

**„Unpublished Sarcophagus  
no.75, in the Giza magazine,  
currently in the GEMno.  
5185 A-B “**

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### **Abstract**

The current study aims to study of iconography and texts of limestone sarcophagus, under registry no. 5185 A-B currently in the GEM, which can be dated to the Late Period. This sarcophagus under study is one of the important coffins, as it belongs to one of the priests and servants of the god Horus, on which many forms of Horus were mentioned, including Horus the avenger of his father, Horus Khenti - Irty and Horus - Ha and forms associated with places Horus of Buto and Horus Lord of Buto. The name of the owner of the sarcophagus indicates his position, as he is a priest of the god Horus in many forms. His name came Gm.n.fHr bAk „*He found Horus the falcon*. In the late period, the manufacture of stone sarcophagus made of limestone spread on a large scale, as many of them were found. Finding the lid of the sarcophagus was significant, as the texts, though smashed, came similar to those on the sides of the sarcophagus.

**Keywords:** Sarcophagus, Late period, Horus, Limestone

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## Introduction

Ancient Egyptians had the technology and highly qualified man-power to cut stones<sup>3</sup>.

The limestone extracted from Tora quarry was the best of all the Egyptian quarries, so it was used extensively in ancient Egypt<sup>4</sup>.

The story of this sarcophagus begins, when we started working on it, it did not have a lid and it was kept in the magazines of Giza, but while preparing some pieces to go to

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B. G. Aston, J. A. Harrell, & I. Shaw, Stones. In P. T. Nicholson & I. Shaw (Eds.), *Ancient Egyptian materials and technology*, Cambridge: University of Cambridge Press. 2000, 5–77.

J. Baines, Stone and other materials in ancient Egypt – Usages and values. In C. Karlshausen & T. De Putter (Eds.), *Pierres Égyptiennes – Chefs-d’Oeuvre pour l’Éternité*, Mons: Faculté Polytechnique de Mons. 2000, 29–41.

R. Klemm, & D. Klemm, *Stones and quarries in ancient Egypt*. London: British Museum Press. (2008).

<sup>3</sup>A. Niwinski, “Zur Datierung und Herkunft der altägyptischen Särge”, *Bibliotheca Orientalis* 42 (1985), 494–508.

Ch. Leitz, Z. Mahrous & T. Tawfik, Grand Egyptian Museum-Catalogue General Vol. I, *Catalogue of Late and Ptolemaic Period anthropoid Sarcophagi in the Grand Egyptian Museum*, Cairo 2018.

A. Niwinski, “Sarg NR-SpZt”, *LÄ V*, 454.

K. M. Cooney, “Coffins, Sarcophagi, and Cartonnage” in: M. Hartwig, ed., *A Companion to Egyptian Art*, Wiley-Blackwell (Oxford 2015), 269–292.

<sup>3</sup>The limestone came from Tertiary formations (mainly Eocene but also Paleocene and Pliocene) with the ancient quarries located in the hills and cliffs bordering the Nile Valley between Cairo in the north and Isna in the south. Some limestone, of Quaternary age, was also quarried along the Nile Delta’s Mediterranean coast west of Alexandria.

J. A. Harrel and P. Storemyr, *Ancient Egyptian quarries – an illustrated overview*, in: Geological Survey of Norway Special Publication no. 12, 2000, 7–47.

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the Grand Egyptian Museum, one of the inspectors informed me that the lid of the coffin had been found, but unfortunately it was broken. The sarcophagus and the lid were transferred to the Grand Egyptian Museum.

This limestone sarcophagus was found by the excavation of the SCA in the southern necropolis of Giza, near the tomb of 'Tary'.

This paper presents a study of iconography and texts of limestone sarcophagus, under registry no. 5185 A-B currently in the GEM, which can be dated to the Late Period.

#### **Sarcophagus dimensions without the lid:**

**Length:** 225 cm.

**Maximum width:** 100 cm.

**Depth:** 65 cm.

**The lid dimension:** 35 cm.

**Owner:** Gm.n.f/r bAk

#### **Description and decoration**

The importance of this sarcophagus is due to the text that was found on both sides of the sarcophagus. The text of the first side is devoted to the god Osiris and the other side to the god Horus. (Fig. 1 a-b)

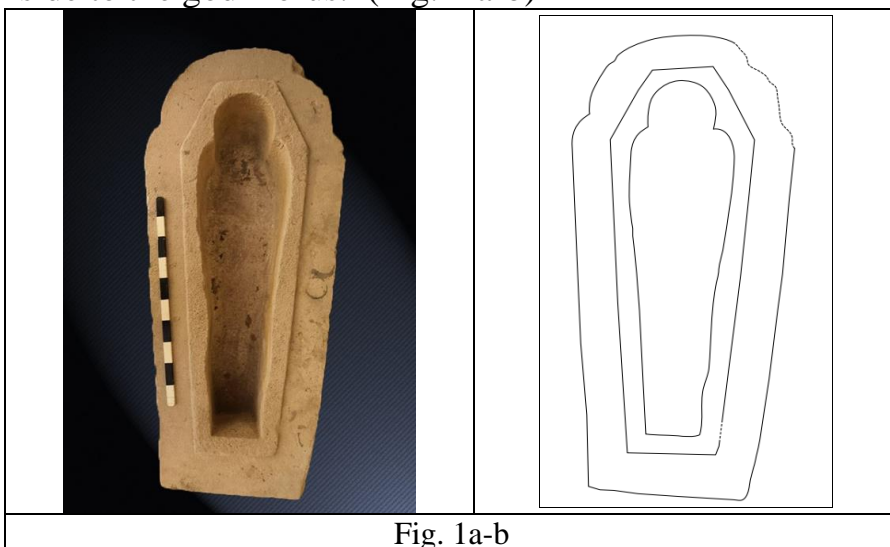


Fig. 1a-b

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The text on the sides of the sarcophagus begins with the title *ImAx* begins a sentence on the left that belongs to Osiris and a sentence on the right that belongs to Horus. (Fig. 2 a-b)

