

Two Identical Door lintels from the Eighteenth Dynasty at the Egyptian Museum in Cairo

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(JE 2019 and TR 29.6.4.6)

عتبتي باب متطابقتان من الأسرة الثامنة عشرة بالمتحف المصري بالقاهرة

(JE 2019 and TR 29.6.4.6)

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Abstract:

This paper deals with two door lintels of *Imn-ndm*¹ and his wife *twi* (JE 2019), and *Imn-hꜣt* the son of the senior inspector of scribes *Imn-m-hꜣt* and his wife *Nfwt-iry* (TR 29.6.4.6) which are preserved at the Cairo Museum. These lintels were found in Sheikh Abd El-Qurna at Thebes and dated from the beginning of the Eighteenth Dynasty up to the reign of Thutmose IV based on the wife title (*hmt .f*) in the first slab and (*snt.f*) on the second. They are identical in representing the two couples, a man, and his wife, who adore Osiris and Anubis. There are slight differences between the two lintels.

Key words: Door lintels, *imn-ndm*, *twi*, senior inspector of scribes, *imn-m-hꜣt*, *nfwt-iry*

الملخص:

يتناول هذا البحث عتبتين باب لإمون نجم وزوجته توي وإمون حتب ابن كبير مفتشي الكتابة إمون إم حات وزوجته نفرت إيري المحفوظان الآن في المتحف المصري بالقاهرة، تم العثور على هذين العتبتين في طيبة وتؤرخ ببداية الأسرة الثامنة عشرة (العتب الأول) وعهد تحتمس الرابع (العتب الثاني) اعتمادا على لقب الزوجة (أمرأته) في اللوحة الأولى و(أخته) في الثانية. والعتبتين متطابقتان في تمثيلهما لزوجين رجل وزوجته يقفان في وضع العبادة أمام أوزوريس وأنوبيس مع وجود اختلافات طفيفة بينها.

الكلمات الدالة: عتبات الأبواب، أمون نجم، توي، مفتش الكتابة الأقدم، أمون أم حات، نفرت إيري

1- Introduction:

These two door lintels are kept at the Cairo Museum no. (JE 2019 and TR 29.6.4.6). They are dated to the Eighteenth Dynasty, from the beginning of the dynasty to the reign of Thutmose IV. They were found at Sheikh Abd El-Qurna Thebes and share the same iconography. They depict two couples on the right and left sides, who adore Osiris and Anubis. However, there are slight differences between the two lintels.

First Door lintel: No. JE 2019:(fig.1)

Dimensions: 170 × 57 × 59 cm.

3.1: Description:

I would like to express my appreciation to Prof. Ashraf Fathy for his valuable comment on this article and Mrs. Sabah Abdelrazik, former Director of Cairo Museum for permission to publish these objects.

¹ Ranke, H. *Die Ägyptischen Personennamen*, Band, I. 1935, Umschreibungslisten. Glückstadt: Augustin. S. 29.23.



Figure 1 (JE 2019):© Iman Elsaid

2- Second Door lintel: (TR 29.6.4.6) (JE.11951) :(fig.2)

3.1. Description:

This rectangular, sandstone lintel belongs to: “the scribe of the offering table of the Lord of the Two Lands *imn-m-ḥtp*” “son of the senior inspector of scribes *imn-m-ḥꜣt*” and his wife *nfꜣrt-iry*. The lintel depicts in sunken reliefs a double representation of the owner and his wife, who present offerings to Osiris and Anubis. This lintel is broken into three parts with two long cracks which runs vertically from the top to the bottom.⁷

⁷ PM. I.2, 816.

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Osiris and Anubis sit before an offering table back-to-back on low back chairs whose legs have an animal form.

