

## The False-door Stela of Min-hotep (Cairo Museum 17/5/25/7)

لوحة على شكل الباب الوهمي للمدعو "مين-حتب" (المتحف المصري رقم ١٧/٥/٢٥/٧)

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### ملخص:

موضوع هذه المقالة هو التعريف بإحدى اللوحات المحفوظة بالمتحف المصري بالقاهرة الذي لا تشير سجلاته إلا إلى رقم السجل المؤقت الخاص بها ومقاييسها. وتعرض هذه اللوحة حاليًا في الدور الأرضي للمتحف في الصالة رقم 14. وتخص هذه اللوحة أحد رجالات الدولة والذي تربى في البلاط في نهاية عصر الدولة الحديثة وهو المدعو 'مين-حتب' والذي كان يلقب بـ 'حيتو حيتو'.

وأثناء البحث عن أي نصوص مماثلة للنص المنقوش على اللوحة موضوع المقالة، وجد أنها قد سبق أن قام بنشرها العالم جورج دارسي في حوليات مصلحة الآثار رقم 19 لعام 1920 تحت عنوان 'لوحة مهشمة من أبو صير'. ومن هذه المقالة يتبين أن اللوحة قد تم العثور عليها في منزل أحد مواطني قرية 'أبو صير' بالقرب من سقارة وكانت مهشمة إلى اثنتين وعشرين قطعة. وبتحديد صاحب اللوحة التي تم نشر النص المنقوش عليها بواسطة العالم 'كورت زيتة'، وجد أن اللوحة تستحق إعادة نشرها مرة أخرى نشرًا علميًا متكاملًا، وهو ما لم يقم به أي من العالمين السابقين، وكذلك تصويب بعض المعلومات الخاصة بهذا الأثر مثل رقم اللوحة وتاريخها. هذا إلى جانب إلقاء الضوء على صاحب اللوحة وعائلته، إلى جانب تناول أحد الآلهة غير المعروفة وهو الإله 'ختي-تانت' وكذلك اسم قارب الاحتفالات المقدس للإله أوزوريس.

This paper aims to make known an interesting limestone stela which is conserved in Cairo Museum.<sup>1</sup> The only record of its precise archaeological context that has survived is its temporary number 17/5/25/7(S.R. 12041) and its measurements. It is exhibited in the museum's lower floor (corridor 14). However, looking for a parallel text, I came unexpectedly across an article of M.G. Daressy entitled 'Stèle fragmentée d'Abousir'<sup>2</sup> which is the same stela of the present article. According to Daressy, the monument in question was found, in the house of one of the inhabitants of the village of Abu-Sir near Saqqara and it was broken into 22 fragments.<sup>3</sup> By identifying the monument and its owner, I found that it was republished eight years later by K. Seth<sup>4</sup> who

had only recopied the text without giving the registry number or any comment. Considering that both of the Egyptologists had just given their own copies of the text without any scientific treatment and regarding the shortage and inaccurate reading and comments in the two publications, a new intervention might be useful and necessary. Finally, it must be noted that the inventory number of the stela was incorrectly attested in PM as 18/12/19/1.<sup>5</sup>

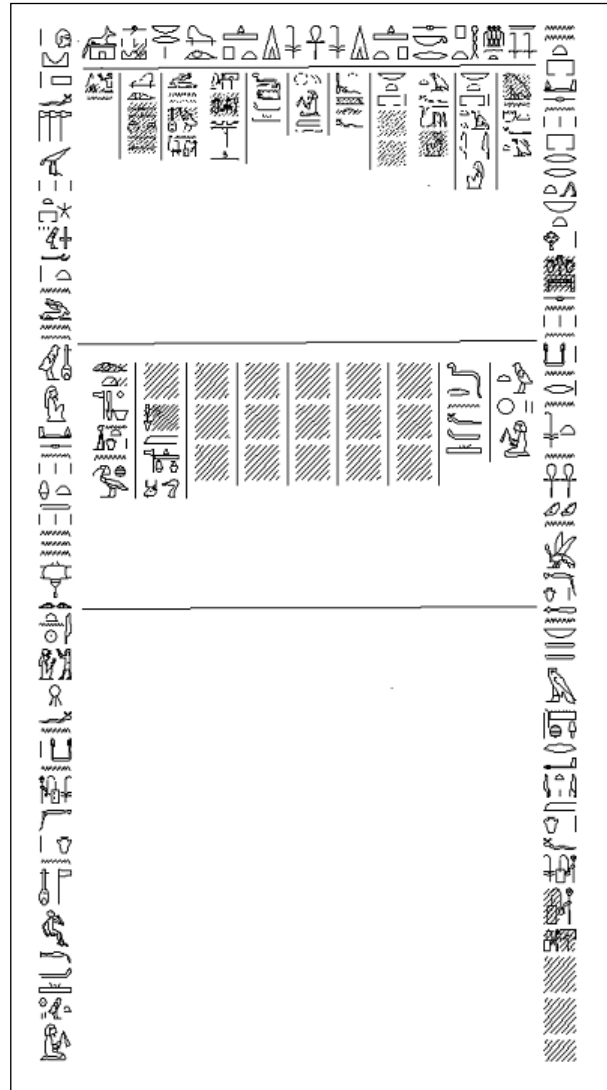
### Description (Fig. 1- Pl. 1)

