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as a manuscript

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**Problems of studying the vocabulary of the Old Egyptian language:
phraseology, titles, anthroponymy**

Dissertation Summary
for the purpose of obtaining
Doctor of Science in Philology and Linguistics

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1. Information about the organization in which the dissertation was carried out

Institute of Oriental Manuscripts RAS (IOM RAS), St. Petersburg

2. Publications

The eight articles listed below are submitted for defense. Seven of them (2-8) are included in the Scopus or WoS databases, all seven were published in journals included in the 1-2 quartiles in the Scopus database. One article (1) is included in the list D of the National Research University Higher School of Economics.

1. Надпись *d3tj/k3.j-nfr(.j)* в Вади Хаммамат [The Inscription of *d3tj/k3.j-nfr(.j)* in Wadi Hammamat] // Письменные Памятники Востока [Written monuments of the Orient]. no. 1 (24). 2016, 25-63. List D.

2. Новые данные о взаимоотношениях Египта и Ханаана в конце III тыс. до н.э. [New evidence on the relationship between Egypt and Canaan at the end of the Third Millennium BC.] // Вестник древней истории [Journal of Ancient History]. 78/4. 2018, 806–830. List B, Q2.

3. Нестандартная орфография титула *hntj-š* на египетских частных памятниках Древнего царства [Non-standard spelling of the title *hntj-š* on the Egyptian private monuments of the Old Kingdom] // Вестник древней истории [Journal of Ancient History]. 80/1. 2020, 5–32. List B, Q1.

4. Потомки визиря *jw* I в Абидосе в начале I Переходного периода. Часть I. Обзор источников [Descendants of vizier *jw* I in Abydos in the early First Intermediate Period. Part I. Overview of sources] // Вестник древней истории [Journal of Ancient History]. 80/3. 2020, 589–608. List B, Q1.

5. Потомки визиря *jw* I в Абидосе в начале I Переходного периода. Часть II. Генеалогия [Descendants of vizier *jw* I in Abydos in the early First Intermediate Period. Part II. Genealogy] // Вестник древней истории [Journal of Ancient History]. 80/4. 2020, 871–895. List B, Q1.

6. К датировке гробницы G 1111 в Гизе [Dating tomb G 1111 at Giza] // Вестник древней истории [Journal of Ancient History]. 81/2. 2021, 269–297. List B, Q1.

7. Семья египетского сановника из Бусириса конца Древнего царства [The Family of an Egyptian Official of Busiris from the Late Old Kingdom] // Вестник древней истории [Journal of Ancient History]. 82/3. 2022, 541–565. List B, Q1.

8. Отношения Дельты с Ханааном в конце Древнего царства (по данным эпиграфики архитрава из Ком эль-Ахдар) [Relations of the Delta with Canaan at the end of the Old Kingdom (according to the Inscriptions on the Architrave from Kom el-Akhdar)] // Вестник древней истории [Journal of Ancient History]. 82/1. 2022, 823–839. List B, Q1.

The results of the dissertation research are also presented in the following 16 publications:

1. Староегипетский рельеф *hw(j)-w(j)-nfr* в собрании Эрмитажа и гробница G 2098 [The Old Kingdom Egyptian relief of *hw(j)-w(j)-nfr* in the Hermitage collection and the tomb G 2098] // Вестник древней истории [Journal of Ancient History]. no. 2 (249). 2004, 12-32. (в соавторстве с А.О.Большаковым). List B, Q1.

2. Заметки по употреблению лексемы *hr(j)-^c* в некоторых староегипетских текстах [Notes on the use of the lexeme *hr(j)-^c* in some Old Egyptian texts] // Вестник древней истории [Journal of Ancient History]. no. 4 (258). 2006, 3-28. List B, Q1.

3. Староегипетская бюрократическая терминология в документации [Old Egyptian bureaucratic terminology in documentation] // Вестник древней истории [Journal of Ancient History]. no. 4 (267). 2008, 16-37. List B, Q1.

4. Староегипетская бюрократическая терминология на печатях [Old Egyptian bureaucratic terminology on seals] // Вестник древней истории [Journal of Ancient History]. no. 3 (270). 2009, 18-45. List B, Q1.

5. Бюрократическая терминология в титулах египетских чиновников Старого – Среднего царств [Bureaucratic terminology in the titles of Egyptian officials from the Old to the Middle Kingdom] // Вестник древней истории [Journal of Ancient History]. no. 2 (272). 2010, 3-30. List B, Q1.

6. Ливанская древесина *hntj-š* в египетских источниках эпохи Древнего царства [Lebanese wood *hntj-š* in Egyptian sources from the Old Kingdom] // Письменные Памятники Востока [Written monuments of the Orient]. no. 1 (16). 2012, 112-131. List D.
7. Понятие «статус» в Египте Древнего царства [The concept of “status” in the Old Kingdom Egypt] // Письменные памятники Востока [Written monuments of the Orient]. no. 1 (20). 2014, 99-107. List D.
8. New Relief Fragments from the Tomb of the Seafarer *jnj* // Chronique d'Égypte. Vol. XCIII. Fasc. 186. Bruxelles, Brepols, 2018, 227-247. Scopus Q3.
9. The Old Kingdom evidence on the toponym *hntj-š* "Lebanon" // Ägypten und Levante/Egypt and the Levant. Bd. 29. Wien, Österreichische Akademie der Wissenschaften, 2019, 125–148. Scopus Q2.
10. Египетский термин родства *mwt* «мать» как метафора предмета или понятия (1-5) [Egyptian kinship term *mwt* “mother” as a metaphor for an object or concept (1-5)] // Индоевропейское языкознание и классическая филология XXV (1) (чтения памяти И. М. Тронского). Материалы Международной конференции, проходившей 21–23 июня 2021 г. / Гл. редактор Н. Н. Казанский [Indo-European linguistics and classical philology XXV (1) (readings in memory of I.M. Tronsky). Proceedings of the International Conference, held June 21–23, 2021 / Ch. editor N. N. Kazansky]. SPb.: ILI RAS, 2021, 99-135. List D.
11. Dating Tomb G 1111 at Giza // Vestnik Drevney Istorii. 81/2. 2021, 634–661. List B, Q1.
12. Ладан и его мать в Текстах саркофагов (глава 1027) [Incense and its mother in the Coffin Texts (Spell 1027)] // Индоевропейское языкознание и классическая филология XXVI (1) (чтения памяти И. М. Тронского). Материалы Международной конференции, проходившей 27–29 июня 2022 г. / Гл. редактор Н. Н. Казанский [Indo-European linguistics and classical philology XXVI (1) (readings in memory of I. M. Tronsky). Proceedings of the International Conference, held June 27–29, 2022 / Ch. editor N. N. Kazansky]. SPb.: ILI RAS, 2022, 72-93. Scopus Q2.

