

## Preliminary report on archaeological activities on the Late Period shaft tomb necropolis in Abusir, mainly the tomb of Wahibremeryneith (AW 6)

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### ABSTRACT

In a group of large shaft tombs situated in the western part of the ancient Egyptian necropolis at Abusir and dating to late Twenty-sixth Dynasty or early Twenty-seventh Dynasty, a unique embalming cache has been unearthed. With altogether 370 large pottery storage jars and a number of smaller artefacts it certainly belongs to the largest finds of its kind in not only the area of the pyramid fields, but in the entire Egypt. All those vessels were found in a shaft (measuring 5.3 × 5.3 m) adjacent to a huge burial structure AW 6. Here, the vessels were subsequently laid in altogether 14 clusters, situated at depths from 4 to 12 m and adjoining the sides of the shaft in turns to form a huge spiral. In the uppermost group of the vessels, moreover, four inscribed canopic jars made of limestone were found, all of them empty and clearly unused. According to the texts inscribed on them, the canopic jars belonged to certain Wahibremeryneith, son of the Lady Irturut. Although a number of dignitaries of such a name are known from this period, none of them can be identified as the owner of this tomb. Judging from the dimensions and arrangement of his tomb, he must have belonged to the highest dignitaries of his times, together with his neighbours in the cemetery – Udjahorresnet, Iufaa and Menekhibnekau.

### KEYWORDS

Abusir – Late Period – shaft tomb – embalming cache – Wahibremeryneith

تقرير مبدئي عن الاعمال الأثرية بجبانة مقابر العصر المتأخر في أبوصير: مقبرة واح إيب رع مري نيت (AW 6)  
لاديسلاف برش – كفيتا سمولاريكوف – جيى ياناك – ريناتا لاندجرافوفا

### الملخص

تم اكتشاف خبيئة ودائع تحنيط فريدة من نوعها، وذلك داخل مجموعة من المقابر البثرية الكبيرة، التي تقع في الجزء الغربي من جبانة أبوصير القديمة، ويرجع تأريخ تلك المقابر إلى أواخر عصر الأسرة السادسة والعشرين أو أوائل الأسرة السابعة والعشرين. وبمجموع 370 إناء تخزين فخارى كبير، وعدد من القطع الأثرية الصغيرة، فإن تلك الخبيئة بالتأكيد تنتمي إلى أكبر الاكتشافات من نوعها ليس فقط داخل جبانة أهرامات أبوصير، ولكن في مصر بأكملها. تم العثور على جميع هذه الأواني في بئر خاص (بلغت قياساته 5.3 × 5.3 متر) بجوار بئر الدفن الضخم (AW 6). وقد تم اداع الأواني لاحقاً في إجمالي 14 مجموعة، حيث تم العثور عليهم على أعماق تتراوح بين 4 إلى 12 متر، كما تم العثور عليهم بجوار جوانب البئر، حيث شكلت طريقة وضعهم شكل حلزوني. بالإضافة إلى تلك الأواني الفخارية، تم العثور بالمجموعة العلوية من الأواني على أربعة أواني كانوبية مصنوعة من الحجر الجيري، يحمل سطحها الخارجى بعض الكتابات الهيروغليفية، وقد العثور عليهم فارغين ومن الواضح أنهم لم يتم استخدامهم. ووفقاً للنصوص المنقوشة عليها، تنتمي تلك الأواني الكانوبية لشخص يدعى واح إيب رع مري نيت، ابن السيدة إرتوروت. هذا وعلى الرغم من أننا على دراية بعدد من الشخصيات البارزة الذين حملوا هذا الاسم والمعروفون من تلك الفترة، إلا أنه لا يمكننا تحديد أيهم منهم أنه صاحب تلك المقبرة. وانطلاقاً من أبعاد وتخطيط المقبرة، لابد

أن صاحبها كان ينتمي إلى كبار الشخصيات من عصره، كما هو الحال مع جيرانه المدفونين بالمقابر المجاورة ودجا حور رسنت – إيوف عا – منخ إيب نيكاو.

### الكلمات الدالة

أبوصير – العصر المتأخر – مقبرة بنرية – خبيثة تحنيط – واح إيب رع مرى نيت

## INITIAL WORKS ON THE SHAFT TOMB AW 6 AT ABUSIR, SEASONS OF 2015 AND 2017

The large Late Period shaft tomb dubbed AW 6 (within the documentation system of the Czech Institute of Egyptology)<sup>1</sup> is the fourth such structure archaeologically explored at the Abusir necropolis so far (fig. 1).<sup>2</sup> This tomb, situated about 50 m to the north-east from the sepulchre of Udjahorresnet, appears already on the map traced by Georg Erbkam during the Prussian expedition to Egypt led by Karl Richard Lepsius and published in the year 1849 (Lepsius 1849–1859 I: tab. 32). Anyway, its proper archaeological exploration was started by the Czech archaeological mission only in the year 2015.

