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REPORT ON SOME
EXCAVATIONS IN THE
THEBAN NECROPOLIS

DURING THE WINTER OF 1898-9

BY THE MARQUIS OF NORTHAMPTON
WILHELM SPIEGELBERG AND
PERCY E. NEWBERRY

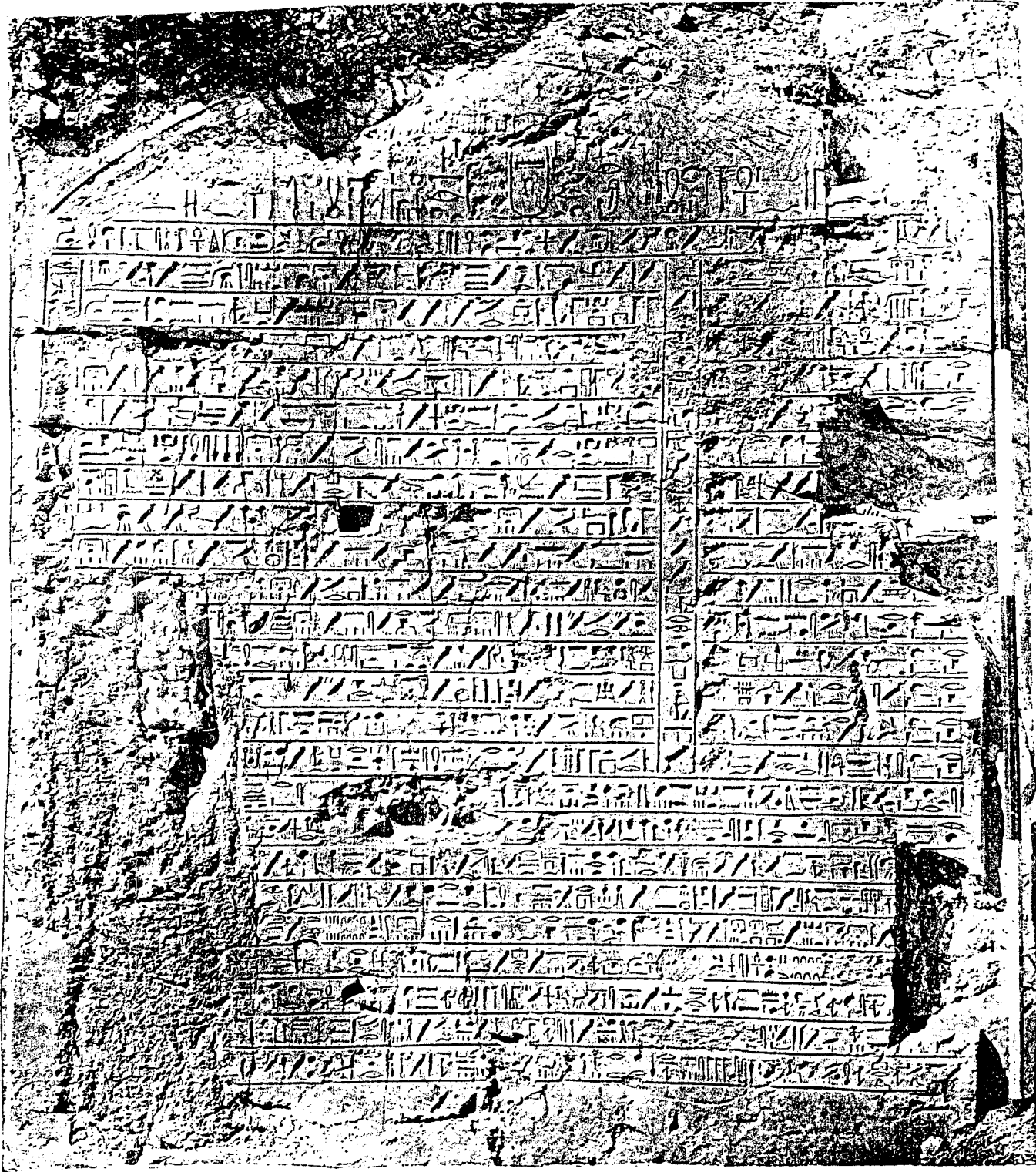
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THE NORTHAMPTON STELA.

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CONTENTS

	PAGE
PREFACE	ix
INTRODUCTORY REMARKS	1
THE TEMPLE OF AAHMES-NEFRET-ARI	6
THE NORTH-EASTERN DRAH ABU'L NEGGA	10
KURNEH AND THE SOUTH-EASTERN DRAH ABU'L NEGGA	13
DEMOTIC INSCRIPTIONS	19
ON THE EARLY HISTORY OF SHAWABTI FIGURES	26
LIST OF SHAWABTI FIGURES FOUND	30
LIST OF FUNERAL CONES FOUND	35
THE BIRÂBE AND PALACE OF HATSHEPSÛT	37
THE ENIGMATICAL INSCRIPTION OF THE TOMB OF TEHUTI BY PROF. K. SETHE	3*

LIST OF PLATES

(WITH REFERENCES)

PLATE.

- I. The Northampton Stela
- II. Plan showing site of the Excavations
- III. Plan and Inscriptions of the Temple of Aahmes-nefret-ari
- IV. Inscriptions from the Temple of Aahmes-nefret-ari
- v., VI. Details of an Ebony and Ivory Chair
- VII. Statuette of Mesu
- VIII. Inscriptions on the Coffin of Amenemhêt
- IX. Scarabs and Amulets from various sites : Stela of Se-amen
- X. Left-hand Wall of the Courtyard of the Tomb of Tehuti
- XI. Enigmatical Inscription from the Tomb of Tehuti
- XII. Enigmatical Inscription on a Stela in the Louvre
- XIII. Swine treading in Grain on the fields
- XIV. Plan, Section, and Elevation of the Façade of the Tomb of Neb-amon
- XV. Statuettes of the Seventeenth Dynasty
- XVI. Inscriptions on Statuettes of the Seventeenth Dynasty
- XVII. Miscellaneous Inscriptions
- XVIII. Inscriptions on Model Sarcophagi and Shawabti Figures
- XIX.-XXII. Inscriptions on Shawabti Figures
- XXIII. Variants of the name Shawabti : Funereal Cones
- XXIV., XXV. Funereal Cones
- XXVI.-XXX. Demotic Inscriptions
- XXXI. Types of Pots
- XXXII. Inscriptions on Pots
- XXXIII. Plan of the Birâbe and Palace of Hatshepsût
- XXXIV. Reconstruction of the destroyed Stela of Tehuti

LIST OF ILLUSTRATIONS IN THE TEXT

FIG.	PAGE
1. View of Kurneh and Draḥ abu'l Negga	1
2. Catching Quail	5
3. Remains of the Temple of Aahmes-nefret-ari	6
4. Portrait of Queen Aahmes-nefret-ari	6
5. Amenophis I as a Boy	7
6. Detail from a Painted Ceiling in a Tomb of the Ramesside Period	9
7. Chair from a Painting in a Tomb of the Ramesside Period	10
8. Two Eighteenth Dynasty Pots	10
9. Plan of an Eighteenth Dynasty Mummy Pit	11
10. Objects from an Eighteenth Dynasty Burial	12
11. Terra-cotta Doll	12
12. Fragment of Decorated Ivory	12
13. Monkey Eating Onion, from an Eighteenth Dynasty Tomb Painting at Thebes	12
14. Painted Ceiling from the Tomb of the Physician Neb-amen	13
15. Swine Treading in Grain	14
16. View of the Façade of the Tomb of Neb-amen	14
17. Plan of the Tomb of Neb-amen and Pyramid of King Sebek-em-sau-ef	14
18. Bronze Situla	18
19, 20, 21, 22. Hieroglyphic Inscriptions	18
23. Plan of the Great Tomb of the Ibis and Hawks	19
24. Demotic Inscription	25
25. An Early Shawabti Coffin	26
26. Plan of a Shawabti Grave	27
27. Hieroglyphic Inscription	33
28, 29. Foundation Stones of Hatshepsût	37
30. View of the Remains of the Temple of Rameses III	39
31. Slab from the Tomb of Khaÿ	39
32-37. Hieroglyphic Inscriptions	40

P R E F A C E

THE actual report, in the main points, on the excavations carried out by us in the Theban Necropolis during the winter of 1898-9, was written on the spot before we left Kurna in February, 1899, but various reasons have prevented its publication, which now appears nine years after the excavations were completed. This delay in the publication has given us the occasion to correct and add to our original work.

We have printed here only the principal results; it was not our intention to publish all the small monuments that we discovered during our campaign, but everything—important and unimportant—has been catalogued in the *Journal of the Excavations* from November 7, 1898 to February 9, 1899, which is now deposited in the Egyptological Institute of the University of Strassburg, where it may be examined by any student.

The following pages are the result of our common work, but for the chapter on the Demotic Inscriptions Spiegelberg is alone responsible. For the chapter on the Enigmatical Inscriptions we are indebted to Prof. Sethe, who has succeeded in deciphering these difficult texts. The drawing of the façade of the tomb of Neb-amon was kindly made on the spot by Herr Baurat Th. Becker, and the coloured plate showing the interesting agricultural scene from the same tomb we owe to the facile hand of our friend, Mr. Howard Carter.



FIG. 1. VIEW OF KURNEH AND DRAH ABU'L NEGGA.]

REPORT ON SOME
EXCAVATIONS IN THE THEBAN NECROPOLIS
DURING THE WINTER OF 1898-9

THE great Necropolis of Thebes is not only the largest, but it is also the most picturesque, to be found anywhere in the Nile valley. Dominated by one of the highest limestone mountains in Egypt, it is cut off from the Libyan desert by a chain of limestone hills, red in the early morning light, rich golden yellow in the full sunlight of noon, and of a lovely rose-violet hue at sundown. The most picturesque, it is also one of the most interesting cemeteries in the land of the Pharaohs. Within a space of three miles it contains the ruins of a royal palace, the remains of nearly a score of temples, and more than thirty tombs of the most famous kings and queens of ancient Egypt. Here, too, are the sepulchres of state officers and generals of the Eighteenth and Nineteenth Dynasties, and the more humble graves of their clerks and tradesmen.

These monuments of a long-past age are for the most part excavated in the tract of rocky and irregular desert between the hills and the cultivated land. For a mile and a half or more on either side of the temple of Rameses II.—the central point of the Necropolis—the ground is strewn over with fragments of stone thrown up in the excavation of the ancient tombs and mummy pits. Almost everywhere from the foot of the hills to the desert edge may be observed the mouths of these shafts, ranging in size from four to eight feet wide, and from eight to twelve feet in length. Many are more or less filled with rubbish; and around some the explorer will observe the bones and broken swathing-bands of the mummies which have been taken out of the underground chambers, brought to the surface, and there stripped of their amulets and other valuables. In the sides

of the hills themselves will be also noticed the low and narrow entrances to the rock-cut tombs which form so interesting a feature of Western Thebes. These are in many cases richly painted and inscribed, and they are consequently of great value to the student of ancient Egyptian History. The earliest monuments as yet discovered here are tombs of the Old Kingdom in the little hillock at the south-eastern end of the Assassîf. Tombs of officials of the Middle Kingdom monarchs are more numerous; and the ruins of several small crude brick pyramids of the rulers of the obscure Eleventh and Thirteenth Dynasties may yet be seen to the north and east of the Kurneh Temple. From one end of the Necropolis to the other rock-cut tombs of the New Empire abound, as well as later burials of Ptolemaic and Roman age.

The most imposing tombs date from the Eighteenth and Nineteenth Dynasties, and the sepulchral chambers beneath their decorated tomb chapels contained the carefully prepared mummies of the nobles, with all their splendid funereal furniture. In most cases this was of great value, and the wealth of gold, silver, bronze and copper vessels buried in the tombs of Western Thebes at the end of the Nineteenth Dynasty must have been enormous. It is hardly to be wondered, therefore, that, during the unsettled state of the country under the later Ramessides, bands of tomb robbers began to plunder the sepulchral chambers, and to pilfer them of all their valuable contents. The low rate of wages received by the people employed in the cemetery frequently occasioned strikes, and these were often on such an extensive scale that the gangs of strikers overpowered the Necropolis police and plundered many of the richer graves, dividing the spoil among themselves. There are still extant in our museums records of the prosecution of many of these ancient tomb-lifters, who appear to have lived principally upon the proceeds of their spoil; and the confession of one of a

band of eight prisoners in the time of Rameses IX. clearly indicates how rich some of the tombs were in gold and other precious metals. The Theban Necropolis was indeed at that time a veritable gold mine, and for generations after the last of the Ramesside kings was laid to his rest in the Biban el Mulûk, the inhabitants of Western Thebes continued to despoil the tombs of their treasure.

But the gold and other precious metals were not the only source of wealth to be derived from the ancient tombs. During the Middle Ages a thriving trade was carried on by the sale of bitumen (*mummiâ*) which had been used in the mummification of the dead. "Egyptian mummy," as this was called, formed for several hundred years one of the commonest drugs in European apothecaries' shops.¹ It is stated that this curious trade was chiefly carried on by Jews, and, as early as the twelfth century, a physician named El Magar was in the habit of prescribing it to his patients for bruises and other wounds. Even at the beginning of the present century we read that the chief mode of subsistence of the people of Kurneh "seemed to be from the pillage of the tombs, of which they daily discovered new ones; whence the dead bodies being taken, they are broken up, and the resinous substance found in the inside of the mummy forms a considerable article of trade with Cairo."

The Kurnawi Arabs also plundered the ancient tombs for the wood contained in them, for, in a country like Egypt, wood is always a valuable commodity. Hoskins relates that during the first quarter of the last century there resided at Thebes an Italian merchant named Piccinini, who, like the Arabs around him, was chiefly indebted to the mummies for the few comforts of life that he possessed. "A single

¹ Cf. the very elaborate study of A. Weidemann "Mumie als Heilmittel" in the *Zeitschrift des Vereins für rheinische und westfälische Volkskunde*, 1906 (III.) pp. 1-38.

apartment constituted his whole house; his windows, shutters, steps and floor were all composed of wooden coffins." The only fuel to be procured at that time at Thebes was the wood derived from the broken mummy chests, and several early travellers lamented that they were obliged to use for cooking purposes "some of the finest specimens of ancient art." Baron Minutoli, while residing in Upper Egypt, had his "daily meal cooked over fires supplied by broken mummy chests of the most beautiful workmanship," of which, at one time, six camel loads were brought to him. The celebrated Arabic scholar, Lane, also records that during his stay at Kurneh he could obtain no other wood for cooking; and he further states that sometimes his servant brought for this purpose cases so beautifully ornamented that he was reluctant to allow his cook to make use of them.

With the advent of the European traveller and his love for collecting antiquities, another source of income was obviously opened to the inhabitants of the villages in and around the ruins of Western Thebes. What the people could not turn to useful account themselves, they collected and sold to the European traveller. Belzoni relates that in his time the Kurnawi Arabs cultivated but a small tract of land extending from the rocks to the Nile, but that this was in part neglected, for they preferred to the labours of agriculture the more profitable employment of digging for mummies. Aware of the eagerness of travellers to purchase antiquities, they made and arranged collections of them, kept magazines well stocked with fine specimens of mummies and mummy cases, as well as large pieces of asphaltum "much used and prized by painters," and other objects of antiquity which they procured from the tombs. During the years 1820-1850 immense numbers of antiquities were brought to light, and very valuable collections were sent down to Alexandria for exportation from thence to European museums. It is not too

much to say that London, Paris, Turin, and Leyden have derived the greater part of their treasures of Egyptian art and literature from the site of this historic cemetery.

That many ancient tombs were still intact (or perhaps only despoiled of their gold and silver objects) at the beginning and even middle of the last century, is evident from the accounts given of the Necropolis by early explorers. Light, writing in 1818, mentions "a new-found tomb with thousands of dead bodies lying in regular horizontal layers side by side"; and Hay, some few years later, records several small tombs that he opened and found with their mummies and coffins still unharmed.¹ Rhind also describes a tomb with its mummy, coffin, and complete funereal equipment, evidently untouched from the day it was first laid in the sepulchral chamber. But such finds are now extremely rare, and they must needs be so, for during the last fifty years excavations have been carried out by explorers all over the Necropolis; and Mariette,² who was for many years director of the Cairo Museum, once had, for a period of six months, no less than four hundred men daily employed in digging for antiquities. Unfortunately, no full reports have ever been published regarding former excavations done in Western Thebes, and it is now most difficult to identify the sites that have already been dug over.

This being the case, it becomes necessary for the excavator, who does not wish to dig here and there in a haphazard manner on the mere chance of finding something, to devote all his time and energy to systematic exploration. With the object of beginning this systematic work, Lord Northampton applied in August, 1898, to the Egyptian Government for permis-

¹ A very fine intact burial of the Twelfth Dynasty was found at Thebes by Passalacqua in 1823, and is now in the Berlin Museum.

² Cf. *Revue Archéologique* II, 26 ff. *Trans. S.B.A.* iv. 193.

sion to clear the northern end of the Necropolis. Accompanying the application a map of Thebes was sent, and upon this we carefully marked out the limits of the ground which it was our desire to explore (Plate II.). The limits were:—On the south-east, the Temple of Seti I. at Kurneh; on the north-east, the road running up the wady leading to the Biban el Mulûk; on the north-west, the hill crests behind Draḥ abu'l Negga and Kurneh; and on the south-west, the road running from the cultivated land to the temple of Dêr el Bahâri. The necessary permission was readily granted by the Museum committee, and on the 4th November Dr. Spiegelberg and Mr. Newberry began with forty workmen a series of trial excavations. At the end of November the number of workmen was increased to between seventy and eighty, and with this number the work was continued to the beginning of March.

The results of our excavations during these four and a half months are given in detail in the following pages; but we may briefly state here the more important discoveries and their bearing on the history and archæology of ancient Egypt.

1. We discovered the site of the pyramid of King Sebek-em-sau-ef of the Thirteenth Dynasty. This is one of the monuments mentioned in the Abbott Papyrus as having been broken into and robbed by plunderers at the end of the Twentieth Dynasty. The valuable funereal furniture found in it by the robbers is described at length by one of the thieves whose confession is recorded in the Amherst Papyrus.

2. We found a number of objects belonging to the Intermediate period between the Middle Kingdom and the New Empire. The study of these forms, and the comparison of them with known examples of the Twelfth Dynasty from other sites, have led us to believe that the time between the Middle Kingdom and the New Empire was not of any great duration, and we can therefore see nothing to prevent us

from accepting Herr Borchardt's period of two hundred years between the end of the Twelfth and the beginning of the Eighteenth Dynasty.

3. Many sepulchral mummy figures were found in the so-called Intermediate tombs, which enable us to trace with considerable minuteness the origin and early history of *shauabti* figures. This subject is dealt with in a special chapter.

4. The site of the temple of the patron goddess of the Theban Necropolis, Queen Aahmes-nefret-ari. That a temple dedicated to this queen existed near the temple of Amenhetep I, found in 1897, could be merely guessed from an inscription on a stela in the museum of Turin, mentioning both temples together,¹ but the precise position of the Temple had not before been identified. The inscriptions found here gave the ancient name of the place as *Men-ast*, and show that the temple² was still in a flourishing condition at the end of the Nineteenth Dynasty.

5. In the Birâbe we discovered the site of a building erected by the famous Queen Hatshepsût, which we have reason to believe to have been her palace or pavilion on the western side of Thebes.

6. To the west of the palace of Hatshepsût we found a site which was probably the magazine of the embalmers of mummies.

7. Another monument dating from Hatshepsût's reign was also found in the south-eastern Draḥ abu'l Negga. This is the tomb of her favourite, the inspector of the metal workers, Tehuti, who has left us in his biographical inscription an interesting account of his life and an enumeration of all the works in wood and metal which he executed for his noble sovereign. Among other things, he tells

¹ Maspero, *Recueil de travaux*, III. p. 111.

² The name probably means Firm is the Seat (of Queen Aahmes-nefret-ari), cf. the name of the pyramid of Ne-user-Ra, *Men-asut Ne-uscr-ra*, *Ac.Z.* 1894, p. 89.

us that he was employed to register the tribute from Punt, and a half-erased scene on one of the walls of the temple at Dêr el Bahâri shows him engaged in this important undertaking. It was he, also, who superintended the manufacture and fitting of the metal caps of the two great obelisks at Karnak.

8. The tomb of Nekht, "Gardener and Purveyor of Flowers" to King Thothmes III. This tomb had already been opened by Hay early in the last century.

9. Another rock-cut tomb was excavated near the sepulchre of Tehuti, and before it was found a unique façade, composed of a series of five brickwork arches, with traces of painted stucco on them. On one of the pillars supporting the arches was found the remains of a painted scene representing a herd of swine being driven over a field of recently sown corn. This scene is interesting, as it illustrates a well-known and much disputed passage in Herodotus' description of Egypt (ii. 14). The tomb belonged to a certain Neb-amen, a superintendent of the granaries of Thothmes III., and from an excavation cut through the rock at the back of it, according to the Abbott Papyrus, the tomb robbers gained access to the interior of the pyramid of Sebek-em-sau-ef.

10. The tomb of Amenhetep III.'s chief-doctor, *Neb-Amen*, "who followed the King in

his campaigns in the southern and northern lands, who did not leave the Lord of the two lands both by day and night." This important monument contains many interesting painted scenes and inscriptions.

11. A small temple built up by Rameses III. in honour of the god Amen, and constructed chiefly of beautiful sculptured and painted blocks removed from Hatshepsût's temple at Dêr el Bahâri.

12. A great burial place of Ibis and Hawk mummies, with many Demotic inscriptions of the 2nd century B.C.

Besides these main results, a large number of miscellaneous antiquities were brought to light, which are fully described in the following pages. Before concluding these introductory remarks we ought to add a word of caution to the archaeologist working at Thebes. In dating objects it should always be remembered that the tombs, and even many of the objects found in them, have often been reused in later times. Often also, when objects are discovered in the debris *above* a tomb the older ones are found in the *uppermost* strata: this is due to fact that the ancient plunderers clearing a tomb threw the antiquities and debris on to the dust outside, thus burying more recent deposits.

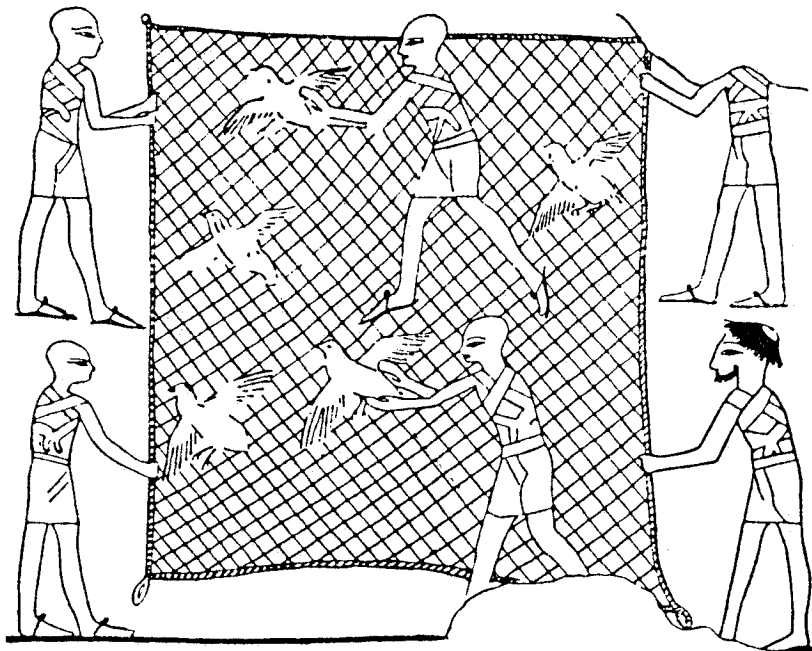


FIG. 2. CATCHING QUAIL.
(From a tomb painting in the Draḥ abu'l Negga.)

THE TEMPLE OF AAHMES-NEFRET-ARI.¹

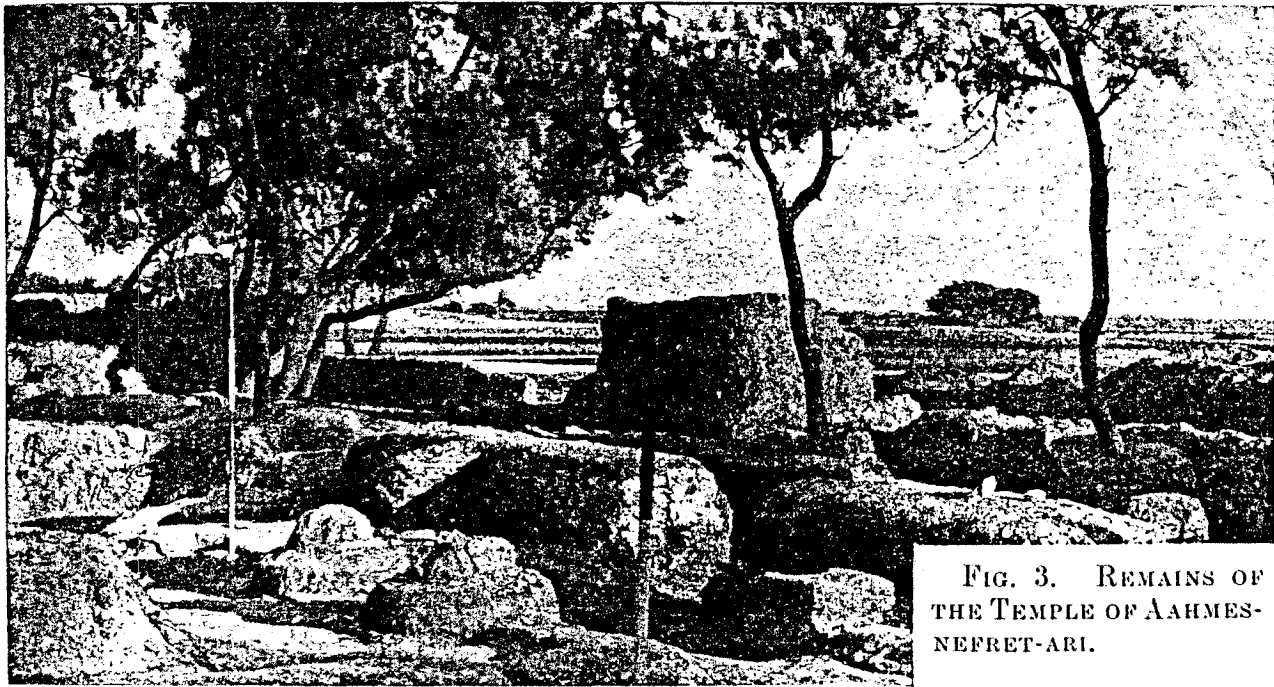


FIG. 3. REMAINS OF THE TEMPLE OF AAHMES-NEFRET-ARI.



FIG. 4. PORTRAIT OF QUEEN AAHMES-NEFRET-ARI.
From the tomb of the Gardener Nekht at Thebes.

It was our original intention to begin work in the Theban Necropolis by clearing the site of the temple of Amenophis I., found by Spiegelberg² in the winter of 1895, but the river not having fallen sufficiently by the beginning of November, we had perforce to commence a little to the west of it, and to our surprise discovered the ruins of a second temple close to, but isolated from, that of the patron god of the Necropolis. This eventually proved to be the funerary Temple³ of the patron goddess of the

¹ We have preferred to use the old reading of this name, though a better and more grammatical rendering would be *Nefret-ari(t)-Ahmes*, "the young wife belonging to Ahmes." From this name *Nefret-ari(t)* is an abbreviation.

² Spiegelberg, *Zwei Beiträge zur Geschichte und Topographie der theban-Necropolis*, p. 1 ff, and Sethe remarks about it in *Göttingische gelehrte Anzeigen*, 1902, p. 29 ff.

³ There are in the Berlin Museum (*Cat.*, p. 126) some objects from a foundation deposit of a building of this queen, but unfortunately their provenance is unknown.

Unfortunately but little can be made out of this inscription, though it is clear from what remains that it was a stela put up in commemoration of a statue dedicated to the temple by its unknown owner. "Whoever is sprinkling water before this stela," runs the text, "may Amen favour him, . . .¹ and may Aahmes-nefret-ari hear all that which he says and may he be favoured in all that which he does. . . . May every one love him if he is spreading water upon the leaves before my statue, for I was true of heart upon earth and I did no wrong."

The following is a list of the inscriptions found among the temple ruins:—

(1) Fragment of a limestone statuette inscribed with the names of Nefret-arit, her temple *Men-ast*, and a lady Ta . . . Nineteenth Dynasty (Pl. III. 1).

(2) and (3) Fragments of inscriptions on a broken limestone statuette of a Royal Son (or Daughter?), giving the *hetep te seten* formula to Amon-ra and a prayer for "all that which is brought upon the altar of Amon in *Men-ast* for the *ka* of the Royal Son (or Daughter?)." The mutilation of the name of the god Amon is noteworthy, and shows that this temple was still standing in the time of Amenophis IV. (Akhn-aton) (Pl. III. 2 and 3).

(4) Fragment of a limestone statuette bearing the name of the "Divine and Royal Wife, Aahmes-nefret-ari," and naming her temple *Ta-men-[ast]*. The addition of the feminine article *ta*² to the name of the temple has, as yet, only been found on this fragment. Nineteenth Dynasty (Pl. III. 4).

(5) Fragment of a double statuette in lime-

¹ Perhaps to be read [m] 's.t ptr n j' hms-nfr.t 'rī and to be translated, "May Amen favour him at the showing place (?) of (queen) *Aahmes-nefret-ari* and may she hear," etc.

² It may be the vulgar article of the New Egyptian language: cf. Spiegelberg, *Demotische Studien*, i. p. 37.

stone of [a man and] his wife, the Lady Teta. Early Eighteenth Dynasty (Pl. III. 5).

(6) Fragment of an inscription on a broken limestone statuette of a High Priest of Aahmes-Nefret-ari named Tehuti . . . Nineteenth Dynasty (Pl. III. 6).

(7) Fragment of a limestone stela of an "Engraver of Amon" named [Amen-em]-apt showing him offering before [Aahmes-nefret-] a[ri]. Bought in 1905 from a Kurnah dealer, and said to have come from the temple site (Pl. III. 7).

8. Fragment of a limestone statuette inscribed with the *hetep te seten* formula to the "Great Royal Wife, Aahmes-Nefret-ari" (Pl. IV. 1).

9. Fragment of a limestone statuette of some official of the temple of Rameses II. (the Ramesseum), named Sam-tauī (Pl. IV. 2).

10. Fragment of the base of a limestone statuette of the "*Sem*-priest in Het-seten,"³ named Pia[aŷ] (Pl. IV. 3).

11. Fragment of a limestone statuette mentioning the goddess "Great Mut, Lady of Asheru, Hathor, Mistress of the West, and the god Anubis" (Pl. IV. 4).

12. Fragment of a kneeling figure in limestone with a mutilated inscription on the back (hieroglyphs coloured blue) giving the name of the "brewer" Smen-Amen⁴ (Pl. IV. 5).

13. Fragment of a small limestone statuette inscribed with the name and titles of Amenhetep I. (Pl. IV. 6).

14. Fragment of a small limestone stela bearing the name of "the Keeper of the Storehouse of Amen, Aa-nen-na," who is represented before a table of offerings "adoring Amen-Ra," and "bowing down before the Divine Wife of

³ Het-seten was situated near the modern Sheikh Fadl. See Brugsch, *Dict. Geogr.* 669, and cf. Dümichen, *Geogr. Egyptens*, p. 200.

⁴ I.e. "The Goose of Amen."

Amen, the Royal Wife and Mistress of the Two Lands, Nefret-arit [mother of] Amenhetep I." (Pl. IV. 7).

15. Fragment of a seated figure of a "scribe" named Upuat-mes with the remains of an in-

scription giving a prayer to Osiris and mentioning Har-net-her-atef (Harendotes), son of Isis, and all the gods of the (Theban) nome for the deceased scribe Upuat-mes. Nineteenth Dynasty (Pl. IV. 15.)

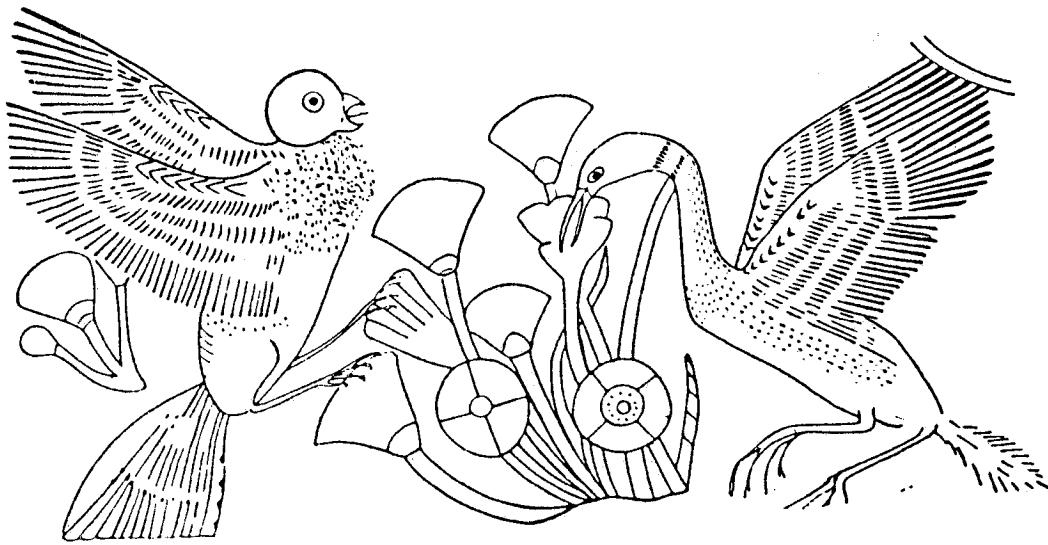


FIG. 6. DETAIL FROM A PAINTED CEILING IN A TOMB OF THE RAMESSIDE PERIOD.

