

the so-called "Pharaoh lists" ([13], V. 6).

However, these "data" can still be a basis for reflection; there is no ground to be surprised at the 18-19th-c. historians attempting to use these figures for chronological purposes, though obtaining differences of 2,000 or 3,000 years. But there are dynasties about whose duration nothing is known at all (e.g., the whole of the 6th dynasty due to H. Brugsch). There is no "biographical" information about most of them; it is, therefore, strange to see the famous Egyptologist H. Brugsch allot (with somewhat gloomy joy), each Pharaoh of this dynasty a 33.3-year reign, assuming three Pharaohs a century (and why not, say, ten or 15?).

The difficulties of creating Egyptian chronology are also related to the fact that most preserved monuments with inscriptions are devoted to religious purposes. Of the surviving papyri, probably, nine-tenths are of religious contents. All this material is rather one-sided, and its origin is due to existing funeral rites. However, the inscriptions mostly resemble brief formulas containing the names of the gods of Death. The three large pyramids of all Pharaohs' tombs have no inscriptions ([234\*], pp. 99-100). Egyptian dynastic history is not at all continuous and yawns with gaps that are sometimes even a dynasty long ([13], V. 6). At the same time, it has been long noticed in traditional history that ancient Egyptian history is characterized by a strange periodicity. For example, "if we turn to later periods, it is surprising to see that the Saite culture exactly (!—A. F.) reproduces that of the pyramids' epoch. The texts which were in use almost 3,000 years ago were taken up again. Again tombs were decorated after the ancient custom" ([234\*], p. 107).

This periodicity of Egyptian history had been noticed long ago, and was officially called "restoration".

For example, after the 19th dynasty,

"... a restoration set in ... Egypt again returned to pyramid construction ... That epoch was looked upon as a time of imitation. Ancient religious texts were brought to life, though they were *only partly understood*. Funeral rites of the 4th-dynasty kings were adopted, their pyramids restored, ancient titles remembered, art returned to the solid realistic school of the Old Kingdom ..." (*ibid.*, p. 173).

Certainly, these "restorations" were given an explanation.

For example,

"The Saite restoration is one of the most remarkable moments in the history of Egyptian culture, and the best illustration of the spirit of the Egyptian people" (*ibid.*).

Here is what B. A. Turaev says:

"Official texts underwent attempts of editing the archaic language hardly understood by everyone ... The forgotten ranks and posts were revived; the inscriptions of the time could be taken to belong to the Old Kingdom (the same as if you, the reader, started to correspond with your friends in the language of the 1st c. B.C.—A. F)" ([238], V. 2., pp. 102-103).

Egypt was probably a great religious centre for the Roman Empire too, with the cult of the dead concentrated there. The dead body does not decay in sand, which accounts for the predominance of the funeral theme in Egyptian monuments and written sources. The Bible also mentions an enigmatic city of David. N. A. Morozov [13] gathered all references to it in the Bible. It turned out that the city was always