SCARABS

AND

CYLINDERS WITH NAMES

W. M. FLINDERS PETRIE
The first figure is the natural form, adapted to an oval outline. The second figure is the artificial form.
SCARABS AND CYLINDERS WITH NAMES

ILLUSTRATED BY THE EGYPTIAN COLLECTION IN UNIVERSITY COLLEGE, LONDON

BY

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Though last winter the war hindered the continuance of excavations, it is hoped they will be resumed, so soon as the position is more settled, with assistants who are not required in Government service. Meanwhile the volumes for 1914 on Lahun and Harageh are delayed by various causes; and, in lieu of the usual volumes on excavation for 1915, subscribers here receive a work on the scarabs in University College, with over 2,000 illustrations of objects bearing royal and private names.


ADDRESS THE HON. SECRETARY,

BRITISH SCHOOL IN EGYPT, UNIVERSITY COLLEGE,
GOWER STREET, LONDON, W.C.
CHAPTER VIII
THE NEW KINGDOM

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User-maat-ra kings

CHAPTER IX
ETHIOPIANS AND SAITES

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Contents of plates, List of Kings, and Census of Scarabs
Summary of museums and of dynasties
Index to text
Index of private names (lithographed)
Index of titles (lithographed)

I—LVIII. Plates of scarabs, and pages of Catalogue.
lxix—LXXIII. Plates of backs of scarabs.

Errata in Plates.

xix, 4th line: 1 to be under 1st of Queen Ana.
xxxvi, 6th line: Names of the Aten begin at 45.
liv, 3rd line: 13 to be 1; 1 to be 2; 2 to be 3, 4; 4 to be 5; 5 to be 6.
The British School of Archaeology in Egypt has been making a collection for a war fund since 1914. We undertook to raise £1,000 for the Officers' Families Fund, and achieved this in about a year. We are now collecting entirely for the Scottish Women's Hospitals, to maintain Dr. Elsie Inglis' two Field Hospitals, which are serving the Serbian division of the Russian army in Rumania, and are greatly valued by our allies (Hon. Sec. S. W. H., London Units, Hilda Flinders Petrie). It is hoped that all subscribers will help to make this the special War Work of our organisation. We have no hesitation in continuing to receive usual subscriptions to the School, as such are invested in War Loan, and thus pass into the National Savings for the present. Our students are now all serving their country, but when that sad duty is passed, they will again turn to the School to support their researches. Meanwhile our supporters, by their subscriptions, ensure getting the volumes of this catalogue, which will be continued for the years of the War. The volumes are:

Amulets (previously issued by Constable).
Scarabs, for 1915.
Tools and Weapons, for 1916.
Funeral Statuettes (Shabtis) \{ for 1917.
Weights and Measures

Following volumes will be on Ornaments and Toilet Objects; Stone and Metal Vases; Scarabs with designs and Button Seals; Prehistoric Egypt; Games and Writing Materials; Glass and Glazes (in colours); Beads (in colours); and ten or twelve other subjects.

At a time when all our energies are required for our defence, it is needful to state the conditions under which any historical work is produced. At the beginning of the war the writer of this volume offered to resign University position until peace, but was officially instructed to retain it; and the most direct duty of such position is the present catalogue of College collections. His offer also, in two official enquiries, to take the work of other men in public service, has been refused. The printing of this volume has been left to be produced entirely as deferred work, only taken up to level the output of the printers and plate-makers; thus equalising the conditions of labour, without employing more workers than are otherwise needed. The splendid early volunteering of over 250 men from the firm of printers, shows that they do not hesitate at complying with the national requirements. Great delays in printing have necessarily occurred, and it is doubtful if volumes beyond this, and that on Tools, can be issued till after the war.
SYSTEM OF THE CATALOGUE

The current description of the plates, and discussion of the materials.
The HISTORICAL Index, and general census of scarabs in the principal collections.
The TEXT Index.
The PRIVATE NAMES Index (lithograph).
The TITLES INDEX (lithograph).
The CATALOGUE plates and description of all early cylinders accessible, and of all scarabs with names in University College.

The TYPES OF BACKS of scarabs.

The order of the scarabs under each king is (1) Falcon name; (2) Nebti name; (3) Hor-nubti name; (4) Throne name with phrases, or with titles, or plain, proceeding from the longest to the simplest; (5) Personal name in similar order. Other objects with names follow after the scarabs under each person. Private scarabs, etc., are placed as nearly as may be in their historic position. Heart scarabs are all together between the xxth and xxist dynasties.

The system of numbering is not continuous throughout, as that does not indicate the period at sight. Each object has the number of the dynasty, the king, and of the object under that king. Thus 18623 is the xviiith dynasty, 6th king (Tehutmes III), and his 23rd scarab. The drawings of scarabs outside of this collection are only inserted to complete the series, and are not numbered or catalogued. The colour stated is the original colour wherever any part of it can be found, regardless of the general change in such cases. The letter and number after the colour refer to the types of backs.

In the plates of backs LIX—LXXIII the references below each drawing are the dynasty, king, and number, as above stated. Where there is more than one reference, the underlined reference is the source of the drawing, which the others resemble. The top number of each drawing is that of the type, and is used with the type letter of the class for reference in the Catalogue pages. Occasionally two drawings have the same number when the type is alike, and they only differ in work.

References are made to the following works:—
HALL, H. R., Catalogue of Egyptian Scarabs, etc., in the British Museum, 1913.
NEWBERRY, Percy E., Scarab-shaped Seals (Cairo Catalogue), 1907.
" " Scarabs, 1906.
WARD, John, The Sacred Beetle, 1902.
FRAZER, George, A Catalogue of Scarabs, 1900 (now in Munich).
The Golenisheff Collection (photographs privately issued).
PETRIE, W. M. F., Historical Scarabs, 1889.
SCARABS

INTRODUCTION

1. The little amulets of beetle form, which are the most usual production of Egyptian art, have fascinated the amateur collector for a century past, but have not yet fully received the scientific attention which is due to them. The most obviously interesting class of them are those with names of kings, of the royal family, and of officials. These carry with them in most cases a dating, which fixes their historical position. They stand thus to Egyptian history much as coins stand in relation to Western history. They often add historical matter which is otherwise lost to us; and the style of their art and manufacture serves as an index to the changes which went on in the civilisation. In the present volume we only deal with the scarabs—at University College—which bear names; and to these are added the cylinders, plaques, and other small objects with names, as they are closely similar in work, and stand on the same footing. In another volume the scarabs of other kinds will be dealt with; but their dating must depend mainly on comparison with the styles of those here described.

2. At first sight it might be supposed that the subject was boundless, when looking at the hundreds of scarabs that lie in the Cairo shops. But this is far from being the case. The named scarabs are only a small proportion of the whole, and the greater part of those are of Thothmes III. Any one can form a collection of that king’s scarabs in a year or two, as readily as of coins of Constantine, and very few of them would be of any interest. To acquire the variety of different periods, and the rarer names, needs a very long search. When I first went to Egypt I used to buy about a hundred name-scarabs each year, and only included those of Thothmes III which were of interest. Latterly about thirty each year is all that I can get that are worth having.

So far from the subject being boundless, there are only about 300 different kings and royal relatives who are thus commemorated on scarabs, cylinders, and seals. Of that 300, there are at University College over 240 different royal persons, about 150 at the British Museum, about 90 in Paris, 70 in Cairo, and various minor selections in other museums. Thus the collection here described is by far the most varied in its range; and in order to make the view more complete, drawings are here inserted of the scarabs, cylinders, etc., of persons not represented in this collection.

Turning to the total numbers of scarabs, cylinders, rings, and plaques with royal names, the limits of the subject are also well in view. Apart from the overwhelming commonness of Thothmes III’s objects, there are rather over 5,000 named objects in all the public collections together. Of these there are over 1,600 in this collection; the same in the British Museum, about 300 in Paris, and fewer in Cairo and elsewhere. Practically a third are here, a third in Bloomsbury, and a third in all the rest of the museums. Thus the subject is quite within reach, and can be dealt with tolerably completely, with this catalogue and that of the British Museum. Of course there are many scattered in private hands, and some collections of note; but it is seldom that much of importance is seen on going over such gatherings. In stating this, the scarabs and seals with private names are not included, as they are not so fully published for comparison. They form, however, only a small minority of the whole, probably not 5 per cent. of the name-scarabs in most collections, and generally much less. There are about 330 in this collection, and a little over a hundred in the British Museum, but no other collection has more than a few dozen.

A considerable part of the illustrations were prepared, more than a dozen years ago, from photographs by Mr. Nash; this unfortunately has entailed a loss, as the cost of blocks was then double of the present amount. The drawings of backs were also partly done then, and the classification of the types. In the last two years the collection—now largely increased—has been worked up to date, and the text completed, and rearranged to suit the present form of publication. In this manner the illustrations and catalogue are always together, while the advantage of finer paper for the figures is obtained.
CHAPTER I

RELIGIOUS ASPECT OF THE SCARAB

3. That various kinds of beetle were venerated in Egypt from prehistoric times is clearly proved, both from the preserved animals, and from the images of them. So far back as s.d. 53, in the earlier part of the second prehistoric civilisation, two jars in a grave contained numerous dried beetles (grave B 328, *Diospolis*). Rather later, in s.d. 66, a grave (B 234) contained a jar with scarab beetles. Of the same age another grave (B 217) contained a jar with dozens of large desert beetles, and an immense quantity of small beetles. Another grave, undated (B 17), had thirty-six beetles in a jar.

Not only are the dried animals thus found, but the intention with which they were buried is vouched for, by the models of beetles pierced to be worn as amulets. At Naqadeh two beetles of green serpentine were found, of prehistoric age, copied from the long bright green beetle now found living in the Sudan (*Naqada*, lviii). Other beetles of the same kind cut in sand, and one in crystal, have been found in graves at Tarkhan, about s.d. (Sequence Date) 77-8. In another grave (1552), of s.d. 77, was a group of amulets with two desert beetles cut in opaque green serpentine. Of s.d. 77 also, was a translucent green serpentine beetle found in the lowest level of the town of Abydos (*Ab*, i, li, 7). Slightly later, but before the 1st dynasty, was another long beetle found in the temple of Abydos (*Ab*, ii, xiv, 282). Of s.d. 78, just before Mena, there is the most striking instance of a reliquary case, to be worn as a charm, made of alabaster in the form of the true *Scarabaeus sacer* (grave 27, *Tarkhan* I, iii, 4, xiv, 19).

About the time of King Den (s.d. 81) in a grave at Tarkhan (120) was a jar containing many large desert beetles. Passalacqua found the *Buprestis* beetle embalmed at Thebes. The variety of beetles here mentioned, beside the commonly recognised *scarabaeus*, is what is to be expected, as we find that four other genera are clearly copied in the scarabs of later times, and are alluded to in papyri for magical use.

4. What then must we conclude as to the Egyptian view of the beetle, before the engraving of designs upon it? It was certainly sacred or venerated, as shown by the many amulets, and especially the amulet case or reliquary in the form of *Scarabaeus sacer*. It was, by the same examples, certainly worn as an amulet. This being the case, we have no right to dissociate it from the very primitive idea which we find connected with it in later times, that the sun is the big ball rolled across the heaven by the Creator, and hence the scarab is an emblem of the Creator, Khepera. The scarab is figured with the disc of Ra in its claws in the xiith, xviith, and later dynasties. Such a symbolism is assuredly primitive, and would not arise after the anthropomorphic gods filled the religion of Egypt; moreover Khepera is called "the Father of the Gods" (*Lanzone, D. Mit. cccxx*). This symbolism of the beetle is a part of the praeceal animal worship of Egypt. The idea of the word *Kheper* is "being," existence, creation, or becoming; and the god Khepera is the self-existent creator-god.

On turning from the material remains to the inscriptions, we find that the importance of the scarab emblem was transferred from the Creator to the soul which is to be united to him. In the Pyramid texts it is said, "This Unas fleeth like a bird and alighteth like a beetle upon the throne which is empty in thy boat, O Ra." Teta is said to "live like the scarab." Pepy is "the son of the scarab which is born in Hotep." The scarab also passed to the other gods as a creative emblem. Ptah Sokar has the scarab on his head; so also Kā, "father of the gods," has a scarab on his frog's head. Horapollo refers to Ptah having a scarab.

5. We are now in a position to see the Egyptian idea which underlay the immense popularity of this form in historic times. We need not suppose that the original amuletic purpose and theologic allusion ruled entirely; mere habit of association was perhaps all that was commonly in the thoughts. We know how in Christian times the cross was popularised, and was used so incessantly that at last a higher value had to be attached to the emblem by forming the crucifix, in order to renew the solemnity of it. In somewhat the same spirit, after the scarab had become too familiar in common use, it was resanctified in the xviith dynasty by being carved in a very large size, with a purely religious text upon it, and placed in a frame upon the breast of the dead. On this frame it is often shown as adored by Isis and Nebhat. It is said to be the heart of Isis, who was the mother of the
dead person, thus identified with Horus: to be the heart which belonged to the transformations or becomings of his future life, in order to give soundness to his limbs; and to be the charm which should ensure his justification in the judgment. Such were the high religious aspects of the scarab in the later times, removing it from the almost contemptuous familiarity to which it had been degraded, as the vehicle of seals and petty ornament.

On passing to the xxiiird dynasty and later, we see the winged scarab placed on the breast of the mummy, as the emblem of the Creator who should transform the dead; and associated always with the four sons of Horus, as guardians of special parts of the body.

From this time, and specially from the xxvith to the xxxth dynasties, many scarabs were placed on the mummy, usually a row of half a dozen or more, along with figures of the gods. Such scarabs are almost always carved with the legs beneath, and are never inscribed.

On reaching gnostic times we see on amulets three scarabs in a row, as emblems of the Trinity, with three hawks as souls of the just before them, and three crocodiles, three snakes, etc., as souls of the wicked driven away behind them (see Amulets, 135). Thus the function of the scarab as emblem of the Creator Khepera was transferred, and it became in triple group the emblem of the Trinity.

6. Turning to the documents of that age, there are descriptions which throw much light on the way in which it was venerated. Pliny says of the scarabaeeus, “The people of a great part of Egypt worship those insects as divinities; an usage for which Apion gives a curious reason, asserting as he does, by way of justifying the rites of his nation, that the insect in its operations pictures the revolution of the sun” (xxx, 30). Horapollo (i, 10) explains this allusion, saying that the scarab “rolls the ball from east to west, looking himself toward the east. Having dug a hole, he buries it in it for twenty-eight days; on the twenty-ninth day he opens the ball, and throws it into the water, and from it the scarabaee come forth.” This description applies to the most usual place for the scarabaeeus insect, the western desert edge. There we may frequently see the scarab rolling its ball toward the rise of sand to bury it, and holding it between the hind legs, pushing backward with its face to the east. The same description is given by Plutarch (Isis and Osiris, 74).

There was regard for various kinds of beetles in Roman times, as previously on the carved scarabs, and the prehistoric amulets. Pliny (xxx, 30) says, “There is also another kind of scarabaeeus which the magicians recommend to be worn as an amulet—the one which has small horns thrown backward. A third kind also, known by the name of fullo, and covered with white spots, they recommend to be cut asunder and attached to either arm.” This method of use is described in the Demotic Magical Papyrus (xxi, 18); “you divide it down the middle with a bronze knife... take its left half... and bind them to your left arm.”

Horapollo (i, 10) states, “There are three species of beetles. One has the form of a cat, and is radiated, which is called a symbol of the sun... the statue of the deity of Heliopolis having the form of a cat, and the scarab has also thirty fingers like the thirty days of the month.

“The second species is two-horned, and has the form of a bull, which is consecrated to the moon.

“The third species is unicorn, and has a peculiar form which is referred to Hermes like the Ibis.”

This third species is evidently the Hypslogenia, which has a long beak in front; this seems to have been compared to the long beak of the ibis, and hence was referred to Teluti. Of the two-horned scarab there is a bronze figure in the British Museum; it may be that known to us as the stag beetle. To the cat-shaped beetle we have no clue; from being put first it may be supposed to be the Scarabaeeus.

Another account of varieties is in the Demotic Magical Papyrus (xxi, 10), where for a love-potion “you take a fish-faced (?) scarab, this scarab being small and having no horn, it wearing three plates on the front of its head, you find its face thin (?) outwards—or again that which bears two horns.”

Whatever may be the modern equivalents of these various descriptions, it is certainly evident that five or six different kinds of beetles were all venerated, and used for their magical properties.

7. We have now seen that the scarab and other beetles were regarded as sacred or magical, from the earlier part of the second prehistoric age down to the Christian period. The religious texts that we have of the vth, viith, xxvith, and xixth dynasties all refer to it as an emblem of the Creator-God, as a symbol and guarantee of his assistance to the deceased, or as an emblem of the apotheosis of the deceased. In the xiiith dynasty this emblem
came into common use, and served as a seal, doubtlessly owing to the name of the person being placed on it, to ensure that its powers should be given to him. Just as the use of the divination arrows drifted down into the vulgarisation of gaming cards, or the cross became used for various unseemly purposes, so the personal amulet of the scarab became treated commonly as the seal for everyday use. This did not however prevent the symbol being most generally employed with a religious significance.

The purely utilitarian view of the scarab as a seal was true enough in some instances; but the facts of its actual use show that this was not the main purpose, even if we had not the use of it vouched for as a sacred amulet in the earliest, as in the latest, times. In the first place, the scarabs were originally nearly all coated with glaze, which has since perished from the majority, leaving the lines clear. But, when the glaze remains, we see that a large part of the lines were so filled with glaze that no impression could be taken from them. As to the actual use for sealing, we know of very few instances of such except in the xiith dynasty; hardly any scarab sealings of the xviith to xxvith dynasties are found, although scarabs were commonest at that age. For signets it would be required that the name and title of the person should appear, as on many that are known. Yet such name-scarabs of private persons are very rare, except in the Middle Kingdom, and even these are but a small minority of all that were made. Further, those with kings' names are, in some cases, later than the rulers whom they name, and could not therefore be used for official seals, but must refer to the claim on the protection afforded by the deceased king to the wearer, like the medals of saints worn by the devout.

A somewhat similar change of usage is seen in the cylinders of the late prehistoric age. Though cut in one of the softest materials, black steatite, it is seldom that they show any wear. They can never have been carried on the person in most cases; the few that have been so used are so much worn as to be scarcely legible, and even hard scarabs of later times show much wear if they have been carried on the finger, owing to the prevailing grit and sand. The subjects generally engraved on the cylinders bear this out, as in the earlier classes they are seldom titles. The usual subjects shown are the seated figure with a table of offerings—as on Memphite tomb steles subsequently, or the aakhu bird, emblem of the soul—as on Abydan grave steles subsequently. Names of gods are also usual. Apart then from any question of the reading of these cylinders, the subjects show that they are funerary in character. The absence of wear upon them shows that they were not usually carried during life, but were engraved to place as amulets with the dead. Thus the cylinder—like the scarab—was essentially an amulet, and usually for the dead. Subsequently the titles were added, and then the cylinder developed in the ist dynasty into an article of daily affairs. We should note the contrast that while hundreds or thousands of impressions of the business cylinders are known, but scarcely a single actual cylinder; yet, on the contrary, over a hundred early cylinders of the funerary type are known, but not a single impression of such. The complete contrast of usage shows that the early cylinders were entirely different in purpose to the business cylinders of the ist dynasty and onward.

CHAPTER II

THE VARIETIES OF SCARABS

8. We have already seen that the Egyptian fully recognised several varieties of beetle, all included in the sacred class. Both among the animals preserved, and among the different kinds described by authors, the variation is unquestionable. When we turn to the artificial figures of scarabs, we find a similar variety. Not only are there great differences in the workmanship, and in the attempt at imitating nature, but the models that were followed were clearly quite distinct.

Having started from many varying models the conventional types naturally tended to become confused and parts copied from different genera were mixed together. In the same way the Egyptians mixed elements of the papyrus and lotus together in their architectural forms. To gain any rational classification of the various types, it is necessary to follow the various genera separately. Yet this must not be done slavishly; as, owing to the mixture of forms, it is often needful to follow some one detail as a means of clear classification, even though it may run across two or three genera.
The designs of scarabs are generally unique. Common as may be the scarabs of any one king, yet it is very seldom that an exact duplicate can be found of the name and titles. The backs are equally varied, and seldom will a drawing of one scarab represent a second specimen efficiently. It is only when endeavouring to make a set of type drawings for reference, that the extreme variety of detail can be realised.

One of the first considerations in arranging any scheme of classification of types for reference, is that the critical points shall be clear and quickly settled, so as to be able to run down any type to its right place for identification as soon as possible. For this purpose all distinctly different elements must be brought forward, while keeping the natural differences of genera as much as possible in use.

9. In order to clear up the questions, it proved needful to work over the scarabaei and allied beetles in the Natural History Museum, South Kensington, and to draw from those for the frontispiece, as there is no efficient publication of these genera. Not only the form but also the distribution must be taken into account; it is useless to compare forms that are unknown in the Old World, but South- and Central-African genera may well have been known in Egypt, looking at the great zoological recession from North Africa in historic times.

It appeared that the varieties of form could not be accounted for without recognizing five genera (see Frontispiece). The main genus is the generally recognized scarabaeus—classes E to N—with a serrated clypeus, and a usually lunate head. The species Scarabaeus venerabilis is marked by ribbed elytra, see pl. lxxiii, 13, 16. A definitely square head seems to belong to Catharsius, classes S, T, the next most common genus. Occasionally the clypeus extends far back in a pointed form over the head, apparently imitated from the horn of the Copris, U. The presence of marked side notches, turning in above the elytra and then downwards, is characteristic of Gymnopleurus, V, W; and probably the deep collar where the head joins the pro-thorax, belongs to the same. Lastly, a long beak is probably copied from Hypselogonia, classes X, Y.

10. The details of workmanship which may also serve for distinctions are: (1) the feather pattern on the edge to imitate the hairy legs; (2) the head of lunate form, or (3) deep form, or (4) merging into the clypeus; (5) notched clypeus; (6) smooth clypeus; (7) V-shaped marks at the top of the elytra: (8) curling lines on back.

On the basis of these various distinctions twenty-three classes may be formed, which can almost always be quickly distinguished so as to find any given type. (See plates lix to lxxi, where all the varieties of form are drawn.) The types are classified as follows:

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<td>Feathered legs (one way only)</td>
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<td>V notches on elytra</td>
</tr>
<tr>
<td>Scarabaeus</td>
</tr>
<tr>
<td>notched clypeus</td>
</tr>
<tr>
<td>smooth clypeus</td>
</tr>
<tr>
<td>Scarabaeus venerabilis, ribbed elytra</td>
</tr>
<tr>
<td>Scarabaeus? ribbed head</td>
</tr>
<tr>
<td>Curl on back</td>
</tr>
<tr>
<td>Quadruped heads, and peculiarities</td>
</tr>
<tr>
<td>Catharsius</td>
</tr>
<tr>
<td>Copris</td>
</tr>
<tr>
<td>Gymnopleurus</td>
</tr>
<tr>
<td>Hypselogonia</td>
</tr>
<tr>
<td>Scaraboids</td>
</tr>
</tbody>
</table>

11. It may seem surprising that such a variety of types should have had so long a range of use. We might have expected that only a few types would have been fashionable in one age, and would not have recurred later. Yet there can be no question that six of these types were usual from the xiith to the xxith dynasties at least; while on good grounds some of them, as we shall see, go back to the Old Kingdom. With such ranges of date commonly over thirteen dynasties, it is evident that vague statements of resemblance between a given scarab and others of a known date are of
no value. The only way to reach results for discriminating dates, is to look for any characteristics of workmanship—often quite trivial—which are only found over a short range of time. The general type is not a question of date but of locality.

Some types with a short range are already clear. The scarabaeus with feathered sides for the legs belongs only to the xth to xiith dynasties; limited to the front or to the back legs, it was in use till the xvth dynasty. The Catharsius head begins in the middle of the xiith, and extends down to the xiith and xvth dynasties respectively. Another of short range is the Copris, which only belongs to the Hyksos age, xiith to xvith dynasties. The Hypselogenia is rare in the xiith dynasty, and is not found later than Rameses II. Minor details may also have but a brief range; the deep Y outline of the elytra is only found on scarabs of Khofra and Zedra (? Dad-ef-ra); the nearest approach to it is at the close of the xiith, and the xiith dynasties, but that is less deep, and the form of the head and clypeus is then different. The palm-branch pattern on the back, in Class J, is only known from late xth to xvth dynasties, and in a one-sided form in the xvth. The curling lines on the back, Class Q, begin at the end of the xiith dynasty, and end in the xxvth. It is in tracing the limits of such distinctions as these that progress may be made in dating scarabs, and hence in fixing the age of burials which have no kings' names.

12. On examining the various small differences statistically, some strong preferences for certain types are found in some periods, though not exclusively of one age. The notch marks on classes E, F, G, vary in form. The V or I line from the girdle line (as E'7, E'28) is early and continues late. The V from the girdle to the side line (as E'9) begins in the xiith dynasty. The diagonal line from the girdle to the side (as E'4) begins under Thothmes III. The loop on the girdle (as E'17 and F'20) does not begin till Rameses II.

The number of lines in the girdle, or in the division of the wing cases, is not exclusively characteristic of age; but certain types prevail at different times. One girdle line and two or three vertical, and two girdle with two vertical lines, prevail in the Middle Kingdom. Two girdle lines with one vertical is chiefly of Old Kingdom and Saite ages. The double girdle with three vertical lines is mainly of xxist to xxvth dynasties.

13. The local sources of smooth and lined backs may be examined by various tests. On separating the bati kheltn from the desheri kheltn, there is presumably a local separation of Upper and Lower Egyptian scarabs. The numbers are:

<table>
<thead>
<tr>
<th>Total</th>
<th>Smooth, cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 bati kheltn</td>
<td>1 = 13</td>
</tr>
<tr>
<td>22 desheri kheltn</td>
<td>16 = 73</td>
</tr>
</tbody>
</table>

These percentages—as we shall see below—are the same as 13 per cent. of smooth backs in the xviii–xxvth dynasties, mainly Theban, and 77 per cent. smooth backs in the Hyksos period, mainly Delta.

Another test is the use of names compounded with Sebek, that god belonging to the Fayum, Manfalut, Silsileh, Ombos, and Syene, but not prominently to the Delta. Of such scarabs, presumably of Upper Egypt, there are—

<table>
<thead>
<tr>
<th>Total</th>
<th>Smooth, cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Sebek names</td>
<td>1 = 8</td>
</tr>
</tbody>
</table>

Another test is that of Amen names, also presumably Upper Egyptian, there are—

<table>
<thead>
<tr>
<th>Total</th>
<th>Smooth, cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 Amen names</td>
<td>0 = 0</td>
</tr>
</tbody>
</table>

Taking now the general review of the numbers of smooth backs in each of the main periods, there are in—

<table>
<thead>
<tr>
<th>Dynasties</th>
<th>Total</th>
<th>Lines</th>
<th>Smooth</th>
<th>Per cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>iiird to viith</td>
<td>33</td>
<td>21</td>
<td>12 = 36</td>
<td></td>
</tr>
<tr>
<td>ixth to xith</td>
<td>40</td>
<td>21</td>
<td>19 = 47</td>
<td></td>
</tr>
<tr>
<td>xiith to xivth</td>
<td>316</td>
<td>196</td>
<td>120 = 38</td>
<td></td>
</tr>
<tr>
<td>xvth to xviith</td>
<td>86</td>
<td>20</td>
<td>66 = 77</td>
<td></td>
</tr>
<tr>
<td>xviiith</td>
<td>350</td>
<td>306</td>
<td>44 = 13</td>
<td></td>
</tr>
<tr>
<td>xixth</td>
<td>165</td>
<td>143</td>
<td>22 = 13</td>
<td></td>
</tr>
<tr>
<td>xxth</td>
<td>51</td>
<td>38</td>
<td>13 = 25</td>
<td></td>
</tr>
<tr>
<td>xxist to xxiiird</td>
<td>83</td>
<td>59</td>
<td>24 = 29</td>
<td></td>
</tr>
<tr>
<td>xxivth to xxvth</td>
<td>86</td>
<td>71</td>
<td>15 = 17</td>
<td></td>
</tr>
<tr>
<td>xxvth to xxvth</td>
<td>55</td>
<td>48</td>
<td>7 = 13</td>
<td></td>
</tr>
</tbody>
</table>

It is obvious that the xvth to xviith dynasties were the special period of Delta scarabs, there being practically none then of Upper Egyptian rulers, and most or all of the scarabs coming from the Delta. This is the period when smooth backs are
far commoner than at any other time. On the other hand the period of special Theban importance, the xviith and xixth dynasties, has a smaller number of smooth backs than any other age. It seems, however, that smooth backs decrease in the later periods, regardless of locality, as the Ethiopian period at Thebes and the Saite in the Delta hardly differ in the proportion.

As a whole we must conclude that until the late times the smooth back was the product of the Delta, and the lined back that of Upper Egypt.

Another feature is the crescent line on the head, usually on about one in thirty of all periods; but on one in eight of scarabs in the Ethiopian and Saite age.

The ribbed head, P, is very rare in the xviith and xixth dynasties, about 1 per cent.; the only other age of it is in the xxvth and xxviiith, when it appears on one-quarter and one-third of the scarabs, and is the commonest type of all. The square Catharsius head, S, is the commonest type in the xiiith and xixth dynasties, appearing on one-fifth of all. The pointed Catharsius is scarcely found outside of the xiiith to xxvth dynasties; it is on one-sixth of the xiiith dynasty and on two-thirds of the xixth. Type U, which is similar, is only found in the xiiith and xvith, with a stray example in the xviith.

The form of the girdle line, and its junction with the vertical, has many varieties, but they seem to have been used more or less through all periods. On the whole there was a far more continual usage of varied types than might have been expected. General impressions are only of use as suggestions for research; the conclusions here are from tabulating every well-marked difference throughout the whole collection.

14. For the sake of ready comparison of scarabs with the plates lix to lxxi, the system of arrangement should be here explained. From the preceding table it will be seen that the points on a scarab back to be successively noted are as follows:

1) If legs are feathered at side. If so, then C on the whole length, or D on the back legs only. If not feathered, then

2) By the head distinguish scarabaeus E-N, S. venerabilis with ribbed elytra O, ribbed head P, curl lines on back Q; wide legs or mammalian heads R, square heads, A-head T; Copris U; Gymnopleurus side notch V, or collar W; Hypselogenia X, or modified Y; Scaraboids without animal pattern Z.

3) If scarabaeus, then with V notches on girdle (E-G), or with clypeus notched (H-K) or smooth (L-N); and each class divided into three according as the head is lunate, or parallel-sided, or merging into the clypeus.

After thus discriminating the class, each class is subdivided into sections as follow:

C and D, being small classes, are grouped by the form of the head, in the order of the different genera. E is divided by inner crescent on head 2-29, A on head 32-40, double lines for eye 42-49, single line for eye 52-64, plain deep head 67-78, lunate head 80-98. F is divided by inner crescent on head, 1-9 double eye, single, or none; angular head 11-19—eye, or none; slope-sided head 20-30—eye, or none; square head 31-53—double lines for eye, single, or none; barred head 55-67—double lines, single, or none; long head 69-99—double, single, or no eye, and in order of length. G in order from widest base to narrowest base for head. H in order of inner crescent on head; double line eye; single line; plain curved head from deep to shallow. J in order of inner crescent; double line eye, single line, on sloping head; double line, single, or no line, on square head; barred squared; long head with double, single, or no eye lines. K hour-glass head, wide below, equal, round eyes with straight clypeus, sides sloping more to end with narrow base. L in order of E. M sloping-sided head; square head; long head with square eyes, round eyes, or no eyes. N hour-glass head, wide below, rounded eye, equally divided, round clypeus, head proceeding to narrower base. P back lines increasing in number. T, U, complex forms, see key at the foot of the plates.

By following the regular order of discrimination an example can be run down to the nearest drawing in much less than a minute. The range of date of each type is marked by giving the reference to the examples in the form of dynasty number, king number, figure number; thus 18.6.47 means xviiith dynasty, 6th king (Thothmes III), 47th scarab of the king. This mode of numbering serves to show at once the date of the example. In the case of private scarabs, or kings that are undated, they are grouped together in periods and designated by the dynasty number and a letter as, 12 R, or 30 AM. If the reign is approximately known (as by style in the xviiith dynasty) the king's number
is also included, as 18·6·c. Thus the numbers give an indication of the age, and the letter distinguishes the example, and shows that it is not precisely dated.

CHAPTER III
THE MAKING OF SCARABS

Materials

15. The usual material is variously termed steatite, fibrous steatite, or schist. It varies in quality from a smooth, translucent steatite to a hard, fibrous schist. All kinds have the valuable property of being superficially hardened by the fusion of a glaze over the surface; thus after the coat of glaze has entirely decomposed and perished, the face of the stone remains glass-hard. The result seems to be due to part of the magnesia of the stone combining with the silica of the glaze, thus changing the surface from soft soapstone to hard magnesia-borneblende. This material is so general for scarabs that it is not specified separately to each in the catalogue; so, where only a colour is named, it means glaze of that colour upon a steatite or schist body.

16. Various other materials were occasionally used for scarabs; the dynasties in which I have observed examples are here stated after each material. Clear quartz crystal is rarely used (xviii•th, xxv•th); white quartz rock is also rare (xvii•th); blue glazing on quartz was made in the prehistoric age and onward, and used for scarabs (in xvii•th); translucent green quartz is very rare (xxiii•rd); chalcedony is very rare (xvii•th) and agate was seldom used (xxv•th); amethyst began to be used in xth or xvii•th, but is nearly all of xth, and rarely of xvii•th.

Carnelian began to be used in xvii•th, but is most usual in xxiii•rd and xiii•th. Jasper of various colours was employed; red in xi•th, yellow in xvii•th and xxv•th, green in xth, xiii•th, brown in xth and xxv•th, and black in xth, xiii•th, xxv•th.

Felspar was usually green, and its source is as yet unknown. It has no relation to beryl or "mother of emerald," with which it is often confused. It was used in xth, xiii•th, xxv•th, xxv•th. Red felspar was used in xth, xiii•th. Beryl or emerald is unknown in scarabs, and was only worked after the cessation of scarab making.

Black obsidian was a favourite material for fine work in xiii•th, but is very rare later (xix•th). Diorite is rare (xix•th, xiii•th). Peridot occurs once (xxv•th). Serpentine was occasionally used, and is mainly late. Black steatite was the usual material for early cylinders, down to the vth dynasty, and sometimes later (xxv•th to xxv•th). This is the natural colour of the stone, and is not due to smoke, as has been strangely supposed. Jade was used for large heart scarabs (xiii•th), but seldom—if ever—for small name-scarabs. As the use of this material has been doubted, it should be said that it has been mineralogically identified by all tests, especially specific gravity. Basalt was rarely used, the brown kind is seen in the cylinder of Khufu. What is usually termed "green basalt" is really a metamorphic volcanic mud, much like slate in composition but not in fracture; as there is no recognised name for it, I have termed it Durite (in Amulets). This is very usual for heart scarabs, but too dull and coarse usually for the more delicate cutting of small scarabs.

Lazuli was known from the prehistoric age, but seldom used for engraving; scarabs and amulets of it occur in xvii•th, xxi•th, xix•th, xxv•th, and xxv•th. Turquoise is very rare in scarabs, though it was a staple material in jewellery of the xix•th dynasty. It has no connection with malachite (which has been confounded with it owing to both occurring in Sinai); of the latter I have only seen one scarab, uninscribed. Haematite was very rarely used for engraving, probably always under Syrian influence.

Limestones were favourite materials in late times, the hard coloured varieties, green, yellow, red, and brown, appearing in the Saite ages. The pure calcite, or Iceland spar, was far too soft for wear (though called "glass-hard" in a recent work), and it only occurs in a cylinder of Pepy, filled with blue paste, and here (18.9.166) in a large bead of queen Taïy. It was used for beads in xxv•th, xxiii•rd. Shelly brown limestone occurs in about xth dynasty, and xxv•th.

Of metals, gold scarabs rarely appear in xxv•th, and inscribed gold plates were applied to plain stone scarabs in xix•th. Silver appears for scarabs in xix•th (scroll patterns), xxi•th (silver plate of Akhenaten) and xxv•th (Shepenapt). Bronze is very unusual, but there is one here of xxv•th.

17. Glass first appears as a light blue imitation of turquoise, used for an unat of Amenhetep I; after that, clear blue and opaque violet glass scarabs appear in xxv•th, and dark blue glass in xix•th.
A rich Prussian blue transparent glass was used about xxiiir., and on to Persian times. Glazing was the most usual surface for scarabs, of all colours, as stated in this catalogue throughout. The blue glazes were very liable to fade away to white under the influence of damp; the green glazes, which contain some iron, decompose to brown of varying depth, which is the commonest appearance of scarabs. Coloured paste begins in the xiiith as light blue, hard and finely finished. It is darker in xviiith, xviith, and very common as a soft paste in xxviiith. A soft yellow paste was also usual in xxviiith.

Pottery scarabs were made of the usual siliceous paste, bound together by a coat of glaze; they were incised in the xiiith and xxviiith, but often moulded in xviith, xviith. Under Saptah they were made in two moulds, back and face; the groove for the hole was cut, and the two halves joined together, and united in the glazing. Ushabitis were also made in the same way.

Wood is very rare; but there is a large wooden scarab here (12·2·5), a wooden seal (12·5·13), and a delicate scroll-pattern seal of hard wood (all xiiith). Fossil wood is once found used for a scarab (viith?.) Amher was rarely used, but two scarabs (u.c.) which are uninscribed will be published with the nameless scarabs.

Engraving

18. Though the surface of steatite is rendered glass-hard by the action of glaze being fused upon it, the interior of the mass is quite unaltered by the heat to which it has been subjected. On broken scarabs and objects it is found that an ordinary bronze needle of the xviith dynasty can cut into the steatite freely; on the schist it is more difficult to work, the siliceous particles glint the metal, but yet lines can be cut with sufficient ease. There is therefore no question about the cutting of all the stea-schist scarabs; bronze in the xviith dynasty, hardened copper in the earlier ages, and possibly flint splinters, would readily do the work.

The question of the hard stones is quite different. We know certainly that sawing and drilling of granite with copper tools and emery was practised on the largest scale in the ivth dynasty. Copper and emery were familiar materials from prehistoric times, and such would suffice for dealing with all the materials used for scarabs. The forms of the tools can only be inferred from the results, as no such tools have been found.

19. Nearly half a century ago an article on “Antique Gems” in the Edinburgh Review (Oct. 1866), debated when the wheel was first used for gem engraving. The opinion that its work begins to appear under Domitian was questioned, and the evidence of the stork of Dosemanos was quoted in favour of dating the wheel a few centuries earlier. When we here turn to the evidence of Egypt, we see that the question is of thousands, not hundreds, of years.

We may start from the onyx bearing a head of Ptomey Soter (?), which is clearly cut with the wheel, and we may see it also plainly used under Shabaka on lazuli (25·3·14), as under Amenardas (25·2·6); along with the drill on green quartz (23·h), with the ball drill on jasper under Usarken I (22·2·1); on jade heart scarabs (4b. 20, 21); on large dureite heart scarabs (4b. 7, 8, 9); on jasper of Rameses X (20·8·5); on jasper of Rameses II (19·3·37); on sard of Amenhetep III (18·9·101); on black jasper of Tehutmes IV (18·8·13); on black granite of Tehutmes III (18·6·29); on black jasper of Tetanefer (18·6·3); on carnelian of Hotshepsut (15·5·5); on blue glass of Amenhetep I (18·2·15); on brown jasper of Meny (12 A E); and most brilliantly shown on the earliest example, a private scarab of Onkhy son of Mentuemhot (10 M) in green jasper, probably of the ivth dynasty, certainly not later than the xiiith.

20. Side by side with this there was the older system of graving with a hard point, and scraping out lines; also sawing out lines with copper edge fed with emery, and grinding holes with a point and emery. Beginning with the earliest, we see the hard point scraper and the emery saw on the crystal of Aha (1·2); the point graver on the diorite of Khosekhemui (2·9). The Khufu cylinder of basalt (4·2·5) shows the use of a hard point graver, and a pecking out of the bases of the hollows; similar pecking can be made on this material with a quartz crystal point, which was therefore probably the tool used. On the chert slab of Anqar (5·8·3) a point graver was used, probably fed with emery. The jasper scarabs of the ivth dynasty (10 G, 10 G) show a hard point scraper. In the ivth dynasty the amethyst scarabs (10 T, V), quartz (10 H), and green felspar (10 L) show a point, with both scraping and graving action. The obsidian scarabs of the ivth dynasty were not cut by the wheel, but by a copper edge-tool fed with emery, and a scraping point, perhaps of rock crystal. The jasper cylinder
of Khondy—probably made by a Syrian—shows a point scraper to have been used. When we reach the xviith dynasty, the point only appears on softer stones, as the limestone pebble of Sataob (18·2·55), and the wheel was universal for hard stones. It seems then that the older graver and scraper overlapped the use of the wheel, from the xth to the xivth dynasty; while before that the point alone, and after that the wheel alone, were used on the harder stones.

What mechanical arrangement the Egyptian had for the wheel cutter is not known. Probably it was developed from the bow drill, and would be on a vertical axis worked by a bow.

CHAPTER IV
THE EARLY CYLINDERS
(PLATES I-VII)

21. The early cylinders of black steatite have been hitherto neglected, because they belong to a stage of the writing when the recognised canons had not yet become fully regulated; and they need to be studied by inter-comparison, rather than by the same rules as the developed inscriptions. The present renderings given here are only a first attempt; and for the detailed reasons of the renderings, reference should be made to the preliminary articles in Ancient Egypt, 1914, pp. 61-77, 1915, pp. 78-83.

In order to reach any conclusions, it is needful to have as much material as possible for comparison. The University College Collection already contained by far the largest series of such material; my best thanks are due to the Rev. W. MacGregor, for kindly lending me his cylinders from which I took casts, and also to Mr. Blanchard for supplying me with casts of all his cylinders; thus the two other principal collections are here shown in photographs. Beside these I have drawn all those published by Dr. Reisner from Naga ed Deir, and also obtained many drawings from other sources. Thus there is here practically a corpus of such remains, which will enable them to be compared for the first time.

22. The cylinders are classed here under the following divisions: seated figures, phrases, Aakhu figures, titles, later phrases, columnar inscriptions, figures, early dynastic titles. These classes are in the apparent order of their origination, but of course they largely overlap in their dating. Within each class the order is that of the apparent date, grouping together those of similar style. As to definite ages for these, there are a few fixed. No. 81, of ivory, is of s.d. 65-76 (Diospolis, pl. x), a little before the Tarkhan cemetery and the earliest known kings. No. 56 is of s.d. 78-80, the beginning of the Ist dynasty (El Amrah, pl. vi, p. 39); this by the style of the band on it carries with it No. 39, which is obviously later in style than the simpler work of most of those on pl. i. No. 95 is dated by the name of King Athet, the third of the 1st dynasty. The more complex and detailed style of the Naga ed Deir cylinders, as 32-35, is well dated by the pottery and stone vases found with them, of s.d. 81, or the middle of the 1st dynasty. The dating by the forms of the tombs—on the strength of which several are assigned to the 1st dynasty—is dependent on the theory of two forms of tomb not being used simultaneously; the pottery shows conclusively that these tombs are all contemporary, as it continuously changed, and differed from this style in the later period. Thus it seems that the titular cylinders may belong to the 1st dynasty; while the religious types, even of advanced forms, are before the 1st dynasty, and probably go back to the incoming of the dynastic race. There is no ground for assigning any cylinders to the predynastic race, before dynastic influence entered the country.

The cylinder impressions found in the Royal Tombs of the 1st dynasty quite agree with the dates above stated. They are of more advanced style than most of these cylinders, and would quite imply that these were earlier than Mena. They do not serve to explain these, as they are entirely connected with the royal estates and property, whereas these are concerned with private devotion or religious service. The royal sealings are not included in this series, as they do not serve to explain these, and they have been already fully published in Royal Tombs i and ii.

23. Before considering the style of inscriptions found on these cylinders, we should glance at the ideas of such an age about language. The early Greek supposed that truths about ideas, and the nature of things, could be reached by arguing over the words by which he expressed himself; he took words as equivalent to thought, whereas we recognise now that they are a very inefficient expression of thought. Looking further back we see that the
historic Egyptian valued words even more; he believed in creation by the word, the greatest of intentions was supposed to take effect only through spoken words; no object really existed without a name, the word gave it reality; plays upon words meant to his mind a hidden connection between the realities named. It is therefore to be expected that in a still earlier stage the word would be still more important; inversions of a word giving different senses, plays upon words, slightly varied repetitions of words, would all be supposed to have special value and meaning. We should expect to find this manipulation of words in any inscriptions which had a religious or magic purpose, in the same manner in which we actually see it upon these cylinders. Another consideration is that in early historic inscriptions the regular position of writing was not yet systematized; on the panels of Hesy, the tombstones at Abydos, and the variations of duplicates of the royal labels, we see that the rules for position were by no means certain. So long as all the elements were there, the value of them was the same in whatever order they stood. Hence the confused arrangement and inversions here seen on the cylinders are only an earlier stage of this unregulated writing which still prevailed in the first two dynasties.

The forms of some of the signs show how remote the usages were from those of even the 1st dynasty. The mouth was distinguished sometimes by a side view of it open, showing the teeth, as in Nos. 2, 3, 74. At other times it was shown in front view with the teeth as in Nos. 1, 5, 31, 32, 62, 108a. The hand is shown with all the fingers spread, as in 113, 114. The mat, p, is drawn with loose ends, as in 101, 102, instead of a square, as on 132. Onkh is very rarely found, as the future life was certain, and only its welfare was prayed for; but it occurs on 123 in a very different form to any known later, with short, wide-spread ends—compare the normal form on a much later style of cylinder, 133.

CHAPTER V
THE OLD KINGDOM
(PLATES VIII-XI)

24. The question raised by assigning to a later origin all scarabs with names earlier than the xiith dynasty, can best be considered after reviewing the material which exists, and will therefore be discussed in the next chapter.

Pl. viii. The scarabs with the word Ra·menas are obviously late, and whether they are intended to commemorate Mena is uncertain. The scarabs reading Hesep'tu nat khenu are certainly not contemporary, as the signs are corrupt; they may be modern attempts copied from the form in Lepsius, Todtenbuch, pl. 53. With Nebkara begin the scarabs which may be contemporary. The second and third here might perhaps be of Ra-neb-kau Khety of the ixth dynasty. The fourth is probably later, by the style.

The square plaque of Khufu (4·2·4) shows the first instance of the winged sun. That next appears over the figure of Unas at Elephantine. There is a sign among the pot-marks of the 1st dynasty, which looks as if the winged sun was already designed (Royal Tombs, i, xlvi, 169, and perhaps I, 483-485; R. T. ii, lvi, 104, etc.).

The cylinder seal (4·2·5) of the great pyramid, is one of the most interesting seals known. It is in perfect condition, carved in the brown basalt which was used largely for building in that reign. The basalt has slightly altered, as it does in the course of ages, and fine fissures vein the surface. These fissures are the absolute guarantee of antiquity, as they isolate portions of the signs, which could not now be cut without breaking up the stone. The cylinder was found at Gizeh, probably in the tomb of an official which was opened just before I bought it. The seal was apparently intended for sealing documents and produce belonging to the endowments of the great pyramid.

The piece of a large alabaster vase of Khufu (4·2·6) I bought at Koptos; it doubtless belonged to the furniture of the temple there. The plummet of hard limestone (4·2·7) I obtained at Gizeh; probably it was used by workmen of Khufu.

