

*A Block Unpublished in Cairo  
Museum from Madinet Habu J.E no  
59865*

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This block is made of limestone, its dimensions are 0, 39 cm in length and 0,31 cm in width and 0, 22 cm in height.

It was discovered in Madinet Habu by the Oriental Institute of Chicago during the excavation seasons between the years 1926 - 1931 under the excavator's number 28.182

It is now stored in Cairo museum in its stores, its J.E number is 59865 unpublished

This block is inscribed on the verso, two lateral sides and the top, while the fourth side which is the recto is hollow un-inscribed and un-finished.

This block is unusual because the hollow side or the recto was probably intended to receive a statue but was never completed as a naos.



In a later period it was just used as a block with some inscriptions and texts for a god father of Amon called "Kiki"<sup>1</sup>.

### The Description

#### The Verso:

The verso of the block is framed by a friezed line all around except the bottom, having three vertical lines of hieroglyphic texts in the middle.

The upper part of the verso of the block is showing two Ibises on either side representing the god Thoth, while in front of each of them are two figures of the goddess "Mâat" with two feathers of justice on their heads and holding the "ankh" signs.

Under the figure of the Ibis to the right side is the "mummy, sch" sign and the "neb" sign, with the standard of the base of the Ibis stand with two feathers of a flail coming out of it.

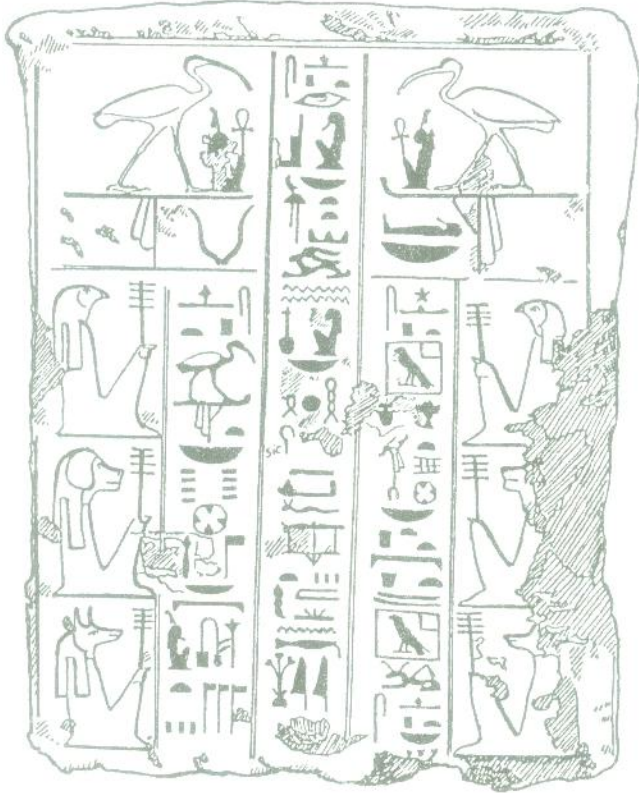
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<sup>1</sup> Kiki: This name is from Ranke, 'Die Agyptischen Personennamen' Band I, p 343, 21.

m: NR Mogensen, Steles eg., S. 56.

f: NR Bologna, Kminek - Szedlo 1914.

So this name appeared during the New Kingdom period.





Hence, under the figure of the Ibis to the left side is the "wep"<sup>2</sup>sign, again the standard of the base of the Ibis stand with also two feathers of a flail coming out of it.

On both sides of the verso of the block to the left and right columns are three of the "four sons of Horus".

The top one is the falcon "Quebeh- senou-ef", the middle is the baboon "Hapy", while the third is the jackel "Dowamout-ef".

The absence of the fourth son the human "Amesty" is perhaps because of the size of the block which was not tall enough to bear all four of them, although it was intended to be included because the

friezed line which is drawn around the scene and texts is not completed from the bottom<sup>3</sup>.

As previously mentioned there are three lines of vertical hieroglyphic text in the middle of the verso.

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<sup>2</sup>The relation between the two signs represented on the verso under the two standing Ibises, the "sch nb" or 'every mummy' to the right, and the "wp" or the 'judge' to the left, it simply means that 'Thoth who is on the top is the judge of every mummy', and it is symmetrically distributed on the verso of the block.

<sup>3</sup>There is no possibility to suggest that the block is broken because this is its actual size and shape without any missing parts from the bottom.

### The middle line reads:

"Making satisfied Osiris lord of the Westerners, Wenen Nofer, lord of etern[ity], ruler<sup>4</sup> [forever]. He gave the [sweat breath of the north]<sup>5</sup> [.....]."

