

THE ANCIENT EGYPTIAN COFFIN  
IN THE SLOVAK NATIONAL MUSEUM: INSCRIPTIONS  
ON THE INTERIOR SURFACE OF THE TROUGH\*  
(PLATES 1–4)

Dušan MAGDOLEN  
Institute of Oriental Studies, Slovak Academy of Sciences  
Klemensova 19, 813 64 Bratislava, Slovakia  
kaorduma@savba.sk

This article deals with the inscriptions preserved on the inner surface of the coffin trough. A transcription, transliteration and translation of the hieroglyphic texts are presented in this study including the palaeographic table of hieroglyphic signs and photocopies of the inscriptions. The author of this article reports on the discovery of the title accompanying the name of the deceased person written inside the coffin as well as the names of two deities with a protective function, all of them identified on the places with the damaged surface and hieroglyphic inscriptions. The title and names of the two deities are not mentioned in the CAA catalogue published in the 1980s.

**Keywords:** ancient Egyptian coffin, interior of the trough, inscriptions, transcription, transliteration, translation, title of the deceased person, names of deities, offering formula, the Book of the Dead

## Introduction

In the previous volume of this journal the first of a series of articles focused on the inscriptions preserved on the ancient Egyptian coffin in the Slovak National Museum in Bratislava was published. In that article, I dealt with the inscriptions

---

\* This work was supported by the Slovak Research and Development Agency under contract No. APVV-0579-12. The palaeographic table was elaborated thanks to the grant project No. VEGA 2/0028/18.

preserved on the interior side of the coffin lid.<sup>1</sup> In this volume, I continue this work and present the hieroglyphic inscriptions preserved on the surface inside the coffin trough.

## The Trough

The whole interior of the coffin trough is entirely covered with hieroglyphic inscriptions written on the white surface. No other decorative motifs were included inside this part of the coffin. The inscriptions occur on the bottom and both lateral sides. They are carefully painted in black ink on the 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 text written on the left side of the trough is oriented inwards, i.e. it is to be read from left to right. On the opposite right side, the signs in the inscription are oriented in the same way, i. e. inwards to the coffin, so this text is to read from right to left. The hieroglyphic inscription occurring on the bottom of the trough is written in 36 horizontal rows or lines and the signs of the whole text are oriented to the right. So, the entire text is to be read from right to left. The text is written in Middle Egyptian and reflects some orthographic peculiarities and references typical of the script and language of the Late Period (for details see below).

The interior surface of the coffin trough with the original inscriptions is much more damaged than that preserved inside the coffin lid and the number of places with larger or smaller damages is higher. Some places of the surface were partly restored during the 1970s.<sup>2</sup> However, they have actually no significant negative effect on the inscriptions preserved on the original surface. Major damages on the surface include cracks, abrasions, missing pieces, brownish spots on the white background. These brown and brownish spots are very probably of ancient origin and may have been caused by the mummy wrappings impregnated with resins (see plates 1–3). We can assume that the wrappings of the mummy laid down at the bottom of the coffin trough left behind imprints in many places in the form of the numerous brownish spots.

---

<sup>1</sup> MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 143–191.

<sup>2</sup> MAGDOLEN, D. The Identification of the Restored Parts of the Ancient Egyptian Coffin in the Slovak National Museum. In BUCKOVÁ, M., RÁCOVÁ, A. (eds.). *Studia Orientalia Victori Krupa Dedicata*, pp. 126–146.

Brown spots are very frequent and they cover the surface area from the head to the feet. In some cases they can cause serious difficulties in identifying particular signs and for the readability and understanding of the texts. Despite these problems, a careful and very detailed investigation of the inscription has enabled us to overcome these obstacles and led in almost all cases to the transcription of the text and restoration of the damaged inscriptions. In fact, thanks to our exhaustive palaeographic investigation almost no parts of the inscriptions written at the bottom of the coffin trough were left illegible because of the surface damages. Of course, the study of comparative material and analogies were used and proved very helpful during this process.

As mentioned above, the text written on each inner lateral side of the coffin trough is written in a long column. We follow this way in our transcription to preserve and display the arrangement and relative positions of the signs and particular words within the inscription and the relationship between them. For editorial reasons, however, the transcription of each of the two lateral texts originally written in one long column is presented in this edition in four columns. We respect the original orientation of each inscription on the lateral side and the bottom. The Latin *sic* is conventionally used in our transcription of the inscription to show some peculiarities of the original hieroglyphic text. Conventions used in the transcription, transliteration and translation are as follows:

-  shows a damaged area
- [ ] encloses damaged and/or restored signs/words or their parts
- ( ) encloses signs/words or their parts omitted in the text
- ..... indicates lost or unintelligible parts of the text

## The Trough

### The Left Lateral Side (Plates 1a–1o)

Transcription of the text:



Transliteration of the text:

*h*tp-di-nswt<sup>3</sup> n [W*sir*]-wnn<sup>4</sup>-[nfr] [ntr] ʕ3 nb pt hrt<sup>5</sup> di.[f]<sup>6</sup> [ht] nb(t)<sup>7</sup> nfr(t) w<sup>c</sup>b(t)

<sup>3</sup> The offering formula is preceded 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 the two interior lateral sides of the trough. Cf. MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 147, 149; See also BARTA, W. *Aufbau und Bedeutung der altägyptischen Opferformel* and LAPP, G. *Die Opferformel des Alten Reiches unter Berücksichtigung einiger späterer Formen*.

<sup>4</sup> The sign  following  is probably written from right to left despite the opposite orientation of the whole inscription. The short vertical part of the sign pointing downwards is usually placed at the beginning of the sign, see the palaeographic table below as well as MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 177–178.

[h]t nb(t)<sup>8</sup> ndm(t)<sup>9</sup> [bnr](t)<sup>10</sup> n k3 n Wsir Mrnb[i] [m3<sup>c</sup>]-hr[w] [nb]<sup>11</sup>-im3h<sup>12</sup> hr  
[ntr<sup>c</sup>] nb pt [hry-ntrw]<sup>13</sup>

Translation of the text:

An offering that the king gives to Osiris-Wennefer,<sup>14</sup> great god, lord of the sky<sup>15</sup> and heaven,<sup>16</sup> so that he may give (the invocation offering consisting of)

<sup>5</sup> FAULKNER, R. O. *A Concise Dictionary of Middle Egyptian*, p. 175; HANNIG R., *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 597; LESKO, L. H. *A Dictionary of Late Egyptian*, Vol. 1, p. 327.

<sup>6</sup> Small damage occurs in the sign , such as the interruption of the line representing the body of the viper and its head. The interrupted depiction of the “mutilated” body was very probably not deliberate; in other words, it was not caused by the scribe to indicate the danger represented by the picture of the animal through the effect of magic, see for example WILKINSON, R. H. *Symbols & Magic in Egyptian Art*, pp. 148–169. More probably, the interruption of the body might have been caused by the resins or other residues used after the sealing process of the coffin which could flow down in liquid form over the surface from the edge of the coffin to the bottom as indicated by the imprints of streams preserved on the surface running to the head of the depicted viper. Similar damages can be observed in other parts of the inner lateral sides of the coffin trough.

<sup>7</sup> The sign  was originally omitted by the scribe.

<sup>8</sup> See note 7.

<sup>9</sup> See note 7.

<sup>10</sup> See note 7.

<sup>11</sup> 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; JANSSEN-WINKELN, K. *Inschriften der Spätzeit*, Teil 3 (Die 25. Dynastie), passim; JANSSEN-WINKELN, K. *Inschriften der Spätzeit*, Teil 4, Band 1 (Die 26. Dynastie, Psametik I–Psametik III), passim; JANSSEN-WINKELN, K. *Inschriften der Spätzeit*, Teil 4, Band 2 (Die 26. Dynastie, Gottesgemahlinnen/26. Dynastie, insgesamt), passim.

<sup>12</sup> In relation to the deceased person, see LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, p. 582; HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 80.

<sup>13</sup> The missing sign  above ntrw and a different position of the transcribed signs expressing the plural ntrw within the group can be found in the earlier autographic edition of the text, see VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 27; HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, pp. 586–587; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 368–370; Cf. MOJE, J. *Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie*, p. 289.

<sup>14</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 2, p. 541.

everything pure and clean, sweet and pleasant for the *k3*<sup>17</sup> of Osiris, Mernebi,<sup>18</sup> true of voice,<sup>19</sup> possessor of veneration<sup>20</sup> before the great god, lord of the sky and leader of the gods.<sup>21</sup>

---

<sup>15</sup> The epithet referring to the god, cf. LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, p. 624.

<sup>16</sup> An alternative interpretation of the group of signs following the epithet *nb pt* is, that those signs should be transliterated as *hr(y) (ntrw)* with the signs for *ntrw* omitted in the original inscription. If so, this part of the text is to be read as “lord of the sky and leader of the gods”, i. e. the epithet occurring in other parts of the inscriptions written on the trough (see below) as well as the coffin lid (MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2017, Vol. 27, No. 2, pp. 154–155). Cf. also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 2, p. 626 (*nb pt ntrw* referring to Ra-Horakhty with the signs for *ntrw* written in the text, but this time with those for *hry* omitted in the same text). *Hry ntrw* may refer to various gods including Osiris, see LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 368–370.

<sup>17</sup> Often left untranslated. The term *k3*, in general, refers to one of the spiritual aspects of human and divine beings. BOLSHAKOV, A. O. Ka. In REDFORD, D. B. (ed.). *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2, Oxford University Press, Oxford, 2001, pp. 215–217.

<sup>18</sup> 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 below). This male personal name is not attested in RANKE, H. *Die ägyptischen Personennamen*. Band 1.

<sup>19</sup> ROCHELEAU, C. M., TAYLOR, J. H. Redating the Coffins of the North Carolina Museum of Art. In *Journal of Egyptian Archaeology*, 2017, Vol. 103, No. 2, pp. 210–211. Cf. MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 148–149, 151, 158, 159, 161–163.

<sup>20</sup> *Ibid.*

<sup>21</sup> Cf. BETTUM, A. *Dismutenibtes and Aaiu. Two 25th Dynasty Coffins in Oslo*, p. 60; CAMINOS, R. A. *Osorkon*, p. 75; HUDGES, G. R. et al. *Reliefs and Inscriptions at Karnak*, Vol. 3 (The Bubastite Portal), Pl. 20 (B).

**The Right Lateral Side (Plates 2a–2n)**

Transcription of the text:



Transliteration of the text:

*ḥtp-di-nswt*<sup>22</sup> n Wsir [*ḥnty*]-*imnt*<sup>23</sup> ntr ʕ nb [*ʒbdw*]<sup>24</sup> [*Gb*]<sup>25</sup> r[p]<sup>c</sup>t [*ntrw*]<sup>26</sup> n k3 Wsir Mrnbi m<sup>3c</sup>-ḥrw nb-*im*ʒḥ ḥr [*Gb*] r<sup>c</sup>t ntrw n k3 Wsir Mrnbi m<sup>3c</sup>-ḥrw

<sup>22</sup> See note 3 above.

<sup>23</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 2, 2002, pp. 557–558; See also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 783–786.

<sup>24</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 562–563.

