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RECORDS

OF THE PAST.

VOL. XII.

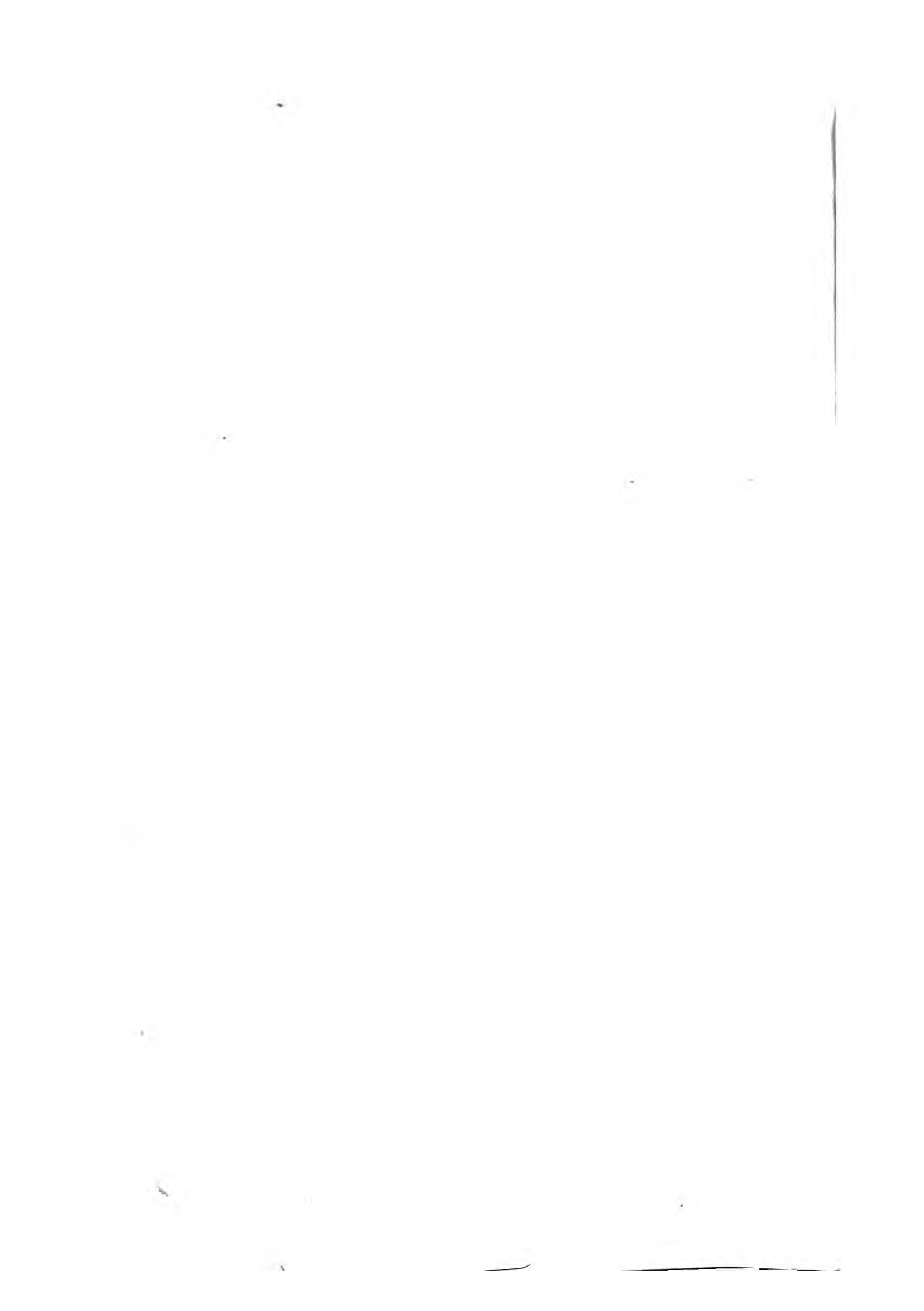


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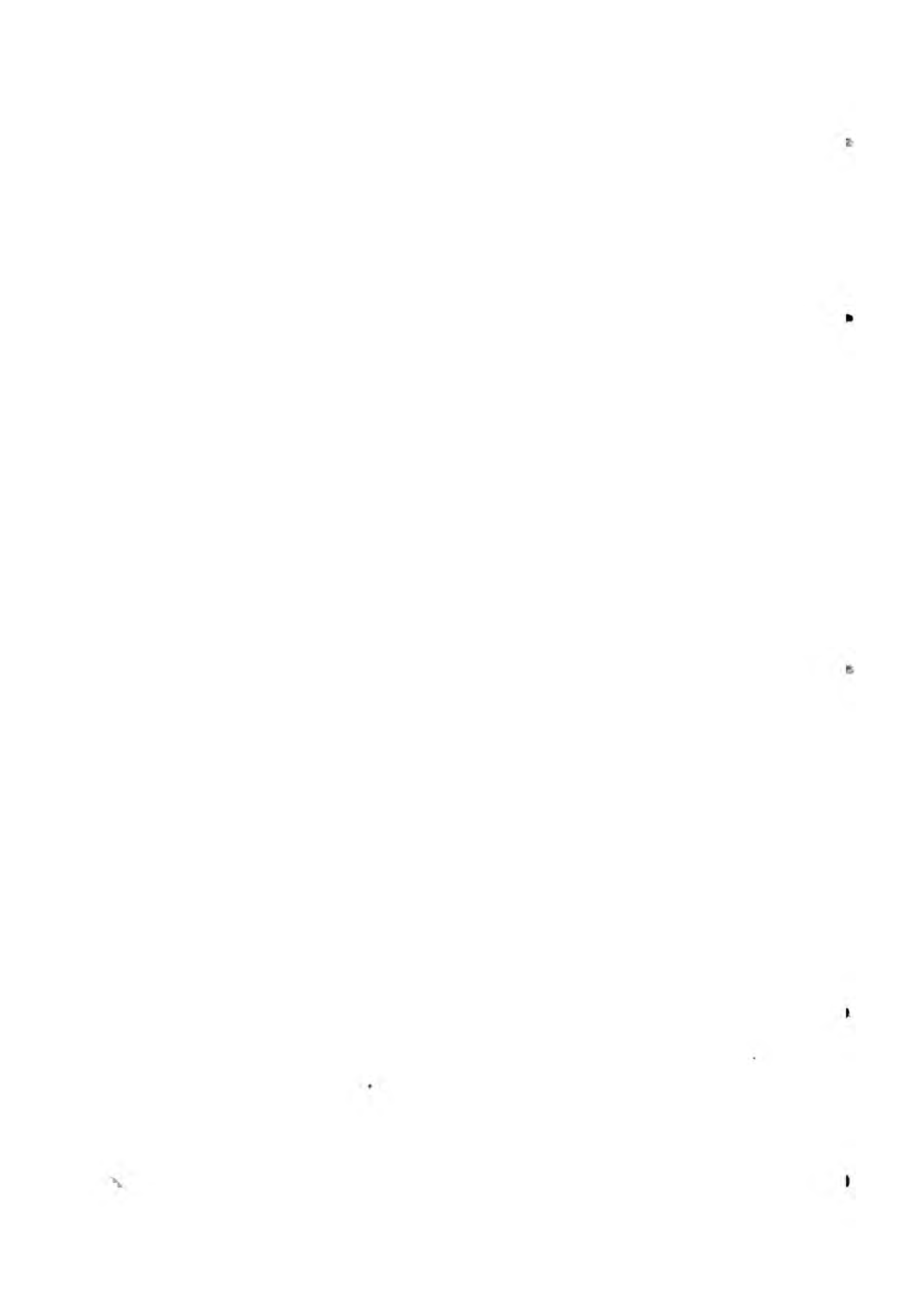












RECORDS OF THE PAST.

VOL. XII.

EGYPTIAN TEXTS.



N O T E.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

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BEING

ENGLISH TRANSLATIONS

OF THE

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VOL. XII.

EGYPTIAN TEXTS.



Multæ terricolis linguæ, cœlestibus una.



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## P R E F A C E.



THE present volume, which completes the present series, closes the translations of the principal Assyrian and Egyptian texts. Those which here appear are equal in interest to the others which have gone before, but many that have been discovered have not found a place in the present work, and necessitate the production of a new series, which might be undertaken if the idea was favourably entertained by the translators. It has been already pointed out the great benefit which the "RECORDS OF THE PAST" have conferred on the advance of the researches into ancient Oriental mythology and literature, by laying before the general reader results obtained by the labours of all the leading students into the philology and inscriptions of the greatest Eastern nations of antiquity. Such results are the more valuable because

they are derived from primary sources and from contemporaneous documents, in many cases official, and in all public, so as to invest them with the character of contemporary witnesses. In fact, without the knowledge of such texts as those published in the "RECORDS," it is impossible to comprehend the history of Egypt and Mesopotamia, or to adequately realize the historical narrative of Scripture. It must be borne in mind that whatever differences may exist in details, the general impression conveyed to the mind by these translations will always remain the same. The present volume is accompanied by an alphabetical list of the contents of all the twelve volumes, prepared by Mr. W. H. Rylands ; and the series will hereafter be accompanied by a thirteenth or supplementary volume, containing a copious alphabetical index of the proper names and leading points of interest, which Mr. Rylands has also drawn up, and which will be found of great advantage to those consulting the "RECORDS OF THE PAST."

S. BIRCH.

LONDON, *3rd February* 1881.

## THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)

*(Continuation.)*

TRANSLATED BY

E. LEFÉBURE.

IN the introduction to the first portion of the translation of this sacred book of the Egyptians M. Lefébure explained the general sense of the work and the position in which the various Divisions are to be found carved upon the sarcophagus.

The translation given on pages 85 to 134 of Volume X. of this series included the Divisions from the 1st to the 9th, the last-named, or the door corresponding to Nos. 13 and 12 of the plates drawn by the late Mr. Bonomi.<sup>1</sup>

The portion printed in the following pages completes the translation of the text. It commences with the 10th Division, or door of the serpent *Stu*, plates 12, 11, and 10, beginning at the foot of the sarcophagus; the 11th Division, or door of the serpent *Am-netu-f*, extending to the right, and finishing at

<sup>1</sup> *Sarcophagus of Oimeneptah I.*, with Introduction by Samuel Sharpe. 1864.



the head, where is the 12th Division, the doors of the serpents *Sebi* and *Reri*. This ends the Book of Hades. From the 8th Division, the scenes represented lose their unity, the written explanations are shortened, and it seems as if the imagination of the author or authors of the work had become exhausted by so often reproducing the same fundamental idea under so many different forms.

The cover was found broken by Belzoni, but translations are here given of what remains, as figured by Bonomi, on plates 18 and 19. Those which cover the interior side of the lid belong in part to the "Book of the Dead," but are incomplete. Only a small portion of the upper side of the lid now remains, figured on the same plates. On the bottom of the sarcophagus is engraved a large figure of the goddess Neith (plates 16 and 17), her arms hanging down, and her body wrapped round with folding wings in the form of a tight-fitting dress.

The figure is surrounded with prayers and chapters from the "Book of the Dead."

In the Appendix M. Lefébure has given the version of the Book of Hades from the Tombs of Seti I.

W. H. R.



## THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)

*(Continued from Vol. X.)*


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 TRANSLATED BY  
 E. LEFÉBURE.
 

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TENTH DIVISION—PLATES 12, 11 AND 10.

## DOOR.

The great god arrives at this pylon, and enters this pylon : this great god is adored by the gods who are there.

The pylon *Seri-t*, or the chapel. At the entrance *Nemi*, holding a knife, and on the inside *Kefi*, robed in white. In the interior, sixteen uræi, opposite them :

Come to us, dweller on the horizon, great god, who opened the refuge ! Open the holy gates, draw back the mysterious doors.

Door of the Serpent *Stu*.

He who is on this door opens to RA. SAU says to STU : "Open thy gate, draw back thy door. He will illuminate the darkness and the shades, and (will place) light in the

concealed abode. This door closes after the entrance of this great god, and the uræi which are in this pylon cry out when they hear this door close."

#### SCENES.<sup>1</sup>

A. Four persons, the *Anti-u*, or *those who fix*, holding with one hand a knife and with the other a kind of hook of rope or a club; four other persons armed with the same, but having each four uræi for a head, the *Hati-u*<sup>2</sup> or *bearers of the club*. Opposite, the serpent *Apap*, of which it is said: *His cry is wafted into hell*. He is tied by the neck with a chain on which the goddess Serk,<sup>3</sup> one of the forms of Isis, is drawn out. The chain is held by four men, *Stefi-u*, or *those who fire*, placed opposite the *Anti-u* and the *Hati-u*. Twelve gods, *T'atuu* with the strong arm, holding also the chain and turning his back to the *Stefi-u*. An enormous hand, *the concealed body* drawing towards it the chain, which then rises over the five serpents (the first of which is *Uammeti*), each attached by the means of a small chain to the larger one by Seb Mester Hupi. Kebhsenuf and Tuamatef armed with hooks and clubs; these five gods issue by half from the great chain, and face the preceding gods. The chain ends at the feet of Osiris, Inhabitant of *Amenti*.

B. The boat of *Ra* and the Infernals, a person,

<sup>1</sup> Cf. for the scenes and the legends, Champollion, *Notices*, Vol. II., pp. 532 to 536, tomb of Rameses.

<sup>2</sup> Cf. tomb of Rameses VI., and Chabas, *Egyptology*. 1876, p. 20.

<sup>3</sup> Cf. sarcophagus of T'a-ho, Museum of the Louvre.

*Unti*, who with one hand raises a star and with the other hand raises another star. Four gods squatted, bearing on their head an uræus with a long tail. Horus (hawk-headed), Serek, Abesh, and Sekhet (lionheaded). Three persons, the stars, each raising a star with one hand, and with the other hand drawing by a rope towards the solar bari a small boat in which is, half surrounded by an uræus, a human head, *the head of the disk*, a winged serpent which rises up, *Semi*, a person, *Besi*, pouring flame on the head of a bull placed at the end of a stick struck with a sword. An uræus standing up, *Ankhi*, with its head flanked by two human heads. Four women, the *Invocators*, in a posture of adoration. Two bows supporting each three uræi, *the diadem of the uræi*. In the middle, with one foot placed on each bow, the *Double-headed*, with the head of Set and of Horus, with four arms in adoration.

C. Twelve bearers of oars, the gods Akhum-u Sek-u.<sup>1</sup> Twelve women holding a rope, *the hours which tow along*. Four gods with a sceptre: Bauti, or the monkey, with an animal's head. Seshesha, who has a star over his head. The Bull of Amenti, with the head of a bull, and *He who names the stars* with a star over his head. Opposite, on a bracket, and over his head a star, a monkey named the god of *Ruten* (Syria). On another bracket a large sacred eye. A god with a sceptre, *the master of his house*, advancing towards the sacred eye.

<sup>1</sup> The unknown who row, these are the circumpolar stars; the other stars, having a rising and setting, are the *Akhem-u Urt-u*, or, "the unknown who repose themselves."



A. Those who are in this scene rise for RA, who arises<sup>1</sup> and approaches them. (They sing to RA)<sup>2</sup>: "Arise, RA ; Rule, *Khuti*. They beat down APAP in his bonds.<sup>3</sup> Do not ascend, RA, towards thy enemy ; thy enemy does not ascend, RA. May thy holy things which have a place in *Mehen* be brought forth. APAP is stricken with his swords : he is sacrificed ! RA rises at the finishing hour : the great god ascends when his chain(s) is fixed.

The serpent which is in this scene, *Serek*, flings away his chain. The boat of this great god advances towards the narrow pass of APAP. The great god comes when his chain is fixed.

Those who are in this scene drag the chains of this evil-doer. They say to RA : Come, RA ; advance, *Khuti* ! The chain is placed on *Neha-her*, and APAP is in his bonds.

Those who are in this scene as *guardians of the Fomenters of trouble*, watch over the murderous chain which is in the hand of the *Concealed Body* in the compass of which are placed the dead at the pylons of the Inhabitant of *Amenti*. The god says : " Darkness to thy countenance, *Uammeti* ! Destruction to you, Fomenters of trouble (by) the concealed hand, which causes (you) evil by the means of the deadly chain which is in it ! SEB guards your bonds, and the threads of the chain place the murderous chain on you." Watch under the inspection of the Inhabitant of *Amenti*.

Those who are in this scene load the chains of the Fomenters of trouble, and the boat of the good god advances.

B. The great god is towed along by the gods of Hell,

<sup>1</sup> *Autl-n*, M. Naville.

<sup>2</sup> Tomb of Rameses VI.

<sup>3</sup> The words "for Ra" are wrongly repeated here; cf. tomb of Rameses VI.

and they say, those who tow along RA : Let us tow along towards heaven, Let us tow along towards heaven, Servants<sup>1</sup> of RA and of NU ! Take possession, RA, of thy countenance, thy truth. Unite thyself, RA, to thy countenance, thy truth.<sup>2</sup> Let the countenance of RA open, and let the eyes of *Khuti* enter ! Let him drive away the darkness of Amenti, let him shed light where he had sent shade.

He rises for RA, placing<sup>3</sup> himself over UNTI : this god guides<sup>4</sup> him, and the hour fulfils its duties.

Those who are in this scene, the inhabitants of the earth<sup>5</sup> guard them. They rise for RA. They are seated (on)<sup>1</sup> a large image which is under them, and they raise themselves behind RA with the mysterious image which is under them.

Those who are in this scene invoke with their stars. They drag the rope before this boat, and they enter Nu.

This countenance of RA glides along and advances in the land : those who are in hell invoke him.

It rises for RA ; it guides the good god through hell towards the eastern horizon.

He rises for RA : he throws flame on the head, and the weapon (?)<sup>6</sup> which is in the hand of the warrior servant of this god appears.

It rises for RA : the length of time marked out in years is established by this uræus, who makes it ascend with him towards heaven.

<sup>1</sup> Tomb of Rameses VI.

<sup>2</sup> Various readings from the tomb of Rameses VI. : Take possession, Ra, of thy countenance. Arise higher ! Unite thyself, Ra, to thy mysterious head ! The meaning of this symbolism is, that the sun, having become by night ram-headed (pl. 5. c), *i.e.*, "soul," as if he was dead, resumes in the morning a luminous countenance.

<sup>3</sup> *Nahap*, tomb of Rameses VI.

<sup>4</sup> *Su*, *id.*

<sup>5</sup> The serpents.

<sup>6</sup> Or, "the gift," *ta*, according to the tomb of Rameses VI. The gift, perhaps called thus through irony, is the blow of a knife. Is there any allusion here to the sacrifice of the bull ?

They say, those who call RA: "Come, RA! Oh! come, son of hell; come, child<sup>1</sup> of heaven. Oh! arise, RA."

It is the diadem of the uræi; he traverses<sup>2</sup> hell.

The bows<sup>3</sup> bear the Double-headed in his mystery. They direct RA to the eastern horizon of the heavens, and they advance on high with him.

C. Those who are in this scene rise for RA, and take their oars in this cavern of Unti. Their appearance, to them, is for the births of RA in Nu; their appearances are for the births of RA: they issue from Nun with him. They navigate for this great god when he places himself on the eastern horizon of the heavens. RA says to them: "Take your oars, unite yourselves to your stars!<sup>4</sup> Your manifestations are (my) manifestations, your births are my births. Oh my pilots, you shall not perish, gods AKHEMU, SEKU."

Those who are in this scene take the rope to tow along RA<sup>4</sup> in Nu: they tow along RA and prepare the pathways in Nu. These are the goddesses who guide this great god in Nu; RA says to them: Take the rope, take your places, pull towards you, my followers to heaven, guide (me)<sup>4</sup> in the pathways. My births are<sup>5</sup> your births, my manifestations are your manifestations. Oh! establish the length of the years (for)<sup>4</sup> him who is with us.

The god in this scene calls out that the gates of RA be opened: he rises with him.

<sup>1</sup> *Atu*; cf. Naville, *Litany of the Sun*, p. 85.

<sup>2</sup> *Mehen* is masculine, cf. *Book of the Lower Hemisphere*, 11th hour.

<sup>3</sup> The two bows of hell are mentioned on the tomb of Rameses III.; cf. Champollion, *Notices*, Vol. I., p. 746.

<sup>4</sup> Cf. tomb of Rameses VI.

<sup>5</sup> *S*, and on the tomb of Rameses VI., *su*; in the corresponding part of the sentence there is *sut*, which varies in other texts with *tut as*, an expression very frequent in the Solar Litanies.

The god in this scene calls on the stars for the births of this great god : he rises with him.

The god in this scene calls on the gods of the boat of RA, and rises with him.<sup>1</sup>

The god in this scene places the stars in their dwelling, and rises with him, this great god.

It is the *Uta*<sup>2</sup> of RA : this god unites it to him, and it rejoices in its place in the boat.

He opens the gate of this cavern ; he remains in his place, and does not rise with RA.<sup>3</sup>

<sup>1</sup> *Kher-f*, tomb of Rameses VI.

<sup>2</sup> The sacred eye.

<sup>3</sup> Tomb of Rameses VI.

## ELEVENTH DIVISION—PLATES 10 AND 9.

DOOR.<sup>1</sup>

The god arrives at this pylon ; this great god enters this pylon ; this god is adored by the gods who are there.

The pylon *Sheta-bes-u*, or the *most mysterious* of passages. At the entrance, *Mates*, or *the executioner* ; and inside, *Shetan*—each holding an enormous knife. In the interior, two sceptres, over which are two crowns of the South. By the side of one, Ser ; by the side of the other, Horus ; and between the two sceptres :

They say<sup>2</sup> to RA : (Come) in peace (twice), in peace (twice). Many-shaped ! thy soul is in heaven and thy body on the earth ; thou hast willed it, O great one ! thyself.<sup>3</sup>

Gate of the serpent. *Am-net-u-f*.

He who is on this gate opens to RA. *San* says to *Am-net-u-f* : Open thy gate to RA, draw back thy door for *Khuti* : he will illuminate the darkness and the shades, and will place light in the concealed abode. The door closes after the entrance of this great god, and the gods who are in this pylon cry out (when) they hear this door closing.