### The left line reads:

"Making satisfied Thoth lord of Khemenou, the gr[eat] god, lord of heaven, the truly scribe of the [enn]ead<sup>6</sup> [.....]."

### The right line reads:

"Making satisfied Hathor who is in the mi[dst] of waset, lady of the sky, mist[ress] of the two lands. Hathor, the sacred cow who satisfies all [the justified]<sup>7</sup> [.....]."

### The Right Lateral Side:

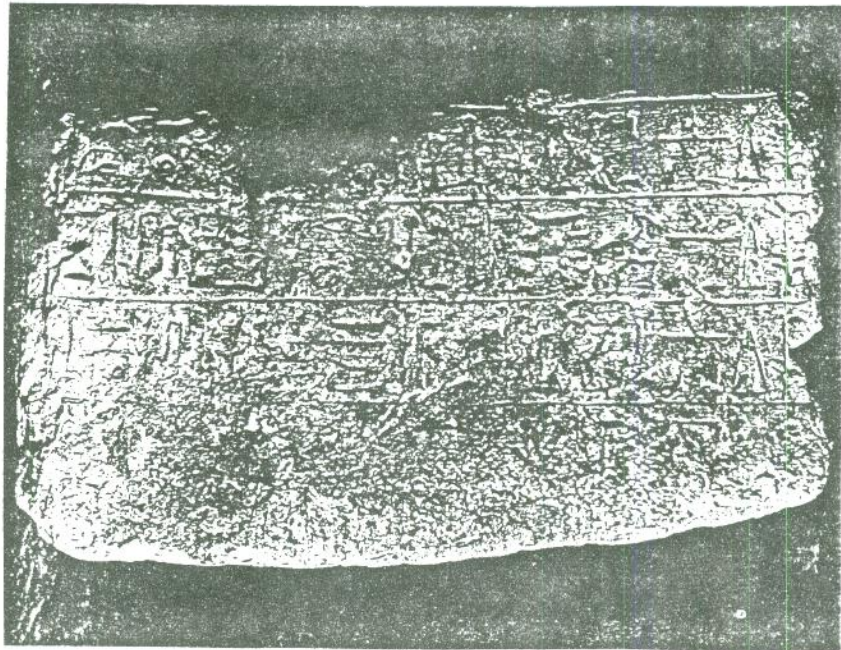
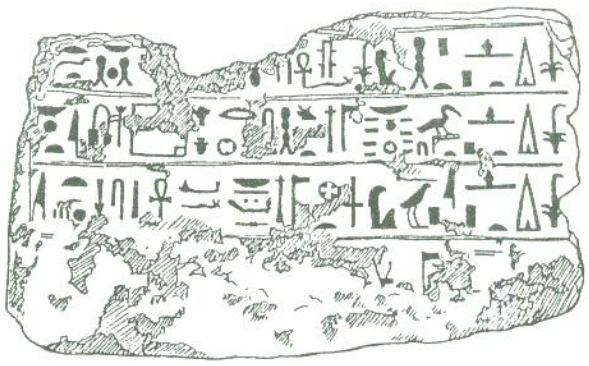
The right lateral side of the block has four lines of hieroglyphic text, the bottom line is missing and badly

<sup>4</sup>sic, the sign of "Heka, the sceptre" is reversed while it is facing the right, although it is supposed to be facing the left.

<sup>5</sup>The word "mhit" from WB II, 125 : 6.

<sup>6</sup>The word "psdt" is in P. Boylon, Thoth, Hermes of Egypt, p53.

<sup>7</sup> "m3c hrw" or 'the justified' could be restored here.



defaced, as well as some defacement affecting the end of the third line.

**The first line reads:**

"Offerings which the king gives to Ptah who is south of his wall, [lord of] Ankh - [Taoui<sup>8</sup>.....lord] of eternity forever [.....]."

**The second line reads:**

"Offerings which the king gives (to) Thoth lord of Khemenou. The great god, who is in-front of Hesret<sup>9</sup>, who is in the [mid]st of the house of records [lord of] things."

**The third line reads:**

"Offerings which the king gives (to) Anubis who is in the [embalming city]. The great god, lord of the holy land, [may he give] life and [incense]<sup>10</sup> [.....]."

The fourth line is badly damaged and defaced.

<sup>8</sup>"Ankh-Taoui" is the name of Memphis, Faulkner, A Concise Dictionary of Middle Egyptian, p44. This line is in relation with the god 'Thoth', so the restoration of Memphis is legible.

