

## The Coffin No CG28003 in Cairo Museum


**Dr. Shenouda Rizkalla,**  
Deputy Manager of  
Sharm El-Sheikh Museum  
shenouadarizk@yahoo.com

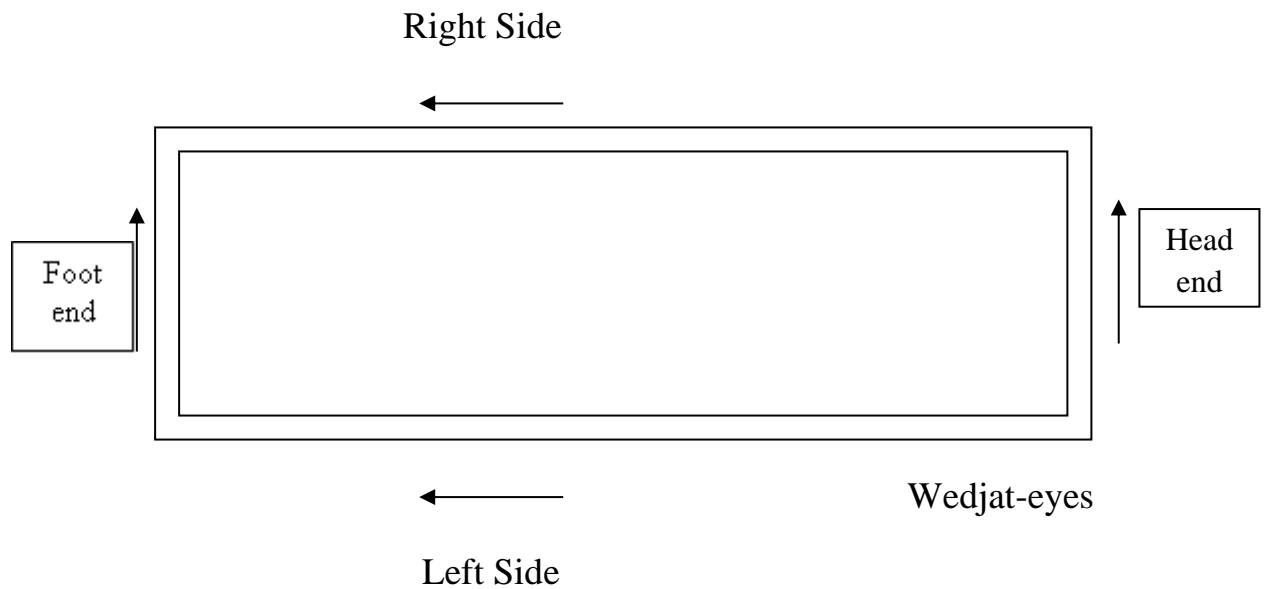
**Hesham A Abdel-Qader**  
Archaeologist at  
Tell-El-Amarna Inspectorate  
wag.wear@gmail.com

**Key Words:** CG28003-Wooden coffin-Cairo Museum-El-Hawawish-First Intermediate Period-Iww/Herib.

**C**G28003 the subject of this study was found at El-Hawawish<sup>1</sup>, El-Hawawish is situated northeast of Akhmim and the site of a cemetery dating to the Old Kingdom to Middle Kingdom serving Akhmim which was once the capital of the 9<sup>th</sup> upper Egyptian Nome.<sup>2</sup> Kanawati<sup>3</sup> has suggested that the owner of the coffin is the same owner as that of tomb Q13<sup>4</sup> in el-Hawawish. It is difficult to determine the date of discovery of the coffin at el-Hawawish, but it seems to have found its way to Giza Museum between 1885-1892, where it bore number 6302<sup>5</sup>. In 1903 Lacau<sup>6</sup> published the inscriptions on the four sides of the coffin, but without translation. Kanawati<sup>7</sup> described the coffin in 1989 and added photographs of its four sides, and a facsimile of the inscription 1992.

