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TO

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1884.

Dr. Oppert, in his criticisms above printed, altogether begs the question. The point is not, whether he agrees with my translation or not. The correctness of the translation is for Assyriologists to determine.

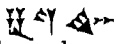
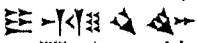
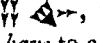
I should like to ask, who else besides himself translates *kaspu kalû* by "coined silver," and why it is the proper expression for the idea? If *kalû* means "to fry," then we must naturally translate the words: *Ša nari-ia . . . ina išāti ikallû* by "whoever fries my stone-tablet in the fire." What is Dr. Oppert's authority for the "English" expression "coin-engraving?" As to the Greek ἐνίστημι, that says nothing in favour of Dr. Oppert's rendering. With regard to the grammatical objection, we are not dealing with a living language, but with one long dead. The presence of Qoph has not saved *kabû* from becoming *kibû* or *kēbû*.

As *šaṭāru* means "to write," why did Dr. Oppert translate the word by "to be addicted?" With regard to the "strange branding on the hand," this expression does not originate with me, but is the offspring of Dr. Oppert's imagination. On p. 106 of the *Proceedings* for April 3, 1883, I say: "seems to have borne on some part of her body the name," &c., and on p. 153 (June 5), "who is marked." I never mentioned the word "branding" at all.

Dr. Oppert says that I have neglected in my translation the word *šēru*. If he will consult p. 106 of the *Proceedings* for April last, he will see that I have taken even that into consideration. Dr. Oppert seems to forget that the words which he would now translate "flesh," "loin,"\* "right hand," he rendered in his former criticism, "flesh," "loin," "arms"; and in his translation he puts, "who by body, loins, and arms is addicted," &c. (*Proceedings* for May, 1883, pp. 122 and 123). I am glad to see, however, that Dr. Oppert does come round a little to my view of the matter, and admits that the slave, instead of being "addicted to the person of Ina-Ēsagila-lilbir," may be only "tattooed with his name."

The question was not at all as to the existence of receipts in Babylonia, but as to the correct rendering of the characters, with which Dr. Oppert disagreed.

\* If the word (𒌦𒌶) 𒌦𒌶 (Bab. 𒌦𒌶 𒌦𒌶) is to be translated "loin," then we must render the passage which I have quoted in the *Proceedings* for April last, p. 106: "I bound chains of gold on their loins."

Dr. Oppert says that he "cannot accept" my proposal to consider the ideogram  as the term for silver, followed by the "hiatus." How, then, does Dr. Oppert propose to read the word  in S + 906, *Transactions*, Vol. VI, or such a group as , which occurs very often in contracts? Assyriologists will have to admit this "very strange explanation."

As for the translations of tablets referring, directly or indirectly, to the subject, no one will attempt to deny that they are, like almost every other text, very difficult. Let us therefore confine ourselves to those despised "mere philological researches," and, having found out what the writer of these tablets really said, then discuss the question as to what he really meant, instead of coming to the conclusion that he meant such and such things, and then trying to force the meaning into the document.

THEO. G. PINCHES.

The following Remarks were made by Dr. Birch at the meeting held on the 5th June:—

The object exhibited is a hypocephalus or imperial disk of linen placed under the heads of the mummies in order to maintain the vital warmth. They are either made of layers of linen covered with stucco, or else of papyrus and bronze. (Champollion, "Notice du Musée Charles X," p. 121.)

The linen and plaster ones have figures and inscriptions, generally in black outline on a yellow ground, but in one instance, in yellow outline on a black ground.

These hypocephali appear to have come into use at some period between the XXVIth and XXXth dynasty. None are inscribed with any royal name, so as to fix their date precisely, but the names of the persons for whom they were made, and the coffins of the mummies from which they were taken, seem to point to that period.

The Mormon religion was founded on one of these hypocephali, as will be seen from the publication of Joseph Smith, entitled, "A Pearl of Great Price," in 1851, p. 7, who has figured one of these hypocephali. In the "Archæologia," Vol. XXXVI, p. 163, I have published another, with a full account of the representations and mystical meanings of these disks, and another by M. de Horrack, "Revue Archéologique," 1862, VI, p. 13.

The present hypocephalus, which belongs to Sir H. Bruce Meux, Bart., and is exhibited by his permission, resembles the others in the general arrangement of its figures and inscriptions. It is in linen, and about four inches diameter. The object itself represents the eye of Shu or Horus, which was supposed to preserve the natural warmth of the body till its resurrection. The middle represented the retina of the eye, and the narrow concentric ring between the centre and the edge the iris. Round this runs a hieroglyphic inscription, referring principally to the types of Amen-Ra. It reads, "I am Amen, who is in secret place; I am the accomplished spirit of the even of the sun, going in and coming forth from the accomplished multitudes; I am the great soul whose form is clear; I am coming out of the abyss at will; I have come; I proceed from the eye; I come forth from the abyss of Hades with the sun from the great house, a chief in Heliopolis; I am the spirit coming from the abyss of Hades, placing things for his body going from heaven and the sun to the hidden soul of the mummy; I proceed from the eye."

The middle is divided into two parts; the upper half has above two lines of hieroglyphs, another address to Amen-ra: "Oh, hiding his body, concealing his shape, illuminating the world with his transformations in the abyss, he who gives to keep alive the soul for ever!"—referring to the immortality of the soul. The scenes here are in two divisions; in the upper the deity Nuhab or Nahabka offering a symbolic eye to a deity with human form with hawk's beak, seated on a throne, holding a whip in his left hand. A goddess with disk, with symbolic eye for head, standing holding emblem of life in right hand, and lotus flower in left, behind the mystical cow of the 162nd Chapter, probably Athor facing the four genii of the Hades; then the leaf, lion, and sheep,\* mentioned in the 164th Chapter, followed by a pylon surmounted by a ram's head and uræus, having four other rams' heads on each side. Behind the pylon is seated Ra, hawk-headed, facing to the left, wearing solar disk, and a vertical scarabæus behind him. In the 2nd division is the bark of the god Af going to the right; Af is ram-headed and disked, standing under a canopy before which stand Isis and Nephthys wearing their emblems. At the prow is Harsiesis, hawk-headed, wearing the pschent, sounding the depths or piercing the Apophis. Behind the shrine are the four genii of the dead, the last steering.

\* "Lion protecting sheep." Pleyte, Chap. Suppl. du Livre des Morts, p. 43.

Above this behind is inscribed the boat of that god. This boat meets another having in front a drapery, on which is seated Harpocrates naked, holding a flower in the right hand and a whip in the left; in the centre of the boat is an ark, in which is a cynocephalus of Thoth, wearing lunar disk, seated facing to the left; another cynocephalus is seated in front of the ark offering a symbolic eye. The boat is steered by a human figure. Behind the boat is a naked female figure, *Nut*, falling to the right, having underneath a scarabæus part of the vignette of the 17th Chapter of the Ritual. Above this is inserted the Osirian "Shainen justified for ever, daughter of Nasnebta," the name and genealogy of the person for whom the hypocephalus was made.

The other half is inverted to this, and also has two divisions.

1. A deity with two heads, crowned with hawks' plumes, disks and horns, holding a symbol of life in his right hand, and a jackal-standard in his left; before and behind are five lines of hieroglyphs, which read: "Oh, great god in his disk, giver of his sun-beams from the abyss of Heliopolis, give them to go in and come out uninterrupted." Then behind him, "protection, life and health behind him for ever!" In the division behind him is a boat with a phoenix, *rekh*, with expanded wings, and five lines of hieroglyphs: "The rams and souls inviolable." This may be connected with the address to the god. In the other compartment is a hawk on the top of a shrine in a boat, addressed on each side by Isis and Nephthys; the hawk represents Osiris. In the compartment beneath is a similar boat, with a horizontal scarabæus called the god "Khepra;" at the right side of the boat is Ra, hawk-headed, wearing a disk, seated facing inwards at the left side of a boat, a cynocephalus emblem of the moon, holding a solar eye. In the compartment beneath is a quadruple ram-headed seated deity wearing the *atf*, having a lunar cynocephalus, wearing the disk of the moon, standing and adoring; on one side a snake in an oval, on the other a snake; on each side five horizontal lines of hieroglyphs. Those on the right read: "Oh, soul engendering his transformation, hiding his body at his births, dissipating, turning back light transformed as the two eyes, transformed as the soul itself or (the body), the mother . . . . . circumstances, who gives terrors to his adversaries, has come the Osirian Shainen, whose word is correct for ever, from the gate of the . . . . . not turned away for ever and ever!" On the other side the inscription reads, "Oh, soul, greatest of afflictors, terrible lord,



W. H. Rylands, del.

HYPOCEPHALUS FROM THEBES IN THE POSSESSION OF SIR HENRY. B. MEUX, BART.

greatest of victors, transforming into the warmth of the very symbolic eyes, doing away with the transformations of the mother (or death), placing his body, hiding his body, by the life of his form assuming the type of the lion, the greatest of victors, supplying the ceremonies, give thou the coming forth and going out to the Osiris Shainen, truth spoken for ever." This hypocephalus is fuller than others, although the subject has the same import, and the figures deputed in the retina are the same. Part of it alludes to the opposition of the sun and moon.

Thanks were returned for these communications.

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The Anniversary Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, January 8th, 1884, when the Council and Officers of the Society will be elected, and the usual business of the Anniversary Meeting transacted.

N.B —SUBSCRIPTIONS to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount £1 1s. at once to the *Treasurer*, B. T. BOSANQUET, Esq., 73, Lombard Street, E.C.

PAPERS proposed to be read at the Monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having NEW MEMBERS to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary.

