

THE ANCIENT EGYPTIAN COFFIN IN THE SLOVAK NATIONAL MUSEUM: THE INSCRIPTIONS ON THE INTERIOR SURFACE OF THE LID* (PLATES 1–3)

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This paper belongs to a series of studies focused on the inscriptions preserved on the interior and exterior surfaces of an ancient Egyptian coffin in Bratislava. It deals with the inscriptions painted on the interior sides of the coffin lid. Transcription, transliteration and translation of hieroglyphic texts are presented in this study including the palaeographic table of hieroglyphic signs and photocopies of the inscriptions.

Key words: ancient Egyptian coffin, lid, interior inscriptions, transliteration, translation

Introduction

So far the earliest written evidence related to the hieroglyphic inscriptions preserved on the ancient Egyptian coffin now in Bratislava and describing very briefly the mummy and the coffin has been attested in the 19th century text. This text is included in the catalogue of Daniel Fridrich Schimko's¹ collection of coins and antiquities published by Márton Győrik in the 1880s.² Győrik in his catalogue just says that "... the hieroglyphs, however, usually painted inside the coffin are visible very well together with one chapter of the Book of the

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¹ *Slovak Biographical Dictionary*, Vol. 5, pp. 452–453.

² GYŐRIK, M. Dr. *Schimko Dániel-féle érem- és régiség-gyűjteményének katalogusa* [Dr Daniel Schimko's Collections Catalogue of Coins and Antiquities].

Dead”.³ He does not specify which of the chapters of the BD occurs in the inscriptions painted on this coffin. From the acknowledgement included in his catalogue we know that Győrik has communicated with Austrian Egyptologist Ernst Bergmann⁴ who helped him with “deciphering hieroglyphs”.⁵

In the 20th century, the hieroglyphic inscriptions in the coffin in Bratislava, together with a photo of the upper half of the interior of the lid, were very briefly described in the booklet published at the exhibition of ancient Egyptian antiquities in the 1970s, kept in the museum collections in Slovakia, including the list of the exhibited artefacts.⁶ In the late 1970s, the inscriptions from the coffin appear again in the publication written by Eugen Strouhal focused on the study of ancient Egyptian mummies in the former Czechoslovakia. Strouhal mentioned the personal name identifying the possible original owner of the coffin in Bratislava.⁷ It was Miroslav Verner, however, who first published the complete corpus of hieroglyphic texts of the coffin in Bratislava in the CAA catalogue.⁸ Verner’s edition of these texts consists of black&white photocopies⁹, an autographic transcription,¹⁰ together with the general description and brief prosopographic commentary.¹¹ From 2013, the coffin, including the inscriptions, had been the subject of more detailed and systematic investigation and research supported by the Slovak Research and Development Agency in the period 2013 – 2017.¹²

³ Ibid., p. 15.

⁴ BIERBIER, M. L. *Who was Who in Egyptology*, p. 43.

⁵ GYŐRIK, M. *Dr. Schimko Dániel-féle érem- és régiség-gyűjteményének katalógusa* [Dr Daniel Schimko’s Collections Catalogue of Coins and Antiquities], p. 6.

⁶ BENŽA, M. *Staroegyptské pamiatky* [Ancient Egyptian Monuments]. (sine pagina). The text and illustrations related to the ancient Egyptian artefacts were prepared in cooperation with Eugen Strouhal, Miroslav Verner, Luboš Vyhnánek and Milan Zemina.

⁷ STROUHAL, E. *et al. Egyptian Mummies in Czechoslovak Collections*, p. 61.

⁸ VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, 1982.

⁹ VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, pp. 28–36.

¹⁰ VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, pp. 16–27.

¹¹ VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, pp. 11–14.

¹² The scientific project No. APVV-0579-12 led by Dušan Magdolen.

The lid (Plates 1-3)

The whole interior of the coffin is entirely covered by inscriptions painted on the surface of the lid and trough. No other decorative motifs were included inside this coffin. As for the lid interior, the inscriptions consisting of hieroglyphic texts occur on the bottom and both lateral sides. They are painted with black ink on a white background. The hieroglyphic texts occurring on both lateral sides are written in columns (one on each side) running down from the head to the feet. The asymmetrical hieroglyphic signs of the inscription written on the left side of the lid are oriented to the right, meaning the entire text oriented inwards is to be read from right to left. On the opposite right side, the signs in the inscription are written from left to right, so the orientation of this text is the same as that painted on the left side, but it is to be read from left to right. The inscriptions occurring on the bottom of the lid are written in 29 horizontal rows or lines and the hieroglyphic signs are oriented to the right. This text is to be read from right to left. The text is written in the so-called traditional Middle Egyptian¹³ with some orthographic peculiarities and possible influences of contemporary language (Demotic)¹⁴ corresponding to the Late Period, such as the occurrence of the so-called false plurals of some nouns¹⁵ expressed by the sign Z2 (𓏏 𓏏 𓏏), meaningless ending of the sign 𓏏 (X1) in some words,¹⁶ regular omissions, etc. (for more details see below).

The surface inside the coffin lid is damaged in many places. Some of them were partly restored during the 1970s.¹⁷ Major damages on the surface include cracks, abrasions, missing pieces, brownish spots attested on the white background originally and very probably caused by the mummy wrappings impregnated by resins (see plates 2e, 2h, 2i, 3b, 3c, 3g, 3h) in contact with the surface as well as some parts of the stucco fallen down (see below). A long crack on the interior surface running down from the head to the pedestal can be seen along the main axis of the lid. Below line 22 the major damages and

¹³ ALLEN, J. P. *The Ancient Egyptian Language*. p. 3.