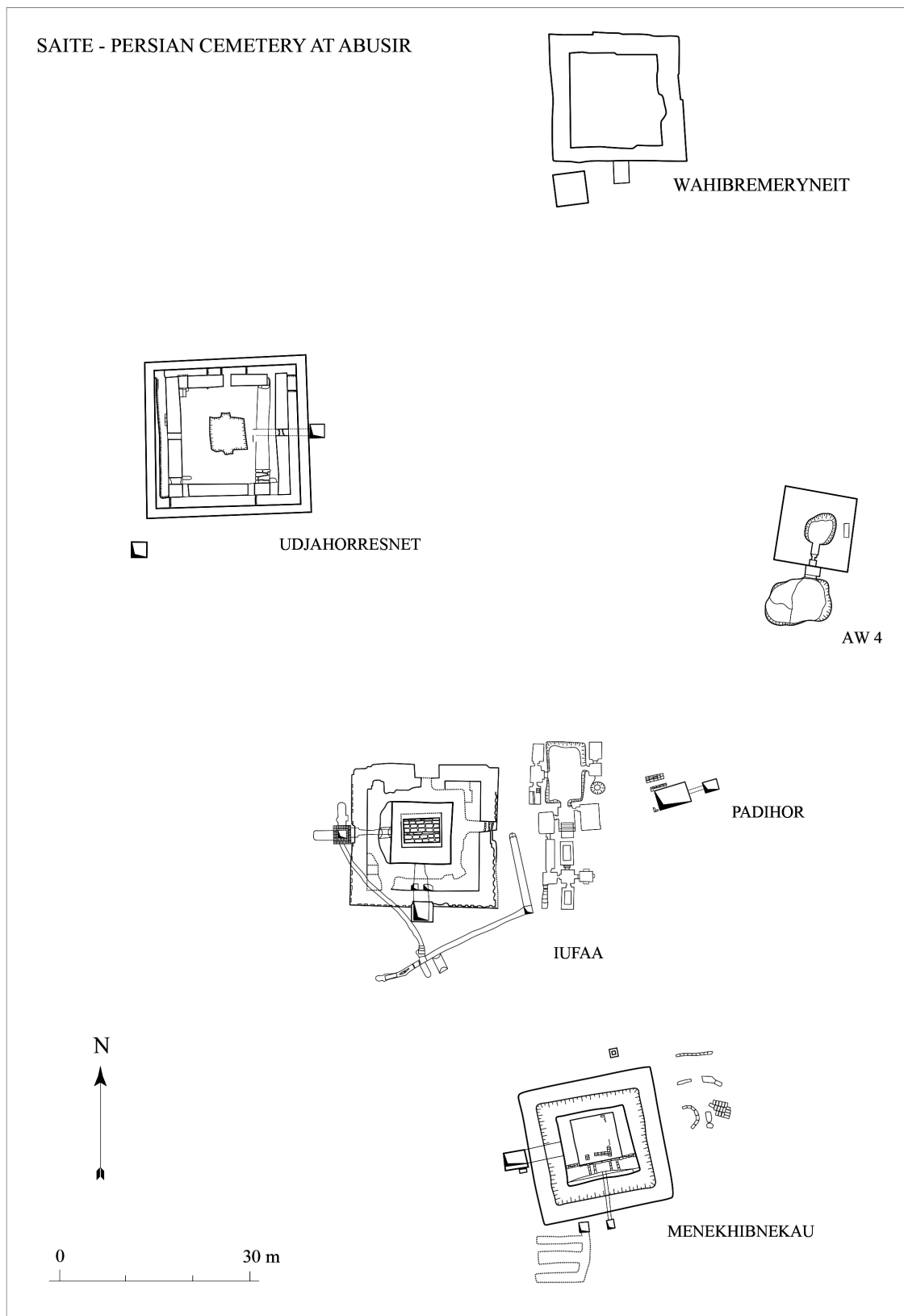
During two short archaeological seasons in 2015<sup>3</sup> and 2017<sup>4</sup>, the part of the structure situated above ground and its closest surroundings have been completely excavated (Bareš – Bělohoubková 2016; Bareš – Bělohoubková – Landgráfová – Smoláriková 2018) (fig. 2). The superstructure of the tomb consisted of a massive enclosure wall (measuring about 19.5 × 19.5 m

1 For the definition of this type of Egyptian tombs, see, *e.g.*, El-Sadeek (1984: 162–164); Bareš (1999: 21–28); Stammers (2009: 26–39).