The rectangular coffin was made of sycamore and its dimensions are: length 2.12m, width 50 cm and height 60 cm +10 cm for the lid. The coffin is decorated on the outside only, on all four sides, but not on the lid, with traditional formulae for Akhmim coffin. On the foot end, head

end and right side of the coffin there is one horizontal line of hieroglyphs. The left side has one horizontal line of hieroglyphs in the upper part and an offering list with wedjat-eye decoration below, the latter at the head end. From the text on the coffin we know that its owner is  Iww/Her-ib. The similarity of this name to that of the owner of tomb Q13, dating to the sixth Dynasty, led Kanawati to assign this date to the coffin. Before discussing the date of the coffin here, we will translate and study its inscriptions.



**Fig. 1,** General plan of coffin CG 28003



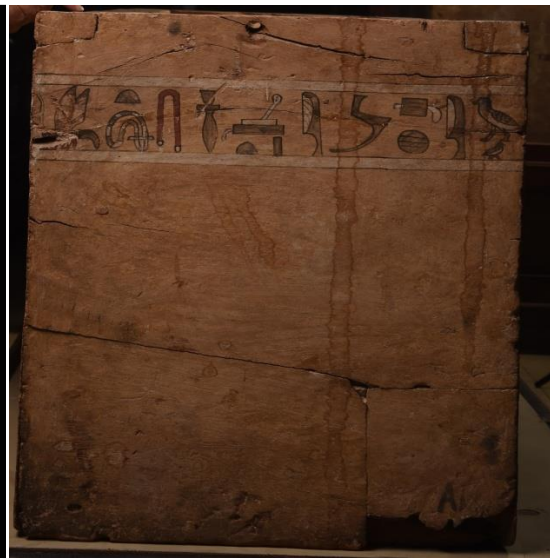
**Cat. 1: Left side**



**Cat. 2: Right side**



**Cat. 3: Head end**



**Cat. 4: Foot end**

**Pl. 1, the coffin CG 28003**

**Documentation****Owner:** Iww / Herib**Preserved in:**

Egyptian Museum in Cairo

**Number:**

CG 28003

**Found in:**Have been found in tomb No. Q13 at el-Hawawish<sup>8</sup>**Dimensions<sup>9</sup>:**

Length: 2.12 m

Width: 50 cm

Height: 60cm + 10cm for the lid

**Thickness of wood:**

10 cm

**Material:**

Wood (Sycamore)

**Associated material:**

Wooden cotters

**Decoration:**

Painted in black–white – red and gray. The inscriptions are clear and in good condition.

**Description:**

A rectangular coffin with a flat lid has decoration on the outside consisting of a cornice of offering formulas around the rim of the coffin and offering list on the left side with wedjat-eye decoration.

**Mode of acquisition:**

It arrived at the Egyptian Museum with some other coffins recovered during the excavations at the tombs of el-Hawawish by E. Newberry.

**Dating:**

First Intermediate Period

## The inscriptions on the coffin<sup>11</sup>

### 1- Left side

The highest horizontal line reads:

*ḥtp di nswt wsir nb ddw ḥnti- imntiw nb 3bdw prt ḥrw n.f m w3g m  
dhwtit m ḥb nfr n ntr sd3wti-biti iww ḥr- ib<sup>12</sup>*

An offering which the king gives to Osiris master of Busiris, foremost of the westerners , lord of Abydos, a voice offering at the wag-feast , at the Thot-feast , and at ( every ) beautiful feast of god ( for ) the treasurer of the king of lower Egypt Iuu- Herib.

Under this line, the *wḏ3t* –eyes are depicted at the right, while the remainder of the ornamented section is column captured by an offering list distributed into 44 columns as the following:

- |                                    |                                      |
|------------------------------------|--------------------------------------|
| 1- <i>mw (n) s3t</i>               | water libations                      |
| 2- <i>sntr ḥt</i>                  | illuminated incense                  |
| 3- <i>stī ḥb</i>                   | oil                                  |
| 4- <i>ḥknw</i>                     | oil                                  |
| 5- <i>sft</i>                      | oil                                  |
| 6- <i>nhnm</i>                     | oil                                  |
| 7- <i>tw3wt</i>                    | oil                                  |
| 8-9- <i>ḥ3tt nt (ꜥš – thnw )</i>   | preferable (cedar oil – Libyan oil ) |
| 10-11- <i>ꜥrf (w3d(w)-msd(m)t)</i> | a sack of (green – black paint)      |
| 12- <i>Wnhw</i>                    | clothing material                    |

