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The Priest's Monuments “Djed Khonsu Iwf Ankh” And the Most Important Members of His Family in the Late Period

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Abstract

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This study aims to shed light on the most important members of the priest family « Djed Khonsu Iwf Ankh », clarifying the lineage of each member of this family, through the biographies of each priest, which were written on either their coffins or through the biographies of the priest's relatives in the event that he did not have his own coffin. It also sheds light on the special monuments of each priest in order to know the functional role and the extent of the social and functional status that each priest of this family reached.

The most important research results:

The priests of this family belonged to the priests of the god Amun and the god Montu, and they combined political, administrative and religious titles, as they were called by the following titles:

«*h3ty*- the prince», «*t3ty*   The vizier», «*sš ntr*  

God's writer», «*Rp* Hereditary Noble » , «*hry sš(w) n tm3*   Chief of scribes for Land registration», «*Imi-r htm*   Supervisor of the Seal».


- Most of the priests of this family inherited the position of (Priest of Montu, Lord of Thebes), some priests also combined the function of priest of Montu and the function of priest of other deities and we also notice that some priests held the title of vizier (*t3ty*).

1. Introduction:

Since the earliest historical times, the king was considered the son of the deity and the one who performed his rituals. With the multiplicity of deities and the dispersion of their places of worship, the king could not perform the rituals of all deities at the same time. So, he

appointed someone to represent him in performing the daily rituals, and thus the priestly sect arose¹.

The term priest² is a title that refers to the employee in charge of temple service, the ancient Egyptian priests were not a separate sect, nor were they preachers, nor did they have administrations, but rather were spiritual guides for the people. The statue of the god was present in the temple during the day, so it was a living being that could cause harm like humans, so it was the priest's duty to preserve that statue³.

The temple was forbidden to the people “*rhyt* ”⁴ as the house of the deity was a place of purity, Given their connection to the deities and their entry into the sacred sanctuary of the deity, society required that they meet the following initial conditions⁵:

- 1- Shave his hair completely.
- 2- Abstain from sexual intercourse while serving in the temple.
- 3- Wash twice a day and twice a night.
- 4- He should not violate any religious prohibition of the deity.

The positions of priests became hereditary in the large families, as circumstances dictated that the honor of managing the temples since ancient times was the right of the large families⁶. Herodotus mentioned that: **((When someone dies, his son is appointed in his position. It was one of the dearest wishes of the ancient Egyptians to see the son practicing his father's profession)).**

Old Kingdom commandments were found in which the priest recites that his position should be taken over by an heir whom he himself determines. The man claimed his right to the position of priest of a temple by saying, **“He was the son of the priest of this god”** This was evident in the priests of the god Montu and the god Amun, especially in the late period, where more than one family inherited the priesthood⁷.

¹ ياروسلاف تشرنى، ديانة مصر القديمة، ت: عبد المنعم أبو بكر ومحمد أنور شكري، القاهرة، 1997، ص210؛ أدولف إرمان، الديانة المصرية القديمة، القاهرة، 1987، ص160؛ سونيرون، كهان مصر القديمة، ت: زينب الكردي، الهيئة المصرية العامة للكتاب، القاهرة، 1975، ص39؛ عبد الحلیم نور الدين، الديانة المصرية القديمة، ج2، (الكهنوت والطقوس الدينية)، ط:2، القاهرة، 2016، ص7.

؛ Sauneron , S, Les Prêtres de l'ancienne Égypte, Édition Revue et Complété, Préface J. P, Corteggiani, Paris ,1976 ,p.20; Kees, H, Das Priestertum im Ägyptischen Staat, von Neuen Reich bis Spätzeit, Leiden, 1953, p.1-30.

² Wb III,88; Faulkner, Dicitianary of Middle kingdom,p.169; Lesko , A Dictionary of Late Egyptian II,110; Budge, an Egyptian Hieroglyphic Dictionary, New York, 1978, Vol.1, p.482; Gardiner, A., Grammer, pp.502, 520.

³ Gardiner.A.H, Ancient Egyptian Onomastica, vol.I, Oxford University Press, 1947, p.53; Hastings.J., Encyclopedia of Religion & Ethics, London, 1918, p.297.

⁴ Zayed,A.H ., Miscellaneous Nottes ,I ,Some Varitations of The “*rhyt*” Symbol, ASAE,57,(1962); FCD, p.152; Wb,II ,p.447(8-18) – 448(1-2) ; Gardiner , A., AEO , I , p.98; Nibbi, A., Some Geographical Notes on Ancient Egypt , Oxford ,1997, p.99.







⁵ Sauneron.S. Priester, Lexekon der agyptischen kutlur, Munchen, 1978, p.252.

⁶ أدولف إرمان وهرمان رانكة، مصر والحياة المصرية في العصور القديمة، القاهرة، 1885، ص295.
⁷ Moret, A., Sarcophages del' epoque Bubastite A l' epoque Saite, CG.41001-41041,vol II,Cairo 1913, PL.II; Gauthier, H., Cercueils Anthropoides Des Prêtres De montou, CG.41042-41072, Vol.1,2, Cairo,1913., p.169 ; Ranke, H., "Die Ägyptischen Personennamen", Vol,I, Holstein,1935,p.88; Lieblein, J., "Dictionaire du Noms Hieroglyphiques en Ordre Genealogique et Alphabetique",Vol,1, Leipzig,1871,p.368, No.1127 & p.430,No.1347 ; Gauthier, H.,op.cit,Vol.2,pp.497-502; Porter, B. & Moss, R.L.B, Topographical Bibliography of Anciant Egyptian Hieroglyphic texts, Reliefs and Paintings, Vol.1, Oxford, 1972,p.646 ; Dawson, W., "OnTwo Mummies as Formerly Belonging to the Duke of Sutherland", in: JEA.13,p.155-160 ; Budge, W, E, A., "A Guide to the First, Second and Fourth Egyptian Rooms", London,1924,pp.88-93 ; PM,Vol.1.p.643-646.

Biographies of the family of the priest “Djed Khonsu Iwf Ankh”:

First: The era to which the family of the priest “Djed Khonsu Iwf Ankh” belongs:

This family lived in the period extending from the Twenty-Second Dynasty until the end of the Twenty-Third Dynasty, which indicates that this family lived in the Late Period. The priests of this family can be classified according to the Dynasty to which they belong as follows:

The Dynasty he belongs to	Priest's name
twenty-second Dynasty	 <i>Mr n hnsu / Mr-in-Khonsu</i>
twenty-second Dynasty	 <i>Nb-ntrw / Nb-Nathru</i>
Late Twenty-second Dynasty and early Twenty-third Dynasty	 <i>dd hnsu Iwf Ankh / Djed Khonsu Iwf Ankh</i>
Late Twenty-second Dynasty and early Twenty-third Dynasty	 <i>dd Mntw iwf Ankh / Djed Montu Iwf Ankh</i>
twenty-third Dynasty	 <i>M3'i / Maai</i>
twenty-third Dynasty	 <i>P st n.f / Pa Sth in. ef</i>

The priests of this family belong to the Late Period or the Third Intermediate Period, which extends from the Twenty-First Dynasty to the Thirtieth Dynasty. This period was characterized by weakness and collapse, and the rule of Egypt by groups of Libyans in the Twenty-Second Dynasty, the Assyrian invasion, then the Babylonian and Persian invasions, until the Thirtieth Dynasty ended with the entry of Alexander the Great in 331 BC¹.

