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A TOURIST'S COLLECTION OF FIFTY YEARS AGO

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

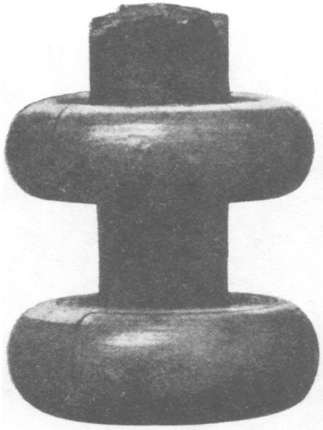
IN the course of tours in 1862 and 1863, partly in the company of the well-known ornithologist Dr TRISTRAM, the late Mr J. H. COCHRANE made a small collection of antiquities in Egypt and the Mediterranean region, many of which have descended to his daughter Miss E. M. COCHRANE. Several of the objects from Egypt are of interest, and Miss COCHRANE has kindly given me permission to publish them in the *Journal*.

Pl. XXXIII, Fig. 1, 1a. Blade of adze or hoe of brownish flint polished all over; thin, butt rounded, edge almost straight, under surface flat with slight bevel at the sides and edge. On the under side a few irregularities have not been polished out, and there is a chip at each corner and near the middle of the edge due to later accidents. L. 14.9 cm. W. 5.9 cm.

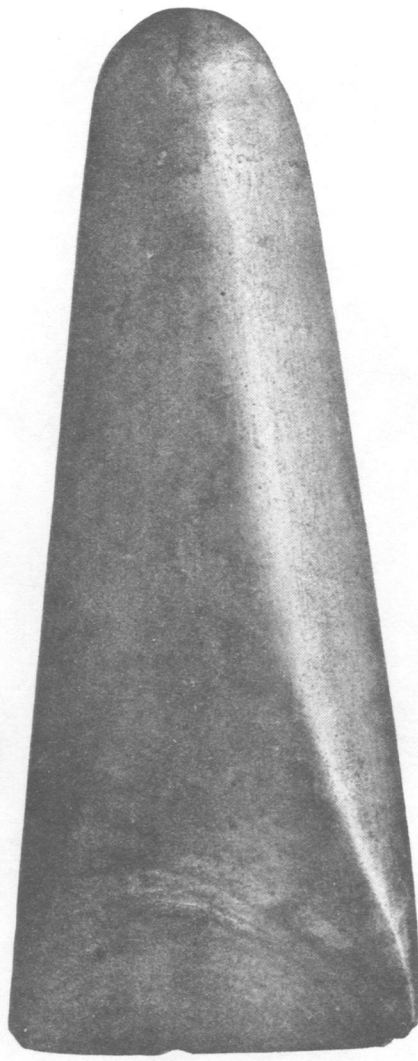
Labelled "El Kab (Eileithyas) U.E. January 29, 1863."

The true adze-form of implement is by no means common. This large type, of which the known specimens range from 17 cm. down to about 15 cm., is quite distinct from the smaller types of half the length or less. DE MORGAN first called it an axe, then a hoe for breaking the alluvial soil; QUIBELL retains the latter name, but CURRELly doubts it owing to the fragility of the implement and the common use of wooden hoes. None have been found associated with burials and the specimens recorded (three or four in all) appear to be from the surface in Upper Egypt; two of them now in Cairo were found by PETRIE at Dendera and Sheikh 'Ali respectively. See DE MORGAN, *Recherches sur les origines de l'Égypte*, 1896, p. 96, 1897, p. 96 (*sic*); QUIBELL, *Archaic Objects* (Cairo Catalogue), p. 251; CURRELly, *Stone Implements* (*ib.*), nos. 64543, 64583-4. None of these examples have any polish except from wear, but one is very well shaped. The specimen here figured seems, therefore, to be unique. If it was a hoe blade it must have been for ceremonial use, perhaps at a corn festival, the cutting of a foundation-trench or turning the first sod in new canalisation.