The stela is carved from a creamy limestone; the surface was painted with a yellowish colour. It was once broken into twenty fragments before being restored and has lost some parts of its cavetto



(Fig. 1) The Stela of Min-hotep

cornice, some fragments of the body, as well as the entire bottom.<sup>6</sup> The obverse of the stela is 180 cm. high and 112 cm. wide.<sup>7</sup> The thickness is generally 7 cm. increasing to 7.5 cm. at the top and the two sides. The stela bears figures and inscription which are carved in sunk relief. Traces of colour show that the hieroglyphs were once filled with yellow and blue paint; while the figures were filled with red colour. The stela is capped by a cavetto cornice painted in red and yellow. The lintel, the jambs and the surface of the stela which is occupied with the scenes and the text are framed by a torus. The lintel and the jambs of the stela are inscribed with sunk hieroglyphs, filled with yellow paint. The text, giving the formula of the hotep-di-nisut, starts on both sides of the ankh-sign which is located in the middle of the lintel, and



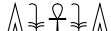
(Pl. 1) Transcription of the text.

goes to the two extreme ends of the lintel and then continues on the two jambs (Fig. 1); the inscription on the left hand side reads:



‘An offering which the king gives (to) Osiris, Lord of Resetau<sup>8</sup> (and to) Anubis who is upon his mountain (and) to the gods, the leaders of the Duat (the hereafter) the companions (*imyw-xt*) of Onnōphris

(*Wnn-nfrw*),<sup>9</sup> may the grant bread, water, air, seeing Aton (*mAA Itn*), and the worshipping of Ra<sup>10</sup> when he shines, to the ka of the royal scribe, confident of the perfect god (*mH ib n nTr nfr*),<sup>11</sup> Child of the kap<sup>12</sup> (nursery/ chamber), Hetuhetu.<sup>13</sup>

The second part of the text, located on the right hand side of the ankh-sign, says: 

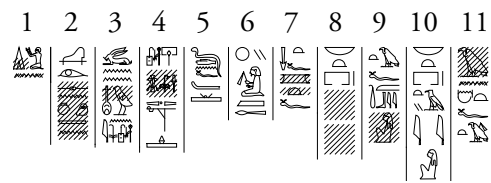


‘An offering which the king gives (to) Sokar-Ptah-Khent(y)-Tanenet (see infra: Additional Comments), may they grant all what come on their offering table to the ka of the spokesman of the king of Upper Egypt and ears of the king of Upper Egypt,<sup>14</sup> great confident of the lord of the Two Lands in the efficient execution of what has been commanded to him<sup>15</sup>, the royal scribe, the scribe of recruits,<sup>16</sup> the scribe of the treasury ....’

The surface of the stela is divided into three registers. The first register shows on the left side a god seated on a low-back chair inside a kiosk surmounted by a frieze of uraeus, whose heads filled with blue paint, are surmounted by the solar disks painted in red. The figure of the god, who is presumably Osiris, had lost the entire upper part of the body. Before the kiosk is a cubic offering-table of which the upper edges were decorated with a cornice. The table is charged with a heap of offerings; starting from top they are: clump of lotus flowers and two buds, an elephant tusk, three vases, two trussed geese or ducks, three small pieces of meat, perhaps hearts, three chests with the coats, four forelegs and four heads of oxen, and six rounded loaves of bread.

