

- 1635. West side of St. Edmund Hall built.
- 1635. June 19. Front of University College commenced.
- 1637. Oriel College quadrangle and hall built.
- 1639. Chapel of University commenced ; finished in 1665.
- 1639—40. St. Mary Hall Chapel and Hall built.
- 1640. Hall of University College commenced. Finished in 1657.
- 1642. June or July. Oriel College Chapel consecrated.
- 1656. June 26. Chapel of Brazenose College, first stone laid ; finished in 1666.
- 1663. Library of Brazenose College opened.
- 1665. March 30. Chapel of University College consecrated.
- 1666. Nov. 17. Chapel of Brazenose College consecrated.
- 1669. Library of University College opened.

ON A REMARKABLE OBJECT OF THE REIGN OF AMENOPHIS III.

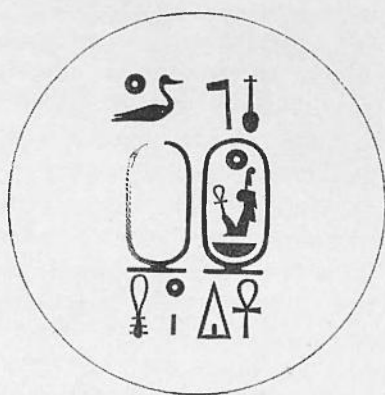
PRESENTED TO THE EGYPTIAN COLLECTION IN THE BRITISH MUSEUM BY
THE LATE MARQUIS OF NORTHAMPTON.

THE following observations are intended to illustrate two objects obtained by the late lamented President of the Institute, during his tour in Egypt in 1849. Independently of the historical or antiquarian importance of these curious relics, the following notices will be received with more than ordinary interest, as a tribute of respect to the memory of that lamented nobleman, and a memorial of one of the last acts of his wonted liberality in the furtherance of science.

The first is a thin slice, or veneer of ebony, 20 inches long, one inch wide, and about one-tenth of an inch thick. On it is incised, at the upper end, a mortaise, $\frac{3}{4}$ in. l., $\frac{1}{4}$ in. w., into which was inserted the tenon of the second, a stud of the usual mushroom shape, also of ebony, on which are also engraved two cartouches. On both these the hieroglyphs had been inlaid in white colour. They formed part of a box, and an example of how they were arranged on the cover is illustrated by No. 5907 in the British Museum, where the hieroglyphs, although only painted, are disposed in the same manner. When the historical value of these two objects, and the light which they throw upon a most difficult point of the history of the eighteenth dynasty, was



Ebony Slip British Museum, Egypt. Room, No. 5900, a.



Ebony Stud engraved with hieroglyphs.

pointed out to the late Lord Northampton, he at once presented them to the British Museum, where they are *publici juris*. Apparently they must have been taken either from the actual sepulchre of the young queen, or else from that of some officer of the highest rank at the close of the reign of Amenophis III., since furniture¹ of so valuable a kind could only have been used by the royal family or court functionaries.² The stud, No. 5899^b, Egyptian-room, has the prenomen and name of Amenophis. *Neter nefer Ra neb ma neb ta sa Ra Amenhetp hek neter . . . anch ta cha ra*. "The good god, the sun, the lord of truth, the lord of the earth, Amenophis, lord of Upper Egypt, the living, like the sun."

On the plinth, No. 5899^a, is a perpendicular line reading *Neter nefer neb ar chet sut cheb Ra neb ma Sa (en) Ra Amenhetp hek neter . . . sa suten hem t suten Amensat mes en hem . ũr . t Taiu anch ta snb cha ra geta*. "The good god,³ the lord producing things,⁴ the King of Upper and Lower Egypt, the sun, the lord of truth, the son of the sun Amenophis, lord of Upper Egypt,⁵ the royal daughter and royal wife Amensat, born of the royal lady Taiu, living like the sun immortal." On both of these objects the name of Amenophis has been purposely erased at an ancient period ; on the plinth the name of the King's daughter, which I have restored as Amensat, is also obliterated, part of the legs of a bird only remaining : the words "queen, royal," and "born of," are also erased. The reason of this violence it will be necessary to explain ; but it is first requisite to take a survey of the reign of Amenophis III. This monarch was the son of Tetemes or Thothmes IV.,⁶ and his Æthiopian wife,⁷

¹ Ebony (*haben*) is often mentioned in the texts. Trans. R. Soc. Lit., vol. ii., p. 358. A few objects of it occur in the Museum collections.

² The social condition of Egypt was a numerous priesthood, a bureaucracy ramifying into the most minute sections, and slavery. Functionaries often had upon their furniture the names of the monarch in whose reign they lived, either out of loyalty, flattery, or that the objects were gifts of the king. A similar plinth, No. 5899, Egyptian Room, has only the titles of Amenophis.

³ The term *neter nefer*, "good god," I regard as the *Αγαθος δαίμων*, a title of the Pharaohs. It occurs in the inscription from the sphinx. Letronne, Rech., p. 292.

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⁴ *Neb ar chet*, literally, "the lord making things." Rosellini. Mon. Stor., tom. iii., pt. i., p. 14, n. 2, reads, "doing other things ;" but *chet* means a thing, Coptice *chai . t*. Dr. Hincks, Trans. Roy. Ir. Acad., 1839, p. 193, reads *Nebachth*, comparing it with *Νεφαχθος*. Diodor., lib. i., s.

⁵ This word is, I believe, *Peten*. Bunsen, Egypt. Place, p. 566, No. 3, usually read *Pen* or *Pooni*. Champollion, Dict., p. 379. Gram. 147, n. 1. Dr. Hincks, Trans. Roy. Ir. Acad., 1846, on the erasure of divine names, p. 5.

