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## Saqqara 2002 : Inscriptions

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## SAQQARA 2002: INSCRIPTIONS

Kamil Omar Kuraszkievicz

Fragments of jamb S/01/20, completing the biographical text found on it and reported on last year, were discovered in

the 2002 campaign, as was a group of inscriptions relating to an official named Ikhi.

## JAMB S/01/20 WITH AUTOBIOGRAPHICAL INSCRIPTION

Clearing of the area between Shaft 51 and the enclosure wall of the Netjerykhet complex<sup>1)</sup> has identified the limits of a chapel (no. 10) situated to the east of Shaft 51 and belonging to this tomb. Found in the removed debris were several further limestone fragments of jamb S/01/20 discovered in 2001.<sup>2)</sup> They must have been literally thrust into the ground by the falling blocks that crushed the jamb.

These new fragments completed the frontal and lateral sides of the jamb (*Fig. 1 a,b*; cf. *PAM XIII, Reports 2001* (2002), *Fig. 1* on page 148). The biographical inscription had been carved into the front of the jamb, while the lateral side had previously seemed to be void of any decoration. Conservation brought out traces of a relief on the badly weathered stone, while another newly discovered piece bore fairly well-preserved fragments of the decoration on both the front and lateral faces. Consequently, a more complete

interpretation of the object became possible.

The jamb was evidently the southern (left) side of a niche containing the false door and together with the other jamb it must have supported a lintel. This year's campaign also brought to light an anepigraphic offering table belonging to this cult place. Considering the evidence, one can estimate the width of the false door at c. 70 cm and the height at c. 110 cm. The frontal face of the jamb leans some 5 degrees to the back. Both jambs were probably decorated with inscriptions on the front and representations of offering bearers on the lateral sides, i.e., inside the niche, thus resembling other known objects of this kind (*Fig. 2*).<sup>3)</sup> To judge by the size and form of the block – the top surface has been preserved – it is fairly safe to assume that it was a whole unto itself, implying that the carvings preserved on the jamb represent the entire decoration of this wall of the niche.

1) Cf. K. Mysliwiec, *PAM XIII, Reports 2001* (2002), 135-142, and his report in the present volume.

2) Cf. K. Kuraszkievicz, "An Old Kingdom Autobiography from Saqqara", *PAM XIII*, op. cit., 147-150.

3) Cf. e.g. L. Borchardt, *Denkmäler des Alten Reiches II* (Catalogue général des Antiquités égyptiennes) (Le Caire 1964), nos. 1548, 1549.

FRONTAL SIDE

The phrase *jrrj hzzwt*<sup>4)</sup> can be reconstructed in all likelihood at the beginning of the first column of the text. In spite of the fact that the first sign is not preserved, a half-square size lacuna above the sign *r* speaks in favor of such a reading. It is not clear whether the phrase is here an independent epithet or the continuation of a longer sentence. However, since no case of a sentence being divided between two sides of a niche has been attested so far, one is safe to assume that the text preserved on this jamb is a self-contained entity. Therefore, it is practically certain that the words at the top of the first column of the text are to be identified as an independent epithet.

In the lacuna at the beginning of the second column the words *hm nj* can be restored, forming the phrase *hm nj nb.j* which also occurs earlier in the same text. The dimensions of the lacuna indicate that also in this case the word *nb* could have been written with the initial phonetic complement, which is otherwise found only sporadically.<sup>5)</sup>

These observations make the composition of the text quite clear. The preserved part of the self-laudatory text consisted of three parts: an epithet, followed by two autobiographical sentences and a title, which most probably preceded the name of the deceased. Although it may not be excluded that the text began on the lintel, this eventuality seems less probable, as lintels usually received separate decoration.<sup>6)</sup>



Fig. 1a. The frontal and lateral side of the jamb with recently found elements fixed in place (Photo M. Jawornicki; W. Jerke)

4) The epithet, common in the late Old Kingdom, has the form of an imperfective active participle *jrrj* (E. Edel, *Altägyptische Grammatik, Analecta Orientalia* 34/39 (Rome 1955-1964), (= AÄG), §§ 629-637, esp. 636) with its object expressed by the imperfective passive participle *hzzwt* (Edel §§ 638-64, esp. 642 cc).