2 Since 1980, burial structures of the same kind and of about the same size, belonging to Udjahorresnet (Bareš 1999), Iufaa (Bareš – Smoláriková 2008) and Menekhibnekau (Bareš – Smoláriková 2011), have been excavated in this part of the Abusir necropolis.

3 In 2015, the staff of the mission consisted of Ladislav Bareš, Dana Bělohoubková, Jiří Janák, Renata Landgráfová, Diana Míčková, Květa Smoláriková (Egyptologists), Vladimír Brůna (geodesist), Martin Dvořák (conservator), Martin Frouz (photographer). The Ministry of Antiquities was represented by Mr. Taha Mahfouz Abdel Meguid Daoud, Mr. Ikrami Abdel Maougoud Muhammad and Mr. Mahmoud Muhammad Abdel Hamid Farag (inspectors). The team would like to thank Mr. Sabri Farag, Director General, and Mr. Hamdi Amin, Chief-Inspector from the Ministry of Antiquities Inspectorate at Saqqara. The skilled workmen from Abusir and Saqqara were led by their foremen Ahmad Masoud Fahin and Marzouq Abdel Waheed.

4 In 2017, the staff of the mission consisted of Ladislav Bareš, Dana Bělohoubková, Filip Coppens, Jiří Janák, Renata Landgráfová, Nenad Marković, Diana Míčková, Květa Smoláriková (Egyptologists), Vladimír Brůna (geodesist), Martin Dvořák (conservator). The Ministry of Antiquities was represented by Mr. Mashour Mahmoud Aziz el-Din and Mr. Marwan Abou Bakr Muhammad (inspectors). The team would like to thank Mr. Sabri Farag, Director General, and Mr. Hamdi Amin, Chief-Inspector from the Ministry of Antiquities Inspectorate at Saqqara. The skilled workmen from Abusir and Saqqara were led by Said Muhammad Metwalla and Muhammad Fawzi el-Akrat (foremen).



**Fig. 1** General map of the Late Period shaft tomb necropolis in Abusir (drawing K. Smoláriková, L. Vařeková)



**Fig. 2** General view of tomb AW 6 at the end of the excavation season of 2017 (photographed from a kite, photo V. Brůna)

and about 2.2 m thick) built exclusively of white limestone ashlars. Already in antiquity, the enclosure wall has been almost completely destroyed and removed by stone robbers. Because of that, only its foundations have been unearthed, consisting of a levelled ground with only a few limestone blocks remaining *in situ*. No traces of any relief decoration have been found here or in its nearest vicinity, which leaves us to conclude that, most probably, the superstructure of the tomb has never been completely finished.<sup>5</sup> On the other hand, a massive layer (some 20–35 cm thick), consisting of white limestone fragments, larger and smaller, chips and dust, surrounds the original outer face of the enclosure on all its four sides. Such an amount of white

<sup>5</sup> The absence of relief fragments in this tomb is quite striking when compared with hundreds of such items that came to light in the tomb of Menekhibnekau; a few relief fragments – originally coming from those structures – have been unearthed in the tombs of Udjahorresnet and Iufaa as well.

limestone indicates that the construction of the enclosure wall must have been completed at least to a certain degree. Inside the enclosure, a huge main shaft is situated, measuring about 14 × 14 m. Judging from its badly eroded sides and its filling consisting of clean wind-blown sand, yellow in colour, the shaft must have been emptied by ancient tomb robbers (probably during Late Antiquity, like the nearby tombs of Udjahorresnet and Menekhibnekau) (Bareš 1999: 85; Bareš – Smoláriková 2008: 57)<sup>6</sup> and subsequently left open. In the centre of the southern wing of the enclosure wall, adjoining the outer side of its foundations, a mouth of a small lateral shaft has been found, orientated north-south and measuring 2.7 × 2.16 m. As no other small shaft has been found next to the outer face of the enclosure, we believed that this southern shaft might give access to the underground parts of the tomb. However, the excavation of the 23 m deep shaft in the spring season of 2022 showed that it has not been connected to the burial pit and contained three unfinished burial niches at its bottom (a separate report on the 2022 season will be published in near future).

Among the very limited number of finds uncovered in the above-ground parts of the tomb so far, four bases intended for a stela or a statue are perhaps the most interesting. One of them (Exc. No. 7/AW 6/2017) has even been unearthed *in situ* in front of the northern outer face of the enclosure wall, exactly in its centre. It was made of a white limestone block 50 cm long, 32 cm thick and 24 cm high, lying directly on the *tafla* bedrock and joined to it by a thin layer of whitish lime mortar.

