# LATE PERIOD STELAE FROM SAQQARA. A SOCIO-CULTURAL AND RELIGIOUS INVESTIGATION.

by

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# UNIVERSITY<sup>OF</sup> BIRMINGHAM

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#### **ABSTRACT**

The purpose of this investigation is to analyse a coherent corpus of stelae from the site of Saqqara from the Late Period in order to extract socio-cultural and religious information about the people who dedicated them. This includes information on onomastics, titles and human iconography and content, plus religious iconography and content.

The first chapter concentrates on the overview and aims and on detailing the relevant historical and site details.

The second chapter focuses on votive stelae from the Serapeum which are split into four main categories based on their provenance and date.

The third chapter investigates funerary stelae with Carian inscriptions alongside other native and nonnative funerary stelae.

The final chapter looks at the findings and implications of the study and it emerges that during the Late Period at Saqqara there was: a multi-cultural community in and around the city of Memphis, an impact on both individuals and communities as a result of different political circumstances, a clear popularity of the Saite rulers, a strong sense of piety from individuals in various social roles/from different backgrounds, a communal feel of belief in certain deities, and a clear emphasis on the strength of family allegiance and tradition. Nevertheless, this emphasis towards tradition did not adversely affect social acceptance of otherness, or the adaptation of theological ideas.

# TABLE OF CONTENTS

1. INTRODUCTION	1-12
1.1 OVERVIEW AND AIMS OF THE PROJECT	1
1.2 PREVIOUS SCHOLARSHIP	4
1.3 HISTORICAL BACKGROUND	5
1.4 SAQQARA IN THE LATE PERIOD	9
2. THE 'SERAPEUM' STELAE	13-54
2.1 THE 'SERAPEUM' STELAE	13
2.2 SOCIO-CULTURAL CONSIDERATION	16
2.2.1 Onomastics analysis	17
2.2.2 Titles analysis	28
2.2.3 Iconography and content analysis	38
2.2.4 Summary of findings and implications for socio-cultural conditions and developments	44
2.3 RELIGIOUS CONSIDERATION	46
2.3.1 Religious beliefs and practices related to the Serapeum stelae	47
2.3.2 Deities, religious iconography, and inscription analysis	48
2.3.3 Summary of findings and implications for religious conditions and developments	54
3. THE 'CARIAN' AND OTHER FUNERARY STELAE	55-77
3.1 THE 'CARIAN' STELAE	55
3.2 THE CARIANS IN EGYPT	57
3.3 SOCIO-CULTURAL CONSIDERATION	60
3.3.1 Onomastics analysis	60
3.3.2 Titles analysis	64
3.3.3 Iconography and content analysis	65
3.3.4 Contextual analysis with other funerary stelae	69
3.3.5 Summary of findings and implications for socio-cultural conditions and developments	71
3.4 RELIGIOUS CONSIDERATION	72
3.4.1 Contextual Greek funerary beliefs and practices	72
3.4.2 Deities and inscriptions analysis	73
3.4.3 Contextual analysis with other funerary stelae	75
3.4.4 Summary of findings and implications for religious conditions and developments	77
4 CONCLUSION	78-81

5. BIBLIOGRAPHY	82-89
6. APPENDIX A - All names on the Serapeum stelae (Egyptian alpha)	90
7. APPENDIX B - Owners names and titles on the Serapeum stelae (stelae order)	94
8. APPENDIX C - Saite basiliphorous names and titles on the Serapeum stelae	99
9. APPENDIX D - Comparison to popularity of deities in theophorous names accordi	ing to
Ranke	100
10. APPENDIX E - Names within families on the Serapeum stelae	101
11. APPENDIX F - All titles listed on the Serapeum stelae	104
12. APPENDIX G - Family members and generations on the Serapeum stelae	107
13. APPENDIX H – Carian inscriptions	109
14. APPENDIX I – Stelae	112-438
14.1 STELAE FOREWORD	112-115
Category A	116-252
Category B	253-271
Category C	272-342
Category D	343-377
Royal Category	378-404
Category E	405-434
Category F	435
Category G	436-438

# LIST OF FIGURES

Figure 1: Map of Egypt, the Aegean and the Near East	5
Figure 2: Political map of Egypt based on the Piye stela	6
Figure 3: The necropolis of North Saqqara	9
Figure 4: Table summary of the main Serapeum stelae categories	13
Related to the Serapeum stelae:	
Figure 5: Table of name types in all listed names	17
Figure 6: Chart of name types in all listed names	17
Figure 7: Table of name types in owners' names	17
Figure 8: Chart of name types in owners' names	18
Figure 9: Table of title types of Basiliphorous name holders	20
Figure 10: Table of deities found in all listed names	21
Figure 11: Chart of deities found in all listed names	21
Figure 12: Table of deities found in owners' names	22
Figure 13: Chart of deities found in owners' names	22
Figure 14: Chart of implied local origins in all listed names	26
Figure 15: Chart of implied local origins in owners' names	26
Figure 16: Chart of name adoption analysis	27
Figure 17: Chart of source of adopted names	27
Figure 18: Chart of lack of male titles	28
Figure 19: Table of all title types listed	29
Figure 20: Chart of all title types listed	29
Figure 21: Table of owners' title types	30
Figure 22: Chart of owners' title types	30
Figure 23: Chart of titles of owners and owners' fathers	31
Figure 24: Table of geographical implications in all male titles	35
Figure 25: Chart of geographical implications in all male titles	35
Figure 26: Table of geographical implications in owners' titles	36
Figure 27: Chart of geographical implications in owners' titles	36
Figure 28: Table of presence of human figures	38

Figure 29: Chart of presence of numan figures	38
Figure 30: Table of generations listed	40
Figure 31: Chart of generations listed	40
Figure 32: Chart of family members listed	41
Figure 33: Chart of owners' grandfathers listed	42
Figure 34: Table of the presence/absence of a winged sun disk	49
Figure 35: Chart of the presence/absence of a winged sun disk	49
Figure 36: Table of the presence/absence of the pt sign	50
Figure 37: Chart of the presence/absence of the pt sign	50
Figure 38: Table of the presence/absence of an offering table	51
Figure 39: Chart of the presence/absence of an offering table	51
Related to the Carian stelae:	
Figure 40: Typical false door Carian stela	55
Figure 41: Word types written in Carian	60
Figure 42: Egyptian names on Carian stelae in both scripts	61
Figure 43: Serapeum stelae name types (all names)	61
Figure 44: Deities in theophorous names on the Carian stelae	62

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#### LIST OF ABBREVIATIONS<sup>1</sup>

BASOR Bulletin of the American Schools of Oriental Research

EA Egyptian Archaeology

EVO Egitto e Vicino Oriente

GM Göttinger Miszellen

JARCE Journal of the American Research Center in Egypt

JEA Journal of Egyptian Archaeology

JNES Journal of Near Eastern Studies

LÄ Lexikon der Ägyptologie

MDAIK Mitteilungen des Deutschen Archäologischen Instituts Abteilung Kairo

MMJ Metropolitan Museum Journal

PM Porter & Moss, Topographical Bibliography

RdE Revue d'Égyptologie

RT Recueil de Travaux relatifs

SAK Studien zur Altägyptischen Kultur

<sup>&</sup>lt;sup>1</sup> The Harvard referencing system shall be used in the footnotes of the main body of the investigation, however, for standard reference works listed here the abbreviations above will be used.

#### 1. INTRODUCTION

#### 1.1 OVERVIEW AND AIMS OF THE PROJECT

Private ancient Egyptian stelae contain a wealth of socio-cultural and religious information about the individuals who dedicated them. As a result, when a body of such material from a certain time and location exists it can serve as an invaluable source of evidence relating to the dedicatory community. This can cover a broad cross-section of society, both of the same and different cultures and religions, as stelae were relatively affordable in comparison to other private monuments, such as large-scale tombs. It is on these grounds that this project is based. It is an investigation into a sizable corpus of stelae from Saqqara dated to the Late Period, which is here defined as 664-332 BC<sup>1</sup> - Dynasties Twenty-six to Thirty. The primary aims of this study are to uncover and evaluate the socio-cultural and religious information the stelae contain with regards to their time and location, and to construct any picture that emerges from such an analysis.

I shall study both the human and divine aspects of the stelae, investigating the onomastics and titles (prosopography), and discussing aspects of the iconography and the details of the inscriptions that relate to the human side. When analysing the first of these – the names – one needs to understand the importance of a personal name in the culture of ancient Egypt and the fact that it represented the individual and therefore allowed him/her to exist for eternity<sup>2</sup>. In addition, religious and political loyalties could be shown through names, as they could be theophorous, basiliphorous or neither<sup>3</sup>. The first are those compounded on the name of a deity<sup>4</sup> and the second are those compounded on the name of a king<sup>5</sup>. Individuals were given names at birth which could reflect a number of different elements such as the circumstances of the birth, or the religious or political allegiances of the family<sup>6</sup>. However, an individual could also adopt a name during their lifetime which may, therefore, more explicitly show their individual religious or political loyalties, and where a name is explicitly listed as a *rm nfr* – a 'beautiful name'- it is possible that the name was bestowed upon the individual directly from the king<sup>7</sup>. Titles can obviously contribute information about the roles individuals had in the community, and human iconography can potentially offer insights into occupation,

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<sup>&</sup>lt;sup>1</sup> All dates in this study are taken from Hornung et al. 2006: 493-495.

<sup>&</sup>lt;sup>2</sup> Vernus, 'Name', in *LÄ* IV: 320-326.

<sup>&</sup>lt;sup>3</sup> Vernus, 'Namensbildung', in LÄ IV: 334-338.

<sup>&</sup>lt;sup>4</sup> For example, p3-šri-n-pth - Pasherienptah, means 'The son of Ptah'.

<sup>&</sup>lt;sup>5</sup> For example, psmtk-m-3ht – Psamthekemakhet, means 'Psamthek is in the horizon'.

<sup>&</sup>lt;sup>6</sup> Vernus, 'Namengebung', in *LÄ* IV: 326-334.

<sup>&</sup>lt;sup>7</sup> De Meulenaere 1966, to be discussed in section 2.2.1.

background and sometimes ethnicity. The socio-cultural content of the inscriptions can provide information regarding genealogies and name adoption within families. With regard to the divine aspects I shall be considering the details and purpose of the inscriptions, and the depictions of the gods and their forms. Through analysing both the choice of deities addressed and the content of the inscriptions themselves one can develop an understanding of what people desired in return for their piety and how they thought it could be achieved.

The reason for selecting this corpus is based on a number of factors. First and foremost the choice of period is due to the fact that in comparison to other phases of pharaonic history the Late Period has remained relatively less investigated. This is particularly true with regards to the details of the functioning of communities and the lives of individuals within them, and as discussed above, stelae offer an opportunity to investigate precisely these areas of study. The reason for choosing the location of Saqqara is twofold. Firstly, it was a key geographical area during the Late Period, it was a principal necropolis of Memphis, a main administrative centre of the time<sup>8</sup>, and evidence from this site may therefore shed light on life in this important, cosmopolitan, centre<sup>9</sup>. Secondly, other cohesive corpuses of stelae of this scale known from a single location during the Late Period are extremely rare, offering a limited choice for this type of collective analysis.

The investigation is split into two main sections due to the different purpose and provenance of the stelae. One section deals with stelae from the Serapeum that were dedicated to the Apis bull. These are votive in nature due to the fact, at the most basic level, they were monuments set up by individuals to pay homage to their deity and to establish their names before him in his final resting place. The other section considers stelae from Saqqara that are funerary in nature. The majority of these stelae feature Carian texts and were found within the Sacred Animal Necropolis<sup>10</sup> to the north of the Serapeum; however, they were clearly not in their original location. To provide context for these nonnative monuments other funerary stelae from the necropolis shall be considered alongside them. The reason for selecting these two groups of stelae for analysis is due to their number and common provenance, and their differing purposes afford a wider picture of different dedicatory communities at the time. Other types of stelae from the necropolis, such as donation stelae and other votive stelae

<sup>8</sup> Zivie, 'Memphis', LÄ IV: 27-30.

<sup>10</sup> Hereafter referred to as SAN.

The site of Saqqara in the Late Period will be discussed further in 1.4.

without a provenance in the Serapeum, and surrounding area, such as Abusir and Memphis itself, are outside the scope of this investigation due to the number within these two groups alone.

#### 1.2 PREVIOUS SCHOLARSHIP

Previous research on the site of Saqqara in the Late Period has typically focused on the archaeological remains, the documentation of the numerous excavations that have taken place there, and the publication of the various material that these have uncovered<sup>11</sup>. As a result, relatively little research has taken place on the collective evidence itself in order to uncover information about the actual individuals and communities who dedicated monuments here and their reasons for doing so. With regard to the stelae, those from the Serapeum tend to have simply been documented and catalogued in excavation reports and journals and as excavation or museum collections for the large part, although some have been considered further<sup>12</sup>. For example, some of them have had their genealogies studied by Lieblein<sup>13</sup>, and a small percentage have been translated and studied in detail by Vercoutter<sup>14</sup>. The Carian funerary stelae have primarily been documented in order to decipher the ancient script, although those with interesting images have been previously discussed in general from an Egyptological viewpoint<sup>15</sup>. The other non-native funerary stelae feature in a study of Egypt's relationships with foreign countries and cultures<sup>16</sup> and other native funerary stelae come from a catalogue of Late Period stelae<sup>17</sup>. This corpus has never previously been collated and analysed in order to construct profiles of their dedicators, which is the focus of this investigation.

<sup>&</sup>lt;sup>11</sup> See section 1.4 below for details of publications.

<sup>&</sup>lt;sup>12</sup> See bibliographies on individual plates for previous study in publications; however, the majority are documented in Malinine et al. 1968 and/or Chassinat 1899-1901.

<sup>&</sup>lt;sup>13</sup> Lieblein 1871, see individual plates for individual page references.

<sup>&</sup>lt;sup>14</sup> Eighteen stelae in total, Vercoutter 1962: 16-130.

<sup>&</sup>lt;sup>15</sup> Martin & Nicholls in Masson 1978 57-87.

<sup>&</sup>lt;sup>16</sup> Vittmann 2003, see non-native comparanda stelae for individual page references.

<sup>&</sup>lt;sup>17</sup> Munro 1973, see native comparanda stelae for individual page references.

#### 1.3 HISTORICAL BACKGROUND

The Late Period emerges out of an extended period of instability in Egypt: after the demise of the New Kingdom her status in the Near East began to change and relationships with her neighbours started to alter considerably. Externally, there were growing powers in the Near East and the Eastern Mediterranean whose relationships with each other were frequently unstable; this map of Egypt, the Aegean and the Near East in the Late Period<sup>18</sup> shows something of the scale and complexity of the situation:

Figure 1: Map of Egypt, the Aegean and the Near East in the Late Period 19

Internally, the Libyans (Twenty-first to the Twenty-fourth Dynasties, c.1077-723 BC) and the Kushites (Twenty-fifth Dynasty c.722-655 BC) took their turns to attempt to control Egypt, and these centuries saw increasing fragmentation with a tendency towards a 'theocratic' form of rule over the country. A sense of this can be seen on this political map of Egypt at the start of the Twenty-fifth Dynasty according to the Piye stela which shows the various different areas of control:

<sup>&</sup>lt;sup>18</sup> Dynasties Twenty-five to Thirty according to Baines & Malek 2000 from which the map is taken – their use of the definition is different to the one used here which covers only Dynasties Twenty-six to Thirty. However, the map still serves to illustrate the various different powers surrounding Egypt during the period. <sup>19</sup> Baines & Malek 2000: 50.

Figure 2: Political map of Egypt based on the Piye  $stela^{20}$ 

<sup>&</sup>lt;sup>20</sup> Baines & Malek 2000: 47.

Consequently, with such a political situation one can comprehend how the Assyrians managed to breach the borders of Egypt at the end of the Twenty-fifth Dynasty and gain authority, albeit only briefly<sup>21</sup>. Following this is the period under investigation, the Late Period. Under the Twenty-sixth Dynasty (664-525 BC) Egypt once again flexed her might under the Saite rulers. However, their control was halted by the arrival of the conquering Persians who became the Twenty-seventh Dynasty (525-404 BC). They were briefly ousted by a last gasp of seemingly native rule from 404-343 BC, but regained control thereafter for a second Persian Period of eleven years. They were finally pushed out of power with the arrival of Alexander the Great in 332 BC, who closed the Late Period with the dawn of the Ptolemaic Egypt. As a result of all this, the period under investigation was above all a time of change and of foreign contact<sup>22</sup> that would have undoubtedly affected the socio-cultural and religious conditions in Egypt.

The Egyptian population had always been ethnically diverse due to the presence of foreigners in the army, through slavery, via the court, as a consequence of the importance of foreign trade<sup>23</sup>, and via the "incessant movement of different ethnic groups into Egypt throughout the pharaonic period"<sup>24</sup>. The evidence for this can be difficult to find due to the problems in identifying ethnic origin from the available evidence, which as Vittmann notes is caused by both the vagueness of some ethnic terms and our inability to know exactly what such definitions actually meant during different periods<sup>25</sup>. However, as seen above, the first millennium BC in Egypt certainly saw a change in the relationship with foreign peoples due to the fact that it was now foreigners who were ruling over her for extended periods of time. Thus, potentially an increase in the foreign population may have occurred, and it is likely that the status of the various different ethnic groups in the communities would have changed at different points in time<sup>26</sup>. The nature of external trade had developed, reflecting the altered status of Egypt to the outside world alongside external developments that cumulated in such establishments as the 'port of trade'<sup>27</sup> at Naukratis. In addition, foreign mercenaries featured prominently in the army, of

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<sup>&</sup>lt;sup>21</sup> Taylor 2000: 358-359.

For the historical background of the Late Period see Lloyd 1983 & 2000 and Mysliwiec 2000 in the first instance.

<sup>&</sup>lt;sup>23</sup> Leahy 1995: 228-230.

<sup>&</sup>lt;sup>24</sup> Leahy 1995: 225.

<sup>&</sup>lt;sup>25</sup> Vittmann 2003: 236-238.

<sup>&</sup>lt;sup>26</sup> For information regarding the Jewish community in Egypt see Porten 1968 and Porten et al. 1996. For Greek relations in particular see Austin 1970, Boardman 1980, Braun 1982, Ray 1995, Möller 2000, and Smolarikova 2002. Booth 2005 provides a general overview of various different ethnic groups in Egypt.

<sup>27</sup> Möller 2000: 31.

8

which a number would go on to settle in Egypt and become part of society<sup>28</sup>. Hence, it can be seen that the cultural make-up of Egypt was developing and changing throughout the period, and one can imagine that the population may not have been far from our concept of a 'multicultural' society. Alan Lloyd succinctly describes the situation during the Late Period:

...we are presented during these years with the spectacle of Egyptian culture under pressure from the major civilisations of the Eastern Mediterranean and the Near East and are able to study in some depth the adaptations which it made in ideology, institutions, and technological apparatus in order to counter recurrent challenges to its cultural identity.<sup>29</sup>

It is precisely some of these 'adaptations' that I shall endeavour to uncover in this investigation, and as religion was very much a part of the Egyptian culture one may expect that it also had to adapt in these shifting conditions, being part of both communal and personal ideology<sup>30</sup>.

<sup>28</sup> Austin 1970:15-34. <sup>29</sup> Lloyd 1983: 279. <sup>30</sup> Quirke 1992: 7-8.

#### 1.4 SAQQARA IN THE LATE PERIOD

The history of the site of Saqqara stretches as far back as the start of the pharaonic period and the site is "the most important link in the chain of cemeteries belonging to the ancient city of Memphis. It covers an area over 6 kilometres long, measuring more than 1.5 kilometres at its' widest"31. This map shows something of the extent of the site:32

Figure 3: The Necropolis of North Saqqara<sup>33</sup>

<sup>31</sup> Baines & Malek 2000: 142.

<sup>&</sup>lt;sup>32</sup> Given the scale of the site I shall not attempt to give a full account of it or the numerous excavations which have been undertaken here for over the past 150 years, and refer the reader to the numerous articles, excavation reports and books written about Saqqara: Emery 1965, 1966, 1967, 1969, 1970, 1971, Martin 1971, 1973, El-Khouly 1973, Martin 1974, Lauer 1976, Smith 1976, Smith & Jeffreys 1977, 1978, Martin 1979, 1981, Jefffreys & Smith 1988, Mathieson & Tavares 1993, Nicholson 1994, 1995, Mathieson et al. 1995, Nicholson & Smith 1996, Davies & Smith 1997, Nicholson 1998, Davies 1998, Leahy & Mathieson 2002, Davies & Smith 2005, Davies et al. 2006, Smith et al. 2006. 33 Davies & Smith 2005: Fig 1.

From current archaeological evidence it is known that Saqqara was used as a burial ground for both royal and non-royal tombs periodically during the pharaonic period. In the Late Period nonroyal tombs were constructed here, consisting of both shaft tombs in the bedrock and rock-cut tombs in the cliffs of the plateau which are largely in the proximity of the Old Kingdom pyramids, and large, new cemeteries emerged here as a result of the Saite revival of Memphis and its cults<sup>34</sup>. With regards to the burials of the lower levels of society<sup>35</sup> on the necropolis Smith indicates that a large number of them appear to be flanking the Serapeum Way and explains this seems to evidence "the desire to be near to the path of the god Osiris-Apis on his final journey to the Sarapieion"<sup>36</sup>.

The Saqqara necropolis was not only a burial ground for humans, it was also the important site of the burials of the sacred Apis bulls and other sacred animals, and the location of their associated temples and structures. The cult of the Apis bull "est un des plus anciennement attesté en Egypte"37 and currently the earliest known burial for the sacred bull at this site is dated to the reign of Amenhotep III<sup>38</sup> (c.1390-1353 BC). However, it is possible that earlier burials have either not yet been discovered or may have been destroyed. The reason for the location of these burials on the Saggara necropolis was due to the theological understanding that the Apis bull was the emanation of the Memphite creator god Ptah<sup>39</sup>. During the Late Period developments in Egypt impacted on the cult at Saggara, as shall now be discussed.

For much of the first millennium BC the north of Egypt had been the main seat of power, perhaps most notably Tanis under the Libyans, with occurrences of rival rulers in the south. With the dawn of the Twenty-sixth Dynasty and the accession of the Saite rulers, who originated from the northern nome of Sais and used a network of governors of Libyan descent to control the Delta<sup>40</sup>, the prominence of the north continued. Memphis was a large city near the apex of the Nile and the Delta and was a natural administrative centre for these new northern rulers of Upper and Lower Egypt. In addition, the north of Egypt was the area at greatest risk from the movement and pressure of her

<sup>&</sup>lt;sup>34</sup> Smith 1997: 389, Smith, 'Saqqara, Nekropolen, SpZt', in *LÄ* V: 412-428.

Those who could not afford a custom made tomb.

<sup>36</sup> Smith 1997: 390.

<sup>&</sup>lt;sup>37</sup> Vercoutter, 'Apis', in *LÄ* I: 338.

<sup>38</sup> Vercoutter, 'Serapeum', in *LÄ* V: 868-9.

<sup>39</sup> Redford 2002: 31.

<sup>&</sup>lt;sup>40</sup> Perdu 2006: 151-188.

neighbours and other growing powers<sup>41</sup> and was therefore essential to maintaining the independence of Egypt. As a result of this Memphis was a key city in the period. The Saite line of kings believed that "the restoration of the religious cults of Egypt was an instrument both of nationalist cultural revival and of economic policy"42, and as a result of this and the importance of Memphis the cults of Ptah, the principal god of the city, and his emanation, the Apis bull, received royal attention. This is evident from the construction of a court in Ptah's valley temple during the reign of Psamthek I (664-610 BC) where the Apis would reside during its life<sup>43</sup>. It is also evident from the Serapeum – the location for the interment of the Apis - where the construction of the Greater Vaults began during the same reign<sup>44</sup>.

Alongside the Apis cult, the worship of other deities and the burial of the mummified animals sacred to them in catacombs<sup>45</sup> were also developing at the necropolis. Davies and Smith<sup>46</sup> offer an overview of the necropolis in the Late Period, and a brief summary of their report follows. To the east of the necropolis there would have been "two great Sacred Animal precincts, comprising at least four terraced temples"<sup>47</sup> – this is the area of the Anoubieion and Boubastieion on Figure 3 (page 9). To the north in the SAN there were "at least eight temples, shrines and chapels of various sizes, with all their associated pylons and, kiosks and monumental stone gateways"48 along with their respective catacombs. To the east of this area it is noted that fragmentary evidence suggests the presence of domestic buildings, which could reflect "the existence of a community of priests, workmen, embalmers and craftsmen"<sup>49</sup> on the necropolis itself. To the southwest of this area is the Serapeum, the location of the catacombs of the Apis bulls and related extensive temple complex<sup>50</sup>. Although the different areas would have developed at various times throughout the period under investigation here, one gets a very keen sense of the developments that culminated in this picture at the end of the Thirtieth Dynasty and the extent of the cults and the communities involved with them.

<sup>&</sup>lt;sup>41</sup> To the south there were of course the Nubians who had to be held in check on a few occasions during the Twenty-sixth Dynasty which included a large expedition in the reign of Psamthek II, see Lloyd 2000: 382. However, the threats to the north were far more pressing.

Smith, 'Saqqara, Nekropolen, SpZt' in LÄ V: 416.

Smith, Saqqara, Nestopolori, Spanish
 Zivie, 'Memphis', in LÄ IV: 30.
 Zivie, 'Memphis', in LÄ IV: 30.
 A distinction between 'sacred animals' and animals sacred to deities is made clear by Ikram 2006:14–15.
 A distinction between 'sacred animals' and animals sacred to deities is made clear by Ikram 2006:14–15. <sup>46</sup> Davies & Smith 1997. There are more recent and detailed excavation reports for the different sections of the Sacred Animal Necropolis as listed in the bibliography; however, this report serves well to give an overall sense of Saggara which is the main aim of this section.

Davies & Smith 1997: 114.

Davies & Smith 1997: 118.

49 Davies & Smith 1997: 118.

<sup>&</sup>lt;sup>50</sup> Davies & Smith 1997: 120.

It is, therefore, possible to conclude that the Apis cult was certainly given royal sanction under the non-foreign Dynasties of the period and was not curtailed by the early Persian rulers. However, it is unclear what happened after the reign of Darius due to the dearth of evidence from the reigns which followed. In the SAN it became commonplace to present mummified animals to their relative deities as votive offerings which were then placed in their vast catacombs. However, the most important point is that the animal cults and their temples became extremely popular and this may suggest that they were the focus of "a spontaneous outflow of personal devotion, at every level of society"51. It also

...emphasises the fact that in the Late Period the Egyptians believed their salvation to depend, not on grave goods or mortuary cults, but upon the personal favour of the deity to whom they were devoted; they therefore sought to be buried and have a memorial as close as possible to the god. 52

Davies & Smith 1997: 122.
 Davies & Smith 1997: 122.

#### 2.1 THE SERAPEUM STELAE

This section deals with stelae that have a provenance from the Serapeum<sup>53</sup>. They fall into five categories of which the first four are considered 'unofficial' private stelae, and these are the main focus of this part of the investigation. Category A consists of those that were found in the Lesser Vaults and that date to year twenty/twenty-one of Psamthek I<sup>54</sup>. Those in category B are from the Greater Vaults that date to the rest of the Twenty-sixth Dynasty<sup>55</sup>. The reason for the division of the Twenty-sixth Dynasty into two categories is due to the fact they are from different provenances within the Serapeum and also because of the considerable incongruity in the number of stelae in each time frame, which is important to bear in mind when considering the following analyses<sup>56</sup>. The stelae in category C are from the Greater Vaults and date to the Twenty-seventh Dynasty<sup>57</sup>. Those in category D are either known to be from the Serapeum but are not assigned to a particular Apis bull, or are technically from an unknown provenance but due to their iconography and content are highly unlikely to be from any other site. This category serves to add to the overall analysis but will not be included in discussions of changes over time within the period. All analyses will be broken down into these four categories and I include this table for ease of reference:

Category	Date	Provenance
Α	Year 20/21 of Psamthek I	Lesser Vaults
В	Dynasty 26 post year 20/21 of Psamthek	Greater Vaults
С	Dynasty 27	Greater Vaults
D	Unknown	Either known to be from the Serapeum or unlikely from
		elsewhere.

Figure 4: Table summary of the main Serapeum stelae categories.

Stelae in the fifth and slightly separate category in this section are labelled as 'royal' and they are the surviving official stelae from the Serapeum dated to the Late Period<sup>58</sup>. They have been removed from the main body of this section to facilitate the analyses which focus on the private dedicators. However, it is important that they are considered alongside the main corpus contextually as they are securely dated and provide an official context<sup>59</sup>.

<sup>&</sup>lt;sup>53</sup> All the stelae known to be found at the Serapeum or highly unlikely to be from elsewhere which are currently available in publication with full transcribed inscriptions (thereby excluding any where only a photo exists, i.e. in museum collections). Unpublished stelae are outside the scope of this investigation. See Figure 3 (page 9) for location on plateau.

<sup>&</sup>lt;sup>54</sup> According to PM 1981: 792-796. The Apis bull died in year 20 and was buried in year 21, therefore the stelae were dedicated throughout the period of mourning or at the point of/after the burial.

<sup>&</sup>lt;sup>55</sup> According to PM 1981: 796-799, there are no private stelae attributed to year 52 of Psamthek I so all of category B are post Psamthek I's reign.

<sup>&</sup>lt;sup>56</sup> There are 72 stelae in A and only 12 in B and the latter category covers an extended period (four Apis burials) whereas the former are all dated to the burial of a single Apis bull.

<sup>&</sup>lt;sup>57</sup> According to PM 1981: 799-804.

<sup>58</sup> According to PM 1981: 791-812.

<sup>&</sup>lt;sup>59</sup> See 14.1 'Stelae foreword' for details on how all the stelae have been documented.

The manner in which all of the above were purchased/obtained anciently is subject to speculation, as is the level of input from the dedicator to the final product. I think it is safe to assume that the individual would have selected certain details, such as the names and titles of the people he<sup>60</sup> wanted on the stelae, the general outline of the text, and the god or gods he wanted to dedicate it to. Much of the rest of the detail may well have rested with the artisan and the workshop from where it would have been produced, for example, elements such as the winged sun disk, the posture of the god/s and human/s, and the exact wording of the text. However, it is probable that there were a number of options available and the choice would probably have been largely related to cost. For example, for those who could afford it, a custom made stela with a relatively large input from the individual about the features may have been the case, but for those less fortunate it may only have been the 'off-the-shelf' model that was within their means. An interesting point of detail relating to this arises from category A. An individual called Paatheb, son of Shespamuntafher, is listed on four stelae<sup>61</sup> at the end of the inscriptions and quite separate from the content/family listings<sup>62</sup>. He is listed on three of them as the 'revered one' and on one as a 'scribe'63. Therefore it seems likely that he was the artisan who executed the decoration and inscriptions on these stelae, as the hand on all of them is clearly similar<sup>64</sup>. This suggests that either he was a 'companion' of the four stelae owners or it may imply that a 'discount' could be made if the scribe could list himself on the dedicatory monument. Even though these are only speculative ideas, it is important at this juncture to highlight them so that when analysing the details of these stelae one considers that the final product may be the sum of a number of inputs. It is in fact as a result of this that the Serapeum stelae a particularly important source of information for numerous different areas of study, such as those outlined by Devauchelle:

Les renseignements scientifiques que l'on peut tirer de cette documentation sont de plusieurs ordres et certains d'entre eux ont déjà été exploités: onomastique, prosopographiques, historique (histoire des Apis et, par exemple, histoire de l'epoque ptolémaïque), religieux, lexicographique ou histoire de l'écriture démotique que celle-ci soit des premiers temps de cette cursive ou de l'époque ptolémaïque avec les écritures non étymologiques (m³/mn; rsy-inb,f/i,ir-snfy et var..<sup>65</sup>

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<sup>5</sup> 1994a: 97-98.

<sup>&</sup>lt;sup>60</sup> There are no female stela owners in this investigation.

<sup>&</sup>lt;sup>61</sup> A24, A33, A37, A42.

<sup>&</sup>lt;sup>62</sup> There is a similar occurrence of an individual called Irehapiau son of Hapiraa on A21, however this only occurs once in the corpus.
<sup>63</sup> A24.

<sup>&</sup>lt;sup>64</sup> See relevant plates. They are all, interestingly, dedicated by stonemasons of Osiris Apis, they are all executed in ink and not inscribed, they are all of a similar size bearing 3-4 lines of main text, the execution of signs are very alike, i.e. compare the title by wšb across the four, sun disks are present on all and executed in comparable fashions as are the other details of iconography such as the Apis bull.

Of this long list of the areas where they can provide information the focus in the current study shall be on onomastics, prosopography and religion.

#### 2.2 SOCIO-CULTURAL CONSIDERATION

First and foremost I should highlight that this chapter has two main sections, the first being socio-cultural analyses and the second being investigations into the religious sphere. However, the two are certainly not mutually exclusive analyses, particularly so for these stelae which are the product of a large city environment which would have had large temples and temple communities, and as outlined in 1.4 above, at a time when its necropolis was growing into what would end up being a vast and varied religious centre, almost a city in itself<sup>66</sup>. For example, when one considers the onomastics of these stelae, one needs to consider when a name was given how much of the decision was based on real religious attachment and how much was socio-culturally driven, i.e. was it because of affiliation to a deity's cult or was it because it was traditional to name a son after the grandfather?

<sup>66</sup> I make this emphasis because for an individual living in a countryside environment at the time the socio-cultural and religious conditions may well have been somewhat less affected by developments in the cult centres, and this is an investigation primarily directed at the sites of Memphis and Saqqara.

17

#### 2.2.1 Onomastics analysis

The name types in the onomastic record have been analysed and the following table shows the number and percentage of name types for all complete and certain names<sup>67</sup> listed on the stelae per category from the Serapeum:

All listed names	Α	%	В	%	С	%	D	%	Total	%
Theophorous	172	69.9%	15	42.9%	206	59.4%	38	50.7%	429	61.2%
Basiliphorous	4	1.6%	2	5.7%	26	7.5%	6	8.0%	38	5.4%
Theophorous/ Basiliphorous	s 1	0.4%	7	20.0%	32	9.2%	13	17.3%	53	7.6%
Neither	69	28.0%	11	31.4%	83	23.9%	18	24.0%	181	25.8%
Total	246		35		347		75		701	

Figure 5: Table of name types in all listed names

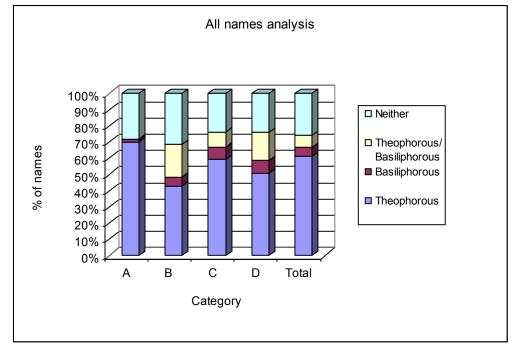


Figure 6: Chart of name types in all listed names

In addition, an analysis has been made on the names of the stela owners alone for this gives a better understanding of the generation who were actually dedicating the stelae<sup>68</sup>:

Owners' names	Α	%	В	%	С	%	D	%	Total	%
Theophorous	59	77.6%	2	20.0%	43	57.3%	8	34.8%	112	60.9%
Basiliphorous	1	1.3%	0	0.0%	9	12.0%	3	13.0%	13	7.1%
Theophorous/ Basiliphorous	1	1.3%	6	60.0%	7	9.3%	8	34.8%	22	12.0%
Neither	15	19.7%	2	20.0%	16	21.3%	4	17.4%	37	20.1%
Total	76		10		75		23		184	

Figure 7: Table of name types in owners' names

<sup>&</sup>lt;sup>67</sup> See 14.1 'Stelae foreword' for what has been excluded from analyses and Appendix A for full listing of names used in the analysis and the category they have been assigned to. Where an individual has been identified on multiple stelae their name has only been counted once, and if an individual has two names both have been counted (but listed together).

<sup>68</sup> See Appendix B for full listing of owners' names.

18

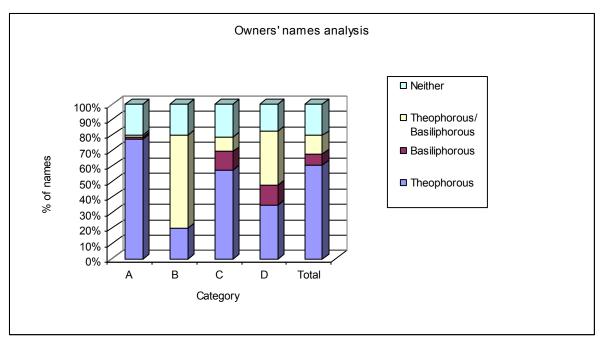


Figure 8: Chart of name types in owners' names

The high percentage of theophorous names is in keeping with the general trend of the later periods of the pharaonic times<sup>69</sup>, and a more detailed analysis of these names is reported below. Firstly, however, the basiliphorous names shall be considered. There is a notable increase in this name type in categories B and C, both within all names listed and the stelae owner names. With regards to the owners who have names compounded on that of a king I have found that only the names of Twenty-sixth dynasty rulers are taken<sup>70</sup>. Of these, only two are recorded as *m nfr* names<sup>71</sup> and therefore possibly bestowed on the owner during life by the king<sup>72</sup>. This seems to attest to the popularity of Saite rulers as the rest of the Basiliphorous names were either bestowed upon the individuals at birth by the individuals' parents or adopted by their owners through their own choice during their lifetime. When considering all of the listed basiliphorous names it is interesting to note that there are some based on royal names from times prior to the Late Period<sup>73</sup>. Two kings of the Third Intermediate period feature among the names of the families of the stelae owners. Ankhsheshonq occurs eight times, once on stela A27, where the individual is listed as the owner's father and has the title 'god's father'. There are four individuals with this name on C13; the owner's grandfather (no title),

<sup>&</sup>lt;sup>69</sup> Ranke 1952: 243.

<sup>&</sup>lt;sup>70</sup> See those listed as B and T/B in Appendix B.

<sup>&</sup>lt;sup>71</sup> B9 Panehes his beautiful name Neferibreseneb and D22 Ankhhor his beautiful name Wahibre.

<sup>&</sup>lt;sup>72</sup> De Meulenaere 1966: 27-31. However, it should be noted that some names may have been designated by the king but not signified by 'rn nfr' in the inscriptions under investigation.

<sup>&</sup>lt;sup>73</sup> See those listed as B and T/B in Appendix A.

great-great grandfather (no title), great-great-great-great grandfather (*tayty*, dignitary and vizier) and a *sn* (god's father, *wnrw* priest) of either the owner or the owner's son. Finally, it represents three people on C17; the owner's great-great grandfather (title uncertain) and two brothers (no titles). The name Ankhtakeloth is attested twice; once on A10 – where he is listed as the owner's father - both father and son are singers in the temple of Ptah - and once on A19, where he is listed as the owner's father and they also have the title singer in the temple of Ptah<sup>74</sup>. These names are analysed and discussed by Leahy in his commentary on the presence of Libyan rulers in onomastic record<sup>75</sup>. In relation to Ankhsheshong he notes that it is prominent in Memphis up until the end of the Twenty-sixth Dynasty and explains this occurrence as follows:

Ankh-Sheshonq is best attested because it became entrenched as a family name in a way the others apparently did not, and because it did so in a social milieu – the Memphite priesthood whose genealogies happen to be especially well known to us from the Serapeum stelae. The popularity of the name at Memphis must derive from Sheshonq III's marriage of his daughter into a local middle-ranking priestly family there. <sup>76</sup>

However, given the attestations on C13 and C17 of the name as owners' brothers'<sup>77</sup> which are stelae attributable to the Twenty-seventh Dynasty, it appears that the name continued to be given beyond the Saite Dynasty. In relation to Ankhtakeloth, Leahy notes that its presence in Memphis is uncertain, as it is not clear whether the name commemorates Takeloth III of the Twenty-third Dynasty (who ruled in Upper Egypt and was not officially recognised in Memphis) or a more local chief. However, he concludes: "The fact that the name did not flourish at Memphis in the same way as Ankhsheshong did suggests that its roots were less strong, and therefore perhaps not local."

Of all the basiliphorous names listed on the stelae (apart from Panehes Neferibreseneb and Ankhhor Wahibre above) there is only one other basiliphorous *rn nfr* name in the corpus which is Khnumibresaptah, his beautiful name Nekau. This name appears on stela C43 and belongs to the owner's father. The stela is attributable to the reign of Darius, and De Meulenaere argues that this individual was the 'greatest of the directors of the craftsmen of Ptah'<sup>79</sup> during the reign of Amasis<sup>80</sup>. As a result it is unlikely that the name Nekau was given by the second ruler of the Twenty-sixth Dynasty

<sup>&</sup>lt;sup>74</sup> Despite the similarities the author cannot assume that this Ankhtakeloth is the same person, as the stela owners have different mothers

<sup>&</sup>lt;sup>75</sup> Leahy 1992: 146-163. Ray (personal communication) notes that Ankhsheshonq is also the name of the noted demotic wisdom text; 'The Instruction of Ankhsheshonq', which could possibly have also influenced the popularity of the name.

Leahy 1992: 155.
 Or possibly the 'sn' of the owner's son in the case of C13.

<sup>&</sup>lt;sup>78</sup> Leahy 1992: 156.

<sup>79</sup> Title to be discussed in 2.2.2.

<sup>&</sup>lt;sup>80</sup> De Meulenaere 1985: 266.

20

whose reign ended 25 years prior to Amasis, and was more plausibly given at birth. Therefore, once again, it seems that the adoption of basiliphorous names was by personal/parental choice and attests to the popularity of the Saite rulers among the populace. It may be that some of these individuals were originally foreign, for as seen in 1.3 foreign mercenaries were common in this period and as part of their acculturation may have adopted native names. It is possible that they chose basiliphorous names in particular, thereby showing their connection and loyalty to the king81.

In order to get a sense of which people were adopting these basiliphorous names I have analysed the titles of those with basiliphorous names compounded on the names of Saite kings<sup>82</sup>. It is clear that the distribution across different groups is similar to that found in all titles, and that these individuals were from a mixture of backgrounds. This therefore indicates that the popularity of such names was not confined to a particular area of society<sup>83</sup>:

Title groups listed	Basilip	horous names	All names							
Uncertain	0	0.0%	4	0.5%						
Broken/lost/uncertain translation	0	0.0%	7	0.9%						
Administrative	2	1.6%	15	2.0%						
Religious	102	82.3%	590	79.0%						
Secular (unskilled/semi-skilled)	0	0.0%	10	1.3%						
Secular (unskilled/semi-skilled) but related to religion	0	0.0%	24	3.2%						
Court	12	9.7%	73	9.8%						
Military	8	6.5%	24	3.2%						
Total	124		747							
Figure 9: Table of title types of Basiliphorous name holders										

It is important to note in passing the absence of any of the Persian rulers in the onomastic

record of the corpus. This shows that the foreign rulers were not popularly accepted in Egyptian society, which is perhaps unsurprising given the manner of their takeover.

Now to the theophorous names, which comprise the majority featuring on these stelae. I have analysed all the names listed and those of the owners with regards to the deity on which they are compounded:

 <sup>&</sup>lt;sup>81</sup> Leahy 1992: 146 shows a parallel for this for the Libyan rulers' names.
 <sup>82</sup> See Appendix C for a list of the Saite Basiliphorous names with titles.

For example: if a large number of foreign mercenaries were adopting basiliphorous names one would expect to see a larger number of military titles than this; however, it may be that 'ordinary' soldiers are among the individuals without any titles listed but of course there is no way of gauging their number.

Deities in all names	Α	%	В	%	С	%	D	%	All	%
Amun	22	12.1%	1	4.0%	6	2.4%	0	0.0%	29	5.7%
Apis	12	6.6%	0	0.0%	16	6.5%	2	3.8%	30	5.9%
Atum	1	0.5%	0	0.0%	0	0.0%	1	1.9%	2	0.4%
Bastet	7	3.8%	0	0.0%	10	4.0%	0	0.0%	17	3.3%
Hathor	1	0.5%	0	0.0%	0	0.0%	0	0.0%	1	0.2%
Herishef	0	0.0%	0	0.0%	0	0.0%	2	3.8%	2	0.4%
Horus	30	16.5%	4	16.0%	54	21.8%	12	22.6%	100	19.7%
Hu	1	0.5%	0	0.0%	0	0.0%	0	0.0%	1	0.2%
Ihet/cow	2	1.1%	0	0.0%	2	0.8%	0	0.0%	4	0.8%
Isis	20	11.0%	1	4.0%	17	6.9%	7	13.2%	45	8.9%
Khonsu	2	1.1%	1	4.0%	3	1.2%	1	1.9%	7	1.4%
Khnum	0	0.0%	0	0.0%	6	2.4%	0	0.0%	6	1.2%
Maat	0	0.0%	0	0.0%	2	0.8%	0	0.0%	2	0.4%
Moon <sup>84</sup>	1	0.5%	2	8.0%	10	4.0%	2	3.8%	15	3.0%
Mut	4	2.2%	0	0.0%	1	0.4%	0	0.0%	5	1.0%
Nefertem	4	2.2%	0	0.0%	3	1.2%	1	1.9%	8	1.6%
Neith	7	3.8%	0	0.0%	13	5.2%	4	7.5%	24	4.7%
Nephthys	0	0.0%	1	4.0%	0	0.0%	0	0.0%	1	0.2%
Onuris	1	0.5%	0	0.0%	0	0.0%	0	0.0%	1	0.2%
Osiris	9	4.9%	0	0.0%	2	0.8%	1	1.9%	12	2.4%
Pep/Pepy	0	0.0%	1	4.0%	0	0.0%	0	0.0%	1	0.2%
Ptah	50	27.5%	7	28.0%	63	25.4%	8	15.1%	128	25.2%
Re	2	1.1%	5	20.0%	14	5.6%	10	18.9%	31	6.1%
Sekhmet	2	1.1%	0	0.0%	6	2.4%	1	1.9%	9	1.8%
Sokar	0	0.0%	0	0.0%	4	1.6%	0	0.0%	4	0.8%
Sopdet	0	0.0%	0	0.0%	3	1.2%	0	0.0%	3	0.6%
Thoth	1	0.5%	0	0.0%	2	0.8%	0	0.0%	3	0.6%
Wadjet	0	0.0%	0	0.0%	1	0.4%	0	0.0%	1	0.2%
Wennefer	3	1.6%	2	8.0%	10	4.0%	1	1.9%	16	3.1%
Total	182		25		248		53		508	

Figure 10: Table of deities found in all listed names

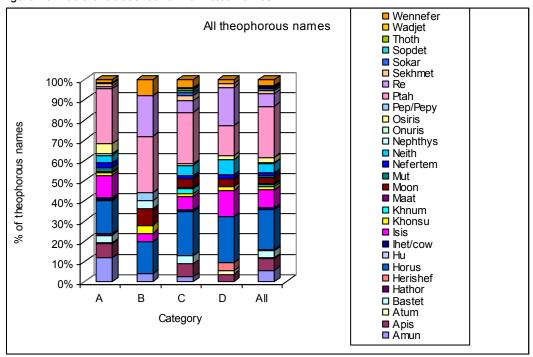


Figure 11: Chart of deities found in all listed names

<sup>84</sup> The moon was personified by the god lah, however, it was associated with a number of deities including Khonsu, Thoth, Horus (as his left eye), Osiris and a number of goddesses such as Hathor and Bastet (Pinch 2004: 166-167).

22

Deities in owners'										
names	Α		В		С		D		All	
Amun	6	9.4%	0	0.0%	2	3.8%	0	0.0%	8	5.6%
Apis	3	4.7%	0	0.0%	1	1.9%	1	5.6%	5	3.5%
Atum	1	1.6%	0	0.0%	0	0.0%	0	0.0%	1	0.7%
Bastet	2	3.1%	0	0.0%	3	5.8%	0	0.0%	5	3.5%
Hathor	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Herishef	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Horus	15	23.4%	0	0.0%	7	13.5%	3	16.7%	25	17.5%
Hu	1	1.6%	0	0.0%	0	0.0%	0	0.0%	1	0.7%
Ihet/cow	2	3.1%	0	0.0%	0	0.0%	0	0.0%	2	1.4%
Isis	4	6.3%	0	0.0%	1	1.9%	0	0.0%	5	3.5%
Khonsu	2	3.1%	0	0.0%	2	3.8%	0	0.0%	4	2.8%
Khnum	0	0.0%	0	0.0%	1	1.9%	0	0.0%	1	0.7%
Maat	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Moon <sup>85</sup>	0	0.0%	1	11.1%	5	9.6%	2	11.1%	8	5.6%
Mut	1	1.6%	0	0.0%	0	0.0%	0	0.0%	1	0.7%
Nefertem	2	3.1%	0	0.0%	1	1.9%	0	0.0%	3	2.1%
Neith	3	4.7%	0	0.0%	1	1.9%	1	5.6%	5	3.5%
Nephthys	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Onuris	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Osiris	5	7.8%	0	0.0%	1	1.9%	0	0.0%	6	4.2%
Pep/Pepy	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Ptah	13	20.3%	2	22.2%	18	34.6%	4	22.2%	37	25.9%
Re	1	1.6%	4	44.4%	3	5.8%	6	33.3%	14	9.8%
Sekhmet	1	1.6%	0	0.0%	2	3.8%	0	0.0%	3	2.1%
Sokar	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Sopdet	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Thoth	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Wadjet	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
Wennefer	2	3.1%	2	22.2%	4	7.7%	1	5.6%	9	6.3%
Total	64		9		52		18		143	
Figure 12: Table of	deities fo	und in c	wners' n	ames						
Theophorous owners' names  Wennefer  Wadjet  Thoth  Sopdet  Sokar										et et

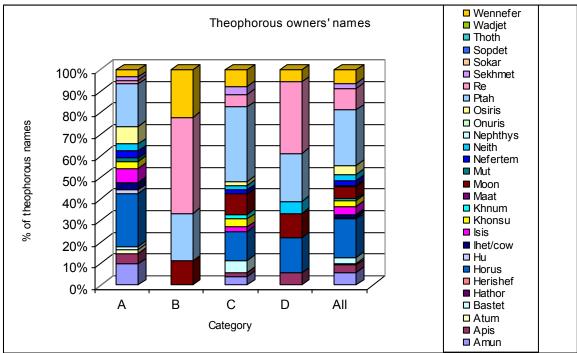


Figure 13: Chart of deities found in owners' names

<sup>&</sup>lt;sup>85</sup> See footnote 84 above.

Ptah is the most common deity, being present in over a quarter of both all the names listed (25.2%) and the owners' names (25.9%). He was the sixth most popular deity to feature in the theophorous names from the Late Period<sup>86</sup>. His popularity in this corpus is understandable given the proximity of Saggara as a necropolis of Memphis and the close theological links between Apis and Ptah, and it may indicate a higher number of local dedicators<sup>87</sup>. Closely following Ptah in popularity is Horus (19.7% in all names, 17.5% in the owners' names) which can be explained by the fact that he was a god of national importance whose popularity was continually increasing in the later periods of Pharaonic culture. Ranke notes the new prominence of Horus in Late Period names, and he is the most popular deity in all theophorous names in the period alongside Amun<sup>88</sup>. There are some differences between the all-name analysis and that of the stela owners after these first two deities and therefore I will first consider all the names listed.

After Horus is Isis (8.9%) and, as with Horus, her popularity in the Late Period was on the increase. In all Late Period theophorous names her popularity rose from fifteenth in the New Kingdom to fifth most common deity<sup>89</sup>. Next are Re (6.1%) and the Apis bull (5.9%). The popularity of the latter is to be expected given that these stelae are dedicated to him, and it is actually perhaps lower than one would expect given said dedication and the fact that he is the eighth most popular deity in Ranke's analysis. For the former (Re) it is important to highlight that a large number of these names are basiliphorous/theophorous, for example; Neferibremakhet and Wahibremeryptah, but nationally he was the eleventh most popular deity. Next is the god Amun (5.7%) who, as noted above, was nationally the joint most popular deity to feature in names, therefore this is relatively low. Next is the goddess of Sais, Neith (4.7%), who was ninth nationally, so this is slightly more frequent which may be due to the fact that some are basiliphorous/theophorous names including this goddess, for example; Psamtheksaneith. Next is Bastet (3.3%), followed by Wennefer (3.1%), sixth and tenth most popular nationally respectively and therefore fairly closely in line. These nine deities account for 82.6% of all theophorous names in the corpus.

Among the other deities listed one finds some more local deities with the two other members of the Memphite triad Sekhmet and Nefertem, and Sokar who was the god of the Memphite

<sup>86</sup> Ranke 1952: 245 See Appendix D for full comparison to deity popularity according to Ranke 243-247. Although the work of Ranke is now dated his analyses offer the only large-scale national comparison.

<sup>&</sup>lt;sup>87</sup> Discussion of geographical origins to follow.

<sup>88</sup> Ranke 1952: 245.

<sup>89</sup> Ranke 1952: 245.

necropolis. It is interesting to also find Osiris, as he was rarely used in personal names due to his association with death, and normally appears in names as his resurrected form, Wennefer<sup>90</sup>. There are twelve occurrences of Osiris, nine of which are in section A<sup>91</sup>, and it is noteworthy that all of these males either have no title listed, or are stonemasons of Osiris Apis, or are son or father to a stonemason. It is therefore tempting to speculate whether they were all stonemasons of the cult and thereby felt it acceptable to take the name Osiris. Two other occurrences include another deity linked to Osiris in their names, thereby making them less 'unusual': Userhap (lit. Osiris Apis) who has the title 'master of strength' (C31)92 and Padiusirwennefer (lit. 'the one Osiris Wennefer has given') is a door opener of the temple of Osiris Apis (C41). The final occurrence is on D22, where the owner's mother is called Tadiusir (the only female with this namesake), unfortunately her family is not listed so no connection to the Osiris Apis cult is shown. Nonetheless, it is interesting to speculate that 'Osiris' names may only have been taken by individuals directly involved with the cult or certain aspects of the cult.

There is one other notable, theophorous name worth brief consideration: Merpepvites<sup>93</sup> as although it only occurs once it warrants discussion. It could be that instead of Pepy, just 'Pep', is intended, who De Meulenaere suggests could be a Heliopolitan deity<sup>94</sup>. Alternatively, it could relate to one of the King Pepys of the Sixth Dynasty, most likely Pepy II as he built his pyramid at Saggara and this name could imply that he, in his deified form, still had a cult there in the Late Period. This is supported by the presence of the title 'prophet of Pepy' on another stela<sup>95</sup>. There is a parallel case for the name Khufu, a king of the Fourth Dynasty and owner of the Great Pyramid at nearby Giza, where the name is attested on one stela<sup>96</sup> and its owner bears the title 'prophet of the King of Upper and Lower Egypt Khufu, prophet of Khafre, prophet of Djedefre', again implying that a cult in the local area still existed.

<sup>90</sup> Ranke 1952: 243.

<sup>&</sup>lt;sup>91</sup> *wsir-nht* A56 x2, *p3-di-wsir p3-w3ḥ* A21, *p3-di-wsir* A20, A37, A53, A54, A64, A70, *p3-di-wsir-wn-nfr* C41, *wsir-ḥp* C31 and *t3-di-wsir* D22.

and his title is 'the like thereof' of the stela owner, which I have had to take as an exact duplicate for the purpose of these analyses, but it is certainly possible that when it is used other titles may have been held by the older generation - see plates

B10, it is the name of the owner's mother and could mean either 'Pep loves her father' or 'Pepy loves her father'.

<sup>94</sup> De Meulenaere 1973: 29-31.

<sup>&</sup>lt;sup>96</sup> C44, the name belongs to a brother of the owner.

Now to the theophorous names of the stelae owners. As noted above Ptah and Horus are at the top, and following them is Re (9.8%), which is likely to be largely due to the increase in theophorous/basiliphorous owners' names. Fourth is Wennefer (6.3%), which is high against the national ranking, and may relate to a high level of local dedicators who take this more acceptable name of Osiris in relation to the Osiris Apis cult. Joint fifth are Amun and 'the moon' (5.6% each), but this is low compared to the national popularity of Amun and high compared to the national popularity of 'the moon'. The latter though may be explained by the high number of theophorous/basiliphorous names compounded on King lahmose (Amasis). Next is Osiris (4.2%), whose unexpected appearance has been discussed above. Joint eighth are Apis, Isis, Neith and Bastet (3.5% each), which are approximately on par with the national average for Apis, Neith and Bastet and slightly low for Isis. These eleven deities make up 88.9% of the owners' theophorous names and the other deities are similar to the all-names analysis above, with a small number of local and other deities.

The interpretation of the origins of the dedicators and their families on the basis of their names necessarily has to be a general one as one simply cannot know for certain on what basis names were actually given/taken. Plus, if a name is given due to family tradition this only gives a potential geographical connection of the said relation. It may be that the titles are more illuminating in this area owing to their more direct tie to individuals which will be investigated in the following section.

However, I still feel this analysis is worthwhile alongside the titles. I have analysed which names take Memphite deities<sup>98</sup> in theophorous names and which of the basiliphorous names make statements relating to Memphite deities<sup>99</sup>:

<sup>97</sup> See footnote 84 above.

<sup>&</sup>lt;sup>98</sup> This includes Ptah, Apis, Sekhmet, Nefertem, and Sokar; I have not attempted an analysis of all the names as the majority of the non-local deities listed have numerous cult centres (i.e. Horus, Isis, Re, Amun etc.).

<sup>99</sup> This includes Ptah only (no other immediately local deities are present – Neith of Sais is the only other deity which features).

26

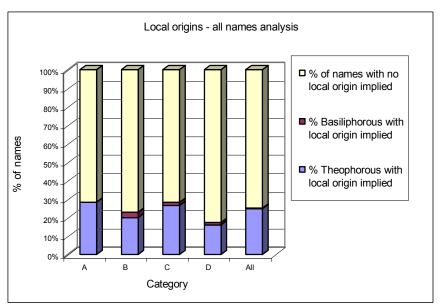


Figure 14: Chart of implied local origins in all listed names

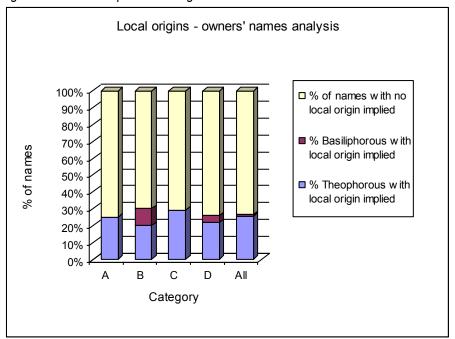


Figure 15: Chart of implied local origins in owners' names

It can be seen that 25.1% of all the names and 26.6% of the owners' names have Memphite associations. These findings will be discussed alongside the findings for the titles 100.

Finally in this section I shall analyse names adopted within families. The following graph outlines the percentage of families which show the practice of name adoption in each category 101:

<sup>100</sup> Section 2.2.2.
101 See Appendix E for listing of names within families.

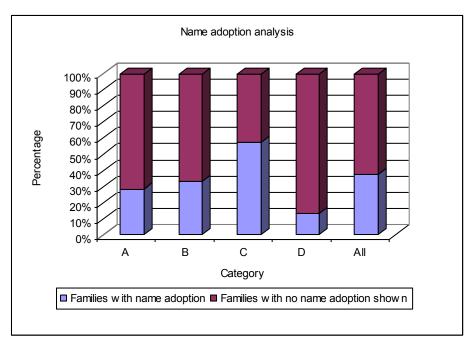


Figure 16: Chart of name adoption analysis

There is a clear increase in adoptions in section C and this is likely to be largely due to the fact the inscriptions in this section tend to be longer than the others and as such contain longer genealogies. As a result, there may not have been an actual increase in names running in families at this point, it may just be that the comparative information for the preceding periods does not exist.

To conclude this section of analyses of onomastics, I have looked at the source of the adopted names in terms of whether they are taken from the mother's or father's side of the family:

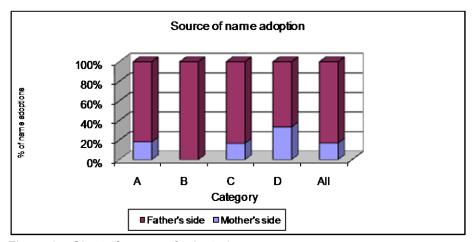


Figure 17: Chart of source of adopted names

One can see that the vast majority are taken from the individual's father's side of the family, which perhaps to be expected from a patriarchal society. However, there are a few cases where names on the mother's side are taken, showing that this practice did at least take place in this period.

#### 2.2.2 Titles analysis

There are seven hundred and sixty full and certain male titles listed on the stelae in the corpus<sup>102</sup>, of which there are one hundred and fifty-seven different male titles<sup>103</sup>. However, before analysing these I shall consider the stelae that have no male titles. Of the one hundred and fifty-six stelae under investigation, forty-five do not feature a title for the owner, and twenty-nine do not bear any male title at all<sup>104</sup>:

28

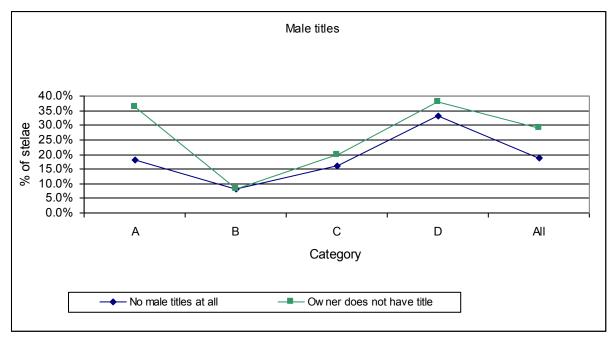


Figure 18: Chart of lack of male titles

This lack of titles is interesting and makes one wonder what these individuals and their families did, as they must have had some kind of living in order to afford to have even these relatively small monuments set up (and possibly even to have had the right to do so). These stelae all bear fairly short inscriptions and are executed for the large part in a relatively crude fashion. This suggests that the dedicators were fairly low ranking individuals and the stelae are of a similar quality/length to the group dedicated by stonemasons, which will be discussed below. Why they did not list their title cannot be known, however, a simple matter of space may have come into it, which is supported by the fact that categories B and C tend to have longer inscriptions than A and D.

<sup>&</sup>lt;sup>102</sup> Broken and uncertain renderings of titles are not included, see plates foreword 14.1.

<sup>103</sup> See Appendix F for a full list of the titles. Female titles will be discussed separately further on in this section.

<sup>&</sup>lt;sup>104</sup> I.e. no male family member has a title either. See Appendix F for listing of stelae, where a title has clearly been broken/lost or the rendering uncertain they are not counted in this category.

			405
Back to the titles listed	firetly an analysis of all	I the male titles and the	frequency of different types 105:
Dack to the titles listed.	. 1115117 att attatysis üt att	i ine male illes and me	Heduency of different types

All male titles	Α		В		С		D		All	
Uncertain category	0	0.0%	1	2.2%	3	0.6%	0	0.0%	4	0.5%
Broken/lost/uncertain translation	า 5	3.9%	0	0.0%	0	0.0%	2	2.1%	7	0.9%
Administrative	4	3.1%	3	6.5%	7	1.4%	1	1.1%	15	2.0%
Religious	85	66.9%	31	67.4%	417	84.8%	70	73.7%	603	79.3%
Secular (unskilled/semi-skilled) Secular (skilled/semi-skilled) bu		3.9%	0	0.0%	5	1.0%	0	0.0%	10	1.3%
related to religion	20	15.7%	0	0.0%	4	0.8%	0	0.0%	24	3.2%
Court	8	6.3%	7	15.2%	41	8.3%	17	17.9%	73	9.6%
Military	0	0.0%	4	8.7%	15	3.0%	5	5.3%	24	3.2%
Total	127		46		492		95		760	

Figure 19: Table of all title types listed

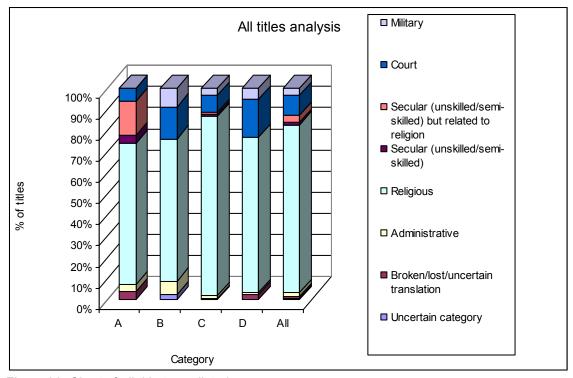


Figure 20: Chart of all title types listed

It is evident that a large percentage of individuals held religious offices - overall the most common title is it-ntr 'god's father'/it-ntr of x 'god's father of various gods', occurring one hundred and seventy times (22.3% of the total). This is followed by the title  $\rlap/m$   $n\underline{t}r$  'prophet'/ $\rlap/m$   $n\underline{t}r$  of x 'prophet of x (various gods)<sup>106</sup> which appears one hundred and twelve times (14.7%), and *sm* 'sem priest'/*sm* of x 'sem priest of x (a god)' occurring on eighty-one occasions (10.6%). These three titles alone account for 47.6% of all the titles listed. Following these are 'wnrw priest'/'wnrw priest of x' (40, 5.2%), by wšb wsir hp 'stonemason of Osiris Apis' (20, 2.6%), hry sšt r-stw 'he who is over the secrets of Rostau'

See Appendix F for a full listing of titles and their category designation.
 All the titles that include prophet have here been added together, they are listed separately in the Appendix.

(18, 2.4%), and *wp-ntrwy* (17, 2.2%) – these seven titles amount to 60% of all the titles found on the Serapeum stelae.

As with the names I shall analyse the titles of the stelae owners separately as this allows us to see more clearly the type of individuals who were actually dedicating them:

	Α		В		С		D		All	
Uncertain category	0	0.0%	1	3.3%	2	1.5%	0	0.0%	3	1.1%
Broken/lost/uncertain translatio	n 4	6.0%	0	0.0%	2	1.5%	4	10.8%	10	3.7%
Administrative	0	0.0%	2	6.7%	1	0.7%	1	2.7%	4	1.5%
Religious	37	55.2%	18	60.0%	113	83.7%	20	54.1%	187	69.8%
Secular (skilled/semi-skilled)	4	6.0%	0	0.0%	1	0.7%	0	0.0%	5	1.9%
Secular (skilled/semi-skilled) b	ut									
related to religion	17	25.4%	0	0.0%	2	1.5%	0	0.0%	19	7.1%
Court	5	7.5%	8	26.7%	11	8.1%	9	24.3%	33	12.3%
Military	0	0.0%	1	3.3%	3	2.2%	3	8.1%	7	2.6%
Total	67		30		135		37		269	

Figure 21: Table of owners' title types

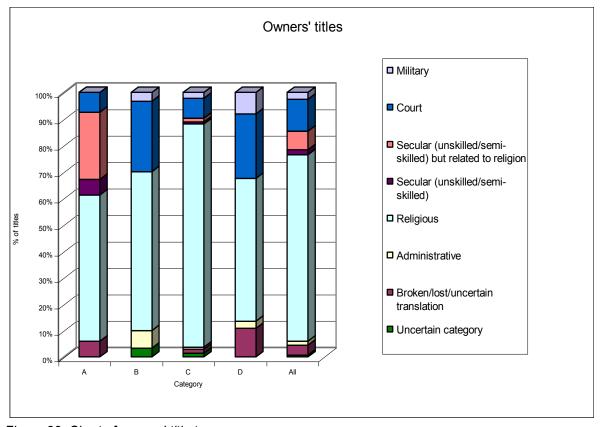


Figure 22: Chart of owners' title types

Of the patterns above it is interesting to note the increase in titles related to the king and court between A and B both in the overall and the stela owners analyses. This reflects the increase in basiliphorous names seen in 2.2.1 and again seems to attest the popularity of the Saite rulers as

individuals wanted to show their affiliation to them, and it could also indicate an increase in the number of foreign dedicators. In addition, the relative consistency between the patterns for all titles and those of the owners seems to evidence the practice that sons tended to follow their fathers in their profession, or at least in the same field. There are forty-nine examples in the corpus where both the owner's and the owner's father's titles are stated and the patterns of adoption are as follows:



Figure 23: Chart of titles of owners and owners' fathers

Overall where both sets of titles are listed 46.9% have exactly the same titles 107, 26.5% have some titles which match<sup>108</sup> and 26.5% do not have any matches<sup>109</sup>, and of the latter the titles are still generally in the same field. There are a handful of instances where the titles of the owner and his son(s) are both listed; in these cases 50% have exact matches<sup>110</sup>, 33.3% have partial matches<sup>111</sup> and 16.6% have no matches<sup>112</sup>. The increased listing of both sets of titles across the categories is, as mentioned above with regards to stelae without any male titles, in line with the general increased length of inscriptions in categories B and C.

A consideration of the stelae owners' titles shows that the most common titles are almost exactly the same as for all the titles listed above: 'god's father'/'god's father of x (various gods)' occurs forty six times (18.0%), 'prophet'/'prophet of x (various gods)' appears thirty-one times (11.8%), and 'sem priest'/ 'sem priest of x (various gods)' occurs twenty-six times (10.2%). When these are added to

<sup>&</sup>lt;sup>107</sup> A10, A19, A27, A50, B4, B6, C1, C7, C8, C9, C14, C17, C23, C25, C27, C37, C38, C39, C48, C49, D1, D13, D21.

<sup>108</sup> A11, B10, C3, C6, C10, C10, C30, C45, C45, C45, C46, C47, D15.
109 A3, A57, A66, B8, B11, C5, C29, C36, C41, C43, D6, D8, D16.

<sup>110</sup> A17, A37, A43. 111 B5, C1. 112 A27.

the rest of the most common titles above 113 they amount to 54.9% of the owners' titles. The fact that these few, predominantly religious, titles represent over half of the individuals who dedicated these stelae, and a large number of their family members, warrants further discussion.

In Sauneron's discussion about priests and their role within the temple and society he highlights the problems of trying to interpret clerical hierarchy and the difficulties involved in attempting to understand exactly what each 'post' involved 114. In addition, in Jansen-Winkeln's discussion about the adoption of priestly offices he demonstrates that these posts may have been taken at an early age<sup>115</sup>. In the corpus the title *it-ntr* 'god's father' seems to represent a low-mid level clerical post, possibly above the  $w^c b$  priests (literally named 'pure ones') of which only two of the stelae owners are stated to be 116. It is important to highlight that these god's fathers would have operated in four phyles<sup>117</sup> who would have taken up their posts for a month at a time on a rolling basis. This explains why this title is attached to so many individuals and why these individuals often hold numerous other titles in addition to it 118. It seems that if an individual adopted the title early on, as noted above, but then moved up into a higher position they may have kept listing it as a title which they had held, a kind of 'honorary' title which they maintained despite no longer actually carrying out the physical tasks involved. An example of this can be seen on stela C47 where the father of the owner is listed as 'god's father' as well as 'greatest of the directors of the craftsmen of Ptah', the highest position in the Memphite priesthood 119. With regards to what the role actually involved, one can envisage that they had numerous tasks to ensure the daily care of the cult statue which represented the deity, such as feeding and clothing 120.

The term hm-ntr/hm-ntr of x 'prophet/prophet of  $x^{121}$  seems to denote a position slightly above the god's fathers in a priesthood as they are fewer in number. There are a wide range of 'prophets' of different gods but the most common in this corpus are the prophets of Ptah, which is unsurprising given the location of the temple of Ptah at Memphis, and of Isis, whose connections to

<sup>113</sup> wp-ntrwy is the only exception to the most common listing; it is less common among the owners but given the general popularity, and as it is a title of particular interest, it shall be considered in more depth in this section. wnrw 2.7%, stonemason of Osiris Apis 6.7%, he who is over the secrets of Rostau 3.9%, wp-ntrwy 1.6%. Sauneron 2000: 54-55.

Possibly from early teenage years - Jansen-Winkeln 1993: 221-225.

<sup>&</sup>lt;sup>116</sup> A36 & A62.

<sup>117</sup> As demonstrated on stela C2. 118 Jansen-Winkeln 1993: 223.

<sup>119</sup> To be discussed below.

<sup>&</sup>lt;sup>120</sup> Redford 2002: 316.

Lit. servant of god/servant of god x.

the various deities found at Memphis are demonstrated in depth by Bergman<sup>122</sup>. The occurrence of prophets of Old Kingdom rulers has already been noted with interest above in section 2.2.1, and one of the individuals who has the title 'prophet of the King of Upper and Lower Egypt Khufu, prophet of Khafre, prophet of Djedefre' also takes the title 'prophet of Isis, mistress of the pyramid' which implies that this cult of Isis was located somewhere on Giza plateau, as supported by Zivie<sup>123</sup>. Unfortunately a detailed discussion of all the prophets listed is beyond the scope of this study; however, those with geographical implications will be analysed later.

The title ' $sm/sm \ of x^{'124}$ 'sem priest/sem priest of x (a god)' refers to a mid-high level position with an explicit role in funerary ceremonies and is linked to Ptah and Sokar at Memphis<sup>125</sup>. It seems that the sem priests at Memphis operated in phyles like the gods' fathers, based on the listing of the four phyles of 'gods' fathers and sem priests' found on stela C2.

The wnrw<sup>126</sup> priest belonged to the priesthood at Letopolis<sup>127</sup>, capital of Memphis' neighbouring, second nome of Lower Egypt 128, and its presence on these stelae may indicate that there were connections between the priesthoods of the two temples, possibly through family ties. When considering the secular/religious title by wšb wsir hp 'the stonemason of Osiris Apis' it is important to make reference to the recent discussion by Aly<sup>129</sup>. He outlines previous explanations by Kessler and Brugsch of what this title denoted, and after a detailed analysis concludes:

Il ne s'agissait donc vraisemblablement pas de tailleurs de Pierre au sens proper, car il existait des spécialistes pour ce type de travail qui sont nommés *hmww*. 130

He states that he believes they were individuals who were involved in the funerary procession of the Apis bull to the catacombs on the necropolis, and therefore sees this role as a temporary one.

Although his arguments have substance, I have chosen to use the traditional designation of 'stonemason' in my translations. This is because in the corpus the individuals with this title do not take any other, suggesting that it would then be their full time occupation. In addition, these inscriptions are short and the stelae are certainly from the cruder end of the scale of the corpus, and one would expect

<sup>123</sup> Zivie 1998: 164-165.

<sup>&</sup>lt;sup>122</sup> Bergman 1968.

This sign group is discussed by De Meulenaere (1961) and I follow his translation as 'sem priest', not 'one known to the king'.

<sup>&</sup>lt;sup>125</sup> De Meulenaere 1961: 289.

<sup>126 &#</sup>x27;One who opens the mouth'.

127 De Meulenaere, 'Priester, Priester(tum)(SpZt)', in LÄ IV: 1098.

<sup>128</sup> Baines & Malek 2000: 15.

<sup>&</sup>lt;sup>129</sup> Aly 2006. <sup>130</sup> Aly 2006: 56.

those given the privilege of being involved with the Apis' funerary procession would have been fairly high ranking, important, people – a sense we do not get from these particular stelae. I would suggest from the evidence that they were below the level of the majority of the other stela dedicators found here, and that their occupation was a lay one but with an explicit connection to the cult of Osiris Apis. This may have afforded them the privilege of setting up their objects of piety in the vicinity of their god's resting place, or it may have been due to their connections with the workshops as a result of their occupation.

The title hry s s s r - s s s w 'he who is over the secrets of Rostau', is an interesting one. The exact location of Rostau is not certain but is probably somewhere near the centre of the Giza plateau<sup>131</sup>. However, it is likely that the word Rostau in this title meant more generally 'the afterlife' or 'netherworld' as it is found in various funerary texts such as The Book of the Dead<sup>132</sup>. Therefore it seems that this priestly role was fairly high in a priesthood and involved the knowledge of sacred texts which were used in funerary ceremonies.

The title *wp-ntrwy*, which means 'he who separates the two gods', is another noteworthy title. In Zivie's work<sup>133</sup> on Hermopolis and the god Thoth the term *wp-rhwy* occurs frequently, meaning 'he who separates the two combatants', referring to the gods Horus and Seth and the mythology relating to the rightful inheritance of Egypt. Here the term refers to Thoth, although, elsewhere it can relate to other deities such as Geb in the Memphite theology<sup>134</sup>, but ultimately it relates to the notion of the correct order of things and to rightful justice. So how should the title be understood with reference to mere mortals? The individuals who bear this title in our corpus tend to have numerous titles of fairly high ranking positions, both in the secular and religious worlds (although more commonly the latter) and given the references noted above it may be that the title refers to some kind of position involved in law and justice within the temple, possibly a priest who dealt with petitions to the deity.

There is one title in the corpus which warrants particular attention despite only occurring twice: the *wr furp fumww ptf*, 'greatest of the directors of the craftsmen of Ptah, '135, also known as the High Priest of Ptah, and the most important position in the Memphite priesthood. De Meulenaere discusses

<sup>&</sup>lt;sup>131</sup> Zivie, 'Ro-setau', in *LÄ* V: 304-309.

<sup>&</sup>lt;sup>132</sup> For example spells 4, 117, 118, 119 in Faulkner 1972: 36 & 113.

<sup>&</sup>lt;sup>133</sup> Zivie 1975.

<sup>134</sup> Lichtheim 1973: 51-57.

<sup>&</sup>lt;sup>135</sup> C43 & C47. The translation of this title has been debated with the most recent discussion undertaken by Devauchelle (1992) who suggests it should be simply read as wr hmww, however I have chosen to use the wr hrp hmww pth translation.

the occurrence of this title in the Saite-Persian Period and the two individuals listed in this corpus are the final two High Priests of Ptah from the era according to his conclusion from the available evidence<sup>136</sup>. Neither of the individuals are the actual stela owners but their presence in these families underlines the tie between Ptah and Osiris Apis.

In summary, the majority of the people listed on these stelae were individuals with a religious role and background. Most of the titles seem to indicate at least a reasonable standing within society and are almost exclusively from the 'official' realms of society - those of religion and the court. A detailed discussion of each of the rest of the titles present is beyond the scope of this investigation, but as a very general overview of the other titles one finds mid-high ranking clergy members alongside a small occurrence of occupations such as scribes, generals, and charioteers 137.

Titles may also imply a geographical origin/base for the dedicators and their families, therefore I have undertaken a twofold analysis: one of all the titles listed and one of the stela owners' titles:

Geographical implications in all male	9								
titles	Α		В		С	D		All	
Memphite and local area (i.e. Giza)	64	50.4%	14	30.4%	126	25.6% 17	17.9%	221	29.1%
Non-Memphite	4	3.1%	2	4.3%	42	8.5% 14	14.7%	62	8.2%
No geographical implication	59	46.5%	30	65.2%	324	65.9% 64	67.4%	477	62.8%
Total	127		46		492	95		760	
Figure 24: Table of geographical implications in all male titles									

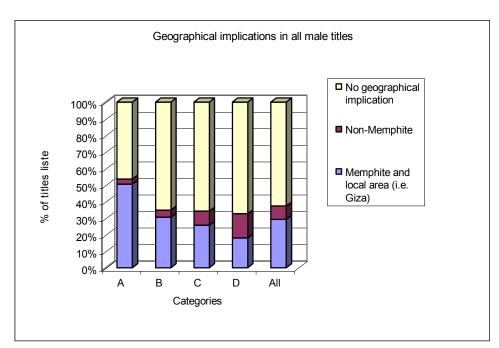


Figure 25: Chart of geographical implications in all male titles

De Meulenaere 1985: 266.See Appendix F for the full listing of titles.

Geographical implications in owners	,								
titles	Α	В		С		D		All	
Memphite and local area (i.e. Giza)	36	53.7% 8	26.7%	34	25.4%	6	16.2%	84	31.3%
Non-Memphite	1	1.5% 5	16.7%	9	6.7%	4	10.8%	19	7.1%
No geographical implication	30	44.8% 17	56.7%	91	67.9%	27	73.0%	165	61.6%
Total	67	30		134		37		268	

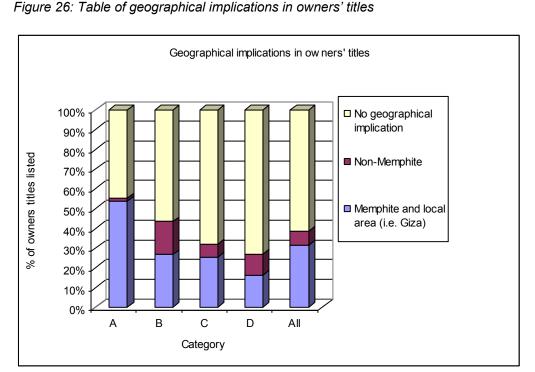


Figure 27: Chart of geographical implications in owners' titles

It is clear that where there is a geographical implication it is most likely to be a local one, and it is interesting to note that the highest number of local attestations is in A. This is at odds with the findings from the names where local implications are approximately 25% across the board, and it appears to indicate an increase in non-local dedications after the reign of Psamthek I.

Finally, a brief comment on the few female titles in the corpus: the most common listing being 'mistress of the house', occurring seventy times. This warrants minimal comment apart from the fact it is attached to forty-six women in section C (which has fifty stelae) compared to twenty three times in total in the other three categories (one hundred and six stelae) which is noteworthy and shall be discussed further in the following section which investigates listed family relations. Of the very few other female titles it is clear they are connected to goddesses, most commonly Hathor but also one to Sekhmet; four are sistrum players of the goddesses and one is listed as 'the honoured one before

Hathor'. Two of the individuals are listed as mothers of the stela owner 138, one as a wife 39 and one is an unknown female relation 140 due to damage to the inscription. They all occur in section C and shall again be discussed in the following section.

<sup>138</sup> C14, C18. <sup>139</sup> C30. <sup>140</sup> C21.

# 2.2.3 Iconography and content analysis

Now that the detail of the textual references to individuals on the Serapeum stelae have been analysed I shall turn to the iconographic representations of them. Of the one hundred and fifty-six stelae in the non-royal corpus there is photographic evidence for 53.2%. For the rest, bar one stela<sup>141</sup>, there is an iconographical description that gives a basic summary of the images present. On the lunette of most of these stelae there is an adoration scene where the individual is shown in the presence of the deity to whom the stela is dedicated. In earlier times it was only the king who could be shown in the presence of a god, however, from the end of the Middle Kingdom this once royal prerogative slowly starts to be assumed by private individuals<sup>142</sup>. The following is an analysis of the number of figures depicted:

People	Α	В	С	D	All
No figures	19	2	6	5	32
One figure	49	8	33	14	104
Two figures	3	0	3	1	7
Three figures	1	1	1	0	3
Unknown due to damage	0	1	7	2	10
Total	72	12	50	22	156

Figure 28: Table of presence of human figures

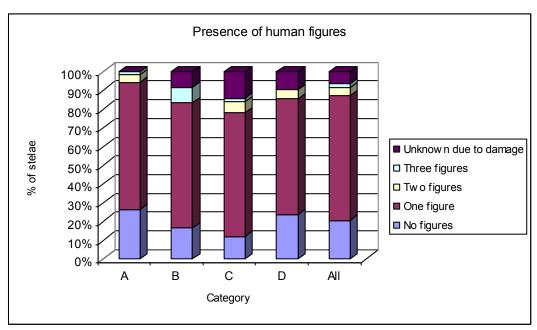


Figure 29: Chart of presence of human figures

Of all the stelae 26.9% do not feature any human figures. Of this 6.4% are due to damage to the stelae and therefore 20.5% definitely did not originally feature such iconography, the majority of

<sup>&</sup>lt;sup>141</sup> C4 – no description given by Posener.

<sup>&</sup>lt;sup>142</sup> Leahy 1989: 46.

which occur in category A<sup>143</sup>. Of the one hundred and fourteen stelae with human figures the vast majority feature only one male; on the remainder there are a few with two figures (including the only figure of a female in the corpus on C30) and a few with three figures. The relatively large number of individuals shown in the presence of a deity/deities shows the closeness the dedicators felt towards the god/s.

