Ich umschreibe die Gliederung:

\[
\begin{array}{c|c|c}
\text{§ 9} & \text{§ 10} \\
\{18, 7\} & \{16, 2 \times 8\} \\
\{2 \times 9\} & \\
\hline \\
\text{§ 11} & \\
\{2, 10\} & \{28, 4 \times 7\} \\
\{10\} & \\
\hline \\
\text{§ 12} & \text{§ 13} \\
\{4, 8\} & \\
\hline \\
\text{§ 14} & \\
\{4, 4\} & \\
\{4\} & \\
\end{array}
\]

Dies ist nun die Gliederung des zweiten Teils der „Loyalistischen Lehre“. Wir haben nur die einfachen Einheiten notiert. Es dürfte aber dem Leser freigestellt gewesen sein, unter gewissen Aspekten die ersten großen Strophen zu kombinieren zu 48 Versen: 6 mal 8, oder die letzten beiden großen Strophen zu 42 Versen: 6 mal 7.

Ohne jeden Zweifel ist die Gliederung der „Loyalistischen Lehre“ ungleich komplizierter als die der „Lehre eines Mannes für seinen Sohn“. Das bestätigt unsere Annahme, daß die relative Schlichtheit der Aufeinanderfolge von vier Strophen zu je neun Versen in jener Lehre mit bedingt ist von den Fähigkeiten, die man von einem vergleichsweise schlichten Publikum erwartet hat.

**Henry George Fischer**

**Five Inscriptions of the Old Kingdom**

Hierzu Tafel I

1. Sportive allusions to personal names

The accompanying inscription, published here for the first time (Fig. 1), appears on the right (southern) reveal of the entrance to the chapel of  □ □ □ at Giza, which cannot be earlier than the reign of Sahure, early in Dyn. V, and is probably not much later.\(^1\) The left reveal is identical, and is preserved to about the same extent. Although the name has generally been read  \(\text{N\text{\text{\text{-}}}nt\text{-pw}\text{-nw}}\) or the like, Ranke, PN II, 301, 25, transliterates \(ntr(\jmath)-pw-n\text{\text{-}}nw\) “der König ist (mein?) Gott”\(^2\). For this interpretation he compares a Middle Kingdom name □ □ □ □ □ □ (PN I, 214, 13), but the correctness of his conclusion is more clearly demonstrated by □ □ □ □ □ (PN I, 339 [12]) and other names of the pattern \(K(\jmath)-pw-\text{NN}\); the last is attested in Junker, Giza III., p. 141, and is also written □ □ □ □ □ (ibid. II, pp. 112, 117). Since the position of the word \(k\) is rarely affected by honorific transposition, this comparison confirms Ranke’s sequence of \(ntr\) and \(nw\).

\(^1\) For further references to the tomb see Jaromír Málek, 2nd ed. of Porter-Moss, Topographical Bibliography III, Pt. 1, p. 278.

The inscription shown here first invokes "Anubis, Who Presides over the Divine Booth"; one would expect this mention of the god to be preceded by htp-di-nswt, and the formula is evidently to be restored at the top, or the upper right corner. The following lines continue the offering formula: "(to) One Who is Mighty and Noble with the King and the God in the Place of Reverence, Ntr(j)-pw-nswt."

As in the case of other early Old Kingdom inscriptions that are presented in short undivided columns, it is not immediately evident where the inscription continues downward and where it continues horizontally, but there can be no doubt about the sequence. It is equally clear that, in this particular case, the arrangement of the signs intentionally contrives to bring together the group in the first phrase and the group in the name. Since this is a graphic device, the word for "king" precedes the word for god in both cases, even though it was actually the last element in the name and is "honorifically transposed."  

3 Jean and Helen Jaquet have kindly reexamined the upper edge of both reveals, and they report that a clear trace of is visible above the nose of the large jackal on the opposite reveal; in both cases the blocks are unevenly broken at the top and may well have been originally higher than the present lintel and roof, both of which have been entirely restored.

Similar offering formulae, with the figure of Anubis enlarged to very large proportions, are to be found on the entrances belonging to at least two other chapels at Giza, both dating to the Fourth Dynasty: (1) Dares-sy, ASAE 16, 1916, p. 258 (tomb G 7140, Hwfw-h'.f); (2) Dunham and Simpson, Mastaba of Queen Mer-syankh III, G 7530–7540, figs. 3a, b.

4 Wir similarly in the case of Hwfw-h'.f (preceding note) followed by “the Great God,” whereas Mr. is similarly in the case of Hwfw-h'.f.

5 The phrase is unusual; the Wörterbuch gives no references, but cf. m st m is "in the place where he is revered" (Davies, Sheikh Said, pl. 19), st m "the places of the revered" (Petrie and Mackay, Heliopolis, Kafr Ammar and Shurafa, pl. 26), m st m hr ntr nswt "in the place of being revered with the god and with men" (Hassan, Giza I, pl. 64).

6 Otherwise, perhaps, one might expect ntr to take priority over nswt; cf. [ink m] m hr ntr nswt (Junker, Giza VIII, p. 133). But the king is sometimes mentioned first: m hr ntr nswt hr ntr "revered
For a comparable sportive allusion to the name, the closest parallel that comes to mind is that of "Mri-sw'-nh, who loves life," who is named in this manner on the architrave of his offering niche\(^7\). Here again there is a reduplication of two hieroglyphs and it is probably not coincidental that his tomb chapel is located only a few meters from the first, being separated from it by only a single mastaba.

2. The request of a wife to her husband: an unusual expression of asseveration

In one of the Sixth Dynasty tomb chapels at Meir the owner, \(Hny\), stands upon a papyrus skiff in the marshes, a throwstick poised to bring down a bird from the flock that hovers over an adjacent thicket (Fig. 2). His wife points out her own preference and says: "Oh Magistrate get me this

![Fig. 2. (After Blackman and Apted)](image-url)

with his father the king and with the Great God" (Urk. I, 166, 6, from LD II, pl. 41a); \(ink\ im'iw\ hr\ nswt,\ ink\ im'iw\ hr\ ntr'\(^2\)\) (Urk. I, 71, 7–8); \(im'h\ hr\ nswt,\ im'h\ hr\ Pth\ rš-înb.f\) "revered with the king, revered with Ptah South-of-his-Wall" (Urk. I, 251, 17). Similarly LD II, pl. 8, has \(nb\ im'h\ hr\ ntr'\(^2\),\ nb\ im'h\ hr\ nb.f\) "possessor of reverence with the Great God, possessor of reverence with his lord," whereas LD, pl. 89c has \(im'h\ n\ nb.f,\ nb\ im'h\ hr\ ntr'\(^2\).

\(^7\) Hassan, Giza I, fig. 182, p. 109; cf. Sethe, Urk. I, 234, 17, who notes the "Witz auf den Namen."
"gnw-bird." To which he obligingly replies: "I'll do so and get it for thee."8 Another of the Sixth Dynasty chapels at Meir, that of Ppy-'nb the Middle, shows the wife making a similar gesture while her husband harpoons fish, but here there is no dialogue9. At least part of the same dialogue was repeated, however, in one of the Twelfth Dynasty chapels (Meir B 4)10.

