Unpublished Statue of King Khufu in El-Ashmunein Storehouse No. 4705

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ABSTRACT

The research paper aims to study and publish the statue of King Khufu is unknown where it was found, however it is preserved in El-Ashmunien storehouse in Malawi area, El Minya Governorate under No. 4705 and registration No.4. It should be noted that this statue is broken and consists of a large piece and three small pieces, and it is made of black basalt stone. The statue also has the form of an unknown animal, and the names of King Khufu are written on both sides of the statue. The research paper seeks to study the written forms, as well as to compare these recorded names with some other inscriptions associated with the name of King Khufu, the owner of the greatest Egyptian pyramids during the Fourth Dynasty. It is known that King Khufu has a single small ivory statuette that was found during Petrie excavations in the Abydos area, and it is currently preserved in the Egyptian Museum at Tahrir Square, Cairo. The study also seeks to investigate the animal form of this statue preserved in El-Ashmunien, which is considered one of the most important centers of worship of the deity Djehuti in ancient Egypt. The study will also attempt to uncover the extent of this animal form’s connection to the statue of King Khufu - the subject of the study - and then highlight the nature and extent of the connection to the King Khufu.

KEYWORDS

INTRODUCTION

This piece is broken statue; it consists of four pieces, one large piece and three other small pieces, where it is in the form of an unknown animal, which is
preserved in the El-Ashmunien storehouse, Malawai, El Minya Governorate, under No. 4705, and register No. 4. (Fig. 1)

1. THE DESCRIPTIVE STUDY

**Material of Stone:** Basalt.

**Measurements:** 42cm length, 25cm width, 25cm height.

**Provenance:** Box No.5, in storehouse El-Ashmunein.

**Dating:** 4th dynasty, Old Kingdom.

**Description:** The statue of King Khufu in the form of (a bird of Ibis), broken head comes with three pieces from basalt. Some parts of a statue may be defined an animal, not clearly defined. On one side of the large piece there is vertical line engraved hieroglyphic writing for the name *(nsw-bity)*, and on the other side there is a line of engraved hieroglyphs to the (Horus) name for the King Khufu.

**Measurements of the first piece:** 14cm width, 16cm length.

**Measurements of the second piece:** 10cm width, 18cm length.

**Measurements of the third piece:** 9cm width, 12cm length.

2. DISCUSSION AND ANALYTICAL NOTES

Basalt is a volcanic stone, black colour, basalt was dark-grey granite, black granite and schist frequently have been called basalt, that are not basalt. This stone known from the Neolithic times, the Badarian and early dynastic, it was widely used in the Old Kingdom; this applies to making sarcophaguses, altars and buildings. Basalt was brought from Aswan quarries.

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1 This description is registered in the archive of El-Ashmunein storehouse - Supreme Council of Antiquities - Ministry of Tourism and Antiquities – Egypt.

2 According to the archives of El-Ashmunein storehouse, this statue is undated and its owner is also unknown.


Furthermore, the basalt quarries located at Mount Qatra na, north of Lake Qarun, in Fayoum, the oldest basalt quarries in ancient Egypt, Kings of Old Kingdom are used it, like the floor of the funerary temple of King Khufu. It is known that King Khufu (Fig.2) was the first King of the 4th dynasty in the Old Kingdom, who used basalt stone on a large scale as a floor covering for his funerary temple (Fig.3), in his complex pyramid in Giza, and that’s with limestone for the walls, and pink granite stone for the columns, this diversity stone and colours is the most important aspects of the splendour of the funerary temple of the King Khufu.

It should be noted that some Kings of the Old Kingdom followed his approach in using basalt stone such as: Menkaure, Schepes kaf, User kaf, Sahure, in addition to Niuserre, Djedkare Iseesi, Unas, TeTi. This statue, the subject of the study, is made of basalt stone which is the same type of stone that Khufu used.
to cover the floor of his funerary temple; therefore, the researcher believes that this statue dates back to the time of King Khufu in the 4th dynasty, and he was the one who ordered it to be carved.