With regards to clothing there is only evidence for the 53.2% that have photographs/drawings and of these a large number are unclear on this level of detail. However, from the evidence available the majority of the figures wear simple short kilts with bare torsos. Yet there are a few images of note in this area: there are a handful of stelae in category A, for example, which feature males who wear a sash across the torso in addition to a kilt which normally indicated the position of lector priest 144. However, these individuals do not take this title – A8 is listed as 'door opener' and 'one who is pure in the temple of Ptah', A11 is 'god's father', 'sem priest', and 'he who is over the secrets of Rostau', A14 has no title listed, A23 is 'god's father' and 'overseer of the sem priests', and A28 has no title. Therefore, the significance of this detail here is not known, and it is possible that they were pre-made stelae which were bought 'off the shelf' as discussed above in 2.1, and if this is the case, such details are meaningless. The other garments of note are the panther skin which typically represented the status of sem priest<sup>145</sup> and is found on two stelae - A41 - who is listed as a 'sem priest' among other titles and C20 who is listed as 'god's father' and 'scribe'. However the text here has been broken off and therefore may have contained the further titles. There is also a figure wearing a long dress (C19) but the details of it are unclear, and one wearing an oriental style dress 146 (D19) which has a tie around the chest and is an interesting foreign element on an otherwise completely Egyptian stela in terms of iconography and content.

A brief consideration of the iconography on the royal stelae from the Serapeum shows that they do not provide any significant information regarding royal iconography during the periods<sup>147</sup>. However, what is noteworthy is that they do not have any unusual features in this area, which is particularly interesting as it shows that the foreign kings were depicted in the traditional guise of an Egyptian pharaoh.

 <sup>143 26.3%</sup> of the stelae in the category – 19 of the 72.
 Sauneron 2000: 41.

<sup>145</sup> Sauneron 2000: 41.
146 Devauchelle 1994b: 82.
147 See relevant plates.

Now I shall analyse the details in the inscriptions that relate to the dedicators' families. Firstly, looking at the minimum number of genealogies 148 listed on each stela the following is found:

Minimum number of										
generations	Α		В		С		D		All	
1	10	13.9%	0	0.0%	1	2.0%	5	22.7%	16	10.3%
2	31	43.1%	8	66.7%	17	34.0%	13	59.1%	69	44.2%
3	22	30.6%	3	25.0%	15	30.0%	1	4.5%	41	26.3%
4	7	9.7%	0	0.0%	10	20.0%	1	4.5%	18	11.5%
5	1	1.4%	1	8.3%	1	2.0%	1	4.5%	4	2.6%
6	0	0.0%	0	0.0%	5	10.0%	0	0.0%	5	3.2%
7	1	1.4%	0	0.0%	0	0.0%	0	0.0%	1	0.6%
8	0	0.0%	0	0.0%	0	0.0%	0	0.0%	0	0.0%
9	0	0.0%	0	0.0%	1	2.0%	0	0.0%	1	0.6%

Figure 30: Table of generations listed

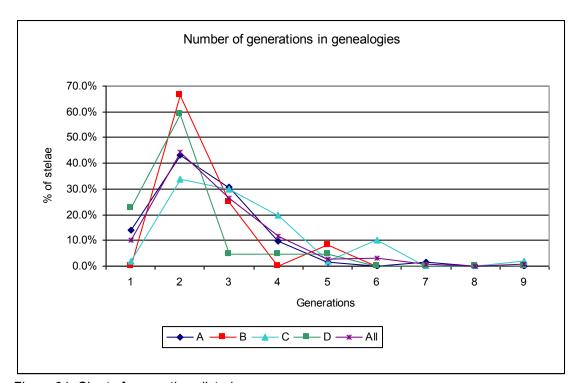


Figure 31: Chart of generations listed

It is clear that the average amount of generations recorded for all groups and in total is two. The overall pattern is that 44.2% list two generations, 26.3% list three generations, 11.5% list four, and 10.3% list only one generation. The recording of more than two generations across the categories is as follows: A 43.1%, B 33.3%, C 64%, D 13.5%, and overall 44.8%. The increase in category C is, as previously noted, in line with a more general trend of longer inscriptions in this section, although it is

<sup>&</sup>lt;sup>148</sup> Where inscriptions are broken or the nature of relationships is uncertain and therefore number of generations is uncertain I have listed the minimum number of generations possible for that stela. See Appendix G for listing.

interesting that at least some of this additional space is used to list genealogies as opposed to personal 'hyperbole'.

From these genealogies it is important to analyse which family members were listed in order to get a sense of whom the stela owner deemed important to list on their stela. The findings are as follows<sup>149</sup>:

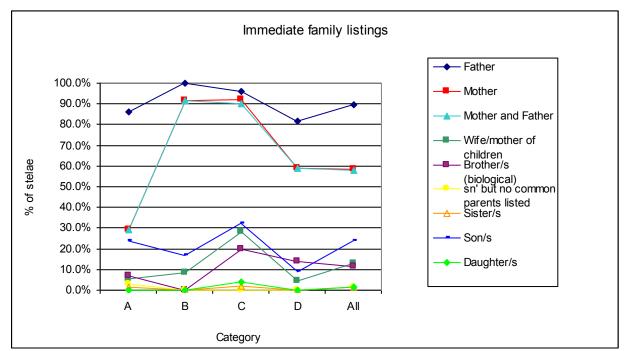


Figure 32: Chart of family members listed

Overall it was most common for the father of the stela owner to be named, which is to be expected, as it was a traditional practice and a means of identifying the son due to numerous individuals having the same personal name. In over half of all the stelae the mother is named, approximately one in four name the owners' son/s, 11.5% name the owners' brother/s, 12.8% name their wife/ mother of their children and a couple make reference to 'sn' (but no common parents are listed) and sister/s. When considering the patterns over the groups there are a few outstanding and interesting trends. In group A, those from year twenty/twenty-one of Psamthek I, there is a clear emphasis on naming male family members and the mother is only named on approximately one in three stelae. In group B, those from Dynasty Twenty-six post-Psamthek I, there is a huge increase in the naming of the mothers, so much so that they are now made reference to almost as often as fathers, and there are decreases in the number of brothers and sons named. However, it should be

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<sup>&</sup>lt;sup>149</sup> See Appendix G for family listings.

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noted that it is very rare for the mother to be named but not the father<sup>150</sup>. In group C, those from the Twenty-seventh Dynasty, all of the categories reach their peak, and the increase in female relations named is reflected in a higher number of female titles in this category. The following shows the analysis of the naming of the owners' grandfathers:

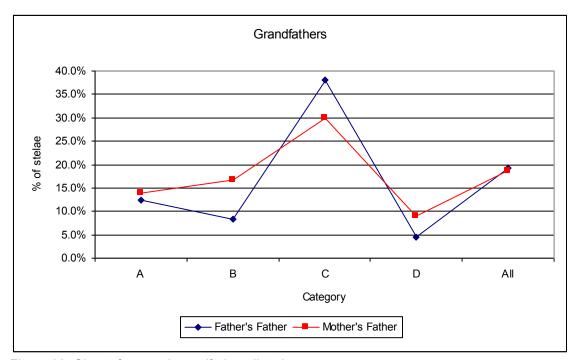


Figure 33: Chart of owners' grandfathers listed

The fact that more grandfathers on the mother's side in group A are named may show that when mothers were listed at this time it may have been for the purpose of listing the mother's father. The increases in B and C tie in with the increase of mothers named. The decrease of naming fathers' fathers from group A to group B coincides with the decrease in the number of other male family members named apart from the father, and the increase from B to C reflects the trend in naming more family members as a whole.

Now that these trends have been established, the possible reasons for their occurrence need considering. To explain the pattern in longer listings of generations from fairly high in year twenty of Psamthek I (644 BC), to low in the Twenty-sixth Dynasty post-Psamthek I (610-525 BC), to very high under Darius (521-486 BC) one needs to consider the socio-cultural climate of the three timeframes. For the first it is important to remember that Psamthek I was the first 'native' ruler after the Kushite

<sup>&</sup>lt;sup>150</sup> This only occurs once on C18 and it is likely that the lost text from line 5 would have named the father.

By this I mean not an external, foreign ruler, the debate over the ethnic roots of the Saite Dynasty is ongoing.

Dynasty and the brief Assyrian takeover. With this in mind it may be argued that the recent foreign domination was still fresh in the minds of the native populace and as such they were aware of the potential threat to their culture and society. Hence, they may have still felt the need to express their Egyptian roots which could be done through listing their genealogies. With regards to the second timeframe, the decreases may reflect that the memory of the past foreign domination was waning, and with the country being unified under the Saite rulers the populace were at ease and no longer felt the need to evidence their 'Egyptianness' 152. Finally, for the third period it can be argued that the foreign Persian rule had switched the mood of the native populace back to one of high apprehension and keen awareness of their social and cultural self, which they could reassert through listing their relatives and genealogies. As for the changes with regards to the female family members, this is somewhat more difficult to understand, particularly the large increases in the naming of the mother. The increase of mothers named from A to B1 is extraordinary given the decrease in naming male relatives apart from the father, and it continues to rise in the group C stelae. Gestermann interestingly notes the tendency for naming the mother rather than the father in some Late Period tombs at Saggara (including one of the stela owners in this corpus – D9) and suggests that this might imply that the mother was of a higher social origin than the father 153. Another possibility is that if the father was foreign (but had taken an Egyptian name) and the mother was Egyptian, the individual would want to list both to establish a connection with Egypt. Or it could perhaps indicate an increase in the popularity of the cult of Isis as mother of Horus, hence putting an increased emphasis on motherhood in the period. All of these reasons are plausible and it is possible that there were numerous factors causing such a trend but all must unfortunately remain as conjecture.

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 $<sup>^{152}</sup>$  Although owing to the fairly small number of stelae in section B this has to remain a tentative conclusion.  $^{153}$  Gestermann 2001: 129.

## 2.2.4 Summary of findings and implications for socio-cultural conditions and developments

In summary, from this section regarding the human elements of the Serapeum stelae it has been seen that when one considers the onomastic record the majority of names fall under the theophorous category which is in keeping with the general trend of the latter end of the pharaonic period. Of particular interest is the increase in the number of basiliphorous names based on Saite rulers after the reign of Psamthek I of which very few are rn nfr names, and therefore possibly bestowed on the individuals by the king. This seems to be indicative of the Saite rulers' popularity and from analysis of the titles of these basiliphorous name holders it is evident that the practice was not confined to a particular area of society. Analysis of the theophorous names shows that Ptah was the most common deity to be compounded on. This is understandable given that Saggara was a necropolis of Memphis but also evidences that a number of the dedications were local and underlines at least his local popularity and local loyalty to his cults. It is interesting to find that Horus is second in popularity in the corpus as this reflects the findings of Ranke<sup>154</sup>. Of the other findings particularly noteworthy is the appearance of Osiris, who as god of the dead was rarely adopted in names, and it seems it was only taken by individuals directly connected with the cult of Osiris Apis. Approximately one in four names show a local origin through being compounded onto a Memphite deity. Adoptions of names within families is evident within the corpus with numerous examples of the practice, the most adoptions being shown in category C which is likely attributable to the general longer length of inscriptions in that section. The source of name adoptions tends to be on the fathers' side of the family, however there is evidence that some were also taken from the mothers' side as well.

Looking at male titles perhaps the most striking find is the number who did not have one listed, particularly so when it is the owner who lacks one, however these stelae are fairly crudely executed and the omissions may be simply due to a lack of space. Of the titles that are listed the vast majority are religious in nature, however it is interesting that there is an increase in titles relating to the king and court on the post-Psamthek I stelae. This may reflect, as with the increase in the basiliphorous names for this period, the popularity of the Saite rulers and the possibility of an increase in foreign dedicators. Approximately 30% of the titles have a Memphite geographical implication, which is slightly higher than the implications from the names. Of note is the high number of local implications found in

<sup>154</sup> Ranke 1952: 243-247.

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section A compared to the others and is suggestive of an increase in non-local dedications after the reign of Psamthek I. There are very few female titles, but it is important to mention that the majority are found in category C and this parallels the apparent increased importance of the mother.

With regards to the depiction of humans, most commonly a single individual is shown in adoration of the deity (to be discussed in 2.3) wearing basic dress. It is evident that caution is advised when looking at details of dress, as where details such a sash are shown the inscription does not parallel the implied status, although it is interesting to find an oriental style dress shown on what is an otherwise completely 'Egyptian' stela (D19). In terms of the socio-cultural content of the inscriptions both the genealogies and family members have been analysed and there are a number of significant points to consider. Firstly, the number of generations listed fluctuates across the categories, which may be related to political factors in that it seems where there was a recent foreign domination there was a tendency to list longer genealogies. The listing of family members also changes over the categories, with a clear emphasis on listing the mother after the reign of Psamthek I. This dramatic rise could be due to a number of factors that have been discussed in the previous section, however, as noted there, all must remain as conjecture.

## 2.3 RELIGIOUS CONSIDERATION

Now I shall analyse the divine elements of the stelae, including the deities depicted, the religious iconography and its presence or absence, and the purpose of the corpus in terms of considering what the stela owner desired to happen as a result of their dedication. First of all, however, a brief discussion of some important aspects of Egyptian religious beliefs and practices which relate to the Serapeum stelae is necessary.

## 2.3.1 Religious beliefs and practices related to the Serapeum stelae

In 1.4 above a brief overview of the Saqqara necropolis was given and it was seen that it was an extensive and extending temple and burial site largely dedicated to sacred animals. The Apis bull was somewhat different to the other animals buried on the necropolis, as a large number of the animals buried in the SAN were votive offerings to the various deities which they represented 155. Certain other animals, such as the Mother of Apis, the children of Apis, and the baboons of Thoth, fall into another category as they were the living form of the deity but a number of them could exist on earth at any one time. The Apis bull stands alone in a third category whereby he was the single living embodiment of the deity Ptah<sup>156</sup>, becoming Osiris in death, being seen as the son of Isis due to his divinity<sup>157</sup>, and strongly linked with kingship due to his physical characteristics of strength and fertility<sup>158</sup>. Upon the death of a sacred Apis bull the search started for the next living embodiment who would be singled out by virtue of distinct markings, which according to Herodotus are "black, with a white diamond on its forehead, the image of an eagle on its back, the hairs on its tail double, and a scarab under its tongue." <sup>159</sup>. Once selected the divine bull would be installed in his temple at Memphis 160, and would be attended by his own priesthood, as is evidenced by titles within the corpus such as 'door opener of the temple of Osiris Apis', 'servant of Apis', 'prophet of Apis' etc. 161. When the Apis died it underwent the mummification procedure before burial in the Serapeum; and at this time national mourning was in place, such was the popularity of the cult<sup>162</sup>. Whereas the giving of votive animal mummies to other deities on the necropolis was the typical method of piety, for the Apis the dedication of a stela in his final resting place was the means of connecting with the god and establishing oneself before him for eternity.

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<sup>&</sup>lt;sup>155</sup> Ikram 2005: 9.

<sup>&</sup>lt;sup>156</sup> For the three categories see Nicholson in Ikram 2005: 49-50.

<sup>&</sup>lt;sup>157</sup> Redford 2002: 34.

<sup>&</sup>lt;sup>158</sup> Redford 2002: 32.

<sup>&</sup>lt;sup>159</sup> Histories III: 28. Translated by Aubrey De Sélincourt, 1954.

According to Herodotus II: 153. Translated by Aubrey De Sélincourt, 1954.

<sup>161</sup> See Appendix F for all titles listed.
162 Vercoutter, 'Apis', in LÄ I: 338-346.

### 2.3.2 Deities, religious iconography, and inscription analysis

Firstly I shall consider which deities are represented on the Serapeum stelae. The vast majority feature the Apis bull, accounting for 90.1% of the deities shown <sup>163</sup>. Of the stelae with deities depicted there are only two where he does not feature: A16 where Wepwawet is depicted in a barque, and D2 where Anubis is shown. The occurrence of Wepwawet and Anubis are perhaps both understandable in their roles of gods of the necropolis <sup>164</sup> who would have assisted the Apis in his journey to the Beautiful West. Deities who feature alongside the Apis are Isis (4.6% of deities), Nekhbet (2.0%) and Nephthys (1.3%) – all three goddesses are depicted in protective roles protective over the Apis and they all appear, apart from two <sup>165</sup>, in category A. Isis and Nephthys emphasise the link between Osiris and Apis as they were the guardians of Osiris's body. With regard to Nekhbet, she was traditionally associated with the notion of kingship and protection as one of the Two Ladies featuring in the king's titulary. The only other deity to appear with Apis <sup>166</sup> is found on stela D5, and this is a deity closely theologically tied to him, Ptah <sup>167</sup>, and what is interesting about this example is that it is the only occurrence in the corpus.

The appearance of the Apis is most commonly in full bull form<sup>168</sup>, however there are a few occasions where he is shown in his anthropomorphic form with a human body and a bull's head<sup>169</sup>. Vercoutter comments on depictions of the Apis with regard to dating stela D5:

En effet, sur les monuments anciens du serapeum, Apis est souvent représenté sous la forme d'un homme à tête de taureau, cette façon de représenter le dieu se retrouve encore à la XXVI<sup>e</sup> dynastie mais semble disparaître par la suite. A partir de la domination perse, les stèles représentent toujours Apis sous sa forme purement animale<sup>170</sup>

However, one of the occurrences in this corpus is certainly from the Twenty-seventh Dynasty: C7, which is clearly dated to year thirty-four of Darius. However, this is reliant on Chassinat's iconographical description<sup>171</sup> and therefore needs to be treated with caution as the original image has not been seen by the author. The rest of the occurrences are undated, however it does seem that this form of the Apis may be part of the general archaising movement of the Saite Dynasty as suggested by Vercoutter. Particularly as the anthropomorphic form of the Apis is also found on two of the royal

<sup>&</sup>lt;sup>163</sup> Fourteen stelae do not show a deity – seven did not originally feature a deity and seven are unknown due to damage.

<sup>&</sup>lt;sup>164</sup> Redford 2002: Anubis 21-22, Wepwawet 381-382.

<sup>&</sup>lt;sup>165</sup> Of 12 - B2 and D4.

Shown in this particular as a human with a bull head and is labelled as Apis-Atum.

<sup>&</sup>lt;sup>167</sup> Labelled as Ptah-Sokar.

<sup>&</sup>lt;sup>168</sup> Either standing or mummified.

<sup>&</sup>lt;sup>169</sup> C7, D5, D10, D18 and D22.

<sup>&</sup>lt;sup>170</sup> Vercoutter 1962: 111-112.

<sup>&</sup>lt;sup>171</sup> See relevant plate for reference.

stelae<sup>172</sup>, both of which feature only the king's cartouches in place of the actual figure of the king, which may be another feature of the 'archaising spirit' 173.

Another element of interest is the direction the Apis faces. The vast majority face right which is to be expected as it is the direction of life, the east, where the sun rises. However, there are occasions where he faces left; these are on A13 and A18, and on the royal stelae it is found on R3, R5 and R10. It is difficult to explain these occurrences. For the royal stelae it may be that it reinforced the content of the inscription, in that the west is the direction of death and the inscriptions all record the king's actions upon the death of the Apis. For the private stelae, which both record the names of the owner/s and their families, I cannot offer any explanation as to why these two should differ from the rest of the corpus. However, Leahy does note the presence of this unusual arrangement on a small number of stelae from Abydos dated c.670-630 BC<sup>174</sup>, and therefore contemporary with the private stelae here, so it may be that it was a brief trend of the time.

Next there shall be a brief discussion of some of the common religious symbols often found on stelae. One such symbol is the winged sun disk which represents the god Horus of Behdet, and its presence and absence is as follows:

Winged sun disk	Α	В	С	D	All
Yes	50	7	20	12	89
No	21	4	23	9	57
Unknown due to damage	1	1	7	1	10
	72	12	50	22	156

Figure 34: Table of the presence/absence of a winged sun disk

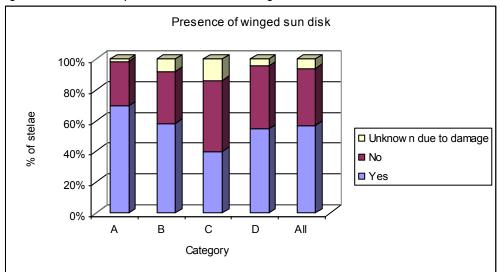


Figure 35: Chart of the presence/absence of a winged sun disk

 $<sup>^{172}\,\</sup>mathrm{R3}$  and R4, the former is the stela of Nekau and the latter of Apries.

<sup>&</sup>lt;sup>173</sup> Der Manuelian 1994: xxxiii. <sup>174</sup> Leahy 1980: 179-180.

Just over half feature this symbol. The reason for its inclusion or exclusion may not, however, necessarily be related to the religious principles of the stela owner but may have simply been a matter of space, the skills and inclination of the artisan, and/or an 'optional extra'. However, the higher percentage in A is interesting and may show that it was a trend at the time. There are a few noteworthy depictions of the winged sun disk. One is on stela A38 which shows two on top of each other which is unusual. The stela is crude and belongs to a stonemason of Osiris Apis, there are only two lines of text and the very large depiction of the Apis bull and the sun disks take up the vast majority of the space. The other depiction occurs twice, on B8 and B12, and shows the winged sun disk only over the Apis bull which may be another example of an archaising tendency for the depiction of the sun disk over both the deity/deities and private individuals was common by the Late Period 175.

Other symbols found on stelae are the pt sign, which is found at the top of stelae extending across representing the sky/heavens, and the offering table. The results of the analyses are as follows:

<i>pt</i> sign	Α	В	С	D	All
Yes	3	3	4	6	16
No	68	7	38	15	128
Unknown due to damage	1	2	8	1	12
_	72	12	50	22	156

Figure 36: Table of the presence/absence of the pt sign

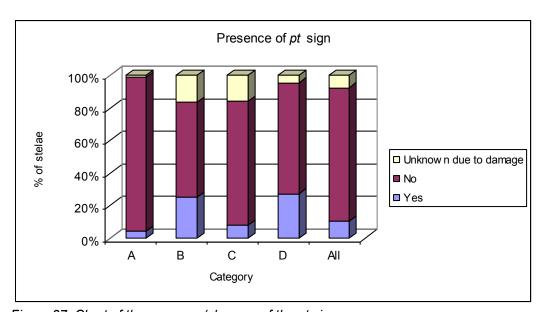


Figure 37: Chart of the presence/absence of the pt sign

<sup>&</sup>lt;sup>175</sup> Leahy 1989: 45.

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Offering table	Α	В	С	D	All
Yes	22	7	18	11	58
No	48	4	26	10	88
Unknown due to damage	2	1	6	1	10
_	72	12	50	22	156

Figure 38: Table of the presence/absence of an offering table

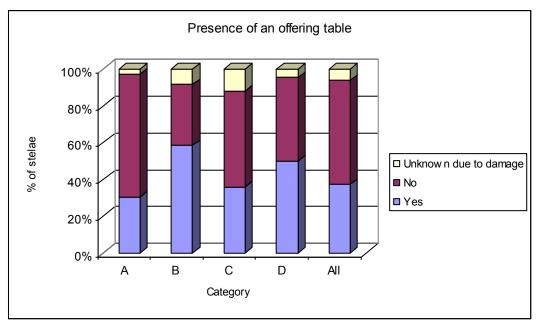


Figure 39: Chart of the presence/absence of an offering table

It is clear that both were more likely to be absent than present, but the offering table is more common than the sky sign. It is interesting to note that both are increasingly present on the stelae of group B, however the reason or rather lack of reason for presence or absence appears to be much the same as with the winged sun disk (above).

Now I shall consider the content of the inscriptions in terms of their purpose and the desired result of their dedication for both the private and royal stelae. The private stelae of category A are quite straightforward. All have a votive purpose and were offered in gratitude/devotion to Osiris Apis and they also serve to establish the names of the owner (and their families where listed) before the god and some include 'an offering which the king gives' formula. There are two royal stelae attributable to the reign of Psamthek I: R1 is from year 20/21 and is a simple record of the life, installation, death and burial of the Apis bull. R2, from year 52, is somewhat different; it records a report regarding the dilapidation of the temple of Osiris Apis and lists Psamthek's actions in order to restore and embellish it. It does not actually record the death or burial of the Apis bull, and may be a record of the building of the Greater Vaults which took place during his reign as mentioned in 1.3.

Although there are not many stelae in category B there are some interesting inscriptions. B5, B9 and B12 all describe the owners' piety to the Apis, list themselves as 'his true servant' and record their actions during the period of mourning such as self-deprivation. B8 also lists these details, but additionally wishes for a burial near to the Apis and the inscription is more extravagant in detail. For example, the owner states he did not distinguish his rank during the period of mourning, suggesting that he was of a high social standing which is borne out by his titles which include 'sole companion', 'overseer of the palace' and 'he who is over all the secrets of the king'. The other stelae in category B are the same in terms of content and purpose as those in category A. There are six royal stelae attributable to the Saite rulers post-Psamthek I: R6 has lost its inscription, R3, R4, and R5 all record the life, death and burial of the Apis and the kings actions in preparing the burial/performing the rites. R7 serves to establish the prince before the god and R8, which belongs to the prince Psamthek (future Psamthek III), records his actions during the period of mourning like B5, B9 and B12.

Category C has some interesting inscriptions in addition to the 'standard' stelae as in A. C2 lists the members of the phyles of a priesthood and is the only stela of its type in the corpus. C3 belongs to the 'general of the army', lahmose, and the long inscription describes his actions for preparing the burial for the Apis and is similar to R3, R4 and R5 above and clearly shows that he was an important person. C5 extols the owner's personal attributes/characteristics and expresses a desire to be at rest near his lord, i.e. the Apis. C6 details the owner's piety and loyalty to the Apis bull and requests that he be rewarded with a long, prosperous life, and by becoming a 'revered one' in death and that he be buried in the Beautiful West. C7 records the burial of an Apis and the owner states he was one of the people who dragged the god to his resting place. C13 has two parts. Firstly the owner addresses 'wab' priests asking them to make benefactions for the owner and his family, and then the latter section records the burial of an Apis and a list of seemingly unrelated people involved with it. C18 expresses the piety and loyalty of the owner to Apis and as a reward he requests no reproach from a god and joy in life, and also asks those who see his monument to speak his praises. C30 and C39 detail offerings at festivals to be made for their owners. C36 again expresses loyalty to the god and asks that the owner be among his favourites and have joy in life, and that the names present are established forever. There are four royal stelae attributable to Dynasty Twenty-seven: R9, belonging to Cambyses is very fragmentary but seems to record the king's preparation for the Apis' burial, which is

the same as the other three. However, R10, belonging to Darius (year 4) is particularly detailed and extols Darius's actions.

Category D also has a few noteworthy inscriptions. D5 details the owner's participation in the Apis' funeral procession; D15 lists the actions the owner has taken for the burial of the Apis and his loyalty to his god; D16 lists the owners many personal qualities and requests that his monument be praised by those who see it; D22 asks the prophets and *wab* priests of the temple of Osiris Apis to say the name of the owner and his family.

## 2.3.3 Summary of findings and implications for religious conditions and developments

In summary, from this analysis of the divine elements of the Serapeum stelae the predominance of Osiris Apis as the deity receiving the piety of the individual is clear, which is to be expected given their provenance. Most commonly the other deities who are present reinforce the Apis bull's connection to Osiris. The details of the iconography tend to be standard. The Apis is typically shown in full bull form and in general faces to the right apart from the few examples discussed above, and where he is shown as a human with a bull head which appears to be an archaising feature. The postures and adornments of the other deities show no irregularities from their typical forms.

Other divine elements of the iconography apart from the main elements of god and worshipper appear in differing amounts of no particular pattern. The presence or absence of details such as the winged sun disk, sky sign and offering table appear to offer little information regarding the religious beliefs of an individual but were likely more of a matter for the artisan to decide upon or an 'optional extra'. With regards to the content and purpose of the inscription, in a religious sense it is clear that the majority of private stelae are votive monuments which show the piety of the owners to Osiris Apis in a very direct form and establish the individuals listed before the god, thereby causing their names to be remembered for eternity.

However, after the reign of Psamthek I, there are more elaborate inscriptions which go beyond this. Some detail their own actions during the period of mourning of the Apis and they provide interesting details about the practices, such as deliberate self-deprivation of certain foodstuffs for the duration of the period. Others reiterate the individual's piety and loyalty to Osiris Apis, some are more general and list more 'formulaic' personal qualities/actions, but both expect some form of exchange for these positive traits/actions from the god, such as a long joyful life or a burial near to him. Finally, some list their direct involvement in the burial, one of which, C3, is very similar to the royal stelae and it may be that it was in fact high-ranking private individuals who undertook the organisation in the Twenty-seventh Dynasty. If so, it may be that the royal stelae from this period were simply propaganda of foreign rulers wanting to appear to be following tradition, or they may have been set up without their knowledge by those organising the burial in order to continue the tradition.

#### 3. 'CARIAN' STELAE

### 3.1 THE 'CARIAN' STELAE

This chapter will analyse the 'Carian' stelae from the Saqqara plateau. There are sixty-three stelae or stelae/inscription fragments which feature the Carian language, plus one which is devoid of any text but stylistically belongs in this group 176. Most are of the false door type with an inscription, an example of which can be seen in Figure 40. Due to this similarity in appearance I have not included each one in the plates section but the inscriptions, references and provenance for each individual stela

are listed in appendix H. Twelve stelae differ from the majority in that they have images and/or bilingual inscriptions. These I have documented in Appendix I under category E and they will be referred to as E1-12 during this investigation. This material has been documented and discussed by various authors. Eight have been published and discussed by Masson and Yoyotte<sup>177</sup> along with various other objects bearing Carian inscriptions from Egypt. The remainder were first published by Masson 178 who details the language, and the publication also features a

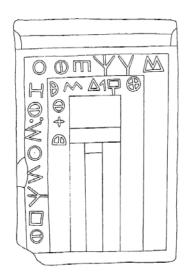


Figure 40: Typical false door Carian stela 179 discussion by Martin and Nicholls about the stela with images. Most recently the entire corpus, with the sole exception of the stela without any inscriptions, has been analysed from a textual viewpoint by Adiego<sup>180</sup> in his detailed investigation of the Carian language as it is currently understood, and I have used his translations of the Carian inscriptions.

The stelae initially published by Masson were excavated in the SAN where they had been reused in the building works; as a result we do not know where these stelae had been originally erected but it is likely that they were from a nearby 'Caromemphite' cemetery 181. The date of their original erection is unknown and all that can be inferred for certain is that it was after the Carians were

177 Masson & Yoyotte 1956.

<sup>&</sup>lt;sup>176</sup> E10.

<sup>&</sup>lt;sup>178</sup> Masson 1978.

<sup>&</sup>lt;sup>179</sup> Masson 1978: plate XXXVI, 1. <sup>180</sup> Adiego 2007.

<sup>&</sup>lt;sup>181</sup> Smith in the Foreword of Masson 1978: vi.

established at Memphis<sup>182</sup> and prior to their reuse. The date of their reuse must precede the construction works they were a part of and therefore must be prior to the end of the reign of Nectanebo II of the Thirtieth Dynasty<sup>183</sup>. For the few stelae published by Masson and Yoyotte<sup>184</sup> we do not have exact provenances apart from the general label of 'Memphite' or 'Saggara' and the dates of erection are unknown and can only be estimated from internal evidence. Stela E1 was initially executed in the reign of Apries, as is evident from his cartouches in the hieroglyphic inscriptions, but the date of the Carian text is less clear. However, one can argue that it would have been added fairly soon after, as the stela must have still been accessible 185. Stelae E2, E3 and E4 are given an approximate date of late Twenty-sixth Dynasty or Twenty-seventh Dynasty by Masson and Yoyotte<sup>186</sup>, on stylistic grounds and for E2 also on onomastic grounds. The purpose of this chapter is to analyse these stelae as a group with regards to both their inscriptions, and, where present, their iconography, and then to compare these to the other funerary stelae from Saggara to consider what these stelae can offer us in terms of information about the socio-cultural and religious climates of their time.

<sup>&</sup>lt;sup>182</sup> The presence of Carians in Egypt is discussed in 3.2.

Smith in the Foreword of Masson 1978: vii.

<sup>&</sup>lt;sup>184</sup> Masson & Yoyotte: 1956.

Leahy (personal correspondence) has suggested that it was originally meant as a donation stela but was never used for that purpose and was subsequently 'recycled'.

186 Masson & Yoyotte: 1956: 22, 29 & 31.

### 3.2 THE CARIANS IN EGYPT

To put these stelae into context it is important to understand how the Carians came to be in Egypt, and their role and relationships within the society of the Late Period. Caria, on the west coast of Anatolia, was a harsh country, agriculturally poor and consisting of fairly isolated settlements - factors which helped engender a fierce, military society and at the same time a need for emigration due to overpopulation, thereby creating some of the most renowned mercenaries of antiquity<sup>187</sup>. As discussed in the first chapter, the Late Period in Egypt was a time of change and instability, particularly in the realm of politics, and it is here that the Carians had a role to play in their capacity as soldiers. According to Herodotus (2.152-154) the Carians first arrived in Egypt in the reign of Psamthek I (664-610 BC) and were instrumental in his ascension to the throne. In return, Psamthek gave them 'Camps' either side of the Pelusian branch of the Nile, somewhere near to Bubastis; and thereby he "turned the Greek mercenaries into settlers, partially integrated into the Egyptian system" 189. The exact location of these 'Camps' is still not known for certain but we do know about other military settlements in the Eastern Delta such as Migdol and Daphnae. Herodotus goes on to say that they were settled at these camps until they were removed to Memphis by Amasis 191 (570-526 BC); however, it has recently been shown that they had actually had a presence there from the start of the Saite Dynasty owing to evidence from Memphis and its necropolises 192. In addition, there is evidence for the movement of Carians around Egypt, including graffiti at Abu Simbel, Wadi Shatt al-Rigal, Gebel al-Silsila and Thebes 193. Perhaps most important to the current investigation is the presence of graffiti at Abydos, and bronze votive objects from various sites which Ray explains alongside the "tendency for most foreign communities in Egypt to become more Egyptian than the Egyptians as time progressed" 194, as probable symbols of their "genuine piety" to the religion of their new homeland as opposed to cases of "simple politeness" 195. In addition to being mercenaries it is evident Carians were

<sup>&</sup>lt;sup>187</sup> Ray 1995: 1185-1188, and Vittmann notes that Greek poets used the term 'Carian' synonymously with 'mercenaries' (2003:

Also commonly referred to as 'Stratopeda'. Möller 2000: 33.

<sup>&</sup>lt;sup>190</sup> See Möller 2000: 34-35 for discussion.

<sup>&</sup>lt;sup>191</sup> 2.154, translated by Aubrey De Sélincourt, 1954.

<sup>&</sup>lt;sup>192</sup> Smolarikova 2003: 409-413 and Vittmann 2003: 155-156.

<sup>&</sup>lt;sup>193</sup> Ray 1995: 1190, although Ray has suggested that the so-called graffiti at Thebes at the tomb of Montuemhat was actually an act of piety and loyalty, in Gusmani et al. 1994: 194. 194 Ray 1995: 1190. 195 Ray 1995: 1191.

also involved in nautical trades 196, and it is possible that, although they were not renowned for their trading activities, they were also involved in this field given the existence of the large Greek settlement of Naukratis, a 'port of trade' on the Canopic branch of the Nile in the Delta 198.

Therefore, during the Saite Dynasty it seems that the Carians were relatively widespread throughout Egypt. Their relationship with the king and the native culture and populace appears to have been solid and their interest in the native religion evident. As the Twenty-sixth dynasty progressed it reached the point of civil war between Apries and Amasis (570BC). According to Herodotus during the decisive battle Apries and the Carian and Ionian mercenaries (numbered at 30,000 199) gave "a good account of themselves but were greatly outnumbered and defeated"200 by Amasis and his native troops. He leaves us to assume, according to his earlier comment in 2.154, that the mercenaries defected, that all was forgiven and they were installed in Memphis by the new king. However, if one considers a wider range of sources for the civil war<sup>201</sup> it becomes apparent that the course of events was somewhat more complicated, a full account of which cannot be covered here<sup>202</sup>. The key details for the purpose of this investigation are the location of the mercenaries and their relationships with the king and the native populace. As noted above, Herodotus recorded the organised movement of the mercenaries from the 'Camps' to Memphis by Amasis for his protection. However, modern scholars disagree as to whether there was any structured movement of the mercenaries at this point and the potential reasons for this<sup>203</sup>.

Taking into consideration Leahy's discussion of the events of the civil war, and the fact that it appears the defeat of Apries as King of Upper and Lower Egypt was a far longer and more complicated process than Herodotus suggests, it would be understandable that Amasis would want to have the mercenaries close at hand and not accessible to Apries, to whom they may have defected

<sup>196</sup> Vittmann 2003: 156-157.

<sup>&</sup>lt;sup>197</sup> Möller 2000: 26.

Despite its importance as a Greek settlement in the Late Period Naukratis has only been mentioned in passing due to this investigations focus on Memphis and Saggara. I refer the reader to Austin 1970, Boardman 1980, Braun 1982, and Möller 2000 for more information on Naukratis.

Herodotus 2.163, translated by Aubrey De Sélincourt, 1954.

Herodotus 2.169, translated by Aubrey De Sélincourt, 1954.

For example the Elephantine stela of Amasis, donation stela from the reign of Amasis (BM 952), P. BM 10113 and cuneiform tablet BM 3304.

See Leahy 1988 for a more detailed analysis and account of the evidence.
 Smolarikova 2003: 413 argues that they would not have been moved at this time due to heightened xenophobic attitudes, whereas Möller 2000: 37 argues that the Egyptians were not xenophobic and that moving the mercenaries at this time simply shows maintenance of previous practices. Ray 1995: 1192 argues it would have been logical to move the mercenaries at this

back<sup>204</sup>. It is difficult to understand what happened at this point without further evidence; however, as shall be seen below, the mercenaries still had a presence at Memphis in the following period.

Therefore, for whatever reason, it does appear that the already established community there was enlarged at this point and that these events did not dramatically affect their role and relationships within society. Austin suggests that Amasis "though brought to power at the head of a nationalist reaction, could not dispense with the Greeks and Carians (and the other foreign mercenaries as well)"205, but he does not offer a reason for this indispensability. It could be argued that mercenaries had formed such a large and important part of the armed forces for such a long period of time that the structure of the military had significantly changed. This, coupled with the growing threat of Persia, may have been the source of such dependency.

In the following Persian Period the Carians based at Memphis ('Caromemphites') remained there as is "attested in an Aramaic papyrus dated to 12 January 411, where 'captains of the Carians' are mentioned in a naval context." 206, so they must have therefore collaborated with the Persian rulers to some degree. During the last native dynasties Smith suggests that this collaboration was viewed unfavourably and that it was an outburst of national identity that led to these stelae being pulled down and reused within the temple structure<sup>207</sup>. On the other hand, it may simply be a matter of the need to obtain building materials and that these stelae were close by, and that there was no other motive in their use whatsoever (which is supported by the use of other native and non-native funerary stelae in the same area). After all, as we have seen, the Carians had been present at Memphis to some extent for at least three centuries by the terminal date for the reuse of stelae (Nectanebo II) and perhaps it is difficult from that viewpoint to see why they would be particularly targeted in such a way.

<sup>204</sup> Leahy 1988: 192-193. 205 Austin 1970: 21. 206 Ray 1995: 1192.

Smith in the Foreword of Masson 1978: vii.

#### 3.3 SOCIO-CULTURAL CONSIDERATION

## 3.3.1 Onomastics analysis

This section shall analyse the onomastics on the Carian stelae. However, before turning to the personal names it is worth noting the ratio of word types in the Carian inscriptions<sup>208</sup>:

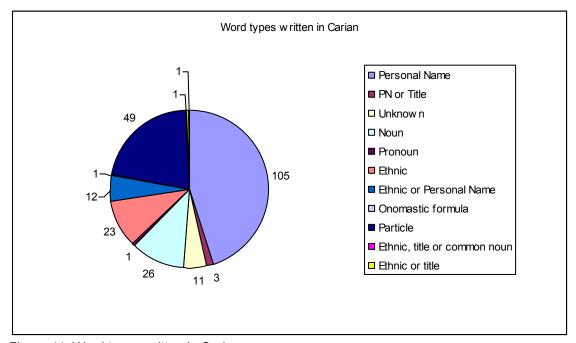


Figure 41: Word types written in Carian

It is clear that by far the most common word type is the personal name, followed by the common particle  $\chi^{209}$ , then nouns and ethnic designations, the former of which tend to be fairly common ones such as mnoś 'son' and upe/a 'stela'. Upon such an analysis it is immediately apparent that the contents of these stelae are relatively straightforward and have the purpose of simple name recording for perpetuity.

Of the one hundred and five personal names listed in Carian script<sup>210</sup>, nineteen (18.1%) are adaptations from Egyptian names. The hieroglyphic texts include eight further names, four of which are Egyptian, the remainder foreign<sup>211</sup>. Therefore, of all the personal names Egyptian accounts for 21.9%, showing that the majority recorded only a foreign name<sup>212</sup>. The breakdown of the Egyptian names into theophorous, basiliphorous and neither is as follows, with number of occurrences noted

<sup>&</sup>lt;sup>208</sup> Not including the few hieroglyphic inscriptions, discussion of which shall be included alongside the analyses. See appendix H for the full listing of Carian words according to Adiego 2007.

Adiego 2007: 377.
 For full listing of the personal names for this section of the corpus see Appendix H.

Egyptian: Wahibre (E2), Padiese (E3), Tadiusir (E3), Saiah/ Satiah (E12). Foreign: lursha (E5), luryma (E5), lursha (E12), Arseker (E12).

212 It is entirely possible that they had Egyptian names but only chose to record their foreign name in this context.

next to each section. For this chapter, due to the lack of more precise dating, difficulties with translations<sup>213</sup>, and the smaller size of data, I have decided that it is not useful to divide the names of owners and names in total, hence the figures presented here are for the entire Carian section of the corpus and shall only be considered against the totals in the previous chapter:

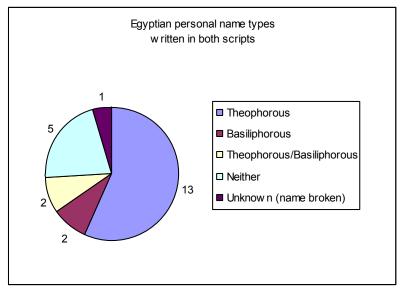


Figure 42: Egyptian names on Carian stelae in both scripts

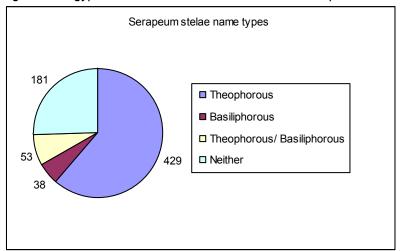


Figure 43: Serapeum stelae name types (all names)

The percentage of theophorous names is slightly lower than that in the Serapeum stelae and the percentages for both basiliphorous and neither are higher. With regards to the four occurrences of basiliphorous names<sup>214</sup> there are three Twenty-sixth Dynasty royal names: Psamthek (which occurs twice) Wahibre and Nekau. Ray comments on the popularity of the adoption of the name Psamthek

<sup>&</sup>lt;sup>213</sup> Particularly due to the author's reliance on Adiego for interpretations of the Carian script, to whose work one can only refer the reader

the reader. 214 Psamthek (written in Carian only), Psamthekawyneith (written in both Carian and hieroglyphs), Wahibre (written in hieroglyphs only) and Nekau (written in Carian only).

among the Carians<sup>215</sup>, and notes that this trend appears to go out of fashion at approximately the time of the Persian conquest<sup>216</sup> in 525 BC, and it seems that other Twenty-sixth Dynasty rulers' names were also being adopted. Both Psamthek and Wahibre were common in the Serapeum stelae, however Nekau occurred on only a small number of occasions<sup>217</sup>, so its appearance among the Carians is more unusual than the other two.

A closer analysis of the theophorous names shows the following deities:

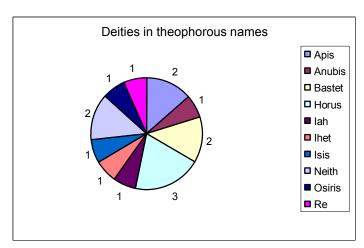


Figure 44: Deities in theophorous names on the Carian stelae

The presence of Horus may suggest the Carians were following the trend of the time, as seen previously, or it may represent their understanding of the pharaoh representing Horus given their affiliation to the king as mercenaries, particularly as one of the names compounded on the deity is called Padihorsematawey – 'the one whom Horus uniter of the two lands has given'. It is interesting to find the Apis present here particularly as one of the names, Tjahapimu, is found with the name Tannaihu which translates as 'offspring of the ihet/sacred cows' and it may be that these two individuals were directly involved with the cult of Apis and related deities. The adoption of Osiris in one of the personal names is unusual as discussed previously, and it is also unusual to find Anubis (a deity not encountered in the names on the Serapeun stelae) for the same reason – their connection to death and the afterlife. I suggested in the previous chapter those with Osiris names may have all been directly involved in the Apis cult and it is interesting to postulate whether these Carians were also

<sup>&</sup>lt;sup>215</sup> Ray 1995: 1190.

<sup>&</sup>lt;sup>216</sup> Ray 1995: 1192.

<sup>&</sup>lt;sup>217</sup> On C2 and C43, Leahy (personal correspondence) suggests that this is likely to be due to the fact there were three kings with name Psamthek and two kings also had the name Wahibre (Psamthek I and Apries) and therefore these names are likely to be more common. Plus, the name Nekau appears to have suffered erasure (and damnation) after his reign which is demonstrated by Gozzoli (2000).

involved in the cult. The other deities are more commonly found in the previous section of this investigation.

## 3.3.2 Titles analysis

There are no certain titles on the Carian stelae and only five possible occurrences according to Adiego<sup>218</sup>. *Kojoλ* is listed as ethnic or a title and is tentatively related to the island of Kos<sup>219</sup>, *kloruλ* is either ethnic, a title or a common noun and its meaning is uncertain<sup>220</sup>. There are three words that could be a personal name or a title. The word narias could be a personal name and if so Adiego explains that it would refer to the owner's father and the individual has a double denomination, but if it is a title then it refers to the owners title<sup>221</sup>. The word pntmuns could represent a Carian rendering of an Egyptian title: p3 hm-ntr n imn - 'prophet of Amun'222, however, Adiego thinks it more likely to be a personal name<sup>223</sup>. Finally the word wnutis, could be a rendering of the Egyptian wnwt – 'hour-priest' or be a personal name<sup>224</sup>. If these last two translations are in fact renderings of Egyptian titles they are important with regards to how foreigners may have integrated into Egyptian society and indeed, how far, as they are both religious in nature. However, it is important to note that far more common than titles, are ethnic designations. There are twenty-three definite ethnic designations, the majority of which relate to places in Caria<sup>225</sup> and each designation occurs on a different stela/fragment of the sixty-four in the corpus. Therefore, thirty-six percent of the inscriptions contain a reference to their ethnic identity and it is clear that these individuals were happy to identify themselves by their ethnicity, and much more commonly than by their social role via a title.

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<sup>&</sup>lt;sup>218</sup> See Appendix H.

<sup>&</sup>lt;sup>219</sup> E.Me 44 in Adiego 2007: 271 & 374.

<sup>&</sup>lt;sup>220</sup> E.Me 6 in Adiego 2007: 270 & 373.

<sup>&</sup>lt;sup>221</sup> E.Me 5 in Adiego 2007: 387.

<sup>&</sup>lt;sup>222</sup> E.Me 28 of Adiego. Vittmann 2001: 46-47.

<sup>&</sup>lt;sup>223</sup> Adiego 2007: 400.

<sup>&</sup>lt;sup>224</sup> E.Me 31 of Adiego. Vittmann 2001: 48-49.

Some are uncertain, see Adiego for references.

## 3.3.3 Iconography and content analyses

As only ten stelae in this part of the investigation have images they shall be discussed individually with regards to their socio-cultural features. Stela E1 has quite clearly been reused and therefore the iconography is not related to the Carian inscription. However, although the image shows a standard scene of the king offering nw pots to the Memphite god Ptah, the interesting point is that the king is named Haaibre and therefore represents King Apries. The stela appears to have been originally intended to be a typical donation stela but was never finished for this purpose. It could have been overtaken by the events discussed in section 3.2 and therefore never left the workshop prior to its reuse<sup>226</sup>. As a result, it may be that the Carian obtained the stela understanding the standard motifs, but being uneducated in the language of hieroglyphs did not realise it was an unwanted stela, and had his mark put upon it in a real act of piety towards the god, rather than a display of allegiance to Apries.

Stela E2 features little by way of socio-cultural elements as no humans are depicted, however the lower register features an extremely crude drawing of what appears to be a boat with possibly a dolphin leaping on the far side<sup>227</sup>. This stela is a real puzzle; it may be that a half completed stela was obtained from a workshop and then completed by its Carian owner, or a compatriot in a Greek workshop, and is therefore the combined work of two artisans. The lower register of a boat could be seen in connection to Herodotus and his naming them 'bronze men of the sea' 228. Perhaps the owner was representing his roots as a sailor, or it could be interpreted quite differently in a religious context as shall be discussed in 3.4.2. The owner is named Psamthekawyneith and what is striking is that the name has been translated in the Carian script, and not only that, it is a very Saite name showing strong connections with the origin of the Saite rulers and their local deity Neith. Interestingly, in the hieroglyphic text the father is named Wahibre, again another typically Saite name, but the other name in Carian is Narias thereby suggesting either his father had a double denomination or that the Carian refers to his mother. If the latter is the case this stela owner may have been born from a mixed marriage, the father listed in Egyptian and the mother in Carian.

Stela E3 has a far more standard iconography for an Egyptian funerary stela: there is a single male figure standing in adoration of Osiris and Isis, and the symbol of the west. The figure wears a

Suggested by Leahy (personal correspondence).
 Masson & Yoyotte 1956: 23.
 Histories II: 152, translated by Aubrey De Sélincourt, 1954.

long kilt, sash, and a broad collar, indicating the position of an Egyptian lector priest<sup>229</sup>, and has either very short hair or some kind of fitted cap. There are some slight errors in the hieroglyphic text, such as inversions of letters in r-stw – Rostau, pt – heaven, and htp – offering, and the use of a male determinative figure for the feminine name Tadiusir<sup>230</sup>. However, these inaccuracies are not major enough to call into question the knowledge of the artisan who inscribed it. The owner is called Padiese, and his mother is the abovementioned Tadiusir. The two names in the Carian text, Trigo and Paramaśś, may represent double denominations for the individuals named in hieroglyphs, or may represent a double denomination for the owner plus the father's name in Carian. If the former is true it is interesting that the father is not named and this could be seen alongside the increased importance of the mother in the Serapeum chapter. If, however, the latter is true it would mean the owner was from a mixed marriage and each parent is only listed in the language of his or her respective ethnic origin. As with E2 this may indicate that the stela owner could have been born from a mixed marriage but here the mother is Egyptian and the father Carian.

Stela E4 is very similar to E3 and shows an individual wearing a long kilt in adoration of Osiris and Isis. The text is difficult to read in places from the photograph, although the owners name ...hapmu appears to be a Carian translation of the Egyptian in the two texts as in E2.

Stela E5 is very similar to the images in E3 and E4: the single male figure stands in adoration of Osiris and Isis wearing a long kilt, sash, broad collar, and bag wig, again indicating the position of a lector priest. There are some minor errors in the hieroglyphic text<sup>231</sup>, but again not major enough to warrant concerns over the artisan's understanding of the language. The names in the two scripts are bilingual (luryma and lursha<sup>232</sup>), the hieroglyphic renderings reflecting the Carian names, which are presumably the owner and the owner's father or mother.

Stela E6 does not have any images and is in two pieces, which were published together in Masson<sup>233</sup>. The hieroglyphic text is fairly formulaic but as Martin and Nicholls note it appears to have not been finished, which may signify that:

The work may be that of an illiterate scribe imperfectly copying an existing inscription, or it may be the product of a foreign craftsmen not wholly familiar with Egyptian hieroglyphs. The maladroit writing of the ends of the text could have been the reason why the stela was abandoned and not used for its

<sup>&</sup>lt;sup>229</sup> Sauneron 2000: 41. <sup>230</sup> Masson & Yoyotte 1956: 29.

Martin & Nicholls in Masson 1978: 61.

After Adiego 2007: 42, on the grounds that those suggested by Martin in Masson 1978: 59 do not correspond to the Carian.

Masson 1978: 60-61.

original purpose. Equally, it may have been an example of a mass-produced inscription from a funerary workshop, awaiting the title and name of a customer.2

The Carian text appears to have been added later and contains two, or possibly three, foreign personal names.

Stela E7 is perhaps the most striking stela in the corpus. It represents two figures in a touching scene of parting; they are adorned in very non-Egyptian clothing and both the scene and their appearance is comparable to those found in East Greek art in the sixth century BC<sup>235</sup>. It is completely un-Egyptian apart from the winged sun disk at the top of the stela. The Carian text is very damaged and Adiego suggests that there may be one personal name along with the remains of an onomastic formula and an ethnic designation<sup>236</sup>. Martin and Nicholls highlight the iconographic importance of this stela in relation to developments that would later take place in Greek funerary art and the question of where the original inspiration for such a scene came from 237. With regards to this investigation the significance of such a piece (and those to follow) underlines the fact that foreigners were socially and culturally able to develop in Egypt and their ethnicity was not curtailed.

Stela E8, E9 and E10 are very similar in appearance to one another. They are divided into three registers. The top register features the winged sun disk and a male figure wearing a typically Egyptian kilt in adoration of Osiris and Isis, the middle register features the Apis bull being adored by Thoth and protected by Isis. The bottom register however shows an un-Egyptian scene of a deceased woman being laid on a funerary bier and being mourned by four other figures. The clothing of these figures is again East Greek in style, as in stela E7, and the scene itself is of a Greek funerary ritual<sup>238</sup>. The Egyptian elements of the top two registers have noticeably been executed with a foreign hand as certain Egyptian norms have been broken. Examples are; the cutting of the register borders, the obvious use of a compass to draw sun disks, detailed elements of the iconography of the deities are slightly wrong, and columns for writing being detailed but not filled in. At face value these stelae appear to show the adoption of Egyptian religion and the maintenance of their own ethnic mourning and funerary practices, and are significant because they demonstrate that foreigners could develop their own culture/beliefs alongside that of native Egyptian culture and religion which shall be discussed

Martin & Nicholls in Masson 1978: 61.
 Martin & Nicholls in Masson 1978: 63; for a detailed analysis of this stela see 61-70.

<sup>&</sup>lt;sup>236</sup> Adiego 2007: 381, 425, 439.
<sup>237</sup> In Masson 1978: 68-69.
<sup>238</sup> Martin & Nicholls in Masson 1978: 65.

further in 3.4. Both E8 and E9 have short Carian inscriptions that serve to name the owner and parent/s. E10 is devoid of any text.

Stela E11 is similar in appearance to the previous three but only has the top two registers, and again it has a short Carian inscription that contains two personal names, one of which may be a Carian rendering of an Egyptian name (Irew)<sup>239</sup>.

Finally, stela E12 does not have any images but does have inscriptions in both scripts. The alignment of the Egyptian text to the Carian has been disputed 240. I have taken Adiego's most recent rendering, "Iresha son of Arseker"; however for the final two signs, which Adiego takes as "son of lah...", I argue that it may instead be the name Saiah<sup>241</sup> and therefore read "Iresha son of Arseker (son of) Saiah/Satiah". In support of this translation is the fact that there do not appear to be any signs missing after lah, plus the s bird has the vertical stroke sign when referring to 'son' in the first line but it is missing here  $^{242}$ . Another alternative is that the s bird is missing a t sign and it could therefore be the feminine name Satiah<sup>243</sup> and refer to the stela owner's mother as opposed to a third generation, and would therefore read "Iresha son of Arseker and Satiah". The Carian text has two, possibly three, personal names.

In summary, for these stelae in terms of iconography and content there is a mixture of human iconography, from the traditional Egyptian scene of a figure in adoration of deities, to foreign elements such as the laying out and mourning of the body by figures in non-Egyptian dress, and the parting scene. However, it is important to remember that the vast majority of the corpus for this section does not have any images. Of the sixty-three stelae/fragments only nine have images, accounting for 14% of the total. The remainder are typically of the false door type with inscriptions only.

<sup>&</sup>lt;sup>239</sup> Vittmann 2001: 45.

See Martin & Nicholls in Masson 1978: 86-87 and Adiego 2007: 47.

Ranke 1935: 280.13. Lit. 'son of the moon'.

242 There is a writing of the name Saiah in PN 1.280.13 without the stroke.

<sup>&</sup>lt;sup>243</sup> Ranke 1935: 285.16. Lit. 'daughter of the moon'.

## 3.3.4 Contextual analysis with other funerary stelae

It is important now to look at other funerary stelae from the same area and of the same period to be able to contextualize the Carian stelae. The comparable evidence is broken down into two parts; firstly there are other non-native funerary stelae of which there are only six and which will be referred to as F1-6, secondly are native funerary stelae of which there are fifteen and which will be referred to as G1-15. The non-native stelae all feature in Vittmann<sup>244</sup>; one is Aramaic, two Persian, two Greek and one of unknown ethnic origin. The native stelae have been previously published by either Martin<sup>245</sup> or Munro<sup>246</sup> and only those that are clearly funerary in nature have been used<sup>247</sup>.

The plates for these stelae are much simpler than those investigated thus far due to their use for comparative analyses only, and also because some have small, poor quality photos which make the texts and details very difficult to see and understand. Therefore, there is a picture/drawing of each with the reference number used in this investigation plus reference to the original publication.

First, I shall consider the non-native stelae and the socio-cultural information they contain. With regard to onomastics the following is found: F1 has three foreign names in the Aramaic inscription<sup>248</sup>. F3 features bilingual names; Djedherbes is named as the owner, his father has the Persian name Artam and his mother the Egyptian name Taneferether<sup>249</sup>, which shows that this was a mixed marriage as is found among the Carian stelae. F4 features Greek text only and the names appear to be foreign and F5 has an incomplete Greek text, which does not appear to contain any names<sup>250</sup>. F2 and F6 do not have any text. These stelae do not show the adoption of Egyptian names as found on the Carian stelae.

There are no titles, which reflects the scarcity found within the Carian stelae. It is interesting to note the comments made in the article by Mathieson et al. regarding F3 in that the lack of titles is "extremely unusual on Egyptian funerary monuments of the Late Period" which is at odds with the

<sup>&</sup>lt;sup>244</sup> Vittmann 2003.

<sup>&</sup>lt;sup>245</sup> Martin: 1979.

<sup>&</sup>lt;sup>246</sup> Munro: 1973.

<sup>&</sup>lt;sup>247</sup> For example there are some stelae published in Martin: 1979 which were found in the same area as the 'funerary' stelae used here but are clearly more votive in nature, i.e. depict the mother of Apis cow with an individual in adoration which appears to have been originally placed in the Mother of Apis catacombs or its environs as opposed to a tomb/funerary setting.

<sup>248</sup> Vittmann 2003: 106 - the woman's name is Semitic and one of the other names is Akkadian, the third, Abba is not given a designation but is certainly not Egyptian.

<sup>&</sup>lt;sup>249</sup> Mathieson et al. 1995: 37.

<sup>&</sup>lt;sup>250</sup> Vittmann 2003: 227-228.

<sup>&</sup>lt;sup>251</sup> Mathieson et al. 1995: 38.

evidence from the stelae under investigation here and in the next section, that are frequently devoid of any titles.

Looking at the human iconography on these stelae it is evident that they contain varying degrees of ethnic elements. F1 features men with Syrian hairstyles and so shows the owner's ethnicity in a fairly subtle manner. F2 shows strong ethnic elements through facial features, hairstyles and clothing. F3 is interesting in that the lower register clearly indicates the owner's connection to the Persian culture of his father yet the top register shows that he also embraced his mother's native Egyptian culture. F4 does not feature any human iconography. F5 shows a prothesis scene similar to those found on the lower registers of some of the Carian stelae. There is also a standard Egyptian funerary scene showing an individual before Osiris, albeit executed in a somewhat crude manner. F6 shows a typical Egyptian funerary scene but ethnic elements are maintained through facial features, hairstyles and clothing.

Now I shall consider the native funerary stelae. As already noted analysing the names and titles is problematic due to the size and quality of the photos. The names found on the Carian stelae have been considered alongside the findings from the Serapeum stelae in 3.3.1 and I cannot see any titles on the stelae in this section. Therefore, this part of the contextual analysis shall focus on the iconography alone. G1 aligns quite well to E2 in terms of showing gods and goddesses in the top register and a separate scene below. On G1 this is an embalming scene, whereas on E2 it is the unusual boat scene. There are a number of native funerary stelae that show the deceased before the enthroned mummified Osiris with Isis behind him: they are G2, G8, G9, G10, G11, G12 and G15, which align to E3, E4 and E5. There are also native stelae that feature multiple registers which show Osiris and Isis in the top register and Apis in the presence of various deities in the lower. They are G3, G4, G6 and G13 which align to E8, E9, E10 and E11. However, the Carian stelae here tend to show the additional ethnic prothesis scenes. Therefore, it is only these prothesis scenes and E7 with the non-Egyptian image of parting which are without precedent in the native stelae<sup>252</sup>.

<sup>2!</sup> 

<sup>&</sup>lt;sup>252</sup> G7 and G14 are slightly different from the rest – G7 is broken and therefore difficult to use in this analysis but clearly shows an embalmment scene and adoration of the Apis on separate registers, G14 shows Osiris and Isis in the top register however for whatever reason the lower shows Bastet.

## 3.3.5 Summary of findings and implications for socio-cultural conditions and developments

The majority of the words featured on the Carian stelae are personal names, followed by a common particle, then nouns and ethnic designations which attest to the general simplistic nature of the inscriptions with the purpose of name recording. Of the personal names featured in both Carian and Egyptian 21.9% are Egyptian names. The majority of these are theophorous and include some names which imply a direct involvement with the Apis and his associated cults, although there are some basiliphorous names compounded on the names of the Saite kings. There are no certain titles but a large number of ethnic designations. This seems to indicate that these individuals were happy to identify themselves by their ethnic background rather than their social role and may indicate that their occupation was 'common knowledge' in relation to their ethnic background. With regards to iconography, this has been discussed in 3.3.3 and the most outstanding images are the non-Egyptian parting scene found on stela E7 and those stelae which feature the non-Egyptian prothesis scenes alongside native Egyptian funerary images. These findings imply that the Carians embraced Egyptian culture whilst maintaining elements of their cultural and ethnic background. This is also found on other non-native funerary stelae. This, by extension, suggests that the Egyptian populace and her communities could absorb such 'foreigners' during the period under investigation, which was no doubt aided by mixed marriages such as those evidenced on these stelae.

#### 3.4 RELIGIOUS CONSIDERATION

## 3.4.1 Contextual Greek funerary beliefs and practices

In order to understand why the Carians set up these funerary stelae it is important to consider what their own ethnic group believed and practised with regards to death, the treatment of the dead, and particularly what monuments were set up to commemorate the deceased. However, due to the lack of archaeological evidence from the actual region of ancient Caria and due to their strong Hellenistic links<sup>253</sup>, these elements necessarily have to be assumed to be comparable to Greek funerary beliefs and practices.

Garland explains the Greek understanding that the dead had to journey from this world to the next and part of the importance of burying<sup>254</sup> the dead was to allow them make such a journey<sup>255</sup>.

What they believed the 'next' world to be varied among the Greeks, but the most common belief was in Hades, a not particularly desirable place to be as "hardly any Greek looked forward to being dead"<sup>256</sup>. However, "entry to it was critical for the peace of mind and welfare of the deceased"<sup>257</sup>. He also describes the stages involved in a Greek funeral, which consisted of "the laying out or *prothesis* of the body, the funeral cortège or *Ekphora* (carrying out), and the interment"<sup>258</sup>. Grave markers are well attested in the Greek world, examples of which can be seen in Kurtz and Boardman<sup>259</sup>, and it is clear that many were fairly simple blocks of stone with the deceased's name inscribed<sup>260</sup>. 'Figure decoration' is not known on early East Greek stelae but is found from the late sixth century BC<sup>261</sup>. Where such decoration is present the images are typically of the deceased as they were in life, sometimes accompanied by family members/companions. Of the less typical scenes it is interesting to note that Kurtz and Boardman cite only one stela showing a prothesis<sup>262</sup>. It is important to highlight "the suppression of myth and divinity in favour of the expression of grief or the depiction of the dead as in life<sup>263</sup> on the vast majority of these monuments.

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<sup>&</sup>lt;sup>253</sup> Bienkowski in Bienkowski & Millard 2000: 65.

<sup>&</sup>lt;sup>254</sup> Or cremating; both practices are attested in Kurtz & Boardman 1971: 71-74.

<sup>&</sup>lt;sup>255</sup> Garland 1994: 67 & 79.

<sup>&</sup>lt;sup>256</sup> Garland 1994: 79.

<sup>&</sup>lt;sup>257</sup> Garland 1994: 79.

<sup>&</sup>lt;sup>258</sup> Garland 1994: 68.

<sup>&</sup>lt;sup>259</sup> Kurtz & Boardman 1971, 84-8, 121-141, and Chapter XII.

<sup>&</sup>lt;sup>260</sup> Kurtz & Boardman 1971: 123.

<sup>&</sup>lt;sup>261</sup> Kurtz & Boardman 1971: 221.

<sup>&</sup>lt;sup>262</sup> Kurtz & Boardman 1971: 139.

<sup>&</sup>lt;sup>263</sup> Kurtz & Boardman 1971: 332.

## 3.4.2 Deities and inscriptions analysis

This section considers the Carian stelae in two parts, firstly looking at the stelae without images and then those with decoration. The majority of the stelae do not feature images and the purpose of their inscriptions is simply to record the individual who has died. The physical monuments themselves would have marked the grave of the deceased in their original setting. This is in keeping with the common Greek stelae discussed in the previous section. However, what is noteworthy is the type of stelae used - the false door. False doors originated in Old Kingdom tombs and they "connected the world of the living with the world of the dead, and the ka was believed to pass freely through it"264, as such offerings were placed in front of them so that the ka of the deceased could come through the 'door' and take sustenance. As a traditional Egyptian funerary form the choice of the false door by the Carians is interesting. There were many Old Kingdom tombs on the Saqqara plateau and the inspiration for using this form may have come from seeing these examples. However, the main question is whether they simply adopted the style with no or little knowledge of the religious meaning and significance, or whether it was an informed and conscious decision and adoption of Egyptian funerary beliefs<sup>265</sup>. We cannot know for certain the answer to this guestion, but the number of stelae in this form suggests there was some form of reasoning behind the decision.

Now to the ten stelae that have images. E1 shows Ptah in a shrine with the king offering nw pots before him, therefore the purpose of the Carian text may not have only been to record one's name but also to preserve it before the deity shown by intending his name to represent the human figure<sup>266</sup>. E2 shows Isis, Nephthys and Anubis, in their standard forms<sup>267</sup>, facing right holding the was sceptre in their left hand and the ankh symbol in their right. Below is what appears to be a boat which was discussed in 3.3.3 with regard to the owner's connection to the sea. However, it could also relate to the owner's Hellenistic religious beliefs and represent part of the journey the dead had to undertake to reach Hades, which involved having to cross a lake or river, achieved with the assistance of the ferryman Charon<sup>268</sup>. The inscription wishes for a goodly burial and records the names for eternity. E3, E4 and E5 are all very similar in imagery; they show Osiris and Isis in their traditional forms (and the

<sup>264</sup> Baines & Malek 1980: 62.

Ray (personal communication) notes that the doorway was not uncommon in the Greek world as a funerary symbol and, as such, the Carians may have been familiar with it, however, the particular choice of the Egyptian false door form is still intriguing. See discussion in 3.3.3.

<sup>&</sup>lt;sup>267</sup> In terms of their forms, clothing and headwear. Burkett 1985: 197.

symbol of the West on the first two) with a male figure in adoration, an offering table in the middle and winged sun disk and pt signs above. The inscriptions all record the names for eternity. E3 and E4 feature the htp di nsw formula: 'an offering which the king gives' and E5 asks for a goodly burial as seen on E2. The only Egyptian religious element of E7 is the winged sun disk at the top. The image of the non-Egyptian parting figures can be seen in light of the discussion of Greek religion above, in that this stela focuses on the human aspect of death, of loss and grief. As such this may be quite an early stela which takes just a single Egyptian element while the rest remains very much in the owner's native tradition. The inscription serves to record the names. E8 shows 3 registers; at the top is a male figure in adoration of Osiris and Isis, and below is the Apis bull facing right with Thoth before him and Isis behind. However, these typical Egyptian funerary scenes show foreign elements such as the cutting of borders and slight errors in the features of the deities. The bottom register is wholly un-Egyptian showing a prothesis scene, which depicts the lament of the deceased by mourners. This last scene (and its intense grief) can also be seen as the influence of the owner's religious background like E7. E9 and E10 are the same as E8 in terms of decoration and E11 is similar in the top two registers but lacks the final prothesis register. The inscriptions all record the names for eternity, apart from E10 which is devoid of text.

## 3.4.3 Contextual analysis with other funerary stelae

As was done in 3.3.4 it is important to contextualize the religious features on the Carian stelae with other native and non-native funerary stelae. First, I shall consider the religious information contained in the non-native stelae. F4 has no images and is a false door stelae like the majority of the Carian ones and the inscription records the names. F1 has three registers; the first shows two individuals in adoration of Osiris, Isis and Nephthys. Above them is a winged sun disk, which does not have the normal pair of uraeui but a 'tail', which will be discussed further below. The second register shows Anubis tending to the deceased's body. On the left the body faces right, on the right the body faces left and now has a false beard, demonstrating that the individual had passed into the netherworld. Either side are mourners, of which there are more in the third register. This is an interesting stela as apart from the Syrian wigs, the abundance of lamentation, and the sun disk it shows a good understanding of Egyptian religion. The Egyptian text records the name and features 'an offering which the king gives' formula.

Stela F2 shows no clear Egyptian aspects; the Persian owner is laid out on a bed with mourners at his head and feet. In the top left corner is another individual leading a horse whose mane has been cut off, which Vittmann notes appears in Herodotus (Book IX: 24) as a Persian funerary custom<sup>269</sup>. The small figures above the body and to either side are rather unusual. Vittmann refers to them as 'sirens' who have Persian, Greek and Egyptian elements<sup>270</sup>. There is no text and this stela is most comparable to E7 as both have strong ethnic aspects and very little of the Egyptian repertoire.

Stela F3 has two main registers. The upper shows the deceased on a bier being attended by Anubis and mourned by Isis and Nephthys. Under the bier are the four canopic jars with the heads of the four sons of Horus, and apart from the musculature of the legs and detailed facial features of the deities the scene is very Egyptian. The lower register and the winged sun disk however show Persian aspects. The sun disk, like the one on F1, shows a bird's tail instead of the normal uraeui. and this represents the Persian deity Ahuramazda<sup>271</sup>. The lower register shows a completely un-Egyptian scene of two individuals before what appears to be the Persian king, but may possibly represent the owner's father, making offerings. The blend of the two religions is reminiscent of stelae E8-11 in the

<sup>&</sup>lt;sup>269</sup> Vittmann 2003: 151.

<sup>&</sup>lt;sup>270</sup> Vittmann 2003: 151.
<sup>271</sup> See Curtis 2000: 41, fig 42 for an example on a Persian relief.

Carian section. The Egyptian inscription invokes offerings for the deceased individual and records the owner's and his parents' names.

F5 has two registers. The upper is a prothesis scene very similar to the ones found on some of the Carian stelae and the lower shows a figure in adoration of Osiris. Both are executed in a very crude fashion. Finally F6 shows the same type of winged sun disk as F1 and F3. The main scene shows foreign looking individuals in adoration of Osiris and Isis. There is no Egyptian text on either of the latter two stelae.

Turning now to the native funerary stelae, it is immediately apparent that G1 is comparable to E2, with the procession of three Egyptian deities in the top register and inscription down the side of the stela. The lower register here is noteworthy as a native stela it shows the deceased being attended by Anubis and mourned by Nephthys and Isis, whereas on E2 it appears to be a boat. So if this is an ethnic version of the Egyptian it certainly adds weight to the argument that the Carian version is representing the journey to Hades as the Egyptian depicts the process - or journey if one prefers - of becoming one in the Beautiful West.

There are two main groups in the Carian section which find comparanda in these native stelae: stelae E3, E4, and E5 which depict a figure in adoration of Osiris and Isis (Group A) and stelae E8, E9, E10, and E11 which depict the same in the top register and additionally the Apis bull with other deities/individuals in adoration in a separate register (Group B). On the native stelae the following seven have a very similar scene as group A: G2, G5, G8, G9, G10, G11 and G15, and the following four have very similar scenes as group B: G3, G4, G6, G13.

This leaves three native stelae which are slightly different. G7 is a broken scene and shows the deceased being cared for by Anubis and mourned by Nephthys and an individual in adoration of Apis in a separate register. G12 shows the Osiris and Isis scene in the upper register but a figure in adoration of two other human figures in the lower, which interestingly seems to echo the scene on F3 and may add substance to the idea that the image is of the owner's father. Finally, G14, which again has the Osiris and Isis scene at the top but in this case features Bastet in the lower register. With regard to the native inscriptions I do not intend to go through each individually as it only serves to note that typically one finds the 'an offering which the king gives' formula, and a recording of names before the gods for eternity.

## 3.4.4 Summary of findings and implications for religious conditions and developments

It is evident that the Carians adopted aspects of Egyptian religion which appealed to them, and that they were able to entwine those with aspects of their own ethnic beliefs and practices (as did other ethnic groups) in Egypt at the time in the Memphite area. As noted in 3.4.1, the Hellenistic view of death was not positive, and from the evidence seen here they were attracted to the Egyptian funerary beliefs of survival beyond death. The use of the false door stelae may indicate a desire to still be able to live on earth, to remain connected to the loved ones still alive, and they were drawn to the offer of a sense of immortality. The image of figures before Osiris and Isis is a typical Egyptian funerary scene and this use by the Carians and other ethnic individuals shows a willingness to adopt Egyptian customs and a desire to become a 'revered one' and to show piety to the most important deity of the dead and the netherworld, Osiris. However, the mixing of the attractive elements of Egyptian religion with their own desire to show the more human impact of death is evident. The stelae with both Egyptian and ethnic elements show that whilst adopting some beliefs they were able to adapt them to their own.

#### 4. CONCLUSION

The aim of this investigation was to uncover key information about the individuals and communities who dedicated stelae on the necropolis of Saqqara in the Late Period. This would include information about both their socio-cultural and religious worlds. The reason for selecting these particular groups of stelae, as discussed in section 1.1, was for a number of reasons. They are from a period which is less well known and studied than most others, they come from an important site of their time owing to the pre-eminence of Memphis as a key administrative centre of the country, and are a rare corpus as a result of the dearth of other such collections of stelae from a single location from the period. The reason for the selection of the two groups was owing to their number and their common purpose and provenance within their own groups. The decision to exclude any other stelae from the environs of the site was based on the size of these two groups alone, and the scope of this investigation, in addition to the desire to maintain a 'pure' corpus.

The analyses which I have carried out on these stelae have revealed the following. The Serapeum stelae have shown with regards to the socio-cultural climate of the time that the majority were given theophorous names. However, those who were given basiliphorous names adopted the names of the Twenty-sixth Dynasty rulers and their popularity is evident from the onomastic record. The theophorous names show that in this corpus the god Ptah was the most commonly found deity, which is understandable given the proximity of Saqqara to Memphis, and evidences that a number of dedications were local ones. This is also shown by approximately one in four names showing a clear local connection. Of the other deities there are two of particular note: Horus, is second most common reflecting Ranke's overall findings for the Late Period<sup>272</sup>, and Osiris, whose presence within names is highly unusual due to his associations with death. These occurrences may be due to a close connection of the individuals to the Osiris Apis cult. Name adoption within families is well attested and tends to pass through the father's side of the family for males. With regards to the occupations of these individuals it is interesting that a sizeable number do not state a title, although it appears this silence may well be due to available space, cost, and priority. Those who have titles show that the most common type of titles were those found in the religious sphere, although there is an increase in

<sup>272</sup> Ranke 1952: 243.

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court related titles post-Psamthek I which parallels the increase in basiliphorous names at the same time.

Approximately 30% of the titles have a Memphite geographical implication, and it is interesting to see that the percentage of local dedications is highest is section A, suggesting that the cult received wider popularity after the reign of Psamthek I. There are very few female titles but where they do occur they fit in with other evidence that shows an increased importance of the mother later in the period. Human figures on the stelae tend to be standard, and only a few appear to have individual features. The human content of the inscriptions takes the form of genealogies and it seems that where there was a recent foreign domination there was a tendency to list longer genealogies. The religious findings show that the Serapeum stelae most frequently depict the deity Osiris Apis, but other divine iconography appears without apparent genuine religious meaning. The main purpose of most of the inscriptions in a religious sense was to establish the owner before the deity to whom the stela is dedicated. However, some stelae do go beyond this and detail the owner's actions during the mourning period and/or burial of the Apis bull, some explicitly state an expected reward for their pious actions, and a few take on royal prerogatives during the Persian Period.

The Carian funerary stelae had the primary purpose of listing the deceased persons for whom the stelae would have acted as gravemarkers in their original provenance, as is clear from their short simplistic inscriptions. The most common words are personal names. Of all names listed just over one in five are Egyptian names. Most are theophorous, including some that show a connection to the cult of Osiris Apis, but there are some basiliphorous which are compounded on the rulers of the Saite Dynasty. There are no certain titles but a high number of ethnic designations, showing that the Carians were comfortable with identifying their ethnic background and may also indicate that their occupation was commonly linked to their role in society. The few stelae with iconography in this group feature some outstanding ethnic features, including an East Greek parting scene and prothesis scenes alongside native Egyptian funerary images – both clear elements of the Carian's own beliefs with the inherent focus on the mourning their dead. However, such mixing of ethnic and Egyptian elements, which is also found on other non-native stelae, shows that foreign groups could develop culturally in their new homeland, which was no doubt accelerated and supported by the practice of mixed marriages seen on these stelae. The findings of the analysis of religious aspects of these stelae has

shown that the Carians and other ethnic groups were able to adopt and blend aspects of their ethnic religious beliefs with those of Egypt to collate the aspects of each that appealed to them. In respect of the latter it appears the notion of life beyond death was the most attractive to non-native settlers, hence the presence of the god of the afterlife Osiris and the false door form of stelae which allowed the dead and living to theologically remain connected. However, their beliefs and practices in relation to the mourning aspects of the death of a loved one remained very much in line with their own ethnic religious background.

This summary shows the extent to which the aims of this investigation have been met. The analyses have uncovered numerous details about the socio-cultural and religious worlds of the dedicatory communities at Saqqara during the Late Period. These details attest to a number of important findings. They attest to the multi-cultural nature of the people living in and around the city of Memphis, to the impact of political circumstances on both individuals and communities, to the popularity of the rulers of the Twenty-sixth Dynasty, to the piety of individuals from various social roles and ethnic backgrounds, to the accessibility to and belief in certain deities by the populace, and, perhaps most predominantly, to the importance of family and tradition but not to the detriment of change or social acceptance of otherness or the evolution of theological ideas. I feel that the aims of this investigation have been strongly met and that all the information that could be extracted has been revealed within the limitations of the corpus of material. With regards to said limitations, the scope of this investigation necessarily had to exclude other evidence from the site of Saqqara owing to the length of this study. Of the chosen corpus I found the only limitation to impact on the analyses was the lack of visual evidence for a number of the Serapeum stelae, which meant that for some areas of the iconographical investigations in that chapter the level of detail was not as in depth as I would have liked it to have been. In terms of the value of the findings of this study I feel that it fills in a gap that has not been covered in previous scholarship and as a result contributes to building a fuller picture of the world as it was for private individuals and their communities of the time. In addition, this investigation has raised questions and areas which would benefit from future study. These include; the increased importance of female relations from the latter end of the reign of Psamthek I and the reasons for this trend, the dearth of actual evidence from Caria and potential comparative analyses with evidence from Egypt to further investigate how these foreigners adapted to Egyptian culture. As an extension on this

investigation it would be beneficial to both obtain the lacking visual evidence for the current corpus to strengthen the iconographical analyses and also to add further material from the site to enlarge the body of material to build upon the findings found here.