¹⁴ I am grateful to Prof. Ladislav Bareš for a discussion and useful commentaries (personal communication).

¹⁵ JANSSEN-WINKELN, K. *Spätmittelägyptische Grammatik der Texte der 3. Zwischenzeit*, pp. 24, 92–94.

¹⁶ JANSSEN-WINKELN, K. *Spätmittelägyptische Grammatik der Texte der 3. Zwischenzeit*, pp. 24–26, 78; Cf. also GAUTHIER, M. H. *Cercueils anthropoïdes des prêtres de Montou*. Tome 1, passim and GAUTHIER, M. H. *Cercueils anthropoïdes des prêtres de Montou*. Tome 2, passim.

¹⁷ MAGDOLEN, D. The Identification of the Restored Parts of the Ancient Egyptian Coffin in the Slovak National Museum, pp. 126–146.

depressions occur on the surface in the central part. Despite these damages, the hieroglyphic signs in the inscriptions occurring in this part of the coffin are preserved sufficiently well and the majority of the text can be readable. Some damaged and illegible parts of the inscriptions can be reconstructed thanks to the textual analogies occurring in other parts of this coffin or the comparative material used in this study. Legible hieroglyphic signs appearing in the inscriptions, including those with minor damages, are arranged in the palaeographic table.

As mentioned above, the text occurring on each of both lateral sides of the lid is written in a long column. We follow this way in our hieroglyphic transcription in order to preserve and display the original arrangement and relative positions of the signs and particular words within the inscription. From spatial purposes, however, the transcription of each of both lateral inscriptions, originally written in one long column, is presented here in four shorter columns. The Latin *sic* is conventionally used in our transcription of the inscriptions to show some of the peculiarities of the original hieroglyphic text. Conventions used in the transcription, transliteration and translation are as follows:



- shows the damaged place in the inscription
- [] encloses damaged, missing and/or restored signs/words or their parts
- () encloses signs/words or their parts not written in the original text
- indicates lost or unintelligible parts of the text

The left lateral side (Plates 1a-1n)

Transcription of the text:



Transliteration of the text:

ht[p]-*di-nswt*¹⁸[n]¹⁹ *Wsir*²⁰ *nb* *Ddw*²¹ *di.f* *irp* *irtt* *n* *k3* *n* *Wsir* *Mrnbi* *m3^c-hrw* *nb-im3h* *hr*²² *ntr* *3²³* *nb*²⁴ *pt*²⁵ *mwt.f* *nb(t)*²⁶ *pr* *Ibk* *m3^c(t)-hrw*²⁷ *nbt-im3h* *hr*²⁸ [*ntr* *3*]²⁹ [*nb*] [*pt*]³⁰ *h[r](y)-* [*ntrw*].³¹

¹⁸ The offering formula is preceeded by the sign  depicted in the vertical axis of the lid. This sign is painted between both hieroglyphic inscriptions written in one column depicted on each of two interior lateral sides of the lid. See VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 12. The first two vertical hieroglyphic signs of the offering formula are turned in the anticlockwise direction. The hieroglyphic sign  used as the phonetic complement *p* in the word *htp* is missing because of the damage of the surface.

¹⁹ The missing part of the surface with the beginning of the sign  was found fallen away at the bottom of the trough after opening of the coffin. See MAGDOLEN, D. *The Identification of the Restored Parts of the Ancient Egyptian Coffin in the Slovak National Museum*, p. 143, Photos 8a-b.

Translation of the text:

An offering that the king gives³² to Osiris, lord of Busiris³³, so that he may give (the invocation offering consisting of)³⁴ wine and milk for the *k3*³⁵ of Osiris, Mernebi,³⁶ justified, revered one before³⁷ great god, lord of the sky, and his

²⁰ LEITZ, Ch. *LGG* 2, pp. 528–536.

²¹ LEITZ, Ch. *LGG* 3, p. 799n; HANNIG, R. *Handwörterbuch*, p. 1211; To the phrase *Wsir nb Ddw*, see LEITZ, Ch. *LGG* 2, p. 530.

²² See note 16; for the phrase *nb-im3h hr*, see ERMAN A., GRAPOW, H. *Wb I*, p. 81n, further LEITZ, Ch. *LGG* 3, p. 582 and HANNIG, R. *Handwörterbuch*, p. 80.

²³ LEITZ, Ch. *LGG* 4, pp. 395–398.

²⁴ See note 16; The epithet *nb pt* is very probably related to a male deity and not a goddess or the women mentioned in the following text.

²⁵ LEITZ, Ch. *LGG* 3, p. 624n.

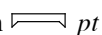


²⁶ Omitted  in this word. It is feminine noun  *nbt* meaning “Mistress”.

²⁷ The epithet related to the female person.

²⁸ ERMAN A., GRAPOW, H. *Wb I*, p. 81n.

²⁹ The signs are damaged and incompletely preserved, however, their upper parts indicate sufficiently clear that the signs for *3* and *ntr* were used in this part of the inscription.

³⁰ The modern gypsum fills the damaged place where the beginning of the sign  *pt* can be expected. The transcription of the word is based on the analogies clearly attested in line 9 of the lid (see below) and other places of this coffin.

³¹ This place is damaged and partly filled by modern gypsum. The first two signs of the



partly preserved inscription can be transcribed as  and followed by three signs (G7) used for the plural *ntrw* as ideograms. This epithet *hry ntrw* “leader of the gods” occurs several times on the lid (see below) and also on the trough of this coffin. See LEITZ, Ch. *LGG* 5, pp. 368–370; HANNIG, R. *Handwörterbuch*, pp. 586n; Cf. MOJE, J. *Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie*, p. 289.