<sup>25</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, pp. 303–306

<sup>26</sup> HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, pp. 95–96. See also, LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 4, pp. 665–666; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, p. 307; ERMAN, A. GRAPOW, H. *Wörterbuch der ägyptischen Sprache*, Band 2, p. 416.



Translation of the text:  
Khenty-imentiu, great god,

Line 3:  
Transcription of the text:



Transliteration of the text:  
*nb [3b]ḏw Gb ṛpꜣt*

Translation of the text:  
Lord of Abydos and Geb, prince of

Line 4:  
Transcription of the text:



Transliteration of the text:  
*[nṯr.w] Pt[h]-Skr-*

Translation of the text:  
the gods and Ptah-Sokar-

Line 5:  
Transcription of the text:



Transliteration of the text:  
*-[Ws]ir<sup>31</sup> ḥry-ib-štyt<sup>32</sup> T[tm]<sup>33</sup>*

---

<sup>31</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 176–177.

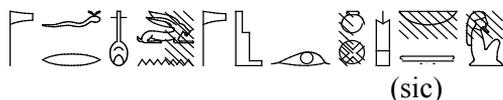
<sup>32</sup> HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 909; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 348–349; see also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 6, pp. 664–666. FAULKNER R. O. *Middle Egyptian*, p. 273; ERMAN, A., GRAPOW, H. *Wörterbuch der ägyptischen Sprache*, Band 4, p. 559.

Translation of the text:

-Osiris, who is in the Shetyt sanctuary<sup>34</sup> and Atum,

Line 6:

Transcription of the text:



Transliteration of the text:

[nb] t3(wy) Tw[nw]<sup>35</sup> Wsir-[Wn]-nfr ntr

Translation of the text:

lord of the two lands and Heliopolis<sup>36</sup> and Osiris-Wennefer,

<sup>33</sup> The name of the god Atum is transliterated here in the form *Itm*, see HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 1224. The variant transliteration has the form & *m*, see LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, pp. 411–416. Cf. MOJE, J. Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie, p. 289.

<sup>34</sup> Cf. PANOV, M. Two Coffins of the Late Period. In *Studien zur altägyptischen Kultur*, Band. 41, 2012, p. 330.

<sup>35</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 778–779. To the phrase *Itm nb t3.wy Twnw* see also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, pp. 412–413 and 418. See also MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 153–154 and notes 65 and 66.

<sup>36</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 778–779. To the phrase *Itm nb t3.wy Twnw* see also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, pp. 411–414. However, see also LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, p. 769. We translate the epithet *nb t3.wy Twnw* as follows “lord of the two lands and Heliopolis”, see also BRECH, R. *Spätägyptische Särge aus Achmim*, p. 78. For the variant translation “lord of the two lands of Heliopolis”, see ASSMANN, J. *Zwei Sonnenhymnen der späten XVIII. Dynastie in thebanischen Gräbern der Saitenzeit*, p. 23. We prefer the variant “lord of the two lands and Heliopolis” based on the existence of the texts in which the god Atum is mentioned separately as the lord of Heliopolis *nb Twnw* only. See MYŚLIWIEC, K. *Beziehungen zwischen Atum and Osiris nach dem Mittleren Reich*, pp. 203 (Abb. 4g), 210 (Abb. 8a).

Line 7:

Transcription of the text:



Transliteration of the text:

ʕ [nb] pt ḥk3 [d]t nhḥ<sup>37</sup> [Rʕ]-

Translation of the text:

great god,<sup>38</sup> lord of the sky, ruler of eternity and everlastingness and Ra-

Line 8:

Transcription of the text:



Transliteration of the text:

-[Hr]- [3hty]<sup>39</sup> ntr [ʕ] [nb] [pt] ḥ[r](y)-<sup>40</sup>

Translation of the text:

-Horakhty, great god, lord of the sky, leader of

Line 9:

Transcription of the text:




---

<sup>37</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 513, 531–532; ERMAN, A., GRAPOW, H. *Wörterbuch der aegyptischen Sprache*, Band 3, p. 172; HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 607.

<sup>38</sup> The adjective ʕ “great ” written behind the sign  at the beginning of line 7 follows the noun ntr “god ” the signs of which are written at the end of line 6 and the beginning of line 7.

<sup>39</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 4, pp. 630–632.

<sup>40</sup> Omitted  above the sign  at the beginning of line 9, see VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. *Corpus Antiquitatum Aegyptiacarum*, Lieferung 1, p. 25.

Transliteration of the text:

[*ntrw*]<sup>41</sup> *Wsir* [*nb*] [*D*]*dw*<sup>42</sup> *ntr* [ʕ]

Translation of the text:

the gods and Osiris, lord of Busiris,<sup>43</sup> great god,

Line 10:

Transcription of the text:



Transliteration of the text:

[*nb*] [*ʕbdw*] *Wsir* [*wʕ*]<sup>44</sup> [*ntr*] ʕ *nb*

Translation of the text:

lord of Abydos and Osiris, the unique one, great god, lord of

Line 11:

Transcription of the text:



<sup>41</sup> HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, pp. 586–587; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 368–370; MOJE, J. *Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie*, p. 289.

<sup>42</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 799–800.

<sup>43</sup> BECKERATH, von J. Busiris. In HELCK, W., OTTO, E. (eds.). *Lexikon der Ägyptologie*, Band 1. Wiesbaden: Otto Harrassowitz, 1975, cols. 883–884.

<sup>44</sup> Shaded illegible sign below  in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. *Corpus Antiquitatum Aegyptiacarum*, Lieferung 1, p. 25; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 1, p. 280; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 4, pp. 418–420. ERMAN, A. GRAPOW, H. *Wörterbuch der ägyptischen Sprache*, Band 2, p. 326 (*nswt wʕ* related also to Osiris); ERMAN, A. GRAPOW, H. *Wörterbuch der ägyptischen Sprache*, Band 2, p. 358 (*ntr wʕ* related to gods).

Transliteration of the text:

[pt]<sup>45</sup> [T]n[pw]<sup>46</sup> imy-wt<sup>47</sup> [hn](ty)<sup>48</sup> sh-nt<sup>49</sup> [T]npw

Translation of the text:

the sky and Anubis, who is in the place of embalming and foremost of the divine booth, Anubis

Line 12:

Transcription of the text:



Transliteration of the text:

[tp](y)<sup>50</sup> [dw.f]<sup>51</sup> [nb] [t3]<sup>52</sup> dsr<sup>53</sup> [Tnpw]<sup>54</sup> [Wp]-w3wt<sup>55</sup>

<sup>45</sup> The sign  $\cap$  not transcribed, only shading in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 25.

<sup>46</sup> The signs  and  $\square$  not transcribed, only shading in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 25.

<sup>47</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 1, pp. 232–234.

<sup>48</sup> The signs  not transcribed, only shading in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 25.

<sup>49</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 860–861.

<sup>50</sup> The signs  | not transcribed, only shading in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 25, but visible on the surface despite its damage.

<sup>51</sup> The signs  and  not transcribed, only shading in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 25. However, they are visible on the surface despite its damage; LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 7, pp. 393–394.

<sup>52</sup> Variant writing of the epithet of Anubis, see LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 3, pp. 774–776; Cf. PANOVA, M. Two Coffins





Transliteration of the text:

[.ḏd]<sup>61</sup> [mdw] [i]n [H]r(y)-[b(3)k.f]<sup>62</sup> [ḏd] [mdw] [in] [Tr-(r)n(f)]-ds.f<sup>63</sup>

<sup>61</sup> The lowermost parts of the signs  and  are indicated in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus

Antiquitatum Aegyptiacarum, Lieferung 1, p. 26; The sign  occurring at the end of line 13 relates to the first two signs in line 14 and form the word *i.ḏd* as prothetic *i* (GARDINER, A. H. *Egyptian Grammar Being and Introduction to the Study of Hieroglyphs*, p. 209) or the prefix in the imperative form of the verb usually used during the Late Period and later on (ALLEN, J. P. *Egyptian Language*, p. 141; ALLEN, J. P. *Middle Egyptian*, pp. 172, 210, 266, 444).

<sup>62</sup> With the exception of the signs  and , all remaining signs forming this word are damaged or preserved incompletely on the surface, and they were left untranscribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26. From the first sign only its ending is preserved. Its axial position above the sign  indicates that this sign with the inclined (both) sides could belong to the group of the so-called small signs. Based on the shape of its preserved part I transcribe and reconstruct it as the biliteral sign  (T28) with the phonetic value *hr*. The vertical crack going through the line divides the sign preserved behind  into two parts. The ink of this sign is faded, but it is clear enough to see that this sign is vertical in its shape with a horizontally running and tapered lower part in front. I transcribe this sign as another uniliteral sign  (D58) with the phonetic value *b*. It seems that the next sign written behind is small.

Although faded again as the previous sign , the sign is sufficiently well preserved to be identified, in my opinion, as another uniliteral sign  (N29) with the phonetic value

*k*. The space between the signs  and  is evidently filled with a composite sign consisting, in my opinion, of two signs  (M1) and  (I9) in the shape . The

occurrence of the sign  at the end of this inscription strongly suggests that the word is to represent the name of a deity. I read this name as Khery-baqef. Cf. GAUTHIER, H. M. *Cercueils anthropoïdes des prêtres de Montou*. Tome 2, pp. 554 (differently transcribed as Gerbaqef in MORET, A. M. *Sarcophages de l'époque bubastite et l'époque saïte*. Tome 2, p. 332); JANSEN-WINKELN, K. *Inschriften der Spätzeit*, Teil 4, Band 2 (Die 26. Dynastie), p. 655.

Translation of the text:

Words spoken by Khery-baqef.<sup>64</sup> Words spoken by Ir-renef-djesef.<sup>65</sup>

<sup>63</sup> The first two signs  and  belonging to the formula *dd-mdw-in* are obscured by a large brownish spot and were left untranscribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26. The first two signs written behind the *dd-mdw-in* formula are obscured by a large brown spot as well as a vertical crack occurring on the

surface. The presence of the sign  behind the group of five signs including the first two obscured ones indicates that all these signs form the name of another deity

occurring in this line. The last three signs written in front of the determinative are ,  and  respectively. The preserved parts of the obscured signs from the beginning of the name indicate that the original signs were probably two in number and both horizontal in shape. More detailed observation of the surface revealed that the first sign can be identified as  (D4) with the phonetic value *ir*. Cleaning and illumination of this area helped us to recognize even the pupil of the eye in this sign (see Plate 4). The second sign written below *ir* seems to reflect its horizontal shape too by the preserved frontal and ending parts only. Its central part cannot be read because of the damage to the surface. The identification of this sign can, however, be established by analogy and the semantic meaning of the text. I identify this sign as  (N35) with the phonetic value *n*. If this reading is correct, the signs would enable us to reconstruct and transcribe the name of this god as *Ir-rn(.f)-ds.f* with the unwritten sign  in the noun *rn* “name” and possessive pronoun  in the phrase *rn.f*. The name can appear in original inscriptions in the abbreviated as well as orthographically different versions,

see note 64 below. The occurrence of the sign  in the phrase *ds.f* instead of  *d* is remarkable and could be explained as a scribal error or a peculiarity in writing of the

language in the Late Period. On the transcription of  as *d* in the phrase *ds.f* and the adjectival form “own” of *ds.f* used in the translation, see GARDINER, A. H. *Egyptian Grammar Being and Introduction to the Study of Hieroglyphs*, p. 40; ALLEN, J. P. *Middle Egyptian*, pp. 30, 117; VOMBERG, P. WITTHUHN, O. *Hieroglyphenschlüssel*, p. 426. Cf. also LESKO, L. H. *A Dictionary of Late Egyptian*, Vol. 2, p. 99 and ZIBELIUS-CHEN, K. „Nubisches“ *Sprachmaterial in hieroglyphischen und hieratischen Texten. Personennamen, Appellativa, Phrasen vom Neuen Reich bis die napatansche und meroitische Zeit*, p. 7.