Anubis faces the right. He is shown with a human body and jackal head wearing a long wig. He is depicted as a wrapped mummy and wears a large necklace. His hand emerges from his tight dress holding the *w3s* scepter in his left hand and an *ʿnh* sign in his right. In front is a simple table on a high base. On the table are many vertical loaves of bread, while there is an oval perfume jar under the table. On the other side of the table stands the deceased *imn-m-ḥtp* and his wife *nfrt-iry*, who face Anubis and raise their hands in an adoration position. His long wig/hair reaches to his shoulders. He has a small chin and wears a large necklace without details. His torso is naked, and he wears a long kilt that extends below the knee. He is shown barefoot. His wife stands behind him with her hands down by her sides. Her long hair covers her shoulders, and she wears a long, tight dress and is barefoot.

On the left side is a representation of Osiris facing left. He wears the white crown and is depicted in his usual iconography as a wrapped mummy. He wears a large necklace without details (usually, it is a *wsh* necklace). His hand emerges from his tight dress holding two scepters, *w3s* and *nḥḥ*. He sits on a chair identical to that of Anubis'. In front is an offering table with the same details as the previous one. The deceased and his wife stand on the other side of the offering table in the same manner as described above.

Dimensions: 112 × 52 cm.

3.2.a Inscirption:

Inscription Text (1) above *imn-m-ḥ3t* and his wife *nfrt-iry* before Anubis:



1.a. *Inpw ḥnt(y) sh-nṯr Imy-wt nb t3 dsr*

1.a. “Anubis, foremost of god’s-hall, *Imiut*, lord of the necropolis”.








1.b. *rdit i3w n Inpw sn-t3 n Imy.wt in sš-wdḥw n nb-t3wy m [Pr]-<Imn> [Im]n-ḥtp m3^c-ḥrw ir.n s3b-shd-sš(w) [Imn]-m-ḥ3t snt.f mryt.f nbt-pr Nfrt-iry*

1.b. “Giving praise to Anubis, kissing the ground to *Imiut*, by the Scribe of Altar of the lord of the two lands, in (the temple of)] <Amon>, [*Amon*]hetep, justified⁸, It is made by the son of the

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	without details around his neck. He is shown barefoot and holds a <i>w3s</i> scepter in his left hand and an <i>nh</i> sign in his right.	mummy. He wears a large necklace without details. His hand emerges from his tight dress holding the <i>w3s</i> scepter in his left hand and an <i>nh</i> sign in his right.
Osiris	Osiris faces left wearing the <i>3tf</i> crown. He is depicted in his usual form as a wrapped mummy wearing a large necklace without details (usually a <i>wsh</i> necklace). His hand emerges from his tight dress holding three scepters: <i>hk3</i> , <i>w3s</i> , and <i>nhh</i> .	Osiris faces left wearing the white crown. He is depicted in his usual form as a wrapped mummy wearing a large necklace without details (usually a <i>wsh</i> necklace). His hand emerges from his tight dress holding two scepters: <i>w3s</i> and <i>nhh</i> .
The deceased's hair	The deceased <i>imn-nqm</i> has short hair.	The deceased <i>imn-m-htp</i> has long hair/wig reaching to his shoulders.
The deceased's chin	The deceased has no chin.	The deceased has a small chin.
The wife's hair	<i>twi</i> : has long hair covering her shoulders, and there is a band around her head with a triangular knot on the side.	<i>nfrt-iry</i> : has long hair covering her shoulders, and there is no band around her head.
The wife's hands	Both hands are raised in adoration position.	Both hands are down by her sides.
The offering table	A simple table on a high base; on the table are meat, thigh of an ox, bread loaves, vegetables, ox head, and onions.	A simple table on a high base; on the table are many vertical loaves of bread.
Under the offering table	There is nothing under the offering table.	There is an oval perfume jar under the table.

4- Differences between the texts of the two lintels:



	JE 2019	TR 29.6.4.6
1 st column above Anubis	<i>Inpw</i> : the name is written with the determinative  .(E16)	<i>Inpw</i> : the name is written without the determinative.
1 st column above Anubis	<i>hnt</i> : written with t 	written without t  (W17)
1 st column above the deceased and wife: <i>Rdit izw</i> :		
3 rd column above the deceased and his wife - the end of the column:	<i>ii.n.i n.k ib.i</i> “I came to you and my heart.” (describes the condition of the deceased)	<i>in sš wdhw9 n nb t3wy m///// imn-m-htp m3c hrw</i> “by the scribe of the offering table of the lord of the two lands (in /////) <i>3mqn-em-htep</i> justified.”

