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HIEROGLYPHIC TEXTS
FROM
EGYPTIAN STELAE
ETC.
THE BRITISH MUSEUM

HIEROGLYPHIC TEXTS FROM EGYPTIAN STELAE ETC.

PART 10

EDITED BY

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Preface

The texts published in this volume belong mostly to the period of the Nineteenth and Twentieth Dynasties. The majority are found on funerary stelae and fragments of tomb decoration, many deriving from Deir el-Medina, the settlement inhabited by the workmen and artists engaged on the preparation of royal tombs. This volume, unlike others in the series, contains some texts found on small objects.

Dr. Morris Bierbrier, Assistant Keeper in the Department, has prepared the textual copies which accompany the photographic plates, and has written the descriptions and commentaries. He wishes to express his gratitude for help received from Dr. Jaromír Málek of the Topographical Bibliography in the Griffith Institute, Oxford; also to Professor Silvio Curto of the Egyptian Museum, Turin, for assisting with comparative material, and to Mr. W. V. Davies of this Department who has made many helpful suggestions.

Department of Egyptian Antiquities
18 August 1981

T. G. H. James
Ann. Serv.  
Arundale and Bonomi, Gallery  
Belmore Collection  
Bierbrier, Late New Kingdom  
BIFAO  
Bl. Or.  
BMQ  
Bruyère, Deir el Medina  
BSFE  
Cerny, Community  
Cerny, Répertoire  
Chron. d'Ég.  
Gauthier, LdR III  
Guide (1922)  
Helck, Materialien  
Helck, Verwaltung  
Hier. Ostr.  
JARCE  
JEAl  
JNES  
Kees, Priestertum  
KRI  
Lepsius, Denkmäler Text  
Lieblein, Dictionnaire  
MDAIK  
MMA Bulletin  
O. Cairo  
O. DeM.  
Porter and Moss, Top. Bibl.  
Rank, Personennamen  
Rec. trav.  
Rev. d'Ég.  
SAK  
Sculpture Guide (1909)  
Sharpe, Ég. Inser.  
Synopsis (1848)  
Tosi and Roccati, Stele  
ZAS

Annales du Service des Antiquités de l’Égypte.
Tablets and other Egyptian Monuments from the Collection of the Earl of Belmore, now deposited in the British Museum, 1843.
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H. Gauthier, Le Livre des Rois d’Égypte. III. Cairo. 1914.
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H. Kees. Das Priestertum im ägyptischen Staat vom Neuen Reich bis zur Spätzeit. Leiden, 1953.
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Studien zur altägyptischen Kultur.
Zeitschrift für ägyptische Sprache und Altertumskunde.
Description of the Plates

Plate 1

Fragments with the name and  
58468a,  
titulary of Horemheb  
58468c, 58469

Date: Late Eighteenth Dynasty
Provenance: El-Amarna
Date of acquisition: 1947
Material: Limestone
Dimensions: 10 cm h., 13.8 cm l. (58468a); 10 cm h., 10.6 cm l. (58468c); 5.2 cm h., 10.5 cm l. (58469)

Three fragments of coarse limestone are incised with parts of the name and titulary of Horemheb and epheths. Fragment 58468a reads ... Hr-m-hb mry- 'Imn di 'nh [ml]! R'... The stone is slightly circular and may be part of a pillar base. Fragment 58468c reads ntr nfr itt R' sw... Fragment 58469 reads wr bl3wt m... part of the nbtjy name of Horemheb. Two other fragments, BM 58468b reading wr bl3wt and BM 58468d reading mry... Hr-m-hb mry- 'Imn. appear in the register but cannot at present be traced. Together with BM 58468 they are listed in Pendlebury, City of Akhenaten III, 12, nos. 26/8 24. 30. 114–17 as belonging to the same monument. However, these fragments are quite distinct in style and material from BM 58468. They may all belong to one monument or several.

Preservation and colour: These pieces are worn in places and heavily pitted. There are no traces of colour.


1. Presented by the Egypt Exploration Society.

Plates 2–3

1. Statue of Tutankhamun usurped by Horemheb  
37639

Date: Eighteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1903
Material: Schist
Dimensions: 30 cm h., 12 cm w. at the shoulders

This fine statue of a king in the Amarna style bears the prenomen of Tutankhamun incised at the centre of the belt of the royal kilt (A). He carries a standard in his left hand on which are the remains of an incised text (B). This text begins with the Horus name of Tutankhamun and also contains a cartouche which has been erased. The back pillar was presumably inscribed at first with the name and epheths of Tutankhamun, but his cartouche has been erased and replaced by the prenomen of Horemheb which has been only partially written and faces the wrong way (C). The inscriptions which replace the original text are exceedingly crude. There is a further erasure at the bottom of the surviving part of the inscription where the nomen should have been, but there does not appear to have been any attempt to replace it.

Preservation and colour: Only the torso and the upper part of the left leg remain and the surviving part has been badly chipped. Most of the standard has been lost.


2. Base of Horemheb  
58468

Date: Late Eighteenth Dynasty
Provenance: El-Amarna
Date of acquisition: 1927
Material: Limestone
Dimensions: 10 cm h., 55 cm l.

This fragment of a statue base is deeply incised along its surviving side with the prenomen of Horemheb with epheths.

Preservation and colour: The left edge of this piece is lost, and the surface of the stone is worn in several places. There are no traces of colour.


1. Presented by the Egypt Exploration Society.

Plates 4–5

Relief of Phth-ms (]<[9])  
160

Date: Late Eighteenth Dynasty
Provenance: Uncertain
Date of acquisition: 1835 (Salt collection)
Material: Limestone
Dimensions: 14.75 cm h., 52 cm w.

This relief is divided into two registers with figures in sunk relief and incised texts. In the upper register the royal scribe and Overseer of the royal harem, Pthmose, stands with his arms raised in adoration. Eight lines of text contain a prayer to Re’-Harakhry on his behalf. The upper part of this register has been lost.

In the lower scene the god Anubis stands on the left holding the mummy of the lady Ry ([..]]). A male figure on the right is pouring a libation over the mummy and behind him stands a lector-priest holding a papyrus roll from which he is doubtless reading the opening-of-the-mouth ritual which is incised above the figures.

Pthmose is cited on several other monuments. A stela in the Vatican discloses that Roy was the mother of Pthmose (G. Botti and P. Romaniell, Le Sculture del Museo Gregoriano Egitto (Vatican, 1951), 77 and pl. XL). Another stela now in the Metropolitan Museum of Art, New York, gives the name of his father as the military scribe of the lord of the two lands, Iuny (MMA 67:3, see

There is also an unpublished relief in the Cairo Museum, JE 90221. The style of the carving dates BM 160 to the late Eighteenth Dynasty. For Ptahe's title, Imy-r lpt nsw, see D. B. Redford, The Akhenaten Temple Project (Warminster, 1976), 107–8.

Preservation and colour: The surviving portion of the relief has been broken in two and repaired in modern times with the loss of a small part of the upper scene. The surface is badly worn especially at the top and bottom edges. There are traces of green or blue paint in some of the hieroglyphs.

Bibliography: Sculpture Guide (1909), 178 (no. 642); Porter and Moss, Top. Bibl. 1, 2, 308; C. Zwie, Giau au Deuxieme Millenaire (Cairo, 1976), 217, no. 67.

1. The sale catalogue suggests that this piece was acquired near the pyramids, but this provenance is not reliable. There is no evidence that it comes from a New Kingdom cemetery at Giza as postulated by Zwie in BIFAO 75 (1975), 285 ff, and BIFAO 76 (1976), 17 ff. It may have come from Saqqara which was the main necropolis for Memphis.

2. Lot 1265 in the sale catalogue (Sotheby, 29 June 1835).

Plate 6

Relief of Nshy (\
\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}}
\end{array}
\) 281

Date: Late Eighteenth Dynasty

Provenance: Thebes

Date of acquisition: 1843 (Belmore collection)

Material: Limestone

Dimensions: 26 cm h., 84 cm w.

This relief, possibly a lintel from a tomb, is divided into two scenes. All figures are sunk in relief and the texts are incised in columns above the figures. In the scene on the left side the god Re-Harakhty is seated upon a throne before an altar heaped with offerings. The workman Nakhy and his wife Nfr-try (\(\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}}
\end{array}\)) stand before him with their arms raised in adoration. On the right side Nakhy and his wife appear in an identical scene of worship before the seated figure of Osiris.

The workman Nakhy and his wife are also known from stela no. 50010 in the Turin Museum (Tosi and Roccati, Stele, 4–3–4) and from funerary cones discovered in pit 1138 at Deir el-Medina (Bruyère, Deir el Médineh (1928), 22–16). The relief may have come from that same pit. This workman Nakhy is not to be confused with the workman Nakhy, son of Bukenetef, who flourished at the end of the Nineteenth Dynasty or indeed the latter's grandfather, the chief craftsman Nakhy, who comes from a different family; for these individuals see below, BM 1629, pl. 63.

Preservation and colour: Apart from a large gap at the top right of the relief and damage along the edges, the slab is well preserved. There are no traces of colour.

Bibliography: Belmore Collection, pl. 4; G. Maspero, Rec. trav. 2 (1880), 180; Sculpture Guide (1909), 233 (no. 841); Bruyère, Deir el Médineh (1928), 18; Porter and Moss, Top. Bibl. 1, 2, 726.

1. Undoubtedly Deir el-Medina on internal evidence.

Plate 7

Stela of Nshy (\(\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}}
\end{array}\)) 360

Date: Late Eighteenth Dynasty

Provenance: Not recorded

Date of acquisition: 1834 (Sims collection)

Material: Limestone

Dimensions: 23.5 cm h., 16 cm w.

This round-topped stela consists of one scene with figures in shallow sunk relief and incised texts. On the left a figure, with a side-lock of youth and a cone upon his head, wearing a broad collar and kilt, is seated on a chair with animal legs. He is holding a lotus-bud in one hand and is stretching the other over a table piled with offerings which stands before him. He is identified as Spt-p3-r (\(\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}}
\end{array}\) by the text which is inscribed above him. A figure stands on the right holding two bouquets before Sipatir, and a line of text at the bottom of the stela indicates that it was made by or for the workman Nakhy who must be the standing figure.

The context of this stela is quite clear but has been badly misinterpreted in the past. Sipatir is in fact the defaced Prince Ahmose Sipatir who was the subject of a funerary cult after his death (A. Rowe, Ann. Serv. 40 (1940), 39–40; M. Gitten, L'Epoque du Dieu Ahmes Nefertari (Paris, 1975), 10–11; C. Vandersleyen, Chron. d'Ég. 52 (1977), 239–41; F. I, Schmitz, Amnnopthis 1 (Hildesheim, 1978), 46–9). The spelling Sipatir with the otiose i is attested at Deir el-Medina at the end of the Eighteenth Dynasty (see Tosi and Roccati, Stele, 50010–11).

Several workmen named Nakhy are known (see above BM 281, pl. 6 and below BM 1629, pl. 63), but, as this stela can be attributed on stylistic grounds to the late Eighteenth Dynasty, Nakhy can be identified with Nakhy, the husband of Nefertari, of BM 281, one of whose sons was named Sipatir (Tosi and Roccati, Stele, 50010).

Preservation and colour: This stela is well preserved with much colour still remaining. Red paint appears on the bodies of the figures and in the dividing lines between the columns of hieroglyphs. Traces of black paint can be seen in the hieroglyphs and on the chair. There is a touch of blue paint on the collar below Sipatir's right shoulder. The pupils of the eye-signal (\(\begin{array}{c}
\text{\textcircled{\textbullet}}
\end{array}\)) are painted in black and not incised.

Bibliography: Sculpture Guide (1909), 150 (no. 539); Hieroglyphic Texts, vii. pl. 14; Porter and Moss, Top. Bibl. 1, 2, 734.

1. Undoubtedly Deir el-Medina on internal evidence.

Plate 8

Stela of Tiy (\(\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}}
\end{array}\)) 972

Date: Late Eighteenth Dynasty

Provenance: Saqqara

Date of acquisition: 1875 (Harris collection)

Material: Limestone

Dimensions: 73.5 cm h., 46.5 cm w.

This round-topped stela bears a scene in sunk relief with incised texts. The High Priest of Ptah, Tiy, is seated on the left behind an altar of offerings. On the right stands his son, the lector-priest of Bast, S3y (\(\begin{array}{c}
\text{\textcircled{\textbullet}} \\
\text{\textcircled{\textbullet}} \end{array}\)), with one arm raised and holding an incense-burner in the other. Beneath this scene there were four horizontal lines of text, of which only two are now partially preserved.
containing a prayer to Ptah and Osiris on behalf of the High Priest of Ptah, Ty, son of the God’s Father of Ptah, ḫfr (𓊂). The lower part of this stela was already lost when it entered this collection in 1875, but, fortunately, Sir John Gardner Wilkinson made two copies of the text when it was still intact and in the possession of A. C. Harris. A copy based on Wilkinson MSS, xviii, 72, is reproduced with some alternate readings from ix, 140, with the kind permission of the Committee of Management of the Griffith Institute, Oxford, where these manuscripts are now housed.

The High Priest of Ptah, Ty, also called P'themhat, is known from several other monuments, all probably from his unlocated tomb at Saqqara (J. Malek, Göttinger Missellen 22 (1976), 43; C. Maystre, Rev. d’Ég. 27 (1975), 175–9). A companion stela of almost identical dimensions, once in the Amherst collection, had a similar text with a dedication to Re-Harakhhty and Atum (Malek, op. cit., 43–6). The tomb of Ty is usually dated to the reign of Tutanakhamun or Ay (A. Schuclman, Jarace 4 (1965), 55–68; Maystre in Ägypten und Kusch, 303). This dating can be reconciled with the Berin genealogy of the High Priests of Ptah in Ty that Ty is said to have flourished in the reign of Horamheb if the suppression of the Amarna pharaohs is taken into account (L. Borchardt, Die Mittel zur zeitlichen Festlegung von Punkten der ägyptischen Geschichte und ihre Anwendung (Cairo, 1935), 99 and 104). However, the accuracy of this later account for the Eighteenth Dynasty is questionable since Ty is there described as a son of the God’s Father of Amun, Sokarismaf, whereas the contemporary stela name his father as the God’s Father of Ptah, Hori, unless these references are to one and the same man with two names (as Ty/P’themhat had) and two titles.

Preservation and colour: This stela is in a poor state of preservation. The upper part is badly worn and much of the surface of the lower part of the stela is lost. There are no traces of colour.

Bibliography: Sculpture Guide (1909), 241 (no. 876); Maystre in E. Endesfelder et al., Ägypten und Kusch (Berlin, 1977), 303–7; Porter and Moss, Top. Bibl. vii, 717. s. d. 6 e. 35. 2 08. 7

1. Wilkinson MSS, xviii, 72.

Plate 9

Stela of Sethos I

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1890
Material: Sandstone
Dimensions: 67 cm h., 55.5 cm w.

This piece is the lower right-hand portion of a stela of Sethos I. An unidentifiable part of a scene in sunk relief is at the top of this fragment, and beneath are nine horizontal lines of incised text, part of which concerns the renewal of a religious festival at Thebes.

Preservation and colour: The left edge of this piece is worn and pitted in places, and there is also some loss in the lower right-hand corner. The uneven bottom edge has been restored in modern times. There are no traces of colour.


Plates 10–11

Stela of Sethos I

Date: Nineteenth Dynasty
Provenance: Wadi Halfa
Date of acquisition: 1887
Material: Sandstone
Dimensions: 126.5 cm h., 83 cm w.

This fragmentary round-topped stela consists of twelve horizontal lines of text below a main scene. All texts are incised and all figures are in sunk relief. Sethos I is shown on the right of the scene with one arm raised and the other holding an incense-burner. In front of him are two altars on which rest water-pots cooled by lotus-flowers. Facing him are Amen-Re', Min and Isis. The text is dated to the 23rd year of Sethos I and commemorates temple endowments. For a closely related text see Louvre C57 in KRI 1, 2–3.

Preservation and colour: This stela has been broken into several fragments and has been restored in modern times. The surviving portions are worn and chipped in places. There are no traces of colour.


1. Undoubtedly from Buhen as internal evidence, and, according to Budge, from the South Temple: see A. W. Budge, The Egyptian Cities (London, 1977), 1, 578 and R. Nil and Paris (London, 1920), 1, 101–2. However, it is more likely that it comes from Forecourt C of the North Temple where a companion stela of Ramesses I was found; see D. Randall-Maclver and C. Woolley, Buhen (Philadelphia, 1911), 86, 90.

2. Presented by Sir Charles Holled Smith.

Plate 12

Inscription of Sethos I

Date: Nineteenth Dynasty
Provenance: Buhen
Date of acquisition: 1891
Material: Red granite
Dimensions: 91.5 cm h., 203 cm w.

This relief bears a renewal inscription of Sethos I incised in two columns in the centre. On either side of the inscription appears a scene in which Amenophis II is depicted making an offering to Amen-Re' who is seated on a throne before two altars on each of which is a water-pot cooled by a lotus-blossom. In the scene on the left the figure of the king and the altars have largely been lost.

Preservation and colour: The relief is well preserved apart from extensive loss on the left side and slight damage to the right edge. There are no traces of colour.

Bibliography: E. Naville, Buhen (London, 1891), 30–1, pl. xxxvii; Sculpture Guide (1909), 214 (no. 773); Porter and Moss, Top. Bibl. iv, 30; KRI 1, 227, no. 98(a).

1. Presented by the Egypt Exploration Fund.

Plate 13

1. Relief of Sethos I

Date: Nineteenth Dynasty
Provenance: Abydos
Date of acquisition: 1901
Material: Limestone
Dimensions: 49 cm h., 64.5 cm w.
This finely carved piece in raised relief has a *kheker*-frieze decoration at the top and below the remains of a scene with several columns of text also in raised relief. The protective figure of Nekhbet is preserved almost entirely. At the bottom there are part of the *atef*-crown of the king and part of the double crown of Egypt surmounting the lost figure of *Hr-md-Ij.f*. On the extreme right is part of a standard surmounted by a figure of Wepwawet.

Preservation and colour: Only a fragment of the original scene is preserved, and this is damaged along the edges and badly cracked in places on the surface. There appear to be no traces of colour.

1. Presented by the Egypt Exploration Fund.

### Plates 14–15

#### Stela of Ramesses II

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Not recorded</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1913</td>
</tr>
<tr>
<td>Material:</td>
<td>Limestone</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>61 cm h., 48 cm w.</td>
</tr>
</tbody>
</table>

This stela consists of six horizontal lines of incised text surmounted by a scene of which the lower parts of three figures in sunk relief remain. The figure of the king on the left stands with raised arms offering wine before Amen-Re in the centre. Behind the god on the right stands a goddess who clasps the god with one hand. The text outlines certain endowments which the king made for the gods which favoured him.

Preservation and colour: The stela is broken at the top and along the right side with loss to the scene and the main text. There is also a large gouge through the first three lines of text. The left edge has been restored in modern times. There are no traces of colour.

Bibliography: None.
1. Said to come from Thebes.

#### Plate 16

#### Offering-table of Ramesses II

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Not recorded</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1901</td>
</tr>
<tr>
<td>Material:</td>
<td>Black granite</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>14.5 cm h., 87.6 cm l., 46.8 cm w. (table); 21.5 cm l., 20 cm w. (spout)</td>
</tr>
</tbody>
</table>

In the centre of this offering-table is carved in raised relief an altar (bit) on which are depicted various food offerings. A channel runs around this centre to carry off liquids by means of the spout at the top of the offering-table. Along the top and side edges of the table are incised once on each side the Horus name and prenomen of Ramesses II (A and B).

Preservation and colour: The offering-table is well preserved apart from a slight break at the left side of the top edge near the spout and some unevenness along the bottom edge. No colour is preserved.

Bibliography: Sculpture Guide (1909) 165 (no. 820); Porter and Moss, Top. Bibl. IV, 443.
1. In Sculpture Guide (1909), 165 (no. 620) Budge gives the provenance of this piece as the Ramessum but elsewhere names Barosh as the find-spot. At the object was acquired through purchase, no first provenance can be given.

#### Plate 17

#### Monument of Ramesses II and Queen Merytamon (𓊚𓊓𓊔𓊢𓊕𓊙𓊙𓊚)

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Not recorded</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1929</td>
</tr>
<tr>
<td>Material:</td>
<td>Black granite</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>27 cm h., 52.7 cm w., 90.8 cm</td>
</tr>
</tbody>
</table>

This rectangular block is incised on one side with the Horus name, phenomenon and nomen of Ramesses II and the name of Queen Merytamon (A). Along the other
three sides are two inscriptions giving the titles of Meryiamun (B and C). The shallow depression at the top of the monument indicates that it was probably the plinth of a statue.

Princess Meryiamun is named in the inscriptions of Ramesses II as his fourth daughter, and it is known from Abu Simbel that she was the eldest daughter of Queen Neferetari (Gauthier, LdR III, 104–5; C. Desroches-Noblecourt and C. Kuentz, Le petit temple d'Abou Simbel (Caïro, 1968), 22–5). She was raised to the rank of queen probably after the death of her mother, although it is not certain whether the marriage to her father was nominal or not. (W. Helck, Chron. d'Ég. 44 (1969), 22–4). For her monuments see Gauthier, LdR III, 104–5, and J. Habachi in Berlin Museum, Festschrift zum 150jährigen Bestehen des Berliner Ägyptischen Museums (Berlin, 1974), 103–12. She was buried in Tomb 68 in the Valley of the Queens (Porter and Moss, Top. Bl. I, ii, 765–6).

Preservation and colour: This piece is extremely well preserved apart from some wear to the bottom. There are no traces of colour.


Plate 18
Monument of Ramesses II

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1903
Material: Alabaster
Dimensions: 21 cm h., 18 cm w., 65.5 cm l.; 1.5 cm h., 17 cm w., 2.5 cm l. (plinth)

This rectangular block on a plinth has been hallowed out in the centre to a depth of 10.5 cm. The Horus name, prenomen and nomen of Ramesses II are twice incised along the sides of the piece together with epithets naming Atum (A) and possibly Horus (B). This block may originally have been the base of a statue or a libation trough.

