

INSCRIPTION OF QUEEN HATASU ON  
THE BASE OF THE GREAT OBELISK  
OF KARNAK.

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TRANSLATED BY

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**H**ATASU (commonly, but erroneously called Hatshepu, Hashepu, or Hashop,<sup>1</sup> by very excellent scholars) was the daughter of King Thothmes I. of

<sup>1</sup> The untenableness of these readings is manifest on the mere inspection of the variants of the name (see Lieblein, *Dictionnaire de Noms Hieroglyphiques*, p. 105). The syllabic sign, which in this proper name, as in the simple adjective, is written either with or without *s*, as a phonetic complement, cannot possibly at this time have had the value *s'ep* (not *s'eps*) which was given to it in the base period. This very obelisk furnishes examples of the simple adjective without the complementary *s*: *netar pen as*, "this august God;" *as't as*, "the venerable perseæ," where it would be absurd to read *s'ep*. When the Egyptians of the base period used this sign in writing the word *s'eps*, they added the *s*, not as a phonetic complement (which it could not possibly be), but as an independent letter necessary for the completion of the word.

the eighteenth dynasty, and the sister of Thothmes II. and Thothmes III. She was raised to the throne by her father, who associated her with him, as appears from one of his inscriptions, in which he gives her the royal name Māt-ka-rā, and calls her Queen of the South and of the North.<sup>1</sup> She married her brother Thothmes II., by whom she had a daughter, called Hatasu like herself, who became the wife of her uncle Thothmes III. After the death of her father she reigned as sole sovereign, but Thothmes II. after a time was recognized as having a share in the sovereignty, and he finished by throwing off her authority, and caused her name to be hammered out of the royal inscriptions. She recovered her authority after his death, and ruled conjointly with Thothmes III., but after the twenty-fourth year of the latter his name alone appears on the monuments, and he

<sup>1</sup> The Sun-god's path from East to West was supposed to divide space into Two Worlds, that of the South and that of the North. The King of Egypt, as son and heir of the Sun-god, claimed to be ruler of the Two Worlds—that is, of the entire universe.

showed his resentment against her by striking her name out of the inscriptions.

The monuments of this queen are among the most beautiful productions of Egyptian art, and the obelisk from which the following inscription is taken is without its rival in form, colour, and beauty of engraving. The inscription has been published in part in Burton's *Excerpta Hieroglyphica* (pl. 50); more completely in Prisse's *Monuments* (pl. 18) and in Lepsius' *Denkmäler* (Abth. III., pl. 22). Some parts of it have unfortunately suffered injury, and it is most desirable that the accuracy of the text should be verified by some scholar who is conscious of the difficulties which the existing copies present to the translator. I am unable to say whether or not this was done by the late M. de Rougé, who gave a translation of this inscription in his lectures of 1872. (See *Mélanges d'Archéologie Égyptienne et Assyrienne*, Tome III., p. 90.) There are passages of this translation which cannot be considered as exactly giving the sense of the original represented in our copies. But

this original presents such extremely unusual grammatical constructions that I am disposed to suspect the accuracy of the text, and I have retained M. de Rougé's version, which, if not made upon a more correct text, at least furnishes the best solution which so eminent a scholar has discovered of these difficulties. I have, however, not hesitated to make such corrections as appeared to be necessary.



## SOUTH SIDE.

- 1 Live the HORUS,<sup>1</sup> abounding in divine gifts,<sup>2</sup> the Mistress of diadems, rich in years, the golden HORUS, goddess of diadems, Queen of Upper and Lower Egypt; MAT-KARA, daughter of the Sun, HATASU, consort of AMON, living for ever and ever, daughter of AMON, dwelling in his heart,
- 2 his only one, who hath been formed for him; glorious image of the universal Lord; whom the spirits of Heliopolis have created. Her beauty hath taken hold of the Two Worlds as he hath done. He hath formed her to bear his diadems,
- 3 the form of forms like CHEPERA, the crowned of all the crowned, like the god of both horizons, pure egg which hath come forth in glory, nursed by URIT-HEKAIU,<sup>3</sup> Mistress of diadems, crowned by AMON himself
- 4 upon his throne in Hermonthis. He hath selected her for the protection of Egypt, and for securing the victory to the Pat and the Rechit,<sup>2</sup> HORUS the avenger of her father, the elder of his mother's husband,
- 5 whom RA hath engendered to produce a glorious seed upon earth, and to give happiness to the Hamemet.<sup>2</sup> His

<sup>1</sup> *L'Horus vivante*, Rougé. But the position of the word *ânχ* before the god's name proves it to be a verb (*vivat*!), not an adjective or participle.