13. New evidence for the history of the Abydene nobility from the early First Intermediate Period. Part I // *Chronique d'Égypte. Bulletin périodique de la Fondation Egyptologique Reine Elisabeth*. Vol. XCVII. Fasc. 193-194. Scopus Q4.

14. К семантике царского титула *ḥm* «величество» в египетском языке [On the semantics of the royal title *ḥm* “majesty” in the Egyptian language] // *Индоевропейское языкознание и классическая филология XXVII (I) (чтения памяти И. М. Тронского)*. Материалы Международной конференции, проходившей 26–28 июня 2023 г. / Гл. редактор Н. Н. Казанский [Indo-European linguistics and classical philology XXVII (I) (readings in memory of I. M. Tronsky). Proceedings of the International Conference, held June 26–28, 2023 / Ch. editor N. N. Kazansky]. SPb.: ILI RAS, 2023, 72-98. List D.

15. Фрагмент древнеегипетского архитрава в старом японском каталоге [Fragment of an ancient Egyptian architrave in an old Japanese catalogue] // *Письменные памятники Востока [Written monuments of the Orient]*. Vol. 20. no. 3 (iss. 54). 2023, 88–95. List D.

16. О судьбе двух рельефов Древнего царства из раскопок Селима Хасана в Саккара [About the fate of two reliefs of the Old Kingdom from the excavations of Selim Hassan in Saqqara] // *Вестник древней истории [Journal of Ancient History]* 83/4. 2023, 763–777. List B, Q1.

3. Approbation of study

The main provisions and results of the study were discussed in 2015–2023 at eight conferences:

1. Государство и международные отношения на Древнем Востоке. Конференция памяти В.А. Якобсона (26.10.1930-05.03.2015). ИВР РАН, 23-24 сентября 2015 г. [State and international relations in the Ancient Near East. Conference in memory of V.A. Jacobson (26.10.1930-05.03.2015). IOM RAS, September 23-24, 2015].

2. Международная научная конференция «К 200-летию со дня рождения В. В. Григорьева. Ученый и организатор науки». ИВР РАН, 28-29

марта 2016 г. [International scientific conference “To the 200th anniversary of the birth of V.V. Grigoriev. Scientist and organizer of science.” IOM RAS, March 28-29, 2016].

3. II Конференция памяти Владимира Ароновича Якобсона (26.10.1930 — 05.03.2015). Общество и культура Древнего Востока, ИВР РАН, 14-15 марта 2017 г. [2nd Conference in memory of Vladimir Aronovich Yakobson (26.10.1930 — 05.03.2015). Society and culture of the Ancient Near East, IOM RAS, March 14-15, 2017].

4. История и культура Древнего Востока. К 90-летию со дня рождения М. А. Дандамаева (1928—2017). ИВР РАН, 10.12.2018 [History and culture of the Ancient Near East. To the 90th anniversary of the birth of M. A. Dandamaev (1928-2017). IOM RAS, 12/10/2018].

5. Конференция памяти Владимира Ароновича Якобсона (26.10.1930 — 05.03.2015). Общество и культура Древнего Востока. ИВР РАН, 18 марта 2019 г. [Conference in memory of Vladimir Aronovich Yakobson (26.10.1930 — 05.03.2015). Society and culture of the Ancient Near East. IOM RAS, March 18, 2019].

6. Международная конференция Индоевропейское языкознание и классическая филология — XXV (Чтения памяти профессора И. М. Тронского). Институт лингвистических исследований РАН, 21-23 июня 2021 г. [International Conference Indo-European Linguistics and Classical Philology — XXV (Readings in memory of Professor I.M. Tronsky). Institute of Linguistic Research RAS, June 21-23, 2021].

7. Индоевропейское языкознание и классическая филология — XXVI (Чтения памяти профессора И. М. Тронского). Институт лингвистических исследований РАН, 27–29 июня 2022 г. [Indo-European linguistics and classical philology — XXVI (Readings in memory of Professor I.M. Tronsky). Institute of Linguistic Research RAS, June 27–29, 2022].

8. Индоевропейское языкознание и классическая филология — XXVII (Чтения памяти профессора И. М. Тронского). Институт

ЛИНГВИСТИЧЕСКИХ ИССЛЕДОВАНИЙ РАН, 26–28 ИЮНЯ 2023 Г. [Indo-European linguistics and classical philology — XXVII (Readings in memory of Professor I.M. Tronsky). Institute of Linguistic Research RAS, June 26–28, 2023].

4. Main ideas and conclusions of the dissertation

This work is based on investigations and observations in the field of ancient Egyptian lexicology and syntax, obtained as a result of the analysis of new sources, as well as a theoretical synthesis on the problem posed on the basis of these discoveries. The provisions on the problems are divided into three groups, which contain the most significant parts of the articles dealing with phraseology and syntax, titles and names.

General position: analysis and introduction into scientific discourse of rich lexical material of little-known and unpublished monuments located in private and small collections, presented in auction catalogs, as well as published in online archives of old archaeological excavations. As a result, many titles were re-read and reinterpreted, new methodological positions were formulated for identifying models of names, phraseology was considered in a broad historical context.

The following is a list of studied lexical materials from the articles attached to the dissertation.

I. Study of phraseology

1. The Inscription of $d3tj/k3=j-nfr(j)$ in Wadi Hammamat

1.1. Several sections of the commentary are dealing with a detailed study of the expressions *wn hr* and *wb3 hr* “professional, expert, specialist”, *swn hrw* “enlightenment”, *tmmw hr* “ignorant, inexperienced”.