<sup>1</sup> Cf. Champollion, *Notices*, Vol. II., p. 530, tomb of Rameses VI.

<sup>2</sup> Tomb of Rameses VI.

<sup>3</sup> Id. The text of the sarcophagus would lead us to understand it, "the land united for thee."



SCENES.<sup>1</sup>

A. Four persons, each holding a disk, *the bearers of light*. Four *bearers of stars*. Four persons with a sceptre in their hands, those who go out. Four ram-headed persons with a sceptre, *Ba, Num, Pe-neter, Tent*. Four hawk-headed persons with a sceptre, Horus, Shenebt, Sapt, and *he who is in his double boat*. Eight women seated on uræi, and each holding a star with one hand; the *protecting hours*. A crocodile-headed person with a sceptre (*Sebek-ra*)<sup>2</sup> holding behind him a serpent in an erect position.

B. The boat and the Infernals. Nine persons, four of which are wolf-headed, each holding a large staff with a hook, and a knife, *the nine who slay Apap*. *Apap* tied by chains attached to five objects like the hieroglyph *sent*, the cords of Horus. Four monkeys, each holding an enormous hand. Two women wearing on their heads the diadems of Upper and Lower Egypt, *Amenti*. A person with a sceptre in his hand. *Sebekh-ti*.

C. Four men with the crown of the South, *the Royal Heads*. Four men bare-headed, *the Afflicted*. Four men with the crown of the North, the *Nem-u*. Four men bare-headed, the *Renniu*. Four women with the crown of the South, *the Royal*. Four women with the crown of the North (the *Nemtu*).<sup>3</sup> Four women without a crown (*the Afflicted*).<sup>2</sup> Four

<sup>1</sup> For the scenes and legends, cf. Champollion, *Notices*, Vol. II., pp. 536 to 539, tomb of Rameses VI.

<sup>2</sup> Tomb of Rameses VI.

<sup>3</sup> Tomb of Rameses VI. Three of them have the complete crown there.

men half bent, *the Araui-u.*<sup>1</sup> A cat-headed god. *Ma-ti,*<sup>2</sup> holding behind him a serpent in an erect position.

#### LEGENDS.

A. Those who are in this scene bear the disk of RA. They guide (in)<sup>1</sup> hell and in heaven by this<sup>3</sup> shape which is in their hands. These are they who (?)<sup>4</sup> speak to the pylon of Aker-t<sup>1</sup> that RA may place himself in the bosom of Nu.

Those who are in this scene carry stars. When the arms of Nun receive RA they shout with their stars, they raise themselves with him towards heaven, and they place themselves in the bosom of Nu.

Those who are in this scene, their sceptres in their hands, settle the possessions of this god in heaven, and in return RA points out their abodes.

Those who are in this scene, their sceptres in their hand, furnish (?) the food of the gods who are in heaven, and pass over (?)<sup>5</sup> the water, RA not having (as yet) arrived at Nun.

Those who are in this scene, their sceptres in their hands, place the *naos*, put their hands to the side of the double boat of the god when he issues from the gate of Sam,<sup>6</sup> and place the oars in Nu (when) (the present) hour is born in it, and (when) (the preceding) hour reposes in it.

Those who are in this scene, their uræi under them, and their hands holding stars, issue from the double sanctuary of this great god, four to the east, and four to the west.

<sup>1</sup> Tomb of Rameses VI.

<sup>2</sup> *Mauti* on the tomb of Rameses VI.

<sup>3</sup> *Pen* on the tomb of Rameses VI.

<sup>4</sup> *Ari*; there is *ba*, or "the soul," on the tomb of Rameses VI.

<sup>5</sup> *Nutt*. This word seems an alteration of *skat*.

<sup>6</sup> Cf. tomb of Rameses VI. It is the country of the reunion, Hades.

They call the souls of the east, they invoke this god, and adore him on his going out (when) Setti issues in his shapes; they direct the navigation of the pilots of the boat of this great god.

B. The gods of hell say:<sup>1</sup> The issuing from Amenti, installation in the double extent of Nun, and accomplishment of the transformations in the arms of Nun! The god does not enter heaven, he opens hell to heaven, in his shapes which are in Nun. What opens hell for Nu are the arms of *Amen-ran-f*;<sup>2</sup> he is in the black night, whence light issues from the shade.

Those who are in this scene, their staves in their hands, take their weapons and strike *Apap*: they accomplish his sacrifice, and inflict blows on (his) coils, which are in heaven. The chains<sup>3</sup> of this wicked one are in the hands of the children of HORUS: they raise themselves towards this god, their ropes in their fingers. The god counts<sup>4</sup> his members, when he whose arms are concealed opens to make a way for RA.<sup>4</sup>

The serpent who is in this scene, the sons of HORUS strike him. They are placed in Nu in this scene. They weigh down his chains, and if his coils are in heaven, his venom falls into Amenti.

Those who are in this scene direct RA to the eastern horizon of heaven. They direct this god, their creator, with their hands, two to the east and two to the west, in the two sanctuaries of this god. They issue behind him, and give praise to his soul when it sees them.

<sup>1</sup> The coming out refers to the scene of the Twelfth Division.

<sup>2</sup> The "mysterious being," Osiris.

<sup>3</sup> *Kha-u*; cf. tomb of Rameses VI., where this word has the determinative of rope.

<sup>4</sup> Cf. tomb of Rameses VI.



Those who are in this scene turn away SET<sup>1</sup> from this pylon (of *Tuan-ti*): they open the cavern and fortify the mysterious (?) pylons. Their souls arise behind RA.<sup>2</sup>

C. Those who are in this scene place the white crown of the gods who follow RA. They remain in hell: their souls arise and remain in the pylon.

Those who are in this scene in this pylon lament over OSIRIS,<sup>3</sup> when RA issues from Amenti: (their)<sup>2</sup> souls rise after him. They are behind OSIRIS.<sup>2</sup>

Those who are in this scene join RA, producing his births on earth. Their souls rise behind him, and their bodies remain in their place.

Those who are in this scene name RA, and magnify the names of all his shapes: their souls rise behind Nun, and their bodies remain in their places.<sup>2</sup>

Those who are in this scene raise Truth and place it in the *naos* of RA, when RA places himself in Nu: their souls ascend behind him, and their bodies remain in their place.

Those who are in this scene fix the length of time, and cause the existence of years for the guardians of the damned in hell and for the living in heaven. They follow this god.

Those who are in the scene in (this) pylon<sup>2</sup> in their wailings lament over themselves in presence of the great god in Amenti: they drive away SET from this pylon, and do not enter<sup>2</sup> heaven.

Those who are in this scene adore RA, and invoke him: They give praise to the gods who are in hell, guardians of the gate of the refuge (they remain in their places).<sup>2</sup>

The porter of the cavern remains in his place.<sup>2</sup>

<sup>1</sup> *Set*, as in the following lines this name has no determinative. The *Book of the Lower Hemisphere* places Set-Nehes to the east (10th hour.)

<sup>2</sup> Tomb of Rameses VI.

<sup>3</sup> *Ser* on the tomb of Rameses VI.

## TWELFTH DIVISION.—PLATES 9 AND 15.

GATE.<sup>1</sup>

This great god arrives at this pylon: this great god is adored by the gods who are in it.

The pylon *Teser-t ba-n*, or the *most holy of souls*. At the entrance *Pi*, or perhaps *Baï*, and in the inside *Akhekhi*. In the interior, two heads at the end of two long poles; over one is the scarabæus, hieroglyph of the god *Khepru*, over the other the solar disk, and the word *Tum*; between the two poles:

They hold themselves on their heads, they are on their poles in this pylon. The heads rise in this pylon.

Door of the serpent *Sebi*.

He who is on this door opens to RA. *Sau* says to *Sebi*: Open thy gate to RA, draw back thy door for *Khuti*: he will leave the refuge and will place himself in the bosom of *Nu*. The door closes, and the souls which are in Amenti cry out when they hear this door closing.

Door of the serpent *Reri*, almost touching the former one.

He who is on this door opens to RA. *Sau* says to *Reri*: Open thy gate to RA, draw back thy door to *Khuti*; he

<sup>1</sup> Cf. Champollion, *Notices*, Vol. II., p. 540, tomb of Rameses VI.

will leave the refuge and will place himself in the bosom of *Nu*. This door closes, and the souls in Amenti cry out when they hear this door closing.

By the side of this door two uræi, ISIS and NEPHTHYS, the first above and the second below.

They guard this mysterious door of Amenti, and raise themselves behind this god.

### SCENE AND LEGENDS.<sup>1</sup>

Above, OSIRIS forms a circle with his body ; it is OSIRIS, who surrounds hell. He raises his arms towards the goddess NU, standing on his head : *it is NU who receives RA*. OSIRIS and NU have their heads below. The goddess holds the solar disk over a scarabæus placed in a boat : *this god places himself in the boat.*<sup>2</sup> Around the scarabæus are *the gods who are in it* (in the boat). These are, beginning at the side of the door and at the stern, *Sau, Hu, Hak, Shu,* and *Seb* : then ISIS and NEPHTHYS stretching out their hands under the scarabæus, then *Seba-ru* (gates or doors) going forward. The boat is supported by *Nun*, whose bust and arms are only to be seen : *these arms issue from the water and bear up this god*. The entire scene is surrounded by the waves of *Nun*, which shows that the Egyptians looked upon the earth (or Osiris) as a spherical body floating through the air. The boat is directed, as a passage made through the waves indicates, towards a spot where a disk is represented on a band. This band, studded with points, represents the earth,<sup>3</sup> from which the sun is about to issue, and it completely frames in the divisions of the Book of

<sup>1</sup> Cf. Champollion, *Notices*, Vol. II., p. 541, tomb of Rameses VI.

<sup>2</sup> *Aat.*

<sup>3</sup> Cf. Preface, p. 18.

Hades which is contained in the inside of the sarcophagus. The divisions of the outside of the sarcophagus were framed in the same way, and the dotted band appears also under the divisions of the cover.

END OF THE BOOK OF HADES.

## OUTER SIDE OF THE COVER.

## HORIZONTAL INSCRIPTION.

Under the dotted band which surrounds the 6th and 7th divisions of the Book of Hades, on the outside of the cover, there are fragments of a horizontal inscription divided into two halves: the first is on the right side (pl. xviii.), the second begins at the edge and is continued on the left side. (Pl. 18 and 19.) We must remark that the second fragment of pl. 19 ought to be the third.

## PLATE 18.

D. NU the great says: I have made him great, I have made him a soul, I have made him powerful, I have made him master in the bosom of his mother *Tefnu*, I who never bring forth, I come, I unite myself to OSIRIS, King.

## PLATES 18 AND 19.

D. THOTH says: My son, Master of the Two Lands, RA(menma) . . . . . OSIRIS King, Master of the Two Lands. RA(menma), the son of RA, master in doing things, who is *Seti-merenptah*, truthful, his soul lives for ever. . . . .  
 . . . . . The son of RA, Master of the Diadems, who is *Seti-merenptah* . . . . . in this name of mine from NU. I do not depart from (him).

<sup>1</sup> Cf. pl. 16.

## INNER SIDE OF THE COVER.

## RIGHT SIDE.—PLATE 18.

F. Thoth between two fragments of wings, remains of the general decoration of the inside of the cover, pulls with both his hands a rope attached to heaven, as in certain portions of chapter 161 of the *Todtenbuch*.

. . . . . of the gods by him. He is like . . . . . with the great breath, the great one of heaven, the great SATNE, who is in the middle of the spirits of *Heliopolis*.<sup>1</sup> . .

H . . . . . in *Memphis*. He has made the things of the altar (?) of the lord of *Sekhem*. . . . . to breathe. He has led the men to *Nemti* . . . . . to raise on the partition.<sup>2</sup>

Below, a horizontal line gives the beginning of the 72nd chapter of the *Todtenbuch*.

F. (Health) to you, lords of justice, who are free from iniquity, you who live for ever, for the double period of eternity! Let pass the OSIRIS (King), RA (menma), truthful, towards earth, powerful in qualities, Master. . . . .

## LEFT SIDE.—PLATE 19.

L. Thoth and the hieroglyph of night as on the right side.

. . . . . in the tank of flame; he extinguishes the fire.<sup>3</sup>

<sup>1</sup> Chap. xxiii. of the *Todtenbuch*.

<sup>2</sup> Text foreign to the *Todtenbuch*.

<sup>5</sup> Cf. *Todtenbuch*.



Below, a horizontal line, which is continued on the fragments N and M, contains the continuation of the text, which begins at the corresponding line of the right side.

. . . . . (do not close) the door against me, because  
. . . . . (my) drinks are in *Tep*. My arms are joined in the  
divine abode which (my father) has given me.

. . . . . (there is corn and) barley in them, no one  
knows how much. There is prepared for me (there, a  
festival).

. . . . . by the son of my body. Give me funereal  
offerings of incense, of oil. . . . .

In N, M, O, and P, fragments of a text which  
accompanies the *Litany of the Sun* in the royal tombs,<sup>1</sup>  
and which also occurs in some books of the dead of a  
good period.<sup>2</sup>

N. . . . . The Master of the Two Lands, who is  
RAMENMA, truthful, in hell, he . . . . . he comes out of  
it. The arms of TATNEN receive (him). . . . . Stretch  
out your arms to me! I know the gates lead (me). . . . .  
invoke, be ye glad for my sake . . . . . he has (placed)  
food for you, he masters. . . . . I am his son on earth.  
I have made the way. . . . .

M. . . . . (let) him pass. . . . . The headdress of  
*Amen-ran-f*. . . . . (gods) who cross through hell, order  
that . . . . . deliver the OSIRIS, King, Master of the Two  
Lands.<sup>3</sup>

<sup>1</sup> Cf. Naville, *Litany of the Sun*, p. 98, and pl. 15., 21., 31., and 40.

<sup>2</sup> Cf. Pierret, *Etudes Egyptologiques*, fasc. 1, pp. 89 to 92, and papyrus  
without name from the Louvre, No. 3073.

<sup>3</sup> This arrangement of the text does not correspond with that of the royal  
tombs, but it is found in the papyrus without a name in the Louvre.

O. . . . . with perishable shapes : open . . . . .  
 raise yourselves on your funereal couches ; order it so that he  
 reposes himself in . . . . . (draw back) for him your  
 doors ; open for him (your) locks . . . . . (it is the guide)  
 of the souls, it is<sup>1</sup> the conductor of the gods ; he . . . . .  
 the guardian of his gates, who places the gods in their  
 abodes . . . . . the companion of the husbandmen . . .  
 . . . I have made my offerings . . . . .

P. . . . . friends of RA who follow his soul . . . . .  
 truthful, by your towing (it is the image) of RA ! Towers  
 . . . . . the OSIRIS, son of RA, Master of the Diadems,  
*Seti-(meren)ptah* . . . . . in Amenti. He says :<sup>2</sup> Hail  
 to thee . . . . . thy splendour, in making transforma-  
 tions . . . . .

<sup>1</sup> *Tut*, as in the papyrus without name in the Louvre ; the royal tomb  
 have *sut*, which is a variant of *su* as may be seen in pl. 11. C.

<sup>2</sup> Beginning of a new text.



LOWER PORTION OF THE UPPER PART  
OF THE COVER.

PLATE 18.

E. Runners of the divine hall . . . . . *Seti-meren(ptah)*  
truthful, in every place where he is . . . . . to lead this  
soul to me . . . . . (RA)MENMA, truthful. Thou wilt  
find the eye of Horus taking part against these . . . . .  
the watchers: does he rest, those who rest in . . . . . (of)  
cities in him? If he were carried away. . . . .<sup>1</sup>

<sup>1</sup> Chapter lxxxix. of the *Todtenbuch*; cf. pl. 17, where the same text occurs with some differences in the beginning.

## BOTTOM OF THE SARCOPHAGUS.

## PLATES 16 AND 17.

The goddess Nu, her arms hanging down, and her body wrapped round with folded wings, is surrounded with texts. She has over her head the hieroglyphs of her name the last of which, that of heaven, is studded with stars.

Words of OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, of the son of RA, who is *Seti-merenptah*, truthful. He says: NU, support me! I am thy son. Separate<sup>1</sup> my weakness from what makes it so.

NU, inhabiting the abode of *Hennu*, says: (O) this son, the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, the son of RA, of his loins, who loves him, Master of the Diadems, the OSIRIS who is *Seti-merenptah*!

SEB says: This chosen one, who is RAMENMA, and who loves me, I have given given him purity on earth, and power in heaven, to the OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA, truthful, to the son of RA, who loves Nu, and who is *Seti-merenptah*, truthful, in the presence of the lords of hell.

Speech. (O) OSIRIS, King, Master of the Two Lands, who art RAMENMA, son of RA, of his loins, who art *Seti-merenptah*, truthful! Thy mother Nu stretches for thee her arms over thee, OSIRIS, King, Master of the Two Lands, who

<sup>1</sup> Literally, "destroy;" *i.e.*, destroy my weakness (by separating it) from what makes it so.

art RAMENMA, truthful, son of RA, who loves him, Master of the Diadems, *Seti-merenptah*, truthful. Thy mother Nu has given thee the health which is in her for thy safety. Thou art in her arms. Thou shalt never die. Removed and discarded are the evils which remained for thee. That will come no more to thee, that will ascend no more to thee, OSIRIS, King, Master of the Two Lands, who art RAMENMA, truthful: HORUS stands behind thee, OSIRIS, son of RA, Master of the Diadems, *Seti-merenptah*, truthful, since thy mother Nu is come to thee: she purifies thee, she unites herself to thee, she renews<sup>1</sup> thee as a god, vivified, established among the gods.

NU, the very great, says: I have made him a soul, I have made him powerful, I have made him master in the bosom of his mother *Tefnu*, I who never bring forth. I have united him, the OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, son of RA, the Master of the Diadems, who is *Seti-merenptah*, truthful, with life, stability, and happiness. He shall no longer die. I am NU with the powerful heart. I have placed a seed in the bosom of his mother *Tefnu*, in this name of mine, NU, of the mother of whom no one is master. I have entirely fulfilled all my splendours: the entire earth, I have taken possession of it, I have taken possession of the south and of the north, and I have surrounded all things in my arms to restore to life the OSIRIS, King, Master of the Two Lands, who is RAMENMA, the son of RA, of his loins, loving SAKAR, the Master of the Diadems, the Sovereign with joyous heart, *Seti-merenptah*, truthful. His soul will live for ever.

NU, says the OSIRIS, King, who is *Seti-merenptah*, truthful, support me! I am thy son. Separate my weakness from what made it exist.

<sup>1</sup> Literally, "destroys."

The sovereign of the two parts of Egypt, who is RAMENMA, truthful, the son of RA, who is *Seti-merenptah*, truthful.

Chapter to bring out the day and to pass through *Ammah*.<sup>1</sup>

Speech of OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, of the son of RA, of his loins, who loves him, Master of Diadems, who is *Seti-merenptah*, truthful; he says: Health to you, lords of justice, who are free from iniquity, and who are living for ever, for the double period of eternity! (The OSIRIS, King, Master of the Two Lands) who is RAMENMA, truthful, the son of RA, of his loins, who loves him, the Master of the Diadems, who is *Seti-merenptah*, come to us; he is powerful by his qualities; he is master of his (magical) virtue, he is endowed with protective (formulæ). Deliver the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, the son of RA, Master of the Diadems, who is *Seti-merenptah*, of the crocodile of this tank of the just. His mouth is his, he speaks by it. Let him be granted liberty to act in your presence, because I know you: I know your names; I know this great god to whose nostrils you present exquisite things. *Rekem* is his name; he passes to the eastern horizon of heaven, *Rekem*; he departs, I depart; he is safe, I am safe. May I not be destroyed on the *Mesak*! May the impious not take possession of me! Do not drive me from your doors, do not close your arms for the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, for the son of RA, of his loins, who loves him, the Master of the Diadems, who is *Seti-merenptah*, truthful, because (my) bread is in *Ta*, and my drink is in *Tep*. My arms are

<sup>1</sup> Chapter lxxii. of the *Todtenbuch*.

united in the divine house which my father has given me. He has established for a dwelling above the earth ; there are corn and barley in it, the quantity of which no one knows. A festival is celebrated there for me by my son, of my body. Give me funereal offerings, incense, oil, and all good and pure things, upon which the gods feed. The OSIRIS, King, RAMENMA, truthful, the son of RA, of his loins, who loves him, the Master of the Diadems, the Sovereign with the joyous heart, *Seti-merenptah*, truthful, exists for ever under all shapes which please him, he navigates in ascending and in descending the plain of *Aam*, he is united to life for ever in the plains of offerings. It is I, the double lion.

Said by OSIRIS, King, Master of the Two Lands, *Ramenma*, truthful, by the son of RA, who loves him, *Seti-merenptah*, truthful : Oh ! keep that destroyer of my father for me, the OSIRIS, King, Master of the Two Lands. RAMENMA, truthful, for he is my father who is under my legs which rise, OSIRIS, son of RA, Master of the Diadems. *Seti-merenptah*, truthful, strike him with thy hand ! Search him, for he is taken, he is taken by thy hand. OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, thou shalt not grow weak ! NU comes to thee, she hides thee as a great uniter. Thou shalt not grow weak, she unites herself to thee, she protects thy weakness, she collects thy limbs, she unites thy heart to thy bowels, she has placed thee among living essences. OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, before the good god, Lord of *Taser-t*.

