

CHAPTER THREE

Neshor's Self-Presentations

Five self-presentations of Neshor are known, inscribed on five statues.¹⁴²

HERMITAGE 2962 STATUE¹⁴³

(figures 2–4, plates 1–5)

Reign:	Psamtik II
Current Location:	St. Petersburg, State Hermitage Museum
Accession Number:	2962
Provenance:	Sais(?) ¹⁴⁴
Material:	Dark-green slate
Measurements:	Height 31 cm
Brief Description:	An incomplete theophorous statue of Neshor depicting him standing with his left leg advanced and presenting a long and freestanding statuette of Osiris ¹⁴⁵ held at knee level between

¹⁴² Although some of these and those of Payeftjauemawyneith are not complete, I treat them as self-presentations because they meet the definition of the genre and include at least one of its elements. For example, I deal with Neshor's text on Hermitage 2962 Statue, which is mainly the appeal to the living section of this individual's inscription, as a self-presentation.

¹⁴³ Herein designated as Hermitage 2962.

¹⁴⁴ Jansen-Winkel, 1999: 41 (125), is not sure whether it came from Sais. However, it was bought by one of the Maksimova family members in Russia. The wish that Neshor's self-presentation makes here ("May you present for (me) from the offerings of the gods of *Hwt-Bjt*") could probably refer to Sais, if this *Hwt-Bjt* was actually located there. Neshor's wish can be understood as a hopeful wish and not as actually referring to the physical presence of this statue at Sais. If Sais was not the original place of this statue, the temple of Behbeit Al-Hagara (*Pr-Hbjt* or *Ntrt*) might have been where this statue was set. There are several reasons for this suggestion. According to textual sources that refer to the cultic ritual of their statues at Behbeit, the late Saite kings undertook an earlier construction of the temple; see Yoyotte 1958; Favard-Meeks 1997: 103. The artistic focal point of Neshor's statue is the presentation of the statuette of Osiris as one of the three main figures of the Osirian triad to which this temple was dedicated; see below. The title *wr ntr*, which is very close to the title of Neshor *wr m Ntrt*, was held by the priests connected with the cult of Osiris; see De Meulenaere 1958: 234 (n. 8); Favard-Meeks 1991: 390; 2002. At the temple of Behbeit Al-Hagara, Osiris received many forms, names, and epithets, such as *Wsjr nḏtj hnt Hbjt*, *bjk Ntrj*, *m rn=f n nb Ntrj*, *m hnt Ntrj*, *nb Ntrj*, *hṛj-jb Ntrj*, *hnt Hbjt*, *nd s'ḥ ntrw m hnt Ntrj* (see Favard-Meeks 1991), and these connect him with the temple and the town. However, Neshor's self-presentation here does not mention any of these forms of Osiris or even mention him at all throughout this incomplete text. Osiris is here only presented artistically through his statuette. For more on Sais, see Leclère 2008: 159–196, 629, 642.

¹⁴⁵ Bianchi (1996: 860) points out that this type of Osiris's image is a Saite sculptural characteristic.

his hands in front of the lower portion of his body. The head of the god is missing. Osiris holds his emblems in his hands and wears the *wsht* necklace. Incomplete texts containing royal cartouches are inscribed on Neshor's body, above Osiris's shoulders, and to the left and the right of Osiris's head. Only the lower portion of the statue remains. Moreover, the statue base is missing. A hieroglyphic text in five columns runs from right to left on the right side of the statue, between Neshor's right leg and the statuette. Four columns of a hieroglyphic text (with a missing end) reading from right to left occupy the statue's left side between Neshor's left leg and the back pillar. The back pillar bears a hieroglyphic text in two columns with a missing beginning and end, running from right to left.

Bibliography:

Turajeff 1910: 160–163, Abb. 2 and 3; Lapis and Mat'e 1969: 111–113, pl. IV (119), Abb. 75; Otto 1954: 127 (25); De Meulenaere 1966: 14 (42. 2); El-Sayed 1975: 266 (§ 59); Rößler-Köhler 1991: 223–224 (56 b); Jansen-Winkeln 1999: 41 (125); Heise 2007: 190–192 (II. 20); Hussein 2009: 39–45 (Doc. 1), 293 (fig. 1); Jansen-Winkeln 2014: 330–331 (55. 95); Bassir 2014.

Statuette: left side, above the shoulder and by the head of Osiris (vertical; left to right):

[*jm3hw hr*]¹⁴⁶ *ntr nfr nb-t3wj*¹⁴⁷

[The *jm3hw* bef]ore the good god, and the lord of the Two Lands.

Statuette: right side, above the shoulder and by the head of Osiris (vertical; right to left):

[*njswt-bjt*] *nfr jb* [*R*]¹⁴⁸ *nh dt*¹⁴⁹

¹⁴⁶ The Saite formula *jm3hw hr* + king's title/epithet + king's name was written probably here. For more on this formula, See Rößler-Köhler 1989: 255–274; Jansen-Winkeln 1990; De Meulenaere 2008: 304–305 (n. 23); and below.

¹⁴⁷ Turajeff (1910) starts with reading the king's names before Neshor's epithet with which reading should begin; for more, see here below regarding BM EA 83 with references there.

¹⁴⁸ For the name of this king on a non-royal statue Nr. 586 from Buto, see Bedier 1999: 21, 1, 3.

¹⁴⁹ The formula here should probably be *h3j hr* [*njswt-bjt*] *nfr jb R nh dt*, as the formula *h3j hr s3*

[King of Upper and Lower Egypt], Nefer-ib-[Re],
living forever.

Statuette: left side, above the shoulder and by the head of Osiris (vertical; left to right):

s3-R^c Psmtk nḥ dt

Son-of-Re, Psamtik, living forever.

right side (vertical; right to left):

(1) (j)r(j)-p^c(t) ḥ3(tj)-^c ḥtmt(j)-bjt(j)¹⁵⁰ smr
w^c(tj) n(j)¹⁵¹ mr(wt)¹⁵² (2) Ns-Ḥr s3 Jwfr(r)¹⁵³
d(d)¹⁵⁴=f j w^cbw nb(w) rh(w)-jht¹⁵⁵ nb(w)
sw3.(tj)¹⁵⁶=sn¹⁵⁷ hr=j swd3=tn [h^cw=j(?)] (3)
mj swd3=j h^cw nb(w) d(d)¹⁵⁸=tn htp-dj-njswt

R^c W3ḥ-jb-R^c reads on Abydos Statue and Louvre A 90, where it reads *jm3ḥw hr njswt-bjt Ḥ^c-jb-R^c*.

¹⁵⁰ Dilwyn Jones reads and translates this title *ḥtmt(j)-bjt(j)* “sealer of the King of Lower Egypt.” This title first appeared in the “reign of Den.” Henry George Fischer considers *ḥtm(w)t(j) bjt(j)* “treasurer of the king of Lower Egypt.” According to Stephen Quirke, it means “sealbearer of the king,” and he states that this title was “the mark of highest status at the court.” For example, the Saite god’s father of Heliopolis, Panehsi named Neferibremmyre, held the title *ḥtmt(j)-bjt(j)*, which Ahmad El-Sawi and Farouk Goma’a understand as “Königlicher Sieger.” See Jones 2000: 763 [2775]; Murray 2004: pl. XXXVIII; *Wb.* I: 435 [8]; Fischer 1996: 50, 84, fig. 4, 85, 90, pl. 10, 131, 139, pl. 26, 253; Quirke 2004a: 45 [III.1.5]; Sauneron 1952: 164; Ranke 1935: 113 [13], 194; De Meulenaere 1966: 35 ff. El-Sawi and Goma’a 1993: 3, 10.

¹⁵¹ *Nj* here is the nisbe adjective. For the form of titles with *nj*, see Fischer 1978: 49.

¹⁵² *Mr* here is written with Gardiner’s sign-list N-36 $\overline{\text{mr}}$, which also gives the sound *mr*.

¹⁵³ Turajeff (1910: 161) transcribes the name of Neshor’s father with only one *r* although it is known from Neshor’s other monuments; see, for example, Louvre A 90. Although Heise (2007: 190) publishes the other self-presentations of Neshor, he does not comment on this. Christensen (1983: 21, [n. 36]) thinks that the name of Neshor’s father should be understood as a third future form *Jw=f r jrt*; see below and also Zivie 1975: 88, 89.

¹⁵⁴ The verb *dd* is written without *d*.

¹⁵⁵ Faulkner (1956: 30; 1999: 151) renders “*rh ht* wisdom, wise, learned man, sage.” Jansen-Winkel (1985: I, 123, A 10, f, 2 and II, 361, 3.5.16, 589) translates “*rh jht* Wissen.” Lichtheim (2006a; 2006c: 169) renders it “a wise man,” but Lichtheim (1997: 4) changes it to “a knower of things.”

¹⁵⁶ The omission of *tj* was common in post-New Kingdom writings. On Montuemhat’s statue Cairo CG 42236 is the phrase “sw3.(tj)=sn hr twt pn who will pass by this statue” (see Leclant 1961: 18), while on Montuemhat’s statue Berlin 17271 is the phrase “*ḥk(tj)*=sn r wn-ḥr who will enter to open the sight;” see Leclant (1961: 60); Jansen-Winkel 1994b: 117; additional examples can be found in Quack 2006b: 90 (n. 69).