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http://www.digitalegypt.ucl.ac.uk\*

	- meophorous, B	B = Basiliphorous, T/B el	Type		B, N = Neither & = same person A	В	c	D
	3st-i.ir-di-st	leseirdis	T	Isis	A30		C41 C42 C42	
	3st-wr-nfr	lesewernefer		Isis			C45	
	3st-wrt 3st-m-3 <u>h</u> -bit	leseweret lesemakhbit	T	Isis Isis	A57		C17 C39	D16
	3st-m-h3t	lesemhat	T	Isis				D2
	3st-nfrt	leseneferet	T	Isis			C22	
	3sr-rš 3st-rš.ti	lesereshti	T	Isis	A44		C13 C39 C43 C49	
	3SL-TS.U	iescresiti	•	1010		<u> </u>	013 033 043 043	1
	i3	la	N	n/a	A59& A63			
	ii-m-ḥtp	Imhotep	N	n/a	A44		C31 C32 C33 C45 C46	
	i.iry-3	Iryaa Irew	N N	n/a n/a	A69 A24		C38	
	"	laa	N	n/a	A25 A25 A54		030	
	i <sup>c</sup> ḥ-ir-di.sw	lahirdisu	T	Moon			C35	
	i <sup>c</sup> ḥ-ms	lahmose	T/B	Moon		B4	C2 C3& C5 C20 C47 C4	D13
	i°h-ms	lahmose	T/B	Moon				D1
	i¢ḥ-ms-mn-inb-	lahmosemeninebhedj		Moon			C47	
	hd i°h-ms-mry-pth	lahmose-meryptah	T/B	Ptah			C14	
				Moon			n Cone	
	i°ḥ-ms-s3-nt	lahmosesaneith	T/B	Neith Moon			C36	
	i h-ms rn.f 3 sm3-	lahmose, his great	N	n/a			C45	
	t3wy-t3.f-nht	name, Semataweytefnakht						
		Comatawoytemater	T/B	Moon				
	i <sup>c</sup> ḥ-nfrw	lahneferu		Moon		B9		
	iw.f-3	lufaa	N	n/a	***		C9	
	i-b3-mr i-b3k	Ibak	N N	n/a n/a	A13 A18	-		-
	ip	lp .	N	n/a	A37&		C2	
					A38	<u> </u>		
	i-mwt	Imut	Т	Mut	A15& A26& A28			
	imn-i.ir.di-sw	Amunirdisu	Т	Amun	A17 A20 A53 A64			-
	imn-i.ir.di-sw imn-m-s3.f	Amunirdisu	T	Amun	7 A20 A00 A04		C16 C16	
	imn-ḥtp	Amunhotep	T	Amun			C22 C22	
	imn-h <sup>c</sup> in-imn-n3.f-nb nfr-	Amunkha	T	Amun Amun	A54		C34	
	ib-r <sup>c</sup> -s3-nt	Neferibresaneith		Amun			C34	
	"			Neith				
	in-ptḥ-n3.f.nb	Inptahnafneb Irew	T N	Ptah n/a			C1 C24	D11
		Iry	N	n/a			C8	DII
	ir.f-3-ptḥ	Irefaaptah	Т	Ptah			C1 C1 C1 C2 C27 C39	
		Irefaaenptah	T	Ptah			C15 C27	D7
	ir-ḥp ir-ḥp-i3w	Irhap Irehapiau	T	Apis Apis	A40 A40 A21			
		Irsankhptah-Horiraa	Ť	Ptah	A29&			
	i.ir-3		т	Horus	A39			
		Iretir	N	n/a	A25			
		Ireturu Iretirew	N N	n/a n/a			C19 C8 C50	
	irt-rw irt-ḥrw	Irethorew	T	Horus	A46		66 636	
	is-b₃stt	Isbastet	T	Bastet	A25			
	is-ptḥ	Isptah (likely to be a phonetic writing of Nesptah)	Т	Ptah	A3 A3			
	it	It	N	n/a	A5 A11 A15& A41 A26& A28			D10 D17
	itm-ḥtp	Atumhotep	Т	Atum	A4	l	l	ı
	cnh-irt-r.w	Ankhiretiru		n/a			C48	
	100 1111	Ankhwennefer Ankhpafher		Wennefer	A2 A3 A30	B5	C2 C19 C24 C26	
	°n <u>h</u> -p³y.f-ḥr °n <u>h</u> -ptḥ	Ankhptah	T	n/a Ptah	A15& A36 A26& A28			
	Cub novel-	Ankhpsamthek	В	n/a		B5	C9	<u> </u>
	<sup>c</sup> nh-psmtk <sup>c</sup> nh.f-n-shmt	Ankhefensekhmet	T	n/a Sekhmet		D)	C23 C23	
	°nh-m-rn-nfr	Ankhemrennefer	N	n/a				D14
	only-m-trint	Ankhemtjenent Ankhneferibre	N T/B	n/a Re	A50			D19
	ʻnh-nfr-ib-rʻ ʻnh-hp	Ankhneferibre Ankhhap	T/B T	Apis			C45	D19 D2
	°nḥ-ḥr rn.f nfr w³ḥ-ib-r°	Ankhhor, his beautiful name Wahibre	T T/B	Horus				D22 D22
	°n <u>ḥ</u> -ḥk3	Ankhheka	N	n/a			C22	
	cnh-hnsw	Ankhkhonsu	T	Khonsu	A1		C2 C25	
				n/a				
	cnh.s	Ankhes Ankhsheshong	N	n/a n/a	A27		C13 C13 C13 C13 C17 C17 C17	
	°nḥ.s °nḥ-ššnķ °nḥ-B.s-pt	Ankhes Ankhsheshonq Ankhtaspet	N B N	n/a n/a	A27		C13 C13 C13 C17 C17 C17	D14
	'nḥ.s 'nḥ-ššnķ 'nḥ-B.s-pt 'nḥ.ty-ḥp	Ankhes Ankhsheshonq Ankhtaspet Ankhteyhap	N B N T	n/a n/a Apis				D14
	^nh.s ^nh-88nk ^nh-8.s-pt ^nh.ty-hp ^nh_thrt-iw.w	Ankhes Ankhsheshonq Ankhtaspet	N B N T	n/a n/a	A27 A10 A19 A45		C13 C13 C13 C17 C17 C17	D14
	'nh.s 'nh-88nk 'nh-8.s-pt 'nh-ty-hp 'nh-thrt-iw.w 'r-pth-hp "	Ankhes Ankhsheshonq Ankhtaspet Ankhteyhap Ankhtakeloth Arptahhap "	N B N T B	n/a n/a Apis n/a Ptah Apis	A10 A19		C13 C13 C13 C17 C17 C17	
	'nḥ.s 'nḥ-8.s-pt 'nḥ-ty-ḥp 'nḥ-thrt-iw.w 'r-ptḥ-hp	Ankhes Ankhsheshonq Ankhtaspet Ankhteyhap Ankhtakeloth Arptahhap	N B N T B	n/a n/a Apis n/a Ptah	A10 A19		C13 C13 C13 C17 C17 C17	D14
	'nh.s 'nh-8snk 'nh-8snk 'nh-8.s-pt 'nh.ty-hp 'nh-thrt-iw.w 'r-pth-hp " '\$-\$ W3h-ib-r '	Ankhes Ankhsheshonq Ankhtaspet Ankhtayhap Ankhtakeloth Arptahhap  Ashash Wahibre	N B N T B T "	n/a n/a Apis n/a Ptah Apis n/a Re	A10 A19	B3 B6	C13 C13 C13 C17 C17 C17	D3
	<pre>fnb.s fnb.ssnk fnb.ssnt fnb.ts.spt fnb.ty.hp fnb.ty-hp fnb.ty-hp " s-c\s\s\s\s\s\s\s\s\s\s\s\s\s\s\s\s\s\s\</pre>	Ankhes Ankhsheshonq Ankhtaspet Ankhtayhap Ankhtakeloth Arptahhap  Ashash Wahibre	N B N T B T	n/a n/a Apis n/a Ptah Apis n/a Re Re	A10 A19 A45 -	B3 B6 B12 "	C13 C13 C13 C13 C17 C17 C17 C17 C144	D3
	``nh.s  ``nh.B.s-pt  ``nh.ty-hp  ``nh.ty-hp  ``nh.thr-iw.w  ``r-pth-hp  "  ``\$-\$  with-ib-r'  with-ib-r'  with-ib-r'-wn-nfr  with-ib-r'-m-th-bit	Ankhes Ankhasehonq Ankhtaspet Ankhtayhap Ankhtakeloth Arptahhap Ashash Wahibre Wahibrewennefer - Wahibremakhbit	N B N T B T N T T/B T/B T/B	n/a n/a Apis n/a Ptah Apis n/a Re Re Wennefer Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C17 C144	D3
	'nh, s 'nh, s 'shk 'nh, s 'nh, s 'nh, s 'nh, y 'nh,	Ankhes Ankhasheshona Ankhaspet Ankhtaspet Ankhtakeloth Ankhtakeloth Arptahhap - Wahibre Wahibrewennefer - Wahibremakhbit Wahibremakhbit Wahibremenekhib	N B N T B T/B T/B T/B	n/a n/a Apis n/a Ptah Apis n/a Re Re Wennefer Re Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C44 C8 C9 C49	D3  D20  D11  D11
-	'nh-8 'nh-88-yt 'nh-19-8-yt 'nh-1y-hp 'nh-1y-hp 'nh-1y-hy 'nh-1y-t-ww 'e-pth-hp '8-'8 wih-ib-r'-wn-nfr wih-ib-r'-wn-hb-bit wih-ib-r'-mnh-bit wih-ib-r'-mnh-ib-my-pth	Ankhes Ankhasheshona Ankhaspet Ankhtaspet Ankhtakeloth Ankhtakeloth Arptahhap - Wahibre Wahibrewennefer - Wahibremakhbit Wahibremakhbit Wahibremenekhib	N B N T B T N T T/B T/B T/B	n/a n/a Apis n/a Apis n/a Ptah Apis n/a Re Re Re Re Re Re Re Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C44 C8 C9 C49	D3 D20 D11
	'nh-8-snk 'nh-8-spt 'nh-ty-hp 'nh-ty-hp 'nh-ty-hp 'nh-thr-tw.w 's-p-th-hp " 's-s-'s wah-b-r' wah-b-r' wah-b-r'-mnh-ib wah-ib-r'-mnh-ib wah-ib-r'-mry-nt wah-ib-r'-mry-nt	Ankhes Ankheshonq Ankheshonq Ankheshonq Ankhespet Ankhespet Ankheshon Ankhespet Ankheshon  Anhesh  Wahibre Wahibremenkhit Wahibremenyptah  Wahibremerypteth  Wahibremerypteth	N B N T B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a Apis n/a Ptah Apis n/a Re Re Wennefer Re Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C44  C8 C9 C49  C14 C46	D3  D20  D11  D11
· · · · · · · · · · · · · · · · · · ·	'nh, s 'nh, ssept 'nh,	Ankhes Ankheshenq Ankheshenq Ankheshenq Ankheshen Ankheshed Ankheshed Ankheshed Arptahhap  - Ashash Wahlbre Wahlbrewennefer  - Wahlbremenskhbit Wahlbremerptah - Wahlbremerptah - Wahlbremerptah - Wahlbremerptah - Wahlbremerptah	N B N T B T B T B T B T B T B T B T B T	n/a n/a n/a Apis n/a Ptah Apis n/a Ptah Apis n/a Re Re Re Re Penerer Re	A10 A19 A45 -		C3 C3 C3 C3 C3 C17 C17 C17  C44  C8 C9 C49  C14  C14  C14  C14  C14  C14  C14	D3  D20  D11  D11  D11  *
	'nh,-ssak 'nh-ssak 'nh-ssak 'nh-ssapt 'nh-ty-bp 'nh-thr-tww 'e-p-th-bp " 's-e-y-th-b-r' wsh-ib-r'-wsh-ib-r'-m-sh-bit wsh-ib-r'-m-sh-bit wsh-ib-r'-mnh-ib wsh-ib-r'-mry-pt " wsh-ib-r'-my-nt " wsh-ib-r'-my-nt "	Ankhes Ankhesheshorq Ankhesheshorq Ankhesheshorq Ankhespet Ankhesheshorq Ankhesheshorq Ankhesheshorq Ankhesheshord Wahibre Wahibremakhbit Wahibremeshib Wahibremeyptah Wahibremeyptah Wahibremeyptah Wahibremeyptah Wahibremeyptah	N B N T B T B T I/B T I/B T T/B T T/	n/a n/a Apis n/a Apis n/a Ptah Apis n/a Re Re Re Wennefer Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C44  C8 C9 C49  C14 C46	D3  D20  D11  D11  D11   D16
	'nh,-ssak 'nh-ssak 'nh-ssak 'nh-ssapt 'nh-ty-bp 'nh-thr-tww 'e-p-th-bp " 's-e-y-th-b-r' wsh-ib-r'-wsh-ib-r'-m-sh-bit wsh-ib-r'-m-sh-bit wsh-ib-r'-mnh-ib wsh-ib-r'-mry-pt " wsh-ib-r'-my-nt " wsh-ib-r'-my-nt "	Ankhes Ankheshenq Ankheshenq Ankheshenq Ankheshen Ankheshed Ankheshed Ankheshed Arptahhap  - Ashash Wahlbre Wahlbrewennefer  - Wahlbremenskhbit Wahlbremerptah - Wahlbremerptah - Wahlbremerptah - Wahlbremerptah - Wahlbremerptah	N B N T B T B T B T B T B T B T B T B T	n/a n/a n/a Apis n/a Ptah Apis n/a Ptah Apis n/a Re Re Re Re Penerer Re	A10 A19 A45 -		C3 C3 C3 C3 C3 C17 C17 C17  C44  C8 C9 C49  C14  C14  C14  C14  C14  C14  C14	D3  D20  D11  D11  D11  *
	'nh,-ssak 'nh,-ssak 'nh,-ssapt 'nh,-ty-bp 'nh,-thr-tww 'r-p-th-bp " 'ss-'s wah,-th-r' " wah,-th-r'-m-sh-bit wah,-th-r'-mnh,-th wah,-th-r'-mnh,-th wah,-th-r'-mp-ph " wah,-th-r'-mp-ph " wah,-th-r'-mp-ph " wah,-th-r'-hr-ph " wah,-th-r'-hr-ph " wah,-th-r'-sh-phty	Ankhes Ankheshonq Ankheshonq Ankheshonq Ankhespet Ankhespet Ankhespet Ankheshon Ankheshon  - Ashesh Wahibre Wahibremakhbit Wahibremenekhib Wahibremeryptah - Wahibremeryptah	N B N T B T/B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a Apis n/a Apis n/a Apis n/a Apis Apis N/a Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17 C44  C8 C9 C49  C14 C46	D3  D20  D11  D11  D11   D16
· · · · · · · · · · · · · · · · · · ·	'nh,s 'nh,sspt 'nh,sspt 'nh,sspt 'nh,y-bp 'nh,y-bp 'nh,y-bp 'nh,thr-iw,w 'r-pth-bp 's 's 's 's with-ib-r' wh-ib-r'-wn-nfr 'wh-ib-r'-mn-h-ib wh-ib-r'-mn-ib-wh-ib-r'-mry-nt 'nh,-ib-r'-np-pty wh-ib-r'-np-pty 'nh-ib-r'-np-pty 'nh-ib-r'-np-pty 'nh-ib-r'-np-pty 'nh-ib-r'-np-pty 'nh-ib-r'-snb	Ankhes Ankheshenq Ankheshenq Ankheshenq Ankheshend Ankheshedh Ankheshedh Arptahhap  - Ashash  Wahlbrewennefer  - Wahlbrewennefer  - Wahlbrewennefer  - Wahlbrewennefer  - Wahlbrewennefer  - Wahlbrewennefer  - Wahlbrewenne	N B N T B T/B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a Apis n/a Apis Apis n/a Ptah Apis n/a Re Re Wennefer Re Re Re Re Re Horus Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17  C44  C8 C9 C49  C14  C14 C46   C2  C47 C48  C36	D3  D20  D11  D11  D11   D16
	'nh, s 'nh, sapt	Ankhes Ankheshonq Ankheshonq Ankheshonq Ankhespet Ankhespet Ankhespet Ankheshon Ankheshon  - Ashesh Wahibre Wahibremakhbit Wahibremenekhib Wahibremeryptah - Wahibremeryptah	N B N T B T/B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a Apis n/a Apis n/a Apis n/a Apis Apis N/a Re	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17  C44  C3 C9 C49  C14 C46  C2  C47 C48  C36 C36  C37	D3  D20  D11  D11  D11   D16
	'nh-8-shk 'nh-8-spt 'nh-10-spt 'n	Ankhes Ankhesheshorq Ankhesheshorq Ankhesheshorq Ankhesheshorq Ankhesheshord Ankhesheshord Ankhesheshord Ankhesheshord Ankhesheshord Ankhesheshord Wahibre Wahibremekhib Wahibremeryheth Wahibremeryheth Wahibremeryheth Wahibremeryheth Wahibrendenap	N B N T B T/B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a Apis n/a Apis n/a Apis n/a Apis n/a Apis Re Re Re Re Re Re Re Neith Re Re Horus Re Re Wadjet	A10 A19 A45 -		C13 C13 C13 C13 C17 C17 C17  C44  C8 C9 C49  C14  C14 C46   C2  C47 C48  C36	D3  D20  D11  D11  D11  -  D16  D13

	wer-hn	Userhap	T	Apis	1			C31	
				Osiris					
	wsk w <u>d</u> 3-ḥr	Wesek Wedjahor	N T	n/a Horus	A2	A62 A65		C2 C2	
		Wedjahormehnet	T	Horus			B1& B2		
	w <u>d</u> 3-ḥr-rsnt	Wedjahoresnet	Т	Horus	A28			C6 C30 C30 C36 C37	D16 D16
			N T	n/a Horus	A21 A71			C21	
	bw-irw-th	Buiruteha	N	n/a	A41				
		Benpugebau Binr	N N	n/a n/a	A56 A25				
	p	Paanrewed Paatheb	N N	n/a n/a	A32 A24&				
					A33& A37&				
					A42				
-	p3- °nḫ-i	Paankhi	N	n/a				C29	
	p3-iwiw-n-ḥr	Paiunhor	T	Horus	A45			000	
	p3-iw-n-ḥr	Paiunhor	'	Horus				C3& C4	
-	p3-in-mu	Painmu	N	n/a					D7
	p3-ir-k3p	Pairkap	N	n/a	A44				
		Payef Pafhemetjer	N N	n/a n/a	A22	A55			
	p³y.f-ṯ³w-°wy-3st	Peftjauawyiese	T	Isis	A56	422 420		00, 040, 000	
	p³y.f-t³w-°wy-b³stt wp-°3w rn.f	? his beautiful name is	T	Bastet Bastet	A23	A23 A29		C2 C12 C22 C18	
	nfr p3y.f- <u>1</u> 3w- <sup>c</sup> wy- b3stt	Peftjauawybastet							
			N	n/a	A29				
		Pawen Pawenat	N N	n/a n/a				C37 C37 C2	
	p3-wn rn.f '3 <u>t</u> 3-ḥp-	Pawen, his great	N	n/a				C45	
	mw-im	name, i janapmuim	T N	Apis n/a	A17	A17			
	p3.f-ßw-°wy-nt	Peftjauawyneith	T	Neith	A71				
	p3.f-gw-°wy-hnsw p3-mi		T N	Khonsu n/a				C42 C48	D8
	p3-mw-ḥp	Pamuhap	T	Apis	L	101		C19	
		Penamun Penptah	T	Amun Ptah	A5	A24 A33	B1&		
					^^		B2		
		Panebetnehet Paneith	T	Hathor Neith	A9 A32				
	p³-nḥ.sw rn.f nfr		N T/D	n/a			B9		
_		Neferibreseneb	T/B	Re					
		Paensesupesedj Pahaheka	N N	n/a n/a	A69				D3
	p3-ḥm-nţr	Pahemnetjer	N	n/a				C23	
	p3- <u>h</u> 3-rw-šri	Pakhersheri Pasherieniese	N T	n/a Isis	A69 A36	A69 A36 A61			
	p³-šri-n-i°ḥ	Pasherieniah	T	Moon	A18				
			T T	Mut Amun	A17	A33 A49			
		Pasherienptah	T	Ptah	A18	A58		C2 C2 C2 C9 C9 C11 C13 C13 C25 C38	D15
	p3-šri-n-ḥr - p3-n- nt	Pasherienhor - Panneith	T T	Horus Neith	A16 A16				
	p3-šri-n-shmt	Pasheriensekhmet	T	Sekhmet				C2 C10 C11	D14
		Pasherientaihet Pasherientana	T N	lhet/cow n/a	A18 A2	A70 A48 A60			
	p3-k3p	Pakap	N	n/a	A46	A47		C41	
	p3-tnf	Patjenef Padi	N N	n/a n/a	A43		B9		
	p3-di-3st	Padiese	T	Isis	A11	A19 A45		C19 C25 C40 C50	D10 D10 D11 D1
-	p3-di-imn p3-di-in-hrt	Padiamun Padionuris	T T	Amun Onuris	A46			C19	
	p3-di-itm	Padiatum	T	Atum					D17
		Padiusir Padiusirwennefer	T	Osiris Wennefer	A20	A37 A53 A54 A64 A70		C41	
	•			Osiris				· ·	
	p3-di-wsir p3-w3ḥ	Padiusir Pawah	T N	Osiris n/a	A21				
		Padibastet	T	Bastet				C12	
	p3-di-pp		N T	n/a Ptah	A22	A51			D6 D6
	p3-di-nt	Padineith	T	Neith	A4	A50 A50			
	p3-di-ḥr	Padihor Padihoremheb	T	Horus Horus	A49		B3	C6	
	p3-di-sw	Padisu	N	n/a				C8 C39 C49	D7
		Padishatiti	N	n/a Sekhmet	A69				D18
	p3-di-shmt	Padisekhmet	T		<del></del>			C8	
	pp	Padisekhmet Pep	T N	n/a	_			0	
	pp pp-rs			n/a n/a	A57		B7&	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44	D20 D9 D17
	pp pp-rs psmtk	Pep Pepres Psamthek	N N B	n/a n/a n/a	A57			C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44	
	pp pp-rs psmtk psmtk-m-3ht	Pep Pepres Psamthek Psamthekemakhet	N N B	n/a n/a n/a n/a	A57		B7& B8	C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13	
	pp pp-rs psmtk psmtk-m-3ht psmtk-mnh-ib	Pep Pepres Psamthek Psamthekemakhet	N N B	n/a n/a n/a	A57		B7& B8	C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44	
	pp pp-rs psmtk psmtk-m-lht psmtk-mnh-ib psmtk-mry-pth psmtk-mry-nt	Pep Pepres Psamthek  Psamthekemakhet Psamthekemakhet Psamthekmenekhib Psamthekmeryptah Psamthekmeryneith	N B B T/B	n/a n/a n/a n/a n/a Ptah Neith	A57		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9	D9 D17
	pp pp-rs psmtk  psmtk-m-3-ht psmtk-mh-1-b psmtk-mry-pth psmtk-mry-nt psmtk-s8-nt	Pep Pepres Psamthek Psamthekemakhet Psamthekmenekhib Psamthekmeryptah	N N B B T/B	n/a n/a n/a n/a n/a Ptah	A57		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C3 C3 C36 C37	
	pp pp-rs psmtk psmtk-m-3ht psmtk-mnh-ib psmtk-mry-pth psmtk-mry-nt psmtk-8-nt psmtk-8-rc psmtk-ss-rc	Pep Pepres Psamthek Psamthekemakhet Psamthekmenekhib Psamthekmeryptah Psamthekmeryptah Psamtheksaneth Psamtheksaneth Psamtheksane	N B B T/B T/B T/B B	n/a n/a n/a n/a n/a n/a Neith Neith Re n/a	A57		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C3 C3 C36 C37	D9 D17 D16 D1 D11
	pp pp-rs psmik psmik-m-iht psmik-mhj-ib psmik-mry-pth psmik-si-nt psmik-si-nt psmik-si-rf psmik-sib psmik-sib	Pep Pepres Psamthek Psamthekemakhet Psamthekmenekhib Psamthekmeryptah Psamthekmerypeith Psamtheksaneith Psamtheksaneith	N B B T/B T/B T/B	n/a n/a n/a n/a n/a Ptah Neith Neith Re	A57		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C3 C3 C36 C37	D9 D17  D16 D1
	pp pp-rs psmik psmik-m-iht psmik-mry-pth psmik-mry-pth psmik-si-nt psmik-si-rf psmik-snf psmik-snf psmik-snf psmik-snf	Pep Pepres Pesamthek Psamthekemakhet Psamthekemekhib Psamthekemeryptah Psamthekemeryptah Psamthekemeryneith Psamtheksaneith Psamtheksaneb Psamtheksaneb Psamthekseneb Psamthekseneb	N B B T/B T/B T/B B N	n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a			B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C59 C5 C36 C36 C37	D9 D17 D16 D1 D11
	pp pp-rs psmik-m-iht psmik-m-iht psmik-my-pth psmik-my-pth psmik-se-nt psmik-se-nt psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri psmik-se-ri	Pep Pepres Psamthek Psamthekemakhet Psamthekmenekhib Psamthekmenypath Psamthekmenyneith Psamtheksaneith Psamtheksane Psamthekseneb Psamthekseneb Psamthek- snefertawey	N B B T/B T/B T/B T/B B	n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a			B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C3 C3 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs psmik psmik-m-iht psmik-m-iht psmik-m-iht psmik-mry-nt psmik-s-r- psmik-s-r- psmik-s-r- psmik-s-r- psmik-s-r- psmik-sh-r psmik-sh-r psmik-sh-r psmik-sh-r pth-ir-di-sw pth-p'-i pth-p-i	Pep Pepres Pepres Paamthek Paamthekemakhet Paamthekemakhet Paamthekmenyelah Paamthekmenyelah Paamtheksmenyelah Paamtheksanet Paa	B B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a n/a Ptah Ptah Ptah	A8		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	PP  pp-rs  psmtk-m-tht  psmtk-m-tht  psmtk-mry-pth  psmtk-sl-nt  psmtk-sl-nt  psmtk-sl-nt  psmtk-sl-rf  pth-iri-di-sw  pth-p <sup>-</sup> -i  pth-m-ms <sup>-</sup> -hrw	Pep Pepres Pepres Pearnthek Psamthekemakhet Psamthekmenekhib Psamthekmenekhib Psamthekmenyethi Psamthekmenyethi Psamtheksameth	B B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a Ptah Ptah	A8		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	PP  pp-rs  psmtk-m-tht  psmtk-m-tht  psmtk-mry-pth  psmtk-sl-nt  psmtk-sl-nt  psmtk-sl-nt  psmtk-sl-rf  pth-iri-di-sw  pth-p <sup>-</sup> -i  pth-m-ms <sup>-</sup> -hrw	Pep Pepres Psamthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemeybth Psamthekemeybth Psamtheksaneth Psamt	B B T/B T/B T/B T/B T/B T/B T/B T/B T/B	n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a Ptah Ptah Ptah	A8		B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs ppmtk-m-tht psmtk-m-tht psmtk-m-tht psmtk-mry-nt psmtk-mry-nt psmtk-s-rr psmtk-s-rr psmtk-s-rf psmtk-	Pep Pepres Pepres Pearnthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemeyotah Psamthekemeyotah Psamtheksmenyetih Psamtheksanet Psamtheks	B B B T/B T/B T/B B B T T/B T T T	n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Neith Re n/a n/a Ptah Ptah Ptah Ptah Ptah	A8 A18	A30 A58 A58	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs ppmtk-m-tht psmtk-m-tht psmtk-m-tht psmtk-mry-nt psmtk-mry-nt psmtk-s-rr psmtk-s-rr psmtk-s-rf psmtk-	Pep Pepres Pepres Pepres Psamthek Psamtheklemakhet Psamtheklemenkhib Psamthekmenytah Psamthekmenytah Psamtheksare Psamthek	B B B T/B T/B T/B B B T/B T/B T/B	n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Neith Re n/a n/a Ptah Ptah Ptah Ptah	A8	A30 A58 A58	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C14 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs psmtk-m-iht psmtk-m-iht psmtk-m-iht psmtk-my-tih psmtk-si-rt pth-m-ibit pth-m-lbit pth-m-lbit pth-m-lbit	Pep Pepres Pepres Pepres Paamthek Psamthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemekhib Psamthekemptpah Psamthekesare Psamthekesare Psamthekesare Psamthekesare Psamthekesare Psamtheksare Psa	N	n/a n/a n/a n/a n/a n/a n/a n/a Ptah Neith Neith Re n/a n/a Ptah Ptah Ptah Ptah Ptah Ptah Ptah	A8 A18 A59& A63	A30 A58 A58	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C14 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs psmtk-m-iht psmtk-m-iht psmtk-m-iht psmtk-my-th psmtk-sent pth-ir-rdi-sev pth-re-re-re-re-re-re-re-re-re-re-re-re-re-	Pep Pepres Paramthek Psamthekemakhet Psamthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemeystah Psamthekemeystah Psamthekesaneth Psamtheksaneth Psamth	B B T/B T/B T/B B B N T T T T	n/a	A8 A18 A59& A63 A11 A2	A30 A58 A58	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C14 C44 C42 C46 C9 C5 C36 C36 C37	D9 D17  D16  D1  D11  D11  D18
	pp pp-rs psmtk-m-iht psmtk-m-iht psmtk-m-iht psmtk-my-th psmtk-sent pth-ir-rdi-sev pth-re-re-re-re-re-re-re-re-re-re-re-re-re-	Pep Pepres Pepres Psamthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemekhib Psamthekemeyneth Psamthekemeyneth Psamtheksare Psamth	B B T/B T/B T/B B B N T T T T	n/a	A8 A18 A59& A63	A30 A58 A58  A61  A12 A26 A41	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37  C32 C2 C45	D16 D17 D18 D12 D12 D12 D12 D14 D18 D22
	pp pp-rs psmtk-m-tht psmtk-m-tht psmtk-m-tht psmtk-my-tth psmtk-st-rt psmtk-snb ptth-fi-st-pth-m-ms'-frw rn.f '3 ns-pth " ptth-m-pst ptth-m-pst ptth-nb-pt ptth-br fnt-br-skr	Pep Pepres Paramthek Psamthekemakhet Psamthekemakhet Psamthekemakhet Psamthekemekhib Psamthekemeystah Psamthekemeystah Psamthekesaneth Psamtheksaneth Psamth	B B T/B T/B T/B B B N T T T T	n/a	A8 A18 A59& A63 A11 A2	A30 A58 A58  A61  A12 A26 A41	B7& B8	C2 C2 C2 C2 C8 C8 C8 C19 C22 C23 C43 C44 C13 C13 C44 C42 C46 C9 C5 C36 C36 C37  C32 C2 C45	D16 D17 D18 D12

ı	fh-r-t3-3tp	Fakhertatep	N	n/a		1	C30	1
	18 1 0 Ap						1	
m	my-my		N	n/a			C45	
	mwt-ir-di-st	Mutirdis	T	Mut			C18	
	mm	Mem	N	n/a	A36		C13 C37 &C3	
		Memy	N	n/a			C46	
	mmy mr-ppy-it.s		T	Pepy		B10		
	mry-pth		Т	Ptah			C2	D14 D15
	mry-ptḥ-it.s	Meryptahites	Т	Ptah	A27			
	mry-nt-it.s	Meryneithites	T	Neith			C31	D15
	mr-nt-pr-3		T	Neith				D1
	mḥ-imn-wi3	Mehamunwia	T	Amun	A35			
_	mḥy⊰st-i.iry-dit.s	Mehieseirdis	T	Isis	A56			
_		Nana	N	n/a	A14		T	
n	n3-n3 n3-nfr-hr-st	Naneferhorset	T	Horus	A14		C40	
	nb-n-m³°t psmtk		T/B	Maat			C13	
	nbt-ḥwt		Т	Nephthys		B5		
	nfr-ib-r <sup>c</sup>	Neferibre	T/B	Re		B7&	C44	D10
						B8		
	nfr-ib-r°-m-3ht	Neferibremakhet	T/B	Re			C2 C42	
	nfr-ib-r° mry-pth	Neferibremeryptah "	T/B	Re Ptah			C10	
	nfr-b	Nefereb	N	n/a	A13			
	nfr-ḥr.s		N	n/a			C1 C15	D6
	nfr-k3-skr		Т	Sokar			C11 C11	
	nfrtm-ḥtp		T	Nefertem	A11 A15 A41			
	nḫt-ḥr-m-ḥb		T	Horus	A42			
	ns-imn		T	Amun	A6 A7			
	ns-wn-nfr		T	Wennefer	AO AO A40		C2 C27	
1	ns-ptḥ		T	Ptah	A2 A2 A12 A12		C2 C9 C11 C11 C42 C45 C48	
1	ns-m³°t	Nesmaat Nesnebsesh	T N	Maat n/a		<b> </b>	C2	D14
1	ns-nb-sš ns-nb-t3wy		N	114		B7&		
1	5113		•			B8		
1	ns-ḥw	Neshu	Т	Hu	A32			
1	ns-p3-hw-t3wy	Nespakhutawey	N				C27	
	ns- <u>h</u> nmw- <u>d</u> dt		T	Khnum			C29	
1	ns-B-nfrt		N	n/a		B12	les	
1	n-k3w	Nekau	B	n/a Neith	<u> </u>	-	C2 C9 C30	<del>                                     </del>
1	nt-iķrt nt-ii-tw	Neithiqeret Netytu	T	Neith			C9 C30 C14	<del> </del>
1	nt-11-tw nds		N	n/a	A25		·	<del>                                     </del>
$\vdash$			•	-		•		•
r	rnpt-nfrt	Renpetneferet	N	n/a	A18		C1	
h	hn⊰d		N	n/a			C36 C36	
	hr-imn		T	Amun		B4		
	hr-is-ns		N	n/a	A41		040	
	hry.s hr-w3		N N	n/a n/a	A11 A42		C46	
	hrt	Heret	N	n/a	7.112			D16
	hrt-b3stt	Heretbastet	Т	Bastet	A25 A25			
						•		
þ	þw		N	n/a	A36			
	hp-i.ir-3/ hp-ir-3		T	Apis	A21 A51			
	hp-iwiw rn.f nfr	Hapiu his beautiful	T	Ptah				
							C31	
	p³-šri-n-ptḥ	name is Pasherienptah					CS1	
				Apis			"	
	p3-šri-n-ptḥ " ḥp-ir-di-sw	name is Pasherienptah  " Hapirdis	T T	Apis Apis			" C41	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn	name is Pasherienptah  Hapirdis Hapman	T T	Apis Apis Apis	A44		и.	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn hp-mnḥ	name is Pasherienptah  " Hapirdis Hapman Hapmeneh	T T T	Apis Apis Apis Apis	A44 A46		C41 C8 C29 C42 C46	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn hp-mnḥ	name is Pasherienptah " Hapirdis Hapman Hapmeneh Hapen	T T T	Apis Apis Apis Apis Apis			C41 C8 C29 C42 C46 C33	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn hp-mnḥ hp-n hp-r-iw	name is Pasherienptah  Hapirdis Hapman Hapmeneh Hapen Haperiu	T T T	Apis Apis Apis Apis Apis Apis Apis			C41 C8 C29 C42 C46	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn hp-mn hp-n hp-r-iw hpt	name is Pasherienptah  " Hapirdis Hapman Hapmeneh Hapen Haperiu Hapet	T T T T	Apis Apis Apis Apis Apis		B11	C41 C8 C29 C42 C46 C33 C33 C19	
	p3-šri-n-ptḥ " hp-ir-di-sw hp-mn hp-mn hp-n hp-r-iw hpt hpt hpt	name is Pasherienplah  Hapirdis Hapman Hapmeneh Hapen Haperiu Hapet Hepet Hor	T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis		B11	C41 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46	D19
	p3-8ri-n-pth " hp-ir-di-sw hp-mn hp-mn hp-n hp-r-iw hpt hpt hpt hpt hr hr-ir-G	name is Pasherienptah  Hapirdis Hapman Hapmeneh Hapen Haperiu Hapet Hepet Hor Horiraa	T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46	B11	C41 C8 C29 C42 C46 C33 C33 C33 C69 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C8 C8 C8 C8	D19
	pi-śri-n-pth  " hp-ir-di-sw hp-mn hp-mn hp-nnh hp-r-iw hpt hpt hpt hr hr-ir-3 hr-ir-3 m.f nfr	name is Pasherienptah  Hapirdis  Hapman  Hapmeneh  Hapen  Haperiu  Hapet  Hepet  Horira  Horira his beautiful	T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46	B11	C41 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46	D19
	pi-šri-n-pth  " hp-ir-di-sw hp-mn hp-mh hp-ni hp-riw hpt hr hr hr-ir-3 hr-ir-3 m.f.nfr hp	name is Pasherienptah  Hapirdis Hapman  Hapmeneh Hapen Haperi Hapet Hepet Horr Horira his beautiful name ishap	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46 A10 A10	B11	C41 C33 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C16 C7	
	pi-šri-n-pth  " hp-ir-di-sw hp-mn hp-mn hp-mn hp-riw hpr-iw hpt hpt hpt hr-ir-3 hr-ir-3 m.f nfr hp	name is Pasherienptah  Hapirdis Hapman Hapmeneh Hapen Haperiu Hapet Hapet Horira Horira Horira Horira Horira Horira Hory Hory	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46	B11	C41 C8 C29 C42 C46 C33 C33 C33 C69 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C8 C8 C8 C8	D21
	pi-šri-n-pth  " hp-ir-di-sw hp-mn hp-mh hp-ni hp-riw hpt hr hr hr-ir-3 hr-ir-3 m.f.nfr hp	name is Pasherienptah  Hapirdis Hapirdis Hapman Hapmeneh Hapen Hapen Haperi Hapet Horira Horira Horira his beautiful name is "hap Hory Hory Hory Hory Hory Hory Hory Hory	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46 A10 A10	B11	C41 C33 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C16 C7	
	pi-Sri-n-pth  " hp-ir-di-sw hp-mn hp-mnh hp-nn hp-riw hpt hpt hr hr hr hr hr-ir-3 hr-ir-3 rn.f.nfr hp hry hry hry-Sf-i.ir-di-sw hr-wn-nfr	name is Pasherienptah  * Hapridis Hapriman Hapneneh Hapnen Haperiu Haperiu Hapet Hore Horiraa Horirahis beautiful name ishap Hory Hersheficitsu Horwennefer  * * * * * * * * * * * * * * * * * * *	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46  A10 A10  A23 A23  A40	B11	C41 C8 C29 C42 C46  C33 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C16 C7 C13 C13 C13 C47	D21 D18 D18
	pi-Sri-n-pth  " hp-ir-di-sw hp-mn hp-mn hp-mn hp-nh hpr-iw hpt hr hr hr-ir-3 m.f nfr hp hry hr hr-ir-3-m.f nfr hp hry hr-ir-sw hr-wm-nfr hr-wd	name is Pasherienptah  * Hapirdis  Hapman  Hapmeneh  Hapen  Haperi  Haperi  Hapet  Heret  Horira his beautiful  name is "hap  Hory  Horira Horira  Hory  Horishefirdisu  Horwennefer   * Horwedja	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46 A10 A10 A23 A23 A40 A4 A9 A18	B11	C41 C33 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C16 C7	D21
	pi-Sri-n-pth  " hp-ir-di-sw hp-mn hp-mnh hp-n hp-riw hpt hpt hr hr hr hr-ir-3 hr-ir-3 hr-ir-3 hr-ir-4 hry-St-ii-di-sw hry-st-ii-di-sw hr-wn-nfr " hr-wdb hr-wn-nfr " hr-wdb	name is Pasherienptah  * Hapridis Hapriman Hapneneh Hapneneh Hapere Hapet Hapet Hore Horiza Horira his beautiful name ishaph Horishender  * Hersherindisu Horwerinder  * Horwerinder	T T T T T T T T T T T T T T T T T T T	Apis Apis Apis Apis Apis Apis Apis Apis	A46 A10 A10 A23 A23 A40 - A4 A9 A18 A54	B11	C41 C8 C29 C42 C46  C33 C33 C33 C19 C6 C8 C17 C30 C38 C38 C45 C45 C46 C46 C1 C8 C8 C8 C16 C7 C13 C13 C13 C47	D21 D18 D18
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	shmt	Sekhmet	T	Sekhmet	A36			
	shmt-nfrt	Sekhmetneferet	T	Sekhmet			C47	
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	k3-rp- <u>1</u> 3	Kareptja	N	n/a	A18			
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	t3-ir.w	Tairew	N	n/a			C45	
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	ß-3-n-p-mr-ir	Taanepmerir	N	n/a			C34	
	t3-b3k-3st	Tabakiese	T	Isis	A10			
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	t3-pry	Tapery	N	n/a	A18			
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	t3-rmt-nt-b3stt	Taremetjnetbastet	T	Bastet			C44	
	t3-hntt	Tahenett	N	n/a			C40	
	t3-ḥnwt	Tahenut	N	n/a		B6		
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	B-hy B-hr B-ht-iw B-skr B-šri-n-st B-šri-n-rhh	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherienankh	N N T T	n/a n/a n/a Sokar Isis	A41	B5	C29	D19
	B-hy B-hr B-ht-iw B-skr B-šri-n-3st B-šri-n-chh B-šri-n-iht	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherienankh Tasherienihet	N N T T	n/a n/a n/a Sokar Isis n/a Ihet/cow	A41	B5	C29 C5 C15	D19
	B-hy B-hr B-ht-iw B-skr B-šri-n-3st B-šri-n-rhh B-šri-n-iht B-šri-n-p3-83	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherieniankh Tasherienihet Tasherienpasha	N N T T N T	n/a n/a n/a Sokar Isis n/a Ihet/cow	A41 A2	B5	C29 C5 C15 C10	D19
	B-hy B-hr B-ht-iw B-ski-n-sst B-šri-n-sst B-šri-n-iht B-šri-n-p3-š3 B-k3p	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherienankh Tasherienihet Tasherienpasha Takap	N N T T T N T	n/a n/a n/a Sokar Isis n/a Ihet/cow n/a n/a	A41	B5	C29 C5 C15 C10 C13 C26 C42	D19
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	B-hy B-hr B-hriw B-skr B-skr-n-dst B-skr-n-fnh B-skr-n-fnh B-skr-n-ps-88 B-skp-n-shb.i B-di-ps-r B-di-ps-r B-di-ps-r B-di-nfr-ii	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherieniese Tasherieniese Tasherienish Tasherienish Tasherienish Tasherienish Tasherienasha Takap Takapanakhebi  Tadiusir Tadiusir Tadiuare Tadineferi	N N N T T N N N N	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a n/a n/a Re n/a	A41 A2 A25	B5	C29 C5 C15 C10 C13 C26 C42 C33 C4	
	B-hy B-ht B-ht-iw B-skr B-sir-n-st B-sir-n-sh B-sir-n-sh B-sir-n-sh B-sir-n-sh B-sir-n-sh B-sir-n-sh B-sir-n-sh B-kp B-kp B-kp B-kp-n-sh B-di-wsir B-di-ps-r B-di-ps-r	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherieniese Tasherienihet	N N T T T N N N N	n/a n/a n/a Sokar Isis n/a lihet/cow n/a n/a n/a Osiris Re	A41 A2 A2 A25 A35	B5	C29 C5 C15 C10 C13 C26 C42 C38	
	B-hy B-hr B-hriw B-skr B-skr-n-dst B-skr-n-fnh B-skr-n-fnh B-skr-n-ps-88 B-skp-n-shb.i B-di-ps-r B-di-ps-r B-di-ps-r B-di-nfr-ii	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherieniese Tasherieniese Tasherienish Tasherienish Tasherienish Tasherienish Tasherienasha Takap Takapanakhebi  Tadiusir Tadiusir Tadiuare Tadineferi	N N N T T N N N N	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a n/a n/a Re n/a	A41 A2 A2 A25 A35		C29 C5 C15 C10 C13 C26 C42 C33 C4	
t	B-by B-briw B-skr B-skr B-skr-n-rnh B-skr-n-rnh B-skr-n-rhb B-skr-n-lbb.i  B-di-wsir B-di-ps-8 B-di-ps-r B-di-pf-r B-di-pf-r B-di-pf-r	Takhey Takhar Tahetiu Tasokar Tasherieniese Tasherieniese Tasherieniese Tasherienish Tasherienish Tasherienish Tasherienish Tasherienasha Takap Takapanakhebi  Tadiusir Tadiusir Tadiuare Tadineferi	N N N T T N N N N	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a n/a n/a Re n/a	A41 A2 A2 A25 A35	B5 B	C29 C5 C15 C10 C13 C26 C42 C33 C4	
t	B-by B-hr B-hr B-skr B-skr B-skr B-skr-n-ist U-\$ri-n-'nh B-\$ri-n-lpt B-\$ri-n-l	Takhey Takhar Takhar Taheliu Tasokar Tasoherinise Tasherienise Tasherieninet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tashap Takap Takap Takap Takap Takusir Tadjuare Tadjuare Tadjuare	N N N T T T N N N N N N N N N N N N N N	n/a n/a n/a n/a n/a sokar lsis n/a lhet/cow n/a n/a n/a n/a n/a n/a n/a	A41 A2 A2 A25 A35		C29 C5 C15 C10 C13 C26 C42 C33 C4	
t	B-by B-br B-br B-skr-n-sth B-skr-n-sth B-skr-n-shb B-sri-n-shb B-sri-n-shb B-sri-n-p-8 B-sri-n-p-8 B-di-wsir B-di-wsir B-di-p-r B-di-p-r B-di-p-r B-di-p-r B-di-p-r B-di-p-r B-di-p-r	Takhey Takher Tahar Tahetiu Tasokar Tasokar Tasokar Tasoherinise Tasoherinise Tasoherinihet Tasoherinihet Tasherinihet Tas	N N N T T T N N N N N N N N N N N N N N	n/a n/a n/a n/a n/a Sokar Isis n/a Isis n/a Isis n/a n/a n/a n/a n/a n/a n/a	A41 A2 A25 A25 A13 A41		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4	
ī	B-by U-br B-br-lw B-skr B-skr B-skr-n-fnb B-skr-n-fnb B-skr-n-fnb B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n	Takhey Tachar Tahefur Tanefur Tasokar Tasokar Tasokar Tasokreniese Tasherieniese Tasherieniet Tadjare Tadjare Tadjare Tadjuhlir Tadjuhlir	N N N T T N N N N N N N N T T T N N N N	n/a n/a n/a n/a N/a Sokar Isis n/a Isis n/a Inet/cow n/a n/a Osiris Re n/a n/a n/a n/a n/a n/a lsis	A41 A2 A25 A13 A41 A44		C29 C5 C15 C10 C13 C26 C42 C33 C4	
t	3-by   3-br	Takhey Tashar Tahetiu Tashar Tahetiu Tasharinase Tasharinise Tadiusir Tadiusir Tadiusir Tadiusir Tadiusir Tadiusir Tadiuner Tadiuner Tjaiu Tjaiu Tjaiu Tjaiu Tjaiu Tjaiesesbir Tjesiesebir	N N N T T N N N N N N N T T T T T T T N N N N N N N N N N N N T	n/a n/a n/a n/a Sokar Isis n/a Isis n/a Isis N/a Osiris Re n/a N	A41 A2  A25  A13 A41  A41  A44  A56		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4	
t	B-by U-br B-br-lw B-skr B-skr B-skr-n-fnb B-skr-n-fnb B-skr-n-fnb B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-skr-n-pb-s B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n B-di-skr-n	Takhey Tachar Tahefur Tanefur Tasokar Tasokar Tasokar Tasokreniese Tasherieniese Tasherieniet Tadjare Tadjare Tadjare Tadjuhlir Tadjuhlir	N N N T T N N N N N N N N T T T N N N N	n/a n/a n/a n/a N/a Sokar Isis n/a Isis n/a Inet/cow n/a n/a Osiris Re n/a n/a n/a n/a n/a n/a lsis	A41 A2 A25 A13 A41 A44		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4	
t	B-by D-hr D-hr D-hr B-skr B-skr B-skr D-skri-n-fnh D-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skr-n-lht B-skr-n-l	Takhey Takhar Tahetu Taschar Taschar Taschar Tascher Tascher Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taclusir Tadipare Tadipare Tadipare Tadipare Tadipare Tjesiesebir Tjesnetthper Tjesnetthper Tjesnetthper	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a n/a Sokar Isis Isis n/a Ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A4 A5 A56 A8		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
t	B-by B-br B-br B-skr B-skr B-skr-n-rnh B-skr-n-rhh B-skr-n-pb-s B-sri-n-pb-s B-sri-n-pb-s B-sri-n-pb-s B-di-wsir B-di-ps-r B-br-pr B-br-pr B-br-pr B-br-pr	Takhey Tahar Tahetiu Tahetiu Tasokar Tasokar Tasokar Tasokar Tasoherinise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Takap Takap Takap Takap Takap Tadiusir Tadiusir Tadiuse T	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a Sokar lsis n/a llet/cow n/a	A41 A2  A25  A13 A41  A41  A44  A56		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4	D22
ţ	B-by D-hr D-hr D-hr B-skr B-skr B-skr D-skri-n-fnh D-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skri-n-lht B-skr-n-lht B-skr-n-l	Takhey Takhar Tahetu Taschar Taschar Taschar Tascher Tascher Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taschereninet Taclusir Tadipare Tadipare Tadipare Tadipare Tadipare Tjesiesebir Tjesnetthper Tjesnetthper Tjesnetthper	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a n/a Sokar Isis Isis n/a Ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A4 A5 A56 A8		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	022
t	3-by   3-br	Takhey Tashar Tahetiu Tashar Tashar Tashari Tasharinase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Takap Takapanashabi Tadiusir Tadiusir Tadiusir Tadiusir Tadiusir Tadiuneri Tadiuneri Tadiuneri Tadiuneri Tadiuneri Tjesnethper Tjesnethper Tjesnethper Tjesnapperet	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a Sokar lsis n/a llet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A4 A5 A56 A8		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
	3-by   3-br	Takhey Tahar Tahetiu Tahetiu Tasokar Tasokar Tasokar Tasokar Tasoherinise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Takap Takap Takap Takap Takap Tadiusir Tadiusir Tadiuse T	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a Sokar lsis n/a llet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A4 A5 A56 A8		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
t d d	B-by   B-br	Takhey Tahar Tahetiu Tahetiu Tasokar Takap Takap Takap Takap Takap Takap Takap Tadiusir Tadiusir Tadiuser T	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Iheticow n/a	A41 A2  A25  A25  A13 A41  A44  A4  A56 A8  A5 A43 A43		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
	B-by   B-br     B-br   B-br     B-skr     B-	Takhey Takhar Tahetu Tashar Tahetu Tashar Tasharinise Takap	N N N T T N N N N N N T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A56 A8 A5 A43 A43 A25 A32 A61 A63		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
	B-by   B-br	Takhey Tahar Tahetiu Tahetiu Tasokar Takap Takap Takap Takap Takap Takap Takap Tadiusir Tadiusir Tadiuser T	N N N T T N N N N N N N N N N N N N N N	n/a n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A66 A6 A6 A6 A6 A6 A7 A25 A32 A61 A63 A298		C29 C5 C15 C10 C10 C33 C26 C42 C33 C4 C8 C8	D22
	B-by U-br U-br U-br U-br U-br U-br U-br U-br	Takhey Takhar Tahafu Tahafu Tahafu Tahafu Tasokar Tasokar Tasherienise Tasherienise Tasherienise Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tadjuar Takap Takap Takap Takap Takap Takap Takap Takap Tadjur Tadjur Tadjur Tadjur Tadjur Tadjur Tadjur Tjar Tadjur Tjar Tjar Tjar Tjar Tjar Tjar Tjar Tja	N N N T T N N N N T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A66 A6 A6 A6 A6 A6 A7 A25 A32 A61 A63 A298		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4  C8  C2 C28 C22 C25 C25 C25 C26	D22
	B-by   B-br     B-br   B-br-iw      B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr	Takhey Takhar Tahetiu Tashar Tahetiu Tasohar Tasherinese Tasherienankh Tasherieninet Tadiusir	N N N T T T T T T T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A66 A6 A6 A6 A6 A6 A7 A25 A22 A61 A63 A298 A39		C28 C5 C15 C10 C13 C28 C42 C38 C4  C2 C25 C25 C25 C28  C38 C50	D22
	B-by   B-br     B-br   B-br-iw      B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr	Takhey Takhar Tahafur Tahafur Tahafur Tahafur Tasokar Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Tasherienise Takapenakhebi Takapenakhebi Tadiusir Tadipare Tadiunir Tadipare Tadiunir Tadipare Tadiunir Tajunir Tjesiesebir Tjesiesebir Tjesiesebir Tjesiesebir Tjesiesebir Tjesiesepir T	N N N T T T T T T T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lsis n/a lhet/cow n/a	A41 A2 A25 A25 A33 A41 A4 A4 A56 A8 A5 A43 A43 A29 A29 A30 A30 A30 A30		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D22
	B-by   B-br     B-br   B-br-iw      B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr   B-skr     B-skr	Takhey Takhar Tahetiu Tashar Tahetiu Tasohar Tasherinese Tasherienankh Tasherieninet Tadiusir	N N N T T T T T T T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a n/a Sokar Isis n/a Ihet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A66 A6 A6 A6 A6 A6 A7 A25 A22 A61 A63 A298 A39		C28 C5 C15 C10 C13 C28 C42 C38 C4  C2 C25 C25 C25 C28  C38 C50	D22
	13-by   13-bit   13	Takhey Takhar Tahafu Tahafu Tahafu Tahafu Tasharinise Takap Tajusir Tadjurir Tadjurir Tadjurir Tjainefer Tjainefer Tjainefer Tjeshapperet Diptahau Diptahau Diptahau Diptahau Diptahau Diptahau Diptahau Diptahauh D	N N N N T T T N N N T T T T T T T T T T	n/a n/a n/a n/a n/a Sokar lsis n/a lsis n/a	A41 A2 A25 A25 A31 A44 A4 A4 A56 A8 A5 A43 A43 A28 A39 A30 A13 A18 A18 A18 A27 A57 A66		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D22
	3-by   13-bit   13-	Takhey Takhar Tahetiu Tashar Tahetiu Tashar Tasharinase Tasharinase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Tasharininase Takapa Takapa Takaparashabi Tadiusir Tadiusir Tadiusir Tadiusir Tadiupara Tadiup	N N N N T T T N N T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lsis n/a lhet/cow n/a	A41 A2 A25 A25 A33 A41 A4 A4 A56 A8 A5 A43 A43 A29 A29 A30 A30 A30 A30		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D22
	13-by   13-bit   13	Takhey Takhar Tahetu Tahetu Tasokar Tasheriense Tasheriense Tasheriense Tasherienise Tasherienise Tasherienise Tasherienise Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tasherienihet Tadipare Takapa Takap Tajesienihet Tadjuthir Tjainefer Tjainefer Tjesienihper Tjesieni	N N N T T T N N N T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lsis n/a	A41 A2 A25 A25 A31 A44 A4 A4 A56 A8 A5 A43 A43 A28 A39 A30 A13 A18 A18 A18 A27 A57 A66		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D22
	B-by   B-br	Takhey Takhar Tahetu Tahetu Taschar Tasharinanananananananananananananananananan	N N N T T T N N N T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Sokar Isis n/a Inet/cow n/a	A41 A2 A25 A25 A13 A41 A4 A4 A56 A66 A6 A6 A728 A30 A13 A18 A18 A18 A18 A18 A27 A57 A66 A66 .		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D22
	## ## ## ## ## ## ## ## ## ## ## ## ##	Takhey Takhar Tahatur Tahatur Tahatur Tahatur Tahatur Tasokar Tasharinisea Tasharinisea Tasharinisea Tasharinisea Tasharinisea Tasharinisea Tasharinisea Tasharinisea Tasharinisea Takapanakhabi Takapanakhabi Tadjuar	N N N N T T T N N N T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lsis n/a lhet/cow n/a	A41 A2 A25 A25 A33 A41 A4 A56 A5 A43 A43 A57 A68 A5 A43 A43 A58 A5 A43 A43 A58 A5 A43 A43 A59 - A30 A13 A18 A18 A18 A18 A27 A57 A66 A66		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4  C28  C28  C28  C28  C28  C38 C50 C19 C1 C1 C1 C8 C10 C15 C15 C16 C16 C16 C33	D22
	## 19 ## 19	Takhey Takhar Tahafu Tahafu Tahafu Tahafu Tasharinise Takapa Takap Takapa Takap Takapa Takap Tadipare Tadipa	N N N T T T N N N T T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Sokar lsis n/a lisis n/a	A41 A2 A25 A25 A13 A41 A4 A4 A56 A66 A6 A6 A728 A30 A13 A18 A18 A18 A18 A18 A27 A57 A66 A66 .		C29 C5 C15 C10 C13 C26 C42 C38 C4  C8  C8  C2 C26 C25 C25 C25 C26	D14 D4
	## ## ## ## ## ## ## ## ## ## ## ## ##	Takhey Takhar Tahetiu Tashar Tahetiu Tashar Tashari Takap Ta	N N N N T T T N N N T T T T T T T T T T	n/a n/a n/a n/a n/a n/a Nokar lsis n/a lsis n/a lhet/cow n/a	A41 A2 A25 A25 A33 A41 A4 A56 A5 A43 A43 A57 A68 A5 A43 A43 A58 A5 A43 A43 A58 A5 A43 A43 A59 - A30 A13 A18 A18 A18 A18 A27 A57 A66 A66		C29 C5 C15 C10 C10 C13 C26 C42 C38 C4  C28  C28  C28  C28  C28  C38 C50 C19 C1 C1 C1 C8 C10 C15 C15 C16 C16 C16 C33	D22

7. APPENDIX B - Owners names and titles on the Serapeum stelae (stelae order)

	Owners name	ual - details only used	Туре	Deity	Title/s	
A1	cnh-hnsw	Ankhkhonsu	T	Khonsu	uncertain	
A2	cnḫ-wn-nfr	Ankhwennefer	Т	Wennefer	not listed	
A3	'nḫ-wn-nfr	Ankhwennefer	T	Wennefer	dignitary	
A4	itm-ḥtp	Atumhotep	T	Atum	not listed	
A5	di-ptḥ-i3w	Diptahiau	Т	Ptah	god's father	
					sem-priest	
					he who is over the secrets of Rostau	
۸۵	ns-imn	Necemun	Т	Amun	areq ines- priest	
A6 A7	hr-m-3h-bit	Nesamun Horemakhbit	T	Horus	stonemason stonemason of Osiris Apis	
A8	hr-ms	Hormose	T	Horus	door opener of the temple of Ptah	
Α0	ņi-ms	Hormose	,	Horus	one who is pure in the temple of ptah	
A9	ḥr-wd3	Horwedja	Т	Horus	door opener of the temple of Ptah	
A10	ḥr	Hor	T	Horus	singer in the temple of Ptah	
A11	it	It	N	n/a	god's father	
					sem-priest	
					he who is over the secrets of Rostau	
A12	ķr.f-imn	Qerfamun	Т	Amun	not listed	
A13	hnsw-i.ir-di-sw	Khonsuirdisu	Т	Khonsu	door opener of the temple of Ptah	
A14	n3-n3	Nana	N	n/a	not listed	
A15	nfr-tm-ḥtp	Nefertemhotep	Т	Nefertem	god's father	
	• • •				sem-priest	
					he who is over the secrets of Rostau	
A16	p3-šri-n-ḥr - p3-n-	Pasherienhor-	T	Horus	not listed	
	nt	Panneith				
			T	Neith		
A17	p3-šri-n-mwt	Pasherienmut	T	Mut	door opener of the temple of Ptah	
A18	p3-šri-t3-iḥt	Pasherientaihet	Т	Ihet/cow	door opener of the temple of Ptah	
	dd-ptḥ-iw.f-cnḫ	Djedptahiufankh	T	Ptah	door opener of the temple of Ptah	
A19	p3-di-3st	Padiese	T	Isis	singer in the temple of Ptah	
					singer of sokar	
A20	p3-di-wsir	Padiusir	T	Osiris	not listed	
A21	p3-di-wsir-p3-w3ḥ	Padiusir-Pawah	T	Osiris	stonemason of Osiris Apis	
A22	p3y.f-ḥr-ntౖr	Pafhernetjer	N	n/a	stonemason of Osiris Apis	
A23	p3y.f- <u>t</u> 3w-°wy	Peftjauawybastet	Т	Bastet	god's father	
					overseer of the sem-priests	
A24	p3-n-ímn	Penamun	Т	Amun	stonemason of Osiris Apis	
					he who is over the secrets of Rostau	
	4.1.		_		lord of Nehet	
A25	ptḥ-ḥtp	Ptahhotep	T	Ptah	dignitary	
A26	ptḥ-nfr	Ptahnefer	Т	Ptah	god's father	
					prophet	
۸27	snb.f	Senebef	N	n/o	sem-priest	
A27 A28	wd3-ḥr-rsnt		T	n/a Horus	god's father not listed	
A20	wgs-in-rsnt wsh-ib-r <sup>c</sup>	Wedjahoresnet Wahibre		_		
A29	dd-imn-iw.f-cnh -		T/B T	Re Amun	not listed not listed	
0	āa-111111-1M'1-,11[] -	Ptahhotep	•	iuii		
A30	<u>d</u> d-b₃stt-m-ir-th.f	•	Т	Bastet	not listed	
A31	3-r-ptḥ-ḥp	Aarptahhap	T	Ptah	stonemason of Osiris Apis	
	1 · · · F			Apis	· · · · · · · · · · · · · · · · · · ·	
A32	ns-ḥw	Neshu	Т	Hu	not listed	
	p3-n-nt	Paneith	Т	Neith	not listed	
A33	ḥr-n-ḥp	Horenhap	Т	Apis	stonemason of Osiris Apis	
A34	ḥr-s3-3st	Horsiese	Т	Horus	not listed	
				Isis		
A35	ḥr-s³-³st	Horsiese	Т	Horus	stonemason of Osiris Apis	
				Isis	•	
A36	ḥw	Hui	N	n/a	wab -priest	
A37	ip	lp	N	n/a	stonemason of Osiris Apis	
A38	ip	Ip	D	n/a	stonemason of Osiris Apis	*A37
A39	•	· Irsankhptah - Irahor	Т	Ptah	not listed	
	* *		Т	Horus		
A40	ir-ḥp	Irhap	Т	Apis	stonemason of Osiris Apis	
A41	nfrtm-ḥtp	Nefertemhotep	Т	Nefertem	god's father	
	-				sem-priest	
					he who is over the secrets of Rostau	
A42	nḫt-ḥr-m-ḥb	Nakhthoremheb	Т	Horus	stonemason of Osiris Apis	
A43	p3-di	Padi	N	n/a	god's father	
A44	p3-ir-k3p	Pairkap	N	n/a	not listed	
	ii-m-ḥtp	Imhotep	N	n/a	not listed	
A45	p3-iwiw-n-ḥr	Paiunhor	Т	Horus	not listed	
A40		B 1	N.	-/-	not listed	
A46	p3-k3p	Pakap	N	n/a	not listed	
	p3-k3p p3-k3p	Ракар Ракар	N N	n/a n/a	stonemason of Osiris Apis	

A49 A50	p³-dỉ-ḥr p³-dỉ-nt	Padihor Padineith	T T	Horus Neith	god's father of Mut singer in the temple of Ptah	
A51	p3-di-ptḥ	Padiptah	Т	Ptah	singer of sokar stonemason of Osiris Apis	
A52	ps-dipti	Padi	'	n/a	stonemason of Osiris Apis	
A53	p3-di-wsir	Padiusir	Т	Osiris	stonemason of Osiris Apis	
A54	p3-di-wsir	Padiusir	Т	Osiris	not listed	
	imn-ḫʻ	Amunkha	T	Amun	not listed	
A55	p3y.f-ḥr-ntౖr	Pafhernetjer	N	n/a	stonemason	
A56	p3y.f- <u>t</u> 3w-°wy-3st		Т	Isis	not listed	
A57	psm <u>t</u> k	Psamthek	В	n/a	treasurer of the king of Lower Egypt	
450		Distriction	_	Dt-l-	sole companion	
A58 A59	ptḥ-ir-di-sw ptḥ-ḥtp	Ptahirdisu Ptahhotep	T T	Ptah Ptah	not listed uncertain	
A60	ptḥ-ḥtþ	Ptahkha	T	Ptah	not listed	
A61	ptḥ-wr	Ptahwer	T	Ptah	uncertain	
A62	w <u>d</u> 3-ḥr	Wedjahor	Т	Horus	wab- priest of the temple of Ptah	
A63	<u>d</u> d-imn-iw.f- <sup>c</sup> n <u>b</u>	Djedamuniufankh	T	Amun	uncertain	
A64	₫d-ḥr	Djedhor	T	Horus	not listed	
	p3-di-wsir	Padiusir	Т	Osiris	not listed	
A65	di-nb-wn	dinebwen	_		singer in the temple of Ptah	
A66	dd-ptḥ-w³ḥ-sw	Djedptahwahsu	T	Ptah	singer in the temple of Ptah	
A67	p3-sr-n-rm?	Paserenrem?	N	n/a n/a	stonemason of Osiris Apis	
A68 A69	p3 p3-di-shmt	Pa Padisekhmet	N T	Sekhmet	stonemason of Osiris Apis not listed	
A70	p3-šri-n-t3-iḥt	Pasherientaihet	T	Ihet/cow	stonemason	
A71	b³k-ḥr	Bakhor	T	Horus	not listed	
A72	?	?	?	?	stonemason of Osiris Apis	
B1	p3-n-ptḥ	Penptah	Т	Ptah	overseer of the estates of Neith	
					metalworker	
B2	pn-ptḥ	Penptah	T	Ptah	overseer of the estates of Neith	*B1
					metalworker	
B3	w³ḥ-ib-r°	Wahibre	T/B	Re	not listed	
B4	i <sup>c</sup> ḥ-ms	lahmose	T/B	Moon	general of the army	
B5	ʻnḫ-wn-nfr	Ankhwennefer	Т	Wennefer	god's father of Ptah	
					prophet of Isis of Iapis Iazuli sem-priest of Sokar	
					guardian of the land of the living Apis	
B6	?-nht	nakht			god's father of Amun-Re	
	· ·				one foremost in the temples	
					prophet of Pepy	
					scribe	
B7	nfr-ib-r <sup>c</sup>	Neferibre	T/B	Re	sole companion	
					one who is known to the king	
B8	nfr-ib-r°	Neferibre	T/B	Re	master of the house of life	*B7
					sole companion overseer of the palace	
					one who is in the heart of his lord	
					one who is over all the secrets of the king	
					administrator of Nehet	
B9	p3-nḥ-sw rn.f nfr	Panehes whose	N	n/a	hewen-priest of Bastet	
	nfr-ib-r <sup>c</sup> -snb	beautiful name is				
		Neferibreseneb				
			T/B	Re		
B10	psm <u>t</u> k mry-pth	Psamthekmeryptah	T/B	Ptah	god's father	
					sem-priest	
					he who is over the secrets of Rostau	
					overseer of the royal ships	
B11	t³-íw	Tjaiu	N	n/a	god's father	
					he who is over the secrets of Rostau he who is in attendance of Ha	
B12	w³ḥ-ib-r°-wn-nfr	Wahihrewennefer	T/B	Re	god's father of ptah	
D12	wəṇ-10-1 -wii-iiii	vvariibreweriilerei	170	Wennefer	sem-priest of Sokar	
					guardian of the land of the living Apis	
					prophet of Isis	
					overseer of the seal	
C1	ḥk3-m-s3.f	Hekamsaf	N	N/A	god's father	
					sem-priest	
					wp-ntrwy	
					door opener	
C2	Multiple owners as	list of members of the	1 nhyles of	a priesthes	all god's fathers and sem pricets	
C2					d all god's fathers and sem-priests	
C2	ptḥ-ḥtp	Ptahhotep	Т	Ptah	1st phyle of god's fathers and sem-priests	
C2	ptḥ-ḥtp ptḥ-m	Ptahhotep Ptahem			1st phyle of god's fathers and sem-priests 1st phyle of god's fathers and sem-priests	
C2	ptḥ-ḥtp	Ptahhotep	T T	Ptah Ptah	1st phyle of god's fathers and sem-priests	
C2	ptḥ-ḥtp ptḥ-m psmṯk	Ptahhotep Ptahem Psamthek	T T B	Ptah Ptah n/a	1st phyle of god's fathers and <i>sem</i> -priests 1st phyle of god's fathers and <i>sem</i> -priests 1st phyle of god's fathers and <i>sem</i> -priests	
C2	ptḥ-ḥtp ptḥ-m psm <u>t</u> k šd-nfr-tm	Ptahhotep Ptahem Psamthek Shednefertem	T T B	Ptah Ptah n/a	1st phyle of god's fathers and sem-priests 2nd phyle of god's fathers and sem-priests	
C2	ptḥ-ḥtp ptḥ-m psmtk šd-nfr-tm t3	Ptahhotep Ptahem Psamthek Shednefertem Tha	T T B T	Ptah Ptah n/a Nefertem	1st phyle of god's fathers and sem-priests	

	cub busin	Audubbbanan	-	IZI · ·	and phylo of god's fothers and som pricets
	'nḫ-ḫnsw ptḥ-ḥtp	Ankhkhonsu Ptahhotep	T T	Khonsu Ptah	2nd phyle of god's fathers and <i>sem</i> -priests 2nd phyle of god's fathers and <i>sem</i> -priests
	di-ptḥ-i3w	Diptahiau	T T	Ptah	2nd phyle of god's fathers and sem-priests
	nfr-in-r<-m-3ht	Neferibremakhet	T/B	Re	2nd phyle of god's fathers and sem-priests
	mry-pth	Meryptah	T	Ptah	2nd phyle of god's fathers and sem-priests
	ir.f-'3-pth	Irefaptah	T	Ptah	2nd phyle of god's fathers and sem-priests
	wsk	Wesek	N	n/a	2nd phyle of god's fathers and sem-priests
	ḥr-m-³ḫ-bit	Horemakhbit	Т	Horus	3rd phyle of god's fathers and sem-priests
	p3-wn-ct	Pawenat	N	n/a	3rd phyle of god's fathers and sem-priests
	wn-nfr	Wennefer	Т	Wennefer	? (3rd or 4th) phyle of god's fathers and sem-priests
	ptḥ	Ptah	T	Ptah	? (3rd or 4th) phyle of god's fathers and sem-priests
	psm <u>t</u> k	Psamthek	В	n/a	? (3rd or 4th) phyle of god's fathers and sem-priests
	psm <u>t</u> k	Psamthek	В	n/a	? (3rd or 4th) phyle of god's fathers and sem-priests
	n-k3w	Nekau	В	n/a	? (3rd or 4th) phyle of god's fathers and sem-priests
	p3-šri-n-ptḥ	Pasherienptah	T	Ptah	? (3rd or 4th) phyle of god's fathers and sem-priests
	psm <u>t</u> k	Psamthek	В	n/a	? (3rd or 4th) phyle of god's fathers and sem-priests
C3	i¢ḥ-ms	lahmose	T/B	Moon	Sole companion
	>-1				General of the army
C4	i <sup>c</sup> ḥ-ms	lahmose	T/B	Moon	Generalissimo of the military *C3
C5	i <sup>c</sup> ḥ-ms	lahmose	T/B	Moon	god's father
					overseer of estates
					wnrw- priest hery-pe of Wadjet, mistress of Imet
					musician in the temple of Neith
C6	p3-dỉ-ḥr-m-ḥb	Padihoremheb	Т	Horus	dwn awy among the dignitaries/nobles
CO	b»-αι-iiι-ιιι-iio	radinorennieb	1	HOIUS	royal scribe
					god's father of Amun-Re, lord of Senet
C7	ḥr-ir-3 rn.f nfr	Horirahan	Т	Horus	god's father
01	ф п > m m m	Tionia nap	•	110100	he who is over the secrets of Rostau
					areq ines- priest
					wp-ntrwy
C8	ḥr-ir- <sup>c</sup> 3	Horira	Т	Horus	god's father
	•				sem-priest
					wnrw-priest
C9	iw.f-3	lufaa	N	n/a	sem-priest
					kah -priest
C10	p3-šri-n-shmt	Pasheriensekhmet	Т	Sekhmet	god's father
					sem-priest
	<u>d</u> d-ptḥ-iw.f- <sup>c</sup> nḫ	Djedptahiufankh	T	Ptah	god's father
					sem-priest
C11	p3-šri-n-ptḥ	Pasherienptah	T	Ptah	god's father
	45.4				sem-priest
C12	p3-di-b3stt	Padibastet	T	Bastet	not listed
C13	psm <u>t</u> k-m-3ḫt	Psamthekemakhet	В	n/a	god's father
					prophet of Ptah
C14	w3h-ib-rc-m-3h-bi	1 Mahibramalthhit	T/B	Re	wnrw-priest
C14	M2H-10-1111-2H-01	WallibleHaklibit	1/6	Re	god's father sem-priest
					he who is in attendance of Ha
					prophet of Ptah, foremost of Tjenent
					prophet of Isis, foremost of Tjenent
					prophet of the gods of the temple, foremost of Tjenent
C15	dd-ptḥ-iw.f-cnh	Djedptahiufankh	Т	Ptah	god's father
	r	,,			sem-priest
					he who is over the secrets of Rostau
					prophet
C16	dd-ptḥ-iw.f-cnḫ	Djedptahiufankh	T	Ptah	god's father
					prophet of Ptah
C17	ḥtp	hotep		n/a	uncertain
C18	wp-3w rn.f n	wepaaw whose be	Т	Bastet	treasurer of the king of Lower Egypt
					sole companion
					confidant of the king in all his places
C19	psm <u>t</u> k	Psamthek	В	n/a	not listed
C20	i¢ḥ-ms	lahmose	T/B	Moon	god's father
					prophet
					scribe
C21	nth htn	Ptahhotep	Т	Ptah	divine scribe hereditary noble of the local prince
021	ptḥ-ḥtp	Flamolep	1	riaii	•
					treasurer of the king of Lower Egypt overseer of the house of silver
					overseer of the house of gold
					master of strength
					he who is in attendance of Ha
					areq ines- priest
					areq ines- priest kah- priest
C22	ìmn-ḥtp	Amunhotep	Т	Amun	
C22 C23	imn-ḥtp °nḫ.f-n-sḫmt	Amunhotep Ankefensekhmet	T T	Amun Sekhmet	kah- priest not listed god's father
		·			kah- priest not listed

						he who is over the secrets of the great throne
		- 1		_		prophet of Sekhmet, mistress of Shendi
	C24	-		T T	Wennefer	uncertain
	C25		•	T -	Ptah	god's father
	C26		•	T	Ptah	not listed
(	C27	ns-p3-ḫw-t3wy	Nespakhutawey	N	n/a	prophet of Ptah
						master of strength
						great of births  wp-ntrwy
	C28	ḥr-m ḥtp	Horemhotep	Т	Horus	not listed
	C29		•	Т	Apis	wnrw-priest
	C30		•	Т	Horus	prophet of Anubis, lord of Behdet
•	550	ųı.	1101	•	110103	prophet of Anabis, for on Bendet
						prophet of Atum who dwells in and who is foremost of Heliopolis
						overseer of the field
						prophet of Onuris son of Re
(	C31	ii-m-ḥtp	Imhotep	N	n/a	master of strength
(	C32		Imhotep	N	n/a	servant of Apis Osiris
(	C33		Imhotep	N	n/a	not listed
(	C34	in-imn-n3.f-nb	Inamunnefneb	T	Amun	not listed
		nfr-ib-rc-s3-nt	Neferibresaneith			
				T/B	Neith	
					Re	
(	C35	i¢ḥ-ir-di.sw	lahirdisu	Т	Moon	not listed
(	C36		Khnumibre	Т	Khnum	sem-priest
						god's father
						overseer of estates
						wnrw-priest
						hery-pe
(	C37	m-m	Mem	N	n/a	god's father
						sem-priest
						scribe of the open court of the temple of Ptah
(	C38	p3-šri-n-ptḥ	Pasherienptah	T	Ptah	god's father
						libationer
(	C39	p3-di-sw	Padisu	N	n/a	god's father
						sem-priest
						wp-ntrwy
	C40	1		T -	Isis	not listed
(	C41	p3-di-wsir-wn-nfr		T "	Wennefer	door opener of the temple of Osiris Apis
					Osiris	
(	C42	p3.f- <u>t</u> 3w- <sup>c</sup> wy- <u>h</u> ns	Pettjauawykhons	Т	Khonsu	god's father
						sem-priest
						one who is foremost of the temple
						prophet of Isis prophet of Amun-Re, lord of Khenetnefer
,	C43	psm <u>t</u> k	Psamthek	В	n/a	sem-priest
,	J4J	psingk	rsamulek	Ь	II/a	god's father
(	C44	psm <u>t</u> k-mn <u>h</u> -ib	Psamthekmenekhib	В	n/a	prophet
		pom <u>i</u> n mig 10		_		prophet of Isis, mistress of the pyramid
						prophet of the King of Upper and Lower Egypt Khufu, Prophet of Khafre, Prophet of Djedefre
						prophet of Horus in the horizon
(	C45	ptḥ-m-m³c-ḫrw	Ptahemmaaherew	Т	Ptah	god's father
		rn.f 3 ns-pth	whose great name is			
		7 P	Nesptah			
				Т	Ptah	sem-priest
						he who is over the secrets of Rostau
						one who is foremost of the temple
						prophet of Isis
		sm3-t3wy-t3.1-nfit	Semataweytefnakht	N	n/a	god's father
						sem-priest
						one who is foremost of the temple
		ich ma ami tivre t	Johnson Comptours to	T/D	Maan	codle Father
		r ii-iiis siib-iswy-t	lahmose Semataweyte		Moon n/o	god's Father
				N	n/a	sem-priest one who is foremost of the temple
						prophet of Isis
(	C46	sm3-t3wv-t3 f-nht	Semataweytefnakht	N	n/a	god's father
•				-		one who is foremost of the temple
						prophet of Isis
						sem-priest
(	C47	sm3-t3wy-t3.f-nht	Semataweytefnakht	N	n/a	god's father
			•			sem-priest
						overseer of estates
						prophet of Herishef
(	C48	sm3-t3wy-t3.f-nḫt	Semataweytefnakht	N	n/a	god's father
						wnrw-priest
	C49			N	n/a	god's father
(	C50	<u>d</u> d-b₃stt-iw.f-¢n <u>h</u>	Djedbastetiufankh	Т	Bastet	not listed

D1	ich-ms	lahmose	T/B	Moon	charioteer
D2	cnh-hp	Ankhhap	T/Б	Apis	not listed
D2	·š-·š	Ashash	N	n/a	not listed
D3	dwn-sw-p3-nffr	Dewensupanefer	N	n/a	not listed
D5	hr-wd3	Horwedja	T	Horus	scribe
DJ	iiι-w <u>σ</u>	i ioi wedja	•	Tiolus	noble of Hebenu
					prophet
D6	p3-di-pp	Padipep	N	n/a	god's father
D7	p3-di-pp p3-di-sw	Padisu	N	n/a	uncertain
D8	ps-di-sw ps.f-tss-cwy-hnsw		T	Khonsu	not listed
D9	psmtk	Psmathek	В	n/a	
Da	psinik	rsmaniek	Ь	II/a	sole companion chief of physicians of Upper and Lower Egypt
D10	ptḥ-ḥtp	Ptahhotep	Т	Ptah	god's father
D10	ի <del>ա</del> ար	T tallifotop	•	i tuii	prophet
					he who is over the secrets of rostau
					chief judge
					prophet of Amun
D11	w³ḥ-ib-r°-wn-nfr	Wahihrewennefer	T/B	Re	not listed
D11	WY 10 1 WII IIII	Wallbreweillerei	175	Wennefer	not noted
	w³ḥ-ib-rc-mry-pth	Wahibremervotah	T/B	Ptah	not listed
		, Transion, plan	.,,5	Re	
D12	?	?			uncertain
D13	i <sup>c</sup> h-ms	lahmose	T/B	Moon	charioteer
D14	di-pth-i3w	Diptahiau	T	Ptah	god's father
D15	mry-pth	Meryptah	Т	Ptah	god's father
	J F .	. ,,			wnrw-priest of Letopolis
					prophet and custodian of the child of Khonsu, the child of the temple of Ptah
					prophet of the gods of Khatnefer
					prophet of Anubis, lord of Ipetef
D16	w³ḥ-ib-rc-mry-nt	Wahibremeryneith	T/B	Neith	prophet of Heket, mistress of Hetwer
		•		Re	prophet of the dwelling place of Ptah
					overseer of the temple
					deputy of the temple of Ptah
					lord of the nomes of Upper Eggypt
					prophet of Ptah
					lord of the nomes of Lower Egypt
					prophet of the living Apis
D17	psm <u>t</u> k	Psamthek	В	n/a	servant of the king
D18	psmtk-snfr-t3wy	Psamtheksnefertawey	В	n/a	overseer of the singers in the temple of Ptah
D19	cnh-nfr-ib-rc	Ankhneferibre	T/B	Re	not listed
D20	w³ḥ-ib-r <sup>c</sup>	Wahibre	T/B	Re	not listed
D21	ḥry	Hory	Т	Horus	god's father
					hebes diu- priest
D22	cnḫ-ḥr rn.f nfr w3	Ankhhor, his beautiful	Т	Horus	hereditary noble of the local prince
			T/B	Re	seal bearer of the king of Lower Egypt
					sole companion
					overseer of the infantry

8. APPENDIX C - Saite basiliphorous names and titles on the Serapeum stelae

B4 - general of the army ich-ms

C2 - god's father, sem-priest

C3&C4 - sole companion, general of the army

C5 - god's father, overseer of estates, wnrw-priest, hery-pe of Wadjet, mistress of Imet, musician in the temple of Neith

C20 - god's father, scribe C47 - god's father D13 - charioteer

D1 - charioteer lahmose... ich-ms-...

