

FUNERARY CONES FROM DRA ABU EL-NAGA (TT. 11-12) [Pl. XXXIII-XXXIX]

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The Spanish-Egyptian Mission at Dra Abu el-Naga has been working at the rock-cut tombs of Djehuty and Hery, TT.11-12 respectively, since January 2002. The former was “overseer of the Treasure” and “overseer of works” under Hatshepsut. The latter must have lived under Ahmose and Amenhotep I, and held the title “overseer of the granary of the king’s mother and royal wife, Ahhotep”. The tombs are located only a few meters to the northeast of the modern village. They were hewn at the foothill, very close to each other, and they are today interconnected through a third one, –399–, also dating to the early 18th Dynasty, but whose owner is still unknown⁽¹⁾.

The open courtyards of the tombs were covered by more than five meters of rubble that had accumulated over the years due to successive reuse of the area in antiquity, and the activities of 19th century egyptologists⁽²⁾ and early 20th century robbers. A large number of objects have been found mixed up and scattered randomly⁽³⁾, comprising the remains of funerary equipment of various periods from the 17th Dynasty onwards. Funerary cones make up a large, homogeneous and chronologically well defined group of artefacts. Due to the archaeological and prosopographical information they convey, they have received special attention within the project since the very beginning. Now that the excavation of the area in front of the tombs TT.11-12 is finished, we are in a good position to present a preliminary study of the funerary cones found until now, during the course of the first five seasons : January 2002–February 2006.

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(1) F. Kampp, *Die Thebanische Nekropole* (Theben 13), Mainz am Rhein 1996, vol. I, pp. 190-192 ; vol. II, p. 769.

(2) For a summary of the recent history of the tombs, see J. M. Galán, “The Tombs of Djehuty and Hery (TT 11-12) at Dra Abu el-Naga,” in J.-C. Goyon and C. Cardin (eds.), *IX^{ème} Congrès International des Égyptologues*, OLA 150, Leuven, (in press).

(3) See, for instance, J. M. Galán and M. El-Bialy, “An apprentice’s board from Dra Abu el-Naga,” *EA* 25, 2004, pp. 38-40.

A total of 1615 cones were unearthed, most of them in a fragmentary state. Among them, 660 have the impression legible, or at least part of it, and the owner could therefore be identified. With one exception, all the impressions are included in the corpus gathered by Davies and Macadam⁽⁴⁾, and to a lesser extent in Northampton's publication of the excavations he financed in Dra Abu el-Naga during the winter of 1898-99, directed by Spiegelberg and Newberry⁽⁵⁾. The table below makes references to these two basic *corpora*.

The number of cones bearing the same impression as well as their dispersion through a defined area might help to identify the owner of an anonymous tomb nearby. And the other way around, it may also help to get a rough idea about where might be the tomb of a person only attested on inscribed objects such as funerary cones⁽⁶⁾.

Back in 1887 Petrie got interested in funerary cones: "While at Thebes this year I steadily collected them from the Arabs, and as the inscriptions are all that is really required, the bulk of the cone was removed, either by sawing, if soft, or breaking, if hard. Thus, with a very small loss, I reduced a collection of 250 to a more manageable bulk"⁽⁷⁾. Chassinat and Gauthier gathered 364 examples in Dra Abu el-Naga and in other areas of the Theban necropolis at the beginning of 1906⁽⁸⁾. They noted that the cones are found quite dispersed and can be far away from their supposed place of origin. Therefore, they warned that the find spot offers only a vague information about where the tomb of the person mentioned on a inscribed cone might be located, or about

⁽⁴⁾ N. de G. Davies and M. F. L. Macadam, *A Corpus of Inscribed Egyptian Funerary Cones*, Oxford 1957.

⁽⁵⁾ The Marquis of Northampton, W. Spiegelberg and P. E. Newberry, *Report on some Excavations in the Theban Necropolis during the Winter of 1898-9*, London 1908, pp. 35 f., pl. 23-25.

⁽⁶⁾ On the use of funerary cones for this purpose, see L. Manniche, *Lost Tombs. A Study of Certain Eighteenth Dynasty Monuments in the Theban Necropolis*, London 1988, pp. 3-12. Recent practical cases can be found in N. Strudwick, *The Tombs of Amenhotep, Khnummose, and Amenmose at Thebes*, Oxford 1996, pp. 4 f.; D. Polz, *et al.*, "Bericht über die 9. bis 12. Grabungskampagne in der Nekropole von Dra Abu el-Naga/Theben-West," *MDAIK* 59, 2003, pp. 372-388.

⁽⁷⁾ W. M. F. Petrie, *A Season in Egypt 1887*, London 1888, pp. 23-25, pl. 21-23; H. M. Stewart, *Mummy-Cases and Inscribed Funerary Cones in the Petrie Collection*, Warminster 1986, pp. 23-83; see also: http://www.petrie.ucl.ac.uk/digital_egypt/thebes/tombs/cones.html.

⁽⁸⁾ M. H. Gauthier, "Rapport sur une campagne de fouilles à Drahou'l Neggah en 1906," *BIFAO* 6, 1908, pp. 122-171; M. E. Chassinat, "Quelques cônes funéraires inédits," *BIFAO* 7, 1910, pp. 155-163.

who might be the owner of a nearby tomb. Funerary cones, indeed, tend to roll down hills, and even travel quite long distances due to human action. For instance, Neferrenpet's cones have been found in Dra Abu el-Naga and also in Sheikh Abd el-Qurna (see below)⁽⁹⁾. However, funerary cones should not be underrated as archaeological data.

