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## A Ptolemaic Anthropoid Limestone Sarcophagus of *ꜥtmi* daughter of *tkr-ti* “No.3744, GEM No.70893”

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### **Abstract:**

Nevertheless, Tell Tebilla "r-nfr" site in Al Daqahlia governorate was explored by a French Napoleonic Commission in 1798, only a few artifacts have been discovered and documented between 1800's and 1900s by the Egyptian and Canadian missions. The majority of the archaeological site layers still remain undiscovered yet. However, during the Egyptian excavation season in 2014 directed by Dr. Saad Mansour, the Egyptian archaeologists uncovered an anthropoid limestone sarcophagus dated back to the early Ptolemaic Period with 180 ushabti Figures. The sarcophagus was related to mudbrick mastaba and contained three mummies in no good preservation, one of them was the high priest of Sekhmet at Tell Tebilla. The article seeks to study, publish, and document the limestone sarcophagus as an artifact, Furthermore, the article also aims to provide an understanding of the lives of priest and priestess families who inhabited Tell Tebilla during the early Ptolemaic Period. Besides, sheds light on some notes observed on the inscriptions, Some notes about the hieroglyphs. Moreover, a simple genealogy of Priest's families at Tell Tebilla according to the antiquities discovered at Tebilla.

### **Keywords:**

Anthropoid Sarcophagus, Limestone, Priestess, Tell Tebilla, Ptolemaic Period.

**المخلص:**

بالرغم من أن موقع تل تبة "را-نفر" بمحافظة الدقهلية تم اكتشافه مبكراً بواسطة بعثة نابليون العلمية عام ١٧٩٨م، تم كشف وتوثيق عدد محدود من الآثار ما بين القرنين التاسع عشر والعشرين بواسطة العديد من البعثات المصرية والكندية. وحتى الآن لم يكشف النقاب عن معظم طبقاتها الأثرية. وأثناء موسم حفائر البعثة المصرية عام ٢٠١٤ برئاسة د. سعد منصور، كشف الأثاريون المصريون عن تابوت من الحجر الجيري في هيئة آدمية ومائة وثمانين تمثال شوابتي يؤرخ إلى بداية العصر البطلمي. يهدف البحث إلى نشر ودراسة التابوت فنياً، بالإضافة إلى لقاء الضوء على حياة عائلات الكهنة والكاهنات من قاطني تل تبة في بداية العصر البطلمي.

**الكلمات الدالة:**

تابوت آدمي، حجر جيري، كاهنة، تل تبة، عصر بطلمي.

**Introduction:**

An anthropoid limestone finely carved sarcophagus with intact an old adult female mummy had been discovered in situ at Tell Tebilla” r-nfr(t)”<sup>1</sup> excavation during 2014<sup>2</sup>. The sarcophagus was stored at El Rob Magazin” Dakahlia governorate”, recently moved to the Grand Museum No.3744, GEM No.70893.

<sup>1</sup> Originally the name was r-nfr or "the Beautiful mouth, recently so-called Tell Billa and Tell Tebilla.

See; Blouin, K., (2014). Triangular Landscapes: Environment, Society, and the State in the Nile Delta Under Roman Rule. Oxford University Press: 109–111; Verreth, H., (1998). "A Tax List from the Mendesios of the Time of Augustus". Egyptian Religion: The Last Thousand Years: Studies Dedicated to the Memory of Jan Quaegebeur. Peeters: 466–467; Newberry, P. (1899). Crum, Walter E. (ed.). The Amherst papyri: being an account of the Egyptian papyri in the collection of Lord Amherst of Hackney. London: Quaritch: 45.; Brugsch, H., (1879). Dictionnaire géographique de l'ancienne Egypte: J. C. Hinrichs: 1017.

<https://www.trismegistos.org/geo/index.php?searchterm=Tebilla>

<sup>2</sup> Tebilla is situated in the eastern Delta, 12 km to the north of the ancient city of Mendes (Tell Rub'a). The settlement was continuously inhabited from approximately 2200 BCE during the late Old Kingdom period up until the Roman era, lasting between 30 BCE to 395 CE, with sporadic gaps in its occupation. Although Tebilla's archaeological sequence has been studied through surveys, these surveys have shown that there are some gaps in the sequence which occurred between the First and Second Intermediate Periods (specifically during the Middle Kingdom, circa 2055-1650 BCE), and again between the early New Kingdom and the Third Intermediate Period (approximately 1450-1069 BCE). These gaps in occupation may have occurred as a result of changing river patterns of the Mendesian branch of the river which led to scarce water and the eventual abandonment of the site. The significance of Tell Tebilla as it was a riverine and maritime port town in Late Period, while during Roman Period, Tell Tebilla monuments were the raw materials for other Roman constructions.

Mumford, G.,(2013). Late Period Riverine and Maritime Port Town and Cult Center at Tell Tebilla (Ro-Nefer). J. Anc. Egypt. Interconnect.(5): 38–67; PM IV: 39; Hashesh, Z., Herrerín, J.,( 2019) Dental Prosthesis: Postmortem Treatment of Oral Reconstruction during the Mummification Process. *Journal of the American Research Center in Egypt*. (55): 55-67; Parcak, S., Mumford, G., Childs, C., (2017). Using Open Access Satellite Data Alongside Ground Based Remote Sensing: An Assessment, with Case Studies from Egypt's