On the other side of the offering table stands the owner of the stela, hands upraised in adoration. His head and the exposed parts of the body retain their red-brown paint. He is wearing a kilt (its upper part is still preserved), a collar, and curly wig. Behind him, there were four women; they were all raising

their hands in adoration. Traces of the first woman appear with a bunch of flowers on the head. Missing the second and the third ones, the body of the fourth woman is shown with a cone of perfume on her head. Eleven columns of hieroglyphic text, carved in sunk relief filled with blue colour, were inscribed above the five figures:

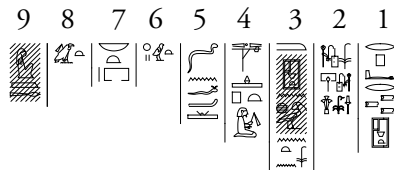


‘[1] Giving adoration to [2] Osiris. Kissing the land before [3] Onnōphris by the royal scribe, [4] scribe of treasury, controller of Upper and Lower Egypt,<sup>17</sup> Min-hotep<sup>18</sup> [5] called (*Dd n.f*) Het- [6] uhetu,<sup>19</sup> justified [7]. His sister, his beloved, [8] the lady of the house ..... [9] His mother Ta-em-by (?),<sup>20</sup> [10] the lady of the house Tyay.<sup>21</sup> [11] (the mother) of his wife, Ta-(net)-Mut’.<sup>22</sup>

The second register shows the deceased and his family in an offering scene. To the left, the deceased and his wife are seated on high-back chairs before an offering table. They are carved in sunk relief and their bodies were painted red. The wife, wearing a clinging dress and a collar, extends her left hand to clasp affectionately the shoulder of her husband. With her right hand, she holds his right arm. On her head, she wears a long wig surmounted by a cone of perfume and lotus flower. The base of the offering table is flanked by a big jug and an amphora with two small handles. The owner of the stela, wearing a ridged wig and a short kilt, holds a piece of cloth in the right hand and smells the lotus flower held in his left hand. The table is charged with breads, vases, a goose, grapes, cucumbers, a bundle of onions and a bunch of lotus which surmounts all.

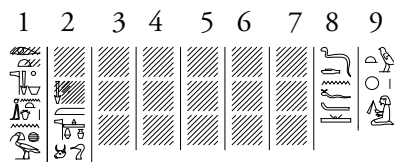
The offering table, the owner of the stela and his wife are surmounted by nine columns of hieroglyphic text, engraved and filled with blue paint. The text

gives the names and titles of the deceased and his wife:



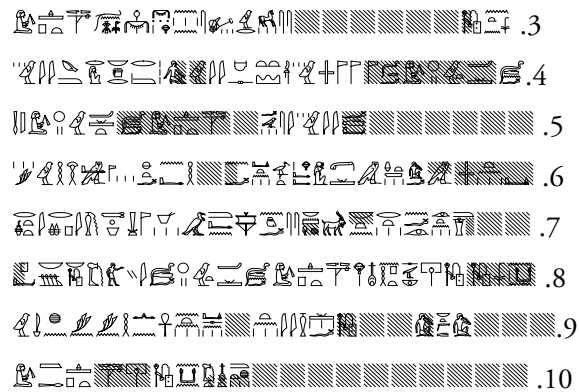
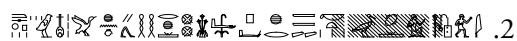
‘[1] The hereditary noble at the stations of the broad courtyard,<sup>23</sup> [2] the royal scribe, scribe of the treasury, controller of Upper and Lower Egypt [3] in the *WSXt*-hall, for (he) was useful to the king<sup>24</sup> [4] Min-hotep [5] called He-[6] tuhetu. [7] The lady of the house [8] Ta-(net)-Mut [9] justified.’

On the other side of the offering table stand three figures: the first, whose engraved body was painted red, wears a short garment, a leopard-skin, and sandals. He is offering and burning incense before the deceased and his wife. The second person is missing, except, his right foot. As for the third figure, it represents a standing man wearing a short wig and a short garment and carrying a box, surmounted with a pile of offerings and a bunch of lotus flowers. A number of columns, probably nine, were inscribed above the three standing figures; from which only the first two and the last two were preserved:



‘[1] Making incense, bringing the heart of the deceased<sup>25</sup> [2] ..... the divine offerings, oxen and fowl ..... [3] called He- [4] tuhetu.’

