

An Archaeological Study of Four Canopic Jars of the Royal Scribe (*Qenamun*) from the Eighteenth Dynasty

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Abstract:

This article studies four canopic jars that were discovered by Mohamed Saleh in 1966 at the tomb of *Qenamun* (TT 412) in El-Khokha cemetery, west of Luxor. Now they were kept in the storeroom of El Qurna museum, west of Luxor, and registered with inventory number 542 (Register No. 33-29/1). The four canopic jars are made of white pottery and are in a bad state of preservation, all of them were broken and have been restored, but some parts of them are missing, also the lids of these jars are lost. On the body of these canopic jars are inscriptions in four vertical columns that bear a hieroglyphic text starting with *Dd mdw* formula addressed to the guardian goddesses (Nephthys, Selket, Neith, Isis) and the four sons of Hours (Hapy, Kebehsenuf, Duamutef, Imsety), then includes the name and title of the owner which is called (*qn Imn*), which held the position of The Scribe of the King (*sS nsw*) during the reign of King Thutmose III and Amenhotep II from the 18th Dynasty, he is the owner of the tomb No. TT412 in El-Khokha cemetery in El-Qurna, west of Luxor. these canopic jars are free of any decorations or scenes. This article aims to provide a complete publication of these canopic jars and the texts will be copied, translated, and textual comment.

Keywords:

Canopic Jars- Qenamun- Royal Scribe- Tomb No. TT 412

دراسة أثرية لأربعة أوانٍ كانوبية للكاتب الملكي (قن آمون) من عصر الأسرة الثامنة عشرة

الملخص:

يدرس هذا المقال أربعة أوانٍ كانوبية، اكتشفها محمد صالح عام ١٩٦٦ بمقبرة (قن آمون)، رقم (TT 412) بجبانة الخوخة غرب الأقصر. يُحتفظُ بها -حاليًا- بالمخزن المتحفي بالقرنة غرب الأقصر، برقم جرد (٥٤٢) بالسجل رقم (١/٢٩-٣٣). صُنعت هذه الأواني من الفخار الأبيض، وأما عن حالتها فهي محفوظة بحالة سيئة، كسرت جميعها إلا أنه تم ترميمها؛ ولكنها فقدت بعض أجزائها، ومن الأجزاء المفقودة أغطية هذه الأواني. كما لوحظ وجود نقوش هذه الأواني الكانوبية، يتمثل في أربعة أعمدة رأسية، تحمل نصاً هيروغليفاً يبدأ بصيغة *dd* *mdw*، موجهة إلى الآلهة الحارسة (نفتيس، سلكت، نيت، إيزيس)، وأبناء حورس الأربعة (حابي، قبح-سنو-اف، دوا-موت-اف، أمستي)، كما تضمنت اسم المالك ولقبه وهو (قن آمون)، الذي شغل منصب كاتب الملك في عهد الملك تحتمس الثالث، وأمنحوتب الثاني من الأسرة الثامنة عشرة، وهو صاحب المقبرة رقم TT 412 بجبانة الخوخة بالقرنة غرب الأقصر. تخلو هذه الأواني الكانوبية من أي زخارف أو مناظر، يهدف هذا المقال إلى تقديم نشر كامل لهذه الأواني الكانوبية، كما سيتم نسخ النصوص وترجمتها والتعليق عليها.

الكلمات الدالة:

الأواني الكانوبية- قن آمون- الكاتب الملكي- مقبرة رقم TT412.

Introduction:

The main purpose of the canopic¹ jars was to preserve the internal organs of the deceased which were removed during the mummification process, the oldest evidence of preserving the body of the deceased by the process of removing the internal organs dated back to the Stone Age². The oldest example of preserving the internal organs in a canopic box was a canopic chest back to the fourth dynasty in the tomb of Queen Hetepheres, the mother of King Khufu, her viscera were kept in an alabaster box³. The canopic jars were made of alabaster, faience, wood, or pottery, these jars were either made on the potter's wheel or by hand⁴.

These jars were associated with the four sons of Horus⁵. Beginning at the end of the old kingdom, each of the four basic organs removed became associated with certain deity, the liver was identified with the god Imsety, one of the four sons of Horus, who was protected by the goddess Isis; the lungs were associated with the god Hapy and the goddess Nephthys; the stomach was

1 Actual canopic comes from a case of mistaken identity: a jar with a human head was one form of visceral container. Classical writers describe how the Greek hero, Kanopos, helmsman for Menelaus, was worshiped at Canopus in the form of just such a jar; See, Aidan Dodson, "Canopic Jars and Chests", *OEAE*, Vol I (2001), 231.

2 Ehab Gamil Abd El-Krim, "Three Canopic Jars from El-Matariya in the Grand Egyptian Museum (GEM 4964, 4967, 19335)", *SHEDET*, Vol 12 (2023), 213-243.

³ Karl Martin, "Kanopenkasten", *LÄ* III (1980), 319; Barbara Lüscher, "Untersuchung zu ägyptischen kanopenkästen: vom Alten Reich bis zum Ende der zweiten Zwischenzeit", *HÄB*, Vol 31, (Hildesheim 1990), 2; Tawfik Fathy Tawfik, "Canopic Chests in the New Kingdom and Late Period- Analyzing and Comparison Study", (Master's Theses, Faculty of Archaeology, South Valley University 2017), 10.

⁴ Aidan Dodson, "Canopic Jars and Chests", *OEAE*, Vol I (2001), 235; George Reisner, "The Dated Canopic Jars of Gizeh Museum", *ZÄS* Vol 37 (1899), 61-72.

