

The Edfu offering niche of Qar in Cairo Museum

Mahmoud El-Khadragy

Abstract

Republication and study of the Sixth Dynasty offering niche of Qar, which was removed from his ruined brick-built mastaba in Edfu and reassembled in The Egyptian Museum, Cairo under nos. JE 43370-43371. Epigraphic and palaeographic errors of the previous publications are corrected and a facsimile of the niche was produced.

The object of this article is the offering niche belonging to the Sixth Dynasty nomarch, Meryre-nefer: Qar,* which was found in 1912 within his ruined brick-built mastaba in Edfu by the then inspector of Edfu, Mahmoud effendi Mohammed. It was removed from the mastaba by G. Maspero and reassembled in The Egyptian Museum, Cairo under nos. 43370-43371.¹ It was first published in a hand copy by M. Daressy, in: ASAE 17, 1917, 130-40. Realizing the importance of its inscriptions and the need of correcting the copying errors of the first publication, Sethe, *Urk. I*, 251:12-255:11, republished most of its inscriptions except for both of those on the side-pieces and the upper lintel of the false door, and all the labels identifying the figures depicted on the niche. However, some epigraphic and palaeographic errors still needed correction, and a facsimile was necessary for the iconographic and palaeographic details, since the niche has not been fully published yet neither in facsimile nor in photographs.²

Description

The remaining part of the niche (Fig.1) consists of a long slab of limestone used as an architrave (A), two trapezoid monolithic slabs of sandstone constituting its sides (B and C), and a limestone slab stela (D) surmounting a monolithic sandstone false door (E). The architrave, measuring 53 cm. in max. height, 210 cm. in breadth, is generally well preserved except for its

* I am very much obliged to Dr. Mohamed Saleh, the former Director General of The Egyptian Museum, Cairo, for his permission to publish this offering niche.

¹ PM 5, 200. For the history of the discovery see: Daressy, in: ASAE 17, 1917, 130; Alliot, *Rapport sur les fouilles de Tell Edfou* (1932), FIFAO IX.2, 1933, 41; (1933), FIFAO X.2, 1935, 8.

² Fischer has published a facsimile of the left side of the slab stela (D) (Dendera, fig. 20b). Smith, on the other hand, has published a photograph of one of Qar's statues with the false door partly shown in the background (Sculpture, pl. 26e).

upper edge, which has some missing chips leaving lacunae in the first line of its text, and its lower part which has some scratches on its decorated surface. Each of the side-pieces measures 215 cm. in height, 35 cm. in min. breadth at the top and 71 cm. in max. breadth at the bottom, 17-20 cm. in thickness. Its decorated interior surface is pitted in some areas. The slab stela measures 43 cm. in height, 102 cm. in breadth and is in a good state of preservation. The false door, measuring 134 cm. in breadth and 215 cm. in max. height, is surmounted by a cavetto cornice and is framed by a torus moulding. It has two pairs of jambs, an upper and lower lintel, a panel flanked by two undecorated narrow apertures and an undecorated central niche surmounted by a similarly undecorated drum. Its cornice is badly damaged with only parts of its incised details still visible, the lower part of its right outer jamb is broken, but its decorated surface is generally well preserved. The decoration and text are in shallow sunk relief, but while those on the architrave and on the slab stela have considerable internal details, only some of the figures on both the side-pieces and the false door have a minimum of such details. The figures are generally badly proportioned, having mostly thin and elongated bodies, while some of them have short and thick bodies. A thin coat of white plaster, of which no trace is still visible, once covered the decorated surface of the false door,³ and of the colours, which were visible on the architrave in 1917,⁴ nothing remains.

Representation and text

I. The architrave (A)

(Figs.2-3; Pls.1-2a)

An offering scene accompanied by a biographical text is the theme of the decoration. To the left is a representation of Qar and one of his wives, facing right. They are seated on a long chair with low, cushioned back and lion legs resting on truncated cone supports. Underneath the chair sits a female, pet ape eating from a basket of fruit.⁵ The man wears a shoulder-length wig with horizontal rows of locks leaving the ears uncovered,⁶ a beard, a broad collar consisting of six rows of tubular beads, a bracelet on his left wrist and a short kilt provided with a belt around the waist. He holds

³ Alliot, *Tell Edfou* (1932), 41.

⁴ Daressy, in: *ASAE* 17, 135, 138.

⁵ For this motif see: Fischer, in: *JNES* 18, 1959, 251-54; Vandier d'Abbadie, in: *RdE* 16, 1964, 166-68. For a close parallel of our example see: Davies, *Deir el-Gebrâwi I*, pl. 19. And for some other examples see: LD II, 36c; Davies, *Sheikh Saïd*, pl. 4; Junker, *Gîza VIII*, fig. 35; X, fig. 44.

⁶ A typical Sixth Dynasty hairstyle, which was introduced under Teti, and continued in use up to the reign of Pepy II (Cherpion, *Mastabas et hypogées d'Ancien Empire*, 1989, 57, 180-81, *Criterion* 31).

a long staff in his left hand, and a sceptre, held vertically, in his right.⁷ The label identifying him is written horizontally in black ink before his face, and was probably continued behind his head; it reads: ... *smr w^ctj hrj-ḥbt* ... “...the sole companion, the lector priest...” The woman wears a short-curved, fillet bound wig exposing the ears,⁸ a broad collar consisting of five rows of tubular beads, a bracelet on her right wrist, anklets, and a long close-fitting dress with shoulder straps. She clasps the man’s left shoulder with her left hand and extends the right hand forward. A short vertical line of inscription before her face and another horizontal one above her head identify her as follows: (1) *ḥmt.f mrt.f* (2) [*špst*] *nswt ...tk* “(1) his wife, his beloved, (2) the noblewoman of the king, ...tek.”

At the bottom of the remaining space to the right is a register of offering bearers proceeding towards the sitting couple. The procession consists of thirteen individuals; the first of whom is much larger than the rest. Nos. 1, 2, 3, 4, 5, 9 and 10 are men wearing shoulder-length wigs with horizontal rows of locks, beards, broad collars and knee-length, projecting kilts. Nos. 6, 7 and 8 are women having close-cropped hair, long close-fitting dresses with shoulder straps. Nos. 11, 12 and 13 are men having close-cropped hair, beards, broad collars and knee-length kilts. These individuals are:

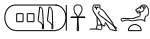
- 1- *z3.f smsw smr w^ctj Ppjj-ḥnh* “his eldest son, the sole companion, Pepyankh.” He holds three geese in his left hand, while wringing the neck of one of them with his right.
- 2- *z3.f hrj-ḥbt J3z* “his son, the lector priest, Ias.” He carries a foreleg of an ox, while a dead goose is represented on the ground before his feet.
- 3- *z3.f smr w^ctj ḥnh-Ppjj-m-Mn-nfr* “his son, the sole companion, Ankh-Pepy-em-Mennefer.” He holds three birds in his left hand, while wringing the neck of one of them with his right.
- 4- *z3.f smr Hwj-wj* “his son, the companion, Khuiui.” He carries a foreleg of an ox, and is accompanied by a young calf, which has a rope twisted four times around its neck.


⁷ Holding a sceptre in one of the sitting figure’s hands is, according to Brovarski, an unusual feature (*Mélanges Gamal Eddin Mokhtar I*, BdE 97, 1985, 119, 140, n.21). However, some examples are known of sitting figures with a sceptre in one hand and a long staff in the other (e.g. LD II, 97b, 110f; CG 1536; Paget-Pirie, *Ptah-hetep*, pl. 39; Davies, *Deir el-Gebrâwi I*, pl. 12; De Morgan, *Cat. des mon. I*, 157; Junker, *Giza III*, fig. 20; Simpson, *Giza Mastabas 2, The Mastabas of Qar and Idu*, 1976, fig. 28; Kanawati, *The Rock Tombs of El-Hawawish VIII*, 1988, fig. 3b; idem, *The Tombs of El-Hagarsa III*, ACE: Reports 7, 1995, pl. 41).

⁸ This uncommon type of female wigs was introduced under Teti, and probably continued in use up to the reign of Pepy II (Cherpion, *Mastabas et hypogées*, 67, 190, *Criterion* 43). As for fillets, they were used by women since the reign of Djedkare up to the reign of Pepy II (*ibid.*, 67-68, 190-91, *Criterion* 44).