In the upper face of the block, put parallel to the outer face of the enclosure wall, a shallow depression (measuring 34 × 16 cm and about 6 cm deep) has roughly been cut. Remnants of fine grey mortar, found at the bottom of the depression, seem to prove that another artefact had originally been placed here. Judging from the orientation of the block, a small stela rather than a statue might have been inserted here. A similar base, with a rather roughly cut outer face as well, came to light in the rubble above the mouth of a southern lateral shaft, *i.e.*, in about the axis of the southern wing of the enclosure wall. Fragments of similar pieces have been found in front of the eastern and western wings of the enclosure, too. Because of that, a small stela seems to have originally been erected in front of the enclosure in the axis of each of its four faces.<sup>7</sup>

## THE EMBALMING DEPOSIT, SEASON OF 2021

Already in the year 2017, the mouth of another shaft was unearthed south of the south-western corner of the enclosure, very close to the tomb's enclosure wall.<sup>8</sup> In the 2021 season, this shaft (measuring 5.3 × 5.3 metres and about 15 m deep) has been completely excavated.<sup>9</sup> Judging from

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6 In the spring season of 2022, two Coptic vessels were moreover discovered, forgotten by the robbers in the main shaft. They will be treated in some detail in a future report.

7 One should bear in mind, in this respect, that large stelae built of white limestone ashlar seem to have been embedded in the centres of each of the outer sides of the enclosure wall of the nearby tomb of Iufaa (see Bareš – Smoláriková 2008: 37–38).

8 In the place where the two are the nearest to each other, the side of this shaft is situated only some 0.7 m from the outer face of the foundation trench of the enclosure wall.

9 In 2021, the staff of the mission consisted of Ladislav Bareš, Dana Bělohoubková, Jiří Janák, Renata Landgráfová, Mohamed Megahed, Květa Smoláriková (Egyptologists), Vladimír Brůna (geodesist),

its sides that showed no traces of erosion, as well as from its fill consisting of dark sand and *tafla* pieces, it seemed almost certain that the shaft had been left unnoticed by the ancient tomb robbers, and the excavation proved this assumption. A massive, up to one-meter thick layer of the same colour and consistence as the fill of this shaft surrounds all four outer sides of the original enclosure wall. This stratum, situated above the layer of limestone fragments and chips mentioned above, clearly constitutes the original fill of the main shaft, thrown out by the robbers after the enclosure wall had been demolished. As a tiny layer of pure yellow sand separates both strata mentioned here, the destruction of the masonry of the enclosure wall and the clearing of the main shaft could in no way have been contemporary, although the length of the time span between both those activities can only be guessed at.

In the fill of the smaller shaft situated close to the south-western corner of the enclosure, at depths from 4.4 to 12.1 metres, altogether fourteen clusters of large pottery storage vessels came to light, placed subsequently in different parts of it (in the corners above all) and separated by a layer of sand. The number of jars discovered in these 14 clusters of vessels (storage jars) varied considerably from 7 to even 52 pieces (fig. 3). In total, more than 370 large storage



**Fig. 3** One of the 14 layers of deposited vessels (photo: P. Košárek)

Petr Košárek (photographer). The Ministry of Antiquities was represented by Mr. Muhammad Mahmoud Abdel Mubdi and Mr. Essam (inspectors). The team would like to thank Mr. Sabri Farag, Director General, Dr. Muhammad Youssef, Director, Mr. Mahmoud Shaaban, Chief-Inspector, Mr. Salah el-Aasi, Inspector from the Ministry of Tourism and Antiquities Inspectorate at Saqqara. The skilled workmen from Abusir and Saqqara were led by Said Muhammad Metwalla and Muhammad Fawzi el-Akrat (foremen).

jars have been brought to light in the shaft. Due to the enormous pressure of sand, a rather large number of them (especially in the lower layers) have been heavily crushed and their contents spread all around. The huge number of ritually buried vessels as well as the fact that nothing has been found at the shaft's bottom show that it served as an embalmer's deposit.

## POTTERY FROM THE EMBALMERS' DEPOSIT

From a ceramological point of view, two different types of Egyptian storage jars/amphorae (Smoláriková 2006: 189–196) can be identified. The first type, which clearly predominates, is represented by the large two-handled amphora with a wide mouth and a modelled rim; two massive vertical handles were attached to the shoulders below the rim, and the base was slightly pointed. Those vessels were fabricated of rather fine silt, fired reddish-brown and heavily tempered with straw; their surface was wet-smoothed or coated with red fugitive slip. The second type – more suitable for storage – is represented by the large two-handled amphora with a short, tubular neck, elongated body (very close to the so-called “sausage” type, see Aston – Aston 2010: 212, 61) and rounded base; the surface was smoothed and covered with shallow ridges and two massive handles were attached below the shoulder. Although empty, almost all those amphorae have been sealed with massive plaster or mud stoppers. It is not without interest that quite frequently well-visible remains of fine white linen were identified that adhered to the interior of these amphorae. Certainly, they represent traces of the original contents of the amphorae, used by embalmers during the mummification process. Though only a small portion of the embalming deposit could have been examined so far, it is evident that



