

E.2.1869

Two wooden anthropoid coffins of Pakepu¹ including the intermediate and inner coffins (lids and boxes).

Date: Late Period (probably end of Dynasty 25)

Provenance: Attributed to Thebes

Material: wood and plaster

Dimensions: L. 209 (intermediate coffin)d

Acquisition details: Gift from His Royal Highness the Prince of Wales Edward (VII) in 1869

Filiation: Pakepu is the son of a certain Amenhotep-*iu-*initu**² and of the 'noble lady of the house' *Irty-*aru**³

Title: wAH-mw jmntt wAst 'Water pourer on the west of Thebes'

Parallels: Coffin of Taditjaina (Tübingen KAO-Äs-150a)

<https://sketchfab.com/models/fc25f30a113d4056b7575686f712ff26>; coffin of Isetirdis (Medelhavsmuseet NME 004).⁴

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Intermediate coffin (lid)

Pakepu wears a long, striped wig with lappets and short beard. His nose is broken. Enveloping his upper arms and shoulders is a broad, ornamental collar. There is a short form of chemisette in between the lappets. Below this, are seven painted vertical stripes with a *wedjat*-eye on either side. The rest of the body, down to the feet, is arranged into horizontal registers. They are numbered and described here as follows:

1. Register 1 depicts a winged sun disk outstretched with two uraei at the centre and the inscription for 'The Behdetite' on either side:

¹ RANKE, *PN I*: 120, 5

² RANKE, *PN II*: 264, 8

³ RANKE, *PN II*: 266, 7

⁴ Also see Edinburgh A.1869.33, Berlin Inv. Nr. 42, Vienna Inv. Nr. 218, Plymouth (Iyhat) in Dodson 2011 and Lisbon n.135.

(PL)

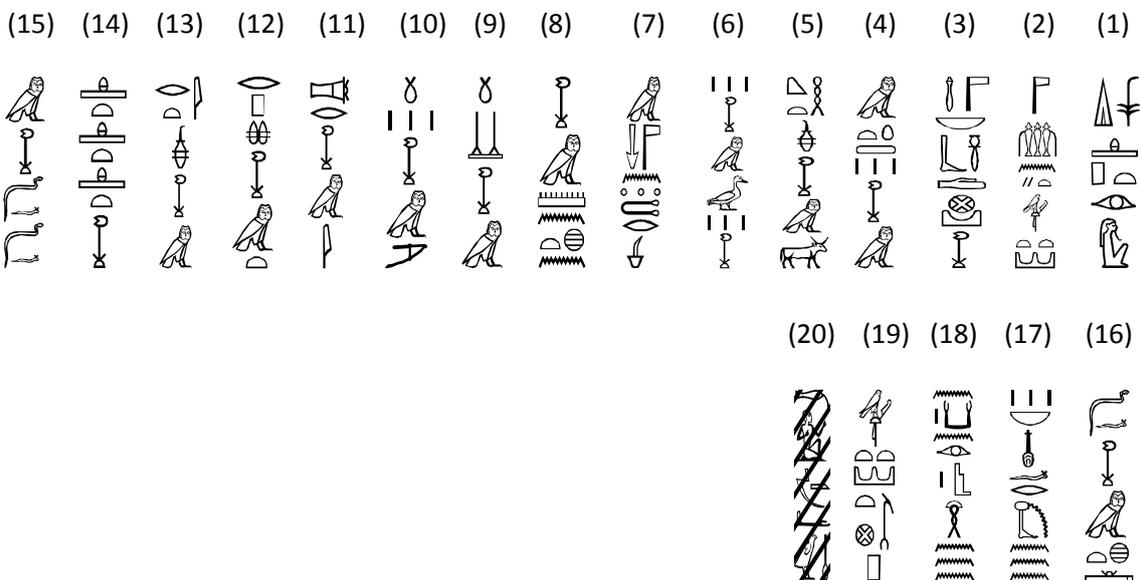


(PR)



2. On the proper left, of the second register, is the weighing of the heart scene with a figure of the devourer Ammit amalgamated with the fetish sign and an emblem of the West in between the scales. To the proper right, Pakepu is being led by the god Thoth. Pakepu has a shaved head and wears a collar, diagonal sash and long, transparent tunic. He clasps a short length of cloth in his proper left hand. Thoth also carries a long length of cloth over his proper right elbow. Before them are small standing figures of the four sons of Horus (PR-PL: Imsety, Hapy, Duamutef and Qebehsenuf) atop a lotus flower, a bearded snake, standing figure of a falcon headed god on a low plinth holding a *was*-sceptre with a sun disk on his head, an *jmy-wt* fetish symbol and the god Osiris. Osiris wears the white crown, stands on a low plinth and also holds a *was*-sceptre in both his hands. Behind him are a further 10 standing human and animal headed figures, including two women. They wear long, tight-fitting tunics with one arm held up in a gesture of adoration with a long cloth draped over the elbow. Behind them are probably the four sons of Horus again shown in the same order as they are presented atop the lotus flower. All of the animal headed figures, as well as the probable figure of Imsety, present a feather of Maat. The register line above the scene features at least 36 short, suspended parallel lines of varying length. Most are filled with yellow paint in between.