- 5- *z3.f smr Ppjj-m-h3t*⁹ “his son, the companion, Pepyemhat.” He carries a foreleg of an ox, and is accompanied by an oryx.
- 6- *rht nswt Wh3t* “the acquaintance of the king, Wehat.” She supports a tray of food on her right shoulder, while in her left hand is a rope attached to a calf; the animal has a collar, possibly of rope work, round its neck.
- 7- *rht nswt Tft* “the acquaintance of the king, Tjefet.” She supports a tray of food on her right shoulder, and a lotus bouquet hanging over the crook of her right arm. In her left hand are a small jar carried by a loop and a rope attached to an animal, of which only the legs are still visible.
- 8- *rht nswt Qdt* “the acquaintance of the king, Qedet.” She supports a tray of food on her right shoulder, and leads a calf by a rope in her left hand; the animal has a cloth over its back and a collar round its neck.
- 9- *smr Jmb* “the companion, Imb.” He supports a tray of food on his right shoulder, while his left arm hangs by his side.
- 10- *smr Htp* “the companion, Hetep.” He supports a tray of food on his right shoulder, and in the left hand is a small jar carried by a loop.
- 11- *hrj-tp nswt 3bbj* “the royal chamberlain, Abebi.” He supports a tray of food on his right shoulder, and holds a lettuce with his left hand.
- 12- *hrj-tp nswt Jzj šrj*¹⁰ “the royal chamberlain, Isi the younger.” He supports a receptacle with a decorated lid on his right shoulder, and holds a lettuce with his left hand.
- 13- *jmj-r hm(w)-k3*¹¹ *Wsr* “the overseer of the ka-servants, User.” He supports a tray of food on his right shoulder, and holds a lettuce with his left hand.

Above this procession of offering bearers is a biographical text introduced by an offering formula and rounded off by an appeal to the living.¹² It is written in seven horizontal lines oriented towards the right as follows:

⁹ Daressy mistakenly copied the name as  (ASAE 17, 139:7). Referring to this particular instance, Ranke added the name to his list reading it *nh-pjj-m-h3t* (PN I, 63:21).

¹⁰ For the significance of appending the epithet  to some of the Old Kingdom personal names and reading it as *nds* see: Fischer, *Egyptian Studies I: Varia*, 1976, 81. But according to Ranke, this epithet is to be read *šrj* (PN I, 45:16).

¹¹ For the ka-servants and their duties see: Allam, in: *RdE* 36, 1985, 1-15.



¹² The “appeal to the living” was a product of the growing offering formula during the Sixth Dynasty. At that time, this developed offering formula, the self-presentation with its two main themes: the person’s career with its high points and his moral personality, and the warning to the visitors were closely interconnected, forming an integrated presentation of a person (Lichtheim, *Ancient Egyptian Autobiographies Chiefly of the Middle Kingdom*, OBO 84, 1988, 5ff.). For a recent translation of this biographical text see: Roccati, *La littérature historique sous l’Ancien Empire égyptien*, 1982, §170.



(1) *h̄tp dj nswt Jnpw*¹³ *h̄ntj zh-ntr tpj dw.f jmj wt nb t̄3 dsr nb Sp̄*¹⁴ *qrs.t(j).f nfr m h̄rt-ntr m zmjt jmntjt [j̄w nfr w]rt m h̄tp m h̄tp (h̄p.f) [hr w̄wt nfr(w)t nt jmnt h̄]p[p]t [jm̄hw hr.sn]*¹⁵ ... [smr] *w^c[tj] hrj-tp [c̄3] n sp̄t Q̄3r rn.f nfr [Mrjrr^c-nfr]* (2) *h̄tp dj nswt Wsjr H̄ntj-jmntjw nb 3bdw h̄ntj Ddw prt-hrw n.f m Rkh m S̄d m tpj rnpt m W̄3g D̄hwtjt m hb nb*¹⁶ *nfr smr w^ctj hrj-hbt jmj-r h̄ntj(w)-š pr-c̄3 Q̄3r* (3) *wn(.j) m h̄wn t̄z mdh*¹⁷ *m rk Tj jn.t(j.j) (j)n Ppjj r qm̄t m-m msw hrjw-tp*¹⁸ *rdj.t(j.j) m smr w^ctj jmj-r h̄ntj(w)-š pr-c̄3 hr Ppjj rdj.jn hm n Mr-n-R^c h̄nt(.j) r Wtst-Hr m smr w^ctj hrj-tp n sp̄t m jmj-r šm^cw jmj-r hm(w)-ntr* (4) *n jqr(.j) špss(.j)*¹⁹ *hr jb hm(.f) jj.n(.j) n dmj(.j)*²⁰ *m h̄t hrj-tp nb n Šm^cw mj-qd.f jnk wpw n Šm^cw mj-qd.f jw rdj.n(.j) wn jw*²¹ *nw sp̄t tn r-*

¹³ According to Fischer, this is one of the earliest known examples of Anubis written with the determinative showing the animal on a stand after the offering formula (Dendera, 84:14). For some possibly earlier examples see: Kanawati-Hassan, *The Teti Cemetery at Saqqara I*, ACE: Reports 8, 1996, pl. 51; Kanawati-Abder-Raziq, *The Teti Cemetery at Saqqara V*, ACE: Reports 13, 1999, pl. 63; James-Apted, *The Mastaba of Khentika Called Ikhekhi*, ASE 30, 1953, pls. 7, 13.


¹⁴ For a possible location of Sepa see: Zibelius, *Ägyptische Siedlungen nach Texten des Alten Reiches*, 1978, 209-11.



¹⁵ This reconstruction is after Sethe (Urk. I, 253:11-12). For this formula and some related examples see: Lapp, *Die Opferformel des Alten Reiches*, SDAIK 21, 1986, § 73.


¹⁶ The sign  is inappropriately used here for *nb*. However, it has already been corrected to  by Sethe (Urk. I, 253:16).

¹⁷ For similar expressions see: *ibid.*, 51:15, 98:12, 142:8, 250:14; Kanawati, *El-Hawawish VIII*, fig. 35. It is to be noted that *mdh* is determined in the first three examples with the band , while it is wrongly determined in our example with the axe , which gives the same sound! As for the possible meanings of *mdh* see: Staehelin, *Tracht*, 24-30.

¹⁸ Fischer thinks that the *hrjw-tp* referred to here, and in some other texts, are the same as the *hrjw-tp* ^c3, and that *hrj-tp* (without ^c3) was used when referring to an office or to other nomarchs (Dendera, 74). See also: Kanawati-McFarlane, *Akhmim in the Old Kingdom I*, ACE: Studies 2, 1992, 91-92.

¹⁹ A pair of arms is added here for the sign , which is used as an ideogram for *špss*. So here is the earliest known example of this feature; for, according to Fischer, it is a late feature attested in the Eighth Dynasty Coptos Decree (Studies in Honor of William K. Simpson I, MFA, 1996, 270, n.8).

²⁰ For using  as a substitute of  for determining *dmj*, and for some other related examples dated to the late First Intermediate Period and the early Middle Kingdom see: Fischer, *Dendera*, 180-81 (c).

²¹ Here and elsewhere in the text, the looped end of the sign  has a forked tail. But according to Fischer, this feature is found frequently at Saqqara and elsewhere at the end of the Old Kingdom and later (*ibid.*, 82:10). However, Brovarski has pointed out that this feature occurs at Akhmim as early as the reign of Pepy I (Mélanges Gamal Eddin Mokhtar I, 152, n.250; e.g. Kanawati, *El-Hawawish VI*, 1986, fig. 20b). As for the *jw*³-oxen see: Montet, in: Kêmi 13, 1954, 43ff.

*hrw*²² *n jhwt (m) mdwt m h3t Šm^cw*²³ *mj-qd.f n gmt.n(j) js pw m-^c hrj-tp wn m sp3t tn tp-^cwj (5) n rs-tp(j) n mnḥ(j) (m) hrp jht n hnw jnk hrj-sšt3 n mdt nb(t) jnnt m r-^c3 g3w h3swt m h3swt rsj(w)t*²⁴ *jw rdj.n(j) t n hqr ḥbs n ḥ3jj n(tj) gm.n(j) m sp3t tn jw rdj.n(j) mhrw*²⁵ *m jrṯt jw h3.n(j) šm^cw m pr(j) n dt n hqr gm.n(j) (m) sp3t tn (6) jr rmt nb gm.n(j) m sp3t tn t3bt nt kjj r.f.jnk db3 s(j) n nb.s m pr(j) n dt jnk qrs rmt nb n sp3t tn jwjt z3.f m ḥbs m jšt(j) n dt jw shtp.n(j) h3swt nb(t) n hnw*²⁶ *r mnḥ(j) rs(w) hr.s ḥzj.k(wj) hr.s jn nb(j) jw nhm.n(j) m3r m-^c wsr r.f*²⁷ *jw wp.n(j) snwj r htp.sn*²⁸ *(7) jnk mrjj n jt(f) ḥzjj n mwt.f mrrw snw.f*²⁹ *nhw tpjw t3 sw3.t(j).sn hr jz pn mrrw nswt dd.t(j).sn h3 t h3 hnqt h3 k3 n smr w^ctj Ppjj-nfr*³⁰

²² For *r-hrw* when followed by a substantive see: Wb III, 146:7.