⁶ Wilkinson's Mat. Hier., pl. ix., 13. Tablet of Abydos, l. 2. Rosellini, Mon. Stor. i., 236.

⁷ Wilkinson's Mann. and Cust., i., 60.

Mutemua, and appears to have immediately succeeded his father, although perhaps under his mother's tutelage.⁸

Monuments, of the first year of his reign, existed in the quarries at Ed-deyr⁹ and at Tourah, and the last mentioned spot, was worked a second time in his second regnal year,¹ "to build the place of a millions of years," as the palace is called. A tablet at Philæ records² the arrival of the King there after his first campaign into the land of the Vile Kush—upon which occasion he had subjected *Ark*, or *Alk*, probably the place called Erchoas, *Aur*, or *Aur.t*—i. e. "the River," and *Mer* "the Sea," or "Meroe." Even at this early period he had assumed the title of Smiter of *Mena* foreigners, a name certainly applied to shepherds or nomads of the desert in a generical sense. In the interval which elapsed between this and the tenth year of his reign, he had married the Queen Taiu, or Taitai, the mother of the Queen mentioned on the present slip of wood; for, after the tenth year her name is constantly found on the public documents. It is also evident, from the signal manner in which she is recorded, that she exercised high political functions. Large scarabæi³ of steaschist appear to have been issued upon the occasion, which record that the limits of the empire were Naharaina on the north, and the Karu on the south; in other words, extending from Mesopotamia, or the Aram Naharain, to the Chalaas,⁴ its extreme limits under his predecessors. The Queen was not descended from the royal family, an important fact to be remembered. The name of her father was Iua, and that of her mother Tua, who are mentioned as private persons, but not as foreign chiefs. On some other scarabæi of large size, dated in his tenth year, is read that "The number of fierce lives taken by his Majesty's own arrows, commencing (*shaa*) in his first year and ending (*neferi*) in the tenth year of his reign, was 102."⁵ A scarabæus in the

⁸ This I infer from the extreme veneration paid to his mother, as on the Vocal Memnon. Burton, Exc. Hier., pl. xxx. The throne is flanked by his mother and wife. Rosellini, Mon. Stor. i., 239.

⁹ Mr. Gliddon's MS. Journal.

¹ Vyse's Pyramids, vol. iii. Tourah quarries.

² Champollion, Mon. Eg. Not. Descr., p. 164.

³ Rosellini, M. R., xlv. British Museum, No. 4096.

⁴ Dr. Hincks, Trans. Roy. Ir. Acad., 4to. Dublin, 1847, on the Letters of the Hieroglyphic, or ancient Egyptian Alphabet, p. 87, No. 39, supposes the people to be the KAAAA. I have read their name. Gallas, Trans. Roy. Soc. Lit., New Series, vol. ii., 347. Pliny, Nat. Hist., lib. vi., c. xix., s. 35, mentions the GALLÆ.

⁵ Scarabæus in the British Museum, B. M., No. 4097, engraved; Young's Hieroglyphics, pl. 13: Descr. de l'Égypte, pl. 81, fig. 6. Reading from the context

Museum of the Vatican,⁶ is dated on the first day of Athyr, in the eleventh year of his reign, when he ordered a great basin, or lake, 3600 cubits long, and 600 cubits broad, and of the capacity of 1000 loads of excavated earth[?], to be made. It was ready on the 16th day of the same month. The King celebrated the festival of the "Waters," *i.e.*, of the inundation "in it on that day, in it coming into it, in the barge of the Solar disk most gracious" (*aten nefru*). This is the first appearance of his heretical worship of the sun, *one year* after his marriage with the Queen. There is also a tablet in the British Museum,⁷ which is a public act, dated on the sixth of Athyr, of the eleventh year of his reign, but its contents are of no great historical importance. There are other monuments, tablets and monolithic shrines, lying in the quarry at the Gebel Silseleh,⁸ dated in the twenty-seventh year of his reign, and which record the monarch's devotion to Amen Ra, or the Theban Jupiter, and to Sebak, or Suchis, the god of the locality, showing that at this time no change had taken place in the established religion of the country. There are several other monuments referring to his reign, but it is not possible to assign them, in the present state of our knowledge, to their relative positions. One of the most important of these is a sandstone tablet belonging to the Duke of Northumberland, and was removed from the Samneh; containing the statement of the King's campaigns in Æthiopia. The text, unfortunately mutilated at the commencement, records the great Razzia of the King—dating it states, "*from the first hour of the first day, he made fifty-two towings*"—the mode by which the water carriage is still calculated in Nubia—"from the port of Baki to the land of Atarui," possibly Adulis. From Abha⁹ the King brought 150 head of living captives, 110 boys (*maga*),¹

hesa, "fierce," 102; I have some doubt about this ending, as the two vowels *ui*, which are also 102, *may* be the end of *hesa-ui*, "fierce;" the number is then wanting.

⁶ Rosellini, M. R., xlv., 2. I possess a plaster cast of this scarabæus, made by Rosellini, which I owe to the kindness of Professor Migliarini. Cf. Dr. Hincks, on "the Age of the Eighteenth dynasty of Manetho. Trans. Roy. Ir. Acad., vol. xxxi., pt. i., p. 7.

⁷ This tablet, No. 138*, has never been published.

⁸ Rosellini, Mon. Stor., iii., p. 215.

