

## A Sarcophagus Fragment of *Imn-m-int* at Ismailia Museum: (No. 3286)

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### Abstract:

The research focuses on publishing the surviving fragment of *Imn-m-int*'s sarcophagus, which is currently preserved in Ismailia Museum (No. 3286), The objective of the research is studying the hieroglyphic texts through copying, translating and commenting on them, as well as identifying and verifying the nature of this fragment and whether it actually represented fragment of the *Imn-m-int*'s sarcophagus or not. In addition, determining the period to which this fragment belongs by analyzing its aesthetic features, its linguistic texts, and by comparing with sarcophagi dating back to the New Kingdom. Moreover, providing insight into the life of *Imn-m-int*, his family's members, his career and the military posts, that he held during the reign of King Ramesses II. As well, highlighting the importance of the titles in the inscriptions, which were widely used during the New Kingdom and were given to many officers and viceroys, such as the title; “*wr n md3w* or *md3yw*”, “Chief of Police” and the traditional formula of “*nh R<sup>c</sup> mt štyw wd3 nty m i3t*”, “May Ra live, Turtle die and May One in Mound prosperous”, which wishing the death of turtle was logical for the ancient Egyptians and highlighting its role as a dangerous enemy of the sun-god Ra and is formulated to protect the sun-god boat during his journey and wishing the prosperous to Osiris and the deceased.

**Keywords:** *Imn-m-int*, Dwamutef, Thoth, Chief of Police, New Kingdom, Sarcophagus, Turtle, Ismailia Museum.

### Introduction:

An irregular shaped fragment of sarcophagus belongs to *Imn-m-int*, who was a member of a distinguished family in the reign of King Ramesses II<sup>1</sup>. The fragment was registered in Egyptian Museum's records with the number (J.d'E.38338) before being displayed in Taba Museum (No. 185) and Port-Said Museum (No. P.4013), and it is currently displayed in Ismailia Museum (No. 3286). Although this fragment was described as being made of quartz in the archives of the Ismailia Museum, other sources had previously mentioned that it was cut from red or reddish sandstone<sup>2</sup>. With reference to the administration of the Ismailia Museum, in light of the information was mentioned in these sources, it was decided to observe the fragment again in order to ascertain the type of manufacturing material used for this fragment. The observation's result verified that this fragment is made of quartz.

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<sup>1</sup>Names and titles of family members of *Imn-m-int* will be discussed below, see: (Table. 1, 2).

<sup>2</sup>PM I-2, p. 777; Gaballa, G.A., & Kitchen, K.A., “Ramesside Varia I”, In: *Chronique d'Égypte* 43 (1968), p. 267. Note.8; *KRI* III, p.276:12.

Furthermore, the Ismailia Museum archives did not specify where this fragment was found, although it was actually discovered in the area surrounding the temple of Medinet Habu at Western Thebes<sup>3</sup>.

The exact place of *Imn-m-int*'s tomb has not been discovered. However, a group of antiquities were discovered bearing the name and titles of *Imn-m-int* that most likely came from his tomb, such as; a sandstone doorjamb broken into two parts together with the fragments of his destroyed sarcophagus. All of these destroyed fragments are further evidences for the destruction of his tomb, which is mostly situated at Medinet Habu<sup>4</sup>.

### **The Description of the Sarcophagus' Fragment:**

The dimensions of sarcophagus fragment are a 0.60 cm wide by 0.83 cm long. It is worth to note that the depictions and texts represented in this fragment are sunken reliefs, and has no remnants of any color. With the exception of a few minor scratches in the text, the portion of the sarcophagus under consideration is in a good state of preservation.

Eight vertical lines of hieroglyphs cover the majority of the fragment's surface of the sarcophagus. Each line of hieroglyphs is separated from the other by a sunken vertical line along the surface of the fragment. Dwamutef and Thoth are represented standing while each one of them is accompanied by the formula customary on such sarcophagi<sup>5</sup>. Dwamutef is represented with jackal head, while Thoth is portrayed with an Ibis head and holding up the sky with his two hands. Dwamutef was actually represented on this fragment since he was one of the Four Sons of Horus; however the Ismailia Museum archives has stated that this jackal-headed figure was the god Anubis (Fig.1, 2, 3).

