With few exceptions, previous research on so-called personal religion has focused on hymns preserved on stelae from Deir el-Medina. Whereas their significance as testimony of personal choice and religious belief should not be excluded, the stelae must be understood in their communal cultic context. In order to grasp individual religious practices this book seeks to broaden the scope of analysis and include the archaeological remains from the houses at Deir el-Medina. Instead of establishing individual relationships between the human and divine, it appeared that 'personal' religion sought to preserve and maintain family continuity. The ancient Egyptian concept of the continuous cycle of creation was thus appropriated at home. Whereas the king guaranteed the order of the cosmos by giving offerings to the gods in the temples, corresponding activities were performed for the well-being of the family at home.

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EGYPTOLOGISCHE UITGAVEN • XXIX

# Religious Practice at Deir el-Medina

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Peeters – Leuven
Nederlands Instituut voor het Nabije Oosten – Leiden
2015

## Introduction to the Catalogue

The present catalogue includes technical descriptions of those objects discussed in this study. The object term is followed by the inventory number and—when available—other numbers as well, such as find numbers or old museum numbers. A brief description then follows along with, if applicable, transcription, translation, names, titles, and a select bibliography, the latter meant for quick reference rather than exhaustive resource. Since many objects have been already published in several different studies and catalogues, reference is only provided for the oldest and most recent publications. Table 1 lists the known owners of the houses according to the findings by Bruyère (1939) as well as those suggested by the present analysis. The catalogue begins with tables of fixed features, i.e., altars and niches (tables 2-3). For every fixed feature, the location and orientation is listed following Bruyère's numbering of the houses. Tables 4 to 12 organize the artifacts according to specific artifactual groups, again following Bruyère's numbering system. Since its submission as part of the requirements of a doctoral thesis at Göttingen University in February 2012, the catalogue has been reduced. Artifacts easily available in other publications—as with most pictorial ostraca (Brunner-Traut 1956), the anthropoid busts (Keith 2011), *ꜣḫ-jḳr-n-Rᶜ*-stelae (Demarée 1983), as well as objects with unclear find spot in the vicinity of the village—have been omitted. Such exclusion also applies to the frame fragments found by Schiaparelli in 1909 (Tosi and Roccati 1972). Where relevant, their museum numbers receive citation within the previous chapters, the considerable size of such fragments suggesting they came from tomb rather than domestic contexts. Publications and notebooks as well as databases in the IFAO, Egyptian Museum in Cairo (ECM), and Louvre have all supplied information for this catalogue. Still, "empty records" do occur, for recording techniques at the time of excavation and registration frequently permitted the absence of sizes, drawings, and even descriptions. I have nonetheless chosen to incorporate as much information as possible, hoping that future researchers might be able to match these records with objects in museum collections.

### Excavation Records

This study has confined its scope to the religious activities performed in the village of Deir el-Medina. Consequently, the catalogue is restricted to those objects discovered in the village. In theory, they consist of objects excavated by Schiaparelli in 1909, Möller in 1911 and 1913, or Bruyère in 1930 and 1934-35 (for the history of the excavation see above chapter 1.5).

In practice, however, the excavation and recording techniques at the time of excavation do not always allow the clear designation of a find spot. This applies especially to the objects now in the Turin Museum. In spite of the kind support by Elvira Amicone it has been very difficult to trace the provenance of the objects found by Schiaparelli in 1909. It is clear that he excavated parts of the village in 1909, but at the same time he was digging the tombs. My analysis of the fragments has shown that the iconography of lintels is different from the ususal village material and that they are also quite large. It is therefore

more plausible that these architectural fragments derived from tombs rather than houses. Consequently they have been omitted from the present catalogue (e.g. Turin Cat. N. 50183, Turin Cat. N. 50201, Turin Cat. N. 50208, Turin Cat. N. 50207 (lintel) and Turin Cat. N. 50211 (doorposts) etc.; and see also above).

But also the fragments drawn by Bruyère in his 1939 publication do not always derive from the village. In some cases, this is clear from the size of objects. For example, Louvre E. 32819 is also too large for an architectural fragment built into a house(altar) (Bruyère 1939, pl. XVI, 1). The conclusion that the object was no village material is supported by Bruyère's remark in his notebook that the fragment has been found "*sur la halte des ghafirs*" in 1925 (Bruyère, *Notebook*, MS_2004_0155_021), i.e. literally the "station of the guardians," most probably what he later called the "*station du repos*" (i.e. the area of the huts between the Valley of the Kings and the village). There are in fact many other cases in which it is clear that artefacts published in the 1939 publication were not found in the village:

A limestone base published among the fragments of "*socles de laraires et de stèles*" found in 1934–35 (Bruyère 1939, pl. XIX, 3) was found in the cachette of the temple as is clear from Bruyère's notebook (Bruyère, *Notebook*, MS_2004_0155_024). On the same page of the Bruyère's notebook two other bases (Bruyère 1939, pl. XIX, 16 and 17) are indicated as "ST" referring to the "*région basse au sud du temple*" (cf. Keith 2011, 126), i.e the northern edge above of the village. Yet another base (Bruyère 1939, pl. XX, 21) was found in "E 1220" (cf. Bruyère, *Notebook*, MS_2004_0155_024), i.e. a small dump next to the *chapelle votive* 1220. Another base published in the village volume (Bruyère 1939, pl. XX, 19) was found in the Valley of the Queens by Schiaparelli (cf. Bruyère, *Notebook*, MS_2004_0156_021). The number Schiaparelli 229 is most probably unpublished the number being a find number or a provisional number as shown in the concordance by Tosi and Roccati (1972, 237). Usually the Turin catalogue numbers are much higher (e.g. Turin Cat. 22001–22067 for the offering tables, cf. and Habachi 1972 and Turin Cat. 50001–50262 for the stelae cf. Tosi and Roccati 1972). Also other finds from the Valley of the Queens—such as the ostraca—bear higher numbers (Turin Inv. 5050–5984, cf. J. López, *Ostraca ieratici II, Catalogo del Museo egizio di Torino*, Turin 1978, 7). The other lower Turin numbers (Ocurti, posizione delle stele and RMT as shown in the concordance by Tosi and Roccati 1972, 236–7) can be excluded since they are old museum numbers that were not chosen by Schiaparelli. The base Turin Cat. 50197 is broken in three fragments, one of which was found was found by Schiaparelli in 1905, another in the sanctuary of Meret Seger, whereas the third fragment has an unspecified find spot listed among the fragments of "*socles de laraires et de stèles*" found in 1934–35 (cf. Bruyère 1939, pls XX, 23 and 36 for the find spots cf. Tosi and Rocati 1972, 173 and 335).

As for the offering tables, for example, the fragment shown in the upper left corner of Bruyère's publication (cf. 1939, 314, fig. 184) was bought on the antique market in Luxor (cf. Bruyère, *Notebook*, MS_2004_0156_017) and probably grouped together with parallel objects in the publication. A similar situation applies to the bowl fragments shown in Bruyère 1939, 198 (fig. 89). In other cases the find spots provided by Bruyèere are contradicting. For example a stela showing the goddess Hathor is indicated as found in the so-called *déblaiement du village*, i.e. the area around the first N.O. houses (Bruyère 1934, 86), in the notebook the fragment appears among the objects found "*jusqu'au thalweg les dernières maisons du sud*" (Bruyère, *Notebook*, MS_2004_0155_009 and _010) and in an earlier publication the object appears among fragments found in the "*quartier est du village*" (cf. Bruyère 1937, 16).



The list of such examples could be prolonged at length, but shall suffice for the present purpuse to demonstrate that the location of where objects were depicted in either Bruyère's notebook or the publication does not indicate their respective find spot. Apparently Bruyère decided to publish these objects together because of their similarity rather than to their find spot. For this reason only those objects with undisputed find spot in the village are incorporated in the present catalogue.

Meticulously drawn, Möller's notebooks provide a wealth of information that I was able to study in Berlin's *Ägyptisches Museum und Papyrussammlung* with generous help from Frank Finneiser and Frank Marohn. Even here, though, find spots are not always clear. While Möller did indicate house numbers for many objects, he frequently designates the find spot as *Grabungsstelle* D. As perhaps the most logical explanation for this rather vague assignment, the objects may have emerged somewhere in the excavation area around the village but not in any specific house. The designation *Grabungsstelle* D would then indicate that the object was found in a higher layer of the village, before Möller could distinguish the houses' walls and various floor plans. At this point, Möller could not yet establish to which house these objects belonged. Since Möller called the cemetery "*Grabungsstelle* E," "D" would hardly be an abbreviation for "*Dorf*" (i.e., "*village*"). Indeed, he offered no such parallel designations as "F" for "*Friedhof*" (i.e., "cemetery") or "G" for "*Gräberfeld*" (i.e., "burial ground"). Möller ostensibly followed the alphabet and conveyed no hidden meaning (compare also the alphabetic listing of the German excavation areas A to H on the maps in Anthes 1943, figs 1 and 15 and listed by Bruyère, *Notebook*, MS_2004_0156_037). The surface location in area D of the village might also indicate that some objects arrived as part of the modern debris piled up by Schiaparelli's excavation. Since the unclear find spot indication does not allow for proper arbitration of this possibility, assuming that Möller first uncovered in the objects from *Grabungsstelle* D remains the safer hypothesis. The provenance is therefore given as area around houses N.E. VIII–N.E. XIX. Apart from the houses, Möller also excavated a few tombs, labelled Dx1–4; without a number, area Dx identifies the region south of the village more generally (Anthes 1943, 51). While Möller indicates *Grabungsstelle* Dx as the area of "*Kinderabteilung des östlichen Friedhofs*" (Anthes 1943, 51), Dx (like *Grabungsstelle* D) apparently refers to surface finds in this area of the eastern cemetery. As opposed to houses, tombs were sealed after completion of the burial. Given the proximity of area Dx to the street south of the village, the area may have served as an ancient dump (compare also Anthes 1943, 57, who states the majority of the finds "*stammt aus dem Schutthaufen am Dorfrand*"). Accordingly, the objects found in an D and Dx (unnumbered) may have been domestic material discarded and deposited here during earlier cleaning activities by villagers.

As with Bruyère's finds those artefacts with unclear find spots are excluded from the present catalogue. For example, the figurines Berlin ÄMP 21165, Berlin ÄMP 21172 and unfortunately also two very nice Thoeris (?) figurines (Berlin ÄMP 21177 and Berlin ÄMP 23937) are indicated as "*Aus den Grabungen der königlichen Museen auf der*

*Westseite Thebens im Frühjahr 1913*" in the Berlin inventory. In spite of several parallels this is too broad an indication as we could be sure that the object was village material. The objects might be implied by Anthes (1943, 59), but this is uncertain. The present catalogue includes only those artefacts that have a clear find location in the village. This exclusion also applies to unhelpfully general data, like the "*Fetzchen*" of a hieratic papyrus (*Fundjournal* no. 44) or a limestone ostracon in poor condition (*Fundjournal* no. 68). Currently, no further information pertains to the objects Möller referenced, and their present locations remain unknown.. Establishing such materials as religious in nature is thus quite difficult.

The most complete records are, of course, those of the principal excavator, Bernard Bruyère, who left numerous notebooks and publications. Since the present study focuses on the finds from the village, again the catalogue includes only those objects certainly discovered within the houses. Generally, this information comes from the publications and notebooks from the first survey in 1930 as well as the actual excavation in 1934–5. Not all objects depicted in publications or notebooks came from the village, however. Thus, the presence of an object in a publication or notebook does not necessarily prove a specific find location. Some artifacts might have been added for comparison of similar finds. Of the artifacts shown in Bruyère, *Notebook*, MS_2004_0155_024, for instance, several have been excluded since the header "storerooms Deir el-Medina" provides no clear indication of a findspot in the village itself; for at that time, Bruyère was also excavating the community chapel. Similarly, Bruyère, *Notebook*, MS_2004_0155_024 lists a variety of artifacts from museum collections as parallels. Although their provenance could have been Deir el-Medina, their exact find spots cannot be established; consequently, the artifacts could have come from elsewhere, such as the cemetery. Because of such ambiguity, the catalogue excludes these objects. The same applies to finds with indications such as *Kom Sud*. Similar to Möller's *Grabungsstelle* Dx, *Kom Sud* may have contained (at least some) materials deposited by the villagers.

Bruyère's notebooks deserve trust until good reason causes skepticism. As with Möller's records, the catalogue excludes only very general descriptions from Bruyère's notebooks, descriptions like "numerous ostraca" ("*esquisses et dessins sur calcaire et tessons*," cf. Bruyère, *Notebook*, MS_2004_0151_006). Although some ostraca have explicit record of their find days and locations, the scope of this study precludes full inclusion of all the literary and non-literary ostraca.

The catalogue further excludes reused objectswhose new contexts differ from their original ones. For example, reused (e.g., a doorpost in house N.E. XII, cf. Bruyère 1939, 42 (fig. 11) and 258 Louvre E 14387 BIS) or shifted (e.g., Bruyère 1939, 45 (fig.13); 293 and (fig. 163)) lintel fragments from tombs fall into this category. Refunctioned and decontextualized, these objects can no longer add to analysis of domestic religion, which justifies their exclusion from the catalogue. Doorposts without any religious information and with only the names and titles of a house's inhabitants (e.g., the one found in house N.E. X, cf. Bruyère 1939, 253) fit this category as well. Where applicable, these finds undergo discussion in the foregoing chapters.



## Databases

Before the 1973 change in Egyptian antiquities law, all finds made by foreign missions were subject to sharing of the finds. For the excavation of Deir el-Medina, movable finds excavated by Schiaparelli, Möller, and Bruyère either remained in Cairo or entered the museums in Turin, Berlin, and Paris. Information for the present catalogue thus comes from museum catalogues and databases as well, save the Turin museum, which—as previously mentioned—does not possess the records of Schiaparelli's excavation. Most of the village's objects now in the Louvre entered the museum after find apportionment in 1939; however, the catalogue does not include all objects that were part of this allocation, omitting those without significant find spots and positive identification in Bruyère's notebook (e.g., Louvre E. 16315). If sequences of inventory numbers suggest an object arrived as part of a larger group associated with a known provenance, that object might have stemmed from the same context. The reader should keep in mind, however, that similar finds might have been grouped together for comparative reasons.

Some objects found by Bruyère and kept in Egypt remained at the Deir el-Medina storage facilities. Before relocation to the Carter depot during the security administration's centralization at Luxor, the objects were recorded and photographed by the IFAO team, who entered the information into a central database, though this IFAO database contains only limestone objects. The other objects that stayed in Egypt entered the Egyptian Museum in Cairo (ECM). The ECM database is an ongoing registration project that aims to digitalize all museum objects. Since the research for this study took place the first week of October 2011, the catalogue does not incorporate items subsequently registered. Because of its long history, the Egyptian Museum Cairo uses four different types of registration numbers: the *Catalogue Général* (CG), the *Journal d'Entrée* (JE), the SR (Special Register), and the TR (Temporary Register). As part of a trainee program for museum registrars at the Egyptian Museum, financed by the American Research Centre in Cairo, Rachel Maulden has recently presented a concise summary of the different numbering systems:

> [T]he *Journal d'Entrée* (JE) is the numbering system and accession log created by the French, which has been used most consistently throughout the Museum's history. It is a continuous, sequential numbering system. The *Catalogue Général* (CG) is a series of scholarly publications, which groups objects by subject, and each object is given a new number. The Temporary Registers (TR) are a third numbering system by which objects were given a number if a curator is unsure whether that object had a JE number or if the curator does not want to give, for whatever reason, an object a JE number. And, finally, Special Register (SR) numbers were developed based on the division of sections within the museum. Each section is given a number (1-8) and objects within each section are sequentially numbered. All objects are numbered in the same sequential order - section numbers are used to differentiate each object. Confusion arises when a section's number is not attached to its

sequential number. An object may have a JE number, CG number, TR number, SR number, or any combination of the above numbers.[1]

### Varia

Regarding personal and divine names, the catalogue employs Davies' numbering system (1999) where possible, for it enables readers to review the person under discussion, thereby facilitating further inquiry. The transcriptions provide information for Egyptian orthography. While references indicate the relevant scientific publications, the list does not feign any comprehensiveness. As an additional appendix, the unpublished pages from Bruyère's notebook have been added for quick reference. A dash (–) designates unavailable information (e.g., size, location, or inventory number).

[1] R. Maulden, in The Registrars Committee of the American Association of Museums, Condition Report, Spring 2008, 11, cf. http://www.rcaam.org/publications.htm#condition-reports (accessed on 22 November 2011). For a comprehensive summary of the numbering system see also B.V. Bothmer, 'Numbering Systems of the Cairo Museum', in: *Textes et langages de l'Égypte pharaonique. Cent cinquante années de recherches, 1822-1972: Hommage à Jean-François Champollion, BdE* 64/3, Cairo 1974, 111–22.



## Table 1: House owners and their families mentioned in the present volume[2]

| | |
|---|---|
| **N.E. VIII** | Qaha (i) (cf. Bruyère 1939, 252) and possibly later Qenhirkhopshef (i) (cf. p. 94–5) |
| **N.E. XII** | Mose (vii) and Ipy (i) (cf. Bruyère 1939, 257) |
| **N.E. XV** | Khawy (ii) (Bruyère 1939, 261) |
| **S.E. III** | Possibly Neferhotep (i) or (ii) (?) (cf. p. 72) |
| **S.E. VII-VIII** | Possibly Nebamentet (i) (cf. p. 78 and compare also Neunert 2010, 38) |
| **S.E. IX** | Perhaps Maaninakhtuf (i/ii) (cf. p. 99) |
| **C. V** | Possibly later descendants of Prehotep (i) and at some point also Nebenmaat (i or ii) (cf. p. 85–6) |
| **C. VI** | Perhaps Baki (i) (cf. p. 87–9) |
| **N.O. XV** | Perhaps Pashedu (vii) (cf. Bruyère 1939, 290; but see also p. 99–100) |
| **S.O. II** | Harshire (i) (cf. Bruyère 1939, 315) |
| **S.O. III** | Perhaps Nebdjefa (i) (cf. p. 106) |
| **S.O. IV** | Prehotep (i) (cf. Bruyère 1939, 321) |
| **S.O. V** | Khabekhnet (i) (cf. Bruyère 1939, 325) |
| **S.O. VI** | Sennedjem (i)'s family (cf. Bruyère 1939, 44 and 330) |

[2] The identification of the house owner of N.O. XVI as Amenemheb (ix) son of Qenhirkhopshef (iv) (cf. Neunert 2010, 38) is questionable; compare p. 101, note 785. Similarly, there are some doubts about the identification of Harnefer (i) and Nebdjefa (i) as the house owners of house S.E. II (cf. Bruyère 1939, 272 and Neunert 2010, 38); cf. p. 97.

## Table 2: Large cult emplacements

| House no. | Room no. | Niche no. | Size in cm | Location on wall | Opposite so-called *divan*? | Opposite real door? | Decoration | References |
|---|---|---|---|---|---|---|---|---|
| N.E. XV | 3rd room | 1 of 1 | 155 x 90 | north | no | no | yellow in between red bands, red doorposts, lintel polychrome, inscription white on red (*n Imn s*ḏ) | Bruyère 1939, 261 and pl. XII. |
| S.E. V | 2nd room | 1 of 1 | | east | yes | no | painted in red and yellow without traces of a panel with persons | Bruyère 1939, 270. |
| S.E. VII | 2nd room | 1 of 1 | | east | yes | no | painted in red and yellow, panel destroyed | Bruyère 1939, 272. |
| S.E. VIII | 2nd room | 1 of 1 | | east | yes | no | painted in red with yellow shore | Bruyère 1939, 275. |
| N.O. II | 1st room | 1 of 1 | | west | no | no | painted in red and yellow, repainted, and finally painted in white | Bruyère 1939, 280. |
| N.O. III | 1st room | 1 of 3 | | east | no | no | unspecified | Not mentioned by Bruyère 1939, 280-1 but visible on pl. VII. |
| N.O. III | 2nd room | 1 of 3 | | south | no | no | unspecified | Not mentioned by Bruyère 1939, 280-1 but visible on pl. VII. |
| N.O. III | 6th room | 1 of 3 | | south | no | no | unspecified | Not mentioned by Bruyère 1939, 280-1 but visible on pl. VII. |
| N.O. VI | 3rd room | 1 of 3 | | west | no | yes | painted in white | Bruyère 1939, 282. |
| N.O. VI | 3rd room | 2 of 3 | | south | yes | no | painted in red and yellow | Bruyère 1939, 282. |
| N.O. VI | 3rd room | 3 of 3 | | south | yes | no | painted in red and yellow | Bruyère 1939, 282. |
| N.O. XII | 2nd room | 1 of 1 | | south | next to a *divan* | no | painted in red and yellow | Bruyère 1939, 286. |
| N.O. XX | 2nd room | 1 of 2 | | north | yes | yes | painted in red and yellow | Bruyère 1939, 297. |
| N.O. XX | 2nd room | 2 of 2 | | north | yes | no | painted in red and yellow | Bruyère 1939, 297. |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| S.O. IV | 1st room | 1 of 2 | | south | no, but '*lit clos*' at the southern wall, not on the map | no | unspecified | Bruyère 1939, 321. |
| S.O. IV | 1st room | 2 of 2 | | south | no, but '*lit clos*' at the southern wall, not on the map | no | | Bruyère 1939, 321. |
| S.O. V | 3rd room | 1 of 4 | h. 165 | north | no, *divan* on the eastern wall | opposite large cult-emplace-ment | painted in red, with yellow central band framing poly-chrome paintings: cartouches of Ahmes-Nefertari being adored by men one of which is Khabekhnet (i) | Bruyère 1939, 67, 325, 326 fig. 196, and 327, fig. 197. |
| S.O. V | 3rd room | 2 of 4 | h. 165 | north | no, *divan* on the eastern wall | opposite large cult-emplace-ment | painted in red, with yellow central band framing poly-chrome paintings | Bruyère 1939, 67 and 325. |
| S.O. V | 3rd room | 3 of 4 | h. 165 | south | no, *divan* on the eastern wall | opposite large cult-emplace-ment | painted in red, with yellow central band framing polychrome paintings of some adorers | Bruyère 1939, 67 and 325. |
| S.O. V | 3rd room | 4 of 4 | h. 165 | south | no, *divan* on the eastern wall | opposite large cult-emplace-ment | painted in red, with yellow central band framing poly-chrome paintings | Bruyère 1939, 67 and 325. |



## Table 3: Smaller (cult) emplacements

a) "*laraires*" and "*autels*"

| House no. | Room no. | Location on wall | Bruyère's term | Size in cm | Opposite other niche(s)? | Related to *divan*, *'lit clos'* or *pétrin*? | References |
|---|---|---|---|---|---|---|---|
| N.E. III | kitchen | next to the door, west | *laraire* | | no | *pétrin* in the same room | Bruyère 1939, 245 and pl. XVI. |
| N.E. VII | 2nd room | east wall, between the two doors | *laraire* | | same wall | opposite a *divan* | Bruyère 1939, 251. |
| N.E. XIV | 1st room | east | *laraire* | | no | located behind a *pétrin* | Bruyère 1939, 260. |
| S.E. VI | 2nd room | east | *autel* | | no | opposite a *divan* | Bruyère 1939, 271. |
| N.O. IV | 1st room | north-west corner | *laraire* | 40 x 60 cm h. 65 cm | no | in the same room with a *divan* | Bruyère 1939, 281. |
| N.O. X | 2nd room | west | *laraire* | 125 x 80 | no | opposite a *divan* | Bruyère 1939, 285 and 291. |
| N.O. XII | kitchen | east | *laraire* | | no | close to a *pétrin* | Bruyère 1939, 287. |
| N.O. XV | 2nd room | west | *laraire* | | no | opposite a *divan* | Bruyère 1939, 291. |
| N.O. XVI | 2nd room | west | *laraire* | | no | opposite a *divan* | Bruyère 1939, 293. |
| C. II | 1st room | south-east corner | *autel-laraire* | | no | next to a *pétrin* | Bruyère 1939, 302. |
| S.O. VI | 2nd room | west | *autel* | | next to one or more niches | opposite a *divan* | Bruyère 1939, 331. |
| S.O. VI | 4th room | south-east corner | *laraire* | | no | no | Bruyère 1939, 331. |

b) niches

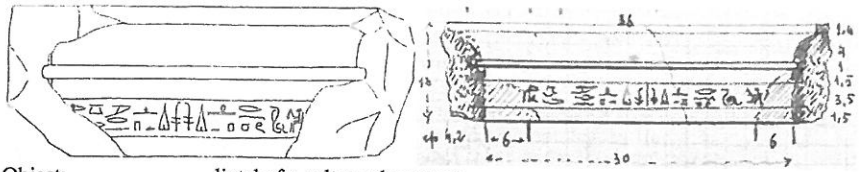
| House no. | Room no. | Niche no. | Location on wall | Size in cm | Situated in the vicinity of a *'large cult emplacement'*? | Related to *"divan"* or *"lit clos"*? | References |
|---|---|---|---|---|---|---|---|
| N.E. V | 3rd room | 1 of 2 | east | h. 110<br>25 x 30 | no | no | Bruyère 1939, 250. |
| N.E. V | 3rd room | 2 of 2 | east | h. 110<br>22 x 30 | no | no | Bruyère 1939, 250. |
| N.E. VII | 2nd room | 1 of 1 | east | 34 x 48<br>x 45 | no | *divan* at the west wall | Bruyère 1939, 251. |
| N.E. VIII | 3rd room | traces of niches | north | | no | *divan* at the west wall | Bruyère 1939, 252. |
| N.E. XIII | 2nd room | 1 of 1 | north | 25 x 35<br>x 28 | no | *divan*at the east wall | Bruyère 1939, 259. |
| N.E. XIV | 2nd room | 1 of 2 | *"superposées"* in the *chambranle du porte* of the corridor, east | 15 x 19<br>x 12 | no | no | Bruyère 1939, 260. |
| N.E. XIV | 2nd room | 2 of 2 | *"superposées"* in the *chambranle du porte* of the corridor, east | 15 x 19 x 12 | no | no | Bruyère 1939, 260. |
| N.E. XV | 3rd room | 1 of 2 | east | 25 x 23 x 15 | in the north wall | no | Bruyère 1939, 261. |
| N.E. XV | 3rd room | 2 of 2 | east | 38 x 40 x 18 | in the north wall | no | Bruyère 1939, 261. |
| S.E. VII | 1st room | 1 of 1 | east | 45 x 46 x 18 | no | next to a *lit clos* | Bruyère 1939, 272. |
| S.E. VIII | 1st room | 1 of 1 | east | niche with circular top<br>40 x 25 x 20 | no | on the floor to the right of the *lit clos* = north? | Bruyère 1939, 275. |
| N.O. XIV | cave | several | | | no | no | Bruyère 1939, 290. |
| N.O. XV | 1st room | 1 of 1 | east | | no | next to a *lit clos* | Bruyère 1939, 291. |
| N.O. XXIV | 2nd room | 1 of 2 | west | | no | above the *divan* | Bruyère 1939, 298. |
| N.O. XXIV | 2nd room | 2 of 2 | west | | no | above the *divan* | Bruyère 1939, 298. |



| House no. | Room no. | Niche no. | Location on wall | Size in cm | Situated in the vicinity of a *'large cult emplacement'*? | Related to *"divan"* or *"lit clos"*? | References |
|---|---|---|---|---|---|---|---|
| C. V | 1st room | 1 of 1 | east | 45 x 60<br>x 16 | no | opposite corner of the *lit clos* | Bruyère 1939, 305. |
| C. VI | 1st room | 1 of 3 | east | 20 x 18<br>x 20 | no | opposite corner of the *lit clos*, next to the entrance to the 2nd room | Bruyère 1939, 308. |
| C. VI | 1st room | 2 of 3 | east | 60 x 28<br>x 30 | no | opposite corner of a *lit clos*, next to the entrance to the 2nd room | Bruyère 1939, 308. |
| C. VI | 1st room | 3 of 3 | east | 10 x 10<br>x 20 | no | opposite corner of a *lit clos*, next to the entrance to the 2nd room | Bruyère 1939, 308. |
| S.O. VI | 1st room | 1 of 1 | west | 48 x 75 | | | Bruyère 1939, 330 and fig. 201. |
| S.O. VI | 2nd room | 1 or 2 | west | | no | opposite a *divan* | Bruyère 1939, 331. |

# Table 4: Architectural limestone fragments

## Cat. 4.1



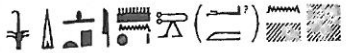
| | |
|---|---|
| Object: | lintel of a cult emplacement |
| Inv. no: | Louvre E. 14390 BIS |
| Other number: | – |
| Find spot: | N.E. III, kitchen I |
| Present location: | Louvre Museum, Paris |
| Material: | limestone |
| Size: | total: h. 13 cm; l. 36 cm; doorpost: w. 6 cm; door: w. 18 cm<br>Louvre inventory: h. 13.5 cm; l. 39.5 cm; d. 6 cm |
| Description: | Fragment of a cult emplacement lintel, with cavetto corniche, inscribed with one line of text, painted red, and blackened by smoke. |
| Transcription: | left: *ḥtp dj nsw Mr-Sgr* [...]<br>right: *ḥtp dj nsw Rn-nw šps(.t)* [...] |
| Translation: | left: An offering that the king gives to Meretseger [...]<br>right: An offering that the king gives to Renenutet, the noble one [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Renenutet; Meretseger |
| Remarks: | Meretseger, "the one, who loves the silence" was the patron of the workmen·s necropolis as suggested by several community shrines in the rocks "on the way to the Queens' Valley" (Sadek 1988, 118). It is clear, however, that she was a very popular goddess whose cult was performed by many villagers (cf. Sadek 1988, 118–21). Compare also recently K. Sabri Kolta, 'Die Schlangengöttin Meresger als Nothelferin und Beschützerin der Handwerker von Deir el-Medineh', in: D. Kessler, R. Schulz, M. Ullmann, A. Verbovsek and S. Wimmer (eds), *Texte – Theben – Tonfragmente. Festschrift für Günter Burkard, ÄAT* 76, Wiesbaden 2009, 281–88. The goddess Renenutet was a fertility goddess, who was usually worshipped in het manifestation as a snake (on the latter see Sadek 1988, 121–5). Renenutet and Meretseger are often associated with each other (e.g. Sadek 1988, 122), but in the village record they do not appear frequently together (compare Bruyère 1939, pl. XVI, 22 for a parallel attestation of the goddesses Meretseger and Renenutet. According to the Louvre inventory, the present fragment is marked with "V. N.E. 14.1.34," which apparently indicates the fragment was found on 14 January 1934 in house N.E. V. This marking is, however, an error. The notebook does not confirm the marking (cf. Bruyère, *Notebook*, MS_2004_0156_004). In fact, the object was found on 14 January 1935 in the house neighboring that of Nebamentet (Bruyère, *Notebook*, MS_2004_0155_014). All finds listed here were attributed to house N.E. |

III in the publication. The fragment joins another fragment Bruyère found in 1920 (in the picture above, both parts are joined). The position of the join is visible in the notebook drawing. The right part with Meretseger has been found in 1920. As for its size size, the fragment was clearly part of a cult emplacement rather than a functional door: 18 cm would be far too narrow for a functional entrance. The crude edges on both sides of the lintel indicate it was built into a mud brick wall. Consequently, the cult emplacement was not free-standing but rather part of a niche. The walls of *Kitchen I* are made of stone and well- preserved up to a height of 2.10 m except for the eastern wall that is in fact the mud brick enclosure (Bruyère 1939, 245). This wall was possibly not preserved in its full height, so we may assume a niche, now lost, originally stood there.

References:
Bruyère 1939, 245 and pl. XVI, 3.
Bruyère 1930b, 227, 1.
Bruyère, *Notebook*, MS_2004_0155_014.

**Cat. 4.2**



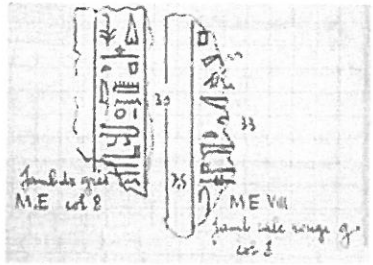


Object: doorpost
Inv. no: –
Other number: –
Find spot: N.E. VII
Present location: –
Material: sandstone
Size: h. 30 cm; w. text: 8 cm
Description: Fragment of a right doorpost inscribed with a column of text.
Transcription: *ḥtp dj nsw Imn-Rᶜ-{n}-t{ḥ}n* [...]
Translation: An offering that the king gives to Amun-Re-of-the-good-encounter [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Amun-Re-of-the-good-encounter
Remarks: Amun-Re-of-the-good-encounter is a manifestion of the god from Western Thebes who is rarely attested (cf. Sadek 1988, 88 and see Toye 2006). Amun-Re-of-the-good-encounter is a manifestation of the god from Western Thebes who is rarely attested (cf. Sadek 1988, 88 and see Toye 2006). The notebook does not record the exact find spot. On account of its crude sides, the fragment may have been built into a mud brick wall, perhaps not part of the niche (h. 34 cm) located in house N.E. VII. The length of the complete fragment is difficult to reconstruct, but no reconstruction of the offering formula's beneficiary in addition to a lintel would fit into the niche. Presumably, the god's name was followed by the ingredients of the offering, and the beneficiary of the offering formula (i.e., "for the *kꜣ* of NN") was almost certainly mentioned as well. Consequently, the complete doorpost would probably not have fit into the niche. Given its relatively small width, the fragment was also probably not part of a door. The context of the object remains unclear. In the notebook, the fragment is drawn close to another fragment, which might suggest both are actually two sides of the same object. However, this association cannot be the case, for both objects are made of different materials (Budka 2001, 4 and see also remarks **Cat. 4.3**).



References:
Bruyère 1939, 251.
Bruyère, *Notebook*, MS_2004_0156_008.

**Cat. 4.3**

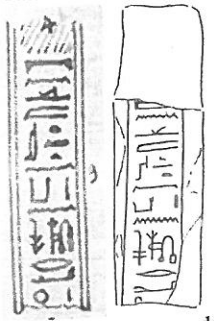


Object: doorpost
Inv. no: –
Other number: –
Find spot: N.E. VIII
Present location: –
Material: limestone
Size: h. 33 cm; w. text: 8 cm
Description: Fragment of a left doorpost inscribed with one column of text.
Transcription: [*ḥt*]*p* [*dj nsw*] *M*[*w.t*] *nb.t p.t dj=s* [ᶜ*.w.*]*s* [...]
Translation: [An offer]ing [that the king gives to] M[ut] the lady of the sky, so that she may give [l.p.]h. [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Mut
Remarks: The present fragment does not appear in Bruyère·s publication, perhaps considered too dowdy. In the notebook, it is drawn close to the drawing of **Cat. 4.2** (cf. Bruyère, *Notebook*, MS_2004_0156_008), which intimates the two drawings represent two sides of the same fragment. Their different materials, however, suggest the drawings represent two separate fragments. Bruyère may have drawn them together because he thought they were part of the same frame. The appearance of Mut and Amun on the same frame would make good sense. Perhaps he realized the difference of material only later, when the fragments were cleaned. In general, a single frame generally consisted of the same material.

Regarding the object's size, its original length is difficult to assess: it could be either a door frame or the frame of a cult emplacement. The width would make the latter more plausible, though. As for the find spot, Bruyère did not record it. It may have constituted part of the (traces of a) niche that Bruyère mentioned in the north wall of the third room (1939, 252).

Reference: Bruyère, *Notebook*, MS_2004_0156_008.

**Cat. 4.4**



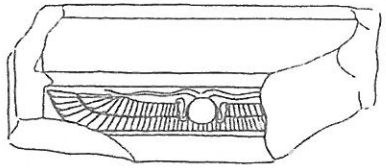
Object: doorpost
Inv. no: –
Other number: –
Find spot: N.E. VIII
Present location: –
Material: limestone
Size: h. 9 cm; w. 4 cm
Description: Right doorpost of a cult emplacement inscribed with one column of text.
Transcription: [...] *[rn=f] mn m S.t-Mꜣᶜ.t n kꜣ n sš nsw Rᶜ-[ms]*
Translation: [...] [May his name] endure in the place of the truth for the Ka of the royal scribe Ra-[mose]

Individual names: Ramose (i)
Individual titles: royal scribe
Religious titles: –
Divine names: –
Remarks: The question of whether this fragment was part of a door or of a cult emplacement is difficult to answer, for the text is broken, its original length difficult to guess. The rather narrow width of the object may point to a cult emplacement rather than a door. Clearly, it is not part of **Cat. 4.3**, which is much bigger.
The *p.t* (Gardiner N1) Bruyère drew in his notebook should most probably be interpreted as *mn* (Gardiner Y5). A reconstruction as *rn=f* (or *rn=s*) *mn* for a wish of the name's endurance is a common topic in Egyptian texts; cf. M.G. Nelson-Hurst, '"... who causes his name to live." The vivification formula through the Second Intermediate Period', in: Z. Hawass and J. Houser Wegner (eds), *Millions of Jubilees. Studies in Honour of David P. Silverman* II, Cairo 2010, 13–31. The doorpost could indicate that the house was at some point inhabited by Ramose (i).



References: Bruyère 1939, 253 and pl. XVIII, 4.
Bruyère, *Notebook*, MS_2004_0156_005.
Bruyère, *Notebook*, MS_2004_0164_025.

**Cat. 4.5**



Object term: cavetto corniche
Inv. no: –
Other number: –
Find spot: N.E. IX or N.O. XI, most probably N.O. XI (see remarks)
Present location: –
Material: limestone
Size: l. about 25 cm (see remarks)
Description: Fragment of a cavetto corniche of a cult emplacement emplacement, painted red and decorated with a winged sun disk.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Little is known about house N.O. XI (Bruyère 1939, 285–6). The size of the object is an approximation of the scale published by Bruyère (1939, pl. XV). In view of the size and the decoration with a winged sun disk – a typical motiv of temples and shrines – it is most likely that the object was part of a small cult emplacement rather than of a functional door.
The find context of this object is highly unclear. In Bruyère's publication both the cavetto corniche in the lists of finds from the house N.E. XI as well as the one from the house N.O. XI refer to the same plate (namely to Bruyère 1939, pl. XVI, 12 shown above, for the double reference compare Bruyère 1939, 254 and 286). Apart from the interpretation of the object as part of a cult emplacement in the one reference (Bruyère 1939, 254) offers literally the same description, which suggests that Bruyère made a slip. Apparently the double reference relates to a single object and not to two similar ones. The subsequent question is which provenance is the correct one. The problem is, in fact, that the ambivalent find situation is paralleled in the description of houses N.O. XII and N.O. XVI (Bruyère 1939, 287 vs. 293 both referring to pl. XV, 6). In house N.O. XII, Bruyère recorded the find of a doorpost (**Cat. 4.28**) that is said to join a cavetto corniche with a winged sun disk found in house N.O. XI, which could be the present one. This is plausible as the drawing of the doorpost in Bruyère's publication (Bruyère 1939, pl. XV, 6) shows the doorpost joining a different cavetto corniche (namely, **Cat. 4.65** and **Cat. 4.32**). This other cavetto corniche (**Cat. 4.65**) shows different break lines, and

the decoration is less detailed (cf. Bruyère's pl. XV, 6), thereby differing from this cavetto corniche (i.e. **Cat. 4.5**) shown in Bruyère·s pl. XVI, 12. The explanation of these findings as a slip is problematic, since Bruyère was ostensibly well aware of his double referencing of pl. XV, 6 adding "*voir plus loin maison* [N.O.] XVI" (1929, 287). We have thus come full circle. The text column on doorpost **Cat. 4.30** has no closure line on top, and the wing of the sun disk has no detailed wing. It is therefore not plausible that the fragment shown in **Cat. 4.32** joins **Cat. 4.5**. Rather the drawing of the fragment joins **Cat. 4.28** (see below). This is clear from a drawing in Bruyère·s notebook Bruyère that fits exactly into the breakline shown in the present cavetto corniche above (cf. MS_2004_0156_009 and **Cat. 4.28**). Unfortunately, the description in the notebook adds to the confusion by stating "*maisons [N.]O. XI à XV.*"
To sum up, the most plausible solution is that **Cat. 4.28** joins **Cat. 4.5** and that **Cat. 4.32** joins **Cat. 4.65**. Apparently, somewhere in the area of the houses N.O. XI to N.O. XV Bruyère found at least two or perhaps three very similar fragments of broken naoi (as is clear from the size of the objects). Based on the available information it cannot be decided which fragment was found where.

Reference: Bruyère 1939, 254, 286 and pl. XVI, 12.

**Cat. 4.6**



| | |
|---|---|
| Object term: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XIII |
| Present location: | – |
| Material: | limestone |
| Size: | h. 20 cm; w. 9.5 cm |
| Description: | Fragment of a left doorpost showing a standing female with raised arms. The whole fragment is painted red. |
| Transcription: | *Jpy* |
| Translation: | Jpy |
| Individual names: | Jpuy/Ipy |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |



Remarks: The absence of any text may intimate an inscription has broken off. Reconstructing a full offering formula on top of the figure would suggest the object may have been part of a door rather than a cult emplacement; however, the relatively small width suggests the opposite. Unfortunately, the object·s present location remains unknown, which prevents renewed analysis. Nevertheless, the doorpost would clearly not have fit into the niche Bruyère recorded for the second room (h. 25 cm, cf. 1939, 259). The missing lintel would have been disproportionately small.
The transcription of the name is subject to debate. Whereas the Deir el-Medina database and Ranke (H. Ranke, *Die ägyptischen Personennamen* I, Glückstadt 1935, 22,2–23,4) read Ipy, Davies distinguishes between Jpy (spelled without double strokes/Gardiner Z4) and Jpuy (spelled with double strokes/Gardiner Z4 after the "*p*") (cf. 1999, 209). What is clear from all references is that both names (Jp(w)y and Jpy) are not attested as a female names at Deir el-Medina. The depicted person is, however, clearly a woman. There is no space for a male person depicted in front of her, so we have to assume that the Ipy attested here was female. Assuming the name was still male we might read Jpwy, a name that is attested for at least ten men from Deir el-Medina (cf. Davies 1999, 292). Without any further filiation we cannot decide who is attested here.

References: Bruyère 1939, 260.
Bruyère, *Notebook*, MS_2004_0155_015.
Bruyère, *Notebook*, MS_2004_0164_025.

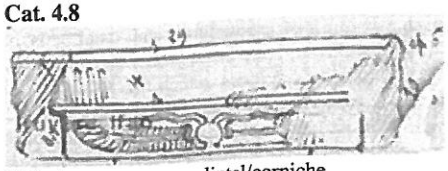
**Cat. 4.7**

| | |
|---|---|
| Object: | fragments of corniches of lintels |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XIII |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragments of corniches of lintels painted red. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |

Remarks: Bruyère offers no function for these fragments (1939, 260). Their similarity to other corniches of naoi—i.e., made of limestone and painted in red—might suggest they, too, were parts of naoi. Lacking any further description or indication of size, this proposal remains difficult to establish. How many lintels could be reconstructed from the fragments remains unclear. It is likely that these fragments were identical to those without a find spot, mentioned by Bruyère and excluded here (cf. *Introduction to the catalogue*).
No further information is available in the notebooks.

Reference: Bruyère 1939, 260.

## Cat. 4.8



| | |
|---|---|
| Object: | lintel/corniche |
| Inv. no: | – |
| Other number: | – |
| Find spot: | in the street opposite to the house of Khawy (ii) (i.e. N.E. XV) |
| Present location: | – |
| Material: | limestone |
| Size: | h. 10 cm; w. 29 cm; d. 6 cm |
| Description: | Fragment of a lintel with a cavetto corniche decorated with a winged sun disk in raised relief, frieze painted in blue (23 so-called "*cannelures*"). |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The present fragment has not been published by Bruyère. The find spot is provided in the notebook. No further information is available in the publication or notebooks. |
| References: | Bruyère, *Notebook*, MS_2004_0155_020.<br>Bruyère, *Notebook*, MS_2004_0155_022. |

## Cat. 4.9

| | |
|---|---|
| Object term: | base (?) |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 110 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of limestone with an inscription. |
| Transcription: | *jr n ḥsy n Ptḥ nb Mꜣᶜ.t Bꜣk-n-mw.t* |
| Translation: | Which the praised one of Ptah, lord of Maat, Bakenmut, has made. |
| Individual names: | Bakenmut (i)/(ii) |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Ptah |
| Remarks: | No further information is available. The brief description in Möller's *Fundjournal* suggests the fragment was a base similar to the others in this list rather than an ostracon or stela. Found by Möller on 5 March 1913, the object is listed in the *Fundjournal* but not locatable in the Berlin museum. Perhaps it was subject to find distribution and remained in Cairo. |
| Reference: | Möller, *Fundjournal*, 110. |



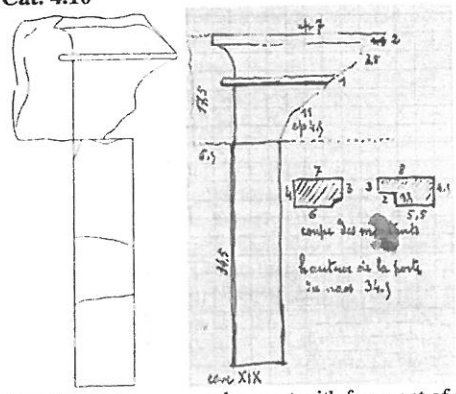
Regarding the name attested on the base, it is that of either the foreman Bakenmut (i) or the workman Bakenmut (ii). Since no family relations or titles are attested, it is unfortunately not possible to clarify which man is attested here. The foreman Bakenmut (i) was still attested in year 20 of Ramesses XI (Davies 1999, 55 and 280) and was hence one of the latest inhabitants of the village. The workman Bakenmut (ii) lived in the early 20th dynasty and was possibly born in the reign of Ramesses II (cf. Davies 1999, 216). No continuous family affinity to the god Ptah could be shown for either man. (A very distant family member of Baki (i), namely Penbuy (i) (cf. Davies 1999, chart 7), is attested as worshipping the god Ptah on a stela (BM 1466, cf. Luiselli 2011, 363 4), but the attempt to find a connection here is too far-fetched).

The men Bakenmut (iii) and Bakenmut (iv) can be excluded since they were no workmen but a "potter" and "woodcutter," respectively (cf. Davies 1999, 53; 216, note 176 and 288 and J.J. Janssen, E. Frood, and M. Goecke-Bauer, *Woodcutters, Potters and Doorkeepers. Service Personnel of the Deir el-Medina Workmen*, *EU* 17, Leiden 2003, index 169 where both men are listed). Although no title has been preserved on the present object, attestation of *smd.t* members would not be expected on a limestone fragment found in the village. As an aside, the potter Bakenmut (iv) was the cousin of Bakenmut (i) (cf. Davies 1999, 53 and chart 7).

