

THE JOURNAL
OF
EGYPTIAN ARCHAEOLOGY



VOLUME 24

PUBLISHED BY
THE EGYPT EXPLORATION SOCIETY
2 HINDE STREET, MANCHESTER SQUARE, W. 1
LONDON
1938

THE BIOGRAPHICAL INSCRIPTIONS OF NEKHEBU IN BOSTON AND CAIRO

BY DOWS DUNHAM

With Plate i (1), ii

THE two biographical inscriptions of , whose other name is , were found by Reisner in the tomb-complex of the *Šndm-ib* family of the Fifth to Sixth Dynasties at Gizah, near the north-west corner of the Great Pyramid. A summary report on their discovery was published by the finder in *Bull. MFA*, No. 66, Nov. 1913, pp. 53 ff. The whole chapel of Nekhebu had been destroyed and the blocks were found in a disordered heap of debris. As the stones were too heavy to be handled and put together in the field, each block was separately photographed, to an approximately uniform scale, and the walls were reconstructed on paper by assembling the prints from these photographs. Both inscriptions were published by Sethe in the second edition of his *Urk.*, I, 215-21. The longer published text was collated with the original in the Cairo Museum by Sethe in 1925, and again by Gunn in 1931. The shorter text, now in Boston, has never been collated, and the original as set up in the Museum shows some variations from the text as given by Sethe. It seems, therefore, desirable to publish a photograph (Pl. i, 1) and hand-copy (Pl. ii) of the Boston text, and to offer translations of both inscriptions, since they form a continuous account of Nekhebu's career.¹

The two texts stood originally on the jambs of a doorway in the chapel; the left-hand jamb bearing the inscription now in Boston, and the right-hand jamb that in Cairo.

The Boston text comes first and contains, after an introductory statement, the account of three missions assigned to Nekhebu by the King (Pepy I). The First Mission was in Lower Egypt and consisted of work on *Ka*-mansions and administrative duties in three places: a 'City of Lakes', Akhbit, and the Pyramid of Pepy; the Second Mission, also in Lower Egypt, was the digging of a canal between Akhbit and the Residence; and the Third Mission, in Upper Egypt, was concerned with the digging of a canal at Kūš. Each section consists of three parts: statements of the task allotted, its execution, and praise and reward bestowed by the king.

The Cairo text continues with the account of a Fourth Mission, in the same triple form, in which Nekhebu carried out works on a pyramid-monument at Heliopolis. Then comes a *résumé* of the titles and honours conferred on him by the king; an account of his training by an elder brother, in which he tells how he was advanced step by step to positions of increasing responsibility and power; statements of his virtues; and finally appeals to *Ka*-servants and the public for offerings and for the safeguarding of his tomb.

BOSTON TEXT

Urk., I, p. 219, No. 48: Museum of Fine Arts No. 13.4331. Height over all 2.545 m.; width of columns 2 to 9 inclusive, 0.755 m.

¹ The Editor of the *Journal* has contributed his own collation of the Cairo text, and has given me numerous notes and suggestions which are incorporated in my article.

4. JEA 24 p. 184 = Inscription
of Nekhebu at Wadi Hammamat

after James, 1913
Boston : Egypt
Cairo : 1913

Translation

(1) The Sole Companion, King's Architect, Merptah^cankmeryr^c; he say^m: (2) I am a workman¹ of Meryr^c my lord. His Majesty sent me [to direct all the works of the king?],² (and) I [acted] to the satisfaction of His Majesty in Lower and Upper Egypt.

His Majesty sent me to direct the construction of (3) the *Ka*-mansions of His Majesty in Lower Egypt, and (to direct) the Administration; at the north³ in the 'City of Lakes' (and) in Akhbit-of-Horus; at the south in the pyramid (called) Menneferpepy. I came⁴ thence, it (the work) being finished. (4) I [erected?] the *Ka*-mansions there, built and faced (?), the woodwork thereof⁵ having been placed⁶ (in position), having been cut⁷ in Lower Egypt. I returned, it having been completed through my agency. His Majesty praised me for it (5) in the presence of the [officials].⁸ His Majesty gave me gold-amulets (??),⁹ bread, and beer in very great quantity. His Majesty caused¹⁰ to go forth to me a company of the Residence bearing it, until they reached my gate bearing it (the present); (6) because I was so much more excellent in his esteem¹¹ than any other king's-architect whom His Majesty had sent before (?)¹² on (= with regard to) the administration of the royal domain.