<sup>64</sup> “He, who is under his Moringa-tree”, see LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 6, pp. 36–37. There are two ancient Egyptian deities whose names refer to the Moringa tree. Besides the one mentioned in our text, there is another one whose name is Hetep-baqef. The orthography of the name, however,



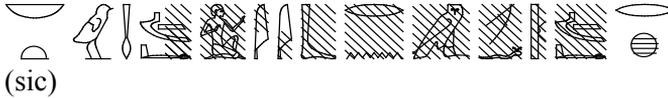


Translation of the text:

Words spoken by Amsety.<sup>72</sup> Oh, Osiris,

Line 17:

Transcription of the text:



Transliteration of the text:

*rh*<sup>73</sup> [*m3ʕ*]<sup>74</sup> [*mr(y).f*]<sup>75</sup> [*Mrnby*]<sup>76</sup> [*m3ʕ*]-*hrw nb*-

rather to the side effects of resins used during the preparation of the coffin for the burial or the effect caused by the contact of wrappings impregnated by the resins with the ink painted on the surface. More detailed visual investigation of this area revealed that the remains of the unknown sign written above  are still preserved and visible. The faint remains of the ink can be identified on the lowermost edge of the original surface approximately in the vertical axis of the aforementioned horizontal sign . These faint remains of the ink have the form of a short horizontal line. In my opinion, this short line may be ascribed to the lowermost part of the sign  (X1) originally written above the sign . If so, the group of all three signs written at the end of line 16

would originally have formed the word   “the king”. This word together with that at the beginning of line 18 forms the honorific transposition. On the reading and meaning of this word in the text, see notes 73–75 and 77 below.

<sup>72</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 1, pp. 367–370.

<sup>73</sup> I transcribe the first two signs of line 17 as  . Cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26, where the first sign is probably due to the more convex shape of the lower part of the sign  and because of its similarity transcribed as  *nb* followed by  displayed below it together with a question mark.

<sup>74</sup> The surface behind the signs  displays some remains of a group of at least three (horizontal) signs. They follow the aforementioned first two signs written at the beginning of line 17. However, all of them are badly damaged and almost illegible. It seems that only the beginnings of at least two or possibly all three signs are preserved. They are evidently followed by one vertical sign, of which only the lowermost part is preserved on the original surface. Our study of this area was focused on the composition and structure of the texts which appear on contemporary coffins. The results of the comparative study can be applied to reconstruct the original text written at the end of

Translation of the text:

the true king's acquaintance,<sup>77</sup> his beloved, Merneby, true of voice, possessor

line 16 and the beginning of line 17. Analysis of the inscriptions occurring on the contemporary coffins indicates that, in my opinion, the preserved parts of the damaged hieroglyphic signs at the end of line 16 and beginning of line 17 may belong to the words used to express the original title relating to the deceased person whose name is mentioned immediately behind. I identify and transliterate the preserved remains of the

group of damaged signs occurring behind two signs  as the signs  |  $m^3c$  (U4 or U5 followed by D36 and Y1v or Y2v). The meaning of this word is “true” and it is to be directly related to the words written in front and behind it. The size of the remains of that group of hieroglyphic signs together with their composition and relative position and sequence displayed on this surface strongly suggests that all these signs fit perfectly into this damaged area. The restored hieroglyphic signs fully correspond with the remains of the incompletely preserved signs on the surface. They express the word used in the text with the meaning “true”. It would form together with those written at the very beginning

of line 17 in the form  and the end of line 16 the title of the deceased person transliterated in the form  $rh\ nswt\ m^3c$ , the later version of an Old Kingdom title (see also note 77 below).

<sup>75</sup> The next two signs belonging to the title of the deceased person can undoubtedly be

identified and transcribed as , because their preserved parts can be clearly seen and legible despite the damages to the original surface in this place. These two signs are not indicated in the transcription in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26 and the whole area from the beginning of line 17 to the end of the personal name is shaded incorrectly concerning the suggested length of the original inscription. The

epithet   $mr(y)f$  with the meaning “his beloved” (it means beloved by the king) or “whom he loves” forms a part of the title of the deceased person whose name follows in this line behind his title. Cf. VITTMANN, G. A Question of Names, Titles, and Iconography. Kushites in Priestly, Administrative and Other Positions From Dynasties 25 to 26. In *Mitteilungen des Sudanarchäologischen Gesellschaft zu Berlin e.V. (MittSAG)*. Heft 18, 2007, pp. 145–146.

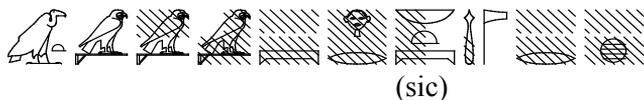
<sup>76</sup> The signs of the personal name are damaged, but readable and can be fully transcribed. Otherwise in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1,

p. 26 where only the signs  and  are transcribed.

<sup>77</sup> On the re-appearance of the title and its use during the Late Period, see VITTMANN, G. A Question of Names, Titles, and Iconography. Kushites in Priestly, Administrative and Other Positions From Dynasties 25 to 26. In *Mitteilungen des Sudanarchäolo-*

Line 18:

Transcription of the text:



Transliteration of the text:

[.....] [hr]<sup>78</sup> ntr [ꜥ3] [nb]<sup>79</sup> [pt]<sup>80</sup> [hr(y)-ntrw]<sup>81</sup> mwt.

*gischen Gesellschaft zu Berlin e.V. (MittSAG). Heft 18, 2007, p. 146; see also JONES, D. An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, Vol. 1, pp. 327–328, 330 and BÁRTA, M. The Title “Property Custodian of the King” during the Old Kingdom Egypt. In Zeitschrift für ägyptische Sprache und Altertumskunde, Band 126, Heft 2, pp. 79–89. On the analogies and occurrence of the title in the Late Period, see ASSMANN, J. A. Grabung im Asasif 1963 – 1970. Band VI (Das Grab der Mutirdis), p. 16, Abb. 1 and 2; BORCHARDT, L. Catalogue Général des Antiquités Égyptiennes du Musée du Caire, Nr. 1–1294, Statuen und Statuetten von Königen und Privatleuten im Museum von Kairo, Teil 5, p. 69; GAUTHIER, H. M. Cercueils anthropoïdes des prêtres de Montou. Tome 2, p. 547; JANSEN-WINKELN, K. Biographische und religiöse Inschriften, Teil 1, p. 281; JANSEN-WINKELN, K. Biographische und religiöse Inschriften, Teil 2, pp. 354–355, 393 and 396; JANSEN-WINKELN, K. Inschriften der Spätzeit, Teil 3 (Die 25. Dynastie), pp. 207, 249, 283, 290, 347, 358, 365, 388, 420, 448–449, 452, 481, 496, 504, 513; JANSEN-WINKELN, K. Inschriften der Spätzeit, Teil 4, Band 1 (Die 26. Dynastie), pp. 56, 61, 68, 143, 151, 153, 156, 197–198, 200; JANSEN-WINKELN, K. Inschriften der Spätzeit, Teil 4, Band 2 (Die 26. Dynastie), pp. 653–654, 695, 702–703, 705, 741, 744, 1001.*

<sup>78</sup> The surface at the beginning of line 18 is badly damaged. The text written in front of ntr ꜥ3 might have been very probably the continuation of the text from the end of line 17. It begins with the word nb. Despite the damages at the beginning of line 17 some imprints of the ink can be identified on the surface, reflecting the shape of the signs  and . The position and sequence of these signs indicate together with the word sequence and structure of the text that the text at this place consisted of the epithet nb-im3h followed by the preposition hr (see the analogies and the texts written on the left lateral side above and lines 25 and 26 below).

<sup>79</sup> Readable despite the damage to the surface, but not indicated in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>80</sup> Readable despite the damage to the surface, but not indicated in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>81</sup> Based on the analogy (see line 9 above) we may suppose that the sign  was originally written above the sign  as indicated by the position of the latter one in the lower part of this line.

Translation of the text:

of veneration before the great god, lord of the sky and leader of the gods and his mother,

Line 19:

Transcription of the text:



Transliteration of the text:

[.f] [nb(t)] pr [Ir]t-mnh<sup>82</sup> [m3<sup>c</sup>(t)]-hrw nbt-im3[h]

Translation of the text:

Mistress of the house, Iret-menekh,<sup>83</sup> true of voice and possessor of veneration.

---

<sup>82</sup> The distance between the group of signs  and  as well as a smaller piece of missing original surface in this personal name may indicate the presence of another

small sign. If so, probably the sign  (Aa1) could fit into this gap. However, it seems

that the distance between the signs  and the sign  in the function of the (feminine) determinative of the word is almost the same. Since on the surface between those signs, there are no marks of any significant damage, it cannot be excluded that between the

signs  and  originally no other hieroglyphic sign was written. On the meaning of *irt-mnh* see LESKO, L. H. *A Dictionary of Late Egyptian*, Vol. 1, p. 39 and ERMAN, A., GRAPOW, H. *Wörterbuch der ägyptischen Sprache*. Band 2, pp. 86–87; the transcription of the name published in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26 contains a vertically shaded area occurring immediately behind the

sign  and followed by the group of signs  . However, no remains of the ink can

be observed on the original surface behind the sign  in this part of the inscription. An alternative transliteration of this name may perhaps be *ʿirt-mnh*, cf. RANKE, H. *Die ägyptischen Personennamen*, Band 1, p. 5 (nos. 1–22) and Band 2, pp. 259 (nos. 28–29)–260 (nos. 1–2 and 5).

<sup>83</sup> Not found in RANKE, H. *Die ägyptischen Personennamen*, Band 1.

Line 20:

Transcription of the text:



(sic)

Transliteration of the text:

*ink [Imst](y)<sup>84</sup> ink s3.k*

Translation of the text:

I am Amsety.<sup>85</sup> I am your son,

Line 21:

Transcription of the text:



(sic)

(sic)

Transliteration of the text:

*Hr [mr.k] wnn(.i)<sup>86</sup> m<sup>87</sup> z3.k<sup>88</sup> r<sup>c</sup> nb [s<sup>89</sup>*

Translation of the text:

Horus,<sup>90</sup> whom you love. (I) exist as your protection every day.

<sup>84</sup> Cf. FAUCLNER, R. O. *Middle Egyptian*, p. 22.

<sup>85</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 1, pp. 367–370.

<sup>86</sup> The surface with the signs  (E34) and  written one above the other is damaged. However, the fragments of both are preserved and the inscription in this part can be reconstructed. The verb *wnn* is written without the suffix personal pronoun *i*.

<sup>87</sup> The sign  is preceded by the sign . It is written immediately above  and preserved partly damaged. However, this sign is omitted in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. *Corpus Antiquitatum Aegyptiacarum*, Lieferung 1, p. 26.