Vol. VIII, Part I, of the "Transactions" of the Society will be issued in January next. Only a few complete sets of the "Transactions" of the Society now remain; they may be obtained by application to the Secretary, W. HARRY RYLANDS, F.S.A., 11, Hart Street, Bloomsbury, W.C.

The LIBRARY of the Society, at 11, Hart Street, Bloomsbury, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of Members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VII, Part 3.


Members are recommended to carefully preserve their copies of the "Proceedings," as they will not be reprinted at the end of the Volume of "Transactions," and if lost can only be supplied at a charge for each Part, or for the Volumes.

The LIBRARY and OFFICES of the Society will be closed during Vacation, from December 24th to January 2nd, 1884, inclusive.



Through the kindness of Dr. Birch I have been enabled to copy the whole of the Hypocephali in the British Museum, one of which will be issued with each number of the "Proceedings," until the whole series has been published. I shall be much obliged if any Members possessing copies of other examples will be good enough to let me have an opportunity of seeing them. The following Communication, in explanation of the one now published, has been kindly furnished by Dr. Birch.—W. H. RYLANDS.

See  
note p 106  
8445c

The second hypocephalus, which is in the British Museum, No. 8545, is in black outline and on linen, and has similar scenes to that belonging to Sir Henry Meux, Bart. I. The car of Athor, genii of the Amenti, deity with the eye in a disk, and holding a flower; a seated deity, human and hawk united, the god Nahabka and right symbolic eye, and the word *tuau neter*, "adoration." II. Below the deity with four rams' heads wearing the atef, adored by six disked cynocephali. III. Another division, the deity with two heads; the boat with the hawk of Socharis, the human-headed hawk, emblems of the soul, with the words Isis and Nepthys, but not their figures; the boat of Ra, with the god seated; horizontal scarab, and a crib, having before it  *bat*. In the compartment above, above the boat with the hawk of Socharis, are three lines of hieroglyphs, "Thou art [hast been] as the eight rams [souls] of thy gods." The inscription round the border reads, "Oh box in the roofed abode very tall, very glorious bull of . . . greatest of life, over the gods . . . of the Osirian Har correct spoken give him the warmth under his head. He is one of thy followers."

The following communication has been received from Dr. A. Wiedemann, on some objects with Greek inscriptions found in Egypt:—

Among the different monuments I brought from Egypt two years ago, and which are now in my possession, there are some with Greek inscriptions. Even if they are not of any great historical interest, each of them has a certain value, so that I think it will be useful to put them before the readers of these *Proceedings*. Perhaps my example will induce others to publish their Greek texts from Egypt,

of which many are to be found in the private collections in England. This will be the only way by which it will be possible to prepare a new "Corpus Inscriptionum Græcarum" from Egypt—a very necessary enterprise, as the number of inscriptions found there since the publication of the "Corpus" of Franz has increased in a wonderful manner. In publishing the texts I will follow the example given in the "Corpus." After a short description of the inscribed object, the text is given in epigraphical characters, and transcription into common Greek, and then follow some notes pointing out the value of the inscription, and quoting, if possible, parallel texts.

I. Piece of wood, found in the Necropolis of Thebes, 28 cm. long, about 4 cm. broad, 1 cm. thick, broken off from the lower part of the foot-end of a coffin. At the back there are remains of stucco, by means of which other pieces of wood were originally fixed to the fragment. The inscription is written with black ink in characters  $\frac{1}{2}$  cm. high:—

**ΚΡΟΝΙΟΣ ΗΡΑΚΛΕΙΔΟΥ ΤΟΥ ΠΟΛΥΠΕΡΧΟΝΤΟΣ  
ΤΩΝ ΚΑΤΟΙΚΩΝ ΙΠΠΕΩΝ**

Κρόνιος Ἡρακλείδου τοῦ Πολυπέρχοντος  
τῶν κατοίκων ἱππέων.

"Cronios, the son of Herakleides, the son of Polyperchon, of the cavalry of *κάτοικοι*"




The *κάτοικοι ἱππεῖς* appear several times in the texts; we find in the acts of the process of Hermias, in Pap. Louvre XV, l. 3-4, α Πολυπέρχων δ' Ἀμμωνίου τῶν κατοίκων ἱππέων, and in Pap. Turin, I, l. 7, α Πανίσκος δ' Ἀμμωνίου τῶν κατοίκων (*sc. ἱππέων*, as showed Wolff, "De causa Hermiana," p. 36) as assessors at the tribunal at Thebes. An inscription found at Cairo (C. I. Gr., No. 4698, *cf.* Letronne, "Rech.," p. 313, *sqq.*) quotes an Apollodorus δ' ἐπιστάτης καὶ γραμματεὺς τῶν κατοίκων ἱππέων, and in the tomb which is spoken of in the Pap. Louvre V was also buried (col. 14, l. 1) α Ἡρακλείδης κάτοικος, γυνή, Διοσπ. Two passages of Polybius (V, 65, and the fragment in Müller, "Fragmenta Hist. Græc.," II, p. xxviii; *cf.* Aristæas, ed. Moriz Schmidt, pp. 15, 20) show us that these *κάτοικοι* were mercenary soldiers, who after a long service in the Egyptian army, got a piece of land and lived in the *φρουρία κατὰ τὴν χώραν*, and in the *κατοικίαι* as veterans, forming nevertheless a part of the land army. If their sons entered into the Egyptian army they got the name of *ἐπίγονοι*, and

so common in the early days of coining. The expression "white silver" most likely means "real silver," the word "silver" alone, without any adjective, being probably used, at this time, for "electrum."

In the above contract, as also in all others of the same kind, it is very likely that the slaves were not really sold, but only lent on hire.

Further remarks upon some of the doubtful words which occur in this inscription, will be found in a future communication.

The following communication, in continuation of his remarks on the Hypocephali in the British Museum, has been received from Dr. Birch :—

Another hypocephalus, with similar subjects and texts, No. 8445a.\* In the upper division of the pupil is the two-headed god, wearing the horns and plumes, and with the jackal heads on the shoulders, standing holding the jackal standard. The hieroglyphs here read, "are known, thou art knowing them." At the right side is the boat with Osiris typified as the human-headed hawk, or the lord standing on a pylon with the name of Isis before him and Nephthys behind. In the compartment beneath is the boat of the Sun, with the scarabæus laid horizontally above the concentric quadrant in the middle, and Ra seated behind hawk-headed wearing the disk—before the scarab is *bat*. This is like the vignette of the 162nd chapter of the Ritual. On the upper compartment of the left side is, "thou hast been as the eight souls, thou hast lived." In the lower compartment is the mummied *akkar*, hawk of Socharis, in a boat (chapter 71). The central line has the mummied deities with four rams' heads, wearing the cap *atef* with two bodies before the hand, holding the combined sceptre  life, 'strong established.' The god is 'adored'  'four times'  *sep ftu*, by four standing cynocephali wearing lunar disks. On the right side is an oval with a horned snake, and on the left with another snake. These abodes or islands are probably some of those mentioned in the 149th chapter of the Ritual.

On the inverted portion of the pupil is the mystic cow of Athor, chapter 162 of the Ritual, having seated before it the four genii of the Amenti; behind this the goddess with the eye in a disk holding

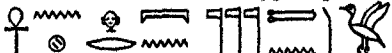


\* The number given in the text of the *Proceedings*, January, p. 52, should read 8445c.



HYPOCEPHALUS IN THE BRITISH MUSEUM N° 8445a

a lotus and the serpent Nahab-ka, offering the right symbolic eye to a seated Pantheistic type of Amen Ra as Amsi, figures of part of the vignettes of the 162nd and following chapters of the Ritual. Above is a line of hieroglyphs: "The place behind the abode of the river, the place (*merh*) of the waters."

Round the margin which represents the tunica abbyinea of the eye, is the following: "Oh, box (of Tum) in the roofed house tall, tall spirit spirit, bull great god, living over the gods, creating his terrors, give thou life. Lives the soul of the Osiris, Tasherenkons, truthful daughter of the lady of a house, Tarutenbast, truthful, truthful."\*

After the expression great god, the mutilated portion appears to be on four other hypocephali, which will subsequently appear, . This hypocephalus, like the preceding, is about B.C. 350. They are all connected with the supplementary chapters of the Ritual. The name of the mother of the deceased appears to be . Some read  *ben ben*, 'the house of obelisks,' but *ben* is the 'pyramidion' or 'cap of an obelisk.' The whole mystically refers to the god Tum at Heliopolis, and the *tebb* is the shrine or ark, probably that opened by Piankhi (*Records of the Past*, Vol. II, p. 98).

The following has been received in reply to M. Ménant from Mr. Theo. G. Pinches:—

I hasten to reply to the courteous criticism of M. Ménant, whose valuable remarks I have read with great interest. But first I must say that it was not my intention to criticise or find fault with him, for in such a case as this the difficulty (even when a text is clear) of arriving at a right conclusion is very great; and I, who have copied and translated a large number of texts, have often been myself misled, and know how needful it is to put things very cautiously, even when they seem to be quite certain. It may here be remarked that it seems not to be generally known on the continent that the word "evidently" expresses doubt.

Without entering into an examination of all the questions raised

\* Brugsch (*Wörterbuch*, Part II, pp. 534-535) translates this word *maxeru*, formerly interpreted truth, or declared true, by conqueror or victor. See also Deveria, *Recueil des Travaux*, Vol. I, p. 10, &c.

Following the example of the Sanskrit grammarians, we have given the character carrying the vowel *a*. If at some future time it be found necessary or desirable to alter any part of this system, we hope it will not be considered inconsistent, our only object is to establish a simple method of transliteration.

