Two Identical Door lintels from the Eighteenth Dynasty at the Egyptian Museum in Cairo (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-htp* the son of the senior inspector of scribes *Imn-m-h3t* and his wife *Nfrt-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-h3t, nfrt-iry

الملخص:

يتناول هذا البحث عتبتي باب لإمون نجم وزوجته توي وإمون حتب ابن كبير مفتشي الكتبة إمون إم حات وزوجته نفرت إيري المحفوظان الآن في المتحف المصري بالقاهرة، تم العثور على هذين العتبين 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. والعتبين متطابقتان في تمثيلهما لزوجين رجل وزوجته يقفان في وضع العبادة أمام أوزوريس وأنوبيس مع وجود اختلافات طفيفة بينها.

الكلمات الدالة: عتبات الأبواب، أمون نجم، توى، مفتش الكتبة الأقدم، أمون أم حات، نفرت إرى

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: $170 \times 57 \times 59$ cm.

3.1: Description:

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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.

This rectangular, limestone lintel depicting in sunken reliefs the goldsmith² *imn-ndm* ³ and his wife *twï* ⁴ was found at Sheikh Abd El-Qurna in Western Thebes⁵ according to the database of the Cairo Museum⁶. It is a double representation of the owner and his wife offering and adoring Osiris and Anubis, who sit back-to-back on low back chairs before an offering table.

On the left section of this lintel Anubis faces the right. He is shown with a human body and jackal head. He wears a short and tight dress and large broad collar around his neck. He is shown barefoot sitting and holding a w3s scepter in his left hand and an 'nh sign in his right. In front of him, there is an altar. On top of the this altar, meat, a thigh of an ox, bread loaves, vegetables, an ox head, and onions are heaped. On the other side of the altar, imn-ndm barefoot stands facing Anubis and raising his hands in an adoration posture. He has short hair and wears a broad collar. His torso is naked, and he wears a long kilt that extends below the knee. There are two holes along the man's torso and backside. His wife stands behind him and raises her hands in an adoration posture. Her long hair covers the shoulders, and there is a band around her head with a triangular knot on the side. She wears a long tight dress and is shown barefoot.

On the right-side Osiris is represented wearing the 3tf crown. He is shown in his typical iconography of a wrapped mummy. He wears a large broad collar. His hand emerges from his tight dress holding three formal objects, hk3, w3s and nhh, Osiris sits on identical chair to Anubis one. In front of Osiris is an altar with the same details before Anubis. On the other side of the altar, the deceased and his wife stands adoring with the same aforementioned iconography.

3.2. Inscriptions: Figure 1 (JE 2019)

(1) Inscription above the *imn-ndm* and his twi before Anubis:



1.a. *Inpw hnt(y) sh-ntr Imy-wt nb t3-dsr*

1.a. "Anubis, foremost of the embalming-booth), *Imiut* (i.e. the embalmer), lord of the necropolis".

² -Ward, W.(1982) Index of Egyptian Administrative and Religious Titles of the Middle Kingdom, Beirut, 99.824.

³ PN. I, 29.23.

⁴ PN. I, 379.8.

⁵ PM. I.2, 816.

⁶ Lieblein, J. Dictionnaire de noms hiéroglyphiques en ordre généalogique et alphabétique, . tom.7, Oxford, Brögger & Christie, 1914no.1966; Legrain, A. Georges, A., 1865-1917; Egypt. Maslahat al-Athar; Mathaf al-Misri; Egypt. Maslahat al-Athar; Cairo. Musée des antiquitiés égyptiennes, Genève, 1908, p. 167.2836



1.b. *rdit i3w n Inpw sn(\$\mathbb{D}\$)-t3 n Imy.wt ii.n.i n.k ib.i* 1.b. "Giving praise to Anubis, kissing the ground to Imiut".



1.c. ii.n.i n.k ib.i gr m3^ct h3ty.i nn grg im.f i.n nby Imn-ndm hmt.f nbt-pr twi 1.c. "I have come (/ii n.i 'Greeting!') to you, my heart having (lit. under) truth, my heart having no falsehood in it'. Thus said the Goldsmith Amon-nedjem, and his wife, Mistress of the House twi".

(2): inscription above imn-ndm and his twi before Osiris:



2.a. Wsir nb R-st3w ntr ^c3 hk3 dt

2.a. "Osiris, lord of Rosetau, great god, ruler of eternity".



2.b. rdit i3w n Wsir sn(🔊)-t3 n Wnn-nfr

2.b. "Giving praise to Osiris, kissing the ground to Wenen-nefer".



2.c. ind hr.k 'nh(w) m m3't nb nhh hk3 dt i.n nby Imn-ndm m3'-hrw hmt.f nbt-pr Twy "Greeting to you, O one-who-lives on truth! O lord of everlasting and ruler of eternity. Thus said Goldsmith Amon-nedjem, justified, and his wife, Mistress of the House Twy".

