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Dia' Abou-Ghazi

Two New Monuments inscribed in Hieroglyphics from Ptolemaic Egypt [with 1 photo-plate].

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TWO NEW MONUMENTS INSCRIBED IN HIEROGLYPHICS FROM PTOLEMAIC EGYPT

BY

DIA' ABOU GHAZI

For Dr. Abd el-Mohsen el-Khashab
Sixtieth birthday.

A. — A FOUNDATION STELA FROM SAKHA.

In his excavations at Sakha [1], Dr. el-Khashab has discovered a limestone stela inscribed in Hieroglyphic. The inscriptions are incised nearly in the middle of the stela in two rectangles. The small one is severely mutilated, while the other, although somewhat damaged, could be deciphered. Within the latter, the Hieroglyph runs in four vertical columns topped by the sign of the sky, spangled with stars, supported by two lines which framed its rectangular shape. Such decoration is a brief representation of the Universe [2]. The first left column turns right [3] and is dedicated chiefly to Amūn, God of Gw [4], represented on his throne, wearing the

[1] Discovered in the season 1963 — Before transferring it to the museum, the inscriptions were lost, so it was left in place. For this, I am unable to give the dimensions. But the main inscription is about 12 × 36 cm.

[2] Cf. Maspero, *Guide du Musée Egyptien,* 4e édition, Le Caire, 1915, p. 118 and 237.

[3] For *mr·y* at the end of this line cf. Junker and Winter, *Philä* II, p. 77 and 79 notes 2 and 5; P. Montet, *Les Enigmes de Tanis,* Paris, 1952, p. 141.

[4] *Gw* was decisively considered as *Ḥ}sw* by Daressy, *ASAE,* XVII, p. 48. Also Gardiner in his *Onomastica* II, pp. 183*. On the contrary Montet, *Geographie* I, p. 91 considers *Gw* and *Ḥ}sw* as two different places. For the reading *Ḥ}sw,* see Gardiner, *ibid.,* pp. 181*. *Ḥ}sw,* the Xois of the Greeks, known now as Sakha, is situated nearly in the middle of the Delta (cf. Gardiner, *ibid.,* p. 182*). A detailed study of the site is in preparation by Dr. el-Khashab. It seems that this city

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two feathers holding on his extended left hand the *w3s* sceptre and the sign *ʿnḫ* to the Horus name of the dedicator, while the right hand is raised to his left shoulder. The three other columns turn left and carries the titulary of Ptolemy VIII[1] (Euergetes II) and Cleopatra II (Pl. I).

The decipherment runs as follows (fig. 1) :

Ḥrw Ḥwn ḫkn·tw m ʿnḫ·f [ḥr nst it·f bnr sp] ḏsr msḫʿ·f ḥnʿ Ḥp ʿnḫ nbty s‖ḥri ib t3wy Ḥrw nb wr phti nb ḫbw šd mi it·f [Pth Tnn it ntrw iti mi Rʿ] nswt bity (𓅓) [2] iwʿw n ntr·wy pri·wy stp n Pth iri m3ʿt Rʿ sḫm ʿnḫ 'Imn‖s3 Rʿ (Ptw3lmis [ʿnḫ ḏt mri Pth]) ḥnʿ snt·f ḥmt·f [ḫk3t] nbt t3wy (Kliw3p3dr3) ntr·wy mnḫ·wy‖ 'Imn-Rʿ nb Gw ḫpr ḏs·f ntr·wy sn·wy nt·rwy mnḫ·wy ntr·wy mry it ntr·wy pri·wy p3 ntr tny it·f p3 ntr mry mwt·f [3], ntr·wy mnḫ·wy mry.