As for the third register, it is entirely occupied with ten lines of hieroglyphic text, the signs of which were carved in sunk relief and filled with yellow and white colours; it reads (←):



‘An offering which the king gives (to) Osiris, ruler of eternity, Onnōphris, who is at the Thinite nome 26<sup>th</sup>, in his water-procession of the New Year (lit. the day of the year),<sup>27</sup> with the implements<sup>28</sup> of the Neshmet-bark.<sup>29</sup> [2] O scribe, counter of taxes and dues (*xrp*) of Upper and Lower Egypt,<sup>30</sup> who knows how to seek out benefactions in the affairs of the [3] king,<sup>31</sup> the scribe ..... great horses and their chariots of gold and silver, overseer of Upper and Lower Egypt Min-hotep<sup>32</sup> [4] called [Hetuhetu, he says] ‘O the gods who are in the west, who settle beside the Lord of the Universe (lit. Lord to the end),<sup>33</sup> judges of [5] ..... who wipe away the wrongdoings ... Min-hotep, called Hetuhetu, justified. [6] [May you cause that he eats] the offerings before Ra from the hand of Thot, may you give him ... with his ennead with ointment; [7] may you do to him everything of what is done to every beneficent noble one (in order that) he may respire the myrrh smell, cup (*iab*) and jar of wine and milk [8] to the ka of the royal scribe, the scribe of the treasury, the leader of the festival of Ptah, beautiful of face, Min-hotep, called Hetuhetu, he says: every wab-priest(and) every scribe, who receive [9] .... avoided ..... .. his writings! Your praised one (?) they give you life without detaining (*HnHn*) a friend (*xnm*) [10] .....with all good and pure [things] for the Ka of the scribe of the treasury Min-hotep, justified’.

## Additional Comments


### Dating of the stela






K. Sethe has attributed the stela to the reign of Amonhotep II.<sup>34</sup> Accepting the principle of attributing the monument to the 18<sup>th</sup> Dynasty, this dating is not as accurate as it seems. Owing to the absence of other monuments attesting the owner of the stela, it might be necessary to review the dating in the light of the artistic and epigraphically style of the monument.

The detailed representation of the human body especially that of Min-hotep is very similar of the style of the post-amarnian school of art at Memphis. The exaggerated details of the man's anatomy resembled what has been the style of the Amarna Period. It might be also useful to notice the domination of the yellow colour on the stela which has been one of the features of the artistic style at the end of the 18<sup>th</sup> Dynasty and during the 19<sup>th</sup> Dynasty. Furthermore, on the left jamb of the stela, the artist mentioned the word *Itn* and inscribed the hieroglyphic sign of the man upraising his hands in adoration facing the seated god *Kn*. This is definitely the religious and epigraphic influence of The Amarna Period. Thus, until a new monument bearing a precise dating for this person would be unearthed, it is presumably that our Min-Hotep must have been living during the reign of king Horemheb or at the beginning of the 19<sup>th</sup> Dynasty.<sup>35</sup>

### The owner of the stela

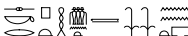
Unfortunately, the owner of the present stela has never been attested so far on any other monument. We know, however, that he was named Min-hotep, Hetuhetu. It is to be noted that the second name is preceded by the expression *Dd(w) n.f* 'said to him'<sup>36</sup> which was used to introduce a second deceased's name on his monuments during the New Kingdom.<sup>37</sup>

It is most probable that the epithet  'Child of the kap', attributed to Min-hotep, called Hetuhetu, gives the indication that he was raised in the royal palace among the royal children.<sup>38</sup> If so, he must have had a distinguished position before the king so that he held many high administrative titles and epithets. He was 'royal scribe, confident of the perfect god', 'spokesman of the king of Upper Egypt and ears of the king of Upper Egypt', 'great confident of the lord of the Two Lands in the efficient execution of what has been commanded to him', 'scribe of recruits', 'scribe of the treasury', 'controller of Upper and Lower Egypt', 'hereditary noble at the stations of the broad courtyard', and 'controller of Upper and Lower Egypt in the wsxt-hall, for (he) was useful to the king'.

Apart from his names and titles, the stela also mentions some members of Min-hotep's family. They are his mother , his sister , his wife  who was entitled 'lady of house', and his mother-in-law . As for the other woman , who was also entitled 'the lady of the house' (First register col. 10), she could be a second wife.

As for the tomb of Min-hotep, which is still undiscovered, it is to be found in the vicinity of the village of Abu-sir or, in the necropolis located near the pyramid of Titi.