G. BERTIN.

THEO. G. PINCHES.

E. A. BUDGE.

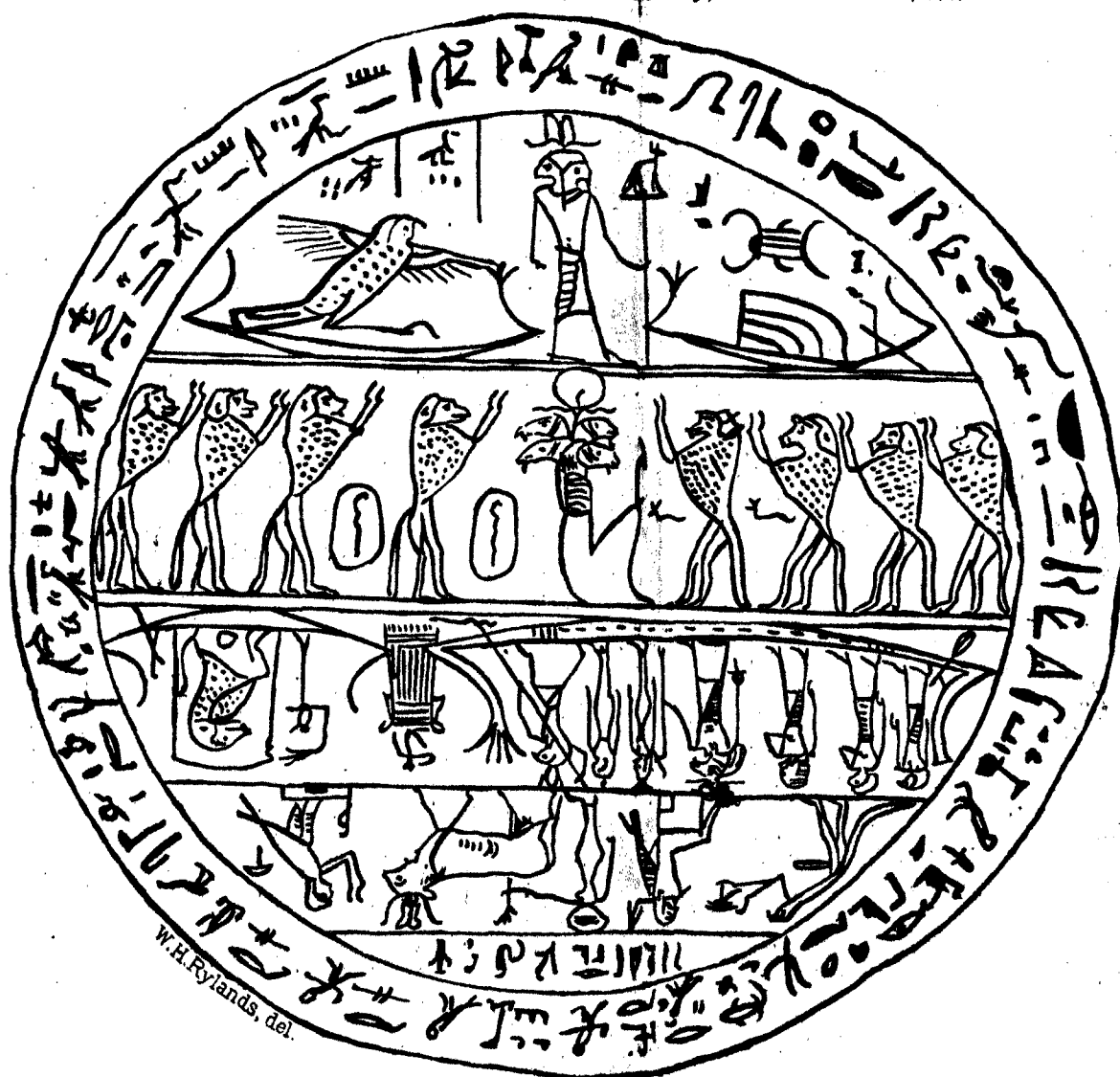
The following letter has been received :—

DEAR SIR,

Having noticed in the last number of the *Proceedings*, that you have copied, for publication, the whole of the hypocephali in the British Museum, and that you would like to receive copies of specimens which members might possess, I beg to enclose an exact tracing of a fine hypocephalus made of linen and plaster, presented to the Museum of the Louvre, and of which I gave an account in the *Revue Archéologique*, 1862, VI, p. 129. I add an extract of this article, as it may perhaps interest the readers of the *Proceedings*, although the subject has been ably treated by the eminent Egyptian scholar, Dr. Samuel Birch, President of the Society.

It is generally known, that one of the great dogmas of the religion of the ancient Egyptians was the belief in the continuation of life after death, and that the new existence was to begin in the old body, which the soul was to rejoin. This belief caused them to embalm the body, in order to preserve it intact until the day of resurrection, and to protect it by virtue of talismans. Amongst these amulets was the disk called hypocephalus, which was placed under the head of the mummy, to maintain the vital warmth of the body. The scenes portrayed on these disks relate, in all their details, to the resurrection and the renewed birth after death, and this idea is more particularly symbolized by the course of the sun, the living image of divine generation.

The hypocephalus in question is divided into four compartments, two of which are opposed to the two others, as if to indicate the two celestial hemispheres; the upper one above the terrestrial world, and the lower one below it. A little inscription seems to denote the name of the amulet; it heads the part which represents the lower or



HYPOCEPHALUS IN THE MUSÉE DU LOUVRE.  
from a tracing by M.P.J. deHorraek.

dark hemisphere, from whence the sun was supposed to have come forth to mark the beginning of time, and reads as follows: "[Disk to be placed] beneath the head of the Osirian Tatu, the justified." Other specimens give the variation, "Producer of heat beneath the head of the Osirian —."

The first compartment shows the soul of the deceased, in the form of a hawk with a human head, adoring a cow which wears a disk and two feathers. Behind the soul is the hieroglyphical sign for *shadow*. The cow represents the goddess Hathor, who fulfils the important rôle of the Celestial Mother, and personifies the lower hemisphere of heaven in which the sun sets in the evening to issue from it the next morning, as after a new birth. She was supposed, in that character, to receive the deceased on his arrival at the gates of the Occident. Here, it is the soul of the deceased who asks to be born again in the bosom of the Celestial Mother. The 162nd chapter of the Book of the Dead shows the figure of this cow, and the text relating to it (which will be given further down) recommends, amongst other things, that her image should be on the hypocephalus. Behind the cow stands a goddess, having for her head a disk with the mystical eye in it, and holding a lotus flower, another symbol of renewed birth. According to the late M. de Rougé, the mystical eye, called *Ura*, conveys the idea of the renewal of a period, like the full-moon, the solstice, the equinoxes, &c., and it designates here the accomplishment of the period of resurrection, always assimilated with the daily and annual revival of the sun. The seated deity, half man and half hawk, is a type of Amon, the generating principle; he holds the whip in his hand, and an ithyphallic serpent with a hawk's head and human legs offers him the mystical eye. All these different symbols represent on one side the female, and on the other the male element, to express the idea of the eternal generative power.

The second compartment shows the Sun in his boat, in the form of Num-Ra, ram-headed, a type the Sun generally takes when he traverses the lower hemisphere of heaven. The god is accompanied by six divine personages called *Ketiu*, who conduct and protect him in his course. At their head is Horus, with a hawk's head and the double crown of Upper and Lower Egypt, piercing with his spear the serpent Apophis, who tries to stop the march of the solar planet. This scene represents, allegorically, the power of the rising Sun dispersing the shadows by the brilliancy of his rays. A child, carrying



his hand to his mouth, is seated on a pedestal placed at the prow of the boat; it is Horus the younger, symbol of infancy, and here also of the newborn or rising Sun. The prow is ornamented by a large lotus blossom to enforce the same idea. A second boat carries a cynocephalus seated in a shrine; he is another symbol of the *Uza*, or perfect equilibrium, but also an emblem of Thoth, whom he replaces very often, when this god is identified with the moon. Before the cynocephalus is a kind of altar, with a libation vase and a lotus flower, the symbolism of which has already been explained. Other specimens represent the celestial and eternal generation of the Sun, by the goddess Nu-t, or heaven, leaning, with outstretched arms, over a scarabæus, the masculine principle of generation. This emblem refers, more particularly, to the material reconstruction of the being.

In the upper compartment of the reversed hemisphere is a double-faced deity, with two feathers on his head, and holding in his left hand a standard surmounted by a jackal. It is Amon, the supreme god of Thebes, identified with Ra, the Sun, under the name of Amon-Ra. As such, he receives all the qualifications attributed to the two deities, and represents (according to the late M. Déveria) the unseen and mysterious principle of Amon and the visible and brilliant power of Ra combined. The boat on the right contains the ark of Osiris defunct. A horizontal scarabæus is above it, having on one side the name of Isis, and on the other that of Nephthys, the two sisters of Osiris, who by their prayers effected the resurrection of their brother. They are supposed also to accomplish that of the deceased, as shown by some specimens on which the two goddesses are represented addressing prayers to his soul. On the left, a mummified hawk expanding his wings over a boat symbolizes, more especially, the resurrection of the soul. Above the hawk is the hieroglyphical sign for BA, *the soul*, and the forepart of a ram, both followed by plural terminations, and often used to express the same idea.

The centre of the second compartment is occupied by a quadruple ram-headed deity, Num-Ra, representing (according to Champollion) the Spirit of the four Elements, the Soul of the material world, and (according to Déveria) the Spirit of the four Winds or four cardinal points. Eight cynocephali, four on each side of the god, raise their hands in prayer. Two cartouches inscribed with serpents, and two cerastes, complete the scene.

