

THE JOURNAL OF
Egyptian
Archaeology

VOLUME 59
AUGUST 1973

PUBLISHED BY
THE EGYPT EXPLORATION SOCIETY
3 DOUGHTY MEWS, LONDON WC1N 2PG

Price to non-members £7.25

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I must confess that I find myself entirely unpersuaded. As regards *sšd* with det. ✱, I believe the basic meaning to be not 'crocodile star' but 'meteor', 'shooting star'; by extension 'lightning-flash' and thence 'flash' in general; cf. 'I cause them to see Your Majesty as a lightning-flash (*sšd*), strewing its fire in flame and yielding its downpour', *Urk.* IV, 615, 13-15. Such a description is not applicable to a star, but is most appropriate to a thunderstorm.

In view of the above, and also of the looseness with which Egyptian employed its determinatives, I cannot agree with Griffiths's strictures on my interpretations of *sšd* in the Pyramid Texts. I am not unaware that the stem *sšd* often refers to adornment, for I have record of seven such instances in the Pyr., but in § 889 I regard *sšd* 'flash' as referring to the sunshine of which the bull is the embodiment; in the case of § 1048 I reject the translation of *sšd* as 'adorn' because of the reference to the Lone Star, 'flash' being obviously more appropriate; the king is not adorned as the Lone Star, but *is* the Lone Star, cf. *JNES* 25 (1966), 160. Again, in § 1490, 'flash' refers to the Imperishable Stars. Also I cannot see any allusion to tomb-decoration in *Utt.* 488, which is a straightforward 'ascension' text.

Gilula accepts my translation of *ky sšd*, but agrees with Griffiths that these words are merely a spell-opening without having anything to do with the pregnancy of Isis, and cites *CT* II, 254a (Spell 150), which also introduces with this phrase a text referring to the unborn Horus. He also refers to *CT* II, 257a, but the relevance of this escapes me. We are dealing here with a matter of opinion which is not capable of absolute demonstration, but I cannot believe that an allusion to such a precise event as a flash of lightning would be used merely as a 'grandiose prelude' (Griffiths) without a real connection with the following text, nor can I recall any instance where the opening phrase of the spell is thus divorced in meaning and allusion from the context. In my opinion, this comment applies also to Spell 150, which is a variation on the same theme, the advent of the *unborn* Horus being signalled in the same fashion. Therefore, with all due respect to my critics, I adhere to my belief in the impregnation of Isis by a flash from the sky—or by a bolt from the blue, if that interpretation be preferred.

R. O. FAULKNER

A baker's posture

THE stimulating article by F. Filce Leek in *JEA* 58 (1972), 126-32, on 'Teeth and Bread in Ancient Egypt' is illustrated, *inter alia*, by a photograph (pl. xxxii, 2) of a 'coloured limestone statuette of the Fourth Dynasty' from Giza, now in the Cairo Museum, showing a 'baker with loaves in front of a fire'. His left arm is raised to his face, and Mr. Filce Leek's caption states that 'the pose suggests thoughtfulness, possibly prompted by fears that his product may be contaminated'.

However, there may be a less sophisticated explanation for this gesture. In fact, a very similar painted limestone figure of a baker was discovered in Giza during a Vienna excavation in 1912/13. It is dated to the Fifth Dynasty and is now in the Pelizäus Museum, Hildesheim. Alfred Hermann, *Ägyptische Kleinkunst* (Berlin, 1940), reproduces it and describes it on p. 30 as follows: 'Lässig hockend schürt der Bäcker mit der Rechten das Feuer, die Linke schützt das Gesicht vor der Glut.' I should like to suggest that the baker pictured in Filce Leek's article is in the same way poking the fire with his right hand while his left hand is raised to protect his face from the heat of the glowing embers.

The coloured statuette of a maidservant from the tomb of Pepi-en-'ankh, Meir, may usefully be compared. She, too, is represented poking the fire while her left hand is upraised before her face. See L. Borchardt, *Statuen und Statuetten von Königen und Privatleuten* (CCG, 1911), I, pl. 50, 238 with p. 155. Another group from the Sixth Dynasty (*ibid.*, pl. 52, 243 with p. 158) shows two maid-servants,

the one grinding corn and the other stirring a fire; the second figure holds her left hand rather similarly, and Borchardt (p. 158 n. 2) ascribes a like purpose to the posture—‘um sich gegen die Glut zu schützen’.

