

UNIVERSITY OF PENNSYLVANIA
EGYPTIAN DEPARTMENT OF THE UNIVERSITY MUSEUM

ECKLEY B. COXE JUNIOR EXPEDITION TO NUBIA:

VOL. VI

KARANÒG

THE MEROITIC INSCRIPTIONS OF SHABLÛL
AND KARANÒG

BY

F. LL. GRIFFITH

READER IN EGYPTOLOGY IN THE UNIVERSITY OF OXFORD

PUBLISHED BY THE UNIVERSITY MUSEUM
PHILADELPHIA

MCMXI



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OXFORD

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PREFACE

IN this volume will be found not only the edition of the inscriptions announced on the title-page, but also an Introduction in which proofs are given for the readings and decipherment of Meroitic writing so far as they have proceeded to the present time, together with some evidence of the age of the inscriptions and the nature of the Meroitic language. This Introduction is the outcome of more than four years' special research. In 1907 I began to pay attention to the Meroitic texts published by Lepsius, hoping to find some connexion with Egyptian demotic on the one hand and with Christian Nubian (as deciphered by Heinrich Schäfer) on the other. The vast accession of material since then, and the encouragement of friends and scholars, have made these researches more fruitful than at first seemed likely. It was early in 1907 that Dr. Randall-MacIver began his excavations in Nubia. His invitation to me to work upon the inscriptions from Shablûl was quickly followed by the great discoveries of altars and stelae at Karanôg which were also put into my hands.¹ In 1909 a commission from the Egypt Exploration Fund to collect Meroitic inscriptions from all available sources enabled me to explore the rich treasures in originals and copies at Berlin, and to visit the inscribed temples and pyramids of Naga and Meroë. Lastly, in 1910, Professor Garstang's important finds of inscriptions at Meroë were entrusted to me for editing. All these masses of material, together with a few miscellaneous texts communicated by scientific colleagues or otherwise collected for the memoirs of the Egypt Exploration Fund, have kept me occupied with Meroitic from year to year until now. In other publications since *Areika* I give readings for the most part without proofs, reserving the latter for this volume.

It may help the reader to realize the drift of the long discussions and analyses which follow, if the steps in the progress of the decipherment are first briefly recorded. A clear starting-point was furnished by the bilingual hieroglyphic cartouches of King Natakamani and Queen Amanitêre, and by the name of Ammon accompanying the figure of the god in the hieroglyphic inscriptions of Naga.² The importance of these had long ago been recognized by Lepsius; they indicated the sounds of seven or eight letters, and proved that the values of the Meroitic hieroglyphs were in part taken from Egyptian. But the poverty of the hieroglyphic inscriptions seemed to bar further progress in this direction until the comparatively numerous 'cursive' or 'demotic' inscriptions could be correlated with the former.

The discovery at Berlin, in 1908, of a funerary text in Meroite hieroglyphic (*Inscr.* 60), parallel to those in demotic, gave several exact equations, letter for letter, between the hieroglyphic and the demotic signs. Unfortunately, the hieroglyphic text was so badly engraved that it could be accepted as authoritative for only a dozen different signs,³ although much study eventually⁴ revealed almost every character the engraver had tried to cut upon the hard and pebbly stone with


¹ The two collections together fully equal in extent the whole of the Meroitic inscriptions known outside them.

² See below, p. 6.

³ *Areika*, pp. 46, 48, 49.

⁴ *Zeits. f. aeg. Spr.*, 48 '67 (1911).

inadequate tools. It was recognized also that, contrary to the rule in Egyptian, Meroite hieroglyphic was always to be read in the direction towards which the signs faced¹; this observation fixed more closely the reading of the bilingual cartouches.² The equations between hieroglyphic and demotic were confirmed and extended by a demotic inscription (*Inscr.* 126 communicated to me by Professor Golenischeff) naming Natakamani and Amanitêre, and by various convincing coincidences. Close comparison and analysis of the texts from Karanôg showed of what sentences or phrases the funerary inscriptions were composed, and established the position of proper names and filiations and the different phrases of description in them.³ After examination of many inscriptions, originals, photographs, and squeezes, it appeared that the hieroglyphic and demotic alphabets each consisted of twenty-three characters,⁴ and it became evident from the recorded Ethiopian pronunciation of the name of Ammon and the orthographic grouping that four of the letters in the alphabet were vocalic.⁵ Next, among the treasures found by Garstang at Meroë, a demotic inscription accompanying the figure of the lion-god (*Meroë* 1) provided equations with hieroglyphic inscriptions on the temple of the lion-god at Naga, and quickly led to complete correlation of the two alphabets; upon which another of Garstang's texts (*Meroë* 7) was made to speak clearly; though at first it only named 'Isis in Philae' with Osiris and Horus, its utterance was enlarged⁶ on bringing into comparison with it the Meroitic graffiti from Philae itself, where parallels with Egyptian demotic graffiti at once became apparent.

Such was approximately the course of the decipherment down to the autumn of 1910. It is still in an early stage. Even in the alphabet the vowels are extremely obscure, and, among the consonants, the value attributed to the letter  may be more or less wide of the mark; while of the Meroitic vocabulary, apart from personal names, place-names, and words borrowed from Egyptian, almost nothing is known. But it is hoped that the material here provided has been so far verified, classified, and dealt with that any further spark of light will quickly spread its illumination. If new eyes, whether of trained decipherers or of scholars expert in North African philology, will exert themselves upon it, the secrets of Meroitic should soon be yielded up.

In conclusion, I beg to thank Mr. Eckley B. Coxe for the liberality which has made it possible to publish all the Shablûl and Karanôg inscriptions together in a form corresponding to their importance; Dr. Randall-MacIver and his assistant Mr. C. L. Woolley for the help and encouragement which they have given me in carrying out their proposition; Sir G. Maspero and M. Daressy for facilitating my study of the original inscriptions in the Cairo Museum; E. Brugsch-Pasha for admirable photographs; the staff of the Clarendon Press for excellent and careful printing; and last, not least, my wife for making nearly all the drawings for the volume.

¹ *Areika*, pp. 49-50.

² *Ib.*, pp. 51-52.

³ Below, pp. 32 et seqq. (Chapters II-V).

⁴ Cf. pp. 3, 4.

⁵ p. 7.

⁶ *Meroë*, pp. 65-7. The year that has elapsed since the chapter was written on Garstang's inscriptions has not brought any substantial improvement in their interpretation, though many points have become clearer in other directions.

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ABBREVIATIONS

Areika. RANDALL-MACIVER and WOOLLEY, *Areika*.

ÄZ. *Zeitschrift für Aegyptische Sprache.*

Inscr. GRIFFITH, *Meroitic Inscriptions*, Parts I, II, vols. xix and xx of the 'Archaeological Survey' of the Egypt Exploration Fund. Individual inscriptions are quoted by their numbers as *Inscr.* 29.

Kar. = the present volume of *Karanòg*: individual inscriptions are quoted by numbers as *Kar.* 1, *Sh.* 1, &c., according as they come from *Karanòg* or *Shablûl*.

K.C., *Karanòg Cem.*, *Karanòg Cemetery.* WOOLLEY and RANDALL-MACIVER, *Karanòg, the Romano-Nubian Cemetery.*

Menas. Old Nubian MS. published in BUDGE, *Texts relating to Saint Mena of Egypt.*

Meroë. GARSTANG, SAYCE, and GRIFFITH, *Meroë, the City of the Ethiopians.*

Sh. i. e. *Shablûl*, see *Kar.*

In the course of passing this memoir through the press concurrently with the volumes of Meroitic Inscriptions of the Egypt Exploration Fund, new facts have appeared necessitating frequent modifications of reading or view. It is to be feared that, in spite of the patience of printers and frequent revision, sundry unexplained contradictions and other oversights must remain in the copies, discussions, and indices.

INTRODUCTION
THE MEROITIC WRITING AND LANGUAGE

CHAPTER I

THE MEROITIC ALPHABET

THE alphabet has two principal forms, hieroglyphic, used for monumental purposes, in which each sign is a picture of some object, and demotic, in which the picture signs are conventionalized by the pen for ordinary writing. In the known examples of the latter, the signs are always spaced apart, except 𐎢, so that the term 'cursive' is hardly appropriate.

In *Areika*, pp. 49-50, it was shown that Meroite hieroglyphic is usually written from right to left, like the demotic, and that whichever way it may be written, it must be read in the direction towards which the figures face. On p. 48 were enumerated the hieroglyphic signs which could be gathered from the published documents; thirty-one (with variants) were distinguished, but it was anticipated that a further reduction of the number would be made.

Subsequent study and comparison of a certain number of originals have shown how this is to be done.

Sharply engraved and well-preserved hieroglyphs are seldom met with on Meroitic monuments. Some are to be seen on the ram of Soba and in the inscriptions of the temple of Ammon at Naga, but for the most part, even if well preserved, the hieroglyphs are ill designed and wretchedly executed. In copying and to some extent standardizing or conventionalizing such, errors may easily occur: Lepsius's draughtsmen, on whom we had to depend for our knowledge of the inscriptions, conventionalized the signs. It appeared, for instance, that whereas the ram 𐎡 occurs in well-engraved texts, the bull 𐎢 took its place only in copies of the worst texts, such as those of the lion-temple at Naga. From the original I was able in some cases to recognize the 𐎢 as intended where Lepsius gives 𐎡, and in others where the original too suggested 𐎡 it was quite possible to interpret it as a bad rendering of 𐎢 with the horns in a simple crescent. It is indeed difficult to decide what is the standard and correct form of hieroglyphs where all the texts are of such rough execution and admit so much variety of shape.

The hieroglyphic alphabet now appears to consist of the following signs, here arranged according to their pictorial significance.

- | | |
|---|--|
| (1) 𐎡, sometimes 𐎢, and in bad writing confused with 𐎣, and miscopied as 𐎤, &c. | (11) 𐎪. |
| (2) 𐎢, in inferior writing sometimes the figure is standing 𐎣 when 𐎢 is used for (1). | (12) 𐎫 𐎫. |
| (3) 𐎣, in inferior writing it sometimes resembles 𐎤, see above. | (13) 𐎬 𐎬. |
| (4) 𐎥. | (14) 𐎭 𐎭. |
| (5) 𐎦, the ears are sometimes marked, and bad examples have been misread as 𐎧. | (15) 𐎯, in later writing 𐎰, perhaps sometimes written 𐎱. |
| (6) 𐎨. | (16) 𐎲, perhaps sometimes written 𐎱. |
| (7) 𐎩. | (17) 𐎳. |
| (8) 𐎪, bad examples have been copied as 𐎫, 𐎬. | (18) 𐎴. |
| (9) 𐎭. | (19) 𐎵 or 𐎶, sometimes copied as 𐎷. |
| (10) 𐎮, in bad writing sometimes 𐎯. | (20) 𐎸, in bad writing 𐎹, 𐎺, 𐎻. |
| | (21) 𐎼, 𐎽. |
| | (22) 𐎾. |
| | (23) 𐎿. |

INTRODUCTION

Besides these there is the mark of division ∴, rarely ∴ or ∴; ♂ or ♂♂♂ occasionally occurs, and other Egyptian signs ♂, ♂, &c, are written over the cartouches in royal titles. The list of captive countries at Meroë (*Meroë* 1) tends to Egyptian forms of letters and contains ∴, ∴, ∴, ∴.¹

The demotic alphabet, classified according to the forms, is as follows:—

(1) /	(13) /
(2) ///, (//)	(14) /3
(3) ///	(15) 3
(4) w	(16) 52
(5) v	(17) 2
(6) 2	(18) 2
(7) 2	(19) 2
(8) 4	(20) 4
(9) 5	(21) 4
(10) 5	(22) 4
(11) 3	(23) 4
(12) 3	

There are also the mark of division ∴, rarely ∴, and various rare signs which appear to be numerical.

A sign // was admitted into the alphabetic table in *Areika*. // occurs commonly in the group /13, but this is to be divided into /3 and /; in the rare cases where it is found otherwise it is a variant of ///. On the other hand, a sign 2 is included above, which in *Areika* was taken to be only a ligature of / with 2 or with 2, according to the form.

The writing is often careless and there may be considerable difficulty in distinguishing accurately between 3 and 3, 3 and 3, and /1 and /3 even in good texts. 4 and 5 too are often ill differentiated, and when the dot is omitted from 5 it may sometimes be confused with 4.

The forms of some of the signs vary considerably in inscriptions of different ages; the parallel texts of the funerary inscriptions make it an easy matter to identify varieties of the same sign. The earlier ones can be distinguished by their greater resemblance to the hieroglyphs as well as by the style of the monuments on which they occur.

THE EQUIVALENCE OF THE HIEROGLYPHIC AND DEMOTIC ALPHABETS.

1. The funerary formula on altars and stelae usually begins with the two groups ∴4//5w/3:43/3 (see below, p. 33); the hieroglyphic altar from Meroë, *Inscr.* 60, begins with ∴[♂][♂][♂][♂][♂][♂]:[♂][♂][♂][♂]. The equivalence is obvious and gives equations for seven distinct signs.

2. The equations are confirmed and extended by two other groups which are found towards the middle of the great majority of funerary texts, separated by one or more groups, namely ∴43/45<2/4: and 43/4524w/4 (see below, p. 36). They are recognizable in the fifth and seventh groups of *Inscr.* 60 as ∴[♂][♂][♂][♂][♂][♂]: and ∴[♂][♂][♂][♂][♂][♂]: giving five new equations, namely for 2, 2, 2, 2, and 2, and indicating that 2 corresponds to the double sign 4.

¹ See the collection of forms on pp. 18, 19, in which this list is represented by col. 8.

3. A variable group following the two words of 1 and separated by one or more groups from one of the two groups in 2 almost always ends with the signs : 48/13 (see below, p. 35); on the hieroglyphic altar from Meroë the third group ends with : 13/13 is a very common combination like the hieroglyphic 13, to which it thus corresponds.

4. On the columns of Amara and Naga (*Inscr.* 34, 84) between the cartouches of the queen and the prince we find two groups : 13/13; in the great inscription of Kalabsha (*Inscr.* 94) the third and fourth groups are : 13/13. The identifications already made prove the equivalence; only the final 13 is absent, a termination which is dropped also in other cases. We thus learn the equivalents of 13, 13, and 13. The last in demotic is 52, which like 13 constantly occurs at the beginning of groups.

5. The name of Ammon, the god of Napata and Meroë and the representative god of Ethiopia, is very common in the temple inscriptions and in the cartouches, both in Egyptian and in Meroitic hieroglyphic. Its form in the latter was recognized by Lepsius and others to be : 13/13 or : 13/13 (see *Areika*, p. 51). The 13 alone has not been shown in the foregoing equations of hieroglyphic and demotic: the only group in the demotic inscriptions from Meroë which can correspond to the hieroglyphic name is 42, 42/52, e.g. *Inscr.* 49, 59, *Meroë* 8/1.

6. The demotic form of the name of Ammon is well illustrated by another equation. On many monuments a king and queen are found named respectively (13/13) and (13/13). On the granite stela of the Golenischeff collection at Moscow (*Inscr.* 126) the groups remaining in the first two lines are (1) 13/13, (2) 13/13. These, which may safely be restored as (1) : 42/13, (2) : 52/13, add two valuable equivalents: 13 = 13 and 13 = 13.

7. The central line of the legend attached to the triple-headed lion-god at Naga, *Inscr.* 18, consists of the group 13/13. This occurs on the plaque of the lion-god, *Meroë* 5, and other inscriptions from the same temple at Meroë, as 42/13/52.


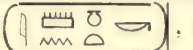




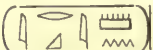












8. The equation of 13 with 13 is confirmed by the group : 13/13, common with the divine figures at Naga, *Inscr.* 7, 13, 15, 16, &c., occurring on the plaque of the lion-god as : 13/13.





















9. The cartouches appended to the name of a prince in *Meroë* 2 contain the epithetal phrases 13/13 and : 13/13. These begin respectively with the commonly paired words 13/13 and 13/13, and the first ends with the word (48)/13/13, cf. *Kar.* 3, 48 being often omitted in such expressions.

In all twenty-one of the cursive signs are thus identified with hieroglyphic. A few of the identifications may so far be considered a little uncertain, notably 13 = 13, as it depends on a single instance in which there is a reasonable possibility of essential differences of form between the demotic and hieroglyphic words quoted. The proofs will be strengthened and the equivalents for the remaining signs of the alphabet pointed out in the notes to the list of the alphabet.

THE PHONETIC VALUES OF THE SIGNS.

The only equations hitherto known for fixing the values of the signs in the Meroitic alphabet are the parallel Meroitic and Egyptian cartouches found by Lepsius on a sculptured stand at Wad Benâga, which he removed to the Berlin Museum, *Inscr.* 41 (Pl. XXIV, XXV). These with the variant spellings are dealt with in *Areika*, pp. 51-2.

The king's Meroitic cartouche is  and only unimportant variants are found elsewhere: in the Egyptian it is , a variant on a pyramid substituting  for . The two letters  and  frequently interchange in base Egyptian and demotic spelling. The name is thus *Ntk-ʿMn*, the second element being the name of the god Ammon, piously written first in the Egyptian. In Diodorus (iii. 6) we hear of an Ethiopian king *Ἐργαμένης* of the third century B. C.; his name has long since been recognized in the Egyptian cartouche  *ʿRq-ʿMn* on buildings at Dakka and Philae. In this cartouche likewise appears *ʿMn*, the name of Ammon, the god of Napata and Meroë, and its Greek equivalent would imply some pronunciation like Amene or Amenê for it. But it seems at first sight doubtful whether *Ἐργαμένης*, which is in fact a pure Hellenic name *Ἐργα-μένης*, has fairly represented this name of Ammon, in Egyptian Amôn, Amûn. Precisely the same pronunciation, however, is indicated by an Assyrian transcription dating from the seventh century B. C.: Urd-amanê,¹ the name of the son of Shabako and nephew of Taracus (compare the Egyptian cartouche *Tnwt-ʿMn* of Taracus' successor), gives Amanê as the equivalent of *ʿMn*. From these two transcriptions we gather that the name of Ammon was pronounced Amanê or Amenê in official Ethiopian down to the Ptolemaic age. *Ἐργαμένης* indeed may probably be counted as a Meroite king; hence in the Meroitic  the last element is probably to be read somewhat like Amanê.² The initial vowel is not represented in the writing, nor the medial vowel, but  appears to mark the terminal vowel.  = *u* (Eg. ),  = *t* (Eg. ),  = *m* (Eg. ) are obviously from Egyptian values; moreover  = *g*, *k* can be explained as acrophonic from Eg.  = *Gb*, *Kb*, *Kηβ*, and  = *é* (?) from  = *hî* in Old Coptic.³

The queen's Meroitic cartouche on the stand is  also with unimportant variants elsewhere. In the Egyptian it is . Some imperfect Egyptian cartouches of this queen copied by Lepsius from a temple at Gebel Barkal seem to agree with this.  is again rendered in the Meroitic , i.e. Amani, though in this case it is to be read at the beginning of the name. The rest is not without difficulty.  is merely determinative of meaning and has no phonetic significance, being the customary addition to names of females in the Hellenistic age. There remain the signs   (reading from left to right  ) equivalent to   (reading from right to left  ). The group  is quite clear on the original. Strictly *tʿwî* in the early ages of Egyptian writing,⁴ it might here represent *t* alone, especially as a Barkal cartouche appears to substitute for it the single  (equivalent to Coptic ), a sign frequently used in the Egyptian of the earlier Ethiopian inscriptions for *t* in cartouches and other names.⁵ In that case we obtain  = *t*,  = *r* or *l*,   = *y* or the like.




The Meroitic alphabet as above given⁶ consists of twenty-three characters. It is perhaps conceivable that one or two other signs might be distinguished in course of time; but at any

¹ RANKE, *Keilschriftliches Material z. altägypt. Vokalisation*, p. 36, disallows the reading Tandamane which would admit of identification with *T-n-wt-ʿMn*.

² Hereafter transcribed conventionally *Amani*.

³ GRIFFITH and THOMPSON, *Demotic Magical Papyrus*, Indices, p. [4].

⁴ Appearing in the Greek endings -το, -θως, -τεως, -θους, -θεως, -θης of proper names, GRIFFITH, *Cat. of Demotic Pap.* Rylands, III, p. 191.

⁵ Pyr. A. 20 at Meroë substitutes , i.e. , *t*, for , see *Inscr.* I, p. 79.

⁶ pp. 3, 4.

rate we can assume that the demotic alphabet is so small as to exclude the idea of word-signs, diphthongs, determinatives or the like forming a considerable part of it.¹ The question whether it represented vowels as well as consonants is not so easily answered. The spelling of the name of Ammon² seems to show that in Meroitic writing initial alif *can* be represented, but also may be neglected, and yet that a terminal vowel can be marked, and it further suggests that a short vowel in the middle of a word (between the *m* and *n* of the name of Ammon) was neglected in writing.

Some instructive facts with regard to the uses of the signs appear also on inspection of the numerous word-groups in the indices attached to *Meroë, Inscr.*, and the present memoir.

First taking Ɔ, which seems to represent the initial vowel or alif in *Amanê*, we find it to be solely initial; and it is followed by every letter of the alphabet except /, ʌ, Ɔ, 4.

Next taking 4, which appears to represent the terminal vowel in the same word, we find it following all letters except /, ʌ, Ɔ, 4, ʎ, ʎ, and 4, and followed by all letters except /, Ɔ, Ɔ, 4 (see especially the groups under 4ʌ, 4ʎ, 4ʎ). The excepted letters tally closely in these three lists, so that it appears as if we had in them sounds which could not well be associated closely in the Meroitic language with the vowel sounds Ɔ and 4. It is natural to conclude that the signs common to all these lists, namely /, Ɔ, Ɔ and 4 all represent vowel sounds. They are amongst the commonest signs of the alphabet. Ɔ is always initial, but / and Ɔ are almost precisely parallel to 4; these three—/, Ɔ, and 4—never (except in special and very rare cases) precede or follow each other or Ɔ immediately; they interchange in careless and even in good writing³; none of them is doubled, and none of them is properly initial. / is never initial, and Ɔ and 4 are initial only when they are equivalent to Ɔʌ and 4ʌ respectively, as happens frequently in the earlier inscriptions. It will be recollected that ʎ, ʎ, and ʎ are the hieroglyphic signs corresponding to /, Ɔ, and 4.

The presence in the above lists of the remaining signs ʌ, ʎ, ʎ, of which ʎ is known to be consonantal, is to be differently explained. They follow the vowel signs but never precede them. It appears therefore that they are syllables possessing inherent vowels.

When we assume that the signs /, Ɔ, 4, Ɔ represent vowels and the rest are consonants we find that the Meroitic words read for the most part as a succession of syllables, each consisting of consonant followed by a vowel; indeed, some demotic inscriptions tend to be written in groups of syllables,⁴ and when a hieroglyphic inscription is in columns the signs are written singly except that a vowel sign is often put by the side of its consonant⁵; moreover, the only ligature that occurs in the writing is when 4 is joined to the preceding letter, as usually happens in all but the earliest inscriptions.

Vowelless consonants⁶ also are frequent both at and before the end of the words; and not infrequently collections of three or more consonants are seen, as in :Ɔʌʎʎʎʌ, and they may even form a whole word without a vowel. as ʎʎʎ, ʎʎʎʎʎ, ʎʎʎʎʎ var. ʎʎʎʎʎ. The signs composing such collocations seem quite promiscuous, and there is no need to suppose a vocalic value for any of them. A vowel is occasionally indicated in variants, and we must simply suppose that the vowels were not necessarily given in the writing, any more than the second vowel in *Amani* or even the initial vowel in 4ʎ, the commonest spelling

¹ Numerical symbols IIII and the like are found on ostraca and in a few other texts, *Inscr.* 101, &c.

² Group No. 5 on p. 5.

³ Especially / and 4, see ʎʎʎ = ʎʎʎ, below, p. 33, Ɔʎʎʎʎʎʎ = Ɔʎʎʎʎʎʎ. Ɔ and 4 are often omitted in variant spellings of words.

⁴ *Inscr.* II, Pl. IV, Nos. 77 b, 78, Pl. XLVI,

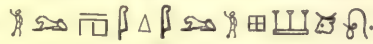





No. 137, and below, Pl. 22, No. 110, Pl. 25, No. 124.

⁵ *Inscr.* I, Pl. XIX, XX, XXII, XXIII; II, Pl. VI, &c. This rule is a useful guide in restoring broken inscriptions.

⁶ The only two Meroitic names preserved by the Greek writers, Ἐργαμένης and Καδάκη, seem to prove that closed syllables existed in Meroitic.

of that name. Thus 13Ξ, 434Ξ, 43Ξ, 134Ξ are common variants of each other in the third word of the formula A, and 3Ξ, 43Ξ, 434Ξ in the third word of formula B.

Having now in all probability distinguished the vowel signs from the consonantal, ascertained the values of six of the consonantal signs, and recognized that the values in many cases are more or less derived from the Egyptian, it is time to proceed to the quest of place-names and other names or words which may well be found alike, or nearly so, in Egyptian, Greek, and Meroitic documents.

We are first struck by the fact that the word (4)318 which heads the funerary inscriptions, and is found thrice on a group of Isis nursing Horus (*Inscr.* 75), occurs somewhat commonly at Philae, where the graffiti in Greek and Egyptian demotic are mostly in honour of 'Isis in Philae'. In the Meroitic graffiti we find especially the combination 4414-513544Ξ 318, which in hieroglyphic would be written .  is more like  than any other Egyptian alphabetic letter, and  or , presumably *b*, varies with it occasionally;  is *r* or *l* in Egyptian and Δ is clearly shaped Δ , Eg. *q*, in the inscription *Meroë* 1, which retains Egyptian forms for several Meroitic letters. Hence the word following 318 may well read *P-l-q*,¹ resembling the Egyptian *P-i-lq*, Coptic $\pi\lambda\alpha\kappa$ the name of Philae. Thus the whole group probably means 'Isis in Philae'. In a similar phrase we find 'Osiris in Philae', the name of Osiris being represented by the group 4W/1352, the word that always accompanies 4318, i.e. Isis in the funerary texts; and similarly 'Horus (W52) in Philae' occurs along with 'Isis in Philae' on the stela *Meroë* 7.

Then other place-names, some known, some unknown, reveal themselves by the locative termination attached to the name of Philae in the above; the analysis of the funerary inscriptions shows how the names and descriptions of persons may be recognized, and several descriptive words turn out to be Egyptian titles in Meroitic spelling; lastly, the initial word of many of the Meroitic graffiti at Philae agrees letter for letter with the first word in the graffiti in Egyptian demotic.

The following is a list of the principal equations by which the phonetic values of the Meroitic alphabet can be fixed:—

$$(a) \left(\begin{array}{c} \text{𐀀} \text{𐀁} \text{𐀂} \text{𐀃} \text{𐀄} \text{𐀅} \end{array} \right) = \left(\begin{array}{c} \text{𐀆} \text{𐀇} \text{𐀈} \end{array} \right), \left(\begin{array}{c} \text{𐀉} \text{𐀊} \text{𐀋} \end{array} \right) \text{ [Transcribed Natakamani.]}$$

$$(b) \left(\begin{array}{c} \text{𐀌} \text{𐀍} \text{𐀎} \text{𐀏} \text{𐀐} \end{array} \right) = \left(\begin{array}{c} \text{𐀑} \text{𐀒} \text{𐀓} \end{array} \right), \left(\begin{array}{c} \text{𐀔} \text{𐀕} \text{𐀖} \end{array} \right) \text{ [Transcribed Amanitére.]}$$

$$(c) \begin{array}{c} \text{𐀗} \text{𐀘} \\ \text{𐀙} \text{𐀚} \end{array} = \begin{array}{c} \text{𐀛} \\ \text{𐀜} \end{array}, \text{ Inscr. I, Pl. XXI et passim, the name of Ammon; Coptic } \alpha\mu\omicron\gamma\eta\text{, but the Ethiopian-Meroitic pronunciation shown in } \text{-amanê, -aménys.} \\ \text{[Hereafter transcribed Amani.]}$$

$$(d) 318 \text{ passim, } 348 \text{ occasional variant at Karanôg: name of Isis, Coptic } \eta\epsilon\epsilon, \text{ the older termination probably } \text{𐀝}. \text{ [Transcribed Wêš.]}$$

$$(e) 4W/1352, \text{ name of Osiris, Coptic } \omicron\gamma\epsilon\iota\pi\epsilon \text{ (older termination } \text{𐀞}?). \text{ [Transcribed Ašeri.]}$$

$$(f) W52, \text{ Meroë 7, name of Horus, Eg. Hr, Coptic } \varrho\omega\pi \text{ (} \varrho\alpha\pi\text{-)}. \text{ [Transcribed Ar.]}$$

$$(g) 513544\Xi \text{ (Philae, Inscr., Meroë 7), } 51344\Xi \text{ (Philae, Inscr. 97, 101), } 11344\Xi \text{ (Kalabsha, Inscr. 94) name of Philae, Eg. dem. } P-\gamma-lq, \text{ Coptic } \pi\lambda\alpha\kappa. \text{ [Transcribed Pileqe, Pilage, Pilaqê.]}$$

¹ Hereafter transcribed with the vowels *Pileqe*.

- (h) **𐤋𐤍𐤏𐤓** (*Inscr.* 81 from Sedēnga, 129, *Kar.* 56, *Macroï* 7), the name of Sedēnga or Adai, Eg. *H.t-Tiy*, fortress of Teye, pronounced *Ha-Teye* (?): the tablets of Tell-el-Amarna write the queen's name Teie (RANKE, *Keilschr. Mat.*, p. 18). [Transcribed *Atiye*.]
- (i) **𐤋𐤍𐤏𐤓** (Philae graffiti, *Inscr.* 95, 96, 121-5), 'the adoration' τὸ προσκύνημα, Eg. dem. *t wšte*, Coptic **ⲧ-ⲟⲩⲁⲩⲩⲧⲉ** (older perhaps ***ⲧ-ⲟⲩⲉⲩⲩⲧⲉ**, but the Grecized form of words ending in *t* terminates in *της* not *τις*). [Transcribed *tewisti*.]
- (j) **𐤋𐤍𐤏𐤓**, *Inscr.*, *Sh.* 19 = ὁ στρατηγός (λεμεισα), Eg. dem. *p-mr-mš*, Coptic (Sah.) **ⲡ-ⲗⲉⲙⲉⲓⲣⲉ**, (Boh.) ***ⲡⲗⲉⲙⲉⲓⲣⲉ**. [Transcribed *pelamēš*.]
- (k) **𐤋𐤍𐤏𐤓**, *Inscr.*, 'the Agent,' Eg. dem. *p-r!*. [Transcribed *perite*.]
- (l) **𐤋𐤍𐤏𐤓**, *Inscr.*, *Kar.*, Ethiopian (?) title rendered *qrny* in Eg. dem. [Transcribed *qêreñ*.]
- (m) **𐤋𐤍𐤏𐤓** *Inscr.*, *Kar.* = Παχωρας, **ⲡⲁⲭⲱⲣⲁⲥ**. **𐤋𐤍𐤏𐤓** (?). [Transcribed *Paharas*.]
- (n) **𐤋𐤍𐤏𐤓** *Inscr.* 129, *Kar.* 68, **𐤋𐤍𐤏𐤓** *Inscr.* 97 = Eg. **𐤋𐤍𐤏𐤓** **𐤋𐤍𐤏𐤓** **𐤋𐤍𐤏𐤓** *S^x.t* (pronounced *Sha'i*), Coptic **ⲉⲁⲛ**, modern *Sai*. [Transcribed *Šaye*.]

Excluding for the present the names of Isis and Osiris (Nos. 4 and 5), which have evidently been modified, the following are the first results with regard to the consonants:—

𐤋𐤍 , 𐤋𐤍 = y (h) (n)	𐤋𐤍 , 𐤋𐤍 = x (m)
𐤋𐤍 , 𐤋𐤍 = w (i)	𐤋𐤍 , 𐤋𐤍 = s (m), š (i)
𐤋𐤍 , 𐤋𐤍 = p (g) (j) (k) (m)	𐤋𐤍 , 𐤋𐤍 = š (j) (n)
𐤋𐤍 , 𐤋𐤍 = m (a) (b) (c) (j)	𐤋𐤍 , 𐤋𐤍 = k, g (a)
𐤋𐤍 , 𐤋𐤍 = n (a) (b) (c)	𐤋𐤍 , 𐤋𐤍 = q (g) (l)
𐤋𐤍 , 𐤋𐤍 = ny (l)	𐤋𐤍 , 𐤋𐤍 = t (a) (h), t (i)
𐤋𐤍 , 𐤋𐤍 = r (b) (f) (k) (l) (m)	𐤋𐤍 , 𐤋𐤍 = t (i), t (k)
𐤋𐤍 , 𐤋𐤍 = l (g) (j)	𐤋𐤍 , 𐤋𐤍 = t (b)

That both **𐤋𐤍** and **𐤋𐤍** represent *š* is remarkable, but considering that the two letters frequently interchange and the two sounds *s* and *š* are confused in many languages, it is not surprising. It is fairly clear that **𐤋𐤍**, **𐤋𐤍**, and **𐤋𐤍** all represent the same consonant *t*, but that **𐤋𐤍** and **𐤋𐤍** have special vocalization.

For the vowels, we note the Egyptian masculine article **𐤋𐤍** (e) rendered by **𐤋𐤍** (j, k), while the feminine **𐤋𐤍** (e) is rendered by **𐤋𐤍**. As the vocalization was the same in the masculine and feminine, this points to **𐤋𐤍** having the vowel *ə*, a conclusion reached also on other grounds.¹

Further / corresponds to **𐤋𐤍** (j): at Kalabsha it replaces *ə* as terminal vowel (g), but this may be for grammatical reasons. [Transcribed as *é*.]

𐤋𐤍 corresponds to *ɪ* (g), *ê* (c), *e* (h), *a* or *e* (i) (n). In early writing **𐤋𐤍** stands for **𐤋𐤍**. [Transcribed *i*.]

𐤋𐤍 corresponds to *ə* (g), *e* (h). In (j), (k) it is the vowel of the Egyptian definite article, which in Coptic is almost or quite vowelless, and in (g) it terminates the name of Philae, which in Coptic has no terminal vowel. **𐤋𐤍** for *ə* is omitted in variants of (g). It stands for **𐤋𐤍** in early writing but is evidently a very weak vowel. [Transcribed *e*.]

𐤋𐤍 corresponds to *ə* in (h) and to *ə* (or *ə*?) in (f), to *ä* in (c). It seems possible that **𐤋𐤍** is really an initial vowel with aspirate, but, except in some Latin versions, the name

¹ See below, p. 38.

of Ammon is without aspirate; and the frequent omission of 52 in writing is against the idea of its being a real consonant. It may be observed that Nubian very rarely shows an aspirate in native words, and Meroitic may have dropped the *h* in (*f*) and (*h*).

Whether the vowels *o*, *u* existed in Meroitic, or how they were expressed, is not yet seen. No vowel is written in (*m*), where *α ω α* are given by the Greek-Coptic spelling.¹

318 (348) and 4W/352 seem to give the pronunciations Wêsh or Wish and Ashêri as the names of Isis and Osiris. These were evidently, like Amani, ancient borrowings from the Egyptian, and are considerably removed from the Coptic *ⲙⲉⲥ*, *ⲟϣⲓⲣⲓ*, *ⲁⲙⲟϣⲏ*.

A number of further equations can be usefully studied.

(o) 14-515351 1W/1W2, *Inscr.* 98, &c., apparently = Eg. dem. 'krre Bkmtj. [Transcribed *Akrêrê Bekemete*.]

(p) 488342, *Inscr.* 97 = Eg. dem. *Mntwe*. [Transcribed *Manitawawi*.]

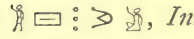

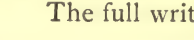


(q) 14-55W52, *Inscr.* 94/6, 125/3, 14-55W4C = Eg. dem. *Hr-nṯ-yt-f*, pronounced Harentyotf(?), Gk. 'Αρενδότης. Note the suppression of the *u*. [Transcribed *Aretate*, *Hiretate*.]

(r)  ^(?), *Inscr.* 4, probably =  Pyr. A. 20 at Meroë, *Inscr.* I, p. 79 = Kanôákη. [Transcribed *Katake*.]

(s) 14-52, *Kar.* 77, &c. = *ⲕⲁⲡⲁⲧⲁ*, Eg. *Nṣt* (and *Nṣ.t*). [Transcribed *Napate*.]




















(t) 14-5W8, *Kar.* Eg. *wr-tḥn*. [Transcribed *war-taḥan*.]

















(u) 48-44511W52:341-52, *Inscr.* 129/4, cf. *Kar.* 112, probably = Eg. dem. *wṣṣe-o-n-Hrme*, 'great envoy of Rome'; where 14-52 *apête* would correspond to *wṣṣe* (*uṣṣi*?) in the cuneiform of Amarna²; cf. 4W/352 Ashêri = *Wsr* Osiris), and 511W52 *Arême* = *Hrme*, i.e. 'Pôμη'.

(v)  =  ^(?), *Inscr.* 15 = *Ht-hr*, *ⲭⲁⲟⲱⲣ*. [Transcribed *Atari*]. Cf. *Amani* = *ⲁⲙⲟϣⲏ*. The full writing would have been * =  ^(?) .

(u) was only observed after the above remarks on the vowels had been sent to the printers. It furnishes a second equation with *ω* in the borrowed word, cf. (*m*), but by no means clears up the value of */*, or the question of the *o* and *u* vowels in Meroitic.







From the Ethiopian and Meroite names written in Egyptian we may get some hints as to the sounds likely to be represented in the Meroitic alphabet. The earlier Ethiopian monuments give the following:—

- (1)  and  = ʾ.
- (2)  = ȝ.
- (3)  and  = ʾw.
- (4)  and  = ʾb.
- (5)  and  = ʾp.
- (6)  and  = ʾm.
- (7)  and  = ʾn.
- (8)  and  = ʾr, ʾl.
- (9)  and  = ʾh.
- (10)  and  = ʾk.


























- (11)  1,  and  = ʾs.
- (12)  and  = ʾš (only in family of Dyn. XXV).
- (13)  and  = ʾk.
- (14)  and  = ʾq.
- (15)  1 = ʾk (or ʾq as usually in Eg. demotic).
- (16)  and  = ʾt.
- (17)  = ʾt.
- (18)  and  = ʾd, ʾdy(?).
- (19)  = ʾt.

¹ See also the group (*u*) below.

² RANKE, *Keils. Mat.*, p. 26.



The name of the Ptolemaic-Ethiopian prince at Dakka gives also  and , two signs otherwise unknown in writing Ethiopian names: but  may be =  and  = .

The few later Meroite names from the south written in Egyptian hieroglyphs give:—


























, , , , , , , , , , , , , , , , , , , , , , , , , .

Non-Egyptian names, presumably Meroitic, in Egyptian demotic from the north (Philae to Maharraqa) give:—






ɔ, ʒ, w, b, p, m, n, r, l, h(?), h, s, š(?), k, q, t.





It is far from certain that all these names are really Meroitic. Egyptian names are numerous in the Egyptian hieroglyphic and demotic texts amongst the officers of the Ethiopians and Meroites. Probably there were many other nationalities, Blemmyes, Nubians, &c., represented in the names from Nubia. The š seems almost to be confined to the Shabako-Kashta kings, and other peculiarities can be observed. The names, probably taken from several languages, are no doubt imperfectly represented in the Egyptian, so that even if we could say definitely which are Meroitic, we could not construct a reliable alphabet from them. Something, however, could be argued from such facts as the presence of  h and the absence of  h.

The following is a list of the Meroitic alphabet in order according to the values of the signs. The evidence for the values given will be found in the detailed discussion of the signs below:—

- | | |
|---|---|
| (1)  ɔ ɔ initial a or alif. | (12)  ,  w r. |
| (2)  ɛ vowel e (earlier sometimes ʒe). | (13)  ɛ l, older ɛ. |
| (3)  i vowel i. | (14)  ,  ɛ h. |
| (4)  ɛ vowel i (earlier sometimes ʒi). | (15)  ɛ h. |
| (5)  ʒ ʒ. | (16)  ɛ s(e). |
| (6)  ɔ w. | (17)  ɛ š. |
| (7)  (ɔ) ɔ b. | (18)  (ɔ) ɛ k. |
| (8)  ɛ p. | (19)  (ɛ) ɛ q, older ɛ, ɛ. |
| (9)  ɛ m. | (20)  (ɛ) ɛ t(i). |
| (10)  (ɛ) ɛ n. | (21)  ɛ t, older ɛ, ɛ. |
| (11)  ɛ ɛ(i) older ɛ. | (22)  ɛ t. |
| | (23)  ɛ s(?), older ɛ, ɛ. |

The hieroglyphic letters in brackets are forms occurring in the inscription *Meroë* 1 and sometimes elsewhere.

The above scheme of the alphabet shows a close connexion with Egyptian values for the signs.  like  appears to be a reduplication of the corresponding Egyptian sign.  for h and  for r seem to be the only signs devoid of any probable explanation from the Egyptian side: and the value of  is as yet only guessed.

The demotic letters, 5 , 9 , 16 , 17 , resemble the Egyptian demotic signs. The rest show no such resemblance, but may have been derived by a long process from some form of hieratic, or more directly from the hieroglyphic.

INTRODUCTION

In the earliest examples from Meroë many signs show a close relationship to the hieroglyphs, but others, such as Σ for \boxplus , are not easily explained. It is perhaps worth while here to recall the statement of Diodorus, when deriving Egyptian hieroglyphics and many religious matters from Aethiopia (III. 3), that whereas in Egypt the priests alone knew hieroglyphic writing, amongst the Ethiopians all used that kind of script. This may have been true a century before he wrote (though perhaps not in the sense which he intended), for the small hieroglyphic alphabet of the Meroites would have been easy to learn.

In the following pages each sign of the alphabet is separately dealt with, references being given to the list of equations between the hieroglyphic and demotic forms on pp. 4-5, and to that other list of words which throw light on the pronunciation, on pp. 8-10.

1. **𐤀, 𐤁** (equations 4, 5, 7). The sign is solely initial (except in compound proper names) and can be dispensed with in many (if not all) words at pleasure, e.g. **𐤏𐤕𐤁𐤏** (**𐤀**) *Ashêri* Osiris, **𐤏𐤕𐤁𐤏** (**𐤀**) **𐤏𐤕𐤁𐤏** (**𐤀**) *Amani* Ammon.¹ The question arises whether **𐤀** spells a variety of initial words as an alif or hamza, or whether it represents only one vowel, an initial *a*; the former seems the most probable theory, as Meroitic appears to possess no other sign than **𐤀** for expressing initial vowels. Several borrowed Egyptian words and names commencing with *h*, *q*, *ha*, or *hō* are written with **𐤀** (groups *f*, *h*).² **𐤀** and **𐤁** may be connected with the Egyptian group **𐤀𐤁** for prothetic alif, which is likewise used in spelling Ethiopian names: the demotic seems actually to render the two signs in a modified form, as if **𐤀𐤁**, but the most primitive examples (style *c*) may represent **𐤀** alone. **𐤀** precedes all the letters except the vowel signs **𐤀**, **𐤁**, **𐤂**.

2. β , \mathfrak{S} (equations 1, 2, 4, 7). In the cartouche of the queen (group *b*) it corresponds to Egyptian \mathfrak{Q} , i.e. γ (unless it be *i*).³ In some texts, none however of the latest period, \mathfrak{S} is written at the beginning of a group where other texts give $\mathfrak{S}///$: likewise the remarkable combination $\mathfrak{Y}\mathfrak{S}$ occurs for $\mathfrak{Y}///\mathfrak{S}$, as in the names $\mathfrak{Y}\mathfrak{S}W13$ for $\mathfrak{Y}///\mathfrak{S}W13$, $W\mathfrak{K}\mathfrak{Y}\mathfrak{S}\mathfrak{J}$ for $W\mathfrak{K}\mathfrak{Y}///\mathfrak{S}\mathfrak{J}$, *Kar.* 116. It may perhaps be gathered from this that in early writing \mathfrak{S} stood for consonantal γ and that the use of $///$ for this consonant came in later.

Ϣ is more usually a weak vowel. In the groups (*j*), (*k*), it is the vowel of the Egyptian definite article, which in Coptic is vowelless, and in (*g*) it terminates the name of Philae, which in Coptic has no terminal vowel, but *Inscr.* 94 writes this with *l*. It is very commonly omitted in variants of words.

In the group $\mathfrak{S}\mathfrak{Z} = \mathfrak{Z}$, \mathfrak{S} is never ligatured to the \mathfrak{Z} , and is thus probably an independent letter written as complementary to \mathfrak{Z} , see $\mathfrak{S}\mathfrak{Z}$.

The values of β agree closely to those of η in Egyptian: it seems probable that the alphabet-maker confused the reed-flower η with the ostrich-feather β , or deliberately substituted the latter for the former for aesthetic reasons; η in late Egyptian stelaë, &c., often looks like an attenuated β .
























ſ as a vowel is never preceded by ſꝛ or by the vowel signs, nor by Ꝛ, ʌ, ʄ, ʃ, ʄ, ʅ, nor is followed by the vowel signs (except ʄ as above). ʃ (q.v.) contains the vowel represented by ſ.









¹ Compare the spelling of *ᵛkrre* in group (o).





² $\text{ḡ} = h$ in *Hrwme*, 'Pōm (group *u*). ḡ seems to replace a vowelless initial *w* in the name






of Osiris and the word *wpt* (ib.).

















³ In group (r) to η .









(3)  / (equations 1, 2, 3, 9). This is the only sign in the alphabet that is purely vocalic and never begins a group or syllable. It represents **h** in group (*j*)¹, and varies² with , cf.  ,    , and more rarely with , but / is rarely omitted in variants of a word, as in    for   ,   the second word of formula C.³ It neither precedes nor follows the vowel signs, nor does it follow , , , , .  (see below) contains the vowel represented by /.


There is no alphabetic sign like  in Egyptian; but in the syllabary  is an abbreviation for  'ox', Copt. *egē*.⁴ In the Egyptian inscriptions of the earlier Ethiopian kings, ,  is used in the spelling of names; SCHAEFER, *Die äthiopische Königsinschrift*, p. 59, suggests that it may there stand for , being substituted for  (ib., 108). The simplifying of  to an oblique stroke / in demotic is quite intelligible, though it has no parallel in Egyptian hieratic or demotic. In Egyptian demotic there are two signs of this form, a full stroke / has the value *r*, a short stroke / is *a* (Coptic *α-*, *ε-*).























The two groups  and  correspond to single signs  and  respectively, and the stroke here has nothing to do with the vowel /.










(4) ,  (equations 1-9). The form  is later.  is used in late Egyptian texts for the exclamation *y*, **hi**, but the forms of the hieratic and demotic equivalents are not suggestive of .






In archaic texts commonly, but seldom in late,  may be written as initial where later texts give    , and occasionally a similar employment of  is seen later in the word, as in    for     .⁵ Here  seems to have a consonantal value *y*⁶, just as  (q.v.) has a consonantal value *ye*.








































 corresponds to the vowel *i* in the group (*g*), to *e* in (*a*) (*h*), to *a* or *e* in (*i*). It does not precede or follow the vowel signs, nor follow , , , , but commonly follows .  is found to vary with .

 is often substituted for /, and is often omitted in variants of words.

5. , , . Equation 1 gives   : elsewhere    is the equivalent of   . The Egyptian demotic  is derived from   , but is equivalent to hieroglyphic   , and has the value of *y*, and sometimes of vocalic *i*.  is sometimes written for  .

The combinations   and   are very common,  and  being usually substituted for them in early texts.   occurs, but is rare.  is seldom final. The value *y* is assured by the groups (*h*), (*n*).

6. ,  (equations 1, 2, 3, 8). The Egyptian  is *w*, and the same value is shown in Meroitic by the groups (*i*), (*l*).  looks as though it were derived from an original  facing to the left like the Egyptian, but it does not bear much resemblance to Egyptian hieratic or demotic forms.

7. , . The equivalence of the hieroglyphic and demotic signs rests on little proof beyond the process of elimination. Of the two signs not fixed by the equations already given, there is sufficient proof that  is .  occurs in very few hieroglyphic groups, namely in    ,                              

letter in demotic, and unfortunately no clear equations can be found for any of the above groups; but the occurrence of the group $\overline{\text{m}} \Leftrightarrow \overline{\text{m}}$ appears significant when we remember that $\text{K} \subset \text{V}$ is a frequent plural ending in the funerary formulae.¹

As to the value, $\overline{\text{m}}$ being probably a false rendering of the sign (see above²), $\overline{\text{m}}$ is the only hieroglyphic form to be considered. This is used for *b* in the Egyptian cartouche of the Ethiopian Sabacon, as well as in other late writing of Egyptian. As *b* occurs in Ethiopian and Meroitic names and J in the peculiar inscription *Meroë* 1, and there is no other sign in the alphabet that can well have this value, it seems likely that this is the value of the Meroitic letter. A confirmation of the proposed value *b* may be found in the fact that V appears to replace J *m* in $\text{S} \text{I} \text{S} \text{V} \subset$, *Kar.* 77, for the usual $\text{S} \text{I} \text{S} \text{J} \subset$ of the funerary formula C,³ and to replace Σ *p* in the funerary formulae A, B, where $\text{J} \text{V}$ is found, e.g. in *Kar.* 1 and 99 *a*, for the usual $\text{J} \Sigma$.⁴ Finally V corresponds to *b* in group (o).

8. \boxplus , Σ (equations 7, 8, 9). \boxplus seems only a way of writing the Egyptian \boxplus *p*. Its value *p* is shown by the groups (*g*), (*j*), (*k*), (*m*), (*s*).

Σ varies with V *b* in the terminal formula A. A curious fact about Σ is that it can be added or omitted at pleasure in many words without altering the meaning, and that not only at the beginning of words. On the hieroglyphic altar, *Inscr.* 60, \boxplus occurs three times, twice in the formulae and once in a name, in each case before D : the corresponding demotic formulae of *Inscr.* 59 do not show the Σ ; the name $\text{C} \beta \Leftrightarrow \text{R} \text{D} \boxplus \approx$ (ib.) seems to contain the same word as $\text{W} \subset \text{R} \text{J} \text{R}$, and in the funerary formulae C, &c., $\text{S} \text{I} \text{J}$ varies with $\text{S} \text{I} \Sigma$.

9. A , J (equations 4-7). Its demotic forms agree with the Egyptian hieratic and demotic forms of A *m*, although the latter are derived from the figure facing to the right A . The Meroitic value *m* is shown by the groups *a-c*, *j*, &c.

10. \approx , R (equations 5, 6). In Egyptian $\approx \approx \approx$ is *n*, and *n* is the value of \approx (groups *a-c*). The original \approx must have been doubled for aesthetic reasons to increase the height in the line (cf. H from H), because the letters were to be written to succeed each other horizontally sign by sign. R has no resemblance to the hieratic or demotic forms.