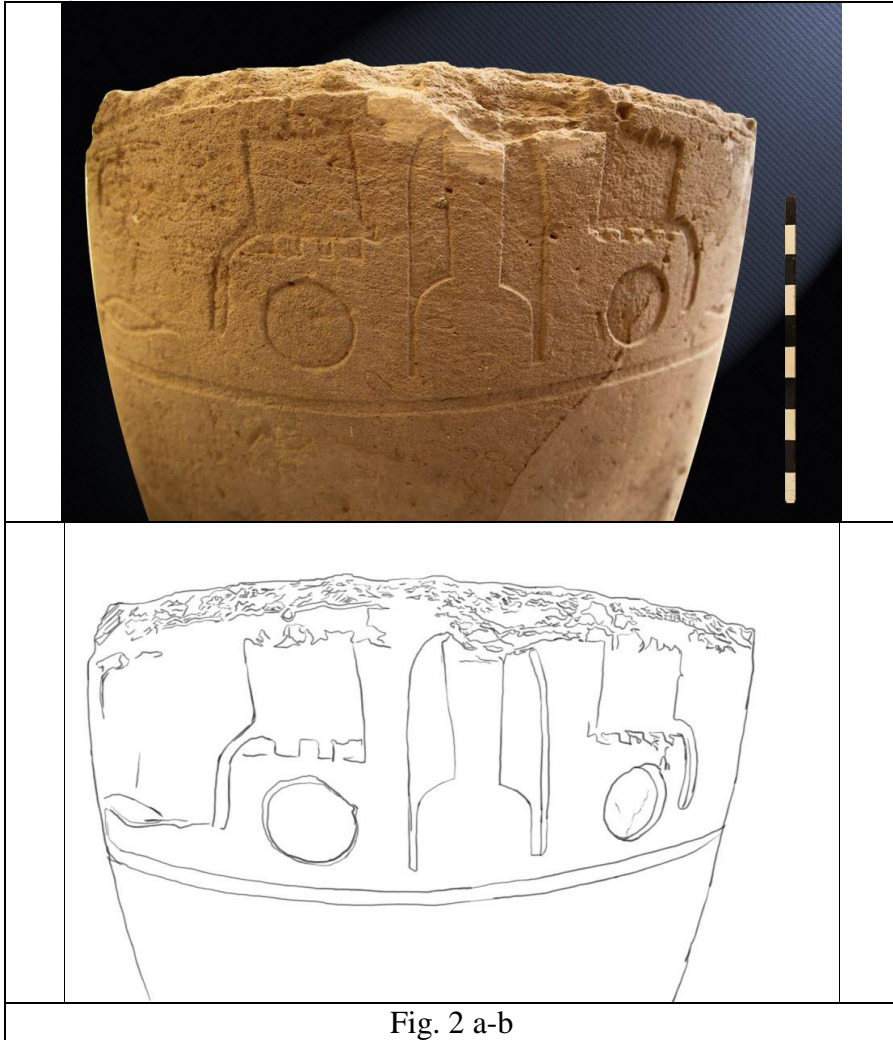


Fig. 2 a-b

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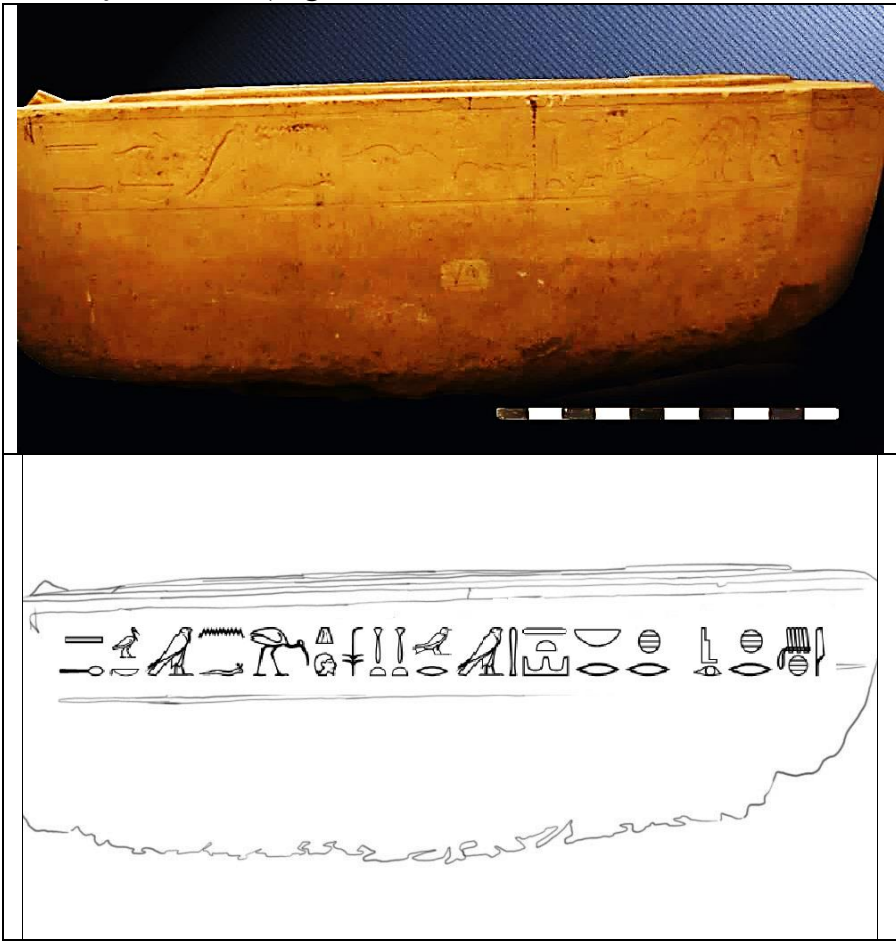
### The first side



Im  
Ax

xrwsir xr nb r tA DwHm Hr wr wADtyXry -  
tp nsw Gm.n.fHrbAk mAa-xrw

„Venerableby Osirisby Lord of Mountain, servant of  
Horus of Buto,who was only under the king, justified  
Gm.n.fHr b3k“. (Fig. 3 a-b)



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### The second side



ImAx xr Hḥr nD it.f nb P Hm Hḥr wr wADty  
Xry-tp nswGm.n.fHḥr bAk mAa-xrw

„Venerable by Horus the avenger of his father, Lord of  
P, priest of Hḥrof Buto, who was only under the king,  
justified Gm.n.fHḥr bAk“.(Fig. 4 a-b)



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## The Commentand texts Analyses

- **ImAxVenerable**

Words constructed on the Imakh themeform two groups. The first includes only onerepresentative: the substantive Imakh which, perhaps designatesthe dorsal nerve cord included in the spinevertebral<sup>5</sup>.