²³ *h3t Šm^cw* is considered here as a geographical term referring to that area of the South extending farther north beyond the region used to be described as *tp-Rsj* or *tp-Šm^cw* “head of the South” (Martin-Pardey, Untersuchungen zur ägyptischen Provinzialverwaltung bis zum Ende des Alten Reiches, 1976, 164; Kanawati, Governmental Reforms in Old Kingdom Egypt, 1980, 70). For the reading *tp-Rsj* see: Gardiner, in: JEA 43, 1957, 6ff., and for the other reading *tp-Šm^cw* see: Fischer, Dendera, 68, n.276.


²⁴ Fischer thinks that such a geographical term refers to one of the starting points of the roads leading to the Kharga oasis, which in its turn afforded a western route to the southern lands (ibid., 12-13). Two more provincial officials held titles connected with these southern entries: Tjawti of Qasr el-Saiyad, who was *jmj-r^c3 g3w h3st Šm^cw; mh jb n nswt m r-^c3 h3st Šm^cw; hrj-sšt3 (mdt) n r-^c3 g3w h3st rsjt* (Urk. I, 257:10, 13, 17), and Tjawti of Coptos, who was *mh jb n nswt m r-^c3 h3st Šm^cw* (Fischer, Coptite Nome, 48, pl. 14). Some other officials either buried in the capital or in the provinces held similar titles without any reference to a particular region, e.g. Weserkafankh of Abusir, who was *hrj-sšt3 n r-^c3 h3swt* (Borchardt, Ne-user-re^c, 113); Tjetetu of Saqqara, who was *hrj-sšt3 n nswt m wdt-mdw nbt šbt n(t) r-^c3 h3st; jmj-r mdt nbt šbt nt r-n-^c3 h3st; hrj-sšt3 n nswt m wdt-mdw nbt r-n-^c3 h3st* (Kanawati et al., Excavations at Saqqara I, 1984, 29, pls. 14, 17, 18); Intef of Thebes, who was *mh jb n nswt m r-^c3 g3w h3st* (TPPI, §13; CG 20009). For the nature of such offices see: Martin-Pardey, Provinzialverwaltung, 82f.

²⁵ The plural determinative in Sethe’s copy should be corrected to °°° instead of °°° (Urk. I, 254:15).

²⁶ For similar statements see: ibid., 134:3-4, 136:13. This statement suggests that Qar had some military duties in addition to his other civil and religious responsibilities enumerated in his inscriptions. However, this is supported by Weni’s biography, according to which he headed an army in his campaign against the Asiatic sand-dwellers during the reign of Pepy I, while the nomarchs, the overseers of priests and other high officials were each at the head of a troop (ibid., 102:2-8; Martin-Pardey, Provinzialverwaltung, 187f.).

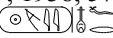

²⁷ For similar statements see: Urk. I, 199:2, 200:17, 269:7; Kanawati-Abder-Raziq, The Teti Cemetery at Saqqara III, ACE: Reports 11, 1998, pl. 58.

²⁸ For some parallels see: Urk. I, 199:1, 222:12; El-Khouli-Kanawati, Excavations at Saqqara II, 1988, pl. 6.γγγ

²⁹ Fischer’s statement that *j* is written here with the determinative of a standing man with one hand raised to his mouth should be corrected, for it is written here as  (Dendera, 89;

(1) An offering which the king gives and Anubis, foremost of the divine booth, who is on his hill, who is in the embalming place, lord of the sacred land, lord of Sepa (gives), that he be buried well in the necropolis, in the western desert, having reached a very good old age, in peace, in peace, (that he may travel) upon the beautiful roads of the west, upon which the honoured ones travel, ... the sole companion, the great overlord of the province, Qar, his beautiful name, Meryre-nefer. (2) An offering which the king gives, and Osiris and Khentiamentiu, lord of Abydos, foremost of Busiris (give), that funerary offerings be presented to him at the burning feast, at the Sadj feast, at the first of the year feast, at the Wag-feast and Thot-feast, and at every beautiful feast. The sole companion, the lector priest, the overseer of the palace attendants,³¹ Qar. (3) I was a young man/child who tied the fillet in the reign of Teti, and I was brought by Pepy for instruction/formation among the children of the overlords. I was appointed as sole companion and overseer of the palace attendants under Pepy. Then the majesty of Merenre caused me to travel upstream to the nome of Edfu as sole companion, overlord of the province, and as overseer of Upper Egyptian grain and overseer of the priests, (4) because I was well-pleasing and well-esteemed in the heart of (his) majesty. I came to my town ahead of any overlord of the entire South, and I was the opener up of the entire South.³² I caused the oxen of this province to exist beside the cows (in) the cattle-yards of the entire front of the South. This is not, indeed, what I found accomplished by the overlord, who was in this province previously, (5) because of my vigilance and because of my efficiency (in) controlling things for the Residence. I was the one who was privy to the secrets of every word brought from the door of the desert-passes in the southern lands. I gave bread to the hungry and clothes to the naked whom I found in this province. I gave milk-jars with milk, and I measured out Upper Egyptian grain of my funerary estate for the hungry man whom I found in this province. (6) As for any man against whom I found a debt of grain to (lit. of) another one, it was I who repaid it to its owner from my funerary estate. I was the one who buried every man of this province who had no son with cloth from my estate property. I pacified all the foreign lands for the

cf. Garnot, L'appel aux vivants dans les textes funéraires égyptiennes des origines à la fin de l'Ancien Empire, RAPH 9, 1938, 57).

³⁰ In Sethe's copy, the name  should be corrected to  (Urk. I, 255:11).

³¹ For the translation of *hntj-š* as "attendant" and the responsibilities of this office see: Roth, in: BSAK 4, 1991, 177-86; idem, A Cemetery of Palace Attendants, 1995, 42-43 and passim. Refer also to Posener-Kriéger, Les archives du temple funéraire de Néferirkarê-Kakaï, les papyrus d'Abousir, 1976, 577ff.

³² This might be a reference to the expansion in provincial administration under Merenre, when governors were sent to a number of nomes (Kanawati, Governmental Reforms, 44ff.).

Residence, for I was efficient and vigilant concerning them, and I was praised for it by my lord. I rescued the weak from he who was stronger than him. I judged the two parties so as to content them. (7) I was one beloved of his father, praised of his mother, one whom his brothers loved. O you living people, who are upon earth, who will pass by this tomb: Beloved of the king are those who will say: a thousand of bread, a thousand of beer and a thousand of oxen for the sole companion, Pepy-nefer.

II. The side-pieces (B and C) (Figs.4-5; Pl.3)

The left side-piece (B): The upper part is occupied by three vertical lines of inscription oriented towards the right as follows: (1) *jm³hw hr Hntj-jmntjw [nb 3b]dw jm³hw hr nb.f smr w^ctj hrj-hbt Mrjrr^c-nfr* (2) *jm³hw hr Pth-rsj-jnb.f jm³hw [hr] ntr ʕ nb jmnt hrj-tp ʕ n sp³t³³ jmj-jb n nswt smr w^ctj Mrjrr^c-nfr* (3) *jm³hw hr Wsjr nb Ddw jm³h[w] hr Jnpw [tpj dw].f jm³hw hr ntr nb smr w^ctj Mrjrr^c-nfr* “(1) The honoured one before Khentiamenti, lord of Abydos, the honoured one before his lord, the sole companion, the lector priest, Meryre-nefer. (2) The honoured one before Ptah south of his wall, the honoured one before the great god, lord of the west, the great overlord of the province, the confidant of the king, the sole companion, Meryre-nefer. (3) The honoured one before Osiris, lord of Busiris, the honoured one before Anubis, who is on his hill, the honoured one before every god, the sole companion, Meryre-nefer.”

Below this inscription is a standing figure of Qar, facing left. He wears a curled wig reaching to the back of the neck, a broad collar, a bracelet on each wrist and a projecting kilt reaching below the knee, with a diagonal incised across the garment indicating the overlap. In his right hand, he holds a long staff; while in his left hand is a *hrp*-sceptre. Standing on the same ground-line is a small figure facing him. He wears a shoulder-length wig and a short-projecting kilt; his two arms hang by his side in an attitude of respect.³⁴ Before him is the following vertical inscription: *[s]mr Qʕr* “the companion Qar.” Another small figure facing right is represented on a short ground-line below Qar’s right elbow; he has a close-cropped hair, and wears a short-projecting kilt, with his left arm crossing over to his right shoulder and his right arm hanging by his side.³⁵ His name, *Jpj* “Ipi”, is written above his head. A third minor figure is depicted standing on a short ground-line

³³ In Daressy’s publication, $\overline{\text{a}}^1$ should be corrected to $\overline{\text{a}}^{\text{m}}$ (ASAE 17, 134).

³⁴ For the significance of this attitude see: Dominicus, *Gesten und Gebärden in Darstellungen des Alten und Mittleren Reiches*, SAGA 10, 1994, 5-9 (no. 1), fig. 1 (1:a).



³⁵ For this attitude of respect see: *ibid.*, 5-9 (no. 4).

behind Qar's head. Facing left, he has a close-cropped hair, and wears a short kilt. In his right hand, he holds a whisk composed of three foxtails, while his left arm crosses over to his right shoulder.