5) The graphy, although rare, is attested at the Memphite necropolis in tombs dated to the reign of Teti-Pepy I: Ankhmahor/Sesi (Urk. I, 205.7), Ka-aper (N. Kanawati, A. Hassan, *The Teti Cemetery at Saqqara, vol. I. The Tombs of Nedjet-em-pet, Ka-aper and Others* (Sydney 1996), pl. 50b, column 2 of the text).

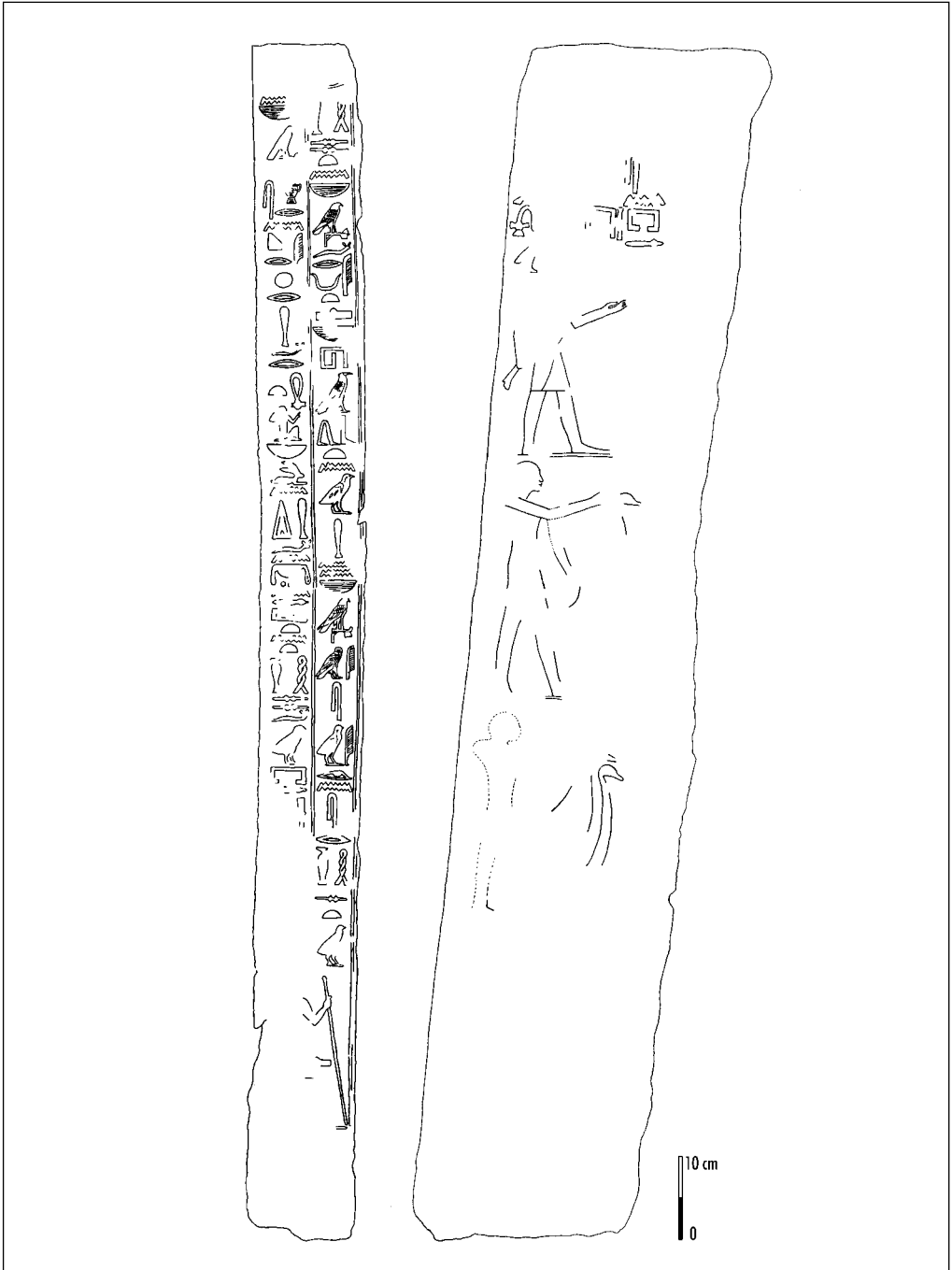


Fig. 1b. The frontal and lateral side of the jamb with freshly found elements fixed in place  
(Drawing K. Kuraszkiwicz)

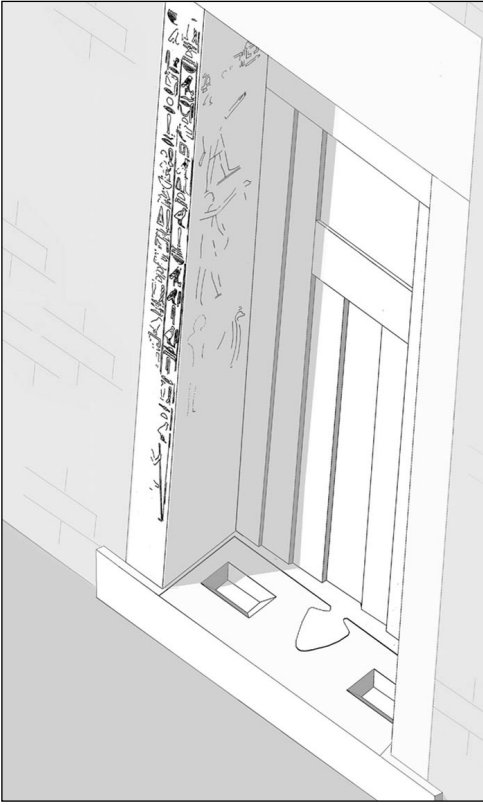


Fig. 2. Reconstruction of the offering place in Chapel 10, showing the position of jamb S/01/20 (Drawing K. Kuraszkiwicz)

The text can now be reconstructed as follows:<sup>7)</sup>

(1) [jr]rj hzzwt nb.f jr wpwt nb(t) h3bt.n w(j)<sup>8)</sup>  
hm nj nb.(j) jm.s jw jr.n.(j)<sup>9)</sup> s(j) r hz.t  
wj<sup>10)</sup>

(2) [hm nj] nb.(j) hr.s n jqr.(j) hr hm.f<sup>11)</sup>  
r mjtj.(j) nb wn hm.f dj.(f) n.(j) nbw n 3t  
njt hzz.f w(j) hrp [...] pr-3 [...] <sup>12)</sup>

The first sentence of the autobiographical part of the text begins with a topicalized object of the main clause introduced by *jr*.<sup>13)</sup> The main clause uses the *jw sdm.n.f* form, serving as a perfect tense.<sup>14)</sup> Since a passive meaning of this form is not attested in the Old Kingdom,<sup>15)</sup> the *s* following the *jr.n* should be understood as the dependent pronoun *sj* and thus object of the verb rather than suffix pronoun – its subject.

It is worth mentioning that the sentence begins with a general reference to “every mission” rather than to any particular event.<sup>16)</sup>

It seems most probable that the verb form used in the main clause of the second sentence is to be understood as the *wn.f sdm.f* form, indicating a habitual action in

6) On the decoration of this kind of objects, cf. H. G. Fischer, *Dendera in the Third Millennium BC* (New York 1968), Appendix C, 215-220.

7) For the earlier reconstruction see the author's previous report: K. Kuraszkiwicz, *PAM XIII, Reports 2001* (2002), esp. 149.

8) On the perfective relative form used here, cf. Edel, AÄG, §§ 665-666; see also § 674 (Urk. I, 134.2, 221.5). On the use of the dependent pronoun as the object of a transitive verb, Edel, AÄG, § 668.

