The cryptographic cartouche of "Nectanebo II" from the great temple of "pr-BAstt"

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Cover Page Footnote
I would like to thank prof. Dr. Eva Lange for reviewing this article.
The cryptographic cartouche of "Nectanebo II" from the great temple of "pr-B3stt"

Dr. Mohamed Elbayoumi Mohamed*

Abstract:

Rosenow refers to unusual cartouches discovered in the "Nectanebo II" temple at "Tell Basta" written in cryptographic form, and suggests that these cartouches may be for Nectanebo "Nḥt-ḥr-ḥbt-mry-In-ḥr-sz-B3stt". However, the deities onto these cartouches are not the same. This notice attracted my attention to study these cartouches and other fragments that were found in the same area, comparing them with others belonging to the same king. Thus, the aim of this paper is to introduce the cryptography system that was used in writing these unique cartouches. Through this writing system, the paper interprets the religious and political reasons that led to writing the king's name in such a way. Also, this research reveals how the first cryptographic cartouche of Nectanebo includes the Bubastis triad, and at the same time compiles symbols of the most important architectural achievements of the king: the Onuris temple in Samanud, the temple of Behbeit, and the Bastet temple in Tell-Basta, while the other cartouches mixed the Memphite triad with Bubastis triad.

Keywords: Nectanebo, cartouches, cryptographic, Tell Basta, triad, deities, Onuris

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(2) Drioton refers to many articles about the cryptographic writing from the Old kingdom to Greco- Roman era, and Silverman added that the cryptographic writing with the beginning of New kingdom became well Known, and it was used for aesthetic or religious reasons. Drioton, É., "Recueil de cryptographie monumentale", 307,308 ; Silverman,D.P., "Cryptographic writing in the tomb of Tutankhamun",233 ; Drioton, É., La cryptographie de la chapelle de Toutânkhamon,117,118.
Introduction

In the temple of Nectanebo II at "Tell Basta" some large cartouches were discovered; each cartouche includes six deities, and perhaps these cartouches carry the name of the king Nectanebo II, written in a mysterious way (cryptography). Also, nearby these cartouches the King appears giving offerings and worshipping the deities of each cartouche.\(^{3}\)

Among these cartouches there is one kept now in the Berlin Museum under No. "2099" (Fig.1), containing Bastet, Montu, Horus (who is holding a Hb - sign in his hand), Onuris, Meret, and a small child. Additionally, Naville discovered some of these rare cartouches, in which one of them represents Ptah, Sia, Thoth, Onuris, Bastet, and a missing figure perhaps of Mrt (fig.2).\(^{4}\)

Also, two blocks were recently discovered showing fragments of these cryptographic cartouches, where the upper right corner of a cartouche depicts the head of a cat representing the goddess Bastet (fig.3). There are also traces of a cartouche showing the goddess Neith (fig.4).\(^{5}\)

- The first cartouche

Can be read as follows (fig.5):

- The god Monthu is related to the word \(Nht\) (mighty) in cryptographic writings. He, who had a falcon-head with two feathers and had a shrine in the temple of Bastet in “Tell Basta”, was worshipped with the god Mihos\(^{6}\) in Leontopolis, which is


\(^{4}\)Spencer, A., "A Naos of Nekhthorheb", 45 ; Naville, E., Bubastis,pls. XLV i.XLVI a.

\(^{5}\)Spencer, A., "A Naos of Nekhthorheb", 45.

\(^{6}\)Mihos god with lion head was regarded as a son to goddess Bastet.

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close to Bubastis. This could explain why they were both worshipped in Bubastis\(^{(7)}\).

- The god Horus ḫbyt appears in his typical form in cryptographic writings as a falcon with a man head wearing the double crown and holding the ʿnh- sign. Occasionally, he holds the ḫkḏ-sign to his breast, and in this latter state his form is read as a logogram (nb) and symbolizes Horus as king and lord of Egypt. Alternatively, he could be depicted in falcon form. As for the ḫb-sign, it is read as its shape and sound suggests.\(^{(8)}\)

It is worth mentioning that Nectanebo II rebuilt the temple of Samanoud, his native city. Between the temple's blocks there is a large, well preserved block which was engraved with his names (fig.6). Between these names the original name of the king, "Nḥt-Ḥr-nb-mṛy-Inḥr", who changed the word nb for ḫb can be found. When he built the temple of Isis in Behbeit el hagar, a project he found to be one of his highest accomplishments, he replaced the nb –sign with ḫb in his own cartouche.\(^{(9)}\)