**Fig. 4** A “goldfish” jar discovered within the embalming deposit of Wahibremeryneith (photo: P. Košárek)



**Fig. 5** Marl clay beaker with a short hieratic inscription: *rd.w*, “efflux” (photo P. Košárek)

fragmentarily preserved smaller vessels were often deposited inside these amphorae, which is a phenomenon well-known from numerous other sites across Egypt (Bareš – Smoláriková 2011: 81–99). Most of these smaller vessels were cooking pots or so-called “goldfish” jars of different sizes but almost regularly covered with red fugitive slip (fig. 4; Aston – Aston 2010: 230, plate 24). Curiously, fine drop-shaped jars with fine red slipped burnished surface, so numerous in the embalming deposit of Menekhibnekau buried nearby, were extremely rare (Bareš – Smoláriková 2011: 157); the same is so far true about large bottles with a ribbed neck and fine burnished surface (Bareš – Smoláriková 2011: 153). A bit more numerous were coarse jars with a short rolled rim and slightly pointed or rounded base; their surface was wet-smoothed or self-slipped (Bareš 1999: 91, no. 6). Despite the fact that Nile silt wares were in definite majority, several pieces made of marl clay were also discovered, and surprisingly they were of an excellent quality, as a couple of large fine beakers proved (Aston – Aston 2010: 179–183). They are fired to white with a carefully smoothed surface, their walls are thin and their base is slightly pointed; one of them even bore short hieratic inscription mentioning probably the intended content of the vessel: *rd.w*, “efflux” (of the body of the deceased; Exc. No. 9/AW 6/2021; fig. 5).

However, besides the Egyptian transport amphorae a nice corpus of Samian amphorae and their possible local imitations was discovered. These transport amphorae belonging to a type known from the island of Samos, which was an excellent producer of olive oil and perhaps wine (Cook – Dupont 2003: 164–169), form a particularly large and conspicuous group that we believe to be locally produced ware, especially as their fabrics (extremely gritty and dark





**Fig. 6** Greek-style amphorae and Greek imports (photo: P. Košárek)

red, friable, rich in mica and with a large portion of sand grains) differ considerably from the dense and extremely hard genuine Greek ones (usually fired to brownish colour outer zones and grey core). Only one piece from this assemblage can be attributed to Corinthian provenance (Dupont – Goyon 1992: 153–165, fig. 1/11), while others will be subject to further study and petrographic analysis (fig. 6).

The most exceptional finds include the completely or fragmentarily preserved exemplars of medium-sized faience cups in the shape of *ib* (heart) (Exc. Nos. 4–8/AW 6/2021; fig. 7), unique even in the wider Memphite area. Their surface and interior had a brownish tint, perhaps due to a combination of bodily fluid and embalming agents, thus scientific analyses are necessary in the future. Last but not least, an almost completely (without a neck and rim) preserved Bes-flask with a modelled face of Bes (Exc. No. 3/AW5/2021; fig. 8) is worth mentioning; it was found at a depth of about 12 m in the centre of the shaft. Although partly broken, the two tiny holes for suspension, secondarily drilled on the shoulders, which might substitute broken handles, indicate that this vessel could have been used in embalming workshop as a strong apotropaic amulet (Raven 2019: 145). Moreover, these Bes-flasks are very helpful for dating assemblages of pottery because they were typical and quite widespread for the early fifth century BC; this chronological setting corresponds to Aston's Late Period Phase C (French 1992: 86) and French's Third Phase of the Late Dynastic, or Persian era and finds many parallels in Egypt, mostly in the Nile Delta (Aston – Aston 2010: 179).

In the uppermost group of pottery vessels, at a depth of 4 m under the crown of the shaft, four limestone canopic jars (Exc. No. 2/AW 6/2021a-d; fig. 9) were unearthed, filled with sand



**Fig. 7** Faience cups in the shape of *ib* (heart) (photo P. Košárek)



**Fig. 8** An almost completely preserved Bes-flask (photo P. Košárek)



**Fig. 9** Limestone canopic jars at the moment of their discovery (photo P. Košárek)



**Fig. 10** Four limestone empty canopic jars (photo P. Košárek)

only and thus clearly not used for their original purpose. According to the inscriptions written in black ink, the canopic jars belonged to a certain Wahibremeryneith, whose mother was Irturut. Quite surprisingly, the canopic jars were not of the same shape, two of them being low and bulbous, while the other two higher and rather slim. At the same time, the arrangement and the length of the texts inscribed on them were not identical, varying between four and six columns of hieroglyphic signs (fig. 10).

