

## THE PASTOPHORUS OF THE VATICAN.

(XXVITH DYNASTY.)

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TRANSLATED BY  
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THE following is the translation of a number of hieroglyphic texts inscribed upon a small statue now in the Gregorian Museum at the Vatican.<sup>1</sup> The statue is of green basalt, three palms high, and when perfect represented a bare-footed Egyptian priest supporting a shrine which contains the image of Osiris. The present head, which is modern, is that of a female, the sleeves of the priestly vestment having apparently deceived those who made the

<sup>1</sup> A picture of the statue is given in the Italian translation of Winckelmann's *History of Art*, published at Rome 1783, Vol. I., pl. vii.; in Cancellieri's work *De Secretariis Basilicæ Vaticanæ*, Vol. I., p. 6; and lastly in Visconti's *Museo Pio Clementino*, Vol. VII., pl. 6. The hieroglyphic inscriptions are there given on the supplementary plates A 1, A 2, and A 3.

restoration as to the sex of the personage represented.<sup>1</sup> The greater part of this small monument is covered with hieroglyphics forming a series of more than ten distinct inscriptions.

Small fragments of these inscriptions were translated by Champollion, but the historical importance of the monument was first distinctly recognised by J. J. Ampère, who understood the text well enough to see that the person whom it commemorates had, after being in the service of the last two Egyptian kings of the XXVIth Dynasty, lived in the reigns of the Persian conquerors Cambyses and Darius, and left behind him information about those conquerors very much at variance with what the Greeks have handed down to us. Letronne also utilized the historical evidence of this monument as far as it was possible at a time when Egyptian texts were as yet very imperfectly deciphered. The entire contents of the inscriptions were, however, first made known by the translation given by the late M. Emmanuel de

<sup>1</sup> The statue is called "La Pastofora," or "Talamefora." The shrine carried by the Egyptian priests was called by the Greeks *pastos*, or *thalamos*. Lucius, the hero of the tale of Apuleius, after his conversion becomes a member of the College of the Pastophori.

Rougé in the *Revue Archéologique* of 1851. A more recent version is that contained in the *History of Egypt* by Brugsch-Bey. M. de Rougé's version was a very excellent one considering the time when it appeared ; it was in fact the first historical text of some length which had as yet been rendered with tolerable correctness. But M. de Rougé lived long enough to see the necessity of many alterations in his version. The following translation, therefore, while agreeing with it in the main, will be found still more frequently to agree with that of Dr. Brugsch, whose example I have followed, first in the order of the inscriptions translated, and secondly in the suppression of the name and titles which precede each of these inscriptions. These Egyptian titles often defy translation, not only because we are sometimes very imperfectly informed as to the dignity in question, but because modern nations have no titles even approximately corresponding to the Egyptian ones. It is as idle to look for English equivalents of some of these Egyptian titles as to look for Egyptian equivalents for consul, pacha, cardinal, alderman, or postmaster-general.

I am more substantially indebted to Brugsch-Bey's translation for some parts of my own. The greatest part of the text published by Visconti in his *Museo Pio Clementino*, Vol. VII., is perfectly intelligible to any scholar who has made some fair progress in the Egyptian language, and the correction of many inaccuracies may be made with absolute certainty. One or two passages, however, are so grossly incorrect as to be simply without meaning, and here, in the absence of an accurate copy of the original, I have followed the version of Brugsch-Bey.



## THE PASTOPHORUS OF THE VATICAN.

Ut'a-Hor-resenet,<sup>1</sup> son of the lady Tmu-ari-tis and of Paf-tot-Nit,<sup>2</sup> a provost of the temples and prophet of the goddess Neith at Sais, had risen to positions of high dignity under the last kings of the XXVIth Dynasty. He has the ancient titles of *expä-hä*, *nat* and *smet* extraordinary, and was Commander-in-chief of the royal ships<sup>3</sup> under Amasis and Psammitichus III. The rest of his career is described in the following inscriptions.

## I.

WHEN the great King of all lands, CAMBYSES, came to Egypt, the people of all (foreign) lands were with him. He

<sup>1</sup> *Uza-hor-en-pi-ris* according to Dr. Brugsch. The letter *t'* had probably the force of *tch*. The name signifies "Horus is the salvation of Resenet." Resenet is the name of one of the chambers of the great temple of Neith at Sais; it is translated *süd-kammer* by Brugsch. The sign which he reads *pi* is, I believe, a mere determinative; the same proper name occurs elsewhere with a different determinative.