9) On the perfective form *jw sdm.n.j*, cf. Edel, AÄG, § 170; E. Doret, *Narrative Verbal System of Old and Middle Egyptian* (Geneva 1986), 98-102.

10) On the *sdm.t.f* form after the preposition *r*, cf. Edel, AÄG, § 734. (On the other interpretation of the phrase *jr hztj wj nb.j* – as a prospective relative form, cf. Doret, op. cit., 25, notes 108, 110).

11) Causal circumstantial clause introduced by *n*, cf. Edel, AÄG, § 757 f, 850 bb. The use of a *mrr.f* form in such clauses, Edel, AÄG, § 503; rarely *sdm.f* without gemination, Edel, AÄG, § 510.

12) Possibly head of the embalmers or of the necklace stringers at the Great House, cf. Kuraszkiwicz, *PAM XIII*, op. cit., 149, note i.

13) Edel, AÄG, § 873.4.

14) Edel, AÄG, § 888, Doret, op. cit., 97 ff.

15) Doret, op. cit., references on page 121.

16) On phrases referring to activities in the royal service, cf. e.g. N. Klothe, *Die (auto-)biographischen Inschriften des ägyptischen Alten Reiches: Untersuchungen zu Phraseologie und Entwicklung* (Hamburg 2002), 175-211.

the past.<sup>17)</sup> If this is the case in the present text, one of the two suffixes of the 3 m. must be considered omitted in writing. However, D. Silverman notes a single occurrence of the *wn sdm.f* form in an inscription dated to the early Sixth Dynasty.<sup>18)</sup> Therefore, the lection *wn dj hm.f* cannot be excluded in the case of the present text, although this verbal form would have been extremely rare, if not inexistent,<sup>19)</sup> and therefore the first interpretation seems more plausible.

The following translation of the text now as a whole seems appropriate:

[The one who do]es what is praised by his Lord. As for every mission that the Majesty of my Lord has sent me to,<sup>20)</sup> I have accomplished it that I would be praised by [the Majesty] of my Lord for this, (and) because I was efficient by His Majesty, more than everyone equal to me. His Majesty used to give me gold<sup>21)</sup> because he has praised me, (namely) the director of [...] of the Great House [...]

#### LATERAL SIDE

The lateral side of the block, forming originally the southern (left) wall of the niche containing a false door, is decorated with representations of offering bearers, executed in very low raised relief and arranged in three or four registers, each of them being occupied by a single figure of an offering bearer turned towards the false door. Preserved are traces of three striding male figures and there is enough space below them for a fourth one, which has not been preserved. The uppermost figure holds a calf, one of its legs still being visible. The figures in the second and third register hold birds, most probably geese. Above the representations of the offering bearers, traces of an inscription are visible. Its meaning, however, is not clear. It seems that it contained the title of the tomb owner (a fragment, [...] *nj pr-ꜥ*, is well preserved). As should be expected, it was followed by his name, and possibly preceded by a phrase *sphṯ stpt XX n NN* (bringing the choice of XX for NN).

### INSCRIPTIONS FROM THE TOMB OF IKHI

Exploration in 2002 of two rock-cut tombs (Chapels 13 and 14) discovered in square 1715<sup>22)</sup> brought to light in Chapel 14 inscriptions on architectural fragments<sup>23)</sup> containing the name and titles of the tomb

owner, as well as those of his son, both bearing the same name – Ikhi<sup>24)</sup> – and *rn nfr Mery* (for the false door, see *Fig. 3* below, also *in situ Fig. 15* on page 126 in this volume).<sup>25)</sup>

17) Edel AÄG, §§ 895-896; Doret, op. cit., 111-112

18) D. P. Silverman, The Threat-formula and Biographical Text in the Tomb of Hesi at Saqqara, *JARCE* 37 (2000), 8, note 41; cf. also, N. Kanawati, M. Abder-Raziq, The Teti Cemetery at Saqqara V. The Tomb of Hesi (Warminster 1999), 37, pl. 59 b.

19) See: Edel, AÄG, §§ 894-897; Doret, op. cit., 111-112 and 119.

