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Hieroglyphic texts from Egyptian stelae, &c., in the British Museum.

Part VII.

(50 Plates.)

By H. R. Hall, M.A., D.Litt., F.S.A.
Keeper of Egyptian and Assyrian Antiquities.

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ST. MARTIN'S LANE, LONDON, W.C. 2.
The fifty-seven inscribed monuments and portions of monuments herein published (the majority for the first time) are almost entirely of the XVIIIth dynasty (c. B.C. 1580–1320), and consist chiefly of funerary stelae and memorials of similar character, dedicated to the deceased by the surviving relatives, usually through the eldest son, who "makes the name of his father to live" and often performs the functions of the sun-priest at the grave.

Many of the persons to whose memory the stelae were erected held the office of sedem-ash m eset maat hr Uaset-imenet, "hearer of the summons in the Place of Right at Western Thebes," a species of honorary service in the Theban necropolis, which appears to have been undertaken by persons of some standing. One person of importance is, besides being a sedem-ash, a priestly official of Thoth, lord of Hermopolis, and a high officer of Southern Thebes (No. 266; Pl. XXXVII). Sedemu-ash of Amen are mentioned (No. 282; Pl. XIX) and a chief sedem-ash (No. 294; Pl. XXIV). The scribe of the necropolis appears (No. 374; Pl. XXIX): Wardens of the Place of Right (Theban necropolis) are mentioned (Nos. 812, 279; Pl. XXVI, XXVII), and a "Chief of the Followers (i.e., sergeant of the guard) in the Place of Right" (No. 273; Pl. XXVIII). Priestly officials and others in the service of the gods are: a Prince, Chief of the Bowmen, Steward of the Lands of Anea, and High-priest of Ptah (No. 1182; Pl. VII), whose tomb at Thebes was excavated by Mr. Robert Mond; priests of Ptah (No. 211; Pl. XXXV) and Osiris and a singer (genat) of Amen (No. 1062; Pl. XLIX); the kher-heb of the dead king Amenemhet III (No. 834; Pl. XXI); the chief architect of his funerary temple (No. 4146; Pl. IX) and that of Thutmosis IV (No. 148; Pl. XLIII, XLIV); and a scribe of the temple-reisies (No. 322; Pl. VIII); also a chief workman of Amen, who has quite an important monument (No. 467; Pl. I–IV). A priestly official of Thoth has already been mentioned. Of royal officials we have firstly two Viceroy's of Ethiopia, or "King's Sons of Kush," Merimeses and User-Satat (Nos. 860 (Pl. XII) and 623 (Pl. XXXIV)); Amenemhat-Surese the scribe, fan-bearer, and king's messenger (No. 123; Pl. XI); a scribe and chamberlain of King Ai (No. 211; Pl. XXXV); a guardian of the treasury (No. 324; Pl. XV); the king's chief charioteer, who bears the North Syrian name of Atumuma (No. 322; Pl. VIII); a chief of the royal guard and "Follower" of the king (No. 906; Pl. XVII, XVIII); an ademnu and chief Bowman and his dandified chief follower (No. 307; Pl. XXXII); a thati-n-sirjet or standard-bearer (No. 270; Pl. XXVII): two w'nu khenyot Per'ro or "intendants of Pharaoh's boat's crew," otherwise Pharaoh's chief boatmen (Nos. 365, 773; Pl. XLVI, XLVII); Queen Teie's chief cook (No. 289; Pl. XX); a chief builder in South and North (No. 296; Pl. V), and various scribes, followers, shipmen, chief artificers, and wardens of the harim (No. 335; Pl. XVI), who may be either in royal or private service. Two bearers of the title khered-n-kip appear (No. 508; Pl. XI; and No. 148; Pl. XLIII, XLIV). In No. 656 (Pl. L) we meet with a magician, no doubt of semi-priestly character, called kherp-serjet, or "Scorpion-Master," who is known from other inscriptions to have been usually a physician as well as a sorcerer-charmer. These monuments are therefore those of a few nobles—and those mostly of the new bureaucratic nobility of the New Kingdom—and a large number of persons of the "middle class" (as we should term it), both priests and laymen, as well as laymen of semi-priestly character.
They are useful, when executed with any care, as registers of changes of costume as well as of official titles and fashions in religious observance. Costume has therefore been specially noted in the descriptions. The plates have been arranged in an order which groups together instances of similar religious intention.

Thus Pls. I–IV, V, are examples of hymns to the Sun-god at his rising and setting; Pl. VII, of adoration of the king’s name; Pls. X–XI, of prayers to Osiris H̱ik-zet ("Prince of Eternity"); Pl. XV, to the Aten or Sun-disk (an important example of the funerary stela of the heretical period); Pls. XVI–XXIV, to Osiris and his fellow-deities (on Pl. XXI in conjunction with a deceased king and queen); Pl. XXV, Amen-Ra’ and Horus of Buhen; Pl. XXVI, Amen-Ra’ of Abt-amen and Ueret-ḥekau; Pl. XXVII, Amen-Ra’, Mut and Mersegret; Pl. XXVIII, Ernutet, Ptah and Sebek; Pls. XXVIII–XXIX, Mersegret; Pl. XXX–XXXIII, Hathor; Pl. XXXIII, Tauret; Pl. XXXIV, Thoth; Pl. XXXV, Sokari; Pls. XXXI, XXXVI–XXXIX, Ra’-Harmachis in his boat; Pl. XL, Ptah and Ma’at or Isis; Pl. XLI, Ptah and Reshpau (separately); Pl. XLII, Amen-Ra’.

In connection with the funerary worship of Hathor in Western Thebes on Pl. XXXI (No. 555) is a curious representation of a priest (?) dressed up in semi-royal costume, with the prince’s sidelock, but without the uraeus, and holding royal Osiride insignia, who is called "He who knows how to see" (Pa-rekh-nau).

Pls. XLIII–XLIX shew a series of large stelae of the end of the XVIIIth dynasty, some of them of crude style and obviously merely undertaker’s stock work, with family adorations to the Osiride gods.

