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THE SHRINE OF EL ‘ARÎSH,

BY F. LL. GRIFFITH.

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Griffith's and Naville's works on Tell el-Yehudiyeh  
are published separately.*



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## EDITOR’S PREFACE

The document below is part of single 150-page “extra volume” of the “Seventh Memoir” of the Egypt Exploration Fund, published in 1890, combining related works by two scholars, the Swiss Egyptologist Edouard Naville, and the Brighton-born British Egyptologist, Francis Llewellyn Griffith, who had excavated together at a mound called “Tell el-Yahudiyeh (with various spellings) in the Nile Delta between Cairo and Ismailia.

The volume interested Velikovsky from two aspects. One was the apparent chronological conflict created by finds at Tell el-Yehudiyeh, which seemed to indicate dates from the Greek classical period (say, ca. 4<sup>th</sup> Century BC) in a context dating to the Egyptian 20<sup>th</sup> Dynasty (13<sup>th</sup> Century BC). Best-known amongst these (to the Velikovskian community) are the “Greek Letters on Tiles of Ramses III” which Velikovsky discussed in Chapter 1 of *Peoples of the Sea*; but there was also the question of the ancient cemetery a mile from the tell, in which again there seemed to be evidence of a mix of 4<sup>th</sup>-Century and 13<sup>th</sup>-Century dates.

Naville and Griffith discussed these finds separately in their respective contributions to the EEF’s “extra volume”, and came to opposite conclusions. I have extracted and re-published Naville’s and Griffith’s individual discussions separately.

The other aspect was Griffith’s inclusion (under the heading of “miscellaneous work”) of an account to his visit to El Arish on the Mediterranean coast of North Sinai, where he transcribed and subsequently translated the inscription on a 4<sup>th</sup>-Century BC shrine found there, now celebrated among Velikovskians as “the El Arish Shrine”<sup>1</sup>. I have extracted this part of the volume, and re-publish it here, so that readers can compare it for themselves with the deeply flawed presentation of its contents that Velikovsky provided in *Ages In Chaos* Volume 1, *From the Exodus to King Akhnaton*.

I have included all of Griffith’s text, notes, and illustrations, but have not retained either the original pagination, or the original footnote numbering. The original page numbers have been inserted prominently in the text at the points where they occur.

Readers may also want to compare Griffith’s translation with that by Georges Goyon, which Velikovsky also used, and which I have provided separately. To assist with such a comparison, I have also published in this series a “synopsis” in which the two translations, Griffith’s and my English-language version of Goyon’s, are exhibited side-by-side, line-for-line.

*Donald Keith Mills, Aspley Guise, April 2015*

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<sup>1</sup> It is generally known to Egyptologists as “the Ismailia shrine”, since it is now housed in the small museum at Ismailia in the eastern Delta. Egyptologists generally accept that it was one of four shrines erected by Pharaoh Nectanebo I in the Soped Temple complex at Saft el-Henna (ancient Pisoped).



## INTRODUCTION.

[Pages 33 and 34 are omitted here, but are reproduced as part of Griffith's work on Tell el-Yehudiyeh which I have re-published separately.]

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### JOURNEY TO EL 'ARISH

The journey to El 'Arîsh was a more ambitious undertaking. The interesting reports of Mr. Greville Chester, the pioneer of research in this direction, and of Professor Sayce, have made known the present condition of the ancient caravan route to Syria, and the communication of Professor Robertson Smith in the Academy (Feb. 1888, p. 133), has invested it with fresh interest by bringing into focus the testimony of Arab authors. A few more notes from a tourist's point of view may not be unacceptable.

Leaving our encampment on the 30th March, I started from Tell Basteh with a camel and its Bedawi driver, and my rêyis Said. Our hasty outfit consisted of my much-tried and much-mended tent, which had recently been split from side to side in a heavy gale, three saddle-bags, with clothes, books, tinned meat, and oranges, my blankets, two spades, and a *fâs*, together with sundry cooking utensils, roped, pinned, and hung about the camel's back.

Half way through Zaqâzîq, we were joined by another camel. Some of the baggage was transferred, and a comfortable platform arranged with the blankets. Our cavalcade being thus completed, we took turns in sitting on the platform, and so moved on steadily.

Following the railway, we stopped first at Faqûs. At that season the feature of the country was the abundance of thistles in flower, large and small, purple and white, occupying the waste grounds on the canal and railway banks, and patches of desert-like sand about Geziret abû Yesîn. These thistles swarmed with insects, amongst which was the cosmopolitan " painted lady " (*Vanessa Cardui*), and a much finer butterfly which seems to have no relative in England. At midday I saw two beautiful pink and green *Deilephila* hawk moths hovering over them. In no other place have I seen so many large insects. Locusts were flying like birds, starting up three feet in front, and flying perhaps twenty yards at a time.