At the beginning of the study, several meanings of the phrase *wn hr* are identified:

a). The ritual action *wn hr* "revelation" was the initial ceremony of the mystery, during which the veil was removed from the idol in the temple, revealing its face.

b). In a magical formula used in various contexts since the 12th Dynasty, the expression *wn ḥr=k* "let your face be revealed" was used to revive the dead in the afterlife: when the shrouds are removed from the mummy, the dead man's eyes open and he begins to see; thereby he comes to life and gains eternal life.

c). In private attestations and funerary formulas, the phraseological unit *wn(w) ḥr* meant "to be enlightened" in the field of special knowledge and rituals. This aspect is given the most attention, since the contexts of use of this epithet are sometimes blurred and most difficult to understand. The phrase *wn ḥr* lit. "one whose face is open" is regarded as a relative form of type *nfr-ḥr* with an implicit subject.

From the expression *wn ḥr*, no later than the 10th Dynasty, the causative form *swn ḥr* "to manifest" was formed. In the literature and dictionaries, an additional meaning has been identified for the combination *swn ḥr* — "to give instructions, to recommend."

The antonym for the expression *wn ḥr* is identified — this is a phrase *tmm(w) ḥr*, lit. "(with) a closed face, (with) a blank face, faceless," as opposed to *wn ḥr* "to be enlightened," *tmm(w) ḥr* means "ignorant, inexperienced."

It is concluded that the morphological causative *swn ḥr* "to make the face open, to enlighten" should be understood as endowing a person with professional knowledge and transferring experience in a certain matter, primarily sacred rites, management and intellectual pursuits. Accordingly, the epithet *wn ḥr* "one whose face is open" is applied to an experienced person, a real specialist in an intellectual matter.

A synonym for the expression *wn(w) ḥr* "expert, specialist" was the phraseological unit *wb3 ḥr* with the same meaning "one whose face is open" (lit. "the one who drills with a glance"), for which, in turn, during the New Kingdom the causative form *swb3 ḥr* "make the face open," i.e. "make obvious" is mentioned.

A number of texts containing these epithets have been revised and reinterpreted.

The inscription of *ḏbtj* is one of the earliest evidence of the expression *wn(w) ḥr*. By saying that "his face is open," the author emphasized his outstanding role in

the army, being in full view as a valiant warrior and setting an example for the entire army.

1.2. The mysterious combination *stp m ndt-r3* “breakdown of negotiations” was subjected to an equally comprehensive analysis. In particular:

a) The word combination *mdwt ksnwt* “heavy speeches” is studied, which is an example of military rhetoric, opposite in content to *ndt-r3* “negotiations”.

b) The phraseological unit *gmj t3z m g3w=f hrw n(j) ndt-r3* “the one who finds the phrase when it is needed, on the day of negotiations” has been studied; the combination *gmj t3z* “find a phrase” has been thoroughly analyzed.

c) The epithet *stp t3zw* “the one whose sayings are chosen” has been studied.

d) The transition from *t3z* to *d3js* “saying, spell, phrase” is traced in some papyrus sources of the New Kingdom. It is concluded that, despite the absence of complete writings with *aleph* already from the end of the 3rd millennium BC, the sign *t3z*, which is usually transliterated when writing New Kingdom texts as *ts/tz*, in later times still retained the Old Egyptian pronunciation. The transition of *t3z* to *d3js* in Late Egyptian, which was preceded by the confusion of both words in New Egyptian, could be possible precisely because the sign *t3z* did not lose the phonetic *aleph*, although it is attested only in Old Egyptian material.

e) The semantic field of the verb *stp* has been studied in the meanings “to lie in ruins”, “to vomit (food)”.

General conclusion: the combination *stp m ndt-r3* means “break of negotiations”, lit. “withdrawal from negotiations”.

1.3. Analysis of the expression *tn(j) (j)r ʿs3t* “cut off from the crowd.”

1.4. Analysis of the expression *d3t m s3r nb* “supply by various means.” The concept of *s3r(w)* in special meanings “means, costs” is studied.

2. New evidence on the relationship between Egypt and Canaan at the end of the Third Millennium BC.

The terminology of two historical inscriptions by *jnj*, a naval commander of the late 6th Dynasty, published in the early 2000s, is commented on. New monuments

of this historical figure, which were recently exhibited at auctions, have also been identified.

6. Dating tomb G 1111 at Giza


The phrases on the offering basin published in *Urk.* I, 165 and now attributed from a photograph from the Reisner archive C10393_OS are analyzed:

a) $(j)r\ pr(t)\ n=f\ hrw\ jm$ “I made this for my father... so that through it (offerings) would be called forth for him”;

b) $(j)ht\ nb(t)\ bnrt\ r^c\ nb$ “...all kinds of sweets every day.” For a long time, this phrase was considered the only example of the full spelling of the word *nbt* “everything, any” after *jht* “thing” in the phrase $(j)ht\ nb(t)$ “every good, everything”, which in the Old Kingdom always lacked the ending *-t* in the word *nb(t)*. The doubts turned out to be justified: according to a photograph from the Reisner archive C10393_OS, the text contains not just *jht nbt* “everything”, but the combination $(j)ht\ nb(t)\ bnrt$ “all kinds of sweets”, well known from formulas on other monuments.

7. The Family of an Egyptian Official of Busiris from the Late Old Kingdom

The following phrases are studied:

7.1. $jrr\ tw\ ntj-hn^c=j$ “be attentive, my partner!” Study of the contexts of the appeal $jrr\ tw$  “be alert, be prepared, be careful, beware, be attentive”, lit. “do yourself.”

7.2. $dj=j\ prj\ stpwt$ “I cut the choice pieces.”

An extensive commentary is devoted to this phrase as an example of the Old Egyptian syntactic causative pattern $dj=j\ rh=k$ “I want you to know.” The combination of the verb $(r)dj$ “to give” with different verbs in the form $sdm=f$ conjunctivi is often found in texts from any periods. In this construction, $sdm=f$ as the object of the causative verb always acts as the subject of further action, i.e. represents the nominal form of a verb in a dependent clause. The phrase $dj=j\ sdm=k$ lit. “I give so that you can hear”, as a rule, expressed action in the extended future tense with a connotation of a wish or order, as well as the deontic modality “I would like / I need you to hear.” The object verb form can be expressed either as

sdm=f/sdm.tj=f or as an infinitive. There are two ways to convey the syntax of the causative sentence *(r)dj sdm=f*. In some cases, the syntactic structure should be preserved, starting from the literal meaning of the phrase “to give so that he listens / to him to listen,” but sometimes it turns into a fixed expression. The grammaticalization of the analytical causative is best illustrated by the example *dj=j rh=k* “I need you to know” / “I am informing you” / “I am bringing it to your attention.” Contraction of the syntactic structure (grammaticalization) of the analytical causative with some verbs simplifies understanding of the phrase. This linguistic phenomenon is illustrated by examples of combinations of *(r)dj* with the verbs *m33* “see” – *(r)dj m33* “show”, *rh* “know” – *(r)dj rh* “notify”, *ʕk* “enter” – *(r)dj ʕk* “to let in”, *prj* “to go out” – *(r)dj prj* “to let out”.