The right side-piece (C): The upper part has an inscription written in three vertical lines oriented towards the right as follows: (1) *[jm³]ḥw ḥr Ḥntj-jmntjw jm³ḥw ḥr Jnpw ḥntj zh-ntr jmj wt nb [t³ dsr ḥrj]-ḥbt Mrjrr^c-nfr* (2) *jm³ḥw ḥr Pth-rsj-jnb.f jm³ḥw ḥr ntr^(c3) jm³ḥw ḥr zmjt jmntjt³⁶ jmj-jb n nswt smr [w^ctj Mrjrr^c]-nfr* (3) *jm³ḥw ḥr Wsjr nb Ddw [ḥp].f ḥr w³wt nfr(w)t ḥppt jm³ḥw [ḥr.sn] m jrj ḥtpt t³ nb³⁷ jm³ḥ[w] ḥr ntr^{c3}* “(1) The honoured one before Khentiaementiu, the honoured one before Anubis, foremost of the divine booth, who is in the embalming place, lord of the sacred land, the lector priest, Meryre-nefer. (2) The honoured one before Ptah south of his wall, the honoured one before the (great) god, the honoured one before the western desert, the confidant of the king, the sole companion, Meryre-nefer. (3) The honoured one before Osiris, lord of Busiris, may he travel upon the beautiful roads of the west, upon which the honoured ones travel as one who attains peace in (lit. of) every land, the honoured one before the great god.”

Below this inscription, Qar is represented standing, facing right. He is probably portrayed with the attributes of an aging man, i.e., having a slightly thick waist and a close-cropped hair, and wearing a long-projecting kilt.³⁸ Adorned with a broad collar, he holds a long staff in his left hand and a *ḥrp*-sceptre, which passes behind his figure, in his right hand. Facing him is a small figure standing on a short ground-line next to his head; he has a close-cropped hair, and wears a short-projecting kilt. He holds a bell-shaped censer in his right hand, with its lid in the other hand. His name *Jr-ns* “Irnes” is written vertically before his face. Facing Qar are two more small figures standing on a short ground-line below his left elbow, the first is a male, the second a female. Having close-cropped hair, the male wears a short kilt, with both arms hanging by his side, while the female wears a

³⁶ On the personification of the western desert see, for example, CG 1403; CG 1565. Cf. the expression “that the western desert may extend her arms toward him/her in peace, in peace,” e.g. CG 1434; Fischer, Coptite Nome, fig. 2, pls. 3-4, 5, 9; Kanawati-Hassan, Teti Cemetery I, pl. 40.

³⁷ In Daressy's publication  should be corrected to  (ASAE, 17, 134). For the expression *m jrj ḥtpt* see: Fischer, Dendera, 25; Junker, Gîza VIII, 129, fig. 58; Hassan, Gîza II, fig. 208.

³⁸ For the corpulent figures see: Fischer, in: JNES 18, 1959, 244-48; Harpur, Decoration in Egyptian Tombs of the Old Kingdom, 1987, 54-55, 131-33.

tight-fitting dress, with her right hand resting on her breast, and the other arm hanging by her side in an attitude of respect.³⁹

III. The slab stela (D) (Fig.6; Pl.2b)

To the left is a representation of the owner facing right. He sits on a chair with low, cushioned back and lion legs resting on truncated cone supports. He is clad in a shoulder-length wig with horizontal rows of locks and a half-goffered kilt provided with a belt around the waist. He is adorned with a broad collar consisting of four rows of tubular beads. His right hand rests on his lap, holding a folded cloth, while his left hand holds a long staff. Above his head are two short lines of horizontal inscriptions, reading right to left: (1) *k3 h3 3pd h3 ss h3* (2) *t hnqt p3t h3 hnqt h3 mnht h3* “(1) oxen, one thousand, fowl, one thousand, alabaster, one thousand, (2) bread, beer and cakes, one thousand, beer, one thousand, clothes, one thousand.” Under the owner’s chair, one of his wives is seated on the ground, also facing right. She wears a close-fitting wig with overlapping rows of locks, a broad collar and a tight-fitting dress. Her right hand rests on her lap, while her left crosses over her breast. The label identifying her is inscribed vertically before her figure as follows: *hmt.f mrt.f Hntj* “his wife, his beloved, Khenti.” Another wife is represented facing right before the owner’s legs. She has the same attitude, and is similarly dressed as the first wife, but without a collar. A short vertical line of inscription identifying her is written above her head as follows: *hmt.f mrt.f Jntj* “his wife, his beloved, Inti.”

Before the owner’s face is a small, floating figure of a male servant facing him, he has a close-cropped hair and wears a short kilt. He bows slightly forward offering a drink in a jar held in his extended arms.⁴⁰ Behind the servant stands another small, floating figure facing the same direction. He is similarly dressed and has a similar hairstyle. His two arms are slightly bent with the hands behind his back.⁴¹ Two lines of inscription identifying him

³⁹ For this attitude see: Dominicus, *Gesten und Gebärden*, 5-9 (no.7), fig. 1 (7:1)

⁴⁰ This is the earliest known example of the motif, according to which a small figure is represented before the main figure offering him a drink. This motif became very popular since the late Old Kingdom, and is only found on tomb walls and stelae belonging to the southern part of Upper Egypt beginning with El-Hagarsa in the North (e.g. Vandier, *Mo^calla*, fig. 1; Saleh, *Three Old-Kingdom Tombs at Thebes*, AV 14, 1977, pls. 4, 14:1; Peck, *Some Decorated Tombs of the First Intermediate Period at Naga ed-Dêr*, University Microfilms, Ph.D. Thesis, Brown University, 1958, pls. 2, 5; Kanawati, *El-Hagarsa III*, pls. 38, 41). For the development of this motif, and for some other examples on stelae see: Clère, in: *RdE* 6, 1949, 23ff.; Fischer, *Dendera*, 110-11.

⁴¹ This is an unusual attitude, but it could be understood as an attitude of respect: cf. Dominicus, *Gesten und Gebärden*, 5-9 (no. 6), fig. 1 (6: j); Junker, *Gîza II*, fig. 18.

are written behind his figure as follows: (1) *z3.f mrjj.f* (2) *hrj-tp nswt Jzj* “(1) his son, his beloved, (2) the royal chamberlain, Isi.” Four superposed small figures are represented to the right of the owner’s staff. The topmost three are sons; each of them stands on a short ground-line, facing left and wearing a close-fitting wig with overlapping rows of locks and a short kilt. The upper one wrings the neck of a goose using his right hand, while holding it in his left. Before his figure is the label identifying him written in two lines as follows: (1) *z3.f smsw hq3 hwt hrj-tp nswt pr-c3* (2) *Jzj* “(1) his eldest son, the estate manager, the royal chamberlain of the palace, (2) Isi.” The second son offers a foreleg of an ox with both hands. The label identifying him is written before his figure as follows: *z3.f hrj-hbt pr dt*⁴² *Q3r* “his son, the lector priest of the estate, Qar.” The third son offers a foreleg of an ox too. The label identifying him is written in two lines before his figure as follows: (1) *hrj-tp nswt pr-c3* (2) *z3.f Hr-htp* “(1) the royal chamberlain of the palace, (2) his son, Horhetep.” The fourth one is a female represented crouching on the ground with her left hand resting on her lap, while the right hand rests on her breast. She wears a close-fitting wig with overlapping rows of locks and a tight-fitting dress. A short vertical line is written before her as follows: *z3t Twj* “the daughter Tui.”

The remaining space at the right is filled in with a text written in seven horizontal lines, reading right to left: (1) *htp dj nswt htp dj Wsjr htp Jnpw prt-hrw n.f m W3g Dhwtjt m Rkh tpj rnpt wpt rnpt hb (nb) nfr rnpt*⁴³ (2) *htp dj nswt n jm3hw dd nfr whm nfr mrjj jt(f) hzjj mwt.f jm3hw hr Hr bhdtj* (3) *htp dj nswt Wsjr qrs.t(j).f m hrt-ntr m zmjt jmntjt m j3t.f nt hrj-tp c3 n Wtst-Hr* (4) *htp dj nswt htp Jnpw tpj dw.f nb t3 dsr jmj wt (n) jm3hw hr Pth-Zkr Q3r* (5) *wr md Šm^cw rh nswt*⁴⁴ *mdhw zš nswt z3b c^d-mr nj nst hntjt hrj-tp nswt pr-c3 m3^c* (6) *smr w^ctj hrj-sšt3 n mdt nb(t) št3t jwt m r-c3 n 3bw* (7) *smr w^ctj jmj-r wp(w)t nb(t) nt nswt Mrjrr^c-nfr rn.f nfr Q3r* “(1) An offering which the king gives, an offering which Osiris gives, and an offering which Anubis (gives), that funerary offerings be presented to him at the Wag-feast and the Thot feast, at the burning feast, the first of the year feast, the opening of the year feast and (every) beautiful feast of the year. (2) An offering which the king gives for the honoured one, who said what was good and reported what was good, the one who was beloved of his father and favored of his mother, the honoured one before Horus of Edfu. (3) An offering which the king gives

⁴² For this title see: *ibid.* I, 244; LD II, 117 (k, p).