Pl. ix. The scarabs of Khofra are commoner than those of Khufu. There are twenty-two known of Khufu, twenty-six of Khofra, but none that can be equally clearly attributed to Menkaura; those with the inscription Ra·men·ka probably belonged mostly to the age of Menkara the vassal of Shabaka (25·3; 18·22). Two Menkara scarabs at Aberdeen, and one in the British Museum, seem to be of the Old Kingdom by their simple, bold style. Now that we have evidence of Menkara and Menkheperra as vassals of Shabaka, the scarabs formerly supposed to be re-issues by Hotshepsut (Historical Scarabs,
936–953) may probably be assigned to these later kings. The plaque from Marathus with both names together is clearly of the Shabaka age (H. S. 1951). The Zedefra scarab is probably a forgery; but condemned scarabs have so often been proved to be ancient by similar ones being discovered, that unless a scarab is of a well-known class of forgeries it should be left in suspense. The Razèd scarab appears to be early, and so may be of this reign. The Shepseskaf has the best and most naturalistic work on the back, far better than anything after the xxviiiith dynasty. The private scarab of Hetep’hers shows by the name that it must belong to the ivth or vth dynasty. It is the earliest private name-scarab known.

25. In the vth dynasty the cylinders almost supersede the scarab. A systematic resemblance is seen between the falcon names and cartouches in this dynasty, Nefer-kho-u = Nefer-ra, Men-kho-u = Hormenkau, Zed-kho-u = Zed-ka-ra. Now a second name of Sahura is yet unknown, but as the falcon name is Neb-kho-u we might expect to find Neb-ra or Neb-khou-ra. Hence the scarab Neb-khou-ra is here assigned to Sahura. It is true that the name Sahura is treated as a throne name, by both the Sinai inscription and Manetho; but as no separate throne- and personal-names had yet been started in Egypt, it might well be that at first Sahura was the sole name, and later he adopted Neb-kho-ra as a throne name parallel to his falcon name.

The clay sealing placed after those of Sahura bears a Horus name which is yet unidentified, but by its style seems to be of this period. The scarab of Shepseskara is the first one known in this dynasty. That of Ne-user-ra An appears to be royal by the title "son of Ra"; the large central disc to the Ra belongs to this age, as on the tablets of Sahura and An at Maghara. The cylinder of Zed-ka-ra is fixed by the Horus name; the cartouche looks more like Zedefra, and was so described by Wiedemann (Geschichte, i, 187) who saw it at Luqso; after being lost for some years, I bought it in Cairo. The metal is a peculiar hard white alloy. The name on the chert ink-slab, 5 8:2, is lightly incised on the base, the only part shown here; the whole slab is exquisitely cut and polished, with perfectly flat planes and sharp edges. The scarab of Zedkara with spirals cannot belong to Shabataka in the xxvith dynasty, as there are no spirals of any kind after Ramessu II, nor any spirals of this form after the xith dynasty. The first two scarabs of Unas seem to be contemporary, by the style and inscriptions. The others may be also of this age.

26. Pl. x. Of Meryra Pepy there are many scarabs known, including a very fine amethyst scarab (Murch), on which the mer has the longer side uppermost as on Merena here, a curious irregularity unlike later usage. The scarab of Merena (6:4) is of dark blue pottery, identical in colour with glaze of the vth dynasty. The Horus Nefer-sâ is known in a papyrus at Cairo; but, though early, the historical connection has not yet been found. This alabaster block of the king is part of some large object. Many alabaster vases and lids of this age are known, belonging to temple furniture dedicated by the kings, as of Teta and Neferkara here. A fine perfect vase in this collection, bearing the sed feast of Pepy, is among the stone vessels, and will be published with those.

A special feature of the reign of Pepy I is the number of large cylinders of officials. Three are figured here, and four others are in the British Museum. They all appear to have been made at one time as insignia of office, usually without the personal name of the official.

27. Reaching the viith dynasty we are in a period which was so obscure, that it is very unlikely that any attention would be subsequently given to re-issuing scarabs of this age. The name of Neferkara might refer to Pepy II, but the style—with central spot in ra—entirely forbids dating so late as the reign of Shabaka. Nekara, who appears in the Abydos list, here appears on another cartouche plaque, along with Nub-nes-ra, who is otherwise unknown, probably a vassal or suzerain. The cowroid reading Er·ka·nen·ra. is perhaps of the same king. The seal with a handle, of Tereru, belongs clearly to the successor of Ne·ka-ra; his throne name, Nefer-ka-ra, is given here by nefer, and ka arms raised by a figure. The signs ha and neb may be read "Lord of the north," or Delta. It is impossible to separate this name from Tereru of the viith dynasty, and the form of a seal with a handle also agrees with the button seals of that age; it therefore gives a valuable standard of the engraving and style of the time, for comparison with scarabs.

The large scarab of Senefronkhira Pepy seems to rank beside the king Neferkara Pepy·senb of the viith dynasty; and the wide-spread tail to the onkh is not seen in the xith dynasty or later scarabs.
The name of Pepy as the great figure of the viith dynasty was copied in the viith; just as Amenemhot—the great name of the viith dynasty—was copied in the xiiiith. The important evidence of the drawn scarab of Pepy we shall notice later. The private name Pepe-eso-es appears on two scarabs, which have the deep indigo-blue glaze of this age.

Of the xith dynasty there is one scarab here, with the mer turned long side up, as figured on the scarabs of Pepy I and Mer-en-ra. There is also, at Paris, another Merabra scarab, here drawn. It seems very unlikely that this obscure king should have been commemorated in any later period, when he is not in any of the monumental lists. Of Khety II, Neb-kau-ra, there is the fine jasper weight. On this his throne name omits the ra, giving only Neb-kau; this is like Teren, above, being named Nefer-ka, without the ra. Probably of the xith dynasty is the scarab of King Shenes (Brit. Mus.), as it bears the epithet or wish Uah onkh, which belongs to the xth and xith dynasties, and is not found after the xiiith.

28. Pl. xi.—We now reach a class of small hard-stone scarabs, of rather irregular work, which cannot be paralleled in the xith dynasty or any later period. By several of these having the epithet Nefer ka uah it appears that they must belong to the ixith to xith dynasties; compare with this the Uah-ka princes of Antaiopolis. The title of the first (10 A), sertu, is usually found combined with “the prince’s table” or “the capital city,” and the latter was the higher title, held by great nobles. It cannot refer to a courier; and the clue seems to be given by the scope of another word for leg, sebeg, which also means “to re-unite,” “to assemble together.” The word therefore which seems to agree best with this is “marshal.” The “marshal of the dykes” here would have the duty of marshalling all the material at the inundation; the “marshal of the prince’s table” would organize the court precedence; the “marshal of the city” would manage the public assemblies and processions, and therefore be of high rank.

The scarab 10 B has the title royal sealer, followed by a name, as the determinative shows. This appears to be “beloved of Merto”; “Mer” or “Merto” was the goddess of inundation at Oxyrhynchos (Brugsch, Dict. Geog. 617, 1197, 1364). The confused writing of 10 D seems as if intended for re, mouth or speech, and possibly khetet by abbreviation for nekhetet; the hetep sign is partly worn away, but the tep below indicates it. The circular bead, with flat-domed back, 105, by the perfection of its spirals cannot be later than the early part of the xith dynasty, and may well be of the xith. The laudi scarab of the high priest Antef, 10 K, with equally fine spirals, is probably late xith. Likewise the next two, with names of Antef and Mentuemhot, by the hardness of the stone and bold work, are of the same age.

A very definite class are the scarabs with the epithet Ka-nefer-uah, “the good ka is established,” which was used much like maat-kheru, “justified,” or ukhem onkh, “living again.” The names found with this epithet, or prayer, are of the type before the xith dynasty—Khety (ixith), Beba (viith), Athy (viith), Nebhat-nefer-ka (see Ra-nefer-ka, viiith), Mentu-hetep (xith), Mer (vith); only one is distinctively as late as early xiiith, Ameny. The hard stones mostly used in this class were not generally worked after the middle of the xith dynasty; and the epithet is practically unknown on the great mass of steles which begin with the xith dynasty. 10 N is of the very flat domed form which belongs to the xith and early xiiith dynasties. For the use of Antef as a female name in 10 U there are other examples (Lieb. Dict. 146, 161).

29. The kings’ names are resumed in the xith dynasty, with Neb-taui-ra. The first, 11 5·1, with the crown, is clearly of the king. 11 5·3 and 4 are difficult in reading. Oryt was a place where Hather was worshipped, probably Aly, which was nearly opposite to Deshaheh. In the abbreviated style often found on scarabs, Oryt alone might be used for Nebt-oryt, or “She of Oryt.” It is curious that two examples of this should be found, a cowroid, and a prism which is similarly inscribed on two sides.

The scarab 11 A is so obviously of the type and style of work of 11 7·7 following it, that it must be intended as a variant of Antef V. On reaching this king we should note the difficulty in the fashionable view of placing him in the xvith dynasty. Nothing in that period is at all comparable with the work of these scarabs—such hard-stone scarabs with such fine engraving are unknown from the middle of the xith to well into the xvith dynasty. To attribute them to the most degraded time under the Hyksos is like ascribing coins of Hadrian to the Byzantines. The details are dealt with more fully below. One reason for the later date, on which the main stress has been laid in England, is
the reference to an enemy of Antef being received at Koptos. But a similar state of things is shown on the stele of Zara, who in the xiith dynasty under Uah-ønkh Antef "fought with the house of Khety in the domain of Thinis" (Qurneh, 17). The Antef princes were continually at war with northern neighbours, and an enemy being at Koptos does not prove any connection with the Hyksos, and may just as well have been in the xith dynasty.

The name of Nub-seshesht-ra is allied to those of two Antef kings, Seshesh-her-her-maot-ra and Seshesh-up-maot-ra. The work of his scarab is of the same group as those of Antef V. The work of the scarab of Dadames resembles that of Antef V in ii.7.3. Mentuemsaft has the fine circular spiral which is not seen in royal scarabs of fixed date after Senusert I (12.2.1), or in a poorer form under Senusert II (12.4.2). The scarab of Neb-hapt-ra Mentu hetep has a light blue glaze like that of the early xiith dynasty (12.2.11); the colour, the work, and the sign all forbid attributing it to a supposititious name, Neb-ab-ra, of late date. The scarab of Sonkhkara is of very delicate, refined work, like that of Amenemhot I (12.1.4). These are not like the style of any later period.

CHAPTER VI

THE EARLIEST AGE OF SCARABS

30. In the preceding description we have noticed various indications of the scarabs being contemporary with the kings named on them. This is however denied by some other writers on the subject. Prof. Newberry states "that scarabs were not employed in Egypt before the end of the Sixth Dynasty, and then only very rarely" (Scarabs, 69). Mr. Hall makes a greater reservation: "Blue glazed steatite scarabs, of rude form and with roughly geometrical designs upon their bases, occur contemporaneously with the Button-seals [that is with the viiith dynasties]. But the manufacture of fine scarab-seals does not begin till the xith dynasty, to which period belongs the scarab of Aathet. . . . No contemporary scarab bearing the name of Amenemhat I, the first king of the xiith dynasty, is known" (Catalogue of Egyptian Scarabs, xiii). After such sweeping statements, made on the alleged ground of style, it is needful to bring together the various facts bearing upon the question, and so to see if scarabs were commonly made before the xith dynasty.

First we may clear the ground of many of the supposed re-issues of scarabs in later times. Of the commonest of all names, Menkheperr, a large part have been supposed to be later than Tehutmes III. By far the greater part of those here published are clearly of his reign; but many are later, and not only the scarabs, but also the kings whose names they bear, are later. There were at least three Menkheperr kings after Tehutmes III. The high-priest of the xixth dynasty is named on one scarab with his daughter Astemkheb (Cairo 37426). Another Men-kheper-ra appears to be named Khmeny, on his stele in Paris (Stud. Hist. iii, 293). A third Menkheperr was Nekau I, father of Psemthek I (statuette pl. liv). With these in view it cannot be said that any posthumous scarabs of Tehutmes III were ever made, except those associated with the name of Sety I and Ramessu II (pl. xxxix, xl). When we see, besides the many kings who copied the name of Ramessu II, also Usarken III copying Pasekhanu I, Pefdabast and Shabaka copying Pepy II, Nekau I = Tehutmes III, Psemthek II = Nefer-ab-ra (xiiith), Psemthek I and Uah-ab-ra = Aoab (xiiith), Naifoarud = Mer-neptah, Nekthherheb = Senusert I, and Ptomey II = Sety II, it is impossible to ascribe any scarabs to re-issues of earlier kings on the ground of the long style, however clearly proved. Among the multitude of petty kings of the SXXV th dynasty there may have been some who took any name of earlier times. It is only when one scarab bears a double name, such as Senusert III and Hotshespit, in an age clear of vassal kings, that any certainty of a re-issue can be settled. Such a group of uniform scarabs as those of Khofra, Kho-nefer-ra (Sebek-hetep III) and Men-kheper-ra (Tehutmes III), all found together by Mr. Quibell (pl. liii), is also a good evidence of re-issue. In looking, then, at the scarabs of kings before the xith dynasty we must remember that proved re-issues are very rare, and were probably connected with historical events; that of Senusert III, by Hotshespit and Tehutmes III, refers to the worship of Senusert in the temple of Kummeh built by those later rulers. The Onus probandi therefore lies in all cases upon the proof of re-issue, and it is at least 100 to 1 against such copying.

31. Before attributing scarabs to late periods, we should see what are the characters of the suc-
cessive ages. Broadly speaking, there is a continued
degradation of work from the xiiith dynasty onward; none of the various revivals reach as high a point
as the best of the period before. Circular spirals were in perfection under Senusert I (12·2·1), poor
under Senusert II (12·4·2), and only appear once afterward in a clumsy form under Amenhetep II
(Hist. Scar. 1997). The oval scrolls, which disappeared under Senusert III, were revived at the end of the xiiith in one case, Nehesi-ra, and by
Khyan of the xviith and the earlier Hyksos kings. They occur in the xviith dynasty and under Ramesse II; but after that not a single dated
scroll-pattern scarab is known. In general style there is a poverty seen under Amenemhot II, worse
under Senusert III, and clumsy, coarse work in nearly all of Amenemhot III. The xiiith dynasty continues increasing in coarseness down to the
xivth. The earlier Hyksos reverted to the style of the middle of the xiiith dynasty; but rapidly
degraded to work even worse than the xivth. In the xviith dynasty, Aohmes only occasionally
shows some fine work. The best of Amenhetep I and Hotshepsut are good, but not comparable
with the best work of the early xiiith dynasty. After that, continued degradation went on till the
xxvth dynasty revival. The best work of that age is under Shabaka, and that does not equal the
early xviith-dynasty style. Later, the degradation progresses, and the Saite period was noted for the
small size and poor work of most of its scarabs. One of Nekau II (26·2·1) is the only scarab which
could stand by those of Hotshepsut, and even that is inferior in the forms of the signs, and in the
work of the back.

Thus, judging by the abundant material with positive dates, it is futile to ascribe fine work like
that of the xiiith dynasty to the later ages, or to assign fine circular spirals to the degradation of the
xivth or later dynasties. Nor can any hard-stone scarabs be found dated between the xiiith and
xviith dynasties, except under the Syrian kings Khenzer and Khondy. The detail and delicacy of
the work on the back and head of the scarab goes with the work of the front, excepting for a naturalistic revival limited to a very few scarabs of Akhenaten. The certainly dated material—which is the
only basis by which to judge—therefore firmly limits the possibility of ascriptions to later re-issues.

32. The latest group of connected scarabs before the xiiith dynasty is the Ra-kheper-nub series, of a
king who used to be called Antef V, but whom some
have recently shifted to an undefined place near the
xviiith dynasty. On his scarabs there is an
attention to details of signs, like the elaborate sculptured work of the xiiith dynasty, which is
quite unknown in the xiiith or later dynasties. The
legs of the kheper are notched, as seen on 11 a,
11•7•3, 4, 5, 6, 8; exactly the same detail is used
under Senusert I, 12•2•1, 7, 8; a little under
Senusert II, 12•4•3, 4; and only once later, under
TehutmesII, 18•4•6. Such detail is entirely foreign
to the coarse work of the late xiiith to xviith, and
on the scarab of Mer•kheper-ra 13•3•6 the sign is
quite simple. On referring to the backs, it will be seen that there are two general types, the elaborate head, often with branches on the back, and the plainer head (placed below). Those in the left half are of the Antef group, all of those in the right half are of Senusert I. It is evident that both types run across the two columns. Each type belongs doubtless to a different centre of work, but the scarabs of Antef V and Senusert I were obviously made in the same style at both places. It may be said that these styles were continued later, but the fine work of the fronts is quite unknown later, and bars our placing these in the xiith to xviith dynasties. Another dating point is in the white quartz scarab 11.7.1, with rich peacock-blue glaze. The cutting of hard stone scarabs is practically unknown on any dated examples between the middle of the xiith dynasty and the xviith; I have none, nor any references to such in that period. The back of this scarab accords with the early date of it, as it is beautifully worked with curves at the junction of the elytra. There is nothing known at all approaching such work after the middle, or even the beginning, of the xiiith dynasty.

Thus the external evidence of age of this group, is rather for its preceding and not succeeding the xiiith dynasty. Dadames, whose scarab 11.7.6 is like others here, 11.7.6, 11.7.7, placed his name amid graffiti of Pepy. The scarabs of Senusert I in this group indicate that Dadames was near his time, in the xiiith dynasty.

It might be supposed that the symmetric scarab 11.7.6 was evidence of a later date for Ra-kheper-nub. But the same system appears in the beautifully cut scarab of Senusert I, 12.2.11, the brilliant sky-blue colour of which is characteristic of the early and middle xiiith dynasty. Similar to that again is another symmetric scarab, 12.2.10, which has a double reading Ka-ra-kheper, Ra-kheper-nub, the names of Senusert I and of Nub-kheper-ra Antef united. The scarab 11.7.5 has unfortunately lost the head, so that the type of it cannot be settled; but it has a fine feather pattern on the leg, which begins in the xiiith and is rare in the xiith dynasty. It cannot be supposed to come in shortly before the xviith, where Antef V has otherwise been placed.

Another scarab of this group, 11 b, reads Ra-nub-seshesh, with two hawks below wearing crowns of Lower Egypt. This recalls the Ra-seshesh-up-mâot Antef-oâ and Ra·seshesh-her·her·mâot of the xiiith dynasty.

It has long been generally recognized that Ra-nefer-zad Dadames is closely connected with Ra-zad-onkh Mentu-em-saf, whose name is found in the same place, at Gebeleyn. The scarab Ra-zedui-onkh, 11 e, is probably the same king. It has a very fine circular scroll round it, quite unknown after the middle of the xiiith dynasty, and most closely like scarabs of Senusert I, 12.2.1, 2, and the high priest Antef, 10 k.

The name of Mentu belongs specially to the xiiith dynasty, and the form . . . em saf is like Mehti-em-saf of the viith dynasty. The probabilities from the name are therefore rather in favour of the xiiiith than of later dynasties, and the evidence of the work may be allowed full force in favour of the xiiiith or xiiith dynasty. There seems no reason why Mentu-em-saf and other kings may not have belonged to the xiiith dynasty, contemporary with the earlier part of the xiiith, before the forty-three years of supremacy of the xiiith which is stated by Manetho.

33. Another considerable class which belongs to this same age is that of the Ka-nefer-uah scarabs. This epithet of private persons is not found on steles, and therefore probably belongs to an age when steles are rare. It appears to be parallel to the nahem onkh, “live again,” which was used at this time; and it is also connected with the favourite name Uah-ka, of the Middle Kingdom. The ka and nefer are always more closely associated than either of them with uah. The ka nefer was therefore parallel to the ka aâkhôt, “illuminated or glorious ka” of the 1st dynasty steles. We must read it then as a prayer or assertion that the excellent ka is established or multiplied. The age of this class is shown by the names, as we have noticed, belonging to the viith to xiiith dynasties. Five of these, however, are of ruder work than the others, 10, N, O, P, Q, R; and as the xiiith dynasty passed on into the fine work of the xiiith, these cannot be put after the others. The rude ones probably precede the others, and may reasonably be placed in the xiiith dynasty. The ka-nefer-uah precedes the name on these earlier examples (N, O, P, Q), but succeeds the name on the later and fuller scarabs.

The hard-stone scarabs of small size form a distinct class, merging into more elaborate scarabs of larger size. There does not seem to be a single hard-stone scarab which can be fixed between the
middle of the xith, and the xviiith dynasties. The names in this class, of Se-khenty-khati, Antef (twice), and Mentuemhot, are probably of the xith dynasty. The backs of 10 D, 10 E are of very fine work, highly polished, indicating the close of the xith or early xiith dynasty. The other scarabs of this class are all ruder in cutting, and less elaborate, and must be placed before the xith rather than in the xiith. We may conclude then that these begin in the ixth or xth dynasty, and run on to the beginning of the xiith. Rude as the small examples are, yet the heads are well cut and natural.

34. Between the xth and xiith dynasties a few pieces claim a place. Mer-ab-ka Khety of the ixth dynasty has a scarab of good work 9·1; the back of it is of the same type as the two little scarabs of Neb-taut-ka Mentuhotep of the xth dynasty, but is of better and earlier style. The Merabra scarab in Paris cannot be attributed to any later king, and points thus to the symmetric border beginning well before the xiith dynasty.

A cartouche plaque of Nefer-ka-ra (7·4·2) cannot be placed in the xxvth dynasty, as the loop ends to the ka were never used as late as that age. The Ra has a central mark, which is much more usual before than after the xiith dynasty. As no king of this name is known between the viiith and the xxvth dynasties, it seems that this should be put in the viiith or viiith dynasties. The cartouche form of amulet is known under Senusert I, and on to the end of the history, so it may well occur in the viiith. The cartouche plaque of Ra-ne-ka may well be of the king of that name in the viiith dynasty; the form is known, as we have just seen, and the rounded coarse work in pottery, which is much like the scarab of Menera of the viith, which is agreed on by Prof. Newberry as being contemporary. The oval Ra-ka-enen may perhaps be also of the same king, as the form is closely like two already dated to the xith dynasty.

An important scarab is the large one with the names Senfaer-ankh-ra Pepy. This name is like the viit to viiith dynasty king, Nefer-ka-ra Pepy-sebk. Pepy being the most celebrated king of the viiith dynasty, was copied in the following dynasty, just as Amenemhot was copied in the xiith dynasty. Here there seems to have been another king called after Pepy, and therefore probably of the viiith dynasty.

A very remarkable scarab belonging to Mr. A. L. Payne of Manchester is shown here in drawing. The style might at first be put to the Hyksos age; but it is far too good for the work of Pepa-Shesha, beside being distinctly Pepy and not Pepa. The cutting is like that of Senusert I, 12·2·7; and in 12·2·11 there is a guarantee that a similar arrangement is as early as Senusert I. With the plain name of Pepy on it, we should give much weight to its being made under that king. Other scarabs of his differ from this, because of local workmanship; the present example, by its resemblance to Hyksos types, is evidently of the eastern Delta. There seems no reason why this should not be a Delta scarab of Pepy II, or possibly of some king of the viiith dynasty called after him. Thus we see that three objects with symmetric borders claim place in the viiith to ixth dynasties—No. 7·9·2, the Payne Pepy, and the Paris Merabra. They belong to three separate kings, and each is placed here independently by reason of the names, and the similarity to examples not far distant. Until other evidence may show that other kings of those names also occurred later, we ought to accept these in the only position legitimate for them.

In the stamp of Teruru, with a loop behind, we have a well-fixed point of comparison of style. This very obscure king, of whom nothing is known beyond the list of Abydos, cannot be supposed to have had re-issues of a stamp in later times. The reading Teruru Neferka clearly belongs to Neferka-ra Teruru. The use of seals with a loop behind belongs to this age, of the viith to ixth dynasties.

We now reach the viith dynasty, where the small indigo-blue glazed scarab of Merenra (6·4) is so closely like other glazed work of that age, that the contemporary date of this scarab is accepted as likely by Prof. Newberry. Moreover the type of the back agrees with that of Atmuhetep (10 ii), which we have seen belongs to the xth to xith dynasty; and the mer turned with the curve upward is seen on the scarab of Khety in the ixth dynasty, and Pepy I of the viith dynasty. The two scarabs here of Mery-ra Pepy are not distinctive in their type.

35. In the viii dynasty there is an important group of Unas and Shepseskaf, which are connected. The main feature is that two scarabs of Unas are of closely similar work, with the large hares, and must be of the same age. One (5·9·1) has Neter nefer neb taui Unas henti, "The good god, lord of both lands, Unas is satisfied," and there can be no doubt of this referring to the king, and pro-
bably during his life. The other (5 · 9 · 2) reads As-un, which is as good a form grammatically as Unas, or even better; it is a birth-exclamation, "Behold the being." Such an inversion would be quite likely while the name was fresh, but would never be started in later ages when the old royal name was fossilised in the lists. There seems, then, no chance of these being later re-issues. Turning to the Shepseskaf scarab (4 · 6) we see a finer edition of the same head as the Unas-hetep scarab; the detailed treatment of the head, the minute eyeball, and the curves of the elytra, are finer work than any scarab after the very best of the xith and early xith dynasties. Such work would be a miracle amid the far ruder design and cutting of all later ages; it stands almost alone for its perfection. Hence by its isolation of refinement, and its appearing the prototype of the Unas backs, it seems that there is no other conclusion except that it is of the age of the king whose name it bears.

Regarding the other Unas pieces, the flat-backed ovoid (5 · 9 · 3) is exactly the shape and size of one with the name Senusert (12 · 2 · 26), probably of Senusert I by the style. This therefore need not be after the xith dynasty, and might well be of the vth. Another stands or falls with one of the Khofra types.

36. Coming to Zad-ka-ra Assa, the scarab cannot possibly be placed to Shabataka of the xxvth, nor after the early xviith dynasty, as the ka arms end in loops. The back of it is of the same family as some of the Unas and Khofra scarabs, having a slightly curved girdle line, two lines between the elytra, and—as in Khofra—a border line round the elytra but not round the thorax. The head is practically the same; only as the notching is not visible on the broken elytrae, the Khofra is classed as L, while the others are in H. The decomposed glaze on scarabs of Khofra, Assa, and Unas, is of a peculiar bright ochreous red, not seen later until Psametek, to which age these cannot possibly belong, by the style and forms of hieroglyphs. This group, then, carries with it the small plain scarab of Unas 5 · 9 · 4. It has been objected that the spiral pattern on 5 · 8 · 4 is unknown so early as the vth dynasty. But finely developed spirals appear in the xith dynasty (Antef, 11 · 7 · 5, and Mentuemsaf, 11 E); a precisely similar spiral is on a scarab dated by pottery to the xth dynasty (Heliopolis, pl. xxvi, p. 32); and on the animal seals of the button seal class (certainly between the vth and xith dynasties), there are not only spirals but degraded spirals of squared form, showing that the design was familiar. There is, then, no reason against a simple form of spiral being one or two dynasties earlier than these. Of the ixth or vth dynasty must be Hetep-hers (4 · c), as the name is unknown in any other period.

At the close of the ixth dynasty is the scarab of Shepseskaf, the work of which is finer and more detailed than any others, even of the best age of the xith to xith dynasty. As we have noted, the Unas scarabs show the same type, but less detailed and perfect; and those are shown to be contemporary, by the title neter nefer, and the inverted spelling As-un. In default of any later scarabs comparable to this, it is the most probable that it belongs to the finest period of sculpture, the ixth to vth dynasties.

Among the Khofra scarabs are several signs of early date. The Ra sign is large (4 · 3 · 1, 4 · 3 · 3) with a central disc, a form very rarely seen after the early xith dynasty, but frequent in the Old Kingdom; one in the British Museum has the same form of centre. The s sign in 4 · 3 · 4, 7, 8, is thick and slug-like; this is the original early form, but is not usual in later times.

The Khufu scarabs are not well represented here. The beautiful small bright blue ones of the Grant Collection (Aberdeen) are quite characteristic, and unlike anything of any other age; the Urhemut-khet scarab here (3 · 9 · A) and Nebkara (3 · 1 · 1) are of the same class. Details agree to the early dating of most of these; the chick upon 4 · 2 · 2 has the beak slightly open; a characteristic of the young chick, which might be copied in an early period, but never later. The Turin scarab has the short slug-like f sign; and in general the f signs agree closely with others of Khofra, so that the dating of each group supports the other. Of course some re-issues of Khufu, of a totally different kind, were made—as under Kashta; but there is no later age in which scarabs were made with the style of signs or of work which belongs to these Pyramid kings.

The iiird-dynasty scarabs hold together as a group. On the thorax of 3 · 9 · 2 there is a border line (0 · 73) curving into a curl on each shoulder. It is present, though rather less curled, on 3 · 9 · 1 (see J · 20). The same, though more roughly done, is on the back of Nebkara 3 · 1 · 1 (see L · 24). Though such a curled line is found at various later periods (see Q), yet there are no scarabs in those periods at all like these in their fabric or inscription.
37. It seems, then, that from the xiith dynasty back to the iiiird, we find in each group well-marked details which unite them, and point to contemporary manufacture, while no group can be paralleled in any later period. In most instances the workmanship is far better than in later ages; this is not likely to be the case with re-issues, those of the living king probably receiving the most attention. The theory of an extensive issue of scarabs by late kings in commemoration of kings who left none, seems to depart along with the theory of all statues of early kings being works of the Saite age. A sense of style will save us from all such fallacies.

When we turn to scarabs which are certainly late issues, such as the Khufu found with Amenardas, and the group found by Mr. Quibell (here pl. lli, copied from Excavations at Saqqara, 1905-6, p. 31, pl. xxxvii) the styles are quite unlike those which we have considered above. The Khufu is of coarse pottery with indigo-blue glaze, and the Saqqara group is of the soft paste class, like the scarabs of Pama and others of the Delta.

It has been urged sometimes that no scarabs of the Old Kingdom are recorded as having been found in tombs. Looking at the scarcity of them, that is not to be expected. If we take dynasties in which they are equally scarce, say xviiith, xxist, xxiird, probably not a single scarab has been found in a tomb. The number of tombs is not the question here, but the number of scarabs dated to certain periods. Another way of looking at the matter is that cylinders and sealings are as usual as scarabs of early kings. Yet there is only one instance of a cylinder found with a burial of the ivth to viith dynasties, and therefore the scarabs are not to be expected in the range of recorded groups. There is at least one record of two scarabs, found with pottery which must be earlier than the xiith dynasty, and is probably of the xth dynasty. See Heliopolis, p. 32, pl. xxvi xxvii, and coffin of tomb 509, pl. xv.

CHAPTER VII
THE MIDDLE KINGDOM
(PLATES XII-XXII)

38. Pl. xii. The styles at the beginning of the xiith dynasty were somewhat mixed. The sculptures of Koptos show what delicate work was done under Amenemhot I, comparable with the delicately engraved scarab 12·1·4. The rather clumsy but detailed work of the xth dynasty survives in the style of 12·1·3. The rough work of some districts crops up in the scarabs, 12·1·2—2, which have the writing in order of the speech, Sehetepabra and Sehetepabra. Notwithstanding the dogma that there are no scarabs made under Amenemhot I, it would be very difficult to parallel these in a later reign. Only one scarab is clearly late, in every respect, 12·1·5. The name Amen Ra stamps it as being after the xviith dynasty; the back is like one of Sheshenq I, k·50, and it is probably of xxiind to xxvth dynasties.

The scarabs of Senusert I hardly need remark, except as to the use of two nefer signs in place of ra. Some thirty years ago this equivalence was suggested by Mr. Wilbour, and the examples strongly confirm it. The intermediate stages can be seen here. In 12·2·16 there is a greatly enlarged ra with nefer inside it; the other signs are normal, of the style of the best, 12·2·1, and the scroll border is as 12·2·3. The next scarab (17) has a large circular body to the nefer, like ra, with a small top; and in No. 18 the work is the same, only two nefer signs appear in place of ra. All of these show a contemporary style; but different work is seen in the next two, 19, 20, bearing the same inscription. The fronts and the backs are unlike any other scarabs of this period: and the source of them is shown by a scarab 18·7·31 with closely the same work and name (with kheper on its side), but with the name of Amenhetep II added. Hence we can date these, 19, 20, as a re-issue of his reign. A very different class to all others are 23, 24, 25 with very perfect work but blundered inscriptions. The cylinder seals were revived under Senusert I, and lasted on into the next dynasty.

Pl. xiii. Of Amenemhot II there is a scarab, 12·3·5, with the name Senusert added, written as spoken, and not inverted as Userten. This gives contemporary evidence of the spoken form of the name, and is parallel to the spoken forms on 12·1·1—2. It was doubtless made in the coregency during three years of Amenemhot II and Senusert II. The very large stone beads, 7, 8, seem peculiar to this reign. Under Senusert II there are two variant writings; 12·4·2 with nefertii for ra and inverted order of the signs; and 12·4·4 with the same inversion, and the uraeus in place of ra.
39. Of Senusert III there is a plaque and two usat eyes (12. 5. 18-20), the latter seeming by the style to be of the xxvth dynasty. The name of this king was also commemorated by Hotshepsut and Tethutmes III in connection with the revival of his worship in the rebuilt temple of Kummeh. But the scarabs which formerly were attributed to such re-issues (Historical Scarabs, 936-956) must be reconsidered in view of the names of Menkara and Menkheperra recurring in the xxvth dynasty. The crouchant sphinx with double plumes, and holding the hes vase, seems to be restricted to the xxvth. A walking sphinx with double plume is on three scarabs in the British Museum (3996, 16808 of T. III; 38585 of Amenhetep II), also a crouchant sphinx with double plume (3997 B. m), and a crouchant sphinx with a hes vase on 18. 6. 51 here. These are all of the xviiith-dynasty style, whereas the crouchant plumed sphinx with the hes vase is of xxvth-dynasty style. Referring to the numbers in Historical Scarabs, it seems that 941 is of Shabaka; 938, 939, 948, 951, 953, 954 of vassals of Shabaka. But the straight-barred uraei seem to belong to the Hotshepsut age, and thus 936, 937, 949, 950, together with 946, belong to her time. These commemorate Senusert III on 946, 949, and Menkaura on 936. The curious-looking ligature across from arm to arm of the ka represents the bases of the three ka signs conjoined. This mode of making a plural was already started in the xith dynasty, see H.S. 236. Another here, made by Tethutmes III, is 12. 5. 15.

Of Amenemhot III, though some neat work remains, as 12. 6. 1, 12. 6. 5, the prevalent style in pl. xiv is coarse and even rude. The last two pieces of this king are animal figures—hawk and crocodile—inscribed on the base.

40. Pl. xiv. Private Scarabs.—These form the most important class of the Middle Kingdom scarabs. For reference they are here thus classified: spiral patterns, numbered 12 and a letter; and without spirals, numbered 13 and a letter. Many of the latter class are of the xith-dynasty period; the number is only used to distinguish broadly those with and without spirals. The spirals are classed as follows: first, round spirals, continuous, then only at sides; oval scrolls continuous, then only at sides, joined over; or, next, not joined from side to side. The plain scarabs begin with linkages top and base, twisted lines, rope borders, and then plain border lines, which are subdivided according to styles of work. The various classes are in their general order of age, but of course they overlap in periods.

41. So far as the titles are well understood the catalogue will suffice; but some which are dubious we shall notice here. Ur res mobā occurs on 12 F, Y, Z; 13 B, X; it has not been well explained as yet, and there are difficulties in the rendering as "chief judge."

The meaning of this title must depend on the actual use of it, and its connections, indicating whether it is judicial or administrative.

In the Old Kingdom there are twenty-five instances of it, quoted in Names and Titles. These are associated with other offices in the following frequency:

15 onz, administrator of a nome;
14 tep kher resut, viceroy, chief under the king;
12 an mutek, priestly (of the kingship);
11 nes khenet, throne of the south—Nubia;
11 her seshta ne hez medn nebt ent resut, secretary of the enlightening, or explaining all words of the king;
never her seshta ne per duat, secretary of the cabinet;
never her seshta ne het ur, secretary of the palace;
8 mer katu nebt ent resut, over all works of the king;
only 3 tāit, sāh, thāl, chief judge and vizier;
never khetm bati, chancellor;
ever nkhbēb her tep, chief of Hierakonpolis;
ever, high priest of Memphis, priest of Ptah, or priest of Sokar.

Thus the titles are distinctively not of the home-office, secretary of the cabinet or palace, or chief judge and vizier, or chancellor, or Memphite priesthoods, or over Hierakonpolis. This seems to exclude the headship of the thirty judges. On the contrary the commonest additional offices are viceroy, over the nome, the throne of Nubia, and the Foreign Secretary; all of these point to the position of prince of the southern chiefs or districts.

In the Middle Kingdom the title is scarcely ever associated with any other; of twenty-six in the catalogue of Cairo steles, one is a meti ne sā, and in eight at Aswan one is repotē hot. The frequency of the title on the rocks at Aswan bears out the connection with Nubia.

When we reach the New Kingdom this title
entirely disappears. A new title arises,  sû nesut ne kesh, "royal son of Nubia," as viceroy in the south.

These connections of titles point to mōbd, meaning chiefs or a district, and in Nubia rather than Upper Egypt, as it is never linked with Hierakonpolis. It hardly seems possible that mōbd, harpoon, might be related to a harpoon sign being perhaps used for a chief on the tablet of Narmer. The titles "great met (10) of the south, great met of the north," however, belong to Taharqa as viceroy over Egypt; these seem to show that met was the title of a chief or sub-ruler, and mōbd might therefore be taken as referring to the Nubian chiefs.

42. In 12 H appears the epithet māot kheru, which has been variously rendered. It is now recognised as having a judicial sense of acquittal, and "justified" seems to be the best translation. As it often recurs, it is denoted as M-K in transliteration, and is omitted in the translation. 12 o and 12 aA are the earliest examples here of the title neb amābk; this has been rendered in many ways, usually as devoted to, or worthy of, the lord of the person. Yet being without the possessive j, it seems rather as if it was analogous to the various other expressions relating to the person, as māot·kheru, nahem onkh, nefer ka uah; thus neb would refer to the person, and the whole mean "the worthy lord."

This is confirmed by its never being applied to a woman, in any published here or by Prof. Newberry; except in one case (Newberry, xlv, 4) where it is in the feminine, neb amābk, "the worthy lady."

43. 12 P has a rare title, scribe of sekh, "to beat," determined by a fist, or punishment. 125 might be supposed to be a blundered form of Amen-ra; but as the back is certainly of the xiith dynasty this is impossible, and it must be a proper name.

Pl. xv. 12 Ac has a remarkable title, Guard of the 110 Amu; this recalls the 37 Amu who were thought worthy of very full record at Beni Hasan; the 110 Amu were probably another immigrant party who had this Egyptian officer over them. 12 Ac, Ah, the rendering of neftu as "marshal" has been considered under 10a. In 12 as the sign like onkh seems to be a form of the seal khetna; the w after it is used when expressing a thing sealed, a treaty or fortress. Here with oper, to provide or supply, it appears to refer to sealed contracts of supply, probably the assessments of food-rents from different places. On 12 Av the title is quoted by Pierrét (Vocab. 509), but his reference seems wrong, and I have not been able to follow it. 12 Ac has a title apparently derived from patu food, perhaps "caterer." On 12 Bg the nertu neftu would be the marshal of the sacred processions. The class 12 Bk to Bp is puzzling; it is not at all certain that they are not modern inventions. It is difficult to see what the signs were originally before repeated copying, ancient or modern. The bird at the top on Bk, BN, is corrupt on BM, and thence changes to BO and BK. As BN seems best, we should accept the plant sign ha as the origin of the nesut ha on the others. The two following signs may be the head following ha, and t feminine. Below these may be nertu, and māot·kheru at the end. It might possibly be a wish neb ha nertu māot·kheru, "having confidence behind the gods, being justified." The materials of this class are never glazed, but of bare stone, which is suspicious; or the other hand BK is of a hard stone unlikely to be used by a forger, and the diversity of the blunders does not seem as if they had all been made together by a modern fabricator. Bg can be dated to the close of the xiith dynasty, as it is much like 12·7, Amenemhot IV, pierced with three holes from end to end, and with deeply-cut legs. Another scarab dated by the same features is BU of Har, of whom many plain scarabs are known, 13 BU to CE.

44. Pl. xvi. Though this section is named as 13, that only refers to the majority of the class of unbordered scarabs. Some such are found undoubtedly of the xiith dynasty, as A, H, S, AB, AC, AG, on this plate. The twisted border of 13 G occurs also on an Aswan scarab (Fraser, 83) and one of a neb·per Neferu (Ward 224). 13 H is remarkable for an epithet fuller than usual, "living again eternally." 13 N is of very rare work, entirely hollowed out, with the back pierced in open-work. The head is human, and arms and legs, apparently belonging to it, occupy the thorax. The elytra are figures of Taut. The front, however, is not unusual in work. 13 T is a group of cat and kitten, belonging to S·hetep·ab-ra·onkh, evidently of the beginning of the xiith dynasty. The enlargement of the central spot of the ra, converting the sign into a ring, is very peculiar, and occurs on the inscription of Antef V (Koptos viii); this is an additional reason for the dating of that king to the xiith dynasty. AC has an unusually long inscription giving the parentage,
of which I only know of one parallel. The next, AD, is also of very rare design, giving a figure of a prince Nefer-ra, hunting. The three scarabs, AL, AM, AN, are a remarkable class, for the size of the body and the hieroglyphs. The title on AL is new to us, General of the Memphite army of Ptah, mentioned by Ramessu II (Stud. Hist. iii, 51). AM has a rather confused reading; from the sacred stand, it seems that a god's name is present, and this must be Unnefer; the previous signs must be read "the leader of the youths," referring to some religious corporation of youths consecrated to Osiris Unnefer. The name appears to be the naat or eye of Tchuti, namely Aoth the moon. AN is of a rather similar style to the preceding class. The cylinder AQ is perhaps unique as a private cylinder of this age. AV has on the back a style of pattern familiar in decorated scarabs of the xiith or xvth dynasties, but not otherwise associated with inscriptions; by the coarse cutting, it may have been engraved later than the front.

Pl. xvii. AV is a later and coarser example of the soldered wire hieroglyphs seen on the electrum pectoral 12·6·26. The royal seal Haar, 12 BU, 13 BT to CE, has left far more private scarabs than any other man. The age of the beginning of the xiith dynasty, as the best of these, 12 BU, is of the peculiar fabric of Amenemhot IV. 13 CO, CP, CQ of Peremua appears to be of the Hyksos age, judging by the border, which seems to be derived from that of the latter Hyksos kings. The rudeness of these would agree with that date.

45. The various indications of the age of the private scarabs may now be summed up. Seeing the cessation of circular spirals on kings' scarabs at the middle of the xiith dynasty, all the scarabs 12 A to 12 L must be of the first half of that dynasty. Of the same age, by the style and names, must be 13 T, 13 AG. The work of these will carry with them also 12 AA, 12 AC, which seem as early as Senuset I. Of the middle of the xiith dynasty are probably those of good work, but not fine, such as 13 A, 13 AB, 13 AC, 13 AE.

The next clear date is that of Haaar, 12 BU, which is pierced with those holes from end to end like 12·7 of Amenemhot IV, and is therefore of the end of the xiith dynasty. This must carry with it the much rougher scarabs of the same man, 13 BT to 13 CE, which may be put to the beginning of the xiiith dynasty. Seeing how poor these are, we may well accept nearly all the scroll scarabs as being of the xiiith dynasty, and the well-cut scarabs of pls. xvi and xvii.

Next a peculiar type of back will give a date. There is a class of scarabs with long and deep body, straight sides, straight girdle lines, and double line between the elytra, see pl. lxii. This type is dated to the Princess Kema, mother of Sebekhetep III, and to Sebekhetep II her contemporary. With these go also 12 AJ Snnoab, 12 AK Sekhru-ab, 13 P Senb, 13 W Antef, 13 AV Semekh, 13 AX Sebekhetep, all coarse in work. Immediately after, the type changes to a deep groove between the elytra; and this is dated to Ha-onkhef, father of Sebekhetep III, Neferhetep, and Sebekhetep III. With these go also 12 AV, 13 S, 13 X, 13 BC, 13 BU, 13 BJ, 13 BK, 13 BO, 13 CF, 13 CN, and King Ay. These in turn will take with them others of similar engraving, as 13 B, 13 Y, 13 AA, 13 BB, 13 BC. All of these must belong to the middle of the xiiith dynasty.

Other rude ones are later, and we again touch ground with Peremua, 13 CO, CP, CQ, which, by the side pattern of CO, belong to the latter part of the Hyksos age. Thus we have reached a useful number of fixed points, by which most private scarabs can be placed in the correct dynasty.

46. Pl. xviii. At the beginning of the xiiith dynasty are placed scarabs of unknown queens of the xiiith and xiiith. These of Erdaneptah and Khensu must, by the scrolls, belong to the xiiith. Nubti-hetep-ta has back the time of Neferhetep. Resnefer is like this in work of the face. Sat-sebek is like 13 V, 13 W, which are also about this date. Uaset seems too good to be later than mid xiiith dynasty; the back is exactly that of 12 Z, 12 AL, agreeing to this date.

After a worn scarab (13·2) which seems to be of Sekhem-ka-ra, there are others of similar style of Onkhu-neferu-uh-raq and Nefer-ônkh-raq. These must be early in the dynasty by the good work, and they may be the names of Amenemhot and Aunf, of that age. But the scroll work seems too good to be after the xiiith dynasty. Next is Seonekñab-raq, whose great quartzite altars are familiar in Cairo. Two of Sehetep-âb-raq are too rude for Amenemhot I, and must be placed to the second of that name. The beautiful cylinder in the Amherst collection, of Amenemhot-senbfl, must also be early in this dynasty. The half cylinder 13·15·7 is fixed to Sebekhetep I by the falcon name Kho ban (see NAVILLE, Bubastis, pl. xxxii, 1);
this cylinder gives the nebi name, otherwise unknown, zedui renpetu. The reading hes her on 13:15-4 suggests the xxvth dynasty. Hetep·ka·ra is only known from this cylinder; it might be the 9th, 18th or 38th name in the Turin list, all ending in ka. Another of these three names may be Se·bek`a·ka·ra, of whom here are two cylinders. Of Sebekhetep II, a large gold bead is formed in two halves, soldered together; they seem to have been impressed from a mould or die. The parents of Neferhetep and Sebekhetep III (13:20·3, 4) are well known on their scarabs (13:21, 1-6; 13:22·1, 4); from their independent scarabs we see that Haonkhef was a royal sealer or chancellor, and Divine father (13:20·3), who married the heiress, the king’s daughter, Kem (13:20·4). These give good dating points of style and of back among private scarabs. Of the small scarabs of Sebek·hetep III there is no question that some are late, as one with Kho-nefer·ra occurs in the group of xxvith dynasty work found by Quibell at Saqqarah. So 13:22·18 to 22 of small neat work, mostly in paste, may be put late. Yet we must not at once call them all re-issues, as the name was used in the xxvth dynasty, where there were two Sebek·hetep princes, a son of Zincer of Abusir, and a son of Tafmekht II (Stud. Hist. iii, 322). Some of these scarabs might well have belonged to one of those princes.

Pl. xix. The cowroid of Kho·ka·ra differs from the style of Senusert III, and might be of the king of this name in the xiith dynasty. The scarabs of Queen Ana are put here next to King Ana, as being probably his wife or daughter; the style shows they belong to this period. The lion with the name Neb-maat·ra cannot be of Amenhetep III, by the style; it may belong to... mdat·ra Aba 13:41. Nehesi, 13, 53, shows an unexpected revival of scrolls, which had disappeared since the beginning of the dynasty.