From Faqûs we continued our journey to Salhîyeh, the monotony of the Delta scenery (?) being broken at one spot, where we passed by a bridge over one narrow streak of great beauty, a canal half choked with tall reeds, the open patches covered with lotus flowers, and swarming with water hens and wild duck. May the hand of the improver long spare it !

Reaching Salhîyeh, we were fairly in the desert, and so continued to the end of the journey, for more than a hundred miles. At Qantareh we crossed the Suez Canal, but civilization never left us, for had we not the telegraph wire to point out our road, and measure it by its scale of twenty poles to the English mile ?

Most of the route is bad, traversing soft sand and often high ridges of shifting sand. The best part is over the *sibâkh* (singular *sabkheh*) or salt-plains near the coast, where the surface is hard and absolutely level. Lake Serbonis, which was such a terrible name to caravans and armies in ancient times, is now nothing but a soft, damp sabkheh. Its length and width will, however, always make its neighbourhood

formidable, owing to the absence of herbage. This lake, now called sabkhat Berdawîl or Baldwin's Salting, was [page 36] supposed to have swallowed an entire army of Persians in its treacherous quicksands. Being at the worst point of a difficult journey, and lying just at the side of the route, tales naturally gathered round it, and were amplified by the storytellers of the caravans. Herodotus relates that Typhon was supposed to dwell there. Diodorus is the authority for the equally mythical Persian disaster, and the Arabs of the last few centuries have a tradition that a pagan giant named Berdawîl dwelt in a stronghold on the borders of the lake, but was attacked and slain by the national hero, Abû Zêd. This myth, it is well known, has grown round a little nucleus of truth. Baldwin, the crusading king of Jerusalem, called Berdawîl by the Arabs, in the midst of a successful raid into Egypt, fell ill, and hastening to return from Pelusium, died before his bearers came to El 'Arîsh. His body was embalmed then and there, and was taken to Jerusalem, but the entrails were buried on the spot. The Arabs still cast stones upon his tumulus, calling it by error " 'Aḍm Berdawîl," or "the bones of Baldwin."

Unfortunately I knew little or nothing of this Arab myth, otherwise I should perhaps have taken more pains, in spite of the lack of time, to visit the site of Baldwin's castle. According to the Archduke Ludwig of Austria, there are ruins close to the spot where I saw the " 'Aḍm Berdawîl," but the information I received pointed to a Qaṣr Berdawîl or "castle of Baldwin" further north. I trust that my good friend at Qanṭareh, Signor Paoletti, will soon set this question at rest.

Over most of the route there is plenty of herbage, giving excellent food for camels, which are bred in great numbers. There are many wells of brackish water, generally sunk where the surface is about five feet above the water level, so that the water may be shaded from the sun, the mouths being kept open by a lining of split palm logs. The principal wells have plenty of clear and clean water, but they are all very brackish. Coffee made with it is scarcely drinkable, and sugar is of course unbearable in it. Bîr el Mazâr, the last well before El 'Arîsh, was so salt that our camels would not drink : those who know take enough water for two days at Bîr el 'Abd. The Badawîn who pasture camels at Bîr el Mazâr make use of their milk, and only occasionally obtain a draught of water by begging it from the travellers. The brackish water, so far as I could tell, and I had little else to drink for three days, is perfectly wholesome, but unpleasant, and does not fully satisfy one's thirst. The Arabs carry it in a skin which is well smoked from time to time : it requires further efforts to become reconciled to the flavour imparted by the smoking.

Insects abound. Of butterflies the painted lady swarms, and is found even in the most dreary sibâkh. Of moths, the English entomologist would recognize *Deiopeia pulchella*, which is fairly common, with plenty of crambi and knot-horns (*Phycidæ*). Some kind of *Acontia* is also very common. Walking along the shore, I saw several large black *Agrotis* actually settle for an instant on the sea. Of beetles, scarabs were the only creatures I could recognize. Some kind of snail *Helix caperata* ? swarms in the driest places. The shrivelled animal melts, revives, and crawls about after a heavy dew or rain.

It was on this journey that I first made acquaintance with a number of oddities, such as land tortoises and chameleons ; the latter show the [page 37] most fearful temper when they are first caught, but afterwards feign death. They are, I think, the most curious creatures I have ever seen. The crabs make a good second to them. They are amphibious, and as one walks along the shore, suddenly half-a-dozen are landed by a wave twenty feet ahead. As soon as they see a person approaching, they

either bolt up to their holes in the sand, which are situated perhaps twenty yards in shore, or else scurry back again into the sea. They stand very high, and move at a prodigious rate, so that it is almost impossible to run them down even in open level ground. The way in which they take advantage of a wave for landing, and also for getting into the sea, is most amusing. When landing, they appear all in an instant, five or six together, and run up the bank. When they bolt for the sea, they shoot down the bank, crouch as a wavelet comes near, and start again as soon as it covers them. A cautious old crab will never allow itself to be taken off its feet, but a hare-brained youngster will rush full tilt into the middle of a wave, and be thrown head over heels in an instant.