<sup>2</sup> "Neith spreads out (her) hand." This form of name is very common in the Saitic period with the names of other deities besides Neith. *Totu*, "both hands," sometimes occurs instead of *tot*. There is in the British Museum (Egyptian Room, No. 83), the statue of a pastophorus in green basalt, bearing the name of Paf-tot-Nit, son of the lady Nānesbast. He lived under king Apries, filled high sacerdotal offices at Sais, and is probably the very person mentioned as the father of Ut'a-Hor-resenet. He was "Chief San," and superintendent of the "double house of silver," and of the "double house of gold." Some other monuments in the British Museum clearly belong to the same family.

<sup>3</sup> *Kenbit* from the earliest time was the name given to ships which conveyed the produce of the southern regions of Africa or Arabia.

exercised sovereignty in the land in its entire extent ; they settled down in it, he being the great King of Egypt, the mighty Sovereign of this country. His Majesty conferred upon me the dignity of Chief San,<sup>1</sup> and granted that I should be by him as Smer and Provost of the temple. He assumed the official title in his name of MESTU-RA. I made known to His Majesty the grandeur of Sais, as being the abode of NEITH, the Great Mother, who gave birth to the Sun-god RA, the First-born, when as yet no birth had been ; together with the doctrine<sup>2</sup> of the grandeur of the house of NEITH, as being a Heaven in its whole plan ; together with the doctrine of the grandeur of the (other) temples of NEITH, and of all the gods and goddesses who dwell in them, also of the grandeur of the Hat-nat,<sup>3</sup> as being the abode of the Sovereign and Lord of Heaven, together with the doctrine of the grandeur of the South Chapel,<sup>4</sup> and of the North Chapel,<sup>5</sup> of the house of RA, and of the

<sup>1</sup> Or *sun*, "physician," according to Dr. Brugsch's translation. This meaning is etymologically not an improbable one ; I prefer, however, connecting the word with *sân-nu*, "pay" (II. Sallier Papyrus, 8, 5), and considering the office as that of paymaster, or of one of the lords of the Treasury. See p. 5, note 2. The title dates from the oldest period.

<sup>2</sup> Or "idea." The Egyptian word *sxeru* has a great many significations, very similar to those of the Greek *σχῆμα*, e. g., "picture, sketch, outline, plan, conformation, way of a thing, scheme," and hence "notion, idea."

<sup>3</sup> Ha-cheb according to Dr. Brugsch. There is, I believe, evidence that the sign formerly read *cheb* should in this proper name be read *nat*, where it perhaps is but a form of the name Neith. The god worshipped in the Hat-nat was Osiris.

<sup>4</sup> Resenet.

<sup>5</sup> Mehenet. The two remaining chambers represent the other quarters of the horizon, Ra being the rising, and Tmu the setting sun ; this explains to some extent the notion of the temple representing the heaven in its whole plan. The names Resenet and Mehenet are, however, not confined to localities at Sais, they are also mythological abodes,

house of TMU, as being the mysterious abodes of all the gods.

## II.

I made supplication to the King CAMBYSES against the people who had taken up their abode in this temple of NEITH, that they should be dislodged from it in order that the temple of NEITH should be restored to all its splendours as formerly. His Majesty ordered that all the people should be dislodged who had taken up their abode in the temple of NEITH, that all their houses should be destroyed, and that all their belongings which were in the temple they should themselves carry out of the precincts of this temple. His Majesty gave order that the temple of NEITH should be purified, that all its own people should be restored to it . . . .<sup>1</sup> people, Hours<sup>2</sup> of the temple. His Majesty gave order that the sacred revenue should be restored to NEITH, the Great Mother, and the great gods of Sais, as formerly. His Majesty gave orders to (restore) all their panegyries, and all their possessions as formerly. His Majesty did this because I had instructed him as to the grandeur of Sais, as being the city of all the gods who dwell upon their thrones within it for evermore.