Ancient Egyptians invented the sarcophagus in order to protect the deceased's body<sup>1</sup>. In its early stages, during the Old Kingdom, the sarcophagus was box-like<sup>2</sup> and was sometimes made in the shape of the deceased's body using molded linen<sup>3</sup>. During the Middle Kingdom, the anthropoid shape was developed and used as an inner wooden coffin<sup>4</sup>. In the New Kingdom, the anthropoid sarcophagi became prevalent, but during the Third Intermediate Period between the 20<sup>th</sup> and 26<sup>th</sup> Dynasties, they disappeared again while wooden anthropoid coffins remained in use. By the 26th Dynasty, anthropoid sarcophagi reappeared and were commonly used until the end of the second century. Limestone became the most common material used during the second Persian period and into the early Ptolemaic period (305–30 BC)<sup>5</sup>, however, high status individuals continued to use granite or basalt stone<sup>6</sup>. Sarcophagi were often carved in the shape of a mummified Osiris, as the ancient Egyptians believed that the deceased would undergo a transformation similar to that of Osiris<sup>7</sup>. The sarcophagus has been discovered with 180 Ushabti Figures that made of green Faience [fig.1].



Figure1. The anthropoid limestone sarcophagus with Ushabti Figures, photo@Said Talhawry.

Delta. Geosciences, 7(4),94; Hashesh, Z., (2015). Recent MEA Excavation at Tell Tebilla 2014, Poster at ICE XI, Florence; Hashesh, Z., (2015). The Mummy of fake King WAH ib Ra, *Cahiers Caribéens d'Égyptologie*, 19-20: 125-141.

<sup>1</sup>Williams.A., (1914). "A late Egyptian Sarcophagus", *Metropolitan Museum of Art Bulletin*, (9): 114.

<sup>2</sup> Williams.A., (1914): 114.

<sup>3</sup> Abd el Aal, S., (1999). "An Egyptian Anthropoid Stone Sarcophagus Lid", *Göttinger Miszellen GM* (173): 13

<sup>4</sup> Abd el Aal, S., (1999): 13

<sup>5</sup> Buhl.M., (1959). *The late Egyptian Anthropoid Stone Sarcophagi*, Copenhagen; Smith.W., (1946). *A History of Egyptian Sculpture and Painting in OK*, Oxford: 23; *LÄ V* col 471-85.

<sup>6</sup> Corbelli J.A, (2006). *The Art of Death in Graeco-Roman Egypt*, Malta.

<sup>7</sup> Mojsov, B., (2001). *The Ancient Egyptian Underworld in the Tomb of Sety I: Sacred Books of Eternal Life. The Massachusetts Review*. 42 (4): 489–506.

The sarcophagus revealed above mud-brick mastaba directly on a top layer of rectangular limestone blocks served as a roof of the substructure of of *wꜣḥ ib rꜥ sꜣ Nt* a priest of Sekhmet and Bastet at Tell Tebilla [fig.2]<sup>1</sup>.



Figure2. *ꜣt-mi* mummy inside the anthropoid limestone sarcophagus above the mud brick mastaba, photo @ Said Talhaway.

*ꜣt-mi* was an old adult female, her mummy was in no good preservation. Her bandages were fragile and disturbed. Therefore, the bones of skull, chest, and feet were exposed without wrappings[fig.3].

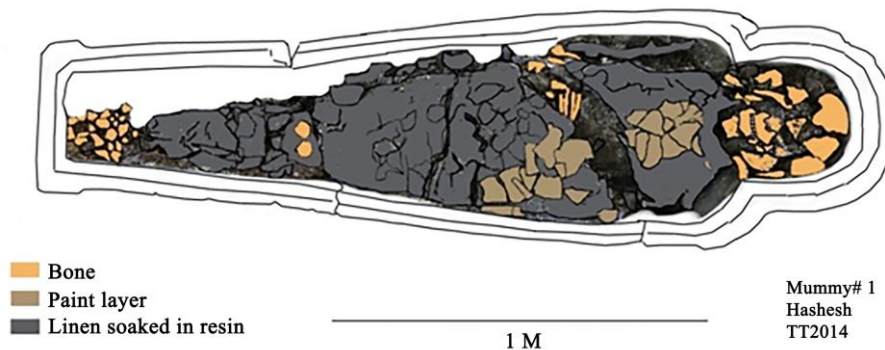


Figure3. The illustration of *ꜣt-mi* mummy inside the limestone sarcophagus

The mummy bandages were containing several types of amulets made of faience, pottery, and stone contain many sympols and types (e.g. Heart scarb, scarbs, *ib*, *wꜣꜣt*, *ꜣꜣ* pillars, *Wꜣ* pillars, head rests, mirrior, triangle, *Akr*<sup>2</sup>, *ox*<sup>1</sup> and *Heqet*<sup>2</sup>, *snak*, and

<sup>1</sup> According to the cartonnage of *wꜣḥ ib ra* mummy, he was as a high priest and priest of Sekhmet and Bastet, which suggest that the other two individuals were from his family and working in priesthood.

Hashesh, Z., Herrerin, J.,( 2019). Dental Prosthesis: Postmortem Treatment of Oral Reconstruction during the Mummification Process. *Journal of the American Research Center in Egypt*. (55): 55-67.

<sup>2</sup> Coffin Texts refer that *Aker* has a crucial role in the otherworld see; Geraldine, P., (2004). *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*. Oxford University Press, Oxford (UK):99.

gods amulets; Thoth and Horus, Shu<sup>3</sup>, Rā-Ḥerakhty, triad of Isis, Nephthys, and Harpocrates) [fig.4].



Figure 4. Different kind of amulets found inside the fragile mummy of *zimi* bandages.

### Description and classification:

Dimensions of the lid:	224 cm long, 68 cm wide, 6 cm thick
Dimensions of the bottom:	224 cm long, 70 cm wide, 7 cm thick, 20 cm high.
Face:	Triangular.
Foot:	A curved line indicates the wrapped feet, a plinth is indicated.