The circular inscription informs us, that the hypocephalus belonged to a lady named Tatu; it reads as follows: "Oh Amon of the Amons, who art in heaven above, direct thy face towards the body of thy son Ra; maintain it in good condition; preserve it in the funeral region; turn thy face towards the body of thy daughter, the august Osirian, who is in the funeral region, Tatu, the justified, daughter of the lady of the house, Nes-Tafnut, the justified. Let warmth be beneath her head in the funeral region."

This formula is found on several specimens ; it is taken from the 162nd chapter of the Book of the Dead, which relates to the hypocephalus, and bears the title : "To produce warmth under the head of the deceased." Line 8, the text reads as follows : "Words to pronounce on the image of a cow, made of good gold, put on the neck of the deceased, and which is also to be drawn on a new charta placed under his head. Abundant warmth will then exist throughout his body, as if he were on earth. Such is the very great care the cow takes of her son Ra when he sets." The text continues in the 11th line : "Words to pronounce when you put this goddess on the neck of the deceased : Oh, Amon of the Amons, who art in heaven above, direct thy face towards the body of thy son ! maintain it in good condition in the funeral region."

The above extracts from the Book of the Dead show that the undertakers of the funeral of the deceased Tatu conformed entirely to the rules given for the preparation of her hypocephalus.

Very truly yours,

P. J. DE HORRACK.

Paris, 12th February, 1884.



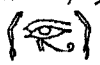


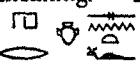
The following has been received from Dr. Birch, in continuation of his former remarks:—

The first hypocephalus, No. 8445 *a*, has only in the middle the mystical cow of Athor, with the head ornament of the disk and ostrich feather and pendant of the sceptre of Athor; behind it is the fan *khaiibi*, emblem of 'the shade,' before it stand the four genii of the Hades. Above are two horizontal lines of hieroglyphs, the purport of which is obscure, apparently reading—



"let me (*ta kua*) come protected, weeping from my abode." The



In this inscription occurs the unusual and later form  *Uas-ra* (Brugsch, *Wörterbuch*, 986), for  or "Osiris," and the late sacerdotal title  perhaps a variant of  *tebh*, in the sense of 'sacrificer' (Brugsch, *Wörterbuch*, p. 1633), but no actual variant of the form on the hypocephalus has yet been found, and the word, although often repeated, is of ambiguous meaning. The name  *Hasenef* is probably a variation of  *Haresentef*, 'delight of her father,' found on a late tablet. This hypocephalus, like the others, is of a late period, about B.C. 350.

The following letter has been received :—

THE BOW IN THE EGYPTIAN SKY.

DEAR MR. RYLANDS,

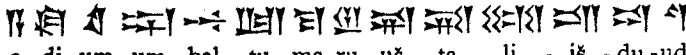
In my paper on Egyptian Mythology recently published in the *Transactions* of our Society, I hesitated (Vol. VIII, page 213) about identifying with the Rainbow the Bow mentioned in the 132nd chapter of the Book of the Dead. The Egyptian text is as follows :—

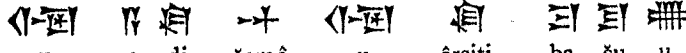


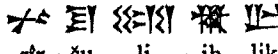
"I am the Lion-god, issuing from the Bow; he (the god) hath shot forth, he is the eye of Horus."

What is that Bow from which the Sun can be said to issue, or to have shot forth? A very good hint towards the solution of this enigma will be found in the *Εισαγωγή* of the Greek astronomer Geminus, who wrote in the year A.D. 77. This very able writer, in his seventh chapter, proves by excellent arguments that the moon derives its light from the sun, and he makes what Arago calls "l'observation très délicate" that a line drawn from the centre of the sun bisects at right angles the line which joins the two horns of the crescent.







Let us then call the Crescent a Bow. This Bow is always turned to the sun; the arrow which it shoots necessarily has for its aim the sun, or the sun is itself the missile shot from it.

59.   
 a - di um - um bal - tu ma - ru - uš - ta li - iš - du - ud  
*as long as he lives affliction may he send*

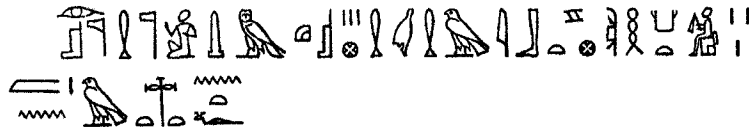
60.   
 u a - di šamê u êrsiti ba - šu - u  
*and as long as heaven and earth exist*


  
 zr - šu li - ih - lik  
*his seed may he destroy.*

The following communication has been received from Dr. Birch, in continuation. Both the Coffin, and Mummy to which this Hypocephalus belonged, are in the British Museum:—





The Hypocephalus of Harnetatf, No. 8446, has a black background, with the inscriptions and scenes painted in yellow. In the upper division is the boat of the Sun going to the right, the boat-head in the shape of a housing, on which is seated Harpakhrat or Harpocrates. The first figure in the boat is the god Thoth, standing, ibis-headed, and wearing the head-dress *atf*, holding a pallet in his right hand; he is called  *neb smen*, "lord of Esmun," or Hermopolis; behind him stands *Ma*, the goddess of Truth, wearing a feather on her head, with her name ; behind is a lion-headed goddess,  *Sekhet*, followed by the ram-headed god wearing a disk called  *As*, over which passes the large snake. He is followed by a male deity wearing a feather, a form of Shu, but the name is too indistinct to make out with certainty, perhaps it is ; then follows a lion-headed goddess wearing a pschent, perhaps  *Bast*; all are standing, and the boat is represented



on a pedestal. Beneath is a horizontal line of hieroglyphs, reading from the right :—



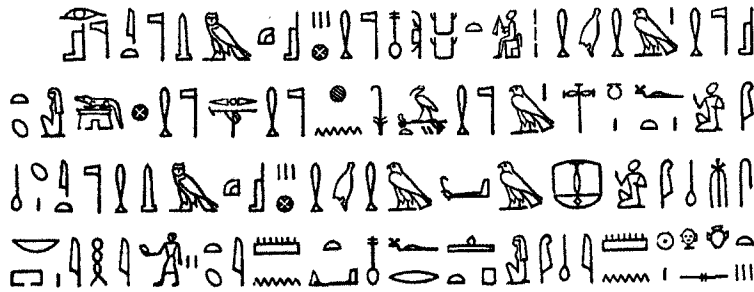
*Uasar hont neter Amen em apt hent . . . . hent Har Ab s'es hek tu ma Her net atef.* "The Osirian high priest of Ammon, in Southern Thebes, the hierodule of Neben, hierodule of Har of Abth, follower of the magi Harnetatf." The word after hierodule of Horus is difficult to read. It is apparently *Ab* or *Abta*, the name of some place of which Horus was lord, perhaps in the region of Hermopolis. (Brugsch, "Dict. Geogr.," p. 18.) On the coffin of this person, No. 6678, Harnetatf is also said to be priest of Khonsu and Isis, and priest of , Amsi, or Khem, the Ammon Horus, and



*hr krr Amen n u m ui fra,* "superintendent of the holocausts of Amen nenunf" (the two houses of Amen), probably a part of Thebes. He is also styled priest of the saviour god and the two brethren gods, which looks like a Ptolemaic title. The inside of the coffin gives also  as a variant of , which seems to connect it with the name of the city of Eileithyia. The phrase is also  *neter nefer she hqqt*, "good god followers of the enchanters," which connects it with the god rather than the priest; and there is also the phrase  *mersen*, "brother loving," apparently a Ptolemaic expression.

Beneath this portion is the second division, with the four-headed ram god Amen, with two bodies, holding two sceptres, adored by two standing and two seated apes, and the words , "adoration, adoration," four times. In the exergue is the cow of chapter 162 of the "Ritual," having two genii of the Hades before and two behind, an altar in front, and some illegible hieroglyphs before and behind, and on each side a line of hieroglyphs  *Uasar xent Amenti neter aa*, "Osiris, lord of the west, great god."

The inscription round the border reads:—



*Uasar at neter Amen-m-apt neter hon ses qagt hon Neben hon Har hon neter Ast t'amut hon neter Amsi hon neter Khonsu Tahuti hon neter Har net atef ma xru sa neter at Amen em-apt hon Neben hon Har Nekktharhebi ma xru mes neb ta aha Amen Taneferhetp maxru Amen ra hru... set.*

"The Osirian divine father of Amon in Apt (Southern Thebes), prophet of the good servant of the spirits, servant of Neben, servant of Horus, prophet of Isis of Gemé, prophet of Amsi (Khem), prophet of Khons Tahuti (Thoth), prophet of Horus, Harnetatf justified, son of the divine father of Amon in Apt (Southern Thebes), prophet of Neben Nekktherheb justified, son of the lady of the house, sistrum player of Amon Tatneferhotep justified, Amen Ra in the midst of them."

The mummy to which this belonged is No. 6678, and the coffin No. 6679, and the inscription is partly restored from a comparison of their texts. For the region *Tamat*, the Greek Pakemis, and the Coptic Gemé or Djeme, see Brugsch, "Dict. Geogr.," p. 989; and the form *ggi*, with the Egyptian explanation that the feather on the head of the crocodile means Osiris, and the crocodile itself Typhon. The phrase at the end possibly begins the sentence referring to Amon protecting.