The diversity of shapes and styles applied to the canopic jars, together with the fact that they were stored clean and empty within the embalmers' deposit (not in the burial chamber or the tomb proper) leads us to the suggestion that this set of canopic jars was never intended for burial purposes. Most probably, it was used in a symbolic way during the embalming process. Such a use may correspond to depictions known for example from the Book of the Dead, where the embalming process was schematically represented on the vignette to chapter 151, sometimes with a set of canopic jars under the embalming bed. Whether or not this very set has finally been used for storing the viscera extracted from the body during the mummification process (or at least intended to be used in this way), or two different sets of canopic jars have been used during the embalming of one and the same person, cannot be proven with any certainty at this stage of research. The fact that the empty canopic jars were found in the uppermost layer of the embalming cache, thus being among the last pieces to be removed from the embalmers' workshop and deposited to their final place close to the tomb, seems to corroborate the second hypothesis.<sup>10</sup>

## THE TOMB OWNER

Thus, despite its rather huge dimensions, this shaft has only been used as an embalmers' deposit adjoining the structure AW 6. Most probably, therefore, the tomb belonged to a certain Wahibremeryneith, son of Irturut, whose titles and position are not mentioned on the canopic jars. While several dignitaries of the same name (Wahibremeryneith) are known from the period of Twenty-sixth and Twenty-seventh Dynasties (Ranke 1935: 73, no. 8; El-Sayed 1975: 148, note (k); El-Sayed 1976; El-Sayed 1982: 429 [doc. 492], 431 [doc. 498a-c], 440 [doc. 538], 447 [doc. 586], 504-506 [doc. 723-727a-d]; see also Pirelli 1998: 112-113; Malek 1999: 779 [801-733-300], 786 [801-735-410], 814 [801-748-341]; Malek 2012: 431 [803-075-650]; and footnote 12 here), none among them mentions Irturut as his mother. Interestingly, the name of Irturut appears in another large Late Period shaft tombs at Abusir, namely that of Iufaa, where the name Irturut is mentioned as the mother of the priest Nekau, who had been buried in one of the smaller burial chambers inside this complex tomb (Bareš –

<sup>10</sup> A set of crudely worked canopic jars, completely empty and in one case even hollowed, was found in sand close to the entrance to the subterranean corridor situated in the southern part of the nearby tomb of Iufaa, together with other items that might come from an embalmers' deposit as well (Bareš – Smoláriková 2008: 99). In this corridor, that ended in the western lateral shaft of the entire structure, Iufaa's sister Imakhetkherresnet and an elderly man were buried. On the embalming caches in general, see now Chapman (2016: 165-199, with a list of such deposits found at Abusir until now in Appendix 1: tab. on p. 247).

Smoláriková 2008: 122).<sup>11</sup> Whether or not one and the same lady or two different ladies are mentioned in those cases, cannot be decided now. On one hand, both tombs are certainly more or less contemporary but, on the other hand, the name of Irturut is far from being rare during that time, especially in the Memphite region (Bareš – Smoláriková 2008: 130, footnote 53, referring also to Zivie-Coche 1991: 154[g]). At the moment, no dignitary named Wahibremeryneith known from various sources can unanimously be identified as the owner of the tomb AW 6. Anyway, in one case at least, this name appears in the same family connection as the name of Udjahorresnet (Anthes 1939: 29; see also Vercoutter 1962: 93–99 [SIM 4112, Texte O]).<sup>12</sup> As the names are often repeated in a family,<sup>13</sup> a certain possibility exists that the owner of the Abusir tomb AW 6 belonged to the same lineage as the famous Udjahorresnet, buried nearby. However, only future excavations might corroborate or reject such an assumption.

### WORK IN THE SHAFT TOMB OF IUFAA

Concurrently with the exploration of the embalmer's cache of AW 6, works continued in the nearby shaft tomb of Iufaa with the final checks of the hieroglyphic versions of the texts of the burial chamber. These have now been identified and are being prepared for publication. The arch of the western wall contains an initiation handbook of the *hrp-srk.t*,<sup>14</sup> with a hymn to the setting sun known from Theban tomb TT 132 (Assmann 1983: 179–180)<sup>15</sup> and several other sources (Allen 1949: 349–355)<sup>16</sup> and another hymn praising the serpent on the source-cavern of the Nile.<sup>17</sup> The text underneath remained uncarved and has been only pre-painted in (mostly) red ink, and it continues the text from the end of the south wall with several Pyramid Texts (PT 210, 211 and 212). Most of the preserved columns, however (4–24), contain a glorification (*s3h.w*) liturgy I, 9–10 (Backes 2016: 425–463). Both the Pyramid Texts and the *s3h.w* liturgy focus primarily on nourishment of the deceased and receiving offerings. The northern wall and over half of the eastern wall contain a complete version of the purification ritual,<sup>18</sup> accompanied

11 In some cases, the final *.t* remained unwritten in the name of Nekau's mother.

12 Already in 2015, a possible connection between the family of Henad and Udjahorresnet, the owner of the shaft tomb at Abusir, has tentatively been suggested by Nenad Marković during the *Abusir and Saqqara* conference in Prague.