Manniche worked at Dra Abu el-Naga in 1985, only about 50 m. to the northeast of Hery's tomb. She searched between TT.14 and TT.165 for the tomb of Nebamun, which disappeared after part of its paintings were removed and eventually taken to the British Museum⁽¹⁰⁾. Nebamun was a very popular name in the 18th Dynasty, and in Dra Abu el-Naga there are several tomb owners bearing that name. In fact, we have found three funerary cones of a scribe called Nebamun (see below), and a dozen stamped mud bricks with the text "The scribe Nebamun" written inside a vertical oval frame. On her report, the Danish Egyptologist mentioned also that she found one funerary cone of Nebanensu. Recently, the excavations of the German Archaeological Institute directed by Polz have unearthed 73, and he has associated them with a specific tomb to the north (up the hill) of King Nubkheperre Intef's pyramid⁽¹¹⁾. We have also found three samples of "The osiris, assistant of the high priest of Amun, Nebanensu".

In 1987-89 the Japanese Mission directed by Kondo worked in the southern area of Dra Abu el-Naga, between TT.333 and TT.334, and picked up some funerary cones⁽¹²⁾.

In the years 2001-02, Polz also found a group of 25 cones pertaining to "The seal-bearer of the *bit* and high priest of Amun, Minmontu, called 'Senires', justified", and he associated them with TT.232, a very large *saff*-tomb, approximately 80 m. to the north of Hery's tomb⁽¹³⁾. We have found eight samples of the same stamp that must have roll down the hill.

⁽⁹⁾ N. de G. Davies and M.F.L. Macadam, n° 302 (Dra Abu el-Naga) has to be associated with n° 301 (Sheikh Abd el-Qurna, TT.50, TT.21); see H.M. Stewart, *Inscribed Funerary Cones in the Petrie Collection*, p. 60.

⁽¹⁰⁾ L. Manniche, *Lost Tombs*, pp. 140 ff.; *id.*, "A Report on Work carried out at Dra Abu el-Naga," *ASAE* 72, 1992-93, pp. 49-52.

⁽¹¹⁾ L. Manniche, *ASAE* 72, 1993, pp. 49-52; D. Polz, *MDAIK* 59, 2003, pp. 380 f., pl. 63 (a). See also F. Kampp, *Die Thebanische Nekropole*, II, pp. 695 f.

⁽¹²⁾ J. Kondo, "Inscribed Funerary Cones from Dra Abu al-Naga," *Orient* 27, 1992, pp. 111-123.

⁽¹³⁾ D. Polz, *MDAIK* 59, pp. 384 f.

In the course of our excavations, a total of 194 funerary cones of Djehuty have been identified. These well preserved funerary cones are particularly significant considering that his name was systematically hacked out from the walls of his tomb. Indeed, it was well known who was the owner of TT.11 since Spiegelberg copied the biographical inscription carved on the façade in 1895 and published it five years later, being able to read traces of his name in the damaged areas⁽¹⁴⁾. Still, the cones with his name untouched constitute an additional documentation that is very welcome. They are also an important piece of evidence in the attempt to ascertain what happened to the tomb of Djehuty after his death, and when and how his *damnatio memoriae* was carried out. Why the funerary cones did not suffer the same violent action against Djehuty's name than the rest of the tomb? Furthermore, Djehuty's title "overseer of the cattle of Amun", mentioned in one of the matrices that were used for the cones, is otherwise only attested once in his tomb, on the last line of a second biographical inscription carved on one of the shorter walls of the transverse hall⁽¹⁵⁾.

Exactly half of Djehuty's funerary cones (97) belong to each one of the two different matrices that he has. The text of one of the stamps says: "The overseer of the Treasure and overseer of works, the venerated Djehuty, justified". The inscription of the second one reads: "The overseer of the cattle of Amun and leader, Djehuty". The former has the peculiarity of having the logogram for *im³h* (𓄏), "venerated", written between the deceased's name (𓄏) and the semantic determinative for a male antroponym (𓄏)⁽¹⁶⁾. The latter shows an oval and slightly tilted protuberance above the sign for "overseer" that could be interpreted as the logogram *hsb* (𓄏), "accountant". If so, the translation of the seal impression would thus be: "The accountant and overseer of the cattle of Amun, the leader, Djehuty". However, while the title "accountant of the cattle and overseer of the cattle of Amun" is attested on a funerary cone, belonging to the "royal scribe" Bakenamun⁽¹⁷⁾, Djehuty does not mention in his biographical inscriptions that he acted as "accountant of the cattle". Moreover, in funerary cones the title "accountant" is generally preceded by the term "scribe", and it is always followed by a genitive that specifies what does the person reckon (*i.e.*, cattle, grain, etc.), as

⁽¹⁴⁾ W. Spiegelberg, "Die Northampton Stele," *RecTrav* 22, 1900, pp. 115-125.

⁽¹⁵⁾ The Marquis of Northampton, *Theban Necropolis*, pl. 34; *Urk.* IV 441, 4.