The anthropoid sarcophagus is crafted out of limestone and features a lappet-wig, but with no beard. Adorning the front of the lid is a single column of hieroglyphic text, which bears the name of the owner of the sarcophagus.

The sarcophagus dated back 600/500 BC between Dynasty 30 and early Ptolemaic Period<sup>4</sup>. According to Buhl's classification (1959), it belongs to class "E", specifically the "b 1-25" type<sup>5</sup>. In this type, no chin placed on the chest. The sarcophagus contains many scratches and cracks in both lid and the base.

<sup>1</sup>The ox amulet was used as funerary offerings and in the afterlife as well as for protection and strength, the amulet made of pottery to imitate the flesh or blood ; Andrews, C., (1994). Amulets of ancient Egypt. London: The British Museum Press:91.

<sup>2</sup>Leitz, C. (ed.) (2002), Lexikon der ägyptischen Götter und Götterbezeichnungen, Bd. I, Orientalia Lovaniensia Analecta, Peeters Publishers, 82;Hart, G., (2005). The Routledge Dictionary of Egyptian Gods and Goddesses, Second Edition. Routledge: 67–68




<sup>3</sup>Leitz, C. (ed.) (2002), Bb.7, 34; Hart, G., (2005):147

<sup>4</sup> Buhl.M., (1959). The late Egyptian Anthropoid stone sarcophagi, Copenhagen:15; Rouviere.L. et al, (2020).The Sarcophagus Lid of Iahirdis: British Museum EA 1640, The Journal of Egyptian Archaeology, (106): 239-247


<sup>5</sup> Buhl.M.,(1959):18. Class "E" comprises 53 sarcophagi that are classified into two distinct types. The first type, marked with the label 'a', encompasses sarcophagi numbered from "1-28" and is characterized by chins that rest on the chests. The second type, labeled 'b', covers sarcophagi numbered from "1-25", and lacks any chins that rest on chests. Furthermore, both

### Decoration and text:

The face appears broad with a rounded nose and full lips, and the ears are large and tightly carved to the head. Lappets, The anthropoid sarcophagus wear long wig with broader Between the wig a neck-band and traces of a collar with no paint. The shins are similarly carved without much detail to the knees, and the chin rests upon the chest. This style is reminiscent of sculpture in Lower Egyptian<sup>1</sup>. In the middle of front part of lid a sing of heaven, with no color, below this a one vertical column.

Name of the owner:	<i>ꜣt-mi</i>		<sup>2</sup>
Name of Mother:	<i>tkr-ti</i>		<sup>3</sup>
Second name of Mother:	<i>Hr-ib</i>		<sup>4</sup>
Name of Father:	No name		
Title:	No titles		
Condition:	Finished, Chipped surface, the sarcophagus has been discovered in three parts.		

### Inscriptions:

The inscription begins below runs down the center of the lid in one long vertical line, most of sarcophagi of Late and Ptolemaic Period were inscribed with chapters on the Book of the Dead or other religion texts<sup>5</sup>, but here in this sarcophagus the inscription was very simple, It is broken across the lower part of trunk. The vertical register of hieroglyphs running down the front of the piece the signs toward the right side. The surface of the lid is covered with sunken inscription no figures of deities, There are only one vertical line inside rectangular register on the top “pt”  sign. as following:

types of sarcophagi sometimes showcase calves illustrated on the lids and the bottom, with natural transitions.

<sup>1</sup> Buhl.M., (1959):198; Rouviere.L.(2020):239-247

<sup>2</sup> Ranke, Persomemnamen I, 4,16 “ ATi” used as masculine name Spät Recueil 23,83,CXL,5: on limestone stela, Darius period, discovered at Saqqara.

<sup>3</sup> tA-qr: the first part of name used as a name of female in a ptolemaic stela Ranke, Persomemnamen I, p. 370, 6, 7,17,18; “ti” Ranke, Persomemnamen I, p,377,12; Louvre, Apisstele 117, louver C186; Kairo 20186b; NR Leiden V13.

<sup>4</sup> Ranke, Persomemnamen I,230,5; Wb 1, 242.18-19.

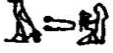
<sup>5</sup> Brugsch,H.,(1884). Thesaurus inscriptionum Aegyptiacarum. altaegyptischer Inschriften IV: Mythologische Inschriften altaegyptischer Denkmäler, Leipzig:741-743; Maspero.G.,(1914). Sarcophages des époques Persane et Ptolémaïque, Le Caire, “CG1939” :42-55; Dumas (éd.), (1995). Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine II, Montpellier: 16-17



“Recitation by the Osiris, ʒt-mi, the justified, born of tkr-ti, who is called Hr-ib justified



*ʒt-mi*: a compound name consists of two words: *ʒt* and *mi*

*ʒt*<sup>1</sup>: The word used as a noun and verb, referring to “a wet nurse” who feeds and takes care of a child that is not biologically her own. As a verb, meaning "to nurse" or "to rear" a child<sup>2</sup>. In ancient Egyptian culture and beliefs, it was common for the royal family and nobility to place their children in the care of a wet nurse. The child would remain with the wet nurse until they were old enough to return to the royal court or be cared for by other family members. The determinative of the word depicts a wet nurse breast feeding a child <sup>3</sup>.