⁹ -Ward, W. *Index of Egyptian Administrative and Religious Titel*, American University of Birute, 1982, p.159, no..1378.

		(the title and name of the deceased)
The remaining columns above the deceased and his wife:	<i>Gr m3'tw ḥ3ty - ib.i nn grg im.f In nbwy imn-nḏm šps ḥmt .f nbt pr twi</i> “quiet with justice, my heart with no lies (sins) in it, By the goldsmith, the Noble Amon- Negem and his wife the house lady, Twy.” (Same as the column before, continued with the title and the name of his father and the name of his wife)	<i>Tr.n s3b -shd sšw¹⁰ imn-m- ḥ3t snt.f mrt.f nbt pr nfirt- iry</i> “judge, the senior inspector of scribes Amonemhat, and his beloved sister (wife) lady of the house <i>nfirt-iry</i> .” (the title and name of his father and the name of his wife)
Osiris’ title	Osiris the ruler of eternity, Osiris <i>wnn-nfer</i> lord of the necropolis	Osiris the lord of the necropolis, the great god, the ruler of eternity
The wife’s title	<i>ḥmt.f nbt pr twi</i> “His wife”	<i>snt.f mrt.f nbt pr nfirt-iry</i> “His sister” (means wife)

5- The dating of the two lintels:

fig. 2: In the text, the wife is called *snt.f* instead of *ḥmt.f*, as in (fig. 1) Since Thutmose IV's reign, there is a gradual decline in the use of *ḥmt* (wife), which is proportionally accompanied by an increase in the use of *snt* (sister). This shift is the result of a significant alteration in the references of the funerary remains to "his wife."¹¹ This analysis confirms the suggestion that lintel (JE 2019; fig. 1) may date to the beginning of the Eighteenth Dynasty, while lintel (TR 29.6.4.6; fig. 2) is dated to the era after Thutmose IV's reign. Both lintels are dated to the period before Akhenaten's reign because the name of the god Amon is not removed, which happened during his reign. Another note in the text of the (JE 2019) is the name of the god Anubis was used

constantly wrote with determinative  (E16) from the Middle Kingdom until the beginning of the Eighteenth Dynasty¹², after which it became possible to write it without a determinative or with , and from the Thutmose IV's reign Anubis was depicting

¹⁰ Ward, W.(1982) 148.1273.

¹¹Skumsnes, R. “The Change in Reference to 'his wife' from *ḥmt.f* to *snt.f*, and the Feminine Element in New Kingdom Tombs,” *The 12th International Congress of Egyptologists (Cairo, 3-8 November, 2019)*, 311.

¹² Urk,IV, 1120.7; LGG. I,390.

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wearing short tight kilt and holding the scepter *wꜣs* with hand and *ꜥnh* with the other hand.¹³

6.1. *Jmy-wt*:¹⁴

This epithet stresses Anubis' role in the mummification process by calling him "he who is in the place of embalming." Archaeological evidence indicates that evisceration was part of royal mummification from at least the beginning of the Fourth Dynasty: Cairo Museum has jars containing the residue of the internal organs of Queen Hetepheres, mother of Khufu who was the builder of the Great Pyramid at Giza. Anubis washes the royal entrails, just as he guards the chest containing the viscera of Osiris. In many burial scenes, a crouching Anubis surmounts the chest dragged on a sledge to the tomb.