*m-ht jb t3w n r3 3h(w) n s^ch¹⁵⁹ n(n) nw m wrd
hr=s¹⁶⁰ dr-ntt n(n) swgg¹⁶¹ (4) r(3)=tn¹⁶² n(n)
prj (j)sk¹⁶³ hnt jht=tn¹⁶⁴ jm3-jb¹⁶⁵ jm3 n=f¹⁶⁶
nt(r)¹⁶⁷=f¹⁶⁸ srwd mnw gmj=f n m-ht¹⁶⁹ rn=fmn
m-^c (5) nhw¹⁷⁰ w(nn) jr r jr(w) n=f¹⁷¹ mnw pw
jrj(t) bw-nfr¹⁷²*

- ¹⁵⁷ See Jansen-Winkeln 1994b: 117. The same verbal form, *sw3.tj=sn* (*kr s3.tj=sn*), occurs on Montuemhat's statue Cairo CG; see Leclant 1961: 6 [n. ab].
- ¹⁵⁸ The verb *dd* is written without *d* for the second time here.
- ¹⁵⁹ For variations of the same sentence in the Saite phraseology, see Jansen-Winkeln 1999: 45–46. Lichtheim (1948: 176, [n. 38]) understands *s^ch* as “noble courtier” and “transfigured spirit.”
- ¹⁶⁰ See Hannig 2006a: 222 (7982); Jansen-Winkeln 1999: 81–82; Vernus 1976.
- ¹⁶¹ Jansen-Winkeln (1999: 81) reads “(Denn) es verursacht keinen Mangel zu euern Lasten,” where the other spellings (Syracuse, Jerusalem) support reading *swgg*. For reading *swg(3)*, *swg(g)*, and *s-wgg*, see Otto 1954: 46, (n. 6); *AL* II: 314–315 (78. 3407-8); Jansen-Winkeln 1999: 81, 130, 154; Van de Walle 1972b: 75 (n. d); Altenmüller 1965: 32. For *swg*, see Hannig 2006a: 736 (26874). Heise 2007: 190–191 restores “*dr ntt nn zg[nn] r3=tn* Denn nicht ermattet euer Mund.” There are similar phrases on Montuemhat's statues Cairo CG 42240 and Cairo CG 647; see Leclant 1961: 22, 101. See the Saite scribe statue Syracuse 288 of Padiimenemipt and the Twenty-fifth/Twenty-sixth Dynasties Saft el-Henneh (?) block statue, cf. Sist 1978: 133–140, pls. 1–2; Givone 1975: 19–21, pl. IX–XII.
- ¹⁶² This phrase, with variations, occurs in the late Twenty-fifth Dynasty self-presentation of *P3-dj-Jmn-m-jpt*, see Heise 2007: 100; in the Twenty-fifth Dynasty self-presentation of *H3-r-w3*, see Heise 2007: 100; in the late Twenty-fifth Dynasty self-presentation of *3h-Jmn-rw*, see Heise 2007: 104; see also Leclant 1954; and in the late Saite self-presentation of Wahibre, see Heise 2007: 241.
- ¹⁶³ Turajeff (1910: 161, [n. 2]) suggests adding *m* here. Jansen-Winkeln (1999: 78) reads “Es geht nicht von eurem Besitz ab.” Jansen-Winkeln does not have transliteration here, and the other examples he cites (p. 78) have *hnt jht=tn*, not *m jht=tn*. Jansen-Winkeln's other parallels (p. 78) have *js* instead of *jsk*.
- ¹⁶⁴ The scribe wrote *k-ht* instead of *hnt jht*. The scribe here misspelled these with *kt-ht* (“others”) or with *kt-ht* (“another generation of people”); for the latter, see *Wb*. V: 115 [13-4]; Wilson 1997: 1092. Turajeff (1910: 161, [n. a]) writes “sic!” twice above *k* and under *jht*. However, Lapis and Mar'e (1969: pl. IV [119]) do not put “sic!” Jansen-Winkeln (1999: 78, 145) reads “*jht* Sache; Besitz,” and he (1999: 130) corrects *k* into *hnt* and I read *hnt jht*. The sentence *n pr js m jht=tn* is probably first attested in the Middle Kingdom; see De Meulenaere 1965b: 252 (h); Lefebvre 1990: 270; Gilula 1972: 57; 1970: 209; Wiedemann 1901: 250. It is also mentioned with variations in many first millennium non-royal self-presentations; for example, in the Late Saite self-presentation of Wahibre, on statue CG 672 = JdE 30978, (see Heise 2007: 239, 243), as “*n pr <js> m jh{r}.t=tn*”; in the Twenty-fifth Dynasty self-presentation of Harwa, on statue Louvre A 84 (see Heise 2007: 38) as “*n pr <js> m hr.t=tn*”; in the Twenty-fifth Dynasty self-presentation of Harwa, on statue Berlin 8163 (see Heise 2007: 45); as in the late Twenty-fifth self-presentation of *Mntw-m-h3t*, on statue Cairo CG 647 = JdE 31883 (see Heise 2007: 72), as “*n pr m hr.t=tn*,” and as in “*n pr js hntj jh.t=tn*” in the late Twenty-fifth self-presentation of *P3-dj-Jmn-m-jpt* on statue Syracuse (no number) (see Heise 2007: 100).

(1) The $(j)r(j)-p^c(t)$, $h3(tj)^{-c}$, sealer of the King of Lower Egypt, sole friend, possessor of lo(ve), (2) Neshor, son of Iwefer(er), he sa(ys): "O all $w^c b$ -priests and all knowledgeable people who will pass by me, may you take care of [my body(?)] (3) according as I took care of everybody. May you rec(ite) a $Htp-dj-njswt$ by the heart. The breath of the mou(th) is effective for the blessed dead.¹⁷³ The (dead prayer) is (not) something from which

¹⁶⁵ As a social characteristic, Amun-Re was identified as $jm3-jb$ "freundlichen Herzen" in P. Boulaq 17 (= P. Cairo CG 58038); see Luiselli 2004: 11 (c), 4.3: 30, 19, 63 Vers 30: A, 4. 3), and as life donor "*shpr.n jm3=f hdd.wt* seine Lebenswürdigkeit hat das Licht entstehen lassen," see Luiselli 2004: 12 (d), 4.7: 39, 20–21, 65 (Vers 39: A, 4.7). Lichtheim (1997: 82–83) believes that the main lexeme for "friendliness" is $j3m/jm3$ and noun $jm3t$. Janssen (1946: 2) brings ten Middle Kingdom examples of $jm3$. Lichtheim (1997: 82) points out that all those examples are related to a protagonist's family which show "family affection" as "the most important moral trait." In the New Kingdom, the compound forms $jm3-jb$ and $nb-jm3t$ were utilized; see Lichtheim 1997: 82. The epithet $nb jm3t$ means "possessor of kindness." Jansen-Winkeln (1985: 583) reads and translates $j3mt$ "Liebenswürdigkeit;" see also *Wb.* I: 80 (7). *Wb.* I: 80 reads and translates " $jm3w$ Lichtglanz." According to Heise (2007: 98), the epithet $nb j3m<.t>$ means "Herr der Beliebtheit," which occurs on the Eighteenth Dynasty Cairo statue 547 of Menkheperseneb (see *Urk.* IV: 993 [14]); in the Third Intermediate Period self-presentation on Cairo statue CG 741 (see Jansen-Winkeln 1985: 244, 356); and in the late Twenty-fifth Dynasty self-presentation of $P3-dj-jmn-m-jpt$ (see Wiedemann 1901: 249; Heise 2007: 98). Lichtheim (1988: 139; 1997: 82) states that $jm3/j3m$ "kindness" implies "graciousness." In the Late Period, the compound form $jm3j-jb$ continues. Lichtheim (1992a: 94 [no. 96]) reads and translates a sentence in the Thirtieth Dynasty priest Djedhor's text (found in Heliopolis, now at Bayonne, from the reign of Nectanebo I) "*jnk jm3-jb nfr-kjh n s nb* I was gracious and benign to all," while De Meulenaere (1962b: 33–34) reads the same reading and translates "*Je suis aimable, généreux pour tout home*;" see also Clère 1951: 141–142. On statue BM EA 1292 of Montuemhat is the phrase $jm3-jb m3^c n nb=f$, see Leclant 1961: 143. On statue Cairo CG 646 (see Leclant 1961: 68) is $jm3-jb$. $Jm3-jb$ might be either in passive and active voices; see Leclant 1961: 143 (n. h). See also *Wb.* I: 79; Otto 1954: 70–71.

¹⁶⁶ See Wiedemann 1901: 250. See also Heise (2007: 100), who reads $j3m-jb$.

¹⁶⁷ Turajeff (1910: 161 [n. 3]) suggests to restore ntr here. Jansen-Winkeln (1999: 87, 132) reads nt as "Gott." nt stands for ntr . In Late Period orthography, nt and Nt stand for ntr . This pronunciation is probably first attested in the Saite Period; see De Meulenaere 1994. For more details on the phonetic development, see Quack 2013.

¹⁶⁸ This phrase also occurs in the late Twenty-fifth Dynasty self-presentation of Akhamenru (see Heise 2007: 104), and also in the late Twenty-fifth Dynasty self-presentation of $P3-dj-jmn-m-jpt$ (see Wiedemann 1901: 250; Heise 2007: 100). The standard phrase with this meaning is $jm3-jb jm3 n=f ntr$, which Jansen-Winkeln (1999: 86) translates as "Wer freundlichen Herzens ist, zu dem ist Gott freundlich."

one fatigues, since (4) your mouth will not weaken, and it does not, moreover, come forth from¹⁷⁴ your property. As for the one who is gracious,¹⁷⁵ his god is gracious to him.¹⁷⁶ As for the one who preserves the monuments which he found (made) for the future, his name is remaining among (5) the living. The one who performs (good) becomes one for whom one acts (good) for him. Doing good is a monument.¹⁷⁷

¹⁶⁹ There is a phrase *m3 n m-hr* on Cairo statue CG 42236 of Montuemhat, see Leclant (1961: 6), who translates it "qui voit dans l'avenir." It also occurs on a granite fragment in Cairo museum 27/1-21/1 (see Leclant 1961: pl. III), and in the tomb of Ibi (see Christophe 1955: 61 [no. 58]). See also *Wb*. III: 346; *WbBst* III: 72.

