

**NOTES ON EGYPTIAN  
STELAE, PRINCIPALLY OF  
THE EIGHTEENTH DYNASTY**

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E. A. W. BUDGE, M.A.



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# NOTES ON EGYPTIAN STELÆ,

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By E. A. W. BUDGE, M.A.

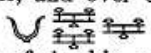
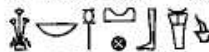


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THE custom of the ancient Egyptians of erecting sepulchral stelæ in honour of their deceased kings, nobles, persons of rank, relatives, and friends, has proved a most valuable aid to the modern student of the Egyptian language. It has enabled him to learn much of the social life of the Egyptian which would otherwise have passed away in oblivion and forgetfulness.<sup>1</sup> Though perfectly true that the formulæ are much the same in many of their monumental tablets, still it is equally true that something may be learned from each and every one, either about the religion, or life, or deeds of the ancient Egyptians. This is my apology for the few notes which I have put together in this paper on the sepulchral tablets of Next-Ames, Thothmes, Remâ, and Ames-mēs. Before going farther, however, I am bound to express my gratitude to Dr. Birch and Mr. Le Page Renouf for their generous assistance so freely rendered to me in the preparation of this paper, and to offer them my sincerest thanks.

<sup>1</sup> See Dr. Birch's account of the characteristics of the tablets in various dynasties, in *Trans. Soc. Bibl. Arch.*, Vol. VIII, pp. 144 and 146.

The first three stelæ belong to the XVIIIth, and the last to the XIXth dynasty. Of Next-Åmes we have two stelæ: one is preserved at Berlin,<sup>1</sup> and is dated in the fourth year of the reign of Åi, while the other stands in the Museum of the Louvre.<sup>2</sup> The date of this latter is effaced. Each of the tablets of Next-Åmes is rounded at the top, and two pedestals are represented on each, with Anubis upon them. They face each other, and over each is an *ut'at*; above the head of each are  *ap uat*, "opener of the roads." At the back of Anubis, on the right, are  "north, lord of Abydos," and the signs for "altar of incense." The same signs are repeated on the left side, save that  "south," takes the place of . The stelæ of Next-Åmes were made in the reign of Åi, towards the close of the XVIIIth dynasty. In one tablet Next-Åmes says that he was the "superintendent of works in the temple of Åi, prince and first prophet of Åmes and Isis." In the other he is called "superintendent of the double storehouse of all the gods in Takahti and the god Åmes in Xenti"; also "first prophet of Åmes and Isis in Åpu" (Panopolis). It is clear that he was a man of the highest rank under king Åi,<sup>3</sup> and the inscription represents him as holding some of the highest positions in the land. In each stele the prenomen and name of the king have been erased. According to Brugsch,<sup>4</sup> Åi was the husband of Tii, the nurse of king xnenaten. He was raised from dignity to dignity, becoming "master of the horse," and "royal scribe." He was a follower of the cult of Åmen, and appears to have been a priest in the temple of this god before he was raised to the throne.<sup>5</sup> He honoured the priests of the god in a distinguished manner,

<sup>1</sup> For the text see Lepsius, *Denkmäler*, iii, 114 i; it was partly translated by Brugsch in the "Deutsche Revue," vii, p. 73.

<sup>2</sup> For the text compare Prisse, "Monuments," pl. 17, and Sharpe, "Egyptian Inscriptions," pl. 106.

<sup>3</sup> Among many other high offices, he held the post of "fan-bearer to king Åi." Birch, "History of Egypt," p. 111.

<sup>4</sup> "Egypt under the Pharaohs," Vol. I, p. 461.

<sup>5</sup> Wiedemann, "Aegyptische Geschichte," p. 404, et seq.

and his wars north and south must have added many substantial victories to Egypt. The prince of Cush, Pa-ur, sent him presents as a mark of his (Āi's) supremacy, and he is represented on the walls of the rock grottoes at Shataui with this prince at his side praying to various gods.<sup>1</sup> The "godly father" Āi prepared for himself a tomb in the Biban-el-Moluk, to the west of Thebes, in the mountains. His tomb, and the granite sarcophagus in it, have been preserved to this day. The following are rather free renderings of the inscriptions of Next-Āmes; those printed under the text are more literal:—

No. I.

PRISSE, "MONUMENTS ÉGYPTIENS," PLATE 17.

*Translation.*

1. Dated the 1st day of the . . . . . month of the spring of the . . . . . year of the Majesty of Ĥar Rā, the powerful bull, the saffron diademed, the lord of the two crowns, the supremely mighty, the destroyer of the Asiatics, the golden hawk, the creator of the two earths;
2. king of the north and south, chief of the nine bows, Rā-ḫeperu-āri-māt, son of the Sun, proceeding from his belly, lord of diadems, godly father Āi, god, ruler of Uast, Osiris, lord of Abydos beloved, giving life.
3. May . . . . . south and north, and Anubis upon his hill grant to me glory in heaven, power upon earth, and triumph in ḫer-neter. May they grant that I go in and come forth from my tomb,
4. that my majesty refresh its shade, that I drink water from my cistern every day, that all my limbs be solid, that the Nile
5. give me bread and flowers of every kind at the season, that I pass over the length of my land every day without ceasing, and that my soul
6. may light upon the branches of the trees which I have planted. May I refresh my face beneath my sycamores, may I eat bread of their giving,

<sup>1</sup> Lepsius, *Denkmäler*, iii, 114 e-h.