The causative verb *prj* “to go out” has many shades of meaning depending on the context; The rule of semantic-syntactic contraction (grammaticalization) applies to almost all known examples. A special case is a variant of the formula *dj=f/sn pr(t)-hrw*, which is a verbal-nominal phrase (literally “to give voice out” with the fixed compound *pr(t)-hrw* “appeal”) in the causative meaning — “so that he/they allow(s) the ritual of invocation offering to be performed.” The phrase on the studied architrave Kom el-Akhdar — *dj prj stpwt* “to cut the choice pieces of meat” — literally means “to let the choice pieces come out” or, in the condensed version, “to release the meat.” The phrase is almost always used in the imperative, and the object of the causative verb *dj/jmj* “give” has the form *sdm=f*.

The appeal *dj prj (jwf)* “cut up the meat” has grammatical inconsistencies with a similar phrase from butchers» conversations: *dj=k prj=j m hps=f* “let me cut up his foreleg,” which is a lengthy version of the appeal *pr m hps* “cut up the foreleg (lit. come out of the foreleg).” Thus, in the construction *prj m NN* “cut up NN”, the active action *prj m* “get out of” is performed by the butcher himself, and not by the meat. When forming an analytical causative with this phrase, the nominal object of the action *dj=k* “let...” is the entire phrase *prj=j m hps=f* “...me cut up his foreleg,” and not just *prj=j*, as in the combinations without preposition *m*.

The phrase about cutting meat is also attested in the Old Kingdom texts as a causative sentence with the verbs *jwt(t)* and *pr(t)* in the infinitive:

- a) with the verb *(r)ḏj* in the imperative;
- b) with the verb *(r)ḏj* in the nomen actionis *(r)ḏj(t) / (r)ḏj(w)*: formula *(r)ḏj(w) jwt jwf/stpt* (nomen actionis + infinitivus) with a statement of fact: "cutting meat";
- c) with the verb *(r)ḏj*, probably in the *sḏm=f* form.

In the discussed example on the Kom el-Akhdar architrave, the phrase *ḏj=j prj stpwt* "I cut up the choice pieces" is used with both components of the causative in the form *sḏm=f* (not in the imperative) — this is almost the only known example of this kind.

II. Title studies

1. The Inscription of *ḏ3tj/k3=j-nfr(.j)* in Wadi Hammamat

The titles *bwt(jw)* "impures" and *zš n(j) z3 wj3* "scribe of the boat-phyle" have been studied.

1.1. It has been established that the term *bwt(jw)* "impures" means hired foreigners not recruited from among the sacralized personnel of the pyramid employees. As part of the problem, the phrase *bwt nt ntrw/ntr* "god's abomination", as a ritual designation of a crime, was studied. The appearance of the title *bwt(jw)* "impures" was associated with a crisis in the cult life of the pyramid cities, which led to the reform of the social structure, and therefore all the traditional terminology related to it.

1.2. Based on hieratic paleography, the reading of the title *zš n(j) z3 wj3* "scribe of the boat-phyle" has been clarified. The reading of the sign *z3* "phyle" has been confirmed according to the Old Egyptian cursive names in texts from Qubbet el-Hawa and other sources.

2. New evidence on the relationship between Egypt and Canaan at the end of the Third Millennium BC.

2.1. The prosopography of the titles *3tw* "tutor", *hmtj-ntr* "treasurer of the god", *jmj-r3 wpwt hntjw-š mn-nfr-mrj-r ʿlppj* "overseer of the commissions of the employees of the pyramid *mn-nfr-mrj-r ʿlppj*", *jmj-z3* "member of the phyle", *mdw*

k3w “staff of the bulls”, *z3w smntjw* “shepherd of prospectors”, *hrp nfrw* “commander of recruits” has been studied. It is concluded that the leaders of the expeditions combined the functions of managing state pastures in connection with the export of cattle to the northern Levant. This conclusion is confirmed by other, in particular archaeological evidence.

2.2. Analysis of the epithets of expedition leaders: *jnn hrt h3swt n ntr=f* “who brings back the produce of foreign lands for his god”, *jnn hkr nswt m h3swt nb(t)* “who brings the king’s adornment from all foreign lands.”

2.3. Much attention is paid to the role of the title *hntjw-š* “employees”, in particular, in the titulary of expedition leaders.

3. Non-standard spelling of the title *hntj-š* on the Egyptian private monuments of the Old Kingdom

3.1. The features of the spelling of the title *hntjw-š* “employees” have been studied.

3.2. The prosopography of the title *hntj-š n sb3(w) nswt* “employee by royal sanction” has been collected.

3.3. The use of the title *hmt-ntr* “priest” of the cult of early kings and their solar temples (IV – V dynasties) has been studied.

3.4. The rare title *hrj-hkr nswt* “administrator of royal jewelry” is identified on some monuments of departmental jewelers.

4. Descendants of vizier *jww I* in Abydos in the early First Intermediate Period. Part I. Overview of sources

4.1. A new interpretation of the title *hkrt nswt w^ct(j)t* “sole royal beauty” is given as a female analogue of the male court title *smr w^ctj* “sole companion” in a combination of the titles *smr w^ctj* “the sole companion” and *hrj-hbjt* “priest-bearer of ritual books” masc. vs *hkrt nswt w^ct(j)t* “sole royal beauty” and *hmt-ntr hwt-hr* “priestess of Hathor” fem. This conclusion negates the attempts of a direct, literalist interpretation of the female titles *hkrt nswt* as the king's concubine and *hmt-ntr hwt-hr* as the servant of the Hathor cult, dominant in the scientific literature.

