









ADDENDUM TO "BOATMAN'S FILLET"

BY

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B. Gunn's note in *Journal of Egyptian Archaeology*, vol. 25, p. 218 shows that the word     *mdḥ*, translated "Gürtel" in the expression *ts mdḥ* W.B. II, 189, 11 and     *mdḥ/mdḥ*, translated "Kopfbinde", W.B. II, 190, 1 are derived from the same root. Gunn notes that Gardiner has pointed this out in his *Grammar*, in the 2nd ed. on page 505,

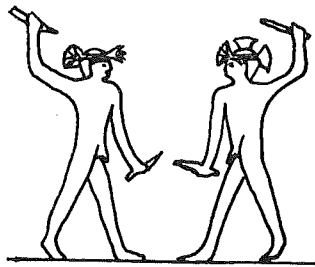


Fig. 1.

S 10 note 2, 3. Gunn's philological treatment of the subject is excellent and needs no elaboration. He has proved beyond doubt that the two words are identical. Furthermore he points out that *ts mdḥ* is an expression for reaching manhood.

This is borne out by the fact that of all the representations from the Old and Middle Kingdom no boy is ever shown wearing both a sidelock and a fillet. As a matter of fact, I am only aware of one example of boys wearing a fillet. This is a scene from the tomb of Yeduw, G 7102 Giza, VIth dynasty, published by W. S. Smith in his *Egyptian Sculpture and Painting in the Old Kingdom*, fig. 82

(fig. 1). The boys are naked and engaged in a knife- or stick-throwing game. They are not small boys, but seem to be on the verge of boyhood or manhood. The game in which they are engaged may be of a ritual nature.

The other examples of fillets made with fresh flowers are, as mentioned in my article in *Acta Orientalia* XXIV, 3-4 p. 164, the fillets worn by men engaged in sham boat fights. It is of interest to note that these men are all very scantily clad, or even naked.





Fig. 2.

H. T. Mohr, *The Mastaba of Hetep-Her-Akhti*, fig. 26, Leiden 1904/3 I: the men in the boat-fight wear only a loin cloth and flower fillet. L. Borchardt, *Das Grabdenkmal des Königs Sahura*, vol. II, pl. 14: the same scene, men wearing loin cloth and flower fillet. N. de G. Davies, *The Mastaba of Ptahhetep*, vol. II, pl. 14: same scene and the men naked (fig. 2). N. de G. Davies, *Deir el Gebrawi*, vol. II, pl. 20: same scene, the men wear loin cloth, crossband over the chest, necklace and flower fillet. *Mastaba of Mereruka*, O. I. P. 31, pl. 10: same scene, the men wear loin cloth and flower fillet.

There seems to be, therefore, a connection between the fresh flower fillets, the scanty or lacking clothing, and the fact that on both occasions the boys or the young men are engaged in a game. Whether the sham boat fights and the knife- or stickthrowing game have any ritual or religious meaning, is so far undecided as we are not in possession of texts clarifying their nature.

It may be added that the word *mdh* probably denotes a

special type of fillet. We have to look for a fillet of another type than the $\underline{h}n\text{-}\acute{s}(\acute{s})d / \acute{s}\acute{s}d.w\text{-}n\text{-}\underline{h}n$, boatman's fillet, which is placed as type A 3 in my above-mentioned article (p. 176). The fillet must exist in the Old as well as in the Middle Kingdom and be of a soft material and have streamers in view of the ideograms  and . It therefore seems natural to suggest that the word $m\acute{d}h$ denotes the simple fillet, type B 2.