Anubis physically embalms the body of the king, purifying it with unguents from the eight *nemset* jars and the eight *aabet* jars. It is Anubis who brings the *hekenu* oil to anoint the body of Osiris. He makes the savor of corpses sweet with incense, and wraps them with linen bandages made by the goddess Tayet. In the Book of Caverns found in some tombs in the Valley of the Kings, Ra instructs Anubis to bind the head of the monarch to prevent its loss and to mold linen strips to the face, thus, halting decomposition and preserving the features. In an address to the Ferryman of the Celestial waters, the bow-warp of the boat is called the "tresses of Isis," attached by Anubis using his skill as an embalmer: phraseology which anticipates some of the techniques used for thickening the hair on mummies of royal ladies in the New Kingdom.¹⁵



6.2. *jmy.wt*: it is represented by a pole from which the entrails of a sacrificial animal are hung; and, it links with the etymology "that which is inside," *jmy.wt*, which connects with Anubis and refers to embalming.¹⁶

6.3. **Osiris**¹⁷: (*wsir*) is one of the Heliopolitan Ennead and the ruler of the earth as the successor to his father Geb. But, his brother Seth tried to kill him many times until he finally did; however, Isis succeeded in reviving him. After she revived him, she realized that they would not be able to conceive naturally as her husband was incomplete. So, she transformed herself into a kite (a type of bird) and flew around Osiris in circles, drawing his seed into her body. This allowed Isis to become pregnant

¹³ LGG,I, 390; El-Saddik, w., Abdel Razek, S. Anubis, Upwawet, and other Deities- personal worship and official religion in ancient Egypt -Catalogue of the Exhibition at the Egyptian Museum, Cairo -March 2007


¹⁴ Köhler, U., (1975),Das Imiut : Untersuchungen zur Darstellung und Bedeutung eines mit Anubis verbundenen religiösen Symbols, Wiesbaden - Harrossowitz .

¹⁵ Hart, G . (2015) ,p.26.





¹⁶ Logan, T. J. "The Origins of the Jmy-wt Fetish," JARCE 27 (1990):p. 61–69.



¹⁷ - Lurker , M . The Gods and Symbols of Ancient Egypt , Slovenia.1995, p.26-27; Griffiths , J. G. The Oxford Encyclopedia of Ancient Egypt, 2001, Cairo.,P.615.



with their son Horus, who was later born in the Delta bushes. Subsequently, Osiris traveled to the afterlife to become Lord of the Underworld, Afterlife, and the Judge of Death. This meant that in ancient Egypt, Osiris was venerated as the King of the Underworld and God of the Afterlife, Life, Death, and Regeneration.

6.4. Wnn-nfr:  The passion of Osiris is also reflected in the name Wenennefer (*wnn-nfr*), which means “the one who continues to be perfect” and hints at his mysterious, postmortem potency.



6- Paleographical comments:


7.1. *jmy.wt*: the sign  (Aa22) is written  (Z9)   in both figures 1 and 2, which perhaps refers to the same writer or the same era.

7.2. In column no. 1.b in text I of fig. 1:  *dwꜣw* is written with a bended back and not as the usual .



7.3. In 1.b and 2.b *sn* wrote with determinative  instead of 

7.4. fig. 1 g: is written without the determinative .¹⁸

7.5. fig. 1.c: *Grg* is written with the determinative  instead of .¹⁹

7.6. In column no. 1.c in text I of fig. 1: the name of Amon  is slightly removed, and it is repeated in column no. 3 of text II in the name of the owner of the inscription *imn-ndm*. This occurrence is dated to the reign of Akhenaten.

The same erasure is found in columns 2 and 3 of text 2.c of fig. 2.

7.7. *sn*: In both figures, it is written with the determinative  instead of .²⁰

¹⁸ Faulkner, R. A (1982) Concise Dictionary of Middle Egyptian.Oxford.p.290.

¹⁹ Wb. 5, 189.2.

²⁰ Wb. 3, 175.

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- Ward, W.(1982) Index of Egyptian Administrative and Religious Titles of the Middle Kingdom, Beirut .

11-The Plates:



Plate: 1:(JE 2019) © Cairo Museum © Sameh



Plate: 2: (TR 29.6.4.6)(JE11951) © Cairo Museum © Sameh