

slowly, and already there is a gratifying improvement in the people's condition. That is patent to any observer.

In Jerusalem an infants' welfare bureau has been instituted, where mothers are seen before and after childbirth, infants' clinics are being established, a body of health visitors is in process of formation, and a kitchen is about to be opened to provide food for babies and the poor. The nurses are mainly local subjects, who have to undergo a thorough training, and there is no one here who does not confidently predict a rapid fall in the infant mortality rate, which, to the shame of the Turkish administration, was fully a dozen times that of the highest of English towns. The spade-work was all done by the medical staff of the Occupied Enemy Territory Administration. The call was urgent, and though labouring under wartime difficulties, they got things going quickly and smoothly. Some voluntary societies are now assisting, and the enthusiasm of the American Red Cross units, which have recently arrived with an admirable equipment, will enable all to carry on a great and beneficent work. Palestine is indeed a brighter and happier land than it was nine months ago.

PALESTINIAN SCARABS.

By JOSEPH OFFORD.

A FEW years ago Commandant H. Weill, in his work upon the Hyksos or Shepherd kings of Lower Egypt, with one of whom Joseph was Vizier, explained that the ornaments upon the scarab seals of these princes differed from those upon the seals of the real Egyptian monarchs and royalties. He therefore placed them in a class by themselves, and suggested the name Anra for this subdivision of scarabs, because a series of hieroglyphic signs frequently repeated, spelling such a word, was often engraved upon them as a decoration.

In the *Journal Asiatique* for 1917, Commandant Weill has an important essay for persons interested in the Holy Land, "Observations Nouvelles sur les Scarabées Hyksos de Palestine et de l'Égypte," in which he carries his researches into a different direction by proving that a certain large number of scarabs, many being of the Anra type, were possibly manufactured in Palestine, and so may be considered as indigenous to that country. Consequently museums,

private collectors, and catalogues of scarabs, will henceforth have to allocate to such the title of Palestine Scarabs.

The ample material upon which this thesis is based is much of it new, being obtained by M. Weill when in Palestine, and also chiefly by his examination of collections of these relics preserved in Jerusalem, in the Government Museum there, and in the museums of the White Fathers of St. Anne, the German Benedictines, and of Mr. Clark.

He also makes great use of all the Palestine Exploration Fund's publications and those of excavators of other countries, at Taanach and Jericho, and he also relies upon some secured by himself in Palestine, and a collection, probably from the Delta, which came into Cairo some years ago. So many of these locally made scarabs has M. Weill examined, that he alludes to them as innumerable; but they must not be confounded with many others found in Palestine and Syria of undoubted Egyptian manufacture which had been imported or introduced by invading Egyptians, or by officials when Palestine was beneath Egyptian sway.

Most of these locally produced scarabs are of the Anra type, which style was first disclosed by the many specimens found in the Delta. Among these North Egyptian ones were several bearing names of a Semitic, not to say Hebrew stamp, as Iakeb, Iakkebbi.¹ But this kinglet's name has not been found on a scarab discovered in Palestine yet. That objects of Egyptian style were in ancient times made in Palestine is not a new view, because at Gezer many amulets, not of Egyptian work but obviously local imitations of such, were found. Also there and at Tell Sandahannah a number of figurines of similar character were found. At the Jerusalem Museum are several such made of lead. Among the Palestine finds, as already stated, are many of the special Anra type, and a moot question, at present, is whether these were produced in Northern Egypt and imported into Palestine; or if those of this peculiar description, especially a number alleged to have been found at Chabin el-Kanata (close to Tell el-Yahoudieh), were made in Palestine and taken to Egypt.

Although it is of a time subsequent to the Hyksos, when Anra scarabs first appeared, the evidence that such scarabs were really of Palestinian origin is most definite for those of Tehutmes III.

¹ See British Museum, Nos. 40741 and 40742. Sometimes the prince's name is spelt Iakebher.

So many of his scarabs are found in Egypt that they must have amounted to quite a million, and so must have been graven under royal command or, perhaps, by funds founded by the Pharaoh. In his case there was, therefore, no necessity to do any more, if his scarabs were ordered to be sown broadcast in Palestine as in Egypt, than to send to the former country any quantity desired.

But, whilst some of his purely Egyptian type of these seals are found in Palestine, there are many others from there which bear his hieroglyphs in imperfectly shaped cartouches, and often upon badly formed scarabs, and sometimes upon roughly rectangular plaques. The Egyptian name signs are poorly imitated, whilst surrounded with the Anra symbols. The instructions for distributing his scarabs must, therefore, have been extended to Palestine—then subject to Egypt—and have been duly executed by specimens produced there. Not being able to scatter them by boat at high Nile, as was probably done in Egypt, they are not so widely sown in the soil of Palestine.

The use of Anra symbols so late as Tehutmes III is confined to Palestine specimens; such a combination upon his scarabs not, as far as I am aware, having yet been found upon those executed in Egypt.

