x$ ?

$1 - (\frac{1}{2} + \frac{1}{4}) = \frac{1}{4}$ ,  $1 = \frac{1}{4} \times 4$ ,  $5 \times 4 = 20$

Answer 20.

For an analogous, though less elementary problem, see EISENLOHR, *Mathematisches Handbuch (Rhind Papyrus)*, No. 28. In this also the word *wd* bears the same sense as here. The expression "What (number) says it?" occurs in *Rhind Papyrus*, No. 37, &c.

On a fragment of another page, A (l. 29), we can recognize the formula "mode of proof," which is frequent in the *Rhind Papyrus*, pls. xii., xiii.

KAHUN, LV. 4.

[Pl. VIII., ll. 30-62.]

Found at Kahun with the last. Length, 16 in. = 41 cm. Width, 5.6 in. = 14.2 cm.

Join of a leaf at  $1\frac{3}{4}$  in. = 4.4 cm. from right-hand edge. The loss from the left-hand end would appear not to exceed  $1\frac{1}{4}$  inch; but there are many lacunae.

*Recto*.—A vertical title in red on the added strip, followed by three horizontal pages written in black and red ink.

*Verso*.—Blank.

GENERAL TITLE. (30) *Model of calculating the problems (?) of account-keeping.*

Page 1.

A CALCULATION.

(31) (TITLE) ..... (32) .....  
(33) ..... of the *henu* ..... (34) Make thou that 40, 3 times: (35) the result thereof is 120. Make thou (36)  $\frac{1}{10}$  of 120: the result thereof is 12. (37) Make thou that  $\frac{1}{2} \frac{1}{4}$  to find 1: (38) the result thereof is  $1\frac{1}{2}$  times. Make thou (39) that 12,  $1\frac{1}{2}$  times: the result thereof is 16. (40) Make thou a corner (square root) as 4. Make thou (41)  $\frac{1}{2} \frac{1}{4}$  of 4: the result thereof is 3.  
(42) The result thereof is *hayt* (?) 10 of 4 cubits: 3.

i.e. so far as the steps are preserved:

$40 \times 3 = 120$ ;  $120 \div 10 = 12$ ;  $\frac{3}{4} = 1 \times 1\frac{1}{2}$ ;  
 $12 \times 1\frac{1}{2} = 16$ ;  $\sqrt{16} = 4$ ;  $4 \times \frac{3}{4} = 3$ ,

and the answer may be 3 *hayt* of 10 .....  $\times$  4 cubits. The *henu* (pint measure) occurs in the first lines.

I do not know how to complete this problem, nor what is meant by *hayt*. In l. 42  $\frac{1}{10}$  is quite uncertain, and  $\angle$  (?) or  $\circ$  (?) is the conventional determinative used in accounts, and here probably refers to *h'it*. The word for "square-root" is new and interesting.

Pages 2, 3.

ACCOUNT OF FOWL.

By way of introduction it may be said that apparently stock-keepers had to give a fixed annual amount or a fixed proportion of produce from the animals or birds committed to their care. Some years their account fell short, at other times they could pay up fully,

including the arrears. The contributions were made, not all in one payment, but at intervals during the year, and the scribes had continually to draw up, mentally or in writing, "balance sheets" of the state of the account; the following without doubt is a sample of such work. The mutilation of p. 3 unfortunately renders it impossible to make out the scheme of the account, but p. 2 can be restored almost entirely.

## Page 2.

(43) (TITLE.) *Account of the produce [of fowls (?)].*

(44) List of the produce of 100 [Set]-duck.

(45) Paid to him from amongst this list,

	(Value of each in) Set-duck	(Number of each)	
(46) <i>Re</i> -goose	8	[3]	(24)
(47) <i>Terp</i> -goose	4	[3]	(12)
(48) <i>Zenzen</i> -crane	2	[3]	(6)
(49) <i>Set</i> -duck (sheldrake?)	1	[3]	(3)
		[12]	(45)

(50) Be subtracted one number: (51) remainder 11. Make thou the excess of 100 (52) over 45: the result thereof is 55. Make thou (53) a repetition of the 11 to find 55: (54) the result thereof is 5 times.

## Page 3.

(55) Do thou make [a repetition] of the [.....?]

(56) quantity of ..... *Set*-ducks as 6 (?).

(57) Make thou [then .....] 8

(58) the result [thereof is .....]

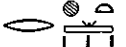


(59) .....

(60) ..... [make thou a repetition of ?] the 5, [2 times]

(61) the result thereof is 10 .....



(62) Total: 100. *This is its arrival.*

l. 43. *hsb bkw*, cf. *Rhind Pap.*, title of No. 67 (*P. S. B. A.* xvi. 239).





l. 44.  *irî-ht* is masculine, not connected with . It nearly corresponds as "list of things," to  as "list of men."

l. 45. A common formula in the account papyri.

ll. 46-49. The list gives the relative values of the birds named, stated in terms of the value of the *Set*-duck. The column of figures showing the number of each kind is restored as having probably existed in the lacuna; the last column is added for clearness only.

In the *Rhind Mathematical Papyrus*<sup>1</sup> there is a comparative list of the daily allowance of food in the fowl-house. In this, the first four birds are the *re*-goose, the *terp*-goose, the *zat*-crane, and the *Set*-duck. Each of the first three eat the same amount,  $3\frac{1}{2}$  times the allowance of the *Set*-duck. The *Zenzen*, here and in the *Bulaq papyrus*, No. 18,<sup>2</sup> takes the place of the *Zat* in the *Rhind* list: probably therefore it is some sort of crane, perhaps the (unread)  so often found with  on the early monuments.

l. 50. *w' tîst* is curious if correct. Cf. ERMAN, *Sprache d. P. W.*, p. 57.

l. 51.    in *Rhind Pap.* .

In regard to the whole, it may be that the value of 100 *Set*-ducks has to be accounted for, and that of these 45 have been paid up in various kinds. But it is then difficult to see any reason for the step in ll. 50-51, as 11 would appear the natural number to divide by after the deficiency of 55 had been ascertained. In l. 54 it is perhaps found that 11 birds, each of an average value of 5 *set*-ducks, would balance the account: p. 3 may then have showed how these were best to be distributed amongst the different kinds.


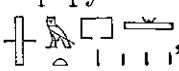
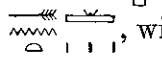
<sup>1</sup> EISENLOHR, Pl. xxiii., No. 83. *Proc. Soc. Bibl. Arch.*, xvi., p. 244.

<sup>2</sup> MARIETTE, *Pap. de Boulaq*, II., Pl. xxxii. *Æg. Zeit.*, xxix., p. 113. This papyrus is of the XIIIth Dynasty.



## PLATES IX.-XIII.


## LEGAL DOCUMENTS.

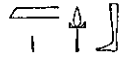
A FEW documents of this class are already known to us from inscriptions of the Middle Kingdom, such as the contracts of Asyût (GRIFFITH, *Inscriptions of Siut and Dêr Rîfeh*, Tomb I., ll. 269-324), an inscription on a cup, published in *Proc. Soc. Bib. Arch.*, xiv., p. 328, and the decree deposing a nomarch, PETRIE, *Koptos*, Pl. viii. We can now add to these several well-preserved papyri from Kahun, viz. two , three , and one , with which may be compared a second *sunt* from Gurob in Pl. xxxix., ll. 1-23; these being the first examples known, it is well that we have more than one example of each sort, as we are thus enabled to ascertain its essential nature. The novel character of the documents, their technical form and wording, necessitates an unusually long commentary: and much yet remains to be explained by the philologist and the student of ancient Law.

[Pl. IX.]

SPECIFICATION OF THE MEMBERS OF A HOUSEHOLD.

(KAHUN, I. 3-5.)

A group of three documents or fragments found together, rolled up and sealed: the papyrus thin and mostly very brittle. Impression on seal a modification of the  (figured PETRIE, *Kahun*, *Gurob* and *Hawara*,

Pl. x., No. 19). Lot I. consists of papyri that must have belonged to a man who had migrated from the nome of Arabia on the east of the Delta, the XXth nome of Lower Egypt. The frequent references to a priest of Sepdu, and the use of the name of that god in the composition of the proper names, the references to a locality , "East side," and to the "Northern uat," all point in that direction.

I. 3.






[Pl. IX., ll. 1-16.]

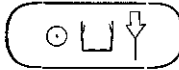
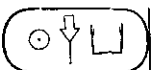


Original size probably  $12\frac{1}{2} \times 12\frac{1}{2}$  in. =  $32 \times 32$  cm. The sheet has been folded and then doubled down, and is now broken across and much injured at the bend. It consists of two halves  $10\frac{1}{4} \times 6\frac{1}{2}$  in. =  $26 \times 16.5$  cm., and  $10\frac{1}{4} \times 5$  in. =  $26 \times 13$  cm. The right-hand edge is perfect; top and bottom have lost a little. If the sheet was of the same width as I. 5,  $2\frac{1}{4}$  in. = 6 cm. have been lost from the left-hand edge. Colour pale brown.

*Recto*.—Writing in black ink, with two signs in red.






*Verso*.—Blank.


1. Year 3, 4th month of Verdure (Khoiak), day 25: under the majesty of the King of Upper and Lower Egypt, Sekhem-kara, living for ever to eternity.


2. Copy of the specification of the persons of the household of the soldier, Hera's son Senefru, his father having been in the second (?) of the trained bands [established : Northern *uart*].
3. His mother, Sepdu'sat's daughter  
Shepset,  <sup>a</sup> *uab*-woman  
of Ges'ab.
4. Mother of his father, Ha'rekhni,  <sup>a</sup> *nemhyt* of  
the neero-
5. Sister of his father, Kat'senut,  polis work-
6. Sister of his father, Isis,  men of the  
Northern
7. Sister of his father, Sat Senefru,  *uart*.
8. There was an entering (into court) with the specification of the persons of his father's household of the year 2.
9. This household (?) took oath (of allegiance?) in the office of the *wazir* in the year 5, first month of Winter (Tybi), day 8.
10. under the seal of ..... (?)
11. Made in the Office of Land of the Northern *uart*,
12. in the presence of the great one of the Southern  
Tens, Menturem'hat, son of Merkhent,
13. by the steward of the accounts of oxen,  
Senbni of the Northern *uart* } Northern
14. the scribe of the council, Senbef, son of } *uart*.  
Aa (?)
15. ....
- 11<sup>a</sup>. Scribe of the army, Sanehat, Northern *uart*.





l. 1.  is no doubt the same as  (cf.  and ), and was the second king of the XIIIth Dynasty, according to the Turin papyrus, which gives him a reign of six years. This appears to be the latest date amongst the Kahun Papyri.


l. 2. *miti n*, cf. Pl. xii., l. 1, and Berl. Pap. I., ll. 178, 204.

   occurs again below, ll. 8, 16, 22 (?), 27; Pl. x., ll. 2 and 24<sup>a</sup>; Pl. xxi., l. 3, and Berl. Pap. iv., l. 3 (end of Sekhti story). It seems to mean "specification of the persons of a household."   "specification," "particulars," is used as the heading when a collection of things stated in bulk is afterwards given in detail, cf. Pls. xvi., l. 13, xvii.,






l. 1; *Bulaq Pap.* II., Pl. xxx., &c. (*A. Z.* xxix. 107); and in the New Kingdom, SPIEGELBERG, *Rechnungen*, p. 78, and below, pl. xl., ll. 21, 27, abbreviated to .





The households, we see, consist of wife, young children, and unmarried female relatives, also in the case of richer people (Pl. x.) of female slaves and their young children, but no grown-up male slaves. In Pl. x., ll. 9 and 24, we have two males mentioned, no longer , but probably still very young.

   : see the second row of draggers in *El Bersheh* I., Pl. xv.

*Hr'i Snfrw*. From the other documents on this plate we see that Hera is the father and Senefru the son. For the arrangement of the names cf. the graffiti of Hetnub in *El Bersheh* II. and Pls. x., xiv., &c., in the present volume. Probably the group is to be read *Snfrw s' Hr'i*. In the Kahun papyri the determinative  (?) after the father's or mother's name is usually rather peculiar in form.

*it-f*. In this *uput*, and in that numbered I. 6 and described below, the name of the head of the household is followed by a description of his father, probably because the former was still a minor and so not in definite employment, not in receipt of a salary from the government. In all the other cases a numeral is attached to the name (see note on l. 16).

In *hr sn'nut* (?) *nt dm*, the preposition  must mean "upon," i.e. "belonging to." While living, the man is identified by the numeral just referred to, which he loses, as here, after death. I cannot quote a parallel to *sn'nut nt*, "the second of (?)."    .

In *El Bersheh* I., Pl. xv., the *dm n h'wtiw*, "troop of soldiers" of the Hermopolite nome, corresponds to the   <sup>(sic)</sup> *s' n w'bw*, "corps of *uabu* of" the Hermopolite nome. In each case  .

is probably the determinative of a noun of multitude in the singular. Above, in Pl. i., l. 10, we have the plural  $\underline{d}mw$ .

From ll. 16, 27 and 30 we see that  $srwd$ ,  $w'rt$  in all probability followed by  $m'htt$ , is to be restored at the end of this line. For  $\underline{d}m$   $srwd$  cf. note on Pl. ii., l. 7. To the instances there quoted add MAR., *Karnak*, xxxvii., l. 30 = BRUGSCH, *Thes.*, 1296, l. 13, for both  $\underline{ts}$  and  $srwd$ , and cf. *B. H. I.*, xlv. 8.

$\underline{\text{𓂏}}$ : a difficult word requiring special study. For the present I shall content myself with pointing out that from these papyri and elsewhere we can gather that there were two, or probably three, territorial divisions of the public service (military and public works), as follows:—

a. The  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , “the *uart* of the beginning of the South,” i.e. for the Thebaid, probably extending from Elephantine to Siut, or perhaps Hermopolis. This is constantly named on the stelae of Abydos, and in the Theban papyrus, *Bulak*, no. 18, but never at Kahun.

cf p. 80 b. The  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , “the *uart* of the South,” named at Kahun, Pl. xvi., l. 10, Pl. xxxv., l. 41, probably distinct from the last, and for Middle Egypt corresponding more or less to the Heptanomid. It may, however, be only another name for *a*, in that case meaning Upper Egypt, to include Middle Egypt.

c. The  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , “the Northern *uart*,” i.e. of Lower Egypt, often mentioned in the Kahun papyri connected with the Sopdite family, viz. in Pls. ix., xii., xiii.

Outside the Kahun collection *b* and *c* are known only in the title  $\underline{\text{𓂏}} \underline{\text{𓂏}} \underline{\text{𓂏}}$ , “administrator (?) of the *uart*, for the Court-citizens (?) in the *uarts* of Middle (?) and Lower Egypt,” MAR., *Cat. Ab.*, no. 847. *a* can be abbreviated to  $\underline{\text{𓂏}}$  (*Cat. Ab.*, 803, &c.). Probably the other two can likewise be designated by  $\underline{\text{𓂏}}$  alone. So in Pl. xiv., l. 6, &c.,  $\underline{\text{𓂏}}$  probably stands for *w'rt rst*.

l. 3. I cannot explain the sign in red ink, but it is evidently an abbreviation, cf. l. 7.

l. 3<sup>a</sup>.  $\underline{\text{𓂏}}$ , cf. note to Pl. xii., l. 4. In the earlier *uputs* (ll. 17 and 28), she is simply  $\underline{\text{𓂏}}$ .  $\underline{\text{𓂏}} \underline{\text{𓂏}}$  (cf.  $\underline{\text{𓂏}} \underline{\text{𓂏}}$  (?), l. 17<sup>a</sup>;  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , l. 28;  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , Pl. xiii., ll. 19, 21) may be merely the name of a town in the Arabian nome; but I suspect it to be one of the two divisions of Lower Egypt into territories east and west of the main river branches, and which seem to be called together  $\underline{\text{𓂏}}$  in *Una*, l. 14. If so, it would be the whole eastern border of the Delta, corresponding to the  $\gamma\eta \Gamma\epsilon\sigma\epsilon\mu$  of Judith i. 9. There was a  $\underline{\text{𓂏}}$  for the city or district, see Pl. xiii., l. 21.

l. 4<sup>a</sup>.  $\underline{\text{𓂏}} \underline{\text{𓂏}}$  (cf. *Cat. Ab.*, nos. 792, 854, 908,  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ ) may be applied either solely to the widowed mother in l. 4, or possibly also to the three unmarried sisters named in ll. 5-7. One would suspect it to be an appellation of women without dower and without rank, but as these women at Abydos appear to belong to families of some consequence, one may suggest that they were such as were without natural male protector, and therefore placed as “wards” under the guardianship of a city or guild.


$\underline{\text{𓂏}} \underline{\text{𓂏}}$  were by profession stonemasons, cf. *ex. gr. El Bersheh II.*, p. 24. As to the sisters of a soldier being of this class, we may compare the remarkable title  $\underline{\text{𓂏}} \underline{\text{𓂏}}$ , *Cat. Ab.*, 914, which seems to indicate a systematic connexion of the soldiers with the stonemasons in the necropolis, unless  $\underline{\text{𓂏}}$  is here merely the “force” of stonemasons, &c., such as is constantly mentioned in the quarry-graffiti, *L. D.*, ii., 138c, 149e, &c., &c.

l. 7. The sign in red ink is again uncertain; it might, however, read  $\underline{\text{𓂏}}$ , as an abbreviation of Hetep Usertesén (for which see Appendix B),

indicating that Sepdu·Sat was living or born there.



Names compounded with Senefru were apparently common in the neighbourhood, owing to the vicinity of Senefru's pyramid at Mēdūm. No doubt our Senefru and his youngest aunt, Sat·Senefru, were both born at or near Kahun, after the family had emigrated from the Arabian nome.

l. 8. More than one *uput* referring to the father's household are quoted in the other documents on this plate: for the precise document see p. 24.

l. 9. , perhaps a collective for "household"; perhaps applied to Senefru only to indicate his rank as "inferior," cf. L. D., ii., 136*h*, l. 15, Berl. Pap., ii., 94, and below, Pl. xiv., l. 49, Pl. xxxvi., l. 35.


*h* *n* *t*<sup>3</sup>*t*, cf. Pl. xiii., l. 10. Proceedings in the court of the *wazîr* are described at length in the tomb of Rekhmara; seals connected with the court are published in *Kahun*, x., 25, *Illahun*, ix., 5, 9.

Year 5, perhaps two years after the *uput* was made. Cf. Pl. x., l. 4<sup>a</sup>, which is open to a similar interpretation. But it seems difficult to date this act later than the date at the head of the document, and I suspect that the oath was taken in the fifth or last year of Sekhem·khu·tau·Ra to swear fealty to his nominated successor, Sekhem·ka·Ra. Dates of the former king are known at Semneh from his first to his fourth year, when they suddenly cease. A similar explanation fits the case in Pl. x.

It is difficult to decide whether we ought to write  or  in transcribing the first month.

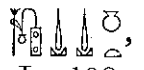

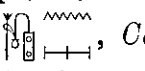
l. 10 from its position seems to be intended for insertion in l. 9. Can it somehow mean "by proxy"?

l. 11. The above oath was taken in the *wazîr*'s office, but the present document was drawn up in the Office of Land: for which office see L. D., iii., 13*b* (XIIIth Dynasty).

l. 11<sup>a</sup>. , *Cat. Ab.*, 808. This line is of course to be read after l. 15.

l. 12. It is perhaps not merely a coincidence that in the Bulaq papyrus of accounts (Pl. 45) we have a "great one of the Southern Tens, Senba, son of Mer·khent." It seems at least to indicate that the Bulaq papyrus is nearly of the same date as this.

l. 13. *mr pr hsb k'w* (?); cf. *Cat. Ab.*, 590.

l. 14. Cf. Pl. xxvi., ll. 9, 12; , *Cat. Ab.*, 887; , Sharpe, I., 108, 110, bottom rows; possibly also , *Cat. Ab.*, 816, but this is extremely doubtful.

# I. 5.

[Pl. IX., ll. 16-24.]


Lower half of a document similar to the preceding, but dark reddish brown in colour, and very tender. Present size, 12½ × 5¾ in. = 32 × 14·5 cm., giving the full width of the sheet.


*Recto*.—Blank.


*Verso*.—Writing in black.


Date, &c., lost.


16. Specification of persons of the household of the soldier Tehuti's son, Hera, 100, (in) the second (?) of the established trained bands; [northern] *uart*:


17. his wife, Sat·sepdu's daughter, Shepset,   
<sup>a</sup> a woman of Ges'abi.


18. his son Senefru, 


19. his mother Ha·rekhni, 

20. her daughter Kat·senut, 

21. (her daughter) Mekten, 







<sup>a</sup> her daughter Isis, 

her daughter Rudt, 

her daughter Senefru, 

l. 16. This Hera is of course the father of Senefru in the last document.

Ⓢ is perhaps to be restored; cf. l. 27. In Pl. x., l. 4, we see the numeral 947 attached to the name of the head of the household enumerated; it may be supposed to relate to the value of his possessions, his assessment, the amount of his salary, or to his position in some government list.

l. 17, *et seqq.* The special determinatives after the names of people enumerated in these lists (see also Pls. x. and xiii., ll. 15-18) are  = male  (?),  = female  (?),  = infant  (?). For the more precise signification of these signs see note to Pl. x., l. 8.

## I. 4.

[Pl. IX., ll. 22-32.]



Lower half of a document, probably of the same size as the last, but now reduced to  $9\frac{1}{4} \times 5\frac{1}{4}$  in. =  $23.5 \times 13$  cm.



































Writing on *Recto* and *Verso*, black only.

*Verso.*

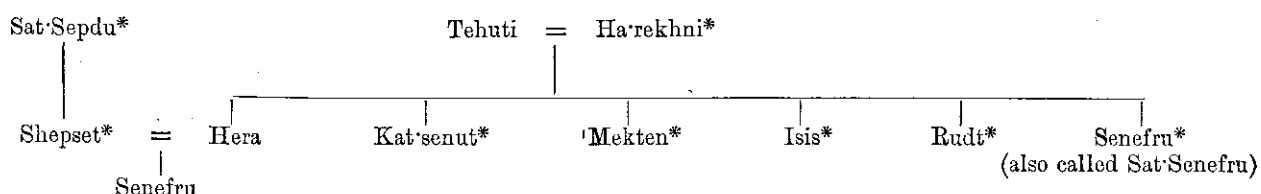
[Pl. IX., ll. 22-29.]




Date, &c., lost.

22. [Made in] the office (?) of the *wazir* in the tent (?) of specification (?) [in the presence of (?)]  
 23. the great one of the Southern Tens, Sery,  
 24. by the steward of the account [of oxen] Neb·pu (?).  
 His servant (?) .....  
 25. the scribe of hearing Senb, the *khenti* .....  
 26. chief (?) of a house, Sen·bebu.  
 27. Specification of persons of the household of the soldier Tehuti's son Hera, 100 (?) [the second (?) of] the established trained-bands: [Northern *uart*]  
 28. his wife, Sat·Sepdu's daughter Shepset, : woman of Ges[ab].  
 29. her son Senefru 

l. 25. "Scribe of *sdm*"; cf.   Louvre C. 27 (                , *El B.* II., p. 19, is probably different;                  

The genealogy given by the documents collectively is—



The earliest of the *uputs* of Hera is apparently that on the *verso* of I. 4, which shows him with his wife and with Senefru as a new-born (?) child. On consideration it becomes evident that the text on the *recto* of I. 4 must have contained an *uput* (?) of Hera, showing the additions to his small household under the will (?)  of his father, his own separate household being given on the back of the document. I. 5 gives the combined household: wife and young son, and—from the household of his deceased father—his mother and his five sisters. Two of these sisters were still young children, his father having probably met with an early death in battle. In I. 3, Senefru is the head of a household, and his father is probably dead in his turn, for Senefru has the guardianship of his grandmother, mother, and three aunts. Mekten and Rudt have gone elsewhere, or married, or died off, and Sat·Senefru, the youngest aunt, is now grown up. I. 6 was drawn up somewhat earlier than I. 3; in it Hera is still head of the household, but has the title  [11 , &c.], as in I. 3.

In I. 3 we have two dates for *uputs*, viz.:—

Year 2; the last of the *uputs* of Hera,  
Senefru's father (see l. 8).

Year 3; *uput* of Senefru (see l. 1).

I. 5 must be an earlier document than that of the year 2, since the changes that had taken place between I. 5 and I. 3 cannot be accounted for by the passage of one year. More probably I. 6 was the *uput* of year 2.

Thus the final order is:—

I. 4, *recto*, household left by Tehuti at his death.

I. 4, *verso*, household of Hera (as no. 100 in the troop), separately.

I. 5, household of the same after the addition of Tehuti's household; by the age of the child, very little later than I. 4, *verso*.

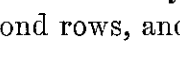

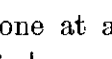

I. 6, *recto*, household left by Hera at his death, in the year 2 of Sekhem·ka·ra.

I. 6 [*verso*, presumably household of Senefru separately, or at least a description of him, as a minor].

I. 3, household of Senefru, as a minor, after the addition of Hera's household, but only one year later than I. 6.

Thus I. 6, which has writing on both *recto* and *verso*, would correspond precisely to I. 4, and I. 4 with I. 5 would correspond precisely to I. 6 and I. 3. Also, as only one year was allowed to elapse between I. 6 and I. 3, it is probable that about the same time elapsed between I. 4 and I. 5, i.e. sufficient for the amalgamation of the two households and the re-arrangement of affairs.

As regards the functions of this military family, we may note that under the kings of the XIIth Dynasty the main business at Kahun was connected with the work on the pyramids of El Lahun and Hawâra, and it is clear that soldiers and priests alike were at that time called upon to take their share in it, both for the transport of monoliths and the construction of monuments. In the famous scene representing the transport of the Colossus (*El Bersheh* I., Pl. xv.), we have an important illustration of their employment. The colossus is being drawn along by men in four rows.  
(1) Those shown in the second row are

conspicuous for their smart appearance and evident superiority. Their dresses are not uniform, but generally speaking the tunics reach nearly to the ankle.<sup>1</sup> This row is labelled . These are doubtless the professional soldiers in the standing army of the nomarch. (2) The men in the other three rows are almost absolutely uniform in dress, all wearing the plain short tunic. The first and the fourth are the  respectively of the west and of the east of the Hare nome, and must be youth more or less trained to arms and to other government work, but normally engaged in agriculture, husbandry, &c. (3) The third row, distinguished by a preponderance of shaven heads (of which only four are seen in the first and second rows, and none at all amongst the soldiers), are the , "corps of the uabu of the Hare nome."  
  
These are probably the young men of the priestly class or caste.

It would thus appear that persons who might be called upon for service of this kind were found in the two leading classes, the military and the sacerdotal, as well as in the general population or *fellâhîn*. While the military class (*μάχιμοι*) would excel in strength and discipline, the priestly class would supply the intelligence of students and the knowledge of temple architecture and ritual demanded in the prosecution of most of the public works in Egypt, besides the qualification of "purity." The warriors would have a certain special skill also in connexion with military engineering. We meet with both soldiers and priests in the Kahun documents, and it is necessary to remember that the soldiers may have been

employed in other than police work, and the priests elsewhere than in the service of the temples.

In the present instance, however, it is pretty clear that Senefru's father and grandfather both died early, and we may conclude that they had died in battle. It is extremely probable that there was civil war under Sekhem'ka'ra, and that the monumental work was then at an end; but unfortunately we know practically nothing about the king. The only other monument of his reign was found in Lower Egypt. Was Hera a veteran, settled in the Faiyûm on ground lately reclaimed from the water?

## KAHUN, IV. 1.

[Pls. X.-XI.]

(Some small fragments fitting to the left-hand end of this papyrus were in Lot XVIII., which is probably therefore part of the same find.)

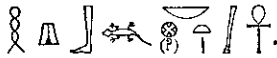
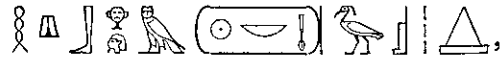
A large sheet,  $27\frac{1}{2} \times 13$  in. =  $64 \times 32$  cm., made up of two leaves, the first of which is nearly perfect and  $15\frac{1}{4}$  in. = 38.5 cm. long. Of the second the lower half has been lost, and the utmost length being now only 12 in.,  $3\frac{1}{4}$  in. must have disappeared also from the end.

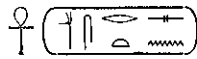
*Recto*.—The writing is on the *recto* only. It is divided into two pages: the first page measures 11 in. in length from the edge of the papyrus to the end of the compact writing; but another space, nearly equal in extent and of almost blank papyrus, must be counted to the same page, several of the annotations being carried across it. A third space of about 11 in. contained the second page, most of which is now lost.


The text is the specification (*uput*) of the persons composing a large and important household.



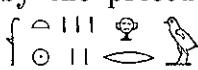

<sup>1</sup> For the enumeration of further details, see *El Bersheh* I., pp. 20, 21.

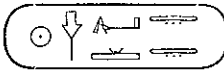

l. 1. The first two signs are unintelligible to me.

l. 2. *hr hb 'š*. This group occurs in *Siût*, Tomb I., l. 128, below, Pl. xiv., l. 52, and on the jar-sealing, *Kahun*, x., 18, . It evidently means the "ordinary *kherheb*" as opposed to the "chief *kherheb*," &c. Cf. a close parallel in , *Cat. Ab.*, 605.





For  see Appendix B. The occurrence of the royal prenomen in the name of the priest of this Pyramid or Residence suggests that it may have been built by Useratesen III.


In PETRIE, *Illahun*, Pl. ix., fig. 11, we have a seal of , who may be our Senefru.


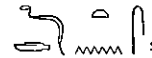


l. 3. This papyrus offers us a good example of the employment of two inks, red and black, for contrast. The use of red was, however, affected by its being deemed a somewhat opprobrious colour. It is used, for instance, on Pl. xxv. to mark the  of inauspicious days as opposed to the  of auspicious days; but a curious practice arising out of this superstition was that the names of kings and gods were almost invariably in black where the rest of the line is in red. More remarkable still is it that the year was treated with equal respect, and was written in black, though months and days were in red. Hence it is clear that the year was regarded as particularly sacred, as is shown also by the precedence given to it in writing, e.g.  *hrw rnpt*, to be compared with  *ht ntr*, &c.

 is the king who continued the XIIth Dynasty records of the high Nile at Semneh till his fourth year, and was evidently the first king of the XIIIth Dynasty. The Turin papyrus seems to omit the  in the name, but there is a slight lacuna in which it

may have stood. This king was active throughout the country: a monument of his has been found at Tell Basta in the Delta, NAV., *Bubastis*, xxxiii., G, I.

For the  in *mr šnt* cf. PETRIE, *Season*, Graffito no. 141; for the reading of  cf. *Beni Hasan*, II., p. 23, *El Bersheh*, I., Pl. xxvii., where  corresponds to the  in *B. H. I.*, Pl. xxx.

I do not know the hieratic sign or signs at the beginning of the last proper name:  is usually formed quite differently in the hieratic of the Middle Kingdom.

l. 4. The second column, as may be seen by comparison with l. 2, gives the secondary names or nicknames,  (fem. , Pl. xii., l. 8), "by which he (or she) was called." Often there is no special nickname, in which case  (or ) is written in the second column. Nothing is known as to the reason or occasion for assuming these secondary names, but it will be observed that many of the youngest members are without them.

For the numeral (947) attached to the secondary name of the head of the household, cf. Pl. ix., l. 16.

"Year 3." The figure is almost intermediate between 3 and 5, but the strokes are too nearly linear to be 5; compare a certain 3 in Pl. xxx., l. 31. This and the corresponding entry on Pl. ix. (l. 9) are of great importance. In the present instance we seem to have the oath of allegiance to Sekhem'khu'tau'i-Ra as successor-designate to the queen Sebek'nefru, the last of the XIIth Dynasty rulers. The latter reigned nearly four years, according to the Turin papyrus, which document, in agreement with Manetho, marks a change at this point. It might be expected that the work and services at the pyramids of the XIIth Dynasty kings would now be interrupted or reduced in




1.
2.

Specification of persons of the household of the general kherheb of Ankh-Usertesen, justified, Usertesen's son Kha'kaw-Ra Senefru, called Senefru.
3.

Year 1, under the majesty of the king of Upper and Lower Egypt, Sekhemkhu'tau-Ra, living for ever to eternity. Made by the superintendent of the Shent, Sebekur's son, Hepy (?).
4.


The general kherheb, Usertesen-Senb's son, Kha'kaw-Ra Senefru

(called) Senefru 947


 4<sup>a</sup>. he took oath (of allegiance?) in the year 3, first month of Harvest (Pakhons), day 4.
5.


His son Usertesen-Senb

Ren'ef Senb


 (?) 5<sup>a</sup>-6<sup>a</sup>. whom his wife, Nekhta-Senb's daughter, Sent, bore to him, who was in the wealth (?) of the daughter of the regulator of the priestly orders of this temple, Mekten's son Nekhta-Senb, year 40.
6.

His daughter Sent


Sat'ka rnkt (?) 



7.

His serfs of the general kherheb-ship.
8.


 • The serf Hetepa's son Thenem's daughter, Sent



(called) Ana


9.


 • her son Ameny


Ky


10.


  her daughter Usertesen-Senbubu


Paentini


11.


 her mother's sister's daughter .....

same name


12.


 • her [daughter?] Usertesen-Senbubu

Paentini


13.



• her [sister?] Ay


same name


14.

• her daughter Sent



same name


 


15.

• her daughter Sat-Senefru



same name


 


16.

• her daughter Ren'ef-Senb



same name


17.



• her mother's sister's daughter's daughter Sat-Senefru's daughter, Paentini


same name

 17<sup>a</sup>. her son Sehui (?) 
18.

• her daughter Sent


Ankhetsi


 


19.



• • her sister Metankhta

Tata


20.

 • her daughter Shent (?)


same name

 
21.

His serfs consisting of what the royal acquaintance Usertesen gave to him in the year 3 from amongst his serfs of the Department of Works (?).
22.


• the serf Sent's daughter Usertesen-Senbubu



(called) Ta'unes



23.

• her daughter Sent

Ana


24.

 •  Sat-Hathor's son Usertesen-Senbubu



 24<sup>a</sup>. was found had been made increase (?) to him above (?) the census list of the year 40 (?).

1.


Serfs of the sister of his father, Ameny's daughter Sen[t, given to her (?) by conveyance from her brother?].
2.

Ameny's son Usertesen, who was a rich man (?) .....
3.

Year 26, first month of Harvest, day 9, satisfaction with it, oath.
4.

  • serf Her-per's son (?), Usertesen's son (?) Senbubu

(called) Ud ... shu
5.

 • his sister Sent

same name
6.

• Khen[emt (?)]

Kuketf (?)
7.

her daughter [Pa]entini

same name
8.



her daughter .....