20) Cf. Urk. I, 134.1-2: *mḥ nb.j jb.f jm.j m wpwt nbt h3bt.n.f jm.s* (biography of Heqaib).

21) Cf. e.g. references to royal rewards in the biography of Merptahankhmeryre: Urk. I, 221.1-2, 9-10.

22) Cf. report by K. Mysliwiec in this volume.

23) The fragments are: a false door still standing *in situ* (cf. contribution by K. Mysliwiec in this volume and *fig. 3*); two jambs – CH14-FR-02-4 and 5, probably framing a niche in the rear part of Chapel 14, in which the false door is set; and a block – CH14-FR-02-2, which was found in the debris filling the partly excavated shaft 14/1 and which has yet to be attributed to a specific place in the decoration of the chapel.

24) For *Jhṯ*, cf. Ranke, PN I, 45, no. 10.

25) For *Mrjj*, cf. Ranke, PN I, 160, no. 1.

The following titles are attested for Ikhi I:

1. *jmj-r3 hnw* – overseer of the residence;<sup>26)</sup>
2. *jmj-r3 zš(w) ʿprw* – overseer of the scribes of the crews;<sup>27)</sup>
3. *mtj nj ʿpr wj3* – regulator of the crew of the ship;<sup>28)</sup>
4. *hntj-š Mn-nfr-Mrjj-Rc* – attendant of the pyramid of Pepy I;
5. *hntj-š Dd-swt-Ttj* – attendant of the pyramid of Teti;<sup>29)</sup>
6. *htmtj bjtj* – sealer of the King of Lower Egypt;<sup>30)</sup>
7. *htmtj ntr* – god's sealer (boat captain);<sup>31)</sup>
8. *htmtj ntr m wj3wj 3(wj)* – god's sealer in two great boats;<sup>32)</sup>

9. *hrj-tp nswt* – chamberlain of the king;<sup>33)</sup>  
 10. *smr wʿtj* – sole companion;<sup>34)</sup> NB: All the titles, except for both *hntj-š* (nos. 4, 5), are attested on the false door, while titles nos. 4, 5, 7, 9, 10 are found on the jambs.

As for Ikhi/Mery II, the inscriptions on blocks CH14-FR-02-2 and CH14-FR-02-4 mention, after Ikhi/Mery I, also *z3.f htmtj ntr Mrjj* and *z3.f htmtj ntr Jhj*, respectively, thus attesting one of his titles.

Few individuals named Ikhi are found in other sources.<sup>35)</sup> The title of the god's sealer was held by only one of them, mentioned in four inscriptions in Wadi Hammamat (Hammamat 30,<sup>36)</sup> 61,<sup>37)</sup> 103,<sup>38)</sup> 107<sup>39)</sup>). Two of these inscriptions

26) D. Jones, *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, BAR International Series 866 (Oxford 2000) (= Jones, Index), 197, no. 738; cf. N. Strudwick, *The Administration of Egypt in the Old Kingdom* (London 1985), 68.

27) D. Jones, *A Glossary of Ancient Egyptian Nautical Titles and Terms* (= Jones, Glossary) (London 1988), 61-62, no. 53; P.-M. Chevereau, "Contribution à la prosographie des cadres militaires de l'Ancien Empire et de la Première Période Intermédiaire. B - titres nautiques", *RdE* 40 (1989), 31-32; Jones, Index, 210-211, no. 783.