3. In the third register, which is below a frieze comprising alternating vertical lines and circles,⁵ are 20 columns of hieroglyphic inscriptions, as follows:



⁵ See Taylor's unpublished PhD dissertation for his reference to this type of frieze, 345.

Transliteration:

(1) Htp dj nsw wsjr⁶ (2) xnty jmntjw (3) nTr-aA nb AbDw hA (4) m⁷ t pA.w xA m (5) Hnqt⁸ xA m kA.w (6) xA m Apd.w xA (7) m snTr (8) xA m mnxt (9) Xa m (10) Ss.w xA m (11) mrHt⁹ xA m (12) jrp xA m¹⁰ (13) jrTt xA m (14) Htp.w xA (15) m xA DfA.w (16) xA m x.t (17) nb(.t) nfr(.t) wab(.t) (18) n kA n wsjr¹¹ wAH-mw (19) jmntt wast (20) [pA-kp(w) mAa-xrw]¹²

Translation:

(1) An offering which the king gives, and Osiris, foremost of the westerners, (3) the great god, lord of Abydos, a thousand (4) in bread and cakes, a thousand in (5) beer, a thousand in cattle, (6) a thousand in fowl, a thousand (7) in incense, (8) a thousand in clothing (9) a thousand in (10) alabaster, a thousand in (11) oil, a thousand in (12) wine, a thousand in (13) milk, a thousand in (14) offerings, a thousand (15) in provisions, (16) a thousand in (17) every good and pure thing (18) to the kA of the Osiris, the water pourer (19) of the west of Thebes, (20) [Pakepu, true of voice].

Comments:

Scribe often elongates signs to 'pad out' the spaces

Columns (8)-(9) – scribal mistake in writing of mnxt; extra writing of Gardiner's N35 following x.t

Column (11) – D21 is a phonetic complement of mr, although appears after the determinative.

Columns (12-13) – Extraneous Gardiner's X1 following the preposition & missing Gardiner's V14 sign in writing of jrTt

Columns (14)-(15) – extra xA

4. In Register 4, on the centre of the coffin lid below three friezes interchanging between a block border and loose feather pattern, is a representation of the deceased lying on a bier with a lion's head, feet and tails. The deceased is shown wearing a long wig, long beard, possibly three tiered collars and a stola.¹³ There are four vases (probably canopic jars) underneath. Leaning over the deceased is a jackal headed figure in the guise of Anubis with overly long limbs. His proper left arm is unnaturally outstretched over the deceased's body and in his hand he holds an ankh sign to Pakepu's face.¹⁴ On either side of this scene are

⁶ BUDGE, *FM*, 59 reads the writing of Osiris with Gardiner's Q1 in place of A40.

⁷ BUDGE, *FM*, 59 incorrectly adds square brackets.

⁸ Gardiner's W20 used incorrectly as the determinative in place of W22.

⁹ BUDGE, *FM*, 59 reads the writing of oil with Gardiner's N37 in place of W1.

¹⁰ BUDGE, *FM*, 59 omits this sign (Gardiner's G17).

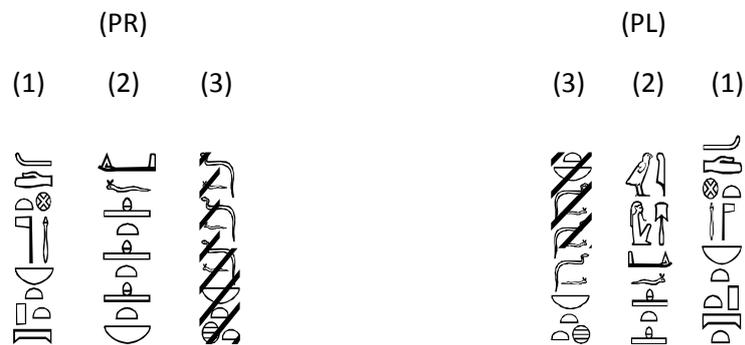
¹¹ BUDGE, *FM*, 59 reads the stroke as Gardiner's R8.

¹² BUDGE, *FM*, 59 omits this entirely.

¹³ For another example of the deceased wearing a stole on a bier, see the coffin of Irthorru from Akhmim, Dynasty 26, British Museum (EA 20745). Another possible example is the coffin of Usai from Thebes, late Dynasty 25-early Dynasty 26, Archaeological Museum of Bologna (MCABo EG 1962).