Pl. LIX may be of the XIth dynasty, and Pl. L certainly is so. These last are mostly from Abydos; the majority of the stelae here published are, however, Theban, with one or two from Saqqârah (e.g., Pls. XXXV, XL, XLI) and five from Wadi Halfa (Pl. XII. XXXIV). Two (Pls. IX, X) were found in Malta (see descriptions).

The drawings were made by Mr. E. J. Lambert, and the inscriptions were copied and descriptions written by myself.

H. R. HALL.
DESCRIPTION OF THE PLATES

The numbers of the objects which are within brackets are the registration or inventory numbers, and it is under these numbers that the object should be quoted for scientific purposes. The exhibition numbers, as given in the Guide to the Egyptian Galleries (Sculpture), London, 1909, for the convenience of the public visiting the Museum, are added in an Index at the end of the Description of the Plates. The metric measurements are approximate.

PLATES I-IV.

Limestone Pyramidal Naos of the workman of Amen, Ineni. On each of the four sides is a kneeling figure of the dead man in relief, holding a stele on which are short prayers to Ra; the borders contain prayers to Osiris for funerary offerings. Published: Budge, Egyptian Sculpture in the British Museum, Pl. xi; Guide to the Egyptian Galleries (Sculpture), p. 156; Sharpe, Egyptian Inscriptions, ii, 42. From Thebes. XVIIth dynasty. H. 1 ft. 8 in. (50 cm.). An nephiti Collection, 1839. [469.]

The name of Amen has been erased in the Amarna period, but that of Ra' left untouched in places.

PLATE V.

Painted limestone round-topped stele, held by a male figure, of which the head is broken off. Inscribed with a hymn to Ra' at his rising by the serekh-ash (temple-server) of Amen, Usekhesh; dedicated for his father Kat, a serekh-ash. From Thebes. XVIIth dynasty. H. 11 in. (27.5 cm.). Salt Collection, 1835. [346.]

Painted limestone round-topped stele, supported by a figure of the dead man, complete, wearing a lappeted wig or a round wig over his own hair, which falls in front of the shoulders (a fashion in vogue under the XVIIIth and XIXth dynasties). The ears are pierced for earring, as was also usual among men at that period, but not earlier. The inscription is a hymn to "Amen at his rising. Turn at his setting," for the Chief Builder in South and North. Maanekhetef, and his beloved sister, the mistress of his house, Neferetkhau. Published: Budge, Guide to the Egyptian Galleries (Sculpture), p. 151. From Thebes. XVIIth dynasty. H. 1 ft. 8 in. (50 cm.). Sana Collection, 1834. [296.]

Under the XIXth and XXth dynasties this coiffure is certainly wholly a wig; but under the XVIIIth it is probable that it was partly natural, the hair being worn long to the shoulders (see p. 9), under a round wig; from this fashion evolved the wig with lappets.

PLATE VI.

Inscriptions on a black granite Monumental Boat, bearing a statue of Queen Mutemuia, wife of Thutmose (Thothmes) IV and mother of Amenhetep III. The figure of the queen is seated on a throne; the upper part of the body is broken away; the hands were placed upon the thighs; in the right hand, which still remains, is the netch. She was probably represented in the character of the goddess Mut, since her name means "Mut in the Boat." The whole monument is therefore a figure of her name, so to speak. The head of the figure, which is crowned with a modius of uraei, is preserved in the collections. At each side of the figure are the protecting wings of the vulture of Mut. At the feet of the queen are cut her name and titles and a table of offerings, and on each side of the boat is an eye, in the usual position, with beyond it a long cartouche containing the queen's names and titles. "The prow is sculptured on the back and front with heads of the goddess Hathor, above which rises the base of a sistrum; in the panels of this are cut the pronomen and nomen of Amenhetep III (in baseless cartouches), and on the flat upper surface is a cartouche containing the king's nomen, flanked by uraei" (Budge, Guide to the Egyptian Galleries (Sculpture), p. 111). The stern is broken away. Published: Arundale, Bonomi and Birch, British Museum Gallery, 34; Sharpe, Egyptian Inscriptions, i, 376. From Karnak. XVIIth dynasty. H. 7 ft. 4 in. (2 m. 25 cm.). Belmore Collection, 1843 [43.]
PLATE VII.

Sandstone Lintel of the Doorway of the Tomb of the prince Pairi, Chief of the Bowmen, Steward of the Lands of Amen, and High-priest of Ituh; showing two figures of the deceased, one with wig and an ordinary civil costume, the other wigless and wearing the leopard-skin of the sen-priest, standing in adoration before respectively the prenomen of Amenhetep III and his ka-name, Ka-nubhite-shet-m-naat, "Strong Bull appearing as Law," and his nomen with the ka-name Ka-nubhite-shet-tawi ("Strong Bull, terror of the two lands"). The two cartouches are above the symbol of Union. In front of each figure is a hymn of adoration to the king, "giving praise to the good god, prostration (lit. earth-smelling) before the might of valor, the son of Amen on his throne; hail to the Theban, the Heir of Nun, the prince without a peer," etc., "born of Mut, lady of heaven, great one of terror in all lands," etc., etc., by the king's son Pairi. Inscription rather roughly and incorrectly cut. From Thebes. XVIIIth dynasty. L. 5 ft. 6 in. (1 m. 65 cm.).

[1182.]

Given by Robert Mond, Esq., 1905.

PLATE VIII.

Lower part of a limestone stele dedicated in honour of the deceased Bati, by his brother, the king's chief charioteer, Atumunu or Yeununu. On the petition preserved a certain Mentui is shown offering, in company with his four sisters, Teye, Ra-tawi, Yesia and Huriya, to the scribe of the reises of the temple (?) Huitai and his wife Ueronre (Uerud). From Thebes. XVIIIth-XIXth dynasties. L. 2 ft. 5 in. (65 cm.). P. Abouanisi Collection, 1837. [322.]