⁽¹⁶⁾ N. de G. Davies and M.F.L. Macadam, n° 263, has a question mark next to these signs.

⁽¹⁷⁾ See N. de G. Davies and M.F.L. Macadam, n° 108.

in Bakenamun's cones. Therefore, it seems wise, at least for the time being, to regard the 'protuberance' not as a hieroglyphic sign, but as an imperfection of the matrix with which the impressions were made⁽¹⁸⁾.

Djehuty's funerary cones measure around 18 cm long, and the diameter of the flat end 8.5 cm (the seal's diameter has 6 cm). There is one 'triple cone' with three circular stamps sticking out from a single body or trunk. Only one of the impressions is legible today: "The overseer of the cattle of Amun and leader, Djehuty, justified". The Marquis of Northampton's publication notes about the funerary cones they found: "There is only one interesting specimen which merits a fuller illustration than the rest: it is a 'three pronged' cone composed of three 'cones' joined together"⁽¹⁹⁾. In the diary that Spiegelberg wrote during the excavations he included a sketch of this cone⁽²⁰⁾. He was able then to read two of the three impressions, each one being of a different matrix. After taking note of it in his "Diary of Finds", someone must have thrown it away at the entrance of the tomb, where we found it one hundred and four years later. In the middle of the open courtyard of TT.11 we also found a 'corner brick' with two impressions of the same seal: "The overseer of the Treasure and overseer of the works, the venerated Djehuty, justified"⁽²¹⁾.

Djehuty's cones were spread through a broad area, most of them within the open courtyard of his tomb (see Pl. XXXIII). None of them were found near the façade because this area was cleared by the Antiquities Service around 1910 when a protecting wall and a roof were built. A group of six cones was deposited next to the entrance of Hery's tomb, most probably left there by early robbers, or during Northampton's excavations⁽²²⁾.

Two more 'corner bricks' were found. One of them bearing three impressions mentioning "The overseer of distinguished women, Ahmose,

⁽¹⁸⁾ The 'protuberance' is not depicted in the drawing of N. de G. Davies and M.F.L. Macadam, n° 257.

⁽¹⁹⁾ The Marquis of Northampton, *Theban Necropolis*, p. 35.

⁽²⁰⁾ W. Spiegelberg, *Fundjournal - Theben*, 7 November 1898 - 27 Januar 1899, pp. 66, 68. The Diary is kept at the archive of the Griffith Institute, Oxford. I am very grateful to Jaromír Málek for providing me a copy of it.

⁽²¹⁾ On this type of 'cones', see R. Hari, "Cônes funéraires d'angle et cônes d'appoint," *BSEG* 8, 1983, pp. 51-57.

⁽²²⁾ On deposits of funerary cones left by robbers, see N. Strudwick, *The Tombs of Amenhotep, Khnummose, and Amenmose*, pp. 105, 128, 154 f. See also L. Manniche, *The Tombs of the Nobles at Luxor*, London 1987, fig. 14.

born of the chief of the servants, Ahhotep, justified." The other has the same seal on one side, and on the other a different one: "The chief of servants and overseer of distinguished women, Ahmose, justified". This remarkable woman, Ahmose, has three different seal impressions, and we have found almost the same amount for each one of them. Some of her cones were found above the façade of the tombs TT.11, -399- and TT.12 (see Pl. XXXIV), indicating that her tomb must be located higher up the hill. Ahmose's cones measure around 23 cm long, and the diameter of the flat end 7.5 cm (the seal's diameter 7 cm).

The funerary cones of "The overseer of servants, Ay" have the peculiarity that they are not really 'cones' but rather prisms, since the flat end is quadrangular, its sides measuring 6.7 cm. The inscription has a vertical oval frame. They are quite large, 31 cm. We have found 82 examples, some of them above our tombs, and therefore his tomb has to be located also higher up the hill.

The Marquis of Northampton's publication includes the drawing of an impression belonging to "The fan-bearer, Mainhekau" ⁽²³⁾, which was then incorporated into the *Corpus* of Davies and Macadam without being collated. The drawing, however, has two mistakes. First, the two columns of text are not separated by a vertical line, but there is just a blank space between them. Secondly, the way in which the title "fan-bearer", *f3-sr(y)t*, is written does not show a short-handled fan (𓊖), but has instead the signs for *z*, *r* and *t*, the tree branch and a short vertical stroke underneath (𓊖) ⁽²⁴⁾. This writing is consistent in the fifteen cones of Mainhekau that we have found, and coincides with the hieroglyphic transcription published by Chassinat ⁽²⁵⁾, which was not considered by Davies and Macadam. On the other hand, the writing of Mainhekau's name, which occupies the whole second column of text, is consistent in the readings of the various authors and in the cones that we found. This fact makes it clear that Mainhekau did not have two different seal

⁽²³⁾ A study of this high official can be found in P.-M. Chevereau, "Le porte-étandard Maïenheqaou," *Rd'E* 47, 1996, pp. 9-28, esp. p. 15 (with photo of one of his funerary cones).

⁽²⁴⁾ The word for "fan" can be found in funerary cones either spelled out (in most cases ending with a fan-sign as semantic determinative) or written just with the fan-sign as logogram. Mainhekau's seal is peculiar for the use of the tree branch as semantic determinative of the word. It is interesting to note that Spiegelberg made a correct drawing of the seal in his *Fundjournal*, p. 102, but in the publication by Northampton, *Theban Necropolis*, pl. 24, n° 46, the drawing is mistaken.