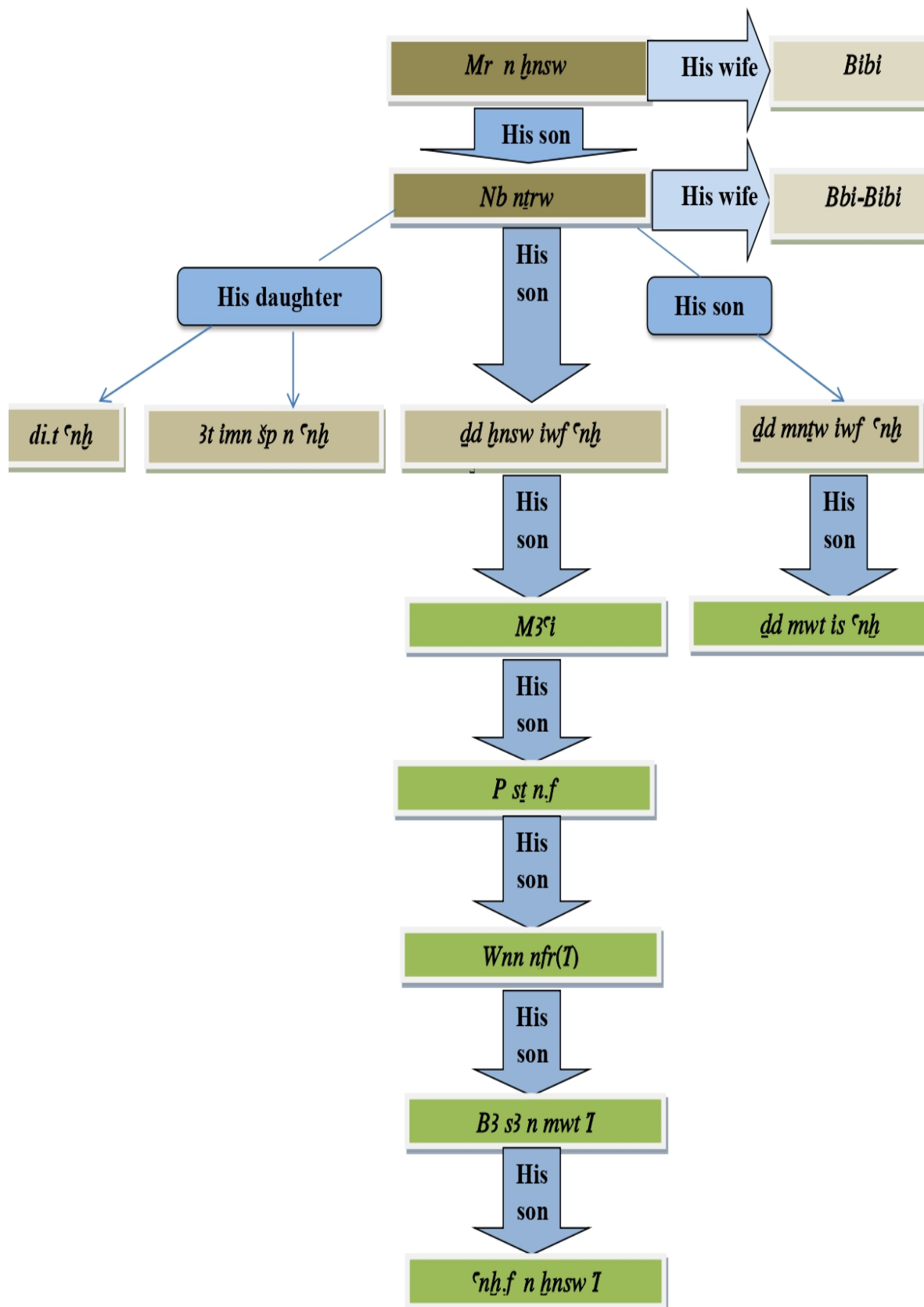
Egypt was administratively divided in the Twenty-First Dynasty into two ruling houses, one of which settled in Tanis under the leadership of “Smendes”, and the other ruling house in Thebes under the leadership of “Herihor”. The situation continued in this way until the Twenty-Third Dynasty, in which “Badi Sett” lived in Tell Basta, and finally the seat of the Libyan Dynasty and the seat of King “Shoshenq I” in the eastern Delta, which reflects the existence of three administrative centers from which Egypt was ruled during the Third Intermediate Period. During that period, Egypt almost lost its political sovereignty over Asia and shrank within its natural borders. The texts of the priest “Wen-amun's” papyrus, written on papyrus No. 120 preserved in the Moscow Museum, reflect a clear picture of the collapse of Egyptian influence in Asia during this period of time².

¹ أحمد محمد البربري، تاريخ مصر القديمة ومواقعها الأثرية، القاهرة، 2005، ص 165.

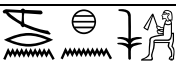



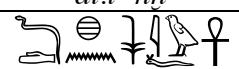

² علاء الدين عبد المحسن شاهين، التاريخ السياسي والحضاري لمصر الفرعونية، القاهرة، 2008، ص 126-131، وللمزيد عن العصر المتأخر راجع: كارلو ريو ردا، التاريخ المصور لمصر القديمة، ت: إيتسام محمد عبد المجيد، مراجعة محمود ماهر طه، القاهرة، 2009، ص 66-73؛ أحمد فخري، مصر الفرعونية، الهيئة المصرية العامة للكتاب، القاهرة، 2012، ص 305-339؛ سمير أديب، تاريخ وحضارة مصر القديمة، القاهرة، 1997، ص 225-235؛ نيقولا جريمال، تاريخ مصر القديمة، ت: ماهر جويجاتي، مراجعة زكية طبوزادة، القاهرة، 1993، ص 405-430؛ نبيلة محمد عبد الحليم، مصر القديمة تاريخها وحضارتها، الاسكندرية، بدون تاريخ، ص 345-372.

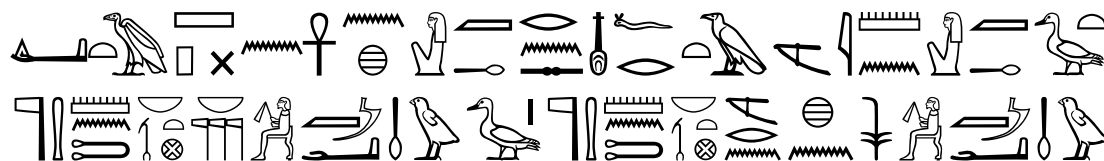
; Bagnall, R, Egypt in Late Antiquity, Princeton University Press, 1993; Kitchen, K, A, the Third Intermediate Period in Egypt (1100-650 B.C), Oxford, 1973.