### **The Inscribed Texts on Sarcophagus Fragment:**



<sup>3</sup>PM I-2, p. 777; KRI III, p.276:13.

<sup>4</sup>Gaballa & Kitchen, *Chronique d'Égypte* 43 (1968), p. 267

<sup>5</sup>Brunton, G., "The Inner Sarcophagus of Prince Ramessu from Medinet Habu", In: *ASAE* 43 (1943), p. 133-156.pl. viii, ix, xi.

### Text before Dwamutef:

- 1- *Wsir wr n md3yw Imn-m-int m3<sup>c</sup>-hrw*
- 2- *dd mdw in dw3-mwt-f ink s3.k Hr mry.k ii.n.(i)*
- 3- *n nd(t) hr it.(i)Wsir m-<sup>c</sup> ir n.k s3ty.f di.(i) sw*
- 4- *hr [rdwy]<sup>6</sup>.f dt*
- 5- *dt*

### Text before Thoth:

- 6- *Wsir wr n md3yw Imn-m-int m3<sup>c</sup>-hrw*
- 7- *dd mdw <sup>c</sup>nh R<sup>c</sup> mt štyw wd3 nty m i3t*
- 8- *Wsir wr n md3yw Imn-m-int*

### Translation:

1. Osiris, Chief of Police, *Imn-m-int*, Justified
2. Words spoken by Dwamutef: I am your son, Horus, your beloved one. (I) came
3. to protect (my) father, Osiris, from the one who cause to you his cheating, (I) placed him
4. under [his feet] forever
5. forever
6. Osiris, Chief of Police, *Imn-m-int*, Justified
7. Words spoken: May the God Ra live, May Turtle die and May One in Mound prosperous
8. Osiris, Chief of Police, *Imn-m-int*

### Commentary

#### I- *Imn-m-int*:

The name of *Imn-m-int* has been transcribed in a various ways, such as; , which means “Amon in the Valley”<sup>7</sup>. The term “*int*”, means “Valley”, is written in a many different forms, such as; (Old Kingdom), or (Middle Kingdom), (New Kingdom) and (Greco-Roman Period). This word “*int*” designates to a sacred valley close to the site of Deir el-Bahari<sup>8</sup> and is followed by the determinatives of (), “sandy hill-country over edge of green cultivation”, or (), “stone slab or brick”<sup>9</sup>. The name of *Imn-m-int* is documented on his sarcophagus fragment about three times in the same form as follows:

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<sup>6</sup> “*rdwy*” was formulated in the majority of New Kingdom sarcophagi, therefore the artist may be omitted this word. This point will be discussed below.

<sup>7</sup>Ranke, H., *Die Ägyptischen Personennamen*. Band. I, Verlag von J.J Augustin in Gluckstadt, 1935, p.27:22.

<sup>8</sup>*Wb* I, p. 93.

<sup>9</sup>Gardiner, A.H., *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, London, 1973, p.488:25, 497: 39, 554.

### **I-1: *Imn-m-int*'s Family Lineage:**

*Imn-m-int* was a member of a prominent family, some of them were well-known. His family tree has been documented for many generations, which has helped to definitively identify the majority of the family's members even though they have continued to grow over the years<sup>10</sup>.

Based on the record of the family's monument of *Imn-m-int* at Naples Museum (No. 1069)<sup>11</sup>, which is dated by the cartouches of Ramesses II, all of his family's members were identified. The 24 relatives of the family of *Imn-m-int* are listed by their names and ranks on this record (Table.1). Almost, all of them held important positions in the military, the civil administration, or the priesthood<sup>12</sup>.

The most important member of *Imn-m-int*'s family was his father, *Wennofer*, who served as the High Priest of Amon in Karnak during Ramesses II<sup>13</sup>, according to the family tree<sup>14</sup> of *Imn-m-int* (Tables. 1, 2). His mother was named *Isis*. She was the great One of Harem of Amon and the daughter of *Minmes* and *Henutmehy*. His two wives were named *Wiay* and *Nefertiry*. *Imn-m-int* has numerous siblings, such as; *Hori*, *Amenemopet*, *Paser* (II), and *Henutmehy*<sup>15</sup>.