Preservation and colour: This piece is cracked and broken in several places with severe loss to one side and damage to two corners. It has been resealed in modern times. There are no traces of colour.


Plate 19
1. Recumbent lion of Ramesses II

Date: Nineteenth Dynasty
Provenance: Benha (Athribis)
Date of acquisition: 1857
Material: Red granite
Dimensions: 85 cm h., 178 cm l., 62 cm w.

The prenomen and nomen of Ramesses II with the epithet ‘beloved like Horus’ are incised on the back of this recumbent lion (A). An incised inscription, originally written twice around the base, gives the Horus name, nesybt name, prenomen and nomen of Ramesses II with the same epithet (B and C). A portion of the left side of the surviving part of the inscription at the corner, which was seen by Lepsius at Athribis on 26 September 1845, is now lost (Lepsius, Denkmäler Text 1, 221).

For similar inscriptions of Ramesses II from Athribis see P. Vernus, Athribis (Caïro, 1978), nos. 39–42. For the use of the epithet mrtt mnh and the same epithet with other gods see Vernus, 45 and note 2 for bibliography, with the addition of G. Brunton, Matmar (London, 1948), pl. XLIX, no. 16 and pl. LI, no. 18, for a comparable epitaph of Ramesses II with Seth.

Preservation and colour: This statue has suffered badly from damp and erosion. The entire front of the lion has been worn away leaving only the back in a good state of preservation. The lower left side of the base on the back has been slightly chipped with loss to the inscription probably during transport from Athribis.

Bibliography: Leskius, Denkmäler Text 1, 221; H. Brugsch, Theseus Inscriptionum Aegyptiacarum (Leipzig, 1883–4), 1:23; Brugsch, Recueil de monuments égyptiens (Athribis, 1862–3), pl. 12; Sculpture Guide (1909), 163–4 (no. 591); Gauthier, LdR III, 63 (no. CV); Porter and Moss, Top. Bl. IV, 66; KRI II, 467, no. 13760; P. Vernus, Athribis (Caïro, 1978), 41 (no. 41).

1. Moved to Cairo in 1857.

2. Foundation Deposit Plaque

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Basalt
Dimensions: 10.3 cm l., 9.7 cm w.

This oval-shaped plaque bears the incised prenomen of Ramesses II with the same epithet as BM 857 above.

Preservation and colour: The top left edge of the inscribed surface has been badly chipped. There are no traces of colour.

Bibliography: None.

Plate 20
Part of a monument with the name of Ramesses II

Date: Nineteenth Dynasty
Provenance: Thebes, Deir el-Bahari
Date of acquisition: 1904
Material: Black granite
Dimensions: 7.5 cm h., 19.5 cm w., 17.5 cm deep

At the top of this fragment are the remains of probably three figures, and below them are incised the names of Ramesses II and Queen Nefertari. There are the remains of four vertical columns of incised hieroglyphs on the front of the piece (A) and three horizontal lines of text on the curved right shoulder (B).

Preservation and colour: The original monument has been badly broken, and only this fragment of the front and right side survives. There are traces of yellow paint in the hieroglyphs on the side.


1. Fragments of this monument have been discovered by the Polish expedition to Deir el-Bahari, to be published by Dr. J. Lipińska in the Deir el-Bahari series.
2. Presented by the Egyptian Exploration Fund.
Plate 21

1. Falcon with cartouche of Ramesses II

Date: Nineteenth Dynasty
Provenance: Tell el-Maskhuta
Date of acquisition: 1893
Material: Black granite
Dimensions: 95 cm h., 35 5/8 cm w.

A seated falcon on a pedestal behind a deeply incised cartouche containing the nomen of Ramesses II. An incised inscription on the front of the pedestal names the god Re-Harakhty. The sides and back of the pedestal are uninscribed.

Preservation and colour: The state of preservation is good apart from the beak which has been broken away. There are no traces of colour.

1. Presented by the Egypt Exploration Fund.

2. Statue of Queen Neferarti

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1895
Material: Black granite
Dimensions: 27 cm h.

This fine female head has an incised text on the back pillar which gives the name and titles of Queen Neferarti, wife of Ramesses II. The queen is wearing a tripartite wig surmounted by double uraei. This piece appears to be part of a group statue, probably a dyad.

For the monuments of Queen Neferarti see Gauthier, LdR III, 75–7; G. Thauising and H. Godicke, Neferarti (Graz 1971); and C. Desroches-Noblecourt and C. Kuentz, Le Petit Temple d’Abyd Simbel (Cairo 1968).

Preservation and colour: Only the upper part of the statue is preserved. The top of the crown and the left edge of the back pillar are lost. There are no traces of colour.


3. Block with names of Ramesses II

Date: Nineteenth Dynasty
Provenance: Giza
Date of acquisition: 1818
Material: Limestone
Dimensions: 47 cm h., 47.5 cm w.

Parts of the prenomen and nomen of Ramesses II are deeply incised on this piece of stone. The writing of the nomen can be compared to BM 440 (Hieroglyphic Texts 9, pl. 7, and Zivie, Giza au Deuxième Milénaire (Cairo, 1976), 194, where the figure of Amen is mistakenly represented by that of a king) and Louise B 18–19 (Zivie, op. cit., 198, pl. 14), both of which come from Giza.

Preservation and colour: The surface of the stone is worn in parts. Traces of red paint are visible on the stone.

Bibliography: Howard Vyse, Operations carried on at the Pyramids of Gizeh (London, 1842), II, 109, pl. A, fig. 5; Sculpture Guide (1909), 138 (no. 728); Porter and Moss, Top. Bibl. IV. 53: KRI II, 37 and 310 C; Zivie, Giza au Deuxième Milénaire (Cairo, 1976), 149, note 2 (no. 11).

1. The piece appears twice in Porter and Moss, Top. Bibl. IV. 53: once under Cavaglia’s finds as BM 310 C and once under miscellaneous finds as that of Ramesses II (p. 310).

2. Presented by Capt. C. B. Cavaglia. The attribution is that in Sculpture Guide (1909), 138, is erroneous. The confusion undoubtedly arises as this piece and others were forwarded by Mr. H. C. O’Conor on Cavaglia’s behalf. Howard Vyse, op. cit., 170, mistakenly dates Cavaglia’s excavations to 1896 whereas the work took place up 1819. (The Quarterly Review 19 (1819), 391–418). The pieces from this excavation arrived at the British Museum in the spring of 1818.

Plate 22

1. Foundation Deposit Block of Ramesses II

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1970
Material: Faience, blue
Dimensions: 4.8 cm h., 3.1 cm w., 1.8 cm thick

The prenomen and nomen of Ramesses II are painted on the upper face of this block (A), while the name of their priest, Prince Hm-Wesy-tet (G. I. P. 8), appears on each side (B, C). The lower face is worn away and may not have been inscribed. The two ends are blank. This piece was purchased in Cairo, and there is no doubt that it forms part of a foundation deposit from Memphis (compare W. M. F. Petrie, Memphis I (London 1909), pl. 19, lower left).

Preservation and colour: The block is chipped on the edges, and the surface is heavily worn in places.


1. Undoubtedly Memphis on internal evidence.

2. Foundation Deposit Block of Ramesses II

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1909
Material: Sandstone
Dimensions: 12.5 cm h., 8.6 cm w., 4.1 cm thick

The prenomen and nomen of Ramesses II are inscribed on one side of this block (A) and the name of the sem-priest of Ptah, Prince Hm-Wesy-tet (G. I. P. 8), on the other (B). The edges are uninscribed. This piece was purchased in Cairo in 1909, and there is no doubt that it originates from Memphis (compare W. M. F. Petrie, Memphis I (London, 1909), pl. 19, lower left).

Preservation and colour: The block is in good condition. There are no traces of colour.


1. Undoubtedly Memphis on internal evidence.
Plate 23
Door jamb of Merenptah 1469
Date: Nineteenth Dynasty
Provenance: Memphis
Date of acquisition: 1906
Material: Limestone
Dimensions: 206.5 cm h., 83 cm w., 40.5 cm deep (unrestored)
This massive door jamb is deeply incised on two sides with the names of Merenptah. The outer face (A) bears two vertical columns with only the nomen and epithets of the king now preserved. The columns are divided by a wa-sceptre, below which are several signs now largely illegible. At the bottom of the jamb is a scene in sunk relief depicting the union of the two lands by two Nile gods. The inner face of the jamb (B) contains one column of text with part of the prenomen, the nomen and epithets of the king. This jamb comes from the western side of the door of the temple of Merenptah at Memphis.
Preservation and colour: Only the lower part of the original jamb is preserved. The middle part of the outer face has suffered badly from erosion. At the time of its discovery the piece appears to have been cut into three sections for transport and later restored with some loss to the inner face. There are no traces of colour.
1. Presented by the Egyptian Research Account.
Preservation and colour: The surviving fragment is worn in places. There are traces of blue inlay in the hieroglyphs.
3. Fragment with the name of Merenptah 14382
Date: Nineteenth Dynasty
Provenance: Serabit el-Khadim
Date of acquisition: 1849
Material: Pink limestone
Dimensions: 8.7 cm h., 15 cm l., 3 cm w.
A fragment composed of two sides of an original block with the nomen of Merenptah on one side (A) and the name of Hathor on the other (B). Possibly the remains of a pedestal. For BM 36863 from the same site see no. 2. Several faience fragments with the name of Merenptah were acquired at the same time as the above piece (R. Weill, Recueil des Inscriptions égyptiennes du Sinai (Parts. 1904). 220–1).
Preservation and colour: This fragment consists of two pieces broken in antiquity and rejoined in modern times. The fragments are chipped along the edges. Both parts exhibit possible traces of burning. There are no traces of colour.

Plate 24
1. Fragment with cartouches of Merenptah 1826
Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1888
Material: Limestone
Dimensions: 26 cm h., 20 cm w.
This fragment bears part of the prenomen and most of the nomen of Merenptah (deeply incised). It possibly originates from Nabiasa where Griffith records a limestone block with the name of Merenptah built into a tomb (W. M. F. Petrie, Nabiasa (London, 1888). 31 in Taris II).
Preservation and colour: The fragment is well preserved apart from the left edge which is much worn near the break. There are no traces of colour.
Bibliography: None.
1. Presented by the Egypt Exploration Fund.
2. Fragment with the name of Merenptah 36863
Date: Nineteenth Dynasty
Provenance: Serabit el-Khadim
Date of acquisition: 1849
Material: Pink alabaster
Dimensions: 6.5 cm h., 7 cm w.
A fragment with part of the prenomen of Merenptah. For BM 14382, another fragment from the same site, see no. 3.

Plate 25
Pillar base of Ramesses III 634
Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1904
Material: Alabaster
Dimensions: 11 cm h., 32.5 cm diam.
On the front of this circular base are incised the prenomen and nomen of Ramesses III. Two inscriptions around the base (A and B) repeat these names with epithets. For the use of the epithet 'n hr nḥḥ in all Ramesses iv see L. Christophe. Ann. Serv. 52 (1952). 201–14.
Budge supposed that this object came from the temple of Karnak at Thebes, naming alternatively the temple of Ramesses III in Karnak (Sculpture Guide (1909). 198 (no. 715)) or the temple of Khons (BM MS Report) as its original location, but its exact provenance remains unknown.
Preservation and colour: The base is well preserved apart from some minor abrasions. There are no traces of colour.
Plates 26–27

Statue of Ramesses III

Date: Twentieth Dynasty
Provenance: Tanis
Date of acquisition: 1960
Material: Sandstone
Dimensions: 94 cm h., 50 cm w. (max.), 62 cm deep

The lower part of a kneeling figure of Ramesses III holding before him an offering-table of food and drink. The table is supported by a stand on which the prenomen of the king is deeply incised (A). Two inscriptions ran around the three visible edges of the table, giving the prenomen, nomen and epithets of the king (B and C). The Horus name, prenomen and nomen are incised around the base in two inscriptions (D and E). A single line of vertical hieroglyphs is also cut on the back pillar (F).

Preservation and colour: Only the lower portion of the statue is preserved. The right side of the offering-table and the right-hand side of the figure has been lost. The inscriptions along the sides of the offering-table and the base are very worn. There are 20 traces of colour.

Bibliography: W. M. F. Petrie, Tanis ii (London, 1888), 29, pl. vii (no. 142); Porter and Moss, Top. Bibl. iv, 17.
1. Formerly in Zetland House, Zetland Road, Wallasey, Cheshire.

Plate 28

1. Lintel of Ramesses III

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1902
Material: Limestone
Dimensions: 62.5 cm h., 139.5 cm w.

At the top of this lintel is a winged sun-disk with two uraei carved in low relief. Underneath are two lines of incised hieroglyphs which repeat the prenomen and nomen of Ramesses III with titles.

Preservation and colour: The lintel has been broken in two and repaired in modern times. The edges and parts of the surface have been damaged and recently restored. There are traces of brown or red paint on the feathers of the winged sun-disk.

1. In Sculpture Guide (1909), 198 (no. 717). Saqqara is said to be the provenance of this piece, but there appears to be no definitive evidence for this conjecture.

2. Fragment with the names of Ramesses III

Date: Twentieth Dynasty
Provenance: Tell el-Yahudiya
Date of acquisition: 1871
Material: Alabaster
Dimensions: 24.5 cm h., 15 cm w., 6.5 cm deep

This slightly curved piece of alabaster is incised with the prenomen and nomen of Ramesses III and the edge of the serekh. It may have come from the side of a basin or altar.

Preservation and colour: The piece is broken with the loss of half the nomen, most of the prenomen and the entire Horus name. The surface is damaged on the right side and bottom. There are no traces of colour.

Bibliography: None.

3. Fragment with the names of Ramesses III

Date: Twentieth Dynasty
Provenance: Tell el-Yahudiya
Date of acquisition: 1871
Material: Alabaster
Dimensions: 14 cm h., 19 cm w., 7 cm deep

This thick curved fragment is incised with parts of the Horus name, prenomen and nomen of Ramesses III. It may have come from the side of a basin or altar.

Preservation and colour: Only the upper portion of this piece has been preserved with losses on both sides. The back surface is rough and broken. There are no traces of colour.

Bibliography: None.

4. Cartouches of Ramesses III

Date: Twentieth Dynasty
Provenance: Tell el-Yahudiya
Date of acquisition: 1876 and 1880
Material: Limestone
Dimensions: 98 cm diam.

This fragment in the shape of a rounded knob has the prenomen and nomen of Ramesses III deeply incised on its face.

Preservation and colour: This piece is composed of two separate fragments which entered the collection at different times and have been joined together. Part of the left edge is still lacking. The polished surface has worn thin on the base of the object and on the right edge of the face. Traces of inlay whose colour has now faded can be seen in certain hieroglyphs.

Bibliography: Guide (1922), 271 (no. 122).

Plate 29

Statue of Ramesses IV

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1958 (Chute collection)
Material: Schist
Dimensions: 68.5 cm h., 25.5 cm w., 20 cm deep (unrestored)

A kneeling figure of Ramesses IV wearing the nemes head-dress and shendyt kilt. On his right shoulder is incised his prenomen (A1), and his nomen is carved on his left shoulder (A2). His prenomen is also incised in an oval in the centre of the girdle of his kilt (A3). The back pillar bears two columns of incised hieroglyphs giving the king’s names with epithets (B). Fragments of the king’s name and titles remain on the right (C) and left (D) sides of the base. At the top of the base there are the remains of inscriptions on the right and left sides (E and F).

Preservation and colour: The front part of the statue including the front of the base, knees and hands of the figure are lost and have been restored in recent times with a nw-bowl in each hand. The rear of the base and the bottom of the back pillar have also been lost and recently restored. The nose and uraeus of the figure have been damaged. The surviving portion of the back piller is worn in places. There are no traces of colour.
Plates 30–31

1. Pyramidion of the God’s Adorer 3st (obody)

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1939
Material: Limestone
Dimensions: 38.2 cm h., 43 cm w., 7.5 cm deep

The pyramidion bears on its principal surviving face three columns of incised text of which the middle column names the God’s Wife of Amun, the King’s Daughter, the God’s Adorer Isis (A). On either side of the royal cartouche the princess, crowned in sunk relief, is shown kneeling with her arms raised in adoration. The preserved portions of the other two sides each bear similar representations of the princess and the remnants of a column of text (B and C).

The God’s Adorer Isis, daughter of Ramesses VI and Queen Nubkhnesed, is known from a stela (now Manchester 781) found at Coptos (W. M. F. Petrie, Coptos (London, 1936), pl. xix) and an inscription, now lost, from Deir el-Bakhit which recorded her installation as God’s Wife under Ramesses VI (Leipsius, Denkmäler Text III. 101: J. Cerny, JEA 44 (1958), 31–2; K. Sewell, JNES 19 (1960), 192–7; J. Monnet, BIFAO 63 (1965), 214–16; K. A. Kitchen, JEA 58 (1970), 189–91). Since Isis is not recorded as having married and was installed in office in the lifetime of her father, she may have been one of the first God’s Wives to remain a celibate priestess (C. Sanden-Hansen, Das Gottesweb des Amun (Copenhagen, 1940); J. Yoyotte, BSFE 64 (1972), 42–3). The tomb from which this piece presumably derived has not been located but probably lies in the Theban area. An alabaster cup inscribed for the God’s Adorer Isis may also have come from the same location (H. W. Muller, Ägyptische Kunstwerke, Kleinfunde und Glas in der Sammlung E. und M. Kolfer-Trumurt, Luzern (Berlin/Montich, 1964), no. 1 143).

Preservation and colour: This piece consists of the lower portion of the pyramidion. Only one side has been preserved entirely in width, while the two adjoining sides are fragmentary. The preserved portion is pitted in places. There are no traces of colour, but the plaster covering the hard stone has gone yellow.

Bibliography: None.

2. Fragment with the name of the God’s Adorer 3st (obody)

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 12 cm h., 13.5 cm w.

The cartouche of the God’s Adorer Isis flanked by uraei appears in raised relief on the left side of this fragment. On either side of the name is a design consisting of an udjat-eye above a basket. The remnants of a figure wearing a wig and double crown can be seen on the right.

For the God’s Adorer Isis, daughter of Ramesses VI, see BM 1742, no. 1 (above).

Preservation and colour: Only a fragment of the original piece survives. It is heavily blackened, possibly through fire.

Bibliography: Synoptic (1848), 184, (no. 481).

3. Relief of Ramesses VI

Date: Twentieth Dynasty
Provenance: Armant
Date of acquisition: 1929
Material: Limestone
Dimensions: 49 cm h., 36.5 cm w.

This fragment of a scene depicts the head and shoulders of Ramesses VI in raised relief. The king, who wears the Blue Crown, faces right and raises one arm in adoration. The other hand is lost. At the extreme right the upper part of a was-sceptre is shown in the lower corner. Above the king a sun-disc with two uraei is carved in sunk relief. Three vertical lines of hieroglyphs name Behdet, the great god, and the prexons and nomen of the king.

Preservation and colour: Only a fragment of the original scene is preserved. The top, bottom and right edges are broken and uneven. Traces of red paint remain on the face of the king and certain hieroglyphs and areas of the relief still preserve a coating of white plaster.


Plate 32

Monument of P3-sr (obody)

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Glazed composition, grey
Dimensions: 9.3 cm h., 15.5 cm w.

The figures and text which appear on both sides of this plaque (a) are deeply cut and incised with white glaze. The left and lower part of a was-sceptre of a standing god are preserved on the left of one side facing the lower part of a standing figure in a long kilt, probably the god Aman being adored by Paser. Below the figures is a text which gives the name and titles of Paser (A). On the other side of this piece the figure of an official, doubtless Paser, appears on the left, and three columns of text on the right contain the name and titles of Paser, as does a horizontal line of text at the bottom (B).

Paser, son of the High Priest of Amun, Nebnetjeru, entered office under Sethos I and was still functioning as vizier in Year 21 of Ramesses II. Between Years 21 and 30 he was appointed to his father’s office (E. Edel, SAK 1 (1974), 131–2; Helck, Verwaltung, 311–15). He was the owner of Tomb 106 in the Theban necropolis (KRI 1, 285–301). A list of his monuments can be conveniently consulted in Helck, Verwaltung.

1. Presented by the Egypt Exploration Society.
Plates 36–39

1. Statue of Hr(3) (Script)

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1859
Material: Limestone
Dimensions: 33 cm h., 17 cm w., 31.5 cm deep

The lower part of a kneeling statue holding before it a naos in which is a figure of the god Ptah. Two dedications to Ptah on behalf of the High Priest of Ptah. Horiz. are lightly inscribed around the front of the naos (A and B). His name and titles appear again on the front base of the naos (C) and on the top of the naos (D). On the right side of the naos is inscribed an invocation to Hathor (E) on behalf of the High Priest of Ptah. Horiz. son of the High Priest of Ptah. Hr(m)-W3st (Script), made by his son the wlt-priest and lector-priest of Ptah, Wr-hr-pnwy or Hr(mw)-w3-sm (Script). A standing figure of this son with arms raised in adoration is carved in sunk relief on the left side of the naos with an incised text giving his name and titles (F). The name and titles of Horiz. can be seen on the back pilar (G).


These include two caropic jars (BM 36530 and BM 36535). It is not known when Horiz. was in office, but he probably succeeded his father at the end of the reign of Ramesses II. His son, Horiz. the younger, is attested as a vizier under Setos II and was still in office under Ramesses III (Helck, Verwaltung, 328–30, 460–3, corrected by De Meulenaere, op. cit. 191–8). His wife Setka, his son Horiz. the younger, another son Kemu and three daughters are named on a stele (Maystre, Ann. Serv. 48 (1948), 450–1), but Werkherpethmu appears to be otherwise unknown.

Preservation and colour: The upper part of the statue comprising the head and torso is lost. The surviving portion is badly worn in places and heavily pitted. There are no traces of colour.


1. Purchased from Prof. O. Freetham.
3. For the use of the sign I to write r before Pa behind see Kees, ZAS 74 (1938), 109–13: ZAS 77 (1942), 85–6.