A slightly earlier example of this detail occurs in the tomb of Mrr-wi-k3.i at Saqqara, where the wife again addresses her husband (Fig. 3)11. Here the wall is only partly preserved, so that it is uncertain whether the wife received any reply, and some of her own words have been lost. Despite this drawback, the statement concludes in such an interesting way that it seems useful

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8 A. M. Blackman and M. R. Apted, The Rock Tombs of Meir V, pl. 28. Blackman, p. 35, translates the second statement "I will do my best to bring it to you," apparently taking int as the infinitive. While the infinitive may in fact be the object of lbtn (E. Edel, Altäg. Gramm., § 902), that can hardly be true in the present case since the object of lbtn is a dependent pronoun. Thus int represents the sghm. form lbtn, and the preceding lbtn merely expresses assent, as in the common phrase lbtn ir stn.k. of which this is an abbreviated form (see A. Erman, Reden, Rufe und Lieder auf Grabbildern des Alten Reiches, Abhandlungen der Preußischen Akademie der Wissenschaften 1918, Phil.-hist. Kl. 15, Berlin 1919, p. 7).

9 A. M. Blackman, The Rock Tombs of Meir IV, pl. 7. A woman again points to the papyrus thicket in another comparable scene in a tomb chapel at the nearby cemetery of Deir el Gebrawi but again there is no dialogue (N. de G. Davies, The Rock Tombs of Deir el Gebrawi I, pl. 5).

10 A. M. Blackman, The Rock Tombs of Meir III, pl. 6; only the wife's statement is preserved, and it is identical.

11 Oriental Institute, Chicago, The Mastaba of Mereruka, pl. 17; only shown in a photograph, from which my drawing has been traced. Two other unusual motifs likewise occur at Meir. One shows the owner's wife playing a harp to him while both are seated on a bed (compare Mereruka, pls. 94-95, and Meir V, pl. 45); the other motif shows the owner as an old man supported by two younger officials (Mereruka, pls. 104, 154, and Meir V, pl. 16).
to consider how it may be completed. The opening words are clear enough: "O Mri, would that thou might give me...". The next signs probably represent the demonstrative tf, placed before the substantive for emphasis; the form tf, rather than tf, is unexpected before the Middle Kingdom, but it does not seem very likely that tf represents the beginning of the following substantive, since the other inscriptions in the same tomb avoid dividing a word between one column and the next. To judge from the context, and the similar statement from Meir, this substantive must be a feminine term for fowl. As shown in my drawing, the traces favor śpd(w)t, a collective that is known from another chapel at Saqqara; a modifier such as nfrt “beautiful” is required to fill the remaining space.

The vertical traces that follow must belong to the stem of ‘nb, for there does not seem to be any other possibility that suits a verb ending in -nb and that does not require a determinative. The entire statement is therefore: (1) "O Mri, would that thou might give me those (2) [goodly (?) fowl]; as thou livest for me!"

Whatever may be said of the restoration of the words in brackets (and it seems convincing), there can hardly be any question about the final clause, which, to use the terminology of John Wilson's "The Oath in Ancient Egypt," is an "assertion of emotion". This example, not cited by him, is unusual in that Old Kingdom oaths involving the verb ‘nb otherwise involve the king (his examples 22, 63, 80), or (as more often later) a god. At the beginning of the Middle Kingdom, however, one of the Hatnub graffiti invokes the local prince: "As Nhri, son of Kmi, lives for me" (Wilson's example 3), and this provides a somewhat closer parallel, albeit a much later one. Thus far, however, the example from the chapel of Mrr-wi-k3.i is the only one in which a wife is known to invoke her husband.

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12 Cf. Edel, Altäg. Gramm., § 476 cc, where this much is quoted.

13 Wb. V, p. 297 (Belegstelle 2), interprets the present case in this manner, without making it clear whether tf is regarded as an early example of the Middle Kingdom form, or whether it is tf, the latter belonging to the following substantive. Wb. I, p. 507 (Belegstelle 5) cites various passages from the Pyramid Texts for the emphatic initial position of this demonstrative; cf. Edel, Altäg. Gramm., § 185.

14 N. de G. Davies, The Mastaba of Ptahhetep and Akhethetep II, pl. 5. For the form of this collective see Edel, Altäg. Gramm., § 250. It should be noted, however, that Mereruka, pl. 53, shows the masculine plural forms of this collective are taken from this source.

15 JNES 7, 1948, 134.

16 Urk. I, 119, 6; 180, 8; 158, 2. An example recorded by Driotot and Lauer, ASAE 55, 1958, 240, is rather different: "mrtn ‘nh nesut [d.d.wy] ‘as you desire that the king live, so may ye say ...’".

17 Urk. I, 223, 18: this is cited by Wilson in conjunction with his example 22.

18 R. Anthes, Die Felseninschriften von Hatnh, p. 49 (ôr 22, lines 19–20); the date, generally assumed to be late Heracleopolitan Period, is disputed by W. Schenkel who assigns it to the early Twelfth Dynasty (Fruhmittellugyptische Studien, § 33).

19 It is probably not pertinent to compare Old Kingdom personal names like ‘nb-n.f-Ppy “Pepy lives for her” or ‘nb-n.f-it.f “His father lives for him” (Ranke, PN I, 65, 12; 65, 2, and PN II, p. 347, correcting Vol. I, 64, 21), since they refer to a third person, whereas the statements of asseveration show the first or second person suffix as the object of n. The most comparable example is Ny-[nh-Ptj (PN I, 171, 11); for the retrograde sequence see Edel, Altäg. Gramm., § 100. Although ny in this position is more usually written in theophoric names of the pattern Ny-NN, the final does not appear in those of the pattern Ny-k2(w)-NN (JEA 59, 1973, 45 with note 8) and that exception may explain this present example. The same alternative is applicable to Ranke’s ‘nh-n.î-Ppy (PN II, 271, 6), as he himself recognizes in this case; the next entry (p. 271, 7), is P[h]‘nh-nb (Giza tomb G 7948), while the supposed ‘nh-n.n-Ppy (271, 15) is again Ny-[nh-Ppy, as discussed in ZAS 86, 1961, 30. There a peculiar writing of Ny-kw-R‘d.l.f is discussed, and this suggests that the corresponding element of Ranke’s (PN I, 65, 7) may similarly be ny, so that the reading is Ny-
Finally it should be noted that statements of asseveration normally precede a request or affirmation, rather than follow it. This consideration suggests that the wife's words may have continued into part of a third column, filling as much as five quadrants of space in the slightly wider interval between the preceding pair of columns and a much wider column of larger signs, facing in the opposite direction and comprising the principal caption of the scene. The wife's extended index finger probably touched the borderline of this caption, indicated by the line at the extreme left. To complete the phrase 'nh.k n:i' one might restore a short clause such as \( \frac{\text{di n:i}}{\text{thy}} \): "As thou livest for me, [give them to me]," but this tomb chapel provides scarcely any evidence for an inscription that is arranged so unevenly, with the last line only partly filled. For this reason it seems very doubtful that such a restoration should be assumed.

3. An Overseer of Dwarfs

In the summer of 1925, between two of Cecil Firth's seasons of work at Saqqara, three Old Kingdom monuments were brought to light by some construction work near his excavation headquarters, all of them found within a foot of the surface. The most interesting of these is a limestone offering basin, the inscription of which was carefully copied by Gunn; my Figure 4 is based on this copy, which is to be found in his Notebook 13 at the Griffith Institute and is reproduced with their kind permission. The top is 35.5 x 53 cm., the height 16 cm.; the exterior sides slope inward, from a point 4.5 to 5 cm. below a flat edge, to the base, which is 15 x 29 cm.