Said by OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, son of RA, of his loins, and who loves him, the Master of the Diadems, *Seti-merenptah*, truthful<sup>1</sup> : O,

<sup>1</sup> Chap. lxxxix. of the *Todtenbuch*.



ravishers ! (O) runners ! Oh ! do not seize me,<sup>1</sup> great god ; grant that that soul of mine may come to me in every place where I shall be. If thou delayest in leading this soul to me in every place where I shall be, thou wilt find the eye of HORUS placing itself against these in the same way as the \*watchers. Is it that he lies down of those who lie down in Heliopolis, a country where there are thousands of towns ? If my soul, with which is my state of elect,<sup>2</sup> is brought to me in every place where I shall be, thou shalt have laboured, guardians of heaven and earth ! for this soul of mine ; (yet) if thou delayest in making my body see its soul thou wilt find the eye, HORUS, placing itself against thee in the same way (as the watchers). O (you), these gods who tow the boat of the Lord of Multitudes, who lead heaven to hell, who clear (the path)<sup>3</sup> of NU, who make the soul approach the mummy, its hands full of bonds, seize and grasp with chains, destroy the enemy. The boat rejoices, the great god passes in peace ; behold, you have granted that this soul may issue from OSIRIS, King RA-MEN-MA, truthful, with his legs, on the eastern horizon of heaven, for ever, for ever."

Words of OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA-AAT-RA, truthful, of the son of RA, loving PTAH-SUKAR, of the Master of Diadems, who is *Seti-merenptah*, truthful. He says : Let the great ones pass behind me. May these limbs of mine never grow weak !

The OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA-RA, truthful, the son of RA, of his loins, who loves him, the Master of Diadems who is *Seti-merenptah*, truthful, says : NU, support me ! I am thy son. Separate (my) weakness from what makes it exist. OSIRIS, King, Master

<sup>1</sup> Literally "him."

<sup>2</sup> *Khu*.

<sup>3</sup> Cf. *Todtenbuch*, chap. lxxxix. 5.

of the Two Lands, who art RA-MEN-MA-RA, truthful, son of RA, of his loins, and who loves him, Master of the Diadems, who art *Seti-merenptah*, truthful, I have given thee thy head ; of thy body there shall not grow weak any of those limbs of the Master of Diadems, who is *Seti-merenptah*, truthful.

END OF THE SARCOPHAGUS OF SETI I.

## APPENDIX.

It has been said that the tombs of Seti I.<sup>1</sup> and Merenptah I.<sup>2</sup> give a different version of the Book of Hades, completely different from that which the other tombs and the sarcophagus of Seti I. present. The following is the version from the tomb of Seti I. :—

## GATE.

The god arrives at this pylon and enters this pylon : this great god is adored by the gods who are there.<sup>3</sup>

The pylon *Neb-hau*,<sup>4</sup> the lower part of which is injured.

At the entrance *Ma-ab*, in the interior six male mummies, the gods and goddesses also are in . . . . . opposite them.

Come to us, Inhabitant of the Horizon, great god, who opened the refuge ! Open.

In Champollion's copy the representation of the pylon is accompanied by a large scene which, perhaps, takes the place of that of the Psychostasis, and which is described thus :

The god HORUS presenting the *Pharaoh-Osiris* to his father OSIRIS, assisted by the goddess of Amenti.

Door of the serpent *Set-m-ar-f*.<sup>5</sup>

<sup>1</sup> Champollion, *Notices*, Vol. I., p. 432 and 770 to 775.

<sup>2</sup> Id., pp. 827 and 829.

<sup>3</sup> Id., p. 772.

<sup>4</sup> Id., p. 773.

<sup>5</sup> Champollion, *Notices*.



He who is on this door opens to RA. *Sau* says to *Set-m-ar-f*: Open thy gate to RA; draw back thy door for *Khuti*. He will illuminate the darkness and the shades, and will place light in the concealed dwelling. The door closes after the entrance of this great god, and those who are in this pylon cry out when they hear this door closing.

### SCENES.

#### FIRST LINE.

Twelve bearers of forked sticks. Twelve bearers of the *Devourer of the coils* from which heads issue. Twelve bearers of the rope from which the hours issue. The Devourer is a serpent which has twelve human heads on his back. The rope is double, and over it twelve stars; it terminates at a standing mummy, *Kena*, which is opposite the other persons.

#### SECOND LINE.

The boat and the Infernals. Twelve persons, standing, their arms wrapped up in yellow, blue or red mantles; the concealed arms, *bearers of mysteries*. Eight gods of the temples. Four gods who dwell there.

#### THIRD LINE.

*Tuanti*, the Infernal *Horus*, standing, and leaning on a staff, before a funereal couch made of the serpent *Nehap*, which supports twelve mummies, *those who*

*accompany Osiris, the sleepers who are in repose.* Four persons, between whom is written the word *Khasit*, lowering their arms in sign of adoration.

## L E G E N D S.

## FIRST LINE.

RA says to them: Take your staves and strike. Go, O you, against the Devourer! Oh! strike on him. Let the heads come out of him, and let him draw back. They say to RA: Our staves are for RA. We strike the evil-doing serpent, O RA, because he has eaten the heads. They issue from his coils; he draws back. These are the gods who are in the boat. They drive *Apap* from Nu, and they raise themselves in hell. They drive away *Apap* far from RA, in Amenti, (where) the infernals guide this god. Their food is (made) of bread, their drink of the liquor *Peser*, their refreshment is of water. Offerings are made to them on earth because they drive away the impious far from RA in Amenti.

These are the gods who sacrifice the evil-doers to overthrow the enemies of RA. They strike the wicked one and make the heads which were in him come forth. (RA) says to them: Make the wicked one retreat; make APAP draw back. Let the heads which were in him come forth. Let him perish. He calls them: He is destroyed, oh eaten heads; you that were eaten, you that were devoured. Come out of him. (RA) calls them and they come out of him whose coils had absorbed them to raise himself over them. Now the heads had entered their coils, because this serpent does not see, does not feel, does not hear; he

feeds on their cries, he lives on calling on himself. Their food is of offerings (made) on earth, when RA issues from hell. Oblations are made to them as they remain under trees. (RA says): Pull the rope, tear (it) from the mouth of *Ken!* Make your hours come forth. Take your opportunity for yourselves, by them, and place yourselves in your dwellings. (When) the rope which has entered Aken comes out, the hour is not (yet) born: RA calls it, and it puts itself in its place, for ANK swallows the rope.<sup>1</sup> They say to RA: The rope is with *Ak*, and the hours are with thy divine (soul?), RA, when thou shinest, thou whose body is the most mysterious of things, their food is (made) of bread, and their drink of the liquor *t'eser*, their refreshment is of water. Offerings are made to them on earth because they make (?) the rope rise (?) out of him.

#### SECOND LINE.

The great god is towed by the Infernals. They say to RA: Towing for thee, great god, the Master of the Hours, acting according to what is in the earth: the gods live by his powers, and the elect (by) the sight of his shapes. RA says to them: Power to you, towers; holiness to you, towers! I come for the things of hell. Tow me towards the dwelling of stable things. Free yourselves on this mysterious mountain of the horizon.

They possess the mystery of the great god, the dangerous (?) (when) those who are in hell see him, and (when) the dead who burn in *Ha-ben-ben*<sup>2</sup> see him, on the spot,

<sup>1</sup> Cf. the *Oknos* of the Greek, (Pausanius, x. 24), and the Festival of the Ap at Acanthopolis (Diodorus, i. 97).

<sup>2</sup> *Ha-ben-ben* was the name of the great temple of Heliopolis.

where the body of **this god** is. RA says to them: "Let us take, O you, my image, embrace your mysteries in *Ha-ben-ben*, in the place where my body is, which is with me. Mystery to what is in thee! The mystery of hell is what your arms conceal. They say to RA: "That your soul may in heaven, Inhabitant of the Horizon, let thy shadow ascend to the refuge. May thy body be on earth, thou who dwellest in heaven; we give him RA in him. RA (?) feed thyself and unite thyself to thy body, which is in hell. Their food is (made) of the nutriment of *Ternet*, in which the souls repose. Offerings are made to them on earth because they see the light in hell.

They are at the gate of *Ha-ben ben*; they see what RA sees; enter with his mysterious image and examine what the great ones bring. RA says to them: My food is your food, my nutriment is thy nutriment. You are those who are with my mysteries. Here I am to protect my mysteries which are in *Ha-ben ben*. Glory to you! that your souls may live. Their nutriment is the nutriment of *Khuti*.

*Tuanti* says to them:<sup>3</sup> O God, who dwelleth in hell, who art with us and the sovereign of Amenti, you who cheer yourselves in your places and who recline on your beds, raise up your flesh, unite your bones, close together your limbs, collect together your flesh that the agreeable breath be wafted to (your nostrils.)

### THIRD LINE.

*Tuanti* says to them: O Gods, who dwell in hell, who are with the sovereign of Amenti, who cheer yourselves

<sup>1</sup> Form of Ra, cf. *Litany of the Sun*.

<sup>3</sup> This end is the beginning—out of its place—of the following line.

in your places and who are reposing on your heads, raise up your flesh, unite your bones, close together your limbs, bring together your flesh, that the agreeable breath be wafted to your nostrils. Overturning to your coffins, carrying off to your headdresses<sup>1</sup> that your divine eyes may glisten. See the light by them. Arouse yourselves from your swoon! Receive for yourselves your fields in the plain *Neb-hatap-u*. Fields are yours of this plain, and its water is yours. Unite, thanks to me, fields in *Neb-hatap-u*. Their refreshment is of water. NEHAP is he who places their bodies; their souls arise there towards the plain of *Aam*, which is given (to them) to refresh themselves there. This land produces their food and their meat, their refreshment is of water. Offerings have been made to them on earth as to the mummy which reposes on its bed.

They are in the circuit of this *Khaset*, there is an uræus erect in this *Khaset*. The water of this *Khaset* is on fire. The gods of the earth and the souls of the land do not descend towards this *Khaset*, on account of the flame of this uræus. This great god who is in hell lives on the water of this *Khaset*. RA says to them: Oh! return to gods and souls, the holy *Khaset*, given for the water which is in *Anker*. The water of this *Khaset* is OSIRIS,<sup>2</sup> and this tank the inhabitant of hell. Thy fire being burning, be devouring for the mouth of the souls, which rise towards thee. O OSIRIS, thou dost not perish! O *Khaset*, thou dost not perish. The gods do not take possession of it, and take care of his water. Their food is (made) of bread, and their drink of the liquor *t' eser*, their refreshment is of water. Offerings are made to them on earth as to the

<sup>1</sup> Ant, instead of Apent.

<sup>2</sup> The assimilation of Osiris to water is known by other texts.

destroyer in Amenti. *Neb-hatap-u*,<sup>1</sup> these are fields of this plain for you, and its water is yours. Return to, thanks to me, fields in *Neb-hatap-u*. Their refreshment is of water, *Nehap* is he who places their bodies. Their souls rise towards the plains of *Aam* to take possession of (their tanks).

<sup>1</sup> These last sentences, which have already been given, are wrongly repeated here.







## SCARABÆI OF AMENOPHIS III.

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TRANSLATED BY  
S. BIRCH, LL.D., D.C.L.

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AMONGST the various monuments of Amenophis III. important information is afforded by three large scarabæi, which record as many historical facts. This class of monuments is exceedingly rare, and almost limited to the reign of Amenophis III. The scarabæi here translated have been published as follows: the first scarabæus, recording his marriage with the queen Tai or Tii, an event which took place before his tenth regnal year, has been published by Rosellini, *Monumenti Storici*, Tav. 44, 1, and translated by the same author in his *Monumenti Storici*, Tom. III., pl. 1, p. 263. The second scarabæus, recording the lion hunts of the same monarch, has been published *Zeitschrift für Ägyptische Sprache* 1880, p. 81; the



third, from two different examples, by Dubois, *Pierres Gravées*, 1747, pl. 22, and by Young, *Hieroglyphics*, 1828, pl. 13, and although not translated entirely is often alluded to by Egyptologists. The fourth scarabæus, in the Vatican at Rome, has been published by Rosellini, *Monumenti Storici*, Tav. 44, 2, and imperfectly translated by him in the same work, *Monumenti Storici*, Tom. III., pl. 1, p. 263. Attention to its correct meaning was first called by Hincks, *Trans. Royal Irish Academy*, Vol. XXI., Part I., 1843. This is the most important of the series, showing, as it does, the commencement of the disk heresy, and from it a chronological deduction has been drawn as to the probable date of the reign of Amenophis III. Examples of the 1st and 3rd scarabæi are in the British Museum, Nos. 4095-4096.



## SCARABÆI OF AMENOPHIS III.

## I.

- 1 The living HORUS, the Strong Bull, crowned by Truth,  
 2 the Lord of Diadems, establishing laws, pacifier of  
 3 the two countries, great warrior,<sup>1</sup> smiter of the Eastern  
 foreigners,<sup>2</sup> King of the Upper and Lower Egypt.<sup>3</sup>  
 4 NEB MA RA, Son of the Sun, AMENHETP,<sup>4</sup> the ruler of  
 the Thebaid, the Giver of Life, the Great Royal Lady<sup>5</sup>  
 TII, the living; the name of her father was IUA,  
 5 the name of her mother was TUAU.  
 6 She is the wife of the powerful King.  
 7 His southern frontiers are to the Karui,<sup>6</sup>  
 8 his northern are to  
 9 Naharaina.<sup>7</sup>

## II.

- 1 The X year under the Holiness  
 2 of the Horus, the Strong Bull crowned with Truth.  
 3 lord of diadems, establisher of laws, pacifier of the two  
 countries, golden hawk and great warrior  
 4 smiter of the Eastern foreigners, King of Upper and

<sup>1</sup> *aa xeps*, see Pierret, *Vocabulaire*, voce *xeps*.

<sup>2</sup> *Satu*.

<sup>3</sup> As of the orbit of the Upper and Lower world.

<sup>4</sup> Amenophis III.

<sup>5</sup> Wife, queen.

<sup>6</sup> Gallas.

<sup>7</sup> Mesopotamia.

Lower Egypt, Lord doing things, NEB MA RA approved of the Sun.

5 Son of the Sun, AMENHETEP, ruler of the Thebaid, giver of life, the great royal lady TI, the living.

6 The name of her father was IUA,<sup>1</sup>

7 The name of her mother was TUAA, the marvel

8 brought to his Holiness the living and well, the daughter of the chief of Naharaina<sup>3</sup>

9 SATHARNA,<sup>4</sup> KIRIKAIBA.<sup>5</sup>

10 The chief of her women

11 317 persons.

### III.

1 The living HORUS, the Strong Bull, crowned in Truth,  
2 the Lord of Diadems, establisher of laws, pacifier of two countries,

3 Golden Hawk, great warrior, smiter of the Eastern foreigners, King of Upper and Lower Egypt.

4 NEB MA RA, Son of the Sun, AMENHETEP,<sup>6</sup> ruler of the Thebaid of his race, Giver of Life, (and)

5 The Queen, TII, the living; the number of lions

6 brought<sup>7</sup> by His Majesty, by his own shooting, beginning

7 from his first year, and continued to his tenth, fierce

8 lions, 102.

<sup>1</sup> Lord of the Vulture, Neben or Eileithyia and the Uræus, Buto.

<sup>2</sup> The division of lines not marked here.

<sup>3</sup> Mesopotamia.

<sup>4</sup> Or Sathlana.

<sup>5</sup> Kirgip, Brugsch.

<sup>6</sup> Amenophis III.

<sup>7</sup> *an*, brought as tribute.

## IV.

- 1 The year XI., the 1st of the month Athor,<sup>1</sup> under  
 2 the Holiness of the HORUS, the Strong Bull, crowned  
 with Truth, the Lord of Diadems,  
 3 establisher of laws, pacifier of the two countries, great  
 warrior,<sup>2</sup>  
 4 smiter of the Eastern foreigners,<sup>3</sup> King of Upper and  
 Lower Egypt, NEB MA RA, Son of the Sun,  
 5 AMENHETP,<sup>4</sup> Ruler of the Thebaid, Giver of Life, (and)  
 the Great Royal Lady TII, the living.  
 6 His Majesty ordered that the tank of the Great Royal  
 Lady (Queen) TI should be made  
 7 in the city of TSARUKHA,<sup>5</sup> *excavating* its length  
 8 3600 cubits, its breadth 600 cubits, his Majesty made  
 the great festival  
 9 of the waters of the month of Athor, the 16th day, his  
 Majesty *sailed*<sup>6</sup> in  
 10 the barge (named) Atennefru<sup>7</sup> within it.

<sup>1</sup> The third month of the *S'a*, or first season of the year.

<sup>2</sup> *Aaxeps'*, great man of the sword, or scimitar.

<sup>3</sup> *Satu*.

<sup>4</sup> Amenophis III.

<sup>5</sup> Mansourah, Brugsch, *Geogr. Dict.*, p. 986, reads *em dema en Tsarutha*.

<sup>6</sup> Or, "rowed," apparently *χεν*, the text here badly given by Rosellini, *loc. cit.*

<sup>7</sup> "The most beautiful disk," or "orb," or "of the most beautiful disk."



## DREAM OF THOTHMES IV.

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TRANSLATED BY  
S. BIRCH, LL.D., D.C.L.

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THIS inscription is found upon a tablet, the lower part of which is much injured, about 14 feet high, placed before the breast of the Great Sphinx at Gizeh. This inscription was first copied by Salt, in 1820, when it was in better condition than the subsequent copies show. His MS. copy is in the British Museum, with other drawings and papers, entitled *Memoirs on the Pyramids and the Great Sphinx*, fo., 1820. Salt's copy was first published by Young, *Hieroglyphics*, fol. Lond., 1828, pl. 80, and a subsequent republication of Salt's copy was given in Vyse, *Appendix to Operations carried on at the Pyramids of Gizeh*, 8vo, Lond. 1842, Vol. III., pl. 6. It was subsequently published by Lepsius, *Denkmäler*, Abth. III., Bl. 38,

and a portion of it by Brugsch-Bey, *Zeitschrift für Aegyptische Sprache*, 1876, se. 89, who first gave a translation of the most important portion of the text relating to the dream. A translation of part of the contents had been given by me in the above cited work of Vyse, p. 114, and following. The present translation is the first given of the whole, and a collation of the different texts has been made for the purpose. It is indeed to be regretted that the monument has been so much injured, as otherwise the wanting portion would have contributed still more to the history of the Sphinx. It would appear, from the inscription, that the Sphinx was a representation of the king Cephren, the successor of Cheops; that the dream of Thothmes IV. happened when the king was still a youth and had not yet mounted the throne, and that in remembrance of the dream, as soon as Thothmes had ascended the throne, he proceeded to fulfil the injunction laid upon him in his dream by the god.



## DREAM OF THOTHMES IV.

At the top of the tablet is the Hut, and right and left the Sphinx, on an edifice like the façade of a tomb of the 4th dynasty, adored by Thothmes IV. The inscriptions read :

The King of Upper and Lower Egypt, the Lord of the two countries, MEN KHEPERU RA, TAHUTIMES (THOTHMES), Crown of crowns, Giver of Life, gives incense and water.

Above the Sphinx is

HAREMA $\chi$ HU (HARMACHIS) says I give great power to the Lord of the two countries, TAHUTIMES, Crown of crowns.

On the left side Thothmes IV. offers a jar to the Sphinx.

The King of Upper and Lower Egypt,<sup>1</sup> Lord of the two countries, MENKHEPERU-RA, Giver of Life, established and powerful like the Sun.

Over the Sphinx :

HAREMA $\chi$ U (HARMACHIS). The speech. I give a strong life to the Lord of the two countries, TAHUTIMES, Crown of crowns.

Between the two scenes is

The speech. I have given to be crowned MEN KHEPERU RA,<sup>2</sup> on the throne of SEB, TAHUTIMES,<sup>3</sup> Crown of crowns in the dignity of TUM.

<sup>1</sup> As of the Upper and Lower orbit of the sun:

<sup>2</sup> Thothmes IV.

<sup>3</sup> Harmachis.

The text then follows—

- 1 The year 1, the 19th of the month Athor, of the sanctity of the HORUS, the Powerful Bull, image of rulers, Lord of diadems, establisher of kingdoms like TUM, Golden hawk, rich in years, destroyer of the Ninebows, King of Upper and Lower Egypt, MEN KHEPERU RA (Son of the Sun of his race, TAHUTIMES, Crown of crowns), beloved of . . . . . giver of life, stability, and health, like the Sun immortal.
- 2 The living good god, Son of TUM, support of HAREMAΧU, the living Sphinx of the entire Lord, crowns the chief son,<sup>1</sup> made of his substance, formed of KHEPERA, created by KHEPERA in the likeness of his strength,<sup>2</sup> the image proceeding to the earth in his form as HAREMAΧU, father of the King of Upper and Lower Egypt,<sup>3</sup> most beautiful,<sup>4</sup> agreeable to the circle of the gods, purifying ANNU,<sup>5</sup>
- 3 protecting its peace, protecting the abode of PTAH-[KA],<sup>6</sup> giving what is due to TUM, carrying it to him who is the South wall,<sup>7</sup> making memorials in the daily course<sup>8</sup> to HORUS, making all things, seeking out the glories of the gods of the North and South, building their abodes . . . . in making all their substance,<sup>9</sup> the son of the Sun of his race, TAHUTIMES,<sup>10</sup> Crown of crowns, like the Sun.

<sup>1</sup> The word here is apparently *sa*, "son," perhaps of the sun.

<sup>2</sup> *her me hekut f*, uncertain phrase.

<sup>3</sup> *su χeb*, or of the Upper and Lower world.

<sup>4</sup> Perhaps Nebui.

<sup>5</sup> Heliopolis.

<sup>6</sup> Memphis.

<sup>7</sup> Ptah, one of his titles.

<sup>8</sup> Ameni.

<sup>9</sup> Paut.

<sup>10</sup> Thothmes IV.

4 The substance of HORUS, on his throne, MENKHEPERU-RA, Giver of Life. Then His Majesty was like a young Anepu<sup>1</sup> like a young HORUS, in the Lower country ;<sup>2</sup> his beauties, like the sustainer of his father, seen like a god himself, rejoicing on account of it, the soldiers, the princes, and all the leaders ; he was in his strength by his exaltations.