Plates 38–39

2. Bust of a royal prince

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1978
Material: Black granite
Dimensions: 26.5 cm h., 21 cm w.
The upper part of a naophorous or theophorous statue of a Ramesseide prince wearing a short round wig with a sidekick. The back pillar is incised with the titles [pr'] hry-tpt w3wy š3-nsw hmrj-mtʃ [wrr ...]. Only two royal princes are so far known with this exact style of titulary: Merenptah, son of Ramesses II (Gauthier, LDr III, 96 (no. Hb)) and Merenptah's son, the future Sethos II (Gauthier, LDr III, 126 (no. B) corrected by Christophe, Ann. Serv. 51 (1951), 340).

Preservation and colour: The head, shoulders and part of the upper arms are preserved. The beard is broken and the nose and upper part of the back pillar are damaged.


3. Foundation Deposit of Nb-wmn-f 57690

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1924
Material: Limestone
Dimensions: 11.4 cm h., 6.7 cm w., 4.5 cm thick

On the face of this block are inscribed the name and titles of the High Priest of Amun, Nebwenenef. The block originally formed part of the foundation deposit of the mortuary temple of Nebwenenef at Thebes (W. M. F. Petrie, Quenep (London, 1909), 14–15 and pl. xxxiii; Porter and Moss, Top. Bibl. 11, 421; H. Stewart, Egyptian Stelae, Reliefs and Paintings from the Petrie Collection (Warminster, 1976), 58; KRI III, 291 (no. 2).

For Nebwenenef see BM 1820 below, pl. 40.

Preservation and colour: The block is slightly cracked and chipped along the edges.

Bibliography: None.

1. Undoubtedly Thebes on internal evidence.
2. Presented by Professor F. E. Newberry.

4. Plaque of P3-lm-ntr 59259

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1929
Material: Alabaster
Dimensions: 8 cm h., 4 cm w.

This plaque is incised on one side with the name and titles of the High Priest of Ptah, Pahemnetjer. Several high priest of this name are known at this period (Kees, Priesterturn, 111–13; B. Peterson, Medd/hamuseet Bulletin 5 (1969), 13–14; Hieroglyphic Texts, 9, pl. 15: KRI III, 411–14). This piece was acquired in Luxor, but its exact provenance remains unknown.

Preservation and colour: The plaque is badly chipped along the edges. There are no traces of colour.

Bibliography: None.

Plate 40

Relief of Nb-wmn-f 1820

Date: Nineteenth Dynasty
Provenance: Thebes
Date of acquisition: 1959 (Nahw collection)
Material: Limestone
Dimensions: 69 cm h., 35 cm w.

This fine relief depicts the overseer of the prophets of all the gods and High Priest of Amun, Nebwenenef, in an attitude of adoration. The figure of the High Priest is cut in raised relief and the hieroglyphs are incised. The High Priest of Amun, Nebwenenef, was appointed in Year 1 of Ramesses II and was the owner of Tomb 157 in Dra Abu el-Naga on the western bank of the Nile (G. Lefebvre, Histoire des grands prêtres d’Amon (Paris, 1929), 117–23, 248–9; K. Seth, ZAS 44 (1907), 30–5; KRI III, 282–91). This relief originates from this tomb, and from a copy taken prior to its removal it can be seen that Nebwenenef was worshipping the Djed-pillar in a scene in the entrance hall (Lepsius MSS, 226–7 cited by Porter and Moss, Top. Bibl. 12, 267).

It is unlikely that the royal scribe and general Nebwenenef of BM 357 can be identified with the High Priest Nebwenenef who possessed neither of these titles, the latter of which has been erroneously assigned to him in the past (Seth, ZAS 44 (1907), 22; Hieroglyphic Texts 9, 57. Pl. 44: Yoyotte and J. López, Bi. Or. 26 (1969), 13 (no. 348c)).

Preservation and colour: The relief has been broken in two and repaired. The right side has also been damaged probably on removal from the tomb. Traces of red, blue and green paint survive on the hieroglyphs and dashes of red paint on the skirt of Nebwenenef.


Plate 41

Stela of St3w 556

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1839 (Anastasi collection)
Material: Sandstone
Dimensions: 76 cm h., 58.5 cm w.

This stela is in the form of a doorway with a cavetto-cornice, on which are incised the name and titles of Setau, and a torso moulding at the top Standard offering-texts to Re-Harakhuty, Hathor, Wepwawet-Thoth and Anubis on behalf of Setau are incised on the lintel and jambs. Two scenes appear on the body of the stela with figures in sunk relief and incised texts. In the upper scene the festival-leader of Amun, Setau, stands on the right with his arms raised in adoration, on the left Re-Harakhuty is seated on a throne behind which stands the goddess Hathor. A table piled with offerings is placed between Setau and the seated god. In the lower scene Setau, on the right, is offering incense and pouring a libation over an altar piled with offerings. Osiris is enthroned on the left, and in front of him stands a lotus-flower on which are the four sons of Horus and a feather fan on a small table. For this Setau who later became viceroy of Nubia see BM 78, pls. 42–3.

Preservation and colour: The top right corner of the stela has been broken off and restored in modern times. The bottom is damaged and there are several breaks on its surface. There are no traces of colour.

Bibliography: Sculpture Guide (1909), 189 (no. 679); KRI III, 80, no. 4201.

1. The attribution to the Salt collection in Sculpture Guide (1909), 189 (no. 679) is erroneous.
Plates 42–43

Sarcophagus Lid of Stj.w (\( \text{\textcopyright}\) - \( \text{\textregistered}\) )

**Date:** Nineteenth Dynasty

**Provenance:** Thebes

**Date of acquisition:** 1823 (Salt collection)

**Material:** Red granite

**Dimensions:** 2.12 cm h., 83 cm w.

A massive anthropoid sarcophagus lid inscribed with texts for the viceroy of Kush, Setau. On the lid, beneath the head, is a seated figure of Nut, who is named (A), and beneath this a single column of text with a prayer to Nut on behalf of Setau (B). A line of text runs around the edge of the lid below the shoulders, interrupted at intervals by short lines of text inscribed at right angles to the main line, creating six panels on the lower half of the lid. The main text consists of two balancing inscriptions which begin at each shoulder, both containing standard sarcophagus texts addressed to Ceb (C) and Nut (D). The transverse bands of text, five on each side, presumably continued from the lid down the sides of the sarcophagus which is now lost. In the upper four texts on each side Setau, whose name is lost, is described as a person revered before various funerary and canopic deities: on one side [name lost] either Hapy or Amsety (E). Anubis (F), Duamutef (G) and Geb (H); and on the other side [name lost] either Hapy or Amsety (J). Anubis (K), Qebhsenuf (L) and Dunanwy (M). The fifth transverse line on each side contains the name and titles of Setau (I and N).

The six panels on the lower part of the sarcophagus contain figures in sunk relief and incised texts. In the upper four panels Setau is shown adoring various deities before each of whom is an altar with offerings: Osiris in the upper two scenes (O and P); Anubis (Q) and Hapy (R) in the lower scenes. The two panels at the foot of the coffin depict, in opposite order to the rest of the scenes and inscriptions, the goddesses Isis (S) and Nephthys (T) in an attitude of mourning.


**Preservation and colour:** The lid has been broken in two and rejoined in modern times. The foot of the lid is damaged and the foot-end is lost. There are no traces of colour.

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Plates 44–45

1. Relief of Stj.w (\( \text{\textcopyright}\) - \( \text{\textregistered}\) )

**Date:** Nineteenth Dynasty

**Provenance:** Wadi Halfa

**Date of acquisition:** 1887

**Material:** Sandstone

**Dimensions:** 47.5 cm h., 41.5 cm w.

This rock relief in the form of a round-topped stela depicts the viceroy of Kush, Setau, on the right pouring a libation over an altar and offering incense to the goddess Renenutet who in the form of a serpent is seated upon a neb-basket on a pedestal. Behind her on the extreme left is a cartouche with the prenomen of Ramesses II. All figures are in sunk relief and the texts are deeply incised.

For Setau see above BM 78, pls. 42–3. For Renenutet see J. Broekhuis, De Godin Renenutet (1971).

**Preservation and colour:** The relief is well preserved and there are no traces of colour.


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2. Stela of Wm-t3-w3t (\( \text{\textcopyright}\) - \( \text{\text®}\) - \( \text{\text®}\) )

**Date:** Twentieth Dynasty

**Provenance:** Not recorded

**Date of acquisition:** 1858

**Material:** Limestone

**Dimensions:** 58 cm h., 43 cm w.

This round-topped stela with slightly slanting sides is divided into two registers of scenes carved in sunk relief accompanied by incised texts and below them four horizontal lines of text. In the upper register Osiris is depicted in the centre seated on a throne, and behind him stand Hr-ngt-h.f, whose name is strangely written, and Isis, each with one arm raised. In front of Osiris are two altars, each bearing a water-pot cooled by a lotus-flower. On the right stands the first prophet of Amun of Ramesses and viceroy of Kush, Wentawat, with his arms raised in adoration.

The second register shows six people, five adults and one child, in an attitude of worship: the lady of the house and chanteuse of Wepwawet, T3-wsr(t) (\( \text{\textcopyright}\)) (\( \text{\textregistered}\)), her son,\(^!\) the stable-master of the Residence, N3-hr-hr (\( \text{\textcopyright}\)) (\( \text{\text®}\)), his brother, the first prophet of Amun of Ramesses, \( \text{\textcopyright}\), his sister, the chanteuse of Wepwawet, T3-ky (\( \text{\textcopyright}\)) (\( \text{\text®}\)), and a child, T3-wsr(t) (\( \text{\text®}\)). Their relationship to the others is lost. At the bottom of the stela the inscribed text contains a prayer to Osiris, Isis and Horus on behalf of the stable-master of the Residence. Naherher, and his
father, the first prophet of Amun of Ramesses, Wentawat.

The viceroy of Kush, Wentawat, is known from several other monuments (Reinier, JEA 6 (1920), 50–1; H. Gauthier, Rec. trav. 39 (1921), 218–19; J. Černý, Kush 7 (1959), 71–5). Excavations at Amara West have revealed that he was the son of the viceroy of Kush, Naherher, and flourished under Ramesses IX (H. W. Fairman, JEA 25 (1939), 143). It would appear that his priestly title was connected with the mortuary temple of Ramesses II at Thebes (Helck, Materialien, 80 and 105).

With regard to the relatives on the stela, Tewosret is obviously Wentawat’s wife, and the text establishes that the stable-master Naherher was his son, named after his paternal grandfather. His title was previously held by Wentawat (H. Smith, The Fortress of Buhen: The Inscriptions (London, 1976), pl. 81, no. 5). Amenwahsu, Ias and Taasy are either the brother and sisters of Wentawat or possibly those of Naherher and so children of Wentawat. In that case Wentawat would have passed one title to Naherher and another to Amenwahsu, and it is possible that a third son, Ramessesnakht, not on this stela, succeeded, to the office of viceroy of Kush (Gauthier, Ann. Serv. 28 (1928), 135; Černý, Kush 7 (1959), 71–5).

Preservation and colour: This stela is in a poor state of preservation and much worn. Part of the line last used has been lost subsequent to the taking of the photograph used here. There are traces of red paint on the hands and face of the lady Tewosret.

1. Lot 119 of an unidentified sale at Sotheby.
2. Lost but can be restored from bottom text.
3. For the reading of this name see J. Černý, Kush 7 (1959), 75. A possible feminine form of the name can be seen on BM 188 (see below, pls. 54–5).

Plates 46–47

Statue of P3−sr ( имя P3sr ) 1376
Date: Nineteenth Dynasty
Provenance: Abu Simbel
Date of acquisition: 1835 (Belzoni collection)
Material: Sandstone
Dimensions: 74 cm h., 29 cm w., 51 cm deep
A kneeling figure of the viceroy of Kush, Paser, holding an altar on the top of which rests a ram’s head. An inscription incised down the front of the altar consists of an invocation to Amen-Re resident in Pr-Rmss-mrpy-’lmn p3 dnr (A). Prayers to Min (B) and Isis (C) are incised along the base. The back pillar bears two columns of text containing prayers to Horus, lord of Nubia, and Amen-Re on behalf of the viceroy of Kush, Paser (D).

The viceroy Paser, son of Minmose, is known only from a series of monuments at Abu Simbel and a statue of his cousin now at Naples (Reinier, JEA 6 (1920), 41. 45–6; H. Gauthier, Ann. Serv. 36 (1936), 49–71; KRI III, 74–6). He apparently flourished in the middle of Ramesses II’s reign. The reference to Pr-Rmss-mrpy-’lmn p3 dnr may possibly indicate Amara West where there certainly was a temple to Amen-Re (Fairman, JEA 25 (1939), pl. 16 (no. 2); Helck, Materialien, 208).

Preservation and colour: The back pillar and edges of the base have suffered much wear on the surface. The statue was broken in two when found and has since been repaired. The flesh of the statue is coloured red, the wig black and the gown white with red stripes, but these colours may have been added in modern times. There are traces of blue paint in many of the hieroglyphs.

Bibliography: Anzulidze and Boosomi, Gallery, 119, pl. 51; Sculpture Guide (1906), 166–7 (no. 6044); H. Gauthier, Rec. trav. 39 (1921), 208–9; Porter and Moss, Top. Bibl. VII 110; KRI III, 74, no. 37 (2).
1. The statue was discovered on Friday 1 August 1817 (C. L. Ireby and J. Mangels, Treasures in Egypt and Nubia, Syria and Asia Minor during the years 1817 and 1818 (London, 1821), 76; G. Belzoni, Narrative of the Operations and Recent Discoveries in Egypt and Nubia, 3rd edn (London, 1822), 1, 153.
2. Lot 1275 in the sale catalogue of the Sotheby collection (Sotheby, 29 June 1853), described as the property of G. Belzoni.

Plate 48

Stela of P3−sr ( имя P3sr ) 1214
Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1897
Material: Limestone
Dimensions: 42.2 cm h., 25.5 cm w.
This round-topped stela is divided into two registers with all figures carved in raised relief and all texts incised. In the upper register Amen-Re is seated on a throne in the centre and behind him stand Mut and Khons-Neterhotep. The Theban triad is being worshipped by the god’s father of Amun, fan-bearer and mayor of Thebes, Paser, who kneels on the right with one arm raised and the other holding a fan. In the lower scene the guardian of the treasury of Upper and Lower Egypt(?), 1imm (…), kneels on the right in adoration of the goddess Waset, a personification of Thebes, who holds a bow and staff in one hand and an ankh-sign in the other.
Three mayors of Thebes named Paser are attested, one under Ramesses II, a second under Ramesses III and a third in Years 16–19 of Ramesses IX (Helck, Verwaltung, 423–5, 527–9, 531). In view of the crudeness of the carving and poor quality of the inscriptions, it seems likely that this piece should be ascribed to the last-named Paser (as in Helck, Verwaltung, 531, no. 204, erroneously given as BM 12412). The name of the worshipper in the lower scene is obviously incomplete, and the carver probably omitted the latter part of his name in error. It may be speculated that it should be completed as Amenmose, a name otherwise attested in the family of mayors of Thebes in the Twentieth Dynasty (Bierbrier, JEA 58 (1972), 195–7). From its subject-matter there seems little doubt that this stela originates from Thebes.

Preservation and colour: The stela is well preserved apart from the top right corner which has been broken off. There are traces of green paint on the gown of the kneeling figure in the lower scene and black paint smudges on the bow and knees of the goddess.

Bibliography: Sculpture Guide (1909), 185 (no. 662); Helck, Verwaltung, 531.
1. The carver appears to have omitted the phrase ‘of Amun’ after the god’s father and then to have squeezed it in after fan-bearer.
2. There is definitely no sign after Amen and before the male determinative.
Plates 49–51

Statue of P3-nsby (𓊬𓊞𓊱𓊱) 1377

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1833 (Barker collection)
Material: Limestone
Dimensions: 107 cm h., 52 cm w., 60.5 cm deep (max.)

A kneeling statue of the overseer of the treasury, Panhesy, who holds between his hands a naos containing the figures of Horus, Osiris and Isis and surmounted by a winged sun-disk. The prenomen of Ramesses II is incised on the right shoulder of the statue (A1), and his nomen appears on the left shoulder (A2). Along the front edges of the naos are incised two prayers on behalf of Panhesy (B and C). On the lap of the figure are carved two horizontal lines of text which name Ramesses II and Panhesy, son of K-ns-m (𓊢𓊠𓊠𓊠) (D), and below these on the top of the shrine are five columns of text with invocations to Osiris, Isis, Horus, Wepwawet and Anubis (E). These prayers continue on the right side of the naos in one horizontal and three vertical lines (F) and on the left side of the naos in a similar fashion (G). A line of text containing two prayers runs along the base (H and I). Two columns of text are also incised down the back pillar (J).

The overseer of the treasury, Panhesy, is known from several other monuments, but this statue is the only one to name his father and the king under whom he served (Helck, Verwaltung, 515; KRI III, 136-40). The invocation of the Osiride triad together with Wepwawet and Anubis might suggest that this statue came from Abydos, but no other monuments of Panhesy are known from this site.

Preservation and colour: The statue has suffered much surface damage with resultant cracks and flaking. The bottom of the base has been lost, and parts of the top and sides of the naos and the front of the base were lost prior to its acquisition. A small fragment from the front of the naos and the rear two corners of the base appear to have been lost since its acquisition. There are no traces of colour.

Bibliography: Arundale and Bonomi, Gallery, pl. 85, fig. 189; Sharpe, Eg. Inschr. 1, pl. 54; Sculpture Guide (1909), 165-6 (no. 603); B. A. W. Budge (ed.), Egyptian Sculptures in the British Museum (London, 1914), pl. 37; Vandier, Manuel d’archéologie égyptienne III, (Paris, 1958) 410-4; Helck, Verwaltung, 515; Porter and Moss, Top. Bibl. I, II, 790; KRI III, 136-7, no. 87(1).

1. The provenance of the Thbes given in Sculpture Guide (1909), 155-5, appears to be based on no firm evidence and can be regarded as conjectural.
2. Let 245 in the sale catalogue (Sotheby, 15 and 16 March 1833)

Plates 52–53

Stela of Rṣwp (𓊱𓊰𓊦) and 1-imn-ms (𓊡𓊡𓊤𓊤)

Date: Nineteenth Dynasty
Provenance: Uncertain
Date of acquisition: 1835 (Salt collection)
Material: Limestone
Dimensions: 132.5 cm h., 90 cm w.

This large round-topped stela is divided into four registers with figures in sunk relief and incised texts. In the centre of the upper register stands the standard of Osiris flanked on either side by ram standards. Isis stands with one arm raised on the left of the standards and Horus appears in a similar position on the right. On the far left of the register the royal scribe and chief steward Reshu stands with his arms raised in adoration, while the royal scribe and chief steward Amenemose is shown in a similar posture on the far right.

The remaining three registers depict a series of standing male and female figures with their arms raised in an attitude of worship. The stela is divided vertically in the middle, and in each register the figures on one half face those on the other. On the left of the stela in the second register the first individual is identified as the royal scribe and chief steward Reshu who is followed by his brother, the deputy and overseer of cattle, Nfr-nrnt (𓊣𓊣𓊨𓊣), his brother Nb-ms (𓊤𓊥𓊢𓊣), of the estate of Amun, and his son Hnsw (𓊢𓊡𓊠𓊤). In the third register appear his father, the deputy and overseer of cattle, Nb-ms (𓊤𓊥𓊢𓊣), his brother, the deputy and overseer of cattle, 1-imn-ms (𓊡𓊡𓊤𓊤), his paternal grandmother, the chancress of Amun, 1-pt-nfrt (𓊡𓊡𓊨𓊨𓊣), his mother, the chancress of Amun, Hnw-t-qw (𓊢𓊦𓊨𓊨𓊣), and a female relative of his mother whose name is broken but may begin with Mwt (𓊣𓊨𓊣), unless that phrase is part of the relationship. In the fourth register appear his maternal grandmother, the chancress of Amun, Ns (𓊣𓊨𓊣𓊤𓊤), his sister of one mother and one father, 1-pt-nfrt (𓊣𓊣𓊨𓊨𓊣), his sister of one mother and one father, the chancress of Amun, T3-wr-i (𓊣𓊤𓊤𓊤), his wife, the chancress of Amun, 1-wr-nfr.t (𓊤𓊤𓊨𓊨𓊣), and a female ancestor whose name is lost.

On the right side of the stela in the second register there appear the stable-master of the great stable of Ramesses-mimin, Wp-w3-wt-ms (𓊤𓊡𓊨𓊣𓊤𓊤), the overseer of cattle of the estate of Amun, 1-imn-ms (𓊡𓊡𓊤𓊤), his paternal grandfather, the overseer of cattle of the estate of Amun, 1-imn-w3-h-sw (𓊡𓊡𓊤𓊤𓊤), and his brother, the overseer of cattle, Nb-ms (𓊤𓊥𓊢𓊣).

In the third register are named his son, the scribe of the estate of Amun, P3-Ww-w3-wt-ms (𓊥𓊤𓊤𓊤𓊤𓊤), his son, the scribe Ns-imn (𓊤𓊣𓊨𓊤𓊤), his mother, the chancress of Amun, 1-pt-nfrt (𓊣𓊣𓊨𓊨𓊣), his mother, the chancress of Amun, T3-k3y (𓊤𓊣𓊤𓊣𓊤), in the last register appear his mother, the chancress of Amun, 5st (𓊣𓊣), his mother or maternal grandmother, the chancress of Amun, Hnw-t-qw (𓊥𓊤𓊤𓊣𓊨𓊨𓊣), his sister, the chancress of Amun, Mwt-m-ws (𓊣𓊨𓊣𓊤𓊤𓊤𓊤), and her mother, the chancress of Amun, T3-n-shry (𓊣𓊤𓊤𓊤𓊣𓊤𓊤). The relationship between Reshu and Amenemose the joint owners of this stela, is not stated explicitly. Reshu is clearly the son of Nebmose and Henatdjou. He had a brother Nebmose, and a brother Amenemose, the deputy overseer of cattle, who may be identical with Amenemose, the overseer of cattle, who appears on the right of the stela and who also had a brother Nebmose. This Amenemose may in turn be identified with the chief steward Amenemose who appears at the top of the stela. If Reshu and Amenemose were brothers, they were not necessarily full brothers since Reshu’s relatives include two sisters of one mother and one father implying that he had some half-sisters and conceivably half-brothers as well. Thus the stable-master Wepwawetmose who precedes Amenemose could be his father after whom he named a son. Unfortunately, Amenemose’s maternal relationships are not precise enough to settle the question, since several women are named as his mothers. Thus the exact relationship of Reshu and Amenemose

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remains in doubt since they may have been uncle and nephew or even cousins. The lady Mutemwi who is named at the end of Amenemose’s relations is probably his wife.