The form of Horus that was intended to be used here is Horus ḫbyt, the god of Behbeit, from whose name the name of the city (pr-ḫbyt) or the house of ḫbyt (one of Horus's forms) was derived. He had been worshipped in the Isis temple which was partially constructed by Nectanebo II and completed by Ptolemy II and Ptolemy III.\(^{(10)}\)

- The goddess Mṛt, whose name was engraved on a stone block now preserved in Berlin Museum under No. "2099", was used for the word mṛy ,"beloved", \(^{(11)}\) where her form replaced the word

\(^{(7)}\)Habachi, L., "Tell Basta", 121; De rouge, J., Géographie Ancienne de la basse- Égypte, 61-63; Drioton, É., "Recueil de cryptographie monumentale", 316.

\(^{(8)}\)Drioton, É., "Recueil de cryptographie monumentale", 316, 322, 346, 357.


\(^{(10)}\)Meeks, C.F., Behbeit el-Hagara,329.; Budge, E.A.W., From fetish to god,199.

\(^{(11)}\)Guglielmi, W., Die Göttin Mr.t, 7 note 27.
Thus, this latter word was frequently used in cryptographical writings to refer to the beloved of a god as an adjective, where gods or goddesses were depicted standing upon the sign.

It seems that there is phonetic connection between the goddess's name "Mrt" that means "she is beloved" and the passive participle mry, "beloved one", that is derived from the verb mri "to love". (13) There is also another connection between her name and her role, she was keeping the cosmic harmony by her music gestures and singing, since the fourth dynasty, her priestesses appeared singing and playing music before the gods; they are also shown in the temple reliefs standing to greet the king and giving him salutations. They were closely connected with the House of Gold, where the statues of the king were produced to be used in the Sed-festival, so the goddess was usually depicted upon the gold sign, with her name encompassing rejoice, rebirth, eternity, and everything that is beloved of the king. (14)

- The god Onuris, also known as Anhur (Onuris) or Anhur-Shu, is read s3 or s3-R(15) in cryptographic writings, but is read directly as Anhur in the first cartouche, where King Nectanebo II established a close connection between himself and the god of his home town and added the god's name Anhur to his cartouche as an epithet (beloved of Anhur). (16) He had also dedicated a temple in Samanoud to the god Ḫnḥr, who had the

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(12) compare with mry mAat and mry Imn
Drioton, É., "Recueil de cryptographie monumentale", 316,319.
(15) Drioton, É., "Recueil de cryptographie monumentale", 317,323.
(16) Steindorff, G., "Reliefs from the temples of Sebennytos",43 note 15.
title \( nb \ m^{*}b3 \), "lord of the lance". In this temple, Anhur was worshipped alongside the goddess Hathor who was referred to as \( Hrt \), the daughter of Re in the shape of Tefnut. She received this connotation in another one of her names, \( MHt \). Under this name, she was worshipped in the form of a lioness and had the epithet of “lady of Samanoud” in the nearby temple of Behbeit. She was also identified with Bastet in Tell Basta.\(^{(17)}\)

Although the original cult centre of Onuris was Thinis, which was near Abydos; his main area of worship in later times, he was worshipped in the Delta town of Sebennytos (Samanud), where he was venerated alongside or as a form of the god Shu. Anhur was known in the Greek period under the name “Onuris” and was a god of war and hunting. His name literally means "he who leads back the distant one" and appears to be based on the mythical manner in which Onuris is said to have journeyed to Nubia in order to bring back the leonine eye of Re, who became his consort as the lioness-goddess Mehyt. In this legend, Onuris acts as a parallel to the god Shu who brought back the fearsome eye of Re, Tefnut, explaining why Onuris was often equated with Shu and was also linked to the sun god under the epithet "son of Re", who hunted and slew the enemies of his father.\(^{(18)}\)

- The child is pronounced \( s3 \) and means son in cryptographic writings.\(^{(19)}\)

- Besides The high rank of goddess Bastet in the temple of Nectanebo II, she had at least one shrine erected for her. This king seems to have been highly devoted to the goddess Bastet,

\(^{(17)}\) Kamal, A., "Sébennytos et son temple", 88.; Edgar, M.C., "Notes from the delta", 91.; Steindorff, G., "Reliefs from the temples of Sebennytos", 43.