⁹ Where *Abha* was, is uncertain. *Abawi*, the modern name of the Astapus, is very

like it. There was also a town called Ep-is, opposite Meroë. Pliny, N. II., lib. vi., c. xxix., s. 35. Adulis, founded by slaves, was the great emporium of the Troglodytes. *Ibid.*

¹ This word is followed by the determinative of a boy. Bunsen, Egypt. Place, p. 36, No. 540, in this inscription; but in that of Aahmes-Pensuben at Eilethiæ, by a man destroying himself or enemy. Bunsen, 559, 30. It recalls to mind the names Magas, Polyæn. ii., c. 28; and Mago, Liv. xxii., 46; xxiii., 12; xxx., 18, of African origin. Cicer. i., 58; Varro, i., 1; Pliny, xviii., 3, &c. In the Haoussa dialect, *midgce* signifies a *man*, and *mata* a woman. Hodgson, W. B. Notes on

250 head of the Nahsi, or Negroes, and 55 *satem ash*,² judges (or auditors of complaints), probably village rulers, or sheikhs, with 175 of their children, making a total of 740 living head of people. Besides these were 312 preserved hands (*tut-u ari-u*),³ making a grand total of 1052. This took place during the local administration of Meri-mes, a royal scribe, or secretary of state, who had been appointed the Prince of Kush, or Æthiopia. The jurisdiction of this prince probably extended to Syene, and he has recorded a proscynema to the name of Amenophis III. on the rocks of Bigghe.⁴ In a tomb at Thebes, of a person deceased, in the reign of the King, several Asiatic and Negro prisoners are represented. In one part the monarch is seated on his throne, attended by the goddess Athor, who gives him *life*, and a rich collar. A crowd of military officers and foreigners prostrate their faces to the ground, and have laid tusks of ivory, ostrich feathers, panther skins, and baskets of ores, or metals, before the King.⁵ In another sepulchre,⁶ Amenophis receives the account of the corn raised in his thirtieth⁷ year from the storekeepers of granaries and governors of Upper and Lower Egypt. Round his throne are ten Asiatic prisoners, representing the nations vanquished by Egypt. There are the Northern lands, Seba, the South lands, *Sam*,⁸ the North, *Petama*,⁹ *Tahennu*,¹ *Pet*, or *Phut*,² the *Mena en shaa*,³ or Nomads of the Waste. On

N. Africa, 8vo., New York, 1844, p. 110, similar to the Heb. *נזק* *mat*. It may possibly refer to *castrati*, Arabic *makhshi*.

² The words *satem-ash*, are two well-known Egyptian words, signifying to hear complaints. Bunsen, l. c. p. 558, 15, 458, 100. It occurs frequently, as *s-atem ash en ma*,—hearer of the cry of the place of Truth or Judge. Champollion, Dict., 122. This differs from the word "chief," written *ur* or *hur*, the Coptic *hello*—the English *old*, *eld-er*. Bunsen, l. c. 570, 5. Several monuments of judges are given in the Tablets and other Egyptian monuments, from the collections of the Earl of Belmore. Fo. London, 1843.

³ The word *hand* generally means a dead or slain enemy, whose hands were counted. Cf. Rosellini, M. R., No. cxxxii, No. cxxxv. It would appear from this inscription that the hands were preserved literally *guarded*, and carried back to Egypt; the hand was called *kep*, the phallus, *karunatu*. Rosellini, l. c.

⁴ Champollion, Not. descr. p. 161.

⁵ Ibid.

⁶ Prisse, Mon. Egypt., pl. xxxix.

⁷ Bunsen, Ægyptens Stelle, B. iii., s. 77,

gives the xxxv. year, or even xxxvi. Ibid. s. 115.

⁸ This name occurs in all the great Ethnic tables. Wilkinson, Mat. Hier., pl. viii; Rosellini, M. R., No. lxi.

⁹ Cf. Wilkinson and Rosellini, l. c.

¹ Great difficulty is experienced to decide whom the *Tahennu* are intended for. A substance called *Hat en tahnu*, heart or essence of the *Tahennu*, is mentioned at the twelfth dynasty.

They were the most Northern people known to Egypt (cf. Champollion, Lettres Écrites), and are often called *Tamahu*, or *Tenmahu*. Rosellini, M. R., No. clix. Mr. Osburn, Egypt her Testimony, p. clix. supposes the *Tahennu* to be the Hitites, and the *Tamahu* to be the Hamathites. Colonel Mure, Annali, 1836, p. 1—20.

² The Libyans, according to most authorities. This name in the precited Ethnic tables is *determined* by a pool, showing that it is a maritime or fluvial country. It often appears as a generic name for foreigners, thus Cheops conquers the *Peti* or *Phut* at the Wady Magara. Laborde, Voy. Arab. Petr., pl.

³ The reading of the latter part of this

the pedestal of a colossal statue at Paris, the feet of which are the only part of the figure remaining, is an inscription, containing the name and titles of Amenophis, and round the pedestal are the names of twenty-three Negritic prisoners, who have a cord passing round their necks which ties them to the symbol of dominion,⁴ they are—1. (The lands of the South). 2. The Phut. 3. The Vile Cush (Kish-chasa). 4. The Taruat, or Taluat.⁵ 5. The Akaiat.⁶ 6. The Baru, or Balu.⁷ 7. The Vile Cush. 8. The Aruka, or Aluka.⁸ 9. The Makuisa.⁹ 10. The Matakaru (or, lu) ha.¹ 11. Sahaba. 12. Sabaru.² 13. Ru (or Lu) iu tek-ta.³ 14. Abha-t, already mentioned. 15. Turu - Su.⁴ 16. Aarushek.⁵ 17. Akenes.⁶ 18. . . . kah . . . 19. Pamaika.⁷ 20. Uaruki, or Ualuki. 21. Pamauia.⁸ 22. Pafaikiu.⁹ 23. Pa-ru (or lu) maku.