Fig. 4

'nh-Mry' rather than 'nh n.n Mry' "Mry" lives for us." But in the absence of further examples of " for ny, it may be safer to retain the second alternative. This name occurs on a fragment of funerary texts (Berlin 7730; Ägyptische Inschriften I, pp. 3, 266) from a burial chamber that is almost certainly later than the Old Kingdom, despite the allusion to a ruler of the Sixth Dynasty.

20 In Mereruka, pl. 23, C 3, the last line of the caption is incompletely filled, but here m.nj nfr Mry has been erased, as in pls. 8, 3; 46, 4; cf. Nims, JAOS 58, 1938, 640.
The top and left side of the rim bear an offering formula, as follows: “An offering that the king
gives, and Anubis, Who Presides over the Divine Booth, a burial in the necropolis in the western
desert (for) (One Who Belongs to) the dwarfs Sdy.”

The right side and bottom bear a dedication:
“The Overseer of Dwarfs of the God’s Palace Sdy; it is his eldest son, One Who Belongs to the
Dwarfs Nb(f.ä)-m-Insnt, who acted for him when he was buried in the necropolis after many
years.”

A third inscription is located below the offering formula, probably along the upper edge of the
sloping interior of the basin:
“Libation basin with which the invocation offering is made (for) One Who Belongs to the Dwarfs
Sdy.”

Comments:
A. Gunn has made squeezes of two examples of this unusual word, both reproduced in Figure 5
(a is from the horizontal line at the bottom; b is from the right-hand column), but is unable to
suggest any explanation beyond the fact that the determinative “looks rather like a dwarf.” His
observation is confirmed by Cairo CG 1652, and the present examples enable me to correct my
remarks on that inscription in Chronique d’Égypte 43, 1968, pp. 310–312. From the new evidence it
is clear that the group which heads a series of personal names in the second column, at the
extreme left of the Cairo inscription, is a title belonging to the first—or perhaps all—of the names that
follow it, i.e. “Who Belong(s) to the Dwarfs of the God’s Palace”. And the incomplete title preceding
the owner’s name, at the upper right, almost certainly ends with the same word for dwarf, written
As I have previously noted, the first sign, of which only a trace is preserved, could equally
well be or and it is now evident that the first choice is preferable to the restoration
The new examples also quite clearly eliminate Kaplony’s explanation of the
group in question as “Statuen” (Kleine Beiträge, p. 95).

The reading of the new word for dwarf remains uncertain beyond the initial . Whatever the
reading may be, it is at any rate clear, from the variant in CG 1652 that lacks it, that is phonetic
and cannot be regarded as an odd writing of the terminal sign in , for which see Junker,
Giza V, p. 12. Conceivably, however, and might both represent a nisbe derivative of ssr, somewhat on the order of English “clothier.”

I do not know of any further instances of that can be identified with certainty. One
possibility is the mysterious designation of the two owners of a Twelfth Dynasty stela published by

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21 The only obvious possibility to be found in the lexicons is the much later sbk meaning “be small,” which
is cited by Erichsen, Demotisches Glossar, p. 422, along with the Coptic equivalent . Budge,
Hieroglyphic Dictionary, p. 659, similarly lists with this meaning, but without giving
any reference.
M. Cassirer in ASAE 52, 1954, 41–44. The standing figure might be interpreted as a dwarf, but it is difficult to explain the object that is held in the hand; it resembles but might perhaps represent (dšr). A second possible occurrence of the new word is to be found in the caption of a group of three dwarfs represented on a block from the Babastite temple of Osorkon II; above each figure is a single hieroglyph: . These have been read together as “chief of the police” (ššd) 24. It seems rather unlikely that dwarfs would be enlisted to serve as police, however, and they carry staves rather than the short clubs of the ššd of the New Kingdom. Perhaps, then, these are ś—dwarfs, including the chief of the same (hšt) and all the rest who are “numerous” or “ordinary” (šš); or else “chiefs of numerous ś—dwarfs” 25.

The form of the title Ny—ś is also unusual. The nisbe ny is known from titles and epithets, but more commonly the latter. All of the following are adjuncts to titles rather than titles in their own right:

1) Ny-ib-n-nb.f “who belongs to the heart of his lord”
2) Ny-mrwt “possessor of love”
3) Ny-št-mnty “possessor of a preeminent place”
4) Ny-bb-R’ “who belongs to the festival of Re”

The third of these regularly follows the titles ś-mr or wr mdw-Šm’w 27, and the fourth follows wr hrp(w) hmwt 28, while the others are somewhat more variable. The form ny-dt “who belong to the funerary estate” 20 is about the only one that might be called a title, and which is therefore comparable to the title under consideration 29.

Yet another unusual feature is the use of the plural sign o o o in this inscription as well as in that of CG 1652; while the plural is sometimes explicitly indicated in Old Kingdom titles, it is seldom indicated in reference to a plurality of persons and hardly ever by means of o o o or i i i rather than .

22 That identification is not supported by the adjacent large-scale seated figures, but these are probably conventional “determinatives,” which, in the case of so stereotyped a monument as this, would not necessarily reflect even so striking a peculiarity as dwarfism.

23 University Museum, Philadelphia, E. Naville, Festival Hall, pl. 20, 5.
24 Ibid., p. 30 and Wb. Belegstellen to IV, 55, 15.
25 N. de Garis Davies, Tomb of the Vizier Ramose, pl. 32; Oriental Institute, Chicago, Medinet Habu III, pl. 169 (=Marliette, Abydos II, 8–9). Cf. Gardiner, Ancient Egyptian Onomastica I, p. 93*. The form of these clubs is discussed in “Notes on Sticks and Staves,” § 7 (Metropolitan Museum Journal 13).

26 Cf. the three men labeled in Festival Hall, pl. 20, 6: “numerous” or “ordinary” wn-r priests.
28 Wb. III, 58, 4.
29 Wb. II, 196, 5.
30 Ny-hut: it is attested once in Davies, Deir el Gebrawi II, pl. 11, but the may be an error, for the title in question is elsewhere written at this necropolis; see Fischer, Dendera, p. 72, n. 294.
31 A possible example is imy-r wdpw “overseer of butlers” with det. , Hassan, Giza V, p. 256, but the date may be slightly later than Dynasty VI; the monument in question, a false door, is in the Cairo Museum, J. 72253. See too the Eighth Dyn. examples of quoted in Fischer, Inscriptions from the Coptite Nome, p. 37. At Dendera the det. follows the epithet ššt pr “vigilant concerning what the officials order” on an Old Kingdom architrave of late Dyn. VI or VIII (Petrie, Dendera, pl. 11 A; Fischer, Dendera, p. 114). Some later titles referring to ššt pr “army” at the same necropolis evidently antedate the Eleventh Dynasty (ibid., fig. 31, and 164), and from that time onward plural strokes were used much more frequently in this context. I do not believe that refers to people (“assistants”) in the titles discussed by Junker, Giza VI, pp. 209–210, and Weta und das Lederkunsthandwerk, Sitzungsberichte der Österreichischen Akad., ph.-hist. Kl. 231/1, 1957, pp. 16–17. See the following excursus.