5 He doubled the circle of his riches like the Son of NUT. Then he made a hunt for his enjoyment *in* the Hill of the Southern wall,<sup>3</sup> in its direction North and South, to shoot at a mark with bronze bolts, to hunt the lions of the gazelle land,<sup>4</sup> journeying in his chariot, his horses fleet-  
6 than the wind, with two of his followers ; they did not perceive any one. Then it was an hour of giving rest<sup>5</sup> to his servants, at the time HAREMAḲU selects to be with SEKAR in Rusta, Ranen is in Tsammut<sup>6</sup> above with (*to*) *Isis, Lady of the Wall of the North, Lady of the Wall of the South,*

7 SEKHET, resident in Khas,<sup>7</sup> SET-APEP, the Great Enchantress, in the holy place from the first beginning to the place of the Lords of Kharkar,<sup>8</sup> the holy road of the gods to the western horizon of Annu.<sup>9</sup> Then the form of the Sphinx of KHEPERA reposed in this place, the greatest of spirits, worthy in honour, rested upon it, were

<sup>1</sup> Anubis, or youth.

<sup>2</sup> ḫeb.

<sup>3</sup> The Acropolis of Memphis.

<sup>4</sup> Desert.

<sup>5</sup> Desert.

<sup>6</sup> A doubtful phrase. Brugsch reads "grains of corn, with flowers." It is known as *Gemi, Pakemis, or Pasemis.*

<sup>7</sup> Xoïs.

<sup>8</sup> Babylon.

<sup>9</sup> Heliopolis.

given to it the houses of Ptah-ka<sup>1</sup> and every town which was in its district. Their hands adored its face,  
 8 having great offerings for his being.<sup>2</sup> One of these days it happened a journey was made by the Prince TAHUTIMES<sup>3</sup> journeying at the time of noon. A rest it was he made in the shade of this god ; it (sleep) fell on him, dreaming in slumber at the moment of the Sun being in the zenith,<sup>4</sup>  
 9 he found the sanctity of this noble god speaking with his own mouth, as a father speaks to his son, saying: Look at me ! behold me, my son, TAHUTIMES,<sup>5</sup> I am thy father, HAREMAKHU,<sup>6</sup> KHEPRA, RA, TUM, will be given to thee my kingdom.  
 10 upon my seat dwelling amidst the living. Thou will bear the Upper and Lower crown on the throne of SEB, the heir.<sup>7</sup> Every land in its length and breadth with (which) the beaming eye of the Lord entire lightens will be thine. Supplies will be thine of the product of the two countries, and the great tribute of every land, the duration of a long time of years. My face is to thee, my heart is to thee.  
 11 Consider as if you were encircled by all my special flesh, the sand of the country encroaches on me, on that which is my existence. Answer<sup>8</sup> me that you will do me what is in my heart. I shall know to say thou art my son, my true helper ; come nearer, let me be with you, I am

<sup>1</sup> Memphis.

<sup>2</sup> *Qa*, "Genius."

<sup>3</sup> Thothmes IV. before his accession to the crown.

<sup>4</sup> The Horus.

<sup>5</sup> Thothmes IV. before his accession to the crown.

<sup>6</sup> Harmachis.

<sup>7</sup> *Repa*, "youth," Brugsch.

<sup>8</sup> *An-na*, uncertain.

- 12 conducting thee. (When) he had finished this speech, the prince awoke; he listened to these . . . . ., he recognized the words of that god; he made silence in his own heart. He said, let us go to . . . . . the temples of the country let us . . . . . They dedicate offerings to that god,
- 13 give ye tribute to him of cattle . . . . . bread, beer and incense; we raise our hands to the protector . . . . . noble
- 14 . . . . . The KHAFRA, the image made to TUM, HARMACHIS,
- 15 . . . . . gifts in the festivals (of Egypt),
- 16 in all places . . . . . numerous were
- 17 . . . . . of His Majesty, who was at . . . . .
- 18 . . . . . of KHEPRA<sup>1</sup> in the western horizon of Annu<sup>2</sup>
- 19 . . . . . was done.<sup>3</sup>

<sup>1</sup> The god, form of Ra.

<sup>2</sup> Heliopolis.

<sup>3</sup> This latter portion is in Salt.





THE FOUNDATION OF THE TEMPLE OF  
THE SUN OF HELIOPOLIS.

POETICAL TEXT WRITTEN ON A LEATHER ROLL.

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TRANSLATED BY  
LUDWIG STERN.

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THE leather roll which contains the following record of the XIIth dynasty was secured by Dr. Brugsch in 1858, at Thebes, and sold, after his return in 1859, to the Royal Egyptian Museum at Berlin. It remained unknown till 1874, when I published the texts, in facsimile, with a transcription, in the *Zeitschrift für Aegyptische Sprache* of Berlin. Though I recognized its contents as referring to the foundation of the Temple of Heliopolis, yet it was not without an appeal to the indulgence of the candid reader, that I ventured a translation of a text so full of difficult phrases and obsolete words. Dr. Reinisch republished the hieratic text in his *Chresto-*



*mathy*; Dr. Birch, the transcript in his reading-book of *Egyptian Texts*; and Dr. Brugsch gave a short analysis of its contents in the recent edition of his *History of Egypt*. The following translation is a revision of my first attempt.

The document refers to the foundation of a Temple of the Sun, in the 3rd year of the reign of Usertsen I. This king having ruled for several years, together with his father Amenemhā I., the date of the present account ought to fall into this co-regency; and in my first attempt I even thought the father himself alluded to in the text. But, after due consideration, I abandoned this supposition, since, if this were the case, we should expect him to be introduced with his full titles. There can be no doubt that the temple, the foundation of which is described here, is the temple of Horus and Tum, the rising and the setting sun, at On or Heliopolis. It is the famous "House of the Sun," mentioned in the prophecy of Jeremiah (xliii. 13): "He shall break also the images of Beth-Shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire."

RECORD OF FOUNDATION.

- 1 The year 3, month Athor, of the reign of the King of Upper and Lower Egypt, KHEPER-KA-RA, the Son of the Sun, USERTSEN I., may he triumph and live for ever !
- 2 The King<sup>1</sup> was crowned with the double crown, there was a sitting in the hall, a council of his attendants. the counsellors of PHARAOH, may he live !
- 3 and the great ones for the place of the foundations.<sup>2</sup>
- 4 "Come, let my Majesty order the works, let me think duly of the glories.
- 5 Henceforth I will make monuments and erect carved columns to the Double Harmachis.<sup>3</sup>
- 6 He created me to do what becomes him, to fulfil what he ordered to do. He made me overcome<sup>4</sup> this country, he took note and inclined, (?)
- 7 he bestowed on me his protection, illustrating what is in the eyes (?). Let me do the same in his love,  
 . . . . .
- 8 I am a king of his making ; a monarch long-living, not by the father (?). I occupied as a mere child, not yet worshipped,

<sup>1</sup> Read *sutn*, instead of *àtf*.

<sup>2</sup> For *āātu*, as given in the edition, might be read *senentu'*. The meaning of some expressions is suggested by a similar inscription in Mariette's Karnak, pl. xii.

<sup>3</sup> Read *en Hor*, instead of *Hor*.

<sup>4</sup> Read *ken-à* (beating *mān*), instead of *nau-à*.

9 in the egg already I was a superior of the road of  
ANUBIS. He exalted me as lord of both parts,<sup>1</sup>  
10 as an infant not yet gone forth.

He anointed my forehead as lord of men,  
11 creating me as chief of mortals.

He placed me into the palace,  
as youth not yet come forth from my mother's womb.<sup>2</sup>

12 He gave me his length and his width,  
and I have a name in his being victorious.

He gave me the land, I am its lord,  
and I penetrated unto the souls in the heights of heaven.

13 Let me do good deeds<sup>3</sup> to him who made me,  
let me conciliate the god by offerings to him.

. . . . . his son . . . . .

14 He ordered me to occupy what he had occupied.

I come, O HORUS, examiner of the body.<sup>4</sup>

I established the offerings of the gods,

15 and I shall make works in the house of father TUM.

May he give increase as he made me begin (?).

16 I shall fill his altar upon earth,

and I shall build, while I abide.

There will be a remembrance of my benefits in his house.

17 Let my name be the temple, my monument the lake.

Immortality is a glorious deed.

18 There is no calculating a king of age out of his works,  
they will not know (how) to name him, (?)

<sup>1</sup> Read *pesesti*. "both parts of Horus and Set," as it is found elsewhere. Lepsius, *Denkm.* III. 5, 2.

<sup>2</sup> Compare: "when thou comest from the *àhti* of thy mother." Lepsius, *Denkm.* VI. 115, 19.

<sup>3</sup> *Màars* perhaps to be explained: "success, good deed, happiness." Comp. Goodwin in the *Zeitschrift*, 1876, p. 103.

<sup>4</sup> An epithet of Horus, *àp-zet.*, which I have met with in another instance. Mariette, *Karnak*, xvi. 39.

unless his name be engraved.

- 19 There is no desolation by the effect of time, the works  
will last,  
it is a striving for glories ;  
20 it is an enterprise of a perfect name ;  
it is the watching over an eternal work."



## PART II.

- 1 They spoke thus, the King and the counsellors,  
and these replied to their god :  
“ HU is (in) thy mouth, and SA is within thee.<sup>1</sup>
- 2 O long-living ruler ! thou plannest<sup>2</sup> and it is so.  
King crowned as uniter of both countries.  
to extend (the cord) in thy temple.<sup>3</sup>
- 3 Magnificent, when the morning is looking  
upon the glories of the age !
- 4 They all will not finish it without the lord,  
thy Majesty is now the eyes of everybody.  
Let large statues be made for thy monuments in the house  
of the gods
- 5 to thy father, the Lord of the Great house,  
TUM, the bull of the circle of the gods,
- 6 who makes thy house, its construction of hard stone ;  
let it be made with a sculptured idol,  
let thy statues be placed in the interior  
on pedestals<sup>4</sup> everlasting.”
- 7 The King himself said :  
“ Chancellor and intimate counsellor,  
chief of the treasure house,
- 8 chief of the mysteries of THOTH,  
it is proposed to execute the work ;  
the Majesty likes to have it made.
- 9 Let the superintendent in this matter

<sup>1</sup> The gods of eloquence and wisdom.

<sup>2</sup> Read *sexeru'* instead of *sexer'*,

<sup>3</sup> To extend the cord is to lay the foundation.

<sup>4</sup> Read, *em ànut*, but the meaning is doubtful

carry it on as is desired.  
 Let everybody be vigilant,  
 10 let them make it void of fatigue.  
 Let every ceremony required be done,  
 11 and let the foreman perform it.  
 Thy hour is a time for doing it,  
 12 since it becomes thee to order the things (?);  
 let the beloved place arise,  
 13 Order the workmen  
 to perform as thou art charged."

The King (rose) with the diadem and double pen, all men following him. The lecturer read the holy book, while extending the cord and laying the foundation on the spot to be occupied by this temple.<sup>1</sup>

Then his Majesty departed . . . . .<sup>2</sup>

<sup>1</sup> Almost the same expressions are found in a text of the time of Thutmes III., in Mariette's *Karnak*, 15, 25. Here the King extends the cord with his own hands.

<sup>2</sup> It is impossible to give a sure translation of the lost lines of the text, explained only conjecturally in the *Zeitschrift*. In line 18 I discern the groups "the South and the North;" *anen su*, will be rather "he returned."







## INSCRIPTION OF AMENI-AMENEMHA.

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TRANSLATED BY

S. BIRCH, LL.D., D.C.L.

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THE following inscription, which is found in one of the entrance halls of the well-known tomb at Benihassan, has been translated by Birch, *Transactions of the Royal Society of Literature*, Vol. V., 1856, p. 212, and by Brugsch-Bey, *Histoire d'Égypte*, 4to, Leipzig, 1859, p. 55–56, again in his *Geschichte Aegyptens unter den Pharaonen*, p. 139 and foll., and by Reinisch, *Aegyptische Chrestomathie*, fo. Wien, Taf. 1, 5. It is also translated by M. Maspero, *Recueil de Travaux relatifs à la Philologie et à l'Archeologie Égyptiennes et Assyriennes*, 4to, Paris, 1879, Vol. I., p. 160. It occurs in a hall, or chamber, leading into the celebrated tomb of Beni-hassan, and refers to one of the ancestors of Chnumhotep, whose inscription is also given, containing the account of the hereditary investiture of

his family with the governorship of the district Mah, or Sah, known, at a later period, by the name of Antinöe. These inscriptions throw some light on the condition of Egypt under the XIIth dynasty, and the present one records the famine which then prevailed, similar to the great seven years' famine recorded in the Book of Genesis. Dependent upon the annual increase of the Nile, which sometimes failed, Egypt was occasionally subject to famines, and these, at the time of the XIIth dynasty, were so important that they attracted great attention and were considered worthy of record by the princes or hereditary lords who were buried at Beni-hassan. Under the XIIth dynasty, also, the tombs of Abydos show the creation of superintendents or storekeepers of public granaries, a class of functionaries apparently created to meet the emergency, while the disturbance of the level of the Nile, at Samneh, points to the cause of deficient inundations. The text is given, Lepsius, *Denkmäler*, Abtheilung II., Bd. IV., Bl. 122. The person who narrates his merits in the text is Ameni, surnamed Amenemha.

## INSCRIPTION OF AMENI-AMENEMHA.

- 1 The year 43 of the sanctity of the H<sub>ORUS</sub>, life of the born, the King of the South and North, RA-KHEPER-KA, ever-living.
- 2 Lord of Diadems, life of the born, golden hawk, life of the born, son of the SUN, USERTESEN (I), ever-living, for ages.
- 3 in<sup>1</sup> the 25th year, in Mah, of hereditary chief the officer<sup>2</sup> AMENI justified.
- 4 The 43rd year, the 15th of Choiak, Oh, all who love life (and) hate
- 5 death, say<sup>3</sup> thousands of food and beer, bread, oxen, geese,
- 6 for the person<sup>4</sup> of the hereditary chief functionary, great one of Mah, guardian<sup>5</sup> of Syene, superior<sup>6</sup> superintendent of prophets, AMENI justified, I followed my lord in his
- 7 sailing up the river to overthrow his enemies in the four<sup>7</sup> foreign lands; I sailed up as the son of a chief chancellor, general of troops, the chief of Mah.
- 8 as the representative<sup>8</sup> of my old father, the favoured of the palace, beloved<sup>9</sup> of the court, I passed

<sup>1</sup> *xeft* used as *her*, "when," or "in."

<sup>2</sup> *Am-tut* "gracious hand."

<sup>3</sup> May Osiris give.

<sup>4</sup> *qaa*, "double," Maspero.

<sup>5</sup> *Nem*, "lesser guardian."

<sup>6</sup> *Her* may apply to Syene.

<sup>7</sup> The cipher four occurs in the text, perhaps by error.

<sup>8</sup> *Em atten, sa aten* is an officer.

<sup>9</sup> *Meri*.

- 9 to Kash<sup>1</sup> sailing up. I led things everywhere ;  
 I brought all my tribute—my favour it reached as far as  
 the heaven.
- 10 His Majesty went, and came round in safety ; he over-  
 threw his enemies in the vile Kash. I came, following  
 him, protecting<sup>2</sup>
- 11 no loss of my troops. I sailed up to bring the treasure  
 of gold<sup>3</sup> to the sanctity of the King of the South and North  
 RA-χEPER-KA, ever living for ages.
- 12 I sailed up with the hereditary chief, the prince, eldest  
 of his race, AMENI. May he live and be well ! I went with  
 my number<sup>4</sup> of 400 of all the picked men of
- 13 my troops, I came in safety. I did not lose any of  
 them. I was rewarded ;<sup>5</sup> I was praised on account of it  
 by the kings.<sup>6</sup>

<sup>1</sup> Aethiopia.

<sup>2</sup> *Em, sept, her*, no one was wanting of my warriors. Brugsch. "As a brave one."

<sup>3</sup> All sorts. Maspero.

<sup>4</sup> Or body.

<sup>5</sup> *s'a na*.

<sup>6</sup> The two monarchs at the time reigning together.

## LEFT SIDE.

1 I adored the Prince. I sailed up to bring the treasure  
 to the city of Qaba,<sup>1</sup> with the hereditary chief, the  
 governor of the district, the magistrate USERTESEN. May  
 he live and be well! I sailed with my body of 400  
 2 of all the brave men of Mah. I brought in safety my  
 troops; certainly I did all I said. I am a favoured chief,  
 very much beloved, a ruler beloved of his district. I made  
 a course of years  
 3 as ruler of Mah, and all the work<sup>2</sup> for the palace was done  
 by my hand. I was appointed superintendent<sup>3</sup> of the  
 serfs of the temples of the gods of Mah, 3000 bulls with  
 heifers. I was  
 4 praised on account of it by the palace for the yearly  
 produce of cattle. I worked the whole of Mah<sup>4</sup> with  
 abundant labourers.<sup>5</sup> No little child have I injured; no  
 widow have I oppressed; no fisherman have I hindered;  
 no shepherd have I detained; no  
 5 foreman of five men have I taken from his gang out  
 for the labour.<sup>6</sup> There was no poverty in my days, no  
 starvation in my time, when there were years of famine.  
 6 I ploughed all the fields of Mah<sup>4</sup> to its southern and

<sup>1</sup> Coptos.

<sup>2</sup> Revenue. Maspero.

<sup>3</sup> Brugsch made, "Behold the chiefs of . . . . the temples gave me  
 thousands of bulls with their cattle.

<sup>4</sup> Antinöe, or Beni-hassan.

<sup>5</sup> Labouring feet, labours. Maspero.

<sup>6</sup> Referring to the corvéé, or forced labour.

<sup>7</sup> Owner of the land. Brugsch.

northern frontiers. I gave life to its inhabitants, making its food ; no one was starved in it. I gave to the widow as to the  
7 married woman. I made no difference between the great and little in all that I did. When the Nile made<sup>1</sup> great waters, all types,<sup>2</sup> all cultivation<sup>3</sup> all things, I did not take out of the fields.<sup>4</sup>

<sup>1</sup> *r* or *ar*.

<sup>2</sup> *χeper neb*, all things to assume their forms. He who sowed was the master of the crop. Brugsch.

<sup>3</sup> A mutilated word, ending *ruti*, determined by two parallelograms.

<sup>4</sup> I did not take from the revenues of the field. Brugsch.



INSCRIPTION OF CHNUMHETEP.

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TRANSLATED BY

S. BIRCH, LL.D., D.C.L.

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THE following inscription, taken from the celebrated tomb at Beni-hassan, belonging to a most remarkable family which flourished at the XIIth dynasty, has long been known. The text was first published by Burton, *Excerpta Hieroglyphica*, fo., Cairo, 1830, pl. 33-34, and afterwards, in a more complete and exact form, by Professor Lepsius, *Denkmäler*, Abth. II., Bl. 124 and 125. It is taken from the walls of a well-known sepulchre. The most important and historical portion has been translated by Brugsch-Bey, *Histoire d'Égypte*, 4to, 1856, p. 55; his *Geschichte Aegyptens*, 8vo, Leipzig, 1877, pp. 139, 143, 146, and the translation, *A History of Egypt under the Pharaohs*, 8vo, London, 1879, pp. 148, 149,



157, 158, comprising the first half; but the other portion, although not so interesting, is far more difficult. Later, a translation of the whole has been given by M. Maspero in the *Recueil des Travaux relatifs à la Philologie et à l'Archeologie Égyptiennes et Assyriennes*, 1879, p. 160 and foll. The contents show the old feudal constitution of Egypt, the power of the monarch over the principalities, the amount they paid, and the hereditary succession of the great nobles, as also the rights of women to the hereditary estates under the Crown.



## INSCRIPTION OF CHNUMHETEP.

- 1 The hereditary chief, the royal relative, loving the god,<sup>1</sup>  
 governor  
 2 of the lands of the East, XNUMPETEP, son of NEHERA,  
 justified,  
 3 son of the daughter of a chief, BEQAT, justified,  
 4 has made a monument for the first time<sup>2</sup> to embellish<sup>3</sup>  
 5 his district, he has sculptured his name for ever<sup>4</sup>  
 6 he has embellished it for ever by his chamber  
 7 of KARNETER,<sup>5</sup> he has sculptured the name of his  
 8 household, he has assigned their place.  
 9 The workmen, those attached to his  
 10 house, he has reckoned amongst his  
 11 dependents of all ranks,<sup>6</sup> he gave to  
 12 all the ministers,<sup>7</sup> it was as they were.  
 13 his mouth said, granted me  
 14 the sanctity of the HORUS adoring with truth, the Lord  
 of Diadems adoring with  
 15 Truth, the Golden Hawk the justified, the King of the  
 South and North, RANUBKA, son of the Sun.  
 16 AMENEMHA (II.), Giver of Life, established and strong  
 like the Sun, immortal, to be

<sup>1</sup> Beloved of his god. Maspero.

<sup>2</sup> The first time he made any monument.

<sup>3</sup> *Smenχ*, to fabricate or make; translated, throughout, "embellish," or "adorned," or "complete."

<sup>4</sup> *Srut*, some read, "made to flourish."

<sup>5</sup> His tomb.

<sup>6</sup> *χeft*, at this period *χeft*, replaces the face, and usually read "her."

<sup>7</sup> *Net'en χet*, a kind of officers, a word like the *net'χet* of the Tablet of Canopus.

17 the hereditary chief governor of the lands of the East,  
 18 HORUS, PA $\chi$ ET<sup>1</sup> to the succession<sup>2</sup> of  
 19 the father of my mother in Mena-  
 20  $\chi$ UFU, he set up to me  
 21 the landmark of the South; he made  
 22 the Northern like the heaven;  
 23 he stretched the great river at  
 24 its back,<sup>3</sup> as was done to my father  
 25 and mother,<sup>4</sup> by the decree  
 26 proceeding from the mouth of the sanctity of  
 27 the HORUS, the second born, the Lord of Diadems, the  
 second born,  
 28 the Golden Hawk, the second born, the King of the  
 South and North, RASATETPAB, son of the Sun.  
 29 AMENEMHA(I.), Giver of Life, established and strong like  
 the Sun for ever,  
 30 he appointed him to be hereditary chief of the lands of  
 the East, in Mena-Xufu;<sup>5</sup>  
 31 he established the landmark<sup>6</sup> of the South; he sculptured  
 32 the Northern like the heaven; he stretched the great  
 river  
 33 on its back,<sup>7</sup> its place in the East  
 34 was Apollinopolis,<sup>8</sup> to remain in the East.  
 35 Came his sanctity doing away with

<sup>1</sup> The patron god. Brugsch reads, "these god as parents or makes the chief their priest." Perhaps of the East of Har-Pakhet.