⁵See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars an analytic study in the religious texts", (Master's Theses, Faculty of Archaeology, South Valley University 2007), 13-80; Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, (London 2003), p. 88.

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associated with the third son Duamutef and the goddess Neith; and the intestines were associated with the fourth son Kebehsenuf and Selket. From the middle of the New Kingdom, the heads of these gods are typically used to identify them: Imsety has a human head; Hapy has a baboon head; Duamutef has a jackal head; and Kebehsenuf has a hawk head⁶.

The Functions of the four sons of Hours are mythical guarding of the embalming and burial, the first mention of these functions was in the pyramid texts⁷, additionally, they ensure the deceased's protection as well as his bringing him back to life again⁸. In Spell 1333, they "spread protection of life over your father the Osiris king, since he was restored by the gods", and other relationships that the four sons of Horus had. Geographically, Kebehsenuf was linked to the west, Duamutef to the east, Imsety to the south, and Hapy to the north. Furthermore, Imsety and Kebehsenuf are associated with the Upper Egyptian city of Hierakonpolis; Hapy and Duamutef with the Delta city of Buto⁹.

The primary concept conveyed by the mention of these gods and goddesses is that of protection of the internal organs of the deceased by the guardian's gods¹⁰.

General Description:

The four canopic jars are kept in El Qurna Museum Storehouse, west of Luxor, and registered with inventory number 542 (Register No. 33-29/1). The four canopic Jars were unearthed during an archaeological excavation of the tomb No. TT 412 on the 16th of October 1966 and ended on the 30th of November 1966 by

⁶ Aidan Dodson, "Canopic Jars and Chests" *OEA* Vol I (2001), 231-235; William Hayes, *The Scepter of Egypt I*, (New York 1953), 320-326.

⁷ Samuel Mercer, *The Pyramid Texts, Translation and Commentary III*, (New York 1952), 643- 1333- 1334.


⁸ Samuel Mercer, *The Pyramid Texts*, (New York 1952), 619-1338-1823-1824.


⁹ Aidan Dodson, " Four Sons of Horus" *OEA* Vol I (2001), 562.

¹⁰ Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, (London 2003), 146-149,156-160, 233-235.

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Canopic Jars of the Royal Scribe (*Qenamun*) from the Eighteenth Dynasty Mohamed Saleh¹¹ in El-Khokha cemetery in El-Qurna (Fig. 1), these canopic jars are made of white pottery and are in a bad state of preservation, all of them were broken and have been restored, but some parts of them are missing, also the lids of these jars are lost,

and the jars bear the name:  *kn Imn*. In one of two jars, the name appears entirely, and in the other two, it appears partially because some parts are missing. He held the position of the Royal

Scribe¹² (the Scribe of the King)¹³  *ss nsw*. On the body of these canopic jars are inscriptions in four vertical columns that bear a hieroglyphic text starting with *Dd mdw* formula addressed to the guardian goddesses (Nephthys, Selket, Neith, Isis) and the four sons of Hours (Hapy, Kebehsenuf, Duamutef, Imsety) then include the name and title of the deceased, these jars are free of any decorations or scenes.

The records of El Qurna Museum Storehouse documented that these jars showed traces of mummification materials inside them, which means that they were indeed used, and despite that, these jars do not have lids? so it is probable that these jars had lids, but the lids were lost.

Mohamed Saleh only mentioned these four canopic jars in his article about the tomb of Qenamun No. TT 412 as one of list of finds that he found inside the tomb, and he also gave a brief description and commentary about them (in which I found some incorrect comments, so it was misleading in some parts), all of them were found broken in many pieces in the northern chamber below the north-western shaft scattered in the debris¹⁴(Fig. 2). This study will

¹¹ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)" *ASAE*, Vol 69 (1983), 15- 28.

¹²Abdul Rahman Al-Ayedi, *Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom*, (Ismailia: Obelisk Publications 2006), No. 1816, 537-544.

¹³ Dilwyn Jones, *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom I*, (Oxford 2000), No. 3148, 861.

¹⁴ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", *ASAE* 69 (1983), 23-24.

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provide a full translation, transliteration, commentary, analysis, and publication of these four canopic jars. It will additionally attempt to complete the missing texts by comparing them with parallel texts from the same period.

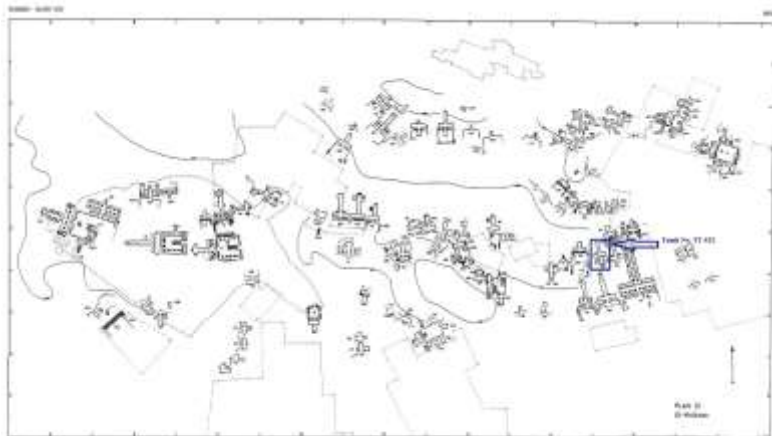


Fig. 1: plan showing the tomb No. TT 412 in El-Khokha cemetery in El-Qurna. Friederike Kampp, Die Thebanische Nekropole Zum Wandel des Grabgedankens Von der XVIII. Bis Zur XX. Dynastie, Band 13, Mainz, 1996, Plan IV.

