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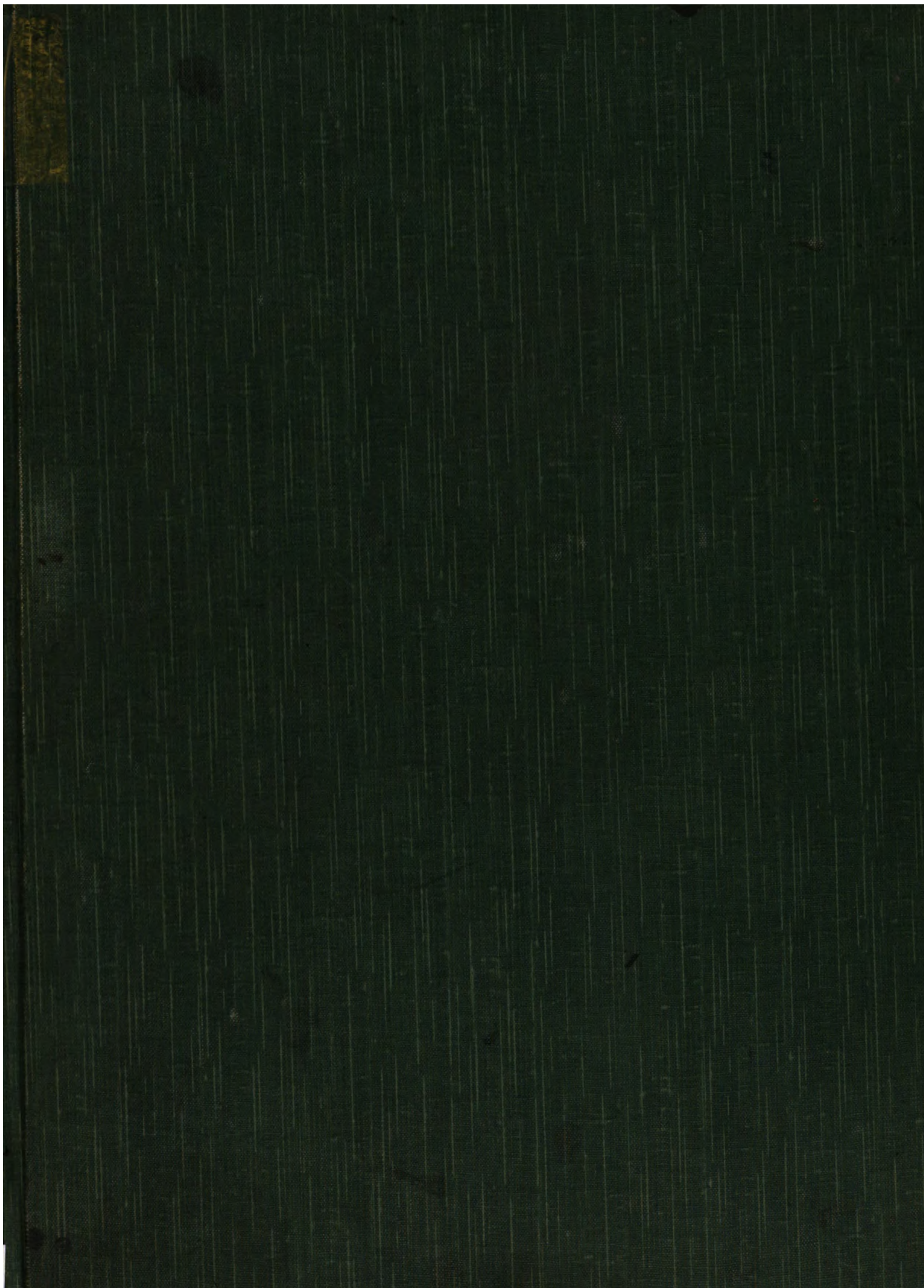
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Two Egyptian Tablets of the Ptolemaic
Period. [S. Birch

ON
TWO EGYPTIAN TABLETS
OF
THE PTOLEMAIC PERIOD.

COMMUNICATED TO THE SOCIETY OF ANTIQUARIES

BY

SAMUEL BIRCH, ESQ., LL. D., F. S. A.

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FROM THE
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See Sharpe's Eq. Inscriptions 1337

11.4.7

ON TWO EGYPTIAN TABLETS
OF THE
PTOLEMAIC PERIOD.

THE tablets which form the subject of the following communication are two of the most remarkable of those of the Ptolemaic period, which is not rich in inscribed monuments of this kind. There is, indeed, a series of tablets of this period in the British Museum, and others are in the Louvre at Paris. None of them, however, surpass in interest those now to be described, which relate to the family of Pasherentah. It will be seen from their contents that they shed great light on the mythology of the Ptolemaic period, add to our knowledge of the annals of the Lagidæ, and afford additional facts with regard to the functions and organisation of the Egyptian hierarchy.

Tablets of this kind have not attracted the attention due to them, although a slight *précis* of their contents has been published. Two reasons have principally contributed to this neglect: the difficulty of deciphering Ptolemaic texts, which have not been studied with the same care and labour as the more attractive monuments of the XVIIIth and XIXth dynasties, and the inferior interest taken in inscriptions of this period, it being erroneously supposed that the usual classical authorities have said all that is to be known of the history of the time. This is however by no means the case; and the monuments of Egypt under the Greek and Roman domination contain much esoteric information not recorded in the earlier inscriptions. At the same time it must be borne in mind that Greek opinions and dogmas sensibly influenced the art and thought of the age. The substance however of texts, even at this epoch, remains Egyptian, and the Greeks only embroidered the hem of the garment of Egyptian thought.

The first of these tablets belongs to Mr. A. C. Harris of Alexandria,^a and has, no doubt, like the others, come from the Serapeium at Memphis. The deceased Pasherentah, who is styled a lord (*erpa*), chief, royal chancellor, sole counsellor, prophet, and chief of the attendants on the altar, son of Petbast (or Pethubastis) and Herankh, kneels on both knees, wearing a skull-cap with the *rot*, or mystical lock of hair, at the right side, the *basui*, a long garment

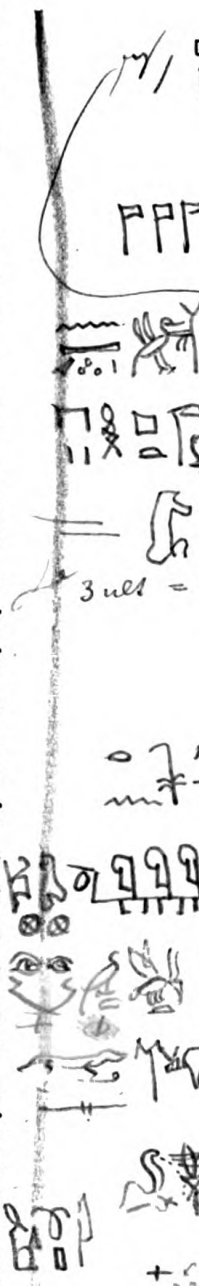
^a Engraved in Prisse, *Monuments Egyptiens*, fo. Paris, 1848, pl. xxvi. p. 5; and in Sharpe, *Egyptian Inscriptions*, fo. Lond. 1837, pl. 72, 73.

with girdle, over which is thrown a panther-skin (*anem en ab*), and sandals (*tebui*). Before him is an inscription, and a table or altar of reeds, above which is inscribed *per er khruï hept hek*, "sepulchral meals of food and drink," and below "oxen, geese, incense, wax, and fabrics." He is offering to seven deities standing in a row, the first of whom, Osiris, with his usual attributes, is styled "Osiris, lord of the Ru-sta, dwelling in the West, great god in Ru-kat." He tells the deceased, "I give you a good funeral." The second deity is Hapis, represented with a bull's head, having an uræus on the forehead, a long head-dress (*namms*), and a collar round the neck; he wears a scaly tunic (*shenti*), and holds a crook in the right hand, and a whip (*khekh*) and symbol of life in the left. He is styled "Hapi-Osiris, who dwells in the West, king of the gods, lord of ages, ruler of eternity." "I have given thee," he says, "all good things in Taneter." He is followed by Isis, wearing the disc, horns, and throne, uniting her celestial and terrestrial characters, and holding a papyrus sceptre and symbol of life. She is called "Isis, the great mother, eye of the Sun, lady of the heaven," and announces, "I have brought thy soul to thy body." Behind her stands Nephthys, wearing the disc and horns, surmounted by her name; she holds the same sceptre, and is draped as Isis. She is entitled "Nephthys, the sister goddess, loving her brother," and announces, "I have brought delicious air to thy nostril." Horus, wearing the *pschent*, and hawk-headed, draped as Hapis, and holding a sceptre (*gam*) and symbol of life, follows Nephthys. He is named "Horus, the defender of his father in Ru-kat," and tells the deceased, "I have granted thy race to remain in thy seat." Anup, or Anubis, jackal-headed, follows Horus, called "Anup, over the Hill, attached to the embalment, resident in the divine abode, great god, lord of the Taser." He states, "I have given thee a sweet odour in Hades." Imouth, represented wearing a skull-cap and tunic, and holding a sceptre, closes the line of gods. He is styled "Aiemhetp, son of Ptah, great in continual rewards," and announces, "I have given to thee thy blood to be renewed and to be well."

The gods are followed by a personification of "the West," represented by a hawk or eagle on a standard from which projects a feather, and called "the West, the mother of the gods," or "giver of the gods." She declares, "The mummies of the West receive thee in peace; thou joinest them in joy." The scene itself is surmounted by the usual winged globe and *Uræi*, called in the tablet "the Hut, great god, lord of the heaven, giver of life;" above which appears the heaven itself, with stars. At the right side of the picture, going down the whole inscription, is a sceptre (*gam*), a personification, as it appears from the other tablet, of the

“Ru-sta.” At the left side is a notched palm-branch, having sixty-four notches, rising out of the hieroglyph for “ten million festivals.”

The text of this tablet is in fourteen horizontal lines, and reads: “A royal offering to Osiris, lord of the Western Ru-sta, great god in Ru-kat; to Hapi Osiris, great god, dwelling in the West, king of the gods, guardian of ages, eternal ruler; to Isis, the great mother goddess, eye of the Sun, lady of the heaven, regent of the gods; to Nephthys, the sister goddess; to Horus, the defender of his father in Ru-kat; to Anup, who is over the Hill, attached to the embalment, resident in the divine abode, lord of the Taser; to Aiemhetp, the son of Ptah; to the gods and goddesses in the West, who give sepulchral meals of food and drink, oxen, geese, frankincense and wax, linen fabrics, wine, thousands of good and clean things [which heaven has given and earth produced] to the Osirian, lord, chief, royal chancellor, sole counsellor, divine [father,] prophet, priest of Ptah, priest of the gods of the White Wall, prophet of Osiris the great god lord of the Ru-sta, sacred scribe, incense-bearer of the temple of Ptah, prophet of the library and of the gate, priest of Ptah, priest of [Athor] the lady of the sycamore, priest of Ptah who dwells in the universe, priest of Bast the living mistress of the Upper and Lower Country, priest of Hapi-Osiris in Ru-kat, priest of Anup who is over the Hill, priest of Aiemhetp (Imouthos) son of Ptah, prophet of Ba (the soul) lord of Tattu who dwells in the pool of the great house of the living, great governor of Egypt, eyes of the king, ears of the king, filling the heart of the Horus (the king) in his palace, beloved of the king as he wished, greatly beloved by all in their heart, high priest of the lord of the world, wand of the king in the temple, royal deputy at the setting-up, governor of Ru-sta, of Ru-kat, of Taser, of Kami (Egypt,) of Hapi-neb-set, governor of the temple of Ptah, governor of the gate, superintendent of the priests of all the gods going in the temples of Upper and Lower Egypt, elevated to the eye in a moment, the beholding the great gods born of its being, binding to Nu his great uræus, the chief attendant of the altar Pasherentah justified, son of a person holding a like office the chief attendant Petbast justified, born of the good assistant priestess of Ptah, greatest of the Southern Wall, living lord of the Upper and Lower World, Herankh justified: He says Hail to those who approach this chamber, record ye my name with the best of the gods in the festivals of the West, make ye offerings to me of sweet water and frankincense; say ye, May thy body be renewed may thy soul live, may the delicious North wind which emanates from Atum come to thy nostril for ever and ever, for I am the mummy of him who was found to have done good and not to have done any evil; I am good, doing what every one loves. The 25th year, the 21st