⁴³ *rnpt* is mistakenly written here as *†*.

⁴⁴ Fischer notes that Qar is the one Sixth Dynasty nomarch in U. E. Nomes I-15 who exceptionally has the title *rh nswt*, which was normally reserved for courtiers, and he attributes this privilege to the length of his prior service at the Residence (Dendera, 69-70).

and Osiris (gives), that he be buried in the necropolis, in the western desert in his office of the great overlord of the nome of Edfu. (4) An offering which the king gives, and an offering which Anubis, who is on his hill, lord of the sacred land, who is in the embalming place (gives to) the honoured one before Ptah-Sokar, Qar. (5) The greatest of the ten of Upper Egypt, the acquaintance of the king, the master architect of the king,⁴⁵ the judge and border official of preeminent place, the true royal chamberlain of the palace. (6) The sole companion, he who is privy to every secret word that comes from the entry of Elephantine. (7) The sole companion, the overseer of all commissions of the king, Meryre-nefer, his beautiful name, Qar.”

IV. The false door (E)

(Figs.7-8; Pls.4-5)

The upper lintel: To the left is a representation of the owner and one of his wives facing right. The man sits on a chair with low, cushioned back and lion legs resting on truncated cone supports. He wears a curled wig reaching to the back of his neck, a broad collar and a short kilt. His left hand grasps a lotus blossom that he holds to his nose,⁴⁶ while his right hand rests on his lap. The inscription identifying him is written before his face in two horizontal lines as follows: (1) *smr w^ctj hrj-ḥbt* (2) *Mrjrr^c-nfr* “(1) the sole companion, the lector priest, (2) Meryre-nefer.” Behind him stands his wife, with her left hand on his left shoulder, while her right arm hangs by her side. She has a close-cropped hair, and wears a broad collar and a long close-fitting dress with shoulder straps. The label identifying her is inscribed vertically before her face as follows: *ḥmt.f mrt.f Jntj* “his wife, his beloved, Inti.” Facing the couple is a squatting son having a close-cropped hair and wearing a short kilt. He holds his arms to his chest in an attitude of respect.⁴⁷ Before him is a short vertical line of inscription identifying him as follows: *z³.f smsw mrjj.f ḥq³ ḥwt smr w^ctj Jzj* “his eldest son, his beloved, the estate manager, the sole companion, Isi.”

The remaining space at the right is filled with an extensive offering list of one hundred and four items arranged in four horizontal lines of small

⁴⁵ Fischer suggests the following translations for this title: “master builder and scribe of the king” and “master architect of the king” (Varia, 30, n.10). But both Junker and Helck translate it “master of royal scribes” (Gîza I, 149-50; Beamtentitel, 75-76, respectively).

⁴⁶ For a Fifth Dynasty example of this uncommon feature see: Kanawati, El-Hawawish VI, fig. 9. Cf. Fischer, in: ZÄS 86, 1961, 28, nn.4-5; Harpur, Decoration, 135-36, 331-32.



⁴⁷ For the significance of this attitude see: Dominicus, Gesten und Gebärden, 5-9 (no. 6), fig. 1 (6: v).



hieroglyphs oriented towards the right.⁴⁸ Below the offering list is a fifth line of larger hieroglyphs identifying the owner and running from right to left.

Line I:

[1] *mw* (*n*) *zʹt*⁴⁹ “water for libation”; [2] *sdt sntr* “lighted incense”; [3] *stj-hb* “*stj-hb*-oil”; [4] *hknw*⁵⁰ “*hknw*-oil”; [5] *sft* “*sft*-oil”; [6] *nḥnm* “*nḥnm*-oil”; [7] *twʹwt* “*twʹwt*-oil”; [8] *hʹtt n(t)*⁵¹ *ḥ* “best cedar oil”; [9] *hʹtt n(t) thnw* “best Libyan oil”; [10] *crf*⁵² *wʹdw* “bag of green paint”; [11] *crf msdt*⁵³ “bag of black paint”; [12] *wnḥw* “cloth strips”; [13] *sdt sntr* “lighted incense”; [14] *qbḥw tʹwj* “libation water and two balls of natron”; [15] *hʹwt*⁵⁴ “offering table”; [16] *htp dj nswt jmj...?*⁵⁵ “royal offerings which are in the (*wsht*-hall)”; [17] *htp dj nswt* “royal offerings”; [18] *ḥms* “sit down”; [19] *šns n j^cw-r*⁵⁶ “*šns*-bread for breakfast”; [20] *dwjw n j^cw-r* “jug for breakfast”; [21] *t-wt*⁵⁷ “*wt*-bread”; [22] *t-rth* “*rth*-bread”; [23] *nmst nt*⁵⁸ *dsrt* “jug of *dsrt*-beverage”; [24] *nmst nt ḥnqt* “jug of beer.”

⁴⁸ It was unusual during the Sixth Dynasty to inscribe such an offering list on false doors, and as far as I know, there is only one other instance with an abbreviated offering list on the upper lintel of its outer frame (Jéquier, Pepi II, III, fig. 62. For its dating see: Baer, Rank and Title, 95, 291 [285]). Some other related examples have the offering lists on the side-pieces of the false door niches, of which only a few examples are known (e.g. CG 1418; CG 1491; Firth-Gunn, Teti Pyramid Cemeteries II, pl. 21; Kanawati-Abder-Raziq, Teti Cemetery V, pl. 64). The scanty evidence of Sixth Dynasty false doors and false door niches inscribed with offering lists is due to the general tendency of the time towards the transference of offering lists from the chapel to the burial chamber (Hassan, Gîza VI.2, 73-74; e.g. Junker, Gîza IV, pl. 16; VIII, fig. 56; Firth-Gunn, Teti Pyramid Cemeteries I, 124; II, pl. 3; CG 1572; Macramallah, Mastaba d’Idout, pl. 22; Blackman, Meir IV, pl. 18:1-2; Davies, Sheikh Saïd, pl. 26; Kanawati-Hassan, The Teti Cemetery at Saqqara II, ACE: Reports 9,1997, pl. 63).



⁴⁹ In Daressy’s publication  should be corrected to  (ASAE 17, 133:1).

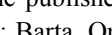
⁵⁰ The determinative for *hknw* is not a jar with handles  as copied by Daressy (ibid., 133:4), but it is that of the sealed oil-jar .

⁵¹ *hʹtt n(t)* is written once for both items 8 and 9.



⁵² *crf* is written once for items 10 and 11.

⁵³ *msdt* is a common Old Egyptian spelling of *msdmt*: James-Apted, Khentika, 63.

⁵⁴ Daressy’s copy lacks  before the determinative for *hʹwt*  (ASAE 17, 133:15). In fact, this is an uncommon writing of the item, of which I know only one other example: CG 1503.

⁵⁵ According to the published material, there is no similar item known to me (cf. Hassan, Gîza VI.2, passim; Barta, Opferliste, passim).  is probably a scribal error for the well-documented item *htp nswt jmj wsht* (Hassan, Giza VI.2, 281).


⁵⁶ *n j^cw-r* is written once for both items 19 and 20.

⁵⁷ In Daressy’s publication,  should be corrected to  (ASAE 17, 133:21).


Line II:

[25] *šns* ^c *f3jt*⁵⁹ “*šns*-bread and serving bowl”; [26] *šns n šbw*⁶⁰ “*šns*-bread for main meal”; [27] *ḏwjw*⁶¹ *n šbw* “jug for main meal”; [28] *jrjt (š)bw pw* “the serving of this meal”; [29] *swt* “piece of meat”; [30] *mw* ^{c62} “bowl of water”; [31] *bd* ^{c63} “bowl of natron”; [32] *šns n j^cw-r*⁶⁴ “*šns*-bread for breakfast” (one); [33] *ḏwjw n j^cw-r* “jug for breakfast” (one); [34] *t-wt*⁶⁵ “*wt*-bread”; [35] *t-rth* “*rth*-bread”; [36] *ḥt(3)*⁶⁶ “*ḥt3*-bread” (two); [37] *nḥrw*⁶⁷ “*nḥrw*-bread” (two); [38] *dptjw* (for *dpt/dptj*) “*dptjw*-bread” (four); [39] *pznw* “*pznw*-bread” (four); [40] *šns* “*šns*-bread” (four); [41] *t-jmj-t3* “*jmj-t3*-bread” (four); [42] *ḥbnnwt*⁶⁸ ^c “bowl of *ḥbnnwt*-bread” (four); [43] *ḥnfw* ^c “bowl of *ḥnfw*-bread” (four); [44] *qmḥw qm3*⁶⁹ “*qmḥw qm3*-bread” (four); [45] *jd3t*⁷⁰ *ḥ3k* “*jd3t ḥ3k*-bread” (four); [46] *p3wt* “*p3wt*-bread” (four);



⁵⁸ *nmst nt* is written once for both items 23 and 24. In the copy of Daressy, a ^o should be added above the jar determining *nmst* (ibid., 133:23-24).