*ʒti*: The word used in Old Kingdom religious literature (e.g., the Opening of the Mouth ritual) and Graeco-Roman Period<sup>4</sup>. In ancient Egyptian culture and beliefs, this practice of placing a child in the care of a wet nurse was common among the royal family and nobility. The term also had a broader meaning of "rearing" or "bringing up" a child, as evidenced by the use of the determinative showing a wet nurse suckling a child, but with the more general implication of caring for and raising a child. *ʒt-mi*: Therefore, the meaning of the name might be compound with two words; “ʒt”<sup>5</sup> and “mi”<sup>6</sup>. Additionally a name of *ʒtm*<sup>7</sup> and *tmʒ*, which sound close phonetic.



a compound name, consist of two words:

*tkr-ti* : The name composite with to words (*tkr*)<sup>8</sup> and (*ti*)<sup>9</sup> [Table 1] .

<sup>1</sup> Wilson, P., (1997). A Ptolemaic lexikon: a lexicographical study of the texts in the temple of Edfu, Leuven: Peeters Publishing & Department of Oriental Studies: 26.

<sup>2</sup> Wb. I: 23 (9) Pyr.

<sup>3</sup> Wb. I: 23 (9) Pyr.

<sup>4</sup> Faulkner, O. (1962). A Concise Dictionary of Middle Egyptian, Oxford: 6; CT: 1,48; TR: 13,8,8; Pyr 341

<sup>5</sup> Ranke, Persoemnamen I, p.4,16 “ATi” masculine name SpAt Recueil 23,83, CXL,5

<sup>6</sup> Wb. II 36(9)-38; DG151,6(5); used for the meaning “like or according”, or using as preposition

<sup>7</sup> Jordan., B., Demotisches Namenbuch: Suchliste: 13

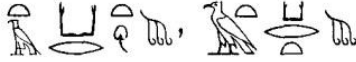






<sup>8</sup> tA-qr the first part of name used as a name of female in a ptolemaic stela Ranke, Persoemnamen I, 370, 6, 7

<sup>9</sup> Ranke, Persoemnamen I, p.377,12 M (Spat Louvre, Apisstele 117: louver C186; Kairo 20186b usw.; NR Leiden V13.9

based on trismegistos database, two persons names were close to *tkrti* “Tjekeretj “ libyan male name probably related to King Takelot? and libyan female name as following<sup>1</sup>:

Father from Thebs *tkrt*<sup>2</sup> [BC 721 – 664]  
 Mother from Memphis *tkrt*<sup>3</sup> [BC 535 – 534]

Table 1. *t3kr* derivatives in female names between Newkingdom to Ptolimac Period.

<i>t3-kr</i> <sup>4</sup>		Female name, New Kingdom
<i>t3-kr</i> <sup>5</sup>		Female name, New Kingdom
<i>t3-kr</i> <sup>6</sup>		Female name, 19 Dynasty
<i>t3-kr-hb</i> <sup>7</sup>		Female name, Late Period.
<i>t3-kr</i> . ( <i>t</i> ) <sup>8</sup>		Female name, Late Period
<i>t3-kr</i> <sup>9</sup>		Female name, Ptolimac Period
<i>t3-kr-dhwti</i> <sup>10</sup>		Female name, Ptolimac Period

According to the table *t3-kr* used as a name since the New Kingdom and Ptolimac Period, it was fundamental part of female names, even the way of writing it was changed time by time, which was common in the alphabetic signs in this period as following [Table2]<sup>11</sup>:

<sup>1</sup> [https://www.trismegistos.org/nam/detail\\_namvar.php?namvar\\_id=29156](https://www.trismegistos.org/nam/detail_namvar.php?namvar_id=29156)

<sup>2</sup> Munro.P., (1973)., Die spätägyptischen Totenstelen., Gluckstadt (J.J. Augustin):194; TM Ref 72984

<sup>3</sup> Jansen-Winkeln, Inschriften der Spätzeit 4.1 57.243; TM Ref 75447

<sup>4</sup> Ranke, Persomemmamen I, p,371,5; Anst.5,14,I; Brit.Mus.349

<sup>5</sup> Ranke, Persomemmamen I, p,371,4;

<sup>6</sup> Ranke, Persomemmamen I, p,370,18; Sethe,13,105)

<sup>7</sup> Ranke, Persomemmamen I, p,370,12; Kamal.A., (1904– 1905). Stèles ptolémaïques et romaines, Cairo: Institut français d’archéologie orientale: stela no.22151.

<sup>8</sup> Ranke, Persomemmamen I, p,370,19; Leiden W14.














<sup>9</sup> Ranke, Persomemmamen I, p,370,17 ; Kamel.A., (1904– 1905), stela no.22104.



<sup>10</sup> Ranke, Persomemmamen I, p,371,13; Kamel.A., (1904– 1905), stela no.22149.

<sup>11</sup> Fairman.H., (1945):68-79.



Table 2. Alphabetic signs in Ptolimac Period (After Fairman (1945).

The letter	Normal sign	Ptolemaic (Edfu) Equivalents
R	 <sup>(1)</sup> (114 a)	 (148)
K	 <sup>(2)</sup> (242 a) <sub>1</sub>	 (121 b)
T	 <sup>(307 a)</sup> ,  <sup>(288 a)</sup>	 (289 a)
D	 <sup>(132 a)</sup>	 (307 c)
Sign. Fem.	 <sub>2</sub>	 (84 b),  (87 b),  (96 b) <sub>3</sub>

Furthermore, these composite names  *t3-kr-hb*<sup>4</sup> and  *t3-kr-dhwit*<sup>5</sup> refer that the compound names with *t3-kr* were common in these periods<sup>6</sup>. According to principle consonantal which was common in Ptolimac period, probably *t3-kr* loss the weak consonants “z”<sup>7</sup>. Additionally, during the Graeco-Roman Period “*tkr*” as a verb was commonly used, to express “mighty of strength”, such as “*tkr – phty*”<sup>8</sup>. Therefore *t3-kr* as a name or *tqr* as a verb were compound by anhor word as in *t3-kr-hb* and *t3-kr-dhwit* and “*tkr – phty*” to be a female name or as an epithet. The second part of the name is “*ti*” which used as a name for men during late period<sup>9</sup> and used as female name during Middle Kingdom<sup>10</sup> and New Kingdom<sup>11</sup>.



the second name of the mother<sup>12</sup>, the name used as a male name in the

Old Kindom<sup>1</sup>, in late periods used as a name of female 

<sup>1</sup> Fairman.H., (1945):78.