28) The title is not attested elsewhere. The only other Old Kingdom titles formed with *mtj nj z3* (Jones, Index, 452-453, nos. 1694-1695) and *mtj nj hzt*, being presumably a variant of the previous (A. M. Roth, *Egyptian Phyles in the Old Kingdom* (Chicago 1991), 214; Jones, Index, 452, no. 1693). It may be assumed that *mtj nj ʿpr wj3* fulfilled a similar function in respect to the ship's crew as *mtj nj z3* in respect to the workgroup or priestly phyle (W. Helck, *Untersuchungen zu den Beamtentiteln des ägyptischen Alten Reiches* (Glückstadt 1954) (= Helck, *Beamtentiteln*), 130; B. J. Kemp, *Ancient Egypt. Anatomy of a Civilization* (London-New York 1991), 112-113; B. E. Shafer, *Temples, Priests and Rituals: An overview*, in: ed. B. E. Shafer, *Temples of Ancient Egypt* (London 1997), 13). Possibly *mtj nj ʿpr wj3* was a variant of the title *hrp ʿpr(w)* (attested in the Old Kingdom: Chevereau, *RdE* 40, op. cit., 24), introduced during the reign of Pepy I (as was *mtj nj z3*) and not used later.

29) Jones, Index, 694, no. 2537. On the interpretation of the title *hntj-š* as "attendant" instead of the earlier accepted "tenant of the land", cf. A. M. Roth, *The Cemetery of Palace Attendants* (Boston 1995), 42-43; P. Posener-Kriéger, "Les archives du temple funéraire de Néferirkarê-Kakai", *BdE* 65, (London 1968), 577-581. Cf. also N. Kanawati, "Saqqara Excavations shed new light on Old Kingdom history", *BACE* 1 (1990), 63. N. Kanawati, M. Abder-Raziq, *The Teti Cemetery at Saqqara*, vol. III. *The Tombs of Neferseshemre and Seankhuiptah* (Warminster 1998), 39; M. Barta, *Abusir V* (Prague 2001), 130-132.

30) Jones, Index, 763, no. 2775.

31) Jones, Glossary, 104, no. 238 (as *sd3wtj ntr*); Chevereau, *RdE* 40, op. cit., 4-11 (as *htmw ntr*); Jones, Index, 767, no. 2791; Helck, *Beamtentiteln*, 93ff. Cf. also E. Eichler, *Untersuchungen zum Expeditionswesen des ägyptischen Alten Reiches* (Wiesbaden 1993), 234-254.

32) Jones, Glossary, 105, no. 241; Chevereau, loc. cit.; Jones, Index, 769, no. 2796.

33) Jones, Index, 788, no. 2874. On another interpretation (as *tpj hr(t) nswt* – property administrator of the king), see H. Goedicke, "Titles for Titles", in: ed. S. Allam, *Grund und Boden* (Tübingen 1994), 227-234.

34) Jones, Index, 892, no. 3268.

35) Cf. Ranke, PN I, loc. cit.

36) Goyon, *Nouvelles inscriptions rupestres du Wadi Hammâmât* (Paris 1957), 64, pl. XXXII; cf. Eichler, op. cit., 61 no. 92.

37) Couyat, Montet, "Les inscriptions hiéroglyphiques et hiératiques du Ouâdi Hammâmât", *MIFAO* 34 (Le Caire 1912), 58; cf. Eichler, op. cit., 70, no. 122.

38) Couyat, Montet, op. cit., 72, pl. XXV; cf. Eichler, op. cit., 73, no. 132.

39) Couyat, Montet, op. cit., 74, pl. XXVII; cf. Eichler, op. cit., 74 no. 133.

