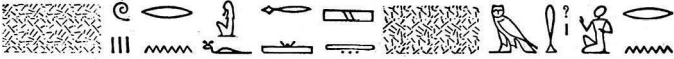


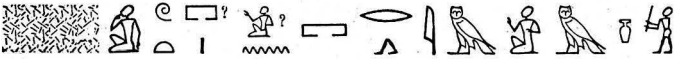
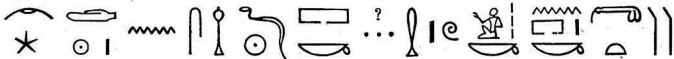


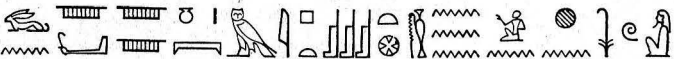




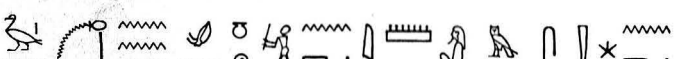
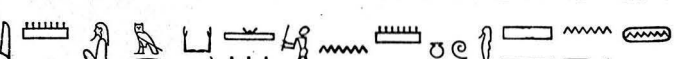

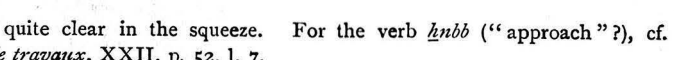
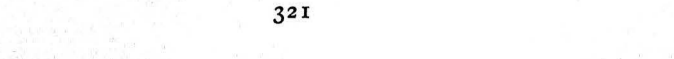



A CONTRIBUTION TO THE HISTORY OF THE VEZIER'S OF
THE NEW EMPIRE.

In preparing a corrected and enlarged edition of what I gave some years ago* as a first attempt of a list of the Veziers of the New Empire, I have made a careful examination of the hieratic text published on Plate 46 of MARIETTE'S *Karnak*, with the help of a squeeze which I took in 1895 of this inscription. Though this has been for some passages of great use, I must state that MARIETTE'S publication has proved in general remarkably trustworthy. The whole text—as far as I know—has never been studied by any scholar except BRUGSCH, who has tried† to draw up the genealogy of the owner of this inscription, but—as it will be shown—not always correctly. Even the principal point of that genealogy, which makes it so valuable for the history of the vizierâte, has escaped BRUGSCH'S notice. The following transcription of the whole text and some short commentary remarks will be at least justified.

A collection of various symbols and icons, including geometric shapes, a person, and a bird, arranged in two rows.

† *Thesaurus inscriptionum*, p. 1238.

2. 


3. 


4. 


5. 





6. 



* So quite clear in the squeeze. For the verb *hnb* ("approach"?), cf. *Recueil de travaux*, XXII, p. 52, l. 7.

- 7.



- 8.



- 9.

- 10.

- 11.

* This reading from the squeeze.

presume that it is he who is referred to with the pronouns of the 2nd person in what remains of the beginning lines. So Amenophis may be invoked in the first lines to give his favour to the High Priest of Amon *Hr-byt*, who traces his genealogy through eighteen generations. With line 11 we come to well-known personages of the time of the XIXth dynasty.

The vezier *P₃-sr* (*Pe-syur*) lived under Seti I and Rameses II. He was, according to our list, the father of the vezier *'mn-m-'pt* (*Amen-em-opet*), and the son of the vezier *'mn-msj* (*Amen-mose*). From this we can now establish the succession of three veziers, thus :


Amen-môse
|
Pe-syur
|
Amen-em-opet.

Further investigation will show the results of this statement for the succession of the veziers.

In line 13, as I have before mentioned, the learned Amenophis is addressed: "By thy great venerable name, who knoweth the splendours in the old writings . . . at the time of the ancestors." As our inscription by its palaeography certainly belongs to the intermediate period between dynasties XXII-XXVI, the above mention of Amenophis proves that already at this period the great official under Amenophis III was venerated like a Muhammedan sheikh. It may even be possible, though our inscription does not exactly prove it, that he had already at this period his cult, a long time before the Ptolemaic period.*

The inscription ends with a speech of the Theban Amon, threatening with ruin the destroyer of this text and blessing its preserver.†

* The Ptolemaic origin of the cult of Amenhotep has been lately put forward by SETHE in *Aegyptiaca-Ebers*, p. 107 ff.

† Observe *sn* "to scratch out." It is the  of LEPSIUS, *Denkmäler*, II, 138 c, where it is a technical term for stone breaking.