



A Note on the Hieroglyphs [unknown] and [unknown]

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CRITICAL NOTES

A NOTE ON THE HIEROGLYPHS AND

Rarely have the Orientalists of all the world awaited any work with such eagerness and impatience as that roused by the great *Wörterbuch der ägyptischen Sprache*, edited for the German academies of science by Adolf Erman and Herman Grapow. The first part of this signal contribution of Egyptological research appeared a few months ago. Unquestionably, one should consider such a monumental publication not critically but rather with gratitude toward the editor-in-chief, Professor Erman, and his more than thirty collaborators in the Old and New World. May I nevertheless be permitted to correct a slight mistake which I chanced upon as soon as I began to cut the leaves.


The first word in the dictionary is the name of a kind of Egyptian vulture. In order to be perfectly clear, I cite literally the passage in question:


 der weissköpfige Geier
 (fälschlich "Adler" Genannt) 
 Pyr.

This states correctly that the bird name  , the alphabetic value of which is that of the Greek smooth breathing and the Hebrew  , applies not to an eagle but to a vulture. On the other hand, the idea that the hieroglyph  pictures the "white-headed" vulture is mistaken. Several Egyptologists¹ and naturalists² have pointed out that we should see in the hieroglyph  the *Neophron percnopterus* (Eng., "Egyptian vulture" or, more distinctively, "carrion kite"; Ger., "Aasgeier"). But most of the Egyptologists seem unable to form a correct notion of the appearance of the different vultures of Egypt.³



¹ Without exhausting the references, I would name only Griffith, *A Collection of Hieroglyphs* (1898), p. 19; Wiedemann, "Der Tierkult der alten Ägypter," *Der alte Orient*, Vol. XIV (1912), Part I, p. 12; Allen, *A Handbook of the Egyptian Collection* (1923), p. 46.

² Koenig, "Die Geier Aegyptens" (*Journal für Ornithologie* [1907], pp. 59-91), p. 63.

³ Sethe, "Der Ursprung des Alphabets," *Nachrichten von der K. Gesellschaft der Wissenschaften zu Göttingen. Geschäftliche Mitteilungen* (1916), p. 151, calls  "Adler" (oder 'Geier')." Sottas and Drilonton, *Introduction à l'étude des hiéroglyphes* (1922), p. 130, speak of "vautour égyptien" as though there were only one kind of vulture in Egypt. To be sure, the *Neophron percnopterus* (Fr., "le percnoptère") is the commonest vulture of Egypt, so that in English it is called the "Egyptian vulture" par excellence. But, to avoid misunderstandings, it is preferable to say "carrion kite."

Professor Alexander Koenig, who is exceptionally well acquainted with the birds of Egypt, has very kindly permitted me to re-use here two splendid sketches¹ showing Egyptian vultures which are often represented on the monuments and both of which play a part in hieroglyphic writing.

I. Figure 1 shows the head of the carrion kite (or Egyptian vulture par excellence), *Neophron percnopterus* (L.).² A comparison of the vulture head of Figure 1 with the hiero-

glyph  shows at once that both belong together and that not only the old designation "eagle"³ but also the "white-headed vulture" of Erman and Grapow is to be discarded. Now, too, the tuft of feathers which always distinguishes the head of the  bird becomes intelligible.

It is, to be sure, as Figure 1 shows, not a real tuft but rather a ruff which sticks up over the back of the head.