### (1) The God Khenty-Tanenet

The group  %kr-PtH #nt(y) *ta-(T)nnt* which is inscribed at the end of the left side of the lintel and at the beginning of the left jamb evokes an important issue. Does it indicate an association between the Memphite gods Sokar-Ptah and the chthonic deity Tatenen?

It is very well-known that the god Tatenen, sometimes written as Tatjenen, or Tanen, symbolizes the emergence of silt from the fertile

Nile after the waters of the inundation recede. The meaning of his name is uncertain but may possibly mean ‘the rising earth’ or ‘exalted earth’. We are not entirely certain of his origin; it is likely that he may have been an originally independent deity at Memphis. Nevertheless, he seems to have been considered as a deity of the depths of the earth at this city, presiding over its mineral and vegetable resources, though even as early as the Old Kingdom he had become synchronized with Ptah as ‘Ptah of the primeval mound’, viewed as a manifestation of that well known deity of Egypt’s capital. Hence, we find him in an important role associated with the creation of the world as formulated on the 25<sup>th</sup> Dynasty Shabaka Stone of Memphite theology.<sup>39</sup>

It is, however, certain that the issue has nothing to do with the god Tatenen. We may have noted that the term  $\text{𓂏𓂏𓂏𓂏𓂏}$  ended with feminine  $\Delta$  and the determinative  $\square$  which has never occurred in the name of the god Tatenen. Moreover, the nesba-form of the preposition xnt, which is usually followed by a place, was written between the names of Sokar-Ptah and the word in question. Therefore, I believe that the above mentioned group refers to Khenty-Tanenet who is a different god, originated at Memphis as early as the Old Kingdom.<sup>40</sup>

Apart from the well known relationship between the two Memphite gods Sokar and Ptah,<sup>41</sup> Sokar was associated in Coffin Texts with the ceremony of the ‘Opening of the Mouth’.<sup>42</sup> Likewise, Khenty-Tanenet was mentioned in the Coffin Texts as ‘He who opens the deceased’s mouth in the judgement hall in which Horus opened the mouth of Osiris’.<sup>43</sup> On the other hand, Khenty-Tanenet was one of fifty-one deities associated with Ptah. In the temple of Sety I at Abydos, the suite of Sokar,

we read  $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$  ‘Words spoken by khenty-Tanenet to Ptah-khenty-Tanenet’.<sup>44</sup> Thus, the presence of a syncretic relationship between three deities Sokar, Ptah and khenty-Tanenet is not surprising due to their Memphite origin and the similarity of their functions. Accordingly, the group  $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏}$  must not be translated as ‘Sokar-Ptah, who is residing in Tjenenet’,<sup>45</sup> but rather as an allusion for a combination of the three Memphite deities Sokar, Ptah and Khenty-Tanenet.

## (2) The festival of Osiris and the Neshmet-Bark

The stela also made allusion to a feast of Osiris. This feast might be the one that used to be celebrated at Abydos and which had particular importance during the prosperous times of the New Kingdom. After Akhenaton’s time, kings paid great attention to the holy city of the Thinite nome and dispatched there. Anxious as they were for the sanctuary of Osiris, high ranking persons, civil servants or priests, charged with verifying the inventory of sacred fixtures, to construct, in the name of their sovereign, a new monument to the god of Abydos and, very often, to direct, by taking an active part, the festivals celebrated in his honour.<sup>46</sup>

Noting that the documents of the Middle and New kingdom did not indicate the duration or the precise time of the feasts of Osiris, our stela refers to one of these celebrations that might have taken place, according to the text, in the first day of the year. Furthermore, the stela makes reference to important preparations of material, of administrative and liturgical order for a water procession, during which the Neshmet-bark was decorated with religious implements and standards.<sup>47</sup>

As for the Neshmet-bark, it was associated with Osiris and his sanctuary at Abydos as far as the Middle Kingdom.<sup>48</sup> Examining the different ways of writing the name of this bark from the Middle Kingdom to the Late Period,<sup>49</sup> we may notice that the present stela offers a different form of the name. The determinative of the name on our document represents a sacred bark with a shrine containing the fetish of the Thinite nome. This determinative is in fact very similar to the representation of the bark in question that used to be illustrated on some stelae.<sup>50</sup>

Like the other divine barks, at least since the middle of the 18<sup>th</sup> Dynasty,<sup>51</sup> the Neshmet-bark had a special clergy. Finally, it is to be added that bark of Osiris at Abydos used to be entirely rebuilt every time and equipped with the care of the representatives, who, on their stelae, recorded this fact of importance by means of a stereotypical and very discreet sentence: 'I directed work in the Neshmet-bark'.<sup>52</sup>