4 Zeitschr. für Ägypt. Sprache, 105. Band
B. Ranke, PNI, 331, 16, gives no examples of the name Šdy earlier than the Middle Kingdom, although Šdl, with final š, is known earlier (331, 15); for the latter see Junker, Giza V, fig. 20, p. 85.

C. The term 'h ntr is known from three inscribed vessels from the step pyramid of Djoser, where, in every case, the name of an official is accompanied by the phrase: "second time of filling the palace of the god"—presumably with offerings. It occurs again in the Fourth Dynasty, when mention is made of the festival of Apis in the Palermo Stone, which is the abode of Nekhbet, or of the gods in general; in the first case it is paired with the Lower Egyptian pr nw of Uto. Two Memphite high priests of the same dynasty describe themselves as "entering upon the roads of the god's palace of Upper Egypt in all festivals of appearance". And the same designation appears in some Old Kingdom titles; an "overseer of the god's palace of Upper Egypt" is known, as well as an "inspector" (šd) and "scribe" of the same.

D. The name Nb(.i)-m-Tnnt is not attested in Ranke, PN, but cf. Kz(.i)-m-Tnnt, which is well known from the Old Kingdom (PN I, 340, 1). For Old Kingdom names of the pattern Nb(.i)-m- X (place name), see Fischer, Dendera, p. 32 and n. 137.

E. The phrase rnpwt 's3t is known from several other Old Kingdom dedications; at least six examples in all may now be quoted (Figure 6) and they follow two basic patterns:

I. (1–4) in NN ir n.f (nw) šk ṣw (hprw) (m hrt-ntr) rnpwt 's3t "It is NN who acted for him (or "made this") when he passed on (or "was buried") in the necropolis after many years."

32 Lacau and Lauer, Pyramid d Degrés V, nos. 10, 43, 91.
33 Hassan, Giza IV, fig. 118, p. 108, col. 15 (= Urk. I, p. 20, 15). A title: [h pr ] appears in LD II, 94a, but this may possibly be [pr], as in LD II, 95c; the reverse is also possible, but cf. the titles hpr 'h, ḥm-r 'h.
A third possibility is to restore [h pr ] as in Berlin 71 (n. 40 below).
34 Wb. I, 214 (21); the two examples may be found in Kitchen, Ramesseide Inscriptions I, 164, 15 and Urk. IV, 424, 8. The first case is [h pr ] (cf. h gār, Kitchen, o. e., 129, 9; 131, 9, etc.; ḥk, ibid., 132, 10; ḥ ṣpād, ibid., 135, H; 153, 12, etc.). The second is [h pr ], clearly "palace of the god" rather than "divine palace."
36 Urk. I, 244, 1.
38 Urk. I, 52, 8, and 83, 11; in the second case (Cairo CG 1565) [h pr ] should be added to [h pr ].
39 Firth and Gunn, Teti Pyramid Cerements, p. 135: Mrr-nc(.i)-k(:i).
40 Berlin 71: Agyptische Inschriften I, p. 58.
41 False door of 'Isi in the Louvre. Note also, in Mariette, Mastabas, p. 322, [h pr ] "custodian of property of the god's scent in the [god's] palace of Upper Egypt; custodian of property of the treasure of Horus." A similar title, referring to an "overseer of nwd ḥš and every festival scent in the god's palace of Upper Egypt" is to be found in Geoffrey Martin, Tomb of Hetepka (forthcoming), pl. 24, 27.
42 (1) Present example. (2) Statue from Giza tomb 1171; MIO 7, 1960, 301. (3) Basin, Cairo CG 57007; Kaplony, MIO 14, 1968, p. 203 and pl. 10 (fig. 17). (4) Architrave formerly in Michailides Collection, Cairo; the titles are translated in Bulletin of the Detroit Institute of Arts 51, 1972, p. 80, n. 26; the name Z is otherwise unknown in the Old Kingdom (the reference in PN II, 383 [to 278, 21] is incorrect). (5) A. M. Mossa and F. Junge, Two Tombs of Craftsmen, p. 24 and pl. 4, a. (6) Junker, Giza VI, p. 99, fig. 32, and pl. 8a.
II. (5–6) ḫn.t (nw) m NN šk šk \(\text{hpw} +\) šr.t nfr \(\text{hr.t ntr}\) rnpw 'ššt “I acted (or “made this”) for NN when he passed on (or “was buried”) in the necropolis after many years.”

The regularity of this use of rnpw 'ššt leaves little doubt that example 5 conforms to the general pattern and is not, as Moussa and Junge have translated: “I acted in favor of my father when the ka was asked for after his having been buried. May the tomb of Shntyw endure in the necropolis many years.” It is true, as the translators point out, that the name ḫ.w₃.i-dḥḥ (or Dḥḥ-k₃.i) does not appear in Ranke’s Personennamen; its existence is demonstrated, however, by \(\text{K₃.(.)-dbh.n.(.)}\), which occurs in Hassan, Giza V, figs. 67, 70, pp. 215, 217. For these related forms cf. Wḥm-k₃.i (PN I, 83, 23; 339, 3) and ḫ.w₃.i–wḥm.n.i (PN II, 321, 3); also ḫ.w₃.i–k₃.i (PN I, 425, 19–20; II, 404) and ḫ.w₃.i–ḥ₃m.n.(.) (PN I, 340, 14).

I also doubt that rnpw 'ššt exemplifies the absolute use of an indication of time, for the meaning would then be “for many years,” as Moussa and Junge have interpreted it, and not “after many years (of life),” which is clearly the meaning. The solution is to take 'ššt as an old perfective, so that the literal sense is “the years (of life) being many.” This conclusion throws considerable doubt upon the transcription of example 6 in Junker’s Giza. It seems highly probable that \(\text{hr.t ntr}\) is a misreading of \(\text{hr.t ntr}\), and the fault is probably to be attributed to the modern copyist.

F. The term \(\text{hr.t ntr}\) is noteworthy, as is the addition of \(\text{hw₃.i} \text{w₃.i}\). The first word is found in Wb. IV, 398, 10–11, as a term for a libation basin, but none of the references is earlier than the New Kingdom. There is evidence, however, that this sort of basin was, in the Old Kingdom, sometimes regarded as a miniature pool beside which the spirit of the deceased could sit beneath the trees along its margin, and on which he could row up and down. One such basin (Cairo CG 1330) is

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43 Kaplony, loc. cit., refers to Edel, Altäg. Gramm., § 303, as they do, but to no purpose, since he correctly assumes that the sense is “seit vielen Jahren.”

44 Evidently this meaning is close to that of \(\text{hr.t ntr}\), which follows the same words in the funerary formula, “having reached a good old age,” and \(\text{hr.t ntr}\) actually occurs at the end of at least one dedication: \(\text{šk šw krw m hr.t ntr ḫw₃.i w₃.i nfr}\) (Hassan, Giza III, fig. 104, p. 117). Although the dedications using hr.t without object might be interpreted as “acting for someone for many years,” that interpretation seems precluded by those that have hr.t nw.

