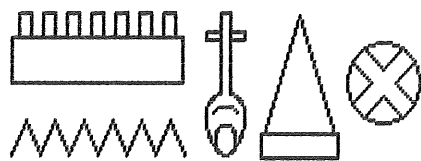




THE NEW KINGDOM MEMPHIS NEWSLETTER

No. 1 / October 1988

Editors: Jacobus van Dijk & Alan R. Schulman



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EDITORIAL FOREWORD

The re-styling of the *New Kingdom Memphite Newsletter*, which was effectuated with the second issue, has turned the first number into an odd fish as regards format and style. Some of our readers have therefore suggested that it be re-issued, so that it may eventually be bound together with the subsequent numbers of the *Newsletter*. Professor Schulman, who alone produced the original No. 1, has reacted favourably to this proposal, and the result is the present "reprint". Since it is meant to replace the original issue, its actual contents have not been altered, even though the editorial policy has changed as a result of our meeting in Cairo in November 1988, notably in that the *Newsletter* will no longer contain any articles in the proper sense.

J. v. D.

Contributions from Europe and Egypt should be sent to: Jacobus van Dijk, Grevingaheerd 170, 9737 ST GRONINGEN, The Netherlands; contributions from the U.S.A. and Canada to: Alan R. Schulman, 104-40 Queens Blvd., Apt. 22 Y, Forest Hills, N.Y. 11375, U.S.A.

INTRODUCTION

By Alan R. Schulman

At the Fourth International Congress of Egyptologists in Munich in 1985, a small working group of scholars who all shared a common interest in New Kingdom Memphis was formed. The following year, thanks to the good offices of Alain-Pierre Zivie and under the auspices of the CNRS Round Table, the first meeting of this "Rencontre Memphitique" was held in Paris. Inasmuch as the proceedings of this October 1986 conference will be published by the CNRS, it would be redundant to even summarize them here. However, it is worth repeating a few of the desiderata which were raised during the final session, foremost of which was a Memphite Newsletter in which fuller accounts of the current excavations at Memphis than the excellent summaries of them which are presently published by Jean Leclant in his invaluable "Fouilles et travaux en Égypte et au Soudan" in *Orientalia* might appear. Such a newsletter would also include, of course, other studies pertaining to Memphis. I volunteered to edit this newsletter and must apologize here for the delay in the appearance of this, its first number. This delay was partly due to the pressures of my academic duties, partly to my moving into a new house, and partly for reasons of health.

Other than the newsletter, it was suggested that a prosopography of New Kingdom Memphis would be exceedingly useful. A basis for this certainly can be said to exist in the files of the Topographical Bibliography of the Griffith Institute in Oxford. For new material it was proposed that the various "Memphites" simply send the prosopographic items from their own excavations to be included in the newsletter. Certainly I shall be doing this by publishing in each number of it in a summary fashion several of the unpublished stelae, reliefs, statues, and the like from the 1915-1923 excavations of the University Museum of the University of Pennsylvania which have been entrusted to me. Other members of this standing working group are invited to do the same. The general idea is that, in this manner, the material will be available to those who work in and on New Kingdom Memphis without their having to wait until the final, definitive publication of it appears.

Lastly, it was thought that a very useful working tool might be a periodical

Memphis bibliography, organized along the lines of either the Amarna bibliography which Ed Werner issues at irregular intervals in the *Newsletter of the American Research Center in Egypt* or the Deir el-Medina bibliography which Louis Zonhoven published in R. J. Demarée and Jac. J. Janssen (eds.), *Gleanings from Deir el-Medîna* (Leiden, 1982).

VARIA FROM THE 1915-1923 PHILADELPHIA EXCAVATIONS, I

By Alan R. Schulman

The items which I am publishing here were all recovered in the course of Clarence Fisher's excavations at Mit Rahineh. All together some 205 stone objects were found, the majority of which were inscribed. I have already published in depth about a quarter of these. A goodly percentage, if not all, of the remaining 150 unpublished items will appear in a summary fashion in this and succeeding numbers of the *Newsletter*. By summary fashion I mean the following: technical data, full description, brief translation of and commentary on any texts, and an illustration. Since the *Newsletter* is being produced through the xerographic process and since the extant photographs of the majority of the pieces are bad, I am illustrating each item with a line drawing rather than a photograph. The individual items have been randomly selected.

1. Fragmentary round-topped stela,¹ find nos. M-2609 + M-3109, now Cairo JE 45539. Limestone, figures intaglio, text incised, eye of Ptah originally inlaid, 40.2 x 24.5 cm. Dynasty 20-21. (Fig. 1).

At the left the mummiform figure of the god "Ptah, lord of Truth, king of the Two Lands" (*Pth nb m3't nswt t3.wy*) stands inside a closed, curtained naos which rests upon a pedestal, and holds a combination *'nh-w3s*-scepter. Standing and facing him inside a rectangular shrine, the supporting pillars of which terminate in Hathor-headed capitals is the goddess Hathor "Lady of Atfieh" (*nb[.t] Tpy-lhw*).² She appears in anthropomorphic guise and wears a double-plumed sundisc surmounted on a pair of cow's horns. She holds a papyrus-tipped scepter. Beneath are two horizontal lines of hieroglyphs reading:

(1) *htp dl nswt n Pth n Ht-hr nb(.t) Tpy-lhw*

¹ The stela actually consists of two fragments although the photograph seems to show three. The missing piece from the right side of the middle was never found.