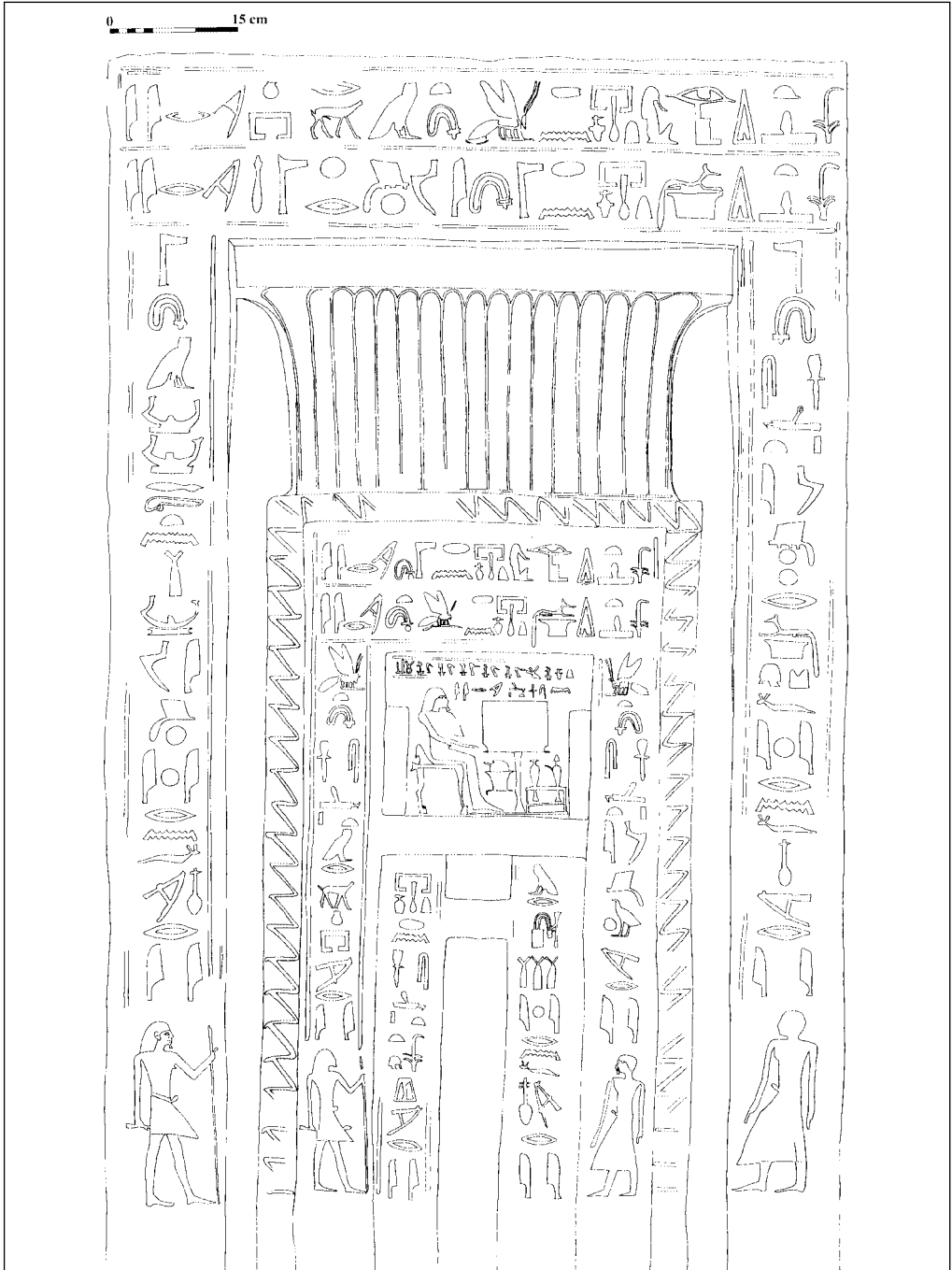


Fig. 3. The false door of Ikhi in Chapel 14  
(Drawing K. Kuraszkiwicz)



also contain the name and title of the latter's son, *jmj jrtj ḥprw wjz*.<sup>40</sup> *Jh*j (Hammamat 30 and 132). All the texts were written in connection with the expedition(s) during the later part of the reign of Pepy I. The names of both men and the title of Ikhi I indicate that the two Ikhis attested in Wadi Hammamat are almost certainly to be identified with the owner of Chapel 14 and his son. The only difference is in the titles of the younger Ikhi II. However, it should be

expected that the inscriptions in the chapel correspond to a later stage in the career of Ikhi II, and therefore the title he bears there is superior. In Chapel 14 there are two shafts, both apparently provided with a burial chamber at the bottom. Presumably both Ikhi I and Ikhi II were buried there. Thus, it seems that the chapel was the resting place – and thus a more complete record – of the two officials previously known only through their achievements.

40) Captain of a ship's crew: cf. Chevereau, *RdE* 40, op. cit., 11-14; Jones, Index, 47, no. 243.