<sup>2</sup> *Fau*, race.

<sup>3</sup> In its middle. Maspero.

<sup>4</sup> Father of my mother. Brugsch.

<sup>5</sup> Minieh.

<sup>6</sup> *Hutu*, tablets.

<sup>7</sup> Or spine, *aat*; either the Nile flowed through or behind the district.

<sup>8</sup> *Tu-Har*.

36 negligence,<sup>1</sup> crowned<sup>2</sup> as ATUM  
 37 he was ATUM  
 38 himself, he set right what he found  
 39 wasted ; he made the district  
 40 in its two parts ;<sup>3</sup> knowing<sup>4</sup>  
 41 its frontiers, for a district :  
 42 setting up their land marks<sup>5</sup>  
 43 like the heaven, determining their waters ;  
 44 by what was in the list, making  
 45 the dues by the valuation of the greatness  
 46 of his love of justice. He appointed him  
 47 hereditary chief, great protector of the land of Mah ;<sup>6</sup>  
 48 he made the land marks of  
 49 the South of his frontiers at  
 50 Unnut,<sup>7</sup> his northern at Cynopolis ;<sup>8</sup> he stretch-  
 51 ed the great river at its back<sup>9</sup>  
 52 his waters, his fields, his tamarisks,<sup>10</sup>  
 53 his soil<sup>11</sup> to remain to the lands of the West,  
 54 He gave his eldest son NEKHT,  
 55 justified, a worthy person, (to be) ruler  
 56 of his heritage in Mena-Xufu<sup>12</sup>  
 57 by the great favour  
 58 of the King, by an eternal decree

<sup>1</sup> Suppressing the insurrection. Brugsch.

<sup>2</sup> *Rising*. Maspero.

<sup>3</sup> Taking one town after another. Brugsch.

<sup>4</sup> *Rex*, or calculating.

<sup>5</sup> Determining the two parts.

<sup>6</sup> Benihassan.

<sup>7</sup> Hermopolis.

<sup>8</sup> The nome Anupu.

<sup>9</sup> He distributed to him the great river over his territory. Brugsch.

<sup>10</sup> *Aser*, here for trees in general.

<sup>11</sup> *Sá*, sand arena.

<sup>12</sup> Minieh.

- 59 coming from the mouth of the Sanctity of the HORUS,  
 life of the born,  
 60 Lord of Diadems, life of the born,<sup>1</sup> the Golden Hawk,  
 life of the born,  
 61 RAΧΕΡΚΑ, son of the son USERTESEN (I.) Giver of  
 Life,  
 62 strong (and) firm, like the Sun immortal,  
 63 I succeeded from my birth<sup>2</sup>  
 64 My mother proceeded as an hereditary  
 65 chief, the daughter of a ruler<sup>3</sup>  
 66 of Mah, to the palace of RASATEPAB<sup>4</sup>  
 67 the giver of life, strong and firm, like the Sun immortal,  
 to be the wife  
 68 of the hereditary chief, the ruler of nomes,  
 69 satisfying<sup>5</sup> the heart of the King of the South, favourite  
 70 of the King of the North, to his succession of governor  
 of the country.  
 71 NEHERA justified, a worthy person, brought  
 72 me the King of the South and North, RA-NUB-KAU, Giver  
 of Life, strong and sound,  
 73 like the Sun immortal, as the son of a chief, to succeed  
 74 to the rule of my father and mother out of  
 75 the greatness of his love to me, truly he was ATUM  
 76 himself, RA-NUB-KAU,<sup>6</sup> Giver of Life,  
 77 established and strong, like the Sun immortal, he ap-  
 pointed  
 78 me for chief in the 19th year,<sup>7</sup> in

<sup>1</sup> Or living born.

<sup>2</sup> The first of my race, or those born as heir.

<sup>3</sup> *Heka*, or *hyk*, small prince.

<sup>4</sup> Amenemha I.

<sup>5</sup> *Met-met*.

<sup>6</sup> Amenemha II.

<sup>7</sup> Uncertain if of his reign, but probably so.

79 Menaxufu.<sup>1</sup> I was adorning  
 80 it. I was making it to be (provided)  
 81 with all things. I caused to prosper<sup>2</sup>  
 82 the name of my father. I completed  
 83 the existing temples of the Ka.<sup>3</sup> I served<sup>4</sup> my statues  
 84 at the great temples. I sacrificed to them  
 85 their food, bread, beer, water, vegetables,  
 86 pure herbs. My priest has verified. I procured<sup>5</sup>  
 87 them from the irrigation  
 88 of my workpeople.<sup>6</sup> I ordered  
 89 the sepulchral offerings of bread, beer, cattle, fowl, in all  
 the festivals  
 90 of Karneter,<sup>7</sup> at the festivals of the beginning of the  
 year, the opening of the year, increase  
 91 of the year, diminution of the year,<sup>8</sup> close of the year,<sup>9</sup>  
 92 at the great festival, at the festival of the great burning,  
 93 at the festival of the lesser burning, the five inter-  
 94 calary days, at the festival of bread-making,<sup>10</sup>  
 95 at the twelve monthly and twelve half-monthly festivals,  
 96 all the festivals on the earth (plain) terminating on the  
 hill.<sup>11</sup> But  
 97 should my sepulchral priest or men

<sup>1</sup> Minieh.<sup>2</sup> Or flourish.<sup>3</sup> Or Genius.<sup>4</sup> I dragged my statue to the temples. Brugsch.<sup>5</sup> I chose a priest of the *Ka* or Genius. Maspero.<sup>6</sup> *Mer*, vassals, peasants, serfs.<sup>7</sup> Hades or Purgatory, sepulchral.<sup>8</sup> Little year. Brugsch.<sup>9</sup> These festivals varied according to the fixed or vague years, were in the year but did not mark separate years.<sup>10</sup> *S'et ta s'a*, civil and funereal, or *s'et ta s'a*, flour and food. Entry of grain, Maspero.<sup>11</sup> On the hill, or, "over the hill" is a hill of Anubis.

98 conduct them wrong may he not exist,  
 99 nor his son in his place. I was more  
 100 favoured in the palace than  
 101 any other courtier,<sup>1</sup>  
 102 who reckoned me his following;<sup>2</sup>  
 103 before those who were  
 104 before me, in opposition to  
 105 chamberlains<sup>3</sup> of the palace,  
 106 I paid my court by  
 107 touching the forehead in  
 108 the homage. It was  
 109 in the presence of the word of mouth of the king  
 110 himself, never was like done  
 111 by servants to their lord in their homage;  
 112 he knew the place of my tongue,  
 113 the humility of my thought;  
 114 I was one worthy  
 115 of the sanctity of the king, the honoured  
 116 of those around him,  
 117 favoured in the presence  
 118 of his courtiers, the hereditary chief,  
 119 ΧNUMHETEP'S SON NEHERA, a devoted person.  
 120 Also praised<sup>4</sup> be what has done for me.  
 121 Appointed has been my eldest son NEKHT  
 122 of the lady of the house, KHRATI, to be ruler of  
 Cynopolis,  
 123 for the hereditaments of the father of  
 124 his mother. He is a courtier<sup>5</sup>

<sup>1</sup> *Sabmer*, or, as some read, *s'mer*, a courtier or minister.

<sup>2</sup> *χenhu* *f.* his condition or position, degree, nobility.

<sup>3</sup> *qanbut*, pillars of the palace, "or household."

<sup>4</sup> *Hesut*, thanked, or homage be rendered.

<sup>5</sup> *Sabmer*, one of the king's friends, Brugsch.



125 appointed ruler of the district  
 126 of the South, given to him, have been each  
 127 hereditaments by the sanctity of  
 128 the HORUS, conducting the two countries, the Lord of  
     Diadems, crowned (by) truth,  
 129 the Golden Hawk of the gods,<sup>1</sup> King of the South and  
     North, RA-SHA- $\chi$ EPER, son of the Sun,  
 130 USERTESEN (II.), Giver of Life, established and strong  
     like the Sun, for he made  
 131 his memorial in Cynopolis, making good  
 132 what he found defective. He made  
 133 the district into two parts,<sup>2</sup> causing to be determined  
 134 its frontiers, adjusting  
 135 the dues by valuation,  
 136 he placed a landmark<sup>3</sup> at his frontiers  
 137 on the South, he completed the North  
 138 like the heavens, placed in the fields  
 139 of the fallen,<sup>4</sup> making a total  
 140 of fifteen landmarks set up on  
 141 his fields, the Northern frontiers  
 142 to Uas-b-uas,<sup>5</sup> he stretched  
 143 the great river at its back.<sup>6</sup>  
 144 Its western place of Cynopolis to remain  
 145 (as far as) in the land of the West as requested.<sup>7</sup>  
 146 The hereditary chief NEKHT, son of KHNUMHETEP,  
 147 justified a worthy person, says ; Not has known my wish

<sup>1</sup> Or third divine golden hawk.

<sup>2</sup> Brugsch translates, taking possession of one town after the other.

<sup>3</sup> *Hutu*, tablets.

<sup>4</sup> Uncultivated. Brugsch.

<sup>5</sup> Oxyrynchite, nome.

<sup>6</sup> See before.

<sup>7</sup>  *$\chi$ etf sper*, when, or, as asked by me.

148 favoured greatly  
 149 by the King, any other grown old in  
 150 the service as a courtier,<sup>1</sup>  
 151 any among the  
 152 numerous courtiers,<sup>2</sup>  
 153 led to the palace as a courtier.<sup>3</sup>  
 154 There is not in his district who has heard  
 155 (such) great hearings, a mouth  
 156 stopping mouths, bearing<sup>4</sup> the honour<sup>5</sup>  
 157 of the great lord, door and gate of lands,  
 158 XNUMHETEP, son of NEHERA, son  
 159 of the lady of the house, KHRATI,  
 160 keeping alive the name of my father.  
 161 (which) I found injured  
 162 on the doors known by  
 163 the hand,<sup>6</sup> judged by the condition,<sup>7</sup> not  
 164 was given another instead  
 165 of the other, lo, I a son completed,  
 166 making to flourish the name,  
 167 of the ancestors of NEHERA,  
 168 son of XNUMHETEP, justified, a worthy person,  
 169 the chief ancestor, first I completed  
 170 the upper part<sup>8</sup> of the door to let pass  
 171 a person to do what a father had done ;  
 172 my father made for it a statue  
 173 and a sepulchral temple for it, of his great love of the  
 district,

<sup>1</sup> *Sabmer*, or *smer*.

<sup>2</sup> *Ibid*.

<sup>3</sup> *Ibid*.

<sup>4</sup> *Ar*, making.

<sup>5</sup> *xut*, the lustre or glory.

<sup>6</sup> Or form.

<sup>7</sup> *S'et*.

<sup>8</sup> *Her*, the lintel.

174 of good and beautiful<sup>1</sup> stone,  
 175 causing his name to flourish for ever.  
 176 He completed it for ever, his name lives  
 177 in the mouth of men, established  
 178 in the mouth of the living,  
 179 through his chamber of Karneter,<sup>2</sup> his place  
 180 completed for ever, placed  
 181 is his house of eternity, through the favour  
 182 of the sanctity of the King, who loved him,  
 183 in his palace. He ruled his district when  
 184 he was a babe, clothed in male attire;  
 185 he accompanied the King, his feathers  
 186 they<sup>3</sup> danced as a boy  
 187 on his forehead, in the South,  
 188 the place of his tongue and humility of his thought

SEBAK-

189 ANKH'S SON NEHERA, justified, a pure person.  
 190 He knew<sup>4</sup> the hereditaments of his ancestors  
 191 to rule his district. It was IXNUMHETEP,  
 192 making his noble memorial within the district.  
 193 I built a colonnade, which I found  
 194 on the place, I set it up  
 195 with new columns  
 196 inscribed in my own name.  
 197 I kept alive the name of my father in order  
 198 to perpetuate what I had done,  
 199 in all the memorial; a door of six cubits,  
 200 of brass<sup>5</sup> and cedar, inlaid<sup>6</sup> for the first

<sup>1</sup> Or, of good stone to see, or in appearance.

<sup>2</sup> Hades, sepulchral.

<sup>3</sup> *χet*, dressed; the feathers were *s'u*, ostrich.

<sup>4</sup> Or had assigned *reχ*.

<sup>5</sup> Apparently determinative of this metal, and the word *as'*, cedar.

<sup>6</sup> *Neka*.

201 gate of the chamber ; two gates of seven cubits  
 202 at the turn<sup>1</sup> of the noble  
 203 house which is within<sup>2</sup> that chamber ; a table of  
 204 offerings, sepulchral meals of bread, beer, oxen, geese,  
     food in all ;  
 205 the monuments I caused to be made hollow. The area  
 206 of its circuit, giving air to  
 207 the great colonnade placed  
 208 within this district for fathers,  
 209 (as) a child of this district completing  
 210 the memorials of its district to the ancestral places  
     those before,  
 211 adding to the turn made before me.  
 212 I am noble<sup>3</sup> by the monuments,  
 213 I ordered all the years of  
 214 disgust<sup>4</sup> within that district  
 215 enveloped ;<sup>5</sup> sculpturing my name  
 216 on all the monuments. I  
 217 held on them without defect in them ; I embarked  
 218 on the boat, as my father ordered.<sup>6</sup>  
 219 I the hereditary chief,  
 220 KHNUMHETEP, son of NAHRI,  
 221 son of the lady BEGAT, justified  
 222 a devout person.  
 223 The chancellor BEGAT made the tomb.

<sup>1</sup> Or area, *kar*, corner.

<sup>2</sup> *χen*.

<sup>3</sup> *Sah*, or *χent*.

<sup>4</sup> *teft*.

<sup>5</sup> *Meru*. Hall of Libations. Maspero.

<sup>6</sup> *ha hut atef*, or else the boat named Hut atef.

## LIBATION VASE OF OSOR-UR.

PRESERVED IN THE MUSEUM OF THE LOUVRE, NUMBERED 908.

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TRANSLATED BY  
PAUL PIERRET.

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THIS vase, in bronze, of an oblong form and having a movable handle, is covered with inscriptions finely traced with a pointed instrument. Saïtic epoch. Capacity 5 litres (about five pints).

The text (the translation of which here follows) is found in the 2nd vol. of my *Recueil d'Inscriptions du Louvre*, in the eighth number of the *Études Égyptologiques*.

The goddess Nout standing in her sycamore, pours the water, which is received by the deceased from one side and by his soul from the other.

Saith the OSIRIS: Divine father and first prophet of AMMON OSOR-UR, truthful: Oh, Sycamore of NOUT! Give me the water and the breath (of life) which proceed from thee. That I may have the vigour of the goddess of vigour; that I may have the life of the goddess of life; that I may breathe the breath of the goddess of the respiration of breaths, for I am TOUM.

Saith NOUT : Oh, the OSIRIS, divine father, etc., thou receivest the libation from my own hands ; I, thy beneficent mother. I bring thee the vase containing the abundant water for rejoicing thy heart by its effusion, that thou mayest breathe the breath (of life) resulting from it ; for I give water to every mummy : I give breath to him whose throat is deprived of it, to those whose body is hidden, to those who have no chapel. I am with thee.

·I reunite thee to thy soul, which will separate itself no more from thee—never.

The deceased is in adoration before Osiris Ounnefer, who is seated and followed by Harsiesi, Isis and Nephthys, who assure him of their protection.

Saith the OSIRIS : Divine father of AMMON RA, King of the gods, first prophet of AMMON OSOR-UR, truthful, son of NESPAOUT-TA-UI, born of the lady NEHEMS-RA-TAUI : I come near to thee, my lord OSIRIS, to implore the breath and the water from thee. Grant that I may receive them, to rejoice my heart.

Underneath these two scenes, one reads an address to the deceased :

Oh, divine father, servant of AMMON RA, servant of the diadem of HORUS, prophet of KHEM, prophet of MONTH, lord of Tserout, prophet in twelfth part of AMMON, become first prophet of AMMON, OSER-UR, son of the very dignitary NESPAOUT-TAUI, born of the lady of the house, priestess of AMMON RA, NEHEMS-RA-TAUI, to thee is offered this libation drawn from ABYDOS, flowing come from OSIRIS, which SOTHIS bringeth thee with his own hands.<sup>1</sup>

<sup>1</sup> It refers to the water of the Nile, the return of which was announced by the rising of Sothis.



KHNOUM telleth thee of it. Cometh to thee an abundant Nile in his time ; his hands hold the water of renewal ; he bringeth thee all the offerings, all the plants at their season, without lack from their total. TOUM maketh thy bones firm ; his good north-wind is for thy nostril ; he giveth thee the daily aliments ; his beverages are not lacking to thee. Thy flesh liveth by the purification which thy son maketh thee in thy retreat. The Resident of the West hath established thy person among the sages of the divine lower region ; he giveth stability to thy body among those who repose, and causeth thy soul not to distance itself from thee. ISIS, divine mother, offereth thee her breast, and thou hast, by her, the abundance of life ; she giveth thee the things in the hall of OSIRIS ; she granteth that thou enterest amongst the august personages of the Thébaïd ; she placeth thy person near to the Good Being ; thou dost not cease to belong to His followers. Thou receivest the libation from the hands of thy son, at the period of every ten days, when the barque of the Divinity of Libations appeareth at the west of Thebes for the purification in Medinet-Abou, where is the face of the father of thy fathers.

He evoketh the remembrance of thy person and saveth thy body entirely and for ever.

Every son maketh the purification for his father, accomplishing the ceremony of water to thy person,<sup>1</sup> and he anointeth his father and reunith him to his mother by invoking thy name with that of his father. The beneficent sister<sup>2</sup> repeateth the formula and provideth thy soul with her conjurations. She granteth that thou leavest and that thou enterest into the Halls. She hath placed thee amongst her benevolent genii. Thy person is strengthened by all her formulæ of incantation. Thou shalt not be repulsed by

<sup>1</sup> The deceased is here addressed as if he were Osiris himself.

<sup>2</sup> Isis.



OSIRIS on the day of his great festival of the Arm of the gods. I invoke their name, that they may give thee the aliments of the other life, and that they may establish thy person in the middle of their sacred dwelling. At all times of appeal and of invocation thy heart doth follow thee on the waves of the stream, where thou dost eat according to thy desire, for ever and ever.



THE GREAT TABLET OF RAMESES II.  
AT ABU-SIMBEL.

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TRANSLATED BY  
EDOUARD NAVILLE.

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IN the great temple of Abu-Simbel, between two pillars of the first hall, there is a large tablet which has been added, evidently, a long time after the completion of the temple. This tablet, which is the object of the present translation, is covered with a text of 37 lines, containing a speech of the god Ptah

Totunen to the king Rameses II., and the answer of the king.

It was very likely considered by the kings of Egypt to be a remarkable piece of literature, as it has been repeated, with slight alterations, on the pylons of the temple of Medinet-Habu, built by Rameses III., The tablet, which is decaying rapidly, has been published three times; first, by Burton, in the *Excerpta Hieroglyphica*, pl. 60; then from the copies of Champollion, in the *Monuments de l'Égypte et de la Nubie*, I., pl. 38.; and, finally, by Lepsius, *Denkmäler* III., pl. 193. The inscription of Medinet-Habu has been copied and published by M. Duemichen, in his *Historische Inschriften* I., pl. 7-10., and by M. Jacques de Rougé, in his *Inscriptions recueillies en Égypte*, II., pl. 131-8.

I am not aware that any complete translation of this long text has been made. The first part has

been translated into German by Mr. Duemichen (*Die Flotte einer Ägyptischen Königin. Einleitung*), from the text at Medinet-Habu; a portion of it is also to be found in Brugsch, *Ägyptische Geschichte*, p. 538. The present translation I have made from the tablet, which, being more ancient than the inscription, is very likely to be the original. It contains an interesting allusion to the marriage of Rameses with a daughter of the king of the Kheta. The inscription at Medinet-Habu, which is written more carefully than the tablet, and with less abbreviations, has given me a clue to several obscure passages of the ancient text.

The tablet is surmounted by a cornice, with the winged disk. Underneath, the god Totunen is seen standing, and before him Rameses, who strikes with his mace a group of enemies whom he holds by the hair. Behind the god are the ovals of six foreign nations, most likely Asiatics: *Auentem, Hebuu, Tenfu Temuu, Hetau, Emtebebu*.

The inscription above the god is as follows :

Said by PTAH-TOTUNEN, with the high plumes, armed with horns, who generates the gods every day: (I am) thy father, I have begotten thee like a god, to be a king in my stead. I have transmitted to thee all the lands which I have created; their chiefs bring thee their tribute, they come bearing their presents because of their great fear; all foreign nations are united under thy feet, they are to thee eternally; thy eye is fixed on their heads for ever.



## TABLET OF RAMESES II.

1 The 35th year, the 13th of the month Tybi, under the reign of RA-HAREMAKHU, the strong bull, beloved of truth, the Lord of the Thirty Years, like his father PTAH, TOTUNEN, the Lord of Diadems, the protector of Egypt, the chastiser of foreign lands, RA, the father of the gods, who possesses Egypt, the golden hawk, the Master of Years, the most mighty sovereign of Upper and Lower Egypt.

2 RA-USERMA-SOTEP-EN-RA, the son of RA, the issue of TOTUNEN, the child of the Queen SEKHET, RAMESES, beloved of AMEN, ever living.