¹⁷⁰ This phrase can be compared with a phrase on the Middle Kingdom Stela Aswan 1371, from the chapel of Heqaib at Elephantine, which Franke (1994: 176-7) reads and translates "*srwd wst shpr n wn.t jn h3 hr gm.tn=f zbjj n sk rn=f hr jh.t=f* wer in Ordnung gebracht hat, was verfallen war, entstehen ließ, was es nicht mehr gab und vergrößert hat, was er vergangen vorfand, dessen Name geht nicht unter auf seinen Sachen" (see De Meulenaere 1965a: 252 [i]; Heise 2007: 191 [n. 479]).

¹⁷¹ Jansen-Winkeln 1999: 54 f. The same phrase also occurs in the late Twenty-fifth Dynasty self-presentation of Akhimenrew; see Heise 2007: 104. The complete form of this sentence can be found in the Late Twenty-fifth Dynasty self-presentation of Harwa (Heise 2007: 25). It is also mentioned several times, with variations in orthography, in many texts of the Twenty-fifth and Twenty-sixth Dynasties as well as of the Ptolemaic Period. The main discussion of this epithet is De Meulenaere 1965a: 33-36. It appears to have the the primary meaning "One who acts (on my behalf), is who for whom (others) will act." The same phrase also occurs in the late Twenty-fifth Dynasty self-presentation of Akhamenru; see Heise 2007: 104. The complete form of this sentence can be found in the late Twenty-fifth Dynasty self-presentation of Harwa; see Heise 2007: 25. A similar phrase can be found on the Twenty-fifth standing statue CG 42236 of Montuemhat (see Heise 2007: 61), which Jansen-Winkeln (1999: 86) translates "Dieser Gott, (es ist) einer, der Gutes erweist dem, der es (selbst) tut;" see also Daressy 1893: 178-180; Kamal 1909, 74-79, pl. XIX; Vernus 1978a: 65-70; Jansen-Winkeln 1999: 54.

¹⁷² Or "the one who did good is a monument." The phrase was common on monuments from the Twenty-fifth Dynasty to the Late Period. For example, in the late Twenty-fifth Dynasty self-presentation of Akhamenru, see Lichtheim 1948: 174; Heise 2007: 104 [6]; Jansen-Winkeln 1999: 64-65. For phrases with different wording and meaning, see Jansen-Winkeln 1999: 65-66; Perdu 1996: 43-66, pls. VIII-IX; Jansen-Winkeln 1996c: 39-48; 1999: 64.

¹⁷³ See Spiegelberg 1907; Vernus 1976; Assmann 1983: 70; 1987: 212 f.; 1994a: 42-43; Faulkner 1999: 214.

¹⁷⁴ De Meulenaere (1965b: 251, n. h) points out that in the Late Period *hnt* can be used instead of *m*.

¹⁷⁵ Jansen-Winkeln (1999: 143) reads and translates it "*j3m-jb* freundlichen Herzens." For several Late Period examples of this phrase with variations, see Jansen-Winkeln 1999: 86-87.

¹⁷⁶ Jansen-Winkeln (1999: 87) translates it "Wer freundlichen Herzens ist, zu dem ist sein Gott freundlich."

back pillar (vertical, right to left):

(1) [... (j)r(j)-p]^c(t) h3(tj)-^c htmt(j)-bjt(j) wr m
Ntrt¹⁷⁸ (j)m(j)-[r(3) 3wj h3sw(t)] W3d-Wr¹⁷⁹ Ns-
Hr s3 Jw[fr]¹⁸⁰ (2) [dd=f(?)] Wsjr dj=tn n(=j)
m wr n Wsjr¹⁸¹ s3m=tn n(=j) m 3w(t) n ntrw n
Hwt-bjt st mrj jb=f jnk s^ch n [jr(w) n=f ...]

(1) [... The (j)r(j)-p]^c(t), h3(tj)-^c, sealer of the
King of Lower Egypt, the great one in Netjerit,¹⁸²
overseer of the two gates of the foreign lands of
the W3d-Wr, Neshor, son of I(wafer), (2) [He
says:(?)] “O Osiris may you give to (me) from the
abundance of Osiris. May you present for (me)
from the offerings of the gods of Hwt-Bjt,¹⁸³ the
beloved place of his heart. I was a noble [for whom
one should act ...].

left side (vertical; right to left):

- ¹⁷⁷ This whole passage from t3w n r3 3h(w) mnw pw jrjt bw-nfr can be found, with few differences, on the Dynasty 25/26 Saft el-Henneh? block statue, see Givon 1975: 19–20, pl. XII.
- ¹⁷⁸ This epithet of the Late Period probably first identified Tefnakht in Piye’s great victory stela; see Yoyotte 1961: 154–155; Grimal (1981a: 12, 16, 312 [§=1.2–4, 5*]) who reads and translates wr n Ntr “grand dans Netjer.” Grimal states that wr m Ntr (= Behbeit el Hagar) was an honorific title. Kitchen (1996: 363, 403) translates the title “Grandee in Netjer.” Pressl (1998: 225) reads “wr m Ntr.w.” Yoyotte (1961: 155) identifies “la ville de Netjer” as “Isidopolis du Sébennytique.” For this Delta town, see DG III: 107.
- ¹⁷⁹ Vandersleyen (1999: 351 [315]) reads and translates mr [3w h3swt?] w3d wr “Responsable [.....] ouadj our.” This unique title could be also translated as “overseer of the double gate of the foreign lands of the sea.” This title may refer to the fact that Neshor held this title in his career and had control over the maritime trade.
- ¹⁸⁰ Turajeff (1910: 162) only restores J[wfr] as he does before (see above), while Heise (2007: 192) this time restores the complete form of the name of Neshor’s father J[wfr] (see above, where he does not restore it).
- ¹⁸¹ I have not found this phrase elsewhere.
- ¹⁸² It is now Bahbit Al-Higāra in Central Delta, and not “great in god” as in most translations. This place name also has a city determinative. For more on the title wr m Ntrt, see below.
- ¹⁸³ Hwt-Bjt, meaning “Mansion of the King of Lower Egypt,” is suggested to be inside the sacred enclosure behind the temple of Neith at Sais, a Saite religious center mainly associated with Osiris and other deities such as Neith and Hathor. For more on this place name, see DG IV: 65–66; El Sayed 1975: 199 ff. Wilson 1997: 629.

(1) $\epsilon k = sn$ hr^{184} hsf n ntr [...] ntn^{185} mj n $jmj(w)-ht$ $n-zp$ js n $w(n=j)^{186}$ [...] (2) $wsht$ $k3j$ $jm=s$ r $\epsilon(3)$ $n(n)$ $snj(t)$ zp $n=tn$ $jrj=f$ $h\epsilon j$ $rm\bar{t}w$ nw $njwt=tn$ [...] (3) $mwt=f$ $m-\epsilon=k$ $njwt$ m ntr tpj [...] (4) m $\check{s}dj$ $3bd$ nn $s3^{187}=tn$ $rdwj[=tn(?)]$ (5) $k\bar{b}hw^{188}$ $3w$ [...]

(1) They entered to punish for the god(?) ... [for] you are like those who are in ... (?) Never had (I) a fault ... (2) Wide is the elevation within it to the greatness of(?) It is without passing a wrongdoing to you that he acted. The people of your city are rejoicing [...] (3) His mother is with you(?) the city by the primeval god [...]. (4) When the monthly festival is celebrated, you will not be weak. [Your(?)] legs ... (5) The libation is extended(?) [...].

LOUVRE A 90 STATUE¹⁸⁹

(figures 5–11, plates 6–10)

Reign:	Apries
Current Location:	Paris, Louvre Museum, AE
Accession Number:	A 90 – N 91 – MR 15, Hall 12 BIS
Provenance:	Elephantine (?) ¹⁹⁰ Temple of Khnum (?). ¹⁹¹ It first was noted in Italy in the seventeenth century CE in the Villa Flaminia in Rignano in Rome, and then placed in the Villa Albani (A 439, Albani Collection). ¹⁹² Later the Louvre Museum purchased it.

¹⁸⁴ Statue Cairo CG 42230, right, 1.2, has a similar sentence, “ $\epsilon k.kwj$ hr ntr m hwn jkr;” see Jansen-Winkeln 1985: 532; 1993: 223, 2 (e).

¹⁸⁵ Ntn may stand for $nttn$, “you.”

¹⁸⁶ See *Wb.* I: 314 (8).

¹⁸⁷ See Hannig 2006: 657.

¹⁸⁸ There is a title called $k\bar{b}hw$ among the titles of the early Saite official Nespasefy; see Verhoeven 1999a: 8.

¹⁸⁹ Herein designated as Louvre A 90.

¹⁹⁰ Griffith (1955: 145) declares that this statue “comes from the temple of Elephantine.” However, Valbelle (1981: 45 [342]) states “vraisemblablement.”

¹⁹¹ Ziegler (1994: 52) declares, “Sans doute Éléphantine, temple de Khnoum.”

¹⁹² See Ziegler 1994: 52. According to Martínez (2004: 717 [n. 1491]), this statue was found in “Flaminia” in the eighteenth century CE and entered in the Albani Collection in about 1815 CE.