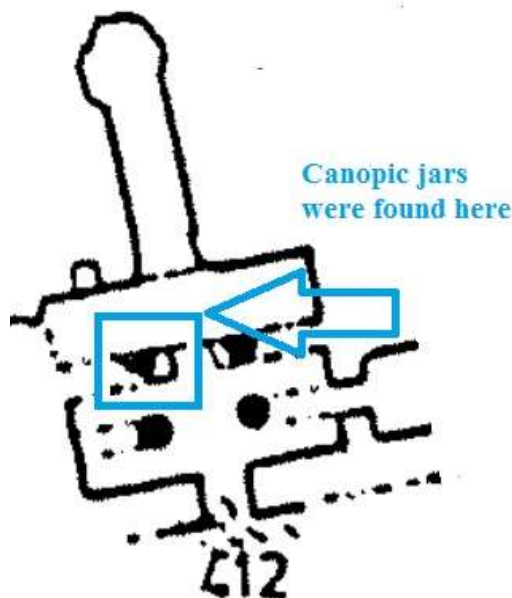


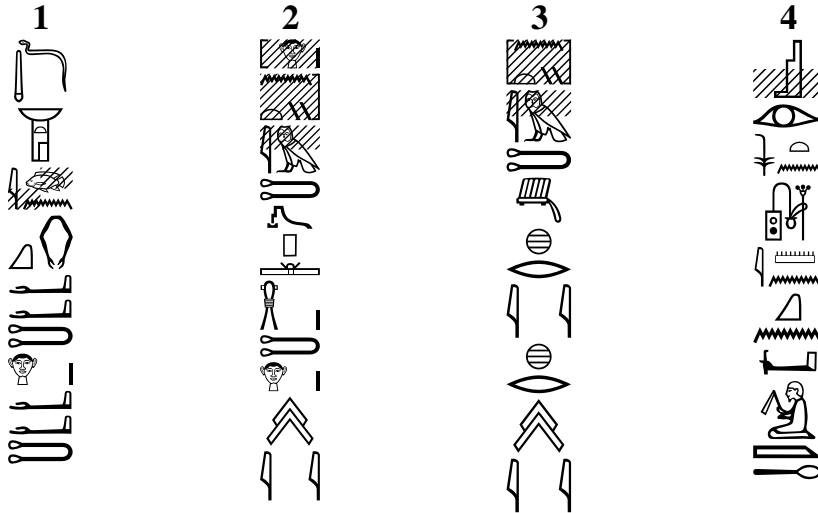
Fig. 2: plan of the tomb No. TT 412 showing the place where the canopic jars were found. Friederike Kampp, Die Thebanische Nekropole, Band 13, Mainz, 1996, Plan IV.

The First Canopic Jar No. 542/1:

The first canopic jar No. 542/1 is a White Pottery Canopic Jar, it measures H. 26 cm with a Lip diameter of 11 cm. It was broken and has been restored, but some parts are missing also the lid was lost,

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 on the body of the jar is an inscription in four vertical columns, it contains a hieroglyphic inscription drawn in black ink and is oriented from left to right consisting of four vertical columns, each column is separated by a black line, this inscription beginning with the *Dd mdw* formula addressed to the goddess Nephthys, who grants God Hapy protection. This canopic jar is used to protect the lungs of the deceased.

Text:



Transliteration:

1. *dd mdw (in) Nbt-hwt inḳ ḥwy =t hr ḥwy =t.*
- H. [hr nt] imy t stp s3 =t hr @by*
- H. [Nty] im =t im3hy hr @by*
- S. Wsir sš nsw ḳn Imn m3ḥ hrw.*

Translation:









1. Words recited by Nephthys, envelope your arms by your arms.
2. [Around the one] inside you to choose your protection for Hapy.
3. [Which] inside you, Revered one before Hapy.
4. The deceased royal scribe Qenamun justified.

Comment:

- The text can be recreated by a comparative analysis of the four canopic jars, then determining the scribe's style and then

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subsequently cross-referenced with parallel texts¹⁵ (this text was compared with 34 parallel texts).

- The text begins with the beginning of speech formula $\underline{dd} \text{ mdw}$  addressed to the goddess Nephthys, it is a common formula since the pyramid texts, which can be found as a title for religious instructions and texts¹⁶, but the scribe omitted the particle in .
- The goddess Nephthys¹⁷ grants protection to the god Hapy, because the pairing of Nephthys with Hapy is constant¹⁸, and it is usually shown on the jar used to preserve the deceased's lungs.
- Mohamed Saleh mentioned a comment about the jar bearing the name of the goddess Selket "On the first line of the text, the writer repeated these signs   I carelessly, and added an  in the third line in the word  . It seems that he was confused by the word  below it"¹⁹, but this comment has more to do with the jar bearing the name of the goddess Nephthys.
- In orthography, the formula $\text{im}\mathbf{A}\mathbf{x}\mathbf{y} \text{ xr}$ is translated as "revered before"²⁰, which invokes the names of the four sons of Horus, the

¹⁵ See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars", 6-109- 111- 118- 121- 125; Edward Brovarski, "Canopic Jar for Pedihormednu" *Gm*, Vol 21 (1976), 53; George Andrew Reisner, *Canopics*, revised and annotated by Mohammad Hassan Abd-UL-Rahman (Cairo Catalogue Général), (Le Caire 1967), 3- 5- 12- 56- 61- 64- 66- 72- 78-82- 86- 90- 94-98- 101- 104- 107- 109- 112- 122- 125- 136- 184- 186- 206-215-223- 239- 291.

