

The El-Arish Shrine Inscription: Synopsis of Griffith's and Goyon's Translations

(Here Griffith's |English translation, and an English version of Goyon's French, translated into English by Don Mills, are shown "synoptically", i.e., side-by-side for easy comparison.)

Right side (Side A)

Griffith	Goyon
	<i>Reign of Shu</i>
<ol style="list-style-type: none"> 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, 2) [giving] all regulations upon the throne of his father Ra Harmakhis as triumphant. Now behold the majesty of Shu was in [his] palace 3) in Memphis: his majesty said to the great cycle of nine gods which followed him, "Come now, let us proceed to the 4) Eastern¹ [horizon], to my palace in At Nebes,² and see our father Ra-Harmakhis in the Eastern horizon: let us pass? [thither] by the canal (??), 5) let us employ ourselves? in ordering our palace at At Nebes." Then they did according to all that his majesty decreed: 	<ol style="list-style-type: none"> 1) [So then] the Majesty of Shu was the perfect king of heaven, of the earth, of the underworld, of the water, of the winds, of the primordial waters, of the mountains and of the sea, 2) [making] all laws on the throne of his father Ra-Harakhky ¹ become just of voice. So then the Majesty of Shu was in his residence of ... 3) ... in Memphis. His Majesty spoke to the Great Ennead of the gods which was in his train: "Come, let us go to ... 4) ... of the east, to my residence of Yat-Nebes ². We shall see our father Ra-Harakhty in the shining region of Bakhit ³, we shall travel by river ... 5) ... and we shall spend a good time at our court of Yat-Nebes." And they did according to all this His Majesty had instructed.
	<i>The Constructions of Shu at Hat-Nebes.</i>
<ol style="list-style-type: none"> 6) The majesty of Shu [proceeded] to his palace in the House of the Aart. Then were built all the apartments? of Hat Nebes³ 7) [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; 8) [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 9) [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: This [temple 10)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] 11)great cycle of nine gods, and of the lesser cycle, of the gods who attend on Ra and the gods who attend 12)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 	<ol style="list-style-type: none"> 6) When the Majesty of Shu went to his residence at Pi-Yarit ⁴, behold, all the crypt of Hat-Nebes ⁵ was built [firm] 7) as the sky on its four supports. Behold, Per-Sepd was built again for the Majesty of Shu. This is his temple, which he loves more than anything. 8) All its designs were made according to what was facing to the south, to the north, to the west, to the east. The temple was erected ... 9) everywhere that existed. Eight lodgings were made on the right, eight on the left, eight in the forecourt of [or squarely in front of] "Akhet Djebtit". This [storehouse] 10)belonged to the Majesty of Shu in his name of Soped, Lord of the East. The front of these lodgings was turned towards its likeness which was among them. The crypts [belonged]? to the 11)Greater Ennead of the Gods, to the Lesser Ennead of the Gods, to the gods who attended on Ra and to the gods who attended 12)on Shu. In addition, the sanctuaries of [Hat-Nebes]? were built around his temple. This [or that] temple facing the East [where] the sun shines. The inhabitants were ...