\(^{(18)}\) Wilkinson, R.H., The complete gods, 118.

\(^{(19)}\) Spencer, A., "A Naos of Nekhthorheb", 45.
for he adopted the epithet “son of Bastet” in his cartouche, instead of “son of Isis” and even built a large temple in Bubastis for her. There is nothing similar to it, even in Samanud, which was his capital. It seems that the correlation between the epithets 'son of Isis', and 'son of Bastet' was used to serve a deliberate policy – perhaps Nectanebo II, who was interested in Bastet and her temple, aimed at strengthening his position in Tell Basta and the Eastern Delta, an area that was threatened by Persians in his reign.\(^{(20)}\)

As shown above, the cartouche of Nectanebo II, "\textit{Nḥt Ḥr-ḥbt mry 'In-ḥr s3 Bṣt]\(^{(21)}\)

This cartouche of the king also includes the most important gods of the Delta: the mighty Ḥr-ḥbyt, Anhur and Bastet, the goddess who sits down on the primitive mound. Several epithets are given to this goddess, such as "mistress of the two lands", perhaps referring to the Eastern and Western Delta, "mistress of all the gods", "the eye of Re", "protecting her father", "the eye of Horus", and "the eye of Atum"; she was also called "the mighty goddess, the one who is over the secrets of Atum". On one side of a red granite shrine discovered in Bubastis(fig.7), she is described as : "Bastet lady of the shrine, the eye of Horus, pre-eminent in the field of the god, lady of heaven, and mistress of all the gods"\(^{(22)}\).

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\(^{(21)}\)Steindorff, G., "Reliefs from the temples of Sebennytos",40,43.  
\(^{(22)}\)Habachi, L., "Tell Basta", 81,118,119; Budge, E.A.W., British museum, 248.
- **The second cartouche** (fig.8)

It has been suggested that the second cartouche also contains the king's name "\( Nḥt \ Hṛ-hḥbt \ mṛy \ 'ln-hṛ \ sḥ \ Bṛṣṭḥ \);\(^{(23)}\) it could be read as follows:

- The **god Ptah**, who according to Memphite theology, had the power over Thoth’s tongue and Horus’ heart. Both were brought into existence by Ptah to fulfill his desires, thus, Ptah is identified with Horus and with Thoth, "the wise, greater in his strength than the gods";\(^{(24)}\) and Ptah took the place of Montu in the first cartouche to symbolize the word \( Nḥt \).

- The **god Sia**, who was created from the blood dripping from the phallus of Re, was linked with the god Re for that very reason. In Memphite theology, Sia is equitable with the intellectual energies of Ptah’s heart, making Sia equal to Horus, the heart of Ptah,\(^{(25)}\) so he replaces Horus in the former cartouche. It seems that the form of Horus intended here is \( Hṛ-hḥbt \).

- The **goddess Mṛt** could possibly have appeared in the lost part of the cartouche, while the remaining part shows a hand holding the \( ḫḥs \) –sign. Since she appeared holding the \( ḫḥg \) –sign instead of the \( ḫḥs \) –sign in the first cartouche, this missing part could possibly be read as \( mṛy \).

- The **god Thoth** was described in the late Egyptian period as "\( ḫḥ₃ \ ḫḥ₃ \)”, meaning "twice great"; perhaps this title refers to him as being the one who had control over great power and great magic. In demotic papyri named ”Stories of the high priests of Memphis”, Thoth held the title “the thrice great” and in Hermopolis, he was “eight times great”; this shows he was the

\(^{(23)}\)Spencer, A., "A Naos of Nekhthorheb", 45.
\(^{(24)}\)Breasted, J.H., "The philosophy of Memphite priest", 48,49; Lichtheim, M., Ancient Egyptian literature, 51.; Sethe, K., Dramatische Texte, 50;
\(^{(25)}\)أدولف إرمان، ديانة مصر القديمة، 601.