Horus the younger over whose life one pleases on the throne of his father-with pleasant being, splendour in his glittering together with the living Apis, the one of both mistresses, the one who rejoices the heart of both lands, the Golden Horus, mighty in power, master of feasts as his father Ptah-Tatennen, the father of the Gods, sovereign as Reʿ, king of Upper and Lower Egypt heir of the manifested Gods (Epiphanus), *chosen of Ptah, stablishing* (lit. *doing*) *the justice of Reʿ, the living image of Amūn son of Reʿ Ptolemy living eternally beloved*

was of high importance as it was designated « the mansion of kingship » (Dümichen, *Geog. Inschriften,* III, 45 and IV, 112 or « the mansion of kingship of Reʿ », *RT,* XXVII, p. 190, 1.52 and note 3 and the great gods such as Rēʿ and Amun were considered as its deities (cf. Brugsch, *Recueil de Monuments* III, pl. LXXXVII/6, Guilmant, *Tombeau de Rameses* IX, pl. 48, Cairo stela No. 45702 published by Daressy, *op. cit.,* p. 45-48, Gardiner, *op. cit.,* p. 183*).

(1) After the classification of Otto and Bengtson, Euergetes II was definitely considered as Ptolemy VIII and not Ptolemy IX as mentioned in most old book. *e.g.* Budge (E.A.W.), *The Book of the kings of Egypt* II, London, 1908, pp. 130, Lepsius (C.R.), *Konigsbuch der alten Ägypter,* Berlin 1858, *Taf.* LV-LVI. Cf. also Pauly-Wissowa, *Real-Encyclopaedia,* XXIII/2, col. 1600. We can notice here the mention of the five Pharaonic names and the extolling of the main deities of Egypt Rēʿ, Ptah and Amūn in the royal names. These features became a necessity from the time of Ptolemy V, see Bouché-Leclercq (A), *Histoire des Lagides,* t. III/1, Paris, 1906, p. 75, note 2, Drioton, *ASAE,* XLIV, p. 156-157, Holmberg, *The God Ptah,* p. 80 and cf. also, Gauthier, *Livre des rois,* t. IV, pp. 214.

(2) This sign sometimes replaced 𓆑𓎛 from the New Kingdom, see Budge, *Kings* I, p. xxvi and 130, Drioton, *op. cit.,* p. 124 *f,* LD, III, 65-e.

(3) Here ends the deceased Ptolemies (*συνναοι θεοι*) to whom the monument is dedicated. See Bouché-Leclercq, *op. cit.,* p. 74 and 75, note 3.