4.2. A prosopography of the title *jm3hw hr jnj-hrt* “Revered with Onuris” has been compiled based on monuments originating mainly from the Abydos region.

4.3. An extensive addition has been compiled to the prosopography of persons with maternal filiation *z3=s/z3t=s* “her son” / “her daughter” on private monuments.

5. Descendants of vizier *jww* I in Abydos in the early First Intermediate Period. Part II. Genealogy

5.1. An overview of the extensive titulary on all monuments of representatives of the *jww* I family in seven generations.

5.2. Commentary on the rare titles of queens of the Old Kingdom: *sdtjt w3dt* “foster-daughter of goddess *w3dt* (Uraeus)”, *z3(w)tjt gbb* “one who is under guardianship of Geb”, traceable to the 18th dynasty.

6. Dating tomb G 1111 at Giza

A prosopography of the titles *jmj-ht srjw* “under-supervisor of prospectors”, *shd srjw* “inspector of prospectors” has been compiled. Several meanings of the title *srj* in Old Egyptian have been identified — “prospector, auditor, controller, agent, informant, researcher,” derived from the verb *srj* “to predict.”

8. Relations of the Delta with Canaan at the end of the Old Kingdom (according to the Inscriptions on the Architrave from Kom el-Akhdar)

Titles of *nj-ndm=j-hnmw*. Special attention is paid to the titles *jmj-r3 gs-pr* “overseer of the side of the house” and *jmj-r3 jhw m gswj-pr* “overseer of the cattle on both sides of the house.” Based on the analysis of prosopography and narrative sources from the Old Kingdom to the Late period, it is concluded that *gs(wj)-pr* “two sides of the house” was a global administration in which various types of taxes were accepted for the exploitation of economic resources in departmental institutions, as well as their recalculation into grain equivalent.

III. Study of anthroponyms

3. Non-standard spelling of the title *hntj-s* on the Egyptian private monuments of the Old Kingdom

The thesis about the name *wnj* as a hypocoristic of a name with the element *wn(n)* “to exist” is illustrated.

4. Descendants of vizier *jw* I in Abydos in the early First Intermediate Period. Part I. Overview of sources

Prosopography and the meaning of names $h3t-k3w=j$ “The main (of) my Kau”, $h3t-(j)r-k3w=j$ “The best of my Kau”, $st-jb=j$ “My desire” in a broad context. By $k3w$ (the ideological category of “doubles”) are meant children. In the plural, this term is present mainly in female names of the Old Kingdom, since the daughter was considered a future mother of many children.

5. Descendants of vizier *jw* I in Abydos in the early First Intermediate Period. Part II. Genealogy

Prosopography and the meaning of the female personal name ${}^c nh-n=s-ppj/{}^c nh-n=s-mrj-r^c$ “may the king $ppj/mrj-r^c$ live for her.” The fact that the name ${}^c nh-(n)=s-ppj$ existed among private individuals at the end of the Old Kingdom – First Intermediate Period indicates that it gained popularity thanks to the cult of the wives of king ppj I $mrj-r^c$, which flourished, in particular, in Saqqara and Abydos. This conclusion can be made based on the following considerations: 1) the name pattern, derived from an oath in the name of the king (${}^c nh nswt$), is unique in itself — it is not attested with the names of other kings; 2) the composition of the name ${}^c nh-n=s-ppj$ “may king ppj live for her” with the inclusion of the name $ppj / mrj-r^c$ for the end of the First Intermediate Period looks like an anachronism; 3) the alternation of the names $ppj / mrj-r^c$ in the later variants of the name ${}^c nh-n=s-ppj$ excludes the identification of ppj with $nfr-k3-r^c$ (I). Consequently, what was important for private individuals was not the meaning of the entire name ${}^c nh-n=s-ppj$ and not the role of the king’s name as a component, but the historical significance of the queens themselves — the first bearers of this name — in Saqqara and the provincial centers of Upper Egypt. It is likely that the funerary cult of queens was established in several areas at once, and it turned out to be so economically stable that it continued to function even during the period of civil wars.

6. Dating tomb G 1111 at Giza

6.1. Prosopography of bearers of the name $nj-{}^c nh=j-nmtj$ “my life belongs to the god $nmtj$.” The name $nmtj$ as a formant is characteristic:

a) for the names of natives of the 18th (Sharuna — Kom el-Ahmar/Savaris), 12th (Deir el Gebrawi — el-Atawla) or 10th (Qau) nome of Upper Egypt, where the cult of the god *nmtj* was practiced.

b) for the names of expedition participants, for this god, whose name means “wanderer,” was considered the patron saint of travelers.

6.2. Prosopography of bearers of the name *jww-nmtj* “coming of the god *nmtj*” in the sources of the Old and Middle Kingdoms. A corpus of data on name patterns with the element *jww/jwt* “income” and related ones has been compiled. The element *jww* “coming” is understood as denoting a child given by the grace of a god.

6.3. Prosopography of the bearers of the name *nj-k3=j-r* “my Ka belongs to Ra” and its content.

7. The Family of an Egyptian Official of Busiris from the Late Old Kingdom

7.1. Analysis of the name *nj-ndm-hnmw* “relating to the sweetness of Khnum” or *nj-ndm=j-hnmw* “my sweetness belongs to Khnum.” The element *nDm=j* “my sweetness” in this name denotes a child.

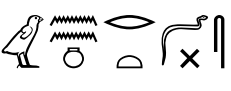
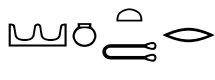
7.2. Analysis of the name *nj-sw-hw=j* “the one that belongs to the one whom I created”: an extensive commentary is devoted to this name as a typical image of the name pattern *nj-sw-NN*, where *NN* denotes a child, as a product of the creator (the god Ptah), to whom his father is compared. The prepositional nisba *nj* is a predicative adjective and is either substantivized by the ellipse of the first name (*nj/njt-B* “he/she who belongs to B”) or serves as a genitive/dative control element of the first (*nj – A–B* “A is the one who owns B/is owned by B”) or the second (*nj – A–B* “B is the one who owns A/is owned by A”) name. In the model of the name *nj-sw-NN*, the grammatical subject is most likely *sw* “he is the one who belongs”, and not *NN* “he is owned by NN”. According to this model, in particular, such Old Egyptian anthroponyms as *nj-sw-hnw=j/ nj-sj-hnt=j* “he/she is the one who belongs to the one whom I have formed”, *nj-sw-kd=j/ nj-sj-kdt=j* “he/she is the one who belongs to the one whom I sculpted”, *nj-sw-jrw=j/nj-sj-jrt=j* “he/she is the one who belongs to the one whom I made”, etc. The name *nj-sw-hw=j* means “the one who

belongs to the one whom I created”, which is confirmed by the female version of the name *nj-sj-ḥwt=j* “she is the one who belongs to the one whom I created.”