<sup>2</sup> *Ka*, "genius," in the classical and mythological sense, was from very early times used also in the more modern sense of "genius" considered as a divine gift.

<sup>3</sup> *Urit-hekaiu*, "great in words of power," a title given to Isis, the queen of incantations and spells. The nursing of Horus is attributed to Isis, Nephthys and Ap-uat (commonly but erroneously called Apheru).

- living image, the Queen of the South and of the North  
 MAT-KA-RA the *smu*-metal<sup>1</sup> of kings,  
 6 she hath made this as a monument to her father AMON,  
 lord of the thrones of the Two Worlds, dwelling in the  
 Apt; and hath made for him two great obelisks of hard  
 granite of the South, the summit of each is of the *smu*  
 metal (the tribute)  
 7 of the best quality of all countries; they are seen at a  
 distance of many leagues, the Two Worlds are bathed  
 in their splendours. The sun's disk shines between them  
 as when it rises from the horizon of heaven.  
 8 I have done this from a heart full of love for my divine  
 father AMON. I have entered upon the way in which  
 he conducted me from the beginning, all my efforts were  
 according to his mighty spirits, I have not opposed  
 anything which he hath predestined.

### WEST.

- 1 My Majesty knoweth his might,<sup>2</sup> and I have therefore  
 acted according to his command. He hath directed me,  
 I have not ordered the works . . . .<sup>3</sup>

<sup>1</sup> The *smu*-metal, which, from the uses to which it was applied, appears to me to be copper, is supposed by Dr. Lepsius to be electrum, whilst M. Chabas holds it to be a mere synonym of gold.

<sup>2</sup> *Ma majesté connaît sa divinité*, Rougé. The queen in this part of the inscription uses masculine pronouns; but in this phrase there is a false concord, if the masculine suffix after *neterer* applies to "my Majesty," which has the feminine ending. And the word for "divinity" is nowhere else written *neterer*.

<sup>3</sup> *Je n'ai rien fait sans lui*, Rougé. The original both in Prisse and Lepsius baffles translation. If the two words *an em* were transposed, the

- 2 he it is who hath given the regulations, there was no wisdom of mine for his temple, I have not transgressed his ordinances, my heart was full of the intelligence of my father. I have entered
- 3 into his designs, I have not neglected the business of the Universal Lord, I have on the contrary applied myself to it, for I know that Thebes is a heaven upon earth,
- 4 it is the august staircase of the beginning of time, it is the ut'at<sup>1</sup> of the Universal Lord, his heart's throne, which sustains his glories and holds within it all who accompany him. The king himself, he saith,
- 5 I make this known to the Hamemet<sup>2</sup> who will live in

construction would be identical with *em an rexa*, "I know not," in the first line on the north side. Here *em* (like the Greek  $\epsilon\mu$ ) is used to introduce a quotation, and is omitted in translation.

<sup>1</sup> *Ut'at*. The *ut'at* of the sun was said to be *complete* or *full* when one of the vertical points of his yearly course was reached.