Griffith	Goyon
<p>13)[in the places of] the temples of each nome dwelt in it, in case? the nome should fall into confusion, let one explain? this arrangement: [the enclosure of</p> <p>14)Hat?) Nebes reached to Hat Nebes on its north, and its face was towards the South: the temples were on [its] sides and</p> <p>15)their faces [were] towards the East: a pool was on its South side, a pool on its North side: a great storehouse? of [....]</p> <p>16)was in front of this temple reaching to Per Art. Now Per Art was of the time of? Ra: the majesty of Shu placed his staff upon the At</p> <p>17)[... and it became] a sacred locality in At Nebes, its southern face was towards the Per Art: gods, goddesses, men, and all flesh (animal creation?) had not entered it [to] see</p> <p>18)the secrets in the horizon: it (the privilege?) was granted in the time of Ra, who made a great wall standing around it of [....] cubits</p> <p>19)on its four sides, 20 cubits high, 15 cubits thick. As to the sacred lake in At Nebes it was [.....] cubits</p> <p>20)[....] of At Nebes: Shu himself digged it in the time of the majesty of Ra: its arrangement was not seen nor sealed? to [gods-</p> <p>21)-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]</p> <p>22)in height, 15 cubits in thickness: separating all temples from? it by mysterious and secret work? in [....]</p> <p>23)Then came the majesty of Shu and raised up At Nebes even as the sky is fixed, and all its temples even as the horizon. Now it happened that [he] departed [to be</p> <p>24)enthroned] as king of the gods in At Nebes, at the time that he ascended? the throne of Harmakhis.</p> <p>Then the children of the dragon Apep, the evil-doers [of</p> <p>25)Usheru?] and of the red country⁴ came upon the road of At Nebes, invading Egypt at nightfall.</p> <p>26).. 27).... now these evil-doers came from the Eastern hills [upon]</p> <p>28)all the roads of At Nebes:</p>	<p>13)... temples where each <i>nome</i> was represented. In case the <i>nomes</i> should become agitated, one showed the design</p> <p>14)of Hat-Nebes, for Hat-Nebes on its north. Its front was turned towards the south. The temples of the gods which [who?] were in the region [of Hat-Nebes]?</p> <p>15)their frontage was towards the East. A pool was to the north. A long row of ...</p> <p>16)in front of this temple as far as Pi-Yarit.</p> <p>As for Pi-Yarit, it is the face of Ra. Having brought the staff of the Majesty of Shu to Yat [Nebes]?</p> <p>17)[which became]? the sacred hill in Yat Nebes, whose southern face was the face of Pi-Yarit. Neither gods nor goddesses, neither men nor animals, will enter there to see</p> <p>18)its mysteries. This is his palace dating from the time of Ra who made the high walls erected in its territory having [x] cubits</p> <p>19) on all four sides, cubits high and 15 cubits wide. § As for the sacred lake in Yat-Nebes, it was</p> <p>20)... .. of Yat-Nebes. It is Shu himself, who dug it in the time of the Majesty of Ra. Neither gods nor</p> <p>21)goddesses, neither men nor animals, have seen it, nor have they sealed its designs. An enclosure stood throughout its territory measuring 190 cubits [long] and 110 cubits wide, the walls 20 cubits</p> <p>22)high and 15 cubits thick⁶. There were performed all the functions of the temples. These are the secret works in</p> <p>23)Thus the Majesty of Shu raised Yat-Nebes firm like the sky and all its castles as the akhit. He arrived ...</p> <p>24)... as king of the Gods in Yat-Nebes. He had succeeded to the throne of Ra-Harakhty.</p> <p><i>Attack of the children of Apophis.</i></p> <p>But then the children of Apophis, the rebels who are in</p> <p>25)Usheru⁷ and in the desert, they came by the paths of Yat-Nebes, falling on Egypt at dusk ...</p> <p>26)... upon Egypt. They only conquered to destroy. Every place they ransacked, on water, on land, they became [abandoned]? ...</p> <p>27)... .. by all inhabitants because of [that?]. These rebels, then, they came from the Eastern mountains on</p> <p>28)all the paths of Yat-Nebes.⁸</p>