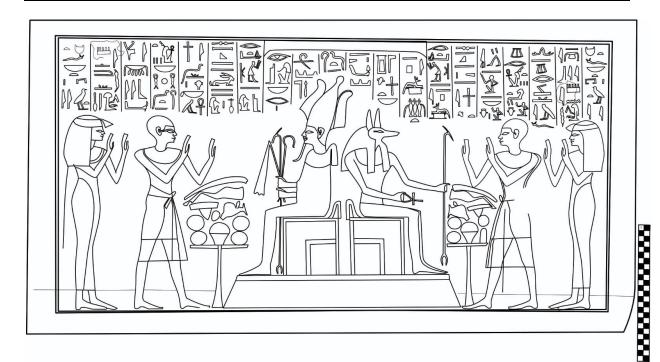


Figure 1 (JE 2019):© Iman Elsaid

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-ḥ3t*" and his wife *nfrt-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.

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 wss scepter in his left hand and an 'nh 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-htp 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, wss and nhh. 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-h3t* and his wife *nfrt-iry* before Anubis:



1.a. *Inpw hnt(y) sh-ntr 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-wdhw n nb-t3wy m [Pr]-<Imn> [Im]n-htp m3^c-hrw ir.n s3b-shd-sš(w) [Imn]-m-h3t 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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Inspector of Scribes, Amonemhat, and his beloved sister (i.e., wife) Mistress of the House *Nefertary*".

Text (2) above the owner and his wife before Osiris:



- 2.a. Wsir hk3 dt Wnn-nfr nb t3-dsr
- 2.a. "Osiris, ruler of eternity, Wenen-nefer lord of the necropolis".



- 2.b. rdit i3w n Wsir sn t3 n Wnn-nfr in sš wdḥw n [Imn] m Ipt-swt [Imn-ḥtp m3']-ḥrw snt.f mryt.f nbt-pr Nfrt-iry
- 2.b. "Giving praise to Osiris, kissing the ground to *Wenen-nefer*, by the Scribe of Altar of [Amon] at Karnak, *Amonhetep*, justified, and his beloved sister (i.e. wife) Mistress of the House *Nefertary*".

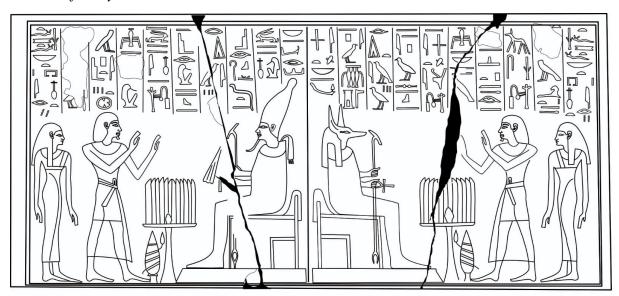


Figure 2 (TR 29.6.4.6)(JE11951): © Iman Elsaid

3- Comparison of the iconography of the two lintels:

Representations	JE 2019	TR 29.6.4.6
Anubis	and jackal head wearing a short,	Anubis sits with a human body and jackal head wearing a long wig, and is represented in the form of a wrapped

1.1 . 1 . 11 . 11 . 1	TT 1 1 11
	mummy. He wears a large necklace
	without details. His hand emerges
<u> </u>	from his tight dress holding the was
an 'nḫ sign in his right.	scepter in his left hand and an 'nh sign
	in his right.
Osiris faces left wearing the 3tf	Osiris faces left wearing the white
crown. He is depicted in his usual	crown. He is depicted in his usual
form as a wrapped mummy	form as a wrapped mummy wearing a
wearing a large necklace without	large necklace without details (usually
details (usually a wsh necklace).	a wsh necklace). His hand emerges
His hand emerges from his tight	from his tight dress holding two
dress holding three scepters: hk3,	scepters: wss and nhh.
<i>w3s</i> , and <i>nhh</i> .	
The deceased <i>imn-ndm</i> has short	The deceased <i>imn-m-htp</i> has long
hair.	hair/wig reaching to his shoulders.
The deceased has no chin.	The deceased has a small chin.
twi: has long hair covering her	nfrt-iry: has long hair covering her
shoulders, and there is a band	shoulders, and there is no band around
around her head with a triangular	her head.
knot on the side.	
Both hands are raised in	Both hands are down by her sides.
adoration position.	•
A simple table on a high base; on	A simple table on a high base; on the
the table are meat, thigh of an ox,	table are many vertical loaves of
bread loaves, vegetables, ox	bread.
head, and onions.	
There is nothing under the	There is an oval perfume jar under the
offering table.	table.
	form as a wrapped mummy wearing a large necklace without details (usually a wsh necklace). His hand emerges from his tight dress holding three scepters: hk3, w3s, and nhh. The deceased imn-ndm has short hair. The deceased has no chin. twi: has long hair covering her shoulders, and there is a band around her head with a triangular knot on the side. Both hands are raised in adoration position. A simple table on a high base; on the table are meat, thigh of an ox, bread loaves, vegetables, ox head, and onions. There is nothing under the

4- Differences between the texts of the two lintels:

	JE 2019	TR 29.6.4.6
1 st column above	<i>Inpw</i> : the name is written with the	<i>Inpw</i> : the name is written
Anubis	determinative (E16)	without the determinative.
1 st column above Anubis	hnt: written with t	written without t MM (W17)
1 st column above		
the deceased and	ا الار م <u>ـــــ</u> ـــــــــــــــــــــــــــــــ	
wife: <i>Rdit i3w</i> :		
3 rd column above	ll.n.l n.k lb.l	in sš w <u>d</u> ḥw9 n nb t3wy m/////
the deceased and		<i>imn-m-ḥtp m³^c ḥrw "</i> by the
his wife -	"I came to you and my heart."	scribe of the offering table of
the end of the	(describes the condition of the	the lord of the two lands (in
column:	deceased)	//////) 3mqn-em-hqtep justified."