2.1. **The Horus Name of King Khufu**

The Horus name appeared on one side of the statue No. 4705 of King Khufu, (Fig.4), where the name was mentioned in the Serekh. The Falcon is of King Khufu appeared in this form surmounted by Horus, as the name \textit{mddw} (Fig.5), which means "who destroys enemies' holes". This name appeared in one of the inscriptions of King Khufu in Wadi Maghara (Valley of Maghara) in Sinai, while he was striking an enemy, as the same Hurrian name \textit{mddw} of King Khufu appeared on the right side of the inscription. (Fig.6) The Horus name also exists on an alabaster vase found by Petrie, which preserved in the Egyptian Museum in Cairo, and displayed at the Egyptian Museum's Centenary Celebration (Fig.7), it bears the same features as the inscription of the Horus name of King Khufu registered on the statue of EL-AShmunein No. 4705 (Fig.8). The Horus name \textit{mddw} appeared on a pink granite slab in the British Museum (Fig. 9); it was

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1 Horus inside the royal Palace with the king's name inside it is a written expression that symbolizes the king as an embodiment of the god Horus. See: Beckerath J.V., Handbuch der Ägyptischen Königsnamen, MÄS 49, Berlin, 1984, pp.6-10.


4 \textit{mddw} means press hard, hit, hits hard, it came in various forms as follow: \textit{mmdw, \textit{md}d, \textit{md}w, \textit{md}dw, \textit{md}d, \textit{md}w, \textit{md}d, \textit{md}w, see, HWB, 383; FCD, 124; Wb. II, 191,12-17, 192, 5; EG, sign-list, Aa.23, Aa.24, U.35, p. 520.


9 LD., II. Pl.2 d.


found by Naville\(^1\) in his excavations in the Temple of Tell Basta\(^2\) and is currently located in the British museum, where it is believed that this slab was a part of the funerary temple\(^3\) in the great pyramid of Giza\(^4\).

However, the researcher disagrees with this opinion and belief that this granite slab that was found in the temple of the goddess Bastet\(^5\) in Tell Basta, where it is one of the additions of the King Khufu and the Kings of up the 4\(^{th}\) dynasty to the temple of Tell Basta what confirms this is the discovery of two stone fragments in the ruins of this temple, one bearing the name of the King Khufu\(^6\) and the second bearing the name of the King Khafre\(^7\). The same Hurrian name also appeared for King Khufu in water mountain\(^8\) of Djedefre\(^9\), western desert\(^10\), Farafra oasis\(^11\) (Fig. 10). Furthermore, the same Hurrian name also appears on the Flint wand\(^12\) with Fishtail tip, which is called psS-kf, which is used in the mouth opening ritual\(^13\), Reisner found it in his excavation in the Pyramid of King Menkaure in the Valley

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\(^1\) Naville, E., Bubast is [1887-1889], EEF 8, London 1891, TF. 8,32; cf: Naville, E., The Historical Results of the Excavations at Bubastis, London 1889.


\(^3\) https://common.m.wikimedia.org/wiki/File: Granite Slab of Khufu- British Museum - August 19-2023.


\(^6\) Selim, M., Discovery of the well of the holy family in the great Temple at Tell Basta excavation scientific report (1), EJARS 12, Issue 1, 2022, pp. 1-5.


\(^8\) https://commons.m.wikimedia.org/wiki/File: Mountain Djedefre- August 20-2023.


Temple\(^1\) (Fig.11), upside down on the walls between rooms, this flint wand is currently in the Boston museum of Fine Arts\(^2\) (Fig.12). The remarkable point about this site to the King Menkaure, where it is believed that the whole set is marked as having belonged to Khufu, Presumable the grandfather of Menkaure, the beautiful flint wand in inscribed with the Hurrian name \textit{mddw}\(^3\). After that there is a form in the sets of funerals offering in the 4\(^{th}\) dynasty, which used these magical models as a living custom\(^4\).

It should be noted that the same Horus name found engraved on one side of the statue of EL-Ashmunein No. 4705, on fragment of Mace-heat of hard crystalline limestone, its height about 45cm (Fig.13), it was inscribed with the Horus name of the King Khufu \textit{mddw}, which was inside engraved serekh. This was in the excavations of slim Hassan in the Pyramid of King Khufu and its funerary temple season 1938/1939\(^5\). Therefore, the researcher believes through the above study of the inscriptions on the monument of King Khufu, which bear his Horus name, and comparing with the engraved inscription of the serekh, which contains the name of King Khufu, it became clear that it is similar to other inscriptions Khufu, so the researcher dates this statue to King Khufu in the 4\(^{th}\) dynasty, Old Kingdom.