KATE BOSSE-GRIFFITHS

Two lexical notes to the Reisner Papyri: *whrt* and *trsst*

I. In Papyrus Reisner, I D 29, a heading for a list of workmen reads *ntt m whrt*, ‘those who are in (or from) the dockyard-workshop’.¹ This institution plays a major role in P. Reisner II but is not otherwise attested in P. Reisner I and III. In the commentary on P. Reisner I the term is erroneously read *krt*, since the sign in question seemed to be Sign List N 29, the sandy hill-slope; the term *krt* was consequently discussed.² It is now evident to me that the initial sign is the similar cake sign of Sign List X 7, which is best known from its use in writings of *wmm*, ‘to eat’. In brief, *krt* is to be eliminated from the discussion and index of P. Reisner I and the term properly recognized as *whrt*. The sign of the cake, Sign List X 7, is not otherwise represented, to the best of my knowledge, in early hieratic: it does not occur in the palaeographic tables of Möller’s *Hieratische Paläographie*, I, *The Heḳanakhte Papers*, and the Abu Sir papyri. The instance of P. Reisner I, D 29, may be the only example noted to date. For similar writings of *whrt* in hieroglyphic one has only to consult the admirable list made by Fischer,³ the reading of which prompted me to dispose of the spurious *krt*. As is well known, hieratic has a general preference for fuller writings, as exemplified by the normal writings of *whrt* in P. Reisner II.

II. In Papyrus Reisner I a term in the accounts is rendered as *trsst*, ‘bread unit or compensation unit’.⁴ Its importance is indicated by the remark: ‘One gains the distinct impression that the ultimate purpose of the document as a whole is the computation of the number of man-days expended on a work project in order to determine the cost of the labor in terms of *terseset* units.’⁵ The only other instance of the term that I could find is the locus of Heḳanakhte Papers V, Ro. 30–3, in which 1,000 *šširt*-loaves, 500 *bhsw*-loaves, and 3,700 *trsst*-loaves are added to obtain a total of 6,000 *trsst*-loaves or units, perhaps implying, as James suggests, an unexpressed equivalence of 5 *šširt*-loaves to 4 *trsst*-loaves and 1 *bhsw*-loaf to 3 *trsst*-loaves.⁶ A curious set of *trsst* documents has now come to my attention in the inscriptions on wooden objects, circular disks, pegs, cones, and a diamond shaped object, from the débris of Room F 5 at the fort of Uronarti.⁷ Most have been plastered with a light coating and have piercings, a single hole, and/or three smaller holes, for thin wooden nails to attach them. One bears the date of Year 33 of Ammenemes III, without month or day, and hence the objects are securely dated in the Twelfth Dynasty. They were found with six hard-stone weights inscribed with units of gold.

¹ W. K. Simpson, *Papyrus Reisner I*, pl. 7, 7A.

² Ibid. 33, 135, pl. 7A.

³ Henry G. Fischer, *Dendera in the Third Millennium B.C.*, 211–12.

⁴ *Papyrus Reisner I*, 35 and *passim*.

⁵ Ibid. 35.

⁶ T. G. H. James, *The Heḳanakhte Papers*, 60–1.

⁷ D. Dunham, *Uronarti, Shalfak, Mirgissa (Second Cataract Forts)*, III, 34–5, pls. 27–8. I have attempted in the accompanying figure a transcription of the texts of these objects. For those in the Museum of Fine Arts I have had access to the originals as well as N. F. Wheeler’s copies made at the time of their discovery. For the objects in Khartoum I have had to rely on the photographs and Wheeler’s copies. The writing is generally clear except when damage has occurred, yet the texts are not easy. The letters in the accompanying figure refer to the objects as follows: (A) 24–5–8; MFA 24.732; *S(econd) C(ataract) F(orts)* II, 34, 37, pl. 27, 1/2; (B) 24–5–18; MFA 24.747; *SCF* II, 35, 37, pl. 28, 3; (C) 24–5–10; Khartoum; *SCF* II, 35, 37, pl. 27, 1/3; (D) 24–5–11; Khartoum; *SCF* II, 35, 37, pl. 27, 1/1; (E) 24–5–16; MFA 24.754; *SCF* II, 35, 37, pl. 27, 2/1; (F) 24–5–14;

[continued on p. 222]