<sup>2</sup> WB. V,337; Fairman, H., (1943). Notes on the Alphabetic Signs employed in the Hieroglyphic Inscriptions of Temple of Edfou, ASAE, 43:213; Loret.V., (1889). Manuel de la langue égyptienne. Grammaire, tableau des hieroglyphes, textes & glossaire. Ernest Leroux, Paris.n 6; Daumas, F. et al. (1988), Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine, Montpellier, Université de Montpellier:80

<sup>3</sup> Daumas, F. et al. (1988), 83; Fairman, ASAE 43,1943,213; Fairman, BIFO 43,1945,62

<sup>4</sup> Ranke, Persomemmamen I, p,370,12 ; Kamel, stela no.22151.

<sup>5</sup> Ranke, Persomemmamen I, p,371,13; Kamel, stela no.22149.

<sup>6</sup> Jansen-Winkel, Inschriften der Spätzeit 4.2 60.287

<sup>7</sup> Fairman.H., (1945):115, 6; Ranke, Persomemmamen I, p. 370, 6, 7,17,18.

“A-i-w-a-r-t “the weak consonants see Fairman.H., (1945):109-110.

<sup>8</sup> Wilson, P., (1997). A Ptolemaic lexikon: a lexicographical study of the texts in the temple of Edfu, Leuven: Peeters Publishing & Department of Oriental Studies. 1154

<sup>9</sup> Ranke, Persomemmamen I, p,377,12.

<sup>10</sup> Louvre C186: Kairo 20186b

<sup>11</sup> Leiden V 13.

<sup>12</sup> Ranke, Persomemmamen I,230,5

## Discussion:

The *ꜣt-mi* sarcophagus is shaped and styled in a way that dates back to the period between the end of the third to the beginning of the second century B.C<sup>3</sup>. Its design closely mirrors that of many other sarcophagi found throughout Egypt, both in Upper Egyptian sites such as Qotna, Abydos, Qaw el Kebir, Karara Thebes, Tuna el-Gabal near Hermopolis, and Akhmim, as well as in Lower Egypt in Saqqara, Tell Tebilla, and Mendes. This suggests that this style of sarcophagus was widespread throughout Egypt between the Late Period and the Ptolemaic Period<sup>4</sup>. Interestingly, both Upper and Lower Egyptian limestone sarcophagi feature the same artistic features<sup>5</sup>.

During the Ptolemaic Period, archaeological sites in Daqahlyia governorate frequently turned up limestone sarcophagi, many of which lacked inscriptions. This phenomenon suggests the existence of a local workshop near Tebilla and Mendes. (See Figure 5). It is interesting to note that composite names were used in the ATmi sarcophagus, with both "*ꜣt-mi*" and "*tḳr-ti*" not directly mentioned in Ranke (1935) as references to the deceased and her mother, who was famous with the name "hr-ib". In contrast, the father's name was not mentioned in the sarcophagus, but it has been attested in some sarcophagi that date back to the Late Period and Ptolemaic Period and are currently housed in the Grand Egyptian Museum [e.g., GEM2757, TR23/1/21/3, JE17431- GEM2758, TR22/1/21/3-4, JE18390- GEM2762, TR23/1/21/4, JE36435- GEM3262, TR23/1/21/1, JE46056- GEM45817, TR20/1/21/11 bottom, TR20/1/21/2 lid]. Notably, only five sarcophagi in Buhl (1959) and Leitz et al. (2018) catalogues mentioned solely the names of the sarcophagus owners and their mothers, with no mention of their fathers. The provenance of these five sarcophagi was from Saqqara, Abydos, Qift, and Asyut<sup>6</sup>.

<sup>1</sup> Junker 325

<sup>2</sup> Quibell, Ramsess., Tf.24,6.; Ranke, Persomemnamen I,230,5; Kamel, stela no 22002.

<sup>3</sup> Buhl.M.,(1959): 208.

<sup>4</sup> Buhl.M.,(1959) fig 23,53, 48.













<sup>5</sup> Buhl.M., (1959): Nr ,E,a 14,E a 15,E a 22 Id studia orientalia .No 16134,p50-1; Soad.A.A,1999 GM173 p13-19.

<sup>6</sup> Leitz, C., Mahrous. Z., Tawfik, T., (2018). Grand Egyptian Museum- Catalogue General Vol. I, Catalogue of Late and Ptolemaic Period anthropoid Sarcophagi in the Grand Egyptian Museum, Cairo.



Figure 5. limestone sarcophagi were placed inside Al Robe magazine.