\textbf{2.2. THE NSW-BITY NAME}\(^6\)

The \textit{nsb-bity} name appeared on one side of the large piece, there is a vertical line engraved hieroglyphic (Fig.14), this name was always preferred by Kings, as the King of upper and Lower Egypt, and it was placed inside a cartouche,\(^7\) which began to be used since the beginning of the King Senefru\(^8\). It is the remarkable that the \textit{nsb-bity} name of King Khufu on a statue EL-Ashmunien No. 4705 without

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\(^3\)Reisner A. G., Mycerinus, p. 233.

\(^4\)Reisner A. G., Mycerinus, p. 234.


\(^7\)It is appeared in the 3\(^{rd}\) dynasty, but was used for the first time in the name of King Senefru, see: Allen, J., Middle Egyptian: An introduction to the Language and culture of Hieroglyphs, Cambridge University Press, 2000, p. 65; Shaw, I., & Nicholson, P., The British Museum Dictionary of Ancient Egypt, AUC Press, Cairo, 2002, p. 62; Kaplony, Königsring (stin), In: LA III Wiesbaden, 1980, cols. 610-626; Barta, W., der Königsring als symbol zyklischer wiederkehr, ZAS 98, 1970, pp.5-15.

Cartouche (Fig.16). This name appeared clearly like This \textit{hn\text{-}hm-w.f.wi} \(^1\) means "Khnum protects me" \(^3\). This name appeared on an inscription of King Khufu from Wadi Maghara \(^4\) in Sinai \(^5\), but the name here was placed inside a Cartouche \(^6\) (Fig.15). This name also appears on the beautiful flint wand of King Khufu, which was found in the Valley Temple of the King Menkaure in Giza by Reisner \(^7\), and is currently located in the Boston museum of Fine Arts \(^8\) (Fig.16). It is noted that this flint wand bears the names Horus and \textit{nsw-bity} of King Khufu, exactly as found on the statue of EL-Ashmunien No. 4705, the subject of this study. Therefore, the researcher believes that the \textit{nsw-bity} name of King Khufu on this statue is similar to the name of the King in other inscriptions, taking into account that, the only difference between them is the absence of the Cartouche in this statue, but the writing style is the same, so the researcher believes that this statue dates back to the King Khufu in the 4\textsuperscript{th} dynasty, Old Kingdom.

2.3. EL-ASHMUNIEN

The statue No. 4705 was found in area of El-Ashmunien \(^9\), and is currently preserved in the EL-Ashmunien storehouse. This shows the extent of King Khufu’s connection to this holy city, the centre of worship of the god Djehuti \(^10\), and the capital of the fifteenth province of Upper Egypt, which was known as Khemnu/\textit{hmnw}, meaning the city of the Eight, in reference to \textit{hmnw} "eight", or the eight primordial deities city headquarters, which was the theory of universe creation in ancient Egyptian religion \(^11\). This city was known as Hermopolis in the Greco-
Roman periods\(^1\), and this explains the merging of the god Djehuti with the Greek god Hermes\(^2\).

The King Khufu’s connection to this holy city and its deity, Djehuti, is evident through the Westcar Papyrus\(^3\) in the story of Khufu’s sons and the magicians\(^4\), when King Khufu asked the magician Djedi about the locations of the sacred catacombs of the god Djehuti, and this is an indication of the holiness of the city and its deity\(^5\), and the genealogical name of King Khufu appeared on both sides of the statue. He is Khnum-Khufu, meaning the god Khnum protects me\(^6\) (Fig.17).

The reason why King Khufu took this name is that the god Khnum worshiped\(^7\) in a city near that region that was called Menaat Khufu, meaning Khufu’s wet nurse. During the reign of his father, its name was Menaat Sneferu, which means Sneferu’s wet nurse. The King Khufu took his name from the name of this Egyptian god. This area is in El Minya Governorate\(^8\), and the researcher believes that it may be close to the city of El-Ashmunien, which makes it likely that the royal family of the Fourth Dynasty have some connection to this area.