² For *Tpy-lhw* "Atfieh", see H. Gauthier, *Dictionnaire des noms géographiques* VI, 53-54. Ptah is frequently associated with Hathor, usually in her manifestation "Lady of the Southern Sycamore" (*nb.t nh.t rsy.t*, see M. Sandman-Holmberg, *The God Ptah* [1946], 191ff, 219ff, 229), but also in her manifestations "Lady of Dendera" (*nb.t Iwn.t*, *ibid.*, 192), "Lady of malachite" (*nb.t mfk3.t*, *ibid.*, 28, 193, 220ff) and "Mistress of Thebes" (*hry.t tp W3s.t*, *ibid.*, 226). It is only on this stela that she is associated with Ptah in her manifestation "Lady of Atfieh".

(2) *dīw ḥḥ wḏj snb m Pīy-ndm*


"May the king give an offering to Ptah and to Hathor, Lady of Atfieh, that they may give³ life, prosperity and health to⁴ Painedjem".⁵

2. Round-topped stela, find no. M-2763, now Philadelphia E 13595. Limestone, figures in high relief on a recessed field, text incised. 15.2 x 10 cm. Dynasty 19-20. (Fig. 2).

At the left, the anthropomorphic manifestation of the god Amūn-Rē', clad in a pleated short kilt and wearing armlets, bracelets, an upper garment held in place by a pair of shoulderstraps, a broad collar, and a pectoral, with the double-plumed crown on his head, stands on a pedestal. He holds an ḥḥ in his right hand and a wḏj-scepter in his left. A shaven-headed bare-chested male stands facing the deity. He wears a long, pleated kilt with a rather unusually elaborate pleated apron which has a tasseled fringe at its hem.⁶ He offers a lotus-flower to the god with his right hand as he makes the gesture of adoration with his left. Between the god and the worshipper is a tall, narrow offering-table upon which a spouted, stoppered libation jar rests. The portion of the field above, which had originally contained at least one vertical line of text captioning the god, is almost completely chipped away from the face of the stela. With much imagination, it is possible to make out a *mn* in its middle and a long, narrow, horizontal sign, possibly a *tj*, is clearly preserved at its very end. In view of the deity over whose head this text stands, it is not improbable that what was written here is to be restored [*ḏ*]*mn*[-*R'* *nb*] *tj*. [*wj*], "[Amūn[-Rē', Lord of the Two] Land[s]". Over the head of the worshipper two more vertical lines of very crude hieroglyphs identify him as:

³ For this later form of the *ḥtp-dī-nswt* formula see A. H. Gardiner, *The Tomb of Amenemhet* (1915), 88-90. For the older form of the 3rd plural suffix *.sn* replaced by the later *.w* see A. Erman, *Neuägyptische Grammatik* (1933²), § 77.

⁴ For the use of *m* for *n*, *ibid.*, § 599.

⁵ The determinative , though damaged, is probable. For this name, exceedingly common from Dynasty 21 on, see Ranke, *APN* I 127, 4.

⁶ I know of only two other instances of such elaborately pleated and tasseled kilts and aprons. These are to be found on two Serapeum stelae in the Louvre, both dedicated by the same man, a certain Piyay, and both commemorating the same event, the burial of an Apis bull in year 30, month 3 of Akhet, day 21 of Ramesses II, see M. Malinine, G. Posener & J. Vercoutter, *Catalogue des stèles du Serapeum de Memphis* (1968), Nos. 4 and 5 (= old nos. IM 4963 and IM 5936).

- (1) *ss qd*
 (2) *In-hr-ms mj'-hrw*

"The outline draughtsman, Inhermose, who will be justified".⁷

3. Upper half of a round-topped stela, find no. M-3106, now Philadelphia E 13623. Limestone, figures in raised relief, text incised. 13.5 x 15.6 cm. Ramesside. (Fig. 3).

Beneath the curve of the top is the winged sundisc. Directly below this and facing to the left is the partially damaged figure of a king. He wears the Blue Crown and clasps a *hkr*-crook to his chest with his left hand. The position of his right hand, resting upon his lap, shows that the figure originally had been seated.⁸ In front of the king is a variety of offerings of meat, fruit, vegetables, and drink. These had been heaped up on an offering-table which would have been shown on the now-missing lower half of the stela. In a pair of cartouches above the offerings and in front of the king are his prenomen and nomen, followed by a short pious wish. Curiously enough the text of five short lines of hieroglyphs has been written retrograde, with the third line following immediately after the first:

- (1) *ntr ntr Mn-hpr-r'*
 (3) *dl(w) 'nh*
 (2) *sj R' Dhwtj-ms*

⁷ For a discussion of the title, see Gardiner, *AEO* I, 71*, No. A 180, and also *Wb.* V 81, 8-9. For the name see Ranke, *ÄPN* I 35, 14. On the stela the sequence of the hieroglyphs has been transposed to *hr-in-ms*. For the anticipatory use of *mj'-hrw*, see my "The Royal Butler Ramessesemperre", *JARCE* 13 (1976), 119 nn. 16-17.

⁸ The fact that the king is shown seated before an offering table makes it probable that the stela was an ex-voto to the deified Thutmose III and is thus to be dated later than his reign. The designation "the good god" (*ntr ntr*) was occasionally used to characterize the *dead* king and we know that the cult of the deified Thutmose III flourished in the 19th Dynasty, see e.g. stela Philadelphia E 17518 from Gurob, Dynasty 19 (published M. Murray and L. Loat, *Saqqara Mastabas I and Gurob* [1904] pl. XVII no. 3) which pictures an official named Wosimârê'emhêb offering to the seated figure of the "good god" (*ntr ntr*) Thutmose III. For other stelae showing the worship of the deified Thutmose III, see *ibid.* pl. XV nos. 2, 3, 5, and XVI nos. 1-3. For the cult itself, see A. Rowe, "Newly-Identified Monuments in the Egyptian Museum Showing the Deification of the Dead together with Brief Details of Similar Objects Elsewhere", *ASAE* 40 (1940) 41-42 and the literature cited there.