A Venerable is a man who benefits after his death, by order of Pharaoh, from the funeral rites of immortality thereby reaching the state of Blessed. This status of owner of a tomb requires to have exercised during his lifetime a high function in the administration of the country, to have generated descendants to take care of the funeral cult and to enjoy a good reputation<sup>6</sup>.

It was used for the first time in tomb inscriptions from the Old Kingdom in the sense of "well-presented" by the king or god in reference to the funeral cult of the deceased, but by the end of the Old Kingdom it actually means "revered"<sup>7</sup>.

It was believed by the ancient Egyptians that the deceased would achieve this state of ImAx, meaning "reverence" after death, by doing "Ma'at" in life to ensure his memory is immortalized<sup>8</sup>.

In the Fourth Dynasty, imAxw used to refer to a state of veneration after death, while in the Fifth Dynasty

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<sup>5</sup>Wb. I, 82 (1-12)&WPL, 68.

J. S. F. Garnot, *L'Imakh et les imakhousd'après les textes des Pyramides*, Rapport sur exercice 1941-1942, 30-32.

W.Jansen, "ZurBedeutung von imAX", **BSEG 20 (1996)**,29.

<sup>6</sup> Y. Bonnamy et A. Sadek, *Dictionnaire des hiéroglyphes : hiéroglyphes-français*, Arles, Actes Sud, 2010, 986 p. 55.

<sup>7</sup>M.Lichtheim, *Ancient egyptian autobiographies chiefly of the Middle Kingdom. A study and an anthology*,Freiburg,1988,142.

<sup>8</sup>J.Assmann, *Ma'at : Gerechtigkeit und Unsterblichkeitimalten Ägypten*, München1990,99.

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imAxw came to refer to the dead, the venerable themselves<sup>9</sup>.

It was mentioned in the texts of the pyramids and coffins that when the deceased reached this level of veneration, he can participate in the realm of the gods and take care of them in the netherworld<sup>10</sup>.

The titleimAx is usually followed by the preposition xr, to indicate veneration of the deceased by many gods or goddesses, especially in Htp-di-nsw<sup>11</sup>.

The title imAxxr Wsirvenerable by Osiris inthe fifth hour of the nightof Book of Hours in Pap. Brit. Mus. 10569<sup>12</sup>.

- **nb r tA Dw Lord of Mountain**

The r under the nb sign may be superfluous, compare the spelling of r under the xr sign, otherwise it could be part of the title nb r tA Dw as the title of the sun god Re<sup>13</sup>.

- **HmHr**servant of Horus

Compare the title Hm Hrwr wADty which is Horus of Buto<sup>14</sup>.

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<sup>9</sup>D.Doxey, Egyptian Non-Royal Epithets in the Middle Kingdom. A Social andHistorical Analysis, (Leiden - Boston, 1998), 94.

<sup>10</sup>Pyr.1203&CT.1011.

<sup>11</sup>W.Barta,*Aufbau und Bedeutung der Altägyptischen Opferformel*, New York 1968. 51,56,68.

<sup>12</sup>LGG. I, 305.

H.Junker, *Die Stundenwachen in den Osirismysterien, nach den Inschriften von Dendera, Edfu und Philae*, Wien 1910, 102-113.

R.O. Faulkner, *An Ancient Egyptian Book of Hours* (pap. brit. mus. 10569), Oxford 1958, 14 (5).

<sup>13</sup>LGG., VI, 608.

<sup>14</sup>WPL., 644. & E. Jelíneková, “Un titresaíteemprunté à l’ancien Empire”, in: *ASAE* 55, (1958), 91-92.

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Horus of Buto is a subsidiary form of the god Horus in Egyptian mythology, who is mentioned for the first time in the Middle Kingdom in an inscription by Dahshur as a deity<sup>15</sup>.

Attested to the iconographic evidence of Horus Buto since the 22nd Dynasty, he is depicted as a falcon-headed deity with a double crown, and optionally also with the Ankh symbol and the Was scepter in his hands during the Kush period.

Horus of Buto can also be seen as a child god with a youthful lock and fingers on his mouth, and in the late period as a falcon or a falcon standing on a pedestal with the red crown of the north<sup>16</sup>.

- **wr wADty**

the one with large uraeus or the large one of the two uraeus, in the temple of Edfu equipped with the article pA.

Designation of Horus in a priest title Hm Hrwr wADtyon many coffins and sarcophagus and steala dated to the late period<sup>17</sup>.

The numerous examples that this title contains not only allow us to establish its exact reading but also to place it in its religious and historical context.

In Butoprecisely, which with Sais and Imaou constituted one of the three metropolises of the great western, the servants that we sometimes meet in the documents of

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<sup>15</sup>A. Fakhry, *The monuments of Sneferu at Dahshur*; Vol. 2: The Valley Temple: The finds. General Organization for Government Printing Offices, Cairo 1961, S. 84.

<sup>16</sup>LGG. V, 256-257.

<sup>17</sup>LGG. II, 430. &HGH.,334 &H. De Meulenaere, “*Cultes et sacerdocs à Imaou (Kômel-Hisn) au temps des dynasties saïte et perse*”, in: BIFAO 62, (1964), 151-171.

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Upper Egypt, designate, without any doubt, the specific priest attached to the cult of the Horus of Pe.

Whatever the meaning of *wr wADty* appears in isolation, this epithet, transferred from the deity to one of its priests, may also indicate a member of the Horus priest of Pe.