³² To the translation “a royal offering”, see ALLEN, J. P. *Middle Egyptian*, p. 374; For the development of the *hṯp-di-nswt* formula, see BARTA, W. *Aufbau und Bedeutung der altägyptischen Opferformel* and also LAPP, G. *Die Opferformel des Alten Reiches unter Berücksichtigung einiger späterer Formen*.

³³ Greek name of the ancient Egyptian site known as Djedu. BECKERATH, J. von. Sp. 883–884.

³⁴ See ALLEN, J. P. *Middle Egyptian*, 2014, p. 373–375.

³⁵ Often left untranslated. The term *k3*, in general, refers to one of the spiritual aspects of the human and divine beings. BOLSHAKOV, A. O. Ka, pp. 215–217.

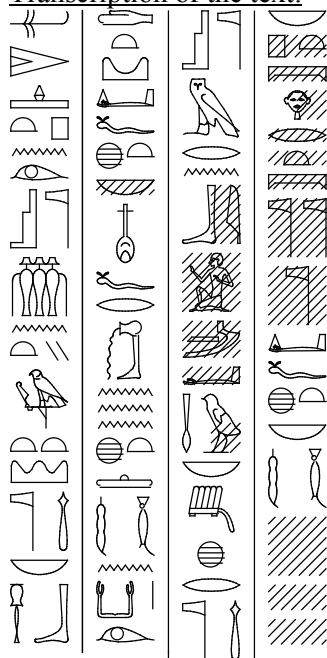
³⁶ The personal name of the deceased person to whom the offering is addressed and

original owner of the coffin. The person was a man as indicated by the sign  (A1) used in inscription and the suffix pronoun in the phrase *mwt.f* “his mother” (see also

mother³⁸, Mistress of the House³⁹ Ibek,⁴⁰ justified and revered one before great god, lord of the sky and leader⁴¹ of the gods.

The right lateral side (Plates 2a-2l)

Transcription of the text:



below). This male personal name is not attested in RANKE, H. *Die ägyptischen Personennamen*. Band 1.

³⁷ The epithet is referring here to the blessed dead person; ERMAN A., GRAPOW H. *Wb I*, p. 81n; HANNIG, R. *Handwörterbuch*, p. 80.

³⁸ The word phrase “his mother” refers to the mother of the deceased person and owner of the coffin.

³⁹ The phrase “Mistress of the House” represents the generic title of women in ancient Egypt. See e.g. JOHNSON, J. H. *The Legal Status of Women in Ancient Egypt*, pp. 175–186.

⁴⁰ The feminine personal name of the mother of the deceased person indicated by the

sign  (B1). Not attested in RANKE, H. *Die ägyptischen Personennamen*. Band 1.

⁴¹ Cf. BETTUM, A. *Dismutenibtes and Aaiu. Two 25th Dynasty Coffins in Oslo*, p. 60; CAMINOS, R. A. *Osorkon*, p. 75 and HUDGES, G. R. et al. *Reliefs and Inscriptions at Karnak*, Vol. 3 (The Bubastite Portal), Pl. 20 (B).

Transliteration of the text:

ḥtp-di-nswt⁴² n Wsir-ḥnty-imntt ntr ʕ nb 3bdw di.f ḥt [nb](t)⁴³ nfr(t)⁴⁴ wʕb(t)⁴⁵ ḥt
ndm(t)⁴⁶ bnr(t)⁴⁷ n k3 Wsir Mrnb[i]⁴⁸ [m3ʕ]-ḥr[w]⁴⁹ nb-im3ḥ ḥr ntr [ʕ] nb pt
ḥr(y)-[ntrw]⁵⁰ di.f ḥt nb(t)⁵¹ ndm(t)⁵² bnr(t)⁵³

⁴² The first two vertical hieroglyphic signs of the offering formula following the sign



are turned in the clockwise direction. See also note 18 above. In Verner's transcription, the orientation of those two signs is not correct. See VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 20.

⁴³ The sign  nb is damaged, however, its parts are clearly preserved in the original inscription. In Verner's transcription this place is shaded only, cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 20. The sign  was originally omitted by the scribe.

⁴⁴ The sign  was originally omitted by the scribe.

⁴⁵ See note 44.

⁴⁶ See note 44.

⁴⁷ See note 44.

⁴⁸ The sign  in this personal name is immediately followed by the sign  painted at

the same level as the sign . These last phonetic signs in the personal name are further followed by the sign  used as a determinative. Both signs  and  are damaged, however, their recognizable parts are still preserved. In Verner's transcription these parts of the inscription are left shaded only, cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 20.

⁴⁹ The surface below the sign  and above the signs   is damaged. However, the shapes of the preserved fragments of hieroglyphic signs as well as analogies attested in the text written on the opposite left side as well as in lines 14, 26 of the lid bottom

enable us to interpret and read the preserved fragments of the signs as  m3ʕ. They belong to the phrase m3ʕ-ḥrw "justified" and represent the epithet related to the deceased person.

⁵⁰ The central parts of the hieroglyphic signs forming the epithet ḥry-ntrw can be recognized in the damaged inscription. In Verner's transcription only the sign  and

the beginning of the sign  and the lower part of the sign  are transcribed, the rest is shaded, cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen*

der Tschechoslowakei, p. 20. The word ḥry was evidently written in the form .

⁵¹ See note 43.