His Majesty sent me to lay out (?)¹³ the canal of Akhbit-of-Horus, and <to>¹⁴ dig it. (7) I dug it . . .¹⁵ until I came to the Residence when it (the canal) was (already) under water. His Majesty praised me for it; His Majesty gave me gold-amulets (??), bread, and beer. Great was His Majesty's praise¹⁶ of me because of that concerning which His Majesty had sent me, (8) as one successful (?) with regard to everything that was done in every work concerning which His Majesty had sent me (??).¹⁷

His Majesty sent me to [Kūs?] to dig the canal of his¹⁸ . . . of Hathor-in-Kūš. I acted and (9) I

¹ As there is no possibility that the group was preceded by *imj-r*, I see no alternative to reading *kwil*. See Gard., *Eg. Gr.*, § 79, Obs. *Wb.*, v, 102, 7 records its use in the Middle Kingdom.

² I restore in the lacuna [*r hrp kt nbt nt nswt lw ir*], for which the space just suffices. In the photograph it will be observed that there is no preserved surface at this point, despite Sethe's copy.

³ Sethe gives $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$. There is now no trace of $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$, but the position of a and the weathering of the stone at this point make his reading probable. ⁴ Sethe gives $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$; only the tip of the sign is now preserved.

⁵ Reading $\overline{\text{a}}$ as *iryt*; Gard., *Eg. Gr.*, § 79 (for the writing cf. *Urk.*, I, 276, 10). Sethe reads $\overline{\text{a}}$, but the sign is clearly $\overline{\text{a}}$. ⁶ Read *wdy*.

⁷ The determinative is a man with axe standing on a piece of wood, not a man with hoe as given by Sethe. ⁸ Sethe's restoration seems highly probable.

⁹ I have adopted Reisner's translation of *nbww-nh* (cf. also ll. 7, 9), but the true nature of the objects is unknown. The text might also be read to refer to two different classes of object, each in the plural, i.e. *nbww* and *nhw*.

¹⁰ Sethe gives $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$: the sign is clearly $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$.

¹¹ *hr-f*, 'in his esteem', or the like.

¹² Is this the adverb *hftw* used with temporal meaning?

¹³ *Hr. Wb.* gives 'to found', but Schäfer renders 'planen (?)' in *Ein Bruchstück altäg. Annalen*, 16.

¹⁴ Preposition *r* omitted before *šd*, as not infrequently before an infinitive in Old Egyptian (cf. *Urk.*, I, 218, 14; 256, 7 (?); 260, 16; 261, 7. 8; 263, 10; similarly before *dr*, *Teti Pyr. Cem.*, 109, n. 2; 123, l. 7 of vertical inscription).

¹⁵ This word I am unable to interpret. The initial sign suggests $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$ but can hardly be that sign. It is followed clearly by $\overline{\text{a}}$ and $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$. One is tempted to read '3 years', but $\left[\begin{array}{c} \overline{\text{a}} \\ \text{a} \end{array} \right]$ is impossible. See Sethe's note f-f (*op. cit.*, p. 220). The period of time required to dig the canal seems intended.

¹⁶ *Hss.* The first *s* is in the lacuna, but a trace is visible above on the original.

¹⁷ This whole sentence is very involved and the translation is decidedly doubtful, although the general sense seems clear.

¹⁸ The lacuna noted here, and at the corresponding level in column 9, by Sethe has since been partially filled by an incomplete block. The left tip of what may well be the sign *ktis* is preserved. Below, the traces given by Sethe are not quite accurate. The first is clearly $\overline{\text{a}}$, followed by *n*. The next group is illegible but is followed by *f* (as seen by Sethe) with a probable trace of *n* below it.

dug it [so that] His Majesty praised me for it. When I went to the Residence His Majesty praised me for it very greatly, and His Majesty gave me gold-amulets (?), bread, and beer.

CAIRO TEXT

After *Urk.*, I, pp. 215 ff.

A small, somewhat weathered block belonging to the Cairo inscription was recently found in the store-rooms of the Boston Museum, whither it had evidently been shipped by mistake together with the stones of the Boston inscription. It has since been returned to the authorities in Cairo for insertion in its proper place. The block belongs in the lower part of columns 2, 3, and 4, and reads $\leftarrow \downarrow$:



In the translation below the words appearing on this block are underlined>.