The king’s son Antef (14 B) must be of about the middle of the xiith dynasty, as the back of the scarab has the deep groove between the elytra; the rough style of work agrees to this date. The other scarabs of kings’ sons seem clearly later, like the Hyksos scarabs of the xvth dynasty; compare Nehesi and Sopedeb with Apepa I, and also Nebnetern with Yekeb·bor. Tur might be of the beginning of the xviiith dynasty, compare Turs, wife of Amenhetep I. The style of Kho·sebek·ra and Uazed approaches most to that of the earliest Hyksos, so they may well be of the end of the xivth dynasty.

47. The scarabs of the xivth dynasty are of very coarse work. Those of Suaenra are not common (14:69·1-5) and there is only one of Nefer·ab·ra (14:70), which agrees with the Hyksos style. Of the same age are Khenzer and Khondy, two kings of eastern origin. Khenzer has apparently the same name as the later Babylonian king Ukín·zer, Khînázōs in Ptolemy; and Khondy represents the Syrian taking precedence of the Egyptian. Khenzer is best known from his stele in Paris, showing him as a pious Egyptian king who restored the temple of Abydos, and had the throne name Ne·mût·ne·kho·ra, modified from that of Amenemhot III. Beside the two scarabs here, three others have been attributed to this king. The Fraser example (65) has a second cartouche User·ka·ra, which raises a difficulty; and the zer is so different from that on the stele and on these scarabs, that it seems a doubtful reading; possibly it is Er·knum, a shortened form in which da is understood, “By Knum” (he is given). The British Museum example (42716) is very confused, oḥ kho being inserted in the name, and a title of an official added,—a construction to which there is hardly a parallel; the supposed zer sign is also quite different to the form on the stele or other examples. The scarab attributed by Ward (219) is of Amenemhot III, with Nefer·ka·ra added. None of these others therefore can be safely assigned to Khenzer. Of Khondy the cylinder here shows much. He was king of Upper Egypt, by the crown; his rule over Syria (or Mesopotamia) was his main dominion, as the Syrian takes precedence; the Egyptian—called ku, the “servant,”—who follows, bears a papyrus with a nesting bird, a symbol of the Delta. The king had the Egyptian attribute of giving life to his subjects, “life of the Living One”—the king. The style of the twist pattern and the row of ibexes is Mesopotamian rather than Egyptian; the jasper cylinder with figures belongs to Babylonia, and is quite unknown in Egypt. One scarab is known of this king, rather differently spelt (Blanchard), and it is of haematite, a characteristic material of Syria. It seems certain that in Khondy—and probably also in Khenzer—we have easterners entering Egypt, and taking over rule, probably by peaceful means, before the harsh confusion of the Hyksos triumph.

48. Pl. xx. On many scarabs are groups of
signs, of the same character as the royal names. It is probable that these are the names of some of the host of kings who are only known by their total number in the xivth to xviith dynasties. On scarab 14 Q the name may be Sekhem-ra, and *zet onkh equal to onkh zetta, "living eternally," as on 16·C·16. The border of 14 P is like that of 13 Q; but the name Kems, on the latter, is so usual in the Middle Kingdom that it does not give a closer dating. On 14 Q, R, the sign *sma seems fairly distinct from *nefer; yet, on the other hand, R has the marks on the body of the sign like *nefer; and it would be unlikely that T, V, and X should not be intended to show *nefer. Perhaps then Q, with the stem widening upward, is the only *sma sign. It would seem impossible to attribute all the Nefer-ra scarabs to one king. On x the work is very good, and the circular spirals appear to belong to the early part of the xith dynasty; while on w the system of the surrounding hieroglyphs belongs to the earlier part of the xivth dynasty (Hyksos and Israelite Cities, pl. li). The Nefer-ra scarabs, then, are more probably only acts of devotion to Ra, and not belonging to a king. Rather the same conclusion is shown by the diverse periods of the Nekara scarabs. While AN is clearly of the age of Apepa I, see 15·5·12, the fine circular scrolls on AE and the playing with Ra and *nefer signs (as on Senuert I, 12·2·16, 17) indicate the early part of the xith dynasty.

The long cylinder of Ka-zed-uah-ra has two separate scenes upon it, placed base to base; one of these is here reversed, so that both read upright. The essential key to the reading lies in the signs in the second cartouche, which contains hob *nub, probably to be read as a title, "victorious king" (like Hor *nub, the "victorious Horus"); followed by *Uah-neferu as a name, and ur, "the great," as a following adjective. Now on the first half is a figure with *Uah-neferu around it, intended therefore for the same name as is written with titles in the cartouche. The first half shows this ruler Uah-neferu, with apparently a son, and wife kneeling, before a larger figure holding a lotus, who has the cartouche behind him, Neferu-ka-zed-uah. By the usage of the Middle Kingdom *neferu is equivalent to Ra, at the beginning of a cartouche, so that Ka-zed-uah-ra must be the throne name of the larger figure, who is doubtless the suzerain of the lesser ruler. In the field behind the larger figure and also behind the larger figure on the second half, is Ka-onkh·er·nefer·kho, which appears to be the personal name of the same. Thus we have here the record of a suzerain Ka-zed-uah-ra, Ka-onkh·er·nefer·kho, with a subject ruler Uaz-ra, who takes the titles "victorious king" and "great," and who has a son, and a wife named Hathor, or priestess of Hathor.

49. Pl. xxi. Although the exact order of the Hyksos kings is unknown, the general positions are shown by the many stages of degradation of the border designs, as tabulated in Hyksos and Israelite Cities, pl. li, repeated in Historical Studies, pl. vii. Only two of them can be connected with literary statements, Apepa I with the mathematical papyrus, and with Apophis of Josephus, and Apepa III with Apepa of the Seqenen-ra papyrus. By the time of Apepa I, the fourth or fifth of the great Hyksos kings, they had taken up much of the Egyptian civilisation, as shown by his erecting columns and a bronze gate for the temple at Bubastis; but the violent stage of the conquest is reflected in the titles of Outha here, "Prince of the Desert, the Terror." By the style of his scarabs he stood at the beginning of this dynasty; and this title, together with the fluctuation of his name—Ontha or Ont·her—well agrees with this position. The supposed scarab of Nubti (Brit. Mus. Cat. 301) is probably of Tchutmes I, see 18·3·1.

The scarabs of Apepa I are remarkable for their variety of design and frequency. Here on i is the human-headed uraeus and *nefer, the Agathodaimon; and the uraeus as royal emblem also appears on 6 and 7. The *nub sign at the head of scarabs, as on 4, 6, 7, and below on 12, may well be the emblem of Set, as in his title Nubti, and the Horus on *nub title. The twist of cord, on 3 and 4, is a Mesopotamian design; but the old Egyptian design of the entwined Nile plants was adopted, as on 11. The Agathodaimon type appears again under Onchrebra, 16·A·1, 2.

50. The scarabs of Pepa were at one time assigned to Pepy of the viith dynasty. As the Hyksos types became recognised, it was seen that these were of that period; and on the strength of the long form of the signs, as on 10, 13, 14, the reading Shesha was generally adopted. But lately, guided by the names Teta and Pepa occurring in the xviith dynasty, the name has again been acknowledged as Pepa. What seems to be the best reason for the reading is the variation according to the style of the scarab. On those of the best work,
as c. 1 here, the form is quite square, and finely ribbed with three vertical strokes, unmistakably the /notification sign. The scroll borders are the best class of these scarabs, and the form is nearly square on these. The most elongated form is with the most debased borders as 13, 14, 15. Thus the /notification form must be looked on as a degradation of the /notification form.

51. Pl. xxii. As the degradation of style progressed, the reading of the names becomes more difficult, and can hardly be settled without comparing several examples. On touching the xvith dynasty, however, an entirely new departure appears under Apepa III, whose two cartouches are on a piece of chert vase of fine work in the British Museum. The style of the scarab is thick, and the signs are large and clear; the hard green paste is also revived after a long eclipse. Of the same style of scarab and hieroglyphs is the large scarab of Nub·onkh-ra, which must therefore be assigned to this period.

Another sudden change is the rise of small, clearly cut, scarabs, certainly of this age, as dated by those of Rahetep (pl. xxiii). The names of Neb·neferui-ra, Neb·sma-ra, Neb·peh-ra and Neb·hetep-ra would all well accord with the Hyksos forms.

Pl. xxiii. Rahetep was followed by Menhetep-ra, according to an ostrakon of the xxiith dynasty. A scarab here with the crowned uraeus on nub and Ra·men might belong to this king. A clearer example is that in Aberdeen with Ra·men·hetep, and a figure of Taurt with onkh (here drawn).

The name Khnem·tau·ra·is is in a debased border closely like that of 18·2·18. Khu·ua·az, by the size, seems more like the Rahetep group. Neb·ka·ra is clearly a name, by the scarab of the same in a cartouche surrounded with zed, nefert, onkh, and nub below. (Cairo Catalogue, pl. v. 37082.) From the style of the border it might be of the xvith dynasty, but the xxiith is more likely, on comparing the small size and square form with the plaques of the xviith.

The xviith dynasty is only known by the names of the later kings, of whom there are very scanty remains. The royal pectoral shell of gold of Seqenen-ra is the only such object, until we reach the jewellery of Queen Aoh·hetep at the end of the dynasty. Kames, who is known by that group of jewellery, appears here on a finely-cut scarab with gold mounting (Kames 1); the signs neter nefer da onkh at the sides are a reminiscence of the Hyksos arrangement, and the double feather on the top is interesting as the earliest example of such on a cartouche, though seen later under Amenhetep I, Heremheb, and onward. The plaque of blue paste (2) belongs to the earlier period when Kames only claimed to be the heq prince, not a king.

CHAPTER VIII

THE NEW KINGDOM

(PLATES XXIII-L)

52. The xviith dynasty opens with a rough style of scarab, none of Aohmes or Nefertari showing good work. The best cutting is that of 18·1·8, rather like that of the middle of the xith dynasty; another echo of that age is the ball bead with titles of the queen, 18·1·25. The coarsely painted blue glazed menats begin in this reign (27, 28).

Pl. xxiv. Rather better work appears under Amenhetep I, though many of his scarabs are of barbarous style. The gold ring 18·2·7 was brought down to Cairo by a dealer from Thebes, a few days after the tomb of that king had been identified, by vases being found in the clearing of it. Probably therefore this was found in the course of opening the tomb. The style is quite consistent with that age; the double feather was already used by Kames, and the ka with the hands turned outward appears in the next reign, see 18·3·13. The form of the name is peculiar, with zesk for zesk. Light blue glass imitation of turquoise begins to appear in this reign for amulets, as in 18·2·15. The best work is on square plaques, 41 being fairly well cut.

A fresh interest begins now with the habit of making scarabs of the royal family. These were probably to be worn by officials of the households of the princes and princesses, as shown by 18·2·50, which has the name of Sat amen on one side, and that of the "keeper of the palace, Ao-ne-bau" on the other side.

Pl. xxv. Under the xith dynasty the sub-names of the kings were sometimes placed upon scarabs; this custom was resumed by Tehutmes I and his successors, and the Horus name, Hor-nubti, and Nebti names are often found in this dynasty. On the scarab 18·3·1 is the Nebti name; and a
scarab in the British Museum of similar work has a variant of this, *fēh ꜥād* (Cat. 301).

On 18.3.2 is a name of Tehutmes I which does not appear on other monuments. The scarab type is dropped, in 18.3.4, for a kneeling figure, which probably represents a Syrian with tribute in each hand; unfortunately the detail is worn away. A type which has not been explained yet is shown in 15 and 16. It belongs to the Thothmes age, between I and IV, by its style; yet no such name as Neferkara is known then. The explanation seems to be that the ʕād and *nefer* signs are often made much alike (see 18.3.20), and have here been confounded. Thus these would read Ra-ʕād ka-]kheper, mer-ʕād-amen, "Tehutmes, greatly beloved of Amen." No. 21, with both names of the king, is very unusual in this reign.

The objects with private names are classed along with the period to which they probably belong. Nos. 22-25 appear to date early in this dynasty.

The scarabs of Tehutmes II are unusual. 18.4.1 is of the most brilliant light blue paste, only equalled by one of Hotshesut. This has the falcon name, and No. 2 the Hor-nubti name.

53. With Hotshesut the great diversity of the scarab begins, which characterized Tehutmes III. The falcon name on No. 1, the Nebti name on Nos. 2 and 3, and the Hor-nubti name on No. 4, are all found as at Deir el Bahri. Historical allusions begin to appear, as "setting up monuments" on No. 7. The *nṣat* eye in place of the scarab, as on 13 and 34, begins a type often found later.

Pl. xxvi. No. 37 is certainly of this reign, by the close similarity to No. 39, of Nefru-rua. The formula of 45 is very unusual, *nmdt khru khfr ḫrsr*, "justified from Osiris," or "with" or "under Osiris."

With Tehutmes III came the greatest age of the scarab, when it was most common and most varied. It has often been supposed that the name of Men-kheper-rua was engraved in later times merely as a favourite amulet. On looking over the series here of 150 selected examples, it does not seem, however, that any large number can be assigned to the styles of later times. The great majority are clearly contemporary. As we know, for certain, at least three kings named Men-kheper-rua after Tehutmes III (the priest-king, Khmeny, and Nekau I), the small proportion with this name which are after the xviiiith dynasty are probably contemporary scarabs of these (or perhaps other) later kings. A few here, 130-148, are left as later scarabs, as there is nothing to prove to which of the subsequent kings they belong; but all of these may be contemporary with later kings of this name.

The sub-names continued in favour, No. 1 has a new falcon name, *kḥw nḏḥḥt*, "rising in the horizon," parallel to *kḥw nḏḥḥt* and *kḥw nḏḥḥt* of this king. A pretty variant has the child Horus in place of the hawk, see Brit. Mus. Cat. 666; compare 1016. The Nebti-name, *nḥt nṣṣty*, is on No. 2. An abundance of interesting types now begins; the youthful king shooting (4), the king adoring an obelisk (12), the birth of the king at Thebes (13), the man of Qedesh making obeisance to the royal name (14), the Syrian girl lying crouched in place of the scarab, with the record of the "smiting of Qedesh" (15), the invention of hunting on horseback to capture animals (16), the setting up monuments and obelisks in the temple of Amen (17-20). Pl. xxvii. Note the titles "king of princes" (22), lion of princes (23), the divine son (34), the prisms, 57, 58, with joint names of the king and Nfr-rua, which seem to prove their marriage, and the figure of Set (65). On pl. xxvii, see the bull's head as a protector (74), the revival of scroll borders (87-93, 125), and their degradation as circles (94, 95). Pl. xxix. The queen Hotshesut Merytra appears here with the spelling Hotshesùt (150). Among the private names the cylinder of Sennut, with his titles, is of most interest (18.6-8). 54. Pl. xxx. Amenhetep II abandoned using sub-names on scarabs, but otherwise continued the style of his father, with the inscription "born at Memphis" (18.7.1), and many references to the gods. The design of four uraei which begins under Tehutmes III (18.6.46, 86) was usual in this reign, as on 26, also two uraei on 14, and 21; and continued under Tehutmes IV, see 18.8.9 and 10. The *nṣṣat* eye continued in place of the scarab, as 18.7.10, 37, and 18.8.12. Oval plaques for rings, inscribed on each side, came into favour, as a substitute for the clumsy cartouches plaques of Hotshesut (18.5.5, 5, 6, 22). Tehutmes III began the use of an oval plaque, as 18.6.10, 27, 46, 47, 49, 56, 115; and it was prevalent under Amenhetep II, 18.7.11, 12, 16, 17, 18, 20, 21, 22, 24, 32, 39. Under Tehutmes IV it was more usually square, as 18.8.3, 4, 5; later under Amenhetep III
these fashions almost vanish, and cowroids, usats, and rings come into use. The scroll pattern was well made under Amenhetep II, as on 30; along with it was the degradation of rows of circles, which we can date to this reign by the upper name on 31, where it accompanies the Neferui-kheper-ka form of Senusert I, and so dates the curious later scarabs of this style, 12·2·19, 20. Nos. 18·8·13 is important as giving the name of a queen Nefertarti who is otherwise unknown.

55. Pl. xxxi. As the scarabs of Tehutmes III show the greatest variety and number, so those of Amenhetep III are of unparalleled size. Not only are there the big scarabs with long historical inscriptions, but also an extensive class of scarabs of usual types, but of two or three times the usual size. Examples are here of the lion-hunt and marriage scarabs and part of a tank scarab. The marriage scarabs are of better work than the hunting type, and have double or triple lines between the elytra, in place of single lines.

Pls. xxxii–xxxiii. The scarabs of less monstrous size 18·9·10 to 52 scarcely ever contain any historical statements, but almost all refer to the gods. Nos. 10–13 bear falcon names; 14 has the Nebti name. 16 shows that the king was born at Thebes, 17 refers to seizing Singara in Mesopotamia; otherwise they are to us mere matters of ostentation.

Pl. xxxiv. On the small scarabs there is nothing of note. The references to the gods are much fewer, and the subject of the scarab is reduced to the mere names, as in the beginning of this dynasty.

Pl. xxxv. Of queen Taï there are many scarabs, cowroids, and rings, the fashionable shapes of the reign. There is nothing beyond the baldest titles with the name.

56. Pl. xxxvi. The revolution of Akhenaten left a great mark on the portable objects. At the beginning of his reign, scarabs of the orthodox form were usual, see 18·10·3, 4, 6, 7, 8, and the plaque was retained, No. 2. Even large scarabs were made down to the beginning of the Aten worship. On No. 1 the king is kneeling upholding the names of the Aten, while he has the cartouche name Amenhetep, which was subsequently ground out. After his conversion there is not a single scarab, except—strangely—the most personal of all, his own heart scarab 18·10·33. Rings of gold, bronze, and glazed pottery entirely superseded the scarab in private use. Pendants and rings with the queen's name are usual. The cartouches of the Aten were only worn on plaques with little rings attached, in order to stitch them on the white muslin dresses, as represented on the royal statues.

Pl. xxxvii. The use of rings continued during the Aten worship, under Smenkh-ka-aten-kheperu, and the earlier period of Tut-ankh-aten. But on his abandonment of the Aten, he ordered the worship of "his gods" (18·12·21), and scarabs re-appear (20). Ra, Amen, and Ptah were all reverenced, and the royal name was changed to Tut-ankh-amen. In the next reign, of Ay, scarabs are as common as rings.

Pl. xxxviii. Under Heremheb the taste and skill, which had atoned for the previous poverty of idea in the scarab, have gone, and clumsy signs and bad spacing mark the beginning of decline. Scarabs and rings are about equally usual.

57. The sixtli dynasty brought the scarab back to full use, and rings were henceforth uncommon, and became rare after Saptah. Of the brief reign of Ramessu I scarabs are not unusual.

Pl. xxxix. The cylinder, which had almost ceased to be made since the Middle Kingdom, re-appears in a large form, with rather misproportioned signs (19·2·1). The large ovoid No. 2 has a rough unglazed back, as if for inlaying; it may have been inserted in a wall, like the cartouches of Sety II. The back of the plaque 17 is curious, inscribed "a thing of the king." The colour and work of this looks most like that of the xxvth dynasty. Ramenkheper was often associated with the name of Sety, and from the style it does not seem that these scarabs were issued by any of the later Men-kheper-ka kings, see 35–40. No. 43 seems of late work, about the xxvth dynasty.

Pls. xl-xliv. Sety I was often commemorated by Ramessu II, probably at the beginning of his reign. Sometimes the cartouches are side by side (19·2·4), but usually conjoined Ra-user-men-mâêt. Ramessu also commemorated Tehutmes III (19·2·54).

Ramessu II was rather scarce to find, in scarabs, thirty years ago, but has of late years become nearly as common as Amenhetep III. The reign is a turning-point in this, as in all artistic work, having occasionally good work at the beginning, and drifting to barbarous roughness half a century later. There are no historical types, and the only interest is in the arrogant vanity of the king. He
is figured walking hand in hand with Set and Amen (No. 3), while on the Turin scarab his chair of state is carried by Set and Ra. The harvest goddess Rennut appears (15, 16, 17), though never figured in other reigns. A scroll border, and its degraded copies in circles, yet survive (45-51, 102), and then vanish finally after this reign. Rarely a delicate piece of work appears, as in 90, 91, 99, 100, which are better than almost all of the previous dynasty. The scarabs of queen Neferet are distinguished from those of Ahmes Neferet by the thinness and poverty of the style.

Pl. xliii. The private seals and amulets are the redeeming feature of this time. The variety of titles, and the personal interest of these seals, gives them precedence over the bald names of the kings. Some plaques are of very fine work, and were doubtless the personal seals of the high officers, as 152, 154. Others are roughly moulded in blue-glazed pottery; these must have had an original block engraved, and it seems therefore that such moulded copies were given to the sub-officials to seal documents in his name, see 151, 153, 156.

58. Pl. xlv. There appears to have been some revival of work under Mernephtah, as in 19·4·4; but most of his scarabs are of rough moulded pottery. He revived the name of Tuthmos III, associating it with his own, Nos. 9-14. According to the latest evidence found, it appears that Saptah and Tausert preceded Sety II, who was followed by Ramessu Saptah; this order is here adopted. Of Saptah I, scarabs were very rare until I found the deposits of his temple with pottery scarabs and rings. The same is true of Tausert; her scarabs, however, had been overlooked, owing to the factitious arrangement of her cartouche to resemble that of Ramessu II.

Sety II is fairly common on scarabs and plaques, but these are destitute of any additions to the bald name, except devotion to Amen and Ptah on the larger plaques (19·23). These glazed plaques are peculiar to this reign, and the purpose of them is suggested by a row of holes of similar size, running all round the walls of the court at the temple of Luqor, four or five feet from the ground. The holes contain plaster at the back, and have evidently contained objects. Probably these plaques, or similar ones, were inserted in the holes, forming a kind of dado line of colour.

Saptah II was formerly known as Ramessu IX, Sekhonen and was supposed to come in the xxth dynasty. The discovery of a papyrus of accounts in which he follows on at the close of the reign of Sety II, proves that the xixth dynasty is his place. As it would be confusing to change all the numbers of the xxth dynasty, by inserting the name Ramessu III here, it is best to call him by what was probably his current name, Saptah. Strange to say, immediately after the papyrus was published, the excellent scarab (19·9·2) with the double name, turned up in Cairo.

59. Of Ramessu III all that can be said is that degradation progressed; nearly all his scarabs are worse than those of Ramessu II. Ramessu IV shows some more care in work, as in 20·2·1 and 10, but of a very poor style.

Pl. xlvi. Ramessu V may be said to patronise this collection, as the seventeen examples here comprise most of those known of his work. Ramessu VI is also fairly usual. The scarab here attributed to Ramessu VII has, meses, netjer heq an, and a; the latter abbreviation is only found in this king’s name. Ramessu VIII is very rare. Ramessu IX is yet unknown, as the king formerly here is transferred to the xixth dynasty, as Saptah II. The number may however well be left open for a king Ramessu Mery-atmu, whose name was seen by Brugsch at Heliopolis. Ramessu X, Neferkara, is well represented here on scarabs and other objects. Ramessu XI is fairly identified by the peculiar name Kheper·mət·ra, and Ramessu XII seems indicated by the name Ra·men·nef, as well as Ra·men·mət. The kheper on 20·2·3 seems as if it were an error for the vertical nef sign on No. 2. The four following scarabs, 20·10·A, B, C, D, seem to be Rameside, but cannot yet be identified. This is the most complete series of the xxth-dynasty scarabs, and contains most of those that are known of Ramessu V-XII.

60. Pls. xlvii, xlviii. The class of heart scarabs is here put together, though they probably extend through the xviiith to xxiiiird dynasties. They are arranged as nearly as may be in order of date, judging from the names and the work. The backs are drawn on pl. lxxiii. How soon the work became formal is shown by the coarse cutting of one of the age of Akhenaten found at Riqqeh (Riqqeh, xvi). The most notable scarab is No. 6, of the Aten period, showing how the old system was adapted to the new Aten worship; the soul was to be guarded by Aten, and to feed from the endowments of the
THE XXIst DYNASTY

29
temple of Aten; thus the theory of temple endowments became changed to a sustentation fund for the deceased. The scarab 20, of hard green stone, has been mineralogically proved to be true jade by all tests, especially specific gravity. This is the first determination of jade from Egypt, and carries with it many similar specimens, including one on the Kennard board of amulets. The type of names, Zed-apti-auf-onkh, etc., shows that the series descends to the xxist dynasty or later. A fixed point is given by No. 28, for Petpetur; his father was of the household of Setnekh, and this dates it to about the close of the xxth dynasty.

61. Pl. xlix.—Of the divided xxist dynasty there are very few small objects, either of the Tanite or Theban line. The scarab of Nesi-'ba-neb zedu, whose cartouche was copied a century later by Sheshenq I, is fixed to the earlier king by the bright green colour and the work, which resembles that of Painezem I. The scarab reading Thent-amun-neb-apt must be of about this period, being too delicate for the next three dynasties, and it may probably belong to the queen Thent-amun. The foundation plaques of Pasebkhonut came from Mariette’s work at Tanis, and I obtained them in exchange for rarer things of mine kept at the Cairo Museum. They are curious for having had the cracks in the glaze filled up with blue paste. Of Sa-amen the scarabs are fairly common, usually with the two figures of Amen or Atmu seated facing; the throne-name scarabs (21·5·1, 2, 3) are perhaps more certainly of this king. The copper plaque from Tanis also comes from Mariette’s work. The scarabs of Sa-amen with Men-kheper-ra (21·5·9, 11) doubtless refer to the contemporary priest king at Thebes, as do some in the British Museum (Cat. 2394, 2395).

The Theban line has left scarcely any small remains. Of Painezem I there is the ivory knob of a staff (21·1·1) and three scarabs (2, 3, 4) which by their style cannot be placed to Senusert II. The interesting scarab in Cairo, drawn here, names Men-kheper-ra and his daughter queen Ast-em-kheb; it has nothing to do with Piankhy, to whom it is placed in the Catalogue.

62. The xxiind dynasty considerably revived the use of the scarab; those of Sheshenq I are as common as those of Ramessu III or Heremheb. The Hor-nubti name reappears; but the work is poor, the signs are disjointed and out of proportion,
and the style is worse than anything since the late Hyksos.

Pl. i. In this dynasty we meet with one of the most difficult groups of scarabs, those of the User-māt-rt-ka kings. In order to disentangle these, it is needful to keep closely to what we have from other monumental sources. We do not get any help from other collections, for at Cairo there is but one of this class, and that assigned to Ramessu II, and at the British Museum they are not classified quite in accord with the details of the cartouches on dated monuments, and no system is stated that will help in historical discrimination. The twenty-two User-māt-rt-ka scarabs here, of late date, must therefore be studied apart; those of Ramessu II and III being of styles sufficiently distinct to separate them from the later ones, which range from Takerat I to Rudamen, 901-670 B.C.

The variant forms actually found on monuments are as shown on preceding page.

From these variants we may learn a few criteria.

(1) Takerat I is the only king who placed a and the feather māt in parallelism.

(2) Sheshenq III and Uapeth are the only kings to place a and the goddess māt parallel on either side of usur.

(3) Pamay is the only king who dropped the a of Amen, and put only men.

(4) The feather māt is not used after Pamay.

So far as style goes we can only separate three periods:

(A) Takerat I and Usarkon II, 900-854 B.C.

(B) Sheshenq III and Pamay, 832-781 B.C.

(C) Pankhy, Uapeth and Rudamen, 748-720 B.C. (See Ancient Egypt, 1914, p. 40.)

Referring now to the scarabs there is first a group, 22 3 1-7, which by the parallelism of a and māt is to be placed to Takerat I. The backs of these are of the types F-63, 69, 74, 76, 97, T 54. Of these F-63 is like Sheshenq I E-16; F-69, 74, 76 are like F-69, and F-97 like F-96 of Usarkon II. Further the V marks on the elytra are made as loops U on F-63, 76, and this peculiarity is found earlier, on Ramessu XI E-17 and XII F-76, but not on scarabs of Sheshenq III or later kings.

The next group, of 3 (22 4 1-3), has the figure of Māt; the a of Amen is large, and sunk down halfway to the level of setep. This agrees with the style of Usarkon II, as at Bubastis. The backs are of E 37, F-97 and G 22; of these E-37 compares with E 72 of Usarkon II; F-97 is the same as in the previous reign; G-22 is the same as in Usarkon I; hence all these are against any later dating.

The next group of four (22 7 1-4) has a minute a, while men continues full size; this approaches the abolition of a found under Pamay, and hence is probably of his predecessor and co-regent Sheshenq III. The backs are of G-48, 76, and one broken. These are almost the same as those of Pamay, next following, G 60, 68, 76.

Next are three (22 8 1-3) without any a of Amen, a peculiarity of Pamay, which fixes these to his reign. Another very rude one, R 26, may be compared with J-69 of Menkara, a vassal of Shabaka, which would place it as late as is possible for its type. Another has the sickle mād and setep ne ra, a combination only found under Pamay.

Of the square plaques (22 7 5, 6) two with the goddess māt and setep ne ra can only be paralleled under Sheshenq III. No. 7 with the feather and a dwarfed a for Amen seems by the last detail to be of the same reign. The green glazed plaque, No. 8, may be put to this reign, as the other three come here. The king Men-neh-ra must come here by the similar style of his plaque.

It does not appear, therefore, that any of these can be placed to the Pankhy group. The piece of a statuette, 25 1, might be of Takerat I, Usarkon II, or Pankhy, by the plain form of the name. The style is more like that of the later time, and the writing with the arm before the cubit sign is peculiar to Pankhy, so that it should probably be attributed to him.

It should be noted that the series of scarabs reading bez her ma pa are not of Pamay, as shown by the variants, which will be published with the nameless scarabs.

Pl. li. The two kings with Ra-āa-kheper name, Sheshenq IV and Usarkon III, have objects differing from any of the xviiith-dynasty kings by their rude work. The reign of Usarkon at Thebes is entirely included in that of Sheshenq IV at Bubastis (see Anc. Eg. 1914, 49); hence the difference, if any, in their work must be that of place and not of time. One scarab is distinctive; Usarkon placed uraei pendant to the ra in his name, and such are used here on 23 2 3. This has only Ra-kheper, and hence we may assign to this king the scarabs on which od is dropped. A stamp, 23 2 1, belongs also to this king, as he is called setep ne amen, an epithet never assumed by Sheshenq IV.
Three pieces seem to be connected, with a name Khepera-neb-ra. A, reading Mâdot-neb, Ra-oâ-kheper-neb; B, Ra-kheper-neb, mery mäot; C, Ra-kheper-neb, mery mäot. The smooth back of the last is like J 4 Usarken III, and J 49 Painzé; the square plaque was used by Sheshenq III; the ra with uraei belongs to Usarken III; hence these are of about the close of the xxii Dynasty. It may be that only the Ra-kheper is the name, and the other signs are titulature; if so these are all of Usarken III.

The Sheshenq Ra-usâs-nefer must be called Sheshenq V; he appears to be the later ruler of Busiris, named as a vassal of Pankhy. Other vassals here are Pema of Mendes, Onkh-her of Hermopolis, and probably Ptah-nefer, perhaps short for Ptah-nefer-her. The priest of Amen Her, named on the plaque H, had a sister Asîr-rtt, who married Her-sâ-a-st, the founder of the xxii Dynasty at Thebes (see Ramesseum, 16, 18, pl. xvi). The plaque is finely cut in green moss quartz.

The eulumpectoral of Usar-ka-wasa is a very unusual object. The high priest Au-uar-usath, who was his father, was named as Usarken (III?), see Karnak quay (Z.A.S. xxiv, 113); hence Usar-ka-wasa probably lived about 680 B.C.

CHAPTER IX
THE ETHIOPIANS AND SAIITES
(PLATES LI-LVIII)

63. The earliest piece that we can attribute to the Ethiopian kings is the part of a statuette of Pankhy (25.1). The form of the cartouche is more like that of Pankhy than like any earlier Usermdot-ra king; and the blue-grey stone ware is quite unlike anything of the xxii Dynasty, but to all appearances of the xxv Dynasty or later. Of Kashta there are some scarabs of pottery, all alike, with the name of Amenardas (25.2-1). No throne name was known for Kashta, but at this period there are scarabs with the name Ra-nefer-nub (25.2-2, 3). By his titles on these he was king of Upper and Lower Egypt; the ram-head of the scarab is of the Ethiopian dynasty. The work during that dynasty shows continuous decline; and the work of this scarab is better than that of Shabaka, and therefore presumably of one of his predecessors. These facts make it probable that Nefer-nub-ra was the throne name of Kashta.

Pl. lii. Of Amenardas, scarabs are very rare; the pieces here are a foundation plaque, an usat eye, and part of an inlay of lazuli. Shabaka adopted the familiar cartouche of Neferkara, and formerly many of his objects were wrongly attributed to the earlier kings of that name. On the contrary, some scarabs are at present attributed to Shabaka which may belong to earlier kings (Brit. Mus. Cat. 24(86)); so far as I have seen Shabaka, Shabataka, and later kings, do not use the ka sign with loops for hands, and this may serve to discriminate the earlier objects.

The fresh style coming in with the Ethiopians is very marked. The work is much better than anything since Suty I or Ramesse II. The scarab frequently has a ram's head (25.3.19; 25.5.4) or the ram on the back (25.3.3). Another feature is the kingly sphinx holding a kes vase (25.3.1, 19; 25.5.3, 4). The large coarse beads of glazed pottery are an innovation (25.3.15, 16; 25.4.5, 6). Little cartouches of glazed pottery are frequent (25.3.8-13).

64. We now reach the age of vassal kings, which continued to the dodecarchy. From the records of Pankhy and Esarhaddon, we see how numerous were the petty chiefs, eighteen or twenty, and the tale of the breast-plate names twenty-three chiefs. Several of these can be identified on scarabs; and these lists can by no means sum up every chief who ruled during sixty years of such divisions. It is therefore only natural to find many personages named on scarabs and small objects, who have not been embalmed in history.

Menkara appears to have been a vassal of Shabaka; on the cylinder (25.3.20) we read Ra-men-ka along with Ra-nefer-ka (Shabaka). On 25.3.22, 23, 24, he calls himself the Horus Menkara, not taking the nesut bat or sa ra titles of a king. He honours Bastet (23, 24), and was therefore probably a ruler of Bubastis. There are many of this ruler in the British Museum (Cat. 27–32, 34–42, all of the same style).

A son of this later Menkara, or Menkaura, is named in a piece of a late Book of the Dead in the Parma Museum. This was written for the "scribe of the divine offerings Zesef-em'haa, son of the nesut desheft Ra-men-kaa." This form of the royal title shows that he was a Delta king, and
there can be no question left as to this late recurrence of the name.

The group of late re-issues of early kings found at Saqqara (Quibell, Excavations at Saqqara, 1905-6, p. 31, pl. xxxvii) of which the sketches are here given, show the style of late issues. They are entirely different to the contemporary issues of those kings.

65. To Pankhy II a scarab in the British Museum is assigned; another is in Cairo (sketched here), which has been litherto overlooked. Associated with his son Taharqa, as regent of Egypt, his name is on a scarab in the Ward Collection; and associated with his daughter Shepenapt, on a scarab at Munich (Frazer, 363).

Taharqa is fairly common, and nearly half of all the examples are here. They are coarser than the work of his predecessors. The later Ethiopian Asperuta, who reigned during the earlier half of the xxvith dynasty, is placed here at the close of the Ethiopian series. His name is only known on stone inscriptions, beside this pendant.

Pl. liii. Of all the vassal chiefs Men·her·ra has left most remains; but he always took a subordinate place in relation to Men·kheper·ra Khmeny. The latter king is well authenticated by the stele of him and his daughter (Student's History, iii, 293); and the indications point to his having ruled in Upper Egypt, probably at Hermopolis. Thus the way would be clear for Men·her·ra to be a Delta vassal, and both of them to be under the overlordship of the Ethiopians. (For Men·her·ra in British Museum, see Cat. 1418, 1419, 1421; for Men·kheper·ra, Cat. 1420, 1422, 1423). There is a very curious expression on 25'c, '22, 23, "Thou becomest with a cartouche," suggesting that he was then aspiring to take a cartouche like a full king; and on his other scarabs the name is in a cartouche. He appears with full royal titles on a plaque of this age in the British Museum (Cat. 1484). Men·ab·ra was another of these vassal kings of this period.

Pl. liv. Several other obscure names appear, which may perhaps be some day put in their true place and connection. The historical link is re-established in Baknerenf, of whom two objects are given here (24·2·1, 2), and one in the British Museum (Cat. 233).

66. Nekau I, the father of Psemthek I, has hitherto been very obscure. His remains are cleared up by the statuette of Horus, dedicated by "the king Ra·men·kheper, son of Ra, Nekau, the Horus, given life by Neit lady of Sais." This Men·kheper·ra name of Nekau I is confirmed by a scarab in the British Museum, with the conjoined cartouches (Cat. 2529, see also No. 1484). A scarab with Men·kheper·ra and the Theban ram of this age (25·5·1) is probably of this king, but may be of Menkheperra Khmeny. Another scarab (25·5·3) is very interesting; it is headed by the sun and lion which belong to Psemthek I, and then has Psemthek as king of Upper and Lower Egypt, kneeling and adoring the name of his father Men·kheper·ra Nekau.

Pl. lv. Psemthek appears to have taken the Ra and lion as his badge, as it here heads a large scarab bearing his falcon name and personal name (26·1·1). The allusion of the lion seems to be to the origin of his name "the lion's son," the word zam or them for a lion occurring in both Upper and Lower Egypt (see De Rouge, Geog. 99), and in Libyan izem. On 26·1·2 the lion is accompanied with Psem or Phsem; and the other Ra and lion scarabs (3 to 10) are all of this period. The sphinx and hes vase of the Ethiopians was continued on 26·1·17. There is a very unusual scarab of massive silver (No. 45) with the names and titles of Psemthek and his Theban consort Shepenapt.

There seems to have been a vassal ruler named Kheper·mait·ra, of whom three amulets are here; one, with the cartouche of Psemthek on the reverse, dates the group.

67. Pl. lvi. The objects of Nekau II are not common, the majority of those known being here. The fine scarab 26·2·1 is the best work known after the xixth dynasty. The menat with a private dedication on the back (26·2·4) is extremely unusual, if not unique. The scarabs of Psemthek II are rather common, and they seem to have been made by Greeks for trading purposes. The scarabs of Men·ab·ra (pl. liii) must not be confounded with these, as is done in some collections.

The scarab of Onkh·nes·ra·nefer·ab is rather suspicious in the colour and appearance; but a torger might have more exactly copied the cartouche, which is here bungled. The bronze stamp (26·3·10) is unquestionable, as also the sealing of her minister Sheshenq. No other small objects of this queen are known. Apries (Hoo·ab·ra, Hophra) having the same throne name as Psemthek I, it is very likely that some of the scarabs with that name belong to the later king, especially those made at
Naukratis. Against this is the absence of any scarabs with his personal name, and the large number with the name Psamtek.

Under Aohmes II appears the last signet cylinder of Egypt, 26·5·3. His scarabs are very rare, and foundation plaques, _menats_, and sealings are the usual objects. Of Psamtek III no objects are known, except the scarab 26·6; this appears to give his name, Onkh·ka-ne-ra, abbreviated as Onkh·ne-ra.

68. Pl. lvii. Rare as scarabs became under the xxvith dynasty, they disappear entirely under the Persians, and only _menats_ and seals are known. This is an evidence of the essentially religious character still attached to the scarab amulet; for were it only a seal, it would be as likely to be made under the Persians or Ptolemies as under the Saites or Mendesian kings. The sling bullet of Khabbash, 28·1, is the only object of this kind. One scarab appears under Naifourud (29·1); this is not likely to be of Mernephtah, as the earlier king always uses the figure of Ra and not only the sign, and he never follows the natural order by placing the _Ba_ first. The work is delicate, but has none of the virility of the xixth dynasty. Of Haker only one object is known, the sealing here.

69. A few scarabs of the xxxth dynasty are known. By the evidence of building at Khargeh Nekh·neb·f preceded Nekht·her·heb, and is therefore so placed here. The scarab 30·1·1 is certainly very late, by the uraei proceeding from the sides of the _kheper_, and cannot be of the xixth dynasty. Zeher is only known, in small objects, by the piece of a splendid blue bowl, found in the palace at Memphis (30·2·1). Nekht·her·heb is only represented by seals and foundation deposits, and no scarabs are known.

Of the second Persian rule there are no remains, large or small, except the jar lid here, with a rude cartouche of Arsess, the Arsês of Greek history. The colour and style of this glazed pottery is between that of the xxxth and Ptolemaic periods, exactly what would be expected of the xxxist dynasty.

70. Alexander's conquest is represented by a single bronze stamp in the British Museum. The onyx here ascribed to Ptolemy I is certainly of Greek period; it represents an Egyptian king in native head-dress, and the full jaw and straight nose well accord with the coins of Ptolemy Soter in his earlier days. As it is much less likely that later Ptolemies would appear in Egyptian style, this may be ascribed to Soter. Of Ptolemy III there are two well-made foundation plaques; the second has on the reverse the same cartouche as the first. A stout seal of bronze, formerly gilt, bears a bearded head of a king, closely like Ptolemy IV, and no other attribution seems possible. Of later Ptolemies, the British Museum has stamps and foundation deposits of vii and xiii.

The Roman period has left no objects with emperors' names except the large white marble scarab in Paris, with the wings inscribed for Antoninus; and the gold ring shown here, with an impression, probably the official signet of the prefect of Egypt. The prefect was usually a knight—the lowest class that might legally use a gold ring—so for official purposes of a royal signet, gold would be restricted to the use of the prefect.

71. The private scarabs and seals which belong to the xxvith to xxxth dynasties are placed at the end. Three are of viziers; the vizier Khet (30·c.) is unknown otherwise; the scarab is of soft brown steatite, and the style of it suggests the xxvith dynasty. It can hardly be earlier, from the agate beads found with it, when the tomb at Abusir was robbed by natives in 1904. Her·sâ·ast (30·d.) has a variant title _mer nuti_ (in place of _nut_) which is very unusual. But he may well be the prophet of Amen, _mer nut_, vizier, Her·sâ·ast, whose coffin is at Cairo; from his genealogy he was about the xxist, and certainly before the xxvith dynasty. Tehuti (30·e) might possibly be the vizier Tehuti·em·ñef·bakā; he lived under Ptolemy Soter, as his grandfather was named Nekht·her·heb. This amulet with the baboon does not however seem to be nearly as late as that, and might even go back to the xixth dynasty.

The scarabs with private names are placed in alphabetic order; and after them are the seals and impressions, likewise. They belong to the official world of the latest dynasties. The only peculiar title is "servant of Neit at the stele" (A.D.), and "the stele of the water" (b.r.).
CONTENTS OF PLATES IN HISTORICAL ORDER

Persons not of the royal families are indexed alphabetically in the subsequent list. The number before a name is the king’s number in the dynasty. Where a letter precedes the name the order in the dynasty is unknown. Following the name is the total number of scarabs, cylinders, amulets, etc., which are published. The numbers in each separate collection follow in columns. The names in the families of the kings are slightly set back. The plate numbers are put at the right-hand edge. This list is not exhaustive, but will show the minimum of what is published.

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| DANAMES | 1 1 | |
| MENTUHESAF | 2 1 1 | |
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| OASHET | 1 - 1 | |
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| DYNASTY XXX |       | 12 | 5 | 1 | 2 | 1 |       | 3 others  |         |
| 1 NEKH•NEBEF |       |   |   |   |   |   |        |          |            |         |
| 2 ZEHER      |       |   |   |   |   |   | 1      |          |            |         |
| 3 NEKH•HER•HEB |   | 6 | 2 | 2 | 1 | 1 | 1      |          |            |         |

| DYNASTY XXXI |       | 2 | 1 | 1 |   |   |        |          |            |
| 2 ARSES      |       |   |   |   |   |   |        |          |            |         |

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| PTOLEMY XIII |    | 1 |   |   |   | 1 |        |          |            |

| ROMAN |       | 2 |   |   |   | 1 |        |          | LVIII     |
| ANTONINUS |   |   |   |   |   |   | 1      |          |            |
| Private scarabs and seals |       | 65 | 65 |   |   |   |        |          |            |
We can now make a census of published scarabs, cylinders, and sealings which shows a minimum amount, but which would not probably be increased by more than a sixth or an eighth if completed, apart from the enormous number of Tehutmes III.

The numbers in collections are:

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Regarding individual rulers the names most often occurring are, Tehutmes III, 1791 (probably 5 to 10,000 in all); Amenhetep III, 624 (perhaps 800–1000 in all); Ramesu II, 510 (say 700); Amenhetep II, 195; Amenhetep I, 179; Hatshepsut, 149; Sety I, 147; Taïy, 113; Akhenaten, 109; Psenanchek, 101. It is remarkable that the Hyksos kings Mâk-ābrâ and Pepa are as often met with as the great kings of the xith dynasty.

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<td>12 AJ.</td>
</tr>
<tr>
<td></td>
<td>13 AG.</td>
</tr>
<tr>
<td></td>
<td>12 B.V.</td>
</tr>
<tr>
<td></td>
<td>18.6. K.</td>
</tr>
<tr>
<td></td>
<td>13 AC.</td>
</tr>
<tr>
<td></td>
<td>13 CW.</td>
</tr>
<tr>
<td></td>
<td>13 V.</td>
</tr>
<tr>
<td></td>
<td>30 W.</td>
</tr>
<tr>
<td></td>
<td>10 N.</td>
</tr>
<tr>
<td></td>
<td>13 BF.</td>
</tr>
<tr>
<td></td>
<td>13 A, AE, BH.</td>
</tr>
<tr>
<td></td>
<td>13 BE.</td>
</tr>
<tr>
<td></td>
<td>30 B.P.</td>
</tr>
<tr>
<td></td>
<td>19.3.161.</td>
</tr>
<tr>
<td></td>
<td>19.3.163.</td>
</tr>
<tr>
<td></td>
<td>12 BS.</td>
</tr>
<tr>
<td></td>
<td>12 A.</td>
</tr>
<tr>
<td></td>
<td>10 J</td>
</tr>
<tr>
<td></td>
<td>12 B; 13 AA</td>
</tr>
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All Kings and Members of the Royal Families are placed in their historical order in the previous list.
INDEX OF TITLES A-H.
INDEX OF TITLES H–Z.