Although the identity of the person attested on the base remains unclear, the worship of Ptah in "his role as the patron of craftsmansship" (Exell 2009, 48) in the craftmen's village makes good sense (similarly, e.g., Luiselli 2011, 352). Interestingly, this particular epithet is attested on only four stelae dedicated by chiefs (Exell 2009, 52). However, the god Ptah appears frequently on stelae of both workmen and chiefs (Exell 2009, 48–52). The attestations of Ptah in homes proves the deity was worshipped in the domestic context. Recently, Keith has suggested that bold anthropoid busts might also be Ptah images (2011, 101), a possible but unproven hypothesis. In fact, with the exception of Brooklyn Museum 53.246 (Keith 2011, 219), most bold busts show little resemblance to Ptah figurines (compare, for example, Keith 2011, 300 (Brooklyn Museum 38.545) and 311 (Berlin ÄMP 17826)). Alternatively, the bold busts might have worn wigs from unpreserved perishable materials.

As a side note it should be mentioned that in spite of the absence of stelae dedicated to Ptah by women (Exell 2009, 52) there is no evidence that this was a gender-specific restriction. A letter (even if it might be a model letter) discussed by Luiselli (2009, 281–3; P. BM 10184) supports the idea that women could address the god. In addition, the god Ptah was worshipped in a public community shrine at Deir el-Medina together with the goddess Meretseger (cf. Bruyère 1930, pl. 2 and Luiselli 2011, 78 and 86, note 265) and we know a reference of an ox slaughtered for the god Ptah (O. Turin N. 57033, Jauhiainen 2009, 279). In view of the attestations of the god Ptah found in houses the idea that the god might also have been worshipped at home is conclusive. On the god Ptah in general, see Sadek 1988, 100–7 and Dorn 2011, 89–92.

## Cat. 4.10



Object: doorpost with fragment of a lintel of a cult emplacement
Inv. no: –
Other number: –
Find spot: unspecified but listed among the fragments of "*laraires*" found in 1934–35, possibly N.E. XIX (see remarks)

Present location: –
Material: limestone
Size: doorpost: h. 34.5 cm
lintel: h. 17.5 cm; w. 7 cm

Description: Three fragments of the left doorpost of a frame joining the fragment of a lintel with a cavetto corniche.

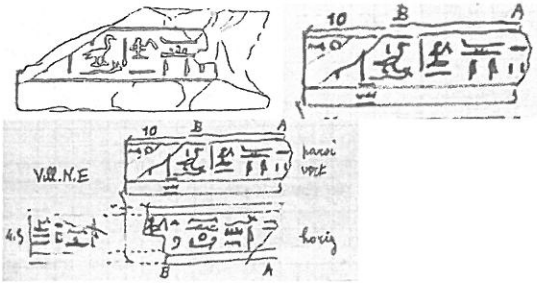
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The total height of 52 cm clearly defines the object as part of a cult emplacement, half a meter being too low for a functional entrance. As the crude left side indicates, the fragment was built into a mud-brick wall, but no suitable niche has been found in the house. Perhaps it was located in the south eastern wall, where all bricks are lost (Bruyère 1939, 263). Bruyère published the fragments without revealing their exact find spot (Bruyère 1939, pl. XV, 3), but his notebook contains the drawing of a similar fragment (cf. MS_2004_0155_020). The similarity in shape suggests both fragments are identical, yet even this identification leaves the find spot unclear, for the notebook lists it as "cave XIX." At this time, Bruyère seems to have excavated the "*quartier est du village*," i.e., the area around N.E. VIII–S.E. IV (as visible on the map drawn in Bruyère, *Notebook*, MS_2004_0155_017), so house N.E. XIX as a find spot would make good sense. According to Bruyère's publication, however, house N.E. XIX has no cave (1939, 263). House N.O. XIX, which may contain traces of a cave (1939, 295), was not yet excavated. As a result, Bruyère's initial, penciled notebook remark is more plausible, which places the find



spot in house N.E. XIX, perhaps in some kind of a cavity rather than a regular cave.

References: Bruyère 1939, pl. XV, 3.
Bruyère, *Notebook*, MS_2004_0155_020.

## Cat. 4.11

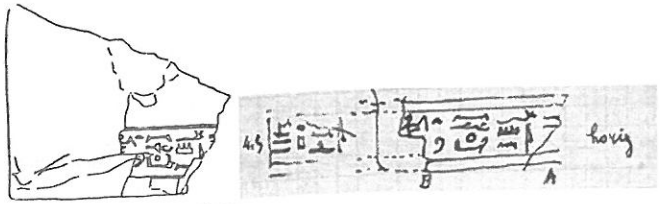


Object: base of a cult emplacement or stela
Inv. no: –
Other number: –
Find spot: unspecified but listed among the fragments of "*socles de laraires et de stèles*" found in 1934–35; according to Bruyère's notebook, *village* N.E.

Present location: –
Material: limestone
Size: h. 4.5 cm; l. 10 cm
Description: Small fragment of a base of a cult emplacement, both sides broken.
Transcription: [...] *Ḥwy mꜣʿ ḫrw sꜣ=f* [NN] [...]
Translation: [...] Huy justified, his son [NN] [...]
Individual names: Huy (iii)/(vi)/(vii)/(ix) (?)
Individual titles: –
Religious titles: –
Divine names: –
Remarks: In his notebook, Bruyère connects the fragment to **Cat. 4.12** (see below) with a pencil stroke. He writes, "*paroi vert[icale?]*," next to the fragment and, "*horiz[ontale?]*," beneath it next to **Cat. 4.12**. Since both bases were inscribed horizontally, it is unclear what Bruyère intended to say. Perhaps he sought to indicat the find spots. The "A/B" is also unclear to me. Although the text may be written on two sides of the same fragment, the two fragments are not connected or drawn alongside one another in the publication. Both fragments also seem more or less complete on their left sides and thus unjoined.
The name Huy is rather common in Deir el-Medina (cf. Davies 1999, 291 listing about 24 men called Huy). According to the notebook drawing, the name of his son might start with Imn-[...], which would apply to four sons of Huy (iii)/(vi)/(vii)/(ix) only, namely Amenemone (ii), Amenemone (iii), Amenhotep (i) and Amennakht (ii) (cf. Davies 1999, chart 4). If Bruyère's drawing is correct, the Huy depicted here might be Huy (iii)/(vi)/(vii)/(ix), though Huy could also stand as a diminuitive of

| | |
|---|---|
| | Amenhotep, which would leave Amennakht (xvii) son of Amenhotep (vi) as a possibility.<br>As to its size, the fragment could have served as the base of a stela or cult emplacement. |
| References: | Bruyère 1939, pl. XX, 24.<br>Bruyère, *Notebook*, MS_2004_0155_024. |

**Cat. 4.12**



| | |
|---|---|
| Object: | base |
| Inv. no: | – |
| Other number: | – |
| Find spot: | possibly village N.E. (see above, remarks **Cat. 4.11**) |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Triangular-shaped fragment of a base of a cult emplacement or stela; left side flaked. |
| Transcription: | [...] [*sꜣ*]=*f Imn-nḫt* [...] |
| Translation: | [...] his [son] Amennakht [...] |
| Individual names: | Amennakht |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | According to the shape in general and width in particular, this fragment was perhaps the base of a stela rather than that of a cult emplacement. Amennakht was a common name at Deir el-Medina (Davies 1999, 286–7); which man is attested here remains unclear. |
| References: | Bruyère 1939, pl. XX, 29.<br>Bruyère, *Notebook*, MS_2004_0155_024. |

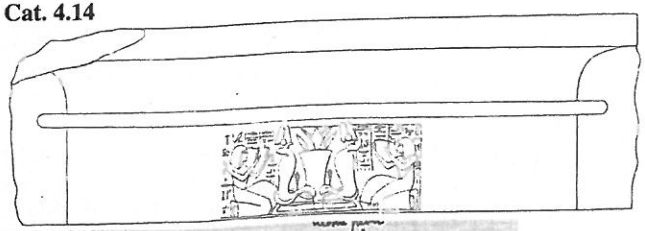


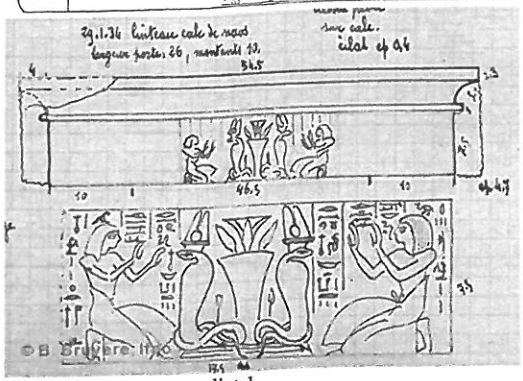
**Cat. 4.13**



| | |
|---|---|
| Object: | base |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. I |
| Present location: | – |
| Material: | limestone |
| Size: | h. 4.3 cm; l. 21 cm |
| Description: | Fragment of a base of a cult emplacement or stela. |
| Transcription: | [...] [*m*] *S.t-Mꜣᶜ.t* [*ḥr*] *jmn.t.t wꜥs.t Wnn-nfr mꜣᶜ ḫrw gr n* [...] |
| Translation: | [...] [in] the place of the truth [in] the West of Thebes, Wennefer, justified silent one for [...] |
| Individual names: | Wennefer |
| Individual titles: | [...] [in] the place of the truth [in] the West of Thebes |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The base may have functioned as part of a stela or niche. No such niche has been recorded in the house (Bruyère 1939, 264–5), but it may not have been preserved.<br>Wennefer was a relatively common name at Deir el-Medina (cf. Davies 1999, 307–8), we do not know which one was attested here. Bruyère suggested that the fragment was part of a base that served as a tile in a cult emplacement (in Bruyère's terms "*niche laraire*"; cf. Bruyère 1939, 265). It is unclear why Bruyère suggested this function. Perhaps the object was deeper than he would have expected the depth of a stela. |
| References: | Bruyère 1939, 265 and pl. XX, 26.<br>Bruyère, *Notebook*, MS_2004_0155_024. |

## Cat. 4.14



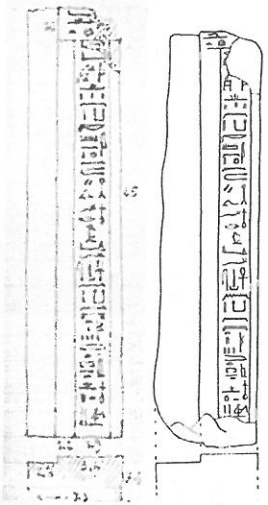


| | |
|---|---|
| Object: | lintel |
| Inv. no: | Louvre E. 14388 BIS |
| Other number: | – |
| Find spot: | S.E. II, in the corridor behind the large house altar of house S.E. I |
| Present location: | Louvre Museum, Paris |
| Material: | limestone |
| Size: | l. 54.5 cm; h. 16.3 cm<br>decoration: l. 49.5 cm; h. 7.5 cm<br>space between the doorposts: 26 cm<br>w. (?) doorposts: 10 cm |
| Description: | Fragment of a lintel of a cult emplacement, corniche without sculpture, sculptured band h. 75 cm, representing a bouquet flanked by three raised uraei, with Atef-crowns on their heads, adored by a kneeling male (mirrored). The left one is adored by Harnefer (i), the right one by Nebdjefa (i). Both snakes represent Renenutet to which this altar was dedicated. |
| Transcription: | left: *Rn-nt nfr(.t) nb(.t) kꜣ.w jr.n ꜥꜣ n js.t Ḥr-nfr mꜣꜥ ḫrw ḫr nṯr ꜥꜣ*<br>right: *Rn-nw nfr(.t) nb.t kꜣ.w jr.t.n ꜥ n ꜥ Nb-ḏfꜣ.w mꜣꜥ ḫrw* |
| Translation: | left: Renenutet, good one, mistress of food. Which the foreman Harnefer, justified under his god, has made<br>right: Renenutet, good one, mistress of food. Which the ꜥ *n* ꜥ Nebdjefa, justified, has made. |
| Individual names: | Nebdjefa (i); Harnefer (i) |
| Individual titles: | foreman |
| Religious titles: | ꜥ *n* ꜥ |



| | |
|---|---|
| Divine names: | Renenutet |
| Remarks: | Because of the find spot in the back corridor, Bruyère suggests this lintel might have been part of the larger house altar in S.E. I (1939, 267)—a possible but unproven proposal since Bruyère provides no dimensions for the latter (1939, 264). |
| References: | Andreu 2002, 74–5, no. 2.<br>Bruyère 1939, 194, fig. 86 and 267, fig. 139.<br>Bruyère, *Notebook*, MS_2004_0155_015.<br>Bruyère, *Notebook*, MS_2004_0155_017. |

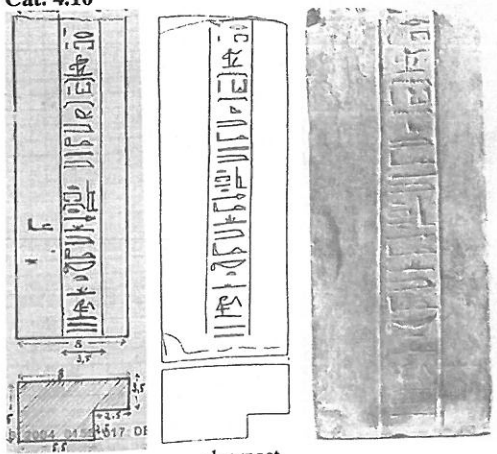
## Cat. 4.15



| | |
|---|---|
| Object: | doorpost |
| Inv. no: | Cairo JE 68800 |
| Other number: | SR 4/10240 |
| Find spot: | S.E. III, found close to the enclosure wall |
| Present location: | Egyptian Museum, Cairo |
| Material: | limestone |
| Size: | h. 25 cm, l. 4 cm (Toye 2006, 95); Menédez (2009, 32): h. 26.8 cm; w. 8 cm; d. 7.3 cm |
| Description: | Left doorpost of a cult emplacement, bearing the remains of the name of Horus of Edfu, who is usually represented as winged sun disk, another part of the text is an invocation to Amun-Re-of-the-good-encounter by the chief workman Neferhotep (i) or (ii). |
| Transcription: | *Bḥdt rd.t jꜣ.w n kꜣ=k Imn-Rꜥ n ṯhy* (or *ṯhn*, see *Wb* V, 389, 4) *nfr dj=f ꜥ.w.s. n kꜣ n ḫry js(.w).t m S.t-Mꜣꜥ.t Nfr-ḥtp mꜣꜥ ḫrw* |
| Translation: | Horus of Edfu. Prayer to your Ka, Amun-Re-of-the-good-encounter, that he may give l.h.p. for the Ka of the foreman in the place of the truth Neferhotep, justified. |
| Individual names: | Neferhotep (i) or (ii) |

Individual titles: foreman
Religious titles: –
Divine names: Horus of Edfu; Amun-Re-of-the-good-encounter
Remarks: The doorpost is almost complete. With an added lintel, the complete frame would be an estimated 30–40 cm high. This size indicates that it was part of a cult emplacement rather than of a functional door. According to Bruyère this is the fragment of a cult emplacement that contained a statue representing Amun as known from other monuments (Bruyère 1939, 268). This is possible, but cannot be proven. Interestingly, there is also a stela of Neferhotep mentioning the same god *Imn-Rᶜ-n-ṯḥn* (namely Turin cat. 50155, cf. N. Toye, 'Amun-Re-of-the-good-encounter', *GM* 211 (2006), 93, 95 and 98).
Find spot according to the *Journal d'Entrée*: "*Kom est maisons 5.3.33.*"
No detailed records are available for that day in the notebooks.
References: Bruyère 1939, 268 and pl. XVII, 1.
Bruyère, *Notebook*, MS_2004_0164_025.

**Cat. 4.16**

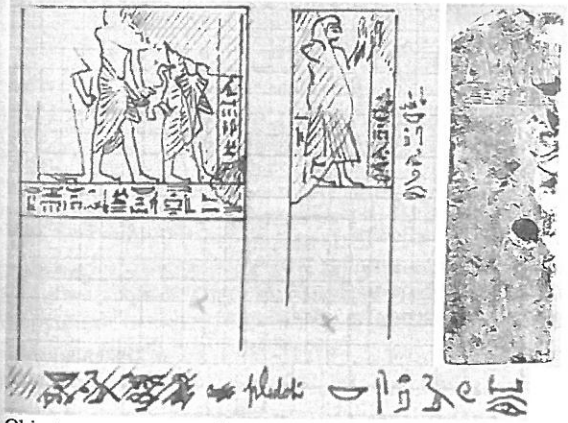


Object: doorpost
Inv. no: Warsaw 141 484 MN
Other number: –
Find spot: S.E. VI, thirdroom, north
Present location: National Museum, Warsaw
Material: limestone
Size: h. 20 cm; w. 8 cm.
Description: Fragment of the left doorpost of a cult emplacement inscribed with one column of text.
Transcription: [...] *rꜣ-pr=j n kꜣ n sḏm ᶜš m S.t-Mꜣᶜ.t ᶜꜣ-mk.t mꜣᶜ ḫrw*
Translation: [...] my temple for the Ka of the servant in the place of the truth, Amek, justified
Individual names: Amek (i)
Individual titles: servant in the place of the truth



Religious titles: –
Divine names: –
Remarks: Maximally, the original height of the doorpost would have been twice that of this fragment. Even with a lintel atop the entire frame, the entire structure would still be less than a meter, rather small for a functional door. The frame may thus have been part of a cult emplacement. No niche is known from the house, but Bruyère mentions traces of an altar in the second room, between the two doors on the eastern wall (1939, 271). The sides of the doorpost do not show the typical crudeness of built-in fragments; consequently, they may be parts of a free-standing cult emplacement.
Amek (i) bears the obscure title ᶜ *n* ᶜ (see above **Cat. 4.14**). Based on its rare occurrence, Bruyère (1939, 272) and Davies (1999, 206, note 47) argue Amek (i) was related to the family of Nebdjefa (i) and Hornefer (i). Moreover, they contend that this lintel and that of Nebdjefa (i) and Hornefer (i) in house S.E. II indicate Amek (i) owned house S.E. VI or, in the very least, his family occupied the S.E. area (Bruyère 1939, 272 and Davies 1999, 206). Davies' charts, however, offer not support for any family relation between Amek (i) on the one hand (chart 19) and Nebdjefa (i) and Hornefer (i) (charts 1 and 22) on the other (but see Davies 1999, 87 referring to stela BM 28 (published by T.G.H. James, *Hieroglyphic Texts from Egyptian Stelae etc.* 9, London 1970, 39 and pl. 34) attesting a Harnefer and his "brother" Amek, which might—according to Davies—also indicate a professional relationship between the two men).
References: Bruyère 1939, 272 and pl. XVII, 3.
Bruyère, *Notebook*, MS_2004_0155_015.
M. Dolinska, 'Fragmenty kapliczek z Deir el-Medina w zbiorach Muzeum Narodowego w Warszawie', *RMNW* 33–34 (1989–1990), 45–57, 48–53.

**Cat. 4.17**



Object: doorpost

Inv. no: –
Other number: –
Find spot: S.E. VII, cave
Present location: –
Material: limestone
Size: h. 74 cm; w. 22 cm; d. 21 cm
Description: Fragment of a left doorpost; on the upper part of the doorpost two men walking to the right followed by a woman are visible. Great parts of their shoulders and their heads are missing. The man in the middle carries a duck, the woman carries a flask.

Transcription: front, vertical inscription: [...] *ȝny mȝᶜ ḫrw* [...]
front, horizontal inscription: *sḏm ᶜš m S.t-Mȝᶜ.t Nb-jmn.t mȝᶜ ḫrw sn.t=f nb.t pr Ḥw-nw-rȝ* [...]
side, horizontal inscription: [...] *sn=f Nb-stȝw* [...]

Translation: front, vertical inscription: [...] Anuy, justified [...]
front, horizontal inscription: servant in the place of the truth Nebamentet, justified, his wife, the mistress of the house Hunero [...]
side, horizontal inscription: [...] his brother Nebsetau [...]

Individual names: Nebamentet (i); Hathor/Hunero (viii); Anuy (ii); Nebsetau (i)
Individual titles: servant in the place of the truth; mistress of the house
Religious titles: –
Divine names: –
Remarks: The present doorpost is not only considerably longer but also broader than the previous ones, which probably indicates its use as part of a functional door rather than smaller cult emplacement. If the find spot in the house was the door post·s original location of use, it would mean that, doors, too, could be decorated with offering scenes similar to those known from tombs. The people attested here include the wife and the brothers of Nebamentet (i) (cf. Davies 1999, chart 28). The doorpost might identify that this family inhabited the house. While Budka's reading (2001, 166) of the woman's name as *Bḫ-n-r* is possible, the occasional interchangeability of the names Hunero and Hathor makes the reading of Hunero more plausible. Budka (2001, 166) observes that the name Nebsetau (i) was not qualified as *mȝᶜ ḫrw*. The absence of *mȝᶜ ḫrw* was not unusual, but the object·s state of preservation might also intimate the *mȝᶜ ḫrw* has broken off.
The flask carried by the woman is mentioned by Bruyère (1939, 273) but not visible in his drawing. He previously read, "mistress of the house Taweret," which he later corrected to Nebsetau. Since the notebooks were never meant to be published, this remark should not incriminate Bruyère, who did publish the correct transliteration. Nevertheless, the information provided by the notebooks is not always reliable, and not all mistakes were corrected.

References: Bruyère 1939, 44 (fig. 12) and 273.
Bruyère, *Notebook*, MS_2004_0155_013.
Bruyère, *Notebook*, MS_2004_0155_014.
Budka 2011, 166.

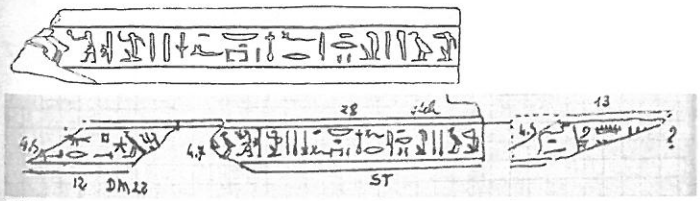


**Cat. 4.18**



Object: base of a cult emplacement or stela
Inv. no: –
Other number: –
Find spot: unspecified but listed among the fragments of "*socles de laraires et de stèles*" found in 1934–35; possibly S.E. VIII? (see remarks)
Present location: –
Material: limestone
Size: h. 4.5 cm; l. 22 cm
Description: Small fragment of a cult emplacement decorated with one line of engraved hieroglyphs.
Transcription: [...] [*ḥmw.w*] *wr Pn-dwȝ* [...]
Translation: [...] great [carpenter] Pendua [...]
Individual names: Pendua
Individual titles: master [carpenter]
Religious titles: –
Divine names: –
Remarks: It is unclear whether or not we are dealing with a personal name here. The note "DM 22" might refer to house S.E VIII (compare Bruyère's number XXII on the map shown in his notebook, cf. MS_2004_0155_013). However, no such fragment has been mentioned in Bruyère's publication (1939, 275–6). If the proposed find spot is correct one could suggest that the fragment was at some point located in the niche (h. 40 cm; w. 25 cm; d. 20 cm) located right of the large house altar (Bruyère 1939, 275).
References: Bruyère 1939, pl. XIX, 15.
Bruyère, *Notebook*, MS_2004_0155_024.

**Cat. 4.19**

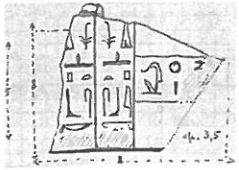


Object: base of a cult emplacement or stela
Inv. no: –
Other number: –
Find spot: unspecified, but listed among the fragments of "*socles de laraires et de stèles*" found in 1934–35
Present location: –

Material: limestone
Size: h. 4,5; l. 13 cm
Description: Fragment of a base of a cult emplacement or stela, left side broken dedicated with one line of text.
Transcription: *[Pn]-dwꜣ mꜣᶜ ḫrw sn.t=f nb.t pr Nfr.t-jr.y mꜣᶜ ḫrw* [...]
Translation: [Pen]-dua, justified, his wife the mistress of the house Nefertari, justified [...]
Name: Pendua (iii) and Nefertari (ii/vii)
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The abbreviation ST refers to the "*région basse au sud du temple*" (Keith 2011, 126), the northern edge of the village. The bent line seems to indicate a corner line. There are nine ladies called Nefertari known from Deir el-Medina. The appearance of the *dwꜣ*-man (Gardiner A30) suggests the couple Pendua (iii) and his wife, Nefertari (ii/vii), are attested here. For the family tree, see Davies 1999, charts 27 and 36 and p. 65 for several possible references of the name Pendua (iii) on ostraca. In Bruyère's notebook, the present fragment is joined with **Cat. 4.18**, a connection that is probably incorrect. The name Pendua is spelled with just one *dwꜣ*–man which does thus not allow a close connection between the two fragments. Six men of that name are known from Deir el-Medina, but the only other Pendua whose family relations are known is Pendua (ii), the brother of Nefertari (ii) (cf. Davies 1999, chart 6). Still, his presence in front of her husband, to whom he was only related by marriage, seems somewhat unusual. The other four men called Pendua bore no relation to Nefertari (ii/vii), as far as we know. Alternatively, the *dwꜣ* on **Cat. 4.18** may not constitute part of a personal name. In any case, it cannot be decided whether the fragment was part of the same base, as suggested by Bruyère. If so, both fragments would have been further apart than the drawing indicates. The same circumstance apply to the fragment drawn on the right side. The text *[rn=k] mn n ḏ.t* ("[your (?) name shall] remain/endure for eternity...") runs from right to left. Although a mirrored inscription is possible, one would expect the text to be engraved on the left hand side.
References: Bruyère 1939, pl. XIX, 16.
Bruyère, *Notebook*, MS_2004_0155_024.

**Cat. 4.20**





Object: lintel of a cult emplacement
Inv. no: –



Other number: –
Find spot: S.E. IX
Present location: –
Material: limestone
Size: h. 8 cm; w. 8 cm
Description: Fragment of a lintel of a cult emplacement decorated with two columns of text in the middle and a horizontal line running from there in both directions. Only the right side has been preserved.
Transcription: left: *ḥtp dj nsw Sbk-*[$R^{c}$] [...]
right: *ḥtp dj nsw Sbj*[*k*]*-R*$^{c}$ [...]
Translation: left: An offering that the king gives to Sobek-[Re] [...]
right: An offering that the king gives to Sobe[k]-Re [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Sobek-Re
Remarks: Based on its size, the lintel may have been part of a cult emplacement rather than a functional door. No traces of such a placement have been found in the house, which has been almost completely destroyed (Bruyère 1939, 276). While Sobek is written on the right side in the spelling typical for the New Kingdom (cf. *Wb* IV, 95.2), Re may be reconstructable as a parallel on the left.
References: Bruyère 1939, 277 and pl. XVI, 13.
Bruyère, *Notebook*, MS_2004_0155_009.
Bruyère, *Notebook*, MS_2004_0155_010.

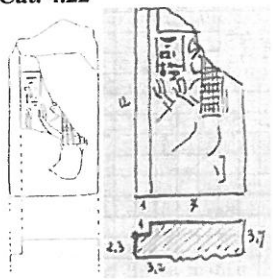
**Cat. 4.21**

Object: roof
Inv. no: –
Other number: –
Find spot: S.E. IX
Present location: –
Material: limestone
Size: –
Description: Triangular top of a small cult emplacement.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The roof evidences the existence of free-standing altars at Deir el-Medina. In a niche, a frame and a lintel constituted the cult place's front with the brick wall providing the primary support for the cult emplacement. A roof only makes sense in case of a free-standing emplacement. It is unfortunate that no further information is available in both Bruyère's publications and notebooks. In comparison to the known parallels of roofs (**Cat. 4.60** and see also Bruyère 1939, pl. XVI, 5 with unspecified find spot), it is likely that the roof was monolithic. Therefore, the lintel

**Cat. 4.20** above, built into a mud-brick wall, was probably not part of the same frame as the present object.

Reference: Bruyère 1939, 277.

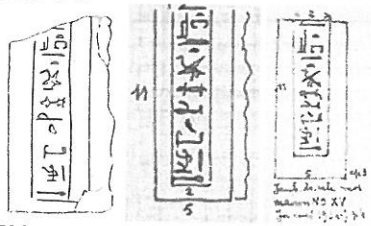
## Cat. 4.22



Object: doorpost
Inv. no: –
Other number: –
Find spot: S.E. IX
Present location: –
Material: limestone
Size: h. 12 cm; w. 7 cm; d. 3.7 cm
Description: Fragment of the lower part of a right doorpost of a cult emplacement showing a kneeling woman with her hands in the adoration gesture. On the drawing in the notebook, remains of a lotus flower on her head are visible.
Transcription: [...] *nb.t pr Nfr.t* [...]
Translation: [...] mistress of the house, Nofret [...]
Individual names: Nofret
Individual titles: mistress of the house
Religious titles: –
Divine names: –
Remarks: In his notebook, Bruyère describes the execution of the carving as "mauvaise" ("bad"). The size of the object clearly identifies the fragment as part of a cult emplacement rather than a functional door. The outer face of the post seems to be polished, which could suggest it was not a built-in element but rather part of **Cat. 4.20**, found in the same house. Such a hypothesis cannot be proven, however. A niche would not need the additional support of a frame, so the frame could be attached to the niche rather than built into the brick. No possibly related altar has been recorded in house S.E. IX. Bruyère suggests the masks of Bes could be interpreted as decoration of such a large house altar (Bruyère 1939, 276). This is, however, not plausible since comparable moulded mud brick decoration is hitherto only known from the Greaco–Roman period (compare Weiss 2009a, 201).
References: Bruyère 1939, 277 and pl. XVIII, 22.
Bruyère, *Notebook*, MS_2004_0155_010.
Bruyère, *Notebook*, MS_2004_0155_019.



## Cat. 4.23



Object: doorpost
Inv. no: –
Other number: –
Find spot: unspecified, in the publication but most probably found in the street south to S.E. IX (see remarks)
Present location: –
Material: limestone
Size: h. 11 cm; w. 5 cm; d. 3 cm
Description: Fragment of the right doorpost of a cult emplacement decorated with one column of text.
Transcription: [...] *m S.t-Mꜣʿ.t Pꜣ-šd mꜣʿ ḫrw* [...]
Transcription: [...] in the place of the truth Pashed, justified [...]
Individual names: Pashed
Individual titles: [...] in the place of the truth
Religious titles: –
Divine names: –
Remarks: This seems to be the right part of another door post with unknown find spot; cf. Bruyère 1939, pl. XVII, 2.
The record of this fragment·s find spot is highly ambiguous: in his notebook, Bruyère lists it among those found in "*M. XXV*" (cf. Bruyère, *Notebook*, MS_2004_0156_008). "M" is an abbreviation for "maison" ("house"). From the map drawn in his notebook, it is clear that "*M. XXV*" indicates the space south to house S.E. IX (Bruyère, *Notebook*, MS_2004_0155_013). Immediately in front of the doorpost, he writes the abbreviation "K.It," which his notebook description specifies as "*Kom Italien*," i.e., the area of the Italian excavation supervised by Schiaparelli. This is perhaps the area of the houses N.O.I–N.O. XII; N.O. XX; N.E. I–N.E. VIII excluding the "*ancienne route du Thalweg*," more or less the first rooms of the houses (cf. Bruyère 1939, pl. XXVI). In his notebook from the 1947–48 season (cf. Bruyère, *Notebook*, MS_2004_0164_025), the fragment is drawn again. Although its provenance is listed as house N.O. XV this time, his description of house N.O. XV makes no mention of the fragment (1939, 291). Such information, therefore, may be interpretation rather than fact. Bruyère's identification of house N.O. XV as the house of Pashed had probably led him to assume that the fragment's provenance was house N.O. XV, an interpretation based on the (false) presupposition that the Pashed who lived in house N.O. XV was certainly the same attested on the doorpost (compare also **Cat. 5.8**). To be fair, Bruyère could not yet have known that at least 21 men called Pashed lived at Deir el-Medina (cf. Davies 1999, 301). Without further affilia-

tion, however, personal names do not allow for a definite identification of particular persons.
While the object's size indicates it was part of a cult emplacement, its crude outer face indicates the object was built into the mud-brick walls and hence the frame of a small cult emplacement in a niche. As mentioned above (**Cat. 4.20**), the house was not well-preserved when Bruyère arrived at the site, and no possible traces of such a niche could be recorded.
Bruyère's rendering of the hieroglyphs differs from his drawing (compare 1939, 277 vs. pl. XVIII, 1). It is possible that the drawing in the publication is a facsimile, whereas the drawing in the notebooks might have been embellished. In the drawing, the bird looks like the *ꜣ*–bird (Gardiner G47) at first. A reading *ꜣỉy-mḏꜣ.t* with lying *mḏꜣ.t* would be possible (e.g. Cambridge E–SS–15, published by M.L. Bierbrier, 'Piay in Cambridge', *JEA* 68 (1982), 85–92). However, the title *ꜣỉy-mḏꜣ.t* would not come after *sḏm ʿš*.

References:
Bruyère 1939, pl. XVIII, 1.
Bruyère, *Notebook*, MS_2004_0156_008.
Bruyère, *Notebook*, MS_2004_0164_025.

## Cat. 4.24



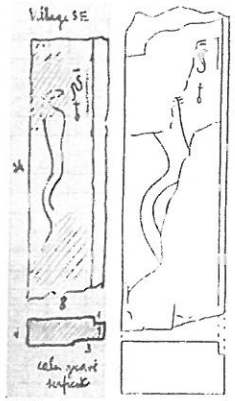
Object: lintel
Inv. no: –
Other number: –
Find spot: outside southern village "*jusqu'au thalweg les dernières maisons du sud*", northern area = house S.E. IX (?) (see remarks)
Present location: –
Material: limestone
Size: –
Description: Fragment of a lintel inscribed with one line of text.
Transcription: [...] [*sꜣ/sꜣ.t*]=*f Jwy* [...]
Translation: [...] his [son/daughter] Iuy [...]
Name: Iuy
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The name Iuy is attested at Deir el-Medina for males and females alike (cf. Davies 1999, index 292). Without further information, we cannot tell who is attested here. No further information available. Bruyère's publication does not mention this fragment.
Most of the other objects found in that area have been published as found in house S.E. IX. In his notebooks Bruyère mentions that he was excavating the area "*jusqu'au thalweg les dernières maisons du sud*" from east to west on 21 December 1934 (cf. Bruyère, *Notebook*, MS_2004_0155_010). The finds of that day were divided into the ones found in the north (N) and the ones in the south (S) side. What is highly unclear is the



fact that some of the objects from this list have been published as having been found in house S.E. IX, whereas others remained unpublished. It is possible that all objects listed by Bruyère were found in the house S.E. IX, but since he also accumulated parallels and drew them together, this identification remains tentative.

Reference: Bruyère, *Notebook*, MS_2004_0155_010.

## Cat. 4.25



Object: doorpost
Inv. no: –
Other number: –
Find spot: village S.E.
Present location: –
Material: limestone
Size: h. 24 cm; w. 8 cm; d. 4 cm
Description: Fragment of the lower part of a left doorpost of a cult emplacement, decorated with a large snake, uninscribed apart from a snake determinative and the remains of an epithet.
Transcription: [...] *nfr(.t)*
Translation: [...] good one.
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Remains of a cobra permit reconstruction of a divine epithet, probably that of Meretseger or Renenutet (on the iconography, see Exell 2009, 41 with references; Luiselli 2011a, 377–8). In comparison to **Cat. 4.46**, it is likely that the doorpost is almost complete, i.e that the text is not missing any large pieces. If this hypothesis is correct, the size once again suggests that the fragment was part of a cult emplacement. The exact find spot is unknown; hence, no hypothesis about a possible relationship to particular cult emplacements can be proposed.

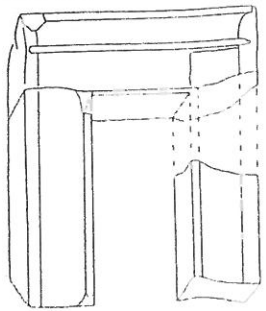
References:
Bruyère 1939, pl. XVII, 8.
Bruyère, *Notebook*, MS_2004_0155_020.

**Cat. 4.26**



| | |
|---|---|
| Object: | lintel |
| Inv. no: | – |
| Other number: | – |
| Find spot: | *village* S.E. |
| Present location: | – |
| Material: | limestone |
| Size: | h. 14, 8 cm |
| Description: | Fragment of a lintel with a corniche with painted decoration. At the right the upper part the mouth of a crocodile is visible. To the left the remains of a *wȝs*-scepter have been preserved. Based on the location of the two picture elements it is possible to reconstruct the god Sobek with crocodile head and human body holding the *wȝs*-scepter in his hands. Most probably the god was seated on a throne. |
| Transcription: | [...] *Sbjk nṯr ʿ*ȝ [...] |
| Translation: | [...] Sobek, great god [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Sobek |
| Remarks: | Bruyère did not publish this fragment. No further information is available in the publication or notebooks. |
| Reference: | Bruyère, *Notebook*, MS_2004_0155_020. |

**Cat. 4.27**



| | |
|---|---|
| Object: | lintel with two doorposts |
| Inv. no: | – |
| Other number: | – |



| | |
|---|---|
| Find spot: | N.O. XII |
| Present location: | – |
| Material: | limestone |
| Size: | total h. 25 cm; w. 11 cm |
| Description: | Lintel of a cult emplacement, with two doorposts painted in red with two uninscribed doorposts, and pivot holes for two door wings in the corniche. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Little information is available about the frame. Its size clearly classifies it as part of a cult emplacement. In the kitchen, Bruyère mentions a structure that could be an altar (1939, 287). If this interpretation is correct, the present frame might have been part of it. No further information is available in the notebooks. |
| Reference: | Bruyère 1939, 287 and pl. XV, 4. |

**Cat. 4.28**



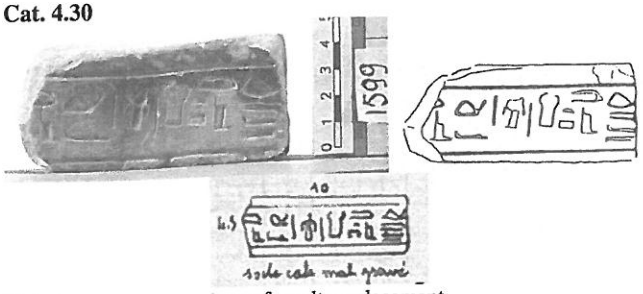
| | |
|---|---|
| Object: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XII |
| Present location: | – |
| Material: | limestone |
| Size: | h. 25 cm; w. 9 cm |
| Description: | Fragment of the right doorpost of a cult emplacement decorated with one column of text. On the upper side remains of a winged sun disk are visible |
| Transcription: | *ḥtp dj nsw Mr-s.t-gr* [...] |
| Translation: | An offering that the king gives to Meretseger [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Meretseger |
| Remarks: | This fragment joins **Cat. 4.5** (see also remarks there). The crude outer face suggests the frame was built into the mud-brick walls. The possible altar mentioned above (cf. Bruyère 1939, 287)) is thus not an option. No |

| | |
|---|---|
| | such niche has been preserved in the house N.O. XI or N.O. XII, however. For other attestations of the goddess Meretseger, see **Cat. 4.1** above. |
| References: | Bruyère 1939, 287 and not pl. XV, 6.<br>Bruyère, *Notebook*, MS_2004_0156_009. |

**Cat. 4.29**

| | |
|---|---|
| Object: | lintel |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XIII |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Lintel of a cult emplacement, painted red. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | This object is likely identical to one of the lintels, for which Bruyère did not record the find spot, but we cannot tell which one. No traces of a cult emplacement have been recorded. No further information is available in Bruyère's publication or notebooks. |
| Reference: | Bruyère 1939, 288. |

**Cat. 4.30**




| | |
|---|---|
| Object: | base of a cult emplacement |
| Inv. no: | – |
| Other numbers: | A 1599; IFAO nu 2002 1319 |
| Find spot: | N.O. XIII |
| Present location: | Luxor, Carter storerooms, 16A |
| Material: | limestone |
| Size: | IFAO database: l. 11.2 cm; w. 8.6 cm; h. 4.9 cm; Bruyère: h. 4.5 cm; l. 10 cm |
| Description: | Small fragment of the base of a cult emplacement or stela decorated with one line of engraved hieroglyphs. |



| | |
|---|---|
| Transcription: | [...] *sḏm ʿš m s.t [Mɜʿ.t] Kɜ-sɜ sḏm ʿš m s.t [Mɜʿ.t* NN] [...] |
| Translation: | [...] servant in the place of the [truth] Kasa, serv[ant] in the place of the [truth NN] [...] |
| Individual names: | Kasa |
| Individual titles: | servant in the place of the [truth]; serv[ant] in the place of the [truth] |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The function of this artifactual category is difficult to assess if no further information is available. It could be the base of either a niche or a stela, though the two are not mutually exclusive as the stela could have been placed on the base inside a niche. The find spot is confirmed by the notebook, which records the find date as 31 January 1935 in "*maison X*" (cf. Bruyère, *Notebook*, MS_2004_0156_008). The map (Bruyère, *Notebook*, MS_2004_ 0156_007) clarifies that house X was later called N.O. XIII. No cult emplacement has been recorded in the house (see also above **Cat. 4.28**). Despite a similar break line, the names in this case seem to preclude an original join with A 1448; IFAO nu 2002 0050; cf. Bruyère 1939, pl. XIX, 7 and 8. No Kasa is related to Khabekhnet (i)'s nuclear family. Proposing the son (i.e., Kasa (iii)) of Khabekhnet (i)'s brother-in-law—Penbuy (i) might appear here would be rather far-fetched. Slightly more plausible is Kasa (i), who was the father-in-law of Khabekhnet), but also such identification would be highly tentaive (for the family relations, cf. Davies 1999, chart 28).<br>In the IFAO database it has been recorded that the material is burnt, which could indicate that it had been in contact with fire—perhaps during a religious activity such as the burning of incense. |
| References: | Bruyère 1939, 288 and pl. XIX, 12.<br>Bruyère, *Notebook*, MS_2004_0156_008. |

**Cat. 4.31**

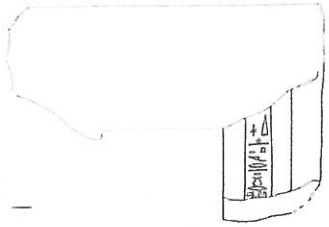


| | |
|---|---|
| Object: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XV |
| Present location: | – |
| Material: | limestone |
| Size: | h. 37 cm; w. 24.5 cm; text column 6.5 cm (?) |
| Description: | Left doorpost, painted red with a yellow band on which the inscription in sunken relief is located. |
| Transcription: | [...] *n kɜ n sš-ḳd Pɜ-šd mɜʿ ḫrw sn.t=f nb.t pr Nfr.t-jty* |
| Translation: | [...] for the Ka of the draftsman Pashedu, justified, his wife, the mistress of the house, Nefertari |
| Individual names: | Pashedu (vii); Nefertari (v) |
| Individual titles: | draftsman; mistress of the house |
| Religious titles: | – |
| Divine names: | – |

Remarks: In his publication, Bruyère avers that this fragment was probably part of a functional door (1939, 291). As for the object·s width, this proposal is probably correct. Measurement of the text column's size as "0 m 65" may refer to the column·s width and should therefore be corrected to 6.5 cm rather than 65 cm. Bruyère's somewhat confusing reference "*de la tombe no* 323, *Rapport 1923–1924*" correctly clarifies which Pashed is attested here (namely the tomb owner of TT 323 Pashedu (vii), see also Bruyère 1925, 80–90) and is thus not meant as the indication of the provenance of the doorpost. For the family relation compare Davies 1999, 155 and chart 11.

References: Bruyère 1939, 291.
Budka 2001, 163–4.

## Cat. 4.32

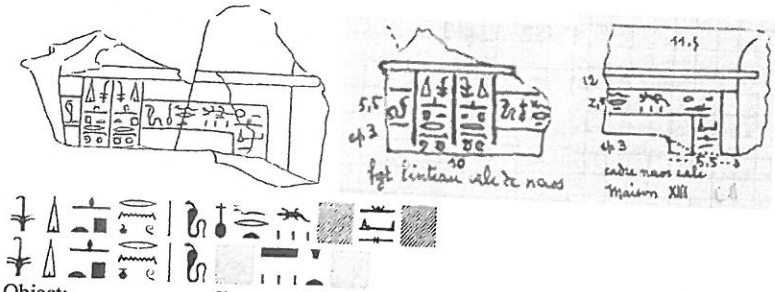


—

Object: doorpost
Inv. no: –
Other number: –
Find spot: N.O. XVI
Present location: –
Material: limestone
Size: h. about 15 cm (see remarks)
Description: fragment of a doorpost of a cult emplacement, painted red and decorated with a text column
Transcription: *ḥtp dj nsw Mr-s.t-gr* [...]
Translation: An offering that the king gives to Meretseger [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Meretseger
Remarks: The object's height is an approximation based on the scale shown in Bruyère's publication (1939, pl. XV). As for the object itself, it joins **Cat. 4.65** (see also remarks **Cat. 4.5**). In the second room, Bruyère notes traces of a cult emplacement to which this object might have been related (Bruyère 1939, 292). There are, however, more fragments found in the house that certainly did not belong to the frame and may have thus been related to the cult emplacement as well. Which one, if any, belonged to this cult emplacement is unclear. Surely, only one of the two could have been related to the cult emplacement.
References: Bruyère 1939, 293 and pl. XV, 6.
Bruyère, *Notebook*, MS_2004_0156_009.