Sat-Khncmu
9.



.....

.....



quantity, and the fact that in the first year of the new dynasty the household of the priest of Usertesen's pyramid was officially reckoned up, suggests some re-settlement, or perhaps confiscation. There is at any rate after this time no definite evidence of work at the pyramids, such as we have abundantly under Amenemhat III. The conditions of course were very different from what they were during the long and prosperous reigns of Amenemhat III. and his predecessors of the XIIIth Dynasty.







l. 5. The sign  (?) after  is of doubtful meaning.




l. 6.   (not  $\Delta$ ) seems to be an abbreviation, and might mean "name of another acting as substitute (*idnt.*)."

 with , see p. 28.

l. 6<sup>a</sup>. Beginning opposite l. 5. This would seem to refer to both the children.






  occurs again, l. 24<sup>a</sup>, and Pl. xi., l. 2.

  is the commonest form in hieroglyphics, though in MAR., *Cat. Ab.*, 977, we have  .  and  seem absolutely convertible. The hieratic sign in these titles always suggests the latter.

   is of course Ankh·Usertesen.

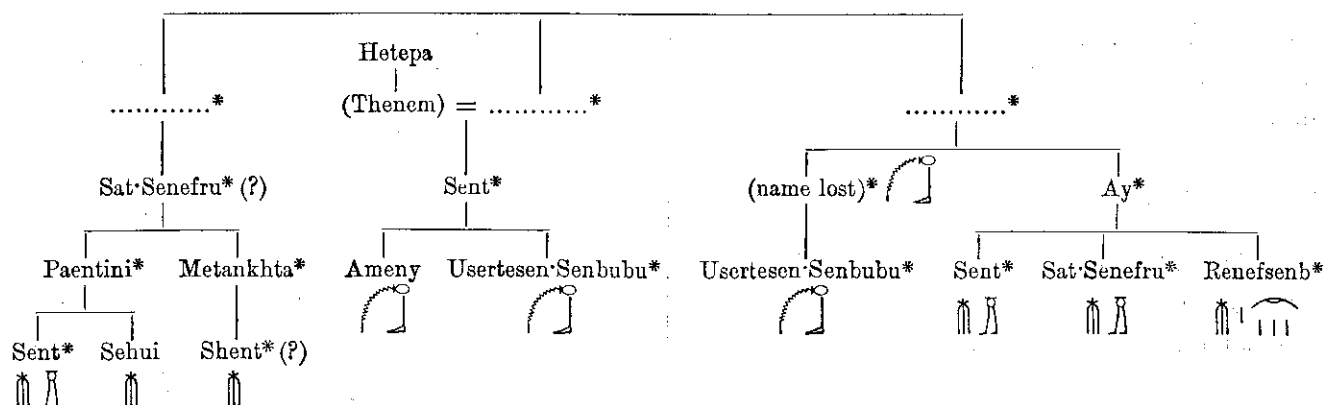
"Year 40." This high date, which also apparently occurs in l. 24<sup>a</sup>, must belong to the reign of Amenemhat III., and the context shows that the interval between this date and the first year of Sekhem·khu·taui·Ra at the







utmost cannot have been much more than a generation. Now we know that Amenemhat III. reigned forty-five years, and that he was succeeded by Amenemhat IV., who reigned nine years, and in turn was followed by Sebek·nefru, who reigned nearly four years; thus between the fortieth year of Amenemhat III. and the first year of Sekhem·khu·taui·Ra, we have a total of nearly eighteen to nineteen years, some of which may perhaps be discounted owing to co-regencies. It seems very likely that the last *uput* of the household (referred to in l. 24<sup>a</sup>) would have been made say about fifteen or twenty years before the present one, so that it suits extremely well to make this Sekhem·khu·taui·Ra the first king of the XIIIth Dynasty. On the other hand, it becomes absurd to suppose that he was the fifteenth.



l. 7.   , also l. 21, Pl. xi., l. 1. In Butler Pap., l. 21, the villain of the story is a   of the High Steward, and yet has his house, servant, and other possessions.

ll. 8-20. The orderly tabulation of the names with blank spaces to indicate the repetition of descriptions from above, may be noted as characteristic of the period. The repetition of the refrain in the verses on Pls. ii., iii., is also marked in the same way.


It is difficult to know how to divide the names in some instances, and here and there the writing that gave the relationships is destroyed. The genealogy, however, seems to be:—







Thus there were three sisters (names unknown), all dead. The grandchildren of one of these sisters, presumably the eldest, themselves had children; those of the second were of age, while those of the third were still very young. We can readily see that  means young babies born within the year.  is a child of about  $1\frac{1}{4}$  years, and  is a child weaned, or perhaps one capable of "carrying." In l. 6  occurs without ; in l. 17<sup>a</sup>  is written after the determinative, unless the hieratic sign is to be read as the numeral 7, which is improbable.<sup>1</sup>


So much for the abbreviated annotations, &c., following the names: the dots and symbols preceding them are less easy to interpret.  (?) may perhaps be taken to indicate priestly rank, and  that both parents were of that class; but this latter theory does not work out well in the list. In l. 18 there is a very difficult group that I cannot read.

Of all these persons, the only male that can be grown up is Amený; in fact, the almost total absence of males from the *uput* lists, even

among the serfs, is curious. Probably the male serfs who were the husbands of these women, or at least the fathers of their children, were registered elsewhere, and many would have separate households, like the  in the Butler papyrus. There is, of course, no absolute proof that all the persons in the *uput* lived under Senefru's roof.

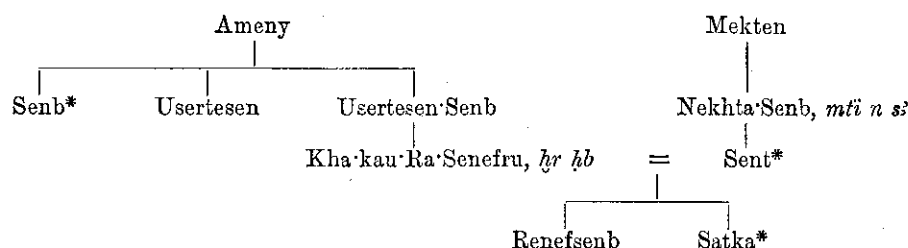
l. 21. *hnt*, "from amongst." Cf. *Siut*, Tomb I., ll. 272, 276, &c.

*pr'bw*. The determinative resembles , and the word may be a place-name, perhaps connected with   , at or near Dakkeh in Nubia.




l. 24<sup>a</sup> is very obscure. "Year 4" is always written with four strokes, so this must be at least  (40), with or without units following: probably it is the same as in 6<sup>a</sup>.

Pl. xi., l. 1. The restoration is entirely conjectural. It might be "given to her by his father," if Usertesen is another name for Usertesen-Senb.





ll. 1, 2. The genealogy of the priest Kha-kau-Ra-Senefru, so far as it can be obtained from these lines and Pl. x., ll. 1-6, is as follows:—



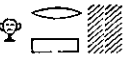
l. 3. "Year 26." This hieratic form of 6 might be taken for 8, but is in reality quite distinct, and occurs regularly in the title

   in the *Pap. Bu.*, no. 18, Pls. xxv., &c.

The words "satisfaction with it, oath," have reference to the transaction by which these serfs were handed over: probably it was an *imit pr*, which had to be agreed to on oath, cf. Pl. xiii., l. 27. This transaction was made between Senefru's aunt and his father or uncle in the year 26, doubtless of the reign

<sup>1</sup> In Pl. ix., l. 29, Senefru new-born is ; in ll. 18-21, about a year later, he and his two youngest aunts are . In Pl. xiii., l. 17, a child is ,  $2\frac{1}{4}$  years old, and another is , preceded perhaps by some other mark of age.

of Amenemhat III., i.e. about forty years before.

l. 4.  (?) . If this were the title, it would probably have been written in red ink.

ll. 4<sup>a</sup>, 5<sup>a</sup>, and the dot below. These annotations are faint, and perhaps do not belong to this text (? palimpsest), since they are not quite on the level of the line.

# KAHUN, VII. 1.

[Pl. XI., ll. 10-27.]

## CONVEYANCE BY MERY.

A sheet 12 in. = 30 cm. long × 7 in. = 18 cm. wide; lower end imperfect. Papyrus rather coarse, pale, and in admirable preservation.

*Recto*.—A will.

*Verso*.—Endorsement on back of right-hand edge, below the middle.

The writing is in black ink only.

ll. 11-14. *Verso*.

Title to property made by  
the regulator of the corps, Antef's son  
Mery, to his son  
Mery's son, Antef,  
called Iusenb.

## *Recto*.

15. Year 39, Khoiak, day 19.
16. Title to property made by the regulator of the corps, Antef's son Mery, called Keba, for
17. his son, Mery's son Antef, called Iusenb. I am giving my
18. regulatorship of priestly orders to my son, Mery's son Antef, called Iusenb, as (?) "old man's staff,"
19. even as I grow old: let him be promoted (thereto) at this instant.
20. As to that title to property that I made for his mother before, it is annulled;
21. as to my house that is in the territory (?) of Het ....., it is for my
22. children borne to me by the daughter of the *ami'sa* of the *kenbetinu*
23. Sebekemhat, Nebt-Hunen-Seten, with all that is in it.







24. Name-list of witnesses in whose presence this title to property was made:

25. the regulator of the corps, Senu-Set's (?) son, of the same name (?)





26. [the *uab* ?] Usertesén's son Senbubu

27. ....




















l. 15. The date, "Year 39," can scarcely belong to the XIIIth Dynasty, the reigns in that dynasty being presumably short. With hardly a doubt it refers to Amenemhat III., from whose time so many documents in the collection have come down.















l. 16.   *imit-pr*, lit. "contents of the house," or "what is in the property"—and hence the title thereto. It is a word regularly used in the documents published on Pls. xi.-xii. to denote a legal transfer between relations: between father and son, husband and wife, brother and brother; cf. also Pl. ix., l. 32. It appears often in mythological texts relating to the transfer of the kingdom from Keb to Osiris, or in reference to the gift of the kingdom to Pharaoh by his paternal deities: it is also used of the gift of a temple and its belongings to a god. From a subsequent text (Pl. xiii., l. 20) it appears that it was not always a deed of gift, but might sometimes, perhaps usually, be the result of a bargain or sale. Evidently, therefore, a deed conveying property to persons quite unrelated to the vendor would still be called   . We see, however, from the three examples at Kahun, viz. vii. 1 and the two in i. 1 (Pl. xii.), that the   is not always the title merely to specific property. Each of them, indeed, lays stress on and centres round a particular gift, but the subsidiary clauses that they contain are hardly in all cases mere modifications of the main gift: see especially this statement of the house being reserved to the children of Nebt-Hunen-seten, which seems not to affect the transfer of the priesthood; and, in the next plate, the nomination of a guardian for the son. To all appearance these documents



put on record a general settlement of affairs, such as might perhaps be drawn up on marriage, but would certainly have been desirable in view of death; and we can hardly be wrong in looking upon I. 1 as a WILL. The term "conveyance" seems to have an application wide enough to include all the cases.









The gender of  in this term appears to vary according to the word to which it refers. At Kahun we always find *imüt pr*, but where there is a definite antecedent the adjective *imä* agrees with it, and the masculine *imä pr* may be used even without a definite antecedent. See examples in Br., *Wtb. Suppl.* pp. 72-3,   .





l. 18. For another transfer of "priestly office," see Pl. xiii., l. 20.




The last group occurs in hieratic, below, Pl. xxii., ll. 1, 2, and in *Pap. Prisse*, v. 3, where the sign for  is identical with that in the present text, and is often used for  *md* in *mdw*, "speech," see *Prisse*, iv. 4, v. 3, vii. 1. In *Prisse*, after recounting the evils of old age, the veteran Ptahhetep says: *wdt n bk im irt md-i'i, ih ddi nf mdw*, &c., "the servant there (i.e. himself) is commanded to make an old-man's-staff, let me tell him the sayings of the obedient," &c. In hieroglyphics we have on the statue of Amenhetep son of Hepu   , Br., *Thes.* 1296, where MAR., *Karn.*, Pl. xxxvii., l. 30, has    (the  being in both copies between the stick and the body of the man). Amenhetep says, *di-i srwd maw m st dnwt-sn md-wi m s mr-f*, "I caused recruits to be established in the place of those for whom they were *locum tenentes*, and (I caused) the old-man's-staff (to be established) as 'favourite son.'" *El Bersheh*, I., Pl. xxxiii., cf. *El B.* II., note on p. 13, gives   with  quite distinct from , but apparently identical with  in  on the same plate. This might suggest the reading    , Louvre C. 1, but in



the copy in L. D., ii., 134c, the sign is omitted; so we may conclude that it is indistinct on the original, and correct the copy to . The hieratic form is absolutely distinct from . At El Bersheh Tehutihetep speaks of himself as having been "the 'old-man's-staff' of this my father." The word is certainly a compound with    , having the meaning of "old man," "old age," &c. If the first element is read , "staff," this gives an excellent sense. There seems, indeed, a tendency to distinguish   , "old age," "grow old," from   , "old man" (Kah. Pap. iii. 10), though there are exceptions (Pap. Berl. i. 168); and it is probably best to take this case in the latter sense, as the ideogram in the compound is always .







It will be seen that I consider the words to denote a younger associate taken into his office by an old man, who then practically retires from active work, while retaining a "sleeping partnership." In the history of the kings of the XIIth Dynasty there are plenty of instances of such association of a son by his father. In the great majority of instances a son would be chosen to fill the office, but it seems to me probable, especially from the words of Amenhetep, that the phrase expresses a purely business relation, without the idea of filial piety involved in our almost identical expression, the "staff" or "support of one's old age." Amenhetep took care that the proxy who discharged an old man's duties should be placed in full possession of authority and heirship, like the  , "favourite son," whom we see named as chief mourner at funerals and probably as future head of the household.





The wording        in *Prisse*, l.c., is very curious. The  "staff," is an inanimate object that can be















"manufactured"; hence the word  is retained, although the compound conveys the notion of a human being so distinctly and directly that "let me tell *him*" follows immediately. In our text, *r md w* may perhaps mean "on the principle of a staff of old age," like  , "in accordance with rule," but the  is difficult to explain.









To take  in   in the sense of "speech," "advice," or of "speaker," "adviser," seems less appropriate, but it is to be hoped that more examples will be found, in order to clear up thoroughly the signification of this interesting word.



l. 19.  , cf. Br., *Wtb. and Suppl.*











l. 20. After the main object or objects of the document have been stated, subsidiary matters are introduced by  ,  . See Pl. xii., ll. 12, 13. The expression   explains the *sr rs*.


l. 21.    (or  .....), cf. Pl. xv., l. 63, perhaps also l. 44. The reading is quite uncertain.

 has at least two phonetic values. Associated with  it has the value *spst* (*Siât*, Tomb iv., l. 62, to be so restored, and Middle Kingdom Tomb in QUIBELL, *Ramesseum*, Pl. viii.). Associated with   (as in B. H. I., Pl. xxi. 3) it has the value  ,  , B. H. I., Pls. xvii., xxx., xxxv., cf. esp.   , *El B. I.*, Pl. xxvii. ( in Pl. xviii.), followed by *mr kw* =   with *mr kw*, B. H. I., Pl. xxx.

l. 22.   occurs in MAR., *Cat. Ab.*, 584; *Rifeh*, Tomb vii., l. 37; *Beni Hasan*, I., Text, p. 37, last line; *Berl. Pap.* ii., 185; iv., 133; and with qualifications as here, below, Pl. xxxiv., l. 14; Pl. xviii., l. 48,      .

*Cat. Ab.*, 897,  , SH., *Eg. Ins.*, ii. 72, ll. 3, 5. They appear to be "persons of the corps" told off for special work, or attendance on the high officials.

  , *Season in Egypt*, v., 114 =   , iii., 86, as titles of a certain Senbef. The title suggests a connexion with surveying and partitioning land:   or   seems to mean "square-root" in Pl. viii., l. 40.

l. 25. The name is very uncertain.  seems clear, cf. Pl. xv., l. 15.

#### KAHUN, I. 1.

[Pls. XII.-XIII., ll. 1-8.]

#### WILL (?) OF UAH.

In good condition, and perfect except for a few holes and cracks. Colour reddish brown; texture thin.  $22\frac{1}{4} \times 12\frac{1}{2}$  in. =  $56.5 \times 32$  cm. Composed of two leaves, the first  $13\frac{3}{4}$  in. = 35 cm., and the second, overlapping the former on the *recto*,  $8\frac{3}{4}$  in. = 22 cm. in length. Found vertically folded, and sealed with the impression of a scarab, scroll pattern, *Kahun*, Pl. x. 20.

*Recto*.—Text in three divisions: two wills (of the Sopdite family), and at the top of a second page, the names of the witnesses.

*Verso*.—Endorsement on back of right-hand edge above the middle.

The writing is in black and red ink.

#### *Recto*.

[Pl. XII.]

1. Copy of the title to property made by the devoted servant (?) of the superintendent of works, *Ankh'ren*.
2. Year 44, month *Fayni*, day 13.
3. Title to property made by the devoted servant of the superintendent of works, Shepset's son, *Ahy'senb*, who is called *Ankh'ren*, of the Northern uart.

4. All my property in marshland (?) and town (?) is for my brother the *uab*, in charge of the corps of Sepdu lord of the East, Shepset's son, Ahy-Senb, who is called Uah;
5. all my associated persons (?) (are) for this brother of mine. These things were deposited in copy (?) at the office of the second registrar (?) of the South, in the year 44, month Paophi, day 13.
6. Year 2, month Paophi, day 18.
7. Title to property made by the *uab* in charge of the corps of Sepdu lord of the East, Uah: I am making a title to property to my wife,
8. the woman of Ges'ab, Sat-Sepdu's daughter Sheftu, who is called Teta, of all things given to me by my brother,
9. the devoted servant of the superintendent of works, Ankh'ren, as to each article in its place of everything that he gave me. She shall give it
10. to any she desires of her children that she bears (has borne?) me. I am giving to her the eastern slaves, 4 persons,
11. that my brother, the devoted servant of the superintendent of works, Ankh'ren, gave to me. She shall give them to whomsoever she will of her children.
12. As to my tomb, let me be buried in it with my wife, without allowing anyone to move (?) earth to it.
13. Moreover, as to the apartments that my brother, the confidential servant of the superintendent of works, Ankh'ren, built for me, my wife dwelleth (shall dwell?) therein, without allowing her to be put (forth) thence on the ground
14. by any person. (in another hand) It is the deputy Gebu who shall act as guardian of my son (lit. "be child-educator for my son").

[Pl. XIII., ll. 1-4.]

1. Name list of the people in whose presence these things were done:
2. Decorator (or polisher?) of columns, Kemen;
3. Doorkeeper of the temple, Ankhett's son, Apu;
4. Doorkeeper of the temple, Senb's son, Senb.


Verso.





[Pl. XIII., ll. 5-8.]

ENDORSEMENT.




Title to property made by the *uab* in charge of the corps, Uah.







l. 1. The red ink is very faint, and the papyrus very dark: even the black ink is obscure in places.




 (sic) is perhaps wrongly influenced by the masculine *miti*.



















 (read  , *El Bersheh*, I., 56 V. 120 Pl. xxix.), cf. *kf* in *Pap. Prisse*, xiii. 8, in reference to devotion to riches (?), also *l.c.* viii. 6. "Devoted" is of course no mere epithet, but indicates rank or title. For the title *s'hw* (?) *kf* *ib n hrp kwt*, cf. *Rec. de Trav.*, vii. 187. Ab'kau's son Sep, of this grade, undertook () the tomb of Tehutihetep, *El B. I.*, Pl. xx.



















































l. 2. "Year 44" is evidently in the reign of Amenemhat III.



l. 4.  (with  also *Eb.* xcviii. 4, and at Edfu, *Bergm. H. I.* lx. 1, quoted by Brugsch), presumably in the nome of Arabia, which perhaps was at that time marshy.  may be any centre of habitation, whether farmhouse, hamlet, village, or city.

The title     seems to occur only in these papyri, and is probably a special title of a priest of Sepdu, cf. l. 7 and Pl. xiii., l. 20. On a late coffin, Leyden M. 24-27, Petiisis is entitled *kwti* (cf. *Br.*, *Aegyptologie*, p. 218, no. 67) *n Pr Imn*  .

The   seem to have formed a class by themselves, somewhat similar to the Levites among the Hebrews—hereditary, though with certain limitations. We may note the  of Ges'ab, who was widow of a soldier (Pl. ix., l. 3), and many *uabu* apparently among the serfs of a priest (in Pl. x.).

With regard to the avocations of this class, note the title   (sic for  )    , *Cat. Ab.*, 969. From *El Bersheh* I., Pl. xiv., l. 3, compared with Pl. xv., it is more than probable that the          , "the corps of

l. 5. I do not know how to transcribe the first word. Can it be a mistake for  , cf. l. 10? If the first sign read , one would rather expect it to be followed by ; besides, wherever I can find it,  is differently formed: *Westcar*; *Kahun Papyri*, Pls., iii. 1, xi. 8; *B. II. I.*, Pl. xxi. 3 (the last without ).   , variously spelled, occurs commonly enough in hieroglyphics. In *Siut*, Tomb I., l. 352 (cf. ll. 228, 229), we have     , , , and in *Rifeh*, Tomb I., l. 17, we have                                     

 seems to have its original meaning of "copy," also in *Rhind Math. Pap.*, Pl. i., unless it is simply a "written record" of an occurrence or arrangement, just as  is a record or "portrait" of a person.





fact that the children are not individually named does not help to decide the question, as they are only subsidiary parties, and the naming of the mother is sufficient for the purpose of the deed—as in the case of the deed of Mery, which is almost certainly of the nature of a will, or at any rate an arrangement in view of approaching death. In the present case the reference to the guardianship of the son is strongly in favour of its being a will.

## KAHUN, I. 2.

[Pl. XIII., ll. 9-18.]

## PRICE OF SERVICES.

Sheet  $8 \times 12\frac{1}{2}$  in. =  $32 \times 20.5$  cm.; upper half only shown in the plate, the rest being blank. Edges nearly perfect, colour reddish brown, texture thin. The papyrus appears to have been torn from a roll,  $\frac{1}{2}$  in. = 1.3 cm. of an overlapping leaf remaining on the right-hand edge. The sheet has been rolled or folded and then doubled down across the middle. For impression on seal see *Kahun*, Pl. x., no. 19, apparently the same that was found on the papyri in Pl. ix.

*Recto*.—Memorandum of price of services.

*Verso*.—Blank.

The writing is in black and red ink.

9. Year 29, month *Athyr*, day 7.  
 10. Made in the office of the *wazîr*, before the governor of the Residence and *wazîr*, Khety,  
 11. by the scribe, seal-keeper of the office of providing labourers (?), Amenemhat's son Ameny,  
 12. Price of the subordinate of the director of treasures, Shepset's son, Ahy'Senb, of the Northern *uart*,  
 13. together with the priest, the superintendent of priestly orders of Sepdu, lord of the East, Shepset's son, Ahy'senb.  
 14. Recommended (?) by the scribe of the Residence (?), Ptah'amif's son, Shehetep'ab'ra.  
 15. The female Asiatic, Akh'aatef (?)  
 16. „ „ Kemna  
 (also called) *Kemtna*  
 (also called) *Sepdu'em'mer*


17. The female Asiatic, Meshy (?)

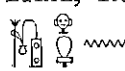
2 years 3 months

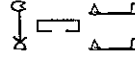
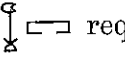

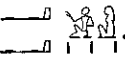


18. (?)

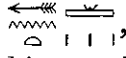
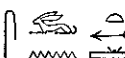
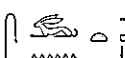
.....am  
 (also called) ..... *kenbetui* (?)

l. 9. "Year 29," doubtless of Amenemhat III. At this time Ahy'senb occupied a lower position than the one he had come to hold by the 44th Year (Pl. xii., l. 3). It is noticeable that the second names of the brothers are not quoted in the present document.

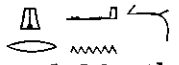

l. 10. , cf. Appendix B. The fact that the name of Ptah is contained in the name of the clerk's father (l. 14) may indicate that the *wazîr*'s court was close to Memphis. This *wazîr* is not otherwise known. Cf. Pl. ix., l. 9, for the court.


l. 11. Cf. l. 21, below; PETRIE, *Illahun*, ix., 21, and Appendix B; also , *Cat. Ab.*, 803 (cf. 808).


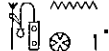
In *Cat. Ab.*, 897, we have *imî s; n* . As  requires qualification, we may safely attach *didî rmt* to it, and believe that the personal name has been omitted by scribe or editor. Here then we must read  . In *Bul. Pap.*, no. 18, Pl. xxix., &c. (see *A. Z.*, xxix., pp. 103, 112, it is written  , and is concerned with the foreign Mezayu, while here it apparently has to do with the Aamu. The name suggests a sort of "labour bureau."


l. 12. , i.e. "reward," "wages." In Coptic this word is masculine, and so it is sometimes in hieroglyphics (see BRUGSCH, *Wtb.*); but in *Paheri*, Pl. iii., top row, we have , and below, Pl. xxxix. (Gurob), apparently ; cf. also *L. D.*, ii., 136i, l. 4, *irt swnt*, "make trade," "bargain." Here it can hardly mean "purchase," i.e. of the slaves by the two brothers. This would be contrary to the analogy of the *sunt* in




Pl. xxxix. In *Westc.*, xi. 8, also it means "reward."

, *Cat. Ab.*, 559, 873, usually preceded by the title , *L. D.*, ii., 137g.

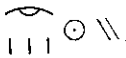
l. 14. , meaning very uncertain: "agree to" (?).

Read perhaps , as no city has been mentioned; cf. *Petrie, Season*, gr. 137, .

*Pthimif*, cf.  (sic), *LIEBLEIN*, 1645.

l. 15. The reading  is confirmed by the female determinatives to the names. Although it is not quite certain, owing to the fracture, that this heading belongs to the fourth name in the list, there is no reason to doubt its doing so. The names are difficult to read.  are common in *Cat. Ab.*, and often with , 690, 823.

l. 17. "2 years, 3 months," cf. Pl. xi., l. 16.

l. 18. The reading *knbtwî* is very uncertain. The last part looks something like , "1 year, 3 months ..."

It may be conjectured that a second name was given only after a child was well able to speak.

The document appears to be a memorandum of the price paid, or to be paid, for the services of the two brothers. As no payer is mentioned, presumably it was an affair of the government; and as no time or specific services are stated, probably the payment was an honorarium given to the two brothers on their appointment to the offices named. The honorarium consisted of four Asiatics, two women and two children, probably captured in a recent raid. These can hardly be other than the four Aamu mentioned in the will on Pl. xii. (l. 10).

## KAHUN, II. 1.

[Pl. XIII., ll. 19-38.]

### STATEMENT OF CLAIM.




Found at Kahun, April, 1889. Lot II. is closely connected with Lot I., and contains many references to the Sopdites.

The papyrus is considerably injured. Lower and right-hand edges remain, and these, with the points of the other edges, give a rectangle of  $11\frac{1}{2} \times 8\frac{1}{2}$  in. = 29.5 × 22 cm. At  $6\frac{3}{4}$  in. = 17.5 cm. from the right-hand edge there is a join, the right-hand piece overlapping. Colour pale brown.

*Recto*.—A legal claim: surface palimpsest.





*Verso*.—Blank.

The writing is in black ink only.




19. The ..... of Ges'ab, Senbebu [having removed "to?"] Hetep·Useratesen, justified ..... a'at.
20. Says his son: "My (?) father, he made a title to property of the office of *uab* in charge of the corps of Sepdu, lord of the East, that belonged to him,
21. to the scribe in charge of the seal, of Ges'ab, Imaat'ab: he said to my father:
22. 'I will give to thee a *tep* with interest, and all rights (?) belonging to thee that it involves (?)'
23. Then my father was questioned by the superintendent of fields, Mersu, by proxy for the *neti m sert*,
24. saying, 'Art thou satisfied with the giving to thee of the *tepi re* spoken of, [with] the interest (?),
25. and every right counted to thee, in exchange for thy office of *uab* in charge [of the corps of Sepdu, lord of the East] ?'
26. Then my father said, 'I am satisfied.' It was said to the *neti m sert*,
27. 'The two men shall be sworn, in saying, "We are satisfied [with it]." Then]
28. the two men were questioned by the life of the Master, L.P.H.! before the nomarch (?) [..... by]
29. the superintendent of the fields, Mersu, by proxy for the *neti m sert*.
30. Name-list of witnesses in whose presence these things were done; the scribe Im[aa't'ab?] 
31. Pa (?).... 
32. .... 
33. (Then) my [father] came southwards (?) .....

34. [he took?] an exchange for (?) the *tepi're*. Moreover, my father said to me when he was ill (?)
35. '[If] the *tepi're* be not given to thee which the scribe in charge of the seal, Imaat'ab swore to me,
36. then thou must complain about it (to?) the noble who shall hear it; then shall be given thee
37. the *tepi're* and what it shall involve.' I complained that I might make .....
38. For (?) the scribe in charge of the seal, Imaat'ab, attained (the priestly office?) immediately."







l. 19. Hetep'Usertesen is frequently mentioned in these papyri and on the seals from Kahun, see below, Appendix B.

l. 20. In this document the sign  sometimes has a dot behind it, like the sign for ; cf. ll. 5, 8, 19, of the autotype. The first words are difficult, and as to  the reading is somewhat puzzling. But apparently  is to be read, the lower sign having the dot behind it.





l. 21. Cf. above, l. 11.


























l. 22.  afterwards appears as  in l. 24, &c. It suggests "capital," and *f:t* suggests "interest."  occurs in the *Rhind Math.*, xvii., 51, 52, for the base of a triangle, &c.















*w'w* possibly = *oroel*, *pignus*.





 ; on Pl. xxix., l. 42,  . It seems to be of the same form as  , but from the masculine stem instead of the feminine; cf. the proper name 'nhfi by the side of 'nhfti. But the meaning is not very clear.








































l. 23. *wšd*. The meaning of this rare word seems clear here: it can hardly mean "respectfully salute" as in the Westcar.





Correct  in the plate to . *šht* is usually determined by  in early texts, but in *El B. I.*, Pl. xx., we have 

 , a very early instance of the use of  for . In *El B. I.*, Pl. xxvii., the *mr šht* stands next to the    , and in the parallel list, *B. H. I.*, Pl. xiii., the   is in front of the    .   occurs also in *B. H. I.*, Pl. xxx., cf. *Cat. Ab.*, 808, *šš šht*; in 881 we have    . In *L. D.*, iii., 13b, *rhyt šht* is written    , cf. *P. S. B. A.*, xii., 86. In *Cat. Ab.*, 877,  (twice) must be different.

*nti m srt*, cf. *B. H. I.*, Pl. xiii. (8th official), and two in *l.c.* Pl. xxx.; in *El Bersheh*, I., Pl. xxvii., we seem to have    , with which we may compare the duty of the *nti m srt* to obtain the consent (*hr*) of parties, as from this document it was evidently his business to do. Can   () be really a contraction from    () or is    at *El Bersheh* produced by a confusion of words and ideas? In the first case we may translate the title "he who is concerned in arbitrating," in the second "he who is in the magistracy."

ll. 23-29. This is the process indicated by     in Pl. xi., l. 3; cf. also the formula at the end of each of the Siut contracts (Tomb I., ll. 276, 282, &c.).

l. 33. Read perhaps   , i.e. from Ges'ab in the Arabian nome to Hetep'Usertesen? But the signs might read  (l. 34)                                    "without .....ing my ....."

l. 34.  for    (?)

l. 36. Perhaps an anacoluthon, "thou must complain about it, and, whoever the noble may

be that shall hear the case, there shall surely be given thee," &c.

---

In Lot II. there are remains of several other important letters and documents of a legal nature referring to the Sopdite family; probably they contained the whole legal history of this family, but unhappily they had almost entirely mouldered away during their long imprisonment in the soil.

II. 1 is evidently a petition from a son who

desires to realize a bargain made by his father. It is probable that the page we have is but one of several. The fragment preserved to us, however, throws some light on the legal processes of the time. It records that in exchange for a *tep*, with all profits and other rights accruing therefrom, the petitioner's father had, with due formality, given his priestly office to a scribe, Imaat'ab. Apparently the latter took over his new privileges from that moment, but failed to carry out his part of the bargain.

---

PLATES XIV.-XXVI<sup>a</sup>.ACCOUNT PAPYRI, &c.<sup>1</sup>

THIS class of documents has hitherto been represented, so far as the Middle Kingdom is concerned, by the great papyrus which, with other fragments, is known as no. 18 of Bulaq (containing the royal accounts at Thebes under a king of the XIIIth Dynasty), and a fragment attached to the Rhind Mathematical papyrus.

KAHUN, VI. 21.

[Pl. XIV., ll. 1-8.]

(On Pl. xiv. there are three fragments of lists and accounts from the great collection numbered VI. They are evidently closely related, and the high dates show that they belong to the reign of Amenemhat III.)

Upper half of a sheet. Width,  $9\frac{3}{4}$  in. = 25 cm.; height, 6 in. = 15 cm. Brown, somewhat coarse.

*Recto*.—After a broad margin, the heading of a list. Writing in black with traces of red.

*Verso*.—Account of oxen (Pl. xv.) and traces of a preceding page of MS.


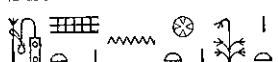
*Recto*.—HEADING OF A LIST OF WORKMEN.


1. Year 45, 3rd month of Verdure (Athyr), day.....
2. Done (in) the office of the territory (?) of Hetep-Usertesen .....
3. in the presence of the *wakil*, Senefru's son, Senefru,


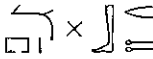



4. by the teller of the people (?), Ap'herkhent's son, Ap'neb.
5. Mustering of *shaiyālīn* dragging stones, which (will be) at the charge of
6. the *uart*, (for) the 4th month of Verdure (Khoiak) and the 1st month of Winter (Tybi).
7. Name-list of *shaiyālīn* and deficiencies (?), *uart* Khoiak and Tybi.
8. The *nâzir* [Usertesen's son], Khety.

(Then follow traces of a list in black and red, similar to that on p. 1 of VI. 14, also on this plate.)


l. 1. The numeral 45 is quite certain.

l. 2. Read rather  *šnwt*, "granary," for *spit*; but I do not know of any parallel. We have , *Cat. Ab.*, 911.

l. 3. For  cf. Pl. xi., l. 25, and below, l. 53.

l. 4. , cf. perhaps, *MAR.*, *Cat. Ab.*, 594,  ×  ; but *l.c.* 903 and 1351 make it doubtful whether *mr pr*  *rmt* should not be read in 594; see note on Pl. xv., l. 14.