- **mAa-xrw**

The crown of justification in the ancient Egyptian language was called *m3a xrw*, and it was giving the deceased evidence of his victory in the court of netherworld<sup>18</sup>.

It was also mentioned in Chapter 19 of the Book of the Dead, which refers to the victory of the deceased over his enemies in all courts, and then the deceased takes this crown as evidence of this victory<sup>19</sup>.

Chapter 20 of the Book of the Dead refers to the victory of the deceased in all courts before all the gods and goddesses, after which he receives the crown of justification as evidence of this victory<sup>20</sup>.

The crown of the deceased is given in front of the entrance to the west, where the sycamore tree is located, in which the goddess of heaven Nut lives, and the goddess offers the holy heavenly water to the deceased in addition to food and drink<sup>21</sup>.

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<sup>18</sup>WPL, 396&LGG. III, 215.

<sup>19</sup>P.Barguet, *Le Livre des Morts des ancienségyptiens*, Paris 1967,67.

<sup>20</sup>Ibid., 68.

<sup>21</sup>S.Kamel, “*La couronne ou la guirlande de la justification offerte au défuntou au dieu pour le justifier*”, Published in the book of Conference of Arab Archaeologists Ninth 2008.

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The character of mAa-xrw applies to Re himself as he triumphs over his enemy Apophis<sup>22</sup>.

Also that Osiris triumphant and decorated with garlands of flowers had left the court of judgment in Heliopolis, it was wished that the dead appeared before Osiris, judge of the dead, adorned with the crown of justification<sup>23</sup>.

- **Hr nDty it.f**

The son of Isis and the son of Osiris, came before the Ennead, with his mother Isis beside him. He spoke of the cruel murder of his father at the hands of Seth, he spoke of the usurpation of the throne of Egypt, the Gods were impressed by the eloquence of the falcon headed one, and they pitied him<sup>24</sup>.

**Mention that: -**

The Gods were holding a feast, but Seth stood apart from the divine company. Isis had changed her form once more, she now appearing as a beautiful young woman, dressed as a widow, the Great Lady approached the Lord of Storm. "*Who are you, my pretty?*" asked Seth: "*and why hast you come here*"<sup>25</sup>§

Isis hides her face and cries: "*O Great Lord, I am looking for a champion. I was the wife of a herdsman, and I bore for him a son. Then, my dear husband died, and the boy began to tend his father's cattle. But, if a stranger came and stopped our herd, and told my son that he would take our cattle and drive us out. My son wished to protest, but*

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<sup>22</sup> CT V, 67, 393.

<sup>23</sup> D. Jankuhn, "Kranz der Rechtfertigung", *LÄ III*, 764.

<sup>24</sup> M. Broze, *Mythe et Roman en Egypte ancienne: Les Aventures d'Horos et Seth dans le Papyrus Chester Beatty*, Leuven 1996.

LGG. V, 256.

<sup>25</sup> H. te Velde, *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, 1967, 27.

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*the stranger threatened to beat him. Great Lord, help me!  
be my son's champion*"<sup>26</sup>!

Seth heard her words and dried her tears: "*Do not cry, my  
pretty. I shall be your champion and destroy this villain!  
How dare a stranger take the father's property whilst the  
son is still alive*"<sup>27</sup>!

Isis shrieked with laughter. She became a kite. She flew  
into an acacia tree. "*Cry thyself, Mighty Seth! Ye hath  
condemed thyself! you hast judged thine own case*"!

Now the Ennead crossd over the river and camped in the  
Western Mountains. Plans were made for the coronation  
of Horus.

Seth still does not admit his defeat. "*I dare you, Horus!  
Let's turn ourselves into a hippopotamus and fight in the  
depths of the river! Whoever comes to the surface first  
admits defeat!*"

After a series of conflicts that took place between Horus  
and Seth, Isis and the Ennead intervned, and Isis stood  
next to her son Horus, , to regain the throne of Osiris.

According to part of the myth of the conflict between  
Horus and Seth, it is said that Seth raped Horus, then Isis  
went and collected her son's sperm and poured it on the  
lettuce that Seth was growing in his garden. Semen grew  
in Seth's body during Horus quest for legitimacy, semen  
came out of Seth's body in the form of a gold disc, the  
blond moon at the beginning of the night<sup>28</sup>.

Until Seth demanded: - In another competition with  
Horus, "*Let us both build a ship out of stone. We will  
race them across the Nile. Whoever wins the race must*

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<sup>26</sup>J. G. Griffith, *The Conflict of Horus and Seth, A Study in  
Ancient Mythology from Egyptian and Classical Sources*,  
Liverpool University Press, 1960.

<sup>27</sup> H. te Velde, "*Horus und Seth*", *LÄ III*, 25.

<sup>28</sup> H. te Velde, *Seth*, 40,45.

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*wear the crown of Osiris.*" Horus accepted the contest at once<sup>29</sup>.

In the Trial, Re-Atum asked this important question: "*What shall We do about these two Gods, Who for eighty years now have been before the tribunal*"?

Geb, Lord of the Gods, commanded the Nine Gods gather to him. He judged between Horus and Seth; He ended Their great quarrel. He made Seth as king of Southern Egypt, up to the place in which he was born. And Geb made Horus king of Egypt in the land of Northern Egypt, up to the place in which his father was drowned, which is the division of the two Lands<sup>30</sup>.

Thus Horus stood over one region, and Seth stood over one region. They made peace over the two lands. That was the division of the Two Lands.

Shu and Thot persuaded the Court to send a letter to Osiris. After a time, the messenger returned. He bore an angry letter from the king of the Dead. Osiris demanded to know why his son had been robbed of the throne. He demanded to know if the Gods had forgotten that it was He, Osiris, Who had given the world the precious gifts of barley and wheat<sup>31</sup>.

Then it seemed wrong to Geb that the portion of Horus was like the portion of Seth. So Geb gave to Horus his inheritance, for he is the son of his First-Born son.

Geb's words to the Nine Gods: "*I have appointed Horus, the Firstborn, him alone, Horus, the inheritance. To the son of my son, Horus, the jackal of southern Egypt...the First-Born Horus, the Opener of the Ways*"<sup>32</sup>.