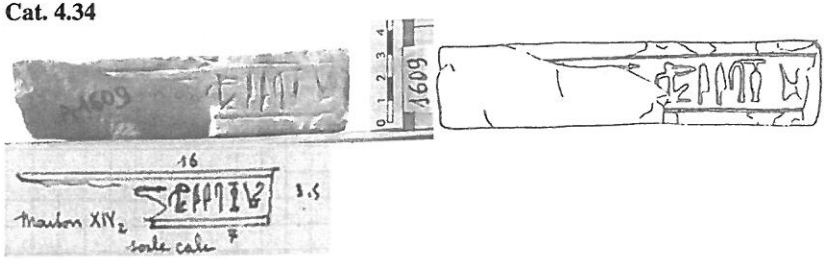


## Cat. 4.33



Object: lintel
Inv. no: –
Other number: –
Find spot: N.O. XVI
Present location: –
Material: limestone
Size: l. 34 cm; w. 6 cm; door: w. 18 cm
Description: Three fragments of the right part of a lintel of a cult emplacement, painted red.
Transcription: right: *ḥtp dj nsw Rn-nw nfr.t ˁš3.w(.t) ḫ(.w).t dj=s* [...]
left: *ḥtp dj nsw Rn-nw* [...]
Translation: right: An offering that the king gives to Renenutet, rich of offerings, so that she may give [...]
left: An offering that the king gives to Renenutet [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Renenutet
Remarks: Bruyère·s reference to his pl. XV, 8 (1939, 293) in the publication is incorrect. The plate shows a close parallel (namely, Bruyère 1930b, 227, 3; Bruyère, *Notebook*, MS_2004_0155_019). Bruyère mentions three fragments, but only two are visible on the plate. The break line of the drawing in the notebook differs from the one in the publication. Nevertheless, it is plausible that both represent the same object. The text is dedicated to Renenutet. Bruyère reconstructs [...]*š.w ḥnw.t* [...] after *ḥtp dj nsw Rn-nw* on the left hand side (Bruyère 1939, 293). The drawing refers to "*maison XIII*," which was later called N.O. XVI, as seen on the map in Bruyère, *Notebook*, MS_2004 _0156_007. The "C. II" added with pencil is wrong.
References: Bruyère 1939, 293 and pl. XVI, 2.
Bruyère, *Notebook*, MS_2004_0156_010.
Bruyère, *Notebook*, MS_2004_0156_011.

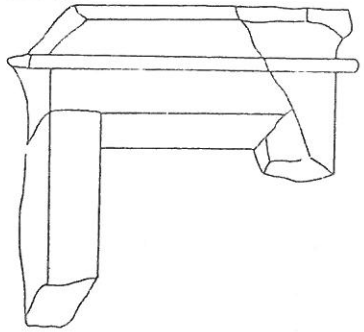
## Cat. 4.34



| | |
|---|---|
| Object: | base |
| Inv. no: | – |
| Other numbers: | A 1609; IFAO nu 2002 1330 |
| Find spot: | N.O. XVII |
| Present location: | Luxor, Carter storerooms, 16A |
| Material: | limestone |
| Size: | IFAO database: h. 4 cm; l. 15.6 cm; w. 7.5 cm; Bruyère: h. 3.5 cm; l. 16 cm |
| Description: | Fragment of the base of a cult emplacement decorated with one line of engraved hieroglyphs. |
| Transcription: | [...] *n ḥsy ꜥ.f* [...] |
| Translation: | [...] for the great praised one [...] |
| Name: | – |
| Remarks: | In his publication, Bruyère correctly lists the find spot as house N.O. XVII (1939, 294), a correlation also indicated by "*maison XIV*$_2$" in the notebook (cf. Bruyère, *Notebook*, MS_2004_0156_011). At first, this identification is somewhat confusing, for the house number could potentially refer to house S.O. V or S.E. IX instead (cf. map in Bruyère, *Notebook*, MS_2004_0156_009). In the second room of house S.O. V of this map, Bruyère records a "*socle calc. inscrit*," which might refer to the present fragment. It is, however, more plausible that this information points to **Cat. 4.55**. Bruyère's citation of N.O. XVII is thus probably correct. Bruyère's map of house N.O. XVII does not show the finds. The subscript "$_2$" might refer to the second room of the house, but this interpretation remains speculative. The information provided by the photographs is misleading. There the fragment has been marked with "M.O. XV" (= *maison ouest XV*), which was later been corrected to N.O. XVIII (cf. Bruyère, *Notebook*, MS_2004_0156_007). To sum up, the present example shows how difficult it can be to navigate through a record that is somewhat blurred at times. At least in this case, however, it is clear that Bruyère's publication presents the final interpretation of the finds. Contra Bruyère, "*ḥsy ꜥ.f*" is not a personal name but an epithet of the deceased (cf. *LGG* V, 475 see also Turin Cat. N. 50233; cf. Tosi and Roccati 1972, 196–7 and 348). The sequence is probably part of an offering formula. |
| References: | Bruyère 1939, 294 and pl. XX, 37.<br>Bruyère, *Notebook*, MS_2004_0156_011. |

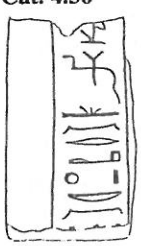


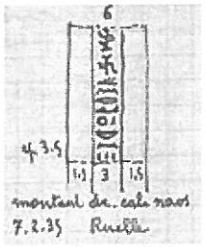
## Cat. 4.35



| | |
|---|---|
| Object: | lintel and fragment of a doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XIX, street to the south of the house |
| Present location: | – |
| Material: | limestone |
| Size: | h. about 20 cm |
| Description: | Lintel of the corniche of a cult emplacement, painted red. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The crude outer face on the left side seems to suggest that this fragment was built into the mud brick wall, possibly as part of a niche. The size is about 20 cm (compare Bruyère 1939, pl. XV). Since it was found on the street and not in a house, it is even more difficult to relate it to a house even theoretically. It is possible that it came from house N.O. XIX, which Bruyère seems to believe in adding it to the finds list of this house (1939, 295). No niche has been preserved there. Alternatively, it could have come from house C. I on the opposite side of the street. No niche has been preserved there either, but not too far away, attached to the north-eastern wall of the third room, Bruyère reports traces of a large house altar (1939, 301). Whether this fragment was part of the altar remains, of course, speculative.<br>No further information is available in Bruyère's notebooks. |
| Reference: | Bruyère 1939, 295 and pl. XV, 2. |

## Cat. 4.36






| | |
|---|---|
| Object: | doorpost of a cult emplacement |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XIX, street to the south of the house |
| Present location: | – |
| Material: | limestone |
| Size: | h. 4 cm; w. 6 cm |
| Description: | Fragment of the right doorpost of a cult emplacement decorated with one text column. |
| Transcription: | [...]=*j wḏ n rˁ nb n* [...] |
| Translation: | [...] may I [...] the command everyday for [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The reconstruction is hypothetical. Nothing illuminates the meaning of the text. The size of the object suggests it was part of a cult emplacement. For the find context, see **Cat. 4.35** above. It is clear, however, that the fragments do not belong together. It would be odd if only parts of one doorpost would be inscribed. The spelling *wḏ* with the combination of the signs Gardiner V25 and Gardiner I10 appears to be somewhat ambiguous at first, for it can also imply *wȝḏ* ("to be green/fresh") rather than *wḏ* ("to order"). Nevertheless, both spellings are attested (cf. *Wb* I, 264, 14 and *Wb* I, 394, 11). The reading *wḏ* ("to command"), or rather its nominalized form, seems to make more sense here. See also Turin Cat. N. 50233; cf. Tosi and Roccati 1972, 196–7 and 348. |
| References: | Bruyère 1939, 295 and pl. XVIII, 6.<br>Bruyère, *Notebook*, MS_2004_0156_011. |

## Cat. 4.37

| | |
|---|---|
| Object: | lintel |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XXIII |
| Present location: | – |
| Material: | white limestone |
| Size: | – |
| Description: | fragment of a lintel of a cult emplacement, engraved |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The walls of the house have not been well-preserved, and no traces of possible cult emplacements were found (see also **Cat. 4.35**). As for the lintel, it is probably identical to one of those without a definite find spot published in Bruyère 1939. Based on the information currently available, it is not possible to decide with which one, however. No further information is available in Bruyère's notebooks. |
| Reference: | Bruyère 1939, 298. |



## Cat. 4.38

| | |
|---|---|
| Object: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XXIII |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Left doorpost, painted red on the engraved inscription, remains of the feet of several persons. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | This fragment has only been listed by Bruyère, but not depicted. The fact that Bruyère mentions the representation of feet may suggest the present object was similar to **Cat. 4.17**. Whether or not the doorpost was part of a cult emplacement or a functional door remains unclear. No cult emplacements has been recorded in house N.O. XXIII, but this absence does not provide evidence for one function over the other. No further information is available in Bruyère's publications or notebooks. |
| Reference: | Bruyère 1939, 298. |

## Cat. 4.39

| | |
|---|---|
| Object: | base |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XXIV |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Base of a cult emplacement, uninscribed. |
| Transcription: | – |

Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: No such base is shown in Bruyère's publication or notebooks. No further information is available.
Reference: Bruyère 1939, 298.

**Cat. 4.40**

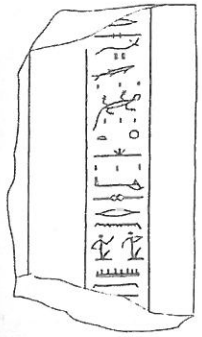
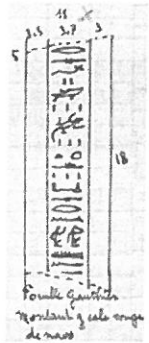




Object: doorpost
Inv. no: Warsaw 140 716 MN
Other number: –
Find spot: N.O. XXVII
Present location: National Museum, Warsaw
Material: limestone
Size: h. 18 cm; w. 10 cm
Description: Lower part of the left doorpost of a cult emplacement representing a kneeling man facing right, above the remains of a text column is visible.
Transcription: [...] *n kꜣ n sḏm ꜥš m S.t-Mꜣꜥ.t Pꜣ-sr mꜣꜥ ḫrw*
Translation: [...] for the Ka of the servant in the place of the truth Paser, justified.
Individual names: Paser (not Pawer!)
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: –
Remarks: Bruyère apparently confuses the hieroglyphs Gardiner A19 with A20, reading Pawer instead of Paser. For the correct reading of Paser, cf. Davies 1999, 278 and Dolinska 1989–90, 54. The size of the object suggests that it was part of a cult emplacemnent and not of a functional door. In view of the crude outer face on the right is seems that it was most probably built into a niche. No such niche has, however, been recorded in the house (Bruyère 1939, 299). The similarity in both size and shape of the present fragment and **Cat. 4.41** is remarkable and might suggest that the two pieces did in fact belong together. If we believe the indication of the size in the notebook the difference between the present fragment and **Cat. 4.39** is marginal (w. 9.8 cm here versus 10.3 cm below (**Cat. 4.39**), i.e. a difference of only 0.5 cm (compare also the different size given for the doorpost shown in Bruyère 1939, pl. XVII, 10; Bruyère, *Notebook*, MS_2004_0151_027; Bruyère, *Notebook*, MS_2004_0155_019; Bruyère, *Notebook*, MS_2004_0164_024). Also both fragments show a similar crude make-up on the left side. It is therefore possible that the presentation of round figures in the publication confuses the record. The two fragments do, however, not join, so the idea cannot be proven. Another argument against this idea is the fact that only **Cat. 4.41**, but not **Cat. 4.40**, is recorded as having been painted red. The hypothesis needs to be tested on the original fragments. Unfortunately, the present location of **Cat. 4.40** is unknown to me. If both fragments belonged together an additional joining piece is missing: the upper and lower breakline respectively do not join.
References: Bruyère 1939, 299 and pl. XVII, 5.
Bruyère, *Notebook*, MS_2004_0156_011.
Bruyère, *Notebook*, MS_2004_0164_025.
M. Dolinska, 'Fragmenty kapliczek z Deir el-Medina w zbiorach Muzeum Narodowego w Warszawie', *RMNW* 33–34 (1989–1990), 53–55.



**Cat. 4.41**

Object: doorpost
Inv. no: –
Other number: –
Find spot: N.O. XXVII
Present location: –
Material: limestone
Size: h. 18 cm; w. 11 cm
Description: Fragment of the left doorpost of a cult emplacement, engraved and painted red.
Transcription: [...] *rsf ꜥšꜣ.w ḫ.w.t dj=s rn=j mn* [...]
Translation: [...] fowl, numerous things that she may cause my name to endure [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: This fragment may constitute part of **Cat. 4.40**. The left outer face suggests the doorpost was a built-in element, perhaps a niche given its

size. No such cult emplacement has been recorded in the house. The text is an offering formula to a goddess and expresses the request for her causes somebody's name to endure (beyond death). The word "*rsf*" ("fowl") with fish determinative is somewhat odd but is attested elsewhere (e.g., *KRI* I, 85, 9–11, cf. L.H. Lesko and B. Switalski Lesko, *A Dictionary of Late Egyptian* II, Providence 1984, 70 where it also has both: the fish and a bird determinative).

References: Bruyère 1939, 299 and pl. XVII, 9.
Bruyère, *Notebook*, MS_2004_0156_011.

**Cat. 4.42**



Object: doorpost
Inv. no: –
Other number: –
Find spot: N.O. XXVII
Present location: –
Material: limestone
Size: h. 11 cm; w. 2.5 cm
Description: Fragment of the right doorpost of a cult emplacement decorated with one column of text.

Transcription: [...] [...] *m S.t-M3ᶜ.t Imn-nḫt mꜣᶜ ḫrw* [...]
Translation: [...] [...] in the place of the truth, Amennakht, justified [...]
Individual names: Amennakht
Individual titles: [...] in the place of the truth
Religious titles: –
Divine names: –
Remarks: Bruyère (1939, 300) reconstructs "*ḫn*" after "*mꜣᶜ ḫrw*," which makes little sense. Perhaps we can reconstruct "*ḫr*" as in "*ḫr nṯr ᶜꜣ*" or "*ḫr Wsjr*," a quite common formula (cf. e.g. Bruyère 1939, pl. XX, 22 and 23+36.) The size suggests the object was part of a cult emplacement rather than a functional door, but no cult emplacement relatable to this fragment is known in the house (Bruyère 1939, 299).

References: Bruyère 1939, 300 and pl. XVIII, 2.
Bruyère, *Notebook*, MS_2004_0156_014.



**Cat. 4.43**

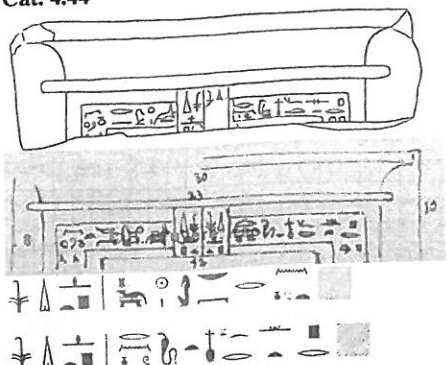


Object: base
Inv. no: –
Other number: –
Find spot: C. V, 1st room
Present location: –
Material: limestone
Size: h. 4 cm; l. 29 cm; d. 4 cm
Description: base of a cult emplacement, possibly a stela decorated with a line of text in engraved hieroglyphs

Transcription: *wḏ.t nfr(.t) n Imn-Rᶜ n jp.t jr.n sḏm ᶜš m S.t-M3ᶜ.t P3-rᶜ-ḥtp mꜣᶜ* [*ḫrw*]
Translation: Beautiful stela for Amun-Re-in-Luxor, which the servant in the place of the truth Parahotep just[ified], has made
Individual names: Parahotep (i)
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: Amun-Re-in-Luxor
Remarks: According to Bruyère, the tile served as the base of a stela in a niche (1939, 306). Interestingly, this epithet "in-Luxor" is not attested on the known stelae of Amun-Re from Deir el-Medina (cf. Exell 2009, 33–5). That the base supported a stela is confirmed by the text, but it is difficult to tell whether or not this stela was placed in a niche. In the first room of the house a niche has been preserved next to the entrance to the second room (Bruyère 1939, 305). This niche was quite large (h. 60 cm; w. 45 cm; d. 16 cm) and decorated with a black frame. For Amun-Re as a state god such a niche might indeed have been suitable.
Amun-Re-in-Luxor is not attested on other fragments of cult emplacements

References: Bruyère 1939, 306 and pl. XIX, 2.
Bruyère, *Notebook*, MS_2004_0156_015.

## Cat. 4.44



Object: lintel
Inv. no: –
Other number: –
Find spot: C. V, "cave"
Present location: –
Material: limestone
Size: h. 10 cm; w. 30 cm
door: h. 12 cm

Description: Lintel of the corniche of a cult emplacement decorated with two text columns in the middle and a line of text running to each side.

Transcription: left: *ḥtp dj nsw Sbk-Rᶜ Rn-nwt* [...]
right: *ḥtp dj nsw Rn-nw.t nfr.t pr(.t)* [...]

Translation: left: An offering that the king gives to Sobek-Re and Renenutet [...]
right: An offering that the king gives to Renenutet, the good one, the one who comes forth [...]

Individual names: –
Individual titles: –
Religious titles: –
Divine names: Sobek-Re; Renenutet

Remarks: The width of the object is far too narrow for a functional door and hence indicates the fragment was part of a cult emplacement. The crude sides further show that the lintel was built into the mud-brick wall as part of a niche. The missing doorposts were usually situated beneath the lintel on both sides, thus not extending its width. In this way, the lintel could not have been part of the niche recorded in the first room next to the entrance to the second, which is much larger (h. 60 cm; w. 45 cm; d. 16 cm; cf. Bruyère 1939, 305). On the north-east side of the first room, Bruyère reports traces of a large house altar (Bruyère 1939, 305). Accepting the hypothesis that these house altars had stone elements, the lintel could theoretically have been part of this large house altar (Bruyère 1939, 306). However, no parallel has been found *in situ*, so the idea cannot be proven. No other cult emplacement is known from the house.
The drawing in the notebook is more precise than both the drawing and the printed hieroglyphs in the publication. The reading "*nfr.t*" with the book scroll as determinative instead of "*s.t*" is the most convincing one. The reading "*pr.t*" is highly tentative for two reasons: first, "*pr.t*" would usually not be written alphabetically with "*p*" (Gardiner Q3) and "*r*" (Gardiner D21) but with the *pr*–sign (Gardiner O1) followed by "*r*." Second, none of the epitheta beginning with "*pr.t*" refers explicitely to Renenutet (cf. *LGG* III, 92–7).
The printed hieroglyphs in the publication are wrongly transcribed: the *Rn-* of Renenutet is written as *nb p.t*, an additional "*r*" is added, and the "*nw*" (Gardiner U19) is read as "*n*" (cf. 1939, 306). In the drawing of the publication on the right hand side at first there seems to be damaged formula like "*nfr s.t{=s} r nṯ[r.w]*" (= "her throne is more beautiful than the one of (other) gods") as is attested, for example, on P. Brooklyn 47.218.50, column X, III (cf. J.-C. Goyon, *Confirmation du Pouvoir Royal au Nouvel An*, Cairo 1972, 66 and *TLA*, lemma no. 853776). In P. Brooklyn 47.218.50 the epithet, however, refers to Osiris and no such epithet is known for Renenutet.

References: Bruyère 1939, 306 and pl. XVI, 18.
Bruyère, *Notebook*, MS_2004_0156_016.



## Cat. 4.45



Object: base
Inv. no: –
Other number: –
Find spot: C. VI, corridor
Present location: –
Material: limestone
Size: h. 6.5 cm; l. 39 cm
l. cult emplacement 30 cm
opening: 18 cm

Description: Complete base of a cult emplacement with on top the marks of the fassade of a cult emplacement, decorated with one line of text.

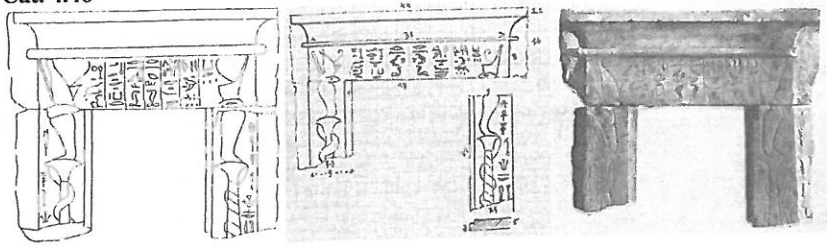
Transcription: *sḏm ᶜš m S.t-Mɜᶜ.t Nb-jmn.t jt=f Kɜ-sɜ*
Translation: servant in the place of the truth Nebamentet, his father Kasa
Individual names: Nebamentet (i); Kasa (i)
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: –

Remarks: Three niches were recorded in the east wall of the first room about 120 to 160 cm above floor level (the first h. 20 cm; w. 18 cm; d. 20 cm; the second h. 60 cm; w. 28 cm; d. 30 cm; and the third h. 10 cm; w. 20 cm; d. 20 cm; cf. Bruyère 1939, 308.) This object would not fit in any of these niches, but there is yet another reason to assume the base was not part of a niche: a niche requires no support from doorposts or a lintel, which would make affixation of the doorposts to the base superfluous. This

object is thus interesting as yet another indication that there might have existed small, free-standing cult emplacements in the houses.

References: Bruyère 1939, 309.
Bruyère, *Notebook*, MS_2004_0156_016.

## Cat. 4.46



Object: lintel and doorposts
Inv. no: Warsaw 141 480 MN
Other number: –
Find spot: S.O. I, second room
Present location: National Museum, Warsaw
Material: limestone
Size: lintel: l. 44; h. 16 cm
door: l. 17 cm
doorposts: h. 25 cm

Description: Lintel of the corniche of a cult emplacement with doorposts, engraved and , painted red, incinerated by smoke of an oven; on each doorpost a cobra is depicted, the one on the left wears a double crown, the one on the right wears a red crown. On the band of the lintel seven columns of text framed by the heads and the crowns of the uraei are engraved.

Transcription: left: *Rn.nw nfr.t nb.t kȝ.t ḥnw.t ḏfȝ.t sȝ ꜥnḫ ḏd wȝs*
right: *Rn.nw šps nb.t ḥw mry twt ꜥšȝ.w.t kȝ.w.t*
right doorpost: *mr sȝ ꜥnḫ ḏd wȝs ḥȝ n nb(.t) ꜥnḫ wḏȝ snb ḥȝ=s nb mj Rꜥ*
left doorpost: *mr sȝ ꜥnḫ ḏd wȝs ḥȝ[=s] nb mj Rꜥ*

Transcription: left: Renenutet, the good one, mistress of the food, mistress of the provisions, protection, life, stability, power
right: Renenutet, noble one, mistress of the food, numerous of provisions
right doorpost: love, protection, life, stability, eternity, power behind her, everything like Re.
left doorpost: love, protection, life, stability, eternity, power ; behind [her], everything like Re

Individual names: –
Individual titles: –
Religious titles: –
Divine names: Renenutet
Remarks: Both the size and the crude sides indicate the frame was part of a niche, though no niche is known from the house. One could speculate that the frame was a stone element built into the large house altar situated in the first room (Bruyère 1939, 313). Only traces of such an altar have been preserved. The question whether or not the dimensions would permit a fit



References: Bruyère 1939, 315 and XV, 9.
Bruyère, *Notebook*, MS_2004_0156_017.
M. Dolinska, 'Fragmenty kapliczek z Deir el-Medina w zbiorach Muzeum Narodowego w Warszawie', *RMNW* 33–34 (1989–1990), 46–8.

## Cat. 4.47

Object: fragments of cult emplacements
Inv. no: –
Other number: –
Find spot: S.O. I, second room
Present location: –
Material: limestone
Size: –
Description: Numerous fragments of construction work and lime, plastered and painted, frames of "*laraires*": lintels, doorposts (the longest one 75 cm), made in wooden frames, the imprints of the latter are still visible inside the doorposts. These elements are painted in gold-yellow and other colours and partly blackened by smoke.

Transcription: –
Transcription: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Traces of smoke led Bruyère to assume that cult emplacements were located in or near kitchen areas. He writes that such debris appears in all houses with "*autels aux Pénates*" (1939, 315). However, this smoke might have resulted from altar fumigation for purification or offerings (cf., e.g., an incense holder found in the *décombres* behind the houses of the S.E. area; cf. Bruyère 1933, 8 and Bruyère, *Notebook*, MS_2004_0151_007. The piece is inscribed with "[...] *y jr n bȝk n Imn Mḥ.y mꜥȝ ḫrw* [...]"; "[...] *y* (?) which the servant of Amun Mehy, justified, has made [...];" perhaps referring to Mehy (i) the only man with that name listed by Davies (cf. Davies 1999, 67).) Whether the fragments were parts of cult emplacements in house S.O. I remains unclear. These fragments are possibly listed double among the unidentified pieces below. The notebooks do not provide any clue for identification.

Reference: Bruyère 1939, 315.

## Cat. 4.48

Object: lintel
Inv. no: –
Other number: –
Find spot: S.O. III, second room
Present location: –
Material: limestone
Size: –
Description: Fragment of an uninscribed lintel of the corniche of a cult emplacement.
Transcription: –

Transcription: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Unfortunately, Bruyère presents neither drawing nor photograph in either his publications or his notebooks. Since Bruyère considers the object the lintel of a *laraire* (Bruyère 1939, 320), the lintel was probably small. No cult emplacement is known from the house (Bruyère 1939, 319–20). No further information is available in the notebooks.
Reference: Bruyère 1939, 320.

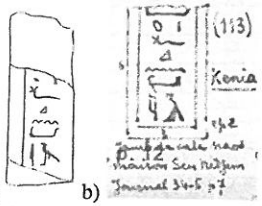
## Cat. 4.49



Object: base
Inv. no: Louvre E. 16375
Other number: –
Find spot: S.O. III, 1st room
Present location: Louvre Museum, Paris
Material: limestone
Size: h. 5 cm; l. 24 cm; w. 12 cm; h. text 2.5 cm;
Louvre inventory: h. 5.5 cm; l. 26 cm; w. 11.6 cm
Description: Fragment of a limestone tile used as the base of cult emplacement decorated with one line of text in hieroglyphs, the hieroglyphs are incised and then painted in black on a yellow background framed in red; white-washed underneath.
Transcription: *jr n sḏm ˁš m S.t-Mꜣˁ.t Ḥr-nfr mꜣˁ ḫrw sꜣ{.t}=f Ḥn.t-mtr* [...]
Translation: Which the servant in the place of the truth Harnefer, justified, has made his {daughter} Hentmeter [...]
Individual names: Harnefer (ii); Hentmeter (ii)
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: –
Remarks: No cult emplacement was recorded in the house. Regarding its size, the base could have been been part of a stela or a niche. Hentmeter is a female name; "son" should therefore be corrected to "daughter." For the family relation, see Davies 1999, chart 22.
References: Bruyère 1939, 320, fig. 190.
Bruyère, *Notebook*, MS_2004_0156_020.



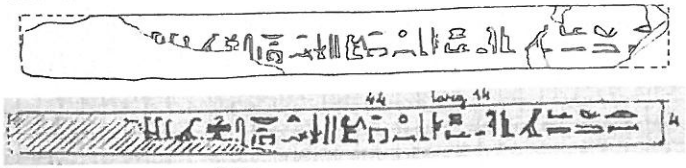
## Cat. 4.50




a) b)

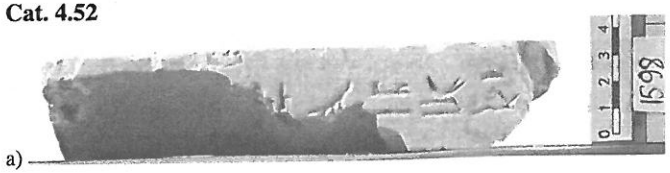
Object: doorpost
Inv. no: –
Other number: –
Find spot: S.O. IV
Present location: –
Material: limestone
Size: h. 6 cm; w. 3 cm
Description: Fragment of the right doorpost of a cult emplacement decorated with one column of text.
Transcription: [...] *sꜣ=f Ḳnjꜣ*
Translation: [...] his son Qenja
Individual names: Qenja
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Although a different find spot has been recorded for a) than for b)—namely, the house of Sennedjem, i.e., S.O. VI, vis-à-vis S.O. IV—Bruyère ostensibly makes an error here. It seem both fragments are in fact identical, b) an embellished version of a). As for size, the fragment was clearly part of a cult emplacement rather than a functional door. No such cult emplacement has been recorded in the house, though. Since only the lower parts of the walls have been preserved, no niches have survived (Bruyère 1939, 321 and fig. 191).
The name Qenja is only attested once at Deir el-Medina (on O. Cairo CG 25705 + O. IFAO 01322 + O. Varille 38, l. 15). Janssen is uncertain about Qenja's sex (cf. J.J. Janssen, *Village Varia. Ten Studies on the History and Administration of Deir el-Medina, EU* 11 (1997), 59). If the person referred to by Janssen is also attested here, it would be clear that he was male. He is not listed in Davies' prosopography (cf. 1999, 303).
References: Bruyère 1939, 324 and pl. XVIII, 5.
Bruyère, *Notebook*, MS_2004_0156_015.
Bruyère, *Notebook*, MS_2004_0164_025.

## Cat. 4.51

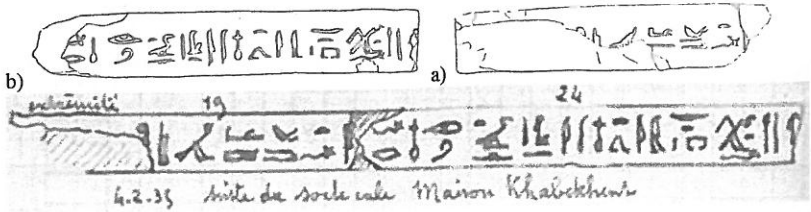


| | |
|---|---|
| Object: | base |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. IV |
| Present location: | – |
| Material: | limestone |
| Size: | h. 4 cm; l. 44 cm; w. 14 cm |
| Description: | Fragment of the base of a cult emplacement decorated with one line of engraved hieroglyphs. |
| Transcription: | *[jr n sḏm ᶜš m] S.t-Mɜᶜ.t Ḥᶜ-bḥn.t mɜᶜ ḫrw sn.t=f nb.t pr Sɜḥtj* |
| Translation: | [Which the servant in the] place of the truth, Khabekhnet, justified, [has made] his wife, the mistress of the house Sati |
| Individual names: | Khabekhnet (i) and his wife Sati (i) |
| Individual titles: | [servant in the] place of the truth; mistress of the house |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | In his notebook, Bruyère writes "*larg 14*" on top of the drawing, an apparent abbreviation for "*largeur*" ("width"). However, depth may be the correct interpretation, as 14 cm is quite deep for the base of a shallow stela. Perhaps the fragment served as the base of a cult emplacement or niche rather than a stela. No such emplacement has been found in the house. |
| References: | Bruyère 1939, 324–5 and pl. XIX, 13.<br>Bruyère, *Notebook*, MS_2004_0156_015. |

## Cat. 4.52



a)



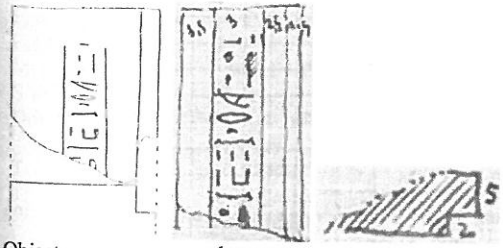
b) a)

| | |
|---|---|
| Object: | base |



| | |
|---|---|
| Inv. no: | – |
| Other numbers: | A 1598; IFAO nu 2002 1318 |
| Find spot: | S.O. V (see remarks) |
| Present location: | a) Luxor, Carter storerooms, 16A |
| Material: | limestone |
| Size: | a) IFAO: h. 4.4 cm; l. 13.9 cm; w. 22.4 cm; Bruyère: l. 19 cm<br>b) l. 24 cm |
| Description: | Base of a cult emplacement, broken in two pieces, left part of the first fragment flaked, decorated with a line of text in engraved hieroglyphs. |
| Transcription: | [...] *[j]t=f sḏm ᶜš m [S.t-Mɜᶜ.t NN] mɜᶜ ḫrw mw.t=f nb.t pr Jj.t-nfr.tj mɜᶜ ḫrw sɜ.t=s Jrw-nfr* [...] |
| Translation: | [...] his [fa]ther, servant in the [place of the truth NN] justified, his mother the mistress of the house Jj-nefer, justified her daughter Jrunefer [...] |
| Individual names: | Jj-nefer; Jrunefer |
| Individual titles: | servant in the [place of the truth]; mistress of the house |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The two fragments may belong together. In his notebook, Bruyère places them in the wrong order, for the mother is always mentioned after the father, as he correctly shows in his later reconstruction in the publication. The fragment is most probably the base of a cult emplacement, such as a niche. The find spot of this fragment has not been specified in the publication, but it was recorded in the notebooks: it was found on 4 February 1935 in the house of Khabekhnet, i.e., S.O. V (cf. Bruyère 1939, 325 for the identification of the inhabitant). In this house, Bruyère found several unspecified "*éléments d'huisseries de portes en calcaire peint en rouge*" (Bruyère 1939, 329, one of which clearly was this fragment. |
| References: | Bruyère 1939, pl. XIX, 10 and 11.<br>Bruyère, *Notebook*, MS_2004_0156_010. |

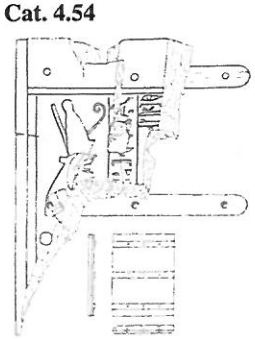
## Cat. 4.53

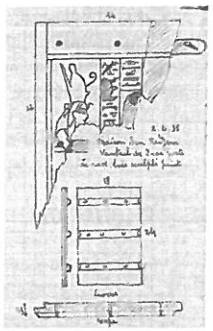


| | |
|---|---|
| Object: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | unspecified in the publication, possibly house S.O. V/VI or the south village area (see remarks) |
| Present location: | – |
| Material: | limestone |
| Size: | d. 7 cm |
| Description: | fragment of a right doorpost decorated with a text column |

Transcription: [...]-*mr.t n kꜣ n* [...]
Translation: [...] beloved one of [...] for the Ka of [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The fragment was found on 3 February 1935 (cf. Bruyère, *Notebook*, MS_2004_0156_010). On that day, Bruyère excavated house S.O. VI, so it is plausible that the present fragment was among the ones found in house S.O. VI (cf. Bruyère 1939, 329. Such a hypothesis cannot be proven, however. Probably most fragments drawn in Bruyère, *Notebook*, MS_2004_0156_009 were found in the S.E. or S.O. area.
The text shows remains of an offering formula: the plural strokes underneath the "*n*" in Bruyère's notebook drawing make little sense, perhaps a misreading later corrected in publication drawing.
References: Bruyère 1939, pl. XVIII, 16.
Bruyère, *Notebook*, MS_2004_0156_009.

## Cat. 4.54





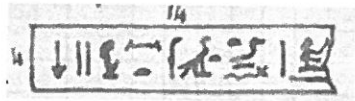
Object: door wing
Inv. no: –
Other number: –
Find spot: S.O. VI, second room
Present location: –
Material: wood
Size: h. 22 cm; w. 14 cm; d. 1.9 cm
Description: Fragment of a door wing of a cult emplacement, plastered, representing the goddess Mut wearing the double crown.
Transcription: *Mw.t wr.t nb.t p.t ḥnw.t nṯr.w* [...] *jr n sḏm ꜥš* [*m S.t-Mꜣꜥ.t* NN] [...]
Translation: Mut, the great one, mistress of the sky, mistress of the gods [...]. Which the servant [in the place of the truth NN] has made [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Mut
Remarks: This fragment may have been hung in the stone frame of either a free-standing cult emplacement or a niche. Bruyère estimates the measure of



the complete door wing as 24 cm in height and 18 cm in width, which seems reasonable. Given a frame with doorposts of at least 3–4 cm on each side any niche or altar possibly related to the doorwing would have had a width of 30 cm (or 54 cm if the cult emplacement had a double doorwing). The so-called cultic cupboard (w. 48 cm) was probably not closed with the present wing because its possibly profane use). In the second room Bruyère mentioned a niche as well as perhaps an altar against the west wall (1939, 331). Since their size was not recorded no hypothetical relation can be established between the doorwing and either cult emplacement. The same applies to the small altar built against the south east corner of the fourth room (Bruyère 1939, 331). The "*nṯr.w*" of "*ḥnw.t nṯr.w*" is clearly visible on the drawing in the notebook, but not certain in the publication. As a reconstruction it makes, however, good sense. For other attestaions of the goddess Mut see above **Cat. 4.3**.
Somewhere in the vicinity of this object, the lintel of a cult emplacement was found, which shows two holes of a hinge (see **Cat. 4.63**). The sizes do not match, however: the door wing (w. 14 cm) would not have fit into the lintel (width of the opening: 12 cm) even on the assumption of a single rather than double door.
References: Bruyère 1939, 332 and fig. 204.
Bruyère, *Notebook*, MS_2004_0156_009.
Bruyère, *Notebook*, MS_2004_0156_010.

## Cat. 4.55





Object: base
Inv. no: –
Other number: –
Find spot: S.O. VI, second room
Present location: –
Material: limestone
Size: h. 4 cm; l. 14 cm
Description: Fragment of a base of a cult emplacement deorated with a line of text in engraved hieroglyphs.
Transcription: [...] [NN] *mꜣꜥ ḫrw sꜣ.t=f Tꜣ-tn.t mꜣꜥ ḫrw sn*[*=f/s*] [NN *mꜣꜥ ḫrw*] [...]
Translation: [...] [NN] justified, his wife Tatenet, justified, [his/her] sister [NN justified] [...]
Individual names: Tatenet
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The name is attested in neither the Deir el-Medina database nor Ranke 1935.
References: Bruyère 1939, 332 and pl. XIX, 9.
Bruyère, *Notebook*, MS_2004_0156_009.
Bruyère, *Notebook*, MS_2004_0156_010.

**Cat. 4.56**

| | |
|---|---|
| Object: | lintel |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI, second room |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Two fragments of a lintel of a corniche of a cult emplacement. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | At first, it may seem plausible that these two lintel fragments constitute those depicted on Bruyère's plate XV, 1 (**Cat. 4.57**). Such a connection is not accurate, however. These lintel fragments have been found in the second room of house S.O. VI, whereas the others had been found several years earlier. In the notebook, fragments of a corniche are mentioned but not drawn. |
| References: | Bruyère 1939, 333.<br>Bruyère, *Notebook*, MS_2004_0156_010. |

**Cat. 4.57**

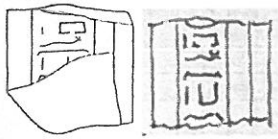


| | |
|---|---|
| Object: | doorpost |
| Inv. no: | Warsaw 140 749 MN |
| Other number: | – |
| Find spot: | S.O. VI, second room |
| Present location: | National Museum, Warsaw |
| Material: | limestone |
| Size: | h. 55 cm; w. 7.5 cm |



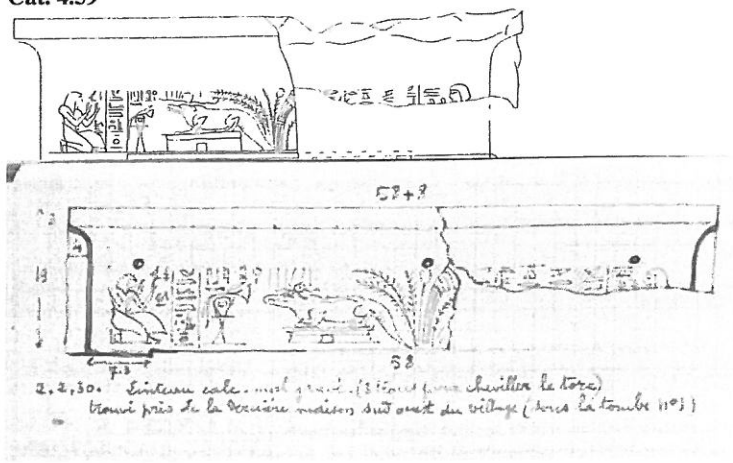
| | |
|---|---|
| Description: | Two fragments of a right door post of a cult emplacement, painted red and inscribed with an invocation to the goddess Meretseger, the whole object is almost complete. |
| Transcription: | *ḥtp dj nsw Mr-sgr* [...] *dj=s ꜥ.w.s. n kꜣ n sḏm ꜥš n nb tꜣ.w.y Sn-nḏm* |
| Translation: | An offering that the king gives to Meretseger [...] that she may give l.h.p. for the Ka of the servant of the lord of the Two Lands, Sennedjem. |
| Transcription: | – |
| Translation: | – |
| Individual names: | Sennedjem (i) |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Meretseger |
| Remarks: | Bruyère mistakenly refers to his pl. XVII. The present fragment, however, joins **Cat. 4.58** and is depicted on Bruyère·s plate XV, 1. See also **Cat. 4.56**. |
| References: | Bruyère 1939, 333 and pl. XV, 1.<br>Bruyère, *Notebook*, MS_2004_0156_008.<br>Bruyère, *Notebook*, MS_2004_0156_009.<br>M. Dolinska, 'Fragmenty kapliczek z Deir el-Medina w zbiorach Muzeum Narodowego w Warszawie', *RMNW* 33–34 (1989–1990), 48–51. |

**Cat. 4.58**



| | |
|---|---|
| Object: | doorpost |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI, second room, close to the entrance of the third room |
| Present location: | – |
| Material: | limestone |
| Size: | h. 8 cm |
| Description: | Fragment of the left door post of a cult emplacement decorated with a column of text. |
| Transcription: | [...] *r(ꜣ) pr=f n kꜣ n* [...] |
| Translation: | [...] his temple for the Ka of [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Part of **Cat. 4.57–9**. |
| Reference: | Bruyère 1939, 333 and pl. XV, 1.<br>Bruyère, *Notebook*, MS_2004_0156_009. |

## Cat. 4.59





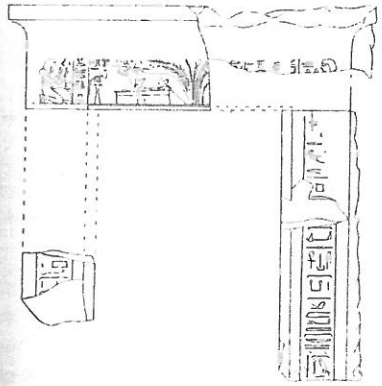
| | |
|---|---|
| Object: | lintel |
| Inv. no: | Warsaw 140 749 MN (right fragment); the present location of the right side is unclear |
| Other number: | – |
| Find spot: | S.O. VI-area, see remarks |
| Present location: | National Museum, Warsaw |
| Material: | limestone |
| Size: | l. 58 cm + 8 cm; h. 19 cm |
| Description: | Two lintel fragments of a cult emplacement with an engraved decoration. On the left Khonsu is represented kneeling in front of the god Sobek on a shrine, on the right only remains of the head and the hands of the person kneeling there have been preserved (see remarks). |
| Transcription: | left: *sḏm ꜥš m S.t-Mꜣꜥ.t Ḫnsw - Sbk-Rꜥ*<br>right: *Mr(.t)-sgr - sḏm* [*ꜥš*] *m* [*S.t-Mꜣꜥ.t Sn-nḏm*] |
| Translation: | left: Servant in the place of the truth, Khonsu, Sobek-Ra<br>right: Meretseger, serv[ant] in [in the place of the truth Sennedjem] |
| Transcription: | – |
| Translation: | – |
| Individual names: | Khonsu (ii); Sennedjem (i) |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Sobek-Re; Meretseger |



Remarks: On the right, a similar scene of Sennedjem kneeling before Meretseger can probably be reconstructed. At first glimpse, the reader might assume the fragments reconstructed in Bruyère's plate XV,1 were all found together in house S.O. VI. A careful reading of Bruyère's publication reveals that this is not the case, however: the fragments were found "*près de là*" on 2 February 1930. On that day, Bruyère notes: "*dans le kom NE du gros mur rencontre de la terre ancienne et dégage en partie deux mars de pierres d'une maison, la derrière sans doute, c'est à dire la plus méridionale du village, coté ouest. On trouve là 2 fragments d'un linteau calcaire à corniche qui vient à la tombe N.1. est qui représente à g[auche]. Khonsou adorant le crocodile Sobek, à droite (en partie détruit) Sennedjem adorant Meretseger*" (cf. Bruyère, *Notebook*, MS_2004_0151_012). The find list also clarifies that **Cat. 4.56** and **Cat. 4.59** are not the same object. Whereas the fragments joining **Cat. 4.59** are referred to by Bruyère as part of "*ce laraire*" (i.e., "*this one*"), the other fragments (**Cat. 4.56**) were referred to as parts of a lintel of "*un laraire*" (i.e. "another one") (compare Bruyère 1939, 333). This proves that **Cat. 4.56** and **Cat. 4.59** are not identical.

References:
Bruyère 1933, 71 and pl. XXV.
Bruyère, *Notebook*, MS_2004_0151_011 and MS_2004_0151_012.
Bruyère 1939, 333 and pl. XV, 1.
Dolinska 1989–1990 48–51.

**Bruyère's Reconstruction of Cat. 4.57–Cat. 4.59 (1939, pl. XV, 1):**



## Cat. 4.60

| | |
|---|---|
| Object: | tile of the roof of a cult emplacement |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI, second room |
| Present location: | – |
| Material: | limestone |

Size: l. 65 cm; d. 5 cm. The opening had been 50 cm.
decoration band: h. 5 cm

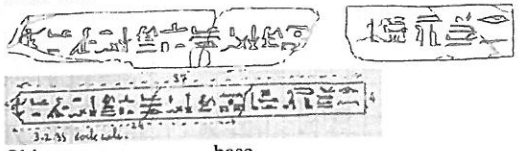
Description: Fragment of a roof of a cult emplacement with elaborated corners (so-called "*bouts débordants*." Apparently, Bruyère described the lintel of a small cult emplacement with a cavetto corniche. The outside is decorated with an elaborated band painted red and blackened by smoke.

Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –

Remarks: Unfortunately, Bruyère provides no drawing in the publication or notebooks. Information from the publication may nonetheless hint at how the roof looked. The opening measures 50 cm in width, whereas the width of the whole lintel measures 65 cm. Accordingly, the doorposts on each side must have been about 7.5 cm wide (explaining the 15 cm difference in size). The object is probably similar to the roof with unspecified findspot shown in Bruyère 1939, pl. XVI, 5. However, the former is much smaller in size than the latter, which means the two objects are distinct. The same applies to the other known roof **Cat. 4.21**. This particular roof does not receive description as triangular, which hence distinguishes it from the former.

References: Bruyère 1939, 333.
Bruyère, *Notebook*, MS_2004_0156_012.

## Cat. 4.61



Object: base
Inv. no: –
Other number: –
Find spot: S.O. VI, second room
Present location: –
Material: limestone
Size: h. 4 cm; total l. 37 cm
Description: Two fragments of the base of a cult emplacement decorated with a line of text in engraved hieroglyphs.