*Ip'nb* is a name occurring in *B. H. I.*, Pl. xiii.






l. 5.  occurs also Pl. xix., l. 64, Pl. xxii., ll. 45, 49. It may be doubted whether these are ordinary labourers subject to the *corvée*, or professional *shaiyālīn*, i.e. strong porters.



l. 6. *w'rt*, see above, p. 21. The muster in Athyr was of men for the next two months, viz. Khoiak and Tybi. Elsewhere we have labourers for Mekhir and Phamenoth, Pl. xix., l. 66, and apparently for Payni and Epiphi,

<sup>1</sup> It will be seen that the documents are not strictly classified in the plates, the principal aim having been to publish as large a number as possible in the space prescribed.

Pl. xv., l. 14—always for two months at a time. In Pl. xxii., l. 50, the four months Pharmouthi to Epiphi are named in a summary, so that the work seems to have lasted during at least eight months of the year, viz. from Khoiak to Epiphi. It is perhaps worth noting that the dates of Amenemhat III. at Hammamat are in Athyr and Tybi, and the date of Usertesen III. is in Khoiak.

l. 7.  would be a possible reading; cf. , B. H. I., Pl. viii.: but in the parallel passage, below, Pl. xix., l. 64,  would then have no antecedent.

From the remains of various lists we see that they began with a  , "director" or "overseer," *nâzir*, who was a man of high position; and a , "scribe," *kâtib*. Then follow the gangs of ten or five men each, the first in each gang being the  , "ganger," *reiyis*.

l. 8. This Khetu appears again as *nâzir* in VI. 15 on Pl. xix., of the year 45 (?) or 43 (?), but in VI. 13 on Pl. xv. (l. 16) he is only . Unfortunately the date of the last entry is uncertain, but it must be at least year 43. In the 29th year (Pl. xxvi., l. 21) he was already  in the same department. Is he also the scribe of Hetep·Usertesen of the year 44 in Pl. xviii., l. 40?

#### KAHUN, VI. 19.

[Pl. XIV., ll. 9-14.]

Fragment. Width, 6 in. = 15 cm.; height, 4½ in. = 11·5 cm.

*Recto*.—Fragment of a daily account.

*Verso*.—Fragment of account in *hekat* (Pl. xv.)

*Recto*.—DAILY ACCOUNT.

9. Year 46, 1st month of Verdure (Thoth), day 22.  
10. .... times (?) as 66: day 23, day 23 (?)  
day 24 (?), &c.

l. 9. This date, at the beginning of the 46th year of Amenemhat III., is the highest of the reign known.

l. 10. The reading is very uncertain, perhaps

 .....

#### KAHUN, VI. 14.

[Pl. XIV., ll. 15-65.]

Length, 18 in. = 45 cm.; height, 7 in. = 18 cm. Very thin sheet, dark; apparently little more than the upper half remains. At 15 in. = 38 cm. from the right-hand edge, which seems to be the original edge of the leaf, there is a join of two leaves.

*Recto* (labelled *verso* in autotype).—Palimpsest traces, and near the right-hand end a list of ten men forming a gang, perhaps continuing text on the *verso*. Writing black throughout.

*Verso* (labelled *recto* in autotype).—A broad, blank margin followed by three pages of names. On the analogy of VI. 21 (above) we may reckon that perhaps eight lines are lost from the top of the first page: this would give an original height of about 11 inches for the sheet.

Writing black and red.

*Recto*.—NAMES OF TEN WORKMEN COMPOSING A GANG.

ll. 15-24.

The *reiyis* Beba, Nebart, Sbau, Deb, Ankhtefi, Mekten, Neb'au, Ay'hepui(?), Ankh·User. Ren'senb, Senut (?).

This is a simple list of single names, neither second names nor parentage being given. For Ankh·User[tesen] see the next list.

*Verso*.—LISTS OF NAMES IN THREE PAGES.


ll. 25-65.


The first page contains a list of workmen, evidently in the same form as VI. 21 above, VI. 13 on next Plate, and VI. 15 on Pl. xix.

[Year ..... list of men dragging stone, of Hetep-  
 Usertesen (?), &c., &c. The *nâzir* ....., the  
*kâtib* .....]

25. Kha, the *reiyis* .....  
26. Ankh·User., Sebek...’s son, Ashtef·em·sa·ef  
*same name*  
27. Ankh·User., Sebek·em·hat’s son, Kha·kheper·ra·senb  
*Fend*  
28. .... Sent’s son, Anuk·pu·maa *Rensenb*  
29. Ankh·User., Saapec’s son, Kha·kheper·ra·ankh  
*Senbeba*  
30. Ankh·User., ● Ren·s·ankh’s son, Ptah·unef *Aam*  
31. Kha, Sent’s son, Kha·kheper·ra·senb  
*Atef(?) met*  
32. Kha, Apua’s son, Hera *same name*  
33. Ankh·A., ● Sataam·Pepy’s son, Sa·Gebu  
*Sa·Gebu the Tall*  
34. ● Sat·Ameny’s son, Tehutihetep(?)·Senb  
*Ankhtefi*  
35. ● the *reiyis* Sat.....’s son, Usertesen·Senb  
*Sa·Her*  
36. ● Sat.....’s son, Sa·Renenuiti  
*Nebt·ari·debsu (?)*  
37. Ankh·A., ● Sat·an.....’s son, .....u *Aufni*  
38. Kha, Khenti·em...’s son, .....iu *same name*  
39. Kha, Usertesen·senb’s son, Kha·kheper·ra·  
*Senb*

Here then we have, first a gang of ten men, then a gang of five: for the latter, cf.

 in *B. H. I.*, Pl. viii.

For  see *Rhind Math.*, Pl. xx.,  
nos. 65, 68.

l. 30. *Pthwnf*, see *Lieblein*, 1763.

l. 31.  (?)




Several of the names are somewhat uncertain. In most cases, perhaps in all, it is the mother's name and not the father's which is given in the first column.

It is clear that the signs  $\overline{\text{Ankh}}$ ,  $\overline{\text{Ankh}}$ , and  $\text{Kha}$ , refer to Ankh Usertesen, Ankh Amenemhat, and Kha Usertesen, respectively, for which see below, App. B. The whole list was probably made at Hetep Usertesen.




The second page contains a list of officials; it is very unfortunate that the heading has gone. Doubtless all were living or employed at Hetep Usertesen.

40. ....
41. .... soldiers *Man* (P)
42. .... of the priest, Teta (P), Amený's son
43. the .... of the chief cook, Apa
44. the .... of the *ha*
45. the *sahu*, Anuk'pu'maa's son, Usertesén
46. the *sahu*, Sa'apef's son, Kha'kheperra-sénb
47. the .... of the royal scribes, Uhemunef (P)
48. the regulator of the priestly corps, Sa'sebek
49. the subordinate (?) of the superintendent of the *u*,  
    Apua
50. the regulator of the priestly corps, Ka(P)'ha'ashtuf
51. the dwellers in the domain of the lady of the house
52. the ordinary *kherheb*, Khu'sebek
53. the doorkeeper of the temple, Sa'renenuti's son,  
    Sa'renenuti
54. the *gesti* (P), Khen'emsu
55. the *sahu*, Apu'ur
56. the .... of the *ha* himself

The above list presents many difficulties which we cannot yet elucidate.

l. 41.   (?) : the  is written over another sign.

l. 43. Cf. Pl. xxvi<sup>a</sup>, l. 11; *B. H.* I, Pls. xii, xvii., &c.

l. 47. Hardly  —,   —, *Cat. Ab.*,  
611, 863, 835.


l. 49. *hrw*, perhaps "the family of," &c., cf. Pl. ix., l. 9.

l. 54. *Cat. Ab.*, 994, &c.

The third page probably contained a list of names of two gangs of ten men each: the list of the first gang has disappeared along with the upper half of the page, and from the second we have lost the name of the *reiyis*, so that only nine names remain.

[The *reiyis* .....]

57. Khua's son, Netetaba
58. Usertesen's son, Sa-Hether
59. Tehutinekht's son, Nebrarut
60. Nefer.....'s son, .....
61. Sat'tekh.....'s son, .....
62. Nebtatef's son, .....,...
63. Ata's son, Kha'kheper-ra-senb
64. Sat'user-Sepdu's son, Ahy (?)
65. Tehuti'hetep's son, Usertesen

l. 59. Here, as well as above, l. 16, perhaps  should be read.



## l. 64. Evidently a Sopdite.

In all probability VI. 14, like so many in Lot VI., dates from the end of the reign of Amenemhat III.: the quality of the papyrus and the style of the writing also agree with this conclusion.

It is noticeable that persons named after Usertesen II. are frequent in this papyrus. In the papyrus of the date of Sebekhetep I. (Pl. x.) a similar compound is formed with the name of Usertesen III. Possibly the present list relates to inhabitants of Hetep Usertesen, and the Sebekhetep I. instance is confessedly of a priest at Ankh Usertesen. In a corresponding list, VI. 15 on Pl. xix., which is definitely connected by its heading with Hetep Usertesen, we have again names compounded with the prenomen of Usertesen II. It occurs also in Pl. xxii. 61, in a list that is probably of Kahun workmen, made earlier in the reign of Amenemhat III.; so also in a list of dancers on Pl. xxiv. In Pl. xv., l. 31, however, we have [Nub]·kau'ra, or [Kha]·kau'ra at Hetep Usertesen, so that the inference is by no means certain. It may be rather a question of age, and people living at the end of the reign of Amenemhat III. would be removed from the accession of Usertesen II. about as far, in point of time, as those living in the beginning of the reign of Sebekhetep were removed from the accession of Usertesen III., viz. about a century.

## KAHUN, III. 10.

[Pl. XV., ll. 1, 2.]

Small fragment, 2 in. = 5 cm. × 1½ in. = 4 cm. Writing on *verso* only, black.

1. List of names of .....
2. Ka'sa .....

## KAHUN, XXXVI. 1.



[Pl. XV., ll. 3-12.]

Fragment, 5 in. = 13 cm. × 3 in. = 8 cm.

*Recto*.—Traces of accounts (not in plate).

*Verso*.—Accounts: entries in black and red.

We have here somewhat obscure titles and names of officials, in red ink, each with the numeral 1 in black.

- l. 5.  , cf. *Cat. Ab.*, 882.

## KAHUN, VI. 13.

[Pl. XV., ll. 13-31.]

Fragments of a sheet; height, 10½ in. = 26·5 cm.; width, 6½ in. = 16·5 cm. Pale and firm, but very fragmentary, lower edge somewhat burnt.




*Recto*.—List of workmen, in black and red.


*Verso*.—List of names, &c. (see Pl. xxvi<sup>a</sup>).


*Recto*.—LIST OF WORKMEN.

- |   |                         |
|---|-------------------------|
| 13. Year 4[4] (?) 1st month of Harvest (Pakhons), last day          |                         |
| 14. List of labourers dragging stones, of (?) Hetep Usertesen ..... |                         |
| 15. the <i>nâzir</i> , Up.....a's son, ditto                        | <i>Mededu</i>           |
| 16. the <i>kâtib</i> , User[tesen's son], Khety                     | <i>Hetu</i>             |
| 17. the <i>reiyis</i> .....   | <i>Khenem</i>           |
| 18. Sebek   | <i>Senb</i>             |
| 19. ....  | <i>Pa[entini (?)]</i>   |
| 20. ....'s son, Renefaker   | <i>Senb[eba (?)]</i>    |
| 21. ....'s son, Renefaker   | <i>Anukpu[maa]</i>      |
| 22. ....'s son, Usertesenankh                                       | ..... ?                 |
| 23. ....  | <i>Kem</i>              |
| 24. ....  | <i>Senbef</i>           |
| 25. ....  | .....y                  |
| 26. [Ka'ha]asht(?)'s son, Netnef(?)                                 | same name Fen...        |
| 27. [the <i>reiyis</i> , .....]'s son, Usertesen                    | <i>Senbubu s...</i>     |
| 28. .... [s son, Us]ertesen   | <i>Kuy</i>              |
| 29. ....'s son, Sa·Bastet   | <i>Iunefer Beb...</i>   |
| 30. [Sabaam·Pep]y's son, Sa·Gebu                                    | <i>Sa·Gebu the Tall</i> |
| 31. ....'s son, Nub(?)·kau[ra]                                      | <i>Kebes</i>            |

l. 13. The remains of the signs may stand for 43, 44, or 45; the space indicates 43 or 44 preferably. The men were evidently to serve in the two following months, viz. Payni and Epiphi; cf. note to Pl. xiv., l. 6.

l. 14.  occurs *B. H. I.*, Pl. viii., ll. 12, 14, as  , and below, Pls. xxi., l. 3, xxvi<sup>a</sup>, l. 20, xxx., xxxi. (Pap. VI. 4); see especially Pl. xxx.,

l. 31. The , in Pl. xiv., l. 4, is evidently the official who "counted" such *corvée* labourers.

The signs at the junction of the fragments are difficult to read, but seem to be .

ll. 17 *et seqq.* These are evidently two gangs of men, one of ten, and the other of five, just as in Pl. xiv., ll. 25-39. There also, l. 33, we have "Sat·Aam·Pepy's son, Sa·Gebu, called Sa·Gebu the Tall," as here in l. 30. This coincidence is fortunate, as it proves the real correspondence of the names in the black and red columns, which were somewhat carelessly disposed by the scribe. The original position of the fragments is clearly shown by the fibres.

In ll. 26, 27, 29, the red names are followed by the beginnings of some in black.

l. 31. See on p. 42 the note on the royal prenomen in proper names.

#### KAHUN, XLIV. 1.

[Pl. XV., ll. 32-36.]

Upper part of small sheet, fragment  $4\frac{1}{2}$  in. = 11·5 cm. × 2 in. = 5 cm. Pale and strong.






















*Recto*.—List of dues, writing in black only.

*Verso*.—Traces of erased writing.

32. Year 10 (?), 4th month of Harvest (Mesori), day 3.  
 33. Dues from the *sahu·bat*, sole royal friend, superintendent of valuables, Usertesen, consisting of (?)  
 .....  
 34. Dues from the reporter of the audience hall, Khu·nefera.  
 35. Dues from the *reiyis*, Khety·ankh['s son .....]ui.

The rest is lost.

The date can hardly be other than the 10th year. The first two persons named are high officials; the third person may or may not be above the rank of the *reiyises* on Pl. xiv.

l. 34. Here we probably have a *nâzir*, , for in L. D., ii., 138c, a                      

KAHUN, VI. 19. *Verso*.

[Pl. XV., ll. 50-55.]

For the description of the papyrus and the contents of the *Recto* see above, p. 40.

*Verso*.—Multiples and fractions of the *hekat*; writing in black only.

50-55. *Hekat*  $52\frac{2}{3}$ ; 36;  $3\frac{1}{3}$ ;  $2\frac{1}{3}$ ;  $\frac{1}{3}$ ;  $\frac{1}{3}$ .

This is a useful fragment for showing the notation of the single *hekat* at this period. The fractions  $\frac{2}{3}$ ,  $\frac{1}{3}$  of the *hekat* are found again, Pl. xviii., ll. 3, 4.

## KAHUN, LVII. 4.

[Pl. XV., ll. 56, 57.]

Small strip,  $3\frac{1}{2}$  in. = 9 cm.  $\times$   $\frac{5}{8}$  in. = 1.5 cm. Firm and in excellent condition.

*Recto*.—Writing in red and black.

*Verso*.—Blank.

56.	<i>deben</i> (?) malachite (?)	3	6
57.	dagger (?), sling (?), axe	21	2

l. 56. If this is the *deben* weight, it is its only occurrence in these papyri. This fragment is very unintelligible.

## KAHUN, LXIII. 1.

[Pl. XV., ll. 58-68.]

Fragment; width, 6 in. = 15 cm.; height,  $5\frac{1}{4}$  in. = 13 cm. Pale and flexible, original edge at top.

*Recto*.—Portions of two pages of accounts. Writing red and black.

*Verso*.—Blank.

Page 1.

58. [an *uput*] with which [..... came] (?)  
 59. .... that is from the hand of thy (?) son.  
 60. 10 *hekat*, 20 *hekat*

Page 2.


61. Year 36, 3rd month of Harvest (Epiphi).....  
 62. amount of freight brought.....  
 63. in the territory ... Het ... southern corn.....  
 64. in going to the North Land .....






65.	southern corn, double <i>hekat</i>	15	18	2
66.	<i>besha</i> (barley ?)	„	„	6
67.	dates	„	„	6
68.	various bread	„	„	150

For page 1 I would suggest a parallel with the *uputs* of the Bulaq Papyrus, no. 18.

In page 2 we have a list of the freight of a boat, probably going to the Delta.

l. 63. Probably the same geographical name as in Pl. xi., l. 21; perhaps also as in l. 44 above.

l. 65. The  occurs *Rhind Math.*, no. 82, 11 (see *P. S. B. A.*, xiv., p. 427); *Düm.*, *Kal. Insch.*, xl., A.; and below, Pl. xx., ll. 2 *et seqq.*

l. 66.    , Pl. xviii., l. 3; Pl. xx., l. 3; *Eb.*, lxxxix. 13, lxxxiv. 17; *Bul. Pap.*, 18, Pl. xxix. (*P. S. B. A.*, xiv., 426); in *Rhind Math. Pap.*, no. 71 (*P. S. B. A.*, xvi., 240) it is the corn from which beer was brewed, like the  at Medinet Habu: see DÜMICHEN, *Getreiderechnung*, page v.

## KAHUN, VI. 20.

[Pl. XVI., ll. 1-9.]

Fragment; height,  $5\frac{1}{2}$  in. = 13 cm.  $\times$  4 in. = 10 cm.








*Recto*.—Date, &c.

*Verso*.—Accounts (see Pl. xviii.).

1. Year 43, 3rd month of Harvest (Epiphi) [day] 20 (?).  
 2. works .....  
 3. build ..... stones

Below are some remains of entries, and in a blank space with palimpsest traces there is a short calculation.

1	=	60
2	=	120
4	=	240
total (7)	=	420

l. 2. I have thought of reading    , “works of the *Uartu Amentr*...,” but  is scarcely possible. The last word can hardly be  , cf. Pl. xviii., l. 39, &c.

## KAHUN, VI. 10.

[Pls. XVI.-XIX.]

A very fragmentary sheet, built up of many pieces, large and small. Length about 35 in. = 83 cm. Width,  $12\frac{1}{2}$  in. = 32 cm. The right-hand edge apparently remains with broad margin on both *recto* and *verso* (v. collotype Pl. xvi., lower right-hand end, and Pl. xviii., upper right-hand end). A leaf, beginning 2 in. from the left-hand edge is  $16\frac{1}{2}$  in. = 42 cm. long. At the outer edge of the right-hand fragment is another join of a leaf, which should, therefore, be 16 in. from the last. As photographed on Pls. xvi. and xviii. there are only 14 in. between the joins; the fragment

therefore requires to be moved 2 in. to the right, and this gives better spacing on both *recto* and *verso*.

The papyrus is stout, firm, and pale in colour.

*Recto*.—STATEMENT OF ACCOUNT OF CATTLE.

[Pl. XVI., ll. 10—end, Pl. XVII.]



This account is in two pages. It is unfortunate that the right-hand edge of the first page, which contained the date and heading, is so very imperfect. It is not improbable that the writing began immediately below the top horizontal ruling, as in p. 2; if so, two or three short lines are lost above l. 10. The figures can be entirely restored with mathematical certainty.

## Page 1.




[Pl. XVI., ll. 10-30; Autotype Pls. XVI., XVII.]


[Year 20 (?), Mekhir, day 21 (?). Balance sheet of cattle, &amp;c., &amp;c.]


10. ....	southern uart						
11. ....							
12. ....							
13. ....	food stock(?)	particulars of these					
14. ....	large	prime bulls	2nd quality	det (?)	Total	draught-oxen	
15. [Balance carried forward from year 19(?)]	$2212\frac{1}{3}\frac{1}{4}$						
16. [Due to him by .....	$156\frac{1}{3}\frac{1}{15}$	$[41\frac{1}{4}\frac{1}{45}]$	$[41]\frac{1}{4}[\frac{1}{45}]$	$[41]\frac{1}{4}\frac{1}{45}$	$123\frac{2}{3}\frac{1}{10}\frac{1}{20}$	$32\frac{1}{2}\frac{1}{12}$	
17. [due to him by .....	36	$[9\frac{1}{2}]$	$9[\frac{1}{2}]$	$[9\frac{1}{2}]$	$28\frac{1}{2}$	$7\frac{1}{2}$	
18. [due to him by .....	$20\frac{2}{3}$	$[5\frac{1}{3}\frac{1}{12}]$	$5\frac{1}{3}[\frac{1}{12}]$	$[5]\frac{1}{2}\frac{1}{36}$	$16\frac{1}{4}\frac{1}{9}$	$5\frac{1}{3}\frac{1}{18}$	
19. [due to him by .....	360						
20. [Total]	$[2]78[5\frac{1}{2}]$	$[56\frac{1}{6}\frac{1}{45}]$	$[56\frac{1}{6}\frac{1}{45}]$	$56[\frac{1}{5}\frac{1}{10}]$	$168\frac{2}{3}\frac{1}{30}$	$45\frac{1}{3}\frac{1}{12}\frac{1}{18}$	
21. [Paid by him from amongst this account]							
22. [paid by him .....	[11]					11	
23. [paid by him .....	[9]			9	9		
24. paid by him as .....	[2]					2	
25. paid by him as slaughtered [for] the troops .....	[2]6					26	
26. paid by him in the stall of the divine offerings of Sebek .....	[8]8	46	42		88		
27. paid by him as divine offerings .....	21			21	21		
28. paid by him as divine offerings for the year, offered .....	20			20	20		
29. paid by him in the tent (?) of the gods	4			4	4		
30. paid by him, given to Pharaoh, L.P.H. ! as dues	1			1	1		
31. Total	182	46	42	55	14[3]	3[9]	
32. Balance that remained, year 21, 2nd month of Winter (Mekhir), day 21	$2603\frac{1}{2}$	$10\frac{1}{6}\frac{1}{45}$	$14\frac{1}{6}\frac{1}{45}$	$1\frac{1}{5}\frac{1}{10}$	$25[\frac{2}{3}\frac{1}{30}]$	$6\frac{1}{3}\frac{1}{12}\frac{1}{18}$	



The headings of page 1 are restored largely in the light of the balance sheets in the Bulaq Papyrus, no. 18.  I translate "payable" or "due to him";  "paid to him," or perhaps "by him."


l. 10. See above, note on Pl. ix., l. 2.

l. 13.  is a well-known word in connexion with both cattle and fowl, but its meaning is not yet clear: from the determinative or ideograph , a bowl covered or tied over, probably containing meat, one suspects that *idr* are cattle, fowl, &c., for the table or for preserving. There is no doubt that meat was preserved in jars in Ancient Egypt: see for instance the potting of wild-fowl, *Paheri*, Pl. iv., and the  of Bul. Pap., no 11.

 is not clear, either here or in xvii. 1, but is confirmed by xxiii. 37. Cf. also *shwi* below, Pl. xxi., l. 21.

l. 14.  must mean either full-grown or large cattle (as opposed either to calves or to goats, &c.). They are afterwards detailed as *gu*, "prime bulls" (?), *her-sa*, "second quality" (cf. *Harris*, i., Pl. xx.),

*det* (?) and *heter*. The first three of these are grouped again in one total, while the  are apart as inferior meat. *Heter* seem to be draught oxen, as being yoked in pairs. The ill-written text, *Mon. Div.*, xl., 14, *sh: m*  does not warrant reading *htt* here, cf. *htri*, *D'Orb.*, ii., 2, with ploughing scene in pairs, *Paheri*, Pl. iii.; see also oxen in pairs dragging stone, *L. D.*, iii., 3. *Htr*, "horse," is probably the same word, chariot horses being always in pairs. The "draught oxen" here are slaughtered for food, and so included under *idr*.

l. 32. : the sign for *l* is peculiar, but I do not know how else to interpret it; the day of the month too is curiously written.


The other dates in the papyrus (xvii., ll. 3, 8) are probably the same day and month; in l. 3 the year is the 20th. I imagine that this is a record of an annual account prepared each year on the same anniversary, and that the balance of year 20 is therefore carried on to the same day in the following year.


I do not know how to explain the fractional quantities used throughout: they can hardly refer to joints of slaughtered animals, they must rather be theoretical amounts.















































































































































































































































































































































































# [Pl. XVII.]

## Page 2.

The headings of this page are more nearly complete, but only two columns of the figures remain.

	food stock(?)	particulars thereof
1.		
2.	large	prime bulls
3. Due to him [as] excess for arrears [of the year 20], 2nd month Winter, day 21		615 $\frac{1}{50}$ $\frac{1}{80}$ $\frac{1}{1000}$ (?)
4. [Balance, excess] for arrears		625 $\frac{1}{5}$ $\frac{1}{10}$ $\frac{1}{100}$ ....
5. Paid by him, given to stock the stall of the divine offerings of Sebek-Shedti, which is under the management (?) of this city		12
6. remainder, excess (for) arrears of the year by itself		complete
7. [Cattle (?)] of the king Sehetep'ab'ra, deceased, under the management of this city		
8. .... of the year 20, second month of winter, day 21	86 $\frac{1}{2}$	
9. due to him ..... calves ..... each year. The herdsman Nefer-kau, 2 herds- men, 	4	1 $\frac{1}{18}$
10. Total	90 $\frac{1}{2}$	1 $\frac{1}{18}$
11. paid .....	(blank)	
12. (blank)	(blank)	
13. Balance that remains	90 $\frac{1}{2}$	1 $\frac{1}{18}$
14. due to him as excess (for) arrears		1.....
15. remainder, excess (for) arrears		.....

Below, at A, entries commencing with  have been begun in a reverse direction; these are in faint black ink.

l. 3. I imagine that the    are "extras" over the annual income, due to the   , "arrears" of former years. The latter word occurs twice in *B. H. I.*, Pl. viii.A,            , "(I brought all their produce to the king's house and) there were no arrears due from (or to?) me in any of its offices";                                        

                                                            

                                                            

                                                            

                                                            

                                                            

  

entries, Pl. xviii. 13, Pl. xix. 5, 8, together on this plate.

None of the entries in this column appear to recur in the parallel lists.


# KAHUN, VI. 20. Verso.

[Pl. XVIII., ll. 26-37.]

For the description of the papyrus and the contents of the *recto* see above, p. 44

26. .... given to Per-Benbent	5 hekat
27. .... of the hound	5 hekat
28. .... given to the enclosures (?) south of the canal	5 hekat
29. .... the upper enclosure (?), brought by the superintendent of ..... Renefsenb	20 hekat
30. .... the enclosures (?) of the south, brought by A .....	10 hekat
31. .... <i>nemsy</i> .....	
(Blank space.)	
32. .... of <i>nemsy</i> .....	10 hekat
33. .... to the upper enclosure (?)	10 hekat

&c., &c.

l. 28. Several  are mentioned in this and the two following documents; I take them to be enclosed places, in which the labourers lodged and where their stores were kept.

# KAHUN, VI. 22.

[Pl. XVIII., ll. 38-41.]

Strip,  $5\frac{1}{2}$  in. = 14 cm. wide  $\times$  3 in. = 7.5 cm. high. This fragment has been torn from a papyrus of accounts and been used for a memorandum. Left end imperfect.

*Recto*.—Memorandum, written across the horizontal ruling.

*Verso*.—Blank.

*Recto*.

38. Year 44, 2nd month of Harvest (Payni), day 26
39. Given to remain in the enclosures (?) south of the canal (?) .....
40. Committed to the scribe of Hetep-Useratesen, deceased, User[atesen's son Khety (?)] .....
41. Communication: other things are brought to .....

l. 38. Date of Amenemhat III.

l. 40. *sip* without determinative, as usual, cf. Pl. xxx., l. 42, Pl. xxxvii., l. 20.

Perhaps the same scribe as in Pl. xv., l. 16.

l. 41. *swd' ib*, see note on Pl. xxvii., l. 1.

This memorandum was probably a kind of invoice of things despatched, with an additional message to the recipient at the end.

# KAHUN, VI. 2.

[Pl. XVIII., ll. 42-48.]


Fragment of account,  $4\frac{1}{2}$  in. = 10.5 cm.  $\times$   $4\frac{3}{4}$  in. = 12 cm., found with others pasted on the back of the Medical Papyrus, to strengthen it (see above, p. 5).

*Recto*.—Traces of accounts.

*Verso*.—Account.

*Verso*.

42. .... for the] labourers dragging stone: Hetep-Useratesen.
43. .... 25 pieces put to remain in the enclosure (?) of this estate .....
44. .... 321 sacks, brought from the marshes of salt.
45. .... 50 sticks brought from the treasury, given to the enclosures (?)
46. .... 6, 10 pieces.
47. .... of the ..... given to the enclosure.
48. .... 15, from the *im s* of the *kherp kit*, Renefsenb.

l. 43.  (?).

# KAHUN, VI. 10.

LIST II.

[Pl. XIX., ll. 1-62.]

1. Amount of goods taken in the draft ..... by the scribe Het .....
2. Southern corn *hekat*
3. *Besha* *hekat* .....  $\frac{1}{32}$ ...
4. Dates *hekat* ...  $\frac{1}{8}$  ...  $\frac{1}{3}$  *ra*.
5. Meal *hekat* ...  $\frac{1}{32}$ , 2  $\frac{2}{3}$  *ra*.
6. Carob beans *hekat* in *hebent* .....


7. <i>Ud</i> -fish	<i>hekat</i> .....	
8. Lotus-fish	<i>hekat</i> ... $\frac{1}{4}$ , $\frac{1}{8}$ , $\frac{1}{32}$ , $3\frac{1}{8}$ <i>ra</i> .	
9. "Striker" (?) fish		
10. Loaves, armful (?) of partaking	} in an Amam	
11. <i>aadet</i>		
12. <i>herer</i> (?)		
13. <i>adt</i> (?)		
14. Implements of carrying (?) , fitted out		1
15. Case of .....		1
16. Sont-wood quiver		1
17. Closed case (of wood)		1
18. its contents		
19. Arrow (?) .....		1
20. Skin, new roll of 7 cubits		1
21. old		1
22. Incense balls		20
23. Ink packets		10
24. Sont-wood palette, fitted out		1
25. Stones for erasing (?)		1
Col. 3.		
26. .... for sealing		1
27. Seal		2
28. Lapidary stone		...
29. Mallets (?) (of wood)		...
30. .... <i>du</i>		
31. .... <i>yt</i>		
32. Small box		
33. its contents		
34. gold, first quality	"face"	
35. <i>Hesmen</i>	"ring"	
36. Copper	ingots (?)	
37. Stibium	packet	
38. ....		
39. Flax (?)		10
40. Arrow (?)		4
41. <i>Dena</i>		1
45. [ <i>Nebe</i> ]-s-wood (?) walking-stick (?)		3
47. Hoe		4
Col. 6.		
50. Hair <i>neba</i> -wig (?)		20
51. <i>bebut</i> -wig (?)		2
52. <i>Sma</i> (?) of amulet (?)		2
53. Pebble .....		1
54. .... arrow (?)		
55. ....		
56. Seal of a woman		1
57. Skin .....		6
58. Lumps of clay (?)		18
59. Rushes (?)		100


A date and heading, ll. 60-62, followed here, but this page is unfortunately all torn away.

The classification of the objects in these lists often gives some idea of their nature; but the greater part of the words are at present unrecognizable and unknown.

ll. 10 *et seqq.* Cf. Pl. xx., ll. 11 *et seqq.*


—(?) may indicate that the length of the loaf was a cubit. Or, cf.  $\frac{\Delta}{\nabla}$  *rmn* or '(?)', *Siut*, Tomb I., l. 308.

 is often used in connexion with offerings: e.g. *Paheri*, Pl. vii., *sm' iht nb nfr*, over person seated at a table of offerings.

l. 14. Read possibly  (?), but this is very doubtful.



l. 15. *dmryt* (?),  $\tau\omega\mu\epsilon(\tau)$ , "bag."


l. 20. Cf. L. D., iii., 32, l. 23, for '*rt nt dhr*'.


l. 21.  is, of course, *ist*.


l. 22. *sntr*, "incense," possibly served as gum for fixing papyri together.

*p:d* = *p:d* of *Westcar*.

l. 24. In Pl. xx., l. 25, we have '*pr* for *db*', and the latter seems due to a confusion of  with .

l. 25.  $\Delta_{|||}^{\circ}$ , Pl. xx., l. 28; cf. *Ebers*, Gloss., and above, Pl. ii., l. 14, which suggests that the god *Spdw* or his symbol was a pebble of the local stone. For  cf. *Tdtb*, 129, 5. I imagine these  $\Delta_{|||}^{\circ}$  to be scraping-stones for cleaning papyrus and leather.


l. 29. Cf. Pl. xx., l. 31, where the reading is clear and the determinative .

l. 32. Cf. Pl. xx., l. 32. A  containing clothes is figured, *B. H. I.*, Pl. xiii. (the name on p. 38).

l. 35. *hsmn*; for this metal cf. CRUM and ERMAN in *A. Z.*, xxx., pp. 30 *et seqq.*

*skw* (?), for which root see BR., *Wtb*. The word is likewise imperfect in Pl. xx., l. 35.


l. 36.   (?).




l. 37. *msdmt*  (?).



In Pl. xx., l. 37, we have *rf*, for which *kraft* here seems incorrectly substituted. Cf. note to l. 23.


l. 39. Cf. Pl. xx., l. 18 (?).


l. 45. Cf. Pl. xx., l. 43.  *paaxillus* (or can it be crutches?).

l. 47. Cf. Pl. xx., l. 45, and   , *Pap. Anast.*, ii., 7, l. 1.




ll. 50-52. Cf. Pl. xx., ll. 48-50.

Both *nb* and *bb* are connected with the idea "circular," so perhaps "curly."

The  is probably a stone amulet.

l. 53.  *mh n wsh* is a possible reading.

l. 58. The translation is of course conjectural.

l. 59. If    is the reading, the same plant is found amongst the products of the *Sekhet-Hemat* in *Pap. But.*, l. 1. It was also the name of Sanehat's domain. Can it mean palm-leaves?

#### KAHUN, VI. 15.

[Pl. XIX., ll. 63-76.]

Lower part of sheet; length, 9½ in. = 24 cm.; height, 6 in. = 15.5 cm. Very thin.

*Recto*.—After 8 inches blank, beginnings of six lines, apparently not names (not published).

*Verso*.—After 4 inches blank, a dated list.