¹⁴ The representation of Anubis with an overly long arm can also be seen on the inner coffin lid. A similarly long arm can be observed with the *ba*-bird on the proper right side of Pakepu's inner coffin box. For a comparable example, see the coffin of Usai from Bologna (MCABo EG 1962) and Field Museum 30023.

three columns of text and winged falcons with sun disks and a uraeus on their heads. There is a *wedjat*-eye between both figures' wings. The text reads:



Transliteration:

(1-Propert Left) bHdtj nTr-aA nb^r.t^r p.t (2) sAb Swt¹⁵ dj.f Htp.w (3) [nb DfA.w] nb.t x.t

(1-Propert Right) bHdtj nTr-aA nb^r.t^r p.t (2) dj.f Htp.w nb (3) D[fA.w nb.t x.t]

Translation:

(1-PL) The Behdetite, the great god, lord of heaven, (2) the variegated feathered one, may he give all offerings, (3) provisions and every thing. (1-PR) The Behdetite, the great god, lord of heaven, (2) may he give all offerings, (3) provisions and every thing.

Comments:

Column (1-PROPER RIGHT & LEFT) - Mistaken use of Gardiner's XI following the nb sign

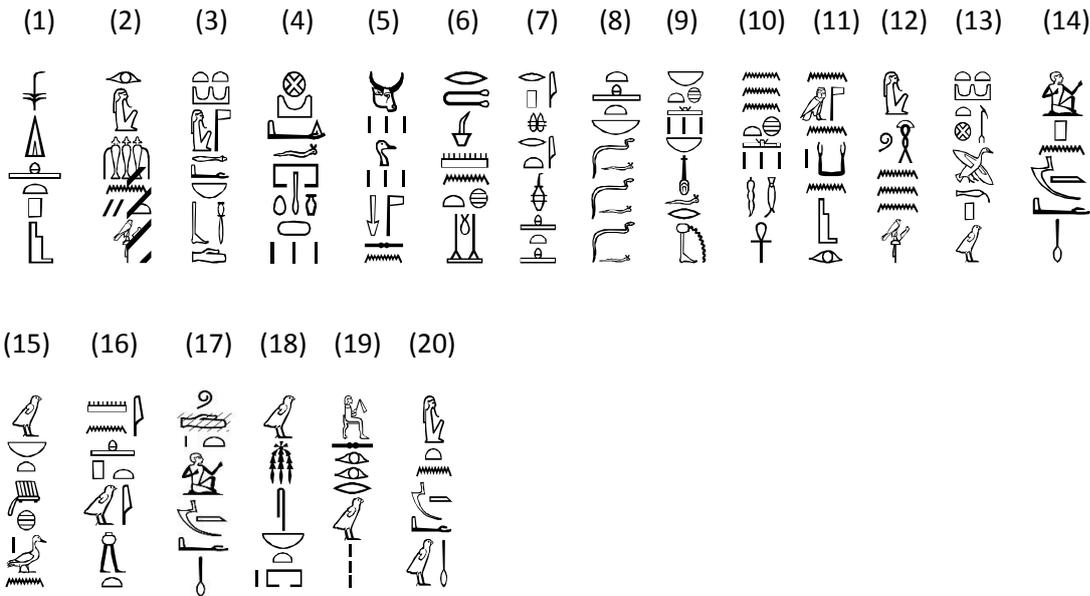
Column (2-PROPER RIGHT) – sAb Swt is an epithet of bHdtj. See: LEITZ, *Götter und Götterbezeichnungen*, 146.

Column (3-PROPER RIGHT) – missing repeat of Gardiner's R4 and X1 in Htp.w

- Register 5, which is below another frieze of alternating vertical lines and circles, consists of 20 columns of text, including: an offering formula, filiation of the coffin owner and the offering formula. It is written in retrograde.¹⁶

¹⁵ BUDGE, *FM*, 60 only reads Gardiner's H6 and G43 and translates it as the god Shu. He notes its complete omission from the proper right.

¹⁶ A feature of the Book of the Dead. See also: SIMPSON, "Retrograde writing" in *Studies Smith*, 337-346.



Transliteration:

(1) Htp dj nswt wsjr (2) xnty jmntjw (3) nTr-aA nb AbDw (4) dj.f pr.t-xr.w t Hnqt pA.w (5) kA.w Apd.w snTr (6) mnxt (7) jrp jrTt Htp.w (8) nb DfA.w (9) nb(.t) x.t nb(.t) nfr(.t) wab(.t) (10) x.t nDm(.t) bnr(.t) anx(.t) (11) nTr jm¹⁷ n kA n wsjr (12) wAH mw jmntt (13) wast pA-kpw¹⁸ (14) pn mAa-xrw (15) nb.t jmAx sA.n (16) jmn-Htp.w-jw-jntw (?)¹⁹ (17) mAa-xrw (18) ms.s nb.t pr (19) Spsy.s²⁰ n jrty-r.w (20) tn mAa-xrw

Translation:

(1) An offering which the king gives, and Osiris, (2) [foremost of the westerners], (3) the great-god, lord of Abydos, (4) may he give invocation offerings of bread, beer and cake, (5) cattle, fowl, incense, (6) clothing, (7) wine, milk, all offerings (8) and provisions (9) and every good and pure thing, (10) and every sweet and pleasant thing upon which (11) a god lives to the kA of the Osiris, (12) the water-pourer in the west of Thebes (13) this Pakepu, (14) true of voice. (15) The lord, the revered one, the son of (16) Amenhotep-*iu-initu*, (17) true of voice (18) born of the lady of the house, (19) the noblewoman, this *Irty-aru* (20) true of voice.