(4) *mi R'*

(5) *dt*

"The good god, Menkheperrē', the son of Rē', granted life like Rē' forever".⁹




4. Round-topped stela, find no. M-3634, presumably in Cairo.¹⁰ Limestone, figures in high relief, text incised. 25.5 x 21 cm. Ramesside. (Fig. 4).

In the upper of the two registers which comprise this stela the moondisc, directly over the hieroglyphs *wjs-nh-wjs*, grouped horizontally, is shown above a barque which has a high sternpost and a crow's nest affixed to the prow. Two pendant streamers dangle down from the sternpost, in front of which is a hawk-headed upright to which the steering oar has been secured. Near the prow a small naos-shaped shrine faces towards the stern. The youthful sungod, Nefertem,¹¹ sits on top of the crow's nest. At the extreme right of the lower register and facing left is a male worshipper. Wearing a short wig, some kind of upper garment, a long kilt of which the tip of the apron is preserved, and sandals, he stands before an offering-table on which is a libation jar and over which is a lotus flower. The titles of the adorant are illegible.¹² His name appears to have been "Nefermery" (*Nfr-mry*).¹³ His hands are raised in adoration to four deities: "Amūnrē', Lord of the Thrones of the Two Lands" (*Imn-r' nb nswt tj.wy*)¹⁴ who is shown in

⁹ *dt* is written with a second long, narrow, horizontal sign which I am at a loss to explain. The circular portion of the *mi*-hieroglyph and the sundisc are much more deeply incised than any of the other signs.

¹⁰ Those items which went to Philadelphia usually have their University Museum numbers added to the field registers. Those pieces which stayed in Egypt frequently, but not always, were noted in registers as being in Cairo. Whenever a Cairo JE number has been forthcoming, this has been through the good offices of Dr Jaromir Malek of the Topographical Bibliography.

¹¹ The figure of *this* god suggests that the boat represented here is the dawn-barque, for illustrations of which see R. Anthes, "Die Sonnenboote in den Pyramidentexten", *ZAS* 82 (1958) 82-83.

¹² Fisher's handcopy of the text shows: 1)  2)  3)  for which I have no suggestions.

¹³ For the name, see Ranke, *ÄPN* I, 196, 26-27.

¹⁴ That is, "Amūn-Rē', Lord of Karnak". For *nswt tj.wy* "the Thrones of the Two Lands" = Karnak, see Gauthier, *Dictionnaire des noms géographiques* III, 102. This same name was also applied to the temple of Amūn at Barkal and then, by extension, to Napata itself, see *ibid.* 101-

anthropomorphic guise, wearing his double-plumed crown and sitting on a square, high-backed throne, a *wʿs*-scepter in one hand and an *ʿnh* in the other, the standing mummiform "Ptah, [Lord of] the Sky" (*Pth [nb] pt*) who holds a combination *gd-wʿs*-scepter. Next is a lioness-headed goddess, wearing a sundisc and uraeus. Called simply "the goddess" (*ntr.t*),¹⁵ she stands behind Ptah, her left forearm and hand melding with his body, her right hand clutching an *ʿnh*. Iconographically the fourth deity is the ithyphallic, mummiform Min, in his characteristic pose, but according to the caption over his head, the god is "Amūn of Ope" (*ʿImn Ip.t*).¹⁶ Behind him, at the extreme left, is a portal-shaped base upon which the lettuce of Min stands, flanked by two inverted amphorae.¹⁷

5. Upper half of a round-topped stela, find no. M-4205, now Cairo JE 45567. Limestone, figures and text incised. 40 x 35,5 cm. Dynasty 20, year 13 of Ramesses IX. (Fig. 5).

At the left, the mummiform figure of "Ptah, Lord of Truth" (*Pth nb mʿt*) sits on a square, high-backed throne which stands on a pedestal. The god holds a combination *ʿnh-gd-wʿs*-scepter, the lower end of which projects vertically downward over his thigh and enters the field between his feet and the front edge of the throne. Kneeling before the god and offering two globular jars of liquid is king Ramesses IX "Neferkarē'-setepenrē'". He wears a short kilt with a sharply pointed apron and the nemes-headcloth with a uraeus on his brow. Below are portions of two horizontal lines of deeply-incised and well-cut hieroglyphs. These, obviously the beginning of a

102.

¹⁵ The physical appearance of the goddess is that of Sakhmet or Bastet who are the only lioness-headed deities associated with Ptah, but it is impossible to tell which of the two goddesses is meant here.

¹⁶ That is, "Amūn of Luxor". For the writing of the name without *m*, see *Wb.* I, 68, 5. For representations of Amūn of Luxor in the guise of the ithyphallic Min, see *LD* III, pl. 221, and for a discussion of the ithyphallic Amūn, see H. Bonnet, *Reallexikon der ägyptischen Religionsgeschichte* (1952) 31-32 and fig. 11. The commonest manifestation of this god appears to have been that of "Amūn, the Bull of His Mother" (*ʿImn-kʿ-mwt.f*), see e.g. *Medinet Habu* pls. 265, 269, 284, 310 and A. M. Calverley, *The Temple of Seti I at Abydos* II (1935) pls. 4-6, 8, passim. Amūn also appears ithyphallically in the manifestation "Amūn-Rē', king of the gods" (*ʿImn-R' nswt ntr.w*), see *Medinet Habu* pl. 319.