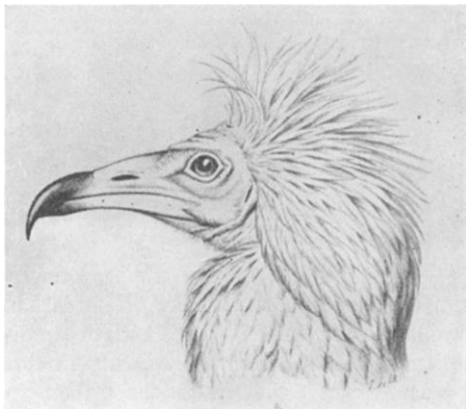


FIG. 1

¹ From his *op. cit.* The sketches were made by the prominent artist E. de Maes, of Bonn. Other works of Professor Koenig's in this field are: "Die Falconiden Aegyptens," *Journal für Ornithologie* (1907), pp. 391-469 and 549-82; "Die Fänger (*Captors*) Aegyptens," *ibid.* (1921), pp. 426-56; "Die Sänger (*Cantores*) Aegyptens," *ibid.* (1924), Sonderheft; "Die Ergebnisse meiner zweiten Forschungsreise in das Gebiet der Quellflüsse des Nils," *ibid.* (1926), pp. 315-61.

The last-named work is especially important because it gives a description and a magnificent illustration of the notable *Balaeniceps rex* Gould, a bird which was found in ancient Egypt but now, like so many other creatures, has withdrawn to the headwaters of the Nile. Hippolyte Boussac (*Recueil de travaux*, XXXIV [1912], 163-64) has pointed out this remarkable bird in a relief of the Fifth Dynasty (cf. Wiedemann, *Das alte Ägypten*, p. 255; but *Balaeniceps* is a large bird, not a small one as Wiedemann assumes). Boussac has likewise identified zoologically still other birds depicted on Egyptian monuments, for instance, "Identifications de quelques oiseaux sur les monuments pharaoniques," *le Naturaliste* (1909), pp. 230 ff. The best monograph that we have upon a bird of ancient Egypt is the distinguished work of Charles Kuentz, "L'Oie du Nil (*Chenalopez aegyptiaca*) dans l'antique Egypte," *Extrait des Archives d'Histoire Naturelle de Lyon*, XIV (1926), 1-64. Koenig's last-named work contains furthermore two splendid colored sketches made by G. Schweinfurth in 1869-70, picturing the bizarre heads of a strange kind of goose (*Plectropterus zambensis* Steph.); cf. Boussac, *op. cit.*, pp. 166-67.

Finally, for the birds of modern Egypt see M. J. Nicoll, *Handlist of the birds of Egypt* (Cairo: Government Publication Office, 1919), and Le Roi, "Die Ornith der Sinai-Halbinsel," *Journal für Ornithologie*, LXXI (1923), 28-95, 196-252.

That the bird of Horus is not the sparrow hawk but the falcon has been shown by Loret, "Horus-le-faucon," *Bulletin de l'Inst. franç. d'archéologie orientale*, III (1903), 1-24; cf. also Bénédite, "Falcon ou épervier," *Monuments et mémoires Piot*, XVII (1909), 5-28. For further literature on the birds of ancient Egypt, cf. Lortet and Gaillard, *La faune monifiée*, Vols. I-V; von Bissing, *Die Mastaba des Gem-ni-kai*, Vol. XI, Plate XXV, and pp. 37-39; Wiedemann, *op. cit.*, p. 256, n. 2.

² Fr., "le percnoptère"; Ger., "gemeiner" or "schmutziger" or "aegyptischer Aasgeier" (according to Koenig, *loc. cit.*).


³ Similarly in Matt. 24:28; "For wheresoever the carcass is, there will the eagles be gathered together." This should read: ". . . the vultures . . .," for eagles do not eat carrion, but attack only living animals.

This ruff appears regularly too, though often conventionalized, in Egyptian art (cf. Fig. 2).¹



In Hebrew (Lev. 11:18; cf. Deut. 14:17) the vulture is called רָחָם, *rāhām*, a word still preserved in modern Arabic رَحْمَة, *rahmah*. So we have



Fig. 2

for the carrion kite the following designations: Egyptian, ; Hebrew, רָחָם, *rāhām*; Arabic, رَحْمَة, *rahmah*.²

The carrion kite is today one of the commonest birds of Egypt. It is found as far north as the Delta and becomes more widespread as one goes southward (to about Khartum). In Upper Egypt, but especially in the villages of Nubia, it attends to scavenging the streets. This ordinarily timid bird here stays in the vicinity of human dwellings; but, on the other hand, it can distinguish the tourists, dangerous to itself, from the harmless Nubians (according to Koenig).