Collation of Sethe's copy of the inscription, given in *Urk.*, I, 215 ff., with Gunn's copy made in 1931, when a wrongly-placed slab had been restored to its proper position, but before the fragment mentioned above had been received from Boston. The references are to the pages and lines of Sethe's edition, except numbers in thick type, which are those of the lines of the inscription.

P. 215. L. 9: **1** runs horizontally over **2-11**, which are vertical. L. 10: $4\frac{1}{2}$ to 5 sq. lost at beginning of **2**. \curvearrowright in cartouche clear though damaged. L. 11: \circ of *hrp* not lost. L. 13: stick of det. *hrp* is straight and vertical. L. 15: \llcorner clear. After *kd* 1 sq. lost. \curvearrowright clear. Ll. 15-16: between \curvearrowright and end of **3** only $\frac{2}{3}$ sq. lost. L. 16: $4\frac{1}{2}$ to 5 sq. lost at beginning of **3**. Trace before \downarrow seems to be clearly tail of \llcorner .

P. 216. L. 1: G. has $\downarrow \llcorner \llcorner$, *kd*. L. 2: G. has lower part of \llcorner with ?, and no stroke after this. L. 4: \llcorner not followed (as in L. 15) by \llcorner , *sic*. L. 5: after *hm-f* possibly 1 sq. missing, possibly nothing. L. 6: $\downarrow \downarrow \downarrow$ followed by $1\frac{1}{3}$ sq. now lost. L. 9: \llcorner , \curvearrowright now lost.

G. saw $\downarrow \llcorner \llcorner$; after this 5 sq. now lost before \llcorner . L. 12: \circ of *ihr* now lost. L. 13: *nd-ti* without \llcorner *sic*. \curvearrowright before *hks* now lost. *Nwt* without \llcorner *sic*.

P. 217. L. 1: \llcorner of *nd* now lost. L. 4: $\llcorner \llcorner \llcorner$, agreeing (independently) with Reisner's copy. Ends of fingers turned *backwards*. L. 5: \llcorner without tuft. $\llcorner \llcorner \llcorner$ *sic*. L. 8: det. *špt* \triangle (= \llcorner ?), not accompanied by \downarrow . \curvearrowright now lost. L. 9: \circ now lost. \triangle , not \triangle . Narrow damaged strip beside *hbs*, but no trace of \llcorner ; perhaps nothing lost. Trace of \llcorner , \curvearrowright of *hkr*, \curvearrowright , all now lost. L. 11: $\downarrow \llcorner \llcorner$, without \llcorner . \curvearrowright clear though damaged. L. 13: beside (ed. Sethe under) $\llcorner \llcorner$ now only \llcorner . Under first \llcorner is \llcorner . Under second \llcorner is \llcorner with Sethe. After this \circ clear. L. 14: after \llcorner no \downarrow . \circ of *tr* now lost.

P. 218. L. 1: only $\frac{1}{2}$ sq. lost before *t h[nkt]*, no trace of sign \llcorner of *hnkt* now lost. \curvearrowright of \llcorner not seen; copy has \llcorner ? No room for *ds·tn*: $\llcorner \llcorner \llcorner$. L. 2: \llcorner , as 217, 16, not \llcorner . Det. *sb* \llcorner . L. 3: trace of \triangle now lost. Next three signs disposed $\llcorner \llcorner$. L. 5: \llcorner *sic*. L. 7: \circ of *pn* now lost. L. 8: \llcorner *sic*. \llcorner , as 217, 16, not \llcorner . \llcorner *sic*. \llcorner . L. 10: det.

I used to rule the city for him, and did everything in it excellently. When he was appointed Sole Companion, King's Architect and Builder in the Two Houses, I used to take charge of all his possessions for him, and the property was greater (or increased more?) in his house than (in) the house of any noble. When (6) he was appointed Overseer of Works, I used to represent¹ him in everything about which he spoke,² to his satisfaction concerning it. Moreover, I took charge of things for him in his estate for the period of 20 years. Never did I beat any man there so that he fell³ through my action.⁴ Never did I enslave any people there: as to all people there (7) with whom I used to negotiate⁵ there,⁶ it was I who used to pacify them.⁷ Never did I go to rest for the night there angry with any people. It was I who used to give⁷ clothing, bread, and beer to every naked man and hungry man there.