⁵⁹  should be corrected to  in Daressy's publication (ibid., 133:25).



⁶⁰ *n šbw* is written once for both items 26 and 27.

⁶¹ The superfluous  added to *ḏwjw* in Daressy's publication should be deleted (ibid., 133:27).

⁶² The dual ^c*wj* is the normal writing for this item (Hassan, Giza VI.2, 313).



⁶³ The dual ^c*wj* is the normal writing for this item (ibid., 316). The  sign should replace  used for *bd* in Daressy's publication (ASAE 17, 133:31).

⁶⁴ *n j^cw-r* and the following number are written once for items 32 and 33.

⁶⁵  should be corrected to  in Daressy's copy (ibid., 133:34). For the reading and its meaning see: Fischer, *Varia*, 17, n. 44.

⁶⁶ The superfluous *w* sign added to *ḥt(3)* in Daressy's publication should be deleted (ASAE 17, 133:36).

⁶⁷ Two loaves ⁰⁰ should replace the two vertical strokes appended to *nḥrw* in Daressy's publication (ibid., 133:37).

⁶⁸ *ḥbnnwt* was mistakenly copied by Daressy as  instead of  (ibid., 133:42).

⁶⁹ In Daressy's copy, the cup sign [∇] should be replaced by the loaf sign ⁰ as a determinative for *qmḥw qm3* (ibid., 133:44).

⁷⁰ The *w* sign used for *jd3t* in Daressy's publication should be replaced by the ³ sign (ibid., 133:45).



[47] *t-šš(r)*⁷¹ “ššr-bread” (four); [48] *hḏw* ^c “bowl of onions” (four); [49] *hpš* “foreleg”; [50] *jw* ^c “thigh”; [51] *zhn*⁷² “kidney”; [52] *swt* “piece of meat.”


Line III:

[53] *spḥt n(t) sprw*⁷³ “rib-cuts”; [54] *ššrt* “roasted piece of meat”; [55] *mjzt* “liver”; [56] *nnšm* “spleen”; [57] *h^c jwf n hšt*⁷⁴ “piece of meat and brisket”; [58] *r* “r-goose”; [59] *trp* “trp-goose”; [60] *zt*⁷⁵ “zt-duck”; [61] *s* “s-goose”; [62] *mnwt* “pigeon”; [63] *t-zjf* “zjf-bread”; [64] *š^ct* “š^ct-bread” (two); [65] *npšt* ^c “bowl of *npšt*-bread” (two); [66] *mzjyt* (for *mzwt*) ^c “bowl of *mzjyt*-bread” (two); [67] *dsrt*⁷⁶ ^c “bowl of *dsrt*-beverage” (two); [68] *dsrt*⁷⁷ *jštt* ^c “bowl of milky beverage” (two); [69] *hnqt* ^c “bowl of beer” (two); [70] *hnqt dsrt* ^c “bowl of *dsrt*-beer” (two); [71] *shpt* ^c “bowl of *shpt*-beverage” (two); [72] *phš*⁷⁸ ^c “bowl of *phš*-beverage” (two); [73] *dwjw ššr* “jug of *ššr*-beverage”; [74] *dšb* ^c “bowl of figs” (two); [75] *jšd* ^{c79} “bowl of *jšd*-fruit” (two); [76] *jrp* ^c “bowl of wine” (two); [77] *jrp* ^{c(b)š}⁸⁰ “bowl of *š*-wine” (two); [78] *jrp jmtj* ^c “bowl of *jmtj*-wine” (two); [79] *jrp hšmw* ^c “bowl of *hšmw*-wine” (two).

Line IV:

⁷¹ A š sign should be added before the determinative for *t-šš(r)* in Daressy’s publication (ibid., 133:47).

⁷² The  sign used for *zhn* in Daressy’s publication should be replaced by  (ibid., 133:51).


⁷³ The determinative for this item is not a piece of flesh ^o as published by Daressy (ibid., 133:53), but it is that of the three ribs . It should be noted, however, that *spr* is usually written in the singular (Hassan, Gîza, VI.2, 354-56), but a few Sixth Dynasty examples of the plural *sprw* are known (e.g. Simpson, Qar and Idu, fig. 23; Hassan, Mastabas of Ny-ankh-Pepy and Others, Excavations at Saqqara II, 1975, fig. 6).



⁷⁴ For translating *jwf n hšt* as “fillet” see: Montet, Scènes, 170ff.; Kanawati-Abder-Raziq, Teti Cemetery V, 48, n.184.



⁷⁵ Daressy’s arrangement of both items 60 and 61 should be inverted (ASAE 17, 133:60-61).

⁷⁶ A ^o sign is missing before the determinative for *dsrt* in Daressy’s publication (ibid., 133:67).

⁷⁷ The first ^o in *dsrt* should be corrected to ^o in Daressy’s publication (ibid., 133:68).

⁷⁸ The loaf ^o determinative used for *phš* in Daressy’s publication should be corrected to a stem of papyrus  (ibid., 133:72).

⁷⁹  should be corrected to  in Daressy’s publication (ibid., 133:75).

⁸⁰ In writing this item, the scribe mistakenly wrote  instead of . For the correct writings see: Hassan, Gîza VI.2, 403-6.

[80] *jrp snw* ^c “bowl of *snw*-wine” (two); [81] *hnfw* ^c “bowl of *hnfw*-bread” (two); [82] *hbnnwt* ^c “bowl of *hbnnwt*-bread” (two); [83] *sh̄t*⁸¹ *h̄dt* ^c “bowl of white *sh̄t*-fruit” (two); [84] *sh̄t w̄ḏt* ^c “bowl of green *sh̄t*-fruit” (two); [85] *ḡt*⁸² *zt* ^c “bowl of special preparation of wheat” (two); [86] *ḡt jt* ^c “bowl of special preparation of barley” (two); [87] *b̄b̄wt* ^c “bowl of *b̄b̄wt*-fruit” (two); [88] *nbs* ^c “bowl of *nbs*-fruit” (two); [89] *(t)-nbs* ^{c83} “bowl of *nbs*-bread” (two); [90] *wḥ* ^{c84} “bowl of carob beans” (two); [91] *ht nb(t) bnrt*⁸⁵ “every sweet thing”; [92] *rnpt*⁸⁶ *nbt* “all the year-offerings”; [93] *hnkt nbt* “all the *hnkt*-offerings”; [94] *gsw* “half-loaves”; [95] *phr* “*phr*-offerings”; [96] *pdw* “*pdw*-offerings”; [97] *stp(t)* “the choice things”; [98] *h̄ṯt wdhw* “the best of the offering table”; [99] *jnt rd* “bringing the broom”;⁸⁷ [100] *wdb-jht*⁸⁸ “reversion-offering”; [101] *sd̄*⁸⁹ *d̄srt* “breaking the red vessels”; [102] ...?⁹⁰ [103] *z̄ṯ* “libation”; [104] *sd̄t sntr*⁹¹ “lighted incense.”

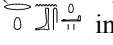
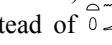
Line V:



*h̄ṯtj-^c jmj-r Šm^cw smr w^ctj hrj-ḥbt hrj s̄st̄*⁹² *n pr dw̄ṯt*⁹³ *Mrjir^c-nfr* “the count, the overseer of Upper Egypt, the sole companion, the lector priest, he who is privy to the secrets of the house of morning, Meryre-nefer.”

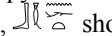
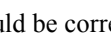
The left outer jamb: The greater part of the jamb is occupied by four vertical lines of inscription oriented towards the right as follows: (1) *jm̄ḥw hr ntr* ^{c3}

⁸¹ *sh̄t* is written once for items 83 and 84.

⁸² *ḡt* is written once over items 85 and 86. The three superfluous grains of corn “” written over *zt* in Daressy’s publication should be deleted (ASAE 17, 133:85).



⁸³ *t-nbs* ^c was wrongly written by the scribe as  instead of . However, the wrong *r* at the beginning of this item was deleted from Daressy’s publication (ibid., 133:89).

⁸⁴  in Daressy’s copy should be corrected to  (ibid., 133:90).

⁸⁵ In Daressy’s publication,  should be corrected to  (ibid., 133:91).


⁸⁶ The determinative for *rnpt* copied by Daressy as three vertical strokes should be corrected to the three grains “” (ibid., 133:92).



⁸⁷ For this translation see: Altenmüller, in: JEA 57, 1971, 146-53.

⁸⁸ In Daressy’s copy,  should be corrected to  (ASAE 17, 133:100).

⁸⁹ The determinative for *sd̄* copied by Daressy as a diagonal stroke “” should be corrected to the two crossed sticks “x” (ibid., 133:101).

⁹⁰ No similar item is known to me from the published Sixth Dynasty offering lists (cf. Hassan, Giza VI.2, pls. 73-140; Barta, Opferliste, 82-90).