Another joint monument of Reshipu and Amenemose is known but gives no information on relationships, namely a kneeling statue, Inv. n. B 1821, in Bologna (G. Kminek-Szefi, Museo Civico di Bologna: Catalogo di Antichità Egitte (Turin, 1865), 155–6; K. Pfeil, Inscriptions hiéroglyphiques recueillies en Europe et en Egypte, 1er ser. (Leipzig, 1866–8), i. pl. xxxiv: ii, 43: S. Curto, L’Egitto antico (Bologna, 1961), 74–5, pl. 21: S. Perignotti, La Statuaria egizia nel Museo Civico Archeologico di Bologna (Bologna, 1960), 39–41 (no. 17), pls. xiii, lxvi–lxxv). Although no provenance is known for this statue, it is probable that it came from Abydos. The title, chief steward of Amun, found on the base shows clearly that Reshipu and Amenemose were officials of the temple of Amun and not the civil administration. None of the other relatives can be identified with certainty from other sources. The overseer of cattle Amenemose cannot be identified with the overseer of cattle Amenemose of Louvre stela C286, as the latter flourished in the Eighteenth Dynasty (E. Chabas, Revue archéologique 14 (1857), 65–81). The overseer of cattle Neferrepet cited in Helck, Materialien, 31, may or may not be the same man as the deputy and overseer of cattle Neferrepet of this stela.

Preservation and colour. The top right corner of the stela is lost and the left side and bottom of the stela are damaged and uneven. Several small breaks appear on the face of the stela, and the lower left side is badly worn.

Bibliography: Sculpture Guide (1909), 205 (no. 748); Porter and Moss, Top. Bibl. v. 96 (erroneously called stela of Wer-reeshpu in both).

1. Said to come from Abydos.
2. Not 984 in the sale catalogue (Sotheby, 29 June 1835).
3. The word for brother is written throughout this stela with an otiose t.
4. The second mbf which appears in the middle of her title may either be an outright error or accidentally displaced from the description of her relationship.

Plates 54–55

Stela of Mr-ndm (\(\text{mr-ndm}\))

Date: Nineteenth Dynasty
Provenance: Wadi Halfa
Date of acquisition: 1887
Material: Sandstone
Dimensions: 182 cm h., 91 cm w.

This stela is composed of two sections – a pyramidion containing two registers and below it a round-topped stela consisting of three registers and a short text of four horizontal lines. All figures are in sunk relief and all texts are incised. In the upper register of the pyramidion is the sun-disk in the solar bark, being worshipped on either side by a baboon whose arms are raised in adoration. In the lower register, the overseer of prophets, Merenrejem, is shown kneeling in worship before Anubis in two parallel scenes separated by a vertical band of text. Between the pyramidion and the main stela there is an udjat-eye on the left, and there was presumably a similar on the right now lost.

In the first register of the main stela, on the right the overseer of prophets and overseer of craftsmen Merenrejem, son of Hmms-ns (\(\text{hms-ns}\)), is offering incense and pouring a libation before an altar heaped with food offerings. On the left of the altar sit Osiris, Isis, Nephthys and Horus residing in Buhel. The second register depicts on the right his (Merenrejem’s) son, the first prophet, divine scribe and mayor, Hr-wn-fr (\(\text{hr-wn-fr}\)), pouring a libation over an altar of food offerings. Behind him stands his second son, the second prophet Hr-m-hb (\(\text{hr-m-hb}\)), with arms raised. He is followed by three male adults with two children whose names are not inscribed in the five columns above them. On the left of the altar is a file of five women and four children (i), some of whom carry sistras. They are named as the lady T-di-st (\(\text{t-di-st}\)), her daughter T3-m-n (...) (\(\text{T3-m-n} \ldots\)), her daughter T3-hr-hr (\(\text{T3-hr-hr}\)), her daughter T3-hb-hb (\(\text{T3-hb-hb}\)) and a fourth woman whose name has not been inscribed. Six vertical lines of text on the left contain a prayer to Osiris, Anubis, Isis and Nephthys. The text at the bottom of the stela consists of a prayer on behalf of Merenrejem and names his sons, the first prophet of Horus, lord of Buhel, Herunueru and the second prophet Horemheb.

The overseer of the prophets of all the gods, Merenrejem is known from several other monuments found recently at Buhel (H. S. Smith, The Fortress of Buhel: The Inscriptions (London, 1976), nos. 111, 1536 and 1537, 1568, 1713, 1739) and from a stela found at Wadi es-Sebua where he is associated with the viceroy of Kush, Hetau, for whom see above BM 78, pls. 42–3 (H. Gauthier, Ann. Serv. 11 (1911), 81–2; Rec. trav. 39 (1921), 234–5). Thus he flourished at the end of the reign of Ramesses II. There appears to be some question as to the reading of his name. Smith reads the name as T3-ndm (\(\text{T3-ndm}\)) rather than Mr-ndm (\(\text{Mr-ndm}\)). Examination of the stela shows that the edges of the crucial sign appear more straight than rounded, and sandstone is not the best medium for epigraphic precision. However, in line 1 of the text of four lines at the bottom of the stela the appearance of an undoubted t3 sign differs markedly in size from the disputed sign used in the owner’s name which appears in the same line, so the reading of t3 is probably excluded. A similar difference in size can be observed in Smith, op. cit., nos. 1536 and 1537 and in two other writings of t3 on BM 1188, one of which in the upper register has three distinctive strokes beneath it. It is possible that such strokes may also have occurred below the t3 in the first line of the text at the bottom of the stela, but it is now impossible to determine whether the mark now preserved represents the remains of these strokes, two of which may have worn away, or is simply a scratch on the surface of the stone. The reading of mr has been adopted here, but it is also possible that the name could be read as S-ndm (\(\text{S-ndm}\)). The son Horemheb is mentioned on other monuments at Buhel as well as a daughter Taen ... of this stela or perhaps Taherher as Smith suggests (Smith, op. cit., nos. 1713 and 1737). The female figures in the lower register are the wife and daughters of Merenrejem, as confirmed by Smith, op. cit. no. 1737 where
the name of Sahite can be restored from traces.

Preservation and colour: The stela has been broken into several pieces in antiquity with much loss and restored in modern times. The surface is worn and pitted in several places. There are no traces of colour.


3. The bull-eggs would appear to be a (3) rather than a (2). The plural strokes are not spaced evenly under the n but crowded to one side, so there must have been a long vertical sign on the right which has now worn beyond recognition.

Plate 56

Stela of 'ιw.w-n-m'Imn ( \( \frac{\pi}{\nu} \frac{\kappa}{\kappa} \frac{\pi}{\nu} \)) and τh3 wty-nfr ( \( \frac{\nu}{\kappa} \frac{\kappa}{\kappa} \frac{\nu}{\kappa} \))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1858
Material: Limestone
Dimensions: 48 cm h., 32.5 cm w.

This round-topped stela is divided into two registers with representations in sunk relief and texts deeply incised. In the upper register Osiris is seated on a throne on the left of the scene, and before him stands a lotus-flower on which are the four sons of Horus. He is being worshipped by the scribe Iuenuamun who kneels on the right. The lower register depicts the table-scribe of the lord of the two lands, Ahautinefer, kneeling on the right in adoration of the ram-headed god Harsaphes, resident in Abydos, who is enthroned on the left.

Both Iuenuamun and Ahautinefer are known from monuments at Abydos, and it is most likely that this stela came from there as well. A stela of the overseer of the cities of Kush and royal table-scribe of the lord of the two lands Iuenuamun (now Cairo Museum, TN.i5/12/24/2), and one of the royal table-scribe Iub, both from Abydos, probably belong to the same man as BM 794 (A. Mariette, Catalogue général des monuments d’Abydos (Paris, 1880), nos. 1169 and 1223, 438 and 461; Mariette, Abydos (Paris, 1880), pl. 57e). A stela in the Leicester City Museum dedicated to Osiris and Harsaphes names the table-scribe of the lord of the two lands Iuenuamun and various individuals (K. A. Kitchen, Orientalia 29 (1960), 81–7, who originally read the name as lauenamen but now agrees that Iuenuamun is more probable).

Ahautinefer is known as the son of the fan-bearer Huy from a lintel found at Abydos (Mariette, Catalogue, no. 1165,437). This piece or part of it is presumably the one recorded by De Rouge, Inscriptions hiéroglyphiques copiées en Egypte (Paris, 1877, ff.), pl. xiv, as in the Cairo Museum. A. Ahautinefer also appears on a stela of an unknown provenance together with his wife, parents and relations worshipping the triad of Abydos (E. von Bergmann, Rec. trav. 12 (1892), 17–18). Two of the women’s names match those on the Leicester stela, but they are both too common to be certain of identity. Most of all there is a block statue of the table-scribe of the lord of the two lands Ahautinefer in Bologna (Inv. n. B 1810) which is dedicated to Osiris. Harsaphes and Wepwawet, and dated by the cartouches of Merenptah (G. Kminek-Szedlo, Museo Civico di Bologna: Catalogo di Antichità Egizie (Turin, 1895), p. 148–9; K. Piehl, Inscriptions hiéroglyphiques recueillies en Europe et en Égypte, 1e ser. (Leipzig, 1886–8), 1, pls. XXXV–XXXVI, 43: S. Curto, L’Egitto antico (Bologna, 1961), 3. pl. 23; La Statuaria egiziana nel Museo Civico Archeologico di Bologna (Bologna, 1980), 47–9 (no. 16); pls. XI–XII, LVIII–LXXI). It is probable that both these monuments also came from Abydos. No relationship is indicated between Iuenuamun and Ahautinefer, and they may have been only colleagues in office.

Preservation and colour: Apart from some damage to the top centre edge and the lower right corner, the stela is well preserved. There are no traces of colour.


1. Lot 115 of a sale at Stevens.

2. There are two different entries in Porter and Moss, Top. Bibl. VII, 90, 95.

Plate 57

Stela of ḫr ( \( \frac{\nu}{\kappa} \))

Date: Twentieth Dynasty
Provenance: Thebes
Date of acquisition: 1843 (Belmore collection)
Material: Limestone
Dimensions: 69 cm h., 53 cm w. (unrestored)

A round-topped stela, the surface of which is divided into two registers containing representations carved in sunk relief and finely incised texts. In the upper register on the right King Ramesses IV is depicted seated on a throne and protected by the wings of the goddess Ma’at who stands behind him. It would appear that he originally wore the Blue Crown, and the one shown now is the result of a misguided restoration of the last century (J. Janssen, JEA 49 (1963), 65). Before the king stands the royal scribe and royal butler Horu, son of Phā-m-w3 (\( \frac{\kappa}{\nu} \), \( \frac{\nu}{\kappa} \), \( \frac{\nu}{\kappa} \)), and the lady Hwt-ḥr (\( \frac{\nu}{\kappa} \)), holding a feathered fan. Between Horu and the king the remains of an altar can be seen.

The lower register is separated from the upper by a blank horizontal strip and consists of thirteen vertical columns of text enumerating the goods given by Horu on behalf of the king to the necropolis-foreman ‘In-ḥr(ṭ)-ḥ(ḥ)w (\( \frac{\nu}{\kappa} \), \( \frac{\nu}{\kappa} \)). On the left of the scene there is the figure of a man possibly in an attitude of worship.

The royal butler Horu, son of Ptahemwia, is known from several other monuments from Deir el-Medina and was in office in Year 2 of Ramesses IV (Janssen, JEA 49 (1963), 66). The chief workman Anherkhu ‘au, son of the chief workman Hay, succeeded his father in Year 21 or 22 of Ramesses III and held office until at least Year 1 of Ramesses VI (Janssen, JEA 49 (1963), 70; Cerný, Community, 306–8; Bierbrier, Late New Kingdom, 37–8). He was the owner of Tomb 359 at Deir el-Medina from which this stela may have come (Porter and Moss, Top. Bibl. I, 1, 421–42; II, xxiii). Several wall paintings from this tomb are also in this collection (BM 1291, 1329, 1373, 5612).

Preservation and colour: This stela has been badly damaged and heavily restored along the edges. The royal crown and most of the body of the figure in the lower register are not original. The first seven columns
of text in the lower register are badly worn in parts. Traces of red paint remain on the bodies of the figures.

Bibliography: Belmore Collection, pl. 15; Maspex. Rec. trav. 2 (1880): 170; Brayvuer, Deir el-Medineh (1930), 111; Porter and Moss, Top. Bibl. V. II, 711; Sculpture Guide (1909), 198; (no. 719); Jansen, JEA 49 (1963), 62–70; M. Vallongue, Recherches sur les 'Messagers' (Wpwrwgr) dans les sources égyptiennes profanes (Geneva, 1976). 169–70 (no. 129) – wrongly dated to Ramesses III.

1. Undoubtedly from Det el-Medina on internal evidence.

Plate 58–60

Naos of R-k3 (𓊀𓊍𓇍𓊓𓊀𓊒𓊎𓊎) 476

Date: Nineteenth Dynasty

Provenance: Not recorded

Date of acquisition: 1845 (of Atharazis collection)

Material: Limestone

Dimensions: 68.5 cm h., 56 cm w., 47 cm deep

The two jambs and lintel on the front of this shrine as well as the two sides and the back are covered with scenes in sunk relief and incised texts. The interior of the shrine is uninscribed. The jambs bear representations of the overseer of craftsmen, Raka, standing with his arms raised in worship and texts of a prayer to Osiris, while on the lintel a conventional group of symbols in the centre is flanked on either side by a figure of Aanbis and a babird (A). The name of the lady Sn-snb (𓊓𓊍𓊔𓊔𓊒𓊎) is incised on the top right corner of the lintel, but the lower corner is broken off. On the right (B) and left (C) sides of the naos Raka is depicted worshipping a standing figure of Osiris, in mummiiform guise, at whose feet are shown Isis and Nephtys in the form of serpents.

On the rear of the shrine there are two registers which cover only the upper part of the surface (D). The lower half of the back is uninscribed and probably unfinished. In the upper register the overseer of craftsmen Raka is shown seated with the lady Hnw-nt-wm (𓊔𓊍𓊔𓊒𓊎). Before them is an altar on which are piled offerings and over which his son, the chief goldsmith, B3k-n-wntr (𓊔𓊔𓊔𓊍𓊔𓊒), is pouring a libation. Behind Raka and his wife kneel five figures holding lotus-blossoms: his daughter, the chanteess of Amun, Mrwt-t3-djy (𓊔𓊔𓊔𓊔𓊔𓊒𓊎), his daughter, the chanteess of Amun, Hnw-t-n-mȝt (𓊔𓊔𓊔𓊔(70,431),(125,531)), his son [s], the chanteess of Amun, Hw4t-bw-lm.t.s (𓊔𓊔𓊔𓊔𓊔𓊔), his daughter, the chanteess of Amun, Hnt3-sps(t) (𓊔𓊔𓊔𓊔), and his son P(t) n-nk.t (𓊔𓊔𓊔𓊔). The lower register is unfinished as the figures have not been carved and only the text remains. It names Raka, his wife, the 'lady Senesneb, his son, the wb-priest of Amun, Raka, his daughter, the chanteess of Amun, 'ly-m-wntr (𓊔𓊔𓊔𓊔𓊔𓊔𓊔), his daughter, the chanteess of Amun, Hw4t-Hr (𓊔𓊔𓊔𓊔𓊔), his daughter Yw3 (𓊔𓊔𓊔), and his son, the wb-priest of Amun, Isn-sbf (𓊔𓊔𓊔𓊔𓊔𓊔𓊔), in view of the fact that Senesneb's name appears on the front of the shrine, there can be little doubt that she was the wife of the overseer of craftsmen, Raka, who thus would have been married twice.

The joint grave of the overseer of craftsmen Raka and the overseer of craftsmen Baenkenwerarn (SA 31) has been found at Aniba (G. Steindorff, Aniba II (Glückstadt, 1937), 83, 232–3). Thus Baenkenwerarn was undoubtedly the eldest son who inherited his father's position. The overseer of craftsmen Raka also appears with a group of officials adoring Ramesses II in the rock shrine of the

vicerecy of Nubia, Setau, at Ibrim (R. Caminos, The Shrines and Rock-Inscriptions of Ibrim (London, 1968), 46 and pl. 14; for Setau see above BM 78, pls. 42–3). Dewachter identifies the wb-priest Huy, son of the overseer of craftsmen Raka, son of the temple-scribe Ahmose, known from a graffito at Ellesiyat as another son of Raka of Aniba, especially as a graffito of Bakenwerarn is also known from this site (M. Dewachter, BIFAO 70 (1971), 91–3; Porter and Moss, Top. Bibl. vii. 91). Dewachter further suggests that the temple-scribe Ahmose may be identical with a temple-scribe Ahmose known from a graffito at Abu Simbel and points out the existence of a scribe Ahmose, son of User, known from the tomb of the latter at Aniba (Steindorff, op. cit., 59) and possibly an inscription at Toshka (Porter and Moss, Top. Bibl. vii. 95), but full publication of the Abu Simbel and Ellesiyat graffitt shows that the father of temple-scribe Ahmose was named Haisr (KRI ii. 129). With regard to the other children of Raka, Penanuket may be the scribe Pen who follows Raka in the shrine of Setau at Ibrim, while the younger Raka might be the owner of grave S42 at Aniba where shabtis of that name without titles were found (Steindorff, op. cit., 77, 178).

Preservation and colour. The naos is well preserved apart from some loss to the top-left corner and along the edges and bottom, especially at the rear where it has been repaired in modern times. The top and interior of the shrine are rough and unsmoothed. There are no traces of colour.

Bibliography: Sharpe, Eg. Incr. 2nd ser. pl. 82; Liebeschein, Dictionnaire, no. 944; Sculpture Guide (1909), 196 (no. 714); Porter and Moss, Top. Bibl. vii. 274, KRI ii. 126–8, no. 791).

1. Undoubtedly Aniba on internal evidence.

2. Lot 153.3 in the sale catalogue (Sotheby, 17 July 1845). The small shrine, BM 472, was sold with it completely unrelated to it.

3. For the use of u3rt3 as a spective writing of — see Gaballa. BIFAO 71 (1972) 135. fig. 5, 3, 2 and 4, p. 116. note (b), who suggests that it may stand for m. It is to be noted that this writing is used in these cases after three water signs where confusion might result if a fourth was written. The name is garbled in Ranke, Personennamen, 26 (no. 23), but see 35 (no. 24), for a comparable name.

Plate 61

Stela of Ḥr-Mnw (𓊔𓊔𓊔𓊔𓊔) 64641

Date: Nineteenth Dynasty

Provenance: Not recorded

Date of acquisition: 1946 (Acworth collection)

Material: Limestone

Dimensions: 15 cm h., 14.3 cm w.

This small round-topped stela consists of two registers with incised texts and figures in sunk relief. In the upper register Thoth, lord of Hermopolis, stands on the right before an altar on which rests a water-pot coded by a lotus-flower. Amen-Re, lord of the thrones of the two lands and foremost of Ipet-Sut, is seated on a throne in the centre and behind him stand Mut and Khons. In the lower register the wb-priest and temple-scribe Harmin is kneeling on the right in adoration before a statue of Ramesses II, named Re'-of-the-rulers.

Several statues of Ramesses II named Re'-of-the-rulers are known from Abu Simbel. Luxor, the Ramsesum at Thebes and Bubastis (Habachi, Ann. Serv. 52 (1952), 553; Habachi, Features of the Dification of Ramesses II (Guckstadt, 1969) 8–10, 18-20, 25-6, 38-9). A statue of this name is also mentioned in Papyrus Anastasi viii, 1, 7 (A. H. Gardiner, The Inscription of Mes (Lep-
Plate 63
Stela of Hapy (\(\textcircled{\text{Hapy}}\))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1926
Material: Limestone
Dimensions: 36.5 cm h., 45 cm w.

This fragment of a large stela is divided into two registers, both of which are incomplete. The scene in the upper register is carved in slightly raised relief with deeply incised texts. In the centre of the scene as preserved are two standing figures facing right and with arms raised. They are named as his son Bj-k-n-3(n)u (\(\textcircled{\text{Bj-k-n-3(n)u}}\)) and his son N3.hy (\(\textcircled{\text{N3.hy}}\)). On the right are two kneeling and apparently one standing figure, all facing left. The texts name Nfr(t)-ity (\(\textcircled{\text{Nfr(t)-ity}}\)), whose titles if any are lost, and the lady of the house, Mtmwty (\(\textcircled{\text{Mtmwty}}\)). On the extreme right is a pile of offerings.

The lower scene is carved in sunk relief with twelve columns of text consisting of a funerary invocation to Osiris, Anubis, Hathor and the gods and goddesses of the necropolis on behalf of the chief craftsman Didi. The pyramidion of a tomb is depicted on the left of the scene, and on the right are the upper parts of four standing mummmiform figures. An opening-of-the-mouth adze and the top of an incense-burner, both of which must have been held by an individual now lost, appear on the extreme right. The name of the lady Hmt-nfr (\(\textcircled{\text{Hmt-nfr}}\)) and that of her daughter, which is now lost, were incised on the right side of the bottom edge.