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greatest who created the eight deities in El-ashmunein.\(^{(26)}\) Moreover, Thoth is read as *ns* "tongue" in cryptographic writings, where he served as the tongue of several gods, such as Atum, Re and Ptah.\(^{(27)}\)

The power intended to be conveyed here was the magical power of the tongue and the powerful words of the god, alongside his physical power. This physical power is explicitly referenced in Thoth's titles, such as "the strong of arm", "the strong of thigh" and "the strong one of the gods". That power made it possible for him to bring back the goddess Sekhmet, the eye of Re, who was far away. He thus received the title *in wrt iht hrt*, "who brings back the great one, the eye that was distant".\(^{(28)}\) In this manner, Thoth took the place in this cartouche that Onuris held in the former one.

- The god **Onuris** appears in his usual, direct form, but is not read here as Anhur. Instead he is read *s3* "son",\(^{(29)}\) according to other cryptographic writings.\(^{(30)}\)

- The goddess **Bastet** was identified with many other deities in her lioness form, such as "Mehyt", wife of Onuris, Tefnut, Pakhet and Sekhmet\(^{(31)}\). It is likely that Bastet was united with Sekhmet in this cartouche because her husband Ptah also appears in the same cartouche.

As mentioned above, *s3-Rc*, the name of king Nectanebo was written in two different ways in cryptographic writings. It must be noted that the king was very interested in Memphis and its theology, as it is evident through the mentioning of Ptah and the

\(^{(26)}\)Budge, E.A.W., From fetish to god, 157.
\(^{(27)}\)Drioton, É., "Recueil de cryptographie monumentale", 380.; Sethe, K., Dramatische Texte, 50.
\(^{(28)}\)Boylan, M.A.P., Thoth the Hermes of Egypt, 181, 189.
\(^{(29)}\)Daumas, F., Valeurs Phonétiques des signes hiéroglyphiques, 14, 95.
\(^{(30)}\)Drioton, É., "Recueil de cryptographie monumentale", 317, 323.
heart and tongue. This interest in Memphis and its deities reappears on a reused inscribed red granite block, which was found in 1982 in the façade wall of the mosque of Ahmed Ibn-Hagar at Bab el-shā'riya in Cairo. It is now in a Giza storeroom under No.789. It refers to Nectanebo II as beloved by the divinities of Memphis, namely Ptah and Sekhmet. The king was also interested in Thoth, as he dedicated a high granite naos to him, which was found at Tuna El-gebel, the necropolis of Hermopolis.

The cartouche reflects that Nectanebo II paid very close attention to Bubastis, because it was one of Nectanebo II's coronation sites. Bubastis was also the gateway to Memphis and important defense area for Egypt, so Memphis resembled more of a great fortress or garrison during Nectanebo II's era than the peaceful city of temples and palaces which had been in its long past period.

It is clear that both of the two cartouches reflect some important events, as well as some features of Nectanebo’s personality. Nectanebo was the nephew of Tachos (Teos), a king who had been defeated by a Persian army in Phoenicia, so Nectanebo returned back to Egypt and seized the throne in the stead of the legitimate king.

Now, it is evident that Nectanebo was not a legitimate king but a usurper, so some army leaders opposed him and chose a prince that descended from the royal house in Mendes to become king, but Nectanebo put an end to this rebellion against his

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(33) Arnold, Die., Temples of the last Pharaohs, 131.; Roeder, G., Naos,C.G.,no.70014.
(34) Ruzicka, S., Trouble in the west Egypt, 188.
(35) Dimick, M., The city of the white wall, 23.
authority and defeated the prince of Mendes, thus becoming the sole ruler of Egypt.\(^{(37)}\)

Although Nectanebo II defeated those rebels who were against him, he still felt that he had opponents inside and outside of Egypt, so he began his reign by satisfying the priests of all gods, through the construction and restoration of lots of temples and officialating the funeral of the Apis bull at Memphis. He was also responsible for the increasing popularity of another animal cult, namely the Buchis bull, the sacred symbol of Montu. He established the burial place of Buchis on the edge of the desert at Armant and showed enthusiasm for every cult of every temple in Egypt,\(^{(38)}\) perhaps to ensure the people's support for him.

This caused people to interpret that it is Montu who appears in the first cartouche and that Memphis' deities Sekhmet and Ptah, while the heart and tongue appear in the second. In both cartouches, Nectanebo II paid close attention to the god Onouris(Anhur) by calling himself Ḥr-īm3, "Horus the strong arm",\(^{(39)}\) - the name of Onouri the warrior god in Samanoud -, so this god became part of the king's name,\(^{(40)}\) perhaps referring to his victory over the rebels, a victory that no doubt led to establishing peace and stability in Egypt, similar to the reason behind appeasing the goddess Sekhmet, who defeated the rebels who were against her father Re.