The hieroglyph read *hn* occurs as *hr*, 'slave,' "as his majesty, gave the captives to me for slaves." (Champollion, *Not. descr.*, p. 656.) When















*W. H. Rylands del.*

HYPOCEPHALUS, FROM SALT COLL.  
IN THE BRITISH MUSEUM N<sup>o</sup> 8446.

*Vincent L. Brooks*



placed before the name of a deity it means slave or hierodoulos of a particular god, as  slave of Horus, found however also in the sense of 'majesty' or 'person' of Horus. It is also occasionally found after the name of the god, as  'hierodoulos of Neith.' The form  is probably 'Hierodoulos of Neben'; it is perhaps a variant of  hierodoulos of Bast and Hut' or Neben (Mariette, *Mon. div.*, pl. 63*d*),  apparently being a variant of *hut*', the white crown which was the emblem of Neben, as the lower or red crown  was of Neith. The title  also appears distinct on coffin 6676 of the British Museum; sometimes preceded by the title  hierodoulos of Bast, and  instead of . There was also a  hierodoulos of the *ga* or 'double' (Mariette, *Mon. div.*, 64, 9); and the hierodouloi had at least three classes, as one is styled  'head' or 'chief hierodoulos of the third rank.' (Mariette, *Mon. div.*, pl. 47, 6.) From the name Nekhterheb it is evidently about B.C. 340.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 6th, 1884, at 8 p.m., when the following papers will be read:—

By THEO. G. PINCHES and E. A. BUDGE:—"New Texts in the Babylonian Character. Referring principally to the Restoration of Temples."

Near the body of the Minotaur stand three other figures, but they are too indistinct to be easily identified.

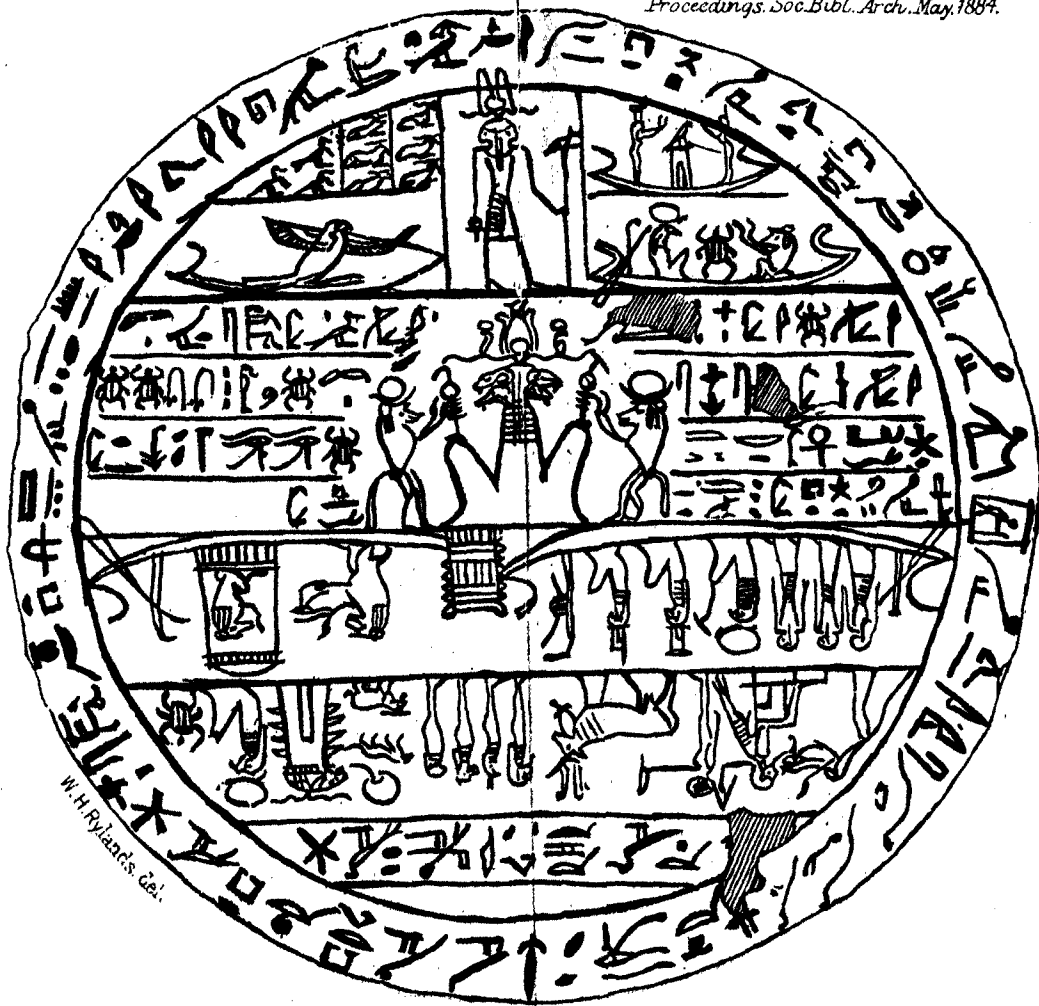
In the first of the three upper divisions are, on the left, Artemis, Apollo, and Latona, as we learn from the names carved over the head of each figure. The serpent Python is seen on the right, with his head pierced by the arrow of the divine archer. Passing to the left of the second upper scene is a figure, which is probably to be identified as Demeter, mounted in the celebrated car drawn by serpents. Under the shadow of a tree crowning a height is another female figure leaning on her right elbow, holding in her hand a palm or, it may be, a cornucopia, her breast being ornamented with a garland of flowers. This may perhaps be either the personification of some country intended to be indicated, or the representation of a telluric deity. The third and last of the series of upper scenes appears to have suffered greatly, and to this probably is to be attributed the indistinctness of the photograph. The male half-kneeling figure, probably Hercules, is struggling with two serpents, and on both sides of this centre group two women are represented hastening away from the scene of the combat.

The altar or pedestal is of the Græco-Roman period, and is chiefly interesting from having been found on this site, as it must have belonged to the pagan temple erected on Mount Gerizim, so frequently to be found represented on the Greek Imperial coins of Neapolis. The manner in which Greek legends had become settled at Neapolis may be explained by the formation of an assimilation of a more or less arbitrary character, such as was the custom, between Athens and the ancient Shechem transformed at the Græco-Roman period, the time of the altar. Without at once insisting on this explanation, I will mention one or two facts which might be taken as bearing it out. The representations on the coins of Neapolis of Mount Gerizim, upon which is the temple, approached by the grand flight of steps, bear a striking resemblance to the Acropolis of Athens as found upon the Greek coins. Again, almost all the scenes represented on the altar are taken from the Attic cycle, or incidents in the legends of Theseus and Demeter. Finally the name of Attica is certainly found in the inscription. But until we have copies of the inscriptions it is impossible to decide on this and other points, probably they would enlighten us on the reason of the dedication of the altar. I have sent a request for squeezes, and can only hope that ere long I shall be in possession of them.

The following completes the remarks of Dr. Birch on the Hypocephali in the British Museum :—

The hypocephalus No. 8445 presents a series of similar representations to those previously described. In the first division the two-headed deity with plumes, the bark or the chest of Osiris, figured as a hawk on an ark, adored by Isis and Nephthys, the boat of Ra, with the scarab emblem of the god Kheper on one side ; the six rams and the three birds, emblem of the soul, and the boat with the hawk of Socharis on the other side. Second division : the double-bodied, four-headed type of Amen Ra, holding the usual combinations of life, health, and stability, adored by standing lunar apes. On the right side are four lines of hieroglyphs reading : (1) "Oh god Khepra, in the midst of the boat (2) oh the great type in it, (3) who gives all life and health (4) to those gods dwelling in the Hades for ever. On the left side are four similar lines of hieroglyphs reading : (1) Oh great soul producing (2) the transformations of the flames (3) and transformations of the two symbolic eyes, the god, king, (4) the ruler.

The third division, inverted to the others, has a line of hieroglyphs : "Adoration to Harmachis, come thy son loving thee thy soul." The scenes beneath are in two divisions—(1) The scarab Kheper and the god Ra, the gateway of Chnum or Amon, the mystical temple, hieroglyph name, Kher mau ser, the four genii of the Hades, the cow of Athor, the eye-headed goddess, the human-headed god with a hawk, bark, type of Amen Ra adored by Nahab ka, holding the right symbolic eye. (2) Boat, with a cynocephalus in a shrine, probably Thoth, adored by a cynocephalus holding the right symbolic eye, with housing at the prow meeting the solar boat with Ra, Isis, and Nephthys, and three sailors, with the emblem *Shes*, or 'follower' in the front. The esoteric meaning of these scenes is unknown. The inscription round the rim reads : "I am the spirit going along ; I am Amen who is in secret place (sarcophagus), I am the great one in Hades, I am the one who comes forth from the eye, I am the one in its pupil ; I have come from the place of the great one in Heliopolis, I have come from the place of eternity." There is no name of the person for whom made, but it is about the same period. The half of a hypocephalus (8445 f) has the following :—first, the central division of the eye, with the four ram-headed god with two bodies and sceptres surmounted by the *atef*, seated, adored by the




HYPOCEPHALUS IN THE BRITISH MUSEUM N<sup>o</sup> 8445.

two lunar cynocephali, each having an oval before it, with a male emblem of one of the regions in Hades. On each side are four lines of hieroglyphs. On the right (1) "Oh the great god (2) living in the air, coming from (3) the water, the sun goes to hear his word." On the left side: (1) "Oh the noble god; (2) the great god living in heaven, (3) his power is he prevails living he gives all life, stability, and health."