The name Atumunu is North Syria; of the Airagama or Itakaama of the Amarna letters.

PLATE IX.

Part of a slab of black granite with a funerary inscription: a prayer to Harnachis: "... the eldest of the gods, avenger of his brethren: grant that I may be in his following for ever," etc. From Deir al-bahari. XVIIth dynasty. L. 9 in. (22.5 cm.). [1460.]

Given by the Egypt Exploration Fund, 1907.

Fragment of a red quartzite slab, with part of an inscription. From Deir al-bahari. XVIIth dynasty. L. 3½ ins. (8.75 cm.). [40956.]

Given by the Egypt Exploration Fund, 1904.

Steps of a small limestone shrine or pedestal of a shrine or votive figure of Osiris which has disappeared, dedicated for Aun or Anu, "chief artificer of the house of Neb-ma-at-Ra' (Amenhetep III) in Western Thebes." He was the head workman of the king's funerary temple. Published (from an incorrect copy) by NVille, Xth Dynasty Temple at Deir el Bahari, iii, pl. viii, D. a, b, c; p. 4. From Deir al-bahari. XVIIIth dynasty. L. 5 in. (12.5 cm.).

Given by the Egypt Exploration Fund, 1905.

PLATE X.

Limestone round-topped stele, roughly cut, with incorrect inscription: prayer to Osiris Hikzet ("Prince of Eternity") for Tui by his sister Ines or Ubenes, who is shown pouring out the drink-offering before him. Early XVIIIth dynasty. Found in Malta in 1823, where it had probably been taken among other rubbish as ship's ballast. H. 8 in. (20 cm.). [299.]

Given by J. B. Collings, Esq., 1836.

Limestone round-topped stele of the lady Horemhepet, with prayer to Osiris Hikzet by her sister Nubeneferet. Early XVIIth dynasty. Found in Malta, 1823. H. 9 in. (22.5 cm.). [218.]

Given by J. B. Collings, Esq., 1836.

See H.T., iv, pl. xiv, p. 7, with regard to the XIXth dynasty stele of Anker (No. 233), also found in Malta at the same time and given by Mr. Collings. The note there appended to the description of Anker's stele is equally applicable to Nos. 299 and 218, except that there is every possibility that all three steles may have come to Malta in ship's ballast at the beginning of the nineteenth century or even the beginning of the sixteenth. No. 299, at any rate, is far too rude to have been taken to Malta as an Egyptian curiosity in Roman times, perhaps to adorn a temple of Isis, and the ship's ballast theory is more probable. Apart from other considerations and the inherent improbability of any early Egyptian settlement in Malta, the fact that two of these three steles are of a very different date to the third millennium. Against them all being relics of such an early settlement. Also, the limestone is different in each case, and in all appears to be Egyptian.
PLATE XI.

Limestone pyramidal stele, with cornice and torus; dedicated with prayers to Osiris Hiket for the khnet-n-hip Ani or Ini, by his brother Anenii (Inenii). XVIIIth dynasty. H. 2 ft. (60 cm.). Anastasi Collection, 1839. [308.]

For the khnet-n-hip (not “khnum”-n-hip), or “Child of the Nursery,” see Gardner, P.S.B.A., 1917, p. 37.

PLATE XII.

Limestone pyloniform stèle, with cornice and torus; dedicated with prayers for l’aḥmes or l’aḥmasə (Ahamis) by a temple official whose name is illegible. Early XVIIIth dynasty. H. 9 in. (22.5 cm.). Sansa Collection, 1834. [275.]

Limestone round-topped stèle of the king’s son (of Kush), Merimes or Merimeses, dedicated with prayers to Osiris by the scribe Penni’am. Well cut. XVIIIth dynasty. H. 10 in. (25 cm.). Acquired 1861. [860.]

Merimes, whose Gauthier (Livre des Rois, ii, p. 336 n. 3) supposed to have been a son of Thothmes IV, and a younger brother of Amenophis III, was prince of Kush during the reign of the latter and that of Akhenaten. The fragments (No. 1001) of his sarcophagus (lately added to by a new fragment discovered in Egypt by M. Capart) and his historical stèle (No. 637) recording the Nubian campaign of Amenophis III, are in the British Museum Collection. The scribe Penni’am was, judging by his name, a native Nubian.

PLATE XIII.

Portions of a funerary inscription on two limestone door-jamb slabs of the tomb of Qenia (Qenyo), of Thebes, a sed-em-nisht n et-sen-mat hr Uaset-uninet, “hearer of the summons in the Place of Right in Western Thebes,” or temple-server in the Theban necropolis, and his sister, the lady Tuye. From Thebes. Late XVIIIth dynasty. H. 1 ft. 10 in. (55 cm.). [918: 1245.]

The high aquiline nose of Qenia is accurately reproduced in the drawing; it is an evident portrait.

PLATE XIV.

Painted limestone funerary stèle, with prayers for Satpair, a girl, made by the sed-em-nisht “in the west,” Nakhhi. The inscriptions are rudely cut, but the figures of the dead girl and the young man making his offering of fruit and flowers are well cut in the Amarna style of Akhenaten’s reign. Satpair sits on a chair of state; she wears the side-dock of youth with otherwise short-cut hair; on her head is the lily bud and stalk, worn by girls depending over her forehead, with the lump of perfumed nard above it; she has large ear-rings. The man’s figure is represented with the naturalism of the Amarna style. Late XVIIIth dynasty. H. 9 in. (22.5 cm.). Sansa Collection, 1834. [360.]

Limestone round-topped stèle of the lady Tamait (“the Cat”), dedicated by her daughter Kiiia. Well cut. The mother, seated, wears a heavy wig; the daughter, standing, has her own hair bound with a ribbon. Both are diaphanously robed and have the festal lump of nard on the head; the mother has beneath it a lily flower, the daughter a bud. Late XVIIIth dynasty. H. 1 ft. 2½ in. (36.25 cm.). [644.]

Both stèles are interesting examples of their period.

PLATE XV.