A granite block that was originally part of a naos for the goddess Bastet bears a relief showing the king in symmetrical scenes kneeling upon a low pedestal, offering a small figure of the goddess Maat, in front of a double cartouche containing the

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\(^{(40)}\) Petrie, W.M.F., Memphis, 13.; Daressy, M.G., "Le roi Teos", 42.


\(^{(39)}\) Wb., V, 367

\(^{(40)}\) Naville, E., The shrine of Saft el henneh, 6.
king's title of king of Upper and Lower Egypt: *smdm ib R stp n in-hr*, "who satisfied the heart of Re, who is chosen by Anhure" (fig.9). These symmetrical scenes are labeled as "giving Maat to his mother who created him and gives him life". Evidently, the mother is Bastet who receives the offering. All at once, he gives the offering and worships, while his name is written in normal form and appears offering and worshipping with his name written in a cryptographic way. Some suggest that Nectanebo is depicted in his ritual role here.\(^{(41)}\)

The appearance of Nectanebo II next to his cartouches not only makes him seem responsible for carrying out the rituals of all the deities that were depicted inside them, but also makes him seem to become part of the realm of the deities; he had the legitimacy of Horus, the power of Montu and Anhur, the protection of Bastet, and the eternal rebirth by the heart and tongue of Ptah. In order to keep his name safe from becoming erased or destroyed by his enemies, he made use of cryptography, as had been done by Hatshepsut and Ramses II before him.\(^{(42)}\)

Nectanebo II also utilised cryptography on his cult statues that were found in Memphis and Heliopolis. These can now be found in the Metropolitan Museum of Art under No. 34.2.1. and in the Musée du Louvre under No. E III52(fig.10). These statues show the king as a small figure standing between the claws of the falcon god Horus. This corresponds to the fact that Nectanebo II had a royal cult that included priests who served his statues that bore the name of *Nht-Hr-hbyt-pz-bik*, "Nectanebo the falcon".\(^{(43)}\)

Nectanebo cult statues show that his name consists of three elements: The falcon has the phonetic value *Hr* and embodied the

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\(^{(41)}\) Arnold, Die., Temples of the last Pharaohs, 129.; Roeder, G., Naos,CG., no.70016,taf. 12; Spencer, A., "A Naos of Nekthorheb", 5, 45.

\(^{(42)}\) تجوی محمد متولی،الكتابات المعماة في الحضارة المصرية،١٣٠٤.

\(^{(43)}\) Beeson, N.B., Guide to The Metropolitan, 117, fig.46; Lesuer, R.B., Between heaven and earth, 37,40.
protection and legitimacy for the king at the same time, the sword that is in his left hand called \( n\hbar \),"power", and in his right hand \( h\beta(t) \) sign.\(^{44}\)

The royal cult statues of Nectanebo "the falcon", or "\( p3\)-bik", were spread in the main temples of Egypt and the king dedicated priesthoods for them.\(^{45}\)

So, it seems that Nectanebo had established another special cult for himself in Bubastis, which was the cult of his royal cartouche "\( N\hbart-Hr-h\betayt-mry-in-hr-s3-B3sti\)" , and had a priesthood attend to this cartouche and carry out the rituals for his own sacred name. Therefore, Bubastis was a site with this unique sort of worshipping.

There are traces of a cartouche showing the goddess Neith; and the king in kneeling position making offerings.\(^{46}\) It must be noted that the goddess Neith can be read as (n) in cryptographic writings, thus, this cartouche may refer to the name of Nectanebo "\( sn\hbarm ib R\i stp n in-hr\)", as a substitute form to his normal cartouche that was part of a naos for the goddess Bastet(fig.9).

Nectanebo created for himself a special divine magical personality. Through it, Egypt enjoyed a few peaceful years, which helped him to carry out a lot of his construction projects. He finished six temples in Delta at least and in Middle and Upper Egypt he established more buildings whether new ones or renewed old ones, in addition to numerous chapels, obelisks and naoi, in an attempt to bring back the glory of the previous periods.\(^{47}\)
The divine magical personality of the king clearly appears by giving a mysterious magical power to his names, forming every name in different ways, while at the same time conserving the original meaning, which is evident from the two different forms of his name "Nḥt-Ḥr-hḥbyt-mṛy-in-ḥr-sš-Bḥstt". Nectanebo II had thus succeeded in making himself a god through the cult of his statues and cryptographic cartouches, therefore he gained for himself protection forever.