Evidently, the family was very powerful politically. Numerous senior military officials belonged to this family, including *Paser* II, the viceroy of Nubia and a member of the second generation of his family. The well-known vizier, *Parahotep*, son of *Hori*, who was the elder brother of *Imn-m-int*, was one of several high officials<sup>16</sup>.

### **I-2: *Imn-m-int*'s Career:**

*Imn-m-int*'s career was dominated by a number of military posts (Table.3). His block statue (No.227 at Luxor Museum), which was discovered by the Polish Expedition among several votive monuments in the remains of Tuthmosis III's temple at Deir el-Bahari, bears inscriptions of his autobiography on its right side that list all of these military posts (Fig.4)<sup>17</sup>.

*Imn-m-int*'s autobiography stated that he was the follower of his Majesty when Ramesses II was a child. When Ramesses II became a Master, *Imn-m-int* became

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<sup>10</sup>Lipinska, J., "Inscriptions of Amenemone from the Temple of Tuthmosis III at Deir el-Bahari", In: *ZÄS* 96 (1969), p. 28-30.

<sup>11</sup>Brugsch, H., *Thesaurus Inscriptionum Aegyptiacarum. Altaegyptische Inschriften* V, Leipzig, 1891, p. 951-957.

<sup>12</sup>Reisner, G.A., "The Viceroys of Ethiopia", In: *JEA* 6 (1920), p. 45-46.

<sup>13</sup>Lipinska, *ZÄS* 96 (1969), p. 28-30.

<sup>14</sup>The names and titles of the members of *Imn-m-int*'s family will be discussed below in tables (1 & 2).

<sup>15</sup>Between the 41st and the 47th years of Rameses II's reign, *Wennofer* served as the high priest of Amon, most likely after the deaths of Nebwenenef and his successor, Bakenkhonsu; Reisner, *JEA* 6 (1920), p. 46.


<sup>16</sup>Lipinska, *ZÄS* 96 (1969), p. 28-30.

<sup>17</sup>Lipinska, J., "A List of Objects Found at Deir el-Bahari, Temple of Tuthmosis III", In: *ASAE* 59 (1966), p.67.pl.i.





**his Monuments.** Because of my efficiency, he once more praised me and he assigned me to be **Overseer of Works in his Mansion of Millions of Years of the King of Upper and Lower Egypt, Usermaatse-setepenre, in the estate of Amon.** I was one uniquely devoted and useful to his Master and he assigned me (to be) as **k3-Priest for his statue.** He looked after me in every respect... **Troop Commander of numerous Army, Imn-m-int, Justified, [born of the Chantress of] Amon-Ra in Karnak or [Great One of Harem of] Amon-Ra, Isis, Justified**<sup>21</sup>.

Other archaeological evidence affirmed the military posts that were given to *Imn-m-int* and inscribed on his block statue (No.227 at Luxor Museum), such as;

I- A fragment of an engraved side of a votive vessel of *Imn-m-int* from Deir el-Bahri (Fig.5). To the left of the vessel, a portion of the figure of *Imn-m-int* is depicted in kneeling position with a long draped robe and his hands lifts in praise. Additionally, there are vertical hieroglyphic lines that are only partially intact and stressed on *Imn-m-int*'s role as **“Overseer of the Works of Ramesses II at Ramessum”**;  **“imy-r k3t hwt Wsr-M3<sup>c</sup>t-R<sup>c</sup> stp-n-R<sup>c</sup> m Pr-Imn Imn-m-int m3<sup>c</sup>-hrw”**, **“Overseer of Work of the temple of Usermaatse-setepenre in the estate of Amon, Imn-m-int, Justified”**<sup>22</sup>.

II- A sandstone doorjamb found to the north of the path leading from the pavilion to the pylon of Ramesses III's great temple at Medinet Habu (Fig. 6). The doorjamb belonged to the destroyed tomb of *Imn-m-int*. He is seated at the lower part of the doorjamb, and holding a staff with his left hand while extending his right hand towards an offering table. The texts highlighted on *Imn-m-int*'s duties as **“Overseer of Works of Ramesses II in the estate of Amon”** as is documented in the following texts<sup>23</sup>:

**At the base of doorjamb (Fig. 6):**  **“Wsr [imy-r k3(w)t m] hwt Wsr-M3<sup>c</sup>t-R<sup>c</sup> stp-n-R<sup>c</sup> m Pr-Imn wr n md3yw Imn-m-int m3<sup>c</sup>-hrw”**, **“Osiris, [Overseer of Work(s) of] the temple of Usermaatse-setepenre in the estate of Amon, Chief of Police, Imn-m-int, Justified”**.