I am beloved of all men: never did I say anything evil to the king (or) to a high authority against any man. I am one praised by his father, his mother, and his masters in the necropolis (8) for making funerary-offerings for them and making their festival⁸ on the *W3g*-Feast, the Feast of Socharis, the First-of-the-Year-Feast, the Feast of Thoth, the Opening-of-the-Year-Feast, the first day of the month,⁹ the last day of the month, and on every good feast which is celebrated at every season of the year.

O *Ka*-servants of the honoured (dead): do ye¹⁰ desire¹¹ that the king shall favour you, and that ye shall be in honour¹² with your lords and fathers in the necropolis? (Then) ye shall make funerary-offerings (9) of bread and beer, as I have done for your fathers.¹³ Since ye will desire that I intercede for (?)¹⁴ you in the necropolis, (then) tell ye to your children, on the day when I shall have passed

¹ Lit. 'report'.

² *Mdw m* must surely mean 'to speak about' here, although *Wb.* knows only the meaning 'to speak against'; cf. perhaps *bw nb ddd n-k im*, 'every place about which you have been told (?)', *Urk.*, I, 296, 5.

³ Lit. 'so that a fall took place (?)'. The text has *hpr hr*; see the collation, p. 3.



⁴ Lit. 'under my fingers'; cf. *Wb.*, v, 565, 3.

⁵ *D3s*, old form of *d3is*, see *Wb.*, *sub voc.* The construction *wnw-n-i d3s-i hnt-sn* is similar to that of *Pyr.*, § 759 c (especially the M-text), 760 b.


⁶ The adverb *im* seems to have been repeated unnecessarily.

⁷ For the construction of *ink wn-i shtp-i sn*, *ink wn-i di-i*, cf. *ink wn-i ir-i n-sn shr* 'it was I who used to direct them', *Urk.*, I, 102, 9. For examples of *wn-f sdm-f* (for which in Mid. Egn. see Gard., *Gr.*, § 474, 2) cf. *Urk.*, I, 44, 8; 194, 10, besides 59, 16 cited by Gardiner.

⁸ *M prt n-sn hrw, m irt hb-sn.*


⁹ For this word (often written with the sun between the horns) cf. Anthes, *Felseninschriften v. Hatnub*, Graffito 9 (Pl. 13), line 2, with pp. 23-4; Petrie, *Qurneh*, Pl. x, B 33, line 4; Berlin Pap. 10500 (unpublished); *El Bersheh*, II, 44, right, line 6 of vertical inscription; written  as here, on an unpublished fragment of Fifth-Dynasty papyrus in the Cairo Museum, and several times in the still unpublished Hekanakhte Papyri. It does not seem to occur in dates after the early Middle Kingdom, but is perhaps the original of the late word , which is apparently (cf. *Wb.*, I, 304, 12) a general word for 'feast'.

¹⁰ Rhetorical question, equivalent to protasis of conditional sentence; cf. the examples quoted Firth-Gunn, *Teti Pyramid Cemeteries*, 100, n. viii.

¹¹ Gardiner, *Some Aspects of the Egyptian Language*, from *Proc. Brit. Acad.* 23, p. 12 with p. 26, n. 19, points to  here and in 218, 16 as valuable evidence of the derivation of the *sdm-n-f* form from a passive participle + dative. This interpretation presumably involves past meaning in these two places, although with the verb *mri* a past tense has often to be translated as a present one (cf. Sethe, *Verbum*, II, § 761, 3); it is however also possible that *mry* was felt here as passive participle functioning as adjectival predicate, followed by the dative: 'Is that the king praise you etc. desirable to you?'

¹² Lit. 'that your state-of-honour shall be with'; so also in line 9 below.

¹³ 'As your fathers have done for me' (*mi irt-n n-i tfw-tn* instead of *mi irt-n-i n tfw-tn*) is grammatically equally possible; in this case Nekhebu will be addressing people of more than one generation after his death. On this passage see Clère in *Mél. Maspero*, I, 783.

¹⁴ Despite the quite different writing of the verb *sb*, it is difficult not to identify it with the verb of e.g. , *Urk.*, I, 122, 12 (cf. 261, 8; 223, 1?); for the idiom cf. Gardiner-Sethe, *Letters to the Dead*, 20, with references; *Wb.*, III, 430, 6.

cf. J. J. Clère, in *Revue d'Égyptologie* 4 (1940) p. 113

away,¹ the words of making the offering-formula for me: (for) I am an excellent spirit, and I know everything through which I may become a spirit(?)² in the Necropolis.