¹⁶ Wilhelm Spiegelberg, "  Dd mdw im Koptischen", *ZÄS*, Vol 59, 160.



¹⁷ *LGG VI*, 95; *Wb II*, 233.

¹⁸ Mohsen Eltoukhy, "gHwtv-nxt's Chest of Canopic Jars", 105; Kenaya Camacho, "Head or Foot, Right or Left Analyzing the Positions of Isis and Nephthys on Coffins and Sarcophagi from the Old Kingdom (2663-2160 Bc) Through Ptolemaic-Roman Periods (332bc- 395 Ad) ", (Master's Thesis, The American University in Cairo, 2014), 65, No 4.

¹⁹ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", *ASAE*, Vol 69 (1983), 23- 24.

²⁰ Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian*, (Oxford 1991), 20; *Wb I*, 81; See Karl Jansen-Winkel, "Zur Bedeutung von $\text{im}\mathbf{A}\mathbf{x}$ ", Hussien Abdo Khalifa Ali *Journal of Faculty of Archaeology, Qena*(No19, 2024)(Part Two)

Canopic Jars of the Royal Scribe (*Qenamun*) from the Eighteenth Dynasty funeral deities Hapy, Imsety, Kebehsenuf, and Duamutef, they were the gods of the canopic jars since the Middle Kingdom, and they were closely linked to the mummification process²¹.

- The god Hapy²² held the title *nb nhh* "Lord of Eternity"²³, he was one of the four sons of Horus²⁴, and he was responsible for guarding the lungs of the deceased.
- According to chapter 151 of the Book of the Dead, Hapy defends the dead, joins his head to his neck, and beats his enemies in his defense²⁵.
- The title *sš nsw* is translated to mean "The King's Scribe"²⁶ or "Royal Scribe"²⁷, it was commonly during the New Kingdom and continued throughout the Greco-Roman period²⁸.
- Osiris  (*Wsir*) here is a name given to the deceased, who is generally identified with the god²⁹, it refers to the deceased Osiris, as the deceased became Osiris. The name Osiris was written as , this writing of Osiris are common since the sixth Dynasty³⁰.

BSEG, Vol 20 (1996), 29- 36; Tawfik Fathy Tawfik, "Canopic Chests in the New Kingdom and Late Period- Analyzing and Comparison Study",187.

²¹ See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars", 13.

²² *LGG V*, 44-47; *Wb III*, 70.

²³ Friedrich Abitz, König und Gott: Die Götterszenen in Den Ägyptischen Königsgräbern von Thutmosis IV. Bis Ramses III, (Wiesbaden: Harrassowitz, 1984), S. 264, Nr. 208.

²⁴ Arne Eggebrecht, " Hapi", *LÄ*, Vol II, 951-952.

²⁵ Thomas G. Allen, " The Book of the Dead or Going Forth by Day " *SAOC* Vol 37 (1974), 147-150.

²⁶ *LGG VI*, 602.

²⁷ Abdul Rahman Al-Ayedi, Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom, (Ismailia: Obelisk Publications, 2006), No. 1816, 537-544.

²⁸ *LGG VI*, 602.

²⁹ Wallis Budge, Vocabulary of the Book of the Dead, (London 1898), 13.

³⁰ Ehab Gamil Abd El-Krim, "Three Canopic Jars from El-Matariya in the Grand Egyptian Museum (GEM 4964, 4967, 19335) *SHEDET*, Vol 12 (2023), 219.

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- If the lid existed, it should be a baboon head³¹, but unfortunately, the four jars are missing the lid.



Fig. 3: The First Canopic Jar (taken by M. Samah)

