One would ask about the relation between the successors of Alexander and the sacred animals.It is a painted and gilded limestone stela (H.72 W. 50 cm) dedicated to the Buchis bull by Ptolemy V. It was found in the Bucheum of Armant (Fig.18) Ptolemy V Epiphanes 204 –180 BC presents offerings to Buchis bull.No burial of a mother of Apis is recorded between year 9 of Nectanebo II (351 BC) and year 3 of Alexander the Great (329 BC).?102 Different decrees, like the one of Canope, under Ptolemy III, or that of Memphis, under Ptolemy V, the famous copy discovered in Rosette by the army of Bonaparte during his campaign on Egypt, mentioned the interest of the sovereigns or their kindness towards the sacred animals and particularly the Apis of Memphis and the Mnevis of Heliopolis.103 Ptolemy VI Philometor attended in year 24 the ceremony of the installation of the Buchis bull at Thebes.The animal, born in year 19 of his reign, had been already consecrated.104 Another visit to Buchis was made by Cleopatra VII accompanied by her brother.105 The queen accompanied the animal in the bark of Amun till Armant.106 Many stelae indicate that the Ptolemaic kings participated in the ceremonies of the sanctification of the animals.107 The stela of Mendes confirms that the sacred animal wasn't only appreciated by the ordinary people but also by the kings.Ptolemy II asked Apollonios, the finance minister, to provide hundred talents of myrrh destined to the treatment of the cow Isis Hesat of Aphroditopolis.99 There is a stela from Mendes, in the Delta, which indicates the visit to Ptolemy II. On the upper part of the monument the king is represented facing the offerings made to a ram and placed on the pedestal.For example, the Mendes stela reported that Ptolemy II exempted the temple of the ram from a great part of taxes that were paid for the royal house: –His Majesty ordered that no bread –tribute should be paid as regards the Ram –temple and its district, or in its name.?108 The top of the stela is rounded and decorated with the winged sun disc and two snakes.The text gives important details about the animal of the god, his conditions in life and the finding of a new enthroned ram.100 Ptolemy III was sent in the 21st year of his reign to assist the installation of the animal in his renovated sekos which suffered, according to the text, from the Persians.101?There is evidence that during the second Persian period the sacred animal cults may have suffered from neglect or even aggression.Behind the ram there are some divinities, Harpocrates, who is represented with the side –lock, naked, and putting his finger in his mouth, a ram –headed divinity wearing a composite crown and accompanied with the following inscription: –the ram, the master of Gedet?The extensive building program of Ptolemy I and II in the Serapeum area and Anubieion suggests that the 30th Dynasty structures had either been left unfinished or had been damaged.Behind her stands the young Ptolemy, followed by the Nekhbet vulture that wears the crown of Upper Egypt (Fig.17).110 Many stelae from Armant –Hermonthis?After Ptolemy I, (Soter) became king in 305 B.C. He realized that it would not be possible to establish his rule on a firm foundation without reconciling the Egyptians and the Greeks by appealing to religion, which was a subject dear to the hearts of both communities.It represents the ram of Mendes standing in a naos crowned with the sun –disc and the cobra.

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