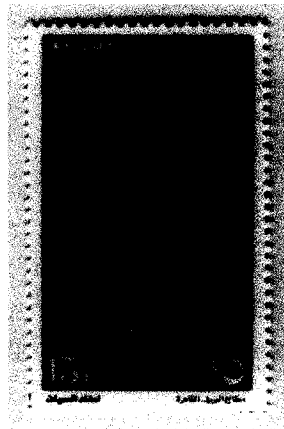


The birth name of Amenhotep contains a new element not previously discussed — an epithet, a characterizing word or phrase accompanying the name, *i.e.*, *heqa waset*. "Ruler of Thebes."

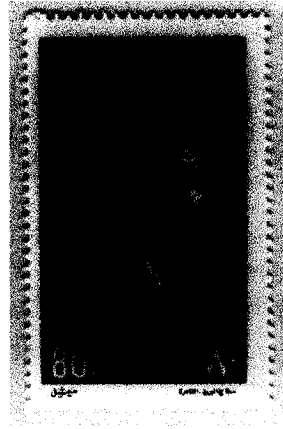
In 1995 another set of stamps (Egypt 1579-1581) appeared. These featured a sandstone statue of the so-called heretical sun worshiper Akenaten, a plaster bust of Queen Nefertiti (The bust is in the Charlottenburg Museum, Berlin.) and the gold death mask of king Tutankhamun. Again, note the epithet in the birth name of Tutankhamun.

Nefer-kheperu
Re
"Beautiful are the manifestations of Re."



1350-1344 B.C.

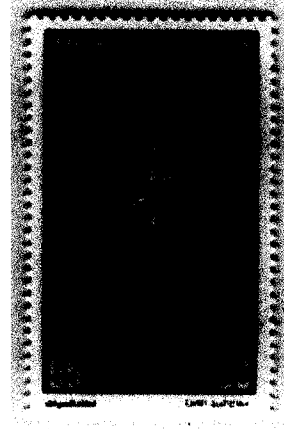
1579



Nefertiti

"The beautiful one has come."

1581

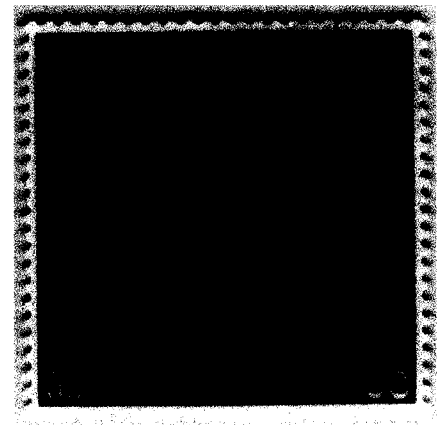


1334-1325 B.C.

1580

Neb-kheperu
Re
"Lord of manifestations is Re."
Tut-ankh-Amun
heqa-iunu shema
"Living Image of Amun"

Following the throne and birth names of the king is yet a third, the Horus name. This name is shown in a *serekh*, a schematic plan of an early mud palace, the top representing its plan and the lower part its facade. It is topped by the figure of Horus represented as a falcon. On the stamp (Scott 916) illustrating the back of Tutankhamun's chair, two *serekhs* are shown in which the hieroglyphs face the central figure, the god of breathing, Heh. The translation is "Horus, Strong Bull [*i.e.*, the Powerful] Perfect of Birth."



Scott 916

Above the shoulders of Heh are the throne name, introduced by the title "Bodily Son of Re Whom He Loves," and the birth name, introduced by the title "King of the North and South, Lord of the Two Lands."

Actually, the entire scene is a hieroglyph. Heh grasps notched palm ribs resting on tadpoles (signifying millions of years) with the *ankh*-sign (meaning life) over one arm. He kneels on the hieroglyph for gold. The interacting symbols convey the hope of a long and prosperous life.⁵

⁵ Nicholas Reeves, *The Complete Tutankhamun* (Thames and Hudson, New York, 1990), pp. 185-186.