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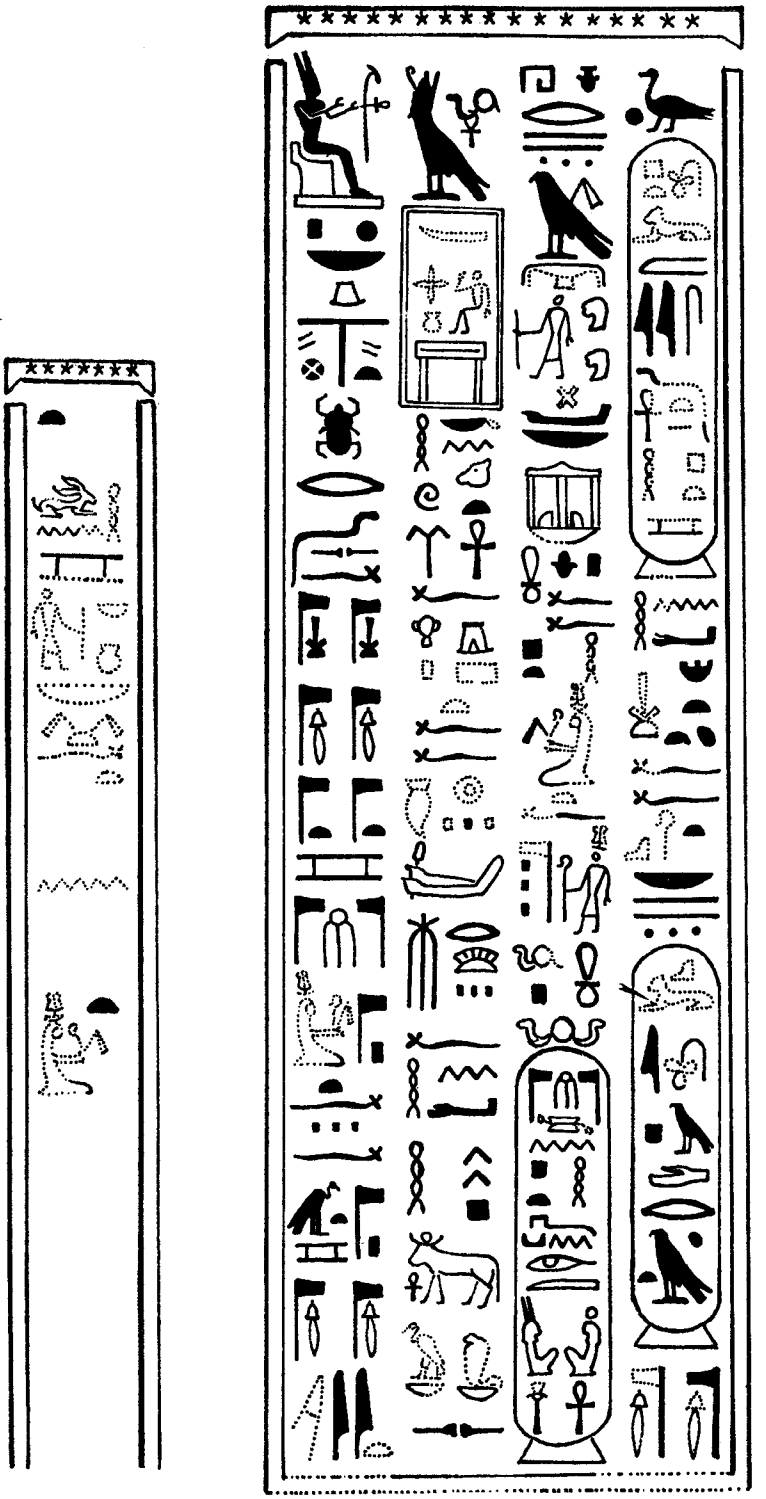


Fig. 1.

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of Ptah with his sister [1], *his wife, the sovereign, the ruler of both lands Cleopatra* (II) *the two beneficent Gods beloved of : Amun-Reᶜ, lord of Gw* [2], *he who created himself* [3] *the brother Gods* (Philadelphos), *the Beneficent Gods* (Euergetes), *the Father — loving Gods* (Philopatores) *the Gods who appear* (Epiphanes), *the God who honours his father* (Eupator), *the Mother — loving God* (Philometor) *and the Beneficent Gods* (Euergetes II and Cleopatra II).

Amūn here is the major God to whom the building is dedicated in his qualities as the god of the locality [4] and the god who fashioned himself *i.e.* as a primordial god. It is also dedicated to the Ptolemaic ancestors in their cult names and to the ruling King and Queen [5].

Thus we can state that Ptolemy VIII has erected in the 6th nome of Lower Egypt a building consecrated for the worshipping of Amūn, his ancestors and himself with his sisterwife. This adds a new site to his activities shown in temples all over Egypt and Nubia [6].

Precisely, we cannot date this monument, as the reign of Ptolemy VIII was somewhat complicated [7] by reigning solely occasionally, sometimes with his sister Cleopatra II,

[1] The identification of the queen is assured by the title *snt·f, ḥmt·f* that distinguishes Cleopatra II. See Chassinat, *Mélanges Maspero* I/2, p. 523.

[2] Amūn carried this title also on the Louvre stela 121, Cairo stela 45702 and Perring stela No. 9. Cf. also note 4 p. 165 and note 4 p. 168.

[3] The same epithet as on the Louvre stela. See Golenischeff (W.), *ZÄS,* 41, p. 92-93, cf. also Drioton, *op. cit.,* p. 132-133.