The difficulty of knowing whether these names are placed in arbitrary, or geographical order, prevents following out their relative distance from Egypt; and although some may

name, which appears in all the Ethnic tables, is uncertain. I give it this phonetic value from the passage, Champollion, Not. descr. p. 90. The word *sha*, the harpoon and hand, generally means "first" (Bunsen Eg. Pl. 588) but it may be used for "crowd, heap." See note 59. De Rouge, Memoire, p. 128, reads "one."

⁴ Archæologia, xxxi., p. 490. M. De Rouge, Notices des Monumens au Musée du Louvre, 8vo., Paris, 1849, p. 4, No. 18.

⁵ Probably the Troglodytæ. Pliny, N.H., lib. vi., c. xxix, 34. Gentis Troglodytarum idem Juba tradit Therothoas a venatu dictos, miræ velocitatis. Here is the fact of the Troglodytæ being called Therothoæ. The variæ lectiones. Sillig. l. c., p. 464, give *Toroteas*, *Herotoas*, *Therotheras*.

⁶ A tablet at Kouban or Contra-Pseleis, Prisse Mon. Egypt., pl. xxi., dated in the 3rd year of Rameses II., records the making of a well, to supply the asses and miners who worked at the gold mines of Akaiat, many having perished of thirst in crossing the desert.

⁷ Probably the same as Barabara, Berbers, or Barbari. Cf. Rosellini, M. R., lxi. Wilkinson, M. H., viii.

⁸ Occurs in the other lists. Rosellini. Wilkinson, l. c., possibly the Erchoas.

⁹ Perhaps Magas. Pliny, N. H., lib. vi., c. xxix., s. 35. *Magasneos*, probably a compound word, the new city of Magas. one reading gives *Magasc* (Magasen);

Pliny also gives another place, named *Magassa*, or *Magusa*.

¹ Probably the *Macadagala* of Pliny, l. c.

² There appears to have been an ancient Saba in Æthiopia, as Josephus, Antiq., i., c. 6., makes the Queen of Sheba come from hence; Pliny, N. H., l. c., gives Saea, and as the hieroglyphic *B* or *V* is almost a vowel, it much resembles this place.

³ Cf. the names Leupitorga and Linthima, l. c.

⁴ The syllables *Taru*, seem to represent *Tar*, *Dar*, or *Tel*, in the Æthiopic names.

⁵ Or Shaarushek. Archæologia and M. De Rouge, l. c.; resembles the Shitugi.

⁶ Name like that of the Agonus; a river of Æthiopia. Hesychius.

⁷ The following names beginning with *Pa*, which may be the Egyptian demonstrative article masculine, may indicate the tribe Maika, &c., like the Leontophagi, &c. Several names in Pliny's list begin with *Pa*,—as *Pa-tiga*, *Pa-renta*, *Pa-goarea*.

⁸ Vide supra; also a place, Buma. Pliny, l. c.

⁹ I read this name in *Panemka*, Archæologia, xxxi., p. 490; and *Pa ga makeu*, Gliddon, Otia Aegyptiaca, 8vo. London, 1847, p. 144. De Rouge's Notice, l. c., reads *Pa makuu*. That the nestling bird had the value of *GA*, see Bunsen, Egypt. Place, 569-8; but it is also *fai*.

be identified, or compared with those of other lists, and with the names given by Strabo, Ptolemy, and Pliny, yet the knowledge of the ancient geography of Africa is extremely unsatisfactory. Still more difficult is it to arrange the lists of the prisoners of Soleb, which are dispersed in groups round the bases of the column, and have been published without any indication whether the names are those of Asiatics or Negroes. Added to this difficulty is their mutilated condition, which prevents many of them being read with certainty. By the aid, however, of the other Ethnic lists, many of these names may be restored. To commence, then, with the Southern conquests, following the numbers of Sir Gardner Wilkinson's lists:—besides the Turusu (No. 24), the Shaurusheki (No. 41), the Akenes (No. 42), are the Buka (No. 10),¹ the Tarutaru,² (No. 23), resembling the above Taruat, the Taru-seni (No. 29), or Darsenu,³ the Taru Benka, or Darbenge,⁴ (No. 30), the Karuses, or Garsoos (No. 4), and possibly the Serunik⁵ (No. 2), the Khaui, or Zawas⁶ (No. 5), and the Shegenane.⁷ Of the Northern enemies of Egypt Naharaina, or Mesopotamia (No. 6), Saenkaru (No. 7), or the Sinjar, Nin . . . or Nineveh (No. 37),⁸ Patana, or Paddan-Aram (No. 18), Atesh, or Kadesh,⁹ the capital of the Hittites, situate on the banks of the river Arunata (No. 8), the Shasu, or Shepherds¹ (No. 11), P-hen . t (No. 12),² the Sam (No. 14),³ the Mena en shaa, or Nomads of the Waste

¹ The Bogges or Bejas. Gliddon, l. c. The Bougaite of the Axumite inscription. Salt, Travels, p. 411, and the Boggia, Pliny, l. c.

² Also Tantarene, Pliny, l. c.

³ Ethnic tables, l. c.

⁴ Occur also in the Ethnic table of Sethos I., Rosellini, M. R., No. lxi.

⁵ Cf. the Ethnic table, l. c., possibly the so-called Sileni.

⁶ The Chaui occurs on the Ethnic tables.

⁷ Ethnic tables, l. c.

⁸ See the Karnak tablet, Trans. R. S. Lit. l. c., for conquest of Nineveh.