Griffith	Goyon
<p>then the majesty of Shu, the gods who attend Ra and the gods who attend Shu</p> <p>29)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...</p> <p>30)... At Nebes they are the mighty walls of Egypt repelling the evil-doers when Apep penetrates?</p> <p>31)to Egypt: the gods who are in them are the defences of this land, they are the supports of heaven that watch? the ...</p> <p>32)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</p> <p>33)Per Sepd: they are the spirits of the East to ... Ra Harmachis they elevate Ra to heaven in the morning upon? the pillars</p> <p>34)of heaven: they are the possessors of the Eastern hills: they are the rescuers of Ra from Apep. Account of all the</p> <p>35)[places] around Hat Nebes together with the gods who are in them: the Place of the Whirlpool?⁵ in At Nebes is a pool upon the</p> <p>36)East of Hat Nebes in which the majesty of Ra proceeded.</p> <p>37)[Another pool is mentioned on the East of Hat Nebes.]</p>	<p><i>Defensive measures.</i></p> <p>Behold, the Majesty of Shu placed the gods who follow Ra and the gods who follow [Shu]</p> <p>29)on every mound which is in the territory of Yat-Nebes. They are the mounds from Ra's time, from the time when the Majesty of Ra was in Yat-Nebes ...</p> <p>30) ... for Yat-Nebes. These are the great walls of Egypt which push back the rebels when Apophis began the attack?</p> <p>31)upon Egypt. The gods of these mounds are the rampart of this land, they are the four pillars of the sky, the guard?</p> <p>32)... of the eternal horizon, the throne of Shu in Hat-Nebes. Those who reside in the mounds of Yat-Nebes are they who batter the land [<i>or</i> earth]</p> <p>33)... storehouse. They are the Souls of the East at [<i>or</i> to] of Ra Harakhty. They are the supports of Ra in [?] the sky and in the other world ...</p> <p>34)... of the sky. They are the masters of the mountains of the East, defending Ra against Apophis, knowing every ...</p> <p>35)... in the region of Hat-Nebes, with the gods who live in them [?] Yat-Desoui⁹, in Yat-Nebes it is the lake ...</p> <p>36)... east of Hat-Nebes, whence his Majesty of Ra went forth to battle the companions of Apophis ...</p> <p>37)... in Yat-Nebes, the east of Hat-Nebes, it is the lake ... in Yat-Nebes.</p>

Left side (Side B)

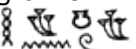

Griffith	Goyon
<p><i>The fragments of the inscription show that the list of localities was continued on the left side.</i></p>	<p><i>The 37 lines of text which covered the left side of the naos is almost entirely destroyed, but what remains suffices to show that this text followed directly on text A and that the list begun at the end of A continued in the first lines of B.</i></p>





Back (Side C)

Griffith	Goyon
<p>1) 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?</p> <p>2) [but sickness came upon him?] confusion seized the eyes? he made his chapel evil fell upon this land, a great disturbance in the palace,</p> <p>3) disturbed those who were of the household of Shu.</p> <p>Then Seb saw [Tefnut] and loved her greatly, his heart desired her: he wandered over? the earth</p> <p>4) in search of? her in great affliction.⁶</p> <p>The majesty of Shu departed to heaven with his attendants: Tefnut was in the place of her enthronement in Memphis.</p> <p>5) Now she proceeded to the royal house of Shu in the time of mid-day: the great cycle of nine gods were upon the path of eternity, the road of his father Ra Harmakhis.</p> <p>6) Then the majesty of [Seb met her] he found her in this? place which is called Pekharti?: he seized her by force:</p> <p>7) the palace was in great [affliction]. Shu had departed to heaven: there was no exit from the palace by the space of</p> <p>8) nine days. Now these [nine] days were in violence and tempest: none whether god or man could see the face of his fellow.</p> <p>The majesty of Seb came forth appearing? upon the throne of his father Shu: every</p> <p>9) 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?</p> <p>10) he went not to Heliopolis: moreover? certain Asiatics carried his sceptre, called Degai, who live on what the gods abominate; behold he went</p> <p>11) to the East of Usher: He entered the house of the Aar the Eastern gate? of At Nebes:</p>	<p><i>Revolution in Shu's Palace</i>¹⁰</p> <p>1) with Shu? taking for himself the whole land. There was no resistance before his face. No other god was in the mouth of his troops ...</p> <p>2) ... his furious of face in the imperious gaze. He had made his lodge with the aid of the wicked. [The] evil fell on this land. There was great turmoil in the residence. The rebels</p> <p>3) conveyed the chaos to Shu's abode.</p> <p><i>Geb's Intervention.</i></p> <p>Behold, Geb saw his mother who loved him greatly. His heart was neglectful for [or after] her. The land ...</p> <p>4) ... for her in great distress.</p> <p><i>Shu's Departure.</i></p> <p>The Majesty of Shu flew to the sky with his comrades. Tefnut stayed in the place of her coronation at Memphis.</p> <p>5) She went to the royal abode of Shu at the hour of midday. The Great Ennead of the gods was on the world (?) of eternity which is the path of its [or his or their] father Harakhty.</p> <p>6) Then the Majesty of¹¹ Behold, he¹² finds her in this [or that] place called Pi-Kharoti¹³ and behold, he seizes her by main force.</p> <p>7) It was a great turmoil in the residence. Shu mounted to the sky. There was no way to leave the palace for a space of nine days, and during those [or these]</p> <p>8) nine days of turmoil there was a storm such that neither men nor gods could see the face of their fellow beings.</p> <p><i>Geb's Reign.</i></p> <p>The Majesty of Geb came forth crowned upon the throne of his father Shu, and all the dwellers</p> <p>9) in the residence abased themselves before him. After 75 days Geb travelled to the Delta and Shu flew to the sky, above the ground, before his eldest son across the [Eastern] mountains</p> <p>10) He did not go to On with as if comrades of the sceptre thieves, called Dagai, who lived on that which the gods abhor. And behold, he passed</p> <p>11) to the east of Usher. He entered Pi-Yarit which is the east gate of Yat-Nebes.</p>