Material:	Basalt ¹⁹³
Measurements:	Height 103 cm; Width 37.5 cm; Depth 51.1 cm
Brief Description:	A theophorous statue of Neshor kneeling and carrying a base with three statuettes of the triad of Elephantine: Khnum, Anukis, and Satis. The text on this statue is written in seven vertical columns on the wide and long back pillar. The two sides and the top of the back pillar are also inscribed. The statue's current restored condition (see below) shows that the base of the main statue is inscribed overall except at the front, while the base of the three statuettes is only inscribed on the front.
Bibliography:	Pierret 1874: 21–26; Maspero 1884: 88–89; Schäfer 1904: 152–163, Taf. 1–2; Otto 1954: 127, 162–164 (27 a); Brunner-Traut 1957: 93 f., Taf. IV, left; De Meulenaere 1966: 14 (42. 3); Naissance de l'écriture, Cunéiformes et hieroglyphs 1982: 142 (88); Rößler-Köhler 1991: 226–227 (56 e); Valbelle 1981: 45–46; Vernus 1991: 241 ff.; Perdu 1990: 39 (b), 48 (n. 9); Ziegler 1994: 53; Jansen-Winkeln 1999: 39(113); Heise 2007: 193–198 (II. 23); Hussein 2009: 48–56 (Doc. 3), 295 (fig. 3); Spencer 2010: 458–459, figs. 10–12; Perdu 2011: 53–64; Jansen-Winkeln 2014: 408–10 (56.147); Bassir 2015c (in progress).

Base of the statuettes: front, lower line (horizontal, right to left):

[... ...] ...n(?) wr *Hnmw*(?) *pw ntf pw R^c b3 wr*
*hr(j)-jb Kbhw hnw*¹⁹⁴ *nh w3s s3=k H^{cc}-jb-R^c* [...
]

[he is(?)] through(?) the greatness of Khnum(?)
 Re is he, the great *b3* who dwells in the Cataract,
 who jubilates life and dominion, your son,
 Haaibre [... ...].

¹⁹³ See Brunner-Traut (1957: 93–94 [3]) and Ziegler 1994: 52. *PM* (V: 243) mentions black granite.

¹⁹⁴ See *Wb.* II: 493 (15).

Back pillar: back (vertical, right to left):

(1) [...] [...]] $w^{195} nb=f^{196} [hn]t$
 $mjt=f rdj^{197} .n s(w) hm=f^{198} r j3wt \epsilon^3 t wrt j3wt$
 $nt s3^{199}=f^{200} wr^{201} (j)m(j)-r(3) \epsilon^3 h3sw(t)$
 $rsjw(t)^{202} r^{203} hsf h3swt bdšw hr=f rdj.n=f$
 $sndt=f m h3swt rsjw(t) rw (2) j^{204}=sn hr$
 $jn(w)t=sn n sndt=f tm r..n(?)... [...]]^{205}$
 $(hr) hhj(t) 3hw(t)^{206} n nb=f^{207} jm3hw hr njswt-$
 $bjt H^{\epsilon\epsilon}-jb-R^{\epsilon} hzj hr s3 R^{\epsilon 208} W3h-jb-R^{\epsilon 209} Ns-Hr$
 $rn=f nfr Psm\bar{t}k-mnh-jb s3 Jwfr^{210} jrj.n nb(t)-pr$
 $T3-snt-n-Hr m3^{\epsilon}(t)-hrw dd=f j^{211} nb šfft^{212} kd$

- ¹⁹⁵ Heise (2007: 194) reads w , probably depending on Schäfer (1904: pl. 1); Jansen-Winkeln (2014: 408) also has w . The sign itself is not clear on the statue, as only a tiny piece of the bird's tail remains; it might be w rather than m , which Maspero (1884: 88) reads.
- ¹⁹⁶ Both nb and $=f$ are not complete on the statue.
- ¹⁹⁷ I read rdj not $rdjt$ as written on the statue; see Jansen-Winkeln (1994a: 56), who states that t can be written in this verb regardless of the grammatical form.
- ¹⁹⁸ The hm and $=f$ are not clear on the statue.
- ¹⁹⁹ For more on the title $s3-njswt$ "King's Son," see Schmitz 1976; El-Saady 2011.
- ²⁰⁰ The suffix pronoun $=f$ is closely attached in writing to the word $s3$ on the statue.
- ²⁰¹ This office is perhaps a continuation of the New Kingdom title $s3 njswt n k3š$ "King's son of Kush." For more on this title, i.e., "the king's son and overseer of southern countries (viceroy of Nubia)," in the reign of Thutmose III for instance, see Bryan 2006: 101–103, and see also Dodson and Hilton 2004: 32–34. For our example, see Schäfer 1904a: 156 (n. 2).
- ²⁰² The word $rsjw(t)$ is not clear on the statue as it is at the end of this column.
- ²⁰³ Maspero (1884: 88) does not transcribe the preposition r .
- ²⁰⁴ The arm and the walking legs of the verb rwj are not clear on the statue.
- ²⁰⁵ Maspero (1884: 88) reads this incomplete sentence as $m rn \dots$.
- ²⁰⁶ $Jhw(t)$ stands for $3hw(t)$.
- ²⁰⁷ A similar phrase can be found on the Third Intermediate Period (reign of Osorkon II–Takeloth II) bronze statue Louvre N 500, which Jansen-Winkeln (1985: 285, 384) reads and translates " $hhj.n=j 3ht n nb=j \dots$ ich suchte Nützliches (zu tun) für meinen Herrn $\dots$."
- ²⁰⁸ The $s3 R^{\epsilon}$ title is not clear on the statue.
- ²⁰⁹ Neshor uses this epithet on several of his monuments to show his close connection and relationship with Wahibre, Apries. For more on the meaning of hzj , see Jansen-Winkeln 2002.
- ²¹⁰ Ranke (1935: 14 [21]) only cites this reference to this name as a Late Period in date with a question mark as " $jw.f-rr (?)$." The name is rare. Rr in this name is not clear; however rr can be read phr (?).
- ²¹¹ Heise (2007: 194) reads and translates " $dw3 nb šff.t$ Anbeten den Herrn des Ansehens." Vittmann (2008: 339 [II.23]) reads j .
- ²¹² Assmann (1969: 59) reads and translates " $šffjt$ Strahlkraft." Amun-Re was called $\epsilon^3 šfft$, which Bakir (1943: 87 [line 6], pl. IV) translates "great of dignity." Also, $\epsilon^3 šfft$ was mentioned in a Ramesside tomb at Thebes; see Manniche 1978. And Re was described $wr šfft$ in the Book of the

*ntrw rmt Hnmw-R^c nb Kbh^w Stjt*²¹³ (3) *ʿnkt*
*nb(tj) 3bw hʿj*²¹⁴.*n=j hr rn(w)=tn dw3=j*
*nfrw=tn*²¹⁵ *šw.n(=j) m b3gj*²¹⁶ *hr jrj(t) mrj(t)*
k3(w)=tn mh.n(=j) jb=j m k3(w)=t[n m s]hrw
nb(w) jrj.n(=j) šh3 k3=j hr jrj.n(=j) m pr=tn
shd.n(=j) r3-prw=tn m dbhw nw hd k3w srwt
3pdw ʿš3wt smn.n=j ʿkw=sn m 3h(wt) hn^c (4)
mnjww=sn r nhh hn^c dt kd.n(=j) sš(w)=sn m
*njwt=tn rdj.n(=j)*²¹⁷ *jrp nfr nfr n Wh3t rsj(t)*
btj[...] *bjt r šn^c(w)=tn kd.n(=j)*²¹⁸ *m-m3wt hr rn*
*wr n hm=f rdj.n(=j) sgnn n dgm*²¹⁹ *r shd*
hbs(w) n r3-prw njwt=tn rdj.n(=j) šhtjw b3kwt
rhtjw [hr?] mnh(w)t šps(wt) n ntr ʿ3 (5) *hn^c*
*psdt=f kd.n(=j) n3j(w)t*²²⁰ *=sn m hwt-ntr=f*
sw3h=sn r nhh m wdt n ntr nfr nb-t3wj H^c-jb-
*[R^c] ʿnh dt sh3=tn rdj nfrw n*²²¹ *pr=tn m jb=f*
*Ns-Hr dd m r3 n njwtjw*²²² *jsw nn rdjt w3h rn=j*
m pr=tn sh3 k3=j m-ht ʿh^cw rdj w3h znn=j rn=j
dd hr=f n(n) skj(t) m hwt-ntr=tn (6) *mj šdj=tn*

Dead 15.45, which Allen (1949: 351–352) translates “great of esteem.” Amun-Re as king was identified as *nb šjt* “Herr der majestätische Erscheinung” in P. Boulaq 17 (= P. Cairo CG 58038), see Luiselli (2004: 2 [d], 2.2: 27), 7, 49 Vers 27: A.2.2.

²¹³ Her name also can be read *Stjt* and *Stt*. For more on this goddess, see Leitz et al. 2002, IV:700–702.

²¹⁴ I read *hʿj*, and not *h^c*.

²¹⁵ These two sentences can be translated together as, “It is on account of your names that I jubilated, while I adore your beauty.” In this translation, *dw3=j* is a circumstantial *šdm=f*.

²¹⁶ The sentence *šw m b3gj* occurs in the self-presentation on the early Saite statue of Tjabanebdjedetenimew at Durham Oriental Museum (509); see Heise 2007: 174; De Meulenaere 1985: 190–191. The same sentence *šw.n(=j) m b3gj* occurs in the late Saite self-presentation on Abydos Statue of Neshor; Heise 2007: 199; Verns 1991: 244–245, and see below.

²¹⁷ The initial *j* of the word *jrp* may also function as the pronominal subject of the *šdm.n=f* form.

²¹⁸ As it was in Old Egyptian and in early demotic, the scribe always omits the first person suffix pronoun *=j*.

²¹⁹ For more on *dgm*-oil (*Ricinus*), see Keimer 1929: 100–104 (IV); Koura 1999: 241–242; 2003.