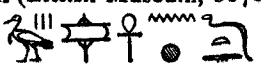

On the third division, reverse of the preceding, is the leaf, lion, and sheep, an anaglyph name of the god Amen, the cow, having plumes on the head and life pendent, having before her the four genii of the Hades, behind her, goddess with disk, in which is a symbolic eye for the head, the mystical form of Amen or Khem (Amsi), human-headed, with a bird's back, the left hand holding a whip, the snake god on legs, Nahab, or Nahab ka, offering a symbolic eye, and having between them an emblem. Above is a horizontal line of hieroglyphs:—



"the cavern of the passage of the waters," perhaps referring to the whole scene. Above the cow is inserted  "giver of life to the gods."

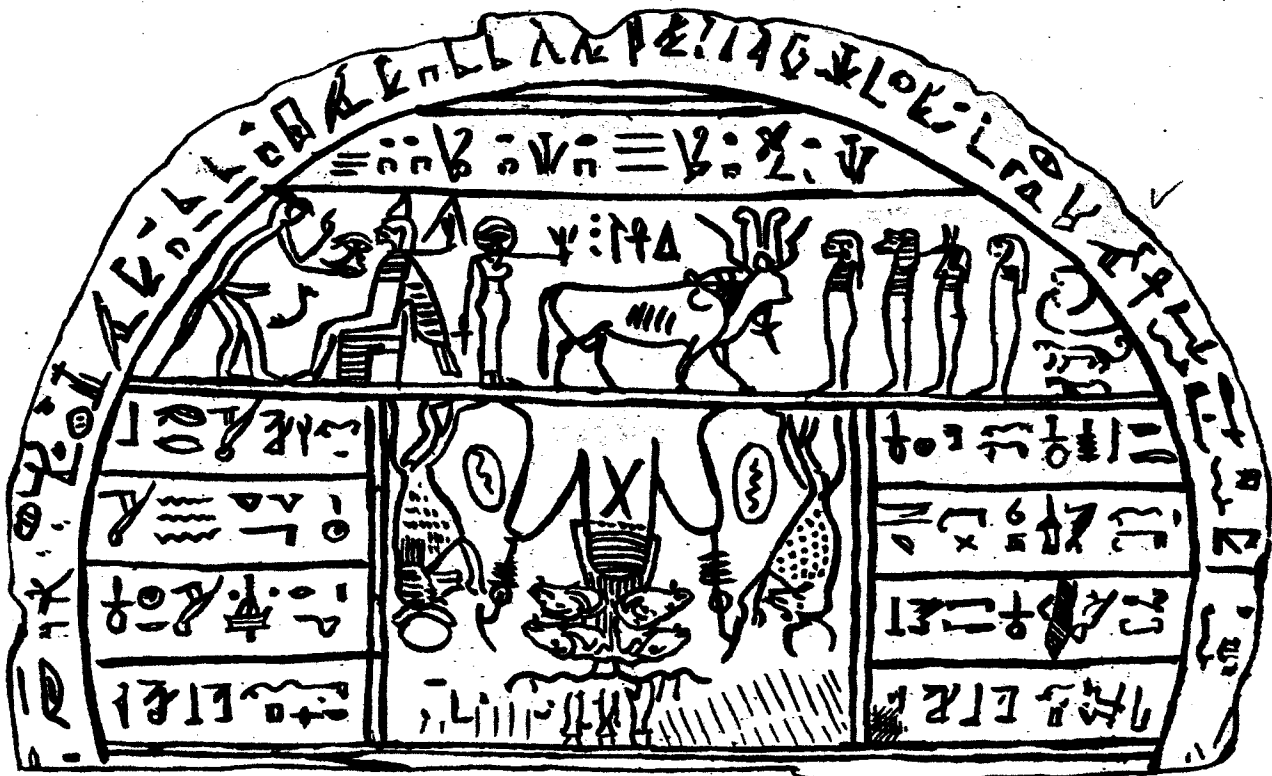
Around the border is part of the inscription of the margin, "Oh Ark in the roofed abode of Heliopolis, rejoicing . . . thou hast . . . his lord, the great god, who lets live the soul of the Osirian lady, Asiemkheb justified."

The gift of life to the soul means, of course, eternal life, but although this may be inferred from the texts of the Ritual, the place where it is actually asserted is on a Canopic or sepulchral vase of the Museum of Turin (*Regio Museo di Torino*, 1882, 4to, p. 465),

 *anx ba k t'ta*, 'thy soul liveth for ever,' or 'is immortal.' Something of the same kind is asserted on the coffin of Harnetatef (British Museum, 6678), where a flying figure of the soul is called  where the  *nf*, 'breath,' is three times seen, and the rest then reads, *bau anx t'ta*, 'the souls



FRAGMENT OF HYPOCEPHALUS OF PAPYRUS.  
IN THE BRITISH MUSEUM Nº 8445 a



W.H. Rylands. del.

HYPOCEPHALUS IN THE BRITISH MUSEUM. N° 8445. F.

living for ever'; the word 'breath' or 'air,' perhaps not in connection with *ba*, but used to indicate the region of the air. These texts prove the idea of the immortality of the soul.


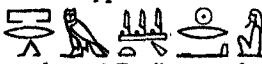



No. 8445 *a* is the imperfect half of a hypocephalus of papyrus. The ram-headed double deity, Amen-Ra, of the centre is wanting; part of the upper division consisting of five rams, and the boat of Socharis with the hawk, and a scarcely legible inscription. Beneath is an inscription of four horizontal lines, not very intelligible, but relating to Amen, referring to the god Amen, and "the bringing of his existence to the flame" of the soul. On the other division is, 1st, the scarab, a god, and the pylon of Chnum or Amen, and an imperfect inscription; 2nd, a goddess falling over a scarab, final part of the vignette of the 17th chapter of the Ritual, and stated to be Isis in her mystery, or Uat or Buto in the solar eye is said to be proceeding to the judgment of those who are in the Tattu, destroyer of the souls of the enemies of Osiris. Behind her is the boat, with the cynocephalus seated in an ark in the boat, adored by another cynocephalus. Round the border is a larger line of hieroglyphs incomplete, beginning with the obscure phrase . . . the name . . of the terror of Thee; I am Amen, who is in thy mystery in thy hand; I am going . . . . . This is the latest of all the hypocephali, as the substitution of papyrus did not take place till about B.C. 200.


The following Communications have been received from Mr. Renouf:—



#### THE EGYPTIAN GOD

All the names of the gods mentioned in the Book of the Dead may now with a single exception be considered as satisfactorily deciphered. I do not mean to say that all scholars are unanimous as to their readings, but there is no excuse for their not being so. All the divine names have their alphabetic orthography, and if some scholars choose to call a god Tum, whose name is written Tmu, they do so in obedience to a theory put forth in the very infancy of Egyptology, and which its own author abandoned many years ago. And we shall no doubt have still for some time to endure such eccentric readings as *chim* and *keb*, which are utterly indefensible, until the believer in these strange divinities condescends to look at the real evidence.





 *per em Nu* does not mean to "quit the sky," but "appear in the sky." The pure lotus (Todt., 81, 2)  *per em sexet Rā*, which "springs from the garden of Rā," never leaves that garden. The forty-two gods of the 125th chapter, who  *per*, severally, either  *em Annu* at Heliopolis;  *em Abaut*,\* or at all other localities named are not supposed to abandon these places.

Even if *hru* meant the "light of day," the title of the book so far from signifying "*Coming forth from the light of day here on earth into the darkness of the infernal regions*," would be impossible as a translation. The Egyptian construction would imply that the words are said, not by those "*here on earth*," but by those who inhabit the darkness of the infernal regions. The preposition  indicates that the speaker is not in the place or situation *whence* something is said to proceed.

But does *hru* ever mean daylight? It is useless to say that *there can be no doubt* that it does, and add in a note that, "I consequently do not believe that the doubt of Lepsius on the subject is important." The doubt of Lepsius is of extreme importance. He says that he has never once found the word used in the sense of daylight. In the innumerable places where it occurs, it has reference to *time* only. There is only one way in which a doubt of this importance can be removed, and that is by producing evidence in the opposite direction. No one has yet done so. As I was one of those whose translation Lepsius impugned, I had special reasons to defend the meaning now put upon the word by Professor Lieblein. But I have not found the trace of an argument in its favour.  *ra*, is often used instead of  *hru*, but when so used, it is only with reference to the time, not the light of day.

"Coming forth by day" is the only version of the title of the Book of the Dead which appears to me admissible, and M. Lefébure has shown that the contents of the book are in perfect harmony with this. Professor Lieblein says that M. Lefébure refers to the

\* I may mention in passing that the British Museum papyrus, Hay 4, at this passage (Todt., 125, 15), renders  by  with the fish across the foot of the sign.

numerous passages in the Book of the Dead which speak of such a return to the earth. "But," he adds, "this was only one of the theories about the life of the blessed, and also one of the latest, so that it is very improbable that the book derived its name from it." And he ends his communication with speaking of the "late and little prominent doctrine of the return of the deceased to life on earth." I cannot agree with Professor Lieblein's chronology of Egyptian ideas. I believe it to be altogether fanciful and erroneous. There is no positive evidence whatever that the Egyptians "*first imagined* the dark grave," &c.; that "*Later on*, the dark infernal world got its light and friendly regions;" that "Gradually the belief was adopted," and so on. Historical evidence of these assertions is absolutely wanting. Both the Book of the Dead and the Ritual of the Pyramids are probably as ancient as, or even more ancient than, the earliest monument that has been recovered. It is utterly impossible, except in one or two instances, to say which portion of this literature is earlier than the rest. We may, if we please, analyse and systematize the conceptions which are found in these ancient texts, and think that we can prove that some of these conceptions must necessarily be more primitive than others. But even if we do this without a mistake, we are no nearer to the solution of the question before us. The most recent of the conceptions in question may have been in existence centuries before there was a Book of the Dead, or before that book was called the Book of *Per em hru*.

