KING MAKES OFFERING TO HIS ANCESTORS

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We have been told that the presence of the ancestors in the Pharaonic conception was highly remarked, and that their cult was so important in every aspect of their life and belief.

Both Royal ancestors and Mythical ancestors played an important role in their daily liturgy and their festivals. This is a very interesting fact and a subject which will be discussed later in detail; but here it is noteworthy to put just an example to show how was the king, the living Horus, was so keen in paying much attention to his Royal ancestors to prove first of all that he is acting like Horus(1) when he acted to his father; and secondly to prove his legitimacy to the throne in two ways: First by presenting offering to his Royal ancestors he is declaring that he is their successor(2). Secondly by doing so, he is showing that they “i.e. the Royal ancestors” recognised and admitted him as their legitimate heir.

Always the Pharaoh whatever he might be, a legitimate heir or usurper or foreign conqueror became the Pharaoh of Egypt, and what is interesting each one of them considered his predecessors, except some special cases such as the Hyksos and the Amarna kings, as his ancestors(3).

As a matter of fact we have many scenes in Edfu Temple dealing with the king making offering to his ancestors, offering
incense and libation to them, presenting unguent and cloth to them. There are other texts concerning the Mythical ancestors and how they played an important role in Egypt's life as well\(^4\). All these texts will be discussed later in detail as I have mentioned before, as they throw more light upon their cult and give new evidence about their role.

Let us now give a brief list of these scenes which will be discussed later:

*(E. refers to Chassinant; *Le temple d'Edfou*, vol. I–XIV
Cairo 1892–1934)*

For king makes offering to his ancestors see

*E.* I, 494, 8–17.
*E.* I, 526, 9–528, 1 (our present text)

For king offers incense and libation to his ancestors see

*E.* I, 42, 4–18
*F.* II, 46, 6–47, 2
*E.* III, 181, 12–182, 10
*E.* III, 130, 13–131, 11
*E.* IV, 148, 2–149, 2
*E.* IV, 304, 4–305, 4
*E.* VI, 311, 17–11

For king offers unguent and cloth to his ancestors see

*E.* I, 46, 2–10
*E.* I, 421, 7–422, 2
*E.* III, 140, 9–141, 8
*E.* III, 191, 9–192, 5
*F.* IV, 122, 4–123, 6
*E.* IV, 278, II–279, 11

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As for the Mythical ancestors see

E. I, 173,3-174,7
E. I, 382,4-15
E. II, 51, 3-52,9
E. III, 301,8-16
E. III, 323, 5-12
E. IV, 83,4-85,8
E. IV, 120, 17-103, 13
E. IV, 239,13-241, 14
E. V, 61, 17-63, 16
E. V, 160, 12-162, 6
E. VII, 118,4-119,8
E. VII, 279,16-281,2

Our scene (E. I, 526,9—528,1—see our pls. I—III) is in the chamber of the western stairway, on the 1st register of the north wall. The king, Ptolemy IV, is represented on the right of the scene, standing, facing left, in his right hand is the hps-sceptre, and in his left hand he seizes the hd-mace and what seems to be a stick, consecrating heaps of offerings. In front of him, standing, and facing right are Horus the Behdetite, Hathor, Harsomtus then the royal ancestors of the king i.e. the gods Eurgetes (=Ptolemy III and his wife Arsinoe (sic), she should be Berenice II), followed by the gods Philadelphus (=Ptolemy II and his wife Arsinoe), then the gods Soter (=Ptolemy I and his wife Berenice).

The scene is entitled in this way:

A. Title "Presenting offering to [his father] (5), that he may make a given life"

(E. I, 526,9)

B. The king "King of Upper and Lower Egypt, lord of the two lands (heir of the beneficent god) son of Re, lord of
diadems (the beloved of Isis). Long live the good God, rich in offerings, lord of provisions, ruler of dainties, who provisions the offering tables of the gods and the godnesses lord of diadems (the beloved of Isis)

(E I, 526, 10–11)

C. Divinities

1. Horus "I give thee the offerings and the provisions that the sky gives, costly offerings which Nun produces.

Words to be said by Horus the great god, lord of heaven, the [divine] (6) god, who came into being in the beginning, Re in person, and Atum in image, lord of all in his first form. I give thee everything that the sky gives and the earth creates".

(E. I. 526, 12–14)

2. Hathor "Words to be said by Hathor, mistress of Denderah, the M3'[, residing in Behdet, the Nhly rhyt, who rules the Two Lands, the great wife of the king of Upper and Lower Egypt, the god's mother of the bull of his mother (k3-mwt. f).

(E. I, 526, 15–16)

3. Harsomtus "Words to be said by Harsomtus, the youth, residing in Behdet, the august child, son of Hathor, the divine youth, sweet of love, who provides the needs of all men. I give thee the two portions, namely the south and the north".

(E, I, 526, 17–18)

4. The gods Euergetes (i.e. Ptolemy III and his wife)

"The two beneficent gods, lords of Wetjeset-Hor, of great glory in the Great-Seat, of the divine position among the gods and the goddesses, of the sacred temples in the two i'ri'.