13 See, e.g., the possible family relation between the two dignitaries named Gemenefhorbak attested in the shaft tombs at Abusir (Bareš 2010: 141).

14 Published last year (see Landgráfová – Janák 2021: 180–206).

15 The text begins with *dw3 rꜥ htp=f m ꜥnh.t*, “Praising Re as he sets in the West”.

16 The text is dubbed BD 15 B5.

17 The text begins with *nd hr=k jm.j tph.t=f*, “Hail to you, One Who is in His Cavern.” For *tph.t* as the source-cavern of the Nun and of the Nile and the connection of these caverns with divine ancestral serpents or *agathoi daimones* who controlled the flood, see Klotz (2014: 184–189). For *tph.t*, see also Plas (1986: 60 and 171–178).

18 Known otherwise from pBerlin 13242 (Schott 1957: 48–63) and a number of fragments from Tebtynis (Quack 2002: 98–99; Quack 2013: 128; the fragments are currently being prepared for publication by Dora Petrova). A Demotic parallel to one of the spells has been identified recently (Stadler 2022:

by associated myths of the primeval purification of the sun god before the creation of the world with vignettes showing stars and constellations of the northern sky.<sup>19</sup> The rest of the eastern wall contains a sequence of PT and CT spells which continue the motif of purification and fumigation, and add that of presentation of linen and clothing/wrapping, with an appropriate title, *r3 n hbs*, and small vignettes of presenting linen at the bottom, at the ends of the spells.<sup>20</sup> The arch (top part) of the eastern wall contains a “false window” for Iufaa’s rising in glory in the eastern horizon (Landgráfová – Janák – Míčková 2021: 347–357), three vignettes associated with the morning birth of the sun, and related texts: solar hymns, a version of the text known as King as a Sun Priest (Assmann 1970) with comments from the Book of the Day (Müller-Roth 2008: 140–157), a series of cosmographical and hymnic texts related to the birth of the sun,<sup>21</sup> and two texts thematically connected with the “Snake encyclopedia” of the arch of the western wall: an “encyclopedic” entry on Tutu and his seven “demons” (beginning, as the texts to the individual snakes on the western wall, with *jr hf3.w pn...*, “as for this snake...”) (Landgráfová – Janák 2021: 195–197) and a longer version of the text on the encircler of the sun, Mehen,<sup>22</sup> with two spells ensuring that the deceased may safely dwell within the Mehen-snake, which have parallels on the inside of the chest of the inner sarcophagus of Iufaa (behind the head of the mummy).<sup>23</sup> The southern wall contains texts and vignettes concerned mostly with the preparation and presentation of unguents in the form of hymns as well as, in parallel to the opposite northern wall, a related mythological text, and a mummification ritual presented in an intricate tabular form and illustrated with amulets usually drawn on linen (Landgráfová – Míčková 2021: 359–369).<sup>24</sup> The texts of the burial chamber are currently being prepared for publication, to appear in the course of the year 2023.

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81–84). Iufaa’s version is both the oldest and the most complete of these; it is, however, also rather erroneous. For preliminary notes on Iufaa’s purification ritual see Landgráfová – Míčková (2020: 183–207).

19 Parallels can be found in the temple of Esna (Sauneron 1969: 20, 58, 68; Lieven 2000: 15–19).

20 The sequence runs as follows: CT 530 – PT 670 – PT 81 – PT 414 – PT 634 E – PT 635 – PT 634 C – PT 634 D – PT 592 (with the title *r3 n hbs*) – an eye of Horus spell – PT 634 C – PT 634 D – an apotropaic spell – PT 414 var. – PT 634 E var. – Iufaa as Re.

21 Addressing the sun as Atum (in an awakening hymn addressing 7 forms of Atum), Khepri (in a hymn stressing the interdependence and mutual protection of the deceased and the sun god) and Tatenen (in a long and partially only with difficulties comprehensible hymn which, however, contains the topics mentioned already in the other texts: awakening and mutual protection).

