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SOME NOTES ON PEAS. B1, 95–102¹

Yordan Chobanov

According to Hermann Ranke the first petition of *The eloquent resident of the oasis* (Peas. B1, 95–102) ends with an allusion to the fivefold titulary of the king.² This view has been widely accepted among scholars. More recently Richard Parkinson translated this passage as follows:

jmj-jry:j-rn:k m-t3-pn r hp-nb-nfr
sšmw-šw m-šwn-jb
wr-šw m-ndyt
šhtm-grg šhpr-m3ct
jj hr-hrw-dd-r3
dd:j sdm:k
jr-m3ct ḥsy-ḥss-ḥsyw
dr-s 3jr<:j> mk wj 3tp.kw
jp-wj mk-wj-m-nhw

Let me make your name in this land, with every good law:

Leader free from selfishness!

Great one free from baseness!

Destroyer of Falsehood! Creator of Truth!

Who comes at the voice of the caller!

I speak so that you will hear.

Do Truth, praised one whom the praised praise!

Drive off <my> need – look, I am weighed down!

Judge me – look, I am at a loss!³

According to Ranke the expression *irj rn* „einen Namen machen” is used only in regard to the king.⁴ He cites two instances of this, associated with the giving

¹ All line numbering in the present article refer to the text edition of Parkinson 1991a.

² Ranke 1954, 73.

³ Parkinson 2012, 79–83.

⁴ Ranke 1954, 72–3.

of the fivefold titulary to Hatshepsut and Thutmose III from the gods.⁵ According to Ranke the resident of the oasis asks the high steward Reni for permission to honor him with kingly prerogatives which will make him renowned throughout Egypt. Ranke's concept is based on the following five sentences (B1, 96–9) which he envisages as an allusion to the fivefold titulary of the king.⁶ Thus Reni is associated with the king as imposer of order in the moment his names are created and order is renewed.⁷ Pamminger goes further by regarding these five sentences as a pseudo-titulary through which the king is associated with the sun god. So, according to him, Reni was envisaged as a representative of the sun god (and the king) on earth.⁸

The examples cited by Ranke are associated with the mystery of the coronation and the creation of the names of the Egyptian king.⁹ The context in our case is completely different and it is not necessary to envisage an allusion to the fivefold titulary of the king. Reni is praised as a high official who acts in his dealings according to *maat*. The resident of the oasis is looking for justice, and as a consequence of receiving it from Reni he will make the high steward known throughout Egypt as someone whose name stands for the realization of justice. So Reni's name will be made "according to every good law" (*r hp nb nfr*) by the resident of the oasis – that is, his name will be equal to/will be used as a synonym for every good law.

The first sentence is followed by two pairs of epithets used in relation to Egyptian officials¹⁰ when their role in legal proceedings is stressed. It is the responsibility of the judge as such to "destroy falsehood" and by doing so to "create truth (*maat*)"; to put things in their rightful state. The same notion will occur once more in the text in B1, 272 where a proper lord is described as someone who "eviscerates falsehood and creates truth (*maat*)."¹¹ Both Parkinson and Ludwig Morenz see in these epithets a similarity to the titulary of Senwosret II.¹² Although tempting, the resemblance is superficial and may be little more than a coincidence.

⁵ See Urk. IV, 261, 12–13 and 199, 8–9.

⁶ Ranke 1954, 73.

⁷ Morenz 2000, 71; Parkinson 2012, 79.

⁸ Pamminger 1993, 212. He understands *nb nfr* not as adjectives to *hp* but as "Titulatureinleitung" similar to *ntr nfr* and translates "Gutter Herr" (Pamminger 1993, 212, n. 21). Such an interpretation is unlikely and is not attested elsewhere.

⁹ For other examples of *iri rn* in non royal context see Vernus 1982, 321, n. 16; Parkinson 2012, 79.

¹⁰ For *wr* and *sšm* see Doxey 1998, 159–61; 285–88; 380.

¹¹ *nb sis(j).f grg shpr(.f) m3't*.

¹² Parkinson 1991b, 178–9; Morenz 2000, 70–1. The Horus name of the king is *sšmw-ḫ.wj*. For his nebtj name *sh'j-m3't* or *sh'j-nbtj* is used.