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Handwritten hieroglyphs on the left side of the page, including symbols for 'king', 'god', 'father', 'brother', 'son', 'sun', 'diadem', 'altar', 'crown', 'temple', 'boat', 'festival', 'god', 'goddess', 'Memphis', 'Mammisi', 'epiphany', 'sepulchre', 'Photh', 'year', 'month', 'day', 'rest', 'sepulchre', 'child', 'rich', 'daughters', 'age', 'male child', 'Aiemhetp', 'Petahesi', 'Ta-aiemhetp', 'Horus', 'Kham', 'Hapi', 'Cleopatra', 'Cesars', 'mummification', 'ceremonies', 'ever and ever', 'keeping alive'.

of Paophi, of the king of Upper and Lower Egypt, the lord of the two countries, Ptolemaius the saviour god, the justified, was the day of my birth. Thirteen years were passed before [my] father. The king of Upper and Lower Egypt, the lord of the two countries, the father-loving, brother-loving, the young Osiris, the son of the Sun, lord of diadems, Ptolemaius the everliving, gave me the great dignity of chief of the attendants at the altar in [my] fourteenth year; I was placing the uræus-crown on the head at the conducting of the king on the day when he united the Upper and Lower Countries, and performed all the ceremonies in the temples and festivals. I was arranging all the secret ceremonies; I gave the homage, I offered water to (or purified) the Horus at his divine birth in the golden chamber, coming and conducting [?] the kings of the Ionians, who are on the banks of the Ocean just at the Western mouth, the name of which is Ru-kat. The King of Upper and Lower Egypt, the ruler of the North and South, the father-loving, brother-loving, young Osiris was crowned in his palace and living. He passed to the temple of Isis, mistress of Aa-ata; he made very numerous offerings, proceeding to the north of the temple, in which was Isis, in his chariot; the king himself drove; he wore on his head a crown of gold and gems; the king delighted in his heart; he made me his priest; he issued a royal ordinance throughout Egypt, saying, The chief attendant, Pasherentah, has been made my priest, and there is given to him an annual salary of the things belonging to the temples of Upper and Lower Egypt. The monarch went to the White Wall daily, passing and repassing at Maamat; when he arrived at the canal of the life of the North and South he went to my temple with his chiefs, his women, and royal children, and all things, seating me in his boat with the passengers to perform all the festivals of the gods and goddesses who belong to Memphis, as the greatest of those he loved; the lord of the Earth was delighted, wearing his crown in front of his [followers]. I was a chief rich in all things; I had daughters; when I reached the age of forty-three no male child was born to me. The image of that god Aiemhetp, the son of Ptah, gave me a male child; his name was called Aiemhetp, surnamed Petahesi, born of the lady Ta-aiemhetp justified, daughter of the divine father, prophet of Horus lord of Kham, Hapi ^{Memphis}. In the reign of the majesty of the ruler, the lady of the world, Cleopatra and her son Cesars (sic) the 11th year, the 15th of the month Epiphi, was the day on which he died; he was placed in the great quarter, and there were performed all the ceremonies of mummification, and he was at rest in his sepulchre on the 30th of Photh, of the 12th year; he lived forty-nine years. Oh! all gods and goddesses who are unnamed, let a child remain in my place for ever and ever! keeping alive

𐀀𐀁𐀂 Phamenoth

the name of Epiphi is 20 Thoth / 20 2y

Handwritten hieroglyphs and numbers at the bottom right, including '30-20'.

the name of the house scribe of the sacred words, greatly praised of the queen of the two worlds, sacred scribe of Ba lord of Tattu who dwells in the pool of the palace, chief guardian of the shrine of the throne, prophet of Horus, Aiemhetp son of Hapi justified, a person holding the same office, born of Herankh justified . . . by his greatly beloved father [in law] Hapi."

The first point to be considered is the historical information conveyed by this tablet, which appears, from the fact of the bull Hapis holding so prominent a position in it, to have formerly belonged to the Serapeium at Memphis, in the vicinity of which the deceased Pasherentah must have been buried. He was born, according to the text, on the 21st of Paophi, in the 25th year of Ptolemy Soter, no doubt Ptolemy X. Soter II., that is, B.C. 93. At this time Ptolemy XI. Alexander I. was actually on the throne; it would therefore seem that the reign of this last-mentioned monarch was not recognised in the reign of Cleopatra VI., when the death of Pasherentah took place, and the tablet was erected.^a

When Pasherentah had completed his thirteenth year, which must correspond with the third year of Ptolemy XIII., or Neos Dionysos (B.C. 79), the year of that monarch's marriage to Cleopatra V., or Tryphæna (but clearly prior to that marriage, as her name is not mentioned), his father died. In his fourteenth year (B.C. 78) Ptolemy nominated him to the charge of chief of the altar attendants, and he placed the crown on the king's head, on the day of the festival (*Set*) of the union of the Upper and Lower Countries; he seems, also, to have superintended some other official rites, and to have performed the ceremony of the lustration or purification of the monarch at his mystical regeneration of the "golden chamber," and conducted the kings of the Greeks,^b who were on the shores of the great Ocean, to the city of Rhacotis, or Alexandria, where Ptolemy was crowned in his palace. Now, it is difficult to understand what this refers to, for at this period all the other Greek kingdoms had been subjugated by the Romans; it is probable therefore that this records the arrival at Alexandria of the decree of the Roman senate confirming him in the possession of his kingdom, which he is known to have sought by bribes, while the date of the arrival of the decree itself is not known.

The subsequent information refers to the well-known pomp and luxury of Neos

^a Dr. Hincks (Trans. Roy. Irish Acad. vol. xix. pt. ii.) considers the date of birth to be reckoned by the years of Ptolemy Alexander, led probably to do so by certain inconsistencies in the reckoning of Pasherentah's age. The inscription reads, however, plainly Soter. For remarks on this point see the note at the end of this communication.

^b There is an ambiguity here, as it may read "going to the palace of the Greek monarchs, which is on the sea shore."

Dionysos, who went to the temple of Isis, mistress of Aa-ata (probably one of the quarters of Alexandria), made many offerings to the goddess, and proceeded to the *sekos*, or shrine of the temple, where the statue of the goddess was placed, standing in a chariot of four horses, which he himself drove, and adorned with a regal diadem of gold and gems.^a It was upon this occasion that the king appointed Pasherentah to be his priest (that is, the priest attached to the worship of Neos Dionysos himself), and gave him an annual charge or salary from the revenues of all the temples of Egypt. Now the existence of eponymous priests of the living and reigning Ptolemies is well known from the Greek papyri; not so their mode of remuneration or election, which it appears from this tablet was made by the king himself; and, in exercise of the functions of the royal priesthood, on the occasion of the journeys of the monarch and his court, he attended the "young Osiris," and, seated in the royal barge, superintended all the festivals of the gods of Memphis. The canal of the Life of the North and South is mentioned elsewhere.^b

Although Pasherentah had a family of girls, he had no son till one was granted to his prayers, after he had completed his forty-third year, by the god Imouthos, the Egyptian Æsculapius, B.C. 49. This boy he named Aiemhetp-Petsahesi, and the child was born of his wife Ta-aiemhetp, whose name, derived from that of Imouthos, suggests the reason of the devotion of the family to that god. She was the daughter of a priest named Hapi, and apparently half-sister to her husband.

In the 11th year of Cleopatra VI.,^c and when that queen was associated with Cæsarion in the government (B.C. 41), Pasherentah died, and received the usual Egyptian embalment of seventy days, from the 15th of Epiphi to the 30th of Thoth of the next regnal year. The tablets of the Ptolemaic period generally specify the number of days employed in the funeral rites as seventy days, but this period was in some instances divided into two, the one-half or thirty-five days being employed in the 𓆎 , *api rut*, or "ceremonies," and the other in the 𓆏 , *sut*, or "preparations:" but the seventy days probably comprised the whole time occupied at the epoch of the later rulers from the death to the final deposit in the sepulchre.^d Of the time and operations at an earlier period little or nothing

^a Perhaps "he gives to the gods." Ptolemy IX. says to Osiris, "I tie on thee a crown of real gems." Lepsius, *Denkm.* Abth. iv. 29 b.

^b Clarac, *Musée de Sculp.* pl. 242.

^c I have followed here the chronology of Lepsius, *Ueber einige Ergebnisse für die Kenntniss der Ptolemäergeschichte*, 4to Berlin, 1853.



^d Herod. ii. 86-89.





Handwritten notes and a drawing of a hieroglyphic symbol. The notes include the word "Ptolemaic" and the number "11". The drawing shows a hieroglyphic symbol consisting of a circle with a horizontal bar across it, and a vertical bar to the right.

is known from monuments, the practice of recording this and other facts of an ordinary nature having been introduced at a later period.

This tablet probably came from some excavation made on the site of the Serapeium previous to those so successfully carried out by M. Mariette, as is evinced by the important place held by the Hapis in the train of deities who confer the usual sepulchral blessings upon the deceased. From this mine most of the Ptolemaic tablets of the British Museum, according to M. Mariette, must have been derived. The spot was the great cemetery of Memphis at a later period, the principal functionaries and personages of that city being buried in the vicinity of the Hapis, and the priests attached to his worship were certainly there buried.

The texts of this period differ so considerably from those of the XVIIIth and XIXth dynasties, that their elucidation, at first sight, appears a work of the greatest difficulty, owing to the introduction, not only of a number of new characters, but also of new words requisite to convey the meaning of fresh ideas due to the contact of the Egyptians with the Greeks. At the same time, in the religious documents and monuments at least, no words of Greek appear in the usual texts. After the period of the XXIInd dynasty, however, a greater number of homophones had been introduced into the language, and some unusual ideographs employed. This will easily be perceived from an inspection of the present tablet, in which the seated cynocephalus appears as the determinative of priest, and is also used in the sense of scribe; while the introduction of a chariot with four horses as a hieroglyph into the text is peculiar to the epoch.

The titles of the functionary Pasherentah contain amongst them one which is frequent at the period, but the meaning of which it is difficult to define precisely. It is  *ur ha kha*. In the eighth line of the tablet it states that he was invested with this dignity in his fourteenth year by the king himself, in whom, it appears from this tablet and the tomb of Beni-Hassan, the principal power of appointments resided, not to cite numerous tablets and inscriptions which record the same fact. In the present instance, the difficulty of determining the nature of the office arises in part from the form of the hieroglyphs; the first, which resembles the stand, or syllable *ha*, being apparently, from a comparison with other inscriptions, the sceptre, read ideographically KHeRP, and syllabically KHeM. In Mr. Rhind's papyrus, an officer of this period who also held sacerdotal rank is called *khem* only. The root of this word, which signifies "to master" or "prevail over," suggests that it is a rank of some kind for particular functionaries; thus  is found prefixed to "the cooking

of food,"^a to "all the tunics"^b or wardrobe "of the king." At the back of a statue at Florence of Ptahmes, one of the titles of the officer is , "master of all true knowledge," or science, "provider of the great gods, giving all their viands, giving the god food in his shrine." The most common form of this title, however, is in connection with the temples, as "master of the temples or shrines," often found on the statues of the shrine-bearers of the xxvith dynasty,^c although other forms do occur, as "master of the work of the vineyard."^d The character  (*kha*) is a Ptolemaic form for  or , often confounded on the monuments, although their meaning is very distinct; the first appearing to mean the standard, or supposed *athlon*, of the *athlophoros*, many different forms of which are found; the latter decidedly meaning "artificer,"^e a title sometimes found, as *hrai abu*, "chief of artificers"^f of the house of Amen Ra at Thebes, and as *her abu(en) hurri t*, "chief of the artificers of the chariots."^g The other form of the title often occurs in relation to the so-called "Tribunal of Truth," or Egyptian bench of judges, to which was attached an *abuu* of the tribunal, an *abuu hur* or senior *abuu* of the same, and a like functionary of the lord of the world, or Pharaoh, in the same tribunal, probably an attendant of a judge of the king who exercised his functions in the same court, and is thus distinguished from the other judges.^h This title would seem more probably that of an usher, or some similar officer, than that of an artificer; while the *Hur-khem abu* which occurs was of a sacerdotal nature, as it appears in a tablet as the designation of the oldest or chief *khem* or *haⁱ abu* of the god Ptah himself. There is another possible interpretation of this expression. The form *kha* is used by itself for "altar" on a monument at Paris;^k and it occurs in the same sense in the Ritual,^l with the addition of the bar and hieroglyph for house. The word *kherp* has also a great latitude of expression, and seems to signify "to attend," or "bear," amongst other senses. Now an officer of the reign of Rameses II. is

^a Tablet, Eg. Gall. Brit. Mus. 80.