C47 - greatest of the directors of the craftsmen of Ptah, god's father, prophet i<sup>c</sup>ḥ-ms-mn-inb-ḥ<u>d</u> lahmosemeninebhedi

ich-ms-mry-pth lahmose-mervotah C14 - god's father, sem-priest, he who is in attendance of Ha, prophet of Ptah - foremost of Tjenent, prophet of Isis - foremost of Tjenent, prophet of the gods - foremost of Tjenent

C45 - god's father, sem-priest, one foremost of the temple, prophet of Isis

lahmosesaneith C36 - no title ich-ms-s3-nt

i h-ms rn.f 3 sm3lahmose, his great name, Sematawevtefnakht

t3wy-t3.f-nht in-imn-n3.f-nb nfr-ib- Inamunnefneb

C34 - no title

Neferibresaneith rc-s3-nt cnh-psmtk Ankhpsamthek B5 - no title

C9 - sem -priest, kah -priest

Ankhneferibre D19 - no title cnh-nfr-ib-rc

Ankhhor his beautiful name D22 - hereditary noble of the local prince, seal bearer of the king of Lower Egypt, sole companion, overseer of the infantry Wahibre

w3h-ib-rc

B6 - one foremost of the temples, prophet of Pepy, scribe

C8 - no title C9 - sem -priest, kah -priest

C49 - god's father D20 - no title

Wahibrewennefer B12 - prophet of Isis, overseer of the seal w3h-ib-rc-wn-nfr D11 - no title

Wahibremakhbit C14 - god's father, sem-priest, he who is in attendance of Ha, prophet of Ptah - foremost of Tjenent, prophet of Isis - foremost of w3h-ib-rc-m-3h-bit

Tjenent, prophet and of the gods - foremost of Tjenent

Wahibremenekhib w3h-ib-rc-mnh-ib D11 - no title Wahibremeryptah D11 - no title w³ḥ-ib-rc-mry-ptḥ

C14 - god's father, prophet of Bastet - mistress of life of the Two Lands, prophet of Neith - mistress of life of the Two Lands, Wahibremervneith w3ḥ-ib-rc-mry-nt

prophet of the gods of the temple of Bastet, mistress of life of the Two Lands

C46 - god's father

D16 - prophet of the dwelling place of Ptah, overseer of the temple, deputy of the temple of Ptah, lord of the nomes of Upper Egypt, prophet of Ptah, lord of the nomes of Lower Egypt, prophet of the living Apis

Wahibre-nebpehty C2 - god's father, sem-priest w³ḥ-ib-rc-nb-pḥty w³ḥ-ib-r°-ḥr-n-p Wahibrehorenap D13 - charioteer

w³ḥ-ib-rc-snb Wahibreseneh C47 - god's father, overseer of estates, prophet of Herishef C48 - god's father, wnrw-priest, inspector of the sem-priests

Panehes his beautiful name is Neferibreseneb B9 - hewen-priest of Bastet p3-nḥ.sw rn.f nfr nfr-

ib-rc-snb

psmtk-mry-pth Psamthekmervotah B10 - god's father, sem-priest, he who is over the secrets of Rostau, overseer of the royal ships

C42 - prophet of Isis, prophet of Amun-Re lord of Khenetnefer, prophet of the place of Ramesses, true of voice, prophet of Sekhmet of Sahure, true of voice

Psamthekmeryneith C9 - sem-priest, god's father in Heliopolis, overseer of estates, prophet of Horus, great one of the two serpent goddesses of psmtk-mry-nt

Upper and Lower Egypt, master of strength

C5 - chief lector priest Psamtheksaneith psmtk-s3-nt

C36 - chief lector priest C36 - no title C37 - chief lector priest

D16 - god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe

D1 - charioteer psmtk-s3-rc Psamtheksare

nfr-ib-rc-m-3ht

Nebmaatpsamthek C13 - god's father, wnrw-priest, prophet of Ptah nb-n-m3°t psmtk nfr-ib-rc

Neferibre B7&8 (same person) - sole companion, one who is known to the king

C44 - god's father D10 - god's father, prophet Neferibremakhet C2 - god's father, sem-priest

C42 - prophet

nfr-ib-rc mry-pth Neferibremeryptah C10 - prophet of Sobek - lord of sandbanks C2 - god's father, sem-priest Nekau n-k3w

Khupsamthek D16 - god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe, prophet of Mehnet, prophet of Horus in Akhbit hwi-psmtk

D16 - god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe

 $\underline{h}$ nm-ib-r $^c$ -s $^3$ -pt $\dot{h}$  rn.f Khnumibresaptah his C43 - greatest of the directors of the craftsmen of Ptah, he who is over the secrets of the great throne, he who is over the secrets beautiful name is Nekau of heaven, earth and the netherworld, who offers to Ptah, overseer of the prophets of the gods of Memphis, hereditary noble of the nfr nk3w local prince

 APPENDIX D - Comparison to popularity of deities in theophorous names according to Ranke Ranke PN II Late

Period ranking All names 1 Ptah 1 Ptah 1 Amun 1 Ptah 1 Horus 1 Ptah 1 Horus 2 Horus 2 Re 2 Horus 2 Re 2 Horus 3 Khonsu 3 Amun 3 Horus 3 Ptah 3 Isis 3 Isis 4 Moon 4 Mut 4 Isis 4 Apis 4 Isis 4 Re 4 Wennefer 5 Isis 5 Anis 5 Re 5 Neith 5 Apis 6 Ptah 6 Osiris 5 Amun 6 Neith 6 Apis 6 Amun 6 Bastet 7 Bastet 5 Isis 7 Bastet 6 Herishef 7 Neith 8 Apis 7 Neith 5 Khonsu 7 Moon 6 Moon 8 Bastet 9 Neith 9 Mut 5 Nephthys 7 Wennefer 9 Atum 9 Wennefer 10 Wennefer 10 Nefertem 5 Pep/Pepy 10 Amun 9 Khonsu 10 Moon 11 Re 11 Wennefer 10 Khnum 9 Nefertem 11 Osiris 12 Min 12 Ihet 10 Sekhmet 9 Sekhmet 12 Sekhmet 12 Khonsu 13 Hathor 13 Sokar 9 Wennefer 13 Nefertem 14 Thoth 12 Re 14 Sopdet 14 Khonsu 15 Sekhmet 12 Sekhmet 14 Nefertem 15 Khnum 16 Atum 16 Mut 16 Nefertem 14 Khonsu 16 Moon 17 Sokar 16 Lion/mHit 17 Ihet 16 Moon/ich 16 Onuris 17 Maat 17 Ihet 16 Atum 16 Hu 17 Thoth 19 Sopdet 16 Thoth 17 Osiris 19 Thoth 16 Harpokrates 16 Harsomtus 21 Wadjet 21 Herishef 22 Khnum 21 Mut 21 Maat 23 Onuris 21 Atum 24 Uto 24 Hathor 25 Maat 24 Hu 26 Bes 24 Nephyths 27 Nephthys 24 Onuris 28 wrt hk3w Great Magic 24 Wadjet 28 hk3 Magic 30 Sothis 31 Nun 32 Urozean

# 37 Ibis of Thoth (n³-nb.w) Ranke PN II Late

35 Ram of Mendes (b3-nb-ddt)

33 Tefnut 34 Thoeris

36 Ihet/cow

Ranke PN II Late Period ranking Owners names С D ΑII В 1 Horus 1 Ptah 1 Amun 1 Re 1 Ptah 1 Re 2 Ptah 1 Horus 2 Ptah 2 Horus 2 Ptah 2 Horus 3 Moon 3 Horus 3 Amun 2 Wennefer 3 Khons 3 Re 4 Wennefer 4 Mut 4 Osiris 4 Moon 4 Wennefer 3 Moon 5 Isis 5 Isis 5 Bastet 5 Apis 5 Amun 6 Ptah 6 Apis 5 Re 5 Neith 5 Moon 6 Bastet 6 Neith 7 Amun 5 Wennefer 7 Osiris 8 Apis 8 Khonsu 7 Khonsu 8 Neith 9 Neith 8 Nefertem 7 Sekhmet 8 Isis 10 Wennefer 8 Neith 10 Apis 8 Bastet 8 Wennefer 11 Re 10 Isis 8 Apis 12 Min 12 Atum 10 Khnum 12 Khonsu 13 Hathor 12 Bastet 10 Nefertem 13 Sekhmet 14 Thoth 12 Hu 10 Neith 13 Nefertem 15 Sekhmet 12 Mut 10 Osiris 15 Ihet 16 Mut 12 Re 16 Nefertem 16 Khnum 16 Lion/mHit 12 Sekhmet 16 Moon/iaH 16 Hu 16 Atum 16 Amun 16 Harpokrates 16 Harsomtus 22 Khnum 23 Onuris 24 Uto

23 Onuris
24 Uto
25 Maat
26 Bes
27 Nephthys
28 wrt liksw Great Magic
28 liks Magic
30 Sothis
31 Nun
32 Urozean
33 Tefnut
34 Thoeris
35 Ram of Mendes (b3-nb-ddt)
36 Ihet/cow
37 Ibis of Thoth (n3-nb.w)

Stelae	ENDIX E - Names v Owner's name	within families on the Father's name	Serapeum stelae Mother's name	Grandfather	Grandfather	Great-grandfather	Great-grandfather	Wife and	Son/s &	Brother/s &	Summary
no.				(father's side)	(mother's side)	(mother's side)	(father's side)	family	Daughter/s	Sisters	
	Ankhkhonsu Ankhwennefer	Horsiese Nesptah	Takhar		Ptahhotep				Nesptah		No pattern shown Son named after grandfather (father's side)
A3	Ankhwennefer	Isptah	Takildi		ганносер				Isptah		Son named after grandfather (father's side)
A4	Atumhotep	Heka							Heka (among others)		Son named after grandfather (father's side)
	Diptahiau Nesmaun	Penamun Hor	Та		It	Shedsunefertem					No pattern shown No pattern shown
	Horemakhbit	Nesamun									No pattern shown
A8 A9	Hormose Horwedja	Ptahirdis Pennebnehet	Tjeshapperet Tanaqer								No pattern shown No pattern shown
A10	Hor	Ankhtakeloth	Takhakhiu		Hor						Owner named after grandfather (mother's side)
A11 A12	It Qerfamun	Nefertemhotep Nesptah	Herisenes Kapes		Padiese Qerfamun				Nesptah and	Ptahnefer	No pattern shown Owner named after grandfather (mother's side)
$\vdash$									Ptahnefer		Son named after grandfather (father's side)
	Khonsuirdisu	Nefereb	Tadipare								No pattern shown
A14 A15	Nana Nefertemhotep	It	lmut		Ankhptah						No pattern shown No pattern shown
A16	Pasherienhor - Panneith										No pattern shown
A17	Pasherienmut	Peftjau							Peftjau and Amunirdis		Son named after grandfather (father's side)
	Pasherientaihet	Pasherienptah	Kareptja						Amuninus		No pattern shown
A18	Djedptahiufankh	Ibak	Tahater		Horephap	Djedptahiufankh					Owner named after great-grandfather (mother's side) Great-grandfather named after great-grandfather
A19	Padiese	Ankhtakeloth	Shesepamuntas								No pattern shown
A20	Padiusir	Amunirdis	her								No pattern shown
	Padiusir-Pawah Pafhemetjer	Bakenrenef Padiptah	_								No pattern shown No pattern shown
	Peftjauawybastet	Hory	Uncertain	Hory	uncertain		Peftjauawybastet				Owner named after great-grandfather (father's side)
											Father named after father
	Penamun Ptahhotep	Irew Iaa						Qebhastinie	laa		No pattern shown Son named after grandfather (father's side)
	a.motop							se daughter			
1								Heretbastet			
			<u></u>	<u></u>						<u> </u>	
A26 A27	Ptahnefer Senebef	It Ankhsheshonq	Imut		Ankhptah			Meryptahites	Djedptahiufank		No pattern shown No pattern shown
Stelae	Owner's name	Father's name	Mother's name	Grandfather	Grandfather	Great-grandfather	Great-grandfather	Wife and	h Son/s &	Brother/s &	Summary
no.	Owner's name	ramer's name	Mother's name	(father's side)	(mother's side)	(mother's side)	(father's side)	family	Daughter/s	Sisters	Summary
A28	Wedjahoresnet	It	lmut		Ankhptah						No pattern shown
	Wahibre Diedamuniufankh -	•	•						at least 4 - no		No pattern shown
	Ptahhotep								patterns		
	Djedbastetmirtehe f										No pattern shown
	Aarptahhap Neshu	? Paanrewed	?								No pattern shown No pattern shown
	Paneith	Djedamuniufankh									
	Horenhap Horsiese	Pasherienmut							Penamun		No pattern shown No pattern shown
	Horsiese	Mehamunwia		Deskadadasa					14 A-1-b-4-		No pattern shown
	Hui	Pasherieniese		Pasherieniese					Mymy,Ankhpta h, Kher		Owner's father named after his father
	lp	Hotepptah							Hotepptah and Padiusir		Son named after grandfather (father's side)
	lp Irsankhptah -	Hotepptah Djedamuniufankh -							Hotepptah		*A37 No pattern shown
	Horiraa Irhap	Ptahhotep broken		lost			Horwennefer				Owner named after great-great-grandfather (father's side)
			T	iosi			norweillelei				
A41	Nefertemhotep	Buireteha	Takhey					Heresenes and	It and Ptahnefer		No pattern shown
A42	Nakhthoremheb	Hotepptah						Tadineferi	Harwa		No pattern shown
A43	Padi	Horsiese						Kapesenhaie se daughter		Diptahiau	Son named after grandfather (mother's side)
1								of Seneb			
											Son named after uncle (father's side)
	Pairkap Imhotep	Hapmen -	Isesresh								No pattern shown
A45	Paiunhor	Padiese		Arptahhap?			Payef?		Irotho	Hor	No pattern shown
	Pakap	Senebef							Irethorew	Hapmeneh	No pattern shown
	Pakap Pasherientana										No pattern shown No pattern shown
A49	Padihordi Padineith	Pasherienmut Ankhemtjenent		Dodin-14			Dioddinata				No pattern shown Owner named after grandfather (father's side)
		,		Padineith			Djeddjhutyiufankh				•
	Padiptah Padi	Hapiraa ?									No pattern shown No pattern shown
A53	Padiusir Padiusir	Amunirdis							Herbes		No pattern shown
A54											No pattern shown
	Amunkha	laa •									
Stelae no.		laa  Father's name	Mother's name	Grandfather (father's side)	Grandfather (mother's side)	Great-grandfather (mother's side)	Great-grandfather (father's side)	Wife and family	Son/s & Daughter/s	Brother/s & Sisters	
no.	Amunkha Owner's name		Mother's name	Grandfather (father's side)	Grandfather (mother's side)	Great-grandfather (mother's side)	Great-grandfather (father's side)	Wife and family	Son/s & Daughter/s		* Summary
no. A55	Amunkha		Mother's name							Sisters	
no. A55 A56	Amunkha Owner's name Pafhernetjer	Father's name							Daughter/s	Sisters	* Summary  No pattern shown
A55 A56 A57 A58	Amunkha Owner's name  Pafhernetjer Peftjauawyiese Psamthek Ptahirdis	Father's name Usirnakht Djedptahiufankh Pasherienptah	Mehieseiirdis Iesemakhbit						Daughter/s	Sisters	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)
A55 A56 A57 A58 A59	Amunkha Owner's name Pafhemetjer Peftjauawyiese Psamthek	Father's name Usirnakht Djedptahiufankh	Mehieseiirdis	(father's side)					Daughter/s	Sisters	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown
A55 A56 A57 A58 A59 A60 A61	Amunkha Owner's name  Pafherrretjer Peftjauawylese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwer	Father's name  Usirnakht  Djedptahiufankh Pasherienptah  Ptahwer Pasherientana  Djedamuniufankh	Mehieseiirdis Iesemakhbit	(father's side)					Daughter/s	Sisters  Horemakhb it	No pattern shown Son named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown No pattern shown
A55 A56 A57 A58 A59 A60 A61 A62	Amunkha Owner's name  Pafhernetjer Peftjauawyiese  Psamthek Ptahirdis Ptahhotep Ptahkha	Father's name  Usirnakht  Djedptahiufankh Pasherienptah Ptahwer Pasherientana	Mehieseiirdis Iesemakhbit	(father's side) Ptahirdis					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown  No pattern shown
A55 A56 A57 A58 A59 A60 A61 A62 A63 A64	Amunkha Owner's name  Pafhernetjer Peftjauawyiese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwer Wedjahor Djedamuniufankh	Father's name  Usimakht  Djedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken	Mehieseiirdis Iesemakhbit Ia broken	(father's side) Ptahirdis					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64	Amunkha Owner's name  Pafhemetjer Peftjauawyiese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwer Wedjahor Djedamuniufankh Djedhor Padiusir	Father's name  Usimakht  Djedptahlufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis	Mehieseiirdis Iesemakhbit Ia broken	(father's side) Ptahirdis					Daughter/s	Sisters  Horemakhb it	No pattern shown Son named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65	Amunkha Owner's name  Pafhernetjer Peftjauawyiese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwer Wedjahor Djedamuniufankh	Father's name  Usirnakht Djedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis	Mehieseiirdis Iesemakhbit Ia broken	(father's side)  Ptahirdis					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65	Amunkha Owner's name Pafhernetjer Peftjauawyiese Psamthek Ptahrids Ptahnkha Ptahnkha Ptahwer Udeamuniufankh Djedamuniufankh Djedhor Padiusir Padiusir	Father's name  Usirnakht  Djedptahlufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis  Wedjahor	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown  To pattern shown  No pattern shown  No pattern shown  No pattern shown
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65 A66	Amunkha Owner's name Pafhemetjer Peftjauawyiese Psamthek Ptahirdis Ptahindep Ptahikha Ptahwar Wedjahor Djedahurniufankh Djedahur Djedhur Djedhur Djedhur	Father's name  Usirnakht Djedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown  Owner and after father  Father named after father
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65 A66	Amunkha Owner's name Pafhernetjer Peftjauawyiese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwa Wedjahor Djedamuniufankh Djedhor Padiusirdinebwen Djedptahwahsu Paserenrem? Pa	Father's name  Usimakht  Ujedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer  Amunirdis - Wedjahor Ujedptahiufankh- Djedptahiufankh-	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	No pattern shown Son named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown For pattern shown No pattern shown
no.  A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65 A66 A67 A68 A69	Amunkha Owner's name Pathernetjer Peftjauawyiese Psamthek Ptahirdis Ptahirdis Ptahhotep Ptahkha Ptahwar Wedjahor Djedamuniufankh Djedhor Djedamuniufankh Djedhor Djedptahwahsu  Psatiesenemen? Padiusirdinebwen Djedptahwahsu	Father's name  Usimakht  Usimakht  Djedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis *  Wedjahor Djedptahiufankh- Djedptahwahsu	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	Summary  No pattern shown  Son named after grandfather (father's side)  No pattern shown  Owner named after grandfather (father's side)  No pattern shown  Owner named after father  Father named after father  No pattern shown
no. A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65 A66 A67 A68 A69 A70 A71	Amunkha Owner's name Pafhernetjer Peftjauawyiese Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwa Wedjahor Djedamuniufankh Djedhor Padiusirdinebwen Djedptahwahsu Paserenrem? Pa	Father's name  Usimakht  Ujedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer  Amunirdis - Wedjahor Ujedptahiufankh- Djedptahiufankh-	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	No pattern shown Son named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown For pattern shown No pattern shown
no. A55 A56 A57 A58 A59 A60 A61 A62 A63 A64 A65 A66 A67 A68 A69 A70 A71 A72	Amunkha Owner's name Pafhemetjer Peftjauawyiese Psamthek Psamthek Ptahirdis Ptahhotep Ptahkha Ptahwer Wedjahor Djedamurifankh Djedhor Padusirdinebwen Djedptahwahsu  Paserenrem? Pa Padisekhmet Pasherientalhet	Father's name  Usirnakht Djedptahiufankh Pasherienptah Ptahwer Pasherientana Djedamuniufankh broken Ptahwer Amunirdis - Wedjahor Djedptahiufankh- Djedptahiufan	Mehieseiirdis Iesemakhbit Ia broken	Ptahirdis Pasherieniese					Daughter/s	Sisters  Horemakhb it	No pattern shown Son named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown Owner named after father Father named after father Father named after father No pattern shown No pattern shown No pattern shown Owner named after father Father named after father No pattern shown

The section of the se	B3											
	B/I	Wahibre	Padihor	Satisirathint								No pattern shown
									Nephthys	Ptahhotep		
Process	B6					lost			., .,			
Second												
Months						Knonsu						
Manufact		Neferibreseneb										
	B10		Horkhonsu	Merpepyites								No pattern shown
Series of Series	B11	Tjaiu	Sekhemankhptah	Hepet	Tjaiu			Sekhemankhptah		Sekhemankhpt		Owner named after grandfather (father's side)
Series of the se										an		Son named after grandfather (father's side)
Market												Father named after grandfather (father's side)
Second	B12		Horsiese	Nestaneferet								No pattern shown
Second   S												
Section   Sect		Owner's name	Father's name	Mother's name				Great-grandfather (father's side)				Summary
									, i			
Mathematical Control	G1	пекатізаг	ireraaptan	Renpethereret	Djeoptaniurankn	inptannamu		ireraaptan		h h		Son named after great-grandrather (rather's side)
Mathematical Content											Ptahhotep	Double a county of the father
												Grandfather named after grandfather (father's side)
March	C2											No pattern shown
Section   Process		patterns										
Minimate   Marie   M	C3	lahmose	Paiunhor	Takapenakhebi								No pattern shown
Second   S	C4	lahmose	Paiunhor	Takapenakhebi		Peftjauawykhon						*C3
Control   Cont	C5	lahmose	Psamthek-saneith	Tasherientaihet		su						No pattern shown
Control   Cont												
March   Marc				snepensopdet							rior	
		beautiful name,										
Market	C8		Psamthek	Werek	lost	?		lost				No pattern shown
Column												
Perfect   Perf	C10	Multiple	Neferibremervntah	Tasheriennasha		meryneith						No pattern shown
New York Control of Co		, -		puoria								
New York Control of Co	C11	Pasherienntah	Horemakhet	Tasokar	Nesptah	Horsiese			Wifes father	Nesptah		Son named after great-grandfather (father's side)
No.   Part									Neferkasoka	Horemakhet,		grand grand (round a study
Part									<u> </u>	Neferkasokar,		
										Wennefer,		
Column												
Column												
Publishment												
Pasemberschaft   Pase	C12	Padibastet	Peftjauawybastet	Taiese								
Commonweight   Comm	C13	Psamthekenakhet	Horsiese	Takan	Ankhsheshong	Mem		Horsiese	Setiairethint			Son named after grandfather (father's side)
Particular   Par	0.0								her father			
Control of the cont									was Djedhor			
Committee   Comm												
Solate Services have seen and seed of the												Grandfather named after great-grandfather (father's side)
See Over-in rume Pather's name of the general date (where sold) Consideration (faster's about of faster's about of faste												
Sizeland Worker name of Parlier's name of Rober's name of Robe												
Waltermarke   Infrarose-morpolar   Neglus   Waltermaryne   Neglus   Waltermaryne   Neglus   Waltermaryne   Neglus   Waltermaryne   Neglus   Waltermaryne   Neglus		Owner's name	Father's name	Mother's name							Brother/s &	
Color   Colo	no.				(father's side)	(mother's side)	(mother's side)	(father's side)	family	Daughter/s	Sisters	
Page	C14	Wahibremakhbit	lahmose-meryptah	Netytu								No pattern shown
New Part		Diedotahiufankh	Hekamsaf	Neferheres					Tasherientai	Diedotahiufank	Iraaenptah	Son named after father
Father named after grandstate (father's side)   Father named after grandstat	C15									h		
Commonweight   Section					D: 1 1 1 1 1 1 1 1							
Color			Amunemsaf	Iresia?	Djedptahiufankh	Horiraa		Amunemsaf				Owner named after grandfather (father's side)
Particles   Part			Amunemsaf	Iresia?	Djedptahiufankh	Horiraa		Amunemsaf				Father named after grandfather
Parelline   Pare	C16	Djedptahiufankh				Horiraa		Amunemsaf			2x	Father named after grandfather Grandfather named after grandfather (father's side)
Performacy heatest   Perform	C16	Djedptahiufankh				Horiraa		Amunemsaf			Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side)
Particle	C16	Djedptahiufankhhotep		lost		Horiraa		Amunemsaf			Ankhshesh	Father named after grandfather Grandfather named after grandfather (tather's side) Brothers named after great-great-grandfather
Palemose	C16	Djedptahiufankhhotep ? his beautiful name,		lost		Horiraa		Amunemsaf			Ankhshesh	Father named after grandfather Grandfather named after grandfather (tather's side) Brothers named after great-great-grandfather
Anthone	C16	Djedptahiufankhhotep ? his beautiful name,	Horemmaherew	lost Mutirdis		Horiraa		Amunemsaf			Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown
Amunication   Carlo	C16 C17	Djedptahiufankhhotep ? his beautiful name, Peftjauawybastet	Horemmaherew	lost Mutirdis		Horiraa		Amunemsaf	Hapet	Pamuhap,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown
Patherhote   Pat	C16 C17	Djedptahiufankhhotep ? his beautiful name, Peftjauawybastet	Horemmaherew	lost Mutirdis		Horiraa		Amunemsaf	Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown
Arunhotep Paarthek Seljairetbint Paermetek Seljairetbi	C16 C17 C18	Djedptahiufankhhotep ? his beautiful name, Pefijauawybastet Psamthek	Horemmaherew	lost Mutirdis		Horiraa		Amunemsaf	Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown
Anthwennefer 7 tew 9 tew	C16 C17 C18 C19	Djedptahiufankhhotep ? his beautiful name, Peftjauawybastet Psamthek	Horemmaherew  Djedbastetmirtehef	lost Mutirdis	lost	Horiraa		Amunemsaf	Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown
Patheriang   Pat	C16 C17 C18 C19 C20 C21 C22	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet Psamthek  lahmose Pthahotep Amunhotep	Horemmaherew  Djedbastetmirtehef  ? Psamthek	lost  Mutirdis  Ireturu  ? Setjairetbint	lost / ? ? Amunhotep	Horiraa			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side)
Anti-wennefer   Takap	C16 C17 C18 C19 C20 C21 C22	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet Psamthek  lahmose Pthahotep Amunhotep	Horemmaherew  Djedbastetmirtehef  ? Psamthek	lost  Mutirdis  Ireturu  ? Setjairetbint	lost / ? ? Amunhotep	Horiraa			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side)
No pattern shown   No pattern	C16  C17  C18  C19  C20  C21  C22  C23  C24	Djedptahiufankh hotep  ? his beautiful name, Petijauawybastet Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer	Horemmaherew  Djedbastetmirtehef  ?  Psamthek Psamthek ?	lost Mutirdis Ireturu  ? Setjairetbint Setjairetbint Irew	lost   ? Amunhotep   Pahemnetjer				Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown
No pattern shown   No pattern	C16  C17  C18  C19  C20  C21  C22  C23  C24	Djedptahiufankh hotep  ? his beautiful name, Petijauawybastet Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer	Horemmaherew  Djedbastetmirtehef  ?  Psamthek Psamthek ?	lost Mutirdis Ireturu  ? Setjairetbint Setjairetbint Irew	lost   ? Amunhotep   Pahemnetjer				Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown
Hapman Neskhrumdjedet Tasherienankh Paankhi Paankhi Paankhi No pattern shown  No pattern shown  No pattern shown  Serjairetsint  Selairetsint  Hormakhi Paankhi Parandfather (father's side)  Medjahoresnet dafter grandfather (father's side)  Medjahoresnet dafter grandfather (father's side)  Medjahoresnet dafter grandfather (father's side)  Mopattern shown  Son named after grandfather (father's side)  Daughter named after grand (father's side)  Mopattern shown  No pattern shown  Son's & Summary  Sisters  Head  Wedjahoresnet, thend, Paantheksaneith, Head, Paantheksaneith, Head, Paantheksaneith, Head, Head, Indiannoessaneith, Head, Head, Indiannoessaneith, Head, Head, Indiannoessaneith, Head, Head, Indiannoessaneith, Head, Head	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26	Djedptahiufankh hotep  ? his beautiful name,  Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Anikhefensekhmet Anikhwennefer Diptahiau  Diptahiau	Djedbastetmirtehef  Psamthek Psamthek Pamthek Pamthek Ankhwennefer	Iost Mutirdis Ireturu  ? Setjairetbint Irew Ankhes Takap	2 Amunhotep Pahemnetjer	Pasherienptah			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner and after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown
C30 Hor Wedjahoresnet Shepensopdet Ptahemhat n/a n/a n/a horemakhbit Fakhertatep Wedjahoresnet daughters include Shepensopdet Shepensop	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26	Djedptahiufankh hotep  ? his beautiful name,  Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Anikhefensekhmet Anikhwennefer Diptahiau  Diptahiau	Djedbastetmirtehef  Psamthek Psamthek Pamthek Pamthek Ankhwennefer	Iost Mutirdis Ireturu  ? Setjairetbint Irew Ankhes Takap	2 Amunhotep Pahemnetjer	Pasherienptah			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner and after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown
C31	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Nespakhutaui Horemhotep	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ?	Mutirdis  Ireturu  P. Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir	2 Amunhotep Pahemnetjer	Pasherienptah			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Brothern shown Brothern shown Brothern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side)
C31   Imhotep   Ptahirdis   Taubert   Tanepmerir   Tane	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Nespakhutaui Horemhotep	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ?	Mutirdis  Ireturu  P. Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir	2 Amunhotep Pahemnetjer	Pasherienptah			Hapet	Pamuhap, Padiese, Ankhwennefer,	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Brothern shown Brothern shown Brothern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side)
Shepensopdet  Shepensopdet  Shepensopdet  Shepensopdet  Daughter named after grand (father's side) mother  Seljairetbint Hornakht Hapiu Pasherienptah No pattern shown	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Diptahiau Diptahiau Horemhotep Hapman	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ? Neskhnumdjedet	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir Tasherienankh	? Amunhotep Pahemnetjer  Diptahiau  Weben	Pasherienptah Irefaaptah	n/a	Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after great-grandfather (father's side) No pattern shown Brothern shown No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown No pattern shown
C31	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Diptahiau Diptahiau Horemhotep Hapman	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ? Neskhnumdjedet	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir Tasherienankh	? Amunhotep Pahemnetjer  Diptahiau  Weben	Pasherienptah Irefaaptah	n/a	Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after great-grandfather (father's side) No pattern shown Brothern shown No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown No pattern shown
C31	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Diptahiau Diptahiau Horemhotep Hapman	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ? Neskhnumdjedet	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir Tasherienankh	? Amunhotep Pahemnetjer  Diptahiau  Weben	Pasherienptah Irefaaptah	n/a	Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after great-grandfather (father's side) No pattern shown Brothern shown No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown No pattern shown
C32	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Ankhefensekhmet Ankhwennefer Diptahiau Diptahiau Diptahiau Horemhotep Hapman	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ? Neskhnumdjedet	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir Tasherienankh	? Amunhotep Pahemnetjer  Diptahiau  Weben	Pasherienptah Irefaaptah	n/a	Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Downer named after grandfather (father's side) No pattern shown Downer named after grandfather (father's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown Do pattern shown Son named after grandfather (father's side) No pattern shown Son named after grandfather (father's side)
C33	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29 C30	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Anikhefensekhmet Anikhenensekhmet Diptahiau Diptahiau Diptahiau Horemhotep Hapman Hor	Horemmaherew  Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Anktwennefer Neswennefer ? Neskhnumdjedet	Iost Mutirdis  Ireturu  2 Setjairetbint Irew Ankhes Takap Tai Tjesiesenbir Tasherienankh Shepensopdet	2 Amunhotep Pahemnetjer Diptahiau Weben	Pasherienptah Irefaaptah Paankhi n/a		Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) Daughter named after grandfather (father's side)
Inamumerhab   Hekalt   Taanepmerir   Taane	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29 C30	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Anikhefensekhmet Anikhenensekhmet Diptahiau Diptahiau Diptahiau Horemhotep Hapman Hor	Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neswennefer Wedjahoresnet	Iost Mutirdis  Ireturu  2 Setjairetbint Setjairetbint Irew Ankhes Takap Tal Tjesiesenbir Tasherienankh Shepensopdet	2 Amunhotep Pahemnetjer Diptahiau Weben	Pasherienptah Irefaaptah Paankhi n/a		Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown Brother named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) Daughter named after grandfather (father's side)
Neferibresaneith   Neferibresa	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29 C30 C31 C31	Djedptahiufankh hotep  ? his beautiful name, Pefljauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Amunhotep Ankhefensekhmet Ankhevennefer Diptahiau  Diptahiau  Diptahiau  Horemhotep Hapman  Hor	Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neskhnundjedet Wedjahoresnet ?	Iost Mutirdis  Ireturu  ? ? Setjairetbint Setjairetbint Irew Ankhes Takap Taw. Tjesiesenbir Tasherienankh Shepensopdet  Setjairetbint Ta  Setjairetbint	2 Amunhotep Pahemnetjer Diptahiau Weben	Pasherienptah Irefaaptah Paankhi n/a		Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner and after grandfather (father's side) No pattern shown Brother named after grandfather (mother's side) No pattern shown Son named after grandfather (father's side) Daughter named after grandfather (father's side) Daughter named after grandfather (father's side) Daughter named after grandfather (father's side) No pattern shown
no.   (father's side) (mother's side) (mother's side) (father's side) (father's side) (father's side)   (father's side)	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C26 C27 C28 C29 C30 C31 C31 C32 C33	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose Ptahhotep Amuhhotep Ankhefensekhmet Ankhwennefer Diptahiau Nespakhutaui Horemhotep Hapman Hor	Djedbastetmirtehef  ? Psamthek Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neskhnumdjedet Wedjahoresnet	Iost Mutirdis  Preturu  Retjairetbint Setjairetbint Irew Ankhes Takap Tal Tesiesenbir Tasherienankh Shepensopdet Setjairetbint Tabet Shen	2 Amunhotep Pahemnetjer Diptahiau Weben	Pasherienptah Irefaaptah Paankhi n/a		Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown Son pattern shown No pattern shown Daughtern shown No pattern shown Daughtern shown Daughtern shown No pattern shown
no.   (father's side) (mother's side) (mother's side) (father's side) (father's side) (father's side)   (father's side)	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C26 C27 C28 C29 C30 C31 C31 C32 C33	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet  Psamthek  lahmose  Ptahhotep Amunhotep Amunhotep Amunhotep Ankherensekmet Ankhwennefer Diptahiau  Diptahiau  Horemhotep Hapman  Hor  Imhotep Imhote	Djedbastetmirtehef  ? Psamthek Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neskhnumdjedet Wedjahoresnet	Iost Mutirdis  Preturu  Retjairetbint Setjairetbint Irew Ankhes Takap Tal Tesiesenbir Tasherienankh Shepensopdet Setjairetbint Tabet Shen	2 Amunhotep Pahemnetjer Diptahiau Weben	Pasherienptah Irefaaptah Paankhi n/a		Ankhefensekhmet		Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include	Ankhshesh onq ?	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown Son pattern shown No pattern shown Daughtern shown No pattern shown Daughtern shown Daughtern shown No pattern shown
C36 Knumibre Psamtheksaneith Setjairetbint Henad Wadjetemha Wedjahoresnet t Henad Setjairetbint Henad Wadjetemha Wedjahoresnet t Henad Psamtheksanei th, lahmosesaneit h, dauphter -	C16 C17 C18 C19 C20 C21 C22 C24 C25 C26 C27 C26 C30 C31 C32 C33 C34	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Ankherensekhmet Ankhwennefer Djotahiau Diptahiau Diptahiau Horemhotep Hapman Hor  Imhotep Imhotep Imhotep Innhotep	Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neskhnumdjedet Wedjahoresnet ? Ptahirdis Haperiu Hekait	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap T	? Amunhotep Pahemnetjer  Diptahiau  Weben  Ptahemhat	Pasherienptah Irefaaptah Paankhi n/a Hapiu Pasherienptah	Per?	Ankhefensekhmet  Horemakhbit  Horenhap	Fakhertatep	Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet, daughters include Shepensopdet	Ankhshesh onq ??	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown Drother named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) No pattern shown Do pattern shown Son named after grandfather (father's side) No pattern shown
C36 Knumibre Psamtheksaneith Setjairetbint Henad Wadjetermha Wedjahoresnet t Henad Setjairetbint Henad Wadjetermha Wedjahoresnet t Henad Psamtheksanei th, lahmosesaneit h, daughter -	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C28 C29 C30 C31 C31 C32 C33 C34 Stelae	Djedptahiufankh hotep  ? his beautiful name, Peftjauawybastet Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Ankherensekhmet Ankhwennefer Djotahiau Diptahiau Diptahiau Horemhotep Hapman Hor  Imhotep Imhotep Imhotep Innhotep	Djedbastetmirtehef  ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neskhnumdjedet Wedjahoresnet ? Ptahirdis Haperiu Hekait	Iost Mutirdis Ireturu  7 Setjairetbint Setjairetbint Irew Ankhes Takap T	? Amunhotep Pahemnetjer  Diptahiau  Weben  Ptahemhat  Hornakht	Pasherienptah Irefasptah Paankhi n/a Hapiu Pasherienptah	Per?	Ankhefensekhmet  Horemakhbit  Horenhap  Great-grandfather	Fakhertatep  Wife and	Pamuhap, Padisse, Ankhweinefer, Padiamun  Wedjahoresnet , daughters include Shepensopdet	Ankhshesh on q  ?  ?  Irefaaenpta h  Brother/s &	Father named after grandfather Grandfather named after grandfather (father's side) Brothers named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) Owner named after grandfather (father's side) No pattern shown Owner named after grandfather (father's side) No pattern shown Drother named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) No pattern shown Do pattern shown No pattern shown No pattern shown Son named after grandfather (father's side) Daughter named after grandfather (father's side) No pattern shown
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h, daughter -	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C26 C27 C30 C31 C32 C32 C33 C34 Stelae no. C35	Djedptahiufankh hotep  ? his beautiful name,  Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Amunhotep Ankhefensekhmet Ankhwennefer Djotahiau  Diptahiau  Diptahiau  Horemhotep Hapman  Hor  Imhotep Imhotep Inamunnefnab Neferibresaneith Owner's name  Iahirdisu	Horemmaherew  Djedbastetmirtehef  ? ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neswennefer ? Ptahirdis Haperiu Hekait Father's name	Iost Mutirdis  Ireturu  2 Setjairetbint Setjairetbint Irew Ankhes Tal Tasherienankh Shepensopdet  Setjairetbint Ta.bet Sheri Tanapemerir Mother's name	2 Amunhotep Pahernnetjer Diptahiau Weben Ptahemhat Hornakht Grandfather (father's side)	Pasherienptah Irefasptah Paankhi n/a Hapiu Pasherienptah	Per?	Ankhefensekhmet  Horemakhbit  Horenhap  Great-grandfather	Fakhertatep  Wife and family	Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet , daughters include Shepensopdet  Scnis & Daughter/s  Wedjahoresnet , Henad,	Ankhshesh on q  ?  ?  Irefaaenpta h  Brother/s &	Father named after grandfather Grandfather named after great-great-grandfather Grandfather named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown No pattern shown Son pattern shown No pattern shown
Setjairetbint	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C26 C27 C30 C31 C32 C32 C33 C34 Stelae no. C35	Djedptahiufankh hotep  ? his beautiful name,  Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Amunhotep Ankhefensekhmet Ankhwennefer Djotahiau  Diptahiau  Diptahiau  Horemhotep Hapman  Hor  Imhotep Imhotep Inamunnefnab Neferibresaneith Owner's name  Iahirdisu	Horemmaherew  Djedbastetmirtehef  ? ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neswennefer ? Ptahirdis Haperiu Hekait Father's name	Iost Mutirdis  Ireturu  2 Setjairetbint Setjairetbint Irew Ankhes Tal Tasherienankh Shepensopdet  Setjairetbint Ta.bet Sheri Tanapemerir Mother's name	2 Amunhotep Pahernnetjer Diptahiau Weben Ptahemhat Hornakht Grandfather (father's side)	Pasherienptah Irefasptah Paankhi n/a Hapiu Pasherienptah	Per?	Ankhefensekhmet  Horemakhbit  Horenhap  Great-grandfather	Fakhertatep  Wife and family	Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet , daughters include Shepensopdet  Son's & Daughter/s  Wedjahoresnet , Henad, Psamtheksanei th,	Ankhshesh on q  ?  ?  Irefaaenpta h  Brother/s &	Father named after grandfather Grandfather named after great-great-grandfather Grandfather named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown No pattern shown Son pattern shown No pattern shown
	C16 C17 C18 C19 C20 C21 C22 C23 C24 C25 C26 C27 C26 C27 C30 C31 C32 C32 C33 C34 Stelae no. C35	Djedptahiufankh hotep  ? his beautiful name,  Peftjauawybastet  Psamthek  lahmose Ptahhotep Amunhotep Amunhotep Amunhotep Ankhefensekhmet Ankhwennefer Djotahiau  Diptahiau  Diptahiau  Horemhotep Hapman  Hor  Imhotep Imhotep Inamunnefnab Neferibresaneith Owner's name  Iahirdisu	Horemmaherew  Djedbastetmirtehef  ? ? Psamthek Psamthek ? Padiese Ankhwennefer Neswennefer ? Neswennefer ? Ptahirdis Haperiu Hekait Father's name	Iost Mutirdis  Ireturu  2 Setjairetbint Setjairetbint Irew Ankhes Tal Tasherienankh Shepensopdet  Setjairetbint Ta.bet Sheri Tanapemerir Mother's name	2 Amunhotep Pahernnetjer Diptahiau Weben Ptahemhat Hornakht Grandfather (father's side)	Pasherienptah Irefasptah Paankhi n/a Hapiu Pasherienptah	Per?	Ankhefensekhmet  Horemakhbit  Horenhap  Great-grandfather	Fakhertatep  Wife and family	Pamuhap, Padiese, Ankhwennefer, Padiamun  Wedjahoresnet , daughters include Shepensopdet  Wedjahoresnet Henad, Psamtheksanei th, Iahmosesaneit h, daughter, Iahmosesaneit h, daughter h, daughter	Ankhshesh on q  ?  ?  Irefaaenpta h  Brother/s &	Father named after grandfather Grandfather named after great-great-grandfather Grandfather named after great-great-grandfather No pattern shown No pattern shown No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown Owner named after grandfather (father's side) No pattern shown No pattern shown No pattern shown Son pattern shown No pattern shown

C38 F C39 F C40 P C41 F C42 F C43 F C44 F b C45 F	Padisu Padise Padiusirwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi	Pawen  Hor  Senebef Horwedja Pakap  Semataweytefnakht  Khnumibresaptah Nekau  Horwedja Hor	Tairetru  Tayes- Tahenett Hotepbastet Takap	Mem				Pasper  Irew, Djedbastetiu sankh  Nanferehors et Ieseirdis Ieseirdis	Wedjahoresnet , Heniah?, Pawen Hor Horwedja Hapirdis	lost	Son named after grandfather (father's side) Daughter named after grandmother (father's side) Son named after grandfather (father's side) Son named after grandfather (father's side) No pattern shown Son named after grandfather (father's side) No pattern shown No pattern shown
C38 F C39 F C40 F C41 F C42 F C43 F C44 F b C45 F	Pasherienptah Padisu Padisu Padisee Padiusirwennefer Pettjauawykhonsu Psamthek Psamthekmenekhi o Ptahemmaherew Semataweytefnak	Hor Senebef Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tayes- Tahenett Hotepbastet Takap	Mem				Irew, Djedbastetiu sankh  Nanferehors et leseirdis	, Heniah?, Pawen Hor Horwedja		Daughter named after grandrather (father's side)  Son named after grandfather (father's side)  Son named after grandfather (father's side)  No pattern shown  Son named after grandfather (father's side)
C38 F C39 F C40 F C41 F C42 F C43 F C44 F b C45 F	Pasherienptah Padisu Padisu Padisee Padiusirwennefer Pettjauawykhonsu Psamthek Psamthekmenekhi o Ptahemmaherew Semataweytefnak	Hor Senebef Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tayes- Tahenett Hotepbastet Takap	Mem				Irew, Djedbastetiu sankh  Nanferehors et leseirdis	, Heniah?, Pawen Hor Horwedja		Son named after grandfather (father's side)  No pattern shown  Son named after grandfather (father's side)
C39 P C40 P C41 P C42 P C42 P C43 P C45 P S S	Padisu Padiese Padiusirwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi Datahemmaherew Semataweytefnak	Senebef Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					Djedbastetiu sankh Nanferehors et leseirdis	Pawen Hor Horwedja Hapirdis		No pattern shown Son named after grandfather (father's side)
C39 P C40 P C41 P C42 P C42 P C43 P C45 P S S	Padisu Padiese Padiusirwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi Datahemmaherew Semataweytefnak	Senebef Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					Djedbastetiu sankh Nanferehors et leseirdis	Horwedja Hapirdis		No pattern shown Son named after grandfather (father's side)
C39 P C40 P C41 P C42 P C42 P C43 P C45 P S S	Padisu Padiese Padiusirwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi Datahemmaherew Semataweytefnak	Senebef Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					Djedbastetiu sankh Nanferehors et leseirdis	Horwedja Hapirdis		No pattern shown Son named after grandfather (father's side)
C40 F C41 F C42 F C43 F C44 F b C45 F	Padiese Padiusinwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi Ptahemmaherew Semataweytefnak	Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					Nanferehors et leseirdis	Hapirdis		Son named after grandfather (father's side)
C40 F C41 F C42 F C43 F C44 F b C45 F	Padiese Padiusinwennefer Peftjauawykhonsu Psamthek Psamthekmenekhi Ptahemmaherew Semataweytefnak	Horwedja Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					Nanferehors et leseirdis	Hapirdis		Son named after grandfather (father's side)
C41 F C42 F C43 F C44 F C45 F	Padiusinwennefer Peftjauawykhonsu  Psamthek Psamthekmenekhi D Ptahemmaherew Semataweytefnak	Pakap Semataweytefnakht Khnumibresaptah Nekau Horwedja	Tahenett  Hotepbastet  Takap  lesereshti					et leseirdis leseirdis -	Hapirdis		
C42 P  C43 P  C44 P  C45 P	Peftjauawykhonsu  Psamthek  Psamthekmenekhi  D  Ptahemmaherew  Semataweytefnak	Semataweytefnakht  Khnumibresaptah Nekau Horwedja	Takap					et leseirdis leseirdis -			No pattern shown
C42 P  C43 P  C44 P  C45 P	Peftjauawykhonsu  Psamthek  Psamthekmenekhi  D  Ptahemmaherew  Semataweytefnak	Semataweytefnakht  Khnumibresaptah Nekau Horwedja	Takap					leseirdis -			No pattern shown
C43 F C44 F b C45 F	Psamthek Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Khnumibresaptah Nekau Horwedja	lesereshti						Sematwaevtefn		1
C43 F C44 F b C45 F	Psamthek Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Khnumibresaptah Nekau Horwedja	lesereshti								
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja							akht,		Wife named after grandmother (father's side)
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja						Nesptah,	Psamthekmery		
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja				ļ		fathers	ptah, Hapmen,		
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja				l I		mother	Neferibremakh		
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja				1		leseirdis	et		
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja									
C44 P b C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Nekau Horwedja									Son named after grandfather (father's side)
C45 P	Psamthekmenekhi b Ptahemmaherew Semataweytefnak	Horwedja	Taremetjnetbast	1							No pattern shown
C45 P	Ptahemmaherew Semataweytefnak		- aromognotodot	Psamthek					Horwedja and	Ankhteyha	Son named after grandfather (father's side)
S h	Semataweytefnak	Hor	et	. January	1	[			Neferibre	p, Khufu	
S h			Tairew	Semataweytefna			Hor		Nesptah		Son named after uncle (father's side)
h				kht							
la	nt										Owner named after grandfather (father's side)
la						<b></b>					
	ahmose- Sematweytefnakht	-	-		1	[		lesewernefer	Pawen Tjhapmuim		Father named after grandfather (father's side)
5	Jematweytemakht					[			rjnapinum		
N	Nesptah							Ankhhap	Nesptah		Son named after father
	Semataweytefnak	Hor							Hor		Son named after grandfather (father's side)
h	nt								-		
C47 S	Semataweytefnak	lahmosemeninebhe	Sekhmetneferet		Wahibreseneb	Semataweytefnakh				Hory and	Owner named after great-grandfather (mother's side)
h	nt	dj				t				lahmose	<u> </u>
	Owner's name	Father's name	Mother's name	Grandfather	Grandfather		Great-grandfather	Wife and	Son/s &	Brother/s &	Summary
no.				(father's side)	(mother's side)	(mother's side)	(father's side)	family	Daughter/s	Sisters	
C48 S	Sematawevtefnak	Djedhor	Ankhireteru	Djedhoriufankh	Semataweytefn					Nesptah	Owner named after grandfather (mother's side)
	nt	_,		_,	akht					and Pami	
C	Djedhoriufankh	Semataweytefnakht			Ptahhotep						No pattern shown
										neb	
			lesereshti		Wahibre						No pattern shown
C50 D	Djedbastetiufankh	Padiese	Ireteru								No pattern shown
D1 la	ahmose	Psamtheksare	Merneithperaa								No pattern shown
	Ankhhap		lesembat								No pattern shown
		Paensesupesedj	leacifilat								No pattern shown
		Horwedja	Khasmin								No pattern shown
D4	Dewensupanerer	i ioiweuja	Kildəlilli								No patern shown
D5 H	Horwedja										No pattern shown
		Padiptah	Neferheres								No pattern shown
		Irfefaaenptah	Та								No pattern shown
	Peftjauawykhonsu										No pattern shown
		Horsiese									No pattern shown
D10 P	Ptahhotep	Padiese	Sathap		It				Padiese and	Neferibre	Son named after grandfather (father's side)
- 1					1	[			Shedsuneferte		
D11 V	Wahibrewennefer					<u> </u>			m		No pattern shaws
DII  V	vv afilbrewenneter					[					No pattern shown
v	Wahibremeryptah										н
- 1					1	[					
D12 ?	?										No pattern shown
D13 la	ahmose	Wahibrehorenap	Setjairetbint								No pattern shown
D14 D	Dipathiau	Padiese	Ankhtaspet	Meryptah	Pasherienptah	Nesnedsesh					No pattern shown
			Meryneithites								No pattern shown
D16 V	Wahibremeryneith	Wedjahoresnet	Heret			[		lesemakhbit,	lincludes		Son named after grandfather (father's side)
- 1					1	[		father is Khupsamthe	Wedjahoresent and		
						[		k	and Khupsamthek		
-+											Son named after grandfather (mother's side)
D17 P	Psamthek	Padiatum								It	No pattern shown
- · · ·   ·	Psamtheksneferta										No pattern shown
	wey					[					
D19 A	Ankhneferibre	Hor	Tasherieniese								No pattern shown
		Pepres									No pattern shown
D21 H	Hory	Horwedja	?							Tjekeretj	No pattern shown
D22 A	Ankhhor, his	Paken	Tadiusir								No pattern shown
b	beautiful name,				1	[					
٧	Wahibre				l	1	I				į

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st pix int rum sh wit int rum 20 deployed og god's fathers and seem-pricets 8 x3 -3 mit int fit ym 20 deployed og god's fathers and seem-pricets R Memphs 10 st 17 -3 mit int ym 30 deployed og god's fathers and seem-pricets R Memphs 10 st 17 -3 mit int ym 30 deployed og god's fathers and seem-pricets R Memphs 10 st 17 -3 mit int ym 40 deployed og god's fathers and seem-pricets R Memphs 10 st 17 -3 mit int ym 40 deployed og god's fathers R Memphs 10 st 1	ion? A	A	В	(	С	D	All
Simulation   Sim	1011.	<del> </del>		_	5		5
si 3-mw it my sm				_	10		10
Cyliman   Administration of Nember   A   Nember				_	2		2
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The bins			1				1
Sign w	1	1			4	1	6
Jacy-bit by-tp-tp   Cheff lector priest   New youth with With-Hub   Impy-region by the strong with the stron						4	4
wx swnw Snrt w U-mlyw         Chief of Physicians of Upper and Lower Egypt         C           mb-lb n nsw m st, f nb         Confident of the King in all his places         C           shw         Courtier         C           tidn a pr pth         Depoty of the temple of Plah         R           sh m         Dogman         A           sh m         Dogman         A           sh m         Dogman         A           sh m         Dogman         A           win         Dogman         A           win pr mit         God father         A						4	4
imysr sglvstyw mb thwy  Chelf treasurer of the lord of the Two Lands  Deputs was at, fine b  Confident of the king in all his places  Consider  Co				4	4	1	5
mily-th n nsw m st.f nb  Confident of the king in all his places  C  Idin a pr pth  Deputy of the king in all his places  C  Idin a pr pth  Deputy of the king in all his places  Deputy of the king in all his places  SR  SR  SR  SR  Nin  Door opener of the temple of Pah  Nin  Nin pr wsir hy  Door opener of the temple of Osiris Apis  Nin pr thi  Door opener of the temple of Osiris Apis  Nin pr pth  Door opener of the temple of Pah  Nin pr wsir hy  Door opener of the temple of Pah  Nin pr wsir hy  Door opener of the temple of Pah  Nin pr wsir hy  Nin pr ynh  Osir of hy  General of the army  Milliant with the milliant wi						1	1
Simulation prigitiple Deputy of the temple of Ptah R Memphis  sho Diginitary Deputy of the temple of Ptah R Memphis  sho Diginitary Deputy of the temple of Osiris Apis R Memphis  with Divine scribe R R Memphis R Memphis  with Divine scribe R R Memphis R Memphis  with Divine scribe R R Memphis R Memphis R Memphis  with Divine scribe R R Memphis	1	1					1
Julin pr pth phy Deputy of the temple of Ptah R Memphis Sh Dipplicary A A Shift Divine scribe Opportuny A A A A Shift Divine Scribe Opportuny A A A Shift Divine Scribe Opportuny A A A A A Shift Divine Scribe Opportuny A A A A A A A A A A A A A A A A A A A				1	1		1
sib Dignitary A Divine scribe SR IV Divine scr							0
Senigr Dovine scribe Nam Docropener Docropener Nam Docropener Nam Docropener Nam Docropener Nam Nam Docropener Nam						1	1
wn         Door opener         R         Memphis           wn n pr yelt         Door opener of the temple of Garis Agis         R         Memphis         9           wn n pr pelt         Door opener of the temple of Pah         R         Memphis         9           wn n pr pelt         Door opener of the temple of Pah         R         Memphis         9           imy-mis** of the control of the period of Samer of Amura, Path of the period of Samer of Amura, Path of Samer of Amura, Path of Samer of Sam	3	3		1	1		4
wn pr wish bp         Door opener of the temple of Carisr Apis         R         Memphis         9           wn n pr pth         Door opener of the temple of Ptah         R         Memphis         9           imy- ms*         General of the army         M         M           li-trig         General of the army         M         M           li-trig         God's father         R         M           li-trig         God's father         R         Hellopolis           li-trig         God's father of Arman-Re         R         Numerous cult centres           li-trig mm*         God's father of Arman-Re, lord of Senet         R         Numerous cult centres           li-trig mwt         God's father of Arman-Re, lord of Senet         R         Numerous cult centres           li-trig myth         God's father of Arman-Re, lord of Senet         R         Memphis           li-trig myth         God's father of Arman-Re, lord of Senet         R         Memphis           li-trig myth         God's father of Arman-Re, lord of Senet         R         Memphis           li-trig myth         God's father of Arman-Re, lord of Senet         R         Memphis           li-trig myth         God's father of Mut         R         Memphis           li-trig myth				1	1		1
wn n yr pth         Door opener of the temple of Plah         R         Memphis         0           dwn "wy hn" s"h         dwn awy among the dignitalneshobles         C            imy-ms" w         General of the army         M            imy-ms" w         General of the army         M            it-nty in ym         Good's father of Anun-Re         R         Heliopolis           it-nty in ym         Good's father of Anun-Re         R         Numerous cult centres           it-nty in ym         Good's father of Anun-Re, lord of Senet         R         Senet           it-nty in ym         Good's father of Mut         R         Numerous cult centres         1           it-nty in ym         Good's father of Plah         R         Memphis         Wernyh           w msw         Great of bitms         U         Wernyh         Wernyh         Wernyh         Wernyh           w hpp pmw         Greatest of the diedeors of the craftsmen of Plah         R         Memphis         4           b n by fnh         Guardian of the the land of the lining Apis         R         Memphis         1           by fnh         Here bes du- prise         R         Attribis         1         1         1         1 <t< td=""><td>1</td><td>1</td><td></td><td>6</td><td>6</td><td></td><td>7</td></t<>	1	1		6	6		7
dwn "wy bnt" s"b				1	1		1
imy-rmS*         General of the army         M           it-ntr         Generalisation of the military         M           it-ntri winw         God's father in Heliopolis         R         Heliopolis           it-ntri winw         God's father of Annu-Re         R         Numerous cult centres           it-ntri winw-r         God's father of Annu-Re         R         Numerous cult centres           it-ntri winw-r         God's father of Annu-Re         R         Numerous cult centres           it-ntri my         God's father of Mul         R         R         Senet           it-ntri my         God's father of Mul         R         R         Senet           it-ntri my         God's father of Phah         R         Memphis           it-ntry         Memphis         R         Memphis           it-ntry         He'p         All Mill         R         Memphis           it-ntry         He'p         All Mill         R         Memphis         I           it-ntry	9	9					9
inty-rms' wit  Generalissimo of the military  M				1	1		1
it-ntr imm for the control of the co			2	2	2		4
Itentrium   God's father in Heliopolis   R   Heliopolis   Red   Heliopolis   Red   Heliopolis   Red   Heliopolis   Red   Heliopolis   Red   Heliopolis   Red   R				1	1		1
it-nty imm-rs*   God's father of Amun-Re   R   Numerous cult centres   it-nty imm-rs*   Both   God's father of Amun-Re   R   Senet   it-nty mwt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Plah   R   Memphis   wr bry himww   Greatest of the directors of the craftsmen of Plah   R   Memphis   by wr bry himww   Greatest of the directors of the craftsmen of Plah   R   Memphis   bhs diw   Hebes div-priest   R   Memphis   hbs diw   Hebes div-priest   R   Memphis   hbs diw   Hebes div-priest   R   Memphis   hly pry   Hercitary noble of the local prince   C   hiry-pwallyt nbt imt   Hery-pe   of Wedjet, mistress of Imet   R   hiry-philip   He who is in attendance of Ha   R   hiry-stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of He Palace   C   hiry-stit sty sty   He who is over the secrets of heaven, earth and the netherwork   R   hiry-stit sty sty   He who is over the secrets of heaven, earth and the netherwork   R   hiry-wawt   Hour priest   R   Memphis   hiry-wawt   Hour priest   R   Memphis   hirthy sty wy   hymphry-priest   R   Memphis   hirthy sty wy   hymphry-priest   R   Memphis   hirthy   Kah-priest   R   Memphis   hirthy   Kah-priest   R   Memphis   hirthy   Master of the house of Lower Egypt   C   his psyst mirw   Lord of Nebet   C   Nebet   1   his psyst mirw   Lord of the nomes of Lower Egypt   C   his psyst mirw   Lord of the homes of Lower Egypt   C   his psyst mirw   Mistress of the house of life   R   his phy hirthy   Master of strength   M   hirthy   Mistress of the house of life   R   his phy hirthy   Master of strength   R   hirthy   Mistress of the house of life   R   hirthy   Mistress of the house of life   R   hirthy   Mistr	26	26	4	1	115	18	163
it-nty imm-rs*   God's father of Amun-Re   R   Numerous cult centres   it-nty imm-rs*   Both   God's father of Amun-Re   R   Senet   it-nty mwt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Mut   R   Numerous cult centres   it-nty myt   God's father of Plah   R   Memphis   wr bry himww   Greatest of the directors of the craftsmen of Plah   R   Memphis   by wr bry himww   Greatest of the directors of the craftsmen of Plah   R   Memphis   bhs diw   Hebes div-priest   R   Memphis   hbs diw   Hebes div-priest   R   Memphis   hbs diw   Hebes div-priest   R   Memphis   hly pry   Hercitary noble of the local prince   C   hiry-pwallyt nbt imt   Hery-pe   of Wedjet, mistress of Imet   R   hiry-philip   He who is in attendance of Ha   R   hiry-stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of Rostau   R   Giza   G   hiry stit sty sty   He who is over the secrets of He Palace   C   hiry-stit sty sty   He who is over the secrets of heaven, earth and the netherwork   R   hiry-stit sty sty   He who is over the secrets of heaven, earth and the netherwork   R   hiry-wawt   Hour priest   R   Memphis   hiry-wawt   Hour priest   R   Memphis   hirthy sty wy   hymphry-priest   R   Memphis   hirthy sty wy   hymphry-priest   R   Memphis   hirthy   Kah-priest   R   Memphis   hirthy   Kah-priest   R   Memphis   hirthy   Master of the house of Lower Egypt   C   his psyst mirw   Lord of Nebet   C   Nebet   1   his psyst mirw   Lord of the nomes of Lower Egypt   C   his psyst mirw   Lord of the homes of Lower Egypt   C   his psyst mirw   Mistress of the house of life   R   his phy hirthy   Master of strength   M   hirthy   Mistress of the house of life   R   his phy hirthy   Master of strength   R   hirthy   Mistress of the house of life   R   hirthy   Mistress of the house of life   R   hirthy   Mistr				1	1		1
it-ntr myth God's father of Mut  it-ntr n pth God's father of Plah  wr msw Great of briths  U  wr hry hinww Greatest of the directors of the craftsmen of Plah  Bn hp "nth  God's father of Plah  wr hry hinww Greatest of the directors of the craftsmen of Plah  Bn hp "nth  God's father of Plah  R Memphis  R Memphis  Bn hp "nth  God's father of Plah  R Memphis  R Memphis  In pt' thity-r  Here div priest  R Adhribis 1  In pt' thity-r  Here div priest  Hery-pe of Wadjet, mistress of linet  R Inet  Hery-pe of Wadjet, mistress of linet  R Inet  Inny hith  Hery-pe of Wadjet, mistress of linet  R Inet  Inny hith  Hery-pe of Wadjet, mistress of linet  R Inet  Inny hith  Hery-pe of Wadjet, mistress of linet  R Inet  Inny hith  Hery-pe of Wadjet, mistress of linet  R Innet  Inny sith r-spw  Hewen-priest of Bastet  R Innet  Inny sith r-spw  He who is our the secrets of Rostau  R Giza 6  Inny sith r-spw  He who is over the secrets of Rostau  R Giza 6  Inny sith sith  He who is over the secrets of the Palace  C 1  Inny sith sith  He who is over the secrets of the Palace  C 2  Inny sith sith  He who is over the secrets of the palace  C 3  Inny sith sith  He who is over the secrets of heaven, earth and the netherwork  R 1  Inny sith y sith wr  Hour priest  Inny showy  Inny abwy- priest  R Memphis  Inny showy  Inny abwy- priest  R Memphis  R Memphis  Inny showy  Inny abwy- priest  R Memphis  Inny showy  Inny abw	3		2				2
it-ntr mwt God's father of Mut God's father of Plah R Memphis  R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R Memphis R R R Memphis R R R R R R R R R R R R R R R R R R R				_	1		1
it-ntr n pth God's father of Ptah R Memphis Wr msw Great of births U Wr msw Great of births U Wr my fry finnww Greated of births U Memphis R Memphis R N Memphis R	s 1	1		7			1
wr msw Great of births U high pinww Greatest of the directors of the craftsmen of Ptah R Memphis B n hp "nh Guardian of the the land of the living Apis R Memphis hbs diw Hebes div- priest R Adhribis 1 prof hbty- mostly the best div- priest R Adhribis 1 prof hbty- mostly the best div- priest R Adhribis 1 prof hbty- mostly the best div- priest R R Adhribis 1 prof hbty- mostly the birth Hereditary noble of the local prince R R R Adhribis 1 pry- payaglyt nbt imt Herey-pe of Wadyst, mistress of Irnet R R Imet R R Imet R R R R R R R R R R R R R R R R R R R			2	$\dashv$			2
9 n lp °nlp				2	2		2
Is n hp 'nh   Guardian of the the land of the living Apis   R   Memphis   hbs diw   Hebes div_Priest   R   Ahribis   1   hjbs diw   Hebes div_Priest   R   Ahribis   1   hyw prof thity-p   Hereditary noble of the local prince   C   hry-p   Hereditary noble of the local prince   R   hry-p waglyt nbt imt   Herv-pe of Wadlet, mistress of limet   R   hywn bistt   Hewen-priest of Bastet   R   Imet   hywn bistt   Hewen-priest of Bastet   R   Imet   hywn bistt   Hewho is in attendance of Ha   R   hry si8 p-si3w   He who is over the secrets of Rostau   R   Giza   6   hry si8 p st wr   He who is over the secrets of Rostau   R   Giza   6   hry si8 p st wr   He who is over the secrets of the Palace   C   1   hry si8 p st wr   He who is over the secrets of the palace   C   1   hry si8 p st wr   He who is over the secrets of the great throne   C     1   hry si8 p st wr   He who is over the secrets of the aven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of the aven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of heaven, earth and the netherwork   R     1   hry si8 p st wr   He who is over the secrets of the secrets of the sing   1   hry si8 p st wr   He who is over sill p st wr   1   hry si8 p st wr   He who is over sill p st wr   1   hry si8 p st wr   1   1   hry si8 p st wr   1   1   hry si8 p st wr   1   1				_	2		2
			2				2
p°f bity-r by-p hereditary noble of the local prince	1	1				3	4
hry-p wdyt nbt imt hery-pe of Wadjet, mistress of Imet R hry-pe wdyt nbt imt hery-pe of Wadjet, mistress of Imet R limet Mry-be wdyt nbt imt hery-pe of Wadjet, mistress of Imet R limet Mry six				3	3	5	8
Inty-p wäght nbt imit				_	3		3
Num bisht   Hewen-priest of Bastet   R					1		1
imy-ht hs he who is in attendance of Ha R R Dry sis Br-spw He who is over the secrets of Rostau R Giza 6 hry sis by sis by sis he he who is over the secrets of the Palace C 1 hry sis by sis two He who is over the secrets of the Palace C 1 hry sis by sis two He who is over the secrets of the great throne C 1 hry sis by two He who is over the secrets of the great throne C 1 hry sis by two He who is over the secrets of heaven, earth and the netherwork R 1 inny-wnwt Hour priest R R Memphis R R Memphis M Shd sm Inspector of the sem preists R R Shis History R R Memphis R R Shis History R R Memphis R R R Memphis R R R Memphis R R R Memphis R R R R R R R R R R R R R R R R R R R			1				1
Pry SSB r-sBW			1	6	6		7
hry s8B st ys         He who is over the secrets of the Palace         C         1           hry s8B st wr         He who is over the secrets of the great throne         C         N           hry s8B pt B dw3t         He who is over the secrets of heaven, earth and the netherwork R         1           imy why write         Hour priest         R         4           imy 3bwy         Imy abwy-priest         R         Memphis           shd sm         Inspector of the sem preists         R         R           ki's h         Kah-priest         R         R           skb         Libationer         R         R           nb nb n nht         Lord of Nebet         C         Nehet         1           nb spiwt mhw         Lord of the nomes of Lower Egypt         C         Nehet         1           nb spiwt sm's w         Lord of the nomes of Upper Egypt         C         Nehet         1           nb phty         Master of strength         M         M         Hyr hvt-'rip         Master of strength         M         M         Hyr hvt-'rip         Misters of the house of life         R         R         1         Misters of the house of life         R         R         1         Misters of the house of life         R         Sais	6	6	3	_	8	1	18
hry s8ß st wr hry s8ß pt B dwit hry s8ß pt B dwit He who is over the secrets of heaven, earth and the netherwork R imy-wnwt Hour priest Imy abwy- priest R Imy 3bwy Imy abwy- priest R R Memphis  Inspector of the sem preists R Iki¹h Kah-priest R Ibi Inspector of the sem preists R Iki¹h Kah-priest R Inspector of the sem preists R Iki¹h R Inspector of the sem preists R Iki¹h R Inspector of the sem preists R Inspector of the sem preist		_	-			ľ	1
hry s§B pt B dw3t He who is over the secrets of heaven, earth and the netherwork R imy-wnwt Hour priest R Memphis R	'	+'-		-	6		6
Imy-wnwt Hour priest R Memphis R Memphis My Abwy- priest R Memphis R Memphis My My Abwy- priest R Memphis				_	1		1
liny 3 bwy       Imy abwy- priest       R       Memphis         sld sm       Inspector of the sem preists       R         ki¹¹h       Kah-priest       R         skb       Libationer       R         nb n nht       Lord of Nehet       C         nb sp3wt mhw       Lord of the nomes of Lower Egypt       C         nb sp3wt šm²w       Lord of the nomes of Upper Egypt       C         nb phty       Master of strength       M         hry hwt-²nh       Master of the house of life       R         msk       Metalworker       U         hbt pr       Mistress of the house       F         nbt pr       Mistress of the house       F         hnt pr       Mistress of the house       F         s²h hbnw       Noble of Hebenu       C         hnt np-hwt       One foremost of the temples       R         s²h kinw       One foremost of the temples       R         r²k iwnw       One who is foremost in the temple       R         hnt pr       One who is in the following of the king       C         hnt pr       One who is in the following of the king       C         imi-ib n nb.f       One who is known to the king       C         hpy sist	1	1		-	<u>'</u>		1
shd sm       Inspector of the sem preists       R         ki*fh       Kah-priest       R         skb       Libationer       R         nb n ht       Lord of Nehet       C         nb nht       Lord of the nomes of Lower Egypt       C         nb sp3wt mhw       Lord of the nomes of Upper Egypt       C         nb phty       Master of strength       M         hyr hwt-rhh       Master of the house of life       R         msk       Metalworker       U         nbt pr       Mistress of the house       F       1         hn n hwt nt       Musician in the temple of Neith       R       Sais         s²h hbm       Noble of Hebenu       C       Hebnu       Hebnu         hn n hwt nt       Musician in the temples       R       4         rk iwnw       One offeremost of the temples       R       4         rk iwnw       One who encircles Heliopolis       C       Heliopolis         hnt pr       One who is foremost in the temple       R       4         sms nsw       One who is in the following of the king       C       Heliopolis         lnt pr       One who is in the heart of his lord       C       1         rhy ššt nb nsw <th< td=""><td></td><td>+</td><td></td><td>-</td><td>1</td><td></td><td>1</td></th<>		+		-	1		1
kich Rah-priest R skb Libationer R nb n ht Lord of Nehet C nb späwt mhw Lord of the nomes of Lower Egypt C nb späwt mhw Lord of the nomes of Upper Egypt C nb späwt mhw Lord of the nomes of Upper Egypt C nb phty Master of strength M hry hwt-rnh Master of the house of life R nsk Metalworker U nb pr Mistress of the house F nb t pr Mistress of the house F nb t n hwt nt Musician in the temple of Neith R sr'h jhbnw Noble of Hebenu C hint ntr-hwt One foremost of the temples r'rk iwnw One who is in the following of the king C imi-ib n nb.f One who is in the heart of his lord C imi-ib n nb.f One who is in the heart of his lord C imi-by spä nb nsw One who is pure in the temple of ptah R hry hwt hr Overseer of the estates of Neith R hry hwt hr Overseer of the heatas of Neith R hry hwt hr Overseer of the heatas of Neith R hry hwt nt Overseer of the house C imy-r pr-hd Overseer of the house C imy-r pr-hd Overseer of the house C imy-r pr-hd Overseer of the heatase C imy-r pr-hd Overseer of the house C imy-r pr-hw Now Overseer of the house C imy-r pr-hw Now Overseer of the house O imy-r pr-hw Now Overseer of the scribes A			1	_	4		5
Skb Libationer R nb n nht Lord of Nehet C nb n nht Lord of Nehet C nb sp3wt mhw Lord of the nomes of Lower Egypt C nb sp3wt šm^w Lord of the nomes of Lower Egypt C nb sp3wt šm^w Lord of the nomes of Upper Egypt C nb sp3wt šm^w Lord of the nomes of Upper Egypt C nb phty Master of strength M hyr hwt-'nh Master of the house of life R nsk Metalworker U nbt pr Mistress of the house F nbt pr Mistress of the house F nbt pr Musician in the temple of Neith R sais s'h hbnw Noble of Hebenu C hnt ntr-hwt One foremost of the temples R 'rk iwnw One who encircles Heliopolis C hnt pr One who is foremost in the temple sms nsw One who is in the following of the king C imi-ib n nb.f One who is in the heart of his lord C imi-ib n nb.f One who is wown to the king C hry skt nb nsw One who is over all the secrets of the king C hry ws n pr pth One who is pure in the temple of ptah R hry hwt hr Overseer of estates S hry hwt nt Overseer of the estates of Horus R hry hwt nt Overseer of the states of Neith R sais imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the royal ships C imy-r pr-nbw Overseer of the royal ships C imy-r ps Nown No Verseer of the royal ships C imy-r ps Nown Nown Nown Nown Nown Nown Nown Nown			1	_	11		12
nb n nht			+	-	3		3
nb sp3wt mhw Lord of the nomes of Lower Egypt C C	1	1			3		1
nb sp3wt \$m^cw	-	+	_				0
nb phty Master of strength M M Master of the house of life R M Master of the house of life R M Metalworker U M Mistress of the house Mistress of the house M Mistress of the temple of Neith R M Mistress of the temple O Mistress of the king O Mistress of							-
hry hwt-rnh Master of the house of life R  msk Metalworker U  nbt pr Mistress of the house F In n hwt nt Musician in the temple of Neith R Sais  s¹h hbnw Noble of Hebenu C Hebnu Int ntr-hwt One foremost of the temples R  r¹k iwnw One who encircles Heliopolis Dnt pr One who is foremost in the temple R  msn nsw One who is in the following of the king C  mi-ib n nb.f One who is in the heart of his lord C  nth nsw One who is over all the secrets of the king C  nty w⁵ n pr pth One who is over all the secrets of the king R  hry hwt hr Overseer of the estates of Horus R  hry hwt hr Overseer of the estates of Neith R Sais  Numerous cult centres Imy-r pr-hd Overseer of the house of gold C Imy-r mnfst Overseer of the royal ships C Imy-r sš Overseer of the royal ships C Inty w sw Overseer of the royal ships C Imy-r sš Overseer of the royal ships C Imy-r sš Overseer of the scribes A		-	-	1.	12	<u> </u>	1
msk Metalworker U Mistress of the house F Mistress of the house Mistress of the temple of Neith R Sais S¹h hbnw Noble of Hebenu C Hebnu Mit ntr-hwt One foremost of the temples R Mistress of the temples C Heliopolis C Heliopolis C Heliopolis C Heliopolis Mit pr Mistress		+	2	+1	12		14
nbt pr Mistress of the house F Sais Sais Sais Si hhow Musician in the temple of Neith R Sais Sais Si hhow Noble of Hebenu C Hebnu C Hebnu Dint ntr-hwt One foremost of the temples R Sais Si Srt iwnw One who encircles Heliopolis C Heliopolis C Heliopolis Dint pr One who is foremost in the temple R Sims nsw One who is in the following of the king C Simi-ib n nb.f One who is in the heart of his lord C Si Si Bh nsw One who is nown to the king C Si Si Bh nsw One who is over all the secrets of the king C Si Si Bh nsw Overseer of estates R Si		-	1	$\dashv$			1
hn n hwt nt Musician in the temple of Neith R Sais s²h hbnw Noble of Hebenu C Hebnu hnt ntr-hwt One foremost of the temples r¹k iwnw One who encircles Heliopolis hnt pr One who is foremost in the temple R sms nsw One who is in the following of the king C imi-ib n nb.f One who is in the heart of his lord C rh nsw One who is known to the king C inty s³t n b nsw One who is verall the secrets of the king C inty w²b n pr pth One who is over all the secrets of the king C inty w²b n pr pth One who is pure in the temple of ptah R inty hwt hir Overseer of the estates of Horus R inty hwt nt Overseer of the estates of Neith R inty ny-r sht Overseer of the field S imy-r pr-hd Overseer of the house of glold C imy-r pr-nbw Overseer of the infantry M inty-r nr hb Overseer of the infantry M inty-r s\$ Overseer of the royal ships C imy-r s\$ Overseer of the scribes	-	4.5	1	+	40		1
Sch hbnw Noble of Hebenu C Hebnu C Hebnu Noble of Hebenu C C Hebnu hnt ntr-hwt One foremost of the temples R R C Heliopolis C Heliopolis C Heliopolis C Heliopolis C Heliopolis C Heliopolis C Meliopolis C Meliopolis C Meliopolis C Meliopolis C Meliopolis C Meliopolis Ment pr One who is foremost in the temple R C Meliopolis C Meliopolis Ment pr One who is in the following of the king C Ment of the king Ment of the king C Ment of the king C Ment of the king Ment of the king C Ment of the king Ment of the king Ment of the king C Ment of the king Ment	15	15	2	_	48	8	73
Int ntr-hwt       One foremost of the temples       R         crk iwnw       One who encircles Heliopolis       C       Heliopolis         Int pr       One who is foremost in the temple       R         ims nsw       One who is in the following of the king       C         imi-ib n nb.f       One who is in the heart of his lord       C         rh nsw       One who is known to the king       C         hry \$st nb nsw       One who is over all the secrets of the king       C         nty wcb n pr pth       One who is pure in the temple of ptah       R         Memphis       1         hry hwt in       Overseer of estates       R         hry hwt in       Overseer of the estates of Horus       R         hry hwt nt       Overseer of the estates of Neith       R         imy-r pr-hd       Overseer of the field       S         imy-r pr-hd       Overseer of the house of gold       C         imy-r mnfst       Overseer of the infantry       M         hpr fh       Overseer of the royal ships       C         imy-r sš       Overseer of the scribes       A		-	+	-	1	_	1
frk iwnw       One who encircles Heliopolis       C       Heliopolis         hnt pr       One who is foremost in the temple       R         šms nsw       One who is in the following of the king       C         imi-ib n nb.f       One who is in the heart of his lord       C         rh nsw       One who is known to the king       C         hry šst nb nsw       One who is over all the secrets of the king       C         nty wb n pr pth       One who is pure in the temple of ptah       R         hrp hwt       Overseer of estates       R         hrp hwt hr       Overseer of the estates of Horus       R         hrp hwt nt       Overseer of the estates of Neith       R         imy-r pr-hd       Overseer of the field       S         imy-r pr-nbw       Overseer of the house of silver       C         imy-r nmft       Overseer of the infantry       M         hrp ch       Overseer of the royal ships       C         imy-r ss       Overseer of the scribes       A		+	-	+		1	1
hnt pr One who is foremost in the temple R Sms nsw One who is in the following of the king C imi-ib n nb.f One who is in the heart of his lord C rh nsw One who is known to the king C Ity StB nb nsw One who is over all the secrets of the king C Ity word n pr pth One who is over all the secrets of the king R Memphis Ity phyt Overseer of estates Ity phyt hr Overseer of the estates of Horus R Numerous cult centres Ity phyt nt Overseer of the estates of Neith R Sais Imy-r sht Overseer of the field S Imy-r pr-hd Overseer of the house of silver C Imy-r pr-nbw Overseer of the house of gold C Imy-r mnßt Overseer of the Palace C Imy-r hw nsw Overseer of the royal ships C Imy-r sss Overseer of the scribes A		+	2	-			2
Sims nsw One who is in the following of the king C imi-ib n nb.f One who is in the heart of his lord C fh nsw One who is known to the king C hry §sB nb nsw One who is over all the secrets of the king C nty wfb n pr pth One who is pure in the temple of ptah R Memphis 1 hrp hwt Overseer of estates hrp hwt hr Overseer of the estates of Horus hrp hwt nt Overseer of the estates of Neith R Sais imy-r sht Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r mnßt Overseer of the Palace C imy-r hf w nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A		_	-	_	4		4
imi-ib n nb.f     One who is in the heart of his lord     C       rh nsw     One who is known to the king     C       hry šsß nb nsw     One who is over all the secrets of the king     C       nty w²b n pr pth     One who is pure in the temple of ptah     R       hrp hwt     Overseer of estates     R       hrp hwt hr     Overseer of the estates of Horus     R       hrp hwt nt     Overseer of the estates of Neith     R       imy-r lht     Overseer of the field     S       imy-r pr-hd     Overseer of the house of silver     C       imy-r pr-nbw     Overseer of the house of gold     C       imy-r mnßt     Overseer of the infantry     M       hrp ²h     Overseer of the royal ships     C       imy-r h²w nsw     Overseer of the scribes     A		_	+	_	11		11
rh nsw One who is known to the king C 1 hry šst nh nsw One who is over all the secrets of the king C 1 nty w°b n pr pth One who is pure in the temple of ptah R Memphis 1 hrp hwt Overseer of estates hrp hwt hr Overseer of the estates of Horus R Numerous cult centres hrp hwt nt Overseer of the estates of Neith R Sais imy-r 3ht Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r pr-nbw Overseer of the infantry M M M M M M M M M M M M M M M M M M M		-	+	_ ^	1		1
hry šst nb nsw One who is over all the secrets of the king C nty w <sup>c</sup> b n pr pth One who is pure in the temple of ptah R Memphis 1 hrp hwt Overseer of estates R hrp hwt hr Overseer of the estates of Horus R Numerous cult centres hrp hwt nt Overseer of the estates of Neith R Sais imy-r lift Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r mnßt Overseer of the place C imy-r h <sup>c</sup> w nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A		1.	1	4			1
nty w°b n pr pth One who is pure in the temple of ptah R Memphis 1 hrp hwt Overseer of estates R hrp hwt hr Overseer of the estates of Horus R Numerous cult centres hrp hwt nt Overseer of the estates of Neith R Sais imy-r lht Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r pr-hb Overseer of the infantry M M hrp °h Overseer of the Palace C imy-r h°s w nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A	1	1	1	4	4		6
hrp hwt Overseer of estates R Numerous cult centres hrp hwt hr Overseer of the estates of Horus R Numerous cult centres hrp hwt nt Overseer of the estates of Neith R Sais imy-r light Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r mnßt Overseer of the infantry M M hrp of h Overseer of the Palace C imy-r how nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A		1.	1	$\downarrow$			1
hrp hwt hr Overseer of the estates of Horus R Sais  hrp hwt nt Overseer of the estates of Neith R Sais  imy-r sht Overseer of the field S  imy-r pr-hd Overseer of the house of silver C  imy-r pr-nbw Overseer of the house of gold C  imy-r mnBt Overseer of the infantry M  hrp fh Overseer of the Palace C  imy-r hw nsw Overseer of the royal ships C  imy-r sš Overseer of the scribes A	1	1	_	4	_	_	1
hrp hwt nt Overseer of the estates of Neith R Sais imy-r 3ht Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r mnBt Overseer of the infantry M hrp ⁵h Overseer of the Palace C imy-r h⁵w nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A		-	_	_	7	5	12
imy-r łht Overseer of the field S imy-r pr-hd Overseer of the house of silver C imy-r pr-nbw Overseer of the house of gold C imy-r mnßt Overseer of the infantry M irp ch Overseer of the Palace C imy-r hc w nsw Overseer of the royal ships C imy-r sš Overseer of the scribes A	5	-	+-	- 4	4		4
Imy-r pr-hd     Overseer of the house of silver     C       imy-r pr-nbw     Overseer of the house of gold     C       imy-r mnßt     Overseer of the infantry     M       hrp °h     Overseer of the Palace     C       imy-r h° w nsw     Overseer of the royal ships     C       imy-r sš     Overseer of the scribes     A		+	1	4.	<i>-</i>		1
imy-r pr-nbw     Overseer of the house of gold     C       imy-r mnßt     Overseer of the infantry     M       hrp 'h     Overseer of the Palace     C       imy-r h' w nsw     Overseer of the royal ships     C       imy-r sš     Overseer of the scribes     A		-	+	_	5 1		5
imy-r mnßt     Overseer of the infantry     M       hrp ch     Overseer of the Palace     C       imy-r h w nsw     Overseer of the royal ships     C       imy-r sš     Overseer of the scribes     A		-	+	_	1 1		1
hrp 'h     Overseer of the Palace     C       imy-r h'w nsw     Overseer of the royal ships     C       imy-r sš     Overseer of the scribes     A			+	4	1	1	1
imy-r h w nsw         Overseer of the royal ships         C           imy-r sš         Overseer of the scribes         A		-	1	+		-	1
imy-r sš Overseer of the scribes A	-	+	1	+			1
			1	-	1		1
imy-r htm Overseer of the seal C 1	1	1	1	+	1		2
	2	2	-	+			2
<u>sng sm</u> Overseer of the sem-priests R 2 imy-r hs n pr pth Overseer of the singers in the temple of Ptah R Memphis	-  2	+	+	+		1	1
imy-r pr Overseer of the singers in the temple of Ptan R Memphis imy-r pr Overseer of the temple R	-	+	+	+		Ľ	0

imy-r pr-ḥ <u>d</u>	Overseer of the treasury	С		1		1	1	3
ḥm ntౖr	Prophet	R		5	1	13	6	25
ḥm nt̞r ḫnmty h̞rd n ḫnsw h̞rd	Prophet and custodian of the child of Khonsu, the child of the	R	Memphis				1	1
n pr ptḥ	temple of Ptah							
ḥm nt̞r m ḫȝt-nfr	Prophet of the gods of Khatnefer	R	Khatnefer				1	1
ḥm nt̞r 3ḫ-bit	Prophet of Akhbit	R	Chemmis				1	1
ḥm ntౖr imn	Prophet of Amun	R	Numerous cult centres				1	1
ḥm nt̞r imn rˤ nb ḫnt-nfr	Prophet of Amun Re, foremost of Khenetnefer	R	Khenetnefer			2		2
ḥm nt̞r imn-rˤ ḫnt ḥwt	Prophet of Amun Re, foremost of the temples	R	Numerous cult centres			1		1
ḥm nt̞r inpw, nb bḥdt	Prophet of Anubis, lord of Behdet	R	Numerous cult centres			1		1
ḥm nt̞r inpw nb ipt-f	Prophet of Anubis, lord of Ipetef	R	Ipetef				1	1
ḥm nt̞r itm ḥr-ib ḫft m iwnw	Prophet of Atum , who dwells in and who is foremost of Heliopolis	R	Heliopolis			1		1
ḥm b3stt nbt 'nh t3wy	Prophet of Bastet, Mistress of life of the Two Lands	R	Memphis			2	1	3
ḥm ntr ḥ3	Prophet of Ha	R R	Western deserts			1	4	1
ḥm ntr ḥk3t nbt ḥt-wr	Prophet of Heket, mistress of of Hetwer		Hetwer			_	1	+ ·
ḥm nt̞r ḥry-š.f	Prophet of Herishef	R	Heracleopolis			2		2
ḥm nt̞r ḥr	Prophet of Horus	R	Numerous cult centres	+	-	1	_	1
ḥm nt̞r ḥr m 3ḫ-but	Prophet of Horus in Akhbit	R	Chemmis				2	2
ḥm ntr ḥr m 3ht	Prophet of Horus in the horizon	R	Giza		ļ	2		2
ḥm-nt̞r 3st	Prophet of Isis	R	Numerous cult centres	-	1	9	-	10
hm ntr 3st, hnt n tnnt	Prophet of Isis, foremost of Tjenent	R	Memphis			2		2
ḥm nt̞r 3st m 3ḫ-but	Prophet of Isis in Akhbit	R	Chemmis		1	1	1	1
ḥm nt̞r 3st ḫsbdb	Prophet of Isis of lapis lazuli	R		1	1	1	1	1
ḥm nṭr ḥnwt mr	Prophet of Isis, mistress of the pyramid	R	Giza		1	2	1	2
ḥm nṭr mḥnt	Prophet of Mehnet	R					2	2
ḥm nṭr nt nbt ʿnḫ t3wy	Prophet of Neith, mistress of life of the Two Lands	R	Sais			1	1	1
ḥm nt̞r nwt wrt ms nt̞rw	Prophet of Nut, great of birth of the gods	R				1		1
ḥm nt̪r in-ḥrt s³ rc	Prophet of Onuris son of Re	R	Numerous cult centres			1		1
ḥm nt̞r wsir inb-ḥdַ	Prophet of Osiris of Memphis	R	Memphis				1	1
ḥm nt̞r wsit ity ḥr-ib ḥwt nt	Prophet of Osiris, sovereign who is in the temple of Neith	R	Sais				1	1
ḥm nt̞r ppy	Prophet of Pepy	R	Memphis		2			2
ḥm nt̞r ptḥ	Prophet of Ptah	R	Memphis			14	2	16
ḥm nt̞r ptḥ ḫnt t̞nnt	Prophet of Ptah foremost of Tjenent	R	Memphis		1	2	1	4
ḥm nt̞r shmt nbt šndi	Prophet of Sekhmet, mistress of Shendi	R	Shendi			4		4
ḥm nt̞r shmt shw-rc	Prophet of Sekhmet of Sahure	R	Abusir			2		2
hm ntr sbk nb k	Prophet of Sobek, lord of the sandbanks	R	Numerous cult centres			1		1
ḥm nt̞r tȝ d̞r n ptḥ	Prophet of the dwelling place of Ptah	R	Memphis				1	1
hM ntr h3 3 nb imntt	Prophet of the great Ha, lord of the West	R	Western deserts			1		1
hm ntr n3 ntrw n pr hnt n tnnt	Prophet of the gods of the temple foremost of Tjenent	R	Memphis			2		2
hm ntr n3 ntrw n pr b3stt	Prophet of the gods of the temple of Bastet	R	Numerous cult centres			1		1
hm ntr nsw-bity hwf hm ntr	Prophet of the King of Upper and Lower Egypt Khufu, prophet	R	Giza			2		2
h'.f-r' hm ntr dd.f-r'	of Khafre, prophet of Djedefre							
hm ntr hp 'nh	Prophet of the living Apis	R	Memphis			1		1
hm ntr b3 hnt š	Prophet of the ram - foremost of the lake (Mendes)	R	Heracleopolis			2	1	3
hm ntr in t3 st r <sup>c</sup> -ms.s m3 <sup>c</sup> -hrw	Prophet of the place of Ramesses, true of voice	R	Петабісороно			1	i e	1
hm ntr in t3 st n nsw-bity wsr-	Prophet of the place of the King of Upper and Lower Egypt	C				1		1
m³ct-rc-stp-n-rcs3 rcrc-ms.s	Usermaatre, son of Re, Ramesses	ľ				ļ ·		ľ
sš nsw	Royal scribe	С				7		7
	Sapamakhet	R				-	4	1
s3-p3-m-3\ht	Scribe	_		4	2	2	1	-
sš pr.hd		A C		-	2	2	1	6
sš pr ḥd	Scribe of the house of silver			-	1	i i	1	+
sš pr nbw	Scribe of the house of gold	С			-	1	1	1
sš st nfrt	Scribe of the beautiful seat	С	Ma	+	-	1	1	1
sš wb3 n pr ptḥ	Scribe of the open court of the temple of Ptah	SR	Memphis		-	3	1	3
imy-r ḥmw-ntrw n ntrw inb ḥd		R	Memphis	+		1	1	1
sš ipt nsw	Scribe of the royal census	A		+	1	1	1	1
sš <u>h</u> rdw nsw	Scribe of the royal children	A			-	1		1
sš 'ḥ'w nsw	Scribe of the royal ships	Α			<u> </u>	1	1.	1
s <u>d</u> 3w bity	Seal bearer of the king of Lower Egypt	С		4	1	1	1	2
sm	Sem-priest	R	Memphis	8	2	63	6	79
sm skr	Sem-priest of Sokar	R	Memphis		2	1	1	2
ḥm n nsw	Servant of the King	С		1		1	1	1
ḥm n pr	Servant of the temple	R		1		1	1	1
b3k n pr dt	Servant of the house of eternity	R				2	1	2
b³k ḥp wsir	Servant of Apis Osiris	R	Memphis	1		1	1	1
fkty	Shaving priest	R		1		1	1	1
_	Singer in the temple of ptah	R	Memphis	11	1	1	1	11
ḥs n pr ptḥ	Discourse of Harborn Lady of the Occasion of Harborn of Managerica	R	Memphis	1				1
hš n ḥt-ḥr nbt n nht	Singer of Hathor, lady of the Sycamore (Hathor at Memphis)		In a contract of the contract	6	1	1	1	6
	Singer of Hathor, lady of the Sycamore (Hathor at Memphis) Singer of Sokar	R	Memphis		_			1
hš n ḥt-ḥr nbt n nht		F	Numerous cult centres			1		
hš n ḥt-ḥr nbt n nht dḫn n skr	Singer of Sokar					1 2		2
hš n ḥt-ḥr nbt n nht dḫn n skr iḥy ḥt-ḥr	Singer of Sokar Sistrum player of Hathor	F	Numerous cult centres			<u> </u>		-
hš n ḥt-ḥr nbt n nht dḥn n skr iḥy ḥt-ḥr iḥy ḥt-ḥr nbt nht	Singer of Sokar Sistrum player of Hathor Sistrum player of Hathor, lady of the Sycamore	F F	Numerous cult centres Memphis			<u> </u>	1	2
hš n ḥt-ḥr nbt n nht dḥn n skr iḥy ḥt-ḥr iḥy ḥt-ḥr nbt nht iḥy ḥt-ḥr nbt nht rsw	Singer of Sokar Sistrum player of Hathor Sistrum player of Hathor, lady of the Sycamore Sistrum player of Hathor, lady of the Southern Sycamore	F F	Numerous cult centres Memphis Memphis	1	1	<u> </u>	1 2	2
hš n ht-hr nbt n nht dhn n skr ihy ht-hr ihy ht-hr nbt nht ihy ht-hr nbt nht rsw ihy shmt 3	Singer of Sokar Sistrum player of Hathor Sistrum player of Hathor, lady of the Sycamore Sistrum player of Hathor, lady of the Southern Sycamore Sistrum player of Sekhmet the great	F F F	Numerous cult centres Memphis Memphis	1 5	1	2	<u> </u>	2 1 1
hš n ht-hr nbt n nht dhn n skr ihy ht-hr ihy ht-hr nbt nht ihy ht-hr nbt nht rsw ihy shmt 3 smr w <sup>c</sup> t	Singer of Sokar Sistrum player of Hathor Sistrum player of Hathor, lady of the Sycamore Sistrum player of Hathor, lady of the Southern Sycamore Sistrum player of Sekhmet the great Sole companion	F F F C	Numerous cult centres Memphis Memphis	1	1	2	<u> </u>	2 1 1 7

wr w}₫ty	The great one of the two serpent goddesses of Upper and Lower Egypt	R				5		5
im³ḫ ḫr ḥt-ḥr	The honoured one before Hathor	F	Numerous cult centres	1				1
s <u>d</u> ³wty bity	Treasurer of the king of Lower Egypt	С		1		2		3
t³ty	Vizier	С				1		1
w°b	Wab -priest	R		1				1
w°b n pr ptḥ	Wab -priest in the temple of Ptah	R	Memphis	2				2
drp n ptḥ	Who offers to Ptah	R	Memphis			1		1
wnrw	wnrw-priest	R				33	6	39
wnrw m hm	wnrw-priest of Letopolis	R	Letopolis				1	1
wp-ntrwy	wp-ntrwy	R				17		17
	No male titles at all	N		13	1	8	7	29
	Title lost/broken or uncertain rendering	UL		5			2	7
	Total			156	49	552	111	868
					Tot	al mal	e titles	760
	KEY:							
	Uncertain category	U						
	Broken/lost/uncertain translation	UL						
	Administrative	Α						
	Religious	R						
	Secular (unskiled/semi-skilled)	S						
	Secular (unskiled/semi-skilled) but related to religion	SR						
	Court	С						
	Military	М						