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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	Gr m3 ^c tw ḥ3ty - ib.i nn grg im.f	<i>Ir.n s3b -sḥḍ sšw</i> ¹⁰ <i>imn-m- ḥ3t</i>
columns above	In nbwy imn-ndm šps hmt .f nbt pr	snt.f mrt.f nbt pr nfrt- iry
the deceased and	twï	"judge, the senior inspector of
his wife:		scribes Amonemhat, and his
	"quiet with justice, my heart with no	beloved sister (wife) lady of the
	lies (sins) in it, By the goldsmith, the	house <i>nfrt-iry</i> ."
	Noble Amon- Negem and his wife	(the title and name of his father
	the house lady, Twy."	and the name of his wife)
	(Same as the column before,	
	continued with the title and the name	
	of his father and the name of his	
0.1.1.1	wife)	
Osiris' title	Osiris the ruler of eternity, Osiris	Osiris the lord of the necropolis,
	wnn-nfer lord of the necropolis	the great god, the ruler of
		eternity
The wife's title	ḥmt.f nbt pr twï	snt.f mrt.f nbt pr nfrt-iry
		"His sister" (means wife)
	"His wife"	

5- The dating of the two lintels:

fig. 2: In the text, the wife is called *snt.f* instead of *hmt.f*, as in (fig. 1) Since Thutmose IV's reign, there is a gradual decline in the use of *hmt* (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." 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 *hmt.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.

wearing short tight kilt and holding the scepter wss with hand and 'nh with the other hand.¹³

6.1. Imy-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.** Osiris¹⁷: (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

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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.

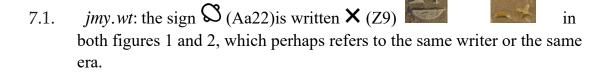
¹⁶ Logan, T. J. "The Origins of the Jmy-wt Fetish," JARCE 27 (1990):p. 61–69.

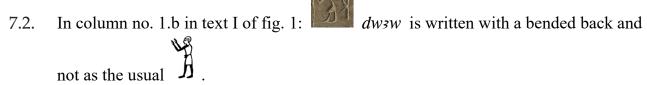
¹⁷ - Lurker, M. The Gods and Symbols of Ancient Egypt, Slovenia.1995, p.26-27; Griffiths, J. G. The Oxford Encyclopedia of Ancient Egypt, 2001, Cairo., P.615.

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:





- 7.3. In 1.b and 2.b sn wrote with determinative \triangle instead of \bigcirc
- 7.4. fig. 1 g: is written without the determinative . 18
- 7.5. fig. 1.c: Grg is written with the determinative \longrightarrow instead of \bigcirc .19
- 7.6. In column no. 1.c in text I of fig. 1: the name of Amon so 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 \implies instead of \int_{20}^{20}

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

¹⁹ Wb. 5, 189.2.

²⁰ Wb. 3, 175.

7.8. fig. 1 (A), column 1.c: This sentence is similar to Chapter 125 of the Book of the Dead.²¹



7.9. fig.2 (2.b): mrt is written with the sign \longrightarrow

instead of

7- Conclusion:

Both door lintels are dated to the Eighteenth Dynasty. The first one (JE 2019) is dated to the beginning of the Eighteenth Dynasty, while the second one (TR 29.6.4.6) is dated to the reign of Thutmose IV, based on the wife title (*hmt .f* in the first and *snt.f* on the second), both lintels came from Thebes. They are identical in representing as two couples, a man, and his wife, who stand in adoration position before Osiris and Anubis. There are slight differences between the two lintels.

8- A List of abbreviated journals and series:

- JARCE: Journal of the American Research Center in Egypt, Cairo.
- *PM*: PORTER, B. & MOSS, R. (1964) Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, The Theban Necropolis vol. 2. Royal Tombs and Smaller cemeteries. Griffith Institute, Ashmolean Museum, *JARCE* Oxford.
- PN: Ranke, H. (1935) Die Ägyptischen Personennamen, Band, I.
- *Wb*: Erman, A. & Grapow, H. (1971)WÖRTERBUCH DER AEGYPTISCHEN SPRACHE im Auftrage der deutschen Akademien hrsg. Berlin, Bd. I-V.

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²¹ - Allen , G. Th . (1977) The Book of the Dead or Going Forth by Day ,chap.125, Chicago.

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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