THE NORTH-EASTERN DRAH ABU'L NEGGA.

(14-23 November, 1898.)

THE site of the temple of Queen Aahmes-Nefretari having been cleared and what was left of its plan laid bare, we removed our workmen to the north-eastern end of the necropolis and cleared a space some 175 feet square to the level of the native rock, going down and examining each mummy pit and carefully turning over the sand and stone-chips in every sarcophagus chamber.

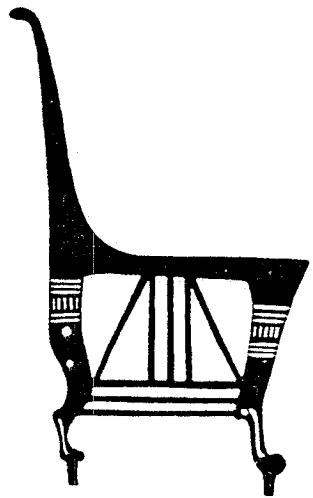


FIG. 7. CHAIR FROM A PAINTING IN A TOMB OF THE RAMESSIDE PERIOD.

In this way we thoroughly examined twenty-six pits and forty sarcophagus chambers, and of all these only one seems to have been untouched by former plunderers. The tombs here date from the middle and end of the Eighteenth Dynasty and the shafts range in depth from sixteen to thirty feet. The sarcophagus chambers are generally cut out on the north side of the shaft, but where there are two, the second is always on the south side. In the dust and


stone chips above one of the pits were found bezels of glaze rings of Tut-ankh-amen and Hor-em-heb, evidently thrown out from the sarcophagus chamber below. In a similar situation above another pit was found the beautiful cedar-wood chair inlaid with ebony and ivory with its rush seat still intact (see Plates V., VI.), and near this chair we found a mummy lying on a reed mat, probably of late Roman period, for the body was only wrapped in linen bands and bore no sign of having been preserved with bitumen. The antiquities found in the mummy pits and sarcophagus chambers were more interesting. At the bottom of Pit No. 16 was found a beautiful statuette in limestone of Mesu (Moses, Pl. VII.), together with two typical middle Eighteenth Dynasty pots, a Kohl-pot in black granite, a pot of Syrian origin (see Fig. 8),



FIG. 8.

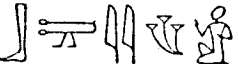
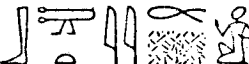
and a small gold heart (Pl. IX., Fig. 7). The statuette of Mesu represents him kneeling with arms upraised to the level of the face and holding before him a stela upon which is an inscription of seven horizontal lines of hieroglyphs reading :

- (1) The *sedem ash* [of Amen] Mesu, justified.
- (2) He praises Ra in Karnak and
- (3) A[me]n when he rises in the horizon of
- (4) heaven; when he enlightens the two lands with gold.
- (5) He says: Hail to thee! thou lettest me see
- (6) thy beauties when thou appearest above my breast
- (7) in all thy goings out every day.

A fragment of a similar statuette much chipped was found half way down another pit (No. 14). This was of a man named  A . . . nu-na, and shows him standing and holding before him in his two hands a papyrus roll or tablet inscribed with his name. The figure is broken across immediately below the girdle, and the whole of the lower part of the body and legs is lost. The head is finely carved and a short full wig falls behind the ears on to the shoulders; a short square beard is also represented. The face, body and arms are coloured red, but no traces of paint remain upon the wig or eyebrows. Supporting the figure at the back was a small stela-shaped column, inscribed with three vertical lines of hieroglyphs reading:—

- (1) [O Ra, King of] "the Gods! I praise thy beauties [when thou wanderest]
- (2) through the land. Thou causest that my face is opened to see thy beauties
- (3) thou [risest] in the early morning and when his (*sic*) beams are lightening up my face."


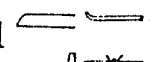
The most important finds in this part of the necropolis, however, were the untouched burials of a common tradesman¹ and his family. These burials were found in the two cham-

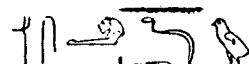
¹ The title *b'tj* (?), which must mean a profession, is known by Pap. Sallier, ii. 5-5, but in the latter passage the sense is by no means clear, for the interpretation given by Brugsch. (*Wörterbuch* v. 461) as well as that of Maspero (*Genre épistolaire*, p. 52) is not admissible. This is known besides by Schiaparelli (*Catal. Firenze*, p. 309, No. 1585) as  Compare the n. pr.  Pap. Kahun 30, 33.


bers at the bottom of Pit No. 12 (see Fig. 9). In the northmost chamber were found three sarcophagi, four mummies, a basket and a rough pot. All the coffins were of very rough workmanship, and so rotten and eaten by white ants that they crumbled into dust on being touched; one of them was painted black and inscribed with yellow hieroglyphics giving the name and title of the deceased (see Pl. VIII.):—

"The Superintendent of the . . . (?)¹ . . . of Amon, Amen-em-hat"

(also in an abbreviated form Emhat, ll. 2 and 9). He seems to have

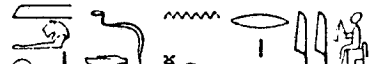
borne besides this, two other names ² (ll. 5, 12, 24 and 34) and  (ll. 3 and 18).

That a man had three names is very rare but not without parallel, for at Leyden³ there is a monument giving the names 


"User-hat called Hat-aaÿ and Penÿa" (Leemans, iii. 16).

In the southern chamber were four mummies and a female child with her toilet vases and toys, including a baked clay doll impressed from a mould (Fig. 11), two small wooden obelisks, and a wooden spinning top of the peg-top pattern,

² Prof. Steindorff has given us another instance from a tomb at Sakkara (*Baedeker Ägypten*, p. 154).

³ The passage, l. 9 (cf. l. 32) is probably to be restored  The text is often not complete at the bottom.

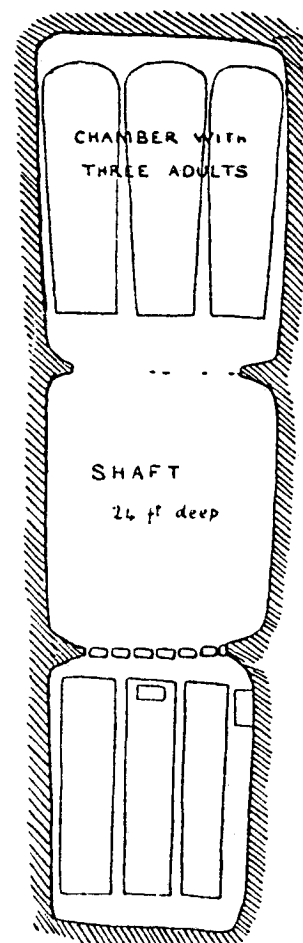


FIG. 9.

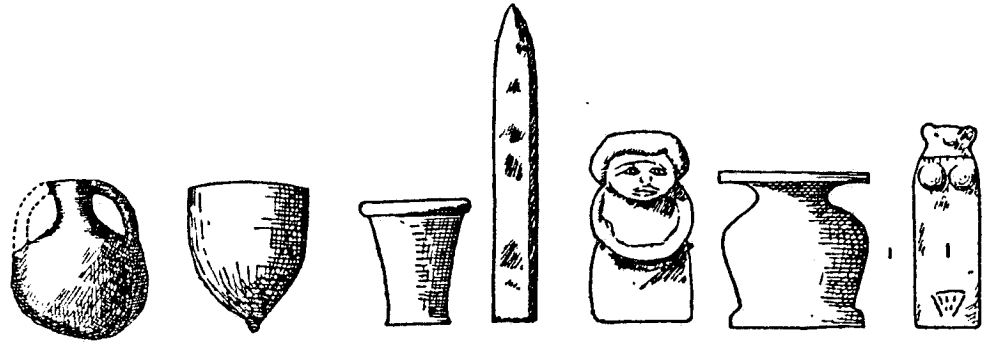


FIG. 10.

with hard wood point, laying by her side (see Fig. 10). At the head of the middle figure (an



FIG. 11.

adult woman) were found the remains of a box inlaid with bone ornamented with concentric circles (Fig. 12), and containing several scarabs

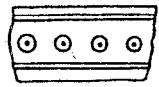


FIG. 12.

and pendant beads in steatite, paste, cornelian and emerald stone (see Pl. IX.). Of the scarabs one bears the prenomen of Thothmes, and thus

gives the date of the whole group of objects.

Of the antiquities found among the stone chips thrown out from the mummy pits the two following pieces of inscribed limestone from a tomb are worthy of notice:—

(1) "The Councilor (*Kenbeti*) (1) of Horuris, A . . . The Superintendent of the Storehouse of Horuris. The Measurer and Door-keeper of . . ."



(2) "The Chief of the Stable of Amen. The Superintendent of Horuris."



FIG. 13.

KURNEH AND THE SOUTH-EASTERN DRAH ABU'L NEGGA

REMOVING our workmen from the north-eastern Drah abu'l Negga to the site behind the temple of Kurneh, we cleared a space some 200 feet square to the native rock and were rewarded by discovering several inscribed tombs of officials of the Eighteenth Dynasty and by a series of miscellaneous objects dating mostly from the period of the Seventeenth Dynasty or thereabouts. The inscribed tombs were of course the most important, and the following is a list of those that we cleared:—

(1) The Tomb of Tehuti, Great Chieftain in the town of Herur and Superintendent of the Treasury of Queen Hatshepsût.

(2) The Tomb of Neb-amen, Chief Physician and Scribe of King Amenhetep III. in Thebes (see Fig. 14).

(3) The Tomb of Nekht, Purveyor of Flowers to Thothmes III.

(4) The Tomb of Neb-amen, an official of the reign of Thothmes III.

(5) The Tomb of Nu, Chief of the Husbandmen; of about the time of Amenhetep II.

(6) The tomb of Bak, *sedem ash tep* and Weigher of gold and silver of the house of Amen.

(7) The Tomb of Heri, Superintendent of the granaries of Queen Aahhetep. Cf. Champ., *Notices descr.* i. 543, and Lepsius, *Denkm. Text*, Band iii. p. 238.

These inscribed tombs all merit full publication, and it is hoped that at some future date copies of the paintings, sculptures and inscriptions that they contain will be issued. We give

here from the tomb of Neb-amen, an official of the reign of Thothmes III., an interesting scene (see Pl. XIII.) showing swine treading in grain that has just been sown on the fields. This scene is reproduced from a water-colour drawing that was made for us by Mr. Howard

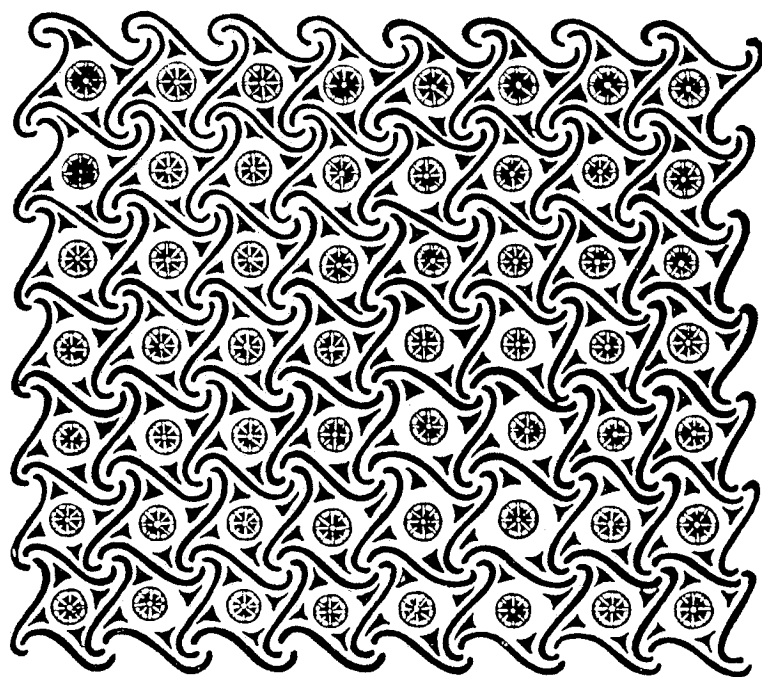


FIG. 14. PAINTED CEILING FROM THE TOMB OF THE PHYSICIAN, NEB-AMEN.

Carter, and it is an important illustration of the following passage in Herodotus' account of Egypt: "The husbandman waits till the river has of its own accord spread itself over the fields and withdrawn again to its bed, and then sows his plot of ground, and after sowing turns his swine into it—the swine tread in the corn—after which he has only to wait the harvest. The swine serve him also to thrash the grain, which is then carried to the garner" (ii. 14).

A similar scene from another Eighteenth Dynasty tomb, that of Queen Nebt-u's steward, Neb-amen,¹ in the Draḥ abu'l Negga, is given in Fig. 15.



FIG. 15. SWINE TREADING IN GRAIN.
From the tomb of Neb-amen, Steward of Queen Nebt-u.

The tomb of Neb-amen is of considerable importance from an architectural point of view. It consists, like other tombs of the period, of a vestibule, passage and inner chamber, but it is



FIG. 16. VIEW OF THE FAÇADE OF THE TOMB OF NEB-AMEN.

the façade, which is built of brick, that is of interest (see Fig. 16). This façade is built on to the limestone rock of the hill and is composed of six pilasters with four openings, the central

¹ Cf. *Recueil*, ix. 95 and seq.

one being slightly wider and higher than those on either side. Each opening is surmounted on the outside by a straight lintel, and on the inner half by a brick arch, the central one of three rows of bricks, the side ones of two rows. The whole façade was covered with a coating of plaster, which has now fallen away; and inside were remains of a few painted scenes. The vestibule is barrel-vaulted, the vaulting consisting of four courses of brick. All the details will be seen in the drawings kindly made for us on the spot by Herr Baurat Th. Becker.

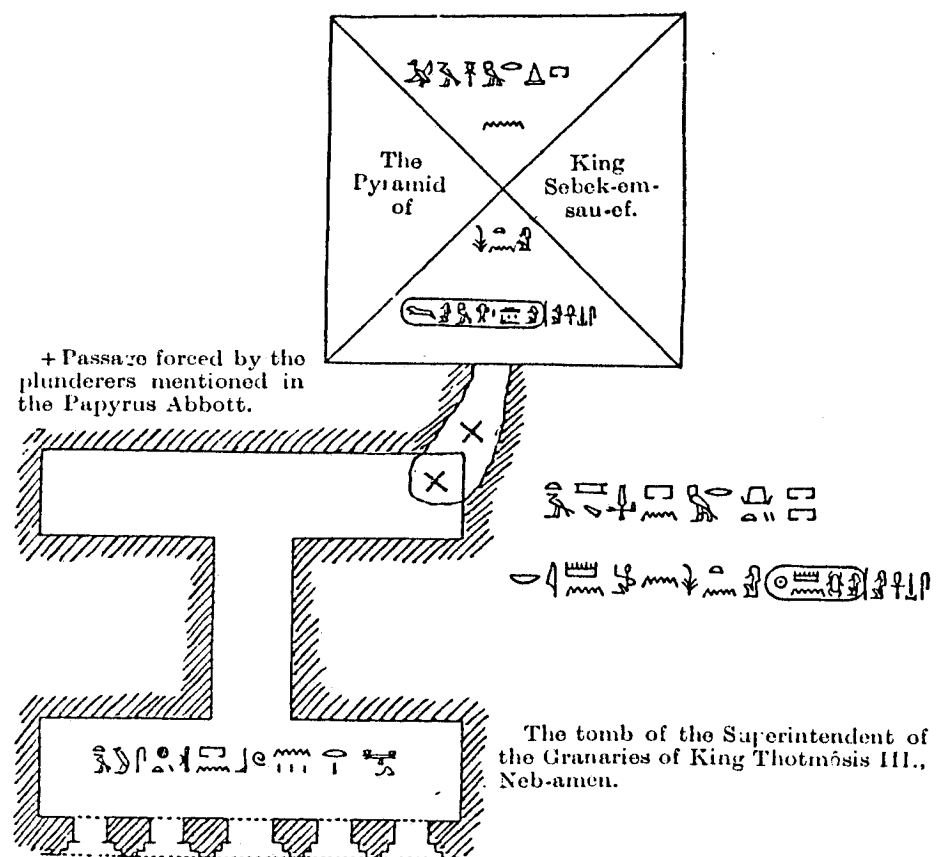


FIG. 17. PLAN OF THE TOMB OF NEB-AMEN AND PYRAMID OF KING SEBEK-EM-SAU-EF.

From the description in the Papyrus Abbott III. (I and 86) and our excavation.

That the owner of the tomb described above was Neb-amen is clear from the fact that we found in it:—

- (1) Cones bearing his name and that of his wife, Sa-at-nub.
- (2) A fragment of his stela.
- (3) A slab with shawabti figures of himself and his wife.

The titles mentioned on these monuments as being borne by this official are :—

(1) Scribe of the accounts of Corn.

(2) (var.)

(3) Superintendent of the Granaries.

The latter title is identical with that mentioned in the Papyrus Abbott as of a Neb-amen who lived under Thothmes III. (

and this date agrees well with the style of the painting remaining in the tomb. We therefore would identify our Neb-amen with the Superintendent of the Granaries under Thothmes III. mentioned in the Papyrus. But every doubt about this identification must be set at rest when we compare the description of the site given by the ancient Scribe with that of our tomb. He mentions¹ that the thieves in robbing the pyramid of King Sebek-em-sau-ef went by mining from *below* (*beku herti*) from the innermost chamber of the tomb to the sarcophagus chamber (*per neferu*) of the pyramid. Now, the remains of a brick building are still traceable above the inner chamber of the tomb, and the maps of Wilkinson, Lepsius (*Denkm.* i. 73 s. vi.) and Prisse d'Avennes clearly indicate that this brick building was a pyramid; a passage broken by violence actually exists at the north-eastern corner of the innermost chamber leading to the remains of the brick pyramid above. We have therefore the direct evidence of the ancient plunderers in this forced entrance from the tomb of Neb-amen to the pyramid of Sebek-em-sau-ef, and we now know where the bodies laid which are described, with all their funereal furniture around them, in the Amherst Papyrus.²

A short distance to the east of the tomb of Neb-amen is that of Tehuti, and from this we

publish the historical stela cut on the right-hand inner wall of the courtyard and the inscriptions in enigmatical writing on the left-hand wall of the same courtyard. These texts are of great importance. Prof. Sethe has kindly given us a special chapter on the latter, and a study of the stela, with commentary, appeared shortly after its discovery, in the *Recueil des Travaux*, vol. xxii., pp. 115 ff., so that here we only give a translation of the inscriptions, referring our readers for details to the above publication.³ We may mention here, however, that the ebony shrine alluded to in l. 24 is certainly that which was found by M. Naville in the temple of Dêr el Bahari, and that in corroboration of ll. 33-38 Tehuti himself is shown superintending the measuring of the heaps of incense in the great scene representing the tribute of Punt. Above the stela are given the names and titles of Hatshepsût and Thotmes III., and the text itself reads as follows :—

A. INTRODUCTION: PRAYER TO AMEN-RA.

(1) Give praise to Amen-Ra, King of the Gods, and worship daily His Majesty when he rises in the east of heaven, for the life, prosperity and health of the sovereign of Upper and Lower Egypt Makara gifted with life eternally and [for] the King of Upper and Lower Egypt, Thothmes III., gifted with life, stability, power and health like Ra eternally.

B. TITLES AND EPITAPH OF TEHUTI.

(2) The hereditary Mayor, the Superintendent of the two silver-houses, the Superintendent of the two houses of gold and the Great Favourite of the Ruler of the Two Lands, Tehuti.

(3) The hereditary Mayor, the Superintendent of the Priests in Hermopolis, Tehuti.

(4) The hereditary Mayor, who seals up the treasures in the Royal Domain, Tehuti.

(5) The hereditary Mayor, who instructs (*lit.* opens the face of) the workpeople in their work, Tehuti.

(6) The hereditary Mayor, open-minded, knowing the work, Tehuti.

(7) [The hereditary Mayor] . . . who gives instruction [canon], Tehuti.

³ Besides these texts, we found numerous fragments of inscriptions, especially of another historical stela of Tehuti, which has been ingeniously reconstructed by Prof. Sethe on plate XXXIV.

¹ *Pap. Abb.* Pl. III. l. 3.

² Newberry, *Amherst Papyri*, Pl. V. p. 24.

8. [The hereditary Mayor] who [does not] hang his head in idleness (?), Tehuti.

(9) [The hereditary Mayor who is resplendent] when he receives orders, Tehuti.

(10) [The hereditary Mayor] who carries out entirely the plans which he is ordered to do, Tehuti.

(11) [The hereditary Mayor] who does not forget when he has orders given him, Tehuti.

(12) The hereditary Mayor who knows beautiful things perfect in eternity, Tehuti.

(13) The hereditary Mayor, the favourite of Horus, Lord of the Palace, Tehuti.

(14) The hereditary Mayor, who proceeds majestically in the Royal Court, Tehuti.

(15) The hereditary Mayor, the Treasurer and Superintendent of all the works of the King, Tehuti.

(16) The hereditary Mayor, the Great Friend of the Lord of the Two Lands and a clever writer who works with his two hands, Tehuti.

C. THE ACTIVITY OF TEHUTI.

(1) *The Rule of his Work.*

(17) He says: I was a superior who gave the rule (canon ?), I guided the workmen to execute (their work) according to the works.

(18) in the great boat of the Nile, USER-HAT-AMEN [which] covered with the best gold of the foreign lands, illuminates the two lands with its beams.

(2) *His Various Works.*

(19) A Shrine, the horizon of the God, its great seat is of electrum of the best of the foreign countries, [and it is] of perfect workmanship which will last for ever.

(20) "Introducer of Truth," the venerable gate of electrum . . .

(3) *His Works in the Temple of Dêr el Bahari.*

Zeser-zeseru (the Temple at Dêr el Bahari): "the temple of millions of years." Its great doors are worked with black copper (? iron) and inlaid with electrum.

(22) "Brilliant is the horizon," the great seat of Amen and its western horizon; all its doors are made of true cedar-wood inlaid with bronze.

(23) The house of Amen, its horizon (ceiling) is firmness of eternity, its floor is covered with silver and gold and its beauties are like the horizon of the sky.

(24) A large shrine of ebony of Nubia, the staircase under it is high and broad of pure alabaster of Het-Nub.

(25) A God's palace inlaid with gold and [electrum] it illuminates the faces with its reflections.

(4) *Works in the Temple of Karnak.*

(26) Great doors, high and broad in Karnak, worked with bronze and copper and inlaid with electrum.

(27) Beautiful necklaces, great amulets of the great seat of electrum with all kinds of precious stones.

(28) Two great obelisks—whose height is 108 cubits—covered to their extremity with electrum filling the two lands with their beams.

(29) A beautiful gate (named) Shefyt Amen (Šfy.t.'mn) cast in copper in one piece, its . . . likeness.

(30) Many offering tables for Amen in Karnak in electrum without number in all precious stones.

(31) Beautiful chests inlaid with copper and electrum, vases and linen with all kinds of precious stones for the divine limbs.

(32) A great seat, the temple built of granite, its firmness is like the pillars of heaven, its work is like a thing of eternity.

(5) *Tehuti's Connection with the Punt Expedition.*

(33) Behold there was ordered every wonderful thing and all the tribute of every foreign country and the most wonderful things of Punt for Amen, Lord of Karnak, for the life, prosperity and health of the sovereign of Upper and Lower Egypt, Makara, gifted with life eternally; he leads the two lands happily.

(34) He knew that he¹ (the queen) would consecrate it to him. I courted it because I was so very perfect for her heart, my distinction being [firm] with her. No . . . [she elevated] me above her suite.

(35) [because] I was true to her (?); as he knew me as one that does what he is told; secret in the affairs of her palace [so] she made me the leader of the palace, knowing that I was clever in [my] doing.

(36) I [enlarged] the treasuries. All precious stones were in the Temple of Amen in Karnak. They were filled with his tribute to their ceilings: such a thing had not happened since the time of the predecessors. His Majesty ordered that should be made

(37) [a large heap] of electrum from the best of foreign countries in the festival hall and [I] measured it in *hekt*-measures for Amen in the face of the whole land. Amount of electrum, 88½ *hekt*s making in *deben* weights

(38) . . . 92½ + (x) for the life, prosperity, and health of the King of Upper and Lower Egypt [Makara gifted with] life eternally.

PERORATION.

I received the offerings of that which comes before Amen, Lord of Karnak: this has all happened in truth, there is no exaggeration of rhetoric.

(39) I have [done] it. My head was vigilant, my heart was perfect for my lord in order that I might rest in the land of the nobles who are in the under-world; so that my memory may be firm on earth and my soul lives with the Lord of Eternity.

¹ The text has everywhere the masculine pronoun instead of the feminine.


(40) The Keepers of the doors nor the watchmen of the gates of the under-world may not repulse it. May she (the soul) come out by the offering prayer of my tomb of the under-world. May it abound in food and have supplies of beer, and may it drink the water from the centre of the flowing stream.

(41) May I enter and go out as the glorified spirits who do what their gods like. May my name be good amongst the people who come in after years so that they may praise me at every time with the praises of a . . .

(42) Made by (?) [order of] the King of Upper and Lower Egypt [Makara].

Among the series of miscellaneous objects found in the mummy pits and rubbish above them were found the important series of Early Shawabti figures which are dealt with in a special chapter.¹ Besides these figures we may mention here the following objects:—

(1) Double statuette of an *ahems en kep*, "Tutor?" named Teta-senb (Pl. XV. 1 and 3 and Pl. XVI. 12). Two figures² represented standing side by side upon a small pedestal, the left arm of the right figure touching the right arm of the left figure, the two hands joined: the outer arms hang down the sides, the hands turned inwards resting upon the hips. The left figure is represented standing erect with both feet together: the right figure is shown with left leg thrust forward as if in the act of walking. The heads of both figures are shaven with the exception of a small patch at the back of the crowns of the heads from which a lock of hair falls. Both figures are represented nude. Upon the pedestal supporting the figures at the back are two vertical lines of incised hieroglyphs (Pl. XVI. 12) giving the name and titles of Teta-senb. The style is rough and the height of the figures 6½ inches. The period to which this double statuette belongs is Thirteenth to Seventeenth Dynasty.

(2) Statuette of a  "Royal Ornament" named Nefer-hetep. (Pl. XV. 2 and 5, and Pl. XVI. 1 and 2). Figure of a woman with feet together standing upon a small pedestal and supported at the back by a column reaching as far as the shoulders. The arms hang down the sides; the hands turned inwards rest upon the hips; the body is clothed in a long tight-fitting garment reaching nearly to the ankles: the breasts are prominent, the waist small, and the hips of unusual size. She is represented wearing a wig which covers the top of the head and falls down upon the shoulders, but the back of the head is not

¹ See p. 26.

² Several other double statuettes for one person are known from the Old and Middle Kingdoms.

covered by it, and shows the head shaven with the exception of a lock of hair which falls from the back of the crown. Bands of gold and red are painted round the neck and wrists and two bands of a reddish colour painted over the instep shows that sandals are intended to be represented. Upon the column supporting the figure at the back are two vertical lines of hieroglyphs very roughly cut (Pl. XVI. 1 and 2), giving the *de hetep seten* formula Ptah-seker and Osiris, "that they may give *per-khern* offerings" for the *ka* of Nefer-hetep, whose name is given on the upper part of the pedestal. The style is rough and the period to which the figure belongs is Thirteenth to Seventeenth Dynasty.

(3) Headless statuette of a "Doctor" named Ren-senb (Pl. XV. 4, Pl. XVI. 10 and 11). Figure of a man represented in the act of walking, with his left leg thrust forward. The head, broken off from the shoulders, is lost; the arms hang down the sides of the body and the hands are turned inwards and rest upon the hips. He wears a necklace painted gold, an elaborately crimped kilt supported by a broad girdle and sandals with gold bands across the instep. Upon the column supporting the figure at the back is an incised inscription roughly cut, giving the *De hetep seten* formula to Ptah-sekeri-äsär "that he may give *per-khern* offerings" for the *ka* of the doctor Rensenb, whose name is given upon the upper part of the pedestal. The style is good; the height 8½ inches, and the period between the end of the Middle Kingdom and beginning of the New Empire.

(4) Fragment of a limestone stela mentioning the name of the Royal Sister and Divine Wife Aahmes (Pl. XVI. 3). Early Eighteenth Dynasty.

(5) Pedestal of a statuette of a Priest (?) of the King, Aa-ab (Pl. XVI. 4). Date, between the end of the Middle Kingdom and the beginning of the New Empire.

(6) Pedestal of a statuette of a Courtier (*Khekret seten*, "Decorating the King") named Ab-aa (Pl. XVI. 5). Intermediate Period.

(7) Fragment of the pedestal of a statuette (?) naming Aahmes (Pl. XVI. 6). Early Eighteenth Dynasty.

(8) Fragment of a pedestal of a statuette mentioning a Lady Henenáb and her husband the doctor and *ari Nekhen*¹ Bereket (Pl. XVI. 7). Intermediate Period.

(9) Pedestal of a statuette with inscription giving the *De hetep seten* formula to Ptah-seker-asar for the *ka* of the Doctor and *ari Nekhen*¹ Tu (?) (Pl. XVI. 8). Intermediate Period.

(10) Pedestal of a statuette with inscription giving the *De hetep seten* formula to Ptah-seker-asar for the *ka* of the *ari Nekhen* Tehuti (Pl. XVI. 9). Intermediate Period.

(11) Bronze situla of the usual form, with rim at top and handle of bent wire (see Fig. 18). A horizontal line

¹ Cf. on this title Newberry, *P.S.B.A.* xxvi. p. 298.

THE DEMOTIC INSCRIPTIONS.¹

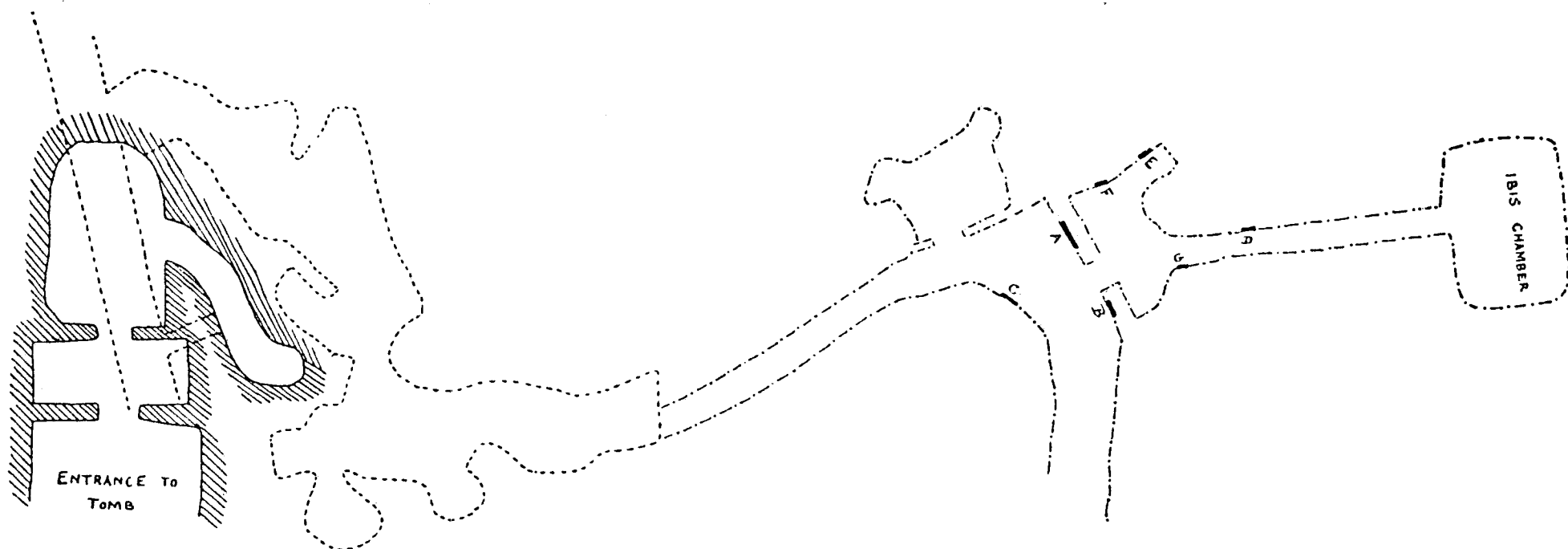


FIG. 23. PLAN OF THE GREAT TOMB OF THE IBIS AND HAWKS.

A. TRANSLATIONS.

I. The great tomb of the Ibis and Hawks.

No. 1.

(1) [*p' rn nfr n N. p'*] *P-j'h-Thwtj mn ty m-b'h Thwtj n' ntrw n p' n htp n p' hjb p' bjk š' dt.*

(2) *p' rn nfr n N.] p'(?)mr (?) h's-t (?) mn tj m-b'h Thwtj n' ntrw n p' htp p' h(j)b p' b(j)k š' dt.*

(1) "[The good name of N.], son of *Pe-jah-Thot*, remains here before *Thot* (and) the gods of the resting-place of the Ibis and the Hawk in eternity."