#### *Verso*.

63. Year 43 (?), second month of Winter (Mekhir), day 1
64. Name-list of *shaiyâlin* and absentees (?) of Hetep User[tesen ..... employed on the]
65. works of Ankh·Amenemhat, living for ever to etern[ity: who are at the charge of (?)]
66. the *Uart*: Year 43 (?), Mekhir and Phamenoth
67. the *nâzir*, Usertesen's son, Khety  
(called) User[tesen] (?)...
68. the *kâtib*, Sent's son, Senbef (called) Senbef.....
69. the *reiyis*, Sat·Sebek's son, Usertesen·ankh  
(called) Senbef.....
70. ....'s son, Kha·[kheper]·ra·Senb
71. ....nef's son, [I]n·heb
72. ....son, I[nh]eb

Compare with this document VI. 21 on Pl. xiv.

ll. 63, 66. Read perhaps better, "Year 45." The numerals 5 and 3 often are closely alike in hieratic, see note to Pl. x., l. 4.

l. 65. For Ankh·Amenemhat, see below, Appendix B.

ll. 69 *et seqq.* The marks before and after the names are difficult to interpret.  may be , corresponding to   in the heading.

#### KAHUN, VI. 11.

[Pl. XX., ll. 1-51.]

Sheet; height, 12 in. = 30.5 cm.; width, 9½ in. = 24 cm. Pale and in good condition; left-hand edge frayed. For writing the *recto* the papyrus was folded across the middle, but below the middle for the writing of the *verso*; this is shown by the spacing of the lines and by the cracks. The top end of the roll has been burnt on one side, making three gaps.

*Recto* and *Verso*.—Inventory, writing in black only.

#### *Recto*.

##### Upper half of col. 1.

1. Amount of goods taken in the draft of .....
2. Southern corn ... double *hekat*
3. *Besha* ... "
4. Dates 3 (?) "
5. Meal 1 (?) "
6. Carob beans 1(?)½ "
7. Southern corn (for?) rations 7½ "
8. "Striker" (?) fish 50 fishes
9. *Ud* fish 20 double *hekat*
10. Drink-water fish 1 *hebent*

##### Upper half of col. 2.

11. An *ama*, its contents
12. Bread *meh*(?) *n smat* 2
13. *audt* 12
14. new *art* (?) 1
15. *hedt* (?) 1
16. Implements of carrying (?) fitted up
17. *Ah, sunt* 2, *meter* 2(?), Total (?) 4
18. Flax bundle 10
19. 2 *hekat*

## Lower half of col. 1.

20. Closed case (wooden)	1
21. its contents	
22. <i>Sunt suau</i>	1
23. Skin, new roll	
24.     old roll	
25. Palette fitted up	
26. Ink, packet	
27. Incense, ball	
28. Stones for cleaning papyrus	
29. Seal .....	


## Lower half of col. 2.

30. Lapidary stone	1
31. Mallet	2
32. Small box	
33. its contents	
34. Gold, first quality, "head"	
35. <i>Hesmen</i> , ring .....	1
36. Bronze, ingots .....	
37. Stibium, packet	1
38. <i>Kenyt</i>	1 <i>henu</i>

## Verso.

39.	2
40.	1
41.	2
42.	1
43. Pegs (?)	3
44. <i>Henen</i> -hoe	6
45. <i>Aknu</i> -hoe	2
46. a <i>demayt</i>	1 worked with leather
47. Quiver, full, new (?)	1
48. Hair, wig <i>aba</i> (?)	20
49. <i>bebyt</i>	2
50. <i>Sma</i> -stone	2
51. Oil of <i>baku</i>	1 ( <i>henu</i> ?)

This list is very closely similar to that on Pl. xix.; in some places it seems to be more correctly written.


ll. 2 *et seqq.* Apparently use is here made of the double *hekat*, but the amounts named in the last list do not at all confirm the evidence of the signs  here: perhaps the double *hekat* was in reality the unit in that list also, though it is there simply called *hekat*.

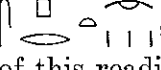
l. 10. The "drink-water" fish was probably some highly salted and spiced preparation in-


ducing thirst, 1 *hebent* ( $\frac{1}{4}$  *henu*) of which was an ample supply. Is it possible that *swri mw* has been corrupted to *ssnw* in the previous list, Pl. xix., l. 8?

ll. 17-19 were very likely added in after the rest of the page was filled: cf. especially the position of the "flax" entry in the previous list, Pl. xix., l. 39.

l. 19. It is doubtful to what this entry refers, unless it be really a continuation of l. 10.

l. 36. The sign transcribed  is not very certain.

l. 42. On the collotype we seem to read , but the original does not admit of this reading.

l. 44. Cf. the value *hn* of .

l. 48. This papyrus being more correctly written than the preceding, may give a truer form than the *nb* which we there find in Pl. xix., l. 50.

l. 50. Or *bšw* (?).

## KAHUN, XIV. 1.

[Pl. XX., ll. 52-58.]

Fragment, found alone; length, 3 in. = 7.5 cm.; width, 4 in. = 10 cm.

*Recto.*—Fragment of account, written in red and black.

*Verso.*—Blank.

52. Contributions (?), Hetep·Usertesen, living

53. .... the chief .... of this city

55. .... Usertesen, living for ever to [eternity]

The interest of this fragment lies in the fact that it was to all appearance written in the lifetime of the king for whom Hetep Usertesen was built. It is the earliest dateable fragment of papyrus from Kahun (Appendix A).

l. 53. Read ...     .

## KAHUN, XXII. 1.

[Pl. XX., ll. 59-63.]

Small sheet; length, 6 in. = 15 cm.; width, 3 in. = 7.5 cm. Firm and well-preserved.

*Recto*.—Short list.

*Verso*.—Blank.

- 59, 60. Scribe of frankincenses, Hera *menu* measures  
 61. *Khesayt* of Meza Bes-jar  $\frac{1}{2}$  = (?) 1  
 62. Lotus-water Bes-jar  $\frac{1}{2}$  = (?) 1  
 63. Lotus of offering hekat  $\frac{1}{4}$  = (?) 1 *neshu*

The character of the script suggests a late date, perhaps even as late as the beginning of the XVIIIth Dynasty.

l. 59. *mnw*, probably =  $\frac{\text{wavy line}}{\text{wavy line}} \times \text{ø}$ .

l. 60. *sš n 'ntiw*; cf. the blundered titles, *Cat. Ab.*, 898, which indicate something of the same kind.

l. 61. The same ointment, Pap. Ebers, xxxiii. 21.

l. 62. There seems no doubt of the reading *sšn*, the  $\square$ , however, has entirely gone.

l. 63. *hnkyt* is of course  $\frac{\text{wavy line}}{\text{wavy line}}$ , often occurring on funerary stelae with *mrht*, "oil," and *rnpt*, "flowers."

*nšw*. This measure occurs again below, Pl. xxx., l. 47. I do not know how to read the determinative. Cf. the peculiar word  $\frac{\text{wavy line}}{\text{wavy line}}$  connected with garden-keepers in *Una*, l. 9.

## KAHUN, XIII. 1.

[Pl. XXI., ll. 1-14.]

Fragmentary sheet; edges at top and sides preserved. Width, 13 in. = 33 cm.; height, 10½ in. = 27 cm. The full height is not shown in the autotype plate; the lower part of the sheet being blank, this portion was cut away before mounting.

*Recto*.—Account of land, written in black and red ink.

*Verso*.—Blank.

*Recto*.—ACCOUNT OF LAND.

	[Land arura]		
	[arable]	[garden]	[Total]
1. Year 26, 4th month of Harvest (Messori), day 2.			
2. Balance sheet of land of the uab in charge of the corps, ..... <i>tut'er'au's son, Hera</i>			
3. Number of workmen going out?: enumeration of the Year 33, the workmen therein, $8\frac{1}{2}$ arura, $1\frac{1}{2}$ arura, 5 men	42½	7½	50
4. Due to him of land of offering, at 1 arura to 1 workman	5		5
5. Total	47½	7½	55
6. Paid to him from amongst this list			
7. Land of <i>She Sebek</i> : irrigated land (?) south of the lake of King <i>Kha'kau'ra</i> , deceased, which is on the south side of the farm (?) of <i>Ay</i> (?)			
8. north of what was given him for a garden .....	30		30
9. Territory of ..... irrigated land (?) ... south of <i>Hetep'Usertesen</i> , deceased, north of .....	[20 (?)]		20
10. Total	[50 (?)]		50
11. What was given to him for a garden [by (?)] king <i>Nemaat'ra</i> , living for ever to eternity in <i>Hetep'Usertesen</i> .....			
12. Land of <i>She Sebek</i> [irrigated land (?) south (?)] of the lake of King <i>Kha'kau'ra</i> , deceased, which is in <i>She'ui</i> [and south?] of what was given to him [for the workmen, &c.]			
13. [north of] this lake ..... in <i>She'ui</i>	.....	[3]	[3]
14. Territory of .....	.....	[2]	[2]
[Total]			[5?]



it must have occurred again in l. 14. This place, at any rate, was near to Hetep·Useratesen.

l. 11. This is the heading of a new category, the ground given for plantations, apparently in the same two localities as the other (arable?) land. The 5 *aruras* (nearly  $3\frac{1}{2}$  acres) still due on the account would be amply sufficient for two plantations.

l. 12. "the two islands" as a place-name. The above Sebekhetep was and in Ptolemaic times we meet with (sic for ) as the name of Dimeh.

Perhaps should be inserted after *iwš*.

#### KAHUN XIX. 1

(wrongly labelled VI. 24 on the autotype plate).

[Pl. XXI., ll. 15-19.]

Triangular fragment of strong papyrus with frayed edges; width,  $3\frac{1}{2}$  in. = 9 cm.; height,  $2\frac{1}{2}$  in. = 6.5 cm.

*Recto*.—Traces of writing.

*Verso*.—Land measures.

#### *Verso*.—LAND MEASURES.

15. ...  $\frac{1}{2} \frac{1}{4}$  *arura*
16. ...  $\frac{1}{3}$  *arura*
17.  $5 \frac{1}{2} \frac{1}{4}$  *arura*, 8 cubits
18.  $6 \frac{1}{2}$  *arura*, 7 cubits
19.  $8 \frac{1}{2} \frac{1}{4} \frac{1}{8}$  *arura*,  $10 \frac{1}{2} \frac{1}{4}$  cubits

#### KAHUN, VI. 24

(wrongly labelled XIX. 1 on the autotype plate).

[Pl. XXI., l. 20.]

Fragment with burnt edges, coarse;  $3\frac{1}{4}$  in. = 9.5 cm.  $\times$   $1\frac{1}{4}$  in. = 3 cm.

*Recto*.—Land measures.

*Verso*.—Traces of numerals.

#### *Recto*.—LAND MEASURES.

20.  $\frac{1}{2}$  *arura* (?),  $5 \frac{1}{2} \frac{1}{4} \frac{1}{8}$  (?) cubit

The same fractions were used for the linear as for the *arura*, cf. *P. S. B. A.*, xiv., 410. I am not sure that is the correct transcription of the symbol for  $\frac{1}{2}$  *arura* at so early a period, but is its name at Edfu.

#### KAHUN, XVI. 1.

[Pl. XXI., ll. 21-33.]

Fragment of firm and very pale papyrus in good condition. Original top edge remains. Length,  $10\frac{3}{4}$  in. = 27 cm.; height, 8 in. = 20 cm.

*Recto*.—Account, in black and red ink.

*Verso*.—Ruled only.

21. Summary of these	A	Southern corn, hekat
22. The <i>nâzir</i> , Sa·Sebek	moored	892 $\frac{1}{2}$
23. The <i>nâzir</i> , Pepa·nekhen	the <i>sahu</i> (?)	537 $\frac{1}{2}$
24. The <i>nâzir</i> , Sat(?)·kheper	neter	520
25. The <i>mer khut</i> , Ambu	Iusenb	239 $\frac{1}{2}$
26. The <i>mer u</i> , Nebsekhtu		440
27. The <i>sahu</i> , Nenkhemsen		368
28.  The <i>uab her sa</i> , Ur·neb's son, Senbetfi		1020
29. Total		401[6 $\frac{1}{2}$ ]
30. Amount of annual taxation (?) of what was given for the fraternity (?) which was in the territory of .....		5000 (+)
31. [Paid (?)] from amongst this account		4000 (+)
32. [Remainder that is to be] given		.....
33. ....		.....

l. 24. Can this be intended for ?



l. 25. In *B. H. I.*, xiii., *mer u* and *mer khut* are successive, while in *El B. I.*, xxvii., takes the place of *mer u*.

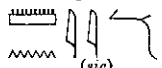
ll. 26, 27. For the names see LIEBLEIN, 1803, 1638.

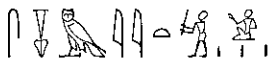
l. 28. perhaps signifies that he measured the corn, .

l. 29. The sum works out quite correctly.

The only doubtful point is whether there was  $\frac{1}{2}$  in l. 28, giving  $6\frac{1}{2}$  or 7 in the total.

A. The reading is doubtful; read  (?) but  is quite differently formed in l. 27.

Cf.  in *Siut*, Tomb I., l. 267.

l. 30. Apparently the  of Berl. Pap., ii., l. 190, who are evidently a kind of partners with a *sšm* or "leader."

KAHUN, III. 1.

OFFICIAL JOURNAL.

[Pls. XXII., XXIII.]

The greater part of this papyrus, namely fragments A, C, and D, was found as a narrow band,  $4\frac{3}{4}$  in. = 12 cm. broad  $\times$  38 in. = 97 cm. long. This band was made up of three pieces of a large journal of accounts, glued together at the edges without regard to their proper sequence. It was evidently intended to be cleaned and re-used for a long literary or scientific text. The fine papyri supplied to the scribes of the administration were doubtless, after being well used, defaced and employed for ordinary purposes; and it was found much more convenient to write long and continuous texts on strips a few inches wide. The journal was probably about 14 inches high, and had been divided longitudinally into three narrow strips (see especially the *recto* of D).

The fragments which composed the band are now separated, and numbered A, C, and D. Some other fragments belonging to the same or to similar papyri were found amongst the *débris* of Lot III.

The following is the list of the fragments:—

- A. L.  $26\frac{1}{2}$  in. = 67 cm.; H.  $4\frac{3}{4}$  in. = 12 cm.  
*Recto*, in four pages, viz. pp. 1, 2, on Pl. xxiii., and pp. 3, 4, on Pl. xxii.  
*Verso*, right-hand edge gummed, fol-

lowed by name, Pl. xxiii., then a blank space 12 in. = 30 cm., followed by accounts, Pl. xxiii., to the left-hand end, which is also gummed.

- B. L.  $5\frac{3}{4}$  in. = 14.5 cm.; H.  $4\frac{3}{4}$  in. = 12 cm.  
*Recto*, Pl. xxiii. *Verso*, Pl. xxii.  
 C. L.  $2\frac{3}{4}$  in. = 7 cm.; H.  $4\frac{3}{4}$  in. = 12 cm.  
*Recto*, Pl. xxii. *Verso*, Pl. xxiii.  
 D. L. 9 in. = 23 cm.; H.  $4\frac{3}{4}$  in. = 12 cm.  
*Recto*, Pl. xxii. *Verso*, Pl. xxiii.  
 E. L.  $1\frac{3}{8}$  in. = 3.5 cm.; H.  $1\frac{3}{8}$  in. = 3.5 cm.  
*Recto*, Pl. xxii. *Verso*, traces only.  
 F. L.  $1\frac{1}{2}$  in. = 4 cm.; H.  $2\frac{3}{4}$  in. = 7 cm.  
*Recto*, traces only. *Verso*, Pl. xxii.

Of these, A, D, E, F are from the bottom half of the sheet, and show the lower edge (top edge on *verso*); B and C are from the middle. None of the fragments shows the top edge. E and F are separate fragments, although on the collotype plate they may appear to be united. All are firm and in good condition.

The dates met with on the different fragments are as follows:—

- A, *recto*, p. 4. Year 34, Pakhons 20, 21.  
*verso*, p. 1. „ 22.  
 „ p. 2. „ 23.  
 C. „ 24.  
 E. Year 36, Messori.  
 F. Year 15, Phamenoth 21.

Probably therefore E and F, though written in a very similar hand on the same kind of papyrus, belong to different documents from A and C.

A. *Recto*.

Page 3

(for pp. 1 and 2 see Pl. xxiii., ll. 24 to end).

[Pl. XXII., ll. 1-9.]

It seems impossible to arrive at a connected translation of the first of these lines, the upper part of the page being lost.

ll. 1-5 are written in black ink.

1. bear witness (?) if it be that (?) ..... the old-man's-staff. He ought to
2. come ..... the old-man's-staff [ought to take (?)] what belonged to him
3. by the law of the South-country (?) when the ..... had departed (?) and placed? themselves? in their villages
4. without coming to do their tasks justly (?) ; reports it
5. the servant here ; let there be (?) a communication as to it ; one shall (?) do what one shall command him. It is a communication thereon.

ll. 6-9 are written in red ink.

6. Let be known all that is commanded and all that is said as to it in order not to cause any to come to
7. the Residence. If be well all that is said as to it, why then the *wazîr* sendeth
8. his [messengers?] to them, to bring them (?) quickly ; and when they arrive
9. why then he shall be obeyed (?) in going thither (?) .

These must be abstracts of a communication and the reply, the latter, ll. 6-9, being written in red ink. Cf. letter and reply on one sheet, in black and red, Pap. VI. 8 in Pl. xxxii.

The subject of the communication seems to be that certain people are lingering in their different homes instead of coming to their work. The writer asks for instructions how to proceed, and promises compliance. The instructions given in reply are to ascertain what orders had been given and what had been said in the matter, and to prevent the injured party from coming to the Royal Residence to state his grievance. If all is right, then the *wazîr* will send to fetch the people at once. The writer of this reply is perhaps the secretary of the *wazîr*. The last line is obscure.

Page 4.

[Pl. XXII., ll. 10-16.]






10. Total 6, paid 3, remainder 3
11. Year 34, 1st month of Harvest (Pakhons), day 20,
12. Year 34, 1st month of Harvest (Pakhons), day 21,
13. Arrived the *sahu*, Senba, who was conveying ..... in the *mat* boat of the sailor Kam (?)
14. brought in this *mat* boat ..... *khar*-sacks, 100.

15. Arrived the *sahu* Nebart in the *bau* boat, of the sailor Kemtu, upon a mission.


16. Kha (Usertesen) *khar*-sacks, 100.









l. 11. The date is probably not too high for the reign of Usertesen III. It is impossible, however, to say whether this waste journal is of the time of Usertesen III. or of Amenemhat III. The papyri in Lot III. are mostly of the age of Amenemhat IV.

l. 13. I cannot venture a guess as to the reading of the material composing the freight.

  is fem., see Pl. xxxiii., l. 12, yet here we have . With Kam we may compare the frequent name  .

l. 15. The name Kemtu occurs in LIEBLEIN, 456, for a woman.



l. 16.  is presumably an abbreviation for Kha Usertesen ; cf. Pl. xxiii., l. 18, and Appendix A.





Here we have  standing for the   in l. 14. For *h'r* = 20 *hekat*, cf. *P. S. B. A.*, xiv., p. 421. *Siut*, Tomb i., l. 292, probably also furnishes another example, although at one time I thought it different. Probably the later  of 16 *hekat* also reads *h'r*. In *MAR.*, *Mon. Div.*, xl., l. 15, we have    , evidently = sacks for loading corn on asses.

E. Recto.

[Pl. XXII., ll. 17-19.]

17. Year 36, 4th month of Harvest (Messori)
18. works on this day .....
19. [brought] from the sailor .....

l. 18. Perhaps  should be read for .

l. 19. There seems little doubt about this   or the still more abbreviated form in ll. 13 and 15. The title occurs also in *Bul. Pap.*, no. 18, Pl. xxx. In l. 37, below, we have  , see note on Pl. xii., l. 5.

F. *Verso.*

[Pl. XXII., ll. 20-24.]

20. Year 15, 3rd month of Winter (Phamenoth), day 21  
 21. expenditure (?) of spelt .....  
 22. The *nâzir*, Tehuti'nekht  
 23. Atef'nekht  
 24. Sebek .....

l. 20. The numeral 15 is quite certain, but perhaps we may correct it to 35, to agree with the other dates.

ll. 22-24. The title *nâzir* belongs to all three persons.

D. *Recto.*




























[Pl. XXII., ll. 25-36.]

These dates and figures evidently recorded the daily consumption, or output, or receipt of materials, possibly of bricks, &c., during one month, of which the last twelve days remain on the fragment: allowing for the 18 days lost, a heading to the table, and a blank edge at the top, we see that two-thirds of the height is missing, the sheet having been divided into three equal strips. As pointed out above, we have remains of only two of these strips.

C. *Recto.*

[Pl. XXII., ll. 37-48.]

37. Came the attendant Senb to Hetep·Useratesen .....  
 38. Given to him for rations of day 20 .....  
 39. Division of the plots of land which are on the  
     [east (?)] bank  
 40. obtaining recovered-land (?) upon [this] bank  
 41. [Kha] Useratesen, deceased, length cubit [40 (?)]  
 42. [Hetep] Useratesen, deceased, [80 (?)]  
 43. Total [120 (?)]  
 44. Year 34, 1st month of Harvest (Pakhons), day 24  
 45. [given to ?] the *shaiyâlln* of this city, placed in the  
     store .....  
 46. Year 34, 1st month of Harvest (Pakhons), day 25  
 47. Came the chief scribe, Amenemhat·Senb .....  
 48. ....


l. 38.                             









## Page 2.

14. 1st month of Harvest (Pakhons), day 23	
15. apportionment of plots which are on the east(?) shore.	
16. allotments allotted (?) on this shore	120
17. Hetep·Useratesen, deceased prime, cubit	40
18. Kha·Useratesen, deceased	60 20
19. Hetep·Useratesen, deceased	26 $\frac{2}{3}$
20. Kha·Useratesen, deceased	40 13 $\frac{1}{3}$
21. Hetep·Useratesen, deceased	13 $\frac{1}{3}$
22. Kha·Useratesen, deceased	20 6 $\frac{2}{3}$ up to one man to 25 aruras

l. 12. Or read , which better fits the hieratic.

l. 13.  is, of course, an abbreviation for *hrwt*·; cf. Pl. xvii., l. 3, note. The total of 55 may have some connexion with the numbers in the third column of Pl. xxii., l. 50 *et seqq.*

ll. 17-22. The 120 plots (?) are divided into three portions in the proportion of 3 : 2 : 1, and of each portion Hetep·Useratesen has  $\frac{2}{3}$ , and Kha·Useratesen  $\frac{1}{3}$ .

The word  probably indicates the quality of the soil.  must be short for  in the corresponding passage, Pl. xxii., l. 41; and it may mean "cubit of land" (1 × 100 cubits, *P. S. B. A.*, xiv., 419), and that each plot is one "cubit of land," but it is altogether difficult.

l. 22. The note is very cursive, but agrees closely with Pl. xxi., l. 4.

## A. End of Verso.

[Pl. XXIII., l. 23.]

23. Senb.

This name is written in large characters, apart, near the end of the long piece A. Perhaps it is the name of the scribe who kept these accounts.

## A. Recto, pp. 1, 2.

[Pl. XXIII., ll. 24-40.]

## Page 1.

The remains of this page consist of figures

only, in four columns; the figures in the third column may indicate *aruras* or cubits.

## Page 2.

36. Total	116511 <sup>(?)</sup>
37. Particulars of these	
38. Bricks of 5 palms	23603 <sup>(?)</sup>
39. Remainder, bricks of 6 palms	92908 <sup>(?)</sup>
40. <i>under the hand of the za'n'satu, Senbef</i>	

For pp. 3 and 4 see Pl. xxii., ll. 1-16.

ll. 38, 39. The bricks of the pyramid of El Lahûn (Illahun) are  $16\frac{5}{8} \times 8\frac{3}{8} \times 5\frac{1}{8}$  in.; *Vyse, Pyramids*, iii., 81. Those of the pyramid of Hawara are  $17\frac{1}{2} \times 8\frac{3}{4} \times 5\frac{1}{2}$  in.; *l.c.*, p. 83. Those of the southern brick pyramid of Dahshur are  $15\frac{1}{4} \times 7\frac{3}{4} \times 5\frac{1}{2}$  to  $13\frac{1}{2} \times 6\frac{1}{2} \times 4\frac{1}{2}$  in.; *l.c.*, p. 70; northern brick pyramid,  $16 \times 8 \times 4\frac{1}{2}$  to  $5\frac{1}{2}$  in.; *l.c.*, p. 62. These large bricks seem to have been used only for the pyramids. The mould found at Kahun and the bricks of the houses measure only  $11\cdot2 \times 5\cdot6 \times 3\cdot4$  in.; *Kahun*, p. 26.

5 palms would give about 15 inches, 6 palms 18 inches.

l. 40. For this title cf. *MAR., Cat. Ab.*, no. 635, also 627, &c. He was perhaps the superintendent of the brick-making.

The column of figures is almost washed out: I have restored it in part by conjecture.


## KAHUN, XLI. 1.

[Pls. XXIV., XXV.]

## DANCERS AT FESTIVALS.

Fragments of a sheet; height about 12 in. = 31 cm.; thin and dark. Portions of three leaves remain; the first two seem to have been 14 in. wide, of the third leaf only  $2\frac{1}{2}$  in. remain. The writing is upon both sides, but that on the *verso* forms only a narrow band at the top.

The translation of the whole is given in the accompanying plate, which also shows the tabulation.

From the reference to the feast of  it is clear that the papyrus recorded the attendance of dancers and singers at the festivals in a temple of Usertesen II. at Illahun. On the *recto* we have the extreme end of one table and nearly the whole of another; on the *verso* there is another brief table. The two latter tables both refer to the 35th year of some king, and so presumably did the first.

On examining the most complete table, Table 2, we find it contains the names of sixteen persons, grouped under various mutilated headings, but all apparently dancers and singers. In the rest of the table, horizontally in line with these names, are dots beneath the names of festivals, the festivals being grouped according to the months in which they occurred. This was evidently the plan upon which all three tables were drawn up, and from the fragment of Table 1 we see that they ended with a summation of the attendances, and, I think, a record of absences, or of days of illness. It will be noted that each group of persons has its own list of festivals which those persons were expected to attend.

TABLE 1.

The position of the uppermost fragment only is quite certain; the other fragments are placed conjecturally, but with care, and are probably in their right places, with the exception of fragment A, which may have belonged higher up in the same table, or should, perhaps, be removed to the extreme end of Table 2.

The remains of Table 1 refer to the extreme end of the year, and it is interesting to see from fragment A that the epagomenal days are grouped under the month Messori. Each of these days was a festival, and some other festival in Messori was named here, but is lost.

The totals of attendances for the year, of which few remain, seem to have been generally

32; this would give an average of nearly 3 per month. In l. 4, however, the total is only 3.

























 *ws* is difficult to understand. Perhaps it means "absent" or "ill," and probably   means that there were two absences from duty in the year. It is just possible that these signs belong to Table 2.

TABLE 2.

It is very unfortunate that the headings to the groups of names, and the names themselves, are so much mutilated. There are four groups, the first three (Pl. xxiv., ll. 2, 11, 19, [28]) are headed                        

(TABLE No. 1)

(TABLE No. 2)

[To face p. 60.]

[Mesori]					Total	ACROBATS	Year [35 Thoth]	New } beginning	Year }	Paophi	Athyr	Khoiak	Tybi	[Mekhir]	Phamenoth	Pakhons	Payni
[5 epagomenae]	[day 1]	[day 2]	[day 3]	[day 4]													
					8	ush ush	The Aam Kha'kheper'ra...[s son]	(called) same name (?)	(black)								
5.					32	.	Senb.....[s son].....senb										
					32	ush ush	Sent.....[s son Kha]'kheper'[ra]senb										
					32		SINGERS										
							Kha'kheper'ra	same name									
10.							Kha'kheper'ra'senb										
							(blank)										
					32		ACROBATS										
							The Aam	kheper'her'hob									
15.					32		Amen										
							SINGERS										
							Sat.....User[tesen...]										
							Sen t's son Kha'kheper'ra-senb										
							(blank)										
20.							ACROBATS										
							UNUTIU (?)										
							Mes'ra-woman Kaufi(?)'s dau. Usertesen'ankhu	Kaufi									
							Uh'sekhru's dau. Kha'kau'ra	Neb-pu									
							's son Kha'kheper'ra-senb	Kesu									
							[SINGERS ?]										
							nekht's son Kha'kheper'ra-mery										
							Kha'kheper'ra-senb										
25.																	
							[SINGERS ?]										
							's son Ameny										
							's son Kha'kheper'ra-senb										
30.																	

(A on Pl. xxv.) (on Pl. xxiv.) (black) (on Pl. xxv.)

(B on Pl. xxv.)

(all on Pl. xxv.)

(TABLE No. 3)

(blank)					Year 35 Thoth	New } Ah }	Year }	Half }	Month }	Day of ..... (?)	Phamenoth	Pharmuthi
SINGERS (?)												
35.	's son Usertesen	(called) Hera	.	.	.	.	.	.	.	.	.	.
	's son Kha'kheper'ra-Senb	Amenemhat	.	.	.	.	.	.	.	.	.	.

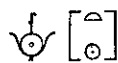
(on Pl. xxv.)

(on Pl. xxiv.)

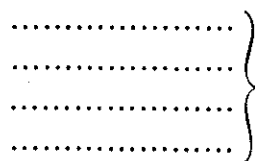
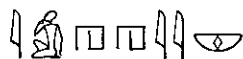


here tabulated are again uncertain. The festivals left are:

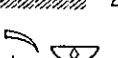
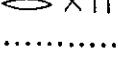
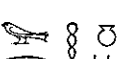
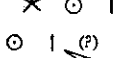
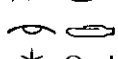
I. Thoth



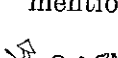
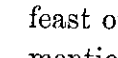
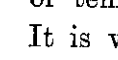
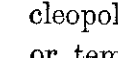
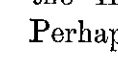
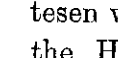
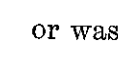
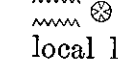
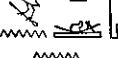
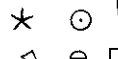
I.—V.



Perhaps  
4 lost.



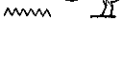
vi. Mekhir ?



vii. Phamenoth



viii. Pharmouthi



KAHUN, XVII. 3.

[Pl. XXV.]

Fragment, 13 in. = 33 cm. high  $\times$  9½ in. = 24 cm. wide, ruled for accounts.

*Recto*.—A column of writing down the middle.

*Verso*.—Blank.

This evidently is a table of the 30 days of a month, marked as ♂, "good," and ♀, "bad," and in three cases as ♂♀, i.e. mixed. The ♀ sign, "bad," is written in red. It is curious that there is no indication as to what month we are dealing with. The column seems quite isolated upon the sheet, having several inches blank on either side.

The Sallier papyrus iv., which contains an elaborate and interesting list of lucky and unlucky days, is preserved from ♂ to ♂♀, but our list does not fit to any month in that. The Sallier text marks days as ♂, "good," and ♂♀(?) or ♀♀(*sic*), "bad": the ♀♀, however, is evidently only a corruption of ♀, which occurs clearly on p. 2, but is gradually modified to ♀♀. Mixed days of good and bad in varying proportions are there ♂♂ 18/5 or ♂♂ 19/1.

KAHUN, IX. 1.

[Pl. XXVI., ll. 1-33.]

Sheet broken in two, probably 12 in. = 30 cm.  $\times$  8 in. = 20.5 cm. Rather coarse.

*Recto*.—Account of jars. Blank margins round the writing.

*Verso*.—Continuation of the above in a narrow column of writing down the middle.

*Recto*.

[ll. 1-22.]

1. Year 38, 4th month of Verdure  
(Khoiak), day 16

*Ba* remainder

2.	Amount of vessels that are to be made for tribute		<i>Kefa</i>	
3.	vessels <i>thenfet</i> 2 <i>des</i>	160	160	12
4.	<i>setha</i>	160	160	...
5.	<i>henu</i> 1 <i>des</i> (?)	...	1400	...
6.	.....	70		
7.	<i>pega</i>			
8.	<i>baza</i> 5			
9.	<i>apert</i> , large			
10.	<i>khefa</i>			
11.	<i>seshu-sesht</i>			
12.	what remain amongst these			
13.	<i>thenfet</i> <i>des</i> 2	100 +		
14.	<i>setha</i>	100 +		
15.	<i>henu</i>	.....		
16.	[.....]	.....		
17.	[ <i>pega</i> ]	.....		
18.	the <i>sahu</i> , <i>Nefermen</i>			
19.	the scribe ..... of the keeper of the granary, <i>Niy</i>			
20.	the potter (?) ..... <i>Kemniau</i>			
21.		<i>Nefertu</i>		
22.		<i>Khnemunekht</i>		


## Verso.

[ll. 23-33.]

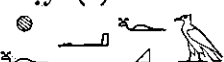
23.	What results up to Khoiak, 29	
24.	.....	150 (?)
25.	<i>setha</i> (?)	106 (?)

&amp;c.

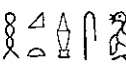
l. 1. This date is in all probability in the reign of Amenemhat III.


 contained  $\frac{1}{2}$  *hin* of fine oil, Harr., I., xxxix. 11.





l. 2. *krht*, cf. statue of Horemheb, l. 24 (Br., *Thes.*, 1078), "vessels." Metal vessels are included in the term. Five sorts are here enumerated.

*hfb* (?). In Bul., 18, we have a heading  *hfb ffb*, Pl. 40.


l. 3. *tnft*, cf. *xuoq*, *corbis*.

l. 4.  *Siut*, Tomb i., ll. 302, 304.


l. 5. *krht hnw* also in Harris, I., 19b, 16. In that instance they seem to have been made of clay from the side of the  canal that went by Heliopolis.


l. 7. *pgi*, probably the honey-measure ,  (see Br., *Wtb.*, Suppl. 472), which contained  $\frac{1}{4}$  *hnw*. In Pap. Bulaq, no. 18, where honey does not occur once, we often have , "sweetening," apparently in  *pgi* (?), see Pl. 14, &c.


l. 8. *bd* = *bd*, Br., *Wtb.*, Suppl. 464.

l. 9. Read *'prt*  (?). It may be the case to contain an *'h' n wdn 'pr*, "heap of food-offerings fully provided," Bul., no. 18, Pl. 30, &c.

l. 10. *Hf*, a substance of this name is frequently mentioned in Bul., 18, e.g. amongst the components of the above *'h*.

l. 11. This appears once in Bul. 18, Pl. 30, , also as part of the *'h*.

l. 12.  seems to mean "spare (?)" vessels.

l. 20. Read  (?), but this is very doubtful.

## KAHUN, LV. 8.

[Pl. XXVI., ll. 34-66.]

Fragmentary sheet; height,  $10\frac{1}{2}$  in. = 26.5 cm.; width,  $7\frac{3}{4}$  in. = 20 cm. Top and bottom edges remain; right-hand edge complete, left side destroyed. Thin and dark.