⁽²⁵⁾ E. Chassinat, *BIFAO* 7, 1910 p. 158, n° 10.

impressions, but just one, since when someone used more than one seal, like Djehuty and Ahmose (see table below), there are more differences between them than just the spelling of the same title. Mainhekau's funerary cones measured at least 15 cm (the length of the best preserved example has the tip missing), and the diameter of the flat end is around 8 cm (the diameter of the seal is 6.2 cm). Nine of the cones were found above the tombs, indicating that his tomb must be located higher up the hill.

In the course of the excavation we found a group of 43 funerary cones with a seal impression that was not registered by the Marquis of Northampton, nor by Davies and Macadam. The unattested seal belongs to "The overseer of the cattle of Amun, Baki". The cones measure, when complete, around 20 cm, and the diameter of the flat end 7 cm (the seal's diameter is 6 cm).

Baki's funerary cones have to be associated with another set of cones that have the same size, clay's colour, texture, seal's style, text display, signs' size and shape (the *yod* is identical in both seals). The second set of cones, a group of 31 samples, belong to a woman, and the seal refers to her as: "His wife, the mistress of the house, It(ef)". Her name is written with alphabetic signs, and it has to be understood that the final *f*-sign does not have to be pronounced as such, but it might add a (semi) vowel sound / *a* / or / *i* /, as in the word for "father". Davies and Macadam did include this seal impression in the *Corpus*.

There are only a few women with their own set of funerary cones, since most of the times women are mentioned on their husbands' cones (27 different impressions attested) or on those of a male relative, a brother (27 impressions) or a son (20 impressions) ⁽²⁶⁾. Ahmose's cones (the woman mentioned above) are in this way exceptional, since they do not associate her with any male relative. Only the cones of 8 other women do not mention a male relative ⁽²⁷⁾. One of these is also attested in our excavation area, through five examples: "The venerated one before Osiris, songstress of Amun, royal ornament and mistress of the house, Seniseneb, justified". This group may be related to another set of cones that associates her with a male relative,

⁽²⁶⁾ On male-female hierarchy, see G. Robins, "Some Principles of Compositional Dominance and Gender Hierarchy in Egyptian Art," *JARCE* 31, 1994, pp. 33-40.

⁽²⁷⁾ N. de G. Davies and M.F.L. Macadam, n° 18, 48, 75, 112, 295, 323, 360, 387, 416, 603; and J. Vivó and S. Costa, "Funerary Cones Unattested in the *Corpus* of Davies and Macadam (Annex I)," *BSEG* 22, 1998, p. 67, n° A.06.

saying : "His sister, whom he loves, the mistress of the house, Seniseneb"⁽²⁸⁾. Unfortunately, we do not know who her brother may be.

It(ef)'s seal impression makes it clear that her funerary cones have to be associated with those of a male, her husband⁽²⁹⁾. The resemblance between Baki's and It(ef)'s funerary cones is remarkable, indicating that they were manufactured at the same time, by the same hand. In both cases the text is written in two columns, from left to right, without a separating line between them, but just a blank space. None of the two bear the epithet "justified" following the owner's name. From the epigraphic and physical resemblance, as well as from the coincidence in the spatial dispersion of the cones (see Pl. XXXV), it seems very probable that her husband is Baki.

To the North of Hery's tomb, interconnected with it, but hewn almost two meters higher up the mountain, a tomb was rediscovered during our second season. We first thought it belonged to "The scribe Nebamun" due to the finding of a dozen stamped mud bricks at the tomb's entrance, one of them still in place at the top of the southern side wall of the courtyard. However, on the fourth season we discovered that Nebamun's mud bricks were reused in several walls, and thus they could not be used to identify the owner of a monument. On the other hand, clearing the area just outside the tomb's entrance, we discovered several sandstone fragments of the door jambs, mentioning the owner : "The overseer of the cattle of Amun, Baki". The lower part of the southern door jamb was still *in situ*, with the owner's name carved on it. Therefore, we can now associate the funerary cones of Baki, and also those of his wife It(ef) with the tomb right to the north of TT.12.

Baki, overseer of the cattle of Amun, and his wife It(ef), most probably lived during the reign of Hatshepsut-Thutmose III⁽³⁰⁾. It has to be noted that a couple of Rekhmire's relatives portrayed in his tomb, probably his wife's

⁽²⁸⁾ N. de G. Davies and M.F.L. Macadam, n° 312. This is the only seal of a woman that associates her with an unnamed brother and his funerary cones.

⁽²⁹⁾ There are only two other impressions belonging to women that associate them with their husbands (through the formula "his wife..."), but without naming them ; N. de G. Davies and M.F.L. Macadam, n° 206, 572.