45 For other problems of this nature in the same series see ZÄS 93, 1966, 62 and fig. 4; JEA 60, 1974, 247 and fig. 1; Fischer, Egyptian Studies 1: Varia, New York 1976, p. 72 and fig. 1.
inscribed with the word nht "sycamore" at each corner; its sides specify the levels of the three seasons and the bottom bears the words $\frac{\text{middle of the pool}}{\text{pool of water}}$ 46. In another case an offering slab has a pair of basins flanking the top of $\frac{\text{pool of water}}{\text{pool of beer}}$ 49, one of which is labeled $\frac{\text{basin of water}}{\text{basin of beer}}$ 50, or—most probably—"basin for water," "basin for beer" (objective genitive) 50.

The second word of the phrase $\frac{\text{make libation}}{\text{libation made}}$ is evidently the infinitive of the verb meaning "make libation" (Wb. V, 27, [2—4]). There is a comparable mention of $\frac{\text{libation}}{\text{libation made}}$ in the Abusir Papyri, where it is first in a series of equipment following the word $\frac{\text{libation}}{\text{libation made}}$ (P. Posener-Krieger, Les Archives, p. 19). In the present case this combination is linked to another infinitive, $\frac{\text{invocation offerings}}{\text{invocation offerings}}$, by the indirect genitive, which again is to be regarded as objective: "for making invocation offerings therewith." Although it is evidently the first occurrence of $\frac{n + \text{invocation offerings}}{\text{invocation offerings}}$ that has yet been noted, one might compare $\frac{\text{invocation offerings}}{\text{invocation offerings}}$, which is well attested 51.

The date of the offering basin cannot be determined with certainty. Judging from its form and formulae, it can hardly be later than the Old Kingdom, but at least two features suggest that it must belong to the end of that period, i.e. the last years of the Sixth Dynasty or even slightly later. First, there is the form of the name $\frac{\text{fat}}{\text{fat}}$, with terminal $\frac{\text{fat}}{\text{fat}}$ rather than $\frac{\text{fat}}{\text{fat}}$; secondly, the use of the plural sign $\frac{\text{fat}}{\text{fat}}$ in the titles.

The last consideration is equally applicable to Cairo CG 1652. Although the owner's wig shows the sort of detail that is typical of the Fifth Dynasty, this is scarcely less true of a representation of the dwarf $\frac{\text{fat}}{\text{fat}}$, whom Junker dates towards the end of the Old Kingdom. The persistence of Fifth Dynasty iconography seems to be characteristic of some very late Old Kingdom monuments at Giza 53, and that in turn suggests that Giza is the provenance of the relief in question. If so, however, it is all the more remarkable that $\frac{\text{fat}}{\text{fat}}$ is written so exceptionally in the same unusual title on two monuments, one of which comes from Giza, the other Saqqara.

Excursus: $\frac{\text{fat}}{\text{fat}}$

H. Junker, in the discussion cited above, p. 49, n. 31, cites a title in Copenhagen and compares it to another in his Giza VI:

A (1) $\frac{\text{fat}}{\text{fat}}$ (Glyptothèque Ny Carlsberg AEIN 943) 54

B (2) $\frac{\text{fat}}{\text{fat}}$ (Junker, Giza VI, figs. 82–83)

46 For ib. see Wb. I, 26, 6. Cf. Junker, Archiv Oriental 20, 1952, 185–189, where the inscription quoted here is, however, omitted. Also Vandier, RdE 11, 1957, 150–151 and pl. 11.

47 Firth and Gunn, Teti Pyramid Tombs, p. 218, 3.


49 Cf. ibid., § 329.

50 Cf. ibid., § 330.


52 Junker, Giza V, fig. 22, p. 89.

53 Cf. two other examples: JNES 18, 1959, 272, and fig. 27, p. 271; Boston MFA 27.444 (Fischer, Egyptian Studies I: Varia, p. 50, and fig. 14, p. 47).

54 See Koefoed-Petersen, Catalogue des bas-reliefs et peintures égyptiens, no. 11, pl. 16. I have considered it possible that another occurrence is to be seen in AEIN 1549 (Les Stèles égyptiens, pl. 6), but Dr. Jaromir Malek assures me that this monument is the same as the rubbing of Ka-em-medu mentioned by Rosalind Moss in JEA 27, 1941, p. 10, and that the rubbing clearly shows that the title is "overseer of fat," $\frac{\text{fat}}{\text{fat}}$, as in title B [5] below, thus resolving the question raised by A. M. Moussa and F. Junge, Two Tombs of Craftsmen, p. 33, with notes 130–133.
These are translated "zugehörig (irj) zu den Gehilfen des Königs" and "Vorsteher der Gehilfen der königlichen Urkunden." Further examples of each may be quoted, two of which contain an interesting variation:

(3) \[ \text{(BMFA 32, 1934, fig. 5, p. 5)} \]

(4) \[ \text{(Museum of Fine Arts, Boston, 13.4352)} \]

(5) \[ \text{(Berlin 1138; Aegyptische Inschriften I, p. 27).} \]

As Junker has noted, the term \( \text{zugehörig (irj)} \) also appears in an inscription from Saqqara describing the manufacture of two false doors for a temple of Sahure (Urk. I, 39 [2—3]): "His Majesty had — put in them, that they might be inscribed with lapis lazuli."

It will be noted that the plural sign \( \text{\textcircled{O} O O} \) is used in all cases but 5 and the exception is certainly accidental, for the Louvre reliefs of the same person (\( \text{Tp-m'-nh} \)) show \( \text{\textcircled{O} O O} \). Although the same indication of the plural appears in the term for dwarfs discussed earlier, it is not otherwise known to be applied to persons in Old Kingdom titles, and the dwarf titles cannot be much earlier than the very end of that period. There is also a late Sixth Dynasty example of \( \text{\textcircled{O} O O} \), "herdsman of the black cattle." The few other Old Kingdom titles in which \( \text{\textcircled{O} O O} \) occurs include:

B (1) \[ \text{(LD II, 95a)} \]

(2) \[ \text{(tomb of Ht-m-\text{lit.f}, near pyramid of Unis, Saqqara)} \]

(3) \[ \text{(Davies, Ptahhetep II, pl. 32)} \]

(4) \[ \text{(Dallas Museum of Fine Arts, relief)} \]

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55 Here the group \( \text{\textcircled{O} O O} \) is to be interpreted as \( \text{\textcircled{O} O O} \), showing a displacement of the sign \( \text{o} \) that occurs in the writing of \( \text{\textcircled{O} O O} \) in place of \( \text{\textcircled{O} O O} \) elsewhere in the same tomb chapel (BMFA 33, 1935, fig. 13, p. 76). For the writing of \( \text{\textcircled{O} O O} \) (irj) cf. title C 6 below, and the inscription discussed in part 5.

56 I am indebted to Wm. K. Simpson for permission to quote this title, which appears twice on the doorway of the secondary offering room of \( \text{\textcircled{O} O O} \) (cf. Porter-Moss-Malek, Bibliog. Ill 2, Pt. 1, pp. 80—81). The same title is less visible above the false door: Wreszinski, Atlas III, pl. 69.

56a One may note that the copy of title 5 in LD II, 152b, shows a space beneath \( \text{\textcircled{O} O O} \), so that it is quite possible that \( \text{\textcircled{O} O O} \) was originally intended. Dr. Wenig has kindly confirmed the presence of this space, as well as the absence of the plural sign.