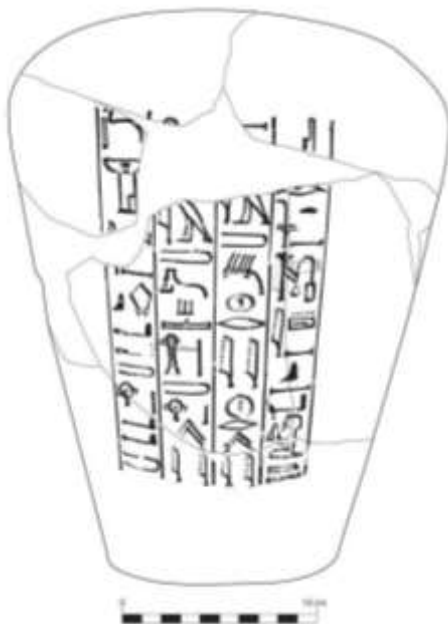


Fig. 4: Facsimile of the first Canopic Jar

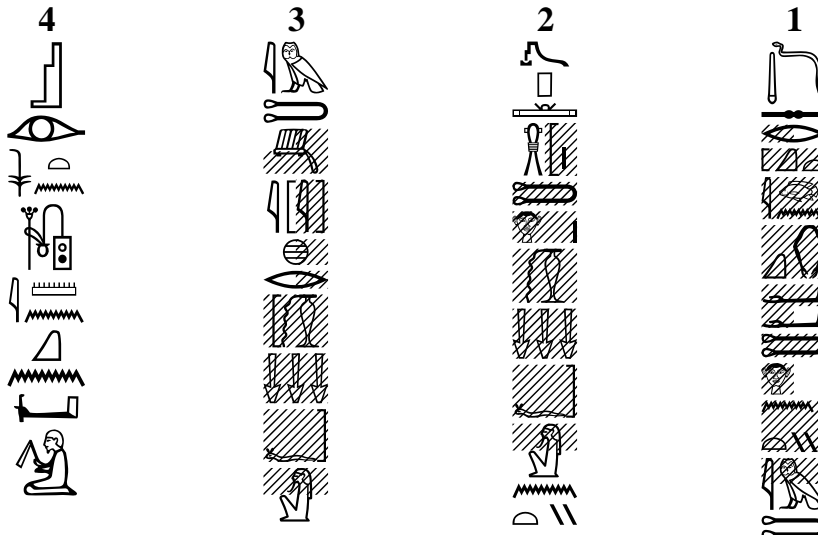
³¹ Aidan Dodson, "Four Sons of Horus" *OEA*, Vol I (2001), 562.

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**Canopic Jars of the Royal Scribe (*Qenamun*) from the Eighteenth Dynasty
The Second Canopic Jar No. 542/2:**

The second canopic jar No. 542/2 is a White Pottery Canopic Jar, it measures H. 28 cm with a Lip diameter of 12 cm. It was broken and has been restored, but some parts are missing also the lid was lost, it contains a hieroglyphic retrograde text³² drawn in black ink and is oriented from left to right, but it reads from right to left, it consists of four vertical columns, each column is separated by a black line, this inscription beginning with the *Dd mdw* formula addressed to the goddess Selket, who grants God Kebehsenuf protection. This canopic jar is used to protect the intestines of the deceased.

Text:



Transliteration:

1. *dd mdw (in) %rkt [ink ʿwy =t hr nty] im t.*
2. *stp s3 [-t hr Kbḥ-snw=f] nty*
3. *im=TimAy xr [QbHsnw=f]*
4. *Wsir sš nsw kn Imn [m3ʿ hrw].*

Translation:



1. Words recited by Selket, [envelope your arms around the one] inside you.
2. you to choose [your protection for Kebehsenuf] which.

32 Richard Simpson, *Retrograde Writing in Ancient Egyptian Inscriptions: Illuminating Osiris: Egyptological Studies in Honor of Mark Smith*, MVCAE 2. (Eds.) Jasnow, R., and Widmer, G., (Atlanta: Lockwood Press, 2017), 337-345. *Journal of Faculty of Archaeology, Qena*(No19, 2024)(Part Two) _____ Hussien Abdo Khalifa Ali

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3. inside you, Revered one before [Kebehsenuf].
4. The deceased royal scribe Qenamun [justified].

Comment:

- Although a big part of the text is missing, it can be recreated by comparing it with parallel texts (this text was compared with 40 parallel texts)³³.
- The text is retrograded, the scribe oriented the hieroglyphic signs from left to right, but it can be reading the text from right column to left column; Retrograde mostly occurs in texts written in vertical columns³⁴, Generally, retrograde is typically employed to fit a certain text within its context by associating relevant parts of that text with relevant associated figures³⁵; In fact, I'm not sure why the scribe chose to use retrograde writing on this jar in particular and what the intended purpose was.
- The text begins with the beginning of speech formula *dd mdw* , which is dedicated to Selket, a few of her name's letters are clear, although the part containing the name of the god that Selket protects him is missing, it is meant to be mentioned the name of the god Kebehsenuf³⁶ in the second and third columns.
- Mohamed Saleh mentioned a comment about the jar bearing the name of the goddess Neith " The writer forgot to write , which should be at the end of the formula"³⁷, but this comment has more to do with the jar bearing the name of the goddess Selket.

³³ See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars", 6-110- 112- 113- 115- 122- 124; George Andrew Reisner, *Canopics*, 7- 14- 62- 66- 70- 73- 80- 84- 88- 92- 96- 100- 103- 105- 108- 111- 115- 123- 126- 137- 185- 187- 196- 197- 203- 207- 211- 240- 243- 244- 249- 282- 332.

³⁴ Richard Simpson, *Retrograde Writing in Ancient Egyptian Inscriptions*, 337-345.

³⁵ Abdelrahman Ali Abdelrahman, "The Offering Table of Hor-khebit from Abu-Yasin (CG 23141 = GEM 11736) with extensive notes on its cartouch-shaped basin", *IWNW*, Vol 1 (2022), 93.

³⁶ *LGG VII*, 180-183; Rosemarie Drenkhahn, "Kebehsenuf", *LÄ*, Vol III, 379.

³⁷ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", 24.

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- The addition of title *mꜣꜥ hrw*³⁸ "true of voice" is very important to the deceased, because it is an aspect of honor to the deceased, it means that the deceased has completed "the Weighing of the Heart", and been granted entry into the afterlife, and he had become a god by assuming the title "true of voice" or "justified"³⁹, so the scribe most likely forgot to write it down on this jar.
- If the lid existed, it should be a hawk head⁴⁰, but unfortunately, the four jars are missing the lid.



Fig. 5: The Second Canopic Jar (taken by M. Samah)

³⁸ See; Rudolf Anthes, "The Original Meaning of *MA hrw*", *JNES*, Vol 13, No. 1, (1954), 50; Grenfell Alice, "Egyptian Mythology and the Bible", *The Monist*, Vol 16 (2) (1906), 169–200; James P. Allen. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, (Cambridge University Press 2000), 95.