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<sup>29</sup>LGG. V, 256.

<sup>30</sup>H. te Velde, "*Seth*" *LÄ III*, 26.

<sup>31</sup>E.S.Meltzer, "*Horus*", *Oxford II*, 120.

<sup>32</sup>H.te Velde, "*Seth*", *Oxford III*, 269.

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Then Horus stood over the land. He is the uniter of this land, proclaimed in the Great Name Ta-tenen, south of his wall, Lord of Eternity.

Then sprouted the two Great Magicians upon his head. He is Horus who arose as King of Upper and Lower Egypt, who united the two Lands in the nome of the wall, the place in which the two Lands were united<sup>33</sup>.

Lotus and papyrus were placed on the double door of the House of Ptah. That means Horus and Seth, pacified and united. They fraternized so as to cease quarreling in whatever place they might be, being united in the House of Ptah, the Balance of the two Lands in which Upper and Lower Egypt had been weighed<sup>34</sup>.

- **nb P Lord of Buto**

The title of Lord<sup>35</sup> of Buto<sup>36</sup> is associated with the god Horus<sup>37</sup>.

**Lid of the sarcophagus**

The lid of the sarcophagus(Fig. 5 a-b) was broken into more than one piece, the rest contains the following scenes:-

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<sup>33</sup>M.Broze, *Mythe et Roman*, 245.

<sup>34</sup>H.te Velde, *Oxford III*, 270, 270.

<sup>35</sup>*Wb.* II, 227 (5), 230 (14) & *WPL*, 501.

<sup>36</sup>T.Von Der Way, *Oxford I*, 218-219.

<sup>37</sup>*LGG.*, III, 623.



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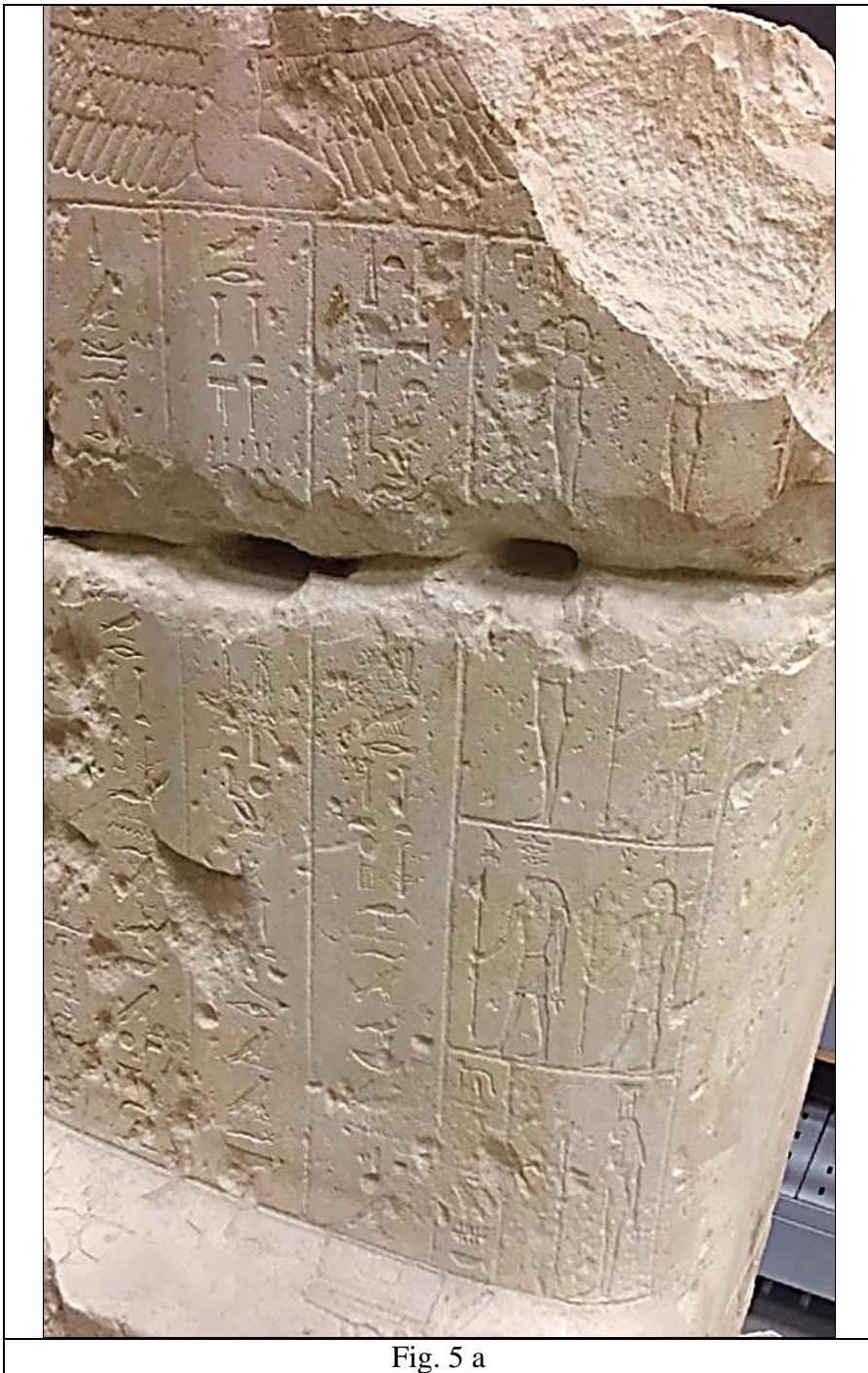