R , 4R and 1R vary with A q.v. *S* never follows R . In $\text{S} \text{R} \text{J} \text{R} \text{J}$, $\text{S} \text{R} \text{J} \text{R} \text{S} \text{I}$, R varies with J , showing perhaps a peculiar pronunciation of the dental: especially as *n* before *t* is apt to disappear: $\text{J} \text{S} \text{Z}$ is a rare variant of $\text{J} \text{R} \text{S} \text{Z}$ *Kar.* 49, 59, $\text{K} \text{J} \text{S} \text{W} \text{S} \text{Z}$ = Eg. dem. *Hr-nt-yt-f*, *Ἀρενδότης*, and $\beta \text{J} \text{D} \text{J}$ *Inscr.* 4 = *Kutky*, *Κανδάκη*, see groups (*q*), (*r*). In variants of proper names R , 4R are often omitted: $\text{R} \text{R} \text{4Z} \text{S} \text{Z}$ = [R] $\text{R} \text{4R} \text{4Z} \text{S} \text{Z}$ *Inscr.* 92, 93: cf. Arikakharêr and Arianakharêr, *Inscr.* I, p. 79.

11. $\text{J} \text{J}$, A (equation 4). SCHAEFER, *ÄZ.* 33/113 has shown that $\text{J} \text{J}$, originally *nn*, was employed in Egyptian inscriptions of the earlier Ethiopian kings as a variant of *n* in spelling Ethiopian names. It does not occur in Egyptian demotic, and the known hieratic forms do not explain the form A .

A is never followed by a vowel sign: it replaces R *n* in $\text{K} \text{A} \text{I}$, $\text{S} \text{R} \text{J} \text{A} \text{J}$ (*Kar.*); 4R in $\text{J} \text{J} \text{A} \text{J} \text{I} \text{B}$ *Inscr.*; and 1R (?) in $\text{A} \text{4I} \text{A} \text{J} \text{S} \text{B}$ *Kar.* 76, *Inscr.* 133, and is transcribed *ny* in Egyptian demotic (group *l*). Probably, therefore, A represents that particular Nubian *n* which most closely resembles *ni* and may be represented by \tilde{n} ; in Christian Nubian this is written Ψ : there can be little doubt therefore that Ψ is derived from the Meroitic A .

A like R , 4R , seems negligible in proper names: $\text{4J} \text{A} \text{4S} \text{W} \text{J}$ *Kar.* 6 is apparently the same as $\text{J} \text{4V} \text{S} \text{W} \text{J}$ *Kar.* 23.

¹ Below, p. 25.

² p. 1.

³ See p. 50.

⁴ See pp. 45, 48.

CHAPTER II

THE AGE AND SUCCESSION OF STYLES OF MEROITIC WRITING

AN indication of the relative age of any Meroitic writing may be sought for in the degree to which the Meroitic had overpowered the Egyptian at the time. The early Ethiopian kings borrowed the Egyptian language and writing for monumental records; this borrowed system rapidly deteriorated when the fall of Dynasty XXV put an end for a long time to intercourse with Egypt. With Ergamenes in the third century B. C. we conjecture that a new era of freedom, prosperity, and general culture commenced under Hellenistic and fresh Egyptian influences. The inscriptions of Ergamenes and Azakheramani in the Dodekaschoenus on the borders of Egypt, at Philae Tafa and Dakka, are in good early Ptolemaic style; but it was perhaps then that nearer home first their proper names and then the native language of the Meroites began to be spelt in a special alphabet founded on the Egyptian alphabetic characters. The hieroglyphic inscriptions in some of the pyramids of Meroë are in debased Egyptian throughout, in others the personal name of the royalty is written in Meroitic while all else is Egyptian, in others again the royalty is without even a prenominal in Egyptian, and the whole of the inscriptions are in Meroitic. But as yet the absence of independent information as to the succession of the kings, and the possibility of re-use of the pyramids and their shrines, leave us without satisfactory means of testing the theory.

I. The Meroite texts in *Egyptian hieroglyphic* include, outside the pyramids, the inscriptions *Meroë* 4, unfortunately without a cartouche, and the famous bilingual of Natakamani and Amanitêre from Wad Benâga, *Inscr.* 41; with the latter we can group *Meroë* 19 and the inscriptions from temple C at Barkal (L. D. V. Bl. 15 e-m) which give the same cartouches, perhaps associated with that of the prince Arakakhatani of the Ammon temple of Naga.¹

II. The known texts in *Meroite hieroglyphic*, mostly very brief or fragmentary, are:—

Sôba, *Inscr.* 1.

Gebel Qêli, *Inscr.* 2.

Naga, *Inscr.* 3-20, 23-38, 39.

Wad Benâga, *Inscr.* 40, 41.

Ba'sa, *Inscr.* 46.

Meroë, *Inscr.* 55, 56, 58, 60, 62, 63, 67, 73 c; *Meroë*, 1, 2, 15, 16, 17, 21.

Barkal, *Inscr.* 77 a.

Amara, *Inscr.* 84 (from Lepsius's copies only, the original being entirely destroyed).

Of these *Meroë* 1 (column 8 on the table) shows some unusual forms agreeing with Egyptian hieroglyphic.

III. The *demotic* inscriptions vary considerably in style, and it is not difficult to distinguish the earlier from the later.

(1) Archaic (see columns 10-13). The earliest inscriptions not uncommonly tend to upright forms, in some signs closely following portions of the outlines in the corresponding hieroglyphs, e.g. *Meroë* 5 a, 36/2; contemporary with these however, and much intermingled with them, e.g.

¹ *Inscr.* II, s. v. Napata.

		SOBA	NAGA Lion T.	Ammon T.	Temple f	MEROE Inscr. 60	66	55	Meroë I.	2	
1.											52
2.											5
3.											/
4.											4
5.											///
6.											8
7.											✓
8.											Σ
9.											✓
10.											✓
11.											✓
12.											W
13.											4
14.											✓
15.											3
16.											///
17.											3
18.											2
19.											10
20.											7
21.											✓
22.											✓
23.											✓
		1	2	3	4	5	6	7	8	9	

	M. r. 6 ⁵		6	Inscr.	Kar.	Inscr.	KALABSHA
52	P ² _a , 52 ⁵ _b	52 ²⁵ _a , 52 ³⁴ _b , 52 ³⁵ _c		52 ⁷⁵	52 ¹²	126	94
5	5 _a 5 _b		5		5	5	5, 5
1	1 _b				1	1	1
4	4 _a ^{Ligated} 4 _b		4		4	4	4, 4
///	/// _b		///		///	///	///, ///
8	8 _a 8 _b		8		8	8	8
✓			✓	✓ ⁵¹	✓	✓	✓, ✓
ε	ε _b			ε ⁷⁵	ε	ε	ε
1	1 _a 1 _b		3		3	3	3, 3, 3
ℓ	ℓ _b		ℓ		ℓ	ℓ	ℓ, ℓ, ℓ
λ	λ _b		λ		λ ⁹⁶	λ	λ, λ
w	w _a w _b	25	w		w	w	w
ς	ς _a ς _b		ς		ς	ς	ς, ς
Ϸ	Ϸ _b		Ϸ		Ϸ	Ϸ	Ϸ, Ϸ, Ϸ, Ϸ
3	3 ² _a				3		3, 3
///		35	///		///		///
3	3 ² _b	25, 28, 25, 27	3, 3		3		3, 3, 3
ε	ε _a ε _b		ε		ε	ε	ε, ε, ε, ε
13	13 _a 13 _b		13		13	13	13, 13
7	7 _b		7		7	7	7, 7, 7
14	14 _a 14 _b		14		14	14	14, 14, 14, 14
ϸ	ϸ _a ϸ _b		ϸ, ϸ		ϸ	ϸ	ϸ, ϸ
λ	λ _a λ _b		λ		λ ⁹⁵	λ	λ, λ, λ
10		11	12	13	14	15	16

Meroë 5 b, 36/1, there is a less stiff series.¹ The archaic inscriptions are found on stelae, &c., and as graffiti at Mesauwarât (*Inscr.* 42, 43); at Umm Sôda (*Inscr.* 45); at Meroë (*Meroë* 5, 6, 12, *Inscr.* 47, 49, 51-4, 61); at Barkal (*Inscr.* 76-8); at Soleb (*Inscr.* 79); at Sai (*Inscr.* 83); at Halfa (*Inscr.* 86); and at Dakka (*Inscr.* 91-3). The style is hardly to be found on funerary altars or stelae except at Meroë (*Meroë* 25, 27-30, 34-6, 41, 43, 45, 49). From Karanôg the only examples that approach it are *Kar.* 58, 80, and 126.

(2) Transitional (see columns 14, 15). The style occurs on funerary stelae and altars as far north as Karanôg, but is entirely absent from the Dodecaschoenus. It is found at Naga (*Inscr.* 22); Meroë (*Meroë*, Nos. 23, 24, 26, 37, 38, 40, 42, 44, 46, 47, *Inscr.* 64, 70); Dangêl (*Inscr.* 74); Karanôg (*Kar.* 13, 34, 44, 61, 62, 94, 95, 100, 103, 107, 110, 123, 126-8); and Shablûl (the fragment Ph. 5112 figured in *Areika* Pl. 35). A granite stela of this style, *Inscr.* 126, of unknown provenance, is dedicated in the names of one of the Natakamani-Amanitêre-Candace groups of kings.

(3) Late (see column 16 for the extreme variety; the forms of the letters generally agree with the printing types used in this memoir). None of these late inscriptions are found on granite or any other kind of hard stone; they occur throughout the Meroitic region, namely, at Naga (*Inscr.* 21); Mesauwarât (*Inscr.* 44); Meroë (*Meroë* 7-10, 14, 51, *Inscr.* 48, 50, 57, 58, 59, 65, 68, 69, 71, 73 a, b, d, e); Sedênga (*Inscr.* 80, 81); Amara (*Inscr.* 85); Faras (*Inscr.* 129); Karanôg (passim); Shablûl (passim); Wadî Sabû' (*Inscr.* 87); Aqêba (*Inscr.* 88-89); Alâqi (*Inscr.* 90); and are very common in the graffiti, &c., of the Dodecaschoenus. The latest or most developed style of all is seen in the great inscription of Kalabsha (*Inscr.* 94, cf. 130), and the inscriptions of the Ethiopian chamber at Philae (*Inscr.* 97-111) are written in almost the same hand, while the graffiti of Philae (*Inscr.* 95, 96, 112-25) generally are of a more central type. It is this late style of writing which occurred on imported amphorae at Karanôg along with Greek inscriptions of Roman age and Egyptian demotic.²

Thus the archaic style (1) is found markedly in the Dodecaschoenus at Dakka, the transitional style (2) is absent from it though belonging to the settled population of Karanôg,³ and the late style (3) is found on the tombstones of the inhabitants northward to the south frontier of the Dodecaschoenus, and in inscriptions and graffiti, not only in the Dodecaschoenus, but even in the temple of Philae itself.

The recorded history of this district may help to fix the age of the Meroitic inscriptions. The titles of the Meroite kings in Meroite hieroglyphic are modelled on those of the later Ptolemaic kings or the Roman emperors, and there is no probability that the alphabet was in use before the third century B.C. The rule of Ptolemaic kings down to Euergetes II is well represented in the Dodecaschoenus; the pronaos of Dakka was built by the last-named king in his thirty-fifth year, 135 B.C., whereas the later Ptolemies troubled themselves little, if at all, about the country beyond the First Cataract, and it was not until after the invasion of Candace, about 23 B.C., that the Dodecaschoenus was occupied by the Roman troops.⁴ Provisionally therefore we may attribute the archaic inscriptions of Dakka to the interval between the Ptolemaic and Roman occupations of the Dodecaschoenus.

The revolts in Egypt in the reign of Marcus Aurelius may have given the Ethiopians a fresh opportunity of occupying the southern frontier district for a few years; but the Romans continued to hold the Dodecaschoenus, and the name of Septimius Severus is found upon the temple of Kalabsha. From the time of Gallienus, A.D. 260, onwards the Blemmyes must have had all Lower Nubia at their mercy until the reorganization of the empire under

¹ Cf. *Meroë*, p. 58, classes (c), (d).

² *Karanôg Cemetery*, pp. 78, 79.

³ The transitional style is seen in the graffiti, *Inscr.* 22, upon the Roman kiosque at Naga which

is, perhaps, of the second century A.D.

⁴ MILNE, *History of Egypt under Roman Rule*, pp. 18-23.

Diocletian, c. A.D. 290, when the frontier was definitely drawn back to Philae, and Nobatae were invited to occupy the adjoining district as a shield against the Blemmyes. The later Meroitic inscriptions of the Dodecaschoenus and Philae were doubtless written between the middle of the third century and the Christianization of Nubia in the middle of the sixth century, and rather at the beginning than at the end of the period.

An 'Agent of Isis', a title familiar in late Meroitic inscriptions of the Dodecaschoenus, appears in Egyptian demotic as early as the reign of Nero. The barbarous title *qêreñ* of Isis, still more familiar in local Meroitic, occurs in many later inscriptions, one of them fortunately dated in the fourth year of Trebonius Gallus (A.D. 254)¹; while 'Bekemate the Akrêre, son of Qêreñ, the strategus of the water', mentioned in an undated but certainly late Egyptian demotic text at Philae, is probably identical with 'the *krêr* Bekemate, begotten of the *mate* and strategus of the water', who is shown in the drawings of the Ethiopian chamber in the great temple (*Inscr.* 98). It may even be that Diocletian's introduction of the Nobatae put an end to the writing and the precarious civilization of the Meroites and that their records should all be placed before A.D. 300. But more probably they lasted for something like a century longer.²

The successive styles may therefore be dated provisionally as follows:—

- (1) Archaic before 25 B.C.
- (2) Transitional, between 25 B.C. and A.D. 250.
- (3) Late, A.D. 250 to A.D. 400.

Mr. Crowfoot, however, argues for a much shorter range in the Meroitic monuments, viz. from the second century to the middle of the fourth century A.D.³

¹ The same inscription mentions a certain 'Akrêr, the great envoy to Rome' from the Meroite king TRRMN.

² *Inscr.* 124 is inscribed upon a gateway which is commonly ascribed to the re-fortification of Philae by Diocletian. Several of the Philae graffiti are upon walls that must be dated to the Roman age, and the unusual height at which they are placed indicates that the floors were deep in rubbish at the time.

³ *The Island of Meroë*, pp. 37–41 (in the nineteenth memoir of the *Archaeological Survey of Egypt*, published by the Egypt Exploration Fund). Corroboration for this shorter chronology might be found in a comparison of *Kar.* 8 with *Kar.* 103, see below, p. 71. Woolley and Randall-MacIver suggest that the Karanôg cemetery represents a period beginning near to A.D. 100 and continuing into the fifth century, *Kar. Cem.*, p. 84.

CHAPTER III

THE MEROITIC LANGUAGE

IT would be premature to attempt to discuss the language revealed by the inscriptions at any length. But it seems worth while to gather together a few facts that are already ascertained. Without being at all decisive, the analogies to Nubian both in structure and vocabulary are sufficiently striking to be worth mention. The language appears to be agglutinative, without gender, the place of inflexions taken by post-positions and suffixes. But it is disconcerting to observe that of the few native words which are known, two mean respectively 'bear' and 'beget', while it seems that neither the modern Nubian dialects nor Christian Nubian possess distinct words for the two functions: in them the word *orunnu*, serves for both 'bear' and 'beget' and has no resemblance to either of the Meroitic words.

PHONOLOGY.

Absence of the peculiarly Semitic consonants and a general simplicity in the sounds of the language seem certain.

According to the old-fashioned classification of Lepsius, the alphabet appears to give

	Tenués	Mediae	Nasales	Spirantes	Liquidae
Gutturals	<i>k</i>	<i>g (q)</i>		<i>h, h̄</i>	
Palatals			<i>ñ</i>	<i>š</i>	<i>y</i>
Dentals	<i>t</i>		<i>n</i>	<i>s, z?</i>	<i>r, l</i>
Labials	<i>p</i>	<i>b</i>	<i>m</i>		<i>w</i>

As in modern and Christian Nubian *r* is never initial, and it is seldom that *l* is really initial, though it appears at the beginning of groups which are separated by *·* from those which they follow and qualify.

The notation of the vowels is puzzling, as the equations and other evidence obtainable point to varieties of *e*, *a*, *i* for the four signs: and although there are equations with Coptic which might give an *o* value, there is evidence that in these cases the vowel was changed to *e* or *a*. As yet no clear proof can be produced even for the existence of *o* and *u* in the Meroitic language.

The writing indicates that the words consisted mainly of open syllables commencing with a consonant. There were also closed syllables, as is shown by the Greek transcriptions *Ἐργαμένης*, *Κανδάκη*: but there is no evidence that two vowel sounds followed each other without a consonant between.

VOCABULARY.

The few words that are at present intelligible comprise certain loan-words from Egyptian, proper names, and a few native words:—

Loan-words:—

𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠 *terwisti*, Eg. *terwashti*, 'the adoration'.
 𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠 *pelamēš*, Eg. *pelemēš*, 'the στρατηγός'
 𐎢𐎠𐎢𐎠𐎢𐎠𐎢𐎠 *perite*, Eg. *perit* (?), 'the Agent'.
 &c.

Proper names:—

318 *Wēsh*, Eg. Ēsi, Isis.
 4R192 *Amani*, Eg. Amūn, Ammon.
 3198552 *Apezemak*, the Lion-god.
 145R *Napate*, Napata.
 14143 *Shimalē*, Ibrim
 &c.

and an infinity of native personal names.¹

Native words:—

452 'water', *atē* (cf. Nubian-Kenūs *essi*, Kordofan Nubian *otu*²; also *ast-* or *asta-* ὕδωρ, aqua in the explanations of the Nile names *Astapus*, *Astaboras*³).

34W52 (?), 534W14, 534W5/// 'to beget', *arik* (?) in names,⁴ *terike*, *ycrike*.

5<R, 5<R14, 5<R5/// 'to bear', *zahe*, *tezhe*, *yezhe*.

5R1(?), 5R145///, 5R1:R5/// (?) 'be kin to' (?), *maze* (?), *yetmaze*, *yez-maze* (?).

34 adjective 'great', *lah*.

INFLEXION, &C.

The mechanism of the language, as in Nubian, is provided largely by post-positions or suffixes attached to the end of a word or of such verbal complex consisting of several words as is affected by it. Amongst these post-positions the following are already distinguished:—

- (1) 4, 44 *i*, *li* for the vocative (?).
- (2) 4, 44 *l*, *li* for a word or phrase when followed by another word which it qualifies, as 5R145///:4<355 'to whom a *peshtē* is kin', 'kin of a *peshtē*'.⁵ Plural 1554 *leb*.
- (3) 14, 4314 *lē*, *lēwi* for the copula (?) or for emphasis (?). Plural 433154 *tebakwi*.
- (4) /// *s* for the genitive following its noun: in the position of (2) it becomes simply 4 *t*; in the position of (3) 4 *tē*, 43< *tēwi* (plural 433154 *tebakwi*), or 14/// *slē*, 4314/// *slēwi* (see pp. 24, 40).
- (5) 14 *te* for the locative: by the addition of (2) it becomes 414, 4414, *tel*, *teḷi*; by the addition of (3) 1414, 431414, *telē*, *teḷēwi* (cf. p. 40).

(1) The effect of adding 4 *i* for the vocative (?) ending is seen in the following:—

- a. 4318 'O Isis!', *Sh.* 3.
- b. :44513 144/// 14558:318 'O Isis!', *Inscr.* 133.
- c. 44 144/// 145513:318 'O Isis!', *Inscr.* 85.
- d. 4/// 5W13 'O Osiris!', *Sh.* 3.
- e. :4WW4558:4W13 'O Osiris!', *Inscr.* 133.
- f. 443431 'O Great God!', *Sh.* 3.
- g. 4WW45513:3431 'O Great God!', *Inscr.* 129.

Here the 4 is added to the bare stem of 318 in a, while 4 intervenes after 513 in b, after 14 in c, and after 3 in f, and /// intervenes with a vowel change after 4W in d. The simple form of 4WW4558 being unknown, the effect of the 4 on it is not certain.

¹ I have not yet recognized any Egyptian or Greek personal names in the Meroitic inscriptions.

² LEPSIUS, *Nubische Grammatik*, p. lxxviii.

³ Diod. I/37, Pliny *H. N.* 5/10; see SCHÄFER, *Zeits. f. Aeg. Spr.* 33/98. DILLMANN in his *Anfänge des Axumitischen Reichs* pointed out that *Seddā*, the

name of the Nile in the inscription of Teizanes, is probably the same word.

⁴ *Inscr.* I, p. 57.

⁵ This 4 *l* seems not to be added to words terminating in 4 *i*, and rarely to proper names, especially with the words of filiation.

GENDER AND NUMBER.

There seems to be no distinction of gender on the stelae describing men and women respectively.

The plural forms in the descriptive phrases of the funerary stelae (cf. p. 38) are

of the simple form, $\nu\varsigma\varsigma$ *leb*
 of the ς , $\varsigma\varsigma$ form likewise, $\nu\varsigma\varsigma$ *leb*
 of the $\varsigma\beta/\varsigma$ form, $\varsigma\beta\varsigma\varsigma$ *leb(a)k(a)wi*
 of the genitive \mathcal{M} and ς , $\varsigma\varsigma$ forms, $\nu\kappa$ *teb*
 of the $\varsigma\beta$ form, $\varsigma\beta\nu\kappa$ *teb(a)k(a)wi*.

In all these the common feature is $\nu\varsigma$ *eb*.

In the benedictions or terminal formulae there is a somewhat different series. The meaning of the phrases is so uncertain that one can only suggest that they may belong to the inflexions of verbs. They are characterized by a ς (or β) following the $\nu\varsigma$. They seem confined to the forms with suffixed κ and ς , $\kappa\varsigma\beta$ and $\mathcal{M}\varsigma\beta$.

For κ or ς they substitute $\kappa\varsigma\nu$ (once $\kappa\beta\nu$).

Before $\kappa\varsigma\beta$ or $\mathcal{M}\varsigma\beta$ they insert $\varsigma\varsigma\nu$.

An exceptional case is *Kar.* 104 inserting ν only before the $\kappa\varsigma\beta$ in its two plurals, and *Kar.* 92, *Sh.* 14, *Inscr.* 135 have forms like $\nu\varsigma\beta\varsigma$, dropping the other terminations.

The following is a list of plural forms in the different formulae¹:—

Formula A. Plural.

$\nu\varsigma\beta\mathcal{M}$ (?) *Inscr.* 135.
 $\kappa\varsigma\nu\beta\varsigma$ *Kar.* 45.
 $\kappa\varsigma\nu\varsigma\beta\varsigma$ *Kar.* 37, *Sh.* 12.
 $\kappa\varsigma\nu\beta\varsigma$ *Kar.* 67.
 $\kappa\beta\nu\varsigma\beta\beta\varsigma$ *Kar.* 99 a.
 $\kappa\varsigma\nu\beta\mathcal{M}$ *Inscr.* 137.
 $\kappa\varsigma\beta\varsigma\varsigma\nu\varsigma\beta\varsigma$ *Kar.* 55.
 $\kappa\varsigma\beta\varsigma\varsigma\nu\varsigma\beta\beta\varsigma$ *Kar.* 6, 28, 29, 42.
 $\kappa\varsigma\beta\nu\varsigma\beta\beta\varsigma$ *Kar.* 104.
 $\mathcal{M}\varsigma\beta\varsigma\varsigma\nu\varsigma\beta\beta\varsigma$ *Kar.* 15.
 $\mathcal{M}\varsigma\beta\varsigma\varsigma\nu\varsigma\beta\beta\mathcal{M}$ *Kar.* 23.
 $\mathcal{M}\kappa\varsigma\beta\varsigma\varsigma\nu\varsigma\beta\beta\varsigma$ *Inscr.* 131.

Singular.

cf. $\varsigma\beta\beta\varsigma$ *Sh.* 1, $\beta\mathcal{M}$ *Kar.* 5.
 $\ast\varsigma\beta\varsigma$.
 $\kappa\varsigma\beta\varsigma$ *Kar.* 78 once only.
 $\kappa\beta\varsigma$ very common.
 $\kappa\beta\beta\varsigma$ very common.
 $\kappa\beta\mathcal{M}$ *Kar.* 18.
 $\kappa\varsigma\beta\varsigma\beta\varsigma$ very common.
 $\kappa\varsigma\beta\varsigma\beta\varsigma$ very common.
 ”
 cf. $\mathcal{M}\varsigma\beta\varsigma\beta\varsigma$ *Kar.* 61, *Sh.* 5, 19.
 (cf. $\kappa\varsigma\beta\beta\mathcal{M}$ *Kar.* 54).

Formula B.

$\nu\mathcal{W}\varsigma\mathcal{M}$ *Inscr.* 135.
 $\kappa\varsigma\nu\mathcal{W}\varsigma\beta$ *Kar.* 45, 64 a.
 $\kappa\varsigma\nu\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 37, 67, *Sh.* 12 (?).
 (κ ?) $\varsigma\beta\nu\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 104.
 $\mathcal{M}\varsigma\beta\varsigma\varsigma\nu\mathcal{W}\varsigma\beta\varsigma\beta\varsigma$ *Kar.* 23.
 $\kappa\varsigma\beta\varsigma\varsigma\nu\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 28, 29, 42, 55.
 $\mathcal{M}\kappa\varsigma\beta\varsigma\varsigma\nu\mathcal{W}\varsigma\beta\varsigma\mathcal{M}$ *Inscr.* 131.

cf. $\mathcal{W}\varsigma\beta\varsigma$ &c.

$\varsigma\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 22, 51, *Sh.* 1.
 cf. $\varsigma\beta\mathcal{W}\varsigma\beta\varsigma$ *Sh.* 13.
 cf. $\mathcal{M}\varsigma\beta\varsigma\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 61, *Sh.* 5, 19.
 $\kappa\varsigma\beta\mathcal{W}\varsigma\beta\varsigma$ frequent.
 cf. $\mathcal{M}\kappa\varsigma\beta\mathcal{W}\varsigma\beta\varsigma$ *Kar.* 9.

¹ See below, pp. 43, 45, &c., and the description of *Kar.* 99 on p. 70.

Formula C. Plural.

√ 413 ∑ Kar. 92.
 14 √ 413 Kar. 67.
 14 √ 413 ∑ Kar. 64 a.
 14 5 3 5 √ 413 Kar. 29, 42.
 III 14 5 3 5 √ 413 Inscr. 131.
 . . . √ 5 III 4 14 1 2 4 III Kar. 99 a.
 √ 3 4 III Inscr. 135 (blundered?).

Formula D.

14 5 3 5 √ 4 5 III Kar. 29.
 14 √ 4 5 III Kar. 67.
 14 √ 413 Kar. 37.

Formula F.

14 √ 5 3 4 III Inscr. 137.

Formula G.

√ 4 43 ∑ Sh. 14.
 14 √ 4 4 III Inscr. 137.

Singular.

413 ∑ Kar. 14.
 14 5 3 413 very common.
 14 3 4 14 1 2 4 III Kar. 27, 28, 100.

14 : 5 3 √ 4 5 III Kar. 59.

√ 4 43 ∑ Kar. 14.

√ 4 4 III Inscr. 89.

The plural endings in these formulae therefore are (1) √ when there is no further ending ; (2) √, 5 √, with ending 4, 14, 5 3, 14 5 3, III 5 3 or III 14 5 3 ; once only in such cases √ alone is used (Kar. 104). This 5 √ seems parallel to the 3 of the ending 4 3 √ 5 4 in the descriptive series

Thus *eb* or *b* is the most essential mark of the plural.¹ It seems possible that the patronymic or tribal termination *-ab*, now met with in place-names in all parts of Nubia from the First Cataract to the Blue Nile, may be connected with it.

The position of the plural ending throws light on the formation of words. Thus in the series of plurals from formula A we have a root *pš* (or sometimes *yi*) to which can be added the element *he*. The plural ending is attached directly to the simple *pš* or to the compound *pš-he* giving **pšēb*, *yi-heb*, &c. The other elements *te*, *ke-te*, *ke-s*, *ke-te-s* follow the plural affixes, *he* intervening in almost all cases, producing *pšē-bhe-te*, *pšē-he-bhe-te*, *pšē-he-bhe-ke-te-s*, &c. *pš*, *pšē-he* might be nominal or verbal stems, whereas the elements which follow the plural endings might be pronominal or particles. It seems strange that no one of these post-positions is indispensable to the phrase, the variants giving even the bare *pše*, *pše-he* or *yi-he*, presumably without material change to the meaning of the formula.

¹ Another plural with this *b*, from the descriptive phrases and the 'stele-text', is noted on pp. 40, 41 (4 3 √ 4 4 III, &c.).

NEROITIC INSCRIPTIONS FROM SHABLÛL
AND KARANÔG

CHAPTER I

THE INSCRIBED FUNERARY MONUMENTS

THE principal object of the present memoir is the publication and study of a group of Meroitic funerary texts found by Dr. Randall-MacIver and Mr. Woolley in their expeditions of 1907 and 1908 to Shablûl and Karanôg. Although a certain number of fragmentary or worn inscriptions have been excluded from consideration, no less than 152 remain. Of these, 132 are from the Karanôg cemetery (including one found separately and now in the Ashmolean Museum at Oxford), and 20 are from Shablûl (including one published by Mr. Weigall).

The inscriptions are confined to two classes of monuments, namely stelae, and altars or tables of offerings. Mr. Woolley found ample evidence at Karanôg that the altars had been set on square bases before the entrances of the tombs, and some actually lay undisturbed upon their brick bases.¹ The stelae had all fallen down or been removed, but it appeared that they had originally been set up in the little shrines which project from the front walls of the mastabas.²

The altar or table of offerings in general is a rectangular block furnished with a projection on one side for a spout, and sculptured, on the upper face only, with a hollow trough, a jar and loaves, or other offerings. The inscription, engraved round the border, is also confined to the upper surface. The stela, on the other hand, is a slab or tablet, rectangular, the top either straight or rounded, or with a projection either rectangular or shaped; and in a few cases the stela is of quite irregular form. Upon one face of the stela may be painted or sculptured one or more figures of the deceased persons whom it was intended to commemorate, with an inscription disposed about each figure; or more commonly, an inscription in horizontal lines is alone engraved upon it. But there are mixed forms, and in a few instances it is difficult to decide whether the monument is an altar or a stela.

*Altars.*³

Among the inscribed monuments from the Karanôg cemetery the altar greatly preponderates. Of these one, *Kar.* 39, is double, in the form of two tables placed side by side, analogous to the double *bai*-statues. The simplest form is with a plain more or less deep rectangular hollow in the upper surface, the spout often less deeply hollowed: such are *Kar.* 5, 6, 16, 19, 27, 39, the fine table 64, 69, 91, 127; in 37 the hollow is small, in 63, 126 the spout does not project, in 42 the spout is not hollowed, in 130 the central hollow is only outlined with a broad groove having the centre raised, and in 117 this has the effect of a tray of offerings laid upon the altar.

The spout in three cases, *Kar.* 63, 70, and 126, does not project from the side, but is always marked, though sometimes the hollowing is indicated only in a rudimentary way by lines, as in 59,⁴ 95 (where the projection has been broken off), or by a narrow groove 30, 34. In 5 it broadens somewhat outward. In 7, 25, 42, the hollow of the channel is not marked, in 50, 78,⁵

¹ *Karanôg Cemetery*, p. 8 and Pl. 114.

² *Karanôg Cemetery*, pp. 9, 10. The shrines are well shown, *ib.*, Pl. 113.

³ Illustrated, *ib.*, Pls. 15-20. The numbers here quoted are those of the catalogue printed in the present



volume, where those not previously figured are shown in order in the plates.

⁴ *K. C.*, Pl. 15, No. 7089.

⁵ *K. C.*, Pl. 20, C. 40164.

and 114 the arrangement of the channel is peculiar. *Kar.* 72 has a hollowed spout at each end, but the inscription seems to commemorate only one person. In *Kar.* 120 we have opposite the spout another projection, somewhat injured. A perfect example at Moscow (*Inscr.* 131) shows that this represented a disk and horns ☉, evidently the symbol of Isis, whose head-dress was of this form. *Kar.* 90 (*K. C.*, Pl. 15, No. 7090) has a similar projection, but plain.

In most instances there are offerings of some kind sculptured in or about the hollow. Four circular loaves are commonly figured. Two of these appear alone on each side of the hollow in *Kar.* 7 and 15, the four together in the hollow in 67, 70, and 80.

A pair of Egyptian water-ewers  is a very common subject, associated with loaves, &c., e.g. in *Kar.* 95, 101, 120, 132. Greek amphorae on stands may take their place, as in 25, or there may be one vase, 30, 99. An unusually broad ewer is seen in 28. Often there is an oval basin or reservoir in the centre, 3, 22, and this is commonly finished with cartouche-like termination at one or both ends, 84, 86 and 79,¹ 116. The water from the amphorae may flow towards the basin or on the loaves, 79,¹ 125.² A bouquet of lotus flowers and buds may be added, 4, 125,² flat split cakes, 54, 59,³ a heap of fruit, 125.² An amphora in the centre may have a wine-dipper hanging from its mouth, 78,⁴ 117, and a cup on the mouth, 32.⁵ A stand, more or less pylon-shaped and supporting flat loaves, &c., is seen in 1, 24,⁶ 72, 77. The central reservoir may be rectangular, with or without steps down to it for the drawer of water, 50, 114. 136 gives a singularly clumsy version of the water-jars. 128 gives a curious figure, perhaps intended for a broad jar on a stand, but more probably to be connected with the  seen in the channel of the elaborate 78.⁴ Perhaps the most interesting examples are those which show Anubis and a goddess⁷ making the libation, 78⁴ and 96.⁸ This is a common subject on the early private altars⁹ and the later royal altars¹⁰ from Meroë, but is rare in the Karanôg collection.

The provision of water and wine, bread and flowers, often with a reservoir to draw from, is thus the main conception in the sculptures of these offering tables: and Osirian deities, as amongst the Egyptians, attend to the wants of the Osirian deceased. There does not seem to be any un-Egyptian idea involved. I have not observed any token by which the sex or rank of the deceased can be recognized from the designs.

*Stelae.*¹¹

Amongst the Karanôg stelae several are adorned with human figures. One of the most remarkable is *Kar.* 112,¹² where the figure is sculptured in full face and in high relief, holding a peculiar sceptre in the right hand, and in the left some object, perhaps intended for a palm-branch. This might represent some god or goddess. Unhappily the inscription is very obscure, but it seems to be funerary and the figure is almost certainly of the deceased person.

All the other figures are painted, not sculptured: of these *Kar.* 2¹³ with a man and a woman

¹ *K. C.*, Pl. 15, No. 7087.




² *ib.*, Pl. 17, No. 7095.



³ *ib.*, Pl. 15, No. 7089.



⁴ *ib.*, Pl. 20, C. 40164.

⁵ *ib.*, Pl. 16, No. 7092.

⁶ *ib.*, Pl. 15, No. 7088.

⁷ The emblem on the head-dress of the goddess varies and is often obscure. In *Kar.* 78 (*K. C.*, Pl. 20, C. 40164, cf. Pl. 13, No. 7078 from the same grave) it might be intended for  or the like, i.e. Nut the mother of Osiris; the doubtful emblem in *Inscr.* 59, 60 might be the same, or a variety of  or better .

In *Kar.* 96 (*K. C.*, Pl. 17, No. 7097)  for Isis may be intended. In *Meroë* we see Isis wearing 

(Pl. LV. 1), Nephthys wearing  (Pl. LVI. 2), a goddess wearing  (Pl. LVI. 3, LVII. 7), who may be Mêt, the goddess of truth, associated with Thoth (unless she be the Theban goddess of the West), and a second Anubis (Pl. LV. 1). The offering gods and goddesses in the shrines of the pyramids (see *L. D. V.*, Pl. 19-54) are in great variety, but few are named.

⁸ *K. C.*, Pl. 17, No. 7097.

⁹ *Meroë*, Pls. LV-LIX.

¹⁰ *Inscr.* I, Pl. XXXI, Nos. 59, 60.

¹¹ See *K. C.*, Pls. 11-13 and 18-20, with the plates of the present volume.

¹² *K. C.*, Pl. 11, C. 40265.

¹³ *ib.*, Pl. 11, C. 40229.

under a canopy is the most remarkable: 38,¹ 43, 51,² 131³ are further examples. 58 and 85 must have had figures; 107 perhaps represented in a rude way Isis and Anubis with a vase between them and other accessories.

Of plain stelae with inscriptions in horizontal lines, some are round topped, with straight sides, viz. the fine stela *Kar.* 17,⁴ with 53, 97, 115⁵; others taper upwards, 14, 92. Another fine stela, 47,⁶ is rectangular. Less determinate shapes are 13, 31, 44, 65, 76, 106, 110, 113, 118, 119, 129. A considerable number of tablets unite features of both classes of monuments, horizontal lines of writing with the altar shape or the sculptures of the offering tables. In 108 the altar predominates, a rude outline of an altar being engraved on the face, and four circular loaves outlined below the inscription. In 48 a central reservoir is hollowed and the outline of an altar hammered into the surface. On the rectangular stela 8 two amphorae are outlined. 36 seems to be nothing but a table of offerings without sculpture, and 12, 35, 73, 81,⁷ 87, 89,⁸ are altar-shaped with horizontal lines of inscription, and might be interpreted either as stelae or tables of offerings. 11,⁹ 23,¹⁰ and 61¹¹ are probably stelae, and in 29, 41,¹² 56, 61,¹¹ 68 the rectangular slab with its projection is elongated so as to give an entirely distinct character to it. 21, 83, and 102 were stelae, but are too imperfect to be assigned to any group.

The stelae generally have funerary texts of the same class as the altars: but some bear simply the names and descriptions of the deceased, *Kar.* 35, 106, 113, and the fine and long inscription 47.

From Shablûl¹³ the altars include one (*Sh.* 1)¹⁴ in which below the offerings two figures, perhaps frogs, perhaps anthropoid divinities, are crouching with a vessel between them, and one, No. 15,¹⁵ with staircases to the reservoir (cf. *Inscr.* II, Pl. XLIV). The mixed altar-stela type is commonest, *Sh.* 3-8, 11, 14, 19. 16¹⁶ and 18¹⁷ are stelae with painted figures.

¹ *K. C.*, Pl. 13, No. 7085.

² *ib.*, Pl. 12, No. 7076.

³ *ib.*, Pl. 12, No. 7086.

⁴ *ib.*, Pl. 18, No. 7101.

⁵ *ib.*, Pl. 20, No. 7107.

⁶ *ib.*, Pl. 19, No. 7103.

⁷ *ib.*, Pl. 19, No. 7106.

⁸ *ib.*, Pl. 18, No. 7099.

⁹ *ib.*, Pl. 18, No. 7102.

¹⁰ *K. C.*, Pl. 19, No. 7105.

¹¹ *ib.*, Pl. 18, No. 7100.

¹² *ib.*, Pl. 19, No. 7104.

¹³ All the Shablûl inscriptions, except *Sh.* 19 here on Pl. 29, are published in *Areika*, Pls. 32-38.

¹⁴ *Ar.*, Pl. 32.

¹⁵ *ib.*, Pl. 36.

¹⁶ *ib.*, Pl. 37, No. 5116.

¹⁷ *ib.*, Pl. 38, No. 5121.

CHAPTER II

THE SCHEME OF THE INSCRIPTIONS

APART from a few cases in which the beginning has been lost, all the inscriptions except seven begin with the same two words $4//5W/3:43/8$, in most cases in precisely this form, but sometimes varied. After this commencement, the remainder is less fixed in form, but there are many passages which recur with little variation.

Let us to begin with compare three of the shortest inscriptions in the collection:—

$:53/752:1452/35:53/452:48/135///145/4//5W/3:43/8$ *Kar. 2 a*
 $:1452W<35$
 $. . 3/3553/452:48/452W<752:4//5W/3:43/8$ *Kar. 2 b*
 $53521453/3553/452:48/4/75<53:4//5W/343/8$ *Kar. 7*
 $1452W<55$

Here after the initial words we find a group different in each of the three texts, and then a double phrase the halves of which begin with 452 and 552 respectively. This phrase is found in a vast majority of the texts, often with a difference of a letter or two, and in other cases more extensively varied.

Presumably the name of the deceased person is recorded somewhere in each inscription. It is evident that the only possible place for the proper name in the above is the third group. And it is precisely here, between the initial words and the 452 formula, that infinite variety is found in other texts. Often there is a long series of words, which presumably represent the name, titles, and genealogy, or description of the person.

Kar. 66 and *93* correspond almost precisely to the above three, except for the respective proper names $:48/135/433$ and $48/135///452$. In most cases the name can be recognized by the affix $48/13$. As might be expected the name differs from text to text, while in the description which follows the name there may be many points of contact.

Another very short inscription, *Kar. 33*, closely corresponds to these, but adds at the end $///14524/34/7<$. This formula $14524/3:4/7<$ is seen for instance in the four very short texts *Kar. 31 a, b, 39 a, b*. It usually follows the 452 , 552 formulae, but in *46* it occurs without them. Other terminal formulae can be detected on some examples, and the initial words sometimes recur about them.

The scheme of the inscriptions is thus generally as follows:—

- (1) Initial words (invocation) $4//5W/3:43/8$.
- (2) Name and description of person.
- (3) Terminal formulae (benedictions), the first usually beginning 452 .

These three sections require now to be studied in detail.

CHAPTER III

THE INITIAL WORDS OR INVOCATION

WHERE the beginning of the text is preserved :*4||5W/3:43/8* with its varieties is absent from only five texts out of the 150, namely *Kar.* 47, 53, 106, 113, and *Sh.* 18. To these probably might have been added *Kar.* 80, 112, when perfect, but in *Kar.* 53 it seems only by accident that the two words were not engraved in full after the first had been begun. In 76 the words occur, but are separated by several groups intervening, and in 131 they follow the name (cf. *Inscr.* No. 137).

In a few instances they are repeated later in the texts: most commonly at the end, after the final formulae, viz. in *Kar.* 17, 30, 31 *a, b*, 64, 82, 83, 89, 114; in *Kar.* 88 they occur after the final formulae, but a word of the 'description' follows; in two cases, *Kar.* 8 and 38, they are in the middle between the 'description' and the terminal formulae. Two inscriptions, *Kar.* 30, 72, terminate with *43/8* alone.

In punctuated texts :*4||5W/3:43/8* is usual, but :*4||5W/3 43/8* is not uncommon; *4||5W/3:43/8* is rare.

A certain number of variations are to be found in the spelling of each word. For *43/8*, isolated spellings *438* and */3/8* in the bad texts *Kar.* 74 and 111 may probably be put aside as mere blunders. On the other hand, *4348* occurs so many times, namely in *Kar.* 5, 8, 13, 58, 85, 94, 103, 107, and on two fragments from Karanög in the Philadelphia Museum¹—perhaps also in *Kar.* 14, 27, and *Sh.* 13—that it is worth attention. The substitution of the vowel *4* for the vowel */* is important for the pronunciation even if faulty, and as a matter of fact some of these texts are both good and early. The omission of the second vowel in a good and early text, *Kar.* 110, where we have *348*, is supported by early examples from elsewhere.² The pronunciation of this word seems to have been *Wiše*, with a tendency to *Wiše*.

A common variant of the second word is with *52* prefixed (see the Index, s.v.), showing that the pronunciation was *Ašireyi*. *4||* for *4|||* frequently occurs, e.g. *Kar.* 103, 130 of better texts. *4|| 4W/3* in *Kar.* 14, 17, 18, 23, 36, 94, 108, 111 is not uncommon, *45W/3* is an interesting spelling (see above, p. 13 (4)), *Kar.* 109, 116, 117, 125, *Sh.* 13, 16 (?). Neither *4||5W3* *Kar.* 85, nor *4|| 4W5352* in the bad text *Kar.* 74, have anything to recommend them, still less has the faulty *4||5W52*, *Kar.* 93.

More important for the meaning than these graphic variants is the fact that the order of the two words is reversed, :*43/8 :4||5W/3* in the good text *Sh.* 14, showing their grammatical independence, while two good inscriptions, *Kar.* 30, 72, terminate with *43/8* alone. In another good text, *Kar.* 76, each of the words introduces a phrase, as follows: *4Ww58:4W/3:445/3/124|| 158:3/8*. It will be observed that the terminal *4* is here pushed forward to the end of each phrase, *4W/3* evidently representing *5W/3* in *4||5W/3*. It is the same in the parallel instances, *Inscr.* 85, 129, 133, *Meroë*, 36, for

¹ *a, b* on Pl. 29.

² *Meroë*, 25, 28, 34, 42.

all of which see *Inscr.* II, *ad fin.*, and a similar phenomenon is often seen in the phrases belonging to the 'description'.

It is thus evident that 43/8 and 4//9W/352 are equivalent members in the funerary formula, each complete in itself. It must be observed too, that, unlike the words of description and the final formulae, they show no variation of singular, plural, or otherwise, according as the stela commemorates one or more persons. Apparently they are grammatically independent of the other words in the inscriptions, i.e. they are probably in the vocative.

The meaning of these words is easy to establish. 3/8 is common in the texts, and is especially frequent at Philae, the seat of the worship of Isis. There we have 3/8 44/4-9/3544Σ, *Inscr.* 101/12, *Wiš Pileq-teli*, evidently meaning 'Isis in Pilaq', i.e. Philae: and there are other phrases both at Philae and in the inscription *Meroë* 7 amply proving that 43/8 is the name of the great goddess.¹

4W/352 on the other hand is very rare away from the funerary stelae; but it occurs twice in the Philae inscription 101 already quoted, leaving no doubt that it represents Osiris, to whose Egyptian name it has a close resemblance.

There can thus be little doubt that the words are an invocation of Isis and Osiris as the funerary deities. They are perhaps adored together by the deceased on the early stela, *Inscr.* 49, from the pyramid of Tekamizamani, the text of which opens with these same words, but curiously enough no other instance of such a representation is found on Meroitic monuments. But the Osiris legend was strong. It is Anubis and some Osirian goddess who are figured on the altars attending to the wants of the deceased as they do to Osiris himself, and in the pyramid shrines the king is figured as Osiris supported by Isis. In earlier days, according to Herodotus,² Dionysus-Osiris was worshipped specially at Meroë; but, except in this formula and in the pyramids, Isis almost completely overshadowed her consort amongst the later Meroites.)

The longer invocation in *Kar.* 76 evidently adds epithets to the divine names, but as yet it seems impossible to do more than guess their meaning. In the parallel *Inscr.* 129 *ad fin.*, however, 343/ Mak-lakh is substituted for the name of Osiris. The same name, with an affix for the vocative (?) 44343/ Maklakh(li), occurs in several inscriptions both from Karanôg and elsewhere, and accompanies the names of Osiris and Isis. In *Kar.* 55 and *Sh.* 3, as in *Inscr.* 131, this name follows those of Isis and Osiris at the beginning; in *Inscr.* 130 it precedes the terminal formulae, while in *Kar.* 36 it follows them and ends the inscription. The last two occurrences are exactly parallel to those of Isis or of Isis and Osiris together. As 34 means 'great' (above, p. 10 n), 'Great Mak (god?)' may be in apposition to the name of Osiris, or may be the name of a distinct divinity in the funerary Isis-Osiris cycle; being apparently widespread it can hardly be the name of the local deity.

Another word occurs like 43/8 and 44343/ at the end of inscriptions and outside the other phrases, namely 44/1W4Σ, *Kar.* 68, 44/1W4:Σ, *Sh.* 14/12. This, which is found also at Philae,³ may therefore be the name or appellation of a divinity; and 4/1W4, 4//1W4 (cf. Nubian *tirti*, 'master') may be the same word. Yet another word 24/14 follows the names of Isis and Osiris at the end of the inscription on the stela *Kar.* 131.

¹ See pp. 8, 40.

ii. 29.

³ *Inscr.* 101-103.

CHAPTER IV

THE NAME AND DESCRIPTION OF THE PERSON COMMEMORATED

IT may happen that this section of the inscription consists of a single group, as in *Kar.* 2 *a*, *b*, 7, 33, 39 *a*, *b*, 66. Since it varies from text to text, it cannot be doubted that it is the name of the deceased. It terminates with *48/13* in all these instances except *Kar.* 2 *b* and 7, where *48/4* is the ending.

But the section of the text that lies between the invocation and the *← 52* formula may be extensive; on the great stela in the British Museum (*Inscr.* 129) it comprises 55 words. In nearly all cases where there are several words we find amongst them *48/45 34W/4* and *48/45 ← 4/4* in forms but little varied. The shortest instances with these consist of five words arranged thus:—

A, B, *(48)/45 ← 4/4*, C, *(48)/45 34W/4*, *Kar.* 4, 14, 16, 24, 31 *a*, *b*, 82, &c. where A—terminating with *(48)/13 qē(wi)* or *(48)/4 lē(wi)*—B, and C vary absolutely from inscription to inscription. It seems an obvious conclusion that this is an expression of filiation, 'A son of B and C'.

The same type, but more or less widely expanded with additional groups before and after the key words, is seen throughout the series of inscriptions. The section, however long, on examination falls into a series of phrases, each terminated by a word which ends in either *(48)/13 qē(wi)*, *(48)/4 lē(wi)*, or *(48)← tē(wi)*.

The phrase naming the deceased.

The affix *(48)/13 qē(wi)* is confined to the name commemorated (the A name), and is a valuable indication of it; although, as has already been pointed out, *48/4 lē(wi)* is often substituted for *qē(wi)*. It not unfrequently happens that there is more than one A name on a tablet or altar, and sometimes accompanied by a separate filiation. Two or more A names, each marked by *48/13*, occur in *Kar.* 6, 8, 9, 23, 29, &c. The *48* may be dropped, leaving only *13*, *Kar.* 47, 106, 123, 124, 131, but this form is much commoner in inscriptions from other localities. *48513* is an interesting variant in *Kar.* 3, 15 (twice), 35 (twice), 56, 100, &c.; in *Kar.* 74 *4813* is written. The affix *48/13* is marked off as a separate word in *Kar.* 5, *Sh.* 8, 9; and *48:13* is written in *Kar.* 87, *Sh.* 3.

48/4 is fairly frequent as the affix of the A name: *Kar.* 2 *b*, 7, 22, 31 *a*, *b*, 34, 38, &c. *14* without the *48* does not occur in the present collection. When the affix *48/4* is employed, there may often be a difficulty in deciding whether a particular word is a name or descriptive.

This difficulty is increased where there is no affix. The texts *Kar.* 28, 36 *a*, include name and description together in a phrase, the description with the affix following the name. *Kar.* 58 is confused and doubtful, and two instances in which an affix *(48)← tē(wi)* may be suspected for the name, viz. *Kar.* 53, III, are also obscure.

The expression *48/135 434* containing the A name of *Kar.* 37 is to be treated as a phrase consisting of the name *5434*, which recurs as the BB name on the same stela, and the affix *48/13*; so also with *48/135 434441* A in *Kar.* 32 = B in *Kar.* 23, &c.

Similarly, the rarer affix 43/4 must be simply cut off to produce the bare proper name: as 43/4—5 2/1 5 2/1 5 2/1 A in *Kar.* 52 of the same form as the B name 5 2/1 2 (ib.) and 5 2/1 2 5 2/1 5 2/1 B in *Kar.* 130. In each case we have the same ending *q̄wi* with an intermediate element, in the one case *q*, in the other *l*.