Limestone rectangular stèle with cornice and torus, of the Guardian of the Treasury, Ptahma’i, and his family. The di hèpet neset prayers are addressed to the Atén, lord of eternity, seeing for ever, for the usual funerary meals, and all good and pure things on behalf of Ptahma’i in the west, and to Ra’, “prince of the two horizons, seeing for ever, hearing the hour,” that he may strengthen the two eyes of Ptahma’i to see his beauties. In the upper register Ptahma’i and his beloved sister, the lady Ta-khal, receive the offerings of “his beloved son” Pa-Atén-m-heb, deceased, and his daughter Merit-Ra’i. Ptahma’i is wigless; his son wears a wig or his own hair dressed in the fashionable style of the period; all four figures have the lump of nard on the head. In the lower register a certain Nebja, and his wife U’ab receive, seated on stools, the offerings of their son Hit and daughter Uaset, a naked boy and girl, the former the elder. Another couple, “his beloved son” Ramasesu and his daughter Iuye, are also seated on stools, but receive no offerings. Both the men are wigless; the boy has short-cropped hair. The relationship of the lower group to the upper is not clear, but they are presumably of the same family. The style of cutting is of the realistic Amarna school; the figure of the dead youth, Pa-Atén-m-heb, being typical of the Amarna style. The faces all seem to be attempts at realistic portraiture. Late XVIIIth dynasty. H. 2 ft. 3 in. (67.5 cm.). [324.]

An interesting example of a family funerary stèle of the Amarna period, with its joint prayers to the Atén and to Ra’, to the exclusion of Osiris. The word “beloved” in the description of the son Pa-Atén-m-heb is carelessly cut with the feminine termination, meri’-i (sic).
PLATE XVI.

Limestone stele with cornice and torus dedicated with prayers to Osiris for Pentu, warden of the harim, by his brother the warden "of the house of the women," Thai, "repeating life." In the upper register Thai offers to Osiris; below, Ernenu, wife of Pentu or Thai (it is not clear which) offers, followed by her children, two sons, Hetti and To (erroneously described as a daughter), and two daughters, Tuye and Isit. Ernenu wears a wig and an open robe which leaves her naked in front; Hetti is clothed; the others naked: the boys' heads are shaved, the girls have the sidelocks; they hold flowers. There is something of the Aaarun style in the figures. Late XVIIIth dynasty; probably of the reign of Horemheb, after the restoration of the old religion. H. 1 ft. 10 in. (55 cm.). Anastasi Collection, 1839. [335.]

PLATE XVII.

Painted limestone round-topped stele, with prayers for "the chief of the guard of the lord of the two lands, consenting the heart of the good god, Sapair," to Osiris Khentiamenti. On the upper part, shown in this plate, Sapair is seen offering to Osiris.

PLATE XVIII.

Lower part of the stele of Sapair, showing him, "the follower of the king in his place, consenting the heart of the lord of the two lands of south and north" seated with "his sister, the lady of the house whom he loveth, Hentiemепет," and receiving offerings from "thy son whom thou lovest, Senenut-m-Amen, repeating life," who wears the leopard-skin of the senu-priest and offers the drink-offering. In front of him kneels a small male figure holding a flower, and beneath the chair of the mother is a small kneeling woman—no doubt a younger son and daughter, whose names are not given. Below is an eight-line prayer to Osiris, Anubis, and Ptah Sokari for the funeral meals, etc., for "the chief bowman, Sapair." Mid XVIIIth dynasty; probably of the reign of Amenhetep II. H. 3 ft. 5 in. (1 m. 375 cm.). Mallowan Collection, 1968. [306.]

PLATE XIX.

Limestone stele of Pashed, warden of the northern lakes or green water-meadows of Amen, with adorations to Osiris and Amun. The top is broken off. In the upper register the deceased adores the two gods; in the middle register he and "his beloved sister, the mistress of the house, Mutneteret," receive offerings from his sons the setem-shep of Amen, Meri, and "his beloved son . . . n-Amen": the former wears the skin of the senu-priest, the latter carries vases and a nosegay. In the lower register prayers are offered to Mut, lady of heru, by another son, the senu-priest of Amen, Nesbeni, also as senu-priest, and by three daughters, Hent-neter, Irin-neter, and Hent-neter (sic), all kneeling. The sons are wigless; Pashed and the women have the lump of nard on the head. XVIIIth dynasty. H. 1 ft. 10 in. (35 cm.). Jarvis Collection. [282.]

PLATE XX.

Painted limestone round-topped stele of Bak-kai or Bakkeramen, chief cook in the household of Queen Teie, and second priest of Haroësis. In the upper register he is shown offering with his sister, the lady Ta-Anbuh, to a seated figure of Osiris; in the lower his father Hui and the latter's sister Hent-neteret and an unnamed girl-child (seated at the side of her mother's chair) receive the offerings of Konsu and Sheduf-usta, sons, and Teniemeb and Hetnemroyet, daughters, apparently, of Hui. Below, are two lines of funerary prayer to Osiris and Horus Avenger of his Father, Son of Isis, for the dead man who is here called Bakkeramen, whereas above he is Bak-kai. The name of Amen has been erased by the Amenists in this name, and in the upper register that of Queen Teie has also been erased, although spared below. In the representations, Bak-kai and his sons are wigless, and Sheduf-usta has the boy's heavy single side-plait, while the girls have the female side-lock of youth in many small plaits. Hui wears a wig. XVIIIth dynasty; middle of reign of Amenhetep III. H. 1 ft. 8 ins. (50 cm.). Anastasi Collection, 1839. [289.]
PLATE XXI.