(2) Same text belonging to a person with the title "the chief of the necropolis," if this title is not to be taken as a proper name belonging to the father of the deceased whose name is lost.

¹ So far as no special indication of "hand copy" is made, the inscriptions have been traced—I may add, under considerable difficulties.

No. 2 (F).¹

(1) *'nh-k 'nh bi-k p' h(j)b Pr' rpi-k rpi*

(2) *ht (?) -k Ws'r-p' -h(j)b Ws'r-p' -hm Ws'r-twt (?)*

(3) *Ws'r-Hr-nb-Shm sš n pr (?) dt Thwtj-stm p' Ns-Hns(?) -p' -hrd*

(1) "Thou liveth, thy soul live, o Ibis-King, thou art young.

(2) thy throat (?) is young, Osiris-Ibis, Osiris-Hawk, Osiris-Eagle, Osiris-statue (?),

(3) Osiris-Horus, Lord of Letopolis. The scribe of the house (?) of Eternity, *Thot-sotem*, son of *Ens-chons(?) -pe-chrat.*"

Underneath :—

p' rn nfr Hr-p' -st p' Silus mn tj, "the good name of *Harpaesis*, son of *Silius* (?) remains here."

¹ The letters following the No. are referring to the plan (Fig. 23). By the loss of a sketch I was prevented from assigning to every inscription its exact place in the tomb.

No. 3 (E).

- (1) *p' htp n p' hb m tr-t 'lblus' 'j-m-htp*
 (2) *P'-j'h-Thwtj 'rm n:(j)w . . . sš rnpt V-t*
 (3) *sš P'-šrj-n-Hnsw (p') P-tj-M(j)n*

“The resting place of the Ibis by (?) *Albulus* (?), *Imuthes* (and) *Pe-jah-Thot* with their . . .

Written in the year 5

Wrote (it) *Psenchons*, (son of) *Petemin*.”

No. 4.

p' mtr(j) h't . . . hr(j) hn . . .

. . . *r (?) 'r-f*

sš P'-šrj-M(j)n p' Thwtj-stm

“the right of heart (?) . . .

“Wrote (it)² *Psen-Min*, son of *Thot-sotem*.”

No. 5 (B).

- (1) *t'i 'tr-t hpr*
 (2) *hh m-'ms whm*
 (3) *Ks 'k*
 (4) *r phw n p' m:k (?)*
 (5) *n p' h(j)b*

“This corner (?) there was destruction (?) in it, repeated was the funeral. One was entering behind (?) to the ladder (? MOYKI) of the Ibis.”

Next lines entirely destroyed.

“Wrote (it) *Psen-Min*, son of *Thot-sotem*, (and) *Thot-sotem*.”

No. 6.

p' rn nfr P'-šrj-p'-mt Thwtj-'w [P']-j'h-Thwtj mn tj r dt.

“the good name of *Psen-pe-mu*, *Thoteus* (and) *Pe-jah-Thot* remains here in eternity.”

No. 7.

“The good name of *Phibis* (?) (and) *Imuthes* (?) remains here before *Osiris-Ibis*, *Osiris-Hawk* and

¹ It must be added that my hand-copy has *Arbilus* (=Arbelos?).

² One can be doubtful, if one has not to translate here as everywhere else “the scribe N.”.

the gods of the resting place of the Ibis in eternity.”

No. 8.

- (1) *Ws'r p' h(j)b Ws'r p' b(j)k n' ntrw*
 (2) *n p' htp trw tj 'nh Hr-m-'hwt p' Hr . . .*
 (3) *P'-j'h-Thwtj p' . . . n' rmt 'l*
 (4) *'rm n:jw . . .*
 (5) *sš rnp-t V t*

“*Osiris-Ibis*, *Osiris-Hawk*, all the gods of the resting place give life to *Harmachis*, son of *Har* . . ., to *Pe-jah-Thot*, son of . . . the men . . . with their . . .

“Written in the year V.”

No. 9.

wn w . . . wn hri 'wf mh . . . sš P'-šrj-n-M(j)n p' [Thwtj-stm]

“One . . . opened down (?), filling . . . Wrote (it) *Psen-Min*, son of [*Thot-sotem*].”

No. 10.

I cannot make out any sure indications of this very mutilated and rubbed inscription.

No. 11.

- (1) “The good name of the men is godlike (? *tj ntrw*) before *Osiris-Ibis*,
 (2) *Osiris-Hawk* (and) the gods of the resting place of the Ibis.
 (3) Their names :
 (4) *Psen-chons*, son of *Psen-Min*, (and) *Pe-jah-Thot*.
 (5) *Grt* (?) son of *Stotoetis* (?) and . . . *bekis*.
 (6) *Stotoetis* (?) son of *Psen-pe-chrot* (?), the chief priest³ of *Thot*.
 (7) . . . *wrt*.
 (8) *Plth* (?), son of *Pa-Thot*.
 (9) *Chons-Thot*, son of *Psen-a-pahtc*.
 (10) *Pa-na* . . .
 (11) . . . son of *Chons-Thot*.
 (12) *Psen* (?) *-chons*.”

³ *mr šn* = *λεσώνυς*. (See *Recueil*, xxiv. 187 ff.)

No. 12 (C).

- (1) "The other venerable¹ men (*p' sp n n' rmt 'i*).
- (2) *Psen-chons*, son of *Heri*
- (3) *Pa-rt*, son of . . .
- (4) . . .
- (5) Scribe . . .
- (6) *Pa-Woser*, son of *Twot* (Totoes)
- (7) *Heri*, son of *Heri* (?).
- (8) Scribe . . . son of *Pete-hib*
- (9) Scribe. . . .
- (10) *Ens-chmun* (Snachomneus), son of . . ."

No. 13 (C).

- (1) "The good name of *St'w-t'-wit* (Stotoetis),
- (2) son of *Psen-Thot*, remains here before
- (3) Osiris-Ibis (and) Osiris-Hawk in eternity."

No. 14 (C).

- (1) "The good name of *Chons-Thot*, son of *Psen-ehē* (*P'šrj-(n)-'hw*) remains here before Osiris-Ibis,
- (2) Osiris Hawk, (and) the gods of the resting place of the Ibis altogether (*m w' sp*).
- (3) Scribe *Chons-Thot*, son of *Psen-chons*, son of *Pete-Min*. Year 36, which corresponds to the year 25 on the 11 Epiphi.²
- (4) Scribe *Psen-ehē*, son of *Pete-Min*, . . . *Osor-Thot*."

No. 15 (C).

- (1) "The good name of *Psen-ehē*, son of *Pete-Min* . . .
- (2) remains here before Osiris-Ibis, Osiris
- (3) Hawk and the gods of the resting place of the Ibis
- (4) all together. Scribe *Chons-Thot*, son of *Pete-chons-pe-chrot* (?). Year 36, which corresponds to the year 25 on the 11th Epiphi."

No. 16 (C).

Inscription in the ordinary shape of the Ibis

¹ For this expression see *Brugsch, Aegyptologie*, p. 52, and *Sena*, 6, 19.

² For this double date see below No. 15.

inscriptions, but too much damaged to allow of a translation in detail.

No. 17 (A).¹

"The good name of *Heri*, son of *Thlel(šll)*, remains here."

No. 18 (B).³

The same, with the addition of "before Osiris Ibis . . ."

No. 19.

- (1) *p' ht n p' h(j)b p' rmt nb nt*
- (2) *'wf 'š n'i ss nb mi 'rf*
- (3) *p' bk (?) p' h(j)b m (?) t' 'tr-t*
- (4) *'rm (?) P'-'tj-'st (?) 'w 'r P'-'šrj-(n)-[Mjn]*
- (5) *p' Thwtj-stm r hri*
- (6) *tj (?) . . . n' hn (?)*
- (7) *r hr-f bn-f*
- (8) *r '-f (?) hrj š'*
- (9) *'w . . .*
- (10) *bn (?) . . .*
- (11) . . .
- (12) *sš P'-'šrj[-Mjn] p' Thwtj-stm*

"The inspiration⁴ (?) of the Ibis (may be present?): Every body who reads this, every scribe may he do the worship (?) of the Ibis in the corner." The following text does not allow a continuing translation.

No. 24.

- (1) *I'i ht (?) . . . tb . . .*
- (2) *r hri hpr*
- (3) *hh m-'ms*
- (4) *whm ht-s (?)*
- (5) *H'w b'p-w [gm] mit*
- (6) *r-rs hp (?) . . .*
- (7) *'w hpr-f m-'ms rn (?)*
- (8) *p' tm gm mit r 'rw*
- (9) *hr-rs p' rmt nb (n) p' t' nt 'wf 'š ?*
- (10) *nkt r tj ub-w (?) r ht-w (?) . . .*
- (11) *t'j-f g'-'t (?) mi . . .-f*
- (12) *sš P'-'šrj-(n)-Mjn p' Thwtj-stm*

³ 17 and 18, upon the wall with hieroglyphic inscription.

⁴ Cf. *Recueil*, xxvi. 164.

The manifold difficulties of this text prevent me from giving a translation of it. The beginning, which resembles No. 5, tells of the destruction of a certain part of the Ibis tomb and of its restoration (?), but I do not see quite clearly the meaning of what follows. There is some reason to believe that it contains an execration of the destroyer of the tomb. The inscription has been written again by *Psen-Min*, son of *Thot-sotem*.

Nos. 25, 26.

These inscriptions were so mutilated and difficult to copy that my hand-copies must be used with great care. I leave them without commentary.

II. *Inscriptions of the tomb of Thuti.*

No. 20.

- (1) "[The good name of N,] son of *Pe-jah-Thot*,
- (2) [lasts here before Osiris-Ibis], Osiris hawk
- (3) [in eternity]. Entered (*h*) *Pa(?)Thot*,
- (4) [son of N]. He rests in the house of god (=tomb)."

No. 21.

- (1) "The good name of *Hib-Thot(?)* . . . (and)
- (2) *Pe-jah-Thot* . . .
- (3) remains here."

No. 23.

- (1) "*De-ho* . . .
- (2) *Amen-hotep*,
- (3) son of . . ."

No. 27.¹

h *Thwtj* . . .
 . . . -*wsr r p*: *rpi*
rnp-t IX 'bd IV pr(j)-t 19 p: (?) *'ri*
Thwtj (?) ht-ntr rnp-t IX . . .
 . . .

The sense of this inscription is not quite clear. Perhaps the words "entered *Thot* . . . , son of . . . -*woser*, in the temple" mean, that the

man in question visited the tomb of *Thuti*, called "temple" ($\bar{p}\pi\epsilon$) or "that he was buried there."

III. *Inscriptions of the tomb of Hrj.*

No. 28.

- (1) *p*: *rn nfr n*: *wn(w)(?)pr p*: *h**tp mn tj m b*:*h*
- (2) *p*:*-h(j)b*, *p*: *b(j)k*
- (3) *Hr p* *Ns-M(j)n*
- (4) *P*:*-tj*- . . . *p*: *Ns-M(j)n*
- (5) *P*:*'tm p* *Ns-M(j)n*
- (6) *P*:*-nfr-'r-hr p* *Dd-hr*
- (7) *hn*: *n*:*j-w rmt*.

"The good name of the pastophors of the resting place remains here before the Ibis and the Hawk.

Horus, son of *Sminis*

Pete- . . . , son of *Sminis*

Patemis, son of *Sminis*

Penepheros, son of *Teos*

with their men (=servants)."

No. 29.

"The good name of *Osoroeris*, son of *Harsiesis*, son of *Horus*, remains here before the Ibis in [eternity]."

No. 30.

"The good name of *Thot-sotem(?)*, son of *Psen-Min*, remains here before the Ibis. The deceased (*hsi*) entered (?) (*h(?)*) in the house . . ."

IV. *Inscriptions above the tomb of Hrj.*

No. 31.

- (1) *'wf hpr 'w wh*:*-w n 'r*
- (2) *h**tp hr p*: *h(j)b p*: *b(j)k*
- (3) *mi wn -w p*: *mit (?)*
- (4) *mi 'r-w (?) wp(j)-t (?) [nbt]* . . .

"If one looks out to make a resting place with the Ibis and Hawk, may one open the way(?), may one make [every] work . . ."

No. 32.

It contains the remains of a similar inscription.

¹ Nos. 25 and 26 see above.

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B. GENERAL REMARKS.

The inscriptions translated above prove that there existed in the northern necropolis of Thebes at Drah Abu'l Negga numerous tombs of Ibises and Hawks, the birds sacred to Thot and to Horus respectively.¹ These had been built within more ancient tombs : just as, at Sakkarah, a big Ibis-burial was found in a tomb of the old Kingdom (see Wiedemann, l.c., s. 293).

THE GREAT TOMB.

The original ownership of this tomb, in which we found so many remains of the worship of the two holy birds, is unknown, but from its dimensions, it seems probable that it was a royal tomb dating perhaps from the beginning of the eighteenth dynasty.

The demotic inscriptions must be assigned on paleographical grounds to the Ptolemaic period, and there is an important double date,² which clearly settles the question. For the date "year 36=25" belongs to the common reign of Ptolemaios VII., Philometor and Ptolemaios VIII., Euergetes II. This date, which corresponds to about the 4 August, 145 B.C., is now the latest known, showing the coregence of Philometor and Euergetes.³

There can be little doubt that all the inscriptions are of nearly the same date, so that we are justified in thinking that the supposed royal tomb had already become the burial place of Ibises and Hawks in the second century. There are some holes closed by brick walls, which I suppose were filled with the mummies of these birds. On one wall is the hieroglyphic text (Pl. V.). Perhaps the name of the burial place was : *tr-t* (No. 5, 19). To-day the ruins of brick walls alone remain, and all the mummies have disappeared ; we found only scraps of bones here and there.

¹ See Wiedemann, *Herodotus*, s. 289-294.

² Nos. 14 and 15.

³ See Strack., *Dynastie der Ptolemäer*, p. 198, and *Pap. demot.*, Strassburg, No. 21.

The destruction may have taken place rather early ; perhaps already in the Roman period. To-day everywhere in the corridors round the bird burials hundreds of late bodies are stored. Some time ago (*Archiv für Papyrusforschung* p. 341) I ventured the opinion that these mummies were buried there to be near the sacred places. But I see now that there is no strict proof in the demotic inscriptions. I prefer now to take nearly all these graffiti as those of visitors of these holy places. Among them *Psen-Min*, son of *Thot-sotm*, occurs very often (4, 5, 9, 19, 24) ; he made "to live" his name in the term of the ancient Egyptians. But in 5 and 24 he has written down a short record concerning the restoration of the tombs, if I understand the inscriptions rightly.

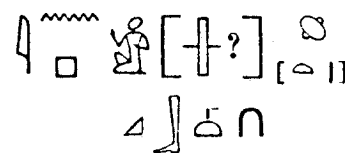
OTHER PLACES.

In two cases we are better informed as to the original tombs. Nos. 20, 21, 22, 23, 27 belong to the tomb of *Thuti*, of the time of Hatšepsut and Thutmosis III., No 28-30 are in the tomb of *Hriy* of the beginning of the eighteenth dynasty (Champoll. Nos. I. 543, and Lepsius : Test. III. 238), where I found in 1895 the mummy of an Ibis. So there is no doubt that these tombs have also been used for Ibis burials in Ptolemaic times, for that is the date of the demotic inscriptions. This fact is an important contribution to the history of the destruction of Theban tombs which we are still inclined to attribute to modern times. The inscriptions are again those of visitors, whilst No. 31, which I copied in 1895 on the pillars of the entrance of a tomb buried under the dust, records the history of the installation of the burial of Ibis and hawks.

THE HIEROGLYPHIC INSCRIPTION.

Above the solar disk between the two Anubis dogs. The principal scene represents three

(23) (=14).

 "Anubis, the embalmer."
 △] Δ ∩

(19) △] Δ "k̄b . . ."

(23) △] Δ ∩ "10 k̄b."

(24) 


Is there mentioned a vase of honey ?


I have put aside here the short bits of inscription which for the moment cannot give any results.

All the above inscriptions, with the exception of Nos. 5 and 13, belong to the big jars. These were found together and under such conditions that it is to the highest degree probable that we have to do with the salt deposit of an embalmer (Taricheut), such as we know now in several places.¹ On this view, the proper names belong to persons who had to do with the embalming of mummies. They indicate that a certain jar containing natron belonged to the embalmer so and so. This explanation, however, does not suit No. 1, if we accept the

¹ *S. Orientalistische Zeitung*, i. pp. 222, 259.

translation "the Osirian Horus," but there may be some other sense in the group. It is not impossible that in this half-hieroglyphic writing the last group is *wr*, so that we have nothing else than the name *Osoroeris*. The mention of "Anubis, the embalmer," is again in harmony with the theory of an embalmer's deposit. It is interesting that *k̄b* is used here everywhere as a dry measure, exactly as the identical Hebrew כָּבֵד.

The numerous Demotic and Aramaic ostraca which we found during our excavations will be published elsewhere. Here I will only mention that an ostracon of Ptolemaic period contains the proper name (Fig. 24) *Šsnk̄*, the well-known royal name Sheshonk of the twenty-second dynasty. I only know one other instance of the late occurrence of this name, (Devéria, *Catalogue*, page 104) mentioning a 

 in a papyrus of later date.

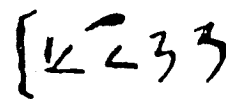


FIG. 24.

ON THE EARLY HISTORY OF SEPULCHRAL STATUETTES

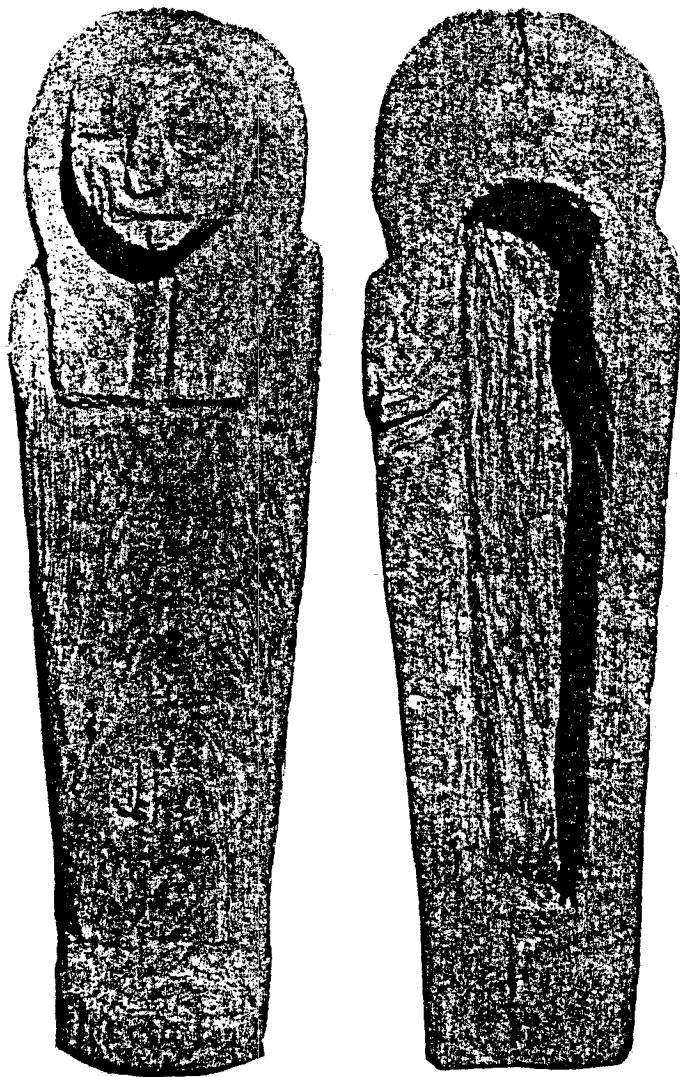


FIG. 25. AN EARLY SHAWABTI COFFIN.

THE material for the study of the history of sepulchral statuettes in the form of a mummy gathered during the progress of the excavations is important. The earliest monuments of the kind known are those of the latter part of the Middle Kingdom which have been discovered at Abydos and other sites in Upper Egypt. These early figures are always of stone, and generally give merely the name and titles of the deceased,¹

¹ Mar., *Cat. Ab.*, No. 384-387; Garstang, *El Arabeh*, pl. VI.

sometimes also the *hetep te seten* formula,² but never the Sixth Chapter of the Book of the Dead, as we find on later specimens. It is presumed that the earliest type found by us at Drah abu'l Negga is the small mud or wooden figure enclosed in a model sarcophagus with the name inscribed down the front of the figure and upon the lid of the model coffin (see Pls. I. and II.) Side by side with this primitive type we have found wooden figures of rough workmanship inscribed not only with the *hetep te seten* formula but also with that magical text which formed later on the Sixth Chapter of the Book of the Dead.³ Besides these figures with the double text, we have others without the offering formula but introducing the magical text by the simple phrase *zed-ef*, "he (*i.e.* the dedicator) says."⁴ These three types comprise all the varieties of the earliest sepulchral statuettes in the form of a mummy that we found in our excavations, but to these three types must be added another, of which a few examples are known and which will be fully dealt with on another page.

That these small figures represent the dead man himself was stated by Birch and others many years ago, and this has been confirmed more recently by Borchardt, who studied some of the oldest texts in 1892. Our own excavations, however, have thrown further light on the subject, for in one case we found a miniature

² Mar., *Cat. Ab.*, No. 383-388.

³ Pl. XVIII. 11 = Pl. XX. 19, 18.

⁴ Pl. XVIII. 7, 9.

tomb which was built over the small sarcophagus containing the model mummy-figure (Fig. 26),

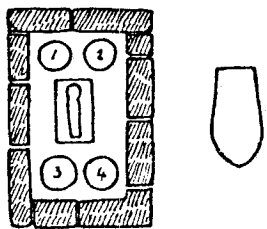




FIG. 26.

and was in all respects a "model" tomb, and this fact alone would be sufficient to prove that really in ancient times—even at the beginning of the Eighteenth Dynasty—these little sepulchral figures represented the deceased person himself.

The name that these figures bore in the oldest texts is interesting, and is not the same as we find on the later specimens. They are called *shawabti*-figures, and the word is written with many variants.¹ We may presume, therefore, that the well-known later form *Ushabti*, is not the original name but is a spelling due to a mistaken etymology.² Now, this old form *Shauabti* can only be a derivative adjective in *i* from the word *shawabet*. *Shawab*, the name of a tree, probably means the "persea" tree, and the feminine *shawabet* is certainly identical with that stem, and therefore has the meaning of "persea wood": *š:w'btj* therefore would mean a single object of persea wood. This etymology

is strongly supported by some writings as  and  whence the word in question is determined by the sign for wood. Further, this philological evidence agrees well with the fact that the oldest figures are always, even when of royal persons (Pls. 5 and 16) made of wood, but we have not yet been able to ascertain with certainty whether or no any speci-

¹ For the variants see pl. XXIII.

² "Answerer" or "Nourisher." See W. Max Müller, (*A.Z.*, 1894, p. 29), who, however, erroneously takes the old *š w'btj* as a "hybrid form."

mens exist which are made of the wood of the persea tree: generally the wood used is that of the sycamore-fig tree or the tamarisk. If our interpretation is correct, we must consequently admit that these figures were originally made of persea wood—which strongly suggests an African origin—but that, owing to the scarcity of this particular tree in Egypt, some other kind of wood had necessarily to be used.

So far as we can see, these early figures were carved after no special shape. They were evidently not originally intended to represent the god Osiris, for the oldest examples show, only in a general way, the human body, and in one case a bit of stick (see below) simply cut from the branch of a tree, bears the *Shawabti* text in an early redaction. It is possible that this rough form is the original one, but it may be that the stick is only a very rough representation of the *Shawabti*-figure.³ Even the best examples of these early figures, it should be pointed out, are very rudely executed; they are generally mere bits of wood roughly carved to represent a mummy, and they are never shown bearing the agricultural implements—the hoe and basket, which are usual on the later specimens.

Having discussed the name, material and form of these early sepulchral statuettes, we will now proceed to study the inscriptions that are found written upon them.⁴ These may be divided into the three following groups:—

1. The *hetep te seten* formula.
2. The prototype text of the Sixth Chapter of the Book of the Dead.

³ This was suggested to us by Prof. Schäfer, who points out that there exist, in the Berlin Museum (4727, Passalacqua, *Cat. rais.*, 802) a bit of stick which, from the inscription it bears (pl. XX. No. 21) was intended to represent a Canopic jar.

⁴ We give here a selection of texts from examples found in our own excavations, as well as from specimens in the Cairo Museum and in private collections. Facsimiles of the hieratic texts in the Cairo Museum will appear in the *Catalogue general* now being published.

3. An entirely new text which we have named the *Sau* text.

(1) The first is identical with the well-known formula which was generally employed by a person who dedicated any object destined to be used by the deceased in the under-world. Thus we may suppose that the figure was believed to be handed over, through the intercession of the King, by Osiris, in order that the deceased might avail himself of it in the world to come. Together with this formula is generally given the name of the person who dedicated the figure, or, as the Egyptian said, "made"¹ it, and in one case a simple *ne ka ne* abbreviates this dedication.

(2) The second group of inscriptions is an interesting one, and, although it contains a number of variants, gives the earliest redaction of what formed at a later period the Sixth Chapter of the Book of the Dead.² The variants themselves are important, and show that at the time these inscriptions were written (Late Intermediate period) no final redaction had been made. The following is a translation of the most complete text:—

"O this *Shawabti*-figure of N., if thou art summoned, (or) if thou art called to do any work in the under-world of a person according to his duties, (either) to carry water, to make bricks, to carry sand from west to east, to flood the banks (or) to cultivate the fields, I am there and I do it."

This text shows very clearly the purport of the *Shawabti*-figure. The deceased being in the under-world a subject of Osiris, "the King of Eternity," as he was during life the subject of the reigning monarch, he had to work in the world to come as he had done in this, as a slave of his King. The *Shawabti*-figure, by the magical formula written upon it, was intended

¹ The same terms are used for dedicating stele in the M.K. (cf. *Ae.Z.*, 1889, p. 127, note 1).

² The earliest copy of this chapter appears on the coffin of *Sen-ankh* (Lacau, *Catalogue, Cairo Museum*, 28,056).

to replace the deceased person and relieve him of the work which it was necessary to do in the future world: it was his *substitute*. Like the *hetep te seten* inscriptions in Group No. 1, these texts are usually addressed³ by the dedicator to the *Shawabti*-figure, and really contain a magical consecration that the wooden figure might work for the person to whom it is dedicated and belongs.

It is not our intention in the present Report to exhaust the subject of the history of these sepulchral statuettes, but a few of the variants among the texts collected in the plates must be mentioned. The most important one is No. 28, where the figure is actually called the *hen*, "servant," or "slave," of the deceased. Here for the first time is found expressed the idea that the figure is in some way a slave of the deceased—an idea which is not found expressed again till a much later period.⁴

The text No. 32 (Pl. XXI.) merits a full translation.

"O, this *Shawabti*! if one comes for sand in the name of N. to carry sand from west to east, I do it. If the name of N. is called to take it over, do it."

No. 20 (Pl. XX.) is interesting as repeating the *Shawabti* name twice, as also in No. 18.⁵ It gives also for the demonstrative pronoun the archaic form *apunen* ('*pwnn*'⁶), which is evidently a variant of *puynen* (*pwynn*). Further, the variant *sha(y) Tehenu* (*š'(y) Thnw*), "Libyan sand," deserves being noticed.

Another curious text is that found upon the stick in the Berlin Museum (788) (pl. XX. No. 21), which we have alluded to above. Dr. Schäfer kindly sent us a description of this, together

³ The variant, *m dednes*, "has said to him" (pl. XIX. No. 17) is also to be mentioned in this connexion.

⁴ Cf. Spiegelberg, *Die aegypt. Sammlung des Museum Westreenianum im Haag*, page 25 and Boeser, *Ae. Z.* 1906, page 81.

⁵ Written *Shawabti sep sen(w)*

⁶ Erman, *Aeg. Gr.*, 2nd ed., § 98.

with a transcription of the hieratic inscription. Unfortunately, the first signs are doubtful, but the address, "O, sycamore which I have planted," is remarkable, and is certainly a point in favour of the etymology of the name *Shawabti* which we have already suggested.

(3) The *sau* group contains an entirely new text which still presents great difficulties. We may, however, essay tentative translations of the three known specimens:—

Pl. XX. No. 25. "A. wander to seek B., whose *ka*-name(?) is C. If you are told to carry sand from West to East, be there(?)."

Pl. XX. No. 24. Below the *hetep te seten* formula for A. :—

"B., wander to seek. He has found (him)."

Pl. XX. No. 26. O A., wander to seek B. . . . if(?) sand is brought to you."

These words, it would seem, were addressed to a servant of the deceased, for some one appears to be asked to search for his master if the latter should be ordered to work. If this view be right, then we have here corroboration of the opinion already expressed concerning the meaning of the *Shawabti*-text. It is not impossible that the figures with these inscriptions were dedicated by servants of the deceased who in this way devoted their services to their master both in this and in the under-world. In this case—but we must remark that our opinion is only a very tentative one—these figures would have somewhat the same significance as the small stelae or stones that have been found in Early Egyptian tombs.¹

¹ Cf. *Ae.Z.*, 1897, p. 11.

CATALOGUE OF MODEL SARCOPHAGI, MUMMY FIGURES AND SHABTI FIGURES

(1) Model sarcophagus of a "doctor" named Tetà, painted white on the outside. Upon one side of it the sacred eyes are roughly outlined in black. On the lid is a broad yellow band running lengthwise down the centre, surrounded by a black line, and on this is painted in black the *hetep te seten* formula to Osiris for per-kheru offerings for the *Ka* of Tetà (Pl. XVIII. 1). Length of sarcophagus, 10½ inches; height, 5½ inches; breadth, 5 inches. Material, mud (sun-baked). It contains—

A small wooden figure roughly carved with face painted yellow, hair red and body white, with four bands of yellow, outlined black, running down the figure. Down the front is a vertical line of hieroglyphs painted black on a yellow ground (Pl. XVIII. 2). Length of figure, 5½ inches.

(2) Model sarcophagus of Aah-mes painted white on the outside and of the same shape as the preceding. Upon the lid is a broad yellow band outlined green running lengthwise down the centre; upon it is roughly painted in black ink the *hetep te seten* formula to Osiris for the benefit of the *Ka* of Aah-mes (Pl. XVIII. 3). Length of sarcophagus, 8½ inches; height, 3½ inches; breadth, 3½ inches. Material, mud (sun-baked). It contains—

A small wooden figure roughly carved, with small wig, and painted yellow without any details. Remains of linen wrapping surround it. Length of figure, 6½ inches.

(3) Model sarcophagus without lid and bearing no inscription. It is similar in shape to No. 1 and is painted white on the outside. Length of sarcophagus, 9 inches; height, 2½ inches; breadth, 4½ inches. Material, mud (sun-baked). It contains—

A small figure in wood roughly carved and painted white with green swathing bands. Length of figure, 5 inches.

(4) Model sarcophagus without lid or inscription, and similar to No. 1. Length, 8½ inches; height, 3 inches; breadth, 4 inches. Material, mud (sun-baked). It contains—

A small mud figure roughly modelled.

(5) Fragment of the side of a model sarcophagus of a *uba* "cook" named Sebeknekht (Pl. XVIII. 6). On one side the sacred eyes are roughly drawn in black ink; on the other side are two vertical lines of cursive hieroglyphs giving the *hetep te seten* formula to Ptah-seker for offerings for the *Ka* of Sebeknekht. Length of fragment, 6 inches. Material, terra-cotta.

(6) Another fragment of a model sarcophagus, perhaps part of the lid of No. 5, painted white on the upper surface and with a vertical line of hieroglyphs giving the *hetep te seten* formula to Amen-Ra (Pl. XXII. 34). The hieroglyphs are written in black ink upon a yellow band surrounded by a black line. Length of fragment, 5 inches. Material, terra-cotta.

(7) Model sarcophagus of a man named Tehuti-mes, carved to represent a mummy and divided down the centre, forming lid and box. The wig is broad, short behind but long in front, and painted black; the features of the face are carved and outlined with black ink. The body is not painted, but down the front of the figure is a vertical band of yellow (?) upon which is written in black ink the *hetep te seten* formula to Osiris. On either side of the vertical band are three horizontal bands with inscriptions in black ink giving the name of Tahutimes. Length of sarcophagus, $8\frac{1}{2}$ inches; height, $2\frac{1}{2}$ inches; breadth, $2\frac{3}{4}$ inches. Material, wood (sycamore fig).

(8) Small figure of Manu carved to represent his mummy, wrapped in linen bands; very rude in style. The face and head are coloured yellow, the hair being represented by a number of black dots (bristles). Around the neck is a broad necklace outlined black and running round the figure. Down the front is a vertical yellow band outlined black with very roughly painted hieroglyphs in black (Pl. XVIII. 4). Length of figure, $7\frac{1}{2}$ inches. Material, wood (sycamore fig), coated with a coarse white plaster.

(9) Small figure carved to represent a mummy wrapped in linen bands, rude in style. The face is painted white, the wig green, the body is unpainted, but has four horizontal green bands down the front of the figure. Length of figure, 7 inches. Material, wood (much decayed).

(10) Small figure carved to represent a mummy. Similar to No. 9, but smaller. Length, $5\frac{3}{4}$ inches. Material, wood.

(11) Figure of the Royal son Aah-mes carved to represent his mummy wrapped in linen bands. The face is yellow, the wig is coloured green and is square at the top and long over the shoulders. A broad necklace or pectoral, painted green, covers the chest. The body is coloured white, and is bound round with three

bands of yellow outlined green. A yellow band runs vertically down the front of the figure, and upon it is a hieroglyphic inscription in black ink (Pl. XVIII. 5) giving the name and titles of Aah-mes. Length of figure, $9\frac{1}{2}$ inches. Material, wood coated with plaster.