²²⁰ It is perhaps the Middle Kingdom word *n3jt*, which designates: a kind of house (*Wb*. II: 200 [2]; a workspace for craftsmen (*Wb*. II: 200 [3]); or a kind of residences for the slaves (*Wb*. II: 200 [4]). Perhaps the *m3*-sickle in this word is a mistake (or typo?) for the bent arm that often occurs in *n3jt* with the phonetic value *n3*; see *Wb*. II: 200 and also Klasen 1952: 67f.

²²¹ The writing of *m* stands for *n*.

²²² This epithet expresses Neshor’s wish to be remembered after death by his citizens.

wj m st-ksnt m-^c p_dt(jw) ʕ₃mw²²³ H₃w-
Nbw(tjw)Sttjw k₃w(-sbjt) rdj(t) [... ..] [sh_rw] m
jb(w)=sn r djt šm r Š₃js-Hrt m jb=sn sn_d(t)²²⁴
n hm=f hr zp h_zj jrj=sn smn²²⁵.n=j jb(w)=sn m
sh_rw(=j)²²⁶ n rdj(=j) š₃s=sn r T₃-stj rdj=j
spr=sn r bw ntj hm=f jm jrjt.n hm=f (7)
[h₃jt(?)] = sn (j)m(j)-r(3) ʕ₃ h₃sw(t) rsjw(t) Ns-
Hr dd=f j hm-ntr(w) [jt-]ntr(w) [nbw n hwt]-
ntr tn nt Hnmw-R^c nb K₃bhw Stjt ʕnkt nbt[j=t]n
s[mh=tn mwt sh₃=tn ʕnh]²²⁷ h_zj tn ntrw=tn rwd
h^cw=tn hr htp(w[?])-ntr [swd=tn?] j₃wt=tn hr
msw=tn mj dd=tn htp-dj-njswt Hnmw Stjt ʕnkt
ps_dt ʕ₃t jm_jw ʕbw (m) h₃ m t hnkt [... ..]

(1) [...] [whom] his
lord [distinguished fro]m his like. His majesty
assigned h(im) to a very great office, the office of
his eldest son,²²⁸ the overseer of the gate²²⁹ of the
southern foreign lands in order to repel the
foreign lands of those who revolt against him. He
placed fear of him in the southern foreign lands,
(2) so that they fled in their valleys because of fear
of himself, without ... (?) ... [...] seeking
what is good for his lord. The jm₃hw before the
King of Upper and Lower Egypt, Haaibre, and
the praised one before the Son-of-Re, Wahibre,
Neshor, named Psamtikmenkhib, son of Iweferer,
whom the mistress of the house, Tasetetenhor,²³⁰

²²³ For more on ʕ₃m, see *Wb.* I: 167–168. Citing P. Louvre 7833 A (from the reign of Amasis, year 36 and from Thebes, see Hughes 1952: 51 ff. [5]), Manning (1994: 151) that by the Saite Period the title ʕ₃m was also used with the meaning “herdsman attached to a temple estate.”

²²⁴ *Wb.* IV: 182 (12–13).

²²⁵ *Wb.* IV: 132.

²²⁶ Griffiths (1955: 145 [n. 3]) translates “‘I consolidated their minds in (their) plans’, i.e. in their former loyal plans’.”

²²⁷ See Hannig 2006: 707.

²²⁸ This office does not mean that its holder, i.e., Neshor, was of royal blood, since he was not among the members of the royal house. For more on the title king’s son in Wadi Al-Natrun and other titles with “King’s Son” as prefix, see Schulmann 1978a: 111–113.

²²⁹ There was a northern gate according to Saite military titles; see Chevereau 2001: 268–269, 325, and see below.

²³⁰ See Ranke 1935: 367 (17).

true of voice, made,²³¹ he says: "O lord of might, creator of gods and humans, Khnum-Re, lord of the Cataract, Satis (3) and Anukis,²³² the (two) mistr(esses) of Elephantine: I jubilated on account of your name(s). I adored your beauty. I was free from tiredness in doing what your *k3s* love. I filled my heart with yo[ur] *k3(s)* [through] all the [p]rojects that (I) made. Remember my *k3* on account of that which (I) achieved in your temple. It is with vessels of silver, numerous cattle, geese, and fowl that (I) enriched your temples. (4) It is forever and eternity that I established their rations from field(s) and their herdsman. It is in your city that (I) fashioned their nest(s). It is in your food production place(s), which (I) constructed anew in the great name²³³ of his majesty, that (I) gave very fine wine of the Southern Oasis, emmer and honey. It is in order to light the lamp(s) of the temples of your city that (I) gave castor oil. It is [for(?)] the holy cloth(es) of the great god (5) and his Ennead that (I) appointed weavers, maidservants, and washermen. It is in his temple that (I) built their quarters (?), so that they endure forever by the command of the junior god, the lord of the Two Lands, H(a)aibre, living forever. May you remember the one who put the beauty of your temple in his heart, Neshor. The one who endures through the mouth of the citizens; (as) the reward (for) this is letting my name last long in your temple, remember my *k3* after my lifetime; and let my image²³⁴ remain and my name being endured on it without perishing in your temple. (6)

²³¹ Or "born of the mistress of the house, Tasenetenhor, true of voice."

²³² For the relationship between Khnum and Anukis, see Habachi 1950; Valbelle 1981.

²³³ For more on *rn wr* in the royal titulary in the New Kingdom, for example, see Bonhême 1978: 260–268; also *Wb.* II: 427 (19–21).

²³⁴ For more on *zmn*, see below.

According as you saved me from a difficulty at the hands of the Bowmen, Bedouins, Greeks, Asiatics, and the rebels, who had put [plan]s into their heart(s) to go flee to Shais-Heret,²³⁵ being afraid of his majesty on account of the wretched act which they had done. I calmed their hearts with my actions, I did not allow them to go over to Nubia, but I made them go before the place where his majesty was.²³⁶ What his majesty did was (7) their massacre(?) The overseer of the gate of the southern foreign lands, Neshor, he says: "O[all] *hm-ntr*-priests and [*jt*]-*ntr*-priests of this (tem)ple of Khnum-Re, the lord of the Cataract, Satis, and Anukis, your [two] ladi[es], [as you] fo[r]get death, and as you would remember life], may your gods praise you, may your limbs be strong when carrying the divine offering(s)(?), so that [you may hand over] your office to your sons, according as you recite a *htp-dj-njswt*, Khnum, Satis, Anukis, and the great gods who are at Abydos have given,²³⁷ (consisting of) a thousand of bread and beer"

Back pillar: side, top to right (vertical, right to left):

*ntr-njwjt*²³⁸ *n* (*j*)*r*(*j*)-*p*^c(*t*) *h3*(*tj*)-^c *htmt*(*j*)-*bjt*(*j*)
smr *w*^c*t*(*j*) *n*(*j*) *mrwt* *wr* *m* *j3wt*=*f* ^c3 *m* *s*^c*hw*=*f*
sr *m* *h3t* *rhjt* (*j*)*m*(*j*)-*r*(3) ^c3 *h3swt* *rsjw*(*t*) *Ns*[-*Hr*
s3] *Jw*=*f* *rr* *dj.tw*²³⁹ *h3*=*f* *hft* *k3*=*f* *m-b3h*=*f* *n*(*n*)
d3j=*tw* *rdwj*=*f*(*j*) *n*(*n*) *hsf*=*tw* ^c*wj*=*f*(*j*)²⁴⁰ *Jwnwj*
*pw*²⁴¹

²³⁵ Shais-Heret, which literally means "run in a remote place" in Nubia, is related to the goddess Tefnut and the bringing back of the eye of the sun god, Re; see Wilson 1997: 990. This place is probably south of the Second Cataract. For more on the area of the First Cataract and beyond, see Török 2009; Raue, Seidlmayer, and Speiser 2013; Török 2013.

²³⁶ In other words, the mercenaries (Greeks, Asiatics) had somehow failed Apries, and Neshor convinced them not to switch sides and seek refuge in Nubia.

²³⁷ For this rendering, see Satzinger 1997: 177–188; Franke 2003; Allen 2006: 14–15 (n. 47–48).

²³⁸ See Jansen-Winkel 2000a.

²³⁹ Vittmann (2008: 339 [II. 23]) reads *dj tw*; see also De Meulenaere 1997; Jansen-Winkel 2000a.

The local god of the (*j*)*r*(*j*)-*p*^c(*t*), *h*3(*tj*)-^c, sealer of the King of Lower Egypt, sole friend, possessor of love, great in his offices, high in his ranks, official in front of the *r**hjt*, the overseer of gate of the southern foreign lands, Nes[hor] Iweferer, may (the local god) be placed behind him,²⁴² while his *k*3²⁴³ is before him, so that one will not intertwine his feet, and one will not repel his arms, because (he)²⁴⁴ is a Heliopolitan.

Back pillar: side, top to left (vertical, left to right):

*n k3 Ns-Hr šms=k ntr=k m hrt-hrw m3=k R^c m s(twt[?])²⁴⁵=f hzw=k mn r^c-nb m3^c jwjtj²⁴⁶ [...] n(?) jt(?)²⁴⁷ n(?) s3=f (j)m(j)- r(3) ^c3 h3sw(*t*) rsjw(*t*) Ns - Hr jr=tn nfr(*r*)=tn*

²⁴⁰ *Ntr njwtj* (the complete form, as our example, being *ntr njwtj=f* or *ntr njwt=f*) was common in the Late Period inscriptions and constitutes part of the so-called Saite formula, which generally occurs in texts on the back pillars of non-royal statues from the Kushite and Saite Periods. This Saite formula element does not come in order and has a different object; the fifth element of this formula, however, is as follows: “*n(n) hsfjb=f* without the repelling of his heart.” According to De Meulenaere (1997), the complete standard Saite formula is composed of seven elements as follows: “(1) *ntr njwtj*; (2) *dj.tw h3=f*; (3) *hft k3=f m b3h=f*; (4) *n(n) d3t rdwj=f(j)*; (5) *n(n) hsfjb=f*; (6) *Jwnj pw*; (7) *m3^c-hrw nb-jm3h*.” His translation of this formula is as follows: “(1) The local god (of the individual); (2) may (the god) be placed behind him; (3) while his (= the god’s) *k3* is before him (= the individual); (4) without the intertwining of his legs; (5) without the repelling of his heart; (6) he is a Heliopolitan; (7) justified, lord of *jmakh*.” See also Jansen-Winkeln 2000a; Van Dijk 1993: 128 ff.