Thus speaks PTAH-TOTUNEN with the high plumes, armed with horns, the father of the gods, to his son who loves him,

3 the first-born of his loins, the god who is young again, the prince of the gods, the master of the thirty years, like TOTUNEN, King RAMESES.<sup>1</sup> I am thy father, I have begotten thee like a god ; all thy limbs are divine. I took the form of the ram of

4 Mendes, and I went to thy noble mother. I have thought of thee, I have fashioned thee to be the joy of my person, I have brought thee forth like the rising sun, I have raised thee among the gods, King RAMESES. NUM

5 and PTAH have nourished thy childhood, they leap with joy when they see thee made after my likeness, noble,

<sup>1</sup> The name of the King is everywhere written in full, with the two cartouches.

great, exalted.<sup>1</sup> The great princesses of the house of  
PTAH and the HATHORS of the temple of TEM are  
6 in festival, their hearts are full of gladness, their hands  
take the drum with joy, when they see thy person beautiful  
and lovely like my Majesty.

The gods and goddesses exalt thy beauties, they  
celebrate thee

7 when they give to me their praises, saying: "Thou art  
our father who has caused us to be born; there is a god  
like thee, the King RAMESES.

I look at thee, and my heart is joyful; I embrace thee  
with my golden arms, and I surround thee with life, purity  
and duration. I provide thee

8 with permanent happiness. I have fixed in thee joy,  
enjoyment, pleasure, gladness, and delight. I grant thee  
that thy heart may be young again like mine. I have  
elected thee, I have chosen thee, I have perfected thee;  
thy heart is excellent and thy words are exquisite; there  
is absolutely nothing

9 which thou ignorest, up to this day, since the time of  
old; thou vivifiest the inhabitants of the earth through  
thy command, King RAMESES.

I have made thee an eternal king, a prince who lasts  
for ever. I have fashioned thy

10 limbs in electrum, thy bones in brass and thy arms in  
iron. I have bestowed on thee the dignity of the divine  
crown; thou governest the two countries as a legitimate  
sovereign; I have given thee a high Nile, and it fills  
Egypt for thee with the abundance of riches and wealth;  
there is

11 plenty in all places where thou walkest; I have given

<sup>1</sup> Here and in other places a gap in the tablet has been filled up by the corresponding sentence in the inscription of Medinet Habou.



thee wheat in profusion to enrich the two countries in all times; their corn is like the sand of the shore, the granaries reach the sky, and the heaps are like mountains. Thou rejoicest and thou art praised

12 when thou seest the plentiful fishing, and the mass of fishes which is before thy feet. All Egypt is thankful towards thee.

I give thee the sky and all that it contains. SEB shows forth for thee what is within him;<sup>1</sup> the birds hasten to thee, the pigeons of HORSEKHA

13 bring to thee their offerings, which are the first-fruits of those of RA. THOTH has put them on all sides.

Thou openest thy mouth to strengthen whoever thou wishest, for thou art NUM; thy royalty is living in strength and might like RA, since he governs the two countries.

14 King RAMESES, I grant thee to cut the mountains into statues immense, gigantic, everlasting; I grant that foreign lands find for thee precious stone to inscribe (?) the monuments with thy name.

15 I give thee to succeed in all the works which thou hast done. (I give thee) all kinds of workmen, all that goes on two and four feet, all that flies and all that has wings. I have put in the heart of all nations to offer thee what they have done; themselves, princes great and small, with one

16 heart seek to please thee, King RAMESES.

Thou hast built a great residence to fortify the boundary of the land, the city of RAMESES; it is established on the earth like the four pillars

17 of the sky; thou hast constructed within a royal palace, where festivals are celebrated to thee as is done for me

<sup>1</sup> The plants.

within. I have set the crown on thy head with my own hands, when thou appearest in the great hall of the double throne;<sup>1</sup> and men and gods have praised thy name

18 like mine when my festival is celebrated.

Thou hast carved my statues and built their shrines as I have done in times of old. I have given thee years by periods of thirty;<sup>2</sup> thou reignest in my place on my throne; I fill thy limbs with life and happiness, I am behind thee to protect thee; I give thee health and strength;

19 I cause Egypt to be submitted to thee, and I supply the two countries with pure life.

King RAMESES, I grant that the strength, the vigour and the might of thy sword be felt among all countries; thou castest down the hearts of all nations;

20 I have put them under thy feet; thou comest forth every day in order that be brought to thee the foreign prisoners; the chiefs and the great of all nations offer thee their children. I give them to thy gallant sword that thou mayest do with them what thou likest.

21 King RAMESES, I grant that the fear of thee be in the minds of all and thy command in their hearts. I grant that thy valour reach all countries, and that the dread of thee be spread over all lands; the princes tremble at thy remembrance, and thy

22 majesty is fixed on their heads; they come to thee as supplicants to implore thy mercy. Thou givest life to whom thou wishest, and thou puttest to death whom thou pleasest; the throne of all nations is in thy possession. I grant thou mayest show all thy

<sup>1</sup> Allusion to the festival of the coronation.

<sup>2</sup> The *τριακονταετηρίς* here and in the title of the King has been employed as we should say a century.

23 admirable qualities and accomplish all thy good designs ;  
the land which is under thy dominion is in joy, and  
Egypt rejoices continually.

King RAMESES, I have exalted thee through such  
marvellous

24 endowments that heaven and earth leap for joy and  
those who are within praise thy existence ; the  
mountains, the water, and the stone walls which are on  
the earth are shaken when they hear thy excellent name,  
since they have seen what I have accomplished for  
thee ;

25 which is that the land of Kheta should be subjected  
to thy palace ; I have put in the heart of the inhabitants  
to anticipate thee themselves by their obeisance in  
bringing thee their presents. Their chiefs are prisoners,  
all their property is the tribute in the

26 dependency of the living king. Their royal daughter is  
at the head of them ; she comes to soften the heart of  
King RAMESES ; her merits are marvellous, but she does  
not know the goodness which is in thy heart ;

27 thy name is blessed for ever ; the prosperous result of  
thy great victories is a great wonder, which was hoped  
for, but never heard of since the time of the gods ; it was  
a hidden record in the house of books since the time of  
RA till the reign of thy

28 living<sup>1</sup> Majesty ; it was not known how the land of  
Kheta could be of one heart with Egypt ; and behold,  
I have beaten it down under thy feet to vivify thy name  
eternally, King RAMESES.

29 Thus speaks the divine King, the Master of the Two  
Countries, who is born like KHEPRA-RA, in his limbs,  
who appears like RA, begotten of PTAH-TOTUNEN, the

<sup>1</sup> Lit., life, health and strength.

King of Egypt ; RA-USERMA-SOTEP-EN-RA, the son of RA, RAMESES, beloved of AMEN, ever living, to his father who appears before him, TOTUNEN,

30 the father of the gods :

I am thy son, thou hast put me on thy throne, thou hast transmitted to me thy royal power, thou hast made me after the resemblance of thy person, thou hast transmitted to me what thou hast created ; I shall answer by doing all the good things which thou desirest.

31 As I am the only master like thou, I have provided the land of Egypt, with all necessaries ; I shall renew Egypt for thee as it was of old, making statues of gods after the substance, even the colour of their bodies. Egypt will be the possession of their hearts, and will build them

32 temples. I have enlarged thy abode in Memphis, it is decked with eternal works, and well-made ornaments in stones set in gold, with true gems ; I have opened

33 for thee a court on the north side with a double staircase ; thy porch is magnificent ; its doors are like the horizon of the sky, in order that the multitude may worship thee.

Thy magnificent dwelling has been built inside its walls ; thy divine image is in its

34 mysterious shrine, resting on its high foundation ; I have provided it abundantly with priests, prophets, and cultivators, with land and with cattle ; I have reckoned its offerings by hundreds of thousands of good things ; thy festival of thirty years is celebrated there

35 as thou hast prescribed it to me thyself ; all things flock to thee in the great offering day which thou desirest ; the bulls and calves are innumerable ; all the pieces of their flesh are by millions ; the smoke of their fat reaches heaven and is received within the sky.

36 I give that all lands may see the beauty of the buildings

which I have created to thee ; I have marked with thy name all inhabitants and foreigners of the whole land ; they are to thee for ever ; for thou hast created them, to be under the command of thy son, who is on  
37 thy throne, the master of gods and men, the lord who celebrates the festivals of thirty years like thou, he who wears the double sistrum, the son of the white crown, and the issue of the red diadem, who unites the two countries in peace, the King of Egypt, RA-USERMA-SOTEP-EN-RA, the son of RA, RAMESES, beloved of AMEN, living eternally.





## INSCRIPTION OF PRINCE NIMROD.

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TRANSLATED BY

S. BIRCH, LL.D., D.C.L.

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THE following inscription, which was found and still exists on the front of a granite block at Abydos, has been published by Mariette Pasha in his *Abydos, Description des Fouilles &c.*, fo., Paris, 1880, tom. ii. pl. 36, 37, 38. It has been translated by Brugsch-Bey, *Geschichte Aegypten unter den Pharaonen*, 8vo, Leipzig, 1877, s. 652 and foll.; and the translation of this work by Danby Seymour and Philip Smith, London, 8vo, 1879, Vol. II. p. 199 and foll. According to Brugsch-Bey, Shashanq, mentioned in it, was a king of Assyria, and Namroth, or Nimrod, his son, who was buried at Abydos, the grandson of Shashanq I., or the biblical Shishak. The granite statue of Nimrod mentioned in the inscription



is said to be in the Egyptian collection at Florence. The copy of Mariette Pasha shows that the inscription is much mutilated, and in the translation which has been given by Brugsch-Bey considerable restorations have been inserted by that savant, to link together the text, and so render the sense more continuous. Some of these may be due to a better copy ; others are necessary restorations ; the rest are more or less conjectural. Besides this are several other newly discovered inscriptions of the period of the 22nd dynasty ; but as the present volume closes the series of the "RECORDS OF THE PAST," there is not space for their insertion in the series.



## INSCRIPTION OF PRINCE NIMROD.

- 1 The great chief of chiefs, SHASHANQ justified, his son upon the place, glorious like his father OSIRIS, he gave his beauties within Nifur,<sup>1</sup> facing (the temple of OSIRIS) Thou gavest his Majesty to receive an old age, he was made
- 2 . . . . over his companions, thou wast giving in peace festivals to his Majesty to receive all power at once. The god assented very much. Again, his Majesty said before the great god, "Oh, my good lord, thou hast (shouldest) destroy. . . .
- 3 the troops, the officers, all persons, all scribes, the messengers to the country, the fields, all who plundered the things of its lord, of the table of the OSIRIS, chief of the MA,<sup>2</sup> NAMRUTH, justified, the son of MEHTEMUSKH, who is in in Abydos ; all
- 4 the men who shall be diminishing his divine supplies, his men, his herds of cattle, his gardens, all his sacrifices.<sup>3</sup> All his glories and his men thy great spirits will complete, completing the women,
- 5 children. Assented the god. His Majesty kissed the ground before him. Said his Majesty. Give effect to the word of SHASHANQ, the great chief of the MA, Chief of chiefs, the great noble chief, with all which are with thee
- 6 (him), all thy troops. . . . . all there was. Lo ! AMEN-RA, the King of the gods said to him, "I have done for thee, that thou art receiving a good old age established on

<sup>1</sup> Metropolis of the 8th Nome, part of Abydos.

<sup>2</sup> Brugsch reads *Mat*, people, which he considers to be the Assyrian word *Matati*, and hence Assyrians. Mariette *Ma[shuash]* or Maxyes. "Egypt under the Pharaohs." Lond. 1881. 2nd Ed. Vol.II. p. 209.

<sup>3</sup> All this is apparently future, a kind of imprecation.

earth, thy race shall be on thy throne for ever. His Majesty ordered the statue of the Osirian great chief  
 7 of the MA, the great Chief of chiefs, NAMRUTH, justified, to be brought to Abydos. There was . . . . . many soldiers for its transport,<sup>1</sup> having keels . . . . . Their.<sup>2</sup> They were received<sup>3</sup> together with the envoys of the great chief of the MA, making it to be placed in the great  
 8 palace, the shrine, the West eye of the Sun,<sup>4</sup> making its sacrifices on the table of Nifur, when was brought the instruction for making its offerings, giving incense to it at the doors of the temples three days, appointing its dues in  
 9 the chamber of writings. According to the words of the Lord of the gods, he set up a stone tablet in the land (of Abydos)<sup>5</sup> bearing<sup>6</sup> the order of him who hides his name,<sup>7</sup> causing it to be placed in the shrines of the gods to remain<sup>8</sup> for ever and ever: was (made), the setting up the table of the Osirian great chief of the MA,  
 10 NAMRUTH, justified, son of MEHTEMUSKH, which is in the land of Abydos. Brought the men of the . . . . . of the great chief of the MA, who came with the rock statue<sup>9</sup> of the land of Kharu, the auditor of complaints,<sup>10</sup> KHUAMEN, *the chief of the land of*  
 11 Kharu, BEQPTAH. Fifteen pounds <sup>11</sup>of silver his Majesty gave for them twenty pounds of silver, total thirty-five pounds of silver. The assignment which is for the revenue

<sup>1</sup> *χεν f*, erroneously given, *en next f*.

<sup>2</sup> *Nen*, "not." Doubtful if not error for *sen*, "their."

<sup>3</sup> *Rta*, to give, receive or place.

<sup>4</sup> The western shrine.

<sup>5</sup> Or Nifur.

<sup>6</sup> According to.

<sup>7</sup> Amen Ra, or Osiris.

<sup>8</sup> *Sam*.

<sup>9</sup> *Aruma pa tut*. Brugsch reads this as a proper name, "a Phœnician."  
 "Egypt under the Pharaohs." Lond. 1881. Vol. II. p. 209.

<sup>10</sup> *Satemas'*, a judge.

<sup>11</sup> *Uten*.

- 50 aruræ, which are on the borders<sup>1</sup> of the south land of Abydos, called Heh-
- 12 suti; five pounds of silver for the *fields* which are by the canal of Abydos, a field of 50 aruræ<sup>2</sup> they make five pounds of silver, total of fields of the children north of the place on the confines of the south land of Abydos, with the heights
- 13 of the north of Abydos fields, 100 aruræ. It makes ten pounds of silver . . . . . his workman PAUR, son of . . . . his slave ABEK, his slave BUPIAMENKHA, his slave NASHENUNAS, his slave TENNA,<sup>3</sup> total
- 14 of slaves six, making three pounds one ounce of silver . . . . . 20 + 10 +  $x$  pounds of silver. . . . . PASHERIENKHONS, son of HORSI-ESI, they make four ounces of silver and two-thirds of an ounce. The garden which is in the northern heights of Abydos makes two pounds of silver, the gardener, HARMES, justified,<sup>4</sup> the son of PENMER,
- 15 makes two-thirds of an ounce of silver, PENAMAU, justified, his son<sup>5</sup> HARENPA (making) six ounces two-third ounces of silver. The . . . . .<sup>6</sup> NASTATEP, justified, his mother TATATMUT, the female slave TATATESSI, daughters of NEBTPEP, her mother, ARI-
- 16 AMAKH, the female slave, TAPIARAMENF . . . . . daughters of PANEHSI, justified, each one five ounces two-thirds of an ounce, the price of the person making three pounds two-thirds charged on the treasury, likewise a hin<sup>7</sup> measure of honey issued from the treasury

<sup>1</sup> *Au*, heights. Brugsch.

<sup>2</sup> *Sat*.

<sup>3</sup> Brugsch reads Pashenhar.

<sup>4</sup> He had died, but was paid.

<sup>5</sup> Or slave.

<sup>6</sup> Perhaps *rut*, cultivator.

<sup>7</sup> The hin was about a pint.

- 17 to the lord . . . . . the chief<sup>1</sup> great chief . . . . . son  
of . . . . . the chief . . . . . the men, charged is the  
silver to the treasury of OSIRIS, there are neither attach-  
ments<sup>2</sup> nor diminutions. The load of incense.<sup>3</sup>
- 18 . . . . . four pounds of silver charged to the treasury  
of OSIRIS, also four ounces of incense shall be issued  
from the treasury of OSIRIS daily for the divine supply of  
the Osirian great chief, of the AAMU NAMRUTH, justified,  
whose mother is MEHTENUSKH for ever and ever
- 19 . . . . . of the . . . . . incense, the silver is charged to  
the treasury of OSIRIS, there are neither attachments  
nor diminutions . . . . . makes five ounces two-thirds  
of an ounce charged to the treasury of OSIRIS. Also shall  
be issued . . . . . x +
- 20 two-thirds of an ounce of (oil) from the treasury of  
OSIRIS for the lamp<sup>4</sup> of the Osirian great chief of the MA  
NAMRUTH, justified, whose mother is MEHTEMUSKH, for  
ever and ever, for the coming forth of the perfume the  
silver is charged on the treasury of OSIRIS, there are no  
attachments<sup>5</sup> nor
- 21 deductions . . . . . person . . . . . persons two,  
each one three ounces of silver, together with silver, one  
ounce charged on the treasury of OSIRIS, likewise the  
*meat* . . . . . issued daily from . . . . .
- 22 the treasury of OSIRIS and the . . . . . of OSIRIS for  
the altar of the Osirian chief of the MA NAMRUTH,  
justified, whose mother is MEHTENUSKH, for ever and  
ever, for the workmen of the . . . . . of the cooking of

<sup>1</sup> Here usual titles of Namruth.

<sup>2</sup> Or *meh* augmentation.

<sup>3</sup> *Fa seneter*.

<sup>4</sup> *χebs*, lighting up of the statue. Brugsch reads "burning."

<sup>5</sup> *Nast*. Brugsch reads this sentence "neither more or less."

the food, of which the silver is also charged to the treasury of OSIRIS.

23 . . . . . of the corn of the fields upper . . . . . also charged to the treasury of OSIRIS, there is no attachment nor deduction total of the silver which is for the men which is charged for the treasury of OSIRIS.

24 . . . . . each person one with another will be the . . . . . issued from the treasury for the *altars* of the Osirian chief of the MA, Chief of the chiefs, NAMRUTH, justified, son of the great chief of the MA, SHASHANQ, justified, whose mother is MEHTENUSKH, given to

25 . . . . . of the Osirian great chief of the MA, NAMRUTH, justified, son of MEHTENUSKH, who is in Abydos, a field of 100 acres; persons, male and female, 25; garden, 1; silver, 102 pounds . . . . . additional.







## SPOILIATION OF TOMBS.

XXTH DYNASTY.

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 TRANSLATED BY
P. J. DE HORRACK.  


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THE papyrus, of which a translation here follows, was purchased in the year 1857 from Dr. Abbott of Cairo, by the Trustees of the British Museum, and in 1860 a facsimile, preceded by an excellent preface from the pen of Dr. S. Birch, was published by them in the *Select Papyri in the Hieratic character*. This eminent Egyptologist had already in 1859 drawn the attention of the scientific public to this ancient document by giving an account of it in the *Revue Archéologique* (Tome XVI. p. 257), under the title of *Le Papyrus Abbott, par S. Birch, traduction de F. Chabas*. Since that time, and nearly simultaneously, two complete French translations have been published—one by M. F. Chabas, Chalon-sur-Saône, 1870, in his *Mélanges Égyptologiques* (troisième série, Tome I.) ; the other by M. G. Maspero, Paris, 1871,

entitled *Une enquête judiciaire à Thebes au temps de la XX. Dynastie*. Both translations are accompanied by an analysis, and the latter by a transcription of the hieratic text and an interlinear version.

The MS. consists of seven pages of clear and bold handwriting, regular at the commencement, but less carefully written as it approaches the end, until it becomes almost illegible on the endorsement which is not reproduced here, as it merely contains a list of names of no special importance for the present publication.

This valuable document throws considerable light upon the administration of justice in ancient Egypt, and shows the entire course of proceedings in a criminal case under the reign of Rameses IX. The style is clear and the action goes on in a connected and regular way. But what makes the sense of the translation somewhat ambiguous on a first reading is the difficulty of rendering it literally, and at the same time in good English, as the sentences are very long and frequently interrupted by explanatory phrases.



SPOLIATION OF TOMBS.

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PAGE I.

- 1 (The 16th year,)<sup>1</sup> the 18th day of Athyr, in the reign of the King of Upper and Lower Egypt, Lord of the two countries, NEFER-KA-RA SOTEP-EN-RA, the son of the Sun, Lord of Diadems,
- 2 (RAMESSU KHA-EM-UAS) MERER-AMEN, Beloved of AMEN-RA, the King of the gods, and of HAR-EM-AKHU, who gives life eternally and for ever.
- 3 (On that day were sent) the Examiners of the august necropolis, the Scribe of the Nomarch and the Scribe of the Overseer of the King's treasury,
- 4 (to the monuments) and chapels of the royal ancestors, and to the sepulchres and resting-places of the chanters
- 5 (and mourners) which are in the West-quarter of the city, by the Nomarch KHA-EM-UAS  
the royal Controller, NES-SU-AMEN, Scribe of the King,
- 6 (the Major-domo) of the abode of the divine adorer of AMEN-RA, the King of the gods,  
the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King,
- 7 (in order to investigate) concerning what the thieves had done in the West-quarter of the city, on which subject the Commandant, Chief of the Police, PA-AU-AA, of the very august Necropolis
- 8 (of millions of years, of the) King, which is in the West of Thebes, had reported to the Nomarch, the Magistrates and the Examiners of the King.

<sup>1</sup> The words enclosed in brackets, thus, ( ) replace lacunæ.

- 9 (Functionaries) who went on that day with the Commandant, Chief of the Police, PA-AU-AA, of the necropolis :
- 10 the . . . . .<sup>1</sup> BEK-EN-UR-ENRU, of the palace,  
 11 . . . . .<sup>1</sup> of the necropolis,  
 12 . . . . .<sup>1</sup> of the palace,  
 13 . . . . .<sup>1</sup> of the palace,  
 10<sup>BIS</sup> the Chief of the Police, MENTU-KHOPESH-EF, of the palace,  
 11<sup>BIS</sup> the Scribe PA-A-EN-BAUK-HOR, of the Nomarch,  
 12<sup>BIS</sup> the great Scribe of the Store-house, PAI-NEFER, of the Overseer of the Treasury,  
 13<sup>BIS</sup> the Prophet PA-AN-KHAU, of the temple of AMEN-HOTEP,  
 14 the Prophet SAR-AMEN, of the temple of AMEN, of the cellars,  
 15 the Police-officers of the necropolis, who were with them.