43/13, 435/13 *q̄wi*, *q̄wi* are evidently only slight phonetic variants of each other, and the dropping of the ending in 1/13 seems to have no distinctive meaning. On the other hand 43/4 *l̄wi* contains a different element. Both of these affixes are attached to royal names in bare cartouches on temples at Naga and Meroë, where there is no context to govern them.¹ Their main function must be to complete the phrase with emphasis (see below).

Between the invocation and the 43/13 or 43/4 there is usually only the A name itself; but occasionally one or more groups intervene which prove to be titles or descriptive.² 1/13 is the commonest and is probably the same as the first element in 43/13; 1/13 3/1 2/1 5 2/1 *Kar.* 56, 1/13 2/1 5 2/1 *Kar.* 1, 4 2/1 3 *Kar.* 105, 106, 44/1 (?), 1/13 5 2/1 2/1 5 2/1 *Kar.* 15, and a few others are found.

The phrases of the Parentage (B and C Names).

Beside the very short inscriptions enumerated above, there are a few other cases, *Kar.* 15, 58, 87, 100, 111, 126-8, in which the filiation words, the B word 43/4 5 2/1 2/1 5 2/1, and the C word 43/4 5 2/1 4 2/1 5 2/1 are not to be found, although some of these are long texts. In several others, *Kar.* 3, 27, 30, 51, 71, 74, 107, *Sh.* 3, 4, 11, the B word occurs without the C; but in no instance does the C word occur without the B. The C word normally follows the B word, but in more than twenty instances it precedes, viz. in 1, 20, 21, 34, 44, 55 (first time), 57, 67, 76, 78, 97, 99 (twice), 101, 103, 105, 110, 117, 119, 124, *Sh.* 6.

That the words preceding the filiation words are really names is apparent not only by their varying from text to text. The probabilities are satisfied in various ways. There are a few instances of two monuments appearing to belong to the same person with the same filiation, as the stela *Kar.* 19 and the altar 89, or to brothers as *Kar.* 17 and 23. A B name or a C name may recur as an A name, e.g. the deceased in 19 is the B parent in 20; in each of *Kar.* 37 and 55 a person A is commemorated with full filiation B C, and then appears a second time as B B in the filiation of a second person A A: i.e. parent and child are both commemorated on one stela; and, further, the supposed names are seldom found in the other phrases.

The next point to discover is which of the two filiation words represents the paternal relationship, and which the maternal. On reference to the table it will be seen that the ending *w*, *r*, occurs in the C column in seventeen separate names apart from repetition, but only once in the B column, namely, in the doubtful and somewhat strange little name *w* 2/1 in *Kar.* 34. In the funerary inscriptions from other localities also, *w* occurs as the termination of C names, but not of B names. The most important example is the royal *w* 1/1 2/1 2/1 in *Inscr.* 49. When we find that the names of the princes at Amara and Naga terminate respectively in 2/1 2/1 2/1 and 2/1 2/1 2/1, and that none of the recognizable names attached to female figures terminate in 2/1 or *w*, it is quite clear that terminal *w* belongs to names of men, and that C therefore designates fathers, not mothers.

The precedence accorded to the B names therefore belongs to the mother, and proves at least the genealogical importance of woman amongst the Meroites. The corresponding phrases in Egyptian demotic documents 'A son of B, and his mother C', or 'A son of B, born of C', give precedence to the father.

¹ *Inscr.* 5, 17, 55.

² That the proper name A is always the last of these groups is assured by the frequency with which

it ends in 5 2/1, 5 2/1, which endings seem almost confined to personal names.

The Parentage on the Mother's side.

The B word, expressing relationship to the mother, is normally (43)/45< ʕ/ tesahelē(wi). In one instance, *Kar.* 74, we seem to see 5 inserted after ʕ; on the other hand the vowel 5 is omitted after the < in thirteen instances, and the final 43 in five.¹ 43/4ʕ/ in *Sh.* 15 must be a mistake. A slightly different spelling is seen in 43/45< ʕ/ *Kar.* 1, 36, 68, *Sh.* 14 (twice), and a different prefix 5/// (common in the texts of Meroë) in *Kar.* 96, see below; while a shorter form, without prefix, is 43/45< ʕ/ sahelēwi, *Kar.* 44, 48.

A reduplication of the word is by no means uncommon, occurring as :445< ʕ/ 43/45< ʕ/ *Kar.* 7, 18, 22, 25, 51, 57, 81, 84, *Sh.* 3, 5, 17, or with the terminal 4 dropped in the first word :45< ʕ/ *Kar.* 52, 53; the spelling 43/4< ʕ/ :44< ʕ/ occurs in *Kar.* 11, 71, 72, 75, 95, 114; 43/45< ʕ/ :43/45< ʕ/ in *Kar.* 62 must be a blunder. *Sh.* 11 ends with ʕ/ 445< ʕ/, but may be unfinished. A curious triplication 43/45< ʕ/ 445< ʕ/ 445< ʕ/ occurs in *Sh.* 13, and a still more curious quadruplication 43/45< ʕ/ 445< ʕ/ 445< ʕ/ 445< ʕ/ :45< ʕ/ in *Kar.* 96. One might have supposed that these reduplications indicated grandparents and further ancestors: but one cannot suppose in all these cases that a parent was ignored to make way for a grandparent, or a great grandparent; it is evident that the reduplications are genealogically equivalent to the single expression; compare also the parentage of *Kar.* 72 (duplicated on both sides) with that of the brother or sister in *Kar.* 75, which is triplicated for the father. One can only conclude that the reduplication is intended to emphasize the reality of the parentage.²

In *Kar.* 29 and 60, each showing two A names with one B and one C name, the form is :43 ʕ/ 45< ʕ/ :445< ʕ/; similarly, under the same circumstances, in *Kar.* 64 :43 ʕ/ 45< ʕ/ only. This form, substituting *lebkarwi* for *lérwi*, is seen below to be plural (not dual).

A title, or other descriptive word, 445 ʕ/ 45 ʕ/ seems to precede the mother's name in *Kar.* 28, as in *Inscr.* 131/2: it can hardly be a coincidence that in each of these cases the usual endings of the names commemorated have been omitted. Perhaps a few other titles may be traceable for the mother, but they are certainly rare.

The Parentage on the Father's side.

The forms of the C word of relationship run nearly parallel to those of the other. Normally it is :43/45 ʕ/ 4W/ terikelēwi: the vowel 5 is never omitted in this word after the ʕ, but 43 is dropped in *Kar.* 12, 38, 82. 43/44W/ in *Sh.* 13, 14 (C C) must be a blunder. ʕ/ for ʕ/ is not found, but 5/// is not uncommon, *Kar.* 11, 24, 96, 101 (twice).

Reduplications are 43/45 ʕ/ 4W/ 445 ʕ/ 4W/ *Kar.* 25, 72, 81, :45 ʕ/ 4W/ 43/4 ʕ/ 4W5/// *Kar.* 96, :43/45 ʕ/ 4W5/// :445 ʕ/ 4W5/// *Kar.* 11. The triplicate :43/45 ʕ/ 4W/ :445 ʕ/ 4W/ :445 ʕ/ 4W/ is in *Kar.* 75. 445< ʕ/ 43/45 ʕ/ 4W/ *Sh.* 16 must be an error. *Kar.* 86 ends curiously with :445 ʕ/ 4W/ ʕ/ ʕ/, compare the similar instance under B.

The plural form 43 ʕ/ 45 ʕ/ ʕ/ 4W/ is found in the same texts (*Kar.* 29, 60, 64) as that of the B word (see above), with the addition of *Kar.* 42, where the B word is in the singular though two A names precede, probably correctly. In *Kar.* 9 after two names the B word again is in the singular, and the C word appears to give the curious blundered (?) form 4344/4 ʕ/ 4W/ which is certainly not plural. The instance in *Kar.* 45 is too much broken to be of use.

¹ In the writing of the archaic texts *Meroë* 28, 34 the ending /ʕ/ is reduced to ʕ/, but would presumably

be read with /.

² Compare the repetition in *Kar.* 123 (p. 73).

As might be expected, the C or father's name is not uncommonly preceded by titular groups $\text{𐎓𐎌𐎍𐎎}:\text{𐎔𐎕𐎖𐎗}$, $\text{𐎓𐎌𐎍𐎎}:\text{𐎕𐎖𐎗𐎕}$, 𐎕𐎖𐎗𐎕 , 𐎕𐎖𐎗 , 𐎕𐎖𐎗𐎕𐎖𐎗 , 𐎕𐎖𐎗𐎕𐎖𐎗 , &c.

The agreement of the words of relationship in number with the A names shows that they are in apposition to and descriptive of one or more of them according to circumstances. It may be remarked that there is no sign of any distinction between masculine and feminine in the forms.

Other Descriptive Phrases.

That the other phrases ending in $(48)14$ $l(wi)$ are likewise in apposition to and descriptive of the deceased is similarly proved by their often taking plural forms when there is more than one A name. The instances are—

$(48)144444444444$, pl. $4824(444444444444)$ Kar. 23, 29, 60, 64.

$(48)144444444444$, pl. 4824444444444444 Kar. 29.

$(48)144444$, pl. 482444444444 Kar. 102.

The same may be said of the remainder of the phrases, often intermingled with the above, and ending in $(48)4$ $l(wi)$ —

48444444 (?) Kar. 27, pl. 482444444444 Kar. 29, 104.

484444444444 Kar. 37, pl. 4824444444444444 , ib.

$(48)444444$, pl. 4824444444444444 Kar. 67.

484444444444 , pl. 4824444444444444 Kar. 99.

It will be observed that all the plurals of this series are formed by changing the affix -14 into $-2444-$, and the $-4-$ into $-244-$. From this it seems probable that the vowel in 44 is u ; and from the analogy of the parallel endings 113 and 14 it is similarly probable that the vowel of 4 is i .

If the A name on a stela terminate in w ,¹ or if it occurs again in the C column of the table of names, we may be almost sure that a man is commemorated; while if it recurs in the B column or contains the element 444 (which occurs eleven times in the B column but never in the C column), it must similarly be a woman's name. In the light of these indications the epithets or concluding words of the descriptive phrases are found to fall into three classes, male, female, and common, although a large proportion remain doubtful. The following are the easiest to classify:—

481444444444 , the commonest epithet of all after those of parentage, is applied to a man (name ending in w) in Kar. 15, 47, 56, 78, 116, 119, and is associated with the male epithet $1w1w44$ in Kar. 41. On the other hand, it is given to a woman in Kar. 30, 59, 89, 125, and is associated with the female epithet 481444444444 in Kar. 61, 90, 124, Sh. 6, and with -444444 in Kar. 30, 54, 98. It is therefore an epithet applicable to both sexes, and is accordingly frequent in the plural.

481444444444 is applied to women in Kar. 9, 19, 30, 32, 54, 89, and is associated with the female epithet -444444 in Kar. 54, 90, 101, 124, and there is no instance suggesting that it can be male.

481444444444 is applied to women in Kar. 19, 89, and is associated with the female epithet 444444 in 79, 125, 127, and with 481444444444 in 9; no instances to the contrary.

484444444444 is applied to men in Kar. 37, 38, 94b, 103, 128; no instances to the contrary.

¹ See p. 36.

43/44-14252 is applied to men in *Kar.* 47, 78, and in 77 is associated with the male epithet 1w/1w 2.

43/41w/1w 2 is applied to a man in *An.* 78, and in the great stela of the British Museum (*Inscr.* 129), and there are no instances to the contrary.

43-42 2 and the allied epithets containing the element 42 2, which is characteristic of female names, are applied to women in *Kar.* 59, 89, 125, and is associated with the female epithet 43/41/// in *Kar.* 101, 124.

The statistics of these epithets are as follows:—

	Women	Men	Total instances
43/452145///	3	8	89
43/41///	3		14
43/44-3	5		11
43/4141	1		12
43-31		2	13
43/44-51		1	5
43-221		1	9
43-4w/13		1	1
43-313		1	1
43/411452		1	1
43/44-14252		1	8
43/41w/1w 2		2	8
43-51///42 2	1		1
43-42 2	6		18
43/44-14-142	1		7

The meaning of the Titles and Phrases describing the Deceased.

It has been already remarked that groups expressing a title or qualification may be found preceding the names A, B, or C. As might be expected, titles are very rare with the names of the mothers (B), but not uncommon with the fathers' (C). With A names they are almost as rare as with B names, but that must be because they are usually added in special descriptive phrases after the parentage. The titles of C names often thus recur on other stelae with the phrase-ending (*l*)éwi.

The great rarity of titles among females makes it probable that the epithets characteristic of females, viz. 43/41///, 43-42 2, 43/44-3, are chiefly of relationship or the like, and mean 'wife', 'beloved', 'mother', 'sister', and it is almost obvious from the examples that 43/452145///, which abounds in the descriptive texts, and is common to both men and women, is a vague word of relationship such as 'kinsman' or 'friend'.

The following example of the title of a C name recurring in descriptive phrases is instructive:—

(a) 43/4524w/4-44113113///221:3343, 'begotten of the ///221:3343 Qêqêli' *Kar.* 17.

(b) 43-221:3343: . . . :43/13w<2214, 'Tenazakhar, the ///221:3343' *Kar.* 103.

(c) 43/41///:221:3343: . . . :43/135243441, 'Mali-Takhize, wife (?)¹ of a ///221:3343' *Kar.* 32.

¹ For the meaning 'wife' see the notes to *Kar.* 32, 89 in ch. vi below.

Here the ending of the title varies with the context between *s*, *tê*, *ti*. Contrast the following:—

(a) A C name is preceded by the simple title 3343 *Kar.* 6.

(b) A woman is 4844 3343 *Kar.* 8.

(c) A person is 48/45 3343, 'related to a *šlhš*' *Kar.* 70.

Here the terminal 3 is not vocalized, and shows no change in its different situations.

Similar examples are found at Philae, and happily there the meaning of some of them is obvious. The expression 33/8: 45W/13 33/8 44W5 5 *perite Wêst qêreñ Wêst* is evidently equivalent to the Eg. demotic title *p rē n ʾS p qrn y n ʾS*, 'the Agent of Isis, the *qêreñ* of Isis.' This expression appears in 145 33/8: 45W/13 33/8 44W5 5, 'kinsman(?) of the Agent of Isis and *qêrañ* of Isis,' *Inscr.* 122, and in 33/8 45W/13 5 33/8: 13W 33/8 45W/13 33/8 44W5 5, 'the *qêreñ* of Isis, the Agent of Isis, the Isis-devotee(?) Mashtaraqye,' *Inscr.* 111. In *Inscr.* 109 the same person is 5 33/8: 13W 33/8 45W/13 33/8, 'Mashtaraqye, Isis-devotee(?)' (this shows how a name may be followed in a single phrase by its description, the latter taking the affix), and in *Inscr.* 99 he is 43/8 44W5 5: 113 5 33/8: 13W 33/8, 'Mashtaraqye, Agent of Isis.'

The word in the genitive 3/8 follows its governing word 44W5 5, and takes the suffix 3/8 *s* when followed by the name; and this suffix is changed to 3/8 *t* when the complex 33/8 44W5 5 is governed by the further word following it 48/45 33/8: 13W 33/8, and to 48/8 *tê(wi)* when it terminates an *ê(wi)* phrase.

It is thus evident that 4844 is the ending of an *ê(wi)* phrase of which the last element is in the genitive. 4843/8 'of Isis', 484444 33/8 'of the *pestê*-prince', 4844 33/8 'of Ammon', 4844W/13 'of the king' occur with many others at Karanôg, but whether all of this form are to be explained in the same way is of course not certain.

The *lêwi* form is also used with these genitive phrases: the *l* then follows the 33/8, as in 48/45 33/8, 14 33/8 44 33/8, 48/45 33/8 44W/13, 48/45 33/8 44 33/8, parallel to the *têwi* forms.

48/44 is a frequent termination and its meaning can be seen at once from the following examples at Philae:—

Inscr. 95 : 44 513544 33/8, 'Isis in Philae', cf. above, p. 8.

Inscr. 122/9 : 14 44 33/8 5 33/8: 14 44 513544 33/8, 'masek in Philae, mase in Pakhoras'.

A number of other interpretable instances also show that the ending means 'in' a place.

It has been observed that the plural of *-lêwi* is 48 33/8, and it is easy to recognize in 33/8 the plural of the termination in 4 *l* which is often appended to Meroitic as to Christian Nubian words in a complex. Thus 48/44 44 33/8: 43 33/8 *Kar.* 78 means 'pestê-prince in Akiñ', 48/45 33/8 44W 44W 33/8 44 33/8 *Kar.* 14, 'begotten of the pestê-prince Zazêkr', but : 48/45 33/8 44W 44 33/8 *Kar.* 103, 'begotten of the pestê-prince', 48/45 33/8: 44 33/8 *Kar.* 129, 'kinsman of the pestê-prince', : 44 33/8 48 33/8 44 33/8 *Kar.* 64, 'kinsfolk of the pestê-prince', but : 33/8 44 33/8 145 33/8 *Kar.* 17, 'kinsman of pestê-princes', and the plural of this occurs in *Kar.* 23 and 29. This plural in 33/8 is seen also with many words the singular of which seems not to be reinforced by 4, perhaps for phonetic reasons.

The following form remarkable pairs:—

4845 33/8 3 *Kar.* 125, cf. 4844 33/8 (and 48/44 33/8).

4845 33/8 44 33/8 *Kar.* 89, cf. 4844 33/8 (and 48/44 33/8 44 33/8).

4844W/13 *Kar.* 78, cf. 4844W/13 *Sh.* 4

44 33/8 33/8 *Kar.* 41.

If 𐤅𐤁𐤌𐤍𐤏 means 'of the king' one cannot but suspect that 𐤅𐤁𐤌𐤍𐤏𐤍 means 'of kings', and such a plural meaning is demanded by the context in the first two instances; see the analyses of the inscriptions in question in Ch. VI.

There are certain descriptive words and phrases which occur especially at the end of inscriptions, often separated from the rest by the terminal formulae. These are:—

(𐤅𐤁)𐤏𐤏𐤏 final in *Kar.* 11𐤓, 21𐤓, 27, 52, 73, 88.


:𐤅𐤁:𐤏𐤏𐤏 𐤏𐤏𐤏𐤏 *Kar.* 84.

𐤅𐤁𐤌𐤍𐤏𐤏 final in *Kar.* 71, 75.

:𐤅𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏 *Kar.* 99.

𐤅𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏𐤏 *Sh.* 6 ♀, perhaps 'good (?) of . . . in Teñ'.

𐤅𐤁𐤌𐤍𐤏𐤏𐤏:𐤅𐤁𐤏𐤏𐤏𐤏𐤏 *Kar.* 72, perhaps 'well-born, and good of . . .'.

These are all brief and comprise the same elements 𐤏𐤏, 𐤌𐤏. From their frequent occurrence and peculiar position they may well be general phrases of commendation or regret, suitable to funerary monuments, like the  of ancient Egypt, or ἀρεὴ χρηστῆ of the Jewish monuments.¹ Descriptive phrases of the ordinary type but similarly separated from the rest by the terminal formulae in *Kar.* 25, 67, 98, 123, 124, 127, are no doubt on a different footing.

The phrases descriptive of the deceased are all shown in the sequel, indexed in one table by the last words, and in the other by the initial words. As some consist of a single word, and the bulk of them of two words only, these two tables are sufficient to make reference easy in most cases. Certain words that precede the names, probably as titles, are also indexed along with the phrases, since they are evidently to be connected with them: these, however, are without the characteristic phrase-endings because they belong to the A, B, or C phrases respectively.

In the list of epithets of the deceased, it is noted when they are attached to the name of a man 𐤓, or woman ♀.

¹ 𐤏𐤏 *mlê* is very common both independently and in composition. A meaning such as 'good',

'great', 'strong', 'plentiful' would seem to suit the occurrences.

CHAPTER V

THE TERMINAL FORMULAE OR BENEDICTIONS

THE formulae which are here designated as 'terminal', occurring as they do at the end of the inscriptions in the great majority of cases, are those which normally end in 𐤀𐤍𐤏 , 𐤀𐤍𐤏 and the like; whatever the endings are, they are readily distinguished from the descriptive phrases and invocations which occasionally accompany or follow them. The principal formulae are five in number:—

- | | | |
|--------------|------------------------------|-----------|
| A. beginning | 𐤏𐤍𐤏:𐤀𐤍𐤏 | |
| B. „ | 𐤍𐤏𐤏:𐤀𐤍𐤏 | |
| C. „ | 𐤏𐤍(𐤏):𐤏𐤍𐤏 | |
| D. „ | 𐤏𐤏𐤏
𐤏𐤏𐤏 | } et sim. |
| E. „ | 𐤏𐤏𐤍:𐤀𐤍𐤏𐤍𐤍𐤍𐤍 | |

Five others, F–J, are traceable in one or more instances:—

- | | |
|--------------|----------------|
| F. beginning | :𐤍𐤏 |
| G. „ | :𐤏𐤏𐤏𐤏 |
| H. „ | :𐤏𐤏𐤍𐤏 |
| I. „ | :𐤏𐤏𐤏 |
| J. „ | :𐤍𐤏𐤏𐤏 |

There is beside these a variable text which I term the 'stele-text', since it appears to have occupied the whole of two tablets from Meroë. In the Karanôg inscriptions it is found only once (*Kar.* 41), and that as an addition to an ordinary inscription upon a stela.

In the entire series of inscriptions from Karanôg and Shablûl there are not twenty in which one or more of the terminal formulae do not occur, and repetition of them with different A names on one monument is not uncommon. They are absent from *Kar.* 19, 26, 32, 35, 41 (see above, stele-text), 44, 47, 49, 56, 74, 85, 86, 106, 112, 113, 129, *Sh.* 11, 18, perhaps also *Kar.* 102; some of these exceptional texts are very brief, containing merely the name or name and parentage, but most begin with the invocation, and some are long, such as *Kar.* 47, which lacks the invocation, and consists entirely of the description of the deceased. Except a doubtful one in *Kar.* 53, where the first line was left unfinished, there is no case of the occurrence of the formulae without the invocation.

The formulae may be followed by an invocation (see p. 33), or the words 𐤏𐤏𐤍𐤏 , 𐤏𐤏𐤍𐤏𐤍𐤍𐤍𐤍 (see p. 41), or by other descriptive phrases, *Kar.* 25, 67. In four inscriptions the terminal formulae are in a position which quite belies their name; in *Kar.* 98, A B C follow the parentage, separating it from the rest of the description, while in *Kar.* 123 this position of parentage and other description is precisely reversed; in *Kar.* 124, 127 terminal formulae follow the name directly, preceding all the description; in 127, which seems confused, C D A B follow the name, and another form of C is written at the end of all.

Terminal Formula A.

This is the commonest and almost invariably the first of the formulae, and occurs over 120 times. In *Kar.* 2 *b*, 15, 60, and 108 it stands alone. It is normally followed by the closely parallel B, but in a few instances the order is reversed, BA *Kar.* 48, 110, BAC *Kar.* 100, 132, *Sh.* 4, BACJ *Sh.* 19, CBA *Kar.* 68, or it is followed by one of the others, AC *Kar.* 16, 99 *a*, 115, ACG *Kar.* 14, AFG *Kar.* 111, AH *Kar.* 99 *b*, or even preceded by them, CDA B *Kar.* 127, FA *Kar.* 126.

1	45343V 531 452	39 a	143135 531 452
2	:1452135:531 452	39 b	143135:531 52
3	3135 5<1 452	40	143135:531 452
4	145253135 531 452	42	14525<V53135 531 452
5	34411 531* 452	43	1452134411 . . 1 452
6	14525<V53135 531 452	45	14<V135 531 452
7	1453135 531 452	48	1434345:5<1:452
8 a	1434345:531 452	50	:143435:531 452
8 b	1434345:531 452	51	453135 531 452
9	:1453135:531 452	52	145253135:531:452
10	:145253135 531 452	53	1452534411 531:452
11	145253135 531 452	54	145213V 531:452
12	:31345:5<1 452	55	14525<V53435:531:452
13	1434345:531 452	57	145253435 531 452
14	14:3135:531:452	58	:1434345:531 452
15	111525<V53135 531:452	59	145253135:531 452
16	:145253135:531 452	60	143135 31:452
17	145253435:531 452	61	:1115253435:531 452
18	1434411:531 452	62	:143135:531 452
21	145253135:531 452	63	143435 531 452
22	:453135:5<1 452*	64 a	14<V53135 53[1] 452
23	111525<V531344V:5<1 452	64 b	143135:531 452
24	:143135:531 452	65	145253135 5<3 452
25	143435 531 452	66	145253435:531 452
27	143435:531 452	67	14<V3435 531 452
28	14525<V53135 . . 1 452	68	3135 53 452
29	14525<V53135:531 452	69	:3135:531 452
31 a	145253135:531 452	70	:143435:531 452
31 b	(as the last)	71	143135:531 452
33	143135:531 :452	72	14<135:531 452
34	1431345:531 452	73	145253135:531 452
36	1431345:531 452	75	143135 531 452
37	14<V53435 531 452	76	145253135:531:452
38	1434345 531 452		

77	𐎛 3 𐎛: 5 3 𐎛 𐎛 5 2	115	𐎛 5 3 5 3 1 3 4 𐎛: 5 3: 𐎛 5 2
78	: 𐎛 5 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2	116	𐎛 3 4 3 𐎛: 5 3 𐎛: 𐎛 5 2
79	𐎛 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2	117	: 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2
81	𐎛 5 3 5 3 1 3 4 𐎛 5 3 𐎛 𐎛 5 2	118	𐎛 3 4 3 𐎛: 5 3 𐎛: 𐎛 5 2
82	𐎛 3 1 3 𐎛 5 3 𐎛 𐎛 5 2	119	𐎛 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
83	𐎛 3 1 3 𐎛 5 3 𐎛 [𐎛] 5 2	120	𐎛 3 4 3 𐎛 5 3 𐎛: 𐎛 5 2
84	: 𐎛 5 3 5 3 𐎛 5 𐎛 𐎛: 𐎛 5 2	122	𐎛 3 4 3 𐎛: 1 3 𐎛 𐎛 5 2
87	𐎛 5 3 5 3 1 3 𐎛: 5 3 𐎛: 𐎛 5 2	124	𐎛 3 𐎛: 1 𐎛 𐎛 𐎛 5 2
88	𐎛 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	125	𐎛 3 4 8 𐎛: 5 3 𐎛 𐎛 5 2
89	𐎛 5 3 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	126	¹ (𐎛 3 ?) 1 3 𐎛 1 4 𐎛 𐎛 5 2
90	𐎛 3 4 3 𐎛: 5 3 𐎛: 𐎛 5 2	127	𐎛 3 4 3 4 𐎛: 5 3 𐎛 𐎛 5 2
91	𐎛 5 3: 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	128	𐎛 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
92	𐎛 3 1 3 𐎛 5 3 𐎛 𐎛 5 2	130	𐎛 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2
93	𐎛 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	132	𐎛 3 4 3 4 𐎛: 5 3 𐎛: 𐎛 5 2
94 a	𐎛 3 1 3 4 𐎛: 5 3 𐎛: 𐎛 5 2		
94 b	𐎛 3 4 3 𐎛 5 3 𐎛 𐎛 5 2	Sh. 1	5 3 1 3 𐎛 5 3 𐎛 𐎛 5 2
96	𐎛 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2	Sh. 2	: 3 1 3 [4] 𐎛 5 3 𐎛 𐎛 5 2
97	𐎛 5 3 5 3 4 3 𐎛: 5 3 𐎛: 𐎛 5 2	Sh. 3	𐎛 5 3 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2
98	: 𐎛 3 1 3 𐎛: 3 𐎛 𐎛 5 2	Sh. 4] 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
99 a	𐎛 3 1 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	Sh. 5	𐎛 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
99 b	𐎛 3 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2	Sh. 6	: 𐎛 5 3 5 3 4 3 𐎛: 5 3 𐎛: 𐎛 5 2
100	𐎛 3 4 3 4 𐎛: 1 3 𐎛 𐎛 5 2	Sh. 7	𐎛 5 3 5 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2
101	𐎛 3 4 3 4 𐎛 5 3 𐎛 𐎛 5 2	Sh. 8	𐎛 5 3 5 3 4 3 𐎛: 5 3 𐎛 𐎛 5 2
103	𐎛 3 1 3 𐎛 5 3 𐎛 𐎛 5 2	Sh. 9	𐎛 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
104	𐎛 5 3 1 5 3 1 3 𐎛 5 []	Sh. 10	𐎛 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
105	𐎛 3 4 3 𐎛 5 3 𐎛: 𐎛 5 2	Sh. 12	𐎛 𐎛 1 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
107	𐎛 3 4 3 4 𐎛: 5 3 𐎛 𐎛 5 2	Sh. 13	𐎛 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
108	𐎛 3 1 3 4 𐎛 5 3 𐎛 𐎛 5 2	Sh. 14	: 1 5 3 1 3 𐎛: 5 3 𐎛 𐎛 5 2
109	3 1 3 𐎛 3 𐎛 𐎛 5 2	Sh. 15	𐎛 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
110	3 4 3 4 𐎛: 5 3 𐎛: 𐎛 5 2	Sh. 16	3 1 3 𐎛: 5 3 𐎛 𐎛 5 2
111	𐎛 3 𐎛 𐎛 𐎛 5 2	Sh. 19	𐎛 5 3 5 3 4 3 𐎛 5 3 𐎛 𐎛 5 2
114	𐎛 5 3 5 3 1 3 4 𐎛: 5 3 𐎛: 𐎛 5 2		

The first word 𐎛 5 2 scarcely varies at all. In *Kar.* 107 𐎛 5 𐎛 𐎛 takes its place, and is probably justifiable. Bad writings in *Kar.* 22, 99 *b*, and *Sh.* 2, resemble 𐎛 𐎛, 𐎛 5 2, and 5 2 respectively, but may be summarily dismissed.

The meaning of the word is fairly certain. It heads all the inscriptions of the Nile figures at Naga, where they are represented pouring water from a vase in each hand. At Philae 𐎛 𐎛 𐎛 𐎛 5 2 3 1 𐎛 𐎛 𐎛 (Inscr. 97) is the demotic *p mr-mš* (𐎛𐎛𐎛𐎛𐎛𐎛) *n p mw*, 'the strategus of the water'. Thus 𐎛 5 2 *atē* must be 'water'; in Nubian *essi*, in Christian Nubian *aci*,² in the Kordofan Nuba dialects *oto*, &c.³

¹ See p. 74.

² Menas, fol. 5^a, l. 9.

³ LEPSIUS, *Nub. Gramm.*, p. lxxviii.

48	14 21 1434E:5C1):452	94 a	:W<434E:531) 452
50	14 2W<43E:531) 452	94 b	14 343E 531) 452
51	4W<43E 531) 452	95	14 52W<3E:143) 452
52	14 52W<3E:531) 452	96	14 52W<435E:531) 452
53	14 52W<4111:531) 452	97	14 52W<:43E 531) 452
54	C43V 531) 452	98	14 52W<3E:31) 452
55	14 525C1VW<43E:5C1) 452	100	14 2W<434E 5C1) 452
57	14 52W<43E 531) 452	101	14 52W<4111 531) 452
58	W<434E 531) 452	103	W<43E:531):452
59	14 52W<3E:531) 452	104	(14?) 52VW<43E 531) 452
61	111 52W<43E:531) 452	105	14 2W<43E 531) 452
62	14 2W<3E 531) 452	107	W<434E:531) 452
63	14 52W<43E 531) 452	109	:W<43E:531):452
64 a	14 C1VW<3E 531):452	110	(sic):531) 452 ¹
64 b	14 52W<3E 531):452	114	14 52W<434E 531) 452
65	14 52W<43E 5C1) 452	116	14 2W<43E:531):452
66	14 52W<3E:531) 4(5)2	117	14 2W<3E 5C1) 452
67	14 C1VW<43E 53:1) 452	118	14 2W<43E:531):452
68	313E 531) 452	119	14 2W<43E 531):452
69	:W<43E 531) 452	120	14 2W<43E:531):452
70	14 52W<5111:531) 452	122	:W<43E 531) 452
71	14 52W<3E 531) 452	124	14 2W<43E:531):452
72	14 52W<3E:531) 452	125	14 2W<43E:531) 452
73	14 52W<3E:531) 452	127	14 2W<434E 531) 452
75	14 52W<3E:531) 452	128	14 52W<43E:531) 452
76	14 52W<43E 531):452	130	14 2W<.E:531) 452
77	14 52W<3E 531) 452	132	14 2W<434E:531):452
78	14 2W<3E:531) 452	Sh. 1	4W<43E:5C1) 452
79	14 2W<43E:531) 452	Sh. 2	:W<[3]E 531) 452
81	524E:31) 452	Sh. 3	2W<43E:531) 452
82 a	(sic) . . . 13E 531) 45[2]	Sh. 4	14 52W<43E 531) 452
82 b	14 52W<3E 531) 452	Sh. 5	111 52W<43E 531) 452
83	[14] 52W<43E:[531]:452	Sh. 6	14 52W<43E:531) 452
84	111 2W<3E 531) 452	Sh. 7	14 52W<43E:531) 452
87	14 52W<3E:531) 452	Sh. 8	14 52W<.E:531) 452
88	14-[5] 2W<3E 531):452	Sh. 9	14 2C3E 141) [4]52
89	14 52W<43E:531) 452	Sh. 10	14 52W<43E 531) 452
90	14 2W<43E:531):452	Sh. 12	(14?) C1VW<43E 531) 452
91	14 52W<3E 531) 452	Sh. 13	:52W<434E 531) 452
92	:W<43E 531):E:53 452	Sh. 14	:1VW<43E:531) 452
93	14 52C<E:531) 452	Sh. 15	14 52W<43E:531) 452
		Sh. 16	W<3E 5C1) 452
		Sh. 19	111 52W<43E:531) 452

This is followed by A complete: perhaps it was intended to combine the two formulae in one.

The first word 𐤔𐤔𐤓 is written 𐤔𐤓 *Kar.* 66, and $\text{𐤔𐤔𐤓}(\text{?})$ *Kar.* 91, which are mere blunders. It is separated by \cdot from the next in about twenty cases.

The second word 𐤔𐤓 is identical with that in A and shows the same variations.

𐤔𐤓 in *Kar.* 81, 98, 𐤔𐤓𐤔 *Kar.* 3, 22, 23, 34, 36, 38, 48, 55, 65, 100, 117, *Sh.* 1, 16. 𐤔𐤓𐤔 𐤔𐤓 is written in *Kar.* 67, 𐤔𐤓𐤔𐤓 in *Kar.* 92. 𐤔𐤓 is substituted in *Kar.* 95 and apparently in *Sh.* 9.

The third word is as variable as the corresponding word in the A formula. As in A, too, the root is 𐤔𐤓 , variant 𐤔𐤓 , for which 𐤔𐤓𐤔 is sometimes substituted.

(a) The shortest forms are 𐤔𐤓𐤔 *Kar.* 54, 𐤔𐤓𐤔 *Kar.* 5, corresponding to 𐤔𐤔𐤓 which is not yet found.

(b) Adding 𐤔 , 𐤔𐤔𐤓 *Kar.* 3, *Sh.* 2, 16, 𐤔𐤔𐤓 *Kar.* 13, 69, 92, 103, 109, 122, 𐤔𐤔𐤓𐤔 *Kar.* 8 b, 58, 94 a, 107. Plural 𐤔𐤔𐤓𐤔𐤓 *Sh.* 14.

(c) Adding 𐤔 (but not 𐤔𐤓): 𐤔𐤔𐤔𐤓 *Kar.* 1, 𐤔𐤔𐤔𐤓 *Kar.* 22, 51, *Sh.* 1. Plural: 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 45, 64 a, 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 37, 67, *Sh.* 12 (?).

(d) Adding 𐤔 to (b): 𐤔𐤔𐤔𐤓 *Sh.* 3, 𐤔𐤔𐤔𐤓𐤔𐤓 *Sh.* 13.

(e) Adding 𐤔𐤔𐤔 to (d): 𐤔𐤔𐤔𐤔𐤓 *Kar.* 84, 𐤔𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 61, *Sh.* 5, 19.

(f) Adding 𐤔𐤓 to (d): 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 39 b, 62, 78, 117, 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 50, 79, 90, 105, 116, 118–20, 124, 125, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 8 a, 38, 100, 127, 132, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 2, 6, 10, 11, 18, 21, 24, 31 a, 33, 39 a, 40, 52, 59, 64 b, 66, 71–3, 75, 77, 82 b, 87, 88, 91, 95, 98, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 4, 17, 27, 34, 57, 63, 65, 76, 83, 89, 97, 128 (*Kar.* 97 puts \cdot after 𐤔𐤓), the favourite form at Shablûl, *Sh.* 4, 6, 7, 8 (?), 10, 15, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 114, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 96, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 70, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 53, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 101.

Plurals $\text{𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$ *Kar.* 28, 29, 42, 55; (𐤔𐤓 ?) $\text{𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$ in the exceptional *Kar.* 104.

(g) Adding 𐤔𐤔𐤔 to (f): 𐤔𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 9; cf. *Inscr.* 131.

(h) Adding 𐤔𐤓𐤔 to (a): 𐤔𐤓𐤔𐤔𐤓 *Sh.* 9, 𐤔𐤓𐤔𐤔𐤓𐤔𐤓 *Kar.* 12, 𐤔𐤓𐤔𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 31 b.

These eight series do not exhaust the variations.

In 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 36, and 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 48 the 𐤔 of (h) and 𐤔𐤔 of (f) appear to be replaced by other elements.

𐤔𐤔𐤔𐤓 *Kar.* 81, 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 93, 𐤔𐤔𐤔𐤓𐤔𐤓 *Kar.* 130, 𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓 *Kar.* 7, indicate that 𐤔 is separable, and the same may be said of the plural $\text{𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$ *Kar.* 23, which, if the injured 𐤔 was a mistake of the engraver, belongs to (e) above. Some forms in A may also point to the first element being 𐤔 not 𐤔𐤓 .

Another series of variants are due to contamination from A. Thus *Kar.* 82 after A gives two versions of B, the first $[\text{𐤔𐤓}]/\text{𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$, the second normal; *Kar.* 68 gives 𐤔𐤓𐤔𐤓 in B followed by A, and *Kar.* 94 b 𐤔𐤓𐤔𐤓 exactly as in the preceding A.

Kar. 110 has 𐤔𐤓𐤔𐤓𐤔𐤓 alone, followed by A, apparently combining the two formulae in one.

The following are probably corrupt: $\text{𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$ *Kar.* 81, $\text{𐤔𐤔𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓𐤔𐤓}$ *Kar.* 92.

Summarizing the essentially B forms we have :

- (a) $\text{C } 43 \text{V } 53 \text{J } 552$ *Kar.* 54.
 $\text{C } 4 \text{III } 53 \text{J } 552$ *Kar.* 5.
 (b) (pl. $\text{VW } \text{C } 43 \text{E}$) $\text{W } \text{C } 3 \text{E } 53 \text{J } 552$ fourteen examples.
 (c) (pl. $\text{K } \text{C } \text{VW } \text{C } 43 \text{E}$) $\text{K } \text{W } \text{C } 43 \text{E } 53 \text{J } 552$ six examples.
 (d) $\text{S } 3 \text{W } \text{C } 43 \text{E } 53 \text{J } 552$ two examples.
 (e) $\text{III } 3 \text{W } \text{C } 3 \text{E } 53 \text{J } 552$ four examples.
 (f) (pl. $\text{K } \text{S } 3 \text{S } \text{C } \text{VW } \text{C } 43 \text{E}$) $\text{K } \text{S } 3 \text{W } \text{C } 43 \text{E } 53 \text{J } 552$ sixty-four examples.
 $\text{K } \text{S } 3 \text{W } \text{C } 4 \text{III } 53 \text{J } 552$ three examples.
 (g) $\text{III } \text{K } \text{S } 3 \text{W } \text{C } 3 \text{E } 53 \text{J } 552$ *Kar.* 9.
 (h) $\text{K } \text{S } 3 \text{C } 3 \text{E } 53 \text{J } 552$ three examples.

Beyond these there is little to consider but the variant with 14J for 53J .

The B formula almost invariably follows A and runs parallel to it; and since A concerned the provision of water or liquids—the first necessity in a land so hot and dry—one may conjecture that B was for the provision of bread. 552 at should therefore mean ‘bread’ or ‘food’, and some support for this is found in the Old Nubian word $\alpha\epsilon\kappa\omicron\gamma = \rho\omicron\epsilon\iota\kappa$ ‘bread’ on the Berlin ostrakon published by Erman, *AZ.* 35/108, $\kappa\omicron\gamma$ being perhaps a plural ending.

Terminal Formula C.

Of this formula there are over eighty examples. It occurs alone in *Kar.* 30, 46, and in two versions in *Kar.* 101 b, the second being very nearly D. A B C is normal, but A C and other arrangements are found. It occurs twice, in *Kar.* 18, E C A B C, and in 127, where C D A B are separated by the description from a final C. C is closely allied to D.

10	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$	36	$\text{K } 3 \text{C } 5 \text{A } 3 \text{A } \text{E}$ ^{<i>si.</i>} $4 \text{A } 4 \text{I } 4 \text{J } \text{C}$
11	$\text{K } \text{S } 3 \text{A } 1 \text{B } \text{E} : 4 \text{I } 4 \text{J } \text{C}$	38	$\text{K } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$
14	$4 \text{I } 3 \text{E} : 4 \text{I } 4 \text{J } \text{C}$	39 a	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$
16	$\text{K } \text{S } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$	39 b	$\text{K } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$
17	$\text{K } \text{S } 3 \text{A } 1 \text{K } 1 \text{A } 4 \text{B } \text{E } 4 \text{I } 4 \text{J } \text{C}$	40	$\text{K } \text{S } 3 \text{A } 1 \text{B } 3 \text{E} : 4 \text{I } 4 \text{J } \text{C}$ ^{<i>si?</i>}
18 a	$\text{K } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$	42	$\text{K } \text{S } 3 \text{S } \text{C } \text{V } 4 \text{I } 3 : 4 \text{I } 4 \text{J } \text{C}$
18 b	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$	46	$\text{K } \text{S } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$
21	$\text{K } \text{S } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$	50	$\text{K } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$
22	$\text{K } \text{S } 3 \text{A } 1 \text{B } \text{E } 4 \text{I } 4 \text{J } \text{C}$	52	$\text{K } \text{S } 3 \text{A } 1 \text{B } \text{E } 4 \text{I } 4 \text{J } \text{C}$
24	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$	53	$\text{K } \text{S } 3 \text{A } 1 \dots 4 \text{I } 4 \text{J } \text{C}$
25	$\text{K } \text{S } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$	57	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$
27	$\text{K } 3 \text{A } 1 \text{K } 1 \text{A } 4 \text{III} : 4 \text{I } 4 \text{J } \text{C}$	59	$\text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$
29	$\text{K } \text{S } 3 \text{S } \text{C } \text{V } 4 \text{I } 3 : 4 \text{I } 4 \text{J } \text{C}$	61	$\text{III } \text{S } 3 \text{A } 1 \text{B} : 4 \text{I } 4 \text{J } \text{C}$
30	$: 4 \text{I } 3 : 5 \text{A } 1 \text{J } \text{C}$	64 a	$\text{K } \text{C } \text{V } 4 \text{I } 3 \text{E } 4 \text{I } 4 \text{J } \text{C}$
31 a	$\text{K } \text{S } 3 \text{A } 1 \text{B } \text{E} : 4 \text{I } 4 \text{J } \text{C}$	64 b	$\text{K } \text{S } 3 \text{A } 1 \text{B } \text{E } 4 \text{I } 4 \text{J } \text{C}$
31 b	" "	67	$\text{K } \text{C } \text{V } 4 \text{I } 3 : 4 \text{I } 4 \text{J } \text{C}$
33	$\text{III } \text{K } \text{S } 3 \text{A } 1 \text{B } 4 \text{I } 4 \text{J } \text{C}$	68	$: \text{C } 5 \text{A } 3 \text{E} : 5 \text{A } 1 \text{J } \text{C}$ ^{<i>si.</i>}
34	$\dots 1 \text{B } \text{E } 5 \text{A } 1 \text{J } \text{C}$		

69	𐎧𐎥𐎵𐎠𐎢 𐎠𐎡𐎢𐎢	109	𐎠𐎢𐎢 𐎠𐎡𐎢𐎢
70	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	114	𐎧𐎥𐎵𐎠𐎢𐎢𐎥:𐎠𐎡𐎢𐎢
71	𐎧𐎥𐎵𐎠𐎢𐎢𐎥:𐎠𐎡𐎢𐎢	115	𐎧[𐎥]𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
72	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	116	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
73	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	117	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
75	𐎧𐎥𐎵𐎠𐎢𐎥 𐎠𐎡𐎢𐎢	119	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
76	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	121	[𐎧]𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
77	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	122	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
78	𐎧𐎵𐎠𐎢𐎢𐎥𐎵𐎠𐎢𐎢:𐎠𐎡𐎢𐎢	123	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
82	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	127 a	𐎧𐎥𐎥𐎥𐎥𐎥𐎥:𐎠𐎡𐎢𐎢
83	𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	127 b	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
84	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	128	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
87	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	132	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
88	𐎧𐎥𐎵𐎠𐎢𐎢𐎥:𐎠𐎡𐎢𐎢	Sh. 1	𐎧𐎥𐎥𐎥𐎥:𐎠𐎡𐎢𐎢
89	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	Sh. 2	:𐎠𐎢𐎢 𐎠𐎡𐎢𐎢
92	𐎧𐎵𐎠𐎢𐎥 𐎠𐎡𐎢𐎢	Sh. 4	𐎧𐎥𐎵𐎠𐎢𐎥 𐎠𐎡𐎢𐎢
94	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	Sh. 5	𐎧𐎥𐎵𐎠𐎢𐎢 𐎠𐎡𐎢𐎢
95	𐎧𐎥𐎵𐎠𐎢𐎢𐎥:𐎠𐎡𐎢𐎢	Sh. 6	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢
96	𐎧𐎥𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	Sh. 7	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢
98	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢	Sh. 8	𐎧[𐎥𐎵𐎠]𐎢𐎢𐎥:𐎠𐎡𐎢𐎢
99 a	𐎧𐎥𐎵𐎠𐎢𐎢𐎥𐎵𐎠𐎢𐎢:𐎠𐎡𐎢𐎢	Sh. 10	𐎧𐎥𐎵𐎠[𐎢]𐎢𐎥 𐎠𐎡𐎢𐎢
100	𐎧𐎵𐎠𐎢𐎢𐎥𐎵𐎠𐎢𐎢:𐎠𐎡𐎢𐎢	Sh. 13	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢
101 a	𐎧𐎵𐎠𐎢:𐎠𐎡𐎢𐎢	Sh. 15	𐎧𐎥𐎵𐎠𐎢𐎥:𐎠𐎡𐎢𐎢
101 b	𐎧𐎵𐎠𐎢𐎢:𐎠𐎡𐎢𐎢	Sh. 16	𐎧𐎵𐎠𐎢𐎢:𐎠𐎡𐎢𐎢
101 c	𐎧𐎥𐎥𐎥:𐎠𐎡𐎢𐎢	Sh. 19	𐎧𐎥𐎥𐎥𐎥𐎥𐎥:𐎠𐎡𐎢𐎢
105	𐎧𐎵𐎠𐎢 𐎠𐎡𐎢𐎢		

The first word is normally 𐎠𐎡𐎢𐎢 *hmlêl*; 𐎠𐎡𐎢𐎢 *Kar.* 77 is an interesting variant. 𐎠𐎡𐎢𐎢 is found in *Kar.* 67, 𐎠𐎡𐎢𐎢 in *Kar.* 38, 101 a, b, c, 𐎥𐎠𐎡𐎢𐎢 in *Kar.* 30, 68. 𐎠𐎡𐎢𐎢 is an extension in *Kar.* 76, *Sh.* 16; 𐎠𐎢𐎢 *Sh.* 15, 𐎠𐎡𐎢𐎢 *Kar.* 105, and 𐎠𐎡𐎢𐎢 *Kar.* 88 are remarkable. This word is usually divided by dots : from the other.

The other word is variable, the initial element being 𐎠𐎢, 𐎠𐎢𐎥.

(a) The shortest form is 𐎠𐎢 *Kar.* 30, 109, 116, *Sh.* 2, with 𐎠𐎢𐎥 *Sh.* 16, 𐎠𐎢𐎥 *Kar.* 14; plural 𐎧𐎠𐎢𐎥 *Kar.* 92.

(b) A form *𐎧𐎠𐎢𐎥 is probably to be seen in the plural 𐎧𐎥𐎧𐎠𐎢 *Kar.* 67, 𐎧𐎥𐎧𐎠𐎢𐎥 *Kar.* 64 a.

(c) Adding 𐎧𐎥𐎵 to (a) we have 𐎧𐎥𐎵𐎠𐎢 *Kar.* 61, 84, 𐎧𐎥𐎵𐎠𐎢𐎥 *Sh.* 5.

(d) Adding 𐎧𐎥𐎵 to (a), 𐎧𐎵𐎠𐎢 *Kar.* 101 a, b, 105, 𐎧𐎵𐎠𐎢 *Kar.* 16, 18, 38, 39 b, 50, 94 a, 117, 119, 122, 127 b, 132, 𐎧𐎥𐎵𐎠𐎢 *Kar.* 10, 18 a, b, 21, 24, 25, 39 a, 46, 57, 59, 69, 70, 87, 96, 121, 123, 128, *Sh.* 6, 𐎧𐎥𐎵𐎠𐎢𐎥 *Kar.* 89, 𐎧𐎥𐎵𐎠𐎢𐎥 *Kar.* 11, 22, 31 a, b, 52, 64 b, 72, 73, 75-7, 82, 98, *Sh.* 4, 7, 10, 13. 𐎧𐎥𐎵𐎠𐎢𐎥 *Sh.* 15 is probably incorrect.

Plural 𐎧𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥 *Kar.* 29, 42.

(e) Adding /// to (d) $\text{///} \text{K} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{Kar. 33.}$

In a few cases J is added to Z as in A, B, viz. in $\text{K} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{J} \text{Kar. 40, 71, 88, 95,}$
 $\text{K} [\text{S} \text{Z} \text{G}] \text{I} \text{J} \text{J} \text{Sh. 8.}$

In other cases words associated with other forms are used.

$\text{K} \text{S} \text{Z} \text{S} \text{J} \text{I} \text{J} \text{Kar. 114, from A.}$

$\text{K} \text{S} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{Kar. 127 a. K} \text{S} \text{S} \text{Z} \text{G} \text{Kar. 101 c}$ from formula D, each associated with normal forms in the same text.