To chase the crabs, to snatch at the dogfish which, thrown up by each wave, invariably struggle back into safety with the next, are necessary diversions, for the interesting points on the shore are few and far between, and the horizon is very limited. Yet that shore is sacred to the memory of Pompey the Great, who met his cruel fate at Casius ; and between El 'Arîsh and Pelusium we search for the ruins of Ostracine, “ the city of shells ” : the tomb of Pompey and the temple of Zeus Casius : the camp of the Athenian Chabrias, and the station called by some Pentaschoenum, by others Gerrha.



## THE SHRINE OF EL 'ARÎSH.

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## IV.—EL 'ARÎSH.

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

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

This naos is no doubt of the Ptolemaic epoch. It is of black granite, pointed at the top, four feet high, two feet seven inches broad, and two feet from back to front. Turned ignominiously on its back, it has seen hard service as a water-trough, so that the stone has been worn away from the front to the depth of an inch, carrying with it all the dedicatory inscription. The angles and edges are also worn away, and the inscription on the left<sup>5</sup> side has been destroyed by natural scaling. However, the inscriptions of the right side and back are complete excepting at the edges; in all there remain seventy-four lines, besides some scraps visible on the left side. The left hand ends of l. 4—6 in Pl. xxv. are terminated by a vertical line, probably the last trace of a compartment which contained an incised figure of some deity, relic or building. The hieroglyphics throughout are small and rather ill-defined.

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

The text engraved on the outside enumerated the sacred spots in At nebes, "the place of the Sycamore?" a name by which the priests designated the city of Qesem,

<sup>2</sup> See M. Naville's memoir on Goshen. [*This identification is now repudiated, following Griffith's demonstration that hieroglyphic qsm, "Qesem", should be read šsm, "Shesem".—DKM.*]

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

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

<sup>5</sup> The terms "left" and "right" here and in the plates are to be taken in the sense of "proper left" and "proper right," as if the spectator were looking out from the shrine; but I admit that the position would be exceedingly uncomfortable.

assigning them at the same time their position in mythical history during the successive reigns of the gods Ra, or Tum, Shu, and Seb.

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

“ The majesty of Shu was as a good ? king of heaven, earth, and the underworld, of water and winds, of the primeval waters, of hills and of the sea, [giving] all regulations upon the throne of his father Ra Harmakhis as triumphant. Now behold the majesty of Shu was in [his] palace in Memphis : his majesty said to the great cycle of nine gods which followed him, “ Come now, let us proceed to the Eastern<sup>6</sup> [horizon], to my palace in At Nebes,<sup>7</sup> and see our father Ra-Harmakhis in the Eastern horizon : let us pass ? [thither] by the canal (??), let us employ ourselves ? in ordering our palace in At Nebes.” Then they did according to all that his majesty decreed : The majesty of Shu [proceeded] to his palace in the House of the Aart.<sup>8</sup> Then were built all the apartments ? of Hat Nebes<sup>9</sup> [like] heaven upon its four supports : then was built the house of Sepd anew for (?) the majesty of Shu, it is the temple that he loves ; [account of] all its arrangements as to the points to which it faced, whether towards the south the north the west or the east : the temples were erected [in] all the [pla]ces where they had been : eight chapels were made on the left, eight on the right, eight in the court ? of the Eastern Horizon :<sup>10</sup> This [temple belongeth] to Shu in his name of Sepd lord of the East : the face of each of these chapels was towards its fellow : [they were] the apartments ? [of the] great cycle of nine gods, and of the lesser cycle, of the gods who attend on Ea and the gods who attend on Shu : moreover there were built enclosures for Shu in [Hat Nebe]s ? surrounding his temple : (now) the face of this temple was towards the East, the sun's rising ; and those (deities) who dwelt [in the places of] the temples of each nome dwelt in it, in case ? the nome should fall into confusion, let one explain ? <sup>11</sup> this arrangement : [the enclosure of Hat ?] Nebes reached to Hat Nebes on its north, and its face was towards the South : the temples were on [its] sides and their faces [were] towards the East : a pool was on its South side, a pool on its North side : a great storehouse ? of [ . . . ] was in front of this temple reaching to Per Art. Now Per Art was of the time of ? Rā : the majesty of Shu placed his staff upon the At [ . . and it became] a sacred locality in At Nebes, its southern face was towards the Per Art : gods, goddesses, men, and all [page 72] flesh (animal creation ?) had not entered it [to] see the secrets in the horizon : it (the privilege ?) was granted in the time of Rā, who made a great wall standing around it of [ .... ] cubits on its four sides, 20 cubits high, 15 cubits thick. As to the sacred lake in At Nebes it was [ ] cubits [....] of At Nebes : Shu himself digged it in the time of the majesty of Ra : its arrangement was not <sup>12</sup> seen nor sealed ? to [gods—goddesses ?] men and flesh : A circuit was set up on every side of it, of 190 cubits (in length), 110 ? cubits in its breadth [ . . . cubits] in height, 15 cubits in thickness: separating all temples from ? it <sup>13</sup> by mysterious and secret work ? in [....] Then came the majesty of Shu arid raised up At Nebes even as the sky is fixed, and all its temples even as the horizon. Now it happened that [he] departed [to be enthroned] as king of the gods in At Nebes, at the time that he ascended ? the throne of Harmakhis.<sup>14</sup> Then the children of the dragon Apep, the evil-doers [of Usheru ?] and of the red country <sup>15</sup> came upon the road of At Nebes, invading Egypt at nightfall . . . . . now these evil-doers came from the Eastern hills [upon] all the roads of At Nebes : then the majesty of Shu, the gods who attend Ra and the gods who attend Shu caused [to be fortified?] all the places around At Nebes : these places were since the time of Ra when the majesty of Ra was in At Nebes. . . . . At Nebes they are the mighty walls of Egypt repelling the evil-doers when Apep penetrates ? to Egypt : the gods who are in them are the defences of this land, they are the supports of heaven that watch ? the ... of the eternal horizon : they are the throne ? of Shu in Hat Nebes : those who dwell in the places in At Nebes they raise the land. . . . . Per Sepd : they are the spirits of the East to . . . Ra Harmachis they elevate Ra to heaven in the morning upon ? the pillars of heaven : they are the possessors of the Eastern hills : they