<sup>88</sup> The handle of the basket is missing in the original inscription due to a mistake of the scribe. The sign is to be read and transcribed as the phonogram *k*  (V31) with the meaning of the possessive pronoun.

<sup>89</sup> The first sign of the word *srd* written in the following line 22.

<sup>90</sup> LEITZ, Ch. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Band 5, pp. 230–237 as well as 282–286.







Transliteration of the text:

[z3.k]<sup>102</sup> r<sup>c</sup> nb [sr(w)]dt<sup>103</sup> pr (i)n<sup>104</sup> wd-mdw<sup>105</sup>

Translation of the text:

your protection every day. The restoring of the house by the command.<sup>106</sup>

Line 29:

Transcription of the text:



Transliteration of the text:

[Dhwty] shr(.f)<sup>107</sup> h[ftyw]

<sup>102</sup> Both signs at the beginning of line 28 are damaged, but their parts are still visible on the original surface and the text can be reconstructed by analogy. Not transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>103</sup> Probably the verbal noun derived from the verb *srwd* expressed by the gerund with direct genitive. See ALLEN, J. P. *Middle Egyptian*, pp. 179–182. See also note 121 below.

<sup>104</sup> The sign  occurring in this text I transcribe and interpret as the incompletely written preposition *in* “by” used with the infinitival form of the verb *srwd*, see ALLEN, J. P. *Middle Egyptian*, pp. 179–185. Its position below the sign  (Y2) is, however, questionable.

<sup>105</sup> The first sign written immediately behind  I transcribe as Verner, i.e.  (Y2)

with the sign  occurring below it. The following sign I transcribe as  (V25) with the phonetic value *wd*. The following sign *w* written at the beginning of line 29 must, in my opinion, be related to the word *wd*. The whole group of the aforementioned signs can be transliterated as the noun *wd-mdw* with the meaning “command, decree”. See, HANNIG, R. *Großes Handwörterbuch Ägyptisch – Deutsch*, p. 246, FAULKNER, R. O. *Middle Egyptian*, p. 74 and ERMAN, A., GRAPOW, H. *Wörterbuch der ägyptischen Sprache*, Band 1, pp. 394–396.

<sup>106</sup> The word “command” used here in the form of a noun probably refers to the god Ptah (or Ra). Cf. line 22 above and see, LÜSCHER, B. *Untersuchungen zu Totenbuch. Spruch 151*, pp. 235, 283.

<sup>107</sup> An alternative suffix personal pronoun omitted in the text could also be *k* with the meaning “you”.

Translation of the text:

Thoth, he overthrows the enemies of

Line 30:

Transcription of the text:



Transliteration of the text:

[n]<sup>108</sup> [k3]<sup>109</sup> [dd-mdw-in]<sup>110</sup> K[*bh*-snw.<sup>111</sup>

Translation of the text:

the k3.<sup>112</sup> Words spoken by Qebeh-senu-.

Line 31:

Transcription of the text:



---

<sup>108</sup> Damaged, but clearly readable and preserved on the original surface. Not transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26; On the genitival form and the use of the sign  following the plural of the noun, see JANSEN-WINKELN, K. *Spätmittelägyptische Grammatik der Texte der 3. Zwischenzeit*, pp. 238–241.

<sup>109</sup> Damaged, but clearly readable and preserved on the original surface. Not transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>110</sup> The original surface with the group of signs  introducing the speech of another god is damaged, but the parts of those signs are still visible on the surface. The sign  is omitted in the text transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>111</sup> The end of the name of this god was presumably written at the beginning of line 31, but because of the strong damage to the surface in this part of the trough the signs have not been preserved. For an analogy, see lines 33–34 below.

<sup>112</sup> Cf. MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 158–159, 161. See also lines 22–23 above.





Transliteration of the text:

[.k]<sup>118</sup> [rˁ]<sup>119</sup> nb [sr(w)d̄(t)]<sup>120</sup> [wḏt].<sup>121</sup>

Translation of the text:

every day. The fulfilling of the command.<sup>122</sup>

The corpus of inscriptions written on the inner surface of the coffin trough consists of two main categories of texts: first, the offering formula and second, the spell extracts from the Book of the Dead. The offering formula occurs on both inner lateral sides and the bottom of the trough. As to the both lateral sides, the text is inscribed in one long column running downward on each of them. In the case of the trough bottom, the text is written in the first 13 horizontal lines or rows. The particular spells of the Book of the Dead can be found in lines 14 – 36.

The offering formula includes the standard introduction expressed in the form *ḥtp-di-nswt* followed by the phrase *ḥt nbt nfrt wˁbt* ... and the list of deities with their epithets. The personal name of the person to whom the offering is made appears on both lateral sides and the bottom of the trough. The name of the mother of the deceased person is mentioned in the inscription too and it occurs on the bottom only. The name of the deceased person is written in the inner inscriptions of the trough as *Mrnbi* (Mernebi) or *Mrnby* (Merneby). The

<sup>118</sup> The ending part of the sign (handle of the basket) is preserved on the damaged surface. The sign is not indicated in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>119</sup> The signs of this word are obscured by a large brownish spot, but are preserved and recognizable on the original surface. Not indicated in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>120</sup> Despite the damage, the first sign belonging to the word *srwḏ* is clearly preserved on the original surface below the sign  having the form  (O34). However, it is not transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

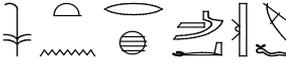
<sup>121</sup> The last two signs  belonging to this word are clearly preserved on the surface, but not transcribed in VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 26.

<sup>122</sup> Probably the verbal noun of the verb *srwḏ* with the *t*-ending omitted and expressed by the gerund with direct genitive, see. ALLEN, J. P. *Middle Egyptian*, pp. 179–182; See also line 28 above and cf. MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2. p. 160.

sex of this person can be determined orthographically and grammatically from the inscriptions as male. It is indicated: firstly by the presence of the determinative used for a man (A1) in the personal name, and secondly by the masculine personal suffix possessive pronoun *.f* used in the word *mwt.f* that occurs in lines 18–19. The inscription written in line 19 contains the female name *Irt-mnh* (Iret-menekh) preceded by the phrase *mwt.f* and the title *nb(t) pr* “his mother and 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, Re-Horakhty, Upuaut and Anubis.

In my opinion, the preliminary analysis of the texts occurring in lines 14 – 36 written at the bottom of the coffin trough shows that they belong to chapter 151 of the Book of the Dead. More precisely, particular parts of the texts written in the trough may represent variants of this chapter identified and known as 151a, 151c, 151k, 151l, 151m and 151n. The names of gods appearing in the texts related to the BD and written in lines 14 – 36 on the interior surface of the trough identify the deities, such as Khery-baqef, Ir-renefdjeseef, Haku-maa-itef, Harendotes, Amseti (son of Horus), Osiris, Horus, Thoth, Duamutef (son of Horus), Ptah and Qebehsenuf (son of Horus). The name of the deceased person associated with Osiris occurs also in lines 17, 24, 31–32 in the variant *Mrnby* Merneby.

In order to identify more precisely the deceased person and especially the social position of this man it is important to point out the preliminary results of the current research. They reveal that the damaged and incompletely preserved hieroglyphic signs in lines 16 – 17 can be reconstructed on the basis of the comparative study of contemporary inscriptions preserved on coffins. Thanks to the current study, unlike the previous research,<sup>123</sup> it was possible to reconstruct the damaged text and identify the title of the deceased male person. It was written in the aforementioned lines in an almost full unabbreviated version. This

title can be read and translated as  *rh nswt m<sup>3c</sup> mr(y).f* “truly beloved king’s acquaintance” or “true king’s acquaintance and his beloved”. This title is attested nowhere else in the inscriptions written inside the coffin and it occurs only in the aforementioned place.<sup>124</sup>

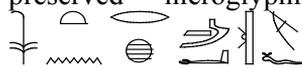
Three different variants of the female name occurring in the inner inscriptions written in the lid (*Ibk, Ibk<sup>r</sup>?*) and the trough (*Irt-mnh* or *I-irt-mnh*) preceded by the phrase *mwt.f nb(t) pr* preclude a single clear explanation and precise

<sup>123</sup> Cf. VERNER, M. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1, p. 13.

<sup>124</sup> On this title and contemporary evidence and analogies, see note 77 above.

interpretation. Only one of three variants, namely *Tbk*, i.e. that preserved in the left lateral side of the lid, was written on the undamaged surface. The problem concerns, in addition to the translation of her name as well as that of the deceased male person, the origin of both persons. Some preliminary results of the current study lead us to believe that it cannot be excluded that the occurrence of variant versions of the female name might indicate the non-Egyptian, perhaps Nubian origin of this person.<sup>125</sup> Consequently, the same can be said concerning the origin of Mernebi or Merneby himself,<sup>126</sup> since the texts inside the coffin mention the woman with three variant versions of her name presented as his mother. The translation of the name Mernebi or Merneby would theoretically provide several versions, however, with no definite final result. So, it cannot be excluded that his name may conceal the foreign origin of this person too.<sup>127</sup>

It seems that from the point of view of palaeography, orthography composition and even the mistakes made by the scribe, both corpuses of inscriptions preserved inside the coffin lid and the trough reflect several similar features. Besides the handwriting, the similarities between the inscriptions on the lid and the trough can also be observed in the distribution of the texts inscribed on the inner surfaces and their composition. The texts on the coffin lid and trough can be found on the inner lateral sides written in one long column running downwards on each side and on the bottom. They consist of the standard offering formula and the extracted variant passages of the Book of the Dead, especially particular parts of chapter 151. Both groups of texts include the name of the male person who can be identified as the original owner of the coffin. His name appears in the text written in the variant forms *Mrnbi* and *Mrnby*. While on the lid none of the inner inscriptions contains his title, the trough contains his title divided and written in two lines 16–17. Although the inscription is damaged in this part of the coffin, the damaged and incompletely preserved hieroglyphic signs can be read and translated as



“truly beloved king’s acquaintance” or “true king’s

<sup>125</sup> Cf. RANKE, H. *Die ägyptischen Personennamen*, Band 2, p. 262; VITTMANN, G. A Question of Names, Titles, and Iconography. Kushites in Priestly, Administrative and Other Positions From Dynasties 25 to 26. In *Mitteilungen des Sudanarchäologischen Gesellschaft zu Berlin e.V. (MittSAG)*. Heft 18, 2007, pp. 147–149, 151–159; ZIBELIUS-CHEN, B. *Sprachmaterial*, pp. 14–15; BIETAK, M. *Theben-West (Luqsor). Vorberichtung über die ersten vier Grabungskampagnen (1969 – 1971)*, pp. 30–35.

<sup>126</sup> See VITTMANN, G. A Question of Names, Titles, and Iconography. Kushites in Priestly, Administrative and Other Positions From Dynasties 25 to 26. In *Mitteilungen des Sudanarchäologischen Gesellschaft zu Berlin e.V. (MittSAG)*. Heft 18, 2007, pp. 151–159.