(E I, 527, 1–2)

a. Ptolemy III (Euergetes I)

"I give thee my kingly office, [my] (7) seat, my throne, my [testament] (8) in this land.

6
Words to be said by the divine royal father (Ptolemy) the triumphant.

I give thee the kingship which I exercised upon earth".

(E. I, 527, 3–4)

b. Arsinoe (sic) (she shold be Berenice II) "I shall relate thy good deeds to Horus the Beddetite, mayest thou rule the Serabkh even as he did.

Words to be said by the god's mother (Arsinoe) (sic) the triumphant, I give thee the testament which my father has made for me (or which the father of my father has made for me)"

(E. I, 527, 5–6)

5. The gods Philadelphus (i.e Ptolemy II and his wife Arsinoe.

"The two-brother (loving) (9) gods, lords of the Throne of Re, of the great throne in nst-Hr (i.e. the throne of Horus), divine of image among the co-templar gods, of the sacred shrine(s) in their temples"

(E. I, 527, 7–8)

a. Ptolemy II (Philadelphus I)

"I give thee my inheritance, O son of my heir, O son of my first born son.

Words to be said by the divine king's father (Ptolemy) the triumphant.

I give thee my house, my seat, my throne"

(E. I, 527, 9–10)

b. Arsinoe "Words to be said by the god's mother Arsinoe) the triumphant.

I give thee the kingly office of Re, the (kingship) (10) of Atum.

(E. I, 527, II–12)
6. The gods Soters (i.e. Ptolemy I and his wife Berenice)

"The two Savior gods, lords of Msw, of great dignity in the Throne of the gods, of the sacrosanct image(s) among the shm, pre-eminent of position (in) the temples".

(E. I. 527, 13-14)

a. Ptolemy I (Soter)

I give thee the Two Lands in 3ht-nbwy (Akhet-Nebwy).

O successor of the son of him I begat.

Words to be said by the divine royal ancestor (Ptolemy) the triumphant.

I give thee the valour, the power, on the throne of Horus at the head of the living beings".

(E. I, 527, 15-16)

b. Berenice "Words to be said by the god’s mother (Berenice) the triumphant.

I give thee love from all men.

(E. I, 527, 17-18)

Then the last vertical column is badly damaged but we can see only:

"King of Upper and Lower Egypt lord of the sky".

(E. I, 528, I)

To summarise the whole text we can put it in this way. The king makes offering to his ancestors and in return we find that:

1. Horus gives him a fertile land,

2. While Hathor gives him all dominion.
3. And Harsomtus gives him the united Egypt.
   As for the Royal ancestors we see that:

4. (a) Ptolemy III gives him his kingship which he had exercised before.

(b) Arsinoe gives him the testament of her father.

5. (a) Ptolemy II indicating the unbroken line of succession.

(b) Arsinoe gives him the kingly office of Re (the first god-king).

6. (a) Ptolemy I assuring the successive line, giving him the power and valour.

   b) Berenice gives him love and peace from all men, "love" and "to be distinguished".

   (i.e. mtr and tm) were highly remarked as expressions in the selections of the new king.

   Thus we see that presenting offering was not only to the principal god of the temple or other divinities, or the father and mother of the king himself, but also to the forefathers. That means that the presence of the royal ancestors showed that the king was accepted by them, and was of their essence, he was filled with their spirit and in that spirit he ruled unchallenged and unchallengeable, and directly linked to all his royal predecessors, the company of the ancestors that stretched in unbroken line to the first god-king, and his position and authority were unassailable.
FOOTNOTES


4. Sec Fairman, Myth, Ritual and Kingship, 88 89.

5. See pl. II, no. 1. 6 See. pl. II, no. 2.

7. See pl. III, no. 1. 8 See pl. III, no. 2.

9. Sec pl. III, no. 3. 10. See pl. III, no. 4.

11. See pl. III, no. 5.

12 For this point see Fairman, Myth, Ritual and Kingship, 104.

13. Although the accession of Ramesses I marked the coming to the throne of a new family or dynasty unrelated to the royal family of the 18th Dynasty, in the temple of Abydos we find the celebrated List of Kings of Sethos I, son of Ramesses I, in which the king makes offering to and enumerates a long list of his royal predecessors extending backwards through Egyptian history to Menes. Although it has not been previously recognised, the Abydos King List is in reality part of the daily Ritual of the Royal Ancestors but its significance for us is that in and by it Sethos I, now legitimate king, is directly linked with all the previous kings and dynasties of Egypt, each of them, however diverse their origin, forming part of the unbroken, legitimate chain of succession from Menes to Sethos himself.

The List has been often reproduced; e.g. A. Mariette, Abydos I, pl. 43; cf. Porter-Moss, Top. Bibl. VI, 25 (299 — 230).
PL. II

1. The signs placed between the square brackets are transcribed in the revised order of the text of the inscription.
2. 4 — Clear in Edge, if be read reversely (collated) F.38
PL. III.

Page contains handwritten script with annotations and symbols.