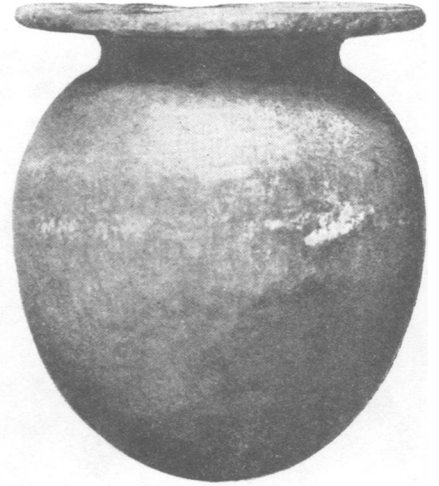
Pl. XXXIII, Fig. 2. Turned ivory object, perhaps broken from a piece of furniture; it consists of a rather slender rod with two broad discoidal knobs, all in one piece; the rod is broken at one end, a knob forms the other end with its outer surface concave. L. 5 cm. D. 4.2 cm. Labelled "Luxor, 1862."



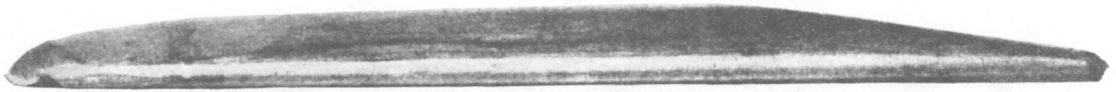
2



1



3



1, seen from side



4



Impression of 4



5


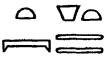


6


Pl. XXXIII, Fig. 3. Small alabaster vase, thin and well made, a chip out of the rim. H. 6.5 cm. Labelled "Thebes, 1863."

Pl. XXXIII, Fig. 4. Cylinder seal of dark steatite engraved with a series of hieroglyphs including seated figure, emblem of the Saite nome, etc. L. 1.6 cm. Age of First Dynasty or slightly earlier.

See *Ancient Egypt*, 1914, 61, 1915, 78, where Professor PETRIE has gathered together the designs on such seals and attempted an interpretation of them.

Pl. XXXIII, Fig. 5. Clay seal impressed with cartouche containing  "Nekhebt the White One of Nekhen, Lady of Heaven, Mistress of the Two Lands"; the cartouche is surmounted by the sun-disk between two ostrich plumes. 

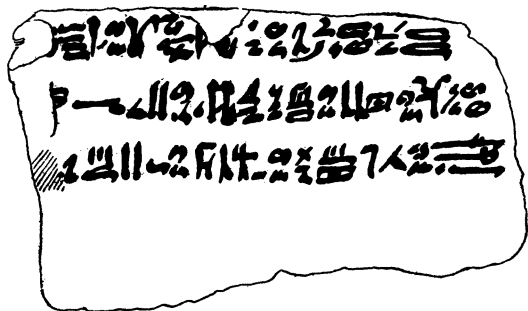
This was once attached, by two strings passed through its ends, to a papyrus, the fibrous surface of which has left a brilliant impression on the back. Evidently the papyrus was destroyed by a fire which has burnt the seal hard; it was probably some important document of the temple of the goddess Nekhebt at El Kab.

Pl. XXXIII, Fig. 6. Narrow cylinder seal of green glazed steatite, engraved on opposite sides with -like Hathor-heads surmounted by disk and horns. L. 2 cm. Perhaps of the end of the Middle Kingdom.

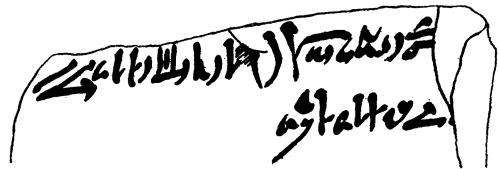
Clay cone of Mermosi, viceroy of Cush under Amenhotp III, type DARESSY, *Recueil de cones funéraires*, no. 113.

A gummed label gives the provenance as "near Heliopolis, Cairo, 1863," but it must have originally come from Thebes, where the cones are well known, though the tomb of Mermosi has not yet been identified. Cf. PETRIE, *Season in Egypt*, Pl. XXII, no. 29.

I am indebted to Dr A. H. GARDINER for the following account of a hieratic ostracon in the same collection:—"Fragment of limestone¹, inscribed in a bold and characteristic Ramesside hieratic hand. Broken to left of the *recto* (= right of *verso*), but



Recto.