Transcription: *jr n sḏm ᶜš m S.t-Mɜᶜ.t Ḥᶜ-b[ḥ] n.t sn=f ᶜn-ḥtp mɜᶜ ḫrw sn.t=f Tɜ-ᶜš-[sn]* [...]

Translation: Which the servant in the place of the truth Khabe[k]hnet has made, his brother Anhotep, justified his sister Ta'ash[sen] [...]

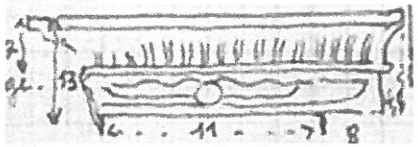
Individual names: Khabe[k]hnet (i), Anhotep (iii), and probably Ta'a[shsen] (ii)
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: –



Remarks: The woman attested here is Khabekhnet (i)'s sister Ta·ashsen (ii), daughter of Sennedjem (i) (see Davies 1999, 45). The "*t*" in Bruyère's drawing should hence be read as "*š*." A daughter could be a daughter-in-law as well.

References: Bruyère 1939, 333 and pls XIX, 5 and 6.
Bruyère, *Notebook*, MS_2004_0156_009.
Demaree 1983, 150.

## Cat. 4.62



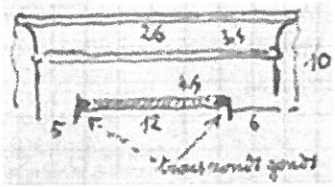
Object: lintel/corniche
Inv. no: –
Other number: –
Find spot: S.O. V (?); see remarks
Present location: –
Material: limestone
Size: h. 13 cm; w. (lower part) 11 cm
Description: Fragment of a lintel with cavetto corniche, the front is decorated with a winged sun disk. The whole fragment is painted red.

Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –

Remarks: This object's find spot is unclear. In his notebooks, Bruyère records the find of three "*linteaux de corniche de cult emplacement*" in the "*maisons*" without specifying which houses (cf. Bruyère, *Notebook*, MS_2004_0156_008, see also **Cat. 4.63** and **Cat. 4.64**). On 8 January 1935, Bruyère worked in houses S.O. IV and S.O. V (= south XXIV and XXV, cf. Bruyère, *Notebook*, MS_2004_0156_009) and excavated houses N.O. XI and N.O. XII (= west VIII–IX, cf. Bruyère, *Notebook*, MS_2004_0156_007). **Cat. 4.5** has a different breakline and can therefore probably not be identical with the present object. The present fragment has apparently not been published by Bruyère. In view of other fragments that are mentioned as found in house S.O. V in the publication, but could not be identified, due to the lack of further details, it is possible that the present fragment might be identical with one of these.

Reference: Bruyère, *Notebook*, MS_2004_0156_008.

## Cat. 4.63



| | |
|---|---|
| Object: | lintel/corniche |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. V (?) or area around the houses S.O. IV/S.O. V or N.O. XI/N.O. XII (see remarks **Cat. 4.62**) |
| Present location: | – |
| Material: | limestone |
| Size: | h. 10 cm; w. 12 cm |
| Description: | Fragment of a lintel with cavetto corniche, the whole fragment is painted red, no further decoration. In the corners of the opening Bruyère indicated two round hinge holes. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère's publication does not depict this fragment. It may be included among the fragments listed for house S.O. V (see **Cat. 4.62**). The two holes bolster the hypothesis that some naoi were closed with doors, probably made of wood as a general rule. Unfortunately, no matching door has emerged in the village (see above **Cat. 4.54**). |
| Reference: | Bruyère, *Notebook*, MS_2004_0156_008. |

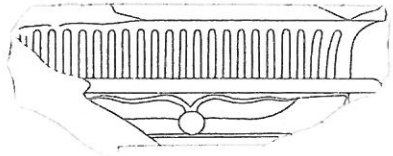
## Cat. 4.64

| | |
|---|---|
| Object: | lintel/corniche |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. V (?) or area around the houses S.O. IV/S.O. V or N.O. XI/N.O. XII (see remarks **Cat. 4.62**) |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of a lintel with cavetto corniche, the whole fragment is painted red, no further decoration. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |



| | |
|---|---|
| Divine names: | – |
| Remarks: | While Bruyère mentions three lintel fragments in his notebook, he draws only two (compare **Cat. 4.62** and **Cat. 4.63**). Like the two drawn, this fragment may be identical to one of those listed for house S.O. V. No additional information is available to support this hypothesis, however. The fragment could be identical to **Cat. 4.63**. Bruyère, *Notebook*, MS_2004_0156_008. |
| Reference: | Bruyère, *Notebook*, MS_2004_0156_008. |

## Cat. 4.65



| | |
|---|---|
| Object: | lintel |
| Inv. no: | – |
| Other number: | – |
| Find spot: | unspecified but listed among the fragments of cult emplacements found in 1934–35 |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Cavetto corniche of a cult emplacement, lintel decorated with a winged sun disk. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Joins **Cat. 4.32** (see remarks **Cat. 4.5**). |
| Reference: | Bruyère 1939, pl. XV, 6. |

# Table 5: Offering tables

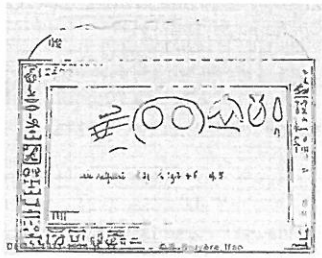
## Cat. 5.1



Inv. no: –
Other number: –
Find spot: N.E. III
Present location: –
Material: limestone
Size: –
Description: Fragment of an offering table inscribed with one line of text.
Transcription: [...] *nb.t nfr.t wꜤb.t n kꜣ n Wsjr ṯzy-mḏꜣ.t Pyjꜣ* [...]
Translation: [...] all the good and pure [things] for the Ka of the sculptor Piay
Individual names: Piay (ii?)
Individual titles: sculptor
Religious titles: Osiris
Divine names: –
Remarks: The present location of the object is unknown. It was mentioned in the notebook, but not drawn. Lacking any information about the shape or decoration of the object no description can be provided.
The name in this form is unknown. What is perhaps written here is a short form of Piay (ii), who was a sculptor at Deir el-Medina. For the other men from Deir el-Medina called Piay, only the family relations but no titles have been preserved (cf. Davies 1999, 302–3).
References: Bruyère 1939, 246.
Bruyère, *Notebook*, MS_2004_0156_006.

## Cat. 5.2





Inv. no: –
Other number: –
Find spot: N.E. XI, first room, in front of the large house altar (“*lit clos*”)
Present location: –
Material: limestone
Size: h. 25; l. 29 cm; d. 5 cm
Description: Fragment of an offering table, corroded by humidity. Now highly damaged, it was most probably shaped like a *ḥtp*-sign with two diagonal

braces. A band of inscription frames an engraved depiction, possibly of offerings.

Transcription: left: [...] *n jmnt.t Jnpw nb R(ɜ)-sṯɜ.t Ḥw.t-ḥr ḥry-tp dj=sn ḫ(.w).t nb(.w).t wᶜb(.w).t n kɜ n Wsjr ᶜɜ-pḥty*
right: [...] *Wnn-nfr nsw ᶜnḫ.w*

Translation: left: [...] of the West, Anubis, lord of Rosetau, Hathor overlord, so that they may give all the good and pure things for the Ka of Osiris Aapekhty
right: [...] (Osiris)-Wennefer, king of the living

Individual names: Apekhty (i/ii)
Individual titles: –
Religious titles: Osiris
Divine names: Anubis; Hathor; (Osiris)-Wennefer
Remarks: The name Apekhty is attested twice in the same family at Deir el-Medina. The brother (Apekhty (ii)) and the son (Apekhty (i)) of the famous Paneb (i) bore the name.
The appearance of the Anubis's epithet *nb R(ɜ)-sṯɜ.t* ("lord of Rosetau") on a New Kingdom source is notable. So far it is only known from the Kushite and Saite Period: *LGG* I, 396.

References: Bruyère 1939, 257, fig. 134.
Bruyère, *Notebook*, MS_2004_0155_022.
Bruyère, *Notebook*, MS_2004_0155_023.

## Cat. 5.3



Inv. no: –
Other numbers: Möller, *Fundjournal*, 161.
Find spot: *Grabungsstelle* D6 = N.E. XIII
Present location: –
Material: limestone
Size: –
Description: Fragment of an offering table inscribed with one line of text.
Transcription: *Wsjr Pn-pɜ-jr.w mɜᶜ ḫrw*
Translation: Osiris Penpairu justified
Individual names: Penpairu
Individual titles: –
Religious titles: Osiris
Divine names: –
Remarks: Apparently, the fragment was subject to the allocation of finds and remained in Cairo. This name has not been included in either the Deir el-Medina database or Davies' prosopography.

References: Anthes 1943, 60.
Bruyère, *Notebook*, MS_2004_0156_037.



## Cat. 5.4



Inv. no: –
Other number: –
Find spot: N.E. XIX
Present location: –
Material: limestone
Size: –
Description: Fragment of an offering table decorated with engraved offerings.
Transcription: right: [*ḥtp dj nsw n Jnpw* (?) *nṯr*] *ᶜɜ nb tɜ-ḏsr.t dj=f ḫ(.w).t nb(.w).t {nfr(.w).t wᶜb(.w).t} n kɜ n ɜḫ-jḳ{r}-n-Rᶜ Pɜ-ḥry-pḏ.t mɜᶜ ḫrw*
left: [*ḥtp dj nsw n Wsjr*] *ḫnty jmnt.t Wnn-nfr* [*dj=sn*] *ḫ(.w).t* [*nb(.w).t nfr(.w).t wᶜb(.w).t n kɜ n*] *ɜḫ-jḳ{r}-n-Rᶜ Pɜ-ḥry-pḏ.t mɜᶜ ḫrw*

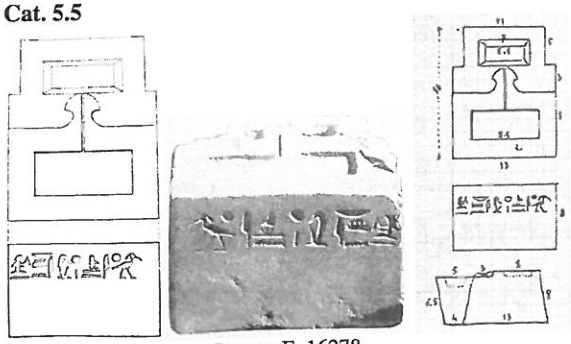
Translation: right: [An offering that the king gives to Anubis (?)] great [god], lord of the sacred land, that he may give all the {good and pure} things to the Ka of the *ɜḫ-jḳr-n-Rᶜ* Paheripedjet, justified.
left: [An offering that the king gives to Osiris], foremost of the West and to Wennefer that [they may give all the good and pure] things [to the Ka of] the *ɜḫ-jḳr-n-Rᶜ* Paheripedjet, justified.

Individual names: Paheripedjet (i) (?)
Individual titles: –
Religious titles: *ɜḫ-jḳr-n-Rᶜ*
Divine names: [Anubis (?)]; (Osiris)-Wennefer
Remarks: There are three men called Paheripedjet known from Deir el-Medina (Davies 1999, 9–10). Neither the preserved text nor the find spot allows for clear identification of whose name is attested here. The reason why Davies assumes Paheripedjet (i) appears here (1999, 9, note 97) remains unclear.
Two other fragments of the present offering table have been found near the votive chapel 1222 or 1223 (cf. Bruyère 1934, 64 and fig. 47). A few anthropoid busts were found in the chapel area (e.g., Keith 2011, 125–7) perhaps indicating an ancestor cult in the necropolis. However, the appearance of this offering table in the house seems to indicate that the offering table was used in the domestic context (Demarée 1983, 287). For references concerning the omitted "*r*", in *ɜḫ-jḳ{r}-n-Rᶜ* cf. Demarée 1983, 197.

References: No further information is available from Bruyère's notebooks.
Bruyère 1934, 64 and fig. 47.
Bruyère 1939, 262 (fig. 137) and 263.

Demarée, 1983, 151–2.
Davies 1999, 9.

**Cat. 5.5**

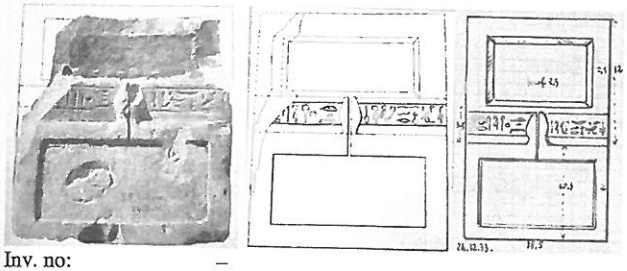


Inv. no: Louvre E. 16278
Other number: –
Find spot: S.E. VIII, first room (?) see remarks
Present location: Louvre Museum, Paris
Material: limestone
Size: h. 8 cm; w. 13 cm; l. 16 cm; Louvre inventory h. 8 cm; w. 13.7 cm; l. 17.6 cm
Description: fragment of a relatively high block-shaped offering table
Transcription: [...] *ꜣḫ-jḳr n Rᶜ Nb-Imn mꜣᶜ ḫrw* [...]
Translation: [...] *ꜣḫ-jḳr-n-Rᶜ* Nebamun, justified [...]
Individual names: Nebamun (iii?)
Individual titles: –
Religious titles: *ꜣḫ-jḳr-n-Rᶜ*
Divine names: –
Remarks: According to the notebook, the object was not found in the village but purchased by Ranke on 5 March 1936 (cf. Bruyère, *Notebook*, MS_2004_0156_022). The notebook records an offering table of the *ꜣḫ-jḳr* Nebamun and the present offering table is drawn on the previous page (cf. Bruyère, *Notebook*, MS_2004_0156_021). It is thus plausible that the two were identical. The provenance of the offering table before it went to the antiquities market was probably Deir el-Medina as suggested by name and title alike. However, the remaining question is why Bruyère published a specific find spot of an object not excavated by his mission but bought by Ranke. Perhaps the find spot was based on an interpretation of its original context of use. In view of other finds related to Nebamenet (i)'s family in the S.E. VII/VIII area (see table 1), it would be plausible that Bruyère assumed the present Nebamun was Nebamun (iii) the son of Nebamentet (i) (cf. Davies 1999, chart 5 and Demarée 1983, 153). In view of the find of **Cat. 5.9** Nebamun (iv) would be yet another possibility. Since the find spot of the object is not known these considerations are, however, rather futile. It could be any Nebamun attested here.



The inscription on Bruyère's line drawing runs in the opposite direction of the one visible on his photograph.
Found on 5 March 1935. The Louvre inventory notes "provenance: Deir el-Medineh F.7e" (or l?).
References: Andreu 2002, 140, no. 83.
Bruyère 1939, 166, fig. 63, 275, fig 147 and 276.
Bruyère, *Notebook*, MS_2004_0156_021.
Demarée 1983, 153.

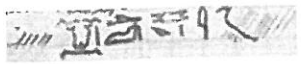
**Cat. 5.6**



Inv. no: –
Other number: –
Find spot: S.E. IX
Present location: –
Material: limestone
Size: w. 18.5 cm; l. 22.5 cm
Description: Offering table with a basin and a *ḥtp*-shaped plate, in between the two runs the text.
Transcription: left: *sꜣ nsw Nb-nfr mꜣᶜ ḫrw*
right: *jr.t n Ḥḳꜣ-Mꜣᶜ.t-Rᶜ s[ḫpr ḏꜣm.w]*
Translation: left: son of the king, Nebnefer, justified
right: which Hekamaatrese[kheperdjamu] has made
Individual names: Hekamaatrese[kheperdjamu]
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The title *sꜣ nsw* suggests attestation of the prince Nebnefer. In the notebook, the findspot is specified as "among the debris in the southernmost room" (cf. Bruyère, *Notebook*, MS_2004_0155_010). The rooms of the house run to the south-east. Depending on how far Bruyère understood the ground plan of house S.E. IX at the time, this indication could refer to the fourth room or the street to the south of the house. For reconstruction of the name of the "not very well-known man" Hekamaatrese[kheperdjamu], cf. Demarée 1983, 171.
References: Bruyère 1939, 167 (fig. 64) 274 (fig. 146) and 276.
Bruyère, *Notebook*, MS_2004_0155_009.
Bruyère, *Notebook*, MS_2004_0155_010.

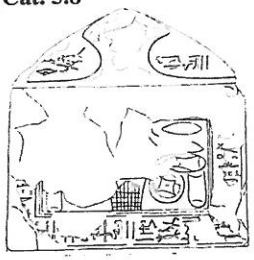
**Cat. 5.7**





| | |
|---|---|
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. IX |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of an offering table, the remains of the decoration are visible in the middle: a bull's leg and possibly the head of a duck. |
| Transcription: | [...] *n kꜣ n Wsjr Mr-jꜣ*[...] |
| Translation: | [...] for the Ka of Osiris Meria [...] |
| Individual names: | Meria |
| Individual titles: | – |
| Religious titles: | Osiris |
| Divine names: | – |
| Remarks: | Meria is—as far as I am aware—only attested twice in the sources from Deir el-Medina, namely, on O.DeM 698 and on O.DeM 851, cf. Deir el-Medina database (http://www.leidenuniv.nl/nino/dmd/dmd.html). In both texts, he receives 1 (*jp.t*) of *ḫꜣr* (i.e. grain rations), texts that date to the first half or middle of Ramesses II's reign (cf. Grandet 2003, 30 with references). Considering the ration and the sequence of workmen attested on the two ostraca, it seems probable that Meria was a simple workman. |
| References: | Bruyère 1939, 276 (fig. 150) and 277.<br>Bruyère, *Notebook*, MS_2004_0155_010. |

**Cat. 5.8**





| | |
|---|---|
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. IX (?) see remarks |
| Present location: | – |



| | |
|---|---|
| Material: | limestone |
| Size: | h. 6 cm; w. 17 cm; l. 18 cm |
| Description: | Offering table in the shape of a *ḥtp*-sign with offerings engraved on the plate. |
| Transcription: | right: [...] *dj=f ḫ(.w).t nb(.w).t* [*wꜥb(.w).t.*] *n kꜣ n sḏm* [*ꜥš m S.t-Mꜣꜥ.t*] *Pꜣ-šd mꜣꜥ ḫrw*<br>left: [*dj=f ḫ(.w).t*)] *nb(.w).t nfr*[*(.w).t wꜥb(.w).t.*] *n kꜣ n sn*[*.t=f nb.t*] *pr Wꜣḏ.t mꜣꜥ ḫrw*<br>next to the offering bread: *jr n Pꜣ-šd mꜣꜥ ḫrw* |
| Translation: | right: [...] that he may give all the good and [pure] things to the Ka of the servant [of the place of the truth] Pashed, justified.<br>left: [...] [that he may give] all the good and [pure] things for the Ka of [his] wife [the mistress of the] house Wadjet, justified.<br>next to the offering bread: which Pashed, justified, has made. |
| Individual names: | Pashed; Wadjet |
| Individual titles: | servant [of the place of the truth]; [the mistress of the] house |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | In the notebook the find spot of this offering table is only vaguely indicated as *décombres* (Bruyère, *Notebook*, MS_2004_0155_002). It is possible that the layout of the village became clear, which then enabled Bruyère to ascertain the find spot of the present offering table. In view of another fragment bearing the name Pashed in the house it is also possible that the find spot indication was a later interpretation by Bruyère (compare also the discussion in the remarks of **Cat. 4.23**).<br>The two people are not known as a couple by Davies. |
| References: | Bruyère 1939, 277 and fig. 151.<br>Bruyère, *Notebook*, MS_2004_0155_001.<br>Bruyère, *Notebook*, MS_2004_0155_002. |

**Cat. 5.9**





| | |
|---|---|
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. IX |
| Present location: | – |
| Material: | limestone |
| Size: | – |

Description: Damaged offering table in the shape of a *ḥtp*-sign with offerings engraved on the plate that differ from most other offering tables from the houses at Deir el-Medina insofar as the upper part is rounded instead of triangular.

Transcription: right: [...] *ḥtp dj nsw* [...]
left: [...] *ḥtp dj nsw Rᶜ-Ḥr-ȝḫty nṯr ᶜȝ nb{.t* (sic!)*}* *p.t dj=sn* (sic!) *ḥ(.w).t nfr(.w).t wᶜb(.w).t n kȝ n ȝḫ(.t)-jḳr-n-Rᶜ Jwy* [...]

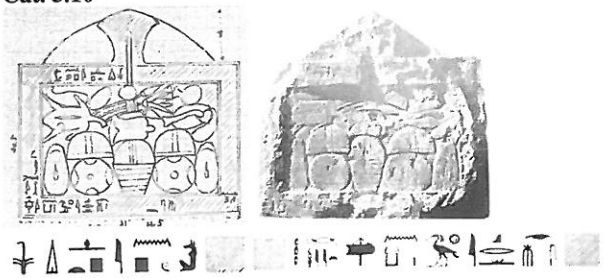
Translation: right: [...] An offering that the king
left: [...] An offering that the king gives to Re-Horakhty, the great god, lord of the sky, so that they (sic!) may give all the good and pure things for the Ka of the *ȝḫ-jḳr-n-Rᶜ* Juy.

Individual names: Juy (iii or v?)
Individual titles: *ȝḫ-jḳr-n-Rᶜ*
Religious titles: –
Divine names: Re-Horakhty

Remarks: The *dj=sn* is somewhat odd since Re-Horakhty is a personification of the god Re and usually considered singular, as confirmed by the epithets "great god" and "lord of the sky." The latter epithet has a faulty female "*.t*"-ending which should be neglected. The person who made this offering table was apparently not an experienced writer.
As for the person's identity,the lack of a filiation makes it again very difficult to assess who is attested here. Černý and Demarée proposed that Juy was probably Juy (v) the wife of Nefer(em)senut (i) and mother of Paneb (i) (cf. Demarée 1983, 148 and see also Davies 1999, chart 28). This proposal falls in line with the argument above that the cluster of the houses belong to that family (S.E. VII his brother Nebamente, S.E. VIII his brother's son Nebamun (cf. Demarée 1983, document B 10, 153–4, and UC 14574, cf. H.M. Stewart, *Egyptian Stelae, Reliefs and Paintings from the Petrie Collection* I: *The New Kingdom*, Warminster 1976, 61 and pl. 49). Within the same family tree, another possible Juy would be Juy (iii), who was married to Nebamentet (i)'s grandson Weshet-nemtet (i) (compare Davies 1999, chart 5). This association might connect the object to Nebamun (iii) above, who was possibly her uncle and the brother of Juy(iii)'s mother Henutwati (i/ii). Another Nebamun known in that family is Juy(iii)'s son Nebamun (iv).
No further information is available from Bruyère's notebooks.

References: Bruyère 1939, 278 and fig. 153.
Demarée 1983, document B3, 147–8.

**Cat. 5.10**





Inv. no: –
Other number: –
Find spot: N.O. XV
Present location: –
Material: limestone
Size: h. 5 cm, l. 31 cm, w. 28.5 cm
Description: Fragment of an offering table *ḥtp*-sign with offerings engraved on the plate.

Transcription: right: [...] [*Jḥ*]*-ms left: ḥtp dj nsw Jnpw* [*dj=f ṯȝw m*] *nḏm (n) mh.yt n kȝ n ȝḫ-jḳr Jḥ-ms* [...]

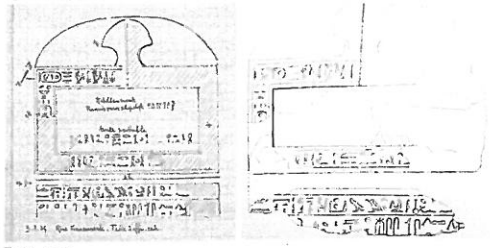
Translation: left: *ḥtp dj nsw Jnpw* [*dj=f ṯȝw m*] *nḏm (n) mh.yt n kȝ n ȝḫ-jḳr Jḥ-ms* [...]
right: [...] [Ah]-mose
left: An offering that the king gives to Anubis that he may give the sweet [breeze] of the north wind for the Ka of the *ȝḫ-jḳr-n-Rᶜ*, Ahmose

Individual names: Ahmose
Individual titles: –
Religious titles: *ȝḫ-jḳr-n-Rᶜ*
Divine names: Anubis

Remarks: The name Ahmose is only attested three times in the non-literary sources from Deir el-Medina: O. Cairo CG 25662, O. Cairo CG 25665 and O. Cairo SR 12183 (cf. Deir el-Medina database). The two men called Ahmose were high officials (a mayor and a seal bearer) who clearly did not live at Deir el-Medina. Demarée's idea that we are dealing here with a short form of Ahmose-Sapair is therefore plausible (1983, 146). Prince Ahmose-Sapair was a brother of Amenhotep I and a son of Ahhotep and Ahmes-Nefertari (cf. C. Vandersleyen, 'L'identité d'Ahmes Sapair', *SAK* 10 (1983), 314 and recently A. Dodson and D. Hilton, *The Complete Royal Families of Ancient Egypt*, London 2004, 126). It makes therefore good sense that Ahmose-Sapair is called *sȝ nsw* in most sources. If he appears on the present offering table it would suggest he was also deified and worshipped as ancestor at Deir el-Medina. Amenhotep I, Ahhotep, Ahmes-Nefertari, Sitamun, Meryetamun, and Ahmose-Sapair also appear in an offering scene depicted on the coffin of Butehamun now in Turin (Turin Cat. 2236). This scene has been interpreted as an indication that Butehamun had been involved in their reburial and restoration of their tombs (e.g., N. Reeves and R.H. Wilkinson, *The Complete Valley of the Kings*, Cairo 1996, 205). It is, however, equally possible that the offering scene on Butehamuns coffin does not primarily refer to Butehamun's professional achievements but provides evidence for the deification of the royal family (see also Vandersleyen 1983, 311–26, with references). The appearance of a prince as *ȝḫ-jḳr* would be highly exceptional, though; see also Cherpion 2011, 56 and in general Moreno Garcia 2010, 146.

References: Bruyère 1939, 292 and fig. 162.
Bruyère, *Notebook*, MS_2004_0156_011.
Demarée 1983, 145–6.

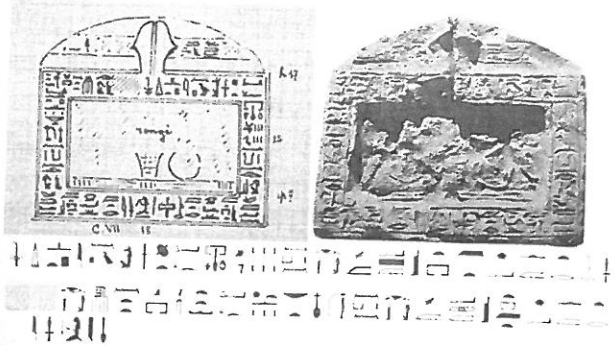
## Cat. 5.11



Inv. no: –
Other number: –
Find spot: N.O. XXVII, vicinity of the house, street, close to the entrance door
Present location: –
Material: limestone
Size: w. 16 cm; l. 32 cm
Description: Offering table in the shape of a *ḥtp*-sign with rounded top.
Transcription: right: [...] *[mj jt]=f Rᶜ nḥḥ*
left: *ḥtp dj nsw nb tꜣ.wy Ḥkꜣ-mꜣᶜt-Rᶜ sꜣ-Rᶜ nb ḫᶜ.w Rꜣ-ms* [...]
bottom [...] *[nḥ(?)]ḥ mj jt=f Rᶜ m p.t r nḥḥ*
front: *jr.n ḥry n js.t m S.t-Mꜣᶜ.t Nḫt-m-mw.t mꜣᶜ ḫrw sꜣ=f* [...] *sꜣ[=f] Ḥ[n]sw sꜣ=f mr=f Rᶜ-mss-wsr-ḫpš* [...]
Translation: right: [...] [like] his [father] Re, eternally (see remarks)
left: An offering that the king, Heka-Maat-Re, son of Re, lord of the appearances, Ramesses gives to [...]
bottom: [...] [eterna]lly (?) like his father Re in the sky into eternity.
front: which the foreman in the place of the truth Nekhemmut, has made [...] [his] son Kho[n]su, (and) his beloved son Ramesses-Userkhopesh [...]
Individual names: Nekhemmut (vi); Khonsu (vi); Ramesses-Userkhopesh (i)
Individual titles: foreman in the place of the truth
Religious titles: –
Divine names: Heka-Maat-Re = Ramesses IV
Remarks: On the lower right side of the offering table the remains of Gardiner I9 (*f*) and the word Re are visible. Perhaps the *nḥḥ* could be read from both sides with a slight grammatical difference (i.e. reading eternity vs. eternally). The phonetic complement *n* in front of *nḥḥ* is unusual in the New Kingdom, but was the traditional spelling in the Old and Middle Kingdom (cf. *Wb* II, 299). The writing of *p.t* (i.e. "sky") without phonetic complements or ideographic stroke is unusual but possible (cf. *Wb* I, 490, 10).
Ramesses-Usikhopshef (i) was the brother of Tahefenu (i), who was married to Amennakht (vi/xii), who was the son of Henutmeter (i) and Hay (vii), cf. Davies1999, charts 7 and 8.
References: Bruyère 1939, 300–1, and fig. 168 (p. 300).
Bruyère, *Notebook*, MS_2004_0156_013.
Davies 1999, 57.

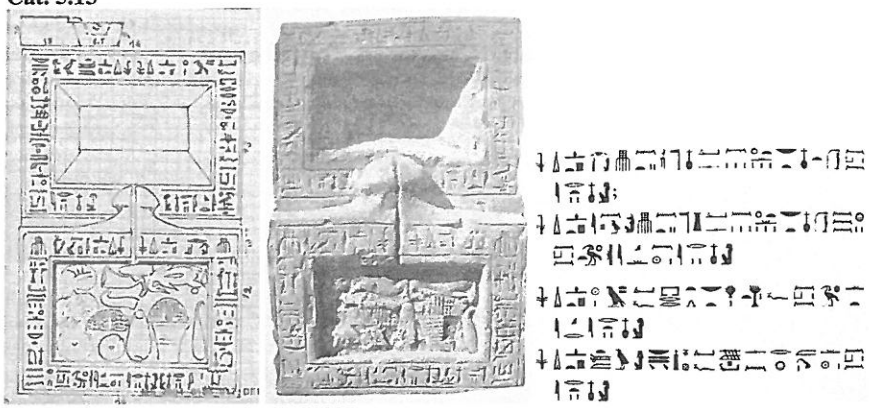


## Cat. 5.12



Inv. no: Louvre E. 16330
Other number: –
Find spot: C. V, kitchen
Present location: Louvre Museum, Paris
Material: limestone
Size: h. 17 cm; w. 18 cm; d. 7 cm
Louvre Museum: h. 17.7 cm; w. 18.5 cm; d. 7.2 cm
Description: Offering table in the shape of a *ḥtp*-sign with a drain in the middle. The plate is heavily damaged.
Transcription: top: *[jr n] sḏm ᶜš m S.t-Mꜣᶜ.t [Ḥᶜ-m]-tr[j mꜣᶜ ḫrw]*
right: *ḥtp dj nsw Jnpw jmy w.t dj=f pr.t ḫrw t ḥnḳ.t jḫ.w ꜥpḏ.w n kꜣ n Wsjr sḏm ᶜš m S.t-Mꜣᶜ.t Ḥᶜ-m-trj {mꜣᶜ ḫrw}*
left: *[ḥtp dj nsw] Wsjr ḫnty jmnt.t dj=f ḥ(.w).t nb(.w).t nfr (.w).t wᶜb(.w).t n kꜣ n Wsjr sḏm ᶜš m S.t-Mꜣᶜ.t Ḥᶜ-m-trj mꜣᶜ ḫrw* [...]
Translation: top: [Which] the servant of the place of the truth [Khaem]t[i]r [has made].
right: An offering that the king gives to Anubis Imiut that he may give the invocation offering: bread, beer, oxen, fowl for the Ka of Osiris, servant of the place of the truth Khaemtir, {justified}.
left: [An offering that the king gives to] Osiris, foremost of the West, that he may give all the good and pure things to the Ka of Osiris, servant of the place of the truth Khaemtir, justified.
Individual names: Khaemtir (i)
Individual titles: servant of the place of the truth
Religious titles: Osiris
Divine names: Anubis Imiut; Osiris
Remarks: In the notebook, the find spot of the object is indicated as C. VII. Apparently, the house layouts were not yet clear to Bruyère (compare the map in Bruyère, *Notebook*, MS_2004_0156_015.) Khaemtir (i) lived in the first half of the reign of Ramesses II and occupied TT 220 (Davies 1999, 236). Since Khaemtir (i) is not the only member of his extended family attested in house C. V, it seems also possible that his offering table was later reused by members of his family. The object is marked with the number "60."
References: Bruyère 1939, 306 and fig. 173.
Bruyère, *Notebook*, MS_2004_0156_015.

## Cat. 5.13



Inv. no: Cairo JE 72007
Other number: –
Find spot: C. VI, second room
Present location: Egyptian Museum, Cairo
Material: limestone
Size: h. 16 cm; l. 26 cm; d. 10 cm; Menédez (2009, 33): h. 19.3 cm; w. 25.5 cm; d. 10 cm
Description: Offering table in the shape of a *ḥtp*-sign, with attached basin.
Transcription: offering table, right: *ḥtp dj nsw Wsjr ḫnty jmn.t nṯr nfr dj=sn* (sic!) *ḫ(.w).t nb(.w).t nfr(.w).t wꜤb(.w).t n kꜣ n Jrty-nfr*
offering table left: *ḥtp dj nsw Jnpw ḫnty sḫ-nṯr dj=sn* (sic!) *ḫ(.w).t nb(.w).t nfr(.w).t wꜤb(.w).t sp-sn.w n kꜣ n ꜣḫ.t-jḳr-n-RꜤ Jry-nfr.*
Basin right: *ḥtp dj nsw RꜤ-ḥr-ꜣḫty dj=f prr.t nb.t ḥr ḫꜣw.t=f n kꜣ n ꜣḫ.t-jḳr Jrty-nfr*
Basin left: *ḥtp dj nsw Tmw nb tꜣ.wy Jwnw dj=f ššp snw m-bꜣḥ RꜤ n kꜣ n Jrty-nfr*
Translation: offering table, right: An offering that the king gives to Osiris, foremost of the West, great god, that they (sic!) may give all the good and pure things to the Ka of Irtynefer.
offering table, left: An offering that the king gives to Anubis, foremost of the divine booth, great god, that they (sic!) may give all the good and pure things twice to the Ka of the (female) *ꜣḫ-jḳr-n-RꜤ*, Irtynefer.
Basin right: An offering that the king gives to Re-Horakhty, that hemay cause the coming out of everything that is on his offering table to the Ka of the (female) *ꜣḫ-jḳr*, Irtynefer.
Basin left: An offering that the king gives to Atum, lord of the Two Lands and of Heliopolis that hemay cause that they receive the knowledge in front of Re for the Ka of Irtynefer.
Individual names: Irtynefer
Individual titles: –
Religious titles: *ꜣḫ-jḳr*
Divine names: Anubis; Re-Horakhty

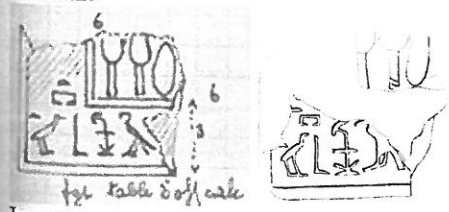


Remarks: The name is uncommon. In the Deir el-Medina context, it is only known from stela Turin 50009 (cf. Tosi and Roccati 1972, 42, cf. Demarée 1983, 149), where the daughter of the draftsman, May, and his wife, Tamit, (both not listed by Davies) is called Jrtynefer. A lady with a slightly different name, Jrtnofret (i), is known as having been the daughter of Sennedjem (i) (cf. Davies 1999, charts 7 and 29). On the left side of the basin Bruyère's transcription reads *dj=f ššp=sn rḫ m-bꜣḥ RꜤ*, i.e. "the wish that the god causes them to receive knowledge in front of Re." This is formula is not common, however. Demarée's transcription *snw* ("offering bread") makes much more sense here. That the wish to receive offering bread was commonplace is clear, for instance, from a passage in the Teaching of Amenemope (P. BM 10474, rt. 8.18, cf. *TLA*, lemma no. 136340).
References: Bruyère 1939, 310 and fig. 181
Bruyère, *Notebook*, MS_2004_0156_017.
Demarée 1983, 148–9.

## Cat. 5.14

Inv. no: –
Other number: –
Find spot: C. VI, second room
Present location: –
Material: limestone
Size: w. 11 cm; l. 14 cm
Description: Small uninscribed offering table.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: In Bruyère's notebook the find spot is indicated as square *K*, which corresponds to the third room of the house in the new numbering system (compare the map in Bruyère, *Notebook*, MS_2004_0156_017). No further details on the shape of the object is available in the notebooks.
References: Bruyère 1939, 310.
Bruyère, *Notebook*, MS_2004_0156_018.

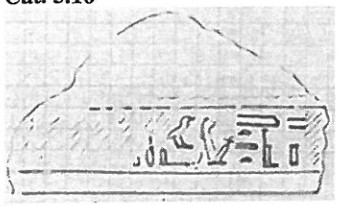
## Cat. 5.15



Inv. no: –
Other number: –

Find spot: S.O. I, second room
Present location: –
Material: limestone
Size: h. 6 cm; w. 6 cm
Description: Fragment of the lower left part of an offering table.
Transcription: see remarks
Translation: see remarks
Individual names: Bukhanef-Ptah (i)?
Individual titles: –
Religious titles: –
Divine names: –
Remarks: At the lower left edge, the remains of the title *nb.t-pr* seem to be visible. If this reading is correct one would expect a female name to follow. The *Bw*-[...] is written in different reading direction than the *ḫ3* to its right. Nevertheless, one is tempted to read all signs together as a single name. A fitting name could be *Bw-ḫ3ᶜ-n=f* (Bukhanaf) even though the reversed reading direction is somewhat odd. A known name from Deir el-Medina is Bukhanef-Ptah (i), the wife of Kasa (i). Another possibility would be to read [*sḏm ᶜš m s.*]*t* [*M3ᶜ.t*] i.e. with the *pr*-sign as determinative of [*s.*]*t* [*M3ᶜ.t*], in which case we would like to read a male name such as *Bw-ḫ3ᶜ=f* (Bukhaf, cf. Ranke 1935, 94 referring to P. Abbot 8a, 11; 8b, 12 and P. Mayer A vs. 3, 21-3, 25), though such a male name is not from Deir el-Medina. The reversed signs of the proposed name are odd, as already noted by Bruyère (1939, 315), who did not recognize a name.
References: Bruyère 1939, 314, fig. 184 and 315.
Bruyère, *Notebook*, MS_2004_0156_017.

## Cat. 5.16

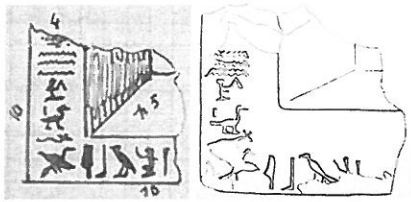


Inv. no: –
Other number: –
Find spot: S.O. I, second room
Present location: –
Material: limestone
Size: –
Description: Fragment of the lower part of an offering table, inscribed with one line of text.
Transcription: [*sḏm ᶜ*]*š m S.t-M3ᶜ.t Jry.w-nfr* [...]
Translation: [serva]nt in the place of the truth, Jryunefer
Individual names: Irynefer (i)?
Individual titles: [serva]nt in the place of the truth
Religious titles: –
Divine names: –



Remarks: Bruyère suggests reading "workman *Iry-nfr*." Using the *jry*-man (Gardiner A48) to spell a name starting with *Jry-* with would be somewhat odd. This spelling is more common for *Jr.j-ᶜ3* (; i.e. "doorkeeper"), a title that would not follow the title *sḏm ᶜš*. A name is therefore the only possibility. The two male names known from Deir el-Medina starting with *Jry*, however, are written in a different manner: Jrynefer (i) is usually written with the reed, the mouth, and the two strokes (Gardiner M17, D21+Z4, cf. *KRI* III, 644, 13.b.1, cf. Davies 1999, 263) whereas Jrunefer (i) is usually written with the eye (Gardiner D4, cf. *KRI* I, 392, b12-3, cf. Davies 1999, 156.)
References: Bruyère 1939, 315.
Bruyère, *Notebook*, MS_2004_0156_017.

## Cat. 5.17

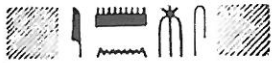


Inv. no: –
Other number: –
Find spot: S.O. I, second room
Present location: –
Material: limestone
Size: w. 10 cm; l. 10 cm
Description: Fragment of an offering table with integrated basin.
Transcription: [...] [*Ḫᶜ-m-n*]-*wn s3=f P3-3b.w mᶜ ḫrw* [...]
Translation: [...] [Khaemn]-un his son, Paabu (?), justified
Individual names: Paabu (?); Khaemnun
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The reversed hieroglyphs make it difficult to read the second name. Reading *P3-jb* is not an option, since this name is usually written with the kid (Gardiner E8, cf. O. Ashmolean Museum 261, O. Cairo CG 25557, O. Cairo CG 25598, O. DeM 53, O. DeM 427, O. DeM 10016, and P. Turin Cat. 1880). The only person known by that name was a wood-cutter, who would probably not have had his own limestone offering table. Interpreting the reed leaf as spear standard (Gardiner R15), one might suggest "*P3-3b.w*," but again this name is not clearly attested at Deir el-Medina—the only men attested with related names being the fisherman *P3-3b.w-nḫt* and the sandalmaker *P3-3b.w-nḫt*, both of whom would probably not have possessed alimestone offering table either. A possible *P3-3b.w* (?) appears on O. Ashmolean Museum 253 and O. DeM 630 a *wḥᶜ P3-3b.w-nḫt* appears on O. DeM 76 and a *ṯbw P3-3b.w-nḫt* is attested on P. Turin Cat. 1945 + P. Turin Cat. 2073 + P. Turin Cat.

2076 + P. Turin Cat. 2082 + P. Turin Cat. 2083, rt. In addition, the unclear name *Pз-зb.w*[...] appears twice on P. Turin Cat. 2014. It is unfortunate that the filiation [...]-*mw sз=f* is broken. For reading *Pз-зb.w*, compare the change in reading direction also in **Cat. 5.17**. It is also unclear which Khaemnun is attested here (compare Davies 1999, chart 25).

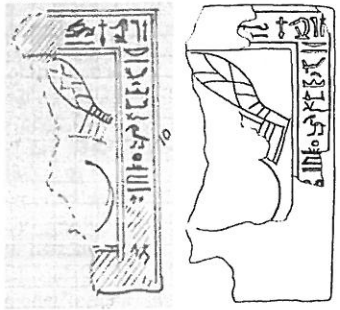
References: Bruyère 1939, 315 and fig. 184.
Bruyère, *Notebook*, MS_2004_0156_017.

## Cat. 5.18



Inv. no: –
Other number: –
Find spot: S.O. III, first room
Present location: –
Material: limestone
Size: –
Description: Small offering table, damaged by salt.
Transcription: [...] *Imn-ms* [...]
Translation: [...] Amenmose [...]
Individual names: Amenmose
Individual titles: –
Religious titles: –
Divine names: –
Remarks: It is unclear which Amenmose is attested here, for this was a common name at Deir el-Medina (cf. Davies 1999, 286). No further details are available in Bruyère's notebooks.
References: Bruyère 1939, 320.
Bruyère, *Notebook*, MS_2004_0156_020.

## Cat. 5.19

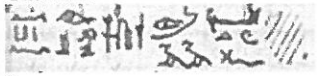


Inv. no: –
Other number: –
Find spot: S.O. IV, second room
Present location: –



Material: limestone
Size: h. 10 cm
Description: Fragment of the right upper part of a small offering table, remains of the offering decoration are visible on the plate.
Transcription: [...] *Wn-nfr nṯr ᶜз nb tз ḏsr.t dj=f зḫ m* [*pt wsr m tз*] [...]
Translation: [...] (Osiris)-Wennefer, great god, lord of the sacred land, may he cause give being *зḫ* in heaven and strong on earth [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: (Osiris)-Wennefer
Remarks: –
References: Bruyère 1939, 333 and 314 (fig. 184).
Bruyère, *Notebook*, MS_2004_0156_009.

## Cat. 5.20

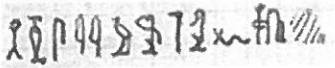


Inv. no: –
Other number: –
Find spot: outside southern village "*jusqu'au thalweg les dernières maisons du sud*," northern area = house S.E. IX (?)
Present location: –
Material: limestone
Size: –
Description: Fragment of an offering table inscribed with one line of text.
Transcription: [...] *n kз n Wsjr sš-ḳd Mзз-nḫt=f* [...]
Translation: [...] for the Ka of Osiris draftsman Maa{ni}nakhtuf [...]
Individual names: Maaniakhtuf (i/ii)
Individual titles: draftsman
Religious titles: Osiris
Divine names: –
Remarks: Most of the other objects found in that area have been published as though they were found in house S.E. IX. In his notebooks Bruyère mentions that he was excavating the area "*jusqu'au thalweg les dernières maisons du sud*" from east to west on 21 December 1934 (cf. Bruyère, *Notebook*, MS_2004_0155_010). The finds of that day were divided into those found in the north (N) and those on the south (S) side. Most unclear is why some objects from this list were published in connection to house S.E. IX while others remain altogether unpublished. All objects listed by Bruyère may have been found in house S.E. IX. At the time when Bruyère wrote the notebook entry he could not have known the village layout or his later numbering. Although the present offering table does not appear anywhere in the publication, this fragment may have come from house S.E. IX like the others listed in the notebook. The exact find spot, however, remains unclear.
Maaniakhtuf was not a common name at Deir el-Medina, but two of the three men with that name were draftsmen. The person may be either

Maaniakhtuf (i) son of Pashedu (viii) or Maaniakhtuf (ii) who is attested here (on the family relations cf. Davies 1999, 155–62 and chart 11).

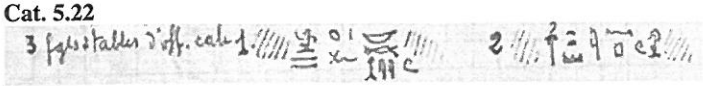
Reference: Bruyère, *Notebook*, MS_2004_0155_010.