²⁴¹ For another Saite formula on naophorous statue BM EA 41517 of Amenhotep, from the early Persian Period (?), see Selim 1990: 200, fig. 2, 201 (E), pl. XXIV, 2. Selim (1990: 201, E) translates it differently: “O local god of place yourself behind him ... His feet shall not be opposed and his wish shall not be frustrated ...”

²⁴² The deceased, i.e. Neshor; see Selim 1990: 201 (j); Otto 1948; Vernus 1978a: 91 (n. 1).

²⁴³ I.e., the local god’s.

²⁴⁴ I.e., Neshor.

²⁴⁵ It may be rendered *šsmw* “forms,” a word that can also mean “statue” (see *Wb.* IV: 291 [6-16]; Wilson 1997: 925), “image,” “images,” “figure,” or “manifestation” (Lesko 2002, II: 80–81).

²⁴⁶ For the negative relative adjective *3tj/j3dt/3t/jwtj/jtj/jwtw*, Coptic ⲁⲧ, and demotic *3t*, see Hamza 1929: 10; *CCD*: 18; *KHwb.*: 13; *EDG*: 13 (25); *Wb.* I, 35 (17); *PM II*: 157; Gardiner 1973: 152–153 (§ 202–203); Malinine 1946: 128 (9); see also Sherbiny and Bassir 2014: 174–176 (esp. n. 44).

²⁴⁷ Since the line is not complete, I am not sure about reading “*jt*” “father” or “*jt=f*” “his father.”

*n jsw gm=tn ndm²⁴⁸ t3w n r3 3h(w) n ddw
n=f sw n(n) mn²⁴⁹ r3=tn m dd hzwt(=j) hr
Hnmw-R^c nb Kbh^w Stjt nkt Ns-Hr ddw m
pr Hnmw²⁵⁰*

for the *k3* of Neshor, may you follow your god every day, you may watch Re through his (rays?),²⁵¹ while your praises are remaining every day. The true one. He who does not have(?) a father(?), he is like(?) a father(?) for(?) his son, the overseer of the gate of the southern foreign lands, Neshor. You may perform your good (act) for the reward that you will find enjoyable? The breath of the mouth is effective for the one who recites it for him. Your mouth will not suffer from uttering (my) praises before Khnum-Re, the lord of the Cataract, and Satis and Anukis. Neshor, the one who endures in the house of Khnum.

Base: right side (horizontal, right to left):

[...] .. *n r^c-nb m 3bd nb m smdt nb m hb nb
hpr m pr pn n k3 n jm3hw hr Hnmw-R^{c252} nb
Kbh^w jm(j)-jb m stp-s3²⁵³ hr(j)-tp shw(-ntr) [...
... ...]*

²⁴⁸ Jansen-Winkeln (1999: 64, 124) understands this phrase as part of the appeal to the living and translates it with uncertainty "Ihr [= die ein Gebet sprechen] habt einen Lohn, den ihr angenehm finden werdet (?)." In this case, his transliteration should be "*n(t)tn jsw gm=tn ndm.*"

²⁴⁹ I read *mn* not *mn.t* as written on the statue that Heise (2007: 198) follows.

²⁵⁰ This epithet represents Neshor's hopeful wish that Khnum will act for him and establish his memory.

²⁵¹ Or "through his forms"?

²⁵² The *jm3hw* before a deity as an epithet for non-royal individuals was very common among the officials from the Old Kingdom onward.

²⁵³ *Stp-s3* could also mean the palace and was the common term for palace in the Third Intermediate Period, see Jansen-Winkeln 1985: 608; see also Redford 2004: 39, 104 (fig. 57, No. 483a). For more on *stp-s3* in the Old Kingdom, for instance, see Golet 1982: 443 ff.; 1986: 85 ff.

[...] of every day in every monthly festival, in every half-month festival, and in every festival which take place in this temple for the *k3* of the *jm3hw* before Khnum-Re, the lord of the Cataract, who dwells in the protection, who is upon the (divine) booths [... ...].

Base: back (horizontal, right to left):

[... ...] *Ns-Hr s3 Jw=f* [*rr*]

[... ...] Neshor, son of Iwef[er... ...].

ABYDOS STATUE²⁵⁴

(figures 12–13, plates 11–14)

Reign:	Apries
Current Location:	Unknown, but it was in Paris at Hôtel Drouot on November 6, 1989 CE
Provenance:	Purchase (from Abydos) (?)
Material:	Basalt
Measurements:	Height 37 cm; Width 32 cm; Depth 32 cm
Brief Description:	A middle part of a theophorous statue of Neshor depicting him seated and holding between his hands three seated statuettes of a triad probably of Osiris, Isis, and Horus. The upper part of the three statuettes is missing. The left hand of Neshor is severely damaged. The main text, the longest, is inscribed in six columns running from right to left on the back pillar. Only one horizontal line running from right to left is on the front of the base, which carries the statuettes of the triad. There is only an incomplete horizontal inscription on the right side of the seat upon which the triad sits. There also is a horizontal inscription on the left side of the seat upon which the triad sits. The back pillar, against which the triad leans, has only the end of a vertical text.
Bibliography:	Perdu 1990: 39 (d); Vernus 1991: 241–249, pls. 12–13; Jansen-Winkel 1999: 41 (134); Heise 2007: 199–200 (II. 24);

²⁵⁴ Herein designed as Abydos Statue.

Hussein 2009: 59–62 (Doc. 5), 296 (fig. 4); Spencer 2010: 458; Jansen-Winkel 2014: 411 (56. 152).

Triad: base, front (horizontal; right to left):

[...] (j)m(j)-r(3) ʕ(3) ḥ3swt rsjw(t) Ns-Ḥr rn=f
nfr Psmṯk-mnh-jb

[...] the overseer of the gate of the southern
foreign lands, Neshor named Psamtikmenkhib.

Triad: base, right side (horizontal; right to left):

(j)r(j)-pʕ(t) ḥ3(tj)-ʕ (j)m(j)-r(3) ʕ(3) ḥ3swt
rsjw(t) Ns-[Ḥr]

The (j)r(j)-pʕ(t), ḥ3(tj)-ʕ, and the overseer of the
gate of the southern foreign lands, Nes[hor].

Triad: base, left side (horizontal; left to right):

(j)r(j)-pʕ(t) ḥ3(tj)-ʕ (j)m(j)-r(3) mnḥt Ns-Ḥr

The (j)r(j)-pʕ(t), ḥ3(tj)-ʕ, and the overseer of the
mnḥt,²⁵⁵ Neshor.

Triad: back pillar, left side (vertical; right to left):

[...] fjm=s²⁵⁶

[...] ? in it?

back pillar (vertical; right to left):

(1) [...] ²⁵⁷ s(h)nt.n ḥnwt=f st-rd=f²⁵⁸ jm3ḥw

²⁵⁵ See Chevereau 2001: 229.

²⁵⁶ See Jansen-Winkel 2014: 411.

²⁵⁷ Vernus (1991: 244, n. a) thinks that a series of titles and epithets of Neshor probably was inscribed here.

²⁵⁸ On the Twelfth Dynasty stela no. 5 niche 10 (= WG 144 of Qift Magazine Inventory) of Nebu is this example: “jnk rh st-rd=f I am one who knows his rank;” see Pirelli 2007: 89 (line 10), pl. XVII a, b.

*hr*²⁵⁹ *njswt-bjt H^{cc}-jb-R^c [h_{zj} hr]*²⁶⁰ *s3 R^c W3h-jb-R^c (2)*²⁶¹ [*Ns-Hr*] (*dw3*)=*j nfrw=tn šw.n[=j]*
*m b3gj*²⁶² *hr (jrt) mrj(t) k3(w)=tn mh.n=j jb=j*
m k3(w)=tn ... [...] (3) [*djt*] *ḥw n mnjww 3pdw*
*wnmt*²⁶³ *srwt st3t 120 wnmt hpn(w) [...]* (4)
[rdj=tn w3h zn]n=j rn=j dd hr=f n(n) skj(t) m
*hwt-ntr=tn mj(?)*²⁶⁴ [...] (5) [*rwd*] *ḥw=tn hr*
*htp(w)-ntr swd=tn j3wt=tn*²⁶⁵ *hr ms[w=tn]* (6)
 [...] *n(n) mn r3=tn m dd h3wt(=j) hr Wsjr*
 [*Hntj*]-*Jmntt* [...]

(1) [...] his lady advanced²⁶⁶ his rank, the *jm3hw* before the King of Upper and Lower Egypt, Haaibre, [the praised one before] the Son-of-Re, Wahibre [...], (2) [Neshor]. I adored your beauty. [I] have become free from tiredness on account of making what your *k3s* love. It is with your *k3s* that I have filled my heart [...] (3) [giving(?)] provisions for the herdsmen of the fowl, and food

²⁵⁹ The common formula *jm3hw hr* is written in an abbreviated way only as  and the preposition *hr*. For the complete form of this formula, see *Wb* I: 82 (6). It occurs also on a non-royal votive offering limestone stela from the Saite Period from Buto; see Förster 2004: 52.