Comments:

Column (7): Missing Gardiner’s V14 in writing of jrTt

Columns (10)-(11): Abbreviated writing of the expression “...upon which the god lives...”. Gardiner’s Aa1 also omitted in the phonetic writing of the ankh-sign.

¹⁷ BUDGE, *FM*, 60 does not give the hieroglyphs for the first 10.5 columns of this section of text stating it as a “Repetition of inscription asking for sepulchral meals”.

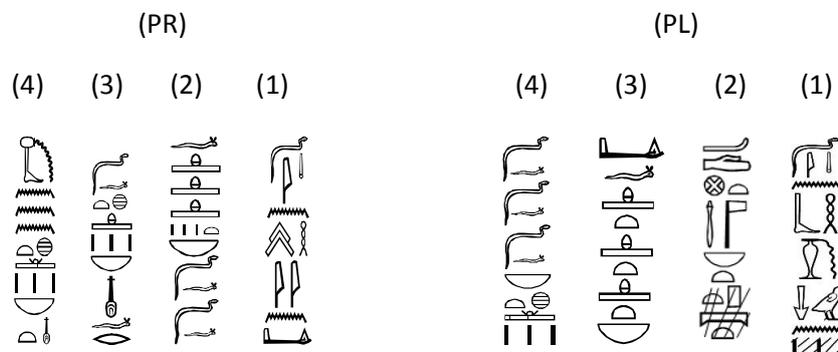
¹⁸ BUDGE, *FM*, 60 reads the owner’s name with Gardiner’s V31 in place of the proposed R5 suggested here.

¹⁹ BUDGE, *FM*, 60 does not attempt to reconstruct the sign following jntw.

²⁰ BUDGE, *FM*, 60 reads the sign as Gardiner’s D36 following Spss.

Columns (16)-(17): RANKE, *PN* II: 264 (8) gives name as jmn-Htp.w-jw-jntw (?)

6. Register 6, which is below three friezes interchanging between a block border and loose feather pattern, comprises several columns of text most probably flanking a depiction of the god Sokar wearing a menat with a sun disk with uraeus on his head. He is sitting on a Hb-basket. On the proper right side of him is a *wedjat*-eye resting on a nb-basket and, on the proper left, a lotus flower crowned by a sun disk with two plumes and uraei. Protruding from the stem of the flower are two menat counterpoises.²¹ There are also four standing gods on either side of the central image, presumably the four sons of Horus, interspersed with the text. Only two are identified as the gods Hapy and Qebehsenuf. Above the representation of Hapy is a short pair of suspended, parallel lines with yellow paint in between. The text reads:



Transliteration:

(1-PROPER LEFT) Dd mdw jn qbH-snw[.f] (2) bHdtj nTr-aA nb^r.t^r [p.t] (3) dj.f Htp.w nb (4) DfA.w nb x.t

(1-PROPER RIGHT) Dd mdw jn Hpjj ^rn²² dj.f (2) Htp.w nb DfA.w (3) x.t nb(.t) nfr(.t) (4) wab(.t) x.t nb(.t) nfr.t

Translation:

(1-LEFT) Words spoken by Qebehsenuf, (2) the Behdetite the great god, lord of [heaven], (3) may he give all offerings, (4) provisions and everything. (1-RIGHT) Words spoken by Hapy, may he give (2) all offerings and (3) every good and pure thing and (4) every good thing.

²¹ Also see the foot case of the inner coffin of Nespawershefyf for other examples of this representation.

²² This is presumably an extraneous sign (Gardiner's N35).

Comments:

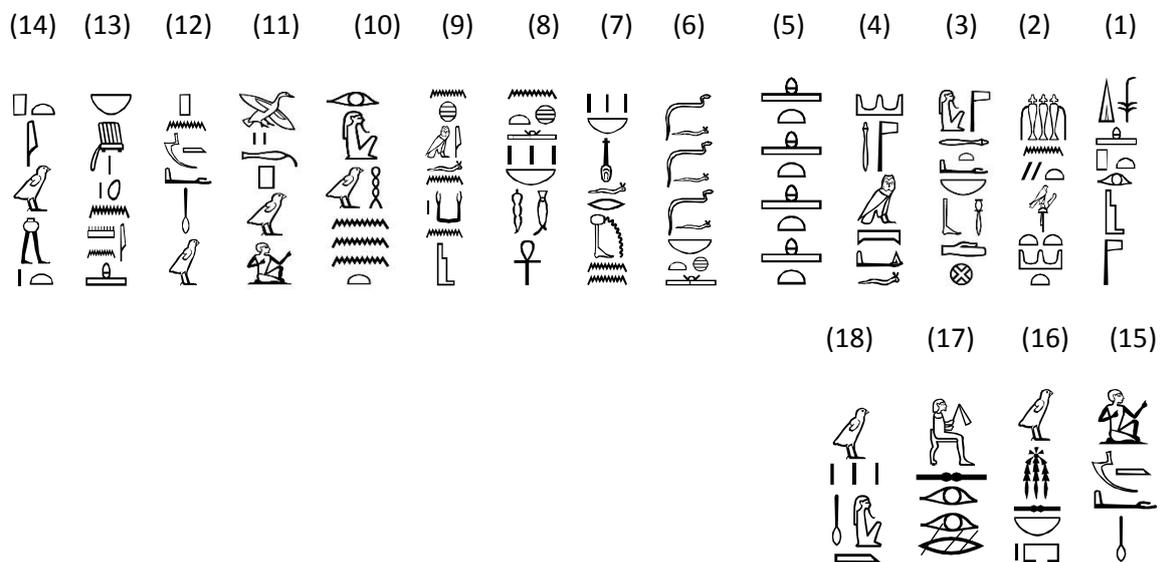
Column (1-PROPER LEFT) – Ordering of the signs in the writing of qbH-snw.f incorrect; mistaken use of Gardiner’s X1 following the nb sign to denote the feminine

Column (2-PROPER RIGHT) – Omission of Gardiner’s X1 following the first two Htp-signs

Only two of the four sons of Horus identified in the text (Hapy and Qebehsenuf)

Scribe omits Gardiner’s D42 in the writing of nTr-aA

7. Register 7 consists of 18 columns of vertical text, below another frieze comprising alternating vertical lines and circles, as follows:



Transliteration:

(1) Htp dj nswt wsjr (2) xnty jmntjw (3) nTr-aA nb AbDw (4) nTr-aA m p.t dj.f (5) Htp.w (6) DfA.w nb x.t (7) nb(.t) nfr(.t) wab(.t) (8) x.t nb(.t) nDm(.t) bnr(.t) anx(.t) (9) <nTr> jm.f n kA n (10) wsjr wAH-mw (jmntt wast) (11) pA-kpw (12) pn mAa-xrw (13) nb jmAx sA.n jmnHtp- (14) jw.jnjt.(w) (15) mAa-xrw (16) ms.s nb(.t) pr (17) Spsy.s jrty-rw (18) mA-xrw

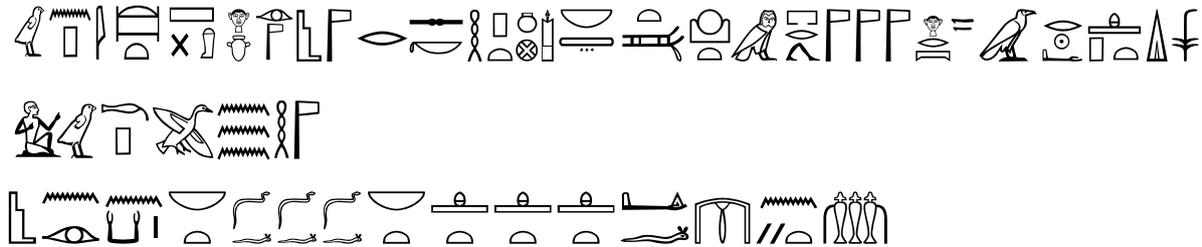
Translation:

(1) An offering which the king gives, and Osiris, (2) foremost of the westerners, (3) the great-god, lord of Abydos, (4) the great-god in heaven, may he give (5) offerings, (6) all provisions and (7) every good and pure thing (8) and every sweet and pleasant thing (9) upon which his god lives to the kA of (10) the Osiris, the water-pourer [on the west of Thebes], (11) this pA-kpw, (12) true of voice, (13) lord and the revered one, son of Amenhotep (14) –iu-init(u), (15) true of voice, (16) born of Irty-a[r]u, (17) true of voice.

Intermediate coffin (box)

Single band of hieroglyphic text extending around the entirety of the box framed by three horizontal bands of painted decoration above and below.

Intermediate coffin box exterior:



Transliteration:

(1) Htp dj [nswt] ra-Hr-Axty Hry-nTr.w prj m Axt jtm nb tA jwnt ptH-skr-wsjr Hry-jb StAyt qrst jnpw xnty sx-nTr dj.f Htp.w nb.t DfA.w nb.t n kA n wsjr wAH-mw²⁶ pA-kpw²⁷

Translation:

(1) An offering which the king gives, and Ra-Horakhty, who is upon the gods, who goes forth into the horizon, Atum, lord of the land of Dendera and Ptah-Sokar-Osiris, which is in the middle of the hidden place of the underworld, and Anubis, foremost of the necropolis, may he give all offerings and all provisions to the *kA* of the Osiris, the water-pourer, Pakepu.