7. may I have my mouth wherewith I may speak like the followers of Horus, may I come forth to heaven, may I descend to earth, may I be not shut out upon
8. the road, may there not be done to me what my *ka* execrates, may my soul never be captive, may I be in the midst of the obedient, among the faithful.
9. May I plough my fields in Seḫet-Āaru, may I attain the "Field of Peace," may one come out to me with jugs of beer and cakes,
10. the cakes of the lords of eternity, may I receive my slices from the joint upon the table of the great god; I the *ka* of Neḫt-Āmes, first prophet of the god Āmes.
11. He says: I have done the behests of men and the will of the gods, wherefore I have given bread to the hungry, and I have satisfied the indigent. I have followed
12. the god in his temple, my mouth hath not spoken insolently against my superior officers, there hath been no haughtiness in my step, but I have walked measuredly<sup>1</sup> (*gradatim*), I have performed the law beloved by the king.
13. I understood his commands, in my place I watched to exalt his {<sup>souls</sup> will}, I rose up for his worship every day, I gave my mind to what
14. he said without ever hesitating at what he determined with reference to me, I took uprightness and fairness, I understood the things about which I should keep silence.
15. The lord my king refreshed and favoured me for my well doing, he saw that my hands were vigorous through my heart, he advanced my seat exceedingly, he placed me in the council chamber, me,
16. the *ka* of Neḫt-Āmes, triumphant, the superintendent of the prophets of the lords of Āpu. Says he: O ye living upon earth, living for eternity, enduring for ever, ye priests

<sup>1</sup> As to the abhorrence with which Orientals looked upon a haughty walk, see  
*Isaiah iii, 16* : *בנות ציון . . . . . הליך וקפוח הלכנה וברגליהם תעבסנה :*

17. and ministrants of Osiris, everyone learned in divine traditions; when ye enter my sepulchre and pass through it, do ye utter your prayers by my tablet, and do ye proclaim my name without cessation in
18. the presence of the lords of law. So may your gods favour you, and may ye transfer your dignities to your children after a full old age, provided that ye say,
19. "May Osiris grant a royal oblation to Next-Āmes, lord of fidelity, superintendent of works in the temple of Āi, prince and first prophet of Āmes and Isis. May his memorial abide in the seat of eternity."

No. II.

LEPSIUS, "DENKMÄLER," AB. iii, 114 i.

*Translation.*

1. Dated the first day of the fourth month of the spring, in the fourth year of the Majesty of Ḥar Rā, the powerful bull, the saffron diademed, the lord of the two crowns, the supremely mighty, the destroyer of the Asiatics, the golden hawk, the just ruler, the creator of the two earths,
2. the king of the north and south, the chief of the nine bows, lord of the two earths, Rā-ḫeperu-āri-māt, son of the Sun, proceeding from his belly, beloved by him; lord of diadems, the godly father Āi, god, lord of Uast, Osiris lord of Tasert, beloved, life giving.
3. May Amen Rā, lord of the thrones of the two earths, Ptah Socharis, Osiris, Un-nefer, lord of Rustau, grant a royal oblation. May they grant sepulchral meals, oxen, ducks, and linen bandages, thousands of all good and pure things, thousands of all sweet
4. and choice things, the gifts of heaven, and the products of the earth, which Nile brings forth from his caverns. May they grant the breathing of the delightful breezes of the north wind,
5. the eating of bread, the gathering of flowers, and the receiving of food in felicity from the produce of the *Seḫet Āaru*. May I walk

6. over the everlasting road of the genii, the spirits and the noble ones, making whatsoever transformations I please among the followers of Un-nefer and the going in and coming forth from  $\chi$ ar-neter.
7. May my soul be not turned back when it wishes to come forth, may it come forth as a living soul, may it drink water drawn from the depths of the river, may it receive
8. the cakes of the lord of eternity, may it come into the presence every day, on the festival of the new moon, on the festival of the month, on the festival of the sixth day, on the festival of the half month, on the festival of Uaka, on the festival of Thoth,
9. on the festival of the rising of Ames, on the festival of the rising of Sothis, on the festival of the great heat, on the festival of the little heat, on the festival of the altar, on the festival of the receiving of Nile water, and all festivals of Osiris at the beginning of the seasons
10. of the lord of the gods. Adoration to Rā when he shines, who is worshipped when he sets in the land of Life, breathing the air coming from the horizon; the full breeze of the north wind coming
11. upon both sides when his name is proclaimed. Let his two hands be put down upon oblations, provisions, and sepulchral offerings when he is invoked, may water be received by the hands of the *ka* minister.
12. Let him have possession of bread, let him have possession of beer upon whichever table his *ka* pleases, let him eat bread upon the altar of Neb-er-t'ra, and upon the table of the lords of eternity.
13. May pure food be given to him from the bread of Un-nefer, may he go along in the boat of  $\chi$ ar-neter to the lands of
14. the Se $\chi$ et Aaru, may he open up the roads, may he open up the ways, may he follow Socharis in Rustau without being turned back
15. at the door of the Tūat, may he take his fill of wine and *milk there*, may he receive ointment, unguent and