Transliteration of the text:

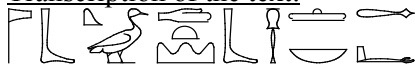
hnty (smy)t⁵⁶ imntt ntr

Translation of the text:

foremost of the western desert⁵⁷, great

Line 3:

Transcription of the text:


(sic)

Transliteration of the text:

ʕ nb ʕbdw⁵⁸ Gb

Translation of the text:

god,⁵⁹ lord of Abydos and Geb,

Line 4:

Transcription of the text:



Transliteration of the text:

rp⁶⁰t ntrw⁶⁰ Pth-

⁵⁶ The word  following *hnty* and preceding *imntt* we identify as noun and transliterate here as *(smy)t* in the meaning “desert” as the analogy referring to *smyt i3btt* and *hnty smyt i3btt*, see LEITZ, Ch. *LGG* 6, p. 308 and LEITZ, Ch. *LGG* 5, p. 858; Cf. J. MOJE, J. Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie, p. 289n; BRUNNER-TRAUT, E., BRUNNER, H. *Die ägyptische Sammlung der Universität Tübingen*, pp. 211, 214; BAREŠ, L., SMOLÁRIKOVÁ, K. *The Shaft Tomb of Iufaa*. Vol. I (Archaeology), pp. 116 and 118.

⁵⁷ In relation to the ‘necropolis’ ERMAN, A., GRAPOW, H. *Wb* 3, p. 445 and HANNIG, R. *Handwörterbuch*, p. 82.

⁵⁸ LEITZ, Ch. *LGG* 3, p. 562n.

⁵⁹ Literally “god great” *ntr ʕ*. The adjective *ʕ* “great” written at the beginning of line 3 follows the noun *ntr* “god” written at the end of line 2.

⁶⁰ HANNIG, R. *Handwörterbuch*, p. 95. See also, LEITZ, Ch. *LGG* 4, p. 665n, and LEITZ, Ch. *LGG* 7, pp. 303–307; ERMAN, A., GRAPOW, H. *Wb* 2, p. 416; Sometimes the title of Geb is transliterated in the form *iry p⁶⁰t*, cf. MOJE, J. Der Domänenschreiber

Line 9:

Transcription of the text:



(sic)

Transliteration of the text:

pt ḥry-ntrw Wsir-wn-nfr ntr ʿ3 nb⁷¹

Translation of the text:

the sky, leader of gods, Osiris-wennefer, great god, lord

Line 10:

Transcription of the text:



Transliteration of the text:

ʒbdw Inpw tpy ḏw.f⁷² nb t3 ḏsr⁷³

Translation of the text:

of Abydos, Anubis⁷⁴, who is upon his mountain and lord of the sacred land,

Line 11:

Transcription of the text:



Transliteration of the text:

[T]npw⁷⁵ ḥn[ty]⁷⁶ imntt⁷⁷ [T]npw

⁷¹ See note 16.

⁷² LEITZ, Ch. *LGG* 7, p. 393n.

⁷³ LEITZ, Ch. *LGG* 3, pp. 774–776.

⁷⁴ LEITZ, Ch. *LGG* 1, pp. 390–394.

⁷⁵ The group of two hieroglyphic signs  belongs to the last word written in line 10.

The sign  (Z3), may be interpreted as “false plural” in the name of the god Anubis. However, on the other hand, it might be theoretically the reference to four Anubis gods *Inpw*, see LEITZ, Ch. *LGG* 1, p. 398. According to Leitz, the group of four Anubis gods is attested from the Greco-Roman Period. Since our preliminary results have

Translation of the text:

Anubis, foremost of the west,⁷⁸ Anubis,

Line 12:

Transcription of the text:



Transliteration of the text:

$$nb^{79} \text{ } \check{\text{styt}}^{80} \text{ } \textit{Inpw} \text{ } nb^{81} \text{ } krr(t)^{82} \text{ } \textit{Inpw}-$$

shown that this coffin can be dated to the late 25th and beginning of the 26th Dynasty (see MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: The Fragments, nos. 1, 2 and 3 of the Exterior Surface of the Lid, p. 257), the reference to four Anubis gods in our inscription would be one of the earliest known evidence under condition that our reading of this word as *Inpw* is correct. However, against this reading speaks the schema of the text occurring in these lines in which we can clearly see that the name of the god Anubis mentioned several times is immediately followed by one of the epithets referring to this god. It is more probable that the name of Anubis

written in the form  is also followed by one of his epithets.

⁷⁶ The original surface is damaged, however, the remains of both signs \ \ can be recognized. In Verner's transcription the place is shaded, see VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 19.

⁷⁷ LEITZ, Ch. *LGG 1*, p. 392 and *LGG 5*, p. 784.

⁷⁸ Very probably epithet related to god Anubis and not the name of the god *Hnty-imntyw* “Foremost of the Westernes”, see LEITZ, Ch. *LGG* 5, p. 783n.

⁷⁹ See note 16.

⁸⁰ One of two signs  (O18) and  (O20) indicating an ideographically written word could be considered here. See LEITZ, Ch. *LGG* 3, p. 755n; LEITZ, Ch. *LGG* 8, p.

99; ERMAN A., GRAPOW H. *Wb* 4, p. 559; The last sign following the signs in

the position of determinative transcribed by Verner as  (B1) (see VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 19) may be incompletely written sign for a god (A40) without the false beard indicating the divine nature of the sanctuary written ideographically. The sign  (Z2) following the word for the Shetyt-sanctuary may reflect “false plural” in the writing of the word *štyt* or may be used for the plural, i.e. the Shetyt-sanctuaries.

⁸¹ See note 16.

Translation of the text:

(I) exist as your protection every day.⁹⁷ Thoth,⁹⁸ you overthrow (the enemies).⁹⁹

Line 17:

Transcription of the text:



Transliteration of the text:

dd mdw in Dw3-mwt.f h3 Wsir Mrn-

Translation of the text:

Words spoken by Duamutef:¹⁰⁰ Oh, Osiris Merne-

Line 18:

Transcription of the text:



Transliteration of the text:

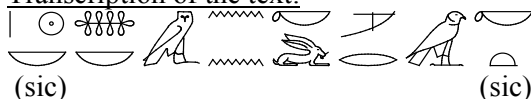
by m3^c-hrw ink Dw3-mwt.f ink s3.