**Cat. 5.21**



Inv. no: –
Other number: –
Find spot: outside southern village "*jusqu'au thalweg les dernières maisons du sud*," northern area = house S.E. IX (?) (see remarks **Cat. 4.23**)
Present location: –
Material: limestone
Size: –
Description: Fragment of an offering table inscribed with one line of text.
Transcription: [...] *ḫsy.w nṯr=f sš* [...]
Translation: [...] praised ones, his god, scribe [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: No further information is available. The present fragment has not been mentioned in Bruyère's publication.
Reference: Bruyère, *Notebook*, MS_2004_0155_010.

**Cat. 5.22**



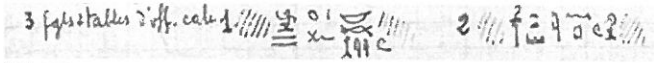
Inv. no: –
Other number: –
Find spot: outside southern village "*jusqu'au thalweg les dernières maisons du sud*," northern area = house S.E. IX (?) (see remarks **Cat. 4.23**)
Present location: –
Material: limestone
Size: –
Description: Fragment(s) of an offering table inscribed with one line of text.
Transcription: [...] [NN] *mɜᶜ ḫrw sɜ=f Nb-mḥy.t* [...]
Translation: [...] [NN] justified, his son Nebmehyt [...]
Individual names: Nebmehyt
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The above description relates to the transcription given as (1) above (for (2)). This distinction assumes that the numbers refer to two different offering tables. To total the three fragments mentioned, one of the two entries must consist of two fragments, but it is unclear which one does so. As another possibility, the numbers could refer to fragments, whereby the third fragment would not have been drawn for whatever reason.



No further information is available. This fragment does not appear in Bruyère's publication.
Regarding the name, four men bearing it are attested at Deir el-Medina (cf. Davies 1999, index, 297).

Reference: Bruyère, *Notebook*, MS_2004_0155_010.

**Cat. 5.23**



Inv. no: –
Other number: –
Find spot: outside southern village "*jusqu'au thalweg les dernières maisons du sud*," northern area = house S.E. IX (?) (see remarks **Cat. 4.23**)
Present location: –
Material: limestone
Size: –
Description: Fragment(s) of an offering table inscribed with one line of text.
Transcription: [...] *jmnt.t Jnpw* [...]
Translation: [...] west, Anubis [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Anubis
Remarks: The above description relates to the transcription given as (2) above (for (1) and relevant remarks; cf. **Cat. 5.22**).
No further information is available. The present fragment does not appear in Bruyère's publication.
Reference: Bruyère, *Notebook*, MS_2004_0155_010.

# Table 6: Offering basins

## Cat. 6.1



Inv. no: –
Other number: –
Find spot: house N.E. III
Present location: –
Material: limestone
Size: –
Description: Fragment of the rim of a round basin inscribed with on line of text.
Transcription: [...] *m wjꜣ n ḥḥ nfr-ḥr m* [...]
Translation: [...] in the bark of millions, beautiful of face in [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The "bark of millions" (*wjꜣ n ḥḥ*) is known as the name of the sun bark, cf. *Wb* I, 271, 11. For example, in the spells of the Book of the Dead 175 (Ani 29, 21) and 186 (Ani, 37, 5), cf. also *Belegstellen* and the so-called "Legend of Isis and Re," P. Turin 1993, 3,13. In the present case it should be understood as an epithet of Re (compare also *ḥꜣ.t n wjꜣ n ḥḥ* as attested in the temple of Seti I. at Abydos (portico of the temple, southern part, great dedicatory inscription of Ramesses II, 94); cf. *TLA* and Spalinger 2009, 77 and 135). The latter text elaborates how the deceased king Seti enters the cosmic circle of the path of the sun.
The inscription thus seems to relate the basin to the cult of the god Re.
References: Bruyère 1939, 198 (fig. 89) and 246.
Bruyère, *Notebook*, MS_2004_0156_006.

## Cat. 6.2



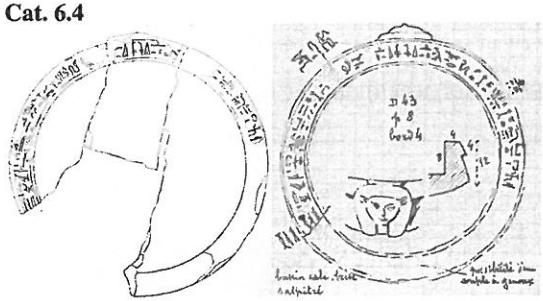
Inv. no: –
Other number: –
Find spot: house N.E. XV
Present location: –
Material: limestone
Size: –
Description: Fragment of the rim of a round basin inscribed with one line of text.
Transcription: [...] *sḏm ʿš m S.t-Mꜣʿ.t Pꜣ-šd* [...]
Translation: [...] servant in the place of the truth, Pashedu [...]
Individual names: Pashedu
Individual titles: servant in the place of the truth
Religious titles: –

Divine names: –
Remarks: Pashedu (i), (ii), and (xv) are known as workmen. However, many men called Pashedu cannot be associated with any title (cf. Davies 1999, 301).
Reference: Bruyère 1939, 261.

## Cat. 6.3

Inv. no: –
Other number: –
Find spot: house N.E. XVIII
Present location: –
Material: limestone
Size: –
Description: Fragment of a round basin.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: No further description is available. The basin may be identical to Turin Cat. 22032; cf. Habachi 1977, 41 or the fragments shown in Bruyère 1939, 198 (fig. 89). The publication depicts the latter fragments but mentions them nowhere else. Thus, questions emerge as to whether these objects were found in the village itself or grouped with parallel fragments.
Reference: Bruyère 1939, 263.

## Cat. 6.4



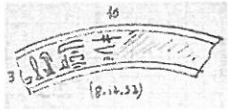


Inv. no: –
Other number: –
Find spot: S.O. II, third room
Present location: –



Material: limestone
Size: h. 15 cm; d. 8 cm, diameter 43 cm; length of the horizontal rim 4 cm.
Description: Fragment of a large round offering basin decorated with a human masque of Hathor on the vertical rim in raised relief.
Transcription: right: *ḥtp dj nsw Tȝ-wr.t ḥnw.t ḥtp(.w).t ḏfȝ.w dj=s.t pr wȝḏ* [...]
left: *ḥtp dj nsw Tȝ-wr.t šps.t nb.t pt ḥnw.t tȝ.wy dj=s jw ʿnn m rȝ-pr=s.t jw r(ȝ)=j mḥ m* [...]
Translation: right: An offering that the king gives to Thoeris, mistress of the offerings and the provisions, that she may cause the house to flourish [...]
left: An offering that the king gives to Thoeris, the glorious, lady of the Two Lands, that she may cause coming and going in her temple, while my mouth is filled with [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Thoeris
Remarks: On the opposite side which has not been preserved Bruyère expects the goddess Thoeris or a kneeling couple.
References: Bruyère 1939, 318 and 319 (fig. 189).
Bruyère, *Notebook*, MS_2004_0156_018.

## Cat. 6.5



Inv. no: –
Other number: –
Find spot: possibly village N.E. (see remarks)
Present location: –
Material: limestone
Size: –
Description: Fragment of a round offering basin inscribed with a line of text.
Transcription: [...] *ḥm m S.t-Mȝʿ.t s nb* [...]
Translation: [...] servant in the place of the truth, *s nb* [...]
Individual names: –
Individual titles: servant in the place of the truth
Religious titles: –
Divine names: –
Remarks: The title is highly odd and further unknown to me and also the *s nb* makes little sense. Probably Bruyère made a slip, but without the original object the wrong reading cannot be corrected.
The description of the find spot of the present object requires some consideration. On 8 December 1933 Bruyère writes in his notebook: "*On commence en sud en enlevant le cavalier les déblais de 1921-22 et une partie du cavalier de l'an dernier et on va établir une voie parallèle à un niveau plus bas, en avant de la première pour nettoyer les maisons du sud.*" The term "*cavalier*" was obviously not meant in its usual modern meaning. In the 19th century "*cavalier*" could also be used for piles of

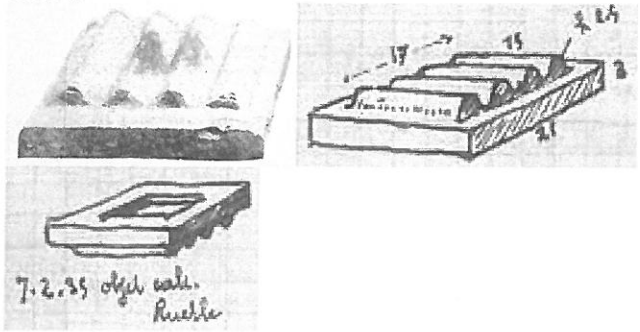
sand that used to be erected as a base for canons (cf. http://www.cnrtl.fr/definition/cavalier, with references). Bruyère hence most probably describes the removal of the piles of debris created by the excavators in the earlier excavation areas in 1921–2 and in 1931–2. This report is followed by "*trouvailles*", i.e. "finds", listing the present fragment only. Whereas it cannot be ruled out that the present fragment was found in the debris, it is perhaps more plausible that Bruyère just noted the cleaning process and proceeded to what was found in the village. The "southern houses" probably refers to the S.E. area, where Bruyère began his excavation.

References:
Bruyère, *Notebook*, MS_2004_0155_001.
Bruyère, *Notebook*, MS_2004_0155_002.



## Table 7: *Grilles d'offrandes*

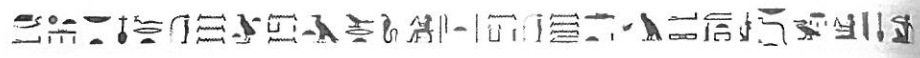
### Cat. 7.1

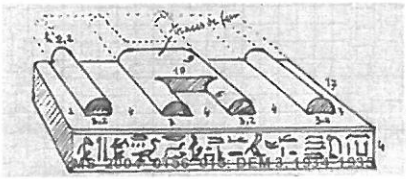


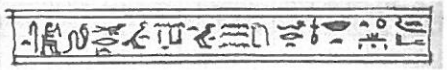
| | |
|---|---|
| Inv. no: | Louvre E. 16324 |
| Other number: | – |
| Find spot: | N.O. XIX, street to the south of the house |
| Present location: | Louvre Museum, Paris |
| Material: | limestone |
| Size: | h. 5.5 cm; l. 21 cm; w. 15 cm; Louvre inventory: h. 5.5 cm; w. 21.3 cm; l. 22 cm |
| Description: | Small rectangular offering table with four half round bars on top, all burned at their centers. The bottom side is hollow. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The traces on top of this object may be the remains of burned fat, which would indicate the object was potentially used as an offering grill (cf. Bruyère 1939, 206).<br>In his publication, Bruyère refers to both this figure and another one (Bruyère 1939, 206 (fig. 95)), the latter consisting of two fragments not identical with the present one. Bruyère probably wanted only to indicate the variety of forms. |
| References: | Andreu 2002, 251, no. 201.<br>Bruyère 1939, 296 and fig. 166.<br>Bruyère, *Notebook*, MS_2004_0156_011.<br>B. Letellier, *Le Louvre présente aux Musées de Metz: La vie quotidienne chez les artisans de Pharaon: du 12 novembre 1978 au 28 février 1979*, Metz 1978, 31, no. 31. |

**Cat. 7.2**







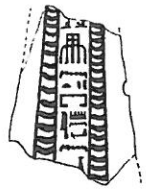


| | |
|---|---|
| Inv. no: | JE 72008 |
| Other number: | SR 5/9852 |
| Present location: | Egyptian Museum, Cairo |
| Find spot: | S.O. III, third room |
| Material: | limestone |
| Size: | l. 31 cm, h. 4 cm; Menéndez (2009, 33): 6,4 cm x 30.5 cm x 28.1 cm x 4.2 cm<br>"*baguettes*": h. 1.6 cm; l. 22 cm, diameter 3.2 cm<br>"*plateau*" 9 x 10 cm |
| Description: | Small rectangular offering table with two half round bars on top, and an H-shaped component in the middle that has been burned at its center. |
| Transcription: | [...] *mꜣᶜ ḥ(.w).t nb(.w).t nfr(.w).t wᶜb.w.t tw.t n kꜣ* [*n*] *Tꜣ-wr.t šps.t n kꜣ wᶜb m-dj.t sḏm ᶜš m s.t mꜣᶜ.t Nb-ḏfꜣ.w mꜣᶜ ḫrw* [...] |
| Translation: | [...] true, all the good, pure and complete things for the Ka of Thoeris, the noble one, for the pure Ka in the hands of the servant in the place of the truth Nebdjefa, justified |
| Individual names: | Nebdjefa (i) |
| Individual titles: | servant in the place of the truth |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The divergent account that records the table coming from house S.O. IV (Bruyère 1939, 206) is probably a mistake. Indeed, the notebook drawing is somewhat confusing at first. Bruyère apparently found only a part of the offering grill in the house and reconstructed the object later. On 28 February 1935, Bruyère writes in his notebook that he bought the matching fragment from Ranke for the same price the latter had paid, 100 *Pt.*. |
| References: | Bruyère 1939, 207 (fig. 96) and 320.<br>Bruyère, *Notebook*, MS_2004_0156_015.<br>Bruyère, *Notebook*, MS_2004_0156_020. |



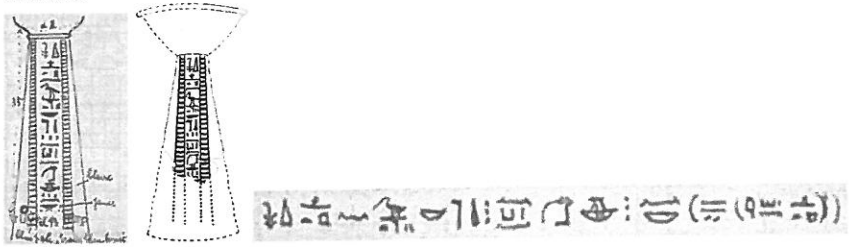
## Table 8: Offering supports

**Cat. 8.1**



| | |
|---|---|
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. III, second room |
| Present location: | – |
| Material: | fired clay |
| Size: | – |
| Description: | Fragment of an offering support, painted white and inscribed with an offering formula written in black ink on a yellow band framed in red. |
| Transcription: | [*ḥtp dj nsw Wsjr*]-*ḫnty-jmn.t n kꜣ* [*n* NN] |
| Translation: | [An offering that the king gives to Osiris]-Chontamenti for the Ka [of NN] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Osiris-Chontamenti |
| Remarks: | The white coating may have been a means of purification (cf. Rzeuska 2003, 128–34).<br>As for the small fragments in Bruyère's figure (1939, 329, fig. 200), they could have been parts of this object. Bruyère's rendering of the hieroglyphs appears somewhat odd, and the present reading remains doubtful. The spelling of *ḫnty* as well as the interpretation of *jmn.t* as "netherworld" rather than "west" is known from the New Kingdom onwards (cf. *Wb* I, 84.13; *Wb* III, 303 and *LGG* II, 557–8). In his drawing (Bruyère 1939, 329) the nose determinative (Gardiner D19) is omitted. Moreover, the left part of the *kꜣ*-arms (Gardiner D28) visible in the reproduction of the hieroglyphs should be visible in the drawing but are nonetheless missing. |
| References: | Bruyère 1939, 320 and 329 (fig. 200).<br>Bruyère, *Notebook*, MS_2004_0156_018. |

**Cat. 8.2**



Inv. no: –
Other number: –
Find spot: S.O. V, third room, in front of the north-western cult emplacement (so-called "false door")
Present location: –
Material: burnt clay, painted
Size: –
Description: Fragment of a white-painted offering support decorated with a yellow-blue band and a black inscription.
Transcription: *ḥtp dj nsw n Ḏḥwtj nb md.w nṯr.w n kꜣ n wꜥb ḫry-ḥb n nb* [*tꜣ.wy*] [...] [NN] [...]
Transcription: An offering that the king gives to Thoth, lord of the sacred words, for the Ka of the wab-priest, lector priest of the lord of the [Two Lands] [...] [NN] [...]
Individual names: –
Individual titles: –
Religious titles: *wꜥb*-priest, lector priest of the lord of the [Two Lands]
Divine names: Thoth
Remarks: The sequence of titles is rather peculiar, for *ḫry-ḥb* is a title of higher rank than *wꜥb* and thus should come first. The title *ḫry-ḥb* is in fact highly unusual in administrative documents from Deir el–Medina. There is only one reference to the *ḫr.y-ḥb*, namely a lector priest of Amenhotep I, Nebre, known to me: the inscription of a column's base (Cairo 51512, cf. Černý 1927, 194 and pl. IX and see also Valbelle 1985, 329). King Amenhotep I was not the only king that was defied at Deir el-Medina. Therefore Bruyère's reconstruction *Imn-ḥtp* (cf. Bruyère, *Notebook*, MS_2004_0156_010) is possible, but not the only option. The only other *ḫr.y-ḥb.w* attested at Deir el-Medina were *n tꜣ ḥw.t*, i.e associated with Medinet Habu (e.g. appearing as witnesses in a large court procedure on P. Geneva D 409+P. Turin Cat. 2021, rt. IV, 12 cf. Deir el–Medina database).
References: Bruyère 1939, 329 and fig. 200.
Bruyère, *Notebook*, MS_2004_0156_010.



## Table 9: Scarabs, amulets and (amulet) molds

**Cat. 9.1**

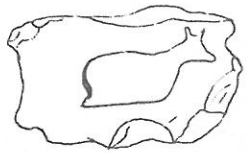



Object term: scarab
Inv. no: Berlin ÄMP 21024
Other number: Möller, *Fundjournal*, 240
Find spot: *Grabungsstelle* D1 = N.E. VIII
Present location: ÄMP, Berlin
Material: blue faience
Size: –
Description: Scarab decorated with a vulture and an ankh sign.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The scarab is the most common amulet in ancient Egypt and symbolizes the rising morning sun (cf. Cooney 2008, 3). The vulture may symbolize the goddess Mut. It should be noted, however, that "[u]ltimately, the … amulet held a number of meanings and functions … [not] … confined to one particular meaning in a given circumstance" (Cooney 2008, 6).
Reference: Möller, *Fundjournal*, 200.

**Cat. 9.2**

Object term: mold
Inv. no: Berlin ÄMP 21509
Other number: Möller, *Fundjournal*, 182
Find spot: *Grabungsstelle* D3 = N.E. X
Present location: –
Material: limestone
Size: –
Description: Part of a seal ring mold; with rectangular plate; without mouth of an ingot.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: –
Reference: Möller, *Fundjournal*, 182.

## Cat. 9.3



| | |
|---|---|
| Object term: | amulet mold |
| Inv. no: | Berlin ÄMP 21562 |
| Other number: | Möller, *Fundjournal*, 166 |
| Find spot: | *Grabungsstelle* D3 = N.E. X |
| Present location: | – |
| Material: | limestone |
| Size: | w. 11 cm |
| Description: | Part of a limestone mold, bovid-shaped. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Cow amulets typically represent the goddess Hathor, though other goddesses with bovine manifestations include Nut, Isis, and Mehwet. Associated with gods like Re, Montu, and Ptah, the bull symbolizes royal power (cf. Stevens 2006, 48–50, with references). Since this bovid was depicted in a lying position most probably a cow rather than a bull is represented. |
| Reference: | Anthes 1943, 61. |

## Cat. 9.4

| | |
|---|---|
| Object term: | mold (?) |
| Inv. no: | Berlin ÄMP 21104 |
| Other number: | Möller, *Fundjournal*, 129 |
| Find spot: | *Grabungsstelle* D4 = N.E. XI |
| Present location: | – |
| Material: | limestone |
| Size: | h. 12,8 cm |
| Description: | Part of a mold (?) with a caudate Bes-image playing the flute |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | A height of 12.8 cm seems rather large for an amulet intended for wear. Larger amulets may have served as cult images or in the manufacture of |



| | |
|---|---|
| | such images (see also **Cat. 9.12** and Louvre E. 16315; The Louvre fragment was recorded in neither his publication nor his notebooks. Nevertheless, the number sequence suggests it may have come from the "*décharges du village*;" another parallel is Cairo JE 59872; cf. U. Hölscher, *The Excavation of Medinet-Habu* V. *Post-Ramessid Remains. The University of Chicago Oriental Institute Publications* 66, Chicago 1954, 58, 2 and pl. 34B; see also Teeter 2010, 23. According to Hölscher (1954, 58), this parallel dates to the 25-26 dynasty). |
| Reference: | Anthes 1943, 61. |

## Cat. 9.5

| | |
|---|---|
| Object term: | amulet |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 269 |
| Find spot: | *Grabungsstelle* D4 = N.E. XI |
| Present location: | – |
| Material: | faience |
| Size: | – |
| Description: | Lotus flower made of blue faience with black drawing. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 12 March 1913, this object receives no further specification in the *Fundjournal*. It could be an amulet or inlay. |
| Reference: | Möller, *Fundjournal*, 269. |

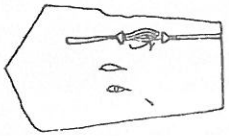
## Cat. 9.6

| | |
|---|---|
| Object term: | scarab |
| Inv. no: | Berlin ÄMP 20986 |
| Other number: | – |
| Find spot: | N.E. area, perhaps N.E. XIII (see remarks) |
| Present location: | ÄMP, Berlin |
| Material: | light green stone (unspecified, possibly felspar) |
| Size: | l. 1,5 cm |
| Description: | Scarab pierced in the length, separated elytra, legs indicated, text on the bottom side. |
| Transcription: | *Nb-m3ᶜ.t-Rᶜ* |
| Translation: | Nebmaatre |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | See remarks |
| Remarks: | The name could refer to Amenhotep III or prince Nebmaatre, son of Ramesses IX (cf. Dodson and Hilton 2004, 187). Excavated by Möller in |

1913, this object has an unspecified find spot. The item follows immediately after **Cat. 5.3** in Bruyère's notebook (Bruyère, *Notebook*, MS_2004_0156_037), which might suggest it, too, came from *Grabungsstelle* D6 (= N.E. XIII), though this proposition remains unprovable. The object was unavailable to me.

References: ÄMP inventory
Bruyère, *Notebook*, MS_2004_0156_037.

### Cat. 9.7



Object term: amulet mold
Inv. no: Berlin ÄMP 20985
Other number: Möller, *Fundjournal*, 287
Present location: ÄMP, Berlin
Find spot: *Grabungsstelle* D9 = N.E. XVI/XVIII
Material: yellowish limestone
Size: w. 10 cm
Description: Fragment of a finger ring with an *wḏȝ.t*-eye instead of the seal plate.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The *wḏȝ.t*-eye symbolizes the eye of Horus, which Isis magically restores in the "Contendings of Horus and Seth." Mythologically considered the power of healing par excellence, Horus's eye evokes the victory of good over evil (cf. Stevens 2006, 73, with parallels and references). Louvre E. 16307 (cf. Bruyère 1939, pl. XXV) stands as close parallels.
Reference: Anthes 1943, 61.

### Cat. 9.8



Object term: Scarab
Inv. no: –



Other number: –
Find spot: N.O. XI, first room
Material: Faience
Size: h. 1.5 cm; w. 0.9 cm; d. 0.5 cm
Description: Scarab with a depiction of the the name of the god Amun.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Amun
Remarks: –
Reference: Bonnet and Valbelle 1976, 337-8 and fig. 9 (3).

### Cat. 9.9



Object term: seal rring
Inv. no: –
Other number: –
Find spot: N.O. XIX, second room
Material: Faience
Size: h. 1,9 cm; w. 0,8 cm; d. 0,1 cm
Description: Ring with a depiction of the cartouche of Horemheb.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: –
Reference: Bonnet and Valbelle 1976, 337-8 and fig. 9 (2).

### Cat. 9.10

Object term: amulet mold
Inv. no: ÄMP 21511
Other number: Möller, *Fundjournal*, 43
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: limestone
Size: w. 9 cm
Description: Mold for two different amulet shapes: one of the figure of a juvenile sitting god and the other one of an antelope with an eyelet on its back and a git to the base.
Transcription: –

Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The description "juvenile sitting god" probably refers to the juvenile Horus depicted as a naked boy with the youth curl, an iconography attested for *Ḥr-pȝ-ḫrd* ("Horus-the-Child" or Greek "Harpocrates") and *Ḥr-sȝ-ȝs.t* ("Horus-son-of-Isis" or Greek "Harsiese"). Neither of these would be expected at Deir el-Medina, however. Horus-the-Child appears only from the 21st dynasty onwards (cf. LGG V, 281–2). A representation of Horus-son-of-Isis is perhaps more plausible because he is already attested in the pyramid texts (spell 466a, cf. *LGG* V, 283) and on some Middle Kingdom stelae (e.g. Turin cat. 20578, cf. Ibid.) and was relatively common in the New Kingdom (for references, cf. *LGG* V, 283–4). Attestations of Horus-son-of-Isis in this juvenile iconography, however, are not known before the Late Period. According to the *LGG* the earliest attestation is in the Hibis temple (cf. *LGG* V, 282–3 [50], i.e. Hibis, 4, II). So if the mold was used at Deir el-Medina it might represent an earlier attestation of Horus-son-of-Isis. Unfortunately, the mold was lost in WWII and cannot be checked. Another possibility would be that the mold was not used by the New Kingdom inhabitants of Deir el–Medina, but later.
As for the antelope, it may represent the goddess Anukis, who occasionally appears in this manifestation at Deir el-Medina (possibly in TT 216 and clearly on O. Stockholm MM 14011 and O. Cairo JE 43660, cf. Å. Strandberg, *The Gazelle in Ancient Egyptian Art. Image and meaning. Uppsala Studies in Egyptology* 6 (2009), 173–7 with figures and references. The antelope motif also relates to Hathor, Isis, Seth and foreign gods such as Shed, Reshep and was a regenerative power (cf. Stevens 2006, 58).
Yet another antelope mold has been found in the "*grand puits*" (cf. Bruyère 1953, 54 (fig. 11)).
Reference: Möller, *Fundjournal*, 43.

## Cat. 9.11

Object term: Scarab
Inv. no: –
Other number: –
Find spot: C. II; first room, under the stone structure against the north wall
Material: Faience
Size: h. 1.5 cm; w. 0.6 cm
Description: Amulett of a goddess with a Hathoric headdress carrying a *wȝḏ*-scepter.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –



Remarks: Ramesside king, according to Bonnet and Valbelle 1975, 445 cartouche of Ramesses IX or XI.
Reference: Bonnet and Valbelle 1975, 445 and pl. LXXII (2).

## Cat. 9.12



Object term: amulet mold
Inv. no: Berlin ÄMP 34463
Other number: Möller, *Fundjournal*, 167
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: limestone
Size: h. 6,2 cm; w. 8,3 cm
Description: Fragment of a mold (?) of a Bes-image with feather crown, to the left an *ʿnḫ*-sign.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: **Cat. 9.4** exemplifies a close parallel to this fragment, measuring about the same size (h. 5,7 cm; w. 4,5 cm; d. 1,8 cm) but—worked less elaborately—lacking the *ʿnḫ*. The size of the present fragment might indicate that this was a mold for a cult image rather than for an amulet. An ostracon that could be a cult image of the god Bes is O. Turin S. 9541 RCGE 45839, whose find spot is unfortunately unknown.
Reference: Möller, *Fundjournal*, 167.

## Cat. 9.13



Object term: amulet mold
Inv. no: Berlin ÄMP 21573
Other number: Möller, *Fundjournal*, 376

Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: limestone
Size: h. 9 cm
Description: Limestone flake with a griffin in sunk relief, most probably a mold.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: This object may have served as a charm or as an amulet mold.
Reference: Anthes 1943, 61.

## Cat. 9.14



Object term: seal impression
Inv. no: Berlin ÄMP 21084
Other number: Möller, *Fundjournal*, 563
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: mud brick
Size: l. 2,8 cm
Description: Scarab impression: two scorpions, on the other side impression of a swiveled rope.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The scorpions could symbolize the goddess Selket. For parallel scorpion amulets and seal impressions, see JE 63812; cf. Bruyère 1939, pl. XLII, a mold with unidetified present location and inv. number and JE 72013; for both cf. Bruyère 1939, pl. XXV. Yet another parallel, decorated with a fish, a scorpion, and an *ʿnḫ*-sign with an analogous rope impression, has come from tomb Dx3 (Berlin ÄMP 21083, cf. Anthes 1943, 55). The object was unavailable to me.
Reference: Mentioned by Anthes 1943, 55, footnote 2.



## Cat. 9.15



Object term: seal impression
Inv. no: Berlin ÄMP 21148
Other number: Möller, *Fundjournal*, 150
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: mud brick
Size: w. 2,5 cm
Description: Scarab impression with a textile impression and two swiveled ropes on one side.
Transcription: *mnt.t mn mn* (?)
Translation: see remarks
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The text is unclear. *mnt.t* is known as diorite (cf. *Wb* II, 91.10–2), which would not be expected being part of a seal inscription. Similarly implausible is the idea that the term attested here could be the toponym *mnmn.t* (cf. *Wb* II, 81.24; cf. *TLA*, lemma no. 70740) that is hitherto only attested in the Late Period. Perhaps it is some formula hoping that something endures (*mn* cf. *Wb* II, 60–62). Yet another idea would be that the text is written in pseudo script, i.e. decorated with hieroglyphs that do not constitute a meaningful text. The object was unavaible to me.
Reference: Möller, *Fundjournal*, 150.

## Cat. 9.16

Object term: possibly a mold
Inv. no: Berlin ÄMP 23938
Other number: Möller, *Fundjournal*, 168
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: limestone
Size: h. 14 cm
Description: Limestone plate with a cavity in the shape of the lower part of a female.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –

Divine names: –
Remarks: Legs amulets usually date to the Old Kingdom or the First Intermediate Period (cf. Andrews 1994, 71–2). Apparently the present object was the lower part of a mold for a female figurine. Unfortunately the object has been lost in WWII. In the Berlin inventory the size is indicated as 13,5 x 13,5 cm.
Reference: Möller, *Fundjournal*, 168.

**Cat. 9.17**
Object term: mold
Inv. no: –
Other number: Möller, *Fundjournal*, 43
Present location: –
Find spot: *Schürfung* D = area around the houses N.E. VIII–N.E. XIX
Material: limestone
Size: w. 7 cm
Description: Mold for two figures: an antelope and a male god.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 1 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo on account of find sharing. For the symbolism attached to antelopes, see **Cat. 9.10** above. For another mold of a male god, Amun, in Dorn 2011, 490 and pl. 746 no. GM 28.
Reference: Möller, *Fundjournal*, 43.

**Cat. 9.18**
Object term: mold
Inv. no: –
Other number: Möller, *Fundjournal*, 84
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: limestone?
Size: –
Description: Fragment of a mold showing the upper part of a prisoner and remains of its lower part.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 3 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo on account of find sharing. For the prisoner motif, see also See also Louvre E. 16502; cf. Bruyère 1939, 226, fig. 114 and Etienne 2000, 50, no. 107. The latter object has no clear find spot. These plaques may have had a meaning similar to that of the execration plaques now in Cairo (JE 63955-9) published by G. Posener, *Cinq figurines d'envoûtement. BdE* 101, Cairo 1987. Although the latter are quite different being made of alabaster and inscribed (Posener 1987, 1), the main idea of destroying enemies might be applied.
Reference: Möller, *Fundjournal*, 84.



**Cat. 9.19**
Object term: mold
Inv. no: Berlin ÄMP 21558
Other number: Möller, *Fundjournal*, 238
Present location: –
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Material: limestone
Size: –
Description: Limestone mold for a winged Bes-image, broken and incomplete.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 10 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. An otherwise unidentified object, Berlin ÄMP 21558, may be identical to this mold. The former is described as broken and rebuilt, with a few pieces reconstructed; more specifically, the right foot and parts of the wing were reportedly broken. Unfortunately, ÄMP 21558 was unavailable to me, perhaps lost in WWII. The entry in the Berlin inventory mentions neither Möller's number nor the find spot (beyond the general indication "Möller's excavation 1913"). Since Möller found no similar molds, the match is quite likely.
Reference: Möller, *Fundjournal*, 238.

**Cat. 9.20**



Object term: scarab
Inv. no: Berlin ÄMP 21082
Other number: Möller, *Fundjournal*, 200
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: blue faience
Size: l. now 1,7 cm

| | |
|---|---|
| Description: | scarab with separated elytra, elaborated legs, text on the bottom side |
| Transcription: | *Imn-R*$^{c}$ |
| Translation: | Amun-Re |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Amun-Re |
| Remarks: | – |
| Reference: | Möller, *Fundjournal*, 200. |

**Cat. 9.21**

| | |
|---|---|
| Object term: | pendant/amulet |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 440 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | faience |
| Size: | 4 cm |
| Description: | Pendant in the shape of grapes. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 20 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo on account of find sharing. |
| Reference: | Möller, *Fundjournal*, 440. |

**Cat. 9.22**

| | |
|---|---|
| Object term: | amulet impression |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 292 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | mud brick |
| Size: | d. 1,6 cm |
| Description: | Impression of a scarab in mud brick. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 13 March 1913, this object does not appear the Berlin inventory. It may have remained in Cairo on account of find sharing. |
| Reference: | Möller, *Fundjournal*, 440. |



**Cat. 9.23**




| | |
|---|---|
| Object term: | possibly an amulet |
| Inv. no: | Berlin ÄMP 23979 |
| Other number: | Möller, *Fundjournal*, 577 |
| Find spot: | *Grabungsstelle* Dx (*Schutt*) |
| Present location: | ÄMP, Berlin |
| Material: | organic material, linen |
| Size: | l. 4 cm (animal) |
| Description: | Carapace/skin and skeleton of an animal, perhaps a lizard, two feet completely preserved, knotted into a piece of linen. |
| Text: | – |
| Name: | – |
| Remarks: | Whereas the *Grabungsstelle* Dx designates the tomb area south of the N.E. houses (cf. Anthes 1943, 51–55) the debris ("*Schutt*") came most probably from the village area (cf. Anthes 1943, 52). In this context, it is interesting to remark that the traditional Egyptological name *Eastern Cemetery* is a modern interpretation. Both the number and quality of grave gifts and the titles suggest a lower social stratum than what would be expected for the workmen of Deir el-Medina. Hence, the Eastern Cemetery was probably rather occupied by people from the neighbourhood and not necessarily by the inhabitants of Deir el-Medina (for the full argument; cf. G. Pierrat-Bonnefois, 'Cimentière est du village à l'est de Deir el-Médineh?', in G. Andreu (ed.), *Deir el-Médineh et la Vallée des Rois. La vie en Égypte au temps des pharaons du Nouvel Empire. Actes du colloque organisé par le Musée du Louvre les 3 et 4 mai 2002*, Paris 2003, 49–65.) In favour of a correlation of both the cemetery and the village, one could, for example, suggest that the personnel and their families might have been buried there.<br>Möller's *Fundjournal* describes the animal as a lizard, which might then represent the goddess Sakhmet. As but one example, lizard statues have come from the chapel of Sakhmet-of-Sahure, which was still in use during the New Kingdom (cf. L. Borchardt, *Das Grabdenkmal des Königs Saḥure* I, *Ausgrabungen der Deutschen Orient-Gesellschaft in Abusir* 1902–1908 7, Leipzig 1911, 102–3; On the goddess e.g. J. Baines, 'The Destruction of the Pyramid Temple of Sahure', *GM* 4 (1973), 9–14 and B.M. Bryan, *The Reign of Thutmosis* IV, Baltimore 1991, 156). The fact that the animal was knotted into linen might – besides obvious practical reasons – also have had a magical connotation. |
| Reference: | Berlin ÄMP inventory |

## Cat. 9.24



| | |
|---|---|
| Object term: | amulet |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI, 2nd room |
| Present location: | – |
| Material: | black stone (obsidian?) |
| Size: | h. 3 cm; w. 2 cm |
| Description: | Amulet in the shape of an *wḏȝ.t*-eye, facing left. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Made of blue faience and found in the East Cemetery, Louvre E. 14429 serves as one parallel. For additional parallels and the symbolism of the *wḏȝ.t*-eye, see e.g. **Cat. 9.7**. |
| References: | Bruyère 1939, 334.<br>Bruyère, *Notebook*, MS_2004_0156_010. |

## Cat. 9.25

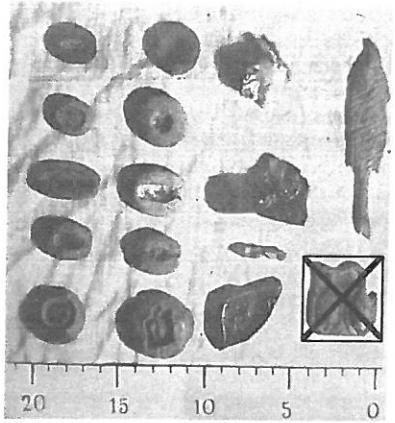


| | |
|---|---|
| Object term: | amulet mold (?) |
| Inv. no: | Louvre E. 14395 |
| Other number: | – |
| Find spot: | S.E. IX |
| Present location: | Louvre Museum, Paris |
| Material: | limestone |
| Size: | h. 21,5 cm; w. 26,5 cm; d. 9 cm |
| Description: | Mold for an antelope amulet (or ibex amulet as suggested in the Louvre inventory). |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |



| | |
|---|---|
| Religious titles: | – |
| Divine names: | – |
| Remarks: | This mold may be identical to the antelope-shaped one mentioned by Bruyère in his notebook (cf. Bruyère, *Notebook*, MS_2004_0155_011). According to Bruyère, he excavated the area of the "*dernières maisons au Sud*" on 21 Oktober 1934. |
| References: | Bruyère 1939, 277 and pl. XXVII.<br>Bruyère, *Notebook*, MS_2004_0155_010. |

## Cat. 9.26




| | |
|---|---|
| Object term: | various amulet molds and a fish amulet (see remarks) |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. IX |
| Present location: | – |
| Material: | clay and wood |
| Size: | – |
| Description: | – |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère's publication states that he found several kinds of ring and amulet molds in house S.E. IX, referring to pl. XLII. However, not all objects depicted on this plate came from house S.E. IX. The scorpion amulet in the lower right corner, crossed out on the plate printed here, emerged from the "*Kom Sud du village*" (cf. Bruyère, *Notebook*, MS_2004_0151_005 and MS_2004_0151_006). This find spot also appears on the plate's caption, which indicates those objects found in the domestic context (in a wider sense, including the houses and *décharges*). |

It is, however, impossible to tell which molds depicted here were found in house S.E. IX, a situation that also applies to what seems to be a fish amulet. The context of the latter is highly unclear. In general, the fish is associated with regenerative motifs and deities like Hatmehit, Neith, Atum, Osiris, and perhaps Reshep (cf. Stevens 2006, 55–6). A mold of a fish amulet is known from the Valley of the Kings, cf. Dorn 2011, 488–9 and pl. 742, no. GM22. The motifs of the (mainly scarab) molds are barely visible on the fainted photograph. For the mold of a fish amulet see also Louvre E. 16312. For a different kind of scarab mold from the Valley of the Kings, cf. Dorn 2011, 490 and pl. 747, no. GM29. An alternative interpretation of the latter parallel is in fact an interpretation as a mold of a scorpion amulet. The latter's descriptions stems from the *Inventaire spéciaux* III, 79, no. 42. Part of the number sequence comprising those objects preceding and following it in this catalogue, the object may have come from the *décharges du village*. However, without any reported find spot, its provenance remains unclear. The *Inventaire spéciaux* also notes, "Dm...162." Its meaning unclear, this specification might reproduce a marking on the object, thereby identifying the find number as Deir el-Medina 162, but such a conclusion is uncertain. The parallel fish amulet was also unavailable to me.

Reference: Bruyère 1939, 278 and pl. XLII.



# Table 10: Three-dimensional (cult) images

## Cat. 10.1

| | |
|---|---|
| Object term: | figurine |
| Inv. no: | – |
| Other number: | – |
| Find spot: | area north of house N.E. IV (?); see remarks |
| Present location: | – |
| Material: | plastered mud |
| Size: | – |
| Description: | Fragment of a plastered mud figurine of Osiris. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The find spot is not fully clear. In the notebook of 24 January, the entry follows **Cat. 11.6** with the additional indication "north." Though this indication could refer to north of **Cat. 11.6**'s find spot, such a proposal is uncertain. The object receives no mention in the publication. According to Bruyère, the fragment joins the head found in the community chapel north of the village. It is thus not clear whether the object belongs to the domestic religious context. No further information is available in the publication or the notebook. |
| Reference: | Bruyère, *Notebook*, MS_2004_0155_016. |

## Cat. 10.2

| | |
|---|---|
| Object term: | figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 153 |
| Find spot: | *Grabungsstelle* D3 = N.E. X |
| Present location: | – |
| Material: | limestone |
| Size: | l. 10 cm |
| Description: | Raw figure of a panther or the like. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 6 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 153. |

## Cat. 10.3

| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XI, 1st room, on top of the large house altar |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of a standing female statuette in a Ramesside robe. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | A typical headdress of the deified king Amenhotep I, the Atef-crown (**Cat. 10.4**) was found on the same house altar as this statuette. Accordingly, Amenhotep I and his mother, Ahmes-Nefertari, may have been worshipped on this altar (compare e.g. Weiss 2009a, 203). |
| Reference: | Bruyère 1939, 257. |

## Cat. 10.4

| | |
|---|---|
| Object term: | fragment of a statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XI, 1st room, on top of the large house altar |
| Present location: | – |
| Material: | painted wood |
| Size: | – |
| Description: | Fragment of an Atef-crown |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | This fragment may have belonged to a statuette of king Amenhotep I; see also **Cat. 10.3** above. |
| References: | Bruyère 1939, 257.<br>Bruyère, *Notebook*, MS_2004_0155_022. |

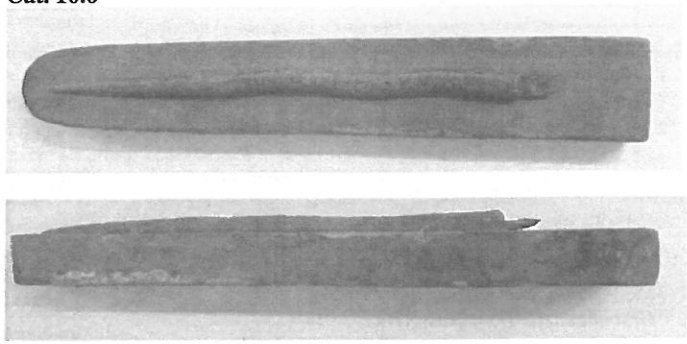


## Cat. 10.5



| | |
|---|---|
| Object term: | statuette |
| Inv. no: | Berlin ÄMP 21566 |
| Other number: | Möller, *Fundjournal*, 262 |
| Find spot: | *Grabungsstelle* D5 = N.E. XII |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | h. 5,8 cm; l. 7,7 cm; w. 2,5 cm |
| Description: | Fragment of the rear of the figure of a lying lion, the tail laid on the rear, plastered in white. |
| Transcription: | *nsw bjtj Wsr-Mꜣᶜ.t-Rᶜ stp n Rᶜ mry Imn-Rᶜ* |
| Translation: | King of Upper and Lower Egypt, Usermaatre Setepenre, beloved of Amun Re |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Ramesses II |
| Remarks: | Although the statuette's head is lost, the inscription indicates this lion fragment was originally a sphinx, a creature with the body of a lion and head of a human, representing the king. A parallel was found between P. 1404 and the village: "Fragment of a lion without head, most probably a sphinx; transcription: [...] (*pr ᶜꜣ?*) *sꜣ Rᶜ Imn-mss mry Imn Imn-Rᶜ* [...] *nb* [...] *mr* [...]; transcription: [...] (pharaoh?) son of Re Amenmesses, beloved of Amun, Amun-Re [...] lord [...] beloved [...]; cf. Bruyère, *Notebook*, MS_2004_0156_010). |
| References: | Anthes 1943, 60.<br>Roeder 1924, 394. |

## Cat. 10.6



| | |
|---|---|
| Object term: | statuette |
| Inv. no: | Berlin ÄMP 23877 |
| Other number: | Möller, *Fundjournal*, 145 |
| Find spot: | *Grabungsstelle* D7 = N.E. XIV |
| Present location: | ÄMP, Berlin |
| Material: | wood |
| Size: | l. 16,8 cm; w. 2,8 cm; h. (base) 1,3 cm |
| Description: | Statuette of a snake, stretched out on a base, the head was raised, but is now lost, base painted in red, snake painted in a yellowish colour, base and body carved in one piece, no remains of traces of the bolting for the head. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Perhaps also from Deir el-Medina, Turin Cat. 2404 constitutes a parallel representaiton; cf. K. Myśliwiec, 'Aal oder Schlange? Atum oder Meresger?', *MDAIK* 37 (1981), 380 and fig. 3). In this case, the offering formula clearly identifies the object as (an image of or votive offering to) the goddess Meretseger. |
| References: | Anthes 1943, 59 and fig. 59.<br>Möller, *Fundjournal*, 145. |



## Cat. 10.7



| | |
|---|---|
| Object term: | statuette/artist's model |
| Inv. no: | Berlin ÄMP 23931 |
| Other number: | Möller, *Fundjournal*, 140 |
| Find spot: | *Grabungsstelle* D8 = N.E. XV |
| Present location: | ÄMP, Berlin |
| Material: | white limestone |
| Size: | h. 5 cm; w. 5 cm, d. 6 cm |
| Description: | Head of a king with *Nemes* head cloth, traces of red paint on throat and the lower part of the *Nemes*. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The object is ostensibly complete even without a body. Although the head of a king without a corresponding body may seem odd, the object may have been an artist's study rather than the image of a (deified?) king. |
| Reference: | Möller, *Fundjournal*, 140. |

## Cat. 10.8



| | |
|---|---|
| Object term: | *jeu de la nature* |
| Inv. no: | Berlin ÄMP 21097 |
| Other number: | Möller, *Fundjournal*, 343 |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/N.E. XVIII |
| Present location: | ÄMP, Berlin |
| Material: | stone |
| Size: | h. 2,3 cm; l. 5,2 cm; d. 1,5 cm |
| Description: | Stone in the shape of a bird or duck with a natural groove at the height of the beak opening. This impression has been strengthened by strokes in black and red ink. Traces of red paint on the head; black paint: the eye, the neck band and the space between the two halves of the beak. |
| Transcription: | – |
| Translation: | – |

| | |
|---|---|
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Whereas the bird shape seems rather patent, others have proposed alternate interpretations. Keimer suggests a "dog or horse." Admittedly, Teeter's bird figurines do look different; cf. Teeter 2010, 148–9. |
| Reference: | Keimer 1940, 11 and pl. VIII. |