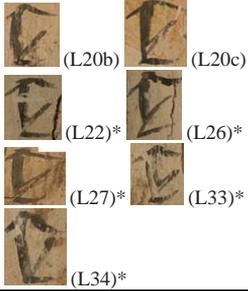
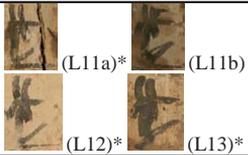
<sup>127</sup> See note 126 above.

acquaintance and his beloved” respectively. This title is well attested in contemporary inscriptions written in the coffins from the historical period to which the coffin from Bratislava is dated, i.e. the end of Dynasty 25 and the beginning of Dynasty 26. The inscriptions on the lid mention a female name accompanied by the phrase and the title *mwt.f nb(t) pr* “his mother and mistress of the house”. The variant preserved on the left lateral side has the form *Ibk*, while another one inscribed at the end of line 25 is partly damaged and may be transliterated as *Ibkr(?)*. The inscription occurring on the trough in line 19 includes the female name *Irt-mnh* or *I-irt-mnh* accompanied by the phrase such as that mentioned on the lid. Furthermore, some signs have the same simplified form (e.g. hare, E34), some toponyms (*Ddw*) and some epithets relating to the gods (“lord of the two lands and Heliopolis” written with one *t3*-sign) display the same orthographic peculiarities. The similarities between the hieroglyphic signs appearing in the inner inscriptions can be observed in the collections of signs preserved on the coffin lid and the trough and they are included in the palaeographic tables. There is also the same kind of mistakes made by the scribe occurring in the texts written in the lid and the trough. For example, the missing handle of the basket in the sign  (line 19 on the lid and line 21 on the trough). The external characteristics of the signs together with the inner composition and contents of the texts lead us to the conclusion that both corpuses of the inner inscriptions written on the coffin lid and trough were very probably written by the same scribe.

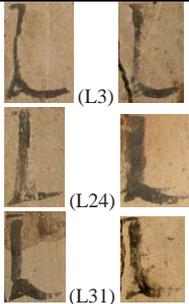
### **Palaeographic Table of Hieroglyphic Signs (Interior of the Trough)**

The palaeographic table includes the signs appearing in the inscriptions written on the interior surface of the coffin trough. The signs are arranged according to the standard hieroglyphic sign list made and updated by scholars, such as A. H. Gardiner, J. P. Allen, R. Hannig and 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 a number and possibly by letter(s) “a, b, c ...” written in 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 than once on each of both lateral sides are simply arranged one behind the other in the fourth and fifth columns of the table. An 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 to the sign.

The sign list (the coffin trough – interior)				
Category of the sign		Occurrence of the sign on the trough		
Code of the sign	Human beigns, male	Bottom	Left lateral side	Right lateral side
A1		 (L17)*  (L24)  (L32)*	 (*)	  (*)
A14		 (L29)*		
A15		 (L23)*		
A40		 (L2)  (L3)  (L4)*  (L5)  (L8a)  (L8b)*  (L10)*  (L11)  (L12)*  (L13a)*  (L13b)  (L14a)*  (L14b)  (L15)*  (L16)*  (L20a)*		 

				
<b>Code of the sign</b>	<b>Human beings, female</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
B1		 <p>(L19)</p>		
<b>Code of the sign</b>	<b>Anthropomorphic gods</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
C6				
<b>Code of the sign</b>	<b>Parts of the human bodies</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
D1		 <p>(L12)*</p>		
D2				
D4				

		(L6) (L9) (L10)* (L16) (L24)* (L31)		
D21		(L3) (L6) (L7)* (L14) (L17)* (L22)* (L23) (L24)* (L25a) (L25b)* (L27)* (L28)* (L29)* (L31) (L32) (L36)*	        	        
D28				 
D36		(L2) (L3) (L7a)	(*)	    

		 <p>(L7b) (L10) (L19)* (L32)*</p>		
D37			 <p>(*)</p>	
D40		 <p>(L23)*</p>		
D46		 <p>(L3) (L9)* (L10)* (L28)* (L36)*</p>		
D58		 <p>(L3) (L10)* (L24) (L30) (L31) (L33)*</p>		 <p>(*)</p>
D60				

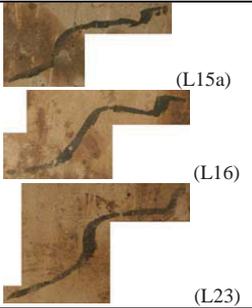
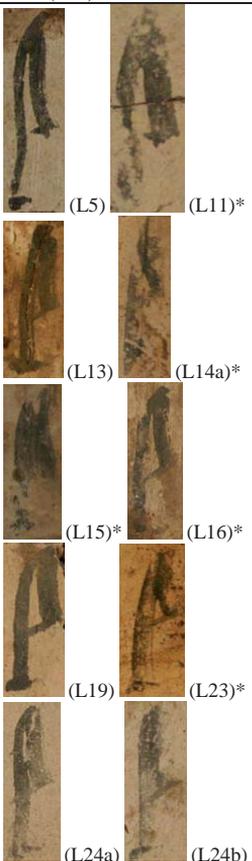
D251		 (L12)		
<b>Code of the sign</b>	<b>Mammals</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
E34		 (L6)*  (L27)  (L35)*		
<b>Code of the sign</b>	<b>Parts of mammals</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
F34		 (L5)		
F35		 (L6)	 	
F39		 (L19)  (L25)*	 (*)	

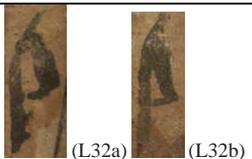
Code of the sign	Birds	Bottom	Left lateral side	Right lateral side
		 <p>(L32)*</p>		
G1		 <p>(L23)*</p>		
G4		 <p>(L29)*</p>		
G5		 <p>(L8)*</p>  <p>(L21)</p>  <p>(L34)*</p>		
G7		 <p>(L9a)*</p>  <p>(L9b)*</p>		 

		 (L9c)*  (L18a)*  (L18b)*  (L26)*  (L27)*		
G14		 (L18)  (L23)*  (L26)		
G17		 (L5)		

		(L24) (L27) (L31)* (L35)*		(*)
G25		(L8)*		
G26		(L22)		
G38		(L3)*		  
G39		(L20)		

		 (L34)*		
G43		 (L11a)*  (L11b)  (L11c)  (L17)  (L19)  (L22)  (L24)  (L29)*  (L30)  (L32)  (L33)*		
<b>Code of the sign</b>	<b>Reptiles, amphibians and their parts</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
I9		 (L6)  (L15)*  (L14)  (L26)*	 (*)  (*) 	
I10		 (L7)*		

Code of the sign	Vegetations	Bottom	Left lateral side	Right lateral side
		 <p>(L15a)</p> <p>(L16)</p> <p>(L23)</p>		
M1		 <p>(L14)*</p>		
M17		 <p>(L5)</p> <p>(L11)*</p> <p>(L13)</p> <p>(L14a)*</p> <p>(L15)*</p> <p>(L16)*</p> <p>(L19)</p> <p>(L23)*</p> <p>(L24a)</p> <p>(L24b)</p>	 <p>(*)</p>	

				
M23				
M29				
M30				
<b>Code of the sign</b>	<b>Sky, earth, water</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
N1		    	    	
N5		   		
N14		 		
N16		  		

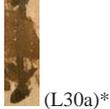
N17		 (L7)*  (L8)		
N25		 (L2)*  (L3)*  (L9)*		 (*)
N26		 (L10)		 (*)
N29		 (L7)  (L30)  (L33)		 (*)
N31		 (L12)		
N35		 (L1)*  (L6)*  (L11)*  (L14)*  (L15a)  (L15b)*  (L16)*  (L23)  (L24)*  (L27a)  (L27b)*  (L28)  (L30a)  (L30b)	    (*)  	 (*)  (*)   (*)    

		 (L31)  (L35)*		
N37		 (L5)*		
Code of the sign	Structures and their parts	Bottom	Left lateral side	Right lateral side
O1		 (L19)  (L22)*  (L28)*		
O4		 (L16)*  (L23)		
O18		 (L13)*		
O28		 (L6)		
O29		 (L2)  (L7)  (L8)  (L9)*  (L10)*	 (*)	

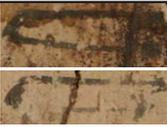
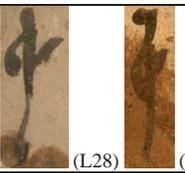
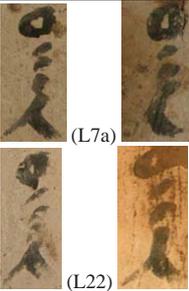
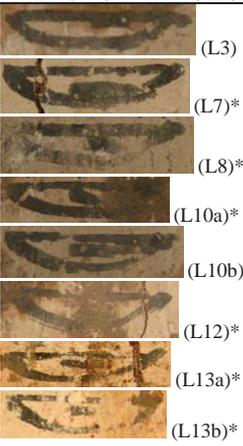
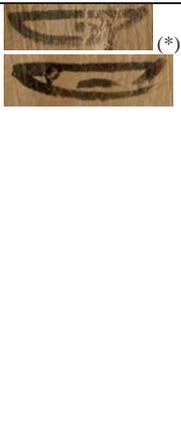
		 (L25)*		
O34		 (L4)  (L16)*  (L20)*  (L28)*  (L29)*		
O49		 (L6)*		
O175		 (L11)*		
<b>Code of the sign</b>	<b>Boats and their parts</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
P8		 (L17)*  (L19)  (L24)	 (*)	 
<b>Code of the sign</b>	<b>Domestic and funerary furniture</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
Q1		 (L1)  (L6)	 	 

		(L9)            (L10) (L24)            (L31)		
Q3	□	(L1)*            (L3) (L4)            (L7) (L8)            (L11) (L22)*	(*)            (*)	(*)            (*) 
Q6		(L5)		
<b>Code of the sign</b>	<b>Temple furniture and sacred emblems</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
R4		(L13a)* (L13b)*	(*)	
R8		(L1)            (L2) (L3)            (L4a) (L4b)            (L4c)* (L4d)*            (L4e)	(*)            (*) (*)            (*)	  

		(L5)            (L6)            (L8)            (L9a)            (L9b)            (L16)*            (L18)            (L25)            (L31)		 
R11		(L9)*		
R13		(L2)*		
R14				(*)
<b>Code of the sign</b>	<b>Regalia and clothing</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
S29		(L14)            (L21)		

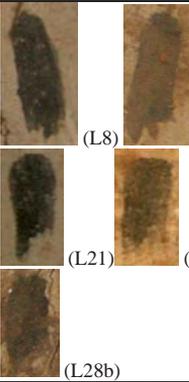
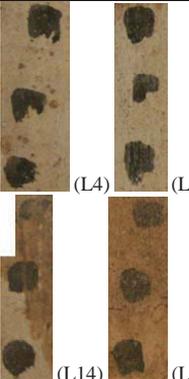
		 (L22)		
S38		 (L7)  (L15)		
S43		 (L15a)  (L16)  (L23)		
<b>Code of the sign</b>	<b>Warfare, hunting, slaughter</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
T12		 (L28)*  (L36)*		
T21		 (L10)*		
T22		 (L30a)*  (L30b)*  (L33a)  (L33b)		

Code of the sign	Agriculture, crafts, professions	Bottom	Left lateral side	Right lateral side
U3		 (L33c)		
U5		 (L15)*  (L19)*  (L24)*  (L32)	 (*)	
U7		 (L21)*  (L27)*		
U15		 (L5)*		
U22		 (L19)		
U23				 (*)