The following Communication has been received from  
Dr. Birch :—

HYPOTRYPHOS IN THE COLLECTION OF WALTER MYERS,  
ESQ., F.S.A.

The hypotrYPHOS of Mr. Myers is on linen, covered with stucco coloured light brown, the inscriptions and subjects traced in black. The scenes in the middle or pupil represent the mummy of the deceased, adored by four standing cynocephali and the four genii of the dead, Amset, Hapi, Tuaumut, and Kabhsenuf, mummied, and with their appropriate heads and sashes. Before each genius is



W.H. Rylands, del. 1885.

Hypocephalus in the Collection of Walter Myers Esq. F.S.A.

a perpendicular line, the speech of the genius, who says in each case, "I have come to thee for ever." The inscription that runs round the margin or pupil is much injured, and reads, "Royal offering to Osiris lord of the West, great god, lord of Abydos, to Isis (mother goddess), to Nephthys the sister goddess, to Anubis . . . lord of the Tasr (sepulchral region), to Amset, Hapi, Tuaumutf, and Kabhsenuf, and the gods in Southern An (?) for ever."

This hypocephalus is different from the other, and probably of a very late period, about the Christian era, although there are no peculiarities of language which connect it with the Ptolemaic or imperial period.

S. BIRCH.





No 8445.a



W.H. Rylands del

From Hay Coll.

No 8445.e



HYPOCEPHALUS IN THE

BRITISH MUSEUM N<sup>o</sup> 84459

a perpendicular line, the speech of the genius, who says in each case, "I have come to thee for ever." The inscription that runs round the margin or pupil is much injured, and reads, "Royal offering to Osiris lord of the West, great god, lord of Abydos, to Isis (mother goddess), to Nephthys the sister goddess, to Anubis . . . lord of the Tasr (sepulchral region), to Amset, Hapi, Tuamut, and Kabhsenuf, and the gods in Southern An (?) for ever."

This hypocephalus is different from the other, and probably of a very late period, about the Christian era, although there are no peculiarities of language which connect it with the Ptolemaic or imperial period.

S. BIRCH.





W.H. Rylands del. 1885.

Hypocephalus in the Collection of Walter Myers Esq F.S.A.





W.H. Pyland del. 1885.

Hypocephalus in the Collection of Walter Myers Esq. F.S.A.



HYPOCEPHALUS IN THE MUSÉE DU LOUVRE.

from a tracing by M.P.J. de Horrack.

from.

The following communication has been received from Dr. Birch.

ROMAN PAPYRI.





At the time of the Roman dominion in Egypt the older ritual had completely disappeared, and was replaced by the Shai en-sen-sin, the book of the sighs or lamentations of Isis (Brugsch, "Sai en sen sin": 4to. Berlin, 1851), or else by short papyri or extracts of the ritual, consisting of ideas or paragraphs taken from the ritual. These short papyri deposited with the mummies are about the first century, A.D., and the hieratic texts in which they are written differs almost entirely from that used in the Saïte versions of B.C. 600, and the XXXth Dynasty, B.C. 348. A good example of the handwriting of the Ptolemaic period will be seen in the Rhind Papyrus which I published, which consists of a ritual in the later hieratic and in demotic writing. The collection of these later rituals in the British Museum illustrates still further the degradation of the hieratic script up to the first century of the Christian era.

10108.

*Hieratic Papyrus of the Roman Period; the writing neat and distinct.*

1. Hathor Tenttemi justified, born of Tamesko justified, the soul lives in the heaven at the Sun.
2. . . . Osiris lord of the spirits and mummies as lord as chief of the illuminated . . . . established on earth to Seb.
3. . . . (Kar)netter (Hades) detained under the principal male children howling in . . . . her . . . . her afen.
4. . . . in power of there they made for me a good funeral, preparing it in their rest ordered in the west of Thebes in the rays of those born.
5. . . . given by the good West are her hands to receive me stand the mummies, stopping me Anubis receives me at the Hall of the
6. (two Truths) placed among as one very select those following Socharis the chief of the Bull of the West my soul proceeds to heaven



7. resting itself (or hovering over) on the body in Aker open the  
..... the chief of clothes in the place of birth. I .....  
the extinguishing.
8. .... going on earth seeing those belonging to it, regarding  
all the circumstances of the house, knowing those going in their  
clothes to the *baba* (cave).
9. .... to the .... the day of living in the festival hearing the  
openers of the festivals who are in Auli saved by Sekhet walking.
10. .... things on the altars day the night of the festivals of the  
sixth .... the day of the festival I approach to the region of  
Nifur the region of the scarab on the day of the festival,
11. great of Socharis shining in the boat, the nostril living in Abydos  
made of all places of the in, the sanctuary making all cere-  
monies of the festival of coming forth from the day.
12. .... pure of the altar(?) in the ... like Ba the chief in  
Heliopolis, flourishes the name in Western Thebes in the  
nome for ever as flourishes the name.
13. .... their cities .... rejoice ..... the nostrils ....  
may Khonsu, Shu the great one in Western Thebes in his  
entering Aat Temi the place of genii
14. .... to my plans .... father of fathers. I stand (in) the valley,  
my hands raised in adoration to the great form over all the  
gods the day Har.
15. .... the gate of .... every 10th day .... the ceremonies  
of the living, living in Western Thebes after he goes to the  
land of Nemankh?
16. ... the year .... leading his fathers and his mothers, the  
duration of the age, the kings for ever the circle is unfailing  
material,

Although this papyrus is fairly written, there are in it some abnormal forms. The extraordinary character at the beginning of line 2 is probably a variant of  *χ*u, "spirit," and it recurs in Papyrus No. 10112, and in the same expression. In line 3 is the difficult form which looks like   *t'er nash*—of which a similar form is found in line 7, apparently a form of *nes* or *nesnes*, "to creep in," or "go under." In line 8 is also the word  *aki*, "faults," if not a form of *ati*, "to go."

10109.

1. The words of the Hathorian Tent'ami justified born of Tameska justified, I am Rā at his rising, I am Tum in his setting.
2. I am Osiris the great god, lord of the West, in the night I am the ibis the black-headed, the white-bosomed, the blue-backed, I am.
3. The rescued soul ordered his fore part in Heliopolis to hear his words in Amenseyerland . . . . . ye to me, the door-keepers of
4. the land of the West the guardians of the Tiau let me go in, let me come out by you the holders of swords seeing the gods who are
5. in the service of Osiris the gods who are in the hall of the two Truths the gods who in the halls of the Aahlu (Elysium) . . . . . ye to me the gods of the
6. Tiau entire, let me go in, let me go in, a soul to the mother Ma, to me Athor the regent of the West Ma circling,
7. she has the West, may I go in, may I come out, may fly I above with the souls of the gods and goddesses give thou it justification to me.
8. Anubis son of Osiris the doorkeepers before the Tiau may I go in to the hall, may I make one in
9. the crew of Osiris intelligent among the servants following my ka (bull) in peace, giving me libations of waters in the great place above like the old chief in Heliopolis.
10. O Thoth give thy breath to me, justify me against my enemies as thou justifiest Osiris before the good head kings in Heliopolis in the night of
11. the . . . festival of the festival before the chief kings in Tattu Abussir the night of setting up the Tat in Tattu (Abusir) before the head kings.
12. of the East the night of the festival of prevailancy. The heaven before the chief kings in Hek the night of the festival of Socharis before the head kings.
13. who are in Pu (Buto) and Tep (Buto) the night when Horus is received in the place of rest the gods the of Harheken (said) four times the rays
14. of the sun, the breath of Amen the water of the inundation . . . . . I give them entire.

This papyrus which is of the same person and period, is also well written in a legible hieratic. It contains some rare if not unusual

expressions, as the mention of the ibis in line 2. The initial phrase line 1  *χερς*, may be read "it is." There is some difficulty about the festival mentioned in line 11 as the night of the sixth (?)  which does not occur in the litanies of Thoth, c. 18 of the ritual.

*Papyrus, British Museum, No. 10,111.*

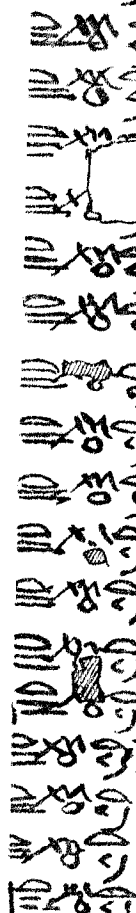
This papyrus is well written, but imperfect.

1. So may flourish the name of Seb within Uas (Thebes) within the hills for ever and ever.
2. So may flourish the name of Seb in *nekht*.
3. So may flourish the name of the god Ah (Thoth) in Smunu (Heliopolis).
4. So may flourish the name of the god Mentha in their waters or towns.
5. So may flourish the name of Num in the East or Abydos.
6. So may flourish the name of Horus . . . . lord of . . . .
7. So may flourish the name of Neben in Neben (Eileithya).
8. So may flourish the name of the gods lords in Uas (Western Thebes).
9. So may flourish the name of Hareri, lord of the South, in the region of . . . . s.
10. So may flourish the name of the goddess Ust (Bast) in Southern Hesar.
11. So may flourish the name of Athor in Gemi.
12. So may flourish the name of Neferhotep in the temple of Kherp . . . .
13. So may flourish the name of Senti in Merpu.
14. So may flourish the name of Athor in Gemi.
15. So may flourish the name of Apuat in Sace (Saïs).
16. So may flourish the name of Athor in Hebs.
17. So may flourish the name of Horus in Nebennu (Eileithya).
18. So may flourish the name of Anubis in Hesu.
19. So may flourish the name of Haranfhti in Suten khennu (Heracleopolis).
20. So may flourish the name of Sebak in Merur.
21. So may flourish the names of Ptah, Sekhet, and Nefer Tum, in the region of the White Wail (Memphis).