¹⁷ For a more elaborate representation of this emblem, see Calverley, *op. cit.*, pl. 6 and also the references cited in note 16. For its meaning and nature, see J. Leibovitch, "Quelques nouvelles représentations du dieu Rechef", *ASAE* 39 (1939) 151-152.

longer text, read:

- (1) *ḥꜣt-sp 13 tpy ꜣḥt sw 1 ḥr ḥm nswt bꜣty nb tꜣ.wy Nfr-[kꜣ]-rꜣ-
[stp-n-rꜣ]*
(2) *sꜣ Rꜣ nb ḥꜣ.w Rꜣ-ms-sw-ḥꜣ-(m)-wꜣst¹⁸ -[m]rrw-ḥmn ḥw
wꜣḥ [tw¹⁹]*

"Regnal year 13, first month of the inundation season, day 1 under the majesty of the king of Upper and Lower Egypt, the Lord of the Two Lands, Nefer[ka]rē'-[setepenrē'], the Son of Rē', the Lord of Diadems, Ramesses-kha[em]wase-[m]i'amūn. Now [one] offered"

6. Column base, find no. unknown,²⁰ presumably in Cairo. Limestone, text incised. Dimensions unknown. Dynasty 18, reign of Horemḥēb. (Fig. 6). No information pertinent to this piece is available except that it was found during the course of the 1923 season of excavation, reused in a later structure. A badly-weathered band of well-cut hieroglyphs, all facing to the right, runs around its circumference. The text reads:

npꜣt ḥsy n [nꜣr nfr²¹]²² mr[rw.n nb tꜣ].wy²³ [ḥr]

¹⁸ I know of no parallels of the epithet *ḥꜣ-m-wꜣst* where, as in the present instance, the *m* has been omitted. For parallels where the *m* is written, see Gauthier, *Livre des rois* III, 207 no. IV, 210 nos. XIV, XV, C; 211 nos. XVII, B, XVIII, A, XX.

¹⁹ The bird after the *wꜣḥ* could be either an *ꜣ* or a *w*. I have taken it as the latter. I have no suggestion for the trace immediately behind it.

²⁰ The only evidence for it are the field photographs, negatives nos. 38718 and 38719, with the notation "Room 148" on the back of one. There are no entries in any of the field registers or diaries.

²¹ The name of the owner of this base, Amenemope, is quite common during the New Kingdom, but the only Amenemope who was an "overseer of the granary" flourished under Horemḥēb. For his career, see W. Helck, *Zur Verwaltung des Mittleren und Neuen Reiches* (1958) 392-393 and for his previously-known monuments, *ibid.* 501; *nꜣr nfr* has been restored here from his inscription *Urk.* IV, 2174.

²² About two and one half squares are completely illegible on the photograph.

²³ This restoration is based on a similar passage in the Louvre stela C65 of Amenemope published by T. Deveria, *Bibl. égypt.* V, 49/80 Pl. I, the beginning of line 12. At the top of the line most of the *mr*-hoe is visible, leaving just enough space for the restoration of the relative form *mrrw.n*. The left ends of the two *tꜣ*-signs are legible, with just enough room above them for *nb*.

*bl.t[.r]*²⁴ *lrw dd.wt* [.....]²⁵ *šsmw hrp.w*²⁶ *r lrr.w.sn*²⁷ *mh-*
*ib n Hr m t3 pn sš nswt lmy-r šn'wt*²⁸ *Imn-m-ipt*²⁹ *m3'-hrw*³⁰

"The prince, praised [of the good god],[whom the Lord of the] Two Lands loves [on account of his] character, who does what is spoken,, who directs the controllers [more than that which they made], the intimate of the Horus in this land, the scribe of the king and overseer of the granary, Amenemope, justified".

7. Fragment of a lintel, find no. M-12909, now presumably in Cairo. Limestone, figure and text incised. 44 x 63 x 14 cm. Dynasty 20, reign of Setnakht. (Fig. 7).

At the left and facing to the right, a shaven-headed man, holding an ostrich-feather fan in his right hand, kneels and raises his left hand in salutation to the Horus name, in a serekh, and the prenomen, in a cartouche, of Setnakht. The Horus name, which is damaged, consists of the falcon, wearing the Double Crown and perched on the roof of the serekh, and, inside the name-compartment, the words *k3 nḥt* "the Mighty Bull". The prenomen, preceded by *nb ḥ'w* "Lord of Diadems", is quite legible and reads: *Wsr-ḥ'w-r'-stp-n-r'-mry-Imn* "Wosikhaurē'-setepenrē'-miamūn". The several hieroglyphs which follow are mostly illegible, but the preserved *nḥ* indicates that they would have comprised one of those stereotyped pious wishes which normally qualify the royal name. Between the worshipper and the royal names and facing the latter is a text of two vertical lines of hieroglyphs which contain a short prayer and the name and titles of the adorant:

²⁴ Compare stela Louvre C65, *loc. cit.* where the proposition *hr* is written. For *bl.t* with the plural strokes determinative, see *Wb.* I, 441, 16ff.


²⁵ I am unable to make out what is written here from the photograph.

²⁶ The title, as far as can be determined, is not attested elsewhere. At this point on the Louvre stela Amenemope calls himself a "festival leader of Hathor" (*šsmw ḥb n Ht-hr*). For the title *šsmw* "leader", "director", see *Wb.* IV, 288, 1ff and Gardiner, *Ancient Egyptian Onomastica* I, 96* no. A220.

²⁷ The writing is clear and the form *lrr.w.sn* should be a relative after the preposition *r*, but I do not understand either the sense or the antecedents here.

²⁸ For the title, see Gardiner, *op. cit.* I, 42* no. A121.

²⁹ For the name, see Ranke, *PN*, I, 27, 18.

³⁰ Written with the plant , for which see *Wb.* II, 17, 16-18.

- (1) [rdl.t b w n]³¹ nb h'w dl.f h' nfr r' nb n k3 n rp't
 (2) 'hity-r³² t3l ty³³ s3b³⁴ lmy-r nlwt³⁵ t3ty Hry³⁶ m3'-
 hrw

"(Giving praise to) the Lord of Diadems that he may give a happy lifetime every day to the ka-soul of the prince and 'count', he-of-the-veil, the judge, the governor of Thebes and vizier, the justified Hori".