³⁹ Ehab Gamil Abd El-Krim, "Three Canopic Jars from El-Matariya in the Grand Egyptian Museum (GEM 4964, 4967, 19335)", 223.

⁴⁰ Aidan Dodson, "Four Sons of Horus", *OEA*, Vol I (2001), 562.

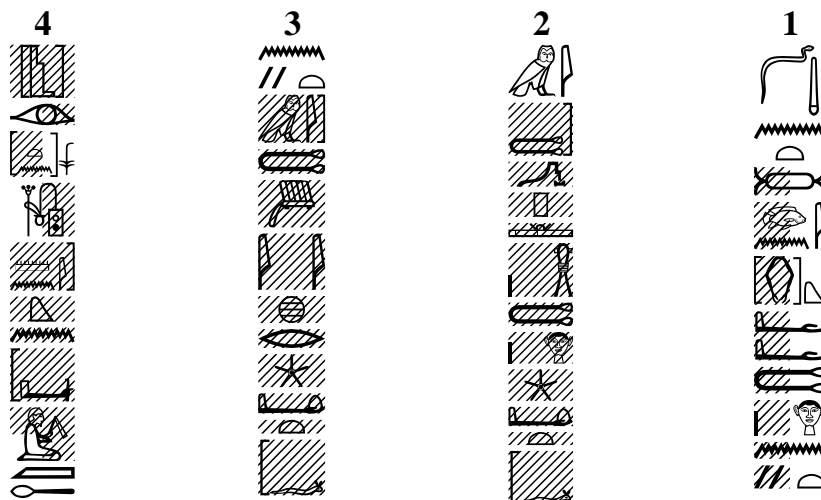


Fig. 6: Facsimile of the second Canopic Jar

The Third Canopic Jar No. 542/3:

The third canopic jar No. 542/3 is a White Pottery Canopic Jar, it measures H. 28 cm with a Lip diameter of 10 cm. It was broken and has been restored, but some parts are missing also the lid was lost, it contains hieroglyphic text drawn in black ink and is oriented from right to left, it consists of four vertical columns, each column is separated by a black line, this inscription beginning with the *Dd mdw* formula addressed to the goddess Neith, who grants God Duamutef protection. This canopic jar is used to protect the stomach of the deceased.

Text:





Transliteration:

1. *dd mdw (in) Nit inḳ ʿwy =t hr nty.*
2. *im [t stp sʒ =t hr _wʒ mwt=f]*
3. *nty [im =t imʒhy hr _wʒ mwt=f]*
4. *Wsr sš nsw [ḳn ʾImn] mʒʿ hrw.*

Translation:

1. Words recited by Neith, envelope your arms around the one.
2. inside [you to choose your protection for Duamutef].
3. which inside [you, Revered one before Duamutef].
4. The deceased royal scribe [Qenamun] justified.

Comment:

- The text is missing a big part, but it can still be recreated by comparing it with parallel texts (this text was compared with 41 parallel texts)⁴¹.
- The text starts with the beginning of speech formula *dd mdw* , which is dedicated to Neith⁴², a few of her name's letters are clear, although the part containing the name of the god that Neith protects him is missing, it is meant to be mentioned the name of the god Duamutef⁴³ in the second and third columns.
- Mohamed Saleh mentioned a comment about the jar bearing the name of the goddess Neith "The text is written retrograded, the writer forgot to write , which should be at the end of the formula"⁴⁴, but this comment is incorrect because the text is written normally; the hieroglyphic signs oriented from right to left and the can be reading the text from right column to left



⁴¹ See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars", 6-109- 111- 114- 116- 119- 121- 126; George Andrew Reisner, *Canopics*, 6- 13-53- 57- 61- 65- 69- 72- 79- 83- 87- 91- 95- 99- 102- 105- 107- 110- 114-122-125- 136- 186- 195- 223- 239- 248- 285- 288- 290- 300- 332- 343.

⁴² *LGG III*, 510-513.

⁴³ *LGG VII*, 516-518, Arne Eggebrecht, "Duamutef", *LÄ*, Vol I, 1150-1151.

⁴⁴ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", 24.

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column, also the title  existing on this jar at the end of the fourth line. The scribe forgot to write  on the jar bearing the name of the goddess Selket.

- If the lid existed, it should be a jackal head⁴⁵, but unfortunately, the four jars are missing the lid.



Fig. 7: The Third Canopic Jar (taken by M. Samah)