The sentence that has to represent the fifth element of the fivefold titulary is quite interesting: *jj hr hrw dd-r3. jj* has been considered by most scholars as a participle.¹³ The common imperative of the verb *jj* “come” – FD. 10 is *mi*¹⁴. In his Grammar, Gardiner points to some exceptions in which the stem *jj* is preserved in the imperative. Our sentence is listed among the examples.¹⁵ An additional confirmation for such an interpretation might be found in the parallel sentence from the *Ramesseum papyrus* (P. Berlin 10499) R 16, 2–3: *imj bw-dw r t3* “Throw evil to the ground!” Here it is obvious that we have an imperative and not a participle.¹⁶ As an imperative this sentence perfectly relates to the next one in the text, which continues the thought.¹⁷

The expression *hsj hss hsj.w* also deserves some attention here. It seems that most scholars tend to understand *hss* as a relative verb form.¹⁸ Another possibility is for *hss* to be a geminated passive participle, expressing reoccurrence of the action. The verb *hsi* means “favor”, “praise” – FD. 176–7. As an epithet used for Egyptian officials, *hsi* represents the relation of a superior, most often the king or a god, towards his inferior.¹⁹ “Praised” is a person who performs his official duties and by doing so lives according *maat*.²⁰ The most common translation of the expression *hsj hss hsj.w* is “praised one whom the praised praise”²¹ Such an in-

¹³ See for instance Gardiner 1923, 9; Kurth 2003, 72; Parkinson 2012, 81 and others.

¹⁴ Gardiner 1957, § 336.

¹⁵ Gardiner 1957, 257, n. 23. Obviously in his Grammar Gardiner revised his understanding of the sentence – compare with Gardiner 1923, 9.

¹⁶ No absolutely certain examples for the existence of an imperative *jj* can be presented (Quack 2004; Schweitzer 2008). Nevertheless if we accept that both parallel versions from the Berlin (P. Berlin 3023) and the Ramesseum papyri bear an identical meaning the imperative seems as the only logical construction to be recognized. “Come at the voice of the caller!” urges Rensi to come to the aid of the petitioner, who is just. “Throw evil to the ground!” has an identical meaning and urges the high steward to help the resident of the oasis by throwing back the injustice that has been done to him. In this manner both versions smoothly relate to the next sentence: “I speak (so that) you might hear.” which serves to amplify the message. If *jj* is understood as a participle the sentence will be part of the praising of the virtues of the judge and the meaning in B1 will be different from the version of the Ramesseum papyrus.

¹⁷ Such an interpretation of the passage would mean that the resident of the oasis urges Rensi to do his duty as a judge. For the “listening” as a prime obligation of the judge see: Assmann 1990, 73; Chobanov 2010, 84–5; Peas. B1, 265–6.

¹⁸ See: Gardiner 1923, 9; Kurth 2003, 72; Parkinson 2012, 82–3 and others.

¹⁹ Doxey 1998, 137–40.

²⁰ For the connection between the “praising” of a person and his attitude towards *maat* see: Лекков 2004, 136–7.

²¹ Parkinson 2012, 82.

terpretation would make little sense from an Egyptian point of view.²² It is more likely that this expression aims at stressing the uniqueness of the person who is “praised”. Even among the ranks of people who are “praised” the “praises” towards Rensi are much more intense and make him stand out. If *ḥss* is understood as a passive participle, then the literal translation would be “constantly praised of the praised”. This seems similar to the epithet *wr n wr.w* “greatest of the great” used in the beginning of the petition (B1, 84). An identical parallel can be found in an epithet used for Intef, mayor of Thisis from the time of Thutmose III who is called *ḥsj ḥsj.w* “praised among the praised”²³

If the above discussed notes are accepted, then a slightly different translation for the end of the first petition would be as follows:

imj irj.j rn.k m t3 pn r hp nb nfr

sšmw šw m ʿwn-ib

wr šw m ndjt

šḥtm grg

šḥpr m3ʿt

jj ḥr ḥrw dd-r3

dd.j sdm.k

ir(.w) m3ʿt ḥsj ḥss ḥsj.w

dr(.w) s3ir(.j) m.k wj 3tp.kw(j)

ip(.w) wj m.k wj m nhw

Let me make your name in this land synonymous for every good law!

Leader, free from greed,
great one, free from baseness,

who destroys falsehood,
who creates truth (*maat*),

come at the voice of the caller!
I speak (so that) you might hear.

Do *maat*, praised one, praised among the praised!

Drive off (my) need – Look, I am burdened!

Examine me – Look, I am at a loss!

²² Or at least would ruin the idea of subordination, presented by Doxey. If the “praising” is performed by a superior what sense would it have for the “praised” to be “praise” by others “praised”, equal to him?

²³ Urk. IV 967, 5.

The text of the first petition ends with one more plea toward Rensi to listen to the words of the resident of the oasis who is unjustly robbed and looks for help and protection. The resident of the oasis wants to elevate the reputation of the high steward as a judge, who in his dealings acts according *maat*, so that the whole land learns about his righteousness. For this to be possible Rensi must protect the resident of the oasis whose goods are wrongfully taken. For him to be renowned as a praiseworthy judge the high steward must be a “leader, free from greed”, “who destroys falsehood” and “creates *maat*” in the world of man.

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