*Recto*.—List of dues: written in red and black ink.

*Verso*.—Journal of accounts: in red and black.

*Recto*.



[ll. 34-54.]








34.	Year 2, 4th month of Winter (Pharmouthi), day...
35.	Dues: services of the teacher .....
36.	the attendant (?) .....
37.	day 21 the <i>satu</i> (?) .....
38.	the <i>udeb</i> (?) of Horus .....
39.	day 23 the presenter of offerings (?) .....
40.	day 26 the teacher of ritual (?) .....

41. the counter of the cattle of the lord .....
42. Pakhons, day 3 the *udeb* (?) of Horus, Ha'ankhef
43. day 5 given amongst .....
44. day 1 given as .....
45. the royal priest, Makt
46. day 15 (?) the *udeb* (?) of Horus, Ha'ankhef *hekat* ...
47. day 16 the doorkeeper of the temple, Senbef "
48. day 18 the *udeb* (?) of Horus, Ha'ankhef "
49. day 20 given from amongst the payments "
50. day 21 the royal priest, Ankhef "
51. day 23 (?) the *udeb* of Horus, Ha'ankhef "
52. given from amongst ..... *hekat* 2
53. day 25 (?) the teacher .....
54. day 3 given from amongst .....
55. [the *udeb* of] Horus ...




l. 35. It seems as if this list recorded what was owing for the services of the priests.

l. 36. Cf. BR., *Aegyptologie*, p. 222, *Cat. Ab.*, 677, 1496.

l. 37. One is tempted to see here  , *Cat. Ab.*, 935, &c., "embalmer."

l. 38.  seems to be a title connected with sacred birds and animals: perhaps *udeb* (?) of the hawk would be a better translation. It occurs on the fragment of sculpture from Kahun, *Kahun*, xi. 15. In the Middle Kingdom we have   at Siut (Tomb I., l. 268) combined with  , apparently owing to the worship of Anubis of Rekrert, while at Beni Hasan it is combined with   owing to the worship of Pakhet of Speos Artemidos (*B. H. I.*, xxiv. B). It may be connected with the copulation of animals, cf. the title of the priest of Min of Panopolis, whose emblem was a hawk.

It is of course possible that the hieratic sign

is not to be read . It might stand for  or .

l. 39. A title that I cannot find elsewhere.

l. 45. A title not uncommon in the tombs of the Old Kingdom.

# Verso.

[ll. 55-66.]








		Southern corn	spelt (?)
55.		<i>hekat</i>	<i>hekat</i>
56.	.....		
57.	Epiphi 20	3 (?)	$\frac{3}{4}$
58.	21	1	1
59.	22	2	1
60.	23	3	1
61.	24	1 (?)	1
62.	29	2	2
63.	Mesori 3	5	5
64.	4	3	
65.	Mesori 20 men? dragging stone .....		1200
66.	22 men? brought by the scribe		1500

As usual, the amounts of "southern corn" are in red ink: see below, l. 17.

# KAHUN, VI. 12.

# Verso.

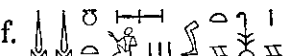

[Pl. XXVI<sup>a</sup>, ll. 1-18.]

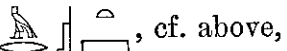
For a description of the papyrus and the contents of the *recto*, see above, p. 4. The present text is in three pages. The remains of the first page show the end of a tabulated list of provisions, the first heading being "beer des." The other two headings are quite uncertain: for   read perhaps  ; the third is hardly    (?).

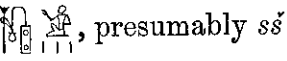
The second page is complete, the lower edge being original, and runs as follows:—


8. Year 1, 2nd month of Verdure (*Paophi*) day 26
9. Name list of the staff of the storehouse, who are upon
10. the free list (?) eating bread of this day.
11. The chief cook, Senbetfi. The chief cook, Senbef.
12. The scribe, Kumnef. The scribe's porter (?), Res.
13. The *sahu* under the hand, Sebek-hetep. The attendant Teta.




l. 9. Cf.  below, Pl. xxxv., l. 41, and , *Cat. Ab.*, 906, apparently meaning the staff of the temple of Abydos.

l. 11. , cf. above, Pl. xiv., l. 43.

l. 12. , presumably *ss n ddt*, cf. above, Pl. ix., l. 14, note.

, *MAR.*, *Cat. Ab.*, 627.

l. 13. i.e. , *Cat. Ab.*, 875.

The third page likewise is almost complete.

14. *Remaining upon the table (?)*

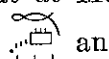
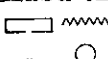
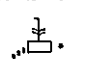
15. *Bat bread (of pefs)* 30 954

16. *Pat bread (of pefs)* 30 480

17. *Persen (of pefs)* 30 456

18. [Total] [1890]

The first column of figures gives the relative values of the loaves by indicating the number made from the *hekat* of meal or corn, a ratio which is expressed in the Rhind Pap., &c., by the word *pefs*: here, in each case, there were 30 loaves to the *hekat*, and the last 30 is written in red ink to show that the material of which *persen* was made was southern corn. The second column of figures gives the actual numbers of the different kinds of loaves.

DÜMICHEN, *Kal. Opferfestlisten*, p. v., proved that at Medinet Habu the *bat*-bread was made of  and the  of . See many instances like the present in Bul. Pap., no. 18, especially Pl. xv. and Pl. xxxv.

KAHUN, VI. 1.

*Verso.*

[Pl. XXVI<sup>a</sup>, ll. 19-22.]

For the description of this papyrus and the contents of the *recto*, see above, p. 5. The text is written on the back of the third page of the medical papyrus (Pl. vi.), left-hand lower corner.

19. Year 29, 2nd month of Verdure (Paophi), day 20  
20. .... hent, mother of the labourer dragging stones, Sa .....  
21. the scribe, Usertesen's son Khety, he says as to her: "This servant .....  
22. this labourer dragging stone [of Ankh ?] Amenemhat (?) .....

This little text is obscure, although complete except at the ends of the lines. It is, however, fortunate that we possess it, as it guarantees beyond question the early date of the medical text on the other side. Usertesen's son, Khety, was still scribe of the labourers sixteen years later, in the 45th year of Amenemhat III., see above, note to Pl. xiv., l. 8.

The memorandum may have been written in favour of the woman on the death of her son. In this connexion it will be remembered that it is generally, if not always, the mother's name that appears with the labourers in the lists on Pl. xiv., &c.

l. 22. The end of the line is unfortunately so faint and injured as to be almost illegible; but the reading given, after close examination of the original, is at least probable.

KAHUN, IV. 5.

[Pl. XXVI<sup>a</sup>, ll. 23-29.]

Fragment; width,  $4\frac{1}{4}$  in. = 11 cm. × height, 7 in. = 18 cm.

*Recto.*—Top part of an account.

*Verso.*—Blank.

Southern corn

25. 2nd month of Verdure (Paophi), last day 16 *hekat*

26. Ankh·Usertesen (deceased)

27. 75

28. 75

29.  $37\frac{1}{2}$


The last amount is of course one-half of those preceding it.

Lot IV. seems to be connected with the city of Ankh·Usertesen: see above, Pl. x.

KAHUN, VI. 13.

*Verso.*[Pl. XXVI<sup>a</sup>, ll. 30-48.]

For the description of this papyrus and the contents of the *recto*, see Pl. xv.

The text consists of a column of names, preceded apparently by the title , "nobles"; and on the other half of the sheet are some numerals written in a contrary direction, the sheet having been turned upside down. The numerals are not worth reproducing.

## PLATES XXVII.—XXXVII.

## LETTERS.

## A.—MODEL LETTERS.

WE have first to deal with a small collection of very short letters, evidently intended to be copied as an exercise. The more elaborate models of the Ramesside period are well known.







KAHUN, III. 2.

[Pl. XXVII.—XXVIII., l. 10.]

Sheet much broken. Height, 8 in. = 20.5 cm.; length,  $33\frac{1}{2}$  in. = 84 cm. There are joins of the leaves at  $\frac{1}{2}$  in. from right-hand end, and  $\frac{3}{4}$  in. from left: a join which must have existed half-way between them (at l. 15) is now not traceable, owing to breakage. Evidently the leaves were 16 in. = 41 cm. long.

*Recto*.—Palimpsest: traces in red and black ink, perhaps of accounts, written over with a collection of model letters.

*Verso*.—Blank.

The text begins in the middle of a letter which has been partly erased. By the side of (or upon) the last line of each letter one or two signs have been written in red: in Pl. xxvii., l. 2, there is , l. 6 , l. 12 ; Pl. xxviii., l. 3 , l. 6  (?). All these annotations are very similar: possibly they are intended for , meaning "another letter," variously corrupted. The writing throughout is very careless.

[Pl. XXVII.]

## LETTER I.

[The servant of the *wakf*, M., saith to N.,—Life, Prosperity, Health!



In the favour of] (1) King Maa'kheru'ra and all the gods, even as the servant there desireth:








It is a communication to the Master,—Life, Prosperity, Health!—(2) about causing to be sent to me 10 *re-geese* for (?) the servant there.

May it be good for the Master,—Life, Prosperity, Health!—to hearken.

This introduces us to formulae which are repeated with little variation throughout all these model letters, and which reappear, generally with further development, in the original letters also.

l. 1. It is exceptional that the king should be named without the addition either of *m<sup>c</sup> hrw* or *'nh dt*: as the papyrus III. 4 (Pl. xxxiii.) is dated in the reign of this same king—Amenemhat IV.—it is probable that this exercise also was written in his time. Each of the other two cartouches in the papyrus is followed by *m<sup>c</sup> hrw*.

Throughout these letters I am uncertain whether to transcribe  or  in this formula; probably the latter is correct, cf. ERM., *Gram.*, § 190.

   for the writer, and   for the addressee, are invariable in polite or respectful address, but the pronouns , ,



LETTER 3.

(7) The servant of the *wakf*, Uhem:mesut, saith to Heka:ab, L.P.H. !



(8) It is a communication to the Master, L.P.H.! with regard to the fact that all the affairs of the Master, L.P.H.!(9) are sound and prosperous in all their places. Not [faileth (?)] anything that the Master, L.P.H.!(10) hath turned his heart thereunto (?), (10) but rather they are (? ) alive and well by the favour of Anubis, Lord of .....(11)..... even as the servant there desireth.





It is a communication to the Master, L.P.H.!

(12) about causing to be brought to me that boat laden with produce, northern corn, for the servant there.

Be it good that thou hearken.

U. 8, 9. "all the affairs," &c. This formula is frequent in the original letters, which are doubtless the reports of agents and inferiors to their employers and masters.

l. 9. I propose to restore the corrupt phrase somewhat thus:  , &c. This extension of the formula is not met with elsewhere.

l. 10.     is a frequent collocation in the letters.

l. 11. How to read the place-name, I do not know. It is evidently formed of one sign, thrice repeated.

LETTER 4.

(13) The servant of the *wakh*, Aufer'ankh, saith to Aufer'sep (?), L.P.H.!

In the favour of (14) King Sehetep[ab]·ra deceased,  
as the servant there desireth.

It is a communication to the Master, L.P.H.! about causing to be brought to me (15) ..... loaded with .....

LETTER 5.

(16) The servant of the *wakf*, Ankhtif, saith to Senb. L.P.H.!

By the favour of (17) King ..... [deceas]ed,  
and all the gods, as the servant there desireth.

It is a communication to the Master, L.P.H.!

LETTER 6.

(19) [The servant of] the *wakf*, Nehyu, saith to Senbetti, L.P.H.!

By the favour of (20) Sekhemt and Shert (?), as the servant there desireth.

It is a communication to the Master, L.P.H. ! about causing (21) to be brought to me fruit of *unsh*, for (?) the servant there .....

l. 20. This is a rare spelling of the name of Sekhment. Can *šrt* be an epithet of the goddess, "the less," like *ḥt* "the great."

l. 21. LORET (*Flore Phar.*) gives *wnš* as coriander, but the determinative indicates a fruit-tree. Like the natron mentioned above, it was found in the Sekhet Hemat (*Butler Pap.*, l. 8).

[Pl. XXVIII.]

LETTER 7.

(1) The servant of the *wakf*, Ser, saith to .....  
L.P.H. ! .....



By the favour of (2) Sebek, lord of Kheny, as the servant there desireth.

It is a communication to the Master, L.P.H.!

(3) about causing to be brought to me a little *agut* for the servant there.

Be it  
It is good that thou hearken.

l. 2. Kheny is, of course, Silsileh.

3.  , according to LORET, *l.c.*,  
 to be peppermint: it is not likely to be the  
 , the "parched corn" of the lists of  
 rings (see *B. H.* III., p. 30, no. 93).

[Pl. XXVIII., ll. 4-6.]


LETTER 8.


(4) The servant of the *wakf*, Her'ur-Ra, saith to Aat'ab, L.P.H.!

(5) In the favour of Hathor [Lady of.....] Mehi, as the servant there desireth.

It is a (6) communication to the Master, L.P.H.! about causing to be brought to me 10 sacks for the servant there.

Be it good that thou hearken.

l. 4.  is the name of a god in Sanehat, l. 210.

l. 6. , cf. Pl. xxii., l. 14.

[Pl. XXVIII., ll. 7-10.]

#### LETTER 9.

(7) The servant of the *wakf*, Anpher-khent, saith [to] the dean of the temple (8) Ra, L.P.H.!

In the favour of Sebek, Lord of Net ..... (9) as the servant there desireth.

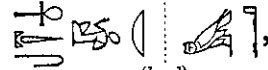
It is a communication to the Master, L.P.H.! about causing [to be brought to me] (10) a little ....., for the servant there.

Be it well that thou hearken.

### B.—ORIGINAL LETTERS.

The letters from Kahun are numerous: previously none were known of the age of the Middle Kingdom, except the command of the king and the reply thereto in the Story of Sanehat, in which *mutatis mutandis* the epistolary form can be recognized.

It is worth noting that in every case the letter is begun on the true *recto* (i.e. with the fibres horizontal) and addressed, if at all, on the true *verso*, except VI. 9 on Pl. xxxv., where a short letter is written on the *verso* of a sheet and there is no address.

The condition in which these papyri have come down to us does not leave it very clear how they were dispatched: they seem to have been folded two or three times from the sides, and then the folded roll was bent double or treble. The address was generally written in the form , "the master ....., from ....., " probably so that the two halves of the address were divided by the bend: but if so the bend was seldom in the middle of the sheet.

#### KAHUN, IV. 4.

[Pl. XXVIII., ll. 11-51.]

Sheet, 11 in. wide = 28 cm. Present height, 9½ in. = 23.5 cm.; original height perhaps 10½ in. Top and bottom injured.





*Recto*.—Letter in two pages.

*Verso*.—The address; at the back of the right-hand top corner of the sheet, as photographed in the autotype plate.

*Verso*. (11) The Master, L.P.H.! ..... (name lost).

(12) From the Master (?), chief of the seal,

(13) Reper'sen.

l. 12.  is very unexpected here, but I do not see how else to read the hieratic. There is no room for  after the name. Perhaps  is to indicate to the bearer or receiver that the writer is entitled to consideration: just as a man will sign his own honorific titles at the present day on occasion, and yet the whole tone of the letter is that of a subordinate writing to his superior. Probably *nb* is a careless mistake for , cf. Pl. xiii., l. 11, for the title. Generally the bare name of the writer is given without title or qualification.

*Recto*. (14) [The servant of the *wakf*, Reper'sen], saith

(15) It is a communication to the Master, L.P.H.! As to that (16) all the affairs of the Master, L.P.H.!, are sound and prosperous (17) in all their places, by the favour of Sebek, Lord (18) of .....yt, the King Kha-kheper-Ra, deceased, and all the gods; (19) and as the servant there desireth.

It is a communication to the Master, L.P.H.! (20) about causing a message to be sent to the servant

there about the L.P.H. (21) of the Master, L.P.H.! for happy is the heart of the servant there when he hath heard (22) that the Master, L.P.H.! is in L.P.H.!

It is a communication to the Master, L.P.H.! (23) as to that the superintendent of the kitchen, Hera, is conveyed down (24) to the North Land, while the servant there remaineth alone.

(25) The servant there sendeth in the communication thereon, about (26) causing the servant there to be honoured by the little gem (?) (27) that the Master, L.P.H.! said: "I will cause it to be made for thee after (28) the *daau* are woven (?)." It is a communication on that account.

(29) Behold also the scribe and keeper of the seal, Nehti, hath gone North (30) with the *ha*, [Senb]u (?), and the *ha* hath not permitted me to go (31, 32).....

(33) ..... thou bringest to me this ..... (34) ..... therefore when thou comest (35) to take their owners. (36) Behold thou sayest: (37) "the produce (?) [of ...] (38) goeth unto thee" ..... Behold, (39) verily (?) the *daau* (?) (40) hath come for me, behold I do not let go (41) of it so long as that gem (42) is wanting (?). It is a greeting (43) on that account: and a salutation unto (44) the mistress of the house, Sat'tep'ahu in L.P.H.!

(45) the steward of the house, Khemu;

(46) the mistress of the house, Bebu;


(47) the chief washer, Sa'Tehuti;

(48) the mistress of the house, Senba.

(49) It is a communication on that account.

(50) This is the communication to the Master, L.P.H.!

(51) [May it be good that the Master, L.P.H.! hearken.]

l. 14 is the usual vertical column at the beginning of the letter (cf. Pl. xxix., &c.) In this case it is not shown on the plate, as only the last word, , remains. It can safely be restored, as all the Kahun letters of this class begin in the same way.

ll. 15-18. Re'per'sen informs his superior officer, who is his correspondent, that all his affairs upon which the writer was to report are prosperous, by favour of the local and other deities concerned. We may suppose that the business in question related to the cult of Usertesen II., and was transacted at some place where Sebek was worshipped, and the name of which ended in *yt*.

ll. 19-22. The polite enquiry as to the health and well-being of the addressee is similarly expressed in Pls. xxix., ll. 10 *et seq.*, xxxvi., l. 53.

l. 28. *dsw* or *dhw*, cf. l. 39.

l. 44. The lady's name is compounded with that of the neighbouring city of Aphroditopolis.

l. 47. *mr rhtiw*, cf. B. H. I., Pl. xxix., top on left.

### KAHUN, I. 7.

[Pl. XXIX., ll. 1-28.]

Sheet, of which all the edges remain. Height,  $12\frac{1}{2}$  in. = 32 cm.; width,  $6\frac{3}{4}$  in. = 17 cm. Strong, and with bright surface, but much worm-eaten: found tied up with a fish-hook.

*Recto*.—Letter from Im'aat'ab.

*Verso*.—Address, written at the back of ll. 4-15.

(1) The servant of the *wakf*, Imaat'ab, saith

(2) It is a communication to the Master, L.P.H.! to the effect that (3) all the affairs of the Master, L.P.H.! (4) are sound and prosperous in all their places by (5) the favour of Tum, Lord of Heliopolis, with his cycle, (6) Ra-Harakhti, Sepdu, Lord of the East (7) with his cycle, and of thy local god that loveth thee, in what (8) belongeth to the daily affairs of every day, (namely) [that of birth?] unto (9) this day, and of all the gods, even as the servant there desireth.

(10) It is a communication to the Master, L.P.H.! about causing (11) (a message) to be sent to the servant there concerning [the L.P.H.] of the Master, L.P.H.! (12) for happy is the heart of the servant there when he hath heard (13) the L.P.H. of the Master, L.P.H.!

It is a communication to the Master, L.P.H.! (14) for that the servant there hath performed all the commands of the Master, L.P.H.! (15) of those things to which attention is given (?), and the servant there is bringing (?) (16) that chief of men like that face (?) (17) Beware lest the Master, L.P.H.! say "he is ceasing (18) in what I said to him." Verily, when the servant there shall (?) come (19) to this champion (?) in the 3rd month of Verdure (Athyr), (20) why then he shall come by (?) the hand of the servant there, for (?) ..... (21) the next day. These things that the servant there .....

(22) It is a communication on that account: and a salutation (23) to the children of the whole house.


(24) This is the communication to the Master, L.P.H.! May it be pleasant that the Master, L.P.H.! hear.


*Verso.* (25) The Master, L.P.H.! the dean of the temple, Ptah-pu'uah (?), L.P.H.!




(26) From Inaatab,

(27) 1st month of Verdure (Thoth), 15th day.

(28) Brought by the ..... Nena.

l. 8. The restoration is very doubtful. Can it be , "increasing therein more than to-day"?

l. 15. Very difficult. Read probably  at the end of the line.

l. 16.   , "individual (?) of men." Possibly this is a nickname, and perhaps for a person whom it was dangerous to name directly. Cf. *hww*, l. 19.

l. 20. Perhaps *hr* [*wi hr*] *ntt dw n*, "immediately, for these are early."

l. 21. ? read    .....

## KAHUN, II. 2.

[Pl. XXIX., ll. 29-45.]

Sheet of which all the edges remain. Height,  $11\frac{3}{4}$  in. = 30 cm.; width,  $7\frac{1}{4}$  in. = 18.5 cm. The surface spoilt by successive palimpsests; pale, strong.

*Recto.*—Letter from Nena, with palimpsest traces: ruling for accounts, &c.

*Verso.*—Address, written in the middle, at the back of ll. 33-41, with traces of an earlier address below the present endorsement.

(31) The servant of the *wakf*, Nena, saith to the steward I'ab, L.P.H.!




(32) It is a communication to the Master, [L.]P.H.! for that (33) all the concerns of the Master, L.P.H.! are sound and prosperous (34) in all their places, by the favour of (35) Sepdu, Lord of the East, with his cycle of gods, (36) and all the gods, as the servant there desireth.

It is a communication to the Master, L.P.H.! (37) about causing the whole heart to be given unto the house of (38) Uah, like this thing concerning which I have communicated to thee (39) for that thou art he that doeth every good thing. Why then (40) thou obtainest thy happiness. (41) Behold the dean of the temple, Teta, said to me, "Behold (42) I have communicated to him as to it, and whatever he shall obtain (?). (43) Why then one will do according to what is said (?) until the *ka* of the king (?) (44) shall praise thee. It is a communication therefor.

(45) This is the communication to the Master, L.P.H.! Be it good that the Master, L.P.H.! hear.

*Verso.* (29-30) The Master, L.P.H.! the steward, I'ab. From Nena.


l. 37. *dtw ib hnt*; cf. Pl. xxxv., ll. 11, 15; PRISSE, *Mon.*, xvii., ll. 13, 14.

l. 38. The meaning seems to be that this affair is as prosperous as the *hww nb* of the Master.    is probably the personage of Pl. xii., l. 4, &c.

l. 40. Perhaps "for thou knowest thine advantage."

l. 42. Does this perhaps mean "I have promoted his desire as to it"?

*grg-fu sw*; cf. above, Pl. xiii., l. 22.

l. 43. Read *hft*  (?).

## KAHUN, XV. 1.

[Pl. XXX., ll. 1-24.]

Sheet with lower edge broken away. Present height,  $10\frac{1}{4}$  in. = 26 cm., originally 11 or 12 in. (?); width,  $4\frac{3}{4}$  in. = 12 cm. Isolated.

*Recto.*—Letter to a lady.

*Verso.*—Endorsement in one central column at back of ll. 2-10. Palimpsest traces.


(1) Given by Pepu to the house-mistress Sebek'hetep, L.P.H.! she aboundeth (?) in hand (?), in oath (?) ..... by the favour of Hathor, mistress of Tep'ahu.

(2) Verily that concerning which thou hast sent (3) [is?] that which that (4) *uhemu* (?) hath done unto that (5) robber. Behold (6) what is given: behold (7) painful is what is done in the Residence (8) more than anything. There hath not been commanded (9-10) that



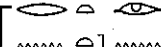
anyone should try a robber except (11) the *mer shent*, nor doth the *mer shent* (12-13) try a thief except he have stolen (?) from him. (14) And if one beg (15) to tell it in the presence of my (man) (?), (16) he filleth it with other things, (17) not with that which shall concern (?) it (?). (18) Verily this that I say: I spend the day in (19) weeping over it, there cometh not a ..... (20) when I come out of the council chamber. (21) One will not find it (?). (22) Lo! good it is that one be not found in the (23) .....

*Verso.* (24) Given by Pepu to the house-mistress, Sebekhetep, L.P.H.!

l. 1.  So also in the letter from a lady, Pl. xxxii., l. 1.

*h3-s m dt* (?) *m 'nh* (?), "hand and oath." Perhaps hand-shaking and conjuring the deities constituted the salutation of women.

l. 2. It will be observed that the expressions *swd3 ib* and *bk im* do not occur in this letter from a man (?) to a lady. On the other hand, in the letter from a lady to a man, on Pl. xxxii., they occur frequently. Whether Sebekhetep in particular was of inferior rank to Pepu, or whether this was the usual rule, is not yet clear: but the latter seems the more probable; see another case, Pl. xxxiv., ll. 16 *et seqq.*


l. 3.  (??); but very doubtful.

l. 7.  for  (?).

l. 14.  (?).

l. 15. *pyi* must be an abbreviated reference to something or other: can it be the writer's husband? Pepu might perhaps be a woman's name.

l. 16. The beginning looks more like *mh-f tw*.

l. 17. Possibly .

KAHUN, VI. 4.

[Pl. XXX., l. 25—Pl. XXXI., l. 29.]

Sheet slightly burnt at top edge. Height,  $12\frac{1}{2}$  in. = 32 cm.; width,  $10\frac{1}{4}$  in. = 26 cm. Strong and pale.

*Recto.*—First part of letter from one Ari'su; writing in black, with the exception of one sign in red (Pl. xxx., l. 43).

*Verso.*—Concluding portion of same letter, and the address.

(25) The servant of the *wakf*, Ari'su, saith to the superintendent of the interior, Sa'ka'anu, L.P.H.!

(26) It is a communication to the Master, L.P.H. to say that all the affairs of the Master, L.P.H. (27) are sound and prosperous in all their places [and in?] all [their .....] (?) by the favour of ..... with his cycle of gods.

(28) It is a communication to the Master, L.P.H. to say that I arrived at (29) the city of Het Gahes, in the 4th month of Harvest (Mesori), day 5 (?), at the time of (30) early morning. I found that the Master, L.P.H. had gone South. (30-31) The *nâzir*, Ampy, told me, "I gave unto him three labourers."

(32) Name-list of them:

(33) Ren'senb's son, Bethty.

(34) Atef.

(35) The Aam of Het (?) Aker.

(36) This letter is sent to cause thee to know it.

Thereon I have sent to thee (37) the *nâzir* Henaa (?) in a ship that I found at the city (38) of Het Gahes. I caused him to bring to thee a freight. The boat was (39) launched (?) by Baqt, and it was loaded: and indeed I have caused him to carry to thee other things. (40) Behold, moreover, I have caused him to take to thee this one (?) labourer for (?) ..... *rpat* that thou hast caused to remain (?).

(41) Behold, moreover, Ren'ef'senb's son, Sa'neb, told me, "I gave him northern barley, 20 *hekat*, *durra* 30 *hekat*." (42) Amount of the freight committed to the *nâzir*, Henaa:

(43) Northern barley, 50 *hekat*, 20 remainder (?) of the produce of Atef by the hand of the keeper (?) of the *areryt*, Senba.

(44) Carpets 4

(45) Chair (?) 1

(46) ..... *hebent*

(47) ..... 1 *neshu*

(48) .....

(49) .....

(50) Given for *uan* besides these:

(51) Northern barley  $6\frac{1}{2}$  *hekat*

(52) Amount of corn given to the *sahu*, Sa'ka'anu,

(53) [committed to the *nâzir*, Henaa?] of what was brought to him by the hand of Ren'ef'senb'en'sa'neb

(54) Northern barley 30 *hekat*

(55) *Durra* (?) .....

*Q1; given by E6, II 48/*  
*Relat. s.v. l. 2 b p. 10*  
*rdgt rly. k. vol.*  
*they date "Sait"*  
*218*

*Verso.* Pl. xxxi. (1) Also let there come to me the attendant, Senb, that he bring me the discharge (?) for (?) those labourers: then I will cause him to take to thee (?) ..... (2) ..... (3) If, moreover, there be (a debt) remaining, (4) the 11 labourers shall continue (5) until they repay all good things. (6) It is thou that shalt send a letter about (7) the matters under thy care, in health and life. (8) Behold, it is want (9) of a messenger that remaineth with me. (10) Verily I caused him to go to (11) bring me an answer concerning thy ..... (12) If there is nothing brought in exchange for (13) the 11 workmen, then (14) thou must send a messenger to me about it: "Nothing (15) is brought in exchange therefor." (16) Or thou shalt send to me concerning it: "Cease!" (17) This is a communication therefor.

Also to cause to be (18) sent to me news of thy L.P.H.

(19) Behold I have sent news of thy business (?) (20) to the steward, Hetu, for (21) thou must be together with him as one man. (22) This is a communication to the Master, L.P.H.! on that account.

(23) Also [to cause to .....] be brought [to me] (24) quickly. This is a communication on that account.

(25) Behold, also, 5 labourers dragging stone continue in the quarry Aku .....

#### ADDRESS.

(26) The Master, L.P.H.! the *mer akhenuti*, Sa'ka'anu, L.P.H.!


(27) From Ari'su.

(28) Year 2, 4th month of Harvest (Messori), day 12.

(29) Brought by Henat (?).

Pl. xxx., l. 27. The gap in the middle cannot be restored, as there is no parallel to this extension of the formula.

The name of the god is not legible: Tum of Heliopolis seems probable from the name of the addressee.


l. 29. , cf. l. 38, is not otherwise known.

The letter is dated about seven days later than the date here mentioned; see Pl. xxxi., l. 28.






l. 32. Cf. the same heading, *Siut*, Tomb i., ll. 284-85.

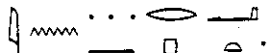
l. 35. *3m n ht*, a curious description. Can

Het'Aker be the name of the man, or is Het short for Het-Gahes?

l. 37. , cf. ll. 42, 53, Pl. xxxi., l. 29.


l. 39. The translation of the first part of the line is quite uncertain.



, &c. The  (?) might be , but in Pl. xxxi., l. 10,  seems quite certain; cf. Pl. xxxii., l. 6,  (?).


l. 40. The reading may be .


l. 41. The proper name is curious; cf. l. 53, where it is hardly legible. Probably it is to be divided into two.

l. 43. This corn seems to have been regularly grown as far south as Asyût, see *Siut*, Tomb i., l. 279, &c.; Tomb v., l. 9, &c. It furnished the malt for brewing purposes at Medinet Habû, in distinction from the "southern barley," see DÜMICHEN, *Getreiderechnung*, page v.


 (?) is the only sign in the papyrus written in red ink.



Perhaps the common title  is here intended to be read, though the first sign is certainly .

l. 47. , with the same determinative in Pl. xx., l. 63, a "sprinkler" (?), for perfumes.

l. 53. In the gap, read .

ll. 54, 55. See l. 41, but apparently the amounts are transposed.

Pl. xxxi., l. 1. We have in this line a clear case of .



l. 5.  and  seem often undistinguishable in the hieratic of this period, especially in certain words.



l. 28. Year 2 is in all probability in the reign of Amenemhat IV., as most of the papyri of stone draggers in Lot VI. belong to the last years of Amenemhat III.

[Pl. XXXI., ll. 30-49.]

*Verso*.—Address, in middle, at back of  
ll. 34-42.

(49) From Tab.

l. 34.   (P).

l. 43. Here recurs the usual difficulty in deciding between  and .

[Pl. XXXII., ll. 1-10.]

(1) The gift of the house-mistress, Art.









It is a communication to the Master, L.P.H.! concerning (5) what thou shalt do (?) unto the women-servants who continue without weaving cloth for the temple (?). The ..... of the ..... plays adversary to thee with regard (6) to the thread (?) of the expenditure (?). Verily the servant there shall (?) come himself (*sic*), and he who is the servant there shall (?) enter the temple on day 20, to labour (?) with his hand,



This is the communication to the Master, L.P.H. !  
May it be pleasant that the Master, L.P.H. ! hear !

(10) The Master, L.P.H.! good.  
[From .....] (?).






The above is interesting as being, so far as I am aware, the only letter in the Kahun collection written by a woman to a man.



l. 3.  perhaps , cf. l. 5, 'y.





       .




, "ye," is evidently respectful for , "thou."




l. 4. At the top of the line, read perhaps "although," "It is ill that," or "why is it that?" but I do not know what Egyptian words to suggest.

l. 5. At top, read perhaps     .





 in hieratic for  is curious, but seems certain. It is probably a mistake of orthography, not recurring in l. 8.





Read [*ir?*] *hft-k*. *in*, which follows, may be interrogative, and the next word beyond it, which can hardly read *grt*, may possibly be    .

l. 6.   , a common word in accounts, but not quite cleared up in that connexion, and here very obscure.

? []  , here and in l. 9.




The lady calls herself *bk im*, and uses the masculine suffix.


l. 7.    , cf. *Sekhti* (Pap. Berl., ii.), l. 37.

  [] , but this is not at all certain: perhaps "daughter," "mother."

l. 8. The top word is evidently some foreign tribal name; cf. *Sanehat*, l. 265,

     .

I do not know how to fill the gaps before *hbsw*, possibly    (?)

l. 10.  without the name occurs also in the address of III. 4, Pl. xxxiii.

## KAHUN, VI. 8.

[Pl. XXXII., ll. 11-17.]

Small sheet; width,  $6\frac{1}{2}$  in. = 16.5 cm.; height,  $3\frac{1}{2}$  in. = 9 cm. In good condition.

*Recto*.—Letter written in black ink, and reply thereto, written in red.

*Verso*.—Postscript to the reply, or a further letter: in red ink.

Letter and reply contain angry perversions of the ordinary formulae.

(11) Communication as to the fact that it is told the servant there, "The Master, L.P.H.! cometh to Ankh'Useratesen, deceased, on (12) 4th month of Harvest (Mesori), day 10." O twice evil one! mayest thou come alive and well!

## REPLY.

(13) May thy speech be in all ill by the favour of Sebek, Lord of Rahent (?), (14) and whoever shall send thee to perdition by the favour of his *ka*. (Thus ?) hath the *ka* of (15) the dean of the temple of Hekat Pepa done unto thee for continuance (16) for ever and eternally. Ill may be thine hearing, and a plague.









## POSTSCRIPT (?).

*Verso*. (17) Come thou that I may (18) see thee. Behold we are passing (19) an evil hour.

l. 11. *ddn* for *ddtn*, unless the meaning is "The servant there told" the Master to be at Ankh'Useratesen by a certain date.

l. 12. *binwi* is apparently vocative: or translate "How ill is it that thou shouldst come!"

l. 13. The change to red ink was made, I take it, simply to distinguish the reply from the letter which provoked it. The language, however, is strong enough to merit its record in the opprobrious colour.