<sup>6</sup> Or the horizon of Bekhat. Bekhat was the mountain from which the sun rose. At Nebes was particularly the city of the rising sun. The solar connection is shown also by the fragment of a shrine in the Louvre, on which are figured the decanal deities. [Louvre, D. 37.]



<sup>7</sup> The place of the Sycamore ? sanctuary of the city of Goshen.

<sup>8</sup> Cf. Per Art in 1. 16 &c, a new name of a locality in Goshen.

<sup>9</sup> The house of the Sycamore ?

<sup>10</sup> Probably the sanctuary.

<sup>11</sup> Very doubtful.

<sup>12</sup> I have omitted  before  in the plate (xxv. 1. 20).

<sup>13</sup> Or “ contained in it.”

<sup>14</sup> At Heliopolis ?

<sup>15</sup> The desert on the north-east border.

are the rescuers of Ra from Apep. Account of all the [places] around Hat Nebes together with the gods who are in them : the Place of the Whirlpool ? <sup>16</sup> in At Nebes is a pool upon the East of Hat Nebes in which the majesty of Ra proceeded.” (Another pool is mentioned on the East of Hat Nebes.)

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

Pl. xxv. (back). “Now it came to pass that the majesty of Shu obtained the whole land, none could stand before him, no other god was in the mouth of his soldiers ? [but sickness came upon him ?] . . . . confusion seized the eyes ? he made his chapel . . . . evil fell upon this land, a great disturbance in the palace, disturbed those who were of the household of Shu. Then Seb saw [Tefnut] and loved her greatly, his heart desired her : he wandered over ? the earth in search of ? her in great affliction.<sup>17</sup> The majesty of Shu departed to heaven with his attendants: Tefnut was in the place of her enthronement in Memphis. Now she proceeded to the royal house of Shu in the time of mid-day : the great cycle of nine gods were upon the path of eternity, <sup>18</sup> the road of his father Ra Harmakhis. Then the majesty of [Seb met her] he found her in this ? place which is called Pekharti ? : he seized her by force : [the palace was in great [affliction]. Shu had departed to heaven: there was no exit from the palace by the space of nine days. Now these [nine] days were in violence and tempest: none whether god or man could see the face of his fellow. The majesty of Seb came forth appearing ? upon the throne of his father Shu : every royal dwelling ? did him homage. Then after 75 days Seb proceeded to the North country: Shu had flown up to heaven, the great chief of the plain at the head of his city ? ? the prince of the hills . . . came ? he went not to Heliopolis: moreover ? certain Asiatics carried his sceptre, called Degai, who live on what the gods abominate ; behold he went to the East of Usher : <sup>19</sup> He entered the house of the Aar the Eastern gate ? of At Nebes : he discussed the history of this city with the gods who attended him [and they told him] all that happened when the majesty of Ra was in At Nebes, the conflicts of the king Tum in this locality, the valour of the majesty of Shu in this city, the deeds of Shu in . . . the [wonders] of the goddess Ankhet done to Ra when he was with her: <sup>20</sup> the victories of the majesty of Shu, smiting the evil ones, when he placed her (the serpent) upon his brow. Then said the majesty of Seb I also [will place] her upon my head even as my father Shu did. Seb entered Per Aart together with the gods who were with him: then he stretched forth his hand to take the case in which [Ankhet] was : the snake came forth and breathed <sup>21</sup> its vapour upon the majesty of Seb, confounding him greatly: those who followed him fell dead: his majesty ? burned with this venom ? his majesty proceeded to the north of At Nebes with this burning of the uraeus Hert Tep, then his majesty reached the fields of *henna* <sup>22</sup> but [his [page 73] majesty] was not healed ? then he said to the gods who followed him, “ Come ! let this Aar (cap ? or wig ?) of Ra be brought here.” [They said to him: “Nay] let thy majesty go to see its mystery: it will heal his majesty [of that which is ?] . . . upon thee ” : behold the majesty of Seb had the Aart placed upon his head in ? the Per Aart and had made for it a box of real hard stone (or metal), it was hidden in [this ?] place, namely, the Per Aart near the sacred Aart of the majesty of Ra: then was healed this heat in the limbs of the majesty of Seb. Now years passed after this, then this Aart of the majesty of Seb was taken [back] to the Per Aart in ? the At Nebes: it was carried to the great lake of Per Aart : (the place of the whirlpool ? is its name) to wash it: behold this Aart became a crocodile: when it reached the water it became Sebek in At Nebes.