Translation of the text:

by, justified. I am Duamutef. I am your son,

Line 19:

Transcription of the text:



Transliteration of the text:

.k¹⁰¹ Hr mr.k wnn(.i) m z3.k¹⁰² r^c nb

⁹⁶ The first sign of the verb *shr* “overthrow” is probably a mistake of the scribe because it has an incorrect orientation.

⁹⁷ Cf. ELIAS, J. P. *Coffin Inscription*, pp. 559, 560, 565, 566, 570.

⁹⁸ LEITZ, Ch. *LGG* 7, pp. 640–644.

⁹⁹ See especially LEITZ, Ch. *LGG* 7, p. 641; Cf. ELIAS, J. P. *Coffin Inscription*, pp. 557, 584 621 and MORET, A. M. *Sarcophages de l’époque bubastite et l’époque saïte*, Tome 1, pp. 82, 97.

¹⁰⁰ LEITZ, Ch. *LGG* 7, pp. 516–518.

Line 21:

Transcription of the text:



Transliteration of the text:

Dhwty shr.f hftyw nb(w) dd mdw in

Translation of the text:

Thoth, he overthrows all enemies.¹⁰⁸ Words spoken by

Line 22:

Transcription of the text:



Transliteration of the text:

Kbh-[snw].f¹⁰⁹ h-

Translation of the text:

Qebhsenuuf:¹¹⁰ Oh,

Line 23:

Transcription of the text:



Transliteration of the text:

$$3^{III} Ws[ir] [Mrnby] [m3^{\circ}] -$$

Translation of the text:

Osiris Merneby, justified and

¹⁰⁸ See note 99.

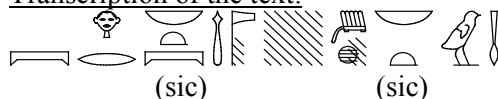
¹⁰⁹ Variant writing of the name of the god

¹¹⁰ LEITZ, Ch. *LGG* 7, pp. 180–183.

¹¹¹ This sign belongs to the vocative *h3* the signs of which are divided and written in two lines by the scribe.

Line 24:

Transcription of the text:



Transliteration of the text:

-ḥrw nb-im3ḥ¹¹² [.....]¹¹³ ntr ʕ3 nb¹¹⁴ pt ḥr(y)-

Translation of the text:

revered one before great god, lord of the sky, leader of

Line 25:

Transcription of the text:



Transliteration of the text:

-ntrw mwt.[f] [nb(t) pr]¹¹⁵ Tb[kr]¹¹⁶

¹¹² See note 16.

¹¹³ The original surface is so damaged in this place that no remains of any hieroglyphic signs are preserved. The space is, however, big enough to be filled with the horizontal sign  (D21) followed probably by the sign  (Z2) and the text could be reconstructed on the analogies attested from other interior parts of the lid (see above).

¹¹⁴ See note 16.

¹¹⁵ Only the end of the sign  with the vertical stroke  (Z1) visible below it is preserved in this part of the inscription. It is evidently the epithet *nbt pr* written in the

form  (with the sign  omitted) and referring to the mother of the deceased male person (cf. the inscription painted on the left lateral side of the lid and transcribed and translated above).

¹¹⁶ The last two hieroglyphic phonetic signs visible in line 25 belonging to the personal name are depicted incompletely because the original surface is fixated by modern gypsum in this place. Only the beginning of both signs are preserved. These signs are painted one above the other. Their preserved shapes indicate that the upper sign resembles the sign  (N29) and the lower one the sign  (D21), cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, p. 20. If our reading is correct, the name could be transliterated as *Tbkr*. Not found in RANKE, H. *Die ägyptischen Personennamen*. Band 1.

Translation of the text:

the gods and his mother, mistress of the house, Ibeqer (?),

Line 26:

Transcription of the text:



Transliteration of the text:

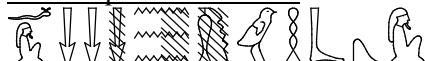
$m^3{}^c(t)$ -[hr] w^{117} [.....]¹¹⁸ im^3h hr^{119} ink^{120}

Translation of the text:

justified and revered one. I am

Line 27:

Transcription of the text:



Transliteration of the text:

[Kbh]- $snw:f^{121}$

Translation of the text:

Qebehseuef.

¹¹⁷ The first hieroglyphic sign  (B1) written in line 26 preceding the epithet $m^3{}^c(t)$ - hrw identifies the female identity of the personal name written at the end of line 25.

¹¹⁸ The group of signs written in the form  can fit perfectly into the damage place with the missing original surface. In this case they would belong to the phrase $nbt-im^3h$ hr related to the female person with the name written in front of it. See the text written on the left lateral side of the lid.

¹¹⁹ The sign | | | (Z2) following the sign  (D21) may be interpreted as “false plural” (see note 15).

¹²⁰ Independent pronoun of the 1st person the last sign of which is written at the beginning of the following line.

¹²¹ The first hieroglyphic sign  (A40) written in line 27 preceding the name of the god Qebehseuef is related to the independent pronoun referring to the mentioned god.

The composition of inscriptions written on the interior surface of the lid consists of two groups of texts. First, the offering formula appearing on both lateral interior sides as well as in the first 14 lines written at the bottom, and second the parts of the Book of the Dead written in the following lines 14 – 29.