Second: The family of the priest “Djed Khonsu Iwf Ankh”:



The Priest “Mr-in-Khonsu”:

The name		 <i>Mr n hnsw</i>
The Family	The era	This priest lived during the era of the Twenty-Second Dynasty and is considered the great grandfather and founder of this dynasty.
	His wife	 <i>Bibi</i>
	His son	 <i>Nb-ntrw</i>
	His female grandchildren	 <i>di.t nh</i>
	His male grandchildren	 <i>dd hnsw Tw.f nh</i>
		 <i>dd Mntw iw.f nh</i>

The lineage:

Dit mwt šp n nh m3c hrw rn.s nfr t3 mry Imn m3c hrw s3t hm ntr Mntw nb w3st¹ nb ntrw m3c hrw s3 hm ntr Mntw nb w3st Mr n hnsw m3c hrw.


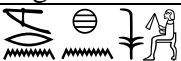





“Dit-Mut-Shp-in-Ankh” Honest voice, her name is “Nfr-Ta-Mry-Amun” Honest voice, Daughter of the high priest of Montu, lord of Thebes “Nb-Nathru” Honest voice, Son of the High Priest of Montu, Lord of Thebes “Mr-in-Khonsu” Honest voice.

This priest is one of the priests of the god Montu².

¹ سيد توفيق، تاريخ العمارة في مصر القديمة (الاقصر)، دار النهضة العربية، القاهرة، 1990، ص15؛ حسن محي الدين السعدى، حكام الاقاليم في مصر الفرعونية: دراسة في تاريخ الاقاليم حتى نهاية الدولة الوسطى، دار المعرفة، الاسكندرية، 1991، ص43، عبد الحليم نور الدين، مواقع الآثار المصرية القديمة منذ اقدم العصور وحتى نهاية عصر الاسرات المصرية القديمة، ج:2 مواقع مصر العليا، دار الخليج للطباعة، القاهرة، 2009، ص190؛ تشارلز نيمس، طيبة: اثار الاقصر، ت: محمود ماهر طه، محمد العزب موسى، الهيئة المصرية العامة للكتاب، القاهرة، 1999، ص70؛ محمد بيومي مهران، المدن الكبرى في مصر والشرق الادنى القديم، ج:1، دار المعرفة، الاسكندرية، 1999، ص24.

² Gauthier, H., Op.cit, p 377; Taylor, J, An Index of Male Non Royal Egyptian Titles, Epithets & Phrases of the 18th Dynasty, London, 2001, p 154, Nu 1506; Ward, W, Index of Egyptian Administrative and Religious Titles of the Middle kingdom, Beirut, 1982, p 110, Nu 916a; AL Ayedi, A, Index of Egyptian Administrative, Religious and Military Titles of The New Kingdom, Egypt, 2006, p 355, Nu 1194.

The Priest “Nb-Nathru”:

The name		 <i>Nb ntrw</i>
The Family	The era	This priest lived during the Twenty-Second Dynasty.
	His father	 <i>Mr n hnsw</i>
	His mother	 <i>Bibi</i>
	His wife	 <i>Bbi-Bibi</i>
	His female children	 <i>3t imn šp n ʿnh</i> <i>di.t ʿnh</i>
	His sons	 <i>dd Hnsw Twf ʿnh</i> <i>dd Mntw iwf ʿnh</i>
His grandson	 <i>“M3ʿi” is a son of “dd Hnsw Twf ʿnh”</i>	

The lineage:








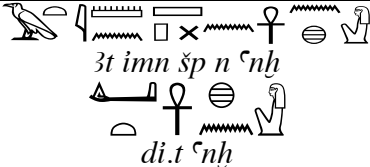
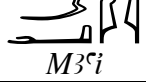
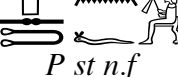
hm ntr Mntw nb w3st nb ntrw m3ʿ hrw s3 hm ntr Mntw nb w3st Mr n hnsw m3ʿ hrw.

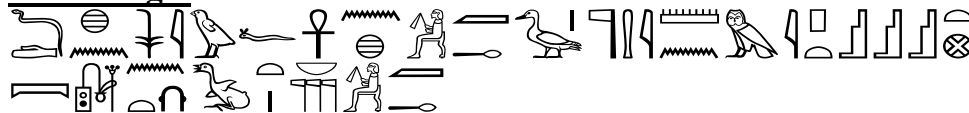
The High Priest of Montu, Lord of Thebes“Nb-Nathru” Honest voice, Son of the high priest of Montu, lord of Thebes“Mr-in-Khonsu” Honest voice.

This priest is one of the priests of the god Montu and Amun¹.

¹ Moret, A.,op.cit.vol. 1, p 14.

The Priest “Djed Khonsu Iwf Ankh”:

The name	 <i>dd Hnsw Iwf ʿnh</i>
The era	This priest lived in the late Twenty-second Dynasty and the beginning of the Twenty-third Dynasty.
His grandfather	 <i>Mr n hnsu</i>
His father	 <i>Nb ntrw</i>
His mother	 <i>Bbi-Bibi</i>
His brother	 <i>dd Mntw iw f ʿnh</i>
His sisters	 <i>3t imm šp n ʿnh</i> <i>di.t ʿnh</i>
His son	 <i>M3ʿi</i>
His grandson	 <i>P st n.f</i>

The lineage:

Dd hnsu Iwf ʿnh m3ʿ hrw s3 hm ntr ʿImn m ʿIpt-swʿl hry sš n tm3 Nb ntrw m3ʿ hrw.

“Djed Khonsu Iwf Ankh” Honest voice, Son of the High Priest of Amun at Karnak, Chief of scribes for Land registration, the vizier² “Nb-Nathru” Honest voice.

This priest is one of the priests of god Amun, the god Min-Amun, and the god “Min-ka- Mut.ef”³.

¹ Porter, B. & Moss, R.L.B. *Topographical Bibliography of Ancient Egyptian Hieroglyphic texts, Reliefs and Paintings*, Vol 2, Oxford, 1972, p. 64; Nims, C, F, “Places about Thebes”, in: *JNES*.23, p. 113-115; Blyth, E, “Karnak”: *Evolution of a Temple*, New York, 2006, p. 51-64; Chevrier, H, “Rapport sur Les Travaux de Karnak”, in: *ASAE*.53,1953 -1954, p.37-39; Sullivan, E, “Karnak”: *Development of The Temple of Amun-Ra*, in: *UCLA Encyclopedia of Egyptology*, 2020, p.16; Kadish, G., “Karnak”, in *Oxford Encyclopedia of Ancient Egypt*, Vol.2, Oxford, 2001, p. 222-226; Bunson, M, “Karnak”, in *Encyclopedia of Ancient Egypt*, New York, 2002, p. 192-194; Grimal, N, and Larche, F, *Karnak 1998-2004*, in *Cahiers de Karnak*, Vol.12, 2007, p.20; Helck, W, *Ritualszenen in Karnak*, *MDAIK*.23, 1968 , p. 121-126.