**Column 1 of the main text of doorjamb (Fig. 6):**  **“Wsr imy-r k3wt m hwt Wsr-M3<sup>c</sup>t-R<sup>c</sup> stp-n-R<sup>c</sup> m Pr-Imn Imn-m-int m3<sup>c</sup>-hrw”**, **“Osiris, Overseer of Works of the temple of Usermaatse-setepenre in the estate of Amon, Imn-m-int, Justified”**.

<sup>21</sup>Lipinska, ZÄS 96 (1969), p. 29; Shalaby, JARCH 22 (2019), p. 11.

<sup>22</sup>Lipinska, J., “A List of Objects found at Deir el-Bahari in the Area of the Temple of Tuthmosis III. IVth Season of Excavations 1964/1965”, In: ASAE 60 (1968), p. 169, pl.xiii.fig.22; KRI III, p.275:11.

<sup>23</sup>Brundage, B.C., *Notes on Some Blocks from the Excavations of Medinet Habu*, Unpublished PhD thesis, University of Chicago, 1939, p. 9; Gaballa & Kitchen, *Chronique d'Égypte* 43 (1968), p. 263-267.fig.2,3; KRI III, p.276:3-11.

Column 4 of the main text of doorjamb (Fig. 6): **“imy-r k3wt m mnw nbw n nb.f<sup>24</sup> Imn-m-int m3<sup>c</sup>-hrw”**, “Overseer of Works in all the Monuments of his Master, *Imn-m-int*, Justified”.

While Column.3 mentioned another title as follows: **“idnw<sup>25</sup> n p3 m3<sup>c</sup> Imn-m-int m3<sup>c</sup>-hrw”**, “Adjutant of the Army, *Imn-m-int*, Justified”.

III-A large stela at Asasif honored Ramesses II’s contribution to the temples of Deir el-Bahari. The stela attested that *Imn-m-int* was in charge of both the construction of Ramessum and the renovations made to the Deir el-Bahari temples. It can be concluded that the Ramesses II assigned him to oversee the rebuilding of at least the Tuthmosis III temple together with Ramessum<sup>26</sup>.

IV-A headless standing statue of *Imn-m-int*, is found in the house of Hofni Abd-Rahman at Qurnet Murrai, mentioned his responsibility as the “**Royal Messenger to the Foreign Land**”. The text is inscribed on the statue’s kilt as follows<sup>27</sup>: **“wpwty-nsw r h3st nbt Imn-m-int m3<sup>c</sup>-hrw”**, “**Royal Commissioner to all Foreign Land, *Imn-m-int*, Justified**”.

V- The family monument at Naples Museum (No. 1069) highlighted on the role of *Imn-m-int* as the “**Overseer of Works on the Monuments of his Majesty**”:

Table. 1 (N.14): **“imy-r k3wt m mnw n hm.f Imn-m-int”**, “**Overseer of Works on the Monuments of his Majesty, *Imn-m-int***”<sup>28</sup>.

VI-Naos-statue of *Imn-m-int* with Ptah (CGC.1077) (Fig.7) is dated to the reign of King Ramesses II, Beloved of Ptah. The texts mentioned the role of *Imn-m-int* as the “**Overseer of the Works of ‘sh-ntr’ or the Divine Booth**” as follows<sup>29</sup>:

At the top of the Shrine of Naos-statue (b) (Fig.7): **“ntr nfr Wsr-M3<sup>c</sup>t-R<sup>c</sup> stp-n-R<sup>c</sup> mry Pth”**, “Good God, Usermaatse-Setepenre, Beloved of Ptah”.

<sup>24</sup>May be the sign read also as “nsw” or “hm”, see: Gaballa, & Kitchen, *Chronique d’Égypte* 43 (1968), p. 267.n.6.