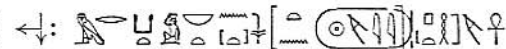
O ye living ones who are upon earth, and who shall pass by³ this tomb: if ye desire that the king favour you, and that ye shall be in honour with the Great God, (10) ye shall not⁴ come into this tomb in hostility (?),⁵ (or) having because of (?) your impurity (?).⁶ As for any man who shall enter therein in hostility (?),⁷ in spite of this (that I have said), I will be judged with him by the Great God; I will⁸ destroy their surviving relatives⁹ and their dwellings¹⁰ upon earth.

O ye living who are upon earth, and who shall pass by¹¹ this tomb: do ye desire¹² (11) that the king shall favour you, and that ye shall be in honour with¹³ the Great God? (then) say: may the honoured Nekhebu have a thousand of bread, a thousand of beer. Ye shall not destroy anything in this tomb, (for) I am a glorified soul¹⁴ (and) equipped. As for any man who shall destroy anything in this tomb, I will be judged with them (*sic*)¹⁵ by the Great God.

I am one who spoke what is good and repeated what is good; never did I say anything evil against any people.

Among the parts of Nekhebu's tomb now in Boston, several record titles other than those mentioned in the foregoing inscriptions. It may, therefore, be of interest to list them here.

A. MFA. No. 13.4335. A series of fitting blocks with six standing figures of Nekhebu in relief, three facing → and three ←. Between the figures are the following columns of inscription:

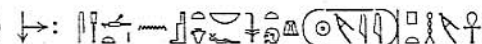
(1) ←: 

(2) ←: 

(3) ←: 

(4) →: 

(5) →: 

(6) →: 

¹ Read *šd*? Cf. p. 4, n. 10 above. A parallel for this future-perfect use of *šd m n f* seems to be lacking.

² On this see a 'Brief Communication' by Gunn in this Part.

³ Cf. p. 4, n. 10 above.

⁴ On the negative word *w* here see Sethe in ZÄS. 59, 63-4, where this passage (*Urk.*, I, 218, 8-14) is cited with translation and notes; *Wb.*, I, 243, 8.

⁵ Sethe, ZÄS. 59, 64 translates *šb* here as 'pietätlos (o. ä.)'; *Wb.*, III, 432, 12, 'von unfreundlicher Gesinnung'; both are probably mere guesses, as the word does not seem to be known elsewhere.

⁶ Sethe, *loc. cit.*, 'nur um eures eigenen Interesses wegen'; *Wb.*, I, 175, 21, *m chw-f, hr chw-f*, "um seiner selbst willen" (o. ä.). Contrast, however, the remarks in Gardiner-Sethe, *Egn. Letters to the Dead*, 10, n. 3.

⁷ Cf. n. 5 above.

⁸ Cf. p. 2, n. 14 above.

⁹ *Tpyw-šn-t*, literally 'their those-who-are-upon-earth'.

¹⁰ Lit., 'gates'. See the note on this word in Gardiner-Sethe, *op. cit.*, 22, n. vi, 4.

¹¹ *Šwsty-šn* must be intended here.

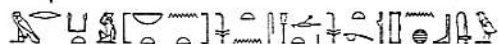
¹² Cf. p. 5, nn. 10, 11 above.

¹³ Cf. p. 5, n. 12 above.

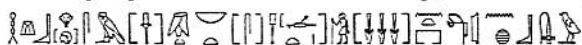
¹⁴ The lacuna perhaps contained only *š* or *š* as in 218, 5, but probably restore *ikr*, for which there appears to be room. Perhaps read 'I am a glorified soul, excellent and equipped'. The statement implies a warning to the evil-doer that the deceased is equipped to have cognizance, and to make complaint to the Great God, of any misdeed that may be committed.

¹⁵ Plural pronoun with singular antecedent +*nb*, as often in Egyptian and almost always in Coptic. The pronoun is, however, *š* only, an interesting Old Egn. example of the writing without *n* frequently found in later Egyptian (*cf. Sup. Gard. Eg. Gr.*, 2, to p. 39, § 34).