12 T.
12 B.D, B.E.
12 A.L, B.E, BG, BR.
12 B.S, CF, CK, CL.
12 H, BM, BU; 13 A, AT.
12 A.T, BT, EE, CH, CM, CU.
10 B.
10 L; 30 BC.
30 AU.
30 A.L.
30 AJ, AK.
30 BN.
18.6 G, N-R.
12 AO, BD; 13 AU.
18.6 K.
19.3.151.
19.3.152.
19.3.153.
12 W, 18.6 B, D;
19.3.154, 155, 157;
30 C, D, E.
12 AT.
12 A.E.
12 AE, AZ.
12 BR; 13 F.
19.3.157; AB, 19, 24.
30 AM.
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12 P.
12 AP, 13 BB, CN.
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13 M, AR.
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30 AT.
13 CJ.
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23 E.
12 AN, 13 U, W, BH.
AB 3.
AB 20, 25.
AB 10.
19.3.104.
19.3.166.
10 M.
12 AM.
13 BQ.
148.
12 W, 18.6 B, D;
19.3.149, 150, 157;
30 C, D, E.
12 AT.
CATALOGUE OF SCARABS, CYLINDERS, ETC., BEARING NAMES
EARLY CYLINDERS

All black steatite unless otherwise stated

SEATED FIGURES

1. DA ZEFÄ ER TETY, DA ZEFÄ, DA ZEFÄ, DA. "Give food to Tety, give food, give food, give (table of offerings)"

2. NET AT THETH, NER-HER. "Like to Neit (and her) father, Ner-her."

3. RY, RY. "Ry"

4. EM HEH, DA DA HEH. "In eternity gifted with eternity. (Seated figure and aukhet combined.)"

5. BA, NET,K,RENEN RENEN RENEN. "Ba and Neit (give) thee youth (?)"

6. NETER NET, BA NETER ZEFA. "The god Neit and the god Ba (give) food"

7. NET KHEH, HATHOR KHEH ZEDED. "Follower of Neit, follower of Hathor, Zeded (det., a cake)"

8. SEN NE ONZ BA. "Conformed to the Osiris ram"

9. THETH NE OA BA, THETH NET. "Like to the great Ba, like to Neit"

10. THETH ĀHAT, THETH AOH NE BEB. "Like to Ahat, like to the circulating moon"

11. THETH BA TET, SEKHMET THETH. "Like to Ba the generator, like to Sekhmet"

12. SEKHENTET HES. "Cause to repose, Hes"

13. NET HEN, UAZET HEN NET (HEN). "Priest of Neit, priest of Uazet"

14. AUOT-S NET S. "Her inheritance is Neit"

15. NET HEN THETH. "Like Neit and Hen"

16. (Much worn) "Like Neit and Hen"

17. KA NEB NET KA NEB. "Neit is mistress of the Ka"

18. NET KHET HEP (?) . "Neit . . . . . ."

19. SE KHA-S UAZET, UAZ NET KHA. "Remember her Uazet . . . . . ."

20. KAT-S SUN-S. "May her ka cause her to exist"

21. UAZET SENT SENT-SENT-S. "Uazet conform her"

22. DET SEN SEN (repeated). "Gifted with union"

23. THETH NETERU SEKHER NAS (repeated). "Like to the gods, cause pleasing by invocation (?)"

24. UAZET SA SA SA

25. THETH HAIT, SEN SEN HAIT-S. "Like to Hait, she is united to Hait (Hait, "shiners,"

26. NET SEN SENT. "United with Neit"
EARLY CYLINDERS. SEATED FIGURE AND OFFERINGS
### SEATED FIGURES (continued)

<table>
<thead>
<tr>
<th>No.</th>
<th>Formula</th>
<th>Description</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>SEMERT THETH, MER-S THETH NET, DA-NEIT.</td>
<td>Causing love like, she loves like, Neit.</td>
<td>A·E·41 Amherst</td>
</tr>
<tr>
<td>28</td>
<td>Hā BA, HĀ-S.</td>
<td>Ba is behind (protects), behind her</td>
<td>A·E·4 U.C.</td>
</tr>
<tr>
<td>29</td>
<td>THETH NET, UAZET THETH, THETH UAZET; M.</td>
<td>Like to Neit, like to Uazet, M (or Ma, name)</td>
<td>A·E·37 U.C.</td>
</tr>
<tr>
<td>30</td>
<td>NET THETHET, HEN THETH.</td>
<td>Like to Neit, like to Hen.</td>
<td>A·E·38 U.C.</td>
</tr>
<tr>
<td>31</td>
<td>NET THETHET, Ner.</td>
<td>Like to Neit, Ner (name).</td>
<td>A·E·33 U.C.</td>
</tr>
<tr>
<td>32</td>
<td>HER PER NET KA, HER ER SENTHI PER KA, KA NET.</td>
<td>Over the temple of the ka of Neit, over the surveys of the temple, Ka-neit.</td>
<td>A·E·62 Naga ed Deir</td>
</tr>
<tr>
<td>33</td>
<td>HER PER SENTHI NET PER KA, HER PER-S.</td>
<td>Over the surveys of the temple of the ka of Neit, over her temple</td>
<td>A·E·63 Naga ed Deir</td>
</tr>
<tr>
<td>34</td>
<td>HER (?) SENTHI AN, KAHERS, PER AS, KAHERS.</td>
<td>Over the surveys of the valley cemetery, and office of plans, Ka-her-s</td>
<td>A·E·64 Naga ed Deir</td>
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<tr>
<td>35</td>
<td>NET PER KA, HER SENTHI AS.</td>
<td>Temple of ka of Neit, over the surveys and plans.</td>
<td>A·E·61 Naga ed Deir</td>
</tr>
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<td>36</td>
<td>KA-S ONZ SHEPSES.</td>
<td>May her ka be safe and glorious</td>
<td>Newberry</td>
</tr>
<tr>
<td>37</td>
<td>THETHET NET, SHU THETHET.</td>
<td>Like to Neit, like to Shu</td>
<td>A·E·35 Murch</td>
</tr>
<tr>
<td>38</td>
<td>SHU TET, NET NET.</td>
<td>Like to Shu, like to Neit</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>SHEDET NE DESHET. Food for Deshét (&quot;Rhodopis,&quot; r omitted as in deshét = Mars)</td>
<td>Neit is behind (protecs)</td>
<td>A·E·46 U.C.</td>
</tr>
<tr>
<td>40</td>
<td>NET HĀ.</td>
<td>Neit is behind (protects)</td>
<td>A·E·7 MacGregor</td>
</tr>
<tr>
<td>41</td>
<td>. . . . . . . . . . . .</td>
<td>. . . . . . . . . . . .</td>
<td>Murch</td>
</tr>
<tr>
<td>42</td>
<td>THETHET NET, PA-KA-ASHED.</td>
<td>Like to Neit, Pa-ka-ashed (&quot;This ka of the Persea&quot;)</td>
<td>A·E·87 Blanchard</td>
</tr>
<tr>
<td>43</td>
<td>PA-KHET-NET.</td>
<td>Pa-khet-neit (&quot;This offering to Neit&quot;)</td>
<td>A·E·81 Blanchard</td>
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<tr>
<td>44</td>
<td>HEP SEN-S HEP</td>
<td>Menu or Mui (name)</td>
<td>Lady Smyth</td>
</tr>
<tr>
<td>45</td>
<td>MEMU OF MUI.</td>
<td>Hetep (name)</td>
<td>U.C.</td>
</tr>
<tr>
<td>46</td>
<td>HETEP HETEP.</td>
<td>Neit is her mistress, or name?</td>
<td>A·E·76 Blanchard</td>
</tr>
<tr>
<td>47</td>
<td>NET NEH-S.</td>
<td>Like to Neit, Hekasen</td>
<td>A·E·77 Blanchard</td>
</tr>
<tr>
<td>48</td>
<td>NET THE, HEKASEN.</td>
<td>Priestess of Neit, priestess of Ba (Ab. ii, xii)</td>
<td>Abydos</td>
</tr>
<tr>
<td>48A</td>
<td>NET HENT, BA HENT (see pl. lxxii).</td>
<td>Net establish her</td>
<td>A·E·2 Naga ed Deir</td>
</tr>
<tr>
<td>49</td>
<td>NET MEN-S, MEN-S NET.</td>
<td>Served to establish</td>
<td>A·E·84 Blanchard</td>
</tr>
<tr>
<td>50</td>
<td>DY HER.</td>
<td>Gifted with eternity</td>
<td>U.C.</td>
</tr>
<tr>
<td>51</td>
<td>SE DA, SHERSES ASAR, SEDA.</td>
<td>Seda, scribe of Osiris, Seda (see Sedat wife of Khufu)</td>
<td>Robertson</td>
</tr>
<tr>
<td>52</td>
<td>SENT MUT, DA-S SEN.</td>
<td>United to Mut, grant her union</td>
<td>A·E·85 Blanchard</td>
</tr>
<tr>
<td>53</td>
<td>THETH. Theth</td>
<td>Beside these names, the signs by the figure are similar in these two</td>
<td>Frazer 2 Munich</td>
</tr>
<tr>
<td>54</td>
<td>AH. Ah (&quot;rejoice&quot;)</td>
<td></td>
<td>A·E·1 U.C.</td>
</tr>
<tr>
<td>55</td>
<td>URP SHEPS (?)</td>
<td></td>
<td>U.C.</td>
</tr>
<tr>
<td>56</td>
<td>Fragment dated to s.d. 78-80, beginning of Ist dynasty, El Amrah, pl. vi</td>
<td></td>
<td></td>
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</tbody>
</table>

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Notes:

- The table continues from page 7 of the catalogue of scarabs. The entries provide information about various scarabs, their inscriptions, and the individuals or deities they represent or relate to.

- The entries include names, titles, and associated temple designs, reflecting a rich historical context.

- The catalogue is organized to provide a comprehensive overview of scarabs, which are important artifacts in ancient Egyptian archaeology.
<table>
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<th><strong>PHRASES</strong></th>
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<td><strong>57</strong> NEH, NEH (inverted).</td>
</tr>
<tr>
<td><strong>58</strong> ?</td>
</tr>
<tr>
<td><strong>59</strong> NETER SEKER SEZEF.</td>
</tr>
<tr>
<td><strong>60</strong> RESHEF FÁOÁ.</td>
</tr>
<tr>
<td><strong>61</strong> KA SHEPS, KA SHEPS.</td>
</tr>
<tr>
<td><strong>62</strong> MER ZEPA (repeated).</td>
</tr>
<tr>
<td><strong>63</strong> Fragment with double animal.</td>
</tr>
<tr>
<td><strong>64</strong> Two figures of goats, signs reversed and confused.</td>
</tr>
<tr>
<td><strong>65</strong> AS UNUT NET.</td>
</tr>
<tr>
<td><strong>66</strong> AS REST UNUT NET.</td>
</tr>
<tr>
<td><strong>67</strong> Too much worn to read clearly</td>
</tr>
<tr>
<td><strong>68</strong> HEN SETI, ANPU, NET.</td>
</tr>
<tr>
<td><strong>69</strong> ?</td>
</tr>
<tr>
<td><strong>70</strong> ?</td>
</tr>
<tr>
<td><strong>71</strong> S·KhENT NEN NE KA-S.</td>
</tr>
<tr>
<td><strong>72</strong> S·KhENT ZED-S KA-S.</td>
</tr>
<tr>
<td><strong>73</strong> Similar, but confused.</td>
</tr>
<tr>
<td><strong>74</strong> ?</td>
</tr>
<tr>
<td><strong>75</strong> SEHES-S SAHU NETER-S.</td>
</tr>
<tr>
<td><strong>76</strong> S·AUN, S·UN, SEN NET (repeated).</td>
</tr>
<tr>
<td><strong>77</strong> NEZEM SEN NEZEM-S UAZET-NES.</td>
</tr>
<tr>
<td><strong>78</strong> Fragment</td>
</tr>
<tr>
<td><strong>79</strong> SEN-S, SEN-S, SEN-S . . . .</td>
</tr>
<tr>
<td><strong>80</strong> ANPU SEN-S, KAT SENSEN-S, SENKA.</td>
</tr>
<tr>
<td>(name)</td>
</tr>
<tr>
<td><strong>81</strong> SEN SEN SÁ, TET.</td>
</tr>
<tr>
<td><strong>82</strong> Fragment.</td>
</tr>
<tr>
<td><strong>83</strong> ?</td>
</tr>
<tr>
<td><strong>84</strong> A NET MET (?)</td>
</tr>
</tbody>
</table>
CATALOGUE OF SCARABS

AÄKHU BIRDS

Aaba (name)  A·E·88  Blanchard
Tekha (name, "belonging to Tehuti")  Plain of Sharon  Herbert Clarke
Like to the ka  Edwards  A·E·15  U.C.
Cause purity in her dwelling  A·E·21  MacGregor
Like to Mafdet, like to the father  A·E·14  U.C.
Beholding Sekhmet, truly she rules  A·E·18

Truly making to abound, truly she rules  A·E·19

Like to Sekhmet, Peka  Edwards  A·E·13  U.C.

TITLES AND PHRASES

Sem Priest of Khnum, Peheshotep  A·E·90  Blanchard
This temple of Neit, Guardian of this temple of Neit  A·E·90  Blanchard
May the ka return among the gods (?)  A·E·90

Ry, truly excellent in command Ry.  A·E·55  U.C.

Like unto Neit, Neit-mest-onkh (name)  A·E·47  U.C.

May the sunboat morn and even contain his ka.  U.C.

Mouth of god who is in the temple of Selqet  A·E·90  Blanchard
The lands of Horus (the king) in Oxyrhynkhos  Edwards  A·E·67  U.C.

Priest of Ba lord of Hormershe, priest of Ba, priest of Neit  A·E·23  U.C.

Cutter of dykes, opener of canal banks  A·E·69  U.C.

Opener of canal banks  Nena  A·E·100  MacGregor

Sweetness of breath for Du'a (name)  A·E·59  MacGregor

(Den name joined with Aäkhu)
CATALOGUE OF SCARABS

PHRASES (continued)

115 NETER SHED, NETER SHEDET. God save, God nourish thee A·E·27 U.C.
116 NETER HEMT, SHEDET. Wife of the god, Shedet A·E·96 Blanchard
117 DA NE SEBEK, NEFER-HETEM. Gift of Sebek, Nefer-hetem ("Excellence of fulfilment") A·E·92 Blanchard
118 SETEM NET, SEBA. Neit makes perfect Seba (crocodile as Neit) A·E·92 Blanchard
119 HEN RĀ UN. Let pleasing speech be A·E·58 MacGregor
120 UNENKA. Unenka (name) A·E·101 Blanchard
121 HEMT-TEMKA. His wife Temka A·E·56 U.C.
122 APT PERT NEFER. The woman's house, the house of beauty A·E·68 U.C.
123 NETERU AĀKHU ONKH, DADA ONKH. Gods of the living spirits give life A·E·95 Blanchard
124 . . . . . . ERDANEFER. . . . . . Erda nefer (name, as Eudoros) A·E·99 Blanchard
125 KA-S SENEN BAT. Her ka is united to the king. A·E·93 Blanchard
126 PER-S SEN NE KHENT, SHA. May she go forth conformed from the Khent hall, Sha A·E·98 Blanchard
127 ? U.C.
128 AM KA, AM KA, ZET AM. Be with the ka, be with the ka, forever with it Frazer 4 Munich

COLUMNAS INSCRIPTIONS

These continue into the Old Kingdom, and are later than most other cylinders: the style of them is mostly very corrupt

129 NESUT HEN NEFER HETEP, AHU. Royal servant of Nefer-hetep (Khonsu of Thebes) Ahu. U.C.
130 NETER NEFER AR KHET HATHER NETER HEN, NEBT AM DUAT. Good god of action, priest of Hathor, mistress in the palace hall A·E·105 Blanchard
131 SENHEZ . . . . . SENSHE. Interpreter (of an office) at Senshe (a place) Wood Murch
132 NEFER PERT RA NEB, TET NE MERUT NEKHEBT, HER-NESA. A good going forth every day, like Nekhebt for love, Nesa-hor A·E·52 U.C.
133 NETER NEFER SE UN NE NEFER-NI-ONKHTI. Good God cause existence for Nefer-ni-onkhti A·E·25 U.C.
134 ZEFA SHEMU AĀKHET, REN . . . . Food in harvest and inundation for Ren . . . . U.C.
135 ? U.C.
136 REN NEFER. Good name U.C.
137 REN SHESET (?). Edwards U.C.
138 ? MacGregor
139 Debased imitation of inscription U.C.
EARLY CYLINDERS. PHRASES. COLUMNAR INSCRIPTIONS
CATALOGUE OF SCARABS

FIGURES

140 Two men facing, carrying a triple bunch; couchant lion and hippopotamus; two human figures combined

141 Man marching, two lizards, two scarabs, Taurt and man

142 Man marching with staff, crocodile, seated man (inverted)

143 Three men marching, one kneeling (captive?), wavy lines interlaced and loop patterns

144 RA NEFER . . . . Man dancing, two fishes

145 Man marching with ibex, circles and barred pattern

146 Ram, cow, and ibex, with plants

147 Men dancing, somersaulting and running, two royal hornets, two scarabs, dog? and monkey?

TITULAR INSCRIPTIONS

148 QĀ OA KA NETER HER QA, KAT.  Lifter of the door of the ka of divine Horus statue, Kat. Wood U.C.

149 NESUT MERERT REP NEFER, HER·NESAT.  Whom the king loves increases excellently,

150 TU NER UZAT ZETTA.  Thou art tended and preserved for ever

151 ZESTA HEB NEFERT RENNUT, NEFERTU.  Sealer of cultivation, excellent of crops, Nefertu

152 KHENT KHERP, TEHUTI HEN, BA HEN ANPU HEN, TEHUTI BA HEN.  Leader of the Khent hall, priest of Tehuti,

153 O KHETMI SHEPSESH.  Caravan (imports) sealer, Shepsesh (Shepses?)

154 HER KHETM SESH NEB, SEZA.  Over the sealing of all secrets, Seza

155 King walking with sag animal and birds; in a foreign style different to others

8
ROYAL AND PRIVATE CYLINDERS

156 NESUT BAT, King seated, Crocodile, her mer taui (?). If this be read so, it is of Pepy I Limestone U.C.

157 HER NET HO (?), HER PA KHRED, . . . . ., KHER HEB MER-NE-HEZ (crown ?) MacGregor

158 ? Black steatite Murch

159 EMTRE NESUT SEN-MUT NEBT MERT. Royal overseer, Sen-mut, loved by her mistress Berlin

160 NESUT SÄT, MEHEN-PET-TA. Royal daughter, Mehen-pet-ta Carneian Munich

161 KHERP MÄOT, ONKH-NEKHT, ÕAT NEFER MER, ONKH-NEKHT. True ruler, keeper of the excellent gems (?) Onkh-nekht Limestone U.C.

162 HETEP UR HER ONKH NEKHT. Great peace be upon Onkh nefnkh Clay incised wet U.C.

162A (pl. lxxii) ONKH-NE-SET. Onkh-ne-set (name, see Onkhneptah, Onkhneamen) Blanchard

163 KHETM UZAU PERZET SHENUT . . . . Seal of stores of the estate, the granary of barley and spelt, at the lake of the hippopotamus and lion, Mesah son of Sat-em-selqet Limestone A·E·75 U.C.

164 ? A·E·54 Macgregor

165 S'UAZ NE NESUT, TET NE NEFER HAIT, Caused to flourish because of the king, like to the excellency of Hath, A·E·53 Goodison

166 MART TET NE NEKHEBT MERU, PER-SEN (?) similarly like to Nekhebt loving, Per-sen

167 NETER HEN HATHER (This phrase seems to mean that the person has been assimilated to the goddess Nekhebt by the love of the goddess, or of the person.) A·E·48

168 TET NE MERU NEKHEBT 50 U.C.

169 49

170 51

171 HATHER TET NE, SET, NET, HER, UN (NEFER). Like to Hathor, Set, Neit, Horus and Unnefer A·E·45 U.C.

172 HATHER DUAT, MERA. The adorer of Hathor, Mera A·E·28 U.C.

173 HATHER NETER HEN, HEB NEHAT, NEFER. Prophet of Hathor lady of the Sycomore, Nefer (name) U.C.

174 Onkh between two falcons, and emblem of Hathor. This cylinder must therefore belong to the vith or viith dynasty U.C.
SCARABS, CYLINDERS, ETC., IN UNIVERSITY COLLEGE

1st DYNASTY.
1. RA ME NAS (Of late date, possibly commemorating Mena) Glaze gone white N. 18
2. RA ME NAS " " " " " " " " " " Gone grey K. 74
1'2
1'2. AHA (TETA) Abydos, Crystal Vase
HER AHA. Ka name
1'5
1'5. SEMTI (HESEPTI) Pottery, green glazed L. 92
1. HES EPTI M A OT KHERU. (Of late date, perhaps modern) Blue green glaze C. 12
2. " " " " " " " " " " " " " " " 2'4
IInd DYNASTY.
4. PER ABSEN Clay seal
4. RES KHM O NEB, HER SEKHEM-AB PER ABSEN. South sealer of every document of Perabsen
2'9
2'9. KHO-SEKHEMUI Abydos. Diorite Bowl
HER, KOSEKHEM (UI); SET, NETERUI AM-F (HETEP).
Khasekhemui, in him the two deities are in peace
2 ?
2 ? KHO-BAU Clay sealing
HER, KHO-BAU; HER NUBTI, ART-ZEDF
3'1
IIIrd DYNASTY.
3'1. NEB KARA Bright greenish-blue glaze L. 24
2. RA-NEB-KA Bright light blue glaze K. 39
3. RA-NEB-KA, RA-NEFER. (Date uncertain) Pottery, Blue-green glaze L. 83
3'9. SENEFRU Steatite. Glaze gone H. 40
I NSEFER
2 NSEFER
3 NSEFER
3'9. SENEFRU
Gone brown Q. 73
Gone white Q. 73
Gizeh Diorite Bowl
Bright light blue J. 91

IVth DYNASTY.
4'2
4'2. KHUFU Diorite Bowl
1. MEZERU. Ka name of Khufu
2. KHUF. (Beak of chick slightly open) Gone brown T. 57
3. KHUF. Reverse; king seated before table of offerings, winged sun above Pottery green T. 64
4. KHUF. Reverse uncertain figures Steatite. Opaque light blue. Plaque
5. NETER NEFER, NEB TAUI, KHUFU, NETER OX, HER NUBTI, AAKHET TA Great Pyramid Seal. Basalt. Cylinder
    Good god, lord of both lands, Khufu, Great God, Triumphant Horus, of the Glorious Horizon Pyramid.
6. KHUFU, King seated Koptos. Alabaster. Vase
7. KHUF, Reverse uncertain figures Gizeh. Plummet. Hard yellow limestone
4'2'A KHNEM-KHUF (co-regent of Khufu, see Memphis iii, 43)
HER NB E ... KHNEM-KHU(F) KHUFU Clay sealing

4'3
4'3. KHOFRA IV'3
I. RA-KHO-F DA NESUT NEFER NEFER. Khofra, may the king give good things Ochre-red. Glaze gone L. 30
2. RA-KHO-F Pottery. Light blue G. 72
3. " " Grey steatite L. 71
4. " " Blue paste L. 54
5. " " Green glaze L. 18
5. " " Steatite, gone white L. 18
6. " " Pottery, green glaze Z. 40
7. " " Pottery, green glaze N. 98
8. " " Steatite, pale green Cylinder
9. RA-NE-KHO-F NETERU MERY. Khofra beloved by the gods Steatite, green-grey Cylinder
10. RA-KHO-F, HATHER DUA MERY NETER. Khofra, adoring Hathor loved by the god
12. HER USER AB, NESUT BATI RAHOF PERT NE PER DUAT. Office of the inner cabinet Clay sealing from a cylinder
4'4 4'4. MENKAURA
1 RA-MEN-KAU, HATHOR ZED MEDU UAB. RA-MEN-KAU NETERU REN MERY
   Menkaura, Hathor speaking pure words. Menkaura beloved child of the gods
Black steatite. Cylinder
2 RA-MEN-KAU, NETER NEFER, HATHOR MERY. RA-MEN-KAU NETER (NEFER) NEB KHO TAUI
   Menkaura good god loved by Hathor, Menkaura good god. Lord of glory of both lands
   (See Menkara, vassal of Shabaka, xxvth dynasty)
Black steatite. Cylinder

4'5 4'5. ZEDEFRA
1 RA-ZEDEF. Probably modern
Blue green J. 60
2 RA-ZED. From similarity to back of Nebkara 3-1-1, it appears to be early
Gone grey W. 30

4'6 4'6. SHEPSESKAF
1 RA-SHEPSES-KA-F. (Very perfect work of head and back)
Gone light brown F. 81

4'A
Hetep-hers. Private scarab, name only known in ivth and vth dynasties
Gone white G. 42

Vth DYNASTY

5'2 5'2. SAHURA
1 NEB-KHO-RA (throne name, see Sect. 25)
   Grass green. Head broken, back H. 22
   in affairs of the cabinet of Horus Neb Khou
   From a papyrus, clay sealing
2 EM KHE Thi KHNNUT, HER NEB KHOU .
   Abutig. Green steatite. Cylinder
3 RA SAHU NETERU MERER, HATHER NETER HEN NET MER.
   From papyrus, clay sealing
   Sahara whom the gods love, prophet of Hathor, loved by Neit
   Judge, over the dykes, making justice, Horus Pet Khou (unknown king)
   Sab her udeh smao . . . her, pet khou.

5'6 5'6. NEUSERRA
1 HER SÅ UPUAT, AST AB TAUI RA-NE-USER, HER NURTBI NETER, RA-NE (USER)
   Limestone. Cylinder
   Horus son of Upuati (Osiris of Siut) Ast ab taui Neuser ra, Triumphant Horus the god.
2 RA SA AN. Son of Ra, An (name of Neusera).
   Pottery. Blue green N. 64

5'8 5'8. ZEDKARA
1 RA-ZED-KA, SESMAUTI, BA S AS AB EM UPT MAOT.
   Zadkara Lord of Hierakonpolis and Buto (title)
   Her nubti zed ra-zed-ka, uazet neb mery
   Heru Horus Victor, enduring, Zedkara, loved by the lady Uazet
   Zedkara and Semauti zed em serkheti kuier hot.
   Cylinder seen by Wiedemann at Luqor, then lost, and later bought in Cairo.
   Lord of Hierakonpolis and Buto (title)
   Horus uniter of both lands, Zed khou
   Decree of the assistant
   Decree of the Sacred Scepter
   Decree of the Palace
   (Cylinder seen by Wiedemann at Luqor, then lost, and later bought in Cairo.)
2 ATY HER ZED KHOU, NET NETER HEN, HAT HER NETER HEN.
   Edwards. Steatite. Cylinder
   Horus Prince Zed khou, priest of Neit and Hathor.
3 NESUT BATHI RA-ZED-KA, NESUT NETER OÅ
   Go red H. 66
   King of Upper and Lower Egypt, Z, King, Great God
   Horus uniter of both lands, Zed khou
   UZ KHERI-O
   UZ NETER SAMOTI
   UZ HAT
4 RA-ZED-KA in spirals

5'9 5'9. UNAS
1 NETER NEFER NEC TAUI UNAS HETEP. Good god, lord of both lands, Unas, satisfied
   Gone red W. 12
2 ASUN. Name of Unas reversed, "Behold the being"
   Grey steatite L. 26
3 UNAS
   Dull green Z. 95
4 UNAS
   Gone brown H. 44
5 UNAS
   Gone brown G. 78
6 UNAS
   Gone brown E. 62
(Objects of Userkaf, Neferarkara, Shepseeskara, and Menkauher are added from other collections.)
DYNASTIES IV AND V

4.4 MENKAURA

4.5 ZEDEFRA

4.6 SHEPSESKAIF

DYNASTY V

5.1 USERKAF

5.2 SAHURA

5.3 NEFER.AR.KA.RA

5.4 SHEPSES.KA.RA

5.5 NE.USER.RA

5.7 MENKAUHER

5.8 ZED.KA.RA

5.9 UNAS
CATALOGUE OF SCARABS

6th DYNASTY

6·3. PEPY I

1 RA·MERY
2 RA·MERY
3 RA·MERY, MIN MERY. Ramery beloved by Min. Foundation plaque
4 KHER NEB AR ER UZET NEB·F HER. MERY TAUI
   The reciter, officiating by command of his lord, the Horus Mery-taui
5 HER DESSERT (of North) MERY TAUI, NESUT BAT PEPY HETHER MERY
   NESUT SHEPS, SEHEZ EIR, MERER NEBEF RA NEB, HER SHUTI (of Edfu), MERY TAUI
   NESUT SHEPS ER ER HESSET NEBEF HER HEZ (of South) MERY TAUI
   NESUT SHEPS HEZ PER AR ER HESSET NETER ASTEF
   Horus of the north Merytaui, king of south and north, Pepy, loved by Hathor.
   Royal noble, overseer of the palace loved by his lord every day, by Horus of Edfu, Merytaui.
   Royal noble, officiating by favour of his lord, Horus of the South, Merytaui.
   Royal noble, overseer of the palace, officiating by favour of his lord in his divine dwelling.
   Royal noble, officiating by command of his lord, the Horus Mery-taui
   Royal noble, overseer of the palace, officiating by command of his lord, the Horus of South, Merytaui.
6 [NESUT BAT PEFY of some god beloved, ONKH] ZETTA
   Piece of hard blue paste. Cylinder
   [NESUT TEP KHER, .......... AS] EK MUT, HER SHUTI, MERY TAUI
   NESUT TEP KHER, SEHEZ AST MER ER NEBEF, [HER HEZ MERY TAUI]
   NESUT TEP KHER, HER SESHTA .............. REF.
   King Pepy loved by [some god] living for ever.
   Chief under the king . . . . . . Ammuth, Horus of Edfu Merytaui.
   Chief under the king, overseer of the palace, loved by his lord the Horus of the south, Merytaui.
   Chief under the king, over the secrets . . . .

6·4. MERENRA

6·5. PEPY II

ONKH HER, NETER KHOU, RA·NFER·KA, ONKH ZETTA. Alabaster. Lid
HER NEFER·SÄ on thick piece of broken alabaster. See Cairo Papyrus 8, Recueil. xx, 72.

7·2. 4 or 6. NEFERKARA

1 RA·NFER·KA
1 RA·NFER·KA. Reverse same

7·9. NE·KA·RA

1 RA·NE·KA, RA·NUB·NEB. Ne·ka·ra, Nub·neb·ra
2 RA·R·KA·REN between uraei. Ne·ka·ra?

7·10. NEFER·KA·RA TERERRU

TERERRU, NEFER·KA, HÄ NEB. Tererru, Neferka(ra) Lord of the North

7·A. SENEFERONKH·RA PEPY

A RA·SENEFER·ONKH PEPE. Seneferonkhra Pepy

B PEPENOSS. Pepenoss (name “Aep summons her”)

C PENOSS

IXth DYNASTY

9·1. KETY I

9·1. KETY I

9·2. KETY II

NESUT BAT, KETY NEB KAU, ONKH ZETTA

Tell Retabeh. Weight. Red jasper
### CATALOGUE OF SCARABS

#### Xth-XIth DYNASTY

**PRIVATE SCARABS. HARD STONE**

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Marshal of the dykes</td>
<td>Black jasper</td>
</tr>
<tr>
<td>B</td>
<td>Royal sealer, Mert-ero. (Merto goddess of inundation)</td>
<td>Brown calcite</td>
</tr>
<tr>
<td>C</td>
<td>The commander, Neha. (Lieb. Dict. 201, early xith)</td>
<td>Dark green jasper</td>
</tr>
<tr>
<td>D</td>
<td>Strong of speech? Tehuti-hetep</td>
<td>Amethyst</td>
</tr>
<tr>
<td>E</td>
<td>Uah Nea.</td>
<td>Amethyst</td>
</tr>
<tr>
<td>F</td>
<td>Akh asthar.</td>
<td>White quartz</td>
</tr>
<tr>
<td>G</td>
<td>Deputy hearer, Qamun (Lieb. Dict. 259, xith dyn.)</td>
<td>Green-grey jasper</td>
</tr>
<tr>
<td>H</td>
<td>Divine Father, Atmu-hotep</td>
<td>Grey quartz</td>
</tr>
<tr>
<td>J</td>
<td>Sä-khenif-khali</td>
<td>Quartz and pink felspar</td>
</tr>
<tr>
<td>K</td>
<td>Overseer of transport boats, Antef</td>
<td>Green felspar and quartz</td>
</tr>
<tr>
<td>L</td>
<td>Follower, Onkh son of Mentuemho</td>
<td>Green jasper</td>
</tr>
</tbody>
</table>

*(See stele of Antef-ager-onkh son of Mentuembot, Brit. Mus. 563.)*

#### KA NEFER UAH SERIES

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>Khet-Pe-Onkh, Ka Nefer Uah.</td>
<td>Green-grey steatite</td>
</tr>
<tr>
<td>O</td>
<td>Ka Nefer Uah, Khety.</td>
<td>Dark green jasper</td>
</tr>
<tr>
<td>P</td>
<td>Ka Nefer, Sä-setem.</td>
<td>Dark green jasper</td>
</tr>
<tr>
<td>Q</td>
<td>Mer Per (?), Nefer Ka Nefer Uah.</td>
<td>Grey jasper</td>
</tr>
<tr>
<td>S</td>
<td>Beba Atły, Ka Nefer Uah.</td>
<td>Brown jasper</td>
</tr>
<tr>
<td>T</td>
<td>Nebt Per Nebiat-Nefer-Ka Mer Net.</td>
<td>Amethyst</td>
</tr>
<tr>
<td>U</td>
<td>Antef Sä Seteb, Ka Nefer Uah.</td>
<td>Amethyst</td>
</tr>
<tr>
<td>V</td>
<td>Mentu-hetep Sä Amen, Ka Nefer Uah.</td>
<td>Dark green jasper</td>
</tr>
<tr>
<td>W</td>
<td>Ka Nefer Heit-Mer.</td>
<td>Limestone</td>
</tr>
<tr>
<td>X</td>
<td>Ka Nefer Uah, Mer.</td>
<td>Blue-green glaze</td>
</tr>
<tr>
<td>Y</td>
<td>Mer Per Mentu-user, Uah Ka Nefer.</td>
<td>Gone light brown</td>
</tr>
<tr>
<td>Z</td>
<td>Arit Or Ran-ef-Onkh, Ka Nefer Uah.</td>
<td>Blue-green glaze</td>
</tr>
</tbody>
</table>

#### XIth DYNASTY. 11-5. MENTUHETEP II

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>King Neb-tau-i-ra, Mentuhotep II</td>
<td>Gone grey</td>
</tr>
<tr>
<td>2</td>
<td>Nebt-aur-ra.</td>
<td>Grey green</td>
</tr>
<tr>
<td>3</td>
<td>Loved by (Hathor of) Oryt, Nebtauira</td>
<td>Gone white</td>
</tr>
<tr>
<td>4</td>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>

#### XI- A

**RA KHEPER. Guarded by Sebek and Ra**

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>between uraei</td>
<td>Peacock-blue on white quartz</td>
</tr>
<tr>
<td>3</td>
<td>Gracious king</td>
<td>Edwards. Full green glaze</td>
</tr>
<tr>
<td>4</td>
<td>Uraeus, Uzat, hot, and red crown at sides</td>
<td>Peacock blue</td>
</tr>
<tr>
<td>5</td>
<td>Her, uzat, onkh at sides</td>
<td>Green gone ruby brown, head broken</td>
</tr>
<tr>
<td>7</td>
<td>Uah, Ra-Kheper-user;</td>
<td>Gone white</td>
</tr>
<tr>
<td>8</td>
<td>Nefer Kheperu-nub, uraei</td>
<td>Gone white</td>
</tr>
</tbody>
</table>

#### XI- B

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>Nub-Seshesht-ra</td>
<td>Purple-brown</td>
</tr>
<tr>
<td>II</td>
<td>Ra-Nub-Seshesht, hawk with skhenif crown on each side. (See names of Antef I and II)</td>
<td>Peacock blue</td>
</tr>
<tr>
<td>II-D</td>
<td>Between four uraei</td>
<td>Green-blue</td>
</tr>
<tr>
<td>II-E</td>
<td>Ra-Nefer-zed, between four uraei</td>
<td>Gone white</td>
</tr>
<tr>
<td>II-G</td>
<td>Neter Nefer Ra-Zedui-onkh, in a border of circular spirals</td>
<td>Gone white</td>
</tr>
<tr>
<td>II-H</td>
<td>Ra-Sonkh-Ka. Delicate work</td>
<td>Gone white</td>
</tr>
</tbody>
</table>

*(Names of Antef II, Mentuhotep II, and Mentuhotep III)*

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot; &quot;</td>
</tr>
</tbody>
</table>

*(Names of Antef II, Mentuhotep II, and Mentuhotep III)*
CATALOGUE OF SCARABS

XIIth DYNASTY

12.1  AMENEMHOT I

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Geographical Details</th>
<th>Color</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SEHETEP-AB-RA (Throne name as pronounced, without inversion of writing)</td>
<td>Brown</td>
<td>E. 22</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>SEHETEP-RA-AB (Partly inverted)</td>
<td>Edwards, Pottery, gone white, F 25a</td>
<td>Brown</td>
<td>E. 22</td>
</tr>
<tr>
<td>3</td>
<td>AMEN-EM-HOT NEB</td>
<td>Gone buff</td>
<td>H. 20</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>AMEN-EM-HOT (Delicate work of early xiiith dynasty)</td>
<td>Brown</td>
<td>M. 46</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>AMEN-RA-EM-HOT NEB (Probably of xxiind–xxvth dynasties)</td>
<td>Pottery, Green</td>
<td>K. 48</td>
<td></td>
</tr>
</tbody>
</table>

12.2  SENUSERT I

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Color</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA-KHEPER-KA. Fine circular spirals around</td>
<td>Full peacock blue</td>
<td>J. 19</td>
</tr>
<tr>
<td>2</td>
<td>Finest form of circular spirals</td>
<td>Blue</td>
<td>D. 8</td>
</tr>
<tr>
<td>3</td>
<td>ONKHI NEFERUI (= RA?) RA-KHEPER-KA, NUB. Oval spirals around</td>
<td>Blue</td>
<td>D. 38</td>
</tr>
<tr>
<td>4</td>
<td>RA-KHEPER-KA. Rough scrolls</td>
<td>Gone brown</td>
<td>H. 8</td>
</tr>
<tr>
<td>6</td>
<td>RA-KHEPER-KA. Twisted border</td>
<td>Peacock blue</td>
<td>D. 86</td>
</tr>
<tr>
<td>7</td>
<td>&quot;&quot;.                 King marching with shield and falchion</td>
<td>Peacock blue</td>
<td>J. 20</td>
</tr>
<tr>
<td>8</td>
<td>&quot;&quot;.                 NEFER ONKH on each side</td>
<td>Peacock blue</td>
<td>J. 34</td>
</tr>
<tr>
<td>9</td>
<td>KA-RA-KHEPER. Uraeus, usat, and bati crown on each side,</td>
<td>Peacock blue</td>
<td>M. 50</td>
</tr>
<tr>
<td>10</td>
<td>&quot;&quot;.                 Uraeus, usat, onkh, and usat on each side, NUB below</td>
<td>Brilliant sky blue</td>
<td>V. 60</td>
</tr>
<tr>
<td>11</td>
<td>KA-RA-NEKHEPER. Lotus, usat, and bati crown on each side</td>
<td>Peacock green</td>
<td>V. 43</td>
</tr>
<tr>
<td>12</td>
<td>KA-RA-KHEPER. Nesut, onkh, bati crown, nefer, on each side</td>
<td>Gone white, Cartonche</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>RA-KHEPER-KA. Reverse, same</td>
<td>Kahun, Sky blue, Pendant</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>KHEPER-RA-KA. Flat back, two thread holes</td>
<td>Edwards, Gone white</td>
<td>X. 90</td>
</tr>
<tr>
<td>15</td>
<td>RA-KHEPER-KA-NUB, NESUT-NEFER on each side</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There has been a surmise that two nefers were used in place of Ra. The following scarabs strongly support this view, as they agree in style with those of Senusert I. In 16 the nefer is in an elongated Ra; in 17 the nefer has a circular body like Ra, and very short stem; in 18–20 the two nefers are used.

16 | RA(NEFER)-KHEPER-KA |
17 | NEFER-KHEPER-RA-KHA |
18 | NEFERU-KHEPER-KA   |
19 | Surrounding by circles. Probably of XVIIth dynasty             |
20 | "".                 "". Probably of xviith dynasty                   |
21 | "".                 "". "".                                        |
22 | NESUT BAT, RA-KHEPER-KA. Imitation lazuli cylinder for furniture, 2 3/4 in. long, 2 5/8 in. wide. |

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>USERTSEN</td>
<td>Blue stoneware</td>
</tr>
<tr>
<td>24</td>
<td>USERSET. Very finely cut, though blundered</td>
<td>Peacock blue</td>
</tr>
<tr>
<td>25</td>
<td>USERS. Very finely cut, though blundered</td>
<td>Peacock blue</td>
</tr>
<tr>
<td>26</td>
<td>USERTSEN</td>
<td>Gone white</td>
</tr>
<tr>
<td>27</td>
<td>DUCK ON BACK</td>
<td>Qaut (Koptos xxiv. 2.)</td>
</tr>
<tr>
<td>28</td>
<td>USERTSEN</td>
<td>Edwards, Gone white</td>
</tr>
<tr>
<td>29</td>
<td>USERTSEN SBEK NEB SMENN MERY. By Sekek lord of Smennu beloved.</td>
<td>Edwards, Light blue.</td>
</tr>
<tr>
<td>30</td>
<td>NEFER NEFER, NEB TAU D ONKH USER-NEB-SETEN (blundered)</td>
<td>Gone white</td>
</tr>
<tr>
<td>31</td>
<td>NEB AR] KHET, NEB TAU USERSET ONKH ZETTA. Half-round rod of inlay.</td>
<td>Pottery, Brown, Flat</td>
</tr>
<tr>
<td>32</td>
<td>SARA USERTSEN AR NEF EM . . . Son of Ra Senusert, made by him in . . .</td>
<td>Half-ring of black obsidian.</td>
</tr>
<tr>
<td>33</td>
<td>&quot;&quot;.</td>
<td>Amethyst, Bead</td>
</tr>
<tr>
<td>34</td>
<td>&quot;&quot;.</td>
<td>Carnelian, Bead</td>
</tr>
<tr>
<td>35</td>
<td>NESUT HEMT KHNUM NEFER HEZ. Royal wife united to the white crown. (See Dackour xix. 37.)</td>
<td>Early xiiith dynasty.</td>
</tr>
</tbody>
</table>
### 12.3. AMENEMHOT II

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Her, Heken-em-maot. Horus, adoring the truth.</td>
<td>Slate slip for inlay.</td>
<td>Flat</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ra-nub-ka.</td>
<td>G. Grey</td>
<td>Gone brown.</td>
<td>Light blue paste</td>
</tr>
<tr>
<td>4</td>
<td>Ra-nub-ka. Names in spoken form</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Ra-nub-ka. Pottery.</td>
<td>Bright green.</td>
<td>Cartouche.</td>
<td>Flat</td>
</tr>
<tr>
<td>6</td>
<td>Ra-nub-ka. Fibrous green-grey.</td>
<td>Traces of glaze gone brown.</td>
<td>Bead</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ra-nub-ka. Dark brown limestone.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Ra-nub-ka.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Ra-nub-ka. Blue-green.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Ra-nub-ka.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Ra-nub-ka.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Senusert's name Am. II with personal name Sen. II. Both</td>
<td>Light blue paste</td>
<td>N. 60</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Senusert.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Senusert.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Senusert.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Senusert.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Senusert.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 12.4. SENUSERT II

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Her, Seshe-ua-ten. Horus, traversing both lands.</td>
<td>Blue paste</td>
<td>G. 30</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Kho-kheper-neferui. Name in spoken form, with neferui used for Ra.</td>
<td>Blue paste</td>
<td>D. 32</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Nesut bat Rā-kho-kheper, onkh each side.</td>
<td>White</td>
<td>W. 90</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kho kheper, uraeus and crocodile. Perhaps the uraeus = Ra.</td>
<td>Work like Sen. I.</td>
<td>Green-blue</td>
<td>W. 90</td>
</tr>
<tr>
<td>5</td>
<td>User sent blundered</td>
<td>Kahun.</td>
<td>Blue.</td>
<td>Half prism</td>
</tr>
<tr>
<td>9</td>
<td>Sa ra usertesen.</td>
<td>Kahun.</td>
<td>Two of a group of four cylinders, split in half.</td>
<td>Green-blue</td>
</tr>
<tr>
<td>10</td>
<td>Fragments of blue glazed cylinders, Kahun.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hat-sebus-ua-tenep, hot neter hat neser, mer ... Pefy-onkh.</td>
<td>Kahun, clay sealing from papyrus</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 12.5. SENUSERT III

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ra-kho-ka.</td>
<td>Glaze lost.</td>
<td>Grey steatite</td>
<td>Y. 35</td>
</tr>
<tr>
<td>2</td>
<td>Ra-kho-ka.</td>
<td>Green glaze</td>
<td>L. 4</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ra-kho-ka batu crown at each side.</td>
<td>Blue</td>
<td>V. 43</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Ra-kho-ka batu crown at each side.</td>
<td>Black steatite</td>
<td>G. 10</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>In rope border.</td>
<td>Grass green.</td>
<td>Gone white</td>
<td>W. 90, D. 36</td>
</tr>
<tr>
<td>6</td>
<td>In rope border degraded.</td>
<td>Green</td>
<td>D. 44</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>In scrolls.</td>
<td>Gone brown.</td>
<td>Gone white</td>
<td>G. 32, N. 4</td>
</tr>
<tr>
<td>8</td>
<td>Or Ra-res-ka, a king of later date, xxv ?</td>
<td>Pottery.</td>
<td>Green</td>
<td>N. 60</td>
</tr>
<tr>
<td>9</td>
<td>In scrolls.</td>
<td>Pottery.</td>
<td>Blue-green burnt red</td>
<td>Q. 68</td>
</tr>
<tr>
<td>10</td>
<td>Number of Senusert I.</td>
<td>Work as of Sen. I.</td>
<td>Peacock blue</td>
<td>J. 24</td>
</tr>
<tr>
<td>11</td>
<td>Nesut kā-kho. Nesut used perhaps for Ra, like neferui.</td>
<td>Peacock blue</td>
<td>Frog</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Kau, ne-maot. Co-regency of Senusert III and Amenemhot III.</td>
<td>Stamp of wood</td>
<td>Handle</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Kau, ne-maot.</td>
<td>Stamp of limestone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Ra-kau</td>
<td>Neferui (?) Kho-ka, maot feathers on either side. Two cartouches of men-kheper-ka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Ra-kho-ka between royal uraei.</td>
<td>Reverse, wat on nub.</td>
<td></td>
<td>G. 78</td>
</tr>
<tr>
<td>20</td>
<td>Her-zed-ua, ra-kho-ka.</td>
<td>Gone white.</td>
<td>Uzat</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Her-zed-ua, ra-kho-ka.</td>
<td>Gone white.</td>
<td>Uzat</td>
<td></td>
</tr>
</tbody>
</table>

### 12.6. AMENEMHOT III

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Her ra o a bau. Horus-Ra, Great of Spirits.</td>
<td>Pottery.</td>
<td>Gone white</td>
<td>G. 78</td>
</tr>
<tr>
<td>2</td>
<td>Ra-ne-maot in rectangle, uraei at sides.</td>
<td>Gone white.</td>
<td>Broken</td>
<td></td>
</tr>
</tbody>
</table>
12. PRIVATE SCARABS.
12·6. AMENEMHOT III (continued)

12·6. AMENEMHOT IV

Neter-Nefer, Neb Taui, Ra·Ne-Maot; Sâra Ne Khêt, Amenemhot; Her Khéperu.

Ka name of Am IV between the cartouches of Am III, during co-regency.

Pierced with three holes, end to end. Gone white Q. 10

XII. PRIVATE SCARABS

Round spirals continuous.

A Mér Mût, Khensu-Sâ. Overseer of organizing, Sakhonsu Peacock blue D. 20
B Sesh-Ne Khéner-t Uâ, Sêbêk-Sâ. Scribe of the great prison, Sasebek Gone white M. 16
C Neter Ka Hathor Pert, Ameny M·K·. (Title) of Hathor temple, Ameny, justified Clear blue S. 10
D ... Nêfêau
E Onkh Ne Nut, Sêbek-Nêkht. Citizen, Sebeknekhth. Base of seated figure, now lost Peacock blue figure

Round spirals at sides.