13- <i>sntr ht</i>	illuminated incense
14- <i>Ḳbhw t3</i>	libations water
15- <i>h3wt</i>	offering table
16- <i>rdit prt-hrw</i>	the giving of oblations
17- <i>htpwi nswt</i>	kingly offerings
18- <i>htp nswt imi wsh̄t</i>	offerings which are in the palace
19- <i>hmsi igr</i>	a type of food <sup>13</sup>
20- <i>iꜥw-r šns</i>	bread of breakfast
21- <i>dw̄iw</i>	jug
22- <i>t-(w)t</i>	bread
23- <i>t- rth̄</i>	bread
24- <i>ht3</i>	bread
25- <i>nhrw</i>	bread
26- <i>ꜥwi mw</i>	two bowls of water
27- <i>ꜥwi n bd</i>	two bowls of natron
28- <i>šns ꜥ(n) f3it</i>	bread, serving bowl
29- <i>t-(w)t hnkt</i>	bread – beer
30- <i>dsrt -i3tt</i>	beverage
31- <i>hnkt shpt</i>	beer, beverage
32- <i>ꜥwi n ph3</i>	two bowls of <i>ph3</i> – beverage

33- <i>dwiw sšr</i>	beverage <sup>14</sup>
34- <i>d3b</i>	figs
35- <i>ꜥwi</i>	two servings...
36- <i>n ḥt nb (t) bnrt</i>	(...of every sweet things )
37- <i>rnptw nbt</i>	of the festivals of the year
38- <i>gsw nbw</i>	all half – loaves of bread
39- <i>phr</i>	offering
40- <i>pdw</i>	offering
41- <i>s(t)pt</i>	the choice things
42- <i>ḥ3t</i>	the first from
43- <i>wdḥw</i>	the offering table

44- *n sd3wti – biti smr – wꜥ iww rn.f nfr ḥr – ib* for the treasurer of the monarch of lower Egypt , alone companion Iuu his beautiful name Herib.

There are a bowl<sup>15</sup> and a kneeling offering bearer<sup>16</sup> under each entry in the offering list.

## 2- Right side

This side has one horizontal line of text:

*ḥtp di nswt inpw<sup>17</sup> tpi dw.f imi wt<sup>18</sup> nb t3 dsr Krs (t)<sup>19</sup> nfrt m imnt nfrt m is.f n ḥrt– ntr im3ḥw iww rn.f nfr ḥr- ib*

An oblation which the sovereign grants Anubis , who is on his mountain , who is in the bandages , master of the sacred land ( gives ) , a good burial in the beautiful west in his tomb of the necropolis (for ) the honored one , Iuu his beautiful name Herib.


## 3- Head end

The inscription on this side reads:

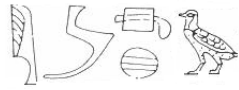
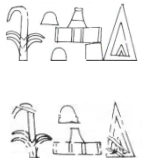














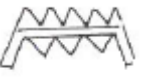





















(like those mentioned above) on objects only from sites near Akhmin, rather than taking a broader perspective. For example, the first appearance of the sledge determinative of *Krs* in this form  dates back to the 9<sup>th</sup> Dynasty amongst objects from Dendara and Kasr el Said, although Brovarski did not consider these, focusing instead on the first appearance of this determinative in Thebes, Gabalin and Nag ed Der (sites near Akhmim ) in the 11<sup>th</sup> Dynasty.

The following tables (Tables 1, 2) show the date of first appearance of the hieroglyph sign forms of coffin No. CG28003 on different objects from various sites in Egypt. From the following tables we can propose that coffin CG28003 dates, in fact, to the First Intermediate Period.