The chief craftsman Didi is known from the fragments of a large stela found at Deir el-Medina (Bryuyère, Deir el Médineh (1933–1934), 120, fig. 51: Porter and Moss, Top. Bibl. 12, pl. 708, where read "chief craftsman" and not "foreman"; KRI 1, 402, no. 170 (1)), the shabti (KRI 1, 403, no. 170 (5)), and an unpublished stela in the Fitzwilliam Museum (E.91.1932). He is also named on the statue of his son, the chief craftsman Pendua, who flourished in the reign of Ramesses II (J. Varidel, Manuel d'archéologie égyptienne III (Paris, 1958), pl. clx. no. 5: o. Cairo, 25573, l. 12, where the filling has been omitted). He is presumably the same man as the workman Didi attested on a fragment of a stela and a shabti (KRI 1, 402, no. 170 (2); D. Valbelle, Ouchabits de Deir el-Médineh (Cairo, 1972), 79) and the Didi without title who appears on other monuments (KRI 1, 402–3. no. 170 (3–4.5b)). He is cited as the father of the workman Amennakhta on a stela in Turin and appears together with him on an offering-table (Tosi and Roccati, Stele, 50059; Bryuyère, Deir el Médineh (1935–1940), ii, 128, no. 306 see now KRI III. 712–4 (no. 269)).

It is quite probable that BM stela 1629 forms part of the large stela of Didi from Deir el-Medina (Bryuyère, Deir el Médineh (1933–1934), 120, fig. 51). BM 1629 could be the left-hand portion of registers one and two, as the lower part of register two includes the lower part of a tomb and the feet of several standing mummmiform figures to match exactly the scene on the lower register of BM 1629. The udjat-eye which Bryuyère has placed in the upper left-hand corner of the second register would then belong elsewhere, possibly to the upper left-hand corner of register one of the stela. Unfortunately, apart from part of the cornice (Bryuyère, op.cit., fig. 38), the fragments of the stela have not been reproduced in photograph so that it is impossible to compare the style

Plate 62
Stature of Mry-Pth (\(\textcircled{\text{Mry-Pth}}\))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1839 (Sailer collection)
Material: Slateite
Dimensions: 14 cm h., 3.8 cm w., 6.4 cm deep

This small kneeling figure holds before him a plaque on which is incised the prenomes of Ramesses II (A). The edge of a cartouche is visible below the right shoulder. The name and title of the royal table-scribe of all the gods, Meryptah, appear on the back pillar (B).

He is possibly identical with the royal table-scribe of the lord of the two lands in Karnak, Meryptah, owner of Theban Tomb 387 (Porter and Moss, Top. Bibl. 12, l. 439; KRI III. 319–20).

Preservation and colour: The top of the stela containing the cartouche has been broken off. The two arms of the statue have been worn or cut smooth resulting in the loss of the cartouche on the right side. There are traces of white paint in the hieroglyphs and on the wig and gown.

Bibliography: Arundale and Bonomi, Gallery, 129–1. pl. 54: Guide (1922), 129 (no. 75); KRI III. 497 (no 224).
of carving with BM 1629. The fact that BM 1629 has a straight left edge without a jamb text is not necessarily significant as that side has been sawn straight in modern times.

The ladies Nefertari and Mutuy are otherwise unknown but are presumably relations of Didi, perhaps his daughter and his wife. Bakheny and Nakhy are presumably his sons. The former is not known from other sources, although the name is attested in the contemporary tomb of Khabez(o)net (Cerny, Repertoire, p.16). The position of the latter raises an interesting genealogical question. In a long genealogy of the deputy Hay of the Twentieth Dynasty on BM ostraca 8494 he names among his ancestors the deputy Diod his son, the deputy ... and his grandson Bukente (Hay's grandfather) (Cerny, Community, 139-40; D. Vabelle, BIFAO 75 (1975), 134-8). The titles assigned to the ancestors are dubious, and, as Hay's own father was a chief craftsman, it is probable that the 'deputy' Didi is in fact the chief craftsman Didi, especially as the floruits of both Didos coincide. The name of Dido's son is lost on BM ostraca 8494, and Cerny has conjectured that he was Amenaithe, known to have been a son of Dido. The grandson Bukente would have flourished under Ramesses II and, indeed one or more Bukenteos are so attested. A Bukente is attested in Year 40 of Ramesses II and on another ostrac of that reign (BM ostraca 5634, see Her. Osir. pl. 83. l. 170; Cairo. 25573, col. II. l. 12). A Bukente, his wife Ly and his son Khaemnetep appear in Tomb 219 which was painted in the reign of Ramesses II prior to Year 38 due to the presence of the scribe Ritimose (Bruyere, Deir el Medineh (1927), 70-4; Cerny, Community, 317-27 for Ra'mose). The same man is attested with his wife Ly, daughter of the chief craftsman Amenaithe, on an offering-table in the Louvre (D. Vabelle, La Tombe de Hay à Deir el-Medineh (Cairo 1975),39). Finally, the workman Bukente, son of the chief craftsman Nakhy and father of Kenna and Nakhy, who appear under Amenaithe, is named on a stela in Stockholm (S. Wangstedt, Medehausmuseet Bulletin 4 (1964), 10-11:0. Cairo 25779-80). It is conceivable that all these references are to one and the same man whose father, the chief craftsman Nakhy, is also identified with Nakhy, son of the chief craftsman Dido. The lacuna on BM 8494 tends to suggest a smaller name than Amenaithe as the father of Bukente. If this is accepted, then Bukente's father-in-law, the chief craftsman Amenaithe, who flourished early in the reign of Ramesses II (BM 265 in Hieroglyphic Texts, 9, pl. 35), could well be his uncle, Amenaithe, son of Dido. The fact that three sons - Peduay, Amenaithe and Nakhy - inherited their father's position need occasion no surprise and they may have held this title concurrently.

The lady Hetmetnetjer and her daughter who are named at the edge of this fragment can be identified with Hetmetnetjer and her daughter Ly who appear regularly together or separately as professional mourners in the reign of Ramesses II. They are cited in Tombs 2.218, 2.19, 250, and 335 and on stelae in Turin and in this collection (Bruyere, Deir el Medineh (1926), 65-6; Toscan and Roccati, Stele, 50053; Hieroglyphic Texts, 9, pl. 30). Presumably the two women were depicted kneeling at the feet of the mumiform figures in the original stela.

Preservation and colour: The left edge of this fragment is sown straight, but the other edges are rough and damaged. The surface of the stone is pitted in several places, and some of the text in the lower register is almost worn away. There are no traces of colour.

1 Undoubtedly Deir el-Medina on internal evidence.
2 The workman Bakentef under Sethos II and Biptah is probably a different man unless he was very old at the time (O. Cairo. 25551: O. Cairo. 25521: Her. Osir. pl. 51, no. 1).

Bibliography: None.

Plate 64

Stela of Nfr-hp (I) [I] 1516
Date: Nineteenth Dynasty
Provenance: Thebes
Date of acquisition: 1911
Material: Limestone
Dimensions: 46 cm h., 30.5 cm w.

There are two registers on the face of this round-topped stela. In the upper register Amenophis I and Queen Ahmes-Nefertari are seated on thrones facing an altar on which rests a water-pot and a floral bouquet. The figures and the accompanying text are all carved in raised relief. In the lower register the foreman Neferhotep, son of the foreman NFr-ney (I) [I], is shown on the left kneeling with arms raised in adoration. His figure is carved in sunk relief and the text in the lower register, consisting of a prayer to Amenophis I and Queen Ahmes-Nefertari, is incised.

The career of the foreman Neferhotep, son of Nebnifer and owner of Tomb 216 at Deir el-Medina, is well documented. He succeeded his father as foreman about Year 38 of Ramesses II and is last attested in Year 1 of Sethos II. By Year 5 of Sethos II he had been replaced by Paneb, for whom see below. BM 272 and BM 273 (pl. 70-?), both apparently died a violent death in some civil disturbance (Cerny, Community, 288-90; Bierbrier, Late New Kingdom, 21-3; Bierbrier, JEA 63 (1977), 188: M. Green, Orientalia 45 (1976), 399). For a stela of his father in this collection see BM 267 in Hieroglyphic Texts, 9, pl. 38.

Preservation and colour: The stela is broken along the right and bottom edges with some loss. There are two gouges in the upper register and the surface is cracked in places. There are traces of red paint on the bodies of the figures, the bouquet and the lines between the hieroglyphs.


Plate 65

Stela of K3h3 (I) [I] 291
Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 52 cm h., 15 cm w.

The round-topped stela is divided into two registers with figures in sunk relief and incised texts. In the upper register the chief workman Qaha stands on the right with an arm raised and the other holding an incense-burner over an altar heaped with offerings. He is worshipping the
figure of Amen-Re' in the form of a ram.

In the lower register Hathor, Amenophis I and Queen Ahmes-Nefertari are seated on the left and are being worshipped by Qaha's father, the chief craftsman Ḥw(y) (/read/), and the workman Mr.(-)W3st (read) who are standing on the right.

The chief workman Qaha, son of the chief craftsman Ḥw(y) is well-known as the owner of Tomb 360 and many stelae. He is attested in office in Year 38 of Ramesses II (Porter and Moss, Top. Bibl. 1st, i, 424–4; ii, 722–3; Hieroglyphic Texts, 6, pl. 39: Cerny, Community, 294–5; Bierbrier, Late New Kingdom, 36–7; KRI III, 598–609). He had at least two sons, Anherkhu’u (for whom see below, BM 597, pls. 66–7, no. 2) and Meriwese (for whom see below, BM 444, pl. 69).

Preservation and colour. This stela is in a poor state of preservation. It is badly worn and chipped, and the top, left and bottom edges are almost completely lost. There are no traces of colour.


1 Undoubtedly Deir el-Medina on internal evidence.

Plates 66–67

1. Stela of K3j/h3 (a3 τ η) 274

Date: Nineteenth Dynasty
Provenance: Thebes
Date of acquisition: 1843 (Belmore collection)
Material: Limestone
Dimensions: 17 cm h., 11.5 cm w.

This round-topped stela bears a scene in sunk relief with incised texts. The workman Qaha, standing on the left, is making an offering before the deified Amenophis I who stands on the right.

The workman Qaha might be identified with the future chief workman Qaha (for whom see above, BM 291 pl. 65), although other workmen of this name are known.

Preservation and colour. The top right corner of this stela is broken away and the edges are chipped in places. There are no traces of colour.

Bibliography: Belmore Collection, pl. 7; Maspero, Rec. trav. 2 (1880), 163; Sculpture Guide (1990), 136 (no. 482); Hieroglyphic Texts, vii, pl. 28: Porter and Moss, Top. Bibl. 1st, ii, 721; KRI III, 610, no. 243 (2).

1. I wish to thank Professor Dr. S. Curtis of the Egyptian Museum, Turin, for permission to reproduce the jamb in this collection.

2. Her son Wepwawetmose is described as a s3n (33f) of Kar on a statue in the Metropolitan Museum of Art (MMA 65.174) where part of the relationship appears to have been accidentally omitted by the sculptor. Fischer restores 33f (H. G. Fischer, Egyptian Studies I: The Orientation of Hieroglyphs, Part I, Reprints [New York, 1977], 13.8 fig. 125(e) and 140 note(d)).

2. Naos of Ḫ3m-r(1)-h’w (read) 597

Date: Nineteenth Dynasty
Provenance: Thebes, Deir el-Medina
Date of acquisition: 1843 (Belmore collection)
Material: Limestone
Dimensions: 37 cm h., 25.1 cm w.

Only the lintel and right jamb of this naos are preserved in this collection. The left jamb was excavated at Deir el-Medina by Schiaparelli and is now in Turin (Tosi and Roccati, Stele, 50220).1 All figures are in sunk relief and the texts are incised. On the left side of the lintel the workman Anherkhu’u kneels facing right in worship of the goddess Renenutet in the form of a serpent. On the right side of the lintel Anherkhu’u is depicted facing left in worship of Pth and Sobek who are seated on thrones. The right jamb contains a prayer to Pth on behalf of Anherkhu’u and below it the lady of the house, Ḥw(t)w(yn) (read), kneels in worship. On the left jamb in Turin there is a prayer to Renenutet on behalf of Hent-duju who kneels in adoration at the base of the jamb.

The workman Anherkhu’u can probably be identified with the later chief workman Anherkhu’u, son of the chief workman Qaha (for whom see above, BM stela 291, pl. 65) and owner of Theban Tomb 299 (Cerny, Community, 296–9). His wife Hentduju is likely to be identified with Hentduju, daughter of Kar and Taḥ-h’at, sister of Qaha and hence a first cousin of her husband (BM stela 818 in Hieroglyphic Texts, 9, pl. 40). With regard to the sisters of Hentduju who are named on stela 818, Pashed married the draughtsmans Nebre (for whom see below, BM stela 276 pl. 79). Moreger was the wife of the workman Nebenma’et, owner of Theban Tomb 219 (Maystre, LE tombe de Nebenmut (Cairo, 1936); and Nefertari married Pondua, probably son of the chief workman Pashed (Bruyère, Deir el Médineh (1930), 114, citing Turin statue N. Suppl. 8127). The last two appear with their parents, husbands and children in a scene in Tomb 219 (Maystre, op. cit., pl. iv, scenes 25–6). For another monument of (Anher)Kh’ahu and Hentduju in this collection see BM stela 1515 in Hieroglyphic Texts, viii, pl. 45.

Preservation and colour. The preserved portion of this piece is cracked on the surface and chipped along the edges. There are traces of black and white paint in some of the hieroglyphs.

Bibliography: Belmore Collection, pl. 12; Maspero, Rec. trav. 2 (1880), 165; Sculpture Guide (1990), 136 (no. 482); Hieroglyphic Texts, vii, pl. 28: Porter and Moss, Top. Bibl. 1st, ii, 721; KRI III, 610, no. 243 (2).

Plate 68

Lintel of Ḥw(y) (read) 448

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 29.5 cm h., 102 cm w.

The surface of this lintel bears two scenes with representations in sunk relief and incised texts. On the left the chief craftsman Huy stands with his arms raised in adoration before the seated figures of Amen-Re' and Mut. Between Huy and the deities stand one altar heaped with offerings and another altar on which rests a water-pot cooled by a lotus-blossom. On the right side of the lintel the workman Mr.(-)W3st (read) stands with arms raised in worship before Amenophis I and Ahmes-Nefertari who are seated on thrones. Two altars, one with offerings and another with a water-pot cooled by a lotus-flower, also stand before the deities.

The chief craftsman Huy, son of Hay and Taḥ-h’at, was the owner of Tomb 362 in the Theban necropolis, husband of Tanehesy and father of the future foreman Qaha.
(for whom see BM stela 291, pl. 65) and the workman Hay (for whom see BM 8495, pl. 82). For his monuments see KRI I. 397-402; Bierbrier Late New Kingdom, 36. The workman Meriwese, son of Qaha, appears with his grandfather and father on BM 291. See also BM 444, pl. 69, for further details on his career. This lintel may have come from Tomb 361.

Preservation and colour: The stone is broken into three fragments, now joined, with some loss to the scene on the left side. The edges are worn and chipped. There are traces of red paint on the bodies, the dresses of the goddesses and parts of the throne as well as on some of the offerings on the left side. There are traces of blue paint on the wig and crown of Amenophis I and parts of the throne, and black paint on the wig of Huy.


1. Undoubtedly Het el-Medina on internal evidence.

Plate 69

Stela of Mr.I.-W3st (underscored: 444
Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limstone
Dimensions: 31 cm h., 56.5 cm w.

This piece appears to be the lower portion of a larger stela carved in shallow sunk relief with incised texts. In the lower left-hand corner the workman Meriwese is kneeling with his arms raised in adoration. Five columns of text contain a prayer to Amen-Re on his behalf. In the centre and right side of the piece the bark of Amen-Re is being borne by three pairs of priests at the front and three pairs at the rear. A further pair wearing leopard skins on their shoulders walk by the side of the bark.

One of each of the three pairs is named the wrb-priest and outline-draughtsman Mr.w3-nbt.f (underline underscored: 444), the wrb-priest Pt3y (underline underscored: 444) and the wrb-priest Huy (underline underscored: 444). The two officiating priests are given as the prophet Ipy (underline underscored: 444) and Meriwese. The fourth pair of bearers are identified as the wrb-priest R-ms (underline underscored: 444) and the wrb-priest Bk-kn-n'inn (underline underscored: 444). One of the fifth pair is called the wrb-priest Bw-nbt.f (underline underscored: 444), but the remaining bearers are unidentified. The scene presumably commemorates an occasion when Meriwese presided at a religious ceremony.

The workman Meriwese can be identified with Meriwese, son of the chief workman Qaha (for whom see above, BM stela 291, pl. 65), as the only other Meriwese who are attested floured in the Eighteenth Dynasty (Tosi and Roccacci, Stile, 50009). Meriwese, son of Qaha, appears on several monuments with his father and his grandfather, the chief craftsman Hay (BM stela 291) and BM stela 448, pl. 68: BM stela 1.44 in Hieroglyphic Texts, 9, pl. 39: Tosi and Roccacci, Stile, 50069). He is attested in Year 40 of Ramesses II (BM ostracon 5634, see Hier. Ostr., pl. 83, l. 18). Pay could be identified with the well-known draughtsman Pay, son of Ipy (for whom see BM 186, pl. 78) or his grandson Pay, son of Parahotep (Lieder, Dictionnaire, no. 2234). Huy can be identified with the workman Huy mentioned in Year 40 of Ramesses II (BM ostracon 5634, see Hier. Ostr., pl. 83, l. 19) and possibly the workman Huy, son of J'en, attested about this time (O. Cairo 25573), but the name of Huy is very common at this period, for example, Huy, son of Raweben (Cerny, Répertoire, 84), and the scribe Huy, son of Djehuhotemakutu (Cerny, Community, 215-16).

The prophet Ipy may be Ipy, otherwise Ipy or Amenemopet, son of Piany and husband of Duamemserset, daughter of Huy (Cerny, Répertoire, 84; Bierbrier, Late New Kingdom, 24-5; Tosi and Roccacci, Stile, 50031; see now KRI III. 660-6), or less likely Ipy, son of Parahotep, and grandson of the draughtsman Pay (Lieder, Dictionnaire, no. 2234; Hapachi, op. cit., 22028). A workman Ipy is attested in the middle of the reign of Ramesses II (O. Cairo 25573, col. i. 1, 8).

The wrb-priest Ramose is undoubtably Ramose, son of Raweben, for whom see BM 320 pl. 81, no. 2. He is attested in the work-force in Year 40 of Ramesses II (BM ostracon 5634, see Hier. Ostr., pl. 84, l. 13). No workman by the name of Bakemamun appears to be attested at this time. Bunakhutu might be identical with Bunakhutu, son of Sennedjem, who must have flourished under Ramesses II (Cerny, Répertoire, 22, 25-6).

Preservation and colour: The upper right-hand corner of the block is lost and the upper centre section has been badly damaged with loss of part of the scene. The edges of the piece are chipped apart from the upper edge which has been sawn clean. These are copious traces of red paint on the bodies of the figures and on the face and wig of Meriwese.


1. Undoubtedly Het el-Medina on internal evidence.

Plate 70

1. Stela of Nfr-snt (underline underscored: 316
Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 42.5 cm h., 28.3 cm w.

This round-stopped stela, which has not been completely cut away from its rock face, is divided into two registers with figures in sunk relief and incised texts. In the upper register the goddess Hathor is seated on a throne on the left in front of an altar on which stands a water-pot cooled by a lotus-blossom. The workman Nefersenet kneels on the right with one arm raised in adoration and the other holding an offering of incense.
In the lower register three figures kneel facing left with their arms raised in worship. They are identified as his son, the workman P3-nb (X <～>, his son '3-phthy (m3n3) and the son of his daughter P3-nb (X <～>).

The workman Nefersenut, son of Kasa and father of the future foreman Paneb, is well attested in the tombs of his father (no. 10) and his son (no. 211) and on several other monuments (Cerny, Repertoire, 76, 88; Bruyere, Deir el Medineh (1934-5), 360, 362; Hieroglyphic Texts, 9, pl. 37). He is named as a member of the work-force in Year 40 of Ramesses II (BM ostraca 56.34. see Her. Ostr., pl. 84, l. 8: KRI III 780-1) For his son Paneb see below, no. 2. 'Apehi is elsewhere attested as the son of Paneb (see below, BM stela 356.30, pl. 71, no. 21) and it is probable that he is so to be regarded on this stela. It is conceivable that there were two 'Apehitis, uncle and nephew, and that the elder 'Apehi was the father of the workman Kasa, son of 'Apehi, who flourished at the end of the Nineteenth Dynasty (O. Cairo 25510-1, O. Cairo 25512-1). The younger Paneb, a grandson of Nefersenut or his son Paneb, is not otherwise known.

Preservation and colour: The stela is well preserved apart from numerous small gouges on the surface. There appear to be no traces of colour.

Bibliography: Sculpture Guide (1909), 144 (no. 510); Hieroglyphic Texts, vii, pl. 30; Porter and Moss, Top. Bibl. ii, ii, 724; KRI iii, 780. no. 289(a).
1. Undoubtedly Deir el-Medineh on internal evidence.

2. Stela of P3-nb (X <～>) 272

- Date: Nineteenth Dynasty
- Provenance: Thebes
- Date of acquisition: 1843 (Belmore collection)
- Material: Limestone
- Dimensions: 19.3 cm h., 17 cm w.

This rectangular stela is divided into two registers. All figures are carved in sunk relief and all texts are incised. In the upper register on the left the foreman Paneb is kneeling with arms raised in adoration before a coiled serpent on the right, doubtless the goddess Mereserger. In the lower his son, the workman '3-phthy (m3n3), his son P3-nb (X <～>) and his son Nnh-nty(t) (m3n3) are shown kneeling in a similar attitude of worship.

