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BRIEF NOTES

A remark on Egyptian r 'part'

It is a well-known fact, that in Egyptian the word for mouth, *r*, has also the meaning 'part.' Difficulty, however, arises as soon as an attempt is made to explain the change of meaning. Sethe, in his brilliant monograph *Von Zahlen und Zahlworten bei den alten Aegyptern*, Strassburg, 1916, p. 86, takes into account a few possibilities that might have been instrumental for this change. According to him, it may have been considered a 'mouthful,' analogous to the Hebrew *yad*, which was used to express the fractions, and which as such a designator may have been thought of as a 'handful'; or else as 'part' of the body, like Greek *μέρος*, or as 'edge', 'rim' or 'side.' Apart from this use of *r* 'part' in the designation of fractions, the use of *r* 'mouth' in a metaphorical sense for 'chapter,' 'saying,' as a 'part' of a literary production is very common.

In an entirely unique way I find this word in my perusal of Erman's 'Reden, Rufe und Lieder auf Graeberbildern des Alten Reiches' (*Abh. der Preus. Akad. der Wissenschaften*), Berlin, 1919. On page 18 we read that a man calls to the butcher, 'Free me from him! this steer is mighty.' The answer, which the butcher returns, concerns us here. He calls back: *ndr sw r mnh m r-k*. Erman renders this by 'Halt ihn ordentlich mit(?) deinem'. But this sentence allows no other translation than: 'Hold him properly for thy part!' The use of the preposition *m* particularly favors this translation. The answer contains thus a slight rebuke to the man, who sits between the horns of the steer and holds him down for slaughter. The sense is thus: 'Instead of calling for my help, tend to your own part of the work well.'

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Bharata's treatise on dramaturgy (Nāṭya-sāstra)

Some of the members of our Society will be interested to learn of certain items from letters written from Poona, India, by Professor Belvalkar. He has in hand an edition and annotated ver-