Fig. 5 a

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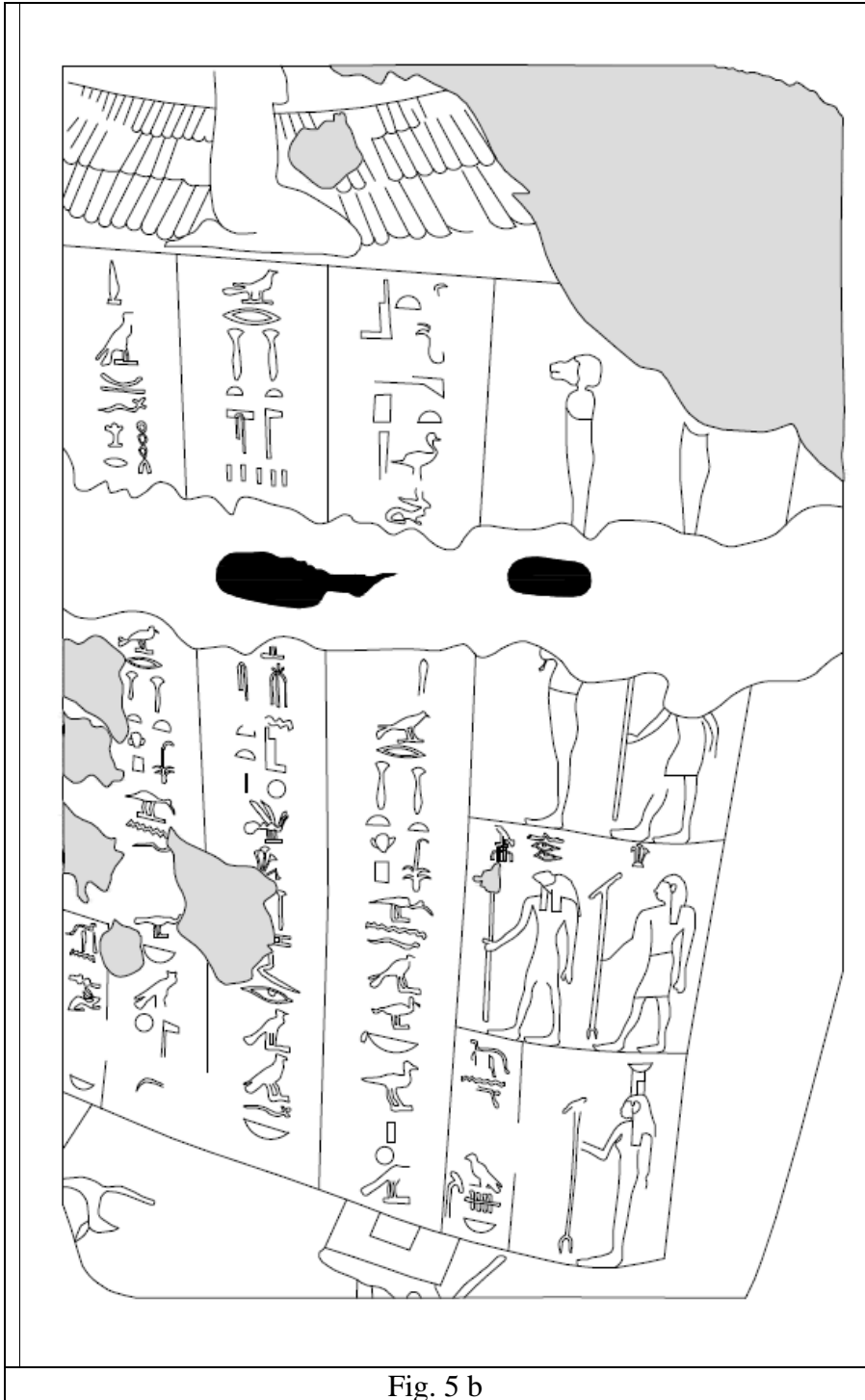


Fig. 5 b

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- **The goddess Nut**

This part of the coffin was broken, and only the part that shows the goddess Nut remains.

Then we see the sign of heaven above the mother goddess Nut, where she appears in her usual form, spreading from her wings, carrying a feather of Ma'at in each hand, she is kneeling on the representation of the door of the kingdom of the dead, Ro-Setaou<sup>38</sup>.

The goddess could be symbolically identified with the coffin and so, when the dead man was sealed inside this, it was as if he was being placed within the body of Nut, his divine mother, thereby reaching a state from which he could begin a new life<sup>39</sup>.

We see on the right side a group of deities, divided as follows:

**Section one and two:**

- **The four sons of Horus**

There is no accompanying text, it's completely smashed: The association of Amseti and Hapy with the north is highlighted by their association with spirits with it, and the association of Douamoutef and Qebhsenouf with the south is highlighted through their association with the spirits of Nekhen<sup>40</sup>. (Fig. 6 a-b)

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<sup>38</sup>A. Rusch, “Die Entwicklung der Himmelsgöttin Nut zu einer Totengottheit”, MVÄG, Vol. 27, Leipzig, 1922, 37-49.

A. Schweitzer, “L'évolution stylistique et iconographique des parures de cartonnage d'Akhmîm du début de l'époque ptolémaïque à l'époque romaine”, BIFAO 98 (1998), 329.

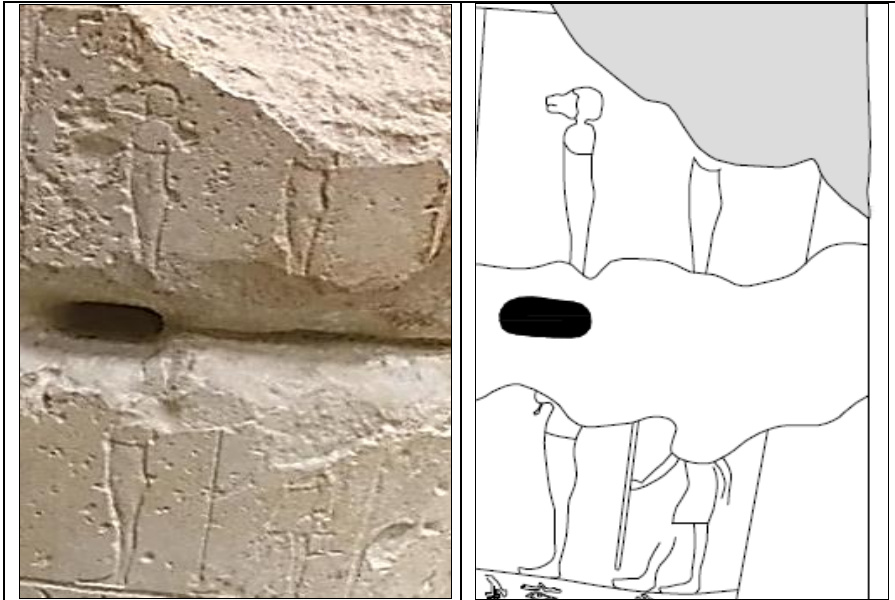
<sup>39</sup>N. Billing, *Nut: The Goddess of Life: In Text and Iconography*, Department of Archaeology and Ancient History, Uppsala University, 2002.