The chief workman Paneb, son of Nefersenut, is well known from several sources (J. Cerny, JEA 15 (1929), 254; Cerny, Community, 301-4; Bierbrier, Late New Kingdom, 22-3; R. Krauss, SAK 4 (1976), 173-4; Bierbrier, The SSA Journal 8 (1978), 138-40). He is first attested as a workman in Year 66 of Ramesses II (O. Cairo 25377). He began to prepare Tomb 211 when still a workman (Cerny, Repertoire, 87-90; He became chief workman between Years 1 and 5 of Sethos II and is last attested in office in Year 2, probably of Siptah. He was most likely disgraced and removed from office at the end of the Nineteenth Dynasty, although the exact date is uncertain. For his eldest son 'Apehi see below BM stela 356.30, pl. 71, no. 2. No son of his named Paneb is elsewhere attested, and it is possible that this Paneb might be identified with the maternal grandson Paneb who appears on BM 315, above, no. 1 in which case the latter would be grandson of the foreman Paneb and not Nefersenut. Similarly, Nebmehyt is not otherwise known as a son of Paneb, but it appears from offering-table

Plate 71

1. Stela of P3-nb (X <～>) 273

- Date: Nineteenth Dynasty
- Provenance: Thebes
- Date of acquisition: 1843 (Belmore collection)
- Material: Limestone
- Dimensions: 19.3 cm h., 12.8 cm w.

This round-topped stela carries two registers with representations carved in shallow sunk relief accompanied by texts which are simply incised. In the upper register the chief workman Paneb kneels on the left in adoration of the goddess Mereserger, who is depicted in human form with a serpent's head, seated on a throne on the right. In the lower register Paneb's sons, the workman '3-phthy (m3n3) and Hdy-nty (m3n3) kneel with arms raised in worship.

For the chief workman Paneb see above, BM 272 pl. 70, no. 2, and for 'Apehi see below, no. 2. The other son Hednakht is otherwise unknown.

Preservation and colour: The top and bottom corners on the left side of the stela are chipped, but otherwise the stela is well preserved. There are no traces of colour.

Bibliography: Belmore Collection, pl. 7; Maspero, Rec. trav. 2 (1880), 174; Sculpture Guide (1909), 131 (no. 143); Hieroglyphic Texts, vii, pl. 36; Cerny, JEA 15 (1929), 254; Bruyere, Meret Segeer a Deir el Medineh (Cairo, 1930), fig. 54; Bruyere, Tomba tutheben a decoration monochrome (Cairo, 1925), 85; Porter and Moss, Top. Bibl. ii, ii, 730.
1. Undoubtedly Deir el-Medineh on internal evidence.
2. The T in the writing of the name of Nebmehyt may be due to an incorrect intrusion from the hieratic form of T

3. Stela of '3-phthy (m3n3) 356.30

- Date: Nineteenth Dynasty
- Provenance: Not recovered
- Date of acquisition: 1856 (Samuel Rogers collection)
- Material: Limestone
- Dimensions: 21.2 cm h., 14 cm w.

This round-topped stela depicts the god Seth who stands on the left, being worshipped by the deputy of the gang. 'Apehi, who is standing on the right with his arms raised. The figures are carved in sunk relief accompanied by incised texts. The writing of the text is erratic as can be seen in the word khnh and the reversal of the phthy-sign in the owner's name.

'Apehi was the eldest son of the chief workman Paneb, for whom see above, BM stela 272 and 273 pls. 70-1. He was presumably appointed deputy by his father some time after the latter became foreman in
Years 1–5 of Sethos II and possibly after Year 6 of Sethos II when other deities are attested (Cerny, Community, 135–6). 'Apehty appears as a deputy on one other monument, an offering-table seen and copied by Wilkinson at Thebes but since lost to view (Porter and Moss, Top. Bibl. 1, ii, 743–4). He is shown worshipping Mereser, while in a parallel scene his father, the chief workman Paneb, adores Amen-Re. Inscribed on the offering-table are the prenomina of all the legitimately recognised rulers of the Eighteenth Dynasty, with the apparent omission of Tuthmosis II, and the Nineteenth Dynasty up to Sethos II, whose name appears on the sides of the spout of the table. Thus 'Apehty may have been named deputy prior to the death of Sethos II. He was presumably removed from office at the same time as his father. See also Birbrier, The SSEA Journal 8 (1978) 138–40.

Preservation and colour: The stela is in a good state of preservation apart from a gouge in the centre, possibly repaired with plaster at one time, and slight damage along the bottom edge. There are traces of red paint on the body of the god and the face, body and skirt of 'Apehty as well as in the lines between the hieroglyphs. There are remnants of blue paint in the hieroglyphs, the sceptre and ankh-sign carried by Seth, and on the upper part of the god's costume. There are traces of black paint on the eye and the wig of the god and the wig of 'Apehty and in places on the surface of the stela.

Bibliography: J. Burton, Exegeta Hieroglyphica (Cairo, 1825); pl. xxxvii, no. 15: Guide (1922), 103 (no. 5114 (no. 52); Porter and Moss, Top. Bibl. 1, ii, 717.

Plate 72

Stela of Pnubny (\(\text{\$}m\))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1939 (Maud collection)
Material: Limestone
Dimensions: 20 cm h., 14.5 cm w.

This round-topped stela is divided into two registers with incised texts and representations in sunk relief. The upper register depicts the workman Pnubny kneeling on the right in worship of Ptah who is seated on a throne on the left. Between them lies an altar bearing a water-pot cooled by a lotus-flower. In the lower register his son 'Imm-mi (\(\text{\$}m\)) and his wife 'Ir-nfr(t) (\(\text{\$}m\)) kneel with arms raised in adoration.

The workman and guardian of the tomb Pnubny, son of Iry, and his wife Irintefret are well-known from other monuments from Deir el-Medina, notably Tomb 10, and flourished in the reign of Ramesses II (Cerny, Répertoire, 75–84; B. Bruyère, Tombes thébaines de Deir el Médineh à décoración monochrome (Cairo, 1952), 57–65; Porter and Moss, Top. Bibl. 1, ii, 712, 731–2; Cerny, Community, 155; Habachi, Tavole d’offerta, 22026–27; KRI iii, 737–44). In Tomb 10 he appears with another wife, Amenwasetor (Cerny, Répertoire, 80). It has been suggested that he had yet a third wife, lahati, who was the daughter of his brother Pennernab (Bruyère, op. cit., 64). However, it is clear from Tomb 322 that the lahati there depicted was not the daughter of Pennernab and his known wife, and thus was probably not his daughter at all (Bruyère, Deir el Médineh (1923–1924), 57). Moreover, it is not certain that lahati was the wife of Penbuy since she is not so described on the stela on which they appear together and their relationship might be otherwise interpreted (Bruyère, Deir el Médineh (1934–1935), 355, fig. 206). A stela in Turin, unfortunately broken, appears to indicate that a lahati was the daughter of Irintefret, but the name of the father is lost (Tosi and Roccati, Stela, 50075). Thus her relationship to Penbuy remains unclear. Penbuy’s son Amennose is known from another monument in Turin (Masspero, Rec. trav. 2 (1889), 177).

The relationship between Penbuy and Kasa, with whom he shared a tomb, is obscure. Kasa had a sister and a daughter Amentetwasret, either of whom could have been Penbuy’s wife of that name (Cerny, Répertore, 77: BM 369 in Hieroglyphic Texts, 9, pl. 37). It has been suggested that Irintefret was Kasa’s daughter (Bruyère, op. cit., 63), but the inscriptions in Tomb 10 are too broken to be definite. Turin stela 50037 names Penbuy, Kasa and a lady, li, who may have been Kasa’s wife or mother and sister of Penbuy, but again the context is not absolutely clear (Tosi and Roccati, Stela, 50037; Habachi, op. cit., 32).

Preservation and colour: This stela is in an excellent state of preservation with much of the colour still intact. The lower border of the stela is black, and there are traces of blue paint along the other edges. The hieroglyphs are painted black and the lines between the columns are red. The bodies of the human figures and the outlines and pleats of their costumes are red, while the wigs and the edges and pupils of their eyes are black. The lotus in Irintefret’s hair is blue. The throne of Ptah was painted red, yellow and blue. The body of the god is outlined in red and his hands in blue. His csp appears to have been blue or green, while his eye and beard are black. The altar is edged in red, the water-pot is yellow and red, while the stem of the lotus is red and the flower blue with black strokes. The background, body of the god and skirts of the human figures are left unpainted.

Bibliography: Porter and Moss, Top. Bibl. 1, ii, 732; KRI iii, 740, no. 2774.

Plate 73

Stela of Pnubny (\(\text{\$}m\))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1968
Material: Limestone
Dimensions: 38.5 cm h., 27 cm w.

This round-topped stela carries two registers with representations in shallow sunk relief accompanied by lightly incised texts. In the upper register Ptah is seated on a throne inside a shrine on the left, and on the right lies an altar heaped with food offerings. Behind the shrine are four ears and another three ears are shown above it. In the lower register the guardian of the tomb Penbuy kneels on the right with his arms raised in an
attitude of worship. On the left a large ka-sign is depicted. A text of ten columns of varying length contains a prayer to the ka of Ptah by Penbury.

For Penbury see above, BM stela 65 355, pl. 72.

Preservation and colour: This stela is extremely well preserved apart from some damage to the lower left edge, and most of the colour is intact. The background is yellow and the border shows traces of blue. The hieroglyphs are painted black and the lines between the columns are red. The hands and face of Ptah are green, his cap is blue, and his body is white. His beard and the outline of his eye are black, and his collars are yellow edged in red. The shrine is yellow edged in red with blue dots. The ears are black, blue and red. The food offerings are painted in a variety of colours. The human figure and the ka-sign are red, and Penbury’s wig and features are black. His collars are blue and green, while his skirt is white with red pleats.


1. Undoubtedly Der el-Medina on internal evidence. Budge’s attribution of this stela to Memphis is erroneous.

Plates 74–75

Stela of P(3)-n-nbw (𓊀𓊀𓊀𓊀) 8497

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1834 (Rams collection)
Material: Limestone
Dimensions: 23 cm h., 16.9 cm w.

This stela is in the form of a doorway with a cavetto-cornice and torus moulding at the top. The lintel, jambs and the central area are carved with representations in sunk relief and incised texts. The lintel bears the figure of a winged disk, while the jambs carry invocations to Re-Harakhety and Ptah on behalf of the workman Penbub. In the doorway Ptah is depicted sitting on a throne before an altar on which rests a water-pot cooled by a lotus-blossom. Five columns of text containing a prayer to Ptah by Penbu is incised on the rear of the stela.

The workman Penbuub is probably to be identified with the workman Pennub who is attested in Year 40 of Ramesses II (BM ostracum 5634, see Hier. Ostr., pl. 83, l. 111). He is associated with several workmen of that period, in particular Khamy whose exact relationship to Pennub is unknown (Porter and Moss, Top. Bibl. ii, ii, 724–5, 732: Hieroglyphic Texts, 9, pls. 34, 41: Tosi and Roccati, Stele, 50024). Green has suggested that Pennub might have been deputy of the gang, but this is not certain (Aoriental 45 (1976), 398). His ancestry is unclear, as two references to the father of a Pennub at this period are both broken and may not necessarily refer to him (Cerny, Répertoire, 105: Tosi and Roccati, Stele, 50008). He left at least three sons, Pashed, Nebnufer and Nebmakhi, who appear in ostraca during the reign of Amenmosse (O. Cairo 25779; O. Cairo 25782). A second Pennub appears briefly at the end of the Nineteenth Dynasty or the beginning of the Twentieth Dynasty (Hier. Ostr., pl. 51, 1: O. Cairo 25793). He may be the same man as Pennub, son of Pashed, of Fitzwilliam Museum stela EG 3, 3002, 1943 and hence a grandson of Pennub the elder (Janssen, Chron. d’Ég 25 (1950), 209–12).

Preservation and colour: The stela is in a good state of preservation apart from slight damage to the rear right edge. The hieroglyphs largely preserve their original colour of black, and the dividing lines between the columns are red. Parts of the throne of Ptah, his collars, the lotus stem and the edge of the altar are painted red, while the beard of the god and the lous-flower are black. There are slight traces of blue paint on the head of the god but most of the colour on his body is lost. The sun-disk on the lintel is red, and the cornice is decorated alternately in red, white and blue edged in black, although most of the blue has faded.


Plate 76

Stela of ‘1mnn-mis (𓊀𓊀𓊀𓊀𓊀) 1388

Date: Nineteenth Dynasty
Provenance: Uncertain
Date of acquisition: 1845 (l’Albanais collection)
Material: Limestone
Dimensions: 56 cm h., 38 cm w.

This round-topped stela is divided into two registers with figures in sunk relief and incised texts. In the upper register the workman Amenmosse stands on the right with his arms raised in adoration of the goddesses Thotekis, Nekhbet and Hathor who are seated on thrones on the left. In front of them stands an altar on which rests a water-pot cooled by a lotus-flower.

In the lower register six female figures stand facing left with one arm raised in adoration and the other holding a lotus-blossom or other offering. They are named as the lady of the house, Mfr3y n-bzb (𓊀𓊀𓊀𓊀𓊀), the lady of the house, Hnwtk-nbw (𓊀𓊀𓊀𓊀𓊀𓊀), whose relationship to the preceding is lost, her daughter Nfr-tmt-n (𓊀𓊀𓊀𓊀𓊀𓊀), her daughter 33t f (𓊀𓊀𓊀𓊀), her daughters 3t3-f (𓊀𓊀𓊀𓊀𓊀𓊀), and a sixth whose name is lost.

The individuals named on this stela are members of the family of Pashed, son of Hebenkhe, owner of Thoub Tomb 292 (Cerny, Community, 111: Bierbrier, Late New Kingdom, 24–6, where for Macky read Makhy-ib; KRI, 407). The lady Makhy-ib and Amenmosse are well attested as the wife and eldest son of Pashed. The lady Hentwedjebu is presumably to be identified with Hentwedjebu who is described as a daughter of Pashed on Turin stela 50076 (Tosi and Roccati, Stele, 113–15: KRI, 407). However, in Tomb 250 of the scribe Ra’mosse Amenmosse and Hentwedjebu appear as husband and wife (Bruyère, Deir el Médineh (1926), 63). This relationship would explain why she is described, apart from Amenmosse’s mother Makhy-ib, as lady of the house. Her appearance on Turin stela 50076 would be as the daughter-in-law and not the daughter of Pashed. She might be identified with Hentwedjebu, daughter of the workman Ra’weben, of Tomb 210 (Cerny, Répertoire, 84).

The third lady, Nefertisatet, also appears as a daughter of Pashed on Turin stela 50076 where the editors have misread her name as Hentsatet (corrected in KRI, 407). She can be identified with Nefertisatet who is attested at this time as the wife of the workman Kha’emtri (Bruyère, Deir el Médineh (1924–5), 139: Porter and Moss, Top. Bibl. ii, 711. Thus it is obvious that the descrip-
tion of the workman Kher-emtys as a brother of Pashed; sons Ammenose and Henennehku on Turin stela 50076 can be explained as a reference to a brother-in-law. The fourth lady, Isis, is attested as a daughter of Pashed and Makhy-b on Turin stela 50076. She can be identified with Isis, wife of the scribe Mimmose, son of Amenemopet, who appears on the same stela with his brothers-in-law. For Mimmose see Cerny, Community, 210.

The last surviving name can possibly be restored as T3-h.jmnw (ןינמ) מומך, a name which is attested at Deir el-Medina but not so far as is known in the family of Pashed, son of Henennehku. One Tahenu was the daughter of Ra-weben and sister of Hentwedjebu, but she could hardly be described as a daughter of Makhy-b (Cerny, Répertoire, 84). It is conceivable that Nefertaset, Isis and Tahenu on this stela were not daughters of Makhy-b but of Hentwedjebu and Ammenose and named about their aunts, but such a younger generation is not attested elsewhere. It would seem that the lower register depicts Ammenose’s mother, his wife and at least two of his sisters. Ammenose, together with his brothers Henennehku and Nefersenut and his sisters Makhy-b, Isis (wife of Mimmose) and Nebuehmeshat (wife of Nakhthamen), are cited in a draft of their father’s will under Sethos I and were presumably born in that reign or earlier (KRI I, 409). Thus this stela was probably set up in the reign of Sethos I or early in that of Ramesses II. Two other monuments of this family are in the collection: BM no. 262 (Hieroglyphic Texts, 9, pl. 35) and BM no. 598. See below pl. 77.

Preservation and colour: The stela is in a poor state of preservation. It is badly pitted and worn, and the plaster used to smooth the surface has gone yellow, cracked and flaked away in some places. There are no traces of colour.

Bibliography: Liebich, Dictionnaire, no. 1000; Maspero. Rec. trav. 2 (1880), 169; Sculpture Guide (1909), 188 (no. 676); Porter and Moss. Top. Bibli. 1st. ii. 716.

2. Let i 38 in the sale catalogue (Odoebey, 17 July 1845).

Plate 77

Lintel of P3-y (X(?))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1843 (Belmore collection)
Material: Limestone
Dimensions: 48 cm h., 81 cm w.

This lintel bears one scene and part of another. All representations are in sunk relief with incised texts in columns above them. On the left the workman Pashed stands with his arms raised in adoration, and behind him stands his wife M3-jy-b (טב(חפ)ל(חפ)ל) with one arm raised and the other holding a vessel. In front of them is an altar heaped with offerings which stands before the seated figures of Amenophis I and Queen Ahmes-Nefertari. A similar scene originally filled the right-hand section of the slab, but only the seated figures of the king and queen are preserved.

For Pashed and his wife see above, BM 1388 pl. 76. The lintel presumably comes from his tomb, no. 292 (Porter and Moss. Top. Bibli. 1st. i. 374–6).

Preservation and colour: The edges of this fragment are damaged especially in the lower left-hand corner.

There are several gouges and cracks on the surface of the stone, some of which have been repaired in modern times. There are traces of red paint on the faces and bodies of the figures, on the disk of the crown of Amenophis I on the right-hand edge, and in some of the lines between the hieroglyphs.


Plate 78

Door jamb of P3-y (X(?))

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 92 cm h., 37 cm w.

In the centre of this jamb is a groove in which a design of touching circles is painted. On either side of the groove is a column of incised hieroglyphs containing an invocation on behalf of the outline-draughtsman Pay. The names of his sons, the outline-draughtsmans R-htp (ד-תפ) and the outline-draughtsman P3-R-m:b (ד-תפ), also appear.

The draughtsman Pay, son of Ipuy and Wadjrenpet, flourished in the early part of the Nineteenth Dynasty (KRI I. 390–1 no. 166; Roeder, Agyptische Inschriften aus den Staatlichen Museen zu Berlin ii (Leipzig, 1924), no. 6908, 58–9; Habachi, Tavolet d’offre, are e bacile da libagione. 22029). He appears in Tombs 4 and 218 (Cerny, Répertoire, 50; Bruyère, Deir el Medineh (1927), 68) and is cited on several ostraca (Hier. Ostr., pl. 54, no. 4; O. DeM. 233; O. DeM. 240). The collection also possesses two limestone model vessels inscribed for Pay (BM 9526 and 9527). His monuments name his wife Meritre 3 and three sons Ra-hotpe, Paraimheb and Nebes 3.

His son, the outline-draughtsman Ra-hotpe (often Paraimheb), appears in Tombs 1. 4, 5, 218 and 335, all datable to the first half of the reign of Ramesses III (Bruyère, La Tombe no. 1 de Sen-nef-jem a Deir el Medineh (Cairo, 1959), 10; Cerny, Répertoire, 49, 52; Bruyère, Deir el Medineh (1924–25), 139). He is undoubtedly the Ra-hotpe attested in Years 36 and 40 of Ramesses III (Jansen, Commodity Prices from the Ramessid Period (Leiden, 1975), 53; BM ostracon 5634, see Hier. Ostr., pl. 84, l. 17) He also appears on BM 18681 for which see below, pl. 80. See also KRI III, 649–50 for other references. He married Taisennefret, probably daughter of the workman Neferrenpet, and had at least two sons, the draughtsmans Ipuy and Pay the younger. 3 His brother Para-imheb is cited on several ostraca (Hier. Ostr., pl. 54, no. 4; O. DeM. 240). For the third brother Nebes 3 see BM stela 276, pl. 79.

Preservation and colour: The jamb is broken off at the top with the loss of the upper parts of both inscriptions. The lower left edge is chipped. The
surface of the stone has been painted grey and traces of red, blue and grey paint remain in the hieroglyphs. The circles in the central design are red and black, but the centre section has been lost.


1. Undoubtedly depicted in internal evidence.
2. Already in the collection by 6 June 1826, possibly from Salt collection.

1813: Tatenenrepet is depicted as a daughter-in-law of Pay on Turin 20209, and it is known from Tomb 335 that the name of Ra-horakhty's wife belonged to Ta ... while Pay's wife was named. In Tomb 5 Ra-horakhty is depicted as his brother in a list of individuals headed by Neferrepet and his son Neferarabu. However, some of the pronouns in this list definitely refer to Neferarabu and not Neferrepet. Other indications suggest that Tatenenrepet was Neferarabu's sister (Chapman, *Hieroglyphic Texts*, v, pl. 10, 121.

**Plate 79**

1. Stela of Neb-R' (\(\text{NR}^{\text{R}}\))

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Thebes</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1843 (Belmore collection)</td>
</tr>
<tr>
<td>Material:</td>
<td>Limestone</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>26.5 cm h., 17.2 cm w.</td>
</tr>
</tbody>
</table>

The representations on this round-topped stela are arranged in two registers; they are carved in sunk relief and accompanied by incised texts. In the upper register the god Haroeris is seated on a throne in the centre. Before him stands an altar on which rests a water-pot cooled by lotus-flowers. Behind him are carved four eyes and two ears. Four columns of text name the god and the outline-draughtsman Nebre', son of the outline-draughtsman F'38 (\(\mathfrak{F}^{38}\)). In the lower register Nebre' kneels on the right with his arms raised in adoration. A prayer to Haroeris on his behalf is incised on the left.