(12) Shabti figure of Sen-hetep roughly carved and unpainted but with the face outlined in black ink. Running down the front of the figure is an hieratic inscription (Pl. XVIII. 8) in horizontal lines and written in black ink, giving the *Te hetep seten* formula to "Osiris Lord of the Tete, the Great God, Lord of Abydos, that he may give per-kheru offerings for the benefit of Sen-hetep's Ka." The prayer is written by his daughter Amen-hetep. Length of figure, 8 inches. Material, wood.

(13) Another shabti figure of Sen-hetep, similar to No. 12, but with the hieratic inscription written in vertical lines across the front of the figure (Pl. XVIII, 11). The prayer is written by his son Amenhetep. Length of figure, 7 inches. Material, wood.

(14) Shabti figure of Tet[a]-nefer. Roughly carved and unpainted, but with an hieratic inscription (Pl. XVIII. 10) written in black ink running around the front and sides. This inscription gives an early version of the Sixth Chapter of the Book of the Dead (see p. 28). Length of figure, $4\frac{1}{2}$ inches. Material, wood.

(15) Shabti figure of A-tau. Roughly carved and unpainted, but with face outlined in black ink. This figure has an hieratic inscription written upon the right side and upon the back (Pl. XVIII. 9) giving (1) the *Te hetep, seten* formula to "Osiris, prince of eternity, that he may give per-kheru offerings for the benefit of A-tau," and (2) an early version of the Sixth Chapter of the Book of the Dead (see p. 28). Length of figure, $8\frac{1}{2}$ inches. Material, wood.

(16) Shabti figure of Aah-mes. Roughly

carved and unpainted, with hieratic inscription in horizontal lines running down the front of the figure. This inscription gives the *Te hetep seten* formula to Osiris, Lord of Teṭu, that he may give per-kheru offerings for the Ka of Aahmes. Length of figure, 5 inches. Material, wood.

(17) Shabti figure of Aah-mes. Roughly carved and unpainted, with hieratic inscription in horizontal lines running down the front of the figure. This inscription gives the early version of the Sixth Chapter of the Book of the Dead. Length of figure, 6 inches. Material, wood.

(18) Shabti figure of Tetà-án. Similar to No. 17, but much decayed. Length of figure, 5 inches. Material, wood.

(19) Shabti figure of Teta. Similar in shape to No. 17, but with hieratic inscription in vertical lines down the back of the figure. This inscription gives the early version of the Sixth Chapter of the Book of the Dead. Length of figure, 3 inches. Material, wood.

(20) Shabti figure without name. Similar to No. 17. Length of figure, 6 inches. Material, wood.

(21) Shabti figure of the "Keeper of the Storehouse of Amen," Tauÿ. Wig, black edged with yellow; the arms are crossed over the chest, but all evidence of painted detail other than that of the wig is destroyed. Down the front of the figure are eight horizontal lines of well-cut hieroglyphs giving the name of Tauÿ and the Sixth Chapter of the Book of the Dead. Length of figure, 1 ft. $\frac{1}{4}$ inch. Material, wood. Period, Eighteenth Dynasty (? Thothmes III.).

(22) Two fragments of a limestone slab with the lower parts of two figures representing Shabtis carved in low relief (Pl. XXII. 43). Both figures are painted black on a white ground, with horizontal lines of hieroglyphs giving the text

of the Sixth Chapter of the Book of the Dead. Between the two figures is a horizontal line of hieroglyphs giving the name of Neb-amen and [his wife] the "Lady of the house," Su-át-nub. Length of fragments, 7 inches by 4 inches. Material, limestone. Period, Eighteenth Dynasty (Thothmes III.).

(23) Shabti figure of the "Chief of the corn-grinders," User-amen. Wig black, face and hands red, necklace blue, arms crossed over chest, hands holding hoe and basket, yellow lined red, and two red ∇ -vases slung over back. Body white, with vertical and horizontal red bands; inscription down front of body (Pl. XXII. 42); hieroglyphs black on yellow ground, surrounded by blue lines. Height, $7\frac{3}{4}$ inches. Medium work. Material, wood.

(24) Shabti figure of the *Uab*-priest of Amen in Karnak, Amen-em-hep. Wig blue black, face and hands red, necklace blue-black and red. Arms crossed over chest, hands holding hoe and basket, yellow lined red, and two red ∇ -vases slung over back. Body white, with inscription on yellow band outlined red running down the front of the body (Pl. XXII. 48); hieroglyphs black. Height of figure, 6 inches. Medium work. Material, wood.

(25) Four shabti figures of the *Uab*-priest of Mut, Amen-em-heb. Wig blue-black, face and hands red, large necklace red, yellow and blue-black. Arms crossed over chest, hands hold hoe, and slung over shoulders is a basket, yellow lined red and two red ∇ -vases. Body white, with vertical and horizontal red bands upon back; inscription down front of body; hieroglyphs black on yellow ground surrounded by red lines (Pl. XXII. 45). Face, wig, necklace, hands, and band of hieroglyphs varnished. Height, No. 1, $9\frac{1}{2}$ inches; Nos. 2-4, 8 inches. Medium work. Material, wood.

(26) Another shabti figure of the preceding

(No. 25). Short wig, black, face and hands red; necklace blue. Wears long white kilt projecting in front; arms crossed over chest, body white, vertical yellow band with inscription, hieroglyphs black. Wig, face, hands, necklace and vertical band varnished. Height, $8\frac{1}{4}$ inches. Medium work. Material, wood.

(27) Shabti of the *uab*-priest of Maat, Mery-rá. Wig black, face and hands red, necklace black, arms crossed over chest, hands hold hoe and basket, yellow lined red, and two red ∇ -vases slung over shoulders. Body white, with vertical red band down back and four horizontal bands surrounding the body. Vertical band of yellow down front of figure with hieroglyphs in black (Pl. XXII. 46). Wig, face, hands and band of hieroglyphs varnished. Height, 8 inches. Inferior work. Material, wood coated with plaster and painted.

(28) Shabti figures in blue faience of a man whose name in good orthography may be read:—*Dd=d Wbst.t m ir th at.tj* (?) ($\mu\pi\rho$ *tht-f*).

“Bubastis says: Do not hurt him.” The variants of the name occurring on the figures are given in Fig. 27.

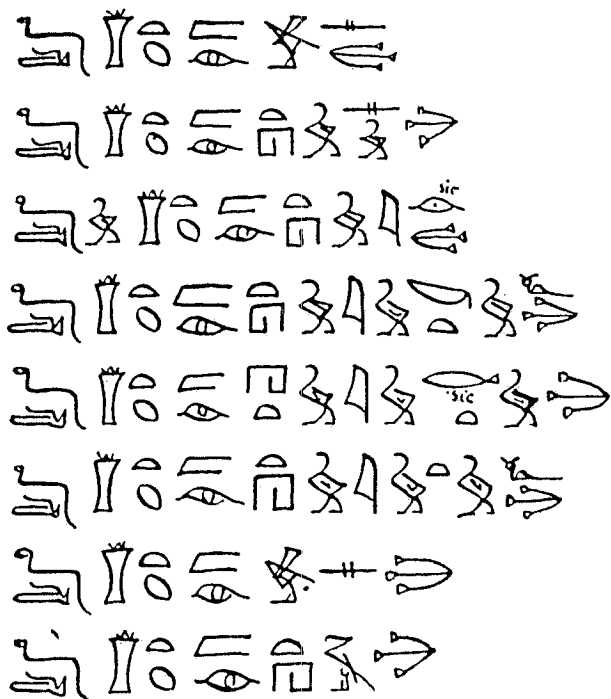


FIG. 27.

INSCRIPTIONS ON SHAWABTI FIGURES.

PLATE XXII.

(33) Hieratic text on a model coffin and figure of Aah-mes. For the transcription see Pl. XIX., 20.

(34) Hieroglyphic text from a model coffin painted white with a band of yellow down the middle, upon which in black is written the Seten de hetep formula to Amon-ra.

(35-37) Hieratic inscriptions and transcriptions from a model sarcophagus and figure of Tehutimes. The figure was wrapped in linen bands. (Strassburg Inst. No. 1419.)

(38) Hieratic text on a shawabti figure of Se-pa-ari. (University College, London.)

(39) Hieroglyphic text on the model sarcophagus containing the figure No. 38.

(40) Hieratic text on a shawabti figure of Tehuti-se.

(41) Hieratic text on a mummy figure of Teta's son, Aah-em-heb.

(42) Inscription on a blue glazed faience figure of the Scribe Shedmentu.

(43) Fragment of a limestone slab, painted yellow and varnished, with hieroglyphic inscription in black naming Neb-[amon] and his wife Su-[at-nub]. The two shawabti figures are given in low relief; that on the right bears the shawabti text for Neb-amon; that on the left was probably for his wife, Su-at-nub. For the restoration of the names see the Funereal Cones Nos. 9 and 42.

(44) Hieroglyphic text on a wooden shawabti figure of the *ari at* of Amon, Tauy.

NAMES AND TITLES ON SHAWABTI
FIGURES.

- | | |
|---|---|
| <p>(45) Amenemheb, <i>uab</i>-priest of Mut.
 (46) Mery-ra, <i>uab</i>-priest of Maat.
 (47) User-amon, Chief of the grain-grinders.
 (48) Amen-em-hepti, <i>uab</i>-priest of Amen in
 Karnak.
 (49) Amenemapet, Divine father of Amen.
 (50) Amen . . ., Chief of the gold workers.
 (51) Ytu, the washerman.</p> | <p>(52) Nesi-mut.
 (53) Shed-mut.
 (54) Ta-bak-seten.
 (55) Tehutimes, the Steward and Superin-
 tendent of Foreign Lands.
 (56) Peda-amen-taui.
 (57) Pedef.
 (58) Mes, <i>uab</i>-priest.
 (59) Mut-em-ua, Chantress of Amen.
 (60) Mut-hetep.
 (61) Neb-mehy, the Chief Superintendent of
 Amen.</p> |
|---|---|

LIST OF FUNEREA CONES

(PLATES XXIII.-XXV.)

NOTWITHSTANDING the paper by Dr. Borchardt (*A.Z.* xxxvii. 80)¹ the real meaning and use of these cones is not yet clear. Sufficient stress has not been laid upon the fact that they are in some special way connected with the Theban necropolis, for the few specimens from other sites are very rare and certainly exceptional, perhaps even accidental, and it is important to state that the large necropolis of Sakkara has not given us a single example of a funereal cone. The forms of the cones found during our excavations are the usual ones, and many of the names appear elsewhere, as may be seen by comparing our list with that of M. Daressy, published in the *Memoires of the French Archaeological Mission of Cairo* (vol. viii. 2). There is only one interesting specimen which merits a fuller illustration than the rest: it is a "three pronged" cone composed of three "cones" joined together. Many of the cones, it should be noted, have traces of red and blue paint on their inscribed bases. The cones are all of terra-cotta, and the inscriptions upon them have been made by pressing them into a mould, a specimen of which is preserved in the Cairo Museum.

(1) "Min-hetep."

(2) [May the King give an offering to Osiris] "within the west that he may give sweet breath to the *Ka* of the Leader of the Festival of Amen, Za-ta, justified."

(3) "Devoted towards Osiris, the Scribe of the Accounts of Amon, Amenhetep, justified towards Amon."

¹ Dr. Borchardt gives here a bibliography on the subject, and we may add Wilkinson, *M. & C.* iii. 437.

(4) "Devoted towards Osiris, the Chantress of Amen, the Royal Sister, the Lady Sen[ā]-senb, justified."

(5) "The Osirian, the Scribe of the accounts of Cattle and fowl of Amen, Tehuti-nefer called Seshut, justified, born of the Scribe Mesu, justified." (Cf. No. 27.)

(6) "The Chief of the Engravers, Tek (?)."

(7) "The *uab*-priest of Ser-ka-ra (Amenhetep I.) Kha-em-uas (?)."

(8) "The Osirian, the *uab*-priest of Amon, the accountant of the Cattle of Amen, Nefer-renpet, justified towards the Great God."

(9) Devoted towards Osiris, the Scribe of the Accounts of Corn, the Superintendent of the Granaries of Amen, Neb-amen, justified towards Osiris, the Great God." (Cf. No. 41.)

(10) "The Steward of the Accounts of Corn, Baka, son of Amen-mesu, born of the Lady Bakt."

(11) "The Son of Ra Heq-tauī, gifted with life eternally. The High Priest of Amen, the Chancellor, Tehuti."

(12) "The Good God, Neb-pehti-Ra (Aahmes I.) gifted with life eternally. The High Priest of Amen, the Chancellor, Tehuti."

(13) "The Royal Seal-bearer, the High Priest of Amen, Min-mentu, called Sen-res, justified."

(14) "The Fourth priest of Amen Si-Tehuti."

(15) "The Osirian, the Measurer of Amen, Hu-ma-shu."

(16) "The Superintendent of the Treasury, the Superintendent of the Works, Tehuti, justified."

(17) "Devoted towards Osiris, the Steward of Amen in the Oasis, the Superintendent of the Granaries of Amen, the Mayor of the

Northern Oasis, the Scribe, Sa, justified towards the Great God, Lord of Eternity."

(18) "Devoted towards Osiris, the Scribe of the Accounts of Amon, Ken-amon, justified towards Amon."

(19) "Superintendent of the Favourite, Aahmes, born of the Chief of the Serfs, Aah-hetep, justified." (Cf. Nos. 21, 21.)

(20) "The Chief of the Serfs, Aahmes, and the Superintendent of the Favourite, justified." (Cf. Nos. 19, 21.)

(21) "The Chief of the Serfs, Aahmes, born of the Chief of the Serfs, Aah-hetep, justified."

(22) "The Osirian, the servant (*sedem ash*) of Amon, Pa-khensu, justified."

(23) "The Superintendent of the Cattle of Amon, the Mayor, Tehuti."

(24) "The Pure of Hands and *uab*-priest of Amon, Tehuti-mes."

(25) "His Wife, the Lady, Atef."

(26) "Devoted towards Osiris, the Scribe of the Treasury of Amon, Mery."

(27) "The Scribe of the Fowling of Amon, Tehuti-nefer, called Seshut, justified, born of the Scribe, Mesu, justified." (Cf. No. 5.)

(28) "The Hereditary Mayor, the Superintendent of the Granaries of Amon, Scribe of the District of Thebes, Aahmes, justified."

(29) "The Osirian, the Sailor of the High Priest of Amon, Neb-an-en-su."

(30) "The Superintendent of the Builders of Amon, Amenhetep, justified, born of the Superintendent of the Builders, Senna."

(31) "Devoted towards Osiris, the Governor of the City, the Vezir, the High Priest of Amon, Ptah-mes, justified."

(32) "Devoted towards Osiris, the Scribe of the Accounts of Cattle of Amon among the Southern and Northern Provinces, Hebÿ, justified, son of the Scribe of the Accounts of the Cattle of Amon, Seni-mes, justified, born of the Lady Ruaa."

(33) "Devoted towards Osiris, the *ari at* of

Amon, Thÿ, justified. His sister, his beloved one, the Lady Meryÿ, justified, deceased."

(34) "The Scribe and Chief of the Serfs of Amon, Sen; the Lady Sat-menhet."

(35) "The Goldsmith of Amon, Mahu, called Sasa."

(36) "The Osirian, the Fourth Priest of Amon, Mentu-em-hat, justified. His son of his body, the Priest of Amon, the Royal relative, Pa-sheryt-mut, born of the Lady Uz-renset, justified."

(37) "Devoted towards Osiris, the Scribe of the Accounts of Corn, Amenhetep, justified."

(38) "The Steward, Pen-thebu, justified."

(39) "The *ami-ast* priest of Amon, Amenhetep, justified."

(40) The Superintendent of the Serfs, Aÿ."

(41) "The Osirian, the Scribe of the Accounts of Cattle of Amon, Amenhetep, justified: his wife, the Lady Sat-amon."

(42) "The Osirian . . . of the Divine Wife, Neb-amon, justified. The Lady Sa-at-nub, justified." (Cf. No. 9.)

(43) "The Osirian . . . of Amon, the beare of the incense, Min-mes, justified, deceased."

(44) "Devoted towards Osiris, the official of the Date Culture, Nefer-renpet."

(45) "The Superintendent of the house of the Mistress in the heaven, Benqÿ,¹ justified."

(46) "The Fan-bearer, Ma-ne-heqau."²

(47) "The Osirian, the greatly favoured . . . Pa-de-ef, justified."

(48) "The Osirian, the Servant (*sedem ash*) of Amon, Pa-uah."

(49) "Devoted towards Osiris, the official of the Date culture of Amon, Ta-her-seta-nef, justified."

(50) The Osirian, the Royal workman, pure of hands, Amenhetep, justified."

¹ Daressy (No. 237) gives another cone of Benqÿ with the interesting title, "Steward of the house of the Princess of Neherin (Mesopotamia)."

² On the genealogy of Ma-ne-heqau see the Louvre stela C. 59.

EL BIRÂBE AND PALACE OF HATSHEPSÛT

At the same time as we cleared the tombs in the south-eastern Draḥ abu'l Negga we employed some forty workmen and boys on a site somewhat further to the south, which is known to the modern Arabs by the name of El Birâbe. Here the most important discovery was certainly the site of a building made by Queen Hatshepsût. The bricks of which the building was erected are stamped with the prenomen of the queen; embedded¹ in the corner of an

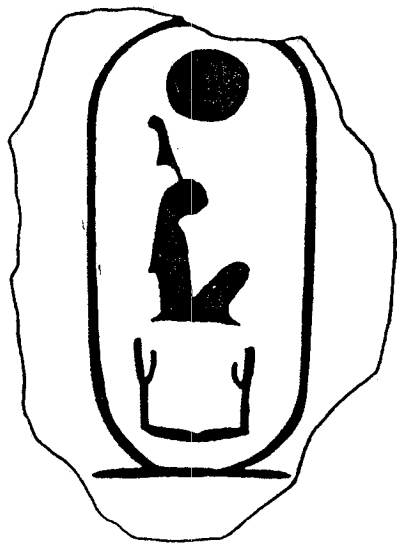


FIG. 28.

angle formed by two of its walls on the south side was found a scarab bearing the name of Maa-ka-ra; and in the débris (not *in situ*) two crystalline sandstone foundation stones² (Figs. 28 and 29), also bearing the prenomen of

¹ It may be of interest to compare with this statement an inscription published by Dümichen, *Baugeschichte des Denderatempels*, pl. 1, where it is mentioned that the old plan of Dendera, written upon a leather roll, had been found in the interior of a brick wall. Cf. Sethe, *Beitragæ zur Ältesten Geschichte Ägyptens*, p. 6.

² These two stones are similar to some discovered on the site of the Palace of Akhenaten at Tell el Amarna.

Hatshepsût, were discovered. Not enough is preserved of the plan of this building to enable us to be certain as to the use to which it was put, but as a palace is known at the edge of the desert of the time of Amenophis III., it is perhaps not too improbable that we may recognize in these remains of walls what was once a palace or summer residence of Hatshepsût, and this appears even probable when we remember

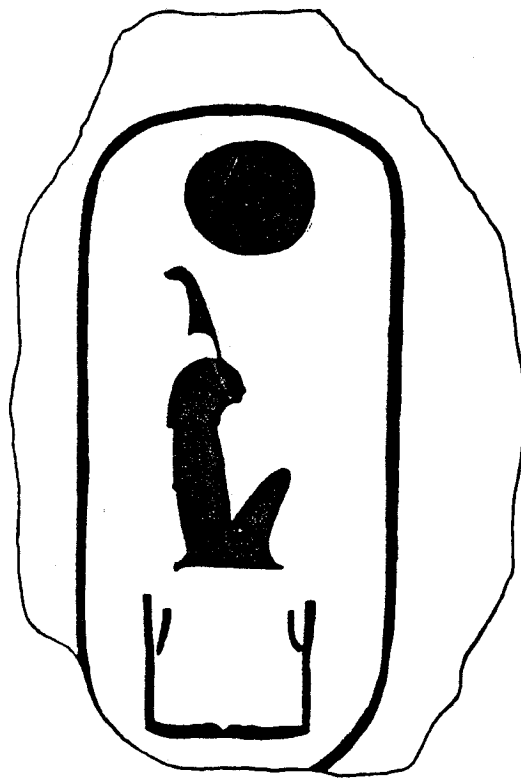


FIG. 29.

that the situation is near the entrance to the valley of Dêr el Babari, where she had built her famous temple. An inscription on the base of one of her obelisks at Karnak records that it was in her palace that she conceived the idea of having these splendid monuments cut. "I sat in my palace," she says, "and remembered him [Amen] who created me, and my heart led me

to make for him two obelisks covered with electrum."

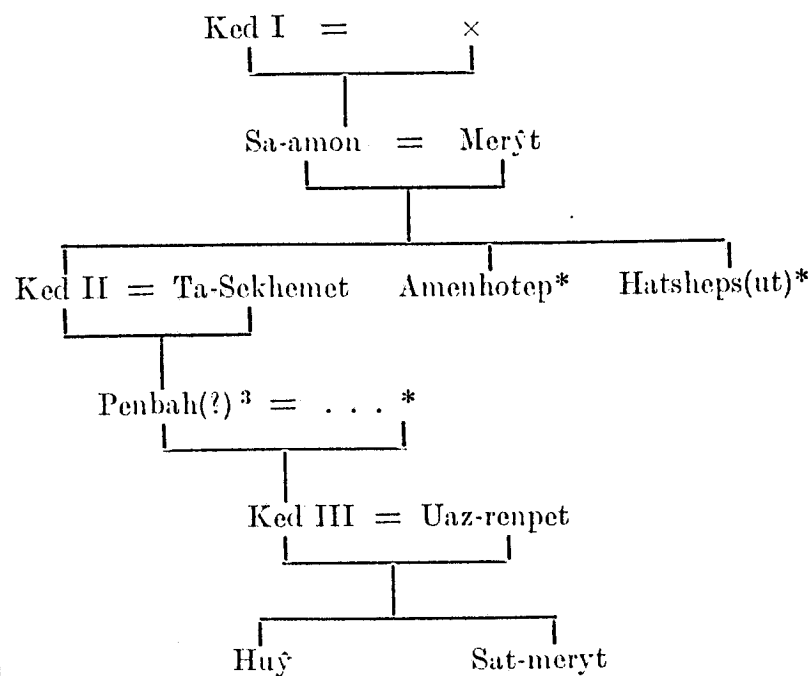
To the south-west of the palace we found the remains of a small temple of Rameses III. (Fig. 30) which had been built up of sculptured stones removed from the temple of Hatshepsût at Dêr el Bahâri. Here also we discovered a large mummy pit containing over three hundred pots for the most part pierced¹ and broken, which fix the date of the shaft to the period intervening between the end of the middle kingdom and the beginning of the new Empire. A great tomb with funerary chrysody above, with brick walls lined with stone, and a mummy pit of an earlier period, was also discovered in this part of the necropolis, and from the fact that a fragment of the stone casing bears the name of Khaÿ (Pl. XVII. 4), the Vezîr of Rameses II., we may presume that this tomb had been erected for him (see also Fig. 31). The remains of a twenty-sixth dynasty chapel were also found here, but a further systematic excavation of the spot is required, and will no doubt throw further light on the plan of this and the other buildings.

On the west of the palace we discovered, between brick walls, ten mummies, partly in sarcophagi of wood; they belong to the Lybian period (Twenty-second to Twenty-fourth Dynasty). On the remains of the sarcophagi containing them the name of King Amenophis I., the patron saint of the Necropolis, is several times mentioned. All the mummies of the women had their arms extended down the body, with the hands crossed over the womb. Near these mummies was found a statuette of wood of Toeris, well carved but very much decayed, two roughly cut *Ba*-birds, an uraeus snake formerly incrustated with glass inlay, and a lion in wood. Besides these things was a necklace of glass beads (see Plate IX.), another necklace of beads strung on palm fibre, and a small gold *uza* eye.

¹ Cf. Lefebure, *Sphinx*, iii. 208, and Globus, *Kl.* 65, p. 3.



The following is a list of the miscellaneous monuments found in the neighbourhood of the Birâbe:—

(1) Stela dedicated to Amon-Ra, Osiris, Hathor, the Divine wife Nefret-ari, and the King Neb-hapt-ra,² for the benefit of the Ka of the Superintendent of the Magazine of Amen Ked and his son Sa-amon, by their descendant who makes to live their names Penbah(?) The genealogy of the family is not clear, but we may perhaps restore it in the following way:—



(2) Slab of limestone bearing the names Hor son of Zed-mut-auf-ankh, son of Hor, the ancestors of the owner of the stone, who had among other titles those of Scribe and Divine Sealer of the houses of Amon, Mut, and Khonsu (*i.e.* the Theban triad). Twenty-sixth Dynasty. (See Fig. 32.)

(3) Slab bearing the titles of a "Royal Treasurer, Courtier unique in love, the real Superintendent of the Priests of Amon." Twenty-sixth Dynasty. (See Fig. 33.)

² This stela is another proof for the reading Neb-hapt-ra suggested by Griffith (*P.S.B.A.* xxviii. p. 177) for one of the Mentuhetep kings. In our text the form of *hap* is a line  which represents  "the rudder," with the reading *hap*.

³ It is here that the genealogy is most doubtful.



FIG. 30. VIEW OF THE REMAINS OF THE TEMPLE OF RAMESES III.



FIG. 31. SLAB FROM THE TOMB OF KHAY (?).

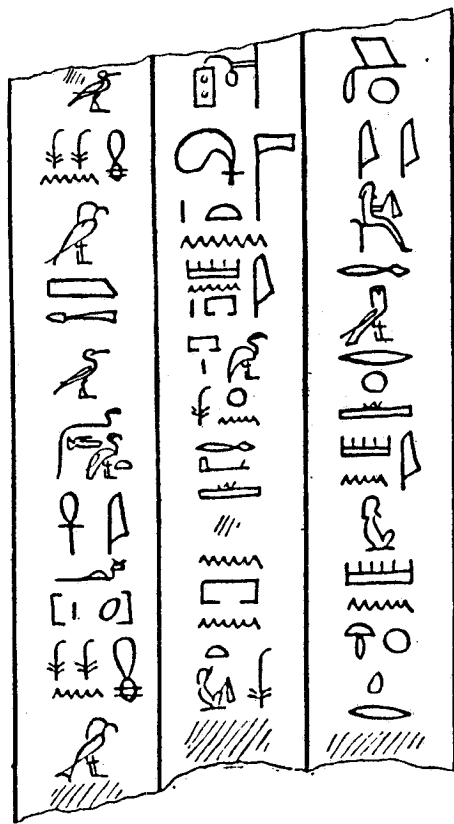


FIG. 32.

(4) Brick stamped with the name and titles of the "Hereditary Mayor, the Royal Scribe, the Superintendent of the Treasury, Thaa"¹

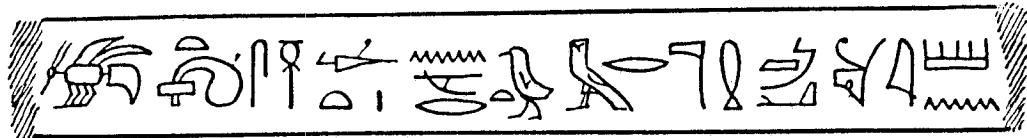


FIG. 33.

(see Fig. 34). Dimensions of brick, 0.40 x 0.18 x 0.13.

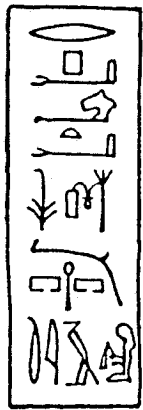


FIG. 34.



FIG. 35.

(5) Brick stamped with the name and titles of the "Hereditary Chief, the Royal Scribe, the Superintendent of the Treasury, Uazyt" (see Fig. 35). Dimensions of brick, 0.31 x 0.17 x 0.12.

¹ A shawabti figure of this official is in an American private collection (*Recueil des Travaux*, xxvi. 33).

(6) Brick stamped with the prenomen of Hatshepsût (see Fig. 36). Dimensions of brick, 0.42 x 0.19 x 0.15.



FIG. 36.

(7) Brick stamped with the cartouches of Amenophis II. (see Fig. 37). Dimensions of brick, 0.35 x 0.16 x 0.13.

(8) Fragments of a blue glazed faience vase inscribed with the name of Rameses IV. (Pl. XVII. 5).

Some material for the history of pottery is given in Pl. XXXI. The types of the Intermediate period are given in the second row from the top: the most characteristic one has an egg-shaped

bowl and swelling at the neck (second from the

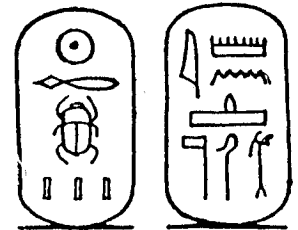


FIG. 37.

right). The general importance of the date of these forms has been discussed by von

Bissing in the *Strenâ Helbigiana*, pp. 20 ff. It is to be hoped that with the wealth of material now deposited in the Cairo Museum, in the Institute of Egyptology at Strassburg, and elsewhere, that some student may make a special monograph on the pottery of the period between the end of the Twelfth and beginning of the Eighteenth dynasty.

For the Eighteenth Dynasty two specimens have already been given on p. 10.

The third row gives the special forms of the Twenty-first to Twenty-sixth Dynasties, and some others bearing the inscriptions given on Pl. XXXII. are added here.

For the Ptolemaic and Roman period a few examples are given in the first and fourth rows of Pl. XXXI.

Erläuterungen zu Tafel XXXIV.

1. Die Tafel ist nicht nach dem Original gezeichnet, sondern nach einer sorgfältigen Kopie der Inschrift hergestellt worden. Die Umrisse der Lücken sind daher bei dem in situ befindlichen Stücke nicht getreu, bei den Fragmenten sind sie dagegen möglichst getreu wiedergegeben.

2. Die Schrift war rot ausgemalt, ist im Original aber vielfach verblaßt oder ganz verschwunden.

3. Die Überreste in situ und die Fragmente c d i k l n q r s t v x y z aa bb cc dd ee ii nach Abschrift von Sethe (1905); die übrigen Fragmente a b e f g h m o p u

ff gg hh kk nach Abschrift von Spiegelberg (1899), sie sind jetzt nicht mehr vorhanden.

4. c d k l und r s t sind von Sethe an Ort und Stelle aneinander gepaßt worden; e wurde von Spiegelberg noch als Teil von d, u mit t verbunden kopiert.

5. Die Anordnung der Fragmente ist von Sethe nach dem Inhalt ermittelt worden. Bei a—m, r—u und x—bb darf sie als völlig sicher gelten; bei i, das zum biographischen Teile der Inschrift zu gehören scheint und sonst nirgends unterzubringen ist, und bei v, das nicht zu Zeile 2 gehört, wie im Originale festgestellt wurde, wohl als sehr wahrscheinlich.

Die aenigmatischen Inschriften

von

Kurt Sethe.

In den Gräbern und auf den Grabsteinen des neuen Reichs begegnen wir hin und wieder religiösen Texten, die teils in Hieroglyphen von ganz ungewöhnlichen Formen, teils zwar in den gewöhnlichen Hieroglyphen, aber augenscheinlich mit ganz anderer Anwendung, geschrieben sind und die dem Auge jedes mit Hieroglyphen vertrauten Lesers sogleich durch ihr bizarres Aussehen auffallen.

Die bisher bekannt gewordenen Beispiele von derartigen Texten (gewisse Inschriften in den Gräbern der Könige der 20. Dynastie, Grabstein Louvre C. 65, desgl. Leiden V. 93, Statue in Uriage usw.) unterscheiden sich von einander nur durch die mehr oder weniger große Mannigfaltigkeit der von ihnen für denselben Gegenstand oder Lautwert angewandten Bilder: das System aber scheint in allen ein und dasselbe zu sein, das auch den seltsamen Schriftsystemen der ptolemäisch-römischen Tempelinschriften zugrunde liegt. Man hat dieses System als aenigmatische oder Geheimschrift bezeichnet, weil es augenscheinlich dem Zwecke dient, den Inhalt der darin geschriebenen Texte dem profanen Leser zu verheimlichen und nur einem auserlesenen Publikum verständlich zu halten.

Diesen Zweck haben die Urheber des Systems denn auch uns Modernen gegenüber so vollkommen erreicht, daß uns die kurzen

aenigmatischen Inschriften der beiden genannten Grabsteine Louvre C. 65 und Leiden V. 93, die sich durch ausgesuchte Mannigfaltigkeit in der Wahl der Zeichen auszeichnen, noch heute trotz der scharfsinnigen Forschungen von Champollion, Lauth¹, Le Page Renouf² und namentlich Dévéria³ ein Buch mit sieben Siegeln geblieben sind.

Um so willkommener müssen uns unter diesen Umständen die beiden aenigmatischen Inschriften sein, die im Vorhofe des Grabes des Dehuti zu Dra' abu'l negga an der linken Seitenwand zutage gekommen sind. Denn diese Inschriften bieten gegen die eben genannten beiden Grabsteine drei wesentliche Vorteile: sie enthalten erstens, freilich vielfach mißverstanden und entstellt, einige Sprüche, die uns aus der alten religiösen Literatur der Ägypter, den sogenannten Pyramidentexten, wohl bekannt sind; zweitens gebrauchen sie nur eine beschränkte Zahl von speziell aenigmatischen Zeichen, die häufig wiederkehren und daher leicht zu bestimmen sind; und drittens verwenden sie daneben auch eine ganze Reihe von Zeichen mit ihren gewöhnlichen Werten, resp. mit Werten, die sich aus diesen ohne weiteres ergeben. Die beiden Inschriften lassen

¹ Ztschr. f. aeg. Sprache 3, 78. 4, 24.