F Ur Réz Môbah, Onkh-pêt. Chief of Nubia (?) Onkhpeti Peacock blue S. 50
G Mêr Asêt Ne Ho, Ka·Ab·Sât. Overseer of place of the tomb, Kaabsat Dark green S. 10
H Bâtê Khêt, Mêr Denat, Fathèrduen, M·K·. Royal sealer, overseer of dykes, Ptaherdan Peacock blue C. 65
J Sesh-Ne Khéner-t Urt, Zatiân Neb Amâkh. Scribe of the great prison, Zatien, devoted White Q. 62
K Neter Atef, Sêbekhepet·M·K. Divine father Sëbekhepet, justified Peacock blue S. 10
L Ho, Neter Khêthm, Amenhêpet. Prince, Sealer of the god, Amenhpet Peacock blue S. 10

Oval scrolls continuous.

M Khér Neb Ne Ptah Nut, Vahem-Nêfer·Uâ. Rectifier of Ptah and Mt, Vahem-nefer-ur Rich clear blue C. 60

N Mêr Asêt, Senba, M·K·. Overseer of the residence, Senba, justified Hard paste. Dull green H. 48
O Ra·MÊry, Neb Amâkh. Merya, devoted to his lord. (Ilihûm viii 40) Kahun. Peacock blue C. 60
P Sesh-Ne Sêkh, Ay. Scribe of punishment (list determinative) Ay Blue green S. 25
Q Arik Ót Hebt Neb Amâkh. Guard of the store, Hebt, devoted to his lord Green blue C. 32
R Kêr·Nefer·Khêrê. Ra-nefer-khire Hard paste. Dull green N. 38
S Menâkhêrê (or Sêp). Menâkhêrê Gone white L. 26

Oval scrolls at sides.

T Nesut Kheker, Mu-Ab. Royal adornment, Muab Nubt. Amethyst and gold plate J. 70
U Her Ne Tem, Setmes. Chief of the sledges, Setmes. Peacock blue S. 20
W Thâ, Khér Neb Sahu, Akh. Vizier, proclaimner of the treasury, Akh Harageh 275. Bright green S. 10
12. PRIVATE (continued)

<table>
<thead>
<tr>
<th>Catalogue Number</th>
<th>Title</th>
<th>Colors</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y 1</td>
<td>Chief of Nubia (?). Ameny, justified</td>
<td>Peacock blue</td>
<td>10</td>
</tr>
<tr>
<td>Z 2</td>
<td>Chief of Nubia (?). Zeda-plah, justified</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AA 3</td>
<td>Judge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AB 4</td>
<td>Guard of the flocks, Hetep.</td>
<td>Gone brown</td>
<td>74</td>
</tr>
<tr>
<td>AC 5</td>
<td>Lady of the house Sebehkhetep.</td>
<td>Blue</td>
<td></td>
</tr>
<tr>
<td>AD 6</td>
<td>Lady of the house Amur Userkhepesh</td>
<td>Gone white</td>
<td>18</td>
</tr>
<tr>
<td>AE 7</td>
<td>Overseer of the house of the grainary, Insewab. Obsidian</td>
<td>Rich clear blue</td>
<td>25</td>
</tr>
<tr>
<td>AF 8</td>
<td>Interpreter of the followers, Meny. Brown jasper in gold mount</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AG 9</td>
<td>Hor, etc., Lieb. Dict.</td>
<td>Brown limestone</td>
<td>36</td>
</tr>
<tr>
<td>AH 10</td>
<td>Marshal of the prince's table, Sa-ah</td>
<td>Brown jasper</td>
<td>50</td>
</tr>
<tr>
<td>AJ 11</td>
<td>Prince, Sekhnub, &quot;Scheme of the heart&quot;</td>
<td>White</td>
<td>10</td>
</tr>
<tr>
<td>AK 12</td>
<td>Marshal of the prince's table, Sekh-en-ko</td>
<td>Blue</td>
<td>10</td>
</tr>
<tr>
<td>AL 13</td>
<td>Chief Marshal of the city, Senoab. Tel Yehudiyeh Peacock blue</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AM 14</td>
<td>Peacock blue, travelling over the land Asia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AN 15</td>
<td>Elder of the temple, Amen, again living</td>
<td>Blue</td>
<td>10</td>
</tr>
<tr>
<td>AO 16</td>
<td>Judge of Hierakonpolis, Aysep</td>
<td>Green blue</td>
<td>10</td>
</tr>
<tr>
<td>AP 17</td>
<td>Peacock blue, justified</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AQ 18</td>
<td>Purple over the temple of Amen, Senby-nefer-hat-neter Green</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AR 19</td>
<td>Goldsmith, Neb, again living</td>
<td>Gone white, red in hollows</td>
<td>10</td>
</tr>
<tr>
<td>AS 20</td>
<td>Lady of the house, Henpu</td>
<td>Hard paste, blue</td>
<td>45</td>
</tr>
<tr>
<td>AT 21</td>
<td>Keeper of contracts of supply, Boa</td>
<td>Gone white</td>
<td>76</td>
</tr>
<tr>
<td>AU 22</td>
<td>Scribe of the College, Am born of Thath</td>
<td>Blue</td>
<td>24</td>
</tr>
<tr>
<td>AV 23</td>
<td>Scribe of the College, Am born of Thath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AW 24</td>
<td>Hard blue paste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AX 25</td>
<td>Lady of the house, Yab</td>
<td>Hard grey paste, green face</td>
<td>26</td>
</tr>
<tr>
<td>AZ 26</td>
<td>Hard grey paste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BA 27</td>
<td>Interpreter of followers, Neter hotep (Koptos xxiv, 6) Blue green</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>BB 28</td>
<td>Guard of the bows, Senb, justified</td>
<td>Obsidian</td>
<td>10</td>
</tr>
<tr>
<td>BC 29</td>
<td>Organiser of the priests, Ka-em-hotep</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BD 30</td>
<td>Royal Caterer, Satu</td>
<td>Obsidian</td>
<td>13</td>
</tr>
<tr>
<td>BE 31</td>
<td>Sealer, Judge of Hierakonpolis, Horhotep</td>
<td>Obsidian</td>
<td>12</td>
</tr>
<tr>
<td>BF 32</td>
<td>Sealer, Nefer-hes-tah</td>
<td>Obsidian</td>
<td>13</td>
</tr>
<tr>
<td>BG 33</td>
<td>Great . . . . Hor</td>
<td>Obsidian</td>
<td>13</td>
</tr>
<tr>
<td>BH 34</td>
<td>Marshal of the gods, Rensefneb</td>
<td>Edwards</td>
<td>10</td>
</tr>
<tr>
<td>BJ 35</td>
<td>Royal sealer, keeper of the office of dykes, Hor, justified</td>
<td>Peacock blue</td>
<td>19?</td>
</tr>
<tr>
<td>BK 36</td>
<td>Keeper of the cabinet, keeper of the crown, Puserba</td>
<td>Gone brown</td>
<td>50</td>
</tr>
<tr>
<td>BL 37</td>
<td>Hard brown stone</td>
<td></td>
<td>44</td>
</tr>
<tr>
<td>BM 38</td>
<td>Black steatite</td>
<td></td>
<td>85</td>
</tr>
<tr>
<td>BN 39</td>
<td>Limestone, yellowed</td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>BP 40</td>
<td>Black steatite, M. 81</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>BQ 41</td>
<td>Marshal of the gods, Rensefneb</td>
<td>Bare schist</td>
<td>13</td>
</tr>
<tr>
<td>BR 42</td>
<td>Keeper of the house, Neferhepet</td>
<td>Orange-buff</td>
<td>9</td>
</tr>
<tr>
<td>BS 43</td>
<td>Keeper of the cabinet, keeper of the crown, Puserba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BT 44</td>
<td>Keeper of the crown, Spernef</td>
<td>Dark green</td>
<td>10</td>
</tr>
<tr>
<td>BU 45</td>
<td>Royal sealer, over the sealer, Har.</td>
<td>Green-blue</td>
<td>17</td>
</tr>
<tr>
<td>BV 46</td>
<td>Inspector, Khenamsu (= Khenuahemsu of XII)</td>
<td></td>
<td>25</td>
</tr>
</tbody>
</table>

Notes:
- Side oval signs not continuous.
- 3 holes from end to end, see 12.7.
12. Y–BV. PRIVATE SCARABS, SCROLLS
13. A–AV. PRIVATE SCARABS. NO SCROLLS

[Images of scarabs and seal impressions]
### XIII. PRIVATE NAMES

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Color</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>MER OT U NE HEB, USETESEN (SÄ) NE PTAH-SÄ.</td>
<td>Overseer of the office of the district for agriculture Semsert son of Saptah Obsidian</td>
<td>C. 4</td>
</tr>
<tr>
<td>B</td>
<td>UR RES MOBÄ, OKUT.</td>
<td>Chief of Nubia (?), Ouat</td>
<td>Gone grey S. 75</td>
</tr>
<tr>
<td>C</td>
<td>NEBT PER, SOPDU-SÄT, M-K.</td>
<td>Lady of the house, Sat-sopdu, justified Edwards</td>
<td>Gone grey C. 8</td>
</tr>
<tr>
<td>D</td>
<td>UBU NE OTU, TENNU, NEB AMÄKH.</td>
<td>Controller of store houses, Tennu</td>
<td>Clay sealing</td>
</tr>
<tr>
<td>E</td>
<td>MER AST NE HOU, HEPT-PU-UAH.</td>
<td>Keeper of the place of rejoicings, Hept-pu-uh</td>
<td>Peacock blue S. 30</td>
</tr>
<tr>
<td>F</td>
<td>SESHESHI SEBEK.</td>
<td>Priestess of Sekh</td>
<td>Green J. 63</td>
</tr>
<tr>
<td>G</td>
<td>NEBT PER, NEBTANTA, M-K.</td>
<td>Lady of the house, Nebtanta justified.</td>
<td>(Hathor) Green gone white S. 10</td>
</tr>
<tr>
<td>H</td>
<td>ARI OT MERA, ONKH UAHEM ZETTA.</td>
<td>Guard of the store, Mera, living again eternally</td>
<td>Gone white D. 28</td>
</tr>
<tr>
<td>J</td>
<td>MENKH NE HO REN-SEN rebel, UAHEM ONKH, NEB AMAKH.</td>
<td>Carpenter of the prince, Ren-sen, living again</td>
<td>Gone light brown J. 99</td>
</tr>
<tr>
<td>K</td>
<td>NEBT PER, MUT-ONKH-THA, M-K.</td>
<td>Lady of the house Mut-onketha, justified</td>
<td>Gone white S. 25</td>
</tr>
<tr>
<td>L</td>
<td>MER PER NE AKH, SEMSU.</td>
<td>Keeper of the house of enemies, Sensu, Harageh 37. Nacreous white</td>
<td>S. 55</td>
</tr>
<tr>
<td>M</td>
<td>SESH NE KIET, HEH.</td>
<td>Scribe of the Khent hall, Ihek Harageh 291. Hard green paste</td>
<td>J. 62</td>
</tr>
<tr>
<td>N</td>
<td>NEBT PER, STEM-AB.</td>
<td>Taurs on back Lady of the house Stemab (&quot;making perfect the heart&quot;)</td>
<td>Peacock blue</td>
</tr>
<tr>
<td>O</td>
<td>KHERP HOHO HOHU.</td>
<td>Commander of the palace boats</td>
<td>Gone brown S. 30</td>
</tr>
<tr>
<td>P</td>
<td>ARI PEZET, SENB.</td>
<td>Guard of the boats, Senb</td>
<td>Gone nacreous white S. 65</td>
</tr>
<tr>
<td></td>
<td>. . . . . SHE, KEMS M-K. . . . . . . . of the Fayum, Kems, justified</td>
<td>Grey brown S. 40</td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>NEBT PER, UAZET-HETEP, MEST NE SAT-RENT.</td>
<td>Lady of the house Uazet-kopet, born of Sat-rent</td>
<td>Blue-green S. 10</td>
</tr>
<tr>
<td>S</td>
<td>NESUT REKH, NEHY, M-K.</td>
<td>Royal friend, Nehy, justified Edwards. Nacreous white S. 50</td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>RA-SEHETEP-AB-ONKH.</td>
<td>Schotep-ab-onkh Cat and kitten on back.</td>
<td>Peacock blue Cat</td>
</tr>
<tr>
<td>U</td>
<td>SEMSU HÄYT, AOH-SÄ, UAHEM ONKH.</td>
<td>Elder of the temple, Aoh-ekt, again living</td>
<td>Greenish-blue M. 42</td>
</tr>
<tr>
<td>V</td>
<td>MER PER NEFERRUI, KHENTY-SÄ.</td>
<td>Keeper of the house of . . . . Khenty-bkety of mercury Peacock blue S. 95</td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>SEMSU HÄYT, ANTEF, M-K.</td>
<td>Elder of the temple, Anetef, justified</td>
<td>Gone white S. 10</td>
</tr>
<tr>
<td>X</td>
<td>UR RES MOBÄ, SEBEK-UR.</td>
<td>Chief of Nubia (?), Sebek-ur</td>
<td>Peacock blue J. 63</td>
</tr>
<tr>
<td>Y</td>
<td>ONKH NE NUT, NESUT TAP, NEFHER-TEPE.</td>
<td>Citizen, over Royal land (?), Neferhetep</td>
<td>Gone white J. 63</td>
</tr>
<tr>
<td>Z</td>
<td>AKI OT NE PER HET, SEBÉK-UR-NE.</td>
<td>Guard of the Treasury, Urnesebek</td>
<td>Gone dark brown S. 70</td>
</tr>
<tr>
<td>AA</td>
<td>NEBT PER, SEBÉK-SÄT, UAHEM ONKH.</td>
<td>Lady of the house, Sat-sebek, again living</td>
<td>Peacock blue N. 8</td>
</tr>
<tr>
<td>AB</td>
<td>MER U, MENTUNESU.</td>
<td>Overseer of the district, Mentu-nesu, Kahun (Hlahmun VIII, 41) Full blue</td>
<td>D. 66</td>
</tr>
<tr>
<td>AC</td>
<td>SESHEK, KHENESU, ARI NE UAB NE AMEN KHENSU-NEFEN, MES NE REBT PER BABA.</td>
<td>Scribe, Khensu, son of the priest of Amen Khensu-sheper, born of the lady of the house Baba</td>
<td>Gone grey F. 3</td>
</tr>
<tr>
<td>AD</td>
<td>HO NEFHER-RA.</td>
<td>Prince slaying gazelle, behind onkh. Prince Nefer-ra</td>
<td>Blue gone white S. 10</td>
</tr>
<tr>
<td>AE</td>
<td>MER NUB, SÄ-PTAH.</td>
<td>Overseer of gold, Saptah</td>
<td>Light blue M. 86</td>
</tr>
<tr>
<td>AF</td>
<td>SESHEK SEN, USER-ONKH-HENO.</td>
<td>Scribe of royal (brothers ?) User-onkh-hen</td>
<td>Blue-green J. 97</td>
</tr>
<tr>
<td>AG</td>
<td>MER BESU, KHEPER-RA, NEB AMAKH.</td>
<td>Keeper of the unguects, Kheper-ra</td>
<td>Gone white nacreous C. 40</td>
</tr>
<tr>
<td>AH</td>
<td>MER PER NE SETRU, PTAH-UR.</td>
<td>Overseer of the house of bandages, Ptahur</td>
<td>Gone grey M. 66</td>
</tr>
<tr>
<td>AJ</td>
<td>MER ARUT, SENB, AKI KHENTY SÄ.</td>
<td>Keeper of the store, Sensu born of (Khenty-)hkety-ka.</td>
<td>Intense blue L. 95</td>
</tr>
<tr>
<td>AK</td>
<td>BATI KHEMT, MER SEKHITU, SURTHA.</td>
<td>Royal sceler, overseer of peasants, Surtah</td>
<td>Blue green T. 9</td>
</tr>
<tr>
<td>AL</td>
<td>BATI KHEMT, MER TÄGU, ONKHU.</td>
<td>Royal sceler, overseer of lands, Onkhu</td>
<td>Blue green D. 60</td>
</tr>
<tr>
<td>AM</td>
<td>MER MESHOU PTAH, SENOU-AB.</td>
<td>General of the army of Ptah, Senou-ab</td>
<td>Peacock green C. 42</td>
</tr>
<tr>
<td>AN</td>
<td>HO ZAMU (NE) UNNEFHER, AOHTEHUTU.</td>
<td>Leader of the youths of Unvester, Aoh-tehetu</td>
<td>Gone white D. 56</td>
</tr>
<tr>
<td>AO</td>
<td>RA-NEFHER, NETER HEN HET NE RES, SERQ NE AAT.</td>
<td>Ra-nefher, prophet of Nett of the South and Sekh of the East</td>
<td>Grey green T. 3</td>
</tr>
<tr>
<td>AP</td>
<td>SESHEK NE KHNERT UR SENS-HETEP SÄ SENBEFNE, M-K.</td>
<td>Scribe of great prison, Senshetep son of Senbehen</td>
<td>Clay sealing</td>
</tr>
<tr>
<td>AQ</td>
<td>HO ONKHREN.</td>
<td>Prince Onkhren</td>
<td>Grey-green. Cylinder</td>
</tr>
<tr>
<td>AR</td>
<td>SESHEK NE KHNERT SKEKH-TEHUTI, ONKH ZED ONKH NEFÉR AT SIDES.</td>
<td>Scribe of the Khent hall, Sekhem-tehuti Harageh 275. White</td>
<td>S. 30</td>
</tr>
<tr>
<td>AS</td>
<td>KHNET NE SEBEK PER, REN-HETEP NEB AMAKH.</td>
<td>Attached to the temple of Sekh, Ren-hetep</td>
<td>Gone nacreous white D. 95</td>
</tr>
<tr>
<td>AT</td>
<td>BATI KHEMT MER KHNERT PTAH-HETEP.</td>
<td>Royal sceler, keeper of the prison, Ptah-hetep</td>
<td>Green, burnt red M. 96</td>
</tr>
<tr>
<td>AU</td>
<td>SAB ARI NEKHEN, SEMEKH.</td>
<td>Judge of Hierakonpolis, Semekh (&quot;the careless&quot;)</td>
<td>Blue J. 62</td>
</tr>
<tr>
<td>AV</td>
<td>HÉR SHÀT, KEMMAU, UAZ, NEFER, UAH on back.</td>
<td>Prince of the Lake (Fayum) Kemmau</td>
<td>Gone white</td>
</tr>
</tbody>
</table>
AW "UORTU HEP UZHU SEBEK-HETEP [Marshal of the prince’s table, Sebek-holep,]

AX ‘SA NE UORTU HEP UZHU MENTUHETEP, [Son of the Marshal of the prince’s table Mentu-

AY HO, SEBEK-DA [holep]

AZ SEBEK-HETEP-SÁ (and another similar).

BA SEMSU SEBEK.

BB SESH NE KHENERT UR, SESA. [Scribe of the great prison, Sesa]

BC SESH NE KHENERT, SESA. [Scribe of the prison, Sesa]

BD SESH UR NE MER KHEM, NEHES. [Great scribe of the keeper of the seal, Nehes]

BE SATHI KHEM, MER MESHOU, SÁNEB. [Royal sealer, general, Saneb]

BF SESH SEPT., SÁURT. [Scribe of the nome, Saurt]

BG SATHI KHEM, SEMER UATI, MER KHEM, NÉB-RÁ-SEHUL. [Royal sealer, companion, keeper of the seal, Nebra sehui. (“Lord of words in Councils”)]

BH SEMSU HÁYT, PTÁH-SÁ, NÉB ANÁKH. [Elder of the temple, Sa-ptah]

BJ NESUT QEB, AMENY. [Royal purser (?) Ameny.]

BK " " " " [Gone white]

BL MER SHENT, NÉB-TÁ-HÁ (Fraser 82). [Overser of the rolls, Nebiaha. (Pierret 589-90)]

BM NESUT REKH HÉM-EM-HÁ. [Royal friend, Hem-em-ka]

BN MER KHEM ER-DÁ-HÁ. [Keeper of the seal, Erda]

BO MER QESHTIU, SEBETFI. [Overser of embalmers, Sebten]

BP QESHTIU, ONKH-NEB-EM-SENEF. [Embalmer, Onkh-neb-em-senefer]

BQ SATHI KHEM, MER DENAT PER, SEBEK-NÉB-KA. [Royal sealer, keeper of office of dykes, Sebek-neb-ka] (Pierce and Edwards 28-29)

BR SATHI KHEM, SEMER UATI, MER KHEM, SENSÚMA. [Royal sealer, companion, keeper of the seal, Senssuma, Kahun (Maḥān viii, 42)]

BS SAME [Edwards, gone dark grey]

BT SATHI KHEM, SEMER UATI, MER KHEM, HÁAR. [Same titles] Haar

BU SATHI KHEM, MER KHEM, HÁAR. [Royal sealer, keeper of the seal, Haar. Nacreous blue-green]

BV " " " " [Greyish-blue green]

BW, BW, BY, BZ SATHI KHEM, MER KHEM, HÁCR. " " " " [Gone brown]

CA SATHI KHEM, MER KHEM, HÁAR. [Royal sealer, keeper of the seal, Haar. Well-cut legs, nacreous blue-green]

CB " " " " [Gone brown]

CC, CD, CE " " " [Gone brown]

CF SATHI KHEM, MER KHEM, SEZEM, HER-ÉR-DA-OŠAHU. [Royal sealer ... Her-er-da-oshah]

CG HO, MER UAZ, MENTUHETEP. [Prince, overseer of transports, Mentuhotep. Pottery. Light green]

CH SATHI KHEM, SEMER UATI, MER KHEM, PTÁH-ER-DÁN. [Royal sealer companion, keeper of the seal, Ptaherdan]

CJ NESUT HÁSÁH DE SÁBEK NÉB SUNU, NE KA NE SATHI KHEM, MER KHEM, SEMER UATI, SENBETFI [Royal offering to Sebek lord of Syene, for ka of royal sealer, keeper of seal, companion, Senbeshif]

CL SATHI KHEM, MER KHEM, SEN-HEB-ONKHI. [Royal sealer, keeper of the seal, Senbeohnkhek]

CM " " " AMENHETEP. [Amunhotep]

CN SESH NE KHENERT UR, NEB-ONKHI. [Scribe of the great prison, Neboonkh]

CO MER KHEM ERDAHÁ. [Keeper of the seal, Erda]

CP MER KHEM, PER-ÉM-UÁH. [Peremua]

CQ SATHI KHEM, SEMER UATI, MER KHEM, PER-ÉM-UÁH. [Royal sealer, companion, keeper of seal, Peremua]

CR MER KHEM NEB, PER-ÉM-UÁH. [Keeper of the general seal, Peremua]

CS " " " " [Gone brown]

CT MER HEZT, HERAKA. [Overser of interpreters, Heraka]

CU SATHI KHEM, SEMER MÁT. [Royal sealer, royal companion. Tell Yehudiyyeh Peacock green]

CV MER KHEM, QEB. [Keeper of the seal, Qebu. (Name with Ameny, Lohp. p. 479)]

CW KHENT-NÉM-ÉM-HOT. [Khent-men-em-hot. (Khentmen, a jackal god)]
CATALOGUE OF SCARABS

QUEENS OF DYNASTIES XII OR XIII

DA NESUT HEMT UAZET, UAHEM ONKH
Royal wife Uazet, again living.
Gone white D. 74

DB NESUT HEMT URT, KIHNEM NEFER, SUBTI-HEPET-ña.
Great royal wife, united to the crown, Nunbi-heetep-ta
Intense light blue S. 30

XIIIth DYNASTY. 13-2. SEKHEM-KA-RA

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.
Good god Sekhem-ka-ra, giving life
Dark brown limestone K. 26

13-1.

RA-ONKH-NEFERU-AUH.

13-2.

13-3.

13-6.

RA-SEONKH-AB NEB.

13-8.

13-11.

13-15.

13-16.

13-20.

13-21.

13-23.

I, 2 RA-NEFER-ONKH.

13-9.

2 RA-SEHETEP-AB blundered.

13-11. SEBEK-HEPET-RA
Beekhetep

13-15. SEBEKHETEP I


13-17.

13-19.

13-21.

13-22.

13-23.

I, 2 RA-NEFER-ONKH.

13-9.

2 RA-SEONKH-AB NEB.

13-11. SEBEK-HEPET-RA
Beekhetep

13-15. SEBEKHETEP I


13-17.

13-19.

13-21.

13-22.

13-23.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.

NEFER NEFER, RA-SEKHEM-KA, DA ONKH.

13-11.

13-15.
13:23. SEBEKHETEP III (continued)

10 RA·KHO·NEFER, SEBEKHETEP.
11, 12, 13 Same.
14, 15, 16 Same.
17 KHO NEFER, SEBEKHETEP.
18 KHO NEFERU ( = RA NEFER) SEBEKHETEP.
19, 20, 21, 22, 23 SEBEKHETEP (probably of xxvith dyn.)

Green limestone, green, yellow paste, gone white, blue paste. E. 29, P. 5, W. 60, K. 24, W. 60.

13? DG. KHO·KA·RA.

13·24. SEBEKHETEP IV

1 RA·KHO·HEPET.
2 RA·KHO·HEPET SÅ RA SEBEKHETEP.

RA·UH·AB, NETER NEFER.

13·26. AY.

1, 2 NETER NEFER, RA·MER·NEFER.
3, 4 "
5 RA·MER·NEFER Uraeus.

13·28. QUEEN ANA.

1 NESUT HEMT URT, KHNUMT NEFER, ANA. *Great royal wife, united to the crown, Ana.* Clear light blue.
2, 3 "
5 "

13·41. ABA.

RA·NEB·MAOT (Too rough to be of xviith dynasty).

Gone white.

13·53. NEHESI-RA.

SÅ RA NEHESI, DA ONKH.

Son of Ra, Nehesi, giving life.

Gone white.

XIIIth–XIVth DYNASTIES. ROYAL FAMILIES.

A NESUT HEMT SÅT-HATHER. *Royal wife, Sat-hather.*
B NESUT SÅ ANTEF (Form of back of Sebekhetep III to Ay). *Royal son, Antef.*
C NESUT SÅ NEHESI. *Royal son, Nehesi.*
D "
E NESUT SÅ SEMSU, QEPUPEN. *Royal son, eldest, Qeipen.*
F NESUT SÅ, MER SEK, SEFED·NEB. *Royal son, over the guides, Sopedeb ("All ready").* Gone buff.
K REPOTI, NESUT SÅ NEFERT-ONQET-UBEN. *Princess, royal daughter, Nefert-onqet-uben.*

(R Fraser, 75, 76)

L NESUT SÅ TUR. *Royal son, Tur.*

Gone yellow.

14·69. SEUAZNERA.

Pottery. Full blue.

14·76. NEFER·AB·RA.

Dirty green-blue.

UNPLACED KINGS.

KHENZER.

Buff limestone. Slate.

KHONDY.

NE·ONKH, KHONDY before king in Egyptian dress, giving ONKH, Life, to an Asiatic subject; beyond, an Egyptian subject, MEN servant, holding a papyrus plant with a bird upon it.

Column of five ibexes; guilloche pattern. Syro-Mesopotamian work.

CATALOGUE OF SCARABS

14.

SEKHEM-ZET-ONKH-RA or SEKHEM-RA

O RA-SEKHEM-ZET-ONKH, border of REN REN at each side

Gone wood brown T. 82

P RA-PE-MAOI in rope border

Green-blue M. 72

Q RA-SMA-KA in rope border

Green S. 30

R RA-SMA-KA in rope border

Green S. 70

NEFER-RA

S RA-NEFER in rope border

Grey steatite M. 38

T RA-NEFER

Green gone brown T. 49

U RA-NEFER in scrolls and rope border

Blue-green D. 26

V RA-NEFER; hA, NEFER, UAZ around

Green S. 5

W RA-NEFER; ONKH, ZED, NEFER at each side

Gone grey D. 74

X RA-NEFER, in good scroll border

Edwards, Gone buff D. 80

Y RA-NEFER, in round spiral border

Blue-green T. 44

Z RA-NEFER in irregular scrolls border

Grey steatite M. 42

AA RA-NEFER in rude scroll border

Gone white W. 90

AB RA-NEFER, UAZ NEB at each side

Pottery, green-grey N. 72

NEFERUI-RA

AC RA-NEFER

NEFERUI-RA, chief of Kaftos (?)

Blue T. 88

N.FERU-RA

AE RA-NEFERU, R'N'O-border

Peacock-green T. 32

Edwards. Grey D. 52

AF KHEPER-NEB-RA; UAZ ONKH HER UZAT KA NUB NEFERUI NUB at sides

Edwards. White D. 92

AG KHO-KHEPER-RA; BATI, ZU REN RON at sides

Light green J. 89

AH KHO-T'HEPER-RA-KHEPER; NEFER-ZED BATI at sides

Edwards. Blue-green D. 62

AJ KHO-RA-KHO; UAZ ONKH NEFER at sides

Edwards. Blue-green J. 45

AK RA-UAZ-RA; NEB NEFER at sides

NE-KA-RA, Etc.

AL RA-NE-RA; three BATI CROWNS, NEB

Buff Z. 30

AM RA-RA

Brown Z. 30

AN RA-KA, uraeus and falcon at sides. Period of Apepa I, see 15,5,12.

White D. 36

AO RA-NE-RA, feathers over cartouche and ONKH, scrolls around

White L. 56

AP NEFER IN RA-KA

Dull blue D. 88

AQ NEFER IN RA-KA

Gone white T. 28

AR RA-NEFER, UAZ UER UZAT KA at sides

Gone grey T. 66

AS RA-NEFER, uraeus & KA R at sides

Gone white W. 73

AT ONKH-ET-RA, uraeus, ONKH NEFER at sides

Blue-green D. 70

AU RA-ER-KHEPER

Gone white J. 72

AV RA-NUB-ER-RA

Blue-green J. 33

AW KA BAT

Gone white X. 10

AX RA-KHENTI-KHERUI, NESUT KA NUB below

Gone wood-brown Z. 10

AY RA-KHEPER-NEB in scroll border

Pottery. Green M. 88

AZ UAZ-KHO-NEFERUI; HO UZAT ONKH at sides

14 BA. KA-ZED-UAZ-RA and vassal UAZ-RA (NEFERUI = RA)

KA-ONKH-ER-NEFER-KHO, personal name. NEFERUI (=RA)KA-ZED-UAZ, throne name, standing, taking lotus from vassal UAZ-RA, with his son and daughter kneeling. The vassal holding palm branch, standing, before him BAT NUB, NEFERUI (=RA) UAZ, VR, King, victor, Uaza the great.

Below his wife (?) kneeling, priestess (?) of Hathor, offering palm to the suzerain KA-ONKH-ER-NEFER-KHO

Gone white. Cylinder

These two halves of the cylinder are engraved base to base, in one length.
CATALOGUE OF SCARABS

15.I. XVth DYNASTY. 15.I. ONTHA
HEQ SEMTU, HERYT, ONTHA; NEFERT NO KHO NEFER at sides. Prince of the Desert, the Terror, Ontha

Greenish-blue. C sides Q. 20

15.3
HEQ SEMTU KYHAN, OKNH NEFER at sides. Prince of the Desert, Kyhan

Gone white T. 53

15.5.
APEPA I

1 APEPA, between UAZ, NEFER, and human headed uraeus

Gone brown, back lost

2 AP (EPA) (RA-O-SEUSER); good scroll and entwined pattern

Gone light brown D. 80

3 RA-O-SEUSER; twists at sides

Peacock blue D. 90

4 RA-O-SEUSER, NUB above, twist at side

Blue T. 66

5 RA-O-SEUSER in rope border

Gone light brown M. 74

6 " NUB above, uraeus at side

Gone yellow T. 55

7 " " UAZ NEFER at each side

Dull green T. 44

8 " " " Koptos xxiv 8. Gone wood-brown T. 44

9 NESUT BAT, RA-O-SEUSER, DESHERT

Gone white T. 44

10 RA-O-SEUSER

Gone white L. 9

11 RA-O-SEUS; NESUT each side, plants of south and north below

Gone buff T. 26

12 RA-O-SEUSER, uraeus and falcon on each side, NUB below

Dull green Z. 30

13 RA-O-SEUSER

Grey steatite Z. 30

14, 15, 16, 17, 18, 19 RA-O-SEUSER, partly blundered

Pottery. Dull brown, burnt brown T. 75

All pottery, green-blue, light blue, gone yellow, clear blue, blue. Four of T. 89, T. 98

16.A.

XVIIth DYNASTY. A. NOA-NEB-RA

1 RA-NOA-NEB, NEFER uraeus and UAZ at sides

Gone white J. 15

2 " uraeus at each side

Pottery Blue-green T. 61

16.B.

16.B. MÄOT-AB-RA

1 NETER NEFER, RA-MÄOT-AB, ONKH DA. The good god, Maotabra, given life. Edwards. Blue-green J. 29

2 " uraeus at sides

Green, gone brown T. 43

3 NETER NEFER, RA-MÄOT-AB, ONKH DA. ONKH UAZ at sides. The good god, Maotabra. Green T. 33

4 " NETER NEFER, RA-MÄOT-AB, ONKH DA. NESUT NEFER NEFER at sides

Gone brown T. 42

5 NETER NEFER, RA-MÄOT-AB, ONKH DA. NETER ONKH at sides

Edwards. Light green-blue T. 42

6 NETER NEFER, RA-MÄOT-AB, ONKH DA. NETER ONKH at sides

Edwards. Gone white T. 33

7 NETER NEFER, RA-MÄOT-AB, ONKH DA. NETER ONKH at sides

Edwards. Gone white T. 43

8 NETER NEFER, RA-MÄOT-AB, ONKH DA. NETER ONKH at sides

Gone brown T. 41

9 NETER NEFER, RA-MÄOT-AB, ONKH DA. HEN repeated at sides

Dark blue-green T. 41

16.C.

16.C. PEPA

As the scarab of best work, No. 1, has clearly PEPA, that reading must be preferred to SHESHA.

1 NETER PEPA, PEPA, DA ONKH. P with vertical bars. Good god, Pepe, given life


2 SÄ RA PEPA, ONKH ZETTA. Between scrolls. Son of Ra Pepa, living eternally

Gone light brown T. 38

3 " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " 

16 " ONKH ZETTA in rope border (or perhaps APPEP). Son of Ra Pepa, living eternally

Gone yellow U. 30

16 " OIKHR NETR DA degraded NETER, bars. Son of Ra Pepa, given divine life

Gone white T. 50
CATALOGUE OF SCARABS

XVIth DYNASTY (continued).  D. NEFER-GER

SÁ RA NEFER-GER MU, DA ONKH; NETER ONKHI at sides.  Son of Ra, Nefer-ger, given life

Gone flesh red  T. 28

16·E.

E.  KHO-USER-RA

1  NETER NEFER RA·KHO-USER, DA ONKH, NETER ONKHI at sides.  The good god Khouser·ra,
given life

Gone white  T. 28

2  NETER NEFER RA·KHO-USER, DA ONKH, loops at sides

Gone white  T. 41

16·F.

F.  SE·KHO·NE·RA

1, 2  RA·SEA·KHO·NE, degraded NETERS at sides

Gone brown, gone buff  T. 33, T. 43

3  same reduced to bars

Gone white  T. 33

4, 5, 6, 7, 8  NETER NEFER, RA·SE·KHO·NE

Gone white, light green-blue, light blue, gone white, blue-green  L. 9, 76, 12.  U. 70, 55

16·G.

G.  NEB·UAH·ÁB

SÁ RA NEB·UAH·ÁB, DA ONKH.  Son of Ra, Nebuahab, given life

Green  U. 50

16·H.

H.  YEKEB-BOR (YAKUB·BAAL)

1  SÁ RA YEKEB (9) OR.  Son of Ra, Yebek·baal

Gone light brown  T. 40

Gone red  U. 50

Blue-green  U. 35

Blue-green  T. 33

16·J.

J.  Ô·HETEP·RA

1  NETER NEFER, RA·Ô·HETEP, DA ONKH.  Good god Oahetepra, given life

Blue-green  T. 41

Gone brown  H. 70

16·K.

K.  KHO·RA

1  NETER NEFER, RA·KHO·MU, degraded NETERS.  Good god Khora

Gone white  U. 60

Gone white  T. 50

16·L.

L.  ÔÁ(MU)

1  ÔÁ MU degraded NETERS at sides

Gone brown  T. 49

Green-blue  T. 38

Gone grey  T. 50

Gone grey  T. 33

16·M.

M.  MÁOT·RA

NETER NEFER RA·MÁOT, ONKH DA.  Good God Maotra given life

Gone white  T. 47

17·A.

XVIIth DYNASTY.  A. APEPA III

RA·NEB·KHEPESII
17·B.
RA·NUB·ONKH NEB.  Deep lumpy back
17·C.
RA·NEB·DAT·RA
17·D.
RA·NEB·NEFERUI·RA
17·E.
RA·NUB·SMA and plants of south and north
17·F.
RA·NUB·PEH·RA
17·G.
RA·HETEP·NUBE

1  RA·NUB·HETEP

Pottery.  Gone brown  V. 57

Pottery.  Light green  N. 60

Pottery.  Gone white  N. 60

Pottery.  Green  N. 60

Pottery.  Gone white  K. 56

12
CATALOGUE OF SCARABS

XVIIth DYNASTY. 17-H. RAHETEP

1-1. RA-HETEP

Pottery, green faded. Light blue paste. K. 92, Z. 97
Light green T. 58

Pottery green. Hard light blue paste. N. 60, Z. 97

17-1. MEN-HETEP-RA (successor of Rahetep)

RA-MEN (HETEP ?) SÁ, NUB, and crowned uraeus (as Brit. Mus. Cat. 602)

Gone brown. Back lost

17-K.

RA-KHNEMU-THAI NUB

17-L.

KHU-UAZ

17-M.

NEB-KA-RA

RA-NEB-KA, reverse ONKH NEFER (see Cartouche in Cairo Catalogue v, 37082)

Gone brown Flat

17-N.

SEQENENRA 1

SÁRA TAOÁ, DA ONKH. Son of Ra Taoa given life. Probably from royal jewellery. Gold shell.

18-I.

RA-NEB-PETHI in oval scrolls

Pottery. Blue-green Q. 65
Black steatite K. 88
Pottery gone drab N. 82
Gone wood-brown H. 60
Edwards. Gone light-brown L. 49
Gone white J. 59
Green. Hedgehog
Light wood-brown N. 76
Gone white T. 25
Gone white G. 50
Edwards. Gone white L. 70
Hard paste. Dull green Flat

XVIIIth DYNASTY

18-I. AOHMES 1

18-T.

RA-NEB-PETHI ONKH, NEFER scratched in front

18-N.

AOHMES NEFERTARI

13

NESUT HEMT AOHMES.

14

AOHMES NEFERTARI

15

NETER HEMT NEFERTARI, AMEN MERYT.

16

Divine wife Nefertari, beloved by Amen

17,

Both Edwards, green, green-blue. H. 10, L. 52

18

Netter hemt nefertari

19

NESUT HEMT NEFER

20

NEFERTARI, reverse lotus plant

21

KHNEMU NEFERTARI

22

NESUT SÁT, NETER HEMT, NESUT SENT, NEFERTARI.

23

United to the white crown, Nefertari

24

Royal daughter, divine wife, royal

25

sister, Nefertari

26

NETER HEMT AOHMES . . . reverse same. Piece of metal

27

AOHMES NEFERTARI DA ONKH . . .

QUEEN ÂOHMES NEFERTARI

Royal wife Âoehmes

Pottery. Slate L. 98
Slate M. 22
Gone white H. 10
Pottery gone white M. 22
Gone white H. 10
Gone yellow Uzat
Green. Gone white. L. 14, L. 28
Green Flat
Gone white L. 52
Light green. Flat
Green Bead
Gone white Bead
Blue Flat
Blue. Flat
Blue. Flat
Gone white Bead
Pottery. Blue and black. Flat
CATALOGUE OF SCARABS

XVIIIth DYNASTY

18-2. AMENHETEP I

1 RA-ZESERT-KA. Gold finger ring. Bought 12 April 1914, from Thebes
2 NETER NEFER, NEF TAU, RA-ZESERT-KA. Good god, lord of both lands, Zeserkara
3 RA-ZESERT-KA, NEFERS, HAA NUB
4 RA-ZESERT-KA ONKH. Kneeling man
5 RA-ZESERT-KA NEFER, Falcon. Reverse; onkh, and two reed leaves
6 RA-ZESERT-KA NEB
7 RA-ZESERT-KA. Hollowed out, legs separate
8, 9, 10 RA-ZESERT-KA

AMENHETEP

1 AMENHETEP
2 AMENHETEP
3 AMENHETEP
4 AMENHETEP
5 AMENHETEP
6 AMENHETEP
7 AMENHETEP
8 AMENHETEP
9 AMENHETEP
10 AMENHETEP
11 AMENHETEP
12 AMENHETEP
13 AMENHETEP
14 AMENHETEP
15 AMENHETEP
16 AMENHETEP
17 AMENHETEP
18 AMENHETEP
19 AMENHETEP
20 AMENHETEP
21 AMENHETEP
22 AMENHETEP
23 AMENHETEP
24 AMENHETEP
25 AMENHETEP
26 AMENHETEP
27 AMENHETEP
28 AMENHETEP
29 AMENHETEP
30 AMENHETEP
31 AMENHETEP
32 AMENHETEP
33 NETER HETEP AMEN
34 AMENHETEP
35 AMENHETEP
36 AMENHETEP
37 AMENHETEP
38 AMENHETEP
39 AMENHETEP
40 AMENHETEP
41 AMENHETEP
42 AMENHETEP
43 AMENHETEP
44 AMENHETEP
45 AMENHETEP
46 AMENHETEP
47 AMENHETEP
48 AMENHETEP
49 AMENHETEP
50 AMENHETEP
51 AMENHETEP
52 AMENHETEP
53 AMENHETEP
54 AMENHETEP
55 AMENHETEP

FAMILY OF AMENHETEP I

44 NESUT HEMT NETER AOH-HETEP. Royal and Divine wife Aoh-hetep
45 NESUT HEMT NETER HETEP; reverse HES, NEFER, HES on facets
46 NESUT TAU NETER HETEP NE HATHER. Made by Aoh-hetep for Hathor. Upper half of menat
47 NESUT SAT NEBA. Royal daughter Neba
48 NESUT HEMT AMEN-MERYT. Divine wife Merytamen
49 NESUT HEMT MERT AMEN; REV. AMEN RA CAT, NEFER HES HETEP Divine wife Mertamen. Amen Ra listen well to praise and offering
50 AMEN SAT, MER PER AO-NE-BAU. (Princess) Satamen. Steward Aonebaum
51 NESUT SAT AMEN-NESES. Royal son Mesamen
52 NESUT SAT AMEN-NESES. Royal son Mesamen
53 NESUT HEMT ONKHET-TAUI-ZETTA. Divine wife Onkhet-tauzetta
54 NESUT HEMT URT, AOH-SAT ONKH THA. Great royal wife, Sataoh, the living
55 NESUT HEMT URT, AOH-SAT, NET (MERYT). Great royal wife, Sataoh, beloved by Neit

Gold. King.
Dark green jasper L. 94
Green W. 57
Edwards. Green L. 66
Blue. Flat
Pottery. Blue L. 46
Dull blue-green K. 62
Light green. Gone white. Flesh-coloured limestone L. 58, 58, 11
Gone yellow G. 20
Turquoise blue Prism
Gone white Cylinder
Blue Bead
Turquoise blue glass Uzat
Cartouche. Dull green Flat
Stamp with handle. Green. Handle
Hard green paste W. 90
Green L. 20
Slate L. 28
Gone brown K. 2
Pottery. Dirty olive L. 76
Gone brown H. 78
Red limestone L. 18
Gone grey L. 22
Edwards. Gone white L. 52
Blue paste N. 22
Edwards. Blue-green burnt red L. 16
Green H. 12
Slate H. 62
Green, hemi-cylinder
Blue-green Flat
Blue-green Flat
Buff Cylinder
CATALOGUE OF SCARABS

18.3. TEHUTMES I

1. NEKHUB NEB, UAZET NEB, NESRET OA PEHTI. Lord of Nekheb and Buto, A flame great
and mighty

2. RA-0A · KHEPER-KA ; reverse, UAZET KHOU. Flourishing in epiphanies

3. RA-0A · KHEPER-KA SA AMEN. Son of Amen

4. RA-0A · KHEPER-KA, sphinx seated ; reverse Syrian captive kneeling

5. " " " " " " " " " "falcon

6. " " " " " " " " " "two falcons

7. " " " " " " " " " "bud and scroll

8. 9. " " " " " " " " " "NEB below Pottery. Gone brown.

10. " " " " " " " " " "between uraei, NEB above and below Gone white

11. " " " " " " " " " "the ka hands turned outward Gone brown

12. " " " " " " " " " "NETER NEFER at sides Gone brown

13. " " " " " " " " " "the ka hands turned outward Gone brown

14. " " " " " " " " " "HES Gone brown

15. RA-0A · KHEPER-KA, OA MER AMEN. The style of these scarabs, and the lack of any such f Gone white

16. " " " " " " " " " "name with nefer, obliges us to read OA here ( Steatite Worn

17. 18. " " " " " " " " " "Gone brown. Full blue. Z. 70. Z. 70


20. RA-0A-KHEPER Pendent. Slate. Flat

21. NETER NEFER, NEB TAU, RA-0A · KHEPER, TEHUTI · MES. Throne and personal name. Gone light brown

PRIVATE NAMES

22. AOHMES. Draughtsman Pottery. Faded green

23. ... AR AR NE AS SESH SEBEK · HENO, ... made for the Osirian, Scribe, Sebekheno Pendant. Slate. Flat


18.4. TEHUTMES II

1. HER USER PEHTI. Falcon name Hard past. Brilliant light blue

2. HER NUB, SEKHAM KHEPERU. (Nekheb and Uazet name) Green E. 46

3. NETER NEFER NEB TAU, RA-0A · KHEPER · NE, RA MER. Beloved by Ra Gone white Z. 25

4. RA-0A · KHEPER-NE. Lion and NEB Hard green paste L. 6

5. 6. RA-0A · KHEPER-NE Both green paste. G. 94. M. 26

7. " " reverse TEHUTI · MES Pottery. Blue-green. Flat

18.5. HOTshepsut

1. USERT KAU, RA · MAOT · KA. (Falcon name) Greyish-blue Flat

2. HER NUB, UAZ · RENPETU. (Nekheb and Uazet name) Gone brown G. 34

3. RA · MAOT · KA, UAZ · RENPET. (Nekheb and Uazet name) Gone brown L. 40

4. NETER RA KHO, RA · MAOT · KA. (Falcon on mib, Horns Victor, name) Gone brown J. 80

5. 6. RA-MAOT-KA, AMEN RA EM UAZET PER. Amen ra in the temple of Uazet Pottery. Gone white. Blue. Flat

7. RA · MAOT · KA, MEN MENNU. Setting up monuments Gone brown F. 78

8. RA · MAOT · KA, MER MAOT, ONKH THA. Beloved of Maat Green F. 61

9. NETER NEFER, NEB TAU, RA · MAOT · KA Gone white H. or J.

10. NETER NEFER, RA · MAOT · KA Carnelian Z. 74

11. RA · MAOT · KA, TAT · RA. Substance of Ra Gone light brown L. 7

12. KA · MAOT · RA, DA ONKH, supported by kneeling figure. NETER NEFER, NEBTAU Hollowed out. Gone white H. 71

13. KA · MAOT · RA. Kneeling winged figure Gone brown Uzat

14. KA · MAOT · RA, TAT · AMEN. Gone light drab F. 26

15. RA · MAOT · KA, MAOT at sides Gone white H. 26

16. " " MAOT and UAST at sides Dark green E. 58

17. RA · MAOT · KA, NEFERT Gone brown H. 26

18. " " surrounded by two linked lines of scrolls. Gold mount, silver ring broken away. Blue-green V. 35
18.3 HOTSHEPSUT (continued)
18·5. HOTSHEPSUT (continued)

19, 20 RA-MÕT·KA
   Pottery, green-blue. Soft blue paste. Both M. 26
21
   Dark brown limestone Flat
22, 23
   Blue, blue-green. Flat Z. 60
24 KHNEMT·AMEN RA-KA-MÕT. Hâ plant. United with Amen
   Green-blue L. 7
25 AMEN·KHNEMT HOT-SHEPSUT on bronze ring.
   Dark green H. 20
26 AMEN·KHNEMT RA-MÕT.
   Edwards. Gone white E. 93?
27, 28, 29 AMEN·EM·KHNEMT, RA-MÕT NEB.

