Guidelines for Contributors

All authors must submit to the publisher:

◊ Manuscripts should be sent in printed form and in diskettes to:
  Montevideo 21, New Bulgarian University,
  Department for Mediterranean and Eastern Studies,
  Sofia, Bulgaria or to e-mail: bie@nbu.bg
◊ The standards of printed form are:
  The text should be written on MS Word for Windows, font Times New Roman
  and should be justified. The size of characters should be 12 pt for main text and
  9 pt for footnotes.
◊ If using photographs, they should be supplied on separate sheet. Drawings, hi-
  eroglyphs and figures could be included in the text. Maps and line drawings are
  to be submitted in computerized form scanned at min. 600 dpi; for b/w photos
  computerized with 300 dpi scanning.
◊ Contributors will receive 10 offprints
CONTENTS

Sergei Ignatov
THE SERPENT who loves Egyptians
in MIDDLE EGYPTIAN Literature ................................................................. 7

Teodor Lekov
THE DEATH of the Egyptian KING .................................................................. 30

Emil Buzov
THE RELATION between Wisdom texts
and Biographical inscriptions in Ancient Egypt .......................................... 45

Yordan Chobanov
SOME notes on Peas. B1, 95–102 ................................................................. 54

Vessela Atanassova
LE CULTE divin au sein
des institutions économiques à l’Ancien Empire .................................... 59

Silviya Kremenska
SOME notes on the decoration and location
of images from private tombs in Theban necropolis
in the time of XVIII Egyptian dynasty ......................................................... 69

Konstantin Ivanov
PR-DW3T – THE HOUSE of Morning Adoration ........................................ 79

Alicia Maravelia
ÉLÉMENTS Astronomiques et Cosmographiques
dans les Aventures de Sinūhe:
La Quête Éternelle de la Déesse Céleste
et la Féminisation du Firmament ................................................................ 92

Svetla Ilieva
SOME PARALLELS between the Opening
of the Mouth Ritual and the Indian Prana Pratistha ............................... 114
Some notes on Peas. B1, 95–102

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. This view has been widely accepted among scholars. More recently Richard Parkinson translated this passage as follows:

\[
\begin{align*}
\text{jmj-jry:j-rn:k} & \text{ m-t3-pn r hp-nb-nfr} \\
\text{sśmω-sω} & \text{ m-5wn-jb} \\
\text{wr-sω} & \text{ m-ndyt} \\
\text{sḥtm-grg} & \text{ ṣḥpr-m3’t} \\
\text{jj ḫr-ḫrw-dd-r3} & \\
\text{dd:j sdm:k} & \\
\text{jř-m3’t ḥṣy-ḥss-ḥsyw} & \\
\text{dr-s jř<j> mk wj ḥtp.kw} & \\
\text{jp-wj mk-wj-m-nhw} &
\end{align*}
\]

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!

According to Ranke the expression *irj rn* „einen Namen machen” is used only in regard to the king. 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.
of the fivefold titulary to Hatshepsut and Thutmose III from the gods. 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. Thus Reni is associated with the king as imposer of order in the moment his names are created and order is renewed. 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.

The examples cited by Ranke are associated with the mystery of the coronation and the creation of the names of the Egyptian king. 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 officials 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).” Both Parkinson and Ludwig Morenz see in these epithets a similarity to the titulary of Senwosret II. 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.
11 nb sis(j).f grg shpr(.f) mAat.
12 Parkinson 1991b, 178–9; Morenz 2000, 70–1. The Horus name of the king is sšmw-tl.wj. For his nebty name shj-f-mr.t or shj-nbyj is used.
The sentence that has to represent the fifth element of the fivefold titulary is quite interesting: \( jj \ hr \ hrw \ dd-r^3 \). \( jj \) 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 \textit{Ramesseum papyrus} (P. Berlin 10499) R 16, 2–3: \( imj \ bw-Dw \ r \ t \) “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 \textit{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 \textit{maat} see: Леков 2004, 136–7.

\(^{21}\) Parkinson 2012, 82.
terpretation would make little sense from an Egyptian point of view. 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 Thinis from the time of Thutmosе III who is called ḥṣj ḥṣj.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:

\[
\begin{align*}
imj & \text{ irj.j } \text{ rn.k } m \ t3 & \text{ pn r } \text{ hp nb } \text{nfr} \\
s\text{šmw} & \text{ šw m } \text{ 5wn-ib} \\
wr & \text{ šw m } \text{ ndjt} \\
\text{sḥtm} & \text{ grg} \\
\text{ḥḥpr} & \text{ m3ʾt} \\
jj & \text{ hr } \text{ ḥrw } \text{ dd-ɾ3} \\
\text{ḏḏ.j } & \text{ sdḥ.k} \\
ir(.w) & \text{ m3ʾt } \text{ ḥṣj } \text{ ḥṣj } \text{ ḥṣj.w} \\
\text{dr(.w)} & \text{ s3ir(j) } \text{ m.k } \text{ wj } \text{ ṣṭp.kw(j)} \\
\text{ip(.w)} & \text{ wj m.k } \text{ wj } \text{ m nhw} \\
\end{align*}
\]

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.

**Bibliography:**


Chobanov 2010 = Y. Chobanov. The Notion of the Judge during the Middle Kingdom in Ancient Egypt – *JES 3* (2010), 70 – 89.