² *ibid.* 12, 101.

³ *Biblioth. égyptolog.* vol. 5, pp. 49 ff.

sich daher größtenteils mit mehr oder weniger Sicherheit enträtseln und liefern uns für eine Anzahl von aenigmatischen Zeichen neue Werte; für viele andere bestätigen sie die bereits früher vermuteten, vielfach nur unsicher gestützten Deutungen in bestimmter Weise.

Im folgenden gebe ich nun zunächst die beiden Texte nach meinen eigenen Abschriften mit interlinearer Transskription und Übersetzung; dazu in Fußnoten die nötigen Belege aus den alten Paralleltexen und kurze Er-

läuterungen, die die Auffassung der Texte betreffen. Alles was die Lesung der Zeichen betrifft, findet man in der Zeichenliste, die am Schluß steht.

Was die Formen der Schriftzeichen anbetrifft, so sind diese nur in der Zeichenliste genau wiedergegeben; in dem Abdruck des Textes dagegen sind manche häufiger wiederkehrende Zeichen, für die es an einer genauen Drucktype fehlte, durch eine ähnliche Type ersetzt worden.

Erster Text.

Spruch 1.

		1		2	
				
		<i>n-k</i> ^a	<i>n-k</i>	<i>wt-k</i> ^b	<i>in(-j)</i>
		dir	dir	deine Glieder,	ich bringe dir
		3		4	
.....	<i>dt(?)</i> ^a				
.....	ewiglich(?)				

Spruch 2: Pyr. P. 110 ff.

		5		6		7		8		9	
<i>s3-k</i>	<i>Hr</i>	<i>nd-f</i>	<i>tw</i>	<i>(w)d(j)</i> ^{b-f}	.....	.....	.....	.....	.....	.....	.....
Dein	Horus	rächt	dich,	er legt							
Sohn											
		10		11		12		13			
<i>[i3-]</i> ^j	<i>n-[k]</i>	<i>k3w-k</i> ^c	<i>dmd(?)</i> ^j								
Ich [vereinige]	dir	deine Knochen,	ich vereinige								

a) hier wie unten (208) am Schlusse eines Spruches stehend.

b) nach Pyr. Orthographie ohne den ersten Konsonanten *w* geschrieben.

c) vgl. Pyr. P. 110; vgl. auch W. 454. N. 187.

		14		15		16		17		18	
<i>n-k</i> ^a	<i>n-k</i>	<i>wt-k</i> ^b	<i>in(-j)</i>	<i>n-k</i>							
dir	dir	deine Glieder,	ich bringe dir								
		19		20		21		22		23	
<i>ib-k</i>	<i>m</i>	<i>ht-k</i> ^b	.....	<i>k3-k</i>							
dein Herz	in	deinen Leib,	.....	dein Ka,							
		24		25		26		27			
<i>imj</i>	<i>w</i>	<i>šlm-k</i> ^c	<i>imj</i>								
der ist unter	den ... ,	dein Sechem,	das ist unter								
		27		28		29		30			
<i>i3hw</i> ^c											
den Geistern.											

a) Zwischen den beiden *n-k* ist vielleicht ein Glied ausgefallen. Oder ist etwa als Wiedergabe von aufzufassen, das P. 693 und P. 204 + 16 (unpubl.) von den Gliedern gebraucht, belegt ist?

b) vgl. Pyr. P. 110; vgl. auch W. 454. N. 187.

c) vgl. Pyr. P. 113: *w3 k3-k, w3 šlm-k imj i3hw, w3 b3-k imj uhw*; Pyr. P. 13: *ij n-k b3-k imj ntrw, ij n-k šlm-k imj i3hw*.

Spruch 3: Pyr. M. 131ff.

28	29	30	31	32
<i>ts-j</i>	...	<i>dj</i>	<i>n-k</i>	<i>-k^a</i>
Ich knüpfte	...	Gegeben ist	dir	dein Arm,
33	34	35	36	37
<i>hr^c</i>	<i>sk-f</i>	<i>n-k^a</i>	<i>nd-n^b</i>	<i>tw</i>
er steht,	er thut	...	dir.	„Wir schützen dich“,
38	39	40	41	42
<i>hr^c</i>	<i>m</i>	<i>r3</i>	<i>ntrw^d</i>	<i>dj-sn</i>
so kam es	aus dem	Munde	der Götter,	sie geben
43	44	45	46	
<i>n-k</i>	<i>hftj-k^c</i>	<i>hwj-sn</i>	<i>wf</i>	
dir	deinen	Feind,	sie verhüten,	daß er werfe
47	48	49	50	51
<i>sid</i>	<i>r-k^l</i>	<i>rdj-t(j)</i>	<i>n</i>	<i>m(w)t-k</i>
Speichel	gegen dich,	(wenn) du	deiner	Mutter
		gegeben	bist	
52	53	54	55	56
<i>Nwt^g</i>	<i>hwj-s</i>	<i>tw^h</i>	<i>hnm-s</i>	<i>tw^h</i>
Nut,	sie schützt	dich,	sie bewahrt	dich,

a) vgl. Pyr. M. 131ff.: *hr, dj n-k -k n Hr dj-f hr-k sk-n n-k gb r3-k*; Pyr. N. 478: *dj n(-j) -k dj(-j) hr-k*.
 b) vgl. Pyr. M. 134: *nd-n tw nsdt* „dich haben die 9 Götter geschützt“.
 c) *hr* für *prj-hr* wie *hr-f* für *dd-hr-f* „so sagte er“.
 d) vgl. unten Nr. 83.
 e) vgl. Pyr. P. 25: *rdj-n-sn n-k hftj-k hr-k*; Pyr. M. 135: *(w)dj-n-sn n-k St3 hr-k*.
 f) Pyr. M. 136/37: *hwj-n-sn hr-f isd-f hr-k* „sie haben verhindert, daß er (Seth) seinen Speichel schleudere gegen dich“; Moret, *Rituel du culte divin* p. 62: *nwdj-n-j s3d* „nicht habe ich geworfen ein *s3d*“. Das oben mit (Det. für Unreines) determinierte Wort *isd* ist in den Pyr. durch das Zeichen für „speien“, in den Tempelritualen des n. R. durch das Zeichen für schlecht determiniert. Für seine Bedeutung vgl. Pyr. P. 125: „das *isd*, das aus dem Munde des Seth gekommen ist“.
 g) so wörtlich Pyr. T. 268.
 h) Pyr. M. 138ff.: *hwj-s tw hnm-s tw ink-s tw tsj-s tw tw hr imj msw-s*. Ähnlich auch sonst. Die

57	58	59	60	
<i>ink-s</i>	<i>tw^a</i>	<i>imj</i>	<i>m3w-s^a</i>	
sie umfaßt	dich,	der du	gehörst zu ihren Kindern.	
61	62	63	64	65
<i>ij-n-k</i>	<i>hr^c</i>	<i>3nt-k</i>	<i>Ist</i>	<i>Nbt-ht</i>
Du bist ge-	mit	deinen	Isis	Nephtys,
kommen		Schwestern		
66	67	68	69	
<i>hm-snj</i>	<i>hr-k^b</i>	<i>ndr-sn</i>	<i>im-k^c</i>	
sie machen <i>hm</i>	unter dir,	sie fassen	dich	
70	71	72	73	
<i>m</i>	<i>hj hj-k^d</i>	<i>gmj-sn</i>	<i>tw</i>	
bei dem	Suchen nach dir,	sie finden	dich,	
74	75	76	77	
<i>km-t(j)</i>	<i>wrt</i>	<i>m</i>	<i>rn-k</i>	
wie du	schwarz	bist	sehr	
			in deinem Namen	
78	79	80		
<i>pwj</i>	<i>n</i>	<i>Km-wr^e</i>		
diesem	des	Kem-wer.		

Spruch 4.

81	82	83
<i>im3h^f</i>	<i>nd-3</i>	<i>ntrw^l</i>
<i>sh^m</i>	<i>m³</i>	
| Geehrter, Schützling der (?) |		Götter
| Mächtiger über die (?) |		

Worte „sie erhebt dich, du bist der Große“ sind in unserem Texte ausgelassen.

a) siehe Anm. h) der vorhergehenden Spalte.
 b) Pyr. M. 140ff. = N. 647 (nötig): *ij n-k 3ntj-k Ist tw hr Nbt-ht hm-n-sn m hr-hrj-k im*. Der Wortlaut ist in unserem Texte stark entstellt.
 c) Pyr. M. 141: *ndr-n 3nt-k Ist im-k*.
 d) vgl. Pyr. M. 365: *ij-n-t m hjhj 3nt W3-ir* „du kamst bei dem Suchen nach deinem Bruder Osiris (o Isis)“.
 e) Pyr. M. 141ff.: *gmj-n-s tw km-tj wrt m rn-k n Km-wr*; ähnlich T. 274.
 f) vgl. oben Nr. 41.

84	85	86	87	88	89
<i>k3w-sn</i>	<i>is-t^a</i>	<i>msj-n</i>	<i>tw</i>	<i>m(w)t-k</i>	<i>Nwt^b</i>
nebst ihren Ka's, geboren hat		dich deine Mutter		Nut	
90	91	92	93	94	
<i>hft</i>	.....^c	<i>hsj-k(wj)</i>	<i>n</i>	<i>ptr-k</i>	
(angesichts des)	Osiris(?),	ich freue	dich	zu sehen	
(zugleich mit)		mich			
95	96	97	98	99	100
.....	<i>mj</i>	<i>mrr(-j)</i>	<i>m33</i>	<i>Pth</i>	<i>mj</i>
	wie	ich liebe	zu sehen	den Ptah,	wie
101	102	103	104	105	
<i>mrr</i>	<i>Hr</i>	<i>m33</i>	<i>irt-f</i>	<i>mj</i>	
liebt	Horus	zu sehen	sein Auge,	wie	
106	107	108	109	110	
<i>mrr</i>	<i>St</i>	<i>m33</i>	<i>hrwj-f</i>	<i>mj</i>	
liebt	Seth	zu sehen	seine Hoden,	wie	
111	112	113	114		
<i>mrr</i>	<i>nt^rw^e</i>	.....^d - <i>sn^d</i>	<i>irj-k</i>		
lieben die Götter		ihre Kronen, mögest du thun			

a) vgl. Pyr. P. 61: „du bist als König erschienen“ *n šm-k m ntrw k3w-sn is-t*; Pyr. P. 101 desgl. zur Göttin Nut gesagt. Vgl. aber auch Pyr. P. 55: *nd-tj rdj-n-j n-k ntrw nbw wt-sn is-t* etc.

b) so wörtlich Pyr. P. 275. M. 682.

c) Zu der ersten Möglichkeit: „angesichts“ vgl. Pyr. P. 405 „der Sohn der Morgenbarke, den sie geboren hat *hft t3* angesichts der Erde“. Bei der zweiten Auffassung würde *hft* als Synonym von *huc* „mit“ gebraucht sein, wie es in der Tat in Grabinschriften des n. R. oft zu belegen ist. Der auf *hft* folgende Gottesname müßte dann Osiris, Re⁵ oder der Orion sein; vgl. die Stellen Pyr. P. 162. 98.

d) Der Parallelismus und der Umstand, daß hier eine Zeile endigt, verbieten es, das *sn* mit dem folgenden zu *sn-t-k* „deine Schwester“ zu verbinden.

e) Hier ist wohl *m33* „sehen“ ausgelassen.

115	116	117	118		
<i>r-f</i>	<i>m</i>	<i>mjt</i>	<i>dt (?)</i>		
desgleichen		ewiglich (?)			
Spruch 5: Gebet an Ptah (?).					
119	120	121	122	123	
<i>Pth</i>	<i>stnj-t3wj</i>	<i>dj-k</i>	<i>n-j</i>	<i>3wt</i>	
Ptah	König der	gieb	mir	Speisen	
beiden Länder,					
124	125	126	127	128	129
<i>m</i>	<i>ntr</i>	.....	<i>sdm-k</i>	<i>n</i>	<i>nš-j</i>
[als Gotteslieblich?]			höre	auf mein Rufen	
[in der Unterwelt?]					
[von den Gottesopfern?]					
130	131	132	133		
<i>n-k</i>	<i>n-k</i>	<i>hr</i>	<i>ddt-n-k</i>		
zu dir, tritt ein		für	das was du gesagt hast,		
134	135	136	137		
<i>hsr-k</i>	{ <i>wnwt?</i> } ^a	<i>Šm^t</i>	<i>irjt-j</i>		
vertreibe	{ <i>dw^t?</i> }	der	{ <i>die</i> | <i>mir</i> zu-		
	{ <i>das</i> | <i>Schlechte?</i> }	{ <i>Sechmet,</i> | <i>das</i> | <i>stößt</i>			
138	139	140	141		
<i>hnm-j</i>	<i>dw3(j)w</i>	<i>tw</i>	<i>imjw-ht-k</i>		
ich geselle	denen, die dich	deinem Gefolge;			
mich zu	preisen,				
142	143	144	145	146	
{ <i>š3š-j?</i> }	<i>tw</i>	<i>m</i>	<i>w3t</i>	<i>imnt</i>	
{ <i>š(m)š-j?</i> }					
ich	{ <i>nahe?</i> | <i>folge?</i> }	dir	auf verborgenem Wege.		

a) die böse Stunde oder das Böse, das die grimmige Gemahlin des Ptah dem Toten bringen könnte.

Zweiter Text.

Hymnus an Amon als Sonnengott.

147	148	149	150
<i>t-f</i>	<i>wn</i>	<i>hr</i>	<i>h3st</i>
seine,	der eilt	über	die Fremd- länder
151	152	153	154
<i>m</i>	<i>m33</i>		
		ausgemeißelt	
		[herrlich] an Erscheinung,	
156	157	158	159
<i>ws</i>	<i>sb</i>	<i>hhw</i>	<i>djj</i>
der	der	Millionen,	der
eine,	sendet	veranlaßt	das Sein (?),
160	161	162	163
<i>inj</i>	<i>km?</i>	<i>nr</i>	<i>f3j</i>
der Heliopolitaner,	der	Schrecken,	mit er- hobenem
164	165	166	167
<i>bjk</i>	<i>hr</i>	<i>imjw</i>	
Arm, der Falke ?	die Bewohner	von Elephantine (?)	
169	170	171	172
<i>mf(?)kj</i>	<i>prj</i>	<i>m</i>	<i>k3</i>
der	der her- vorkam	{ aus } { als }	e. Stier
175	176	177	178
<i>djj</i>			
der gibt	die		


a) Newberry las statt dessen Δ .



180	181	182	183	184	
<i>wd-k</i>	<i>mdw</i>	<i>n</i>	<i>imjw</i>	<i>wi3</i>	
du befehlst	Worte	den	Insassen	des Sonnen- Schiffes,	
185	186	187	188		
<i>hsf-su</i>	<i>sdr</i>	<i>mw</i>	<i>i3dt-f</i>		
daß sie	daß nachts	das Wasser	seines (deines Gegners) Thaus		
verhindern,	sich lege				
189	190	191	192	193	
<i>m</i>	<i>w3t-k</i>	<i>hr-k?</i> <i>hsj r-k?</i>	<i>hr</i>	<i>spd</i>	
auf deinem Wege	{ du wütest? } { erscheine du? }	indem	du	bereit,	
194	195	196	197		
<i>hr</i>	<i>shma</i>	<i>urw</i>	<i>shd(?)k</i>		
indem du mächtig bist,	so oft	du erleuchtest			
198	199	200	201	202	203
<i>sw</i>	<i>hr</i>	<i>Nwenw</i>	<i>n</i>	<i>d3j^b</i>	<i>im-k</i>
ihn	auf dem Nun,	nicht	stellt	entgegen dir,	man sich
204	205	206	207		
<i>n</i>	<i>d3j^b</i>	<i>m</i>	<i>smsw-k</i>		
nicht	stellt man sich	entgegen	deinen Begleitern		
208					
<i>dt</i>					
ewiglich.					

a) *spd* und *shm* erscheinen in den Pyr. oft im Parallelismus miteinander; vgl. P. 141. 709. T. 271. N. 496. 682.
b) *d3j* „sich entgegenstellen“ mit folgendem *m* Pyr. P. 188. 195. Pap. Ebers 1, 16.


Zeichenliste.





Die Zeichen sind nach den Grundsätzen der Theinhardtschen Hieroglyphenliste geordnet.
Die Verweiszahlen beziehen sich auf die Numerierung der Worte im oben abgedruckten Text.


 *nš* „rufen“ 129.


 Sinnvariante von :

1. *f3j* „heben“ 163.
2. *f* Suffix 3 m. sg.? 33.



 *h3j* „jauchzen“ 92.



 Sinnvariante von : *inj* „bringen“ 16. Vgl. die Schreibungen  (a. R.) und  (a. R., n. R.) für die Partikel *in*.


 zweimal am Schluß eines Spruches, also vielleicht *dt* „ewig“ 4. 208.


 *h* (wegen *hwj* „schlagen“): *hjhj* „suchen“ 68.


1. *h* (wegen *h* „Kind“): *hšr* „vertreiben“ 134. *hšf* „verhindern“ 185. *imjw-ht* „Gefolge“ 141. *hr* Präposition? 2. *hr* „so kam es (aus dem Munde)“? 38.
2. *mš* „Kind“ 60.
3. *mš* phonetisch: *šmšw* „Begleiter“? 207.
4. *s3* „Sohn“ 5.
5. ? 22.


 wie es scheint *f* (vgl. ): als Suffix 3 m. sg. 34 (?). 46. 115.


 *imn* „verborgen“ 146 (vgl.  der gewöhnlichen Schrift).


 *h3h* „unendlich viel“ 157.


1. Det. für Gott 91. 179.
 2. *ntrw* „Götter“ 41. 83. 112.
-  *šdr* „sich nachts legen“? 186.


 Det. von *Ist* „Isis“ 64.


 *irj* „befindlich an“ 137.


 *mšj* „gebären“ 86.


 *nd* „schützen“, „rächen“ (wegen *nd* „Korn mahlen“, das meist von Frauen besorgt wurde) 7. 36.


 *Pth* „Ptah“? 119.












 *Pth* „Ptah“? 99.




 *Hr* „Horus“ oder *nh* „leben“? 3.



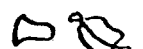








 *Hr* „Horus“ 6.




 ? 29.


 *Šhmt* „Sechmet“ 136.


-  1. *m33* „sehen“? 98. 103. 108.
2. ? 152.
-  *ptr* „sehen“ 94.
-  *irt* „Auge“ 104.
- 1. *ir* (als Sinnvariante von ): *irj* „tun“? 114.   *W's-ir* „Osiris“? 91.
2. *hr* Präposition? 149. 166 (?). 192. 194. 199. Siehe auch unter den Broten.
- △ *sn* (wegen *sn* „küssen“): *sn* Suffix 3 plur. 42. 45. 68. 113. 185. *snj* desgl. 3 du. 66. *sn̄t* „Schwester“ 63.
- 1. *r3* „Mund“ 40.
2. *r*: *rdj* „geben“ 49.
- ⤵ 1. *t* (wegen *tf* „Speichel“): für *tw* Pron. abs. 2 m. sg. (alt *tw*, im N. aeg. nur noch *t* gesprochen) S. 37. 54. 56. 58. 73. 87. 140. 143. in *is-t* (alt *is-t*) „nebst“ (postpositiv) S5.
NB! Bei Dévéria mehrfach für die Femininalendung *t* belegt.
2. *p* (wie in der aenigm. Schreibung  für *h-pj* „Nil“ und in griech.-röm. Zeit auch sonst; wegen *p3g* „speien“?) für *p-wj* „dieser“ 78.
-  *ink* „umfassen“ 57.
-  *n* „nicht“ 201. 204.
-  „Arm“ 164.
- △ *dj* „geben“ 30. 42. 121. *djj* (geminiert) 158.
- *m* (wie in der gew. Schrift; wegen *imj*, *mj* „gieb“): *mwt* „Mutter“ 51. SS. *hm* Verbum 66. *mrr* „lieben“ 97. 101. 106. 111. *mfkj* (oder *mrkj*?) 169; plur. *mfkjjw* (oder *mrkjjw*?) 179.
-  *hwj* „schützen“ „verhüten“ 45. 53.
- *d*: (*w*)*dj* „legen“ 9. *sid* „Speichel“ o. ä. 47. *ndr* (alt *ndr*) „fassen“ 68.
- *m* (wegen *3mm*, *3m* „fassen“, *3mmt* „Faust“): *m* Präposition 20. 70. 171. 189. 206. — ? 151.
- ⤵ 1. Det. für „unrein“: *sid* „Speichel“ 47.
2. *t* (so auch griech.-röm. z. B. in Trajan): *wrt* „sehr“ 75. *wt* (statt *wdj*) werfen“ 46.


NB.! Die Zusammenwerfung von *t* und *d* liegt auch in den aenigm. Texten der Biban el moluk vor in der Schreibung  für  *tpj* aus der Le Page Renouf für  den Wert *dp* erschließen wollte.


-  *hrwj* „Hoden“ 109.
- *is* (wegen *iswj* „Hoden“) oder *s* (wegen *swht* „Ei“) in  *Is̄t* „Isis“ 64.
- *hm*: *hm* Verbum 66.
- △ 1.
- △ *u* „eintreten für“ (vgl. *u w3b*) 131.
- ⤵ *b*: *ib* „Herz“ 19.
- *m* Präposition 39. 76. 116. 124 (?). 144.
-  *wt* „Glieder“ (in den Pyr. so determ.) 16.
-  *k3* „Stier“? 172.
-  *Km-wr* (wegen des gleichlautenden Namens des athribitischen Gaues) Name der Bitterseen S0.
-  *sb* (so auch griech.-röm., wegen *s3b*, *sb* Schakal) für *sbj* „senden“ 156.
-  22.
-  *wnj* „eilen“? 148.
-  *lft* (wegen der alten Bezeichnung des Seth als *lftj* „der Feind“): *lft* Präposition 90. *lftj* „Feind“ 44.
- *sdm* „hören“ 127.
- *k* (wegen *knmt*, das im a. R.  oder  geschrieben wird) für Suffix 2 m. sg. 2. 5. 12. 14. 15. 16. 18. 19. 21. 25. 31. 32. 35. 43. 44. 48. 51. 61. 63. 67. 69. 71. 77. SS. 94. 114. 121. 127. 130. 131. 133. 134. 141. 180. 190. 191. 197. 203. 207. Endung 1 sg. Pseudoparticipii *kwj* (n. aeg. *k*) 92. *bjk* „Falke“? 165. *mfkj* (od. *mrkj*?) 169. 179.


 *w* (statt , von Dévéria mehrfach belegt) wohl in der Pluralendung  eines im Singularis auf \ \ endigenden Wortes 179.



 *ntr* „Gott“? 125.


 *k3* „Geist“ mit zu ergänzendem Suffix (so als Symbol für den *k3* des Königs, d. i. wohl *k3-f* „sein *k3*“): *k3-k* „dein Geist“ 23. *k3w-sn* „ihre Geister“ 84.



 *nr* (so bei Dévéria belegt; desgl. griech.-röm. z. B. in Nerva): *nrw* „Schrecken“ 162.



 *gmj* „finden“ 72.


 *ish* „Geist“ 27.


 Det. *tnw* „jedes“ (statt , so auch zweimal auf der Stele der Nordwand der ersten Grabkammer, pl. XXXIV, 15. 23) 196.


 *wr*: *wrt* „sehr“ 75.



 *imj* „befindlich in“ (wegen des im Ei befindlichen jungen Vogels) 26. 59. 167. NB! In nichtreligiösen Inschriften des n. R. findet sich bisweilen dieses Zeichen ohne Details  mit dem gleichen Werte (z. B. *imj ib* Urkund. IV 46. 49).

 *bjk* „Falke“ (statt )? 165.

 s. oben unter den menschlichen Gliedern.

 *km* s. unter den kosmischen Gegenständen.

 *dt* „ewig“ (so später)? 118.



 1. *f* (statt , das seit dem m. R. irrig für eine Schlange gehalten wurde): *f* Suffix 3 m. sg. 7. 9. 104. 109. 147 (?).



2. *r* (so auch griech.-röm.): *r* Präposition 48. 191 (? oder *hr* „wüten“?). *hr* Präposition? 2. *ndr* (alt *ndr*) „fassen“ 68. *hsr* „vertreiben“ 134. *mrr* „lieben“ 97. 106. 111.


3. *f* oder *r*? : *mfkj*(?) 169. 179.


4. *dd* „sagen“ (n. aeg. z. T. schon gesprochen *d*; auch bei Dévéria) 133.


5. ? 177.


 *prj* „hervorkommen“ (später  desgl.) 170.


 *s* (so bei Dévéria belegt; griech.-röm. *i*) in  *Ws-ir* „Osiris“? 91.




 *r* (so bei Dévéria oft belegt): *r-f* Hervorhebungspartikel 115. *ru* „Name“ 77. *hr* „so kam es (aus dem Munde)“ 38. *mrr* „lieben“ 101. — ? 1.




 *i, j*: *ib* „Herz“ 19. *is-t* „nebst“ 85. *sid* „Speichel“ 47. *d3j* „sich entgegenstellen“ 205.


 *ij* „kommen“ 61.


 *š* (wie später, wegen *š3*) in *š3š* „nahen“ oder *š(m)š* „folgen“ 142. *šmšw* „Begleiter“ 207.


 *i, j* Suffix 1 sg. 10. 13. 28 (?). 122. 129. 137. 138. 142. *imj* „Heliopolitaner“? 160. — ? 1.


NB! Es findet sich in nichtreligiösen Inschriften der 18. Dyn. bisweilen für das Suffix 1 sg. (z. B. Urkund. IV 76. 77.), bisweilen für das Personendeterminativ  gebraucht (z. B.  *s* „Mann“ im Grabe des Senmut,  *itfw* „Väter“ im Grabe des Dehuti).

  für  (so auch bei Dévéria) *imj* „Heliopolitaner“? 160. *mfkjw* (od. *mrrkjw*?) 179.

 Det. von *Nwt* „Himmelsgöttin“ 52. 89.
















 *šdt* „Thau“ 188.



 *šhd* (?) „erleuchten“ o. ä. 197.

 (in griech.-röm. Zeit als Königstitel gebräuchlich), vielleicht *štnj t3wj* „König der beiden Länder“ als Prädikat des Gottes Ptah 120.


- h₃*: *h₃j* „erscheinen“ oder *h₃r* „wüten“? 191.
h₃w „Erscheinung“? 155.
 * 1. *dw₃* „preisen“ 139.
 2. *wnwt* „Stunde“ oder *dwt* „Schlechtes“ 135.
 statt (so auch bei Dévéria belegt) *h₃s-t* „Fremdland“? 150.
 1. *w₃t* oder *h₃t* „Weg“ 145. 190.
 2. *Hr* „Horus“ (so schon im m. R. bisweilen) 102.
 mit phonet. Komplement *t*: *Št* (alt *Šth*) „Gott Seth“ 107.
dmd „vereinigen“? 13.
im: *im-* Präposition mit Suffixen 69. 203.
km „schwarz sein“ 74.
n: Präposition 182. —? 154.
nzw „Wasser“? 187.
 1. *n* (als Sinnvariante von): *n* Präposition 11. 14. 31. 35. 93. 122. 128. *n* Genitivexponent 79. *n* des Tempus *šdm-n-f* 86. 133. *n* Suffix 1 plur. 36. *Nwt* Himmelsgöttin 52. 89. *ndr* (alt *ndr*) „fassen“ 68. *rn* „Name“ 77. *inj* „bringen“ 17. *hn* „mit“ 62. *inj₃* „Heliopolitaner“? 160. *wn* „sein“? 159. —? 1.
 2. Det. von *Nwnw* „Urgewässer Nun“ 200.
 ? 173.
nzw: *Nwt* „Himmelsgöttin“ 52. 89. *Nwnw* „Urgewässer Nun“ 200.
Nbt-h₃t „Nephthys“ 65.
w₃ „Schiff“ 184.
h₃ „stehen“? 33.
 ? 153.
 ? 174.
hr „unter“ 67. 132.
inj „befindlich in“ 183. *injw-h₃t* „Gefolge“ 141.
šw (als Sinnvariante von) Pronomen absol. 3 m. sg.? 198.



- n* (wie ja auch sonst seit dem m. R.): *n* Präposition 18. 50. *n* des Tempus *šdm-n-f* 61. *šn* Suffix 3 plur. 72.
tn (so auch griech.-röm., als Schmuck des Gottes *Tnn*): *tnw* „jedes“ 196.
 Götterdiadem 113.
s (so auch griech.-röm., wegen des Zusammenhanges mit): *s* Suffix 3 f. sg. 57. 60. *š-t* „nebst“ 85. *ts* „knüpfen“ 28. *h₃f* „verhindern“ 185.
šhm „Geist“ o. ä. 25.
mdw „Wort“ 181.
wd „befehlen“ 180.
ht „Leib“ 21.
špd „bereit sein“? 193.
m₃: [*k*]*m₃* „schaffen“? 161.
 ? 126.
d₃: *d₃j* „sich entgegenstellen“ 202. 205.
w₃ „einer“ 156.
n (so bei Dévéria belegt; desgl. auch in griech.-röm. Zeit) Präposition 15.
h₃s „Knochen“ 12.
 1. *w* (so ja auch sonst seit dem n. R. oft): *w* mask. Pluralendung 139. 167 (?). *wn* „sein“? 149. *zwt* „Speisen“ 123. *tnw* „jedes“ 196.
 2. Det. von *ts* „knüpfen“? 28.
 3. Partikel? 95.
zwt: *zwt* „Speisen“ 123.
im₃h₃ „geehrt“ oder *šhm* „mächtig“? 81.
 ? 178.
 1. *s* (so auch griech.-röm.): *s* Suffix 3 f. sg. 53. 55. *šn* Suffix 3 plur. 72. *h₃r* „vertreiben“ 134. *šid* „Speichel“ o. ä. 47. *šk* Verbum 34. *šš* „nahen“ oder *š(m)s* „folgen“ 142.

2. *mj* (statt  *h*: *hnc* „mit“ 62.
-  *sk* Verbum 34.
-  *wt* (statt *wdj*, s. oben zu ) „werfen“ 46.
-  *hum* „sich gesellen zu“ 138. „bewahren“
o. ä. 55.
-  *3bw* „Elephantine“? 168.
-  *c* (so auch griech.-röm.): *c* „Arm“ 32. *hnc*
„mit“ 62.
-  *nd* „schützen“ (wegen der Ähnlichkeit mit
) oder *m* (wegen der Ähnlichkeit mit
)? 82.
-  *k* Suffix 2 m. sg. 63.
-  *t*: Femininalendung in *Ist* „Isis“ 64. *3dt*
„Thau“ 188. *ddt-n-k* „was du gesagt hast“ 133.
-  (Sinnvariante von  *t3* „Brot“):
- t*: Femininalendung (so auch bei Dé-
véria p. 79, 2 belegt) in *mwt* „Mutter“ 51.
88. *wmw* „Stunde“ oder *dwt* „Schlechtes“
135. *irjt* „befindlich an“ 137. *imnt* „ver-
borgern“ 146. *w3t* „Weg“ 190. — ? 147.
 - Det. von *3wt* „Speisen“ 123.
 - für  (wegen der Verwechslung von



 und  am Ende der Worte?): *snj* Suffix 3
dual. 66.


NB.! Siehe auch unter den menschlichen
Gliedermaßen.



 *t* (wegen *t3* „Brot“): *St* „Gott Seth“ 107.
imjw-ht „Gefolge“ 141. *mjtt* „das Gleiche“
117. *t(j)* Endung der 2 m. sg. des Pseudo-
partizips 49. 74.


 Variante des vorigen, wie dieses und  ge-
braucht.



1. *t*: Femininalendung in *3nt* „Schwester“
63.


2. Für  in *hftj* „Feind“ 44. *mfkj* (od.
nrkj?) 169 (der Plural 179 endigt auf 
3w).

 *dj*: *rdj* „geben“ 49.


 in  *w33* „Schiff“ 184.

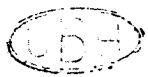
 Pluraldeterminativ 24. 27. 60. 112. 113.

123. 141. 157. 188. 207.  183.  179.

— Der Plural ist ganz unbezeichnet ge-
lassen: 41. 83. 84; nur durch  *w* bezeich-
net: 139. 167; durch dreimalige Setzung
des Ideogramms ausgedrückt: 12. 16.