Stela	Father	Mother	Mother and Father?	Father's Father	Mother's Father	Wife/ mother of children	Brother/s (biological)	sn but no common parents	Sister/s	Son/s		Generations
A1	yes	no	no	no	no	no	no	no	no	no	no	2
A2 A3	yes	yes	yes	no	yes	no	no	yes	no	yes	no	3
A4	yes yes	no no	no no	no no	no no	no no	no no	no	no	yes yes	no no	3
A5	yes	yes	yes	no	yes	no	no	no	no	no	no	4
A6	yes	no	no	no	no	no	no	no	no	no	no	2
A7	yes	no	no	no	no	no	no	no	no	no	no	2
A8	yes	yes	yes	no	no	no	no	no	no	no	no	2
A9 A10	yes	yes	yes	no	no	no	no	no	no	no	no	3
A10	yes	yes yes	yes yes	no	yes	no	no yes	no	no	no no	no no	3
A12	yes	yes	yes	no	yes	no	no	no	no	yes	no	4
A13	yes	yes	yes	no	no	no	no	yes	no	no	no	2
A14	no	no	no	no	no	no	no	no	no	no	no	1
A15	yes	yes	yes	no	yes	no	no	no	no	no	no	3
A16	no	no	no	no	no	no	no	no	no	no	no	1
A17 A18	yes	no yes	no yes	no	no yes	no	no no	no	no	yes no	no no	<u>3</u>
A19	yes	yes	yes	no	no	no	no	no	no	no	no	2
A20	yes	no	no	no	no	no	no	no	no	no	no	2
A21	yes	no	no	no	no	no	no	no	no	no	no	2
A22	yes	no	no	no	no	no	no	no	no	no	no	2
A23	yes	yes	yes	yes	yes	no	no	no	no	no	no	4
A24	yes	no	no	no	no	no	no	no	no	no	no	2
A25 A26	yes	no ves	no ves	no	no	yes	no no	no no	no	yes no	no no	3
A26 A27	yes	yes no	yes no	no	yes no	no yes	no	no	no	yes	no	3
A28	yes	yes	yes	no	yes	no	no	no	no	no	no	3
A29	yes	no	no	no	no	no	no	no	no	yes	no	2
A30	no	no	no	no	no	no	no	no	no	no	no	1
A31	yes	no	no	no	no	no	no	no	no	no	no	2
A32	yes	no	no	no	no	no	no	no	no	no	no	2
A33	yes	no	no	no	no	no	no	no	no	yes	no	3
A34 A35	no yes	no no	no no	no no	no no	no no	no no	no	no	no no	no no	2
A36	yes	uncertain	uncertain	yes	no	no	no	no	no	yes	no	4
A37	yes	no	no	no	no	no	no	no	no	yes	no	3
A38	yes	no	no	no	no	no	no	no	no	yes	no	3
A39	yes	no	no	no	no	no	no	no	no	no	no	2
A40	yes	no	no	yes	no	no	no	no	no	no	no	5
A41	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
A42 A43	yes yes	no no	no no	no no	no no	no yes	no yes	no	no	yes yes	no no	3
A44	yes	yes	yes	no	no	no	no	no	no	no	no	2
A45	yes	no	no	yes	no	no	no	no	no	no	no	4
A46	yes	no	no	no	no	no	yes	no	no	yes	no	3
A47	no	no	no	no	no	no	no	no	no	no	no	1
A48	no	no	no	no	no	no	no	no	no	no	no	1
A49	yes	no	no	no	no	no	no	no	no	no	no	2
A50 A51	yes	no no	no	yes	no	no	no no	no	no	no	no	2
A52	yes	no	no	no	no	no	no	no	no	no	no	2
A53	yes	no	no	no	no	no	no	no	no	no	no	2
A54	yes	no	no	no	no	no	no	no	no	yes	no	3
A55	no	no	no	no	no	no	no	no	no	no	no	1
A56	yes	yes	yes	no	no	no	yes	no	yes	yes	no	3
A57	yes	yes	yes	no	no	no	no	no	no	no	no	2
A58 A59	yes	no yes	no yes	yes no	no no	no no	no no	no	no no	no no	no no	3 2
A60	yes	no	no	no	no	no	yes	no	no	no	no	2
A61	yes	no	no	yes	no	no	no	no	no	no	no	3
A62	yes	yes	yes	no	no	no	no	no	no	no	no	2
A63	yes	yes	yes	no	no	no	no	no	no	no	no	2
A64	yes	no	no	no	no	no	no	no	no	no	no	2
A65	yes	no	no	no	no	no	no	no	no	no	no	2
A66 A67	yes	no	no	yes	no	no	no	no	no	no	no	<u>3</u>
A67 A68	no no	no no	no no	no no	no no	no no	no no	no	no	no no	no no	1
A69	yes	no	no	no	no	no	no	no	no	no	no	2
A70	yes	no	no	no	no	no	no	no	no	no	no	2
A71	yes	no	no	no	no	no	no	no	no	no	no	2
A72	no	no	no	no	no	no	no	no	no	no	no	1
B1	yes	yes	yes	no	no	no	no	no	no	no	no	2
B2	yes	yes	yes	no	no	no	no	no	no	no	no	2
B3	yes	no	no	no	no	no	no	no	no	no	no	2
B4 B5	yes	yes	yes	no no	no	no ves	no	no	no	no ves	no	3
B6	yes	yes yes	yes	no	no yes	yes no	no no	no	no	yes no	no no	3
B7	yes	yes	yes	no	no	no	no	no	no	no	no	2
B8	yes	yes	yes	no	yes	no	no	no	no	no	no	3
B9	yes	yes	yes	no	no	no	no	no	no	no	no	2
B10	yes	yes	yes	no	no	no	no	no	no	no	no	2
B11	yes	yes	yes	yes	no	no	no	no	no	yes	no	5
B12	yes	yes	yes	no	no	no	no	no	no	no	no	2

C1	yes	yes	yes	yes	yes	yes	yes	no	no	yes	no	6
C2	yes	no	no	no	no	no	no	no	no	no	no	2
C3 C4	yes	yes	yes	no	no	no	no	no	no	no	no	3
C5	yes	yes	yes	no	yes	no	no	no	no	no	no	2
C6	yes	yes	yes	no no	no no	no no	no yes	no no	no no	no no	no no	2
C7	yes	no	no	no	no	no	no	no	no	no	no	2
C8	yes	yes	yes	yes	no	no	no	no	no	no	no	6
C9	yes	yes	yes	yes	yes	no	no	no	no	no	no	6
C10	yes	yes	yes	no	no	no	no	no	no	no	no	2
C11	yes	yes	yes	yes	yes	yes	no	no	no	yes	no	4
C12	yes	yes	yes	no	no	no	no	no	no	yes	no	3
C13	yes	yes	yes	yes	yes	yes	no	no	no	yes	no	9
C14	yes	yes	yes	no	yes	no	no	no	no	no	no	3
C15	yes	yes	yes	no	yes	yes	yes	no	no	yes	no	4
C16	yes	yes	yes	yes	yes	no	no	no	no	no	no	6
C17	yes	yes	yes	yes	no	no	unclear	no	yes	no	no	4
C18	no	yes	no	no	no	no	no	no	no	no	no	2
C19	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
C20	no	no	no	no	no	no	no	no	no	no	no	1
C21 C22	yes	yes	yes	yes	no	no	yes	no	no	no	no	3
C22	yes yes	yes yes	yes yes	yes yes	no no	no no	no no	no no	no no	no no	no no	4
C24	yes	yes	yes	no	no	no	no	no	no	no	no	2
C25	yes	yes	yes	yes	yes	no	no	no	no	no	no	3
C26	yes	yes	yes	no	no	no	no	no	no	no	no	2
C27	yes	yes	yes	yes	yes	no	yes	no	no	no	no	3
C28	yes	yes	yes	no	no	no	no	no	no	no	no	2
C29	yes	yes	yes	no	yes	no	no	no	no	no	no	3
C30	yes	yes	yes	yes	no	yes	no	no	no	yes	yes	5
C31	yes	yes	yes	yes	yes	no	no	no	no	no	no	4
C32	yes	yes	yes	no	no	no	no	no	no	no	no	2
C33	yes	yes	yes	no	no	no	no	no	no	no	no	2
C34	yes	yes	yes	no	no	no	no	no	no	no	no	2
C35 C36	yes	yes	yes yes	no yes	no	no yes	no no	no no	no no	no yes	no yes	2 4
C37	yes	yes	yes	yes	no	yes	no	no	no	yes	no	4
C38	yes	no	no	no	no	yes	no	no	no	yes	no	3
C39	yes	yes	yes	no	no	no	yes	no	no	no	no	2
C40	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
C41	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
C42	yes	yes	yes	no	no	yes	no	no	no	yes	no	4
C43	yes	yes	yes	no	no	no	no	no	no	no	no	2
C44	yes	yes	yes	yes	no	no	yes	no	no	yes	no	4
C45	yes	yes	yes	yes	no	yes	yes	no	no	yes	no	6
C46	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
C47	yes	yes	yes	no	yes	no	yes	no	no	no	no	4
C48	yes	yes	yes	yes	yes	no	yes	no	no	no	no	3
C49 C50	yes	yes	yes	no	yes	no no	no no	no	no	no	no	2
D1	yes	yes	yes	no	no	no	no	no	no	no	no	2
D2	yes	yes	yes	no	no	no	no	no	no	no	no	2
D3	yes	no	no	no	no	no	no	no	no	no	no	2
D4	yes	yes	yes	no	no	no	no	no	no	no	no	2
D5	no	no	no	no	no	no	no	no	no	no	no	1
D6	yes	yes	yes	no	no	no	no	no	no	no	no	2
D7	yes	yes	yes	no	no	no	no	no	no	no	no	2
D8	no	no	no	no	no	no	no	no	no	no	no	1
D9	yes	no	no	no	no	no	no	no	no	no	no	1
D10	yes	yes	yes	no	yes	no	yes	no	no	yes	no	4
D11	yes	no	no	no	no	no	no	no	no	no	no	2
D12 D13	no	no	no	no	no	no	no	no	no	no	no	2
D13	yes yes	yes	yes	no yes	no yes	no no	no no	no no	no no	no no	no no	5
D14	yes	yes	yes	no	no	no	no	no	no	no	no	2
D15	yes	yes	yes	no	no	yes	no	no	no	yes	no	3
D17	yes	no	no	no	no	no	yes	no	no	no	no	2
D18	no	no	no	no	no	no	no	no	no	no	no	1
D19	yes	yes	yes	no	no	no	no	no	no	no	no	2
D20	yes	no	no	no	no	no	no	no	no	no	no	2
D21	yes	yes	yes	no	no	no	yes	no	no	no	no	2
D22	yes	yes	yes	no	no	no	no	no	no	no	no	2

13. APPENDI Jegumu umesmw	Excavation no. TX	Masson-Yoyotte 1956 and Masson 1978		Prove na	Plate if applicable	Carlan	Adaptation of Egyptian name/ word?	Egypt'n rendering	Translation	Word type according to Adiego 2007	Adiego 2007 word type page reference	Rofs
Louvre AO 4445		Α	1	Memphite	N/A	aor[ś}	yes	i-ḥr	Ihor - O Horus!	Personal Name (PN)	353	Masson &Yoyotte 1956: 1-4, Adiego 2007: 34-5
						piub[a]ziś ttbazi[ś]	yes yes	p3-b3st.t t3-di(.t)b3st.t	Pabastet - The one of Bastet Tadibastet - The one who Bastet has given	PN PN	398 423	
Louvre AM 1477		В	2	Memphite	N/A	lkorś mrsiś	no no			PN Ethnic or	379 384	Masson &Yoyotte 1956: 4-6, Adiego
						uksmu	no			PN PN	427	2007: 35
Bruxelles - Royal Museum		D	3	Memphite	N/A	msnordś	no			Ethnic or PN	385	Masson &Yoyotte 1956: 9-10,
E 2483						pikreś šarwljatś	no no			PN PN	397 417	Adiego 2007: 36
Cairo E 49060		E	4	Memphite	E1	nuoλķ[]sarmr oλkyt	no			Unknown	390	Masson &Yoyotte 1956: 17-20,
						terýezś	no			PN	421	Adiego 2007: 37
Lausanne, Historical and Cantonal (?) Museum 4727		F	5	Memphite	E2	nariaś psmśkwneitś	no yes	psm <u>t</u> k-'wy-nit	Psamthekawyneith - Psamthek in the arms of Neith	PN or title PN	387 403	Masson &Yoyotte 1956: 20-27, Adiego 2007: 38
Iviuseum 4727						sarl?	no		arms or neum	Unknown	411	
Nicholson		G	6	Memphite	E3	śuyλiq kloruλ	no no			Ethnic or Ethnic, title	415 373 and 271	Masson &Yoyotte
Museum (Sydney										or common noun		1956: 28-31, Adiego 2007: 39
University) 1141						paramaśś trigo	no no			PN PN	393 422	
Berlin Staatliche		Н	7	Saqqara	E4	qarsio[-?]	no			Unknown	406	Masson &Yoyotte 1956: 31-35,
Museum						татои	yes	₿-ḥp-im.w	Tjahapimu - May Apis take them	PN	424	Adiego 2007: 40
						тапаіś	yes	₿-n-н3-іḥw	Tannaihu - Offspring of the (sacred) cows	PN	425	
Saqqara antiquity store	H5-1349	1	9	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	E5	arliomś arlišś	no no			PN PN	355 355	Masson 1978: 20- 1 & 58-60, Adiego
						yjas[iś]	no			Ethnic	433	2007: 41-42, Davies et al. 2006: 96, BCO-34
Saqqara antiquity store	H5- 1703+10	2	10	1703 debris of sector 3, 1006 debris in front of the entrance to the baboon	E6	pdubiś	no	p3-dib3?	the one whom the ba has given?	PN	396	Masson 1978: 21- 22 & 60-6, Adiego
antiquity store	06			galleries		qarmś []wśordś	no no		rias giveri:	PN Ethnic or	406 439	2007:42
Cambridge,	H5-1229	3	11	Lining a pit in the court of Shrine D,	E7	mdayn	no			PN Ethnic	381	Masson 1978: 22
Fitzwilliam Museum	110-1225			Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69		war[]t[]i[				Formula	425	& 61-70, Adiego 2007: 43, Smith e
E.1.1971	H5-1343	4	12		E8	]a[-]iś kbjomś	no no			PN PN	439 371	al. 2006: 50 Masson 1978: 22-
67.235	по-1343	4	12	Catacomb, upper from the Lower Gallery, lower from the debris at the foot		pjabrm				PN	396	3 & 70-9, Adiego 2007: 44, Davies
				of the stairs of leading to the Lower Gallery		wśολś	no			PN	431	et al. 2006: 95 BCO-28
Saqqara antiquity store	H5-1228	5	13	Lining a pit in the court of Shrine D, Sector 3 of Main Temple Complex. Pit	E9	šdratś w	no no			PN Unknown	418 425	Masson 1978: 23- 4 & 79-83, Adiego
				contained "cache no.2" in 1968/69		wetś	no			PN	426	2007: 45, Smith e al. 2006: 50
Cairo JdE 91340	H5-1223	5a	n/a - no carian	Lining a pit in the court of Shrine D, Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69	E10	n/a	n/a			n/a	n/a	Masson 1978: 24 & 83-5, Smith et al 2006: 50
Saqqara	H5-1222	6	text 14	Lining a pit in the court of Shrine D,	E11	irow	yes	i.r-w	Irew	PN	369	Masson 1978: 24-
antiquity store				Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69		pikarmś	no			PN	397	5 & 85-6, Adiego 2007: 46, Smith et al. 2006: 50
Cairo JdE 91387	H5-1345	7	15	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	E12	arlišš kiōbsiš	no no			PN Ethnic or	373	Masson 1978: 25- 6 & 86-7, Adiego
				,		urskleś	no	3rskr	? pn	PN PN	431	2007: 47, Davies eta I. 2006: 95,
Cairo JdE	H5-1014	8	16	Found in the debris at the entrance to	N/A	irow	yes	i.r-w	Irew	PN	369	BCO-30 Masson 1978: 26-
91386				the Baboon catacomb		pikraś semwś	no no			PN PN	397 412	7, Adiego 2007: 48, Davies et al. 2006: 91, BCO-5
		9	17	Lining a pit in the court of Shrine D, Sector 3 of Main Temple Complex. Pit	N/A	βemś mdayn	no			PN Ethnic	360 381	Masson 1978: 27, Adiego 2007: 48-
London, BM 67236	H5-1224			contained "cache no.2" in 1968/69		mdayn quqś	no no			PN	408	9, Smith et al. 2006: 50
	H5-1224					šarnaiś	no			PN PN	367	Masson 1978: 27-
67236	H5-1224	10	18	Lining a pit in the court of Shrine D.	N/A	idmuonś	110					
67236 Cairo JdE		10	18	Lining a pit in the court of Shrine D, Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69	N/A	idmuonś kuariśbar mdayn	no no			Unknown Ethnic	376	29, Adiego 2007 49-50, Smith et al
67236 Cairo JdE		10	18	Sector 3 of Main Temple Complex. Pit	N/A	kuariśbar mdayn niqauś	no no yes	ny-k3w	Nekau	Ethnic PN	376 381 388	
67236 Cairo JdE		10	18	Sector 3 of Main Temple Complex. Pit	N/A	kuariśbar mdayn	no no	ny-k3w p3-di-inpw	Padinpu - The one whom Anubis has	Ethnic	376 381	49-50, Smith et al
67236 Cairo JdE		10	18	Sector 3 of Main Temple Complex. Pit	N/A	kuariśbar mdayn niqauś ptnupi	no no yes yes		Padinpu - The one	Ethnic PN PN Unknown	376 381 388 404	49-50, Smith et al
Cairo JdE 91385	H5-1225		18	Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69  Floor of the baboon catacomb, debris in		kuariśbar mdayn niqauś ptnupi śen tašubtś pnuśoλ	no no yes yes no no no		Padinpu - The one whom Anubis has	Ethnic PN PN Unknown PN PN	376 381 388 404 415 420 401	49-50, Smith et al 2006; 50 Masson 1978: 29,
Cairo JdE 91385	H5-1225			Sector 3 of Main Temple Complex. Pit contained "cache no.2" in 1968/69		kuariśbar mdayn niqauś ptnupi śen tašubtś	no no yes yes no no		Padinpu - The one whom Anubis has	Ethnic PN PN Unknown PN	376 381 388 404 415 420	49-50, Smith et al 2006; 50

Cairo JdE 91384	H5-1344	12	20	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	šrwliś	no			PN	420	Masson 1978: 29, Adiego 2007: 51,
				,								Davies et al. 2006: 95, BCO-29
												2000. 93, BCO-29
O-l HE	115 4047	40	04	Class of the habase extremely investigation	NI/A					DN	105	M 4070, 00
Cairo JdE 91373	H5-1347	13	21	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	punwśoλś qýblsiś	no no			Ethnic or	405 409	Masson 1978: 29- 30, Adiego 2007:
										PN		51-2, Davies et al. 2006: 95, BCO-32
												,
Cambridge,	H5-1350	14	22	Floor of the baboon catacomb, junction	N/A	artayś	no			PN	356	Masson 1978: 30,
Fitzwilliam museum				of the Upper Gallery with Side Gallery W								Adiego 2007: 52, Davies et al.
E.3.1971												2006: 96, BCO-35
	115 4054									Divi	0.50	1070.00
London, BM 67.251	H5-1351	15	23	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	IN/A	ap[]ws a[rb]ikarmś	no no			PN PN	353 353	Masson 1978: 30- 31, Adiego 2007:
												52-3, Davies et al. 2006: 96, BCO-36
												2000: 00, 200 00
Cambridge,	H5-1352	16	24	Floor of the baboon catacomb, junction	N/A	kbos	no			Ethnic	372	Masson 1978: 31,
Fitzwilliam museumE.2.1				of the Upper Gallery with Side Gallery W		šamsqi[?	no			Unknown	416	Adiego 2007: 53, Davies et al.
971						tduśoλ	no			PN	421	2006: 96, BCO-37
Cairo JdE	H5-1353	17	25	Floor of the baboon catacomb, junction	N/A	norno má				PN	394	Masson 1978: 31-
91383	HD-1303	17	25	of the Upper Gallery with Side Gallery W	IN/A	parpeymś šayriq	no no			PN	418	2, Adiego 2007:
						yiasi	no			Ethnic	433	54, Davies et al. 2006: 96, BCO-38
London BM 67.252	H5-1354	18	26	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	mrsiś	no			Ethnic or PN	384	Masson 1978: 32, Adiego 2007: 55,
07.202				or the opport density with died density in		sa	no			Pronoun	410	Davies et al.
						trielś ]uś	no no			PN PN	422 441	2006: 96, BCO-39
Oxford,	H5-1355	19	27	Floor of the baboon catacomb, junction	N/A	irowś	yes	i.r-w	Irew	PN	369	Masson 1978: 33,
Ashmolean Museum				of the Upper Gallery with Side Gallery W		psTým[-]ś pttuś	no yes	p3-di-t3wy	Paditawey - The	PN PN	404 404	Adiego 2007: 56, Davies et al.
1971.106						pillus	yes	ря-ш-вжу	whom the two lands	FIN	404	2006: 96, BCO-40
Cairo JdE	H5-1356	20	28	Floor of the baboon catacomb, junction	N/A	pntmunś	yes	p3 ḥm-nt̞r n imn	has given The prophet of amun	PN or Title	400	Masson 1978: 33-
91372	110 1000			of the Upper Gallery with Side Gallery W				bs tim-në n mm	The propriet of amon			4, Adiego 2007:
						sanuqś	no			PN	411	56-7, Davies et al. 2006: 96, BCO-
												41, Vittmann 2001: 46-7
Cairo JdE	H5-1357	21	29	Floor of the baboon catacomb, junction	N/A	s[]etś	no			PN	414	Masson 1978: 34,
91382				of the Upper Gallery with Side Gallery W		ynemoriś	no			PN	433	Adiego 2007: 57, Davies et al.
												2006: 96, BCO-42
Cairo JdE	H5-1358	22	30	Floor of the baboon catacomb, junction	N/A	pλeqś	no			PN	400	Masson 1978: 34-
91381	110-1000		50	of the Upper Gallery with Side Gallery W	N/A	śuyλiś	no			Ethnic or	415	5, Adiego 2007:
						šaruśολ	no			PN PN	418	58, Davies et al. 2006: 96, BCO-43
Cairo JdE	115 4050	00	04	Class of the habitane and asset in a state of	NI/A							
91380	H5-1359	23	31	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	IN/A	kwarś mTmś	no no			PN PN	376 387	Masson 1978: 35, Adiego 2007: 58-
						wnutiś	yes	wnwt	Hour priest	PN or Title	429 and 278	9, Davies et al. 2006: 96, BCO-44
Birmingham, Birmingham	H5-1360	24	32	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	en iturowś	no yes	ir.t=w-r.r=w	Ireturru	Noun PN	364 370	Masson 1978: 35- 6, Adiego 2007:
Museum and Art Gallery												59, Davies et al. 2006: 96, BCO-45
B.68'7												2006. 96, BCO-45
Cairo JdE 91379	H5-1361	25	33	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	idmns	no no			PN	367 381	Masson 1978: 36, Adiego 2007: 60,
913/9				of the Opper Gallery with Side Gallery W		mdayn myreś	no			Ethnic PN	387	Davies et al.
												2006: 96-7, BCO- 46
Cairo JdE	115 4000					.,						1070.00
91378	H5-1362	26	34	Floor of the baboon catacomb, junction of the Upper Gallery with Side Gallery W	N/A	meŕś tŕkatarś	no no			PN PN	382 423	Masson 1978: 36, Adiego 2007: 60-
												1, Davies et al. 2006: 96, BCO-47
Cairo JdE 91377	h5-1401	27	35	Floor of the baboon catacomb, debris in the Upper Gallery	N/A	dwśoλś ntokris	no yes	ni.t-jķr	Nitocris - Neith is	PN PN	362 389	Masson 1978: 37, Adiego 2007: 61,
				,				iir.t-jķī	perfect			Davies et al.
		-	36	Floor of the baboon catacomb, side	N/A	lkorś qarpsiś	no			PN Ethnic or	379 406	Masson 1978: 37- 8, Adiego 2007:
Cairo JdE 91376	H5-1434	28	36	gallery vv			no					62, Davies et al.
91376	H5-1434	28	36	gallery W			no			PN	107	
91376 Cairo JdE	H5-1434		37	Floor of the baboon catacomb, side	N/A	wksmuś qlaλiś	no no			PN PN PN	427 407	2006: 101, BCO- Masson 1978: 38,
91376					N/A	wksmuś	no			PN		2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62-
91376 Cairo JdE				Floor of the baboon catacomb, side	N/A	wksmuś qlaλiś	no no			PN PN	407	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO-
91376 Cairo JdE 91375	H5-1434	29	37	Floor of the baboon catacomb, side gallery W		wksmuś qlaλiś tkraβiś	no no no			PN PN PN	407 421	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82
91376  Cairo JdE 91375  Oxford, Ashmolean		29		Floor of the baboon catacomb, side	N/A	wksmuś qlaλiś tkraβiś arie?ś šýinś	no no			PN PN	407 421 354 420	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63,
91376  Cairo JdE 91375  Oxford, Ashmolean Museum	H5-1434	29	37	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W	N/A	wksmuś qlaλiś tkraβiś arie?ś šýinś ted	no no no no no			PN PN PN PN PN PN Noun	407 421 354 420 421	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al.
91376  Cairo JdE 91375  Oxford, Ashmolean Museum  London BM	H5-1434	29	37	Floor of the baboon catacomb, side gallery W		wksmuś qlaλiś tkraβiś arie?ś šýinś	no no no			PN PN PN PN PN	407 421 354 420	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies
91376  Cairo JdE 91375  Oxford, Ashmolean Museum  London BM	H5-1434	29	37	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A	wksmuś qlaλiś tkraβiś arie?ś šýinś ted	no no no no no			PN PN PN PN PN PN Noun	407 421 354 420 421	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies 2006: 106 BCO-
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242	H5-1434 H5-1440 H5-1501	30	37 38 39	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W	N/A N/A	wksmuś qlaλiś tkraβiś arie?ś syins ted arkilaś	no no no no no no			PN PN PN PN PN PN PN PN PN Noun	407 421 354 420 421 354	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies 2006: 106 BCO- 115
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental	H5-1434	30	37	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A	wksmuś qlaλiś tkraβiś arie?ś šýinś ted	no no no no no			PN PN PN PN PN PN Noun	407 421 354 420 421	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies 2006: 106 BCO- 115 Masson 1978: 40, Adiego 2007: 64-
91376  Cairo JdE 91375  Oxford, Ashmolean Museum  London BM 67.242  Durham, Oriental Museum	H5-1434 H5-1440 H5-1501	30	37 38 39	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A N/A	wksmuś qlaλiś tkraβiś arie?ś syins ted arkilaś	no no no no no no			PN PN PN PN PN PN PN PN PN Noun	407 421 354 420 421 354	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies 2006: 106 BCO- 115 Masson 1978: 40, Adiego 2007: 64,
91376  Cairo JdE 91375  Oxford, Ashmolean Museum  London BM 67.242  Durham, Oriental Museum 1971.140	H5-1434 H5-1440 H5-1501	30 31 32	37 38 39 40	Floor of the baboon catacomb, side gallery W	N/A N/A	wksmuś qiaλiś tkraβiś arie?ś sýinś ted arkilaś	no no no no no no no			PN PN PN PN PN Noun PN	407 421 354 420 421 354 354	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 64, Davies 2006: 106 BCO- 115 Masson 1978: 40, Adiego 2007: 64- 5, Davies et al. 2006: 106, BCO
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental 1971.140  Cairo JdE	H5-1434 H5-1440 H5-1501	30	37 38 39	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A N/A	wksmuś qtaλiś tkraβiś arie?ś šyinś ted arkitaś płqo	no n	br	Hor - Horus	PN PN PN PN PN PN Noun PN PN	407 421 354 420 421 354 354 399	2006: 101, BCO-Masson 1978: 38, Adiego 2007: 62-3, Davies et al. 2006: 101, BCO-82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 4007: 63, Davies et al. Masson 1978: 40, Adiego 2007: 64, Davies et al. 2006: 106 BCO-119 Masson 1978: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 64, Adiego 2007: 65, Adiego 2007: 64, Adiego 2007: 64, Adiego 2007: 64, Adiego 2007: 65, Adiego 2007: 64, Ad
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental 1971.140  Cairo JdE	H5-1434 H5-1440 H5-1501	30 31 32	37 38 39 40	Floor of the baboon catacomb, side gallery W	N/A N/A	wksmuś qiaλiś tkraβiś arie?ś sýinś ted arkilaś	no no no no no no no	br	Hor - Horus	PN PN PN PN PN Noun PN	407 421 354 420 421 354 354	2006: 101, BCO- Masson 1978: 38, Adiego 2007: 62- 3, Davies et al. 2006: 101, BCO- 82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 39-40, Adiego 40, Davies et al. Masson 1978: 40, Adiego 2007: 64, Davies et al.
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental Museum 1971.140	H5-1434 H5-1440 H5-1501	30 31 32	37 38 39 40	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A N/A	wksmuś qlaλiś tkraβiś tkraβiś arie?ś śyinś ted arkilaś plqo orś qdarfouś	no n	hr	Hor - Horus	PN P	407 421 354 420 421 354 399 399	2006: 101, BCO-Masson 1978: 38, Adiego 2007: 62-3, Davies et al. 2006: 101, BCO-82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 1978: 39, Adiego 2007: 64, Davies 2006: 106 BCO-115 Masson 1978: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO 119 Masson 19787: 40, Adiego 2007: 64, Davies et al. 2006: 106, BCO 119 Masson 19787: 40, Adiego 2007: 64, Adiego 2007: 65, Adiego 2007: 65, Adiego 2007: 65, Adiego 2007: 64, Adiego 2007: 65, Adiego 2007: 64, Adi
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental 1971.140  Cairo JdE	H5-1434 H5-1440 H5-1501 H5-1506	30 31 32	37 38 39 40	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side gallery W	N/A N/A N/A	wksmuś qlaλiś tkraβiś arie?ś sÿinś ted arkilaś plqo orś qdarfouś trkatarś	no n	hr	Hor - Horus	PN P	354 420 421 354 420 421 354 399 399 391 406 423	2006: 101, BCO-Masson 1978: 38, Adiego 2007: 62-3, Davies et al. 2006: 101, BCO-82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 1978: 39, Adiego 2007: 64, Davies et al. Masson 1978: 40, Adiego 2007: 64-5, Davies et al. Masson 1978: 40, Adiego 2007: 64-5, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 65, Davies et al. 2006: 107, BCO-12006: 107, BCO-120
91376  Cairo JdE 91375  Oxford, Ashmolean Museum London BM 67.242  Durham, Oriental Museum 1971.140  Cairo JdE 91374	H5-1434 H5-1440 H5-1501	30 31 32	338 38 39 40	Floor of the baboon catacomb, side gallery W  Floor of the baboon catacomb, side	N/A N/A N/A	wksmuś qlaλiś tkraβiś tkraβiś arie?ś śyinś ted arkilaś plqo orś qdarfouś	no n	br	Hor - Horus	PN P	407 421 354 420 421 354 399 399	2006: 101, BCO-Masson 1978: 38, Adiego 2007: 62-3, Davies et al. 2006: 101, BCO-82 Masson 1978: 39, Adiego 2007: 63, Davies et al. Masson 1978: 39, Adiego 2007: 64, Davies et al. Masson 1978: 40, Adiego 64, Davies et al. Masson 1978: 40, Adiego 2007: 64-5, Davies et al. Masson 1978: 40, Adiego 2007: 64-5, Davies et al. 2006: 106, BCO-119 Masson 19787: 40, Adiego 2007: 65, Davies et al. 2006: 107, BCO-9006: 1

Cairo JdE	H5-1833	35	43	Sector 3, to the west of the south screen	N/A	ksolbś	no			Ethnic or	375	Masson 1978: 41-
91515	115-1655	33	43	wall, found during the 1969/70 season,	IN/A		110			PN		2, Adiego 2007:
				building f of smith et al		lýksiś	no			PN	379	66-7, Smith et al.
Cairo JdE	115 4070	00	44	0	NI/A	šrquqś	no		Harris Ariala	PN PN	419 353	2006: 70-71 Masson 1978: 42,
91517	H5-1872	36	44	Sector 3, to the west of the south screen wall, found during the 1969/70 season,	N/A	apmen	yes	ḥp-mn	Hapmen - Apis is established	PN	353	Masson 1978: 42, Adiego 2007: 67,
				building f of smith et al		κοjολ	no			Ethnic or	374 and 271	Smith et al. 2006:
						v4				title	440	70-71
London, Petrie	H5_1873	37	45	Sector 3, to the west of the south screen	N/A	šrquqś alos	no no			PN Ethnic	419 351	Masson 1978: 42-
Museum of	115-1075	31	40	wall, found during the1969/70 season.	IV/A	karnos	no			Ethnic	376	3, Adiego 2007:
Egyptian				building f of smith et al		q(?)laλiś	no			PN	407	68, Smith et al.
Archaeology						[-]iamś	no			PN	437	2006: 70-71
2406												
London, Petrie	H5-1980	38	46		N/A	ýasδś	no			PN	432	Masson 1978: 43,
Museum of Egyptian Archaeology 2403				wall, found during the1969/70 season, building f of smith et al		yiś{k}biksś	no			PN	433	Adiego 2007: 68- 9, Smith et al. 2006: 70-1
London, British	H5-1346	39	47	Floor of the baboon catacomb, junction	n/A	tqtes	no			PN	422	Masson 1978: 43-
Museum 67255				of the Upper Gallery with Side Gallery W		paraiβreλś				PN	393	45, Adiego 2007: 69, Davies et al. 2006: 95, BCO- 31.
London, Petrie	H6-418	40	48	Surface debris, sector 3 (1968)	N/A	msnordś	no			Ethnic or	385	Masson 1978: 44-
Museum of		,,,		- (1900)		onords				PN	000	5, Adiego 2007:
Egyptian						[-lowtś	no			PN	437	70
Saqqara	H5-1565	41	49	Floor of the baboon catacomb, debris in	N/A	loubaw	no			PN	379	Masson 1978: 45,
antiquity store				the Upper Gallery		pnlδśwl	no			Unknown	400	Adiego 2007: 70- 1, Davies et al.
						siral []j[-]ś	no no			Unknown	412 438	2006: 108, BCO-
						[]][-]5	110					136
	n/a	42	50	A block used in the structure of the	N/A	pksimtś	yes	p³-di-ḥr-sm³-	Padihorsematawey -	PN	399	Masson 1978: 45-
inscription in the lower baboon gallery				limestone masonry in the Baboon Gallery				Вwy	One whom Horus uniter of the two lands has given			6, Adiego 2007: 71
						šenurt	no			PN	419	
London, British Museum	H5-1819	43	51	Debris in sector 3, west of the 'South Screen Wall'	N/A	arlišš psikroš	no no			PN PN	355 402	Masson 1978: 46, Adiego 2007: 71-2
67241				Scient Wall		psikios	110			PIN	402	Aulego 2007. 7 1-2
London BM 67.248	H5-1504	44	52	Floor of the baboon catacomb, side gallery W	N/A	ardybyrś	no			PN	353	Masson 1978: 46- 7, Adiego 2007: 72, Davies et al. 2006: 106, BCO-
Cambridge, Fitzwilliam Museum E.10.1969	H5-353	45	53	Surface debris H5 (Mother of Apis catacombs area)	N/A	]qśsiś	no			PN	440	117 Masson 1978: 47, Adiego 2007: 73
London, British Museum 67246	H6-372	45a	54	Surface debris, sector 3	N/A	mrsj[]	no			Ethnic or PN	384	Masson 1978: 47, Adiego 2007: 73
London, British Museum 67245	H6-373	46	55	Surface debris, sector 3	N/A	psma(ś/śk)	yes	psm <u>t</u> k	Psamthek	PN	403	Masson 1978: 47- 8, Adiego 2007: 74
London BM 67.247	H5-1505	47	56	Floor of the baboon catacomb, side gallery W	N/A	šarkbion	yes	širkbym	?	Unknown	416	Masson 1978: 48, Adiego 2007: 74- 5, Davies et al.
London, BM	H5-1503	47a	57	Debris in sector 3, NW corner	N/A	]iś	200			PN	439	2006: 106, BCO- 118 Masson 1978: 48,
67250							no			PN	441	Adiego 2007: 75
67240	H6-386	47b	58	Surface debris in sector 3, E side	N/A	]sś	no					Masson 1978: 48, Adiego 2007: 75
67244	H5-2432	48	59	Surface debris H5 (Mother of Apis catacombs area)	N/A	]utr[	no			Unknown	441	Masson 1978: 48, Adiego 2007: 76
antiquity store	H5-35	48a	60	catacombs area)	N/A	]kś	no			PN	440	Masson 1978: 48, Adiego 2007: 76
antiquity store	S 74/5- 20	48d	63	Sector 7, surface debris	N/A	idyesś	no			PN	368	Masson 1978: 49, Adiego 2007: 77-8
	S 75/6- 24	49	64	Surface debris H5 (Mother of Apis catacombs area)	N/A	pd	yes	p3-di	The one whom	PN	395	Masson 1978: 49, Adiego 2007: 78
		Com	mon w	ords which feature in a number of t	he inscri	ptions						Number of
				I		T.	L			In-e	1077	occurences
		<u> </u>	-			χι mnoé	no no	<del>                                     </del>	1	Particle	377	4
		<del>                                     </del>	-			mnoś mwdonś and	no no	t	1	Noun Ethnic	383 385, 386	1-
		1	l			variants		1			300, 300	· "
		_			1		-	1				
			-			ue	no			Noun	426	

#### 14. APPENDIX I - STELAE

#### 14.1 STELAE FOREWORD

The author of this work has solely undertaken the translations of the Egyptian language in the following plates unless otherwise indicated. The author accepts full responsibility for any omissions or errors for all such translations.

Stelae that do not feature a date are listed as 'attributable to x'; this is taken from the date given in PM, or where a stela is not listed in PM it is taken from the original source of publication.

It is important to note that any text which appears to have been 'added' and there is any question of whether inscriptions are contemporaneous with the original text they are not included here or in the analyses. This includes any text indicated as 'added' on the transcriptions by Malinine et al. or Chassinat, for the rest of the stelae not previously transcribed by these authors it includes any text which is clearly in a different hand to the main text and has no commonality with the main text in terms of content. This is due to the already considerable size of the corpus and the risk of skewing results.

Where a person has two names both will be counted in the analyses and they will be listed together in the appendices, and where an individual has been identified as the same person on more than one stell they will only counted once.

Where there is apparent honorific transposition of words within names the transliterations and translations are only adjusted where it is necessary to make grammatical sense of the name.

Where the phrase *mi nn* is used the author has had to take this literally for lack of further information. Therefore, where it occurs, the previous titles have been counted again in the analyses, although it is possible that those individuals may have held other titles in addition and it may have been used as a device to save space.

Where the sign group  $\exists$  is used the author has taken the use of  $n\underline{t}r$  as applying to both the previous and following signs and is therefore translated as  $i\underline{t}-n\underline{t}r$  and  $\underline{h}m-n\underline{t}r$ , 'god's father' and 'prophet'.

# General key:

- -x/x- = word is incomplete (excluded from analyses)
- x? = uncertain rendering (excluded from analyses)
- .... = text lost or incomprehensible due to damage
- [x] = ancient error (indicated in transliteration only)
- {x} = restoration (indicated in transliteration only)
- ? = sign is not a standard hieroglyph known to the author or available in the software used

# Stela reference Owner's name

Layout of information:

Image of stela where available, otherwise an iconographical description is provided.
[The figures are copyright of other organisations and are
not available in this digital version of the thesis.
The original thesis is available for reference use in the
University of Birmingham Main Library]

Reference for image where included.

# Stela reference Owner's name

Tr	anscription:
	Transcription of inscriptions
Transliteration:	
	Transliteration of transcription
Translation:	
	Translation of inscription
Pr	ovenance:
	Original location of piece
Bibliography:	
	List of works used

<sup>1</sup> Additional footnotes are added where further explanation/discussion is felt to be required

A1
The Stela of <code>rnh-hnsw</code>

From Malinine et al. 1968: Plate Iv, 205

Louvre IM 2620 Year 20 of Psamthek I

# Α1 The Stela of cnh-hnsw

#### Transcription:

### Lunette:

1 ] \_ \_ \_ \_ \_ \_ \_

### Main text:

2 🕯 🛕 🚍 🗒 🙈 

NB After Malinine line 3 ? above signs for rn, line 4 ? above hp, line 5 ? above final vertical strokes.

#### Transliteration:

- (1) wsir hp
- (2) ḥtp di nsw n wsir ḥp
- (3) {iw?} rn.w wr mdw 'nh-hnsw s3 hr-
- (4) s3-3st iw.w mn nḥḥ ḥp?
- (5) {wsir?} hat sp 20 abd 4 mw sw .....

#### Translation:

- (1) Osiris Apis.
- (2) An offering which the king gives to Osiris Apis,
  (3) their names?, great of ten?, Ankhkhonsu son of Hor(4) siese. They are established forever with Apis?
- (5) {Osiris?}. Year twenty, fourth month of summer, day ......

### Provenance:

Serapeum - Lesser vaults

# Bibliography:

Chassinat 1899: 68 xxviii Malinine et al. 1968: 157 Pierret 1882: 78, no. 330

 $\label{eq:A2} \mbox{The Stela of $^c$n$$\underline{$\mathfrak{h}$-wn-nfr}$}$ 

From Malinine et al 1968: Plate lix, 217

Louvre IM 2856 Year 20 of Psamthek I

#### A2

# The Stela of cnh-wn-nfr

#### Transcription:

### Lunette:

### Main text:

4 4 5 9 5 7 7 8

<u>1-62668</u> 

NB After Malinine, line 5 ? above first p sign.

#### Transliteration:

- (1) hp wsir
- (2) ht sp 20 [t] 3bd 4 šmw sw 21 nsw-bity wth-ib-rc st rc
- (3) psmtk 'nh dt hp wsir hs.f mr.f 'nh-
- (4) wn-nfr s3 it-ntr ns-pth
- (5) [p] ms n nb $\{t\}$  pr t3-hr
- (6) st[t] wn pth-htp s3.f
- (7) mr.f ns-pth sn[w].f mr.f imy-
- (8) wnwt wd3-hr s3 p3-šri-n-t3-
- (9) n° mn hr nhh

### Translation:

- (1) Apis Osiris.
- (2) Year twenty, fourth month of summer, day twenty-one of the King of Upper and Lower Egypt Wahibre, son of Re,
- (3) Psamthek, living eternally, Apis Osiris, may he favour his beloved Ankh-
- (4) wennefer son of god's father, Nesptah,
- (5) born to the mistress of the house, Takhar.
- (6) daughter of the door-opener, Ptahhotep, his beloved son
- (7) Nesptah, his beloved companion<sup>1</sup>, the hour-priest,
- (8) Wedjahor, son of Pasherienta-
- (9) na, established forever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 68 xcv Lieblein 1871: 371, no.1139 Malinine et al 1968: 166 PM 1981: 792

Louvre IM 2856 Year 20 of Psamthek I

<sup>&</sup>lt;sup>1</sup> Here the literal 'brother' is unlikely as Wedjahor has a different father, and therefore the more general term 'companion' is probably meant.

120

A3
The Stela of <code>rnḫ-wn-nfr</code>

From Malinine et al. 1968: Plate lix, 220

#### А3

# The Stela of cnh-wn-nfr

### Transcription:

### Lunette:

1 🕽 🐧 🗞

### Main text:

#### Transliteration:

- (1) wsir hp
- (2) htp di nsw n k3.k wsir
- (3) ḥp hnt n imntt h3
- (4) m t hnkt k3w 3pdw i-
- (5)  $\operatorname{rp} \operatorname{irt}\{t\} \operatorname{ht} \operatorname{nb}\{t\} \operatorname{nfrt}[t]$
- (6) n k3 s3b cnh-wn-nfr s3
- (7) it-ntr hm n pr is-pth s3.f is-pt {h}
- (8) mn w3h r nhh dt

#### Translation:

- (1) Osiris Apis.
- (2) An offering which the king gives for your ka, Osiris
- (3) Apis, foremost of the West, a thousand
- (4) of bread, beer, oxen, fowl, wine,(5) milk, and everything good
- (6) for the ka of the dignitary, Ankhwennefer, son of
- (7) god's father, servant of the temple, Isptah<sup>1</sup>, his son Isptah
- (8) established and enduring for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 164-165 lxxxv Lieblein 1871: 395, no. 1222 Malinine et al. 1968: 168-169

<sup>&</sup>lt;sup>1</sup> Leahy has suggested to the author by personal correspondence that the 'is' symbols in this and the following name are likely to be a phonetic writing of 'ns', ' one who belongs to', due to the fact that the Greek 'εs'+x shows the 'n' was not pronounced in such names.

122

A4
The Stela of itm-ḥtp

From Malinine et al 1968: Plate lix, 219 Louvre IM 2867

#### Α4

# The Stela of itm-htp

# Transcription:

### Lunette:

- 1 / 4
- 3 0 1 7 1 2

### Main text:

- 8 2 2 10 2 2 1

#### Transliteration:

- (1) wsir hp
- (2) itm-htp
- (3) s3 n it-ntr hk3
- (4) htp di nsw n k3 n wsir hp
- (5) hnty imntt nb nhh nsw ntrw hw
- (6) m t hw m hnkt hw m kw hw
- (7) m 3pdw h3w m mrhwt h3w m sntr
- (8) s3.f hk3 s3.f p3-di-nt s3.f t3-nfr
- (9) s3.f hr-wd3 mn w3h r nhh dt

#### Translation:

- (1) Osiris Apis.(2) Atumhotep,
- (3) son of god's father, Heka.
- (4) An offering which the king gives to the ka of Osiris Apis,
- (5) foremost of the West, lord of eternity, king of the gods, thousands
- (6) of bread, thousands of beer, thousands of oxen, thousands
- (7) of birds, thousands of unquents, and thousands of incense.
- (8) His son Heka, his son Padineith, his son Tjanefer,
- (9) his son Horwedia, established and enduring for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 172 cvi Malinine et al 1968: 167-168

A5 The Stela of di-ptḥ-i³w

From Malinine et al 1968: Plate Iviii, 216

# Α5

# The Stela of di-pth-i3w

# Transcription:

#### Lunette:

- 1 添合学
- 2 7 4 4
- 3

# Main text:

- 4 ] 🗓 🖟 💆 🚾 📆 💆

- 7
- 8 7 5 6 6 6 6 7 5

NB line 8 - the baboon symbol is uncertain/ unclear, ? under phm, line 9 sic above the signs for the number 22

#### Transliteration:

- (1) wsir hp cnh
- (2) it-ntr sm di-pth-i-
- (3) {3w} s3 p3-n-imn
- (4) htp di nsw wsir hp di.f prt-hrw k3w 3pdw
- (5)  $ht nb\{t\} nfr\{t\} w^cb\{t\} n k3 it-ntr sm hry sšt3$
- (6) r-stw crķ ins di-ptḥ-isw ss ps-n-
- (7)  $imn ir nb\{t\} pr t3 s3\{t\} ^cky$
- (8) it-ntr fkty it s3 šd-sw-nfr-tm phm?
- (9) [i?] mn nhh dt h3t sp 22 3ht 1 sw 1

#### Translation:

- (1) Living Osiris Apis.
- (2) God's father, sem-priest, Diptahiau,
- (3) son of Penamun.
- (4) An offering which the king gives for Osiris Apis, he gives an invocation offering of oxen and birds
- (5) and everything good and pure for the ka of god's father, sem-priest, he who is over the secrets
- (6) of Rostau, areq ines-priest, Diptahiau son of Penamun,
- (7) engendered by the mistress of the house, Ta daughter of ? (a title?),
- (8) god's father, shaving priest, It son of Shedsunefertem, ?
- (9) established forever and ever. Year twenty-two (sic), first month of inundation, day one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1990: 23 Ixxi Malinine et al 1968: 165

126

A6 The Stela of ns-imn

From Malinine et al 1968: Plate Ixiv, 239

# Α6 The Stela of ns-imn

#### Transcription:

Lunette: no text

### Main text:

NB Line 4 the two vertical signs appear slightly curved in Malinine

#### Transliteration:

- (1) wsir ḥp di 'nh n by...
- (2) ? ns-imn s³ ḥr ....
- (3) i .... št t3y .... h3t sp 20...
- (4) {3bd} 3ht 2 sw 20 .... hp .....

#### Translation:

- (1) Osiris Apis who gives life to the stonemason ...
- (2) ? Nesamun son of Hor-.....
- (3) ? ..... ? .... Year twenty...(4) ... second {month of} inundation, day twenty..... Apis ......

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al 1968: 183-184

A7
The Stela of ḥr-m-3ḫ-bit

From Malinine et al. 1968: Plate Ixiii, 235

Louvre IM 3089 Year 20 of Psamthek I

# Α7 The Stela of hr-m-3h-bit

### Transcription:

### Lunette:

#### Main text:

5 /// // @ 7 // // ( @ 0 // | | |

#### Transliteration:

- (1) htp di nsw wsir hp hnt imntt ntr 3 nb r-s{t3w}
- (2) by wšb wsir hp hr-{m-3}h-bit s3
- (3) ns-imn ..... imn ...f hr? ......
- (4) im3h p3-'3-t.....t.f hr? m-b3h...
- (5) ..... rw s³ ns-..... ḥ³t sp {20} ³bd 4 šmw

#### Translation:

- (1) An offering which the king gives for Osiris Apis, foremost of the West, the great god, lord of
- (2) The stonemason of Osiris Apis, Horemakhbit son of
- (3) Nesamun ..... ? ..... ? ...... ? in the presence of ...
- (5) ...... ? son of Nes-..... Year 20, fourth month of summer.

#### Provenance:

Serapeum - Lesser vaults

# Bibliography:

Malinine et al. 1968: 180-181

A8
The Stela of ḥr-ms

From Malinine et al. 1968: Plate lii, 193

# 8A

### The Stela of hr-ms

#### Transcription:

#### Lunette:

### Main text:



NB Additional text was added under the winged sun disk at some later date and therefore will not be translated or included used in the corpus.

#### Transliteration:

- (1) hp cnh
- (2) ir kbh
- (3) šri wr wn n pr pth
- (4) hr-ms s3 pth-ir-
- (5) di.s $\{w\}$
- (6) ḥp wsir di 'nh was snb nb wn p3 nty w'b
- (7) n pr pth hr-ms s3 pth-i.-
- (8)  $ir-di.s\{w\}$  ir n nb(t) pr  $\underline{t}s-\dot{p}p-$
- (9) prt mn hr nhh dt h3t sp 21 3bd 2 3ht

### Translation:

- (1) Living Apis.
- (2) Libations made
- (3) by the eldest child of the door opener of the temple of Ptah,
- (4) Hormose son of Ptahir-
- (5) dis.
- (6) Apis Osiris given all life, prosperity and health, the door opener, the one who is pure
- (7) of the temple of Ptah, Hormose son of Ptah-
- (8) irdis engendered by the mistress of the house, Tjeshap-
- (9) peret, established for ever and ever. Year twenty-one, second month of inundation.

#### Provenance:

Serapeum - Lesser vaults

# Bibliography:

Chassinat 1900: 26 lxxx Lieblein 1871: 394, no.1219 Malinine et al. 1968: 147

A9
The Stela of ḥr-w₫3

From Malinine et al. 1968: Plate liv, 202

Louvre IM 3009 Year 21 of Psamthek I

# Α9

# The Stela of hr-wd3

### Transcription:

### Lunette:



### Main text:



#### Transliteration:

- (1) wsir hp hnt imntt
- (2) wn n pr
- (3) pth hr-wd3
- (4) hat sp 21 n nsw psmtk htp di nsw n wsir hp hnt imntt
- (5) di.f prt-hrw t hnkt k3w 3pdw n k3 n wn n pr pth hr-wd3 s3 n p3-n-
- (6)  $nb-nht mwt.f[p]{t}3-n-ckr m³c hrw nbt im³h$

#### Translation:

- (1) Osiris Apis, foremost of the West.(2) Door opener of the temple
- (3) of Ptah, Horwedja.
- (4) Year twenty-one of King Psamthek. An offering which the king gives to Osiris Apis, foremost of the West,
- (5) he gives an invocation offering of oxen and birds for the ka of the door opener of the temple of Ptah, Horwedia son of Pen-
- (6) nebnehet, his mother Tanager, true of voice, mistress of reverence.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Lieblein 1871: 371, no. 1138 Malinine et al. 1968: 154 Pierret 1882: no 304 PM 1981: 792

A10 The Stela of ḥr

From Malinine et al. 1968: Plate Ivi, 209

Louvre IM 3076 Year 20 of Psamthek I

# A10

### The Stela of hr

### Transcription:

#### Lunette:

1 4

# Main text:

#### Transliteration:

- (1) wsir hp
- (2) hs n pr pth hr s3 n
- (3) ḥs pr ptḥ <sup>c</sup>nḫ-<u>t</u>krt-iw.w
- (4) ir n nb $\{t\}$  pr t3-3 $\hat{t}$ -iw s3 $\{t\}$  n
- (5) ḥm-ntr it-ntr ḥr ir nbt pr t3-b3k-
- (6) 3st ht sp 20 3bd 4 šmw sw 21

#### Translation:

- (1) Osiris Apis.
- (2) Singer in the temple of Ptah, Hor, son of
- (3) the singer in the temple of Ptah, Ankhtakeloth,
- (4) engendered by the mistress of the house, Takhakhiu daughter of
- (5) the prophet, god's father, Hor, engendered by the mistress of the house, Tabak-
- (6) iese<sup>1</sup>. Year twenty, fourth month of summer, day twenty-one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 160 Pierret 1882: 71, no. 310

PM 1981: 792

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<sup>&</sup>lt;sup>1</sup> It is not clear whether Tabakiese is the mother of Hor or Takhakhiu therefore in the analyses I will be cautious and will list this stela as featuring 3 generations rather than 4.

A11 The Stela of it

From Malinine et al. 1968: Plate liii, 195

Louvre IM 3082 Year 21 of Psamthek I

#### The Stela of it

#### Transcription:

#### Lunette:

## Main text:

NB line 6 sic above the first two sign groups before s3.

#### Transliteration:

- (1) hp cnh
- (2) it-ntr it
- (3) hat sp 21tpy {abd} aht hr hm n nsw-bity wah-ib-rc sa rc
- (4) psmtk hp 'nh n pth mry 'nh
- (5)  $\underline{dt} \, hs \{.f\} \, mr.f \, \{it\} \, n\underline{t}r \, sm \, hry \, s\underline{s}t\overline{s} \, r-s\underline{t}sw \, it$
- (6)  ${}^c n\underline{\mathfrak{h}} t$ ? st? s3 nfr-tm- $\underline{\mathfrak{h}} tp$  ms n nb $\{t\}$  pr hr-
- (7)  $y.s^1 m3^c$  hrw s3t[t] p3-di-3st iw.w
- (8) m<br/>n r nḥḥ  $\underline{d}t$  imy-r  $\underline{b}tm$  ptḥ-nfr
- (9) s3 it-ntr nfr-tm-htp iw.w mn r nhh dt

#### Translation:

- (1) Living Apis.
- (2) God's father, It.
- (3) Year twenty one, first month of inundation under the Majesty of the King of Upper and Lower Egypt Wahibre, son of Re,
- (4) Psamthek, who is beloved of the living Apis of Ptah, living
- (5) eternally, may he favour his beloved, god's father, *sem*-priest, he who is over the secrets of
- (6) ?, son of Nefertemhotep, born to the mistress of the house. Her-
- (7) yes, true of voice, daughter of Padiese, they are
- (8) established for ever and ever. The overseer of the seal, Ptahnefer
- (9) son of god's father, Nefertemhotep, they are established for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 149 Pierret 1882: 68, no. 303

PM 1981: 792

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<sup>&</sup>lt;sup>1</sup> After Ray (personal communication). **Louvre IM 3082** 

A12
The Stela of kr.f-imn

From Malinine et al. 1968; Plate liv, 199

Louvre IM 3129

## A12 The Stela of kr.f-imn

#### Transcription:

#### Lunette:

1 \$ 1 \$ 1 \$ 1 \$ 1

#### Main text:

NB Line 5 after Malinine? below eye sign.

#### Transliteration:

- (1) s3? kr.f-imn
- (2) hɨst sp 21 tpy sht? hr hm nsw-bity wɨh-ib-rc
- (3) s3 rc psmtk hp cnh whm n pth
- (4) hs.f mr[t].f kr.f-imn s3 it-ntr hm ntr sm hry sšt3 r-
- (5) stw ns-pth m3° hrw ms nb $\{t\}$  pr k3p.s
- (6) s3t[t] ḥbs diw imy-r pr-ḥd kr.f-imn
- (7) s3.f ns-pth s3.f pth-nfr iw
- (8) {.w} mn nḥḥ dt

## Translation:

- (1) Son? ? Qerfamun.
- (2) Year twenty-one, first month of inundation ? under the Majesty of the King of Upper and Lower Egypt Wahibre,
- (3) son of Re, Psamthek. Living Apis, repetition of Ptah,
- (4) may he favour his beloved Qerfamun son of god's father, prophet, he who is over the secrets
- (5) of Rostau, Nesptah, true of voice, born to the mistress of the house, Kapes
- (6) daughter of the hebes diu-priest, overseer of the treasury, Qerfamun,
- (7) his son Nesptah, his son Ptahnefer, they are
- (8) established for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

#### Bibliography:

Chassinat 1900: 169 xcvi Lieblein 1871: no.1225 Malinine et al. 1968: 152 PM 1981: 792

140

A13
The Stela of bnsw-i.ir-di.sw

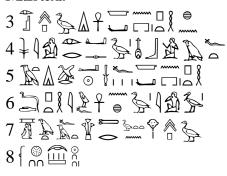
## A13 The Stela of hnsw-i.ir-di.sw

#### Transcription:

## Lunette:

1 🗢 🛚 🧖  $2 \bigcirc \boxed{\phantom{0}}$ 

## Main text:



NB Line 4 after Malinine? above the nfr sign.

#### Transliteration:

- (1) wsir hp
- (2) nbt-hwt
- (3) wsir ḥp dì 'nh wn n pr pth hn-
- (4) sw-i.ir-di-s{w} s3 nfr-b mwt.f
- (5) t3-di-p3-r<sup>c</sup> sn.f wn n pr pth
- (6) dd-ptḥ-iw.f-<sup>c</sup>nḥ s3 ib3
- (7) -mr mwt.f t3-htr s3t[t] n hr-hp
- (8) ht sp 20 3bd 4 šmw sw 21

#### Translation:

- Osiris Apis.
   Nephthys.
   Osiris Apis who gives life to the door opener of the temple of Ptah, Khonsuirdisu son of Nefereb, his mother
- (5) Tadipare, his companion, the door opener of the temple of Ptah,
- (6) Djedptahiufankh, son of Iba-
- (7) mer, his mother Tahater, daughter of Horhap.
- (8) Year twenty-one, fourth month of summer, day twenty-one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 165 lxxxvi Malinine et al. 1968: 155

A14
The Stela of n3-n3

From Malinine et al. 1968: Plate Iviii, 214

Louvre IM 4058 Year 21 of Psamthek I

#### The Stela of n3-n3

## Transcription:

## Lunette:



## Main text:



## Transliteration:

- (1) hp
- (2) di <sup>c</sup>nh n3-n3
- (3) ht sp 21 ir {.n.f} mn {w}.f wsir hp
- (4) nsw-bity w3h-ib-r<sup>c</sup> s3 r<sup>c</sup> ps{m}tk <sup>c</sup>nh dt

#### Translation:

- (1) Apis,

- (2) given life, Nana.
  (3) Year twenty-one, he has made his monument for Osiris Apis,
  (4) the King of Upper and Lower Egypt Wahibre, son of Re, Psamthek, living eternally.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 164

# A15 The Stela of nfr-tm-ḥtp

From Malinine et al. 1968: Plate liii, 196 Louvre IM 3130

## A15 The Stela of nfr-tm-htp

## Transcription:

#### Lunette:

1 11 1

## Main text:

3 ( ) ( ) ( ) ( ) ( ) ( ) ( ) 7/12/19/19/19

#### Transliteration:

- (1) wsir hp (2) ht sp 21 tpy {3bd} 3ht hr hm n nsw-bity
- (3) w³ḥ-ib-r<sup>c</sup> s³ r<sup>c</sup> psmtk {mry} ḥp
- (4) 'nh whm n pth [mry] 'nh dt hs {.f} mr.f
- (5) it-ntr sm hry sšt3 r-st3w nfr-tm-htp
- (6) s3 n it ms n nb{t} pr i.mwt
- (7) st[t] w b 'nh-pth iw.w mn r nhh dt

#### Translation:

- (1) Osiris Apis.
- (2) Year twenty-one, first {month} of inundation under the Majesty of the King of Upper and Lower
- (3) Wahibre, son of Re, Psamthek, beloved of the living Apis,
- (4) repetition of Ptah, living eternally, may he favour his beloved,
- (5) god's father, sem-priest, he who is over the secrets of Rostau, Nefertemhotep
- (6) son of It, born of the mistress of the house, Imut
- (7) daughter of wab-priest, Ankhptah, they are established for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 168 xciii Malinine et al. 1968: 149-150

146

A16
The Stela of p³-šrì-n-ḥr

From Malinine et al. 1968: Plate Iviii, 215

Louvre IM 3046 Year 20 of Psamthek I

## The Stela of p3-šri-n-hr

## Transcription:

Lunette: no text

Main text (front):



(Back):

5 合 多 全 益 全 温 温 6 - \$\phi \forall \text{} \quad \text{} \text{} \quad \quad \text{} \quad 7

NB After Malinine, line 5? above the sign for imy-r, line 6? above hr p3-n-nt, line 6? above hr and the first t

#### Transliteration:

- (1) Bt sp 20.....bity nb t3wy
- (2) psmtk mr{y} pth
- (3)  $\{nb\}\ \underline{h}^c\ w3\underline{h}-ib-r^c$
- (4) ḥr 3 ib...
- (5) hp 'nh di 'nh n k3 n imy-r hmwt?
- (6) p³-šri-{n}-ḥr p³-n-nt s³ ....... (7) ḥr 'nḫ wdȝt ḥrt 'nt tȝwy?

#### Translation:

- (1) Year twenty ...... King of Lower Egypt, lord of the two lands,
- (2) Psamthek, beloved of Ptah,
- (3) lord of appearances, Wahibre,(4) Horus, great of heart ....
- (5) Living Apis, who gives life to the ka of the overseer of the women/harem?,
- (6) Pasherienhor Panneith son of .....
- (7) ?????

Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 164-165

# A17 The Stela of p3-šri-n-mwt

From Malinine et al. 1968: Plate Iv, 206 Louvre IM 3027

Year 20 of Psamthek I

## A17 The Stela of p3-šri-n-mwt

## Transcription:

## Lunette:

1 1 0 0

#### Main text

#### Transliteration:

- (1) wsir hp
- (2) di 'nh wn pr pth p3-šri-n-mwt s3 p3.f-t3w
- (3) di.t(w).f  $^{c}nh$   $^{b}$  wn  $^{b}$   $^{b}$
- (4)  $mwt di.t\{w\}.f ^c nh wn \{pr\} pth imn-i.ir-di-s\{w\}$
- (5) s³ p³-šr¹-n-mwt d¹.t{w}.f onh n p³-šr¹-n-mwt s³ p³-f-t³w
- (6) iw.w mn r nḥḥ d[n]t h3t sp 20 3bd 4 šmw

#### Translation:

- (1) Osiris Apis.
- (2) May life be given to the door-opener of the temple of Ptah, Pasherienmut son of Peftjau,
- (3) may he be given life, the door-opener of the temple of Ptah, Peftjau son of Pasherien-
- (4) mut, may he be given life, the door-opener of the temple of Ptah, Amunirdis
- (5) son of Pasherienmut, may he be given life, Pasherienmut son of Peftjau,
- (6) they are established for ever and ever. Year twenty, fourth month of summer.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 157-158

# A18 The Stela of p3-šri-n-t3-iḥt & $\underline{d}d$ -ptḥ-iw.f-cnḫ

## A18 The Stela of p3-šri-n-t3-iht & dd-pth-iw.f-cnh

## Transcription:

#### Lunette:

1 🕯

## Main text:

NB After Malinine line 3? above rp and sn signs, line 7? above final two sign groups, line 8? above the wr bird and the final seated child sign, line 11? above the bread signs following the figure with hand to mouth. After the vulture sign on line 8 the inscription is in ink.

#### Transliteration:

- (1) wsir hp
- (2) wsir hp di 'nh wn n pr pth p3-šri-n-t3-iht
- (3) s3 p3-šri-n-pth mwt.f k3-rp-t3 sn {t}.f t3-pry
- (4) wsir hp di 'nh wn n pr pth dd-pth-i {w}.f-'nh
- (5) s3 n i-b3k mwt.f t3-h3tr s3t[t] hrp-hp
- (6) s3  $\underline{dd}$ -ptḥ-i $\{w\}$ .f-'n $\underline{h}$  s3  $\underline{h}$ r-s3-3st mwt.f t3-bs-imn- $\underline{h}$ ' s3 ptḥ-
- (7)  $p^c-i$ ?  $s3 \underline{dd}-pt\{h\}-i\{w\}.f-cnh$ ...... mwt.f rnpt-nfr-hr-wds s3 htp-pth????
- (8) p³-šrì-n-ì cḥ mwt.f ....ìr dì.s ptḥ dd...ḥp...?..? ir ḥp ...p³-šrì-
- (9) ...... ft3...db ..... iry  $\underline{dd}$ -pth-i $\{w\}$ .f-cnh s3 mn-
- (10) ptḥ ..... i.ir ..... ḥst sp ... 3bd 4 šmw sw 21 nsw
- (11) psmtk 'nh dt wsir hp di ... it? .....
- (12) ...... r ..... <sup>c</sup>nh m ... pth .......

#### Translation:

- (1) Osiris Apis.
- (2) Osiris Apis who gives life to the door-opener of the temple of Ptah, Pasherientaihet
- (3) son of Pasherienptah, his mother Kareptja, his sister Tapery.
- (4) Osiris Apis who gives life to the door-opener of the temple of Ptah Djedptahiufankh
- (5) son of Ibak, his mother Tahater, daughter of Horephap
- (6) son of Djedptahiufankh, son of Horsiese, his mother Tabesamunkha, son of Ptah-
- (7) pai ?, son of Djedptahiufankh<sup>1</sup>....... his mother Renpetnefer, Horwedja, son of Hotepptah ????
- (8) Pasherieniah, his mother .....???...? ... Pasheri-(9) ......? ...? Djedptahiufankh son of?
- (10)? ......? .....Year ... fourth month of summer, day twenty-one of King
- (11) Psamthek, living eternally, Osiris Apis? ...? .....
- (12) ......? ....... ? ...... ? ......

Louvre IM 3062

<sup>&</sup>lt;sup>1</sup> When analysing the genealogy of Djedpathiufankh it will end here due to the next section being missing, and will therefore be listed as 7 generations.

## A18 The Stela of p3-šri-n-t3-iḥt & $\underline{d}d$ -ptḥ-iw.f-cnḫ

Provenance: Serapeum - Lesser vaults

Bibliography: Malinine et al. 1968: 156 PM 1981: 793

A19
The Stela of p3-di-3st

From Malinine et al. 1968: Plate Ivi, 208

Louvre IM 2656 Year 20 of Psamthek I

## A19 The Stela of p3-di-3st

## Transcription:

## Lunette:

1

## Main text:

2

#### Transliteration:

- (1) hp
- (2) hs n pr pth dhn n
- (3) skr p3-di-3st s3 hs
- (4) n pr pth dhn n skr (5) 'nh-tkrt-iw
- (6) ir  $nb\{t\}$  pr ssp[ww]-imn-ts[y].s-\hr \hat\text{ht sp } 20 3bd 4 \text{ smw}

#### Translation:

- (1) Apis.
- (2) Singer of the temple of Ptah, singer of
  (3) Sokar, Padiese son of the singer
  (4) of the temple of Ptah, singer of Sokar
  (5) Ankhtakeloth,

- (6) engendered by the mistress of the house Shesepamuntasher. Year twenty, fourth month of summer.

## Provenance:

Serapeum - Lesser vaults

## Bibliography:

Chassinat 1899: 60-61 ix Malinine et al. 1968: 159 Pierret 1882: 67, no. 297

A20 The Stela of p3-di-wsir

From Malinine et al. 1968: Plate lx, 223

Louvre IM 2621 Year 21 of Psamthek I

## The Stela of p3-di-wsir

#### Transcription:

## Lunette:

1 0 1 2 2

## Main text:

 $7 \left\{ \text{ ond } \bigcap_{\text{II}} \text{ we sign} \text{ so } \text{I} \right\}$ 

#### Transliteration:

- (1) p3-di-wsir
- (2) htp di nsw n k3 wsir hp hnty
- (3) imntt h m t h m hnkt
- (4) h³ m k³w h³ m 3pdw n k³ n p³-di-
- (5) wsir s3 n by imn-i.-
- (6) ir-di.s{w} mn r nḥḥ dt
- (7) hst sp 21 3bd 2 3ht

#### Translation:

- Padiusir.
   An offering which the king gives for the ka of Osiris Apis, foremost
   of the West, a thousand bread, a thousand beer,
- (4) a thousand oxen and a thousand fowl for the ka of Padi-
- (5) usir son of the stonemason, Amun-
- (6) irdisu, established for ever and ever.
- (7) Year twenty-one, second month of inundation.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 22 Ixvii Malinine et al. 1968: 171

# A21 The Stela of p³-di-wsir-p³-w³ḥ

Malinine et al. 1968: Plate lxv, 243 Louvre IM 3023

## The Stela of p3-di-wsir-p3-w3h

## Transcription:

## Lunette:

1 = 10 10 10 10 10

#### Main text:

#### Transliteration:

- (1) htp di nsw wsir hp
- (2) by wšb wsir hp p3-di-
- (3) wsir-p3-w3h s3 b3k-[iw]-n-rn.f[n] m-b3h wsir
- (4) hp r nhh r dt sp sn i.ir-p3-rc-bin-i.ir-hpr? h3t sp 20
- (5)  $3bd \ 4 \ \text{s(mw)} \ \text{sw} \ 21 \ \text{ir}[t] \ \text{hp-i3w} \ \text{s3 hp-i.ir}[\text{wt}] \ \text{-} \ \text{'3}$

#### Translation:

- (1) An offering which the king gives for Osiris Apis.
- (2) The stonemason of Osiris Apis Padi-
- (3) usir-Pawah son of Bakenrenef in the presence of Osiris
- (4) Apis for ever and ever twice, Irparabin-Irewkheper? Year twenty,
- (5) fourth month of summer day twenty-one. Irehapiau son of Hapiraa.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 186

159

A22 The Stela of p₃y.f-ḥr-nṯr

## A22 The Stela of p3y.f-hr-ntr

## Transcription:

Lunette: no text

## Main text:

3 🛣 🖫 🖺 🖁 🎆 🎆 

## Transliteration:

- (1) by wsir hp
- (2) psy.f-hr[tt]-ntr[i]ss
- (3) p3-di-ptḥ.... (4) ...... w h3t sp 21 3bd 1 3ht...

#### Translation:

- (1) Stonemason of Osiris Apis,
- (2) Pafhernetjer son of(3) Padiptah .....
- (4) ..... year 21 first month of inundation ....

Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al 1968: 188

# A23 The Stela of p3y. $f-\underline{t}$ 3w- $^{c}$ wy-b3stt

From Malinine et al. 1968: Plate Ivii, 213 Louvre IM 3039

## The Stela of p3y.f-t3w-cwy-b3stt

#### Transcription:

#### Lunette:

1 🗐 🐧

2 \$ 718

3 7 1

## Main text:

NB After Malinine line line 9 ? above initial s3 sign and above the kneeling figure.

#### Transliteration:

- (1) wsir hp
- (2) ntr 3
- (3) it-ntr hry
- (4) h t h hnkt h k3w h 3pdw
- (5) htp di nsw wsir hp ntr 3 di.f prt-hrw t hnkt k3w 3pdw
- (6)  $ht nfr{t} n k3 it-ntr {s}hd sm p3y.f-t3w-cwy-b3stt$
- (7) s3 ḥry s3 ... 'nh.f w? rn.f it-ntr ḥry s3 p3.f-
- (8)  $\underline{t}$ 3w- ${}^{c}$ wy-b3stt ms ...... s3t[t] it-n $\underline{t}$ r {s} $\underline{h}\underline{d}$  sm
- (9) s3? šbw?...ḥb nb .... ḥ3t sp 21 ... 3ht ....

## Translation:

- (1) Osiris Apis,
- (2) the great god.(3) God's father Hory.
- (4) A thousand bread, a thousand beer, a thousand oxen, a thousand fowl.
- (5) An offering which the king gives for Osiris Apis, the great god, may he give an invocation offering of bread and beer, oxen and fowl
- (6) and everything good for the ka of god's father, the overseer of the sem-priests, Peftjauawybastet
- (7) son of Hory, son of ..?his name, god's father Hory, son of Peft-
- (8) jauawybastet, born to ........... daughter of god's father, overseer of the sem-priests
- (9) ???? ... Year 21 ... inundation....

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 163

A24
The Stela of p3-n-imn

From Malinine et al.1968: Plate Ixii, 229

Louvre IM 2689 Year 20 of Psamthek I

## The Stela of p3-n-imn

## Transcription:

#### Lunette:

## Main text:



#### Transliteration:

- (1) htp di nsw wsir hp ntr 3 nb r-st3w
- (2) by wšb wsir ḥp ḥry r-st3w nb n [hn] nht
- (3) p3-n-imn s3 i.irw m-b3h wsir
- (4) sš p3-'3-tb s3 šsp-imn-t3.f-hr m-b3h wsir
- (5) hat sp 20 abd 4 smw? psmtk 'nh dt

#### Translation:

- (1) An offering which the king gives for Osiris Apis, the great god, lord of Rostau.
- (2) The stonemason of Osiris Apis, he who is over the secrets of Rostau, lord of Nehet,
- (3) Penamun son of Irew, in the presence of Osiris.
- (4) The scribe Paatheb son of Shesepamuntafher, in the presence of Osiris
- (5) Year 20, fourth month of summer? Psamthek, living eternally.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 175-176

A25 The Stela of ptḥ-ḥtp

From Malinine et al. 1968: Plate lx: 222

Louvre IM 2624 Year 21 of Psamthek I

## The Stela of pth-htp

#### Transcription:

#### Lunette:

2 为 10 合资

#### Main text:

### Back of stela:

13 — J × & A J \ \_\_\_ [ 

NB After Malinine, line 12? above the first yodh sign and the figure with hand to mouth.

#### Transliteration:

- (1) <u>d</u>d mdw wsir ḥp
- (2) s3b pth-htp
- (3) htp di nsw k3.k wsir hp hnty imntt h3 m
- (4) t h m hnkt h m k w h m spdw h
- (5) m irp h m mrht h m sntr
- (6) h m mnht h3 irt $\{t\}$  h3 m ht
- (7) nbt nfrt n k3 s3b ptḥ-ḥtp s3 i-3
- (8) s3.f i-3[t] ir n nb{t} pr im3h hr ht-hr
- (9) kb-h3t-n-3st s3t[t] s3b hrt-
- (10) bisti mn r nḥḥ dt hit sp 21 tpy iht
- (11) ... s3.f {m}r.f s3b dd-imn-iw.f-cnh s3.f nds[t]
- (12) hrt-b3stt is-b3stt irt-ir
- (13) šb-n-hr binr
- (14) t3-k3p..... mn r nḥḥ r dt ḥ3t sp 21 3bd 1 3ht....

## The Stela of pth-htp

#### Translation:

- (1) Words spoken by Osiris Apis.
- (2) The dignitary, Ptahhotep.
- (3) An offering which the king gives to your ka, Osiris Apis, foremost of the West, a thousand of
   (4) bread, a thousand of beer, a thousand of oxen, a thousand of fowl, a thousand

- (5) of wine, a thousand of oil, a thousand of incense,(6) a thousand of linen/clothing, a thousand of milk and
- (7) every good thing for the ka of the dignitary, Ptahhotep son of laa,
- (8) his son laa engendered by the mistress of the house, the honoured one before Hathor,
- (9) Qebhatiniese daughter of the dignitary, Heret-(10) bastet, established for ever and ever. Year twenty-one, first month of inundation.
- (11) ... his beloved son, Djedamuniufankh, his son Nedjes,
- (12) Heretbastet, Isbastet, Iretir,
- (13) Shebenhor, Binr
- (14) Takap, .... established for ever and ever. Year twenty-one, first month of inundation...

#### Provenance:

Serapeum - Lesser vaults

## Bibliography:

Lieblein 1871: 987. no. 1203 Malinine et al. 1968: 170

A26 The Stela of ptḥ-nfr

From Malinine et al 1968: plate liii, 197

Louvre IM 3077 Year 21 of Psamthek I

## The Stela of pth-nfr

#### Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) wsir hp hnt imntt
- (2) it-ntr pth-nfr s3 n it
- (3) ht sp 21 nsw-bity wih-ib-rc si rc
- (4) psmtk enh dt mry wsir hp
- (5) hnty imntt tpy.f it-ntr hm ntr sm
- (6)  $pth-nfr ir n it ms nb\{t\} pr$
- (7) i-mwt s $\mathfrak{s}\mathfrak{t}[t]$  w $^c$ b m hwt p $\mathfrak{t}\{h\}$  ...
- (8) <sup>c</sup>nḫ-ptḥ iw.w mn r nḥḥ ......