22 A shorter and much more difficult to read version of the same text appears on the arch of the western wall. The two versions of this text show that the “Snake encyclopedia” is in a fact an initiation handbook of the *khrep-Selket* priest (Landgráfová – Janák 2021: 190–191, 197–198).

23 For the spells, see Landgráfová – Janák (2021: 198), the purpose of the spells is identified on the inside of the bottom of the chest of the inner sarcophagus of Iufaa as *hmsj m-hnw mhn pn*.

24 For the amulets see Kockelmann (2008: 309–346).



**Fig. 11** The name Wahibre carved as well as painted on the outer sarcophagus of Iufaa (photo R. Landgráfová)

## SUMMARY

As the name of Wahibremeryneith came to light in the course of the exploration of the embalmer's cache of AW 6, one detail attested in the tomb of Iufaa acquired a particular significance. Along the top of the exterior of the chest of the outer limestone sarcophagus of Iufaa, the name *w3h-jb-r* has been carved and painted several times (fig. 11). Only the future examination of the burial chamber of AW 6 will reveal the connection of the sarcophagus of Iufaa to the person of Wahibremeryneith and his burial equipment.

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## APPENDIX: LIST OF ATTESTATIONS OF THE NAME WAHIBREMERYNEITH

1. Wahibremeryneith, Prophet of Horus son of Neith, wife Tashenesi, father of Amenhotp, Director of the Mansions, and Psametiksaneith, Director of Mansions:
  - Statue London, British Museum EA 41517 (see Malek 1999: 779, no. 801-733-300).
  - Statue Oxford, Ashmolean Museum 1131 (see El-Sayed 1975: 145-152).
  - Statue Stockholm, Medelhavsmuseet 83 (see El-Sayed 1975: 242, § 22 b).
2. Wahibremeryneith, Director of the Mansions, father of Tutu, Director of the Mansions, Overseer of the Treasury:
  - Statue (see Malek 1999: 786, no. 801-735-410).
3. Wahibremeryneith, Director of the Mansions of Neith, Overseer of Sailors, *etc.*, son of Taqerneith:
  - Statue Naples, Museo Archeologico Nazionale inv. no. 19687 (1068) (see Malek 1999: 814, no. 801-748-341; Pirelli 1998: 112-113).
4. Wahibremeryneith, Prophet of Living Apis, son of Udjahorresnet and Heret, wife Esetemkhebit, father of Udjahorresnet, Khuipsametik, Henad and Psametiksaneith:
  - Serapeum stela Paris, Louvre SIM 4112 (Vercoutter 1962: 93-99).
5. Wahibremeryneith, Commander of the Army:
  - Shabti Vienna 5339 (see Chevereau 2003: 110 [doc. 143]).
6. Wahibremeryneith, father of Scribe Ankhkhebi:
  - Demotic papyrus Cairo CG 50066 (see El-Sayed 1982: 505 [doc. 724]).
7. Wahibremeryneith, God's father, father of Lady Neithites:
  - Serapeum stela Paris, Louvre 4053 (see El-Sayed 1982: 505 [doc. 725]).
8. Wahibremeryneith, Prophet of Thoth, father of Djedhor:
  - Stone sarcophagus Cairo 13/1/2/2 (see El-Sayed 1982: 505 [doc. 726]).
9. Wahibremeryneith:
  - Canopic jar Leiden 34 (see El-Sayed 1982: 505 [doc. 727a]).
10. Wahibremeryneith:
  - Basalt weight (see El-Sayed 1982: 505 [doc. 727 b]).
11. Wahibremeryneith:
  - Shabti Bologna no. 216 (see El-Sayed 1982: 506 [doc. 727c]).
12. Wahibremeryneith:
  - Fragment of a naophorous statue, seen in a Cairo shop in winter 1971-1972 (see El-Sayed 1982: 506 [doc. 727d]).
13. Wahibremeryneith:
  - Statue owned by Count de Beaumont-Bonelli (see El-Sayed 1982: 429 [doc. 492]).
14. Wahibremeryneith, God's father:
  - Round-topped stela, formerly in Verona, Museo Calceolari (see Malek 2012: 431, no. 803-075-650).
15. Wahibremeryneith, God's father, son of Netiety:
  - Shabti (see Chappaz 2021).<sup>25</sup>
16. Wahibremeryneith, General of Army, son of Tadipakhas(?):
  - Shabti (see Chappaz 2021).
17. Wahibremeryneith, son of Akhemkhy(?):
  - Two shabtis (see Chappaz 2021).
18. Wahibremeryneith, Commander of Troops:
  - Fragment of a shabti Oxford, Ashmolean Museum (Chevereau 2003: 391, doc. 179bis).

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25 The reference to *Egitto e Vicino Oriente* 3, 1980=1983: 109 is not valid.



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