#### Notes:

- 1 I would like to express my gratitude to Prof. Hassan Selim who recommended me to study this stela.
- 2 G. Daressy, 'Une Stèle fragmentée d'Abousir', *ASAE* 19 (1920), 127-130. Bearing no inventory number in this article, it is to be noted that the stela was registered in the Museum six years later, precisely in 1925.
- 3 Daressy, *ASAE* 19 (1920), 127.
- 4 Sethe, *Urk.* IV (Leipzig, 1927) 1512-14(484); W. Helck, *Urkunden der 18. Dynastie* (Berlin, 1955-1958), 1512-14 [484]; Helck, *Übersetzung zu den Heften 17-22* (Berlin, 1961)143-146.
- 5 PM. III2, p. 737.
- 6 For the New Kingdom stelae in the Egyptian Museum, see P. Lacau, *Stèles du Nouvel Empire, CGC* (Cairo, 1909-1926).
- 7 According to the registration of Cairo Museum, the height is 175 cm. and the width is 104 cm.
- 8 The first part of the notion, *rA*, means 'the mouth' or 'the opening'; the literal significance of the second part, *sTA*, was clarified after the discovery of the tombs of the Valley of the Kings. The term applied to the underground passage of these tombs was *sTA-nTr* (*Wb.* IV, 354 (13), 355 (3); J. Černý, *Valley of the Kings* (1973), 27. Thus, the notion signifies 'the mouth of the passage' or 'the opening of the passage'. According to C.M. Zivie, *Giza au Deuxième Millénaire* (Cairo, 1976) 203-205, the notion is usually determined by the hieroglyphic sign because it defines not a narrowly limited place, but a vast desert area extending from Giza to Saqqara, more precisely from the village of Zawiyet el-Aryan to the Memphite Serapeum. See: H. Schneider, *Shabris* (Leiden, 1977) 277-278, 3111-312; Zivie, *LÄ V*, 305. The locality *rA-sTA* was associated in the early Egyptian texts with Sokaris. The place in question became the domain of Osiris who replaced afterwards Sokaris. For more details, see: Zivie, *LÄ V*, 303-309; I.E.S. Edwards, 'The Shetayet of Rosetau', *Egyptologica1 Studies in Honour of R.A. Parker* (London, 1986) 27- 36.
- 9 This is one of the epithets applied to Osiris. Literary; it means: 'He-who-is continually-happy', but it could also be translated as 'the eternally good being' or 'the perfect one'.
- 10 The hieroglyphic sign of the standing man, who uplifts his hands in adoration, was represented facing the sign of the seated god.
- 11 This epithet was attested on some monuments of the 18<sup>th</sup> Dynasty (TT97, 192, 343, BM 906), see A. Gardiner, 'The Tomb of Amenemhat, High-Priest of Amon', *ZÄS* 47 (1910) 99; J.A. Taylor, *An Index of Male Non-Royal Egyptian Titles, Epithets & Phrases of The 18th Dynasty* (London, 2001), 127 (1160).
- 12 Read *Xrd n kAp*, cf. A.W. Shorter, 'The Tomb of AaHmose, Supervisor of the Mysteries in the House of the Morning', *JEA* 16 (1930) pl. XVII (O. 9); W. Helck, *Der Einfluss der Militärführer in der 18. Ägyptischen Dynastie, UGAÄ* 14 (Göttingen, 1939/64), 34 ff.; J. de Linage, *BIFAO* 38 (1939), 222-224; A.P. Zivie, 'La tombe d'un officier de la XVIIIe dynastie à Saqqara', *RdE* 31(1979) 140-41, n. (e), 142, n. (k); Ward, *Egyptian Administrative and Religious Titles of the Middle Kingdom, with a Glossary of Words and Phrases used* (Beirut,1982), 143 (n. 1229); J. Málek, 'An Early Eighteenth Dynasty Monument of Sipair from Saqqâra', *JEA* 75 (1989) 68-69, n. (180, 70, N. (26); J.-L. Chappaz, 'Un nouveau prophete en Abydos', *BSEG* 14 (1990), 29, n. (g); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 190. For this writing, see: Gardiner & Weigall, *A Topographical Catalogue of the Private Tombs at Thebes* (London, 1913), 32.
- 13 Ranke, *PN* I, 257 (19), who read the name Hetet or Hethet.