Painted limestone round-topped stele of Qaie, kher-heh priest of the deified king Amenhetep III. In the upper register are seated before a table of offerings figures of the king and queen Teie, and of Osiris with Isis standing behind him, and what is probably the remains of a small zorbing figure of Qaie behind her. In the second register are seated figures of Qaie and his wife Mutemua (or, for short, Uia = “Boat”), receiving the offering of water and incense from his son Nefer-hetep as sem-priest, followed by his sons Neb-ma’at-Ra-neheb and Amenemope, and his daughters Mutnebef(et), Bakmut and Nefereti. By the side of the mother’s chair is a fourth daughter, not named. The heads of the men are all wigless. Below is a four-line inscription containing adorations to Osiris, Isis, and the king and queen, and the usual funerary prayers. In the last three lines the wording has been corrected anciently, so that the hieroglyphs are partly palimpsest. Poor, dry style. Published: Sharpe, Egyptian Inscriptions, i, 94. XVIIIth dynasty; probably of the reign of Tut’ankhāmen or Ai. H. 2 ft. 3 in. (67.5 cm.). Anatassi Collection, 1839. [834]

PLATE XXII.

Lower part of a rectangular limestone stele (right-hand corners broken away) on which Thutuher . . ., a sed-em-ash, who is the son of the owner of the stele, offers with his wife (whose name is broken away) and his daughters, Nehiye and Iyit, to Osiris and Hathor (who is not shown). The sed-em-ash wears a wig of the Amarna style, with a flower behind. Late XVIIIth dynasty. H. 9 in. (23.75 cm.). Belmore Collection, 1843. [547]

PLATE XXIII.

Rectangular limestone stele of the ḍeʾenu and Chief Bowman of the Lord of the Two Lands, Māhu, who is shown above offering to Osiris Onefeer with his beloved sister, the mistress of the house, Nefretiri; and below, seated with Nefretiri, receiving food from the drink of goddess Isis of the sycamore tree, who is represented as half woman, half tree. Before them stands “the chief of the followers of Māhu, the ḍeʾenu Amenem’onet, who holds a bow and arrows (?) in one hand, and bears his sandals over the other arm. Amenem’onet also has elaborately dressed hair or wig and a waistcloth of military cut; Maḥu has a long robe. Fine style. The prayers are addressed to Osiris Hikzet, Pah-Seker and Anubis. XVIIIth dynasty (about the reign of Thutmosis IV). H. 2 ft. 3 in. (67.5 cm.). D’Athanasi Collection, 1837. [307]

The style of cutting is very good. The elaborate representation of Amenem’onet’s coiffure, accurately reproduced by Mr. Lamber, is noticeable; it is shewn carefully parted and with separate side-curls, giving the impression of natural hair, which it probably was, as young soldiers are likely to have worn their own hair rather than wigs (with their troublesome concomitant of constant head-shaving) at this period of constant foreign campaigns and duty abroad.

PLATE XXIV.

Limestone stele with rounded top of the intendant (n’u) Kari. In the upper register Kari adores Osiris seated, with the hawk-standard of the West behind him. In the middle register various relatives are depicted seated before offerings: his father Kh’ai, with his “sister” Teie, his son Kari, with his “sister,” the mistress of the house Neferti; the chief sed-em-ash, Tusu, with his “sister” Tatii and his son Nereu (?) with his wife Tauer(et). In the lower register Kari and his soul receive the grateful gifts of the goddess of the sycamore-tree, and the inscriptions conclude with a final prayer to Osiris Khentamenti, Nishem lady of eternity (so writer, but probably here meant for “in the nishonet-boat, Lord of Eternity,” rather than the deification of the boat), and all the gods of Abydos on behalf of the deceased. All the men are be-wigged except the sed-em-ash, and all the women have the festal nard on their heads. XVIIIth dynasty. H. 1 ft. 11 ins. (57.5 cm.). [294]

PLATE XXV.

Sandstone round-topped stele of Pashed and his wife Bakpuri, who are shown worshipping Amen-Ra’ and Horus, lord of Bubon. Crude style. From Wadi Hafā. XVIIIth dynasty. H. 1 ft. (30 cm.). [930]
Limestone round-topped stele of the *sdeu-neššu* *Pashedu*, who is shown worshipping Amen-Ra' of Karnak. Below is inscribed "Renewing the memorial of the name of . . . . .
Amen made by the *sdeu-neššu* in the place of Right *Pen* . . . . , deceased." This no doubt refers to a mutilation in the Amarna period of Pashedu's tablet, which was restored by the writer of the concluding two lines of inscription. Mid XVIIIth dynasty. H. 1 ft. 1½ in. (3375 cm).

**PLATE XXVI.**

Limestone round-topped stele of the Warden of the Place of Right (the necropolis) in Western Thebes, *Peneferu (?)*. In the upper register are the deities "Amen-Ra' of Abet-Amen, great god, lord of eternity," depicted as ram-headed and seated on the throne, and "Uerheka, loving nobility, lady of the Place of Right, lady of heaven, mistress of the gods," shown as an uraeus turned round a papyrus plant. Behind her an animated nor-scepter with human arms holds a great sheaf of water-plants. In the lower register Peneferu kneels in adoration before his prayer to these deities. Well cut. XVIIIth dynasty. H. 1 ft. 30 cm.

*Given by Lytton Aucaster, Esq., 1854.*

**PLATE XXVII.**

Limestone round-topped stele of the Warden of the Necropolis, *Smentauti* ("stabilizing the two lands"), and of the standard-bearer (thaiu-n-siriyi), *lateniatet* ("father of his father"). In the upper register Smentauti offers incense to "Amen-Ra'-sonite, lord of heaven, prince of Thebes, and Mut the great one, lady of Ishern"; in the lower, lateniatet worships Mersegret, "mistress of the West" (the goddess of the Theban Necropolis), accompanied by a lady who is described both as "his sister, the lady *Nenepet*" and as "his sister *Ta'one*"; probably the figure of a second lady has been left out. XVIIIth dynasty H. 1 ft. 5½ in. (4375 cm.).

