SAQQARA 2002: INSCRIPTIONS

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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 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. 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 XIll, 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). 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.

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

The phrase \textit{jrj lzwt} 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 \textit{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 \textit{hm nj} can be restored, forming the phrase \textit{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 \textit{nb} could have been written with the initial phonetic complement, which is otherwise found only sporadically.\textsuperscript{5)

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.\textsuperscript{6)

\textsuperscript{4)} The epithet, common in the late Old Kingdom, has the form of an imperfective active participle \textit{jrj} (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 \textit{lzwt} (Edel §§ 638-64, esp. 642 cc).

\textsuperscript{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), K a-aper (N. Kanawati, A. Hassan, The Teti Cemetery at Saqqara, vol. I. The Tombs of Nedjet-em-pet, K a-aper and Others (Sydney 1996), pl. 50b, column 2 of the text).

Fig. 1a. The frontal and lateral side of the jamb with recently found elements fixed in place (Photo M. Jawornicki; W. Jerke)
Fig. 1b. The frontal and lateral side of the jamb with freshly found elements fixed in place
(Drawing K. Kuraszkiewicz)
The text can now be reconstructed as follows: 7)

(1) [jr]j r hzzwt nb.f jr wpwt nb(t) hbt.n w(j) 8) hm nj nb.(j) jm.s jw jr.n.(j) 9) s(j) r hzt nb.

(2) [hm nj] nb.(j) hr.s n jqr.(j) hr hm.f 10) r mjtj.(j) nb wn hmf dj.(j) n.(j) nbw n c’t njt hzz.f w(j) hrr [... pr-c’ [... 11)

The first sentence of the autobiographical part of the text begins with a topicalized object of the main clause introduced by jr. 13) The main clause uses the jw sDm.n.f form, serving as a perfect tense. 14) Since a passive meaning of this form is not attested in the Old Kingdom, 15) 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. 16) 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
the past.\textsuperscript{17} 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.\textsuperscript{18} Therefore, the lection $wn \ dj \ hmf$ cannot be excluded in the case of the present text, although this verbal form would have been extremely rare, if not inexistent,\textsuperscript{19} and therefore the first interpretation seems more plausible.

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

[The one who does what is praised by his Lord. As for every mission that the Majesty of my Lord has sent me to,\textsuperscript{20} 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\textsuperscript{21} because he has praised me, (namely) the director of [...] of the Great House [...]]

\section*{INSCRIPTIONS FROM THE TOMB OF IKHI}

Exploration in 2002 of two rock-cut tombs (Chapels 13 and 14) discovered in square 1715\textsuperscript{22} brought to light in Chapel 14 inscriptions on architectural fragments\textsuperscript{23} containing the name and titles of the tomb owner, as well as those of his son, both bearing the same name – Ikhi\textsuperscript{24} – and \textit{rn nfr Mery} (for the false door, see Fig. 3 below, also in situ Fig. 15 on page 126 in this volume).\textsuperscript{25}

\section*{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, [...] \textit{nj pr-\textit{r}}\textsuperscript{3}, is well preserved). As should be expected, it was followed by his name, and possibly preceded by a phrase \textit{spxt stpt XX n NN} (brining the choice of XX for NN).

\textsuperscript{17} Edel AÅG, §§ 895-896; Doret, op. cit., 111-112

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

\textsuperscript{19} See Edel, AÅG, §§ 894-897; Doret, op. cit., 111-112 and 119.

\textsuperscript{20} Cf. U lk. I, 134-1-2: \textit{mh nb jbj fmj} \textit{m wpwr nbt hbt n fjm s} (biography of Heqaib).

\textsuperscript{21} Cf. e.g. references to royal rewards in the biography of Merptahankhmyere: U lk. I, 221.1-2, 9-10.

\textsuperscript{22} Cf. report by K. Myśliwiec in this volume.

\textsuperscript{23} The fragments are: a false door still standing in situ (cf. contribution by K. Myśliwiec in this volume and fig. 3); two jambs - CH 14-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 - CH 14-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.

\textsuperscript{24} For \textit{Jb}, cf. Ranke, PN I, 45, no. 10.

\textsuperscript{25} For \textit{Mrj}, cf. Ranke, PN I, 160, no. 1.
The following titles are attested for Ikhi I:

1. \textit{jmj-rA hnw} – overseer of the residence;\textsuperscript{26)
2. \textit{jmj-rA za(w) prw} – overseer of the scribes of the crews;\textsuperscript{27)
3. \textit{mjt nj pr wj3} – regulator of the crew of the ship;\textsuperscript{28)}
4. \textit{hntj-§ Mn-nfr-Mrij-Rc} – attendant of the pyramid of Pepy I;
5. \textit{hntj-§ Dd-swt-Tij} – attendant of the pyramid of Teti;\textsuperscript{29)}
6. \textit{hmtjt bhij} – sealer of the King of Lower Egypt;\textsuperscript{30)}
7. \textit{hmtjt ntr} – god’s sealer (boat captain);\textsuperscript{31)}
8. \textit{hmtjt ntr m wjw (wj)} – god’s sealer in two great boats;\textsuperscript{32)}
9. \textit{hrj-tp nswwt} – chamberlain of the king;\textsuperscript{33)}
10. \textit{smr w’tj} – sole companion;\textsuperscript{34)}

NB: All the titles, except for both \textit{hntj-§} (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 \textit{zA.f hntj ntr Mrij} and \textit{zA.f hntj ntr Ijy}, respectively, thus attesting one of his titles.

Few individuals named Ikhi are found in other sources.\textsuperscript{35)} The title of the god’s sealer was held by only one of them, mentioned in four inscriptions in Wadi Hammamat (Hammamat 30,\textsuperscript{36) 61,\textsuperscript{37) 103,\textsuperscript{38) 107\textsuperscript{39) }}).

Two of these inscriptions
Fig. 3. The false door of Ikbi in Chapel 14
(Drawing K. Kuraszkiewicz)
also contain the name and title of the latter’s son, jmjj jrtj ‘prw wṣj’(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.