   Gone grey, broken. Gone grey. Green gone light brown E. 55, 55
30 NETE HEMT, ONKH THA, HOT-SHEPSUT.
   Divine wife, the living
   Gone light brown E. 47
31 NETE HEMT HOT-SHEPSUT ONKH.
   Gone brown Z. 30
32 AMEN·KHNEMT, HOT-SHEPS
   Gone light brown L. 47
33 NETE HEMT HOT-SHEPS
   Green L. 31
34 AMEN·KHNEMT, RA-MÕT·KA
   Green Uzat
35 AMEN KHNEMT . . . . ., REVERSE . . . . . MÕT·KA
   Piece of menat. Blue pottery, purple signs Flat
36 RA-MÕT·KA, REVERSE HO·SHEPS
   Pottery. Dark brown Flat
37 NETE NEFER, NEB TAUI. Of this period by the pattern, see 39
   Dark green Y. 5

NEFERU-RA

38 NESUT SÁT, NESUT SENT, RA-NEFERU.
   Royal daughter, royal sister, Neferura
   Dark green F. 5
39 RA-NEFERU, ONKH ITI. Hollowed, legs pierced through
   Green F. 6
40 RA-NEFERU, NUB
   Gone white E. 10
41 RA-NEFERU NEB
   Burnt jasper H. 26
42
   Pottery. Gone brown V. 90
43
   Blue-green Broken
44 RA-NEF-NEFER, BAT each side
   Dull green-blue Y. 40
45 NETE HEMT, RA-NEFERU, MÕT KHERU KHER ASAR. Justified from Osiris
   Alabaster Flat

18·6. TEHUTMES III

1 HER KHO-EM·AÁKHUT (new falcon name, probably of Tehutmes III)
   Blue-green C. 28
2 RA-MEN·KHEPER UAH NESUT(Ý), (Nekheb and Uzat name)
   Grey-green F. 61
3 NESUT BAT, ONKH NEFER, KHO·NE·SHEPES, manifestation of ancestors
   NESUT TAUI RA-MEN·KHEPER NETE NEFER, NEF TAUI, ONKH NEFER, NEFERU, NEFER ONKH
   Gone white F. 20
4 NETE NEFER, NEF TAUI, RA-MEN·KHEPER. King shooting, protected by falcon. Legs pierced
   Gone brown F. 72
5 (NESUT) BAT, (RA)MEN(KHEPER) fragment
   Green F. ?
6 NETE NEFER RA-MEN·KHEPER, AMEN RA MÉRY. All in one cartouche
   Gone white Bead
7 NETE NEFER, NEF TAUI, RA-MEN·KHEPER, ZETTA
   Impressed in violet glass Bead
8 NETE NEFER RA-MEN·KHEPER, REVERSE AMEN RA MÉRY. Beloved by Amen-ra
   Pottery. Olive-green Flat
9
   Pottery. Gone white Flat
10 NETE NEFER, NEF TAUI, RA-MEN·KHEPER, NEB KHEPESH, KHO SEMTU HEQU, HUT FEZETU.
   Lord of might, Rising on the lands of the princes, smiting the nine bows
   Pottery. Light green-blue. Flat. Broken
11 NETE NEFER, NEF TAUI, RA-MEN·KHEPER KHO NESUT. Glory of king(s)
   Gone white F. 72
12 ""
   ONKH NEB, RA-MEN·KHEPER. King adoring obelisk
   Brown quartz F. 35
13 RA-KHEPER·MEN, NES UAST, AMEN·RA MÉRY. Born at Thebes, beloved by Amen-ra
   Gurob. Bronze ring
14 NETE NEFER RA·MEN·KHEPER SEKHER QEDESH. Overthrowing Qedesh. Captive bowing.
   Green paste F. 1
15 RA·MEN·KHEPER PET PET QEDESH, SWITHING QEDESH. Syrian girl crouching, undercut.
   Light green Girl
16 RA·MEN·KHEPER MEN SETA HER HETER SHEP KRUTU ZET.
   Establishing hunting on the horse, carrying off things alive
   Gone brown H. 2
17 RA·MEN·KHEPER UAH MENNÚ EM PER AMEN.
   Placing monuments in the temple of Amen
   Blue pottery. F. 72
18 RA·MEN·KHEPER MEN TEKHENUII EM PER AMEN·RA.
   Setting up two obelisks in the temple of Amen·ra
   Gone white F.
19 RA·MEN·KHEPER MEN MENNÚ. Setting up monuments
   Gone white F. 72
20 ""
18–6. TEHUTMES III (continued)

21 HEQ UAST RA·MEN·KHEPER, NEB KHEPESH PEZETU. Prince of Thebes, R., mighty lord of the 9 bow... Gone brown Broken

22 RA·MEN·KHEPER, NESUT HEQI. King of princes Silver mounting. Green L. 6

23 " RU HEQI. Lion of princes Gone light brown E. 58

24 " HEQ, the Prince. RA·MEN·KHEPER AMEN MERY. Loved by Am... Blue-green E. 55

25 " HEQ UAST, NEB KHEPESH, NETERU MER. Prince of Thebes, mighty lord, loved by the gods Gone grey F. 61

26 " UAST NUB, MENTU MER. Lord of Thebes, loved by Mentu Gone brown E. 58

27 " SA AMEN. Rev. Sistrum between two cats. Son of Amen Gone white Flat

28, 29 " AMEN RA·TAT. Of the substance of Amen·Ra Gurob. Green burnt red. Blue, Broken U. 10

30 " AMEN·TAT MER. Of the substance of Amen, beloved Gone brown Z. 70

31 " AMEN MERY. Amen seated. Gone brown F. 52

32 " REV. RA·MEN·KHEPER AMEN MERY. Loved by Amen. Pottery. Gone olive-green Flat

33 " TEHUTI, ASET, BENNU SA (relief). Protected by Thoth Isis and Bennu Pottery. Green M. 62

34 " NETER SA. Divine son Benha. Gone brown H. 7

35 " NEFER KHEPER (cartouche variant) Edwards. Hard paste. Gone white F. 61

36 " SEBEK NEB SUNU MER. Beloved by Sebek lord of Syene Gone white Flat

37 " NETER SEBEK. The god Sebek Dark green E. 24

38 " Sebek crowned. Blue paste W. 80

39 " NETER NEFER. King standing Pottery. Light green Broken

40 " AMEN NEFER NUB. Amen seated. Amen the Excellent is lord. Gone light brown F. 72

41 " NETER NEFER, ONKH ZED UAST. Good god living firmly in Thebes King smiting two enemies, hunting lion below. Goddess Mut behind Gone white F. 83

42 " DA ONKH MA RA. King smiting enemy. Giving life like Ra Gone brown E. 48

43 " King in boat Gone buff H. 7

44 " King between crowned uraei. Legs pierced through Gone grey F. 90

45 " King seated Gurob. Gone blue-green Broken

46 " King seated over uraei, onkh behind. Rev. Four uraei entwined Lahun. Green Flat

47 " King standing. Rev. Lion trampling on captive, name above Pottery. Gone olive-brown Flat

48 " AMEN TAT. Of the substance of Amen Gurob. Gone white E. 15

49 " NETER NEFER NEB TAU, sphinx. Rev. RA·MEN·KHEPER King seated Gurob. Pottery. Blue Flat

50 " NETER, NEB TAU, sphinx on a captive. Divine lord of both lands Gone brown G. 80

51 " HES NETER NEFER NEB TAU. Praise the King, good god lord of both lands Gone white Uzat

52 " Sphinx over SMÄ TAU group. Union of the lands Green F. 72

53 " Sphinx and falcon. Rev. Entwined uraei in cross pattern Gone white Flat


56 " NETER NEFER, NEB TAU, RA·MEN·KHEPER. Uræus. Rev. Name between feathers and nub Gurob. Gone white Flat

57 RA·MEN·KHEPER, AMEN RA·TAT. RA·MEN·KHEPER NUB. 3 AS I. RA·NEFER AMEN·RA TAT Goes white Prism

58 " RA·NEFERU. Bronze Prism

59 " 57 and 58 seem to belong to the marriage of T. III with Ranefaru Bronze Prism

60 " ONKH AMEN, NEFER HES AMEN Black steatite Prism

61 " RA·MEN·KHEPER·RA, NEB TAU Gurob. Gone brown V. 30

62 " NEFER MÅOT Gurob. Blue paste Z. 70

63 " RA·MEN·KHEPER. Two kneeling Nile figures holding feathers. Plant below Edwards. Gone buff W. 15

64 " Two figures of Ra Edwards. Gone brown F. 87

65 " Set standing Gurob. Pottery. Gone white F. 64

66 " Baboon of Thoth Gurob. Gone white F. 72

67 " NETER NEFER RA·MEN·KHEPER, ONKH DA. Good god R. giving life. Rev. Bark of Hahor Gurob. Limestone

68 " RA·MEN·KHEPER. Ibis Gone grey Broken

69 " RA KHEPER between falcons. Winged sun above Gone brown N. 6
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Artist/Period</th>
<th>Color</th>
<th>Case No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>RA·MEN·KHEPER. Uraeus</td>
<td></td>
<td>Pottery. Green</td>
<td>N. 22</td>
</tr>
<tr>
<td>71</td>
<td>&quot;                             King adoring</td>
<td></td>
<td>Green-blue</td>
<td>G. 54</td>
</tr>
<tr>
<td>72</td>
<td>&quot;                             Winged scarab and two feathers</td>
<td>Koptos. Pottery.</td>
<td>Gone white</td>
<td>E. 24</td>
</tr>
<tr>
<td>73</td>
<td>&quot;                             Between uraei</td>
<td></td>
<td>Gone brown</td>
<td>Z. 92</td>
</tr>
<tr>
<td>74</td>
<td>&quot;                             &quot; bull's head above</td>
<td></td>
<td>Gone brown</td>
<td>E. 74</td>
</tr>
<tr>
<td>75</td>
<td>&quot;                             Scarab and uraei below, plant above</td>
<td></td>
<td>Gone buff</td>
<td>T. 60</td>
</tr>
<tr>
<td>76</td>
<td>NETER NEFER</td>
<td></td>
<td>Hollow. Pottery. Rich blue</td>
<td>E. 91</td>
</tr>
<tr>
<td>77</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Pottery. Light green</td>
<td>G. 20</td>
</tr>
<tr>
<td>78</td>
<td>&quot;</td>
<td></td>
<td>Pottery. Dirty olive</td>
<td>N. 28</td>
</tr>
<tr>
<td>79</td>
<td>&quot;</td>
<td></td>
<td>Grey-green</td>
<td>Z. 92</td>
</tr>
<tr>
<td>80</td>
<td>&quot;</td>
<td></td>
<td>Lazy</td>
<td>E. 64</td>
</tr>
<tr>
<td>82</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Grey paste</td>
<td>Flat</td>
</tr>
<tr>
<td>83</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Pottery. Grey-blue</td>
<td>G. 20</td>
</tr>
<tr>
<td>84</td>
<td>&quot;</td>
<td></td>
<td>Blue</td>
<td>F. 1</td>
</tr>
<tr>
<td>85</td>
<td>&quot;</td>
<td></td>
<td>Gone yellow</td>
<td>N. 52</td>
</tr>
<tr>
<td>86</td>
<td>&quot;</td>
<td></td>
<td>Light green</td>
<td>M. 54</td>
</tr>
<tr>
<td>87</td>
<td>&quot;</td>
<td></td>
<td>Pottery. Full blue</td>
<td>E. 92</td>
</tr>
<tr>
<td>88</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Light green</td>
<td>V. 66</td>
</tr>
<tr>
<td>89</td>
<td>&quot;</td>
<td></td>
<td>Yellow-green</td>
<td>E. 58</td>
</tr>
<tr>
<td>90</td>
<td>&quot;</td>
<td></td>
<td>Gone yellow-white</td>
<td>N. 26</td>
</tr>
<tr>
<td>91</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Gone white</td>
<td>U. 70</td>
</tr>
<tr>
<td>92</td>
<td>&quot;</td>
<td></td>
<td>Gone white. Broken J. or M.</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>&quot;</td>
<td></td>
<td>Gone grey</td>
<td>C. 36</td>
</tr>
<tr>
<td>94</td>
<td>&quot;</td>
<td></td>
<td>Pottery. Light blue</td>
<td>J. 8</td>
</tr>
<tr>
<td>95</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Edwards. Gone red-brown</td>
<td>Y. 55</td>
</tr>
<tr>
<td>96</td>
<td>&quot;</td>
<td></td>
<td>Both Edwards. Light green. Green</td>
<td>J. 54, L. 78</td>
</tr>
<tr>
<td>97</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Green.</td>
<td>V. 96</td>
</tr>
<tr>
<td>98</td>
<td>&quot;</td>
<td></td>
<td>Full blue-green</td>
<td>Z. 70</td>
</tr>
<tr>
<td>99, 100</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Blue paste</td>
<td>Z. 80</td>
</tr>
<tr>
<td>101, 102</td>
<td>&quot;</td>
<td></td>
<td>Gone brown</td>
<td>Z. 94</td>
</tr>
<tr>
<td>103</td>
<td>&quot;</td>
<td></td>
<td>Tell Amarna. Dark grey-violet</td>
<td>Flat</td>
</tr>
<tr>
<td>104</td>
<td>&quot;</td>
<td></td>
<td>Tell Amarna. Bright blue</td>
<td>Flat</td>
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<tr>
<td>105</td>
<td>&quot;</td>
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<td>Blue paste</td>
<td>Flat</td>
</tr>
<tr>
<td>106</td>
<td>&quot;</td>
<td></td>
<td>Edwards. Blue</td>
<td>Flat</td>
</tr>
<tr>
<td>107</td>
<td>&quot;</td>
<td></td>
<td>Gurob. Gone drab</td>
<td>Uzat</td>
</tr>
<tr>
<td>108</td>
<td>&quot;</td>
<td></td>
<td>Bronze</td>
<td>Ring</td>
</tr>
<tr>
<td>109</td>
<td>&quot;</td>
<td></td>
<td>Bronze scarab. Reverse as here</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>&quot;</td>
<td></td>
<td>Clay sealing</td>
<td>H. 2</td>
</tr>
<tr>
<td>111</td>
<td>&quot;</td>
<td></td>
<td>Gone white</td>
<td>E. 44</td>
</tr>
<tr>
<td>112</td>
<td>&quot;</td>
<td></td>
<td>Gone red-brown</td>
<td>G. 76</td>
</tr>
<tr>
<td>113</td>
<td>&quot;</td>
<td></td>
<td>Gone brown</td>
<td>L. 28</td>
</tr>
<tr>
<td>114, 115</td>
<td>&quot;</td>
<td></td>
<td>Cartouche. Olive-green</td>
<td>Flat</td>
</tr>
<tr>
<td>116</td>
<td>&quot;</td>
<td></td>
<td>Cartouche. Pottery.</td>
<td>Flat</td>
</tr>
<tr>
<td>117</td>
<td>&quot;</td>
<td></td>
<td>Blue-grey</td>
<td>Flat</td>
</tr>
<tr>
<td>118</td>
<td>&quot;</td>
<td></td>
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<td>119</td>
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<tr>
<td>122</td>
<td>&quot;</td>
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</tr>
</tbody>
</table>


18-6. TEHUTMES III (continued)

143. RA·MEN·KHEPER between feathers. Rev. RA·KHEPER TEHUTMES Pottery. Green Flat

144. Rev. TEHUTMES between winged scarabs Hard paste. Green-blue K. 38

145. NEB TAUI MES·TEHUTI in continuous scrolls Gone light brown P. 88

146. TEHUTI·MES NEB Pottery. Blue-green T. 81


148. ,,, AMEN·RA (MERY) Slip of grey granite Flat

149. RA·MEN·KHEPER. Ball and falcon Pottery. Blue-green W. 66

150. NETER NEFER, NEB TAUI, RA·MEN·KHEPER. Repeated Gone drab E. 55

151. RA·MEN·KHEPER TAT RA. R. of the Substance of Ra. PTAI and BAT above and below Gone grey V. 20

152. RA·MEN·KHEPER. Repeated Gone grey V. 87

153. RA·MEN·KHEPER, MAOT feathers at sides Pottery. Green L. 90

154. Reverse AMEN·RA blundered Gurob. Green-blue Flat

155. ,, ,, ,, Rev. NUB AR KA NEFER Lahun. Bone. Flat

156. RA·MEN·KHEPER·KA. Ra with uraei Gurob. Hard blue paste E. 54

157. ,, ,, ,, RA·MEN·KHEPER. Bes and two captives Gone drab Z. 20

158. ,, ,, ,, Repeated. Reverse. Bes and two baboons Gone white F. 20

159. ,, ,, ,, Reverse same, in row of circles Edwards. Lahun. Green Flat

160. ,, ,, ,, Border of loops Green Flat

161. ,, ,, ,, And reversed Button

162. ,, ,, ,, Pottery. Dirty blue-green. Handle

163. ,, ,, ,, Pottery. Blue-green J. 50


165. ,, ,, ,, Reverse, head of Bes Pottery. Blue-green Bes

166. ,, ,, ,, Zaft between uraei above; below kheper between onkhs Edwards. Pottery. Blue-green W. 16

167. ,, ,, ,, On handle of sistrun Pottery. Blue

QUEEN HOTshePSI

159 ONKH NETER HEMT NEBT TAUI HOT·SHEPSI AMEN MERY Living, divine wife, Lady of both lands Hotshpsip beloved of Amen Pottery. Dark violet. Bead

18-6. PRIVATE NAMES

A MER KENTISH UR NE AMEN MUT, MER PER UKT NE NESUT TAUI SEN·MUT Mayor, Vizier, Tetaneter Keeper of the great garden of Amen and Mut, keeper of the palace of the king of both lands, Sen mut Grey-green. Cylinder

B MER NUT, THAT, TETANEFER. Mayor, Vizier, Tetaneter Dark brown jasper Z. 80

C MER PER, ASI. Keeper of the palace, Asi Black jasper H. 18

D THAT, IMHETEP. Vizier ImheteP, under Tahutmes I Gone white, Broken

E SESH NESUT, AMEN·HETEP. Scribe of the king, Amenhetep Blue-green E. 15

F ,,, ,, ,, ,, SEND·RES·U. Yellow-green L. 16

G SAB, RY (fine work). Judge, Ry Ivory, stained green V. 3

H HATHOR·HETEP. Hathor-hetep Gone white J. 65

J MER AHU NE AMEN, SEN·NEFERU, Nubit. Hard black limestone H. 80

K KHMEMU·HOTEP·NEFERA, AMAKH·AB, SAB EM SAHU. Gone buff L. 99

L HER·ARI·HO. Ker-ari-ho (name, "Horus creates the body") Gone grey K. 70

M MEN·ZEFA. Men-zefa Gone brown K. 74

N SAB, AMENHETEP. Judge, Amenhetep Gone white F. 72

O ,,, ,, ,, ,, ,,, Judge, Amenhetep Gone buff F. 72

P ,,, ,, ,, ,, ,,, ,,, ,,, ,,, Seal. Gone white Z. 97

Q ,,, ,, ,, ,, ,,, ,,, ,,, ,,, Pottery. Blue-green. Broken

R ASAR MEN·NEKHT MAOT·KHERU. The Osiris Min·nekh, justified Seal. Gone white Handle

S
### 18-7. AMENHETEP II

<table>
<thead>
<tr>
<th>No.</th>
<th>Material</th>
<th>Description</th>
<th>Color</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Limestone</td>
<td>RA-OA-KHEPERU, MES MEN-NEFER. Amenhotep II, born at Memphis.</td>
<td>Gone brown</td>
<td>F. 24</td>
</tr>
<tr>
<td>2</td>
<td>Limestone</td>
<td>A. son of Ra, rising in (Haf)ast-ra (with name Delta).</td>
<td>Green</td>
<td>F. 62</td>
</tr>
<tr>
<td>3</td>
<td>Limestone</td>
<td>RA-OA-KHEPERU, RA TAT EM UAST ZESER KHO. A. of the being of Ra in Thebes gloriously appearing.</td>
<td>Green</td>
<td>F. 62</td>
</tr>
<tr>
<td>4</td>
<td>Limestone</td>
<td>MER (RENNUT) NEFERT, KA(T) NEB. A. loved by Rennut the good, mistress of food.</td>
<td>Gone white</td>
<td>F. 90</td>
</tr>
<tr>
<td>5</td>
<td>Limestone</td>
<td>Heq uast, Neb Khepesh, Amen Mer. A. prince of Thebes, mighty Lord, loved by Amen.</td>
<td>Green</td>
<td>F. 61</td>
</tr>
<tr>
<td>6</td>
<td>Limestone</td>
<td>Heq uast Hua Pezetu IX. A. prince of Thebes, beating the 9 bows.</td>
<td>Green</td>
<td>F. 71</td>
</tr>
<tr>
<td>7</td>
<td>Limestone</td>
<td>Kheo Neteru. A. manifestation of the gods.</td>
<td>Gone white</td>
<td>F. 83</td>
</tr>
<tr>
<td>8</td>
<td>Limestone</td>
<td>Heq Taul. A. prince of both lands.</td>
<td>Gone white</td>
<td>F. 94</td>
</tr>
<tr>
<td>9</td>
<td>Limestone</td>
<td>SA AMEN KHEPER TEF. A. son of Amen who became his father.</td>
<td>Blue-green</td>
<td>Uzat</td>
</tr>
<tr>
<td>10</td>
<td>Limestone</td>
<td>Neb Khepesh HIEZ, Amen Mer. A. lord mighty and brilliant, loved by Amen.</td>
<td>Silver</td>
<td>AMENHETEP.</td>
</tr>
</tbody>
</table>

### 18-8. TEHUTMES IV

<table>
<thead>
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<tbody>
<tr>
<td>1</td>
<td>Limestone</td>
<td>NETER NEFER, NEB TAUI, RA-OA-KHEPERU, KHO SEMT NEB.</td>
<td>Gone brown</td>
<td>F. 85, 62</td>
</tr>
<tr>
<td>2</td>
<td>Limestone</td>
<td>RA-MEN-KHEPERU USER KHOU. T. shining on every land.</td>
<td>Green</td>
<td>M. 84</td>
</tr>
<tr>
<td>3</td>
<td>Limestone</td>
<td>Amen Mer, Amen seated on each side. Zed Onkh on other edge. Firm and living.</td>
<td>Gone white</td>
<td>Flat</td>
</tr>
<tr>
<td>4</td>
<td>Limestone</td>
<td>King standing. Reverse, name, sphinx and winged uraeus.</td>
<td>Green</td>
<td>Flat</td>
</tr>
<tr>
<td>5</td>
<td>Limestone</td>
<td>King standing. Reverse, cross pattern and circles.</td>
<td>Gone white</td>
<td>Flat</td>
</tr>
<tr>
<td>6</td>
<td>Limestone</td>
<td>Neb UERU REI. Hator the mighty.</td>
<td>Dull green</td>
<td>F. 62</td>
</tr>
<tr>
<td>8</td>
<td>Limestone</td>
<td>Amen TAT. T. of the being of Amen.</td>
<td>Gone brown</td>
<td>F. 62</td>
</tr>
<tr>
<td>9</td>
<td>Limestone</td>
<td>Crowed with feathers and uraei, uraei at sides, Nub below. Name between uraei.</td>
<td>Gone brown</td>
<td>.</td>
</tr>
<tr>
<td>10</td>
<td>Limestone</td>
<td>.</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>11</td>
<td>Limestone</td>
<td>With winged uraeus.</td>
<td>Pottery Blue</td>
<td>Silver</td>
</tr>
<tr>
<td>12</td>
<td>Limestone</td>
<td>Neferarti, with a queen Neferarti, otherwise unknown.</td>
<td>Edwards, Obsidian</td>
<td>H. 76</td>
</tr>
</tbody>
</table>
18-9. AMENHETEP III.

_Lion hunt scarabs._ "Live the Horus, the strong bull, uprisimg in Truth, Lord of the Double Crown, establishing laws, making ready both plains. Horus on Nubti, great and mighty, smiting the Setiu, King of Upper and Lower Egypt, RA•NEB•MAOT, son of Ra, AMENHETEP HEQ UAST, granted life, and the royal wife TAIY who liveth. Reckoning of lions brought by His Majesty in his shooting by himself, beginning in the first year up to the tenth year, lions, terrible, 102." Single line between elytra.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Color</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Edwards. Blue-green</td>
<td>F. 14</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Green</td>
<td>F. 14</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Gone white, Broken</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Blue-green, Broken</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

_Marriage scarabs._ "Live the Horus, the strong bull, uprisimg in Truth, Lord of the Double Crown, establishing laws, making ready both plains, Horus on Nubti, great and mighty, smiting the Setiu, King of Upper and Lower Egypt, RA•NEB•MAOT, son of Ra, AMENHETEP HEQ UAST, granted life eternally, and the great royal wife TAIY who liveth. The name of her father YUA, the name of her mother THUA, this who is the wife of a king strong and famous, his southern boundary as far as the land of Kary, the northern as far as the lands of Nehärinä." Double or triple lines between elytra.

5 Under the legs, right NESUT RA•NEB•MAOT; left, HEMT TAIY  
6 (Hilton Price 1209)  
7 Gone white  
8 Green

8 _Tank inscription._ A fragment with parts of 4th to 9th lines, agreeing with the spacing of the Vatican example.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Color</th>
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</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Back of a scarab with RA•NEB•MAOT under the legs on each side. (Not figured)</td>
<td>Gone white</td>
<td>G 24</td>
</tr>
<tr>
<td>10</td>
<td>RA•MAOT•NEB, KA NEKHT.</td>
<td>The strong bull (Falcon name)</td>
<td>F. 12</td>
</tr>
<tr>
<td>11</td>
<td>HEQ HEQU.</td>
<td>Prince of Princes (Falcon name)</td>
<td>Bright blue, Broken</td>
</tr>
<tr>
<td>12</td>
<td>KHO EM MAOT.</td>
<td>Uprising in Truth (Falcon name)</td>
<td>Gone white</td>
</tr>
<tr>
<td>13</td>
<td>MES NETERU NEBU.</td>
<td>Born of all the gods (Falcon name)</td>
<td>Gone white</td>
</tr>
<tr>
<td>Number</td>
<td>Scarab Title</td>
<td>Translation</td>
<td>Artist</td>
</tr>
<tr>
<td>--------</td>
<td>--------------</td>
<td>-------------</td>
<td>--------</td>
</tr>
<tr>
<td>14</td>
<td>RA·MÄOT·NEB, SMEN HE(p)U.</td>
<td>A. Establishing laws. (Nekheb and Uazet name)</td>
<td>Pottery.</td>
</tr>
<tr>
<td>15</td>
<td>AR HEPU.</td>
<td>A. Making laws</td>
<td>Pottery.</td>
</tr>
<tr>
<td>16</td>
<td>MES UAST.</td>
<td>A. Born at Thebes</td>
<td>Gone brown</td>
</tr>
<tr>
<td>17</td>
<td>HÄQ SANUGER.</td>
<td>A. Seizing Singar</td>
<td>Full blue</td>
</tr>
<tr>
<td>18</td>
<td>Gerg Anu.</td>
<td>A. Establishing Anu</td>
<td>Blue</td>
</tr>
<tr>
<td>19</td>
<td>SNEZ EF EM TAU.</td>
<td>A. The fear of him is in the lands</td>
<td>Green-blue</td>
</tr>
<tr>
<td>20</td>
<td>KHO RA MA.</td>
<td>A. Rising like the sun</td>
<td>Gone white</td>
</tr>
<tr>
<td>21</td>
<td>KHESEF HEH.</td>
<td>A. Repelling millions</td>
<td>Gone brown</td>
</tr>
<tr>
<td>22</td>
<td>USER KHEPESH.</td>
<td>A. Powerful and strong</td>
<td>Green</td>
</tr>
<tr>
<td>23</td>
<td>HEQ UAST.</td>
<td>A. Prince of Thebes</td>
<td>Green</td>
</tr>
<tr>
<td>24</td>
<td>NETERU NEBU HET OÄT MER.</td>
<td>A. By all the gods of the palace, beloved</td>
<td>Gurob.</td>
</tr>
<tr>
<td>25</td>
<td>PTAH HEQ PÄUT NETERU NEB MER.</td>
<td>A. By Ptah prince of the mass of all the gods, beloved</td>
<td>Grey-blue</td>
</tr>
<tr>
<td>26</td>
<td>AMEN·RA MER.</td>
<td>A. By Amen·ra, beloved</td>
<td>Green</td>
</tr>
<tr>
<td>27</td>
<td>AMEN HEQ UAST MER.</td>
<td>A. By Amen prince of Thebes, beloved</td>
<td>Gone brown</td>
</tr>
<tr>
<td>28</td>
<td>SNEKHT NE AMEN·RA.</td>
<td>A. Strengthened by Amen·ra</td>
<td>Gone white</td>
</tr>
<tr>
<td>29</td>
<td>AMEN ÄÄBT MER.</td>
<td>A. By Amen of the East, beloved</td>
<td>Gone black</td>
</tr>
<tr>
<td>30</td>
<td>NESUT BAT RA·MÄOT·NEB AMEN·RA MER.</td>
<td>King A. by Amen·ra beloved</td>
<td>Pottery.</td>
</tr>
<tr>
<td>31</td>
<td>RA·MÄOT·NEB. AMEN TAT.</td>
<td>A. of the substance of Amen</td>
<td>Gone white</td>
</tr>
<tr>
<td>32</td>
<td>BÄU PE MER.</td>
<td>A. By the Spirits of Buto, beloved</td>
<td>Gone white</td>
</tr>
<tr>
<td>33</td>
<td>URT·HEKAIU MER.</td>
<td>A. By Urt·hekau (Isis) beloved</td>
<td>Gone brown</td>
</tr>
<tr>
<td>34</td>
<td>BASTET MERY.</td>
<td>A. By Bastet beloved</td>
<td>Gone white and grey</td>
</tr>
<tr>
<td>35</td>
<td>MUT NEBT PET MER.</td>
<td>A. By Mut mistress of heaven, beloved</td>
<td>Gone white</td>
</tr>
<tr>
<td>36</td>
<td>MENTU NEB UAST MER.</td>
<td>A. By Mentu Lord of Thebes, beloved</td>
<td>Edwards.</td>
</tr>
<tr>
<td>37</td>
<td>NEKHEBT MERY.</td>
<td>A. By Nekhebt beloved</td>
<td>Gone grey</td>
</tr>
<tr>
<td>38</td>
<td>RA TAT.</td>
<td>A. Of the substance of Ra</td>
<td>Gone white</td>
</tr>
</tbody>
</table>
### 18-9. AMENHETEP III (continued)

<table>
<thead>
<tr>
<th>No.</th>
<th>Scarab Title</th>
<th>Sumerian Title</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td>Ra·Neb·Mōt Hather Nēbt Hetept Mer.</td>
<td>A. By Hathor mistress of Hetept, beloved</td>
<td>Gone light brown</td>
</tr>
<tr>
<td>40</td>
<td>Hather Nēbt Hetept Hemt Mer.</td>
<td>A. By Hathor mistress of Belheys, beloved</td>
<td>Green</td>
</tr>
<tr>
<td>41</td>
<td>Khensu Mery.</td>
<td>A. By Khonsu beloved</td>
<td>Gone light brown</td>
</tr>
<tr>
<td>42</td>
<td>Khensu Tehuti Mer.</td>
<td>A. By Khonsu and Tahuti, beloved</td>
<td>Gone light brown</td>
</tr>
<tr>
<td>43</td>
<td>Sekhmet Nēbt Mōt Mer.</td>
<td>A. By Sekhmet mistress of truth, beloved</td>
<td>Blue-green</td>
</tr>
<tr>
<td>44</td>
<td>Duḥ Her Kemet.</td>
<td>A. The morning star rising on Egypt</td>
<td>Gone grey</td>
</tr>
<tr>
<td>45</td>
<td>Neḥ Shenu Em Per Atef Amen.</td>
<td>A. Filling the granaries in the house of his father Amen</td>
<td>Clay impression</td>
</tr>
<tr>
<td>46</td>
<td>Ra·Mōt·Neb Ar Khet.</td>
<td>A. Lord of action</td>
<td>Gone white</td>
</tr>
<tr>
<td>47</td>
<td></td>
<td></td>
<td>Pottery. Green</td>
</tr>
<tr>
<td>48</td>
<td></td>
<td></td>
<td>Pottery. Dark violet</td>
</tr>
<tr>
<td>49</td>
<td></td>
<td></td>
<td>Pottery. Green</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td></td>
<td>Edwards. Pottery. Blue-green</td>
</tr>
<tr>
<td>51</td>
<td></td>
<td></td>
<td>Pottery. Gone white</td>
</tr>
<tr>
<td>52</td>
<td></td>
<td></td>
<td>Pottery. Gone white</td>
</tr>
<tr>
<td>53</td>
<td>Ra·Mōt·Neb, Neb Sed Heb.</td>
<td>A. Lord of the Sed festival</td>
<td>Gone brown</td>
</tr>
<tr>
<td>54</td>
<td>Netu Nēfer, Neb Taui, Ra·Mōt·Neb, Kho Nēferu.</td>
<td>Good God, Lord of both lands, Amenhetep, appearing very excellently</td>
<td>Pottery. Grey</td>
</tr>
<tr>
<td>55</td>
<td>Ra·Mōt·Neb, Neb Khou.</td>
<td>A. Lord of epiphanies</td>
<td>Grey-blue</td>
</tr>
<tr>
<td>56</td>
<td></td>
<td></td>
<td>Broken</td>
</tr>
<tr>
<td>57</td>
<td>Pet Pet Semtu.</td>
<td>A. Subduing countries</td>
<td>Gone buff</td>
</tr>
<tr>
<td>58</td>
<td>Ru Hequ.</td>
<td>A. Lion of princes</td>
<td>Gone white</td>
</tr>
<tr>
<td>59</td>
<td>Amenhetep Mōt in cartouche.</td>
<td>King on throne carried by four men trampling on two captives</td>
<td>Gone white</td>
</tr>
<tr>
<td>60</td>
<td>Ra·Neb·Mōt, Amen Mery.</td>
<td>A. beloved by Amen</td>
<td>Green</td>
</tr>
<tr>
<td>61</td>
<td>Amen Men Ra Mer.</td>
<td>A. beloved by Amen blundered</td>
<td>Gone brown</td>
</tr>
<tr>
<td>62</td>
<td>Nesut Bat Ra·Mōt·Neb Amen·Ra Setep Ne.</td>
<td>King A. approved by Amen</td>
<td>Gone brown</td>
</tr>
<tr>
<td>63</td>
<td>Ra·Mōt·Neb Amen Ta.</td>
<td>A. of the substance of Amen</td>
<td>Gone brown</td>
</tr>
<tr>
<td>64</td>
<td>Ra·Tat.</td>
<td>A. of the substance of Ra</td>
<td>Green</td>
</tr>
<tr>
<td>65</td>
<td>Anher standing</td>
<td></td>
<td>Gone grey</td>
</tr>
<tr>
<td>66</td>
<td>Ptah Mer.</td>
<td>A. Loved by Ptah</td>
<td>Gurob, with 18·10·5 Silver Ring</td>
</tr>
<tr>
<td>68</td>
<td>between feathers and uraei</td>
<td></td>
<td>X 60</td>
</tr>
<tr>
<td>69</td>
<td></td>
<td>Stitch holes for sewing on royal garment (?)</td>
<td>Gold Sheet</td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>Bezels of bronze</td>
<td>Ring</td>
</tr>
<tr>
<td>71</td>
<td></td>
<td></td>
<td>Green</td>
</tr>
<tr>
<td>72</td>
<td></td>
<td></td>
<td>Gone white</td>
</tr>
<tr>
<td>73</td>
<td></td>
<td></td>
<td>Pottery. Gone brown</td>
</tr>
<tr>
<td>74</td>
<td></td>
<td></td>
<td>Steatite Broken</td>
</tr>
<tr>
<td>Number</td>
<td>Description</td>
<td>Material/Color</td>
<td>Location</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
<td>----------------</td>
<td>----------</td>
</tr>
<tr>
<td>75</td>
<td>RA·MÂOT·NEB</td>
<td>Gone brown</td>
<td>F. 37</td>
</tr>
<tr>
<td>76</td>
<td>&quot;</td>
<td>Gone brown</td>
<td>F. 95</td>
</tr>
<tr>
<td>77</td>
<td>&quot;</td>
<td>Edwards. Dark green</td>
<td>Worn</td>
</tr>
<tr>
<td>78</td>
<td>&quot;</td>
<td>Fayum. Green felspar</td>
<td>H. 94</td>
</tr>
<tr>
<td>79</td>
<td>&quot;</td>
<td>Pottery. Olive</td>
<td>G. 20</td>
</tr>
<tr>
<td>80</td>
<td>&quot;</td>
<td>Pottery. Light-blue</td>
<td>G. 20</td>
</tr>
<tr>
<td>81</td>
<td>&quot;</td>
<td>Pottery. Blue-grey</td>
<td>G. 20</td>
</tr>
<tr>
<td>82</td>
<td>&quot;</td>
<td>Tell Amarna. Pottery. Rough blue</td>
<td>K. 71</td>
</tr>
<tr>
<td>83</td>
<td>RA·NEB·MÂOT·MÂOTI</td>
<td>Dark green</td>
<td>F. 26</td>
</tr>
<tr>
<td>84</td>
<td>RA·NEB·MÂOT·NEB</td>
<td>Blue-green</td>
<td>H. 20</td>
</tr>
<tr>
<td>85</td>
<td>&quot;</td>
<td>Benha. Pottery. Rough dull blue</td>
<td>N. 34</td>
</tr>
<tr>
<td>86</td>
<td>MÂOT·PTAH·NEB</td>
<td>Blue glass</td>
<td>Broken</td>
</tr>
<tr>
<td>87</td>
<td>RA·MÂOT·NEB</td>
<td>Grey-blue</td>
<td>Z. 20</td>
</tr>
<tr>
<td>88</td>
<td>&quot;</td>
<td>Rich violet</td>
<td>Z. 20</td>
</tr>
<tr>
<td>89</td>
<td>&quot;</td>
<td>Dull blue-green</td>
<td>Z. 70</td>
</tr>
<tr>
<td>90</td>
<td>&quot;</td>
<td>Gone white</td>
<td>Z. 70</td>
</tr>
<tr>
<td>91</td>
<td>&quot;</td>
<td>Green-blue</td>
<td>Z. 20</td>
</tr>
<tr>
<td>92</td>
<td>NETER NEFER RA·MÂOT·NEB</td>
<td>Gone white</td>
<td>Z. 20</td>
</tr>
<tr>
<td>93</td>
<td>RA·MÂOT·NEB</td>
<td>Pottery. Blue</td>
<td>Z. 20</td>
</tr>
<tr>
<td>94</td>
<td>&quot;</td>
<td>Pottery. Lilac</td>
<td>Flat</td>
</tr>
<tr>
<td>95</td>
<td>&quot;</td>
<td>Blue paste</td>
<td>Z. 94</td>
</tr>
<tr>
<td>96</td>
<td>&quot;</td>
<td>Bought at Jerusalem. Pottery. Olive</td>
<td>Z. 97</td>
</tr>
<tr>
<td>97</td>
<td>RA·NEB·MÂOT (in relief)</td>
<td>Pottery. Green-blue</td>
<td>Flat</td>
</tr>
<tr>
<td>98</td>
<td>RA·MÂOT·NEB</td>
<td>Prince of Thebes</td>
<td>Gurob. Pottery Deep blue</td>
</tr>
<tr>
<td>99</td>
<td>&quot;</td>
<td>Reverse, Onkh neb, Hawk-head of Ra</td>
<td>Edwards, Sard. Cylinder</td>
</tr>
<tr>
<td>100</td>
<td>&quot;</td>
<td>Ra written as a uraenae</td>
<td>Blue Uzat</td>
</tr>
<tr>
<td>101</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Green Uzat</td>
</tr>
<tr>
<td>102</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Green Uzat</td>
</tr>
<tr>
<td>103</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>104</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>105</td>
<td>&quot;</td>
<td>(in relief) With stitch-holes to fix on dress</td>
<td>Pottery. Dark violet</td>
</tr>
<tr>
<td>106</td>
<td>&quot;</td>
<td>(in relief) Pottery. Brown-violet</td>
<td>Ring</td>
</tr>
<tr>
<td>107</td>
<td>&quot;</td>
<td>with uraei</td>
<td>Gurob. Pottery. Light blue</td>
</tr>
<tr>
<td>108</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Pottery. Dark violet</td>
</tr>
<tr>
<td>109-10</td>
<td>&quot;</td>
<td>Pottery. Violet</td>
<td>Rings</td>
</tr>
<tr>
<td>111</td>
<td>&quot;</td>
<td>Pottery. Yellow</td>
<td>Ring</td>
</tr>
<tr>
<td>112</td>
<td>&quot;</td>
<td>Pottery. Green</td>
<td>Ring</td>
</tr>
<tr>
<td>113</td>
<td>&quot;</td>
<td>Pottery. Violet</td>
<td>Ring</td>
</tr>
<tr>
<td>114</td>
<td>&quot;</td>
<td>Pottery. Light blue</td>
<td>Ring</td>
</tr>
<tr>
<td>115</td>
<td>&quot;</td>
<td>Found under threshold, chapel of Uazmes, Thebes. Pottery. Dark blue</td>
<td>Ring</td>
</tr>
<tr>
<td>116</td>
<td>&quot;</td>
<td>Tell Amarna. Pottery. Blue</td>
<td>Ring</td>
</tr>
<tr>
<td>117</td>
<td>&quot;</td>
<td>Ra as a uraeus</td>
<td>Tell Amarna. Potter. Apple-green</td>
</tr>
<tr>
<td>118</td>
<td>&quot;</td>
<td>openwork</td>
<td>Edwards, Pottery. Blue</td>
</tr>
<tr>
<td>119</td>
<td>&quot;</td>
<td>HEQ MÂOT. Prince of Truth</td>
<td>Gurob. Pottery. Light blue</td>
</tr>
<tr>
<td>120</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Bronze</td>
</tr>
<tr>
<td>121</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Bronze</td>
</tr>
<tr>
<td>122</td>
<td>&quot;</td>
<td>NUB, Top of zed ?</td>
<td>Pottery. Full blue</td>
</tr>
<tr>
<td>123</td>
<td>NETER NEFER RA·MÂOT·NEB</td>
<td>Tell Amarna. Part of bowl</td>
<td>Blue paste</td>
</tr>
</tbody>
</table>
18.9. AMENHETEP III (continued)

124 NETER NEFER RA-MÆOT-[NEB] SÅ RA AMENHETEP HR EQ UAST.

The Good God Maat nebra, son of Ra Amenhetep Prince of Thebes

Stoneware. Violet
Knob

125 RA-MÆOT-NEB. Reverse amenhetep

Gone buff

126 AMENHETEP HR EQ UAST.

Amenhetep Prince of Thebes

Pottery. Gone grey

127 " " Worn away. Reverse onkh zed, firm of life.

Ptah standing. Steatite

128 " " NETER HR EQ UAST. Amenhetep, divine prince of Thebes

Steatite P. 80

129 " " USER HR EQ.

A. mighty one of princes. Legs pierced through

Gone brown F. 92

130 " " HR EQ UAST.

A. Prince of Thebes

Green F. 85

131 " " "

Gone brown E. 75

132 " " "

Dark green E. 10

133 " " "

Glass. Light blue Z. 94

134 " " "

Paste. Dark blue G. 40

135 " " "

Pottery. Light blue N. 30

136 " " "

Pottery. Light green K. 98

137 " " Reverse, uraeus and NEFER, winged sun above

Edwards. Dark green Flat

138 " " A. Prince of Thebes

Lazuli Flat

139 " " "

Edwards. Blue-green Uzat

140 AMENHETEP HR EQ UAST HER MERY.

A. Prince of Thebes, loved by Horus

Handle. Amarna. Violet glass

141 AMENHETEP SETEP NE RA.

A. approved by Ra

Gone white E. worn

142 AMEN-RA-(HETEP?) MES MÆOT.

A born of Maat

Pottery. Light green G. 20

143 AMEN-RA-HETEP, MÆOT USER. Barque

Pierced, hollow inside. Gone brown Broken

144 AMEN-HETEP

Pottery. Green-blue E. 74

145 " SÅRA.

Gone white K. 80

146 "

Gone brown H. 34

147 " . . . . .

Pottery. Green. Gone brown Flat

148 AMEN-RA-HETEP MÆOT

Silver Ring

QUEEN TAIY WITH AMENHETEP III

149 NETER NEFER RA-MÆOT-NEB, NESUT HEMT TAIY, ONKH DA RA MA

Good God, Maat-neb-ra, Royal wife Taisy, granted life like Ra

Light green E. 12

150 Similar, but ending ONKH DA ZETTA. Granted life eternally

Gone white Broken

151 Similar, but no lower line

Pottery. Light green K. 40

152 RA-MÆOT-NEB incised. Reverse, TAIY in relief

Pottery. Apple-green Flat

153 RA-MÆOT-NEB NEB NEF NEZEM, REV. NESUT HEMT TAIY. A. LORD OF THE SWEET WIND

Gone white Flat

154 AMENHETEP HR EQ UAST, NESUT HEMT TAIY. A. PRINCE OF THEBES. ROYAL WIFE TAIY

FULL BLUE Flat

QUEEN TAIY ALONE

155. 156 NESUT HEMT URT, TAIY.

Royal wife, Great one, Taisy

Gone white E. 43, F. 60

157 NESUT HEMT TAIY ONKH TAT.

Royal wife, Taisy, the living

Pottery. Dark blue K. 28

158 " " "

Royal wife Taisy

Pottery. Full blue Z. 70

159 NESUT HEMT TAIY.

" " "

" " "

" " "

" " "

160 " "

Pottery. Blue faded K. 40

161 " "

Dark green Z. 80

162 " "

Edwards. Dark green Z. 80

163 " "

Gone brown Z. 80

164 TAIY

Gone white Z. 92

Tell Amarna. Pottery. Violet Ring

165 "

Pottery. Green Ring

166 "

Calcite Bead

167 "

Brown shelly limestone Bead

168 HENT-TA-NEB. Princess Hent-ta-neb

From a kohl tube. Light blue on dark violet
DYNASTY XVIII. AMENHETEP IV TO MERTATEN

18.10 AMENHETEP IV = AKHENATEN

NAMES OF THE ATEN

NEFERTYTAL

MERTATEN

51 52 53 54 55
18-10. AMENHETEP IV (AKHENATEN)

Names...

1 RA-NEFER-KHEPERU, UO-NE-RA; AMENHETEP NETER HEQ UAST. Traces of Aten names above.

Amenhotep kneeling upholding the Aten names. Most natural head to scarab

Gone white G. 26

2 RA-NEFER-KHEPERU, UO-NE-RA; AMENHETEP NETER HEQ UAST.

Nefer-kheperu-ra Uo-ne-ra. Amenhotep divine prince of Thebes

Gone white Flat

Name...