⁽³⁰⁾ The inscription of the door jamb suffered the *damnatio memoriae* of Amun's name in the Amarna Age. In the jamb inscription, Osiris is called *šmšw/wr nhh*, "elder/great one of eternity", an epithet otherwise only attested at the tomb of Nakhtmin (TT. 87), of the time of Hatshepsut-Tutmosis III ; H. Guksch, *Die Gräber des Nacht-Min und des Men-cheper-Ra-Seneb. Theben Nr. 87 und 79*, Mainz am Rhein 1995, pp. 69 f. ; *Urk. IV 1182, 7*. See also, C. Leitz (ed.), *Lexikon der ägyptischen Götter und Götterbezeichnungen*, vol. VI (OLA 115), Leuven 2002, p. 353.

parents, were called Baki and It⁽³¹⁾. He is referred to as : "The overseer of the calves (*nfrwt*) of Amun", a title closely associated with that of "overseer of the cattle of Amun"⁽³²⁾. Her name is not spelled out with alphabetic signs, as in the funerary cones, but it is written with a *yod*, a man with the hand to the mouth (𓂏) and the bread group-writing for *t* (𓂏𓂏𓂏). She is also qualified as "mistress of the house". All things considered, it seems very probable that we have found at Dra Abu el-Naga the funerary cones and the tomb of Rekhmire's parents in law, Baki and It⁽³³⁾.

Two thirds of the funerary cones that have preserved the flat end in such good a condition so as to identify its owner have also traces of colouring, either red or white. The colour was applied all over the cone's surface or just over the seal impression. Each type of seal impression has samples in red and in white. Exceptions are the cones of Mainhekau, all white, and the cones of "The overseer of servants, Ay", all red. The cones coated with a red wash are more numerous than those in white, a total of 210 *versus* 134. Among Djehuty's cones where the colour can be distinguished easily, the impression that identifies him as "overseer of the Treasury and overseer of the works" has 22 painted in white and 33 in red. The impression referring to him as "overseer of the cattle of Amun" has 27 painted in white and 29 in red.