<sup>9</sup>The city of the eight is under the patronage of Thoth, the city contained numerous shrines and sacred places, the quarter of the city known as "ḥsrt" stands in close relation to Thoth. P. Boylson, Thoth, Hermes of Egypt, p151.

<sup>10</sup>"sntr" incense, Faulkner, op. cit., p. 234.



### **The Left Lateral Side:**

The left lateral side has four lines of hieroglyphic text, and the fourth line is badly damaged as well.

#### **The first line reads:**

"Offerings which the king gives to Osiris [the foremost of the west, Wenen Nof]er. Ruler forever by the god father<sup>11</sup> of [.....]."

#### **The second line reads:**

"Amon, Kek the true of voice. He says '[Oh] prophets, all divine fathers and astronomers<sup>12</sup> (of) [.....]."

#### **The third line reads:**

" the temple [likewise<sup>13</sup> scribe(s) of] lord of both lands, [who come]<sup>14</sup> and bring<sup>15</sup>.....]."

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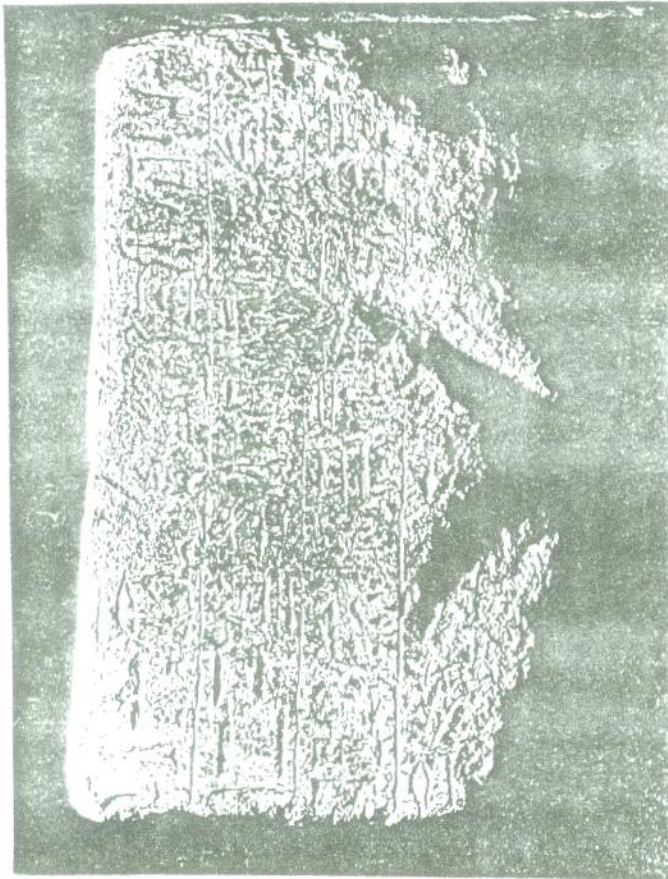
<sup>11</sup>For the Divine fathers, read Lexicon Der Agyptologie II, p. 825. and also Zivie, Giza au deusieme Millenaire, p102. R

<sup>12</sup> "wnwt" 'Astronomer' Faulkner, op. cit., p. 61.

<sup>13</sup>"mi kd" 'in every respect' Faulkner, op. cit., p. 282.

<sup>14</sup> "ii" 'come' Faulkner, op. cit., p. 10 .

<sup>15</sup> "ms" 'bring' Faulkner, op. cit., p. 116, see Pyr, 85.



The fourth line of hieroglyphic text is badly damaged and defaced.

**The top side:**

The top side of the block is bordered by a friezed line from all four sides, it is adorned by a double scene of the owner of the block "Kiki".

The scene to the left he is wearing his starched kilt and his wig, which is denoting an informal representation, because he is representing his name on the text facing him.

However, to the right side he is wearing his starched kilt and he is bold headed as if he is formally represented as a priest and without his name being inscribed.

The hieroglyphic text is consisting of two vertical lines:

**The left line reads:**

"To the soul of the divine father of Amon, who is the chief of Karnak, Kiki."

**The right line reads:**

"To the soul of the divine father of Amon in Karnak."





**The recto:**

The recto is just consisting of an un-finished non smoothed facing of limestone, with a hollow naos which was probably intended to house a statue of the owner of the block, or may be one of these sacred symbols like a papyrus roll or one of these 'henu jars', as previously mentioned it was never completed obviously because it is un-finished<sup>16</sup>.

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<sup>16</sup>Probably this block was first intended to house a naos and a statue, but it was left un-finished without bearing any inscriptions, then in later times this neglected block was carved by this god father to bear his titles and some praises for the gods ignoring the fact of a naos existing for a statue or any other use.