Code of the sign	Rope, baskets, and cloth	Bottom	Left lateral side	Right lateral side
U30		 (L5)		
V13		 (L16)* (L20)*		
V16		 (L21)* (L35)		
V25		 (L28) (L36)*		
V28		 (L7a) (L7b) (L22) (L30)		
V30		 (L3) (L7)* (L8)* (L10a)* (L10b) (L12)* (L13a)* (L13b)*		 (*)

		 (L17)  (L19a)*  (L19b)*  (L21)  (L25a)  (L25b)  (L28)*  (L32)  (L36)*		
V31		 (L4)*  (L20a)  (L20b)*  (L20c)  (L26)  (L27)*  (L34a)*  (L34b)*  (L35)*		
<b>Code of the sign</b>	<b>Vessels</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
W15		 (L30)  (L33)		

W17				
W24		 (L6)*  (L15)*  (L20a)  (L20b)  (L26)  (L33)*  (L34)		
<b>Code of the sign</b>	<b>Bread</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
X1		 (L2a)*  (L2b)*  (L3)*  (L5a)  (L5b)  (L7a)  (L7b)  (L8a)  (L8b)  (L9a)*  (L9b)*  (L10a)  (L10b)  (L11)  (L12a)*  (L12b)*  (L13)*  (L15)  (L17)  (L18)  (L19a)  (L19b)  (L20)  (L22)  (L23)  (L24)  (L25a)  (L25b)  (L25c)  (L26)  (L27)  (L29)  (L32)  (L33)  (L34)*  (L35)*	     	    (*)  
X8		 (L14)		
<b>Code of the sign</b>	<b>Writing, games, music</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
Y2		 (L7)*  (L10)		

Code of the sign	Strokes and figures	Bottom	Left lateral side	Right lateral side
Z1		 		
Z2				
Z3				

		 (L25)		
Z4	//\	 (L19)		 (*)
Z11		 (L11)		
<b>Code of the sign</b>	<b>Unclassified</b>	<b>Bottom</b>	<b>Left lateral side</b>	<b>Right lateral side</b>
Aa1		 (L8)  (L17)*  (L19)*  (L23)  (L29a)*  (L29b)  (L32)	 (*) 	
Aa2		 (L11)		
Aa11				
Aa15		 (L35)		
Aa27		 (L15)		

## REFERENCES

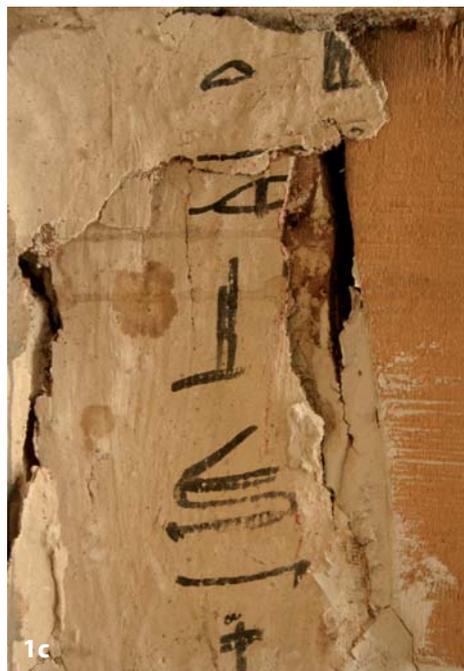
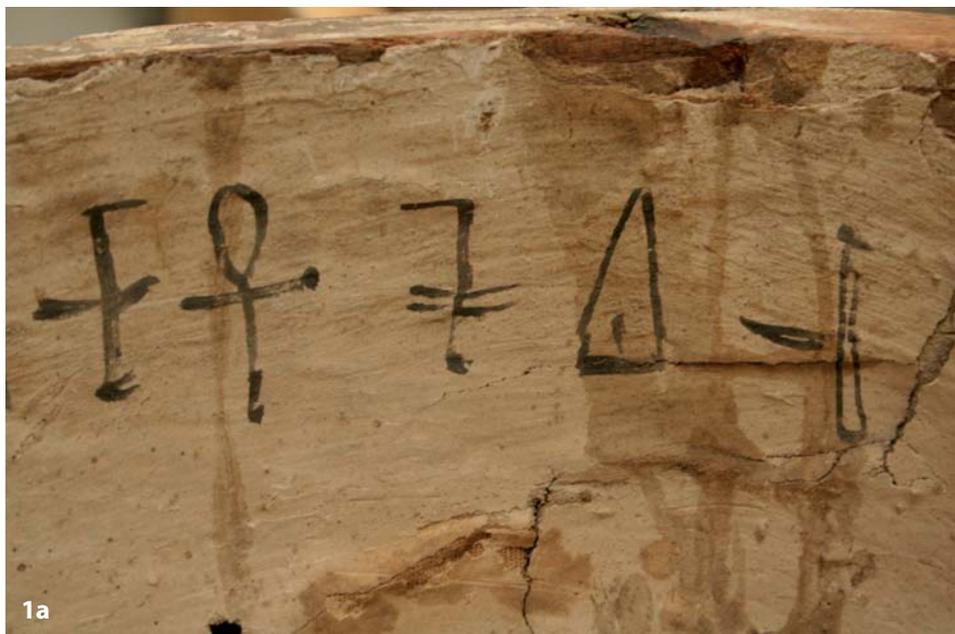
- ALLEN, James P. *The Ancient Egyptian Language*. Cambridge University Press: Cambridge, 2013.
- ALLEN, James P. *Middle Egyptian. An Introduction to the Language and Culture of Hieroglyphs*. Cambridge: Cambridge University Press, 2014.
- ALLEN, Thomas G. *The Book of the Dead or Going forth by Day*. Studies in Ancient Oriental Civilization, No. 37. Chicago: The University of Chicago Press, 1974.
- ASSMANN, Jan. J. Zwei Sonnehymnen der späten XVIII. Dynastie in thebanischen Gräbern der Saitenzeit. In *Mitteilungen des deutschen archäologischen Instituts*, Abteilung Kairo, Band 27/1, 1971, pp. 1–33.
- ASSMANN, Jan. *Grabung im Asasif 1963 – 1970*. Band VI (Das Grab der Mutirdis). Mainz: Verlag Phillip von Zabern, 1977.
- BARTA, Winfried. *Aufbau und Bedeutung der altägyptischen Opferformel*. Ägyptologische Forschungen, Heft 24. Glückstadt: Verlag J. J. Augustin, 1968.
- BÁRTA, Miroslav. The Title “Property Custodian of the King” during the Old Kingdom Egypt. In *Zeitschrift für ägyptische Sprache und Altertumskunde*, Band 126, Heft 2, pp. 79–89.
- BECKERATH, Jürgen von. Busiris. In HELCK, Wolfgang, OTTO, Eberhard (eds.). *Lexikon der Ägyptologie*, Band 1. Wiesbaden: Otto Harrassowitz, 1975, Sp. 883–884.
- BETTUM, Anders. Dismutenibtes and Aaiu. Two 25th Dynasty Coffins in Oslo. In *Studien zur altägyptischen Kultur*, Band 39, 2010, pp. 51–65.
- BIETAK, Manfred. *Theben-West (Luqsor). Vorberichtung über die ersten vier Grabungskampagnen (1969 – 1971)*. Wien: Die österreichische Akademie der Wissenschaften, 1972.
- BOLSHAKOV, Andrej O. Ka. In REDFORD, Donald B. (ed.). *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2, Oxford University Press, Oxford, 2001, pp. 215–217.
- BORCHARDT, Ludwig. *Catalogue Général des Antiquités Égyptiennes du Musée du Caire, Nr. 1–1294, Statuen und Statuetten von Königen und Privatleuten im Museum von Kairo*, Teil 5. Berlin, Reichsdruckerei, 1936.
- BRECH, Ruth. *Spätägyptische Särge aus Achmim. Eine typologische und chronologische Studie*. Aegyptiaca Hamburgensia, Band 3. Gladbeck: PeWe Verlag, 2008.
- BRUNNER-TRAUT, Emma, BRUNNER, Hellmut. *Die ägyptische Sammlung der Universität Tübingen*. Mainz: Verlag Phillip von Zabern, 1981.
- CAMINOS, Ricardo A. *The Chronicle of Prince Osorkon*. *Analecta Orientalia*, Band 37, Roma: Pontificium Institutum Biblicum, 1958.

- ELIAS, Jonathan P. *Coffin Inscription in Egypt after the New Kingdom: A Study of Text Production and Use in Elite Mortuary Preparation*. Dissertation. Chicago: The University of Chicago, 1993.
- ELIAS, Jonathan, LUPTON, Carter. Gods at All Hours: Saite Period Coffins of the 'Eleven-Eleven' Type. In SOUSA, Rogério (ed.). *Body, Cosmos and Eternity. New Research Trends in the Iconography and Symbolism of Ancient Egyptian Coffins*. Oxford, Archaeopress Egyptology 3, 2014, pp. 125–133.
- ERMAN, Adolf, GRAPOW, Hermann. *Wörterbuch der ägyptischen Sprache*. Bände 1–5. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926 – 1931.
- FAULKNER, Raymond O. *A Concise Dictionary of Middle Egyptian*. Oxford: Griffith Institute, 1996.
- GAMER-WALLERT, Ingrid. Baum, heiliger. In HELCK, Wolfgang, OTTO, Eberhard (eds.). *Lexikon der Ägyptologie*, Band 1. Wiesbaden: Otto Harrassowitz, 1975, Sp. 655–660.
- GARDINER, Allan H. *Egyptian Grammar Being and Introduction to the Study of Hieroglyphs*. Third Edition, Revised. Oxford: Griffith Institute, 1982.
- GAUTHIER, Henri M. *Cercueils anthropoïdes des prêtres de Montou*. Tome 1. CGAE Nos. 41042–41072. Le Caire, 1913.
- GAUTHIER, Henri M. *Cercueils anthropoïdes des prêtres de Montou*. Tome 2. CGAE Nos. 41042–41072. Le Caire, 1913.
- GERMER, Renate. *Flora des pharaonischen Ägypten*. Mainz: Verlag Phillip von Zabern, 1985.
- HANNIG, Rainer. *Großes Handwörterbuch Ägyptisch – Deutsch*. Darmstadt: WBG, Philipp von Zabern Verlag, 2015.
- HUDGES, G. R. et al. *Reliefs and Inscriptions at Karnak*, Vol. 3 (The Bubastite Portal). Oriental Institute Publications, Vol. 74. Chicago: The University of Chicago Press, 1954.
- JANSSEN-WINKELN, Karl. *Spätmittelägyptische Grammatik der Texte der 3. Zwischenzeit*. Ägypten und Altes Testament, Band 34. Wiesbaden: Harrassowitz Verlag, 1996.
- JANSSEN-WINKELN, Karl. *Inschriften der Spätzeit*, Teil 3 (Die 25. Dynastie). Wiesbaden: Harrassowitz Verlag, 2009.
- JANSSEN-WINKELN, Karl. *Inschriften der Spätzeit*, Teil 4, Band 1 (Die 26. Dynastie, Psametik I–Psametik III). Wiesbaden: Harrassowitz Verlag, 2014.
- JANSSEN-WINKELN, Karl. *Inschriften der Spätzeit*, Teil 4, Band 2 (Die 26. Dynastie, Gottesgemahlinnen/26. Dynastie, insgesamt). Wiesbaden: Harrassowitz Verlag, 2014.
- JANSSEN-WINKELN, Karl. *Biographische und religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo*, Teile 1–2. Wiesbaden: Harrassowitz Verlag, 2001.