Sign form	Sign description	Date	Bibliography
	Word <i>im3hw</i> namely the honored one	Is common in the inscriptions of the <b>9<sup>th</sup></b> Dynasty.	BROVARSKI 1985, p. 134
	Multiple formats in writings of <i>htp di nswt</i> formula in one object	<b>6<sup>th</sup> - 8<sup>th</sup></b> Dynasties.	BROVARSKI 1985, p. 134
	<i>wd3t</i> - eyes first appear on Saqqara false doors	End of the <b>10<sup>th</sup></b> Dynasty.	BROVARSKI 1985, p. 134
	Busiris with the sign d 	Is common in upper Egyptian inscriptions from the late of the <b>9<sup>th</sup></b> Dynasty.	BROVARSKI 1985, p. 134
	Sledge determinative for word <i>Krst</i>	From the <b>end of Old Kingdom to the 11<sup>th</sup> Dynasty.</b>	KANAWATI 1982, p. 12
	The water wave "n" with double lower lines	<b>9<sup>th</sup></b> Dynasty. (objects from Naga- ed- Der, see tab. 2 )	BROVARSKI 1998, p. 59, 60
	<i>Inpw</i> god determinative	Before <b>10<sup>th</sup></b> Dynasty.	BROVARSKI 1985, p. 128
	<i>t3</i> - land with determinative  in the epithet of Anubis ( <i>imy- wt nb t3 dsr</i> )	<b>Late Old Kingdom</b>	BROVARSKI 1985, p. 128
	<i>imy- wt</i> title of Anubis god in his epithet	<b>Late Old Kingdom</b>	BROVARSKI 1985, p. 128
	Title of <i>sd3wti- biti</i> the treasurer of the king of upper Egypt	Reign of <b>Pepi II</b> (end of Old Kingdom)	KANAWATI 1982, p. 12

**Table No. 1: The date of first appearance of the hieroglyph sign forms found on CG 28003**

																				Provenance	Date			Bibliography		
																					Old Kingdom	First Intermediate Period	Middle Kingdom			
A	•																				Naga- ed Der		•		Dunham 1937, pl.2	
B	•																					Naga- ed Der		•		Dunham 1937, pl.3
C	•											•		•	•							Akhmim		•		Kanawati 1987, pls. 15, 16, fig. 39 h- i
D	•				•	•										•						Akhmim		•		Kanawati 1989, pl. 8a- d Brovarski 1985, pl. 7
E	•			•		•		•	•			•										Farshut			•	Brovarski 1998, fig. 2
F	•		•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	Female		Akhmim		•		Lacau 1903 , pl . 1 Kanawati 1986 , pl . 16, fig. 32	
G	•		•	•	•	•	•	•	•	•	•											Akhmim		•		Kanawati 1987 , pl. 12, figs. 38a- c, 41a
H	•	•	•	•	•	•	•	•	•	•	•	•		•	•	•	•	Female		Akhmim		•			Lacau 1903, pl .1 Kanawati 1982, figs. 15-17	
I	•		•		•	•	•		•	•	•	•			•						Akhmim		•		Lacau 1903, pl .2 Kanawati 1987,fig.38d-f	
J	•													•	•						Akhmim		•		Lacau 1903, pl .2 Kanawati 1989 , fig. 31, 32d- g	
K	•				•	•	•	•			•			•								Akhmim		•		Kanawati 1985, pl . 11, fig . 25
L	•				•	•	•		•	•												Akhmim		•		Lacau 1903, pl .3 Kanawati 1983figs .29 , 30
M	•		•	•	•	•	•	•	•	•	•	•		•		•						Akhmim	•			Kanawati 1987 , pl .14 G- I, fig . 40e- h
N			•		•	•		•	•	•					•							Akhmim	•			Kanawati 1987 , fig .39 a- c
O			•		•	•		•	•	•		•										Akhmim	•			Kanawati 1987 , fig .39d-g

- |   |                           |                           |
|---|---------------------------|---------------------------|
| <b>A-</b> Stela MFA (Boston) No. 121476                     | <b>F-</b> Coffin CG 28001 | <b>K-</b> Coffin CG 28007 |
| <b>B-</b> Stela MFA (Boston) No. 121478                     | <b>G-</b> Coffin CG 28002 | <b>L-</b> Coffin CG 28008 |
| <b>C-</b> Box of Seni Staatliche Museum zu Berlin No. 12708 | <b>H-</b> Coffin CG 28004 | <b>M-</b> Coffin CG 28014 |
| <b>D-</b> Coffin of Min em Ra per Min No. F1933/4.1(Leiden) | <b>I-</b> Coffin CG 28005 | <b>N-</b> Coffin CG 28009 |
| <b>E-</b> Coffin of Mn- Qabw MFA 031631                     | <b>J-</b> Coffin CG 28006 | <b>O-</b> Coffin CG 28010 |

Table No. 2: Hieroglyph sign forms found on CG 28003 on different objects

## The offering list

The offering inscribed vertically in the left side<sup>23</sup> of the coffin is in 43 columns, the last one giving the titles of the owner. All of these offerings were necessary for the *k3* of the deceased in the afterlife. The *k3* required these listed provisions on the coffin to stay active in the otherworld;<sup>24</sup> the *wḏ3t* eyes depicted under the list entries served a similar purpose, allowing him to observe his afterlife provisions<sup>25</sup>.