It should be borne in mind that by far the greater number of all Anra types are those of Hyksos kings, such as Khian and Nematre, of whom we have such in the Ashmolean and British Museums, also of a prince named Ashni. Some eight or nine of these personal names have not, however, apparently appeared yet in Palestine.¹ The evidence thus established for the Palestinian origin of Anra ornamental scarabs carries with it the possible necessity of re-assigning to their proper fatherland such as are found in old collections. Thus, a scarab of Nesebekra in the British Museum (Hall, *Scarabs*, No. 2560) is so closely allied to one bearing the same name in the Clark Collection that the British Museum specimen is surely Palestinian. Again, a scarab of Kheperkara with an oval spheroid ornament (see Macalister, *Gezer*, CCIX, No. 73) is precisely similar to the British Museum specimen Hall, No. 72, and another from Gezer in the Benedictine Collection. This seems to be that of the *Quarterly Statement*, 1903, p. 310, and Plate IV.

¹ See further, p. 178, on the possibility of a Palestine provenance of specimens offered for sale by dealers in Cairo to collectors.

A Pharaoh, whose name M. Weill gives as Nofira, a condensed form of Nofirkara, is found upon Palestine scarabs without any cartouche, and with the Anra spiral circling ornament spelt in non Egyptian manner—the sign for Ra being above the Nefir.¹

Up to the present we have discussed the matter almost altogether in the light of scarabs bearing royal and personal names, but the evidence for Palestine produced scarabs is still more overwhelming if we had space to discuss the number of such found therein bearing impossible hieroglyphic texts, made up by fancifully filling in their surfaces, frequently inside a spiral ornament, with a number of Egyptian signs of selected pictographs, mostly arranged in pairs so as to seem symmetrical but quite unreadable. The crux ansata, fly, scarabeus, tat, eyes, and Pharaonic helmet of Lower Egypt, are the favourite symbols.

Returning to the royal specimens, some curious facts, unless these are contradicted by future Palestine finds, are apparent. Thus, seals of the chieftain or minor Pharaoh, as Khian—common in Lower Egypt—are scarcely represented in Palestine, and so, when this is the case, his scarabs may have been imported there, although they have been found in Mesopotamia and in Cyprus.

The first Hyksos kings the southern Pharaohs record warring with—such as Apophis and Akenra—are entirely unmentioned upon the Palestine scarabs, whilst two others, Menkopira and Menkopiroura, have been found there, but not in Egypt. It is too early to make positive deductions from our present evidence; we must wait for further authentic cases of scarab finds in Palestine. Up to now the names of some eight or nine Hyksos kings, whose scarabs are often of Anra style, have been obtained from Egypt, but have not been found in Palestine, but Cairo is such an excellent scarab market that Syrian fellahin finding them may have sent many of these down to Egypt.

Two historical facts in the matter appear to be solidly established from what we already know. One is that the Anra Hyksos type of scarab appears in Egypt long before those kings reigned over a small part of the country, showing that other Asiatics ruled, either by consent of the native Pharaohs or by force of conquest, over some portion of the Delta before the "Shepherds" obtained a

¹ M. Weill gives, on pp. 77, 78, and 79, several specimens of Anra types, one with a sketch from the British Museum of Khakara and Iapeh-her, or Iaheb; also others he now considers as Palestinian.

much larger and more permanent hold upon the country. The other fact is that the Anra style of engraving became stereotyped in Palestine, and was still in vogue there centuries subsequent to the last of the Hyksos being driven out of Egypt. As M. Weill elegantly says: "the Anra type became crystallised in Palestine," and so there, for the signets of as late as those of Tehutmes III, it was still *de rigueur*, whilst in Egypt it would have been impossible.

This particular branch of Palestinian archaeology is likely to have far-reaching effects in the history of that country's relations with the great empire by the Nile.

It is to be remembered that M. Weill has not suggested that the material of which the scarabs were made is Palestinian. They appear to be of Egyptian schist. Nor do any Palestinian amulets ever appear to have been glazed, as most of these scarabs were. The question requires deciding, because, if M. Weill's view is correct, the scarabs are imitations of those of well known Pharaohs. If his ideas are unwarranted, then the Anra scarabs may be those of a missing series of kings, who, if not contemporary with other dynasties, would have to be "spatchcocked" into Egyptian chronology, and augment its length by perhaps a whole Sothiac period of 1460 years.

It should be borne in mind that M. Weill's theory would explain the origin of Etruscan scarabs, because the connection of that people was Asiatic, and not Egyptian. Scarabs were not, moreover, always of Egyptian material. Many years ago four of jade were known—two in Paris, one at Vienna, and one at Wiesbaden. See *Revue Archéologique*, 1878, p. 14, and Helbig, "Fouilles à Corneto, Découverte dans une Tombe du Troisième Siècle d'un Scarabée de fabrique Orientale."