- 14 For the title *ra-nswt* which appeared in the Middle Kingdom, see *Urk.* IV 1427. 17, Ward, *Egyptian Administrative and Religious Titles of the Middle Kingdom*, 101 (n. 846); D. Doxey, *Egyptian Non-royal Epithets in the Middle Kingdom* (Leiden, 1998) 331, (9.1); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 134 (1305). As for *ra n nswt anxwy n bity*, it was attested in different forms in the New Kingdom, see *Urk.* IV, 540 (16-17); R.A. Caminos & T.G.H. Games, *Gebel es-Silsilah I, The Shrines, ASE 31* (London, 1963) Shrine 15, pl. 6; P.E. Newberry, 'Description of the Objects found in the Tomb', in: *The tomb of Iouiya and Touiyou* (1907), 7 (CG 511003); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 134 (1306).
- 15 To be read *mH-ib aA n nb tAwy m smnx rdyt m Hr.f* *Urk.* IV 1513 (5); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 122 (1116). It is worth mentioning that K. Seth, had incorrectly transcribed the word *rdyt* as . *Urk.* IV, (1313. 5)
- 16 For the title *ss nfrw*, see, Taylor, *An Index of Male Non-Royal Egyptian Titles*, 212 (2068). It is to be noted that the word *nfrw* was given here the sign as a determinative.
- 17 The signs of this title, restored according to the traces of three vertical signs, were written retrograde. For the same title, see *infra* the text in the second register.
- 18 Ranke, *PNI*, 152 (9).
- 19 Owing to a lack of space the scribe of the text has omitted the two signs .
- 20 If my reading is correct, this name was not attested in Ranke, *PNI*, II, or III.
- 21 This feminine name is unattested in: Ranke, *PN*, but for *&yA*, cf. *PNI*, 378 (1).
- 22 *PNI*, 360 (10).
- 23 *Urk.* IV, 1513 (13); Ward, *Egyptian Administrative and Religious Titles*, 102 (n. 850a). The reading of this title is in fact a problematic issue. W. Helck, 'Rpat auf dem Thron des gb', *Or* 19 (1950), 431; Helck, *Untersuchungen zu den Beamtentiteln des ägyptischen Alten Reiches* (Glückstadt, 1954), 56. Helck did not give a reading for the thrice-repeated signs, but he placed the title in the framework of the Sed-festival and gave the translation: 'Rpat.t für die drei Sockel'. Accepting the connection of the title with the Sed-festival, S. Bosticco, *Museo Archeologico di Firenze. Le stele egiziane dall' Antico al Nuovo Regno I* (Roma, 1959), 56. Bosticco did not neither give a reading for the three signs. In an 18<sup>th</sup> Dynasty example of the title, Naville read the three signs *idbw* 'domains'. E. Naville *Bubastis* (London, 1891), 32. Finally, according to Taylor, the title must be read: *Rpa(t) r Dnbw wsxt*. Taylor, *An Index of Male Non-Royal Egyptian Titles*, 136 (1325).
- 24 *Urk.* IV, 1513 (14); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 185 (1809).
- 25 For this meaning of *Ax*, see *Wb.* I, 15 (17), 16 (10).
- 26 The name *ta-wr* was written using the fetish of the 8<sup>th</sup> nome of Upper Egypt placed on a standard which bears the religious symbols. The emblem consists of a wig, with fillet and plumes, placed on pole. For this emblem and the 8th nome, see P. Montet, *Géographie de l'Égypte Ancienne II* (Paris, 1961), 99 ff.
- 27 In the group *Xnt.f ra rnpt*, the sign might be sic for; otherwise, it is a parallel of the group, *Wb.* III, 375 (10). See also, additional comments *infra*.
- 28 For *xaw* = 'implements', see *Wb.* III, 243 (3-15); R. Faulkner, *Concise Dictionary of Middle Egyptian* (Oxford 1976), 186. It seems that the text here refers to the statue of Onnophris placed on the sacred bark of Osiris. For this bark, cf. Montet, *Géographie de l'Égypte Ancienne II*, 103.
- 29 For this bark see additional comments *infra*.
- 30 In this titles which reads *Hsb bAkt tAwy xrpt Smaw mHw*, the first part (*Hsb bAkt*) is a conjectural restitution of *Urk.* IV, 1514 (1), but it occupies exactly the lacuna and matches with the traces of signs.
- 31 To be read *rxw HHy pAw nfrw m spw n nswt*, cf. *Urk.* IV, 1514 (2); Taylor, *An Index of Male Non-Royal Egyptian Titles*, 138 (1340).
- 32 In this line of the text, Sethe did not transcribe the sign *n* which is still visible above the word *nswt* at the beginning; he also incorrectly added the sign *t* under the *wr*-bird. Finally, he transcribed the sign *n* after the sign, and not before as shown on the stela. *Urk.* IV. 1514 (4)
- 33 According to Gardiner, *Eg.*, § 100, it reads *nb-r-Dr*.
- 34 *Urk.* IV, 1512. 15 (484).
- 35 For the same dating of the monument, see: Daressy, *ASAE* 19 (1920), 127.
- 36 This system of introducing the second name replaced an earlier one in which it was preceded either by the term *rn.f nfr* 'his beautiful name' or *rn.f aA* 'his great name'. This system tended to disaggregate, from the sixth Dynasty, and *rn nfr* started to lose its original meaning, to re-appear once more in the 3<sup>rd</sup> Intermediate Period. For more details about expressing the identity in Ancient Egypt, see P. Vernus, *L'Égypte IV*, 320-326.
- 37 Cf. Posener, 'Le mot égyptien pour désigner le nom magique', *RdE* 16 (1964) 214, 204; H. Guksch, *Das*