^b Sharpe, Eg. Inscr. pl. 100, l. 1, 8.

^c A statue at Berlin has "chief of the hall of the great house."

^d Eg. Gall. No. 130. Clot-Bey Papyrus, Brit. Mus. No. 9901, gives *ha kha* for "artificer" in the passage corr. to Lepsius, Todt. i. c. 1, l. 10.

^e See Champollion, Dict. p. 151.

^f Figure in Brit. Mus.

^g Champollion, Dict. 151.




^h Some tablets in Dr. Lee's possession have these titles; that of Royal Judge occurs on the back of a statue in the British Museum.

ⁱ The form *ha* is used for number or account. Chabas, Pap. Mag. d'Harris, p. 245.

^k Clarac, Mus. de Sculpt. pl. 244, No. 394.

^l Lepsius, Todt. lxxviii. c. 164, l. 8, 10.

called, upon a statue in the Museum of Leyden,^a *hur kherp kha enti em a Ptah*, "chief attendant of the altars which are in the temple of Ptah." Such a charge would well correspond with the duties of Pasherentah at that youthful age, when he was evidently employed as a neophyte or hierodule in the temple of the god.

The number of functions held by individuals of high rank at this period is a remarkable feature of the age, and some of those recorded were probably honorary, or had been held successively by the deceased in the course of the honours which he had attained. Comparing this with the second tablet, where the name of Pasherentah is again introduced, it will be seen that he was prophet of the god Ptah, and priest (*ab*) of all the gods of the White Wall or Memphite acropolis, and that he held the priesthood of Ptah in three characters, and of the goddess Athor, whose worship under the form of *Merientah* (the beloved of Ptah), was associated with the Memphite deity Pakht, or Bast, who, together with Nefer Tum, formed the tetrad of the Hephaestium. He was also prophet of Ba or Khnumis, who presided over the royal tank or reservoir, and archprophet or high priest of the king himself, the Ptolemies having introduced this deification during life into their court; he was also *nasr*, or superintendent of the prophets of all the gods, having the right of entry into the temples of Upper and Lower Egypt. The seated  cynocephalus appears in the three lines as determinative of *hent neter*, or "prophet;"^b and the same with a star , in the attitude of adoration, has the same meaning on another tablet.^c According to Horapollo, the cynocephalus was used to express priest, because the animal did not eat fish, a diet avoided by the Egyptian hierarchy, and because it was naturally circumcised.^d In line 14 it will be seen that it expresses the title of "scribe" in the case of Aiemhetp, another of this family. But a still more curious use of the cynocephalus seated,  holding a symbolical eye, will be found in the titles of Pasherentah in the variants of his title, "king's second at the accession"; this animal there expressing the idea "king."^e The other principal offices exercised by him were the governorships or superintendencies of Ru-sat, Ru-kat, Kami, Taser, and Hapi-neb-set. The two


^a Leemans, *Mon. Egypt.* ii. pl. xi. No. 45 b.





^b Cf. Lepsius, *Denkm.* Abth. iv. 42 a; in the sense of "god," Abth. iv. 42 c; and in combination for Atum or Tum, or Thoth, 45 a. 10, 46 b. 14. In 46 a it seems used for "hail, oh god!"

^c Tablet, *Eg. Gall. Brit. Mus.* 188. Young, *Hieroglyph.* pl. lxx. lxxi. The standing ape is determinative of *ash*, "to adore," Brugsch, *Mon.* ii. lxxvii.; and of "light," *hut*, or a "sunbeam," *sat*. Lepsius, *Denkm.* iv. 82, l. 5.

^d *Lib.* i. 14.


^e *Prisse, Mon.* pl. xxvi. bis. l. 6. Cf. the cynocephalus holding a jar.

first are supposed to be Rosetta and Rhacotis; Ta-ser is unknown; Kami is of course Egypt; and Hapi-neb-set is some district in the vicinity of Memphis. The function is probably of a sacerdotal character, and is represented by the seated jackal having a whip at his side, and placed upon a pylon, having above it the symbol of the heaven, determinative of the idea *her*, or "superior." The latter portion of this group is evidently determinative of the first, as it is often omitted in certain monuments; and the whole evidently expresses the idea of "governor," variants of this occurring as  *her en suten a*, governor of the palace.^a This sense of governor agrees with the explanations of Horapollo,^b but it is limited to the couchant jackal, the gradient animal having a totally different sense. This office was in the gift of the priests, who elected; for a Ptolemaic tablet (Brit. Mus. No. 379) has, *her em a ptah em satp en hentu*, "governor in the temple of Ptah by election of the prophets."

In the first section there is little of philological importance. In the speech of Isis the context of other inscriptions shows that the form *tu snatem*, or "delicious breath," is intended, while there is an obscure title of Imouthos or Æsculapius repeated in a more correct form in the second inscription, reading [*hur bai*]*ma rut sap*  "great in continual rewards." The word *hur* is the well-known expression "chief;" the word *bai* occurs in the sense of reward, gift, substance; and the remainder *ma rut sap*, from its position in the sentence an adjective, has here the determinative of times; but the sense appears to me very uncertain, although the whole would appear to allude to Imouthos, as the god of medicines, or the Egyptian Æsculapius.^c This expression, indeed, enters very often into the composition of the titles of Ptolemy IX. Euergetes II., who is said to be "discoursing" or "adoring with life" (*he(k)nu am ansh*) on the throne of his fathers; followed by , *ma rut sep*,^d , *rut sep*,^e or , *rut sep*.^f

^a Rosellini, Mon. Reali, cxv. cxx. At later epochs the gradient animal signifies "to come." Lepsius, Denkm. Abth. iv. 44 a. 10, 45 a. 46 a. 10; also a dignity, Lepsius, Denkm. Abth. iv. 39 c. 40 d.


^b Lib. i. c. 39. ἡ ἀρχὴν, ἡ δικαστὴν βουλόμενοι γράφειν, κύνα ζωγραφοῦσιν. It is scarcely necessary to add that Horapollo does not distinguish between a dog and a jackal. Cf. also Sharpe, Egypt. Insc. pl. 37, l. 12.


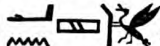
^c In another inscription it is said that Imouthos, *ar makar en meni neb*, "gives remedies for all ills" or "diseases," the word *makar*  being determined by a cake. Lepsius, Denkm. Abth. iv. 32 a.

^d Lepsius, Denkm. Abth. iv. 37 a.

^e Lepsius, Denkm. Abth. iv. 39 a.

^f Lepsius, Denkm. Abth. iv. 38 b. 8.







Now, the absence of *ma* in the two last forms, and the phonetic appearance of *sep* in the third, shows that the whole is a compound word formed of the preposition *ma* and the two words *rut* and *sep*, the last signifying "times." The word *rut* generally means "to grow, increase;" and here is prefixed to the word *sep*, "times," as the phonetic group *heh*, "infinite," is in other inscriptions. This gives as a logical sequence the idea of "several, many," to the word *rut* in this and other places, as "he who discourses *repeatedly* on the throne of his father" in the titles of Ptolemy Euergetes. Thus, another text of the titles of the same monarch states that the gods and goddesses address his face; he has received the dominions of his father; the South is in terror of him; the North in fear of him; the West and East are afraid of him *continually*;  *ma rut sep*,^a not to be avoided is his face. This meaning probably applies to the passage under consideration; the god Imouthos in this and the former tablet being designated as "great in continual rewards."

There is another word in these speeches of the gods of some interest , the symbol *tat* and horns, the phonetic sound of which is doubtful, but the meaning of which may be arrived at from the inscriptions of this and the other tablet; the gods "of the West here receive the deceased in peace, and he reaches" or joins "them in joy;" while, in the other passage, Isis gives to the deceased "to reach" or join "the rays of the sun."^b In other passages it seems to have a similar sense.^c The word , *ansh*, which has phonetically the same sound as "life," and replaces the usual word *kam*, "created,"

^a Lepsius, Denkm. Abth. iv. 38, b, c.

^b Prisse, pl. xxvi. bis. x.

^c Lepsius, Denkm. Abth. iv. 70 f. Cf. also the passage: "She has seen his elevation upon the throne in which the disc is placed, *het*," Lepsius, Denkm. Abth. iv. 37 d. At Philæ also the description of the Sun's passage under the form of a scarab states *Tat ap* or *het sen f- em hut f*: "He has set up his image in his ark," Lepsius, Denkm. Abth. iv. 17. A corresponding passage says, *Tat* or *het hut f- em nub*: "He has established (or given) his light like gold," (Lepsius, Denkm. Abth. iv. 17 a.); as if this form, after all, was only *Tat*, to establish. It appears also as the name of Khnum, (Champollion, Not. Descr. p. 182,) and may be so pronounced in the sense of the verb "to join:" "He *places* (adds or joins) his image to his shrine," Lepsius, Denkm. Abth. iv. 17. The disc is placed or united to its place, Lepsius, Denkm. Abth. iv. 39 d. The north wind comes forth to *join* his nostril, Lepsius, Denkm. Abth. iv. 42 a. He has given the upper crown, *nefert*, in *addition* to the lower crown, *her tat* or *het enti teshr*, united upon his head as the pschent, Lepsius, Denkm. Abth. iv. 47. Also in the sense of "joined;" Lepsius, Denkm. Abth. iv. 63 a, "I have *united* thy limbs with (or by) life." Lepsius, Denkm. Abth. iv. 70 f, The goddess *Het* states that "she has given life to her son, and *added besides* breath to her child." Also Horus *placed* on the throne, Lepsius, Denkm. Abth. iv. 25, 4. The phonetic power of this group is either *Tat ap* or *Het*, and it is the equivalent of the plant and serpent. These instances are all from Ptolemaic monuments.

or "produced" seems an error; the gods are stated to give the gifts of heaven, products of earth, and tributes of the Nile, in these formulæ;^a and it was by means or off these things that the deceased lived, or in which a divine life consisted. The commencement of the fifth line is remarkably obscure, and the second inscription does not throw light upon it beyond connecting it with the king. It may read as I have given it above, or "hastening to the eye (of the sun) at the moment (?) of the great king, beholding the great god coming forth from its being, when Nu has found his great uræus;" but to what this alludes it is impossible to say. The sistrum here  has the value of *hek*, in the word *ur-hek* or "uræus."^b In the same line  the lion with an upraised tail is used for the word *mau*, "like." In the sixth line, the expression "best," literally "gold of the gods," seems to mean that the name of the deceased should be recorded with the best of the gods and goddesses^c in the festivals of the West. The trussed goose , usually employed as the determinative of the word *sent*, or "terror," is here placed by itself for  *uteb*, "to offer," of which word it occurs as determinative in the papyri of Mentusbauf and his wife.^d The hieroglyph of a pylon inclosing a hatchet  is the equivalent of the word *rut*, "to grow" or flourish, or *renpa*, "to grow," on monuments of this period,^e in which the invocation or statement is that the soul lives in heaven; the body,  that is, the living body, flourishes; and the corpse, *kha t*, remains sound, *rut*, in the *Nouter kar* or Hades. In the present sentence the corpse or *kha* is simply designated by a seated man.^f

The deceased is stated to receive the north wind which emanates from Atum. This gift of the sweet or delicious air of the North is perpetually invoked in the earlier inscriptions, as "to breathe the delicious air of the north wind," on the statue of the Prince Ani,^g of the age of Thothmes III. On the sarcophagus of Naskatu, of the period of the xxvith dynasty, Isis gives "breath to the nostril,"^h and the god Shu, the north wind, which comes

^a Sharpe, Eg. Inscr. pl. 2; but Sharpe gives here *Ta en pe*, "gifts of heaven," instead of *ansh*, as Prisse reads.

^b For *urh(ek)* in the sense of uræus, see Lepsius, Denkm. Abth. iv. 45 c.