### Cat. 10.9

| | |
|---|---|
| Object term: | figurine |
| Inv. no: | Berlin ÄMP 21168 |
| Other number: | Möller, *Fundjournal*, 383 |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/N.E. XVIII |
| Present location: | – |
| Material: | fired clay |
| Size: | h. 3,1 cm |
| Description: | Rawly cut human head with short curly hair, vertically pierced. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Short curly hair is rather atypical for Egyptians, which raises questions of production and ownership, that is, whether the object is Egyptian at all. If so, it may represent a foreigner. The shape of the object remains unclear. Lost in WWII, the object has no drawn reproduction in the Berlin inventory. |
| Reference: | Anthes 1943, 59. |

### Cat. 10.10

| | |
|---|---|
| Object term: | animal figurine |
| Inv. no: | Berlin ÄMP 21580 |
| Other number: | Möller, *Fundjournal*, 373 |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/N.E. XVIII |
| Present location: | – |
| Material: | fired clay |
| Size: | h. 7,5 cm |
| Description: | Fragments of a figure of a cow, the rear part and the horns are broken off. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The Berlin inventory mentions parallels from Deir el-Bahari (cf. E. Naville, *The XIth Dynasty Temple at Deir el-Bahari III*, London 1913, pl. XXIV, I and pl. XXXII, 28). Unfortunately, the object was lost in WWII, with no drawing recorded in the inventory. |
| Reference: | Anthes 1943, 59. |



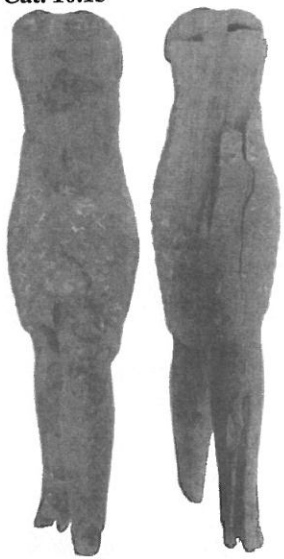
### Cat. 10.11

| | |
|---|---|
| Object term: | figurine |
| Inv. no: | Berlin ÄMP 23934 |
| Other number: | possibly Möller, *Fundjournal*, 378. |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/N.E. XVIII |
| Present location: | – |
| Material: | limestone |
| Size: | h. 4 cm |
| Description: | Figure of a Bes-image playing the double flute, face painted in red. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Lost in WWII and not drawn in the Berlin inventory, the figurine only finds description in Möller's work, which classifies it a monkey. In view of the flute, however, a Bes-image may seem more likely. |
| Reference: | Anthes 1943, 59. |

### Cat. 10.12

| | |
|---|---|
| Object term: | fragment of a figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 391 |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/N.E. XVIII |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Head of a rawly cut limestone figure. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 17 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 391. |

## Cat. 10.13



| | |
|---|---|
| Object term: | statuette |
| Inv. no: | Berlin ÄMP 23930 |
| Other number: | Möller, *Fundjournal*, 404 |
| Find spot: | *Grabungsstelle* D10 = N.E. XVI/N.E. XIX |
| Present location: | ÄMP, Berlin |
| Material: | wood |
| Size: | h. 20,5 cm, w. 5 cm, d. 6 cm |
| Description: | Torso and legs of a wooden statue, body painted in red, short skirt painted in white, legs and arms were bolted, white collar. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Both Möller's notebook and the Berlin inventory list this object's find spot as *Grabungsstelle* D. Written on the object itself, the number D10 (= N.E. XVI/N.E. XIX) indicates the exact find spot otherwise not recorded. The inventory describes the short skirt as that of a soldier, but it could also be that of a king. In addition, the round shape of both the thighs and the hips recalls the Amarna style. After the Amarna interlude, the inhabitants of Deir el-Medina returned to the village in year 7 of Horemheb, at a time when the Amarna style may have still been fashionable. |
| Reference: | Möller, *Fundjournal*, 404. |



## Cat. 10.14

| | |
|---|---|
| Object term: | female figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 433 |
| Find spot: | *Grabungsstelle* D10 = N.E. XVI/N.E. XIX |
| Present location: | – |
| Material: | – |
| Size: | – |
| Description: | Upper part of the body of a female lying on a bed. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 20 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. Since parallel objects were usually made of clay, this object may have had a similar composition; cf. Waraksa (2009) type 2. |
| Reference: | Möller, *Fundjournal*, 443. |

## Cat. 10.15

| | |
|---|---|
| Object term: | fragment of a figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 443 |
| Find spot: | *Grabungsstelle* D10 = N.E. XVI/N.E. XIX |
| Present location: | – |
| Material: | fired clay |
| Size: | – |
| Description: | Head of a Bes-image made of fired clay. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 20 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 443. |

## Cat. 10.16



| | |
|---|---|
| Object term: | fragment of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 405 |
| Find spot: | *Grabungsstelle* D11 = N.E. XVII/N.E. XIX |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of a limestone statuette showing the remains of five lines of text. |
| Transcription: | [...] *prtj m ḥr.t ms(.w) sw ḏs=f rˁ nb dj=k n=j ˁnḫ* |
| Translation: | [...] the one who comes forth from the sky and creates himself daily, may you give me life |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | "The one who comes from the sky and creates himself daily" refers to the sun god. Clearly this text constitute the remains of a sun hymn. Found by Möller on 19 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 405. |

## Cat. 10.17

| | |
|---|---|
| Object term: | fragment of a figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 438 |
| Find spot: | *Grabungsstelle* D11 = N.E. XVII/N.E. XIX |
| Present location: | – |
| Material: | green faience |
| Size: | – |
| Description: | Upper part of a Bes image playing the double flute. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 20 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 438. |

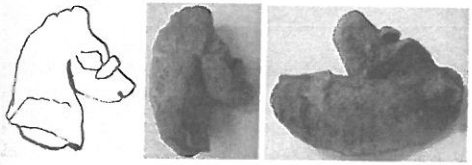


## Cat. 10.18



| | |
|---|---|
| Object term: | figurine |
| Inv. no: | Berlin ÄMP 21171 (see remarks) |
| Other number: | probably Möller, *Fundjournal*, 347 |
| Find spot: | probably *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | fired clay |
| Size: | h. 5,2 cm |
| Description: | Head of a bovid, painted in red, horns and eyes painted in black, the horns are damaged. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Möller's notebook mentions only one bovine head made of fired clay. Although no size or drawing appears, Möller's *Fundjournal*, 347 may be identical to Berlin ÄMP 21171. |
| Reference: | Generally implied in the description of the finds by Anthes 1943, 59. |

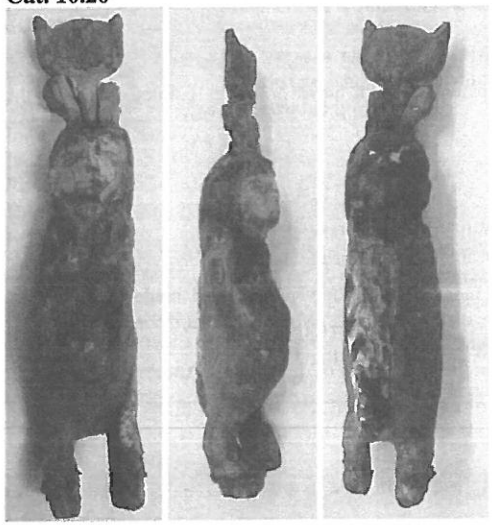
## Cat. 10.19



| | |
|---|---|
| Object term: | figurine |
| Inv. no: | Berlin ÄMP 21176 |
| Other number: | Möller, *Fundjournal*, 241 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | ÄMP, Berlin |
| Material: | fired clay |
| Size: | h. 6,2 cm; w. 4,8 cm; d. 2,6 cm |
| Description: | Raw head of a horse with snaffle and binder, right part broken off, grey-white patina. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |

Religious titles: –
Divine names: –
Remarks: Berlin ÄMP 23941 may be a possible parallel to this object, but Möller's notes provide no further clues. Although Berlin ÄMP 23941 also came from Deir el-Medina, its exact provenance is unclear. Bruyère found a similar object in tomb P. 1225 (cf. Bruyère, 1933, 21 and *Notebook*, MS_2004_0151_005).
For another parallel cf. Teeter 2010, 121.
Reference: Generally implied in the description of the finds by Anthes 1943, 59.

## Cat. 10.20

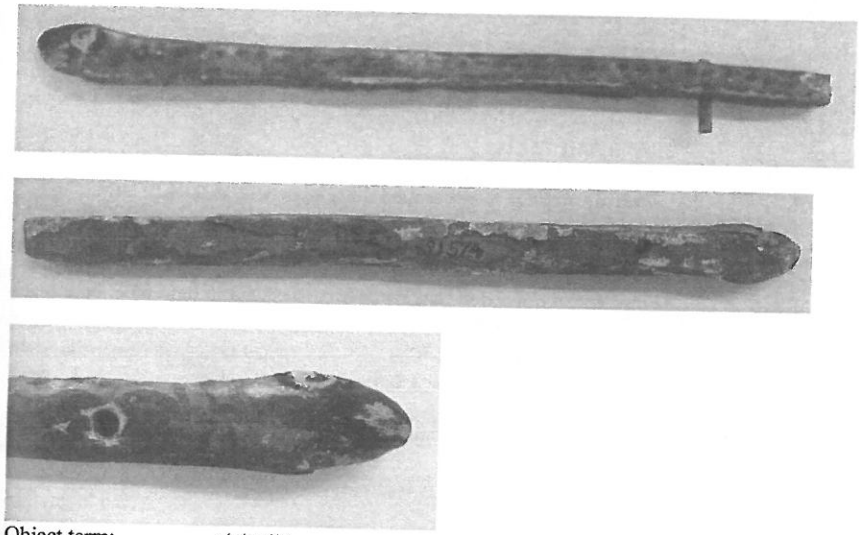


Object term: statuette
Inv. no: Berlin ÄMP 21564
Other number: Möller, *Fundjournal*, 144
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: wood
Size: h. 9,3 cm; w. 1,8 cm; d. 2,2 cm
Description: Wooden figurine of a goddess with the red painted body of a hippopotamus and a yellow human face, eyes, nose mouth and hair are painted in black, the tail painted in black and white, bolted cow horns, at the height of the ears remains of turquoise colour, possibly part of the crown.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –



Remarks: This figurine shows the goddess Opet, who is typically depicted as a hippopotamus with Hathor-horns and crown (cf. Bonnet 1952, 533–4 and see also Berlin inventory). The goddess Opet is associated to what is traditionally called the funerary realm. In scene 64n of the opening-of-the-mouth ritual Opet (or Ipet) appears nourishing the deceased as his mother (cf. E. Otto, *Das Ägyptische Mundöffnungsritual* II, *ÄA* 3, Wiesbaden 1960, 145, cf. *LGG* I, 218). In the royal funerary context she appears preceding the bark haulers in the Book of the Day (cf. A. Piankoff, *Le Livre du Jour et de la Nuit, BdE* 13, Cairo 1942, 8, cf. *LGG* I, 218.)
Reference: Anthes 1943, 62.

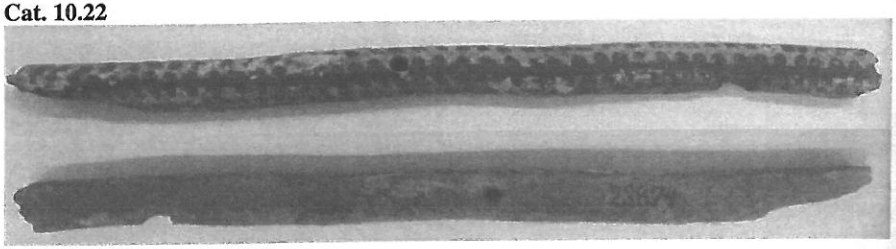
## Cat. 10.21



Object term: statuette
Inv. no: Berlin ÄMP 21574
Other number: Möller, *Fundjournal*, 381
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: wood
Size: l. 33 cm; w. 2,6 cm, h. 2,3 cm (h. incl. bolt 3,5 cm)
Description: Front part of the body of a snake stretched out, nearly life-size, head lightly raised, plastered in white and painted in blue. The details of the skin have been painted in black spots. Three holes were used to bolt the figure on a base that is lost. The bottom side was left undecorated.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –

Divine names: –
Remarks: Compare **Cat. 10.22**.
The number 18C appears on the bottom of the object. Though unclear, the designation may specify the find spot. It cannot refer to Bruyère's house numbers, which did not exist at the time of Möller's excavation.
Reference: Anthes 1943, 59 and fig. 25.

## Cat. 10.22



Object term: statuette
Inv. no: Berlin ÄMP 23874
Other number: Möller, *Fundjournal*, 349
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: wood
Size: l. 30,5 cm; w. 2,2 cm; h. 1,5 cm
Description: Fragment of a wooden snake, upper part painted in light blue, with black frame and dots, bottom side raw and undecorated, the head and the tail as well as the base, are lost.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Compare **Cat. 10.21**.
Reference: Anthes 1943, 59 and fig. 25.

## Cat. 10.23



Object term: foot (model ?)
Inv. no: Berlin ÄMP 23932
Other number: Möller, *Fundjournal*, 416
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: wood
Size: l. 6,7 cm; w. 2,5, h. 0.9 cm



Description: Wooden foot with clearly defined toes, the piece is complete without a bolt or a hole.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Although this object could be either a model foot or an amulet, no parallel amulets exist. The only group potentially related to this example all show the leg attached to the foot; moreover, they are confined to the Old Kingdom and First Intermediate Period (cf. Andrews 1994, 71–2).
Reference: Möller, *Fundjournal*, 416.

## Cat. 10.24



Object term: fragment of a statuette or model?
Inv. no: Berlin ÄMP 23933
Other number: Möller, *Fundjournal*, 185
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: ÄMP, Berlin
Material: wood
Size: l. 9 cm; w. 3,5 cm; d. 0,9 cm
Description: Left arm with the hand stretched out, the upper part painted in white, lower part and hand painted in red.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The piece is complete and shows no sign of hole or bolt; cf. also **Cat. 10.28**. The flat part on the side might suggest it had been glued to a statue. With clenched fists, the other known arm amulets come from the Old Kingdom and First Intermediate Period (cf. Andrews 1994, 71).
Reference: Möller, *Fundjournal*, 185.

## Cat. 10.25

Object term: figurine
Inv. no: Berlin ÄMP 23935
Other number: Möller, *Fundjournal*, 91
Find spot: *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX
Present location: –
Material: limestone

| | |
|---|---|
| Size: | h. 5,5 cm |
| Description: | Head of a monkey with both his hands raised to the mouth, unfinished. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | On the monkey in religious and non-religious contexts during the New Kingdom, cf. recently Greenlaw 2011, 21–34. The present object was lost in WWII, not drawn in Berlin inventory. |
| Reference: | Generally implied in the description of the finds by Anthes 1943, 59. |

## Cat. 10.26

| | |
|---|---|
| Object term: | fragment of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 40 |
| Find spot: | *Schürfung* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | limestone |
| Size: | h. 4 cm |
| Description: | Head of a small statuette representing the god Ptah. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Damaged limestone.<br>Found by Möller on 1 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 40. |

## Cat. 10.27

| | |
|---|---|
| Object term: | fragments of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 42 |
| Find spot: | *Schürfung* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragments of a crocodile statuette. The remaining part shows the right rear foot, parts of the belly and of the tail. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |



| | |
|---|---|
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 1 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 42. |

## Cat. 10.28

| | |
|---|---|
| Object term: | fragment of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 117 |
| Find spot: | *Schürfung* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | wood |
| Size: | l. 6 cm |
| Description: | Right clenched fist and forearm of a wooden statue. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 5 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.<br>Although the front part of a crocodile now in the Cairo Museum (JE 54878) seemed a promising match at first, it could not have constituted part of the present object, the former was made of flint stone and much larger (l. 26,6 cm). Found by Bruyère in 1930, its exact find spot receives no further specification in the *Journal d'Entrée*. Accordingly, the present catalogue does not include it. The same reasoning justifies exclusion of two interesting flint-stone "fetishes," one "wrapped in linen" (JE 54879), the other decorated with curious markings (JE 54880). |
| Reference: | Möller, *Fundjournal*, 117. |

## Cat. 10.29

| | |
|---|---|
| Object term: | fragment of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 237 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | wood |
| Size: | – |
| Description: | Head of a wooden goose. |
| Transcription: | – |
| Translation: | – |

| | |
|---|---|
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 10 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 237. |

### Cat. 10.30

| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 352 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | wood |
| Size: | – |
| Description: | Statuette of a man with long skirt, feet and arms are lost, the face is damaged. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 15 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 352. |

### Cat. 10.31

| | |
|---|---|
| Object term: | fragments of two female figurines |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 363 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | fired clay |
| Size: | – |
| Description: | Two fragments of female figurines made of fired clay. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |



| | |
|---|---|
| Remarks: | Found by Möller on 16 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.<br>Based on the present description the type cannot be identified. |
| Reference: | Möller, *Fundjournal*, 363. |

### Cat. 10.32

| | |
|---|---|
| Object term: | fragment of a female figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 377 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | – |
| Size: | h. 6,4 cm |
| Description: | Fragment of a rawly cut female figurine: a sitting figure, head and torso (Möller writes "*Brust*") are missing. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 17 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. Based on the present description the type cannot be identified. Usually female figurines are not represented in a sitting position. |
| Reference: | Möller, *Fundjournal*, 377. |

### Cat. 10.33

| | |
|---|---|
| Object term: | fragments of a statuette |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 429 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Present location: | – |
| Material: | wood |
| Size: | – |
| Description: | Wooden wings of a bird. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 19 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |

Reference: Möller, *Fundjournal*, 429.

## Cat. 10.34



Object term: animal figurine
Inv. no: Berlin ÄMP 21169
Other number: Möller, *Fundjournal*, 534
Find spot: *Grabungsstelle* Dx (*Schutt*)
Present location: –
Material: lightly fired clay
Size: h. 6,2 cm
Description: Head of a goose, solid body, beak painted in blue, head and throat red-brown.

Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Anthes avers the object may be a duck. For parallels, see Teeter 2010: 148–49.
Reference: Generally implied in the description of the finds by Anthes 1943, 59.

## Cat. 10.35

Object term: male figurine
Inv. no: Berlin ÄMP 21173
Other number: Möller, *Fundjournal*, 531
Find spot: *Grabungsstelle* Dx (*Schutt*)
Present location: –
Material: fired clay
Size: h. 2,8 cm
Description: Head of a bearded man; rawly cut.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Not drawn and lost in WWII, this object is called head of a "foreigner" in the *Fundjournal*. A larger (h. 13 cm) potential match, made of painted limestone, rests in the Cairo Museum (JE 72002) ("*bouche sur la tempe gauche, couleur rouge*"). Though from Bruyère's 1939 division, the latter has an unknown provenance. Likewise, JE 72003 (h. 13 cm; l. 18 cm) and JE 72004 (h. 12 cm; l. 20,5 cm), also made of limestone, may be potential matches but have no known provenance.
Reference: Possibly implied in the description of the finds by Anthes 1943, 59.

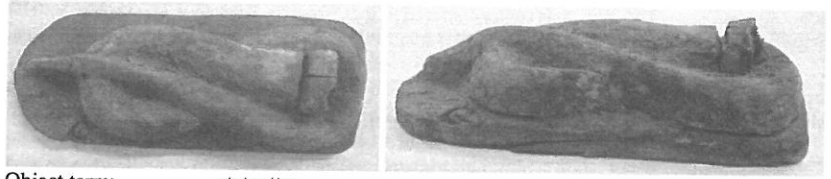


## Cat. 10.36

Object term: animal (?) figurine
Inv. no: Berlin ÄMP 21175
Other number: Möller, *Fundjournal*, 465
Find spot: *Grabungsstelle* Dx (*Schutt*)
Present location: –
Material: fired clay
Size: h. 4,2 cm
Description: Torso of a raw figurine of a quadruped standing on two legs and holding a kettledrum in his arms.

Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Not drawn and lost in WWII, this object receives description as "*Vierfüßer*" ("quadruped") in the Berlin inventory. The *Fundjournal* calls the animal a "monkey."
Reference: Generally implied in the description of the finds by Anthes 1943, 59.

## Cat. 10.37



Object term: statuette
Inv. no: Berlin ÄMP 23875
Other number: Möller, *Fundjournal*, 569
Find spot: *Grabungsstelle* Dx (*Schutt*)
Present location: ÄMP, Berlin
Material: wood
Size: l. 12,5 cm; w. 5 cm; h. 3,5 cm
Description: Figure of a curled snake, carved from one piece. Its head was bolted with two cones and is now broken off and lost. Remains of white plaster, blue colour on the body, the base was painted in red and yellow.

Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –

Divine names: –
Remarks: The *Fundjournal* calles the snake "uraeus" ("*Uräus*").
Reference: Anthes 1943, 59 and fig. 25.

**Cat. 10.38**



Object term: figurine
Inv. no: Berlin ÄMP 21174
Other number: Möller, *Fundjournal*, 580
Find spot: *Grabungsstelle* Dx (*Schutt*)?
Present location: –
Material: fired clay
Size: h. 2,8 cm
Description: Raw representation of the head of a human male person with short braid ("*Zopf*", i.e. perhaps a youth curl (?)). The face is painted in red, the back of the head is painted in light blue.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The Berlin inventory specifies this object's find spot as *Grabungsstelle* Dy. Since neither Möller nor Anthes mentions such a location, Dx seems more plausible.
Somewhat odd, the blue paint could be the remains of a blue crown or the hair of a god, but either would be peculiar in combination with the youth (?) curl. The only god who wears this curl is Horus-the-Child, but he never shows blue hair; see also **Cat. 9.10**. Unfortunately, the object's disappearance in WWII prevents subsequent inspection. Made of gold, a similar object now lies in the Louvre (h. 2,89 cm; w. 1,06 cm; Louvre E. 16530), found by Bruyère "*parure funéraire de Krates*" and hence dating to the Roman period. Occasional finds from later times may be a possibility for the object's presence in the village.
Reference: Generally implied in the description of the finds by Anthes 1943, 59.

**Cat. 10.39**

Object term: fragment of a statuette
Inv. no: –
Other number: Möller, *Fundjournal*, 457
Find spot: *Grabungsstelle* Dx
Present location: –



Material: wood
Size: l. forearm 16,5 cm
Description: Left bended forearm of a wooden statuette coated with white plaster.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 21 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.
Reference: Möller, *Fundjournal*, 457.

**Cat. 10.40**

Object term: statuette
Inv. no: –
Other number: Möller, *Fundjournal*, 459
Find spot: probably *Grabungsstelle* Dx, see remarks.
Present location: –
Material: wood
Size: –
Description: Fragments of a Bes-image made of painted wood.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 21 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. The object has no recorded find spot. However, Möller did begin excavation in area Dx on that day, so the statuette may have materialized with **Cat. 10.39** and **Cat. 10.41**.
Reference: Möller, *Fundjournal*, 459.

**Cat. 10.41**

Object term: female figurine
Inv. no: –
Other number: Möller, *Fundjournal*, 462
Find spot: *Grabungsstelle* Dx
Present location: –
Material: blue faience
Size: h. 4,7 cm
Description: Upper part of the body of a raw female figurine.
Transcription: –
Translation: –
Individual names: –

Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 21 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. Based on the present description the type cannot be identified.
Reference: Möller, *Fundjournal*, 462.

### Cat. 10.42

Object term: statuette
Inv. no: –
Other number: Möller, *Fundjournal*, 547
Find spot: *Grabungsstelle* Dx
Present location: –
Material: limestone
Size: –
Description: Double-faced limestone representation showing a jumping sheep on the one side and a jumping wolf on the other one.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 24 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.
The statuette has sustained significant damage.
As for Möller's description, it seems somewhat odd. Apart from **Cat. 11.43**, which is lost, I know of no parallel statuettes from ancient Egypt. Berlin ÄMP 23936 could be a possible match, for the description runs as follows: "*Reliefplatte, zweiseitig ausgearbeitet, schreitendes vierbeiniges Tier & rote Farbspuren.*" Still, the identification is uncertain, for Berlin ÄMP 23936's jumping motion contrasts the walking motion of this item. In addition, the Berlin inventory refers to a "*zweiseitig ausgearbeitetes*" animal not two (a sheep and a wolf), as Möller does in his *Fundjournal*. Unfortunately, Berlin ÄMP 23936 is lost and has not been drawn, so additional inspection is impossible.
Reference: Möller, *Fundjournal*, 547.

### Cat. 10.43

Object term: statuette
Inv. no: –
Other number: Möller, *Fundjournal*, 548
Find spot: *Grabungsstelle* Dx



Present location: –
Material: limestone
Size: –
Description: Double-faced limestone figure showing a sitting monkey on the one side and a sitting man on the other one.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 24 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.
Reference: Möller, *Fundjournal*, 548.

### Cat. 10.44

Object term: animal figurine
Inv. no: –
Other number: Möller, *Fundjournal*, 556
Find spot: *Grabungsstelle* Dx
Present location: –
Material: wood
Size: –
Description: Fragments of a wooden figure of a slaughtered duck.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found by Möller on 24 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share.
Reference: Möller, *Fundjournal*, 556.

### Cat. 10.45

Object term: female figurine
Inv. no: –
Other number: Möller, *Fundjournal*, 462
Find spot: *Grabungsstelle* Dx
Present location: –
Material: blue faience
Size: h. 4,7 cm
Description: Upper body part of a rawly cut female figurine.
Transcription: –

| | |
|---|---|
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 21 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. Based on the present description the type cannot be identified. |
| Reference: | Möller, *Fundjournal*, 462. |

### Cat. 10.46

| | |
|---|---|
| Object term: | human figurine |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 557 |
| Find spot: | *Grabungsstelle* Dx |
| Present location: | – |
| Material: | fired clay |
| Size: | l. 5 cm |
| Description: | Figurine of a human made of fired clay. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Rawly cut figurine, severely damaged. Found by Möller on 24 March 1913, this object appears in his *Fundjournal* but not the Berlin inventory. It may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 557. |

### Cat. 10.47

| | |
|---|---|
| Object term: | animal (?) figurine |
| Inv. no: | Berlin ÄMP 23942 |
| Other number: | Möller, *Fundjournal*, 358 |
| Find spot: | *Grabungsstelle* D |
| Present location: | ÄMP, Berlin |
| Material: | (fired?) mud brick |
| Size: | h. 2,4 cm |
| Description: | According to the Berlin inventory the figurine represents the torso of a monkey (?) made of fired mud brick, Möller described the object as the torso of a human made of mud brick. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |



| | |
|---|---|
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The object lost in WWII and not drawn, neither the material nor the shape can undergo examination. |
| Reference: | Possibly implied in the description of the finds by Anthes 1943, 59. |

### Cat. 10.48

| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. quarter, see remarks |
| Present location: | – |
| Material: | ebony |
| Size: | – |
| Description: | Incomplete statuette of a standing nude girl. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | In 1922, the object was found in the region behind the final ten N.E. houses and the S.E. I |
| Reference: | Bruyère 1939, 262. |

### Cat. 10.49

| | |
|---|---|
| Object term: | various figurines |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E./S.E. quarter, see remarks |
| Present location: | – |
| Material: | – |
| Size: | – |
| Description: | Unspecified number of female figurines on beds, animal figures, Bes, phalli. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found in 1922 in the region behind the ten last N.E.-houses and the houses S.E. I–III. Based on the present description the type cannot be identified. |
| Reference: | Bruyère 1939, 262. |

## Cat. 10.50

| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. VIII, cave |
| Present location: | – |
| Material: | calcite alabaster ("*calcaire salpêtré*") |
| Size: | – |
| Description: | Fragment of a kneeling male. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | – |
| Reference: | Bruyère 1939, 276. |

## Cat. 10.51



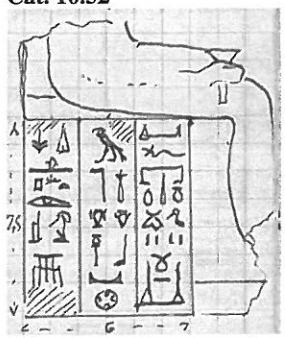
| | |
|---|---|
| Object term: | *jeu de la nature* |
| Inv. no: | Louvre E. 16318 |
| Other number: | – |
| Find spot: | S.E. IX |
| Present location: | Louvre Museum, Paris |
| Material: | flint stone |
| Size: | h. 8 cm; w. 5,3 cm; d. 4,2 cm |
| Description: | Flint stone in the shape of the torso of a pregnant woman, with her hands on the womb. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The upper part, perhaps the head, has broken off. No find spot has been recorded in the Louvre inventory for this object, which arrived in the Louvre as part of the 1939 find share. Although the history of this find might suggest others associated with the find share may have likewise |



come from the village, Bruyère also excavated other areas in the years after 1934–35 it appears to be safer to exclude all objects without clear find spot unless there are strong arguments that they have been found in the village.
The shape of the present object seems to resemble the shape of ointment containers (for these containers cf. E. Brunner-Traut, 'Gravidenflasche. Die Salben des Mutterleibs', in: A. Kuschke and E. Kutsch (eds), *Archäologie und Altes Testament: Festschrift für Kurt Galling zum 8. Januar 1970*, Tübingen 1970, 35–48). Brunner-Traut suggested that the hands on the womb show the application of ointment on the belly of pregnant women (cf. Brunner-Traut 1970b, 42). The present object is, however, solid and made of flint stone, so it might have had an apotropaic function. A more elaborated parallel has been published by Keimer (1940, 7–8 and pl. VII).

| | |
|---|---|
| References: | Bruyère 1939, 277.<br>Bruyère, *Notebook*, MS_2004_0155_001.<br>Bruyère, *Notebook*, MS_2004_0155_002. |

## Cat. 10.52



| | |
|---|---|
| Object term: | various statuettes |
| Inv. no: | – |
| Other number: | – |
| Find spot: | *Kom Italien* area or house S.E. IX? |
| Present location: | – |
| Material: | pottery, limestone? |
| Size: | text panel: h. 7,5 cm; w. 6 cm |
| Description: | Fragment of a sitting statuette with the hand on her knees. In the hand it holds a lotus flower, on the seat the offering formula is visible. Unfortunately no name has been preserved. |
| Transcription: | *ḥtp dj nsw Wsjr ḥntj* [*jmn.t*] *Ḥr nṯr ᶜ3 ḥr-jb 3bḏw dj=f pr.t-ḫrw t ḥnḳ.t jḥ 3pd.w šs mnḫ.t* |
| Translation: | An offering that the king gives to Osiris, foremost [of the West], Horus, great god in Abydos, for he may give the invocation offering (consisting of) bread, beer, cattle, fowl, linen, cloth |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |

Divine names: –
Remarks: The notebook cites this fragment is together with **Cat. 4.22**, which may have come from house S.E. IX. As for the publication of house S.E. IX, it mentions "*nombreux débris d'objets, statuettes de céramique*" without any further reference. This object may have belonged to the group. The find spot is listed as "*Kom Italien*," i.e., the area around houses N.O. I–N.O. XII; N.O. XX; N.E. I–N.E. VIII.
References: Bruyère 1939, 278.
Bruyère, *Notebook*, MS_2004_0156_008.

**Cat. 10.53**

Object: statuette
Inv. no: –
Other number: –
Find spot: N.O. XVIII
Present location: –
Material: wood
Size: h. 10 cm
Description: Fragment of a wooden statuette, perhaps of a cult emplacement.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: A map in Bruyère's notebook (cf. MS_2004_0156_007) indicates the new number of "*maison XV*" as house N.O. XVIII. Yet another artifact supports this association, for whereas the notebook locates **Cat. 12.87** in "*maison XV*," the publication lists it in N.O. XVIII (Bruyère 1939, 295). According to the notebook, this statuette came from *maison XV* (= N.O. XVIII), but the publication makes no mention of it. No further details are available in the notebooks.
In his notebook description of "*maison XV*," Bruyère also mentions an unidentified anthropoid bust (cf. Bruyère 1939, 300 and Bruyère, *Notebook*, MS_2004_0156_012). The publication, however, references no such object. Its height (h. 20 cm) does not match that of any others found in the village by Bruyère.
References: Bruyère 1939, 300 and pl. XVIII, 2.
Bruyère, *Notebook*, MS_2004_0156_014.

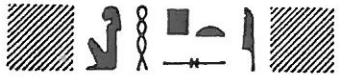
**Cat. 10.54**

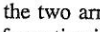
Object term: statue
Inv. no: –
Other number: –
Find spot: N.O. XIX, 2nd room
Present location: –
Material: black granite
Size: –



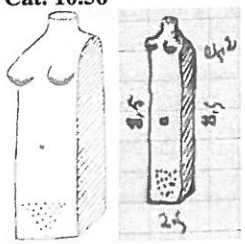
Description: Fragment of a large statue made of black granite.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The material is rather rare for a private statuary from the New Kingdom. It may be the fragment of a royal or divine statue; conversely, it could stem from a later period. No further information is available in Bruyère's notebook.
References: Bruyère 1939, 295.
Bruyère, *Notebook*, MS_2004_0156_012.

**Cat. 10.55**



Object term: group statue
Inv. no: –
Other number: –
Find spot: N.O. XIX, street south of the house
Present location: –
Material: limestone
Size: –
Description: Fragment of a small group statue: the man sitting on the right, remains of the inscription on the side of the seat.
Transcription: *ḫpt=s-j* (?)
Translation: see remarks
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The text is highly unclear. *ḫpt* can mean "to embrace", but would then be written with the two arms determinative:  cf. *Wb* III, 71.16–72.8. No further information is available in Bruyère's notebook.
References: Bruyère 1939, 295.
Bruyère, *Notebook*, MS_2004_0156_012.

## Cat. 10.56



| | |
|---|---|
| Object term: | female figurine |
| Inv. no: | perhaps identical with Louvre E. 16503 A or B? |
| Other number: | – |
| Find spot: | N.O. XXV or N.O. XXVII (or both?) |
| Material: | clay |
| Size: | h. 8,5 cm; w. 2,5 cm |
| Description: | Rectangular block with female attributes: breasts, pubic triangle and belly button, but without head, arms or other extremities. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Among the finds of house N.O. XXVII, Bruyère mentions a similar object in reference to the same figure. The notebook has a single drawing of the object but offers no reference to it among the finds from the area around houses N.O. XXV–II. Either Bruyère made a slip or, he was referring to type of object in general. This would suggest he found two similar objects one each in the respective house. This idea remains uncertain because three objects of this category entered the Louvre museum (Louvre E. 16503 A-H; cf. Bruyère 1939 pl. XLIII, 2 and pl. XLV) and there might be more in the Cairo Museum or elsewhere.<br>A remarkable detail is the fact that the object drawn in the publication has much nicer proportions than its equivalent in Bruyère's notebook. The publication of objects should represent its actual state. Assuming that Bruyère was aware of this criterion the difference is perhaps due to quick drafting on the site. Type 7. |
| References: | Bruyère 1939, 299 and fig. 167.<br>Bruyère, *Notebook*, MS_2004_0156_011. |



## Cat. 10.57

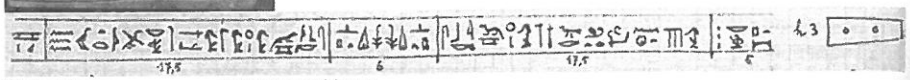
| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | C. VI |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragments of a statuette of a lying lion. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | No further information is available. Perhaps the object is similar to **Cat. 10.5**. |
| Reference: | Bruyère 1939, 311. |

## Cat. 10.58

| | |
|---|---|
| Object term: | fragments of figurines |
| Inv. no: | – |
| Other number: | – |
| Find spot: | C. VI |
| Present location: | – |
| Material: | fired clay |
| Size: | – |
| Description: | Fragments of figurines made of fired clay. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | No further information is available. |
| Reference: | Bruyère 1939, 311. |

## Cat. 10.59





| | |
|---|---|
| Object term: | statuette and base |
| Inv. nos: | Louvre E. 16358 a and Louvre E. 16358 b |
| Other number: | – |
| Find spot: | C. VII, 2nd room (statue) and S.O. VI, 2nd room (base) (see remarks) |
| Present Location: | Louvre Museum, Paris |
| Material: | tamarisk wood (statue) and limestone (base) |
| Size: | h. 6,7 cm; w. 6 cm; l. 18,2 cm; Louvre inventory h. 6,7; l. 17,4 cm; w. 6,1 cm |
| Description: | Wooden statuette of a crocodile, base made of limestone and painted in red, inscription engraved in sunk relief. |
| Transcription: | right: *ḥtp dj nsw Sbjk-Rᶜ nṯr ᶜ₃ wr pḥtj ḥḳ₃ psḏ.t nb pt*<br>left: *ḥtp dj nsw Sbjk-Rᶜ nṯr ᶜ₃ nb p₃ jtrw* |
| Translation: | right: An offering that the king gives to Sobek-Re, great god, (with) great power, ruler of the Ennead, lord of the sky.<br>left: An offering that the king gives to Sobek-Re, great god, lord of the river (= the Nile). |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Sobek-Re |
| Remarks: | Although these objects had not been found together, Bruyère grouped them as an illustration of how the complete original object(s) might have looked. After the find share, the objects entered the Louvre and were registered under the same inventory number. It is therefore convenient to discuss both objects as one record. It is crucial to bear in mind, however, that the picture above shows a reconstruction. House C. VII, where the crocodile statuette was found, is rather far away from house S.O. VI, that is, the find spot of the base. Both artifacts might have shifted in both directions, so the area of their use cannot be determined; alternatively, the objects may not have ever belonged together, one losing its statue and the other its base. In his notebook, Bruyère presents a drawing of the base with two holes in which a statue was fixed with two wooden pins. |
| References: | Andreu 2002, 270–1 and fig. 217.<br>Bruyère 1939, 197 (fig. 88) and 312.<br>Bruyère, *Notebook*, MS_2004_0156_010. |



## Cat. 10.60

| | |
|---|---|
| Object term: | statuette |
| Inv. no: | – |
| Other number: | – |
| Find spot: | C. VII, 2nd room |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of a sitting male figurine wearing the pleated dress typical for the Ramesside period. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The notebook cites this object's find spot as *Salle E*, the earlier name of house C.VIII's second room (cf. map Bruyère, *Notebook*, MS_2004_0156_015.) No name the owner has been preserved. See also **Cat. 10.59**. |
| References: | Bruyère 1939, 312.<br>Bruyère, *Notebook*, MS_2004_0156_016. |

—

## Cat. 10.61

| | |
|---|---|
| Object term: | animal figurine |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. II |
| Present location: | – |
| Material: | lapis lazuli |
| Size: | – |
| Description: | Head of a snake |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Lapis lazuli was a precious material imported from the Badakhshan region in north-eastern Afghanistan. It was usually used for jewelry and scarabs, but a few small statues made of the material have surfaced as well (e.g., from the Predynastic Period,: Ashmolean Museum E 1057, cf. B. Aston, J. Harrell and I. Shaw, 'Stone', in: P.T. Nicholson and I. Shaw (eds), *Ancient Egyptian Materials and Technology*, Cambridge 2000, 39–40). The Egyptian word for lapis lazuli *ḫsbḏ / ḫsbd* has been used to describe the skin of gods such as in the so-called story of the Ship-wrecked Sailor where the skin of the serpent god has the colour of true lapis ("*ḫsbḏ mᶾᶜ*"). The idea of a snake god made of lapis lazuli as |

suggested by Bruyère (suggesting a figure of Meretseger or Renenutet that was doubtlessly situated in the cult emplacement of the house) makes good sense. Perhaps the material was too valuable and has therefore rarely been found. No parallel is known from Deir el-Medina. It is unfortunate that no drawing or photograph has been recorded.

Reference: Bruyère 1939, 318.

## Cat. 10.62

Object term: animal figurine
Inv. no: –
Other number: –
Find spot: S.O. IV
Present location: –
Material: limestone
Size: h. 13 cm
Description: Broken off painted figurine of a hippopotamus, the legs have not been preserved.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: According to Bruyère (1939, 322) the goddess Thoeris is depicted here.
Reference: Bruyère 1939, 322.

## Cat. 10.63



Object term: animal figurine
Inv. no: Louvre E. 12970
Other number: –
Find spot: village S.E. (see remarks)
Present location: Louvre Museum, Paris
Material: fired clay
Size: h. 4,5 cm
Description: Head of a horse.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –

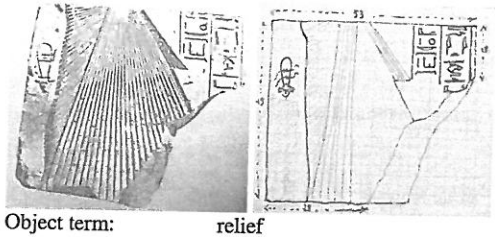


Remarks: Found in "*les maisons S.E. de village (Deir el Medineh) 1922*," the object arrived at the Louvre as part of the find share from the campaigns 1921–4 in 1927. In the Louvre database it has been dated to the Roman Period according to its style. In view of similar finds by Möller, however, this dating should be challenged (see above p. 147–8).

Reference: Louvre inventory.

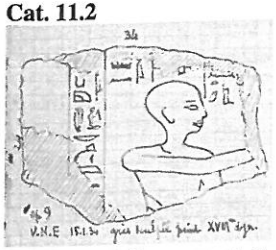
# Table 11: Two-dimensional (cult) images

## Cat. 11.1



| | |
|---|---|
| Object term: | relief |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. II |
| Present location: | – |
| Material: | limestone |
| Size: | h. 49 cm; w. 53 cm |
| Description: | Fragment of a low relief showing a male figure in a Ramesside long short facing right. On the left hand side behind him a Hathor-sistrum is carved into the stone. |
| Transcription: | [...] [ꜥ3] *šfy.t dj*[=*f*] [...] *r*ᶜ *nb n kꜣ n* [...] |
| Translation: | [...] great of majesty, may [he] give [...] daily for the Ka of [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | While *ꜥ3 šfy.t* serves as an epithet for Amun (cf. TLA, DZA 30.061.140; Wb IV, 459.13; LGG VII, 73; Bruyère 1939, 244), Bruyère also observes it could be an epithet of Osiris, Khnum, and/or Sobek; in addition, he opines the text could refer to the god Horshafi. As for the sistrum, Bruyère opines that it might have belonged to a princess or queen of lesser status. Such a small female would probably hold the sistrum in her hands, however, which is not the case here. The drawing in Bruyère's notebook indicates that a smaller person stands behind the man, but a female wearing a Hathor-sistrum on her head would be a rather odd phenomenon. |
| References: | Bruyère 1939, 244 and fig. 122.<br>Bruyère, *Notebook*, MS_2004_0155_011. |

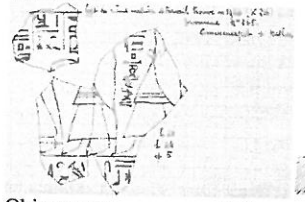
## Cat. 11.2



| | |
|---|---|
| Object term: | relief |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. III |
| Present location: | – |
| Material: | sandstone |
| Size: | h. 24 cm; w. 34 cm |
| Description: | Fragment of a low relief on painted sandstone showing the upper body part of a bold man facing right. |
| Transcription: | [...] *n ꜣs.t* [...] *sš* [*nsw*] *Imn-*[*m*]*-jp.t mꜣᶜ ḫrw nb jmꜣḫ m* [*ḥsw.*]*t* [*nṯr=f*] |
| Translation: | [...] of Isis [royal] scribe Amen[em]ope justified, possessor of reverence in [the favour of his god] [...] |
| Individual names: | Amenemope (i) |
| Individual titles: | [royal] scribe |
| Religious titles: | possessor of reverence |
| Divine names: | – |
| Remarks: | Reconstruction of the second phrase derives from the text of BD 177 as attested in P. BM 9900 (P. Nebseni) cf. The British Museum, *Photographs of the Papyrus of Nebseni*, London 1876, cf. TLA, lemma.no. 8195. "Buste" in French is a synonym of torso, i.e the "*partie du corps humain allant de la taille au cou*" (cf. http://www.cnrtl.fr/definition/buste; accessed on 22 May 2011). Bruyère describes the man as bold and hence possibly a priest, which suggests the torso and head of a mean are represented here, and not a bust, which Bruyère's notebook drawing confirms. The *ḥꜣ*-plant (Gardiner M16) is occasionally used for *mꜣᶜ ḫrw*. |
| References: | Bruyère 1939, 245.<br>Bruyère, *Notebook*, MS_2004_0155_014. |



## Cat. 11.3



| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. III |
| Present location: | – |
| Material: | limestone |
| Size: | h. 23 cm; w. 24 cm; d. 5 cm |
| Description: | Fragments of a stela showing three men facing left. |
| Transcription: | [*Imn-m*]*-jp.t mꜣᶜ ḫrw sn.t=f nb*[*.t*] *pr Ḥw*[*.t-ḥr*] [...]<br>[...] [*bꜣk*?] *n Imn Pn-Ḫnm.w mꜣᶜ ḫrw*<br>[...] *jḫ* [...] *sn*{*n*}*b* [...] |
| Translation: | [...] [Amenem]ope, justified, his wife, the mistress of the house, Hat[hor] / Hune[ro]<br>[...] [servant?] of Amun Penkhnum, justified<br>[...] *jh* (?) [...] health [...] |
| Individual names: | Amenemope (i); Hunero (iv); Penkhnum (i) |
| Individual titles: | mistress of the house |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère believes this fragment belongs to another one found, in 1926, in front of Amenemope (i)'s tomb TT 265 (1939, 203). Penkhnum (i) was a distant grandson-in-law of Amenemope (i) (cf. Davies 1999, chart 24). He was the son of Nakhtamun (ii), who was married to Nubemshaes (i). Nubemshaes (i) was the sister of Isis (iv/v), who was married to Amenemope (i)'s son Minmose (i). Amenemope (ii), Minmose (i)'s son, and Penkhnum (i) were hence approximately of the same generation (cf. Davies 1999, chart 24). Theoretically, Amemmose (i) or (ii) could be present on a fragment belonging to this group, as shown above. Amenemope (i) was married to Hunero (iv), and the remains of the name are visible on the fragment Bruyère links to these. Therefore, the fragments may have belonged together. Underneath the text, the remains of Amenemope (i)'s head are visible. The fragment found in house N.E. III shows three men, the latter being Penkhnum (i). Amenemope (i) precedes his wife, so the other fragment cannot depict him. His wife could appear before the leftmost man following Amenemope (i). Since Amenemope (i) is much older, he would not be depicted behind Penkhnum (i) in his own tomb. Bruyère's hypothesis thus proves unprovable and even seems somewhat far-fetched. |
| References: | Bruyère 1939, 202–3 and 245.<br>Bruyère, *Notebook*, MS_2004_0155_014.<br>Bruyère, *Notebook*, MS_2004_0156_006. |

Davies 1999, 183.