$\text{C} \text{J} \text{G} \text{S} \text{Kar. 68, C} \text{C} \text{J} \text{G} \text{S} \text{Sh. 1,} \text{///} \text{S} \text{Z} \text{C} \text{J} \text{S} \text{/// Sh. 19; compare formula D.}$

$\text{K} \text{S} \text{Z} \text{G} \text{K} \text{I} \text{J} \text{G} \text{S} \text{Kar. 17, K} \text{Z} \text{G} \text{K} \text{I} \text{J} \text{/// Kar. 27, 78, 100; plural}$
 $\text{K} \text{C} \text{V} \text{S} \text{///} \text{G} \text{K} \text{I} \text{J} \text{/// Kar. 99 a. Compare formula E.}$

The chief types are therefore :—

- (a) $\text{G} \text{I} \text{J} (\text{Z}) \text{G} \text{I} \text{J} \text{C}$ six instances.
- (b) (pl. $\text{K} \text{C} \text{V} \text{G} \text{I} \text{J} (\text{Z})$) * $\text{C} \text{G} \text{I} \text{J} (\text{Z}) \text{G} \text{I} \text{J} \text{C}$ two instances.
- (c) $\text{///} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{Z} \text{G} \text{I} \text{J} \text{C}$ three instances.
- (d), (c) (pl. $\text{K} \text{S} \text{Z} \text{S} \text{C} \text{V} \text{G} \text{I} \text{J}$) (///) $\text{K} \text{S} \text{Z} \text{G} \text{I} \text{J} (\text{Z}) \text{G} \text{I} \text{J} \text{C}$ fifty-three instances.
- also $\text{K} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{J} \text{Z} \text{G} \text{I} \text{J} \text{C}$ five instances.
- (et sim.) $\text{C} \text{C} \text{J} \text{G} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{C}$ five instances.
- (et sim.) $\text{K} \text{S} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{Z} \text{G} \text{I} \text{J} \text{C}$ two instances.
- (et sim.) $\text{K} \text{S} \text{Z} \text{G} \text{K} \text{I} \text{J} \text{G} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{C}$ five instances.¹

In one case (*Kar. 114*) the last word is identical with that used in formula A. Presumably therefore $\text{G} \text{I} \text{J} \text{C}$ is an expression parallel to $\text{I} \text{G} \text{J} \text{C} \text{S} \text{Z}$, $\text{S} \text{J} \text{J} \text{C} \text{S} \text{Z}$, and so is the name of some desirable offering, and perhaps rather liquid than solid. The forms treated under D 2 in fact prove that $\text{I} \text{G} \text{J} \text{C}$ contains the same element $\text{I} \text{G} \text{J}$ as $\text{I} \text{G} \text{J} \text{:C} \text{S} \text{Z}$.

Terminal Formula D.

This class contains two groups, of which the first word contains nearly or quite the same elements as the first in C, and the second is also paralleled by some forms of C. In all there are only thirteen instances. A B C D I *Kar. 59, 67, 84, 89, Sh. 1, A B C D 2 Kar. 78, A B C D I E Kar. 61, A B D I Kar. 12, 37, A B D I C Kar. 29, A B D I E Kar. 79, A B D 2 Kar. 36, C D 2 A B Kar. 127.*

Formula D 1.

<i>Kar. 12</i>	^{sic} $\text{C} \text{G} \text{I} \text{J} \text{J} \text{G} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{C}$	<i>Kar. 67</i>	(pl.) $\text{K} \text{C} \text{V} \text{C} \text{J} \text{S} \text{///} \text{G} \text{J} \text{G} \text{C}$
<i>Kar. 29</i> (pl.)	$\text{K} \text{S} \text{Z} \text{S} \text{C} \text{V} \text{C} \text{J} \text{S} \text{///} \text{:S} \text{G} \text{J} \text{G} \text{C}$	<i>Kar. 79</i>	$\text{K} \text{S} \text{S} \text{S} \text{///} \text{:G} \text{J} \text{G} \text{C}$
<i>Kar. 37</i>	(pl.) $\text{K} \text{C} \text{V} \text{G} \text{I} \text{J} \text{:G} \text{J} \text{G} \text{C}$	<i>Kar. 84</i>	$\text{S} \text{Z} \text{C} \text{J} \text{G} \text{S} \text{:G} \text{J} \text{G} \text{C}$
<i>Kar. 59</i>	$\text{K} \text{S} \text{Z} \text{C} \text{J} \text{S} \text{///} \text{:G} \text{J} \text{G} \text{C}$	<i>Kar. 89</i>	$\text{K} \text{S} \text{Z} \text{C} \text{J} \text{G} \text{S} \text{Z} \text{:G} \text{J} \text{G} \text{C}$
<i>Kar. 61</i>	$\text{///} \text{S} \text{Z} \text{C} \text{J} \text{S} \text{///} \text{:G} \text{J} \text{G} \text{C}$	<i>Sh. 1</i>	$\text{C} \text{G} \text{I} \text{J} \text{J} \text{G} \text{S} \text{Z} \text{G} \text{I} \text{J} \text{C}$

The first word is probably to be analysed into the elements $\text{C} + \text{G}$ and $\text{S} \text{J} \text{J} + \text{G}$.

The second word is of three types, all of which are found in C.

(a) Type of C $\text{G} \text{I} \text{J}$ *Kar. 37, Sh. 1, and Kar. 12* ($\text{C} \text{G} \text{I} \text{J} \text{J} \text{G} \text{S} \text{Z}$).

(b) With $\text{C} \text{J}$ *Kar. 29, 59, 61, 67, 84, 89.*

(c) With $\text{K} \text{S} \text{S}$ *Kar. 79.*

¹ Some curious varieties of C occur on the royal altars from the pyramids of Meroë, see *Ins.r.* I, p. 82.

Cf. *Inscr.* 87 $\text{K} \text{S} \text{Z} \text{C} \text{Y} \text{43} \text{E} : \text{48} / \text{4} \text{J} : \text{C} \text{Y} \text{K} \text{S} \text{Z}$, 89 $\text{C} \text{C} \text{Y} \text{III} \text{S} \text{4} / \text{4} \text{J} \text{C} \text{Y} \text{Y} \text{S} \text{Z}$, 137 (pl.) : $\text{K} \text{C} \text{Y} \text{C} \text{Y} \text{4} \text{III} : \text{44} / \text{4} \text{J} \text{C} \text{Y} \text{Y} \text{S} \text{Z}$.

Evidently allied to B, C, and D.

Terminal Formula H.

This occurs but once, *Kar.* 99 b A H.

Kar. 99 b $\text{K} \text{Z} \text{S} \text{4} \text{Z} \text{43} \text{4E} : \text{48} \text{J} \text{4C} : \text{44} / \text{4} \text{J} \text{C}$

The last word occurs in formula I. The engraving is execrable. The photograph may suggest the reading $\text{48} / \text{4} \text{Y} \text{C}$ for the first group.

Terminal Formula I.

This occurs once, *Sh.* 7 A B C I.

Sh. 7 $\text{K} \text{S} \text{Z} \text{Y} \text{S} \text{Z} \text{43} \text{E} : \text{448} \text{48} \text{43} : \text{A} \text{S} \text{Z} \text{J} \text{K} : \text{48} \text{43}$

The last word occurs in H.

Terminal Formula J.¹

This occurs in *Sh.* 19 B A C J.

Sh. 19 $\text{JIII} \text{S} \text{Z} \text{C} \text{Y} \text{S} \text{III} : \text{44} / \text{A} \text{S} \text{Z} : \text{I} \text{E} \text{K} \text{S} \text{Z}$

The last word occurs similarly in C, and its form connects the formula with D.

Stele-text.

This occurs only once, on the stele *Kar.* 41. It is added (apparently as an afterthought) in smaller writing to a text which, after the invocation to Isis and Osiris, commemorates a man with a description of some length, but contains no terminal formulae.

$: \text{C} \text{Y} \text{A} \text{Y} \text{3} \text{III} \text{44} \text{S} \text{Z} \text{4} \text{Z} \text{4} / \text{I} \text{3} \text{JIII} \text{J} \text{A}$
 $: \text{C} \text{Y} \text{3} \text{K} \text{S} \text{W} \text{S} / \text{3} \text{JIII} \text{III}$

It seems to be cast in the form of two phrases in apposition to the name of the deceased. In the necropolis of Meroë two allied texts have been found, each occupying all that remains of a stele, and apparently without naming the deceased, see *Meroë*, p. 78 (Nos. 44, 51). The text appears to belong to the South, and the deceased in *Kar.* 41 actually came from Napata.

¹ For two more formulae, K, L, found on the royal altars from the pyramids of Meroë, see *Inscr.* I, p. 82.

CHAPTER VI

CATALOGUE OF THE FUNERARY INSCRIPTIONS

THE majority of the monuments here dealt with are shown in the photographic plates of this memoir; the rest are figured in other memoirs of the Pennsylvania Expedition, and can be easily referred to. Little description is therefore required of their outward appearance. The texts are here briefly analysed, and remarks added on special points of reading or restoration, and meaning; many of them are ill engraved, and in even the best texts certain letters are liable to be confused with others and can only be fixed with the help of parallels. The 'translations' for the most part cover only the names and descriptions of the persons commemorated, and necessarily leave a multitude of important words in transliteration, but at least may help to show the nature of the phrasing. The invocation 'O Isis, O Osiris' is assumed to be at the beginning of each inscription, and the terminal formulae are noted only by the letters of the classification given in the last chapter.

The attribution of monuments by the excavators to other tombs than those whose field-numbers (G. 15, G. 74, &c.) they bear is explained in Mr. C. L. Woolley and Dr. D. Randall-MacIver's *Karanôg, The Romano-Nubian Cemetery*, Text, pp. 49, 50. The evidence afforded by the inscriptions themselves is helpful in a few cases, e.g. in *Kar.* 19, 89, belonging to one individual, and attributed by the excavators to the neighbouring tombs G. 70 and G. 217.¹

Kar. 1. Altar of fine pink sandstone, 31 cm. x 28 and with spout 36 cm. Cairo, No. 40121. The lettering is of the later style, clearly engraved, but *𐪓*, *𐪔*, and *𐪕* are not well distinguished. The inscription contains exceptional words and spellings.

The *𐪛* which underlies *𐪛𐪛𐪛* in *𐪛𐪛𐪛𐪛𐪛* is a mistake difficult to explain. The B word of parentage begins with *𐪓*, but *𐪓* was probably written in the C word, as often in such instances.² The father's name seems to have the title (?) *𐪓𐪛𐪛𐪛*, leaving space for six or seven letters for the name. The only name with this title is *𐪓𐪛𐪛𐪛𐪛𐪛𐪛* *Kar.* 6, with the shorter form *𐪓𐪛𐪛𐪛𐪛* 23, which would just fill the gap.

The person commemorated is Asheye or Akheye, perhaps a woman, as the name seems to be identical with that of 54 B; and is apparently described simply as 'of Amanap' (i.e. Amenophis, see *Kar.* 3), without qualification, a unique instance, perhaps meaning 'devoted to the service of Amanap'. The father, according to the above restoration, would be Masakhtê-Trebiñti, and the mother is Sharbiye.

The formulae are A and B. The substitutions of *𐪓* for *𐪓*, and *𐪓* *te* for the usual *𐪓* *te*, in the third word of each are remarkable.

Kar. 2. Round-topped stela of yellowish sandstone, the surface thinly washed with colour and painted. At the top is a winged disk, the disk and primaries yellow with black details, secondaries red with black details, tertiaries black. This forms a kind of canopy upon two

¹ See the plan of the necropolis, Pl. 116 in *Karanôg Cemetery*. Mr. Woolley pointed out to me the juxtaposition of the two tombs; such indications might be

advantageously followed up in other cases.

² For the spellings see above, p. 37.

wooden columns coloured yellow. Within stand a woman and a man. The former is nude to waist, right hand empty, left holding branch, right breast destroyed, left breast in profile on the body, hair black and covered with points and having a short pigtail at the top, shirt from waist to feet white, the front fall with swastika on upper part and fringe at lower end. The man, standing behind, is shorter, nude, with branch in left hand, curly hair yellow with curls marked in black. The flesh of each is red.

Cairo, No. 40229, sandstone, h. 28, w. 25 cm. Belongs to grave G. 275. Published *Karanòg Cem.*, Pl. II. The lettering is of late style.

The woman Meteye may be the mother of the man Abakhartake, as she has the precedence. The formulae are A B with the former, A with the latter.

Kar. 3. Altar of pale pinkish sandstone, 23 cm. x 28 and with spout 34 cm. Cairo. No. 40237, marked G. 16 and attributed to G. 127. Lettering bad, late style.

The deceased might be a woman as the name appears again with C for J for 108 A, who is certainly a woman: but the titles seem to disallow this.

Khapêye is described as 'belilêke of Amanap, qêreñ of the king, born of Mali-tarqize, kinsman of paqars, kinsman of peshtê, malê mars in Nalête'.

Belilêkes (var. *belilike*) are described as of either Amanap or Ammon and 'in Napata' or 'in Pezeme', i. e. Amara (see *Inscr.* 84).

The name Amanap¹ seems almost confined to the inscriptions of Karanòg. It probably represents one of the deities called Amenophis by the Greeks, namely Amenopi 'Ammon in Ophis' worshipped on the west bank of Thebes and very commonly mentioned in demotic papyri from that place.² That Amanap should represent one of the Amenhotp Pharaohs or the famous deified scribe of that name seems hardly possible. The Greeks sometimes called them Amenophis, but this was through confusion with the other, and more correctly they grecized the name as 'Αμενώθης.

qêreñ may mean 'wakil' or 'scribe'. '*qêreñ* of Isis' is a title commonly found in graffiti at Philae and in the Dodecaschoenus, v. *Inscr.* II.

Mali- frequently begins the names of women.

paqar and *peshtê* (var. *pestê*) seem to be princely titles: the former always has the precedence, cf. *Meroë* 2.

Nalête is a place-name frequent in this connexion in the Karanòg inscriptions. The corresponding name at Shablûl is Akiñ.

The formulae are A B, the third word in each in a very short form.

Kar. 4. Altar of whitish sandstone, 30 cm. x 25 and with spout 30 cm. Cairo, No. 40152, marked G. 16 and thought to have been found at the south-west corner of that tomb, but this is doubtful. Lettering late.

The deceased Shabalaye is 'born of Temeyakaziye and begotten of Atekhelakha[ye?]'. The formulae are A B

Kar. 5. Altar of brownish sandstone, 21 cm. x 18 and with spout 25 cm. Cairo, No. 40258, marked G. 30 and attributed doubtfully to that tomb.

Lettering late and obscure. Several superfluous signs, such as the doubtful $\text{J} \text{K}$, may be due to an error, or derived from an earlier text on the same stone. The latter, indeed, has the appearance of a palimpsest.

The name is very doubtful, Yimaklit (?). The formulae are A B, terminating in $\text{J} \text{K}$, $\text{C} \text{K}$ respectively.

¹ See the description of *Kar.* 102.

² E.g. GRIFFITH, *Catalogue of the John Rylands Papyri*, III, p. 433.

Kar. 6. Altar of yellowish sandstone, 35 cm. x 27 and with spout 37 cm. Cairo, No. 40111, marked G. 31 and attributed doubtfully to that tomb. Late lettering.

The inscription commemorates 'Kazitêye and Aberê-temate, born of Tamiye, begotten of the *shalkhash* of Amanap, Qêqêli, born indeed (?) of Mali-temize, begotten of the *masakhtê* (?) Trebiñti'.

The two parentages follow the names without clearly indicating which pair belongs to which of the deceased. The same or closely similar names occur in *Kar. 23*, a stela of the same age (cf. also 17). In 23 Kazitêye is 'born of Mali-temize and begotten of the *shalkhash* of Amanap Qêqêli', while Tamaye is 'born of Tebaye, and begotten of the *masakhtê* (?) Trebit'. There is so great a variety of names on the Meroitic monuments, and so little repetition from one to another, that the similarities here must be more than a coincidence. Trebit is probably the same name as Trebiñti, a similar omission of *n* being found elsewhere.¹ The parents' names are thus curiously counterchanged, suggesting that amongst the Ethiopians marriage was elastic and that exchange of consorts even amongst relations was customary.

The terminal formula A is correctly in the plural, but B is crowded and is left in the singular.

Kar. 7. Altar of pale sandstone, 26.50 cm. x 26 and with spout 37 cm. Cairo, No. 40243, labelled G. 53. Lettering late.

The name Shatakhemê is followed by the formulae A B.

Kar. 8. Rectangular stela of brownish sandstone, engraved with amphorae in outline, 38 x 25 cm. Cairo, No. 40252, labelled G. 48, to which grave it belonged.

The inscriptions are two in number, *b* having been added between the lines 2-4 of *a*.

Lettering of late transition style: *13* throughout, and *←* in the added inscription are of the older form.

a. The names commemorated are Khashêтели and Khazêkashli and are followed by a description in the singular 'born of Ñabeyarêshakhi, begotten of the *pestê* Zazêkar; sister (?) of a *shalkhash*, sister (?) of a *shashêr*'. This description, which is that of a woman,² presumably belongs only to the second name. The invocation of Isis and Osiris follows the description, with the formulae A B, also in the singular.

The parents are probably the same as in *Kar. 103*, but there the father is referred to by his title only.

b. Mali-zebas, a woman's name by the initial element, followed by formulae A B.

Kar. 9. Sandstone altar, 27 cm. x 23 and with spout 30 cm. Cairo, No. 40167, marked G. 51, found close to south-west corner of it. Lettering late.

Tawakhi and Kazetênaye (the latter a woman's name), with description in the singular applicable to a woman 'born of Tameñasal, begotten of Atêkheliye: wife of the *khalbiñ* of the *pestê* Qêleye, mother (?) of the *zaske* of Mash Nawatatey'. The formulae A B follow, also in the singular.

Mash (once at Shablûl and common at Karanôg) must be the name of a deity (the Sun-god³ or Bes or Mut?), since the phrases in which it occurs⁴ generally correspond to those with Ammon and Isis. *ⲙⲁⲩⲁ*, *maša*, *masil* is the name of the sun in Nubian.

Kar. 10. Altar of pale pinkish sandstone, 38 cm. x 38 and with spout 45 cm. Cairo, No. 40123, marked G. 51 *b*, found at the back of G. 51 and attributed to G. 95. Late lettering.

'Abewayetey, born of Manakazili, begotten of Wakhi, *wize* of the *shalkhash*, brother (?) of an *aregebar*'.

Formulae A B C.

¹ See p. 14.

² See p. 38.

³ See p. 82.

⁴ See Index B, sub voce.

Kar. 11. Rectangular stela with dove-tail projection at top, inscribed with ten lines of inscriptions between seven rules. Philadelphia, No. 7102, labelled G. 52. to which it belongs. The lettering of the later style, and though sharply engraved leaves several signs doubtful. Published *Karanòg Cem.*, Pl. 18 and p. 241.

'The honourable(?) Wêshakhasheye, truly born of Metewishiye, truly begotten of the *shalkhash* Azikhali: related to *shashêrs*, related to *shalkhashs*, belonging to the great *mete* in Shimal.' Formulae A B C followed by the epithet *malê*.

Kar. 12. Stela of coarse reddish sandstone, 32 cm. x 33 and with projection 39.50 cm. Cairo, No. 40150, marked G. 53, having been found at the middle of the back wall. Lettering of later style.

'The honourable(?) Tabitêlaye, born of Pizeye, begotten of Yibêye, *malañ* of the *pestê*.' Formulae A B D I.

Kar. 13. Stela of reddish sandstone, 73 (the smoothed face 36) x 31 cm. Cairo, No. 40270, marked G. 54, to which tomb it belongs, having been re-used in the construction. Lettering of late transition style.

'Aqêlakhali, *mazekar* of Amanap, *arêshas* of Amanap, born of Latamakas, begotten of Malêye.' Formulae A B.

Kar. 14. Stela of whitish sandstone, 31 x 26 cm. Cairo, No. 40133, marked G. 54, to which tomb it probably belongs (re-used). Lettering of late transition style.

'Wêshmêl, born of Namarmêye, begotten of Mashamaye.' Formulae A C G.

Kar. 15. Altar of pink sandstone, 22 cm. x 21 and with spout 27 cm. Cairo, No. 40139, marked G. 57, to which tomb it belongs. Lettering of later style.

'Lêlewitar, prophet of Isis, related to prophets of Amanap; the honourably related(?) Khamye.' Formula A in the plural.

Ant is the Egyptian ⲉⲛⲧⲣ , *hn-ntr* $\pi\rho\phi\acute{\eta}\tau\eta\varsigma$.

Kar. 16. Altar of whitish sandstone, 28 cm. x 22 and with spout 31 cm. Cairo, No. 40163, marked G. 60, to which tomb it is probably attributable. Lettering of later style.

'Mamawikaze, born of Akheyeteliye, begotten of Akhapêye.' Formulae A C.

Kar. 17. Stela with rounded top, well shaped, with fourteen lines of inscription between rules, a small space at the top and two ruled spaces below empty. Philadelphia, No. 7101, marked G. 63. A neat example of the later style of lettering. Published *Karanòg Cem.*, Pl. 18 and p. 241.

'Tapêkhizat, born of Mali-Takhize, begotten of the *shalkhash* of Amanap Qêqêli, *mareperi* in Shimalê, related to the *paqar* and chief kinsman(?), related to the second(?) kinsman(?), related to Shêtanakar, related to *pestê*s, second(?) belonging to the king's wives(?), *malê-mars* in Nalête, *shatamazes* of the *pestê*, related to *belêlêkes*.' Formulae A B C followed by invocation.

The deceased is a brother (?) of A in *Kar. 23*, cf. also 6.

Kar. 18. Altar of whitish limestone, 25.50 cm. x 24.50 and with spout 32 cm. Cairo, No. 40178, marked G. 65, and may belong to 65, 116 or 118. Lettering of later type.

'Wetakizalabe, truly born of Tekheyakaziye, begotten of Tayatize.' Formulae E C A B C.

Kar. 19. Altar of whitish sandstone, 23 cm. x 22 and with spout 29 cm. Cairo, No. 40118, marked G. 70, found to west of west wall. Lettering of the later type.

This altar is particularly interesting because the stela belonging to it is preserved in *Kar. 89*, attributed to the neighbouring tomb G. 217. The inscription is a duplicate of the first half of

the long text in *Kar.* 89, reaching to the last group but one of the ninth line. My copy, which was revised with the original and compared with 89, would indicate that 19 broke off in the middle of a phrase. This, however, is not probable. The end of the text is very obscure, but a terminal 𐤃𐤁 seems traceable in the photograph, and probably the reading should be 𐤃𐤁[𐤃𐤁𐤃] 𐤃𐤁𐤃 as an abbreviation of the corresponding phrase 𐤃𐤁𐤃 𐤃𐤁𐤃 𐤃𐤁𐤃 𐤃𐤁𐤃 𐤃𐤁𐤃 in *Kar.* 89. 𐤃𐤁𐤃 𐤃𐤁𐤃 𐤃𐤁𐤃 𐤃𐤁𐤃, though favoured by the present copy, would hardly be applicable to a woman, while other epithets are distinctively feminine.

Kar. 20. Half of altar of pale pinkish sandstone, the complete side measuring 38 cm. Cairo, No. 40158, marked G. 70. Lettering of the later style.

'Arereteli, begotten of Yiremeñ, born of Wêreteliye.'

The mother may be the deceased in *Kar.* 19 from the same tomb. See also the next.

Kar. 21. Fragmentary stela of whitish sandstone, 47 x 39 cm. Cairo, No. 40273, marked G. 70, to which tomb it belongs. The writing is of the later style.

'[Arere]teli, *shatamazes* . . . , prophet of Amanap, begotten [of Yiremeñ], born of Wêrête[liye], kin to the prophet Akhebikhetey, kin to the prophet Menêtel, kin to the prophet Apêteye, brother(?) of the prophet Baratarye, kin of [prophets] of [Aman]ap.' Formulae A B C. 'Malê.'

This stela apparently commemorated the same person as the altar *Kar.* 20 (which is from the same tomb), or, if not the same person, one with similar name and similar parentage. It also, like the last, places the father before the mother. Thanks to this and some other parallels the inscription can be restored almost complete. Arereteli, like his mother(?) in Nos. 19 and 89, records his kinship to various titled persons: see the note to 89.

Kar. 22. Altar of pale purple sandstone, 26 cm. x 27 and with spout 37.50 cm. Cairo, No. 40127, marked G. 72, but probably attributable to G. 73. Lettering of the later style and faulty.

'Malêtey, truly born of Yê-Katebel, begotten of Atewi-Teñanat(?), kin of prophets.' Formulae A B C.

Kar. 23. Stela, tapering somewhat to the base, with dove-tail projection at the top; engraved with twelve lines of inscription between rules; two ruled spaces blank. Philadelphia, No. 7105, marked G. 75, having been found in the SW. corner of the superstructure. Lettering of later style. Published *Karanôg Cem.*, Pl. 19 and p. 241.

'Kazitêye, born of Malitakhize, begotten of the *shalakhash* of Amanap Qêqêli; and Temaye, second(?) of the *aqe* (?), born of Têbaye, begotten of the *masakhtê* Trebit; kinsfolk of *paqars*, kinsfolk of *pestês*, kinsfolk of *belêlêkes* of Amanap.' Formulae A B in the plural.

The first name is evidently of a woman as beginning with Kazi. Her full brother is commemorated in *Kar.* 17.

Kar. 24. Rectangular altar with spout; the sunk field sculptured with a pylon-shaped altar on which loaves are placed; a bouquet of a lotus-flower between two buds overhangs the altar on each side. A line of inscription round the edge ends on the altar. Philadelphia, No. 7088, marked G. 82, having been re-used in that tomb. Lettering of the later style. Published *Karanôg Cem.*, Pl. 15 and p. 240.

'Sharbetanize, born of Kharakebe, begotten of Yeyamakhar.' Formulae A B C.

Kar. 25. Altar of yellow sandstone, 39 cm. x 30 and with spout 38 cm. Cairo, No. 40154, marked G. 83, lettering of later style.

'Akilibale, truly, [truly?] born of Bêkhe, truly begotten of Baletali.' Formulae A B C E. 'Kin of *paqars* and *pestês*, and belonging to *aqês*.'

Kar. 26. Rectangular altar with spout. In the sunk field is a deep cartouche-shaped hollow, above which are oval cakes, and on either side an ewer pouring water upon four round cakes below. Philadelphia, No. 7093, marked G. 84, 'found against south wall of superstructure of G. 184.' Lettering clear, of the later type. Published *Karanòg Cem.*, Pl. 16 and p. 241.

'Tareyizatali, born of Yikeñatalabe, begotten of the *shashêr* of Amanap Shabêñatakêl.'

Kar. 27. Altar of purple sandstone, 27 cm. x 26 and with spout 30 cm. Cairo, No. 40122, marked G. 84, to which tomb it probably belongs. Lettering of late transition style.

'Qêzêt, kin to an *âte* in (?) Pezeme, kin to a *sante*, related (?) to a *shatamazas* in Yerawazêze, born of Takhazeye, *malê-mars*.' Formulae A B C. '*Malê*.'

With *ate-pezemê* (plural in *Kar. 87*) compare the title *at-mashê*.

Kar. 28. Altar of sandstone, 31 cm. x 31 and with spout 40 cm. Cairo, No. 40174, marked G. 85, to which tomb it belongs. Lettering of the later style.

The names of the deceased are without any distinctive ending. The terminal formulae are in the plural, but the parentage in the singular. A similar case but with plural parentage occurs in an inscription of the Moscow collection (*Inscr. 171*), where also, as here, *4253453* precedes the filiation. It may be that this is a title of the mother, or that it is an expression replacing in some way the *43/13* termination.

'Taraqameteli; Arêtanize; Yitayesayi born of the *kelakeni* Azêye, and begotten of the *shante* Mashazani.' Formulae A B in the plural.

Kar. 29. Stela of whitish sandstone, 28 cm. x 47.30 and with knob 53 cm. Cairo, No. 40157, marked G. 89, having been re-used in that tomb. Lettering of the later style.

'Arilañmakas and Apêtikaze, truly born of Bêkheyi, begotten of the *sakretri* Makhewitar, truly (?) related (?) to the great *shañte* Shaweyibar, kin of *paqars*, kin of *pestis*, *malê-marses* in Akiñ: wife of a *shêni* of Ammon.' Formulae A B D C in the plural.

The two deceased are briefly commemorated on the double altar No. 39. The last of the descriptive phrases is in the singular, and probably applies to Apêtikaze whose name seems female. The deceased must therefore be brother and sister; another sister is commemorated on No. 129, and another of the family in No. 31 a. Shaweyibar, to whom they are related, is the father in No. 59.

Kar. 30. Altar of soft coarse sandstone, 44 cm. x 31 and with spout 38 cm. Cairo, No. 40260, labelled G. 96, perhaps belonging to G. 95, having been found between the two graves. Lettering of the later type, very obscure in places.

'Pakazi, born of Kazimañale (?), kin to the *aratawete* of Aqezis, kin to a *belêlike* of Amanap, kin to a *kharpañ* in Pakharas, wife of the *pezel* (?) Mêtabar.' Formula C followed by the word 'O Isis!'

Kar. 31. Stela of whitish sandstone, 51 x 32 cm. Cairo, No. 40129, marked G. 100, and may belong to G. 139, having been found face up against the wall of G. 100. Lettering of the later style.

a. 'Aqêñay, born of Bêkheye, begotten of Makhewitar.' Formulae A B C, invocation.

b. 'Khetizê, born of Katapeñaye, begotten of Tatakatey.' Formulae A B C, invocation.

The former of these is of the same family as those commemorated on Nos. 29 and 129.

Kar. 32. Rectangular altar with spout, the sunk field sculptured with an amphora upon an open wooden stand, a bowl placed on the mouth and a dipper hanging from it. On either side a lotus-flower between two buds with stems tied. Round the border a line of inscription doubled on the spout. Philadelphia, No. 7092, marked G. 100, belongs to G. 133. Writing of the later type. Published *Karanòg Cem.*, Pl. 16 and p. 241.

'Mali-Takhize, born of Temeyakaziye, begotten of the *sh[ante? . . .]*, wife of a *shalkhash* of Amanap.'

The deceased's name is that of the mother in *Kar.* 6, 17, 23. The title *shante* occurs in the family, see *Kar.* 59, and *shalkhash* is the title of Mali-Takhize's husband Qêqêli in *Kar.* 6, 17, 23. This shows that *sama* means 'wife', 'concubine', 'consort' or the like.¹

Kar. 33. Altar of pale reddish sandstone, 25 cm. × 30 and with spout 41 cm. Cairo, No. 40261, marked G. 103, to which tomb it belongs. Lettering of the later style.

'Tabiye.' Formulae A B C.

Kar. 34. Altar of yellow sandstone, 33 cm. × 31 and with spout 33 cm. Cairo, No. 40168, marked G. 103, having been found against the south wall; it may belong to G. 125. Lettering of late transition style showing the older form of 𐩢𐩨.

'Yililikete, begotten of the *at* of Mash Nakhashanye, born of Khar (?), *shêni* of A[mmon?], *shalkh* of Amanap.' Formulae A B C.

In *Kar.* 60 Nakhashanye is *ant* 'prophet of Mash'; apparently *at-mashê* is a variant of this.

Kar. 35. Altar-stela of pink sandstone, 22.50 cm. × 21 and with projection 29 cm. Cairo, No. 40144, marked G. 109. The lettering is of the later style.

'Qê-Mazeye, Werezikeye, Kazil.' Three names, the last evidently of a woman and a later addition.

Kar. 36. Altar-stela of white sandstone, 38 cm. × 33 and with projection 40 cm. Cairo, No. 40124, marked G. 110, belongs to G. 51. The writing of late transition style, the letters inclining to cursive and not well formed.

'Tawmakalk . . zêye, born of Awikhalêye (?), begotten of Yimakali; and Tamalañmakasal, born of Kazaye, begotten of Makashêramlêli, sister (?) of an *arcqebâr*.' Formulae A B D 2 in the singular. 'O Makalakh.'

Kar. 37. Altar of fine sandstone, 37.5 cm. × 31 and with spout 39 cm. Cairo, No. 40113, marked G. 111, and found in the filling of the grave. Lettering of the later style, several signs imperfectly finished by the engraver.

'Tewize, born of Amanili (?), begotten of Yiñtemakheli; and Kashye, born of Tewize, begotten of Shakhibetar; *zaskes* of the *shanan*; and Masmetyi, born of Meqêmeteli, begotten of Latlemême, *melake* of Mash, *qêreñ* of the *shanan*.' Formulae A B C in the plural.

The first may be the mother of the second: the third appears to be the man commemorated by the stela *Kar.* 38 from the same tomb, his name, parentage, and description agreeing closely without being identical. *Shanan* may be a deity.

Kar. 38. Stela in the shape of a triangle truncated at the top, painted with the figure of a man standing facing to the right, in the right hand a staff, in the left a palm-branch. Over him is an inscription of six lines continued in four short lines behind his head and shoulders. Philadelphia, No. 7085, marked G. 111. The lettering is of the later style. Published *Karanôg Cem.*, Pl. 13, and p. 240.

'Masme, born of Meqêñ (?), begotten of Latlemême; *melake* of Mash, *qêreñ* in Shimalê; O Isis! O Osiris!' Formulae A B C.

See the last.

Kar. 39. Double altar of whitish sandstone, 45 cm. × 26 and with spout 31 cm. Cairo, No. 40145, marked G. 112, having been found against the south wall of that grave, but its attribution is very doubtful. Writing of the later style.

¹ See also the description of *Kar.* 89.

a. 'Arilañmaks.' Formulae A B C.

b. 'Apêtakaze.' Formulae A B C.

It has already been pointed out that this belongs to the stela No. 29 from G. 89.

Kar. 40. Altar of sandstone, 41 cm. x 34 and with spout 45 cm. Cairo, No. 40112, marked G. 116, and probably belongs to G. 136. Lettering of the later type.

'Barakhet, born of Yepêtêli, begotten of Trebizemasheli.' Formulae A B C.

The deceased is commemorated also on the next, from G. 117. The father's name has been recut, cf. *Kar. 6* for the reading.

Kar. 41. Narrow stela with dove-tail projection at the top, engraved with ten lines of inscription between rules. The inscription ends in four lines below the ruling, the first being a short line and the remainder (b) added in smaller characters filling the space. Philadelphia, No. 7104, marked G. 117, to which tomb it belongs. Writing of the later type. Published *Karanòg Cem.*, Pl. 19 and p. 241.

'Barakhet, *wemanis*-cadet (?), *shashimete-malèyès* of Amanapate, *makheli-arêshe*, kin of the *makeshakhe* in Napate, *malémars* from (?) Napata.'

b. the stele-formula (see above, p. 53, *Meroë*, p. 78) rendered as two phrases descriptive of the deceased; its presence is probably due to his southern origin.

See the last. For *malèyès* cf. 56, *Inscr. 129*, and for Amanapate (Ammon of Napata as rightly suggested by Roeder) *Inscr. 94/7*.

Kar. 42. Altar of sandstone, 30 cm. x 25 and with spout 32 cm. Cairo, No. 40125, marked G. 119, to which tomb it belongs. The lettering is of the later type.

'Metekazi, born of Bipañal (?), begotten of Shalakhtey; and Zerepeshi; and Baratar, born (singular) of Sabêñye, begotten (plural) of Nashêtar.' Formulae A B C (plural).

Kar. 43. Small stela tapering towards the rounded top, of yellowish sandstone washed with white, and painted with a male figure holding staff in right hand and whip (?) in left. The figure is nude to the waist, with broad loin-cloth and transparent pleated garment or long fringe to feet, necklace with bag in front, fillet round head. The stick, bag, whip (?), and fillet black, the rest light red. Inscription of several lines in black ink over and behind the head. H. 29, width at base 30 cm. Cairo Museum, marked G. 121, found 3 metres east of G. 149, with Ph. 7081. Writing of the later type.

The inscription is almost indecipherable. The hand-copy might indicate that the father's name was given without the mother's, but this is very improbable.

Kar. 44. Stela of brownish sandstone, 35 x 20 cm. Cairo, No. 40187, marked G. 125, to which tomb it belongs, having been found in the angle formed by the east wall and the solid block on the east face. Lettering of transition style.

'Shinatame, *makeshakhe* of Ammon, *shêni* of Mash, begotten of Tameshakhize, born of Yiteli.'

The deceased's brother is commemorated in *Kar. 48*, and his father apparently in *Kar. 126*.

Kar. 45. Three fragments joined together forming about three-quarters of a rectangular altar, the spout lost; the sunk field sculptured with an amphora on either side of a small square basin, four circular loaves below, and another remaining at the top left-hand corner. Two lines of inscription round the edge. Philadelphia, No. 9078, marked G. 219. Lettering of late style.

'Qerem-Tezêlize, *shêni* of Ammon, and Bakireze [born of], begotten (plural) [of].' Formulae A B C (?) in the plural.

The fragmentary stela *Kar. 102*, also from G. 219, belonged to the same persons.

Kar. 46. Altar of whitish sandstone, 30 cm. x 27 and with spout 34 cm. Cairo, No. 40170, marked G. 127, belonged to G. 134. Writing good, of the later style.

'Yizêbelile, *belêlêke* of Ammon.' Formula C.

Kar. 47. Rectangular stela, finely engraved with fourteen lines of inscription between rules. Philadelphia, No. 7103, numbered G. 135. Found against NE. corner of G. 183 to which it probably belongs. The lettering of the later style. Published *Karanôg Cem.*, Pl. 19 and p. 241.

'The honoured (?) Khawitrêr, *pestê* in Akiñ, *nak* in Akiñ, *kharpkhañ* in Pakharas, belonging to *lakhashmalêwê* (?), *tabqê* in Tamañ, *qêresek*, *amêke* in (?) Nalête,¹ *malê-mars* in Akiñ, great *wêmanis* in Akiñ, prophet of *bêgakhaw* as far as (?) Pezeme,² kin of the king's *paqar* Atametañ Tabê, kin of Shêtankel, kin of Tabakhemakhar, kin of Litakhrêr, of the *mate* of the *kazi akaw kanaw khatekake* in Shazesh (or 'of the *mate* of the mother of the *kazi*', &c.), of the *mate* of the royal consort Zewekazil, of the *mate* of Arwatal, *malê*, *wawiki* of Tebawe (?).'

This fine stele shows no parentage, nor any invocation or funerary formula. The princely personage is connected with Akiñ, Pakhoras (Faras), Pezeme (Amara), and Tebawe (?) (Philae or Biga). For the element *khawit-* in his name see *Inscr.* I, p. 64, and for *rêr*, *ib.*, p. 73.

Kar. 48. Stela(?) of whitish sandstone, 41 x 37 cm. An offering table with spout is outlined with a double row of punctures, and a hollow cut in the centre through the inscription. Cairo, No. 40257, marked G. 135. Lettering of late transition style.

'Shazeñyêli, born of Yiteli, begotten of Tamesh-kize.' Formulae B A.

The same parentage is in *Kar.* 44 above.

Kar. 49. Altar of pale yellowish sandstone, 74 cm. x 44 and with spout 52 cm. Cairo, No. 40235, marked G. 136, to which tomb it belongs. Lettering of late transition style.

'Takar, born of Yilakhamali, begotten of the *shalkhash* Qêqêli, *mareperi* in Shimalê, *shanamzes* of the *pestê*, *malê-mars*, kin of the prophet (?) of Mash Taqêye.'

The parents' names are well known from other inscriptions, but are not found together elsewhere. Ataqêmete in *Kar.* 59 may be this (A)taqêye; see *Kar.* 34 for his title.

Kar. 50. Altar of yellowish sandstone, 37 cm. x 26 and with spout 32 cm. Cairo Museum, marked G. 139, and probably belonging to that tomb. Writing of late transition style.

'Taqêshete, prophet of Mash, born of Yilakhamali, begotten of Shaweyibar, brother (?) of a *peshtë*.' Formulae A B E C.

The same parentage in *Kar.* 59 and 116, and the father in a descriptive phrase in 29.

Kar. 51. Round-topped stela, painted with the figure of a nude boy standing in the centre facing to the left; four lines of inscription at the top continued in four short lines before the face. Philadelphia, No. 7076, marked G. 140, having been found in the shrine. Lettering of the later style. Published *Karanôg Cem.*, Pl. 12, and pp. 10, 240.

'Marêshikali, kin of the *pestê* Bartêye, truly born of Sharbikaze.' Formulae A B.

Kar. 52. Altar of pale sandstone, 35 cm. x 26 and with spout 35 cm. Cairo, No. 40138, numbered G. 140, to which it belongs. Lettering of the later style.

'The honourable Pezemêke, truly born of Zêke, begotten of the chief *shamat* Shakhalêye, kin of the *pestê* Bartêye.' Formulae A B C. '*Malê*.'

Kar. 53. Stela of pink sandstone, 26 x 33 cm. Cairo, No. 40135, marked G. 145, to which tomb it belongs. Lettering of the later style.

¹ Cf. *Kar.* 59.

² Cf. *Kar.* 121. *-vêtitê* is the genitival of the *-yate* in *Inscr.* 94/12, 27.

The first part of the text is in unusual form and is difficult to analyse. It seems as if the top line was intended to contain the initial words, but only the first letter has been engraved. The *113* at the beginning of the next line is perhaps the title, and *48 4/133* the name of the deceased, possibly with *48 4* substituted for *48/13*. But the group looks like a descriptive phrase, and if that was so the name of the deceased has never been engraved. The *113* would then be the usual appendage, and the name may have consisted of a few letters following the initial words, or the initial words may not have occurred in the inscription and the top line have been intended to be occupied by the name.

'The honourable Shaqêri (?), kin of *paqars*, kin of *pestês*, begotten of the *mareperi* Papal, truly born of Terikhalbe.' Formulae A B C.

Kar. 54. Altar of very pale sandstone, 33 cm. x 31 and with spout 42 cm. Cairo, No. 40143, marked G. 146, perhaps belongs to G. 364. Lettering of the later type.

'Piñtibe, born of Amaye, begotten of Pizewatar, kin of *paqars*, kin of *pastês*, sister (?) of the *wêmanis*-cadet Amani-ñan . . . 1 Yetakhetel (?), sister (?) of a *shatamazes*, wife of a *teter*.' Formulae A B.

Kar. 55. Altar of coarse orange sandstone, 33 cm. x 31 and with spout 43 cm. Cairo, No. 40109, marked G. 148, having been found 80 cm. south of the middle of the south wall. The writing is of the later type.

'Shaqazaye, begotten of Shibawitar, born of Kharmali (?); and Yewizaye, born of Shaqazaye, begotten of Makhewitar.' Formulae A B (plural).

The first is probably the mother of the second. The invocation is to Isis, Osiris, and Maklakh.

Kar. 56. Stela of whitish sandstone, 30 cm. x 48 and with the projection 56 cm. Cairo, No. 40266, marked G. 148, and belongs to that grave. Lettering of late transition style.

'The prophet of Mash Qêretakar, born of Mala-tekeli, begotten of the *shatamazes* in Azere Natawitar, kin of a *maleyês* in Atiye, kin of an *ateqi* in Shazês, kin of the chief envoy Sharaweñ.'

Kar. 57. Altar of whitish sandstone, 25 cm. x 21 and with spout 26 cm. Cairo, No. 40140, marked G. 149, and perhaps belonging to it, having been found 1.50 m. from its NE. angle. The lettering is of late transition style, showing the earlier form of 4.

'Mali-Qezeshe, begotten of Kelekhekeniwe, truly born of Mali-Tekali.' Formulae A B C.

The deceased is evidently a woman by the prefix to her name, and half-sister of the last.

Kar. 58. Stela with inscriptions so disposed as to indicate that there have been two or more figures painted on it. 35 cm. x 25 cm. Cairo, No. 40130 (misaid), numbered G. 152, having been found in the robber's hole, and perhaps belongs to that or to 235. The lettering is of archaic (?) type: the form of 4 without / is rare.

The groups following the initial words are difficult to analyse. *11351* is a woman's name: there has been an alteration here, an erased *113* being clearly visible. The next group may be compared with the phrase *48 51352: 4 1* in *Kar. 23*. It is not clear whether the two groups *48 513513 1: 11351* are to be taken separately as proper names, or the second group, or both together, as only a title of the following name.

'Meqeñ Mate-qetakeni; and Mitasmême, are of Ammon.' Formulae A B.

Kar. 59. Rectangular altar with spout, the sunk field sculptured with a deep cartouche-shaped reservoir, on either side of which is a ewer with water pouring from its spout, four flat cakes above, and four circular loaves at the top. The channel is not hollowed, but indicated in the spout by two deeply engraved outlines. Two lines of inscription round the border,

separated by rules. Hard but neat execution. Philadelphia, No. 7089, marked G. 153, having been found in the approach. The lettering of late transition style. Published *Karanôg Cem.*, Pl. 15 and p. 240.

The lady commemorated appears to be the mother of one or more persons on other stelae, and is full sister of *Kar.* 50 A and 116 A, and cf. 49.

'Temey-kaziye, born of Yilekhemali, begotten of the *sañte* Shaweyibar, kin of a *paqar*, kin of a *peshîê*, *malê-mars amêke* in Nalête, sister (?) of the chief *ataqê*, sister (?) of the prophet (?) of Mash and second (?) *ataqê*.' Formulae A B C D.

Kar. 60. Altar of whitish sandstone, 27 cm. x 21.50 and with spout 30.50 cm. Cairo, No. 40239, marked 158 (not 153), having been found against the middle of the south wall. The lettering is of late transition type.

Two persons are commemorated, children of the same parents, and related to *Kar.* 34 C. The first is probably a woman, see the name on the next.

'Arer-zakhetê and Ataben, truly truly born of Nataye, kinsfolk of the prophet of Mash Nakhashnye, begotten of the prophet of Mash Shaleketey, kinsfolk of the *tartekes* Shakhibekhe.' Formula A (singular).

Arer may be a place-name, as it occurs with the ending ~~4414~~ in name A of *Kar.* 20, and is paralleled by 'Napata' in the name Napata-Zakhetê of *Inscr.* 60.

Kar. 61. Rectangular stela with dove-tail projection at the top, engraved with ten lines of inscription between rules. Two ruled spaces at bottom blank, neat work. Philadelphia, No. 7100, marked G. 153. Found opposite middle of east wall of G. 180. Published *Karanôg Cem.*, Pl. 18 and p. 241. Lettering of late transition style.

'The honourable lady (?) Areka-zakhetê, born of Pezeqaye, begotten of a *teter* of Amanap, kin of a *pestê*, wife of a *teter* of Amanap, *malê-mars*.' Formulae A B C D E.

The descriptive phrases are applicable only to a woman. *11342* is not a separate name but a title, for it occurs in *Inscr.* 87 exactly as here before the name of a woman with phrases and formulae following in the singular. The name of the deceased is closely like that on the last. In the parentage the father is referred to only by his title.

Kar. 62. Altar of yellow sandstone, 44 cm. x 33 and with spout 40 cm. Palimpsest, with many lines of earlier engraving. Cairo, No. 40149, marked G. 156, to which tomb it probably belongs. Lettering of late transitional type.

Incorrectly written. The father's name is much altered. *W33A*, cf. 64 c, would be a possible reading of the first signs, but *W35W3A* occurs as a title.

'Metitabarash truly born of Yilakhamali, begotten of the *sekaretri* Tari (?).' Formulae A B.

Kar. 63. Altar of whitish sandstone, 27 x 30 cm. Cairo, No. 40179, marked G. 156, to which tomb it probably belongs. Lettering of the later type.

'Meli (?) -Kaziye.' Formulae A B.

Kar. 64. Rectangular altar with spout, central rectangle deeply hollowed, plain, channel of spout narrower. Four lines of inscription engraved round edge, fine work. Philadelphia, No. 7098, marked G. 157, having been found against the west side. Lettering of later style. Published *Karanôg Cem.*, Pl. 17 and p. 241.

'Qêreqêre, and the honourably related Qêretakar, born (plural) of Arakiye, begotten of Ñawkar.' Formulae A B C (plural). 'Kinsfolk of a *pestê*. And Malizawas, wife, born of Mitaleye, begotten of Nêbatar.' Formulae A B C. 'O Isis and Osiris.'

Perhaps Malizawas is wife of Qêretakar whose name ending in *r* shows that he was a man,

Kar. 65. Stela of brownish sandstone, 49 x 30 cm. Cairo, No. 40183, marked G. 157, found near the NE. corner of 153. Lettering of late transition style.

‘Mali-witemême, born of Kharaye, begotten of Shakaliye.’ Formulae A B.

Kar. 66. Altar of pinkish sandstone, 32 cm. x 29 and with spout 32 cm. Cairo, No. 40153, marked G. 161, and belonging to that tomb, having been found in position. Lettering of the later style.

‘. . shakhalabe.’ Formulae A B.

Kar. 67. Altar of pinkish sandstone, 29 cm. x 28 and with spout 35 cm. Cairo, No. 40175, marked G. 163, having been found against the south side of the circumference of that grave. Lettering of the later style.

‘Tiralqêshakhi, begotten of Takemarêli, born of Penalishakhi, and Mayeqêshakhi, *twice-metc.*’ Formulae A B C D (plural). ‘Sisters(?) of the *atêsh.*’

Kar. 68. Stela of pink sandstone, 24 cm. x 38 and with knob 42 cm. Cairo, No. 40267, marked G. 165. Lettering of the later style.

‘Abesaye, born of Shitêye, begotten of Wayeteye, kin of an *ate* in (?) Pezeme, *shatamazes* in Shaye.’ Formulae D B A. ‘O Patrêt.’

Shaye is the island of Sai.

Kar. 69. Altar of coarse yellowish limestone, 36 cm. x 33 and with spout 40 cm. Cairo, No. 40146, marked G. 169, having been found in the NW. corner of the superstructure. Lettering of late style.

‘A . . . ñaqatêye, born of Kazimanali, begotten of A . . . li, *yerêteke* of Mash, *makeshake* of Mash, prophet of Mash, *mazek* of Khash, *teter* of Mat, *karctey* . . . *ês* (?) in Zêr.’ Formulae A B C.

Kar. 70. Altar of whitish sandstone, 26 x 29 cm. Cairo, No. 40159, marked G. 172, having been found near its south side. Lettering of late style.

‘Wa . . . pelawe, born of Meqêti, begotten of Yikharasmême, kin of a *shashêr*, kin of a *shalkhash*, kin of an *areqebâr*, *teter* of Mash, and (?) *sharaq.*’ Formulae A B C.

Kar. 71. Yellowish sandstone, 28 cm. x 28 and with spout 38 cm. Cairo, No. 40171, marked G. 174, having been found to the west of the tomb. Lettering of late transition style.

‘Metakeshitê, truly born of Mali-Tewen.’ Formulae A B C. ‘*Malê-mars.*’

Kar. 72. Double-spouted altar of sandstone, 51 cm. x 53 and with spouts 75 cm. Cairo, No. 40165, marked G. 174, having been found near the west wall like the last. Lettering of late style.

‘Makhenake truly born of Mali-Tewen, truly begotten of the great *twëmanis* Shêtanakeli, kin of *paqars* and *pestês.*’ Formulae A B C E. ‘*Matamate malê-mars.* O Isis!’

It is curious that this unique double-spouted altar is inscribed for only one person. *Matamate* is not a proper name, cf. *Kar.* 75.

Kar. 73. Stela of orange-coloured sandstone, 30 cm. x 33 and with projection 42 cm. Cairo, No. 40117, marked G. 174, having been found near the NE. corner. Lettering late transitional.