The offering formula includes the standard introduction expressed in the form *hṭp-di-nswt*. It also contains the invocation offerings (*pṛt-hrw*) mentioned only on both lateral sides. The personal name of the person to whom the offering is made, the name of the mother of the deceased person together with the epithets related to both persons as well as the names with epithets of gods appear on the lateral sides and the bottom of the lid. The name of the deceased person is written as *Mrnbi* (Mernebi) or *Mrnby* (Merneby). The person was a male as indicated by the presence of the determinative used for a man (A1) in the name. No titles accompany his name in these inscriptions. The name of his mother appears on the left lateral side with the form *Ibk* (Ibek). It is accompanied by the generic title *nbt pr* “Mistress of the house”. The list of the names of gods mentioned in the offering formula includes Osiris, Osiris-Khentimentiu, Geb, Ptah-Sokar-Osiris, Atum, Osiris-Wennefer and Anubis.

In my opinion, the preliminary analysis of the texts occurring in line 14 – 29 written at the bottom shows that they can be ascribed to chapter 151 of the Book of the Dead.¹²⁷ More precisely, particular parts of the texts written on the lid may represent variants of this chapter identified and known as 151a, 151c, 151k, 151l, 151m and 151n.¹²⁸ The names of gods appearing in the texts related to the BD and written in lines 14 – 26 on the interior surface of the lid identify deities, such as Amseti (son of Horus), Osiris, Horus, Thoth, Duamutef (son of Horus), Ptah and Qebehsenuef (son of Horus). The name of the deceased person



¹²⁶ The rest of the inscription behind the  is a variant writing of the chapter 151n of the Book of the Dead, see LÜSCHER, B. *Untersuchungen*, pp. 232 – 235, 283 – 284. Cf. also the chapter 151k of the Book of the Dead and the similarity of the text based on

the presence of the phrase *srwd.n.i pr.k*. However, the occurrence of the signs  in line 29 speaks rather for the variant of the chapter 151n than 151k. We interpret these two signs as those belonging to the word *wdt*, see line 20. Cf. ALLEN, T. G. *The Book of the Dead or Going forth by Day*, p. 150.

¹²⁷ It is not mentioned in GYÖRIK, M. *Dr. Schimko Dániel-féle érem- és régiség-gyűjteményének katalógusa* [Dr Daniel Schimko's Collections Catalogue of Coins and Antiquities] or VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*, pp. 11–15.

¹²⁸ More detailed commentary on these texts will be included in later studies including MAGDOLEN, D. *The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Trough* (forthcoming).

identified with Osiris occurs also in line 23 with the form *Mrnby* Merneby. In line 25 the text mentions the name of his mother *mwt.f*, however, this time her name has a little bit different form transliterated as *Ibkr* (?) compared with that mentioned on the left lateral side (see above).¹²⁹ Her name is accompanied by the same title as that mentioned above.

Palaeographic table of hieroglyphic signs (interior of the lid)

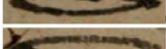
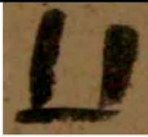
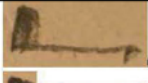
The palaeographic table includes the signs appearing in the inscriptions written on the interior surface of the coffin lid. The signs are arranged according to the standard hieroglyphic sign list made and updated by the experts, such as A. H. Gardiner, J. P. Allen, R. Hannig and the others. The orientation of each of the signs is respected as it appears in the text. The signs with minor damages are included too, however, those with major damages or missing parts are omitted in the table. The sequence of the signs presented in the table follows their appearance in the original text. The letter “L” followed by number and eventually by letter(s) “a, b, c ...” written in the brackets in the third column of the table refers to the position of the sign in the particular line and its sequence in it, e.g. L2 means Line 2, or L20b means Line 20, the second sign. The same signs written more then once on each of both lateral sides are simply arranged one behind the other in the fourth and fifth columns of the table. Asterisk “*” following the brackets in the third column or written in the brackets in the fourth or fifth columns of the table indicates the damage of the sign.

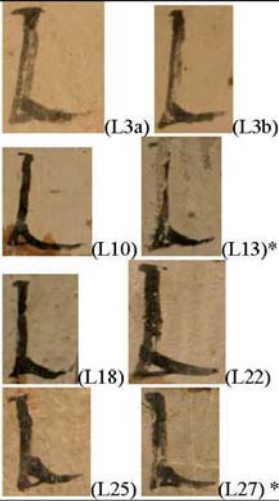
The sign list (the coffin lid – interior)				
Category of the sign		Occurrence of the sign on the surface		
Code of the sign	Human beigns, male (A)	Bottom	Left lateral side	Right lateral side
A1				
		(L14)		
				
		(L18)		
				
		(L23)*		

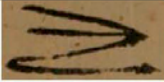
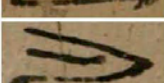
¹²⁹ Not mentonied in Verner’s commentary, see VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschecoslowake*, p. 13.