⁹¹ Daressy copied *sntr* as  (ASAE 17, 133:104), but because of the damage in this area the final *r* is not clear to me, and I think that there might not have been enough room for it.

⁹² The stroke-determinative under the *hrj*-sign used for *hrj s̄st̄* in Daressy’s copy should be corrected to *s* so that the title should be  instead of  (ibid., 132).




⁹³ For the *pr dw̄ṯt* and the responsibilities of the officials attached to it both in Memphis and in the provinces see: Blackman, in: JEA 5, 1918, 148-65; Fischer, Dendera, 137-38.



hr Wsjr nb Ddw smr w^ctj hrj-hbt Mrjrr^c-nfr (2) *smr w^ctj hrj-hbt jm³hw hr nswt jm³hw hr Pth-rsj-jnb.f* (3) *smr w^ctj hrj-hbt Mrjrr^c-nfr dd.f.j ^cn^hw tpjw t³ ^cq.t(j).sn r jz pn n hrt-ntr mrrw* (4) *hzi sn ntr.sn ddw t p³t hnqt k³ ³pd n jm³hw hr Pth-rsj-jnb.f smr w^ctj hrj-hbt Mrjrr^c-nfr* “(1) The honoured one before the great god and before Osiris, lord of Busiris, the sole companion, the lector priest, Meryre-nefer. (2) The sole companion, the lector priest, the honoured one before the king, the honoured one before Ptah south of his wall. (3) The sole companion, the lector priest, Meryre-nefer, who says: O you living people, who are upon earth, who will enter into this tomb of the necropolis, who desire (4) that their god praise them, say: bread, cakes, beer, oxen and fowl for the honoured one before Ptah south of his wall, the sole companion, the lector priest, Meryre-nefer.”



Attired in a curled wig reaching to the back of his neck, a broad collar, bracelets and a projecting knee-length kilt, the owner is represented standing, facing right. He holds a long staff in his left hand and a *hrp*-sceptre, which passes behind his figure, in his right hand. Behind his staff, and on the same ground-line, stands a small figure of a boy facing the same direction, with both arms hanging by his side. He has a close-cropped hair and wears a short-projecting kilt. The label identifying him is inscribed horizontally above his head in four irregular lines as follows: (1) *z³.f* (2) *mrjj.f hrj-tp nswt* (3) *Q³r* (4) *njsw⁹⁴ m Jn-jt.f* “(1) his son (2) his beloved, the royal chamberlain (3) Qar, (4) called (as) Intef.” Facing them is a small figure standing on a short ground-line. He has a close-cropped hair and wears a calf-length, projecting kilt. His right hand rests open on his chest, while his left arm hangs by his side. Before his face is the following vertical inscription: *z³.f mrjj.f* “his son, his beloved.”

The right outer jamb: The greater part of the jamb is occupied by four vertical lines of inscription oriented towards the right as follows: (1) *jm³hw hr nswt jm³hw hr ntr ^c3 hr Jnpw tpj dw.f smr w^ctj hrj-hbt hrj-tp ^c3 n sp³t Mrjrr^c-nfr* (2) *h³tj-^c jmj-r Šm^cw⁹⁵ smr w^ctj hrj-hbt hrj-sšt³ n pr dw³t jm³hw hr⁹⁶ ntr ^c3 nb jmnt* (3) *h³tp dj nswt Wsjr nb Ddw hp.f hr w³wt nfr(w)t hppt jm³hw hr.sn m h³tp m h³tp hr Jnpw tpj dw.f zm³.f t³* (4) *d³.f š^cj r swt.f nt jm³hw⁹⁷ hr ntr ^c3 smr w^ctj hrj-hbt hrj-tp ^c3 n sp³t Mrjrr^c-nfr* “(1) The honoured one before the king, the honoured one before the great god and

⁹⁴  should be corrected to  in Daressy's publication (ASAE 17, 131).

⁹⁵ Although correctly written on the upper lintel of the false door, *Šm^cw* is written here with the sign  instead of the sign . However, neither of these two signs is used for *Šm^cw* in Sethe's copy. He wrote it with the sign  (Urk. I, 252:9).

⁹⁶ In writing *hr*, the scribe mistakenly wrote the second sign as  instead of .



⁹⁷ In Sethe's copy, *jm³hw* lacks the plural determinative  under the sign  (ibid., 252:13).

before Anubis, who is on his hill, the sole companion, the lector priest, the great overlord of the province, Meryre-nefer. (2) The count, the overseer of Upper Egypt, the sole companion, the lector priest, he who is privy to the secrets of the house of morning, the honoured one before the great god, lord of the west. (3) An offering which the king gives, and Osiris, lord of Busiris (gives), that he may travel upon the beautiful roads, upon which the honoured ones travel in peace, in peace before Anubis, who is on his hill, that he may join the earth (4) and that he may cross the sand to his places of the honoured ones before the great god. The sole companion, the lector priest, the great overlord of the province, Meryre-nefer.”

Below this inscription is a standing figure of the owner, facing left. He is probably portrayed as an aging man with a rather thick waist and a close-cropped hair, and wearing a long-projecting kilt. He is adorned with a broad collar and bracelets. In his right hand he holds a long staff, while a *hrp*-sceptre and a folded cloth are held in the other hand.⁹⁸ Behind the man's staff is a much smaller standing figure of his wife. Facing the same direction, she has a close-cropped hair and wears a long close-fitting dress. Her right hand rests flat on her breast, while her left arm hangs by her side. Above her head is a short vertical line of inscription identifying her as follows: *hmt.f mrt.f Hntj*⁹⁹ “his wife, his beloved, Khenti.” Behind them is a smaller male figure standing and facing right too. He has a close-cropped hair and wears a short-projecting kilt. With his raised right hand, he holds the folded cloth hanging down from his father's left hand, while the other arm hangs by his side. The label identifying him is written vertically above his head as follows: *z3.f mrjj.f hrj-tp nswt Jzj* “his son, his beloved, the royal chamberlain, Isi.”

The inner jambs: The only decoration on the jambs is a pair of *wd3t*-eyes, one on each jamb.¹⁰⁰

⁹⁸ Holding a sceptre and a folded cloth in the same hand is an uncommon feature, of which I know no other instance. As for Badawy's description of one of Iteti's figures as holding a kerchief and a sceptre in one of his hands, I believe that the figure holds the tail of his leopard's skin garment (The Tombs of Iteti, Sekhem^cankh-Ptah, and Kaemnofert at Giza, Univ. of California Publications. Occasional Papers 9, 1976, 7, fig. 13). This is supported by Junker's description of two similarly represented figures of Kaninesut, each of whom clearly holds a sceptre and the tail of his leopard's skin garment in one of the hands (Gîza II, 150-51, figs. 18, 19). However, when a main figure is represented in the leaning attitude, the handkerchief is sometimes shown together with the staff in one of the hands (Harpur, Decoration, 127-28; Junker, Gîza V, 41; Staehelin, Tracht, 194-95).

⁹⁹ In Daressy's publication, the name  should be corrected to  (ASAE, 17, 131).

¹⁰⁰ The depiction of the *wd3t*-eyes on the inner jambs is a rare style of decoration, of which only two other examples are known; the first belongs to Qar's father, Isi (Alliot, Tell Edfou (1933), pl. 8), while the second belongs to Memi of Saqqara (Kanawati et al., Saqqara I, pl.

The panel: The owner is depicted at the left, facing right. He is seated on a backless chair with lion legs resting on truncated cone supports.¹⁰¹ He wears a curled wig reaching to the back of his neck and a kilt, the lower edge of which is not defined. In his left hand, he holds a perfume jar close to his nose,¹⁰² while his right is extended towards an offering table before him. The offering table consists of a tubular stand flaring at the bottom and a round tray laden with ten stylized half-loaves. More offerings are depicted above the table and to its right, arranged from left to right and from top to bottom as follows: a jar with a stopper on a low stand, a lettuce, ribs, what seems to be a prepared fish,¹⁰³ a thigh of beef, a plucked goose, two unidentifiable vegetables, three long loaves of bread, a foreleg of an ox, a bowl containing three unclear objects, a semi-spherical receptacle with lid, a bowl and three conical loaves. To the left of the table's stand is a spouted ewer in a basin, and to the right is the offering bearer *Nfr-sfh* "Nefer-

12). However, decorating false doors with the *wꜥꜣt*-eyes is generally rare during the Old Kingdom and the First Intermediate Period, and most of them have the *wꜥꜣt*-eyes on their central niches (Fischer, Coptite Nome, 40, n.1). In the late Old Kingdom tomb belonging to Kheni of El-Hawawish, there are two unparalleled examples of false doors having the *wꜥꜣt*-eyes painted above the central niches in the place used to be shaped as a drum in the traditional false doors (Kanawati, El-Hawawish II, 1981, figs. 4, 23).