^c Devéria sur la Déesse Noub. A similar expression occurs, Sharpe, Eg. Inscr. pl. 54, l. 9.

^d Rhind Papyrus, pl. i. and foll.




^e Tablet, Eg. Gall. Brit. Mus. 188; Young, Hieroglyphics, pl. lxx., Lepsius, Denkm. Abth. iv. 43, 77 d.

^f It occurs with the determinative of "blest," Lepsius, Denkm. Abth. iv. 41 c.

^g Sharpe, Eg. Inscr. pl. 56, l. 7, 8.

^h Sharpe, Eg. Inscr. pl. 77, l. 15.

from Atum,^a otherwise called the delicious breath of the nostril of that god.^b This formula, indeed, commenced under the XVIIIth dynasty, not being found at an earlier period, but often appearing in the XVIIIth till its close,^c and refers to the fifty-fourth chapter of the Ritual, which seems to date from this period,^d called the chapter of breathing the air in Hades. "Oh, Tum!" says this formula, "give me the sweet breath of your nostril; I am the egg of the Great Cackler," alluding to the mundane egg of Seb, the Egyptian Chronos. "I have watched over that great egg which Seb prepared for the earth. I grow, it also grows; as I live it lives, sending forth air. I am the examiner of purity; his name is Behind his eggs, and his conception hourly, the very glorious Sut[ekh]. Oh of Earth, belonging to the food and labour of the Sun, watch ye over him who is in his nest, the babe who comes forth to you." The mode of writing the name of the god Atum in this inscription is very unusual, the two last signs replacing the usual hemisphere and sledge.

Amongst the principal varieties of expression which occur in the seventh line are the ? head of the goose, to designate the cipher "20," and the head of an animal  for *hau*, or *hru*, the day, which first appears at this late period; while in the thirteenth line will be seen the sickle  for "9," being in fact the corresponding hieroglyph for the hieratic form. It is indeed one of the peculiarities of the later times, that a new system of phonetic numerals came into use. The head, usually pronounced *ta* or *Api*, was used for "7;" the star *Seb* for "5;" the sickle *Ma* for "9;" the syllable *Sen*, brother, for "2," probably its phonetic form *Snau*.^e The expression in the eighth line is not clear, but the character , which is often represented on the sides of thrones, means

^a Sharpe, Eg. Inscr. pl. 75 d, l. 33, 34, 35.







In the Calendar, 4th Sallier Papyrus, Select Papyri, pl. cli. l. 7, the 19th Athyr is stated to be a bad day at the beginning, middle, and end. "It is the day of the birth of the north wind," or "the Etesian gales," in the heaven. "Do not," add the instructions, "go out and sail on the river, nor . . . the sun on that day." De Rougé, Phénomènes Célestes, p. 35. Now, according to Volney, Voyage I. p. 54, the north begins to blow in Egypt about the middle of September, say the 15th. Assuming the normal year of the Sothic cycle as having the 1st Thoth coincident with the 20th July, the date of the calendar is B. C. 1249, or the reign of Menephtah is of that date. The wind veered to the west, according to the same calendar, on the 13th Pharmouthi. Select Papyri, pl. clxv. l. 2.

^b Lepsius, Todt. xxii. c. 54.

^c Sharpe, Eg. Inscr. pl. 106, l. 4.

^d According to Dr. Hincks. Cf. the statue of Senmut, Sharpe, Eg. Inscr. pl. 107, l. 26--31.

^e Mr. Harris, in 1855, had recognised this form, which I have found in this sense in the Rhind Papyri.

“to unite the upper and the lower country,” and is occasionally found in the texts in the sense of union.^a The expression after “great ocean” is also exceedingly difficult to explain; it apparently refers to the place at the side of the sea where the kings came.^b It should read at *Ma-semh-ru*, the final character  occurring as the determinative of  *ru*, a “mouth” or “gate.”^c As the word *ru* is particularly applied to the mouth of the Nile, it may refer to the city of Alexandria, and be read “just (*ma*) at the western mouth, or, as the name is, at Ru-kat” (Rhacotis). It is here that the king was said to be crowned in his palace, and hence that he proceeded to the temple of Isis, which was in the Bruchion, or royal quarters of Alexandria; hence he went “to the *ha*,” perhaps the temenos of the temple.^d In the tenth line the triple viper after the word “king” causes some difficulty, although the context seems to show it to be the initial of the word *gesf*, “self,” thrice repeated, as it is sometimes, to express the well-known word *gefa*, “food” or “grain.”^e In the eleventh line there is some ambiguity, the passage after “The monarch went to the White Wall daily,” may also be read “he sailed and navigated to see the two cities of . . . ,” supposing the two eyes to express the idea of seeing, and the two cities would be on the banks of the Nile, between Alexandria and Memphis. What follows is more difficult to understand, but it seems to be when he navigated (*mna t*) to the “pool” or “canal” (*shet*), of the life of the North and South, “he went to my temple,” supposing the form  to represent the first person, which it will evidently bear in several places of this inscription. After the expression “seating me in his boat with the passengers,” the hieroglyph, , a bird's nest, forming part of the word passenger, is obscure. At the earlier period it expresses the word *sesh*, “nest,” and at a later, with the determinative of the heart and bar, , *meh*,^f “fulness of heart,” or “satisfaction;” while with the determinative of the sail, *meh*, “the north wind;” it has also sometimes the determinative of flowers ,^g for the idea “crown,” *meh*.^h At an earlier period it expressed also the

^a Sharpe, Eg. Inscr. pl. 23, l. 2. Lepsius, Denkm. Abth. iii. 174.

^b Mithradates, King of Pergamus, and Antipater, with 3,000 Jews, came to Pelusium B. C. 48.

^c Pap. Ath. 1078, 4, Brit. Mus.; Lepsius, Todt. xv. c. 28, l. 4.







^d Cleopatra built a monument near this temple. Plutarch, Vit. Ant.; Sharpe, Eg. Hist. vol. ii. p. 62.



^e It might be, “said his majesty,” supposing the serpent to be used for *get*, “say.”

^f Tablet, Eg. Gall. Brit. Mus. No. 379.

^g Tablet, Eg. Gall. Brit. Mus. No. 380.

^h Lepsius, Denkm. Abth. iv. 23.

places where the nests of the birds were, the "lakes" or "marshes"^a in which the Egyptian aristocracy fowled. It may, perhaps, refer to the hunting or fowling of the king, and might read, "I sat at the fowling and bringing of the nests," alluding to the personal friendship shown by the monarch to the priest. In the twelfth line he states that he "was a chief rich in all things;" the word "rich," or "provided," being expressed by  *shepep*. This form is a variant of ,^b a word frequently recurring in the composition of names, or having the  eye,^c or  ^d head, for a determinative, in the sense of "to close," or "grieve." It may indeed be the equivalent of , which occurs equal to  *khep*, at an earlier period.^e But this verb, "to receive," is used actively; the context, however, shows that it must mean "provided."

Although the sense of the subsequent phrase is clear, the means of deciphering it is by no means so. The writer of the inscription clearly intended to express either that the family of Pasherentah was composed of girls, or that he had concubines. It is possible to read "although there was to me an excellent house," or "family of girls." In this case the word , *khennu*, with the head of the calf instead of the coil or lituus, is employed for females of some kind.^f In many passages the same word is found in the sense of babe or child, with the determinative of a seated child holding its finger to its mouth; sometimes in the simple phonetic form *khen*,^g especially in the compound form of *Mes-khen*,^h or "place of new birth," the Egyptian wheel of the Metempsychosis, which has a variant apparently reading *Meska*,ⁱ accompanied by the head of the calf, as in the word *khennu*, occurring in this tablet. The form , *an*, which follows in this line, is an unusual form of the verb \widehat{AN} , "to be," used as the auxiliary preformant of the imperfect or aorist,

^a Lepsius, *Denkm. Abth. ii.* 130.

^b Champollion, *Not. Deser.* p. 275.

^c Sharpe, *Eg. Inscr.* pl. 10, l. 12. Todt. xv. c. 26, l. 4. *Select Pap.* clv. 1.

^d Lepsius, *Denkm. Abth. ii.* 105 b.



^e Lepsius, *Denkm. and Todt.* xviii. c. 39, l. 2.




^f According to M. Devéria, *Rev. Arch.* 1863, Pt. ii. p. 13, it means concubines, recluses, or Pallacides. The Papyrus Brit. Mus. 9900; (corr. to Lepsius, *Todt.* i. c. i. l. 3.) has *khennu*, with the head of a calf as determinative.


^g See Lepsius, *Denkm. Abth. ii.* 125 d. 188; Rosellini, *M. d. C.* xlix.

^h Lepsius, *Todt.* c. 110; Champollion, *Dict.* 229; Lepsius, *Denkm. Abth. iv.* 26 a. 59, 79

ⁱ Chabas, *Pap. Mag. d'Harris*, p. 223; Lepsius, *Todt.* xxxvi. c. 99, l. 15, 30.

instead of its phonetic equivalents  or . This first-mentioned group is usually employed for the instrumental "by" or "from," and elliptically as the verb "said by," (A-eN in the texts), but is here used as the auxiliary verb "to be."

The god Imouthos, who appears as the last of the deities on the tablet, is said to have , *fak*, "rewarded," Pasherenptah with a son. This word *fak*, determined by a cake of bread, is the Coptic **ΒΕΚΕ** or **ΒΕΧΕ**, and occurs often in the inscriptions in this or a similar sense. In the reign of Amenophis III. there appears to have been some extraordinary event connected with the harvest, and the monarch is represented in a bas-relief seated on his throne, receiving a deputation of several high functionaries. The text reads that the monarch is "seated on his great throne at the rewards (*fak*) of the chiefs of the Upper and Lower Egypt;" and that the scene represents "the rewards (*fak*) of the superintendents of the houses of the magazines of the court, and the presidents of Upper and Lower Egypt, when the chiefs of the granaries told them they should give the account of their measure of the thirtieth year." The explanatory scene represents them invested with gold chains and other honours.^a In the same line will be found , *tem*,^b generally employed for the negative, but here in the unusual sense of "to declare" or "announce," and its phonetic equivalent , *tem*, "to call," or "name;" the reading of this portion of the text being "I gave his name to be Aiemhetp; he was called or surnamed Petsahesi." This latter form of *tem*, with the determinative of a sword or papyrus, is known, and has been recognised, as having the sense "to announce."^c It is the Coptic **ΤΑΜΕ**, "to announce."

The most remarkable expressions in the thirteenth line are the short and concise form of the seal to express *sahu*, "mummy," the mallet for *mankh*, "prepared," and the pyramidal or mausoleum form for tombs, in shape of a step-formed pyramid, usually the determinative of the phonetic group *sar* or *ari*,^d supposed to mean "staircase," but also "hall."^e The expression after the 30th Thoth, 12th year , replaces the well known *ha*, "time" or "duration." It consists of two


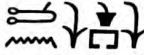
^a Prisse, Mon. pl. xxxix. Cf. also for this word, Tablet, Eg. Gall. No. 282; Lepsius, Todt. xl. c. 109, l. 12; vi. c. 15, l. 48.

^b Bunsen, Egypt's Place, i. p. 589. Le Page Renouf, Notes on some Negative particles, 8vo. Lond. 1862.

^c Champollion, Dict. Egypt. p. 95; Tablet, Eg. Gall. Brit. Mus. No. 188, with the Papyrus Roll. It also means "created."

^d Lepsius, Denkm. Abth. iii. 203, 11.