#### Translation:

- (1) Osiris Apis, foremost of the West.
- (2) God's father, Ptahnefer son of It.
- (3) Year twenty-one of the King of Upper and Lower Egypt Wahibre, son of Re,
- (4) Psamthek, living eternally, beloved of Osiris Apis
- (5) foremost of the West, his principal?, god's father, prophet, sem-priest,
- (6) Ptahnefer engendered by It, born to the mistress of the house,
- (7) Imut daughter of the wab-priest in the temple of Ptah ...
- (8) Ankhptah, they are established forever .....

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 19 Ixii Malinine et al. 1968: 150-151

PM 1981: 793-794

#### The Stela of snb.f

Iconographical description<sup>1</sup>: No images.

## Transcription:

Lunette: no text

Main text:

#### Transliteration:

- (1)  $\lim_{h \to \infty} h\{r\}$  wsir hp it-ntr snb.f s3 n it-ntr cnh-
- (3)  $.f mr{y}-pth-it.s p3-hp-n3??.f$
- (4) hs-ntb-prw-iw.f? mwt.f? hst sp 21

#### Translation:

- (1) The revered one before Osiris Apis, god's father, Senebef son of god's father, Ankh-
- (2) sheshong, his son, the prophet, Djedptahiufankh, his mother
- (3) Meryptahites<sup>2</sup> ? (a name?) ?,
- (4) ? (a name?), his mother? . Year twenty-one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1901: 76 cxxix

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 76.

<sup>&</sup>lt;sup>2</sup> It is slightly unclear whether Meryptahites is the mother of Senebef, the owner, or Djedptahiufankh, the owner's son, however, as her name follows Djedptahiufankh for the purpose of the analyses she will be considered the mother of the owner's son.

Louvre IM 5342

Year 21 of Psamthek I

# A28 The Stela of wd3-ḥr-rsnt and w3ḥ-ib-rc

From Malinine et al. 1968: Plate liii, 198 Louvre IM 3075

## The Stela of wd3-hr-rsnt and w3h-ib-rc

#### Transcription:

#### Lunette:

1 \$ 71 2 | | | | | | | | 3 条 公 章 多 5 ⊙ 🕅 🕏 💆 

## Main text:



The first line actually has the same signs facing in the other direction with just the single di sign not being repeated (unfortunately my software will not allow me to show this) - this will be reflected in the transliteration.

#### Transliteration:

- (1) bhdt ntr 3 di 3 ntr bhdt
- (2) hp cnh
- (3) wd3-hr-rsnt s3
- (4) it-ntr sm it
- (5) w3h-ib-rc s3
- (6) it-ntr sm it
- (7) dd mdw n hp 'nh wsir di.f 'nh wd snb
- (8) n wd3-hr-rsnt w3h-ib-rc s3{wy} it-ntr
- (9) it ms nb $\{t\}$  pr in-mwt st[t]
- (10) w'b imi hwt pth 'nh-pth m3' hrw nb im3h

#### Translation:

- (1) Behdet, the great god who reveals oneself.
- (2) Living Apis.
- (3) Wedjahoresnet son of
- (4) god's father, sem-priest It,(5) Wahibre son of

- (6) god's father, sem-priest, lt.(7) Words spoken to the living Apis Osiris; may he give life, prosperity and health
- (8) to Wedjahoresnet and Wahibre sons of god's father,
- (9) It, born to the mistress of the house Inmut, daughter of
- (10) the wab-priest who is in the temple of Ptah, Ankhptah, true of voice, lord of reverance.

#### Provenance:

Serapeum - Lesser vaults

## Bibliography:

Chassinat 1900: 174 cxiii Liebelin 1871: 371, no. 1140 Malinine et al. 1968: 151-152

A29 The Stela of  $\underline{d}d$ -imn-iw.f-cn $\underline{h}$ 

From Malinine et al. 1968: Plate Ixi, 225

Louvre IM 3591 Year 20/21 of Psamthek I

## A29 The Stela of dd-imn-iw.f-cnh

## Transcription:

## Lunette:

## Main text:

3是然何严节经是显得经 经了个是经二个一个现代是4 

NB After Malinine line 4? under the second f and? under the cow's skin. Line 5? under the arm under di, ? and above the first n.

#### Transliteration:

- (1) p3y.f-t3w-c{wy}-b3stt s3 it-ntr pth-htp
- (2) hp di 'nh[t] dd-imn-iw.f-'nh
- (3)  $s3.f p3y-snf s3.f ir-s^cnh-pth$
- (4) s3.f p3y.f-t3w-c{wy}-b3stt s3.f? cnh n?
- (5) it-ntr sm p3y-di-n-sn? s3 it-ntr pth-htp

#### Translation:

- (1) Peftjauawybastet son of god's father, Ptahhotep.
- (2) Apis who gives life to Djedamuniufankh,
- (3) his son Pasenef, his son Irsankhptah,(4) his son Peftjauawybastet, his? son ? (a title?),
- (5) god's father, sem-priest, Padinsen?, son of god's father Ptahhotep<sup>1</sup>.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 172-173

<sup>&</sup>lt;sup>1</sup> The genealogy is difficult to comprehend on this stela as there is no Peftjauawybastet son of Ptahhotep in the main text unless we assume that Djedamuniufankh has a double denomination. This would fit if the second s3 sign on line 4 has an f underneath as this would mean the stela list four sons and the father as Djedamuniufankh – Ptahhotep. There are other possibilities but this is the most logical and will be listed in the analyses as such, i.e. only two generations, and is supported by the fact one of his sons also has a double denomination as shall be seen on stela A39.

# $\label{eq:A30} \mbox{The Stela of $\underline{d}d$-b3stt-m-ir-th}\{.f\}$

## The Stela of dd-b3stt-m-ir-th{.f}

## Transcription:

## Lunette:

## Main text:

NB line 1 sic after Malinine, line 5 sic above the yohd and throne signs

#### Transliteration:

- (1) ?
- (2) wsir ḥp 'nh
- (3) dd-b3stt-m-ir-th{.f}
- (4) <sup>c</sup>nh-p3y.f-hr 3st-
- (5) i.ir[t]-di.{s}t[i-]3st{-i}?
- (6)  $pth-i.ir-di-s[t]\{w\}$
- (7)  $t3-\dot{p}3-t\dot{t}-r[y]$  iw.w mn nhh  $\underline{d}\{t\}$

## Translation:

- (1) ?(2) Living Osiris Apis.
- (3) Djedbastetmirtehef.
- (4) Ankhpafher, lese-
- (5) irdis, leseti?,
- (6) Ptahirdisu,
- (7) Tahater, they are established in eternity for ever and ever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al/ 1968: 153

A31
The Stela of '3-r-ptḥ-ḥp

## A31 The Stela of 3-r-pth-hp

## Lunette:

1 🛊 🗂 🐧 🧍

## Main text:

2 \$\langle \langle \langle - \langle \ 

#### Transliteration:

- (1)  $htp \{di\}$  nsw wsir hp
- (2) by wšb
- (3) wsir ḥp '3-r-ptḥ-ḥp (4) ..yf ..... rwd ...

#### Translation:

- (1) An offering which the king gives for Osiris Apis.
- (2) Stonemason of(3) Osiris Apis Aarptahhap,(4) son of ..?... ?....

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 185

## The Stela of ns-hw & p3-nt

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right and there is a winged sun disk above.

## Transcription:

Lunette:

1

Main text:

#### Transliteration:

- (1) bḥdt
- (2) wsir di 'nh ns-hw s3 p3-'3-(3) n-rwd wsir di 'nh p3-nt s3 dd-imn-
- (4)  $i\{w\}.f^{-c}nh$

## Translation:

- (1) Behdet.
- (2) Osiris who gives life to Neshu son of Paa-
- (3) nrewed. Osiris who gives life to Paneith son of Djedamun-
- (4) iufankh.

Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 25 Ixxvii PM 1981: 794

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 25.

A33 The Stela of ḥr-n-ḥp

## A33 The Stela of hr-n-hp

## Transcription:

## Lunette:

1 \_\_\_\_ \ \_\_\_ \ \_\_\_ \ \_\_\_ \ \_\_\_ \ \_\_\_ \ \_\_\_

## Main text:

## Transliteration:

- (1) p3-n-imn s3 ḥr-n-ḥp
- (2) ...... hpš? n pr pth by
- (3) wšb wsir hp hr-n-hp s3 {p3}-šri-{n}-mwt
- (4) im3h p3-3-tb s3 šsp-imn-t3.f-hr

#### Translation:

- (1) Penamun son of Horenhap

- (2) ......? of temple of Ptah, stonemason
  (3) of Osiris Apis Horenhap, son of {Pa}sheri{en}mut.
  (4) The revered one Paatheb, son of Shesepamuntafher.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 182-183

A34
The Stela of ḥr-s3-3st

## A34 The Stela of hr-s3-3st

## Transcription:

Lunette:



## No main text

## Transliteration:

- (1) wsir ḥp ʿnḫ (2) ḥr-s³-3st

## Translation:

- (1) Living Osiris Apis.(2) Horsiese.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Malinine et al. 1968: 153-154

A35
The Stela of ḥr-s₃-₃st

From Malinine et al. 1968: Plate Ixvi, 248

Louvre IM 3757

## The Stela of hr-s3-3st

## Transcription:

## Lunette:

1 🗦 📇 🐧 🕽 💿 🚉 🙈 🦏

## Main text:

NB After Malinine - line 4? above mr sign

## Transliteration:

- (1) htp di nsw wsir hp...
- (2) by wsir..hp hr-s3-
- (3) 3st s3 mḥ-imn-w-
- (4) i3 irt-rw...i.iry-mr?
- (5) m-b³ḥ wsir...

#### Translation:

- (1) An offering which the king gives for Osiris Apis.
- (2) The stonemason of Osiris Apis, Hors-
- (3) iese, son of Mehamunw-(4) ia Iretrew-...-Ireymer?
- (5) in the presence of Osiris...

#### Provenance:

Serapeum - Lesser Vaults

Bibliography:

Malinine et al. 1968: 189

## The Stela of hwi

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull with a man named Pasherieniese in adoration before him.

## Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) hp cnh
- (2) p3-šri-n-3st
- (3) hp 'nh dì 'nh n w'b hwì
- (4) s³ n p³-šri-n-3st s³ p³-šri-n-3st
- (5) s3.f m[y]m[y] s3.f cnh-pth...
- (6) s3.f hr ..... ntr ... wsir s3t n shmt

#### Translation:

- (1) Living Apis.
- (2) Pasherieniese.
- (3) Living Apis who gives life to the wab-priest Hui,
- (4) son of Pasherieniese, son of Pasherieniese,
- (5) his son Mem, his son Ankhptah, ...
- (6) his son Kher...?... Osiris, daughter of Sekhmet.

#### Provenance:

Serapeum - Lesser Vaults

Bibliography:

Chassinat 1900: 164 Ixxxiii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 164.

A37 The Stela of ip

## A37 The Stela of ip

## Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) ḥtp di nsw wsir ḥp ḫnt imntt nt̞r ዓ nb r-stɜw
- (2) by wšb wsir ḥp ip s3 ḥtp-ptḥ
- (3) by wšb wsir hp htp-pth s3 ip
- (4) by wšb wsir hp p3-di-wsir s3 ip
- (5) im3h p3-3-tb s3 šsp-imn-t3.f-hr m-b3h wsir

#### Translation:

- An offering which the king gives for Osiris Apis foremost of the West, the great god, lord of Rostau.
- (2) The stonemason of Osiris Apis Ip son of Hotepptah,
- (3) the stonemason of Osiris Apis Hotepptah son of Ip,
- (4) the stonemason of Osiris Apis Padiusir son of Ip.
- (5) The revered one Paatheb son of Shesepamuntafher, in the presence of Osiris

### Provenance:

Serapeum - Lesser Vaults

Bibliography:

Lieblein 1871: 386, no.1200 Malinine et al. 1968: 176-177

A38 The Stela of ip

From Malinine et al. 1968: Plate lxiv, 240

Louvre IM 2787

## A38 The Stela of ip

## Transcription:

Lunette:

Main text:

NB After Malinine - line 1 ? below htp sign

### Transliteration:

- (1) htp di nsw wsir hp
- (2) by wšb n wsir hp i-
- (3) p[w] s³ htp-pth s³.f htp-pth

#### Translation:

- (1) An offering which the king gives for Osiris Apis.
- (2) The stonemason of Osiris Apis I (3) p<sup>1</sup>, son of Hotepptah, his son Hotepptah.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 18 lix Malinine et al. 1968: 184

PM: 794

# A39 The Stela of i.ir-s<sup>c</sup>nḫ-ptḥ-ḥr-i.ir-<sup>c</sup>3

From Malinine et al. 1968: Plate lxi, 226

## The Stela of i.ir-s<sup>c</sup>nh-pth-hr-i.ir-<sup>c</sup>3

### Transcription:

## Lunette:

## Main text:

NB Malinine<sup>1</sup> suggests that it is highly likely that this is the son of stela owner of A29 - therefore we can assume that he has two names - Irsankhptah and Horiraa and we can restore the father's name to Djedamuniufankh<sup>2</sup>. Line 6 - ? under <sup>3</sup> sign.

#### Transliteration:

- (1) wsir di 'nh i.ir-s'nh-pth
- (2) s3  $\underline{dd}$ -{imn}-iw.f-cn $\underline{b}$
- (3) htp di nsw n k3.k wsir hp
- (4) hnty imntt di.t {w}.f hwt t kw
- (5) 3pdw ht nfrt k3w n
- (6) wsir ḥp di 'nh ḥr-i.ir-'3

#### Translation:

- (1) Osiris given life. Irsankhptah
- (2) son of Djedamuniufankh.
- (3) An offering which the king gives for your ka Osiris Apis,
- (4) foremost of the West, he is given offerings of bread and oxen,
- (5) fowl and good things and food for
- (6) Osiris Apis given life, Horiraa.

### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 173 Chassinat 1900: 26 Ixxxi

See bibliography below.

<sup>&</sup>lt;sup>2</sup> The father also has a double denomination; Djedamuniufankh – Ptahhotep – see A29.

A40 The Stela of ir-ḥp

## A40 The Stela of ir-hp

## Transcription:

## Lunette:

## Transliteration:

- (1) ḥtp di nsw wsir ḥp ḫnt imntt nṭr 3
- (2) by wšb wsir hp ir-hp (3) s3 h .... p3- '3-tb s3 ...........
- (4) ..... s³ ḥr-wn-nfr s³ iry-ḥp

#### Translation:

- (1) An offering which the king gives for Osiris Apis, foremost of the West, the great god.
- (2) The stonemason of Osiris Apis Irhap,
- (3) son of H-....-patheb, son of .....
- (4) ....., son of Horwennefer, son of Irhap

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 181-182

## A41 The Stela of nfr-tm-ḥtp

From Malinine et al. 1968: Plate liii, 194

Louvre IM 3142

## The Stela of nfr-tm-htp

## Transcription:

#### Lunette:

1 👼 🧻

2

3 7 2 2

4 引動

5 A a

6 🖺 🐧

## Main text:

#### Transliteration:

- (1) bḥdt ntr 3 di 'nh
- (2) hp cnh
- (3) it-ntr nfr-tm-htp
- (4) it-ntr i-
- (5) t
- (6) pth-nfr
- (7) htp di nsw wsir hp di.f prt-hrw pr nb hr hwt n nb
- (8) dt n k3 n it-ntr sm hry sšt3 r-st3w nfr-tm-htp m3c hrw s3 b-
- (9) w-irw-th m3° hrw ir n nb{t} pr t3-hy m3° hrw s3.f s°nh rn.f
- (10) it-ntr sm hry sšt3 stp-s3 rh nsw[t] it ir n nb{t} pr hr-is.ns[t]  $m3^c$  hrw
- (11) s3.f imy-r sd3wty nb t3wy ptḥ-nfr ir n nb{t} pr t3-di-nfr-ii m3° hrw

#### Translation:

- (1) Behdet, the great god, given life.
- (2) Living Apis.
- (3) God's father, Nefertemhotep.
- (4) God's father I-
- (5) t. (6) Ptahnefer.
- (7) An offering which the king gives for Osiris Apis, may he give invocation offerings, may everyone bring forth a table of offering for the lord of
- (8) eternity, for the ka of god's father, sem-priest, he who is over the secrets of Rostau, Nefertemhotep, true of voice, son of B-
- (9) uiruteha, true of voice, engendered by the mistress of the house, Takhey, true of voice, his son, to make his name live,
- (10) god's father, sem-priest, he who is over the secrets of the palace, one who is known to the king, It, engendered by the mistress of the house, Heresenes, true of voice
- (11) his son, the chief treasurer of the lord of the two lands, Ptahnefer, engendered by the mistress of the house, Tadineferi, true of voice.

## Provenance:

Serapeum - Lesser vaults

# A41 The Stela of nfr-tm-ḥtp

Bibliography: Chassinat 1900: 168-169 xciv Lieblein 1871: 395, no.1224 Malinine et al. 1968: 148

A42 The Stela of nḫt-ḥr-m-ḥb

From Malinine et al. 1968: Plate Ixiii, 234

Louvre IM 2854

## A42 The Stela of nht-hr-m-hb

## Transcription:

Lunette:

Main text:

#### Transliteration:

- (1) htp di nsw wsir hp hnt imntt ntr 3
- (2) by wšb wsir hp nht-
- (3) ḥr-m-ḥb s3 ḥtp-ptḥ s3.f hr-
- (4) w3 im3h p3-'3-tb s3 šsp-imn-t3.f-hr

#### Translation:

- (1) An offering which the king gives for Osiris Apis, foremost of the West, the great god.
- (2) The stonemason of Osiris Apis, Nakht-
- (3) horemheb, son of Hotepptah, his son Har-
- (4) wa. The revered one Paatheb, son of Shesepamuntafher.

Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 179-180

A43
The Stela of p3-di

## The Stela of p3-di

## Transcription:

Lunette:

1 **1 2 3 3 3** 

Main text:

NB After Malinine line 11? above pt and di

#### Transliteration:

- (1) wsir hp
- (2) it-ntr p3-di[tt]
- (3) htp di nsw n k3 n wsir hp hntt
- (4) imntt nb nḥḥ nsw ntrw b³ t
- (5) h³ m ḥnkt h³ m k³w h³ 3pdw h³?
- (6) h³ m mrḥwt it-ntr p³-di s³ ḥr-s³-3st
- (7) s3.f mr.f pr m3° hrw it-ntr snb
- (8) s3.f ds? it-ntr di-pth-i3w mwt {.sn}
- (9)  $k3p.s-\{n\}-\dot{p}3-3st[t]$  s3t[t]  $\dot{p}m-ntr$  snb
- (10) it-n $\underline{t}$ r snb s $\mathfrak s$  n.f  $\underline{h}$ r-s $\mathfrak s$ - $\mathfrak s$ st
- (11) mn nb nḥḥ dt it-nṭr pt{ḥ}-di-iзw s³ n
- (12) hr-s3-3st

#### Translation:

- (1) Osiris Apis.
- (2) God's father, Padi.
- (3) An offering which the king gives for the ka of Osiris Apis foremost
- (4) of the West, lord of eternity, king of the gods, a thousand of bread,
- (5) a thousand of beer, a thousand of oxen, a thousand fowl, a thousand?
- (6) a thousand of oil, god's father, Padi son of Horsiese,
- (7) his beloved son, who comes forth in justification, god's father, Seneb
- (8) his son ? god's father, Diptahiau, their mother
- (9) Kapesenhaiese, daughter of the prophet Seneb,
- (10) god's father, Seneb, son to him<sup>1</sup> Horsiese,
- (11) established forever and ever. God's father, Diptahiau son of
- (12) Horsiese<sup>2</sup>.

<sup>1</sup> There is clearly both n and f under the s3 sign hence the translation 'son to him', although this may have been an error, there is not any further evidence to confirm the nature of the relationship between Seneb and Horsiese.

<sup>2</sup> This appears to be the owners' brother, potentially it was added in at the end as there was additional space after the inscription had been finished.

## A43 The Stela of p3-di

Provenance: Serapeum – Lesser vaults

Bibliography: Malinine et al. 1968: 169 Chassinat 1900: 172 cvii PM 1981: 795

## The Stela of p3-ir-k3p & ii-m-htp

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull standing with sun disk between his horns, going right. Before him is an offering table and an inidvidual in adoration.

## Transcription:

Lunette: no text

#### Main text:

7 # 🔂 🗎

NB After Chassinat line 1 sic next to the final inverted r and k signs.

#### Transliteration:

- (1) htp di nsw hp wsir skr [n]
- (2) wsir ntr 3 nb krs hnkt n.f pr sm3 t3wy?
- (3)  $hnkt k3w 3pdw i? ht nb{t} nfr{t} n$
- (4) hp wsir p3-ir-k3p s3 im3h rn (5) hp wsir hp-mn ms 3st-rš
- (6) im³h hp wsir ii-m-htp s³ hp{-mn}
- (7)  $\operatorname{ms} \operatorname{nb}\{t\} \operatorname{pr} \operatorname{3st-r\check{s}}$

#### Translation:

- (1) An offering which the king gives to Apis Osiris Sokar.
- (2) Osiris, the great god, lord of the sarcophagus, beer for he of the house which unites the two lands?
- (3) beer, oxen, fowl and everything good for
- (4) the Apis Osiris Pairkap son of the revered one, whose name is
- (5) the Apis Osiris Hapmen, born to leseresh,
- (6) the revered one, the Apis Osiris Imhotep, son of Hapmen,
- (7) born to the mistress of the house leseresh.

Provenance:

Serapeum: Lesser vaults

Bibliography:

Chassinat 1900: 174-175 cxiv

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 174-5.

A45
The Stela of p3-iwiw-n-ḥr

## The Stela of p3-iwiw-n-hr

Lunette: no text

#### Main text:

NB After Malinine line 2, 3 and 4 – the kneeling figures are holding what appear to be poorly formed  ${}^{c}nh$  signs. Line 5 ? above the final two signs.

#### Transliteration:

- (1) by wšb wsir hp
- (2) p3-iwiw-n-ḥr s3 k3rf?
- (3) p3-di-[w]-3st s3 k3rf?
- (4) °r-ptḥ-ḥp s3 k3rf?
- (5) p³y.f? šri? k³rf? iw.w mn? ...
- (6) .... m-b3ḥ wsir ḥp r nḥḥ dt wsir ḥp...

#### Translation:

- (1) The stonemason of Osiris Apis
- (2) Paiunhor, son of ? a title?,
- (3) Padiese, son of ?- a title?,
- (4) Arptahhap?, son of ? a title?
- (5) Payef?, child of? ? a title? ??.... They are established ?...
- (6) .... in the presence of Osiris Apis forever and ever, Osiris Apis ...

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 186-187

A46
The Stela of p3-k3p

From Malinine et al. 1968: Plate lx, 224

Louvre IM 2861

## The Stela of p3-k3p

## Transcription:

#### Lunette:

## Main text:

3 🛊 🛕 着 🗒 🗓 🕹 🐧 🥌 💆 📉 📉 5 ] ] ] ] ] ] ] ] ] ] ] 

#### Transliteration:

- (1) dd mdw wsir hp
- (2) p3-k3p
- (3) htp di nsw n k3.k wsir hp hnty (4) imntt h3 m t h3 m hnkt
- (5) h³ m k³w h³ n 3pdw h³ m irp
- (6) By m irt By m sntr By m
- (7) ht nbt nfrt[t] n k3 n p3-k3p s3 n s-
- (8) nb.f s3 n mwt.f {p3}-di-in-hrt s3.f
- (9) 3 nw? irt-ḥrw sn.f ḥp-mnḥ[n]

## Translation:

- (1) Words spoken by Osiris Apis.
- (2) Pakap.
- (3) An offering which the king gives for your ka Osiris Apis, foremost
- (4) of the West, a thousand of bread, a thousand of beer,
- (5) a thousand of oxen, a thousand of fowl, a thousand of wine
- (6) a thousand of milk, a thousand of incense, and a thousand of
- (7) all good things for the ka of Pakap, son of Se-
- (8) nebef, son of his mother? Padionuris, his son,
- (9) the third? Irethorew, his brother Hapmeneh.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 165-166 Ixxxviii Malinine et al. 1968: 171-172

A47
The Stela of p3-k3p

From Malinine et al. 1968: Plate Ixvii, 250 Louvre IM 2726

## A47 The Stela of p3-k3p

## Transcription:

Lunette:

Main text:

1 新似之』微观。多数 2 % ( ) 多数 % ( ) 。

## Transliteration:

- (1) by wšb wsir ḥp (2) p³-k³p[w] ... p³.. ³st

## Translation:

- (1) Stonemason of Osiris Apis
- (2) Pakap, .... pa....iese

Provenance:

Serapeum - Lesser vaults

Bibliography: Malinine et al. 1968: 190-191

A48
The Stela of p3-šri-n-t3-nc

From Malinine et al. 1968: Plate Ixi, 227

Louvre IM 3307

## The Stela of p3-šri-n-t3-n<sup>c</sup>

## Transcription:

## Lunette:

1 🌡 🧍

## Main text:

- 2 /// 🛕 🚔 🗒 ै

## Transliteration:

- (1) wsir hp

- (2) htp di {nsw} n k3.k wsir hp
   (3) htt imntt di.t{w}.f
   (4) hwt t k3w 3pdw hwt nbt nfr{t}
- (5) n by p3-šri-n-t3-n<sup>c</sup>

## Translation:

- Osiris Apis.
   An offering which the king gives for your ka Osiris Apis,
   foremost of the West, may he be given
   tables of offerings, bread, oxen and fowl and all good things for
- (5) the stonemason, Pasherientana.

#### Provenance:

Serapeum - Lesser vaults

## Bibliography:

Malinine et al. 1968: 174

A49 The Stela of p3-di-ḥr-dit

## The Stela of p3-di-hr-dit

## Transcription:

Lunette:

Main text:

至6年。成然是6

NB After Malinine line 3? above final seated figure.

#### Transliteration:

- (1) wsir hp[w]
- (2) it-ntr mwt p3-di-hr[dit]
- (3) s³ p³-šri-n-mwt

#### Translation:

- (1) Osiris Apis.
- (2) God's father of Mut, Padihor(3) son of Pasherienmut.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 188-189

A50 The Stela of p3-di-nt

From Malinine et al. 1968: Plate Ivii, 211 Louvre IM 2658

## The Stela of p3-di-nt

## Transcription:

Lunette: effaced

## Main text:



#### Transliteration:

- (1) ḥs n pr ptḥ dḫn n skr
- (2) p³-di-nt s³ ḥs n pr {ptḥ} dḥn n skr
- (3)  $^{c}$ nh-m- $\{t\}$ nn.t s3 hs n pr pth
- (4) dhn n skr p3-di-nt[t] s3 hs n
- (5) pr pth dhn n skr dd-dhwty-iw.f-cnh

## Translation:

- (1) Singer of the temple of Ptah, singer of Sokar,
- (2) Padineith, son of the singer of the temple of Ptah, singer of Sokar
- (3) Ankhemtjenent, son of the singer of the temple of Ptah,
- (4) singer of Sokar, Padineith, son of the singer of
- (5) the temple of Ptah, singer of Sokar, Djeddjhutyiufankh.

#### Provenance:

Serapeum - Lesser vaults

#### Bibliography:

Malinine et al. 1968: 161 Chassinat 1900: 24 Ixxiii

A51
The Stela of p³-di-ptḥ

From Malinine et al. 1968: Plate Ixiii, 233

## A51 The Stela of p3-di-pth

## Transcription:

Lunette:

Main text:

NB Additional text was added at some later date and will not therefore be translated or used in the corpus.

#### Transliteration:

- (1) ḥtp di {nsw} wsir ḥp ḥnt imntt ntr 3
- (2) by wšb wsir hp p3-di-
- (3) pth s3 hp-ir-3

#### Translation:

- An offering which the king gives for Osiris Apis, foremost of the West, the great god.
   The stonemason of Osiris Apis, Padi ptah, son of Hapiraa.

Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 179

A52
The Stela of p3-di-...

From Malinine et al. 1968: Plate Ixii, 231

Louvre IM 2663

## The Stela of p3-di-...

## Transcription:

## Lunette:

## Main text:

## Transliteration:

- (1) htp di nsw wsir hp hnt imntt ntr 3 nb r-st3w
- (2) by wšb [iw] wsir hp p3-di...
- (3) s3 srp? hnsw t3y-nht.f......
- (4) ḥr ...rw ... i.ir... ḥr.....

#### Translation:

- An offering which the king gives for Osiris Apis, foremost of the West, the great god, lord of Rostau.
- (2) The stonemason of Osiris Apis Padi-...,
- (3) son of ? a title? of Khonsu Tanakhtef?-.....
- (4) ?....?...?...

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 177-178

A53
The Stela of p3-di-wsir

From Malinine et al. 1968: Plate Ixvi, 245

Louvre IM 2650

## The Stela of p3-di-wsir

## Transcription:

Lunette: no original text

Main text:



## Transliteration:

- (1) by wšb wsir ḥp p³-di-[w]
- (2) wsir s3 imn-i.ir-di-s{w}

#### Translation:

- (1) The stonemason of Osiris Apis Padi-
- (2) usir, son of Amunirdisu.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Malinine et al. 1968: 187 PM 1981: 795

## The Stela of p3-di-wsir & imn-hc

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going towards the right with an offering table before him.

## Transcription:

#### Lunette:

#### Main text:

NB After Chassinat line 4 sic under the inverted p and t. He notes that the final line is written in very small characters.

#### Transliteration:

- (1) wsir hp
- (2) p3-di-wsir s3 n i-3
- (3) imn-h<sup>c</sup> s3 n i-<sup>c</sup>3
- (4) ḥtp di nsw wsir ḥp ḥs.f b-
- (5) ..... ir<sup>c</sup>? n nbt nht ḥr-bs s³ p³-di-wsir
- (6) ...... ir.... ḥ s3 n ḥr-bs

## Translation:

- (1) Osiris Apis
- (2) Padiusir son of laa,
- (3) Amunkha son of laa.
- (4) An offering which the king gives for Osiris Apis, may he praise?
- (5) ... ? of the Lady of the Sycamore, Herbes, son of Padiusir, (6) ...... son of Herbes<sup>2</sup>.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900:173 cix

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 173.

<sup>&</sup>lt;sup>2</sup> Herbes will only be added to the name analyses once as it is unclear if the second Herbes is a different person. Louvre IM 2728 Attributable to Year 20/21 of Psamthek I

A55 The Stela of p₃y.f-ḥr-nṯr

From Malinine et al. 1968: Plate Ixvii, 251

## A55 The Stela of p3y.f-hr-ntr

## Transcription:

Lunette:

1 3 1 5 1 5 1 5 1 5 1

Main text:

3 1

NB After Malinine line 3? under the final visible sign group.

## Transliteration:

- (1)  $p_3y.f-hr-n\underline{t}r...$ ?
- (2) by .....
- (3) t3y.f-nht?.....

#### Translation:

- (1) Pafhernetjer,(2) the stonemason.......(3) Tafnakht?-.....

Provenance:

Serapeum: Lesser vaults

Bibliography:

Malinine et al. 1968: 191

## The Stela of p3y.f-t3w-cwy-3st

## Iconographical description<sup>1</sup>:

The lunette shows the mummified Apis bull laying on a kiosk with a winged sun disk above him.

## Transcription:

#### Lunette:

## Main text:

NB After Chassinat line 5? above the sn sign.

#### Transliteration:

- (1) wsir ḥp hntt imntt
- (2)  $p3y.f-\underline{t}3w-^cwy[w]-3st s3 n wsir-$
- (3) nht mwt.f mhy-i.-
- (4) ir[y]-di[t].s s3.f wsir-nht
- (5)  $\operatorname{sn}\{t\}.f\,ts-nt[t]-pr[w]\,m3^{\circ}\,tw$
- (6) sn.f hr-{m}-3h-bit snt.f
- (7) bn-p[y]w-gbc.w m3c hrw

## Translation:

- (1) Osiris Apis, foremost of the West.
- (2) Peftjauauiese, son of Usir-
- (3) nakht, his mother Mehiesei-
- (4) irdis, his son Usirnakht,
- (5) his sister Tjesneithper, true of voice,
- (6) his brother Horemakhbit, his sister
- (7) Benpugebau, true of voice.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Chassinat 1900: 168 PM 1981: 795

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<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 168.

## The Stela of psmtk

## Iconographical description<sup>1</sup>:

The stela is broken at the top, what remains of the lunette shows the Apis bull going right, before him is a table of offerings and a male in adoration.

## Transcription:

#### Lunette:



#### Main text:



NB After Chassinat line 1 sic below the inverted signs for smr, line 6 sic above iw indicating the missing f.

#### Transliteration:

- (1) sd3wty bity smr w°t
- (2) psmtk
- (3) im³h hr hp wsir sd³wty bity
- (4) smr w't psmtk s3 n hs
- (5) n pr pth  $\underline{dd}$ -pth-iw.f-onh ir n nb{t} pr
- (6) 3st-{m}-3h-bit iw.w mn r nḥḥ
- (7) nn sk.w nn sk rn.w dt

#### Translation:

- (1) Treasurer of the king of Lower Egypt, sole companion,
- (2) Psamthek
- (3) The revered one before Apis Osiris, the treasurer of the king of Lower Egypt,
- (4) sole companion, Psamthek ,son of the singer
- (5) in the temple of Ptah, Djedptahiufankh, engendered by the mistress of the house
- (6) Iesemakhbit, they are established forever
- (7) without their destruction, without destruction of their names eternally.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Chassinat 1899: 64-65 Pierret 1882: 73, no.315

PM 1981: 796

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<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1899: 64-5.

 $\label{eq:A58} \mbox{ The Stela of $p\underline{t}$h-ir-$\{di\}$-s}\{w\}$ 

## The Stela of $pth-ir-\{di\}-s\{w\}$

## Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) p3-šri-n-pth
- (2) {htp} di nsw wsir hnty imntt di.t{w}.f ht kiw
- (3) 3pdw  $ht nb{t} nfr{t} hs m hnkt <math>hs m i$ -
- (4) rp h3 m irtt? h3 m mnht n k3
- (5) ptḥ-ir-di<sup>1</sup>-s{w} s3 p3- šri-n-ptḥ s3 m-
- (6) hf? pth-ir-di-s{w} hnt ht htp

#### Translation:

- (1) Pasherienptah.
- (2) An offering which the king gives for Osiris, foremost of the West, he is given a table of offerings, oxen
- (3) and fowl, and everything good, a thousand of beer, a thousand of
- (4) wine, a thousand of milk?, a thousand of linen for the ka of
- (5) Ptahirdisu, son of Pasherienptah, son of ?
- (6) ? a title? Ptahirdisu, foremost of those (lit. the body of gods and people) at rest.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 174-175

<sup>&</sup>lt;sup>1</sup> The t sign is translated as di, this also occurs on C19. Louvre N421/132

## A59 The Stela of ptḥ-ḥtp

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right with a winged disk above him.

#### Transcription:

## Lunette:

1 🗟

2 } ♠ ♀

## Main text:

3 🚅 🕽 ै 🗓 🔏 🖫 ?

4 8 2 1

## Transliteration:

- (1)  $bhd\{t\}$
- (2) hp cnh
- (3) htp {di} nsw wsir hp n k3 twtw?
- (4) šs n pr pth pth-htp s3
- (5) pth-wr ms n i3

#### Translation:

- (1) Behdet.
- (2) Living Apis.
- (3) An offering which the king gives for Osiris Apis, for the ka of?
- (4) ?2 of the temple of Ptah, Ptahhotep son of
- (5) Ptahwer, born to la.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 171 ciii,

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 171.

<sup>&</sup>lt;sup>2</sup> Translation of the full title is not possible due to unidentifiable symbols at the end of line 3.

A60 The Stela of ptḥ-ḫ<sup>c</sup>

## The Stela of pth-hc

## Transcription:

Lunette:

Main text:

 $2 \, \text{left} \,$ 

## Transliteration:

- (1) hp wsir
- (2) wsir hp di 'nh n pth-h' (3) s3 p3-šri-n-t3-n'
- (4) sn.f mr.f ptḥ-ḥtp

## Translation:

- (1) Apis Osiris.
- (2) Osiris Apis who gives life to Ptahkha
  (3) son of Pasherientana,
  (4) his beloved brother Ptahhotep.

Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 167

## The Stela of pth-wr

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right.

## Transcription:

## Lunette:

1 1 1

## Main text:

#### Transliteration:

- (1) wsir ḥp
   (2) di 'nḥ n twtw ? šs
- (3) n pr pth pth-wr s3
- (4) dd-imn-i{w}.f-'nh s3 {p3}-šri-{n}-3st

#### Translation:

- Osiris Apis.
   May life be given for the ka of ??<sup>2</sup>
   of the temple of Ptah, Ptahwer, son of
- (4) Djedamuniufankh, son of Pasherieniese.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 170 c

<sup>&</sup>lt;sup>1</sup> Both the inscription and description are according to Chassinat 1900: 170.

<sup>&</sup>lt;sup>2</sup> Translation of the full title is not possible due to unidentifiable symbols on line 2.

#### The Stela of wd3-hr

#### Iconographical description<sup>1</sup>:

The lunette shows the Apis bull with Wedjahor, and an offering table before him, and a winged sun disk above.

#### Transcription:

#### Lunette:

1 \$\frac{1}{2} \\ 2 \\ \alpha \\ \al

#### Main text:

The first line actually has the same signs facing in the other direction with just the single di sign not being repeated (unfortunately my software will not allow me to shows this) – this will be reflected in the transliteration.

#### Transliteration:

- (1) bhdt ntr 3 di 3 ntr bhdt
- (2) ḥp 'nh skr wsir ḥr-ib ...
- (3) ir[t] {n} nbt pr 3h..p
- (4) w°b hwt wd3-hr
- (5) {htp} di nsw wsir skr hr-ib št3 di.f prt-hrw t k3w 3pdw h3 m htpw
- (6) h m dfw h m ht nb{t} nfr{t} w b{t} ht nb{t} ndm bnr h m ht nsntr
- (7) h3 m mnht h3 mrh {t} h3 m irp
- (8) h3 m irtt ntr cnh im n k3 n wsir hp
- (9) 'bwy.f tp.f di.f 'nh wd3-{hr} w'b hwt pth wd3-hr s3 dd...

#### Translation:

- (1) Behdet, the great god who reveals oneself.
- (1) Living Apis, Sokar, Osiris among ...
- (2) Engendered by the mistress of the house ?..?
- (3) The wab-priest of the temple, Wedjahor.
- (4) An offering which the king gives for Osiris Sokar among the secret, may he give invocation offerings, bread and oxen and fowl, a thousand of offerings,
- (5) a thousand of provisions, a thousand of everything good and pure, and everything agreeable and sweet, a thousand of incense.
- (6) a thousand of linen and unguents, a thousand of wine,
- (7) a thousand of milk for the living god there, for the ka of Osiris Apis
- (8) with his horns on his head, may he give life to Wedjahor, wab-priest of the temple of Ptah, Wedjahor, son of Djed...

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Chassinat 1900: 164, Ixxxiv

PM 1981: 796

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<sup>&</sup>lt;sup>1</sup> Both the inscription and description are according to Chassinat 1900: 170.

## The Stela of dd-imn-iw.f-cnh

Iconographical description<sup>1</sup>:

The Lunette shows the Apis bull with a sun disk between his horns going right, and before him is a male in adoration.

## Transcription:

## Lunette:

## Main text:

4 

NB After Chassinat line 2 sic under the nfr sign, line 4 sic under the sun disk.

#### Transliteration:

- (1) hp ...
- (2) ḥtp di nsw wsir ḥp di.f prt-hrw k3w
- (3) 3pdw n k3 twtw šs... n pr ptḥ dd-
- (4) imn-iw.f-cnh s3 pth-wr
- (5)  $\operatorname{ms} \operatorname{nb}\{t\} \operatorname{n} \operatorname{pr} i3$

#### Translation:

- (1) Apis....
- (2) An offering which the king gives for Osiris Apis, may he give invocation offerings of oxen
  (3) and fowl, for the ka of ?...<sup>2</sup> of the temple of Ptah, Djed(4) amuniufankh, son of Ptahwer,

- (5) born to the mistress of the house, la.

Serapeum - Lesser vaults

Chassinat 1900: 170 xcix

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 170.

<sup>&</sup>lt;sup>2</sup> Translation of the full title is not possible due to missing signs.

A64 The Stela of  $\underline{dd}$ - $\underline{hr}$  & p3-di-wsir

From Malinine et al. 1968: Plate Ixii, 232

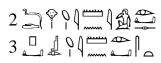
Louvre IM 2666

## A64 The Stela of dd-hr & p3-di-wsir

## Transcription:

## Lunette:

## Main text:



## Transliteration:

- (1) ḥtp di nsw wsir ḥp ntr 3
- (2) dd-hr s³ imn-i.ir-di.s {w}
   (3) p³-di-wsir s³ imn-ir-di.s[t] {w}

#### Translation:

- An offering which the king gives for Osiris Apis, the great god.
   Djedhor, son of Amunirdisu,
- (3) Padiusir, son of Amunirdisu.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Malinine et al. 1968: 178

 $\label{eq:A65} \mbox{The Stela of } ...di\mbox{-}nb\mbox{-}wn$ 

From Malinine et al. 1968: Plate Ivii, 212

## The Stela of ...di-nb-wn

## Transcription:

## Lunette:

2 

## Main text:

#### Transliteration:

- (1) ...wsir ḥp ḫnt imntt ntr 3 nb r-stw
- (2) dd mdw in 3st
- (3) dd mdw in nbt.....
- (4) im3h n wsir hp hs pr pth di n .......
- (5) di-nb-wn s³ wd³-ḥr m³ -ḥrw nb im³ h ...

#### Translation:

- (1) ...Osiris Apis foremost of the West, the great god, lord of Rostau.(2) Words spoken by Isis.
- (3) Words spoken by Nep.....
- (4) The revered one of Osiris Apis, singer of the temple of Ptah ??...
- (5) -dinebwen, son of Wedjahor, true of voice, lord of reverance...

#### Provenance:

Serapeum - Lesser vaults

#### Bibliography:

Malinine et al. 1968: 162

 $\label{eq:A66} \mbox{The Stela of $\underline{d}d$-pt$\dot{p}-w$\dot{p}-s$\{w\}$}$ 

From Malinine et al. 1968: Plate Ivi, 210

## The Stela of dd-pth-w3h-s{w}

## Transcription:

## Lunette:

## Transliteration:

- (1) wsir ḥp
- (2) di 'nh hs n pr pth dd-pth (3) wsh-s{w} s3 dd-pth-iw.f-'nh
- (4)  $hs ht-hr nbt n nht dd-pth-wh-s\{w\}$  s3
- (5) dd-ptḥ-iw.f-<sup>c</sup>nḥ iw.w mn nḥḥ

#### Translation:

- (1) Osiris Apis.
- (2) May life be given to the singer of the temple of Ptah, Djedptah-
- (3) wahsu son of, Djedptahiufankh -
- (4) singer of Hathor, lady of the sycamore Djedptahwahsu<sup>1</sup>, son of
- (5) Djedptahiufankh, they are established forever.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 160

<sup>&</sup>lt;sup>1</sup> It is understood here that there are three generations listed and that the owners' father has a double denomination (Djedptahiufankh - Djedptahwahsu), rather than the owner and father being listed twice as when considered against all the other stelae under consideration this appears to be rather unusual and therefore unlikely.

A67
The Stela of p3-sr-n-rm?

## The Stela of p3-sr-n-rm?

## Transcription:

## Lunette:

## Main text:

4 1 1 1 1 1 1

NB After Malinine line 3? above the man standing and above n, r and m.

#### Transliteration:

- (1) ḥtp di nsw wsir ḥp .... ntr 3 nb .....
- (2) by wšb wsir hp
- (3) p3-sr-n-rm? ...
- (4) ḥr-m-m³<sup>c</sup>-ḥrw? im³ḫ

#### Translation:

- (1) An offering which the king gives for Osiris Apis ...... the great god, lord of .......(2) The stonemason of Osiris Apis
- (3) Paserenmen? ...
- (4) Horemmaherew?, the revered one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 183

A68
The Stela of p3-.....

From Aly 2006: Plate 12, b

Boulaq n.18418

The	Stela	of	กร-						
1110	Otola	Oi.	$\nu$ .	 ٠	٠	٠	٠	٠	٠

## Transcription:

Lunette: no surviving text.

Main text:



NB the title restoration has been translated and will be used in the corpus as it is unlikely to be anything else, the name restorations are according to Aly and are listed as 'conjectural' and, as such, will not be translated or used in the corpus.

## Transliteration:

- (1) by wšb wsir ḥp p³y.....
- (2) .....wd3 h3t sp 20 3bd 4 šmw sw 21

#### Translation:

- (1) The stonemason of Osiris Apis Pa.....
- (2) .....wedja. Year twenty, fourth month of summer, day twenty-one.

#### Provenance:

Serapeum - Lesser vaults

# Bibliography:

Aly 2006: 50-56

A69
The Stela of p3-di-shmt

From Aly 2006: Plate 13, b

Boulaq n.18444

#### A69

# The Stela of p3-di-shmt

# Transcription:

Lunette: no text.

## Main text:



## Transliteration:

- (1) ḥp di 'nh p3-di-shmt
- (2) s3 p3-\h3-\hk3 i.iry-(3) c3 p3-\h3-r{w}-\sec{sri p3-
- (4) b3-r{w}-šri iw rn.f mn m-b3h
- (5) wsir hp hnty imntt

#### Translation:

- (1) Apis who gives life to Padisekhmet
- (2) son of Pahaheka, Iry-
- (3) aa, Pakharusheri, Pa-
- (4) kharusheri, his name is established in the presence of
- (5) Osiris Apis, foremost of the West.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Aly 2006: 57-58

A70 The Stela of p3-šri- $\{n\}$ -t3-iḥt

From Aly 2006: Plate 14, a

Boulaq n.18445

#### A70

# The Stela of p3- $\tilde{s}$ ri- $\{n\}$ -t3- $\tilde{i}$ ht

# Transcription:

Lunette: no original text.

Main text:

3 \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$

## Transliteration:

- (1) htp di nsw wsir hp
- (2) di 'nh by wšb p3-
- (3)  $\S{ri}-\{n\}-\underline{t}3-iht\ s3\ p3-di-wsir$

## Translation:

- (1) An offering which the king gives for Osiris Apis(2) who gives life to the stonemason, Pa-
- (3) sherientaihet, son of Padiusir.

## Provenance:

Serapeum - Lesser vaults

Bibliography: Aly 2006: 58-60

A71 The Stela of b3k-ḥr

From Aly 2006: Plate 14, b

Boulaq n.18498

# A71

# The Stela of b3k-hr

# Transcription:

# No lunette:

# Main text:

## Transliteration:

- (1) wsir ḥp di ʿnḫ n (2) bɜk[iw]-ḥr (3) sɜ pɜ.f-ṭɜw-ʿwy-

- (4) nt hst sp 21

## Translation:

- Osiris Apis who gives life to
   Bakhor,
   son of Peftjauawy neith. Year 21.

## Provenance:

Serapeum - Lesser vaults

# Bibliography:

Aly 2006: 60

A72 The Stela of ?

## A72 The Stela of?

## Transcription:

# Lunette: Main text:

## Transliteration:

- (1) ḥtp di nsw wsir ḥp ntr 3 nb r-st3w
- (2) by wšb wsir hp
- (3) ..3-nht.f?.....
- (4) n... m-b³ḥ.....i.irt
- (5) p3-r<sup>c</sup>-bin-hpr? h3t sp 20 3bd 4 šmw sw 21

## Translation:

- (1) An offering which the king gives to Osiris Apis, the great god, lord of Rostau
- (2) The stonemason of Osiris Apis

- (5) ???, year twenty, fourth month of summer, day twenty-one.

#### Provenance:

Serapeum - Lesser vaults

Bibliography: Aly 2006: 56-57

# The Stela of p3-n-pth

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is an individual male in adoration, above is a winged sun disk.

## Inscription:

Lunette: no text.

# Main text:



#### Transliteration:

- (1) im3h n hp wsir
- (2) hrp hwt nt imy-r msk p3-n-
- (3) pth ir.n wds-hr-mhnt ms n sst[t]-pp
- (4) nn sk pd n ntr 3 dt hit sp 23

#### Translation:

- (1) The revered one of Apis Osiris.
- (2) The overseer of the estates of Neith, metalworker, Pen-
- (3) ptah, engendered by Wedjahormehnet, born to Satpep
- (4) without destruction, kneeling? to the great god, eternally. Year twenty-three.

## Provenance:

Serapeum - Greater Vaults. Chamber Y of Mariette

Bibliography:

Chassinat 1900: 177 cxx PM 1981: 797-798

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 177. Louvre IM 3011

# The Stela of p3-n-pth

Iconographical description<sup>1</sup>:

The top of the stela is broken, what is left shows the Apis bull with the vulture Nekhbit above him with wings outstretched.

## Transcription:

Lunette: no text.

Main text:



NB This is the same individual as B1. Sic above the end of line 2 indicating the missing \( \hat{hr} \) bird.

## Transliteration:

- (1) im3h hp wsir hrp hwt
- (2) nt msk p3-n-pth ir n wd3-{hr}-
- (3) mhnt ms n s3t[t]-pp nn sk pd n ntr 3 dt

#### Translation:

- (1) The revered one, Apis Osiris. The overseer of the estates
- (2) of Neith, metalworker, Penptah, engendered by Wedjahor-
- (3) mehnet, born to Satpep without destruction, kneeling? to the great god, eternally

#### Provenance:

Serapeum - Greater Vaults. Chamber Y of Mariette

Bibliography:

Chassinat 1900: 180 cxxvii

PM 1981: 798 Vercoutter 1962: 24

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 180. Louvre IM 4192

B3
The Stela of w³ḥ-ib-rc

# В3

# The Stela of w3h-ib-rc

Transcription: As the author does not have the appropriate software to transcribe demotic unfortunately this cannot be done, and as the author is unfamiliar with demotic Devauchelle's transliteration and translation shall be used.

## Transliteration:

- (1) wsir ḥp di
- (2) 'nh n? wsh-ib-r'
- (3) s³ p³-di-ḥr n h³t sp (4) 23 mn.f nḥḥ (5) š dt

#### Translation:

- (1) Osiris Apis who gives(2) life to? Wahibre,

- (3) son of Padihor, in year(4) 23, he is established for ever
- (5) and ever.

#### Provenance:

Unknown but most unlikely to be from anywhere but the Serapeum - Greater Vaults.

## Bibliography:

Devauchelle 2000: 25-26

Berlin 2140 Year 23 of Amasis

## The Stela of ich-ms

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a table of offerings and an individual male kneeling in adoration, above him is a winged sun disk with two uraeus holding the ankh symbol.

## Transcription:

Lunette:



Main text:



NB After Chassinat line 5; sic under the s sign.

#### Transliteration:

- (1) hp wsir
- (2) im3h hr hp wsir
- (3) imy-r mš<sup>c</sup> i<sup>c</sup>ḥ-ms s³ imy-r
- (4)  $m\check{s}^c$  hr-imn ms n  $nb\{t\}$  pr
- (5)  $\{st3\}$ -irt-bin $\{t\}$  m³° hrw

#### Translation:

- (1) Apis Osiris.
- (2) The revered one before Apis Osiris,
- (3) the general of the army, lahmose, son of the general
- (4) of the army, Heramun, born to the mistress of the house,
- (5) Setjairetbint true of voice.

# Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1899: 68-69 xxx Pierret 1882: 79, no.333

PM 1981: 798

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1899: 68-69.

B5
The Stela of <code>rnḫ-wn-nfr</code>

# The Stela of cnh-wn-nfr

## Transcription:

## Lunette:

## Main text:

NB After Vercoutter line 11 šms is written in hieratic, line 15 sic above final sign group.

# Transliteration:

- (1) hp cnh
- (2) dbh htp
- (3) h k k h h h h k t h k t
- (4) it-nt̞r ḥm nt̞r 3st hsbdb
- (5) 'nh-wn-nfr s3 pth-htp
- (6) s3.f it-ntr pth-htp
- (7) mwt.f nbt-hwt
- (8) ... ntr ... cnh-psm-
- (9)  $\{\underline{t}k\}...$
- (10) it-ntr n pth sm skr t3 n hp 'nh b3k.f
- (11) m³<sup>c</sup>t n st-ib.f ir mr.f m ḥb.f nb šms.f ḥm m
- (12) ih štt h w.f hft f? r pt ht tb? hr[t]
- (13) s3tw 3b t hnķt 3b rtc? s3 r swḥt r
- (14) ii  $r^c n[w] sm3-t3.f$  ḥtp ḥm m km $\{t\}$  m[m]  $^c nh$  wd3 snb it-ndr ḥm ndr 3st
- (15) <sup>c</sup>nh-wn-nfr ir n pth-htp ms n t3-ht-iw rnw

# The Stela of cnh-wn-nfr

#### Translation:

- (1) Living Apis.
- (2) Offerings which are given;
- (3) a thousand of oxen, beer and bread for
- (4) god's father, prophet of Isis of lapis lazuli,
- (5) Ankhwennefer son of Ptahhotep,(6) his son, god's father, Ptahhotep
- (7) his mother, Nephthys,
- (8) ... ? .. Ankhpsam-
- (9) thek ......
- (10) God's father of Ptah, sem-priest of Sokar, guardian of the land of the living Apis, his true
- (11) of his affection, who does what he (the Apis) wishes in all his festivals, who follows the majesty
- (12) lamenting?, who adorns his limbs when {he goes}? to the sky, whose belly is? upon the
- (13) ground, who ceases (taking) bread and beer, who ceases?? to shroud until
- (14) the coming of the day of his interrment, when the majesty shall rest in the Black Land/Egypt<sup>2</sup> in life, prosperity and health. God's father, prophet of Isis
- (15) Ankhwennefer, engendered by Ptahhotep, born to Takhetiu, names?

#### Provenance:

Serapeum - Greater Vaults

## Bibliography:

Chassinat 1901: 79-80 cxxxiv Lieblein 1871: 342, no.1045

PM 1981: 798

Vercoutter 1962: 34-36

After Vercoutter 1962: 36.

<sup>&</sup>lt;sup>2</sup> Vercoutter suggests the Serapeum.

# The Stela of ?-nht

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going towards the right, in front of him is an offering table and an individual in adoration.

## Inscription:

# Lunette:

1 1 1

# Main text:

#### Transliteration:

- (1) hp cnh
- (2)  $\lim h \{r\} hp$  wsir it-ntr imn  $r^c$
- (3) hnt ntr-hwt hm ntr  $p\{p\}y$  šs
- (4) .... n pr ptḥ ?-nht s3 mi nn w3ḥ-ib-rc
- (5) ....ḥ-mr ir n t3-ḥnwt s3t it-ntౖr
- (6) .....

## Translation:

- (1) Living Apis.
- (2) The revered one before Apis Osiris, god's father of Amun-Re,
- (3) one foremost of the temples, prophet of Pepy, scribe
- (4) ... of the temple of Ptah, ?-nakht?, son of the like thereof Wahibre
- (5) .... ? engendered by Tahenut, daughter of god's father
- (6) .....

#### Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1903: 51 clx

PM 1981: 798

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 51.

## The Stela of nfr-ib-rc

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, above him is a winged sun disk and before him is a table of offerings and an individual in adoration.

## Inscription:

Lunette: no text.

## Main text:



## Transliteration:

- (1) im3h hr hp
- (2) wsir smr w<sup>c</sup>t rħ nsw[t]
- (3) nfr-ib-r<sup>c</sup> ir n ns-nb-{t3wy}
- (4) s3 psmtk...

## Translation:

- (1) The revered one before Apis
- (2) Osiris, sole companion, one who is known to the king,
- (3) Neferibre, engendered by Nesnebtawey<sup>2</sup>,
- (4) son of Psamthek ...

## Provenance:

Serapeum- Greater Vaults

## Bibliography:

Chassinat 1899: 62 xiii Pierret 1882: 69, no. 305

PM 1981: 798 Vercoutter 1962: 24-26

<sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 62.

<sup>&</sup>lt;sup>2</sup> The name can be restored as the full version is in another stela of this individual (B8).

 $\label{eq:B8} \text{The Stela of } nfr\text{-}ib\text{-}r^c$ 

From Vercoutter 1962: Plate vii

Louvre IM 4110

# The Stela of nfr-ib-rc

## Inscription:

## Lunette:

- 2 7★ ;;;;
- 3
- 4 💆 🔊 🔊 🐬

- 7 \( \text{1} \)

## Main text:

#### Transliteration:

- (1) hp ...
- (2) dw3 ntr sp 4?
- (3) im3h hr hp itm
- (4)  $^{c}bwy.ftp.fhr{y} [t]hwt-^{c}nh$
- (5) smr w't hrp 'h imi-ib n
- (6) nb.f hry šst3 nb nsw
- (7) nfr-ib-r
- (8) ḥp wsir ḥnt imntt im3h ḥr cd-mr nht mhwrt ... {smr}
- (9) w't hrp 'h shd ? hr{y} šst3 nb n nsw nfr-ib-r' ir.n wt? nb phty {shd}
- (10) sm psmtk ms.n? nht ns-nb-t3wy s3t nb pḥty ķich ......
- (11) -hnsw dd.f ink bik mi't n st ib n ntr 3 štt h'w.i hft pi.f r pt
- (12) 3b t mw r km hrw 4 wnn msdt {.i} nds[.i] hpr.k-
- (13) w m-c hwrw hr št hr smwt? hr ng .....
- (14) nn h3  $\mathfrak{h}\mathfrak{t}$  nb{ $\mathfrak{t}$ } r  $\mathfrak{h}\mathfrak{t}$ .i wpt mw sm r {km  $\mathfrak{h}$ rw} 70 r
- (15) pr ntr 3 m w bt pr n hm.f r s ht hft h3.f r wi3.-
- (16) f iw.i hr ht.f {hr} nhw m-c sww nn
- (17) tnn{.i} st.i r.sn hr 3bt hr wdnt???
- (18)? m b3w.k shrw 'nh m '.k ksrt r-ht.k? hrk?
- (19) ... 'nh 3w hr hs nb t3 pn ntk 'nh nb nhh dt pw wnn......

#### The Stela of nfr-ib-rc

#### Translation:

- (1) Apis ...
- (2) Praise god, four times?
- (3) The revered one before Apis Atum,
- (4) with his horns on his head, master of the house of life,
- (5) sole companion, overseer of the palace, one who is in the heart of(6) his lord, one who is over all the secrets of the king,
- (7) Neferibre.
- (8) Apis Osiris, foremost of the West, the revered one before (him), administrator of Nehet, ? .... sole companion,
- (9) overseer of the palace, inspector of ?, one who is over all of the secrets of the king, Neferibre, engendered by the master of strength, inspector of the
- (10) sem-priests, Psamthek, born to ? of Nehet, Nesnebtawey, daughter of the master of strength, kah-preist (lit. the one who folds the arms) ....
- (11) -khonsu. He says: I am a true servant in the affection of the great god, who adorned my limbs until/when? he ascended to the sky,
- (12) who ceased (taking) bread and water until the completion of four days. I dressed as a poor man having become
- (13) among the poor in mourning?, in?, in shouting ...
- (14) nothing went into my body except? water and vegetables (lit. plants) until the completion of 70 days, until
- (15) the great god went forth to the place of embalmment, then His Majesty went to the tent of purification<sup>2</sup>, then he went forth to his bark
- (16) I carried at his front, in lamenting among the poor men, I did not
- (17) distinguish my rank from theirs regarding the abet offerings or regarding the udnet offerings ???
- (18)? ? your power. The fortune of life is in your hand, a burial near? you?
- (19) ..... a long life under the favours of the lord of this land, you are life, lord of eternity forever, ?....

#### Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1900: 176-177 cxix

PM 1981: 798

Vercoutter 1962: 48-58

After Vercoutter 1962: 52(H).

<sup>2</sup> After Vercoutter 1962: 53-54 (R).

Louvre IM 4110

В9

The Stela of p3-n $\dot{h}$ -s $\{w\}$ rn.f nfr nfr-ib-r^c-snb

From Vercoutter 1962: Plate vi

Louvre IM 4051

# The Stela of p3-n $\dot{p}$ -s $\{w\}$ rn.f nfr nfr-ib-r $^{c}$ -snb

## Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) hp itm bwy.f tp.f
- (2) dw3 ntr
- (3) hp wsir im3h hr hwn b3stt p3-nh-
- (4)  $.s\{w\}$  rn.f nfr nfr-ib-r<sup>c</sup>-snb s3 p3-tnf
- (5) di.n ir i h-nfrw dd.f ink bik mi t st-ib n ntr 3 štt.i h w.i
- (6)  $hft pr{.f} r pt 3b.i t mw m km n <math>hrw 70 hr st3 hr sn-$
- (7) rt r? m?.i iw.i m ih-
- (8) y r<sup>c</sup> [r] {nb?} r pr ntr pn m w<sup>c</sup>bt
- (9) htp st.f m imntt nfr{t} m kmt

## Translation:

- (1) Apis Atum with his horns on his head.
- (2) Praising god.
- (3) Apis Osiris, the revered one before (him), the hewen-priest of Bastet Paneh-
- (4) su, his beautiful name; Neferibreseneb, son of Patjenef,
- (5) who was caused to be engendered by lahneferu. He says: I am a true servant in the affection of the great god, I adorned my limbs
- (6) when {he} went forth to the sky, I ceased (taking) bread and water for the completion of the 70 days, in mourning?, in ?
- (7) ???!I was lamenting
- (8) {every?} day until this god went forth from the place of embalmment
- (9) to rest in his place in the Beautiful West in Egypt<sup>1</sup>.

## Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1900: 175 cxvi De Meulenaere 1966: 9

PM 1981: 798

Vercoutter 1962: 44-47

<sup>1</sup> Vercoutter suggests Serapeum 1962: 45. Louvre IM 4051

# The Stela of $psmtk-mr\{y\}-pth$

Iconographical description<sup>1</sup>: No images in the lunette.

# Transcription:

Lunette:

## Main text:



#### Transliteration:

- (1)  $\lim_{h \to \infty} h\{r\}$  wsir hp
- (2) it-ntr sm hry n {sšt3} r-st3w imy-r hcw nsw
- (3) psmtk-mr{y}-pth s3 it-ntr sm hry n {sšt3} r-st3w
- (4)  $hr-hnsw ir n nb\{t\} pr mr-ppy-it.s$

#### Translation:

- (1) The revered one before Osiris Apis.
- (2) God's father, sem-priest, he who is over the secrets of Rostau, overseer of the royal ships,
- (3) Psamthek-meryptah, son of god's father, sem-priest, he who is over the secrets of Rostau,
- (4) Horkhonsu, engendered by the mistress of the house, Merpepyites.

#### Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1900: 176 cxviii Lieblein 1871: 372, no. 1144

PM 1981: 798

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 176. Louvre IM 4019

# The Stela of 13-iw

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, above him is a winged sun disk and before him is a prostrated individual.

## Transcription:

## Lunette:

1

# Main text:

6 **% % 77 % % % % % % %** 

## Transliteration:

- (1) hp
- (2) it-ntr ḥry {sšt3} r-st3w imy-ht h3 t3-iw
- (3) s3 hm ntr shm-cnh-pth s3 t3-iw s3
- (4) hm-ntr pth hnt tnnt shm-'nh-{pt}h mwt.f h-
- (5)  $pt s3.f n\underline{t}r ...... s\underline{h}m-cn\underline{h}-\{pt\}\underline{h} mwt.f i.-$
- (6) Îr.... mn ....

## Translation:

- (1) Apis.
- (2) God's father, he who is over the secrets of Rostau, he who is in attendance of Ha, Tjaiu
- (3) son of the prophet, Sekhemankhptah, son of Tjaiu, son of the
- (4) prophet of Ptah foremost of Tjenent, Sekhemankhptah, his mother He-
- (5) pet, his son ? .......Sekhemankhptah, his mother
- (6) Ir..... ? .....

Provenance:

Serapeum - Greater Vaults

Bibliography:

Chassinat 1900: 179 cxxvi

PM 1981: 799

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 179. Louvre IM 3114

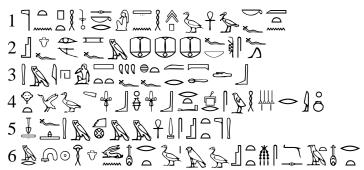
# $\label{eq:B12} \textbf{B12}$ The Stela of w3h-ib-r^c-wn-nfr

## B12 The Stela of w3h-ib-rc-wn-nfr

## Transcription:

Lunette: traces of text remain but are unclear.

## Main text:



#### Transliteration:

- (1) it-nţr n pth sm skr t3 n hp 'nh b3k.f m3't n
- (2) st-ib.f ir mr.f m hbw.f nb sms[.f]
- (3)  $hm \{.f\}$  ih štt  $h^c$ w.f hft ? r pt hdb
- (4) hrt p3 gb 3b t hnkt 3b rdit s3 r swht r ii sw n[w]
- (5) sm3 t3.f htp hm km m[m] 'nh wd3 snb hm-ntr 3st
- (6) imy-r sdw wsḥ-ib-rc-wn-nfr[t] s3 ḥr-s3-3st ms ns-t3-nfrt

## Translation:

- (1) God's father of Ptah, sem-priest of sokar, guardian of the sacred land of the living Apis, his true
- (2) his affection, who did all he desired in all his festivals, who followed
- (3) His Majesty in lamentation, who adorned his limbs when {he went?} to heaven, who slept<sup>2</sup>
- (4) upon the earth, who ceased taking bread and beer, who ceased to shroud himself? until the coming of the day of
- (5) his interment, when His Majesty rested in Egypt with life, prosperity and health, prophet of Isis,
- (6) overseer of the seal, Wahibrewennefer, son of Horsiese, born to Nestaneferet.

## Provenance:

Serapeum - Greater vaults. Chamber B of Mariette

Bibliography: PM 1981: 799

Vercoutter 1962: 27-33

Suggested by Vercoutter 1962: 28.

<sup>&</sup>lt;sup>2</sup> Suggested by Vercoutter 1962: 28. Louvre IM 4100

## The Stela of hk3-m-s3.f

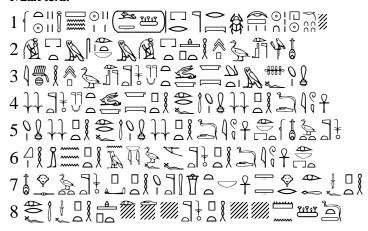
## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, a winged sun disk is above him and before him is an offering table, the rest of the scene is destroyed.

## Transcription:

Lunette: no text.

#### Main text:



#### Transliteration:

- (1) Bt sp 4 tpy šmw sw 3 driwš pr ntr r pt hpr 3bd 3 šmw sw 13 [hrw] mh {hrw} {70?}...
- (2) w'bt m.s irt nb m w'bt htp hp wsir imntt nfr
- (3) im3h h{r} h wsir it-nhr sm wp-nhrwy wn hh3-m-s3.f s3 mi
- (4) nn it-nţr sm wp-nţrwy wn ir.f-'3-pth s3 mi nn dd-pth-iw. {f}-'nh
- (5) s³ mỉ nn ir.f-3-pth s³ mỉ nn  $\underline{d}$ d-pth-iw. {f}-'nh ir nbt pr rnpt-nfr{t} s³t[t] it-ntr sm
- (6) kh in-pth-n3.f-nb[y] s3.f mr.f it-n $\pm$ r sm  $\pm$ d-pth-iw.{f}-rn $\pm$ ir nbt pr
- (7) nfr-hr.s sst[t] it-ntr sm p3-di-pth s3 it-ntr hm ntr b3stt nb[t] 'nh t3wy hr-ir-'3 sn.f ir.f-'3-pth
- (8)  $\operatorname{sn.f}$  ptḥ-ḥtp ir .. d .. ... it-ntr  $\operatorname{sm}$  ptḥ ......  $\operatorname{mn}$  š3  $\operatorname{dt}$

#### Translation:

- (1) Year four, first month of summer, day three of Darius, the god went forth to heaven who came into being on the third month of summer, day thirteen. Completion of 70 days? ...
- (2) in the wabet, all was done in the wabet of rest of Apis Osiris of the Beautiful West.
- (3) The revered one before Apis Osiris, god's father, *sem*-priest, *wp-ntrwy*, door opener, Hekamsaf son of the like
- (4) thereof, god's father, sem-priest, wp-ntrwy, door opener, Irefaaptah son of the like thereof, Djedptahiufankh
- (5) son of the like thereof, Irefaaptah son of the like thereof, Djedptahiufankh, engendered by the mistress of the house, Renpetneferet daughter of god's father, sem-priest,
- (6) *kah*-priest, Inptahnafneb, his beloved son, god's father, *sem*-priest, Djedptahiufankh, engendered by the mistress of the house,
- (7) Neferheres daughter of god's father, *sem*-priest, Padiptah son of god's father, prophet of Bastet, mistress of life of the Two Lands Horiraa, his brother Irefaaptah.
- (8) his brother Ptahhotep ....... god's father, sem-priest, Ptah-..... established until eternity.

#### Provenance:

Serapeum - Greater vaults. Chamber B of Mariette

Bibliography:

Chassinat 1901: 76-77 cxxx Lieblein 1871: 345, no.1051

PM 1981: 799

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<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 76-77. Louvre IM 4013

## The Stela of the members of the phyles of a priesthood

Iconographical description<sup>1</sup>:

The lunette is badly damaged, there are traces of a prostrated individual and some later graffiti.

## Transcription:

Lunette: no original text.

## Main text:

NB After Chassinat the first and the last three lines are written horizontally, lines 4 –13 are written vertically. Line 3 sic above mh sign.

#### Transliteration:

- (1) ht sp 4 tpy smw sw 4 driws p??.....
- (2) w bt hpr tpy smw sw 13 [hrw] mh {hrw} 20? m.....
- (3) ? ... ? s3 4 [r?] spr h3yt? .....
- (4) s3 tp it $\{w\}$ -ntr sm $\{w\}$  pth-htp s3 ns-wn-nfr it-ntr sm pth-m? s3?
- (5) it-ntr sm psmtk s3 ich-ms it-ntr sm šd-nfrtm s3 ns-m3ct it-ntr sm t3 ...
- (6) s3 hnmw-dd s3 nw it {w}-ntr sm {w} wd3-hr s3 p3.f-...-b3stt it-ntr sm wn-nfr s3 cnh-wn-nfr
- (7) {it}-nţr sm 'nḥ-ḥn{sw} s3 šd-nfrtm ... ptḥ-ḥtp 'nḥ di-ptḥ-i3w it-nţr sm nfr-ib-r'-m-3ht s3 ip
- (8) it-n<u>t</u>r sm w $\dot{\eta}$ -ib-r<sup>c</sup>-nb-p $\dot{\eta}$ ty s $\dot{\eta}$  sm $\dot{\eta}$ -t $\dot{\eta}$ -y $\dot{\eta}$  s $\dot{\eta}$ -jr $\dot{\eta}$ -pt $\dot{\eta}$  s $\dot{\eta}$ -jr $\dot{\eta}$ -pt $\dot{\eta}$
- (9) it-ntr sm ir.f-3-pth s3 p3-šri-{n}-shmt it-ntr sm wsk s3 n k3-wnn
- (10) s3 3-nw it  $\{w\}$ -ntr sm  $\{w\}$  hr- $\{m\}$ -3h-bit s3 p3.f-t3w- $^c$ wy-b3stt it-ntr sm p3-wn- $^c$ t s3 hr- $^c$ -
- (11) ..... wn-nfr s3 ns-ptḥ it-nt̞r sm ptḥ.....
- (12) ......nfr s³ n <sup>c</sup>nḫ-m-ḫnyt.....
- (13) ...... psmtk s3 n p3-šri .....
- (14) it-nţr sm psmţk s³ ḥr... it-nţr sm n-k³w s³ p³-šri- $\{n\}$ -ptḥ it-nţr sm p³-šri- $\{n\}$ -ptḥ s³ ...
- (15) it-ntr sm psmtk s3 p3-gm p3-t3-g3 ? h n .. p3 hm rc .....
- (16) ..... bity s3 [p?] ḥm ntr 70 t3 wcb.....

Year 4 of Darius

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 80-81. Louvre IM 4054

## The Stela of the members of the phyles of a priesthood

Iransla	ation	١

- (1) Year four, first month of summer, day four of Darius?.....
- (2) tomb, created first month of summer, day 13. Completion of twenty? days .....
- priest, Ptahem? son of?,
- (5) god's father, sem-priest, Psamthek son of lahmose, god's father, sem-priest, Shednefertem son of Nesmaat, god's father, sem-priest Tha...
- (6) son of Khnumdjed. Second phyle of god's fathers and sem-priests: Wedjahor son of Pef-...bastet, god's father, sem-priest, Wennefer son of Ankhwennefer,
- (7) god's father, sem-priest, Ankhkhonsu son of Shednefertem, ... Ptahhotep, living?, Diptahiau, god's father, sem-priest, Neferibre-makhet son of Ip.
- (8) god's father, sem-priest, Wahibre-nebpehty son of Semataweytefnakht, son of god's father, sempriest, Meryptah son of Pasherienptah,
- (9) god's father, sem-priest, Irefaaptah son of Pasheriensekhmet, god's father, sem-priest, Wesek son of Kawenen.
- (10) Third phyle of god's fathers and sem-priests: Horemakhbit son of Peftjauauwybastet, god's father, sem-priest, Pawenat son of Horaa-
- (11) ...... Wennefer son of Nesptah, god's father, sem-priest, Ptah-.....
- (12) ...... nefer son of Ankhemkhenyt, .....
- (13) ...... Psamthek son of Pasheri-....
- (14) god's father, sem-priest, Psamthek son of Hor- ... god's father, sem-priest, Nekau son of Pasherienptah, god's father, sem-priest Pasherienptah son of ...
- (15) god's father, sem-priest, Psamthek, son of Pagem Pataga? ?? ... ?? ....
- (16) ..... ? son of prophet 70? ? ? .....

#### Provenance:

Serapeum - Greater vaults. Chamber B of Mariette

Bibliography:

Chassinat 1901: 80-81 CXXXV

PM 1981: 799

Louvre IM 4054 Year 4 of Darius

<sup>&</sup>lt;sup>2</sup> PM lists this stela as belonging to Ptahhotep, however, it is very difficult to read this inscription as that of an individual and, in fact, appears to be a list of members of the four phyles of a priesthood (with the heading 'Fourth phyle' being lost somewhere after line 11 but indicated by the number 4 in line 3). Therefore, the 'owners' of this stela are all those listed, generally in the format 'God's father, sem-priest X son of X'. Given the vast number of theophorous names based on Memphite deities I feel it can be safely assumed that the priesthood was a local one and therefore the titles will be listed as Memphite for the purposes of the geographical analyses in section 2.2.2.

C3 The Stela of ich-ms

From Vercoutter 1962: Plate viii

Louvre IM 4017

С3

## The Stela of ich-ms

## Transcription:

## Lunette:

1

2 | 2 | 3 | 5 | 6

# Main text:

## Transliteration:

- (1) hp 'nh
- (2) h³ k³w h³ 3pdw h³ t h³ hnkt
- (3) smr w<sup>c</sup>t imy-r mš<sup>c</sup> i<sup>c</sup>ḥ-ms
- (4) s³ imy-r mš° p³-iw-n-
- (5) hr ms n t3-kp-n-3hb.i
- (7) hft st ntr pn m htp r imntt nfrt m-ht ir n.f irt nb m w bt st sw m
- (8) ?.f nw r pdt hr hrp mš' knw r r 't spr ntr pn r st.f nt hrt-ntr ink hm ir n k3.k sdr.i
- (9)  $rs.kw{i} h{t} nb{t} nn kd.i hr hh hw.k nb rdi.n{.i} snd.k m ib n bw nb$
- (10) Bswt nw Bst nb wn hr kmt m ir.n m w bt.k rdi.n.i š3[i]s iwpwtyw r
- (11) rsw mitt irw r t3-mḥw ḥr rdi ii ḥ3tyw-c nb n w sp3wt hr in.sn r wcbt.k
- (12) is it-ntrw hm-ntrw nw hwt pth dd i hp wsir sdm.k sns n ir 3hw.k imy-r mšc
- (13) ich-ms ir.n.f ikm h3.k iw.n.f ds.f hr hd nbw ssw nsw cndw 3t nb sps ht nb{t} nfr{t}
- (14) ir.k n.f isw mi ir.n.f n.k sk rnpwt.f  $\underline{d}$ d.k rn.f  $\underline{d}$ t smn.tw 'h' pn m  $\underline{h}$ r  $\{t\}$  n-mrwt s $\underline{b}$ 3 rn.f  $\underline{d}$ t

## The Stela of ich-ms

#### Translation:

- (1) Living Apis.
- (2) A thousand of oxen, a thousand of fowl, a thousand of bread, and a thousand of beer.
- (3) Sole companion, general of the army, lahmose
- (4) son of general of the army, Paiun-
- (5) hor, born to Takapenakhebi.(6) The revered one before Apis Osiris, sole companion, general of the army, lahmose, son of Paiunhor, born of Takapenakhebi, he says:
- (7) 'At the time when this god was dragged in peace to the beautiful West, after one had performed for him all that is done in the place of embalmment, and that he was in
- (8) his ? to the archers from the general of the army and the warriors?, in order that at the time when this god arrives at his place in the necropolis. I am a servant who acted for your ka, I spent nights
- (9) being wakeful to everything without tiring, searching for all your benefactions, I placed fear of you (lit. your fear) in the heart of everyone
- (10) and in the foreigners of all the foreign lands who were in Egypt through what was done in your tomb . I sent messengers to Upper Egypt
- (11) and likewise to Lower Egypt in order to make all the princes of the districts of the nomes come with their gifts to your tomb,
- (12) and indeed the god's fathers and prophets of the temple of Ptah were saying: "O, Apis Osiris! May you hear the prayer of the one who has made your glorifications, the general of the army
- (13) Jahmose, he has made the shield, he came himself carrying silver and gold, royal linen, unquents, all (types of) valuable precious stones, and everything good.
- (14) May you make for him an exchange/reward like what he has done for you, prolong his years, make enduring his name forever, establish this stela in the necropolis in order that his name is remembered eternally.'

#### Provenance:

Serapeum – Greater vaults. Chamber B of Mariette

Bibliography: Briant 2002: 481-482 Chassinat 1901: 78 cxxxii Lieblein 1871: no. 1214 PM 1981: 799

Posener 1959: 42-43 Vercoutter 1962: 59-64

# The Stela of ich-ms

## Transcription<sup>1</sup>:

Lunette: missing

Main text:

## Transliteration:

- (1)  $\lim h r = \lim h r$
- (2) wr i h-ms s3 n [n] {p3}-iw-{n}-hr ms n (3) t3-kp-n-3h-bit s3t n p3.f-t3w- wy-hnsw

## Translation:

- (1) The revered one before Apis Osiris god's father, generalissimo of the military,
- (2) Iahmose, son of Paiunhor, born to
- (3) Takapenakhbit, daughter of Peftjauawykhonsu.

#### Provenance:

Serapeum - Greater vaults. Chamber B of Mariette

Bibliography:

Posener 1959: 46-47

<sup>&</sup>lt;sup>1</sup> Transcription after Posener, no iconographical description. Louvre N241/317

C5 The Stela of ich-ms

From Vercoutter 1962: Plate xvi Louvre IM 4129 C5
The Stela of ich-ms

## Transcription:

Lunette: no text.

#### Main text:

NB After Vercoutter line 4 sic above the flesh sign, the group reads tp-r.

#### Transliteration:

- (1) im3h hr pth skr hp wsir it-ntr hrp hwt wnrw
- (2) ḥry-p w3dyt nbt imt hn? n hwt nt ich-ms s3 im3h hr
- (3) nt hry-hbt hry-tp psmtk-s3-nt ir n t3-šri-n-t3-ih.t
- (4) dd.f ink  $s^ch$  mnh kd  $s\{n\}hn$  hh m tprw.-
- (5) f wb3-ib hr mw ntr dw3 ntrw sp3wt.f scnh rn
- (6) m ḥwt.f im3-ib n snw.f irt mr{t} bw nbt di t n ḥķr
- (7) mw ib sšr n þsww ķrs imshw
- (8) iw t.f mn hnkt.f cpr htp.f hr nb.f m t3 pn

#### Translation:

- (1) The revered one with Ptah, Sokar, Apis, Osiris, god's father, overseer of estates, wnrw-priest,
- (2) hery-pe of Wadjet, mistress of Imet, musician in the temple of Neith, lahmose son of the revered one before
- (3) Neith, the chief lector priest, Psamthek-saneith, engendered by Tasherientaihet.
- (4) He says: 'I am a dignitary of excellent character who controlled the many (lit. millions) by his
- (5) intelligent, who is loyal to god (lit. on the water of), who adores the gods of his nomes, who causes the name to live
- (6) in his temple, who is well disposed to his brothers/companions, who does what all people love, who gives bread to the hungry man
- (7) and water to the thirsty man, linen to the naked, and burial to the revered ones.'
- (8) His bread shall be established, his beer shall be provided, and he shall rest near to his lord<sup>2</sup> in this land.

#### Provenance:

Serapeum - Greater vaults. Chamber B of Mariette.

Bibliography:

Chassinat 1903: 50 clvi

PM 1981: 800

Vercoutter 1962: 105-108

<sup>&</sup>lt;sup>1</sup> After Vercoutter 1962: 107 (E).

<sup>&</sup>lt;sup>2</sup> Vercoutter suggests that 'his lord' refers to Apis and that the owner wishes his burial to be in the environment of the Serapeum.

C6 The Stela of p³-di-ḥr-m-ḥb

From Vercoutter 1962: Plate ix

Louvre IM 4018

C6
The Stela of p3-di-ḥr-m-ḥb

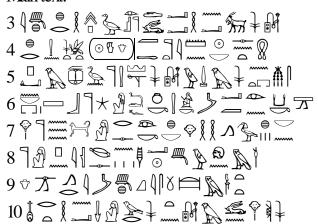
#### Transcription:

## Lunette:

1 👼

2

#### Main text:



NB After Vercoutter line 8 sic below im3h and below the n beneath tp.

## Transliteration:

- (1) bhdt
- (2) hp wsir
- (3) im³h hr hp wsir dwn 'wy hn' s'h šs nsw
- (4)  $hr hm n nsw-bity hnm-ib-r^c m³c-hrw it-ntr imn r^c nb snt$
- (5) p³-di-ḥr-m-hb s³ n ḥm-nt̞r ḥ³ šs nsw wd҈³-ḥr-rsnt ms
- (6)  $n nb\{t\} pr \check{s}[b]\{pn\}-spdt \underline{d}d.f ink \ hm.k m³c ir n k³.k \ šm$
- (7)  $hr mw ntr sdr.i rs.k{wi} h{t} nb{t} hr hh hw nb n$
- (8)  $n\underline{t}r$  pn isw[.sn]  $^c\underline{h}$   $^cw$   $^3bw$   $^tp$   $^ts$   $^m$   $^wd$
- (9) ib sb r im3h ķrs m imntt
- (10) nfrt ḥnc sn.i wr šs nsw ḥr wn ḥr šms nsw

#### Translation:

- (1) Behdet.
- (2) Apis Osiris.
- (3) The revered one before Apis Osiris, dwn-awy among the dignitaries/nobles, royal scribe
- (4) under the Majesty of the King of Upper and Lower Egypt, Khnumibre true of voice, god's father of Amun-Re - lord of Senet,
- (5) Padihoremheb, son of the prophet of Ha, royal scribe, Wedjahoresnet, born
- (6) to the mistress of the house, Shepensopdet. He says: 'I am your true servant who acted for your ka.
- (7) who was loyal to (lit. who walked upon the water of) the god. I spent nights being wakeful to everything, searching for all benefactions for
- (8) this God. The exchange/reward: a long lifetime upon the earth in prosperity,
- (9) passing to (the status of) a revered one, burial in the Beautiful West
- (10) with my elder brother, the royal scribe, Hor one who is in the following of the king."

#### Provenance:

Serapeum – Greater vaults. Chamber B of Mariette.

Bibliography:

Chassinat 1900: 178 cxxiii

PM 1981: 800

Vercoutter 1962: 65-69

## The Stela of ḥr-ir-3 rn.f nfr ....-ḥp

## Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top adorned with two uraeus holding ankh signs, below is the Apis bull in human form with a bull's head going right, before him is an individual in adoration.