The feminine variants of such names show that the second element in them (“one whom I created” fem.: *ḥnw/ḥnt=j*, *ḳd/ḳdt=j*, *jrḳ/jrt=j*, *ḥw/ḥwt=j*) did not denote “doer, creator,” i.e. not a god or goddess, but the child himself as a “product”, “creation” of the father. The identity of this child is indicated by the verbal name in the part. perfecti passivi form that varies by gender, which excludes its interpretation as an abstract concept such as “creator” or “creation”. The perfect participle was formed from various verbs associated with creative activity, mainly borrowed from ritual terminology of masters – potters, sculptors and architects, who often positioned themselves as worshipers of the demiurge gods Ptah and Khnum. All names of this pattern disappear by the beginning of the 2nd millennium BC in connection with the collapse of the influence of Memphite spiritual values on everyday religion, including anthroponymy.

8. Relations of the Delta with Canaan at the end of the Old Kingdom (according to the Inscriptions on the Architrave from Kom el-Akhdar)

8.1. Name *sd-rṯṯnw* “the one who breaks *rṯṯnw*”. A new reading of the name is given, as well as a historical and phonological analysis of the toponym *rṯṯnw* as one of the most ancient evidence of the country of Rethenu, located on the territory of present-day Israel.

This toponym is part of the name of the owner’s son, which, following Fischer, is usually read as *sd-rṯṯnw*  “the one who breaks *rṯṯnw*.” In my opinion, this name should be read *sd-rṯṯnw* “the one who breaks *rṯṯnw*”. In this case, the spelling of the placename *rṯṯnw* on the Kom el-Akhdar architrave is almost identical to the spelling of the placename *rṯṯnw*  in the *ḥnmw-ḥtp* inscription from the tomb QH 34e, which is the second Old Kingdom evidence about this country.

Gerhard Fecht considered the spelling *rtnw* to be more ancient, and the variant with *t* to be the result of phonetic changes in the Egyptian language. Indeed, the depalatalization of $\underline{t} > t$ was already attested in the texts of the 6th Dynasty, and in classical Egyptian it became the norm. The transition of the medial root consonant $\underline{t} > t$ in verbs in the Middle Kingdom occurs depending on certain conditions, for example, stress on the first syllable in the infinitive, which is reconstructed on the basis of data on the accentology of the Coptic language; likewise, in names, middle palatal root consonants usually turn into dental radicals after stress or before some vowels. Palatals were preserved before stressed front vowels (i, e), which at the end of the Old Kingdom were reduced, which was associated with the depalatalization of subsequent consonants.

According to G. Fecht, the transition $\underline{tn} > tn$ took place according to the rule revealed from the history of the lexeme $\underline{tnj} > tnj$ “to elevate, to distinguish.” Cases with the loss of *r* in the word *rtnw* in the manuscripts of the Story of Sinuhe, as well as the phonodeterminative of boomerang and landing bird in the word *rtnw/rtnw* and in Egyptian words with the stem \underline{tnj} “to exalt” indicate, in his opinion, that $\underline{tn} > tn$ in the toponym *rtnw/rtnw* corresponds phonetics of the Egyptian syllable \underline{tn} . It should be added that since the time of A.H. Gardiner suspects that writing $\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$ *tnw* without initial *r* only in the Berlin manuscript of the Story of Sinuhe (P. Berlin 3022 from the late 12th Dynasty) vs $\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$, $\text{𓂏} \text{𓂏} \text{𓂏} \text{𓂏}$ *rtnw* in other manuscripts (from the late 12th Dynasty up to the New Kingdom) is an error; however, this is unlikely, since the *tnw* variant is also found in other texts. G. Fecht believed that the original version of the Story contained the form $*\underline{3}tnw$, where $\underline{3}$ in anlaut appeared due to the confusion of $\underline{3} > r$, since both consonants conveyed Semitic liquid /r/. It is this $\underline{3}$ in anlaut that, according to Fecht, has disappeared, leaving the truncated form *tnw* < *rtnw*. However, it is worth noting that in Egyptian transmissions of Semitic names $\underline{3}$ in anlaut was not used at all as a separate syllable.

Fecht considered it possible to transcribe the Semitic toponym itself as Razānu “scarce steppe, desert,” deriving this name from the combination rzj/rzh -*ānu “scarce land.”

Despite Fecht's arguments in favor of the idea of depalatalization $\underline{tn} > tn$ in the toponym $r\underline{tnw}/rtnw$, the phonetics of which changed according to the rules of the Egyptian language, it should be noted that two examples with the spelling $r\underline{tt}nw$ – 𓂏𓂏𓂏 on the Kom el-Akhdar architrave and 𓂏𓂏𓂏 in the $hnmw-htp$ inscription from the late Old Kingdom — reflect in it transitions t to \underline{t} . Typically, Egyptian t was used to convey the Semitic dental /t/, and \underline{t} — the Semitic sibilants /z/s/, with a few cases of spelling $rtnw$ falling on the period from 18th century to the beginning of the First millennium BC and this form coexists with the spelling $r\underline{tnw}$, which has been dominant since the Middle Kingdom. It was the latter form that reflected the sound of the toponym in the 2nd millennium BC, therefore writing with tn in the Story of Sinuhe, as well as in the New Kingdom and later, can be considered either a spelling license that appeared in the process of general phonetic changes with a tendency towards the transition of palatal to dental in classical Egyptian and followed by a complete confusion of t/\underline{t} , or a relic of an ancient phonetic form, which is less likely. The layering of \underline{tt} in early sources about the toponym $r\underline{tt}nw > r\underline{tnw}$ conveys a combination of Semitic /t/ and /z/s/ and shows the instability of the sound of this word at the end of the 3rd millennium BC. The change of consonants could be associated with a phonetic process not in Egyptian, as G. Fecht believed, but in West Semitic languages. At the origins of these changes, the early form $r\underline{tt}nw$ still reflected the affricate /tz/ts/, and in the Middle Egyptian form $r\underline{tnw}$ the dental /t/ had already been assimilated by the subsequent sibilant. This process contributed to the standardization of the form $r\underline{tnw}$ in Egyptian, contrary to the general tendency towards depalatalization $\underline{tn} > tn$, which did not affect the subtleties of pronunciation of the foreign word. The transitional stage for $\underline{tt}n > \underline{tn}$ in the word $r\underline{tt}nw/r\underline{tnw}$ falls on the 23rd-22nd centuries BC, when in the Egyptian perception of the West Semitic placename, after \underline{t} in the pre-stressed position, a front vowel, possibly *i, should have appeared, which was reflected in its spelling.