57 Cairo CG 73; cf. the later inscription on an axehead: \( \text{\textcircled{O} O O} \) (MMA 26. 7. 834; Hayes, Scepter of Egypt II, fig. 126, p. 213) The form of \( \text{\textcircled{O} O O} \) suggests that the date is Dyn. VIII or Heracleopolitan Period. Cf. E. Kühnert-Eggebrecht, Die Axt, pp. 62, 133, 15. Here, as elsewhere, the reading of the name should be corrected to \( \text{Hwth.n.s} \) (PN I, 268, 12; II, p. 381).

58 Cf. Silverman, JNES 32, 1973, 472—473, and fig. 5, p. 476. I suspect that the title on the statue (Oriental Institute 14054) is incomplete, and that \( \text{\textcircled{O} O O} \) (or \( \text{\textcircled{O} O O} \)) was meant to precede it, on the front of the seat.

59 This and other titles referring to \( \text{\textcircled{O} O O} \), written identically, are to be found in G. Martin, Tomb of \( \text{\textcircled{O} O O} \) (forthcoming), pls. 23, 22; 24, 27—29; 34, 99.

59a Mrht lacks \( \text{\textcircled{O} O O} \) in other titles: Mariette, Mastabas, pp. 298, 322, and title C 3 below.
H. G. Fischer: Five Inscriptions

These are (1) "overseer of sweets," (2) "overseer of all trees of sweets," (3) "overseer of nnd-ointment of the royal treasure," (4) "supervisor of oil of the Great House," (5) "overseer of the house of fat," (6) "director of the mansion of faience." In these six cases the series of pellets seems more specifically appropriate and not merely the equivalent of ... 66.

Even if ... were not as specifically appropriate in the case of ..., the use of this determinative in all but one of the titles speaks against the translation "helpers," and it also speaks against the equation of this term with ... in the titles ... and ... An equally serious objection to "helpers" is the use of ... in two of the five titles referring to ... As a rule the Old Kingdom titles beginning with ... refer to objects rather than persons, e.g.: C (1) ... (Borchardt, Grabdenkmal Šaḥu-re' 11, p. 17)

(2) ... (Hildesheim, no. 3235)

(3) ... (Hassan, Giza VI, Pt. 3, fig. 70, p. 89)

(4) ... (Wm. K. Simpson, Offering Chapel of Sokhum-ankh-Ptah, fig. 8, p. 15)

(5) ... (Hassan, op. cit., fig. 130, p. 138; other variations in fig. 126, p. 135)

(6) ... (BM 1143; James, Hieroglyphic Texts 15, pl. 18,2)

(7) ... (Fakhry, Monuments of Sneferu at Dahshur II, Pt. 2, fig. 283, p. 5)

(8) ... (BM 130; James, o. c., pl. 14)

(9) ... (Junker, Giza VI, fig. 83, p. 215)

61 Also A. M. Moussa and F. Junge, Two Tombs of Craftsmen, pp. 33–34.

62 But ... lacks ... in a later Old Kingdom title: Petrie, Tombs of the Courtiers, pl. 29.

63 Perhaps also ... (Junker, Giza VII, fig. 62 and pp. 150–151), there translated "Leiter der Zedernholz-Expeditionen," although the critical sign is damaged (Hildesheim 2406).

64 Junker, Weta, pp. 16–17. The second example (Hildesheim no. 1) is misquoted; the title is continued from the front of the seat onto the base. Wm. K. Simpson has kindly informed me of a further discussion of these titles by Rosemarie Drenkhahn, Die Handwerker und ihre Tätigkeiten im Alten Ägypten, to which I have not yet had access. On pp. 15–16 she concludes that ... here means "Aktenbehälter," a solution which Junker rejects (rightly, I believe), because the determinative (the lack of which is lacking in both instances; this determinative normally appears in scribal titles that refer to the document-case; cf. Junker, Giza III, pp. 9, 222; Berlin 1140, 1201 (Aegyptische Inschriften 1, p. 53); Fakhry, Monuments of Sneferu at Dahshur II, Pt. 2, fig. 283, p. 5; Reisner, History of the Giza Necropolis I, fig. 241, foll. p. 423. This objection would, of course, apply even more seriously to the five examples of ... 65.

65 See also the article in Bulletin of the Detroit Institute of Arts 51, 1972, p. 73, and n. 27; other examples are numerous.

66 Other examples, and discussion in ZÄS 90, 1963, 39.

67 For other examples of this see the reference in n. 65 above, and for this and the next title see Metropolitan Museum Journal 10, 1975, p. 20 and n. 57.
These concern custodians of (1) “weapons,” (2) “the dockyard,” (3) “oil,” (4) “documents,” (5) “gold of the royal treasure,” (6) “the headdress,” (7) “property of the Great House,” (8) “linen,” (9) “the treasure,” (10) “the gangplank,” (11) “stores.” Virtually the only exceptions that come to mind are the archaic title  • which is currently explained as  iry-p’t “keeper of the patricians,” and the more ambiguous  • which may represent a custodian of the god’s image.

The passage concerning the inscribing of Sahure’s false doors might suggest that the meaning of hryw-' is “pigments,” and the determinative ooo lends itself to that idea. Conceivably pigments might have been thought to be “under the hand” of the scribe, but that seems a curiously vague designation for them, and another term, drwy, is ordinarily used, this term specifically including lapis lazuli. Furthermore, although the meaning “pigments” agrees well enough with the mention of documents in titles A 2 and 3 of the  • series, it is less suitable in titles A 4 and 5, which refer to  , probably meaning something like “stoneworking.” The same inscription that refers to Sahure’s false doors also states that  “stoneworking (?) was produced every day” (Urk. I, 38, 17). The best way of reconciling these difficulties might be to derive hryw-’ from hr-’, which may well represent a substantive in cases such as  (Urk. I, 20, 13) and  (Urk. I, 116, 14). As Edel has noted in discussing these examples, the restoration of  is suggested by Urk. I, 147, 3: “… (j jl waaaa ^ ^-<W perhaps best translated “it wasn’t because of there not being any authorized means.” But the same meaning is indicated re-
"authorizations," which, in concrete form, would be small tags (to which the plural sign o o o would be appropriate) approving the execution of a project. The passage referring to the false doors would then be translated: "His Majesty had authorizations applied to them, that they might be inscribed with lapis lazuli." And the related titles would mean:

1. "Custodian of authorizations of the king" (reading hry hryw- n(w) nsw.t.)
2. "Overseer of authorizations of the royal decree(s)"
3. "Custodian of authorizations of the royal decree(s)"
4. (4, 5) "Overseer of authorizations of the king for the stoneworking of the Great House" (The latter reading hmy-r hryw- n(w) nswt n s pr'3.)

4. Enigmatic epithets of a master butcher

Among the examples of the Old Kingdom title kbh nmt which I listed in Orientalia 29, 1960, 174, one of these, from Reisner's G 2191, is followed by some extremely unusual epithets (Fig. 7 and Pl. 1 a) 79. They fill the second of two lines of text on an architrave above the false door of the tomb chapel, the first line of which contains the usual offering formula. The owner's other titles include w'b nswt, hm-ntr Hwfw, rh-nswt and shd hntyw-s pr'3, and on the basis of their sequence Klaus Baer has dated the tomb to the Sixth Dynasty 80.