[4] It is known that Amūn is an Upper Egyptian God. Introducing him in Lower Egypt, naturally goes back to the high supremacy he acquired after the Middle Kingdom. He was mentioned as God of Sakha on several monuments from latest times. Even on coins, this nome was represented by the ram of Amūn. Cf. *ASAE,* XII, p. 194 ; Dümichen, *Geog. Inschriften* III, 45 ; Brugsch, *Thes.* 644, 620/6 and 624/6 ; Chassinat, *Mammisi,* p. 169, *Edfou* III, 246 ; Couyat and Montet, *Les Inscriptions hiéroglyphiques et hiératiques de Ouâdi Hammâmat,* Le Caire, 1912, pl. IX, No. 30, p. 45, Poole (R.S.), *Catalogue of the coins of Alexandria and the Nomes,* London, 1892, p. 356, Derchain (Ph.), *CdE,* XXXVII/75, p. 57.

[5] Cf. Bevan (E), *A history of Egypt under the Ptolemaic dynasty,* London, 1914, pp. 127 and Montet (P.), *Enigmes,* p. 141.

[6] Mahaffy, *A history of Egypt under the Ptolemaic dynasty,* 1899, p. 195, Bevan, *ibid.*, pp. 319.

[7] Cf. Mahaffy, *ibid.,* pp. 188 ; Strack (M.L.), Die Dynastie der Ptolemäer ; Berlin, 1897, pp. 37 ; Poole (R.S.), *Catalogue of Greek coins, the Ptolemies,* London, 1883, p. lxviii, lxix ; Lepsius, *op. cit.,* p. 9 ; Otto and Bengtson, *Zur Geschichte des Niederganges des Ptolemäerreiches,* München, 1938, pp. 23 ; The Oxford Classical dictionary, London, 1949, p. 745.

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others with his second wife Cleopatra III or with both wifes. He reigned with Cleopatra II in the years 145-141 B.C., 140-139, 136-133, 123-121 to any of which we can assign our monument.

B. — A FINE LAPIS LAZULI TABLET.

The Egyptian Museum at Cairo acquired [1] in the last years a small rectangular tablet [2] of lapis lazuli (fig. 2) inscribed very beautifully in hieroglyphic with the cartouches of « Cleopatra and her son Caeseron» [3]. It is written vertically in two columns : *Ḳlw}ptris ḥnʿ s}·s Ḳysrs* (fig. 2).

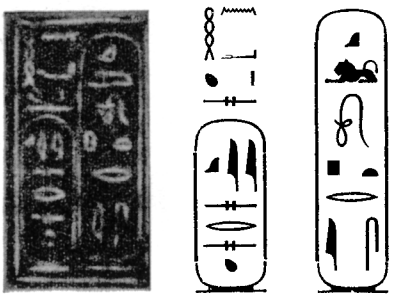


Fig. 2.

This undoubtly refers to the joint reign of Cleopatra and her son from Caeser that began about 42 B.C.[4], and ended by the Roman supremacy.

Naturally this tablet is one of those that used to be put as deposits in building foundations [5].

[1] From 'Abdin confiscated Collection'.