²⁶⁰ Vernus (1991: 245 [n. c]) restores [*jm3h hr*], stating that this restoration depends on the parallel on Louvre A 90. Louvre A 90 has *h3j hr*, not *jm3hw hr*; see Louvre A 90, above.

²⁶¹ Depending on Louvre A 90, Vernus (1991: 244, and 245 n. d) restores “[Il dit: ô mon maître Osiris-Khenty-imentet, maître d’Abydos, ...].”

²⁶² See also Heise 2007: 199. Neshor’s statue Louvre A 90 also has *šw.n[=j] m b3gj*, see Heise 2007: 195; and here, Statue Louvre A 90. In the New Kingdom, the northern stela on the right-hand side of the façade of the tomb of Djehuty (TT 11) has a similar phrase, “[*(j)r(j)-p^c(t) h3(tj)-ḥ*] *šw m b3gj*,” which here is used as an epithet of Djehuty and not in a verbal form as in our Saite example; see *Urk.* IV: 423 (14). *šw m b3gj* is also mentioned in the tomb of Mentuherkhepeshef (TT 20), contemporary and neighbor of Djehuty (TT 11); see Davies 1913: 11 (n. 5). I am very grateful to José M. Galán for allowing me to check this phrase in his new facsimile of the northern tomb stela in the tomb of Djehuty (TT 11). The early Saite statue Durham Oriental Museum no. 509 of *T3-b3-nb-ddt-n-jmw*, contemporary of Psamtik I, from Mendes (?), has also the epithet *šw m b3gj*; see Heise 2007: 174.

²⁶³ *Wb.* I: 321 (8).

²⁶⁴ See Jansen-Winklen (2014: 411), who gives an additional *mr* (probably for *mj*?).

²⁶⁵ Although it is so clear in the facsimile of Vernus (1991: 244), Heise (2007: 200) does not transliterate =*tn*.

²⁶⁶ It can be translated “exalted;” see Wilson 1997: 908.

for the geese: 120 aurora, food for fattened geese
 [...] (?) (4) [May you cause that] my [image
 endure] and my name be maintained on it
 without perishing in your temple like? [...].
 (5) May your limbs (be strong) when carrying the
 divine-offering(s), so that you may hand over
 your office to (your) son(s), [...] ²⁶⁷ (6) [...] your
 mouth will not suffer from uttering (my) praises
 before Osiris, [the foremost of] the West [...]. ²⁶⁸

SOHAG STATUE ²⁶⁹
 (figure 14)

Reign:	Apries
Current Location:	Unknown
Provenance:	Abydos (?); discovered at Sohag by Wl. Golénischeff ²⁷⁰ Material: Black granite?
Measurements:	Height unknown
Bibliography:	Perdu 1990: 39 (c); 1992: 145-62; Jansen-Winkel 1999: 42 (144); Heise 2007: 201-202 (II. 25); Hussein 2009: 56-59 (Doc. 4); Jansen-Winkel 2014: 405 (56. 142).

base (horizontal, right to left):

(1) *htp-dj-njswt Wsjr Hnt(j) [-Jmntt... ..
 3] bḏw ²⁷¹ dj=sn šsp [s]nw m [prjt] m-b3h*

²⁶⁷ Depending on Louvre A 90, Vernus (1991: 244) here restores “[c’est dans la mesure où vous direz
 “: ‘L’offrande que donne le roi à Osiris-Khenty-imentet, maître d’Abydos] ... [Le soufflé de la
 bouche...].”

²⁶⁸ Vernus (1991: 244) here restores “[Khenty]-imentet, [maître d’Abydos],” This restoration is
 reasonable if it is compared with Louvre A 90. Jansen-Winkel (1999: 84) restores “([*hntj*] *jmntjw*
 [...]).”

²⁶⁹ Herein designated as Sohag Statue. See Perdu 1992: 146.

²⁷⁰ Golénischeff’s manuscript no. 442. Two points indicate that this statue probably came from the
 temple of Osiris at Abydos. First, Neshor addresses his appeal to the living to “O (all) *w^cb*-priests
 who enter to (the gods) who are in Abydos.” The second point is the textual presence of “Osiris,
 the foremost of the West, the great god, the lord of Abydos, Wennefer, (and) the king of the gods.”

²⁷¹ This is the hieroglyphic form of this city name in the Ptolemaic Period, usually written with
 double *t*; see *Wb*. I: 9(1).

*hr h3t²⁷²[... ...] (n) k(3?) (n)²⁷³[... ...²⁷⁴wr] m
j3wt=f²⁷⁵ [ʔ]3 [m s^ch(w)²⁷⁶=f]²⁷⁷ sr m-h3(t)²⁷⁸
rhjt²⁷⁹ [... ...] w rh²⁸⁰[...] jkr ddtw²⁸¹ (j)m(j)-
r(3) ʔ h3sw(t) rsjw(t) Ns-Hr rn=f nfr Psm(t)k-
[mn]h-jb s3 [Jw]f[rr] jr(j).n nb(t)-pr T3-snt-n-
Hr (2) dd=f w^cbw nb(w) ʔk hr t? (ntrw) jmj(w)
3bdw d(d)²⁸²=tn htp-dj-njswt n k3=j dwn²⁸³=tn
n(=j) ʔ m-h3t wdb ht jnk s^ch n jrj n=f wr ʔnd
mjtt(=f) ʔk3-jb ndr-drj(w)²⁸⁴ sm hr mw tm š3s²⁸⁵
hsbw jrj.n=j ʔh^cw=j nn wn²⁸⁶ nb m(=j) sh3
k3=j²⁸⁷ t3w²⁸⁸ n r(3)=tn [3hw²⁸⁹ n? ...] jr(w)*

²⁷² I here closely follow the rendering of Perdu (1992: 148–50 [n. b]).

²⁷³ I here also follow the rendering of Perdu (1992: 148).

²⁷⁴ There is so much space in the manuscript of Golénischeff which is enough for some other words, see Perdu 1992: 146.

²⁷⁵ This epithet, known since the Old Kingdom, appears in the self-presentation of Akhamenru, see Lichtheim 1948: 169; and in that of the early Saite official Ibi, see Christophe 1955: 61.

²⁷⁶ Perdu (1992: 150 n. c) reads s^ch, not s^chw.

²⁷⁷ This epithet, known since the Old Kingdom, appears in the self-presentation of Akhamenru (see Lichtheim 1948: 169; Leclant 1954: 161, pl. III) and in the self-presentation of early Saite official Ibi (see Christophe 1955: 60–61).

²⁷⁸ H3t here is written with the hieroglyph of *wsr*; see *Wb.* III: 19; Perdu 1992: 151 (n. c).

²⁷⁹ I here follow the rendering of Perdu (1992: 150–151 [n. c]). Perdu (1992: 147) puts the s of the word *sr* between square brackets although it is clear in his transcription. These epithets *wr m j3wt=f ʔ3 m s^chw=f sr m-h3t rhjt* were frequently unitized in biographies of the Middle and New Kingdoms; see Christophe 1955: 61 (n. 3); Lichtheim 1948: 177 (n. 45).

²⁸⁰ Perdu (1992: 151 [n. d]) points out that Golénischeff thought that this is the determinative of the word *njw.t*. Perdu (1992: 147) also transcribes that determinative. Heise (2007: 201), however, follows this rendering without any comment and reads “*w r njw.t zur Stadt*.” A possible restoration could be *W-[P]k*, given the Abydene provenance.

²⁸¹ This epithet stands as an evidence for the cleverness of Neshor’s speech. It was also among the epithets of the god of wisdom, Thoth, as *jkr dd*, “splendid in speech;” see Boylan 1987: 182.

²⁸² The verb *dd* is written without *d* in the self-presentations of Neshor; see, for example, Hermitage 2962, above.

²⁸³ *Wb.* V: 431 (6).

²⁸⁴ See below.

²⁸⁵ *Wb.* IV: 413 (3).

²⁸⁶ See *Wb.* I: 314 (7).

²⁸⁷ The same phrase occurs on statue Cairo CG 42236 of Montuemhat (see Leclant 1961: 6) and on Harwa, III, B, 1.15 (see Gunn and Engelbach 1931: 799) as *jrj mrj jmn nb pt sh3 k3 n h3-r-w3 m3^c hrw*; and VIII, B, 1.9-10 as *sh3 k3=j sh3.t(j)=f(j) n m-h3t s^cr 3k*. It also occurs, with different object, on the left side of this statue base *sh3 rn=j nfr*, which Leclant (1961: 19) translates as “Que soit commémoré mon beau nom.”

*n=tn²⁹⁰ mjtt jn²⁹¹ ntr pn šps²⁹² w^cb=tn n=f Wsjr
Hnt(j)-Jmntt ntr 3 nb 3bdw Wn-Nfr njswt ntrw*

(1) A *htp-dj-njswt* and Osiris, the foremost of (the West A)bydos, have given, may they cause the receiving of the *snw*-offering consisting of [what comes] be(fore) and upon [the altar] ... (for) the *k(3)?* (of) [the important one] in his offices, the gr[eat] one [among his dignitaries], the official in fron(t) of the *rhjt*,²⁹³ [... ..] the one who knows(?) [...], the excellent of speeches, the overseer of the gate of the southern foreign lands, Neshor Named Psam[ti]k[men]khib, son of [Iw]ef[erer] whom the mistress of the house, Tasenetenhor, made, (2) he says: "O all *w^cb*-priests²⁹⁴ who enter to (the gods) who are in Abydos, may you re(cite) a *htp-dj-njswt* for my *k3*, and extend for (me) the hand after the transfer of the offerings. I was a noble for whom one should act, the great one, whose equal was rare, the just of heart, he who obeyed the regulation, he who was loyal, and he who did not neglect the accounts (?).²⁹⁵ It is without any fault with (me) that I spent my lifetime. Remember my *k3*. The breath of your mou(th) is [effective for(?)]