## Transcription:

## Lunette:



#### Main text:



NB line 3 in Chassinat's version the arq sign is over the crown.

#### Transliteration:

- (1) nb pt nb msn
- (2) ht sp 34 3bd 2 prt sw 11 n pr-3 driws st ntr m htp r imntt
- (3) nfrt in it-ntr ḥry {sšt3} r-st3w 'rķ ins wp-ntrwy ḥr-ir-'3 rn.f
- (4) {nfr}... ḥp s3 mi nn im3h hr-ḥp

#### Translation:

- (1) Lord of Heaven, Lord of Mesen.
- (2) Year four, second month of winter, day eleven of the pharaoh Darius, the god was dragged in peace to the Beautiful West
- (3) by god's father, he who is over the secrets of Rostau, areq ines priest, *wp-ntrwy*, Horiraa, his beautiful name;
- (4) ....-hap, son of the like thereof, the revered one Kherhap.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 67 xxvi Pierret 1882: 77, no.326

 $<sup>^{\</sup>rm 1}$  Both the description and inscription are according to Chassinat 1899: 67. Louvre IM 4063

## The Stela of hr-ir-3

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a table of offerings and an individual standing who is making an offering and a libation.

## Transcription:

## Lunette:

## Main text:

NB After Chassinat line 9 sic above inversion of the letters in Ptah, line 12 sic below ir, line 16 sic below n.

## Transliteration:

- (1) hp wsir
- (2) dd mdw i {n} wsir ḥp
- (3)  $\lim h \{r\} hp wsir$
- (4) it-ntr sm wnrw hr-
- (5) ir-3° s3 it-ntr sm
- (6) .....
- (7)  $\lim_{h \to \infty} h \{r\}$  hp wsir it-ntr sm wnrw hr-ir-3 s3 it-ntr sm wnrw .....
- (8) b3w psmtk s3 it-ntr sm wnrw hrp hwt hr wr w3dty wp-ntrwy?.....
- (9) s3 mi nn ...... s3 mi nn  $\{\underline{dd}\}$ -ptḥ-iw.f-cnh s3 mi nn .......
- (10) tp dw.f hm ntr ... hp p3-di.s{w} ir nb{t} pr wrk s3..... ir-3.......
- (11) im3h hp wsir it-ntr sm wnrw ... psmtk s3 hr-ir-3° ir nb{t} pr irt-
- (12) rw s3 wnrw hr-m-3ht s3 wnrw iry? sn.f hp-mn sn.f
- (13)  $hr-\{m\}-3h-bit$  sn.f w3 $h-ib-r^c$  sn.f dd-hr sn.f ... m-htp s3 ......
- (14)  $m^{2}$ -hrw ir  $nb\{t\}$  pr  $t^{3}$ -dw- $t^{2}$ r  $s^{3}t[t]$  wnrw psmtk ... sn.f hr- $t^{2}$ s n.f
- (15) sm³-t³wy..... sš b³k n pr  $\underline{d}t$  hr s³ pp ir nb $\{t\}$  pr sm³-t³wy i.ir-di.s....
- (16) ht sp ..... tpy prt  $h\{r\}$  [n] hm nsw-bity nb twy driwš di 'nh ....

Year 34 of Darius

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 84-85. Louvre IM 4046

## The Stela of hr-ir-3

#### Translation:

- (1) Apis Osiris.
- (2) Words spoken by Osiris Apis.
- (3) The revered one before Apis Osiris
- (4) god's father, sem-preist, wnrw-priest, Hor-
- (5) iraa son of god's father, sem-priest,
- (6) .....

- (9) son of the like thereof ......son of the like thereof, Djedptahiufankh, son of the like thereof
- (10) upon his mountain, prophet ....? Padisu engendered by the mistress of the house, Werek<sup>2</sup> ?...... Ira.........
- (11) the revered one of Apis Osiris, god's father, *sem*-priest, *wnrw*-priest...Psamthek son of Horiraa, engendered by the mistress of the house. Iret-
- (12) irew, son of wnrw-priest, Horemakhet, son of wnrw-priest, Iry?, his brother Hapmen, his brother
- (13) Horemakhbit, his brother Wahibre, his brother Djedhor, his brother...mhotep son of ........
- (14) true of voice, engendered by the mistress of the house, Tadjuthir, daughter of *wnrw*-priest Psamthek ....?, his brother Horiraa, his brother
- (15) Sematawey...... scribe, servant of the house of eternity, Hor, son of Pep, engendered by the mistress of the house, Sematawey, Irdis-....
- (16) Year ....., first month of winter, under the majesty of the King of Upper and Lower Egypt, lord of the Two Lands, Darius, given life....

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 84-85 cxlii

PM 1981: 979: 800

Louvre IM 4046 Year 34 of Darius

<sup>&</sup>lt;sup>2</sup> When analysing the genealogy of this stela it will only cover the relations to this point as after this the missing fragments make it impossible to continue.

## The Stela of iw.f-3

#### Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is the stela owner kneeling.

## Transcription:

#### Lunette:

2 } 7 4 1 1 5 =

#### Main text:



NB After Chassinat line 5 and 9 sic above the reverted t and k signs in the name Psamthek, line 6 sic under the q and t signs.

#### Transliteration:

- (1) dd mdw in hp wsir
- (2) sm ki h iw.f-3
- (3)  $\lim_{h \to \infty} h\{r\}$  hp wsir sm mr ntr ki h iw.f-3.....
- (4) hr s3 mi nn p3-šri-{n}-pth s3 mi nn ......
- (5) <sup>c</sup>nh-psmtk s3 mi nn w3h-ib-r<sup>c</sup>
- (6) s3 sm mr ntr wnrw? msht? kich ns-pth
- (7) s³ mi nn p³-šri- $\{n\}$ -ptḥ ir n nb $\{t\}$  pr nt-ikr $\{t\}$
- (8) s3t[t] sm it-ntr iwnw hrp hwt hm {ntr} hr wr
- (9) w3dty nb phty k3 w3dt p3t? psmtk-
- (10) mr{y}-nt ir n hat sp 34 nsw-bity driws

#### Translation:

- (1) Words spoken by Apis Osiris.
- (2) The sem priest, kah priest, lufaa.
- (3) The revered one before Apis Osiris, sem-priest, beloved of the god?, kah-priest, lufaa.....
- (4) ? son of the like thereof, Pasherienptah son of the like thereof......
- (5) Ankhpsamthek son of the like thereof, Wahibre
- (6) son of sem-priest, beloved of the god?, wnrw-priest?, ?, kah-priest, Nesptah
- (7) son of the like thereof, Pasherienptah, engendered by the mistress of the house, Neithigeret
- (8) daughter of the sem-priest, god's father in Heliopolis, overseer of estates, prophet of Horus, great one of
- (9) the two serpent goddesses of Upper and Lower Egypt, master of strength, ???, Psamthek-

Year 34 of Darius

(10) meryneith. Made in year 34 of King of Upper and Lower Egypt Darius.

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 66-67 xxv Pierret 1882: 77, no. 325 PM 1981: 800

Louvre IM 4076

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 84-85.

The Stela of the children of  $nfr-ib-r^c-mr\{y\}-pth$ 

Iconographical description<sup>1</sup>:

There are no images as the top of the stela is broken off.

## Transcription:

#### Lunette is broken off.

## Remains of main text:

#### Transliteration:

(1)	
(1)	
(1)	•••••

- (2) ......{h}p wsir hm ntr sm idn? wr ......
- (3) ....... it-ntr hm ntr sbk nb k? nfr-ib-rc-mr{y}-pth ir n {nbt} pr t3-šri-{n}-p3-š3...
- (4) im³h hr hp wsir it-ntr sm idn wr b³w ndm? p³-šri-{n}-shmt s³
- (5) it-ntr hm ntr sbk nb k? nfr-ib-rc-mr{y}-pth ir n {nbt} pr t3-šri-{n}-p3-š3 im3h hr
- (6) hp wsir it-ntr sm idn wr b3w ndm? dd-pth-iw.f-cnh s3 hm ntr
- (7) sbk nb k? nfr-ib-r<sup>c</sup>-mr{y}-pth ir n nb{t} pr t3-šri-{n}-p3-š3 mn
- (8) sp sn w3h nn sk dt h3t sp 34 hm .....

#### Translation:

- the mistress of the house, Tasherienpasha ....
- (4) The revered one before Apis Osiris, god's father, sem-priest, great official of the ba's of ? place name?, Pasheriensekhmet son of
- (5) god's father, prophet of Sobek lord of sandbanks, Neferibre-meryptah, engendered by the mistress of the house, Tasherienpasha. The revered one before
- (6) Apis Osiris, god's father, sem-priest, great official of the ba's of? place name?, Djedptahiufankh son of prophet of
- (7) Sobek lord of sandbanks, Neferibre-meryptah engendered by Tasherienpasha established
- (8) twice and enduring without destruction forever. Year 34 of the Majesty .....

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 55 clxvii

PM 1981: 800

Both the description and the inscription are according to Chassinat 1903: 55.

Louvre IM 4037 Year 34 of Darius

 $<sup>^2</sup>$  The translation of this title is uncertain as the ear symbol could indicate idn – 'official' or  $s\underline{d}m$  – which can mean either ' judge' or 'servant', as such it will not feature in the analyses. It also occurs on lines 4 and 6.

Although the author is uncertain of the transliteration for the epithet 'lord of the sandbanks' the second sign depicts a sandy slope and the context is fitting for the deity and therefore this title will be used in the analyses.

## The Stela of {p3}-šri-n-pth

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull with an individual before him in adoration.

### Transcription:

#### Lunette:



## Main text:



NB After Chassinat under the h sign in lines 2 (last sign group) and 4(under nb) sic, this must also apply to the h sign at the end of line 3, after Chassinat line 4 sic under m of nfr (should be r).

#### Transliteration:

- (1) hp wsir
- (2) hặt sp 34 driw<br/>š °nh dt it-nựr sm k³-wn? {p³]-šri-n-p<br/>th s³ n hṛ-m-³ht
- (3) s³ n ns-pth ir nb $\{t\}$  pr t³-skr s³t[t] it-ntr wp-ntrwy hr-s³-3st s³.f ns-pth s³.f hr-m-3ht
- (4) s3.f hr-{m}-3h-bit s3.f nfr-k3-skr s3.f wn-nfr s3.f šd-nfr-tm s3.f fnt-hr-skr ir nb{t] pr t3-i3rw?
- (5) st[t] it-ntr sm wn? shm? wp-ntrwy nfr-k3-skr s3 n p3-šri-n-shmt mn w3h mn w3h n w3h n sk n

#### Translation:

- (1) Apis Osiris.
- (2) Year thirty-four of Darius living eternally, god's father, sem-priest, ?, Pasherienptah son of Horemakhet.
- (3) son of Nesptah, engendered by the mistress of the house, Tasokar daughter of god's father, *wp-ntrwy*, Horsiese, his son Nesptah, his son Horemakhet,
- (4) his son Horemakhbit, his son Neferkasokar, his son Wennefer, his son Shednefertem, his son Fenethorsokar, engendered by the mistress of the house, Taiarew?,
- (5) daughter of god's father, *sem*-priest, ?, ?, *wp-ntrwy*, Neferkasokar, son of Pasheriensekhmet, established and enduring twice, without destruction forever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 65-66 xxiii Pierret 1882: 76, no. 323

 $<sup>^{\</sup>rm 1}$  Both the description and the inscription are according to Chassinat 1903: 55. Louvre IM 4008

## The Stela of p3-di-b3stt

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right with an individual before him in adoration.

## Transcription:

Lunette: no text.

### Main text:



NB After Chassinat line 2 sic over the second and third sign groups, and at the end of line 2 sic under d.

#### Transliteration:

- (1)  $\lim_{b \to \infty} h\{r\}$  wsir hp p3-di-b3stt
- (2)  $s_3 p_3.f_3w_{cwy}-b_3stt s_3.f p_3-d_{i}$
- (3)  $pth s3.f hr-rsnt ms nb{t} pr$
- (4) t3-3st h3t sp 34

#### Translation:

- (1) The revered one before Osiris Apis, Padibastet,(2) son of Peftjauawybastet, his son Padi-
- (3) ptah, his son Horesnet, born to the mistress of the house
- (4) Taiese. Year thirty-four.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 65 xxii Pierret 1882: 75, no. 321

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 65. Louvre IM 4072

## The Stela of psmtk-m-3ht

Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, beneath is the Apis bull going right, before him are three people in adoration.

## Transcription:

## Lunette:

1

3 \$ 1 \$ 6 6 6

4 2 2 2 2 2

## Main text:

NB After Chassinat line 5 sic above the two owls, line 9 'blanc' after m-ht.

## Transliteration:

- (1) hp
- (2) it-n $\underline{t}$ r wnrw psm $\underline{t}$ k-m- $\underline{3}$  $\underline{b}$ t
- (3) s3.f smsw [it-]ntr wnrw ḥr-s3-3st
- (4) s3.f {it-}ntr wnrw dd-hr m3° hrw
- (5) im3h hr pth skr hr hp wsir hm-ntr pth wnrw psmtk-m-3ht s3 hr-s3-3st s3 'nh-
- (6) šš {n} ķ s3 ḥr-s3-3st s3 ḥry s3 'nḫ-šš {n} ķ s3 ḥry s3 t3yty s3b t3 {ty} 'nḫ-ššnķ
- $(7) \quad \text{nb im3$\underline{$\mathfrak{h}$ ir $n$ nb$$\{t\}$ pr $\underline{$\mathfrak{t}$-k3p $st[t]$ it-ntr $\underline{$\mathfrak{h}$}$ m $\underline{$\mathfrak{m}$ r $\underline{$\mathfrak{s}$ wbs $n$ pr pt$\underline{$\mathfrak{h}$}$ mm $\underline{$d}$\underline{$d$}.f$ nis $w^c$b$ nb nw ntr $pn[?]$}$
- (8) m³ nn  $\underline{d}d$  r.w  $\dot{h}$ tp di nsw n k³ it-ntr  $\dot{h}$ m ntr pt $\dot{h}$  wnrw psmtk-m-3 $\underline{h}$ t pn  $\dot{h}$ n c msw n ms{.sn?}
- (9) msw.f s3.f it-ntr wnrw hr-s3-3st s3.f it-ntr wnrw dd-hr mwt.sn nb{t} pr st3-irt-bint
- (10) ....... s $\mathfrak{st}[\mathfrak{t}]$  it-n $\mathfrak{t}$ r wnrw  $\mathfrak{d}$ d- $\mathfrak{h}$ r ir. $\mathfrak{t}$ n n.i  $\mathfrak{z}$  $\mathfrak{h}$ wt ir.n.[ $\mathfrak{t}$ ] $\mathfrak{t}$ { $\mathfrak{n}$ }  $\mathfrak{n}$  $\mathfrak{t}$ rw inb  $\mathfrak{h}$ dt
- (11) ...... n.f ntr irt 3hwt gm.f sw n m-ht
- (12) ........... 3bd ... 3bt sw sisw n nsw-bity driwš pr ḥm n ḥp r pt ḥr pw ḫpr.f m wsir
- (13) ..... st3 ntr m htp iw imntt nfrt in it-ntr hm ntr pth wnrw hr-s3-3st s3 it-ntr wnrw
- (14) psmtk-m-3ht is mwt.f nb {t} pr st3-irt-bint s3t it-ntr wnrw dd-hr

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 78-79. Louvre IM 4097

## The Stela of psmtk-m-3ht

- (15) ..... s3.f smsw {it}-ntr wnrw dd-hr sn.f it-ntr wnrw p[3]smtk-m-3ht sn.f
- (16) ... p³-šri-{n-}ptḥ sn.f it-ntr wnrw 'nḥ-š{š}nḥ sn.f it-ntr wnrw ḥry mwt.[f].sn?
- $(17) \dots nb\{t\} \text{ pr 3st-rš.ti s3t[t] it-ntr wnrw } \\ \dot{k}i^c\dot{h} \text{ p3-sri-}\{n\}-\text{pt}\dot{h} \text{ s3 it-ntr wnrw } \\ \dot{h}m-\text{ntr pt}\dot{h} \text{ nb[.s]-}\{n\}-\text{m3-ct wnrw } \\ \dot{h}m-\text{ntr pt}\dot{h} \text{ nb[.s]-}\{n\}-\text{m3-ct wnrw } \\ \dot{h}m-\text{ntr wnrw } \\ \dot{$
- (18) psmtk mn iw.w mn m hwt-ntr pth .....

#### Translation:

- (1) Apis.
- (2) God's father, wnrw-priest, Psamthekemakhet,
- (3) his eldest son god's father, wnrw-priest, Horsiese,
- (4) his son god's father, wnrw-priest, Djedhor, true of voice.
- (5) The revered one before Ptah Sokar, before Apis Osiris, prophet of Ptah, *wnrw*-priest, Psamthekemakhet, son of Horsiese, son of Ankh-
- (6) sheshonq, son of Horiese, son of Hory, son of Ankhsheshonq, son of Hory, son of the tayty, dignitary and vizier Ankhsheshonq,
- (7) lord of reverence, engendered by the mistress of the house, Takap daughter of god's father, prophet, scribe of the open court of the temple of Ptah, Mem. He says: all wab-priests of this? god.
- (8) who see this, say for them; an offering which the king gives for the ka of god's father, prophet of Ptah, *wnrw*-priest, this Psamthekemakhet together with the children of their? children
- (9) and his children, his son god's father, *wnrw*-priest, Horsiese, his son, god's father, *wnrw*-priest Djedhor, their mother, mistress of the house, Setjairetbint,
- (10) ........ daughter of god's father, wnrw-priest, Djedhor, may you make benefactions for me as you do for the gods of Memphis
- (11) ......? the god who creates benefactions?, he finds him? accompanying [blank].
- (12) ....... month of inundation, sixth day of the King of Upper and Lower Egypt Darius, the Majesty of the Apis went forth to heaven, this Horus became as Osiris.
- (13) .... the god was dragged in peace to the Beautiful West by god's father, prophet of Ptah, wnrw-priest, Horsiese son of god's father, wnrw-priest
- (14) Psamthekemakhet, indeed? his mother, mistress of the house, Setjairetbint, daughter of god's father, wnrw-priest, Djedhor,
- (15) ....... his eldest son, god's father, *wnrw*-priest, Djedhor, his companion<sup>2</sup> god's father, *wnrw*-priest Psamthekemakhet, his companion
- (16) ... Pasherienptah, his companion, god's father, *wnrw*-priest, Ankhsheshonq, his companion, god's father, *wnrw*-priest, Hory, their mother?
- (17) ... mistress of the House, Iesereshti, daughter of god's father, *wnrw*-priest, *kah*-priest, Pasherienptah, son of god's father, *wnrw*-priest, prophet of Ptah, Nebenmaat-
- (18) Psamthek established. They are established in the temple of Ptah ......

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 78-79 cxxxiii Lieblein 1871: 397, no. 1230

PM 1981: 801

Louvre IM 4097 Year 34 of Darius

<sup>&</sup>lt;sup>2</sup> It is not clear whether the literal translation of 'brother' is implied or whether 'companion' is more appropriate in this context, the end of line 16 indicates that either 'their' or 'his' mother is listed so this does not help to clarify on this point, however, the latter translation seems the more likely and this shall be recorded in the analyses.

## The Stela of wsḥ-ib-r<sup>c</sup>-m-sḫ-bit

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a table of offerings and an individual in adoration.

## Transcription:

#### Lunette:

## Main text:

NB After Chassinat line 9 sic above the house sign.

## Transliteration:

- (1) hp wsir
- (2) ḥm-ntr n pth hnt n tnnt wsh-ib-rc-{m}-sh-bit
- (3) hat sp 34 abd prt sw hr hm nsw-bity nb tawy driws 'nh dt
- (4) im3h hr hp wsir it-ntr sm imy-ht h3 hm-ntr pth hnt n tnnt
- (5)  $hm-ntr 3st hnt tnnt {hm ntr}n3 ntrw n pr hnt n [t]{t}nnt$
- (6)  $wsh-ib-r^c-[n]\{m\}-sh-bit ss it-ntr sm imy-ht hs hm-ntr$
- (7) pth hnt {n} tinnt {hm ntr} 3st hnt n tinnt {hm ntr} n3 ntrw
- (8) n pr hnt  $\{n\}$  tnnt ich-ms-mr $\{y\}$ -pth ir n ihy
- (9) ... ht-hr nbt pr nht nt-ii-tw st[t] it-ntr
- (10) ... hm ntr n bstt nbt 'nh tswy hm-ntr nt nbt 'nh tswy
- (11) þm n<br/>tr n3 ntrw n pr b3stt nb{t} °n<br/>þ t3wy w3þ-ib-r°-mr{y}-nt
- (12) ... sp sn  $\underline{d}t$  sp sn ... wr sms  $\underline{b}$ nsw-i.ir-di.s[f]{w}

<sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 85-86. Louvre IM 4033

## The Stela of wsh-ib-rc-m-sh-bit

#### Translation:

- (1) Apis Osiris.
- (2) Prophet of Ptah, foremost of Tjenent, Wahibremakhbit.
- (3) Year thirty-four, first month of winter, first day under the Majesty of the King of Upper and Lower Egypt, lord of the Two Lands, Darius, living eternally.
- (4) The revered one before Apis Osiris, god's father, sem-priest, he who is in attendance of the Ha, prophet of Ptah, foremost of Tjenent,
- (5) prophet of Isis, foremost of Tjenent, prophet of the gods of the temple foremost of
- (6) Tjenent, Wahibremakhbit, son of god's father, sem-priest, he who is in attendance of Ha, prophet
- (7) of Ptah, foremost of Tjenent, prophet of Isis, foremost of Tjenent, and prophet of the gods
- (8) of the temple foremost of Tjenent, lahmose-meryptah, engendered by the sistrum player
- (9) ...of Hathor, Lady of the Sycamore<sup>2</sup>, Netytu, daughter of god's father,
   (10) ... prophet of Bastet, mistress of life of the Two Lands<sup>3</sup>, prophet of Neith, mistress of the Two Lands
- (11) prophet of the gods of the temple of Bastet, mistress of life of the Two Lands, Wahibremeryneith
- (12) ... twice, eternally twice ... chief of the elders, Khonsuirdisu.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 85-86 cxliii

PM 1981: 801

<sup>2</sup> Although the rendering of this title is uncertain the word ihy does often refer to the cult of Hathor and as this is a rare example in the corpus of a female holding a title apart from the more common 'mistress of the house' it will be included in the analyses.

3 A name for Magabia

A name for Memphis.

Louvre IM 4033 Year 34 of Darius

## C15 The Stela of dd-pth-iw.f-<sup>c</sup>nh

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a table of offerings and an individual in adoration.

#### Transcription:

#### Lunette:

#### Main text:

## Transliteration:

- (1) hp wsir
- (2)  $hm ntr it-ntr sm dd-pth-iw{.f}-cnh$
- (3) s3 hk3-m-s3.f
- (4) im3h hr hp wsir it-ntr sm hry sšt3 r-st3w {dd-}
- (5) ptḥ-iw.f-<sup>c</sup>nḫ ......k3.....
- (6)  $^{\circ}$ 3 n ptḥ ir n nb $\{t\}$  pr nfr-ḥr.st s³t it-nt̞r  $^{\circ}$ rḥ ins p³-di-ptḥ
- (7) s³?.. nfr-ḥr.s ...n sn.f s³ḫ-ir.n.f it-ntr sm
- (8) ḥry sšt̄̄̄̄̄ r-st̄̄̄̄̄ w i.ir-c̄̄̄̄-n-ptḥ ir n nb {t} pr nfr-ḥr{.s}
- (9) s3.f smsw mr.f it-n $\underline{t}$ r sm  $\underline{d}$ d-pt $\dot{p}$ -iw.f- $^{c}$ n $\dot{p}$  ir n
- (10)  $nb\{t\}$  pr t3-šri-n-t3-iḥt mn sp sn w3ḥ sp sn nn sk
- (11) dt nhh h3t sp 34

## Translation:

- (1) Apis Osiris.
- (2) Prophet, god's father, sem-priest, Djedptahiufankh,
- (3) son of Hekamsaf.
- (4) The revered one before Apis Osiris, god's father, se- priest, he who is over the secrets of Rostau, Djed-
- (5) ptahiufankh .....ka.....ka....
- (6) ?, engendered by the mistress of the house, Neferheres, daughter of god's father, *areq ines*-priest, Padiptah
- (7) ?... Neferheres..., his brother Sakhirenef?, god's father, sem-priest,
- (8) he who is over the secrets of Rostau, Iraaenptah engendered by the mistress of the house, Neferheres,
- (9) his eldest beloved son, god's father, sem-priest, Djedptahiufankh engendered by
- (10) the mistress of the house, Tasherientaihet, established twice and enduring twice without destruction
- (11) forever and ever. Year 34.

-

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 85-86 Louvre IM 3999

# C15 The Stela of $\underline{d}d$ -pth-iw.f- $^cnh$

Provenance: Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography: Chassinat 1903: 56 clxx PM 1981: 801

Louvre IM 3999 Year 34 of Darius

## C16 The Stela of dd-ptḥ-iw.f-<sup>c</sup>nḫ

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right wearing the sun disk between his horns, before him is an individual offering and libating.

#### Transcription:

Lunette: no text.

## Main text:



NB After Chassinat lines 2 and 3 sic above the m (owl) signs which should be w (quail chick).

#### Transliteration:

- (1)  $\lim_{h \to \infty} h\{r\}$  wsir hp it-ntr hm-ntr hth hdd-hth-
- (2)  $i[m]\{w\}.f$ -cnh s3 imn-m-s3.f s3 mi nn  $\underline{dd}$ -pth-
- (3)  $i[m]\{w\}.f^{-c}nh$  s3  $imn-m-s3.\{f\}$  s3  $dd-pth-i[m]\{w\}.f^{-c}nh$  s3
- (4) hm-ntr pth hry sšt3 st wr hm-ntr imn-rc hnt hwt ntr hm-ntr
- (5) pth nb-š-t³wy?-mhtt-hrty? s³ hm-ntr hnm-nht ir nb{t} pr i[i]-rs-
- (6) i3? s3t[t] it-ntr sm wn imy hr-ir-3 s3 hnm-nht n h3t sp .......

#### Translation:

- (1) The revered one before Osiris Apis, god's father, prophet of Ptah, Djedptah-
- (2) iufankh, son of Amunemsaf, son of the like thereof Djedptah-
- (3) iufankh, son of Amunemsaf, son of Djedptahiufankh, son of
- (4) prophet of Ptah, he who is over the secrets of the great throne, prophet of Amun-Re, foremost of the temples, prophet
- (5) of Ptah, ????, son of prophet, Khnumnakht, engendered by the mistress of the house, Ires-
- (6) ia?, daughter of god's father, sem-priest, door opener, ?, Horiraa son of Khnumnakht. Of year ?

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 59 clxxvii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 59. Louvre IM 4125

## The Stela of .....htp

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a table of offerings and an individual in adoration.

## Transcription:

#### Lunette:

## Main text:

#### Transliteration:

- (1) dd mdw hp 'nh
- (2) nb t3wy driwš
- (3) im3h hr hp wsir idn? ndm sšr wr b3w hm it t3wy
- (4) ...r...htp s3 mi nn hr-m-m3c-hrw
- (5) s3 mi nn ... s3 mi nn cnḫ-ššnķ
- (6) ir n ...... shmt '3-ptḥ-mr{y}-i3t?-ii-ti? s3...
- (7) ..... ḥm-ntr pth 3-ti sn.f cnh-ššn-
- (8) k .....t3-k3 snt
- (9) f t3...t3-k3 sn.f idn? ndm sšr wr
- (10) by hr-m... ms 3st-wrt syt[t] idn? ndm syr wr
- (11) ....  $\operatorname{sn.f}$  cnh-ššnk  $\operatorname{sn.f}$  hr-{m}-3h-bit  $\operatorname{sn.f}$
- (12) ..... b³k n pr dt ḥr .... ḥ³t sp.....

#### Translation:

- (1) Words spoken by the living Apis.
- (2) Lord of the Two Lands Darius.
- (3) The revered one before Apis Osiris, official?<sup>2</sup> ? ? ? of the bas?, the Majesty who seizes the two lands.
- (4) ......hotep, son of the like thereof, Horemmaherew,
- (5) son of the like thereof, ...., son of the like thereof Ankhsheshong,
- (6) engendered by .....-sekhmet, ????son? ...
- (7) ..... prophet of Ptah, Ati, his brother Ankhsheshon-
- (8) q .....-taka, his sister
- (9) Ta... -taka, his brother official????
- (10) of the bas?, Horem... born to leseweret, daughter of the official????
- (11) .....his brother Ankhsheshong, his brother Horemakhbit, his brother

Louvre IM 4087

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901:83.

<sup>&</sup>lt;sup>2</sup> The translation of this title is uncertain as the ear symbol could indicate idn – 'official' or sdm – which can mean either ' judge' or 'servant', as such it will not feature in the analyses. It also occurs on lines 9 and 10.

 $\label{thm:policy} The \ Stela \ of \ .....\.htp \ (12) \ ..... \ servant \ of the house of eternity, \ Hor, \ ..... \ Year \ ......$ 

Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography: Chassinat 1901: 83 cxl

The Stela of .....wp-'3..w rn.f nfr p3.f- $\underline{t}$ 3w-' $\{wy\}$ -b3stt

Louvre IM 4109 Year 34 of Darius

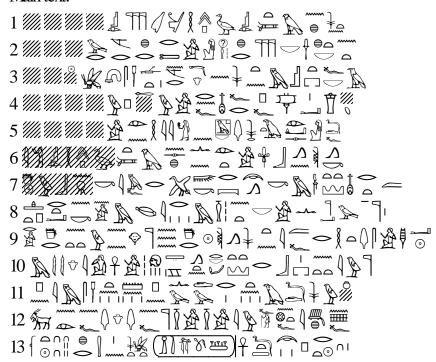
The Stela of .....wp- $^{\circ}$ 3..w rn.f nfr p3.f- $^{\dagger}$ 3w- $^{\circ}$ {wy}-b3stt

From Vercoutter 1962: Plate xi

#### Transcription:

Lunette: no surviving text.

## Main text:



NB After Vercoutter: restorations on lines 6 and 7, line 8 sic above first ntr sign.

#### Transliteration:

- (1) ...... wsir n $\underline{t}$ rw  $\underline{s}$ m $\underline{c}$ w  $\underline{t}$ 3-m $\underline{h}$ w  $\underline{h}$ p wsir i $\underline{t}$ m  $\underline{h}$ r n  $\underline{h}$ {m}  $\underline{n}$  nsw[t] n
- (2) ...... wr mr hr rmt ? hs hr ntrw nb hrp ht nb{t} nt
- (3) ...... bity some wet n mr mh-ib n nsw m st.f nb{t} 3?
- (4) .....wp-'3...w rn.f nfr p3.f-t3w-'(wy)-b3stt
- (5) ....... ir n  $\{i\}$  hy n ht-hr nb  $\{t\}$  nht rsw mwt-ir-di-s $\{t\}$  dd.f
- (6) i wsir hp itm hr n  $[s]h\{m\}$  nn ir[t].i 3b n šms.k
- (7) dr hrw wbn.k im.f r p3.k r pt spr.k m imntt nfrt m
- (8) htp rdi[t].n.k n.i m isw irw m hsw n[t] nb.i n dbcw n ntr
- (9) r.i dr-ntt wnn hr mw ntr dr hrw šms nsw im.f r hts.i chc
- (10) m ndm-ib i.i cnhw tpw t3 iw[t].n r dšrt nb r bw ntt iw ntr
- (11) pn im s3b.tn mnw pn n wr[d]d r.tn [mwt?] dd sw nw ...
- (12) s3b n ir.n.f i3m ib i3m n.f ḥs.i ntr [ḥs.i?] iw.f sr n niwt.f im3h n sp3t.f
- (13) ht sp 34 hr hm n nsw-bity driwš 'nh dt 3bd 2 prt sw 11

## Translation:

- (1) ..... Osiris, the gods of Upper and Lower Egypt, Apis, Osiris, Atum, Horus of Khem<sup>1</sup> ...of the king?
- (2) ......great of love before the people, ? praise before all the gods, overseer of all the property of ?
- (3) ......treasurer of the king of Lower Egypt, sole companion, ?, confidant of the king in all his places, ?
- (4) ..... wepa..w, his beautiful name; Peftjauawybastet,
- (5) ...... engendered by the sistrum player of Hathor, lady of the Southern Sycamore, Mutirdis. He says:
- (6) "O, Osiris, Apis, Atum, Horus of Khem, I have not ceased to follow you (lit. of your following)
- (7) since the day you appeared ? until you went (lit. flew) to heaven and you arrived in the Beautiful West in

Louvre IM 4109

<sup>&</sup>lt;sup>1</sup> Letopolis according to Vercoutter 1962: 79.

## The Stela of .....wp- $^{c}3..w$ rn.f nfr p3.f- $\underline{t}3w$ - $^{c}$ $\{wy\}$ -b3stt

- (8) peace. May you give to me in return the making of favours of my lord, no reproach of a god
- (9) against me since being loyal to the god (lit. upon the water of the god), since the day of following the king?, to complete life
- (10) in joy. O living ones who are upon the earth and who come to the desert of the lord, to the place where this god
- (11) is? may you stop at this monument and may you mouths not be weary to say: ...
- (12) noble in what he did, favoured favourite of him, I praise the god, ?, he was noble in his town, revered in his nome".
- (13) Year 34 under the Majesty of the King of Upper and Lower Egypt Darius, living eternally, second month of winter, day eleven.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography: Vercoutter 1962: 78-81 PM 1981: 801

Louvre IM 4109 Year 34 of Darius

302

C19 The Stela of  $psm\underline{t}k$ 

## The Stela of psmtk

## Transcription:

Lunette: no text

#### Main text:



#### Transliteration:

- (1)  $\lim_{b \to \infty} h\{r\} hp wsir psmtk s3$
- (2)  $\underline{d}d-b$ 3stt-m-ir-th.f ms nb{t} pr ir-tw-
- (3) rw s3.f p3-mw-hp s3.f
- (4)  $p3-di-3st s3.f cnh-wn-nfr s3.f p3-d{i}-$
- (5)  $\lim ms nb\{t\}$  pr hpt hat sp 34

#### Translation:

- (1) The revered one before Apis Osiris Psamthek son of
- (2) Djedbastetmirtehef, born to the mistress of the house Iretu-
- (3) ru, his son Pamuhap, his son
- (4) Padiese, his son Ankhwennefer, his son Padi-
- (5) amun, born to the mistress of the house Hapet. Year 34.

#### Provenance:

Unknown – given imagery, content and year unlikely to be from anywhere but the Greater Vaults in the Serapeum.

#### Bibliography:

Devauchelle 1994: 80-81

## Stela of ich-ms

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull on a dais, before him is an offering table and a man standing with one hand raised and the other holding a papyrus roll, wearing a panther skin.

### Transcription:

L	unet	te:			
1				<b>₹</b>	$\bigwedge_{\square}$
2			<b>.</b>	Â	

## Main text:

3		/// ¥			$\mathbb{M}\mathbb{H}^{\mathbb{Z}}$		
4			W.W.			W.W.W.	W.W.W.
5				<i>/////////////////////////////////////</i>		<i>W.W.W</i>	

#### Transliteration:

(1)	<u>d</u> d mdw in wsir ḥp
(2)	im3h hr it-ntr sš i h-ms
(3)	{nsw} bity nb t3wy driwš 'nh dt in it-ntr hm ntr sš sš nti
(4)	n <u>t</u> r pr
(5)	_

#### Translation:

(1) Words spoken by Osiris Apis.

(2) The revered one before (the god) god's father, scribe, lahmose

(3) ......King of Upper and Lower Egypt, lord of the Two Lands Darius, living eternally. It is god's father, prophet, scribe, divine scribe,

(4) .....?....

(5) .....

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 87-88, cxlviii

PM 1981: 801

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<sup>&</sup>lt;sup>1</sup> Both the description and the transcription are according to Chassinat 1901: 87-8.

## The Stela of pth-htp

#### Iconographical description<sup>1</sup>:

This is only a fragment of the stela and features no iconography.

## Transcription:

No lunette.

### Main text:

NB lines 5,6 and 10 - the arg sign is over the iwn pillar.

#### Transliteration:

(1) .... itm m n ... rp°t hBty-° s&wty bity .......
(2) ...... m st.f nbt gm-ts-m-g³-d-n ......
(3) ..... b³.f imy-r pr-hd imy-r pr-nbw m °t hn ......
(4) ... t³wy driwš °nh dt n nb phty imy-{ht} h³ °rk iwnw k°h pth-htp ....
(5) ....... n t³-kpp-š³ s³ nb phty imy-{ht} h³ °rk iwnw ki°h ...? ...
(6) ...... s³ mi nn b³k-n-rn.f mwt.f ihy ht-hr .......
(7) ...... m is nht sn.f wr mr.f imy-r pr-hd imy-r ........
(8) ........ °nh dt nb phty imy-{ht} h³ °rk iwnw k°h.....

#### Translation:

- (1) ..... Atum ? ... hereditary noble of the local prince, treasurer of the king of Lower Egypt ......
- (2) in all his places, ?????......
- (3) ...his ba, overseer of the house of silver, overseer of the house of gold (i.e. treasury), in the royal house? .....
- (4) ....... of the two lands Darius living eternally, to the master of strength, he who is in attendance of Ha, one who encircles Heliopolis, kah priest, Ptahhotep<sup>2</sup> ...
- (5) ..... Taqepepsha?, son of the master of strength, he who is in attendance of Ha, one who encircles Heliopolis, *kah*-priest ......
- (6) son of the like thereof Bakenrenef, his mother the sistrum player of Hathor .....
- (7) .....??, his beloved eldest brother, the overseer of the treasury .....
- (8) ......living eternally, master of strength, he who is in attendance of Ha, one who encircles Heliopolis, *kah*-priest ..........

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 67-68 xxvii Pierret 1882: 77, no.327

PM 1981: 801

<sup>1</sup> Both the description and inscription are according to Chassinat 1899: 67-68.

Louvre IM 1244

<sup>&</sup>lt;sup>2</sup> Ptahhotep is known from other sources including his tomb at Giza and a statue dedicated at the temple of Ptah at Mit Rahineh (Jurman 2006: 96-99).

## The Stela of imn-htp

## Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, below the Apis bull is shown going right and before him is an offering table and an individual kneeling.

## Transcription:

Lunette: no text.

#### Main text:

#### Transliteration:

- (1) im3h n hp wsir imn-htp s3 n psmtk s3 it-ntr imn-htp ir n nbt pr st3-irt-bint
- (2)  $\lim_{b \to \infty} h(r) = \sup_{x \to \infty} h(r) = \lim_{x \to \infty} h(r) =$
- (3)  $\lim_{h \to \infty} h\{r\}$  hp wsir 'nh-hk3 ms n st3-irt-bint
- (4) di.f mn r.w hr tp-nt? nhh dt

#### Translation:

- (1) The revered one of Apis Osiris Amunhotep, son of Psamthek, son of god's father, Amunhotep, engendered by the mistress of the house, Setjairetbint.
- (2) The revered one before Apis Osiris Peftjauawybastet, son of leseneferet.
- (3) The revered one before Apis Osiris Ankhheka, born to Setjairetbint.
- (4) May he cause the establishment for them in ? for ever and ever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

## Bibliography:

Chassinat 1899: 64 xix Pierret 1882: 72-73 no. 313

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1899: 64. Louvre IM 4011

#### The Stela of cnh.f-n-shmt

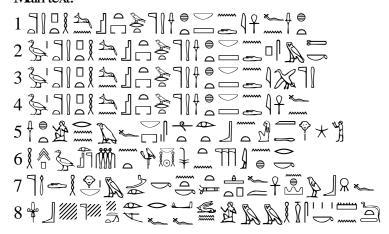
#### Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, beneath is the Apis bull going right with an individual in adoration.

#### Transcription:

Lunette: no text.

#### Main text:



NB After Chassinat line 7 sic above wbn to indicate missing n, line 8 sic above the second m (owl) sign.

#### Transliteration:

- (1) it-ntr hm-ntr pth hry sšt3 n st wrt hm ntr shmt nb{t} šndi 'nh.f-n-shmt
- (2) s³ it-ntr hm-ntr pth hry sšt³ n st wrt hm ntr shmt nb $\{t\}$  šnd $\{i\}$  psmtk
- (3) s³ it-nt̞r hm-nt̞r pth hry sšt³ n st wrt hm nt̞r shmt nb $\{t\}$  šndi p³-hm-nt̞r
- (4) s3 it-ntr hm-ntr pth hry sšt3 n st wrt hm ntr shmt nb{t} šndi cnh.f-n-
- (5)  $shmt rn n mwt.f nb{t} pr st3-irt-bint m³c hrw hr dw³$
- (6) ḥp wsir ḥnt imntt nb nḥḥ nsw n ntrw ii.n {.i} ḥr.k
- (7) ntr 3 dh? hr nb m m33.k ntk itm htp.f m 'nh-t3wy? wb{n}.f
- (8) 3b .... ntr.....mt ir mr.f di.f wnn.i m [m] hsw.k mn dt

#### Translation:

- God's father, prophet of Ptah, he who is over the secrets of the great throne, prophet of Sekhmet mistress of Shendi, Ankhefensekhmet
- (2) son of god's father, prophet of Ptah, he who is over the secrets of the great throne, prophet of Sekhmet mistress of Shendi, Psamthek
- (3) son of god's father, prophet of Ptah, he who is over the secrets of the great throne, prophet of Sekhmet mistress of Shendi, Pahemnetjer
- (4) son of god's father, prophet of Ptah, he who is over the secrets of the great throne, prophet of Sekhmet mistress of Shendi, Ankhefen-
- (5) sekhmet, the name of his mother, the mistress of the house, Setjairetbint, true of voice. Adoring
- (6) Apis Osiris, foremost of the West, lord of eternity, king of the gods, I have come before you,
- (7) the great god, ?, everyone in your sight, it is you who ? rest in Memphis?, his appearance
- (8) ?...... his beloved makes. May he cause that I exist through your favours established forever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1900: 25-6 Ixxviii Lieblein 1871: 388, no. 1205

PM 1981: 802

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<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 25-6.

## The Stela of cnh-wn-nfr

## Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top with the Apis bull below and a table of offerings and an individual in praise before him.

#### Transcription:

#### Lunette:

## Main text:

NB line 7 the sign in Chassinat here marked as ? appears to be a feather laying horizontally.

#### Transliteration:

- (1) bḥdt ntr 3 nb pt
- (2) wsir hp hnt imntt
- (3) im3h hr pth skr wsir hp
- (4) 'nḫ-wn-nfr m³ 'ḫrw
- (5) dw3 ntr
- (6) im3h hr wsir hp ntr 3? wrt ms ......... s3
- (7) it-ntr hm-ntr ? i.ir ...... hm-ntr n t3-..... hm ntr nwt wrt ms
- (8) nțrw hm-nțr hp  $^c$ nh hm-nțr ..... wrt hm-nțr ... h? ...... n pth hm nțr
- (9) pth .. n n hm-ntr n t3y,f-n-pth? hm-ntr n t3 dryt? 'nh-wn-nfr
- (10) ms n irw iw.w mn... nḥḥ ḥn<br/>c $\underline{\mathrm{d}} t$

#### Translation:

- (1) The great god Behdet, lord of heaven.
- (2) Osiris Apis foremost of the West.
- (3) The revered one before Ptah Sokar Osiris Apis.
- (4) Ankhwennefer, true of voice,
- (5) adoring god.
- (6) The revered one before Osiris Apis, the great god, ?, great of birth, ...... son of
- (7) god's father, prophet of? ? ...... prophet of Ta-..... prophet of Nut, great of birth
- (8) of the gods, prophet of the living Apis, prophet ...... great, prophet ....? ...... of Ptah, prophet
- (9) of Ptah ... prophet of ? of Ptah, prophet of ? Ankhwennefer
- (10) born to Irew, they are established forever and ever.

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 86 cxliv

PM 1981: 802

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 86.

## The Stela of di-pth-i3w

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right and an individual before him in adoration wearing red 'bandalette' around their head.

### Transcription:

## Lunette:

## Main text:

#### Transliteration:

- (1) it-ntr di-pth-i3w s3
- (2) p3-di-3st
- (3) im3h hr hp wsir it-ntr di-pth-i3w
- (4) s3 it-ntr p3-di-3st s3 di-pth-i3w ir n nb {t}
- (5) pr 'nh.s sst[t] it-ntr ps-šri-n-pth mn sp sn

#### Translation:

- (1) God's father, Diptahiau son of
- (2) Padiese.
- (3) The revered one before Apis Osiris, god's father, Diptahiau,
- (4) son of god's father, Padiese, son of Diptahiau, engendered by the mistress of the
- (5) house Ankhes daughter of god's father, Pasherienptah.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 50-51 clviii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 50-51.

## The Stela of di-pth-i3w

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, above him is a winged sun disk and before him is an individual in adoration.

## Transcription:

Lunette: no text.

#### Main text:



## Transliteration:

- (1) im3 .....rn wsir
- (2) hp di-pth-i3w
- (3) s3 it-ntr cnh-wn-
- (4) nfr ms n t3-k3p

#### Translation:

- (1) The revered one? ...... ? Osiris
- (2) Apis, Diptahiau,
- (3) son of god's father, Ankhwen-
- (4) nefer, born to Takap.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 88 cxlix

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 88.

## The Stela of ns-p3-hw-t3wy

Iconographical description<sup>1</sup>: No iconography.

## Transcription:

### Lunette:

## Main text:

NB line 2 I follow Pierret and PM in their rendition of the name as ns-p3-bw-t3wy, not as Chassinat who has the first sign group of the name as n crk s

#### Transliteration:

- (1) htp di nsw wsir hp
- (2) hm ntr pth nb phty wr msw wp-ntrwy ns-p3-hw-t3wy[w]
- (3) s3 mi nn ns-wn-nfr s3 n it-ntr hm ntr wbn
- (4) mwt.f t3i... s3t[t] it-ntr hm ntr b3 hnt š ir.f-'3-
- (5) pth sn.f mi nn ir.f-3-n-pth iw.w mn nhh

#### Translation:

- (1) An offering which the king gives for Osiris Apis.
- (2) Prophet of Ptah, master of strength, great of births, wp-ntrwy, Nespakhutawey,
- (3) son of the like thereof, Neswennefer, son of god's father, prophet, Weben
- (4) his mother Tai...., daughter of god's father, prophet of the ram foremost of the lake (Mendes) Irefaa-
- (5) ptah, his brother, the like thereof, Irefaaenptah, they are established for eternity.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 60, vii Pierret 1882: 66, no. 294

PM 1981: 802

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 60.

## The Stela of hr-m...htp

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is a man in adoration.

## Transcription:

Lunette: no text.

Main text:

1

#### Transliteration:

- (1) im3h hr hp wsir
- (2) ḥr-m-ḥtp s3 p...sdm-cš-icḥ? (3) ms ts-[t]-3st-n-b-ir..

#### Translation:

- (1) The revered one before Apis Osiris.(2) Horemhotep son of P...sedjemashiah?
- (3) born to Tjesiesenbir.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 88 cl

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 88.

## The Stela of hp-mn

## Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk above the inscription.

## Transcription:

## Lunette:



## No main text.

#### Transliteration:

- (1)  $\lim_{h \to \infty} h\{r\} hp wsir wnrw$
- (2) hp-mn s3 it-ntr wnrw
- (3) ns-<u>h</u>nmw-<u>d</u>dt ms
- (4)  $nb\{t\}$  pr  $\{t\}$ -šri-n-cnh st[t] it-nh wnrw ph-
- (5) <sup>c</sup>nh-i

#### Translation:

- (1) The revered one before Apis Osiris wnrw-priest,
- (2) Hapman, son of god's father, wnrw-priest
- (3) Neskhnumdjedet, born to
- (4) the mistress of the house, Tasherienankh daughter of god's father, wnrw-priest, Pa-
- (5) ankhi.

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 69 xxxi

PM 1981: 802

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 69.

## The Stela of hr

#### Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, beneath is the Apis bull going right, before and behind him are a female and male in adoration and a table of offerings.

## Transcription:

Lunette: no text.

#### Main text:

## Transliteration:

- (1) htp di nsw pth krst.f m smt imntt smsw nfr wr[t] m nb im3h hr hr 3 nb gr krst
- (2) ḥp wsir prt-hrw n.f m ḥb {w} nbw rc nb 3bd nb nt? nb tp rnpt rc nb n tr ḥb dt
- (3) ntrw inb hd hp.f hr wit nfrt hp imihw ndm-ib hr.s m imih.f
- (4) n k3 n im3h hr mnw nb ip hm-ntr nb? hm-ntr inpw nb bhdt hm ntr h3 '3 nb imntt hm-ntr
- (5) itm ḥr-ib hft m iwnw m hr ch3? ḥm-ntr inb ḥm-ntr in-ḥrt s3 rc nb ntr iw? ? ḥm-ntr
- (6) ... imy-r 3ht hr nb im3h s3 sš nsw rh-nsw {imy-r} 3ht hw sw h3? hm-ntr wd3-hr-rsnt
- (7) s³ mi nn ptḥ-m-h³t s³ mi nn s³ntt? ḥr-m- $^3$ h-bit ir n nb{t} pr  $^5$ [b]{p}n-spdt
- (8) s3.f smsw mi nn hrw? sš pr-hd [m] pr-nbw st nfr {t} sš nfr nsw sš hrdw nsw sš ti-nt-n3? htrw
- (9) sš 'h'[n]w nsw sš ipt nsw ... šm'w t3-mhw? šd n bity spdt n styt ib? m spdt
- (10) hm.f?dt n.f nsw m w't wr bw nb r r...wty iw dns r wšb r nfr
- (11)  $w^c$  hr mrt '3 hsw m hm.f sr nts s3w iw r iw.f nsw hr mitt.f nb
- (12) rpc hty-c saw bity smr wct imy-r sš?? wab-hr-rsnt ms n {ihy} ht-hr nb{t} nht
- (13) fh-r-t3-stp snt.f hst n ntr niwt.s im3h hr it.s hst n mwt.s i3mt-nb.s?<sup>2</sup>-
- (14) nt-ikrt snt.s hr 3 nb imntt im3h hr nfr-m-bi3t hr hr nb ntr š[b]{p}n-spdt
- (15) nsw mr r pw bity mr r pw hm nţr w b nb iw.f m nţr.tn m.f hn snţr dwst?.f
- (16) rnw nfr m-b3h nb ntrw rc nb dd.f htp di nsw n k3 n im3h hr hm-ntr hr m3c hrw

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 52-53.

<sup>&</sup>lt;sup>2</sup> Suggested by Ray (personal communication).

#### The Stela of hr

#### Translation:

- (1) An offering which the king gives to Ptah who is in his burial in the Western Desert, the good great elder, as lord of the reverance before the great Horus, lord of silence and the burial,
- (2) Apis Osiris, invocation offerings for him in all festivals, every day, every month and half month festival, every first festival of the year eternally,
- (3) the gods of the White Wall (Memphis), he travels upon the good road which the joyous blessed dead travel, upon it with his revered ones,
- (4) for the ka of the revered one before Min, lord of Ip, prophet, lord of ?, prophet of Anubis, lord of Behdet, prophet of the great Ha, the lord of the West, prophet
- (5) of Atum who dwells in and who is foremost of Heliopolis, ? ?, prophet of the wall?, prophet of Onuris son of Re, lord of ?, prophet
- (6) ... overseer of the field, Hor, lord of reverance, son of the royal scribe, one who is known to the king, overseer of the field, ?, prophet, Wedjahoresnet,
- (7) son of the like thereof, Ptahemhat, son of the like thereof? Horemakhbit, engendered by the mistress of the house Shepensopdet,
- (8) his eldest son, the like thereof, ?, scribe of the house of silver and the house of gold (i.e. the treasury) and of the beautiful seat, the good, royal scribe, the scribe of the royal children, scribe of ?? of a team of hoses
- (9) scribe of the royal ships, scribe of the royal census ... Upper and Lower Egypt ? reciter? of the king for Sothis in the sanctuary of Sokar? ??
- (10) His Majesty?? king of unique greatness? of all? ...? outside? in order to answer to the
- (11) unique one (lit face?)??? he is not ignorant of the noble/ official?????
- (12) hereditary noble of the local prince, seal-bearer of the king of Lower Egypt, sole companion, overseer of the scribes, ? ?, Wedjahoresnet, born to the sistrum player of Hathor, mistress of the Sycamore
- (13) Fakhertatep, his sister, who praises her local deity?, the revered one before her Father, praise for her mother lametnebes?-
- (14) Neithiqeret, her sister, the great Horus, lord of the West, the revered one before Neferembiat? ? ? Shepensopdet.
- (15) May the king of Upper Egypt love him, may the king of Lower Egypt love him, the Prophet, wab priest ? ? together with incense in his? ? ?
- (16) the good names in the presence of all gods everyday, may he say an offering which the king gives for the ka of the revered one, the prophet, Hor, true of voice.

#### Provenance:

Serapeum - Greater vaults, Chamber A of Mariette.

Bibliography:

Chassinat 1903: 52-53 clxiii

## The Stela of ii-m-htp

## Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, before him is an individual standing.

## Transcription:

#### Lunette:

1 <a href="#">1 <a href="#">| <a href="#">|

## Main text:

#### Transliteration:

- (1) hp....
- (2) ii-m-htp
- (3) wsir n nb phty ii-m-htp s3
- (4) ... s3 mi nn ḥr-nht s3 mi nn ḥr-n-ḥp
- (5) ... mi nn wsr-\(\bar{p}\) ir n nb \(\bar{t}\) pr s\(\bar{s}\)-
- (6) irt-bint st[t] nb phty imy bwy hp-
- (7) iwiw rn.f nfr p3-šri-n-pth[t] s3
- (8) pr? ir n mr $\{y\}$ -nt-it.s
- (9) mn w3h n sk dt nhh

#### Translation:

- (1) Apis...
- (2) Imhotep.
- (3) The Osiris of the master of strength, Imhotep, son of
- (4) ... son of the like thereof, Hornakht, son of the like thereof, Horenhap,
- (5) ... the like thereof Userhap, engendered by the mistress of the house, Setjat-
- (6) iretbint, daughter of the master of strength, imy abwy-priest, Hap-
- (7) iu, his beautiful name is Pasherienptah, son of
- (8) Per?, engendered by Meryneithites,
- (9) established and enduring without destruction for ever and ever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 82, cxxxviii

PM 1981: 802

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinnat 1901: 82.

# The Stela of ii-m-htp

# Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, the Apis is below wearing a sun disk between his horns going right and before him is an individual in adoration.

# Transcription:

# Lunette:

# Main text:

# Transliteration:

- (1)  $\lim h \{r\} hp wsir ii-m-htp$
- (2) ink b3k im3h mnh wsir hp
- (3) '3wy ii-m-ḥtp s3 ptḥ-ir-di.s{w}
- (4)  $\operatorname{ms} \operatorname{nb}\{t\} \operatorname{pr} t3...\operatorname{bt} \operatorname{nb}\{t\} \operatorname{im3h}$

#### Translation:

- (1) The revered one before Apis Osiris Imhotep.
- (2) I am the honoured and efficient servant of the twice great Osiris Apis
- (3) Imhotep, son of Ptahirdisu,
- (4) born to the mistress of the house, Ta...bet, mistress of reverance.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 58 clxxvi

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1903: 58.

# The Stela of ii-m-htp

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right with a table of offerings in front of him.

# Transcription:

#### Lunette:

2 🕽 /////////

3 \$ \_\_\_\_\_

4 🐑 🏌

# Main text:

9 4 5 6 5 6

NB After Chassinat lines 3 and 4 sic under n.

#### Transliteration:

- (1) hp wsir
- (2) dd ......
- (3) hr n ii[.tw]-m-htp
- (4) ḥr n ḥ3
- (5) bk? im³ḫ n ḥp wsir ii-m-ḥtp
- (6) s³ ḥp-r-iw ms nb{t} pr šri-...
- (7) bk? im³h n hp wsir hp-n s³ dd-
- (8) ptḥ-iw.f-cnh bk? mn wsir hp ir-hr-r-tt
- (9) bk im3h n wsir hp k3-nfrw

#### Translation:

- (1) Apis Osiris.
- (2) ? ....

- (3) The face of? Imhotep
  (4) The face of? Ha?
  (5) ? the revered one of Apis Osiris, Imhotep,
- (6) son of Haperiu, born to mistress of the house, Sheri.....
- (7) ? the revered one of Apis Osiris, Hapen son of Djed-
- (8) ptahiufankh??????
- (9) ? the revered one of Osiris Apis Kaneferu.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 59 clxxviii

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1903: 59.

# The Stela of in-imn-n3.f-nb nfr-ib-rc-s3-nt

# Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, below the Apis bull goes right and before him is a table of offerings and an individual kneeling.

# Transcription:

# Lunette:



#### Main text:



#### Transliteration:

- (1) hp itm bwy.f tp{.f}
- (2)  $\lim h \{r\}$  wsir hp ntr = 3 s3
- (3) r<sup>c</sup>? in-imn-n3.f-nb dd
- (4)  $n.f nfr-ib-r^c-s3-nt s3$
- (5) ḥk3-it ms t3-<sup>c</sup>3-n-p-mr-ir

#### Translation:

- (1) Apis Atum, his horns on his head.
- (2) The revered one before Osiris Apis, the great god, son
- (3) of Re?, Inamunnefneb
- (4) called Neferibre-saneith, son of
- (5) Hekait, born to Taanepmerir.

# Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 88 cli

PM 1981: 802

# The Stela of ich-ir-di. (sw)

Iconographical description<sup>1</sup>:

The top of the stela is broken off, what remains of the lunette shows that it was an ordinary adoration scene.

# Transcription:

Lunette: no text.

Main text:



NB line 4 the sign here marked as ? appears in Chassinat as a goddess standing with wings attached to her arms and holds a maat feather.

#### Transliteration:

- (1)  $\lim h \{r\} \text{ hp wsir nb 'nh ntr '3}$
- (2) rs? t3wy? i°ḥ-ir-di{sw}.....
- (3) s3 p3-ir.....
- (4) ms? m .....

# Translation:

- (1) The revered one of Apis Osiris, lord of life, the great god,
- (2) ? lahirdisu.....
- (3) son of Pair.....
- (4) born to?.....

# Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 55 clxviii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 55.

 $\label{eq:C36} \text{The Stela of $\underline{h}nm$-$ib-$r^c$}$ 

From Vercoutter 1962: Plate xiii

# The Stela of hnm-ib-rc

### Transcription:

#### Lunette:

# Main text:

#### Transliteration:

- (1) ḥp wsir
- (2) it-ntr sm hrp hwt wnrw
- (3) hry-p hnm-ib-r<sup>c</sup>
- (4) im3h hr pth skr wsir hp wsir itm hr n sp sm it-ntr hrp hwt wnrw
- (5) hry-p hnm-ib-r $^c$  s3 n hry-hbt hr-tp psmtk-s3-nt s3 mi nn hn-3d ir[t] n
- (6) nb{t} pr st3-irt-bin{t} m3° hrw dd.f i hp wsir itm hr n sp di.k wn.i m
- (7)  $[m] hsw\{.k\} hts\{.i\} ^ch^cw[n] \{m\} ndm-ib n ir. \{i\} 3b n šms.k dr w-$
- (8) bn.k im.f r spr.k r imntt nfr{t} s3.f wr mr.f sm it-ntr hrp hwt
- (9) wnrw  $hry-p wds-hr-rsnt ir n nb\{t\} pr w3d.t-m-h3t m3c hrw sn.f sm it-ntr hrp hwt$
- (10) wnrw ḥry-p hn-3d sn.f psmtk-s3-nt sn.f ich-ms-s3-nt snt.f st3-irt-bint
- (11) m³c hrw di.k mn rn.w r nhh imy [mtmt] di.k n.sn hsw

#### Translation:

- (1) Apis Osiris.
- (2) God's father, sem-priest, overseer of estates, wnrw-priest,
- (3) hery-pe Khnumibre.
- (4) The revered one before Ptah-Sokar-Osiris and Apis-Osiris-Atum-Horus of Sepa, *sem*-priest, god's father, overseer of estates, *wnrw*-priest.
- (5) hery-pe, Khnumibre, son of the chief lector priest, Psamtheksaneith, son of the like thereof Henad, engendered by
- (6) the mistress of the house, Setjairetbint, true of voice. He says: "O, Apis, Osiris, Atum, Horus of Sepa, may you cause me to be among
- (7) your favourites, may I complete my life in joy. I have not ceased to follow you since
- (8) you appeared in him until you reached the Beautiful West. His eldest beloved son, sem-priest god's father, overseer of estates,
- (9) wnrw-priest, hery-pe, Wedjahoresnet, engendered by the mistress of the house Wadjetemhat, true of voice, his brother, sem-priest, god's father, overseer of estates
- (10) wnrw-priest, hery-pe, Henad, his brother Psamtheksaneith, his brother, lahmosesaneith, his sister Setjairetbint
- (11) true of voice. May you cause their names to be established forever, may you give them favours.

# Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

# C36 The Stela of $\underline{h}$ nm-ib- $r^c$

Bibliography: Chassinat 1901: 89-90 cliv Lieblein 1871: 393, no. 1216 PM 1981: 802-803

Vercoutter 1962: 88-92

# The Stela of m-m

# Iconographical description<sup>1</sup>:

The lunette shows the sky sign at the top being supported by was sceptres, a winged sun disk is below and beneath these the Apis bull is going right, and before him there is an individual in adoration wearing a long robe.

# Transcription:

# Lunette:

#### Main text:

NB After Chassinat line2 sic above final p sign, line 6 sic under the p sign in the group after st[t], line 6 ? next to  $rk\ sign$ .

#### Transliteration:

- (1) hp wsir
- (2) im3h hr hp wsir it-ntr sm šs n wb3
- (3) n pr pth mm s3 mi nn p3-wn
- (4) s³ mi nn mm ir  $nb\{t\}$  pr t³y-ir.t[w]-
- (5) r.w m³c hrw s³.f wr mr.f it-ntr sm wd³-hr-rsnt ir nb $\{t\}$  pr
- (6) p³y.s-pr-? s³t[t] n hry-hbt hr psmtk-s³-nt sn.f [it]-ntr sm hn-i
- (7) ich-? sn.f p3-wn mn sp sn w3h sp sn n [s]sk dt

#### Translation:

- (1) Apis Osiris.
- (2) The revered before Apis Osiris god's father, sem-priest, scribe of the open court
- (3) of the temple of Ptah, Mem<sup>2</sup>, son of the like thereof, Pawen,
- (4) son of the like thereof, Mem, engendered by the mistress of the house, Tairet-
- (5) ru, true of voice, his eldest beloved son, god's father, *sem*-priest, Wedjahoresnet, engendered by the mistress of the house,
- (6) Pasper?, daughter of the chief lector priest, Psamtheksaneith, his brother god's father, *sem*-priest Heni-
- (7) iah? his brother Pawen established twice, and enduring twice, without destruction forever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 89 cliii Lieblein 1871: no. 1048

PM 1981: 803

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 89.

<sup>&</sup>lt;sup>2</sup> This appears to be the father of the wife of the owner of stela C13 (Psamthekemakhet).

# The Stela of $\{p3\}$ - $\check{s}r\dot{i}$ - $\{n\}$ - $pt\dot{h}$ ?

# Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right, above him is a winged sun disk and before him is a table of offerings and an individual with their right hand raised and offering with their left.

#### Inscription:

Lunette: no text.

#### Main text:



NB after Chassinat the ? in lines 1, 2 and 4 appears to a triangular pot with handles. Line 3 the arq sign is over the white crown, line 5 ? above the oil jar.

#### Transliteration:

- (1) hp wsir im3h hr? it-ntr skb hm-{ntr} wsir/3st? {p3}-šri-{n}pth
- (2) s3? it ntr skb hm {ntr} wsir/3st? hr s3-
- (3) .f mr.f hr ir n nb{t} pr ir.w s3t[t] it ntr rc ins
- (4) p3-di-pth s3.f mr.f? it-ntr skb hm {ntr} wsir/3st pth
- (5) ... ir n nb{t} pr  $\underline{d}d$ -bs{tt}-i{w}.s-cnh iw.w
- (6) ... mn r nḥḥ dt

#### Translation:

- Osiris Apis, the revered one before ? god's father, libationer, prophet of Osiris/Isis?, Pasherienptah,
- (2) son of ? god's father, libationer, prophet of Osiris/Isis?, Hor, his beloved son
- (3) Hor, engendered by the mistress of the house, Irew, daughter of god's father, areg ines-priest,
- (4) Padiptah, his beloved son ? god's father, libationer, prophet of Osiris/Isis?, Ptah-
- (5) ... engendered by the mistress of the house, Djedbastetiusankh, they are
- (6) ... established for ever and ever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 62 clxxxi

PM 1981: 803

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1903: 62.

# The Stela of p3-di-s{w}

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull standing near to an offering table, before him is a man kneeling.

# Transcription:

Lunette: no text.

#### Main text:

NB After Chassinat line 1 sic above mountain sign

#### Transliteration:

- (1) htp di nsw hp wsir inpw tp.f  $\underline{d}$ w {.f} [t] di {t} hnkt k3w 3pdw ht nbt nfr {t} w b {t} cnh
- (2) ntr [im] n k3 n im3h hp wsir hr ntr niwty ntrw nb r-st3w ntrw šwt šms
- (3) skr r° šms ntr dr ... ntrw hwt pth hw °°w ......
- (4) dsr.w nb pr m b ... im3h n it hs mwt.f imi ib n
- (5) ... prt-hrw n hb rnpt wp hb dhwty ... w³ nst  $^{\mathfrak{c}}$ ? hb-sd skr hb-sd wr hb-sd nb r^c nb
- (6) .. m imntt m r-st $\overline{sw}$  iß $\{wt\}$  nfrt wrt it-ntr sm idn n $\underline{d}$ m
- (7) ..... wp-ntrwy p3-di-s $\{w\}$  s3 mi nn snb.f ir n nb $\{t\}$  pr t3y.s
- (8) ..... ir.f-3-pth 3st-{m}-{3}h-b{it} rn n mwt.f sn.f {it}-ntr sm ...
- (9) ...... ? {it}-ntr sm ... nfr-hr s3t-3st? rn n mwt.f
- (10) ...... n<br/>trw nbw imy ḥwt k³ ptḥ it-nṭr mr sm ...
- (11) ..... it-n $\underline{t}$ r sm p $\overline{s}$ -di-pt $\dot{p}$   $\overline{s}$ st-r $\dot{s}$ .ti
- (12) .....ti rn n mwt.f <u>d</u>t

#### Translation:

- (1) An offering which the king gives to Apis Osiris, Anubis, he who is upon his mountain, given bread and beer, oxen and fowl, and everything good and pure on which a god lives,
- (2) for the ka of the revered one, Apis Osiris with the local god and every god of Rostau and the gods of Siut, the following
- (3) of Sokar-Re, the following of the god ? ..., and the gods of the temple of Ptah ? ? .....
- (4) they are sacred in every temple? ? ? ... honour is due to his Father and praise to his Mother who are in the heart
- (5) ... invocation offerings for the annual festival, the opening? festival of Thoth ... ? , the jubilee of Sokar, the great jubilee, every jubilee everyday
- (6) ... in the West, at Rostau, the great, good, elder?, god's father, sem-priest, ? official?,
- (7) ...... wp-ntrwy, Padisu, son of the like thereof, Senebef, engendered by the mistress of the house Tayes-
- (8) ..... Irefaaptah, Isisemakhebit, the name of his mother, his brother god's father, sem-priest ...
- (9) ..... god's father ... -neferhor, Satiese?, the name of his mother

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 61.

- The Stela of p3-di-s $\{w\}$  (10) ...... all gods who are in Memphis, god's father, beloved, sem-priest ... (11) ...... god's father, sem-priest, Padiptah, lesereshti, (12) ......? the name of his mother forever.

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography: Chassinat 1903: 61 clxxx

# The Stela of p3-di-3st

# Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, below is the Apis bull going right and before him is a table of offerings and an individual in adoration.

# Transcription:

# Lunette:

# Main text:

# Transliteration:

- (1) hp wsir
- (2) p3-di-3st s3
- (3) hr-wd3
- (4) bk im3h hr[tt] hp wsir p3 ntr 3 nb r-st3w
- (5) ...p3-di-3st s3 n ḥr-w<u>d</u>3 ir nb{t} pr
- (6) t3-hntt bk im3h hr[tt n] wsir hp
- (7) ḥr-w<u>d</u>3 s3 n p3-di-3st ir nb{t} pr n-
- (8) 3-nfr-ḥr-s s3.f .... r ḥp ...

#### Translation:

- (1) Apis Osiris.
- (2) Padiese son of
- (3) Horwedja.
- (4) ? the revered one before Apis Osiris, the great god, lord of Rostau
- (5) ... Padiese son of Horwedja, engendered by the mistress of the house,
- (6) Tahenett? the revered one before Osiris Apis
- (7) Horwedja son of Padiese, engendered by the mistress of the house N-
- (8) aneferhores, his son ...rhap?...

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 87, cxlvii

PM 1981: 803

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 87.

# The Stela of p3-di-wsir-wn-nfr

# Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right and before him is an individual kneeling.

#### Inscription:

#### Lunette:



# Main text:



NB After Chassinat line 2 sic under r, line 4 sic under r

#### Transliteration:

- (1) wn hp
- (2) p3-di-wsir-wn-nfr
- (3)  $\lim_{b \to \infty} h\{r\}$  hp wsir wn pr wsir
- (4) hp p3-di-wsir-wn-nfr s3 n
- (5) p3-k3p ms {n} htp-b3stt s3.f mr.f
- (6) hp-ir-di.s{w} ms 3st-ir-di.s{t}

# Translation:

- (1) Door opener of Apis,
- (2) Padiusirwennefer .
- (3) The revered one of Apis Osiris, door opener of the temple of Osiris
- (4) Apis, Padiusirwennefer, son of
- (5) Pakap, born to Hotepbastet, his beloved son
- (6) Hapirdis, born to leseirdis.

# Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 87 cxlvi

PM 1981: 803

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901:87.

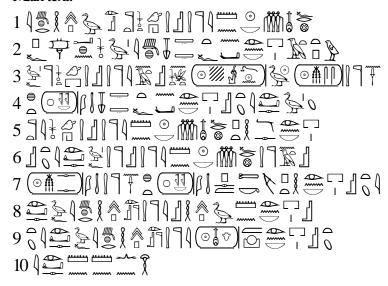
# The Stela of p3.f-t3w-cwy-hnsw

Iconographical description<sup>1</sup>: The lunette is effaced.

#### Transcription:

Lunette: no surviving text.

#### Main text:



NB After Chassinat line 2 sic under sm, lines 1 and 5 under h (should be pr), line 6 after hnt (missing nfr sign). As suggested by Leahy<sup>2</sup>; on line 2, the final groups of signs probably represent the name t3-k3pw.

#### Transliteration:

- (1) im3h hr hp wsir it-ntr sm hnt pr hm {ntr} 3st hm-ntr imn-rc nb hnt-nfr
- (2) p3.f-t3w-cwy-hns s3 im3h sm3-t3wy-t3.f.nht ir n nb {t} pr t3-k3pw
- (3) s3.f it-ntr sm hnt pr hm ntr 3st hm-ntr in t3 st n nsw-bity {wsr}-m3ct-rc-stp-n-rc s3 rc rc-ms.s hm-ntr shmt
- (4)  $s3hw-r^c m3^c-hrw sm3-t3.wy-t3f.nht ir n nb{t} pr 3st-i.ir-di-s{t} s3{t}$
- (5) it-ntr sm hnt pr hm-ntr 3st hm ntr imn-r<sup>c</sup> nb hnt-nfr hm-ntr ns-pth ir n nb $\{t\}$  pr
- (6)  $3st-i.ir-di-s\{t\}$  s3.f hm-ntr 3st hm ntr imn-r nb hnt-nfr hm ntr  $\{i\}n$  t3 st
- (8) ir-di.s $\{t\}$  s3.f im3h hr hp wsir hm-ntr [i] 3st hp-mn ir n nb $\{t\}$  pr 3st-
- (9) i.ir-di-s $\{t\}$ s3.f im3h hr hp wsir hm-ntr i.nfr-ib-rc-m-3ht ir n nb $\{t\}$  pr 3st-
- (10) i.ir.di.s{t} mn mn nn sk

#### Translation:

- (1) The revered one before Apis Osiris god's father, sem-priest, one who is foremost of the temple, prophet of Isis, prophet of Amun-Re lord of Khenetnefer,
- (2) Peftjauawykhonsu, son of the revered one, Semataweytefnakht, engendered by the mistress of the house, Takap,
- (3) his son god's father, sem-priest, one who is foremost of the temple, prophet of Isis, prophet of the place of the King of Upper and Lower Egypt Usermaatre-Setepenre, son of Re, Ramesses, prophet of Sekhmet of
- (4) Sahure, true of voice, Semataweytefnakht, engendered by the mistress of the house, leseirdis, daughter of
- god's father, sem-priest, one who is foremost of the temple, prophet of Isis, prophet of Amun-Re lord of Khenetnefer, Nesptah, engendered by the mistress of the house,
- (6) Ieseirdis, his son the prophet of Isis, prophet of Amun-Re lord of Khenetnefer, prophet of the
- (7) of Ramesses, true of voice, prophet of Sekhmet of Sahure, true of voice, Psamthek-meryptah, engendered by the mistress of the house, lese-
- (8) irdis, his son, the revered one before Osiris Apis, prophet of Isis, Hapmen engendered by the

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 90-91.

<sup>&</sup>lt;sup>2</sup> Personal communication.

# The Stela of p3.f-t3w-cwy-thnsw

mistress of the house, lese-

- (9) irdis, his son, the revered one before Osiris Apis, the prophet, Neferibremakhet, engendered by the mistress of the house, lese-
- (10) irdis, established twice without destruction.

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 90-91 clv Lieblein 1871: 393, no. 1217

# The Stela of psmtk

Iconographical description<sup>1</sup>:

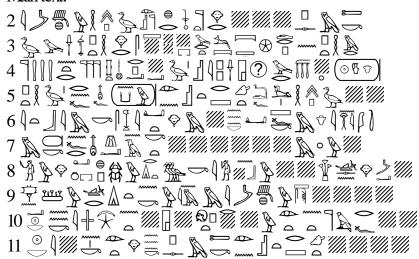
The lunette shows the Apis bull going right, before him is an individual in adoration.

# Transcription:

Lunette:

1

Main text:



NB After Chassinat line 6? above t after the first yodh

#### Transliteration:

- (1) hn wsir
- (2) imɨḥw ḥp wsir ḫr sm it-nt̞r ḥr ...... psmt̞k
- (3) s³ wr hrp hmww pth hr sš {t³ n st} wrt hry sšt³ pt t³ dw³t drp n pth imy-r
- (4) ḥmw-ntrw n ntrw inb ḥd rp't [hty]-' s3 st ipp? hrp hwt? wr m hrw ... hnm-ib-r'-
- (5) s3-ptḥ rn.f nfr n-k3w ir n 3st-rš.ti <u>d</u>d.f r ḥp .......
- (6) ibi? mk sh.i dit hr m .... mw nb di šf.k m ib.i n sk.i šw m3°t [ti]
- (7) m rn.k nfr <u>h</u>r <sup>c</sup> n<sup>3</sup> ? ...... ? .....
- (8) <u>d</u>w ḥr ḥnk ḫprw r dit b³w.k ? bw .... ??? ...
- (9) tw n šw wic r dit n.k? n im m im hw šms .........
- (10)  $r^c$  nb nnk? imy 3bd nt ... hwt ... tpt-r ..... irt nt hr r.f
- (11) r° nb ... n.k irt ḥr mw.k psmtk ir.n 3st-rs.ti

#### Translation:

- (1) Osiris Apis
- (2) The revered one with Osiris Apis, sem-priest, god's father? ...... Psamthek
- (3) eldest son of the greatest of the directors of the craftsmen of Ptah, he who is over the secrets of the great throne, he who is over the secrets of heaven, earth and the netherworld, who offers to Ptah, overseer
- (4) of the prophets of the gods of Memphis, hereditary noble of the local prince, son of ? overseer of the great house of ?? ... Khnumibresaptah
- (5) his beautiful name is Nekau, engendered by lesereshti. He says to Apis ......
- (6) ? Behold, I remember ??? ... ? your honour in my heart without destruction, truth
- (7) in your good name ?? .....? ..
- (9) ??????? ........
- (10) everyday for you, who are in the month of ... .... utterance ... eye of Horus for him ........
- (11) everyday .... ?? Psamthek, engendered by lesereshti ..........

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

<sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 83-84.

Louvre IM 4098

# C43 The Stela of psmtk

Bibliography: Chassinat 1901: 83-84 cxli De Meulenaere 1966: 20 De Meulenaere 1985: 263-266

# The Stela of psmtk-mnh-ib

#### Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, below the Apis bull is shown going right, behind him is a person (a female according to Pierret<sup>2</sup>) in adoration and in front of him another person (kneeling according to Pierret<sup>3</sup>).

#### Inscription:

#### Lunette:

# Main text:

NB After Chassinat line 2 sic under the final sign group

#### Transliteration:

- (1) it-ntr snn? hr-wd3
- (2) im3h hp wsir 3 ntr hm-ntr ? snn? hm-ntr 3st hnwt mr hm ntr
- (3) nsw-bity hwf hm ntr hc.f-rc hm ntr dd.f-rc hm ntr hr m 3ht psmtk-mnh-ib
- (4) s3 hr-wd3 s3 hm-ntr 3st hnwt mr hm ntr nsw bity hwf hm ntr hc.f-rc
- (5)  $\lim_{t\to\infty} \frac{dd}{dt} r^c \lim_{t\to\infty} \frac{d}{dt} = r^c \lim_{t\to\infty} \frac{d}{dt} r^c \lim_{t\to\infty} \frac{d}{dt} = r^c \lim_{t\to\infty} \frac{d}{dt$
- (6) s3 mr.f it ntr hr-wd3 s3 mr.f it ntr nfr-ib-rc snw.f
- (7) 'nh.ty-ḥp hwf mn nhh dt im hw ......

#### Translation:

- (1) God's father, ?, Horwedja.
- (2) The revered one of Osiris Apis the great god, prophet, ??, prophet of Isis, mistress of the pyramid, prophet
- (3) of the King of Upper and Lower Egypt Khufu, prophet of Khafre, prophet of Djedefre, prophet of Horus in the horizon, Psamthek-menekhib,
- (4) son of Horwedja, son of prophet of Isis, mistress of the pyramid, prophet of the King of Upper and Lower Egypt Khufu, prophet of Khafre,
- (5) prophet of Djedefre, prophet of Horus in the horizon, Psamthek, engendered by the mistress of the house, Taremetinetbastet,
- his beloved son god's father, Horwedja, his beloved son god's father, Neferibre, his brothers
- (7) Ankhteyhap and Khufu established forever and ever, the revered .......

#### Provenance:

Serapeum – Greater vaults. Chamber A of Mariette.

#### Bibliography:

Chassinat 1895: 53-4 iv and 1900 173-4 cxi

Pierret 1882: 73, no. 314

Both the description and the inscription are according to Chassinat 1900: 73-4.

<sup>1882: 73.</sup> 

<sup>&</sup>lt;sup>3</sup> 1882: 73.

# The Stela of the children of hr & t3-ir.w

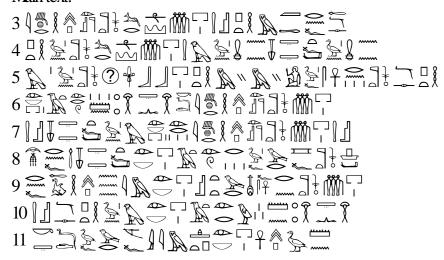
Iconographical description<sup>1</sup>:

The lunette shows a winged sun disk at the top, below the Apis bull is shown going right, before him is a table of offerings and an individual in adoration.

# Transcription:

# Lunette:

#### Main text:



NB After Chassinat line 5 the sign marked here by the question mark appears to recemble the imy cross, however, the horizontal part of the cross seems to be a horizontal maat feather.

#### Transliteration:

- (1) hp cnh
- (2) it-ntr sm dd-pth
- (3) im3h hr hp wsir it-ntr sm hry sšt3 r-st3w hnt pr hm {ntr} 3st pth-m-m3c hrw rn.f c3 ns-
- (4) pth s3 n it-ntr sm hry sšt3 r-st3w hnt pr hm {ntr}hr s3 n mi nn sm3-t3.wy-t3f.nht s3 n mi nn
- (5) ḥr s3 n it-ntr sm? i3bb? pr pth my-my s3.f scnh rnw it-ntr sm ns-pth
- (6) ir nb{t} pr t3-irw mn sp sn w3h nn sk dd im3h hr hp wsir hp wsir it-ntr sm hnt pr
- (7) hm ntr 3st sm3-t3.wy-t3.f.nht s3 n hr ir nb{t] pr {t3}-irw im3h hr hp wsir it-ntr sm hnt pr hm {ntr} 3st
- (8) i'ch-ms rn.f '3 sm3-t3wy-t3.f.nht ir nb{t} pr t3-irw s3.f wr mr.f it-ntr sm p3-wn
- (9) rn.f 3 t3-hp-mw-im ir nb{t} pr 3st-wr-nfr s^nh rn{w} it-ntr sm hnt pr
- (10) hm {ntr} 3st ns-pth s3 n hr ir nb{t} pr t3-irw mn sp sn w3h nn sk
- (11)  $\underline{d}d$  s3.f wr mr.f i.im-ḥtp ir nb{t} pr 'nh-ḥp mn

#### Translation:

- (1) Living Apis.
- (2) God's father, sem-priest, Djedptah.
- (3) The revered one before Apis Osiris, god's father, *sem*-priest, he who is over the secrets of Rostau, one who is foremost of the temple, prophet of Isis, Ptahemmaherew, his great name; Nes-
- (4) ptah, son of god's father, *sem*-priest, he who is over the secrets of Rostau, one who is foremost of the temple, prophet, Hor, son of the like thereof, Semataweytefnakht son of the like thereof,
- (5) Hor, son of god's father, sem-priest ?? of the temple of Ptah, Mymy, his son, may the names live, god's father, sem-priest, Nesptah
- (6) engendered by the mistress of the house, Tairew, established twice and enduring without destruction. May the revered one before Apis Osiris speak, god's father, sem-priest, one who is foremost of the temple,
- (7) prophet of Isis, Semataweytefnakht, son of Hor, engendered by the mistress of the house, Tairew. The revered one before Apis Osiris, god's father, sem-priest, one who is foremost of the temple, prophet of Isis,

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1901: 86-87.

#### The Stela of the children of hr & t3-ir.w

- (8) Iahmose, his great name; Semataweytefnakht, engendered by the mistress of the house, Tairew, his eldest, beloved son, god's father, *sem*-priest, Pawen
- (9) his great name is Tjahapmuim, engendered by the mistress of the house lesewernefer. May the names live. God's father, *sem*-priest, one who is foremost of the temple,
- (10) prophet of Isis, Nesptah, son of Hor, engendered by the mistress of the house, Tairew, established twice and enduring without destruction,
- (11) may his eldest beloved son Imhotep speak, engendered by the mistress of the house, Ankhhap established.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1901: 86-87 cxlv Lieblein 1871: no 1231

# The Stela of sm3-t3wy-t3.f-nht

# Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right with an individual kneeling before him.

#### Transcription:

Lunette: no text.

#### Main text:

NB After Chassinat lines 1 and 2 under the p signs which should be pr.