Griffith	Goyon
<p>he discussed the history of this city with the gods who attended him</p> <p>12)[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</p> <p>13)the [wonders] of the goddess Ankhet done to Ra when he was with her: the victories of the majesty of Shu, smiting the evil ones, when he placed her (the serpent) upon his brow. Then said the majesty of Seb I also</p> <p>14)[will place] her upon my head even as my father Shu did.</p> <p>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:</p> <p>15)the snake came forth and breathed its vapour upon the majesty of Seb, confounding him greatly: those who followed him fell dead: his majesty?</p> <p>16)burned with this venom? his majesty proceeded to the north of At Nebes with this burning of the uraeus Hert Tep,</p> <p>then his majesty reached the fields of henna⁷ but [his majesty] was not healed?</p> <p>17)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?]</p> <p>18)... 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,</p> <p>19)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.</p> <p>Now years passed after this,</p> <p>20)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</p>	<p><i>Geb makes a great decision.</i></p> <p>He asked for news about this [or that] city from the gods who were in his train.</p> <p>12)They told him the news about everything that had happened to Ra in Yat-Nebes, the battles of the king Tum in this [or that] place, the valour of the Majesty of Shu in this [or that] town, the high deeds of Shu in this [or that] nome,</p> <p>13)the victories of the living uraeus for the Majesty of Ra who was with it [or her], the great acts of the Majesty of Shu when he smote the enemies by placing it [or her] on his head. And behold, the Majesty of Geb said, "I [too]</p> <p>14)will place it [or her] on my head, as did my father Shu."</p> <p><i>Geb's Accident.</i></p> <p>Then Geb entered Pi-Yarit with the gods who accompanied him. Behold, he stretched out his hand to seize the chest which contained the living uraeus.</p> <p>15)But then the serpent "son of the earth" came forth and its breath was living against the Majesty of Geb with a very great rage for him [<i>elle</i>, referring to "His Majesty"]. All those who were with him died and the majesty of</p> <p>16)this [or that] god was burned. His Majesty crossed to the North of Yat-Nebes still bearing the burn he had received [from] she-who-is-on-the-head [or that-which-is-on-the-head].</p> <p><i>Geb's Healing.</i></p> <p>Behold, his Majesty reached the meadow of the henna plants¹⁴ and this [or that] burn was not healed.</p> <p>17)Behold, he said to the gods who were with him: Let the wig of Ra be brought here! ... [they said: "...] from there so that your Majesty may go to see its secrets. It [or she] will heal Your Majesty ...</p> <p>18)... your mouth. Behold, the Majesty of Geb had the wig placed on his head even in Pi-Yarit. There was made for it [or her] a chest in real stone which was hidden in [this or that] [sacred?] place.</p> <p>19)of Pi-Yarit, in the region of the divine wig of the Majesty of Ra. This healed the flesh burn of the Majesty of Geb.</p> <p><i>Miracle of Ra's Wig.</i></p> <p>Some years passed after these events ...</p> <p>20)to convey this wig of the Majesty of Geb to Pi-Yarit in Yat-Nebes. ... It was conveyed to the great lake of Pi-Yarit known as Yat-Desoui</p>

