The Hyksos Mathematical Papyrus claims to be copied exactly from a Papyrus written under Amenemhat III. If this is correct, then the data given represents the mathematical rules and formulae in use for practical everyday problems during the XIIth Dynasty. That the abridged and practical nature of the rules and formulae given clearly indicate that the XII Dynasty papyrus was dealing with data that had been evolved long before the XII Dynasty began. This is a conclusion already necessitated by the high mathematical attainments evidenced by the metrology and astronomy of the earlier Dynasties, dealt with in Chapters I and II of this work. It is evident therefore that the Papyrus written under Amenemhat III was itself compiled from earlier sources. This conclusion throws some light upon the conditions attaching to the copying out of the Hyksos Mathematical Papyrus. The scribal copying under the Hyksos king clearly accepted the text of the Amenemhat III Papyrus, merely inserting the month and year of the Hyksos king, and his own name as scribe making the copy. Omitting these from the Hyksos copy, we should have the text of the Amenemhat III copy, with the month and year of the latter, however, omitted.

Now the Hyksos copy states that it was made in month IV, Season of Inundation, in year 33 of the Hyksos king, Ra-aa-set (Apetu Apa), from a similar roll in antique writing made under Amenemhat III (Dynasty XII). It is generally assumed that this refers to Amenemhat III, preceding the times of Ra-aa-set by so many centuries that the writing of the time of Amenemhat III was already deemed to be "antique." From what has been said above, however, it seems to be clear that the scribe of the Hyksos king merely copied what was stated on the roll dated by a scribe of Amenemhat III, i.e. that the roll was written under Amenemhat III "in the likeness of an ancient writing." An alternative Egyptological opinion, however, is that all the data on the existing copy (The Rhind Mathematical Papyrus) was copied at a considerably later date from the Hyksos copy made from the copy of Amenemhat III.

On a blank space on the Hyksos Mathematical Papyrus there is what appears to be a diary of events and calendric notes. On the same blank space there is a statement of accounts. Peet remarks that Moller suggests both entries, as "possibly emanating from the same hand," and that Griffith attributes the former to the scribe Apetu Apa, and the latter to an earlier scribe. It is evident from the script that the Hyksos god "Set-aa-pehti Nubti," the powerful, with 2084 A.K. beginning the 1st year of his note on "A Seasonal Date of the Hyksos Period." This refers to the calendric notes on the Hyksos Mathematical Papyrus. The year clearly appears as "year 11" in Plate 7, No. 87, and in the translation on page 129. Sir Flinders Petrie gives his note on "A Seasonal Date of the Hyksos Period." This refers to the calendric notes on the Hyksos Mathematical Papyrus, and in quoting Dr. George C. M. Griffith he states that in the notes there is a mistake in the year number which the number of the year appears as the Roman numeral III in place of the Arabic numeral 31. On pages 49 and 50 of the first edition of the present work, the dating was adopted as given in the misprint. Attention was drawn to the mistake when Professor T. Eric Freer's recent work, "The Blind Mathematical Papyrus," was received. The year clearly appears as "year 11" in Plate 7, No. 87, and in the translation on page 129 in that work.

How does this agree with the dating of the Hyksos Epoch on the Ramessu III record? This record, found at Tanis, formerly a Hyksos town, states that it was inscribed in the reign of Ramessu II and in the 440th year of the Hyksos god "Set-aa-qahti Nebi," i.e. Nebti Set, the powerful. With 2084 A.K. beginning the 1st year of the Hyksos Epoch, the 440th year begins 2484½ A.K. As the date stated on the roll is 2483½ A.K., this would make the Hyksos Epoch begin in the 43rd year of Ramessu II (Table XIV). That the latter date, 2484 A.K., is a Semitic and Pyramid prophetic date is also evidenced by the dating confirming that 2084 A.K. began the reckoning of a new epoch. If this is correct, then the data given represents the mathematical rules and formulae in use for practical everyday problems during the XIIth Dynasty. That the abridged and practical nature of the rules and formulae given clearly indicate that the XII Dynasty papyrus was dealing with data that had been evolved long before the XII Dynasty began. This is a conclusion already necessitated by the high mathematical attainments evidenced by the metrology and astronomy of the earlier Dynasties, dealt with in Chapters I and II of this work. It is evident therefore that the Papyrus written under Amenemhat III was itself compiled from earlier sources. This conclusion throws some light upon the conditions attaching to the copying out of the Hyksos Mathematical Papyrus. The scribal copying under the Hyksos king clearly accepted the text of the Amenemhat III Papyrus, merely inserting the month and year of the Hyksos king, and his own name as scribe making the copy. Omitting these from the Hyksos copy, we should have the text of the Amenemhat III copy, with the month and year of the latter, however, omitted.

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