⁹ The difficulty of reading this name has been engrossed by the observation, Lepsius Einleitung, s. 76. Generally the initial has the force of *As*. Bunsen, Egypt. Place, 558. 14. 16, which would make it *Asi*. or *Astesh*, a name much like Asdod, אַסְדּוֹד or Azotus. The other word reads Katesh, or Kadesh, which is like Kadutis. Herodotus, ii., 159. For its being

seated on the *Arunata*, see Rosellini, M. R., No. cii, l., "His majesty is about to overthrow them, one after another, in the river Arunata." (Orontes).

¹ The word *shas* does not mean "shepherd" in the hieroglyphics, but "to cross." Lepsius, Todtenbuch. xlix. 125—53. Hence their name might mean Nomads. They are probably the Zuz-im. Osburn, Egypt, p. 121.

² Perhaps the Eastern desert. Wilkinson, Man. Cust. Cailliaud, ii., lxxiii. Lepsius, Einleit. ii. s. 286. Cf. however, the fortress attacked by Rameses II. Rosellini, M. R., No. cviii., and Osburn's Egypt, p. 156, 157 (No. 28, 39), identification with Punu, or פֶּנְנָה.

³ I read this word *Sam*, comparing it with that of *Sam*, fodder. Young, Hier. Pl. 59. The name is like that, *Shemmo*, Coptice for foreigner, or *Shem*, the Shemetic races. They might be the *Zamzumim*.

(No. 21), Ra-ka-ta (No. 17), and ⁴ the Sharu, or Syrians (No. 34).

Uncertain from their reading and condition are such names—Hakina (No. 1), Na-ru-ruk (No. 2), Mutenpu (No. 9), Sent or Stina (No. 13), Aaru (No. 15), A . . . rer (No. 19), Taita . . . (No. 20), Ma senin (No. 22), . . . antek (No. 25), Manaruka (No. 26), Maka . . (No. 27), . . . unaru (No. 28), Nakiheb (No. 31), Maturu (No. 32), Samanaruka (No. 33), Mata-ri-aa (No. 35), Kata . . . perhaps the Karui or Kalui (No. 36), . . na-ta-a (No. 39), Atefiu (No. 43);⁵ the reading of all which is very uncertain, and their identification consequently almost impossible, but they show the extent of the empire and its conquests. Many of these names may never have reached the Greek geographers; the political changes of Central Asia and Æthiopia having doubtless been as great as those of Europe, and many old sites and names having entirely disappeared. The names of the seventeen prisoners on the base of the column of the Amenopheum, at Luxor, which unfortunately have not been published, would have helped to complete the list of the conquests. The twelve names found at Elephantina are unfortunately still more mutilated and ill-copied than those of Soleb;⁶ and it is equally uncertain whether they are of Asiatics or Negroes. They are—1. Stouenash; 2. . . . souri; 3. N a; 4. . . nru . . r; 5. . . rutar; 6. . . . rutash; 7. Shap . . .; 8. Mutkaru; 9. Rukar; 10. ua; 11.; 12. ru. Three other names have also been published, but without indicating where they have been taken from,—they are Ishipiaro, Ragata⁷ (already found at Soleb), and Nebenpetu. On the route of the road, between Philæ and Syene, he is represented conquering Asiatics.⁸ The public works throughout Egypt and Nubia appear to have been continued during his reign, and the monarch, who was a zealous worshipper of the Theban deities, founded and built the greater portion of the edifice of Luxor,⁹ and the caryatid figures in black granite of the goddess Pasht, the Sphinxes, and the two celebrated colossi, one the so-called Vocal Memnon,

⁴ For the reasons for believing these to be the Syrians, see Transact. R. Soc. Lit., New Ser. II. p. 365. In Lepsius. Todt. Taf. xxxi. c. 149, b. 5, 6. T. xxxix. c. 107, 1, 2, 109, 1, 2. The deceased says, "I know the gates of the Elysian fields (the *Aahenru*); the sun comes out of it in the east of the hea-

ven. Its south is in the pool of the *Sharu*, its north in the waters of the *Rubu*."

⁵ Wilkinson, Mat. Hier, Pl. viii.

⁶ Ibid.

⁷ Ibid.

⁸ Champ. M. t. i. Pl. xlv.

⁹ Rosellini. M. St. t. iii. pl. I. p. 216.

were erected in emulation of his ancestors by this king in honour of the god Amen. At Elephantina¹ he erected a temple to the local deity, Nem or Chnem(is), and two monolith naoi, or shrines, are found at *Tennu*,² or Gebel Silseleh. Additions were also made by him to the temples of Samneh and Mount Barkal.³ There are several monuments of this reign, but they do not throw light upon the political condition of the kingdom, further than to show that the government and religion remained unaltered.⁴ The name of the princess mentioned on the plinth appears to be Amen-sa-t, or Amense, of whom a notice is found upon the sepulchral tablet of the steward of her house or palace in the Museum at Florence,⁵ which is dated in the reign of Amenophis III.; and as the princess is not styled queen, this officer must have died before her adoption. There is also, in the British Museum, the lower part of the statue of Amenhept,⁶ a royal scribe, particularly attached to the goods, seal-bearer, yeoman of the guard, king's eyes and ears, nomarch (*repa ha*), governor of the south, and steward of the house or palace of the eldest princess. This statue is stated to have been "placed by the king's orders at the temple of Amen, in Thebes." The name of Amenra is not erased upon this statue. As princes succeeded in the order of their birth to the throne, it is probable that she was the only surviving issue of the monarch, was adopted into the Empire, and associated with the monarch. A similar case occurred in the reign of the monarch Sebakhety I. of the Thirteenth dynasty; for his two daughters the queen Shahet, surnamed Fent, and the princess Anekatet, both deceased, are represented on a tablet⁷ in adoration to the god Khem. Both were born of the Queen Benna, and had prematurely died in their father's lifetime. It also appears from an inscription⁸ at El Hegg, that the queen regent, Ha-tasu, had taken into the government her eldest daughter, the Queen Ra-neferu, who died or fell with her. Amenophis himself seems to have ended his days in peace, and was buried in the tombs of the Western Valley, but after his death the flames of religious war burst forth, and its occurrence is marked by the erasure on the plinth. The religion

¹ Rosellini. M. St. t. iii. pl. I. p. 214.