*Belmore Collection, 1843.*

**PLATE XXVIII.**

Part of a limestone shrine-shaped stele of the *sdeu-neššu* *Anhr-khau* ("weapons of Onouris"). On the lintel Anhr-khau is seen adoring the goddess *Ernenu (Ernutet)* in the form of a snake, Ptah, and Sebek (with name spelt out, $\left[\begin{array}{c} \text{S} \\ \text{S} \end{array}\right]$), crocodile-headed and crowned. On the one jamh preserved is a prayer addressed to Ptah to give $\left[\begin{array}{c} \text{p} \\ \text{p} \end{array}\right]$, "life, health and wealth," to the deceased. Below it is a figure of a lady, *Hent-duu* ("mistress of the mountains"), praying. End of the XVIIth dynasty. H. 1 ft. 3 ins. (375 cm).

Limestone round-topped stele of *Paju*, a necropolis-officer, "Chief of the Followers (i.e., servant of the guard) in the Place of Right." In the upper register Paju adores Mersegret, represented as a snake-headed goddess; in the lower, his sons the *sdeu-neššu* *Aa* . . . . and *Hedneketu* also adore. End of the XVIIth dynasty. H. 7½ in. (1975 cm.).

On these two stelae the dead men, although quite unimportant persons, are represented in the full dress robes and wigs of the end of the XVIIth dynasty. They date probably from the reign of *Horemheb.*

**PLATE XXIX.**

Limestone round-topped stele of *Nektuatemen*, scribe of the Theban Necropolis, with praises to thy *ka*, Mersegret, mistress of the West," by the dead man, who is shown kneeling with both arms raised in adoration before a seated figure of the goddess, human-headed. Mid XVIIIth dynasty. H. 8 ins. (20 cm.).

*Belmore Collection, 1843.*

Painted limestone round-topped stele of *Meru* (?), . . . . , who is shown in the upper register adoring the serpent guardian goddess of the Theban Necropolis, Mersegret, "mistress of the West." In the lower register his son, *Nekhtamen*, his mother, the lady *Nefremenua* (?), and her daughters, *Heres*, *Meryet*, Efem and *Iye*, are mentioned; but only the son and two women are represented. The figures are in full dress, the women with large ear-rings. Somewhat rubbed. Late XVIIIth dynasty. H. 9 in. (225 cm.).

*Sams Collections, 1834.*
Limestone round-topped stele of Nefer-neb (Ekhmunu) ("Beautiful is the Lord of the Eight," i.e., Thoth), a Theban sed-em-ash, who is shown offering incense to Hathor, lady of the West, lady of Heaven, Mistress of the Gods," in company with his sons Paneb, a sed-em-ash, and Aa-pehti, and Paneb, his grandson by a daughter, all deceased. Very well cut. The goddess wears the uraeated modius, the four men are in full dress, with wigs, and Nefer-neb·Ekhmunu has a short beard. XVIIIth dynasty; reign of Thutmose IV or Amenhetep III. H. 1 ft. 4½ in. (41.25 cm.).

[316]

PLATE XXXI.

Painted limestone round-topped stele of the sed-em-ash Kha·bekhnet ("the pylon appears"). In the upper register is the boat of Ra·Harmachis, with the god seated in the sun-disk. In the middle register Kha·bekhnet, as an Osirian, venerates the Hathor-cow, who is shown coming out of the mountain of the West. Before her is an altar, in front of which stands a priest dressed in royal Osirian insignia, with the exception of the uraeus, carrying crook, ladamnisterium or fal, and symbol of life, and wearing the side-lock like an imnaf or sem-priest; above is inscribed his title, "Pa-rekh-nun," "He who knoweth how to see." The sentence "Hathor, lady of heaven, mistress of all lands," which immediately follows, is probably to be regarded merely as the description of the cow-goddess, though it might be construed as part of the priest's title, "He who knoweth how to see Hathor," etc. In the lower register is a prayer to Hathor, mistress of the West, with adoration to the lords of eternity for Kha·bekhnet, who is shown kneeling with his beloved sister, the lady Saebayet ("wonderful one"). Published: BUDGE, Guide to the Egyptian Galleries (Sculpture), p. 174. XVIIIth dynasty. H. 2 ft. 1 in. (62.5 cm.). Belmore Collection, 1843.

[555]

The name Kha·bekhnet may be for Kha·her-beheknet, "appearing on the pylon." The Pa-rekh-nun is interesting. He is evidently an Osirian figure, and is probably a priest dressed up.

PLATE XXXII.

Limestone round-topped stele of the sed-em-ash Irinefer, who in the upper register adores the Hathor-cow on her sledge, enshrined: "Hathor, lady of heaven, mistress of all the gods." Below this is a line of inscription: "Renewal made by the necropolis-server Irinefer for his mistress Hathor;" below which, in the lower register, is a hymn to Hathor spoken by Irinefer, who is shown kneeling. XVIIIth dynasty; about the reign of Amenhetep II. H. 1 ft. ½ in. (31.25 cm.).

Given by Lyttleton Annesley, Esq., 1834.

The "renewal" inscription presumably refers to a repair of the stele executed in Irinefer's lifetime.

PLATE XXXIII.

Portion of a limestone stele, with figure of Hathor seated with an uncertain goddess, receiving offerings from a dedicatory whose figure and name are destroyed. There are inscriptions referring to Hathor and to the other goddess "... of the West, lady of heaven, [mistress] of all the gods, seeing Ra (when he is) in his (lit. her) disk." From Thebes. XVIIIth dynasty. H. 1 ft. ½ ins. (33.75 cm.). Sansus Collection, 1834.

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Limestone round-topped stele of a sed-em-ash named Irinefer, who is shown adoring the goddess Taueret in company with his "sister," the lady Mehi·kha'ethi. XVIIIth dynasty (about time of Amenhetep III). H. 1 ft. (30 cm.). Belmore Collection, 1843.

[284]

This Irinefer is probably not the same as the sed-em-ash of the same name in No. 814 (PL XXXII). The names are not spelt quite in the same way, and No. 284 seems later in date than 814.

PLATE XXXIV.