‘The honourable Azeliye, born of Apilaye, begotten of Telepêl, kin of *paqars*, kin of *pestês*, *malê-mars* in Nalête.’ Formulae A B C. ‘*Malê.*’

See the next.

Kar. 74. Altar of yellowish sandstone, 24 cm. x 27 and with spout 33 cm. Cairo, No. 40238, marked G. 174, to which tomb it probably belongs. Lettering late transitional and bad.

‘Azeliye born of Apilay.’

This is the altar belonging to the stela 73.

Kar. 75. Rectangular altar with spout, the sunk field sculptured with two ewers pouring water towards each other, and four circular loaves. The border engraved with three lines of inscription. Philadelphia, No. 7094, marked G. 174, found against the SE. corner of G. 208. Lettering late. Published *Karanôg Cem.*, Pl. 16 and p. 241.

The deceased has the same parentage as No. 72, and the same mother as No. 71.

‘Tanabelile, truly born of Mali-Tewen, truly, truly begotten of the great *wēmanis* Shêtanakeli, *matamate*, kin of a *paqar*.’ Formulae A B C. ‘*Malê-mars*.’


Kar. 76. Stela of brownish sandstone, 35 x 27 cm. Cairo, No. 40134, marked G. 174, having been found in the robber’s hole in that tomb. Lettering late.

After the extended invocation to Isis and Osiris, ‘Malebasazêke, begotten of Berêpañtapête, born of Yiwizatelitê.’ Formulae A B C.

Kar. 77. Altar of yellowish sandstone, 73 cm. x 53 and with spout 66.50 cm. Cairo, No. 40234, marked G. 179, belongs to G. 187. Lettering late.

‘Malêtên, born of Khazakhaziye, begotten of the *sakaretari* Shamezeli, *pestê* in Akiñ, *belilêke* in Napate, *wēmanis*-cadet.’ Formulae A B C.

Evidently this was the leading man in Acine, with a position in Napata itself. The epithet cadet (*akrêre*) is also princely.

Kar. 78. Rectangular altar with spout, of yellowish sandstone, 38 cm. x 34.50 and with spout 46 cm. In the sunk field a goddess with indistinct emblem¹ on her head and vulture head-dress, and Anubis opposite, each pouring water from a small vase; between them is an amphora on a stand with dipper hanging from the mouth, four round loaves and an oval hollow beneath, and behind each of the deities is a ewer. In the middle of the spout is . Flesh of Isis, robe of Anubis, and the vases coloured red. Inscription round edge in three lines. Cairo, No. 40164, marked G. 182, but probably belongs to G. 203. Lettering transitional. Published *Karanôg Cem.*, Pl. 20 and p. 241.

‘Ñatewitar, begotten of the *sakarettri* Makhizat, born of Mali-Taraqize, *peshtê* in Akiñ, *waleke-krêr*, *sakeskiñ-shashimete*, *shamarshê-krêr*, *abashê*, belonging to kings (?), *nabar-wañali* in Yipakhe, kin of a *paqar*.’ Formulae A B C D 2.

The deceased prince is referred to in *Kar.* 83, and is brother of the deceased in 79 and 124.

Kar. 79. Rectangular altar with spout, the field slightly sunk, sculptured with two ewers standing in conical bases, and pouring water on eight circular loaves; above is an oval basin cartouche-shaped with triangular handle at each end. Two lines of inscription engraved round the border. Philadelphia, No. 7087, marked G. 187, having been found against the NW. angle. Lettering late transitional. Published *Karanôg Cem.*, Pl. 15 and p. 240.

The deceased is a woman as is shown by the epithets; she is full sister of the last and of *Kar.* 124, but her father is here named without his title.

‘Shabayé born of Mali-Taraqize, begotten of Makhizat, kin of a *paqar*, sister(?)² of

¹ See above, p. 30, note 7.

² Perhaps this difficult expression ‘belonging to the . . .’ means ‘sister’, as Shabayé’s brother in *Kar.*

78 is ‘*peshtê* in Akiñ’, and it recurs with her sister in *Kar.* 124. I have used the translation ‘sister’ (?) throughout this chapter.

a *peshtë*, sister (?) of a *belêlike*, mother (?) of a *shañamazes*, *shañamazes-lady* (?).’ Formulac ABDE.

Kar. 80. Altar of whitish sandstone, 25 × 36 cm. Cairo, No. 40151, marked G. 187, having been found against its north wall. The inscription is rudely engraved in archaic style.

The inscription is injured, and is difficult to analyse as none of the usual guides to the meaning can be clearly recognized and it is even uncertain where it began. The left half of the spout was perhaps never engraved, and the initial words may be written on the right side, the first on the right half of the spout (l. 7) 43[18], the second on the right half of the border on that side (l. 6) 44[5W[13], but this is by no means certain. If, however, we read round from the left continuously in the usual way we may recognize the letters in the following order:—

λ3 (5) 444435Σ (4) 4444444 (3) 44444 (2) 44444 (1)
14 (7) 4444W (6)

Kar. 81. Rectangular stela with rounded projection at top, engraved with eight lines of inscription between rules. Philadelphia, No. 7106, marked G. 191, having been found in the ‘dromos’. Published *Karanòg Cem.*, Pl. 19 and p. 241.

The writing is of late type and very bad, letters being entirely misunderstood by the engraver.

‘Wimalêl, truly born of Tamêye, truly begotten of Ataquêli (?), *malê-mars* in Nalête.’ Formulac AB.

The parentage seems to be the same as that in *Kar. 86*.

Kar. 82. Altar of white sandstone, 33 cm. × 23, and with spout 32 cm. Cairo, No. 40108, marked G. 193. Lettering late and not good.

‘Tamêye, born of Pêpêye, begotten of Tabakhareyanakali.’ Formulac ABBC. ‘O Isis, O Osiris!’

The deceased appears again as the mother in *Kar. 81* and *86*.

Kar. 83. Stela of grey sandstone, 48 × 25.50 cm. Cairo, No. 40271, marked G. 203, to which it belongs. Writing late. The first line entirely worn away, and the second much injured.

‘Li . . . (?), *shalegeñ* of a *pestê*, kin of the *pestê* Ñatewitar, kin of the *nête*, born of Tayenêlê, begotten of Ñatelaletey.’ Formulae ABC. ‘O Isis, O Osiris!’

‘Ñatewitar, *peshtë* of Akiñ,’ is commemorated (in older lettering) on *Kar. 78*.

Kar. 84. Altar of sandstone, 28 cm. × 25.50 and with spout 36 cm. Cairo, No. 40148, marked G. 204, to which tomb it probably belongs. Lettering late.

‘Tebiki, truly born of Khepesali, begotten of the *shalkhash* Wamili.’ Formulac ABCD. ‘*Asêl-malê*’.

ki has been inserted below *Tebi*; the whole name is seen in *Inscr. 135*.

Kar. 85. Stela of whitish sandstone, formerly painted, with inscriptions fitted to the figures, 35 × 29 cm. Cairo, No. 40189, marked G. 205, having been found against its NW. corner. Lettering transitional.

Two persons must have been represented, one taller and therefore more important than the other, but the first name has not been filled in; the second is ‘Yelebaye’.

Kar. 86. Altar of yellow sandstone, 25 cm. × 25 and with spout 32 cm. Cairo, No. 40116, marked G. 209, and probably belongs to G. 208. Lettering late transitional.

The execution is bad and rough. The name of the deceased is without special termination, and the words of relationship on the father's side here take an unusual form, perhaps for lack of space.

'... talalêmwî, born of Tamêye, truly (?) begotten of Ataqêli.'

The parentage is the same as in *Kar.* 81.

Kar. 87. Altar-shaped stela (?) of white sandstone, 23 cm. x 21 and with spout 27 cm. Cairo, No. 40120, marked G. 218. Lettering late.

'Khashalêk, prophet of Ammon, brother (?) of *ates* in Pezeme, brother of *santes*, *malê-mars* in Akiñ.' Formulae A B C.

Kar. 88. Rectangular altar with spout, the sunk field sculptured with two ewers pouring water in one stream, four round loaves between them. Three lines of inscription engraved on border. Philadelphia, No. 7096, marked G. 219, having been found in position in the tomb. Lettering late. Published *Karanôg Cem.*, Pl. 17 and p. 241.

'Shabalaye, born of Shatakiñaye, begotten of Bali-Amême, kin ofñ, *masek* of Mit, *shatamazes*.' Formulae A B C. 'O Isis, O Osiris! *Malê*.'

Kar. 89. Rectangular stela with rectangular projection at top; engraved with twelve lines of inscription between rules, enclosed by engraved lines, the inscription continued in a single line round the border. Philadelphia, No. 7099, marked G. 219; found in the dromos of G. 217. Lettering late. Published *Karanôg Cem.*, Pl. 18, and p. 241.

'Wiritelîtê, born of Palemêñaye, begotten of the *shashêr* of Amanap Tarêsatame, kin of the prophet of Amanap Manêtel, mother of the prophet of Amanap Baratare, mother of the prophet Tani, sister (?) of the *sante* of Amanap Mashkel, belonging to the sisters (?) of the *shêni* of Ammon Merematebêlize and the *atêsh* Belimetaye, mother of the *shêni* of Ammon Belilizat, wife of the *shaleqên* of Amanap Yiremeñ.' Formulae A B C D. 'O Isis, O Osiris!'

This long text down to the middle of l. 9 is a duplicate of the altar-inscription *Kar.* 19, attributed to the neighbouring tomb G. 70. It indicates the meaning 'wife'¹ for 𐤀𐤁𐤁𐤁𐤁𐤁, since Yiremeñ and Wêrêtelîyî, who is probably the same lady, are the parents of Arereteli in *Kar.* 20; moreover, in 21, Arereteli is 𐤀𐤁𐤁𐤁𐤁𐤁 of the *ant* Baratarye, while his mother is here 𐤀𐤁𐤁𐤁𐤁𐤁𐤁 of the prophet of Amanap Baratare, confirming, though not yet fixing absolutely, the meanings 'brother' and 'mother', which I had tentatively given to these two words before observing this evidence. There is a king named Baratare (𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁)².

𐤀𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 Wiritelîtê appears to mean 'belonging to the inhabitant of Wiri'; in *Kar.* 19 it is spelt 𐤀𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 with Wire, and 𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁𐤁 Wêrê-teliye in *Kar.* 20, 21. Another variant of the initial group is probably seen in -𐤁𐤁𐤁𐤁𐤁 Were- (*Kar.* 35).

With Tarêsa-tame cf. Amani-tame (*Inscr.* 85), Pezemêke-tame (*Kar.* 100), and the divine (?) name Tarat. The title *shashêr* seems to be found only at Karanôg.

In *Kar.* 21 we have 'kin of the prophet Menêtel', and Menêteli is the father in 120.³

Kar. 90. Rectangular altar with spout and a plain rounded projection opposite to it, perhaps taken from the disk and horns of Isis as on the Golenischeff stela (*Inscr.* 131). The sunk field sculptured with two ewers pouring water on to eight loaves, below which is a cartouche-shaped bowl with triangular handle at each end. Inscription of two lines round border terminating in the field. Philadelphia, No. 7090, numbered G. 222, 'to which it probably belongs'. Lettering late. Published *Karanôg Cem.*, Pl. 15 and p. 241.

¹ See also the note to *Kar.* 32.

² Meroë, Pyr. B. 10, see *Inscr.* I, p. 87.

³ For Menête (or Amanête?), a name of Ammon, see *Inscr.* 94/4, 5.

'Aqamakas, born of Baleke-Witeke, begotten of Qelékhar, kin of a *pesti*, wife of an *ate* in Pezeme.' Formulae A B.

A full sister of the deceased in *Kar.* 122.

Kar. 91. Altar of rough whitish sandstone, 26 cm. x 24 and with spout 34 cm. Cairo, No. 40189, numbered G. 241, to which it probably belongs, having been found in the dromos. Lettering late and faulty.

'The *masqêrês* of the king, Tamakhe (?), born of Arekikali, begotten of Makas-tame.' Formulae A B.

Kar. 92. Stela of brownish sandstone, 55 x 31 cm. Cairo, No. 40132, numbered G. 251, to which it probably belongs, having been found in the 'dromos'. Lettering late.

'Lapatenake, *archetake* in Shimalê; and the *tañyiñ* Wêshapatakize, chief (Lady) of Music of Mash.' Formulae A B C (singular). [For the titles, see p. 82.]

Kar. 93. Altar of whitish sandstone, 26 cm. x 22 and with spout 31 cm. Cairo, No. 40141, numbered G. 256, having been found loose in the sand on the north of that tomb. Lettering late and faulty.

'Apatêye.' Formulae A B.

Kar. 94. Rectangular altar with spout, the sunk field sculptured with two amphorae pouring water upon two ♀-shaped objects; two round loaves on either side. The border engraved with three to four lines of inscription. Philadelphia, No. 7091, numbered G. 258, 'found against the middle of the south wall of G. 158'. Lettering transitional. Published *Karanòg Cem.*, Pl. 16 and p. 241.

Two deceased are commemorated, and both are male; the first by the epithets, the second by the ending *w* of the name.

'Taytiñali, born of Meqên, begotten of Atakelêl, *taqi* of Mash, *maleke* of Mash, a *qircên*.' Formulae A B C. 'O Isis, O Osiris.'

'Tanikar, *zaske* of Mash.' Formulae A B.

Kar. 95. Altar of whitish sandstone, 28 x 27 cm., the spout broken off. Cairo, No. 40241, numbered G. 284, and found between 284 and 254. Lettering transitional.

'Zalisaye, truly born of Natakili, begotten of Shakhañateli.' Formulae A B C.

Kar. 96. Rectangular altar with spout, the sunk field sculptured with a representation of Isis (on the right) wearing disk and horns opposite Anubis on the left, one hand of each raised, the other holding an amphora upside down between them; the mouth of the amphora appears to rest on a rectangular table. Inscription of two lines round the border. Philadelphia, No. 7097, marked G. 285, having been found near the approach. Lettering late. Published *Karanòg Cem.*, Pl. 17 and p. 241.

'Amanilikhe, truly truly truly born of Natakili, truly begotten of Shaw . . . li, kin of a *shaleqên*, *malê-mars*.' Formulae C A B.

The words of parentage are repeated to an extraordinary extent in this text. The mother is the same as in the last.

Kar. 97. Stela of whitish sandstone, 34 x 28 cm. Cairo, No. 40184, marked G. 290, to which it probably belongs. Lettering late and very faint; it may be supposed that the stela had been coated with stucco which has fallen off.

occupying the gap in ll. 6-7; and thereafter the father's title *ḥr* 52 'prophet' seems traceable, and the ending of the C word in the plural as in *Kar.* 45. Finally, l. 8 contained a short phrase ending with the masculine epithet *ḥr* 31 54 48 in the plural 'brothers'(?), showing that both of the persons commemorated were men. But if, as is quite possible, a line were entirely missing between 5 and 6 this restoration could be greatly modified.

With 'are of Amanap' compare 'are of Ammon' *ḥr* 44 152 5W 52 in *Kar.* 58. Amanap, like Amani and the other derived names, is usually written without the initial vowel; but after 5 the vowel is more often preserved, as after *belelike* in *Kar.* 46, see also 34.

Kar. 103. Altar of whitish sandstone, 37 cm. x 26, and with spout 33 cm. Cairo, No. 40173, marked G. 359, having been found between that and 212. Lettering transitional.

The deceased is a man by the ending *w* of his name.

'Tenazakhar, begotten of a *peshtē*, born of Nabeyarēshakhi, *zaske* of Mash, *shalkhash* of Amanap.' Formulae A B.

Although the father is here designated only by his title, Tenazakhar seems to be a brother of the woman in *Kar.* 8, which is in a later style of writing.

Kar. 104. Fragment of rectangular altar comprising one corner and edge to the spout (which does not project), showing also the plain hollow of the field. The border engraved with two to three lines of inscription; two characters are also seen in the field. Philadelphia, 9088 B, from Karanôg cemetery. Lettering late.¹

This fragment is chiefly interesting for its plural forms. A portion of a descriptive phrase in the plural, and the terminal formulae A and B, also in the plural, are preserved.

Kar. 105. Altar of whitish sandstone, 35 cm. x 22 and with spout 29 cm. Cairo, No. 40240, marked G. 363, and perhaps belongs to 379. Lettering transitional.

'Shake-Ziye, *mesan* of Ammon, *mezē* of Amanap, *shalkh* of Amanap, begotten of Masaye, born of Qêwêli.' Formulae A B C.

Kar. 106. Stela of red sandstone, 31 x 29 cm. Cairo, marked G. 363. Lettering late.

'The honourable Arêtanaye, kin of *pestēs*.' There is no invocation.

Kar. 107. Stela of sandstone, 61 x 37 cm., with a vague painting in white below the inscription, possibly intended for a goddess and Anubis standing with a jar between them (cf. *Karanôg Cem.*, Pl. 17, No. 7097), and engraved line bounding the field below. Cairo, No. 40128, marked G. 363, and belonged perhaps to G. 379.

The lettering is of transitional type, and employs ← once for 4.

'Baleki-Kazili, born of Kazisharteli.' Formulae A B.

Kar. 108. Stela marked as an altar, of brownish sandstone, 38 x 27 cm. Cairo, No. 40180, marked G. 371, and found between that and 378. Lettering late.

'Khapéye, born of Wêshmakas, begotten of a *shēni*, of the harim of a *shalkhash*.' Formula A.

Kar. 109. Altar of pink sandstone, 24 cm. x 21 and with spout 30.50 cm. Cairo, No. 40242, numbered G. 377, having been found to the SW. of that grave. Lettering late.

The name of the deceased is very doubtful, and of the epithets the first suggests a man while the second looks like a variant of the female epithet *ḥr* 14 4-3 with *///* for 3.

'Bakhañ . . (?), born of Kaziye, begotten of Malêbeshar, *taqi* of Amanap, *sate* of a *teter* of Amanap.' Formulae A B C.

¹ The photograph is amongst the fragments on Pl. 28.

Kar. 110. Stela of whitish sandstone, 45 × 27 cm. Cairo, No. 40131, numbered G. 377, to which it probably belongs, having been found in the robber's hole. Lettering transitional.

'... zibey, begotten of Taqêle, born of Zêke-kazis, *shalkh* of Amanap, *tage* of Amanap.' Formulae B A.¹

Kar. 111. Altar of whitish sandstone, 28 cm. × 26 and with spout 31 cm. Cairo, No. 40176, marked G. 395, having been found near it. Writing late and somewhat confused.

'Yekemalantê (?), belonging to a *shashêr*.' Formulae A F G.

Kar. 112. Round-topped stela of whitish sandstone, h. 50 cm., w. 25 cm., with figure of man or woman sculptured in high relief, standing full-faced, nude to waist, the head destroyed, breasts pendant (?), right arm holding staff with hammer-like head, left arm down side holding fly-flap, tunic reaching half way between knee and ankle with fall in front. Cairo, No. 40265, marked G. 411. Published *Karanôg Cem.*, Pl. 11 and p. 48. Lettering late.

It is unfortunate that this unique stela is in bad condition. The inscription is so much injured that it is difficult to determine where it began and where it ended. Later study of the original may however clear up most of the difficulties.

'.... spi . . , [envoy] of Rome, kin of the great [*wém*]anis (?) Yesqêrabe, born of Am . . telish, begotten of Weñat . . .'

For the title $\epsilon\text{H}\text{S}\text{I}/\text{W}\text{S}\text{Z}:\text{K}$ [1532] 'envoy of (i.e. to?) Rome', cf. *Inscr.* 129/4. It might be presumed that the personage represented by this remarkable sculpture was of special importance.

Kar. 113. Irregular slab of brownish sandstone, 45 × 39 cm., engraved on one face with a line of Egyptian demotic followed by a line of Meroitic. Cairo, No. 40186, marked G. 439.

Egyptian inscription: *P-šr-mr(?)sy P-a-te-ʿS* 'Pshenmr (?), son of Petêsi'.

From the style it is probably not earlier than the later Ptolemies and may be of Roman period. The father's name means 'Gift of Isis' and is very common in Egypt; that of the deceased should mean 'Son of *Mr*', but I do not know this divine name *Mr* elsewhere.

Meroitic inscription: 'Samalzê-lakh', 'The elder (?) Samalzê'.

Undoubtedly contemporary with the Egyptian; it may be the Meroitic name of the same man. The lettering is transitional.

Kar. 114. Altar of pale sandstone, the central pit with two flights of steps, 43 cm. × 35 and with spout 40 cm. Cairo, No. 40256, marked G. 467. Writing late transitional.

'Shanashaye, truly born of Yetaremalî, begotten of Tabikhekhaye.' Formulae A B C. 'O Isis, O Osiris.'

Kar. 115. Stela with rounded top, engraved with an inscription of five complete lines and two characters in a sixth line. A deep notch cut into each side at the fifth line subsequently. Philadelphia, No. 7107, marked G. 770, having been found in 'the dromos'. Lettering late. Published *Karanôg Cem.*, Pl. 20 and p. 241.

'The honourable Mapêtawe.' Formulae A C.

Kar. 116. Altar of pale sandstone, 33 cm. × 26 and with spout 34 cm., purple colour on the offerings, the inscription divided into compartments by engraved lines. Cairo, No. 40114, marked G. 641, and probably belongs to G. 665. Lettering late, but H for the usual HIII .

The deceased is male by the ending ω of his name; and is a full brother of those in *Kar.* 50 and 59.

'Tapêtemakher, born of Yilakhamali, begotten of Shaweyibar, kin of a *pestê*, kin of the *belilêke* (in) Napata, kin of the *belilêke* of Amanap.' Formulae A B C.

¹ See the note on p. 47.

Kar. 117. Altar of whitish sandstone, 32 cm. x 27 and with spout 33 cm. Cairo, No. 40177, marked G. 650, having been found in its dromos. Lettering transitional.

'Nalakiz, begotten of Temeyali, born of Kazipêlêyi, kin of a prophet of Amanap, kin of a *shante* of Amanap, *malê-mars*.' Formulae A B C E.

Kar. 118. Slab of brown sandstone, h. 40 cm., w. 23 cm. Cairo, No. 40182, marked G. 650. Lettering late.

'Saber, born of Sabezaman[i], begotten of Zekeli, brother of a prophet.' Formulae A B.

Kar. 119. Stela of white sandstone, h. 28 cm., w. 27 cm. Cairo, No. 40298, marked G. 650. Lettering late.

'Ar . . qêr, kin of a prophet of Amanap, begotten of Amewil(?), born of Shatakiñayi.' Formulae C A B E.

Kar. 120. Altar of whitish sandstone, with disk and remains of horns (of Isis) projecting opposite the spout,¹ 31.30 cm. x 3 and with projections 42 cm. Cairo, No. 40155, marked G. 672, to which it probably belongs. Lettering late.

'Shatepeñayi, born of Shamakas, begotten of Menêтели, kin of a *pestê*.' Formulae A B.

Kar. 121. Spout broken from an altar, inscribed with three lines on each border and one in the channel. Philadelphia, from Karanôg cemetery. Lettering late.²

This tantalizing fragment is of interest as preserving in ll. 7, 8 a parallel to a remarkable descriptive phrase on the important stela *Kar.* 47, and in l. 14 a portion of a new descriptive phrase.

Kar. 122. Altar of whitish sandstone, 38 cm. x 26 and with spout 36 cm. Cairo, No. 40147, marked G. 677, and probably belongs to G. 709. Lettering late.

The deceased appears to be a man by the epithet *43/443*. A sister is commemorated in *Kar.* 90, and his mother in 125.

'Meqenali, born of Baleke-Witeke, begotten of Qelêkhar, *belêlêke* of Amanap, kin of a *peshtë*, brother (?) of a *peshtë*, *malê-mars*.' Formulae A B C.

Kar. 123. Altar of sandstone, 37 cm. x 27 and with spout 32 cm. Cairo, No. 40166, marked G. 698. Lettering transitional.

'Maqêshalawaterêr, *shêni* of Amanap, *sheni*(?) of Amanap, *shêni* of Amanap, *malê*.' Formula C. 'Born of Nakhali, begotten of a *shalkhash*.'

The repetition of the descriptive phrase seems extraordinary; it is perhaps for emphasis.³

Kar. 124. Altar, unusually thick, of sandstone, 36 cm. x 35 and with spout 42 cm. Cairo, No. 40107, marked G. 699, having been found against its south wall. Lettering late.

'Kharmalêmakas.' Formulae A B. 'Begotten of the *zakaretri* Makhizaz, born of Mali-Taraqize, wife of an *amerê* of Amanap, kin of a *peshtë*, sister(?) of a *peshtë*, sister(?) of a *belilêki*, (*ma*)*lê-mars*, *malê*, kin of a *sham*, *sham*, wife.'

Her full brother and sister are commemorated in *Kar.* 78, 79.

Kar. 125. Rectangular altar with spout, the sunk field sculptured with two ewers pouring water into a cartouche-shaped bowl; above are a pyramidal heap of fruit and four loaves, and on either side a lotus-flower between two buds, three lines of inscription engraved on border. Philadelphia, No. 7095, numbered G. 701, having been found 'virtually in position'. Lettering late. Published *Karanôg Cem.*, Pl. 17 and p. 241.

¹ Cf. *Inscr.* 131, and 90 above.

² The photograph shown on Pl. 29.

³ Cf. the reduplications on p. 37.

The invocation is not in its usual place at the beginning of the inscription, and the last group is puzzling.

Kar. 132. Altar of whitish sandstone, 42 cm. \times 33.5 and with spout 41 cm. In the Ashmolean Museum, Oxford; found on the sheikh's tomb at Karanôg¹ with others uninscribed or worn smooth. The inscription (late) is written round the edge in the reverse of the usual way, as if to be read from the outside instead of the inside of the altar, and it ends on the field in five lines which succeed each other from bottom to top. A rough copy made on the spot shows some signs (in ll. 3 and 7) which were broken away from the spout in transit to England. These are inserted in the plate with dots round.

'Zem . . . tes, begotten of Zewitar, born of Balaye, great (lady) of Music of Isis, wife of ² a *masqêrê*s in Shimalê.' Formulae B A C.

Sh. 1. Rectangular altar with spout; the field outlined but not sunk, sculptured with two ewers pouring water, a vase between and above them, an oval basin below. Underneath, between this representation and the spout, is a vessel on a stand between two frogs (or kneeling figures). An inscription engraved in two lines on the border at the top is continued in eleven lines on each side of the representation in the field, crossing from side to side in half lines. The arrangement is thus like that of a stela, but with the projection below. Philadelphia, No. 5100, size 39 \times 34 cm., found behind tomb 23, immediately outside the SE. corner. Published *Areika*, Pl. 32 and p. 31. Lettering late.

'Talaye, born of Kizateliye, begotten of Takheye, kin of the *shanamazes* in Teñ, *malê-mars* in Teñ.' Formulae A B C D.

Sh. 2. Rectangular altar with spout, the sunk field sculptured with two ewers pouring water on to four round cakes, a cartouche-shaped bowl between them. Inscription in one to two lines round the border. Philadelphia, No. 5101, size 29 \times 29 cm. Found in position (?) in front of tomb 25. Published *Areika*, Pl. 32 and p. 31. Lettering late.

'Khawitan . . . e, born of Takharêlikaze, begotten of Qeremaye.' Formulae A B C.

Sh. 3. Rectangular stela with projection at top, inscribed with eleven horizontal lines. Cairo, No. 39276, brownish sandstone, size 29 cm. \times 29 and with projection 32 cm. Published as Ph. 5102 in *Areika*, Pl. 33 and p. 31. Marked Shablûl 22, having been found between tombs 22 and 12; it may therefore have belonged to 22. Lettering late.

The name is probably that of a woman, from its composition, and the number of kinships claimed.

'O Isis, O Osiris, O Maklakh! Belêlêye, truly born of Akesaye, kin of the chief *qêren* in Bezewe Yesbêkhe, kin of the chief envoy Zêzewiye, kin of the chief envoy Natepêke, *malê-mars* in Teñ.' Formulae A B.

Sh. 4. Rectangular stela, shaped like an altar, with projection at top, engraved with nine lines of inscription between rules. Philadelphia, No. 5103, size 42 \times 30 cm. Found on tomb 14. Published *Areika*, Pl. 33 and p. 32. Lettering late.

The epithets, especially *43/4/W/W 3*, show that the deceased was a man.

'Yiwalety, born of Arêkaye, *shiremarêke*-cadet, *shamat*-cadet, *shêbakhe*-cadet, *waleke*-cadet, envoy of the king.' Formulae B A C.

¹ *Karanôg Cem.*, Pl. 110.

² Read probably *44/4*

Sh. 5. Altar-shaped stela with projection below, engraved with eight horizontal lines of inscriptions. Philadelphia, No. 5104, size 31 × 32 cm., found in front of tomb 14. Published *Areika*, Pl. 33 and p. 32. Lettering late.

The name ending in *w* shows that the deceased was a man.

'Qêmaskhar, truly born of Shaqênaye, begotten of Mashmashemali, *shashimete* of Mash, *malê-mars* in Teñ.' Formulae A B C.

Sh. 6. Rectangular stela with small projection at the top, inscribed with ten lines between rules. Cairo, No. 39275, brownish sandstone, size 25 cm. × 23 and with projection 27 cm., marked Shablûl 23, to which it probably belongs, having been found in front of it. Published *Areika*, Pl. 34 and p. 32 as Ph. 5105. Lettering late.

'The honourable Qêreqêye, begotten of the *mezê* Tebazetemêye, born of Nawi.ye, kin of the envoy Yisbêkhe, wife of the *masêsh* Tanabelile.' Formulae A B C. '*Malê-mars* in Teñ.'

Sh. 7. Stela tapering slightly upward, with small dove-tail projection at top; inscribed with eleven horizontal lines of inscription. Philadelphia, No. 5106, size 31 × 22 cm., found outside SW. corner of tomb 32. Published *Areika*, Pl. 34 and p. 32. Lettering of the later style, with a peculiar form for the ← seen also on the altar *Sh.* 17, belonging to the same person.

'Têshaye, born of Takizaye, begotten of Shabareye.' Formulae A B C I.

Sh. 8. Rectangular stela with dove-tailed projection at top and square drafted upon it, engraved with an inscription of ten horizontal lines. Philadelphia, No. 5107, size 42 × 29 cm. Found in the centre of tomb 34. Published *Areika*, Pl. 34 and p. 32. Lettering late.

'Nashaye, mother of the chief envoy [Ta?]ni, born of Shiwe, begotten of the *shashamari* Peshilikar.' Formulae A B C.

Sh. 9. Rectangular altar with spout, the field deeply hollowed, border engraved with one to two lines of inscription. Philadelphia, No. 5108, size 36 × 35 cm. Either this or No. 12 was found on tomb 33. Published *Areika*, Pl. 34 and p. 32. Lettering late.

'Shizêkeñaye, born of Nashaye, begotten of Khaqelawi.' Formulae A B.

Sh. 10. Rectangular altar with spout, the field hollowed, border engraved with one or two lines of inscription. Philadelphia, No. 5109, size 36 × 31 cm. Found near tomb 33. Published *Areika*, Pl. 35 and p. 32. Writing late.

The deceased is evidently a woman by the beginning of her name, and she seems to be connected with a Karanôg family by her mother's name.

'Kazibaye, born of Temey-kaziye, begotten of Azeqenak.' Formulae A B C.

Sh. 11. Altar-shaped stela rudely shaped with projection above; two lines of inscription engraved and horizontal rules drafted below. Philadelphia, No. 5110, size 37 × 30 cm. Found midway between tombs 16 and 17, and therefore may have belonged to tomb 30. Published *Areika*, Pl. 38 and p. 32. Writing late.

'Meke, truly (?) born of Arme . . zi.'

Sh. 12. Rectangular altar with spout, the square centre deeply hollowed, with four circular loaves engraved above and below, two lines of inscription on the border. Philadelphia, No. 5111, size 33 × 34 cm. This or No. 9 was found over tomb 33. Published *Areika*, Pl. 35 and p. 32. Lettering late.

'Wikhiye (?), born of Wikelele, begotten of Keshêteye; and Têtepemate, born of Miniye, begotten of the *mesê* Maritelaye.' Formulae A B.¹

Sh. 13. Rectangular altar with spout, the sunk field sculptured with an amphora on a stand between four loaves, margin engraved with two lines of inscription. Philadelphia, No. 5113, size 34 × 35 cm. Found outside NW. corner of tomb 11 to which it probably belongs. Published *Areika*, Pl. 36 and p. 32. Lettering late.

'Kelkhê, truly truly born of Shiteli (?), begotten of the *shaleqên* Kelqêli.' Formulae A B C.

Sh. 14. Rectangular stela with dove-tail projection below, engraved with inscription of twelve lines. Philadelphia, No. 5114, size 35 × 44 cm. Found over vault of tomb 18. Published *Areika*, Pl. 36 and p. 32. Lettering late.

'Qêremanaye, born of Nashaziye, begotten of Be . . . ; and Shakelaye born of Akapaye, begotten of Temeyaye.' Formulae A B G (plural). 'O Patrê (?).'


For the last word cf. *Kar.* 68.

Sh. 15. Rectangular altar with spout, the centre sunk as a reservoir, with two staircases on opposite sides, inscription in two lines round border. Cairo, No. 39266, yellowish sandstone, size 32 cm. × 29 and with spout 38 cm., marked Shablûl 28 E, having been found in the middle of that tomb below the vault. Published *Arcika*, Pl. 36 and p. 32 as Ph. 5115. Writing late and incorrect.

'Teriñaye, born of Pemimi (?), begotten of Wazakiz.' Formulae A B C.

Sh. 16. Round-topped stela with traces of a scene in red paint, representing a man facing to the left with arm raised apparently in adoration to a figure occupying more space on the left. An inscription is engraved in fifteen lines between the figures above and below the hands. Philadelphia, No. 5116, size 37 × 28 cm. Found over tomb 30 b. Published *Arcika*, Pl. 37 and p. 32. Lettering late.

'S . . m . . tashi, truly born of Lataye, truly begotten of Nashaqêye.' Formulae A B C.

Sh. 17. Rectangular altar with spout, the field deeply sunk, inscription lightly engraved round border in two lines. Philadelphia, No. 5117, size 34 × 26 cm. Found over tomb 31. Published *Areika*, Pl. 37 and p. 32. The lettering is of the later style, and uses the peculiar form of  which is found on No. 7, q.v.

'Têshaye, truly born of Takizêye, begotten of [Shabara]ye.' Formulae A [. .]




Sh. 18. Stela roughly shaped, 'painted with a full-length figure in red, executed in Egyptian style', with apron in white; a single line of inscription in black (?) along the top edge. Philadelphia, No. 5121, size 31 × 23 cm. Found at front end of 33 b. Published *Areika*, Pl. 38 and p. 32.

The inscription may consist of the name alone.

'Shaleyibezêpema (?).'

Sh. 19. Rectangular stela shaped like an altar with spout at top, engraved with eleven lines of inscription between rules. Cairo, No. 39265, size 41 cm. × 40 and with projection 46 cm. Found at Shablûl. Lettering late.

'Yinqe, born of Paqazaye, begotten of Wêniye, kin of the strategus Taltabal, kin of the strategus Berakhil, kin of the envoy Wêsh-takel, *malê-mars* in Teñ.' Formulae B A C J.

¹ Both plural,  continues with  on the other side of the spout and  probably exists amongst the sculpture.

Sh. 20. Mr. Weigall in Pl. LII of his *Antiquities of Lower Nubia* publishes a small photograph of a stela from Amada, i.e. presumably from the cemetery of Shablûl, inscribed with fourteen horizontal lines of late writing. The description of the deceased woman is long and there seem to be other points of interest, but the photograph is very difficult to read.

The father's name $\text{S} \text{///} \text{44} \text{ } \overset{?}{\text{L}} \text{ } \text{J}$ Mazaliye is fairly clear in l. 3, and the epithet $\text{48} \text{ } \text{4} \text{ } \text{J} \text{///}$

'wife' in l. 11. In ll. 4-5 $\text{48} \text{ } \text{45} \text{ } \text{L} \text{ } \text{J} \text{ } \text{45} \text{///}$ $\text{S} \text{ } \text{3} \text{ } \text{1} \text{ } \text{V} \text{///}$ $\overset{\text{si.}}{\text{44}} \text{ } \text{4} \text{ } \text{S} \text{ } \text{8} \text{ } \text{S} \text{ } \text{L} \text{ } \text{S} \text{ } \text{V} \text{ } \text{34} \text{ } \text{L} \text{ } \text{S} \text{ } \text{W} \text{ } \text{1} \text{ } \text{3}$
'kin of the chief *qereñ* in Bezewe (Ye)sbêkhe' connects the deceased with Sh. 3, and in l. 10
 $\text{4} \text{ } \text{L} \text{ } \text{4} \text{ } \text{J} \text{///}$ $\text{W} \text{ } \text{J} \text{ } \text{4} \text{ } \text{J}$ 'malê-mars in Teñ' confirms the Shablûl origin.

CHAPTER VII

THE OSTRACA

OSTRACA inscribed with Meroitic characters have been found on several sites. The late Mr. Scott-Moncrieff recorded the finding of two ostraca at Halfa in 1905, which have unfortunately disappeared,¹ and Dr. Randall-MacIver subsequently found several in the same locality. Others were found in the ruins of the houses of Karanôg, and are published in Mr. Woolley's memoir on *Karanôg Town*. The cemetery of Karanôg also produced a few, together with some graffiti on amphorae, while at Alâqi an amphora was found with a variety of inscriptions upon it, in Meroitic, Egyptian demotic, and Greek.²

The ostraca are especially useful in providing examples of numerals. The texts as yet are almost wholly unintelligible in other respects. The following copies are from the originals.

Kar. Ostr. 1. Two fragments of a cup of fine thin buff ware, with lines of decorations in purple; inscribed in black. *Karanôg Cemetery*, Pl. 96, 8955 *a, b*, but marked 9049 *a, b*, G. 52.

1. . . . 931W4///:44 . . .
2. . . . 4R///4814):14 . . .
3. . . . 18:4R14 394[. . . .] 55/// . . .
4. . . . 39:441451[5R]55:8452 . . .
5. . . . 4R 3895/// [. . .] 14)145R:4 . . .
6. . . . R534W[. . .]:3984V:13 . . .
7. . . . 5:533:1 . . .

The appearance inside and out suggests the above arrangement of the fragments, and the word in l. 4 'in Pezeme' seems to confirm it. According to this the two fragments join at the corner.

Kar. Ostr. 2. Marked '9047. G. N. end of cemetery'. Piece from a large vessel of buff ware with reddish surface decorated with a pale buff line edged with purple. The top and right-hand edges are perfect, the left-hand edge is probably incomplete.³

1. :1 . 535///:4///3)J///
 2. : . 14 . 425///8:///5
 3. 5///:V545<45///
 4. . < . . 145///:<V3
 5. V5351
 6. 442
 7. :/// . . . :534
 8. /// . . . :14
- V

¹ *Inscr.* II, ad loc.

² *Inscr.* 90.

³ See Pl. 30.

Kar. Ostr. 3. Marked 9048, coarse red surface inside and out ; inscribed on front and back in white. *Karanôg Cemetery*, Pl. 96, 8954 *a, b*.

Exterior

... W S E K
 ... ? K C K or K : K
 ... 4 C III J
 ? S I S W S ?
 : K A J III
 ? ? ? ? ?
 Z S S S I S

Interior

K S Z S
 III 4 J J . :
 W C : : : 4
 ?
 O I III S K

Kar. Ostr. 4. Marked 9046, very coarse red fragment of a large vessel ; written in white ink.¹

1. : A S S S S III
2. : S Z I K P
3. // I I W

The jar graffiti appear to be as follows from the facsimiles.²

Kar. graff. 22 / E J S Z J S Z I . 4 S I S Z

„ „ 23 I I S S E (or I S S S E i.e. 'Philae').

„ „ 24, 26 both S S S S K, cf. the father's name in *Kar.* 73.

„ „ 25 S J A (?)

„ „ 27 : K Z S I A : S J J C S Z : 4 J S J, compare the funerary formulae A E.

„ „ 29 possibly J A J

¹ See Pl. 30.

² *Karanôg Cem.*, Pl. 107.

CHAPTER VIII

GENERAL RESULTS

IN the inscriptions of Shablûl only two place-names are mentioned, 𐤔𐤁𐤁𐤏𐤋 Bezewe, and 𐤔𐤁𐤁𐤏𐤋 Teñ. Two of the deceased are 'related to the chief *qêreñ* in Bezewe', *Sh.* 3, 20. A 'relative of the strategus in Bezewe' is recorded at Aqêba near Medik, *Inscr.* 89/4, and the place appears to be referred to at Philae, *Inscr.* 103/2. The other name Teñ is confined to Shablûl texts and occurs no less than six times in the nineteen inscriptions, and again on the Weigall 'Amada' tablet. In 1, 3, 4, 6, 19, 20 the deceased, man or woman, is described as '*malê-mars* (i.e. *malê* of *mar*) in Teñ', and in *Sh.* 1 again as 'related to a *shanamazes* in Teñ'. There can be no doubt that Teñ is the name of the town to which the Shablûl cemetery belonged, and presumably that of which the ruins are seen near by, extending from the 'well and river wall' to the modern 'village'.¹ As the residence of a strategus and chief *qêreñ*, Bezewe must have been of some importance; it probably lay somewhere down-stream of Shablûl, towards the frontier of the Dodecaschoenus. At Shablûl several of the deceased claim relationship with important persons, envoys and strategi, as well as a *shaleqeñ* amongst civil officers. Perhaps the most distinguished holder of titles amongst those buried there is Yiwalety of *Sh.* 4, but the meaning of the words except 'envoy of the king' is quite obscure. The sacerdotal title *masê* was held by the father in *Sh.* 6 and 12, and apparently by the husband in *Sh.* 6, and the deceased in *Sh.* 5 was *shashimete* of Mash; this is the only mention of a deity at Shablûl outside the invocations, and shows that he was worshipped there as well as at Karanôg. The period covered by the inscriptions of Shablûl must be short and late; the fragment *Areika*, Pl. 35, No. 5112, alone is 'transitional'.

In the Karanôg inscriptions many place-names occur. The one that most closely corresponds in use to Teñ at Shablûl is 𐤎𐤏𐤋𐤔 'Nalête'; the deceased in *Kar.* 3, 17, 73, 81, 97, 98, and 128 is '*malê-mars* in Nalête', and in *Kar.* 59 '*malê-mars* and (?) *amêke* in Nalête', cf. 47. Next comes 𐤎𐤏𐤋𐤔 'Akiñ'; the deceased in *Kar.* 29, 47 and 87 are entitled '*malê-mars* in Akiñ', but there are other and higher titles connected with it—*pestê*, *nak*, 'great *wêmanis*' in *Kar.* 47, *pestê* also in *Kar.* 77, 78. Akiñ was probably more important than Nalête, in the same neighbourhood, and its name seems identical with Acine of Pliny in spite of the fact that Acine should be far south of the Second Cataract.² Shimalê occurs as frequently as Akiñ; three persons, *Kar.* 17, 49, and 128, are '*mareperi* in Shimalê', the first and last being also '*malê-mars* in Nalête': we also have a '*qêreñ* in Shimalê', *Kar.* 38, an '*arcetake* in Shimalê', *Kar.* 92, the 'wife of a *mas-qêrê*s in Shimalê', *Kar.* 132, and one 'belonging to the great *mete* in Shimal' (*sic*), *Kar.* 11. It is evident that the cemetery of Karanôg was a burial-place for Nalête Akiñ and Shimalê, and that these three places were in the near neighbourhood. Certain passages in the great inscription of Kalabsha³ point to Shimalê being identical with Primis, the south frontier of the Blemmyes, i.e. the great hill fortress of Qaşr Ibrîm on the east bank about three miles south of the cemetery. Nalête and Akiñ occur only at Karanôg,

¹ See the map *Areika*, Pl. 43, and the description, *ib.*, p. 23.

² The same(?) name 𐤎𐤏𐤋𐤔 is found in

the neighbourhood of Esna, BRUGSCH, *Dict. Geogr.* 135.

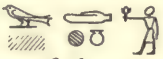
³ *Inscr.* 94.

and both may have stood on the cultivated west bank, one of the two no doubt being represented by the present town ruins of Karanôg.

Of names belonging elsewhere we have Pakharas (Faras?), Pezeme (Amara), Shaye (Sai), and Atiyê (Sedênga), as well as Napata; perhaps also Tebawe (the 'Holy Place', Ἁγία, in or near Philae). The noble deceased in *Kar.* 47 belonged to Akiñ, Pakharas, Tamañ, Pezeme, and perhaps Shazesh; it is not certain that Tamañ and Shazesh are really place-names, but the latter may be identical with Shazês. In *Kar.* 56 the father and family of the deceased belonged to Azere, Atiye, and Shazês. and on a stela from Faras¹ Shazês is mentioned along with Atiye, Shaye, and Pezeme, besides Pakharas itself; it evidently lay southward, probably beyond the Second Cataract. Azere, mentioned also in the Kalabsha inscription,² was likewise somewhere in this southern region. Yerawazêze, *Kar.* 27, is another place-name, certified by the characteristic title *shatamzes*, and apparently associated with Pezeme. Zêr in 69, Yipakhe, associated with Akiñ in 78, are somewhat less certain. Connexion of the people of the cemetery with the imperial capital at Napata is shown in *Kar.* 41, 77, 116, 125, while 121 probably commemorated a member of an Ethiopian embassy to the Roman emperor.

The deities mentioned at Karanôg, besides Isis Osiris Mak-lakh Patrêt, and Bebaz (?) in the invocations are Ammon, Amanap, and Amanapate, Isis, Mash, Khash, Mat, Mit, Aqezis, and Shanan (?). Amanapate occurs once only, and apparently in connexion with Napata, and not as a local deity; Ammon is fairly frequent, and is associated with Isis in 126, suggesting that he may have had the form of Min (associated with Isis at Koptos). In 102, 105 Ammon is served along with Amanap, and in 128 with Mash. Amanap (see p. 55) is very often mentioned and is associated with Ammon, and in 103 with Mash. In 69 Mash, also very frequent, seems to be associated with two other deities, Khash (i.e. Khons?) and Mat (i.e. Muth?). In 88 Mit may be Muth again, and in 30 Aqezis (the equivalent of Khons) appears, see below. Shanan is as yet quite doubtful. The religious titles are as numerous as the civil, but these cannot be fully discussed in the present memoir.

The god Aqezis is mentioned in *Kar.* 30, where his *aratawte* is referred to as a relative. Aqezis occurs in the titles of the human-headed Ammon,³ and is figured on the temple of the Lion-god at Naga, where he is evidently the Egyptian Khons.⁴ This moon-god was often identified by the Egyptians with Thoth, and a combination Khens-Thowt occurs in late temples. The title *aratawte*, which occurs also in *Kar.* 127, evidently contains the name of Thoth, and seems to designate the priest of Khons; in Egyptian it might perhaps be Har-Thowt, i.e. Horus Thoth, which is frequent as a proper name, or Ere-Thowt, 'companion of Thoth,' which might well exist. But more probably *ar-* is a Meroitic sacerdotal title swsr found with Ammon and Amanap, so that '*aratawte* of Aqezis' would mean something like 'Thoth-priest of Khons'.

With regard to Mash, who is found only in these inscriptions, a very interesting title '*waretakhan* of Mash' is seen in *Kar.* 92 belonging to the second of two people, the first of whom was *arebetake*⁵ in Shimalê. In 132 there is a '*waratakhon* of Isis' described as 'wife of a *mas-gêrêt* in Shimalê'. *waretakhan* must thus be counted as one of the very rare titles given to women; it can be nothing else than the Egyptian  'great (Lady) of Music', the title of the chief female temple musician or priestess of the sun-god Re at Heliopolis, recorded in a great geographical inscription at Edfu.⁶ So far as can be seen the title was confined to Re-worship in Egypt. Here we have it for Isis and for Mash; and this

¹ *Inscr.* 129/12.

² *Inscr.* 94/22.

³ *Inscr.* I, p. 63.

⁴ *Inscr.* 9; ib. pp. 57, 60.

⁵ A graffito in Egyptian demotic at Philae

(BRUGSCH, *Thesaurus*, 1009) is or an *arebetake* (var. *arebetanake*) of Isis, perhaps connected with the revenues of the temples; see *Inscr.* II, s.v. Philae, Hadrian gateway.

⁶ BRUGSCH, *Dict. Geogr. Suppl.*, p. 1368.

suggests that Mash was indeed the Sun-god, in Nubian 𐤎𐤁𐤔𐤁𐤌 ,¹ and that the title was extended to the worship of the goddess Isis, who may perhaps have been viewed at Shimalé as either the mother or the consort of the Sun-god. But Mash might equally well be the comic Egyptian Bes, patron of music and dancing; and Bes is well known among Meroitic remains.

The range of the numerous inscriptions from Karanög is somewhat wider than of those from Shablül, but few seem to be so early as the c, d inscriptions of the cemetery of Meroë.² No names of kings are recognizable in any of the texts, nor regnal dates, nor even records of the age of the deceased.

The deities in the Meroitic inscriptions are chiefly Egyptian, but they do not seem to represent either the old local gods of the Egyptian Middle Kingdom or New Empire in Nubia, nor the later ones of the Ptolemaic and Roman Dodecaschoenus. So far as can be seen at present they are the Ammonian and Osirian series of the Meroite Ethiopians, taken from Thebes and Philae(?) at the time of the XXVth Dynasty. Two or three of the sacerdotal titles, as of the civil, are of Egyptian origin.

As to the place-names, Atiye is Egyptian, Napata also occurs in Egyptian inscriptions, and Pakharas in Greek and Coptic; but for the most part they are not to be found either in Egyptian or Coptic, or in classical or Arab writers, or in the modern maps. As yet no tribal or national designations whatsoever can be recognized.

It must be confessed that the connexion of the Meroitic language with Nubian, which seemed so promising from the few Ethiopian names preserved by classical writers, seems to be very slight so far as the evidence of the inscriptions goes at present. Even if Mash be really the same as the Nubian 𐤎𐤁𐤔𐤁𐤌 it helps little to prove that Meroitic is a form of Nubian; for either 𐤎𐤁𐤔𐤁𐤌 may have been borrowed by the true Nubians from Meroitic, or it may be that, while Meroitic was the official language for writing, Nubian was the mother-tongue of Lower Nubia, so that Mash would not be truly Meroitic, but the local Nubian name of the Sun-god retained in official documents.

The abundance of funerary inscriptions with the Meroites agrees with the richness of the Meroitic grave-deposits, and contrasts strongly with the poverty of burials in Egypt in the Roman age. In connexion with the leading formula of the funerary texts concerning the supply of water,³ Mr. Blackman drew my attention to the practice still holding with the women of the Moslem Barabra in Nubia, of placing a bowl at the grave of a relative and filling it with water from time to time. I have since had the opportunity of seeing the bowls, sometimes filled with water, placed by the newer graves in the cemeteries at Faras and Serra, and I was told that the women fill them every Friday, the Mohammedan Sabbath.

¹ Above, p. 56.

² *Meroë*, p. 58.

³ See pp. 44, 46.

TABLES AND INDICES

TABLE OF NAMES AND PARENTAGE.