Griffith	Goyon
<p>place of the whirlpool? is its name)</p> <p>21)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]</p> <p>22)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,</p> <p>23)his head that of a hawk with a bull's horns upon it: he smote the evil-doers in the Place of the Whirlpool? in the Place of the Sycamore:</p> <p>24)the Aart of Seb also in its turn did after this sort.</p> <p>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</p> <p>25)of men and all flesh, in heaven, earth and the underworld, water, hills, winds, the ocean and the rocks:</p> <p>his majesty was in his castle of Ruling the Two Lands in the Land of Henna?</p> <p>26)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,</p> <p>27)"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.</p> <p>This cycle of nine gods said to the majesty of Seb:</p> <p>28)"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</p> <p>29)he had given refreshing shade? to the two lands, to the gods and mortals who followed Atem, lord of the Northern? Anu, he brought water to the cities, he ordered the nomes, he raised up the walls of Egypt, he built</p> <p>30)the temples in the South country and the North":</p>	<p>21)to wash it. Behold, this [<i>or</i> that] wig changed into a crocodile. It [<i>or</i> she] made contact with the water, it [<i>or</i> she] became [the?] Sobek of Yat-Nebes. When the Majesty of Ra-Harakhte fought</p> <p>22)with the enemies in this [<i>or</i> that] water of Yat-Desoui — the rebels showed no courage against His Majesty — His Majesty made contact with Yat-Desoui, it [<i>or</i> she, "<i>the wig</i>"; <i>or</i> he, "<i>His Majesty</i>"] took the shape of a crocodile ...</p> <p>23)it [<i>i.e.</i>, <i>the crocodile</i>; <i>or</i> he, <i>Ra</i>?] had a falcon's face, the horns of a bull on its [<i>or</i> his] head. And it [<i>or</i> he] smote the enemies at [<i>or</i> in] Yat-Desoui at Yat-Nebes.</p> <p>24)Those are the facts of the matter concerning the wig of the Majesty of Geb.</p> <p style="text-align: center;"><i>Geb's Power.</i></p> <p>And then, the Majesty of Geb rose up in the place of the four crocodiles, Sobek-Ra, Shu, Geb, Osiris-Ra, on the throne of his father Shu, as king of all gods, goddesses,</p> <p>25)men, animals in the sky, the earth, the underworld, the primordial waters, the mountains, the winds, the sea and the rocks.</p> <p style="text-align: center;"><i>Geb Consults the Gods.</i></p> <p>As his Majesty was in his residence of Hy-Taoui¹⁵ in the land of the henna plants</p> <p>26)His Majesty had sent an expedition to bring him [the?] foreigners and [the?] Amu from their countries. Then the Majesty of Geb said to the Great Ennead of the Gods who were behind him</p> <p>27)"what did my father Shu do from the start of his reign on the throne of his father Atum?"</p> <p style="text-align: center;"><i>The Gods Exalt the Work of Shu.</i></p> <p>The Ennead said to the Majesty of Geb:</p> <p>28)"While your father Shu was on the throne of his father Atum, he fought all the rebels against his father Atum, massacring the children of Apophis, and he brought all the enemies of his father Ra to their senses and after</p> <p>29)the air was cooled, the lands were dried, gods and humans had formed the retinue of Atum Lord of Sothern On [<i>or</i>, Southern Lord of On], he brought water to the towns, set up the nomes, and he erected the walls of Egypt, building</p> <p>30)[the?] temples in the Southern and Northern lands.</p> <p style="text-align: center;"><i>Geb Lists the Establishments of Shu.</i></p>