Amenhotep seated before Mâot and Ra. Found with silver ring 18.9-66, at Gurob

Tell Amarna. Blue F. 41

Pottery.

3 Same AMEN SETEP NE. A. The chosen of Amen

Tell Amarna. Gone brown F. 62

Pottery.

4 Same KHO-MA-RA. A. Uprising like Ra

Blue E. 16

Pottery.

5 Amenhotep seated as youthful prince

Tell Amarna. Pottery. Turquoise-blue L. 49

Gold Ring

AKHENATEN after Conversion (RA-NEFER-KHEPERU, UO-NE-ATEN termed name below)

Name...

10 Name...

Clay sealing

11 Name. UR OQU EM PER ATEN. Chief of the offerings in the temple of Aten (an official)

Clay sealing

12 KHEPER NEB ONKH, ATEN NER. Creator lord of life, beloved by Aten

Base gold Ring

13 Name. ATEN NE REKHUT NEB. Sun of all mankind

Bronze Ring

14 Name. Winged uraeus

Tell Amarna. Bronze Ring

15 Name. NEF NEB. Breath of all

Bronze Ring

16 Name. KHEN, NEB, gazelle

Pottery. Bronze Ring

17 RA with two uraei, Falcon, Bull, NEB, at side MAOT MER

Bronze Ring

18 ONKH HIR AAKHUTI MERT MAOT. Lives the Horns of the horizons, loved by Maot

Base gold Ring


Blue

21, 22 Name Pottery; apple-green Rings


Tell Amarna. Pottery. Light blue Flat


Pottery; apple-green Rings

K. 86

Pottery. Violet. Pottery, blue Flat

QUEEN NEFERTYTAI

37 NESUT HEMT, ATEN-NEFER-NEFERU, NEFERTYTAL. Royal wife Nefertytai

Pottery pendant. Full blue Flat

Pottery. Dark blue Flat

Pottery. Yellow Red and white Rings

Pottery. Blue-green Flat

Pottery. Violet Ring

38 ATEN-NEFER-NEFERU

39 . . . . NEFERTYTAL

Pottery. Yellow Rings

40-42 ATEN-NEFER-NEFERU NEB

Pottery. Yellow, Red and white Rings

42 (NEFERTY)TAL, ONKH-ZETTA-MA-RA, Living eternally like the sun

Great royal wife

Edwards. Pottery. Violet inlay in white From vase

NAMES OF THE ATEN

45, 46, 47 ONKH HEQ AAKHUTI HOI EM AAKHUT Lives the prince of the two horizons, rejoicing in the horizon.

Pottery. Full blue. Green. Red Flat

48, 49, 50 EM RENEF EM SHU ENTI EM ATEN In his name of Heat which is in the Aten.

Bronze. Pottery. Full blue. Bright yellow Flat

51, 52 The above names Tell Amarna. Parts of vases. Blue glass. Alabaster

53 ATEN HEH ONKH TET REMTU (name of the Aten) . . . (NEFERTYTAL ONKHET ZETTA) Alabaster base

Alabaster base

Aten the vast, living, father of mankind, the Aten, . . . . N, living eternally.

PRINCESS MERTATEN

Pottery. Blue Rings
CATALOGUE OF SCARABS

PRINCESS ONKHS-NE-PA-ATEN

Tell Amarna. Pottery. Violet, green, yellow Rings

18-11. SMENKH-KA-KHEPERU-ATEN

Pottery. Blue (2), Red Rings

4, 5 ATEN-ONKH-KHEPERU MER ATEN-NEFEK-KHEPERU. Beloved by Akhenaten Pottery. Blue, Apple-green Rings

6, 7, 8 ATEN-ONKH-KHEPERU

Pottery. Blue Rings

9 PET-ATEN-ONKH-KHEPERU, ATEN-SMENKH-CA-KHEPERU

Clay sealing

10, 11 ATEN-SMENKH-CA-KHEPERU. Aten causes to be made the ka of created things Pottery. Blue Rings

QUEEN MERTATEN

12 ATEN-MERT (Determined by the heiress-queen with dou 17 feathers) Pottery. Grey-blue Ring

18-12. TUT-ONKH-ATEN (changed to AMEN)

1 ATEN-KHEPERU-NEB, between uraei of Upper and Lower Egypt Part of wand. Pottery. Violet Curved

2 Knob handle of box. Pottery. Green in violet

3, 4, 5, 6 Pottery. Gone white. Full blue. Faded blue. Yellow Flat

7 Gurob. Glass. Violet Ring

8 between uraei Pottery. Blue Ring

9 HEQ MAOT. Prince of Truth Pottery. Blue Ring

10 NETER NEFER. The good God Edwards. Pottery. Blue Ring

11, 12 Kheper winged Pottery. Dark violet. Bronze Ring

13, 14 in relief Pottery. Rich dark blue. Full blue Ring


18 ATEN-NEB-KHEPER

Pottery. Blue Ring

19 ATEN-KHEPERU-NEB

Terracotta mould

TUT-ONKH-AMEN after Conversion

20 RA-KHEPERU-NEB HEQ MAOT. Prince of Truth Gone white F. 25

Pottery. Gone white Ring

21 RA-KHEPERU-NEB, RE-SE-HER-KHEPER-NEFER. His speech causes to feel awe of the things of his gods

Pottery. Full blue Ring

22 RA-NEB-KHEPERU TAT RA. Of the substance of Ra Pottery. Full blue Ring

23, 24 RA-NEB-KHEPERU AMEN TAT. Of the substance of Amen Pottery. Blue, Yellow-green Ring

25 AMEN-RA-KHEPERU-NEB

Pottery. Blue Ring

26 RA-NEB-KHEPERU, MER PTAH NEB MAOT. Beloved of Ptah lord of truth Bronze Ring

27, 28, 29 AMEN-ONKH-TUT HEQ AN NESUT. Prince of Heliopolis, King Pottery. Violet. Blue (2) Ring

30 Terracotta mould

31 Feathers above, sub below. Knob handle. Stoneware. Violet

QUEEN AMEN-ONKHS (Formerly Princess Onkhsnepaaten)


34, 35 AMEN-ONKHS-NE

Pottery. Full blue. Fragment apple-green Ring

18-13. AY

1 RA-KHEPER-KHEPERU AR MAOT AMEN MER. Beloved by Amen Green G. 38

2 between uraei Gone white E. 75

3 HEQ. Green F. 73

4 NETER NEFER. The good God Pottery. Dull green Broken

5 The Prince Blue-green W. 37

6, 7 AR-MAOT Pottery. Blue Ring

8 RA-KHEPER-KHEPERU-AMEN. . . . Stamp on pottery jar handle

9 NETER ATEF, AY, NETER AR MAOT. Divine father Ay, the God making truth Gurob. Pottery. Blue Ring

10 NETER ATEF, AY, NETER HEQ UAST. The god, prince of Thebes Pottery. Dull blue Ring
18.14. **HEREMHEB**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA · ZESER · KHEPERU, SETEP · NE · RA, AMEN TEKHENUI MEN PER.</td>
<td>Gone buff</td>
<td>E. 74</td>
</tr>
<tr>
<td>2</td>
<td>NETER NEFER NEB TAUI, RA · ZESER · KHEPERU, SETEP · NE · RA, MAOT MER.</td>
<td>Beloved by Mâot</td>
<td>In gold mount Blue F. 05</td>
</tr>
<tr>
<td>3</td>
<td>Name, SETEP · NE · RA. HEQ MAOT, NETER NEFER, NEB TAUI.</td>
<td>Prince of Truth</td>
<td>Bare grey Y. 05</td>
</tr>
<tr>
<td>4</td>
<td>&quot; &quot; &quot; HEQ MAOT.</td>
<td>Prince of Truth</td>
<td>Gone drab</td>
</tr>
<tr>
<td>5</td>
<td>&quot; &quot; &quot; NETER.</td>
<td>The god</td>
<td>Edwards. Blue-green</td>
</tr>
<tr>
<td>6</td>
<td>&quot; &quot; &quot;</td>
<td>Pottery. Light green in violet</td>
<td>Bead</td>
</tr>
<tr>
<td>7</td>
<td>&quot; &quot; RA · OA · KHEPER (Amenhetep II ?)</td>
<td>Pottery. Dull blue</td>
<td>Ring</td>
</tr>
<tr>
<td>8</td>
<td>&quot; &quot; SETEP · NE · RA.</td>
<td>Pottery. Violet</td>
<td>Ring</td>
</tr>
<tr>
<td>9</td>
<td>&quot; &quot; HEQ MAOT</td>
<td>Pottery. Dull blue</td>
<td>Ring</td>
</tr>
<tr>
<td>10</td>
<td>&quot; &quot; in relief</td>
<td>Pottery. Blue</td>
<td>Ring</td>
</tr>
<tr>
<td>11</td>
<td>&quot; &quot;</td>
<td>Pottery. Green</td>
<td>Flat</td>
</tr>
<tr>
<td>12</td>
<td>&quot; &quot;</td>
<td>Pottery. Light blue</td>
<td>Flat</td>
</tr>
<tr>
<td>13</td>
<td>Name, SETEP · NE · RA in relief</td>
<td>Pottery. In relief, green. Dull blue (2)</td>
<td>Ring</td>
</tr>
<tr>
<td>14</td>
<td>&quot; &quot; &quot; HEQ MAOT; AMEN · MER · NE. HER · EM · HEB.</td>
<td>Terracotta mould</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Approved of Ra, Prince of Truth, Beloved by Amen, Heremheb</td>
<td>Terracotta mould</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Name, SETEP · NE · RA; AMEN · MER, HER · HEB</td>
<td>Pottery. Green</td>
<td>Flat</td>
</tr>
<tr>
<td>17</td>
<td>&quot; &quot;</td>
<td>Pottery. Light blue</td>
<td>Flat</td>
</tr>
<tr>
<td>18</td>
<td>&quot; &quot;</td>
<td>Pottery. In relief, green. Dull blue (2)</td>
<td>Ring</td>
</tr>
<tr>
<td>19</td>
<td>&quot; &quot;</td>
<td>Terracotta mould</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>&quot; &quot; AMEN · MER · NE, HER · EM · HEB</td>
<td>Terracotta mould</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>RA · ZESER · KHEPERU, SETEP · NE · RA, between two figures of Tehuti</td>
<td>Alabaster tablet, pectoral?</td>
<td>Flat</td>
</tr>
<tr>
<td>22</td>
<td>Name, SETEP · NE · RA</td>
<td>Pottery. White in faded purple</td>
<td></td>
</tr>
</tbody>
</table>

28–29 **MUT · NEZEM**, queen seated

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>MUT · NEZEM, queen seated</td>
<td>Pottery. Green, Gone white Ring</td>
</tr>
</tbody>
</table>

**PRIVATE NAMES**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>AV MAOT · KHERU, SESHEP EN (? ) EK. . . . . . . . Ay justified, receive thou. . . . . . . From strip on a mummy.</td>
<td>Lazuli K. 82</td>
</tr>
<tr>
<td>31</td>
<td>AV SURA. Reverse, Ay, drink. . . . . am on top. NEFER on base edge. Pottery. Black on blue</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>ZED MEDU ASAR MER AHU ZEHUTI · MES and abbreviated heart chapter. Speech of the Osiris, keeper of the cattle, Tehutmes . . . . .</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>BENNU SA NE RA. The Bennu drawn in black, inside hollow crystal cover. Bennu son of Ra.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>ZED MEDU NE ASAR AUF · NE · REM · NEHEH. Name AUFNEREM · NEHEH, and abbreviated chapter, opaque violet glass plate. The crystal was lined with gold foil, resin, and plaster; with the plate below, it formed a heart in a pectoral.</td>
<td></td>
</tr>
</tbody>
</table>

**191.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA · MEN · PEHT, AMEN · RA · MER</td>
<td>Blue paste V. 75</td>
</tr>
<tr>
<td>2</td>
<td>RA · MEN · PEHTI NEB</td>
<td>Gone buff F. 89</td>
</tr>
<tr>
<td>3</td>
<td>RA · MEN · PEHT</td>
<td>Green Z. 94</td>
</tr>
<tr>
<td>4</td>
<td>&quot;</td>
<td>Gone white F. 78</td>
</tr>
<tr>
<td>5</td>
<td>RA · MEN · PEHTI</td>
<td>Edwards. Gurob. Pottery. Blue Ring</td>
</tr>
<tr>
<td>6</td>
<td>The Falcon on NUB, RA · MES · SES</td>
<td>Green F. 28</td>
</tr>
<tr>
<td>7</td>
<td>MES · RA. Baboon</td>
<td>Green N. 14</td>
</tr>
<tr>
<td>8</td>
<td>RA · MES · SES</td>
<td>Gurob. Green F. 93</td>
</tr>
<tr>
<td>9</td>
<td>RA · MES · MAOT NEB</td>
<td>Edwards. Blue paste F. 26</td>
</tr>
<tr>
<td>10</td>
<td>RA · MES · NEB</td>
<td>Pottery. Dull green Ring</td>
</tr>
<tr>
<td>11</td>
<td>RA · MES · ES</td>
<td>Terracotta mould</td>
</tr>
</tbody>
</table>
CATALOGUE OF SCARABS

19.2. SETY I

1 ONKH NETER NEFER, Neb Tau, RA·mAOT·MEN, PTAH NEB MAOT MER, SA RA NEB Khou, SETY
   Live the Good God, Lord of both lands, Men·maotra, by Ptah lord of truth loved, Son of
   Ra, Lord of epiphanies, Sety.
   Gone white. Cylinder

2 NEFER KHEPER MEN. Pendants. NE Scarab Pottery.
   Smooth ovoid back, for deposit or inlay. Temple of Sety Menneptah, named "Ptah glorious in the temple"
   Pottery. Green inlay in purple Curved

3 ONKH NETER NEFER, NEB TAU, RA·mAOT·MEN, NEFER NEB. Rannut uraeus.
   NETER NEFER, NEB TAU. Royal sphinx
   (NEB) TAU. RA·MEN·MAOT
   Piece of vase. Lahun. Pottery. Blue

4 NEFER NEFER, NEB TAU, RA·mAOT·MEN ONKH DA
   Pendant. Gurob. Pottery. Blue Flat

5 RA·mAOT·MEN, HEQ UAST. Prince of Thebes
   Gone white Worn

6 RA·MEN·MAOT, SETEP NE (RA), NEB
   Pottery. Gone brown E. 52

8 RA·MOT·MEN, NUB. Two feathers
   Gone white F. 88

9 RA·MEN·MAOT. Two feathers and uraei
   gone white J. 22

10 " Uraeus
   " Pottery. Gone brown N. 14

12 RA·MOT·MEN, PTAH MER. Beloved by Ptah
   " Pottery. Gone white G. 22

13 RA·MEN·MAOT, RA NEB
   " Pottery. Gone white G. 68

14 RA·MEN·MAOT
   " Pottery. Gone white N. 14

15 MEN·MAOT·RA
   " Gurob. Gone white N. 34

16 RA·MEN·MAOT
   " Reverse, NESUT·KHET·NE. Property of the King. xxvth dynasty? Apple-green

18 " between crowns
   " Gurob. Dark green T. 74

19 RA·MEN·MAOT between crowned uraei with ONKH
   Knob handle. Stoneware. Violet glaze Knob

20 " Pendant. Pottery. Blue Flat

21 RA·MEN·MAOT, HEQ MAOT
   " Pottery. Light blue Ring

22 RA·MOT·MEN
   " Pottery. Blue Ring

23 "
   " Pottery. Blue Ring

25 PTAH MER SETY, MAOT HEQ. Scarab head to foot of inscription
   " Scarab. Pottery. Blue-black Flat

26 RA·MEN·MAOT, PTAH MER SETY. Beloved of Ptah Sety
   " Scarab. Pottery. Violet Flat

27 "
   " Scarab. Pottery. Violet Flat

28 SETY MER NE·PTAH
   " Scarab. Pottery. Blue-green F. 93

29 SETY MER PTAH
   " Scarab. Pottery. Blue-black Flat

30 SA RA, AMEN MER, SETY. Son of Ra, beloved by Amen, Sety
   Pottery. Violet in blue base Bead

31 PTAH MER SETY
   " Edwards. Pottery. Blue Ring

32 PTAH SETY MER

33 PTAH MER SETY NE
   " Pottery. Blue Flat

34 SETY NETER.
   " Sety the God
   " Pottery. Blue Ring

Re-issue of TEHUTMES III

35 RA·MEN MAOT KHEPER. Double reading. T. III and Sety I.
   Blue-green W. 83

36 RA·MEN·MAOT, RA·MEN·KHEPER
   " Gone white E. 96

37 RA·MEN·KHEPER; RA·MOT·MEN, SETEP·NE·RA
   " Gone white G. 12

38 "
   " Very coarse

39, 40 "
   " Edwards. Gone drab. Gone red-brown. N. 78, M. 14

Probably later issues of Sety I

41 RA·MEN·MAOT. Bes between baboons
   " Gone yellow F. 27

42 RA·MEN·MAOT, HER MAOT. The true Horus
   " Gone brown Fish

43 MEN·MAOT·RA Sphinx. Reverse, RA·KHEPER·MAOT
   " Pottery. Blue. Flat

QUEEN TUA

44 RA TUA
   " Gone white L. 30
CATALOGUE OF SCARABS

19.2. SETY I and RAMESSU II. 19.3.

45 RA-USER-MAOT SETEP-NE-RA, RA-MAOT-MEN

Red jasper

Ring

46, 47, 48 RA-USER-MEN-MAOT, SETEP-NE-RA

Gone white (2).

Gone buff.

F. 42, G. 76, G. 74

49 " " Reverse, kheper between feathers in rope

Border

Gone brown

Flat

50 " " Edwards.

Gone brown

Z. 95

51 USER-MAOT-MEN-RA

Pottery.

Gone brown

N. 22

52 RA-USER-MAOT, RA-MEN-MAOT SETEP-NE-RA

Gone brown

Uzat

53 RA-USER-MEN-MAOT, SETEP

Gone brown

Fish

54 RA-USER-MAOT, SETEP-NE-RA, Ra standing. Reverse, RA-MEN-KHEPER, Tahutmes III standing

Gone white

Flat

19.3. RAMESSU II

The Horus ka nekht sekhem peht.

Strong bull, powerful and mighty (Falcon name)

Nekheb and Uazet on plants at sides, sun with uraei in middle

Bronze

Flat

2 PER-NE-PTAH, RAMESSU MER AMEN.

Temple of Ptah. Rameusu loved by Amen.

Nesut bat, ra User-Maot, Setep-Ne-Ra, sa ra Rameusu mer amen

Onkh da ra ma zetta.

Given life like Ra eternally

Pottery.

Blue-green

E. 18

3 NETER NEFER, NEB TAUI, RA-USER-MAOT, SETEP-NE-RA, PET PET SEMTU.

Smiling lands.

Set, Rameusu, Amen, and Ra hand in hand

Gone white

F. 27

4 RAMESSU MER AMEN PET PET SEMTU NEB.

Smiling all lands

Gone grey

F. 65

5 (NETER) NEFER, NEB TAUI, RA-USER-MAOT, SETEP-NE-RA, PET PET SEMTU

Gone white

F. 72

6 RA-USER-MAOT, SETEP-NE-RA, SAR ONKH NE TEM.

Living prince of the perfect

Gone white

V. 25

7 .. NEB NO, P-NEFER, NUB MER.

Great Lord, the God, loved

by Sel

Black steatite

E. 7

8 NEB TAUI RA-USER-MAOT, NEB SED HEB MA TATHEN.

Lord of the Sed feast like Tanen

Gone white

Reverse, Head of Hathor.

9 RA-USER-MAOT, SETEP-NE-RA.

King before Ra.

Sun and uraei above

Grey steatite

E. 14

10 " " King offering to ram-headed standard of Amen

Gone white

F. 95

11 " " King offering to baboon of Tehuti

Gurob.

Green-blue

F. 95

12 " " King offering Maot to baboon

Gurob.

Blue

F. 20

13 " " .. NEFER, Rennut

Gone white

E. 88

14 " " .. NEFER Baboon seated, Tehuti mer beloved

Gurob.

Gone white

H. 36

15 NEB RA NEFER.

Rennut, and Ptah.

(Period of Rameusu II)

Gone white

F. 24

16 RA-USER-MAOT, SETEP-NE-RA.

King offering to Rennut

Gone white

F. 32

17 " " .. NEFER

Green

F. 32

18 " " .. PTAH.

Bearded ba on zed, Ptah and King

Gone white

F. 27

19 UAS ONKH UAS.

King kneeling offering Maot.

Falcon behind

Tell Yehudiyeh.

Gone white

F. 72

20 RA-USER-MAOT, SETEP-NE-RA.

King between Ptah and Tehuti

Edwards.

Gone grey

E. 93

21 RA TAUI, RA-USER-MAOT MER NUB.

Loved by Set

Edwards.

Gone brown

F. 8

22 MAOT.

King and Ra

Gurob.

Green-blue

W. 86

23 RA-USER-MAOT, SETEP-NE-RA.

Ra-falcon neb

Green-blue

V. 10

24 MAOT.

King smiting enemy, lion below, MEN behind

Gone brown

F. 41

25 RA-USER-MAOT, King smiting enemy, Ra-falcon behind

Gone white

E. 57

26 RA-USER-MAOT, SETEP-NE-RA between feathers.

Reverse, king in chariot

Gone white

Flat

27 .. NEB TAUI, RA-USER-MAOT, SETEP-NE-RA NEFER NEFER.

Sphinx walking

Gone grey

E. 9

28 RA-USER-MAOT SETEP-NE-RA repeated.

Sphinx couchant, Maot on hand, Falcon behind

Gone grey

F. 30

29 " " King adoring Tehuti.

Reverse, khephesh mau, crocodile below.

Strong one of lions

Gone white

Flat

30 " " SETEP-NE-RA.

King seated

Gone buff

J. 83

31 " " King standing

Gone white

J. 83
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Shape</th>
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</thead>
<tbody>
<tr>
<td>32</td>
<td>RA-USER-MAOT, SETEP-NE-RA. Ra standing. Reverse, Sphinx holding MAOT</td>
<td>Green</td>
<td>Flat</td>
<td>Ring</td>
</tr>
<tr>
<td>33</td>
<td>King standing.</td>
<td>Gurob.</td>
<td>Gone white</td>
<td>Worn</td>
</tr>
<tr>
<td>34</td>
<td>King standing. Reverse, Baboon</td>
<td>Edwards.</td>
<td>Green</td>
<td>Broken</td>
</tr>
<tr>
<td>35</td>
<td>King standing.</td>
<td>Edwards.</td>
<td>Gone grey</td>
<td>E. 75</td>
</tr>
<tr>
<td>36</td>
<td>AMEN MER. Loved by Amen</td>
<td>Gone white</td>
<td>E.?</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>SA AST</td>
<td>Jasper in gold ring</td>
<td>H. 42</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Ra standing</td>
<td>Gone white</td>
<td>Cylinder</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Ra standing</td>
<td>Green</td>
<td>P. 50</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>NESUT BAT, RA-USER-MAOT NEB. The finest work known so late</td>
<td>Gone white</td>
<td>E. 81</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>NETER NEFER, NEB TAU, RA-USER-MAOT SETEP-NE-RA</td>
<td>Green</td>
<td>G. 8</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Carnelian in gold ring</td>
<td>H. 56</td>
<td></td>
<td></td>
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<tr>
<td>43</td>
<td>All from Gurob, Edwards.</td>
<td>Carnelian in gold ring</td>
<td>H. 56</td>
<td></td>
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<tr>
<td>44</td>
<td>(No. 44 since exchanged away)</td>
<td>Gurob.</td>
<td>Green-blue</td>
<td>Broken</td>
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<tr>
<td>45</td>
<td>in scroll border</td>
<td>Gone brown</td>
<td>F. 67</td>
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</tr>
<tr>
<td>46</td>
<td>in border of circles</td>
<td>All gone white.</td>
<td>P. 50</td>
<td>?, V. 27, K. 16</td>
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<tr>
<td>47</td>
<td>in rope border</td>
<td>Gone white</td>
<td>Y. 10</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>winged scarab</td>
<td>Gone white</td>
<td>R. 48</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>between solar uraei, on back, front broken</td>
<td>Green</td>
<td>K. 16</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>between uraei</td>
<td>Gone brown (2)</td>
<td>Green.</td>
<td>F. 72, G. 76, J. 51</td>
</tr>
<tr>
<td>51</td>
<td>All from Gurob, Edwards.</td>
<td>Green, Gone brown.</td>
<td>Blue-green, worn (?)</td>
<td>F. 93</td>
</tr>
<tr>
<td>53</td>
<td>Gurob. Pottery.</td>
<td>Green</td>
<td>L. 40</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>All pottery.</td>
<td>Blue, with purple ring</td>
<td>Ring</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>All pottery.</td>
<td>Blue</td>
<td>Flat</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Pottery, Green</td>
<td>Flat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Brown limestone</td>
<td>Ring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Relief signs</td>
<td>Gurob. Pottery.</td>
<td>Blue</td>
<td>Ring</td>
</tr>
<tr>
<td>61</td>
<td>Gurob. Pottery. Full blue</td>
<td>Ring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Pottery. Full blue</td>
<td>Ring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Pottery. Gone white</td>
<td>Ring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Pottery. Blue, with purple ring</td>
<td>Ring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>Knob handle. Pottery. Green in violet gone grey</td>
<td>Knob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Green paste</td>
<td>Uzat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Terracotta impression</td>
<td>Terracotta mould</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Gone brown</td>
<td>E. 49</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Gone white</td>
<td>F. 80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Gone brown</td>
<td>Broken</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Pottery. Gone brown</td>
<td>N. 22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Edwards. Gone buff</td>
<td>F. 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Edwards. Gone buff</td>
<td>F. 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Edwards. Gone buff</td>
<td>H. 64</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CATALOGUE OF SCARABS

19·3. RAMESSU II (continued)

97 RA·USER·MÄOT NÉB
98 ... ...
99 ... between flowers
100 ... finely cut, showing eyes to scarab
101 ...
102, 103, 104 ...
105 USER·MÄOT·RA in order of pronunciation. Pierced through at sides
106 RA·USER·MÄOT
107 ...
108, 109, 110 ...
111 ...
112 ...
113 ...
114 ...

Personal Name

115 NÉB KHOU RAMESSU AMEN MER. Royal Sphinx
116 RA·USER·MÄOT, SETEP·NE·RA, MUT MER; RAMESSU, AMEN MER, HERAKHTI MER MA(RA)
Beloved of Mut; Beloved of Amen and Herakhtite like Ra
117 RA·USER·MÄOT, SETEP·NE·RA, RAMESSU AMEN MER
118 ...
119 ...
120 ...
121 ...
122 ...
123 RAMESSU, AMEN MER
124, 125 ...

(124 not figured, similar)

126 ...
127 ...
128 ...
129 ...
130 ...
131 AMEN MER RAMES (•SU)
132 ...
133 RAMESES MER AMEN
134 AMEN·RA MER, RAMESSU
135 ...
136 RAMESES. King seated
137 RAMESES PA NETER.
138 RAMESES. Reverse, similar
139 TU SÄ RA.
140 RA MES (see Kgsb. xxxiii o"" p"").

Rameses the god

Thou art the son of Ra (probably of this reign) 
Child of Ra. Very fine work on back, better than No. 40 

QUEEN NEFERTARI

141 MUT NEFERTARI, MERENT.
142 NESUT HEMT NEFERTARI.
143 ...
144 ...
145 ...
146 NETER HEMT NEFERTARI.
147 RA NETER HEMT NEFERTARU

17
CATALOGUE OF SCARABS

148 ASAR NEF RESTAU. SEM, NESUT SÅ, KHOEMUAS.

To Osiris Lord of Restau, for the High Priest, King’s son, Khoemuas Amulet. Black Hornblend Flat

PRIVATE NAMES

149 MER PER APTU, MER NUT, THAT, PASAR.

Keeper of the palace of the harem, Mayor, Vizier, Pasar. Gone white Flat

Reversed, Pasar adoring her suk ast.

150 TÄVTH SÅB, MER NUT, THAT, PASAR.

Chief Justice, Mayor, Vizier, Pasar. Pottery. Black on green Bead

A similar bead with Onkh uzat repeated.

151 . . . SÅB ER MEHT, NETER HEN MÄOT, MER NUT, THAT, NEFER-RENPET.

... Judge of the North, prophet of Mäot, Mayor, Vizier, Nefer-renpet. Gone brown Flat

Reverse, RA-MÄOT-USER, SETEP-NE-RA. Nefer-renpet adoring Mäot Pottery. Blue-black Flat

152 THÄ KIUT NESUT HER NE ANN; NESUT SESH SHAT NE NEB TAUM; MER PER HEN UR NE RES MEHT.

Fan bearer on the right of the king; Royal scribe of letters of the king; keeper of the great palaces of the south and north. RAMESES-USER-HER-KHEPESH Gone brown Flat

Reverse, The official with Set over him, adoring the name of Rameses, Basket-work edge

153 THÄ KIUT HER NESUT ANN; NESUT SESH MER PER HEN NE NEB TAUM, MEHTI-MES.

Fan bearer on king’s right; royal scribe, keeper of the palace of the king, Mehtimes. Pottery. Blue Flat

Meht, two hawks

Reverse, NESUT SESH, MER PER HEN, MEHTI-MES (see above)

154 NESUT SESH, MER PER UR, NESUT UPUTI SEMTU NEB, NEZEM, MÄOT-KHERU.

Royal Scribe, keeper of the palace, royal messenger in all lands, Nezem, justified. Peacock blue Flat

Reverse, Nezem adorning Sekhmet

155 NESUT SESH MER PER HER NEB BAK-NE-AMEN. REVERSE, B. adoring HER-AHKUTI.

Royal Scribe, keeper of the palace of the Lord Horus, (King) Bakneamen Gone white Flat

Over the recruits

156 HER NEFER(?) PTAB-NEB-MEN-NEFER-USER.

Pottery. Olive-grey R. 45

Revers. RA-USER-MÄOT, SETEP-NE-RA

157 ZED MEDUT AN NESUT SESH PTAMES(NE) MUTSES. ZED-F AUSEHEZEMA AR-F SEHEZEMA.

Say the Speech; he says, Royal scribe, Phahmes, born of Mutses; his name Aushezema Carnelian Serpent

born was he of Shezemen(sa ?)

158 ZED MEDUT, ASAR . . . . . NE SESU PA-IR. OF THESCRIBE PAIR.

Thet tie. Red felspar

159 . . . . ASAR, HER PEZETI, NEKHTA-MIN . . . . OSIROS, OVER THE ARCHERS, NEKHTAMIN.

Red felspar.

160 OÄ NE OT, RA-MES-NEKHT; ZED NEF RUDNEY-NESTU (‘I have increased the kingdom’)

Chief of the house, Ramesnekht, name of him Rudnynestu

Pottery. Gone yellow

161 MER PER NE AMEN SÅ-RÄ-NE-AMEN-ER-NEKHT

Keeper of the temple of Amen, Saranecamernekht Pottery. Blue M. 10

162 ASAR SÄHTU. THE OSIRIAN, SHATU

Heart pendant. Grey steatite

163 ASAR SÄRY MÄOT-KHERU.

The Osirian Sary, justified

Green jade ?

164 SHEMOYT NE HATHER NEB HETEP-HEMT, NEFER-SHUTI, MÄOT-KHERU.

Chantress of Hathor lady of Hetep-hemt, Nefershutti, justified. Dark green

Reverse, Nefershutti adoring Hather hemt-hemt.

165 ZED MEDUT AN AST RY.

ZED MEDUT AN ASAR, RY. Say the speech, she says, the Isis, Ry. Say the speech, she says, the Osirian Ry Thet tie. Red jasper

166 ZED MEDUT NE ASAR SHEMOYT TEHUTI, BAKMUT.

Say the speech, of the Osiris Chantress of Tehuti, Bakmut

Name amulet Red agate

167 ASAR NEBT PER, RENPET-NEFER, THE OSIRIS, LADY OF THE HOUSE, RENPET NEFER

Serpent. Red glass
19·4. **MERNEPTAH**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color (if applicable)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>BÂ NE RA, MER AMEN</td>
<td>Glass</td>
<td>Disc for inlaying</td>
<td>Rough</td>
</tr>
<tr>
<td>2, 3</td>
<td>Reverse, Baboon</td>
<td>Black steatite</td>
<td>Gone salmon-red</td>
<td>H. 62, J. 85</td>
</tr>
<tr>
<td>4</td>
<td>MER · NE · PTAH, HETEP · HER · MÂOT</td>
<td>Reverse, Baboon</td>
<td>Green</td>
<td>Baboon</td>
</tr>
<tr>
<td>5, 6, 7, 8</td>
<td>All pottery. Blue, Full blue, Gone olive, Green-blue.</td>
<td>All E. 68</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Re-issue of Tahutmes III

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color (if applicable)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>9, 10</td>
<td>RA · MEN · KHEPER HETEP · HER · MÂOT</td>
<td>Gone brown</td>
<td>Green</td>
<td>G. 76, G. 8</td>
</tr>
<tr>
<td>11, 12, 13</td>
<td>Edwards. Gone buff, Gone yellow, Gone brown.</td>
<td>E. 62, E. 70, G. 76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Reverse, Fish</td>
<td>Gone brown</td>
<td>Fish</td>
<td></td>
</tr>
</tbody>
</table>

19·5. **AMEN MES**

19·5. **AMEN MES HEQ UAST**

19·6. **SÂPTAH I**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color (if applicable)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>AA KHU · NE · RA, SETEP · NE · RA. From temple of the king, with rings, etc.</td>
<td>Pottery. Blue-green</td>
<td>H. 56</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>PTAH · MER · NE, SÂ · PTAH. Found at Karnak 1887</td>
<td>Gone white</td>
<td>W. 90</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ONKH NETER NEFER, MER · NE · PTAH SÂ · PTAH. From temple of king</td>
<td>Pottery. Blue</td>
<td>H. 56 ?</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>MER KHEMT BÂY. Keeper of the seal, Bay</td>
<td>Gone buff</td>
<td>W. 68</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>MER KHEMT TAU ER ZER · F BÂY. Keeper of the seal of the land to its limits, Bay</td>
<td>Pottery. Blue</td>
<td>H. 56</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>MER KHEMT BÂY</td>
<td>Gone buff</td>
<td>Fish</td>
<td></td>
</tr>
</tbody>
</table>

19·7. **QUEEN TAUSERT**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color (if applicable)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SAT RA MER · NE · AMEN From temple of the queen.</td>
<td>Pottery. Full blue</td>
<td>H. 76</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Reverse TA USERT, SETEP · NE · MUT From temple of the queen</td>
<td>Flat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>NESUT HEMT TAUSERT S . From temple of the queen</td>
<td>Gone white</td>
<td>J. 95</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>TAUSERT, SETEP · NE · MUT</td>
<td>Gurob. Green-blue</td>
<td>H. 8</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>TAUSERT</td>
<td>From temple of queen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>TAUSERT, SETEP · NE · AMEN</td>
<td>Pottery. Full blue</td>
<td>H. 76</td>
<td></td>
</tr>
</tbody>
</table>

19·8. **SETY II**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color (if applicable)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(RA) · USER · KHEPER, AMEN MER Legs pierced through.</td>
<td>Pottery. Olive-green</td>
<td>G. 78</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>RA · USER · KHEPER, SETEP · NE · RA, A (= Amen ?)</td>
<td>Green, gone red-brown</td>
<td>G. 44</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Reverse TA USERT, SETEP · NE · MUT</td>
<td>Blue</td>
<td>Z. 97</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>TAUSERT, SETEP · NE · RA</td>
<td>Gurob. Red felspar</td>
<td>Ring</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>TAUSERT, SETEP · NE · AMEN</td>
<td>From temple of queen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>RA · USER—MEN—KHEPER, SETEP · NE · RA, Double reading with Tahutmes III</td>
<td>Legs pierced. Blue paste</td>
<td>N. 80</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>RA · USER · KHEPER, SETEP · NE · RA · BASTET · AMEN</td>
<td>Blue paste</td>
<td>N. 14</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Legs pierced through.</td>
<td>G. 44</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone yellow</td>
<td>G. 76</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone white</td>
<td>J. 76</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone buff</td>
<td>F. 44</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Legs pierced through.</td>
<td>Gone brown</td>
<td>G. 44</td>
</tr>
<tr>
<td>13</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Green</td>
<td>G. 78</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Edwards.</td>
<td>Broken</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone white</td>
<td>G. 76</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone white</td>
<td>G. 44 ?</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Reverse TA USERT, SETEP · NE · RA · BASTET · AMEN</td>
<td>Gone buff</td>
<td>E. 80</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Reverse, Uzat eye</td>
<td>Gone brown</td>
<td>Uzat</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>RA · USER · KHEPER, MER AMEN. Piece of furniture, tenon top and bottom</td>
<td>Wood painted blue</td>
<td>Flat</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>RA · USER · KHEPER . . . . . Reverse, Uzat serpent and seated female impressed</td>
<td>Pottery. White in violet, yellow disc</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>(Not figured)</td>
<td>Faded</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>RA · AMEN · MER, SETY MER · NE · PTAH. Reverse, Cross incised</td>
<td>Pottery. Violet in white, faded</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>Pottery. White in violet</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CATALOGUE OF SCARABS

SETY II (continued)

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Colour</th>
<th>Shape</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>RA·USER·KHEPERU·SETEP·NE·RA, SETY·MER·PTAH on base of sphinx</td>
<td>Blue paste</td>
<td>Flat</td>
</tr>
<tr>
<td>25</td>
<td>&quot;</td>
<td>Olive-green</td>
<td>Flat</td>
</tr>
<tr>
<td>26</td>
<td>&quot;</td>
<td>Blue-green</td>
<td>Flat</td>
</tr>
<tr>
<td>27</td>
<td>RA with uraei, NEB TAU, RA·USER·KHEPERU·SETEP·NE·RA; NEB KIHO, MER·PTAH·SETEP·NE·RA; RA·ONKH·MA·RA</td>
<td>Gone drab</td>
<td>L. 42</td>
</tr>
<tr>
<td>28, 29, 30</td>
<td>RA·USER·KHEPERU·MER·AMEN; SETY·MER·PTAH. Impressed, Pottery.</td>
<td>Gone dark brown.</td>
<td>All</td>
</tr>
<tr>
<td>31</td>
<td>SETY AMEN (abbreviated)</td>
<td>Gone white</td>
<td>H. 88</td>
</tr>
<tr>
<td>32</td>
<td>A SET NEB</td>
<td>Gone white</td>
<td>F. 90</td>
</tr>
</tbody>
</table>

19·9. SÄPTAH II

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA·SE·KHO, AMEN·MER</td>
<td>Red felspar</td>
</tr>
<tr>
<td>2</td>
<td>SÄ·PTAH RAMESU, MER HATER NEBT NEHAT. Beloved of Hator lady of the sycomore</td>
<td>Gone yellow</td>
</tr>
</tbody>
</table>

19·10. SETNEKH'T

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA·USER·KHEPERU, AMEN(MER), SETEP·NE·RA</td>
<td>Gone buff</td>
</tr>
</tbody>
</table>

20·1. XXth DYNASTY. 20·1. RAMESU III

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA·USER·MAOT, MER·AMEN. MEN . . . on each side</td>
<td>Gone buff</td>
</tr>
<tr>
<td>2</td>
<td>&quot;</td>
<td>Gone white</td>
</tr>
<tr>
<td>3</td>
<td>&quot;</td>
<td>Gone brown</td>
</tr>
<tr>
<td>4</td>
<td>&quot;</td>
<td>Gone white</td>
</tr>
<tr>
<td>5</td>
<td>&quot;</td>
<td>Gone white</td>
</tr>
<tr>
<td>6, 7, 8, 9, 10</td>
<td>&quot;</td>
<td>Gone white; Pottery, green; Gone white; Pottery, full blue.</td>
</tr>
<tr>
<td>11</td>
<td>&quot;</td>
<td>10 as 9 Pottery light blue.</td>
</tr>
<tr>
<td>12</td>
<td>&quot;</td>
<td>Blundered</td>
</tr>
<tr>
<td>13</td>
<td>&quot;</td>
<td>Blundered. Reverse, sphinx, maot and uraenas</td>
</tr>
<tr>
<td>14</td>
<td>&quot;</td>
<td>Reverse, Standing figure with uas, RA, A Brown limestone</td>
</tr>
<tr>
<td>15</td>
<td>NEB TAU, RA·USER·MAOT, MER AMEN (not figured)</td>
<td>Rough, foundation deposit, alabaster plaque</td>
</tr>
<tr>
<td>16</td>
<td>NETER NEFER, NEB TAUI, RA·USER·MAOT, MER·AMEN, AMEN KHNEM NEHEH. United to Amen eternally. Stem of onkh</td>
<td>Pottery. Light green</td>
</tr>
<tr>
<td>17</td>
<td>USER·MAOT, MER·AMEN; RAMESU HEQ AN. Reverse, King standing before criosphinx Gurob. Dark green</td>
<td>Flat</td>
</tr>
<tr>
<td>18</td>
<td>RAMESUS, MER·AMEN, NEB SED HEBU MA TANEN. Lord of sed feasts like Tanen (Nebti name)</td>
<td>Full blue</td>
</tr>
<tr>
<td>19</td>
<td>AMEN MER, MES, on back. King seated, shooting, on front</td>
<td>Blue, burnt</td>
</tr>
<tr>
<td>20</td>
<td>RAMESUS HEQ AN. Prince of Heliopolis</td>
<td>Foundation deposit. Pottery, green</td>
</tr>
<tr>
<td>21</td>
<td>PER RAMESUS HEQ AN. The palace of Ramesus, prince of Heliopolis</td>
<td>Gone grey</td>
</tr>
<tr>
<td>22, 23, 24, 25, 26</td>
<td>RAMESUS HEQ AN</td>
<td>Gone white; Gone brown; Pottery, green; Pottery, green; white steatite</td>
</tr>
</tbody>
</table>

20·2. 20·2. RAMESU IV

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA·HEQ·MAOT, NEFER KHEPER</td>
<td>Gone white</td>
</tr>
<tr>
<td>2</td>
<td>&quot;</td>
<td>Gone brown</td>
</tr>
<tr>
<td>3</td>
<td>&quot;</td>
<td>Gone brown</td>
</tr>
<tr>
<td>4</td>
<td>&quot;</td>
<td>Pottery.</td>
</tr>
<tr>
<td>5</td>
<td>&quot;</td>
<td>Black steatite; gone brown; broken</td>
</tr>
<tr>
<td>6</td>
<td>&quot;</td>
<td>Pottery.</td>
</tr>
<tr>
<td>7, 8</td>
<td>&quot;</td>
<td>Edwards, Arsinoe, Pottery, burnt brown. Pottery, blue N. 76;</td>
</tr>
<tr>
<td>9</td>
<td>RA·HEQ·MAOT, RAMESUS, AMEN·MER</td>
<td>Gurob. Edwards, Blue-green</td>
</tr>
<tr>
<td>10</td>
<td>RA·HEQ·MAOT, Reverse, RA·MES·SES</td>
<td>Pottery, green</td>
</tr>
<tr>
<td>11</td>
<td>&quot;</td>
<td>Pottery, green</td>
</tr>
<tr>
<td>12</td>
<td>&quot;</td>
<td>Gone brown</td>
</tr>
<tr>
<td>Number</td>
<td>Description</td>
<td>Material/Color</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
<td>----------------</td>
</tr>
<tr>
<td>1</td>
<td>RA USER MAOT, SE KHEPER NE RA</td>
<td>Green F. 30</td>
</tr>
<tr>
<td>2</td>
<td>Pottery. Gone white R. 85</td>
<td></td>
</tr>
<tr>
<td>3, 4</td>
<td>Gone white F. 37</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Gone white E. 73</td>
<td></td>
</tr>
<tr>
<td>6, 7, 8</td>
<td>(8 like 7, not figured) All pottery. Gone yellow. Green; blue Flat</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>RA SE KHEPER NE. Pendant Pottery. Blue Flat</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>RA MES ES, AMEN MER, AMEN KHEPESH F</td>
<td>Grey steatite Flat</td>
</tr>
<tr>
<td>11</td>
<td>RA MES ES, AMEN MER, AMEN KHEPESH F</td>
<td>Green E. 73</td>
</tr>
<tr>
<td>12</td>
<td>Foundation deposit tablet. Alabaster Flat</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Gone white E. 74</td>
<td></td>
</tr>
<tr>
<td>14, 15, 16</td>
<td>All pottery. Blue. Light blue. Full blue Flat</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>AMEN KHEPESH F. Pendant Pottery. Blue Flat</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Material/Color</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.3</td>
<td>RA MAOT NEB, MER AMEN between crowned uraei. Stitching groove on back Brown steatite Flat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.4</td>
<td>RA MAOT NEB, AMEN KHEPESH</td>
<td>Bronze King</td>
<td></td>
</tr>
<tr>
<td>20.5</td>
<td>RA NEB MAOT, AMEN KHEPESH MER. Reverse, RA MES ES, NETER HEQ UAST</td>
<td>Wady Tumilat. Diorite Flat</td>
<td></td>
</tr>
<tr>
<td>20.6</td>
<td>RA MES ES, NETER HEQ AN</td>
<td>Gone white Curved</td>
<td></td>
</tr>
<tr>
<td>20.7</td>
<td>RA MES ES, NETER HEQ AN</td>
<td>Gone white T. 84</td>
<td></td>
</tr>
<tr>
<td>20.8</td>
<td>RA MFER KA, SETEP NE RA between crowned uraei; double feathers above, nub below Ivory Knob</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.9</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Pottery gone white E. 73</td>
<td></td>
</tr>
<tr>
<td>20.10</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Edwards. Gone brown E. 40</td>
<td></td>
</tr>
<tr>
<td>20.11</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Red jasper Uzat</td>
<td></td>
</tr>
<tr>
<td>20.12</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Gone white Prism</td>
<td></td>
</tr>
<tr>
<td>20.13</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Pottery. Blue Ring</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Material/Color</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.5</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Pottery. Gone white H. 86</td>
<td></td>
</tr>
<tr>
<td>20.6</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>Pottery. Gone yellow H. 86</td>
<td></td>
</tr>
<tr>
<td>20.8</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>The great prince Ramessu . . .</td>
<td></td>
</tr>
<tr>
<td>20.9</td>
<td>RA MFER KA, SETEP NE RA</td>
<td>(Ramessu Mery-atmu is R IX; Ramessu Saptah is recognised as Saptah II of xliith dynasty.)</td>
<td></td>
</tr>
</tbody>
</table>

## Catalogue of Scarabs

20.3. **Ramessu V**

- **I** RA USER MAOT, SE KHEPER NE RA
- **2** Pottery. Gone white R. 85
- **3, 4** Gone white F. 37
- **5** Gone white E. 73
- **6, 7, 8** All pottery. Gone yellow. Green; blue Flat
- **9** RA SE KHEPER NE. Pendant Pottery. Blue Flat
- **10** RA MES ES, AMEN MER, AMEN KHEPESH F

20.4. **Ramessu VI**

- **1** RA MAOT NEB, MER AMEN between crowned uraei. Stitching groove on back Brown steatite Flat
- **2** RA MAOT NEB, AMEN KHEPESH Bronze King
- **3** RA NEB MAOT, AMEN KHEPESH MER. Reverse, RA MES ES, NETER HEQ UAST Wady Tumilat. Diorite Flat

20.5. **Ramessu VII**

- **1** (RA) MES ES A(T-AMEN) NETER HEQ AN. (Only R VII has A in names) Gone brown F. 39

20.6. **Ramessu VIII**

- **1** RA MES ES, AMEN MER, AAKHU NE RA Pottery. Gone white H. 86
- **2** RA SAR OA, RA MES ES, AMEN MER, AAKHU NE RA. _The great prince Ramessu . . ._

(Ramessu Mery-atmu is R IX; Ramessu Saptah is recognised as Saptah II of xliith dynasty.)