The outline-draughtsman Nebre', son of Pay (for whom see above, BM 186, pl. 78) is attested on several other monuments (Porter and Moss, *Top. Bibl. 1*, ii, 683, 727, 729; Tosi and Roccati, Stele, 50036, 50056, 50063; Habsch, *Tavole d’offerta*, e batic da libagione 20209; see KRI iii, pp. 652–659). He also appears in Tombs 2, 4, 218, 219 and 250, all dating to the first half of the reign of Ramesses II (Cerny, *Répertoire*, 27, 49: Bruyère, *De l’édénien* (1927), 64; C. Maystré, *La Tombe de Nebemdt* (Cairo, 1936), 9 and pl. iv, scene 26; Bruyère, *De l’édénien* (1926), 72). He is also cited on several graffiti and ostraca including a model letter to the vizier Paser, for whom see above, BM 35628 (W. Spiegelberg, *Agyptische Und Andere Graffiti aus der thebaischen Nebropole* (Heidelberg, 1921), nos. 584, 589, 10458, 10505; O. Cairo 25573; A. Gardiner et al., *Thèben Ostraca* (Toronto, 1951), 165; O. DeM., 558, 1153). He married Pashed, undoubtedly a daughter of the workman Karm, and had at least four sons, Amenemoptet, Paherpedjet, Khay and Nakhtamun whom Tosi and Roccati, Stele, 70 confuse with the carpenter Nakhtamun, son of Pay and owner of Tomb 335.

Preservation and colour: The stela is well preserved apart from some damage to the lower left corner. Traces of blue paint remain in many hieroglyphs, on the outer border of the stela, on the wig of Nebre', on the face of Haroeris, on the arm of the throne, and on the outer edge of the eyes. Traces of red paint can be seen on the face and body of Nebre', the body and crown of Haroeris, the stem of the lotus, the pupils of the eyes and the edges of the ears in the upper register, and in the lines between the columns of text.


2. Statuette of Neb-R' (\(\text{NR}^{\text{R}}\))

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Thebes</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1835 (Salt collection)</td>
</tr>
<tr>
<td>Material:</td>
<td>Limestone</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>25 cm h.</td>
</tr>
</tbody>
</table>

A statuette of a standing individual holding before him a figure of Osiris. The inscription, "Osiris outline-draughtsman Nebre' justified", is painted in black on the rear of the statuette. On the right shoulder of the statuette appears the name of Thoth, lord of Hermopolis (\(\mathfrak{A}_{1}\)) painted in red. The name of [Thoth], lord of writing, is painted in red on the left shoulder, but the name of the god is no longer legible (\(\mathfrak{A}_{1}\)).

For Nebre' see above, no. 1.

Preservation and colour: The statuette is well preserved apart from a broken nose. The bodies of Nebre' and Osiris are painted white and their faces are red with details in black apart from the pupils of the eyes which are red. The crown of Osiris is white and the wig of Nebre' is black.

Bibliography: *Guide* (1922), 128 (no. 64).

1. Undoubtedly depicted in internal evidence.

2. Lot 124 in the sale catalogue (Sotheby, 28 June 1831).

**Plate 80**

Block with the names of Wn-nhw (\(\underline{\text{PR}}^{\text{R}}\)) and others

<table>
<thead>
<tr>
<th>Date:</th>
<th>Nineteenth Dynasty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provenance:</td>
<td>Not recorded</td>
</tr>
<tr>
<td>Date of acquisition:</td>
<td>1868 (Hay collection)</td>
</tr>
<tr>
<td>Material:</td>
<td>Limestone</td>
</tr>
<tr>
<td>Dimensions:</td>
<td>3.7 cm h., 4.5 cm w., 11.5 cm l.</td>
</tr>
</tbody>
</table>

This slightly irregular rectangular block is incised on all surfaces with hieroglyphic texts. Along the sides are two dedications to Pthah on behalf of the workman Wennkhu (A) and Harmin (B). On the upper surface there is a vertical line of text with the name of the workman "Imrn-m-w33 (\(\underline{\text{PR}}^{\text{R}}\)) (C), and on the lower surface is written the name of the outline-draughtsman F'38: Pth-R' (\(\mathfrak{A}_{2}\)) (D).

The workman Wennkhu is known from several monuments (*Hieroglyphic texts*, vii, pl. 38; *Hieroglyphic Texts*, 9, pl. 30; J. J. Clérel, *BIFAO* 28 (1929), 176–8; O. Koedel-Petersen, *Archiv Orientalni* XX (1952), 431–2; Bruyère, *De l’édénien* (1934–1935), ii, 115; Bruyère and C. Kuentz, *La Tombe de Nakht-Min et la tombe d’Ari-Nefert* (Cairo, 1926), 96–7, 103–4; KRI i, 726–8). He flourished in the early part of the reign of Ramesses II and had at least one son called Penpakhty. A fragment of a coffin from Tomb 290 lacks the name of its owner but mentions his wife Mutattat, his son Harmin, his son...
Penpa ... and his daughter Wadjyemheb (Bruyère and Kuenter, op. cit., 103). It has been suggested that Penpa ... was Penpakhenty, son of Wennekhhu, but in that case Mutaat must have been the wife and Harmin and Wadjyemheb the children of Wennekhhu. Bruyère was misled by some fragments into believing that Wennekhu had a wife named Li, but that woman, if she in fact existed, may have been Penpakhenty’s wife. No other Harmin is known from Deir el-Medina at this period, and the linking of the names of Wennekhhu and Harmin on BM 36861 strongly suggests that they were father and son. Mutaat is identified as the sister of Irnifer of Tomb 290, and this relationship would explain Wennekhhu’s burial in that tomb. See also E. Bogoslovsky, Vestnik Drevnej Istori, no. 120 (1972), 69, who reaches the same conclusion. For a further monument of Wennekhhu and Penpakhenty see below. BM stela 1248 pl. 81, no. 1.

The workman Amenemwia is probably to be identified with Amenemwia, son of ‘Amak, of Tomb 356 (Bruyère, Deir el Médineh 1928, 77–93; Bruyère, Deir el Médineh 1935–1940, ii, 46, no. 175; KRI iii, 702–6) and the workman Amenemwia attested in Year 40 of Ramsesses II (BM ostraca 5634, see Hier. Ostr., pl. 84, l. 2). For the outline-draughtsman Para’hatope, son of the outline-draughtsman Pay, see BM no. 186, pl. 78.

Preservation and colour: The block is in good condition apart from slight damage to the bottom text. Considerable traces of red paint remain on the lines bordering the inscriptions. Traces of blue paint can be seen in some of the signs and white paint on the body of the block.

Bibliography: Maspero, Rec. trav. 2 (1880), 169, 172, 174; Porter and Moss, Top. Bibl. ii, 240; KRI iii, 726, no. 473(1).

1. Undoubtedly Deir el-Medina on internal evidence.

Plate 81

1. Stela of Wn-nḥw (¶y n ḫw) 1248

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1898
Material: Limestone
Dimensions: 35.5 cm h., 23.5 cm w.

This round-topped stela is divided into two registers with figures carved in shallow sunk relief and incised texts. In the upper register the god Re’ is depicted in the solar boat. In the lower register the workman Wennekhhu and his son Ptj3-n-py-hnty (¶y A ḫw ź) kneel facing left with their arms raised in adoration.

For Wennekhhu and Penpakhenty see above, BM 36861 pl. 80.

Preservation and colour: The stela has a large crack in the lower right portion and is slightly chipped in places. There are traces of red paint on the body of Penpakhenty.


1. Undoubtedly Deir el-Medina on internal evidence.
2. Presented by Morgan Stuart Williams.

2. Stela of Re’-wbn (¶y J ḫwb) 320

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 33.5 cm h., 23.5 cm w.

On the upper part of this round-topped stela appear representations in sunk relief accompanied by incised texts. Re’-Harakhty is seated on a throne on the left beneath a single-winged disk and before an altar on which rests a water-pot cooled by a lotus-flower. A figure on the right stands with raised arms in one of which he holds an offering. The text above him gives the name of ḫn-pj-y-sf (¶y w’n-w nṯ3), while two vertical lines on each side of the figures name Ra’-weben and his son Re’-ms (¶y n ḫw). Three horizontal lines of text incised below the scene contain an invocation to Re’-Harakhty on behalf of the workman Ra’-weben.

The workman Ra’-weben, joint owner of tomb 210, is known as a contemporary of the carpenters Ipy and Qen who flourished in the first half of the reign of Ramsesses II (Cerny, Répertoire, 50, 84–6; Bierbrier, Late New Kingdom, 24–5; KRI iii, 782–5). His monuments include two offering-tables, BM 593 and BM 594 (Hieroglyphic Texts, viii, pls. 47–8). Ra’-weben is closely associated with the chiseller Ipy, son of Play, in tomb 210, but their relationship is never stated. Possibly Ra’-weben might be identified with a brother of Ipy named only as W who appears in tomb 335 (Bruyère, Deir el Médineh 1924–1925, 167). On an offering-table in Turin he is described as a son of the draughtsman Pay, but this need not be taken literally (Habachi, Tavolet d’offerta, are e basi da libragione, 22029).

Ra’-mose, son of Ra’-weben, is attested in tomb 210 (Cerny, Répertoire, 84). He appears as a workman in Year 40 of Ramsesses II (BM ostraca 5634, see Hier. Ostr., pl. 84, l. 15) and on other ostraca of that reign (O. Cairo 25573; O. DeM. 86). He is last attested in a Year 6 which must be that of Merenptah (O. Valbelle, Catalogue des poids à inscriptions hiératiques de Deir el-Médineh (Cairo, 1977), no. 5029). A Ra’-weben, son of Ra’-mose, and doubtless grandson of Ra’-weben the elder, is attested at the end of the Nineteenth Dynasty (O. Cairo 25779; 25782–4; 25510; 25519–21). A daughter of Ra’-weben the elder, Hentwedjebu, is probably to be identified with Hentwedjebu, wife of Amenmose, son of Pashed of BM stela 1388 (Cerny, Répertoire, 84; Bierbrier, Late New Kingdom, 24–5, where her name is erroneously given as Henutisi). Qeremkhepeshef is otherwise unknown.

It is possible that this stela has been repaired and reused, as the single-winged disk is attested almost entirely in the Eighteenth Dynasty.

Preservation and colour: A portion of the surface of the upper part of the stela is raised due to the unevenness of the stone. Traces of the original colour remain. The hieroglyphs were black with red lines between the columns. Traces of blue can be seen on the border of the stela. The bodies, pleats of the kilts and the sun-disk on the head of Re’-Horakhty are red, while the wig and individual features on the face of the standing figure are black. There are traces of blue and red on the throne, while the stem of the lotus is red and the altar edged in red.
Thus BM 8495 names the workman Hay, son of Huy, his daughter Hather (Hunero) and his son-in-law Nebamenet, son of Kasa.

Preservation and colour: Apart from chipped edges on the top and one of the sides, the base is well preserved. The lines which border the hieroglyphic texts are painted red, and traces of black paint remain in some of the hieroglyphs. White paint which was used for the background can be seen on the top and the front side. On the bottom the features and the stripes of the wig of the male face are black.

Bibliography: Guide (1922), 271 (no. 127); Porter and Moss, Top. Bibl. i, ii, 711; KRI III, 755, no. 284 (1).

1. Undoubtedly Deir el-Medina e on internal evidence.

Plate 83

Stela of Nb-inn ( = | | ) 8485

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Wood
Dimensions: 32.8 cm h., 21.5 cm w.

This round-topped stela is divided into two registers with painted representations and texts. In the upper register Amen-Per in the form of a ram is sniffing a lotus-flower which is cooling a water-pot on top of an altar on the right of the scene. In the lower register the workman Nebamun kneels on the right with his arms raised in adoration. On the left, separated by two columns of text, his brother Hay ( = | | ) kneels in a similar posture.

These individuals cannot be identified precisely. The workman Nebamun might be Nebamun, son of Nebamenet, son of Kasa, who flourished under Ramesses II and presumably Amenmesse (Bruyère, Deir el Medineh (1927), 70; Bogoslovsky, Vestnik Drevnei Istori, no. 120 (1972), 74–80, 93 and pl. 5; KRI III, 755–7). He is attested as a workman in Year 40 of Ramesses II (BM ostraca 5634, see Hier, Ostr., pl. 83, l. 8). The name of his wife is given as Hunero on his other monuments, but that is merely a pet form of Hathor, as in the cases of Hathor/Hunero, wife of Neb-djětja (Hieroglyphic Texts, 9, pl. 33–4) and Hathor, called Hunero, wife of the scribe Amemopet (Berlin no. 6910 in KRI I, 386, l. 4). Thus it is clear that the lady Hathor of this monument is the same woman as Hunero, wife of Nebamenet.

No relationship between the workman Nebamenet and a workman Hay has hitherto been noted. The name Hay was not as common in Deir el-Medina in the early Nineteenth Dynasty as it was to become in the Twentieth Dynasty. The most prominent bearer of the name under Ramesses II was the workman Hay, son of Huy, brother of the foreman Qaha, for whom see above, BM 291, p. 65. He was the owner of Tomb 328, married the lady Tatemhet, and among his children had a daughter Hunero (Bruyère, Deir el Medineh (1930), 29; Bruyère, Deir el Medineh (1934–1935), 107; A. Moret, Rec. trav. 35 (1913), 49; Cheré, Répertoire, 77; Hieroglyphic Texts, 9, pl. 39; Tosi and Roccati, Stele, 50689; KRI III, 787–9).

This Hunero was undoubtedly the wife of Nebamenet since his daughter Nebuemunyti (Bogoslovsky, op. cit., pl. 5) is elsewhere stated to be the daughter of Hay's daughter (Cheré, Répertoire, 77, where the name is slightly damaged). Hunero and Nebuemunty, who is shown as a young girl beside her mother, also appear on a stela of Hay at Avignon, but no relationship is stated (Moret, Rec. trav. 35 (1913), 49, where the name of Nebuemunyti is garbled). Moreover, Hay's son Seta is presumably the Nebseta who is stated to have been a brother (in-law) of Nebamenet (Bruyère, Deir el Medineh (1934–1935), 44).
Plates 84–85

1. Stela of Kn (Ab) 8493

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1834 (Wilkinson collection)
Material: Limestone
Dimensions: 14.2 cm h., 10.9 cm w.

There are two registers on this round-topped stela with lightly incised texts and figures in sunk relief. In the upper register Re'-Harakhty is seated on the left facing the goddess Mereser who is similarly seated on the right. In the lower register the chiseller of Amun, Qen, kneels on the right with his arms raised in adoration. On the left the lady of the house, Nfr-t-try (88888888), is similarly depicted.

The chiseller of Amun, Qen, son of Tjanefer and Ma'etre-net, is a well-known member of the Deir el-Medina community and flourished in the first half of the reign of Ramesses II. His wife Nefertari and his other wife Henutmehty are both depicted in his tomb, no. 4 in the Deir el-Medina necropolis (Cerny, Répertoire, 44–50), and he is attested in tomb 335 (where his name is lost but that of his wife is preserved) and tomb 337 (Cerny, Répertoire, 16; Bruyère, Deir el Médineh (1944–1925), 122, 79). He is named in many monuments (Porter and Moss, Top. Bibl. I, II, 1934, 724; 3; 732–3; 739; 743; N. Scott, MMA Bulletin (Dec. 1962), 109–52; M.-L. Buhl, A Hundred Masterpieces from the Ancient Near East (Copenhagen, 1971), 27; Tosi and Roccati, Stele, 50040 and 50075; J. J. Clère, Rev. d’Ég. 27 (1975), 70–7; KRI III, 675–89).

Preservation and colour: The stela is not in a good state of preservation. It is badly worn with numerous small cracks. Traces of yellow paint can be seen on the hieroglyphs, the background and parts of the figures. There are the remains of red paint on the bodies of the figures in the lower register and on the body of the god and on his throne in the upper register. There are traces of blue paint on the serpent’s head of Mereser. Spots of a black substance are found adhering to parts of the stela.

1. Undoubtedly Deir el-Medina on internal evidence.

2. Stela of Kn (Ab) 815

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1854 (Valentia collection)
Material: Limestone
Dimensions: 25 cm h., 34.5 cm w.

This fragmentary round-topped stela bears a scene in raised relief with incised texts. Osiris stands in the centre facing right and behind him stands the deified Amenophis I with one arm raised. On the right the goddess Hathor was depicted as a cow emerging from the mountain, but most of this part of the scene has been lost. Below are four columns of text naming the chiseller Qen, son of T3-nfr (88888888), and Ma'etre-net, whose name is lost, his wife Nfr-t-try (88888888) and his son Mry-mry (88888888).

For Qen see above, no. 1. His son Merymery appears frequently in Tomb 4 (Cerny, Répertoire, 44–50).

Preservation and colour: Only two fragments of the original stela survive. They have been joined together in modern times, and the features of the gods have been restored. The surviving pieces are worn along the edges and chipped in places. There appear to be traces of red paint on the skirt of Amenophis I. The lower edge is blackened, possibly by fire.

1. Undoubtedly Deir el-Medina on internal evidence.
2. Presented by A. Lythgoe to Annesley.

3. Statue of Hw (88888888) 942

Date: Nineteenth–Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1863
Material: Limestone
Dimensions: 26 cm h., 22 cm w., 20.5 cm deep

This piece consists of the remains of a kneeling figure holding a stela in front of it. On the upper part of the stela the bark of Re' is depicted in sunk relief. Below it are six horizontal lines of incised text containing a prayer to Re' on behalf of the workman Huy.

The name of Huy is quite common in Deir el-Medina during the Ramesside period, and this workman cannot be identified with any certainty.

Preservation and colour: Only the lower part of the statue consisting of part of the torso and legs remains. The top of the stela is heavily damaged and the lowest line of text is preserved only in part. The sides of the stela are chipped and there are gouges and scratches on the face of the stela. Traces of red paint can be seen on the body and legs of the statue.

1. Undoubtedly Deir el-Medina on internal evidence.
2. Presented by the Trustees of the collection of Henry Chrystie.

Plate 86

Stela of Kn-hr-lps (Ab) 278

Date: Twentieth Dynasty
Provenance: Thebes
Date of acquisition: 1843 (Belmore collection)
Material: Limestone
Dimensions: 33.5 cm h., 23.5 cm w.

This round-topped stela is divided into two sections by a horizontal strip which is largely blank. The upper register bears a scene in sunk relief. The goddess Hathor is seated on a throne before an altar covered with offerings. Behind her stands a personified antih-sky holding up a fan. An invocation to Hathor, Amen-Re' and Mut is incised in six columns. In a further column on the right the name of the owner’s mother, Ntw-nht (88888888) is inscribed. On the left side of the horizontal dividing strip the names of the owner’s sons, Nbt-t3 (88888888) and ‘Imn-(m)-h (88888888), are incised.

The main body of the stela consists of a prayer to Hathor by the workman Qenikhhepeshef, son of the workman H-(m)-nwr (88888888), in twelve columns of incised text. He names his wife, the lady of the house, T3-nfr (88888888), and his sons ‘Imn-nht (88888888).
and $K3$-m-pr-Pth ($\text{Nsw-nft}$). The figure of Qenhibhekhepeshf kneeling with arms raised in an attitude of worship is carved in raised relief at the bottom right of the stela. Part of his wig is depicted under his chin. On the left of the figure the name of his daughter Nsw-nft ($\text{Nsw-nft}$) is incised. The text of this stela exhibits a number of errors in spelling and placement of signs.

The workman Qenhibhekhepeshf and his family are well-documented inhabitants of the Deir el-Medina community (J. Cerney, JEA 31 (1945), 29–5; Bierbrier, Late New Kingdom, 28–9). He flourished during the reigns of Ramesses III to Ramesses V and was probably born about the beginning of the Twentieth Dynasty. His sons Amennakhte, Kaemperptah and Nebseta (written without the otiote) are named in Theban graffiti together with another son, Pthahpahapi (omitted in Bierbrier, Late New Kingdom, Chart viii), unless he is to be identified with Ammenhab who is not otherwise attested (W. Spiegelberg, Ägyptische und andere Graffiti aus der Thebanischen Nekropolis (Heidelberg, 1921), nos. 803, 830, 868, 869b).

Preservation and colour: The stela is in a good state of preservation apart from some cracks on the edges. There are no traces of colour.

Bibliography: Belmore Collection, pl. 4; Maspero, Rec. tres. 2 (1880), 189, 194–5; Sculpture Guide (1909), 175 (no. 632); Bruyère, Mort Sègér à Deir el Médînéh (Cairo, 1930), 23–8; J. Cerney, JEA 31 (1945), 45–7; Porter and Moss, Top. Bibl. 1, ii, 708–9.

1. Undoubtedly Deir el-Medina on internal evidence.
2. The reading is clearly mwāt, but it appears that it was originally written mwāt and then corrected.

Plate 87

1. Stela of Kn̄-Imn ($\text{Nsw-nft}$) 916

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1868 (Hay collection)
Material: Limestone
Dimensions: 21.1 cm h., 16 cm w.

This small round-topped stela comprises one scene with two columns of text, all crucely incised. The defaced Ahmes-Nefertari stands on the left and is being worshipped by the workman Qenunam who stands on the right. Between them lies an altar piled with offerings.

A workman Qennum or Qeny, son of Amenonet is attested on several monuments dated to the middle of the Twentieth Dynasty (J. Cerney, Egyptian Stelae in the Bankes Collection (Oxford, 1958), no. 10; L. Speelers, Recueil des Inscriptions égyptiennes des Musées Royaux du Crcaquenatique à Bruxelles (Brussels, 1923), no. 257 and Bruyère, Mort Sègér à Deir el Médînéh (Cairo, 1930), figs. 83; Bruyère, op. cit., fig. 45; and probably Tosi and Roccati, Stèle, 500(32).

Preservation and colour: The stela is well preserved and there are no traces of colour.


1. The name appears to have been written Pn-lm$\overline{e}$ although there is a small scratch in the lower left corner of the $\overline{\text{m}}$ sign which may have been an attempt to correct it. There is no doubt that the name of Kn̄-Imn was intended from the determinative. The stela exhibits other spelling peculiarities in the titles of the workmen and the queen.

2. Fragments of a libation bowl 465

Date: Nineteenth–Twentytieth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 57 cm diam.

This fragment of a libation bowl bears the remains of three figures at one end and an incised inscription along the rim consisting of a double dedication to Isis and T[houret]. The son of the dedicant is named Hr-Mnw ($\text{Hr-Mnw}$). According to Birch, the end of the inscription on the right side, which is now broken away, read ($\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{sẸ}}\overline{\text{sẸ}}\overline{\text{sẸ}}$).