12. Intermediate coffin box interior: At the top of the interior of the box is a depiction of the goddess Nut in a persea tree.²⁸ She wears a long tight fitting tunic with a sun disk on her head identifying her name, a neck choker and collar and she holds a *Hs*-vase in both hands from which she pours water over a pair of *ba*-birds.²⁹ Both birds have an arm stretched out in front with the arm of the *ba*-bird standing on the proper left extended in a similar way to the representations of Anubis on the inner and intermediate coffin lids.³⁰ Both stand on a low plinth and on either side of them is a *shen*-sign and incense burner also on a low plinth.

²⁶ BUDGE, *FM*, 61 reads Gardiner's V29 in place of V28.

²⁷ BUDGE, *FM*, 61 reads a drooping hand in place of Gardiner's R5.

²⁸ For other examples, see: the outer coffin of Isettayefnakhte (25th Dynasty) in Dodson, "Truro: Royal Cornwall Museum" in *Catalogue of Egyptian Coffins in Provincial Collections of the United Kingdom, I: the South West* (draft chapter), sourced from: http://www.bris.ac.uk/archanth/research/dodson/ecpuk_files/truro, First Downloaded 19/2/2018, pp.8 -9, 11 and the coffin of Tadijtaina from Tübingen (KAO-Äs-150a), <https://www.emuseum.uni-tuebingen.de/objects/18793/auensarg-der-taditajna.jsessionid=78FBC717931560267C1A0470DE98B846?ctx=1d7d9b74-16e1-4376-a23b-c856d48403bd&idx=3>, First Downloaded 20/2/2018.

²⁹ See also n.27 above for examples of Nut pouring libations over the *ba*-birds scene.

³⁰ See n.13 above.

There are three lines of horizontal inscriptions below, which are very similar to those on the footboard of the intermediate coffin lid, and read:



Transliteration:

- (1) Htp dj nswt ꜥnꜥ wsjr xnty jmntjw nTr-aA nbꜥ.tꜥ AbDw dj.f
- (2) Htp.w nb.t DfA.w nb.t x.t nfr(.t) wab(.t) x.t
- (3) nDm(.t) bnr(.t) n kA n wsjr wAH-mw jmntt wast pA-kpw mAa-xrw

Translation:

(1) An offering which the king gives, and Osiris, foremost of the westerners, the great god, lord of Abydos, may he give (1) all offerings, all provisions and every good and pure thing (3) to the kA of the Osiris, the water-pourer on the west of Thebes, Pakepu, true of voice.

13. Occupying the rest of the space inside the box is a tall standing figure of a falcon headed god with mummiform body, probably Ptah-Sokar-Osiris. He wears an atef crown with uraeus, wristbands and in his hands he holds a flail, was-sceptre and *HqA*-sceptre. A cobra with long body extends itself around the god in the form of a shrine. He wears an *ankh*-sign around his neck and spits venom.

On the inner head end of the coffin box is a sun disk flanked by two uraei with the word p.t ‘heaven’ above it. On the proper right is the representation of the goddess Isis captioned with the following text:



Transliteration:

(1) bHdtj Ast³¹

Translation:

(1) The Behdetite, Isis.

Isis wears a long wig with lappets bound by a fillet and a modius on her head, long, tight-fitting tunic with v-neck and long waistband and a collar which only extends half way around her neck terminating at her wig lappet.³² She wears bracelets on her wrists and ankles and stands on a standard.

On the proper left side is a representation of the goddess Nephthys captioned with the following text:

**Transliteration:**

(1) bHdtj nbt-Hwt

Translation:

(1) The Behdetite, Nephthys.

Nephthys is depicted wearing the same attire as Isis.

On the foot end of the inner coffin box is the representation of a sun disk with two crossed flails and the hieroglyphs nb^r.t⁷ pt, probably meant to read 'lord of heaven'.

The rim of the inner coffin box is painted.³³

³¹ Note the incorrect use of Gardiner's X1 in place of X3 in the writing of Isis.

³² These half extended collars are also known much earlier. See, for example, the early Middle Kingdom stele of Hr(w)-nxt from Edfu, National Archaeological Museum of Florence (6364).

³³ This may have significance with the Opening of the Mouth Ceremony as the inner coffin was placed upright and therefore on display during the ritual. For another example of a decorated coffin rim, see: Isettayefnakhte (25th Dynasty) in Dodson, "Truro: Royal Cornwall Museum" in *Catalogue of Egyptian Coffins in Provincial Collections of the United Kingdom, I: the South West* (draft chapter), sourced from: http://www.bris.ac.uk/archanth/research/dodson/ecpuk_files/truro, First Downloaded 19/2/2018, p.8.