20.7. **Ramessu X**

- **1** RA NEFER KA, SETEP NE RA between crowned uraei; double feathers above, nub below Ivory Knob
- **2** Pottery gone white E. 73
- **3** Edwards. Gone brown E. 40
- **4** RA NEFER KA, SETEP NE RA Red jasper Uzat
- **5** RA NEFER KA, SETEP NE RA Gone white Prism
- **6** RA NEFER KA, SETEP NE RA Pottery. Blue Ring

20.8. **Ramessu XI**

- **1** MAFER KHEPER, SETEP NE Gone white W. 3
- **2** MAFER KHEPER, SETEP NE RA Gone brown G. 46
- **3** RA KHEPER MAOT, AMEN MER, SA RA Green Broken
- **4** AMEN RA KHEPER, SETEP NE RA Gone brown E. 17

20.9. **Ramessu XII**

- **1** RA MEN NEIT between uraei Gone brown F. 76
- **2** RA MEN NEIT, UAZ NEIT UAZ Pottery. Green W. 96
- **3** RA MEN NEIT UAZ KHEPER UAZ Edwards. Pottery. Gone white W. 96
- **4** RA MEN NEB NE MAOT, SETEP NE RA (Back resembles xx 9, nos. 1 and 2) Gone white F. 96

## Uncertain Ramessides

- **A** RA USER MAOT, AMEN KHEPESH, PERTI. Reverse, hippopotamus couchant Black steatite
- **B** RA HER (?) MER NEB NETERU EM UAST. Reverse, baboon Pottery green
- **C** RA USER MAOT, SETEP NE RA, SA PTAH, MER NE TEHUTI Green V. 16
- **D** RA USER AMEN, TEHUTI . . . . . . . Green G. 22
CATALOGUE OF SCARABS

HEART SCARABS, ETC.

Heart scarabs are here divided into classes of styles, approximately dated by the names and quality. The scarab of Apiy from Harageh (Rogghe xvi) shows the rude work done late in the xviiiith dynasty, and points to such scarabs having long been usual. The reference to this class is Ab and the number.

ab 1 Tetames, and chapter of the heart. Name indicates early part of xviiith. Work like next

ab 2 Sen-ne-pA-nAy, and chapter of the heart. Name over another erased. Back closely like large scarab of Amenhetep IV (18.10.1), in form of head and legs. Very fine work

ab 3 Asar Nebt Per Shemoyt, NenAy. Osirian, lady of the house, chantress, NenAy.

Chapter of the heart, abbreviated. Limestone, painted yellow and ink-written; back painted green.


ab 5 Au Ab-K Ma Ra Asar, Neter At-F Ne Amen Zehuti-Mes; Hoti Ma Khepra Em Ast Ra Em Kher-Aha Ab-F Ma Ra. May thy heart be like Ra, Osirian, Divine father of Amen, Tehutimes. (May his) heart be like Khepra in the dwelling of Ra in Kher-Aha; may his heart be like Ra. Some clear mistakes, and the freshness of the cutting, make it seem like an old scarab newly engraved; if so, the text is copied from an original. Edwards. Limestone blackened.

ab 6 Anek Amank Qq Em Bah Sohu-K Ma Qq Bâ-K Er Res Aten Shep-K Ta Ne Bedet (?)

H(Â)u her Khabut Un-nefer Ast Aten Aher. I am worthy to enter before thy Sahu. I grant to enter thy soul into the guarding by Aten. Receive thou land of wheat belonging upon the altar of Un-nefer in the house of Aten, Aher (name). This is the only heart scarab of the Aten period, with a formula new to us. The work of the back is very fine, like the best scarabs of Amenhetep III and IV Edwards. Blue paste.

From the fine work of the backs, and early names, the next three seem not later than xviiith dynasty.

ab 7 Tet-Bet ("nursing shepherd ") Chapter of the heart

ab 8 Asar Dadaut. Chapter of the heart

ab 9 Illegible, probably done by an ignorant engraver

Of late xviiith or early xixth dynasty

ab 10 Zed Medu An Asar, Nebt Per, Shemoyt Ne Aset Hatsheps. Chapter of the heart.

Say the words to Osiris, lady of the house, chantress of Isis, Hatsheps. Flat plate to inlay in pectoral Limestone, blackened

ab 11 Uob Huy, Priest Huy, chapter of the heart. Only head of scarab Hard limestone, browned

ab 12 Asar, Her Mertu Ne Min, Kenure, chapter of the heart. Over the serfs of Min. Kenure

Ekhmin. Limestone, blackened

ab 13 Asar Tua-Deb. Chapter of the heart

Black steatite

ab 14 Zed Medu An Asar Huria, Say the words to Osiris, Huria. Chapter of the heart Limestone browned

ab 15 Zed Medu An Asar Ma-Ne-Hes. Say words to Osiris, Manches. Chapter of the heart Black steatite

ab 16 Asar Huy. The Osiris Huy. Chapter of the heart Black steatite

Nos. 1, 2, 7, 8, 9, 12, 13, 14, 15, 16 are on a scale of two-thirds; full size copies are already issued in Amulets, pls. viii, ix, ;
DYNASTY XVIII. HEART SCARABS

1 2 3 4

5 6 7 8

9 10 11 12

13 14 15 16
HEART SCARABS (continued)

Ab 17 Neb Ta Zeser, Osiris Lord of the underworld; Neb Pet Isis Lady of heaven; and Nebhat Black steatite. The Osirian, Lady of the house, Shura. Style as pectoral of Set·ha·em-hapy Amulets q1 b.

Ab 18 Phrases from chapter of the heart. Ar ne setmessu, made by Setmessu. Name of xixth dynasty. Gone white


Ab 20 Asar Nebt per shemoyt ne Amen Thent-Em-May (skin det.). Chapter of the heart. The Osirian, lady of the house, chantress of Amen, Thenten-may. (Name xviii–xvii) Green jade

Ab 21 Asar Apiy. Osirian Apiy. Chapter of the heart. Name late xviii and early xixth Green jade

The following are of a coarse class of front and back, from xixth to xxiiird dynasties.

Ab 22 A·Nefer. Chapter of the heart. Perhaps before xixth as work is better than the following, and name is early Durite

Ab 23 Uob Min·Em·Hot. Priest, Minemhot. Chapter of the heart. In silver frame. Hard yellow limestone

Ab 24 Sesh Amen·Mes. Scribe, Amenmes. Traces of bennu painted on back. Formerly in a pectoral. Name early xviith to xxth Durite

Ab 25 Asar, Nebt per, Shemoyt Amen, Shebt·Mer·Ne·Ast. Chapter of the heart. The Osirian, lady of the house, Chantress of Amen, Shebt·mer·ne·ast Durite

Ab 26 Asar, Uob Oa Amen, Zed·Ptah·A·Onkh.
The Osirian, chief priest of Amen, Zed·ptah-аuf·onkh Durite

Ab 27 Nesut Da Heлеп Ne Asar, Da Kheb Ne Hepet Thu Ne Ka Ne Asar Her·SА·Ast.
Offering given by the king for Osiris, give coolness of peace to him, for the Ka of the Osirian, Hersa·ast Black steatite

Ab 28 Nesut Da Heлеп Asar . . . . (Ne Ka) Ne Petpetur SX . . . . Rud, Ar Uabt Her P·H(аu)
Ne·User·Kho·Ra·P'Onkh Rud . . . . Offering given by the king for Osiris . . . . for the Ka of Petpetur, son of . . . . rud, born of the priest of Horus Pahau·neuser khora. As Userkhora is Setnekht, it appears that the grandfather belonged to that king; hence this scarab is of xxth dynasty. Blue paste

Ab 29 Nesut Khaker AuuAа. The royal adorer AuauAа Wooden label, signs painted blue

Two-thirds size, except 17, and the inscriptions of 24, 25, 26, and 28.
CATALOGUE OF SCARABS

XXIst DYNASTY

21-1. NESI-BA-NEB-ZEDEU (TANITE LINE)

1. RA*KHEPER-HEZ, SETEP-NE-RA. Back and colour as Painezem I, differs from Sheshenq I

2. THENTAMEN NEB APT

21-2. PA-SEB-KHO-NUT I

1, 2. RA*O/KHEPER, SETEP-NE-AMEN. Reverse, AMEN*MER PA-SEB-KHO-NUT Foundation deposits. Tanis. Pottery. Green 1:2

3. (MER) AMEN*RA-NESET-NETERU PA-SEB-KHO-NUT

21-3. NETER RA-NEFERTITI OF MEYDUM.

21-4. AMEN*KHEPER, SETEP-NE-AMEN. Pottery. Ivory 2

22-1. XXIIInd DYNASTY.

21-4. MEN*KHEPER-RA

21-5. SÂ*AMEN

21-6. PA-SEB-KHO-NUT II

21-7. PAINZEZEM I (THEBAN LINE)

21-8. MEN*KHEPER-RA

22-2. USARKEN I

22-3. SHESHENQ I

XXIIInd DYNASTY.

2.1. SEKHMET PEH*TI (Horus on Nubti name)

2, 3. RA*HEZ*KHEPER, SETEP-NE-RA

4, 5, 6, 7, 8. RA*HEZ*KHEPER

9. 10. NEB TAUI, AMEN*MER, SHESH; NESET BAT, RA*HEZ*KHEPER, SETEP-NE-RA, ONKH ONKH NUB.

Lord of both lands, loved by Amen, Sheshenq; King Hez-kheper-ra, approved of Ra


22-2. USARKEN I

1. RA*SEKHMET*KHEPER, SETEP-NE-RA.

In gold mounting for a ring. Red jasper L 38

2, 3. AMEN*RA, NEB PET, NESUT NETERU, MER, DA ONKH.

By Amen Ra, lord of heaven, king of the gods, beloved, granted life, over Amen-Min, Neter nefer, ra*sekhmet*kheper, setep-ne-ra; sa ra, amen*mer, uasarken.

To the Good God, Sekhem-kheper-Ra, approved by Ra; son of Ra, loved by Amen Usarken, embracing Amen. From a burial at the Ramesseum. End of a stole from a mummy. Stamped white leather in red frame.

Found at the Ramesseum. Stamped white leather, red leather frame lost.

6. KHAIBI EM UAST NEFER NETEP MER. By Khensu Nefer-hetep in Thebes, beloved, Khensu standing adored by sa*ra, amen*mer, uasarken. Ramesseum. Stamped white leather in red leather frame.

7. NEFER NEFER, RA*SEKHMET*KHEPER, SETEP-NE-RA; SA*RA, AMEN*MER, UASARKEN. Ramesseum. Menat from mummy. Stamped white leather, in red leather frame.
CATALOGUE OF SCARABS

22·3. TAKERAT I

1 RA·USER·MÂOT, AMEN·SETEP·NE
2, 3
4, 5
6, 7

22·4. USARKEN II

1 RA·USER·MÂOT, AMEN·SETEP·NE
2
3
4
5
6
7
8

22·5. SHESHENQ II

AMEN·MER, SÄ·BASTET, USARKEN

22·6. TAKERAT II

RA·HEZ·KHEPER, SETEP·NE·RA. By the extreme rudeness, this is after Sheshenq I

Pottery. Dark green F. 98

22·7. SHESHENQ III

1, 2, 3 RA·USER·MÂOT, AMEN·SETEP·NE
4
5
6
7
8

22·8. PAMAY

1, 2, 3 RA·USER·MÂOT, SETEP·NE·(A)MEN
4
5
6

22·9. SHESHENQ IV

1 RA·OÄ·KHEPER. King in chariot
2 King in chariot, of same style as the preceding
3 RA·OÄ·KHEPER. Sphinx crowned and uraeus
4
5 RA·OÄ·KHEPER
6
7
8, 9
10
11
12, 13, 14, 15 RA·OÄ·KHEPER in rope border, blundered in 13, 14, 15
16 RA KHEPER·OÄ, misformed as NEFER
12–16 are of the Hyksos type of back; and the rope border is like that of the private scarabs xiii ii–P.
17 RA·OÄ·KHEPER

22·3. Gone buff F. 63
Gone buff, Gone red-buff F. 76, F. 69
Gone white. Gone brown T. 54, F. 97
Gone brown. Gone white W. 50, F. 74

22·4. Gone brown E. 37
Gone white G. 22
Gone white F. 67
Gone white E. 61
Gone grey F. 69
Gone buff E. 72
Gone white F. 63
Gone white F. 96

22·5. UPT PTAH RENPET NEF3R NE REPOTI SHESHENQ MÂOT KHEH3R MUT KAROM. Open Plak a year that is good, for the heir Sheshenq, justified, from his mother Karena
Lazuli L. 35
The personal possession of the prince, much worn on the back by use.

22·6. Gone buff. Gone buff. Gone red-buff F. 63
Gone white. Gone brown T. 54, F. 97
Gone brown. Gone white W. 50, F. 74

22·7. Reverse, Three figures of Bes
Reverse, Four uraei, two figures of MÂot
Reverse, King smiting enemy, lion below

Pottery. Olive-green Flat

22·8. Both gone yellow. W. 33, L. 33

Green F. 53
Green F. 29
Blue paste F. 46
Blue paste F. 46
Gone white J. 74
Gone white E. 16
Gone white W. 35
Grey steatite E. 63

Green K. 96

Gone white H. 74

Model oar. Bronze. Flat
CATALOGUE OF SCARABS

XXIIIrd DYNASTY

23\textperiodcentered}1. PEDASÁBASTET

MER KHEMTI RASEHERAB SA, PSEMTEK. *Keeper of the seal of Pedasbaset's priesthood, Psamtek* Clay

This impression of a seal shows that this priesthood existed down to the xxvith dynasty.

23\textperiodcentered}2. USARKEN III

I RA-KHEPER, SETEP-NE-AMEN. The title separates this from Sheshenq IV, and the rude style from the Pasebkhoum I Pottery. Blue. Handle

2 NESUT BAT, RA-KHEPER, AMEN MER. This, and others, are dated by the name on No. 1. Gone white, worn. G. 20?

3 RA-KHEPER. Ra with uraei as on ring of this king at Leyden Pottery. Blue J. 83

4 RA-KHEPER between crowned uraei, two baboons adoring Ra Gone brown E. 28

5 " between spread falcons Pottery. Olive-green N. 36

6, 7 " in rope border Gone brown. Pottery, Olive green T. 78, W. 94

8, 9 " Pottery, Green-blue. Gone white N. 32, J. 4

10 " " double Lahun. Green T. 64

11 " " Lahun. Green L. 49

12 " " Green N. 42

13 RA-KHEPER-NEB in rope border Grey stentite K. 20

14 RA with uraei, MEN; RA-KHEPER repeated Gone buff. Sphinx

15 NUB-Ô-KHEPER (same king?) Pottery. Green L. 52

23\textperiodcentered}2. RA-OÁ-KHEPER-NEB. Perhaps of Usarken III

A RA-OÁ-KHEPER-NEB; MAOT NEB. Reverse, Three standing figures, winged sun and vulture above Gone buff Flat

B RA-KHEPER-NEB; MAOT MAOT MER. Back like xxii-9, 3 and 4 Pottery. Green F. 38

C " " Reverse, RA-MEN-KHEPER. Like xxiii-2-9 Pottery. Blue-green J. 67

23. VASSALS OF PANKHY. SHESHENQ V OF BUSIRIS

D RA-UAS-NETER, SETEP-NE-RA; SHESH AMEN UAS NETER AN PEMA of Mendes Bronze Flat

E REPOTI HO, NETER HEN ASAR NEB ZEDU, SAR Ô PEMA. Soft paste. Gone yellow M. 92

Hereditary prince, Priest of Osiris lord of Mendes, Great chief, Pema

ONKH-HER of Hermopolis Parva

F RA-MÂOT-NEB, ONKH HER

NEFER-PTAH


(Officer of) Uzat to Tehuti for the king, by favour of the good god, Prince of Princes Nefer- Ptah.

PRIVATE PERSONS

H NETER HEN NE AMEN-RA NESUT NETERU, HER; SÀ NE NETER HEN NE AMEN, NEKHTEF-MUT Prophet of Amenra, king of the gods, Her; son of the prophet of Amen, Nekhdefmut. Green quartz Z. 94

J AST-MER-NE. Merenest Green felspar Z. 97

K ZED MEĐU AN ZEHUTI NEB KHEMENU, NETER Ô, NÉB PÉT; DA ONKH UZA SÈNÈB NE SÀ NE NETER HEN TEP NE AMEN UÁUÁR-UÁTH, MÂOT-KHERU; SÀ NE NETER HEN TEP NE AMEN AU-UÁR-UÁTH, MÂOT-KHERU. Say the words to Tehuti, Lord of Hermopolis, great god, lord of heaven; give life, health and strength for the son of the chief prophet of Amen Usaknasa, justified; son of the chief prophet of Amen, Au- ûár-ûáth, justified Electrum Pectoral

XXVith DYNASTY

25\textperiodcentered}1. PANKHY I

. . . Ne ÂU AB NEB NE NESUT BAT RA-USER-MÂOT, SÀ RA. . . of all joy for the king Ra-user-maât

Part of a statuette; by the colour and work close to the xxvith dynasty. Pale-blue-grey. Stoneware

25\textperiodcentered}2. KASHTA

I NESUT KASHTA; DUÁT NETER AMEN ARDAS. King Kashta; High priestess Amenardas Pottery. Blue-green J. 93

2? NESUT BAT, DA UAS, RA-NEFER-NUB. Falcon-headed sphinx on southern plant. Set-headed sphinx on northern plant. Reverse, Ram-headed scarab, therefore of Ethiopian dynasty Gone red buff. Broken, as R. 60, 25\textperiodcentered}3-19

3? RA-NUB-NEFER Pottery. Gone brown, Worn N. 22
25·2. AMENARDAS

4 DUAT NETER, HEMT NETER, AMENARDAS. Adorer of the god, (high priestess), wife of the god

Pottery. Green and black inlay

Foundation plaque. Flat

5 DUAT NETER, AMENARDAS

6 NESUT BAT, RA-NEFER-KA. Reverse . . . . NEKhensu . . . . UAST DA

Pottery. Gone brown

Thin plate of lazuli

. . . . . . . . , all joy, Amenardas. of Khensu . . . . Thebes, give

Flat

25·3. SHABAKA

1 HES NEB AMEN-RA NE MER RA-NEFER-KA. Praise from the king, beloved by Ameura

Pottery. Gone white Q. 45

Pottery. Gone white Q. 40

2 Lotus group. RA-NEFER-KA. Spread falcon

Gone brown

3 NESUT BAT RA-NEFER-KA. Reverse, Ram of Amen beneath sacred tree, uraeus in front

Gone grey J. 58

Green. Rude F. 53

Pottery. Gone black E. 73

Pottery. Blue R. 66

Pottery. Green Flat

Pottery. Dark blue Ridge

Pottery. Yellow Ridge

Pottery. Blue-green Ridge

Pottery. Green Flat

Pottery. Gone white Flat

Pottery. Olive-green Flat

Gone white. Ram head R. 60

15 NESUT BAT, RA-NEFER-KA, ONKH ZETTA. Vertical hole

Pottery. Olive-green Flat

10, 17, 18 SÁ RA SHABAKA, ONKH ZETTA. Vertical hole

All pottery. 2 green. Gone grey Flat

19 HES NEB AMEN-RA DA ONKH UAS SHABAKA

Praise from the king to Amen-ra, giving life and power to Shabaka

Gone white. Ram head R. 60

25·A. MENKARA vassal of Shabaka (of Bubastis ?)


Pottery. Gone yellow J. 69

Pottery. Olive-green Z. 97

Blue paste L. 3

Green glaze. Gone brown J. 2

25·4. SHABATAKA

1 RA-ZED-KA-KA (full name has KAU)

Gone grey Broken

Pottery. Green Z. 65

Pottery. Olive-green, red inlay Flat

Heart. Blue glass Plata

Pottery. Burnt red Bead

Pottery. Full blue Bead

2 RA-ZED-KA

3 RA-ZED-KA

4

5 Uzat and name twice repeated

6

25·5. TAHARQA

1 RA-NEFER-ATMU-KHU

Pottery. Blue-green E. 2

Gone red and white M. 24

Pottery. Gone white J. 78

Gone red and white. Ram head

Gone grey J. 78

Pottery. Gone white F. 4

Pottery. Blue-green F. 9

Pottery. Gone brown F. 9

2 NESUT BAT, TAHARQA, ONKH ZETTA. King Taharqa, living eternally

Gone white

3 RA NEB TAHARQA. King adoring Ra

4 HES NEB RA NESUT BAT TAHARQA. Praise from the king to Ra, king Taharqa

Potential, between uraei

ASPERUTA

Pottery. Gone brown Flat
CATALOGUE OF SCARABS

25·B. RA·MEN·HER (vassal of Khmeny)

1, 2, 3 RA·MEN·HER, NETER NEFER  
Gone white. Gone brown. Gone light brown. T. 86, Z. 50, F. 93

4 RA·MEN·HER, NETER OKH.
"The living God"
Gone white F. 93

5 RA·MEN·HER S
Pottery. Gone white F. 31

6, 7 RA·MEN·HER
Pottery. Green. Gone brown. G. 58, H. 54

8 RA·MEN·HER NEFER. Ra with uraei
Gone brown P. 82

9, 10 RA·MEN·HER MÄOT MER,
"Loved by Mäot"
Gone brown. Gone grey. T. 66, P. 15

11, 12 RA·MEN·HER
Both gone grey. Broken K. 42

13 "..." Cross lines at sides
Gone brown P. 10

14 "..." Figures at sides
Edwards. Gone buff P. 84

15 "..." deshert crown at sides, uraei becoming square
Gone brown P. 90

16, 17 "..." deshert blundered, uraei quite square
Edwards. Gone grey. Gone white. P. 74, P. 84

18, 19 "..." deshert and square uraei
Gone brown. Gone grey. P. 86, P. 79

20 NEKHT RA·MEN·HER. Possibly Nekht is the personal name, see Tafnekht
Gone brown P. 10

25·C. RA·MEN·KEPER, KHMENY with vassal RA·MEN·HER

1, 2, 3 RA·MEN·KEPER in cartouche; RA·MEN·HER, never took a cartouche. All gone brown P. 10, P. 84, P. 82

4 "..." "..." Upside down
Gone brown P. 10

5 RA·MEN·KEPER—NE·HER. Double reading
Gone white P. 78

6 RA·NE·HER, RA·MEN KEOPER at sides. Upside down
Gone brown P. 15

RA·MEN·KEPER, KHMENY alone (Cairo 36190)

7 RA·MEN·KEPER, see border of 5, and B·13
Gone brown P. 84

8 "..." upside down
Gone brown P. 55

9 "..." seated figure of king
Gone brown P. 74

10 "..." vulture of Mut and crocodile
Edwards. Gone brown F. 52

11 "..." HER NEFER. "The good Horns"
Edwards. Gone brown Uzat

12 "..." spread falcon
Edwards. Gone grey T. 61

13 "..." blundered
Edwards. Naukratis. Gone white M. 35

14 MEN·KEPER. Sphinx and falcon
Edwards. Gone grey G. 22

15 RA·MEN·KEPER between spread falcons
Gone yellow W. 45

16 RA·MEN·KEPER, MER·ZED. Reverse, sphinx over the Zed flanked by uraei
Gone buff Flat

17 RA·MEN·KEPER, SETEP NE (A)MEN
Lahun. Green L. 97

18 RA·SIEN·KEPER, MENY NEFER
Gone buff Cylinder

19 RA, LION, NE MENSEHY, probably blundered
Gone brown E. 40

20, 21 RA·MEN·KEPER, KHMENY
Gone white. Gone yellow. E. 98, V. 85

22 KHMENY KEPEREK ER REN. "Thou comest with a cartouche (Cairo 36145)"
Gone white G. 48

23 "..." "..." with line after KH, reading RA·MEN·KEPER
Gone buff F. 40

25·D. RA·MEN·AB

1 RA·MEN·AB, KHMENY. Khmeny as a vassal of Men·ab-ra. Legs pierced
Blue paste K. 10

2, 3 RA·MEN·AB, NETER DA ER MEN, ONKH HER OKH. Another blundered,
Gone white. Gone brown. G. 22, G. 80

4 RA·MEN·AB, MÄOT MER.
"Beloved by Mäot"
Gone white Broken

5 RA·MEN·AB between uraei crowned
Apple-green N. 70

6 "..." uraeus
Gone white, Gone grey, both W. 24

7, 8 "..." MÄOT NEB
Pottery; Gone drab. Pottery; Gone white. Gone white. W. 70, W. 70, G. 74

9, 10, IX "..." UAS NEB,
Pottery. Gone white W. 24

Lord of Thebes
Pottery. Green E. 83

12 RA·AB, UAS NEB
Gone brown R. 36

13 RA·MEN·AB UAS NEB
Pottery. Olive J. 37

14 RA·MEN·AB UAS

15 RA·MEN·AB ?
CATALOGUE OF SCARABS

25·E.  25·E. RA·AB·MAOT
1 RA·AB·MAOT in rope border; reverse, Hapi and Neferatum joining hands, NEB below Pottery. Apple-green Cylinder
2 RA·AB·MAOT NEFER. Standing figure and uraeus

25·F.  25·F. RA·NUB·AB

25·G.  25·G. RA·KHEPER·AB
1 RA and Lion (vassal of Psamtek ?). RA·KHEPER·AB, MAOT NEB Blue paste N. 20
2 RA·KHEPER·AB. Sphinx seated

25·H.  25·H. RA·AR·AB

25·I.  25·I. MEN·NEFER·AB

25·J.  25·J. Probable Royal names
1 RA·NEFER·CAS·NEB. Ra the excellent, lord of Thebes Light blue W. 26
2 RA·EM·CAS·NEB. Ra is lord in Thebes Pottery. Gone white W. 26
3, 4 HER·MEN. Legs pierced through (another, not figured, gone buff, L. 54) Green F. 74
5 ONKH HER, TH·AB (?) Gone grey L. 63
6 HER RA·NEFER Gone red P. 20
7 RA·NEFER, Seated figure
8 RA·NUB·HEN·S·MAOT
9 RA·MAOT·NUB
10
11 NESUT BAT THETET
12 RA·MENTH RA·BAT·NEB

25·L.  25·L. RA·MAOT·HETHES

25·M. Probable Royal names
1 RA·MAOT·HETHES
2
3, 4 ... (3 not figured)
5, 6 ... (6 not figured)
7
8
9 RA·HETHES·AN

M·1 RA·MAU·NEB
M·2 RA·KHEPER·NEFER·KA·K (?)
O RA·NEB·UAZ
P RA·MENTH·URGUS
Q RA·NEFER OR SEP·NEFER
R NEFER MAOT SETEP·NE·RA

24·2.  24·2. BAKNERENF

24·3.  24·3. NEKAU (See BM 2529)
1 NESUT BAT RA·MEN·KHEPER, SA RA NEKAU; HER DA ONKH NEFT NEB SAA Pottery. Gone brown
King Men·kheper·ra, son of Ra, Nekau, the Horus given life by Neft Lady of Sats Figure of Horus W. 94
2 RA·MEN·KHEPER, NEB. Ram of Amen crowned, as in xxvth dynasty
This might belong to Khunen, but is not like his style.
3 RA·ZAM (Psamtek I) RA·MEN·KHEPER cartouche adored by Psamtek crowned as king Light blue F. 75

THE PSAMMETICCI

Gone brown G. 58
Foundation deposit plaque. Alabaster Flat

25·5.

Gone brown
Pottery. Gone brown
King Men·kheper·ra, son of Ra, Nekau, the Horus given life by Neft Lady of Sats Figure of Horus
Pottery. Gone brown
Light blue
CATALOGUE OF SCARABS

XXVIth DYNASTY

26.1. PSEMTHEK I

1. RA ZAM (or Tham) PSEMTHEK HER OÂ·AB
2. ZAM, PSEM (For the value ZAM or Tham, see list of Edfu, Tanite nome)
3. RA ZAM on a basis
4. RA ZAM on a basis
5. RA ZAM... on a basis
6. RA ZAM,... Lion walking
7. ONKH ZAM. Lion walking
8. HEZ HER OÂ·AB. "Praise the Falcon name"
9. "..." HER OÂ·AB. "Falcon name"
10. RA-UAH Â· AB. "Falcon name"
11. RA-UAH Â· AB KHO ONKH. King marching. "The living manifestation"
12. RA-MEN-UAH Â· AB. Double reading of Psemtek and vassal Men-ab-ra
13. HEZ NEB RA-UAH Â· AB. "Praise the king"
14. HER RA-UAH Â· AB
15. RA-UAH Â· AB
16. ...
17. RA-UAH Â· AB
18. ...
19. ...
20. ...
21. ...
22. RA-UAH Â· AB
23. ONKH HER-RA PSEMTH blundered
24. RA, MÂ·OT, NEB; PSEMTHEK between feathers
26. PSEMTHEK. Two feathers
27. PSEMTHEK. Two feathers
28. PSEMTHEK, SÂ·A. Blundered
29. PSEMTHEK in plaited border
30. ...
31. ...
32. ...
33. "..." TH blundered
34. "..." PSEM NEB
35. ...
36. ...
37. ...
38. PSEM blundered. Reverse, Head of Hathor
39. PSEMTHEK
40. PSEM EH blundered. MÂ·OT seated
41. RA-UAH Â· AB. Reverse, PSEMTHEK Foundation plaque. Potter. Olive-green Flat
42. NESUT BAT RA-UAH Â· AB, SÂ·A RA PSEMTH(ek). Menat Potter. Gone white Flat Stoneware. Green faded Flat
43. "..." "..." "..." "..." (not figured)
44. QUEEN SHEPENAPT, daughter of Amenardas, co-regent with Psemthek
45. NETER DUAT, SHEPENAPT, ONKH. Divine adorer, high priestess of Thebes. Foundation block Alabaster
46. NETER NEFER, NEB TAU, PSEMTHEK, AMEN-RA, KHNEM NEHEH, MER; NETER DUAT SHEPENAPT Heavy silver N. 40
47. NETER NEFER, NEB TAU, PSEMTHEK, AMEN-RA, KHNEM NEHEH, MER; NETER DUAT SHEPENAPT Heavy silver N. 40
48. RA-KHEPER-MÂ·OT, NEB. Reverse, winged sphinx, PSEMTHEK between feathers Rope edging. Yellow paste
49. RA-KHEPER-MÂ·OT Potter. Gone white N. 66
50. RA-KHEPER-MÂ·OT Potter. Olive-green
26.2. **NEKAU II**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA-UEHEM-AB</td>
<td>Dark green glaze</td>
<td>W. 20</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>&quot;</td>
<td>Yellow paste</td>
<td>Pale green</td>
<td>N. 12</td>
</tr>
<tr>
<td>3</td>
<td>NETER NEFER, RA-UEHEM-AB SÁRA NEKAU ZETTA</td>
<td>Limestone Cylinder</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>NESUT BAT, RA-UEHEM-AB</td>
<td>Menat</td>
<td>Blue paste</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>NEB TAU, RA-UEHEM-AB</td>
<td>Impression on handle of jar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>NEKAU</td>
<td>Impress in red glass, turned green</td>
<td>Flat</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>NETER NEFER, NEKAU, DA ONKH</td>
<td>End of Menat.</td>
<td>Pottery. Apple-green</td>
<td>Rosette</td>
</tr>
<tr>
<td>8</td>
<td>NESUT BAT, RA-UEHEM-AB, SÁ RA NEKAU, ONKH RA NA ZETTA. <em>Living like Ra eternally</em></td>
<td>Piece of alabaster vase</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

26.3. **PSEMTEK II**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>HER, MEN(KH)-AB</td>
<td>Pottery.</td>
<td>Gone red-brown</td>
<td>K. 52</td>
</tr>
<tr>
<td>2</td>
<td>HER MÉNKHI (AB)</td>
<td></td>
<td>Gone white</td>
<td>P. 40</td>
</tr>
<tr>
<td>3</td>
<td>MÁT, HER, RA, RA-NÉFER-AB</td>
<td></td>
<td>Green limestone</td>
<td>Z. 86</td>
</tr>
<tr>
<td>4</td>
<td>RA-NÉFER-AB, NEB</td>
<td>Pottery.</td>
<td>Green</td>
<td>Worn</td>
</tr>
<tr>
<td>5</td>
<td>RA-NÉFER-AB</td>
<td></td>
<td>Clay</td>
<td>Broken</td>
</tr>
<tr>
<td>6</td>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>RA-NÉFER-AB, BA-TEHÁ-HER (see private seal of same, 26 AF, pl. Iviii)</td>
<td>Clay sealing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>RA-NÉFER-AB</td>
<td>Star disc to sew on to stuff.</td>
<td>Pottery. Green</td>
<td>Flat</td>
</tr>
</tbody>
</table>

ONKH-NES-RA-NÉFER-AB, daughter of Psamtik II, queen of Aohmes

26.4. **UAH-AB-RA (Apries)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>NETER NEFER, NEB TAU, RA-HOO-AB</td>
<td>Sistrum handle</td>
<td>Pottery. Yellow-green</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>NESUT BAT, RA-HOO-AB, SÁ RA UAH-AB-RA MERY. Reverse, same.</td>
<td>Sistrum handle.</td>
<td>Pottery. Gone white</td>
<td></td>
</tr>
</tbody>
</table>

26.5. **AOHMES II**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>NETER HEN PTAH, AOHMES-P-RA SÁ AST. <em>Prophet of Ptah, Aohmes the son, Son of Isis.</em></td>
<td>Clay impression</td>
<td>Green Cylinder</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>AOHMES SÁ NEIT</td>
<td></td>
<td>Black steatite</td>
<td>Seal</td>
</tr>
<tr>
<td>4</td>
<td>AOHMES TAU, NEB</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>NETER NEFER RA-KHNEM-AB, SÁ RA AOHMES-SÁ-NEIT ONKH ZETTA.</td>
<td>Menat.</td>
<td>Pottery. Pale blue</td>
<td>Flat</td>
</tr>
<tr>
<td>6</td>
<td>Two fragments of sistrum handles with same names</td>
<td>Pottery.</td>
<td>Apple-green, Pale blue</td>
<td>Flat</td>
</tr>
<tr>
<td>7</td>
<td>RA-KHNEM-AB. Foundation plaque?</td>
<td>Pottery.</td>
<td>Blue</td>
<td>Flat</td>
</tr>
<tr>
<td>8</td>
<td>RA-KHNEM-AB, AOHMES-SÁ-NEIT. Pierced from side to side.</td>
<td>Pectoral?</td>
<td>Pottery. Gone white</td>
<td>Flat</td>
</tr>
</tbody>
</table>

26.6. **PSEMTEK III**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>RA-NE-ONKH (for RA-ONKH-KA-NE; life of Ra, for living one, ka o Ra)</td>
<td>Pottery.</td>
<td>Gone buff</td>
<td>G. 88</td>
</tr>
</tbody>
</table>
CATALOGUE OF SCARABS

27'-2.  

XXVIIth DYNASTY.  27'-2. DARIUS
1 NETER NEFER, NEBTAUI, ANTARYUASH, DA ONKH ZET(ta). Menat.  Pottery. Pale green  Flat
2 SA (RA) NEB KHOU ANTARYUASH Menat.  Pottery. Light green with dark inlay  Flat

28.-1.  

XXVIIIth DYNASTY.  28.-1. KHABBASH
KHABBAS Palace of Memphis.  Edwards.  Lead. Sling bullet

29.-1.  

XXIXth DYNASTY.  29.-1. NAIFOURUD  Gone brown  F. 74

29.-2.  

---------------

30.-1.  

XXXIst Flat P. Pottery. Flat Clay
KHABBASH as 29.-2.  AMEN ASAR, ONKH Gone End Menat.

30.-2.  

---------------

30.-3.  

R.A.PTOLEMY F. 30.-2. G. sA Alabaster Handle Impression yellow.

31.-1.  

---------------

30.-1.  

XXXth DYNASTY.  30.-1. NEKHT-NEBEF
1 RA.KHEPER-KA.  Uraei proceeding from sides of Kheper  Pottery.  Green  F. 57
2 NETER NEFER, RA•KHEPER-KA; SA•RA, NEKHT-NEBEF, ONKH RA MA.  Living like Ra.
   Foundation block.  Alabaster  Flat
3 RA.KHEPER-KA Stamp with handle.  Pottery.  Pale blue  Handle
4 . . . . . . NEB TAU, RA•KHEPER-KA, SA•RA . . . . . .  Handle of sistrum, bent in baking.  Stoneware  Green and violet
5 SA RA, NEKHT-NEBEF, ONKH ZETTA  End of Menat.  Pale green with grey inlay  Flat

30.-2.  

---------------

30.-2. ZEHER
NESEUT BAT, NEB TAU, AR•MAOT•NE•RA; SA RA, NEB KHOU, ZEHER, SESEP•NE•AMEN
SA RA DA ONKH AM PET, SESHEM NETERU . . . . . .  Like the Sun granted life in heaven, leader of the gods . . . . . .  Piece of bowl Memphis.  Pottery.  Blue

30.-3.  

---------------

30.-3. NEKHT-HER-HEB
1 MER•AMEN, NEKHT-HER-HEB  Pottery.  Blue  Flat
2 RA•MER, NEKHT-HER-HEB  Clay sealing

31.-2.  

---------------

31.-2.  

XXXIst DYNASTY.  31.-2. ARSES
ARSESES PTOLEMY I
Head of Ptolemy I as an Egyptian king with short beard  Onyx lid

31.-3.  

---------------

PTOLEMY III
1 NESUT BAT, GOU NE NETERUI SENU, SESEHM ONKH NE AMEN, SETEP NE RA Pottery.  Green with grey inlay  Flat
2 Same.  Reverse, PTULMYS, ONKH ZETTA, PTAH MER Pottery.  Green with grey inlay  Inscribed

PTOLEMY IV
Head of Ptolemy IV as a seal  Gilt bronze  Ring

ANTONYNS SEBEST
Impression added here.  Probably official ring of prefect.  Gold  Ring

30. A-U

A RA•HER•NEFER a king?  Gone white  L. 43
B RA•HER•USER•NEB OR HER OR NUBTI, RA•USER  Blue paste  G. 12
C ASAR. NETER HEN NE AMEN•RA NETERU NESUT, MER NUT, ASAR, THAT, NEKHT
   The Osiris, prophet of Amen•ra king of the gods, mayor, the Osiris, Vizier, Nekht.
   From tomb at Abusir by Lahun, opened by natives 1904  Brown steatite  K. 76
D NETER HEN NE RA, MER NUTI, THAT, HER•SÂ•AST  

E ONKH THAT ZEHUTI.
F ONKH RA•UH•AB.
G PTAH•HETEP.
HJ PEDÂ•AMEN.
K PEDÂ•AST.
LM PEDÂ•BASTET.
N PEDÂ•NEIT.
OP PEDÂ•RA.
Q PEDÂ•KHEPRÂ•.
R PEDÂ•SUKH.
S MEN•HETEP.
T NUB•HETEP.
U ASAR•HAP.
DYNASTIES XXVI TO XXX. SEALS AND IMPRESSIONS
### CATALOGUE OF SCARABS

#### PRIVATE SEALS AND IMPRESSIONS (in alphabetic order)

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<thead>
<tr>
<th>Seal No.</th>
<th>Seal Name</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>V</td>
<td>HES HER-PE-KHRED.</td>
<td>Praise Harpocrates</td>
<td>Gone white</td>
<td>Broken</td>
</tr>
<tr>
<td>31</td>
<td>W</td>
<td>KHERAS</td>
<td>Blue paste</td>
<td>Broken</td>
<td>Gone grey</td>
</tr>
<tr>
<td>32</td>
<td>X</td>
<td>KAREH</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note:** Priestly seal for Aohmes II, described under 26.5.1.

<table>
<thead>
<tr>
<th>Seal No.</th>
<th>Seal Name</th>
<th>Description</th>
<th>Material</th>
<th>Color</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Y</td>
<td>HEN UR EM OKA MU NUT, AOH-TEF-NEKH.</td>
<td>Chief servant in Schedia (De Rouge, Geog. 21) Aohthesnekh</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Z</td>
<td>AM NETER ONKH-KHRED.</td>
<td>With the god, Onkh-hhred</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>AA</td>
<td>ONKH-HAP.</td>
<td>Onkh-hap</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>AB</td>
<td>NEIT-UHAB, RA-UHAB-ONKH.</td>
<td>May Neit increase the heart, Uahabra-onkh</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>AC</td>
<td>RA-UHAB-MER KHETM, RA-UHAB-EM-AHKHUT.</td>
<td>Keeper of the seal, Uahabramaaahkhu</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>AD</td>
<td>HEN NEIT ER OROY, UN-NEFER; SA ZET-BASTET-AU-ONKH</td>
<td>Apries palace, Memphis.</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>AE</td>
<td>KHER HEB HER TEP UZA, HER HU NET PER.</td>
<td>Chief reciter, Uza, over the foot of the temple</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>AF</td>
<td>HEN HETU, NETER HEN AMEN, BA-NÆ-TEHA-HER.</td>
<td>Servant of the temples, prophet of Amen, Ba netkhaher</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>AG</td>
<td>KHU SA BAKNEF.</td>
<td>Protection behind Baknef</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>AH</td>
<td>HEN BASTET PE-NEFU-UZAT (?), AMENTI DA BASTET, NETER HEN ASAR.</td>
<td>Servant of Bastet Penef-uzat, . . .</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>AJ</td>
<td>NEIT SA PE-NEF-DA-AST.</td>
<td>Priest of Neit, Penef-da-ast</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>AK</td>
<td>NEIT SA PE-NEF-DA-MAT.</td>
<td>&quot; Penef-damot</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>AL</td>
<td>PTAH, HAP, SA, PANEN.</td>
<td>Sa priest of Ptah, and Hapi, Panen</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>AM</td>
<td>HEN KA, SESH . . . , PENEKHT-MIN.</td>
<td>Servant of the ka, scribe . . . Penekhtmin</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>AN</td>
<td>. . . PSEMEEK.</td>
<td>. . . Psemt(h)ek</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>AO</td>
<td>KHER HEB HER TEP PSEMTEK-SA-NEIT.</td>
<td>Chief reciter Psemt(h)eksanet</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>AP</td>
<td>&quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; Psemt(h)eksanet</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>AQ</td>
<td>PSEMTHIER-SA-NEIT.</td>
<td>Piah tancn, open to Psemt(h)ek</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>AR</td>
<td>PTAH-TANEN-UN, PSEMTEK.</td>
<td>Piah-tanen open to Psemt(h)ek</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>AS</td>
<td>UN AM DUAT HER ONKH . . . PTAH-AR-DA . . . PTAHARDAS</td>
<td>. . . EdwarDs</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>AT</td>
<td>HEN NUBT, NESUT SESH O NERE, KHER HEB, PEDAPEP SA NEZNEZA.</td>
<td>Servant of Nebti (Hathor) Royal scribe of accounts of food (?) . . . . Pedapep son of Nezneza</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>AU</td>
<td>AST SA PEDAPTAH.</td>
<td>Sa-Priest of Isis, Pedapiah</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>AV</td>
<td>PTAH HEN PEDANEIT.</td>
<td>Servant of Ptah, Pedaneit</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>AW</td>
<td>UR DUAA, KHERP NESTU, PEDANEIT.</td>
<td>High priest of Hermopolis . . . . Pedaneit</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>AX</td>
<td>PEDA-HER-PE-KHRED.</td>
<td>Peda harpefbaHoth</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>AY</td>
<td>PEDA-RA-OT, NETER HEN RA NEB NE APT.</td>
<td>Peda-ra-oha, prophet of Ra lord of Karnak</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>AZ</td>
<td>PTAH SA PEDAHER.</td>
<td>Ptah protest Pedaher</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>BA</td>
<td>MUT·NEB·S.</td>
<td>Mud nebs</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>BB</td>
<td>AST(?)-HES NEB TAUL.</td>
<td>Isis(?) favour the king (name ?)</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>BC</td>
<td>KHEMT NETER, NESI-MIN, SA AOH·EM·AAKHUT.</td>
<td>Sealer of the god, Nesisim son of Aoh-em-aakhut</td>
<td>Bronze ring</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>BD</td>
<td>NETER HEN, UR DUAA, KHERP NESTU, NESI·ONKH·HER SA UN·NEFER</td>
<td>Prophet, high priest of Hermopolis, . . . . Nesim(h)-ker son of Unnefer</td>
<td>Bronze stamp</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>BE</td>
<td>. . . SESH NETER HET, NESMIN SA PSEMTEK·MENKH·AB.</td>
<td>Scribe of the temple, Nesmin son of Psemt(h)ek-menkh-ab</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>BF</td>
<td>HEN UR UPNAT NESI-HER.</td>
<td>Great priest of Upnath, Nesi-her</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>BG</td>
<td>&quot; &quot; &quot; NEIT·AR-DAS.</td>
<td>. . . Neitandas</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>BH</td>
<td>HEN NETER, UR DUAA, KHERP NESTU.</td>
<td>Sekhet, bastet, ru . . . Prophet, high priest of Hermopolis. . . .</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>BJ</td>
<td>HEB·NEFER SA PE·RES·NE·AOH.</td>
<td>Her-nefer son of Peresneakh</td>
<td>Silver ring</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>BK</td>
<td>AST SA SQER, SAT NETER HEN BASTET, HER.</td>
<td>Protected by Isis, Sager, daughter of prophet of Bast, Horus</td>
<td>Gold ring</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>BL</td>
<td>AMANKH PA·BASTET HES HERU.</td>
<td>Devoted in Dabaasis, the favoured, Heru</td>
<td>Flat</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>BM</td>
<td>HERY.</td>
<td>Heru</td>
<td>Pottery. Light green</td>
<td>Flat</td>
</tr>
<tr>
<td>72</td>
<td>BN</td>
<td>SÄ NETER HENU TEKH, HER·PEF.</td>
<td>Order of priests in Denderah, Herpef</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>BO</td>
<td>GODDESS WITH SEMIA ON HEAD.</td>
<td>Senkaba son of Nefer</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>BP</td>
<td>AMEN ARP, SA·NEFER·AB·RA.</td>
<td>Offerer of wine to Amen, Saneferabra</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>BQ</td>
<td>SEKHMET·AR·DAS.</td>
<td>Sekhmetadas</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>BR</td>
<td>. . . UET MU . . .</td>
<td>. . . . . .</td>
<td>Clay sealing</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>BS</td>
<td>HEN NE PTAH, HEN HER, DAT·ASAR.</td>
<td>Priest of Ptah, Priest of Horus, Datasar</td>
<td>Thick bronze seal with back loop</td>
<td></td>
</tr>
</tbody>
</table>
C.D. FEATHERED LEGS.  C. FORE AND AFT.  D. BACK ONLY.
M. N. SCARABAEUS. SMOOTH CLYPEUS. M. DEEP HEAD. N. MERGING HEAD. LXVII.
O. SC. VENERABILIS. P. RIBBED HEAD. Q. CURL. R. MAMMALIAN HEADS. S. CATHARSUS.
LONG, STRAIGHT SCARAB BACKS OF XIIIITH DYNASTY

GROOVE DOUBLE OR SINGLE.

WITH WIDE GROOVE.

ADDITIONAL CYLINDERS.
BACKS OF HEART SCARABS IN HISTORICAL ORDER. NUMBERS AS PLS. XLVII. XLVIII. LXXIII.

For 17 see Pl. LX. E.23.

F.P.