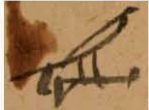
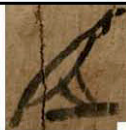
A2		 (L25)*	 (*)	
A14		 (L21)*		
A15		 (L16)  (L21)*		
A40		 (L2)  (L4)  (L5a)  (L5b)  (L6)  (L7)  (L8)  (L10)  (L11)  (L12a)  (L12b)  (L13)  (L15a)  (L15b)  (L17)  (L18a)*  (L18b)  (L20)  (L22)  (L27a)	 (*)	

				
Code of the sign	Human beings, female (B)	Bottom	Left lateral side	Right lateral side
B1		 (L26)		
Code of the sign	Anthropomorphic gods (C)	Bottom	Left lateral side	Right lateral side
C6		 (L10a)*  (L11)  (L12)		
Code of the sign	Parts of the human bodies (D)	Bottom	Left lateral side	Right lateral side
D1		 (L10)*		
D2		 (L5)  (L9)  (L24)	 (*)	 (*)
D4		 (L1)*  (L5)  (L6)  (L8)  (L9)*  (L13)  (L15)  (L17)	 (*)  (*) 	 (*)  (*)
D21		 (L4)		

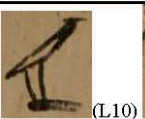
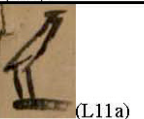
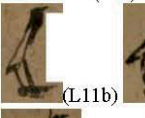
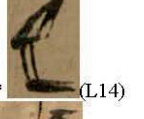
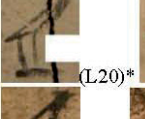
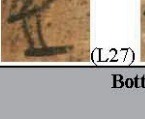
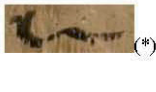
		 (L5)  (L7)  (L9a)  (L9b)*  (L12a)*  (L12b)  (L13)*  (L14)  (L15)  (L16)  (L17)  (L19)  (L20)  (L21)*  (L24)  (L26)  (L28)	   (*)	 (*)  (*)
D28		 (L7)  (L13)*	 	
D36		 (L3)  (L4)  (L7)*	 (*)	

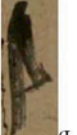
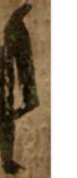
		 (L8)* (L14) (L26)*		
D37				
D40		 (L16) (L21)		
D46		 (L3)* (L8)* (L10) (L20)*	 (*)	
D58		 (L3a) (L3b) (L10) (L13)* (L18) (L22) (L25) (L27)*	 (*) (*)	 (*) (*)
D60				
D251		 (L10)*		

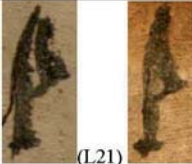
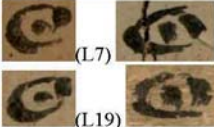
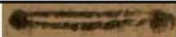
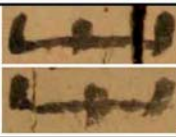
Code of the sign	Mammals (E)	Bottom	Left lateral side	Right lateral side
E34		 (L7)  (L9)*  (L16)*  (L19)*  (L28)		
Code of the sign	Parts of mammals (F)	Bottom	Left lateral side	Right lateral side
F13		 (L13)		
F34		 (L5)*		
F35		 (L7)  (L9)		
F39		 (L14)*  (L24)*	 (*)  (*)	 (*)
Code of the sign	Birds (G)	Bottom	Left lateral side	Right lateral side
G1		 (L15)		

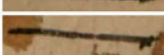
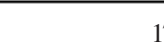
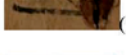
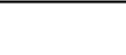
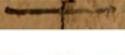
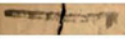
		 (L17)*  (L23)*		
G5		 (L15)  (L19)		
G7		 (L4a)  (L4b)*  (L4c)  (L11)*	 (*)	
G14		 (L17)*  (L18)*  (L25)*	 (*)	

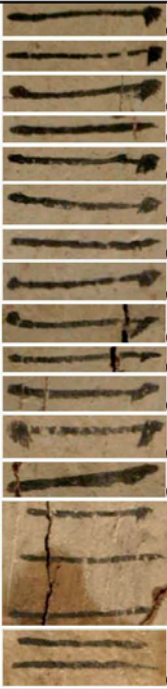
G17		 (L6)  (L13)*  (L14)  (L16)  (L17)  (L19)*  (L28)		
G26		 (L16)  (L21)		
G38		 (L3)		

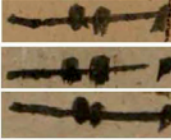
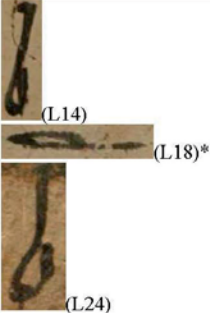
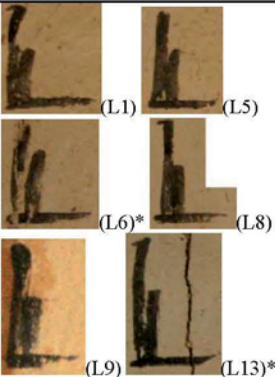
G39		 (L15)  (L18)  (L28)*		
G43		 (L10)  (L11a)  (L11b)  (L12a)  (L12b)*  (L14)  (L20)*  (L22)*  (L24)  (L26)  (L27)  (L29)*		
Code of the sign	Reptiles, amphibians and their parts (I)	Bottom	Left lateral side	Right lateral side
I9		 (L7)  (L9)*  (L10)*  (L17)  (L18)  (L21)*	  (*)	 (*)   (*)

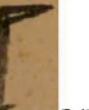
		  		
I10		   		
Code of the sign	Vegetations (M)	Bottom	Left lateral side	Right lateral side
M17		        	   	

		 (L21) (L25)*		
M23		 (L1)		
M29				 (*)
M30				
Code of the sign	Sky, earth, water (N)	Bottom	Left lateral side	Right lateral side
N1		 (L9a) (L9b) (L24a)* (L24b)*	 (*) (*)	
N5		 (L7) (L16)* (L19) (L29)		
N14		 (L17) (L18)		
N16		 (L6) (L10)		
N17		 (L7)		
N25		 (L2a)* (L2b)		