<sup>2</sup> *Pait rexit*, translated "hommes purs" by M. de Rougé. The explanations hitherto given of the words *pait*, *rexit* and *hamemet* (sometimes *hamemu*) are far from satisfactory. That the words denote human beings (of both sexes) is most probable. But they neither mean "men" simply, nor classes of the population, such as "hommes éclairés" "initiated," &c. There is an enumeration in *Todt.*, 42, 11, of "men, gods, glorified beings ( $\chi u$ ), the damned, the *pait*, the *rexit*, the *hamemet*, &c." The *pait* are distinctly mentioned as inhabiting the nether world, either the Aukerti, as in the hymn to Amon (Boulaq, v. 3) or the Tuat (Rhind Papyri, 31, 9, hieratic text) The demotic text corresponding to the last reference clearly signifies "those who have gone before." The *hamemet*, on the other hand, are not less distinctly spoken of as living in a time later than the present; see, *e.g.*, in this very inscription, the 5th line on the western side of the obelisk. The king is crowned lord and master of the *rexit* (Dümichen, *Hist. Insch.*, pl. 39; *Zeitschr. f. ägypt. Spr.* 1874, taf. 1, l. 10, 11), "in face of the Hamemet." I believe that these three classes of beings are the generations *past, present and future*.

the double period,<sup>1</sup> and whose hearts will inquire after this monument which I have made for my father,  
 6 and who will talk inquiringly as they gaze upon it. I who sit in the palace remember who hath made me ;  
 7 my heart hath hastened to make for him two obelisks of *smu*-metal, whose tops reach into the sky in the august hall of columns which is between  
 8 the two great pylones of the King, the victorious Bull, the King of the South and of the North, RA-CHEPER-KA-RA,<sup>2</sup> the triumphant . . . . . the words of men now living.

#### NORTH.

- 1 When they see my monument in the course of years, and speak of what I have done, beware of saying " I know not, I know not."  
 2 This has been done by covering the stone with gold all over. It is thus that it has been done. I swear it by the love of RA and the favour of  
 3 my father AMON, who invigorateth my nostrils with life and strength. I bear the white crown, I am diademed with the red crown ; the two HORUS gods have united for me  
 4 the two divisions. I rule over this land like the son of ISIS, I am victorious like the son of NUT. The Sun-god RA reposes in the *Sekti*<sup>3</sup> boat, he rests in  
 5 the *Atet* boat, he consorts with his two mothers, the *Uræus* goddesses in the divine ship ; the earth is fixed,

<sup>1</sup> *Henti*, a period of a hundred and twenty years ; here " the time to come."

<sup>2</sup> Thothmes I.

<sup>3</sup> The *sekti* is the morning boat of the Sun-god, *atet* the evening boat. The forms *ma-sekti* and *ma-atet* are also found.



the heaven is made stable. He hath granted that I should be for ever like him who changeth not.<sup>1</sup> I rest  
 6 in life like Atmu. I have (offered) the two obelisks wrought with *smu*-metal to father AMON with the intent that  
 7 my name should remain permanent in this temple for ever and ever. They are of a single stone of granite, without any joining  
 8 or division in them. My Majesty began to work at this in the 15th year,<sup>2</sup> and the first day of Mechir till the 16th year and the last day of Messori, making seven months since the beginning of it in the mountain.

## EAST.

1 I have made them for him in satisfaction of heart, for it is the King of all the gods to whom I pray. I have had them covered with *smu*-metal which I have put  
 2 upon the top of them. . . . . I ignore the talk of men; my own mouth is perfect in all that cometh forth from it; I do not retract what I have said.  
 3 Listen ye, therefore; I have put *smu*-metal upon them (till the extremity) measured in ingots and sacs. It is I who have proclaimed the quantity, so that  
 4 the Two Worlds may see, and that the ignorant man as well as the wise may know it. No one who heareth this can contradict what I have said,  
 5 but will say, "She hath been established as truthful before her father," and the god knows that which is within me.

<sup>1</sup> Osiris Sahu.

<sup>2</sup> The years of a king count, not from the 1st Thoth, but from the day of his coronation.

AMON, the Lord of thrones, he hath granted that I should reign

6 over Egypt and the Red Land because of this. I am not revolted against in all the plains ; all the countries are subject to me. He hath made my bounds

7 as far as the limits of heaven ; the course of the sun's disk is at my service ; he hath given it to her who is before him ; he knoweth that I offer it to him, I his daughter

8 who exist in truth and glorify him. He it was who destined me to favour before my father, the living, the stable, the strong, upon the throne of HORUS and of all the living, like the Sun-god for ever.



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