2.4. Ibis\(^9\)

It is the sacred bird of the god Djehuti and the city of El-Ashmunien (Fig.18). The researcher believes that this broken statue No. 4705 belongs to King Khufu, because it bears his Horus and nsw-bity names on both sides of the statue, as the researcher believes that it may be in the form of Ibis\(^10\), which is the sacred bird of this city and its deity\(^11\), since he found it in El-Ashmunien, this opinion is

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\(^1\) Zivie, A.P., Hermopolis et le nom de l'ibis, I, Cairo, 1975, p.171.
\(^4\) This is the story told by Prince Hordedef, one of the sons of King Khufu, see: Beckerath J., Djedfhor, In: LÄ I, Wiesbaden, 1975, col. 1099.
\(^5\) Čermák, M., Thoth in the Pyramid Texts, PhD Univerzita Karlova v Praze, Prague, Czech, 2015, p.20;
\(^7\) Otto, E., Chnum, In: LA I, Wiesbaden, 1975, cols. 950-954.
\(^8\) Rourke, O. F., Khnum, In: OXF, ENC, VOL.II, AUC, Cairo, 2001, p.231.
\(^9\) Zahi Hawass, Z., Secrets from the sand, my Search for Egypt's past, New York 2003.
\(^10\) The nekirisathifioicus Ibis ـهو المعروف بـIbis هو من فصيلة أبو قردان، وهو من الطيور البرية التي تُصنف إلى ثلاثة أنواع، ويُرجح أن موطنه الأصلي في الإقليم الخامس عشر في الدلتا المصري بـIbis بـIbis بـIbis.
\(^13\) Zivie, A.P., Hermopolis et le nom de l'Ibis, p. 170.
confirmed by the fact that the pyramid of King Khufu was named "3ht h bw-fw "Akhet Khufu", meaning the horizon of Khufu\(^1\), this may be a reference to the sacred Ibis bird\(^2\) (Fig.19).

2.5. SPHINX \(^3\)

There is another opinion by the researcher, perhaps that this broken statue is made of black basalt stone, and given the shape of the Ibis and the shape of the statue broken into four pieces, it is a statue of an animal, and it is the closest thing to the form of a lion\(^4\), so that this statue would be the first statue in the form of the Sphinx related to King Khufu\(^5\). This is compared to the piece that was discovered by the joint German-Egyptian mission, which found artefacts dating back to the era of King Khufu in the archaeological area of in Mazraat el-Segoon beside of the obelisk of Senusert I in Matariya "Iunu/ ancient Heliopolis" in the area of the open museum in Matareya, in addition to a stone piece dating back to the reign of King Khufu - Fourth Dynasty – Heliopolis (Fig.20).

They are granite stone blocks consisting of part of the Sphinx statue, and the Secretary General of the Supreme Council of Antiquities believes that the block was part of a building dating back to the era of King Khufu in Giza, and it was moved and reused during the Ramesside period. The researcher believes that the pieces were not necessarily moved from Giza, as the "Iunu/ ancient Heliopolis" area is the centre of worship of "Ra", the official deity of the ancient state, and it is natural that the Kings of this state set up temples at the official state deity centre of worship, it was also found a granite stone block bearing the name of King Amenhotep II, a base for a statue of a baboon, and the body of a sphinx made of quartz, all of which belong to King Amenhotep II. It is believed that it also dates back to the reign of King Khufu and was reused later, which is also confirmed by Dietrich Rau, co-chair of the mission\(^6\). Therefore, the researcher believes that if

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this statue in El-Ashmunien was in the form of a sphinx, along with the statue discovered last year in the open-air museum in Matariya, which belongs to King Khufu, then this indicates that the statue of the sphinx in the Giza plateau also belongs to King Khufu.