In Kahun, XI. 12, we have a fragment of sculpture,    , i.e. probably    , which may be the early form of *R·hn* (El Lahûn). Under these circumstances I have little hesitation in transliterating the place-name which occurs here and in XXXIII. 5 and XXXV. 7 to agree with it. (I have

l. 14.   

l. 16. *bin sdm-k* is of course a perversion of *nfr sdm-k*. The next word may be *škrw*, in the vocative, "plague-stricken."

ll. 17-19 may be a third letter or message: at any rate, l. 16 is practically the end of a letter, and l. 17 begins as it were afresh.


l. 19. *wnwt b'nt* must be the reading.

## KAHUN, III. 4.

[Pl. XXXIII.]

Fragmentary sheet, now about 12 in. = 30 cm.  
high  $\times$  8 in. = 20 cm. wide. Stout and pale,  
but brittle.

*Recto.*—Letter from one Khemem.

*Verso*.—Address and two memoranda, with traces of an earlier address in red ink, namely , &c.

(1) The servant of the *wakf*, Khemem, saith to the  
*mer akhenuti* ..... (2) It is a communication to  
the Master, L.P.H. ! to (3) inform him that all the  
affairs of the Master, L.P.H. ! are sound and prosperous  
(4) in all their places by the favour of (5) Sebek of  
Rahenti (?), the king (6) Maa'kheru-Ra, living for ever  
to eternity, and all the gods, (7) even as the servant  
there desireth.

It is a communication to the Master, L.P.H.! (8) to inform him that no message hath been sent to the servant there (9) about all the manner of the Master, L.P.H.! when (10) the Master, L.P.H.! travels in health and life. (11) The servant there hath a desire to know all the manner of the Master, L.P.H.! (12) Who is it that is sailing that *mat*-boat? Is (13) Sehetep'abra going south? The servant there (14) is alone, even to the attendant of the Master, L.P.H.! *Ata*. (15) ..... begged (16) for a

boat to seek 10 fishes for the Master, L.P.H.! Behold (17) he caught 500 *redat seker* fish, and took them as spoil. (18) The servant there sendeth to communicate thereon, about causing (19) (the fish) to be counted unto the town of Per Kheny (?) by the Master, L.P.H.! (20) The servant there hath caused Ata to come therefore in order to cause (21) ..... Neb'arut, and to cause (22) ..... (23) of Ata ..... (24) It is a communication with regard to it, (25) [Also a salutation unto .....] (26) the *wakil* Usertesén; (27) the chief steward ..... (28) This is the communication to the Master, L.P.H.! (29) [to tell that] all the affairs of the Master, L.P.H. [are flourishing].

*Verso.* (30) The good Master, L.P.H.!




(31) From Khemem.

(32) Year 6, 1st month of Winter (Tybi), day 2.

(33) The servant there is told that the Master, L.P.H. is come to Ankh-Usertesen, deceased.




(35) ..... Senb, 51.

l. 9.  may be "until" (?).

l. 12. Read perhaps  ; but this is very doubtful. And the second  can hardly be interrogative.

l. 14. *nfryt* r, &c., perhaps "until Ata came to me and begged a boat."

l. 15. *rh<sup>3</sup>w* or *h<sup>3</sup>w*, cf. Pl. xxix., l. 19.

At the end of the line restore   .

l. 16. With this vague use of the numeral 10 compare above Pl. xxvii., l. 2; xxviii., l. 6.

l. 17. Cf. above, Pl. xviii., l. 7.

*h³m*, perhaps "in [one] catch."

l. 19. Probably .

ll. 26, 27. This I take to be the end of a list of persons to be saluted, as in Pl. xxviii., l. 43; here, however, the people in question are great personages.

l. 27. *mr pr wr*; cf. the Story of the Sekhti, *pass.*, and *Pap. Bul.*, 18, Pl. xxxii., where this dignitary ranks next to the *wazîr*. This suggests that the *idnw*, cf. Pl. xii., l. 14, was the *wazîr's wakîl*. We have the *idnw n mr pr wr*, *Cat. Ab.*, 778, &c., but this cannot be intended here.

l. 32. This date is, of course, in the reign of Amenemhat IV., see l. 6.

l. 35. Apparently a casual jotting, not connected with the letter.

### KAHUN, III. 6.

[Pl. XXXIV., ll. 1-10.]

Small sheet,  $2\frac{1}{4}$  in. = 6 cm. square.

*Recto*.—First part of letter from one brother to another.

*Verso*.—Conclusion of same.

The whole letter is written in red ink.

(1) Brother saith to brother.

(2) Saith to Ankheteḥ: "Accomplished (3) be for thee by Hershef, Lord of (4) Hunen-Seten, thy desire!

(5) Do thou cause to be brought to me .....

(6) cord a *khet* (?) (7) .....

*Verso*. (8) for (?) thy brother there.

May thy hearing be good!


(9, 10) From Senbu to Ankheteḥ.

This little piece is written in a very bad hand, but it is very interesting as showing the forms used in familiar writing between equals, or perhaps actual brothers.

l. 2. *iry* must be relative, lit. "thou for whom be accomplished," and hardly optative: "May Hershef accomplish thine heart if thou causest," &c. For the god's name "he who presides over his pool (?)," cf. *Berl. Pap.*, ii., 194; *L. D.*, ii., 136a.

*wd*, cord; see *B. H.* III., p. 19.

l. 8. *sn-k im* is of the same form as *bk im*.

In Pl. xxxvii., l. 5, we have even . In all cases the *im* seems to refer to the place from which the letter is written, as if the writer of a letter were taking the point of view of the reader.

### KAHUN, XIX. 3.

[Pl. XXXIV., ll. 11, 12.]

Fragment, 3 in. = 7.5 cm. ×  $2\frac{1}{2}$  in. = 6 cm.

*Recto*.—Fragment of letter.

*Verso*.—Remains of address (not given in plates).

(11) The *meti en sa*, Ampy, saith ..... (12) that he may (?) not (?) find .....

l. 11. This opening is very unusual. Probably Ampy was writing to someone not connected with his own office, or else to an inferior.

### KAHUN, XIX. 4.

[Pl. XXXIV., ll. 13-15.]

Fragment,  $4\frac{1}{4}$  in. = 11 cm. ×  $2\frac{3}{4}$  in. = 27 cm.


*Recto*.—Fragment of letter.

Traces of writing on *Verso* (not given in the plates).

(13) The captain of the host, Ampy, saith to .....

(14) the orderly of the surveyor (?) .....

(15) it is thou that must send a reply.

l. 15. Read  (?).


### KAHUN, XII. 1.

[Pl. XXXIV., ll. 16-end.]

Sheet about  $12\frac{1}{2}$  in. = 31.5 cm. high ×  $8\frac{1}{2}$  in. = 21.5 cm. wide. Very fragmentary and worm-eaten.

*Recto*.—Part of a letter in two pages.

*Verso*.—Conclusion of the same.

This letter is unfortunately very fragmentary: the introductory column has gone, and so has the address on the back. The pronominal suffix for the second person  $\text{ⲓ}$ , however, shows that it was written to a lady, and as in XV. 1, on Pl. xxx., the formula *swd ib* is rigidly avoided. The style, especially the constant use of , suggests that the writer of the letter was a woman. The handwriting is bad, and owing to this and to the fragmentary state of the MS. it is impossible to translate much of it.

(16) Behold it hath been told [me that (?)] .....  
 (17) ..... is prosperous: behold (18) I am  
 delighted (?); behold (19) I found the serf (?)  
 Sebekemheb; (20) behold he had fled. (21) Behold  
 I have put him to the prison of trial (?). (22) Behold  
 ..... (34) That  
 I caused it to be brought to the scribe of the lands,  
 (35) Sery, for all that I said. (36) Behold .....  
 (37) then thou causest him to die in the court of  
 (38) the *uhemu*. Let one go to him (39) at this instant  
 to say, "Let him do (40) what was told him (?)." Then  
 thou causest (41) to be brought to me every report.  
 (42) If he speaketh good (?), (43) let him come.  
 There hath been a message sent unto him (44) by (?)

*Verso.* (50) [This is sent to cause] him to report as  
 to it. Also salute the house-mistress, Kebs .....  
 (51) the ..... *Neb'sumenu*, the house-mistress, Aku.  
 I have heard the things about which thou sendest ...  
 (52) Cause to be brought to me some oil [and cause]  
 to be brought to me .....

l. 19.  $\downarrow \triangle$  (?). The  $\triangle$  is not clear, but in  
 Pl. xxxv., l. 12, we seem to have  $\downarrow \triangle$ . Can  
 this mean "sprout" in the sense of "scion,"  
 "child." In L. D., ii., 3 and 6, we have  
 $\downarrow \text{ankh} = (\text{ankh})$ , meaning apparently  
 serfs attached to the land or tillers of the  
 soil.

l. 23. The reference to "Ankh Amenemhat  
 deceased" shows that the letter was written  
 after the death of Amenemhat III.

l. 34. *ss'ht*, cf.  $\text{ankh} \text{ III}$ , *Cat. Ab.*, 808. Sery is  
 a name occurring also in Pl. ix., l. 23.

l. 37. *dit*. It is difficult to know when to  
 read  $\text{ankh}$  and when  $\triangle$  in the suffixes.

*mt*. In modern Egypt the verb *موت* is often  
 used in exaggerated speech for the effect of  
 hard work: this may be the case here.

l. 38. *whmw*. Sanehat, in proof of his peace-  
 able disposition, or perhaps of the innocence of  
 his life, states that his "name was not heard in  
 the mouth of the *whmw*" (*San.*, ll. 41-42).

l. 40. *ddtnf* (?).

l. 41. *intw nî smî nb* (?).

l. 50. Read perhaps *smî*  $\text{ankh}$ .

## KAHUN, VIII. 1.

[Pl. XXXV., ll. 1-25.]

Sheet,  $12\frac{1}{4}$  in. = 31 cm. high  $\times$   $6\frac{3}{8}$  in. =  
 16.3 cm. wide. Little more than the main  
 fibres remain.

*Recto.*—Letter from one Kemni.

*Verso.*—Address.

(1) The servant of the *wakf*, Kemni, saith:  
 (2) [It is] a communication [to the Master, L.P.H. !]  
 (3) to say that all the affair[s of the Master, L.P.H. !]  
 (4) are sound and prosperous [in all their places by]  
 (5) the favour of Sebek of Shedt, (6) Horus in Shedt, [t,  
 with] his 9 gods, (7) Sebek, Lord of Rahent(?) with  
 his 9 gods (8) the king, Kheper-kha-Ra, deceased  
 (9) and all the gods, even as the servant there  
 desireth.

(10) [It is] a communication [to] the Master, L.P.H. !  
 (11) [about causing] the heart to be given unto thy  
 (12) serf (?) Uaz'hau, in causing (13) him (to learn to)  
 write, and not allowing him to run away. (14) Like  
 every good thing that the Master, L.P.H. ! doeth, well  
 and alive.

(15) Also about causing the heart to be given unto  
 [thy] (16) house, like every good thing that the Master.  
 L.P.H. ! doeth (17) alive and well. For it is the  
 Master, L.P.H. ! that will (?) do all good things (18) in  
 returning to the servant there.

It is a communication to tell that (19) the servant  
 there causeth those things of the Treasury (20) to come  
 from ..... when he comes southwards. (21) Be-  
 hold, Senb is found to be conveyed (in a ship) coming  
 (22) southward, after he introduced the (23) nets (?).  
 It is a communication therefor.

This is the communication to the Master, L.P.H. !  
 May it be good for the Master, L.P.H. ! to hear.

*Verso.* (24) The Master, L.P.H. ! the steward, Ay.  
 (25) From Kemni.

ll. 5, 6. "Sebek of Shedt" and "Horus in  
 Shedt" are perhaps two names for one deity  
 (see BRUGSCH in *A. Z.*, xxxi., p. 28). For the  
 restoration cf. Pl. xxxvi., ll. 50, 51.

l. 13.  $\text{ankh}$   $\triangle$  occurs also *Sanehat*,  
 l. 154.

l. 19. *nî n pr hd* occurs again, Pl. xxxvi.,  
 l. 15.

l. 23.  $\text{ankh}$   $\triangle$ , cf. Pl. xxxii., ll. 6, 9.

## KAHUN, VI. 9.

[Pl. XXXV., ll. 26-28.]

Sheet; present length, 8 in. = 20 cm. × 3½ in. = 8 cm. wide.

*Recto*.—Blank.

*Verso*.—A letter.

*Verso*. (26) It is a communication to the Master, L.P.H.! to say that the Master, L.P.H.! is going south ..... (27) and what is done to the servant there, he knoweth it not. The servant there sendeth about [causing to be given to him his rations] (28) consisting of one day of rations (?) like any attendant of the Master, L.P.H.! to whom there is (anything) given. [It is] a communication [therefor?].

The above is, apparently, addressed to someone who has gone away without paying some wages which he owed.

l. 28. Whether *hrw* 1 (?) *n* 'kw means "one day's wages," or "pay-day," I do not know.

*d'diw-nf swd' ib*, perhaps "to whom a communication is given."

## KAHUN, V. 1.

[Pl. XXXV., ll. 29-41.]

Sheet, 12¼ in. = 31 cm. high × 7 in. = 18 cm. wide. Found alone (apparently near Lot VI.), sealed with the large and much-injured seal, Kahun, Pl. x., 21, reading perhaps



*Recto*.—Letter.

*Verso*.—Address.

(29) The servant of the *wakf*, the superintendent of the *shent*, saith:

(30) It is a communication to the Master, L.P.H.! to say that (31) the servant there hath hearkened to the word in this (?) writing brought to (32) the servant there, saying, "Done are all the ..... (33) of Hetep-Useratesen, deceased (34) [of] the enclosure of the royal daughter Ptah-neferu (?), deceased, (35) [and of] Tep'abut, (36) which are in the territory ..... (37) ..... they distinguish (?) the colours (?) thereof ..... (38) ..... the writing brought to the servant there. May Mentu, Lord of

Uast, (39) Amen, Lord of the thrones of the Two Lands, and all the gods perform all the words of the Master, L.P.H.!

(40) It is a communication to the Master, L.P.H.! May it be good for the Master, L.P.H.! to hearken.

*Verso*. (41) The Master, L.P.H.! the controlling board of the Southern Uart.

(42) U-Heru, southern uart (?).

The above letter is in the most cursive writing that I have yet seen from the Middle Kingdom; it is very difficult to read.

l. 29. Apparently *mr šnt* is the title, not a name, especially as the letter seems to be addressed to a corporation, doubtless to that in connexion with which the writer held his official title.

l. 34. Ptah-neferu seems a likely reading: a princess of that name was buried with Amenemhat III. in his pyramid at Hawâra, PETRIE, *Kahun*, Pl. v. The seal of the letter connects it with the lifetime of this king.




























































l. 35. I do not know whether to read or .

l. 37. *ryt*, cf. Pl. xix., l. 23; Pl. xx., l. 26.

l. 41. The address must read : for *d'dit* cf. note to Pl. xxvi., l. 9, and for *w'rt rst* note on p. 21 above. But QUIBELL'S *Ramesseum*, Pl. viii., where and stand evidently for the usual divisions of Egypt into the Upper and Lower countries without any separation of Middle Egypt, renders it impossible to uphold the distinction there suggested between *w'rt rst* and *w'rt tp rsi*. Thus the controllers of the southern uart would have their headquarters at Thebes and jurisdiction over the whole of Upper Egypt, including El Lahûn. This fully explains why the present letter was addressed to them, and why the gods of Thebes are invoked in it.

l. 42. The space immediately above the where the name of the writer is usually inscribed, is here quite blank (apparently). Beyond it are three lines that seem to have been



intentionally erased. l. 42 begins with  clearly written as in Pl. xxi., l. 9, and evidently contains an address. I think one may detect or guess                            , but it is exceedingly faint, and I can make out nothing of the rest. *w Hrw* occurs above, Pl. xxxi., l. 39. One would expect this to be the address from which the letter was written, compare the address                               after the name of the writer in *Gurob Pap.*, Pl. xxxviii.: if so, perhaps it was never despatched.

## KAHUN, VI. 5.

[Pl. XXXVI., ll. 1-46.]

Half of a sheet. Height,  $12\frac{3}{4}$  in. = 32 cm.; width,  $5\frac{1}{4}$  in. = 13 cm. The lost portion includes the right-hand column. There is also the further damage of a small hole pinched out, and a large hole burnt. Fine stout papyrus, in good preservation.

*Recto*.—Part of a letter.

*Verso*.—Conclusion of same, and remains of the address.

This must have been a very fine letter. When the half was torn away the column on the back still remained complete, and only a few signs were lost from the beginning of each line on the *recto*. But the long, narrow gap burnt in it later has robbed us of almost all its value.

*Recto*. (1) It is [a communication] to the Master, L.P.H.! to tell that all the affairs of the Master, L.P.H.! (2) [are sound and prosperous] in all their places, by the favour of Khent-Khety, (3) [Lord of Athribis?] the king Kha'kheper-Ra, deceased, and the gods of the North [Land?], as desireth (4) the servant there.




It is a communication to the Master, L.P.H.! about [giving attention to thy?]  
(8)..... as to the property (9) he [injures?] it until he destroys what it obtains (?) which was told to

thee ..... (10) but surely if a man destroys his property (?) ..... (11) behold (12) ..... Sa-Gebu, if he were to (?) cause my dog to be taken to (13) ..... if it were that he gave it then he would come to bring it ..... (14) [and if one] sent a message to the servant there ..... (15) ..... why the servant there would bring it from the things of the Treasury, (16) [by] thy *ka* he would let me find it, why then it would come from me (?)

(17) It is a communication therefor. It is no bone in the mouth to say "Thou art (18) [unfriendly in] this not sending to salute me ..... (21) I shall not enter (22) our house, it being full (?), for of course no man takes [from] his fellow. Then the servant there will remain in (24) ..... Usertesen. But behold these things are what I say.



*Verso*. (25) each time that the servant there finds himself coming ..... (34) Behold the servant there causes thee to be (35) with thy household (?) ..... (38) Also salute (39) the dean of the temple ..... in L.P.H.! (40) the steward Ka.....! in L.P.H.! (41) and our whole house (department), (42) as the hater, however. (43) It is a communication therefor. (44) May it be good for the Master, L.P.H.! to hear. (45) The Master ..... (46) from Amen (?) .....

l. 3. Or "the gods of the [South and] North"?

l. 6. The  for  + plural  is curious.

l. 10. *nhmn*. It is a pity that this sentence is so incomplete: it might have furnished an interesting grammatical form.

l. 11. *iw* perhaps for 'w'; cf. l. 20.

l. 22. Read , hardly .

l. 42. *msdd*, despised (?), avoided (?).

## KAHUN, LVI. 1.

[Pls. XXXVI., l. 47—XXXVII., l. 4.]

Sheet, 12 in. = 31 cm. high × 5 in. = 12.5 cm. wide. Lower part and middle very imperfect.

*Recto*.—Letter from one Nehy.

*Verso*.—Postscript and address.

*Recto*. (47) The servant of the *wakf*, Nehy, saith to [the dean of the] temple, Hera:

(48) It is a communication to the Master, L.P.H.! to tell that (49) all the affairs of the Master, L.P.H.! are sound and prosperous (50) in all their places by the favour of Sebek of Shedt, (51) Horus in Shedt, the king Kha'kheper-Ra, deceased, (52) and all the gods, even as the servant there desireth.

It is a communication (53) to the Master, L.P.H.! about causing (a message) to be sent to the servant there (54) concerning the L.P.H. of the Master, L.P.H.! because the heart of the servant there is glad (55) when he hath heard the L.P.H. of the Master, L.P.H.!

A communication to tell that ..... as well as the Master, L.P.H.! will go to the lake. (56) The servant there sendeth to communicate concerning it.

(57) Then let be given unto me 20 *hekat* of southern corn.

The rest of the *recto* is very fragmentary, and apparently contains nothing remarkable. In ll. 74, 75, there is a salutation and wind up of the letter. But there is a postscript on the *verso*.


*Verso*. Pl. xxxvii. (1) Also a communication to inform that it happeneth that all the flax remaineth (?) ..... (2) remaineth like an inheritance ..... : [it is] a communication [on that account (?)].

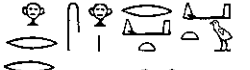


(3) The Master, L.P.H.! the dean of the temple, Hera.

(4) From Nehy.

l. 47. This column is somewhat confused with the horizontal writing: see note to l. 57.

l. 56. *mitt* (?) is difficult. It seems as if something were omitted.

. There seems to be nothing lost at the end of the line. See note to Pl. xxi., l. 7.

l. 57.  is the proper form. Here  was left out at the end of the line, and the scribe wrote in  apparently to repair the error.

KAHUN, LXV. 1.

[Pl. XXXVII., ll. 5-13.]

Two fragments of a letter; width,  $4\frac{3}{4}$  in. = 12 cm.; height, originally perhaps 12 in.



*Recto*.—Letter to (?) the steward, Mera. The writing is across the fibres.

*Verso*.—The writer's own name (?).

(5) The steward, Mera, in (?) L.P.H. .... The noble there saith to thee I will (6) cause to come from thee ..... in the 1st month of Harvest (Pakhons), day 26, and cause to come to me (7) Aartiu, to bring ..... and cause to come to me a woman of the townspeople to bring water (?). (8) Then if after ..... and cause to be brought to me (9) every ..... thy health and life (10) beg ..... complete thine (11) happiness ..... of melons with some onions? for (12) this ..... that I have told to thee.

*Verso*. (13) The steward Mera, L.P.H.!

An interesting fragment of a letter from a superior to his subordinate.

l. 5. Mera must be the name of the person addressed, as is shown by the endorsement, there being  after the name and no .

l. 11.  (?).

KAHUN, LVII. 1.

[Pl. XXXVII., ll. 14-45.]

Sheet,  $10\frac{1}{2}$  in. = 26.5 cm. high  $\times$  8 in. = 20 cm. wide. Of strong fibre, but much frayed.

*Recto*.—First part of letter to one Paentini.

*Verso*.—Conclusion of same, and address.

(14) The servant of the *wakf*, Paentini, saith:

(15) It is a communication to the Master, L.P.H.! to inform that (16) all the affairs of the Master, L.P.H.! are sound and prosperous in (17) all their places.

It is a communication to the Master, L.P.H.! (18) to inform that [are ready] the clothes (19) and bread (20) which are in the hands of that ..... consigned to Atef.

- (21) List thereof  
 (22) *Meru* ..... 1 ... { A. Drawn out (?) by the  
 (23) *Met shu suau* 1 { servant there and  
 (24) *Meru shu* 1 { sealed with the seal  
 (25) *Met kemamu* 20 { of the servant there.  
 (26) 1 for the nurse, Ay.  
 (27) .....[*bed*]*ed-ka*(?) 1 it was said as to it "for  
 my treasury" (?).

(28) It is a communication concerning it.

It is a communication to the Master, L.P.H.!


- (29) whereas the copy of the story (?) belonging to  
 (30) the ..... of my master the scribe, Sen'bubu,  
 (31) to say ..... the story which is upon it  
 (32) .....

*Verso.* (35) ... O strong puller! behold. (36) By  
 reason of burying the mother ..... (37) walking off  
 with it: behold (38-9) he would beat Mentu in grip  
 (40) more than anything. (41) It is a communication  
 therefor.

- (42) This is the communication to the Master:  
 (43) be it good that the Master, L.P.H.! hear it.


## ADDRESS.

- (44) The Master, L.P.H.! (no name) (45) From  
 [Paentini].

l. 20. , without determinative; cf.  
 Pl. xviii., l. 40, note.

A. Read  (?)

l. 27. i.e.  (?).

l. 29.  might perhaps be the word  
 for story-telling.

ll. 35-40. These are obscure, but they seem  
 to refer to some feat of strength, perhaps  
 occurring in the story.






(XII <sup>TH</sup> DYNASTY.)	Highest monumental date.
[KINGS of the] Residence of Ath'tau	
King Sehetep'ab·Ra passed in reigning	
[2]9 years .....	30th year
[King Kheper'ka·Ra] passed in reigning	
45 years .....	44
[King Nub'kau·Ra] passed in reigning	
30 + $x$ years .....	35
[King Kha'kheper·Ra] passed in reigning	
19(?) years .....	13(?)
[King Kha'kau·Ra] passed in reigning	
30 + $x$ years .....	26
[King Ne'maut·Ra] passed in reigning	
40 + $x$ years .....	44
King Maa'kheru·Ra passed in reigning	
9 years, 3 months, 27 days	5
King Sebek'neferu·Ra passed in reigning	
3 years, 10 months, 24 days	—
Total kings of the Residence [of Ath'tau] 8 [kings]	
makes 213 years, 1 month, 17 days.	

(XIII<sup>TH</sup> DYNASTY.)

KINGS [that came] after [the sons of (?)] King Sehetep'ab·Ra.	
King [Sekhem(?)·]khur'tau·Ra [passed in] reigning	
1 + $x$ [years], 3 months, 24 days.	
King Sekhem'ka·Ra .....	6 years.
&c., &c.	

There is no need to enter here upon the question of contemporary reigns (PETRIE, *Hist.*, p. 146), as it does not affect the dates on the papyri. Broadly speaking, the statements of the Turin papyrus seem trustworthy, though probably there are minor mistakes by corruption of the numerals, &c.: at any rate, none of its data can be disproved. The total of 213 years for the kings of Ath'tau perhaps excludes contemporaneous reigns, for the addition of the lowest reckonings from the above gives 216 years, and the Kahun documents alone show that four more years must be added on to them. As this makes 220 years, and there is still a considerable margin for increase, the easiest supposition would perhaps be to correct 213 to 223, the summation being very likely made only as a check to corruption of the other figures, and 20 being easily corrupted to 10 in hieratic.

Kahun was evidently founded by Usertesen II., the builder of the pyramid of Illahun. The size of that pyramid suggests that his reign was of considerable length, and in the Turin Papyrus the remains of the figures giving the length of his reign clearly indicate 10, 20, or 30, followed by 9. But the only known dates of his reign are in the years 1, 2, 5, 6, 6, 7, besides the date of an unpublished stela, said to be of the 13th year (WIEDEMANN, *Gesch.*, p. 249). The break after year 7 is very curious. It is obviously not safe to attribute to him more than 19 years. Unfortunately Kahun yields no new dates of his reign, and it is doubtful whether any fragment of the papyri dates from that time. Papyrus XIV. 1, on Pl. xx., was written during the life-time of the founder of Hetep·Usertesen, but there are reasons for supposing this builder to have been Usertesen III. (see p. 88, below). In all other cases where the name  or  occurs, the cartouche is followed by , "deceased."

There are no Kahun papyri dated from the age of Usertesen III., except, presumably, the above-mentioned papyrus XIV. 1 (an isolated fragment), and the hymn, LV. 1 (Pls. i., *et seq.*), though this may be only a later copy. To this reign, however, we may safely attribute the date of "year 33" (hardly 35), quoted in Pap. XIII. 1 of the 26th year of Amenemhat III., although the highest date of Usertesen III. previously known from the monuments was the 26th year. The fragments of the Turin papyrus show that the length of his reign was between thirty and forty years.

Many of these papyri are from the age of Amenemhat III.; some name the king as living, while in others his reign is recognizable by their high dates. The letter VI. 6 on Pl. xxxi. was written during his reign. The following is a list of all the dates in the volume above the "10th year."

- Year 15. Probably a mistake for 35, see below.
20. Pl. xvi., l. 32 (?); Pl. xvii., l. 8 (Pap. VI. 10, *recto*).
2. Pl. xi., l. 3 (reference only, Pap. IV. 1); Pl. xxi., l. 1, specifically (Pap. XIII. 1).
29. Pl. xiii., l. 9 (Pap. I. 2); Pl. xxvi<sup>a</sup>., l. 19 (Pap. VI. 1, *verso*).
34. Pl. xxii., l. 11, &c. (Pap. III. 1 A and c).
35. Pl. xxii., l. 20 (?) (Pap. III. 1 F); Pl. xxiv., ll. 18, 27; Pl. xxv., l. 32 (Pap. XLI. 1).
36. Pl. xv., l. 61 (Pap. LXIII. 1); Pl. xxii., l. 17 (?) (Pap. III. 1 E).
38. Pl. xxvi., l. 1 (Pap. IX. 1).
39. Pl. xi., l. 15 (Pap. VII. 1).
40. Pl. x., l. 6<sup>a</sup> (quotation only, Pap. IV. 1, cf. l. 24<sup>a</sup>).
43. Pl. xv., l. 13 (?) (Pap. VI. 13, *recto*); Pl. xvi., l. 1 (Pap. VI. 20, *recto*).
44. Pl. xii., ll. 2, 5 (quotation only, Pap. I. 1); Pl. xviii., l. 38 (Pap. VI. 22).
45. Pl. xiv., l. 1 (Pap. VI. 21, *recto*); Pl. xix., l. 63 (?) (Pap. VI. 15).
46. Pl. xiv., l. 9 (Pap. VI. 19, *recto*).

Most of the above are dates of the papyri themselves; others are mere references. As there are in the list so many dates above the 40th year, and these must necessarily belong to Amenemhat III., it is only reasonable to attribute to him all the other high dates also, rather than to create a gap of thirty years by attributing them to Usertesen III. Between the 10th and the 20th years there is only one, viz. year 15 (?), in Pl. xxii., l. 20 (Pap. III. 1 F), and that I had on other grounds wished to correct to year 35 (see the note to it on p. 57 and p. 55). Some other dates which are of the 10th year, or below, probably belong to the short reigns of Amenemhat III.'s successors. Therefore, excepting the fragment XIV. 1, which was found isolated, there seems

to be among the Kahun papyri no scrap earlier than Amenemhat III. The letter XII. 1, on Pl. xxxiv., was written after his death, but we cannot date it more precisely.

We have at least one papyrus of the age of Amenemhat IV., and the probabilities are in favour of so dating all the documents in the following list. Some, however, may belong to the reigns of his successors.

- Year 1. Pl. xxvi<sup>a</sup>., l. 8 (Pap. VI. 12, *verso*).
- Year 2. Pl. xii., l. 6 (Pap. I. 1); Pl. xxvi., l. 34 (Pap. LV. 8); Pl. xxxi., l. 28 (Pap. VI. 4).
- Year 6. Pl. xxxiii., l. 32, specifically (Pap. III. 4).
- Year 9. Pl. xv., ll. 39, 44 (Pap. VI. 21, *verso*).
- Year 10. Pl. xv., ll. 40, 41 (Pap. VI. 21, *verso*); Pl. xv., l. 32 (Pap. VI. 32).

Years 9 and 10 are on the *verso* of a papyrus of the 45th year of Amenemhat III. The *recto* may of course have been palimpsest, and written subsequently to the text on the *verso*; but it seems more probable that it was of the reign of Amenemhat IV., especially on consideration of the short reigns of his successors.

As dates in the reign of Sebek-neferu we may well accept "year 3" in Pl. x., l. 4 (Pap. IV. 1), and perhaps in l. 21.

Of Sekhem'khu'taui-Ra we have "year 1," and probably "year 2" in Pl. x., ll. 1, 3 (Pap. IV. 1), specifically; and in all probability "year 5" in Pl. ix., l. 9 (Pap. I. 3), see p. 22. The remains of the numerals in the Turin papyrus might be read as 1, 2, 3, or 4 years. It is satisfactory to find that Prof. Maspero has attributed the monuments of Sekhem'khu'taui-Ra to this name, and not to the fifteenth name of the Turin list, where the name appears again, *Les Origines*, p. 527. Wilkinson's copy shows the injury to the cartouche to which Maspero refers. There is no evidence for attributing to this king the name Sebek'hetep.



Of Sekhem'ka-Ra we have "year 2 (?)" and



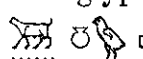
"year 3," Pl. ix., ll. 8 and 1 (Pap. I. 3). In the Turin papyrus there was here a long entry in exceptional style, now unhappily destroyed, but ending in "6 years," after a character in red ink. While Sekhem-khu-tauī-Ra (whose personal name is quite unknown) held the whole of the empire of Usertesen III., from Semneh to the Delta, and is named in the Karnak list, Sekhem-ka-Ra's name has as yet been found only in the Delta and at Kahun. The records of the high Nile at Semneh ended abruptly with the death of the former king, so probably Sekhem-ka-Ra's power was weak in the South.

The papyri of Amenhetep III. from Kahun are not connected with the ancient pyramid city. To distinguish their period I have counted them among the Gurob papyri (Pl. xxxix.). The papyrus XXII. 1 on Pl. xx. is earlier, but seems to be of about the same age as the Ebers Papyrus, i.e. of the beginning of the XVIIIth Dynasty. The above references exhaust all the dates upon the papyri from Kahun here published.

## B. THE ROYAL RESIDENCES AND PYRAMID CITIES OF THE XIIth DYNASTY.

Before the end of the XIth Dynasty, Egypt had so far recovered from its late disorganization that the kings were able to resume building on a large scale. In the reign of Neb-tauī-Ra the kingdom was so far settled that he was able in his second year to send an expedition to Hammāmat, where it has left many graffiti. Neb-kher-Ra, perhaps his successor, during his long reign built a pyramid, the name of which (*Alk'sut*) is still known to us from the tablet at Abydos of a chief *kherheb* attached to it (see above, p. 26). Sankh-ka-Ra, his successor and the last of the dynasty, sent an expedition to Punt, which on its return journey brought home monumental materials from Hammāmat.

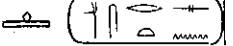
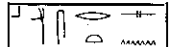
The Turin papyrus, as we have seen, calls the XIIth Dynasty that of the Residence of Ath-tauī: Manetho, in calling it Diospolite, was referring perhaps to its origin. That the city of Ath-tauī was founded by Amenemhat I. is shown by the inscription (in MAR., Ab., ii., pl. 22) of a certain Hetep who was , "*kherheb* in Ath-tauī of Amenemhat," in the joint reign of Amenemhat I. and Usertesen I. In *Cat. Ab.*, 879 and 914, we have officials , "who-had-won-favour-and-reward in Ath-tauī." The place is also named on a tomb-fragment from Hawara (*Kahun*, Pl. xi. 2). In all cases where it occurs in hieroglyphic writing the name is enclosed within a crenellated border, showing that the place was a great fortified enclosure.

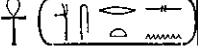

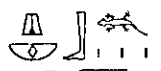

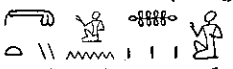
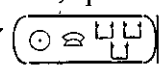
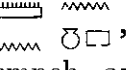
In later times the locality reappears on the stela of Piankhy (l. 83) as , between Mertum (Mêdûm) and Memphis. It was then a garrisoned fortress, and Piankhy is said to have offered to the gods which are therein. By exception the gods are not specified: I have little doubt that they were the deceased kings of the XIIth Dynasty, beginning with its founder. In the Ptolemaic texts we find, as Brugsch has pointed out, the compound hieroglyph  used as a punning variant for  (see BR., *Wtb.*, Suppl. 1346; *D. G.*, 461, 984, &c.).