### Some notes about the hieroglyphs

- *dd mdw in Wsir* and *m3<sup>c</sup> hrw* could be traced at the Middle Kingdom texts<sup>1</sup>, which suggest the Ptolemaic system of writing was not separated<sup>2</sup>.
- *dd mdw in Wsir*: Indirect genitive by using “in”<sup>3</sup>, *Wsir*: one proper name.
- “*m3<sup>c</sup> hrw*” has been writtin by two different ways <sup>4</sup> and <sup>5</sup>, the two words were abbreviated from    <sup>6</sup>,  <sup>7</sup>
- Various written Ideograms in the same time, when both words used in the same text <sup>8</sup>, and <sup>9</sup>.
- In the text “d” is omitted in *dtw* instead *Dd.tw*<sup>10</sup>. [Table2]
- Using the determinative <sup>1</sup> instead of <sup>2</sup>, and According to Daumas (1968) the determinative meaning a wet nures” *rnnt*”<sup>3</sup> and “Hnskytw” wearers of side lock of hair<sup>4</sup>.

<sup>1</sup> Wb III:25

<sup>2</sup> Allen.J., (2010). Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs, 2nd edition, Cambridge: Cambridge University Press, 97, 213

<sup>3</sup> Gardiner, A.H., (1973):66 ,86.

<sup>4</sup> Wb.II:17,15-18; HWb., p. 334

<sup>5</sup> Wb.II:17,15-18; Leitz, C., Lexikon der Ägyptischen Götter und Götterbezeichnungen, III, Leuven, Paris:221; Wilson.P.,(1997):396.

<sup>6</sup> Wb,II: 17, 15-18 ; Gardiner, A., (1973). Egyptian Grammar, 3rd edit, London:50, 54

<sup>7</sup> Lesko, L.H., A Dictionary of Late Egyptian,(1).USA:175.

<sup>8</sup> Wb.II:17,15-18; HWb., p. 334

<sup>9</sup> Wb.II:17,15-18; Leitz, C.,(2002). Lexikon der Ägyptischen Götter und Götterbezeichnungen, III, Leuven, Paris:221.

<sup>10</sup> Wb 5, 618.9-625.2

### Who was *ꜣt-mi* daughter of *tkr-ti*?

During Egypt's New Kingdom, women of all classes had the right to work in temples, except for those from the lower class<sup>5</sup>. However, while some women inherited their positions as priestesses, others were just granted honorary titles<sup>6</sup>.

Despite being largely limited to music, dancers in ceremonial rituals, such as funerals and religious performances, and as funeral priestesses in specific estates endowed for funeral gatherings. The analysis of a sarcophagus provides a unique opportunity in comprehending how an individual's identity is represented on a funerary object, given a specific historical and religious context. This representation is further influenced by various intersecting factors such as ethnicity, age, gender, and religion. A prime example of this can be seen in the sarcophagus of *ꜣtmi*, where the representation of her mother and grandmother is depicted as grateful and honored. This representation signifies the hereditary nature of the priesthood for both men and women. Since the Tel Tebilla temple was dedicated to a specific group of gods, namely Sobek, Horus, Isis, Nephthys, and Sekhmet, it is likely that *ꜣtmi* may have been a priestess of lower rank of any of these goddesses, particularly Isis, Sekhmet, or Nephthys.

### The Genealogy of Priestly Families at Tell Tebilla:

The remains of *ꜣtmi* were discovered in a sarcophagus located on the highest layer above the roof of the substructure of a mud-brick mastaba which belonged to Wahibre-Son of Neith, a Sekhmet priest. *Wꜣḥ ib Rꜥ sꜣ Nt 's* father was the priest Horsiese, while the name of his mother was incomplete and ended with "ti". The name of his son, Heemsekhe<sup>7</sup>, was also recorded in the inscription.

Therefore, according to the placement of the limestone sarcophagus within the upper part of the mud-brick mastaba, combined with dating evidence from the written records, and the presence of "ti" (the end part of Wahibre-Son of Neith mother name) refer that the names on the sarcophagus and the cartonnage of Wahibre-Son of Neith, were part of the same family and held positions as priests and priestesses. Additionally, probably *ꜣtmi* was a sister of Wahibre.

The examination of the names of *ꜣtmi*, as well as those of her mother, implies that they had a more elevated position at Tell Tibella than their father, which provides

<sup>1</sup> Daumas, F. et al. (1988), Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine, Montpellier, Université de Montpellier., 83; Daumas, (1965) ZÄS (95),11

<sup>2</sup> Leitz, C., (2009). Quellentexte zur ägyptischen Religion I: Die Tempelinschriften der griechisch-römischen Zeit, 2 Band, Lit Verlag: 155

<sup>3</sup> Daumas, F. et al. (1988):83; Daumas, (1965) ZÄS (95),11

<sup>4</sup> Daumas, F. et al. (1988):83; Daumas, (1965) ZÄS (95),14

<sup>5</sup> Sauneron, S.,(1960). Priests of Ancient Egypt, London:67; Smith.B.,(2008).The Oxford Encyclopedia of Women in World History, Oxford University Press:46

<sup>6</sup> Ayad.M.,(2009). God's Wife, God's Servant: The God's Wife of Amun (c. 740–525 BC), London, Routledge:29.

<sup>7</sup> Hashesh.Z., (2019):58

evidence that all of them could have been involved in temple service. The temple dedicated to various goddesses such as [Osiris, Isis, Sekhmet, Bastet, Nephtes, and Sobek]<sup>1</sup>.