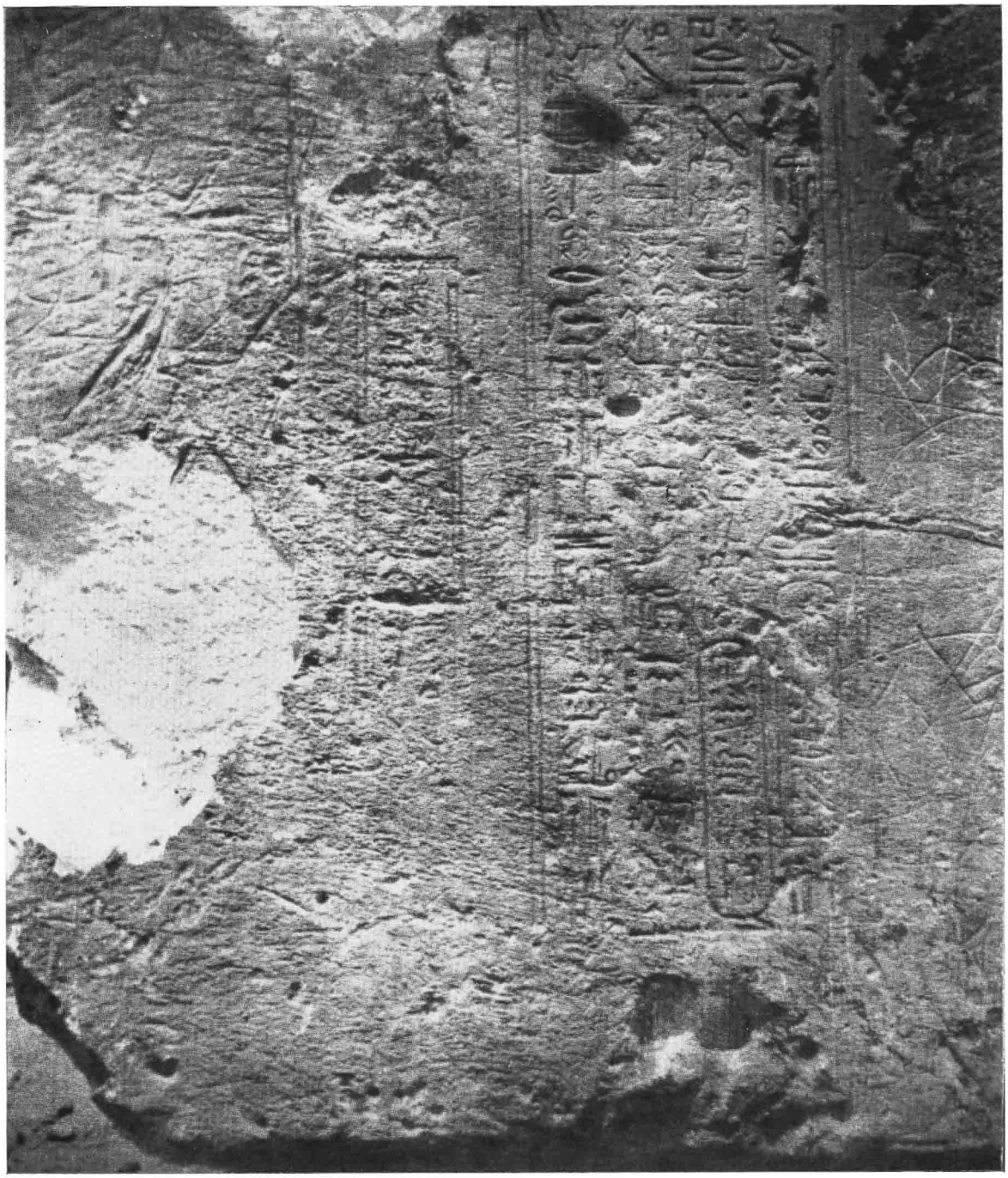
[2] Dimensions about 1,2 × 2,5 cm.

[3] Used to be called Caesarion by the Alexandrines, Bevan, *op. cit.,* p. 366; cf. Dio Cassius, *Roman history,* XLVII, 31/5 and XLIX, 41.

[4] Dio Cassius, *ibid.,* XLVII, 31/5. Cf. Gauthier, *Livre des Rois* IV, p. 412, note 2, Weigall, *RT.* XXIX, p. 222, Brugsch, *Thesaurus* V, p. ix and 944, Prisse d'Avennes, *Monuments,* pl. XXV. Here it is in its most shorter form Cf. Brugsch, *ibid.,* p. 879. It is also distinguished by the second egg, the sign of divinity in the cartouche of Caesaron. The hieroglyph is written in an opposite way facing left while to be read from right.

[5] Cf. Objects nos. J. 60431, 60448 in the collection of Cairo Museum; Montet, *op. cit.,* fig. 33.

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