- Analyses and results "All tables by the Researcher"

- The five names of Nectanebo(48) "Table I"

<table>
<thead>
<tr>
<th>The name</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hours</td>
<td>Mṛy tšwy mk kmt</td>
<td>Beloved of the two lands</td>
</tr>
<tr>
<td>Two ladies</td>
<td>shr ib nṯrw tkn ḫštswt</td>
<td>Who has pleased the gods minds by attacking the foreign lands.</td>
</tr>
<tr>
<td>Golden Horus</td>
<td>smn ḥpw ḥwi ṣḏwt</td>
<td>The establisher of laws who has struck down the nine bows</td>
</tr>
<tr>
<td>The king of upper and lower Egypt</td>
<td>-snḏm ib Rʾ stp n Ṣḥn-nḥr</td>
<td>-who contented Re chosen by Onouris</td>
</tr>
<tr>
<td>Throne name is written inside cartouche</td>
<td>-------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td></td>
<td>-snḏm ib Rʾ stp n ḫt-ḥḥr</td>
<td>- who contented Re chosen by Hathor</td>
</tr>
<tr>
<td>Son of Re</td>
<td>-Nḥt Ḥṛ-hḥbyt mṛy Ṣḥn-nḥr</td>
<td>the mighty Horus Hebit beloved of Onouris.</td>
</tr>
<tr>
<td>Birth name is written inside cartouche</td>
<td>-------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td></td>
<td>-Nḥt Ḥṛ-hḥbyt mṛy Ṣḥn-nḥr sš Ḥt-Ḥṛ</td>
<td>…… beloved Onouris son of Hathor.</td>
</tr>
</tbody>
</table>

Observations

It is known that the birth name s3-Rc and the throne name n-sw-t-bit were only written in cartouches.\(^{(49)}\) So the two cryptographic cartouches must be only belonging to the name of birth or throne.

The name of Bastet in both cryptographic cartouches removes the confusion and determines the intended cartouche, being the cartouche of birth name s3-Re.

-Comparative reading between the first cryptographic cartouche and the usual name of Nectanebo s3-Rc" Table II"}

This comparison proved that the first cartouche is written in simple cryptography, and also shows the identical features

\(^{(49)}\)Strudwick,N.C., Texts from the pyramid age,14 ; Allen,J.P., Middle Egyptian an introduction language, 67.
between two cartouches carrying the same name \( s\text{3}-R^e \), one of them written in cryptography and the other in usual manner.

**Another comparative reading between the second cryptographic cartouche and the usual name of Nectanebo \( s\text{3}-R^e \)**

Table III

<table>
<thead>
<tr>
<th>Cryptographic</th>
<th>Pth</th>
<th>Si3</th>
<th>Mrt</th>
<th>Dhwy</th>
<th>In-( \text{hr} )</th>
<th>B3stt</th>
</tr>
</thead>
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<td><img src="image6" alt="Cartouche" /></td>
<td><img src="image7" alt="Cartouche" /></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Usual</th>
<th>Nh( \text{t} )</th>
<th>Hr-( \text{hbyt} )</th>
<th>Mry</th>
<th>'In-( \text{hr} )</th>
<th>s( \text{3} )</th>
<th>B3stt</th>
</tr>
</thead>
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<td><img src="image12" alt="Usual Cartouche" /></td>
<td><img src="image13" alt="Usual Cartouche" /></td>
<td><img src="image14" alt="Usual Cartouche" /></td>
</tr>
</tbody>
</table>

At first sight the second cartouche seems to be too complicated, the only participant factor is Bastet, that occupies the same place inside the first cartouche and in the usual cartouche, while the images of other deities were completely changed. Here the comparison between the second cartouche and the usual cartouche is not useful except in the point of Bastet, but the comparison between the first and the second cryptography cartouches gives us good reading of the second ambiguous cartouche. This reading firstly depended on the religious comparison among the equal deities in both cartouches, enabling us to interpret and relate between the second and the usual cartouche of \( s\text{3}-Re \) name.
-The system that is used in reading each cartouche "Table IV"