8. Fragment of a doorjamb, find no. not known, presumably in Cairo. Limestone, text incised. Dimensions not known. Dynasty 20, reign of Ramesses III. (Fig. 8).

Inscribed with a single vertical column of well-carved hieroglyphs which face to the right, showing that the fragment was originally part of the left jamb of a door. The portion of the text preserved here contains titles and the name of its owner:

[.....] hry s3t3w m pr-hd n Gb³⁷ wr m3'w [n] R'-Tm³⁸ lmy-r

³¹ With perhaps the exception of the dative *n*, which is very faint, no traces are legible in the lacuna, but the restoration proposed can hardly be otherwise.

³² The traces seem to fit *hity-r* which, in any case, usually follows *rp't*.

³³ For this title, see Gardiner, *op. cit.* I, 19* and the literature cited there.

³⁴ For this title, see *Wb.* III, 421, 7-422, 2, and R. O. Faulkner, *A Concise Dictionary of Middle Egyptian* (1962) 209.

³⁵ For the office and its duties, see Helck, *Verwaltung* 236-237.

³⁶ For other monuments of this man, see R. Weill, *Die Veziere des Pharaonenreiches chronologisch angeordnet* (1908) 105, 109-111, 113, and Helck, *op. cit.* 460-463. For a biographical notice of his career, see *ibid.* 328-330.

³⁷ The owner of the jamb, the vizier To is well-known, see below, note 39. This title, however, is not found among those which are listed for him by Helck, *op. cit.* 462-463 or Weill, *op. cit.* 112-113, nor do I know of any exact parallel. For *hry s3t3w* without any qualification, see Gardiner, *op. cit.* I, 32* no. A103 and my "Two Unrecognized Monuments of Shedsunefertem", *JNES* 39 (1980) 305. For the title construed with *m* rather than *n*, see *Wb.* IV, 299, 5.

³⁸ On this title, see now M. Moursi, *Die Hohenpriester des Sonnengottes von der Frühzeit Aegyptens bis zum Ende des Neuen Reiches* (1972) 147-173 and earlier, Gardiner, *op. cit.* I, 36*-38* no. A118. This title is also not attested by either Helck or Weill, *loc. cit.* and Moursi, *op. cit.* 94-96 and 139 does not include To among the incumbents of the title who served under Ramesses III. The particular variant *wr m3'w n R'-Tm* is attested only in the Ramesside period

nīwt t3 ty T3 ³⁹ *m3'-hrw*

"[.....], the privey councilor in the treasury of Geb and high priest of Rē'-Atum, the governor of Thebes and vizier, the justified To".

9. Circular stela(?), find no. M-2668, presumably in Cairo. Limestone, scenes on both faces in high relief, otherwise anepigraphic. Traces of red paint on borders, unfinished. Maximum diameter 22.5 cm. Diameter of inner circle of obverse 17,2 cm., of reverse 17 cm. Late New Kingdom or Third Intermediate Period. (Fig. 9 = the obverse, Fig. 10 = the reverse).

Both faces have the same arrangement. The encompassing circular border, decorated with lotus buds which have been outlined in red but never cut, encloses a lunette, a central scene, and an exergue. The designs in each of these are either very similar or almost identical. All of the figures on both faces have been blocked out in high relief, but are all unfinished with regard to their details.

On the obverse, in the center of the horizontal register, the mummiform figure of the god Ptah, holding a combination *'nh-w3s-gd*-scepter, stands inside of a naos, the doors of which are closed and which rests upon a pedestal. Behind the shrine stands an anthropomorphic goddess. She has the head of a lioness, crowned with a sundisc, and holds an *'nh* with one hand, while the other grasps an unfinished scepter. The head of this has the general outline of the *shm*-scepter and in the parallel scene on the reverse it is the *shm*-scepter which the same goddess holds.⁴⁰ She is either Sakhmet or Bast. In front of the naos is a high, narrow offering-table upon which are a libation jar and a lotus flower. Before the table, his hands raised in the gesture of adoration to the divine couple, stands a male worshipper. He wears a long kilt and is seemingly shaven-headed. It may merely be a shadow on the face of the stone at this point, but what looks like a uraeus appears to be projecting from his forehead. It further seems to

and more frequently (four times out of seven) with the additional qualification *m W3s.t* "in Thebes", see Moursi, 139.

³⁹ To flourished as vizier during the latter half of the reign of Ramesses III. For a biographical notice of his career, see Helck, *op. cit.* 330-333 and to his monuments cited above, in footnote 37, add ostrakon Oriental Institute Chicago 16991, published by E. F. Wente, "A Letter of Complaint to the Vizier To", *JNES* 20 (1961) 252-257. For the name itself, see Ranke, *PW* I, 376, 11.

⁴⁰ On this scepter, see now A. Hassan, *Stöcke und Stäbe im Pharaonischen Aegypten bis zum Ende des neuen Reiches* (1976) 188 and pl. VIII no. 2.

me that his facial features, such as are visible, resemble those of the Kushite kings and that he wears the tight-fitting cap favoured by those monarchs.⁴¹ Behind the male a very crudely-rendered female worshipper has been squeezed in. She wears a rather voluminous robe, a long wig, and has something on her head. The stone is chipped here and a shadow obscures the photograph, but it looks like a crown surmounted by a disc and horns. She thus would have been either a queen or a goddess. Inasmuch as she is clearly a human in the parallel scene on the reverse, this would lend some support to my fantasy that the man who stands in front of her is a king. In the lunette two baboons worship the sun in a barque and two others stand before its prow and stern, their forepaws also raised in the gesture of worship. In the exergue a winged, human-headed goddess, her wings outspread in a protective stance, stands behind a bull, the latter wearing a sundisc between his horns and munching at two lotus blossoms. To the right of this group sits a bearded deity.