Finally, it is interesting to note that we have not found a single funerary cone of Hery. The reason for it may be that the tomb dates to the very early 18th Dynasty, probably finished under Amenhotep I, when the use of this architectonical element to decorate the façade of rock cut tombs was not yet widespread. The lack of funerary cones might also be related to the existence of a pyramid crowning the façade⁽³⁴⁾, which might have conditioned the monument's design. It seems that tomb -399- did not have funerary cones either. In the coming season, January-February 2007, we shall excavate above the façade of this tomb searching for the remains of some kind of superstructure.

⁽³¹⁾ N. de G. Davies, *The Tomb of Rekh-mi-re*, New York 1943, pl. 10.

⁽³²⁾ S. S. Eichler, *Die Verwaltung des "Houses des Amun" in der 18. Dynastie* (SAK, Beihefte 7), Hamburg 2000, pp. 89 f.

⁽³³⁾ See J. M. Serrano, "Baki, supervisor del ganado de Amón," *Boletín de la Asociación Española de Egiptología* 15, 2005, pp. 85-98.

⁽³⁴⁾ See J. M. Galán and M. El-Bialy, "Tombs of Djehuty and Hery at Dra Abu el-Naga (TT.11-12)," *ASAE* (in press).

**FUNERARY CONES FOUND IN THE AREA OF TT. 11-12 AT
DRA ABU EL-NAGA (2002-06)**

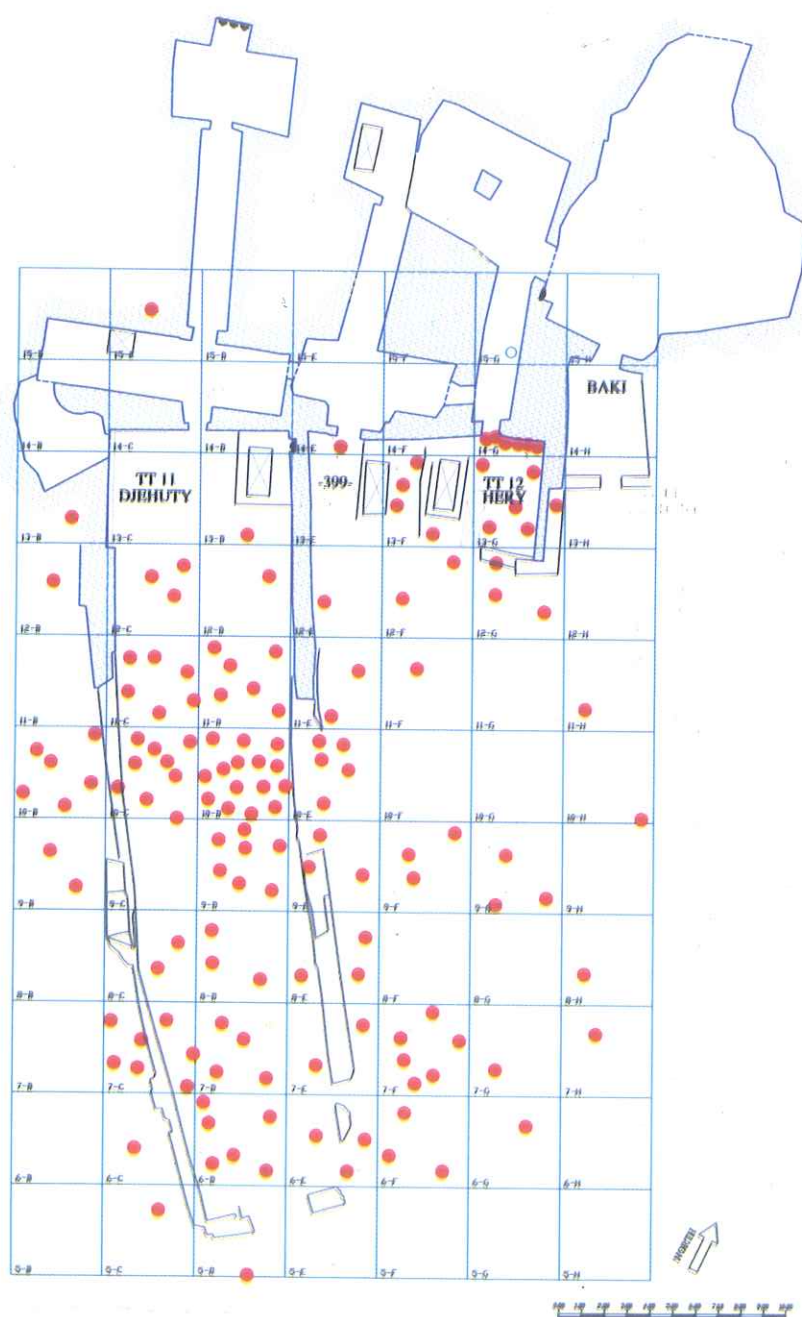
Owner	Text	Davies and Macadam ; <i>Northampton</i>	Amount
Djehuty	The overseer of the Treasure and overseer of works, the venerated Djehuty, justified.	n° 263 16	97
	The overseer of the cattle of Amun and leader, Djehuty.	n° 257 23	97
Ahmose ♀	The chief of servants and overseer of distinguished women, Ahmose, justified.	n° 360 20	36
	The chief of servants Ahmose, born of (the woman) the chief of servants Ahhotep, justified.	n° 112 21	35
	The overseer of distinguished women Ahmose, born of (the woman) the chief of servants Ahhotep, justified.	n° 18 19	40
Ay	The overseer of servants, Ay.	n° 334 40	82
Baki	The overseer of the cattle of Amun, Baki.	—	43