This piece may possibly originate from Deir el-Medina where a Harmin, son of Wenenkhu, is attested in the Nineteenth Dynasty (see BM 36861, pl. 80), and a Harmin, son of Hori, is known in the Twentieth Dynasty (J. Cerney, Graffiti hiéroglyphiques et hiératiques de la Nécropole thébaine 1082, 1323, 1338).

Preservation and colour: Only half of the bowl remains, and this section is broken and badly chipped. The three figures are cracked and chipped, and one is completely headless. There are no traces of colour.


Plate 88

1. Stela of 'Iy-m-t3-pt ($\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{sẸ}}\overline{\text{sẸ}}\overline{\text{sẸ}}$) 8501

Date: Nineteenth–Twentytieth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 15.4 cm h., 10.8 cm w.

This small round-topped stela is divided into two registers with incised texts and figures in sunk relief. In the upper register the goddess Meresier is shown in the form of a coiled serpent with a plumed head-dress before an altar on which rests a water-pot cooled by a lotus-blossom. In the lower register the lady Iyemtatet kneels with her arms raised in adoration.

The lady Iyemtatet is otherwise unknown. It is possible that this stela comes from Deir el-Medina where the cult of Meresier was popular.

Preservation and colour: The stela is well preserved apart from some damage along the edges. Traces of blue paint remain on the altar, while some red paint is visible in the border between the two registers and on the disk in the head-dress of the goddess. There is black paint on the body of the serpent and on some hieroglyphs.

Bibliography: Guide (1922), 114 (no. 53); Porter and Moss, Top. Bibl. 1, ii, 722.

2. Stela of 'Iy ... ($\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{mẸ}}\overline{\text{mẸ}}$) 810

Date: Nineteenth–Twentytieth Dynasties
Provenance: Not recorded
Date of acquisition: 1854 (Marsden collection)
Material: Limestone
Dimensions: 26 cm h., 24.8 cm w.

This fragmentary round-topped stela bears on its surface the remains of two registers. The figures are in sunk relief
and the texts are incised. The goddess Sakhet is seated on a throne on the left of the upper register. In front of her stands an altar on which sits a water-pot cooled by a lotus-blossom. A male figure, mostly obliterated, kneels on the right in adoration. He is identified as a workman from Deir el-Medina, but the name is damaged and only... can be read with certainty. The traces do not appear to suit any known name from Deir el-Medina.

Only the upper part of the lower register is preserved. The head of a figure, facing right and apparently kneeling in adoration, appears in the centre, but the object of his devotion on the right is not clearly preserved. Four short columns of text above the head apparently give the name of the father of the figure in the upper register.

Preservation and colour: The stela is in a poor state of preservation. Most of the lower portion is lost and the surface of the remainder is badly broken and worn away. The surface is discoloured by areas of black which may be traces of fire.


1. Undoubtedly Deir el-Medina on internal evidence.


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Plate 89

Stela of Nb-nfr (𓊽𓊷𓊱𓊱) 65356

Date: Nineteenth-Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1939 (Mond collection)
Material: Limestone
Dimensions: 25.5 cm h., 17 cm w.

This round-topped stela depicts Amen-Re seated on a throne on the left being worshipped by the workman Nebnufer who stands on the right. It appears that Nebnufer originally held a brazier and a flower but these were later erased, possibly because the figure of the god and man were found to be too close together. Six columns of text appear at the top of the stela. Both figures and text are painted.

Nebnufer was a common name at Deir el-Medina during the Nineteenth and Twentieth Dynasties, and it is not therefore possible to identify this workman more precisely. See Tosi and Roccia, Stele, 50070; for another stela dedicated to Amen-Re, 𓊷𓊷𓊷𓊷, which also names a Nebnufer.

Preservation and colour: This stela is well preserved apart from some areas of the text which have worn away. There are slight cracks on the surface of the stone. Most of the colour has survived. The background of the stela is white with a black border at the bottom edge and a blue-green border along the sides and top edge. The hieroglyphs are black between red borders. The figure of Nebnufer is outlined in grey with a red body, black wig and facial features, blue jewellery and white kilt. Amen-Re is painted dark green over a blue base with black facial features. He wears a white collar and white robe with red dots. His crown was reddish-brown, now mostly worn away, and his plumes were outlined in black and white and composed of red, blue and white blotches of colour. The throne is painted in sections of red, white and blue-green.

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Plates 90–91

Pyramidion of Hr-nfr (𓊷𓊷𓊷) 479

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: 1848
Material: Sandstone
Dimensions: 40 cm h., 25 cm w.

Each face of this pyramidion is divided into two sections by a horizontal line of text consisting of an invocation by the workman Harnufer to Re and other gods. The lower parts of three sides (A, B, D) are further divided by a column of text in the middle of each containing a prayer by Harnufer. All representations are carved in sunk relief and all texts are incised.

On Face A the bark of Re is depicted in the upper section, and at the top of the pyramidion is inscribed the name of Re-Harrakhky-Atum. Below, the ‘3 n̓ n̓ m st m3t’ Harnufer and his ‘son’, the ‘3 n̓ n̓ m st m3t’ Harnufer, stand facing each other with their arms raised in adoration. On the upper part of Face B the goddesses Isis and Nephthys kneel in adoration of the Amunet standard, the upper part of which is damaged. Below, Harnufer and his wife Nfrt-try (𓊷𓊷𓊷) stand with arms raised in worship.

The upper part of Face C is heavily damaged and only the lower part of a figure holding a sceptre can be discerned. Below, the workman ‘3-hjt p.s.f (𓊷𓊷𓊷𓊷) stands in adoration together with his daughter (written 33 but with female figure and female determinative) whose name is damaged but may end in ...d bt (𓊷𓊷𓊷). On the upper part of Face D appears a winged scarab with sun-disk and, below, Harnufer and his wife Whbt (𓊷𓊷𓊷𓊷) stand in adoration.

Two distinct Harnufer appear on this pyramidion, one being described as the ‘son’ of the other, but it is probable that this expression is not to be taken literally and may only indicate a descendant. Each Harnufer is depicted with his wife on Faces B and D, although it is not clear which couple is the older and which represents the younger. Only the couple Harnufer-Nefertari is attested elsewhere (Bruière, Deir el Medina, 1933–1934, 140). An ‘3 n̓ n̓ m st m3t’ Harnufer, son of Nebdejefau, who flourished in the reign of Ramses II is well known from other monuments in this collection and elsewhere (Hieroglyphic Texts, 9, pls. 33–4; Tosi and Roccia, Stele, 50206; S. Bostico, Le Stele egiziane 11, Rome, 1965, no. 55; Bruyère, Deir el Medina, 1926, 74; KRI, 111, 796–9).

On BM 28 his wife’s name is given as Hemetnetjer, but he also appears as a contemporary of the workman ‘Ahotpef who is cited on BM 479. It would seem that he must be identical with one of the Harnufer on BM 479, probably the elder, and so had more than one wife. He is possibly the workman who is attested in Year 40 of Ramses II on BM ostraca 5634, see Hier. Ostr. pl. 83, l. 3), while the younger Harnufer may be the workman who appears under Sethos II (O. Cairo 25510) and Siptah (O. Cairo 25516; O. Cairo 25517; O. Cairo 25521).

The workman ‘Ahotpef, who is twice associated with Harnufer, also appears on Stela Voronezh 157 where he is identified as a ‘brother’ of Nebamun. Son of Kasa
Plate 92
Offering-table of \(I[\text{m}]n\ldots\) (\(\frac{1}{4}[\text{m}3]\))

Date: Nineteenth-Twentieth Dynasty

Provenance: Not recorded

Date of acquisition: 1843

Material: Limestone

Dimensions: 18.6 cm. l. 17.5 cm w.

The shape of this offering-table is based on the form of the sign \(\text{nq}\) the base of which represents the area for the reception of offerings, while the 'loaf' on top forms the spout. The offering area, which is depressed below the surface of the rim, is covered with representations of offerings carved in shallow sunk relief. The upper surface of the rim bears incised texts invoking funerary offerings on behalf of the workman \(\text{m}[\text{m}]n\ldots\) whose full name is lost: in the right-hand text Osiris is invoked and in the left-hand text Harukhy-Atum is named. To the right and left of the 'loaf' are cut the names of \(\text{Bwnk n.f.}\) (\(\frac{\text{J}}{\text{J}}\approx\frac{\text{J}}{\text{B}}\)) and the lady of the house, \(\text{Nbw-m-nwt}\) (\(\frac{\text{B}}{\text{B}}\frac{\text{B}}{\text{B}}\)), who are presumably husband and wife. This couple is not attested elsewhere. At least two Bukentefs are known from Deir el-Medina: Bukentef, son of Nakhy, who is probably the same man as Bukentef, husband of Ii and father of Amennakhite, in the Nineteenth Dynasty (for whom see the discussion of BM 16292, pl. 63) and Bukentef, husband of Tarekhunu and father of Amennakhite, who flourished in the Twentieth Dynasty (Stuto civile A, ii, 1–2 cited by Cerný, Community, 357) Either Bukentef could have been the husband of Nubemweskhet if he married twice, but she would not have been the mother of Amennakhite if that is the name of the owner of this offering-table. It is possible that a third Bukentef might be considered or that the relationships of the three individuals on this table are otherwise than those initially proposed.

Preservation and colour: The lower left-hand edge and most of the bottom edge have been lost, and the right-hand edge is chipped in places. The losses have been restored in modern times. There are no traces of colour.


Plate 93
Relief of \(\text{Nb-ms}\) (\(\frac{\text{N}}{\text{B}}\frac{\text{B}}{\text{N}}\))

Date: Nineteenth-Twentieth Dynasties

Provenance: Not recorded

Date of acquisition: 1908

Material: Limestone

Dimensions: 75 cm h., 215 cm w.

There are two almost identical scenes on each side of this relief with incised texts and figures and objects in sunk relief. The slab is divided in the centre by a vertical row of floral offerings and similar, although smaller, offerings occur on the left and right edges of the relief. On the left side of the relief the chantress of Isis, \(\text{B3nk}^\dagger\text{r-t}\) (\(\frac{\text{B}}{\text{B}}\frac{\text{B}}{\text{B}}\)) stands holding an offering before the fan-bearer on the right of the king, royal scribe, overseer of the treasury and first prophet of Isis, Mistress of Isis. Nebomose, who is seated facing her and holding lotus-flowers in his hands. Between the two figures is an altar heaped with offerings. A similar scene occurs on the right side of the relief. Nebomose appears to be otherwise unknown. It has been stated without any firm evidence that this relief comes from Memphis or Saqqara. As it was purchased in Cairo, the provenance of the New Kingdom cemetery at Saqqara seems possible. However, the relief may have come from a tomb at Iseum (Bahabit el-Hilgra).

Preservation and colour: The top left corner and most of the cornice (now restored) are lost. Several large cracks on the surface of the stone have been repaired in modern times. Traces of red paint remain on some of the flowers.


Plate 94
Stela of \(\text{N3y3}\) (\(\frac{\text{N}}{\text{Y}}\frac{\text{N}}{\text{Y}}\))

Date: Nineteenth Dynasty

Provenance: Not recorded

Date of acquisition: 1858

Material: Limestone

Dimensions: 54.8 cm h., 35.2 cm w.

This round-topped stela is divided into three registers. All figures are in sunk relief and all texts are incised. In the upper register the first stable-master of the lord of the two lands and royal messenger to every land, Naya, is kneeling on the right in adoration of Osiris who is seated in the centre and behind whom stand Isis, Horus and Khnum. In front of Osiris lies an altar on which rests a water-pot cooled by a lotus-blossom.

In the second register the stable-master Naya stands beside a heap of offerings and is pouring a libation and offering incense to six figures squatting on the ground: his father, the overseer of horses, \(\text{P3yn}\) (\(\frac{\text{P}}{\text{P}}\frac{\text{P}}{\text{P}}\)), his mother, the lady of the house and chantress of Khnum, \(\text{N3y3-mnt}\) (\(\frac{\text{N}}{\text{N}}\frac{\text{N}}{\text{N}}\)), his sister, the lady of the house and chantress of Khnum, \(\text{Ty}\) (\(\frac{\text{Y}}{\text{Y}}\frac{\text{Y}}{\text{Y}}\)), his son, the wβ-b priest of Khnum, \(\text{P3yn}\text{-}\text{T3}-\text{wr-t}\) (\(\frac{\text{P}}{\text{P}}\frac{\text{P}}{\text{P}}\)), his sister, the chantress of Khnum, \(\text{Wrt}\) (\(\frac{\text{W}}{\text{W}}\frac{\text{W}}{\text{W}}\)), and his sister, the chantress of Khnum, \(\text{B3ynyn}\) (\(\frac{\text{B}}{\text{B}}\frac{\text{B}}{\text{B}}\)).

In the third register Naya is shown making similar offerings before seven squatting individuals: his father (doubtless grandfather), the overseer of the cattle of
Amun. N3y3 ( ﻁ ﻋ ﻈ ﺔ ﺔ ), his sister, the lady of the house and chantress of Khnum. Wrt(t)-nfr ( 𓊧 ﺔ ﻁ ) (Naya the elder’s wife and Naya the younger’s grandmother), the chantress of Khnum. Hry ( ﻁ ﻋ ﻈ ﺔ ﺔ ), the chantress of Khnum. Nbt-wnn ( ﻁ ﻃ ﻁ ﺔ ﺔ ), his sister, the chantress of Khnum. 3st ( ﻁ ﻆ ﺔ ), the w'b-priest and temple-scribe of Khnum. P3-sr ( 𓊧 ﻁ ﺔ ﺔ ), and the porter of P3-sr ( 𓊧 ﻁ ﺔ ﺔ ), whose title is obscure but may refer to some type of shrine or ritual object.

This family does not appear to be otherwise attested apart from a shabti in Berlin of the overseer of cattle, Naya, who is possibly Naya the elder (G. Roeder, Ägyptische Inschriften aus den Staatlichen Museen zu Berlin, 11 (Leipzig, 1924), 592).

Preservation and colour: The stela is in a good state of preservation. In places the text and figures have been carved directly over the imperfections in the stone with no attempt being made to smooth the surface. There are no traces of colour.


1. It would appear that some confusion has occurred among the records of the Württemburg since this stela is there stated to be in Turin, and this location is cited by both Ranke, Personenamen, and Valloppia who has seen a scone of this stela preserved in Berlin.
2. Lot 105 of an unknown sale at Stevens. Purchased by Sir Thomas Phillipps who presented it to the British Museum.
3. Wrongly read as Nbt-wnn by Ranke. Personenamen I, 188.

Plate 95

Stela of Nb-dj3w ( ﻁ ﻃ ﻁ ﺔ ﺔ ) 793

Date: Nineteenth-Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1858
Material: Limestone
Dimensions: 57 cm h., 36 cm w.

The scene on this round-topped stela is carved in sunk relief. Osiris is depicted standing on the left. He is being worshipped by the royal scribe and overseer of the granaries of Upper and Lower Egypt, Nebdefu, who stands on the right. Between them lies an altar on which rests a water-pot cooled by a lotus-flower. Four vertical columns of hieroglyphs incised above Nebdefu contain a prayer to Osiris on his behalf, while a single horizontal line of text incised at the bottom of the stela gives his name and titles.

The overseer of the two granaries, Nebdefu, appears not to be attested elsewhere (not in Helck, Verwaltung).

Preservation and colour: The stela is in an excellent state of preservation apart from a few scratches and a covering of small black smudges. There are no traces of colour.


Plate 98

Stela of Smn-t3wy ( ﻁ ﻃ ﺔ ﻁ ﻁ ) 312

Date: Nineteenth-Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 49.2 cm h., 35.5 cm w.

There are two registers with figures in sunk relief and incised texts on the face of this round-topped stein. In the upper register Osiris is seated on a throne on the left and Isis stands behind him with one arm upraised. Before him is an altar covered with a lotus-flower. The chief shield-bearer of His Majesty Smenawy stands on the right with his arms raised in worship. In the lower register stand four figures, one male, two females and another male, facing left with their arms raised in adoration. They are named as his father, the chief shield-bearer R13 ( ﻁ ﻋ ﺔ ﻁ ), his mother, the chantress of [h] Nebbedjed, Y3y3 or H3y3 ( ﻁ ﻆ ﺔ ﻁ ﻁ ﺔ ), [the lady of the house and chantress of Thoth, arbitrator of the two combatants; 3-B3-s3 ( ﻁ ﻆ ﺔ ﻁ ﻁ ﺔ ), and his son, the w'b-priest of Banished, H3j ( ﻁ ﻆ ﺔ ).

For other shield-bearers see López and Yoyotte, Bi. Or. 26 (1969), 10–11, 17. The god Banished was chiefly
worshipped at Mendes, and Thoth was the main deity of near-by Hermopolis Parva, so it appears probable that this stela came from that vicinity as suggested to me by A. Zivie, whom I wish to thank for this and other comments regarding this stela.

Preservation and colour: The stela has been broken in two in the past and subsequently repaired with loss to part of the text at the top of the lower register. There are no traces of colour.

Bibliography: Lefebvre, Dictionnaire, no. 948; Sculpture Guide (1909), 193 (no. 701).

Plate 99
Stela of ‘Imn-m-w3 3 (enties=')

Date: Twentieth Dynasty
Provenance: Not recorded
Date of acquisition: 1894
Material: Limestone
Dimensions: 54.5 cm h., 34 cm w.

This round-topped stela is divided into three registers with figures in sunk relief and incised texts. In the upper register the commandant of the nakhkhu of the ship’s contingent, Ramesses III, beloved of Sekhmet. Amenemwiwa, called K3r (UW=), kneels on the right in adoration of Osiris who is enthroned in the centre and behind whom stand Horus and Isis.

In the second register two women and one man kneel in an attitude of worship: the lady of the house and chantress of Pre‘, T3-w3-k3 (enties='), his mother, the chantress of the lady of the sycamore, Mw3-m-w3 (enties='), and his paternal grandfather, the keeper of secrets of the temple of Re‘, ‘Inhrr(t)-nht (enties='), his brother, the first scribe of His Majesty, P3-R3-m-bb (enties='), his brother, the King’s Son (t), Mdy (enties='), and his brother, the w3-priest of the temple of Re‘-Harakhty, P3-tw3 (enties=').

This family appears to be otherwise unknown. The titles of the father and grandfather indicate that they held office in Heliopolis, possibly the provenance of this stela. The temple of Merenptah in the temple of Re‘ is elsewhere attested only in the Wilbour papyrus of the time of Ramesses V (A. Gardiner, The Wilbour Papyrus (Oxford, 1948), A79). For a discussion of the meaning of the term nakhkhu see J. Janssen, Two Ancient Egyptian Ship’s Logs (Leiden, 1961), 34–5; A. R. Schultman, ZAS 93 (1966), 129–32. Schultman’s conjecture that they were connected with the chariotry is lessened by the clear connection with the navy in this stela. For the writing of qy in the title of Pareemhnh compare BM 154 in Hieroglyphic Texts, 9, pl. 2. Pauiu, son of Kar, is presumably distinct from the stable-master Pauiu, son of Karbu, who appears in the Wilbour papyrus A32 and A35.

The status of My is not clear. He does not occupy a prominent position on the stela, and yet his title indicates that he was a ‘King’s Son’. He is unlikely to have been a royal prince and no viceroy of Kush of this same name is known, so it is probable that the title was of religious significance (B. Schmitt, Untersuchungen zum Titel S3-Njswt ‘Konigsohn’ (Bonn, 1976), 270–87).

Preservation and colour: Apart from the loss of the top right corner and several gouges and black blotsches on the surface, the stela is well preserved. There are no traces of colour.


Plate 100
Stela of K3r-H3r (enties=) or H3r (enties=)

Date: Nineteenth Dynasty
Provenance: Not recorded
Date of acquisition: Not recorded
Material: Limestone
Dimensions: 37 cm h., 25 cm w.

This round-topped stela in sunk relief with incised texts consists of three registers. In the upper register Isis stands on the left behind Osiris who is seated on a throne. Before him is an altar on which rests a lotus-flower. He is being worshipped by Qery-Hori or Horu who kneels with arms raised on the right.

The second register depicts one woman and two men in an attitude of adoration. They are named as the chantress of Amun, T3-w3-t (enties '), the attendant of the nakhkhu of the ship’s contingent, Ramesses III, beloved of Sekhmet. Amenemwiwa, called K3r (UW=), kneels on the right in adoration of Osiris who is enthroned in the centre and behind whom stand Horus and Isis.

This family appears to be otherwise unknown. The titles of the father and grandfather indicate that they held office in Heliopolis, possibly the provenance of this stela. The temple of Merenptah in the temple of Re‘ is elsewhere attested only in the Wilbour papyrus of the time of Ramesses V (A. Gardiner, The Wilbour Papyrus (Oxford, 1948), A79). For a discussion of the meaning of the term nakhkhu see J. Janssen, Two Ancient Egyptian Ship’s Logs (Leiden, 1961), 34–5; A. R. Schultman, ZAS 93 (1966), 129–32. Schultman’s conjecture that they were connected with the chariotry is lessened by the clear connection with the navy in this stela. For the writing of qy in the title of Pareemhnh compare BM 154 in Hieroglyphic Texts, 9, pl. 2. Pauiu, son of Kar, is presumably distinct from the stable-master Pauiu, son of Karbu, who appears in the Wilbour papyrus A32 and A35.

The status of My is not clear. He does not occupy a prominent position on the stela, and yet his title indicates that he was a ‘King’s Son’. He is unlikely to have been a royal prince and no viceroy of Kush of this same name is known, so it is probable that the title was of religious significance (B. Schmitt, Untersuchungen zum Titel S3-Njswt ‘Konigsohn’ (Bonn, 1976), 270–87).

Preservation and colour: Apart from the loss of the top right corner and several gouges and black blotsches on the surface, the stela is well preserved. There are no traces of colour.

Bibliography: Lefebvre, Dictionnaire, no. 957; Sculpture Guide (1909), 184 (no. 660).
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