The circular outer frame and the central panel of the reverse are almost identical to their counterparts on the obverse. Cutting of the border decoration of lotus buds had been started. In the central scene the scepter of the goddess is clear. There is no offering-table, so that the figures of the two worshippers are not crowded together. The female, who is more clearly rendered, offers a circular object with both hands. The scene of the exergue differs from that of the obverse. A bull stands in a barque, facing the prow, and munches at a lotus flower. The prow, the end of which is a lotus flower, curves inwards towards the stern so that, as on the exergue of the obverse, the bull appears to be nibbling at both lotus flowers.

⁴¹ See, e. g. M. Laming Macadam, *The Temples of Kawa II* (1955) pl. XVII b, c, e.

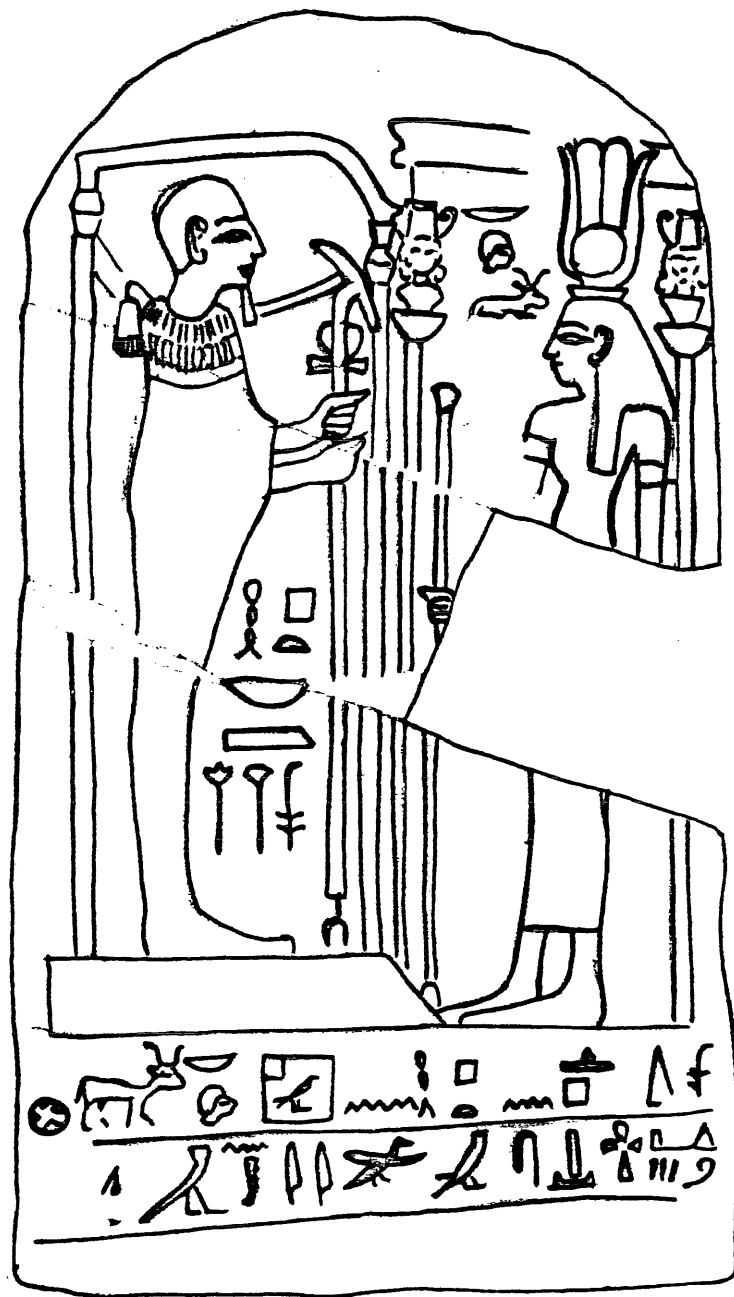


Fig. 1 Cairo JE 45539

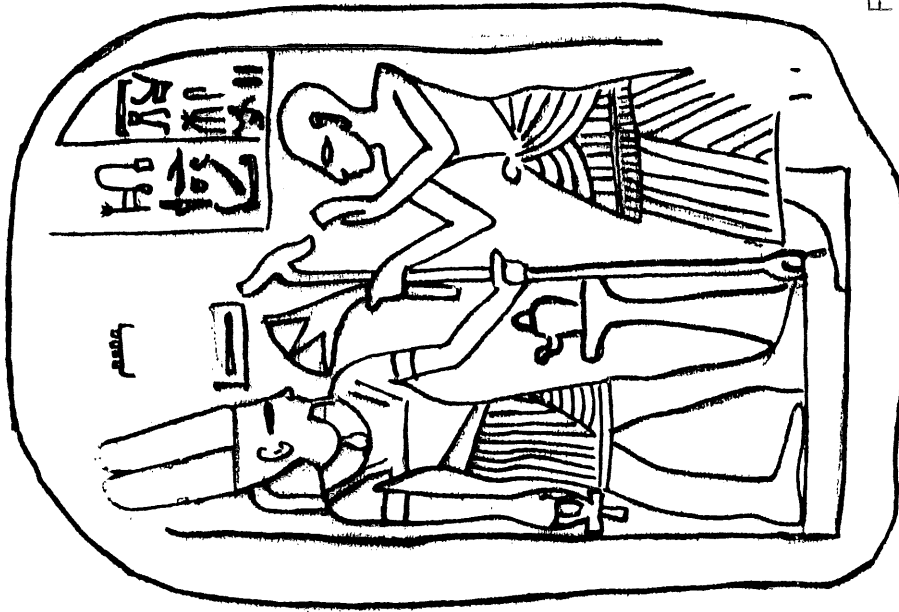