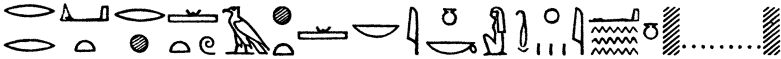
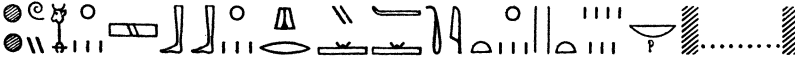

Verso.

otherwise intact; the extent of the loss is difficult to determine. The photograph, from which the accompanying hand-copies have been made, shows clear traces of an earlier

¹ Marked by the modern owner in ink: "Demotic writing. Thebes. Jan. 24th. 1863."

text that has been erased; this was in a very similar hand, and appears to have been a letter. The later text reads as follows:

Recto.


- (1) 
- (2) 
- (3) 

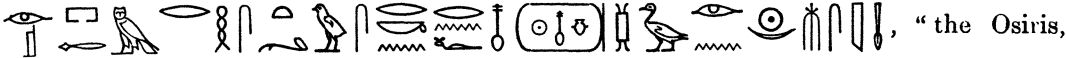

Verso.

- (1) 
- (2) 

‘Account of everything belonging to me:—[1] laver of bronze.....; 7 neck-ornaments (?) with two *htit*;...15 *sh’y*; bits (?) of ivory, 2 pieces..... ..the work that was in it (?), and I did not tell [it (?) to] my father.’


This inventory of possessions made by a woman doubtless had some legal or semi-legal intention. It is of interest as containing several rare or unknown words. *Hhwy* is familiar as ‘neck,’ but not as ‘necklace’ or ‘neck-ornament’; it seems here to form a single expression with the next word *šbb*. There again we are in difficulties; ‘*šbb* of carnelian’ appear to be mentioned *Pap. Turin*, 39, 14, and there are several words that might appear to be cognate, viz., *wšby* ‘beads’ and *š;b, šb, šby* supposed (*ÄZ.* 48, 143) to mean ‘clasps.’ If *hhwy šbb* were to mean ‘bead-necklaces’ the ‘2 *htyt*’ that they possessed might mean ‘two rows’ of beads. *Sh’y* seems connected with a verbal stem associated with goldsmiths’ work, see BRUGSCH, *Dict.* 1103.

Pš for a ‘piece’ of ivory does not seem to occur elsewhere, but cf.  with unknown signification, *Pap. Turin*, 39, 17. What ‘it’ in l. 1 of the *verso* refers to, I am unable to guess, as well as the reason why the lady did not tell her father about it. Between l. 1 and l. 2 there need be but little lost, but the vague pronoun in l. 1 seems to require an antecedent in the destroyed beginning of the line.”


Pl. XXXIV, Fig. 7. Ushabti with back pilaster, of very fine and hard ware with rich green glaze, finely moulded, the rope and basket probably finished by hand, the usual inscription round the body in nine lines of large and well-formed hieroglyphs for  “the Osiris, director of music of Pharaoh, Osorkon, whose good name is Neferebrê-si-Neit, begotten of Ahmosi, deceased”;  “the Osiris Neferebrê-si-Neit, born of Amen-mai-yots, deceased.” L. 14 cm. Labelled “Tombs at Ghizeh, Cairo, Jan'y 62.”

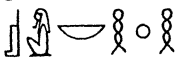


This has been an exceptionally fine specimen of the period, and it is a great pity that it is so much mutilated. Osorkon, characteristic of the Bubastite dynasties, is a rare name in the Saite period; it is here spelt in alphabetic instead of syllabic characters in accordance with the severe archaizing taste of the time. The man appears to have been more generally known by his "good name" compounded with the prenomen of Psammetichus II (593-588 B.C.), in whose reign or shortly afterwards the ushabti may be dated.

The rare title "director of music of Pharaoh" shows that Neferebrê-si-Neit was attached to the court at Memphis or Sais, and his burial, if not at Gizeh itself, was doubtless in the region from which antiquities used to gravitate to the Pyramids. I have not been able to trace other records of this person.