## Cat. 11.4



Object term: stela
Inv. no: –
Other number: –
Find spot: N.E. III
Present location: –
Material: limestone
Size: h. 15 cm; w. 8,5 cm
Description: Left part of a stela showing a person (in view of the inscription possibly a man) sitting on a chair with lion feet.

Transcription: [...] [*sꜣ*?]=*f mškb Jmn-m-jp.t mꜣᶜ ḫrw*
Translation: his [son?] the *mškb* Amenemope, justified
Individual names: Amenemope (i) or (ii)?
Individual titles: *mškb*
Religious titles: –
Divine names: –
Remarks: Based on the other fragments possibly belonging to the family of Amenemope (i/ii), Amenemope (i) or (ii) may be attested here. This Amenemope, however, bears the title *mškb*, otherwise unattested on the ostraca and papyri from Deir el-Medina (cf. Deir el-Medina database; kindly confirmed by personal communication with Rob Demarée). Bruyère also observes the rarity of this title at Deir el Medina (1939, 202). The 19 references ("*Zettel*") available in the TLA clearly associate the title to officials in the New Kingdom. Only two references appear at Deir el-Medina. First, in TT 6, Mose (iii) bears the title *mškb tpy n ḥm=f* ("first *mškb* of his majesty") followed by the title "doorkeeper of the temple of Ramesses II" (*jrj-ꜥꜣ m tꜣ ḥw.t Wsr-mꜣᶜ.t-Rᶜ-stp-n-Rᶜ* (cf. TLA, DZA 24.420.900 and KRI III, 578)). Another attestation appears in the same tomb, but the person''s name is broken (cf. H. Wild, *La tombe de Néfer·hotep (i) et Neb·néfer à Deir el Médîna (N°. 6) et autres documents les concernant*, Cairo 1979, pl. 6).
No Amenemope is related to the family of Neferhotep (i) (cf. Davies 1999, chart 6).



Concerning the title's meaning, the literature is already extensive, but no translation has found consensus. Although the title is ostensibly related to military organization in some manner, the lack of clear evidence justifies leaving the title untranslated in the sense of "*Berufsbezeichnung, Amt beim König*" (cf. *Wb* II, 158). For the various approaches cf., e.g., A. Alt, 'Eine syrische Bevölkerungsklasse im ramessidischen Ägypten', *ZÄS* 75 (1939), 16–20; A.H. Gardiner, *Ancient Egyptian Onomastica* I, Oxford 1947, 92; J.J. Janssen, *Two Ancient Egyptian Ship's Logs. Papyrus Leiden I 350 verso and P. Turin 2008+2016, OMRO supplement* 42, Leiden 1961, 34–5; A.R. Schulman, *Mhr* and *Mškb*. Two Egyptian Military Titles of Semitic Origin', *ZÄS* 93 (1966), 123–32; W. Helck, *Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr.*, Wiesbaden 1971, 515 and 210, note 680. Remarkably, the title is not included in P.-M. Chevereau, *Prosographie des cadres militaires égyptiens du Nouvel Empire*, Antony 1994.
Bruyère's idea that the title may be an indication of the appearance of workmen of Hebrew origin in Deir el-Medina cannot be confirmed.

References: Bruyère 1939, 202; 245 and fig. 123.
Bruyère, *Notebook*, MS_2004_0156_005.

## Cat. 11.5

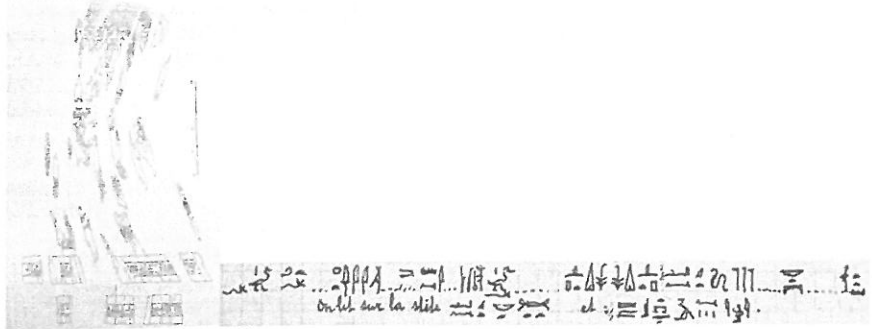


Object term: stela
Inv. no: –
Other number: –
Find spot: N.E. III
Present location: –
Material: limestone
Size: –
Description: Fragment of a small stela showing a kneeling man adoring the morning sun.

Transcription: [...] *Pꜣy* [*mꜣᶜ*] *ḫrw*
Translation: [...] Pay, justified
Individual names: Pay
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The notebook mentions this object (as "*stèle solaire*") but provides no drawing. The [*mꜣᶜ*] is not visible in Bruyère's rendering. Unfortunately, the present location of the original is unclear and the object cannot be further examinated.

References: Bruyère 1939, 246.
Bruyère, *Notebook*, MS_2004_0156_006.

## Cat. 11.6



| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. IV, kitchen, close to the oven (used as firewood) |
| Present location: | – |
| Material: | ebony |
| Size: | h. 48 cm; w. 30 cm<br>base: 5,5 cm, relief on the base h. 2 cm |
| Description: | Made for being admitted to a wall, divided into two equal registers, under a canopy of uraei with cobras on their heads, the goddess Anuket with a diadem of feathers (according to Bruyère the feathers of an ostrich) is sitting on a throne facing right and holding an *ꜥnḫ* and a *wꜣs*-scepter in her hands. The canopy is supported by three papyrus columns. In the second register two kneeling women and two kneeling men are depicted, behind them four men in pairs of two totalling eight persons. The first woman offers a portable offering table of ceramic with two conic breads. |
| Transcription: | top: *ꜥnḳ.t nb.t Sṯ.t* [...] *nb.t* [*p*]*t ḥnw.t* [...]<br>middle part: [...] *m S.t-Mꜣꜥ.t ꜣny*<br>bottom: [...] *n Imn m* [*S.t-Mꜣꜥ.t*] *Mry-sḫm.t sꜣ=f sš*-[*ḳd*] [...] *mꜣꜥ ḫrw sꜣ=f* [*Mꜣꜣ.n=j*]-*nḫt=f mꜣꜥ ḫrw sꜣ=f* [...]<br>base right: *ḥtp dj nsw ꜥnḳ.t (nb.t) nṯrw*<br>base left: [*ḥtp*] *dj* [*nsw ꜥnḳ.t. nb.t S*].*ṯ.t nb.t pt* |
| Translation: | Top: Anukis-mistress-of-Sehel [...] lady of the [sk]y lady of [...]<br>Middle part: [...] in the place of the truth, Any<br>Bottom: [...] of Amun in [the place of the truth] Merysekhmet, his son the drafts[man] [...] justified, his son Maaninakhtuf, justified, his son [...]<br>Base right: An offering that the king gives to Anukis (Mistress) of the gods<br>Base left: [An offering that the king] gives [to Anukis lady of Se]hel, lady of the sky. |
| Individual names: | Merysekhmet (i/iii), Maaninakhtuf (i); Any |
| Individual titles: | drafts[man]; [...] of Amun in [the place of the truth] |
| Religious titles: | – |
| Divine names: | Anukis-mistress-of-Sehel |
| Remarks: | Bruyère (1939, 248) reconstructs two names: *Nḫt-Imn* and *ꜣny* (1939, 248). |



Considering the visible text in the first case, it is more plausible to reconstruct a title [...] *n Imn m* [*S.t-Mꜣꜥ.t*] *Mry-sḫm.t sꜣ=f*. Maaninakhtuf (i) had a son called Merysekhmet (i), who himself had a son called Maaninakhtuf (ii). Merysekhmet (i)'s other son, Neferhotep (ix), had a grandson named Merysekhmet (iii) (cf. Davies chart 11). Therefore, where Bruyère and Valbelle (cf. D. Valbelle, *Satis et Anoukis*, Mainz 1991, 31, note 159) correctly read Anj, it is tempting to reconstruct the name [*Mꜣ*]*ꜣ.n=j*[*nḫt=f*]. Such a proposal is impossible, though, since the title written above leaves no space for reconstruction of [*Mꜣ*]. Which of these persons is attested here remains unclear (see also Davies 1999, 162). The stela was burned as firewood (Bruyère 1939, 247), so it was probably removed from its original context of cultic usage. Somebody would probably not burn his cult image. The family of Pashedu (vii) and Nefertari (v), i.e., the parents of Maaninakhtuf (i), probably lived in house N.O. XV (Davies 1999, 157, and see Bruyère 1939, 43 and 291). A later generation may have moved to another part of the village.

The base's listed 0.55 m (Bruyère 1939, 247) should probably be read as 0.055 m.

Bruyère's avers that family came into contact with Anukis while working at the first cataract (and therefore venerated Anukis instead of Rennenutet and Meret Seger) (Bruyère 1939, 248), but this hypothesis remains speculative. The origin of Maaninakhtuf (i)'s grandfather, Amenemhat (i), probably lies in Thebes. Little is known on the history of this family, the only indications being their titles. Although titles do not provide solid evidence for descent—since they could be honorary or acquired later—some theoretical considerations are nonetheless in order. Both Amenemhat (i) and his son Pashedu (xvii), the father of Maaninakhtuf (i), bore the title *sš-ḳd m ḥw.t-Skr* ("draftsman of Amun in the temple of Sokar"; cf. Davies 1999, 156 and *KRI* I, 392, 9 and 12). In another reference, Pashedu (xvii) appears as *sš-ḳd n Imn m ḥw.t-Skr* ("draftsman **of Amun** in the mansion of Sokar"; cf. *KRI* I, 393 2 and Davies 1999, 156). The first attestations of Sokar are from the Memphite area, but from the 11th dynasty onwards Sokar is also attested in Thebes (e.g. on a stela from Deir el-Bahari depicted in W.C. Hayes, *Scepter of Egypt* I, New York 1953, 330, fig. 218; see also C. Graindorge-Héreil, *Le dieu Sokar à Thèbes au Nouvel Empire*, *GOF* IV/28, Wiesbaden 1995, 8 and 39). The titles of Amenemhat (i) and Pashedu (xvii) do thus not necessarily indicate that they came from an area other than Thebes (such as Memphis). The following considerations are therefore hypothetical. The references of the titles above appear in TT 323 in a text accompanying a row of relatives in front of the god Ptah-Sokar-Osiris. A temple dedicated to Ptah-Sokar-Osiris is first attested during the reign of Amenhotep III. A text preserved on a stela behind the Memnon colossi indicates that Amenhotep III built a temple for Ptah-Sokar-Osiris and his Enneade (cf. W. Helck, *Urkunden der 18. Dynastie, fascicle 22: Inschriften der Könige von Amenophis III. bis Haremhab und ihrer Zeitgenossen*, Berlin 1958, 1955; also mentioned by Graindorge-Héreil 1995, 45, 139). The first attestation of a *ḥw.t Skr* (i.e. a Sokar temple) dates to the reign of Ramesses III (cf. Graindorge-Héreil 1995, 45). It is possible that the title draftsman in the temple of Sokar may apply to a sanctuary in the temple of Ptah-Sokar-Osiris. The addition *n Imn* in case of Pashedu (xvii)'s title

might suggest an additional sanctuary to Amun in this temple where Pashedu (xvii) might have worked at some point in his career. This shows how difficult it is to derive the descent of a family based on titles.
For Sehel cf. references mentioned in *TLA*, lemma no. 855247.

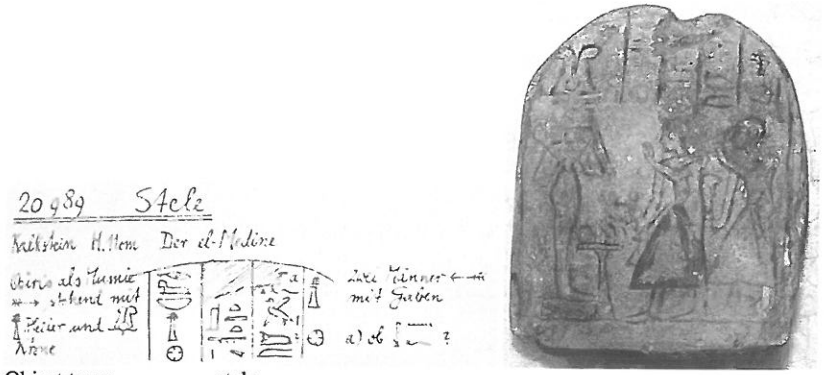
References: Bruyère 1939, 247–9 and fig. 127.
Bruyère, *Notebook*, MS_2004_0155_016.
Davies 1999, 162.
Valbelle 1991, 31

## Cat. 11.7

Object term: sketch/ wall 'painting'
Inv. no: –
Other number: –
Find spot: N.E. V, 1st room, north wall
Present location: –
Material: –
Size: –
Description: A sketch drawn on the wall showing the kneeling goddess Nut, her winged arms stretched out painted in yellow. Her human head is painted in red, the wings are painted in yellow. In addition traces of hieratic signs written in black and the remains of brush lines in rose and blue are visible. The southern wall above the baseboard bears a hieratic inscription in black on grey background.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Unfortunately, the notebooks provide no further information.
Reference: Bruyère 1939, 248.



## Cat. 11.8



Object term: stela
Inv. no: Berlin ÄMP 20989
Other number: Möller, *Fundjournal* 127
Find spot: *Grabungsstelle* D2 = N.E. IX
Present location: ÄMP, Berlin
Material: limestone
Size: h. 12 cm; w. 9,5 cm; d. 4,5 cm
Description: Four columns of text. Underneath the drawing of two men adoring Osiris is visible. Osiris is shown with a Djed-pillar as head. The drawing is carried out in black and there are a few remains of red colour.
Transcription: *Wsjr nb ȝbḏw*
[...] *S.t-Mȝ˓.t Tȝ* [*sn*]*=f Pȝ-nfr-m-Ḏd*
Translation: Osiris, lord of Abydos [...] the place of the truth, Ta [his brother] Paneferemdjed.
Individual names: Ta (or "To") (i); Paneferemdjed (i)
Individual titles: [...] the place of the truth
Religious titles: –
Divine names: –
Remarks: Paneferemdjed (i) son of the famous scribe Amennakht (v) (cf. Davies 1999, 108–9). Since "Ta" appears as the brother of Paneferemdjed (i), Davies may be correct in his conclusion that Ta/Tjai (i) was the son of Amennakht (v) (cf. 1999, 107–8 and chart 9).
References: G. Roeder, *Aegyptische Inschriften aus den staatlichen Museen zu Berlin* II, Leipzig 1924, 287 and 395.
Möller, *Fundjournal*, 127.

**Cat. 11.9**



| | |
|---|---|
| Object term: | stela |
| Inv. no: | Berlin ÄMP 21538 |
| Other number: | Möller, *Fundjournal* 126 |
| Find spot: | *Grabungsstelle* D4 = N.E. XI |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | h. 11,3 cm; w. 8,3 cm; d. 3,3 cm |
| Description: | Small stela dedicated to Amenhotep I and Ahmes-Nefertari who are shown in the upper register of the stela facing right. Underneath three men are shown in adoration attitude facing left. |
| Transcription: | *Ḏsr-kȝ-Rᶜ dj ᶜnḫ Re; Jḥ-ms-Nfr-trj dj ᶜnḫ my Rᶜ ḏ.t; Imn-[m]-wjȝ mȝᶜ ḫrw; sȝ=f Imn-[m]-jn.t mȝᶜ ḫrw; sȝ=f Msj mȝᶜ ḫrw* |
| Translation: | Amenhotep I gives life; Ahmes-Nefertari gives life like Re eternally; Amen[em]wia, justified, his son Amen[em]one, justified, his son Mose, justified. |
| Individual names: | Amen[em]wia (i); Amen[em]one (iv); Mose |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | Amenhotep I; Ahmes-Nefertari |
| Remarks: | The men attested on the stelae could be Amenemwia (i) and Amenemone (iv) (f. Davies 1999, chart 19). Davies cites no son named Mose (see also 1999, 206–8). |
| Reference: | Möller, *Fundjournal*, 126. |



**Cat. 11.10**



| | |
|---|---|
| Object term: | stela |
| Inv. no: | Berlin ÄMP 21565 |
| Other number: | Möller, *Fundjournal*, 130. |
| Find spot: | *Grabungsstelle* D4 = N.E. XI |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | h. 20 cm; w. 13,7 cm; d. 3 cm |
| Description: | Praise to Meretseger in her manifestation as a snake (twice underneath each other). The lady Webkhet kneels in the lower right corner facing left and adoring both the adoration formula and the two snakes facing right depicted above her. The text is written in black ink on a yellow background. The drawing of the woman is multicolored in brown, yellow, blue, white, and black. |
| Transcription: | *Mr=s.t-sgr ḥnw.t jmnt.t nb.t p.t ḥnw.t nṯr.w nb.w rd.t jȝ.w n Mr=s.t-sgr ḥnw.t jmnt.t dj=s ᶜ.w.s. n kȝ n nb.t pr Wbḫ.t mȝᶜ ḫrw* |
| Translation: | Meretseger, mistress of the West, lady of the sky, mistress of all gods. Praise to Meretseger, lady of the West, for she may give l.p.h. for the Ka of the mistress of the house, Webkhet. |
| Individual names: | Webkhet |
| Individual titles: | mistress of the house |
| Religious titles: | – |
| Divine names: | Meretseger |
| Remarks: | Webkhet was a rather common name at Deir el-Medina (cf. Davies 1999, index 307). Without mention of any other relative, we cannot decide which lady Webkhet is depicted here. Given the stela's quality, however, Webkhet (ii), the wife of Neferhotep (ii), may be represented here, for the latter also owned "one of the most impressive tombs ever built at the necropolis at Deir el-Medina" (Davies 1999, 32). |
| References: | G. Roeder 1924, 397.<br>Möller, *Fundjournal*, 130. |

## Cat. 11.11





| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XII |
| Present location: | – |
| Material: | limestone |
| Size: | h. 7,5 cm; w. 7 cm; d. 0,4 cm |
| Description: | Painted fragment of a stela showing the head of a bold man facing left under three coloumns of text written from left to right. |
| Transcription: | [ ] *n ˁ [Ḥr]-nfr mɜˁ ḫrw* |
| Translation: | [ ] *n ˁ* [Har]-nefer, justified. |
| Individual names: | Harnefer (i) |
| Individual titles: | [ ] *n ˁ* |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | There are three men called Harnefer from Deir el-Medina (cf. Davies 1999, 289). The rare title *ˁ n ˁ* is, however, only attested for Harnefer (i) (Davies 1999, 87–88). For the title, see **Cat. 4.14**. Harnefer (i) was married to Webkhet (iv), who might also be depicted on **Cat. 11.10** if it does not show Webkhet (ii) instead. |
| References: | Bruyère 1939, 258.<br>Bruyère, *Notebook*, MS_2004_0155_015.<br>Bruyère, *Notebook*, MS_2004_0155_016. |

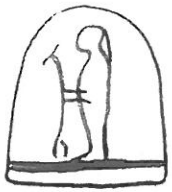
## Cat. 11.12

| | |
|---|---|
| Object term: | relief study |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 299 |
| Find spot: | *Grabungsstelle* D5 = N.E. XII |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | w. 3 cm |
| Description: | Fragment of a relief study of the uraeus and forehead of a king. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |



| | |
|---|---|
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 13 March 1913, the object could not be identified in the Berlin inventory. The fragment may have remained in Cairo as a result of the find share. |
| Reference: | Möller, *Fundjournal*, 299. |

## Cat. 11.13





| | |
|---|---|
| Object term: | stela |
| Inv. no: | Berlin ÄMP 21568 |
| Other numbers: | Möller, *Fundjournal*, 132<br>Berlin ÄMP 34498; Z 1187 (see remarks) |
| Find spot: | *Grabungsstelle* D6 = N.E. XIII |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | h. 4 cm; w. 3,5 cm; d. 1,1 cm |
| Description: | Tiny stela with an incised representation of the god Ptah facing left. The god stands on a base line and holds a *wɜs*-scepter in his hands. Originally the little stela was painted or at least plastered. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | After WWII, the museum collections at Berlin were divided between East and West Berlin. At this time, the fragment went to Charlottenburg, the museum in West Berlin. Since the stela initially had no number, it received a preliminary Z and then, later, a new inventory number (Berlin ÄMP 34498). Based on a comparison of the object with the drawing in the museum inventory book (see above), I was able to identify the present object as Berlin ÄMP 21568. |
| Reference: | Möller, *Fundjournal*, 132. |

## Cat. 11.14

| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 192 |
| Find spot: | *Grabungsstelle* D6 = N.E. XIII |
| Present location: | – |

| | |
|---|---|
| Material: | limestone |
| Size: | – |
| Description: | Limestone flake with the a king wearing the blue crown ("*Kriegshelm*"). |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 8 March 1913, this object may have remained in Cairo as a result of the find share. The representation possibly looks like **Cat. 11.18**. |
| Reference: | Möller, *Fundjournal*, 192. |

## Cat. 11.15

| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 297. |
| Find spot: | *Grabungsstelle* D6 = N.E. XIII |
| Present location: | – |
| Material: | potsherd |
| Size: | – |
| Description: | Representation of a cow or bull bound to a column. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 13 March 1913 and not identified. Possibly the object was subject to the sharing of the finds and remained in Cairo. |
| Reference: | Möller, *Fundjournal*, 297. |

## Cat. 11.16

| | |
|---|---|
| Object term: | stela or relief study (see remarks) |
| Inv. no: | Berlin ÄMP 21493 |
| Other number: | Berlin ÄMP 24182<br>Möller, *Fundjournal*, 284 |
| Find spot: | *Grabungsstelle* D7 = N.E. XIV |
| Present location: | – |
| Material: | limestone |
| Size: | h. 35,5 cm; w. 29,5 cm |
| Description: | Plate showing the king with an uraeus in front of the falcon-headed sun god. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |



| | |
|---|---|
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Described as "*Platte*" ("plate") in the Berlin inventory, the object could be either an ostracon or a stela. In his *Fundjournal*, Möller cites it as the beginning of a relief, which means it is either a stela or relief study. Brunner-Traut would have presumably published an ostracon. As with the other objects, the first measurement probably indicates its height, the second number its width. The "plate" could not be inspected, probably lost in WWII. |
| References: | Berlin inventory.<br>Möller, *Fundjournal*, 284. |

## Cat. 11.17



| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | Berlin ÄMP 21447 |
| Other number: | Möller, *Fundjournal*, 208 |
| Find spot: | *Grabungsstelle* D8 = N.E. XV |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | h. 15 cm; w. 13 cm |
| Description: | Kneeling man with long hair and a beard facing right. |
| Transcription: | *jr.j-pˁ.t sš nsw Ḥwy mɜˁ ḫrw*<br>*jr.j-pˁ.t sš nsw Ḥwy sɜ Ḏɜ-n-rɜ-gɜ-tj (Ḏnrg.t/Ḏlg.t)*<br>*jr.j-pˁ.t ḫry-tp tɜ.wy jmy-rɜ njw.t tɜ[tj T]ɜ mˁɜ ḫrw* |
| Translation: | Hereditary prince, royal scribe, Huy, justified.<br>Hereditary prince, royal scribe, Huy son of Denreget (or 'the outward son' (see remarks))<br>Hereditary prince, overlord of the Two Lands, overseer of the city, viz[ier T]a, justified |
| Individual names: | Huy; (*Ḏnrg.t/Ḏlg.t*) (?); [T]a |
| Individual titles: | Hereditary prince; royal scribe; overlord of the Two Lands, overseer of the city, viz[ier] |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | From the depicted person's utensils it is clear that he is a scribe. A papyrus lies on his knees and he uses an ink palette to start writing with his pen. The drawing is framed which could indicate that the scribe kneels in a structure or on a pedestal.<br>Despite differences in several details (see below), Spiegelberg has interpreted the ostracon drawing as a master copy from TT 359 |

(cf. W. Spiegelberg, 'Der Maler Ḥeje', *ZÄS* 54 (1918), 77–9). The scribe is kneeling on the left of the list of royal ancestors to whom Inherkhawy (i) is offering as *sm*–priest (N. Cherpion and J.-P. Corteggiani, *La tombe d'Inherkhâouy (TT 359) à Deir el-Medina* (2 vols), *MIFAO* 128, Cairo 2010, 51 and pl. 39). The scribe in question wears an odd wig with unusually long curled hair as has already been observed by Spiegelberg (1918). An interesting detail that may support Spiegelberg's interpretation as a copy is the fact that Lepsius' draftsman forgot to draw the sandals (cf. Cherpion and Corteggiani 2010, 51) which are present on the ostracon. However, the corniche visible in both Lepsius and the ostracon is not present in the tomb (cf. Cherpion and Corteggiani 2010, 59). Above the scribe the text reads *jr.j-pˁ.t [sš nsw] Ḥwy*. Previously the inscription has been interpreted as a signature (e.g. A. Erman, 'Ein Maler des neuen Reichs', *ZÄS* 42 (1905), 128–31). Instead of *jr.j-pˁ.t* ("nobleman" and hence a high-ranking title, cf. *Wb* II, 415.15–416.6), Erman reads *ḫrj-ˁ* (i.e., "assistant", cf. *Wb* II, 393.9–12) (cf. Erman 1905b, 130–31). Sethe added a note to Erman's article suggesting to read *jr ḫrj-ˁ* (i.e. which the assistant has made, cf. Erman 1905b, 131). The artists of TT 359 are, however, Hormin (i) and Nebnefer (ix) (cf. Cherpion and Corteggiani 2010, 26 and Davies 1999, 170 and 168).

As Robichon and Varille contend (cf. C. Robichon and A. Varille, *Le temple du scribe royal Amenhotep, fils de Hapou*, Cairo 1936, 9), Amenhotep-son-of-Hapu, whose diminutive was Huy, may be depicted here (cf. Cherpion and Corteggiani 2010, 60). Based on his location behind the royal ancestors, Amenhotep son of Hapu was probably considered as deified and worshipped as one of the ""holy" of Thebes" (cf. D. Wildung, *Imhotep and Amenhotep, Gottwerdung im alten Ägypten*, *MÄS* 36, Munich 1977, 285).

Following Robichon and Varille (cf. C. Robichon and A. Varille, *Le temple du scribe royal Amenhotep, fils de Hapou*, Cairo 1936, 9) it is plausible to argue that Amenhotep-son-of-Hapu, whose diminutive was Huy, is depicted here (cf. Cherpion and Corteggiani 2010, 60). His location behind the royal ancestors suggests that Amenhotep son of Hapu was considered and worshipped as one of the ""holy" of Thebes" (cf. D. Wildung, *Imhotep and Amenhotep, Gottwerdung im alten Ägypten*, *MÄS* 36, Munich 1977, 285).

If Huy is identical with Amenhotep-son-of-Hapu, "*Ḏnrg.t/Ḏlg.t*" cannot be a name (as suggested by Ranke 1935, 432, 7, referring to the present ostracon). The parents of Amenhotep-son-of-Hapu were Hapy and Itu (cf. Wildung 1977a, 83). The phrase has also been interpreted as an unclear epithet (Cf. W. Helck, *Der Einfluss der Militärführer in der 18. Ägyptischen Dynastie, Untersuchungen zur Geschichte und Altertumskunde Ägyptens* 14, Leipzig 1939, 12, note 4). Drawing on the Coptic verb ⲧⲱⲗⲕ (meaning "to pluck out", cf. W.E. Crum, *A Coptic Dictionary*, Oxford 1939, 410), Varille translates it as "*le fils expatrié*," further arguing that Amenhotep-son-of-Hapu came from Athribis (A. Varille, *Inscriptions concernant l'architecte Amenhotep, fils de Hapou*, *BdE* 44, Cairo 1964, 111). Černý does not adopt Varille's etymology (cf. J. Černý, *Coptic Ethymological Dictionary*, Oxford 1976, 186). Černý's reference to ⲧⲱⲗⲕ/*ṯlg* is spelled completely different (cf. G. Möller, *Die beiden Totenpapyrus Rhind des Museums zu Edinburg*, Leipzig 1913, 60, no. 427). Without any competing proposals, however, Varille's hypothesis remains the most plausible.



The other name has broken off. Based on the title, the vizier Ta is clearly attested here. He was appointed vizier of Upper and Lower Egypt in year 29 of Ramesses III (cf. O. Berlin P. 10633), having previously served as vizier of Upper Egypt for about 13 years, beginning in year 16 of Ramesses III.

As Wildung avers, the ostracon copy of this Amenhotep-son-of-Hapu depiction suggests yet again that he was venerated posthumously "as a local saint in Western Thebes" (cf. Wildung 1977a, 89).

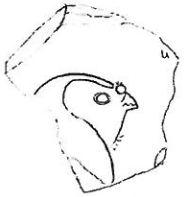
References:
Brunner-Traut 1956, 52–4, no. 41 and pl. XVII.
H. Schäfer 1916, 25, fig. 3 and 29, no. 27.
Varille 1964, 106–7 and fig. 28.

**Cat. 11.18**



| | |
|---|---|
| Object term: | Ostracon |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.E. XVI |
| Material: | Limestone |
| Size: | h. 15 cm; w. 14,5 cm |
| Description: | Drawing of a king's head facing right and wearing a blue crown with ureaus. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Possibly Ramesside (Bonnet and Valbelle 1976, 335). |
| Reference: | Bonnet and Valbelle 1976, 334-5 and fig. 8. |

## Cat. 11.19



Object term: ostracon
Inv. no: Berlin ÄMP 34452
Other numbers: Möller, *Fundjournal*, 439
Z 553
Find spot: *Grabungsstelle* D9 = N.E. XVI/XVIII
Present location: ÄMP, Berlin
Material: limestone
Size: h. 11,1 cm; w. 10,3 cm
Description: Drawing of the head of a falcon facing right.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: This representation may be a sketch or image of either Horus or Re-Horakhty.
References: Berlin inventory.
Möller, *Fundjournal*, 439.

## Cat. 11.20

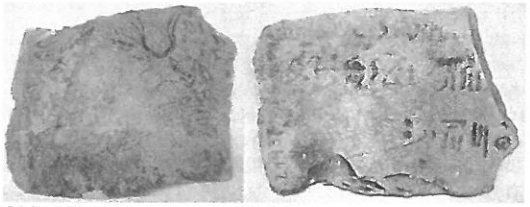


Object term: ostracon
Inv. no: Berlin ÄMP 34454
Other number: Möller, *Fundnummer* D9 14/III
Find spot: *Grabungsstelle* D9 = N.E. XVI/XVIII
Present location: ÄMP, Berlin
Material: limestone
Size: h. 6,3 cm; w. 6,5 cm
Description: Ostracon showing the remains of a vertical text column written in cursive hieroglyphs.
Transcription: –
Translation: –



Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The number recorded is probably not a find number, but the find date is 14 March 1913.
Reference: Berlin inventory.

## Cat. 11.21



Object term: ostracon
Inv. no: Berlin ÄMP 21437
Other number: Möller, *Fundjournal*, 403
Find spot: *Grabungsstelle* D10 = N.E. XVI/XIX
Present location: ÄMP, Berlin
Material: limestone
Size: h. 9 cm; w. 10,5 cm
Description: Drawing of two large antelopes jumping to the right; in the left corner a smaller one is visible. Underneath a dog runs in the opposite direction and bites the gazelle or antelope in its genitals.
Transcription: [...] *ms.w sr.w* (?) ; see remarks
[*rnp.t*] *sp* 3 *ȝbd* 3 {*sw*} 22
Transcription: [...] the children of the noblemen (?) ; see remarks
[year of the] reign 3, 3rd month, {day} 22
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Brunner-Traut (1956, 113) interprets the animal in the upper-left corner as a hare. The similar shape of the other animals' ears, however, support interpretation as a gazelle or antelope, following H. Schäfer (1916, 27). As for the "gazelle," the identification of the exact species is often difficult (cf. Strandberg 2009, 21–3). According to the Integrated Taxonomic Information System (ITIS, cf. http://www.itis.gov/) except for the oryx most gazelle-like animals fall among the subfamily Antilopinae Gray, 1821. Similarly Strandberg states that occasionally "the more general use of the term antelope is justified (...) when it is intended as a rudimentary description of a poorly preserved image, where an acurate identification is uncertain" (cf. Strandberg 2009, 22). Since the whole subfamily shares the symbolism and since this is not a biological study it may hence suffice to summarize all gazelles and other species among the subfamily term antelopes. The antelope motif can relate to the goddesses Anukis, Hathor and Isis or to the god Seth and gods such as

Shed, Reshep and it was a regenerative power (cf. Stevens 2006, 58) (see also **Cat. 9.8**). In this illustration, a male antelope is clearly visible. Another motif may be the fight against chaos, as represented by Seth (for this interpretation of the antelope hunt, see Strandberg 2009, 188). The only symbolic connection between a dog and deity is P. Anastasi III (cf. Luiselli 2011a, 201–2) where Thoth enters the house in his manifestation as a dog. This is, however, probably not meant here. It seems that the dog on the present ostracon was part of the hunting scene (Brunner-Traut 1956, 113) and does not represent a god. For hunting scenes fleeing antelopes were a common motif (cf. Strandberg 2009, 48–9).
In Schäfer's figure (1916, 45, fig. 25), a palimpsest text is visible, which Brunner-Traut has ostensibly retouched. Both authors also differ in their assessment of the ostracon's artistic quality. Whereas H. Schäfer praises it as piece of art (1916, 51), Brunner-Traut notes several shortcomings in perspective (Brunner-Traut 1956, 114). She correctly rejects Davies' hypothesis of the image as a copy of TT 36 (cf. N. de Garis Davies 'Egyptian Drawings on Limestone Flakes', *JEA* 4 (1917), 237, note 2). TT 36 dates to the 26th Dynasty, which means it did not exist at the time this ostracon was decorated at Deir el-Medina (Brunner-Traut 1956, 114). According to Brunner-Traut the hieratic text on verso is a part of P. Chester Beatty V (Brunner-Traut 1956, 113). What is written here is *ms.w sr.w* and then possibly either *ḥr* and the striking man for *ḫwj*. Underneath follows the date *rnp.t sp* 3 *ȝbd* 3 {*sw*} 22 marking the text as a scholarly exercise. The passage that was possibly meant by Brunner-Traut is P. Chester Beatty V, rt. 6.6. Perhaps the present ostracon shows a variant of *ms.w sr.w ḥr ḫn.w=f* which is itself a variant of the so–called Satire of the Trades (compare A.H. Gardiner, *Hieratic Papyri in the British Museum* III. *Chester Beatty Gift* (2 vols), London 1935, 47) and pls 25 and 25A.

References: Brunner-Traut 1956, 113–4, no. 127 and pl. XL.
H. Schäfer 1916, 27, no. 13; 45 (fig. 25) and 51.

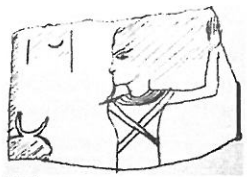
## Cat. 11.22

Object term: relief
Inv. no: Berlin ÄMP 21567
Other number: Möller, *Fundjournal*, 338
Find spot: *Grabungsstelle* D10 = N.E. XVI/XIX
Present location: –
Material: limestone
Size: h. 11,5 cm; *Fundjournal*: h. 12 cm
Description: Fragment of a relief showing the middle part of the body of a king in a New Kingdom dress with uraei.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –



Remarks: Possibly lost in WWII. The uraei can probably be expected at the lower edge of the short.
Reference: Möller, *Fundjournal*, 338.

## Cat. 11.23




Object term: ostracon
Inv. no: Berlin ÄMP 23969
Other number: Möller, *Fundjournal*, 432
Find spot: *Grabungsstelle* D11 = N.E. XVII/XIX
Present location: –
Material: limestone
Size: h. 5 cm; w. 7 cm
Description: Limestone flake with a depiction of a figure (possibly a king; see remarks) in low relief. In the lower left corner the head of a bull is visible. In front of the figure the remains of a text column have faded.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Unpublished, possibly lost in WWII. The iconography of the ostracon is highly unclear. In the Berlin inventory the present figure is identified as the god Min. However, the risen arm would be unusual for a god. It seems to resemble the so-called *hnw*-pose (from "*hnw*", "jubilation", cf. *Wb* II, 493.17–23), which is a typical ceremonial pose for priests or the king symbolizing elation or veneration (cf. B. Dominicus, *Gesten und Gebärden in Darstellungen des Alten und Mittleren Reiches. SAGA* 10, Heidelberg 1994, 61–4). The gesture has not yet been studied in detail in the New Kingdom, but as far as I am aware its meaning had not fundamentally changed. In the *hnw*-gesture both fists are usually clenched. One arm is raised while the other one is bent in front of the torso. Brunner-Traut has suggested that the gesture shows the fists used to drum on the torso in turns (cf. E. Brunner-Traut, 'Gesten', *LÄ* II (1977), 580). It is not fully clear whether or not the hand of the present figure is clenched into a fist. If not the arm is possibly raised with the fingers stretched out as common in jubilation or mourning scenes (Brunner-Traut 1977, 581). Irrespective of which of the two gestures is shown here, jubilation or mourning would be something humans – and not gods – would be expected to do. The only non-human figures shown in the *hnw*-gesture are the souls of Nekhen and Pe, who were usually not shown with beards. Priests also never have long beards, and it is therefore more plausible to

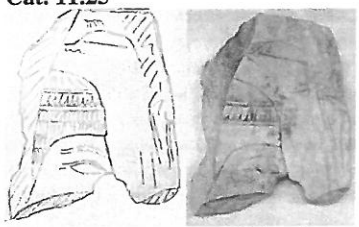
assume that a king is depicted here. What is visible of the head dress might be interpreted as the *nemes* cloth of the king. Why the other hand was not depicted is unclear. Perhaps the relief was left unfinished.

References: Berlin inventory.
Möller, *Fundjournal*, 432.

## Cat. 11.24

Object term: ostracon
Inv. no: –
Other number: Möller, *Fundjournal*, 442
Find spot: *Grabungsstelle* D10 = N.E. XVI/XIX
Present location: –
Material: unspecified, limestone (?)
Size: –
Description: Ostracon inscribed on one side, with a drawing on the other side.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Unspecified text and drawing. The fragment was found by Möller on 20 March 1913. Lacking any further information it is difficult to identify the object.
Reference: Möller, *Fundjournal*, 442.

## Cat. 11.25



Object term: relief study
Inv. no: Berlin ÄMP 34451
Other number: Möller, *Fundjournal*, 437
Z 1159; Z 552
Find spot: *Grabungsstelle* D11 = N.E. XVII/XIX
Present location: ÄMP, Berlin
Material: limestone
Size: h. 16,7 cm; w. 12,6 cm
Description: Relief study of the head of a man.
Transcription: –
Translation: –
Individual names: –



Individual titles: –
Religious titles: –
Divine names: –
Remarks: The remains of a headdress do not dictate interpretation of this figure as a king. Möller uses the odd term "*bekränzt*" in his notebook, though the illustration clearly does not represent a garland on the man's head. If the ostracon shows a king, the iconography would still not allow a dating. The head dress perhaps visible has been called "Nubian wig" (e.g. M. Eaton-Krauss, 'Miscellanea Amarnensia', *CdE* 56 (1981), *CdE* 56 (1981), 252) or "ibes" (K. Myśliwiec, *Le portrait royal dans le bas–relief du Nouvel Empire*, Warsawa 1976, 20) and was worn by kings throughout the New Kingdom (cf. Myśliwiec 1976, 20; 145–51, with references). In view of his importance at Deir el-Medina it is perhaps worth mentioning that the head dress was also worn by Amenhotep I. (e.g. Černý 1927, 165–6, figs 1–3). However, Myśliwiec's list shows that the head dress was far more popular for other kings such as Tutmosis III or Ramesses II (cf. Myśliwiec 1976, 145–51). This may count for a generally higher number of attestations of those kings. Nevertheless, it is clear that the iconography of the royal head dress alone cannot serve as dating criterion.
Reference: Berlin inventory.

## Cat. 11.26



Object term: stela
Inv. no: –
Other number: Möller, *Fundjournal*, 441
Find spot: *Grabungsstelle* D11 = N.E. XVII/XIX
Present location: ÄMP, Berlin
Material: limestone
Size: h. 10,5 cm
Description: Fragment of a stela with remains of the decoration: feet and parts of the short of the figure of a person.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Found on 20 March 1913 by Möller, the object appears in the *Fundjournal*, but not in the Berlin inventory. It may have remained in Cairo as a result of the find share.
Reference: Möller, *Fundjournal*, 441.

## Cat. 11.27

| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 82 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Fragment of a small stela, colours well-preserved: black, red and yellow. |
| Transcription: | *ꜣḫ jḳr* [...] |
| Translation: | *ꜣḫ jḳr* [...] |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | *ꜣḫ-jḳr* [...] |
| Divine names: | – |
| Remarks: | Found by Möller on 5 March 1913, this relief appears in the *Fundjournal* but not the Berlin museum. It may have remained in Cairo as part of the find share. |
| Reference: | Möller, *Fundjournal*, 82. |

## Cat. 11.28

| | |
|---|---|
| Object term: | relief |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 94 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Limestone fragment with the head of a man, hair indicated by strokes. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 5 March 1913, this relief appears in the *Fundjournal* but not the Berlin museum. It may have remained in Cairo as part of the find share. |
| Reference: | Möller, *Fundjournal*, 94. |



## Cat. 11.29



| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | Berlin ÄMP 3300 |
| Other number: | Möller, *Fundjournal*, 104 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Present location: | ÄMP, Berlin |
| Material: | limestone |
| Size: | w. 11,5 cm |
| Description: | Hieroglyphic limestone ostracon with the drawing of a god and the remains of a second one. |
| Transcription: | *mr* [...] *Wsjr Mn mꜣᶜ ḫrw ḫr rꜣ-stꜣ.w* [...]<br>*wn(=j) n=k r(ꜣ)* [...] *ḫr.t-nṯr*<br>*ḏd md(.w) jn jmꜣḫy ḫr* [...]<br>*Wsjr Mn jj.n (=j)* [...]<br>*rꜣ=k rꜣ=k sp* 2 [...] (see remarks) |
| Translation: | [...] Osiris Men, justified, from Rosetau<br>I will open for you the mouth [...] necropolis<br>Words to be spoken by the the revered one with [...]<br>Osiris Men, I have come [...]<br>[...] your mouth, your mouth, two times [...] |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | This text belongs to the mortuary context and likely identifies itself as the draft for a coffin inscription. The *jmꜣḫy ḫr*-formula (written with Gardiner F39 instead of Gardiner U19) appears, for example, on the coffin of Khonsu (i), now in the MMA (cf. MMA, MMA, 'Khonsu's anthropoid coffins [Egyptian; From the tomb of Sennedjem, Deir el-Medina, western Thebes] (86.11.2)", in: *Heilbrunn Timeline of Art History*; http://www.metmuseum.org/toah/works-of-art/86.1.1,.2 (October 2006); accessed on 18 January 2012.<br>The transcription of column three is tentative, ostensibly a variant of the mouth-opening scene 43 (cf. Otto 1960, 76).<br>The name of Men is known from a stela now in The Turin Museum (Turin Cat. 50033, cf. Tosi and Roccati 1972, 66–7). Their reading of *mn* (Gardiner Y5) as abbreviation of Menna is a reconstruction doubted by Demarée because only the *mn*-sign (Gardiner Y5) and the book roll (Gardiner Y1) is written there (cf. Tosi and Roccati 1972, 274). |

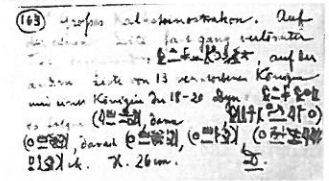
The present relief was found by Möller on 5 March 1913. It is listed in the *Fundjournal*, but it was not found in the Berlin museum, perhaps it was lost in WWII.
Identification offered by Priese on 4 March 1987 (cf. Berlin inventory).

References: Möller, *Fundjournal*, 104.
Brunner-Traut 1956, 58, pl. XIX.

## Cat. 11.30

Object term: textile
Inv. no: Cairo JE 43983
Other numbers: Möller, *Fundjournal*, 118; TM 27
Find spot: *Grabungsstelle* D = area N.E. VIII–XIX
Present location: Textile Museum, Cairo
Material: linen
Size: h. 16 cm; l. 16 cm
Description: Votive textile painted with a couple and the goddess Thoeris.
Transcription: –
Translation: –
Individual names: Suro; Nedjem
Individual titles: Servant in the Place of the Truth
Religious titles: –
Divine names: Thoeris
Remarks: Found by Möller on 5 March 1913, this textile appears in the *Fundjournal* but not the Berlin museum. It may have remained in Cairo as part of the find share. The textile is in moderate condition, and parallels have come from from tombs (e.g. Louvre E. 14501; by a lady Kaka found in *puits* 1195 on 6 March 1929; cf. Bruyère 1930a, 87, fig. 41.1) and Louvre E 14501 published by Clère in Bruyère 1933, 3, fig 1). Such textiles may have served as alternatives to stone stelae.
References: Anthes 1943, 60 and pl. 18a.
Möller, *Fundjournal*, 118.

## Cat. 11.31



Object term: ostracon
Inv. no: Berlin ÄMP P. 12655
Other number: Möller, *Fundjournal*, 164a
Find spot: *Grabungsstelle* D = area N.E. VIII–XIX
Present location: –
Material: limestone
Size: h. 26 cm

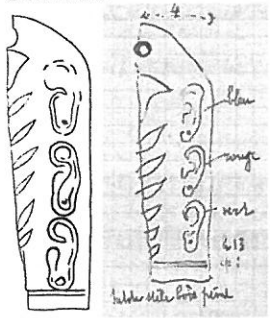


Description: Large ostracon with text attesting the adoration of 13 deceased kings and one queen of the 18th to the 20th dynasty (see transcription).
Transcription: *ḏwꜣ.w nsw Wsjr nsw Wsr-mꜣᶜ.t-Rᶜ ᶜ.w.s. Imn-ḥtp Mn-ḫpr-Rᶜ Mn-ḫpr.w-Rᶜ Mn-mꜣᶜ.t-Rᶜ sꜣ-Rᶜ Mry-Ptḥ*
Translation: Praise of the kings: Osiris king Ramesses II, Amenhotep, Thutmosis III, Thutmosis IV, Seti and the son of Re Merenptah
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Ramesses II; Amenhotep; Thutmosis III; Thutmosis IV; Seti, son of Re Merenptah
Remarks: Möller also mentions a queen, not drawn in his notebook. The random order of the kings is remarkable, but it is unclear whether Möller followed the order on the ostracon itself.
Found by Möller on 5 March 1913, this object appears in the *Fundjournal* but not the Berlin museum. It may have remained in Cairo as part of the find share.
Reference: Möller, *Fundjournal*, 164a.