<sup>40</sup>D. Aidan, “Four sons of Horus”, in: *Oxford Encyclopedia of Ancient Egypt*, Oxford, 2001, Vol. I, 561.

M. H. van Voss, “Horuskinder”, *LÄ III*, 52-53.

**Section three:**

- **Xr- cnty- irty= Xr-Mcnty –irty**  
Horus Mechenty-irty<sup>41</sup>, assimilation to Horus the Elder (Haroesis) of the god - falcon of xm of Letopolis, when he no longer has his eyes (at the new moon), when on the contrary he possesses them, he applies himself to Horus-cnty–irty= Horus -Mcnty – irty<sup>42</sup>.
- **XA = Horus - XA**  
West god, standing god with foreign country sign on his head. In his hands he holds a knife and a bow, at his feet are two bound enemies. He is the son who protects his father *Hr nDty it.f*<sup>43</sup>. (Fig. 7 a-b)



B. Mathieu, “*Les Enfants d’Horus, théologie et astronomie*”, *ENIM I*, 2008, 7-14.

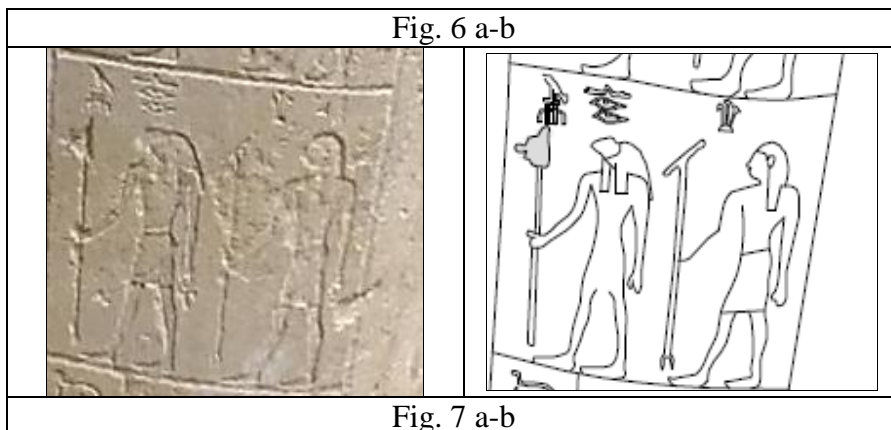
<sup>41</sup>LGG. V, 262. M. Mathieu-Colas, *Dictionnaire des noms de divinités*, Paris 2016, 28.

<sup>42</sup>H. Junker, *Der sehende und blinde Gott (Mhntj-irtj und Mhntj-n-irtj)*, SBAW 1942. 7, München 1942.

H. Altenmüller, “*Horus von Letopolis*”, *LÄ III*, 41-46.

<sup>43</sup>LGG., V, 272.

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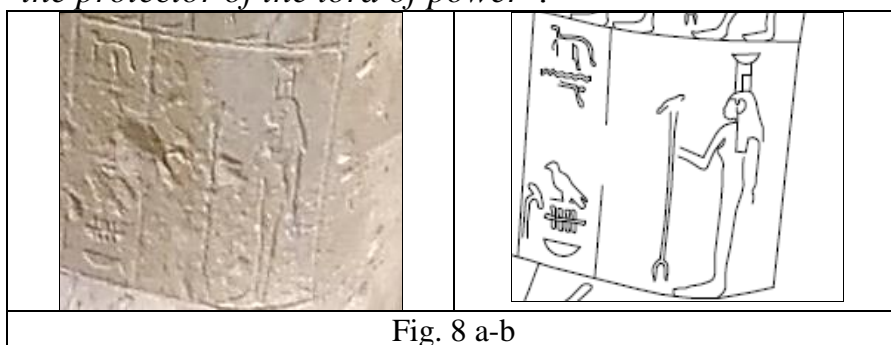
### Section three:

We see the **goddess Nephthys** as a protector deity, the goddess Isis is supposed to appear with her, but the space is small to depict a second goddess. It is most likely that after the drawing of the goddess Nephthys, he wrote the text, and then there was no longer a place to put the protective goddess Isis.

- **The Text:**

There is a large part of the text is broken, we do not know who said this saying. (Fig. 8 a-b)

Dd mdw in..... XrsAnbwAs“*Words spoken by..... Horus the protector of the lord of power*”.



- Then **three columns**

The **first column:**

We can only read from it: -

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Hm Hr wr wADty Xry-tp nsw Gm.n.f bAk @r  
„priest of Hrof Buto, who was only under the king  
servant of Horus“.

The **second column**:

We can only read from it: -  
wr wADtyButo

The **third column**:

We can only read from it: -  
DA.f.....wr wADty

*He crosses.....Buto.*(Fig. 9 a-b)