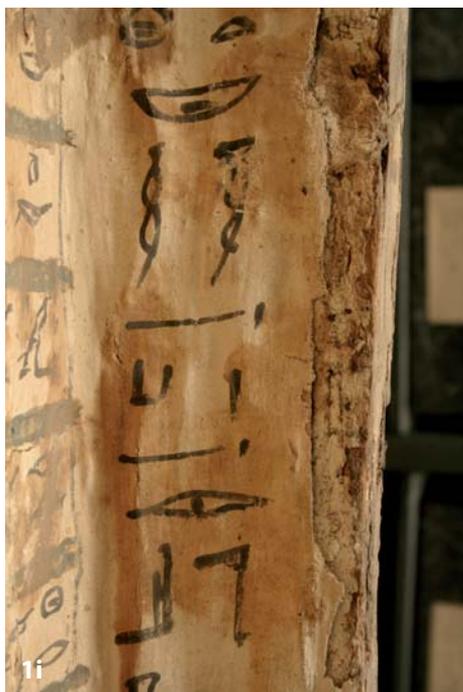
- JONES, Dilwyn. *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Vols 1–2. Oxford, Archaeopress, 2000.
- KEMP, Barry J. Abydos. In HELCK, Wolfgang, OTTO, Eberhard (eds.). *Lexikon der Ägyptologie*, Band 1, Wiesbaden: Otto Harrassowitz Verlag, 1975, Sp. 28 – 41.
- LAPP, Günter. *Die Opferformel des Alten Reiches unter Berücksichtigung einiger späterer Formen*. Mainz am Rhein: Verlag Philipp von Zabern, 1986.
- LEITZ, Christian (ed.). *Lexikon der ägyptischen Götter und Götterbezeichnungen*. Bände 1–8. *Orientalia Lovaniensia Analecta* (Band 110). Leuven: Peeters Publishers, 2002 – 2003.
- LESKO, Leonard H. *A Dictionary of Late Egyptian*, Vols. 1–2. Providence, B.C. Scribe Publications, 2002.
- LÜSCHER, Barbara. *Untersuchungen zu Totenbuch. Spruch 151*. Studien zum Altägyptischen Totenbuch, Band 2. Wiesbaden: Harrassowitz Verlag, 1998.
- MAGDOLEN, Dušan. The Identification of the Restored Parts of the Ancient Egyptian Coffin in the Slovak National Museum. In BUCKOVÁ, Martina, RÁCOVÁ, Anna (eds.). *Studia Orientalia Victori Krupa Dedicata*. Bratislava: Slovak Academic Press, 2016. pp. 126–146.
- MAGDOLEN, D. The Ancient Egyptian Coffin in the Slovak National Museum: Inscriptions on the Interior Surface of the Lid. In *Asian and African Studies*, 2018, Vol. 27, No. 2, pp. 143–191.
- MOJE, Jan. Der Domänenschreiber der Gottesgemahlin Nes-pa-qai-schutti B und seine Familie in der 25./26. Dynastie. In *Studien zur Altägyptischen Kultur*, Band 41, 2012, pp. 277–321.
- MORET, Alexandre M. *Sarcophages de l'époque bubastite et l'époque saïte*. Tome 1. CGAE Nos. 41001–41041, Le Caire, 1913.
- MORET, Alexandre M. *Sarcophages de l'époque bubastite et l'époque saïte*. Tome 2. CGAE Nos. 41001–41041, Le Caire, 1913.
- MYŚLIWIEC, Karol. Beziehungen zwischen Atum and Osiris nach dem Mittleren Reich. In *Mitteilungen des deutschen archäologischen Instituts*, 1979, Band 35, pp. 195–213.
- PANOV, Maxim. Two Coffins of the Late Period. In *Studien zur altägyptischen Kultur*, Band. 41, 2012, pp. 323–339.
- RANKE, Hermann. *Die ägyptischen Personennamen*. Bände 1–2. Glückstadt: Verlag J. J. Augustin, 1935 – 1952.
- ROCHELEAU, Caroline M., TAYLOR, John H. Redating the Coffins of the North Carolina Museum of Art. In *Journal of Egyptian Archaeology*, Vol. 103, Issue 2, pp. 203–221.

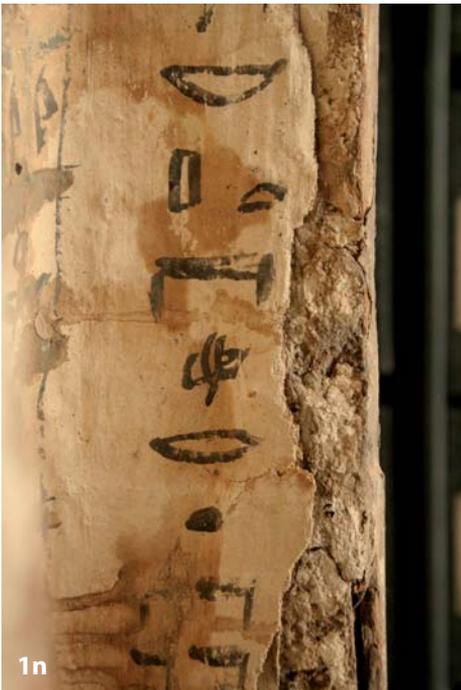
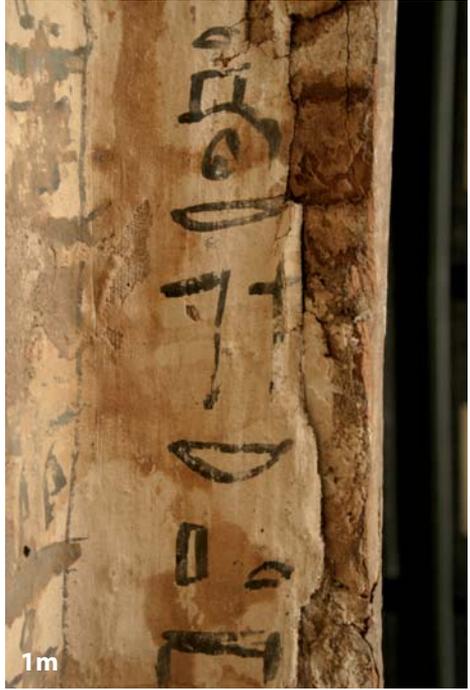
- VERNER, Miroslav. *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei*. Corpus Antiquitatum Aegyptiacarum, Lieferung 1. Universita Karlova, Praha, 1982.
- VITTMANN, Günter. A Question of Names, Titles, and Iconography. Kushites in Priestly, Administrative and Other Positions From Dynasties 25 to 26. In *Mitteilungen des Sudanarchäologischen Gesellschaft zu Berlin e.V. (MittSAG)*. Heft 18, 2007, pp. 139–161.
- VOMBERG, Petra, WITTHUHN, Orell. *Hieroglyphenschlüssel*. Wiesbaden: Harrassowitz Verlag, 2008.
- WILKINSON, Richard H. *Symbols & Magic in Egyptian Art*. Thames and Hudson, London, 1994.
- ZIBELIUS-CHEN, Karola. *Meroitica*, Band 25. „Nubisches“ Sprachmaterial in hieroglyphischen und hieratischen Texten. Personennamen, Appellativa, Phrasen vom Neuen Reich bis die napatanische und meroitische Zeit. Wiesbaden: Harrassowitz Verlag, 2011.

**Magdolen, Plates 1a–1o.** Hieroglyphic inscription on the left lateral interior side of the trough.

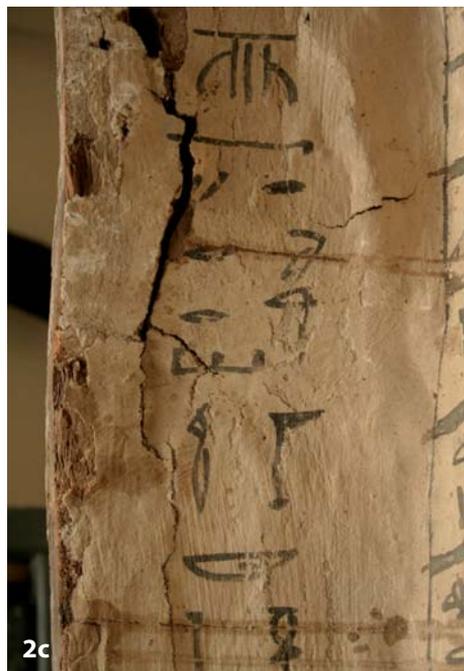
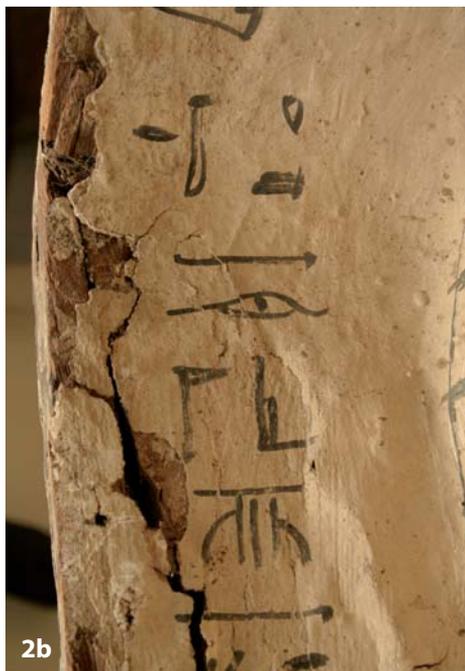


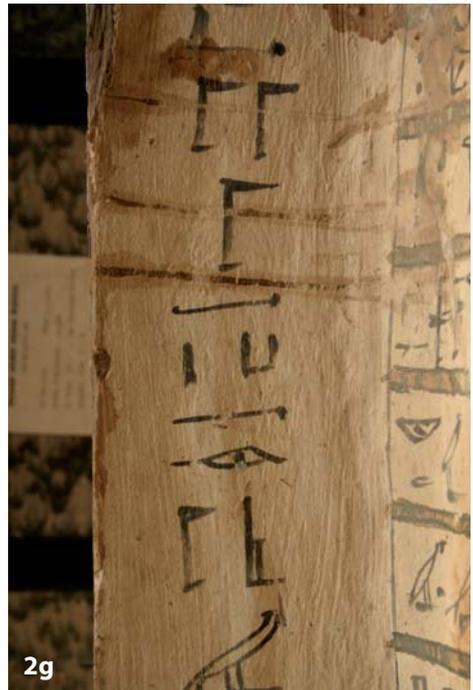
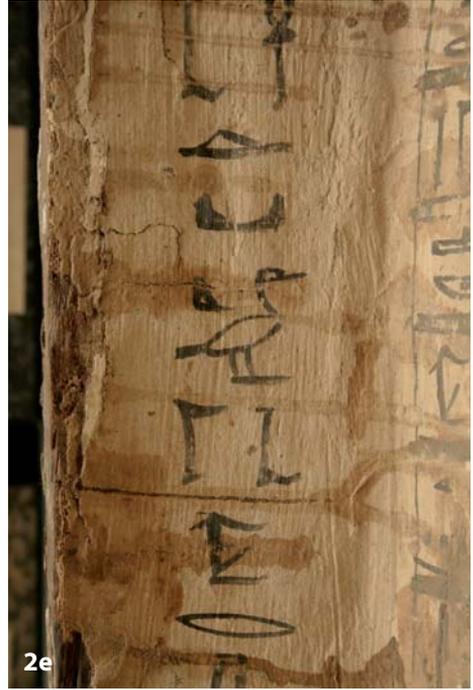