## Cat. 11.32

Object term: ostracon
Inv. no: –
Other number: Möller, *Fundjournal*, 380
Find spot: *Grabungsstelle* D = area N.E. VIII–XIX
Material: fired clay
Size: –
Description: Ostracon with a hieratic inscription, on other side the head of a king with feather-crown is visible (see remarks).
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Möller does not elaborate on the text. Although his description of a feather crown would suggest divine rather than royal depiction in this instance—and probably that of Amun—the object cannot be examined for further clarification.
Found by Möller on 17 March 1913, this relief appears in the *Fundjournal* but not the Berlin museum. It may have remained in Cairo as part of the find share.
Reference: Möller, *Fundjournal*, 380.

## Cat. 11.33



| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. II |
| Present location: | – |
| Material: | wood |
| Size: | h. 13 cm; w. 4 cm; d. 1 cm |
| Description: | Fragment of a painted ear stela; in the middle the remains of a (papyrus?) plant are visible, to the right three ears are placed underneath each other. Above the papyrus plant the remains of a hole are visible. Colours: green, blue and red. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère interprets the papyrus plant as the hieroglyph "*w3ḏ*" and remarks that without an inscription, the referent of the "symbol" will remain unclear. The hole might indicate the object was hung on a wall (Bruyère 1939, 204). |
| References: | Bruyère 1939, 204, fig. 94; 267 and 268 (fig. 140).<br>Bruyère, *Notebook*, MS_2004_0155_021. |

## Cat. 11.34

| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. VII |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Elevated painted relief showing the feet and clothing of a standing couple. |



| | |
|---|---|
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère describes but does not draw this object in his publication. No further information is available in his notebooks. |
| Reference: | Bruyère 1939, 273. |

## Cat. 11.35

| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. VII, cave |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Two fragments of an *3ḫ-jḳr*-stela. No text was added, the stela just shows a man sitting in front of an offering table. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Bruyère describes but does not draw this object in his publication. No further information is available in his notebooks. |
| Reference: | Bruyère 1939, 273. |

## Cat. 11.36

| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.E. VII, 2nd room, in front of the large cult emplacement |
| Present location: | – |
| Material: | limestone |
| Size: | – |
| Description: | Large ostracon. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | In his publication, Bruyère mentions "*quelques ostraca ramessides en hiératique*" without providing further information on the contents (1939, |

273); in the notebook, however, he records a "*grand ostracon, compte,*" i.e., an account found in front of the so-called "*stèle fausse porte*" (cf. Bruyère, *Notebook*, MS_2004_0155_014). Bruyère's identification of hieratic and hieroglyphs has not proven particularly reliable (see for example the rendering of [...] *[i]m t ḥnḳ.w.t* [...] in Bruyère 1933, 8/Bruyère, *Notebook*, MS_2004_0151_009, that rather looks like "*tȝ.wy snṯr.w*"). Both the size and find spot of the ostracon may suggest it had a religious rather than economic function. Unfortunately, no further information is available on the content of the ostracon, which makes this postulation hypothetical.

References: Bruyère 1939, 273.
Bruyère, *Notebook*, MS_2004_0155_014.

## Cat. 11.37

Object term: stela
Inv. no: –
Other number: –
Find spot: S.E. VIII
Present location: –
Material: limestone
Size: –
Description: Fragments of a stela in low relief dedicated to the god Ptah.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Bruyère mentions fragments from two small stelae dedicated to Ptah (see also **Cat. 11.38**). No further information is available in Bruyère's notebooks. A similar stela found in the "*déblaiement du village*" in 1931–32 may be a parallel (cf. Bruyère 1934, 86); see also Bruyère 1929, 136.
Reference: Bruyère 1939, 276.

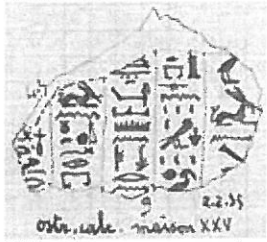
## Cat. 11.38

Object term: stela
Inv. no: –
Other number: –
Find spot: S.E. VIII
Present location: –
Material: limestone
Size: –
Description: Fragments of a stela in low relief dedicated to the god Ptah.
Transcription: –
Translation: –
Individual names: –
Individual titles: –



Religious titles: –
Divine names: –
Remarks: See also **Cat. 11.37**.
Reference: Bruyère 1939, 276.

## Cat. 11.39



Object term: ostracon
Inv. no: –
Other number: –
Find spot: street south of S.E. IX (see remarks **Cat. 4.24**)
Present location: –
Material: limestone
Size: –
Description: Fragment of an ostracon with five hieroglyphic text columns.
Transcription: 1) [...] *w wn* [...]
2) [...] *s.t=sn bȝw ȝḫ.w* [...]
3) [...] *m tȝ ḏsr mn.t rn* [...]
4) [...] *wn ḏȝḏȝ.t=f r pr* [...]
5) [...] *nfr* [...] *r* [...]
Translation: 1) [...] (?) [...]
2) [...] their place, the Baw- and Akhu-powers [...]
3) [...] in the sacred land. May the name endure [...]
4) [...] may his council exist in order to come forth [...]
5) [...] good [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Bruyère's transcription has a few mistakes: the owl (Gardiner G17) in column two should be read as "*bȝ*" (Gardiner G29); the "*spḏ*" (Gardiner M44) in column four should be read as Gardiner U28; in the same line, the eye (Gardiner D4) should be read as "*r*" (Gardiner D21).
With writing in columns and the use of the hieroglyphic rather than hieratic script, the text layout along with the terminology employed suggest the text was copied from a monumental source, a coffin or a draft's book. The only text known to me in which the the *bȝ.w* and *ȝḫ.w* appear next to each other is BD spell 92 (cf. *TLA*, combined search of the lemmas no. 203 and no. 52840). The text of spell BD 92, however, differs entirely from this text (e.g., Lapp 1997, pl. 18).

The *bɜw* is ususally to be interpreted as the collective of the "divine manifestations," not the plural of *bɜ* (cf. Borghouts 1982, 1 and 39–40, note 3). Their appearance may point to a protective spell. The *bɜw* were dreaded at Deir el-Medina (cf. Borghouts 1982, 1–70), as were the *ɜḫ.w*, which had powers over the world of the living (a comprehensive summary of the *ɜḫ.w*'s powers appears in J. Gee, 'A new look at the conception of the human being', in: R. Nyord and A. Kjølby (eds), *'Being in Ancient Egypt' Thoughts on Agency, Materiality and Cognition. Proceedings of the seminar held in Copenhagen, September 29–30, 2006*, Oxford 2009, 10–11. Gee goes too far, however, in arguing, "the English term angel represents a suitable translation for the Egyptian term *ɜḫ*" (Gee 2009, 1.2). Introducing Christian terminology obscures conceptions specific to ancient Egypt. On the similarly complex notion of *Bɜ.w*, see recently N. Baum, 'Les baou et leur action sur terre', in: Chr. Gallois, P. Grandet and L. Pantalacci (eds), *Mélanges offerts à François Neveu, BdE* 145, Cairo 2008, 9–31. Baum compares this conception with the Roman term "*numen*," which refers to divine power and how it affects the individual's life (Baum 2008, 31). The appearance of both terms together is, however, apart from spell BD 92 mentioned above, highly unusual. Borghouts even claimed that the "*bɜw* emerges as an almost independent notion, with little functional relationship to (...) *ɜḫ* (...) and the like" (1982, 2). The present ostracon might serve as evidence against his idea. A possible interpretation of the text is that it was a hymn to or a spell against these powers. Unfortunately, the author could not find a parallel text.

The present fragment has not been published by Bruyère.

Reference: Bruyère, *Notebook*, MS_2004_0156_009.

## Cat. 11.40



Object term: ostracon
Inv. no: Louvre E. 12971
Other number: AF 842
Find spot: *village S.E.* (see remarks)
Present location: Louvre Museum, Paris
Material: limestone
Size: h. 21,3 cm; w. 13,4 cm
Description: Fragment of an ostracon with the drawing of the lid of a box showing a hunting scene (i.e. a "*couvercle de coffret avex scène de chasse*" according to the Louvre database). No decoration was added on the verso.



Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Bruyère did not publish the fragment. According to the Louvre inventory, the ostracon emerged in 1921–22 and entered the Louvre in 1927. The find spot recorded in the Louvre database is "*maisons S.E. du village Ramesside*." The representation is difficult to see. Apparently underneath an antelope motif is visible.
Reference: Louvre inventory

## Cat. 11.41

Object term: Ostracon
Inv. no: –
Other number: –
Find spot: N.O. X, kitchen
Material: Limestone
Size: h. 6 cm; w. 12. cm
Description: Ostracon with the drawing of a duck, its wings folded behind the back.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: –
Reference: Bonnet and Valbelle 1975, 445 and pl. LXXII (3).

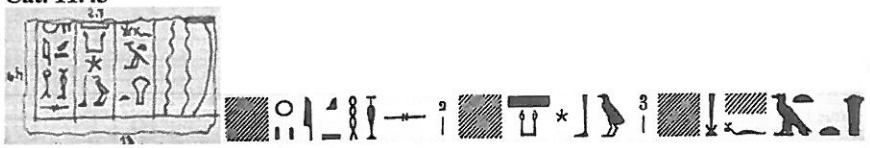
## Cat. 11.42



Object term: stela
Inv. no: –
Other number: –
Find spot: N.O. XIV
Present location: –
Material: limestone
Size: h. 20 cm; w. 15 cm; d. 3cm

Description: Stela with rounded top, red drawing, the text is engraved. The drawing represents a man in a Ramesside robe, facing right towards an offering table. In his left hand he holds a ceremonial staff and in the right hand a cloth (the so-called "*Schweißtuch*"). The head has unfortunately not been preserved.
Transcription: [...] *ḥtp.t ḫ(w.)t nb(w.)t nfr(w.)t wꜥb(w.)t n kꜣ=k wꜥb sp-2*
Translation: [...] offering (consiting of) all the good and pure things for your ka. Pure, two times
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The emphasis "Pure. Two times." is significantly abbreviated. One would expect the same spelling of the sign Gardiner D60 in the beginning, i.e. with the leg (Gardiner D58) underneath the vessel. The statement that (a part of) a person is pure appears in such funerary texts as BD 169 (cf. S. Ratié, *Le papyrus de Neferouebenef, BdE* 43, Cairo 1968, pl. XV (= P. Paris Louvre 3092 + Fragment Montpellier (P. Neferubenef), 553), cf. *TLA*, lemma no. 70011).
References: Bruyère 1939, 290 and fig. 161.
Bruyère, *Notebook*, MS_2004_0156_011.
Demarée 1983, 157–8.

## Cat. 11.43



Object term: stela
Inv. no: –
Other number: –
Find spot: N.O. XIX
Present location: –
Material: limestone
Size: h. 6,5 cm, l. 13 cm
Description: Fragment of a stela with three columns of text. The wiggly line on the right hand side possibly shows the remains of some poured liquid. Therefore a representation of a person presenting a libation offering can be reconstructed at the right hand side.
Transcription: [*wꜥb* (?)] *sp-2 jkr ḥs=s*
[...]*šk bw*
[...][*s*]*n*[*.t*]=*f Tꜣ-Bꜣs.t(j)t* (?)
Translation: [pure ?], twice, the excellent one, whom she praises
[?]
His [wife?] Ta-Bastet (?)
Individual names: Ta-Bastet (?)
Individual titles: –

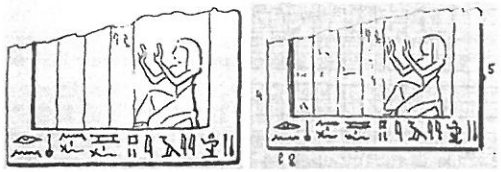


Religious titles: –
Divine names: –
Remarks: What is visible on the left is probably the liquid of a libation offering. The text is highly unclear. A lemma [...]*šk* is not known to me. The star (Gardiner N14), however, seems to be a determinative indicating the end of a word. The following *bw* does not allow for a reading of *sbꜣ* or *dwꜣ*. Reading something like *škb* with Gardiner N14 in the middle also makes no sense. Gardiner N14 in the middle of a word would be highly unusual. The following sequence is equally unclear. The word "*bw*" is an initial negation particle and would presumably follow a verb. However, Bruyère's hieroglyphic transcription seems to indicate that column two ends here. In column three, there is not enough space for much more text. Bruyère reconstructed [*s*]*n*[*.t*]=*f* based on textual remains not visible in his notebook. There is no name Ta-Bastet known to me, so perhaps we should discard Bruyère's reconstruction.
No further information is available in Bruyère's notebooks.
References: Bruyère 1939, 295.
Bruyère, *Notebook*, MS_2004_0156_011.

## Cat. 11.44

Object term: stela
Inv. no: –
Other number: –
Find spot: N.O. XXIII
Present location: –
Material: limestone
Size: –
Description: Stela engraved and painted in the style of the 18th dynasty, representing a standing man in the right corner.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Unfortunately, Bruyère's description is not very clear. No further information is available in Bruyère's notebooks.
Reference: Bruyère 1939, 298.

## Cat. 11.45



| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | C. V, 2nd room |
| Present location: | – |
| Material: | limestone |
| Size: | h. 5 cm; w. 8 cm |
| Description: | Stela with four faded columns of text and showing a kneeling man facing left towards the text, his hands in adoration. |
| Transcription: | *jr.n sn=f mr=f Pyjɜy mɜᶜ ḫrw*<br>Which his beloved brother Pyjay, justified, has made. |
| Transcription: | – |
| Translation: | – |
| Individual names: | Piay (ii)? |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The text had probably vanished by the time Bruyère found the small stela, thus accounting for the absence of a drawing. The posture of a kneeling man indicates the text was most probably a hymn. On Piay (ii), see **Cat. 5.1.** |
| References: | Bruyère 1939, 307 and fig. 177.<br>Bruyère, *Notebook*, MS_2004_0156_021. |

## Cat. 11.46



| | |
|---|---|
| Object term: | stela |
| Inv. no: | – |
| Other number: | – |
| Find spot: | C. V (?); see remarks |
| Material: | limestone |

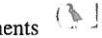


| | |
|---|---|
| Size: | h. 8,7 cm; w. 6 cm; d. 1 cm |
| Description: | The stela is decorated on both sides. The representations are painted on a yellow background. The figures are painted polychrome, the text is written in black.<br>Recto shows the standing mummified god Ptah, facing left and being adored by a man. The men's body is painted in red and black and he wears a Ramesside wig, pleated white robe.<br>Verso parallels recto. It shows the god Horus-son-of-Isis with a falcon head and wearing the double crown facing left, being adored by a man similar to that on recto. |
| Transcription: | Recto: *Pṯḥ nb mɜᶜ(.t) sḏm ᶜš m S.t-Mɜᶜ.t ḫr jmnt.t wɜs.t Nb-Mɜᶜ.ty mɜᶜ ḫrw*<br>Verso: *Ḥr-sɜ-ɜs.t nṯr ᶜɜ nb ḫɜs.t sḏm ᶜš m S.t-Mɜᶜ.t Nb-mɜᶜ.ty mɜᶜ ḫrw* |
| Translation: | Recto: Ptah, lord of the truth; servant in the place of the truth in the West of Thebes, Nebmaaty, justified.<br>Verso: Horus-son-of-Isis, great god, lord of the foreign land, servant in the place of the truth, Nebmaaty, justified. |
| Individual names: | Neb(en)maat (i) |
| Individual titles: | servant in the place of the truth in the West of Thebes |
| Religious titles: | – |
| Divine names: | Ptah; Horus-son-of-Isis |
| Remarks: | Bruyère's notebook cites the stela's provenance as "*des maisons*," but he did not find it himself. Rather, Herman Ranke bought the stela (cf. Bruyère, *Notebook*, MS_2004_0156_022). Ranke's stela is the same one shown in the publication, as their common descriptions and sizes indicates (cf. Bruyère, 1939, 308 and fig. 178); Bruyère, *Notebook*, MS_2004_0156_021 and Bruyère, *Notebook*, MS_2004_0156_022). On 8 March 1935, Bruyère writes in his notebook that he kindly declined Ranke's offer to sell it, but apparently, he changed his mind later. Bruyère notes the stela "*provient du maisons*" (Bruyère, *Notebook*, MS_2004_0156_022). Since Bruyère did not excavate the piece, the information could have come from Ranke, but how Ranke acquired the object and whether the information is reliable remains unclear. Ranke and Erman worked on "major projects (...) such as *Ägypten und ägyptisches Leben im Altertum*" (cf. M.L. Bierbrier, *Who was Who in Egyptology (3rd rev. ed.)*, London 1995, 348–9) and hence had a special interest in everyday life. Consequently, the antiquities dealer could have claimed the object had come from the village to pique Ranke's interest. Although the name places the stela's provenance in the village area, where in the village it stood is uncertain. Yet again, the find spots recorded by Bruyère have a tendency to come from interpretation or inference rather than controlled observation at times (see, for example, also **Cat. 5.5**). The reason for such interpretation and inference often go unexplained. Given the unusual decoration on both sides of the stela, it may have stood in a niche with its verso out of sight; through written and pictorial acts, the object would have functioned regardless of visibility, however. Alternatively, the stela could have stood in a place where both sides were visible, or a given side may have been visible based on the occasion. |
| References: | Bruyère 1939, 307 and 308 (fig. 178).<br>Bruyère, *Notebook*, MS_2004_0156_021.<br>Bruyère, *Notebook*, MS_2004_0156_022. |

## Cat. 11.47

a)  b)  c) 

Object term: stela
Inv. no: Louvre E. 16371
Other number: –
Find spot: C. VI, 2nd room
Present location: Louvre Museum, Paris
Material: limestone
Size: h. 16 cm; w. 13 cm; d. 5 cm (same size provided by the Louvre database)
Description: Stela with rounded top, in the lunette a round flintstone core in the limestone has been used to form a full moon between two snakes; underneath six text columns and the depiction of a bold kneeling man in adoration gesture are visible.
Transcription: lunette: *Jʿḥ-[Ḏḥwty] jm.y Rᶜ*
text: *[rdj.t jɜw n] Rᶜ [...] ḫpr ḏs=f [...] Wbn=f m ɜḫ.t jmn[t.t] wn n ɜḫ.t mry Imn jw=tw dj.t [mn] rn{=k} sɜw.tj m s.t mɜᶜ.t Pn-mn-nfr mɜᶜ ḥrw*
Translation: lunette: Jah, [great god], belonging to Re
text: [Adoration of] Re, he who came into being of himself [...] he rises in the horizon of the West, opener of the horizon, beloved of Amun. One will [cause] {your} name [to endure], guardian Penmennefer, justified.
Individual names: Penmennefer (i)
Individual titles: guardian
Religious titles: –
Divine names: Re; Jah-[Thoth] (?)
Remarks: Bruyère's reconstruction (c)) reads *Jʿḥ [nṯr ᶜɜ]* cf. Bruyère 1939, 200: Instead of *[nṯr ᶜɜ]* in the lunette a more plausible reconstruction is *Jʿḥ-[Ḏḥwty]* (i.e. Jah-[Thoth]. This god is frequently attested on other stelae from Deir el-Medina such as Turin Cat. 50044; Turin Cat. 50046; Cairo JE 72025. Bruyère mentioned a "sun disk" that is embedded into a crescent (1939, 200) and which is not visible on the photograph (1939, pl. XXIII). In view of the name of the moon god Jah(-[Thoth]?) a crescent would make good sense, but it is therefore more plausible to interpret the "sun disk" as a full moon.
The remains of the hand (Gardiner D37) have not been transcribed by Bruyère, but are visible on the photograph (1939, pl. XXIII).
His reading "*sɜ*" in column four should rather be read as an ideographic spelling of *ɜḫ.t* (Gardiner N8). The same sign appears in column two as phonetic sign of "*wbn*."

The reconstruction of the phonetic components  in front is unnecessary. The {=*k*–your} is not written and it is not mandatory. The reconstruction is, however, possible and in line with the common formula.
Davies has suggested that the find of the stela might suggest that Penmennefer (i) was the owner of house C. VI (1999, 198). Little is known about Penmennefer (i) (cf. Davies 1999, 197–8). The recent publication of the *stato civile* reveals, however, that he was married to the daughter the scribe Amennakht (v) (cf. Demarée and Valbelle 2011, 29 and 31), but it is unclear which one. Lacking other finds in the house C. VI related to him or his family Davies' hypothesis cannot be proven.
References: Bruyère 1939, 199–200; 309 and pl. XXIII.
Bruyère, *Notebook*, MS_2004_0156_018.
Davies 1999, 198.
*KRI* V, 664.



## Cat. 11.48



Object term: stela
Inv. no: –
Other number: –
Find spot: S.O. III, 1st room
Present location: –
Material: limestone
Size: –
Description: Small stela dedicated to the goddess Renenutet.
Transcription: *Rnnw nfr.t kɜ.w nb.w* [...]
Translation: Renenutet, the good one of all offerings [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Renenutet
Remarks: No further information is available in Bruyère's notebooks.
References: Bruyère 1939, 320.
Bruyère, *Notebook*, MS_2004_0156_020.

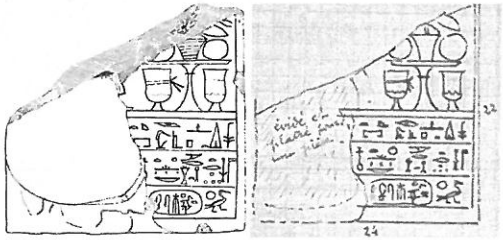
## Cat. 11.49



Object term: stela
Inv. no: –
Other number: –
Find spot: S.O. III, 1st room
Present location: –
Material: limestone
Size: –
Description: Small stela showing a kneeling man.
Transcription: *jn Wsjr jmɜḫy* {...} *n jmy*–[...]
Translation: By the Osiris, the revered one {...} for the one that is in [...]

Individual names: –
Individual titles: –
Religious titles: Osiris, the revered one
Divine names: –
Remarks: The transcription provided by Bruyère is unclear and should be checked with the original, but the object's current location remains unknown, and no further information is available in Bruyère's notebooks. A personal name usually follows *jmɜḫy*, but this instance proves exceptional. Assuming it might be another human epithet, the n is difficult to explain. As an alternative, the *jmy*–[...] could have been a divine epithet. Bruyère calls it a *stèle solaire* (1939, 320), which suggests the stela was dedicated to a solar god. Several epithets begin with *jmy*–[...] or *jmy(.w)*–[...] (cf. *LGG* I, 224–89). Considering the solar motif, Bruyère notes the possible reconstruction of a Re epithet, such as the common *jmy-ɜḫ.t(=f)* ("the one that is in (his or the) horizon"; cf. *LGG* I, 224–5). This interpretation still requires that a human name was omitted after the two epithets of the deceased.
References: Bruyère 1939, 320.
Bruyère, *Notebook*, MS_2004_0156_006.

## Cat. 11.50



Object term: stela
Inv. no: –
Other number: –
Find spot: S.O. IV
Present location: –
Material: limestone
Size: h. 22 cm; w. 24 cm;
Description: Lower part of a stela with incised text and decoration: above an offering table and possibly the remains of the feet of a man standing in front of it are visible; below: three lines of text.
Transcription: *ḥtp dj nsw Wsjr ḫnty* [*jmnt.t*] [...]
*snṯr.t mrḥ.t ḫ(.w).t nb(.w).t nfr(.wt)* [*wꜥb(.w).t nṯr jm*] [...]
*sɜ-Rꜥ Ḏḥwtj-ms mj Rꜥ* [...]
Translation An offering that the king gives to Osiris, foremost [of the West] [...] (consisting of) incense, unguent and all the good [and pure] things [of which a god lives].
Son of Re, Thutmosis I [...]
Individual names: –
Individual titles: –



Religious titles: –
Divine names: Osiris; Thutmosis I
Remarks: At first, one could read *Wsjr* {*m*} *jp.t* ("Osiris in the sanctuary") or possibly *Wsjr* {*m*} *jp.t*-[*sw.t*] ("Osiris in Karnak") in the first line. This reconstruction is ultimately untenable, however. First of all, the cartouche relates the stela to king Thutmosis I (cf. Bruyère 1939, 324). The occurrence of *Wsjr* {*m*} *jp.t* on a stela from Deir el-Medina would be remarkable. In Western Thebes, the occurrence of *jp.t* may be entirely unproblematic, but in relation to Osiris, it is quite rare. With one exception (the tomb of Bakenrenref at Saqqara from the Saitic Period), all other references come from the Greco-Roman Period (cf. *LGG* II, 538). The only similar passage from Deir el-Medina that connects Osiris to Karnak comes from the southern chapel of the Ptolemaic Hathor temple: *(j)ꜥb.tj Wsjr m jp.t wr.t jn nṯr.w* ("Osiris is united in Karnak by the gods;" cf. P. Du Bourguet, *Le temple de Deir al-Médina: textes édités et indexés par Luc Gabolde* (*MIFAO* 122), Cairo 2002, 59, quoted from *TLA*, lemma no. 24160). Chronological distance hinders a connection between this sequence and the stela under discussion, though. More plausible is the reading *Wsjr ḫnty* [*jmnt.t*], rather than *Wsjr* {*m*} *jp.t*. The spelling of the preposition *ḫntj* with Gardiner D19 understood as a phonetic value (instead of as determinative) occurs with some regularity after the 18th Dynasty (cf. *Wb* III, 304, 10). Such spelling might have been used for this title.
References: Bruyère 1939, 323–4 and fig. 194 (p. 324).
Bruyère, *Notebook*, MS_2004_0156_017.

## Cat. 11.51

Object term: stela
Inv. no: –
Other number: –
Find spot: S.O. VI
Present location: –
Material: limestone
Size: –
Description: –
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Bruyère offers no description of this object, only noting that the fragment is part of a stela found in TT 360 (Bruyère 1939, 334). No further information is available in Bruyère's notebooks.
Reference: Bruyère 1939, 334.

## Cat. 11.52



| | |
|---|---|
| Object term: | stela |
| Inv. no: | JE 63656 |
| Other numbers: | SR 3/ 8827; GEM 4998; KM 27.1.32 |
| Find spot: | *déblaiement du village* = area around the first N.O. houses |
| Present location: | Egyptian Museum, Cairo |
| Material: | limestone |
| Size: | h. 4,5 cm; w. 4,5 cm (base); d. 2 cm; Menédez (2009, 32): h. 4,7 cm; w. 4,4 cm; d. 2,5 cm |
| Description: | Stela with a cobra wearing an Atef-crown and facing right towards an offering table with a libation vase and a lotos flower. The representation is carried out in low relief. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | A groove around the whole stela might indicate it was hung on a wall (Bruyère 1934, 86). No further information is available in Bruyère's publication or notebooks. The image in the Cairo museum registration database reveals that Bruyère's drawing is somewhat misleading: the upper part is not as tapered [?] as his drawing suggests (the image shown above). According to Menédez (2009, 32), the find spot was "between houses N.O. II, III, and IV." |
| References: | Bruyère 1934, 86 and 87, fig. 53.<br>Menédez 2009, 32. |

## Cat. 11.53



| | |
|---|---|
| Object term: | stela |
| Inv. no: | JE 63654 |



| | |
|---|---|
| Other numbers: | SR 3/ 8689; KM 28.1.32; TR 15.11.21.1 |
| Find spot: | *déblaiement du village* |
| Present location: | Egyptian Museum, Cairo |
| Material: | limestone |
| Size: | h. 20 cm; w. 15 cm, d. 4,5 cm |
| Description: | Stela with rounded top. The god Reshpu with the double crown, a bow, and a mace in his hands facing right, and standing in front of an offering table with bread on it, red drawing in a black frame. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | (Reshpu) |
| Remarks: | The iconography identifies this deity as Reshpu. No further information is available in Bruyère's publication or notebooks. A smaller parallel appears in Bruyère, *Notebook*, MS_2004_0155_011. Regarding size, the Cairo Museum database indicates the height as 21 cm. |
| Reference: | Bruyère 1934, 86 and 87, fig. 54. |

## Cat. 11.54



| | |
|---|---|
| Object term: | female figurine |
| Inv. no: | Louvre E. 16511 A |
| Other number: | – |
| Find spot: | village area (?) (see remarks) |
| Present location: | Louvre museum, Paris |
| Material: | fired clay |
| Size: | h. 10,5 cm; w. 9 cm |
| Description: | Female face, with a collar and pubic triangle painted in black ink on a crème background of a red potsherd. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The drawing of a female figurine, this object may have functioned the same way as a three-dimensional one. Its exact find spot is unclear, the kind of object would fit into the objects from domestic contexts. In addition, the collection history of the female figurines in the Louvre |

Museum may suggest the object was found at least in the vicinity of the village, but this idea remains tentative.
Reference: Bruyère 1939, pl. XLV.

### Cat. 11.55



Object term: female figurine
Inv. no: Louvre E. 16511 B
Other number: –
Find spot: village area (?) (see remarks **Cat. 11.54**)
Present location: Louvre museum, Paris
Material: limestone
Size: h. 10,5 cm; w. 9 cm
Description: Female figurine with face, belly button and pubic triangle painted in black ink on a crude limestone fragment.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: –
Reference: Bruyère 1939, pl. XLV.

### Cat. 11.56

Object term: female figurine
Inv. no: Louvre E. 16511 C
Other number: –
Find spot: village area (?) (see remarks **Cat. 10.54**)
Present location: Louvre museum, Paris
Material: fired clay
Size: h. 10,5 cm
Description: Flat ostracon on which the drawing a similar female figurine as **Cat. 11.54** has apparently vanished.
Transcription: –
Translation: –
Name: –



Remarks: –
Reference: Bruyère 1939, pl. XLV.

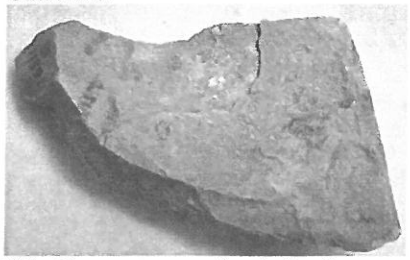
### Cat. 11.57

Object term: female figurine
Inv. no: Louvre E. 16511 D
Other number: –
Find spot: village area (?) (see remarks **Cat. 10.54**)
Present location: Louvre museum, Paris
Material: baked clay
Size: h. 5,5 cm; w. 3,5 cm
Description: Two- dimensional representation of a female figurine: breasts, belly button and the pubic triangle of a female painted in black ink on a red potsherd, the background was painted in cream colour and pink.
Transcription: –
Translation: –
Name: –
Remarks: –
Reference: Bruyère 1939, pl. XLV.

### Cat. 11.58

Object term: female figurine
Inv. no: Louvre E. 16511 E
Other number: –
Find spot: village area (?) (see remarks **Cat. 10.54**)
Present location: Louvre museum, Paris
Material: baked clay
Size: h. 6,9 cm
Description: Two-dimensional representation of a female figurine: eyes and possibly a collar decoration (round bows) painted in green and black ink on a red potsherd, the background was cream coloured.
Transcription: –
Translation: –
Name: –
Remarks: –
Reference: Bruyère 1939, pl. XLV.

**Cat. 11.59**



| | |
|---|---|
| Object term: | female figurine |
| Inv. no: | Louvre E. 16511 G |
| Other number: | – |
| Find spot: | village area (?) (see remarks **Cat. 10.54**) |
| Present location: | Louvre museum, Paris |
| Material: | limestone (?) |
| Size: | h. 6,7 cm |
| Description: | Rather crude version of a female figurine painted in black ink on a piece of limestone, only the eyes (?) have been preserved. |
| Transcription: | – |
| Translation: | – |
| Name: | – |
| Remarks: | F was not available to me in the Louvre museum. |
| Reference: | Bruyère 1939, pl. XLV. |



# Table 12: Varia

**Cat. 12.1**

| | |
|---|---|
| Object term: | papyrus fragments |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 156 |
| Find spot: | *Grabungsstelle* D8 = N.E. XV |
| Material: | papyrus |
| Size: | – |
| Description: | Fragments of papyrus with a text written in the hieratic of the late 18th dynasty (according to Möller). |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Möller described the text as "religious (magical)." The dating as well as the content of the papyrus are most likely sound, as Möller was a specialist in hieratic paleography. It is quite unfortunate he did not indicate the exact contents of the papyri. |
| Reference: | Möller, *Fundjournal*, 156. |

**Cat. 12.2**



| | |
|---|---|
| Object term: | fragment of a bowl |
| Inv. no: | Berlin ÄMP 23866 |
| Other number: | Möller, *Fundjournal*, 359 |
| Find spot: | *Grabungsstelle* D9 = N.E. XVI/XVIII |
| Material: | fired clay |
| Size: | – |
| Description: | Fragments of a clay bowl's lower part decorated with a polychrome painting. Colours: red, brown, white. Only the rear part of a jumping horse and some circle motifs have been preserved. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | – |
| Reference: | Möller, *Fundjournal*, 359. |

## Cat. 12.3

| | |
|---|---|
| Object term: | fragment of a small vessel |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 321 |
| Find spot: | *Grabungsstelle* D10 = N.E. XVI/XIX |
| Material: | blue faience |
| Size: | – |
| Description: | fragment of a small vessel, decorated with two cartouches |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 14 March 1913 and unidentified in the Berlin inventory, the fragment was apparently subject to the find allotment and remained in Egypt. |
| Reference: | Möller, *Fundjournal*, 321. |

## Cat. 12.4

| | |
|---|---|
| Object term: | model offering (?) |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 454 |
| Find spot: | *Grabungsstelle* D11 = N.E. XVII/XIX |
| Material: | wood |
| Size: | l. 9,5 cm |
| Description: | Wooden imitation of a flower bouquet, fragment. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found by Möller on 21 March 1913, this object—perhaps used as a flower offering—receives no identification in the inventory. Apparently the object remained in Egypt. |
| Reference: | Möller, *Fundjournal*, 454. |



## Cat. 12.5



| | |
|---|---|
| Object term: | fragment of a clay vessel |
| Inv. no: | Berlin ÄMP 21570 |
| Other number: | Möller, *Fundjournal*, 361 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Material: | clay |
| Size: | – |
| Description: | Fragment of a clay vessel decorated with the remains of a royal titulatory. |
| Transcription: | *nsw bjty* [...]-*Rᶜ* |
| Translation: | King of Upper and Lower Egypt [...]-Re |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 16 March 1913 and unidentified in the Berlin inventory, this item does not allow for positive identification of the king's name since the theophoric element "Re" offers too many possibilities. |
| Reference: | Möller, *Fundjournal*, 361. |

## Cat. 12.6

| | |
|---|---|
| Object term: | handle |
| Inv. no: | Berlin ÄMP 23925 |
| Other number: | Möller, *Fundjournal*, 78 |
| Find spot: | *Grabungsstelle* D = area around the houses N.E. VIII–N.E. XIX |
| Material: | wood |
| Size: | – |
| Description: | Handle in the shape of the umbel of a papyrus plant. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Though listed in Möller's *Fundjournal*, this fragment was not locatable in the museum storerooms, perhaps lost during WWII. The imagery may suggest the handle was part of a knife used in a religious context. |
| Reference: | Möller, *Fundjournal*, 78. |

## Cat. 12.7

| | |
|---|---|
| Object term: | fragment of a bowl |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 326 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Material: | fired clay |
| Size: | – |
| Description: | Fragment of a polychrome-painted bowl decorated with a (sculptured?) head of Hathor. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 14 March 1913 and unidentified in the Berlin inventory, the fragment was ostensibly subject to find distribution and remained in Egypt. |
| Reference: | Möller, *Fundjournal*, 326. |

## Cat. 12.8

| | |
|---|---|
| Object term: | ostracon |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 335 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Material: | limestone |
| Size: | – |
| Description: | Large limestone ostracon from the 20th dynasty, a palimpsest with a hymn to the sun. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Found on 14 March 1913 and unidentified in the Berlin inventory, this ostracon had a text not drawn by Möller. |
| Reference: | Möller, *Fundjournal*, 335. |

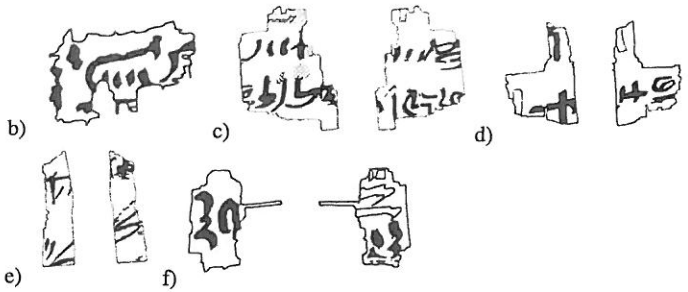


## Cat. 12.9



| | |
|---|---|
| Object term: | fragment of a clay vessel |
| Inv. no: | – |
| Other number: | Möller, *Fundjournal*, 360 |
| Find spot: | *Grabungsstelle* D = area N.E. VIII–XIX |
| Material: | clay |
| Size: | – |
| Description: | Fragment of a painted clay vessel decorated with an *wḏȝ.t*-eye. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | The object was found on 16 March 1913 but unidentified in the Berlin inventory. |
| Reference: | Möller, *Fundjournal*, 360. |

## Cat. 12.10

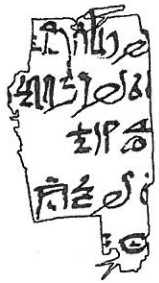



| | |
|---|---|
| Object term: | Papyrus fragments |
| Inv. no: | – |
| Other number: | – |
| Find spot: | N.O. XXVII, third room |
| Material: | papyrus |
| Size: | various |
| Description: | Five fragments of papyrus inscribed in hieratic, four of which (c-f) were inscribed on both sides. |
| Transcription: | b) [...] *ḫn* [...]<br>c) [...] *jw=f ḫr* [...]<br>[...] *šd.w* [...] |

d) [...] *Ḥnsw* (?) [...]
e) [...] *pꜣ* [...]
f) [...] *s.t* [...]

Translation:
Individual names: Khonsu (vi) (?)
Individual titles: –
Religious titles: –
Divine names: –
Remarks: Too fragmentary to be translated in a meaningful way. d) may be the name Khonsu. The reconstruction Khonsu (iv) is based on the attestation of this Khonsu on an offering table (**Cat. 5.11**) and hence remains tentative.
Reference: Bonnet and Valbelle 1975, 445 and pl. LXXII, b-f.

## Cat. 12.11



Object term: Papyrus fragments
Inv. no: –
Other number: –
Find spot: C. II, first room
Material: papyrus
Size: –
Description: Fragment of papyrus inscribed in hieratic in five lines (a).
Transcription:
1. [...] *m s.t wᶜb* [...]
2. [...] *ḥtfs* (??) *s.t* [...]
3. [...] *ḫb* (?) *nṯr ᶜꜣ* [...]
4. [...] *ḥry* [...]
5. [...] *nb* [...]

Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: The text is too fragmentary as to present a meaningful translation.
Reference: Bonnet and Valbelle 1975, 445 and pl. LXXII, a.



## Cat. 12.12



Object term: canopic chest
Inv. no: –
Other number: –
Find spot: C. V, second room (see also remarks)
Material: blue faience
Size: h. 10, 1 cm; w. 9 cm
Description: Fragment of a canopic chest with three columns of text and the remains of a kneeling man in adoration gesture on the right.
Transcription:
1. [*ḏd mdw jn Srḳ*].*t ḥnw.t tꜣ.wy ḥp(=j)*
2. [ᶜ.*wy(=j) ḥr nty*] *jm(=j) stp(=j) sꜣ.t ḥr Dwꜣ-mw.t=f*
3. [...] *Wsjr sš nsw Ḏḥwty-ms*

Translation:
1. [Words to be spoken by Selk]et, mistress of the two lands: (I) embrace
2. [my two arms around the one who is] in me, that (I) may cause protection for Duamutef
3. [...] Osiris, royal scribe, Thutmosis

Individual names: Thutmosis
Individual titles: royal scribe
Religious titles: Osiris
Divine names: Selket; Duamutef
Remarks: The object is not a canopic jar (Bruyère 1939, 306), but almost certainly a miniature canopic chest. It is highly unfortunate that its location is currently unknown, for the object is quite special, closely paralleling the canopic chest of Tutankhamun (compare A. Piankoff, *The Shrines of Tut-Ankh-Amon (edited by N. Rambova), Egyptian Religious Texts and Representations Prepared under the Supervision of Alexandre Piankoff, Bollingen Series* 40, New York 1955, pls 10-1). On Tutankhamun's chest the text is only slightly different. Whereas here the deceased Thutmosis faces the text in a gesture of adoration, goddesses embrace the object on the chest of Tutankhamun. This object was probably made as tomb equipment and not for private use at home.
The find spot of the object is indicated as C. VI in the notebook and C. V in the publication. It is unclear whether Bruyère later corrected the find spot falsely recorded in the notebook or whether he made a slip in the publication. The same applies to **Cat. 12.13**.
On the role of Duamutef and the three other sons of Horus as ensuring "the integrity and intact condition of the body" of the deceased cf. Raven 2005, 43 and his discussion 43–5.
References: Bruyère 1939, 306.
Bruyère, *Notebook*, MS_2004_0156_015.

**Cat. 12.13**



Object term: canopic chest
Inv. no: –
Other number: –
Find spot: C. V, second room
Material: blue faience
Size: h. 8 cm; w. 18 cm
Description: Fragment of a canopic chest decorated with five columns of text.
Transcription: 1. [*ḏ*]*d* [*md*]*w jn Sr*[*ḳ.t jnḳ(=j)*]
2. [*ḥ.wy(=j) ḥr nty*] *jm(=j) stp(=j)* [*sȝ.t ḥr*]
3. *Dwȝ-mw.t=f n*
4. [...] *ḥr Dwȝ-mw.t*[=*f*]
5. [...] *n pȝ sȝ* [...]
Translation: 1. [Wor]ds to be [spo]ken by Sel[ket: I clasp]
2. [my two arms around the one who is] in me, that (I) may cause [protection]
3. [for] Duamutef [...]
4. [...] under Duamutef [...]
5. [...] for/of the protection [...]
Individual names: –
Individual titles: –
Religious titles: –
Divine names: Selket; Duamutef
Remarks: Part of **Cat. 12.12**, see remarks there.
References: Bruyère 1939, 306.
Bruyère, *Notebook*, MS_2004_0156_015.

**Cat. 12.14**



Object term: mask
Inv. no: –
Other number: –
Find spot: S.O. III, second room
Material: wood
Size: h. 20 cm; w. 9 cm, d. 2 cm, reconstructed total: 16 cm



Description: Half of a so-called mask of Hathor sculptured on wood with four bolts ("*chevilles*") to affix it to on another piece.
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
References: Bruyère 1939, 320.
Bruyère, *Notebook*, MS_2004_0156_017.
Bruyère, *Notebook*, MS_2004_0156_018.

**Cat. 12.15**

Object term: fragments of flowers/ flower-offerings (?)
Inv. no: –
Other number: –
Find spot: S.O. IV
Material: organic
Size: –
Description: –
Transcription: –
Translation: –
Individual names: –
Individual titles: –
Religious titles: –
Divine names: –
Remarks: No further information available. Presently in the agricultural museum.
Reference: Bruyère 1939, 322.

**Cat. 12.16**



Object term: *bouquets montées*/model offerings (?)
Inv. no: –
Other number: –
Find spot: S.O. IV
Material: wood
Size: average size l. 30-35 cm

| | |
|---|---|
| Description: | Sculptured on both sides of a thin plastered limestone plate. The upper fragment represents a male figure kneeling on a *ḥb*-basket. In each hand he holds a tadpole sitting on a *šn*-sign. On each elbow hangs the *ꜥnḫ*-sign. At his chin the remains of a god's beard are visible. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Perhaps this group constitutes a cryptogram of *rnp.t nb.t* (i.e. all year offerings). Similarly, Bruyère suggests the figure wears a *rnp.t*-sign on his head (1939, 322). In combination with the tadpole (Gardiner I8), we might read one hundred thousand years. The *šn* (Gardiner V9) is a common protective symbol usually appearing behind figures of the king (cf. *TLA*, lemma no. 155180).<br>These objects either served as model flower offerings or comprised parts of furniture. |
| Reference: | Bruyère 1939, 322 and 323 (fig. 193). |

## Cat. 12.17

| | |
|---|---|
| Object term: | brick |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI |
| Material: | – |
| Size: | – |
| Description: | brick marked with the name *Wsjr Jry* |
| Text: | *Wsjr Jry* |
| Name: | Jry |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | It is unfortunate that Bruyère provides neither detailed description nor photograph. The object resembles the group of rectangular red-clay bricks, which Tooley has discussed: cf. A.M.J. Tooley, 'Osiris Bricks', *JEA* 82 (1996), 167–79. These bricks may have been containers for the ingredients of a corn Osiris (Tooley 1996, 178). Tooley uses the term "Osiris bricks" "to avoid confusion" with related objects of different shape (Tooley 1996, 171). In this case, Bruyère's term "brick" seemsto contradict the interpretation of the object as container, however, for a brick is usually a solid object (cf. http://www.merriam-webster.com/dictionary/brick, accessed on 01 August 2013). The typical Osiris brick shows a cavity in the shape of the god Osiris (e.g. M. Seidel, 'Kornosiris', in A. Eggebrecht (ed.), *Suche nach Unsterblichkeit. Totenkult und Jenseitsglaube im Alten Ägypten*, Hildesheim 1990, T28) and |



| | |
|---|---|
| | was not inscribed with text. The text is clearly indicated as a marking and had hence not the capacity of holding ingredients. Tooley's interpretation can therefore not be applied to this particular object. Perhaps the brick was meant to commemorate the deceased Iry in the house? |
| Reference: | Bruyère 1939, 333. |

## Cat. 12.18

| | |
|---|---|
| Object term: | unspecified |
| Inv. no: | – |
| Other number: | – |
| Find spot: | S.O. VI, second room |
| Material: | organic |
| Size: | – |
| Description: | A raw clay object shaped as the hoof of a donkey. The ball ("*boulet*") is perforated with many pinholes. |
| Transcription: | – |
| Translation: | – |
| Individual names: | – |
| Individual titles: | – |
| Religious titles: | – |
| Divine names: | – |
| Remarks: | Unfortunately, Bruyère neither drew nor photographed this curious object. He considered it a magical object. See also **Cat. 9.23**. |
| References: | Bruyère 1939, 334.<br>Bruyère, *Notebook*, MS_2004_0156_010. |