²It was customary for the ancient kings of Egypt to place the burden of governmental procedures, including administrative, judicial, financial and military procedures, on the shoulders of the highest official in the state, the vizier, who was called in ancient Egyptian “*ḥꜣty*”. The person who held the position of vizier had great importance and authority, because the vizier was the first statesman who came directly after the king in importance, influence and authority, and because the vizier was the link between the king and the various administrations, whether in the capital or in the provinces, **For more, see:**

وزير عبد الوهاب، الإزدواجية في الألقاب الإدارية في مصر حتى نهاية عصر الدولة الحديثة القاهرة، 1996، ص116؛ نزمين عاطف محمود، وظائف ومهام الأمراء في مصر القديمة حتى نهاية عصر الدولة الحديثة، رسالة ماجستير غير منشورة، كلية الآداب، جامعة أسيوط، 2013، ص 166؛ جيميز، ت، ج، الحياة أيام الفراعنة، ت: أحمد زهير أمين، مراجعة محمود ماهر طه، القاهرة، 1997، ص 40-60؛ نيقولا جريمال، تاريخ مصر القديمة، القاهرة، 1990، ص 50.

;Abdul Rahman Al aydi, *Index of Egyptian Asminstrative , Religious and Militarit Titles of the new Kingdom*, 2006, p.325; Lesko,II,p227.

³ Moret, A.,op.cit.vol. 1, p 14.

The Priest “Djed Montu Iwf Ankh”:

The name	
	<i>dd Mntw iwf ʿnh</i>
The era	This priest lived in the late Twenty-second Dynasty and the beginning of the Twenty-third Dynasty.
His grandfather	
	<i>Mr n hnsw</i>
His father	
	<i>Nb ntrw</i>
His mother	
	<i>Bbi-Bibi</i>
His brother	
	<i>dd Hnsw Iwf ʿnh</i>
His sisters	
	<i>3t imn šp n ʿnh</i> <i>di.t ʿnh</i>
His daughter	
	<i>dd mwt is ʿnh</i>

The lineage:

dd mwt is ʿnh s3t hm ntr Mntw nb w3st imy-r htmty¹ hk3 sššt dd mntw iwf ʿnh.





“Djed Mut.S Ankh” is a Daughter of the High Priest of Montu, Lord of Thebes, Supervisor of the Seal, Ruler of the Sistrum “Djed Montu Iwf Ankh”.

This priest is one of the priests of the god Montu².

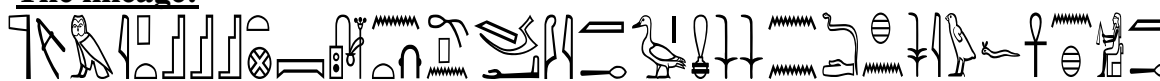
¹ This title appeared in the Old Kingdom and the seal bearer is considered the highest administrative position in ancient Egypt, which indicates the seal, treasurer and trustee. The holder of this title was considered the oldest administrative employee and headed the treasury, **For more, see:** Fischer, H.G., Inscriptions from the Coptite Nome, Rome 1964, pp. 126-129; Wb, III, p. 25; Abdul Rahman Al aydi, op.cit,p.332.

² Moret, A.,op.cit,vol. 1, p 14.

The Priest “Maai”:

The name		 M3 ^c i
The Family	The era	This priest lived during the Twenty-third Dynasty.
	His grandfather	 Nb ntrw
	His father	 dd Hnsw Twf ʿnh
	His son	 P st n.f

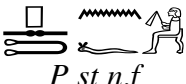



The lineage:


mry ntr m Ipt-swt hry-sš n tm3 M3^ci m3^c-hrw s3 mi nn Dd hnsw iwf ʿnh m3^c-hrw.

Beloved of God in Karnak¹, Chief of scribes for Land registration “Maai” Honest voice, a son of “Djed Khonsu Iwf Ankh” Honest voice.

This priest is one of the priests of the god Amun in Karnak.

The Priest “Pa Sth in. ef”:

The name		 P st n.f
The Family	The era	This priest lived during the Twenty-third Dynasty.
	His grandfather	 dd Hnsw Twf ʿnh
	His father	 M3 ^c i
	His son	 Wnn nfr(I)

The lineage:


hm ntr Mnṯw nb w3st P st n.f m3^c-hrw s3 mry ntr m Ipt-swt hry-sš n tm3 M3^ci m3^c-hrw.

High Priest of Montu, Lord of Thebes “Pa Sth in. ef” Honest voice, Son of the beloved of God in Karnak, Chief of scribes for Land registration “Maai” Honest voice.

This priest is one of the priests of the god Montu².

¹ Blyth, E., Karnak: Evolution of a Temple. Oxford: Rutledge, 2006.

² Moret, A., op.cit, vol. 1, p 14.


The Priest's monuments “Djed Khonsu Iwf Ankh” and the most important members of his family:

The following table shows the monuments that each priest was mentioned on, whether it was for him or for one of his sons or grandsons.


The priest	The monument that was mentioned on it	Type of monument	The owner of the monument
Mr-in-Khonsu	CG 41060	coffin	His granddaughter “ <i>di.t ʿnh</i> ”
	CG 41061	coffin	His granddaughter “ <i>di.t ʿnh</i> ”
Nb-Nathru	CG 41060	coffin	His daughter “ <i>di.t ʿnh</i> ”
	CG 41019	coffin	His daughter “ <i>ʒt imn šp n ʿnh</i> ”
	CG41001	coffin	His grandson “ <i>ʿnh.f n hnsu T</i> ”
Djed Khonsu Iwf Ankh	CG 42217	statue	The priest himself
	CG41001	coffin	His grandson “ <i>ʿnh.f n hnsu T</i> ”
Djed Montu Iwf Ankh	CG 42217	statue	His brother the priest “ <i>dd hnsu iw.f ʿnh</i> ”
Maai	CG41001	coffin	His grandson “ <i>ʿnh.f n hnsu T</i> ”
Pa Sth in. ef	CG41001	coffin	His grandson “ <i>ʿnh.f n hnsu T</i> ”

The Priest's monuments “Mr-in-Khonsu”¹: (He has no monuments of his own):

1- He was mentioned on the coffin CG 41060, which belongs to his granddaughter (**Fig.1**):

Owner of the coffin: This coffin belongs to his granddaughter “*di.t ʿnh*” 

Description: This coffin is made of cedar wood, and its length is 1.90 m, its width is 70 cm, its height at the head is 60 cm, its height at the feet is 68 cm, and the height of the lid at the head is 27 cm and at the feet is 37 cm. This priest was mentioned on the coffin numbered (CG 41060) which is in the Egyptian Museum, and was found in the Deir el-Bahari cache.

This coffin belongs to his granddaughter, who is called “*di.t ʿnh*” 

It is a well-made wooden coffin; the lid of the coffin has eight tongues with cavities that fit into the body of the coffin to allow the lid to be fixed to the body of the coffin (**Fig. 2**). The scenes and hieroglyphic inscriptions were well carved on it, and the hieroglyphic inscriptions on it were distinguished by being very brief².

On the lid is a scene representing a gilded head of a woman, the edges of which are outlined in black, the eyes are colored black, the hair is yellowish-red, and below the head is a large necklace on the chest, 26 cm high, colored in black and green. Below the woman's face is a hieroglyphic text consisting of fourteen vertical lines, colored in red and yellow. This text indicates the name, titles, and family of the owner of the coffin.

¹ Gauthier, H., Op:cit, Vol.II, pp.363-375; Moret, A., Op.cit, vol.II, PL.II; Mariette, A, Notice des principaux monuments exposés dans les galeries provisoires du Musée d'antiquités égyptiennes de S. A. le khédive à Boulaq, caïro, 1876, pp.195-196; de Rougé, J, Inscriptions et notices recueillies à Edfou (Haute-Égypte), Paris,1880, PL.L; Maspero,G, Guide du Musée de Boulaq, Caïro,1883, pp.312-313.