8.2. The name *ꜥ3m* "Canaanite": an ancient name derived from a Semitic ethnic name, which indicates close contacts of the Egyptians with the Semitic population of the eastern Delta. This name is unique for the Old Kingdom and also appeared in the wake of rapid contacts between the population of the Delta and Semitic tribes. The article discusses in detail the features of spelling of this name in the Old and Middle Egyptian.

5. Author's contribution to the study

The starting point of the research process was the analysis of phraseology, titles and anthroponyms of the Old Kingdom, the totality of which constitutes a database, which is the main tool for research.

1. Phraseology

Analysis of idioms, drawing on texts from the period from the 3rd millennium BC. up to the first centuries AD from different genres (particularly literary, religious and medical) to interpret ancient phrases;

Identification of paired antonymic phrases and their role for the interpretation of idioms;

Analysis of late synonyms as a source for the reconstruction of ancient phonology;

A study of the syntax of idioms in connection with the history of the Egyptian language (in particular, the analytical causative).

2. Working with titles

The classification of titles into rank (indicators of nobility), functional (official, ordinary) and symbolic (epithets) is a modified scheme by D. Franke.

Prosopographical research;

A comprehensive view of the relationship between rank and honorary titles;

Analysis of the elements of titles, divided into: 1. Ritual elements, i.e. designations of economic institutions (including military), which had attributive characteristics and gravitated towards constant dynamics, while obeying the laws of cyclical development, like a physical process that could not be influenced by bureaucratic control bodies. 2. Magic elements, i.e. designations of offices and ranks

that were created before the emergence of state institutions and were not borrowed from the conceptual vocabulary that had developed in society before the emergence of the state. 3. Mythological elements, i.e. rhetorical characteristics that were borrowed directly from society, while, despite the conservatism of the organization of a certain institution that existed until the end of the functioning of its personnel, they all had symbolic, i.e. not inherent in this organization initially, signs.

Study of spelling and paleography of titles;

Using female titles to interpret parallel male titles.

3. Anthroponymy

Identifying hypocoristics;

Studying the grammar of noun phrases;

Study of individual elements in the name patterns and their role in folk and professional religion;

The use of female anthroponyms in the interpretation of parallel male variants;

Study of names with foreign toponyms and ethnonyms in their composition;

A special place in research is occupied by the identification of concepts (for example, “creation” or “income”) as metonymic designations of a child. Previously, this problem was not raised in the study of ancient Egyptian anthroponymy; all the elements and entire names under consideration were interpreted differently.

The presented work poses three interconnected tasks according to the chosen methodology:

1. Study of phraseology from such areas as the military rhetoric of princes and other high-ranking officials in the biographical inscriptions from the Old Kingdom up to the First Intermediate Period, conversations of employees on the Old Kingdom reliefs, literary and biographical clichés.

2. Research of titles based on full accounting and comparison of different levels of prosopography.

3. Study of anthroponymic patterns. Aspects of the problem of names as a source on folk religion, the history of language and foreign policy relations are considered.

In general, the dissertation contains new methods and ideas about such areas as the grammar of the Old Egyptian language, title studies and anthroponymy of the Old Kingdom.

The study of textual sources (titles, names, as well as economic and social terms) allows not only to open new pages of the social history of Ancient Egypt, but also to understand the peculiarities of the political and religious consciousness of the Egyptians. The methodological novelty of this work is that several dozen Egyptian texts from the Old Kingdom are presented in a new reading and reinterpreted. Thus, the use of lexicological methods allows us to come close to solving many key historical and cultural problems of Egyptology:

1. A study of the functioning of terminology and phraseology, as well as their relevance in ritual and law as contiguous only in linguistic expression, but diverging in the sphere of social relations.

2. Establishing the relationship of terms in different lexical spaces allows us to identify new aspects of the problem of the origin of the text, as an anomalous phenomenon of presenting information that developed from the sphere of control and bureaucratic documentation.

3. The study of anthroponyms, based on the method of building name patterns, allows us to take a fresh look at the issues of syntax and meaning of individual elements of complex names of the Old Kingdom.

6. Theoretical and practical significance of the study

The materials and results of the work can be used in the study of the Old Kingdom inscribed monuments, in the development of methods for working with titles and anthroponyms.

The theoretical significance of the work lies in the restructuring of the interpretation of terminology that functioned several thousand years ago. Our views cannot coincide with the views of those who lived at that time, and we have to reconstruct, layer by layer, on the basis of a complex writing system, the sound structure of the language, its vocabulary and the semantics of each of the lexemes.

This is a theoretically difficult task. The method used in the work can be applied when analyzing similar data from other ancient cultures, such as cuneiform.

7. List of publications of the author of the dissertation, which reflect the main scientific results of the dissertation

The dissertation is a selection of eight articles on epigraphy published in peer-reviewed scientific journals from 2016 to 2022.

7.1. The Inscription of *d3tj/k3.j-nfr(.j)* in Wadi Hammamat // Written monuments of the Orient. no. 1 (24), 2016, 25-63.