It is therefore quite clear that Ath-tauī was originally the Royal Residence (*hnw*). It may be placed with probability at Lisht, which name may even retain a reminiscence of the old one (as *ittw* (Athetu), see below, with the Arabic article). The position was doubtless chosen as central, and to all appearance Ath-tauī lay actually on the boundary between Upper and Lower Egypt. The name itself rather implies this, and so does the greeting to Piankhy on his arrival from the south by the garrison of the place. "Thy father (Amen) hath destined




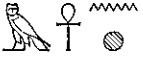




 occurs only at Kahun. In PETRIE, *Kahun*, x. 23, we have , which seems to put it on a level with Kha·Useratesen at El Bersheh. In the isolated fragment XIV. 1 (Pl. xx.), its builder seems to be referred to as still alive, and if the fragment belongs to the last years of Useratesen III. it can be brought into line with the dates of the rest of the collection without leaving any great gap between it and them. Yet the name occurs so constantly at Kahun that one hesitates to accept it as the name of the pyramid of Useratesen III. at Dahshur. We see it on the seals, *Illahun*, ix. 5, 26, "scribe of the temple of Hetep·Useratesen," and in the papyri, Pl. xiv. 2, we have *h: n sp:t* of Hetep·Useratesen, and xviii. 40, "scribe of Hetep·Useratesen," &c., &c.


 occurs only at Kahun, and we have nothing to show whether it likewise had the pyramid sign  attached to it when written in hieroglyphics. I suspect it may have been the Residence of Useratesen II. or III. In the Kahun papyri, Pl. x. 1. 2, we have a , of the place, and in l. 6<sup>a</sup> it is called a , and there is ascribed to it a ; cf. the priest of Ath·tauī under Amenemhat I., quoted above. We may here note the , the name of the garrison station, , established by Useratesen III. at Semneh, and existing down to the time of Sebekhetep I., L. D., ii., 151c.









The attempt (above, p. 42) to distinguish the builders of Hetep and Ankh·Useratesen by the royal names adopted by the officials and inhabitants leads to no definite result, but at least indicates that Hetep·Useratesen belonged to Useratesen II. and Ankh·Useratesen to Useratesen III.

 is twice mentioned in

the papyri, viz. in Pl. xix., l. 65, during the lifetime of the king, and probably in Pl. xxxiv., l. 23, after his death, and in Pl. xxvi<sup>a</sup>., l. 22. On the seal, PETRIE, *Kahun*, x. 21, we seem to have a reference to the place, and in L. D., ii., 138e, we have a record of an expedition sent to Hammâmat in the 19th year of Amenemhat III. to fetch monuments "to abide"  "in Ankh-Amenemhat and in the house of Sebek of Shedt." Ankh·Amenemhat was probably the "Royal Residence" in the vicinity, and perhaps inclusive, of the Pyramid and Labyrinth at Hawâra.

It seems that in Pl. xiv., ll. 33 and 37, we ought to read the abbreviation as , for Ankh·Amenemhat, parallel to the  of other lines for Ankh·Useratesen.

In a passage already quoted from the Beni Hasan texts the mother of Khnemhetep goes to Het Sehetep·ab·Ra, there to wed Nehera, who "was everything to the king in his office of .

Thus we see that the *mr nt* lived at the Royal Residence at Lisht. Let us now notice an occasional variant of , viz. , DE MORGAN, *Dahchour*, p. 20; in  in *El B. II.*, pp. 24, 27,  is evidently only a mistake for , the pyramid. In all cases this title belongs to the , or *wazîr*, with whom at times the  was identical, while at others the latter office was held by another person. At Dahshur another Khnemhetep who holds this title appears to have been connected with Ankh·Amenemhat (*Dahchour*, p. 19, fig. 22). It seems therefore that the  in reality means the "superintendent of the royal city"—the "royal city" being usually connected with the pyramid—or

perhaps simply "superintendent of the pyramid city."<sup>1</sup>


Collecting our data for the XIIth Dynasty in a more general view, we seem to be able to distinguish Residences from Pyramids or Pyramid-cities. The provisional list is as follows:—

	Residence.	Pyramid.
Amenemhat I.	Ath-tau	Ka-nefer (at Lisht)
Usertesen I.	Athtu	..... (at Lisht)
Amenemhat II.	.....	Kherp or Sekhem
Usertesen II.	.....	Kha (at El Lahûn)
Usertesen III.	Ankh	Hetep (at Dahshûr)
Amenemhat III.	Ankh	..... (at Hawâra)

The others are still unknown.

Whether Ankh-Amenemhat is the same as Ankh-Usertesen is very doubtful. It will be observed that the names are not without significance: Ankh means "life," Hetep "rest," and Kha is a principal element in the name of Usertesen II.

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<sup>1</sup> Since the above was in the printer's hands, I find that in the Old Kingdom (Tomb of Ptahhetep, &c.)  was the usual spelling of the title: see esp. Sethe in *A. Z.*, xxviii., 48.

# GUROB PAPYRI.

## PLATES XXXVIII.—XL.

GUROB, I. 1, 2.

LETTER TO AMENHETEP IV.

THESE two papyri were found together at Gurob. They are duplicate copies of a letter addressed to Amenhetep IV., and hence, in spite of their fragmentary condition, the text of the letter can be restored almost entire. The copies seem to have been identical, sign for sign, but they differ slightly in the arrangement of the lines.

I. 1.

[Pl. XXXVIII., ll. 1-17.]

Fragmentary sheet; height,  $10\frac{1}{2}$  in. = 26.5 cm.; width, 7 in. = 18 cm. Strong, pale yellow papyrus, with bright surface; much worm-eaten.

*Recto*.—Letter; text written *across* the fibres.

*Verso*.—Address written across the back at the top.

From the position of the address it is evident that, unlike the Kahun papyri, this papyrus was rolled up from the lower end.

I. 2.

[Pl. XXXVIII., ll. 18-33.]

Fragmentary sheet similar to I. 1, but much more fragmentary.

*Recto* and *Verso* as in I. 1.

(1) The servant of the *wakf*, Apīy (2) communicates to the Horus, strong bull with lofty double plume, wearer of the two diadems, great in (3) rule in Apt-sut, Golden Horus, exalting crowns (?) in Anu of the South, King of Upper and Lower Egypt, living in (4) Truth, lord of the two lands, (Beautiful of the Beings of Ra), Son of the Sun, living in Truth, (Amenhetep, the god ruling Thebes), great in his duration, (5) living for ever to eternity.

May Ptah of the beautiful countenance work for thee, who created thy beauties, thy true father who raised (?) thee (6) from his house to rule the orbit of the Aten. .... (7) that he might slay for thee (?) lands (and countries ?) with terror, that he might place them all under thy feet. Thou art as sole lord (8) like the sun ..... when he shineth in heaven; mayest thou be for ever and ever in life (for) years of satisfaction.

(9) A communication is this to the Master, L.P.H.! to give information: the temple of thy father Ptah, South-of-his-wall, (10) lord of Ankh-taui, is sound and prosperous: the house of Pharaoh, L.P.H.! is flourishing: the establishments (11) of Pharaoh, L.P.H.! are flourishing: the Residence of Pharaoh, L.P.H.! is flourishing and healthy: the offerings of (12) all the gods and goddesses who are upon the soil (?) of Memphis are ..... and complete, complete, there is delayed (13) nothing from them.

The true, the pure, the acceptable, the praised and desired, the sovereign, L.P.H.! (14) the King of Upper and Lower Egypt, living in truth, lord of the two lands (Beautiful of the Beings of Ra, the sole one of Ra), Son of the Sun, living in truth, (15) Amenhetep, the god, ruler of Thebes, great in his duration, living for ever to eternity. It is a communication thereon.

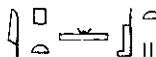
(16) Year 5, third month of Winter (Phamenoth), 19th day.


*Verso.* (17) PHARAOH, L.P.H. ! THE MASTER.  
From the steward Apiy, Memphis.

l. 1. It is curious that the writer of this letter also should style himself a *bk n pr dt.* He seems to have been concerned with the service of the Memphite deities.

Apiy was a common name in the time of Akhenaten.

l. 3. For the first time we have here the full titles of Amenhetep IV.; on the monuments they are always mutilated and altered.

 seems to be the full form of the name of Karnak.

 is literally "pillar of the South Country." It is curious that there is no reference to Heliopolis in the king's titles.



l. 4. The Nipkhurriya of the Tell el Amarna tablets. In l. 14 the name has the usual addition of *w' n R'*.




l. 5. As we see from the endorsement, the letter was written from Memphis.

One would expect *stp-tw*, "that chose thee," but for this there is not room, and evidently there is a *k* in the group. Can it be *sr-k-nf*?

l. 6. *r hk' šnw n Itn* can be safely restored from parallel texts.


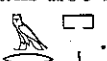
l. 10. The *pryt* seem to be the "departments."


l. 12.  might seem to be the reading, especially of l. 1; but  is probably the true reading.

l. 13. The epithets from  onwards occur similarly on the boundary stelae of Tell el Amarna; cf. e.g. *Rec. de Trav.*, xv., p. 54, in which instance  is inserted before , but other examples omit it. Perhaps the meaning is "may what is true, pure, &c., be upon the head, L.P.H.(!) of the king." The passage is met with only in the inscriptions of Amenhetep IV. (Akhenaten).

l. 16. This letter was written thirteen months before the text of the boundary stelae dated 13th Pharmouthi of the 6th year. In the

letter we have no trace of the Aten heresy, the reference to the Aten in l. 6 being quite orthodox from earlier times.

l. 17. I am not sure that  is to be read as well as .

l. 33. To all appearance Memphis is here indicated simply by the determinative .

It will be observed that the epistolary formulae here are midway between those of the Middle Kingdom and those that are found in the papyri of the XIXth and XXth Dynasties. Cf. the somewhat earlier letters in the Louvre, MASP., *Mém. sur quelques pap.*, pp. 105 *et seq.*

The script is curiously slender and upright: the strong vertical fibres doubtless favoured that style. This fashion of writing across the fibres is perhaps due to the inventive genius of the king.

## GUROB, II. 1, 2, 3.

### LEGAL DOCUMENTS.

[Pl. XXXIX., ll. 1-23.]

These three papyri were found together at Kahun in a conical case of pottery (*Illahun*, Pl. xiii., fig. 30, and p. 15), as part of the group of objects no. 7, consisting of tools, &c. The spot is marked on the plan (*Illahun*, Pl. xiv.) at the east end of the fifth block from the north of the western or "workmen's" quarter. But although they actually come from Kahun, I have classed them among the Gurob papyri in order to mark them as of the New Kingdom. They are of fine quality, but very brown and rotten, and were a good deal injured in the finding, the workman having broken the cylinder with his pick. No. 1 could be saved only by pasting it down at once upon paper, the other two were mounted in England. The dark colour of the papyrus renders the rather pale red ink almost invisible, and no. 3 is entirely blank.

Gen. A. 43 (1906) 35-37 II. 1.

[Pl. XXXIX., ll. 1-13.]

Height,  $8\frac{1}{2}$  in. = 21.5 cm.; width, 7 in. = 18 cm. Fine shiny papyrus, but very tender.

*Recto*.—Writing in black and red ink.

*Verso*.—Blank (?).

(1) Year 33, first month of Verdure (*Thoth*), day 5, (2) under the majesty of King Amenhetep III., living for ever to eternity.

(3) On this day a bargain made by the custodian Mesu'Amen (?) with the female citizen Pi'kay (?) (4) and her son the priest Menua: 17 (or 7) days as *Kharuyt* maid-servant, (5) and 4 days as lady's maid-servant.

There was (?) given to them payment for it: (6) 1 *zay* (garment) makes 6 *khetem*, 1 *thet* (?) garment makes 4 *khetem*, 1 ox makes 1 (?) *khetem*, (7) 8 cords (?) make 4 (?) *khetem*. Total (?) 15 (?) *khetem*.

Then they said, "Long live (8) the king! If the days are completed (?), adding day to day, (9) then I have taken the payment."

She spake this oath before (10) ..... council ..... of Per'Usar.

Name-list of them:

The priest Zay, (11) the priest Khay, the *uab* Khaut (?), the *uab* Pa'uah, the *uab* Ra'mes, (12) the people of this town.

Heard it (women) ..... Thi'y (?), ..... Ra, (13) Ri'y (?). Done by the scribe ..... and the *uab* Un'neferu (?).

Gen. A. 37-38 II. 2.

[Pl. XXXIX., ll. 14-23.]

Height,  $3\frac{5}{8}$  in. = 9 cm.; width,  $7\frac{1}{4}$  in. = 18.5 cm.

Writing on *Recto* and *Verso* in black and red.

*Recto*. (14) Year 33, first month of Verdure (*Thoth*), day 1\* (?), under this good god, L.P.H.!

This day. A payment made by the custodian (15) [Mesuti (?) for] 6 days, with the female citizen Pi'kay (?): 6 days as *Kharuyt* (?) (16) maid-servant.

There were given to her as payment for it  $\overline{\text{III}}$  *zayt*-garment, makes (17) 6 *khetem*, 1 *thet*-garment makes [4?]  $\frac{1}{2}$  *khetem*, 8 ropes (?) make 4 *khetem*.



Thereupon said (18) she: "Long live the king! If the six days are completed which are given to (19) the custodian Mesuti (?), with anybody, adding day to day: then he hath fully satisfied (20) me with the payment for it."

She spake this oath before the council ..... of Per (*Verso*, 21) Usar: name-list thereof,

The priest Zay, the priest Khay, the *uab* (22) Pa'uah, the *uab* Na'meh (?), the commander (?) of troops, Gerg'menu (?).


Done (23) by the *uab* Un'neferu (?) on this day.

l. 3. *swnt*, see Pl. xiii., l. 12, note.

ll. 4, 5.  (?); l. 15,  (?). I know nothing of this word. The determinatives connect it with *Hrw*, Syria, with *hr*, "a hide," and *hr*, "sack."

l. 6.  $\overline{\text{Q}}$   $\square$ , see *Proc. S. B. A.*, xiv., pp. 436 et seq.; xv., 307 et seq.


l. 7. It is unfortunate that the price of the ox is uncertain. Possibly the indeterminate sign at the end of l. 6 may be neglected, and the  $\overline{\text{—}}$  at the beginning of l. 7 read as 8 *khetem*. In that case the figure 15 beyond cannot be the total, but must be another item.

l. 8.  (?); in the parallel l. 18,  $\overline{\text{—}}$  (?) looks more like  $\square$ .

*hr hrw hr hrw* seems to mean "in consecutive days."




l. 9. The oath may be simply a formal acknowledgment by the woman of the receipt of the full payment before the performance of the services.






I would suggest that the contract was for Pi'kay and Menua to supply two female servants to Mesuti or Mesu'Amen (?)—one of them a Syrian girl or else a girl to attend on a Syrian woman employed in the house, to remain for 7 or 17 days, the other to attend on the mistress of the house for 4 days. But perhaps Pi'kay herself was to do the work.

l. 10. *knbt* is probably here written , and is followed by an epithet, but the signs look more like *sdmyw* than anything else.

*Per-Usar*, "the house of Osiris," must be the name of a city and temple of Osiris: Abu Sir is the well-known Arabic equivalent

for Per-Usar in place-names. In *Illahun*, Pl. xxviii., Professor Petrie published the inscriptions of two coffins from Abusir on the Gezîret Abusir near the mouth of the Faiyûm (see Baedeker's map). The inscriptions on one of the coffins name a priest of Osiris and of Herbes in northern Abydos: evidently there was at this Abusir a temple to Osiris of Abydos.

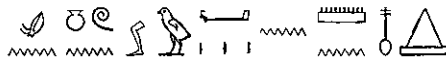
Note the hieratic writing of the name of Osiris,  or , as if .

l. 11. In   , \ probably replaces , not .

l. 14. It is a pity that the precise date cannot be read, for thus perhaps we should have been furnished with the means of ascertaining the relation of this document to the former. The space indicates that the day of the month was in the tens or twenties, so that very probably the engagement recorded in II. 2 followed directly upon the engagement in II. 1.

l. 16. I do not understand the signs before *dyt*.

l. 17. By the previous contract 7 or 17 days as *hnt Hrwyt*, and 4 days as *hnt hnw*, in all 11 or 21 days, were paid for by  $6 + 4 + 8 + 4(?) + 15$  (or 11) *khetem*, in all probably 37 *khetem*, or perhaps 33 or less: or possibly 15 *khetem* in all, see l. 7. By II. 2, 6 days as *hnt Hrwyt* are paid for by  $6 + [4?] \frac{1}{2} (?) + 4$  *khetem* =  $14 \frac{1}{2} (?)$  *khetem* in all. I do not see any way of explaining these figures.

l. 22. As late as the XIXth Dynasty we have , MAR., Cat. Ab., 1215.

## II. 3.

A small blank sheet, originally of about the same size as II. 2, and probably once forming part of it.

The formal documents and the numerous

witnesses, together with the disproportion of the terms of service to the two payments, lead one to suppose that these contracts were formalities connected with some more important affair, such as a marriage: or there may have been a dispute about the payment. The bad writing and bad condition of the documents make them extremely tantalizing.

## GUROB, III. 1.

### FRAGMENT OF JOURNAL.

[Pls. XXXIX., ll. 24-36; XL.]

Sheet,  $16 \frac{1}{2}$  in. = 41.5 cm. high  $\times$   $10 \frac{3}{4}$  in. = 27 cm. broad. Very coarse.

*Recto*.—The terminal signs of many lines of writing are visible on the right-hand edge, reaching nearly to the base. In the middle is a page preserved entire, though it is torn, and the writing upon it is slightly injured. Below the writing the sheet is blank for 7 inches, and there is a broad margin on the left.

*Verso*.—Almost completely occupied by writing in black and red; the lines imperfect at either end.

The papyrus appears to have been the journal kept by a royal scribe, in which receipts of tribute are entered and copies of correspondence kept.

### *Recto*.—First Entry.


The first text preserved is the end of a long letter from a lady. Her correspondent is evidently of princely rank, if not the king himself, as Rameses II. is described as the "father" of the person addressed. The lady is apparently stating that she has been urged or commissioned by another lady to have certain work done in exceptionally fine style.

[(a lady) said to me, "If thou wilt cause ..... to be done]

(24) being like those which are done for Ra, exactly, exactly, I shall cause thee to be marvelled at for them,

(25) I shall not cause to be taken to me benefits." O that (?) my good lord, L.P.H.! would cause to be brought to me (26) people to teach them and to instruct them, and to do this great business. It may be (?) that my lord shall find how to (27) cause that to be done, the like of which was not done for Ra. For those that remain are grown children, (28) people who are like those people whom my lord, L.P.H.! causes to be brought, (29) those who know how to do, those who know how to receive instruction, being foreigners, like those who used to be brought (30) to us in the time of Rameses II., L.P.H.! the great god thy good father, and who would say to us "We are wealth (31) in the workshops (?) of the nobles," and who received instruction and were able to do whatever they were told.

(32) This is despatched to give information: Year 2, 3rd month of Verdure (Athyr), day 20.

l. 24. The last signs visible on the previous page are , but perhaps they do not belong to the last line of the page, and so must not be joined to the opening words of the present page.

"For Ra." Perhaps this does not mean for a temple of Ra, but in a proverbial sense, "what is done for the supreme God in heaven."

l. 25. i.e. "I shall not take the credit (or profit?) to myself."

l. 26. *sb...* (?).

ll. 27-28. *hrdu* 'y<sup>w</sup> perhaps does not mean "youths" but "big children," i.e. men who although mature retain their child-like power of learning, a power which is early lost amongst the lower classes in Egypt.

l. 29. I do not know the meaning of *its mtri*.

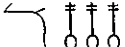






l. 30. Rameses II. would have died only about ten years before the accession of Sety II., who was now reigning, see l. 34. That the work to be done was artistic is probable from ll. 30-31, though it might be dancing or music. It would be extremely interesting to know precisely what it was that the foreigners were employed upon by preference. This passage throws an interesting ray of light on the employment of foreigners. One is reminded

of the ornamental glazed tiles with variegated colours, the earliest of which date from the reign of Sety II., and which are probably Mesopotamian.

### Second Entry.

(33) Copy of (the list? of) every attendant (?) made in the Per'khenti, in Mer'ur (Moeris), commencing with the 14th day of the 3rd month of Verdure (Athyr), in the 2nd year.

This entry takes us back six days *before* the date of the above letter, which is puzzling. I imagine that it records that the copy of a list of *sdm* 'š was drawn up on the date named. For examples of *sdm* 'š, "servants (?)," see BRUGSCH, *Ägyptologie*, pp. 311, 312; MASPERO, *Rec. de Trav.*, ii., 160 *et seqq.*

*Pr hnti m Mr-wr*; cf. *Kahun*, Pl. xix., for a  in this place named on bronze dishes from Gurob. Probably it is the same as the *Pr hnt m* , also in that plate (the *idnw* of *Pr hnt*, &c.), and on the unpublished ushabti of Nefer Menu, Tomb 21 at Gurob (cf. *Kahun*, p. 38),     (var. ). The name thus occurs regularly at Gurob, and it is not known from elsewhere, so that it would seem to be the name of Gurob, although the site is outside the Faiyûm. Per'khenti may mean *harim*-palace.

### Third Entry.


(34) Year 2, 3rd month of Verdure (Athyr), day 14. ONE was in the House of (User'kheper-Ra Setep'en-Ra, beloved of Amen), L.P.H.! in Memphis.

(35) Received of the tribute of fish which was under the hands of ..... (36) *adu*-fish, split, 300, entire 700; total, 1000 (medimni).

l. 34. This date is in all probability in the reign of Sety II.; on the *verso* there are two others a month later. The only date of this king known elsewhere is likewise of the second year, at Gebel Silsileh (CHAMPOLLION, *Notices*,

p. 258). The first year was perhaps in conjunction with Merenptah, and the whole reign of Sety II. may not have lasted above two years; but if so, he must have been singularly active in monumental work.

The first phrase after the date shows where the king's court was at the time. Such a note at the commencement of an entry is not uncommon in the Ramesside period.

l. 36. The 'dw fish is frequent as a hieroglyph in the title , but the species has not been identified. These fish were measured in  $\Omega$  *medimni*, see Pl. xl., l. 21.

[Pl. XL.]      *Verso.*

The diary is here continued, but the entries of nearly two months are lost between the *recto* and the *verso*.

#### First Entry (ll. 1-18).

Lines 4-18 were very long. They form a tabular statement concerning oil, and as this is given in fifteen lines, perhaps the latter relate to fifteen days, or half a month. Unfortunately a considerable portion of each line is missing from the right-hand end. Egyptian accounts can often be restored in the missing parts, but they are frequently obscured by mistakes where accuracy was not of great importance to the scribe. The present instance illustrates both these peculiarities. The first three lines may be partially restored from what follows, and read thus:

1. [payment for the overseers (?)] ..... daily makes *bak*-oil 130 *henu*, *neheh*-oil 130 *henu*.
2. [ditto for the workmen, *neheh*-oil] 2156 $\frac{1}{4}$  *henu*.
3. [Total *bak*-oil 130 *henu*, *neheh*-oil] 2286 $\frac{1}{4}$  [*henu*], in detail (Table follows.)

l. 1. At the beginning read *hrt hrw* (?).

The detailed table given in ll. 4-18 is easy to connect with the above statement, but the

carelessness of the scribe has obscured the part referring to the overseers. I have inserted the necessary corrections between ( ) in the following translation. (See opposite.)

At the 15th entry in this table (l. 18) the payments to the overseers are nil, and at the 11th and 13th (ll. 14, 16) only the half should appear: in all the other entries they receive 10 *henu*. This gives 130 *henu* of *bak*-oil and the same of *neheh*-oil for the overseers, which is as totalled in l. 1.

The "men of the house," i.e. of the government department concerned, obtain 2 $\frac{1}{2}$  *henu* of *neheh*-oil each, regularly, and the total of column (c) agrees exactly with that given in l. 2. The half-man in l. 14 is probably a boy.

I must now give my reasons for corrections and restorations. It is pretty clear that we are dealing with payments of oil to workmen and their overseers, perhaps for cultivation of land, repair of dykes, brick-making, or what not. Judging from the entries in the lower part of the page, however, the work may have been connected with the capture and curing of fish. The entries relating to the workmen are exactly copied from the papyrus, except for the restoration of a few broken numerals, which are safely furnished from the proportions and summations: the numbers are absolutely certain, and absolutely correct. With regard to these varying amounts it was necessary for the scribe to be careful. On the other hand, in entering the accounts of the overseers he was extremely careless, since these were so regular and unimportant that their entry was little more than a formality, mechanically carried out and resulting in absurd mistakes.

In the first place, we cannot be wrong in considering "overseers" of some kind the subject of this part of the accounts: the correctness of the assumption is proved from the context and from the analogy of other documents. Secondly, in ll. 14 and 16, where



		(a)						(b)						(c)				(d)	
4.	[Day ... 2 overseers (?), each one, bak-oil]	henu 5, makes henu 10; each one nekeh-oil, henu (5, persons) 2, makes henu 10.						Men of the house, 89, each one henu $2\frac{1}{2}$ , makes nekeh-oil, henu $222\frac{1}{2}$ .						Total, nekeh-oil, henu $232\frac{1}{2}$ .					
5.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	70	„	$2\frac{1}{2}$	„	175.	Total, nekeh-oil, „ 185.			
6.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	70	„	$2\frac{1}{2}$	„	175.	Total, nekeh-oil, „ 185.			
7.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	69	„	$2\frac{1}{2}$	„	$172\frac{1}{2}$ .	Total, nekeh-oil, „ $182\frac{1}{2}$ .			
8.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	78	„	$2\frac{1}{2}$	„	195.	Total, nekeh-oil, „ 205.			
9.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	68	„	$2\frac{1}{2}$	„	170.	Total, nekeh-oil, „ 180.			
10.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	67	„	$2\frac{1}{2}$	„	$167\frac{1}{2}$ .	Total, nekeh-oil, „ $177\frac{1}{2}$ .			
11.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	77	„	$2\frac{1}{2}$	„	$192\frac{1}{2}$ .	Total, nekeh-oil, „ $202\frac{1}{2}$ .			
12.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	64	„	$2\frac{1}{2}$	„	160.	Total, nekeh-oil, „ 170.			
13.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	63	„	$2\frac{1}{2}$	„	$157\frac{1}{2}$ .	Total, nekeh-oil, „ $167\frac{1}{2}$ .			
14.	1	„ 5	„	„ 10 (5);	„	„	„ (5 „ ) 1	„	10 (5).	„	$40\frac{1}{2}$	„	$2\frac{1}{2}$	„	$101\frac{1}{4}$ .	Total, nekeh-oil, „ $106\frac{1}{4}$ .			
15.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	34	„	$2\frac{1}{2}$	„	85.	Total, nekeh-oil, „ 95.			
16.	1	„ 5	„	„ 10 (5);	„	„	„ (5 „ ) 1	„	10 (5).	„	33	„	$2\frac{1}{2}$	„	$82\frac{1}{2}$ .	Total, nekeh-oil, „ $87\frac{1}{2}$ .			
17.	2	„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	38	„	$2\frac{1}{2}$	„	95.	Total, nekeh-oil, „ 105.			
18.		„ 5	„	„ 10;	„	„	„ (5 „ ) 2	„	10.	„	2	„	$2\frac{1}{2}$	„	5.	Total, nekeh-oil, „ 5.			
		(Total 130)						(Total 130).						(Total 2156 $\frac{1}{4}$ ).				(Grand Total 2286 $\frac{1}{4}$ ).	
		cf. l. 1.						cf. l. 1.						cf. l. 2.				cf. l. 3.	

the scribe has continued his columns (a) and (b) of 10 uninterruptedly, we may safely correct the numeral 10 to 5. This is warranted by the occurrence of the numeral 1 in these lines where the other lines have 2; by the summation of *neheh*-oil at the left-hand end of these lines (d) requiring 5 in (b); and lastly, by the statement in l. 1 requiring a total of 130 for the whole column (a).

We now come to the most violent of the corrections, and yet it is one which I think perfectly justified. In ll. 14 and 16 the payment of the overseers drops from 10 *henu* to 5, and to 0 in l. 18. In l. 4 there are 89 workmen, who dwindle to 63 in l. 13; in the next line they drop suddenly to  $40\frac{1}{2}$ . Here the overseers receive only half the allowance, and although in ll. 15 and 17, where the workmen are 34 and 38, they receive the full, it is halved again in l. 16, where there are 33 men. But in l. 18, where there are only 2 workmen, the overseers get nothing.

The natural explanation of these figures would be as follows. There were only 2 overseers, and when the workmen dropped to half, one or other was allowed to absent himself occasionally; when the men were reduced to 2, both overseers left. This explanation is fully confirmed by the first phrase in l. 4: "[2 overseers take each] 5 *henu*, making 10 *henu* [of *bak*-oil]." But in the next phrase the scribe has made a muddle, for he continues: "and each one 2 *henu* of *neheh*-oil, makes 10 *henu*." What he ought to have said was: "and 2 [overseers], each one [5] *henu* of *neheh*-oil, makes 10 *henu*." He continues the erroneous formula throughout, and so in ll. 14 and 16 writes 1 *henu* instead of 1 overseer. If we were to suppose that there were really 5 overseers, each receiving 2 *henu* on most days and 1 on others, this would be in direct contradiction to the statements in the first phrase. The scribe has, in fact, carelessly entered the number of overseers under the

*henu* column, instead of the number of *henu* of oil paid to them.

*Bak*-oil, which was perhaps considered of superior quality to *neheh*-oil, has generally been supposed to be olive-oil, but LORET, *Flore Pharaonique*, 2nd Ed., p. 86 (cf. *Rec. de Trav.*, vii., 101), considers it to be the oil of the *Myrobalanum* (*Moringa aptera*). *Neheh* is a general name for vegetable oils, but probably it strictly designates some commoner sort, such as castor-oil (*Ricinus*). *Kiki*, "castor-oil," and *ἐλαιον*, "olive-oil," were amongst the payments in kind to grooms in the Ptolemaic period (MAHAFFY, *Petrie Papyri*, ii., p. [72]). The measure *henu* is nearly  $\frac{7}{8}$  pint, or .477 litre, so that the labourers would receive about 2 pints of *neheh*-oil, while the overseers obtained 4 pints of *neheh*-oil and the same of *bak*-oil.

Below the table the same width is divided into two pages, the second of which is nearly complete. The first page can be in part restored from the second.

### Second Entry.

(19) [Year 2, 1st month of Winter (Tybi), day ... : ONE was in the House of Rameses Meriamen, L.P.H. ! the great *ka* of Ra] Harmakhis.

(20) ..... 50 *tamu*.

(21) [Received as tax (?) of the fish which were in the hands of ..... *re*] *puty* (?) fish on the quadruple *hekat* system of measure, 1520 *medimni*. Their detail :—


(22) ..... 1\*2, 113, 111, 60, 57, 68, 3.

(23) ..... 20 A'ba'shtu (?), 8 *apt*-full of dough.

(24) ..... 12.

l. 19. This was the Residence to which Ramesses II. returned after his triumph over the Kheta (*Sall.*, iii., p. 11, l. 6).

l. 21. The *hekat* contained 10 *hin*, the quadruple *hekat* 40 *hin*, and the *medimnus* four times the quadruple *hekat*, or 160 *hin* =  $16\frac{3}{4}$  gallons or 76.32 litres. The reading *h̄r* (*khar*) proposed for ⲕ, "sack, *medimnus*," P.S.B.A.,

xiv., p. 450, is confirmed by  for measures of corn in the XXIIInd Dynasty, *A. Z.*, xxxv., p. 18, l. 24, where ERMAN also reads *h3r*.

l. 23. *Abashtu* may perhaps be a term for female confectioners.

### Third Entry.

(25) Year 2, 1st month of Winter (Tybi), day 10: ONE was in the House of Rameses Meriamen, L.P.H. ! the great *ka* of Ra Harmakhis.

(26) Received as the tax (?) of fish which are under the hands of the lord of Mer-ur (Moeris): *repuyt*- (?) fish, dried, on the quadruple *hekat* system .....

(27) makes fish, 1600 (*medimni*): their detail, 159, 127, 127, 125, 141, 123, 12\* ..... (28) 116, 114, 73, 65, 60, 71, 2.

### Fourth Entry.

(29) Contribution of the superintendent of the two thrones of the king, and consigned to the housewives of this establishment: good bread 10 large loaves; beer .....

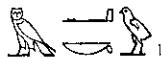
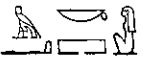
### Fifth Entry.



(30) Year 2, 1st month of Winter (Tybi), day 11: ONE was in the House of Ramessu Meriamen, L.P.H. ! the great *ka* of Ra Harmakhis.

(31) Withdrawn from the store of this house and given to the doorkeeper, Neb'nekhtu, in the gate (?) of Sam (?), for the .....

l. 26. *rpwy*t, probably the *Cyprinus niloticus*, "Nile carp" (see LORET, *A. Z.*, xxx., p. 26). This carp is the best fish in the Nile.

l. 27. The list of fish corresponds closely in its proportions with the payment of oil: the detailed numbers recorded in ll. 27 and 28 of the 3rd entry amount to 1358, leaving 242 to be accounted for out of the total of 1600. This deficit of 242 is evidently to be made up of the missing units of the 12\*, together with two contributions of about 120 each to be inserted in the gap. We thus obtain 15 entries, as in the case of the oil. It is therefore certain that these entries are connected. If the payments of oil were for catching and curing fish, then in l. 22 (2nd entry) we have the details of the amounts set aside as tax from each day's take by some official, and in ll. 27, 28 (3rd entry) the similar amounts from the official entitled the chief of the Moeris district.


l. 29. ; cf. , GOODWIN, *A. Z.*, 1868, p. 40.

l. 31. It looks like . Can it be  gate of the *Abattoir*?