Fig. 2 Philadelphia E 13595



Fig. 3 Philadelphia E 13623



Fig. 4 M-3634, presumably in Cairo



Fig. 5 Cairo JE 45567



Fig. 6 Find No. unknown, presumably in Cairo

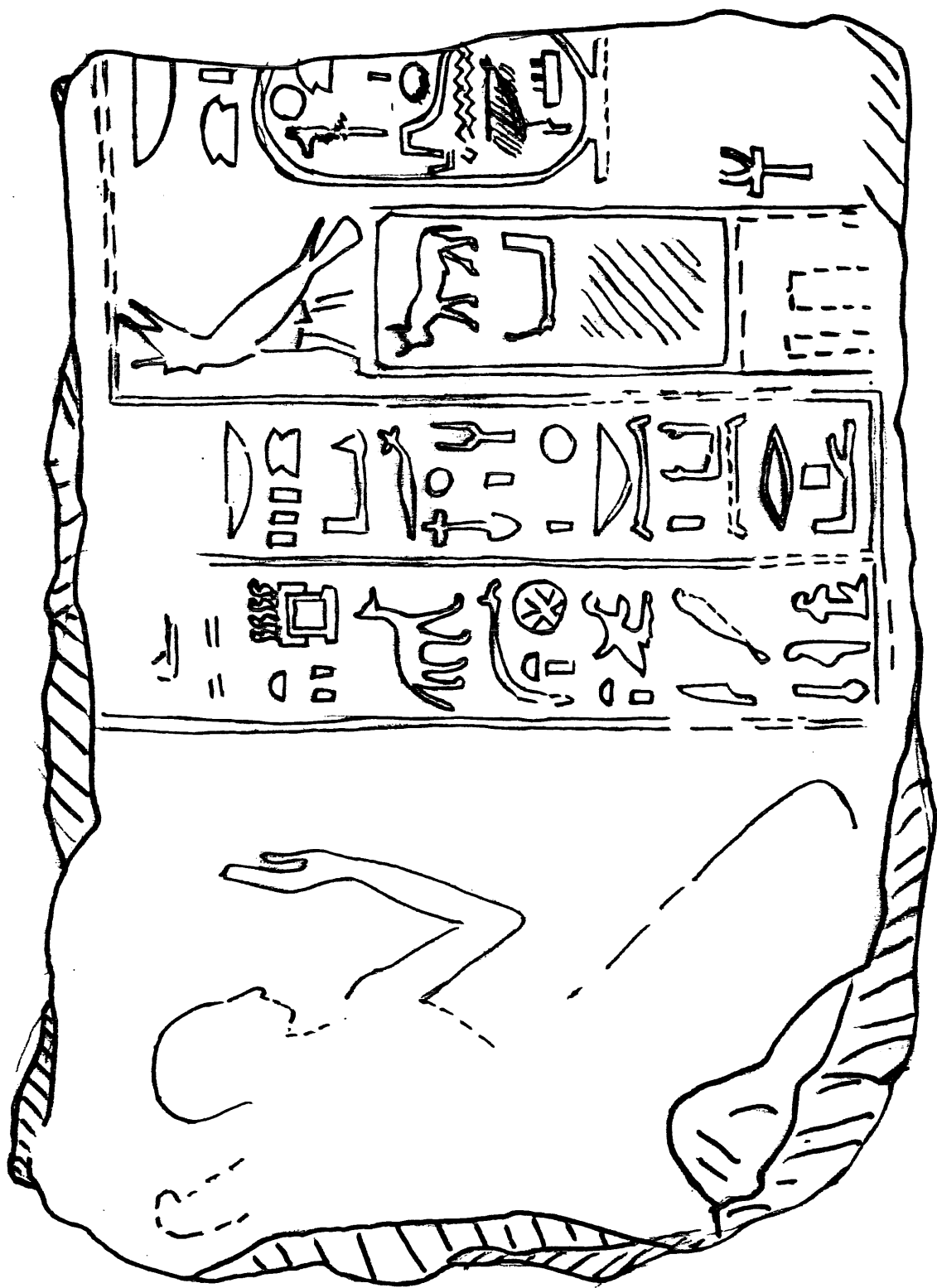


Fig 7 M-12909, presumably in Cairo

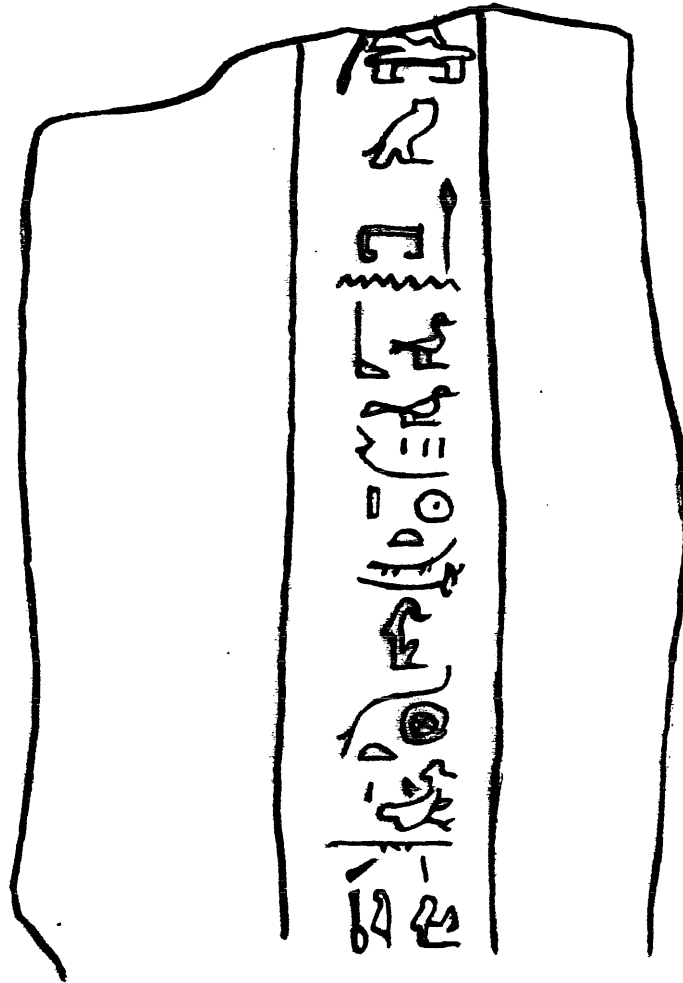
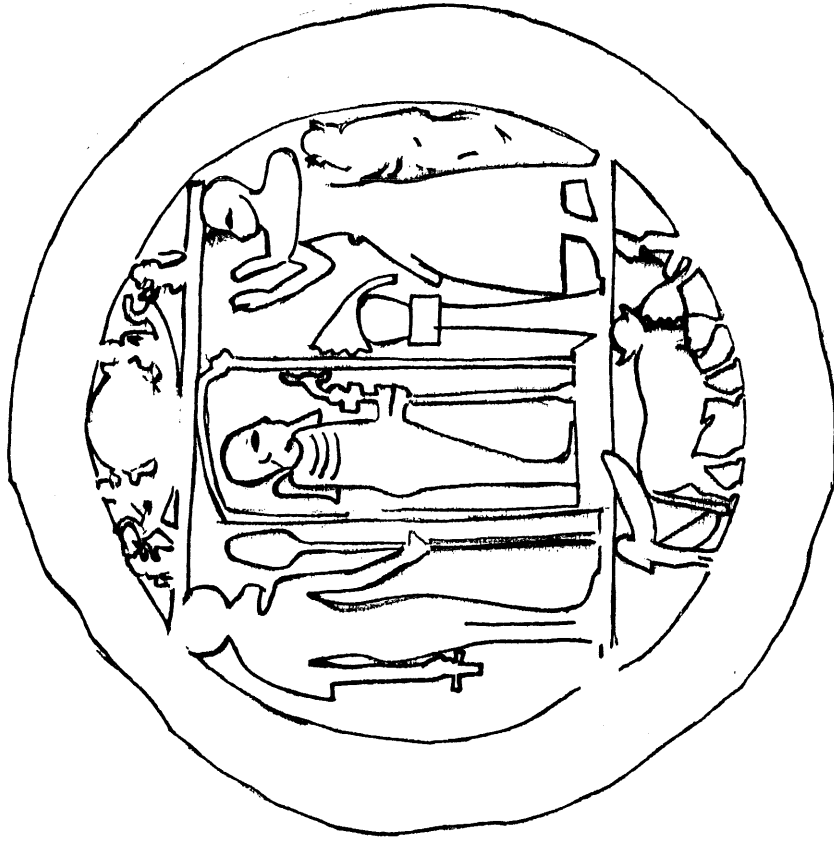
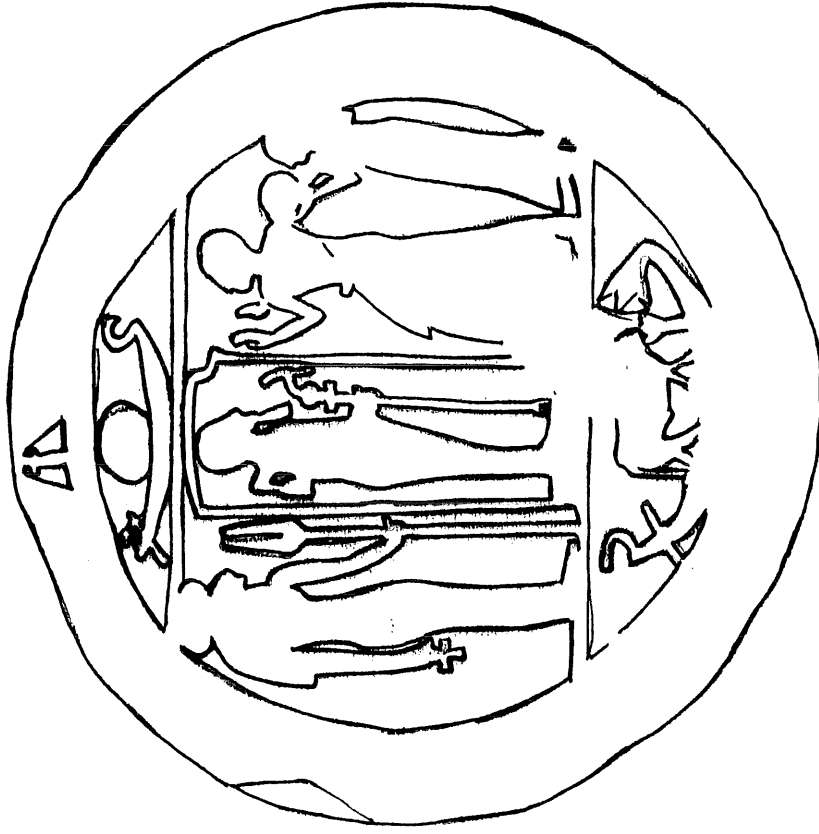


Fig. 8 Find No. unknown, presumably in Cairo



obverse



reverse

Fig. 9 M-2668, presumably in Cairo