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INDEX B. TITLES AND DESCRIPTIVE PHRASES IN THE ORDER OF THE FINAL WORDS.

INDEX C. MEROITIC WORDS AND GROUPS.

INDEX D. THE FUNERARY MONUMENTS IN THE ORDER OF THE TOMB NUMBERS.

INDEX E. THE FUNERARY MONUMENTS IN THE ORDER OF MUSEUM NUMBERS, ETC.

TABLE OF NAMES AND PARENTAGE¹

Kar.	A	B	C
1	48/135///5)52 ♀ cf. 54 B	5///4Pw3	[?4P5W?] cf. 23 CC
2 a	48/135///K-5) (woman)		
2 b	48/4523W<K52 (man)		
3	485/35///153 ♀ cf. 108 A	5L[413]W3(44) 78 B, 79 B, 124 B	
4	48/135///4K3 88 A, cf. 79 A	5///4L2///5)K- 18 B, 32 B, 59 A	. . <453<52 cf. 9 C
5	48/13:3442)4///		
6	48/135///<4L2 23 A, cf. 9 AA	5///433 81 B, 82 A, 86 B	44/13/13 17 C, 23 C, 49 C
	-K)K-(1W5K52?) 48/13	5L433(44) 17 B, 23 B, 32 A	44A4P5W3 cf. 23 CC, 40 C
7	48/4/15<33		
8	48/1344K-1)C 48/134432/1L< ♀ cf. 130 B, C 48/13J///L5L44)	433/1W///5K A 103 B	W2/1L cf. 52 B (and 103 C)
9	48/134<83 cf. 10 C 48/135///L<4L2 cf. 6 A, 23 A	4J///A5)3 cf. 6 B	5///4453<52 cf. 4 C
10	-///K-5///85K52 48/13 ♂ cf. 68 A, C	444L2L)	4<8 cf. 9 A
11	-5///53)3/8(1/3) 48/13 ♂	5K1348K-5)	4434L52
12	48/135///4<4P3 ♂ cf. 33 A, &c.	5///5L45 cf. 54 C, &c.	5///1K4J///
13	48/134434/1352 ♂	J///2)34	5///14)
14	48/134/1)3/8	5///1)W)L	5///13)
15	485/3W34854/4 485/35///))		
16	48/135L248))	5///44K-5///5<52	5///15<52

¹ The name of the deceased is in A, of the mother in B, of the father in C. Until the composition and meaning of the proper names is understood it is

impossible to fix the precise spellings owing to bad writing, injury, and general ambiguity in the forms of the signs.

Kar	A	B	C
17	48/13 𐎧𐎡𐎥𐎵𐎥𐎥 𐎡𐎥 brother of 23 A	𐎧𐎡𐎥𐎵(𐎥𐎥𐎵) 6 BB, 23 B, 32 A, cf. 27 B	44/13/13 6 C, 23 C, 49 C
18	48/13 𐎧𐎡𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥 cf. Sh. 15 C	𐎧𐎡𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥 4 B, 32 B, 59 A	𐎧𐎡𐎥𐎵𐎥𐎥
19	48/13 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 89 A, 20 B, 21 B	𐎧𐎡𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥 89 B	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 89 C
20	-𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 48/13 𐎡𐎥 cf. 21 A	𐎧𐎡𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥 19 A, 21 B, 89 A	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 89 descr.
21	-𐎥𐎥𐎥𐎥[𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥] 48/13 𐎡𐎥 cf. 20 A	[𐎧𐎡𐎥𐎥𐎥]𐎥𐎥𐎥𐎥𐎥 see the last	[]
22	48/14 𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎧𐎡𐎥𐎵𐎥𐎥𐎥𐎥𐎥𐎥𐎥(𐎥𐎥𐎥)	𐎥𐎥𐎥𐎥𐎥𐎥
23	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 6 A, cf. 9 AA 48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 cf. 117 C and 4 B	𐎧𐎡𐎥𐎵𐎥𐎥(𐎥𐎥𐎥) 6 BB, 17 B, 32 A 𐎧𐎡𐎥𐎥𐎥 cf. 6 B, 33 A	44/13/13 6 C, 17 C, 49 C 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 cf. 6 CC, 40 C
24	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥
25	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎧𐎥𐎥𐎥 cf. 29 B, 31 B, 127 A, 129 B	𐎥𐎥𐎥𐎥𐎥𐎥(48 ...?)
26	48/13 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥
27	48/13 𐎥𐎥𐎥𐎥𐎥𐎥(113)	𐎧𐎡𐎥𐎥𐎥𐎥𐎥 cf. 17 B	
28	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥 cf. 106 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥
29	-𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 48/13 39 A 48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 39 AA	𐎥𐎥𐎥𐎥𐎥𐎥𐎥 31 B, 127 A, 129 B, cf. 25 B	𐎥𐎥𐎥𐎥𐎥𐎥𐎥 31 C, 55 CC, 129 C
30	48/13 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 69 B	
31	48/14 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 48/14 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎧𐎡𐎥𐎥𐎥𐎥𐎥 29 B, 127 A, 129 B, cf. 25 B 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥	𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 29 C, 55 CC, 129 C 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥
32	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 6 BB, 17 B, 23 B	𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 4 B, 18 B, 59 A	[]
33	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 23 BB		
34	48/14 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 𐎡𐎥 cf. 60 C	𐎥𐎥𐎥 cf. 55 B, 65 B	𐎧𐎡𐎥𐎥𐎥𐎥 in descr. 60
35	48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 48/13 𐎧𐎡𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥 113 𐎥𐎥𐎥𐎥𐎥𐎥𐎥𐎥		

Kar.	A	B	C
36	5///1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	5///14 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	44 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]
	1134///2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	5///2 [?] 3 [?] 109 B	4414 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]
37	48/135248 [?] BB	444 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	4453 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]
	48/135///3 [?] 2 [?]	5248 [?] 1 [?] A	W5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 60 descr.
	48/134///1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] ^o	44 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 38 B, 70 B	5213544 [?] 38 C, cf. 70 C
	cf. 1 C, 38 A		
38	48/45 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] (man figured) cf. 1 C, 37 AAA	1/135 [?] 1 [?] 58A, 94 B, cf. 37 BB, 70 B	5213544 [?] 37 CCC, cf. 70 C
39	-///2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]		
	[48]113 [?] 29 A		
	48/1352 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]		
	29 AA		
40	48/455 [?] 6 [?] 7 [?] 8 [?] 9 [?] ^o 41 A	44 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] ///	4453 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 6 CC
41	48/455 [?] 6 [?] 7 [?] 8 [?] 9 [?] ^o 40 A		
42	48/442 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 56 B	2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 76 C	///1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]
	48/4435 [?] 6 [?] 7 [?] 8 [?] 9 [?] W5 [?] 6 [?] 7 [?] 8 [?] 9 [?]		
	48/4W5 [?] 6 [?] 7 [?] 8 [?] 9 [?] W5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. descr. 21, 89	5///1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] ///	W5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 13 [?]
43	48/4///5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 4 B and 12 B, 23 BB		
44	48/135 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	44 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 48 B	524 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 48 C, cf. 126 A
45	-441 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] (15W513)	[]	[]
	48/1352 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. S/l. 2 C		
	48/1352 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] W4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 102 A	[]	[]
46	-54445 [?] 6 [?] 7 [?] 8 [?] 9 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] ///		
	48/13		
47	113W/1W548 [?] cf. S/l. 2 A		
48	48/13441///1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	44 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 44 B	524 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 44 C
49	48/13W2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	44 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 50 B, 59 B, 62 B, 116 B	44/13/13 6 C, 17 C, 23 C
50	48/4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]	44 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 49 B, 59 B, 62 B, 116 B	W5 [?] 6 [?] 7 [?] 8 [?] 9 [?] 1583 59 C, 116 C, 29 descr.
51	48/13442 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] W1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] (boy figured)	522 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] W3	
52	48/452 [?] 1 [?] 2 [?] 3 [?] 4 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?] cf. 100 A, 130 B	521 [?] 2 [?] 3 [?] cf. 110 B, 130 C	5///14 [?] 5 [?] 6 [?] 7 [?] 8 [?] 9 [?]

Kar.	A	B	C
53	48 4W/133(?)	5K434W1K	4ΣΣ cf. 82 B
54	48/135K43A4Σ ♀	5///152 cf. 1 A	W485K4Σ
55	48/135///K133 BB	443W< cf. 34 B, 65 B, 124 A	W48K43
	48/135///K484/// cf. 76 B	5///K133 A	W485<1 29 C, 31 C, 129 C
56	48513W345W/13 64 AA	44521K43 57 B	W4843K
57	48/13535K513443	4421K443 56 B	484K52535452
58	Λ/1353(?) 38 B, 94 B 4K5245131K3(?) 48/135313///443		
59	48/135///4K2///531K 4 B, 18 B, 32 B	4435344/// 49 B, 50 B, 62 B, 116 B	W44///583 50 C, 116 C, 29 descr.
60	-45<K(:W5W52) 48/13 cf. 61 AA 48/13K5K452	5///[.]4K	///K52543
61	-45<K2(5W52) 48/13 60 A	5///135K5Σ	(4ΣK2:W1K1K)
62	48/133W44453	443344/// 49 B, 50 B, 59 B, 116 B	4W44W45W2K cf. 64 C
63	48/135///4K24453 cf. 109 B		
64	48/45W/135W:113 cf. Sh. 6 A 48/13W345W/13 56 A 48/13///8K(443)	5///42W52 5///54443	W28A W4K1K
65	48/1353131K48(443)	5///W< cf. 34 B, 55 B	5///4423
66	48/135K433Σ		
67	48/13433134W44 ♀ 48/13433135/// ♀	43344K5Σ	441W1523
68	48/135///445K52	5///443	5///K5///8 cf. 10 A, Inscr. 132
69	48/13413A...152	44K14K2 30 B	44Σ 52
70	48/45845Σ8	44/1353 38 B	5313///W<44///
71	48/1344352453	K58K:443 72 B, 75 B, cf. 11 B	

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Kar.	A	B	C
72	48/45 2 R 5 3 1	45 8 4 : 44 1 71 B, 75 B, cf. 11 B	44 5 2 R 3 1 3 75 C
	48/44 1 3 1 (?) 75 AA		
73	48/13 5 111 44 5 2 5 2 74 A	5 111 44 5 2 74 B, cf. 93 A	41 5 5 4 4
74	48/13 5 111 44 5 2 5 2 73 A	111 41 5 2 73 B, cf. 93 A	
75	48/13 5 4 44 5 4 4 5 4 in Sk. 6 descr.	45 8 4 : 44 1 71 B, 72 B, cf. 11 B	44 5 2 R 3 1 3 72 C
	48/44 1 3 1 (?) 72 AA		
76	48/13 5 2 1 2 11 4 5 11	4 44 4 2 1 8 4 11	4 1 5 4 2 1 5 4 4 cf. 42 B
77	48/13 2 4 1 4 1 ♂	5 111 4 2 2 2	44 5 2 5 1 3
78	48/13 5 4 48 4 4 83 descr.	5 2 4 3 5 4 4 1 3 B, 79 B, 124 B	4 2 4 3 1 79 C, 124 C
79	48/13 5 111 4 3 cf. 4 A, 88 A ♀	5 2 4 3 5 4 4 1 3 B, 78 B, 124 B	4 2 4 3 1 78 C, 124 C
80	?		
81	48/13 111 4 1 4 1 48	5 111 1 1 4 6 A, 82 A, 86 B	4 4 1 1 3 4 5 2 cf. 86 C
82	48/13 5 111 1 1 4 81 B, 86 B	5 111 1 5 1 5 cf. 53 C	44 2 2 111 5 5 3 4 4
83	48/13 111 44 ♂	1 4 1 2 5 111 4 cf. 94 A	111 4 5 4 4 4 4 4
84	48/13 42 4 4 4 Inscr. 135	44 111 5 5 3	44 4 3 8
85	48/13 5 111 5 1 3 : 4 11 48/13 5 111 2 5 4 5 11		
86	48 5 1 4 4 4 : 111	5 111 1 1 4 6 A, 81 B, 82 A	44 1 1 3 4 5 2 cf. 81 C
87	48 : 1 1 3 2 1 4 3 C		
88	48/13 5 111 4 4 3 4 A, cf. 79 A	5 111 2 4 2 4 3 119 B	5 1 1 1 5 2 4 4 4
89	48/13 4 44 4 4 4 4 4 19 A, 20 B, 21 B	5 111 2 1 1 5 4 5 19 B	5 1 4 111 1 5 4 19 C
90	48/13 111 2 1 1 3 5 2 ♀	5 2 4 48 (5 2 5 4 4) 122 B, 125 A	5 1 1 4 5 1 3 122 C
91	48/13 5 3 1 4	44 2 4 2 5 5 5 2	5 1 4 111 2 1
92	48/45 2 R 4 5 4 ♂ 1 1 3 5 2 4 2 4 5 3 1 8 (?) ♂		
93	48/13 5 111 4 5 5 2 cf. 73 B		

Kar.	A	B	C
94	48/1344 𐎠𐎡𐎢𐎣 𐎤 cf. 83 B 48/13W 𐎤4𐎠𐎡	𐎠/135𐎡 38 B	4/45 𐎤𐎡5𐎡
95	48/135 𐎢𐎢𐎢 𐎢𐎢 44 𐎠	444𐎤𐎡𐎠 96 B, 98 B	44𐎠𐎠𐎠𐎠𐎠𐎠
96	48/135<444𐎠𐎡𐎢5𐎡	444𐎤𐎡𐎠 95 B, 98 B	44 𐎢𐎢𐎢 5𐎢3
97	48/1354 𐎠𐎡𐎢𐎣	44...448/134𐎠𐎡𐎢	1𐎤𐎡𐎠𐎢𐎢5<5𐎡
98	48/13<5<𐎠5𐎢𐎢3𐎠	444𐎤𐎡𐎠 95 B, 96 B	W 𐎤𐎢𐎢 [1]𐎢5𐎡
99	48/1344 𐎢𐎢𐎢 5𐎢𐎢 cf. B13 48/135 𐎢𐎢𐎢 𐎠𐎢𐎢	5𐎢𐎢 𐎤𐎢𐎢 5𐎠	𐎤𐎠5𐎢44𐎢
100	-5𐎢𐎡5𐎢1𐎢5𐎠5𐎤 48513 cf. 52 A, 130 B	44/135𐎠5𐎢𐎢 cf. A	445𐎢𐎠
101	48/13<4<𐎠𐎢𐎢𐎠𐎠𐎠 cf. 103 A 48/13<44𐎠𐎠1𐎠𐎠 cf. 125 C	44𐎢𐎢4𐎠𐎢𐎠𐎠5𐎢	444<31𐎠𐎢
102	lost 𐎢𐎢 48/13 𐎤𐎠 𐎢𐎢 cf. 45 A	𐎡𐎢𐎢𐎢5𐎠𐎢𐎢	W𐎡3<5𐎢𐎢
103	48/13W<𐎠𐎠𐎠𐎠 𐎢𐎢 cf. 101 A	4𐎢3/1W 𐎢𐎢5𐎠𐎠 8 B	(44<35𐎤 title) cf. 8 C
104	lost		
105	48/135 𐎢𐎢𐎢 4𐎠(𐎡𐎢𐎢)	441𐎢113	5𐎢𐎢𐎢𐎢
106	1135 𐎢𐎢𐎢 𐎠𐎡1W5𐎡 cf. 28 AA		
107	-444𐎠𐎢(4𐎤545𐎠) 48/13	44𐎠𐎠W34𐎠𐎢𐎢	
108	485135 𐎢𐎢1𐎤< 3 A	𐎢𐎢𐎢𐎢31𐎢	(4𐎠13 title)
109	48/134𐎢𐎢𐎢 𐎠<𐎠 (or 444𐎠𐎢𐎢?)	5𐎢𐎢4𐎠𐎢𐎢	W35𐎠1𐎠𐎢
110	48/4𐎢𐎢5𐎠4𐎠[𐎢?]	𐎢𐎢4𐎠𐎢4𐎡1𐎠 cf. 52 B, 130 C	54/13𐎡
111	𐎡𐎢𐎢𐎢5𐎢1𐎢𐎢 (𐎢)		
112	. . . 4𐎤𐎢𐎢 . . . ?	344𐎠𐎢𐎢𐎢5𐎡	𐎡𐎠1𐎢
113	P-šr-Mr? sy P-a-le-ʾS 𐎢𐎡1𐎠𐎡𐎢𐎢		
114	48/135 𐎢𐎢3𐎠𐎢	44𐎢5W𐎡5𐎢𐎢	5𐎢𐎢𐎢5<44𐎡
115	48/135𐎢𐎢1𐎤𐎢		
116	48/13W5𐎢𐎢𐎠𐎠1𐎤𐎡	44𐎢𐎢44 49 B, 50 B, 59 B, 62 B	W𐎠45𐎢3 29 descr. 50 C, 59 C

Kar.	A	B	C
117	48/13 𐎠𐎡𐎢𐎣	4𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	44𐎠𐎡𐎢𐎣 cf. 23 AA and 4 B
118	48/4 𐎠𐎡𐎢𐎣𐎤	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	44𐎠𐎡𐎢𐎣 cf. 52 B, 110 B
119	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	4𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	448𐎠𐎡𐎢𐎣𐎤
120	48/13 4𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	44𐎠𐎡𐎢𐎣𐎤 in descr. 21
121	lost		
122	48/13 44𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 ♂	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 48(𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧) 90 B, 125 A	𐎠𐎡𐎢𐎣𐎤 90 C
123	113 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭	44𐎠𐎡𐎢𐎣	(3343 title)
124	113 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭 cf. 29 A, 55 B	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧(44𐎠𐎡𐎢𐎣) 3 B, 78 B, 79 B	𐎠𐎡𐎢𐎣𐎤 78 C, 79 C
125	-𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧(𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧) 48/13 90 B, 122 B	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	44𐎠𐎡𐎢𐎣
126	48/13 44𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 cf. 44 C		
127	48𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 cf. 129 B		
128	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧		
129	48/4 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫: 44𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 29 B, 31 B, cf. 25 B, 127 A	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 29 C, 31 C, 55 C
130	48/4 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 cf. 52 A, 100 A	𐎠𐎡𐎢𐎣𐎤 cf. 110 B, 52 B
131	113 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫		
132	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 ... 𐎠𐎡𐎢𐎣	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧
Sh.			
1	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤
2	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
3	48:113 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 𐎨	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	
4	48/4 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 ♂	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	
5	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫(113)	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	44𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
6	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎨	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
7	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 17 A	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
8	48/13: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 9 B	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫(4𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫)
9	48/13: 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 8 A	44𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
10	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 cf. Kar. 110 A	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 Kar. 4 B, &c.	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫
11	48/13 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	44𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫	

<i>Sh.</i>	A	B	C
12	48113 [?] ✓ [?] 1114 [?] 48	54 [?] 45 [?] 348	511141353
	4811314 [?] 15 [?] 5 [?] 4	51114 [?] 4 [?]	51114 [?] (4W1)
13	[4]81413453	44 [?] 14 [?] 43	441134531511543
14	481135111 [?] 15W113	51114 [?] 3 [?] 12 5 [?] ✓
	4811351114533	5111 [?] 3 [?] 52	511115 [?] 14 cf. <i>Kar.</i> 118 C
15	48113511114W14	4 [?] 4 [?] 55	14 [?] 3 [?] 13 cf. <i>Kar.</i> 18 A
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4844W113	„	Sh. 4 ♂
48145K195III:5III485K1K:34K552	Sh. 3 ♀	
48145K195III:4315K1K:34K1552	Sh. 3 ♀	
48145K195III 158W3	„	Kar. 56 (man)
4814K3 4R9	„	Sh. 8 (woman)
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145K195III:5IIIK1552:9R52	Kar. 21 ♂	
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48145K195III:95R1	„	Kar. 117, 119 (man)
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 48 145 𐎧 𐎧 𐎧 𐎧 𐎧 𐎧 „ Kar. 11 ♂
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 48 𐎧 4 𐎧 𐎧 „ Kar. 8, 108
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 48 14 𐎧 𐎧 𐎧 𐎧 𐎧 𐎧 𐎧 𐎧 𐎧 „ Kar. 89 ♀
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 (apparently three distinct though related
 names; in 79 one of the names occurs
 without the title)
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INDEX B

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 484R152 5W52 Kar. 58
 " :5314145V Kar. 46
 W5W52 title(?) of A, Kar. 60, of AA, 61
 4814531W52:44531 Kar. 41 ♂[?]
 445R[1]W52 Kar. 112, cf. Inscr. 129/4 ♂[?]
 1414A4352:344R18 Kar. 47 (man)
 " 4JII55 Kar. 47 ♂, 77 ♂, 78 ♂[?]
 " :JIIW1141 Kar. 29 (pl.), 47 ♂, 89 ♂[?]
 " :3R Kar. 47 ♂[?]
 48451352:141 Kar. 23

¹ Instances in which the final word has the plural form are here generally indexed under the singular, with the note (pl.), and small differences such as the

presence or absence of the final 48 are generally not observed.

4845[?]11352 5[?]8195[?]111: 5544(3)11155: 5544135 Kar. 25

48[?]152 title(?) of father, Kar. 22

1555852: 11158193 title of father, Kar. 56

Final ///

111 title(?) of mother, Kar. 22

411 title(?) of A, Kar. 34 ♂, 85

48: 145554: 4418: 551 Kar. 78 ♂

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„ : 5529318: 1552 Sh. 19

„ : 4215151: 341552 Sh. 3 ♀

„ : 15853: 341552 Kar. 56 ♂

„ : 511485818: 341552 Sh. 3 ♀

„ : 554952 Kar. 22

„ : 5111552: 952 Kar. 21 ♂

„ : 1115545552: 952 Kar. 21 ♂

„ : 4415111 111511: 952 Kar. 19, 89 ♀, cf. 21

„ : 9511: 952 Kar. 117, 119 ♂

„ : 51511 952 Kar. 15 ♂

„ : 41511: 952 Kar. 21 ♂, cf. 19

„ : 51113311: 1131: 952 Kar. 60 (pl.), cf. Kar. 34 C

„ : 1... [9]52 (?) Kar. 88 (or 1552)

„ : 55513 5552 Kar. 70

„ 94948513: 158952 Kar. 30 ♀

„ 51113: 9131952 Kar. 49 ♂

„ : 115855 1552 Kar. 27, 68

„ : 41511183: 4131552 Kar. 56 ♂

„ 4151: 19519511 Kar. 17 ♂

„ 55511311511 3941[118?] Kar. 112

„ 55452141455 Kar. 17 ♂

„ : 9511: 52141455 Kar. 30 ♀, 116 ♂

„ 51511: 52141455 Kar. 23 (pl.)

„ 41511: 5214455 Kar. 116 ♂

„ 445555: 311455 Sh. 19

„ 55999: 311455 Sh. 19

„ 44(3)11155 Kar. 59 ♀, 61 ♀, 64 (pl.), 90 ♀, 116 ♂, 122 ♂,
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„ 5544(3)11155 Kar. 3, 17 ♂, 23 (pl.), 29 (pl.), 53, 54 ♀, 73,
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- 48/45 𐎧𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚

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 „ :R<9W8 Kar. 132
 48149848 3343 Kar. 10 ♂

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 481413Σ Kar. 126 ♂
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 „ : III5A1A3 Kar. 49 ♂
 „ : III5A143 Kar. 17 ♂
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 „ : 4 3 3 1 Kar. 128 ♂
 „ : 5 3 5 2 Kar. 44 ♂
 „ : 4 1 3 Kar. 34 (?) ♂, 45, 102
 „ : 4 1 3 1 Kar. 109, 110
 1 4 11 4 12: 11 1 1 3 1 12 Kar. 126 ♂
 „ 4 1 3 Kar. 126 ♂
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 „ : 3 3 4 3 title of C, Kar. 6, 17, 23
 „ : 1 1 3 3 „ Kar. 19, 26, 89
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 „ 4 1 3 Kar. 123 (three times) ♂
 48 4 12 12: 4 12 52 Kar. 21 ♂
 „ : 1 3 1 1 5 2 Kar. 13 ♂
 „ : 5 2 1 4 1 5 1 Kar. 122 ♂
 „ : 1 1 5 1 Kar. 105
 „ : 1 5 2 5 1 Kar. 13 ♂
 „ : 3 4 3 Kar. 34 ♂, 105 ♂, 110 ♀ (?)
 „ : 3 3 4 3 Kar. 103 ♂
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4WJ / 185J (?) title of CC, *Sh.* 12

„ 33 (?) title of C, *Sh.* 8

14JWJ:14 *Kar.* 124 ♀

486WJ:14J *Kar.* 27, 49 ♂, 61 ♀, 71, 72, 75, 96, 99 (pl.) (?), 117, 122 ♂, 125 ♀

4W555WJ title of C, *Kar.* 53

44J title (?) of A, *Kar.* 32, of B, *Kar.* 3, 6, 17, 23, 71, 72, 75

481414J final *Kar.* 11 ♂, 21 ♂, 27, 52, 73, 88; elsewhere *Kar.* 47 ♂, 52, 101, 102 ♂, 123 ♂, 124 ♀, 125 ♀, 127 ♀

„ 41852 *Kar.* 84

„ 843J *Kar.* 127 ♀

„ 4W113 *Kar.* 127 ♀

61814J 334 *Kar.* 47 ♂

614J *Kar.* 111 ♂ (?)

13J 552 title of C, *Kar.* 34 (= *Kar.* 60 in the next)

WJ 3J 552 title of A, *Kar.* 56 ♂, of C, *Kar.* 60

4863J:552 *Kar.* 50 ♂, 69 ♂

„ 5341W5WJ *Kar.* 69 ♂

„ 1255W3 *Kar.* 92

„ 5345J *Kar.* 37 ♂, 38 ♂, 94 a ♂

„ 56353J *Kar.* 69 ♂

4863J:4113 *Kar.* 44 ♂, 128 ♂

„ :145J433 *Sh.* 5 ♂¹

„ :433 *Kar.* 94 a ♂

„ :53WJ12 *Kar.* 94 b ♂, 103 ♂

4863(4):351J *Kar.* 88

„ :W1414 *Kar.* 69 ♂

481414(5)J 5148 *Kar.* 67 ♀

„ 3J *Kar.* 72, 75

„ 433:143WJ53WJ *Kar.* 78 ♂

„ :WJ:145JWJ 5W113 *Kar.* 17 ♂

614J:433W52 *Kar.* 47 ♂

„ :4143 513 53346:813:8352:413 *Kar.* 47 ♂

„ :4413 5851:54JWJ 5W113 *Kar.* 47 ♂

4153351314J:11135J title(?), *Kar.* 58

1451J:54J3 *Kar.* 124 ♀

481451J v. 481451J15

48651J:4145112W5WJ:WJ51J3 *Kar.* 27

„ :51J:W14WJ583:341413 *Kar.* 29 (pl.)

„ 14J:5351... *Kar.* 104 (pl.)

¹ With this 'shashimete of Mash' cf. 'shashimete of Ammon' in *Inscr.* 85, and similar parallels with

Ammon and Isis under *ant*, *waretakhan*, *makekhake*, *shêni*, *taqi*.

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- 48/4𐤊𐤊𐤊𐤊 𐤍𐤌𐤍𐤌𐤍 (altered) Kar. 77 ♂
 48/4𐤍𐤌𐤍𐤌𐤍𐤌𐤍𐤌𐤍𐤌 Kar. 41 ♂
 :14𐤊𐤊𐤌𐤌𐤌𐤌 Kar. 128 ♂
 1444/4𐤌𐤌𐤌𐤌𐤌 Kar. 47 ♂
 48/4𐤊𐤊𐤊𐤊𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 3 ♀, 17 ♂, 73, 81, 97, 98 ♀
 " :𐤍𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 59 ♀

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- 48𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 69 ♂

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- 48/4𐤌𐤌𐤌 Kar. 64, 132
 " :𐤍𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 124 ♀
 " :44𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 125 ♀
 " :1𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 90
 " :𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 30 ♀
 " :𐤍𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Sh. 6
 " :14𐤌𐤌 Kar. 124 ♀
 " :𐤍4𐤌𐤌 4𐤌13 Kar. 29
 " :𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 89 ♀, cf. 21
 " :𐤍𐤌𐤌𐤌𐤌 3343 Kar. 32 ♀, v. description, p. 60
 " 𐤍𐤌𐤌𐤌4113 𐤍𐤌44𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 9
 " 44𐤌[𐤌𐤌]𐤌 Kar. 101 ♀
 " 4𐤌𐤌𐤌𐤌 Kar. 54 ♀
 " :𐤍𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 61 ♀
 sic 48/414𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 101 ♀
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 48/4𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌 Kar. 109 ♂ (?), v. 48/4𐤌𐤌𐤌𐤌𐤌

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 " :𐤍𐤌34𐤌𐤌𐤌 Kar. 11 ♂
 " :343 Kar. 128 ♂
 " :𐤌𐤌𐤌113 Kar. 38 ♂
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 481413W3:131 5W1414 Kar. 70
 3343 title of C, Kar. 11, 49, 84
 (14535W14):3343 C, Kar. 123
 34333 title of C, Kar. 52, cf. *Inscr.* 130
 44W133 Kar. 111 ♂ (?)
 533 title of A, Kar. 126 ♂
 4844W1133 Kar. 53 (or name?)
 4843 145W513III III Kar. 41 ♂
 „ 1414143 4W555W1 Kar. 128 ♂
 „ W1414 Kar. 69 ♂
 4845R133 Kar. 88
 4814143 4R3 34141552 Sh. 8 ♀
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 „ :48141 Kar. 127 ♀
 „ :445W4 (altered) Kar. 127 ♀
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 „ 54W13 Sh. 4
 „ :13W13 Kar. 78 ♂
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INDEX C

MEROITIC WORDS AND GROUPS

Abbreviations:—n. personal name, n. A. name of deceased, n. AA. of second deceased, n. B. of mother (n. BB. &c.), n. C. of father (n. CC. &c.); pl. n., place name; form. A B C D &c., terminal formulae A B C D &c., see Ch. V, p. 42; inv., invocation, see Ch. III, p. 33; descr., occurring in descriptive phrases, see p. 38. Eg., Egyptian. Titles are roughly divided as civil and sac(erdotal).

𐎗, 𐎓

𐎓𐎎𐎎𐎎𐎎𐎎 𐎎. B. *Kar.* 36

𐎓𐎎𐎎𐎎𐎎 𐎎. B. *Kar.* 28

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A. *Kar.* 10

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𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A A. *Kar.* 29, 39

𐎎𐎎𐎎𐎎𐎎 'envoy', Eg. *wpt*, descr. *Sh.* 4, 6, 19, see p. 10

𐎓𐎎𐎎𐎎𐎎𐎎 𐎎(?) descr. *Kar.* 21

𐎎𐎎𐎎𐎎𐎎𐎎 'chief envoy', descr. *Kar.* 56, *Sh.* 3 (twice), 8

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A. *Kar.* 93

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𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 'of Amanap' deity, descr. *Kar.* 102, v. *Mnp* and see p. 71

𐎗𐎎𐎎𐎎𐎎𐎎 𐎎. B. *Kar.* 37

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A. *Kar.* 96

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 'of Ammon', descr. *Kar.* 46, 58, v. *Mni*

𐎎𐎎𐎎𐎎𐎎 sac. title, descr. *Kar.* 124, v. 1𐎎𐎎𐎎𐎎𐎎

𐎓𐎎𐎎𐎎𐎎 civil title, descr. *Kar.* 47, 59

𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. B. *Kar.* 112

𐎎𐎎𐎎𐎎 'prophet' (Eg.), descr. *Kar.* 15 (twice), 19 (thrice), 21 (five times), 47, 50, 56, 60 (twice), 69, 87, 89 (thrice), 117, 119, 125, 126, cf. *at* and see p. 57

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𐎗𐎎𐎎𐎎𐎎 descr. *Kar.* 47

𐎓𐎎𐎎𐎎𐎎𐎎 sac. title (in Eg. *arbtgi*, *arbtngi*), descr. *Kar.* 92, see p. 82, note 5

𐎎𐎎𐎎𐎎𐎎 'of Rome', descr. *Kar.* 112, cf. *Inscr.* 129/4 and see pp. 10, 72

𐎗𐎎𐎎𐎎𐎎𐎎 𐎎. B. *Sh.* 11

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A. *Kar.* 20, [21]

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𐎎𐎎𐎎𐎎 sac. title, descr. *Kar.* 13

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𐎗𐎎𐎎𐎎𐎎𐎎 𐎎. B. *Kar.* 91

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𐎎𐎎𐎎𐎎𐎎 title(?), descr. *Kar.* 10, 36, 70

𐎓𐎎𐎎𐎎𐎎𐎎 *Kar. Ostr.* 3 (exterior)

𐎗𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎𐎎 𐎎. A. *Kar.* 119

𐎎𐎎𐎎𐎎𐎎 sac. title, descr. *Kar.* 30, -𐎓𐎎

𐎗𐎎𐎎𐎎𐎎𐎎 descr. *Kar.* 127, see p. 82

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9 III 4 5 3 5 92 n. C. Kar. 9

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48 1 13 111 3 1 13 92 n. A. Kar. 90

48 1 4 111 1 13 92 n. A. Kar. 30

4 5 13 92 Kar. *graff.* 22

48 1 13 4 4 3 4 1 13 92 n. A. Kar. 13

48 5 5 13 92 descr. Kar. 23, cf. *aqebe*

9 92 'bread' (?), in form B. passim, see p. 49

9 92 sac. title in *at-Mšē* (= *ant*?) v. *Mšē*, see p. 60

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5 9 1 4 9 92 in form G. *Sh.* 14, v. *atth*

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 48/453/145[?] 'kin' (?), descr. Kar. 100
 v. *yetmze*
 4445/44[?] n. B. Kar. 44, 48
 45:145[?] Kar. Ostr. 2/4
 45[?] for 452 'water', in form A. Kar. 107,
 cf. *Inscr.* 45, see p. 45
 1053/45[?] n. CC. Kar. 101
 48/453/145[?] 'kin' (?), descr. Kar. 125, cf.
Inscr. 81, v. *yetmze*
 445/45[?] 'born of', word B. Kar. 96, see
 p. 37 and cf. *Inscr.*
 453/144[?] in form A. Kar. 43, see p. 45
 48/13544545/144[?] n. A. Kar. 46
 1053/45[?] 4445/144[?] in form E. Kar. 61,
 pl. 45/45[?] 4445/144[?] in form C, Kar.
 99 a, see pp. 51, 52
 453/4445/144[?] in form C. Kar. 27, 78,
 100, in form E. Kar. 18, 25, 453/4445/144[?]
 in form E. Kar. 125, see pp. 51, 52

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- 5 III 4-5 III ⲟ n. C. *Kar.* 68, cf. *Inscr.* 132
 4-425 III ⲟ *Kar. Ostr.* 2/2
 145 348 ⲟ descr. *Kar.* 47
 III 4211 ⲟ civil (?) title, descr. *Kar.* 41, 54, 77,
 344211 ⲟ 'great *wēmanis*', *Kar.* 47, 72, 75,
 122 (?), see p. 96
 4811341131 ⲟ n. A. *Kar.* 14
 4448 ⲟ n. C. *Kar.* 84
 48113 . 414148 n. A. *Kar.* 81
 5 III 4211 ⲟ n. C. *Sh.* 19
 448 ⲟ descr. *Kar.* 78
 4811 ⲟ n. C. *Kar.* 112
 48 45W ⲟ sac. title f.g. 'great lady of music',
 descr. *Kar.* 92, 132, see p. 82
 5 III 444-1W1 ⲟ n. B. *Kar.* 20, 21
 48113 444-4W48 n. A. *Kar.* 89,
 48113 444-45W48 *Kar.* 19
 485135 III 5 3445W5 ⲟ n. AA. *Kar.* 35
 ... 1448 (?) n. B. 102
 481448 'brother' (?), *Kar.* 10, 21, 50, 87 (twice),
 100, 118, 122, pl. 48 345448 *Kar.* 102,
 see p. 68
 5 3548 descr. *Kar.* 78, *Sh.* 4
 48 ⲟ n. C. *Kar.* 10, cf. 48 84
 48113 444 4448 n. A. *Sh.* 12
 318 'Isis' inv. init. *Kar.* 76, 348 110, 438
 74(?), 1318 111, 4348 5, 8, 13, 14(?), 27(?),
 58, 85, 94, 103, 107, *Sh.* 13(?), 4318 passim;
 later 8/7, 17/14, 30/13, 31 a/15, b/14, 38/5,
 64/23, 72/20, 82/12, 88/14, 89/20, 114/10,
 131/2, *Sh.* 14/1, see Ch. III, p. 33
 1135 424 318 n. AA (?) *Kar.* 92
 481135 III 5 311318 n. A. *Kar.* 11
 III 311318 n. B. *Kar.* 108
 4814 III 318 'of Isis', descr. *Kar.* 126
 45 34318 n. (?) descr. *Sh.* 19
 48 318 'of Isis', descr. *Kar.* 15, 132
 54455 348 n. B. *Sh.* 12
 1441 485 ⲟ in invocation *Kar.* 76, see pp.
 23, 33
 4W485 ⲟ in invocation *Kar.* 76, see pp. 23,
 33

- 481135 444 42458 n. A. *Kar.* 18
 48144-515 48 descr. *Kar.* 67,
 48145 48 *Kar.* 10, cf. *Inscr.* II
 4448 n. C. *Sh.* 15
 48145 455 48 n. A. *Kar.* 70

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- ... 54 n. C. *Sh.* 14
 4448 44 n. A. *Kar.* 109?
 4444 inv. n. of deity (?), final, *Kar.* 131, see
 p. 34
 4844 n. B. *Kar.* 42
 4-15 444/W54 n. C. *Kar.* 76
 444W54 n. (?) descr. *Sh.* 19
 4814454W4 n. A. *Kar.* 40, 41
 5W44W4 n. descr. *Kar.* 19, 89, 5 III W44W4
 descr. *Kar.* 21, 4814W44W4 n. AAA.
Kar. 42, see p. 68
 5 III 44W4 n. descr. *Kar.* 51, 52
 5 III 44 n. B. *Kar.* 132
 5 III 4514454 n. descr. *Kar.* 89
 34444 *Kar. Ostr.* 1/6
 48:1135 III 41454 n. A. *Sh.* 3
 5 3144454 sac. title, descr. *Kar.* 3, 116
 (twice), 5 3141454 *Kar.* 23, 30, 46, 77,
 79, 116, 125 (twice), 45 3144454 *Kar.*
 124, 4545 3141454 pl. descr. *Kar.* 17,
 116
 4444454 n. descr. *Kar.* 89
 5 34-485 3544 n. B. *Kar.* 90, 122,
 481135 314-485 3544 n. A. *Kar.* 125
 48113444 3425454 n. A. *Kar.* 107
 51115 3444 n. C. *Kar.* 88
 4811344 444 n. A. *Kar.* 109
 5314 n. B. *Kar.* 25, 5 III 5314 n. B.
Kar. 31, 129, 444 5314 n. B. *Kar.* 29,
 485135 III 34 n. A. *Kar.* 127
 444 (for 435 &c.) in form B. *Kar.* 54.
 4444 *Kar.* 1, see p. 48
 III 5 35445 31344 pl. in form A. *Kar.* 23,
 45344 *Kar.* 1, 4-5 3134 *Kar.* 54,
 see p. 45

:531K Kar. Ostr. 4
 48113 . . . 3K n. AA. Kar. 102
 48113525W43K n. AA. Kar. 45
 8<131K descr. Kar. 47, 121
 1458525K 'in Bezewe', pl. n. descr. Sh.
 3, 20, see p. 81

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:1115 Kar. Ostr. 2/2
 143485 in form A. Kar. 125, see p. 45
 <3485 in form C. Kar. 68, see p. 51
 5111515 n. B. Kar. 82
 555 n. C. Kar. 53
 434355 n. B. Sh. 15
 43344255 n. B. Kar. 67
 1111325 sac. title, descr. Kar. 126, cf. Inscr.
 77, 78
 481135254245 n. A. Kar. 54
 11455 Kar. graff. 23
 51112545 n. B. Kar. 19, 89
 311455 'strategus' Fig. descr. Sh. 19 (twice),
 see p. 9
 1453W<55 in form B. Kar. 7, 130.
 1453<5 Kar. 93, see p. 48
 41411W35 'in Pakharas', pl. n. παρχωραc
 descr. Kar. 30, 97. 141411W35 Kar.
 47, cf. Inscr. and see pp. 9, 82
 435 in form C. Sh. 16, 4135 Kar. 14,
 14135 pl. Kar. 92, 14<14135 pl.
 Kar. 64a, 111534135 Sh. 5, 1453435
 Kar. 89, 14534135 frequent; in form E.
 Kar. 72, see pp. 51, 52
 41155 civil title, Kar. 47, 51, 52, 77, 83.
 4<1155 descr. Kar. 61, 64, 90, 116, 120,
 129, 44<1155 Kar. 97, 101, 103, 130,
 1454<1155 pl. Kar. 17, 23, 25, 29, 53,
 54, 72, 73, 98, 106, 121, 11144<1155
 Kar. 9, 48<44<1155 Kar. 12, 17, 49,
 83, v. *peštel*, and see pp. 24, 55
 1453<1155 in form B for <35 Kar. 31 b,
 see p. 48
 135 in form A. Kar. 126, see p. 45
 48435 in form F. Kar. 126, 143584345
 form B. Kar. 36, see pp. 48, 52

14<135 in form A. Kar. 45, see p. 45
 1455435 in form D 2, Kar. 78, see p. 52,
 145554345 in form C. Kar. 127 a, see
 p. 51
 4814135 descr. Kar. 126
 534435 in form F. Kar. 111, see p. 52
 W3444355 n. C. Sh. 8
 W<35 in form B. Kar. 3, Sh. 2, 16, W<435
 Kar. 13, 69, 92, 103, 109, 122, Sh. 12,
 W<4345 Kar. 8 b, 58, 94 a, 107, see p. 48
 1W<435 pl. in form B. Sh. 14
 14535<1W<435 pl. in form B. Kar.
 28, 29, 42, 55, 14<1W<35 Kar. 45,
 64 a, 14<1W<435 Kar. 37, 67, -435
 14531W< Kar. 104, see p. 48
 3W<435 in form B. Sh. 3, 53W<4345
 Sh. 13, 1113W<35 Kar. 84, -W<435
 11153 Kar. 61, Sh. 5, 19, 143W<35
 Kar. 39 b, 62, 78, 117, 143W<435 Kar.
 50, 79, &c., 143W<4345 Kar. 8 a, &c.,
 1453W<35 Kar. 2, &c. (very common),
 1453W<435 Kar. 4, &c. (usual at
 Shablûl), 1453W<4345 Kar. 114,
 1453W<4355 Kar. 96, -53W<35
 1114 Kar. 9, cf. Inscr., see p. 48
 4W<435 in form B. Kar. 22, 51, Sh. 1,
 see p. 48
 1453<35 in form B. Sh. 9, 1453<435
 Kar. 12, see p. 48
 14<135 in form A for 3135 Kar. 72,
 see p. 45
 3135 in form A. Kar. 3, 68, 69, 109, Sh. 16,
 in form B. Kar. 68, 31345 in form A.
 Kar. 12, Sh. 2 (?), 3435 Kar. 117,
 34345 Kar. 110, 53135 Sh. 1, see p. 45
 1453135 pl. in form A. Sh. 14
 111535<1453135 pl. in form A. Kar. 15
 14535<1453135 pl. in form A. Kar. 6,
 28, 29, 42, 14535<1453435 Kar. 55
 14<1453435 pl. in form A. Kar. 37, Sh. 2,
 14<143435 Kar. 67, 14<1453135
 Kar. 64 a, 143453135 Kar. 99 a,
 1453453135 Kar. 104, see pp. 25, 45
 145341335 in form C. Kar. 40, 71, 88, 95,
 1453413435 Sh. 8, 44134345 in
 form D. Kar. 12, Sh. 1, see p. 51

𐎢𐎥𐎥𐎥𐎥 in form A. *Kar.* 61, *Sh.* 5, 19,
 𐎢𐎥𐎥𐎥𐎥 in form A (common),
 𐎢𐎥𐎥𐎥𐎥 *Kar.* 17, 57, 66, 97 (?), *Sh.*
 4, 6-8, 10, 13, 15, 𐎢𐎥𐎥𐎥𐎥 *Kar.* 81,
 114, 115, in form C. *Kar.* 114, see pp. 45, 51
 𐎢𐎥𐎥𐎥𐎥 in form H. *Kar.* 99 b, see
 p. 53
 𐎢𐎥𐎥𐎥𐎥 in form I. *Sh.* 7, see p. 53
 𐎢𐎥𐎥𐎥 in form A. *Kar.* 84, 𐎢𐎥𐎥𐎥
Kar. 2, see p. 45
 𐎢𐎥𐎥 in form G. *Kar.* 14, 𐎢𐎥𐎥𐎥 in
 form D. *Kar.* 84, 𐎢𐎥𐎥𐎥 *Kar.* 89,
 𐎢𐎥𐎥𐎥 in form D 2. *Kar.* 36, 127,
 𐎢𐎥𐎥 in form C. *Sh.* 1, see pp. 51, 52
 𐎢𐎥𐎥 pl. in form G. *Sh.* 14, see p. 52
 𐎢𐎥 in form A. *Kar.* 77, 111, 124, see p. 45
 𐎢𐎥 civil title, descr. *Kar.* 78, 𐎢𐎥 *Kar.*
 79, 𐎢𐎥 *Kar.* 50, 59, 100, 122 (twice),
 124 (twice), 127, 𐎢𐎥 *Kar.* 103, 125,
 𐎢𐎥𐎥 'of a *pešté*', *Kar.* 80, see p. 67;
 𐎢𐎥𐎥 (pl.) *Kar.* 3, v. *pešté*
 𐎢𐎥𐎥 in form B. *Kar.* 48, -𐎢𐎥𐎥
 𐎢𐎥𐎥 in form C. *Kar.* 17, see pp.
 48, 51
 𐎢𐎥 in form B. *Kar.* 81, see p. 48
 𐎢𐎥𐎥 n. A. *Kar.* 30
 𐎢𐎥 title, *Kar.* 17, 47, 97, 𐎢𐎥 descr.
Kar. 59, 75, 78, 79, 100, 𐎢𐎥 *Kar.* 127,
 𐎢𐎥 *Kar.* 125, 𐎢𐎥 *Kar.* 3,
 23, 25, 29, 53, 54, 72, 73, 98, see pp. 24, 55
 𐎢𐎥 n. B. *Sh.* 19
 𐎢𐎥 n. of deity(?), inv. final, *Kar.* 68/10,
 𐎢𐎥 *Sh.* 14/12, see p. 34
 𐎢𐎥 in form G. *Kar.* 111, see p. 52
 𐎢𐎥𐎥𐎥𐎥 in form B. (pl.)
Kar. 23, see p. 48
 𐎢𐎥 n. B. *Kar.* 12
 𐎢𐎥 n. C. *Kar.* 54
 𐎢𐎥 'Pezeme' pl. n. (Amara) in the
 following groups, see p. 82, and v. *Inscr.*
 𐎢𐎥 'in (?) Pezeme' in *ate-Pezeme*, q.v.
 𐎢𐎥𐎥 'of . . . as far as (?)
 Pezeme', descr. *Kar.* 47, 121, see p. 62

𐎢𐎥𐎥 n. A. *Kar.* 52, -𐎢𐎥𐎥
 𐎢𐎥𐎥 n. A. *Kar.* 100
 𐎢𐎥𐎥 'in Pezeme', descr. *Kar.*
 125, *Kar. Ostr.* 1/4
 𐎢𐎥 n. B. *Kar.* 130
 𐎢𐎥 title(?), descr. *Kar.* 30
 𐎢𐎥 n. B. *Kar.* 61



𐎢𐎥𐎥 n. AA. *Kar.* 67
 𐎢𐎥 n. A. *Kar.* 115
 𐎢𐎥 n. AA. *Kar.* 15
 𐎢𐎥 n. A. *Kar.* 16
 𐎢𐎥 n. BB. *Sh.* 12
 𐎢𐎥 'of Amanap' Eg. *Kar.* 1, 6, 17, 19
 (thrice), 23, 26, 89 (five times), 𐎢𐎥
Kar. 123 (thrice), 𐎢𐎥 *Kar.* 3,
 𐎢𐎥 descr. *Kar.* 30, 32, 61 (twice), 109,
 116, 117 (twice), 119, 124, 𐎢𐎥 *Kar.*
 125, 𐎢𐎥 pl. *Kar.* 15 (cf. 21), 23,
 𐎢𐎥 *Kar.* 13 (twice), 21, 34, 103, 105
 (twice), 110, 122, see pp. 24, 55, and cf. *Amanp*
 𐎢𐎥 'belonging to Amanapate',
 Ammon of Napata, descr. *Kar.* 41, see p. 61
 𐎢𐎥 n. (?) descr. *Kar.* 54
 𐎢𐎥 (?) *Kar. graff.* 29
 𐎢𐎥 n. B. *Kar.* 10
 𐎢𐎥 'of Ammon', descr. *Kar.* 89 (twice),
 𐎢𐎥 *Kar.* 126, 𐎢𐎥 *Kar.*
 126, 𐎢𐎥 *Kar.* 29, cf. *Amani* and *Mnitéwi*
 𐎢𐎥 n. A. *Kar.* 130
 𐎢𐎥 n. descr. *Kar.* 21, 𐎢𐎥
 n. C. *Kar.* 19, 89, 120, see p. 68
 𐎢𐎥 'of Ammon', descr. *Kar.* 44, 128,
 𐎢𐎥 *Kar.* 34, 45, 87, 102, 105, 109, 110
 𐎢𐎥 *Sh.* 8 (?), 12
 𐎢𐎥 civil title, descr. *Kar.* 17, 49, 53,
 128
 𐎢𐎥 n. descr. *Kar.* 89
 𐎢𐎥 n. A. (boy figured) *Kar.*
 51
 𐎢𐎥 in civil title *malé mars*, *Kar.* 3, 17, 29,
 41, 47, 81, 87, 97, 98, *Sh.* 1, 3, 5, 6, 19, 20,
 𐎢𐎥 *Kar.* 124, 𐎢𐎥 (?) pl.