Inner coffin (lid)

14. Inner coffin lid: Anthropoid shaped coffin lid of Pakepu wearing a long, striped wig with lappets and long beard. Part of his nose and beard is damaged. He wears a brightly painted six-tiered beaded collar with a winged figure of the goddess Nut below (identified by the hieroglyphs for her name) who is kneeling on an ornamental plinth. On either side of the plinth is a diamond pattern. The middle section of the lid is arranged into three horizontal registers separated by friezes comprising alternating vertical lines and circles.³⁴ These are described below.
15. In the top register, Thoth and a goddess with two feathers in place of her head, probably Maat,³⁵ lead Pakepu before a hawk headed god holding a *was*-sceptre, an *imy-wt* fetish symbol and Osiris. Pakepu has a shaved head and wears a collar and long, transparent tunic. He holds a length of cloth in his proper left hand. Osiris wears the white crown, a long beard and holds a *was*-sceptre in both his hands. Behind him are 10 animal and human-headed figures. Ten short paint strokes appear intermittently suspended from the register line above.
16. In the middle register, the deceased lies on a bier and is tended to by Anubis who is shown with overly long limbs. His proper left arm is unnaturally outstretched over the deceased's body.³⁶ The deceased wears a cone of incense on his head, long wig and beard and possibly a stola on his chest. Under the bier are four vessels, probably canopic jars. Flanking each side of the scene are winged hawk-headed gods and *wedjat*-eyes. Eight short paint strokes suspend from the register line above. There are also four longer strokes above both winged hawk-headed gods.
17. Below this in the lower middle register are the four sons of Horus (two on either side) facing inwards to a mummiform figure of a hawk, probably Sokar, who wears a sun disk with uraeus on his head and a menat around his neck. Behind him is a *wedjat*-eye on a *nb*-sign. Two short paint strokes suspend from the register line above. There is also one short paint stroke above two of the falcon-headed gods and two short strokes above Hapy.
18. On the lower third of the lid is the Abydos fetish symbol in the centre flanked by six smaller registers containing gods and symbols, including the four sons of Horus, The West and a pair of *wedjet*-eyes. On either side of the fetish symbol is a vertical frieze of alternating circles and horizontal stripes. The same frieze appears horizontally between the gods and *wedjat*-eyes.
19. On the footcase of the coffin lid is a kneeling winged figure of Isis on a *nbw*-sign.

³⁴ See n.4 above.

³⁵ See: TAYLOR, *Book of the Dead*: 214, fig.67 & 224, fig.111 for similar examples of the goddess with one feather depicted in place of her head. Another example appears on a cartonnage fragment from KV40 excavated by the University of Basel team (personal correspondence with Charlotte Hunkeler, PhD student at Basel, 16/2/2018).

³⁶ See n. 13 above.

Proper right:



Proper left:



Transliteration:

(PR) bHdtj nTr-nfr nb^r.t³ p.t (PL) bHdtj nTr-nfr nb^r.t³ p.t

Translation:

(PR) The Behdetite, the great god, lord of heaven; (PL) The Behdetite, the great god, lord of heaven.

Proper right:



Proper left:



Transliteration:

(PR) Dd mdw jn Hpjj (PL) Dd mdw jn Hpjj

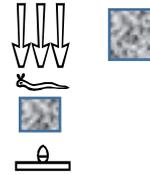
Translation:

(PR) Words spoken by Hapy (PL) Words spoken by Hapy

Proper right:



Proper left: partly illegible



Transliteration:

(PR) Dd mdw jn Ast dj.s Htp (PL) sn.w.f /// Htp ///

Translation:

(PR) Words spoken by Isis, may she give offerings (PL) Illegible

Proper right: illegible



Proper left:



Transliteration:

(PR) illegible (PL) jmntt

Translation:

(PR) illegible (PL) The West

Proper right:



Proper left:



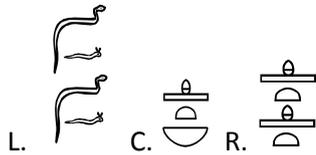
Transliteration:

(PR) Htp.w (PL) Ast nb(.t)

Translation:

(PR) Offerings (PL) Isis, the lady of (heaven as per inscriptions in next column below)

Proper right (L-C-R):



Proper left:



Transliteration:

(PR-L) DfA.w (C) Htp nb (R) Htp.w (PL) p.t nxt.s

Translation:

(PR-L) Provisions (C) Every offering (R) Offerings (PL) the lady of heaven (as per inscription in preceding column above), may she have strength.