## PAGE II.

- 1 Monuments, chapels and sepulchres examined on that day by the Examiners :
- 2 The eternal horizon<sup>2</sup> of King SAR-KA, son of the Sun, AMEN-HOTEP, which is 120 cubits  
 3 deep in its principal chamber,<sup>3</sup> the long corridor belonging to it being at the north of the temple of AMEN-HOTEP  
 4 of the vineyard, of which the Commandant PA-SAR, of the city, had made a report to the Nomarch KHA-EM-UAS,  
 5 the royal Controller NES-SU-AMEN, Scribe of the King,

<sup>1</sup> Lacunæ.<sup>2</sup> The tomb.<sup>3</sup> The one in which the mummy is deposited.

- the Major-domo of the abode of the divine adorer of AMEN-RA, the King of the gods,
- 6 and the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, (all) high Magistrates, saying :
- 7 "The thieves have violated it." Examined on that day, it was found intact by the Examiners.
- 8 The monument of King SA-RA AN-AA, which is at the North of the temple of AMEN-HOTEP of the terrace.
- 9 This tomb is injured on the surface opposite the spot where the tablet is placed ;
- 10 on the tablet is the image of the King, in a standing position, having between his feet his greyhound
- 11 named BEHUKA. Examined on that day, it was found in good condition.
- 12 The monument of King NUB-KHEPER-RA, son of the Sun, ANTUF, was found to have been
- 13 pierced by the hands of the thieves, who had made a hole of two cubits and a half in its surrounding wall, and (a hole of) one cubit
- 14 in the great outside-chamber of the sepulchre of the Chief of the transportation of the offerings, AURI, of Pa-Amen,
- 15 which (tomb) is in ruins. It was in good condition, the thieves not having been able to penetrate into it.
- 16 The monument of King RA-SEKHEM-EM-APU-MA, son of Sun, ANTUF-AA. It was found
- 17 to have been pierced by the hands of the thieves at the spot where the tablet of the monument is fixed.
- 18 Examined on that day, it was found entire, the thieves not having been able to penetrate into it.

## PAGE III.

- 1 The monument of King RA-SEKHEM-SESHET-TAUI, son of the Sun, SEBAK-EM-SAU-EF.
- 2 It was found that the thieves had violated it by undermining the chamber of the perfections<sup>1</sup> of the
- 3 monument, from the great exterior chamber of the sepulchre of the Overseer of the granaries, NEB-AMEN, of the King MEN-KHEPER-RA (THOTMES III.).
- 4 The place of sepulture of the King was found to be void of its occupant; so was the place of sepulture of the principal royal spouse,
- 5 NUB-KHA-S, his royal wife; the thieves had laid hands on them. The Nomarch,
- 6 the Magistrates and Controllors investigated (the matter) and found the thieves having laid hands on them, a fact,
- 7 as far as the King and his royal spouse were concerned.
- 8 The monument of King RA-SEKENEN, son of the Sun, TA-AA. Examined on that day
- 9 by the Examiners, it was found intact.
- 10 The monument of King RA-SEKENEN, son of the Sun, TA-AA-AA, being King TA-AA Second.
- 11 Examined on that day by the Examiners, it was found intact.
- 12 The monument of King UAT-KHEPER-RA, son of the Sun, KA-MES. Examined on that day, it was (found) uninjured.
- 13 The monument of King AHMES SA-PA-AR. Examined and found intact.
- 14 The monument of King NEB-KHER-RA, son of the Sun,

<sup>1</sup> One of the names of the principal chamber of a tomb.



MENTU-HOTEP, which is in the (region of) Sar;<sup>1</sup> it was intact.

- 15 Total of the monuments of the royal ancestors examined on that day by the Examiners ;  
 16 found intact, 9 monuments ; found violated, 1 ; total 10.  
 17 The sepulchres of the pallakides of the abode of the divine adorer of AMEN-RA, the King of the gods ; found intact, 2 ;  
 18 found violated by the thieves, 2 ; total, 4.

## PAGE IV.

- 1 Sepulchres and chapels in which repose the chanters and mourners, the women and men of the country,  
 2 in the West-quarter of the city. It was found that the thieves had violated them all, that they had torn their occupants  
 3 away from their coffins and cases, had thrown them into the dust and had stolen all the funeral objects which  
 4 had been given to them, as well as the gold and silver and the ornaments which were in their coffins.

- 
- 5 The Commandant, Chief of the Police, PA-AU-AA, of the very august necropolis, as well as the Chiefs of the Police and the Police-officers,  
 6 the Examiners of the necropolis, the Scribe of the Nomarch, the Scribe of the Overseer of the Treasury, who were with them, made a report about (these tombs)<sup>2</sup> to  
 7 the Nomarch KHA-EM-UAS, the royal Controller NES-SU-

<sup>1</sup> A particular quarter of the necropolis of Thebes.



- AMEN, Scribe of the King, the Major-domo of the abode of the divine adorer of
- 8 AMEN-RA, the King of the gods, and the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, (all high Magistrates.
- 9 The Commandant of the West-quarter, Chief of the Police, PA-AU-AA, of the necropolis, placed the names of the thieves in writing
- 10 before the Nomarch. The Magistrates and Controllers arrested them and put them into prison; they cross-examined them and reported the state of things.

- 
- 11 The 16th year, the 19th day of Athyr. This was the day on which started, in order to examine the great places<sup>1</sup> of the royal children, the royal wives
- 12 and the royal mothers, which are in the abode of the perfected,<sup>2</sup> the Nomarch KHA-EM-UAS, the royal Controller NES-SU-AMEN, Scribe of the King,
- 13 after having received the declaration of the worker in metal,<sup>3</sup> PAI-KHARI, son of KHARUI, born of MAI-SHERAU, of the West-quarter of the city, a man belonging to the servants
- 14 of the temple of USER-MA-RA MERI-AMEN (RAMSES III.) in Pa-Amen, which (temple) is under the direction of the First Prophet of AMEN-RA, the King of the gods, AMEN-HOTEP. This man, who was found on the spot,
- 15 was arrested, he having been (one) of three temple servants who were near the sepulchres, at the time when the Nomarch RA-NEB-MA-NEKHT made

<sup>1</sup> The tombs.

<sup>2</sup> Tombs of the royal family.

<sup>3</sup> Literally, after having been spoken to by the worker in metal.

16 his investigation in the year xiv. ; he said : " I was in the  
 tomb of the royal spouse ISIS of the King USER-MA-RA  
 MERI-AMEN (RAMSES III.) ; I took away some  
 17 objects and I squandered them." When the Nomarch  
 and the Controller had the worker in metal brought  
 before them at the

## PAGE V.

1 sepulchres, he was blindfolded as a man to be carefully  
 watched ; his sight was restored when he arrived at the  
 spot, and the Magistrates  
 2 said to him : " Walk before us to the tomb of which you  
 said : I took away some objects from it." The worker in  
 metal walked before the Magistrates  
 3 to a reserve-tomb of the royal children of King USER-  
 MA-RA SOTEP-EN-RA (RAMSES II.), the great god ; nobody  
 had been interred therein and it had been left open,  
 4 as well as the resting-place of the workman AMEN-EM-  
 AN, son of HUI, of the necropolis, also situated there.  
 And he said : " These are the tombs where I have been."  
 5 The Magistrates submitted the worker in metal to a  
 complete cross-examination in the interior of the Great  
 Valley. It was  
 6 found that he was unacquainted with any place there,  
 excepting the two on which he had put his hand. He  
 pronounced an oath by the sovereign Lord, striking his  
 nose  
 7 and his ears, and with both hands upon a rod said :  
 " I do not know any place within the (funeral) abodes,  
 with the exception of the tomb which is open and  
 8 the resting-place on which your hand is placed." The

Magistrates examined the tombs and the great places which are the abode of

- 9 the perfected, where repose the royal children, the royal wives, the royal ancestors, the good fathers and mothers of the King.
- 10 They were found in good condition. The high Magistrates despatched the Examiners, the overseers, the workmen of the necropolis, the Chiefs
- 11 of the Police, the Police-officers, and all the servants of the necropolis of the West-quarter of the city, with a grand verdict (of *Not Guilty?*) as far as the city.
- 

- 12 The 16th year, the 19th day of Athyr. On that day, at the time of evening, near the temple of PTAH, Lord of Thebes, arrived the royal Controller
- 13 NES-SU-AMEN, Scribe of the King and the Commandant PA-SAR, of the city. They met the Chief of the workmen, USER-KHOPESH, the Scribe AMEN-NEKHTU
- 14 and the workman AMEN-HOTEPU, of the <sup>\*</sup>necropolis. The Commandant of the city spoke to the men of the necropolis in the presence of the Controller of the King
- 15 as follows: "The statement which you have made this day is not an authentic statement. You will have to suffer for what
- 16 you have done." Thus he spoke to them. He pronounced an oath by the sovereign Lord, in presence of the Controller of the King, and said: "The Scribe HORA-SHERAU, son of AMEN-NEKHTU,
- 17 of the necropolis, from the interior of the Khena,<sup>1</sup> and the Scribe PAI-BESA, of the necropolis, have made me five

<sup>1</sup> The buildings pertaining to the residence of the King (according to M. Chabas).

revelations of sayings for which you are accountable, well worthy of death ;

18 now I shall place a report on this subject before the King, my master, that the King's men may be sent to destroy you all." So spoke he.

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19 The 16th year, the 20th day of Athyr. Copy of the writing which the Commandant of the West-quarter of the city, Chief of the Police, PA-AU-AA, of the necropolis, placed before the Nomarch,

20 relative to the words which the Commandant PA-SAR, of the city, spoke to the men of the necropolis, in presence of the Controller of the King and the Scribe PAI-NETEM, of the Overseer of the Treasury.

21 The Commandant, PA-AU-AA, of the West-quarter of the city, said: "The royal Controller, NES-SU-AMEN, Scribe of the King, found himself in company with the Commandant, PA-SAR,

22 of the city. He was discoursing with the men of the necropolis, near the temple of PTAH, Lord of Thebes. And the Commandant of the city said to the men

PAGE VI.

1 of the necropolis: "Why were you mirthful on my account at the door of my house? I am the Commandant who makes the reports

2 to the Prince. Come! be mirthful in the place where you dwell. When it was examined, *you* found it in good condition, the violated (tomb) of

- 3 RA-SEKHEM-SESHET-TAUI, son of the Sun, SEBEK-EM-SAU-EF and NUB-KHA-S, his only royal spouse. By the great Prince!" And
- 4 he pronounced ten oaths by the worth of AMEN-RA, the King of the gods, the great god, whose statues were placed in his sanctuary this day.
- 5 Then, the workman USER-KHOPESH, who is under the authority of the chief workman, RETU-EM-MAUT, of the necropolis, spoke as follows: "All the kings and their
- 6 royal spouses, royal mothers and royal children, who repose in the august necropolis, as well as those who repose in the abode of the perfected, are in good condition;
- 7 they are protected and cared for through all eternity; the excellent administration of the King, their child, watches and inspects them
- 8 thoroughly." The Commandant of the city said to him: "You use marvellous language." But the words were not insignificant ones, those spoken by the
- 9 Commandant of the city. Again the Commandant of the city told the words for a second time, saying: "The Scribe HORA-SHERAU, son of AMEN-NEKHTU, of the necropolis, of the interior of
- 10 The Khena (came . . . . .) towards the place where I was, and made me three revelations of very important sayings,
- 11 which my Scribe and the Scribe of the two districts of the city wrote down. Now the Scribe PAI-BESA, of the necropolis, made me
- 12 two other revelations, total, five. They also wrote them down. Concerning them silence cannot be kept; Woe! They are crimes worthy of the hatchet,
- 13 (and that the criminals) be placed on the bed of torture



and submitted to all sorts of chastisement on account of them. But I shall send a report on this subject before the King, my master,

14 that the King's men may be despatched to destroy you." Thus spoke to them the Commandant of the city, and he pronounced ten oaths, saying :

15 "Thus shall I do." I heard of the words which the Commandant of the city said to the men of the august necropolis of millions of years, of the

16 King, in the West of Thebes, and I make a report of them before my master, as it would be a crime for a man like me

17 to hear of words and conceal them. However, I have not been able to get at the highly important words of which *thus* said the Commandant of the

18 city: "The Scribes of the interior of the necropolis, who stayed amongst the men (of the necropolis) told them to me." Alas! I

19 did not reach them.<sup>1</sup> I make a report before my master on the subject. Let my master bring forward those who got at the words of which

20 the Commandant of the city said: "The Scribes of the necropolis told them to me; I will send a message on the subject before the King." Thus spoke he. It is a crime

21 for the two Scribes of the necropolis to have sought out the Commandant of the city, in order to make a report to him, when their fathers had not made him any,

22 but brought in their statement to the Nomarch, when he was in the South. But when he was in the North, the Police-officers, attendants of

23 his Majesty, of the necropolis, started for the place

<sup>1</sup> Literally, my feet did not reach them.

where the Nomarch was, with their memoranda. I have procured evidence in the 16th year, the 20th day of Athyr,

24 concerning the words which had been heard from (the mouth of) the Commandant of the city. I place them in writing before my master, that he may have brought forward those who reached them, immediately the next morning."

PAGE VII.

- 1 The 16th year, the 21st day of Athyr. On that day, at the great assembly of the city, near the two tablets of AMEN, at the entrance of the court of AMEN, at the door of the adoration
- 2 of the Rekhi ;<sup>1</sup> Magistrates who were sitting in the great assembly of the city on this day :
- 3 The Nomarch KHA-EM-UAS, the First Prophet of AMEN-RA, King of the gods, AMEN-HOTEP, the Prophet of AMEN-RA, King of the gods, the Scribe NAS-SU-AMEN, of the temple of millions of years,
- 4 Of the King of Upper and Lower Egypt, NEFER-KA-AR SOTEP-EN-RA (RAMSES IX.), the royal Controller NAS-SU-AMEN, Scribe of the King, the Major-domo of the abode of the divine adorer of AMEN-RA, the King of the gods,
- 5 the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, the Captain HORA, of (the cavalry), the Fan-bearer HORA,
- 6 of the Marine, the Commandant PA-SAR, of the city. Then the Nomarch KHA-EM-UAS had brought forward the worker in metal PAI-KHARI, son of KHARUI,

<sup>1</sup> The intellectual part of society.



- 7 the worker in metal TARI, son of KHA-EM-APT, the worker in metal PA-KAMEN, son of TARI, of the temple of USER-MA-RA MERI-AMEN (RAMSES III.) which is under the authority of the First Prophet of AMEN.
- 8 The Nomarch said to the high Magistrates of the grand assembly of the city : " The Commandant of the city said some words to the
- 9 Examiners and workmen of the necropolis, in the 16th year, the 19th day of Athyr, in presence of the royal Controller NES-SU-AMEN, Scribe of the King,
- 10 and slandered concerning the great places which are in the abode of the perfected. Now I, the Nomarch of the country, was there
- 11 with the royal Controller NES-SU-AMEN, Scribe of the King. We examined the places of which the Commandant of the city said : " They have been penetrated by the workers in metal
- 12 of the temple of RA-USER-MA MERI-AMEN." We found them intact, discovering everything he had said to be false. But behold !
- 13 the workers in metal are standing before you. Let them tell all that has happened." They deliberated. It was found that the men
- 14 did not know any place in the abode of the perfected, about which the Commandant of the city had spoken. It was he who had been false in this.
- 15 The high Magistrates accorded the breath of life to the workers in metal, of the temple of USER-MA-RA MERI-AMEN, in Pa-Amen, which (temple) is under the authority of the First Prophet of AMEN-RA, the King of the gods,
- 16 AMEN-HOTEP. On this day a paper was signed for them, and they went to the house of the Scribe of the Nomarch.



INSCRIPTIONS ON THE STATUE OF  
BAK-EN-KHONSU.

(XIXth DYNASTY.)

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TRANSLATED BY

P. J. DE HORRACK.

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THE Glyptothek in Munich possesses a fine statue of a High-Priest of Ammon, named Bak-en-Khonsu, who was also Superintendent of Public Works under Seti I. and Ramses II. He is represented, in the Egyptian style, sitting on the ground with his arms folded across his knees. The inscriptions, of which a translation here follows, cover the legs, back, and lower part of the statue. They have already been published and translated by the late Théodule Devéria, *Monument Biographique de Bakenkhonsou*, in the *Mémoires de l'Institut Égyptien*, tome premier, Paris, 1862; by Professor J. Lauth, *Der Hohepriester und Oberbaumeister Bokenchons*, Leipzig, 1863; and by Dr. H. Brugsch-Bey in his *Geschichte Aegyptens*, Leipzig, 1877.

It would appear from the inscriptions (as Devéria justly observes) that Bak-en-Khonsu himself caused his statue to be executed during his lifetime, when he was 86 years of age. Egyptian epitaphs show us many cases in which the deceased appear to extol their own virtues, and in this instance modesty is certainly not predominant in the High-Priest's estimate of his qualifications. Having completed his statue to his satisfaction, and taken care that no meritorious act of his life should be forgotten, he entreats, as a recompense from his god, the favour of a prolonged existence.



INSCRIPTION COVERING THE BACK OF  
THE STATUE.

The noble Chief, First Prophet of AMEN, BAK-EN-KHONSU, the justified, says : I was equitable and truthful, a favourite of my master, honouring the precepts of my god, walking in his track, performing acts of beneficence within his temple. I was the great superintendent of public works in PA-AMEN,<sup>1</sup> beloved by my master. Oh, all men having reflection in their minds, oh creatures who are upon earth, and come after me from millions of years to millions of years, after age and decay, whose hearts are contented at the sight of glorious acts, I will inform ye who I was upon earth, in all the functions I filled from the time of my birth : I was four years in extreme infancy ; I was twelve years in youth ; I was made steward by King RA-MEN-MA [SETI I.]; I was priest of AMEN for four years ; I was divine father of AMEN for twelve years ; I was third prophet of AMEN for fifteen years ; I was second prophet of AMEN for twelve [years]. He [the King] rewarded me ; he distinguished me for my merit ; he appointed me first prophet of AMEN, [which I was] for twenty-seven years. I was a good father to my temple servants, providing for their families, tendering the hand to those who were miserable, sustaining those who were inferior, and performing glorious acts in his [the King's] temple. I was the great superintendent of public works of the KHENT of Thebes to his son, issued from his loins, the King of Upper and Lower Egypt, RA-USER-MA

<sup>1</sup> Part of Thebes, situated on the left bank of the Nile.

SOTEP-EN-RA, the son of the Sun, RAMESSU-MERI-AMEN [RAMSES II.], who giveth life. [He] erected monuments to his father AMEN, who placed him on his throne ; he did it through the First prophet of AMEN, BAK-EN-KHONSU, the justified. He [BAK-EN-KHONSU] says : I performed glorious deeds in the temple of AMEN, as superintendent of public works of my master ; I made him a sacred pylon [named] "RAMESSU-MERI-AMEN, WHO DOTHT LISTEN TO THE BELIEVER," at the upper doorway of the temple of AMEN. I had obelisks in granite erected near it ; their summits reach the firmament. The front building before it is of stone, and faces Thebes. The reservoirs and gardens are planted with trees. I constructed huge gilt doors ; their summits join the sky. I made lofty flag-staffs ; I had them raised in the noble court in front of his temple. I launched large boats into the river for AMEN, MUT and KHONSU.

By the noble Chief, First Prophet of AMEN,

BAK-EN-KHONSU.



INSCRIPTION COVERING THE LEGS OF  
THE STATUE.

“ May AMEN-RA, TUM, HOR-EM-AKHUI, the soul of heaven, living in truth, the AKHEM<sup>1</sup> in his boat, MUT, the great, the protectress of the two regions, and KHONSU-NEFER-HOTEP grant a royal table of offerings ; may they grant that my name be established in Thebes, and remain stable to all eternity ; [may they grant this] to me, the noble Chief, the leader of the prophets of all the gods, First Prophet of AMEN in Ape,<sup>2</sup> BAK-EN-KHONSU, justified.”

He says : Oh prophets, divine fathers and priests of PA-AMEN, present flowers to my statue and libations to my body. I was the virtuous slave of my master, possessing equity and sincerity, rejoicing in truth, hating evil and developing the precepts of my god, I, the First Prophet of AMEN, BAK-EN-KHONSU.

<sup>1</sup> Name of the mummified hawk, a special form of Horus.

<sup>2</sup> A quarter of Thebes, on the right bank of the Nile.





INSCRIPTION COVERING THE LOWER PART  
OF THE STATUE.

The noble Chief, First Prophet of AMEN, BAK-EN-KHONSU, [justified. He says :] I am he who possesseth truth, the virtuous slave of my god, who approacheth him in his turn, who giveth. . . . .<sup>1</sup>

Youth or married man who [art yet] in life, may the happiness of to-day surpass that of yesterday, and (the same) to-morrow ; may it increase more than mine. I was, from youth to old age, within the temple of AMEN, in the service (of my god), contemplating his face. May he bestow upon me a happy existence of one hundred and ten years.

<sup>1</sup> Lacuna.



## THE PAPYRUS, I. 371, OF LEYDEN.

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TRANSLATED BY  
G. MASPERO.

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THIS papyrus was found in one of the Theban tombs. It was tied to a wooden statuette of "The singer-woman of Ammon, *Kena* . . . ." The name on the statue, *Kena* . . . , being, not the name on the papyrus, *Onkhari*, it is evident that the statue had not been made in the first instance for the woman whom it was supposed to afterwards represent. It came probably from an older tomb which had been rifled of its contents by robbers, and was sold second-hand to the husband of Onkhari.