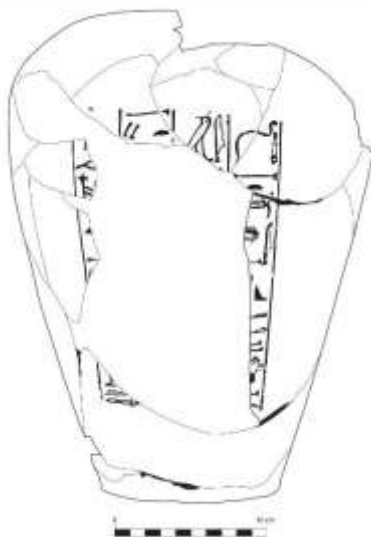


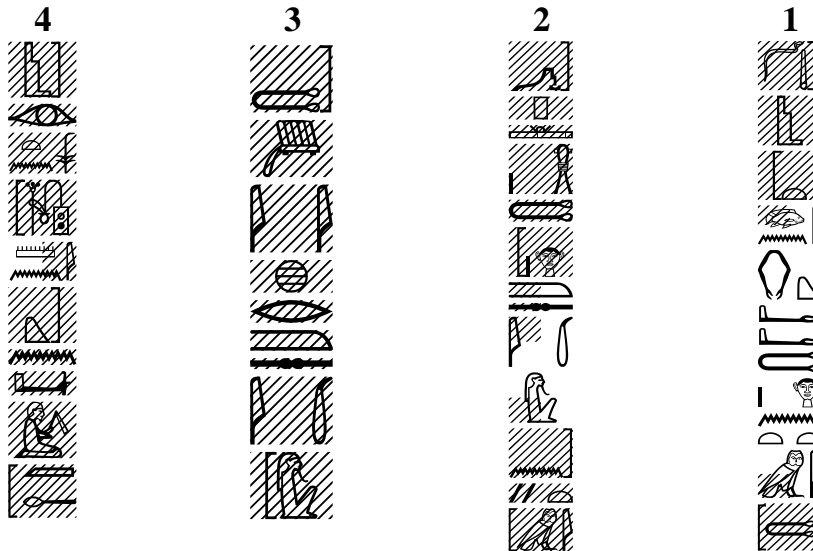
Fig. 8: Facsimile of the third Canopic Jar

⁴⁵ Aidan Dodson, "Four Sons of Horus", *OEA*, Vol I, 2001, 562.

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The Fourth Canopic Jar No. 542/4:

The fourth canopic jar No. 542/4 is a White Pottery Canopic Jar, it measures H. 28 cm with a Lip diameter of 10.5 cm. It was broken and has been restored, but some parts are missing also the lid was lost, it has remains of hieroglyphic inscription, but most of the text is missing, it is drawn in black ink and is oriented from right to left, and the part containing the beginning of the inscription and the name of the goddess is missing but should have been the goddess Isis, who grants God Imsety protection. This canopic jar is used to protect the liver of the deceased.

Text:



Transliteration:


1. [*dd mdw (in) 3st*] *ink ʿwy =t hr ntt im [t]*.
2. [*stp s3 =t hr*] *ʾImsty [nty im]*
3. [*=t im3hy hr ʾImsty*]
4. [*Wsir sš nsw kn*] *ʾImn [m3ʿ hrw]*.

Translation:

- 1- [Words recited by Isis] envelope your arms around the one inside [you].
- 2- [to choose your protection for] Imsety.
- 3- [which inside you, Revered one before Imsety].
- 4- [The deceased royal scribe] Qenamun [justified].

Comment:

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- Most of the text is missing, but it can still be recreated by comparing it with parallel texts (this text was compared with 37 parallel texts)⁴⁶.
- The text should start with the beginning of speech formula *dd mdw*  as the scribe usually writes in the previous three jars, it is assumed that this formula is dedicated to the missing fourth goddess, whose name usually is written in the canopic jars which is the goddess Isis⁴⁷.
- The goddess Isis guarantees protection to the god Imsety⁴⁸, because the pairing of Isis with Imsety is constant⁴⁹, so that, it is supposed to be mentioned the god Imsety in the second and third columns on the Fourth jar. Also, there are remnants of the letters of the name of the god Imsety clearly in the second column.
- The fourth column should have the name and title of the owner of the jars, as in the previous three jars.
- If the lid existed, it should be a human head⁵⁰, but unfortunately, the four jars are missing the lid.

⁴⁶ See; Shymaa Abd El-Sattar, "The Sons of Horus and The Canopic Jars", 6-107- 108- 110- 113- 120- 123; Reisner, *Canopics*, 4- 5- 12- 53- 55- 60- 63- 67- 71- 77- 81- 85- 89- 93- 97- 103- 106- 109- 112- 121- 124- 135- 189- 194- 201- 219- 220- 222- 294- 299.

⁴⁷ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", 24.

⁴⁸ *LGG I*, 367-370, Arne Eggebrecht, "Amset", *LÄ*, Vol I, 226.

⁴⁹ Mohsen Eltoukhy, *gHwtj-nxt's Chest of Canopic Jars*, 101; Kenaya Camacho, "Head or Foot, Right or Left Analyzing the Positions of Isis and Nephthys on Coffins and Sarcophagi from the Old Kingdom (2663-2160 Bc) Through Ptolemaic-Roman Periods (332bc- 395 Ad) ", (Master's Thesis, The American University in Cairo, 2014), 4, 65.

⁵⁰ Aidan Dodson, " Four Sons of Horus", *OEA*, Vol I, 2001, 562.

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Fig. 9: The Fourth Canopic Jar (taken by M. Samah)

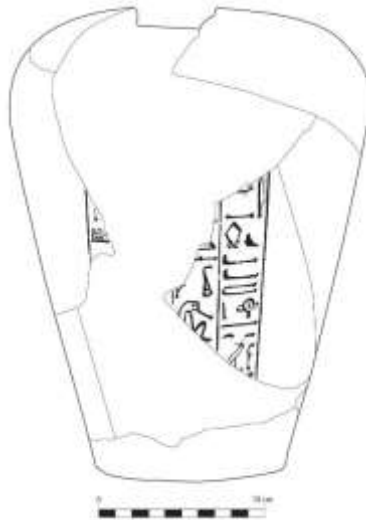



Fig. 10: Facsimile of the fourth Canopic Jar



Fig. 11: The Canopic Jars NO. 542 (taken by M. Samah)

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General Comments on the Writing:

The text was written in clear hieroglyphics, but there are some spelling errors and confusion, the scribe ignored some words like the title *mꜣꜥ hrw*  on the jar bearing the name of the goddess Selket; All texts were written in four vertical columns of hieroglyphs in black ink on these jars, but there are not similar in the direction of the text is written; There is one jar written in a retrograde style, which is a different style from the other three jars, and this is confusing; although there are many parts of the text missing, it was possible to recreate the text by a comparative analysis of the four canopic jars, then determining the scribe's style, and subsequently cross-referenced with parallel texts.