The upper part of the second page is wanting like the first. It commences in the midst of a prayer.

1. . . . .
2. Thy rays may I see in the course of every day oh  
Hap [Nile] give to me libations and corn I have brought liquor
3. favourable, I have brought beer, and . . . . . I have brought  
milk,
4. my hands raised to receive the ordered sepulchral meals given,  
and the . . .
5. coming in the belly of Osiris I go to him in Karneter
6. I have come living all living I am the ibis (?) . . . . living
7. having been hailed in my name, live all the gods in announcing  
my name for ever and ever,
8. mouth and hands to thee being thy soul loving thee its *kas* to the  
place of thy *ka*
9. delighting in his mouth thy have placed before thee Truth very  
great thy . . . . like has done
10. thy father the royal hand (children) thy have caused to live  
the . . . .
11. cut by his fingers they are being in peace in thy { hands } in  
fingers }  
the place of Truth
12. not art thou . . . their *ka* in thy delays the ear in the . . . of  
Truth in the land of . . . . .
13. Truth . . . . men and spirits loving the gods and good is thy *ka*  
not
14. is thy name in the order of . . . what is done in that thou  
art in all
15. thy funeral hiding thy circumstances in rejoicing oppose thy  
mouth to the good moment for
16. hearing the vows the gods ruling the blessed . . . . in his favour
17. said by thy mouth made true thy words daily . . . the *ka*, thou  
dividest the . . . . .

This papyrus has an endorsement, but it is difficult to read. The character resembles Demotic. The text of the second part resembles 10, 112, the subsequent papyrus. In line 9, page 2, occurs { } for *ntm*, "delight."


























10112.

1. Hail Athor 'Ta s'erpoeru ab justified.
2. born of Thantnub justified lives, the soul in heaven at
3. the sun strengthened in her *ka* among the spirits the mummy
4. amongst the spirits thy name established on earth to Seb,
5. the body placed in Aker (Hades) detained having the children
6. . . . . seen in the power while detained
7. with the children instead of what they do to the *ka* a very  
good burial
8. very they cause to rest the words in the West of the Thebaid in  
the rays
9. of . . . . . light regent of the month, delighted the West gives her  
hands to receive thee standing by order of Nut and Neben not  
inverted the
10. the *asw* not not trampling on the coffin not has gone round
11. the body for ever Anubis, has received me at the hall of the two  
Truths
12. he gives me to be one of the most favoured the followers of  
Socharis
13. flies the soul above as the scarab
14. resting or hovering on the body in Hades coming on earth  
seeing those belonging to it
15. regarding all affairs in the house in knowing
17. the evil which is in their changes of the cavern . . . .
18. going to Nifuer the day of things on the altar festival the night
19. of the festival of the sixth of the festival going to Nifuer on the  
day of the festival
20. of the lesser heat suspending the heaven going forth to Tattu  
(Abuser) on the festival of Kahaka (Choiats)
21. the day of setting up the Tat by the . . . . . of the gods he has  
his throat suppld by Khonsu Shu
22. the greatest in the Western Thebaid supply the gods the mouth of  
the *ka* with . . . every ten day comes the living type of the sun
23. in the Western Thebaid existing for ages delighted for ever  
circling without cessation.

This papyrus is endorsed.



"A good burial established over his bones flourishing for his  
flesh, not  the good West gives her hands to by  
orders of the regent in baku. See line 10.





There are many difficulties in the papyrus, the script of which is more difficult than the preceding. In line 3 is apparently a correction, *thine* for *her* being introduced; in line 6 is the difficult variant perhaps for  *ua*. The word  =  =  'to understand,' with  making  =  =  is unusual; in line 9 is    apparently a variation of *hut*, 'light;' line 10 has also      ; in line 14    *ab*, a fly is probably intended.

The following Communication has been received from Mr. P. Le Page Renouf:—

#### THE TITLE OF THE BOOK OF THE DEAD.


























Professor Lieblein will, I trust, pardon me for saying that he has not by any means "philologically demonstrated" the incorrectness of M. Lefébure's interpretation of the Title of the Book of the Dead, or offered any evidence in behalf of his own view.

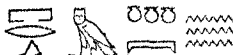



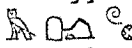
All his citations merely illustrate two facts which no Egyptologist has ever doubted, viz., that  *per*, signifies, "come forth," and that  *em* signifies "from, out of." It was certainly quite unnecessary to pile up a heap of quotations on behalf of such elementary truths. M. Lefébure has assuredly the right to tell him, "qu'il a enfoncé une porte ouverte!"


It does not follow as a necessary conclusion from these elementary facts that     *per em hrw*, signifies "coming forth from (or out of) the day." The fallacy involved in such a conclusion is at once apparent if we look at parallel instances in well-known and familiar languages.



The French verb *sortir* is the equivalent of the Egyptian *per*, and the preposition *de* is the equivalent of the Egyptian *em*. But if I say, "Je suis sorti de bonne heure," or "de bon matin," no one would suppose that I had come *out of a good hour*, or of early morning. When Cicero says, "Milo de nocte venit," we understood

that Milo came at night, not *out of* the night. When Cæsar, "proficiscitur de quarta vigilia," we know that he set out at the fourth watch. "Navigare de mense Decembri" is not to "sail out of the month of December," but after the month has begun.



In all these instances, the preposition *de*, like many of its equivalents in other languages, is used in a temporal, not in a local sense, and if Professor Lieblein wishes to overthrow M. Lefébure's view, he ought to prove that the Egyptian preposition  is never used in this way. He will not try to prove this, because he well knows that there are innumerable instances of the temporal use of . In the Sallier Calendar, for instance, this préposition is always used in the expression "on this day," which occurs incessantly.                         

 *per em Nu* does not mean to "quit the sky," but "appear in the sky." The pure lotus (Todt., 81, 2)  *per em seḫet Rā*, which "springs from the garden of Rā," never leaves that garden. The forty-two gods of the 125th chapter, who  *per*, severally, either  *em Annu* at Heliopolis;  *em Abaut*,\* or at all other localities named are not supposed to abandon these places.

Even if *hru* meant the "light of day," the title of the book so far from signifying "*Coming forth from the light of day here on earth* into the darkness of the infernal regions," would be impossible as a translation. The Egyptian construction would imply that the words are said, not by those "*here on earth*," but by those who inhabit the darkness of the infernal regions. The preposition  indicates that the speaker is not in the place or situation *whence* something is said to proceed.

But does *hru* ever mean daylight? It is useless to say that *there can be no doubt* that it does, and add in a note that, "I consequently do not believe that the doubt of Lepsius on the subject is important." The doubt of Lepsius is of extreme importance. He says that he has never once found the word used in the sense of daylight. In the innumerable places where it occurs, it has reference to *time* only. There is only one way in which a doubt of this importance can be removed, and that is by producing evidence in the opposite direction. No one has yet done so. As I was one of those whose translation Lepsius impugned, I had special reasons to defend the meaning now put upon the word by Professor Lieblein. But I have not found the trace of an argument in its favour.  *nī*, is often used instead of  *hru*, but when so used, it is only with reference to the time, not the light of day.

"Coming forth by day" is the only version of the title of the Book of the Dead which appears to me admissible, and M. Lefébure has shown that the contents of the book are in perfect harmony with this. Professor Lieblein says that M. Lefébure refers to the

\* I may mention in passing that the British Museum papyrus, Hay 4, at this passage (Todt., 125, 15), renders  by  with the *fish* across the foot of the sign.

numerous passages in the Book of the Dead which speak of such a return to the earth. "But," he adds, "this was only one of the theories about the life of the blessed, and also one of the latest, so that it is very improbable that the book derived its name from it." And he ends his communication with speaking of the "late and little prominent doctrine of the return of the deceased to life on earth." I cannot agree with Professor Lieblein's chronology of Egyptian ideas. I believe it to be altogether fanciful and erroneous. There is no positive evidence whatever that the Egyptians "*first imagined* the dark grave," &c.; that "*Later on*, the dark infernal world got its light and friendly regions;" that "Gradually the belief was adopted," and so on. Historical evidence of these assertions is absolutely wanting. Both the Book of the Dead and the Ritual of the Pyramids are probably as ancient as, or even more ancient than, the earliest monument that has been recovered. It is utterly impossible, except in one or two instances, to say which portion of this literature is earlier than the rest. We may, if we please, analyse and systematize the conceptions which are found in these ancient texts, and think that we can prove that some of these conceptions must necessarily be more primitive than others. But even if we do this without a mistake, we are no nearer to the solution of the question before us. The most recent of the conceptions in question may have been in existence centuries before there was a Book of the Dead, or before that book was called the Book of *Per em hru*.

The following Communication has been received from Dr. Birch:—

HYPOTRYPHON IN THE COLLECTION OF WALTER MYERS,  
Esq., F.S.A.

The hypotryphon of Mr. Myers is on linen, covered with stucco coloured light brown, the inscriptions and subjects traced in black. The scenes in the middle or pupil represent the mummy of the deceased, adored by four standing cynocephali and the four genii of the dead, Amset, Hapi, Tuamut, and Kabhsenuf, mummied, and with their appropriate heads and sashes. Before each genius is