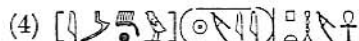
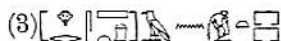
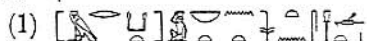
B. MFA. No. 13.4348. Left jamb of a doorway with standing figure of Nekhebu, and one column of inscription ↵:



C. MFA. No. 13.4349. Right jamb of the same doorway, inscribed ↵:



D. MFA. No. 13.4351. Block with relief head of Nekhebu, and four columns of inscription above (incomplete at top) ↵:



In front of Nekhebu's face, the incomplete title .

On the wall adjoining the Boston text is a scene showing Nekhebu spearing fish from a canoe (MFA. No. 13.4332). In the canoe in front of him stands a smaller figure, also spearing fish, with an incomplete inscription reading 'His brother, the Lector,'. Behind Nekhebu in the same scene stands a small figure of his son, named .

Again, on an isolated block showing part of a procession of sacrificial animals (13.4346), is the figure of a man inscribed 'His brother, the Lector, Merptahankhpepy'. It must remain uncertain whether either of these brothers (they may, of course, be one and the same) is to be identified with the one mentioned in the Cairo text, since his name is missing.

NOTE ON THE OFFICES AND CAREER OF NEKHEBU

The Cairo text yields interesting evidence on two matters connected with Nekhebu's professional career. In the first place he lists the offices to which he was appointed, presumably in the order of their acquisition. Secondly, in his account of his apprenticeship to his brother, he gives both the steps by which the latter rose in his profession, and the preliminary training which he himself underwent. These records not only give us an indication of the relative grades of the various professional offices, but also tend to show that they were not, at this time, acquired purely by inheritance, but were, in part at least, the rewards of training and experience.

The professional posts held by the two men appear to have been as follows, in order of progressive importance:

NEKHEBU	BROTHER
1. Common Builder	
2. Inspector of Builders	Inspector of Builders
3. Overseer of Builders	Overseer of Builders
4. Superintendent of a Guild	
5. King's Architect and Builder	King's Architect and Builder
6. Royal Architect and Builder under the King's Supervision	
7. King's Architect and Builder in the Two Houses	King's Architect and Builder in the Two Houses
8. Overseer of all Works of the King	Overseer of Works (perhaps a short form of title 8)

Whether the brother also held offices 4 and 6 does not appear. Nekhebu would naturally be very particular in recording all the steps in his advancement, but might well have given his brother's career somewhat more summary treatment.

Other offices and honours enjoyed by Nekhebu, as shown by the inscriptions from his tomb given above, were the following:

Overseer of Royal Commissions of the Pyramid Menneferpepy (perhaps acquired in connexion with the mission referred to in Boston text, line 3).

[Master of Secrets] of the Two *wbt*-Chambers.

· Elder of the *snwt*-House.

· Director of Every Kilt.

· Door-keeper of (the god) *Duww*.

· Favourite Sole Companion of His Lord.










· Sole Companion. (As also the brother.)

· First under the King.

· Chief Lector.

· *Śm*-Priest.

NOTE

Just before sending Mr. Dunham's contribution to press we received from M. Jean Sainte Fare Garnot an offprint of his interesting article *Une Graphie fautive du verbe sbi* —  in *Bull. Inst. fr.* 37, 63 ff. He deals with the words *sb*, written with a fish-sign, which occur in ll. 9, 10 (twice) of Nekhebu's Cairo inscription (see pp. 5, n. 14; 6, nn. 5, 7, above). M. Garnot regards all three examples as abnormal writings of the common verb . Mr. Dunham has taken this view (p. 5 above, n. 14) as regards the example in l. 9. (Another and even more abnormal writing of this word in the idiom *sbi hr* 'to intercede for (?)', 'to protect (?)' is perhaps—against *Rock Tombs of Meir*, IV, 25, n. 3—the  of *Urk.*, I, 223, 1 referred to p. 5, n. 14). The passages containing the two other examples of *sb*, where Mr. Dunham, following *Wb.*, suggests 'to be hostile', are rendered by M. Garnot (p. 70): 'N'entrez pas dans cette tombs, *avançant* . . . pour votre part (*n·tn*), alors que vous êtes impurs. Pour tout homme qui entrerait dans cette tombs *avançant* après ceci, je serai jugé avec lui par le Dieu grand' (italics ours). Here the identification with  seems to us less plausible than to M. Garnot, on grounds not only of the sense, which is poor, but of grammar (verb of motion in Old Perfective dependent on another verb of motion). The explanation (pp. 72 ff.) of the use of the fish-sign as due to the chance juxtaposition in l. 9 of the signs —  , reminding the 'scribe' of the verb —  , seems to us improbable. M. Garnot has perhaps overlooked the word  'kind of fish' *Wb.*, III, 432 (13), from which the sign might, at least in l. 9, have been borrowed. It seems further just possible that in the verb —  the fish may have the value *sb*; cf. the use of *š* with *id* (e.g., Ranke, *Personennamen*, 53-4) and *idn* (Gard., *Gr.*, p. 455). M. Garnot regards (p. 67) the  of ll. 4, 9 (twice) as a writing not of *šwz* or *šdz* (p. 4 above, n. 10), but perhaps of *šh* 'draw near', which seems specially difficult to reconcile with the context in line 4, where it is followed by *hr*. The article contains facsimiles and a number of useful observations which should be read in connexion with Mr. Dunham's contribution.—EDITOR.