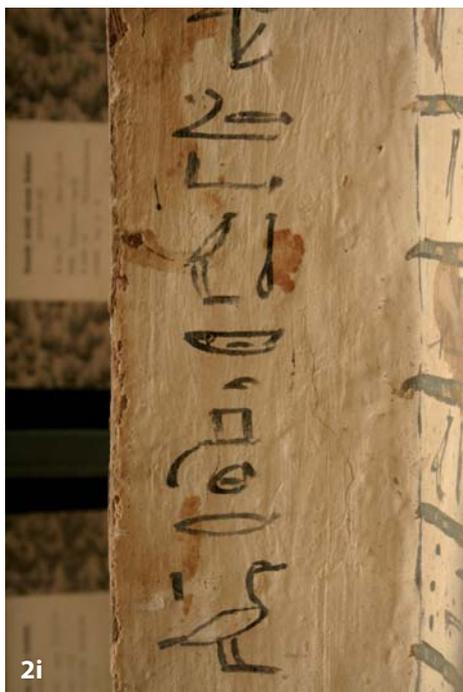
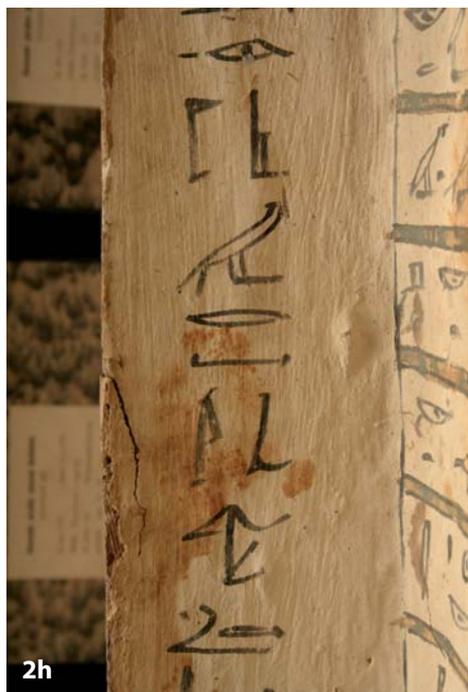


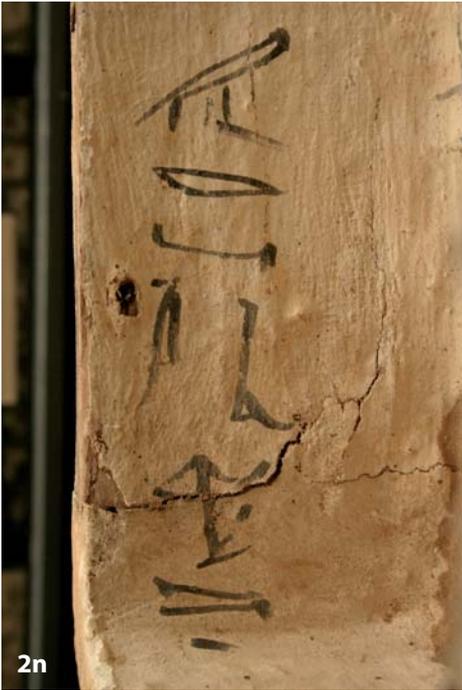
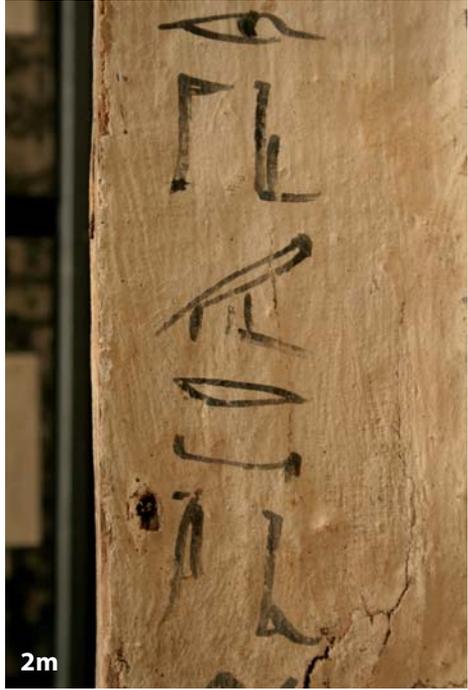
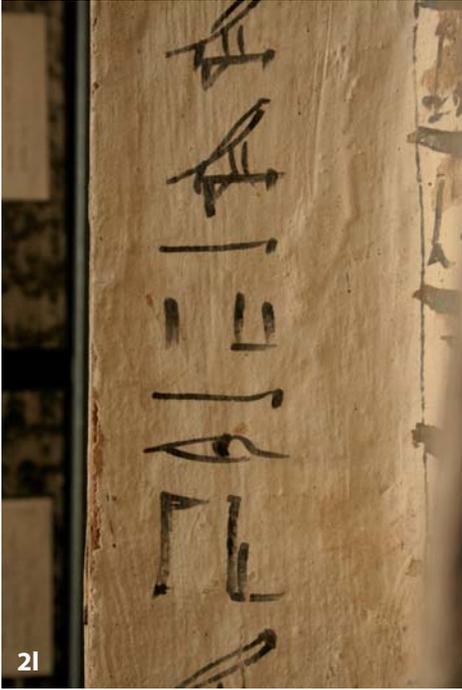


**Magdolen, Plates 2a–2n.** Hieroglyphic inscription on the right lateral interior side of the trough.

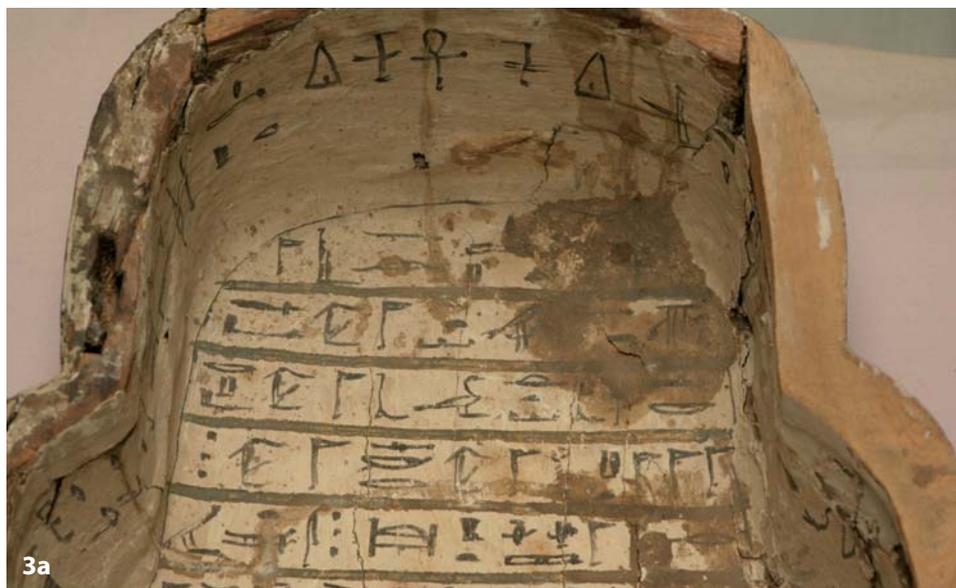


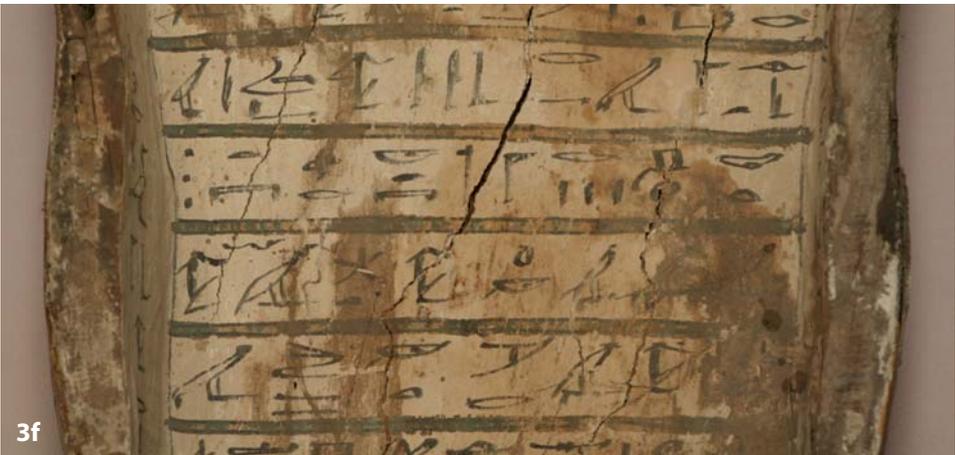


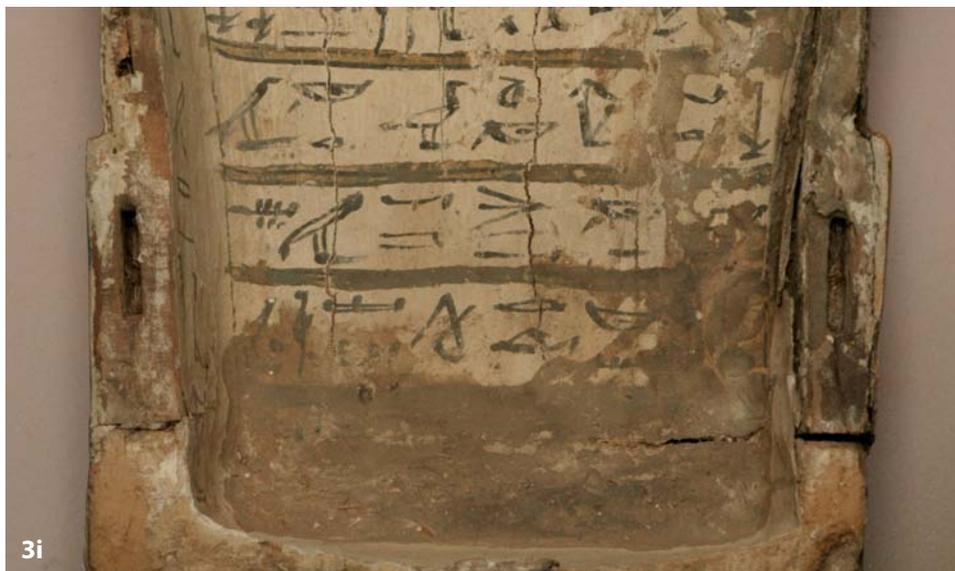




Magdolen, Plates 3a–3i. Hieroglyphic inscription on the bottom of the trough.







**Magdolen, Plate 4.** The red circle depicts the eye pupil within the sign .