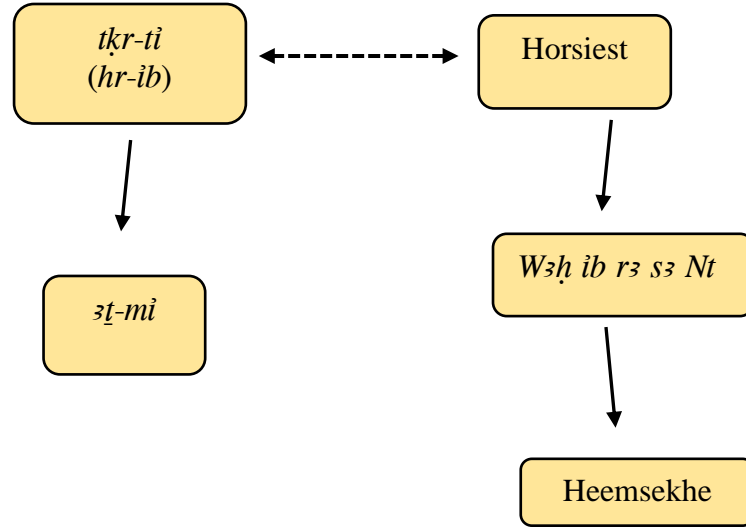


Figure 6. Suggested genealogy of *ztmi* family tree according to Wahibra cartouge text and *ztmi* sarcophgues text

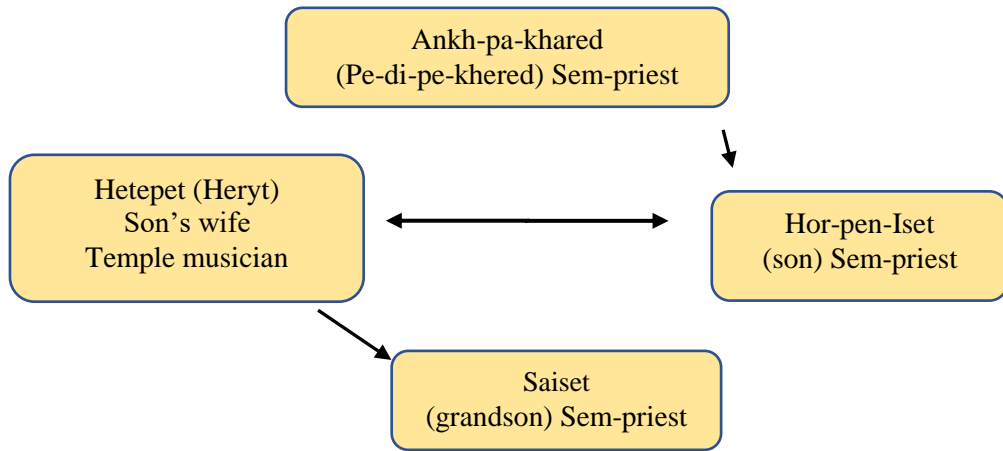


Figure 7. Genealogy of Ankh-pa-khared family tree according to the inscription on his cube statue, Louver, E 7689, 690/595 B.C. (Dynasties 25-26)<sup>2</sup>

<sup>1</sup> Mumford, G. (2004): 267-286.

<sup>2</sup> See; Jansen-W., Karl, (2014).Inscripfen der Spätzeit. Teil IV: Die 26. Dynastie, 2, Gottesgemahlinnen/26. Dynastie insgesamt, Wiesbaden, Harrassowitz Verlag, p. 824-825, n° 60-163. Brugsch, H.,( 1879-1880). Dictionnaire géographique de l'ancienne Égypte, Leipzig. 1012, 1020 ; Bothmer, V.,(1960). Egyptian sculpture of the Late Period 700 B.C. to A.D. 100, New York, The Brooklyn Museum. 9; Herbin, (1984).« Une nouvelle page du Livre des Respirations », *Bulletin de l'Institut français d'archéologie orientale*, 84. 249-302; Guerneur, I., « Glanures (§ 3-4) », (2006). *Bulletin de l'Institut français d'archéologie orientale*, 106: 105-126, 111 et note 34, 115-116, 123, 126 note 99.

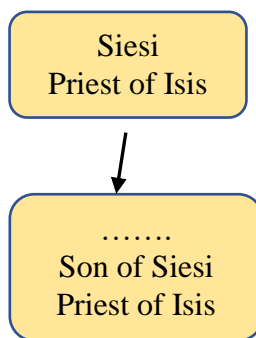


Figure 8. Genealogy of Siesi family tree according to votive statue discovered, 1993.

Table3. Priests Families genealogy at Tell Tebilla

Family name	The priests	Fathers	Mothers	sons	Source of information
Ankhpakhered	Ankhpakhered (Padipakhered)  Sem priest	Ankhpakhered	Hetepet (Wife of Heryt)	Saisset And his wife Horpeniset (Heryt)	a cube statue, Louver, E 7689, 690/595 B.C. (25- 26 Dynasty).
Dwt n hr-ib (grandmother)	Horsiest (Priest of Neith) hasbund of tqr-ti	<i>tqr-ti</i> wife of priest Horsiest mother of Atmi and wAh ibra	<i>ꜣtmi</i> daughter	<i>Wꜣḥ ib rꜣ sꜣ Nt</i> Son of tqr-ti Priest of Neith	Heemsekhe Son of <i>Wꜣḥ ib rꜣ sꜣ Nt</i>  Mummy of wAhibre sa neith,2014
Siesi	Siesi	_____	_____	..... Son of Siesi	Votive statue, (Egyptian Excavation,1993).
..... Priest of Sobek	_____	_____	_____	_____	

The table shows that the three families of priests were linked to Horus and Isis, Neith, sobek, and Sekhmet. Additionally, based on the name of *hr-ib*, the mother of *ꜣtmi*, which was commonly used during the Late Period for both male and female names, *ꜣt-mi* family was possibly associated with the goddess Bastet<sup>1</sup>, indicating that Tqr-ti might have served the deity.

<sup>1</sup> Griffith, Rylands 3,455; louver C120.