#### Transliteration:

- (1) im3h hr hp wsir it-ntr nn? hnt pr hm {ntr} 3st sm sm3-t3wy-t3.-
- (2) f.nht s3 {it} ntr nn? hnt pr hm {ntr} 3st hr ir n nb{t} pr ...
- (3) ... tn hy...3st s3.f mr it-ntr[i] sm hr s3.f mr it-ntr i...
- (4) ... hp s3.f mr it-ntr[y] w3h-ib-rc-mr{y}-pth s3.f mr
- (5) ...... psmtk-mr{y}-pth s3.f mr mmy s3.f mr
- (6) ....... s3.f mr ḥp-mn s3.f mr i.im-ḥtp s3
- (7) ..... y ir n nb $\{t\}$  pr hry.s<sup>2</sup> t3y.s...
- (8) ..... di mn.f r ḥp ...
- (9) .....

#### Translation:

- (1) The revered one before Apis Osiris god's father, ?, one who is foremost of the temple, prophet of Isis, sem-priest, Semataweyte-
- (2) fnakht, son of god's father, ?, one who is foremost of the temple, prophet of Isis, Hor, engendered by the mistress of the house ...
- (3) ...? ...? his beloved son, god's father, sem-priest, Hor, his beloved son, god's father ....
- (4) ... hap, his beloved son, god's father, Wahibre-meryptah, his beloved son
- (5) ..... Psamthek-meryptah, his beloved son, Memy, his beloved son
- (6) .....his beloved son Hapman, his beloved son Imhotep, son
- (7) .....? engendered by the mistress of the house, Heryes? ...
- (8) .....???..
- (9) .....

# Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 57 clxxii

PM 1981: 803

<sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 57.

<sup>2</sup> After Ray (personal communication).

Louvre IM 138

# The Stela of sm3-t3wy-t3.f-nht

Iconographical decsription<sup>1</sup>: There is no iconography.

# Transcription:

Lunette: no text.

#### Main text:

#### Transliteration:

- (1) im3h hr hp wsir
- (2) it-ntr sm hrp hwt hm-ntr hry-š.f sm3-t3wy-t3.f-nht
- (3) ir n wr  $hrp hmww pth it-ntr hm ntr i^h-\{ms\}-mn[n]-$
- (4) inb-hd[t] ir n  $nb\{t\}$  pr  $shmt-nfr\{t\}$  st
- (5) it-ntr hrp hwt hm-ntr hry-š.f w3h-ib-rc-snb s3 n sm3-t3wy-t-
- (6) [t]{3.f}-nht sn.f mr.f ir.n.f sw? it-ntr hry s3 wr n hrp
- (7) ḥmt ir nb{t} pr shmt-nft{t} sn.f mr.f it-ntr i h-ms s3 wr n hrp ḥmt

#### Translation:

- (1) The revered one before Apis Osiris.
- (2) God's father, sem-priest, overseer of estates, prophet of Herishef, Semataweytefnakht,
- (3) engendered by the greatest of the directors of the craftsmen of Ptah, god's father, prophet, lahmosemen-
- (4) inebhedj, engendered by the mistress of the house, Sekhmetneferet, daughter of
- (5) god's father, overseer of the estate, prophet of Herishef, Wahibreseneb, son of Semataweyt-
- (6) efnakht, his beloved brother, ??, god's father, Hory, son of the greatest of the directors of the
- (7) craftsmen, engendered by the mistress of the house, Sekhmetneferet, his beloved brother god's father, lahmose, son of the greatest of the directors of the craftsmen.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1899: 66, xxiv De Meulenaere 1985: 263-266 Pierret 1882: 76, no. 324

PM 1981: 803

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 66.

The Stela of sm3-t3wy-t3.f-nht & dd-hr-iw.f-cnh

Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right and individual before him in adoration.

# Transcription:

#### Lunette:

16751111 21551 3555

#### Main text:

NB After Chassinat line 6 before sm sic indicating the missing hd sign.

#### Transliteration:

- (1) it-nţr wnrw shd sm
- (2) sm3-t3wy-t3.f.nht s3 it-ntr
- (3) wnrw dd-hr m3° hrw
- (4) im3h hr hp wsir it-ntr wnrw sm3-t3wy-t3.f.nht s3 it-ntr wnrw dd-hr
- (5) s3 dd-ḥr-iw.f-cnh sn.f it-ntr wnrw ns-pth sn.f it-ntr wnrw
- (6) p3-mi mwt.s $\{n\}$  nb $\{t\}$  pr  $\{n\}$ -irt-r.w s3t[t]  $\{it\}$ -ntr s $\{hd\}$  sm sm3-t3.wy-t3.f-
- (7) nht it-ntr wnrw dd-hr-iw.f-cnh s3 it-ntr shd sm sm3-t3.wy-t3.f.nht
- (8) sn.f it-ntr wnrw shd sm w3h-ib-rc-snb mwt.sn nb{t} pr ......
- (9) s3t[t] it-ntr wnrw ptḥ-ḥtp iw.w mn m ḥwt-ntr nt .........

#### Translation:

- (1) God's father, wnrw-priest, inspector of the sem-priests,
- (2) Semataweytafnakht, son of god's father,
- (3) wnrw-priest, Djedhor, true of voice.
- (4) The revered one before Apis Osiris god's father, *wnrw*-priest, Semataweytefnakht, son of god's father, *wnrw*-priest, Djedhor,
- (5) son of Djedhoriufankh, his brother, god's father, wnrw-priest, Nesptah, his brother, god's father, wnrw-priest,
- (6) Pami, their mother, the mistress of the house, Ankhireteru, daughter of god's father, inspector of the sem-priests. Semataweytef-
- (7) nakht. God's father, *wnrw*-priest, Djedhoriufankh<sup>2</sup>, son of god's father, inspector of the *sem*-priests, Semataweytafnakht,
- (8) his brother, god's father, wnrw-priest, inspector of the sem-priests, Wahibreseneb, their mother, the mistress of the house ..........
- (9) daughter of god's father, wnrw-priest, Ptahhotep, they are established in the temple of ......

#### Provenance:

Serapeun - Greater vaults. Chamber A of Mariette.

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1903: 55-56

<sup>&</sup>lt;sup>2</sup> Despite the commonality in names there is no obvious relationship between this latter group of names and therefore this stela will be treated as having dual ownership.

The Stela of sm³-t³wy-t³.f-n $\$ t &  $\$ dd- $\$ hr-iw.f-cn $\$ b

Bibliography: Chassinat 1903: 55-56 clxix PM 1981: 803

# The Stela of snb.f

Iconographical description<sup>1</sup>: There is no iconography.

# Transcription:

Lunette: no text.

# Main text:



#### Transliteration:

- (1) im3h hr hp wsir it-ntr snb.f
- (2) s³ im³h it-nhr p³-di.sw] m³ $^c$  hrw
- (3) ir n nb $\{t\}$  pr 3st-rš-ti s3t[t] it-n $\underline{t}$ r
- (4) wṣḥ-ib-rc mn sp sn wṣḥ sp sn n
- (5) sk dt nhh

#### Translation:

- (1) The revered one before Apis Osiris, god's father, Senebef,
- (2) son of the revered one, god's father, Padisu, true of voice,
- (3) engendered by the mistress of the house, lesereshti, daughter of god's father,(4) Wahibre, established twice and enduring twice without
- (5) destruction for ever and ever.

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 54 clxv

# C50 The Stela of <u>d</u>d-b3stt-iw.f-<sup>c</sup>nh

# Iconographical description<sup>1</sup>:

The lunette shows the Apis bull going right and an individual before him in adoration.

# Transcription:

Lunette: no text.

#### Main text:



# Transliteration:

- (1)  $\lim$  hr n hp wsir  $\underline{d}d$ -bstt-
- (2) iw.f-<sup>c</sup>nh s³ p³-di-
- (3) 3st ir n  $nb\{t\}$  pr irt-rw...

#### Translation:

- (1) The revered one before and of Apis Osiris Djedbastet-
- (2) iufankh, son of Padi-
- (3) iese, engendered by Ireteru ...

#### Provenance:

Serapeum - Greater vaults. Chamber A of Mariette.

Bibliography:

Chassinat 1903: 56 clxxi

PM 1981: 804

# The Stela of ich-ms -...

Iconographical description<sup>1</sup>:

At the top there is a winged sun disk, below the Apis bull is going right and before him is a person kneeling in adoration.

# Transcription:

Lunette:

Main text:

#### Transliteration:

- (1) hp 'nh whm
- (2) im3h n hp
- (3) <sup>c</sup>nh whm pth ktn
- (4) ich-ms-...
- (5) s3 ktn ps-
- (6)  $m\underline{t}k-s3-r^c ms nb\{t\}$
- (7) pr mr-nt-pr-3

#### Translation:

- (1) Living Apis who repeats,
- (2) the revered one of living Apis,
- (3) repetition of Ptah, charioteer,
- (4) lahmose ?2,
- (5) son of charioteer, Psa-
- (6) mteksare,
- (7) born to the mistress of
- (8) the house, Merneithperaa.

# Provenance:

Serapeum.

Bibliography:

Chassinat 1899: 63, xvii Lieblein 1871: 406, no. 1260 Pierret 1882: 72, no. 311

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 63.

Although the rendering of the latter part of the name is uncertain this name will still be used in the analyses as lahmose.

Louvre n.5442/4130

Unassigned Apis stela – Dynasty 26 according to PM

# The Stela of cnh-hp

Iconographical description<sup>1</sup>: At the top is a jackal laying down.

# Transcription:

Lunette: no text

# Main text:

NB After Chassinat line 2 sic above the eye

#### Transliteration:

- (1) ḥtp di nsw inpw ḥnt ntr k3ri ...
- (2) di.n.f irp?.. šs mnht n im3h
- (3)  ${}^{c}n\underline{h}-\dot{h}p\ \dot{h}r\ .....$
- (4) i.ir-3-šrit s3 pr-kr
- (5) ir  $\{n\}$  nb $\{t\}$  pr 3st-m- $\dot{p}$ 3t m3°  $\dot{p}$ rw

#### Translation:

- (1) An offering which the king gives for Anubis, foremost god of the shrine ...
- (2) he has given wine, ?, alabaster, and clothing for the revered one
- (3) Ankhhap?......
- (4) -irasherit? son of Perker,
- (5) engendered by the mistress of the house, lesemhat, true of voice.

#### Provenance:

Serapeum (lesser vaults according to Chassinat and Pierret).

Bibliography:

Chassinat 1899: 60, viii Pierret 1882: 66, no. 295

Both the description and the inscription are according to Chassinat 1899: 60.

#### The Stela of 'š-'š

# Iconographical description<sup>1</sup>:

At the top is a winged sun disk, below the Apis bull is going right and before him is a table of offerings and a person kneeling in adoration.

# Transcription:

Lunette: no text

# Main text:



# Transliteration:

- (1) im³ḫ ḫr wsir
- (2) ḥp 'š-'š
- (3) s3 p3-n-ssw-
- (4) psd m³c hrw

#### Translation:

- (1) The revered one before Osiris
- (2) Apis Ashash,
- (3) son of Paensesu-
- (4) pesedj, true of voice.

#### Provenance:

Serapeum (lesser vaults according to Pierret).

Bibliography:

Chassinat 1899: 62, xiv Pierret 1882: 70, no. 306

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 62.

# The Stela of dwn-sw-p3-nfr

# Iconographical description<sup>1</sup>:

The Apis bull is shown going right, above him is a vulture with wings extended, before him is an offering table and a person kneeling.

# Transcription:

# Lunette:



# Main text:



#### Transliteration:

- (1) im3h hr hp wsir
- (2) dwn-sw-p{3}-nfr m3° hrw
- (3) im3h hr [n] hp wsir
- (4) dwn-sw-p3-nfr s3
- (5)  $hr-wds ms n nb\{t\} pr$
- (6) b3°-s-mnw m3° hrw

#### Translation:

- (1) The revered one before Apis Osiris.
- (2) Dewensupanefer, true of voice.
- (3) The revered one before Apis Osiris
- (4) Dewensupanefer, son of
- (5) Horwedja, born to the mistress of the house,
- (6) Khasmin, true of voice.

#### Provenance:

Serapeum (lesser vaults according to Pierret and Chassinat).

Bibliography:

Chassinat 1899: 62-63, xv Pierret 1882: 70-71, no.308

PM 1981: 810

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 62-63.

D5
The Stela of ḥr-wd3

From Vercoutter 1962: plate xvii

Louvre IM 4065

# The Stela of hr-wd3

# Transcription:

Lunette signs cannot be seen:

Transliteration is after Vercoutter

Main text:



#### Transliteration:

Lunette:

ptḥ skr

hp itm dbwy tp.f

- (1) im3h hr hp wsir im3h hr pth skr
- (2)  $n[t]\{\underline{t}\}r$  3 nb r-s $\underline{t}$ 3 w s $\underline{s}$  w d $\underline{s}$  ib
- (3) sch hbnw hm ntr hr-wd3 dd.f wnn.f
- (4) m-m [ntr] šms n {ntr} pn nfr hrw htp mr
- (5) 'wy?.f m imntt nfrt? r-gs it.f mwt.f

#### Translation:

Lunette:

Ptah Sokar,

Apis Atum with horns on his head.

- (1) The revered one before Apis Osiris, the revered one before Ptah Sokar,
- (2) the great god, lord of Rostau, the glad scribe,
- (3) noble of Hebenu, Prophet, Horwedja. He says that he was
- (4) among the following of this good god on the day of rest in his tomb
- (5) ? in the Beautiful West ? alongside his father and his mother.

# Provenance:

Serapeum.

Bibliography:

Vercoutter 1962: 109-112

# The Stela of p3-di-pp

Iconographical description<sup>1</sup>:

The Apis bull is shown facing right with a table of offerings in front of him.

# Transcription:

# Lunette:

1 1 1 2 1 2 7

# Main text:

372 12 12 4 % = 5 

NB After Chassinat line 3 the sign represented here by ? appears to be a pillar with a spear through it pointing upwards and an arq sign behind it.

#### Transliteration:

- (1) hp cnh
- (2) h3 k3w h3 3pdw
- (3) it-ntr mr wb 3? ntr šms.f
- (4) p³-di-pp s³ n {ḥm-ntr} ptḥ ḥm-ntr
- (5) bistt nb {t} 'nh tiwy pi-di-pth
- (6) ms nfr-hr.s mn w3h nn sk

#### Translation:

- (1) Living Apis.
- (2) A thousand of oxen and a thousand of fowl.
- (3) God's father, ??? he who is in the following of the god?,
- (4) Padipep, son of the prophet of Ptah, prophet
- (5) of Bastet mistress of life of the two lands, Padiptah,
- (6) born to Neferheres, established and enduring without destruction.

#### Provenance:

Serapeum.

Bibliography:

Chassinat 1900: 23-24, Ixxii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 23-24.

# The Stela of p3-di-sw

Iconographical description<sup>1</sup>:

The Apis bull is shown going right wearing a sun disk between his horns, before him is a person in adoration.

# Transcription:

# Lunette:



# Main text:



NB After Chassinat line 2? under the first sign.

#### Transliteration:

- (1) hp itm
- (2) ntr? mr.f hmt ? p3-di-s{w}[t] s3
- (3) ir.f-c3-n-pth ir n [n] t3-
- (4) ...u...t-k3 nbt im3h
- (5) ... n k³ w°b p³-in-mw

#### Translation:

- (1) Apis Atum.
- (2) His beloved, craftsman? ? Padisu, son of
- (3) Irefaaenptah, engendered by Ta-
- (4) ..... mistress of reverance,
- (5) ...... for the ka of the wab-priest Painmu.

### Provenance:

Serapeum.

Bibliography:

Chassinat 1900: 175, cxv

PM 19781: 811

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 175.

# The Stela of p3.f-t3w-cwy-tnsw

Iconographical description<sup>1</sup>:

At the top is the sky sign and a winged sun disk, below the Apis bull is going right and before him is a person in adoration.

# Transcription:

Lunette: no text

Main text:



# Transliteration:

- (1)  $im3h h{r} wsir hp$
- (2)  $p3.f-t3w-c\{wy\}-t_nsw$

#### Translation:

- The revered one before Osirsi Apis
   Peftjauawykhonsu.

Provenance:

Serapeum.

Bibliography: Chassinat 1899: 65, xxi Pierret 1882: 74, no.317

PM 1981: 811

<sup>1</sup> Both the description and the inscription are according to Chassinat 1899: 65.

352

D9 The Stela of  $psm\underline{t}k$ 

From Gestermann 2001: Plate xxii

Louvre IM 4084

## The Stela of psmtk

### Transcription:

### Lunette:

### Main text:

NB After Chassinat line 3 sic under t loaf, 4 sic above the alif and gm birds

#### Transliteration:

- (1) rpct htty-c psmtk ir n ... hr-s3-3st
- (2) ... im3h hr hp wsir
- (3) smr w't n mr?t wr swnw šm'w t3-mḥw
- (4) imy-r hs? ... m3°t t3-sti p{s}mtk ms [t] n hr-[gm]s3-3st

#### Translation:

- (1) The hereditary noble of the local prince, Psamthek, engendered by Horsiese.
- (2) ... the revered one before Apis Osiris
- (3) sole companion, ?, chief of physicians of Upper and Lower Egypt,(4) overseer of the ? ... Maat of Nubia?, Psamthek, born to Horsiese.

#### Provenance:

Serapeum.

### Bibliography:

Chassinat 1900: 177-178, cxxii Gestermann 2001:127-147

## The Stela of pth-htp

### Iconographical description<sup>1</sup>:

At the top is a winged sun disk, below is the Apis with a human body and a bull's head facing right, he is holding the was sceptre and before him are two people, one is kneeling the other is standing.

#### Transcription:

#### Lunette:

1 🕽 ै 🛼 🎆 🕯 3 2 1 2 1 2

#### Main text:

4313212 

#### Transliteration:

- (1) wsir hp hnt imntt
- (2) hm-ntr pth-htp
- (3) s3.f mr.f hm-ntr p3-di-3st
- (4) it-ntr hm-ntr hry sšt3 r-st3w sdm wr b3w ndm st hm-ntr imn
- (5)  $pth-htp s3 p3-di-3st ir n nb {t} pr s3t[t]-hp s3t it-ntr hm-ntr$
- (6) it s3 mr.f it-nţr hm-nţr sdm wr b3w hk3 rš? sšn? ndm st
- (7) p3-di-3st s3 mr.f sdm wr b3w hk3 rš? sšn? ndm st
- (8) šd-s{w}-nfr-tm s3 mr.f sdm wr b3w hk3 rš? sšn? ndm st ...
- (9) °n t3ty it-ntr hm-ntr nfr-ib-r° s3 p3-di-3st mwt.f s3t-hp ...

### Translation:

- (1) Osiris Apis, foremost of the West.
- (2) Prophet, Ptahhotep,
- (3) his beloved son, prophet, Padiese.
- (4) God's father, prophet, he who is over the secrets of Rostau, chief judge, ??, prophet of Amun,
- (5) Ptahhotep, son of Padiese, engendered by Sathap, daughter of god's father, prophet,
- (6) It, his beloved son, god's father, prophet, chief judge, ????
- (7) Padiese, his beloved son, chief judge, ????
- (8) Shedsunefertem, his beloved son, chief judge, ??? ...
- (9) ? of the vizier, god's father, prophet, Neferibre, son of Padiese, his mother Sathap ...

#### Provenance:

Serapeum.

Bibliography:

Chassinat 1900; 178-9, cxxiv

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 178-9.

The Stela of wsh-ib-rc-wn-nfr & wsh-ib-rc-mry-pth

Iconographical description<sup>1</sup>;

At the top is a winged sun disk and the sky sign, below the Apis bull is going right and before him is a table of offerings and a person kneeling.

#### Transcription:

#### Lunette:

1 } 🚊 🕏 🕈

#### Main text:

NB After Chassinat line 2 sic under the plural strokes, line 5 sic above the rush symbol. Chassinat records as the last visible sign on line 2 as the bee symbol, however, here I have followed the rendering from PM as wn.

#### Transliteration:

- (1) hp cnh
- (2) im³hw wsir hp ntr '3 w³h-ib-r'-wn{-nfr}
- (3) s³ w³h-ib-r $^{\circ}$ -mnh-ib w³h-ib-r $^{\circ}$ -mr{y}-
- (4) pth s3 w3h-ib-rc-mnh-ib-w3h-ib p3-di-3st
- (5) s3 dd-hr-mn mn w3h dt nhh
- (6) im3h h{r}wsir hp ntr 3 wn-nfr s3 psmtk-
- (7) snb ms nb $\{t\}$  pr ir.w mn.w

#### Translation:

- (1) Living Apis.
- (2) The revered ones of Osiris Apis, the great god, Wahibrewennefer,
- (3) son of Wahibremenekhib, Wahibre-Mery-
- (4) ptah son of Wahibremenekhib. Padiese
- (5) son of Djedhormen, established and enduring for ever and ever.
- (6) The revered one before Osiris Apis, the great god, Wennefer son of Psamthek-
- (7) seneb, born to the mistress of the house, Irew, they are established.

#### Provenance:

Serapeum.

Bibliography:

Chassinat 1901: 76, cxxviii

PM 1981: 811

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<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1901: 76, except where stated otherwise.

Louvre IM 4217 Unassigned Apis stela – Dynasty 26 according to PM

D12 The Stela of ?

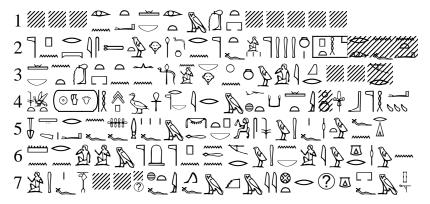
From Vercoutter 1962: Plate ii

#### D12 The Stela of ?

#### Transcription:

## Lunette missing

### Remains of main text:



#### Transliteration:

- (1) ...... ir nt<sup>c</sup> nb irt m w<sup>c</sup>bt.....
- (2) ntr pn r pt ist tw{.i} hr nd rn{w} iwt ntr hmw ntr n pth r ir n.f ntc
- (3) nb nt w bt tn nn hd.n.i hr nb hnw.i ikr.....mr
- (4) nsw-bity hnm-ib-rc hp cnh r ntr{w} nb{w} ir m-ht kit ii hrw nw iib hcw ntr
- (5) sm3 t3 rdi {t.i} n.f s3w.f hkrw.f m nbw '3t [p] nb špswt hm.f wd.tw.f n rdi
- (6) mn rn.i m wd3 ntr pn n 3 n mrw hm nb.i iw gr? wd n.
- (7) i hm.f?..... hft ii.f m kmt r?? pr.f m inb-hdt?

#### Translation:

- (1) ......made all the rights that should be made in the wabet......
- (2) this god went to heaven. Then I was calling the names of the god's fathers and prophets of Ptah to make for him all the rights
- (3) of this wabet. I did not upset anyone for my utterances were excellent......
- (4) the King of Upper and Lower Egypt, Khnumibre, loves the living Apis more than all the other gods. Now, after the work came the day of the East? when the body (lit. limbs) of the god were
- (5) united with the earth/land I adorned him with his amulets and his ornaments in gold and all precious stones. His Majesty commanded the causing of the
- (6) establishment of my name on this divine stela of one great in the love of the Majesty of my lord? commanded of
- (7) me? ..... in front of/in accordance with his coming in Egypt? to? his house/place in Memphis.

Provenance:

Serapeum.

Bibliography:

Vercoutter 1962: 16-26

## The Stela of ich-ms

Iconographical description<sup>1</sup>:

The Apis bull is shown going right with a person before him standing and offering incense.

#### Transcription:

Lunette:

Main text:

2 

NB After Chassinat line 5 sic above the hand

#### Transliteration:

- (1) hp ......
- (2) im3h hr wsir hp
- (3) ktn ich-ms s3
- (4) ktn wsh-ib-r<sup>c</sup>-hr-
- (5)  $n-p ms n nb\{t\} pr s[dt]\{t\}-irt-bin\{t\}$

### Translation:

- Apis .......
   The revered one before Osiris Apis
   the charioteer lahmose, son of
- (4) the charioteer, Wahibrehor-
- (5) enap, born to the mistress of the house, Setjairetbint.

#### Provenance:

Serapeum.

Bibliography:

Chassinat 1903: 57, clxxiii

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1903: 57.

## D14 The Stela of di-pth-i3w

Icongraphical description<sup>1</sup>: No representations.

#### Transcription:

Lunette:

## Main text:

#### Transliteration:

- (1) im3h hr hp wsir
- (2) it-ntr di-pth-i3w s3 n p3-di-3st
- (3)  $s3 n mr{y}-pth mwt.f$
- (4)  $^{\circ}$ nh-t3.s-pt s3t[t] it-ntr
- (5) p3-šri-{n}-shmt ms ns-nb-sš
- (6) s3 n it-ntr hm { rk} ins pr pth rh-m-rn-
- (7) nfr mn nḥḥ ḥn<sup>c</sup> dt

#### Translation:

- (1) The revered one before Apis Osiris.
- (2) God's father, Diptahiau, son of Padiese,(3) son of Meryptah, his mother
- (4) Ankhtaspet, daughter of god's father,
- (5) Pasheriensekhmet, born to Nesnebsesh,
- (6) son of god's father, prophet, areq ines-priest of the temple of Ptah, Ankhemren-
- (7) nefer, established for ever and ever.

#### Provenance:

Serapeum.

Bibliography:

Chassinat 1900: 179, cxxv Lieblein 1871: 396, no. 1229

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 179.

360

D15
The Stela of mry-pth

## D15 The Stela of mry-pth

#### Transcription:

Lunette; text unclear

Main text:

After Vercoutter line 1? above first m sign and suggests this could be hr.

#### Transliteration:

- (1) ḥp wsir imɨḫ ḫr it-nt̞r wnrw m ˌbm/wnrw ḥr ḫm ḥm-nt̞r ḫnmt {y} hrd n ḫnsw hrd n pr ptḥ.....
- (2) m hðt-nfr hm-ntr ntrw m hðt-nfr hm-ntr inpw nb[t] ipt-f mr{y}-pth sð it-ntr wnrw pð-šri-n-pth ir n
- (3)  $nb\{t\}$  pr  $mr\{y\}$ - $nt\{i\}$ t.s  $\underline{dd}$ .f ink  $\underline{h}$ m ir  $ms^c$   $\underline{nt}$ .f nn ky  $\underline{tnw}$  r.i  $\underline{sdr}$ .i  $\underline{rs}$ .k $\{w\}$ -
- (4) i hr hh shwt nb{t} n w bt hrp.n.i kst nb{t} m pr nbw st nfr{t} r wds nt ntr pn spsi
- (5) nn ir i $b\{n.i\}$  m grị mi hrw wd shr $\{w\}$  m w bt r spr ntr 3 r imntt nfrt s nh hr
- (6) ... ntr hr hs pw nw ... ntr-niwty.f mr ntr.f hr.f nb isw.i r srwd che
- (7) ..... m-m im3hw hrw? hrdw.f m-ht.f nn sk

#### Translation:

- (1) Apis Osiris, the revered one before (the god) god's father, wnrw-priest of Letopolis/wnrw-priest of Horus of Letopolis, prophet and custodian of the child of Khonsu, the child of the temple of Ptah......
- (2) in Khatnefer, the prophet of the gods of (lit. in) Khatnefer, prophet of Anubis lord of Ipetef?, Meryptah, son of god's father, *wnrw*-priest, Pasherienptah, engendered by the
- (3) mistress of the house, Meryneithites. He says: "I am a servant who accomplished the justice of his god, there is no other more distinguished than me. I spent nights being wakeful
- (4) in searching for all benefactions of the wabet, I conducted all the work in the house of gold in the beautiful place until this august god was rendered intact.
- (5) I did not cease in the night like the day to put in place the customs in the wabet until the great god reached the beautiful west. Everyone?
- (6) .... to the god praising me, he is beloved of his local god, his god ?, my reward for perpetuating ?
- (7) ...... among the revered ones, ?, his children in his following, without destruction.

#### Provenance:

Serapeum (Greater vaults according to Vercoutter 1962: 82).

Bibliography: PM 1981: 812

Vercoutter 1962: 82-7

362

D16
The Stela of w³ḥ-ib-r<sup>c</sup>-mry-nt

## D16 The Stela of w³ḥ-ib-r<sup>c</sup>-mry-nt

#### Transcription:

Lunette missing

Remains of main text:

- 47116460101245112811211211

#### Transliteration:

- (1) im³ḫ ḫr ptḥ skr ḥp wsir .....
- (2) hwt-bity, hm-ntr hk3[t]t nb{t} ht-wr?? nbt ......
- (3) ? ptḥ ḥm-nt̞r t3 dr n ptḥ imy-r pr idn n pr ptḥ nb sp³wt šm²w ḥm nt̞r ptḥ nb šp³wt mḥw
- (4) ḥm nṭr ḥp 'nḥ w³ḥ-ib-r'-mr {y}-nt s³ im³ḥ hry-ḥbt ḥry-tp wd³-ḥr-rsnt m³-ḫrw ir n iḥy sḫmt[t] '3 mr ptḥ
- (5) hrt dd.f ink sch ikr hnt sp3wt w3h ib rh [b] nfr binr ikr shrw dns?
- (6) m rh gm ts<sup>1</sup> m p3w.f? š3w ks? gm gr hs m ki.f dd nfr whm nfr
- (7) irt hs[st] ntr.f irt hs[st] ?.f ir mr rmt s m³c pw mr ntrw nbw wn irt n
- (8) r° nb ir sš nb rh iš.. w°bw hmw ntr išt nb{t} nt nsw °k hwt-k3 hp wsir hs.sn mnw
- (9) pn iw.f r sr n niwt.f im3\hat{h} n sp3t.f \dr-nt[t]\{t\} ink \hat{h}mt? ib m-\hat{h}t sp3wt wn.i \hat{h}r mw n\hat{r} \dr r^c ms
- (10) .. im.f r hst.i 'h' m ndm[ndm]-ib ir.tw  $\{n.i\}$  r ir dr-m-b³ḥ hs rdi sw hr w³t
- (11) s3.f smsw mr.f it-ntr sm hrp hwt wnrw hry-p[p] s3-p3-[n]m-3ht hm-ntr rn-nn-t n pr pth hm-ntr wsir
- (12) ... inb-hd hm-ntr wsir ity hr-ib hwt nt hm-ntr mhnt hm-ntr 3st m 3h-bit
- (13) hm-ntr 3h-bit hm-ntr hr {m} 3h-bit wd3-hr-rsnt ir n im3h hr
- (14) hp wsir 3st-m-3h-bit s3t n it-ntr sm hrp hwt wnrw hry-p hm-ntr mhnt hm-ntr hr {m}
- (15) 3 $\underline{h}$ -bit  $\underline{h}$ wi-psm $\underline{t}$ k m $^{c}$ - $\underline{h}$ rw sn.f it-n $\underline{t}$ r sm  $\underline{h}$ rp  $\underline{h}$ wt wnrw  $\underline{h}$ ry-p  $\underline{h}$ wi-psm $\underline{t}$ k sn[t].f
- (16) it-nţr sm hrp hwt wnrw hry-p hn°t? ? sn.f it-nţr sm hrp hwt wnrw hry-p psmţk-s3-nt mn nn sk dt
- (17) ???

 $<sup>^{1}</sup>$  After Vercoutter the wall sign should be the <u>ts</u> bow – the mistake is likely to be due to confusion between the signs in hieratic 1962: 97 – H.

### The Stela of w3h-ib-rc-mry-nt

#### Translation:

- (1) The revered one before Ptah Sokar Apis Osiris.....
- (2) of Hut-bity<sup>2</sup>, prophet of Heket, mistress of Hetwer, ? ? lady.....
- (3) ? of Ptah, prophet of the dwelling place of Ptah, overseer of the temple, deputy of the temple of Ptah, lord of the nomes of Upper Egypt, prophet of Ptah, lord of the nomes of Lower Egypt,
- (4) prophet of the living Apis, Wahibremeryneith, son of the chief lector priest, Wedjahoresnet, true of voice, engendered by the sistrum player of Sekhmet the great, beloved of Ptah,
- (5) Heret. He says: 'I am an excellent noble, foremost of the nomes, well disposed, who knows what is good and pleasant, excellent of counsels, heavy?
- (6) with knowledge, who finds the utterance in ?, worthy ?, who finds silence, who praises in his form, who speaks what is good and who repeats what is good,
- (7) who makes praise for his god, who makes praise for his ?, who makes people love, a true man who all the gods love, ?, who acts
- (8) every day. According to every scribe, who knows ?, *wab*-priests, prophets, every office of the king, who enters the ka-chapel of Apis Osiris may they praise this monument.
- (9) he will become a noble in his town, a revered one in his nome. Since I am a craftsmen? ? throughtout the nomes and I have been loyal to the god since the day he was born,
- (10) until he ends? his lifetime in joy. May one do for me beyond what was done beforehand, ??, upon the road?
- (11) His eldest son, his beloved, god's father, *sem*-priest, overseer of estates, *wnrw*-priest, *hery-pe*, Sapamakhet, prophet of Renennet of the temple of Ptah, prophet of Osiris
- (12) ... of Memphis, prophet of Osiris sovereign who is in the temple of Neith, prophet of Mehnet, prophet of Isis in Akhbit,
- (13) prophet of Akhbit, prophet of Horus in Akhbit, Wedjahoresnet, engendered by the revered one
- (14) Apis Osiris, Iesemakhbit, daughter of god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe, propjet of Mehnet, prophet of Horus
- (15) in Akhbit, Khupsamthek, true of voice, his brother god's father, *sem*-priest, overseer of estates, *wnrw*-priest, *hery-pe*, Khupsamthek, his brother
- (16) god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe, Henat?, his brother god's father, sem-priest, overseer of estates, wnrw-priest, hery-pe, Psamtheksaneith, established without destruction forever.
- (17) Too fragmentary to be translated.

#### Provenance:

Serapeum (Greater vaults according to Vercoutter 1962:93).

Bibliography: Chassinat 1913: 59-61, clxxix PM 1981: 811

Vercoutter 1962: 93-99

<sup>2</sup> Vercoutter states that this is the temple of Osiris-Hemag at Sais 1962: 97- A.

D17 The Stela of  $psm\underline{t}k$ 

## The Stela of psmtk

## Transcription:

## Lunette:

## Main text:

3 

### Transliteration:

- (1) hp (2) psm<u>t</u>k
- (3) im3h hr wsir hp
- (4) hnt imntt ntr 3 hm n nsw psmtk s3
- (5) p3-di-itm sn.f s nh rn.f
- (6) it-ntr sm it ? p3-šri-{n}-.....

#### Translation:

- (1) Apis.(2) Psamthek.
- (3) The revered one before Osiris Apis,
- (4) foremost of the West, the great god, the servant of the king, Psamthek, son of
- (5) Padiatum, his brother, may his name live,
- (6) god's father, sem-priest, It, ? Pashrerien-.....

#### Provenance:

Unknown but unlikely to be from anywhere but the Serapeum.

#### Bibliography:

Devauchelle 1994: 75-77

# D18 The Stela of psmtk-snfr-t3wy

From Devauchelle 1994: Plate vi

## The Stela of psmtk-snfr-t3wy

#### Transcription:

#### Lunette:

3

### Main text:

### Text on the sides:

#### Transliteration:

- (1) bḥdt
- (2) hp itm bwy tp.f
- (3) hs n pr pth
- (4) psmtk-snfr-t3wy
- (5) dd mdw n wn 3wy pt pr ntr w'b n {i}br
- (6) ḥp tm ḥr m sp
- (7) dd mdw in imy-r ḥs [c]n pr ptḥ
- (8) psmtk-snfr-t3wy
- (9) im3h hr hp wsir hr{y}-šf-i.ir-di-s{w} m3<sup>c</sup>-hrw s3 n p3-di-š3t-ti m3<sup>c</sup>-hrw
- (10) im3h hr hp wsir gm.n.f- hr-bk s3 n hr $\{y\{-sf-i.ir-di-s\{w\} \text{ ms t}3-s}3 \text{ m}3^c-hrw$

#### Translation:

- (1) Behdet.
- (2) Apis Atum with horns upon his head.
- (3) Singer in the temple of Ptah,(4) Psamtheksnefertawey.
- (5) Words spoken, the two doors to heaven are open, the pure god goes forth from the tent of embalmment.
- (6) Apis, Atum, Horus in time?
- (7) Words spoken by the overseer of the singers in the temple of Ptah,
- (8) Psamtheksnefertawev.
- (9) The revered one before Apis Osiris Herishefirdisu, true of voice, son of Padishatiti, true of voice.
- (10) The revered one before Apis Osiris Gemenefhorbak, son of Herishefirdisu, born to Tasa, true of voice.

Unknown – but unlikely to be from anywhere but the Serapeum.

#### Bibliography:

Devauchelle 1994: 77-80

369

D19 The Stela of  ${}^{c}n\underline{\mathfrak{h}}\text{-}nfr\text{-}ib\text{-}r^{c}$ 

From Devauchelle 1994: Plate v, b

## The Stela of cnh-nfr-ib-rc

## Transcription:

## Lunette:

1 Å ♠ ♣ ↑ 2 ♀ ↓ ♣ ♡

## Main text:

### Transliteration:

- (1) hp 'nh (2) 'nh-nfr-ib-r' (3) im3h h{r} wsir hp pn ntr '3
- (4)  ${}^c$ nḫ-nfr-ib-r ${}^c$ s ḥr ms t3-šri- $\{n\}$ -3st

### Translation:

- (1) Living Apis.
- (2) Ankhneferibre.
- (3) The revered one before this Osiris Apis, the great god,(4) Ankhneferibre, son of Hor, born to Tasherieniese.

#### Provenance:

Unknown – but unlikely to be from anywhere but the Serapeum.

#### Bibliography:

Devauchelle 1994: 82-83

D20 The Stela of w³ḥ-ib-r<sup>c</sup>

From Devauchelle 2000: Plate iii

## The Stela of w³ḥ-ib-rc

### Transcription:

## Lunette:

1 1 1

## Main text:



#### Transliteration:

- (1) hp cnh
- (2) im3h hr hp wsir w3h-ib-rc s3
- (3) pp-rs mn sp sn m hwt-ntr nt wsir
- (4) hp nn sk.f nn sk rn.f dt

#### Translation:

- (1) Living Apis.(2) The revered one before Apis Osiris Wahibre, son of
- (3) Pepres, established twice in the temple of Osiris
- (4) Apis, without his destruction, without destruction of his name.

#### Provenance:

Unknown – but unlikely to be from anywhere but the Serapeum.

#### Bibliography:

Devauchelle 2000: 21-23

D21 The Stela of ḥry

From Devauchelle 2000: plate iv, a

## The Stela of hry

### Transcription:

## No lunette

## Main text:



## Transliteration:

- (1) it-ntr hbs diw hry s3 it-ntr
- (2)  $hbs diw hr-wds ir n nb\{t\} pr ts?-$
- (3) 3mt sn.f wr tkrt

#### Translation:

- (1) God's father, hebes diu-priest, Hory, son of god's father,
- (2) hebes diu-priest, Horwedja, engendered by the mistress of the house, Ta?
- (3) -aamet?, his elder brother Tjekeretj.

#### Provenance:

Unknown – but unlikely to be from anywhere but the Serapeum.

#### Bibliography:

Devauchelle 2000: 23-25

The Stela of <code>cnb-hr</code> rn.f nfr w³h-ib-r<sup>c</sup>

From Vercoutter 1962: Plate xix

### The Stela of cnh-hr rn.f nfr w3h-ib-rc

#### Transcription:

### Lunette:

- 1
- 2
- 3 🖺 ▽ ♀
- 4 \$ \( \bigcirc \big| \( \bigcirc \bigc

## Main text:

#### Transliteration:

- (1) bhdt
- (2) hp itm
- (3) wsir nb cnh
- (4) imy-r mnßt w³ḥ-ib-r°
- (5) im3h hr hp wsir r-p°t h3ty-° sd3wty smr w°t imy-r mnf3t
- (6)  $^{c}$ nḫ-ḥr rn.f nfr w³ḥ-ib-r $^{c}$  s³ pḥn ms n nb{t} pr t³-di-wsir  $\underline{d}$ d.f
- (7) i ḥmw-nt̞r w bw k.sn r ḥwt-nt̞r n ḥp wsir mn rn.
- (8) tn m hwt-ntr.tn dd.tn n k3 n hp wsir
- (9) <sup>c</sup>nh-ḥr rn.f nfr w3ḥ-ib-r<sup>c</sup> s3 pḥn ms n nb{t} pr t3-di-wsir ink b3?
- (10) n ir n.f ink im3h n hp wsir ir n.i w bt n nb.i hp
- (11) wsir m ḥwt-ntr nn šm.i r w bt nb {.i} iw.i m w bt
- (12) nn smr nb ḥn'c.i 'rk̩.n.i w'bt n nb.i
- (13) ḥp wsir iw nn b3w nb im.i nn wn mitt n ḥs
- (14) n nb hp wsir ir mn rn.i n-mh hp wsir iw.f
- (15) mn r nḥḥ nn sk dt ir sk nn iw.f n š d
- (16) n nb.i hp wsir hb.f rn.f tp t3

### The Stela of 'nh-hr rn.f nfr wh-ib-r'

#### Translation:

- (1) Behdet.
- (2) Apis Atum.
- (3) Osiris, lord of life.
- (4) Overseer of the infantry, Wahibre.
- (5) The revered one before Apis Osiris, hereditary noble of the local prince, seal bearer of the king of Lower Egypt, sole companion, overseer of the infantry
- (6) Ankhhor, his beautiful name; Wahibre son of Paken, born to the mistress of the house, Tadiusir. He says:
- (7) "O prophets and wab-priests who enter the temple of Apis Osiris, your names are established
- (8) in your temple, may you say for the ka of the revered one of Apis Osiris,
- (9) Ankhhor, his beautiful name Wahibre son of Paken, born to the Mistress of the house, Tadiusir. I am a spirit
- (10) who acted for him, I am a revered one of Apis Osiris, I made the wabet for my master Apis
- (11) Osiris in the temple. I did not go from the wabet of my master. I was in the wabet
- (12) until there were not any (other) courtesans with me, I completed the wabet of my master
- (13) Apis Osiris, there is no-one more powerful than me, there does not exist the like of praise
- (14) for the lord Apis Osiris, indeed my name is established before Apis Osiris, it is
- (15) established forever, without destruction eternally. Indeed, who causes destruction thereof he shall be cut down
- (16) by my master Apis Osiris and he will remove his name from upon the earth.

#### Provenance:

Found at the monastery of St Jeremias but due to the images and the content of the inscription it is highly unlikely to have been dedicated anywhere but the Serapuem.

#### Bibliography:

Vercoutter 1962: 117-121

## Royal 1 The Stela of Psamthek I, year 20

From Malinine et al. 1968: Plate lii, 192

Louvre IM 3733 Year 20 of Psamthek I

## Royal 1 The Stela of Psamthek I, year 20

#### Transcription:

#### Lunette:

#### Main text:

#### Transliteration:

- (1) bhdt
- (2) hp 'nh wsir hnt imntt
- (3) di.n n.k <sup>c</sup>nh w3s nb
- (4) {h3t} sp 20 3bd 4 šmw sw 20 hr hm nsw-bity w3h-ib-r<sup>c</sup> s3 r<sup>c</sup> n ht.f
- (5) psmtk pr.n hm n hp 'nh r pt st3
- (6) ntr pn m htp r imntt nfrt m h3t sp 21 3bd 2 3ht sw
- (7) 25 ist ms.tw.f m ht sp 26 nsw
- (8) t3hrk shn.tw.f r hwt-k3-pth m
- (9) 3bd 4 prt sw 9 ir.n rnpt 21

#### Translation:

- (1) Behdet.
- (2) The living Apis, Osiris foremost of the West,
- (3) all life and dominion are given to you.
- (4) Year twenty, fourth month of summer, day twenty under the Majesty of the King of Upper and Lower Egypt Wahibre, son of Re, of his body,
- (5) Psamthek. The Majesty of the living Apis went forth to heaven,
- (6) this god was dragged in peace to the Beautiful West in year twenty-one, second month of inundation, day
- (7) twenty-five. Indeed, he was born in year twenty-six of King
- (8) Taharga and he was brought to Memphis in the
- (9) fourth month of winter, day nine. Total: twenty-one years.

#### Provenance:

Serapeum - Lesser vaults

Bibliography:

Malinine et al. 1968: 146 Petrie 1918: fig 137 Chassinat 1900: 19 lxi Pierret 1882: no 330 PM 1981: 791-792

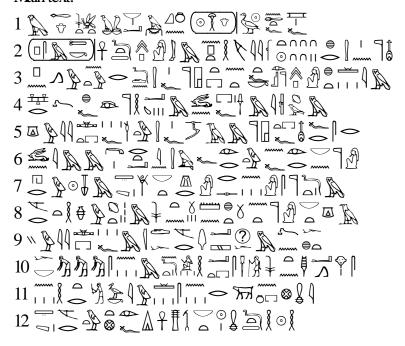
#### Royal 2 The Stela of Psamthek, year 52

Iconographical description<sup>1</sup>: No trace remains.

#### Transcription:

Lunette: no text.

#### Main text:



NB line 3 n in first sign group sic after Chassinat.

#### Transliteration:

- (1) ḥr '3 ib nsw-bity nbty nb 'c ḥr nbw ḥnw w3ḥ-ib-r'c s3 r'c n ht.f mr.f
- (2) psmtk 'nh dt hp whm n pth mry ht sp 52 hr hm n ntr nfr
- (3) pr iw.n.tw r dd n hm.f hwt-ntr nt it.k wsir hp ht im
- (4) with f(t) = f(t) with f(
- (5) g³yt.f wdwt ḥm.f sm³ m ḥwt-nt̞r.f nfr.s r
- (6) wn im m-b3h rdit in hm.f irr.tw.n.f irr nb n ntr
- (7) hrw sm³ m t³ i³t nbt  $\underline{h}$ r.i rs.n.i? sn $\underline{t}$ r?  $\underline{d}$ t m
- (8) mrḥwt m sšr-nsw mnht nt ntr nbt gyt
- (9) m kd mr nht 'š? m stp n nht
- (10) ht? nb?.sn m n dt? hct smr nsw chc hr.sn
- (11) ḥtr b3kw.sn r <u>h</u>nw mi
- (12) t3-mri ir.f di 'nh dd w3s nb[t] mi r' dt nhh

<sup>&</sup>lt;sup>1</sup> Both the description and inscription are according to Chassinat 1900: 166. Louvre E.3335

#### Royal 2 The Stela of Psamthek, year 52

#### Translation:

- (1) Horus, great of heart, King of Upper and Lower Egypt, the Two Ladies, Horus of gold, lord of the strong arm, warrior, Wahibre, son of Re, of his body, his beloved,
- (2) Psamthek, living eternally, beloved of Apis, the repetition of Ptah. Year 52 under the Majesty of this good god,
- (3) one came to say to His Majesty: The temple of your father Osiris Apis and the things therein
- (4) have fallen into ruin, now look at the divine bodies/ corpses in his sanctuary. Deprivation has prevailed? in
- (5) its resting places?. The decrees of His Majesty were to cause a renewal of his temple. It was more beautiful
- (6) than what had existed before. It was caused by His Majesty that all which is done for a god was done on
- (7) the day of burial. Every office holder???? consisting of
- (8) oil, royal linen, clothing of every god. Its resting place
- (9) being fashioned in mr-wood?, sycamore-wood, cedar-wood? consisting of the choicest wood
- (10)??? A companion of the King on account of it?
- (11) to tax for its work? ?? to the palace like
- (12) Egypt, he causes to be given all life, stability and dominion, like Re, forever and ever.

#### Provenance:

Serapeum - Greater Vaults. Chamber U of Mariette.

Bibliography:

Chassinat 1900: 166 Ixxxix

Royal 3 The Stela of Nekau, year 16

Louvre IM 133 Year 16 of Nekau

#### Royal 3 The Stela of Nekau, year 16

From Petrie 1918: fig. 143 Transcription:

#### Lunette:

## Main text:

#### Transliteration:

- (1) ḥr si3-ib
- (2) nsw-bity wḥm-ib-rc
- (3) s3 rc n-k3w
- (4) di 'nh was wis mi r' at mry
- (5) dd mdw di.n n.k 'nh w3s nb snb 3wt nb
- (6) dd mdw di.n n.k htpw nb df3w nb
- (7) <u>d</u>d mdw di.n n.k <u>b</u>3st nb <u>h</u>r <u>t</u>bt.k
- (8) hit sp 16 ibd 4 iht {sw} 16 hr hm n hr sii-ib nsw-bity nbty mic hrw hr nbw ntrw mr
- (9) wḥm-ib-rc s3 rc n ht.f mr.f nk3w cnh dt hp cnh hp wsir mrì
- (10)  $r^c$  sm³ t³ n ntr pn st³ ntr pn m htp r hrt-ntr r dit htp.f st.f hwt-ntr.f hr smt imntt
- (11) <sup>c</sup>nh-t³wy m-ht ir.n.f irt nb m w<sup>c</sup>bt mi irt dr-b³h ms.n.tw-
- (12) .f m ht sp 53 3bd 2 prt sw 19 hr hm n nsw-bity wihibr si r psmtk mi hrw
- (13) ...hpt?.tw.fr pr hm h3t sp 54 3bd 3 3ht sw 12 htp m cnh
- (14) ..... 14 3bd 2 3ht sw 6 dmd chcw.f m cnh h3t sp 16 3bd ? sw 17 ir.n hm n
- (15) nsw-bity nk3w 'nh dt db3 nb ht nbt ? n ntr pn ? ...
- (16) kd.f n.f st.f m hrt-ntr m inr hd nfr n 'nw m kt mnht n hpr ..
- (17) dr p³wt ir.f di 'nḫ dd w³s snb ³w[t]-ib nb mi r' dt nḥḥ

#### Royal 3 The Stela of Nekau, year 16

#### Translation:

- (1) Horus Sia-ib.
- (2) King of Upper and Lower Egypt Wehemibre,
- (3) son of Re, Nekau,
- (4) given life, prosperity, dominion, like Re forever, who is beloved?
- (5) Words spoken: 'Given to you are life, all dominion, health and all offerings'.
- (6) Words spoken: 'Given to you all offerings and all provisions'.
- (7) Words spoken: 'Given to you are all lands under your sandals'.
- (8) Year sixteen, fourth month of inundation, day sixteen under the Majesty of Horus Sia-ib, the King of Upper and Lower Egypt, the Two Ladies, true of voice, Horus of Gold, beloved of the gods
- (9) Wehemibre son of Re, of his body, his beloved, Nekau, living eternally, Apis Osiris, beloved
- (10) of Re. This god was united with the ground/ buried and this god was dragged in peace to the necropolis to be placed in peace in his place in his temple in the Western desert of
- (11) Memphis, after he had performed all that has been done since the earliest times in the place of embalment. He was born
- (12) in year fifty-three, second month of winter, day nineteen under the Majesty of the King of Upper and Lower Egypt, Wahibre, son of Re, Psamthek, true of voice
- (13) .. he was embraced to the temple of Ptah in year fifty-three, third month of inundation, day twelve, at peace in life?
- (14) ....... second month of inundation, day six. The total of his period of life sixteen years, eight months, and seventeen days. Payments were made by the Majesty
- (15) of the King of Upper and Lower Egypt, Nekau, living eternally, for each and every splendid and glorious thing for this god ....
- (16) He built for him his place in the necropolis in fine white (lime)stone of Ainu in excellent workmanship, which had not existed...
- (17) since the primeval time. He makes and gives life, stability, dominion, health and all joy like Re forever and ever.

#### Provenance:

Serapeum - Greater Vaults. Chamber V of Mariette

Bibliography: Petrie 1918: fig. 143 Chassinat 1900: 20-1 lxiv PM 1981: 797

## Royal 4 The Stela of Apries, year 12

Iconographical description<sup>1</sup>:

Apis with a human body and bull head facing right, he holds the was sceptre, before him are the cartouches of Apries.

#### Inscription:

#### Lunette:

#### Main text:

#### Transliteration:

- (1) hp ntr 3
- (2) di.f <sup>c</sup>nḫ w³s snb ddt nb
- (3) mdw di.n. n.k <sup>c</sup>nh <u>d</u>d hrì <u>d</u>d mdw di.n n.k 3wt-ib hrì
- (4)  $hr w3h-ib-\{r^c\}$
- (5) nsw-bity hcc-ib-rc
- (6) s3 rc w3h-ib-rc
- (7) ntr nfr nb t3wy irt ht dt
- (8) hdt nb pt
- (9) ht sp 12 3bd 2 šmw sw 21 hr hm n hr si3-ib nsw-bity nbty nb hpš swd t3wy hr nbw hcc-ib-rc
- (10) s3 rc w3h-ib-rc hp wsir mry st3 ntr m htp r imntt nfrt
- (11) rdit htp.f st.f m imntt hwt-pth-k3 m-ht ir.n.f irt nb m
- (12) w bt n p wty irt mitt dr-b h pr.n hm n ntr pn r pt
- (13) m h3t sp 12 3bd 4 prt sw 12 ms.n.tw.f m h3t sp 16 3bd 2 3ht sw 7 hr hm n
- (14) hr si3-ib whm-ib-rc s3 rc n-k3w cnh dt sh{n}.f m hwt pth
- (15) m h3t sp 11 3bd 3 šmw sw 9 hr hm n hr mnh-ib hr nfr-ib-rc s3 rc psmtk
- (16) 'h' nfr n ntr pn hit sp 17 ibd 6 hrw 5 ir.n ntr nfr wih-ib-r' dbiw nb
- (17) ht nb mnh 3h nb n ntr pn šps ir.f n.f di 'nh snb dt

<sup>1</sup> Both the description and inscription are according to Chassinat 1900: 167. Louvre IM 132

## Royal 4 The Stela of Apries, year 12

#### Translation:

- (1) Apis, the great god.
- (2) He gives life, dominion, health, stability of all.
- (3) Words spoken: 'Given to you are life and stability in my presence. Words spoken: 'Given to you are offerings in my presence. '
- (4) Horus Wahibre.
- (5) King of Upper and Lower Egypt, Haaibre,
- (6) son of Re, Wahibre,
- (7) the good God, lord of the two lands, performer of rituals (lit. lord of doing things) eternally.
- (8) Behdet, lord of the heavens.
- (9) Year twelve, second month of summer, day twenty-one under the Majesty of Horus Sia-ib, the King of Upper and Lower Egypt, the Two Ladies, lord of the scimetar, who was bequeathed the two lands, Horus of Gold, Haaibre,
- (10) son of Re, Wahibre, beloved of Apis Osiris, the god was dragged in peace to the beautiful West,
- (11) being placed in his rest in his place in the West of Memphis, after he performed all that is done in
- (12) the place of embalment, never had the like been done since the primeval times. The Majesty of this god went forth to heaven
- (13) in year twelve, fourth month of winter day twelve. He was born in year sixteen, second month of inundation, day seven under the Majesty of
- (14) Horus Sia-ib, Wehemibre, son of Re, Nekau, living eternally. He was embraced into the temple,
- (15) in year 11 third month of summer day nine under the Majesty of Horus Menekh-ib, Neferibre, son of Re, Psamthek,
- (16) the beautiful lifetime of this god was seventeen years, six months and five days. Payments were made by the good god Wahibre
- (17) for each and every splendid and glorious thing for this august god. What he made for him given life and health eternally.

#### Provenance:

Serapeum - Greater Vaults. Chamber X of Mariette

Bibliography:

Chassinat 1900: 167 xc

## Royal 5 The Stela of Amasis, year 23

#### Royal 5 The Stela of Amasis, year 23

### Transcription:

#### Lunette:

3 4 (000)

471-

5 || || || || ||

## Main text:

## Transliteration:

- (1) ḥp itm 'bwy.f tp.f di 'nh.f nb
- (2) hr smn-m3°t
- (3) nsw-bity hnm-ib-rc
- (4) ntr nfr nb t3wy
- (5) smn.....
- (6) ht sp 23 tpy {3bd} šmw sw 15 hr hm n nsw-bity hnm-ib-rc di chh dt
- (7) sự nự m hợp r imnt nfrt rdi hợp. f st. f m hợ
- (8) m st ir n.f hm.f n pswty irt mitt dr-bsh m-ht
- (9) ir.n.f irt nb m w bt is hm.f m sh3.f mi irt n
- (10) hr n it.f wsir ir.n.f  $\underline{d}$ bət m mət is gmh.n
- (11) ḥm.f nfr n irt sm 'st ht in nsw nb ḥr hsw nb
- (12) ir.n.f db3w n mnht sšt3 n rsy n db3t mhtt n db3t rdi h3
- (13)  $.t\{w\}$  n.f s3w.f  $\underline{h}$ krw.f nb m nbw 3  $\underline{h}$ t nb  $\underline{s}$ ps.sn r
- (14) irt m-b3h is mr hm.f hp cnh r nsw nb pr
- (15) hm n ntr pn r pt m h3t sp 23 3bd 3 prt sw 6 ms.t{w}.f m h3t sp 6
- (16) tpy 3ht {sw} 7 sh[h]n.fm hwt pth m 3bd 3 šmw sw 18 chc
- (17) nfr n ntr pn hit sp 18 ibd 6 ir n.f ich-ms-si-nt di cnh wis dt

# Royal 5 The Stela of Amasis, year 23

#### Translation:

- (1) Apis-Atum, with his horns on his head, who gives his life to all.
- (2) Horus Semenmaat.
- (3) The King of Upper and Lower Egypt Khnumibre.
- (4) The good god, lord of the two lands.
- (5) Semen....
- (6) Year thirteen, first month of summer, day fifteen under the Majesty of the King of Upper and Lower Egypt, Khnumibre, given life eternally.
- (7) The god was dragged in peace to the Beautiful West, caused to be at his rest in his place with Horus
- (8) in the place which His Majesty had made for him, never had the like been before, after
- (9) he performed all that is done in the place of embalmment. Indeed, His Majesty, in remembering what Horus had done
- (10) for his father, Osiris, made for him a sarcophagus of red granite, indeed
- (11) His Majesty looked at the beauty of what had been made, a great deed, a thing (done) by all kings in all times.
- (12) He made garments of cloth to cover the south of the sarcophagus and the north of the sarcophagus, and caused one to place his amulets to be there?
- (13) and all his ornaments of gold and all great things, they were more splendid
- (14) than what had been done before, for His Majesty loved the living Apis more than any king.
- (15) The Majesty of this god went forth to heaven in year twenty-three, third month of winter, day six. He was born in year six,
- (16) first month of inundation, day seven. He was embraced into the temple of Ptah in the third month of summer, day eighteen. The beautiful lifetime
- (17) of this god amounted to eighteen years and six months. Iahmose-sanet made (this) for him, given life and dominion eternally.

#### Provenance:

Serapeum - Greater Vaults. Chamber Y of Mariette

Bibliography:

Vercoutter 1958: 333-345 Chassinat 1900: 20 Ixiii

PM 1981: 797

# Royal 6 The Stela of Khnumibre (Amasis)

# Iconographical description<sup>1</sup>:

Only the top section of the stela survives, it shows the Apis bull going right, behind him is the mummified god Osiris holding his traditional emblems in his hands. Facing the two gods is the king in adoration wearing the white crown of the south, in the middle is an offering table.

# Transcription:

# Lunette:



2 1

# Main text is broken off

NB After Chassinat line 4; sic next to owl

# Transliteration:

- (1) bhdt
- (2) wsir hp
- (3) <u>d</u>d mdw in wsir
- (4) ... ? <u>h</u>nm-ib-r<sup>c</sup>

#### Translation:

- (1) Behdet.
- (2) Osiris Apis.
- (3) Words spoken by Osiris.(4) .... ? Khnumibre

# Provenance:

Serapeum - Greater Vaults.

Bibliography:

Chassinat 1900: 175-176 cxvii

PM 1981: 798

<sup>&</sup>lt;sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 175-176. Louvre IM 4074

#### Royal 7

# The Stela of the royal son p3-sn-hnsw

Iconographical decsription<sup>1</sup>:

The Apis bull is shown going right with a sun disk between his horns, above him Nekhbet the vulture with wings extended, before him is a table of offerings and the royal son in adoration.

### Transcription:

#### Lunette:

1 } ै 🐎

# Main text:



After Chassinat line 5; sic above the repeated hs wrt signs. Note; line 5 the s3 sign before b3stt is translated by Vittmann as w and it is his rendering which shall be used here<sup>2</sup>.

#### Transliteration:

- (1) hp
- (2) d? ḥr.k ḥp 'nh itm 'bwy.f tp.f di.k
- (3) mn rn n s3 nsw mry.f smr {w<sup>c</sup>t} n it.f nsw-bity nb t3wy
- (4) hnm-ib-r<sup>c</sup> cnh dt p3-sn-hnsw ms n hs-wrt
- (5) [hs wrt] hmt nsw mry.f nht-wbstt-{i}r.w
- (6) di.k n.f 'nh.f ......kr m
- (7) it-ntr .... f ḥḥ nn sk dt
- (8) it-ntr hr .... p3-in-mw s3 hnsw-t3.f-nht

# Translation:

- Apis.
- (2) ? Living Apis Atum, with his horns on his head, you cause
- (3) the name of the royal son to be established, his beloved, sole companion of his father, the King of Upper and Lower Egypt, lord of the Two Lands,
- (4) Khnumibre, living eternally, Pasenenkhonsu, born to a title?
- (5) the Queen, his beloved Nekhetubastetiru
- (6) may you give life to him ......?
- (7) god's father ..... without destruction eternally
- (8) god's father ? .... Painmu, son of Khonsutefnakht.

# Provenance:

Serapeum - Greater Vaults. Chamber Y of Mariette.

Bibliography:

Chassinat 1900: 171 civ

PM 1981: 798 Vittmann 1975: 831

<sup>1</sup> Both the description and the inscription are according to Chassinat 1900: 171.

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<sup>&</sup>lt;sup>2</sup> Vittmann 1975: 831.

# $\label{eq:Royal 8} \mbox{Royal 8} \mbox{ The Stela of $psm\underline{t}k$ (later Psamthek III)}$

From Vercoutter 1962: Plate v Louvre IM 4034

# Royal 8 The Stela of psmtk (later Psamthek III)

#### Transcription:

Lunette: no text

# Main text:

#### Transliteration:

- (1) im3h hp wsir hnt imntt s3 nsw hnm-ib-r c nh dt psmtk
- (2) ir n hmt nsw hrp imst? t{3}-nt-ht3 'nh.ti sst[t] it-ntr hm pth stm hrp šndyt nb
- (3) p3-di-nt[t] dd.f ink b3k m3° {m} st-ib n ntr 3 št[t] hcw.i hft pr r pt
- (4) 3b{.i} t mw r km hrw 4 wnn{.i} h3y[w]{.i} sd{3}[t].kw[i] hr ph.i hpr.kw[i] mm šw3w
- (5)  $hr \S t \{3\} hr sm3t? nn h3 ht nb r ht.i wpt t wpt nwy$
- (6) smwt r km hrw 70 r-gs ntr 3 m w bt htp.f st.f wrt m
- (7) <u>h</u>r-ntr [t] smt imntt hwt-pth-k3 iw.i <u>h</u>r h3t.f m ih.......

#### Translation:

- The revered one Osiris Apis, foremost of the West, the royal son of Khnumibre, living eternally, Psamthek,
- (2) engendered by the royal wife, overseer of the gracious ?<sup>1</sup>, Tanetkheta<sup>2</sup>, living, daughter of god's father, prophet of ptah, *setem*-priest, overseer of the all the shendty kilts.
- (3) Padineith. He says: I am a true servant in the affection of the great god, ? my limbs when (he) went forth to heaven.
- (4) I ceased to take bread or water until the completion of 4 days, I was naked, I was trembling upon my rear, I became among the poor,
- (5) being in mourning and ?, nothing went (lit. descended) into my body except bread, water
- (6) and vegetables until the completion of 70 days, until the Great God (went) from the wabet to his rest in his great place in
- (7) the Western desert of Memphis, I was before him in ? (? .....
- (8) ......His Majesty......

### Provenance:

Serapeum - Greater Vaults. Chamber Y of Mariette.

Bibliography:

Chassinat 1899: 63 xvi

PM 1981: 798

Vercoutter 1962: 37-43 Vitttmann 1975: 381

<sup>1</sup> See Vercoutter 1962: 38-39 for discussion of possible interpretation of this title.

Louvre IM 4034

<sup>&</sup>lt;sup>2</sup> After Vittmann 1975: 831.

# Royal 9 The Stela of Cambyses, year 6

# Royal 9 The Stela of Cambyses, year 6

# Transcription:

## Lunette:

- 1 1 1 2 2 2
- $2 \geq 3$
- 3 & ♀ =
- 4
- 5 × (OMINIO)
- 6 7

# Main text:

#### Transliteration:

- (1) hp itm
- (2) 'bwy.f tp.f
- (3) di <sup>c</sup>nh nb
- (4) sm3-t3wy
- (5) nsw-bity ms-w-ti-r<sup>c</sup>
- (6) ntr nfr nb t3wy
- (7) h³t sp 6 ³bd 3 šmw {b}r hm n nsw-bity ms-w-ti-r di nb ? ntr m
- (8) ..... m st ir n.f ḥm.f
- (9) ......w<sup>c</sup>bt? ...ir.n.f... n mn ? rdi h3-
- (10) .....t m
- (11) .....pth hwt nt m??
- (12) .....r ḥwt-k3 ptḥ r dd?
- (13) .....ir n tw? mi <u>d</u>d nb n ḥm.f
- (14) .....m ht sp 27
- (15) .....? m ht sp....
- (16) .....? di 'nḫ

# Royal 9 The Stela of Cambyses, year 6

# Translation:

(1)	Apis Atum,
(2)	with his horns on his head,
(3)	who gives all life.
(4)	Sematawey.
(5)	King of Upper and Lower Egypt Mesutira?
(6)	the good god, lord of the two lands
(7)	Year 6, third month of summer under the Majesty of the King of Upper and Lower Egypt
	Mesutira? given life ? ?
(8)	? which his majesty made for him
(9)	???
(10)	???
(11)	temple of Ptah ??
	ka-chapel of Ptah to say?
(13)	????
	in year 27
	in year
(16)	given life

Provenance:

Serapeum – Greater Vaults. Chamber Z of Mariette.

Bibliography: PM 1981: 799 Posener 1936: 30-35

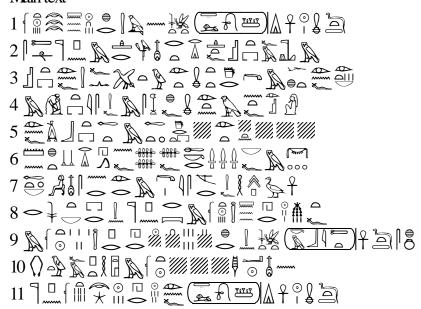
From Ray 1988: 261

# Transcription:

## Lunette:

- 2
- 3 ( 🚾 🗗 🕎

# Main text



# Transliteration:

- (1) ḥp itm 'bwy.f tp.f di ..... nb
- (2) nsw-bity nb t3wy
- (3) driwš
- (4) ht sp 43bd 3 šmw sw 13 hr hm n nsw bity driwš di 'nh mi r' dt
- (5) st3 ntr pn m htp r imntt nfrt r di htp.f st.f m hrt-ntr m
- (6) st ir.n.f hm.f n pswty irt mitt dr-bsh m-ht ir.n.f irt nb
- (7) m w bt is hm.f m sh.f mi ir.t w.n hr n it wsir
- (8) ir.n.f <u>dbst</u> 'st m 'st <u>d</u>rt ... irt .. t n .......
- (9) mnht rdi h3?.n.f s3w hkrw nb.f m nbw
- (10) 'st nb nfr.sn r irr m-b3h is mr hm.f hp 'nh
- (11) r nsw nb pr ḥm n ntr pn r pt m h3t sp 5 tpy šmw hrw 3 ms.t $\{w\}$ .f
- (12) m ht sp 5 tpy pr $\{t\}$  hrw ..... hr hm n nsw-bity kmbd 'nh dt shn.tw.f
- (13) m hwt pth m hit sp ...... chcw nfr n
- (14) n<u>t</u>r pn h³t sp 8 ³bd 3 hrw 5 ir.n.f driwš di  $^c$ n<u>h</u> mi r $^c$  <u>d</u>t

#### Translation:

- (1) Apis Atum with his horns upon his head, who gives all ......
- (2) King of Upper and Lower Egypt
- (3) Darius.
- (4) Year 4, third month of summer, day thirteen under the Majesty of the King of Upper and Lower Egypt Darius, given life like Re eternally.
- (5) This god was dragged in peace to the Beautiful West, to be placed in his rest in his place in the necropolis in
- (6) the place which His Majesty made, never had the like been done before. After, he performed all that is done
- (7) in the wabet, for His Majesty, in remembering what Horus had done for his father Osiris,
- (8) who made for him a great sarcophagus with precious stones? ...? ..........
- (9) linen/ clothing causing his amulets to be placed there and all of his ornaments of gold
- (10) and all great things, they were more beautiful than what had be done before, for His Majesty loved the living Apis
- (11) more than any king. The Majesty of this god went forth to heaven in Year 5, first month of summer, day three. He was born
- (12) in year 5, first month of winter, day ? under the Majesty of the King of Upper and Lower Egypt Cambyses living eternally .
- (13) He was embraced into the temple of Ptah in year ...... the beautiful lifetime
- (14) of this god: 8 years, 3 months, 5 days, made for him, Darius, given life like Re forever.

#### Provenance:

Serapeum - Greater Vaults. Chamber B of Mariette.

Bibliography:

Chassinat 1901: 77-78

PM 1981: 799 Posener 1936: 30-35 Ray 1988: 260-261

Louvre IM 4187 Year 4 of Darius

Louvre IM 4039 Year 34 of Darius

From Vercoutter 1962: Plate x Transcription:

Lunette: only a few signs are visible

#### Main text:

Lines 10 and 11 are effaced

_	_							
	Гrа	nc	٠lı	tΔ	ra	tı.	nn	٠.
	ווח	11.5	ы	16	ıa	u	C 21	Ι.

#### Translation:

- (1) Year thirty-four, second month of winter, day 11 of the King of Upper and Lower Egypt, lord of the Two Lands, Darius, praise to the living Apis, he gives life and dominion to him this day.
- (2) The god was dragged in peace to the Beautiful West, indeed, His Majesty ordered the construction of his tomb? so that the sarcophagus could be placed (lit. rested) therein, open...
- (3) the road to him, in beginning to ?, the road which was made by the ancestors, ?, in providing everything for the god ...
- (4) ? the sand was removed for this god in this year, third month ......
- (6) ..... reach the day of the of the going to heaven of this great living god, .....
- (7) .....had not been done .... before .....

# Provenance:

Serapeum - Greater Vaults. Chamber Z of Mariette.

Bibliography: PM 1981: 800

Vercoutter 1962: 70-77

Louvre IM 4039 Year 34 of Darius

# Royal 12 An official stela from the Serapeum

# Royal 12 An official stela from the Serapeum

#### Transliteration:

- (1) ir n.f <u>d</u>b3 n mn<u>h</u>t......
- (2) {i}t.f wsir rdi h3 n.f s3w.f <u>h</u>krw .. nb m ...
- (3) r nţr mi nty r tm m snn? ḥn<sup>c</sup> sš nb m nţr m.sn iw.......
- (4) n wḥ? ḥm.f s nb nw t3 pm ow crķ k3t tn mnht.......
- (5)  ${}^{c}$ rk.tw ht nb{t} m ir m³ n ntrw nw inb-hd nn n ir n hm.f wn s-.....
- (6) ḥr st n ḥr 'nhw r hstyw nbw hr rdwy.f wn.sn fh m? w3 dw hr ḥm.f m? .....
- (7) ... ḥr st ? n sk n mrḥ m s3 ḥr st it.f.....
- (8) htp ntr pn m st.f? hp wsir.....
- (9) wr bw m.....

#### Translation:

- (1) One makes for him garments and clothing ......(2) his father Osiris, one causes the coming of his amulets and ornaments......
- (3) god like that which is done to complete the ritual together with all that is in writing in ??.....
- (4) His Majesty did not? with any man of this land to achieve this excellent work.......
- (5) achieved, everything has been done, all the gods and goddesses of Memphis see what His Majesty has done ??.....
- (6) upon the throne of Horus of the living. All foreigners are under his feet, they are destroyed??
- (7) on the throne ?, without destruction, without decay, like a child on the throne of his father.......
- (8) this god at rest in his place Apis Osiris......
- (9) great of might in.....

#### Provenance:

Serapeum.

Bibliography: PM 1981: 812

Vercoutter 1958: 333-345

# Transcription:

# Lunette:



#### Transliteration:

- (1) nsw-bity ḥcc-ib-rc mr ptḥ
- (2) {s3} r<sup>c</sup> w3ḥ-ib-r<sup>c</sup> di <sup>c</sup>nḫ nb
- (3)  $mi r^c dt$

#### Translation:

- (1) The King of Upper and Lower Egypt, Haaibre, beloved of Ptah(2) son of Re, Wahibre, given all life
- (3) like Re forever.

# Carian (after Adiego<sup>1</sup>):

Terýezś: upe: nuoλķ[...]sarmroλkyt

#### Meaning:

Personal name: 'stela': unknown

#### Provenance:

Memphite according to Masson-Yoyotte<sup>2</sup>.

Bibliography: Adiego 2007: 37 (ref. E.Me 4)

Masson-Yoyotte 1956: 17-20 (ref. MY E) Vittmann 2003: 164

<sup>1</sup> 2007: 37.

<sup>2</sup> 1956: 17.

# Transcription:

# Text before the deities:

1 ] \_ \_ 2 7 2 

# Main text:



#### Transliteration:

- (1)  $3st wr\{t\}$
- (2)  $nbt-hwt nb\{t\}$
- (3) inpw
- (4)  $\underline{dd}$  in wsir '3 nb r t3w di.f ksrt nfr{t} im3h[t] psmtk-' {wy}-nt s3 n w3h-ib-r'......

#### Translation:

- (1) Great Isis.
- (2) The mistress Nephthys.
- (3) Anubis.
- (4) Words spoken by great Osiris lord of all lands, may he give a goodly burial for the revered one Psamthekawyneith son of Wahibre ......

Carian (after Adiego¹): Psmśkwneitś: ue: nariaś: śuy λiq: sarl?

# Meaning:

Personal name: 'stela': personal name: ethnic designation: unknown

#### Provenance:

Memphite according to Masson-Yoyotte<sup>2</sup>.

#### Bibliography:

Adiego 2007: 39 (ref. E.Me 5)

Masson-Yoyotte 1956: 20-27 (ref. MY F)

Vittmann 2003: 164-167

<sup>1</sup> 2007: 38. <sup>2</sup> 1956: 22.

# Transcription:

#### Lunette:

### Main text:

#### Transliteration:

- (1) dd in wsir nb r-st3w
- (2) 3st nbt pt
- (3) p3-di-3st
- (4) htp di nsw wsir hnt imntt wn-nfr di.f
- (5) prt-hrw t hnkt ißw 3pd sntr mnht im<br/>3h h $\{r\}$  wsir p3-di-
- (6) 3st ms t3-di-wsir

#### Translation:

- (1) Words spoken by Osiris, lord of Rostau.
- (2) Isis, mistress of heaven.
- (3) Padiese.
- (4) An offering which the king gives for Osiris, foremost of the West, Wennefer, may he give
- (5) an invocation offering of bread and beer, oxen and fowl, incense and linen for the revered one before Osiris Padi-
- (6) ese, born to Tadiusir.

#### Carian (after Adiego<sup>1</sup>):

Triqo: paramaśś: χi: kloruλ: χi

#### Meaning:

Personal name: personal name: particle: ethnic designation: particle

### Provenance:

Memphite according to Masson-Yoyotte<sup>2</sup>.

## Bibliography:

Adiego 2007: 39 (ref. E.Me 6)

Masson-Yoyotte 1956: 28-31 (ref. MY G)

Vittmann 2003: 167

1

<sup>&</sup>lt;sup>1</sup> 2007: 39.

<sup>&</sup>lt;sup>2</sup> 1956: 28.

#### Transcription:

#### Lunette:

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# Main text:

# Transliteration:

- (1) im3h n wsir
- (2) ...hp-mw
- (3) dd in wsir nb r-
- (4) st3w
- (5) 3st
- (6) htp di nsw wsir hnt imntt ntr 3 nb[t] ......
- (7) di.f prt-hrw t hnkt ..... rh mnht ......mn ht...
- (8)  $nb\{t\}$   $nfr\{t\}$   $w^cbt^cnh$   $ntriw imih h\{r\}$  wsir .... hp-mw

#### Translation:

- (1) The revered one of Osiris
- (2) ...hapmu.
- (3) Words spoken by Osiris, lord of
- (4) Rostau.
- (5) Isis.
- (6) An offering which the king gives for Osiris, foremost of the West, lord of .......
- (7) May he give an invocation offering of bread and beer .....?, linen.......? everything
- (8) good and pure on which a god lives. The revered one before Osiris ...hapmu

### Carian (after Adiego<sup>1</sup>): таmou:таnaiś:garsio[-?]

# Meaning:

Personal name: personal name: unknown

# Provenance:

Saggara according to Masson-Yoyotte<sup>2</sup>.

#### Bibliography:

Adiego 2007: 40-41 (ref. E.Me 7) Masson-Yoyotte 1956: 31-35 (ref. MY H)

Vittmann 2003: 167

2007: 47.

<sup>&</sup>lt;sup>2</sup> 1956: 31.

# Transcription:

- $1 \, \text{ for } \, \text{ fo$ 2 1 2

- 6 Traces of lower register: 🚊

#### Transliteration:

- (1) dd in wsir
- (2) <u>d</u>d in 3st
- (3) ... iwry-m<sup>3</sup>
- (4) iwr-š3
- (5)  $\underline{d}di\{n\}$  wsir  $\underline{h}$ nt imntt  $\underline{d}i.f$   $\underline{k}$ srt  $\underline{n}$ fr $\{t\}$   $\underline{m}$   $\underline{h}$ rt- $\underline{n}$ tr
- (6) hp

#### Translation:

- (1) Words spoken by Osiris.
- (2) Words spoken by Isis.
- (3) ... luryma.
- (4) Iursha.
- (5) Words spoken by Osiris, foremost of the West, may he give a goodly burial in the necropolis.
- (6) Apis.

# Carian (after Adiego<sup>1</sup>):

Arlišś: upe: arliomś: xi: yjas[iś]

#### Meaning:

Personal name: 'stela': personal name: particle: ethnic designation

### Provenance:

Upper baboon gallery, SAN, Saggara<sup>2</sup>.

# Bibliography:

Adiego 2007: 41-42 (ref. E.Me 9) Masson 1978: 20-1 & 58-60 (ref. M1)

Vittmann 2003: 167

<sup>1</sup> 2007: 42.

<sup>&</sup>lt;sup>2</sup> Masson 1978: 20.

# Transcription:



#### Transliteration:

- (1) ḥtp di nsw ptḥ-skr ..... pt
- (2) nsw ntrw hk3 .... di.f krs{t}[kpšpk] {nfrt}

#### Translation:

- (1) An offering which the king gives to Ptah Sokar ...... heaven,
- (2) king of the gods, ruler of ...... may he give a goodly burial.

# Carian (after Adiego<sup>1</sup>):

[-]Qarmś: q[-]ś: χi: pdubiś: mnoś: [mw]dons: χi[i-] wśordś

# Meaning:

Personal name: ?: personal name: 'son': ethnic designation: particle: personal name or ethnic deisgnation

#### Provenance

First piece found in sector 3 east of the 'South Screen wall', second peice from the entrance of the baboon galleries, SAN, Saqqara<sup>2</sup>.

# Bibliography:

Adiego 2007: 42 (ref. E.Me 10)

Masson 1978: 21-22 & 60-61(ref. MY 2)

<sup>1</sup> 2007: 42.

<sup>2</sup> Masson 1978: 21.

From Masson 1978: Plate xxxii

Carian (after Adiego<sup>1</sup>): war[---]t[-----]ś: mdayn: [-15-]:a[-]iś: mdayn

## Meaning:

Formula: ethnic designation: ?: personal name: ethnic designation

#### Provenance:

Lining a pit in the court of shrine D, Sector 3, SAN, Saqqara<sup>2</sup>.

Bibliography: Adiego 2007: 43 (ref. E.Me 11) Martin 2005: 144-145

Masson 1978: 22 & 61-70 (ref. M3)

<sup>1</sup> 2007: 43.

<sup>&</sup>lt;sup>2</sup> Masson 1978: 22.

Excavation number H5-1343, BM 67235

Carian (after Adiego<sup>1</sup>):

Pjabrm: wśo λś: mwdonś: χi: kbjom ś: m[noś]

# Meaning:

Personal name: personal name: ethnic designation: particle: personal name: 'son'

# Provenance:

Lower Baboon Gallery, SAN, Saggara<sup>2</sup>.

Bibliography: Adiego 2007: 44 (ref. E.Me 12) Masson 1978: 22-23 & 70-79 (ref. M4)

Vittmann 2003: 170-171

<sup>&</sup>lt;sup>1</sup> 2007: 44.

<sup>&</sup>lt;sup>2</sup> Masson 1978: 22.

Carian (after Adiego<sup>1</sup>): šdτatś: upa: w: wetś: χi: mwdonś: χi

Meaning:

Personal name: 'stela': ?: personal name: particle: ethnic designation: particle

Provenance:

Lining a pit in the court of shrine D, Sector 3, SAN, Saqqara<sup>2</sup>.

Bibliography: Adiego 2007: 45 (ref. E.Me 13) Masson 1978: 23-24 & 79-83 (ref.M5) Vittmann 2003: 170-171

<sup>1 2007: 45</sup> 

No text.

Provenance:

Lining a pit in the court of shrine D, Sector 3, SAN, Saqqara<sup>1</sup>.

Bibliography: Masson 1978: 24 & 83-85 (ref. M5a)

Vittmann 2003: 170-171

<sup>&</sup>lt;sup>1</sup> Masson 1978: 23.

Carian (after Adiego<sup>1</sup>): Irow: pikarmś: mwdonś

## Meaning:

Personal name: personal name: ethnic designation

## Provenance:

Lining a pit in the court of shrine D, Sector 3, SAN, Saqqara<sup>2</sup>.

Bibliography:

Adiego 2007: 46 (ref. E.Me 14) Masson 1978: 24-25 & 85-86 (ref. M6)

Vittmann 2003: 174

<sup>1</sup> 2007: 43. <sup>2</sup> Masson 1978: 24.

## Transcription:

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## Transliteration:

- (1) i.r-š3 s3 n 3r-skr
- (2)  $s3-i^ch/s3\{t\}-i^ch$

## Translation:

- (1) Iresha son of Arseker(2) Saiah/ Satiah

Carian (after Adiego<sup>1</sup>): Arlišś: urskleś: kiδbsiś

# Meaning:

Personal name: personal name: ethnic designation or personal name

#### Provenance:

Upper Baboon Gallery, SAN, Saqqara<sup>2</sup>.

Bibliography: Adiego 2007: 47 (ref. E.Me 15) Masson 1978: 25-26 & 86-87 (ref. M7) Vittmann 2003: 167-168

<sup>1</sup> 2007: 47.

<sup>2</sup> Masson 1978: 25.

# Non-native funerary stelae from Saqqara

F4

Vittmann 2003: Abb 113 p228

F1

Vittmann 2003: Abb 47 p107

F2

Vittmann 2003: Abb 65 p148

F5

Vittmann 2003: Abb 114 p229

F6

Vittmann 2003: Abb 120 p237

F3

Vittmann 2003: Abb 66 p149

# Native stelae from Saqqara

G1

Martin 1979: Plate 45, no. 163

G4

Martin 1979: Plate 47, no.169

G5

Martin 1979: Plate 84, no.170

G2

Martin 1979: Plate 46, no. 164

Martin 1979: Plate 47, no. 167

G6

Martin 1979: Plate 48, no. 171-3

G7

Martin 1979: Plate 48, no.179

G10

Munro 1973: Tafel 58, no.200

G8

Munro 1973: Tafel 58, no.198

G11

Munro 1973: Tafel 58, no.201

G9

Munro 1973: Tafel 58, no.199

G12

Munro 1973: Tafel 59, no.202

G13

Munro 1973: Tafel 60, no.203

G15

Munro 1973: Tafel 60, no.206

G14

Munro 1973: Tafel 60, no.204