<table>
<thead>
<tr>
<th>Cryptographic first</th>
<th>MnTw</th>
<th>Ḥr-ḥbyt</th>
<th>Mṛt</th>
<th>ḫn-ḥṛ</th>
<th>s3</th>
<th>Bṣḥt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cryptographic second</td>
<td>Ḳḥ</td>
<td>Si3</td>
<td>Mṛt</td>
<td>ḫḥwty</td>
<td>ḫn-ḥṛ</td>
<td>Bṣṭṭ</td>
</tr>
<tr>
<td>Usual sṣ-Re name</td>
<td>ᴥḥt</td>
<td>Ḥr-ḥbyt</td>
<td>Mṛy</td>
<td>ḫn-ḥṛ</td>
<td>s3</td>
<td>Bṣṭṭ</td>
</tr>
</tbody>
</table>

As shown there are identical features between the first cryptography and the usual name in reading, except MnTw who relates to ḥḥt "mighty", and sṣ the child who also relates to the egg sṣ or ṣḥḥt.

Several essential changes occurred in the second cartouche, where Ṭḥ came in the place of MnTw,Si3 in place of Ḥr-ḥbyt,ḥḥwty instead of ḫn-ḥṛ, and finally ḫn-ḥṛ turned to be the son of Bastet.

- The direction of reading "Table V a-b"

<table>
<thead>
<tr>
<th>First cartouche</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second cartouche</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫn-ḥṛ</td>
</tr>
<tr>
<td>ḫḥwty</td>
</tr>
<tr>
<td>Mṛt</td>
</tr>
</tbody>
</table>
- The first cryptographic cartouche of Nectanebo includes The Bubastis triad:

Bastet in the first cartouche sits on mound that embodies her title "\textit{B\textsttt hrt s\textsttt s\textsttt t n tm nbt pt \textsttt hnwt t\texttt w}\texttt y}" "Bastet who is over the secrets of Atum, lady of sky, mistress of the two lands".\textsuperscript{(50)} clearly this figure unites between Bastet and her husband Atum. The third member in Bubastis triad is \textit{M\textsttt s\texttt i-\textsttt h\texttt s\texttt y} (Mihos), Horhekenu, or Nefertum.\textsuperscript{(51)} none of the previous gods appears in the first cartouche, but the child in this triad expressed as \textsttt s\texttt z, referring to the king himself as the son for Bastet and Atum.

- The second cryptographic cartouches mixed the Memphite triad with Bubastis triad and add Onouris as a new son

The second cartouche’s upper part determined the personality of the god’s son, Onouris, where the king is interested in Samanoud his native town and makes the name of its warrior god Onouris part of his name, for this confines a relationship between them; the king united himself with Onouris, and putting him in high position facing Bastet. Also, he was found in Thoth\textsuperscript{(52)} the alternative god who can stand in place of Onouris who became the son of Bastet.

Both the king and Onouris were described as sons of Re by an inscription recorded on Nectanebo's naos in Egyptian museum

\textsuperscript{(50)}This title inscribed in the small temple of Osorkon II, nearby the great temple at Bubastis.
Ritner,R.K., The Libyan anarchy inscriptions, 342 ; Naville, E., Bubastis, pl.XLI E.
\textsuperscript{(51)}Habachi, L., "Tell Basta", 55,119 ; Te velde,H., "Some remarks on the structure of Egyptian divine triads".83.
\textsuperscript{(52)}The choice of Thoth as alternative to Onouris was very proper, because each of them have the similar role in bring back the distant goddess Tefnut-Skhmet.
Pinch,G., Handbook of Egyptian mythology, 177.
"s3-Rc Nhṭ-Hr-ḥbyt-mry-İn-ḥr-(s3) Bḥstt ʿnh mḥ Rc ʿİn-ḥr-św
s3-Rc nb Ṭb-nṭr " " the son of Re Nhṭ-Hr-ḥbyt-mry-İn-ḥr-(s3) Bḥstt, live as Re, ʿİn-ḥr-św, the son of Re, lord of Samanoud".

Bubastis triad in the second cartouche are little deferent from the first: Ptah-tṣ-tṇn" Ptah the risen land" replaced the mound-Atum, and Sekhmet identified with Bastet, also Onouris (the king) plays the role of son in this triad in place of Nerfertum the real son of Ptah and Sekhmet.