² Günter, V, Priester und Beamte im Theben der Spätzeit. Genealogische und prosopographische Untersuchungen zum thebanischen Priester- und Beamtentum der 25. und 26. Dynastie, Vol 3, Beiträge zur Ägyptologie 1: Wien 1978, p 48.

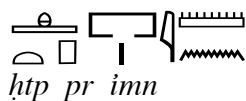
The length of the abdomen and legs is 1.20 m, and the feet rise from the bottom by about 3 cm. There is a scene on it representing a mummy on a funeral bed with her soul, which is represented in the form of a bird (*b3*) spreading its wings in preparation for flight¹.

On both sides of the coffin are hieroglyphic texts indicating the name and titles of the owner of the coffin. Inside the coffin is a hieroglyphic inscription consisting of thirty-three hieroglyphic lines in horizontal lines. It discusses the titles of the owner of the coffin and some parts of the Book of the Dead. It has a scene representing a bull and a falcon facing each other (Fig.3).

Titles carried by “Mr-in-Khonsu”:


*sš ntr*²

God's writer.


htp pr imn

(Who) pleases the house of Amun.


ʿ3 pr n t3 pr imn

Great house of land and house of Amun


*rh nsw*³

Known by the king


hm ntr Mntw nb W3st

High priest of the god Montu, lord of Thebes.

¹ Meulenaere, H, Le surnom égyptien à la Basse Époque, Bd. 19: Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul, Istanbul 1966, p 22, Nr. 71; Elias, J. P., Coffin Inscription in Egypt after the New Kingdom: A Study of Text Production and Use in Elite Mortuary Preparation, Unpublished Thesis, Chicago 1993, p 82, 89-91 ; Gauthier, H., Op.cit, p 363-375.

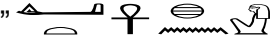
² This title appeared since the era of the Old Kingdom, and the word “*sš*” was associated with the meaning of writer in many terms that define the specialization and most important functions of scribes (document writer “*sš md3t*”, letter writer “*sš sʿt*”, king's writer “*sš nsw*”, and the writer who calculates “*sš ḥsb*”), **For more, see:**

عبد العزيز صالح: التربية والتعليم في مصر القديمة، الدار القومية للنشر والطباعة، القاهرة، 1956.
; Wb, III, 479(14)-481(4); WPL.p.920; Bunson, M, "scribe", in the Encyclopedia of Ancient Egypt, pp.356-357.

³ This title appeared since the Old Kingdom, but it was taken by some individuals and was not widespread among ministers and provincial governors until after the First Intermediate Period, when it was considered an honorary title. Djehuty-nakht is considered the first to be called by this title, as he took it before becoming a minister, **For more, see:**

وزير عبد الوهاب، المرجع السابق، ص 116؛ نرمين عاطف محمود، المرجع السابق، ص 166.
; Abdul Rahman Al aydi, op.cit, p.325.

(2) It was mentioned on the coffin CG 41061, which belongs to his granddaughter (**Fig.4**):

Owner of the coffin: This coffin belongs to his granddaughter “*di.t ḥnh*” 
Title carried by “Mr-in-Khonsu”:



hm ntr Mntw nb W3st

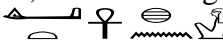
High priest of the god Montu, lord of Thebes.

Description:

This coffin was made of cedar wood, and its length reaches 215 cm, while its width reaches 84 cm, and its height at the head reaches 86 cm and at the feet 1 m, and the height of the coffin lid at the head reaches 33 cm and at the feet 50 cm, and the height of the body at the head reaches 53 cm and at the feet 50 cm, and this coffin was well preserved, there is a slight crack in it at the head and at the feet, and the embalming materials affected the face of the coffin, and some hieroglyphic signs disappeared due to the embalming materials¹.

The Priest's monuments “Nb-Nathru”²: (He has no monuments of his own):

1- He was mentioned on the coffin CG 41060, which belongs to his daughter (**Fig.1**):

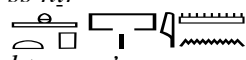
Owner of the coffin: his daughter “*di.t ḥnh*”  (previously mentioned).

Titles carried by “Nb-Nathru”:



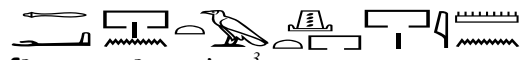
sš ntr

God's writer.



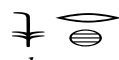
htp pr imn

(Who) pleases the house of Amun.



ḥ3 pr n t3 pr imn³

Great house of land and house of Amun



rh nsw

Known by the king



hm ntr Mntw⁴ nb W3st

High priest of the god Montu, lord of Thebes.

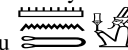
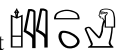
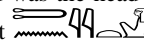
¹ Gauthier, H., Op.cit, p 375-381; Mariette, A, Op.cit, p 242.

² Moret, A., op.cit, vol.2, pp.194-199; PM, I, p.644; Gauthier, H., op.cit, Vol.2, pp.363-375; CG.42225.

³ **The god Amun:** He is one of the most important and most famous deities at all. He is the god of Thebes, a head of its triad and a member of the eight group of al-Ashmunin. The meaning of his name is “hidden”. Amun was associated with the doctrine of the sun and was depicted in the form of a human with a head of a ram or sometimes in the form of the god Min who is the god of fertility, **and for more see:**

LGG, I, p.305-308; Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1964, p.21.

⁴ **The god Montu:** He is the lord of war in ancient Egypt, and the city of Armant in the south was the center of his worship.

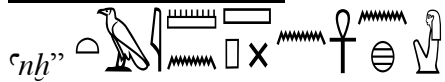
Montu was the head of the triad consisting of: the god Montu , the goddess Iunit  and the goddess Teneyt . He appears in a human form with a falcon's head topped with a sun disk, two feathers and a cobra snake, **and for more see:**

محمد محمد الصغير ، الإله مونتو إله الحرب في مصر القديمة من أقدم العصور وحتى نهاية الدولة الحديثة ، رسالة ماجستير غير منشورة ، سوهاج ، 1986 ، ص 56

; Bisson de la Roque, Fernand, *Note sur le dieu Montou*, in: *BIFAO*.40, p.1-49; Legrain, Georges Albert, *Notes sur le dieu Montou*, in: *BIFAO*.12, p.75-124.

(2) He was mentioned on the coffin (CG 41019), which belongs to his daughter:

Owner of the coffin: This coffin belongs to his daughter “*3t imn šp n*



Description: This coffin suffers from the destruction caused by humidity, which led to the loss of parts of it, such as its lid and parts of its sides. This coffin was made of wood, and its length reaches 2.38 m, its width is about 98 cm, its height is 1.22 m, and its height from the inside reaches 82 cm. The sides of this coffin rise about 40 cm above the base.