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

<sup>16</sup> The reading of this name is unknown.



<sup>17</sup> Or for a long time.

<sup>18</sup> Accompanying the sun ?

<sup>19</sup> Usher which seems to occur also Pl. xxiv. 25, would literally mean “ desert.”

<sup>20</sup> After l. 13 the loss from the left-hand end of the lines seems to be exaggerated in the plate.

<sup>21</sup> The word used is *ankh* for the sake of alliteration with the name *Ankhti*.

<sup>22</sup> *Henu plant*  : in l. 25 the district is called the “ land of the *henu*.” The modern name of Goshen, *Saft el henna*, suggests a meaning : large quantities of henna . *Lawsonia inermis*, are grown there now. The *henu* plant was used in the treatment of stings or snake-bites (cf. Pap. Ebers 29, 11), and the name occurs even in the Pyramid texts as of a green plant or shrub (Pyr. Teta l. 100) ; but there is no positive evidence for identifying it. I am informed by Mr. P. E. Newberry (cf. his note in Petrie's Hawara, p. 53) that Schweinfurth found henna amongst the plants from a tomb of the eighteenth dynasty. The Copts seem to have applied to it the Greek name *κόρος*, and the native Coptic name is unknown to us.

he smote the evil-doers in the Place of the Whirlpool ? in the Place of the Sycamore : the Aart of Seb also in its turn did after this sort.

Now the majesty of Seb appeared in the seat of the crocodile gods, of Sebek-Ra, of Shu, of Seb, and of Osiris-Ra, upon the throne of his father Shu as king of gods of men and all flesh, in heaven, earth and the underworld, water, hills, winds, the ocean and the rocks: his majesty was in his castle of Ruling the Two Lands in the Land of Henna ? his majesty had sent messengers to summon to him the foreigners and Asiatics from their land. Now the majesty of Seb said to the great cycle of nine gods that accompanied him, “ What did my father Shu when first he appeared upon the throne of his father Atum, when the majesty of Shu was in his castle in At Nebes.” This cycle of nine gods said to the majesty of Seb: “ When thy father Shu appeared upon the throne of his father Atum, he smote all those who injured his father Atum : he slew the children of Apep : he made all the enemies of his father Ra to shrink. Now after he had given refreshing shade ? to the two lands, to the gods and mortals who followed Atem, lord of the Northern ? Anu,<sup>23</sup> he brought water to the cities, he ordered the nomes, he raised up the walls of Egypt, he built the temples in the South country and the North ”: the majesty of Seb said to these gods, “ Tell me the places which were made in the time of the majesty of Ra which he set up over the land: also tell me the nomes which the majesty of Shu formed (lit. built) in his time : I will proclaim ? the places of the time of the majesty of Ra in all the nomes formed by the majesty of [Shu]. For I shall form them anew, I desire to make them in my reign.” They read before the majesty of Shu, out of the hieroglyphics . . . . myriads of ?? localities proclaimed by the majesty of Ra in all the nomes which the majesty of Shu formed and registered in writing in the time of the majesty of Atum when he was [on earth?] and at the time that Shu ascended the throne of his father Ra, and at the time that Seb ascended the throne of his father Shu. Names of ? the places themselves ? the nomes according to their names, excepting the nomes formed by the majesty of Ra in his time. Abu (Elephantine), Nekheb (Eileithyiaopolis), Southern Behud (Apollinopolis Magna), Neshent, Northern ? Uas (Diospolis in the Delta), Anu (Heliopolis), Ab? Khenit (Silsilis) Makhenu, Per Merit, . . . Hef, Anit (Latopolis) Southern An (Hermonthis), Abdu (Abydos), Hat Sekhem (Diospolis parva), Neshit, Per Benu, Hat Desher, Eastern Behud, Met (Aphroditopolis), Ap (Panopolis), Unnu (Hermopolis Magna), . . . urt Reqrert (Lycopolis), Aner Tehen, Per Desher, At Red, Khai, Henensuten (Heracleopolis Magna), Ta She (in the Fayoum), Hat Shedi (Crocodylopolis), Bend, Ta Desher ?, She ....