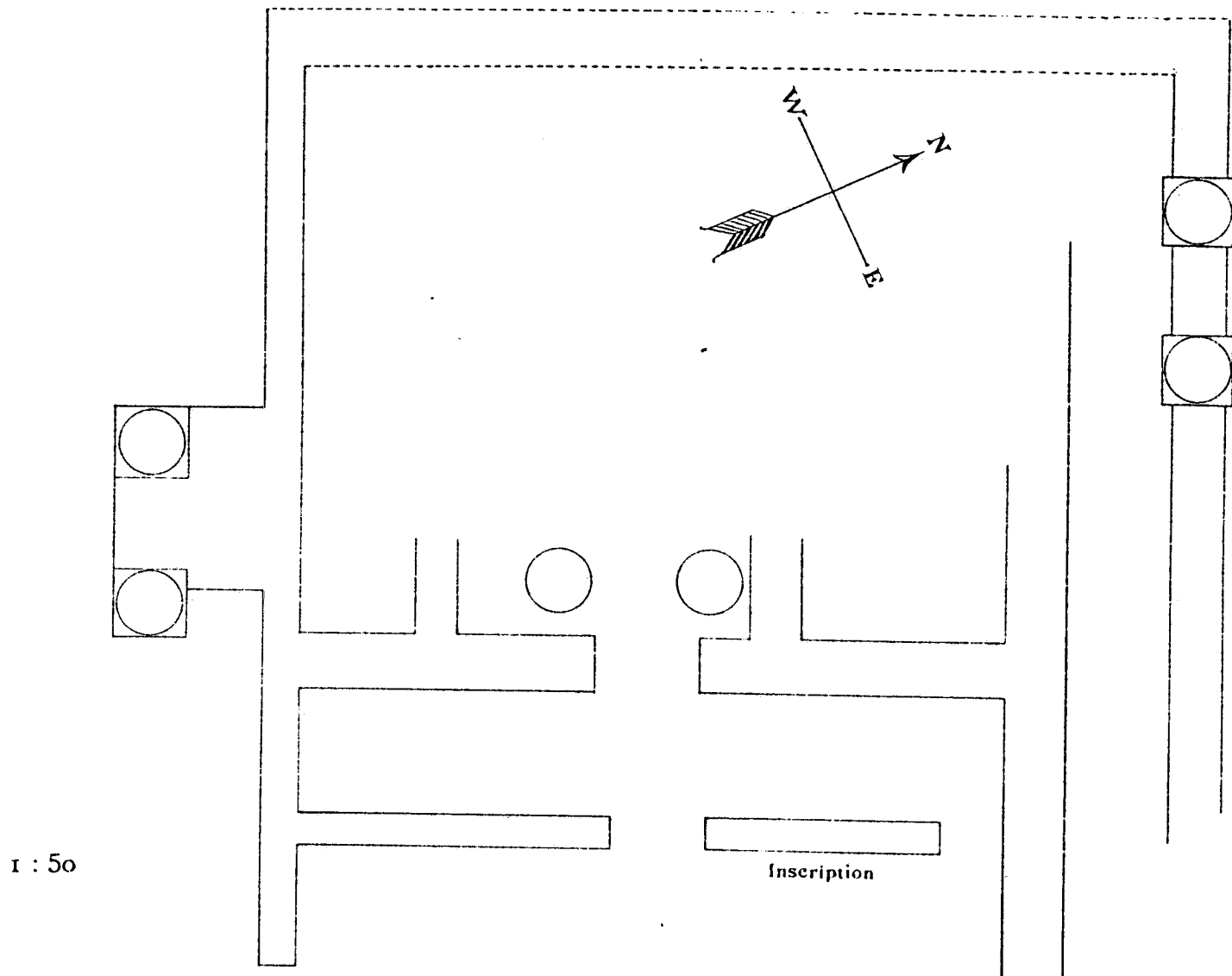
× in *d3j* „sich entgegenstellen“ 202.

 ? 176.

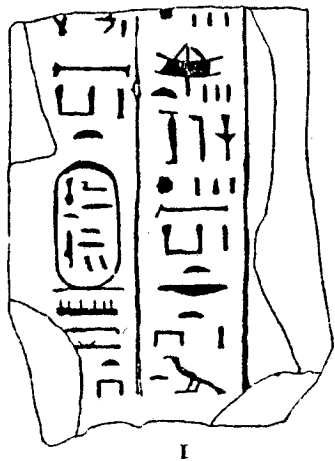




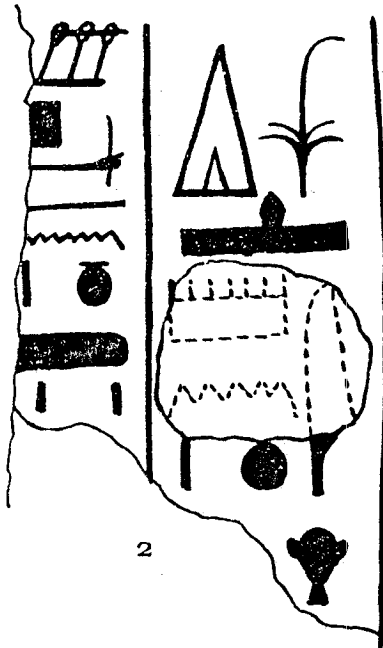
Plan
showing site of the excavations



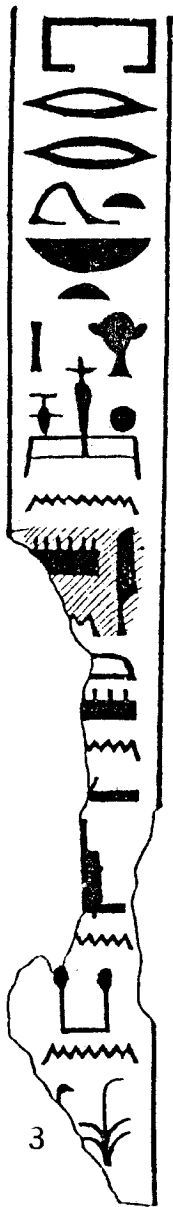
1 : 50



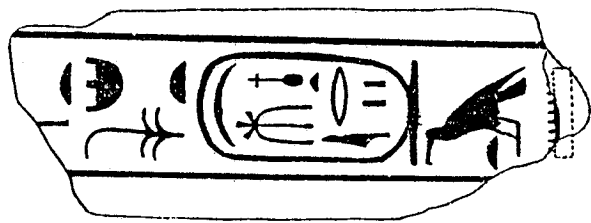
1



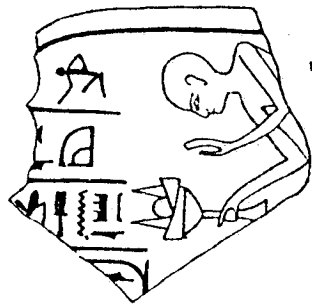
2



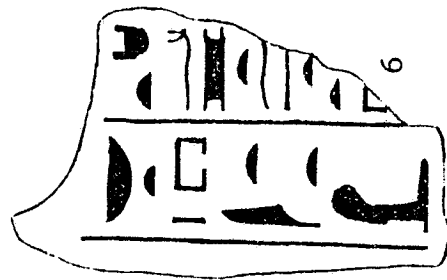
3



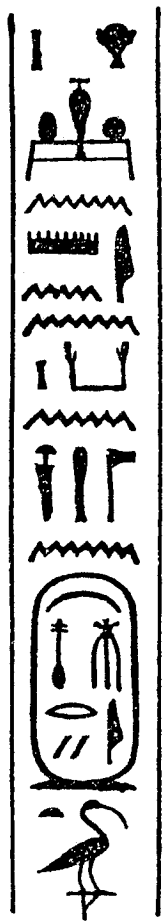
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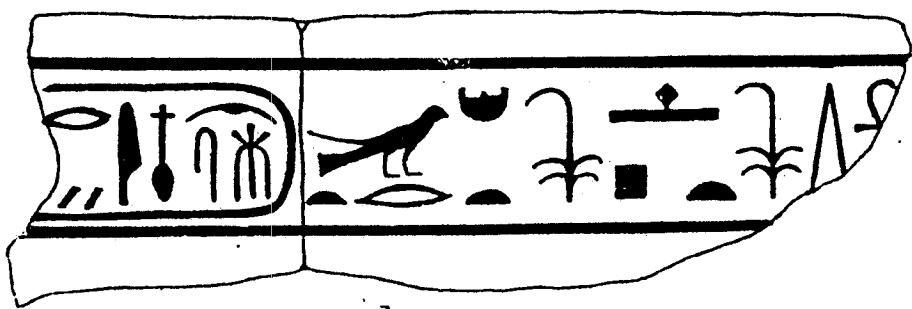


6

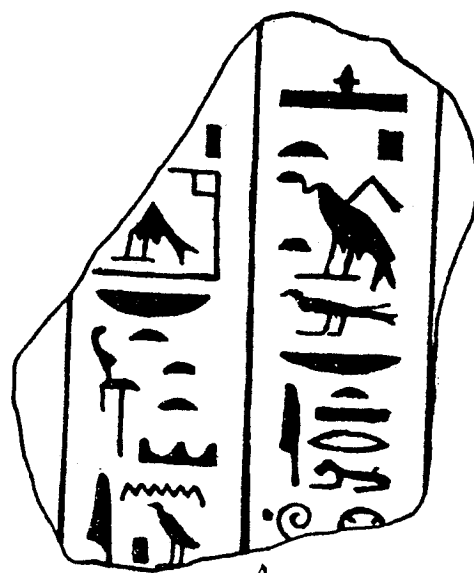


7

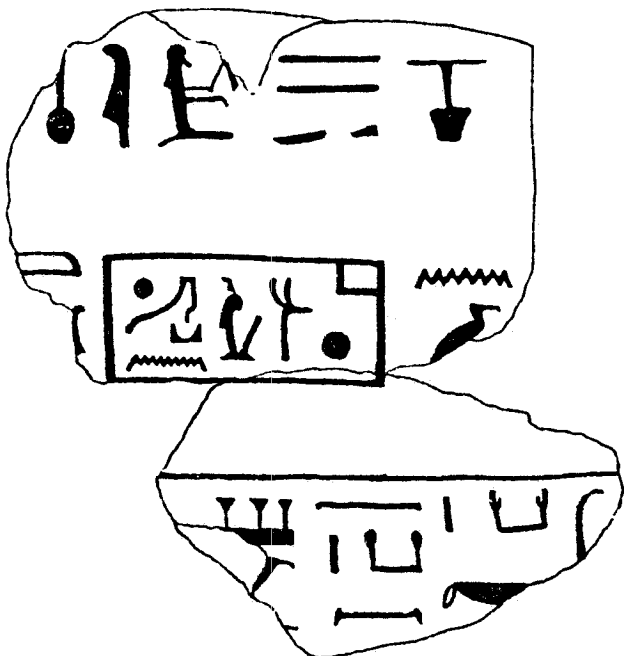
PLAN AND INSCRIPTIONS OF THE TEMPLE OF AAHMES-NEFRET-ARI



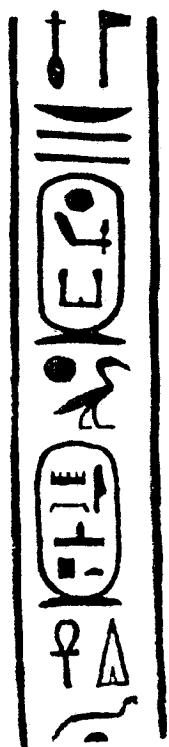
1.



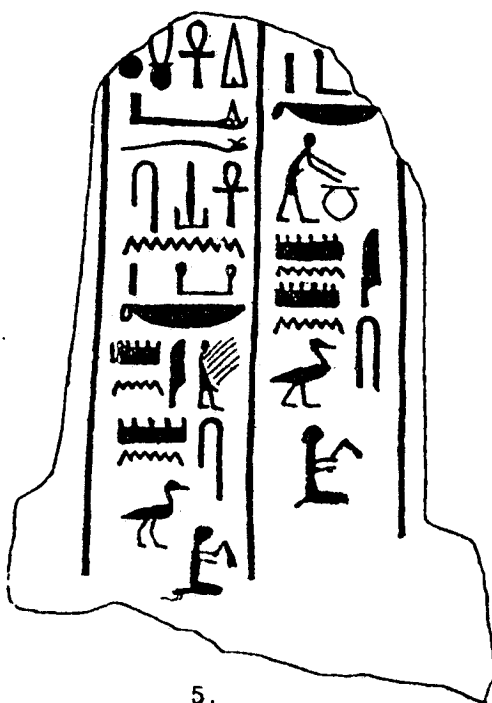
4.



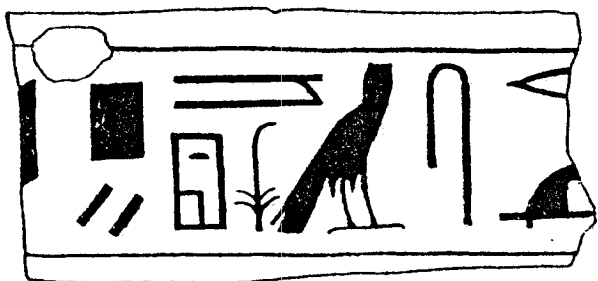
2.



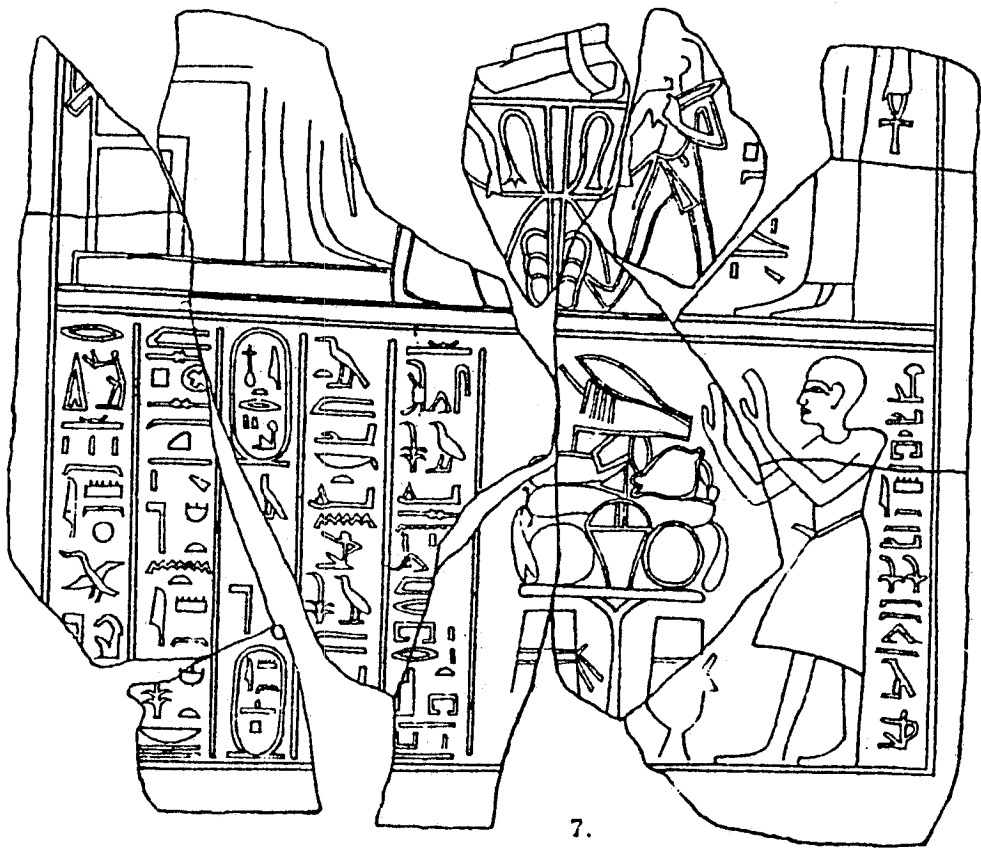
6.



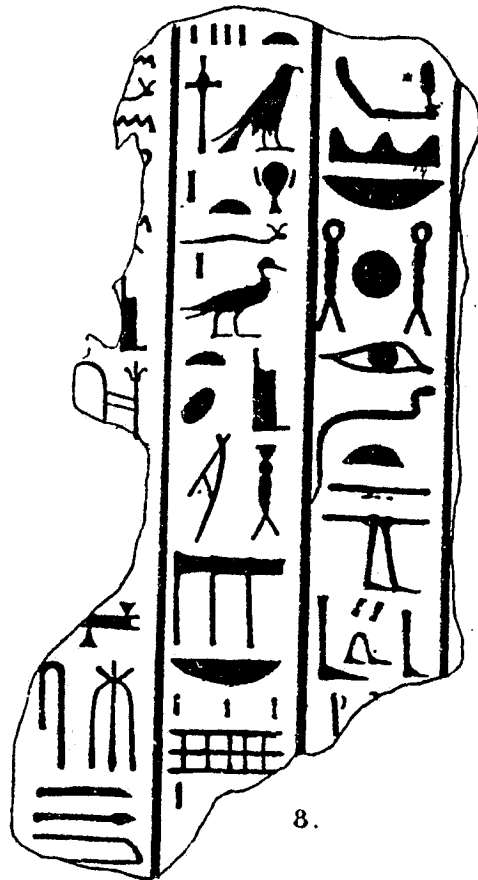
5.



3.



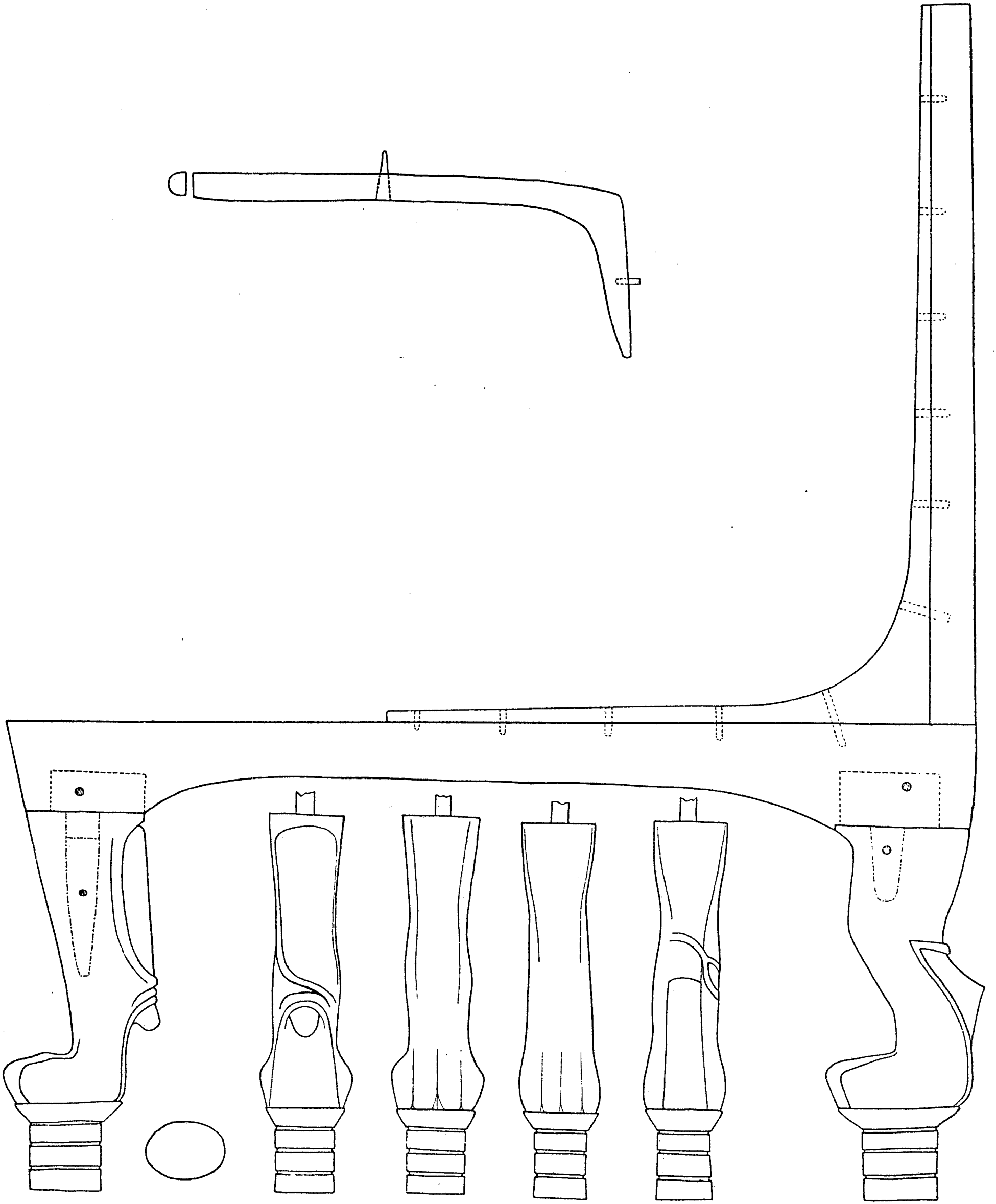
7.



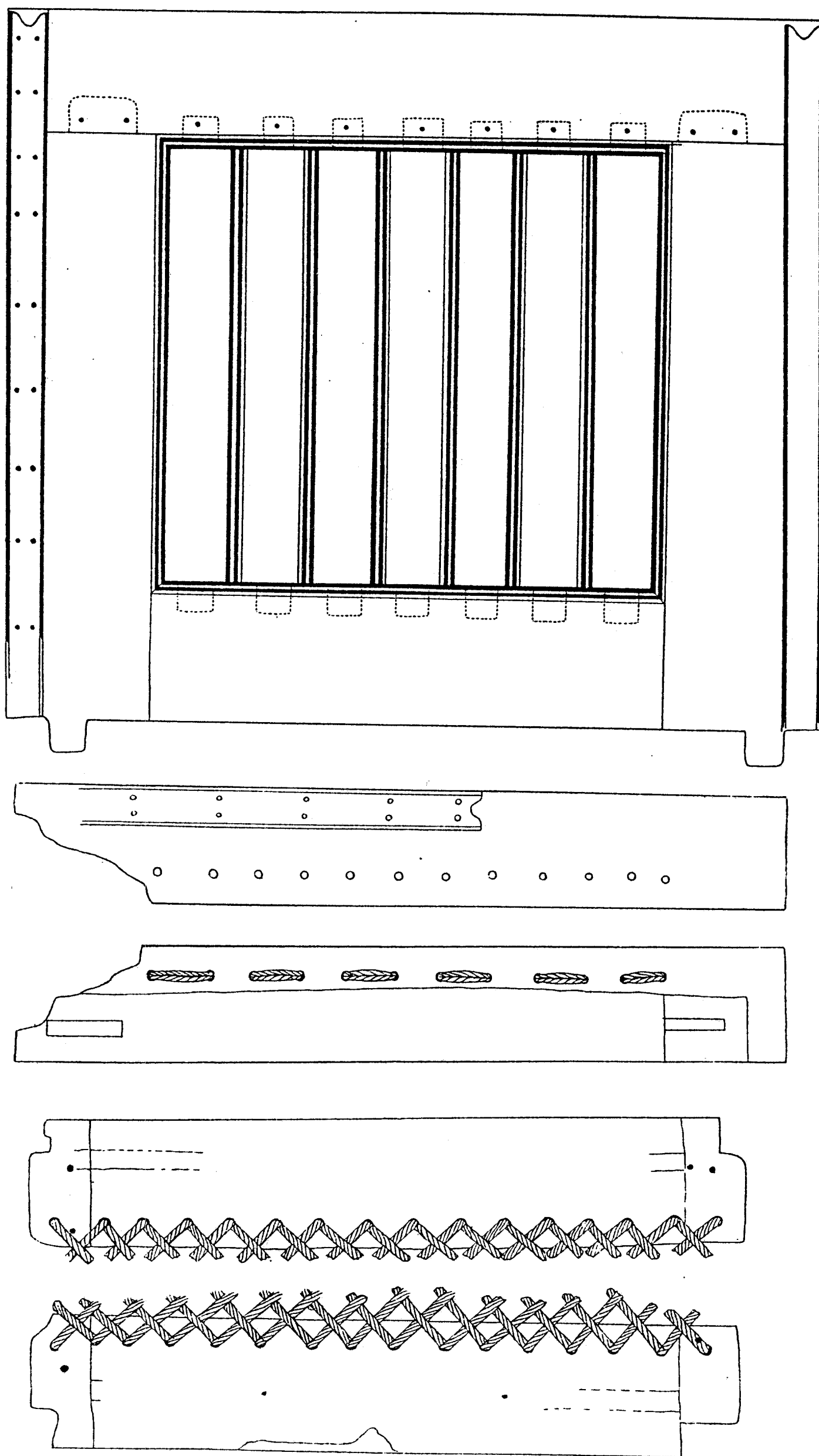
8.

INSCRIPTIONS FROM STATUETTES, ETC.

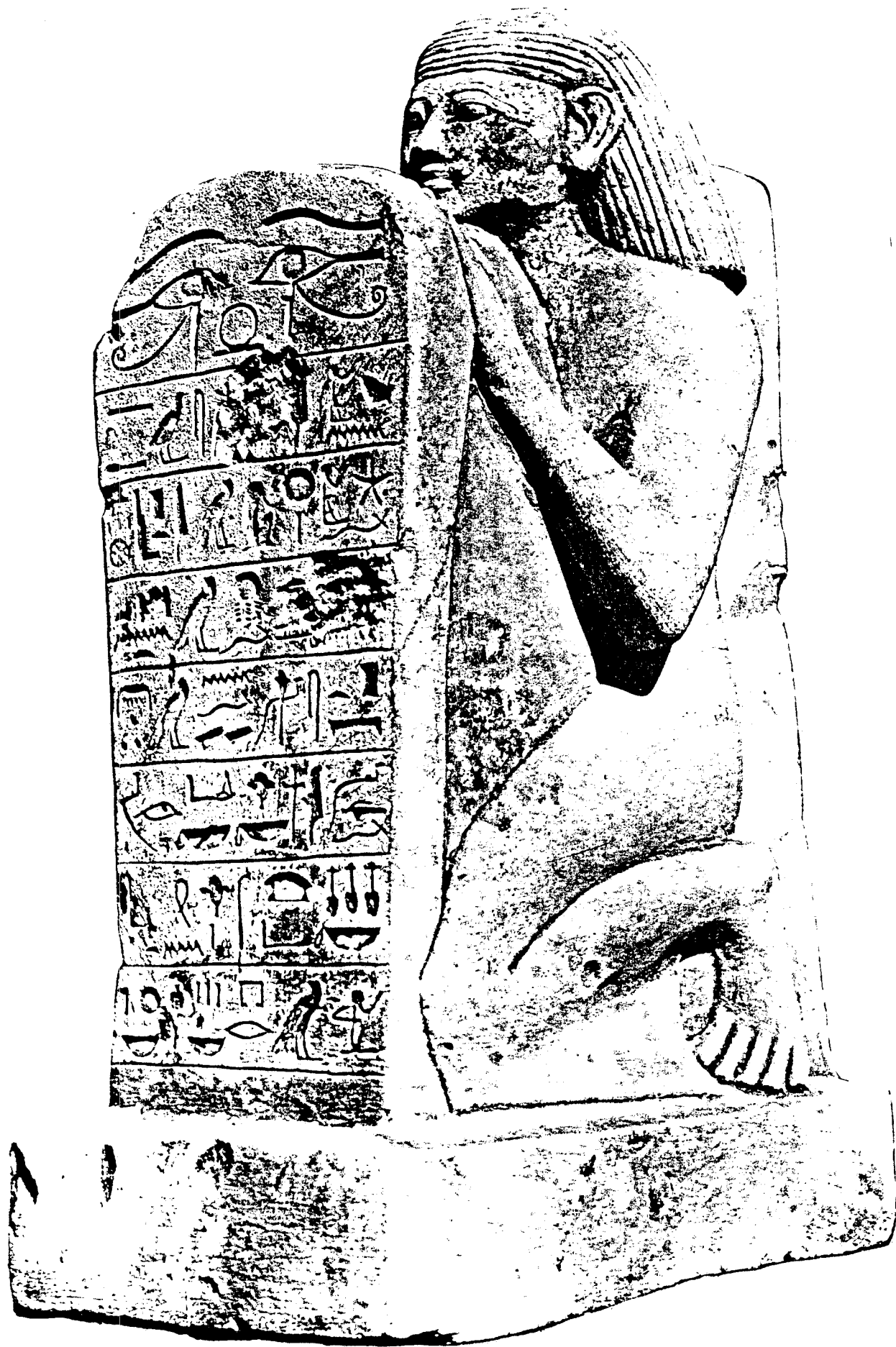
THE TEMPLE OF AAHMES-NEFRET-ARI



DETAILS OF CHAIR



DETAILS OF BACK AND SEAT OF CHAIR



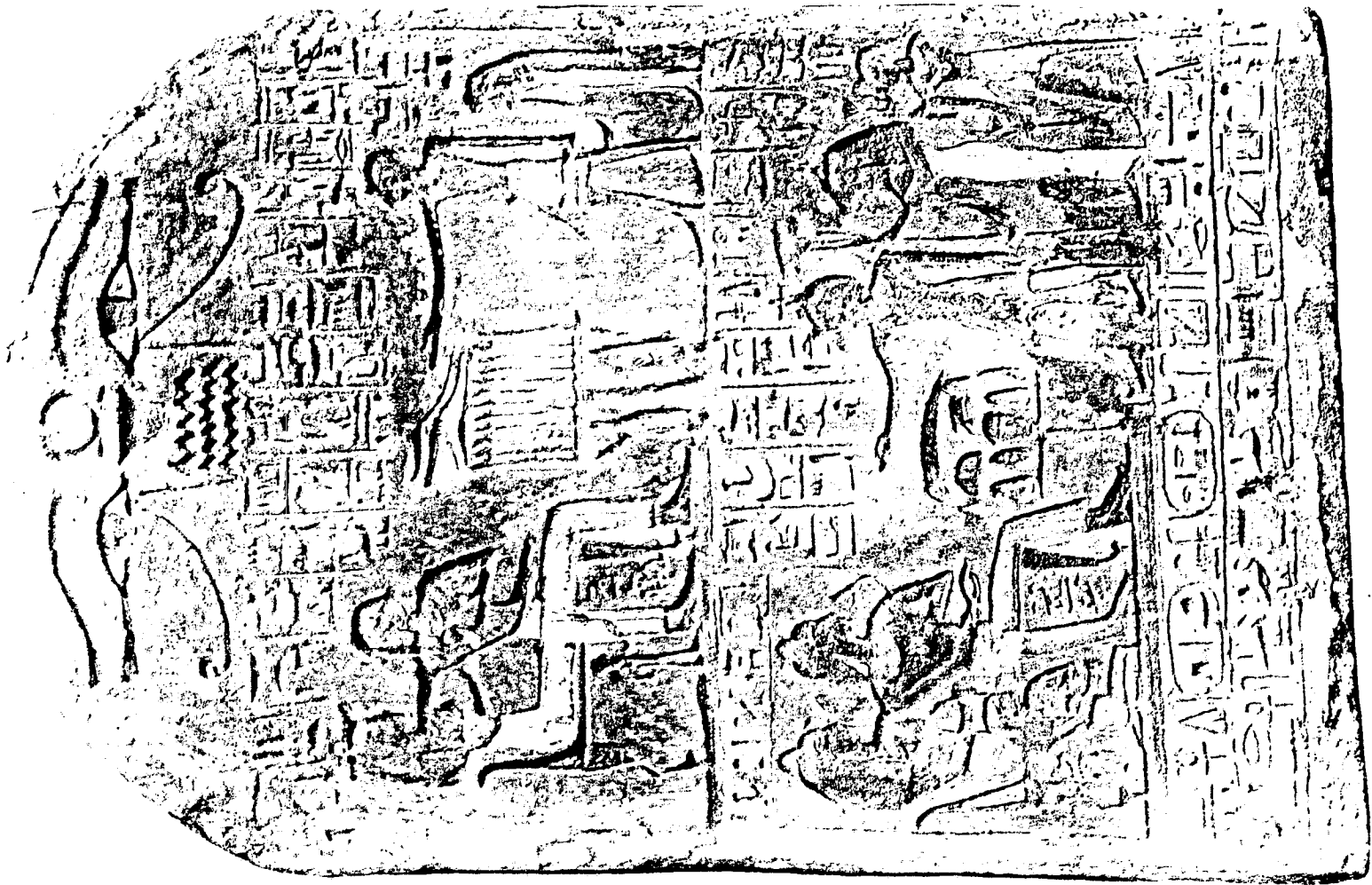
STATUETTE OF MESU.