The sides were painted red, and the scenes and inscriptions on it were blue, and on the sides there are some hieroglyphic lines, some parts of which were lost, and the coffin does not contain any inscriptions or scenes from the inside, and the sides of the coffin were fixed to its base by some thin wooden beams, and on the sides of the coffin there are also openings that were intended for the tongues of the coffin lid to enter them to fix the coffin lid on the body, and the inscriptions on this coffin indicate the name, titles and family of the owner of the coffin. The coffin is generally in poor condition as it consists of separate pieces, and the cover of this coffin is missing, and some deities were represented on the remaining parts such as **Hapi - Qebeh-Senou-Ef - Anubis - Geb - Amset - Dua-Mut-Ef - Hor-Akhty**.

Title carried by “Nb-Nathru”:



hm ntr Mntw nb W^cst

High priest of the god Montu, lord of Thebes¹.

(3) He was mentioned on the coffin (CG41001), which belongs to his grandson (**Figures 9, 8, 7, 6**):

Owner of the coffin: Priest “Ankh.ef-in-khonsu I”, grandson of Priest “Nb-Nathru”.

Description: This coffin was made of wood and is 242 cm long, 115 cm wide, 103 cm high, and the width of the coffin lid is 65 cm. The inscriptions were written and the scenes were executed so that they appear outlined in black and colored in black and white. The scenes and inscriptions were executed on a blue background. The inscriptions on this coffin indicate the biography of the priest “Ankh.ef-in-khonsu I” and his lineage².

Inside the large coffin was found a smaller coffin, described as follows: The length of this coffin reaches 195 cm, its width reaches 64 cm, and its height reaches 55 cm. The inscriptions on this coffin refer to the biography of the priest “Ankh.ef-in-khonsu I”, and his lineage is also mentioned³.

¹ Moret, A., op.cit, vol.2, pp.194-199; PM, I, p.644.

² Ibid, p 1-22.

³ Moret, A., op.cit, p.22-38.

Titles carried by “Nb-Nathru”:*hm ntr imn m ipt swt*

Priest of the god Amun at Karnak.

*hry sš(w) n tm3*

Chief of scribes for Land registration

*ḥty*vizier¹*rh nsw*

Known by the king

*hm ntr Mntw nb W3st*

High priest of the god Montu, lord of Thebes

The Priest's monuments “Djed Khonsu Iwf Ankh”: (He has a statue and it is mentioned on the coffin of his grandson):

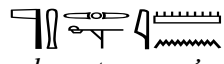
(1) Statue (CG 42217):

Owner of the statue: The priest “Djed Khonsu Iwf Ankh” (Fig.5).

Description: It is a block statue representing its owner sitting. The statue is in good condition, made of granite, and is 43 cm high. This statue was found in the Karnak cache. The owner of the statue appears sitting with his arms on his knees, and holding in his right hand the sign “S” Which represents a folded handkerchief. The owner of the statue wears a wig that hangs down to his shoulders. The statue is characterized by being polished, smooth to the touch, and thick. There are no traces of paint on it. The statue is covered with lines of hieroglyphic inscriptions that talk about the owner of the statue, his lineage, and his titles².

Titles carried by “Djed Khonsu Iwf Ankh”:*hm ntr imn m ipt swt*

Priest of the god Amun at Karnak.

*hm ntr mnw imn*

Priest of the god Min-Amun.

*hm ntr mnw k3 mwt.f*Priest of the god Min- Ka-mut.ef³

¹ Moret, A., op.cit, p.14.

² Gauthier, H., op.cit, CG, 42217; Legrain, G., "Statues et Statuettes de Rois et de Particuliers", CG 42192-42250, Vol III,Cairo, 1914, pp.41-42.

³ Legrain, G., op.cit, pp.41-42.

Ka-Mut-ef: It means his mother's bull, and expresses the mixing of the god Amun with the god Min. He was appeared in the form of a mummy with an erect penis and a raised arm which is holding the “*hk3*” scepter, and wearing a crown with two straight feathers which a long ribbon hangs down from them and a hooked chin , **and for more see:**

Otto, E., LA.I, p.237-247; Otto,E & Hirmer, M., Osiris und Amun , Munchen, 1966, p.64.

(2) He was mentioned on the coffin (CG41001), which belongs to his grandson:

Owner of the coffin: Priest “Ankh.ef-in-khonsu I”, who is a grandson of the priest “Djed Khonsu Iwf Ankh”

Titles carried by Djed Khonsu Iwf Ankh”:

No titles were written next to his name on this coffin and only his name was mentioned¹.

The Priest's monuments “Djed Montu Iwf Ankh”: (He has no monuments of his own)

He was mentioned on the the statue (CG 42217) that belonged to his brother (**Fig. 5**):

Owner of the statue: The Priest “Djed Khonsu Iwf Ankh”.

Titles carried by “Djed Montu Iwf Ankh”:



Imi-r htm

Supervisor of the Seal



hm ntr Mntw nb W3st

High priest of the god Montu, lord of Thebes.



hk3 sššt

Ruler of the Sistrum

The Priest's monuments “Maai”: (He has no monuments of his own)

He was mentioned on the coffin (CG41001) that belonged to his grandson (**Figs.6, 7, 8, 9**):

Owner of the coffin: The Priest “Ankh.ef-in-khonsu I”, who is a grandson of the priest “Maai”.

Titles carried by “Maai”²:



Mry ntr m ipt swt

Beloved of the God in Karnak



hry sš(w) n tm3

Chief of scribes for Land registration

¹ Moret, A., op.cit, vol. 1, p 14.

² Ibid, p 14.

The Priest's monuments “Pa Sth in. ef”: (He has no monuments of his own)

He was mentioned on the coffin (CG41001) that belonged to his grandson (**Figs.6, 7, 8, 9**):

Owner of the coffin: The Priest “Ankh.ef-in-khonsu I”, who is a grandson of the priest “Pa Sth in. ef”.

Titles carried by “Pa Sth in. ef”:



Rp^c

Hereditary Noble



h3ty-^c 1

The Prince



smr w^cty

The only friend



hm ntr Mnṯw nb W^cst

High priest of the god Montu, lord of Thebes ²








¹ The oldest appearance of this title dates back to the Old Kingdom. It is a title given to someone who sits in a specific place or region and rules it. It was the most common honorary title in the Middle Kingdom. This title




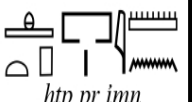




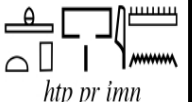

was written in several forms: , **For more, see:** Abdul Rahman Al aydi, op.cit, p.332; Wb, III, p. 25.
















²Moret, A., op.cit, vol. 1, p 14.