Griffith	Goyon
<p>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:</p> <p>31)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].</p> <p>32)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 ..</p> <p>33)... 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</p> <p>34)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.</p>	<p>The Majesty of Geb said to these [<i>or</i> those] gods: You will tell me the places which existed in the time of Ra, which his Majesty caused to be built on the land</p> <p>31)And you will tell me [of] those nomes which the Majesty of Shu built in his time. And for myself, I will announce [<i>? or</i> call out] the places which are from the time of the Majesty of Ra in the nomes which the Majesty of Shu built.</p> <p>32)I shall build them anew, for I wish to ensure that they exist from my reign. § They set about reading, in the presence of the Majesty of Geb, from the divine symbols.</p> <p>33)Thousands of establishments and millions of places which the Majesty of Ra proclaimed in all the nomes which the Majesty of Shu had founded, had been put into writing in the time of the Majesty of Atum when he was upon</p> <p>34)earth, until the coronation of Shu on the throne of his father Ra, and until the coronation of Geb on the throne of his father Shu. The places themselves recited the nomes by name, except for the nomes which the Majesty of Ra had constructed in his time:</p>
Footnotes	
<ol style="list-style-type: none"> 1. Or the horizon of Bekhat. Bekhat was the mountain from which the sun rose. At Nebes was particularly the city of the rising sun.... 2. The place of the Sycamore? Sanctuary of the city of Goshen. 3. The house of the sycamore? 4. The desert on the north-east border. 5. The reading of this name is unknown. 6. Or for a long time. 7. Henu plant  : in I. 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, <i>Lawsonia inermis</i>, 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 1. 100)... 	<ol style="list-style-type: none"> 1. In the rest of the account, the first king of the universe is sometimes Ra, sometimes Tum. 2. "The hill of [the] jujube [= red date]." There will be constant comment in the account concerning this residence and the neighbouring sanctuaries of Pi-Yarit, Hat-Nebes, Pi-Soped in the region of Saft-el-Henneh, to the east of Zagazig, where the naos was originally. 3. 3ht Bhtt, one of [the?] numerous expressions denoting the east. 4. Pr í3rt and sometimes írt = <i>Domain</i> ["house" or "palace"] <i>of the wig</i>, because according to the label engraved in the interior í3rt is  which is to say, a wig. Pi-Yarit is in the immediate neighbourhood of Yat Nebes (17 kilometers to the south [?]). 5. Ht Nbs "the castle [<i>or</i> mansion] of the jujube tree". It is not easy to tell, because of gaps in the text, whether Yat-Nebes is part of Hat-Nebes, or whether those two places are independent. At all events, they are neighbours. 6. In truth, this enclosure is of only modest dimension, comparable to that of the little temple of Anta at San el Hagar. From the description we have just read and the information found in what follows, here (with all practical limitations) is how one may visualise this region.

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	<div data-bbox="1375 161 1890 389" data-label="Diagram"> </div> <ol style="list-style-type: none"> 7. <i>Usheru</i>, an unidentified place whose name means "sterile, dry." 8. The account of this attack is inspired by the memory of invasions coming from the East, particularly the invasion of the Hyksos, who followed Wadi Turmilat, ransacked the first cities they came across, and among them in first place Pi-Soped, before reaching Memphis. 9. Yat-Desoui "the hill of the two knives." Cf.  Gauthier I. 50. 10. It is quite difficult to relate the events where there will be question regarding those reported in text (A) not only because text (B) is almost completely lost, but because lines 1 and 2 of text (C) are themselves damaged. The name of the person who had become so powerful and who brought tumult to the royal residence is lacking. It is likely that Shu, after the attack of the children of Apophis, did not succeed in restoring order to the universe and that he decided to abdicate because of his enemy or perhaps one of his allies. 11. Here is an unengraved lacuna. 12.  [-y, "she"] surely seems to be a scribal error for  . [-f, "he"]. [However, no such scribal error appears in Griffith's hieroglyphic transcription, which clearly says "he seized her". DKM.] 13. Unknown except in this example; doubtless not far from Saft el Henneh or on the road from Memphis to Pi-Soped. 14. sht-hnw "the meadow of hnw plants." This is an unidentified marshland plant, which must have been very widespread in Egypt, because the sign  hn came to be the general determinative for plant names. It is completely uncertain if hnw was <i>Lawsonia inermis</i>, from which henna is obtained. (Compare Loret, <i>La Flore pharaonique</i>, 2nd edn. No. 134), but it may be supposed that the epithet Saft el Henneh derives from sht-hnw. 15. <i>Hy-taoui</i> is the residence of the kings of the XIIth Dynasty, south of Memphis, often named in this account. The land of the henna plants mentioned here must not be confused with the meadow of the henna

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	plants which was commented on earlier.