This broken statue of King Khufu was found in El-Ashmunien, where it is made of black basalt, a hard stone, and its size is large compared to his statue in the Egyptian Museum, which is made of ivory. It is small and does not exceed 9 cm in height. It does not match the greatness of King Khufu, the owner of the Great Pyramid. It is believed that the reason of the failure to find huge statues of King Khufu is because King Khufu prevented individuals from holding funeral rituals and statues, so they replaced them with alternative heads. Since King Khufu had forbidden the carving of statues to members of the people, it is believed that he started with himself to be a role model. So, he ordered the carving of small statues, as is the case in the ivory statue in the Egyptian Museum, which is believed to have had the Oradea serpent on the forehead. This statue in El-Ashmunien is larger in size. The aforementioned statue, which is far from his capital and where his body was buried, is of a massive, hard material compared to the ivory. It is in the form of an animal, and the researcher suggests that it may be in the form of a sphinx. Thus, it is the first sphinx statue of King Khufu in El-Ashmunien in Central Egypt.

**CONCLUSION**

The research paper focused on studying and publishing a broken statue of King Khufu preserved in the storehouse of El-Ashmunien in Malawia area, El Minya Governorate under No. 4705 and registration No.4. This statue is unknown where it was found, as it is made of black basalt stone, and consists of one large piece and three small pieces. It should be noted that the statue is also in the form of an unknown animal. The research paper was concerned with studying the written forms, as well as comparing these recorded names with some other inscriptions associated with the name of King Khufu, the owner of the greatest Egyptian pyramids during the Fourth Dynasty. The statue of King Khufu in the form of (a bird of Ibis), broken head comes with three pieces from basalt. Some parts of a

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statue may be defined an animal, not clearly defined. On one side of the large piece there is vertical line engraved hieroglyphic writing for the name (nsw-bity), and on the other side there is a line of engraved hieroglyphs to the (Horus) name for the King Khufu.

Through discussion and analytical notes, it became clear that this statue, the subject of the study, is made of basalt stone which is the same type of stone that Khufu used to cover the floor of his funerary temple; therefore, the researcher believes that this statue dates back to the time of King Khufu in the 4th dynasty, and he was the one who ordered it to be carved.

The researcher believes through the above study of the inscriptions on the monument of King Khufu, which bear his Horus name, and comparing with the engraved inscription of the serekh, which contains the name of King Khufu, it became clear that it is similar to other inscriptions Khufu, so the researcher dates this statue to King Khufu in the 4th dynasty, Old Kingdom.

The researcher believes that the nsw-bity name of King Khufu on this statue is similar to the name of the King in other inscriptions, taking into account that, the only difference between them is the absence of the Cartouche in this statue, but the writing style is the same, so the researcher believes that this statue dates back to the King Khufu in the 4th dynasty, Old Kingdom.

The researcher believes that if this statue in El-Ashmunien was in the form of a sphinx, along with the statue discovered last year in the open-air museum in Matariya, which belongs to King Khufu, then this indicates that the statue of the sphinx in the Giza plateau also belongs to King Khufu.

There is another opinion by the researcher, perhaps that this broken statue is made of black basalt stone, and given the shape of the Ibis and the shape of the statue broken into four pieces, it is a statue of an animal, and it is the closest thing to the form of a lion, so that this statue would be the first statue in the form of the Sphinx related to King Khufu. This is compared to the piece that was discovered by the joint German-Egyptian mission, which found artefacts dating back to the era of King Khufu in the archaeological area of in Mazraat el-Segoon beside of the obelisk of Sennusert I in Matariya "Iunu/ ancient Heliopolis" in the area of the open museum in Matareya, in addition to a stone piece dating back to the reign of King Khufu - Fourth Dynasty – Heliopolis.

The aforementioned statue, which is far from his capital and where his body was buried, is of a massive, hard material compared to the ivory. It is in the form of an animal, and the researcher suggests that it may be in the form of a sphinx. Thus, it is the first sphinx statue of King Khufu in El-Ashmunien in Central Egypt.
FIGURES

(Figure 1): El-Ashmunien Storehouse Statue No. 4705, photographed by the researcher.

(Figure 2): The \textit{nsw-bity} name of King Khufu on the statue, photograph by the researcher.

(Figure 3): The Horus name of King Khufu on the statue, photograph by the researcher.
(Figure 4): The ivory statue of King Khufu located in the Egyptian Museum. (After: Bongioanni, A., & Croce, M.S., The illustrated Guide to the Egyptian museum in Cairo, AUC Press, Cairo, 2001, Pl.1).