II. Figure 3 illustrates the griffon vulture, *Gyps fulvus* (Gm.),³ the commonest⁴ among the large vultures found in Egypt. It is at once evident that this, the real "white-headed vulture," has nothing to do with the hieroglyph  but served as model for the hieroglyphs . The latter kind of vulture, likewise often pictured on the monuments,⁵ is called in Egypt-


¹ Drawn from Chicago Art Institute bas-relief 20.254 (Ptolemaic), illustrated in Allen, *op. cit.*, p. 45.

² Cf. Lortet and Gaillard, *op. cit.*, II, 292: "Il y [in Egypt] est connu ... sous le nom arabe de 'Racham,' ... *Neophron percnopterus* est cité également sous les noms de Vautour d'Égypte, Alimosch ou bien encore Poule des Pharaons."

³ Fr., "griffon" or "vautour griffon"; Ger., "weisköpfiger Geier," "brauner Geier," or "Gänsegeier."

⁴ Cf. Walther Arndt, "Die Vögel in der Heilkunde der alten Kulturvölker," *Journal für Ornithologie*, LXXIII, 1 (1925), 49: "Der in der ägyptischen Literatur und auf den ägyptischen Darstellungen die Hauptrolle spielende Geier ist *Gyps fulvus*."

⁵ A few examples are: for the early period, Slate palette, *Journal of Egyptian Archaeology*, Vol. II, Plate 15, Cairo 14724, drawing on a stone vase, in Quibell, *Archaic Objects*, Plate 66; for the Empire, the splendid vulture in Naville, *The Temple of Deir el Bahari*, Part II, Plate XXXVIII. The vulture of Deir el-Bahari is, to be sure, strongly conventionalized, but it has the characteristic white and the coloring of plumage that matches Professor Koenig's description. In posture, too, the bird hovering in the air is excellently rendered, so that here *Gyps fulvus* only can be thought of. Professor Koenig was so kind as to confirm this for me by letter. In conclusion, there should be mentioned also the vulture headdress (cf., e.g., Erman and Ranke, *Aegypten*, pp. 255-56, and Wiedemann, *op. cit.*, p. 57); the gold diadem in the form of a flying vulture (*Gyps fulvus*) illustrated in T. M. Davis, *The Tomb of Queen Tiye*, Plate XX; the gold bracelet of Queen Ahhotep; and other similar ornaments adorned with vulture figures.

tian  *nrt*, Coptic **ΝΟΥΡΕ** (S.), **ΝΟΥΡΙ** (B.). As appears from the feminine gender of the words *nrt*¹ and **ΝΟΥΡΕ**, used for a vulture of either sex, the creature was thought of as female. Presumably to be connected

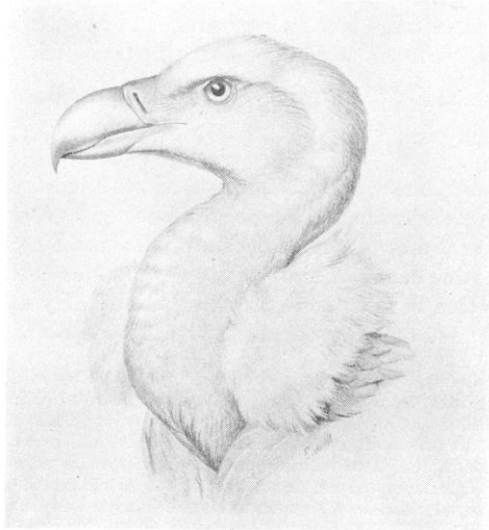

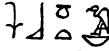


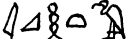



FIG. 3

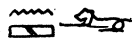
with this idea are the facts that from primitive times the vulture  was conceived to be the animal of  *Nḥbt* of el-Kab, the patron goddess of Upper Egypt, and furthermore that the same vulture hieroglyph was used to determine the word for "mother" (*mw*) and the name of the great mother-goddess (*Mwt*) of Thebes, the consort of Amon.² This idea that the