The style of the writing brings us to the last years of the XXth dynasty, and perhaps to the time of Sheshonq. A facsimile has been published by M. Leemans in *Monuments Égyptiens du Musée de Leyde*, Tom. II. pl. 183-184. A short analysis was given by M. Chabas in his *Notices Sommaires*; a transcription, translation and complete commentary will be found in the *Journal Asiatique*, Mai-Juin, 1880, and in the 2nd fasc. of my *Études Égyptiennes*.

In it we have a husband complaining of the evil condition he is in, three years at least after he became a widower, telling how considerately he had acted towards his wife, and contrasting his conduct with hers. The nature of the evil he suffered he does not state very explicitly : perhaps he was afflicted with some illness which he attributed to the malignity of his departed consort, perhaps he thought she came back from the other world expressly to torment him. The whole case reminds me of the curious actions the Norsemen of the Middle Ages brought against ghosts : they accused, judged, and found guilty dead persons who, as they said, rose from the tomb to haunt the house they had lived in. Though the Leyden Papyrus is not an official document, it seems to me to have a judicial character, and to relate to some matter of the same kind. The husband sues "the wise spirit" of his wife, and forbids it to inflict on him persecutions which no anterior ill-usage ever justified. To transmit the writ unto Ament, he probably read it aloud in the tomb, and then tied it to the statue which was supposed to represent his wife: she received the summons in the same way she was accustomed to receive the prayers and food which were given to her statue at certain times of the year.

TO THE WISE SPIRIT OF ONKHARI.<sup>1</sup>

What offence have I committed against thee that I must come to this the evil condition which I am in? What offence have I committed against thee that thou must help<sup>2</sup> against me? For, since I became a husband to thee, until to-day, what I have done to thee that I kept secret? What am I to do, when I shall have to give my evidence [as to] what I have done to thee, when I shall stand with [thee] before [the judge,] in words of my mouth [directed] to the cycle of the gods of Ament, and thou shalt be judged through this writing—viz., [through] the words of my complaint against what thou hast done, what wilt thou do? When [thou] becamest my wife, I was a young man, I was with [thee]. I was promoted to offices of every kind, [and] I was with [thee], I never deserted [thee], I never caused any grief to thy heart. I acted thus when I was a young man; when I was promoted to every great dignity of PHARAOH, l. h. s., I did not desert thee, saying: "Let this be thine in common with me!" And whereas everybody who came to me saw me in thy presence, I never received anybody before knowing whether thou wouldst have anything to say to it, saying: "I will act according to thy heart." And now, behold, thou hast not gladdened my heart, and I must plead against thee, and people shall see the false from the true. For behold, I commanded the captains of the bowmen of PHARAOH, l. h. s., also of his

<sup>1</sup> Spirits were called *agrou*—viz., *instructed* in every prayer or science; and *âprou*—viz., *furnished* with every weapon or thing which was necessary to them in the other world.

<sup>2</sup> Here, as in some other passages, I have given only a paraphrase: for a literal translation see the notes in *Journal Asiatique* or *Etudes Egyptiennes*.

charioteers, and I, when they came to lie on their belly before thee, if there was, in what they brought, something good, I put it before [thee], I never hid anything for myself. . . . . I never shewed myself offensive to thy feelings in whatever I did to thee in the way of a master ; I never was found being rude to thee in the way of a clown who enters another's house ; I never took any account of what thou didst [to] me. When I was put into the place which I am in, when I came to know no more [what it was] to go out as was my wont [before], and to do what I had to do as one who is a recluse, when my oil, also my bread, also my clothes were brought me, I never put [thee] in another place, saying : " What would become of the woman ;" and I never was rude to thee, and behold, thou didst not recognize the good I did thee, and I . . . . . of the things which thou didst. And when thou didst sicken of the sickness which thou hadst, I went to the chief physician, and he prescribed, and he did what thou toldest him to do. And when I went to follow PHARAOH l. h. s. to the South, whereas my wont was to be reunited with thee, while I made my stay of eight months, I never ate, never drank in the way of a man. And when I reached Memphis, I asked leave from PHARAOH, l. h. s., and I did what they were doing to thee, I wept extremely with my people in front of my dwelling, I gave clothes and linen for thy embalming, and I caused many clothes to be made, and there was nothing good I did not cause to be done for thee. And behold, I passed three years . . . . . and I never entered the house, and I used not to cause that to be done which was ordinary, and behold, I acted thus because of thee ! And behold, I do not know any more good from evil, and thou shalt be judged with me ! And behold, as long as the lamentations lasted in the house, I never went in to PHARAOH l. h. s. . . . .

INSCRIPTION OF QUEEN HATASU ON  
THE BASE OF THE GREAT OBELISK  
OF KARNAK.

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TRANSLATED BY

P. LE PAGE RENOUF.

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**H**ATASU (commonly, but erroneously called Hatshepu, Hashepu, or Hashop,<sup>1</sup> by very excellent scholars) was the daughter of King Thothmes I. of

<sup>1</sup> The untenableness of these readings is manifest on the mere inspection of the variants of the name (see Lieblein, *Dictionnaire de Noms Hieroglyphiques*, p. 105). The syllabic sign, which in this proper name, as in the simple adjective, is written either with or without *s*, as a phonetic complement, cannot possibly at this time have had the value *s'ep* (not *s'eps*) which was given to it in the base period. This very obelisk furnishes examples of the simple adjective without the complementary *s*: *netar pen as*, "this august God;" *as't as*, "the venerable perseu," where it would be absurd to read *s'ep*. When the Egyptians of the base period used this sign in writing the word *s'eps*, they added the *s*, not as a phonetic complement (which it could not possibly be), but as an independent letter necessary for the completion of the word.



the eighteenth dynasty, and the sister of Thothmes II. and Thothmes III. She was raised to the throne by her father, who associated her with him, as appears from one of his inscriptions, in which he gives her the royal name Māt-ka-rā, and calls her Queen of the South and of the North.<sup>1</sup> She married her brother Thothmes II., by whom she had a daughter, called Hatasu like herself, who became the wife of her uncle Thothmes III. After the death of her father she reigned as sole sovereign, but Thothmes II. after a time was recognized as having a share in the sovereignty, and he finished by throwing off her authority, and caused her name to be hammered out of the royal inscriptions. She recovered her authority after his death, and ruled conjointly with Thothmes III., but after the twenty-fourth year of the latter his name alone appears on the monuments, and he

<sup>1</sup> The Sun-god's path from East to West was supposed to divide space into Two Worlds, that of the South and that of the North. The King of Egypt, as son and heir of the Sun-god, claimed to be ruler of the Two Worlds—that is, of the entire universe.



showed his resentment against her by striking her name out of the inscriptions.

The monuments of this queen are among the most beautiful productions of Egyptian art, and the obelisk from which the following inscription is taken is without its rival in form, colour, and beauty of engraving. The inscription has been published in part in Burton's *Excerpta Hieroglyphica* (pl. 50); more completely in Prisse's *Monuments* (pl. 18) and in Lepsius' *Denkmäler* (Abth. III., pl. 22). Some parts of it have unfortunately suffered injury, and it is most desirable that the accuracy of the text should be verified by some scholar who is conscious of the difficulties which the existing copies present to the translator. I am unable to say whether or not this was done by the late M. de Rougé, who gave a translation of this inscription in his lectures of 1872. (See *Mélanges d'Archéologie Égyptienne et Assyrienne*, Tome III., p. 90.) There are passages of this translation which cannot be considered as exactly giving the sense of the original represented in our copies. But

this original presents such extremely unusual grammatical constructions that I am disposed to suspect the accuracy of the text, and I have retained M. de Rougé's version, which, if not made upon a more correct text, at least furnishes the best solution which so eminent a scholar has discovered of these difficulties. I have, however, not hesitated to make such corrections as appeared to be necessary.



## SOUTH SIDE.

- 1 Live the HORUS,<sup>1</sup> abounding in divine gifts,<sup>2</sup> the Mistress of diadems, rich in years, the golden HORUS, goddess of diadems, Queen of Upper and Lower Egypt; MAT-KA-RA, daughter of the Sun, HATASU, consort of AMON, living for ever and ever, daughter of AMON, dwelling in his heart,
- 2 his only one, who hath been formed for him; glorious image of the universal Lord; whom the spirits of Heliopolis have created. Her beauty hath taken hold of the Two Worlds as he hath done. He hath formed her to bear his diadems,
- 3 the form of forms like CHEPERA, the crowned of all the crowned, like the god of both horizons, pure egg which hath come forth in glory, nursed by URIT-HEKAIU,<sup>3</sup> Mistress of diadems, crowned by AMON himself
- 4 upon his throne in Hermonthis. He hath selected her for the protection of Egypt, and for securing the victory to the Pat and the Rechit,<sup>2</sup> HORUS the avenger of her father, the elder of his mother's husband,
- 5 whom RA hath engendered to produce a glorious seed upon earth, and to give happiness to the Hamemet.<sup>2</sup> His

<sup>1</sup> *L'Horus vivante*, Rougé. But the position of the word *ānχ* before the god's name proves it to be a verb (*vivat!*), not an adjective or participle.

<sup>2</sup> *Ka*, "genius," in the classical and mythological sense, was from very early times used also in the more modern sense of "genius" considered as a divine gift.

<sup>3</sup> *Urit-hekaiu*, "great in words of power," a title given to Isis, the queen of incantations and spells. The nursing of Horus is attributed to Isis, Nephthys and Ap-uat (commonly but erroneously called Apheru).

- living image, the Queen of the South and of the North  
 MAT-KA-RA the *smu*-metal<sup>1</sup> of kings,
- 6 she hath made this as a monument to her father AMON,  
 lord of the thrones of the Two Worlds, dwelling in the  
 Apt ; and hath made for him two great obelisks of hard  
 granite of the South, the summit of each is of the *smu*  
 metal (the tribute)
- 7 of the best quality of all countries ; they are seen at a  
 distance of many leagues, the Two Worlds are bathed  
 in their splendours. The sun's disk shines between them  
 as when it rises from the horizon of heaven.
- 8 I have done this from a heart full of love for my divine  
 father AMON. I have entered upon the way in which  
 he conducted me from the beginning, all my efforts were  
 according to his mighty spirits, I have not opposed  
 anything which he hath predestined.

### WEST.

- 1 My Majesty knoweth his might,<sup>2</sup> and I have therefore  
 acted according to his command. He hath directed me,  
 I have not ordered the works . . . . .<sup>3</sup>

<sup>1</sup> The *smu*-metal, which, from the uses to which it was applied, appears to me to be copper, is supposed by Dr. Lepsius to be electrum, whilst M. Chabas holds it to be a mere synonym of gold.

<sup>2</sup> *Ma majesté connaît sa divinité*, Rougé. The queen in this part of the inscription uses masculine pronouns ; but in this phrase there is a false concord, if the masculine suffix after *neterer* applies to "my Majesty," which has the feminine ending. And the word for "divinity" is nowhere else written *neterer*.

<sup>3</sup> *Je n'ai rien fait sans lui*, Rougé. The original both in Prisse and Lepsius baffles translation. If the two words *an em* were transposed, the

- 2 he it is who hath given the regulations, there was no wisdom of mine for his temple, I have not transgressed his ordinances, my heart was full of the intelligence of my father. I have entered
- 3 into his designs, I have not neglected the business of the Universal Lord, I have on the contrary applied myself to it, for I know that Thebes is a heaven upon earth,
- 4 it is the august staircase of the beginning of time, it is the ut'at<sup>1</sup> of the Universal Lord, his heart's throne, which sustains his glories and holds within it all who accompany him. The king himself, he saith,
- 5 I make this known to the Hamemet<sup>2</sup> who will live in

construction would be identical with *em an rexa*, "I know not," in the first line on the north side. Here *em* (like the Greek *ὄτι*) is used to introduce a quotation, and is omitted in translation.

<sup>1</sup> *Ut'at*. The *ut'at* of the sun was said to be *complete* or *full* when one of the vertical points of his yearly course was reached.

<sup>2</sup> *Pait rexit*, translated "hommes purs" by M. de Rougé. The explanations hitherto given of the words *pait*, *rexit* and *hamemet* (sometimes *hamemu*) are far from satisfactory. That the words denote human beings (of both sexes) is most probable. But they neither mean "men" simply, nor classes of the population, such as "hommes éclairés" "initiated," &c. There is an enumeration in *Todt.*, 42, 11, of "men, gods, glorified beings (*χ<sup>u</sup>*), the damned, the *pait*, the *rexit*, the *hamemet*, &c." The *pait* are distinctly mentioned as inhabiting the nether world, either the Aukerti, as in the hymn to Amon (Boulaq, v. 3) or the Tuat (Rhind Papyri, 31, 9, hieratic text) The demotic text corresponding to the last reference clearly signifies "those who have gone before." The *hamemet*, on the other hand, are not less distinctly spoken of as living in a time later than the present; see, *e.g.*, in this very inscription, the 5th line on the western side of the obelisk. The king is crowned lord and master of the *rexit* (Dümichen, *Hist. Insch.*, pl. 39; *Zeitschr. f. ägypt. Spr.* 1874, taf. 1, l. 10, 11), "in face of the Hamemet." I believe that these three classes of beings are the generations *past*, *present* and *future*.

the double period,<sup>1</sup> and whose hearts will inquire after  
 this monument which I have made for my father,  
 6 and who will talk inquiringly as they gaze upon it.  
 I who sit in the palace remember who hath made me ;  
 7 my heart hath hastened to make for him two obelisks  
 of *smu*-metal, whose tops reach into the sky in the august  
 hall of columns which is between  
 8 the two great pylones of the King, the victorious Bull,  
 the King of the South and of the North, RA-CHEPER-  
 KA-RA,<sup>2</sup> the triumphant . . . . . the words of men now  
 living.

#### NORTH.

1 When they see my monument in the course of years,  
 and speak of what I have done, beware of saying " I know  
 not, I know not."  
 2 This has been done by covering the stone with gold all  
 over. It is thus that it has been done. I swear it by  
 the love of RA and the favour of  
 3 my father AMON, who invigorateth my nostrils with life  
 and strength. I bear the white crown, I am diademed  
 with the red crown ; the two HORUS gods have united  
 for me  
 4 the two divisions. I rule over this land like the son  
 of ISIS, I am victorious like the son of NUT. The Sun-  
 god RA reposes in the Sekti<sup>3</sup> boat, he rests in  
 5 the Atet boat, he consorts with his two mothers, the  
 Uræus goddesses in the divine ship ; the earth is fixed,

<sup>1</sup> *Henti*, a period of a hundred and twenty years ; here " the time to come."

<sup>2</sup> Thothmes I.

<sup>3</sup> The *sekti* is the morning boat of the Sun-god, *atet* the evening boat. The forms *ma-sekti* and *ma-atet* are also found.



the heaven is made stable. He hath granted that I should be for ever like him who changeth not.<sup>1</sup> I rest  
 6 in life like Atmu. I have (offered) the two obelisks wrought with *smu*-metal to father AMON with the intent that  
 7 my name should remain permanent in this temple for ever and ever. They are of a single stone of granite, without any joining  
 8 or division in them. My Majesty began to work at this in the 15th year,<sup>2</sup> and the first day of Mechir till the 16th year and the last day of Messori, making seven months since the beginning of it in the mountain.

## EAST.

1 I have made them for him in satisfaction of heart, for it is the King of all the gods to whom I pray. I have had them covered with *smu*-metal which I have put  
 2 upon the top of them. . . . . I ignore the talk of men ; my own mouth is perfect in all that cometh forth from it ; I do not retract what I have said.  
 3 Listen ye, therefore ; I have put *smu*-metal upon them (till the extremity) measured in ingots and sacs. It is I who have proclaimed the quantity, so that  
 4 the Two Worlds may see, and that the ignorant man as well as the wise may know it. No one who heareth this can contradict what I have said,  
 5 but will say, "She hath been established as truthful before her father," and the god knows that which is within me.

<sup>1</sup> Osiris Sahu.

<sup>2</sup> The years of a king count, not from the 1st Thoth, but from the day of his coronation.



AMON, the Lord of thrones, he hath granted that I should  
reign  
6 over Egypt and the Red Land because of this. I am  
not revolted against in all the plains ; all the countries  
are subject to me. He hath made my bounds  
7 as far as the limits of heaven ; the course of the sun's  
disk is at my service ; he hath given it to her who is  
before him ; he knoweth that I offer it to him, I his  
daughter  
8 who exist in truth and glorify him. He it was who  
destined me to favour before my father, the living, the  
stable, the strong, upon the throne of HORUS and of all  
the living, like the Sun-god for ever.



## SEPULCHRAL INSCRIPTION OF PANEHSI.

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TRANSLATED BY

E. L. LUSHINGTON, D.C.L., LL.D.

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THE following inscription was found in a tomb near Memphis, and formed part of the Passalacqua collection at Berlin. It was first published by Dr. Brugsch in his *Monumens de l'Égypte*, pl. 3, with an accompanying translation, and later by Dr. Reinisch, in his *Aegyptische Chrestomathie*, pl. 15. It contains a hymn to the Sun-god Ra, put into the mouth of the deceased Panehsi, designated as scribe or registrar of the table in Royal Apt, which Brugsch

in his *Dict. Geogr.*, p. 21, explains as the quarter of the royal harem at Memphis. Something is lost from the upper end of the tablet, which may have once had a figure of Panehsi presenting himself with suppliant gestures before Osiris the judge of the dead, attended by members of his family. The monument is dedicated by his son Apherumes,<sup>1</sup> himself a scribe attached to the Court, *making his father's name live*, as he expresses it, in a conventional formula of frequent occurrence in sepulchral monuments. A few characters only in two or three places have become illegible.

The hymn abounds in reiterated phrases, constantly found in similar compositions, descriptive of the Sun-god's triumphal progress through heaven, showering blessings on the earth, and visiting with his penetrating radiance the under-world. His boat of morning,

<sup>1</sup> This name formerly read as above, but the god's title, Apheru, is now usually accepted as Apmatenu, or Apmatu.

Sekti, and boat of evening, Aat, receive the god each at its appointed season. The Egyptian notion of a vessel conveying the sun on the other side of the earth from west to east during the hours of night, may have been familiarized to the Greeks, if not earlier, at least in the time of Psammetichus, and it was readily accepted as congenial to their versatile imagination. The first poem indeed in which it is said to occur, the epic *Titanomachia* of an unknown author, might point to a remoter date for its introduction ; but the earliest evidence preserved to us in the elegies of Mimnermus comes very near to this epoch. This poet sang how " Helios has toil allotted to him for all days, and no rest for his steeds or himself after rosy-fingered morn has climbed the sky ; for his much-loved hollow couch of costly gold, made by Hephæstus' hands, upheld by wings, bears him through the wave on the topmost flood, sleeping by snatches, from the region of Hesperides to the land

of Aethiopes, where his swift car and horses stand till early dawn may arrive, when he mounts another carriage." Later poets took up the fancy, and told how Helios lent his golden bowl, that was wont to bear himself, for Hercules to traverse in it the waste of ocean, on his daring raid upon Geryon's herds in Erytheia. Many of them may have had no suspicion of the source whence the original idea sprung, before it passed into distant regions; nor might modern readers have guessed its birthplace if the Egyptian language had not been recovered.



## SEPULCHRAL INSCRIPTION OF PANEHSI.

(Adoration to RA). . . . . when he sets in the western horizon of heaven,  
 by one skilled scribe of the sacrificial table  
 in royal APT, PANEHSI. Saith,  
 Hail RA, (maker of) mankind, TUM HARMACHIS,  
 one god living by truth, maker of beings,  
 author of existences, of beasts and men, proceeding from  
 thy (his) eye,  
 lord of heaven, lord of earth,  
 maker of subjects and rulers,  
 lord universal, bull of the cycle of gods,  
 King of the upper sky, lord of gods,  
 Sovran Prince over cycle of gods and goddesses,  
 self-formed double essence that was in the beginning.  
 Homage to thee, maker of gods, TUM,  
 creator of intelligences, lord of delight,  
 mighty one of loves, illumining all mankind living ;  
 I give thee adoration in the evening ;  
 propitiated, thou reposest in life,  
 the *sekti* is in gladness of heart,  
 the *aat* in exultation,  
 they conduct thee through the abyss in peace,  
 thy crew rejoicing ;<sup>1</sup> thy radiant eye divine has  
 overthrown thy foe, repelling the advance of APAP,  
 Thou reposest gracious with glad heart

<sup>1</sup> *Sejer-n xut-k xefti-k* ; for the sense here given to *xut*, the deified eye of Ra, cf. Naville, *Lit.*, p. 57.

in the horizon of MANU,  
 where thou shinest on the gracious god,  
 lord of eternity, ruler of the nether world,  
 thou givest illumination to beings there departed :  
 they see thy glories,  
 the dwellers of the hollows in their recesses,  
 their arms are uplifted in adoration to thy form.  
 Spirits of the West rejoice when thou beamest on them,  
 the lords of the deep are glad at heart  
 when thou illuminest the West,  
 their eyes open to see thee,  
 their heart delights as they behold  
 with acclamation thy form above them ;  
 faultless their divine limbs are born,  
 thou framest them in their completeness ;  
 thou risest, thou destroyest their ills,  
 thou settest to refresh their limbs,  
 they adore as thou arrivest to them,  
 they occupy the front of thy bark  
 as thou settest in the horizon of MANU,  
 renewed as RA each day.  
 Grant thou that my soul may be among them,  
 may thy radiance beam on my frame,  
 may I see the sun's orb amid those enlightened spirits of  
 Hades,  
 who sit before UNNEFER, tending with careful regard  
 the form of the Osirian scribe  
 of the sacrificial table in royal APT, PANEHSI.

A kneeling figure, with hands raised in attitude of  
 devotion, faces the last four lines of the inscription :  
 in front of it are the words :—



By his son, giving life to his name,  
Scribe of the divine book of the lord of the Two Lands,  
the protector<sup>1</sup> residing at the royal palace,  
APHERUMES, justified.

<sup>1</sup> "The protector," *sotep sa*, often applied to the King, a phrase of which the exact force is perhaps still undetermined.





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