Conclusion

Which included the most important new results reached by the researcher are as follows:

- 1- Through a study of the titles which taken by the family of the priest “Djed Khonsu- Iwf Ankh”, they were the priests of the god Amun and the god Montu, and they also combined political, administrative and religious titles. Some of them were given the title of “*h3ty*- The prince”, Some of them were given the title “*t3ty*  The vizier”, Some of them were given the title “*sš ntr*  God's writer”, Some of them were given the title “*Rp*^c  Hereditary Noble”, Some of them were given the title “*hry sš(w) n tm3*  Chief of scribes for Land registration”, Some of them were given the title “*Tmi-r htm*  Supervisor of the Seal”, Some of them were given the title “*hk3*  Ruler of the Sistrum”.
- 2- The titles varied greatly for the priests of this family, and some of their titles indicated administrative positions they held.
 - 1- The roles of the priest’s family “Djed Khonsu Iwf Ankh” did not differ from the roles of the usual priest classes, but they differed in some religious and political titles according to the status of each priest. The religious and political role of the priest’s family “Djed Khonsu Iwf Ankh” will become clear through their titles as follows:

Titles carried by the priest					The priest
 <i>hm ntr Mntw nb W3st</i> High priest of the god Montu, lord of Thebes	 <i>rh nsw</i> known by the king	 <i>3 pr n t3 pr inn</i> Great house of land and house of Amun	 <i>htp pr inn</i> (who) pleases the house of Amun	 <i>sš ntr</i> God's writer	Mr-in-Khonsu
 <i>hm ntr Mntw nb W3st</i> High priest of the god Montu, lord of Thebes	 <i>rh nsw</i> known by the king	 <i>3 pr n t3 pr inn</i> Great house of land and house of Amun	 <i>htp pr inn</i> (who) pleases the house of Amun	 <i>sš ntr</i> God's writer	Nb-Nathru

		 <i>hry sš(w) n tm3</i> Chief of scribes for Land registration	 <i>hm ntr imn m ipt swt</i> Priest of the god Amun at Karnak	 <i>ḥ3ty</i> Vizier ¹	
		 <i>hm ntr mnw k3 mwt.f</i> Priest of the god Min-Ka-mut.ef ²	 <i>hm ntr mnw imn</i> Priest of the god Min-Amun	 <i>hm ntr imn m ipt swt</i> Priest of the god Amun at Karnak	Djed Khonsu Iwf Ank
		 <i>hk3 sš.st</i> Ruler of the Sistrum ³	 <i>hm ntr Mntw nb W3st</i> High priest of the god Montu, lord of Thebes	 <i>Imi-r ḥtm</i> Supervisor of the Seal	Djed Montu Iwf Ank
		 <i>Mry ntr m ipt swt</i> Beloved of the God in Karnak	 <i>hry sš(w) n tm3</i> Chief of scribes for Land registration		Maai
 <i>hm ntr Mntw nb W3st</i> High priest of the god Montu, lord of Thebes ⁴		 <i>smr w'fy</i> The only friend	 <i>ḥ3ty-ḥ</i> The Prince	 <i>Rpḥ</i> Hereditary Noble	Pa Sth i ef

¹Moret, A., op.cit,vol. 1, p 14.

²Legrain, G., Op.cit, pp.41-42.

³Gauthier, H., op.cit, CG, 42217; Legrain, G., Op.cit, 1914, pp.41- 42.

⁴Moret, A., op.cit,vol. 1, p 14.

We conclude the following points from the previous table:

Most of the priests of this family inherited the position of (Priest of Montu, Lord of Thebes), with the exception of some priests, and the following table shows that:

Priests who worked as (Montu Priest)	
Mr-in-Khonsu	Nb-Nathru
Pa Sth in. ef	Djed Montu Iwf Ankh

We also notice that some priests combined the function of priest of Montu and the function of priest of other deities, and the following table shows that:

The title		The priest
3 pr n t3 pr imn	$\text{h\textsubscript{t}p pr imn}$	Mr-in-Khonsu
3 pr n t3 pr imn	$\text{h\textsubscript{t}p pr imn}$	Nb-Nathru
	$\text{hm n\textsubscript{t}r imn m ipt swt}$	
	$\text{hk3 s\textsubscript{s}t}$	Djed Montu Iwf Ankh

We also notice that there were priests who did not work in the position of priest of Montu, and the following table shows that:

The title			The priest
$\text{hm n\textsubscript{t}r mnw k3 mwt.f}$	$\text{hm n\textsubscript{t}r mnw imn}$	$\text{hm n\textsubscript{t}r imn m ipt swt}$	Djed Khonsu Iwf Ankh
	$\text{hry s\textsubscript{s}(w) n tm3}$	$\text{Mry n\textsubscript{t}r m ipt swt}$	Maai

We also notice that some priests held the title of vizier (t3ty), and the following table shows that:

The title	The priest
t3ty	Nb-Nathru

List of references:**First: Arabic references and Translated into Arabic references:**

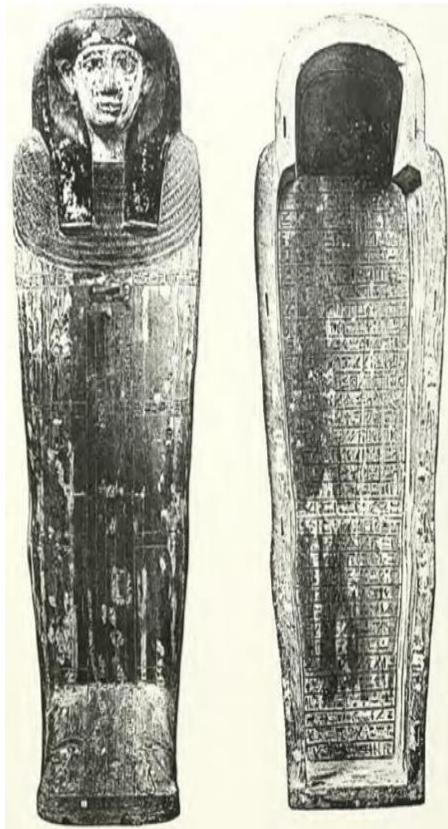
- 1- احمد فخرى : مصر الفرعونيه ، الهيئه المصريه العامه للكتاب، القاهرة ، 2012.
- 2- أحمد زهير أمين، مراجعة محمود ماهر طه، القاهرة، 1997
- 3- أحمد محمد البربري: تاريخ مصر القديمة ومواقعها الأثرية، القاهرة، 2005.
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- 12- علاء الدين عبد المحسن شاهين: التاريخ السياسى والحضارى لمصر الفرعونيه، القاهرة، 2008.
- 13- عبد الحلیم نور الدين، الديانة المصرية القديمة، ج2، (الكهنوت والطقوس الدينية)، ط:2، القاهرة، 2016.
- 14- عبد الحلیم نور الدين، مواقع الاثار المصرية القديمة منذ اقدم العصور وحتى نهاية عصر الاسرات المصرية القديمة، ج:2 مواقع مصر العليا، دار الخليج للطباعة، القاهرة، 2009.
- 15- كارلو ريو ردا: التاريخ المصور لمصر القديمة، ت: إبتسام محمد عبد المجيد، مراجعة محمود ماهر طه، القاهرة، 2009.
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Catalogue



Figure(1): the coffin -No.(CG 41001)
.Gauthier. H, op.cit, CG.41042-41072, PL.XXVI



Figure (2): Details of the body of the coffin - No. (CG 41060). Gauthier. H, op.cit, CG.41042-41072, PL. XXVII.