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

Inside, the sculpture is much worn and choked with incrustation. The back was plain, but on either side there were five bands of sculpture, each about twelve inches long and four inches wide, consisting of several representations of deities, sacred animals and emblems, shrines, pylons, &c, with short explanatory texts (see Pl. xxiii. 1, 2, 3, 4). These may have presented a plan of some portion of the temple area, marking the sacred localities and shrines. We see in 2 the serpent goddess “ Her tept in the Place of the Sycamore” (see Pl. xxv. 1. 16), and behind her “ the gate of . . . in the time of Ra.” In 3 are shrines containing head-dresses of the form known as *nems*, but possibly the *Aart* of Shu and Seb, and the Sata or “cobra” which bit Seb (pl. xxv. 1. 15). 4 is one of two crocodiles, and [page 74] must represent the crocodile form of Ra (1. 22) or Seb (1. 21) ; see p. 73. A prolonged examination might lead to the recovery of the figures and inscriptions, but I could decipher only a few scraps.

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

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*The remainder of Griffith's memoir concerns “a stone building of Christian period” at el-‘Arîsh, and is omitted as not being of interest.*

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<sup>23</sup> Heliopolis ; in the original, Southern An or Hermonthis must be a mistake.

PLATES FOR THE EI'ARÎSH  
SHRINE

*Plate XXIII: Interior of the shrine*

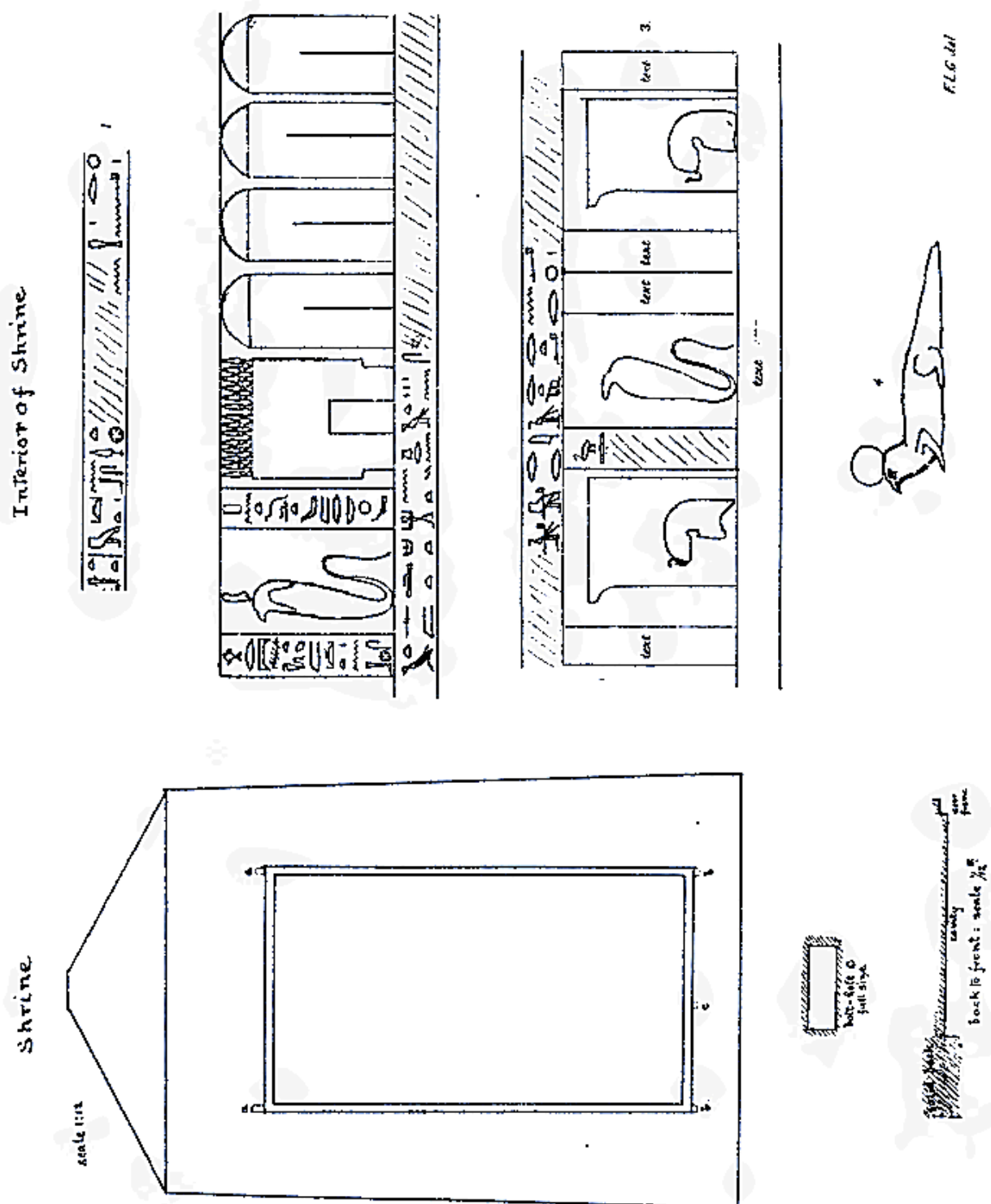


Plate XXIV: Right side (Goyon's Side "A")