^e Lepsius, Todt. lx. c. 144, title.

parts; the first being the two horns often found in the designation of a festival *Ap ter* celebrated at the commencement of the Egyptian year. In the Ptolemaic texts this expression is determined by two budding shoots placed on circles; as to give "a time for determining years, making months."^a In one instance it is preceded by *Shaa*, "commencement," as if the period was the commencement of the year, in distinction to the "head" or first, which also occurs. But in certain texts the usual meaning of *Ap* will bear interpreting "was," or a similar phrase, and the two last hieroglyphs  *ka*, the lock of hair and solar disc, are found alone, and have the sense of "time," or "duration," at the Ptolemaic period. Thus Chons says to Euergetes II., "I consecrate to thee the title, and reckon their *time*."^b The fourteenth or last line presents many difficult expressions. "The divine *neferu*," if not an erroneous form for *khru*, "words," for which it is more likely to have been mistaken by the copyist, must refer to the ornament or decorations of some kind, the *khakeru*, a synonym of the *neferu*, "beauties," or "glories," of the gods. The form *aa hesu*, "chief of subjects," has lately received a new interpretation^c of "recompensed;" but it does not appear to suit all the conditions under which it is repeated in the texts. The expression , *tennu*, is one the difficulty of which is recognised; but it here receives some illustration from the context, as Aiemhetp or Imouthos was "governor of the hidden (one or place) of the throne." In more passages than one the similar word *Tannu* will bear this meaning.^d In the eighteenth chapter of the Ritual, referring to the Cosmogony, it is stated that the throne or couch is "the seat of Osiris;"^e for I would read "he has made the chaos^f of matter in the seat of Osiris; the chaos of matter in the seat is the heaven and earth, or the pounding of the earth by Shu in Suten Khen; Matter^g is the eye of Horus; the seat (*Tannu*) is the couch (*sam*) of Osiris." There are two other

^a Lepsius, *Denkm. Abth. iv. 9.*

^b Lepsius, *Denkm. Abth. iv. 11 c.* Cf. *iv. 17 b.* a time, and *iv. 22 b.* for cycles. From the passages *iv. 45 c.* and *46 a. 10.* where it is used in the word *rek*, the value of the lock of hair seems to be K.

^c Devéria, *Mem. Biogr. de Bakenkhonsou, Mem. de l'Inst. Egypt. vol. i. p. 741.*

^d Burton, *Exc. Hier. pl. lvi.*; *Tablet, Eg. Gall. Brit. Mus. 243*; Lepsius, *Denkm. Abth. iii. 5.*

^e Lepsius, *Todt. x. c. 17, l. 23.*

^f The word *mes* in this passage, with the determinative of darkness, seems to mean obscurity, "chaos." The reduplicated form *mes-mes*, *Select Papyri, Chabas, Pap. Mag. d'Harris, p. 223*, means confusion. "There is confusion in the street." There is also "a place of confusion" in the Ritual, Lepsius, *Todt. lxvi. c. 146, l. 18.* *Mesi* in this passage is read "bread" or "food" by some.

^g *Tahn* is some substance; it is difficult to say what. M. Chabas reads it "crystal." *Pap. Hier. p. 83.* A gate is made of it. Lepsius, *Todt. lxvi. c. 146, l. 26.*

expressions in this line of great difficulty ; one appears to be a form of the verb *shat*, "to cut:" the other, a disc with two uræi, is thought from the context to signify "father-in-law," but it is not possible to give any satisfactory reason why it does so.

The second of the tablets which form the subjects of this communication is in the British Museum, and was obtained from the collection of Mr. Salt. It came also from Memphis, and has been several times published.^a It was made for Ta-aiemhetp, the wife of Pasherentah, and it is more important and interesting than the preceding, and throws still further light upon the proceedings of the Egyptian hierarchy. Like the other, it has a rounded top, and has above the heaven supported by two sceptres (*gam*), which are each entwined by an uræus, round the neck of which is slung a symbol of life (*ankh*). The space immediately beneath the heaven is filled up with the winged disc entwined by two uræi, the so-called "Hut, the great god, lord of heaven, with varied plumes emanating from the horizon." This is twice repeated. The scene beneath represents Ta-aiemhetp standing, facing to the left, wearing a fillet round her head, and bracelets on her arms. She raises both hands in adoration to a train of Memphite deities. The inscription above calls her "the Osirian good assistant Ta-aiemhetp, justified, born of Herankh." Behind her is "all life, stability, strength, and protection;" and in front of her is "Adoration—four times." Before her is a small but elegant altar covered with loaves of bread, vases, a trussed water-fowl, and a bunch of onions. Beneath are a jug and basin of water, and an amphora of Greek form upon a stand. The deities all stand facing the worshipper. The first, Osiris, under his usual attributes, holding the crook, whip, and sceptre, stands upon a pedestal in form of a cubit. He is called "Socharis Osiris great god in Ru-kat" (Rhacotis); and he says to Ta-aimhetp, "I give thee a good funeral in Ru-sta." He is followed by Hapis or Apis, bull-headed, holding a tall crook and whip, and wearing a collar, *uskh*, bracelets, *mennefer*, and tunic, *shenti*. He is called "Hapi-Osiris, who dwells in the West; great god; king of the gods; ruler of many days; lord of eternity." He says, "I allow thy soul to be united to thy body." Behind them follows Isis, wearing the disc and horns, a collar, armlets, and bracelets, a long tunic, round which are wrapped her wings, and a vulture attire on her head. In her right hand she holds a symbol of life; in her left a papyrus sceptre. Her inscription calls her "Isis, the great mother goddess, the eye of the sun, the lady of the heaven;" and she states, "I have given to thee to reach the rays of the sun." She is followed by Nephthys, draped like Isis,

^a Lepsius, *Auswahl*, taf. xvi.; Sharpe, *Eg. Inscr.* pl. 4; Prisse, *Mon. Eg.* pl. xxvi. (bis).

but wearing the hieroglyph of her name above the disc and horns. She is styled "Nephthys, the sister goddess, protectress of her brother;" and she says, "I have given thee the delicious wind of the north to thy nostril." Behind them stands Horus, hawk-headed, wearing the *pschent*, a collar, *uskh*, a tunic, *shenti*, and holding a sceptre, *gam*, and an emblem of life. He is called "Horus, the defender of his father, the great god in Ru-kat" (Rhacotis.) He says appropriately, "I let thy son remain in the place of his father." Anup or Anubis, jackal-headed, draped as Horus, follows, holding a sceptre and emblem of life. He is styled "Anup, who is over the Hill; who dwells in the divine abode;" and says, "I give to thee all the good things belonging to me." The scene is closed by a personification of the West, the region of the tombs and of departed souls, represented here by the standard of a hawk wearing a feather on its head, entitled "the land of the good West. It receives thee in peace in the ark, with the spirits and souls."

The text of the tablet consists of twenty-one horizontal lines, deeply engraved. It reads, "A royal offering given to Socharis Osiris, who dwells in Ptah-ka, to Socharis the great god in Ru-kat (Rhacotis); to Hapi-Osiris, who dwells in the West, king of the gods, guardian of ages, eternal ruler; to Isis, the great mother goddess, eye of the sun, lady of the heaven, regent of all the gods; to Nephthys, the sister goddess; to Horus, the defender of his father, great god in Ru-kat (Rhacotis); to Anup, who is over the Hill, and attached to the embalment, resident in the divine pylon; to all the gods of the land of the happy West, which is of Ptah-ka, who have given meals of food and drink, oxen and geese, frankincense, all good things which come from their altars; to the Osirian lady, chief of the adorned, greatest of subjects, lovely, excellent, and envied, beloved in the mouth of men, greatly praised by her superiors, the young person found adjusting her mouth, sweet-worded, whose thoughts were bright, Ta-aiemhetp justified; the daughter of the beloved of God . . . the priest of Ptah, priest of the gods of the White Wall, prophet of Khem lord of Sennu, of Khnumis lord of Baenhar, prophet of Horus lord of Kham, governor of Aatuta, governor of Skhem, *Ait Hapi* living; she was the daughter of the assistant priestess of Ptah, who is the rampart of the South, the living lord of the Upper and Lower World, Herankh. She says, 'Hail, priests, scribes, mummies, mortals who approach this chamber! hear! the ninth year, the 30th Choiak, of the reign of the lord of the Upper and Lower Country, the god, father-loving and brother-loving, the young Osiris, the son of the Sun, the lord of diadems, Ptolemaius, beloved of Ptah and Isis, was the day on which I was born. The twenty-third year, the

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1st Epiphi of the reign of that lord of the world, my father gave me to be the wife of the prophet of Ptah, the sacred scribe of the place of registers, the prophet of the two gates (?), priest of the gods of the White Wall, superintendent of the prophets of the gods and goddesses of Upper and Lower Egypt, eyes of the king, ears of the king, second of the king at his setting up, wand of the king leading him in the temples, lord of the throne of Seb, minister of the second? Thoth first of the soul hastening to the eye at the great moment, beholding the great god coming forth from its being, the chief attendant Pasherentpah, son of Pet-bast, a similar functionary, justified; born of the assistant priestess, the greatly adorned, the cymbalist of Ptah the rampart of the South the living lord of the Upper and Lower World, Herankh justified. The heart of that chief attendant was very anxious that I should bring him sons, for I had not brought forth to him a male child, but only daughters; I made a prayer with the chief attendant to the person of that noble god, the great in continual rewarding, to give a son to him who had not; Aiemhetp, the son of Ptah, listened to our vows, and attended to his wishes. The person of that god came at close of day to that chief attendant in a dream. He said, 'Let there be made a great couch in the hall (of the lord) of the Upper and Lower World, in the place in which his form is hidden. I will give to you in return for it a male child.' When he awoke he did so. He gave thanks to that great god, he gave them in the presence of the prophets, the governors, the priests, and the artificers of the Gold-place at once. He ordered them to make the construction in the shrine. They did as he ordered them; he made a dedication to that noble god; he made a great feast of all good things; he rewarded the artificers of the image; that great god, he delighted their hearts with all things; he rendered me pregnant of a male son; I gave birth to him in the 6th year on the 15th of Epiphi, on the tenth (?) hour of the day, of the reign of the ruler, the mistress of the two worlds, Cleopatra the living. On the festival of the 'things on the altars,' when that god Aiemhetp, the son of Ptah, receives the image of his form of son of the Southern Wall, which is performed to him by those of the White Wall, I gave to him his name to be Aiemhetp; I surnamed him Petsahesi;* all rejoiced. In the 10th year, the 16th of the month Mechir, was the day of my death. Then placed me my husband, the priest of Ptah, priest of Osiris lord of Ru-sta, priest of the lord of the world Ptolemaius the

* This really reads Petbast; but a very slight alteration in one of the hieroglyphs will make Petsahesi, the reading of the other tablet. The name of Petbast, the father of Pasherentpah is written in both tablets with other hieroglyphs, so that no doubt Petsahesi is here intended.

justified, governor of the house of Ptah, governor of the gate, of Ru-sta, and of Ru-kat (Rhacotis), the chief attendant Pasherentah, in the great quarter; he made to me the whole preparations of the prepared dead; he gave me a good embalment; placed me a bier in his sepulchrè behind Ru-kat. Oh, brother, husband, instructor, chief attendant, may you never cease eating and drinking the food and delicious liquor, *coiens* making festival; may your heart always follow you; may you fulfil the wish of your heart as long as you are on earth. For the West is the land of visible darkness; the prison of those who are seated in it, who sleep in their forms. They do not awake to see their brethren; they do not see their father or their mother; they forget their wives and children. The living water which is the joy of all in it, has been drunk by me; it comes to all who lived on earth. I have thirsted for the stream; I do not know where I am; when I approached that valley I wept for the waters flowing to me; I said, 'Let me not go to the water;' I wept for the north wind on its bank, I wanted it to refresh my heart in its affliction. I [hear] the one who comes in his name, who calls everyone to him; they come to him offering their hearts vanquished by the fear of him. He does not regard them as the great gods; he treats them as little ones; he does not turn back the faces of any who love him; he has separated one from another, giving them to the old one who goes his round, terrifying all who are beseeching before him. He has not shewn his countenance to them; neither going to his admirer, nor listening to his adorer. I do not see him; I give to him abundance of all things. Hail, all who come to this tomb! I have had offered [to me] burning incense and libations in all the festivals of the West. The scribe, giving life, the royal scribe, the governor of the house of the shrine in the temple, the prophet of Horus, Aiemhetp, son of the prophet Hapi justified, born of"

This tablet was made for Ta-aiemhetp, wife of Pasherentah, who adores nearly the same divinities that appear on the tablet of her husband. She was the daughter of Herankh, a priestess, and of Hapi, a priest of Ptah of the same rank as her husband, and probably a relation; it being usual to intermarry in the great families of Memphis, for the sake of retaining in them the various offices and their emoluments. The text of this tablet affords the following additional information to the preceding tablet. We may infer that after the death of Petbast, the father of Pasherentah, the priestess Herankh married for her second husband the priest Hapi; by him she had a daughter named Ta-aiemhetp, who also held the same rank, and Aiemhetp, a priest and scribe, who survived his half-brother and sister, and set up both their tablets. The inscription commences with the usual sepulchral formula, and then proceeds to state that Ta-aiemhetp was born on the