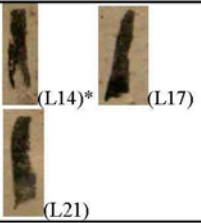
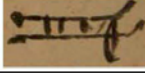
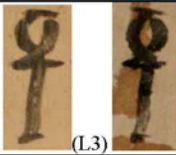
		  (L3)* (L11)*		
N26		   (L8)* (L10a)* (L10b)*	 (*)	
N29		      (L3) (L7)* (L12)* (L22) (L25)* (L27)		
N31		   (L13a) (L13b)* (L13c)		
N35		           (L1) (L2)* (L7a) (L7b) (L9)* (L10a) (L11a) (L11b)* (L11c)* (L12a) (L12b)*	 (*)     (*)     (*)	 (*)  (*)       (*)

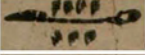
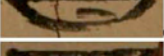
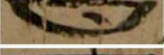
		 (L13a) (L13b) (L13c) (L14) (L16a) (L16b) (L17a) (L17b) (L19a)* (L19b)* (L20a) (L20b) (L21)* (L22a,b,c)* (L28a,b)		
N37		 (L5)		
Code of the sign	Structures and their parts (O)	Bottom	Left lateral side	Right lateral side
O1		 (L29)*		
O4		 (L15)  (L17)  (L22)		
O20		 (L12)		
O28		 (L6)		

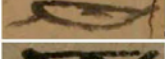
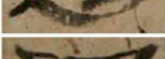
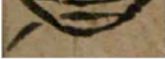
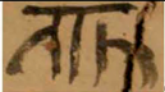
O29v		 (L3) (L7) (L8)* (L9) (L24)*		
O34		 (L5)* (L14) (L20)		
O49		 (L6)		
Code of the sign	Boats and their parts (P)	Bottom	Left lateral side	Right lateral side
P8		 (L14) (L18)* (L24)	 	
Code of the sign	Domestic and funerary furniture (Q)	Bottom	Left lateral side	Right lateral side
Q1		 (L1) (L5) (L6)* (L8) (L9) (L13)*	 	 

		  (L15) (L17)  (L23)*		
Q3		  (L1) (L4a)   (L4b) (L9)   (L10) (L11a)*   (L11b) (L12a)  (L20)*	 	 (*)  (*)
Q6		 (L6)		
Code of the sign	Temple furniture and sacred emblems (R)	Bottom	Left lateral side	Right lateral side
R4		 (L1)	 (*)	
R8		  (L2a) (L2b)   (L3) (L4)   (L5a) (L5b)	 (*)  (*)  (*)	 (*)  (*)  (*)

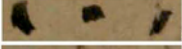
		 (L6)  (L7)  (L8a)  (L8b)  (L9a,b,c)  (L9d)  (L13)*  (L15)  (L17)*  (L20)  (L25,a,b,c)		
R11		 (L8a,b)*	 (*)	
R14		 (L2)		
Code of the sign	Regalia and clothing (S)	Bottom	Left lateral side	Right lateral side
S29		 (L16)  (L21)		
S38		 (L7)		

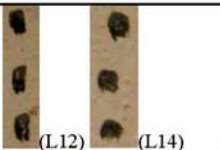
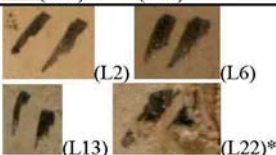
S43		 (L14)* (L17) (L21)		
Code of the sign	Warfare, hunting, slaughter (T)	Bottom	Left lateral side	Right lateral side
T12		 (L20)*		
T22		 (L22a,b)* (L27a,b)*		
Code of the sign	Agriculture, crafts, professions (U)	Bottom	Left lateral side	Right lateral side
U5		 (L14) (L26)*		
U7		 (L15) (L19)* (L28)*		
U15		 (L6)		
U23		 (L3) (L10)		
U30		 (L5)		

Code of the sign	Rope, baskets, and cloth (V)	Bottom	Left lateral side	Right lateral side
V13		 (L14)		
V16		 (L16)  (L19)		
V25		 (L20)		
V28		 (L4)  (L7a)  (L7b)  (L20)  (L22)		
V30		 (L3)*  (L6)  (L8a)*  (L8b)  (L9)  (L10)*  (L12a)  (L12b)*  (L14)*  (L16)*	   (*)    (*)	  (*)  (*)  (*)

		 (L19a)  (L19b)*  (L21)*  (L24a)*  (L24b)  (L29)*		
V31		 (L5)*  (L15a)  (L15b)  (L16a)  (L16b)  (L16c)  (L18a)  (L18b)  (L19a)  (L19b)  (L28a)  (L28b)*	 (*)	
Code of the sign	Vessels (W)	Bottom	Left lateral side	Right lateral side
W17		 (L2)*  (L11)*		 (*)

W24	○	     		
W59	⊕		 	
Code of the sign	Bread (X)	Bottom	Left lateral side	Right lateral side
X1	△	                                     	        	       

X8		 (L1)		
Code of the sign	Writing, games, music (Y)	Bottom	Left lateral side	Right lateral side
Y2		 (L3)*  (L8)  (L20)*  (L29)*		
Code of the sign	Strokes and figures (Z)	Bottom	Left lateral side	Right lateral side
Z1		 (L7)  (L10a)  (L10b)  (L13)  (L16)  (L19)  (L25)*  (L29)	 	
Z2		 (L12)  (L14)  (L16)  (L21)*  (L26)		
Z3		 (L5)  (L8)  (L11)		

		 (L12) (L14)		
Z4	//\	 (L2) (L6) (L13) (L22)*		
Code of the sign	Unclassified (Aa)	Bottom	Left lateral side	Right lateral side
Aa1	⊙	 (L14) (L16) (L21a) (L21b)* (L24)* (L26)	 (*) (*)	
Aa11	▬	 (L18)		

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