Pl. XXXIV, Fig. 8. Ushabti with square base and back pilaster, pale turquoise glaze, inscribed round body and down pilaster with small hieroglyphs summarily incised; the usual spell for  "the Osiris, the chief steward of the Adoratrix of the God, Pateneit, deceased, born of Tatubaste." H. 13 cm.

This Pateneit, son of Psammetichus and Tatubaste, was chief steward of the princess Ankhnasneferebrê, daughter of Psammetichus II, who survived to witness the ruin of Egypt in the Persian conquest. Pateneit died some time before that event and was succeeded in his office by his son Sheshonq. His tomb was one of the large ones in the Asâsîf, no. 197 in GARDINER and WEIGALL's *Topographical Catalogue of the Private Tombs of Thebes*, cf. CHAMPOLLION, *Notices*, I 552; a funerary cone is published in DARESSY, *Recueil de Cones funéraires*, no. 159. Nitocris, daughter of Psammetichus I, had been made Adoratrix of the God, i.e. succeeded to the power of the High Priests of Thebes, and in turn adopted Ankhnasneferebrê as her successor. But probably Nitocris was long lived, and it is not until the reign of Amasis II that we find monuments of her adopted daughter; it seems, therefore, so far as the published evidence goes, that Pateneit's tomb should be dated in the reign of Amasis, at any rate not so early as the brief reign of her father Psammetichus II, as is suggested in the *Catalogue*.

Another ushabti, labelled "Ghizeh 1862," is of the usual poor quality with stand and back pilaster, yellowish-green pitted glaze; inscription in a horizontal line across chest continued in a vertical line down the legs  "Wennofre born of Aper(?)." The mother's name is indistinct. H. 12 cm.

Pl. XXXIV, Fig. 9. Shrine-shaped pectoral of rich blue glazed ware with moulded projection of cornice, the edges bevelled, back flat. Design in black, representing  Osiris, Lord of Eternity, and  Isis faced by a jackal-headed figure  Duamautf on a rectangular panel with lotus border below. H. 11.7 cm., W. at top 9.5 cm. The pectoral was hung by means of string-holes pierced at each of the upper corners from the top edge to the back. The left-hand top corner destroyed and the right-hand one imperfect.



7



8



9



THE COCHRANE COLLECTION—II

These shrine-shaped amulets, which vary greatly in the designs, are found on the breasts of mummies; about a dozen in fayence are in the Cairo Museum, with many in other materials, REISNER, *Amulets*, Pls. X—XVIII, PETRIE, *Amulets*, no. 91.

Pl. XXXV, Fig. 10. Fragment, about a quarter, of a flat stand or saucer of hard pea-green glazed ware with slight concentric ridge before the edge, the under side deeply ridged as in metal pans and bevelled to the edge; the upper side with design in concentric circles incised and filled with deep blue or black, in the centre a rosette, beyond gazelles galloping in opposite directions, in the outermost circle birds with wings extended facing each other and separated by vertical sprigs. Original diameter 5·7 cm. Labelled "Thebes, Upper Egypt, March, '63."

This class of pottery belongs to the Ptolemaic period and is not uncommon at Alexandria, cf. BRECCIA, *Necropoli di Sciatbi*, p. 180 et seqq.

Ostrakon, a red potsherd, the inside blackened with resin. H. 8, W. 12 cm. A fragment lost from the lower right-hand corner.

Πεχυτης Αμμωνιου ψευψεεινε
 χαιρειν
 Ειδε πως δυνηθης καταβηναι ινα κατα
 πλευσης μετ εμου μεχρι Κοπτου επ(ε)ι ε
 γραφα τοις {ις} Απολλωνιου περι των σο
 ματων των απο Κοπτου ινα καταβης με
 τ εμου και λαβωμεν τα σοματα τα εκει
 (μ)ενουσιν εκειμενα δωδεκα οι νησιωται
 οι απο Σουηνης απηλθαν α[
 αυτοις λεγοντες ει μη συ κ[αταβης Ηρω?
 νι διδομεν ηαν μη συ θε[λης κατα
 βηναι πεμφον τον αδελφ[ον οπως
 καταβησση πριν των νε[κρων?...
 ινα επι την εφαιριν καταπλευσω(μεν?)
 ερωσο Επιπ δ

The last line is written perpendicularly down the left side of the lines. Professor GRENFELL, who has kindly completed the copy and interpretation from the original, attributes the writing to the first century B.C.