Barta<sup>26</sup> differentiated two types of offering lists which are relevant to this study<sup>27</sup>: list type "A", which was common in the 6<sup>th</sup> Dynasty<sup>28</sup> and preserves the ritual of the funerary offering cult, and "B", which provides the provisions which might be of benefit in the afterlife<sup>29</sup>. Both lists occur in coffins from different sites across Egypt and at different periods, but the type A list is the most popular<sup>30</sup>.

Our list follows type A, and we can classify the offerings into different types<sup>31</sup> as follow:

1- Water and incense for purification

2- Seven sacred oils<sup>32</sup> (*stī- ḥb- ḥknw- sft- nhnm- tw3wt- ʿš- tḥnw*)<sup>33</sup>.

3- Sacks of paint

4- Clothing material

5- Pieces of furniture (*h3wt*<sup>34</sup>- *wḏḥw*)

6- Food

7- Fruits (*dwiw- d3b*)

8- Many types of bread<sup>35</sup>

9- Beer<sup>36</sup> (*dsrt- i3tt- ḥnkt- shpt- ph3- dwiw*)

### **Techniques of Coffin CG28003**

It is a rectangular coffin with a flat lid<sup>37</sup>, made from Sycamore Wood. It is composed of two larger irregular pieces of wood (see fig.3), with numerous connecting parts. It is closed by three brackets (one of these come unattached) (see fig.4). There is a pin on each face. The bottom is made of six pieces of wood, roughly shaped, below are four brackets (two parties), only attached by pins (see fig.8-a)<sup>38</sup>. The coffin is covered with stucco<sup>39</sup> and the outer entire surface is painted bright yellow<sup>40</sup>, with a band of polychrome hieroglyphs extends around the upper edge of the box<sup>41</sup> on its four sides, but not on the lid<sup>42</sup>. The hieroglyphs are painted in four colors: red, white, green-black and black-purple, with two black two sacred eyes at the head end of the left side<sup>43</sup>.

### **Conclusion**

Kanawati has attributed the coffin to the Sixth Dynasty based on the similarity between the name on the coffin and that of the owner of tomb's No. Q 13 in El- Hawawish, which also dates back to the Sixth Dynasty. Brovarski placed the date of the coffins of Akhmim to the Middle Kingdom, from the beginning of the 11<sup>th</sup> Dynasty to the end of the reign Mentuhotep II depending on the forms of the hieroglyphs signs and their first appearance elsewhere. Regardless of the previous study of the coffin, the study of inscriptions on the coffin and comparison with the dates at which these hieroglyphic signs first appear on other objects, we can obtain a date for coffin CG28003 of the First Intermediate Period. Another objective of this study was to create a full object description of the coffin, in order to improve its display in the Egyptian Museum in Cairo.

## Footnotes

1 Akhmim is located on the east bank of the Nile halfway between Cairo and Aswan. The principal god of the Akhmim was the ithyphallic Min who has the epithet lord of *Ipu* in early texts.

2 BROVARSKI1985, p117.

3 KANAWATI1989, p.59.

4 Tomb Q13 is sited on the western slope of a southern bend of the mountain of el Hawawish. Kanawati suggested that tomb dates back to Dynasty 6. it also seems possible that coffin CG28003 belonged to this same individual because the name of the owner of the coffin appears as the name or element in the name of the owner of the tomb: Kanawati 1992, p 59.

5 BROVARSKI1985, p.139.

6 LACAU, 1903, p.8.

7 KANAWATI1989- 1992.

8 LACAU 1903, p.8.

9 KANAWATI1989, p.59.

10 NEWBERRY1912, P. 101, 108.

11 The coffins of Akhmim resemble the coffins of Gablein and Asyut, having decoration on the outside consisting of cornice of offering formulas across the lid and around the rim of the coffin, and offering lists on the side of the coffin with *w<sub>d</sub>3t*-eye. BROVARSKI 1985, p. 128.