¹ Loret, "Une hypothèse au sujet de la vocalisation égyptienne" (*Proceedings of the Society of Biblical Archaeology*, XXVI [1904], 230), claims incidentally that  *nrw* (masc.), "vulture," did not become feminine until the Coptic period. This cannot be, for the hieroglyphic name for "vulture," *nrt*, is feminine; no masculine *nrw* with that meaning, as cited by Loret, is known to me. Sethe, "Die Vokalisation des Aegyptischen," *Zeitschrift der deutschen morgenländischen Gesellschaft*, Vol. LXXVII (1923), p. 153, n. 1, opposes Loret's whole theory.

² The vulture hieroglyph  occurs as determinative after the names of other goddesses also, e.g.,  *ḥt* (Ptolemaic period).

The vulture headdress of the goddess *Nḥbt* has been mentioned above. This headdress belonged at first probably to the vulture-goddess *Nḥbt* alone (cf. Borchardt, *Das Grabdenkmal des Königs Šaʿḥu-reʿ*, Vol. II, Plate 18 [Old Kingdom], and Petrie, *Koptos*, Plate

vulture was something female survived until the last day of Egyptian antiquity. For Horapollo¹ says expressly that according to Egyptian belief only female vultures existed, who conceived by the wind, and that therefore the word for "mother" was also written with the vulture .

The griffon vulture, *Gyps fulvus*, is called by the modern natives نسر, a word in use for all large kinds of vultures (and apparently for the large eagles too).² We know this word already from the Hebrew נִשְׂרָא, as well as from the Egyptianized  borrowed by the demotic³ and carried on into Coptic as nowep (S.B.).

Since, as is well known, animal and plant names migrate everywhere with the creatures they designate and hence are subjected to continuous changes of meaning, it is very difficult to find out the original meaning for such ancient Egyptian and Arabic names of birds⁴ of prey as are known to us; but I hope some day to succeed in determining some additional Egyptian designations for birds of prey.⁵ For the purposes of this article it suffices meantime to have


X, 2 [Middle Kingdom]), but was worn already in the Old Kingdom by Uto of Lower Egypt also (though with her own *uraeus* replacing the vulture's head; cf. Borchardt, *op. cit.*, Plate 21, and his *Das Grabdenkmal des Königs Ne-user-re*, Plate 16). The queens of the Empire wear this ornament perhaps as consorts of Amon, to whose wife Mut the vulture was likewise sacred. The vulture headdress and jewelry adorned with vultures were appropriate to them, moreover, as mothers of future pharaohs.

Sometimes in popular books on Egypt it is stated that the vulture was revered by the ancient Egyptians as a symbol of parental or maternal love. This may, as the foregoing suggests, be to some extent correct, especially when one considers that all the vultures are distinguished by a very great love for their offspring (as a letter from Professor Koenig informs me). But the frequently stated notion that the Hebrew word for "carrion kite," *rah'am*, is connected with the Arabic *rah'ima*, "be merciful," is wholly false. The two words, formed as they are from different roots (one containing *h*, the other *h*), have, of course, nothing at all to do with each other. [Yet both roots, *rhm* and *rhm*, are used of compassion in Arabic.—T. G. A.]

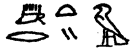
¹ *Hieroglyphica* (ed. Leemans, 1835), Book I, chap. xi. Cf. Erman, *Die Hieroglyphen* (2ter, durchgesehener Neudruck, 1923), p. 2, and Spiegelberg, *Koptisches Handwörterbuch*, p. 73, n. 5.