"Pekhytes son of Ammonius to Psenpseeine sends greetings.

"See how you can come down in order that you may sail down with me to Coptos, for I have written to Apollonius' people about the bodies from Coptos, in order that you may come down with me and we may take away the bodies lying there. There remain twelve lying there (εκει <κει>μενα). The islanders who have come from Syene departed...for them, saying: 'Unless you come down, we shall give them to [Herō]n.' If you are unwilling to come down yourself send your brother that he may come before the bodies [spoil?], in order that we may sail down the next day.

"Farewell. 4th Epiphi."

This rather careless and ill-spelt letter about the transport of bodies for embalming may have been written to Thebes or to Syene. The name of the addressee Psenpseeine means "The son of the physician" and is interesting as showing the old Upper Egyptian form of the Coptic Ⲙⲉⲛⲓ: Ⲙⲏⲏⲓ.

Pl. XXXV, Fig. 11. Thin bronze pendant in the shape of two dragons' or "camels'" necks (as figured on the ampullas, etc., of St Menas), joined in the middle where there is a transverse loop for suspension; three loops below for further ornaments which are lost. L. 6 cm. Coptic. A precisely similar object, complete with three little bell-like pendants, is published by KAMAL from the Coptic cemetery of Manqabad, *Annales du Service*, xv, p. 183, no. 16, and is there described as an amulet.

Pl. XXXV, Fig. 12. Bronze ornament in the form of a cock, the plume of the tail marked out by serrated open-work. H. 4.5 cm. Coptic.

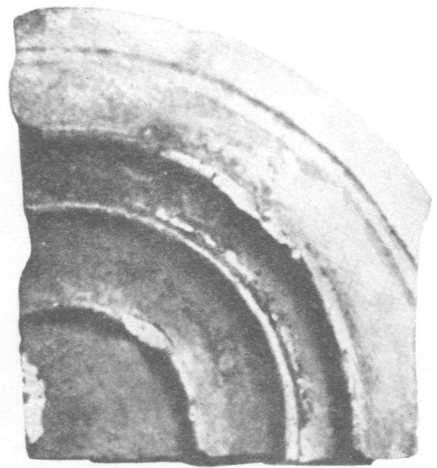
Pl. XXXV, Fig. 13. Lamp of red pottery, the filling duct well defined with vertical edges and ornamented with a 6-petalled flower round the hole and scattered annulets. Inscribed +ⲧⲟⲩ ⲁⲩⲓⲟⲩ ⲁⲡⲁ ⲓⲱⲥⲏⲪ+. A space for the addition of the handle-loop was left in the mould between the letter ⲧ and the first ⲁ in ⲁⲡⲁ, but the loop was broad and put on to one side of the axis so that ⲁ was covered up and the corner of ⲧ hidden. L. 10.5 cm. Labelled "Edfou, Feb. 9, 1862."

This class of lamp is common in Lower Nubia; two examples inscribed ⲡⲓⲧⲓⲥ ⲉⲗⲓⲱⲥ and ⲧⲟⲩ ⲁⲩⲓⲟⲩ ⲥⲉⲣⲧⲓⲟⲩ (now in the Pitt-Rivers Museum, Oxford) were found by JOHNSON in his excavations at Antinoe, but apparently none is recorded from Lower Egypt or the Faiyum.

Menas ampulla, on one side the saint standing with outstretched arms (orans), drapery falling from his shoulders, between two dragons or "camels," whose heads are near his feet, a cross on either side of his head, on the other side ⲁⲩⲓⲟⲩ ⲙⲏⲏⲁ ⲉⲧ(ⲗⲟⲓⲓⲟⲩ) in three lines within a beaded circle. L. 9.5 cm.

This is one of the flasks purchased by pilgrims, filled with holy water from the shrine of S. Menas in the desert west of Alexandria. See KAUFFMANN, *Ikouographie der Menas-Ampullen*.

Miss COCHRANE has most generously presented the unique adze-head and the ushabti of Osorkon to the Ashmolean Museum, Oxford.



10



11



12



13