Sandstone round-topped stele of User·Satet, Viceroy of Kush, who offers incense and a libation to Thoth, lord of Ta·asat, seated on a throne. The figures are well cut in low relief, the hieroglyphs deeply incised. Below is a funerary prayer to Thoth, "lord of the great gods in Ta·asat," for the "Hereditary prince and great chancellor in the king's house, great one who brings the tribute of the land of the Bow, filling the treasury with gold," etc., "governor of the house of Metum, king's son and governor of the lands of the South, User·Satet." From Wadi Halfa. Mid XVIIIth dynasty. H. 1 ft. 8 ins. (50 cm.).

Presented by Col. W. Hayes-Sadler, 1903.

[623]
PLATE XXXV.

Limestone round-topped stele of Thuthu, scribe and chamberlain in the house of king Kheper-khepru-ii-maat-Ra' (Āi), who is seen adoring the god Sokari. Below is a funerary prayer made by Thuthu for his father, the priest of Ptah, Khonsu. Thuthu wears full dress and a long wig of the Amarna type. From Sakkarah. Late XVIIIth dynasty. H. 1 ft. 10½ in. (36.25 cm.). Salt Collection, 1821. [211]

Āi's name has been erased and re-inserted.

PLATE XXXVI.

Limestone round-topped stele of Thai, who is described as ikhu ir, a "splendid glorious one," or blessed spirit. He sits on a throne in full ceremonial dress, formal wig and short beard, with nard and lily on head and holding a flower before an offering-table on which reposè a nosegay. Above is the boat of Ra' with a goddess on the prow. Late XVIIIth dynasty. H. 1 ft. 4 in. (31.25 cm.) [797]

PLATE XXXVII.

Limestone round-topped stele of Thuti-her-me'ktuf ("That-on-his-perch"), a sed'ém-ash and official of Thoth, lord of Hermopolis, and "... in the Town of the South." The deceased is kneeling in adoration of Ra' in his splendour, to whom his prayer is addressed. Above is the boat of Ra'-Harinachis, to whom the Thoth-Ape offers an eye. Finely cut; the robe and wig of the dead man being specially well rendered. XVIIIth dynasty. H. 1 ft. 8½ in. (31.25 cm.). Belmore Collection, 1843. [666]

PLATE XXXVIII.

Limestone round-topped stele of the sed'ém-ash Unenkhkhu and "his son whom he loveth," Penakhetn. The two men are represented adoring Ra'-Harinachis in his boat above. Late XVIIIth dynasty. H. 1 ft. 1½ in. (33.75 cm.). [1248]

Given by Morgan S. Williams, Esq., 1868.

Lower part of a limestone round-topped stele of the sed'ém-ash Parennefer, who is represented adoring the sun-disk in its boat above, and praising "Ra' after his resting on the Western horizon of heaven." Late XVIIIth dynasty. H. 9 in. (22.5 cm.). Belmore Collection. [271]

PLATE XXXIX.

Limestone round-topped stele of the sed'ém-ash Ap'ii, who is represented kneeling in adoration of the solar disk in its boat, above, and praising Ra' "at his raying on the Eastern horizon of heaven." Late XVIIIth dynasty. H. 1 ft. 2 in. (35 cm.). Salt Collection, 1821. [332]

PLATE XL.

Limestone round-topped stele of Maananechutu and Nefer- 'ab, both sed'ém-ash officials of the Theban necropolis, with adorations to Ptah and Isis. In the upper register Maananechutu is seen before Ptah and Ma'at; below are the two deceased men kneeling in an attitude of prayer. Dated at top. XVIIIth dynasty. H. 1 ft. 2 in. (35 cm.). Belmore Collection, 1843. [269]

PLATE XLI.

Upper portion of a limestone round-topped stele of a sed'ém-ash whose name is destroyed. The deceased is seen standing in adoration before Ptah. Late XVIIIth dynasty. H. 6 in. (15 cm.). Belmore Collection, 1843. [286]

Lower portion of a limestone stele of the sed'ém-ash Pashed, with hymn of adoration to the Semitic god Resphu. Late XVIIIth dynasty. H. 1 ft. 1½ in. (38.75 cm.). Belmore Collection, 1843. [264]

PLATE XLII.

Part of a round-topped stele of fine grey limestone, held by a figure of the hereditary prince, chancellor, king's scribe, fan-bearer on the left, king's messenger, etc., Amenemhat, surnamed Surere, on which is a representation of King Amenhetep III, wearing the blue helm, offering to the god Amen-Ra' of Karnak; with a destroyed antithetic group, probably of Surere himself offering also to Amen-Ra'. The figures are much worn. Below are prayers to Amen-Ra' by Surere for himself and the king, and at the sides are inscriptions giving his titles and further prayers. Published: SHARPE, Inscriptions, i, 22. XVIIIth dynasty (between 1412 and 1380 B.C.). H. 1 ft. 11 in. (57.75 cm.). Senns Collection, 1834. [123]
PLATES XLIII, XLIV.

Limestone round-topped stela of Neferbat, the kher-heb-n-b, and chief of the workmen of the funerary temple of Menkheperura Thutmose IV. In the upper register Neferbat, duplicated, adores Osiris and Isis (wearing the feathers of Mut) on one side, and Min, “son of Isis,” on the other. Below is a scene of the offering to the dead being made by the kher-heb Petah-erdidi to Neferbat and his “sister,” “the lady whom he loves,” Taw (T), the skipper Uia (U), and his wife Abu, and Mâhî (Mâhî) “the lady whom he loves,” Yetau, assisted by the living ladies, Tmeremennefer (Thmimenmâf), Tepun, and Nasri, and by the skipper Nebem(9)-mesâhû-f, a man whose name is destroyed, the chief skipper Resh (R), and another skipper whose name is destroyed, followed by an unnamed girl; all persons whose relationship to Neferbat is not stated, though they should be his sons and daughters. Below, again, is a prayer to Osiris for Neferbat. XVIIIth dynasty; c. 1415 B.C. H. 3 ft. (90 cm.). Staatliche Collection, 1821.

For the kher-heb-n-b see p. 7.

PLATE XLV.