- Nectanebo inside the realm of deities

Nectanebo did not appear beside these cartouches only, but he inserted himself inside them as one of these deities that were responsible for conserving the balance and harmony of the cosmic, creation, power, and magic, collecting all distinctive divinity power to himself.

The existence of Nectanebo among the deities as a potent and magician god, suggests he established a special royal cult for his statues and a new royal cult for his royal name. Probably, he devoted a priesthood for this latter cult practicing the cult rituals for his name whether in cryptographic form or in usual form.

This deliberate religious policy of Nectanebo was reflected on him, as he became a legitimate king and owned a holy position. All this created a proper atmosphere helping him to achieve his architectural projects at everywhere in Egypt.

WORD son omitted from the king's cartouche, perhaps the text concentrates only on the king and Onouris as sons of Re.
Ptah-tA-tnn" was the primeval mound that emerged from Nun the primeval ocean.
Frankfort,H., Kingship and the gods, 25,28.
Roeder, G., Naos,CG., 43,no.70012.
Ptah-tṣ-tṇn" was the primeval mound that emerged from Nun the primeval ocean.
Frankfort,H., Kingship and the gods, 25,28.
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASAE</td>
<td>Annales du Service des Antiquités de l'Égypte, Le Caire.</td>
</tr>
<tr>
<td>EA</td>
<td>Egyptian Archaeology, the Bulletin of the Egypt Exploration Society, London.</td>
</tr>
<tr>
<td>JEA</td>
<td>The Journal of Egyptian Archaeology, London.</td>
</tr>
<tr>
<td>JWAG</td>
<td>The Journal of the Walters Art Gallery, Baltimore.</td>
</tr>
<tr>
<td>MIFAO</td>
<td>Mémoires l'institut Français d'archéologie orientale du Caire, Le Caire.</td>
</tr>
<tr>
<td>SAK</td>
<td>Studien zur Altägyptischen kultur, Hamburg.</td>
</tr>
<tr>
<td>Wb</td>
<td>Erman, A., &amp; Grapow, W., Wörterbuch der ägyptische Sprache, 7 vol., Leipzig.</td>
</tr>
</tbody>
</table>
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pl.XLVI Naville,E., Bubastis,
Spencer, A., "A Naos of Nekhthorheb", fig.27.

Naville, E., Bubastis, pl.XLV
(fig.5)
The first cartouche by the Researcher

Naville, E., The mound of Jew, pl. VI.
Naville, E., Bubastis, pl.XLVII

Second cartouche by the Researcher
Naville, E., Bubastis, pl.XLVII H.

Beeson, N.B., Guide to The Metropolitan, fig.46.
الخزفاش الغامض لـ "نختانبو الثاني"
من المعبد الكبير في برباستت

د. محمد البيومي محمد البيومي

الملخص:

أشارت Rosenow إلى خزفاش غير معتادة أكتشفت في معبد نختانبو الثاني في تل بسطة، وقد كتبت بطريقة الكتابة المعممة، ورجحت أن هذه الخزفاش ربما تشير إلى اسم الملك نختانبو الثاني "Nht-ḥr-hbt-mry-In-ḥr-s3-B3ṣṭt"، لكن المعبدات المصورة داخل تلك الخزفاش غير متماثلة جذبت تلك الملحوظة اهتمامي لدراسة تلك الخزفاش والبقايا المشابهة لها التي عثر عليها بنفس المنطقة، ومقارنتها بخزفاش أخرى للملك نختانبو وبالتالي يهدف هذا البحث إلى تقديم نظام القراءة المعممة (الغامضة) المستخدم في كتابة هذه الخزفاش الفريدة المميزة، ومن خلاله يفسر البحث الأسباب الدينية والسياسية التي جعلت اسم الملك يكتب بهذه الطريقة، ويكشف البحث أيضا عن تأثير تل بسطة الذي حاول الخزفاش الأول، ذلك الخزفاش الذي يضم في نفس الوقت الإنجازات المعمارية الأتراك أهمية لملك، مثل معبد أنوريس في سنود، ومعبد حور في بهبيت الحجارة، ومعبد باستت في تل باسطة، بينما يمزج الخزفاش الثاني بين ثالوث منف وثالوث تل بسطة.

الكلمات الدالة: نختانبو، خزفاش، الكتابة المعممة، تل بسطة، ثالوث، المعبدات، أنوريس

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