² Ibid, 215.

³ Cailliaud. Voyage a Meroe, ii., Pl. xiv.

⁴ Sharpe, Eg. Ins.; Rosellini. MS. t. iii.

p. 268.

⁵ Rosellini. M. St. T. I. p. 240.

⁶ Eg. Saloon. No. 151. Synopsis. l. c.

⁷ Prisse, Mon. Egypt. Pl. viii.

⁸ Communicated by Sir G. Wilkinson.

of Amen-Ra or Hammon, "the occult"⁹ god, was as old as the Twelfth dynasty, who had founded the cell or naos of the great temple of Thebes. But the worship of the "occult" god does not occur earlier, and he appears as an intruder into the religious system of the gods Osiris, Phtha, and Anubis of the earlier kings. In the reign of Amenophis, as already mentioned, the worship of the *Aten*, or Aten-ra, the sun's disk or orb, first appears. This name which resembles that of the Hebrew אֲדֹנָי, Adonai or Lord, and the Syrian Adonis, appears to have been either a foreign religion introduced into Egypt, or else a part of the Sun-worship which had assumed an undue influence or development. What was the esoteric doctrine of the sect is by no means clear, but probably they attributed a Pantheistic power to the Aten, for on the tablet of one of these heretics he addresses the sun's disk traversing the heaven, as "the sun-light which is the Amen of Thebes."¹ The disk is also called the great living disk in cycles, lord of the sun's orbit, of the heaven, of the earth, as the screen of the sun; the horizon also is called the place of the sun's disk, the lord of festivals, and the ever-living.² Similar ideas, but still more expressive of light, are found in a long prayer at El Tel, addressed by a functionary,³ as—"Excellent is thy light—oh sun, lord of the Horizon, rejoicing on the Horizon, under the name of the light which is in the disk," and as "the maker of all beings who gives light to all mankind, who has given the King the South, North, East and West, and the Isles in the midst of the great sea." The worship of the hawk-headed god, Ra—the Midday sun; of Mau, "the light" of En or Ten-pe;⁴ and of Aah, or the Moon, they tolerated: but the name of Amen Ra they held in great abomination, and they chiselled it out of every accessible place where it was inscribed. Probably the Theban Sacerdotal order resisted the religious reformers, and evidently fell for awhile before their influence. Externally the worship was represented by the usual Sun's orb, or disk, shining down from the centre of compositions in which it is

⁹ Throughout the hieroglyphs, the word *Amen* means to "hide." It is determined by a pair of hinges. Cf. Bunsen. *Egyptis*. Place, p. 560.

¹ *Egypt. Saloon*. 352.

² Frisse and Perring. *Trans. R. S. Lit. Soc.* 1847. vol. i. Pl. I—III.

³ Burton. *Ex. Hier. Pl. VIII.* Poole. S. R. Horne *Ægypt*, 8vo, Lond., 1851, p. 202, 204.

⁴ Tr. R. S. L. l. c. Nestor. *L'Hôte. Lettres Écrites d'Égypte*. 8vo. Paris, 1840. p. 93.

seen, while from it dart the sun's arrows or rays, often terminating in human hands,⁵ to show its demiurgic power. The growth of the heresy was not very rapid, although it may have commenced in the reign of Thothmes IV.,⁶ as at the close of the reign of Amenophis III., it had not attained the political preponderance. A great revolution, however, had intervened in the interval which elapsed between the death of Amenophis III. and the ascension of Horus, whom Manetho calls the son and successor of Amenophis III., and whose statue is carried as his direct successor.⁷ The destruction of the Pylon, built by the king Haremhebi, or Horus, at Karnak, revealed the fact that it had been built out of the materials of a former edifice, erected by a line intermediate between his reign and that of Amenophis III. Among the blocks some had the name and prænomen of a fourth Amenophis, styled, "the Sun, greatest of created things" (*Ra naa cheperu*), Amenhetp, ruler of Upper Egypt (*Hek nasr*); although he did not change his name he openly worships the heretic orb of light.⁸ This king is supposed to have either been the son of an earlier monarch, the so-called Skhai,⁹ or of Amenophis III., and to have succeeded him in Upper Egypt; while Haremhebi ruled in the North.¹ Before his elevation to the crown, he was priest of the sun, and from the honour with which he treats Taitai, the queen-mother, probably raised by her to the crown.² It does not appear certain because Taitai is mentioned as "queen-mother," that she was therefore his mother, or because he worships Amenophis III. at Soleb, that this King was his father. No monument of him is known higher north than Hermopolis. There is a second monarch, whose name is read Amen-anchut,³ ruler of the Southern Peten (Lower Egypt), and who is supposed to be the elder brother of Amenophis III., or Horus;⁴ but the remains of the constructions of this king found in the Pylon of Horus, were in connection with those of Amenophis III., and of a

⁵ Ibid. Prisse, Mon. Eg. pl. x—xi.