Painted limestone round-topped stela of Nekht, a “follower” or warrior in the retinue of the king or a great noble or captain. In the upper register he offers to Osiris and Upuat (Ophiotes), in company with his father, Khâ-mâi (Khami), and his mother, Kamâ (Khami); in the second a man makes offering to Khamâ and Kama for Irrym (I) and to Nekht and his wife, the lady Nubeenret. Below are the kneeling figures of his sister Muaye and his brothers, Panheasi (Pani), Khu (Khu), and Pensasia, before his mother the lady Iaye (probably the mother and breather of Khamai are meant). From Abydos. Rough provincial style. XVIIIth dynasty; c. 1400 B.C. H. 1 ft. 5½ in. (437; cm.). Sanss Collection, 1834.

Nos. 348 and 365 are of much the same style.

PLATE XLVI.

Painted limestone round-topped stela of Apeni, “intendant of pharaoh’s crews,” or pharaoh’s chief boatman (wâ*n n o khekuq Pê’s), who lived in the reign of Amenhetep III, whose cartouche appears on the stela. In the upper register Apeni, followed by his father Khêrimout, and his mother, Tawy, offers to Osiris-Kheintemonti, Horus Enedcoat (“Avenger of his father”) in Abydos, and Isis (Uret-hekau) with the head-dress of Hachor. There seems to be some confusion in the inscription here, as part of the throne name of Amenhetep III appears next to the figure of Isis, followed by the words “beloved of Isis Uret-hekau.” In the middle register Apeni offers to the sefem-tasîr’Ankh and his wife, the lady Tia, on one side, and to the wâ Peshmes and his wife Tiya; below are two seated couples, whose names are incomplete, and three kneeling women, Neferi, Iist, and Anyase, with a table of offerings between the two groups. In the lowest register an unnamed kher-heb offers to Apeni and his “sister,” the lady Na(h)? Published: BUDGE, Guide to the Egyptian Galleries (Sculpture), pl. xiv, p. 119. From Abydos. Rough style. XVIIIth dynasty; c. 1400 B.C. H. 2 ft. 1½ in. (637; cm.). Sanss Collection, 1834.

PLATE XLVII.

Painted limestone square-topped stela, with cornice and tares, of Pau, the wâ*n khekuq or chief boatman (intendant of boatmen’s crews) of Pharaoh. Round the border are funerary prayers. In the upper register Pau, his father Nefer-iu, and his mother Takhâ; adore Osiris; below Pau offers to his parents, with his brother, Ayu, and another boy, Innemkhitu, two men named Mai-en-Tenn (“ Lion in Thinis”) and Pen-Anhû, and three women named Mehût-khâ, Hêt, and Merit-Tenî, with others below whose names are uncertain—Arye(?), Thal(w), and others. The boys Ayu and Innemkhitu both have unusually long side-plaits, and Ayu wears over his forehead a lotus bud. From Abydos. Rough style. XVIIIth dynasty; c. 1400 B.C. H. 1 ft. 11 in. (57; cm.).
PLATE XLVIII.

Painted limestone round-topped stele, with scenes of adoration of Osiris by a man with his father and mother, and of offerings by him to them, with his brethren, as before. Nearly all the names, including that of the owner, are erased; probably the stele was intended to be altered, but was never finished. From Abydos. Rough style. XVIIIth dynasty; c. 1400 B.C. H. 1 ft. 3 in. (375 cm.). D'Athanasi Collection, 1837. [339.]

PLATE XLIX.

Limestone round-topped stele of Ḥeq-quéf, iat-quéf or priest of Osiris-Unnefer. The dead man is shown in the upper register adoring Osiris with his wife, the singer ofĀmen, Biw, who carries a sistrum, and his mother (?); in the lower register he and his wife receive the offerings of their son, Khēmūese, and his daughters, Kherui and Ra'meryet. Below are funerary prayers. From Abydos. XVIIIth-XIXth dynasty. H. 1 ft. 5½ in. (4375 cm.). [1062.]

PLATE L.

Limestone round-topped stele of Māj, a royal official, and his son, Kenre (Kel), a Scorpion-Master,” kherp-serget—a kind of magician. In the upper register, Māj and his son are seen adoring Osiris, Isis, Hathor and Harsiesis. Below are figures of the ṣn-officer Imisib, the ladies Tākhlalt and others; the Chief of the Masons, Ptahmes, and his five sisters. XIXth dynasty. H. 2 ft. 1 in. (62.5 cm.). [656.]

The kherp-serget, or “Scorpion-Master,” is a well-known class of magician, usually also a physician and priest. See Gardner, P.S.B.A., 1917, p. 34 ff. The signs  and  express the title of the magician, are here quite definite, and cannot be a mistake for  , which might mean “chief workman,” but that this designation is not usually found written with the sign  as kherp-bastiti.

ADDENDA AND CORRIGENDA.

H.T., Pt. vi, pl. i (No. 1628); l. 4, after  read  for .

Ibid., l. 5, the bird sign at the end of the line is  not  ; and in l. 7, conversely, read  not .

l. 14, under  read .

H.T., Pt. vi, pl. xix, (No. 171). The name of the man represented by this figure has also been read Ḥper-anuḥu (Weill, La IIe et la IIIe Dynasties Égyptiennes (Ann. du Musée Guimet, 1908), Pt. I, p. 255 ff. The sign  is taken to be an early form of  . The description as a sculptor is wrong: he was either a ship-builder or ship’s captain—more probably the former. See, however, Stein dorff, A.Z., lvi, p. 97, n. 2. For other publications of the figure see Budge, Egyptian Sculpture (1913), pl. i, and Arundale, Bonomi and Birch, Egyptian Gallery, pl. 50, fig. 177, p. 117, who also give a conventionalized copy of the inscription.

Ibid., pl. xlvii; the inscription of Neb-u’au (No. 1199); add the sign  beneath the signs  in l. 30.

CORRIGENDA TO PART VII.

Plate 14. For Nanai read Nakhii or Nanai.

Plate 21. For Ti read Tei.
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