The first epithet, hry sst3 n kkw, is clearly "he who is privy to the secret of darkness." The next begins with a sign that is extremely difficult to identify. The form of the top evidently excludes and , and the latter would, in addition, have a flatter base. The Old Kingdom form of is more similar, but does not yield a very satisfactory meaning; one would either have to rearrange the sequence of signs, reading sw3d ("one who renews"), in which case the absence of an object seems unlikely; or one might take as a participle + the dependent pronoun sw referring to the deceased ("he is vigorous," or the like), but such a construction is hardly possible in the midst of a series of titles and epithets. It also seems unlikely that the sequence could be interpreted as wh.s' ("its pillar," referring to nmt. I am therefore inclined to interpret the three signs as wb3 sw,

77 Edel, Altäg. Gramm., § 775, where, however, the of Urk. I, 39, 2 is again translated "Ge­hilfen."
78 Kaplony, Inschriften der ägyptischen Frühzeit II, p. 1054, inverts the order of the two signs in this title and reads nmt as pr-qbh (or qbbh, hut qbbh). The reading nmt is confirmed by my other Old Kingdom evidence, however, as well as by variants in the Coffin Texts where nmt is paralleled by (CT I, 283; V, 257). This may be compared with the (reversed) writing in the very late O.K. tomb of H5-lst. at Saqqara. The reading of kbh is confirmed by the writing A in A.M. Moussa and F. Junge, Two Tombs of Craftsmen, p. 33, (and pls. 10, 14), where the first of the CT references is also cited. Cf. also Kaplony, Kleine Beiträge, p. 159, where the reading qbh nmt is admitted "wenigstens für das spätere A. R."
79 I am indebted to the late William Stevenson Smith for the photographs on which my drawing is based, and to William Kelly Simpson for permission to use them.
80 Rank and Title in the Old Kingdom, pp. 117, 398; 242; 261; range VI B-G (Teti, year 10, to end of Dynasty).
"who opens it" (the darkness)81. The projections at the base of the signs are somewhat unexpected, but those at the left are uncertain, perhaps belonging to a series of ridges left by the chisel in clearing the ground of the relief; and the projection at right may possibly be an accidental accretion. Moreover, a circle seems indicated within the base of the sign. For the altogether exceptional writing of $\begin{array}{c} \text{\textdagger}\end{array}$ as $\begin{array}{c} \text{\textdagger}\end{array}$ one might compare an Old Kingdom example of $\begin{array}{c} \text{\textdagger}\end{array}$ for the independent pronoun $\begin{array}{c} \text{\textdagger}\end{array}$. In the present case such a substitution would be quite understandable in view of the cryptic nature of the inscription, which becomes more evident in the succeeding phrases.

These phrases are, at first sight, indecipherable, but they are easily understood, when it is perceived that the sign $\begin{array}{c} \text{\textdagger}\end{array}$ is to be read as $\begin{array}{c} \text{\textdagger}\end{array}$ in each of the two cases where it occurs. Evidently the substitution was suggested by the occasional use of $\begin{array}{c} \text{\textdagger}\end{array}$, for $\begin{array}{c} \text{\textdagger}\end{array}$, and vice versa, which is attested as early as the Old Kingdom82, but the use of $\begin{array}{c} \text{\textdagger}\end{array}$ is disguised by reducing it to a single arm: $\begin{array}{c} \text{\textdagger}\end{array}$. Once this substitution is understood, one may read $\begin{array}{c} \text{\textdagger}\end{array}$ in strangling the birds of the desert regions.

Putting all this together, I suggest that the entire line means: "The Master Butcher of the Slaughterhouse of the Palace, He Who Is Privy to the Secret of the Darkness, Who Opens It (the darkness) in Strangling the Bird of the Desert Regions, $\begin{array}{c} \text{\textdagger}\end{array}$.

While these epithets are apparently without parallel, there can be no question that they allude to the apotropaic symbolism that was attached to the slaughter of cattle and fowl, these victims representing the enemies of Egypt and the forces of chaos. That association explains the reference to darkness85 as well as the designation of the fowl as belonging to the desert regions, which strikingly anticipates a reference to animals sacrificed in the Graeco-Roman temple of Edfu: "all animals (of) that are in the desert, namely all the forms of the accursed Seth"86. As Junker has pointed out, the connection with the typhonic god is also attested in the Ramesseum Dramatic Papyrus which dates to the Middle Kingdom but doubtless embodies a much older tradition; here the decapitated heads of a kid and goose are identified as "the head of Seth"87. And Junker emphasizes how very specifically this sort of meaning is conveyed by the funerary attendant who presents a goose while wringing its neck—just as is shown by the determinative of $\begin{array}{c} \text{\textdagger}\end{array}$ in the present inscription.

Apart from these associations the text is of interest because of the repeated use of $\begin{array}{c} \text{\textdagger}\end{array}$, a sign which, in the Old Kingdom, invariably had the phonetic value $\begin{array}{c} \text{\textdagger}\end{array}$, which was the normal writing of $\begin{array}{c} \text{\textdagger}\end{array}$. So deliberate a replacement, involving two such common phonetic signs, can only be described as cryptographic—a device intended to enhance the mysterious nature of the butcher\'s role in ritualistic slaughter. This is not the first evidence of cryptography in a hieroglyphic text of the Old Kingdom, but it is much more subtle than the sole example that has previously been noted88.

81 For Old Kingdom examples of the sign see Davies, Deir el Gebrawi I, pl. 13; Oriental Institute, Mereruka, pl. 168; Blackman and Apted, Meir V, pl. 22; BM 994 (James, Hieroglyphic Texts I, pl. 25, 3); Cairo C. G. 1435 (22).
82 Cairo CG 45, discussed in JARCE 2, 1963, 24–27.
83 For $\begin{array}{c} \text{\textdagger}\end{array}$ in place of $\begin{array}{c} \text{\textdagger}\end{array}$ see Hassan, Giza III, pl. 37, and Pyr. 1468b (P), both cited by Edel, Altäg. Gramm., § 757; for $\begin{array}{c} \text{\textdagger}\end{array}$ in place of $\begin{array}{c} \text{\textdagger}\end{array}$ see ASAE 43, 1943, 610, quoted by Edel, op. cit., § 1079.
84 For the use of the plural indirect genitive after an apparent singular see JAOS 76, 1956, p. 103 and n. 20.
85 I know of only one other case where $\begin{array}{c} \text{\textdagger}\end{array}$ “darkness” is mentioned in an Old Kingdom title or epithet: $\begin{array}{c} \text{\textdagger}\end{array}$ (Abu Bakr, Giza I, p. 64, fig. 41A). Possibly this mean “who washes the dark (dispels it?), priest of Horus Who Beholds the Lamp”; for the first element cf. the titles from another Giza mastaba quoted in ZÄS 93, 1966, p. 69, n. 53. The second element (which is repeated Abu Bakr, o.c., p. 59, fig. 39) might alternatively be translated “who beholds Horus, priest of the lamp.”
86 Quoted by Junker in “Die Schlacht- und Brandopfer und ihre Symbolik im Tempelkult der Spätzeit,” ZÄS 43, 1910, 72, from Pichl, Inscriptions II, 119; PM VI, 161, 310–311.
5. The reading of \[\text{sign}\]