⁶ Wilkinson (Sir G.), Modern Egypt, ii. 73, "the disk in (*heli*) the midst of the palace" (of Thothmes IV.).

⁷ Trans. R. S. L.; L'Hôte and Prisse. l. c.

⁸ Prisse, Mon. pl. xl. 3.

⁹ Hincks (Dr. E.), on the defacement. p. 5.

¹ Bunsen (Chev.), Ægyptens Stelle. Bch. iii. 88.

² Lepsius chev. Ueber den ersten Götterkreis, Abhandl. k. Akad. Wissensch. 4to., Berlin, 1851 s. 40, und folg. N. 1. who cites monuments not yet published.

³ M. De Rouge (Vic.), Revue Archæologique. 1847. p. 123.

⁴ Bunsen, l. c. Sir G. Wilkinson, Tr. R. Soc. 1, 2, N. S., i. p. 52, n. 3, makes them Danaus and Ægyptus.

monarch named Amenmes,⁵ whose prænomen *Ra-samen ma* "the sun, establisher of truth," is like that of Amenophis III.; while the name of the wife of Amenanchut, Anchsen-amen,⁶ also shows that all these kings belonged to the orthodox religion of Thebes, and render it probable they were supported by the Theban priesthood, in opposition to the heretics. There is no evidence to prove the order of the succession of these three monarchs, but M. Bunsen gives a genealogy from M. Lepsius, which makes the succession Amenophis IV., Horus, and Amenanchut.⁷ The prænomen of another King, *Ra anch Cheperu* (the Sun-life of created beings), with his name erased, showing that he was an Ammon-worshipper, has also been found as preceding the disk-adoring line. The next fact is that of the name of Amenophis IV. being erased, and that of *Bachenaten*, "the light of the disk," or "the adorer of the disk," being cut over the erased name,⁸ the prænomen remaining unchanged; while in other cases the prænomen only differs in its secondary⁹ portion, just enough to render it doubtful whether Amenophis IV. and Achenaten, were two monarchs or one. Hence while some see in this last king merely the apostate Amenophis IV., others suppose that it is his widow, named Taitai, or another king of foreign origin, who introduced into the country the worship of his own deities. The doubt which this plinth of ebony throws upon this part of the subject is evident, because Amenophis III. for defect of issue was obliged to adopt a daughter. Now it appears from tablets at Tel El Amarna and Psinaula,¹ dated in the Sixth year of Achenaten, in which that monarch, attended by his queen, Aten-neferu Taiia-nefer, and his daughters, Aten-ma and Aten-merit, that this line was also deficient in the male line, and that the Sun-worship thus broke up. The reverence paid by Achenaten, to Amenophis III.² on the

⁵ Prisse, *Tran. R. S. Lit.* l. c. pl. iii. fig. 1.

⁶ Case for Stübium, B. M. E. R. No. 2573. Leemans, *Lettre*, Pl. xiii., No. 141.

⁷ Bunsen, l. c.

⁸ *Trans. R. S. Lit.* pl. iii. fig. B.

⁹ It is a difficult point to decide *a priori* whether some slight changes indicate a new reign; because generally the first part of the prænomen, when it is composed of two clauses, is the key; thus, Thothmes III. often changed the second

clause; but in the Ramessids, the difference of these clauses marks reigns. Achenaten has *shaa en ra*, "first of the sun;" Amenophis IV., *Meri en ra*, "beloved of the sun."

¹ Prisse, *Mon. Eg.*, pl. xi-xii., Cf. *Trans. R. S. Lit.*, 1843, pl. 2. Basalt pedestal.

² I owe the knowledge of this fact to a drawing communicated by Sir G. Wilkinson.

first pylon of Soleb, where he worships his predecessor typified as the Moon, shows that Achenaten claimed descent at least from Amenophis. It was during this reign that the priesthood of the sun's disk were completely triumphant throughout the whole country; and in every accessible spot the names of the gods and of Amen-ra, were chiselled out or erased; the temple at Karnak—the Memnonium of Luxor, were mutilated; and even articles of furniture did not escape the fanatical hatred of the old religion. The sepulchres alone were left inviolate, and it is to the regard paid to the dead alone that we owe many articles inscribed with the names of the rival-worshippers; a certain respect, indeed, was paid to Amenophis III., but the constructions erected in the short reigns of Amenophis IV. and Amenmes were pulled down, and the empire convulsed. Some intention seems to have been entertained by them of removing the site of the old court and its necropolis, as the coronation of the King, and the sepulchres of the race are at El Tell. Two other names in shields, with the name of the disk, have been found at Tel El Amarna,³ one reading *Aten nech hesu*, “the disk multiplying commands,” resembling a prænomen, the other *S-s . . . en aten*, apparently a name. Another prænomen, *Ra skar cheper*—“the Sun giving existence to creation,”—has been also assigned to this line, but on what authority is not stated.⁴ According to M. Lepsius, *Ach en aten* assumed his eldest daughter and son-in-law into the Empire.⁵

The last King in connection with this line is the so-called Skhai,⁶ whose name was also found amongst the blocks of the pylon of Horus, and whose tomb, in the western valley, exhibits mutilations of his name, similar to those of the Amenophis. The resemblance of his titles to those of Amenophis III., and Horus, show that he was connected with the line. The name of his queen resembles that of the celebrated Taia.⁷ As the name of Amen is not found in his

³ Wilkinson, Sir G., *Modern Egypt*, ii., p. 255.

⁴ Mr. Poole, *Horæ*, p. 255.

⁵ M. Lepsius *Ueber den Gotterkreis*, s. 45. makes “the whole reign at least twelve years,” and that he had seven children, all daughters, as I had conjectured.