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9 30th of Choiak, the 9th year of Ptolemy Neos Dionysos, or B.C. 72; that, on the 1st of Epiphi, the 23rd year of the same reign, B.C. 58, or in the fourteenth year of her age, she was married to her half-brother Pasherentah, and, having passed twelve years without giving birth to a son, she made a vow with her husband to the god Aiemhetp or Imouthos. That god appeared to him in a dream, and ordered him to make a certain construction in the temple of Ptah, or in the Asclepeium, for it is not distinctly stated which of the two is meant. After the orders of the god had been performed, she gave birth to a son on the 15th of Epiphi, the 6th year of Cleopatra, B.C. 46, just twelve years after her marriage. He was named Aiemhetp-Petsahesi, the first name having been given him in honour of the god Imouthos or Æsculapius on some especial festival of that god. On the 16th day of Mechir, of the 10th year of the same reign, B.C. 42, she died. Finally she addresses her husband from Hades, and describes to him the misery and discomfort of the region of the dead; and the inscription terminates by stating that the tablet was erected to her by Aiemhetp son of Hapi.^a The chief interest of the tablet, independent of the historical information it affords by showing that Ptolemy XIII., or Neos Dionysos, was ruling alone in his ninth year, and that Cleopatra VI. was sole ruler in her sixth, is the light it throws upon the former tablet, and the appearance of the god Imouthos to Pasherentah in a dream. It appears from hieroglyphical and other inscriptions that Imouthos particularly aided the fecundity of women. Thus at Philæ he says to Ptolemy Philopator I., that he has come and announced the gift of life to men, and confers a sound life on the monarch.^b The god informs Ptolemy V. or Epiphanes, "I am the great son of Ptah, a created god engendered of *Tanen*" (a title of Ptah), "issue of his loins, coming behind thee, [giving] children to men and women. I give thee things created."^c At Philæ an Asclepeium, or temple of this god, is dedicated to him by Ptolemy V., or Epiphanes, and Cleopatra, and by their newly-born son Philometor, on account of the birth of an heir.^d The god is here called Aiemhetp, son of Ptah and Khnum, who dwells in Abu (Elephantine). The prayer of the king not only identifies or assimilates him to Khnumis, the Ammon-Chnumis or Ammon-Chnebis, but also compares him to the Sun. "Thou fliest to the heaven as the hawk; thou goest as the great

^a See Dr. Hincks, on the Egyptian Stele, Trans. Roy. Irish Acad. vol. xix. pt. ii.; Prisse, Mon. Egypt. p. 6; Lepsius, Ueber der Ptolemäer geschichte, 4to. Berlin, 1853, p. 23.

^b Lepsius, Denkm. Abth. iv. 15 d.

^c Lepsius, Denkm. Abth. iv. 18.

^d The dedication runs, *καὶ Πτολεμαῖος ὁ υἱὸς Ἀσκληπιῶ*. Lepsius, Denkm. Abth. iv. 18; Böckh, Corp. Inscr. vol. iii. No. 4894.

Nycticorax (phoenix); thou goest as a divine hawk, as those who are never at rest; thou receivest the food in the ark as the incorruptible; thou passest right to the We behold thee; make me behold the light; he has opened to thee the door of the path of the (*ammeh*) doorway; thou hast the of Osiris coming, receiving the *bari* before him, for ever like the hawk.”^a The meaning of this obscure passage seems to refer to the Pantheistic notions which prevailed at a later period, and which identified him with Osiris and Horus. In other texts he is said to have shown his power in all lands, “rejoicing the day that he lived.” He is said elsewhere to heal all maladies.^b The worship of Imouthos in connection with that of Serapis, with whom indeed he is sometimes confounded, is proved by the fact of the Asclepeium or separate temple in which he was honoured at Memphis being close to the Serapeium, or forming part of it. This temple was called the Great Asclepeium at Memphis;^c besides which, there were stone altars sacred to him in the Serapeium itself, on which libations were daily offered to the god.^d The Serapeium, in fact, contained a Pantheon in itself; for instance, an Apeium, or temple of Apis, and an Anubeium. The Asclepeium was more particularly connected with the Serapeium, and is even supposed to have been under the same administrator.^e The worship of Osiris and the other gods is associated in this tablet with that of corresponding divinities of Ru-kat or Rhacotis, where a chapel had been anciently consecrated to Osiris and Isis, which afterwards became the celebrated Serapeium of Alexandria.

The next point for consideration is the appearance of the god in a dream. Such manifestations are not uncommon in the traditional history of Egypt: thus the Sethon of Herodotus laments at the statue of the god Ptah, and, overcome by sleep, sees in a dream the god standing by him, and exhorting him how to resist Sennacherib.^f The dream of the king of the Bakhten has been elsewhere mentioned,^g and is recorded as an actual revelation. In the same manner the Nasamones took oracles by sleeping amidst the sepulchres.^h The oracles of Serapis at Babylon, probably imported from Egypt, were rendered by dreams.ⁱ The influ-

^a Similar expressions will be found, Lepsius, *Denkm. Abth. iv. 25.*

^b Lepsius, *Denkm. Abth. iv. 32 c*; *ni men em haak*, “heals evils in thy limbs.”

^c τὸ πρὸς Μέμφιν μέγα Ἀσκληπιεῖον. *Gr. Pap. Leyd. O.*; Böckh, *Corp. Inscr. vol. iii. pp. 304, 305.*

^d *Gr. Pap. Brit. Mus. xii. ὁ Ἀσκληπιὸς ἔχει λιθινὰ σπονδεῖα ἄνω ἐν τῷ Σιραπειίῳ. Ἔθος ἐστὶ σπένδειν τῷ Ἀσκληπιῷ καθ’ ἡμέραν.* Brunet de Presle, *Mémoire sur le Sérapéum de Memphis (Mem. de l’Acad.)*, 4to. Paris, 1852, pp. 14, 15.

^e Reuvsens, *Lettres à M. Letronne*, 4to. Leide, 1830, iii. p. 88.

^f Herod. ii. 141.

^g Birch, *Trans. Roy. Soc. Lit. New Ser. vol. iv. p. 247*; De Rougé, *Étude sur une Stele*, p. 162.

^h Herod. iv. 172.

ⁱ Quint. Curt.

ence of dreams afterwards passed into the province of the magician, and the receipt for obtaining them was to paint or draw the figure of the ibis-headed god Thoth or Asten on a piece of byssus with the blood of a quail, and invoke the god in the name of his father Osiris and mother Isis.^a The same superstition as to dreams prevailed amongst the Greeks, some of whom believed them to be divine existences sent by the gods;^b and the Theban oracles of Amphiaraus^c at Oropus, and that of Apollo at Telmissus, were given by dreams. In one remarkable instance, the response was written during the dream in hexameters on the hand of a philosopher.^d In the memorable story of Decius Mundus and Paulina the wife of Saturninus, the former seduces that lady through the priests of the god Anubis, who send a message to the lady to come into the temple of Isis to partake of a feast, and pass a night on the couch of the divinity; a story which bears a remarkable similarity to the present,^e a couch being in this instance also mentioned.

The order of the priesthood would require a long and separate dissertation, and the rank which they respectively held has been shown elsewhere from the inscription on the statue of Bakenkhons.^f At the Ptolemaic epoch the principal ranks were the prophets of Pasht, of Ptah (especially as god of the White Wall),^g of Mut,^h of Osirisⁱ and of his temple in Rusta,^k of Horus,^l of the place of registers,^m and of the crown houseⁿ and other portions of the great temple at Memphis. Besides the priests of the actual gods, there were priests of the deified monarchs of the old Memphite dynasties, such as Seneferu of the third, Khufu and others of the fourth, of the images of Menephthah of the nineteenth,^o and of the chapel or palace of Rameses III. in Memphis.^p Besides the older kings, there were in the temple of Ptah priests of the father-loving and brother-loving gods attached to the worship of the deceased or living Ptolemies;^q a prophet of the "royal sister, daughter, and wife, child of Amen Ra, and mistress of the

^a Reuven, Lettres, &c. i. p. 9.

^b Cicero, Nat. Deor. iii. 17, 37; Ovid. Met. xi. 33; Virgil, Ecl. viii. 55.

^c Pausan. i. 34, s. 4. The worshippers abstained from wine, fasted for twenty-four hours, and slept on the skin of the sheep offered.

^d Eunapius, Vita Ædesii, ed. Boissonade, i. p. 27.

^e *καὶ φράζει πρὸς τὸν ἄνδρα δεῖπνόν τε αὐτῇ καὶ εὐνήν τοῦ Ἀνούβιδος εἰσηγγέλλθαι.* Joseph. Antiq. Jud. xviii. c. 4.

^f See Devéria, Mém. de l'Inst. Egypt. vol. i.; Baillet, Rev. Arch. Jan. 1863, p. 44-51. These priesthoods were not for life, but for a term of years.

^g Sharpe, Eg. Inscr. pl. 48, 1.

^h Sharpe, Eg. Inscr. pl. 48 a; Tablet, Eg. Gall. 378.

ⁱ Sharpe, Eg. Inscr. pl. 48 a.

^k Ibid.

^l Ibid.

^m Ibid.

ⁿ Ibid.

^o Sharpe, Eg. Inscr. pl. 48 a.; Tablet, Brit. Mus. 378.

^p Tablet, Eg. Gall. Brit. Mus. 379.

^q Sharpe, Eg. Inscr. pl. 48 a.

world," Arsinoe,^a and of the royal sister Philotera.^b Some of this numerous body exercised their functions monthly.^c Beside the prophets were other priests, *ab*, principally of Ptah, of the gods of the White Wall,^d and of Horus lord of Kham; the *at neter*, or "divine fathers;" and scribes both sacred and royal, who attended to the administration of the dues, the work, and other accounts of the temple and of the treasury. Besides these were the superintendents or governors of the different temples, and numerous minor functionaries connected with the civil administration or religious worship.

The title of "Young Osiris," or Neos Dionysos, assumed by Ptolemy XII,^e is worthy of notice; his full titles occur in Greek, in an inscription at Philæ.^e The festival of Imouthos is mentioned elliptically as that of "the things upon the altar," a nocturnal festival, which is mentioned in the ritual^f in the Litanies of Thoth. In the final part of the inscription the doctrine enunciated does not correspond with the state of the blessed in the Egyptian Hades, but rather with that of the wicked, who, imprisoned in their caverns, do not see or hear the sun; it rather coincides with the ideas of the Greek philosophers, especially of Plato, who, however, seems to have derived his doctrines from Egyptian sources. Reference seems, indeed, here to be made to the forgetfulness caused by the drinking of the waters of the Egyptian Lethe; and the lady addresses her husband from the other side of the Styx. The offering of fire and water in the festivals refers to that performed in the temple of Serapis; thus in the great temple of the god at Alexandria the bard or singer every day, when he opened the doors of the temple, poured water upon the steps, and held out fire to the multitude;^g occasionally fire and water are represented in the reliefs of the temples as being offered.

The text of this tablet is, if possible, more difficult than that of the preceding, being filled with idioms and expressions peculiar to the Ptolemaic period. Some of these are almost untranslatable, and many of rare occurrence; others are only older forms of expression, disguised by the use of characters not employed previous to this age.

The first word to remark upon is the so-called *Hut*, the reading of which appears uncertain from the variations of the same word in the mention of tables or altars of viands at the twelfth dynasty, the hand being indifferently written in the first or second place,^h while in the same word *hut*, or "table," as it is

^a Tablet, Eg. Gall. Brit. Mus. 379.

^b Ibid.

^c Tablet, Eg. Gall. 378.

^d Young, Hieroglyph. xlvi.


^e Letronne, Recherches, p. 134.

^f Lepsius, Todt. xi. c. 18, l. 2.

^g Chæremon apud Euseb. Prep. Evang. iii. 4.