It(ef) ♀	His wife, the mistress of the house, It(ef).	n° 303 25	31
Ahmose	The noble, leader, overseer of the two granaries of Amun and scribe of the area of Thebes, Ahmose, justified.	n° 448 28	31
Ta-her-setjat-en-ef	The venerated one before Osiris, keeper of the date-wine of Amun, Ta-her-setjat-en-ef, justified. (Done) by his son, who makes his name live, keeper of the date-wine of Amun, Iry.	n° 9 —	23
	The venerated one before Osiris, keeper of the date-wine of Amun, Ta-her-setjat-en-ef, justified.	n° 39 49	7
Ptahmose	The venerated one before Osiris, overseer of the city, vizier, high priest of Amun, Ptahmose, justified.	n° 146 31	16
	The venerated one before Osiris, seal-bearer of the <i>bit</i> , overseer of the city, vizier and high priest of Amun, Ptahmose.	n° 179 —	11
Amenhotep	The osiris, scribe and accountant of the cattle of Amun, Amenhotep, justified. His wife, the mistress of the house, Satamun.	n° 217 41	9
	The venerated one before Osiris, scribe and accountant of the grain (of Amun), Amenhotep, justified.	n° 507 37	12

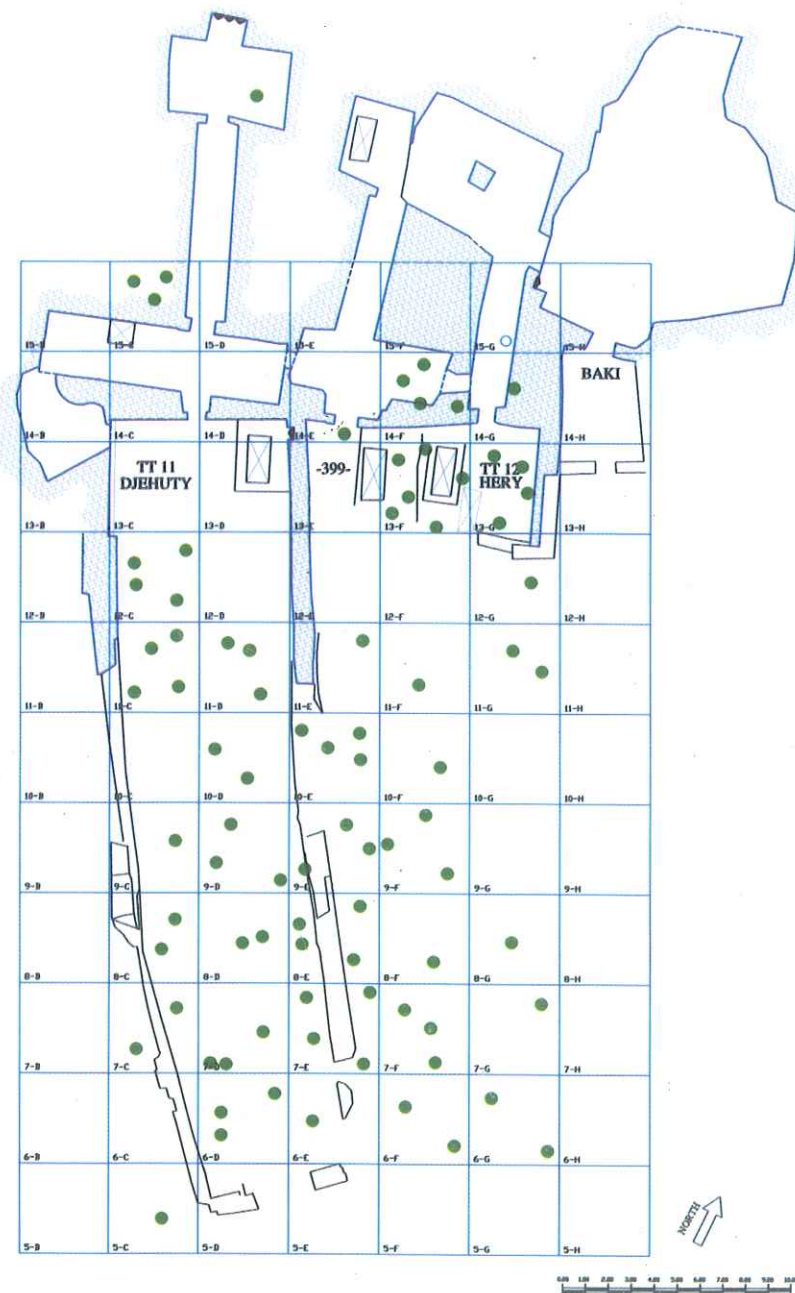
Pawah	The osiris, servant of Amun, Pawah, justified.	n° 293 48	18
Mainhekau	The fan-bearer, Mainhekau.	n° 326 46	15
Minmontu	The seal-bearer of the <i>bit</i> and high priest of Amun, Minmontu, called 'Senires', justified.	n° 245 13	8
Neferrenpet	The osiris, <i>wab</i> -priest of Amun and accountant of the cattle of Amun, Neferrenpet, justified before the great god.	n° 464 8	6
	The osiris, hall-keeper of Amun and <i>wab</i> -priest of Khonsu, Neferrenpet, justified before the great god.	n° 459 —	2
Seniseneb ♀	The venerated one before Osiris, songstress of Amun, royal ornament and mistress of the house, Seniseneb, justified.	n° 75 4	5
Amenhotep	The osiris, royal butler and pure of hands, Amenhotep, justified.	n° 101 50	4
Teri	The scribe, overseer of the fields of the king's wife, Teri, justified.	n° 313 —	4

Amenemhab	The true royal scribe, whom he loves, overseer of the two granaries of Amun and leader, Amenemhab, nobleman of the city, son of the dignitary, Mahu, justified.	n° 554 —	2
	The osiris, true royal scribe, whom he loves, steward of Amenhotep's domain and leader, Amenemhab, nobleman of Thebes, born of (the woman) the osiris Kanir, justified.	n° 532 —	2
Nebamun	The venerated one before Osiris, scribe and accountant of the grain, overseer of the two granaries of Amun, Nebamun, justified before Osiris, the great god.	n° 66 9	3
Nebanensu	The osiris, assistant of the high priest of Amun, Nebanensu.	n° 214 29	3
Ra	The venerated one before Osiris, royal scribe and overseer of the two granaries of Upper and Lower Egypt, Ra, justified.	n° 429 —	3
Userhat	The <i>wab</i> -priest of Amun, Userhat, son of the leader, Idehumose.	n° 520 —	3
Kenamun	The venerated one before Osiris, scribe and accountant of the grain of Amun, Kenamun, justified before Amun.	n° 72 18	2
Amenhotep	The acolyte of Amun, Amenhotep, son of Ka[...]jemsy.	n° 198 —	2