- Kar.* 99 at end, see p. 70, **484W** *Kar.* 27, 49, 61, 71, 72, 75, 96, 117, 122, 125
- 14** descr. *Kar.* 3, 17, 27, 29, 41, 47, 49, 59, 61, 71, 72, 73, 75, 81, 87, 96, 97, 98, 99, 104, 117, 122, [124], 125, *Sh.* 1, 3, 5, 6, 19, 20, see p. 41
- 14** replacing **53** in form A. *Kar.* 126, in form B. *Kar.* 95, *Sh.* 9, see pp. 45, 48
- 44** element of name or title, *Kar.* 3, 6, 17, 23, 32, 71, 72, 75
- 5114** n. C. *Kar.* 13
- 111154** sac. and civil title, descr. *Kar.* 56, **111114** *Kar.* 41
- 4814** descr. *Kar.* 127 (twice)
- 42114814** *Kar.* Ostr. 1/2
- 48113511144844** n. A. *Kar.* 65
- 48113531211144** n. A. *Kar.* 76
- W35K14** n. C. *Kar.* 109
- 84** descr. *Kar.* 12, **424** *Kar.* 111, cf. *Inscr.* 87
- 414** in form G. *Kar.* 14, **5414** *Sh.* 14, see p. 52
- (**48**)/**414** v. index B, and see p. 41
- 444C314** n. C. *Kar.* 101
- 5354** sac. title, descr. *Kar.* 37, 38, 94 a
- 48113534** n. A. *Sh.* 11
- 4811351142445** n. A. *Kar.* 63
- 48113535851344** n. A. *Kar.* 57
- 584744** n. B. *Kar.* 23, n. BB. *Kar.* 6, **584744** n. B. *Kar.* 17, **-584744** **48113** n. A. *Kar.* 32
- 5843W44** n. B. *Kar.* 79, **-413W44** **58** n. B. *Kar.* 3, 78, 124
- 4814111414** n. A. *Kar.* 22
- 85844** n. B. 71, 72, 75
- 445344** n. B. *Kar.* 56, **443444** *Kar.* 57
- 481138414** n. A. *Kar.* 77
- 4811311844** n. AA. *Kar.* 64
- 481131185844** n. AAA. *Kar.* 8
- C** in form A, *Kar.* 111, **1C** *Kar.* 124, **5C** *Kar.* 2, 12, 22, 23, 48, 65, 84, cf. *Sh.* 1; in form B. *Kar.* 22, 23, 33, 34, 36, 38, 48, 55, 65, 100, 117, *Sh.* 1, 16, see pp. 45, 48
- W485C** n. C. *Kar.* 31, 55 = **W4853** *Kar.* 29, 129
- 3** in form A. *Kar.* 60, 98, 109; in form B. *Kar.* 81, 98; in form F. *Kar.* 126, **13** in form A. *Kar.* 100, 102, **53** in forms A, B, passim, see pp. 45, 48, 52
- 4814532453** n. A. 72
- 4453** descr. *Kar.* 41
- 8847** n. C. *Kar.* 78, 79, **8847** n. C. *Kar.* 124
- 51111** n. C. *Kar.* 105
- 48145111** n. A. *Kar.* 38 (man figured), **48113411145111** n. AAA. *Kar.* 37
- 4113111** *Kar.* Ostr. 2/1
- 8115** sac. title, descr. *Kar.* 105
- C311** title *Kar.* 1 (?), 6, **4311** *Kar.* 23
- 111W11311** civil title, descr. *Kar.* 91, 132
- 13** 'of Mash' in *at-Mšē*, *Kar.* 34, 49, 59 = **113** (?), see p. 60
- 51113** n. C. *Kar.* 14
- 4434313** n. C. *Sh.* 5
- 48113W3** n. A. *Sh.* 5
- 4C33** sac. title, descr. *Kar.* 128
- 113** 'of Mash', *Kar.* 9, 56, 60, v. *Mšē*, *Mšēwi*, and see pp. 56, 82
- 4533** n. (?) descr. *Kar.* 89
- 4843** 'of Mash', descr. *Kar.* 37, 38, 44, 50, 69 (thrice), 92, 94 a (twice), 94 b, 103, 128, *Sh.* 5
- 4283** n. C. *Kar.* 28
- 843** descr. *Kar.* 127, cf. *Inscr.* 45
- 44343** n. of deity, inv. *Kar.* 36/18, 55/2, *Sh.* 3/1, see p. 34
- 514113** n. C. *Kar.* 91
- 44141W133** n. CC. *Kar.* 36
- 5C353** sac. title, descr. *Kar.* 41, 44, 69
- (**48113**)/**441135853** n. A. (?) *Kar.* 99, n. BB. ib.
- 44451135** n. BBB. *Kar.* 37, **81135** n. A. *Kar.* 58, n. B. *Kar.* 38, 94
- 481134485135** n. A. *Kar.* 122
- 444513[5]** n. C. *Sh.* 9
- 113W1W4843113** n. A. *Kar.* 123

- 43/135) n. B. Kar. 70
 W[?] 1/1) n. descr. Kar. 30
 43/44-1) n. AA. (?) Kar. 72, 75
 :445) Kar. graff. 27
 5///545) n. B. Kar. 64
 43/135/1)///545) n. AAA. Kar. 58 (or n. and title)
 43/13-43525) n. A. Kar. 71
 43/133W[?] 1/45) n. A. Kar. 62
 43-5) 'of Mat' deity, descr. Kar. 69, see p. 82
 43-545) 'of Mit' deity, descr. Kar. 88, see p. 82
 4-1) descr. Kar. 23, cf. *mtel*
 43/135///4-5) woman Kar. 2
 5[?] 13434-5) n. B. Kar. 11
 44///44)4-5) n. B. Kar. 101
 44-5) descr. Kar. 17, 43/44-1) (following ///) Kar. 17, 72, 75, 43/44-5) Kar. 67, 78, cf. *nte*
 ///344-5) civil title, descr. Kar. 11
 44525134-1) n. AA (?) Kar. 58
 4-4-1) descr. Kar. 47 (thrice)
 145) sac. title of C. Sh. 6, descr. Kar. 105, Sh. 12, 3/12) descr. Sh. 6
 43/135///5///1/1) n. AA. Kar. 99
 435135///51/1) n. A. Kar. 35
 ///51/1) 51/1) Kar. 80, see p. 67
 1451/1) descr. Kar. 124
 5///441/1) n. C. Sh. 20
 251/1) sac. title, descr. Kar. 69, 88, cf. *Inscr.*, W251/1) Kar. 15
 43244-51/1) pl. descr. Kar. 29, 104, 43-51/1) sing. Kar. 27

[~]~, 12, and 11, 1

- 5///124312 n. B. Sh. 6
 W2312 n. C. Kar. 64
 ///44312 n. descr. Kar. 9
 4331W///5412 n. B. Kar. 8, 103

- W[?] 12 descr. Kar. 78
 W[?] 1/12 n. C. Kar. 64
 43/135412512 n. A. Kar. 97
 44-512 (*sic*, for Npte-tel?) 'in Napata', pl. n., descr. Kar. 116, 41, 444-4-512 Kar. 125 (twice), 43/444-4-512 Kar. 77
 43/4524-512 'from (?) Napata', descr. Kar. 41
 5/12 Kar. graff. 25
 5///1/1W12 n. B. Kar. 14
 43/131242412 n. A. Kar. 117
 1443/4412 'in (?) Nalête', pl. n., descr. Kar. 47, see p. 82
 1444-4412 'in Nalête', descr. Kar. 3, 43/444-4412 descr. Kar. 17, 59, 73, 81, 97, 98
 44312 n. B. Kar. 123
 5///12312 n. C. Kar. 34
 452121212 in form E. Kar. 25, 50, 61, 72, 79, 117, 119, 4452121212 Kar. 18, 125, see p. 52
 5///312 n. B. Sh. 9, 43/13:5///312 n. A. Sh. 8
 43/1345<125///312 n. A. Kar. 98
 113312 n. C. Sh. 16
 W[?] 1312 n. CC. Kar. 42
 5///44312 n. B. Sh. 14
 212 civil title, descr. Kar. 47
 445212 n. C. Kar. 99
 5///1212 n. B. Kar. 60
 W[?] 4312 n. C. Kar. 56, W[?] 4344-12 n. descr. Kar. 83, 43/13W[?] 4344-12 n. A. Kar. 78
 444212 n. B. Kar. 95, 96, 98
 42124-12 n. descr. Sh. 3
 ///4-5444-12 n. C. Kar. 83
 4-1/12 descr. Kar. 83

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- 14, 43/4 pl. 432454 adjectival termination *éve* with connective *l*, see Ch. IV, p. 35
 43/452124-54 n. A. Kar. 92
 43513W[?] 4354/4 n. A. Kar. 15

34 'great', adjectival suffix, v. pp. 10, 96 (note)

4/13/43334 descr. *Kar.* 47

5///44 n. B. *Sh.* 16

5/1/15444 n. C. *Kar.* 37, 38

W/WC444 n. (?) descr. *Kar.* 47

///3344 n. B. *Kar.* 13

48/13[...]/44 n. A. *Kar.* 83



48/135[...]/44 n. A. *Sh.* 2

1/13W/W444 n. A. *Kar.* 47

485/135///15 n. A. *Kar.* 108 (cf. 3 A)

4/44C in form C. for 4/44C *Kar.* 77, see p. 50

4///C in form C. *Kar.* 88

44C in form C. *Sh.* 15, 1/44C *Kar.* 105

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444WC n. B. *Kar.* 55

1/13///3/144WC n. A. *Kar.* 124

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482V44ΛΛ3 'of Shanen' deity (?), pl.
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4-Λ3 sac. title, *Kar.* 28, 117, V544-Λ3
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init. *Kar.* 109, 116, 117, 125, *Sh.* 13, 16 (?),
4///5W13 ad init. passim, later 8/7, 17/14,
31 a/15, b/13, 38/6, 82/13, 83/13, 89/20,
114/10, 131/2, 4///4W13 ad init. *Kar.* 14,
17, 18, 23, 36, 94, 108, 111, see p. 33

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49, 70, 84, 103 (twice), 108, 123, V543343
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///452543 n. C. *Kar.* 60

Λ513543 civil and sac. title, descr. *Kar.* 83,
89, *Sh.* 13, 4513543 descr. *Kar.* 96

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n. CC. *Kar.* 37

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48/44-51433 *Kar.* 78

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descr. *Kar.* 11, 444W133 descr. *Kar.* 111

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5///4423 n. C. *Kar.* 65, 48/135///4523
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48/135///4Λ:423 n. A. *Kar.* 105

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4844W1133 n. A (?) *Kar.* 53

5///Λ133 n. BB. *Kar.* 55, 48/135///Λ133
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𐎧𐎢𐎠𐎧𐎢 n. descr. *Kar.* 17, 𐎧𐎢𐎠𐎧𐎢 ib.,
𐎧𐎢𐎠𐎧𐎢 n. C. *Kar.* 72, 75

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𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 88, 𐎧𐎢𐎠𐎧𐎢 *Kar.*
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𐎧𐎢𐎠𐎧𐎢 descr. *Kar.* 41

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𐎧𐎢𐎠𐎧𐎢 'of mothers', descr. *Kar.* 125,
see p. 40

𐎧𐎢𐎠𐎧𐎢 'mother' (?), descr. *Kar.* 47, 𐎧𐎢𐎠𐎧𐎢
Kar. 9, 19 (twice), 79, 89 (thrice), 125, 127
(thrice), *Sh.* 8, see p. 68

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𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 68

𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 48

𐎧𐎢𐎠𐎧𐎢 n. A. *Sh.* 9

𐎧𐎢𐎠𐎧𐎢 'in Shazês', pl. n., descr. *Kar.*
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𐎧𐎢𐎠𐎧𐎢 descr. *Kar.* 47

𐎧𐎢𐎠𐎧𐎢 in Eg. *akrêre*, descr. *Kar.* 97, -𐎧𐎢𐎠𐎧𐎢
𐎧𐎢𐎠𐎧𐎢 *Kar.* 54, 𐎧𐎢𐎠𐎧𐎢 *Kar.* 41, 77,
78 (twice), *Sh.* 4 (thrice), see p. 21

𐎧𐎢𐎠𐎧𐎢 civil title, descr. *Kar.* 69

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𐎧𐎢𐎠𐎧𐎢 n. C. *Kar.* 57

𐎧𐎢𐎠𐎧𐎢 woman's title, descr. *Kar.* 28, see
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𐎧𐎢𐎠𐎧𐎢 descr. (stele-text), *Kar.* 41

𐎧𐎢𐎠𐎧𐎢 n. AA. *Kar.* 37

𐎧𐎢𐎠𐎧𐎢 n. C. *Sh.* 12

𐎧𐎢𐎠𐎧𐎢 n. BB. *Kar.* 31

𐎧𐎢𐎠𐎧𐎢 'woman' (?), descr. *Kar.* 47, 129

𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 36, 𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.*
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𐎧𐎢𐎠𐎧𐎢 n. BB. *Kar.* 101

𐎧𐎢𐎠𐎧𐎢 n. A. *Sh.* 10

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𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 69, 𐎧𐎢𐎠𐎧𐎢 n.
B. *Kar.* 30

𐎧𐎢𐎠𐎧𐎢 'woman' (?) descr. *Kar.* 79

𐎧𐎢𐎠𐎧𐎢 n. A A A. *Kar.* 35

𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 107

𐎧𐎢𐎠𐎧𐎢 'of sisters' (?), descr. *Kar.* 89,
see p. 40

𐎧𐎢𐎠𐎧𐎢 'sister' or 'of the harim', descr.
Kar. 124 (twice), 𐎧𐎢𐎠𐎧𐎢 *Kar.* 101,
see p. 66

𐎧𐎢𐎠𐎧𐎢 title of woman, 'noble lady' (?), *Kar.*
61, see p. 64

𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 97

𐎧𐎢𐎠𐎧𐎢 'sisters' or 'women of the
harim', pl. descr. *Kar.* 67, 𐎧𐎢𐎠𐎧𐎢 sing.
descr. *Kar.* 8 (twice), 36, 54, 59 (twice), 79
(twice), 89, 108, 125 (thrice), 127 (twice), 130,
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𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 129

𐎧𐎢𐎠𐎧𐎢 in form J. *Kar.* 19, see p. 53

𐎧𐎢𐎠𐎧𐎢 n. B. *Sh.* 1

𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 6, 23

𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 9

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𐎧𐎢𐎠𐎧𐎢 'noble' (?), introducing name, *Kar.* 11, 12,
27 (?), 35, 47, 52, 53, 106, 115, *Sh.* 5, 6

𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 105

𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 129

𐎧𐎢𐎠𐎧𐎢 n. B. *Kar.* 125

𐎧𐎢𐎠𐎧𐎢 descr. *Kar.* 127

𐎧𐎢𐎠𐎧𐎢 'of kings' (?), descr. *Kar.* 78,
see p. 40

𐎧𐎢𐎠𐎧𐎢 n. C. *Sh.* 2

𐎧𐎢𐎠𐎧𐎢 n. A. *Sh.* 14

𐎧𐎢𐎠𐎧𐎢 n. A. *Kar.* 45

𐎧𐎢𐎠𐎧𐎢 sac. and civil title, in Eg. *grny*,
descr. *Kar.* 3, 37, 38, 𐎧𐎢𐎠𐎧𐎢 *Kar.*
94 a, 𐎧𐎢𐎠𐎧𐎢 'chief *qêrêh*', *Sh.* 3, 20,
see p. 40

𐎓𐎐𐎗𐎛𐎛 'of the king (?)', descr. *Kar.* 47, 91,
 𐎗𐎛𐎐𐎓𐎐𐎗𐎛𐎛 *Kar.* 3
 𐎓𐎐𐎓𐎐𐎗𐎛𐎛 'king's consort' (?), descr.
Kar. 47, pl. 𐎓𐎐𐎓𐎐𐎗𐎛𐎛𐎛 *Kar.* 17
 𐎗𐎛𐎛𐎓𐎐𐎛𐎛𐎛𐎛𐎛 n. A. *Sh.* 6, :113
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 𐎗𐎛𐎛𐎗𐎛𐎛𐎛 n. AA. *Kar.* 64
 𐎗𐎛𐎐𐎗𐎛𐎛 'of the king' (?), descr. *Sh.* 4
 14𐎓𐎐𐎗𐎛𐎛𐎛𐎛 descr. *Kar.* 47
 𐎗𐎛𐎓𐎛 *Kar.* 76, in invocation, see pp. 23, 33
 𐎓𐎐𐎓𐎐𐎛𐎛 n. descr. *Kar.* 9
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 𐎓𐎐𐎗𐎛𐎛𐎛𐎛 'of Aqezis' deity, descr. *Kar.* 36,
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 𐎗𐎛𐎛𐎗𐎛𐎗𐎛𐎛 n. A. *Kar.* 94
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 𐎓𐎐𐎛𐎛𐎛[.]𐎓𐎐𐎓𐎛𐎛 n. A. *Kar.* 36
 𐎗𐎛𐎛𐎗𐎛𐎛𐎛 n. A. *Kar.* 9
 1𐎗𐎛 n. (?) descr. *Kar.* 47
 𐎗𐎛𐎛𐎓𐎐𐎗𐎛𐎛 n. A. *Kar.* 33
 𐎗𐎛𐎛𐎓𐎐𐎗𐎛𐎛𐎛 n. A. *Kar.* 12
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 113𐎗𐎛 civil title, descr. *Kar.* 47
 𐎗𐎛𐎛𐎗𐎛𐎗𐎛𐎛 n. A. *Kar.* 17, cf. *Kar.*
graff. 22
 𐎗𐎛𐎛𐎗𐎛𐎗𐎛𐎛𐎛 n. A. *Kar.* 116
 𐎓𐎐𐎗𐎛𐎛 n. B. *Kar.* 6, 𐎓𐎐𐎛𐎛𐎛 *Kar.* 81, 86,
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 113𐎓𐎐𐎗𐎛𐎛𐎛 n. AA. *Kar.* 36
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 𐎗𐎛𐎛𐎗𐎛𐎗 title (?) of woman, descr. *Kar.* 92
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 𐎓𐎗𐎛𐎗𐎛 n. descr. *Sh.* 19
 𐎐𐎗𐎛𐎛 *Kar. Ostr.* 3 (interior)
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 𐎓𐎐𐎗𐎛𐎛 n. C. *Sh.* 1
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 𐎗𐎛𐎗𐎛 sac. title, descr. *Kar.* 94 a, 109, 𐎓𐎛𐎗𐎛
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 𐎓𐎓𐎛𐎛𐎛 n. C. *Kar.* 110
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 𐎐𐎗𐎗𐎗𐎗 n. CC. *Kar.* 31
 𐎗𐎛𐎗𐎗𐎗𐎗 'born of', B. word of filiation,
Kar. 1, 36, 68, *Sh.* 14 (twice), see p. 37

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𐎗 following B. word of filiation *Sh.* 11, see
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᠑᠔ᠮᠤ pl. n. (?) Tebawe, descr. *Kar.* 47, see p. 82

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4᠔14᠑ᠮᠤ n. A. *Kar.* 43

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ᠰᠮᠤ n. C. *Kar.* 22

ᠠᠮᠤ 'in Teñ', pl. n. (Shablûl), descr. *Sh.* 1, 4᠔1ᠠᠮᠤ *Sh.* 1, 3, 5, 6, 19, 20, see p. 81

4᠔113ᠠᠮᠤ n. A. *Kar.* 103, -ᠠᠮᠤ 4᠔113ᠠᠮᠤ *Kar.* 101

4᠔113᠑᠓ᠠᠠᠮᠤ n. A. *Sh.* 15

4᠔1ᠠᠠᠮᠤ 'begotten of', *Sh.* 13, 14 (CC), see p. 37

᠑ᠮᠤᠰᠮᠤ n. B. *Kar.* 53

ᠠ᠑ᠰᠮᠤ 'begotten of', C. word of filiation *Kar.* 96, 44᠑ᠰᠮᠤ *Kar.* 25, 72, 75 (twice), 81, 86, 14᠑ᠰᠮᠤ *Kar.* 12, 38, 82, 4᠔14᠑ᠰᠮᠤ passim, -᠑4᠑ᠰᠮᠤ 4᠔ᠰᠮᠤ pl. *Kar.* 29, 42, 60, 64, -ᠰᠮᠤ 4᠔441ᠠ (sic) *Kar.* 91, see p. 37

᠑ᠰᠠᠮᠤ *Kar. graff.* 24, 26

ᠠ1ᠰᠠᠮᠤ n. C. *Kar.* 73

᠑᠓ᠰᠮᠤ (4ᠠᠠᠮᠤ) n. CC. *Sh.* 12

ᠠᠮᠤ following C word of filiation *Kar.* 209, see p. 37

ᠠᠮᠤᠠᠮᠤ sac. title, descr. *Kar.* 61 (twice), 69, 70, 109

᠑ᠠᠮᠤᠠᠮᠤ descr. *Kar.* 70

4᠔1ᠠᠮᠤ 'born of', B word of filiation *Sh.* 15, see p. 37

ᠠ᠑ᠰᠮᠤ 'born of', B word of filiation *Kar.* 52, 53, 96, 44ᠰᠮᠤ *Kar.* 11, 71, 72, 75, 95, 114, 44᠑ᠰᠮᠤ *Kar.* 7, 18, 22, 25, 29, 51, 57, 60, 81, 84, 96, *Sh.* 3, 5, 11, 13, 16 (with C!), 17, 14᠑ᠰᠮᠤ five instances, 4᠔1ᠠᠰᠮᠤ

thirteen instances, 4᠔14᠑ᠰᠮᠤ passim 4᠔14᠑ᠰᠮᠤ *Kar.* 74, -᠑4᠑ᠰᠮᠤ 4᠔ᠰᠮᠤ pl. *Kar.* 29, 60, 64, ᠠᠠ᠑ᠰᠮᠤ (sic) *Sh.* 11

᠑ᠰᠮᠤ n. C. *Kar.* 130

ᠠ, ᠠ

(4᠔)ᠠ genitive termination, see pp. 23, 40

᠑᠓ᠮᠤ n. BB. *Kar.* 23

44ᠰᠠᠠ (4᠔ . . . ?) n. C. *Kar.* 25

4᠔113᠑᠓ᠠᠠ n. A. *Sh.* 7, 17

4᠔113ᠠᠠᠠᠠᠠᠠᠠ n. AA. *Sh.* 12

ᠠ, ᠠ

44ᠠᠰᠠᠠᠠ n. (?) descr. *Kar.* 47

ᠠᠠᠠᠠᠠ n. C. *Kar.* 132

441ᠮᠤ n. C. *Kar.* 125, 4᠔113ᠠᠠᠠᠠᠠᠠᠠ n. AA. *Kar.* 101

ᠠ113᠓ᠮᠤ descr. (stele-text) *Kar.* 41

4᠔113᠓ᠮᠤ [. . .]ᠮᠤ n. A. *Kar.* 132

4᠔1ᠠᠠᠠᠠᠠᠠᠠ n. AA. *Kar.* 42

4᠔1ᠠᠠᠠᠠᠠ in Zêr (?), pl. n. (?), descr. *Kar.* 69

4᠔113᠑᠓᠓ᠠᠠᠠ n. A. *Kar.* 95

441ᠮᠤ in form E. *Kar.* 18, 125, ᠑41ᠮᠤ *Kar.* 25, 50, 61, 79, 117, 119, ᠰᠠᠠᠠᠠ *Kar.* 72, see p. 52

ᠠᠠᠠᠠᠠ *Kar. graff.* 27

4᠔14᠑ᠰᠮᠤ filiation word B. *Kar.* 44, 48

ᠠᠠᠠᠠᠠᠠ 'of the . . . s', descr. (stele-text) *Kar.* 41, see p. 40

ᠰᠠᠠ 'as far as (?)', descr. *Kar.* 47, 121

᠑ᠰᠮᠤ n. B. *Kar.* 52, 44᠑ᠰᠮᠤ n. C. *Kar.* 118

4ᠠᠠᠠᠠᠠ title *Kar.* 29, 77, 78, 124, 129, cf. *Inscr.* 87 and the following

4ᠠᠠᠠᠠᠠᠠᠠ n. C. 62

᠓ᠠᠠᠠᠠᠠᠠ n. B. *Kar.* 110

᠑ᠰ᠓ᠮᠤ sac. title, descr. *Kar.* 9, 37, 94^b, 103

4᠔113ᠰᠮᠤ (113) n. A. *Kar.* 27

ᠠᠠᠠᠠᠠᠠ *Kar. Ostr.* 1/5

᠑᠓ᠠᠠᠠᠠᠠ n. descr. *Sh.* 3

ω 𐎢𐎢 n. C. *Kar.* 8

ⲉ//𐎢[.]ⲉ𐎢 n. B. *Kar.* 99

Broken.

48/13ⲉⲛ433[n. A. *Kar.* 66

48ⲉ/144ⲉ: [n. A. *Kar.* 86

ⲉ𐎢𐎢 [descr. *Kar.* 104

]4ⲉ// [n. A (?) *Kar.* 112

:ⲛⲉⲉⲉ/ω [pl. descr. *Kar.* 121

Numerals.

ⲛⲛⲛⲛ 4 *Kar. Ostr.* 3 (interior)

ⲛ 1 *Kar. Ostr.* 3 (interior)

ⲛⲛⲛⲛ *Kar. Ostr.* 3 (interior)

ⲛ 7 *Kar. Ostr.* 4

ⲛ// 7 *Kar. Ostr.* 4

1. *Kar. graff.* 22

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G. 31 *Kar.* 6 (?).

G. 48 *Kar.* 8.

G. 51 *Kar.* 9, 10 (?), 36.

G. 52 *Kar.* 11.

G. 53 *Kar.* 7, 12.

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G. 60 *Kar.* 16.

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G. 318 <i>Kar.</i> 100.	G. 672 <i>Kar.</i> 120.	„ 18 <i>Sh.</i> 14.
G. 327 <i>Kar.</i> 101.	G. 677 <i>Kar.</i> 122.	„ 22 <i>Sh.</i> 3.
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C. 39266 = <i>Sh.</i> 15.	C. 40126 = <i>Kar.</i> 99.	C. 40149 = <i>Kar.</i> 62.
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C. 40107 = <i>Kar.</i> 124	C. 40129 = <i>Kar.</i> 31.	C. 40152 = <i>Kar.</i> 4.
C. 40108 = <i>Kar.</i> 82.	C. 40130 = <i>Kar.</i> 58.	C. 40153 = <i>Kar.</i> 66.
C. 40109 = <i>Kar.</i> 55.	C. 40131 = <i>Kar.</i> 110.	C. 40154 = <i>Kar.</i> 25.
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C. 40111 = <i>Kar.</i> 6.	C. 40133 = <i>Kar.</i> 14.	C. 40156 = <i>Kar.</i> 130.
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C. 40113 = <i>Kar.</i> 37.	C. 40135 = <i>Kar.</i> 53.	C. 40158 = <i>Kar.</i> 20.
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C. 40117 = <i>Kar.</i> 73.	C. 40140 = <i>Kar.</i> 57.	C. 40165 = <i>Kar.</i> 72.
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C. 40176 = <i>Kar.</i> 111.	C. 40235 = <i>Kar.</i> 49.	C. 40260 = <i>Kar.</i> 30.
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C. 40184 = <i>Kar.</i> 97.	C. 40243 = <i>Kar.</i> 7.	C. 40271 = <i>Kar.</i> 83.
C. 40186 = <i>Kar.</i> 113.	C. 40244 = <i>Kar.</i> 101.	C. 40273 = <i>Kar.</i> 21.
C. 40187 = <i>Kar.</i> 44.	C. 40252 = <i>Kar.</i> 8.	C. 40298 = <i>Kar.</i> 119.
C. 40188 = <i>Kar.</i> 129.	C. 40256 = <i>Kar.</i> 114.	C. — = <i>Kar.</i> 43, 50, 106.
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b. UNIVERSITY MUSEUM OF PHILADELPHIA

Ph. 5100 = <i>Sh.</i> 1.	Ph. 5117 = <i>Sh.</i> 17.	Ph. 7097 = <i>Kar.</i> 96.
Ph. 5101 = <i>Sh.</i> 2.	Ph. 5121 = <i>Sh.</i> 18.	Ph. 7098 = <i>Kar.</i> 64.
(Ph. 5102 = <i>Sh.</i> 3.)	Ph. 7076 = <i>Kar.</i> 51.	Ph. 7099 = <i>Kar.</i> 89.
Ph. 5103 = <i>Sh.</i> 4.	Ph. 7085 = <i>Kar.</i> 38.	Ph. 7100 = <i>Kar.</i> 61.
Ph. 5104 = <i>Sh.</i> 5.	Ph. 7086 = <i>Kar.</i> 131.	Ph. 7101 = <i>Kar.</i> 17.
(Ph. 5105 = <i>Sh.</i> 6.)	Ph. 7087 = <i>Kar.</i> 79.	Ph. 7102 = <i>Kar.</i> 11.
Ph. 5106 = <i>Sh.</i> 7.	Ph. 7088 = <i>Kar.</i> 24.	Ph. 7103 = <i>Kar.</i> 47.
Ph. 5107 = <i>Sh.</i> 8.	Ph. 7089 = <i>Kar.</i> 59.	Ph. 7104 = <i>Kar.</i> 41.
Ph. 5108 = <i>Sh.</i> 9.	Ph. 7090 = <i>Kar.</i> 90.	Ph. 7105 = <i>Kar.</i> 23.
Ph. 5109 = <i>Sh.</i> 10.	Ph. 7091 = <i>Kar.</i> 94.	Ph. 7106 = <i>Kar.</i> 81.
Ph. 5110 = <i>Sh.</i> 11.	Ph. 7092 = <i>Kar.</i> 32.	Ph. 7107 = <i>Kar.</i> 115.
Ph. 5111 = <i>Sh.</i> 12.	Ph. 7093 = <i>Kar.</i> 26.	Ph. 9078 = <i>Kar.</i> 45.
Ph. 5113 = <i>Sh.</i> 13.	Ph. 7094 = <i>Kar.</i> 75.	Ph. 9088 B = <i>Kar.</i> 104.
Ph. 5114 = <i>Sh.</i> 14.	Ph. 7095 = <i>Kar.</i> 125.	Ph. 9090-9094 = <i>Kar.</i> 102.
(Ph. 5115 = <i>Sh.</i> 15.)	Ph. 7096 = <i>Kar.</i> 88.	Ph. G. = 121.
Ph. 5116 = <i>Sh.</i> 16.		

Ashmolean Museum = *Kar.* 132.WEIGALL, *Antiquities L. N.*, Pl. LII = *Sh.* 20.

HAND COPIES OF THE FUNERARY
INSCRIPTIONS

OF KARANÔG, 1-132

OF SHABLÛL, 1-19

Most of the hand copies were made in the first instance from photographs, verified and completed from the originals at Cairo in December, 1909, and again revised with photographs. For those of which the originals are at Philadelphia (comprising all but four from Shablûl, and about twenty of those from Karanôg) photographs alone have been available.

$:411^{sic} = 5W13^2 : 4318^1$
 $:48113^4 51115352 = 411 \text{ altered } 13^3$
 $:4815534W14^5 \dots \dots \dots 10113$
 $:48155C10.9 51114W13$
 $:4W1333^{in spout} 52^9 45343V533^{in shrine} 452^8$

Kar. 1. Altar

$:48113^4 5111453^3$ $:4115W13^2 4318^1$ A. before woman
 $:1+52W13^8 : 533^7 52$ $:1552^6 13^5 : 531452$
 $:481553^7 9W13^5 52^4$ $:41135W13^2 : 4318$ B. before man
 $1113^{2,1} 3^1 \text{ between legs } 531052$

Kar. 2. Stela with man and woman (Kar. Cem., Pl. II, C. 40229)

$:4851551113^3$ $:4115W13^2 : 4318^1$
 $:48141115R7 92144451$
 $:48141114W113^5 85W113$
 $:14C115 5N811W.3447$
 $:1451745111 1454W13^5$
 $145N7.45111^{10} 254C352$
 $14151514R^{11} 111W7143$
 $W133^8 5C3452$ $3135^{12} 5C1452$ in field

Kar. 3. Altar

$\text{:4B } 117511^3 4 \text{ } 3$ $\text{:4H } 9W13^2 \text{:4318}^1$
 $\text{:4B } 15^{\text{sic}} 6 \text{ } 14^4 \text{:511143 } (115)15$
 $\text{:4B } 1553 \text{ } 4W14^5 \text{ } \text{|||||} 6453 \text{ } 52$
 $\text{:1492WC } 43^10 \text{ } 53^9 \text{ } 352^8$ $1453^7 5313 \text{ } 53^6 652$

Kar. 4. Altar

$\text{:4B } 117^4 \text{:4 } 443344$ $\text{:4115W13}^2 \text{:4348}^1$
 $\text{C441 } 433^6 3.752$ $341153^5 \text{ } \text{mistake? } 15 \text{ } 652$

Kar. 5. Altar

$441^2 4W13 = 4318^1$
 $\text{:4B } 117153151W5 \text{ } 52$ $\text{:4B } 117^3 5111443 \text{:}$
 $\text{:4B } 1556 \text{ } 14$ $\text{:4B } 1556 \text{ } 14$:5111433
 $\text{:4B } 1553 \text{ } 4W14$ $\text{:44 } \text{|||||} 7113$ $\text{:5111512}^5 \text{:3333}$
 $\text{:4B } 1556 \text{ } 14$ $\text{:44 } 56 \text{ } 14$:51143743^7
 $\text{:4B } 1553 \text{ } 4W14$ $\text{:44 } 2445W \text{:}$ $\text{:C } 7 \text{ } 113$
 $4452WC \text{ } 32^13 53352$ $\text{:1253 } \text{|||||} 5313 \text{ } 533 \text{ } 652$

Kar. 6. Altar

$\text{:4B } 15175633$ $\text{:4115W13}^3 \text{ blank } 4318^1$
 $\text{:1452WC } 52^5 \text{ } 53352$ $145313^4 537452$

Kar. 7. Altar

48 11 9 4 5 3 3 12 C : 48 11 9 4 5 1 5 13 C : 48 15 W 13 : 48 40^{1a}
 : 48 14 C 2 15^{*} : 48 3 1 W 11 5 V 2
 : 48 14⁶ 5 3 4 W 15 W 3 12 2⁵ 4 V 11 5 E
 48 11 9 4 5 3 3 12 C : 48 4^{sic} 4 2 3 4 W 13⁷ : 48 4 4 2 3 3 3 4 3
 : 48 2 W C 43 4 5 5 3 3 5 5 2 : 15 3 4 3 4 2 5 3 3 4 5 2
 : 48 11 9 11 11 5 2 4 5 3¹ ^{8 added between 2-4}
 W C 43 4 2 : 5 3 3 5 5 2 : 15 3 4 3 4 2 : 5 3 3² 6 5 2

Kar. 8. Stela

: 48 11 9 5 11 12 4 4 2 : 48 11 3 4 8 5 : 48 15 W 13 : 48 18
 : 48 4 5 1 4 2 4 W 14 : 5 11 4 4 5 3 C 5 2 48 15 5 C 11 15 W 14 5 3 3
 48 5 3 11 9 5 11 5 3 11 4 3 4 11 5 2 12 4 5 5 C
 : 48 15 1 4 3 11 11 4 3 8 12 11 3 3 : 5 3 11 11 11
 : 11 11 14 5 2 W C 3 2 5 3 3 5 5 2 : 14 5 13 2 : 5 3 3 4 5 2

Kar. 9. Altar

: 48 11 9 11 15 5 11 8 5 4³ 5 2 : 48 15 W 13 : 48 18
 : 48 14 5 C 11 14^{*} : 48 4 2 3 12 3
 : 48 15 5 3 4 W 14 : 48 8
 48 14 4 2 W 15 13 5 W 5 2 : 48 14 5 11 4 8 13 3 4 3
 : 48 5 2 W C 3 2 5 3 3 4 5 2 : 14 5 3 5 3 13 2 5 3 3 4 5 2⁹
 : 14 5 3 4 13 4 15 3 C¹⁰

Kar. 10. Altar

:48 117 5 11 933 118 117 :44 115 113 :43 118'
 :48 155 114 44 115 5113 48 11 51
 :48 155 44 5 111 :44 5 344 5 111 :44 3 44 52 33 43
 48 55 11 11 :44 5 33 33 :48 155 113 :44 5 5 1133
 :48 11 11 43 43 :44 33 11 51
 :11 52 11 33 33 11 52 :14 5 33 113 33 33 452
 48 15 113¹⁰ :14 5 33 113 33 33 452

Kar. 11. Stela (Kar. Cem., Pl. 18, No. 7102)

:48 117 5 11 94 44 117 :44 115 113 :43 118'
 :14 5 344 11 11 11 44 11 :14 5 11 11 44 11
 :44 33 11 5 33 33
 14 5 33 43 33 43 11 52 :11 33 44 :5 33 33 452
 :44 11 33 43 44 5 33 452

Kar. 12. Stela

:48 117 44 33 11 52 :44 115 113 :43 48
 :48 11 33 33 33 11 52 :48 11 33 33 33 11 52
 :48 155 344 11 5 :5 11 11 33 :48 155 344 11 5 :5 11 11 33 33
 11 11 11 43 33 33 33 11 52 :14 33 43 44 33 33 452

Kar. 13. Stela

$48^{11} 17^3 5^1 13^1 18$: $4^{11} 11^2 4^{11} 13 : 43^{11} 18$
 $48^{11} 15^3 3^4 4^{11} 14$ $5^{11} 17^3 3^5$ $14^3 14^1 14$ $5^{11} 17^3 14^1 12$
 $: 5^1 13^1 5^8 15^3 10$ $: 14^1 17^1 13^1 5^3 7 : 6^5 2$
 $10^1 43^1 5^1 15^3 : 5^5 5^5 2$

Kar. 14. Stela

$: 4^{11} 15^1 13^1 13^1 43^1 18$
 $48^{11} 43^1 18 : 7^1 12^1 5^5$ $: 48^{11} 17^1 13^1 14^1 5^4 5^5 15$
 $: 48^{11} 15^5 14^1 17^1 11^1 : 14^1 12^1 12^1 12^1 5^5$
 $: 48^{11} 9^1 13^1 5^{11} 7^3 : 11^1 5^1 13^1 5^1 7^1 5^{11}$
 $11^1 5^1 5^1 5^1 15^1 14^1 13^1 5^3 7^1 : 5^1 5^1 2$

Kar. 15. Altar

$: 48^{11} 17^1 5^1 7^1 3^1 48^3 13^1$ $: 4^{11} 15^1 13^1 : 43^1 18$
 $: 48^{11} 15^1 5^1 14^1 14^1 : 5^{11} 14^1 14^1 14^1 5^1 2$
 $48^{11} 15^1 4^{11} 14^1 : 5^{11} 14^1 5^1 2$
 $14^1 5^1 5^1 13^1 : 5^1 15^3 10$ $: 14^1 5^1 5^1 13^1 5^1 : 9^3 7^1 5^1 2$

Kar. 16. Altar

:48 113² 2 43 1 2 : 411 4^{sc} 13 : 43 18'
 :48 15³ 5 2 1 4 : 5 2 43 5 : 45 3
 :48 15 5 3 4^u 14 : 44 113 113 : 5 11 2 2 : 3 3 5 3
 :48 15 14⁵ 15 3 43 : 4 5 5 5 5 5 5
 :48 15 5 2 3 5 111 : 5 5 5 5 5 5 5 5 111 : 5 13 2
 :48 15 5 2 3⁷ 5 111 5 1 5 : 2 5 5 5 5 111
 :48 15 : 5 2 3 5 111 : 5 3 2 3 13
 :48 15 5 2 3 5 111 : 5 5 5 5 5 5 5 5
 :48 15 1 4 3 : 5 11 : 5 5 5 5 5 5 5 5 11
 :48 15 1 4 1 5 13 : 5 11 5 3 15 3
 :48 5 4 5 5 5 5 5 5 : 5 11 5 2 3 : 5 3
 :48 15 5 2 3¹² 5 111 : 5 5 5 5 2 1 5 1 5 5 2
 : 1 5 2 5 5 5 5 5 5 : 5 3 3 5 5 2
 : 4 1 5 5 1 3 : 4 3 1 3
 : 1 5 5 5 5 5 1 4 1 5 5 5 : 5 1 5 5 5 5

: 43 113 45 14² | 5 5 5 5 2

: 411 ~~5~~ ~~6~~ ~~7~~ ~~8~~ 43 | 18'

48 45 12 11 12 2 : 48³

~~✓ 1587-93~~

: 48/55 ~~24~~ 15 : 25 25 4/11

$: 4/35 \subset 1/5 : 5/11, 4/5, 1/2, 1/3$

$\therefore 155 \times 23 = 355111$ ~~1111111111~~ $5 \in 4 \times 5 \in 52 : 4 \times 52$

$1557 \frac{1}{4} / 5, 11 : 5' 15' 12.5 : 5' 12.5$

$\therefore 1452 \times 5111^8 \times 5111 \times 1452 : 5111^8$

401840⁹ 5/11/25 SWP : 5/1/25

481582.5¹⁰ 5/11: 1/1 + 3/12: 5/252

14/15 53" 53/34 : 53/45 2

$\therefore 15^{\text{th}} 93 \text{ } \cancel{111111} \text{ } \text{WC3E} \quad 53^{\text{th}} 97 \text{ } \therefore 352$

15153

$145 \underline{35} \underline{3} : 153 \square$

Kar. 21. Stela

:48 15 1114 153³

$: 4115 \omega^2 13 : 43 18^1$

40155 = 214⁵ : 485 = 144/15 35 49 5¹¹ 2:111

..43 155 ⁸3 4 0014 9:2 ⁷2 14 ⁶:03 1452

$: 48'5523, 51000^{10}99.92^92$

$4W = 48 \stackrel{sic}{\leq} 5C1152^{12} : 453134 \cdot 5C1W2^{11}$

$:1 \leftarrow 9 \ 3 \ 4 \ 13 \ 5 \ 5 \ 5 \ 3 \leftarrow$

Kar. 22, Altar

48113511472 : 4114W13:4318¹
 :48155C714:5243:453²
 48^{fault}15534W14 45113113:V11E³22 : 3343
 48^{hole}15175214] : 48113511314⁴
 4815534W14 5445W5 L3V117 48155C^{fault}714 5111V⁵L
 483K54577:5511 V55W135⁷
 483K54573:5511 :K55L V1155⁹
 :483K55577:5511 V14E132 :5315155V¹⁰
 :V11535C4531344:5C7452¹¹
 :V11525C4W5C43^{sec 12}45:5C7:552¹²

Kar. 23. Stela (Kar. Cem., Pl. 19, No. 7105)

:4811352472:54W3³ :4114W13²4318
 :4815534W511 W37111511⁵ :48155C714 5453W3⁶
 :1453W33E:537:552^{on shrine} :143132:537452⁷
 :1452413⁸ 5175C⁹

Kar. 24. Altar (Kar. Cem., Pl. 15, No. 7088)

¹4115W13 : 4318
²4515 9713 W.7
³43155C214 : 5111N52 : 425255R
⁴431552 4W1+ : 41237 14 23
⁵15935C45313E 17452
⁶1552 56VW 43E : 537352

Kar. 28 Altar

¹4115W13 : 4318
²43113 922 41152 : 43113 111 3724 4W52
³433 4555C21+ : 445C21+ : 4115314
⁴433 45552 4W14 W.9 43533 : 4W.95W52
⁵433 45552 3523 : W 444933 : 351423
⁶433 45552 35111 : 455W13E
⁷433 45552 35111 : 455 45115E
⁸433 45552 4252 : 111W 147
⁹43143 111 4123 41213
¹⁰15535C 5313E : 533 452
¹¹15535C 4W 43E : 533 552
¹²15535C 4W 43E : 533 552
¹³15535C 4W 43E : 533 552
¹⁴15535C 4W 43E : 533 552
¹⁵15535C 4W 43E : 533 552

Kar. 29. Stela

T 2

:43 11³ 11 13 2:40 5 13 :43 13¹

:43 18 5 14 5 14 13

:43 15 5 2 7 5 5 11 : 5 4 5 13 : 15 5 5 5 2

:43 14⁹ 5 2 9 5 11⁸ 5 12 7 : 5 2 15 15 1443 15 5 3 5 5 11 11¹¹ 14 5 11 13 5 : 2 5 10 10

:43 15 5 11 : 15 5 11 : 15 5 11 5 11

43 13

:5 13 5 5 14 3 13

Kar. 30. Altar

:43 14 11³ 11 17 5 2:41 15 13 :43 13¹ a:43 14 18 4 5 3²

:41 15 13 :43 13 b

:43 15 5 14 5

:5 11 5 3 14 a

:43 15 5 14 5 : 5 11 18 5 5 3 3 b

:43 15 5 14 5 : 15 5 43 43 a

43 15 5 14 5 : 11 15 3 5 b

:15 5 3 5 3 13 5 : 5 3 7 4 5 2 a

:15 5 3 5 3 13 5 : 5 3 3 4 5 2 b

:15 5 3 12 3 5 : 5 3 7 5 5 2 a

:15 5 3 11 5 : 5 3 7 5 5 2 b

:15 5 3 14 3 5 : 5 15 3 13 a

:15 5 3 13 5 : 5 14 7 13 b

:41 15 13 :43 13¹⁵ a

:41 15 13 :43 13 b

Kar. 31. Double Stela

:48 113 5 2 43 3 447 :44² 5 W 13 :43 18
 :48 145 C 2 14 :5 11 42 3 11⁴ 5 2 14
 :48⁷ 155 3 4W 14⁶ // // // // // // // // // // // 3⁵
 :48⁹ 157 11 :5⁸ 3 3 3 3 3

Kar. 32. Altar (Kar. Cem., Pl. 16, No. 7092)

:48 113 5 11³ 4W 5 :44² 5 W 13 43 18
 :14 5 2 W⁵ C 3 { 5 3 3 : 5 5 2 :14⁴ 3 13 2 1 5 3 3 : 4 5 2
 // 14⁶ 9 2 4 13 5 1 5 7 C

Kar. 33. Altar

:48 15 14 5 2 45 44 4 11³ 41 5 W 1 3 5 2 :43 18¹
 48 15 52 4W⁵ 14 :5 11 12 3 3 2 :1 3 7 5 5 2
 48⁶ 15 4 C 2 14 4 4 C
 :48 4 12⁹ 3 5 3 48 6⁸ ... 4⁷ 12 13
 15 5 2 W C 43 2 5 C⁸ 7 5 5 2 :14 3 13 11 1¹⁰ : 5 3 7 6 3 2
 4⁷ 12 1¹¹ 7 2¹³ 5 5 1 5 3 C¹²

Kar. 34. Altar

:44 5 W 13 43 18
 117 5 4 4 3 :48³ 5 13 5 11 5 3 4 2 5 W 5 2 48 5 13 5 11 5 2 3 11 3

Kar. 35. Stela

¹5 ²11 ³12 ⁴23 ⁵22 ⁶41 ⁷11 ⁸44 ⁹13 : 43 ¹⁰12
¹¹48 ¹²14 ¹³56 ¹⁴23 ¹⁵51 ¹⁶11 ¹⁷54 ¹⁸47 ¹⁹52
²⁰48 ²¹15 ²²55 ²³24 ²⁴11 ²⁵11 ²⁶15 ²⁷45 ²⁸27 ²⁹44 ³⁰11
³¹11 ³²7 ³³11 ³⁴27 ³⁵23 ³⁶7
³⁷48 ³⁸15 ³⁹52 ⁴⁰44 ⁴¹14 ⁴²45 ⁴³15 ⁴⁴11 ⁴⁵13 ⁴⁶27 ⁴⁷48 ⁴⁸15 ⁴⁹56 ⁵⁰23 ⁵¹41 ⁵²11 ⁵³23
⁵⁴48 ⁵⁵44 ⁵⁶23 ⁵⁷44 ⁵⁸15 ⁵⁹13 ⁶⁰54 ⁶¹52
⁶²14 ⁶³25 ⁶⁴84 ⁶⁵34 ⁶⁶25 ⁶⁷56 ⁶⁸74 ⁶⁹52 ⁷⁰14 ⁷¹31 ⁷²34 ⁷³45 ⁷⁴56 ⁷⁵74 ⁷⁶52
⁷⁷45 ⁷⁸35 ⁷⁹32 ⁸⁰15 ⁸¹26 ⁸²74 ⁸³43 ⁸⁴42 ⁸⁵45 ⁸⁶45 ⁸⁷15 ⁸⁸74

Kar. 36. Altar (?)

¹11 ²11 ³7 ⁴54 ⁵48 ⁶14 : 44 ⁷15 ⁸54 ⁹13 : 43 ¹⁰18
: 48 ¹¹15 ¹²56 ¹³71 ¹⁴44 : 45 ¹⁵44 ¹⁶23 ¹⁷52
: 48 ¹⁸75 ¹⁹52 ²⁰44 ²¹14 : 45 ²²53 ²³71 ²⁴54 ²⁵44 ²⁶11
: 48 ²⁷11 ²⁸75 ²⁹11 ³⁰13 ³¹2
: 48 ³²15 ³³53 ³⁴44 ³⁵44 : 44 ³⁶75 ³⁷54 ³⁸46 ³⁹3 : 48 ⁴⁰15 ⁴¹56 ⁴²71 ⁴³44 ⁴⁴75 ⁴⁵48 ⁴⁶15
: 48 ⁴⁷24 ⁴⁸74 ⁴⁹45 ⁵⁰23 ⁵¹35 ⁵²74 ⁵³11 ⁵⁴2
: 48 ⁵⁵15 ⁵⁶56 ⁵⁷71 ⁵⁸44 ⁵⁹45 ⁶⁰15 ⁶¹57 ⁶²11 ⁶³7
: 48 ⁶⁴15 ⁶⁵53 ⁶⁶44 ⁶⁷14 : 57 ⁶⁸17 ⁶⁹55 ⁷⁰55
: 48 ⁷¹44 ⁷²45 ⁷³13 ⁷⁴23 ⁷⁵25 ⁷⁶11 ⁷⁷7 : 48 ⁷⁸43 ⁷⁹7 : 52 ⁸⁰55 ⁸¹5
: 14 ⁸²64 ⁸³54 ⁸⁴43 ⁸⁵53 ⁸⁶74 ⁸⁷74 : 14 ⁸⁸64 ⁸⁹54 ⁹⁰43 ⁹¹53 ⁹²74 ⁹³45 ⁹⁴52
: 14 ⁹⁵64 ⁹⁶54 ⁹⁷13 : 43 ⁹⁸56

Kar. 37. Altar

:48 1² 57 117 :411 5 13 43 18
 :15 5 2⁴ 44 14 :57 17 55 53 48 15 5 2 14 11 3 57
 48 15 14 157 43 :25 117 :48 437 :53 557
 :415 13 :43 18
 :14 3 14 43 45 :53 3 45 2
 14 3 13¹⁰ 45 147 9

Kar. 38. Stela with male figure (Kar. Cem., Pl. 13, No. 7085)

1111 117 117 2 2 5 4 15 2³ :411 5 13 :48 18 a
 :48 113 5 2 2 1 2 2 :411 5 13 :43 18 b
 :14 5 2⁶ 14 3 2 :53 3 5 5 2 14 3 13 2 53 7 4 5 2⁴ a
 14 3 14 3 2 :53 7 5 5 2 :14 3 13 2 :53 3 5 2⁵ b
 14 5 2 5 13 14 11 13 2 a
 :14 3 13 :4 13 7 2 b

Kar. 39. Double Altar

:48 15 5 5 2 14 :411 5 13 5 2 43 18
 :48 15 2 14 44 4 5 11
 :48 15 5 2 4 14 45 53 53 44 5 14⁵ sic altered
 :14 5 2 14 3 2 53 7 5 5 2 :14 7 13 2 :53 7 4 5 2
 :14 5 2 5 13 3 2 :4 14 7 2

Kar. 40. Altar

: 48 113³ 57 7 12 43 : 441² 9 W 13 : 43 18
 : 48 633⁵ : 412 13 : 48 1012⁴ : 5 3 5 22
 : 48 1552⁷ 4414 : 5 2 46⁶ 3 53 3
 48⁹ 15 9 6 2 : 45 15⁸ 441

Kar. 44. Stela

: 4411² 9 W 13 43 18
 : 48⁴ 113 5 2 44 12 14 7 5 W 5 13
 : 48 4 412³ : 412 13
 / 48 113⁵ 5 4 9 W 42 V
 : 48 3 4 5 5 9 3 4 14⁹ about 30 lost
 14 4 13 { 53 } 4 5 2
 14¹² 4 13 W 43 { 53 } 7 9 2
 7 4

Kar. 45. Altar

: 48 113⁴ 5 5 44 5 2 3 12 411³ : 4411 9 W 13² 43 18
 : 48 4 412 2 5 2⁵ : 5 3 4 5 1 5 5 4
 14⁷ 5 3 4 13 : 5 1 5 7 4

Kar. 46. Altar

:113 ω/ω 3 48 6 :113
 :1515 2 42 52 :3 12 :1514 2² 42 52 :4 ω/11 52
 :1514 ω/11 ω 7 2³ 2 6 5 ω 6
 :1514 2 7 3 :113⁴ ω 3 :4 18 15 3 3 3 5
 :1445 15 12 :52 17 52 :15 3 5 2 5 ω 11 3
 :1514 2 42⁷ 52 :3 3 4 12 3 18 :1514 2 42 52 :ω/11 ω 3 1 3 3
 :4 45 1111 5 2 5 5 2 :2⁸ 4 2 :8 6 17 1 2 :3 12 52
 :15 5 2 3 3 5 11 :14 3 :2 5 5 3 3 52 :ω/11 4 ω 11 3 :ω 1 3 2
 :15 5 2¹¹ 3 3 5 11 :ω 6 7 5 6 4 5 :15 5 2 3 3 5 11 :5 5 2¹⁰ 12 3 13
 :15 5 2 3 3 5 11 :ω 1 ω 6 3 4 5
 4 1 5 7 :5 1 4 3 5 2 3 5 3 3 1 4 6 :8 12 2 :8 2 52 :4 2 3
 :4 1 5 7 :5 3 3 6 ω 5 2 :4 1 5 7 :5 4 2 3 5 8 9 2 :5 5 3 ω/11 5 ω 11¹³
 :15 5 3 48 8 :58 11 1 4 :15 1 5 3

Kar. 47. Stela (Kar. Cem., Pl. 19, No. 7103)

:48 11 7 45 1111 2 5 2 3² 441111111111 13 43 18
 :48 15 5 2 4 ω 1 4 :5 2 4 6 :3 5 3 3⁴ 42 14 5 6 2 44 14 4 11³
 14 3 43 4 2 :5 6 3 :4 5 2 :11 4 2 5 1 4 3 4 2 :5 6 3 :3 5 2

Kar. 48. Stela (?)

