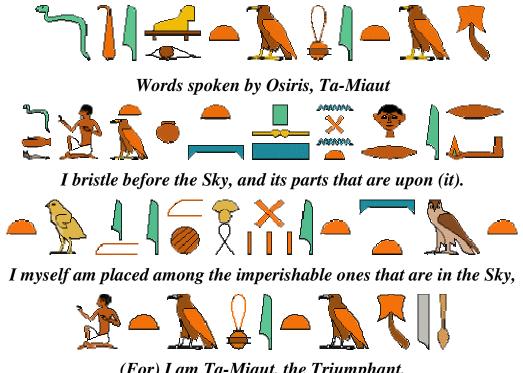
The Coffin of The She-Cat

of Crown Prince Thutmose ("Thutmose V")

Cairo CG 5003 **JE 30172**

Middle of the Roof:



(For) I am Ta-Miaut, the Triumphant.

Along the left side of the Roof:



Made under the administration of the eldest son of the King, beloved by him, leader of craftsmen, the priest Thutmose. Along the right side of the Roof:



Made under the administration of the son of the King, Overseer of the prophets of Upper and Lower Egypt, leader of craftsmen, the priest Thutmose.

Front, with Nephthys, top line:



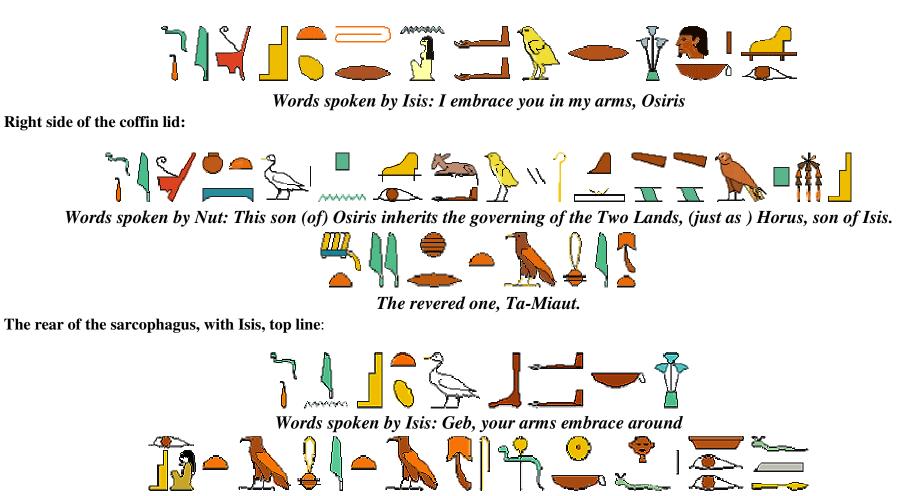
Words spoken by Osiris: Ta-Miaut is not tired (*)

Left side, top line:



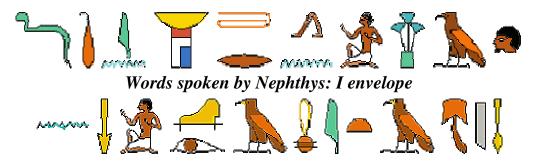
Nor weary is the body of Ta-Miaut, justified before the Great God.

The rear, with Isis, top line:



Osiris Ta-Miaut, you shine upon his face, (you) open his eyes, triumphant.

The front of the sarcophagus, with Nephthys, top line:



My brother, Osiris Ta-Miaut, the Triumphant.

Right side, with Ta-Miaut and cat-mummy, right-hand inscription:



The revered one with Hapi, Osiris Ta-Miaut, justified by the Great God.

Right side, with Ta-Miaut and cat-mummy, left-hand inscription:



The revered one with Qeben-senef, Osiris Ta-Miaut.

Left side, with Ta-Miaut and offering table, right-hand inscription:



The revered one with Dua-mutef, Osiris Ta-Miaut, justified by the Great God. Left side, with Ta-Miaut and offering table, left-hand inscription:

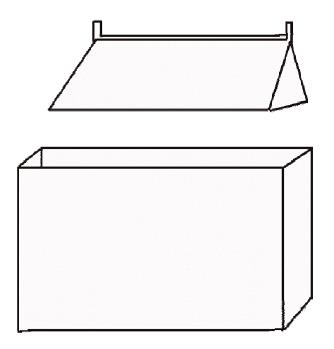


The revered one with Imsety, Osiris Ta-Miaut, Triumphant.

* Here, "tired" and "weary" is a euphemism for "dead." Osiris, for example, is said to be "the weary" or "tired" (Zandee 1960: 82)

This cat's coffin, possibly a canopic box (Reisner and Abd-Ul-Rahman 1967: 392), reflects the few indicators we have of the ancient Egyptians' love of cats. Crown Prince Thutmose, the eldest son of Amenhotep III, had this coffin duly prepared for his pet cat upon her death. Her name was apparently "*t3-mi3t*", meaning "The Cat (feminine)." As a means of shorthand, many Egyptologists render the cat's name as either "*Ta-Miaut*" or "*The She-Cat*." Here, both terms are used.

Found near Mit Rahineh in 1892, the "coffin" for The She-Cat is made of white limestone and is 0.64m H x 0.44 W x 0.648 m long (25.2" H x 17.32" W x 25.5" L). First published by Daressy in 1893, and published more in detail by Borchardt in 1907, the coffin can be described as an oblong box, with no cleats on the bottom, with a hollow lid consisting of 2 rectangular ends and a 3-sided roof.



The hieroglyphic inscription commences in the middle of the roof of the lid, and then proceeds to the left and then right side of the coffin lid roof. Depending upon which of the various translations one follows, the inscriptions then move along the sides of the coffin lid, then to each end of the coffin, first with Nephthys and later to Isis, and then finally to the right and left sides of the coffin (el-Shabban 2000).

Prince Thutmose's sentiment for The She-Cat is evidenced by the series of supplications by various deities to care for the animal in the afterlife, but the initial opening lines of the inscription appear to acknowledge the cat's justification and eventual deification in the afterlife was a given, just as with human deceased. At times, The She-Cat is referred to as male in the various supplications of various deities, which is not unknown even in female human burials of the New Kingdom as well.

ONLINE: http://www.mafdet.org/tA-Miaut.html

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