22
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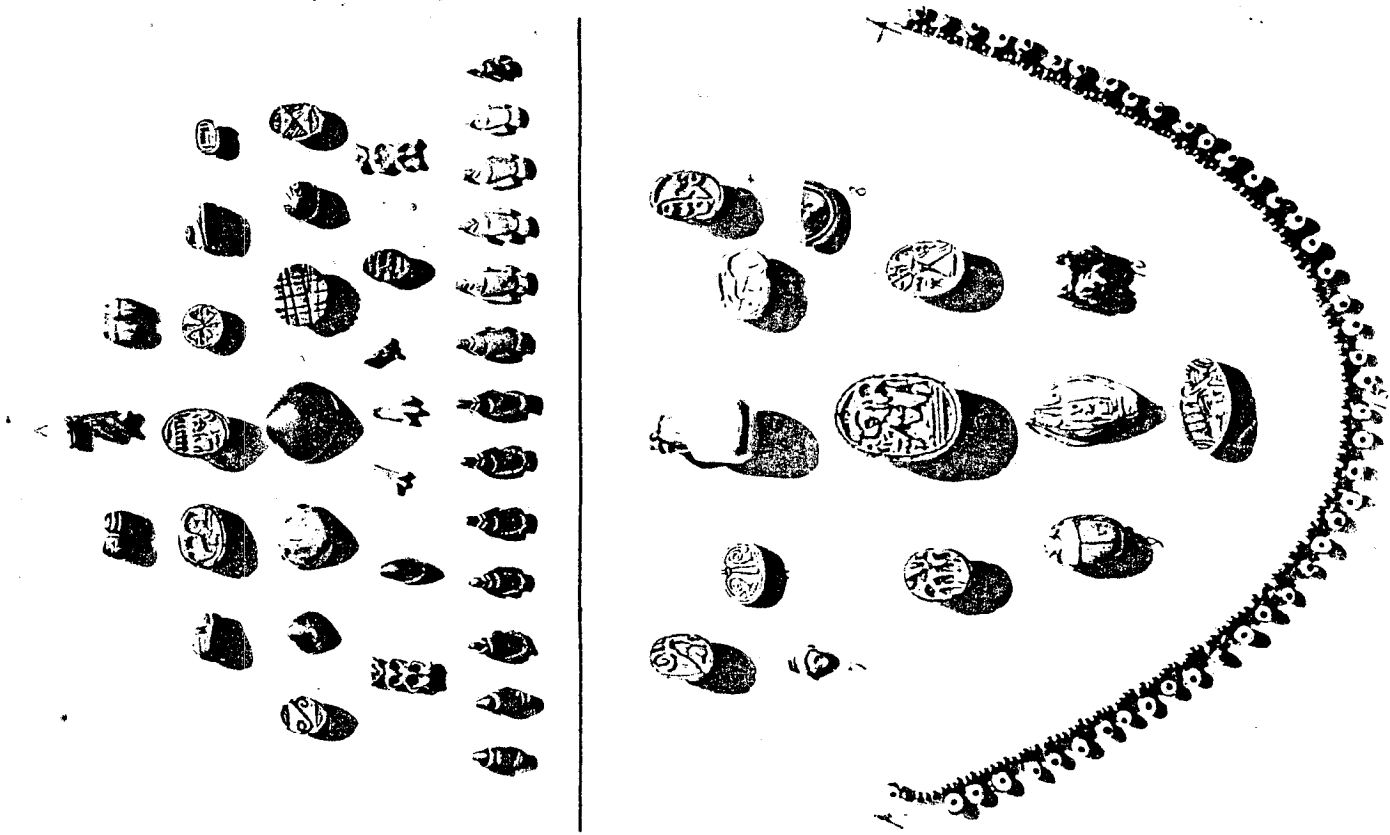
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INSCRIPTIONS ON THE COFFIN OF AMENEMHËT



STELA OF SE-AMON.



SCARABS & AMULETS FROM VARIOUS SITES.

(Nos 7 & 8 of gold.)



LEFT-HAND WALL OF THE COURTYARD

FROM THE TOMB OF TEHUTI.

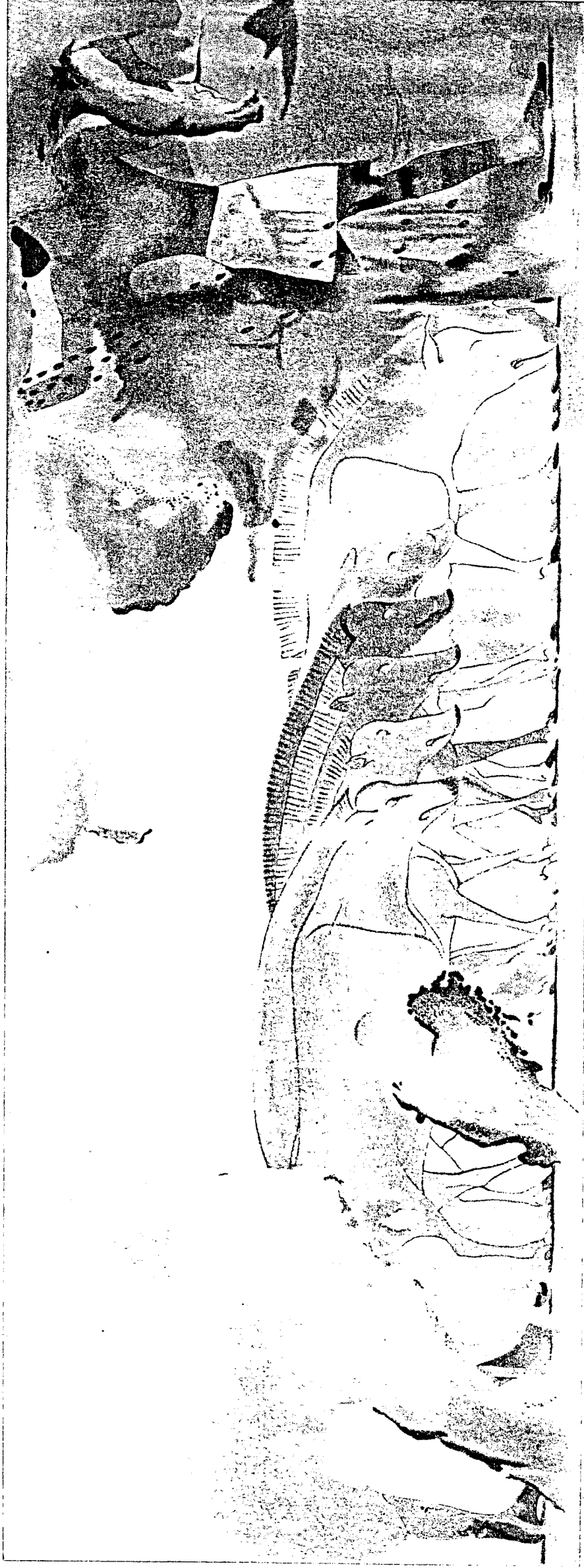
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THE ENIGMATICAL INSCRIPTION OF THE TOMB OF TEHUTI

Hieroglyphic inscription consisting of 12 vertical columns of symbols. The symbols are arranged in a regular grid, with some variations in the number of symbols per column. The columns contain various hieroglyphs, including birds, animals, and abstract shapes.

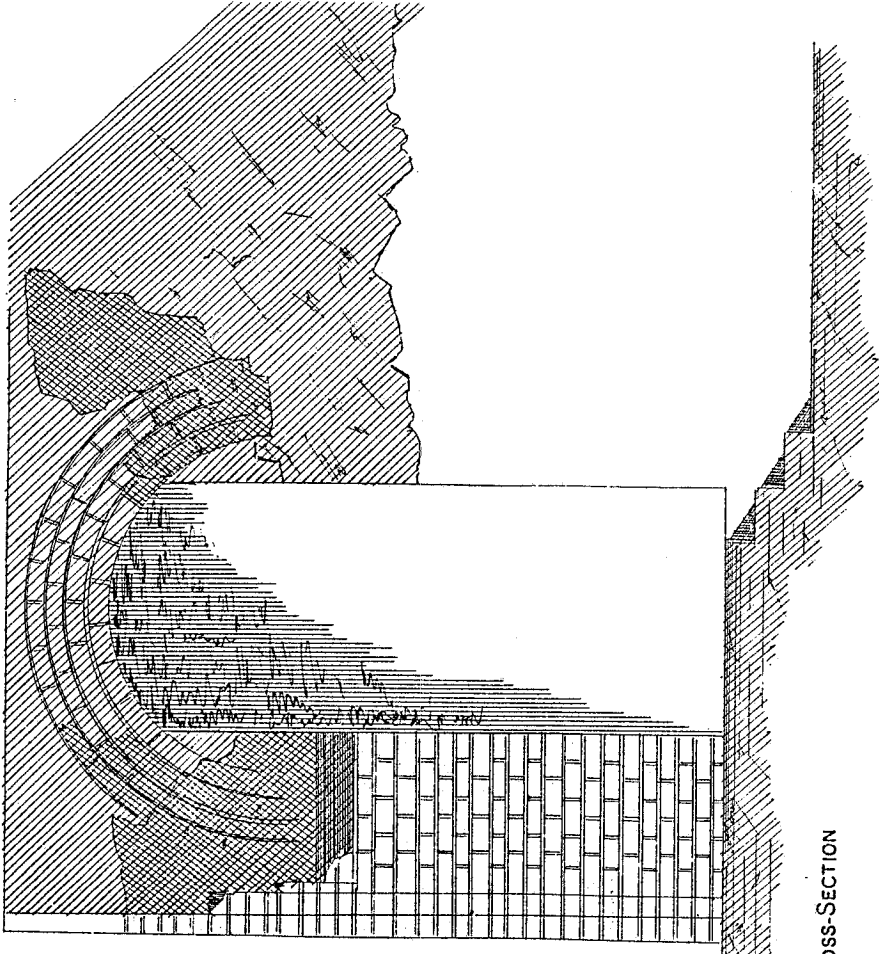
THE ENIGMATICAL INSCRIPTION OF THE STELA, LOUVRE C.

G. F. HALL & SON, PHOTO-LITHO.

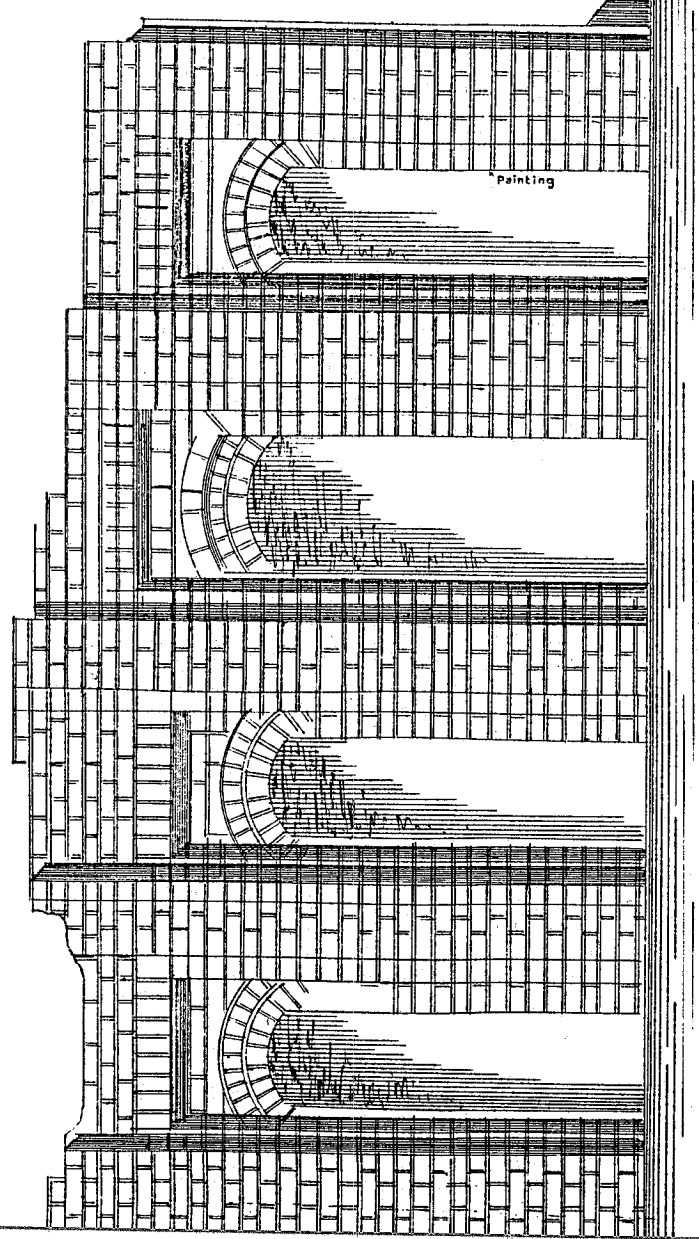


M. Lagan & Cummings, Engrs.

SWINE TREADING IN GRAIN ON THE FIELDS
(FROM A WATER-COLOUR DRAWING BY HOWARD CARTER)

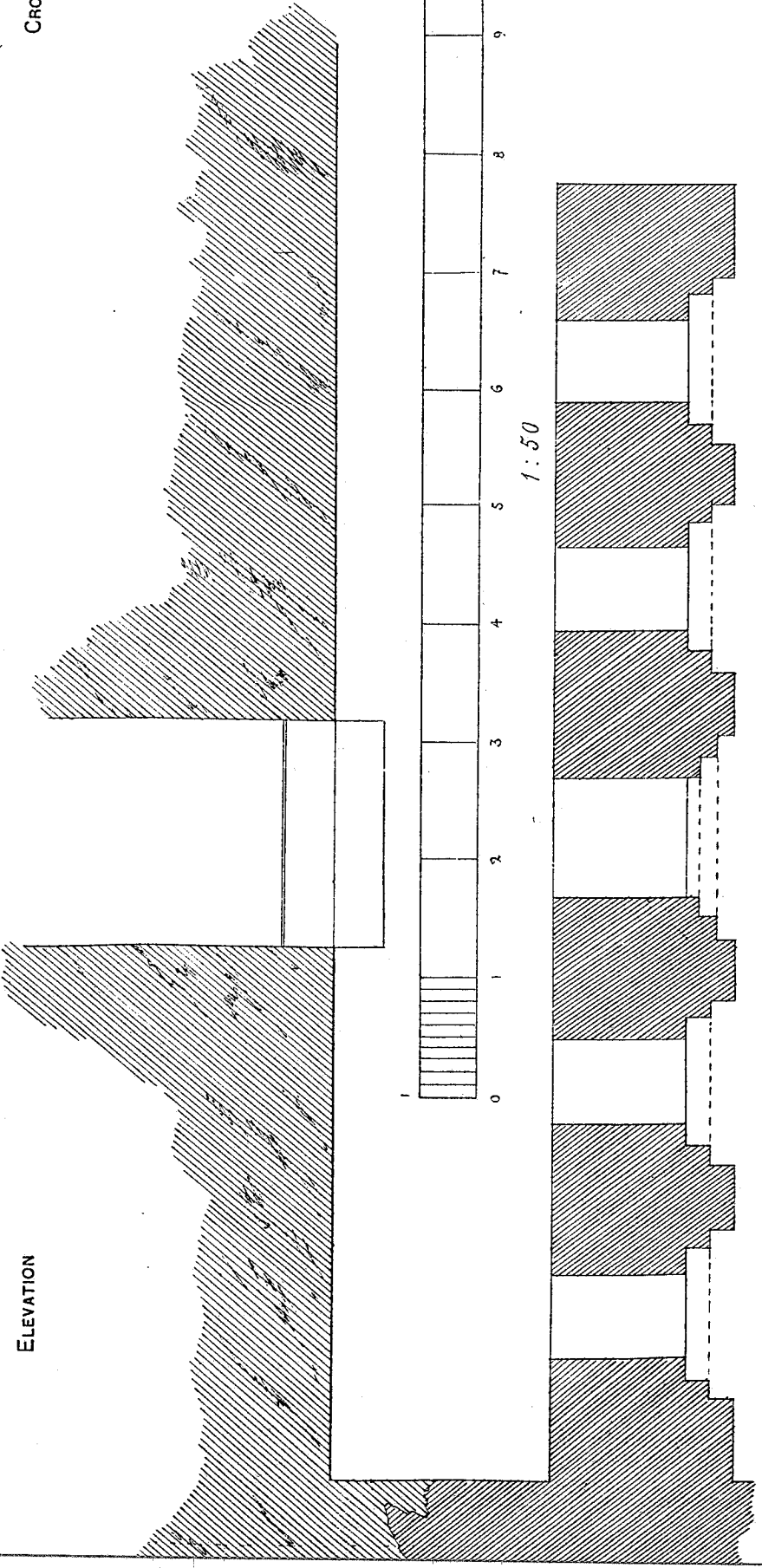


CROSS-SECTION

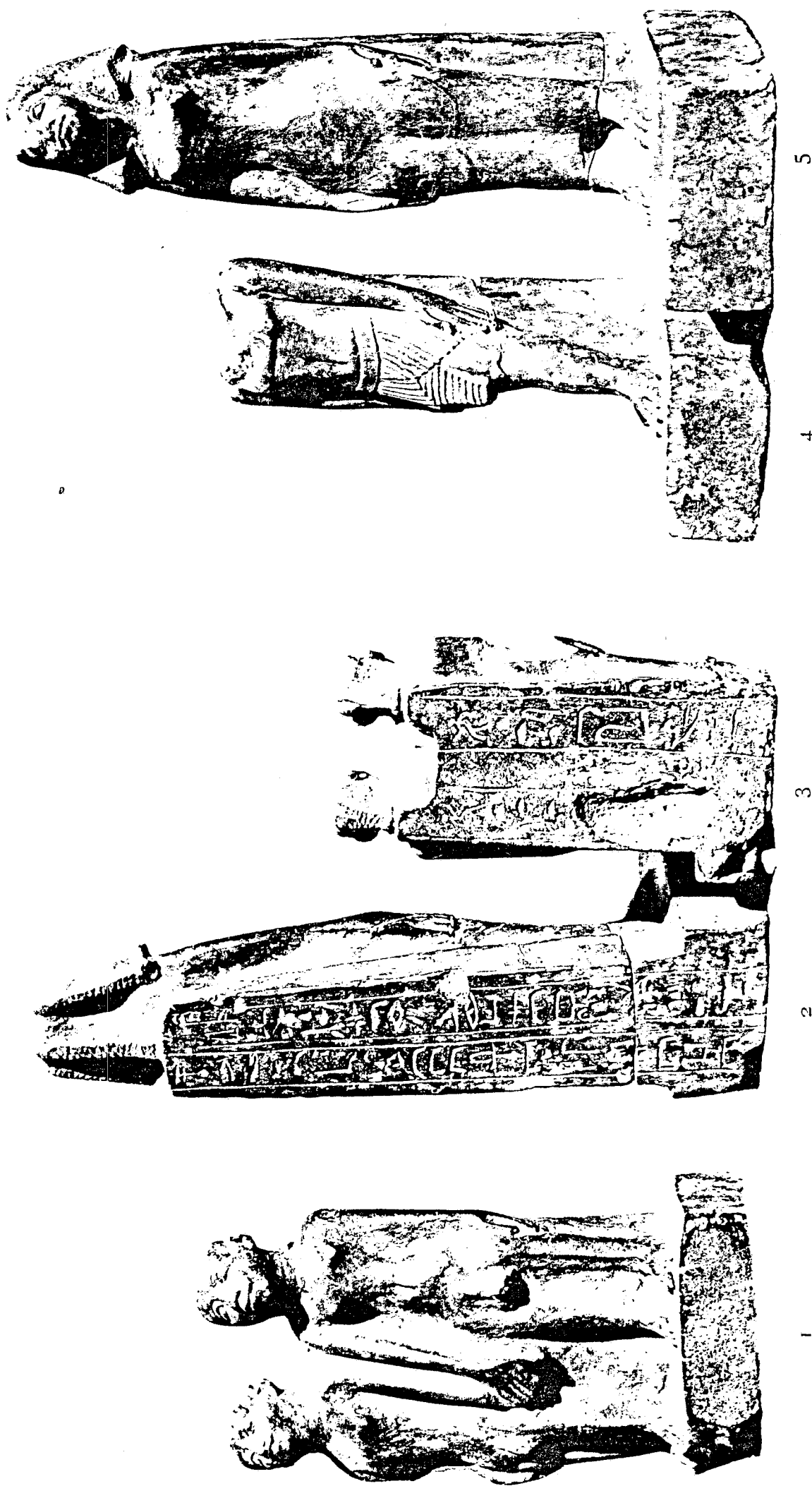


ELEVATION

Façade of the tomb of Neb-amon
 at Deah Abul Megga
 with plan and section
 from a drawing
 by Th. Becker

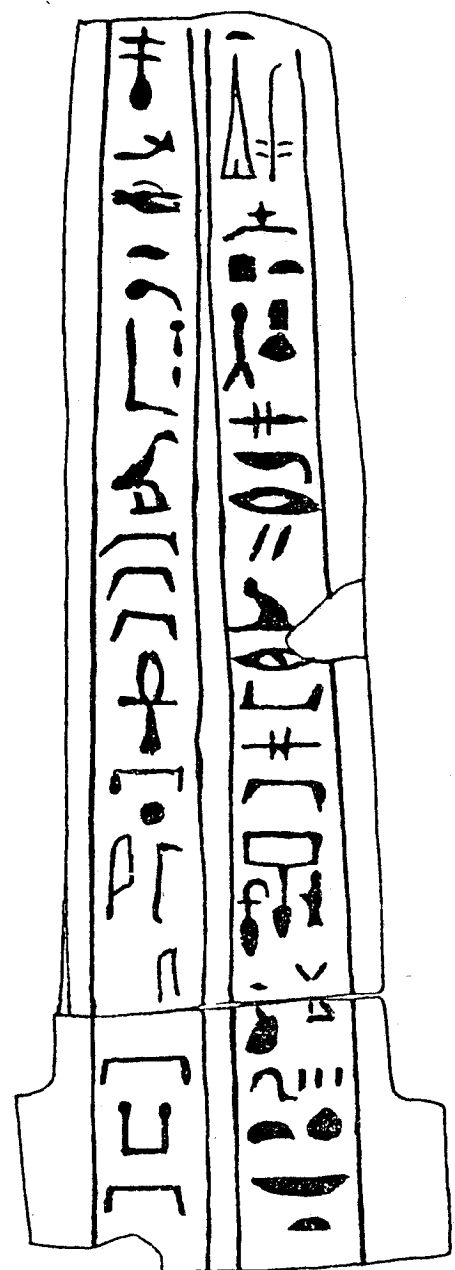


PLAN

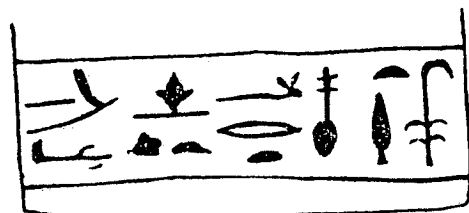


STATUETTES

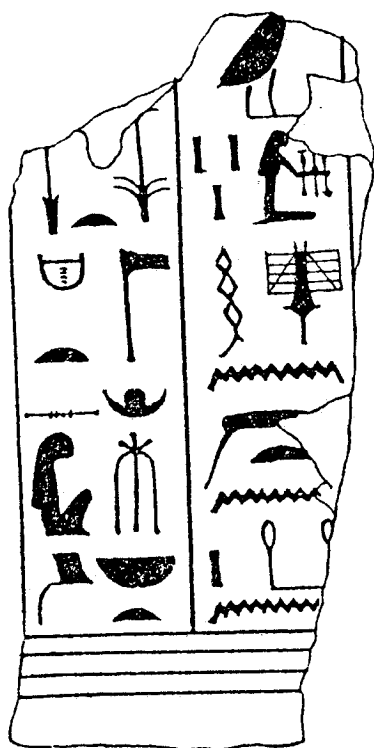
OF THE INTERMEDIATE PERIOD BETWEEN THE MIDDLE KINGDOM AND NEW EMPIRE.



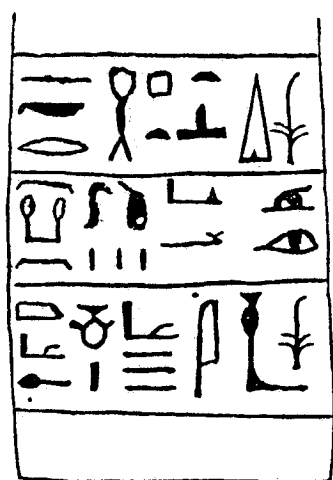
1



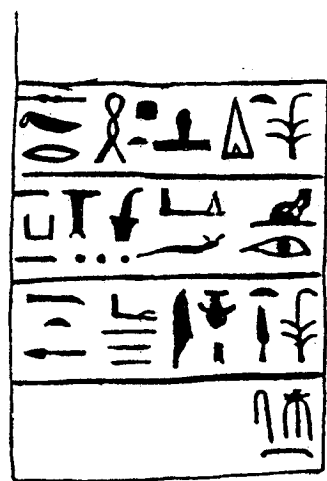
2



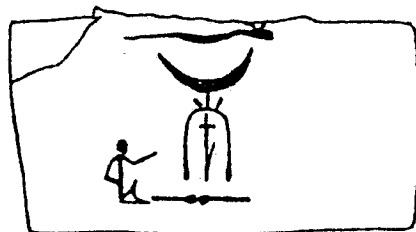
3



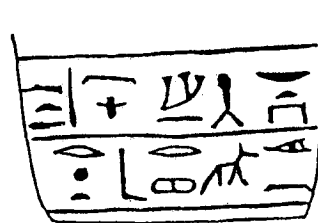
4



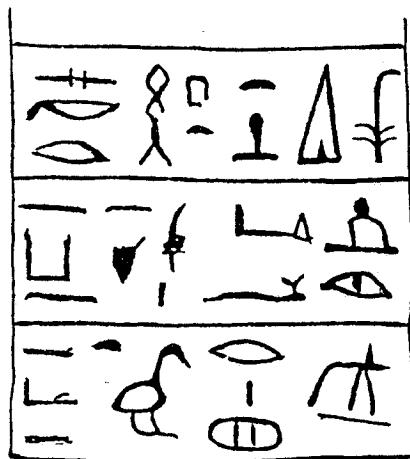
5



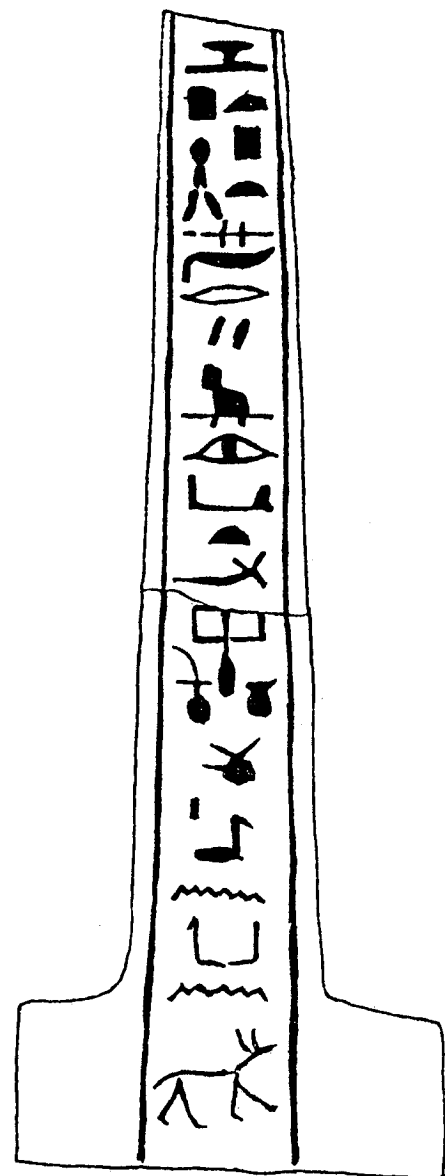
6



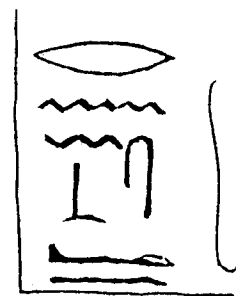
7



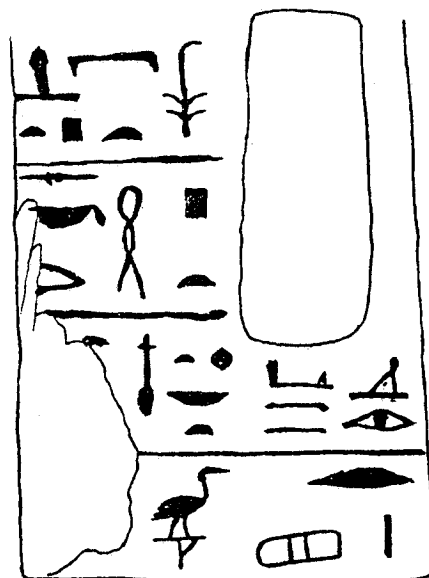
8



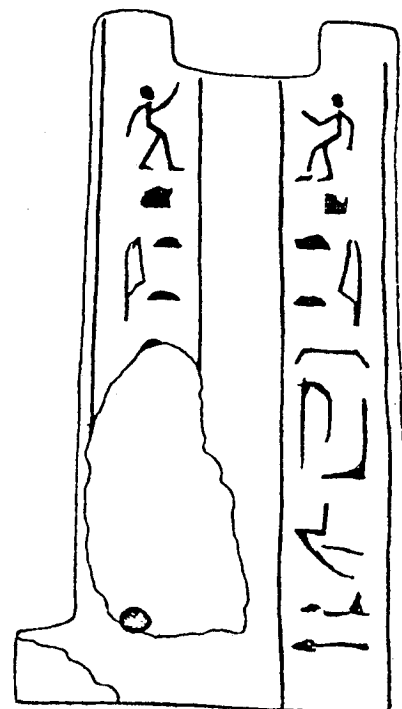
10



11

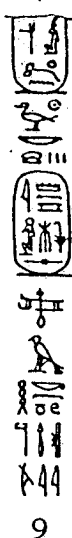
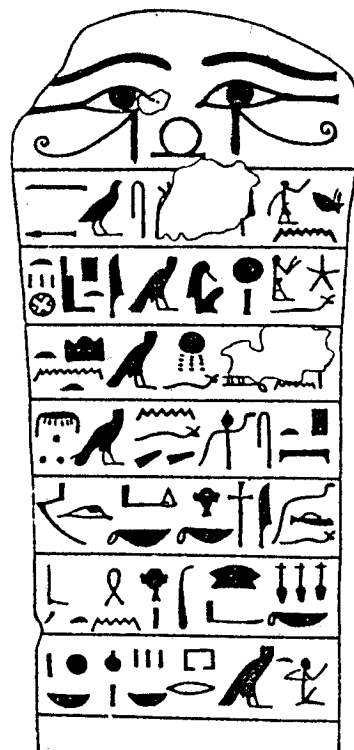
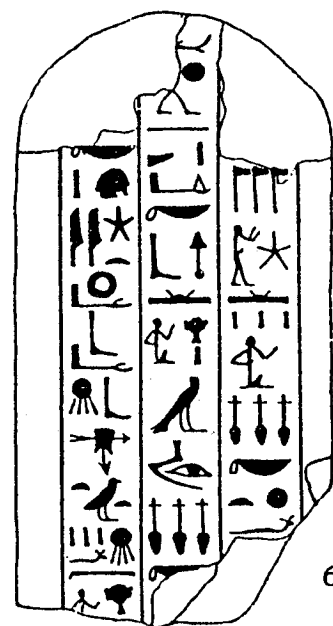
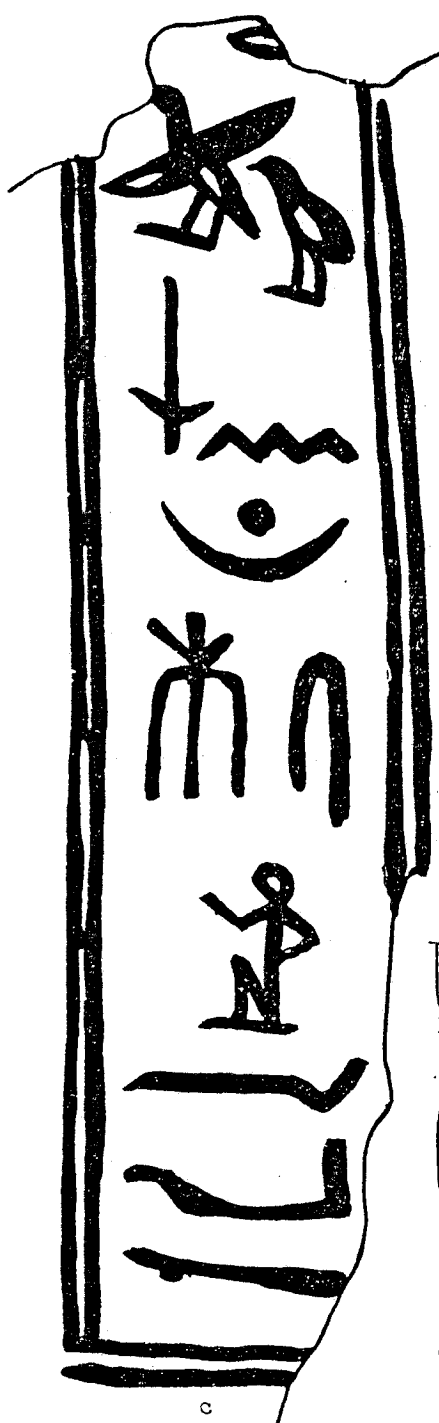
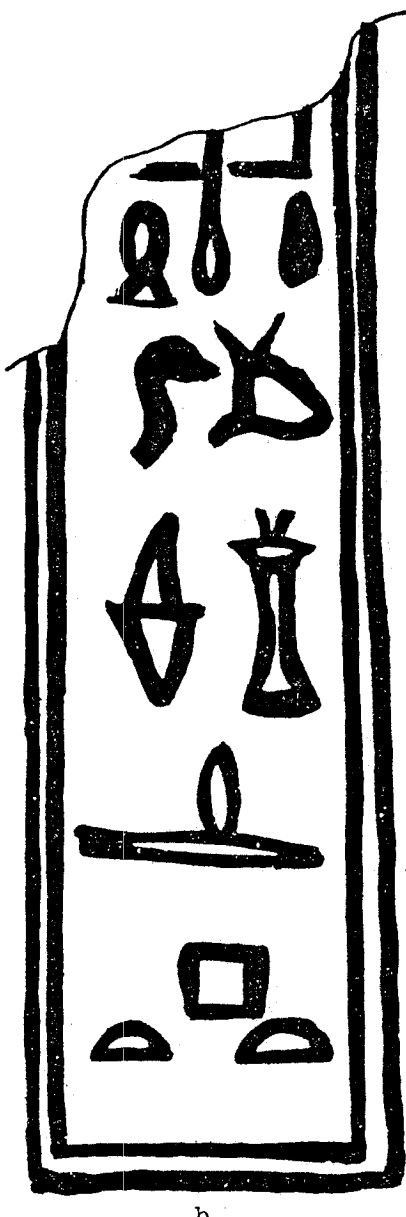
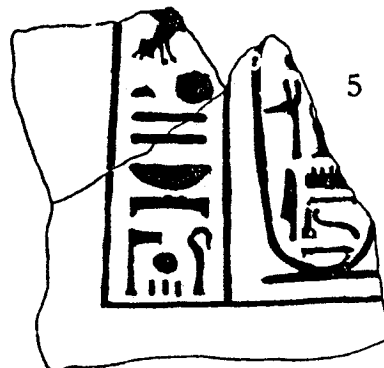
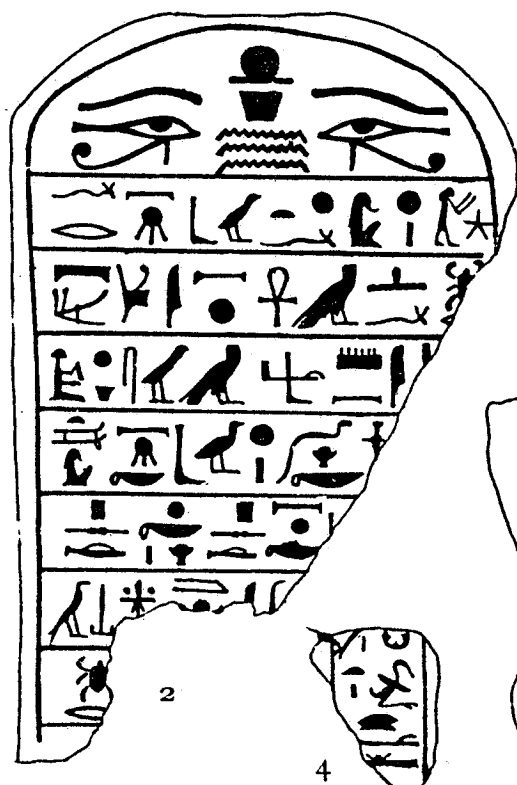