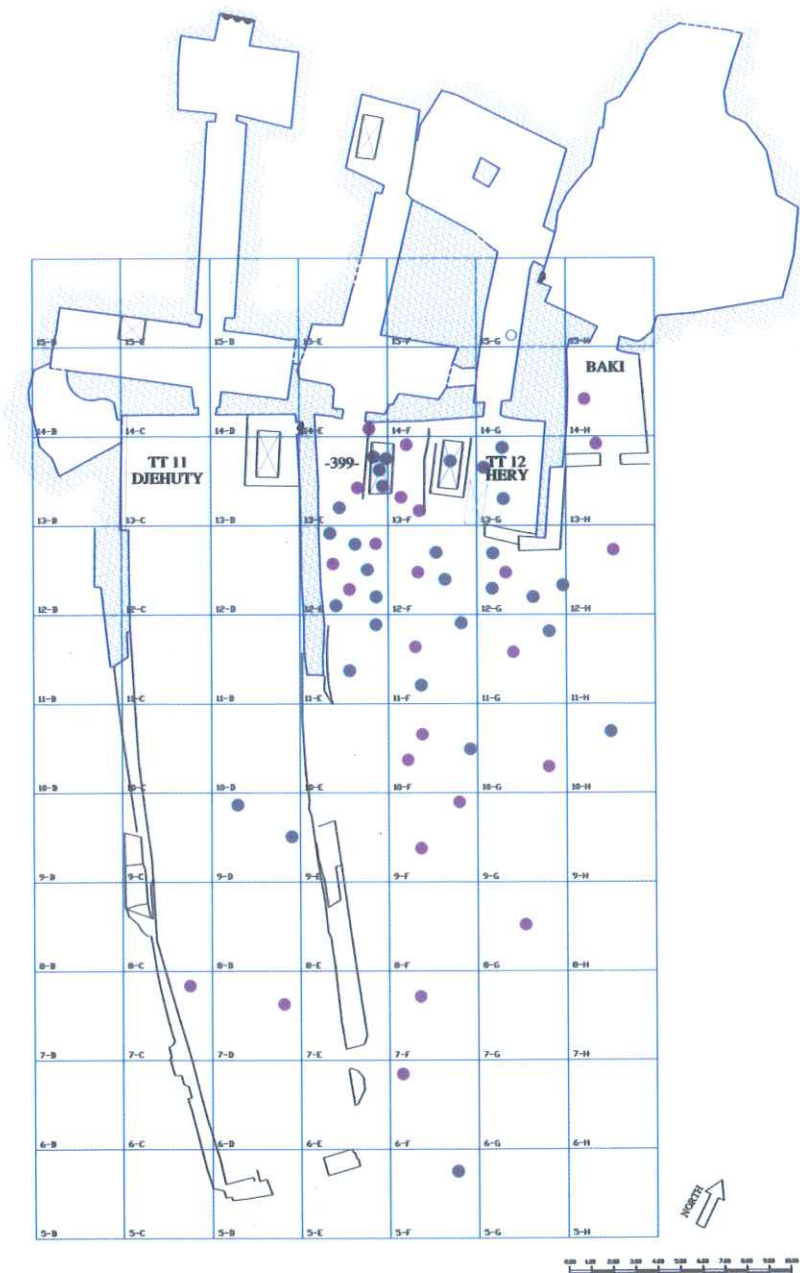
Amenhotep	The venerated one before Osiris, the scribe and accountant of the grain of Amun, Amenhotep, justified before Amun.	n° 69 —	2
Amenhotep	The venerated one before Osiris, <i>wab</i> -priest, singer of Amun of the third phyle and scribe of the district in the southern city, Amenhotep.	n° 46 —	1
Amenhotep	The overseer of builders of Amun, Amenhotep, justified, son of the overseer of builders, Senna.	n° 185 —	1
Roma	A boom which the king grants, and (also) Osiris foremost of the Westerners, may he grant the sweet breeze of the north-wind, so that I may follow the <i>henu</i> -bark of Sokar, (with) onions at (my) neck, on the feast day of Divinity, for the <i>ka</i> of the scribe Roma.	n° 489 —	1
Amenhotep	The venerated before Osiris, goldsmith of Amun, Amenhotep. His wife, the mistress of the house, Nefertiry.	n° 160 —	1
Aanen	The venerated before Osiris, the scribe, Aanen.	n° 172 —	1
Neferhotep	The fourth prophet of Amun, Neferhotep, justified. His wife, the mistress of the house, Amenhotep.	n° 302 —	1



Dispersion of Djehuty's funerary cones (N. de G. Davies and M.F.L. Macadam, n° 263, 257).



Dispersion of Ahmose's funerary cones (N. de G. Davies and M.F.L. Macadam, n° 360, 112, 18).



Dispersion of funerary cones of Baki and Itet (N. de G. Davies and M.F.L. Macadam, n° – and 303).



A.— N. de G. Davies and M.F.L. Macadam, n° 263 : Djehuty. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



B.— N. de G. Davies and M.F.L. Macadam, n° 257 : Djehuty. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



C.— N. de G. Davies and M.F.L. Macadam, n° 360 : Ahmose. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



D.— N. de G. Davies and M.F.L. Macadam, n° 112 : Ahmose. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



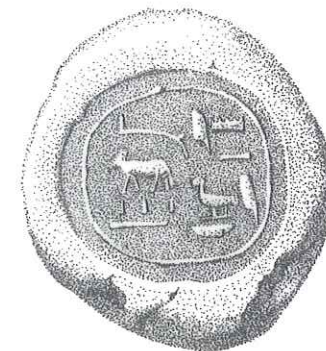
E.— N. de G. Davies and M.F.L. Macadam, n° 18 : Ahmose. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



F.— N. de G. Davies and M.F.L. Macadam, n° 334 : Ay. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



A.— N. de G. Davies and M.F.L. Macadam, n° 326 (corrected) : Mainhekau. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



B.— Baki (unattested). [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



C.— N. de G. Davies and M.F.L. Macadam, n° 303 : Itef. [Drawing © Spanish-Egyptian Mission at Dra Abu el-Naga].



D.— Triple cone of Djehuty. [Cliché © Spanish-Egyptian Mission at Dra Abu el-Naga].



A. — N. de G. Davies and M.F.L. Macadam, n° 263 : Djehuty.
[Cliché © Spanish-Egyptian Mission at Dra Abu el-Naga].



B. — N. de G. Davies and M.F.L. Macadam, n° 257 : Djehuty.
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D. — N. de G. Davies and M.F.L. Macadam, n° 112 : Ahmose.
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A. — N. de G. Davies and M.F.L. Macadam, n° 334 : Ay.
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B. — Baki (unattested). [Cliché © Spanish-Egyptian Mission at Dra Abu el-Naga].



C. — N. de G. Davies and M.F.L. Macadam, n° 303 : Itef.
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