- Grab des Benja gen. Paheqamen, Theben Nr.343, AV 7*, (Mayence, 1978), 17-18; Vernus, *LÄ IV*, 323.
- 38 Daressy, *ASAE* 19 (1920), 130.
- 39 H.A. Schlögl, *LÄ VI*, 238-9.
- 40 Cf. Sandman-Holmberg, *The God Ptah* (Lund 1946) 61; H.A. Schlögl, *Der Gott Tatenen. Nach Texten und Bildern des Neuen Reiches*, *OBO* 29 (1980) 105ff; Schlögl, *LÄ VI*, 238, n. 2; Ch. Leitz, *Lexikon der Ägyptischen Götter und Götterbezeichnungen V*, *OLA* 114 (2002), 876.
- 41 See E. Brovarski, *LÄ V*, 1059 and references.
- 42 CT VII, 15d-g, see Brovarski, *LÄ V*, 1058.
- 43 CT III, 183a (Spell 215), see Faulkner, *The Ancient Egyptian Coffin Texts* (Oxford, 1978), 171.
- 44 *KRI I*, 174, 4.
- 45 In the light of this context, it is worth mentioning here that the prayer inscribed on the private statue EMMA 19.2.3 from the Thutmosid period must be reviewed. This invocation was translated as 'the Council which is in the Mansion of Sokar, Ptah, the great, residing in Tjenenet, and Anubis, lord of Resetau, lord of life, Judge of the Underworld, that they may give an abode to the soul of the scribe of the treasury of Amun, Neb-waaw, justified, in the House of Sokar in the following
- of him who transfigures the soul in the fourth month of Akhet; that they may advance his position, making true his voice ...', see: Hayes, *The Scepter of Egypt* II, 158; Brovarski, *LÄ V*, 1058.
- 46 For more details about the festivals of Osiris, cf. M-Ch. Lavier, 'Les mystères d'Osiris à Abydos d'après les stèles du Moyen Empire et du Nouvel Empire', in: *Akten München* (1985) 3, 289-295; M-C. Lavier, 'Les fêtes d'Osiris à Abydos au Moyen Empire et au Nouvel Empire', *Égypte, Afrique & Orient* 10 (1998).
- 47 Lavier, *Égypte, Afrique & Orient* 10, 28.
- 48 For this bark in the Thinite nome, cf. C. Bonnet, *RARG*, (1952), 521; Montet, *Géographie de l'Égypte Ancienne*, 103; J.G. Griffiths, *LÄ IV*, 627.
- 49 For the different forms of the bark's name, see: Lavier, 'Les formes d'écriture de la barque *nSmf*', *BSEG* 13, (1989), 89-101.
- 50 See for example Lavier, *BSEG* 13, the figures in pages: 27, 29.
- 51 Chappaz, *BSEG* 14 (1990), 23 ff., 27-8 n. (e).
- 52 We know for example that Ramesses II built a Neshmet-bark, equal to the Maanedjet-bark of Ra, cf. Montet, *Géographie de l'Égypte Ancienne* II (Paris, 1961), 103; Lavier, *BSEG* 13, 2.