⁶ L'Hôte, *Voyage*, p. 96; M. Lenormant *Eclaircissement du cercueil du Roi Mycerinus*, 4to. Paris, 1839, p. 24. The name of

this king has also been read *Nontei*. L'Hôte, l. c., p. 3. *Acherei*. *Prisse Revue Archeol.* ii., p. 458. De Rougé, *Rev. Arch.* iv., p. 121. and *Ai*, Lepsius *Einleit*; *Ba Neteri Mesi*, Bunsen, *Aegyptens Stelle*, B. iii., s. 88. De Rouge, *Notice des Monuments du Louvre*, 1849, p. 18, No. 55. L'Hôte, l. c., p. 10. Rosellini, *M. St.* i., pt. 2nd. *Tav. App. B.*

⁷ *Trans. R. S. Lit.*, p. 83.

name, it does not appear that the erasure was owing to the religious hatred of the rival sect, but there is no proof that he was the elder brother of Amenophis III., or that he succeeded in right of his wife, who was the daughter of Amenophis III.⁸ The vicinity of his tomb to that of Amenophis III. in the Western valley, and the destruction of his edifices by Horus, and the resemblance of his features to Achenaten, rather show that he was a near relation of that King. That he was not a "disk"-worshipper appears from a tablet, dated⁹ on the 1st of the month *choiak* of the 4th year of his reign, which commences with a dedication to Amenra, Phtha-Socharis and Osiris, in which the name of *Amen* is not erased; with a common formula for Nechtchem; set over the granaries of all the gods in the land of Takah, and of the god Khem in the land of Khenkati, high priest of Khem, son of Isis, in the land of Tapu, and King's cousin. In it the deceased says, "I am he who was obedient to his chief while upon earth (*mik hesi en atai api ta*). He has let me be at rest in my eternal house (tomb)." From a second tablet,¹ it appears that he was superintendent of the king's palace, and employed upon his tomb. This faithful servant of the king exclaims, "I have done the commands of the spirits² (*Bach* or *acha*), the will of the gods; inasmuch as I gave bread to the hungry, I supplied the destitute, I served the Horus (the pharaoh) in his house." And again: "I did in truth the will of the king, I knew what he ordered, I was proud to do his behests, I adored to his adoration daily; I placed my heart on what he said, I thoroughly did the commands of my master; by my constructions, he saw the work of my hands." Another sepulchral tablet of *Tutu*,³ a chamberlain of the palace, on which is seen an adoration to the hawk-headed god, Horus, shows that the religion of the country was not then changed. On some rings and other amulets, which escaped the ravages of the destroyers, his prænomen is found entire; but on tablets it is all erased, except the word "truth," which could be introduced into that of Amenophis III., and renders it possible that he preceded Amenophis. The monarch Horus,—the

⁸ Bunsen, l. c., n. 5.

⁹ Prisse, Mon. Egypt., xvii.

¹ Sharpe, Eg. Inscr., pl. 106.

² The word for spirit, usually read *Bach*,

is I believe either *ach* or *cha. t*, being replaced by the reed, *a*, and sieve, *ch*, in a Ritual, B. M.

³ Tablet, Eg. Saloon, No. 130.

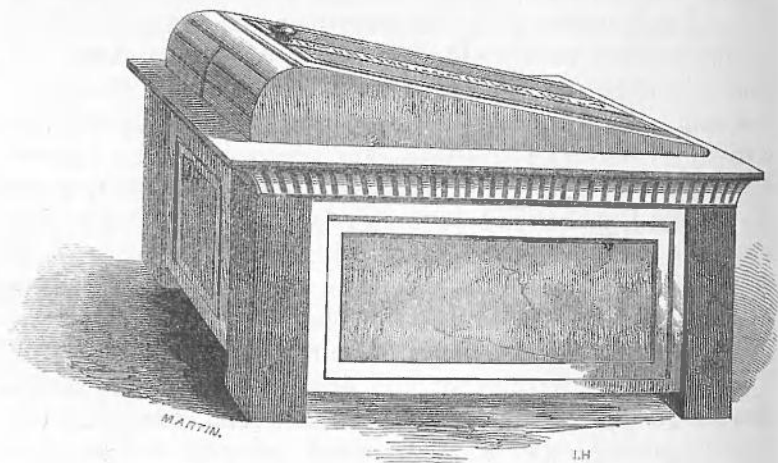
Haremhebi of the hieroglyphic, who called himself the beloved of Amen, restored the old religion. He pulled down the temples erected by the disk-worshippers, and restored the name of Amenophis III. wherever it had been erased; but on many of the walls of Thebes, and on other places, the restorations were never made.⁴

All these events however happened at least twelve centuries before our æra, and are therefore necessarily obscure.

S. BIRCH.

⁴ I except entirely the supposed *Ra nebma*, Bunsen, l. c., as this name which occurs at Elephantina, Young's Hieroglyphics, pl. 63, is probably only the prænomen of Amenophis III., restored unto the name shield by the Ammonites. Dr. Hincks on the defacement, p. 5. In the same manner the name (Poole, Horæ, p. 193), so far from being undoubtedly an

Acherres, seems to be the prænomen of Horus, cut over another name. Cf. Tr. R. S. Lit. l. c. Pl. iii. In the same manner the prænomen of Amenophis II. was restored into his shield. Cf. M. Lepsius Ueber den Ersten Aegyptischen Gotterkreis, s. 1, n. 1, for a full account of the worship, which I have received after this paper was in press.



Wooden Coffin with painted hieroglyphs. Brit. Mus. Egyptian Room, 5907. Illustrating the arrangement of the ebony slip and stud.