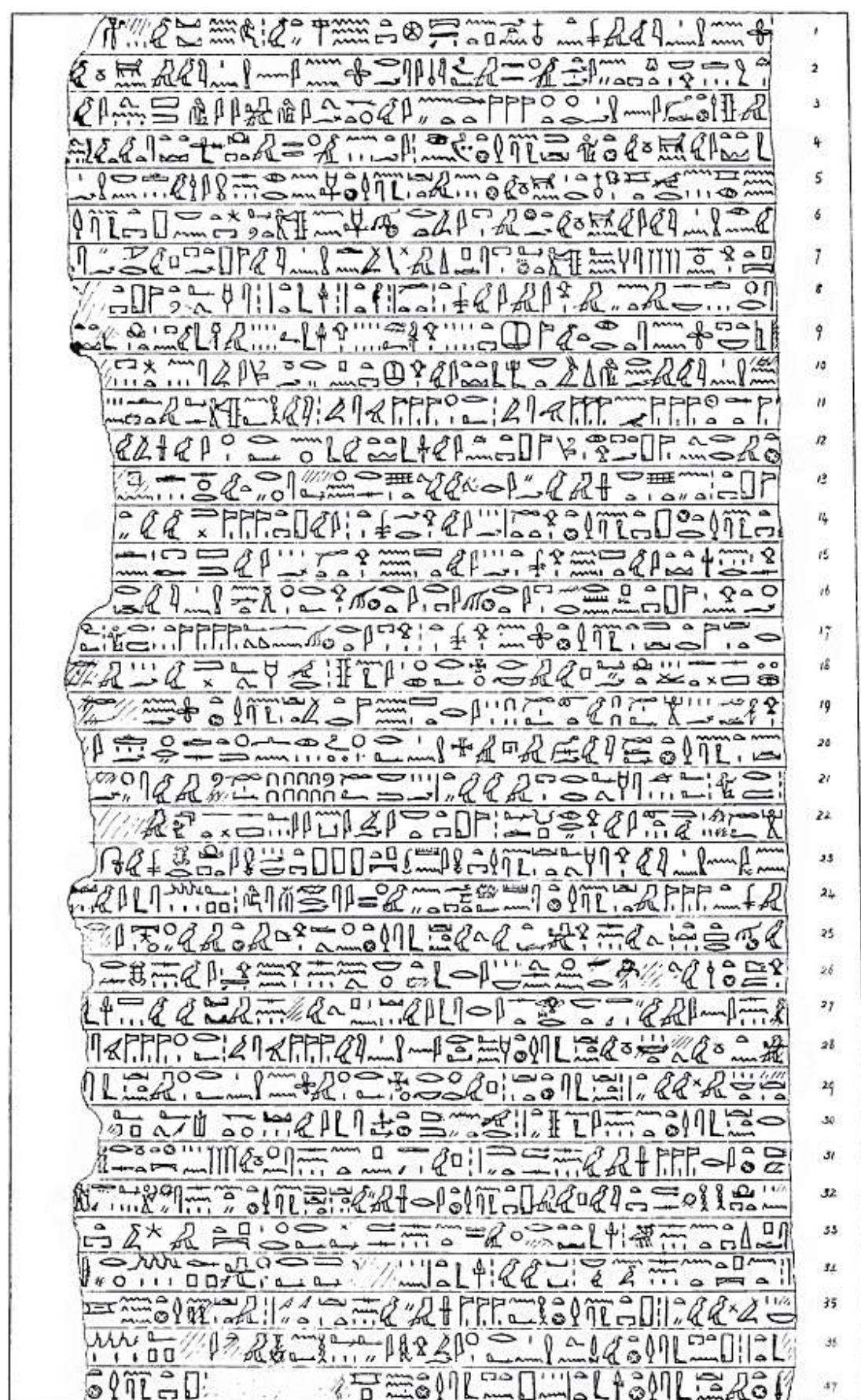
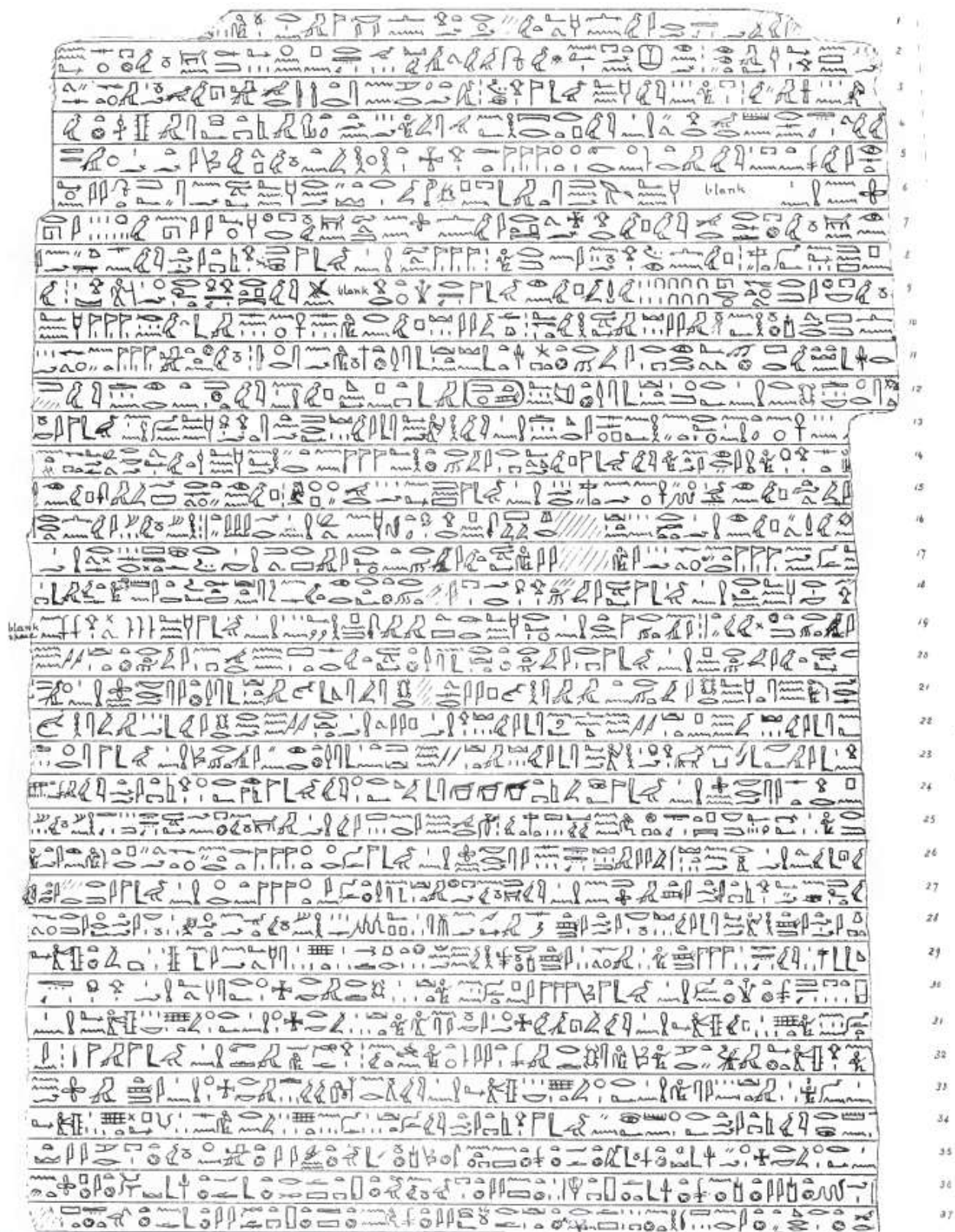



Plate XXV: Back of the shrine (Goyon's Side "C")



*Plate XXVI: Left side of the shrine (Goyon's Side "B")*



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*Only the top quarter of this plate is reproduced here. The remainder relates to the Christian-period building at el-'Arîsh which Griffith briefly described.*