The scribe did not have sufficient experience in writing texts on the jars, as he made mistakes related to the method of writing words, he repeated some signs carelessly, and added some letters confusing way, also, he forgot the important title *mꜣꜥ hrw* on the jar bearing the name of the goddess Selket, this was probably due to the lack of craftsmanship of the scribe.


These jars bear a common text, which is a part of a formula for chapter 151 from the Book of the Dead, it mentioned the four guardian deities Isis, Nephthys, Neith, and Selket, then the four sons of Horus, Hapy, Kebehsenuf, Duamutef, and Imsety to ensure protection for the deceased's internal organs.

The Owner of the Canopic Jars No. 542:

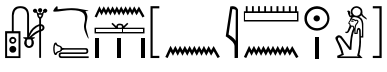
The name and title of the owner of canopic jars No. 542 are usually mentioned in the fourth column on all four canopic jars with the same format, his name was  *Kn-Imn*, which translates to mean "Strong is Amon", this name has been attested in Ranke⁵¹, it was very common during the New kingdom.

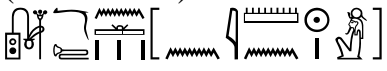
⁵¹ Hermann Ranke, Die Ägyptischen Personennamen, Band I, Glückstadt, 1935, No. 18, 334.

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
Qenamun held the title  *sš nsw*, which is translated to mean "The King's Scribe"⁵² or "Royal Scribe"⁵³, it was commonly during the New Kingdom and continued throughout the Greco-Roman period⁵⁴, his title means that he was a high-ranking person at the reign of the king Thutmose III and Amenhotep II from the 18th Dynasty.


His title *sš nsw* was the main title of Qenamun, which was found on his canopic jars, but on the walls of the tomb and its ceiling two other titles were found:

a-  Scribe and overseer of the offerings (of Amunre).

b-  Scribe of the custodians and overseer of the temple (of Amunre)⁵⁵.

His Family:

His wife is called  Bengyt, and her title was  "His wife, the lady of the house, chantress of Hathor lady of cusae". His son is called  I

Nerer-heb. His daughter is called  Sekhet⁵⁶.

His Tomb:

Qenamun was the owner of the tomb No TT 412 in El-Khokha cemetery, west of Luxor.

Conclusion:

In conclusion, the four canopic jars No. 542 are made of white pottery, they belong to the royal scribe Qenamun, and they were

⁵² LGG VI, 602.

⁵³ Abdul Rahman Al-Ayedi, Index of Egyptian Administrative, No. 1816, 537-544.

⁵⁴ LGG VI, 602.

⁵⁵ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", 19.

⁵⁶ Mohamed Saleh, " The Tomb of the Royal Scribe Qen-Amun at Khokha (Theban Necropolis No. 412)", 19.

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extracted from tomb No. TT 412, all of them were broken and have been restored, but some parts of them are missing, and their lids were not found, Although many parts of the text are missing, it was possible to recreate the text completely, all four canopic jars contained only a hieroglyphic text consisting of four vertical columns, beginning with *ḏd mdw* formula addressed to the guardian goddesses (Nephthys, Selket, Neith, Isis) and the four sons of Hours (Hapy, Kebehsenuf, Duamutef, Imsety), these gods and goddesses ensure protection for the deceased's internal organs, the text ending with the title and name of the deceased "sS nsw qn imn" accompanied by the title of true of voice or justified "mꜣꜥ hrw" except the jar bearing the name of the goddess Selket, the scribe forget to write it down; the jars free of any decorations or scenes. The jars contained the remains of embalming materials, so they were used to preserve the internal organs of the deceased. The four canopic jars No.542 have an important value because they shed light on an important aspect related to one of the highest-ranking officials during the reign of the King Thutmose III and Amenhotep II from the 18th Dynasty of the New Kingdom, the royal scribe Qenamun.

Abbreviations:

- ASAE = Annales du Service des Antiquités de l'Égypte (LeCaire).
- BSEG = Bulletin de la Société d'égyptologie de Genève (Genève)
- Gm = Göttinger Miszellen, Göttingen.
- HÄB = Hildesheimer ägyptologische Beiträge (Hildesheim).
- JGUAA = Journal of the General Union of Arab Archaeologists.
- JNES = Journal of Near Eastern Studies. Dept. of Near Eastern Lang. and Civilis., Univ. de Chicago (Chicago, Ill).
- LÄ = Wolfgang Helck, und Eberhard Otto, Lexikon der Ägyptologie, 7 vols, Wiesbaden: Otto Harrassowitz 1975.
- LGG = Christian Leitz, Lexikon der Ägyptischen Götter und Götterbezeichnungen, 7 vols, Paris: Peeters, France, 2002.
- OEAE = The Oxford Encyclopedia of Ancient Egypt (Oxford).
- SAOC = Studies in Ancient Oriental Civilizations (Chicago, Ill.)

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- Wb = Adolf Erman, und Hermann Grapow, Wörterbuch Der Ägyptischen Sprache, vols.1-4, (Leipzig: J. Hinrichs, 1926-1931).
- ZÄS = Zeitschrift für Ägyptische Sprache und Altertumskunde, Leipzig, Berlin.

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