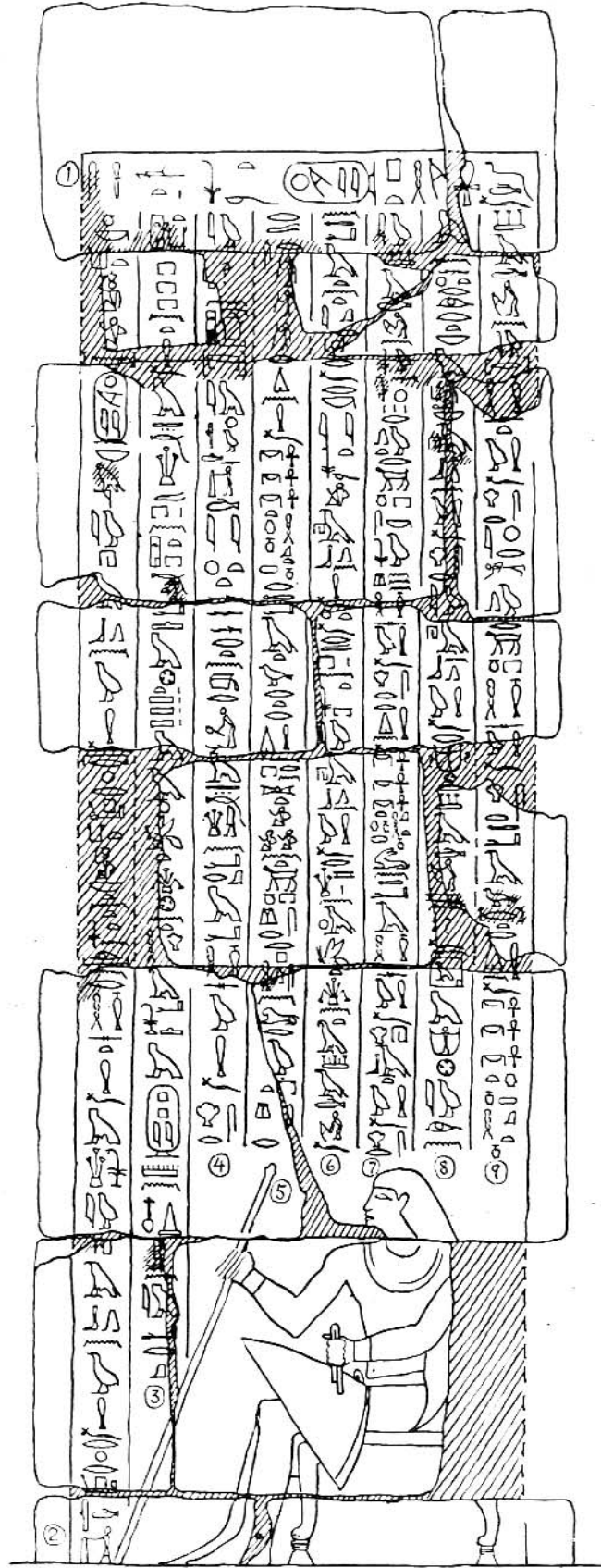
1

Biographical Inscription of
Nekhebu at Boston.



2

Writing-palette of the Chief
Steward Amenhotpe.



BIOGRAPHICAL INSCRIPTION OF NEKHEBU AT BOSTON