## Conclusion:

According to Buhle's research in 1959, the sarcophagus type found containing ATmi's remains was type "E", specifically one of 53 types found scattered throughout Egypt in places such as Qotna, Abydos, Qaw El Kebir, Saqqara, Thebes, Tuna el-Gabal near Hermopolis, and Akhmim. The sarcophagus appeared to be crafted by a local workshop, with a style commonly used in both Lower and Upper Egypt. This particular type of sarcophagus was found frequently in the Al Daqahlia governorate, sometimes without any names or inscriptions, while other times only the name of the deceased was carved onto the stone surface. Unlike the traditional Books of the Dead or Coffin Texts used in elite Egyptian burials, ATmi's sarcophagus lacked inscriptions from the Book of the Dead. However, a significant number of amulets were discovered between the bandages on the chest of *ꜣtmi*'s mummy, potentially intended to compensate for the lack of the spell or prayer inscriptions that serve protective purposes in the Book of the Dead.

It is noteworthy that only five examples of sarcophagi with no mention of the father's name exist, which may indicate the reputation and significance of these instances. The type of sarcophagus found in the mud-brick mastaba suggests that ATmi may have held a low-status position among the priests at Tell Tebilla. The inscriptions on the sarcophagus were written in the Ptolemaic Period system, with notable characteristics such as the depiction of a kneeling woman with a flower sign and some weak letters missing. The names of *ꜣtmi* and *tkr-ti* were not explicitly mentioned in Ranke's (1935) documentation, in contrast to the name of the mother, which was well-known since the Old Kingdom Period. This suggests that *ꜣtmi* and *tkr-ti* got a composite name. On the other hand, and other suggestion, *tkrti* name and the possibility that it is a Libyan name probably interpreted why she got a common name such as hr-ib.

The genealogy of three priestly families that were associated with the Tell Tebilla temple has also been recorded. Archaeological findings at Tell Tibilla uncovered evidence of a priestess from the lower status of society named *ꜣtmi*, who is believed to have served at the temple dedicated to various goddesses such as [Osiris, Isis, Sekhmet, Bastet, Nephtes, and Sobek].

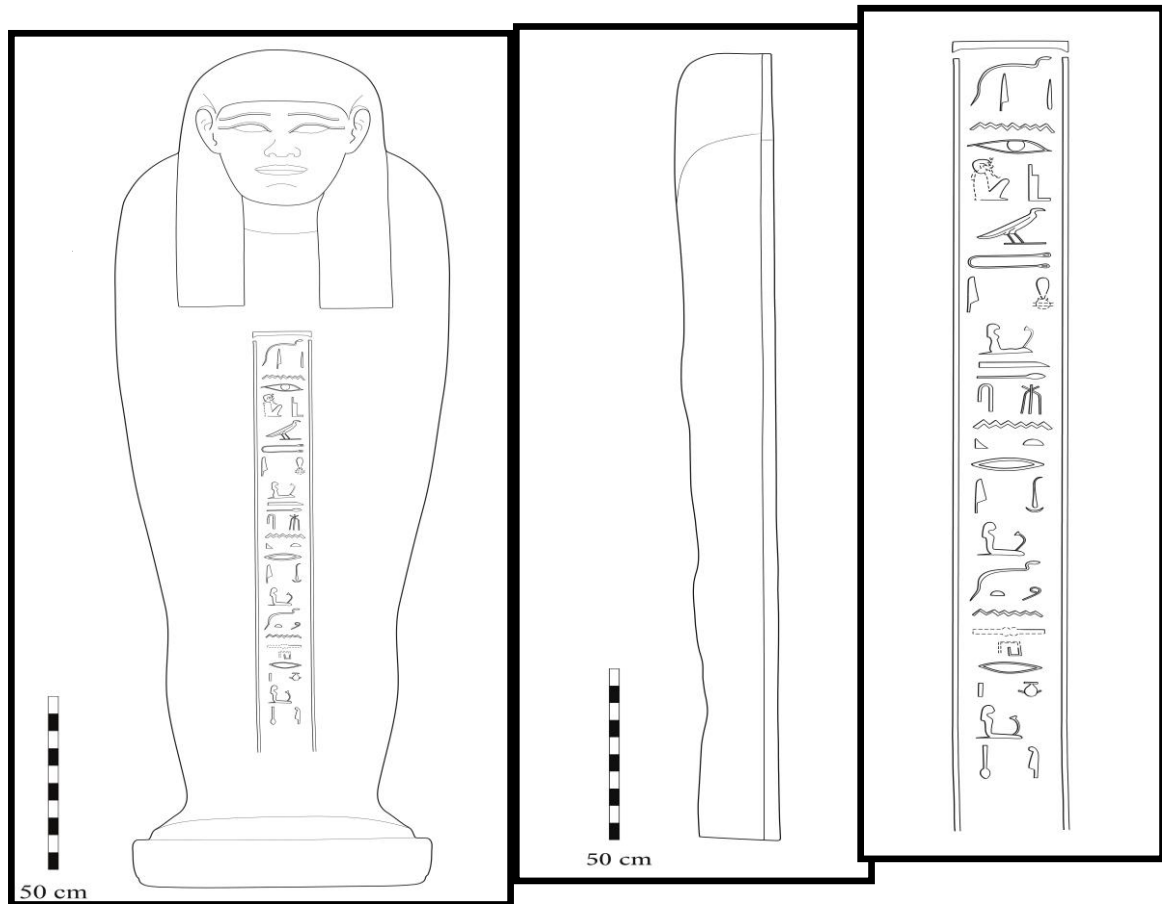


Figure 9. The lid of ATmi sarcophagus, with inscribed column.

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