One of the more familiar groups of titles of the Old Kingdom is \[\text{sign}\], preceded by \text{imy-r} “overseer,” \text{hrp} “director,” or \text{shd} “inspector.” There can be little question that these titles are judicial, for the officials who hold them are frequently priests of Maat\(^8\) and have other titles that are related to the ministration of justice\(^9\). Because of these associations, it has long been assumed that they refer to “scribes concerned with petitions” reading \(\text{sr}(w)\text{ir}(yw)\text{-spr}(w)\)^{10}. The \text{Wörterbuch} (IV, 101) unhesitatingly endorses the reading of \(\text{sign}\) as \text{spr} in this context, although some doubt is expressed concerning \text{iry spr}. That reading is excluded, however, by the fact that not a single one of the Old Kingdom occurrences of \text{iry spr} shows the normal form of \text{spr}, with the ends squared off rather than pointed\(^92\). The substitution of \(\text{sign}\) for \text{spr} is not very common in this period, and should be expected in only a relatively small number of the many occurrences\(^93\). As it is, the writings are consistently similar to \(\text{sign}\), the crescent moon, as it appears in the determinative of \(\text{ib}\) and (by phonetic transference) in \(\text{w'h-fruit}\)^{94}. Some slight modifications, namely \(\text{sign}\) and \(\text{sign}\), appear in all three uses of the sign.

It should therefore come as no surprise that something very like the same reading has been definitely confirmed by a new piece of evidence. This is the schist palette shown in Fig. 8 and Pl. Ib. It is 29 cm. long and comes from the excavations of Hamada and Farid at Qatta in the winter of 1948–49, shaft tomb G 4, along with other objects belonging to the same person. Dr. Dia Abou Ghazi, to whom I am indebted for permission to publish it, informs me that the palette, formerly Cairo Museum J. 88865, now belongs to the municipal museum of Port Tawfik.

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\(^{89}\) Mariette, Mastabas, pp. 165, 173, 229, 247, 248, 266, 327, 423, 425; F. Bisson de la Roque, Fouilles Abou Rossch 1924, p. 58 and pl. 33; Junker, Giza VII, fig. 89, p. 223; Hassan, Giza V, figs. 101, 107, pp. 241, 249; Firth and Gunn, Teti Pyl. Com., pl. 61.

\(^{90}\) The most frequent association is \text{hrp wshf} and one official is \(\text{sign}\), perhaps, however, to be interpreted as \(\text{sign}\) and \(\text{sign}\), for he has both these titles as well (Louvre E 17233: Vandier, Musées de France, Avril 1948, fig. 5, p. 55); cf. Mariette, Mastabas, pp. 229, 243, 247, 266, 320, 330. Several are \text{imy-r hwt-wrt}; ibid., pp. 165, 228, 425; Paget and Pirie, Pthathetep, pl. 33. Other titles relating to \text{hwt-wrt}: Junker, loc. cit.; Hassan, loc. cit.; Firth and Gunn, loc. cit. In one case the scribes in question are said to be “in the great council,” as evidenced by the title of a director of such scribes who is

\(^{91}\) Sethe in Murray, Saqqara Mastabas II, p. 18, 14; Junker, Giza VII, p. 201; Heiick, Beamenden, p. 73.

\(^{92}\) For Old Kingdom examples of \(\text{sign}\) see Junker, Giza III, fig. 28, foll. p. 166 (in the name \text{Spr-r'-nh}); Cleveland 3939.29 (Collection de feu M. Jean Lambroze d'Athènes et de M. Giovanni Dattari du Caire, Paris 1912, pl. 24, 284; name \text{N-spr}); Davies, Pthathetep I, pl. 9, 144.

\(^{93}\) One can gauge the rarity of this substitution from the writings of \text{srpt} collected by Hassan, Giza VI, Pt. 2, pp. 354–356.

\(^{94}\) Cf. Edel, Altäg. Gramm., § 144, Weill noted the resemblance to this sign in discussing an early example of the scribal title: 11\(^{e}\) et 11\(^{e}\) Dynasties, p. 226.

\(^{95}\) In the title: Murray, Saqqara Mastabas I, pl. 20; Mariette, Mastabas, p. 247. In \text{w'h}: Jéquier, Monument funéraire de Pepi II, II, pl. 87; Oriental Institute, Meroiuka, pl. 207.

\(^{96}\) In the title: Cairo CG 17002. In \text{ib}: Blackman, Meir IV, pls. 18, 19. In \text{w'h} (hieratic): P. Posener-Kriéger and J. L. de Cenival, Abu Sir Papyri, pl. 51, 2e.
The left column contains the titles "chief of the estate," "liegeman of the king," "overseer of scribes of the Great Mansion" and "scribe of those concerned with i'h." This series is terminated by the name '3-kw-Ppy. The right column repeats the first two titles and introduces the title "sole companion" between them, followed by the epithet "revered with the Great God 'ii97, his good name being 'Iy'98.

It will be noted that the Qatta inscription again provides the judicial association that is so often attested—in this case the Great Mansion, or law court—thus making it doubly certain that is the same title that occurs in the other instances. Furthermore the title is attributed to a certain in the dedication of his son again from Qatta (Cairo T. 137/49/1). These examples are particularly interesting because, to the best of my knowledge, they are further removed from the Memphite capital than any that have hitherto come to light, the only other non-Memphite example being Cairo CG 17002, an obelisk from Heliopolis which shows the rather similar form Qatta is not, to be sure, very remote from the Memphite area—scarcely more than 30 km. northwest of Giza by water, and these may have been officials at the royal Residence.

As so often happens, however, the clarification of one difficulty has faced us with another. If it is quite certain that the reading of in these titles is i'h, the precise meaning of this word is more obscure than ever. Important as monthly records were to the Egyptian scribe, it is difficult to believe that can mean "concerned with the moon" in this sense. If so, one would rather expect to find the word 3bd "month." Furthermore the word for moon is invariably written with the initial of i'h. The reading i'h is corroborated, however, by the Middle Kingdom butler's title which is also written and still more fully and in the Ramesseum Dramatic Papyrus this title is twice associated with the moon-god Thoth. Might the scribal and juridical associations of Thoth in turn help to explain the Old Kingdom title?

Erik Hornung

Struktur und Entwicklung der Gräber im Tal der Könige*


97 Cf. Ranke, PN I, 58, 17; II, p. 345. In two of these examples (Dyn. XI and later) '3i is a hypocoristicon of Sbk-'t; in the present case it is similarly an abbreviation of '3-kw-Ppy, and it is interesting that this in turn was replaced by 'Iy.
98 The names are cited by Ranke, PN II, 337 in reference to PN I, 8, 8.
99 Not in Ranke, PN, but cf. il-sm-f, PN I, 10, 19.
100 Wb. IV, 101 (18); discussed by Sothe, Dramatische Texte, p. 140. Note that the example in Spiegelberg-Pörtner, Ägyptische Grabsteine I, pl. 6, is written and not as quoted. The full writing occurs in Cairo CG 20160, cited by Steindorff, who gives the correct reading in ASAE 36, 1936, 173 (19).
101 Sothe, ibid, and p. 199 (lines 34, 80).
a) Courtesy Museum of Fine Arts, Boston

b) Courtesy Cairo Museum