The article presents a commented Russian translation of king's son *d3tj/k3=j-nfr(.j)*'s inscription in Wadi Hammamat from the time of the 7th/8th dynasties. The commentary deals with the study of epithets, terms and phraseology found in the inscription, as well as with grammar peculiarities of certain phrases. Particular attention is paid to the interpretation of the following phrases: *wn=j hr=j n h3mw=j*, "I open my face to my troops (?)," *sr(j)=j jwt(=j?) hrw n(j) stp m ndt-r3*, "I inform about my arrival on the day the negotiations are broken off," *d3t m s3r nb*, "supplying by various means," as well as to the titles *bwt(jw)*, "impures," and *z3 n(j) z3 wj3*, "scribe of a boat-phyle."

7.2. New evidence on the relationship between Egypt and Canaan at the end of the Third Millennium BC. // Journal of Ancient History 78/4, 2018, 806–830.

The study presents an overview of all known monuments from the tomb of *jnj*, an Egyptian seafarer of the Old Kingdom. Special attention is devoted the tomb relief, reconstructed by Michele Marcolin from several fragments scattered among various museums and private collections. The author updates this reconstruction with the relief published in Charles Ede catalog 1993, No. 4 and with the relief published in Christie's catalog December 6, 2007, Lot 7. The latter is attributed to *jnj*'s tomb based on indirect evidence. The paper concludes with an overview of the major titles of *jnj* with a brief commentary.

7.3. Non-standard spelling of the title *hntj-3* on the Egyptian private monuments of the Old Kingdom // Journal of Ancient History 80/1, 2020, 5–32.

A study of the paleographical features of the title *hntj-š* on Old Kingdom private monuments. All known cases of graphic distortion, omission and transposition of signs in the title are investigated. Following analysis of the relevant materials, a preliminary conclusion is drawn that the spelling irregularities occurred as the result of a sculptor's erroneous reading of the hieratic text compiled by the employer. Finally, the inscriptional evidence on three persons has been reviewed: *wnwj/wnj* (Giza tomb G 2465), *pth-špss* (offering stone Hermitage 18106), and *grf* (Giza tomb G 2011).

7.4. Descendants of vizier *jww* I in Abydos in the early First Intermediate Period. Part I. Overview of sources // Journal of ancient history 80/3, 2020, 589–608.

The paper presents a study of the stela of *st-jb=j* and his mother *h3t-k3w=j*, which was sold at the auction in Monte Carlo in 2019. It is dedicated to members of a noble family from Abydos (8th Upper Egyptian nome). Nobleman *st-jb=j* is also known from stelae Baltimore 22.424 and Louvre C 293. The persons mentioned on false doors Brooklyn 86.226.29 and Cairo CG 1576 are identified as representatives of the same aristocratic family founded by vizier *jww* I, who served under king *ppj* I. All these stelae date to the period from the second half of the reign of *ppj* II to the early 9th Dynasty.

7.5. Descendants of vizier *jww* I in Abydos in the early First Intermediate Period. Part II. Genealogy // Journal of ancient history 80/4, 2020, 871–895.

The paper is devoted to reconstruction of seven generations of the Abydene nobility whose ancestor was *jww* I, a vizier under King *ppj* I *mrj-r^c*. The senior members of this family were related to Queen *nh-n=s-ppj* III, the mother of King *nfr-k3-r^c* II. Finally, the identification of the queens with the name *nh-n=s-ppj* in various sources is discussed.

7.6. Dating tomb G 1111 at Giza // Journal of Ancient History 81/2, 2021, 269–297.

Until recently the provenance of the offering basin known through the transcription in Urk. I, 165 remained uncertain. On the basis of a photograph from

the George Andrew Reisner's archive in the Museum of Fine Arts, Boston (Photo ID number: C10393_OS), it is possible to attribute to tomb G 1111 (Giza West Field). The present publication of the texts on the offering basin contains a number of corrections to the previous transcription by Kurt Sethe, as well as a commentary on the names and titles of the deceased and his son. Their names and titles show that both served as commanders of prospectors. A prosopography of all persons named *jww-nmtj* in the sources of the Old and Middle Kingdoms, as well as of the Old Kingdom holders of the office of *shd srjw* "inspector of prospectors", is compiled. In conclusion, it is suggested that the owner of the offering basin from tomb G 1111 is identical with *jww-nmtj* mentioned in inscription Sinai 13, which dates to the reign of *dd-k3-r^c jzzj*. This is currently the earliest date for a tomb in Cemetery G 1100 at Giza established through indirect synchronism.

7.7. The Family of an Egyptian Official of Busiris from the Late Old Kingdom // Journal of Ancient History 82/3, 2022, 541–565.

A study of a new fragment of the architrave from Kom el-Akhdar, the right part of which was published by H.G. Fischer in 1976. The left part of the architrave ended up in the Rupert Wace gallery. The owner of the architrave was a high-ranking official named *nj-ndm=j-hnmw*. The monument dates to the very end of the 6th or 7th/8th Dynasty and is of great interest as a source for the history of the Old Kingdom administration in the Delta and the relationship between the Egyptians and the neighboring Semitic tribes. The left part of the architrave contains the ending of the main inscription, as well as images of the deceased sitting on a chair, his son walking to him offering birds in his hands, his second wife (or daughter) standing behind him, and a dwarf under the chair. The first part of the study contains a transcription and translation of all the inscriptions, as well as a grammatical commentary on the conversation of butchers in a scene of slaughtering an ox. Special attention is paid to the grammatical structure of names with nisba *nj* as predicate: *nj-ndm=j-hnmw* and *nj-sw-hw=j*.

**7.8. Relations of the Delta with Canaan at the end of the Old Kingdom
(according to the Inscriptions on the Architrave from Kom el-Akhdar) //
Journal of Ancient History 82/1, 2022, 823–839.**

Continuation of the study of the architrave from Kom el-Akhdar dated to the late Sixth – Eighth dynasty. The second part of the study contains mainly a commentary on anthroponyms and notes on some titles. The names of the two sons of the deceased, *sd-rttnw* «Breaker (of the inhabitants) of the Land *rttnw*» and *ʕ3m* «Canaanite», are of great interest as evidence for the early relations between Egypt and the neighboring Semitic tribes. Some considerations have been made about the titles *jmj-r3 gs-pr* «overseer of the side of the house» and *jmj-r3 jhw m gswj-pr* «overseer of cattle on both sides of the house». These data indicate that the Delta played the role of a frontier territory through which Egypt conducted trade with Canaan, as well as carried on campaigns against the tribes of the Southern Levant.