12 KANAWATI (1986, p .45) considered that the tomb no. Q13 at el-Hawawish is for Herib the owner the coffin because of the similarity of names between the owner of tomb no. Q13 and the coffin, and assigned both to the reign of Pepi 2 at the end of the Old Kingdom.

13 *hms* is a call to the dead to sit to eat: HASSAN 1948, p. 52.

14 The determinative of *dwiw* is 2 jars used for drinking: HASSAN 1948, p. 25.

15 This bowl with deep sides is found in the offering lists of the Old Kingdom and is employed in religious ceremonies and libations and for containing food offered at feasts, particularly dry food, grain and fruit. HASSAN 1948, p. 25.

16 The offering bearer in the pose of presenting of food represents the rites which accompany the offering HASSAN1948, p. 84.

17 For further forms of Anubis god see, LEITZ 2002, p. 39.

18 ERMAN, GRAPOW 1971, p. 73; Imiwt is the epithet of Anubis connected to his role as the god of mummification. In addition, it is a sacred object which has the form of a stick put into a vessel with the skin of an animal bound to; for more details see DUQUESNE 1912, p. 1, fig .1, LEITZ 2002, p. 234.

19 ERMAN, GRAPOW 1971, p. 68

20 Title dating back the reign of Pepi 2, KANAWATI 1982, p. 12.

21 *Ipw* ( *Ipu* ) is the ancient name of Akhmim, which was the 9<sup>th</sup> upper Egyptian Nome and Mnw (Min) was the god of this city, who has the title master of '*Ipu*'. Akhmim has a necropolis at el-Hawawish dating back to the Old to Middle Kingdoms. NEWBERRY (1912 ) was the first one excavated at Akhmim, then VANDIER (1936 )and finally KANAWATI (1979 -1992 ) excavated the site from 1979 to 1992. Many antiquities from Akhmim went to international museums abroad and the Egyptian Museum has a small number of monuments from Akhmim. See BROVARSKI 1985, p. 117, PORTER, MOSS 1962, p. 23, GOUTHIER 1975, p. 679, KARIG 1975, p. 54

22 BROVARSKI 1985, p. 117.

23 It was the standard to depict the offering list on the left side of the coffin. WILLIMS 1988, p. 229.

24 DAVIES 2010, p. 246.

25 PECK 1980, p. 106.

26 BARTA 1963, p. 7- 8.

27 BROVARSKI 1996, p. 123.

28 KANAWATI, ABDER-RAZIQ 1999, p. 46, 47.

29 BROVARSKI 1996, p. 123.

30 WILLEMS 1988, p. 231.

31 For further details about the various types of offering lists of ancient Egypt, see, HASSAN 1948, p. 20.

32 Seven sacred oils are very common in the offering rituals depicted in tombs, THOMPSON 1988, p. 156, and mostly painted on the top of coffins, WILLEMS 1988, p. 209.



33 The vases of the seven sacred oils are made from alabaster and limestone; the face of the vessels is thin, flat and inscribed with the names of seven oils, HASSAN 1948, p. 37.

34 *h3wt* offering table, was a type of furniture list, its common form a low, flat-topped circular table with a tubular support. It was a regular shape in the great ritual offering list of the 5<sup>th</sup> Dynasty and later: BROVARSKI 1996, P. 136.

35 There are many types of bread in the offering lists, like (*ht- dpti- rth- idt- hnfwt- ght- gsw- t- nbs- hbnnt- t(twi)- nhrw- ʿgt*). HASSAN 1948, p. 52.

36 Beer was very important in ancient Egyptian life. It was feed to the wealthy and the poor. It was given in temples to the gods, and was placed in tombs as a provision for the afterlife. It was drunk daily as a refreshing nutrient and brewed specially for state occasions and local festivals: SAMUEL 1996, P. 3.

37 For coffins techniques similar this coffin, see LACAU 1903, Coffin CG28001, CG28002, CG28004, and CG28005.

38 LACAU 1903, p.9.

39 BROVARSKI 1998, P.41.

40 LACAU 1903, p.9.

41 BROVARSKI1998, P.41.

42 KANAWATI 1989, P.60.

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