:43 113 W 22 :4419 W 13² :43 18
 : 43 145 C 21/4 :44 3 3 41³
 :43 15 53 44 15 :44 113 113 :33⁴ 43
 :43 15 15 15 7 43⁵ 44 55 54 7
 :43 C W 7 :15 7 :43 C 44 C V 11 5 2 :V 11 9 7 7 13
 :43 14¹⁰ 9 2 3 :7 5 11 5 11 11 3 :5 13 3⁹ :7 2⁸

Kar. 49. Altar

:4419 W 13 :43 18
 :43 C 3 3 :5^{sic} 2² 5 2 :43 15 15 53 113 :5
 :43 15 53 44⁹ 14 :W C 44 15 8 3 :43 15 5 C 214 :43³ 33 5 411
 :43 15 43 54 2 52
 :15 2 W C 43⁶ 53 7 5 2 :43 43 2 :53 3 C 5 2
 :14 3 5 13 :5 15 3 C :5 3 5 13 :55⁷ 12 :55 3 12 V 11 13

Kar. 50. Altar

:43 113 44 2 43 1 W 3 :4419 W 13 :43 18
 :43 15 5 7 3 5 11 1 :5 11 1 W 2³ :4 V 11 5 2
 :43 15 5 C 7 14 :44 5 C 7 15 :5 7 3 44 W 3³
 :W C 43 2 53 3 5 2 :5 3 13 2⁶ 43 1 5 2

Kar. 51. Stela with boy (Kar. Cem., Pl. 12, No. 7076)

:43 113 9 III 2 133 :45 3 5 2 2: 44 5 5 1/3 :43 18
 :43 1 5 5 2 4 5 1 5 :44 5 43 4 43
 :43 15 5 5 2 14 5 3 5 5
 :43 15 5 5 2 14 5 III 2 133 43 113 5 III 2 43 46
 :43 15 5 5 2 4 5 1 5 5 5 43 5 5
 :1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5

Kar. 55. Altar

:43 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 :43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5

Kar. 56. Stela

43 113 5 3 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 43 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5
 1 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5

Kar. 57. Altar

:48 113 45 2 5 2 5 2 :113 4 2 3 :411 5 13 :43 18
 :48 14 5 2 4 14 :5 2 3 : 14 14 :48 14 5 2 3 14 :5 11 13 5 2 5 2
 :48 14 5 2 3 14 5 11 :5 4 11 5 2
 :48 4 14 3 :14 3 :48 14 3 11 :5 2 3 : 14 14
 :11 5 2 14 43 2 :5 3 3 5 2 :11 5 2 5 3 43 2 :5 3 3 4 5 2
 :11 5 2 14 5 11 :4 3 4 6 :11 5 2 5 13 :4 14 3 6
 :11 5 2 5 11 4 14 14 14 411 5 14 :4 5 2 14 11 14

Kar. 61. Stela (Kar. Cem., Pl. 18, No. 7100)

:48 113 3 14 2 3 4 5 3 :411 5 13 :43 18
 48 14 5 2 14 14 :48 14 5 2 14 14 :45 3 4 4
 :48 14 5 2 4 14 14 :4 14 5 4 14 5 5 14 3 14 5
 14 2 14 2 3 2 5 3 3 5 2 :14 7 13 2 :5 3 3 2 5 2

Kar. 62. Altar

48 113 5 11 4 2 3 14 43 411 5 13 11 11 11 18
 14 14 14 43 5 3 7 5 2 14 3 43 2 5 3 14 5 2

Kar. 63. Altar

:48 113 43 3 112 4 4³ :41 9 4² 13 :43 18
 :48 14 5 2 14 43 3 4 5 2 5⁵ :48 15 5 2 4 4 14 4 5 1 4⁴ 5 2 4
 :48 14 14 5 5 5 2 48⁸ :48 113 43 3 113 111⁶
 :14 4 4 4 4 3 2 5¹³ 5 5 2 :14 4 4 3 4 3 2 4 3 3 4 5 2¹⁰
 :14 4 4 4 5 5 11 3 3 3 4 :14 4 4 5 13 5 4 3 4¹²
 :48 2 2 14 4 2 2 3 4 5 2¹⁵

Kar. 67. Altar

:48 11 3 9 11 11 5 5 2² :41 11 9 4 13 :43 18
 :48 14 9 3 4 4 14 5 11 14 5 11 18 :48 14 9 5 2 2 5 11 3 4 3³
 :48 14 9 2 4 3 9 11 13 9 2 9 2 4 5 2
 :48 14 14 9 11 3 :11 9 2 3 3 3
 :3 13 2 3 3 3 5 2 :4 9 4 8 2 9 14 15 2 4⁸
 4 1 4 5 2¹⁰ 3 13 2 3 4 5 2

Kar. 68. Stela

:48 11 3 9 11 3 13 2 4 5 2³ :41 11 9 4 13 4 3 18
 :48 14 9 3 4 4 14 5 11 14 5 11 18 :48 14 9 5 2 2 5 11 3 4 3⁴
 :48 4 3 1 5 4 3 5 2 :48 4 3 1 5 3 1 4 1 4 5 11
 :48 4 3 4 :3 5 2 1 :48 4 3 3 5 2 5 2
 :11 48 14 14 4 1 2 :11 1 1 1 1 1 1 1 1 1 4 5 4 2 :48 4 3 3 4 1 4 1 4
 :14 5 2 4 13 4 14 1 4 :14 4 3 2 5 3 1 3 5 2 :3 13 2 :5 3 1 4 5 2

Kar. 69. Altar

:4B112511455²52 113 :4H5W13:4718
 :4B15534W15:5155⁴515 :4B155C³W15 51113452
 :4B15573⁷5111:555C⁶W155 :155735511:555W17⁵5
 4B15141513³W:V11W3153
 :1552W<35 533¹⁰52 :155353135 :533⁹52
 :1515¹²3 :15534135:5157¹¹C

Kar. 73. Stela

:4114W³53²52:43²8
 4^{sic}155<1115 :1115⁴52 :42^{sic}195W14⁴52

Kar. 74. Altar

:4B11355458³W⁷ :4H15W²1352:4318
 :4B^{sic}15214⁵ 45C⁵W15 :125815:443
 :4452¹⁰4W14⁹:44534W14⁸:4453⁷W13:3⁶34W218
 :4B1452^{sic}4W14¹¹
 :4B155275^{sic}11:5W¹²135 :4B1515357
 :1552W<35 533¹⁶52¹⁵ 153135 533¹⁴52¹³
 :4B^{sic}4W13¹⁷ 15524135 5157¹⁷C

Kar. 75. Altar (Kar. Cem., Pl. 16, No. 7094)

³
 48 113 W 5 48 142 : 48 15 W 13 5 2 : 43 18
 : 48 14 5 3 4 W 1 4 : 5 2 43 3 : 4 W 5 4 W 3 2
 48 15 5 4 1 4 : 5 2 43 5 4 4 3
 48 14 1 4 2 4 5 2 : 6 3 5 2
 : 48 14 1 W 1 W 3 5 3 5 3 8
 : 48 14 1 5 5 3 43 3 : 2 43 5 1 5 3 5 11
 : 48 14 13 1 5 2 : 14 1 W 1 W 3 : 13 W 3 3
 : 48 14 1 5 5 4 4 : 44 2 8 : W 1 3 : 48 6 1 W 1 13
 : 48 14 5 2 3 5 5 11 : 5 W 1 3 2
 : 14 3 W 6 3 2 : 5 3 3 5 5 2 : 14 5 3 43 2 : 5 3 3 6 5 2
 14 5 2 43 2 : 44 3 3 : 14 3 4 2 1 5 1 2 4 11 : 4 1 5 3 2

Kar. 78. Altar (Kar. Cem., Pl. 20, C. 40164)

³
 48 117 5 11 1 3 : 48 15 W 13 5 2 : 43 18
 : 48 14 5 3 4 W 1 4 : 5 2 43 3 : 4 W 5 4 W 3 2
 : 48 6 4 2 2 : 5 4 3 5 2 : 48 14 5 2 3 5 11 : 5 W 1 3 2
 : 48 14 1 4 3 : 5 2 43 3 : 48 6 4 2 2 : 5 5 3 1 5 4 5 2
 48 14 4 2 2 : 5 11 5 2 3 3
 : 14 3 W 6 43 2 : 5 3 3 5 5 2 : 14 3 43 2 : 5 3 3 6 5 2
 : 14 3 5 1 3 : 5 5 1 2 : 5 5 3 2 1 1 2 : 14 3 5 11 : 43 5 2

Kar. 79. Altar (Kar. Cem., Pl. 15, No. 7087)

:4353/59:5¹//////² :4115W13:3²18
 :43⁵155C2/4:5///13:3³
 end 14⁷14⁷:4552⁶4W14:45113:352

Kar. 86. Altar

:43³:1133¹153C :4115W13:4318
 :43C427:5132
 :43⁴1543:455142V11 :431543:45³132521452
 :431514252 :V11W7:157
 :14⁶182⁶43C32:533:552 :145257132:533:4⁵42
 :1452517:5153C

Kar. 87. Stela-altar

:431135///5V3 :411³5W1352²:4318
 :4315C2/4:5///14⁴42:3
 :43155¹¹4W15:5717⁵5244V
 :43⁸1512⁷7:55///:X⁶ 7 or 8 signs lost
 :43C5X7:33 :43C:54⁹:39X7
 :1457132:533C52¹⁰
 :14¹²1W132:537:552¹¹
 :145251332¹⁴:4¹³113C^{sic}
 :43¹⁶14143 :4115W1352¹⁵4318

Kar. 88. Altar (Kar. Cem., Pl. 17, No. 7096)

¹43⁴11⁵9⁶7⁷7⁸ 1144⁹113 111/11³113³113 :44²5W13:4313
 :43155C⁵111111⁵15:432435W92
 :43⁷14524W⁶15 47⁴91132
 1452W<32 57⁹9⁹952 :1553:53132 :53⁸3452

Kar. 91. Altar

431³521315<5 :44²15W13:4313
 :431⁵15157 43:52⁴9545W52
 :43⁸637 13<55W⁷1135242⁶343⁶13:244112.
 :W<43¹⁰537<:53952 14⁹313< 537652
 :15¹¹13< 5153C

Kar. 92. Stela

:431139/11<52³ 4415W⁵92 :43113
 :1452⁷5<⁶:537 552 :14⁵73132:937452⁴

Kar. 93. Altar

:4311345245111³ :4414W13²:4343^a
 :4315524W15:51⁵53752 :4315C715:2113⁴93
 43152¹⁰5W113 :43⁹637:535⁸3 :43⁷637:43⁶7
 :W<4342:537552 :15¹¹31342:537:652
 152513:5153C¹²
 :43112W¹⁶3427 :4411¹⁵4W¹⁴1352:4313¹³⁶
 43637:53¹⁷1112
 :14²²343<²¹433352 :14343<537452¹⁹¹⁸

Kar. 94. Altar (Kar. Cem., Pl. 16, No. 7091)

:48 11^{sic} 5 11 11 4³ 2 :4 11 5 13² 5 2
 :48⁵ 15 6 2 14 :4 6 2 15 :4⁴ 42 3 13
 :48 15 5 3⁶ 4 11 14 :4 5 14 2 6 3
 :14 5 3 11 6 3 1¹⁰ :15 7 3 5 2⁹ 14 3 1
 :14¹² 5 3 5 13 3 1 :5 15 3 6¹¹

Kar. 95. Altar

:48 11 5 6 4 5 5 3³ 5 2 :4 11 5 13² :43 18
 44 5 6 2 9 11 4 5 6 2 15 :5 5 6 2 14 44 42 3 13
 :48 15 5 6 2 14⁵ :48 15 3 4 11 5 11⁷ :5 5 3 4 11 14 :4⁴ 11 15 3 3
 :48¹¹ 15 3 1 3 :48 15 5 2 3 5 11 :5 5 13⁹ 5 5 3
 :15 5 3 5 13 :5 15 3 6
 :14 5 3 11 6 43 5 1¹³ :5 3 3 3 5 2 :15 3 43 1¹² :5 3 3 6 5 2

Kar. 96. Altar with deities (Kar. Cem., Pl. 17, No. 7097)

:48 11 5 5 2 3 1² :4 11 5 13 5 2 :43 18
 :48 15 5 3⁴ 4 11 14 :13 3 11 5 6 5 2³
 :48 15 5 6 2 14 :4⁵ 11 5 48 11 3 4 2 3
 :48⁷ 15 5 2 3 5 11 :5 5 11 3 5 11⁶ 11 11 1 2 1
 :48 15 5 2 3 5 11 :11 11 2 :4 11 11 11 5 11
 :48 15 5 2 3 5 11 :5 15 11 11 3 1⁹ 2 5 3 11 6
 48 15 1¹¹ 14 15 12 :11 11 3 1 5 1
 :14 5 3 11 6 43 5 1¹³ :14 5 3 4 3 3 1¹² :5 3 3 3 5 2^{sic}

Kar. 97. Stela

:48 51³ 53 9 5 3 13 5 2 5 5 :411 5 W 13 :43 18
 48 14 48 VII:4 6 3 5 5⁴ :43^{sic} 14 5 2 3 1 5 5 VII:4 W 13 5
 :1 5⁹ 3 43 4 5 :13 3 6⁸ 5 2^{sic} :1 5⁷ 2 W 6 43 4 5 5 6 3 5 5 2⁵
 :1 5 2¹¹ 4 2 1 5 1 2 411 :4¹⁰ 1 4 3 6
 Kar. 100. Altar

:48 11 3 4 4 6 2³ 11 1 5 :411 5 W 13² 5 2 :43 18
 :48 1 5 5 2 4 W 5 VII:4 5 4 6 3 1 4 3
 :48 1 4 5 6 2 1 4 :4⁵ VII 4 3 3 1 5 5 3
 :48 1 5 1 4 3 VII:4 5 4 VII 5 5 :48 1 5 3 VII:4 5 6 4 1 1 1 1
 1 5 3 5 3 :4 5 1 5 3 6 :48 1 5 VII 4 2 2¹⁰ 4 5 W 13 3
 1 5 3 W 6 411¹³ 5 3 3 5 2 :1 5 3 4 3 4 5 5 3 3 6 4 2
 :48 1 5 1 5 7 :48 11 3 4 4 5 1 4 1 V 2¹⁴
 :48 1 5 5 6 2 1 4 :5 11 5 2 2¹⁷ 48 1 4 5 3 4 W 5 VII:W 3 3 6 5 VII
 :1 5 5 2 4 :4 5 1 5 3 6¹⁹ :1 5 3 5 3 :4 5 1 5 3 6¹⁸
 Kar. 101. Altar

:48 4 5 2 3 1 5 2 5 W 5
 :48 1 4 1 5 7 :48 4 3 4 2 4 1 3
 48 11 3 . . . 2 K
 : . . . 6 . . . 1 4 . . . 5 . . . 1 4 48
 :48 3 K 5 4 5 . . . 7 . . . 5 2
 :48 3 K 5 4 48 . . . 8

:48 113 45 47 2 43 55 54 :41 5 W 13 :43 48

:48 15 5 C 2 1 5 3 :45 5 W 3 47 2

W C 43 42 :53 3 5 5 2 :15 3 43 42 :53 3 6 5 11

Kar. 107. Stela with traces of figures

:48 5 1 3 5 11 12 C :41 1 4 W 13 :43 18

:48 14 5 3 4 W 1 5 :48 13 :48 15 C 2 1 5 :V 11 2 3 3 18

14 3 13 42 53 3 4 5 2 48 4 47 2 :3 3 4 3

Kar. 108. Altar stela

:48 113 45 47 2 43 55 54 :41 5 W 13 :43 18

:48 15 5 C 2 1 5 :5 11 4 2 2

:48 14 5 3 4 W 1 5 :W 3 5 4 1 5 7

:48 14 1 5 8 :5 3 1 2 :W 1 5 1 5 :48 4 47 2 :48 5

W C 43 42 :53 3 :5 5 2 3 13 2 3 4 5 2 9

:4 13 4 14 3 6

Kar. 109. Altar

:48 15 11 5 2 47 :41 15 4 13 :3 48

:48 15 5 3 4 W 1 5 :5 5 11 2 3

:48 15 5 C 2 1 5 :V 11 4 2 3 43 12

:48 C 4 3 2 :5 1 2 3 :48 C 4 3 2 :3 5 3

:3 43 42 :53 3 :C 5 2 :53 3 5 5 2

Kar. 110. Stela

48 113 88 312 : 113 : 41 W 13 : 43 18
 15 313 515 10 : 15 53 53 13 42 : 33 : 492

Kar. 115. Stela (Kar. Cem., Pl. 20, No. 7107)

: 48 113 4 53 7 14 15 45 W 13 : 43 18
 : 48 15 53 4 W 14 W 4 5 83 48 13 6 2 14 : 45 7 3 4 4
 : 15 5 2 2 5 5 III : 44 V 11 52
 : 15 5 2 3 5 5 III : 5 14 2 : 53 14 45 54
 : 48 15 5 2 3 5 5 III : 5 2 2 : 53 14 44 50
 143 W 6 43 2 : 53 3 : 55 2 : 143 43 2 : 53 3 : 45 2
 53 : 515 10

Kar. 116. Altar

: 48 113 2 42 5 12 : 45 W 13 : 43 18
 : 48 15 5 4 W 15 : 45 III 53 14
 : 48 15 5 6 1 4 11 15 14 42 3
 : 48 15 5 2 3 5 5 III : 5 2 2 : 5 2 5 2
 : 48 15 5 2 3 5 5 III : 5 2 2 : 15 2
 : 48 6 W 3 : 14 3
 : 15 2 W 6 3 5 5 6 7 5 5 2 : 3 43 2 : 53 3 45 2
 : 15 2 5 13 : 55 10 : 45 2 10 III 12 : 15 2 5 13 : 515 7 6

Kar. 117. Altar

:48³15W5VU11 :44¹15W13 :4318

48155E2/5⁴ {3325VU11

{534W15 :4452⁵ } 12

481546:4431352⁶

{15343E :533:452⁷

15⁸W43E :537:352⁸

Kar. 118. Stela

:48113W13² {2N52 :4115W13 :4318

:48159N>25/11 333 3352

:4815534W15:5485752⁴

:4815E215:4112 4233

153313 :5153E

15⁹W43E533 :352 15⁸343E533 452

1553313¹⁰:5412:55312 1112

Kar. 119. Stela

:4811341125E153 :44^{sic 2}15W13 :4318

:4815E215:511323

:4815534W⁵15:45141257

:48155N>35/11:5E1115E

^{in field} 15⁹W43E:537:352 :15343E 533:452⁹

Kar. 120. Altar

χ SW13 : 43 13
 $\{ \underline{5 \ 2 \ 4 \ 1} \} : \{ \underline{1 \ 3 \ 1 \ 4} \} : \{ \underline{5 \ 1 \ 3 \ 2} \}$
 $\{ \underline{3 \ 3 \ 1 \ 5 \ 1} \} : \{ \underline{1 \ 5 \ 5 \ 5 \ 3 \ 1 \ 1} \}$
 $\{ \underline{5 \ 2 \ 2 \ 1 \ 3} \} : \{ \underline{1 \ 5 \ 3 \ 1} \} : \{ \underline{1 \ 5 \ 5 \ 3} \}$

Kar. 121. Spout of Altar on Pl. 29

: 43 113 44 2 5 19 53 : 411 5 W³ 13 : 43 16
 : 43 14 5 6 2 15 : 5 2 14 43 5 2 5 4 1
 : 43 15 5 2 4 W⁵ 14 : W 3 15 5 13
 : 43 6 2 2 3 : 5 3 15 15 5 4
 : 43 14 5 2 3 5 5 11 : 4 6 3 5 4
 : 43 6 W 3 14 3 : 43 14 43 : 4 6 3 5 2
 : W 6 43 2 3 7 5 2 : 14 3 43 2 : 13 7 6 5 2
 : 14 2 5 13 : 4 14 3 6

Kar. 122. Altar

: 113 W 1 W 14 2 4 3 113 3 : 411 5 W 13 : 43 16
 : 14 V 1 2 3 11 11 11 11 11 11 11 11 : 14 V 11 2 4 3 3 : 43 13
 : 15 14 3 : 14 V 11 2 3 : 43 13
 : 15 2 5 13 : 4 14 3 6
 : 14 5 2 5 W 14 : 3 4 3 : 14 6 2 15 14 3 12

Kar. 123. Altar

:113 VII 23 153 W³ :411 5W 13² :43 18
 :14 2 W C 43 537 :552 :14 3⁴ L :16 3 C 52
 :43 1552 4W 15 :22 47 7 4W 55 W 3 2⁵
 :43 15⁶ C 15 :57⁸ 47 W 5 43⁷ 3
 :43 15 3 VII :5 5 2 3 :14¹⁰ 57 52^{8.11}
 :15 VII 42 3 :5 C 3¹² 5 5 :15 5 2 3 5¹¹ :5 C 3¹¹ 5 5
 :14 VII W 3 :15¹⁶ :15¹⁵ :15 VII 42 3¹⁴ :5 52 15 45 5 4¹³
 :15 3 VII :15¹⁸ 3 3 :15 5 2 3 5 5 3¹⁷ :14 15 3

Kar. 124. Altar

:43 113 5 3 15 43³ 5 2 5 4 4 :14 5 W² 13 :43 18
 :43 14 5 2 44 15 :45 1 4 2 :43 14 C 2 15 :5 11 1 2 5 13
 :43 15 5 2 3 2 5 :44 W 13 5
 :43 C 42⁷ 2 :45 C 5 W C :43 C 42 3 :44 C 3¹¹ 5
 :43 C 42 3 :45 1 4 1 5 5 2¹⁰ :5 3 15 15 5 4⁸
 :43 15 1 5¹¹ 3 :45 C 3 5 5
 :44 1 4 5 7 5 2 5 5 :44 1 5 1 5 5 2 :5 3 15 15 5 4
 :43 C 4 1 5 3 :43 14 7 VII :45 C¹⁴ 2 2 :5 3 5 2¹³
 :43 C W 3 15 3 :43 C W 3 15 3 :43 14 15 7
 :14 2 W C 43 5 :5 3 7 :5 5 2 :14 3 43 5 :5 3 7 4 5 2
 :14 2 42 1 4 1 4 :44 1 4¹⁹ :44 5 2 2 2 VII 2

Kar. 125. Altar (Kar. Cem., Pl. 17, No. 7095)

:4B 113 42 43 3 7:523 :411 9 W 13:43 1B'
 :4B 14 V 113 1B 7 12 52:53 53 53 V 11
 :14 V 11 412 3:V 11 113 112 :4B 15 V 11 412 3 412 13
 13 15 3 10 52 4B :4B 13 3 3:W 3 11 12 3 :4B 14 13 2

Kar. 126. Altar

:4B 513 511 13 13 :411 5 W 13 :4B 1B
 :15 3 10 43 42:455 53 3 10 :15 5 5 43 42:45 15 3 10
 :15 2 W 10 43 42 53 3 7 52 :15 3 43 42:53 3 10 52
 :4B 12 42 3:45 14 3 7 5 W 52 :4B 14 42 2:5 W 11 13 2
 :15 14 3:5 10 14 42 :4B 15 15 3:5 10 3 5 2
 :15 15 3:4 W 11 3 15 15 3:3 5 2 3 :4B 15 15 3
 10 42 3:4B 15 3 15 14 3:4B 15 3
 15 2 5 13 :5 15 3 10

Kar. 127. Altar

:4B 113 W 3 3 10 411 5 W 13 :43 1B
 :15 3 43 2 15 13 4 15 2
 :15 4 3 W 10 43 2:5 3 3 7 52
 :10 3 7 412 13 :4 412 15 10 3 11 3
 :14 15 15 3 7 2:3 5 3 15 15 3 43 4 W 5 2 15 W 3
 :15 5 3 5 13:5 15 3 10 :411 5 W 13:43 1B

Kar. 128. Altar

²
~~48~~1511114 558411 41115 13 4318
 48155C114 51113 14 52
 481514143 52147543
 481514143 5C113 481514143 373
 48C44117 14152 481514143 33558
 111111111 353435537C52 14524C43 537552
 1453513 5157C

Sh. 4. Stela (*Areika*, Pl. 33, No. 5103)

:48117 13C37113 :41115 13 4318
 48155C114 455C114 511121133
 4815534414 44333737
 481514214 1114319) :48C37 1497433
 111111111 353435537C52 111525343 537C52
 11153513 5157C

Sh. 5. Stela (*Areika*, Pl. 33, No. 5104)

^{61c}
 :43 113 7 111 113² 5W 113:113 : 411 9W 13 :43 18
 :48 14 52 4W 15 : 5 111 17 15³ 57 14 : 12 54
 : 48 14 5C 2 14 : 5 111 48 2
 :48 1 97 7 51" : 53 14 411⁵ : 14 14 52
 :48 147 11 : 54 44 54 2 : 12⁶ 7
 :14 3W C 43 4 : 53 7 52 : 14 5 3 43 4 : 53 7 : 45 2⁷
 : 14 5 3 4 13 : 5 52 C
 48 14 4 2 14¹⁰ : 111 4 7 15 3

Sh. 6. Stela (*Areika*, Pl. 34, No. 5105)

:48² 113 5 111 3 2 : 4 11 5W 13 43 18
 : 48 14 5C 2 14 : 5 111 2 43 2
 :48⁵ 14 53 4W 14 : 5 111 5W 23
 =14 53 W C 43 4 : 53 7 52 : 14 53 5 43 4 : 53 7 52
 14⁹ 53 4 13 4 : 51 53 4
 14 3 3 5 3 43 4 : 548 48 43 : 2¹⁰ 53 14 : 48 43

Sh. 7. Stela (*Areika*, Pl. 34, No. 5106)

:48 ¹1113:5 ²1113 ³12 :4115 ⁴13 4318
~~48~~114153 42 ⁵15 1252
 481550214 5843
 :4815524 ⁶14 42 454354 44333
 :15 ⁷5353432 533:4.52
 :1553 ⁸42 ⁹1111 2:533.592
~~14~~111113432 ¹⁰51530

Sh. 8. Stela (*Areika*, Pl. 34, No. 5107)

:48113:9 ¹1112531243 :411 ²541352 4318
 48145214 511132
 :4815534 ³14:485513 ⁴1113
 1453232 153 ⁵1111 52 :143432 ⁶433452 ⁷

Sh. 9. Altar (*Areika*, Pl. 34, No. 5108)

48 ¹1135 ²1114 ³42 411 ⁴54134318
 48145214 ⁵5111 421115314
 48155324 ⁶14:2 25135252
 15 ⁷5353432 533452
 14 ⁸53 ⁹1111 42432 ¹⁰43352
 1453 ¹¹1111 3 251530

Sh. 10. Altar (*Areika*, Pl. 35, No. 5109)

: 48 113 5251 : 4415 W 13 : 43 18

1114 445 C 214 : 4N 47 W² 52²

Sh. 11. Stela (*Areika*, Pl. 35, No. 5110)

: 48 113 4111 43 48 : 4111 5 W² 13 : 43 18

48 145 C 214 : 555553⁴ 48

: 48 1453 4 W 14 5 11 14 13 53

48 113⁷ 143 55⁶

48 145 C N 14 5 11 42⁸ 43

48 1453 4 W 14 : 5 11 13 14 14 W 1 N 53

W C 43 533 552¹² 14 C 43 43 533 52¹¹

Sh. 12. Altar (*Areika*, Pl. 35, No. 5111)

1116 14 13³ 4 5 3 : 45 W² 13 43 48

48 145 C N 14 445 C 214 445 C N⁴ 14 44 15 43

48 14⁸ W 14⁷ 43 113 53⁶ 25 13 533

: 53 W C 43 43 533 552 14 53 53 43 53¹⁰ 3 52⁹

14 53 53¹² 53 : 41 43 C

Sh. 13. Altar (*Areika*, Pl. 36, No. 5113)

³
 :48 1175 112 115 W 11) :43 18 14 115 W 13
 :48 155 3 4 W 14 11111 54 :48 155 C 21 :5 111 4 3 1
 :48 113 5 11 4 5 23
 48 155 C 21 5 111 2 5 2
 48 155 ^{sic} 4 W 14 :5 111 115 7 14
 :L W C 43 5 :5 3 7 5 2 :43 13 5 :5 3 4 5 2
 :1 1 W 5 : 5 :L C 5 11 43 5 5 15 3 C 5 14 5 2

Sh. 14. Stela (*Areika*, Pl. 36, No. 5114)

³
 :48 1175 112 115 W 11) :48 155 W 2 13 :43 18
 :48 15 5 3 4 W 14 :2 4 3 2 3 :48 15 2 14 :48 4 5 5
 :1 5 5 3 4 3 5 3 3 5 2
 14 5 3 W 4 43 5 :5 3 7 5 2
 :1 5 5 3 1 12 5 3 5

Sh. 15. Altar (*Areika*, Pl. 36, No. 5115)

²
 :48 1175 3 5 111 111 :48 5 W 13 :43 18
 :48 15 5 C 21 4 :45 5 C 21 5 5 111 5 5
 :42 15 5 3 4 W 14 45 5 C 21 4 :5 111 3 3 1
 :W C 3 5 5 5 2 3 13 5 :5 3 3 4 5 2
 5 3 5 :3 5 5 3 5

Sh. 16. Stela with defaced figures (*Areika*, Pl. 37, No. 5116)

³
 48112 51113 4115 13 4313
 55<N15 45<N15 51112 422
 48145 24W15 51116

has been more 5 2

Sh. 17. Altar (*Areika*, Pl. 37, No. 5117)

475 1N5 0 4115 43

Sh. 18. Stela with male figure (*Areika*, Pl. 38, No. 5121)

:48145 17 2411 :4415 13 :43 13
 48155<N15 :5111N13
 :48145 24W14 :51114 13
 :48145 7 5111 :5 5 5 5 :3 17 5 42
 :48 15 5N 7 5 :5111 :44<W 5N :3 17 5 52
 :48 14 5N 7 5 :5111 :5 5 3 3 13 :14 15 52
 :48 15 14 214 011 13 7 15 7
 :011 53 44 43 5 :53 7 5 5 2
 :011 53 53 43 5 53 7 4 5 2
 :011 53 5 5 5111 :5 15 7 0
 :011 52 5 5 5111 :5 5 12 53 :15 14 5 2

Sh. 19. Stela, Pl. 29

PLATES



Kar. 1



Kar. 3



Kar. 4



Kar. 5



Kar. 6



Kar. 7



Kar. 8



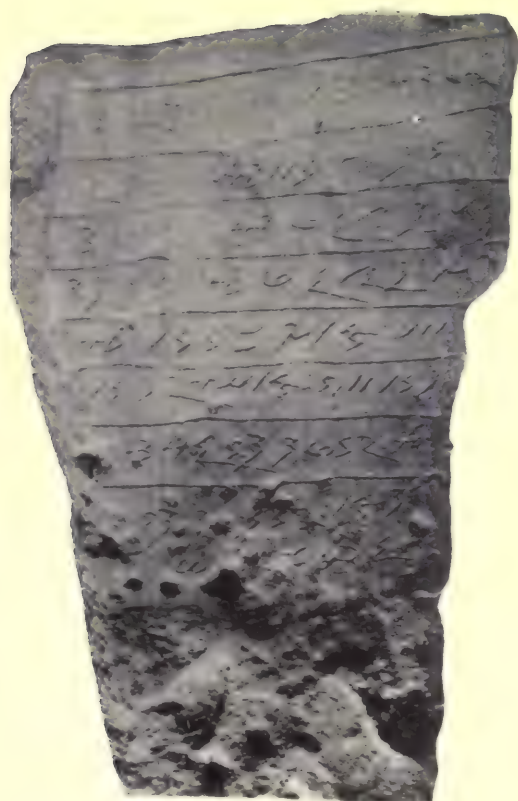
Kar. 9



Kar. 10



Kar. 12



Kar. 13



Kar. 14



Kar. 15



Kar. 16



Kar. 18



Kar. 19



Kar. 20



Kar. 21



Kar. 22



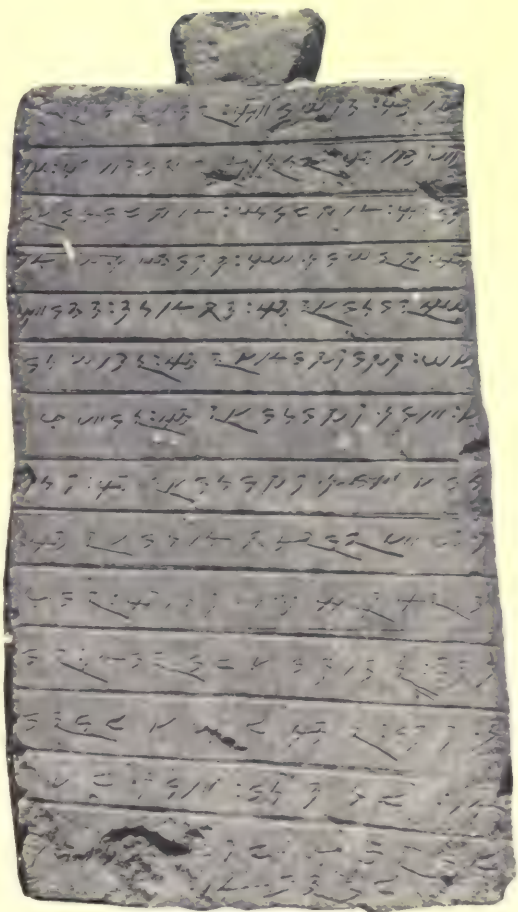
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Kar. 27



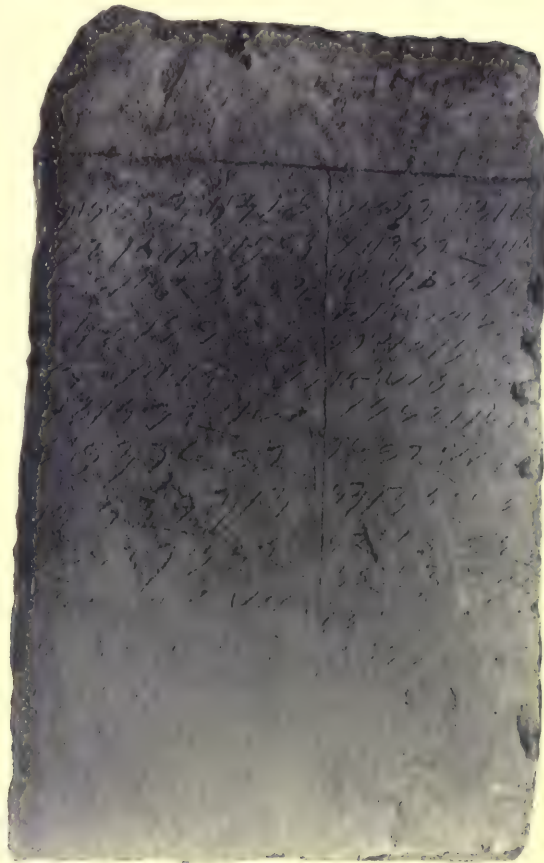
Kar. 28



Kar. 29



Kar. 30



Kar. 31



Kar. 33



Kar. 34



Kar. 35



Kar. 36



Kar. 37



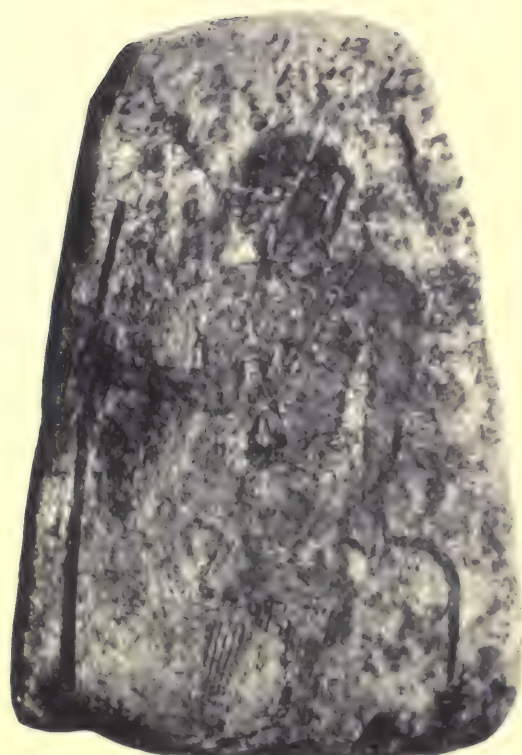
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Kar. 40



Kar. 42



Kar. 43



Kar. 44



Kar. 45



Kar. 46



Kar. 48



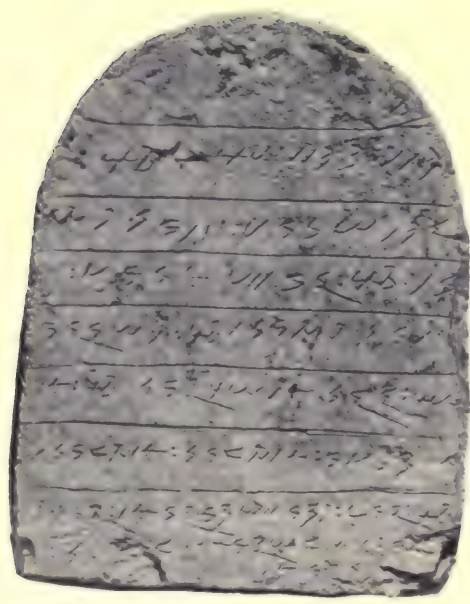
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Kar. 50



Kar. 52



Kar. 53



Kar. 54



Kar. 55



Kar. 56



Kar. 57



Kar. 58



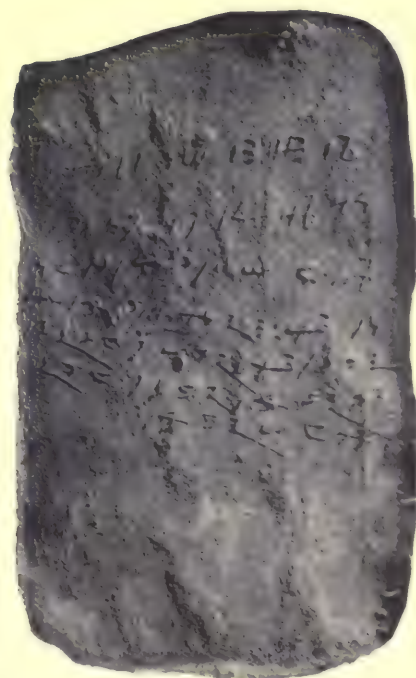
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Kar. 62



Kar. 63



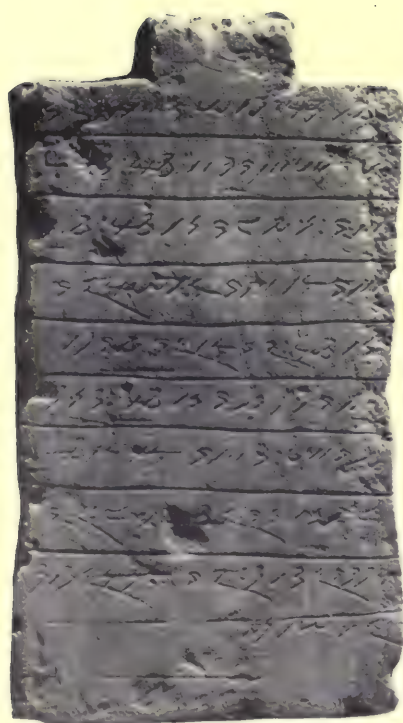
Kar. 65



Kar. 66



Kar. 67



Kar. 68



Kar. 69



Kar. 70



Kar. 71



Kar. 72



Kar. 73



Kar. 74



Kar. 76



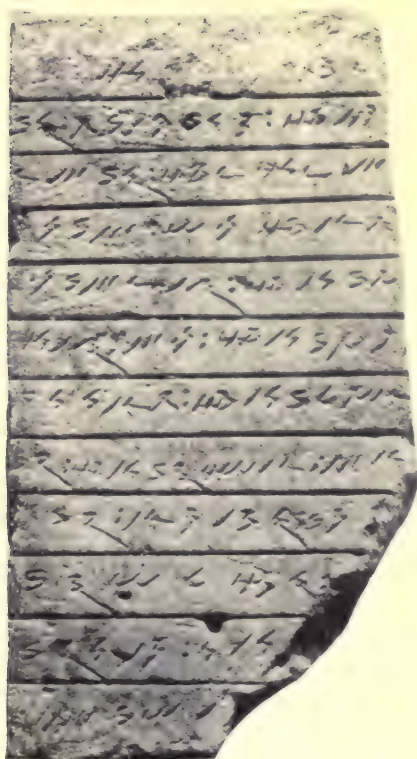
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Kar. 80



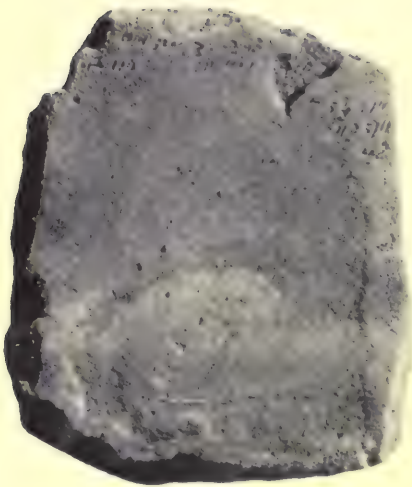
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Kar. 83



Kar. 84



Kar. 85



Kar. 86



Kar. 87



Kar. 91



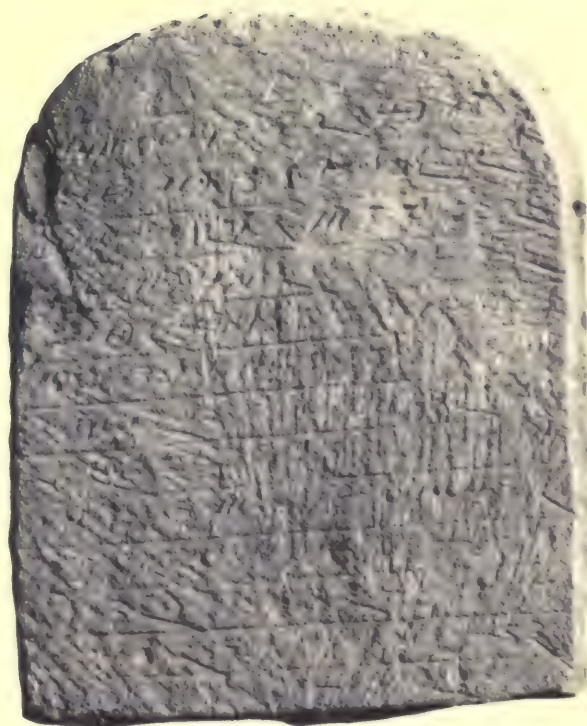
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Kar. 93



Kar. 95



Kar. 97



Kar. 98



Kar. 99



Kar. 100



Kar. 101



Kar. 103



Kar. 105



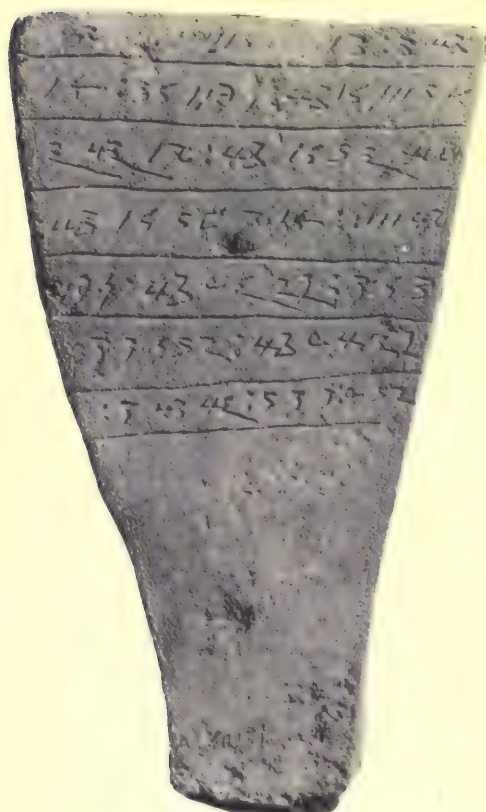
Kar. 106



Kar. 107



Kar. 108



Kar. 110



Kar. 109



Kar. 111



Kar. 113



Kar. 114



Kar. 116



Kar. 117



Kar. 118



Kar. 119



Kar. 120



Kar. 122



Kar. 123



Kar. 124



Kar. 126



Kar. 127



Kar. 129



Kar. 128



Kar. 130



Kar 132



Fragments a, b, of Stela, Karanôg

Kar. 102



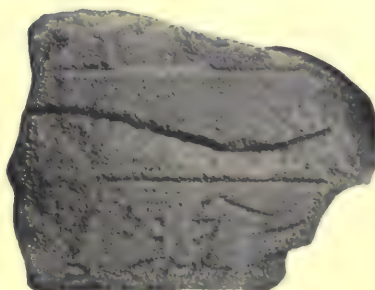
Kar. 104



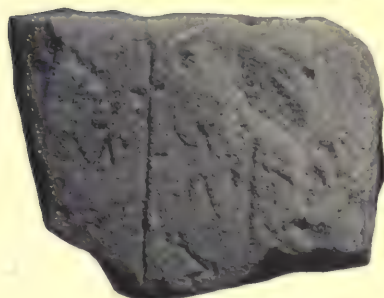
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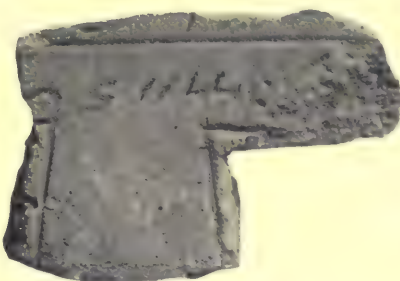
b



c



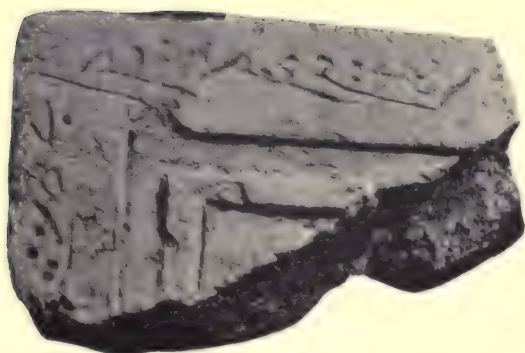
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e



f



g

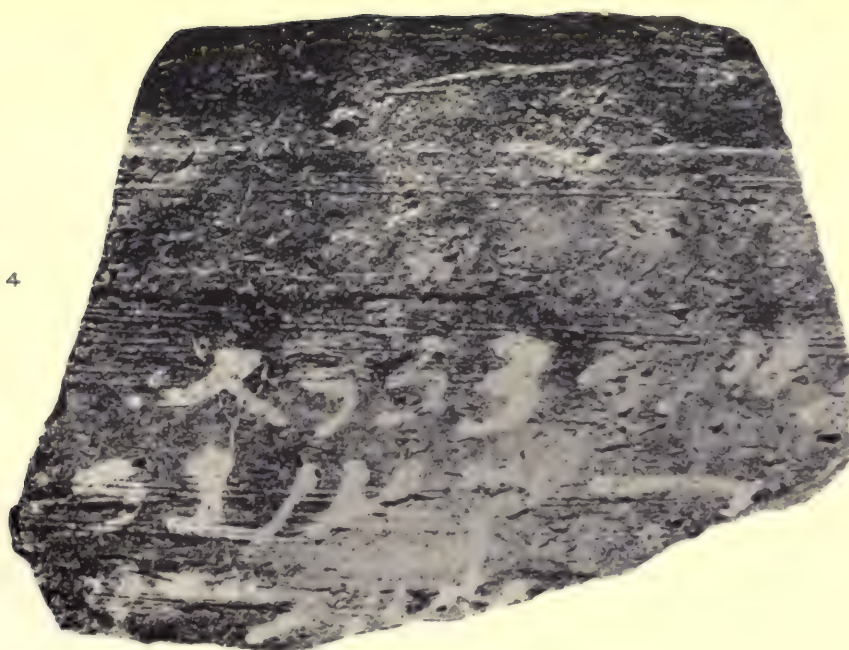


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Fragments of Altars, Karanôg



Kar. Ostr. 2



Kar. Ostr. 4

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