^h Cf. Tablet, Eg. Gall. Brit. Mus. 436.

supposed to be pronounced, is written phonetically *tahu*,^a or *tebhui t*,^b probably only another form of *teba*,^c or *tebhu*,^d “box,” or “ark.” *Hut* has also the determinative of throne,^e or palanquin,^f in the sense of seat or throne. That the *hut* or *tebhut* had a specific meaning, independent of the local idea of Apollinopolis, will appear from the inscription at Philæ, where it says, *Akh-f-en-ta-ta-naf-hut-f*, “He is suspended over the earth; he has taken his “seat,”^g or “ark.” The fullest account of this mystical emblem, however, is on the pylon of Ptolemy VII., Philometor II. at Philæ.^h It is there, as elsewhere, divided into a dual principle, the one presiding over the North, the other over the South. The texts here call it the *hut*, or *tebhut*, “great god; lord of the heaven with variegated plumes; coming forth from the horizon; dwelling in the southern quarter; the god with life and power; creating all divine beings in his shape, eternal; giver of eternal life:” and then an inscription facing in another direction, but which seems to refer to the same, calls it “A great transformation of the sun, giving life to his souls in their prison; the noble flying orb (*ap*),ⁱ shining in heaven; the great prevailer over lands and countries.” The other *hut* or *tebhut*” is called “the *hut*, great god, resident in the northern quarter, lord of Tentyra, the great disc shining in heaven, the gods behold him, giver of life for ever;” and again, in another portion, “the avenger Horus, lord of Hut,” or, Abut; “great protector of their places; the great flying orb, (*ap*), which illumines the world; the goddesses see him the lord of countries.” The fact of this representation being placed upon tablets dated at all periods of the year, precludes all idea of its being connected with any particular phase of the sun such as the summer or the winter solstice.

In the legends descriptive of the scene there is not much to remark; the star, hatchet, and jackal represent the usual *Neter sbau*, or *tiau*, “adoration;” the jackal apparently determining the idea adoration, or else replacing the form *sep*, “times,” usually represented by a cake or other object; the form  *ftu* is the phonetic form of “four” at this age, and indicates that

^a Lepsius, Denkm. Abth. iii. 84.

^b Lepsius, Denkm. Abth. iv. 3.

^c Sarc. of Nekhterhebi, Eg. Gall. 10. r. side.


^d Champollion, Mon. ccxvi.


^e Prisse, Mon. xxi.

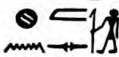
^f Lepsius, Denkm. Abth. iv. 11 c.; Cf. Brugsch, Mon. Eg. pl. lxi. l. 7.

^g Lepsius, Denkm. Abth. iv. 17 a.

^h Lepsius, Denkm. Abth. iv. 21.

ⁱ The word *ap* is sometimes determined by a flying scarabæus, as  *api*, “flying.” Eg. Room, Brit. Mus. No. 6965; and *ap* on the sarcophagus of Nekhterhebi; Brit. Mus. Eg. Gall. No. 10.

the adoration was four times repeated, according to the well-known formula. The jackal also at this period represented many ideas, as will be subsequently seen. There is a very unusual hieroglyph  here, of an ape gradient, which is used for the word *Nefer*, "good," the common title of the West. The standing cynocephalus raising its hands is found in a Ptolemaic text,^a determinative of *Nefer*, in the sense of "to make good," or "bless," and corresponds with the idea of good or blessed here applied to the West. This same sense of "good" is again applied to the ape in line 2, where the formula speaks of the *good* things which come off the altars of the gods. There are some other peculiar expressions in this portion of text, but they scarcely deserve serious discussion.


The rest of the text of the tablet commences with the usual sepulchral formula of an act of homage or dedication to the deities. This act of homage was always made in the name of the king, as stated by Diodorus, and the commencement of the formula is the same at all epochs, the only difference being in the position^b of the words *ta*, "given," and *hetp*, "peace" or "homage;" but on some tablets the form *Suten*, "king" or "royal," is written in full,^c showing that the phrase must be read "a royal offering given to," or "the king gives homage to," and that the pronoun *su*, or "it," is not intended. This formula all who approached the statue, tomb, or monument were invited and adjured to pronounce, as a kind of *orate pro animâ* of the deceased, and in some instances they were called upon to touch the statue. At the end of this formula, in the second line, the collar, generally used for *nub*, or "gold," is obviously employed for *neb*, "all," as the ape for *nefer*, "good;" and it closes *khet neb nefer per her khau sen*, "all good things which come off their altars." In the third line, amongst the titles and epithets of Ta-aiemhetp, she is said to have been very obedient to her  *khenems*. This word, which is written with many varieties in the texts,^d seems to be either a relationship or office, and the context here would imply that it should be "master," or "superior,"—she was praised by the mouth of all on account of her docility to her instructors, or her obedience to her superiors. The end of this phrase seems to read that she was

^a Lepsius, Denkm. Abth. iv. 23 f. This meaning of the ape does not appear amongst those given by Horapollo, lib. i. c. xiv.—xvi. The ape also means to "watch" (*ras*). Lepsius, Denkm. Abth. iv. 82 e.




^b Dr. Hincks on the Egyptian Stele or Tablet, l. c.

^c Champollion, Gr. Egypt. p. 66.


^d Cf. Tablet, Eg. Gall. Brit. Mus. 204, with Lepsius, Denkm. Abth. iii. 6; and Todt. xxx. c. 78, l. 39.

In Tablet 204 it has the determinative 

sapt-ru, "a careful mouth," *sntem khru s*, "whose words were sweet;" *khru s ua*, "her intelligence^a thoughtful." The title preceding these, reading *hūnnut am t*,^b the "inventive" or "clever" child, completes the endearing epithets bestowed upon her by her bereaved relatives.

In the fifth line, the persons who approach the sepulchre are invited to listen to the narrative which is afterwards detailed. The order in which the passers-by are addressed is apparently arbitrary, or at all events varied at different periods. In the oldest, all living on earth were always evoked, but during the twelfth and subsequent dynasties the orders of priests and scribes; thus a tablet of the twenty-ninth year of Amenemha II. invites "the prophets, prophetesses, and priests."^c On a tablet of a subsequent dynasty the scribes are first named, then the priests (*ab*), ministers (*karheb*), and spondists, and finally all mankind, the prophets being altogether omitted; but this is on the shrine of a scribe.^d Another monument of the twenty-sixth dynasty places the priests (*ab*) before the prophets.^e On the pedestal of a statue of an officer who lived during the close of this dynasty the order is the same as in this tablet, the ^f *ta neter*, or "divine fathers," being first invoked, showing that the jackal is here used in the sense of that dignity; then the *rekh-khet*, or "magi," the knowers of things,^g giving the well-known form *rekh*, "to know," as an equivalent of the cynocephalus, the whole determined by a man with a wand ^h ⁱ. The gazelle with a symbol or seal round its neck has usually the phonetic group *sáh*,^h *sah*,ⁱ or *sahu*,^k before it, in the sense of "mummy," "ancestor," or "family." Thus, on a tablet of the age of Amenemha II., the deceased is said to be *hes f em khetf en semhu en Heshar em hat sahu*, "seated in face of the West, in front of the mummies" or "eidola;"^l but,

^a For the pylon, determinative of *ua-ua* "to meditate," see Chabas, Pap. Harris, p. 117, Inscription Historique de Seti I. p. 12, note 40; and De Rougé, Jour. Asiat. 1856-8, pp. 357, 555.

^b This word is written ^m *am*; Lepsius, Denkm. 237 c.; Cf. Salvolini, Analyse Gramm. pl. A. No. 33.

It means to "find, discover, invent," as already pointed out by De Rougé, Etude sur une Stele, p. 88.

^c Sharpe, Eg. Inscr. pl. 89.

^d Sharpe, Eg. Inscr. pl. 94. l. 1, 2.

^e Clarac, Musée de Sculpt. pl. 243, No. 379 bis.

^f Sharpe, Eg. Inscr. pl. 112, l. 7. See Horapollo, lib. i. xxxix. ἡ προφήτην βουλόμενοι γράφειν κύνα ζωγραφοῦσιν.




^g Cf. De Rougé, Journal Asiatique, 1856-8, p. 145; D'Orbiney Papyrus, p. xi. l. 4.

^h Sharpe, Eg. Inscr. pl. 78, l. 16.

ⁱ Lepsius, Denkm. Abth. ii. 125 d. 191.



^k Lepsius, Denkm. Abth. iii. 39 a, b.







^l Sharpe, Eg. Inscr. pl. 78, l. 16; De Rougé, Mémoire sur le Tombeau d'Ahmes, p. 93.

as the *sahu* are here invited to listen to what follows, it is clear that they must be living personages; and a functionary named Mentunasa, who was nomarch (*ha*), chancellor (*mer kheb*), sole counsellor (*sab-ua*), and chief of the priests of Mentu, is called *ur em aat f aa em sahu f*, "great in his dignity, great in his family;"^a so that the sense here probably requires "all the families" or titularies of some kind, as the last-mentioned. The plover stands for the *repa*, or "mortals," who in some inscriptions are invoked, with others, to repeat the sepulchral inscriptions or formulas. The date of the year is not the tenth, as has been conjectured, but the ninth, the symbol *put* being here employed. The rays of light  are here used for a numeral, the value of which there are no means of determining; and on a tablet belonging to Sir Charles Nicholson, dated in the reign of Amasis II., the date is expressed by the same symbol, , "the year 1st of the month Mechir, the day of the great manifestation (?)" The seventh line is full of obscurities similar to those of the first tablet. The title of the officer is that he was *repa*, a high title, expressing the idea of "lord," or some similar expression, "of the throne of Seb," and *karheb*, another kind of minister, "of the throne of the god Thoth," (*em kat tat*), which apparently refers to the monarch, or to some ceremonies performed by him when he entered the temple. The expression which follows is extremely difficult, reading *pa nem shaa en Ba ta-uta*—"the second," which may refer to Thoth; "the first of the soul of the eye" referring to the symbolical eye of the moon, over which Thoth presided. The remainder of the phrase has been already discussed in the previous part of this memoir. The same line gives a new female sacerdotal title, "great musician  (*tekhen*) of the god Ptah," determined by a female holding a tambourine. The word *tekhen* in another form, in the same sense, and also in that of "to behold," occurs in many passages.^b What follows reads literally *khepsh hat hur ha ub pen er a ur aur na naf em su*, "the heart of that chief attendant was very strong that I should conceive for him with sons;" the jackal being here used in the sense of *su* or *sef*, "a son." There seems to be an allusion to other children in the expression which follows, "I had not brought forth to him a male child," *ap su satt*, "only daughters." Now what follows in the ninth line is of great interest. The person of that god came at the close of day,

^a Sharpe, Eg. Inscr. pl. 84.

^b Lepsius, Todt. lxxix. c. 165, title; Cailliaud, Voyage à Meroe, pl. lxxvii; Rosellini, M. R. cxxx. Brugsch, Mon. ii. pl. lxxii. 1, determined by a harpist.

(*kar enta*,) to that chief attendant in "a dream," , *ap ma*,^a as is evident from what follows; for in the 10th line it stated "that when he awoke," which implies, as in the case of the tablet of Rameses X., that the god appeared in a dream. What the god ordered is not so clear; it seems to have been , "a great couch (?)," to be made in the hall of the Hephaisteium. It will be observed from what follows that Pasherentpah ordered the work to be done in the shrine, and that upon the occasion he regaled the artificers of the *sem*, or image of the god. A kind of gloss, indeed, is given, by stating that "it is the place in which the form of the god was hidden," as if it were a kind of shrine.

The bee or wasp, for the two are not very clearly distinguished in the sculptured texts, appears in various senses. The wasp, which was called *khaf*, when placed alone signified a superintendent,^b the king of Lower Egypt, the North or Lower Country;^c also at the Ptolemaic period the word *mena*, which will be subsequently discussed. Bees were called  *afu akhenu*, "honey flies,"^d or even possibly *Ba* or *Baba*,^e a word also perhaps applied, as the product of bees, to honey itself.^f The bee or wasp, indeed, is found at a later period as a determinative in the word  *men t*, "bier," or "couch," or "habitation," , and a construction of this kind may be intended. A papyrus gives , *aft*, as the variant of *Aft*, a "couch" or "abode."^h In the subsequent line 11 it states that he ordered "the work to be made in the hall." In the eleventh line the word *fak*, "to reward," recurs. At the beginning of the twelfth line the indistinct word is , the saw and owl (*sem*), "form" or "image." The word , *au*, in the same line, literally "flesh" or "substance,"ⁱ and used

^a This expression for a dream has been recognised both by myself and Mr. Goodwin, who also finds it repeated in the second Sallier Papyrus, which, at the opening, gives an account of the dreams of Amenemha I.

