

TRANSLATIONS OF THE INSCRIPTIONS IN "TANIS," PARTS I. AND II.

BY F. LL. GRIFFITH.¹

THE Inscriptions from 1 to 65 are published in "Tanis I."

11. No. 1. Block of red granite from a doorway showing part of prenomen PEPI I., sixth dynasty.

2. Block of red granite from a doorway,² published also by De Rougé, Insc. pl. lxxv.³ The two copies agree. "King of Upper and Lower Egypt, *Rā meri* (beloved of Rā), wearing the two diadems, loving the body (?), triple golden Horus, *Sa Hather nebt ant Pepi* (son of Hather, mistress of Tentyra Pepi), giver of all life, all stability . . ."

The connection of Pepi I. with Tentyra (Denderah) is shown by the tradition recorded in the Ptolemaic temple of the finding of a plan of the temple in the palace during his reign. The alabaster lid, pl. xii. 5, bears the same cartouche, and was bought at Qeneh, opposite Denderah, by Professor Sayce.

The cartouche of Pepi, beloved of [Hather], of Ant and [Tum] of Anu, found in the temple of Bubastis, shows that he was a builder in the

¹ M. Naville has corrected the plates of inscriptions, before publication, throughout the two volumes of "Tanis," together with those of Nebesheh, Qantarah, and Defeneh, by reference in part to the originals, in part to photographs and squeezes. He has also looked through proofs of the whole of my translations. His notes to this chapter are distinguished by the letter N. He kindly drew my attention to the publication of some of the inscriptions in Burton's "Excerpta Hieroglyphica," and especially to the name of Usertesen I., that appears there on the statue numbered 5 in this work; as well as to an interesting discussion of the monuments which appeared in the "Mélanges d'Archéologie," p. 280, &c., from notes taken at De Rougé's lectures in 1869, by M. F. Robiou.

² Cf. De Rougé, "Mélanges," l.c.

³ Discovered by Burton, cf. Rougé, "Études sur les Six Premières Dynasties," pp. 115 and 116.—N.

temple of On, probably at a later date. He seems, therefore, to have built temples successively at Tentyra, Tanis, Heliopolis, and Bubastis, in chronological order during his important reign.

12. No. 3. Statue red granite, AMENEMHAT I., cf. 23. Front of throne; right side, 3D. "Beloved of Ptaḥ Seker, lord of the crypt . . . living for ever."

Left side, 3C, "the beloved of Ptaḥ Res Anbuf (Ptaḥ south of his wall (?)), lord of the two lands, son of the Sun, Amenemhā[t], living for ever."





Back support, 3A, "beloved of Ptaḥ Res Anbuf, lord of the life of the two lands,"⁴ followed by the standard name *nem mesu*, "renewing births," and throne name *shetep āb rā*, "pacifying the heart of Rā."

Back of base, rows of cartouches of Merenptah, "giver of all life, all stability and purity, all health, all joy (or fatness?)."

Side of throne, 3B, cartouches of Merenptah.

Side of base, 3B, "the King of Upper and Lower Egypt, lord of the two lands, *mer āmen ba n rā*, son of the Sun, *Merenpteh hetep her mā*, beloved of Uatī āp tauī.

All the gods named in the early inscriptions of Tanis, except those on 2, 13, and 19, are Memphite forms of Ptaḥ, Osiris, and of the

⁴ M. Naville reminds me that  is the name of the temple of Memphis. But did not the phrase obtain its geographical significance at a later period, when even  is found, like , as a geographical expression formed from the local title of Ptaḥ?  was also a title of the Memphite Bast.