²⁸⁸ The correct reading for *tw* here is *t3w*; see Louvre A 90.

²⁸⁹ See here Louvre A 90 and Hermitage 2962.

²⁹⁰ I read *tn*, not *tw*.

²⁹¹ I read *jn*.

²⁹² A similar phrase with different wording can be found on the early Saite sitting statue CG 922 = JdE 31920 of Pabasa, which Jansen-Winkel (1999: 86) reads and translates "*ntrw jrj n jrj bw-nfr* Die Götter handeln für den, der Gutes tut," while Heise (2007: 154) reads and translates "... *mj.t.t ntrw.w jrj n jrj bw-nfr* ...", wie für die Götter. Der, der handelt, (für den) wird vollkommen gehandelt werden."

²⁹³ This epithet is used since the Sixth Dynasty of the Old Kingdom, see Christophe 1955: 61 (n. 3).

²⁹⁴ Neshor here addresses his speech to the priests, as Payeftjauemawyneith does in his self-presentations. This was perhaps a common feature in the Saite self-presentations as part of or an alternative to the appeal to the living.

²⁹⁵ A problematic word studied in detail by Gunn 1918: pl. 21, C 2; Clère 1979; De Meulenaere 1986: 139 f.; Perdu 1992: 157–158; Vittmann 1999: 26, 131–133; 2012: 275–294.

The like will be done for you by this noble god,
 may you be pure for him, Osiris, the foremost of
 the West, the great god, the lord of Abydos,
 Wennefer, (and) the king of the gods.

MENDES STATUE²⁹⁶

(figures 15–17, plates 15–17)

Reign:	Apries
Current Location:	Nahman-Viola Collection (?)
Provenance:	Mendes (Tell er-Rub'a) (?); purchased from a dealer in Cairo, 1956 CE
Material:	Basalt
Height:	53 cm
Brief Description:	Upper part of the torso of Neshor's statue, representing three fragments joined together, seen in market in Cairo and Switzerland in 1947, and forming the spine of a bust that could be a standing, sitting, or kneeling statue. The right half of the remaining torso has a crack at its middle; the right arm is missing. The face of the statue is severely damaged. The back of Neshor's wig and his prominent ears remain; the wig has a crack at its middle. An inscription in six vertical columns running from right to left occupies the back pillar; the first three columns are longer and incomplete with a crack at the middle. The other three columns are shorter and incomplete. A crack divides the statue from the top of the head and runs through the back pillar. Because of that, the left edge of the third column and the right edge of the fourth column are lost. The top of the third and the fourth columns are also damaged due to this long crack. The right side of the back pillar has an incomplete inscription: the top is hacked out; there is a crack in the middle, and an end is missing. The left side of the back pillar bears a short text with a missing end.

²⁹⁶ Herein designated as Mendes Statue. For more on Mendes, see De Meulenaere 1975; De Meulenaere and MacKay 1976; Holz, Hall, and Bothmer 1980; Redford 2004; Leclère 2008: 313–340, 349–361, 643; Redford 2010. This statue probably came from the older excavations at Mendes. For the recent excavations at Mendes, see, for example, Redford 2004; 2010.

Bibliography: Published only as photographs. De Meulenaere 1966: 14 [42, 5]; De Meulenaere and MacKay 1976: 198, pl. 21, figs. c, d, e, doc. 52; Lise, *Medicina dell'antico Egitto*: 15; Perdu 1990: 38–49; Rößler-Köhler 1991: 225–226 (56 d); Pressl 1998: 225 (D 12. 4); Heise 2007: 203–204 (II. 26); Hussein 2009: 45–48 (Doc. 2), 294 (fig. 2); Spencer 2010: 456–457; Jansen-Winkeln 2014: 392 (56.115).

Back pillar: back (vertical, left to right):

(1) (j) rj-p^c(t) h3(tj)-^c htmt(j)-bjt(j) smr w^ct(j) mw²⁹⁷
 mš^c hrw h3 3 jb hrw dmdyt²⁹⁸ shtp jbw wn knd nb
 h3wt hr jpt nb(t)²⁹⁹ (j)m(j)-r(3)³⁰⁰ mnjft³⁰¹ n? [...] (2)
 n nb=j³⁰² njswt-bjt H^c-jb-r^c s3 R^c W3h-jb-r^c nh^c dt
 dw3.n=j ntr sdm=j n hpr.t=sn r^ck.n(=j) g3jw^t n(w)t

²⁹⁷ Heise (2007: 203, [n. 510]) reads “jmj-r3,” stating, without explaining further how, that “Die drei Wasserlinien sind von dem Kanalzeichen abgeleitet; daher sind diese wohl jmj-r3 zu lesen.” Also Pressl (1998: 225) reads “jm.j-r’ mš^c (m) hrw h3.” However, Chevereau (2001: 93–4 [DOC. 118]) does not refer to this title among the military titles of Neshor. I read mw mš^c hrw h3 “the water of the army of the day of fighting,” if we adhere to the literal meaning of the phrase and read the word as mw instead of (j)m(j)-r(3). In this case, the phrase mw mš^c hrw h3 should be allegorically understood as a brave epithet of Neshor, not as an actual military title. This is what Perdu (1991: 40) suggests. This could mean he provides water for the army during combat (i.e., he supplies them with provisions and food), he is the metaphorical water on which they travel, or perhaps even he is the metaphorical water in which the army trusts. Compare all of the epithets with mw, water, in *Wb.* II: 52 (17), 53 (1).

²⁹⁸ See Hannig 2006: 980. The star-sign could also be read as dw3, so hrw dw3 meaning “day of adoring?” This is an epithet referring to the military importance and engagement of Neshor especially on the battlefield, just as does the previous one, and each completes the other.

²⁹⁹ This epithet shows that Neshor was favored and praised in all things that he did and because of his acting in a proper way acceptable to the king.

³⁰⁰ R here stands for (j)m(j)-r(3); see Louvre A 93 below.

³⁰¹ In the New Kingdom mnjft (before the Eighteenth Dynasty, it reads mnjt; see *Wb.* II: 80) meant “the army, soldiers, trained soldiers, infantry, infantry-soldiers, and some type of militia,” which was a full military title; see Schulman 1964: 13–14. The title (j)m(j)-r(3) mnjft first appeared in the Old Kingdom; see Jones 2000: 137 (536). For more on (j)m(j)-r(3) mnjft in the New Kingdom, see Gnirs 1996a: 12–17, 60; and also Faulkner (1953: 38), who reads and translates “jmy-r mnjt” “commander of shock-troops,” who, in his opinion, was next in the field below the general. For more on this title in the Late Period, see Chevereau (2001: 263–264) who reads and translates it “mr mnjft Chef des troupes.”

³⁰² Although it is clear on the statue, Heise (2007: 203) does not transliterate =j.

*b3w wrw n-zp [mj]tt [hr hm n(?)]*³⁰³ (3) *hr W3h-jb
wnn*³⁰⁴ *hzw(t)=j hr nb t3wj m jsw n nn jrj.n(=j)
hmk.n hm=f jhwt shpr.n(=j) m wj[=j] ds(=j) bt
wh^ct? [...]* (4) *nfr(?) n?. nb? r? n w^c? nb?
h?[...]*³⁰⁵ (5) *hr wd n jnr n bhn smn.tw=f m hwt-ntr
[...]* (6) *m šmsw Hr-p3-hrd ntr ʿ3 hrj-jb dd(t) [...]*

(1) The (j)r(j)-p^c(t), h3(tj)-^c, the sealer of the King of Lower Egypt, the sole friend, the water of the army on the day of fighting, the great of heart (on) the day of the gathering, the one who satisfies the hearts which were angry, possessor of favors in all accounts, the overseer of the *mnft* [...] (2) of my lord, the King of Upper and Lower Egypt, Haaibre, Son- of-Re, Wahibre, living forever. I praised god that I heard (things) before they came to pass. (I) finished up the chapels of the great *b3s*. Never the [like]ness [under the majesty of] (3) Horus, Wahib. It is before the lord of the Two Lands that my favors exist, in exchange for this that (I) have done. His majesty presented gifts which (I) created with (my) own arms [...] (4) [...] (5) on a stone stela of greywacke which was set up in the temple [...] (6) as a follower of Horus-the-Child,³⁰⁶ the great god who resides at Mend(es) [...].

Back pillar: side, top to right (vertical; right to left):

*[...] njswt? [...]*³⁰⁷ *Ns-Hr dd=f s nb jr.t(j)=f(j) pn^c m
pr Wsjr-H^cpj m nn ntt m sšw h^cdj.tj=fj jt(w)=f
hntjw=f dj.n=f st n kjj htj=f [st(?)]*

³⁰³ The *n* probably fits the top of this column, while *hr hm* were perhaps at the end of the previous column; see Carlsberg 1037 in Hussein 2009: 68.

³⁰⁴ Heise (2007: 204) starts with this sentence, which he reads and translates “*wn.n hz.wt=j... Meine Gunst existierte...*”.

³⁰⁵ This column is not clear to read.

³⁰⁶ I.e., Harpocrates.

³⁰⁷ The beginning of this column is hacked out. About two groups are missing; these probably contained titles of Neshor.

[...] the king(?) [...] Neshor, he says: “As for every man who will cause disorder in the temple of Osiris-Hapy concerning those things which are in the writings, and who will damage his image(s), and his statues, and having given them to somebody else so that he (re)inscribes [them(?)].”

Back pillar: side, top to left (vertical; right to left):

*ntt prj(t)*³⁰⁸ *m p3 htp(w)-ntr nfr n B3-nb-ddt n ...*
[...]

which derives from the good divine-offering(s) of *B3-nb-ddt* and of ... [...].

³⁰⁸ See *Wb.* I: 518.