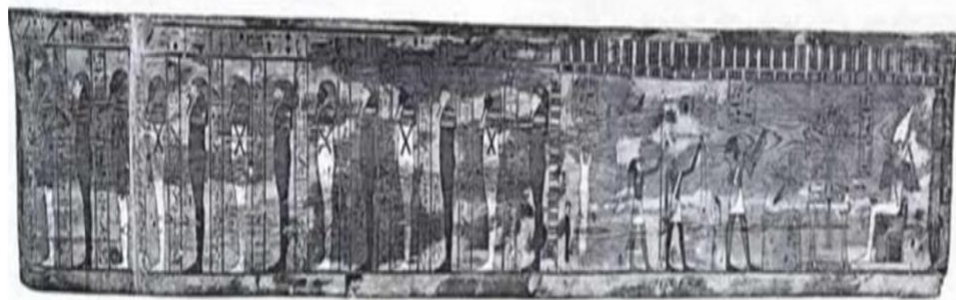


Figure (3): Details of the sides of the coffin - No. (CG 41060)
Gauthier. H, op.cit, CG.41042-41072, PL. XXVIII, Taylor, J, op.cit, p.356-.57, fig.6.



Figure (4): the coffin - No. (CG 41061).
Gauthier. H, op.cit, CG.41042-41072, PL.XIX.



Figure(5): Statue of “Djed Khonsu Iwf Ankh”
Legrain, G., op.cit, CG 42192-42250, Vol.III, pp.41-42,
.PL.XXXVI



Figure (6): sides of the coffin - No. (CG 41001).

Moret, A, op.cit, vol.1, PL.I-II.



Figure (7): Small Coffin Lid No. CG41001
Moret, A, op.cit, vol.1, PL.III.



Figure (8): Sides of the small coffin No. CG41001
Moret, A, op.cit, vol.1, PL.IV-V.

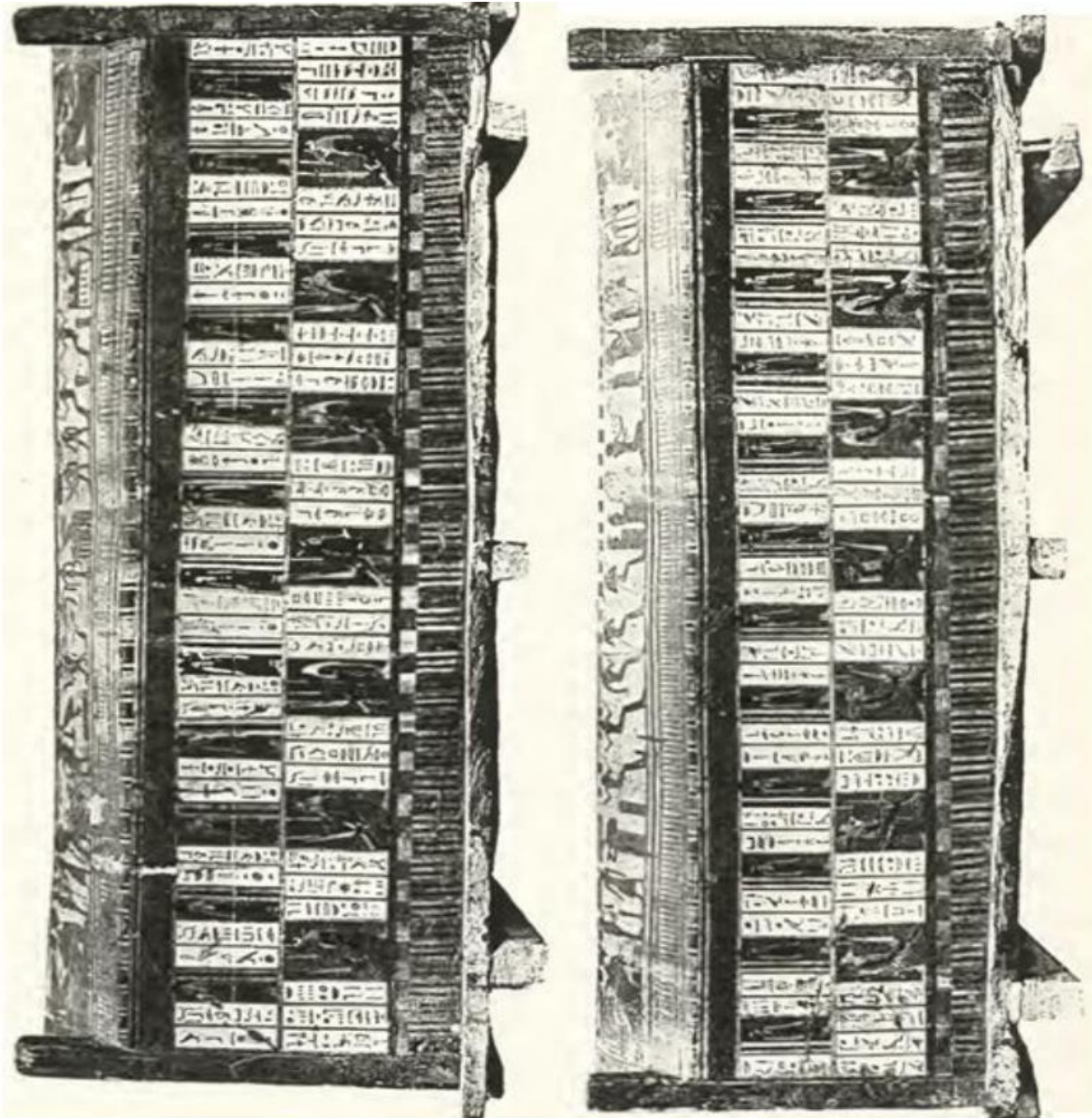


Figure (9): sides of the large coffin - No. (CG 41001)
Moret, A, op.cit, vol.1, PL.VI.



آثار الكاهن "جد خونسو إيوف وأهم أفراد أسرته في العصر المتأخر

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معلومات المقالة | الملخص

تهدف هذه الدراسة إلى تسليط الضوء على أهم أفراد عائلة الكاهن "جد خونسو إيوف عنخ" مع بيان نسب كل فرد من أفراد هذه العائلة، وذلك من خلال السير الذاتية الخاصة بكل كاهن، والتي كُتبت عليّ أما التوابيت الخاصة بهم أو من خلال السير الذاتية الخاصة بأقارب الكاهن في حالة ما إذا لم يكن له تابوت خاص به. كما تسلط الضوء على الآثار الخاصة بكل كاهن من كهنة هذه الأسرة، وذلك لمعرفة الدور الوظيفي لكل كاهن ومدى المكانة الاجتماعية والوظيفية التي وصل لها كل كاهن من كهنة هذه العائلة. أهم نتائج البحث:

كان كهنة هذه العائلة ينتمون إلى كهنة الإله آمون وإله منتو، وقد جمعوا بين الألقاب السياسية والإدارية والدينية، حيث أطلق عليهم الألقاب التالية:

لـ $h3ty$ -^c "الأمير"، لـ βty "الوزير"، لـ $sš ntr$ كاتب الإله، لـ Rp^c "النبيل الوراثي"، لـ $hry sš(w) n tm3$ رئيس كتبة تسجيل الأراضي، لـ $Imi-r htm$ المشرف على الختم، لـ $hk3$ حاكم الصلصل.

ورث معظم كهنة هذه العائلة منصب (كاهن منتو رب طيبة)، كما جمع بعض الكهنة بين وظيفة كاهن منتو ووظيفة كاهن آلهة أخرى، ونلاحظ أيضاً أن بعض الكهنة حملوا لقب الوزير (βty).

الكلمات المفتاحية

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