Comments:

Budge says of the inner coffin "...The few inscriptions of the cover are of no interest, and the scenes are, if anything, more rudely drawn; the method of ornamentation is the same".³⁷

Inner coffin (box)

20. Inner coffin box exterior: On the underside of the box is a large *djed*-pillar in the centre with two columns of hieroglyphic text on either side. There is also a representation of the deceased lying on the back of an Apis bull with a sun disk and uraeus on its head at the outer foot end. There is an incense jar in front of the bull. On the exterior of the head end is a *shen*-sign and the bottom part of the emblems for east and west. These align with their representations on the lid. A scarab beetle also appears on here propelling a sun disk.

The inner coffin box and lid was most probably painted while joined together as evidenced by paint drips and damage to the horizontal bands of decoration where the lid and box would have been prised apart.

³⁷ BUDGE, *FM*, 62.

Proper left:



Proper right:



Transliteration:

(Proper left): Dd mdw hA wsjr wAH-mw Hr jmntt wast pA-kpw³⁸ sA wAH-mw jmn-Htp-jyj-jw³⁹ mAa-[xrw]

(Proper right): Dd mdw hA wsjr wAH-mw Hr jmntt wast pA-kpw⁴⁰ mAa-xrw nfrw ms.s jrty-r.w

³⁸ See n.17 above.

³⁹ BUDGE, *FM*, 62 adds Gardiner's X1 in the writing of the father's name above Gardiner's D54. He also omits Gardiner's G43 before the seated man determinative.

⁴⁰ *ibid.*

Translation:

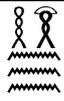
(Proper left): Ha! Words spoken by the Osiris, the water-pourer on the west of Thebes, pA-kpw, son of the water-pourer jmn-Htp-jyj-jw, true of voice. (Proper right): Ha! Words spoken by the Osiris, the water-pourer on the west of Thebes, pA-kpw, true of voice, the beautiful, born of jrty-r.w.

Comments:

Paint splattered over the writing of xrw in mAa-xrw

Different writings of the same word:

	Writing	Location	Comments
Father's name		<ul style="list-style-type: none"> Intermediate coffin lid, second horizontal register, columns 16-17. 	BUDGE, <i>FM</i> , 60 states this variant.
		<ul style="list-style-type: none"> Inner coffin underside of box, proper left 	
Owner's name		<ul style="list-style-type: none"> Intermediate coffin lid, first horizontal register, columns 19-20. 	Need to double-check this writing on coffin
		<ul style="list-style-type: none"> Intermediate coffin lid, third horizontal register, columns 13-14. Intermediate coffin lid, fifth horizontal register, column 11. 	Appears like this most commonly (4 out of 7 times)

		<ul style="list-style-type: none"> • Intermediate coffin box exterior. • Intermediate coffin box interior. 	
		<ul style="list-style-type: none"> • Inner coffin box underside, proper left • Inner coffin box underside, proper right 	
Title		<ul style="list-style-type: none"> • Intermediate coffin lid, first horizontal register, columns 18-19 	
		<ul style="list-style-type: none"> • Intermediate coffin lid, second horizontal register, columns 12-13 	BUDGE, <i>FM</i> , 60 states this variant.
		<ul style="list-style-type: none"> • Intermediate coffin lid, fifth horizontal register, column 10 	
		<ul style="list-style-type: none"> • Footboard, proper right side 	
		<ul style="list-style-type: none"> • Intermediate coffin box exterior • Intermediate coffin box interior 	
		<ul style="list-style-type: none"> • Inner coffin box exterior, proper left 	This writing occurs for pA-kpw's father. No title is mentioned following his name on the outer coffin lid.

		<ul style="list-style-type: none"> register, columns 9-10 Intermediate coffin box exterior (occurs twice, including in the writing of Ptah-Sokar-Osiris) Intermediate coffin box interior Inner coffin box underside 	
Htp.w DfA.w		<ul style="list-style-type: none"> Intermediate coffin lid, first horizontal register, columns 13-16 	3 x Htp and t signs and 3 x D and f signs
		<ul style="list-style-type: none"> Intermediate coffin lid, second horizontal register, proper left columns 2-3 and proper right columns 2-3 Intermediate coffin lid, third horizontal register, columns 7-8 Intermediate coffin lid, fourth horizontal 	2 x Htp and t signs and 3 x D and f signs nb sign precedes DfA.w

		register, columns 3-4	
		<ul style="list-style-type: none"> • Intermediate coffin lid, footboard, proper right, lines 1-2 • Intermediate coffin box exterior • Intermediate coffin box interior 	Similar to above but with addition of Gardiner's X1 in writing nb.t
		<ul style="list-style-type: none"> • Intermediate coffin lid, fourth horizontal register, columns 1-3 	No t mentioned following each of the Htp signs
		<ul style="list-style-type: none"> • Intermediate coffin lid, fifth horizontal register, columns 4-6 	4 x Htp signs each followed by Gardiner's X1

		<ul style="list-style-type: none"> • Intermediate coffin lid, footboard, proper left side, line 2 	
		<ul style="list-style-type: none"> • Also note the individual writings on the inner coffin lid 	