^b De Rougé, Bull. Arch. 1863, p. 195.

^c Lepsius, Denkm. Abth. iv. 77 a. 77 c.

^d Coffin of Nekhtherhebi, Brit. Mus. Eg. Gal. No. 10, r. side.






^e Papyrus Brit. Mus. 9900, (corr. to Lepsius, Todt. xxviii. c. 76, l. 1.) as the determinative of the word *hebi*, "to fish."



^f Lepsius, Denkm. Abth. iv. 3 a.

^g Lepsius, Denkm. Abth. iv. 41 c, 47 a. Lepsius, Todt. x. c. 17, l. 8.

^h Pap. Barker 217, British Museum (corr. to Lepsius, Todt. c. 77, l. 2).

ⁱ See the base of the Karnak obelisk, Prisse, Mon. xviii. Est. *Ta naf heka kam teshr en au ari*: "He has given me to rule Egypt as a guardian son." Papyrus Brit. Mus. 9900, (corr. to Lepsius, Todt. c. 112, l. 2,) gives it as the determinative of *asu*. So also the Rosetta Stone, Brugsch, Ins. Ros. l. 5.

in the texts in connection with the birth of persons, here refers to the birth of his son, which is subsequently mentioned. The word , *ap ru*, in this passage means a "consecration."^a It is also found with  as a determinative in this last sense.^b The context here refers to the dedication of the completed work to the god. The numeral , *am t*, here used for the hour of the day, is as yet undetermined, but it is probably the tenth, in Coptic *met*, and it is remarkable to find the hour of birth noted, perhaps in reference to the horoscope of the deceased. In the thirteenth line is  *ab*, a word of uncertain meaning and rare occurrence in inscriptions, as where Cleopatra is called "the ruler, the daughter of a ruler, the excellent likeness (*ab*) of the one who was her father (*er pent tef s*); the incomparable."^c It is indeed apparent from the context that it was a day on which some peculiar honours were rendered to Imouthos, as son of the southern rampart, or of the god Ptah. The year of her death must have been the tenth of Cleopatra, as her husband who buried her died in the eleventh; otherwise the hemisphere  beneath this cipher might have been supposed to indicate a higher number; it is probable that this hieroglyph is inserted as the phonetic complement to *met*, "ten," as it forms the termination of the Coptic $\mu\epsilon\tau$, "ten."






The word , *ra*,^d seems here used for the ordinary form of *ra* or *ra.t*, "to place," and it is followed by the Ptolemaic preposition *au*, which replaces *r* at this time, showing that her husband had "placed" her in the cemetery (*amhur*) of the Serapeium. The word *nem* in the sixteenth line, accompanied by the determinative of an eye, expresses the usual idea of "to perceive;" and the remarks which follow belong rather to Greek than Egyptian mythology. The West is not spoken of as the retreat of happy souls, but the , *tenasamen*, or "place of account" or "affliction" of those who are seated in it. This word *tenasamen*, which is found in hieratic, seems to have the sense of


^a In some passages it seems to mean "except," Goodwin, *Rev. Arch.* 1861, p. 134; or "opening of the mouth," Chabas, *Pap. d'Harris*, p. 207.

^b Lepsius, *Todt.* xxv. c. 64, l. 34; *Tablet*, *Eg. Gall. Brit. Mus.* 150.

^c Lepsius, *Denkm.* Abth. iv. 65 a, and comp. Abth. iii. 194, l. 6.

^d The thigh is also found with the value of \hat{A} in the word *ash ma*, "true or real cedar;" Brugsch, *Mon.* ii. lxxiv. 1.

“afflict.”^a The portion referring to the waters in Hades is obscure, owing to the unknown force of the verb , which is probably a late form of the verb *abu-t*, “to thirst,”^b or else of the verb *sau*, “to drink;” and in the eighteenth line it appears as if she thirsted for the waters where she is (*er-ma*). There is also some ambiguity as to the water “which is the life of all in it” (the Hades), or else “the joy of all in it,” the phonetic hieroglyphs *sher* or *kher* having several meanings. There is likewise great difficulty in the passage further on as to the god who is referred to as the terrible one of the future state. His name reads *Ruau* or *Muau*, for the hieroglyph of an owlet reads *R* or *M* at this period. The phrase then reads *Ar Ruau ma ran f*—“If Ru brings his name,” or “comes in his name;” but who this god is remains a mystery. There is another expression of great difficulty in this portion—the word , *rumai*, resembling the well-known word *remi*, “to weep,” but determined here by the face, and used in the sense of “to long,” or “desire,” or “weep for,” the waters, and for the North wind, which she no longer received. , *mahu*, is evidently the “appeal” or “call” which the god makes to the dead when he has called all to him.^c The tortoise in the last line, , is the determinative of , *shet*, in several passages.^d Here it expresses either “incense,” *shen*, or “flame,” *khet*, which is also designated by the cross.

Throughout this text the name Hapi has for its initial the usual sign of SH at an earlier time. This, which has been generally supposed to be a *diadem*, appears upon a late Roman monument as the corslet and forelegs of a *scarabæus*, , as here represented.^e

As there is some intricacy in the connexion between the persons mentioned in these tablets, I subjoin a short pedigree. There is a difficulty as to the exact relationship of Aiemhetp son of Hapi, as in both tablets Hapi the father of Aiemhetp is called “justified” or dead, while in the second tablet Hapi the father

^a Select Papyri, pl. xliv. 5, lxxviii. 8; Cf. Rosellini, M. C. cx. 1.

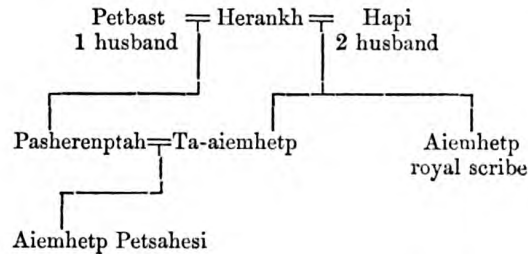
^b Also determined by a lamb or sheep, which is the animal here; or else the sheep, *sa* or *sau*, and then in the sense of drinking the living waters of all the pools or rivers in it (the Hades).

^c Perhaps the Coptic *moihi*, “wonder.” In Brugsch, Mon. lxviii. g. it appears in a musical scene over a female clapping hands.

^d Lepsius, Todt. xxxi. c. 83, l. 2.

^e Compare Lepsius, Denkm. Abth. iv. 80 a and 90 c.

of Ta-aiemhetp is described as "living." Unfortunately, in the first tablet the passage immediately following the name of Hapi is mutilated.



I have been favoured by Basil H. Cooper, Esq., who has paid great attention to the chronology of the Ptolemaic period, with the observations and table which form the subject of the Note printed below.

NOTE.

It may be desirable to give exact reductions of the various notes of time comprised in the foregoing tablets. And, since some discrepancy will be found between these more precise determinations and those introduced into the body of the paper, it should be observed at the outset that the first tablet is demonstrably in error to the amount of at least two years in the date it assigns to the birth of Pasherentah. For it states (a) that he was born on the 21st of Paophi, in the 25th year of Ptolemy X. Soter II.; (b) that he died on the 15th (probably we should read the 25th*) of Epiphi, in the 11th year of Cleopatra the Great; and (c) that he lived no more than forty-nine years. The two latter assertions are fully borne out by the second tablet, which affirms with certainty that his son Aiemhetp, whom the first tablet makes to have been born after his 43rd year, first saw the light on the 15th of Epiphi, in the 6th year of Cleopatra, and refers the death of his wife, whom Pasherentah survived and buried, to a year of Cleopatra which is almost certainly to be read as her tenth, and cannot be later than her eleventh. If he was forty-three or forty-four at the birth of his son, in the 6th of Cleopatra, he would be forty-eight or forty-nine at his death in her eleventh. So far, therefore, as the date of his death and his age at the time are concerned, the two tablets perfectly harmonise. On the other hand, forty-nine years before the 11th of Cleopatra carry us back, not to the 25th but only to the 28th year of Ptolemy X. Soter II., as the year of his birth. Either, therefore, we must read the 28th (possibly the 27th) for his natal year, or we must resort to some other explanation. The simplest solution would seem to be, that this date of Pasherentah's birth was carelessly extracted from some contemporaneous temple-record of the births of the priests, in which it was stated that Pasherentah was born in the 25th, not of Ptolemy X. Soter II., but of Ptolemy Alexander I, who was actually the reigning sovereign both in the 25th and 28th of Ptolemy Soter, although on the restoration of Soter, and, as this tablet proves, half a century afterwards, he was treated as a usurper, so that his cartouches

* *i. e.* Seventy days before his burial, which was on the 30th Thoth, in the 12th of Cleopatra.

were ordered to be cancelled from the public registers and replaced by those of the legitimate ruler. Since there seem to be no grounds for reading the 27th or 28th year, this is what must have been done in the present instance. The original cartouche was replaced by that of Ptolemy X. Soter II., whilst the regnal year was carelessly left standing. For it will be seen by the annexed table, based throughout, it may be added, on the Astronomical Canon and on Lepsius's excellent Monograph on the Chronology of the Ptolemies, that the 25th of Ptolemy Alexander I. is as eminently suitable a date for the birth of Pasherentpah as the 25th of Ptolemy X. Soter II. is unsuitable, or rather inconceivable and impossible.

Years of Philippic Era from Thoth (θ)	Regnal Years of Ptolemies from Thoth.	Events in the Life of Pasherentpah and his Age.	Age of Ta-aiemhetp and Events.	Years of Julian Period.	Years
208	1 Ptolemy X. Soter II. He is associated in the kingdom by his mother Cleopatra III.	.	.	θ = 21 Sep. 4597	21
211	1 Ptolemy Alexander I. He begins to reign in Cyprus.	.	.	θ = 21 Sep. 4600	21
218	8 Ptolemy Alexander I. He replaces Soter as co-Regent with his mother Cleopatra III. and counts his Regnal Years from his beginning to reign in Cyprus.	.	.	θ = 19 Sep. 4607	19
232	25 Ptolemy X. Soter II. who, however, is still in exile.	Birth of Pasherentpah 21st Paophi in this Year, according to negligent extract from Original Record. See Tablet I.	.	4 Nov. 4621	4
235	25 Ptolemy Alexander I. = 28 Ptolemy X. Soter II.	Birth of Pasherentpah 21st Paophi in this Year, according to (presumed) Original Record. If born 25 Ptolemy X. Pasherentpah now aged 3 years.	.	4 Nov. 4624	4
236	29 Ptolemy X. Soter II. who is now restored, and Alexander banished.	1 (4)	.	θ = 14 Sep. 4625	14
244	1 Ptolemy XIII. Neos Dionysus	9 (12)	.	θ = 12 Sep. 4633	12
248	5 Ptolemy XIII. Neos Dionysus	Probable Date of Death of Pasherentpah's Father Petbast, his Son Pash. 13 (16)	.	θ = 11 Sep. 4637	11
249	6 Ptolemy XIII. Neos Dionysus	Pasherentpah officiates at King's Coronation, and is appointed Chief Attendant on the Altar, aged 14 (17).	.	θ = 11 Sep. 4638	11
252	9 Ptolemy XIII. Neos Dionysus	17 (20)	Ta-aiemhetp born 30th Choiak	7 Jan. 4642	7
266	23 Ptolemy XIII. Neos Dionysus	Marriage of Pasherentpah and Pash. 31	aiemhetp on 1st Epiphi in ear. 14	4 July 4656	4
273	1 Cleopatra VI. Philopator	3	21	θ = 5 Sep. 4662	5
278	6 Cleopatra VI. Philopator	Pash. aged 47 born.	at the age of 26 she bears a son Aiemhetp, born 15th Epiphi.	15 July 4668	15
282	10 Cleopatra VI. Philopator	47 (50)	Ta-aiemhetp aged 30 dies 16th Mechir.	15 Feb. 4672	15
283	11 Cleopatra VI. Philopator	Pash. aged 48 (51) years and 264 (274) days, dies 15th (25th) Epiphi.	Her Burial (presumably) 26th Pharmuthi.	26 April "	26
284	12 Cleopatra VI. Philopator	Burial of Pasherentpah 30th Thoth	.	13 (23) July 4673	13 (23)
				1 Oct. "	1

Yllop. central
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