9



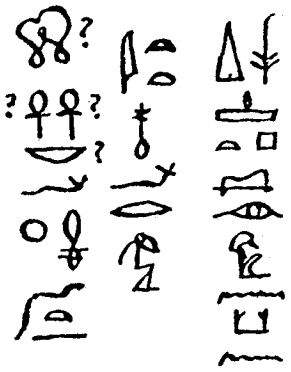
12

INSCRIPTIONS ON STATUETTES OF THE INTERMEDIATE PERIOD

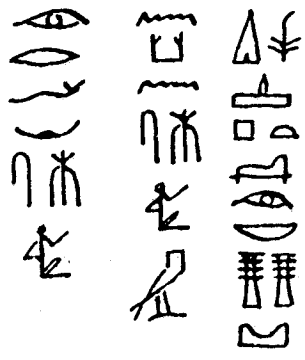


1 : 2

MISCELLANEOUS INSCRIPTIONS



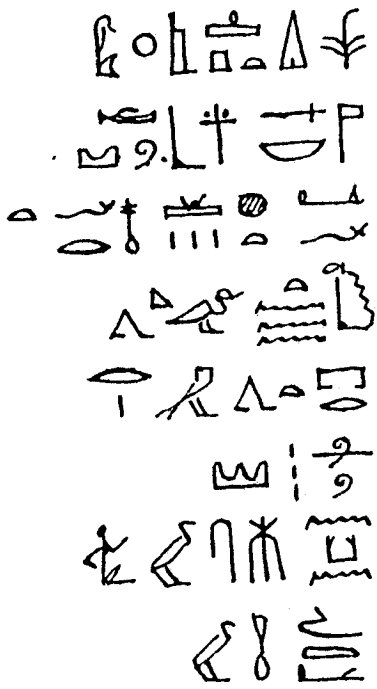
12



13



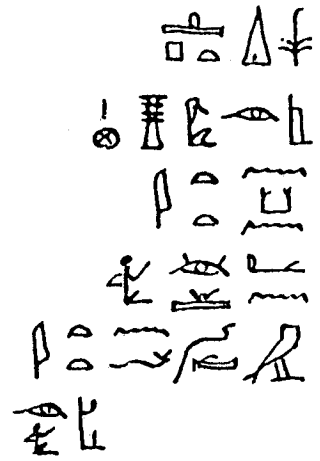
14



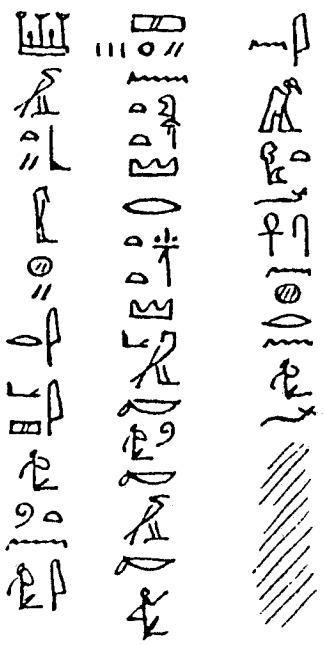
15



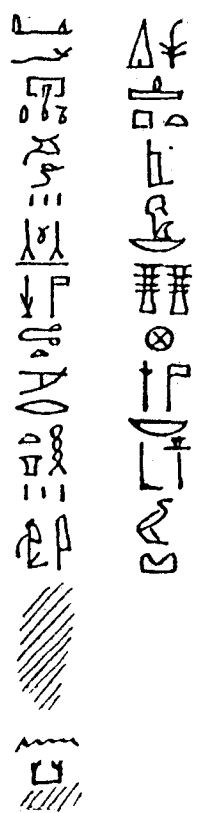
16



17



18





19 (= Plate XVIII,ii)

HIEROGLYPHIC TRANSCRIPTIONS OF
HIERATIC SHAWABTI TEXTS

𓆎𓆏𓆑𓆒. AZ. xxxii. 116. Brit. Mus. 15765.

𓆎𓆏𓆑𓆒 N°19.

𓆎𓆏𓆑𓆒 N°40. 39.

𓆎𓆏𓆑𓆒 N°20. 23.

𓆎𓆏𓆑𓆒 N°18.

𓆎𓆏𓆑𓆒 Brit. Mus. 18184.

𓆎𓆏𓆑𓆒. Cairo Mus. 28057.

𓆎𓆏𓆑𓆒 N°27.

𓆎𓆏𓆑𓆒 → Cairo Mus.

𓆎𓆏𓆑𓆒 Louvre N°29

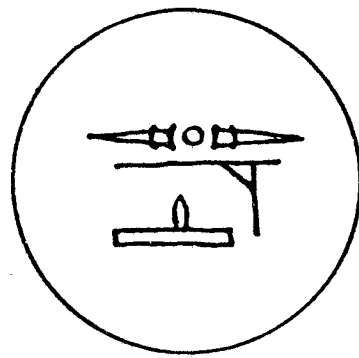
𓆎𓆏𓆑𓆒 Univ. Coll. London N°38.

𓆎𓆏𓆑𓆒 N°28. 30.

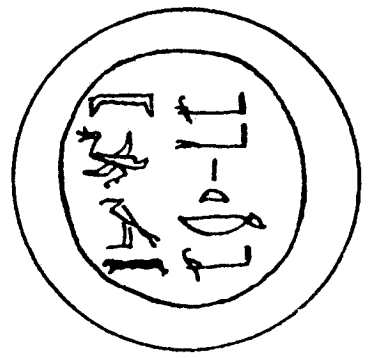
𓆎𓆏𓆑𓆒 N°22.

𓆎𓆏𓆑𓆒 Brit. Mus. 21707.

𓆎𓆏𓆑𓆒 N°32.



1



6



2



7



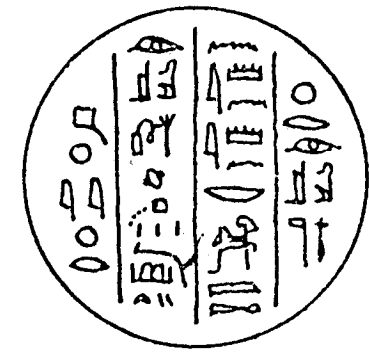
3



8



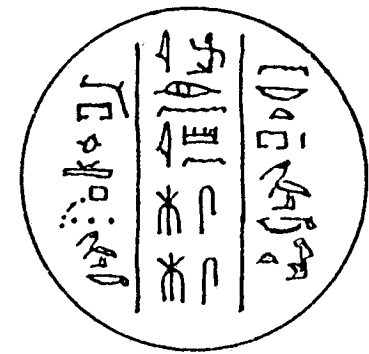
4



9



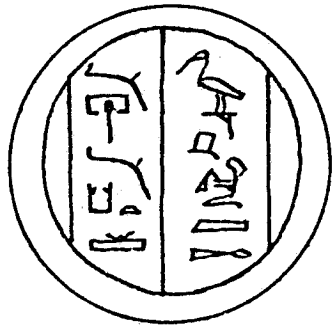
5



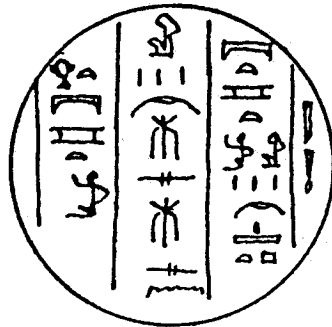
10



11



16



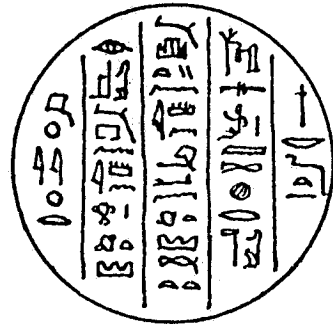
21



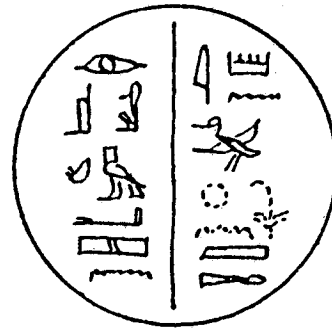
26



12



17



22



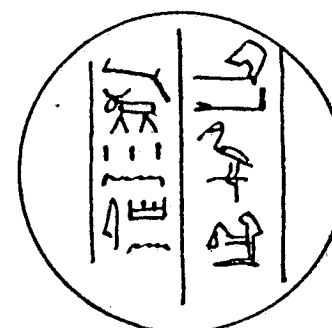
27



13



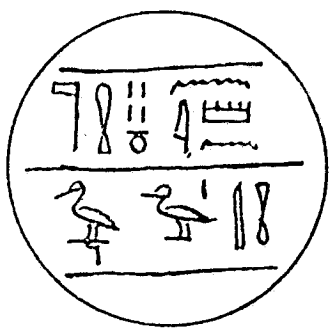
18



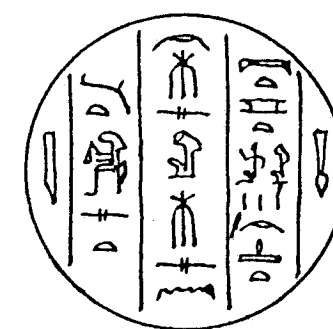
23



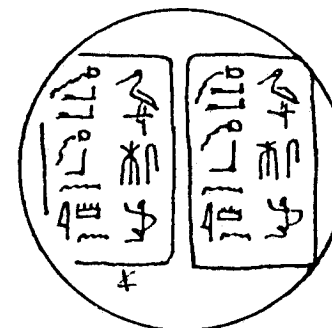
28



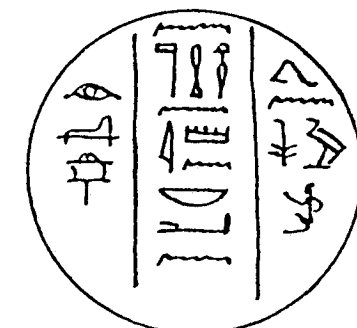
14



19



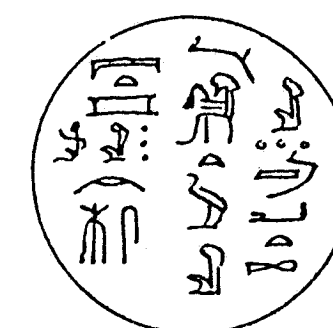
24



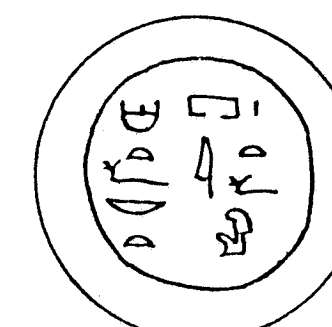
29



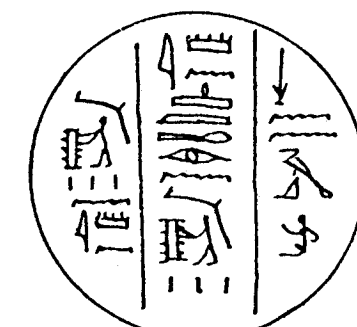
15



20

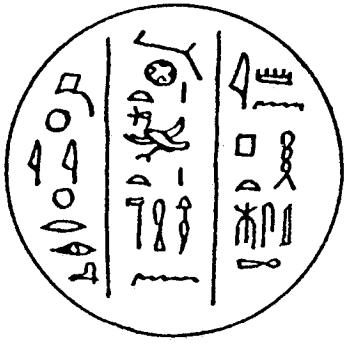


25



30

FUNERAL CONES



31



36



41



46



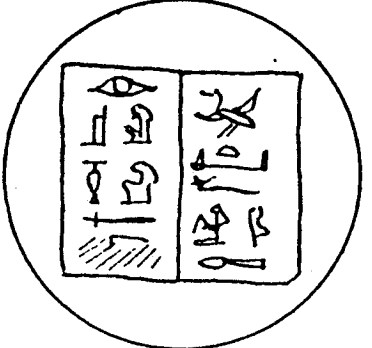
32



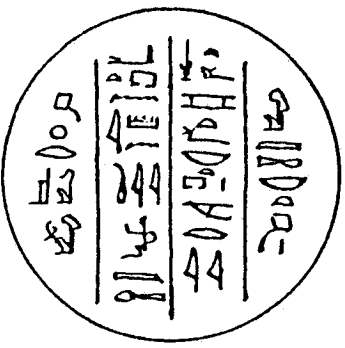
37



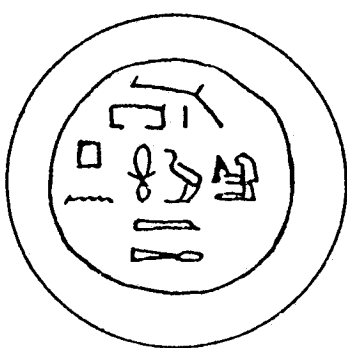
42



47



33



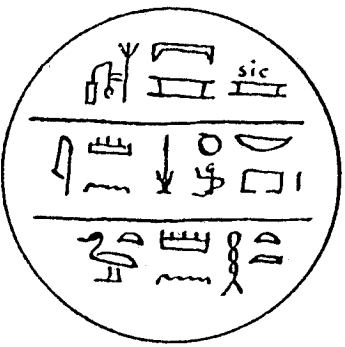
38



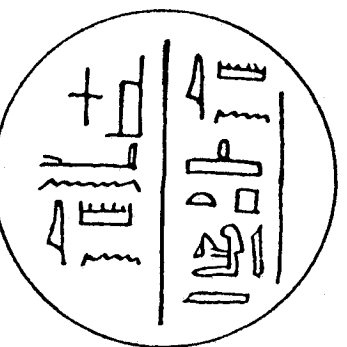
43



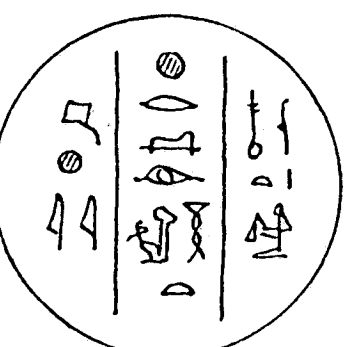
48



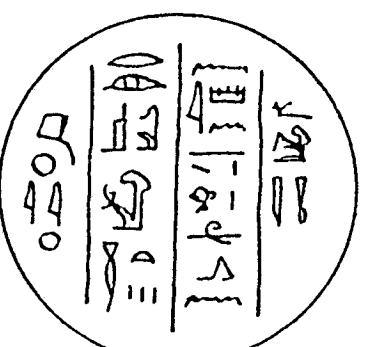
34



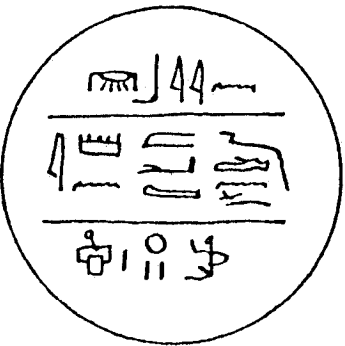
39



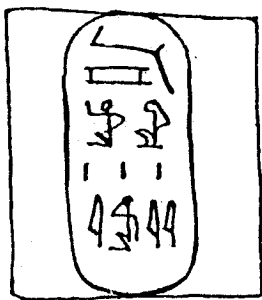
44



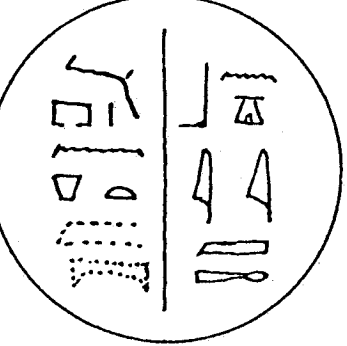
49



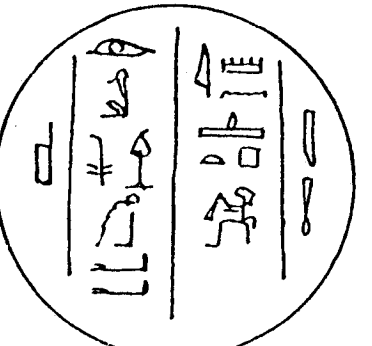
35



40



45



50

FUNERAL CONES.

1. (D)

Handwritten hieroglyphs in a large block, likely a title or introductory text.

2. (F)

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

3. (E)

Handwritten hieroglyphs in a rectangular frame, appearing to be a list of items.

4.

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

5. (B)

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

6.

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

8.

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

Handwritten hieroglyphs in a rectangular frame, possibly a list or a specific record.

24

Handwritten Demotic script on fragment 24.

25 (Hand copy)

Handwritten Demotic script on fragment 25.

26 (Hand copy)

Handwritten Demotic script on fragment 26.

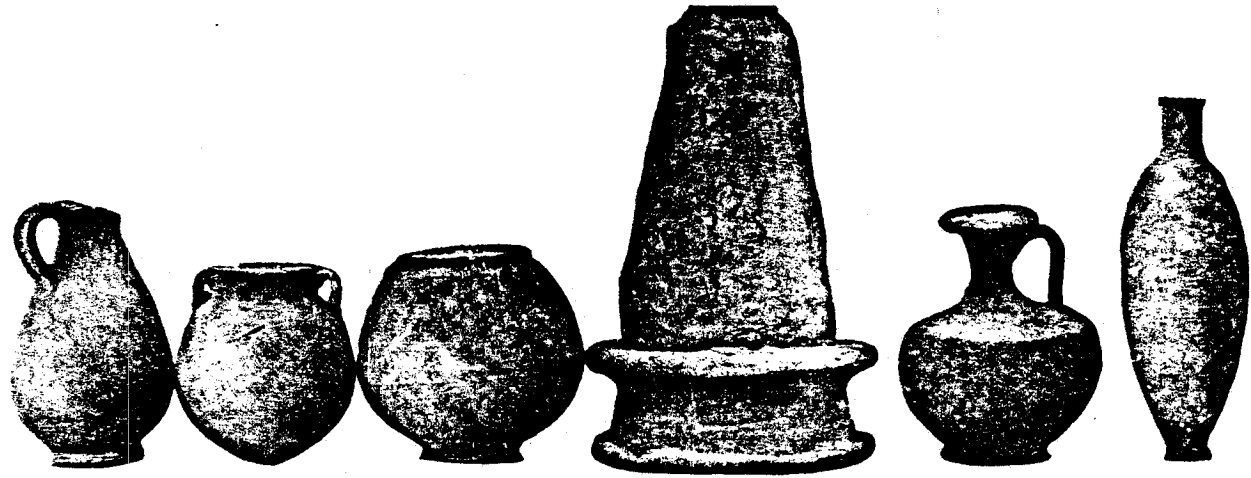
Large handwritten Demotic script fragment on the left side of the page.

27

24-26 GREAT TOMB OF IBIS AND HAWKS
27 TOMB OF TEHUTI

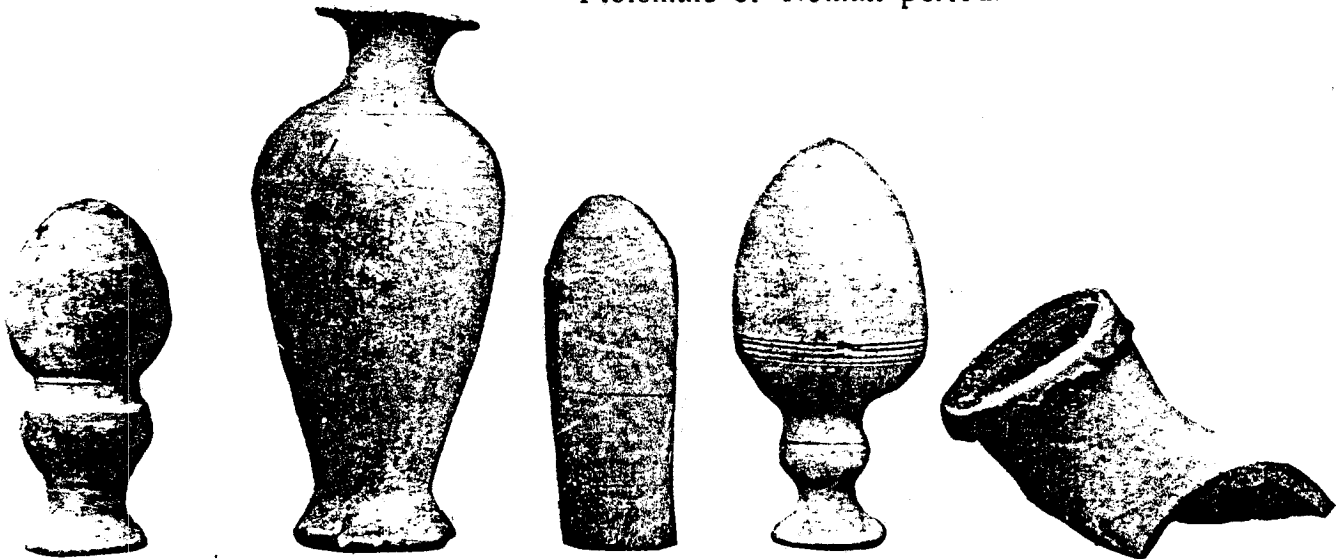
Large, bold, black Demotic script inscriptions at the bottom of the page.

DEMOTIC INSCRIPTIONS



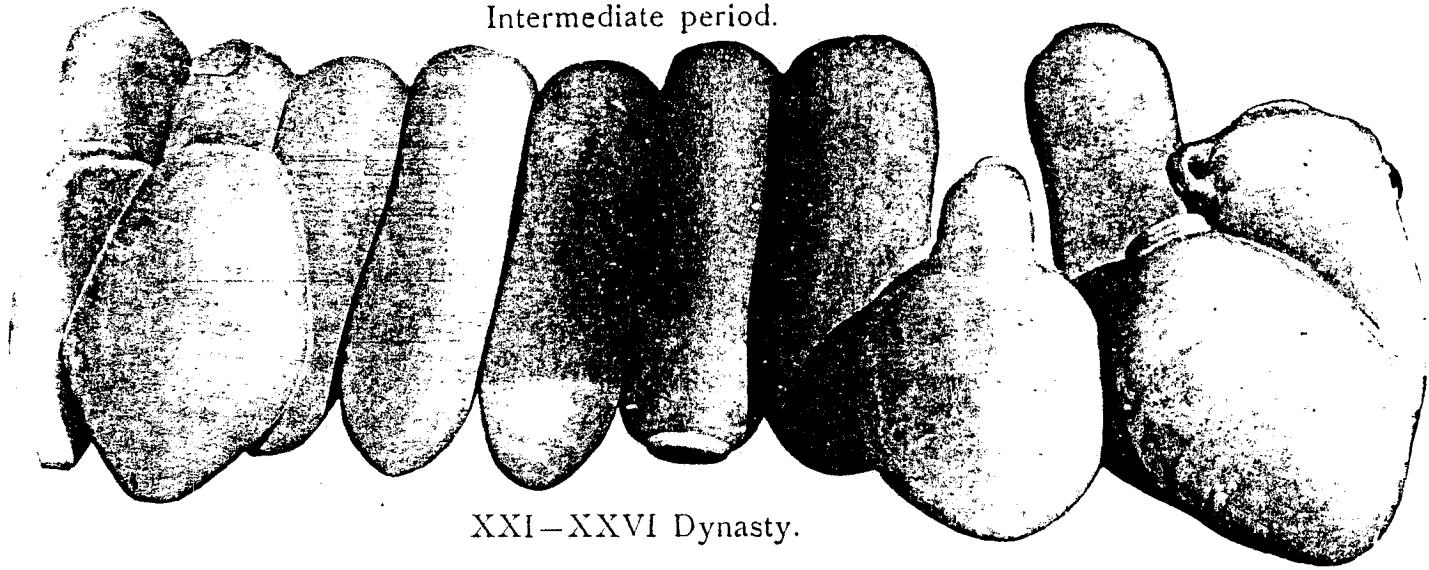
About 1 : 3.

Ptolemaic or Roman period.



About 1 : 3.

Intermediate period.



About 1 : 16.

XXI-XXVI Dynasty.



About 1 : 3.

Ptolemaic or Roman period.

SPECIMENS OF POTTERY

FROM DIFFERENT PERIODS.

1

3

2

4

5

3

6

7

21

8

20

19

9

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16

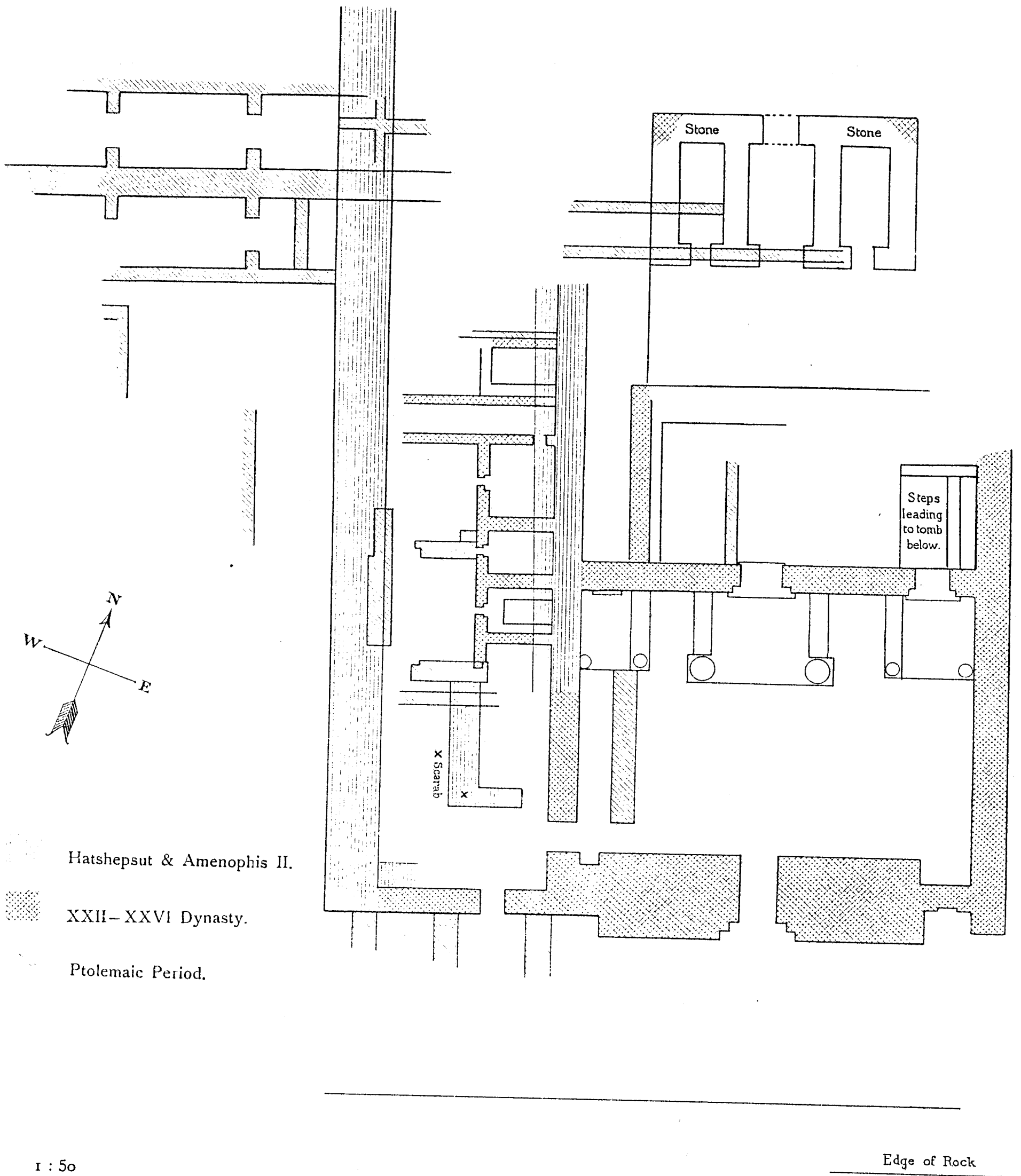
23

T

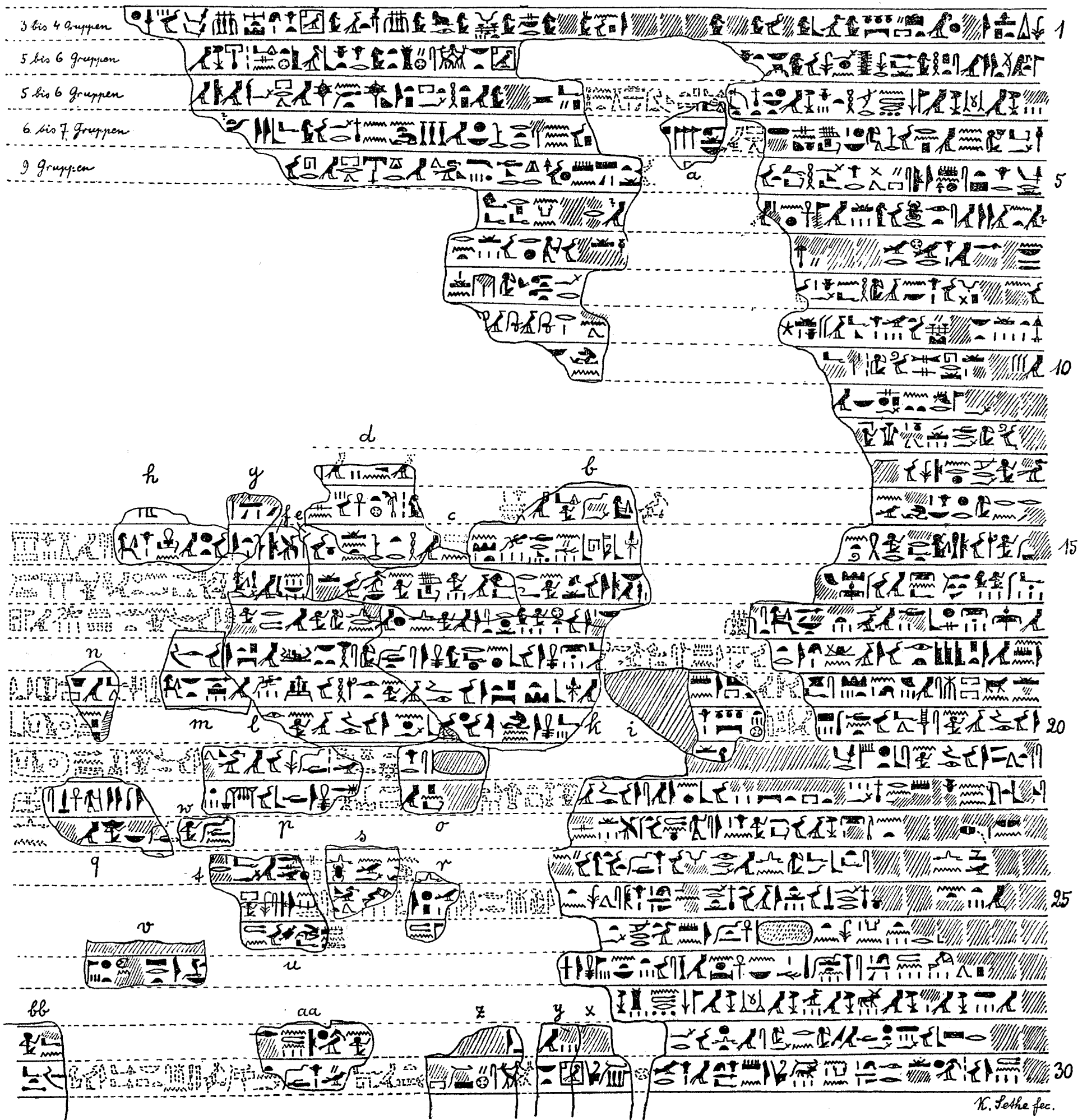
14

15

24



SKETCH PLAN OF THE BUILDINGS IN THE BIRÂBE WITH THE REMAINS OF THE PALACE OF HATSHEPSUT.



RECONSTRUCTION OF THE DESTROYED STELA OF TEHUTI.



THE NORTHAMPTON STELA.