² Cf. Lortet and Gaillard, *loc. cit.*: "Le mot arabe *nesr*, qui a été traduit le plus souvent par *Aquila*, sert en Égypte, d'après Savigny, à désigner les grands vautours, en particulier le vautour fauve."

³ Griffith and Thompson, *The Demotic Magical Papyrus of London and Leiden*, Vol. III, No. 477.

⁴ Cf. Kees, *Totenglauben*, p. 66 (.

⁵ The bird of prey  or  (with various determinatives)

dr(y)t, Coptic TPe (S): Ope (B) (Spiegelberg, *Kopt. Handwb.*, p. 150, Gabelweihe, *iktinos alaieros* [=a kind of falcon]; Loret, *Aegypt. Zeitschrift*, XXX [1892], 29) is apparently to be distinguished from the  *drty*, which, as Dr. Rudolph Anthes informs me, is favored in the Ptolemaic temple inscriptions as a name or epithet of Horas. Both















shown that we are to understand  as *Neophron percnopterus* (L.), the carrion kite, and  as *Gyps fulvus* (Gm.), the griffon vulture.¹

HASELÜNNE, GERMANY



LUDWIG KEIMER

THE DATE OF EZEKIEL 40-43

In the *Journal of Biblical Literature*, XXXIV (1915), 17-40, Professor G. R. Berry, of Colgate University, vigorously assaults the view that Ezekiel himself wrote Ezekiel, chapters 40-48. While his arguments are not convincing, he does call attention to two very interesting features of chapters 40-43. He uses these two peculiarities (along with other arguments) in his endeavor to prove that these chapters are from the hand of yet another than the author of chapters 44-48.

The two peculiarities to which I refer are the use of such expressions as  and  instead of the usual  and ; and the use of   where  is clearly sufficient. The first of these peculiarities is uniform throughout Ezek. 40:1-43:15, but does not occur, so far as I know, elsewhere in Ezekiel; and it is certainly very rare elsewhere in the Old Testament. The use of   instead of  is not so uniform, though in Ezek. 40:1-43:12   occurs twenty-four times and  alone only five times;  also occurs singly in 43:13, 17 (twice), 20. The two peculiarities are thus confined to almost exactly the same verses in this part of Ezekiel, and they demand some explanation. It seems utterly impossible that such a juxtaposition of two unusual stylistic

terms indicate, I believe, a kind of falcon, not a kind of vulture as suggested by Grapow, *Die bildlichen Ausdrücke des Aegyptischen*, p. 89. My opinion is not based at all on the falcon determinative that is frequently used with *ḡr(y)t* and *ḡrty*, but depends primarily on the passages Grapow cites, namely, *Urkunden*, II, 15 (Ptolemaic): "His [the king's] heart was bold like a *ḡr(y)* after small birds," and Lepsius, *Denkmäler*, Part III, Plate 256a (Osorkon): "like a *ḡrty* [after] the sky-[dwellers] (with bird determinative)." Only a falcon can be meant here, for a vulture eats no living birds but only carrion, hence no bird fears him.

¹ The other kinds of vultures that ornithologists have demonstrated for modern Egypt were of course all present in ancient Egypt, but only the carrion kite and the griffon vulture can be recognized with certainty in the ancient representations. It is to be noted that the carrion kite cannot under any circumstances be confused with any other kind of Egyptian vulture, while all the others have at least a certain similarity. The largest Egyptian vulture, *Otogyps auricularis* (Daud.) (Eng., "sociable vulture"; Fr., "grand vautour barbu"; Ger., "der Ohrengeier"), bears most resemblance to *Gyps fulvus*, the griffon vulture; but the prominent curve of the neck, emphasized in the representations as well as in the hieroglyph , speaks more for *Gyps fulvus* than for *Otogyps auricularis*. Then, too, the large, visible ear would have been shown in the clear illustrations if the *Otogyps* had been intended. Finally, the beak, too, in the pictures of the  vulture speaks more for *Gyps fulvus* than for *Otogyps*, whose beak is broader and more powerful.