(Figure 5): A plan of the funerary temple of King Khufu in Giza. (After: Stadelmann, R., Totten temple I, In: LÄ V, Wiesbaden 1984, col. 697).

(Figure 6): Facsimile of the Horus name on the statue of El-Ashmunien No. 4705, by the researcher.
(Figure 7): An inscription from Wadi Mgharra in Sinai bearing the Horus name of King Khufu. *(After: LD II, Pl.2.c; Gardiner, A., & Peet, T.E., Sinai I, Pl. III,7).*

(Figure 8): An alabaster vessel bearing the Horus name of King Khufu. *(After: LD II, Pl.2d).*

(Figure 9): A pink granite slab from the Tell Basta Temple in the British museum. *(After: https://common.m.wikipedia.org/wiki/File: Granites_slab_with_Name_of_Khufu-British_museum_-_August_19-2023).*
(Figure 10): Inscription of King Khufu from the Farafra Oasis from the reign of King Djedefre. (After: https://commons.m.wikimedia.org/wiki/File: Mountain Djedefre Big inscription Cheops - August 19-2023).

(Figure 11): Flint wand of King Khufu from The Valley Temple of King Menkaure from excavation of Reisner. (After: Reisner, A.G, Mycerinus, Pl. 61 E. F, 65.b).

(Figure 12): Flint wand of King Khufu for the mouth-opening ritual, reused by King Menkaure, Now is in the Boston museum. (After: https://bibleplaces.photoshelter.com/image/?&_bqG=45&_bqH=eJwzLYuozEjMiwxOTvdMsSwPzUr0NKsqNXV0zCm3sjA0sDI0AGMg6RnvEuxs65RfXJKfp.1bWpxamqudn6btlpmXqu1YVFKsBlYQ7.jnY1sCZlcGubwFe7rYhoI0B5WXGFj4uzpV5hqoxTs6h9gWpyYJWcAAMoLJ3Y-&GI_ID August 22-2023).
(Figure 13): Fragment of a mace-head of hard crystalline limestone of King Khufu. (After: Hassan, S., Giza X, PL.X.C).

(Figure 14): A facsimile of the nsw-bity name of King Khufu.

(Figure 15): Inscription of King Khufu from Wadi Maghara- Sinai, bearing the nsw-bity name. (After: LD II, Pl.2.b; Gardiner, A. & Peet, T.E., Sinai I, Pl. III,7).

(Figure 16): A statue of sacred Ibis.
(After: Houlihan, P.F., The Birds of Ancient Egypt, p. 29, Fig.35).
(Figure 17): Ibis symbolizes the horizon of Khufu on a block from the excavations at the great pyramid of Giza. (After: Hassan, S., Giza X, p. 35, Pl. VII,B).

(Figure 18): The sphinx statue of King Khufu which was found in the open-air museum in Matareya. (After: https://www.ancient-origins.net/news-history-archaeology/king-khufu-0016898 August 25-2023).

(Figure 19): Great sphinx Statue in Giza. (After: https://www.britannica.com/topic/Great-Sphinx August 26-2023).

(Figure 20): Egyptian-German mission discovers some blocks from Khufu’s reign in Cairo’s Matariya, 2022. (After: https://english.ahram.org.eg/ August 27-2023).
ABBREVIATIONS
ÄA = Ägyptologische Abhandlungen, Wiesbaden. (=APA W)
ASAЕ = Annals du Service des Antiquités de L’Égypte, Le Caire.
AUC = American University in Cairo press, Cairo.
BDE = Bibliothèque d'Étude, institut français d'Archéologie Oriental, Le Caire.
DE = Discussions in Egyptology, Harvard University.
EEF = Egypt Exploration Fund, Archaeological Reports, London.
IFAO = Institute Français d’Archeologie Oriental, Le Caire.
MÄS = Münchner Ägyptologische Studient, Berlin, München.
MIE = Mémoires de l'Institut d'Egypte, Le Caire.
RÄRG = Bonnet, H., Reallexikon der Ägyptischen geschichte, Berlin, 1953.
UGAA = Untersuchungen zur Geschichte und Altertumskunde Ägyptens (Leipzig, Berlin, puis Hildesheim)VIO = Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung, Veröffentlichungen, Berlin.

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