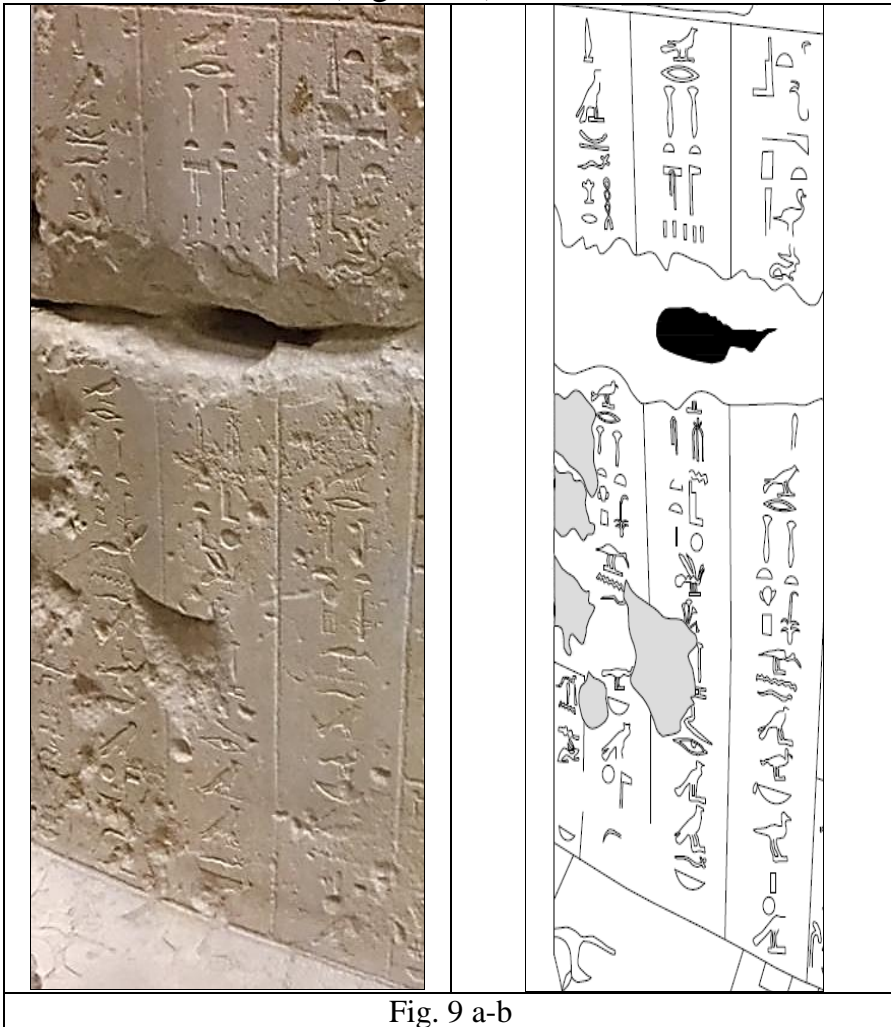


Fig. 9 a-b

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- **Anubis**

The surface of the feet is decorated with two jackal gods looking at each other, each is seated on a shrine and above the figures a flagellum is engraved. The scene is oriented upside down so the owner of the sarcophagus is able to see it himself. (Fig. 10 a-b)

The jackals are identified as two forms of Anubis, this type of scene was very common. We usually read above and between the jackals, the god names and a short protection formula can be read:

Inpwnb RA-sTAWInpwnbtADsrIrwsAXrWsir...

*“Anubis, lord of Rosetau, (and) Anubis, lord of the sacred land (=necropolis), are the ones who provide protection for (lit. upon) Osiris of ....*

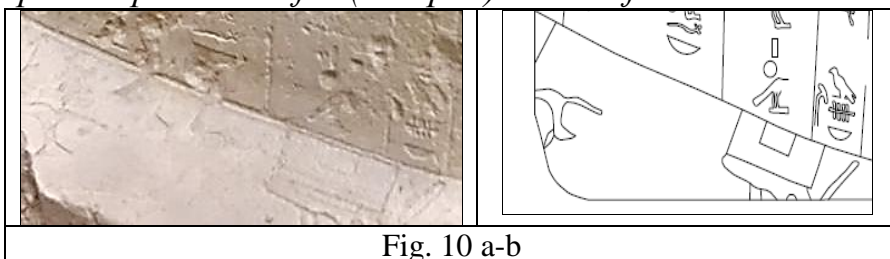


Fig. 10 a-b

## **Conclusion**

The god Horus was the son of Osiris and Isis, he was depicted in a human form with a falcon's head or in the form of a falcon.

It has many forms that are due to either mythological situations or environmental factors that affected the emergence of some of these forms or their integrating with other gods.

This sarcophagus under study is one of the important coffins, as it belongs to one of the priests and servants of the god Horus, on which many forms of Horus were mentioned, including Horus the avenger of his father,

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Horus Khenti - Irty and Horus - Ha and forms associated  
with placesHorus of Butoand HorusLord of Buto.

The name of the owner of the sarcophagus indicates his  
position, as he is a priest of the god Horus in many  
forms. His name cameGm.n.fHr bAk „*He found Horus  
the falcon*“<sup>44</sup>.

In the late period, the manufacture of stone sarcophagus  
made of limestone spread on a large scale, as many of  
them were found.

Finding the lid of the sarcophagus was significant, as the  
texts, though smashed, came similar to those on the sides  
of the sarcophagus.

### ***List of Abbreviations***

**CT** = De. A. Buck, *The Ancient Egyptian coffin texts*, in: *OIP*,  
Chicago1954- 1956.

**HGH** = R.Hannig, *Grosses Handwoerterbuch*, Marburg 2006.

**LÄ** =*Lexikon der Ägyptologie*, Wiesbaden ,I-VII. 1975-1986.

**LGG** = Ch.Leitz., *Lexikon der ägyptischen Götter und  
Götterbezeichnungen*, Leuven – Paris2002 .

**OEAE** = *TheOxford Encyclopedia of Ancient Egypt*, Oxford 2001.

**PN**= H. Ranke, *Die Ägyptischen Personennamen* I, Hamburg  
1935.

**Pyr.**= K. Sethe, *Die Altägyptischen Pyramidentexte* II, Leipzig  
1910.

**Wb**= *Wörterbuch der ägyptischen Sprache*, hg. Von Adolf Erman  
und Hermann Grapow, 6 Bde, Berlin u. Leipzig 1957.

**WPL** = P.Wilson, , *A Ptolemaic Lexikon* , A Lexicographical  
Study of the Texts in the Temple of Edfou,OLA 78, Leuven 1997.

### ***Declarations' section***

#### **Conflicts of interests/Competing interests**

The authors declare that they have no competing interests

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Not Applicable

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<sup>44</sup>PN I, 351.



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