## III.

When King CAMBYSES arrived at Sais, His Majesty came himself to the temple of NEITH and made presents to the almighty goddess of all good things ; to NEITH, the mighty one, the Divine Mother, and to the gods who are in Sais, as all pious Kings have done. His Majesty did this because I had instructed him as to the grandeur of the goddess, as being the Mother of the Sun-god himself.

<sup>1</sup> Lacuna.

<sup>2</sup> This is a title given to certain persons attached to the service of the temples.

## IV.

His Majesty performed all the rites at the temple of NEITH. He established the offering of a libation to the Lord of Eternity within the temple of NEITH, as all Kings had done of old. His Majesty did this because I had instructed him as to all the rites at this temple performed by all the Kings on account of the grandeur of this temple, as being the dwelling of all the gods who abide for evermore.

## V.

I established the property of NEITH, the mighty one, the Divine Mother, as His Majesty had ordered, for an everlasting duration, I provided the monuments of NEITH, the Mistress of Sais, with all good things, as doth every dutiful servant for his lord. I was a good man before his face. I saved the population in the dire calamity which took place throughout the whole land, such a one as had never happened in this land. I shielded the weak against the strong, I protected him who honoured me, and was to him his best portion. I did all good things for them when the time came to do them.

## VI.

I was pious towards my father and did the will of my mother; kind-hearted towards my brethren. I established for them what His Majesty had ordered, giving to them splendid lands for an everlasting duration, as His Majesty had pleased. I made a good sarcophagus for one who had no coffin. I made all their children to live, I made firm all their houses, I did for them all good things as a father doth for his son when the calamity came to pass in this nome, yea when the dire calamity befell the entire land.

## VII.

His Majesty, the King DARIUS, everliving, gave orders that I should come to Egypt whilst His Majesty was in



Arna<sup>1</sup> (for he was Sovereign of all provinces and great King of Egypt), to re-establish the school of the Hierogrammatists and (restore) what had fallen in ruin. And strangers conveyed me from province to province, bringing me in safety to Egypt according to the command of the Lord of the Two Lands. I did what His Majesty had commanded. I chose them from their (schools?) out of the children of the inhabitants to the great sorrow of the childless. I gave them to a skilful teacher who should instruct them in every kind of work. I provided all those who distinguished themselves with all that was necessary for the scribe's profession according to their progress. His Majesty did this in consequence of his knowing that this work was the best means of restoring what had fallen into ruin, of rendering firm the names of the gods, their temples, their revenues, and the celebration of their festivals for evermore.

## VIII.

I was devoted to all the masters that I had, and they bestowed upon me decorations of gold and gave me all glory.

## IX.

O all ye gods who are in Sais! declare all the glorious things which the Chief San, UT'A-HOR-RESENET, hath done; O grant to him all glory, establish for him a good name in this land for evermore.

## X.

O OSIRIS, Lord of Eternity! the Chief San, UT'A-HOR-RESENET, putteth his arms behind thee to guard thine image. Be there done to him all glorious things as he hath done who protecteth thy shrine for evermore.

<sup>1</sup> M. de Rougé identifies this with Aram (Syria), Brugsch with Elam.

## XI.

A royal table of offerings grant OSIRIS HEMAKA,<sup>1</sup> abundance of bread, beer, beeves, geese, and all good and pure things to the image of the Chief San, UT'A-HOR-RESENET, pious<sup>2</sup> towards the gods of Sais.

## XII.

A royal table of offerings grant OSIRIS abiding in Hat-nat, funeral offerings, bread, beer, beeves, geese, mummy bands, incense, and all good things to the image of the great San, UT'A-HOR-RESENET, pious towards all the gods.

<sup>1</sup> This occurs as one of the names of Osiris in the Book of the Dead, chapter cxlii., line 8. Hemaka is the name of a place; it is also the name of a mineral, "jasper" according to Dr. Birch.

<sup>2</sup> The sense *würdig, geehrt*, appears to me to be founded on an erroneous etymology. The word *amxu* has the sense of "duty," "fidelity," "piety," as due from a son to a father, a wife to her husband, a subject to his sovereign, or men to the gods. In looking for a Coptic derivative we find *enhot*, "fidelis," the ancient *m* having changed to *n* before a guttural, as in Sanskrit or Latin (e. g., *prin-ceps, clan-culum*). The final *t* is a suffix.

# END OF SAMPLE TEXT



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