## ADDITIONAL NOTES, &c.

Pls. I.-IV. Reviewed by MASPERO, *Journal des Savants*, Avril, 1897, pp. 206 *et seqq.*

Pl. I., l. 1. *m m' hrw* (cf. L. D., ii., 135*h*; l. 4 (SPIEG.), and BR., *Thes.*, 1154, l. 16), lit. "as true of voice." The expression, as Maspero has pointed out, must be derived from the belief in the magic power of incantation; the right word or formula, rightly pronounced with the true intonation at the proper moment, ensuring triumph over opposition. Translate "successful," "triumphant."

l. 2. Note the use of  belonging to the "Horus title," in "our Horus."

l. 3. *r'w*, cf. BREASTED, *Hymn. in Solem*, pp. 22-24.

ll. 4, 5. *sh̄t ht* is difficult, and  (not ) following is inexplicable if correct. Perhaps "without wielding club or shooting arrow or tightening (?) a knot (for strangling, or in binding captives)." For *rw* cf. *Hieroglyphs*, p. 44.

l. 6. *š't*, det. by knife, is "sword"; but here, as often, it is some quality inspiring fear—"renown" (?), "valour"; cf. MAR., *Ab.*, ii., 32, left side, l. 7.

l. 10. *sdr r šsp*; cf. also *Berl. Pap.*, ii., l. 200.

*n kddw-sn*. Spiegelberg quotes *sdr n kdw-sn*, L. D., iii., 175*g*, l. 8; *Merenptah Stela* (*Ä. Z.*, 1896), l. 23 (*n kdw-w*); also *rswi n kdd*, "dream in sleep," *Sphinx Stela*, l. 8 (L. D., iii., 68), and remarks that we have here the origin of

*ukot*. That the *n* was at first a true preposition is shown by the reduplicated form of the verb in the two earliest instances.

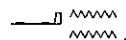
Pl. II., l. 4. "Egyptians," *Kmtiw* (?); *hps* not "scimeter," but "strength of arm," *v. Hieroglyphs*, p. 17; *iswt[-sn]*, "their ancient rights" (MASP.).

l. 8. Correct to *rnpy-sn* (?), but there is no trace of *sn* in the original.





l. 10. *inyt-f*. Erman suggests that this may mean that the stanza is to be sung to the tune of *Hrw swsh*, &c., "its tune"; Spiegelberg that the following words are to be repeated at the end of each line. But it seems that a stanza of ten lines is required, so that l. 10 must be retained as part of the stanza. A detail to be noted in the artificial construction of the stanzas (not recurring in the Thothmes hymn) is that the last line of the second stanza, l. 10, the first of the third, l. 11, and the last of the fourth, Pl. iii., l. 10, depart somewhat from the fixed forms, evidently by intention. The first stanza, Pl. i., is obviously a separate introduction, and the fifth and sixth are really short separate hymns. It should also be observed that after the words *inyt-f* the hymn, so far addressed directly to the king, refers to him in the third person. *inyt-f* may therefore be the "carrying away" of the king or of the royal insignia representing him.

l. 11. The original does not admit of

reading *w'*; perhaps *r'* is one word, cf. Pl. i., l. 3.

l. 12. , cf. *Rekhmara*, iii., 25; *Smendes Stela*, l. 5 (*Rec. de Trav.*, x., 136); *Osorkon II.*, flood graffito, l. 3 (*Rec. de Trav.*, xviii., 181), where Daressy also translates "digue."

*wḏnw* probably "sweeping flood," "inundation." Cf. *Br.*, *Wtb.*, *Suppl.* 374, *Berl. Pap.*, ii., 101, 143-4, 156.

l. 14. *imḏr*, *mḏr* (l. 19); cf. *Pyr. N.*, ll. 741-2. In *Todtb.*, cc. 65, 108, 130, 149 (edd. NAV. and BUDGE), the group    occurs. Though in some cases it seems to be two words, *m ḏr*, this must be due to corruption, for no such word as *ḏr* with det.  occurs, except with *m*; cf. also *Rekhmara*, x., 6. Is it connected with the root of מַצְרִים? *imḏr* is very remarkable; the peculiar forms may indicate an exotic.

*spḏw*. Are they here "spikes"? In *Pyr.* *snbt* is determined by a bank with *chevaux de frise*. As Maspero remarks, these fortifications of Goshen may well be the *Inbw Hḥ* of *Sanhat*, l. 17.

l. 15. *šš*. Can it be connected with *ḥḥ*, "swift"?


l. 17. *štt*, fem. adj. from *št*, "season of garden fruits," "autumn": "an autumnal shade, cool in the harvest (summer) season."

l. 18. One would expect *šw*, "dry."

Pl. III., l. 5. *ḥsr šnw*, also *L. D.*, iii., 18, l. 13.

l. 8. Better "he hath abolished robbery" (MASP.).

l. 14. *s'w*, "saviour," "guardian," in the literal sense.

l. 30. *s'*; perhaps the word for "beware" with  attached, i.e. "away with you"; but cf. *San.*, l. 151.

l. 32. Perhaps *rḥ m'ḥ*, "converse with me."

*ḥ'tw* followed by prohibitive *m*, a strong prohibition, lit. "opposition must be made, do not ..."; cf. *Pap. Prisse*, vii. 4, ix. 9, xviii. 8.




In *Prisse*, x. 1, *ḥ't* is followed by a prepositional construction with *ḥr*.

l. 33. *ḥr ḫd* used absolutely seems to mean "by nature," "naturally," and in prescriptions "to a natural, or reasonable, extent."


Pls. V.-VII. Reviewed by MASPERO, *Journal des Savants*, Avril 1897, pp. 212 et seqq.

Pl. V. For the nature of the disorders here treated see MASP., *l.c.*

l. 1. *šš*; perhaps "practice," "method," the root meaning "to be practised in," "exercised in," "acquainted with."

l. 2.  perhaps reads *hmt*. Spiegelberg considers that  =  *g'*.



l. 4. *gnw*, "bee-eater," *Merops*. In *Pap. Eb.*, xcvii. 21, its fat is prescribed against *flies*. In the pictures at Beni Hasan (*B. H.* II., Pls. iv., vi., xvi.) it is very badly rendered; the long central tail feathers are not shown, and the colouring is bad, especially in *Ros.*, *M. C.*, ix. 3 (= *B. H.* II., Pl. iv.), where it is white instead of green. On the other hand, the *swrtw*, associated with the *gnw*, is clearly the allied "Roller," *Coracias garrula*, marked by its blue shoulder; see the same plates and *Ros.*, *M. C.*, x. 9 (= *B. H.* II., Pl. iv.). In *Ros.*, *M. C.*, viii., figs. 7, 8 (= *B. H.* II., xvi.), the names *swrtw* and *gnw* have been transposed by the modern copyist, but the colouring is valuable.

l. 5.  (cf. *Hieroglyphs*, p. 37), so also in l. 29.

l. 9. *w'ḥ*, det. by @ in *Siut*, Tomb iii., l. 13, where "from his roots" seems to mean "from his earliest age."

l. 15. Restore *wḥ* (?).

l. 19. *ḥ'ḥ* occurs in the Theban star-tables, *L. D.*, iii., 228 and 228 bis, 20, l. 9.

l. 21. Read  (?), the hieratic sign being like that for *ḥsb*, though different from the det. .

l. 25. *m't*, rightly "boue" (MASP.). Cf.

'm't kmt, "black clay," in *Pap. Eb.*, lxvii. 17; Copt. ooue.


l. 27. nryw, "vultures," as the name of the disease, similarly in l. 28 the name is "bindings (?)" (MASP.).

l. 34. i'w. As ERMAN (*Lebensmüder*, p. 50, note) suggests, this "washing-time" seems to be a division of the day, in *Pyr.* indicating the time of the morning meal.

l. 36. hwi, cf. *Sint*, Tomb iv., l. 27 (?).

l. 37. htī, not "rag," some sort of garment or shroud, *Pyr. M.*, ll. 125, 760.

l. 38. Lange rightly points out that m is prohibitive: "do nothing unto her"; so also in l. 45.

Pl. VI., l. 3. sbnt , cf. ERM., *Lebensm.*, p. 52 (LANGE).



l. 10. mstī, cf. MAX MÜLLER, *Asien u. Europa*, p. 77, note 3.

Pl. VII., ll. 20-22. "Si après s'être allongé en hurlant à terre l'animal y tombe, dire à cela 'Ce sont les prostrations mystérieuses'": ksw being the attitude of the dog in howling (MASP.).

pth, intransitive, "fall," *Amenemheb*, l. 46, and with r tī, *Koptos*, viii., l. 6; transitive, "let fall," with r tī, as here, in *Pyr. P.*, 603, N., 1155.

itn seems not to occur elsewhere. It can hardly be the object of pth, and so "a howl (?)." Translate perhaps: "if afterwards he sinks whining (?) to the ground, let him fall." hr hrf is a direction.

l. 24. hmw, "forefeet," zicoue brachium, cubitus (MASP.).

l. 28. kmī, cf. *Pap. Eb.*, xcvi. 2,  .

l. 29. snf kfn, cf. *Pap. Eb.*, xcvi. 17, "clotted blood" (MASP.).

ll. 37, 64. wdn, "heavy"; l. 53, "inert" (MASP.).

l. 66. Read wrmyt as in *Pap. Eb.*, vi. 10, 16 (LANGE).

Pl. VIII. Reviewed by MASPERO, *Journal des Savants*, Avril 1897, pp. 217 et seqq.; CANTOR, *Orientalistische Litteratur-zeitung*, 1898, 306.

ll. 13, 14. See an explanation by BORCHARDT, *Ä. Z.*, 1897, 150, rejected however by CANTOR.

l. 42. h'yt, "excess" (?) (OEFELE).

l. 43. Read "tax" for "produce" (MASP.).

l. 44. rht. The derivation is perhaps from rh, cf. mit (also masc.) from ml.

l. 51. Maspero admirably explains that the number 11 refers to months of the year: the first month's contribution, to the value of 45 ducks out of a total annual value of 100, has been paid, and the calculation is intended to find how much has now to be paid in equal monthly instalments. It may further be observed that the 12 birds given in the first month are made up of 4 kinds, 3 to each kind, and correspond, perhaps intentionally, to the year made up of 12 months in 3 seasons of 4 months, or at least suggest that on New Year's day one example of each kind was customarily given for each season of the year.

Pls. IX.-XIII. Legal Documents. Reviewed by MASPERO, *Journal des Savants*, Fév. 1898, pp. 98 et seqq.

Many of these documents have been described or translated by the author in *Wills in Ancient Egypt*, reprinted from the *Law Quarterly Review*, January, 1898. Sir Fred. Pollock, Professor of Jurisprudence at Oxford, considers that "these dispositions are either true wills or in the very last stage preceding the formation of a law of testamentary succession."

Pl. IX. The whole of the papers in Lots I. and II., both letters and legal documents, seem to relate almost exclusively to the Arabian nome: the only clear connexion with the Kahun district is found in the first line of II. 1, on Pl. xiii. It may be that the papers were documents adjudicated upon in a royal

or *wazir's* court held temporarily at Ankh Usertesen. It is certain that they were found near the citadel of the town. The two letters on Pl. xxix. seem addressed from the Arabian nome, perhaps to Kahun. The "*ka* of the king," whose favour is desired in the second letter on Pl. xxix. (l. 43), may be the dead king at Hetep Usertesen; and I'ab, to whom this letter was written, may well be the "scribe of Hetep Usertesen and Ankh Usertesen, I'ab" (above, p. 88, seals in *Illahun*). But that there was a connexion of the Sopdite family with the royal cities in Middle Egypt in the reign of Amenemhat III. seems indicated by the names of Ahy (cf. Ahy in Pls. xii., xiii.) and Sat-user-sepdu in Pap. VI. 14 (Pl. xiv., l. 64), a document which must be attributed to that date. Also, in Pl. xii., l. 5, there is a reference to the registration (?) of a Sopdite deed by a southern official in the same reign. It is not clear, however, that the Sopdite family migrated bodily to Kahun; even in the latest of the documents on Pl. ix. there is much reference to Lower Egypt, though the occurrence of the name Senefru suggests that the child so named was born in the neighbourhood of the Medum pyramid, and the red symbols in ll. 3. and 7 may well refer to Hetep Usertesen.

There are also probable references to Sopdite priests (*w' b hr s*) in two documents on Pl. xxi., ll. 2, 28.

l. 2. *m't n*, "copy of," see add. note to viii. 44.

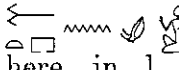


P. 21 (note to *w'rt*). In the time of Rekhmara the *tp rsi* extended from Elephantine and Bigeh to Thebes (*Rekhmara*, v. 4), but perhaps not from Koptos to Siut (*l.c.* vi. 4), though this also was under the jurisdiction of the *mr nt t:t n nt rst*.

l. 4<sup>a</sup>. *nmhyt*. Maspero considers that this designation belongs not only to the mother, but also to three unmarried sisters, as being


supported by the guild during Senefru's minority.

l. 9. *hr*; cf. Antef-decree, *Koptos*, viii., l. 10, where the disability to hold his former office extends to "the *hr* (family) of the father and mother" of the deposed prince.

*h' n t:t*. For the proceedings in this court cf. especially *Rekhmara*, Pls. ii.-vi.


l. 25. *sš n sdm*. Cf. *SH., Eg. Ins.*, i., 83, where Sa-Mentu rises from being *sš n*  (which perhaps explains *hnti* here, in l. 25), after occupying two intermediate positions, to be *sš n hnt* . Spiegelberg quotes *sš*  *n sdm Imny*, from an unpublished stela of the Louvre, and attributes to *sdm* its technical meaning of "trying" or "trial." Cf. SPIEGELBERG, *Rechtswesen*, p. 127, *Anmerk.*, 394, and below, additional note to Pl. xxxix., l. 10.

Pl. X., l. 3. *mr šnt*; cf. *Rekhmara*, ii. 4, iii. 25, x. 24.

l. 6<sup>a</sup>. Spiegelberg brilliantly identifies *ntt m sw* with  of *Pap. Abb.*, ii., 15, and translates "deceased" here and in Pl. xi., l. 2. In the present case read, therefore, "bore to him, who is dead: the daughter of," &c.


l. 24<sup>a</sup>. Translate "was found had been inflicted losses by death (?) unto him (*wd sw rf*), by comparison with," &c.

Pl. XI., l. 2. "Usertesen, who is dead."



l. 4. Instead of *hr pr* we must probably read  as the mother's name.

l. 16. In the time of Rekhmara every *imt pr* was sealed by the *wazir* (*Rekhmara*, iii., 19).

l. 22. *knbtī n w*; cf. *Rekhmara*, iii., 19, 24-5, v., 2.

Pl. XII., l. 1. For the first title cf. the remarkable plural form  (reading *sd'wtiw* (?), CRUM, *A. Z.*, 1894, 66), *tf'w ib* in *Rekhmara*, iii., 33.

l. 4. š; cf. *Hieroglyphs*, p. 28, possibly "garden land" (as also BR., Wtb., and MASP.).

l. 5. Spiegelberg suggests  for the reading, comparing for the form of  Westcar, v. 2, *Pap. Bul.*, no. 18, Pl. xv., l. 15. This certainly seems possible, though by no means certain.

h<sup>3</sup> n whmaw; cf. Pl. xxxiv., ll. 37-8.





l. 13. dl hr t m; cf. Antef-decree, *Koptos*, viii., l. 5, "let him be cast forth from the Divine Residence."











P. 34, col. 1. The Antef of *Louvre C.* 26 is dated to Thothmes III. by his tomb at Qurneh (NEWBERRY).



















Pl. XIII., l. 10. A *wazîr* Khety is mentioned in *Rekhmara*, x., l. 13 (NEWBERRY). He would appear to have been long remembered for the oppressive exercise of his authority; the present text apparently dates him to the reign of Amenemhat III., but the name was common throughout the Middle Kingdom.

l. 11. sšw hr htm; cf. the Scotch "Writer to the Signet." The literal meaning seems to be "he who writes with (hr) an (official) seal." For the idiomatic use of hr with htm cf. especially *Rekhmara*, ii., l. 16, iii., l. 20, "under the seal of," or "with the seal of."

l. 22. Maspero well translates tp "first-fruits," as part of the fixed stipend of the priesthood; f<sup>3</sup>t, "profits" arising from payments for ordinary priestly services done to individuals; and w<sup>3</sup>w<sup>3</sup>, "bargains" for special services.

In *Tdb.* the group  (sometimes corrupted to ) is common, following a speech. Cf. especially  (BUDGE, p. 124, l. 6) with  (l.c., l. 3); v. BUDGE, *Vocab.*, p. 386, for other references; in Middle Kingdom copies I find as yet no instances. It is evidently the same word which we have

here at the end of l. 22. It is difficult to analyse. The  does not vary. The  is clearly shown in good papyri of XVIIIth Dyn. (e.g. *Nebseny*, xiv., l. 15), but in *Tdb.* there are no decisive variants to prove the reading.  also suits the hieratic of *Kah. Pap.*, not only in the present instance, but also in xxix., l. 42, and xxxvi., l. 9; in xxix., l. 42, however, it is certainly preceded by  (see below), pointing to  as the original hieroglyph, the hieratic for which is the same as for . The reading is therefore uncertain: hr fi, grg fi (?). In *Tdb.* the subject is generally supplied by  (as elsewhere in New Kingdom often written , , and sometimes standing for fem. sî) or , "he," "she," "they," often followed by a specific word R<sup>c</sup>, ntrw, &c., the phrase apparently meaning "said he (viz.) Ra," &c., e.g.:

1.  , cap. cxxv. (NAV., ii., 332).
2.    , cap. lxxviii. (NAV., ii., 167); do.  , cap. clxxv. (BUDGE, p. 459).
3.    , cap. i. (NAV., ii., 6); do.  , cap. clxxv. (BUDGE, pp. 457-8—twice with variants).
4.    , cap. lii. (BUDGE, p. 124); cap. clxxxix. (BUDGE, p. 492—twice).

The above *Tdb.* constructions are fairly well authenticated. The best translation for the phrase seems to be "thus said he," or "they," to follow a speech. Evidently this is the meaning in the *Kahun Papyri*. In ll. 22, 37, as given on pp. 36, 37, correct "that it involves," &c., to "thus he spake."

l. 23. < is really earlier and better than <.

For ntî m srt cf. *Rekhmara*, iii., 22.

l. 28 (p. 36). For "nomarch" read ha.



Pls. XIV.—XXVI.<sup>a</sup> Reviewed briefly by MASPERO, *Journal des Savants*, Mars 1898, pp. 145 *et seqq.*

Pl. XIV., l. 2. Apparently for *ir* [m] *h*, as in Pls. ix., l. 11, xiii., l. 10; but Maspero considers that no *m* is needed, and that the expression is complete, meaning "hold a court."

l. 5. *mny* is possibly connected with *mny*, "harbour," and may mean strong "dock labourers" who load and unload boats. Maspero would regard them as "corvée labourers," lit. "day labourers," from the root *mn*, "daily." Cf. also *mnw*, "herdsman" in *Pyr.* Can they be "hirelings" for the day?

ll. 25 *et seqq.* For clearness it is desirable to state that the column of names in black gives the names and parentage of the labourers and their gangers, while the column in red gives their second names (cf. p. 26, note to Pl. x., l. 4); and to the right of the first column are abbreviations of place-names, Ankh Usertesen, &c. (cf. p. 88). The secondary names of the *reiyises* and labourers are nearly always given in the lists; in the case of higher officials they were not so much required for identification (though they are given to them in Pl. xv., ll. 15 *et seqq.*), and the permanent officers enumerated in the next page (xiv., ll. 40 *et seqq.*) are without them. In the census lists, however, on Pl. x. all the persons entered have their secondary names recorded; so also with the parties to an *imt pr.*

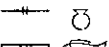
l. 56. Hardly *swnw*, "physician."

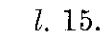
Pl. XVI., l. 13. *idr*, "general stock," cf. *Hieroglyphs*, p. 41.

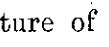
l. 14. Mr. Newberry has kindly drawn my attention to the very remarkable representations of cattle in *Rekhmara*, v. Comparison of that plate with the present list shows that *dt* are yearlings, *hr's* two-year olds, and *ng* (probably corresponding to *gw*) three-year olds, or mature cattle. Cf. the *bhs*, *hr db'* and *iw* of

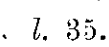
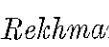
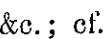
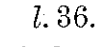
the O.K. scenes. *hr s'* occurs *Pyr. P.* 704; *htr*, "draught-oxen," two clear instances in *Denderah* (E.E.F.).

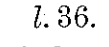
Pl. XVII., l. 3. *hrt*, cf. *hr* (*Rekhmara*, iii., 23).

Pl. XIX., l. 8. *ssnw*-fish; cf. the place-name , SCHIAP., *Flor. Cat.*, no. 1551, p. 266 (SPEG.).

l. 15.  (cf. xx. 46) are figured in *Rekhmara*, vi. (NEWBERRY).

l. 25. Mr. Newberry gives the excellent interpretation "flint-stone for slicing the papyrus pith." *šw* is of course properly "blank paper," "new rolls of papyrus," so the literal rendering would be "*spd* of splitting, of paper," i.e. "blade (?) for splitting, used in the manufacture of paper."  may read *sw:t*; *spd* may be a pointed blade; cf. *Grab des Mentuhotep*, Pls. iii., v.; p. 19, no. 20; p. 27, no. 17.

l. 35. Perhaps   [   ], as in *Rekhmara*, Pls. v., vi., *Pap. Harris* I., 41<sup>a</sup>, l. 15, &c.; cf. xx., l. 35 (NEWBERRY).


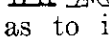
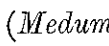
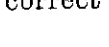





l. 36. Spiegelberg suggests , but the order of the metals seems against "silver" in this place, and the compound sign is not very likely to occur in hieratic. Cf. xx., l. 36.

Pl. XX., l. 60. *ntiw* is often used of perfumed unguents in general.

l. 63. *nšw*, "sprinkler," occurs also in *Tdb.*, BUDGE, 494, l. 5.



Pl. XXI., p. 53 (note to l. 7). The tomb of this Sebekhetep has been identified at Qurneh by Mr. Newberry; it is of the time of Thothmes III.



l. 30. For *sm:yt* cf. *Rekhmara*, viii., l. 31.



For the place-name Spiegelberg suggests    *šsm* (cf. MASP., *Ä. Z.*, 1882, p. 129); as to its reading we may note     (*Medum*, xxix., 6), and it would be easy to correct — to  in   .



ll. 10, 20. *knbt sdmw*, "council of hearers," is correct; it occurs also in SPIEG., *Rechtswesen*, pp. 45, 95, and *Ä. Z.*, 1879, 74, 1. 15, "council of hearers." Cf. the Middle Kingdom *sdmw*, *El Bersheh*, II., p. 19; *Berl. Pap.*, II., 1. 133; *Beni Hasan*, I., xxvi., ll. 155-6 (SPIEG.).


One may now add *hr htm n*  , *Rekhmara*, ii., 16. Cf. additional note to Pl. ix., 1. 25.

l. 24.  ; for the doubling cf. *Anastasi*, viii., p. 4, l. 4 (SPIEG.). It is found even in *Pap. Ebers*.

  *n*, 1st pers. (SPIEG.).

l. 25. *ty*, &c., for this idiom cf. *Anastasi*, vi.,

p. 1, l. 8, to p. 2, l. 1., &c. The whole passage, ll. 24-5, runs, "I will cause one to marvel (?) at me for them, I will not cause one to find fault with me" (SPIEG.). The *ihw* apparently goes with what follows: "It is a fine thing that my lord caused people to be brought to me."

l. 36.  for *wgs*, "split," as was pointed out by PIEHL in his *Dict. Pap. Harr.*; cf. BR., *Wtb.* and *Suppl.*, and compare the lists *Pap. Har.*, xx., b. 15 *et seqq.*, lxv., c. 7 *et seqq.*

*Tm* is the regular word for "entire"; thus *int tmt* is an "unopened bolti fish," *Pap. Ebers*, lxxi. 20.



## CORRECTIONS TO TEXT.

P. 2, col. 2. The note on l. 9 belongs to Pl. i., not Pl. ii.

l. 18 from below. *inyt-f*.

P. 3, col. 2. For *u's* read *w's*.

P. 4, col. 1, top. For VI. 2 read VI. 12.

P. 7, col. 1, l. 9 from below. Read (ʔ or navel).

P. 8, col. 1, note to l. 30. *ḍdyt*.

P. 11, col. 1, note to l. 25. Read *iwyt* and *iwryt*.

P. 17, col. 2, l. 10 from below. *ḥyt*.

P. 18, col. 2, ll. 18-20. *Dele* after "crane."

𐎓 reads *g'* (SPIEG.).


P. 20, col. 1, note to l. 2. *ṃit n*.

P. 21, col. 1, last line. For *u'rt* read *w'rt*.

P. 23, col. 1, l. 3 from below. Insert ) after "different."

P. 40, col. 2, l. 6 from below. "For the place-name Ankh·User[tesen]."

P. 47, col. 2, note to l. 7. *wst* and *ws*.

P. 50, col. 2, note to l. 69. .

P. 51, col. 2, l. 22. Read l. 51. Or *bšw* (ʔ).

P. 56, col. 1, translation of l. 5. "do what thou shalt command him."

P. 61, col. 1, l. 5. *ḥt*.

P. 90. It might seem that Ankh·User[tesen] and Ankh·Amenemhat were names of a single residence, Ankh, in which the royal name changed with the advent of a new king, but it must be recollected that *ṃ' hrw* usually follows the cartouche in Ankh·User[tesen], which retained its name even in the time of Sekhem·khu·tau·ra, Pl. x., l. 2.

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	3-5 ...	ix.			24 ...	xxi.	
	6 ...			VII.	1 ...	xi.	
	7 ...	xxix.		VIII.	1 ...	xxxv.	
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\* New Kingdom, from Kahun.

# INDEX OF WORDS DISCUSSED IN THE NOTES.

*šw* of death, x. 6<sup>a</sup> note, add.

*īz*, "reeds" (?), xix. 59 note.

*īw*, "breakfast time" (?), v. 34 add.

*īwyt* = *īwryt*, &c., vi. 25 note.

*ībīštw*, "female baker" (?), xl. 23 note.

*īm* in *bīk īm*, *snīk īm*, &c., xxvii. 1 note, xxxii. 6 note, xxxiv. 8 note, add.

*īmt-pr*, legal, xi. 16 note, add.

*īnyt-f*, rubric in hymn, ii. 10 note, add.

*īsw*, "like" (?), ii. 12-20 note.

*īt mī*, "barley," xxx. 43 note, add.

*ītn* of dog, vii. 21 add.

*īdr*, "cattle-stock," xvi. 13 note, add.

*‘(-mw ?)*, "dyke," ii. 12 add.

*‘yww*, "excess," viii. 51 note.

*‘m’t*, "clay," v. 25 add.

*‘m’mw* animal, vii. 9 note.

*‘ntīw*, "perfumed unguent," xx. 60 add.

*‘hītw m*, prohibitive, iii. 32 add.

*ntt ‘h’*, "surplus," xxvi. 12 note.

*‘kw*, "rations," xxii. 38 note.

*‘gwt* seed, xxviii. 3 note.

*‘dw* fish, xxxix. 36 note.

*wšwš*, "bargain" (?), xiii. 22 note, add.

*wšb*, "root," v. 9 note, add.

*wšrt mītt*, ix. 2 note, add.

*wpwt* of household, ix. 2 note.

*wnš* fruit, xxvii. 21 note.

*wšw*, vii. 11 note.

*šš wšr* (?), "absent" (?), xxiv. 4, note on p. 60.

*wšd*, "question," xiii. 23 note.

*wgs*, "split" fish, &c., xxxix. 36 add.

*wd*, "cord," xxxiv. 6 note.

*wd* fish, xviii. 6 note.

*wčd*, "store," xxii. 45 note.

*šwdš īb* in letters, xxvii. 1 note, add.

*bš* vessel, xxvi. 1 note.

*bšk*, "servant," xxvii. 1 note (*v. bšk īm*).

*bšk* oil, xl. 1 note.

*bšdš* vessel, xxvi. 8 note.

*bšš*, cereal, xv. 66 note.

*btš*, "run away" (?), xxxv. 13 note.

*bdt*, cereal, xxx. 43 add.

*fšt*, "profit" (?), xiii. 22 note, add.

*pšd* of incense, xix. 22 note.

*mš n pr hčd*, xxxv. 19 note.

*pr dčt*, xxvii. 3 note.

*pryt*, "workshops" (?), xxxviii. 10 note, add.

*phr*, "enclosure" (?), xviii. 28 note.

*psšt*, "matwork," xxx. 44 add.

*pgš*, "vessel," xxvi. 7 note.

*pthš*, "fall" (?), vii. 21 add.

*īw m*, emphatic introduction, xxx. 39 note, add.

*o o = mšš*, "see," vii. 17 note (cf. vii. 57).

*mšš hrrw*, i. 1 add.

*mīt*, "copy," ix. 2 note, add.

*m’t* boat, xxii. 13 note.

*mww* measure, xx. 59 note.

*mny*, "moor," xxi. A note.

*mny* labourers, xiv. 5 note, add.

*mšš = mšš*, v. 57 note.

*mstš* drug, vi. 10 note, add.

*mk*, "housewife" (?), xl. 29 note.

*mt*, "die" in hyperbole, xxxiv. 37 note.

*md īw*, "support of old age," xi. 18 note.

*mčr, imčr*, "defence," ii. 14 note, add.

*nryw* disease, v. 27 add.

*nhmn* (gramm.), xxxvi. 10 note.

*nhh*, "oil," xl. 1 note.

*nšw* of perfume, xx. 63 note.

*nḏm'r*, "breath-pastille," vi. 6 note.

*ryt*, "colour," xxxv. 37 note.

*r'w*, "extent," i. 3 add.

*rwd*, "knot" (?), i. 5 note, add.

*rpwt* fish, xl. 26 note.

*rl m'*, sens. obsc., iii. 32 add.

*rlt*, "account," viii. 44 note, add.

*rdit wst* (?) fish, xviii. 7 note.

[*hb*] *hb* (?), vii. 67 note.


*hrw hr hrw*, xxxix. 8 note.

*hst*, "grave," xii. 12 note.

*hst* garment, v. 37 add.

*hst* (mathem.), viii. 42 add.

*hmw*, part of dog, vii. 24 add.

, v. 2 note, add.

*hnw r šst-f*, xii. 9 note.

*hnkyt* of perfume, xx. 63 note.

*hrt-*, "arrears," xvii. 3 note, add., xxiii. 13 note.

*hr-s*, "two-year old cattle," xvi. 14 note, add.

*hr tp*, "w. s. of king," xxxviii. 13 add.

*hsb*, "enrolled labourer," xv. 14 note.

*hsb bškw*, viii. 43 note.

*hsmn* metal, xix. 35 note.

*htr*, "draught oxen," xvi. 14 note, add.

*hš*, "court," *hr[m]hš*, xiv. 2 add.; *hš n šht*, ix. 11 note;

*hš n whmw*, xii. 5 note, add.; *hš n tšt*, ix. 9 note, add.; *hš n dd rmt*, xiii. 11 note.

*hšw* drug, v. 36 add.

*hpr-wr*, "swelling" drug, vi. 10 note.

*hfc* ball, xxvi. 10 note, add.

*hm*, xxii. 40 note.

*hnt*, "garden" (?), xxi. 8 note.

*hnt*, "from amongst," x. 21 note.

*hr* household (?), ix. 9 note, add.

*hr* (?) *fš sw*, thus he said, xiii. 22 note, add.

*hrš dmt*, "wounded," vii. 51 note.

*hšr šnw*, "destroy afflictions," iii. 5 add.

*hšb*, "navel" (?), v. 19 add.

*hnmw*, "associates" (?), xii. 5 note, add.

*hrdw šyw*, of foreigners, xxxix. 27 note.

*hsyt nt Mdš*, xx. 61 note.

*šš*, "away!" (?), iii. 30 add.


*šš r's*, "be it void," xi. 20 note.

*ššp*, "commit," xviii. 40 note.

*swrī-mw* fish, xx. 10 note.

*sp pw*, xxxii. 7 note.

*sp sn* with proper names, xi. 25 note, xiv. 3 note, repeated xxxix. 24 add.

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*spd*, "spike" (?), ii. 14 add., papyrus-making tool (?), xix. 25 note, add.

*smš*, of food, xix. 10 note.

*smšyt*, "fraternity," xxi. 30 note, add.

*sn*, v. 50 note.

*snb nš*, in letters, xxvii. 10 note.

*snn*, "record," xii. 5 note.

*shm*, "pounded" (?), vi. 7 note.

*shdt*, "casket," xix. 32 note.

*šht ht*, "wield mace" (?), i. 4 add.


*šht šst*, "dredge soil" (?), xxii. 40, note.

*ššw-šst* food (?), xxvi. 11 note.

*ššm*, "expenditure" (?), xxxii. 6 note.

*ššnw*, "lotus-fish," xix. 8 add.

*st dt*, "put hand," vii. 23 note.

, xxxiv. 19 note, add.

*stš* vessel, xxvi. 4 note.

*nfr šdm'k*, xxvii. 2 note, add.; *šin*, xxxii. 16 note.

*sdr r ššp*, "lie unto full daylight," i. 9-10 note, add.

*šš*, opp. to *nt*, "town," xii. 4 note, add.

*šš dt-f*, "marauder," ii. 15 add.

*šš[šš]* beads (?), xix. 35 add.

*šštt*, "autumnal," ii. 17 add.

*š't*, "reverence," i. 6 add.

*šmyt*, "peg" (?), xix. 45 note.

*šš (mš?) šš*, "common soldiers," xxiii. 9 note.

*ššš*, "practice," v. 1 note, add.

*šd*, "plot of ground," xxii. 39 note, add.

*šdyt* land, xxi. 7 note.

*šp*, "fumigate," (?), v. 3 note.

*šmtu*, "Egyptians," ii. 4 add.

*šnkn*, "soft" (?), vi. 14 note.



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*kf̄i* (?), xxvi. 2 note.

*km̄i*, vii. 28 add.

*kn*, "mat," xxx. 45 add.

*knbt* (?), "square root," viii. 40 note.

*knbt sdm̄yw* board of magistrates, xxxix. 10 note, add.

*krht* vessel, xxvi. 2 note.

*krht-hnw*, xxvi. 5 note.

*hr-kd*, iii. 33 add.

*n kdd*, "asleep," i. 10 add.

*gw*, "adult cattle," xvi. 14 note, add.

*gnw*, "Merops," v. 4 add.

*gr* particle (?), xxix. 42 add.

*grg* (?) *f̄i sw*, "thus he said," xiii. 22 note, add.

*tp*, *tp̄i-r*, "firstfruits" (?), xiii. 22 note, add.

*tp n rmt*, "head of men" (?), xxix. 16 note.

*tp̄i*, "first quality" of land, xxiii. 17 note.

*tm*, "entire," of fish, xxxix. 36 add.

*tm̄yt*, "box," xix. 15 add.

*tmtm*, "blink" (?), vii. 54 note.

*t̄y*, "find fault," xxxix. 25 add.

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*d̄itw ib hnt*, xxix. 37 note.

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*dhn*, put in office, xi. 19 note.

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

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
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
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

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
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
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

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


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