¹⁰¹ This type of chairs was uncommon after the reign of Neuserre, and it only appears sporadically in the chapels dated after his reign (Cherpion, Mastabas et hypogées, 26, 146-47, Criterion 1). For some Sixth Dynasty examples on false doors see: Junker, Gîza XI, figs. 33, 40; Kanawati et al., Saqqara I, pl. 29; El-Khouli-Kanawati, Saqqara II, pls. 20, 22.

¹⁰² This motif was introduced in the table scene late in the Fifth Dynasty, and became common during the Sixth Dynasty (Cherpion, Mastabas et hypogées, 54, 178, Criterion 27). For some examples on false doors see: Murray, Saqqara Mastabas, pl. 28; Junker, Gîza VIII, figs. 32, 34; Hassan, Gîza VII, fig. 49; Jéquier, Tombeaux, fig. 36; Kanawati et al., Saqqara I, pl. 29; Kanawati-Hassan, Teti Cemetery I, pl. 51.

¹⁰³ Although lacking the head, which is usually present in the scenes of preparing fish, cocking and market, the identification seems justified (cf. Davies, Sheikh Saïd, pl. 12; Épron-Wild, Tombeau de Ti II, pl. 123; Saleh, Tombs at Thebes, pl. 11; Moussa-Altenmüller, Das Grab des Nianchnum und Chnumhotep, AV 21, 1977, figs. 10, 12; Davies et al., Saqqâra Tombs I: The Mastabas of Mereri and Wernu, ASE 36, 1984, pl. 7; van de Walle, La chapelle funéraire de Neferirtenef, 1978, pl. 13; Kanawati-Hassan, Teti Cemetery II, pl. 39a). If this identification is accepted, then we have here an exceptional instance of fish representation among other food items in a table scene. However, Handoussa proved that as early as the second half of the Old Kingdom, fish could be presented as an offering to the dead (MDAIK 44, 1988, 105-9; cf. Moussa-Altenmüller, Nianchnum, fig. 12). And according to Brewer-Friedman, fish were part of the funerary meals presented to the provincial nobles during the Old Kingdom, and the fish catch was dedicated to their spiritual nourishment, although it was probably deemed as inappropriate food in death in the Memphite area (Fish and Fishing in Ancient Egypt, 1990, 11-15; cf. Blackman, Meir V, pl. 30).

sefekh”, who is depicted facing left and wringing the neck of a goose using his right hand, while holding it in his left. He has a close-cropped hair and wears a short kilt. At the top of the panel is a short horizontal line of inscription identifying the owner as follows: *jm³hw smr w^ctj Q³r* “The honoured one, the sole companion, Qar.”

General commentary

The niche’s crude style of relief and its badly proportioned figures may suggest that the work was executed by inadequate local craftsmen.¹⁰⁴ Such inadequacy is further indicated by the erroneous writing detected in items [16], [77], [89] and [102] of the offering list inscribed on the upper lintel of the false door. It is also attested from some palaeographic irregularities found on the niche’s architrave in the writing of *nb* [line 1], *mdh* [line 3], and both *šps* and *dmj* [line 4], in addition to *rnpt* [line 1], inscribed on the slab stela. The provincial style is indicated by the motif of the small floating butler, who offers a drink to the main figure, as represented on the slab stela (see n. 40). Another indication of such a style is the presence of the fish among other food offerings in the table scene represented on the false door’s panel (see n. 103).

Nevertheless, the relatively better quality of reliefs and inscriptions on both the architrave and the slab stela, compared with the crude figures and inscriptions on both side-pieces and on the false door, leads to the assumption that they were the work of different groups of craftsmen. This is confirmed by the presence of the highest of Qar’s honorific and administrative titles, *h³tj-^c* “count” and *jmj-r Šm^cw* “overseer of Upper Egypt,” on the false door, and their total absence elsewhere, which may suggest that he was promoted after the completion of all other decorations on the niche. The rising in rank attested for Qar’s eldest son, Isi, is another proof of the relatively later date of the false door compared with the slab stela. While the son is designated as *smr w^ctj* “sole companion” on the false door, he appears on the slab stela with only the lower rank of *hrj-tp nswt pr-^c3* “royal chamberlain of the palace.”¹⁰⁵

Three phases of Qar’s career can be recognized from the niche’s inscriptions. In the first phase, dealing with his service at the Residence, Qar states in his biography that he was brought there by Pepy I for instruction/formation among other children of the overlords, and that he was appointed by the same king as *smr w^ctj, jmj-r hntj(w)-š pr-^c3* “sole companion, overseer of the palace attendants.” However, it seems that Qar had some more offices in the Residence than those stated in his biography.

¹⁰⁴ Cf. Smith, *Sculpture*, 226-27.

¹⁰⁵ Baer, *Rank and Title*, 235.

This is attested by some other titles assigned to him elsewhere on the niche and demonstrating his connection with the central administration, such as: *wr md Šm^cw, rh nswt, z³b ^cd-mr nj nst hntjt*,¹⁰⁶ “greatest of the ten of Upper Egypt, acquaintance of the king, judge and border official of the preeminent place.” Two more titles might also refer to Qar’s connection with the crown and his service at the Residence: *hrj-tp nswt pr-^{c3} m^{3c}, jmj-r wp(w)t nb(t) nt nswt*¹⁰⁷ “true royal chamberlain of the palace, overseer of all commissions of the king.” It is uncertain, however, whether the title *mdhw zš nswt* “master architect of the king”, which is inserted on the slab stela among other titles connected with the Residence, should be considered as referring to an office belonging to this phase of his career.

In the second phase Merenre, according to the biography, sent Qar back to Edfu as *smr w^ctj, hrj-tp n sp³t, jmj-r šm^cw, jmj-r hm(w)-ntr* “sole companion, overlord of the province, overseer of Upper Egyptian grain and overseer of the priests.” Nevertheless, it seems that Qar had a much more important role in the administration of Upper Egypt than is directly stated in his biography and his area of jurisdiction seems to have extended beyond the borders of his nome. In his biography, he states that he was *hrj-sšt³ n mdt nb(t) jnnt m r-^{c3} g³w h³swt m h³swt rsj(w)t* “one who was privy to the secrets of every word, brought from the door of the desert-passes in the southern lands.” He also alludes to some extra duties, which were entrusted to him outside Edfu, according to which he was in charge of the cattle and the cattle-yards of the entire front of the South, and was responsible for pacifying the foreign lands. The slab stela adds another title, which refers to some responsibilities at Elephantine, this title is: *hrj-sšt³ n mdt nb(t) št³t jwt m r-^{c3} n 3bw* “he who is privy to every secret word that comes from the entry of Elephantine.”

Qar reached the peak of his career as a provincial administrator in the third phase, during which he was promoted to be: *h³tj-^c, jmj-r Šm^cw, hrj-sšt³ n pr dw³t* “count, overseer of Upper Egypt, he who is privy to the secrets of the house of morning.” Since these titles are inscribed on the false door and not mentioned in the biographical text dated to the reign of Merenre, it seems reasonable to assume that Qar received this promotion from Pepy II. Confirmation for this may be found in Weni’s biography, where he states that Merenre appointed him as overseer of Upper Egypt in the 22 nomes of the South.¹⁰⁸ Thus Qar was probably not promoted to the office of overseer of Upper Egypt before the end of Weni’s career, which may have lasted to

¹⁰⁶ For the connection between these titles and the service at the Residence see: Fischer, Dendera, 70, n.283; Kanawati-McFarlane, Akhmim I, 60, n.285.

¹⁰⁷ Fischer, Dendera, 115, 74, respectively.

¹⁰⁸ Urk. I, 105:12-13.

the end of Merenre's reign or shortly after.¹⁰⁹ Another title documented only on the side-pieces and presumably held by Qar during this phase of his career was: *jmj-jb n nswt* "the confident of the king."

¹⁰⁹ Kanawati, *Governmental Reforms*, 64; cf. Eyre, in: *The Unbroken Reed, Studies in the Culture and Heritage of Ancient Egypt in honour of A. F. Shore, Occasional Publications* 11, EES, 1994, 119.

Fig. 1. Various parts of Qar's niche

Fig. 2. The left side of the architrave (A)

Fig. 3. The right side of the architrave (A)

(B)

(C)

Fig. 4. The side-pieces

(B)

(C)

Fig. 5. The side-pieces, details

Fig. 6. The slab stela (D)

Fig. 7. The false door (E)

Fig. 8. The upper lintel of the false door, detail

Plate 1

(a) Qar's niche, left side of the architrave

(b) Qar's niche, middle part of the architrave

Plate 2

(a) Qar's niche, right side of the architrave

(b) Qar's niche, the slab stela

Plate 3

(a) left side-piece (B)

(b) right side-piece (C)

Qar's niche, side-pieces

Plate 4

(a) Qar's niche, false door, upper lintel

(b) Qar's niche, false door,
left outer jamb
Plate 5

(c) Qar's niche, false door,
right outer jamb

(a) Qar's niche, false door, panel

(b) Qar's niche, false door, inner jambs