<sup>25</sup>This title was the designation given to a man who sometimes represented or was the deputy of another man hence an “adjutant”. It applied to non-military as well as military officials, for more information about “idnw”, see: Schulman, A.R., *Military Rank, Title, and Organization in the Egyptian New Kingdom*, Ph.d, University of Pennsylvania, 1962, p.53-56.


<sup>26</sup>Lipinska, *ZÄS* 96 (1969), p. 30.

<sup>27</sup>Bruyère, B., *Rapport sur les fouilles de Deir El Médineh* (1931-1932), Le Caire, 1934, p.94; *KRI* III, p.277:14.

<sup>28</sup>Brugsch, *Thesaurus* V, p. 954:14; *KRI* III, p.273:11.

<sup>29</sup>Borchardt, L., *Statuen und Statuetten von Königen und Privateuten im Museum von Kairo. Nr. 1-1294*. IV, Berlin, 1934, p.47; *KRI* III, p. 275:15-16 & p. 276:1.

**On the Shrine and front part of the base of Naos-statue (c-d) (Fig.7):**


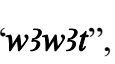


, “*imy-r k3wt n sh-ntr*.... *R<sup>c</sup>-ms Mry-Imn Imn-m-int ... s3 hm-ntr tpy n Imn m Ipt-swt Wnn-nfr [m3]-hrw*”, “**Overseer of Works of the Divine Booth, Ramesses II, Beloved of Amon, Imn-m-int, the Son of the worthy High Priest of Amon in Karnak, Wennofer, Justified**”.

This “*sh-ntr*”<sup>30</sup> was a part of a building at Memphis as the papyrus of Leiden (348) deals with the temple there. This Leiden (348) documented a letter from the scribe Kawiser to the Bekenptah<sup>31</sup>, which mentioned work on the great pylon of Ramesses II, beloved of Maat under the authority of the Chief of Police, *Imn-m-int*. This work in Memphis together with the work at the Ramessum indicates the title of *Imn-m-int* as “**Overseer of the Works in all the Monuments of the King**”<sup>32</sup>.



According to the previously selected and presented texts, *Imn-m-int* was a prominent official in the New Kingdom, particularly during the Ramesside era and had a great role in supervising all the works of King Ramesses II throughout his career and held many military posts.


**I-3: *Imn-m-int* and “*wr n md3yw*”:**

**A: “*wr n md3w* or *md3yw*”, “**Chief of Police**”<sup>33</sup>:**

The name of “*md3w*” or “*md3yw*” is originated from the word  “*md3*”, which alludes to a territory in Nubia. The land of “*md3*”, along with other regions, such as;  “*w3w3t*”,  “*Im*” and  “*Trtt*”, are regarded as the most well-known regions<sup>34</sup> mentioned in Egyptian records during the Old Kingdom and onwards<sup>35</sup>.

“*md3w*” or “*md3yw*” was written and translated in a variety of ways in ancient Egypt.

 or , “*md3yw*” was translated by Gardiner as the “Nubian People” or “Police” and he pointed out that this name is associated with the “Sudanese and Eastern Desert People”. During the Eighteenth Dynasty, these individuals served as

<sup>30</sup>Many opinions suggest that “*sh-ntr*” may have been a palace of “*mry m3<sup>c</sup>t*” or refer to two palaces such as: Memphis and Ramesseum. But the double sign of  could simply be a pylon. The pylon would be more suitable for a temple (e.g. of Maat), see: Gaballa & Kitchen, *Chronique d’Égypte* 43 (1968), p. 268. note. 1.

<sup>31</sup>Gardiner, A.H., *Late Egyptian Miscellanies*, Bruxelles, 1937, p. 134:3-4; Caminos, R., *Late Egyptian Miscellanies*, London, 1954, p. 491-494; Nims, C.F., “A Stele of Penre. Builder of the Ramesseum”, In: *MDAIK* 14 (1956), p.148-149.

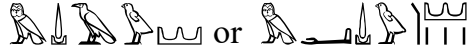






<sup>32</sup>Gaballa & Kitchen, *Chronique d’Égypte* 43 (1968), p. 268.

<sup>33</sup>Al-Ayedi, A., *Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom*, Egypt, 2006, p.244-246.






<sup>34</sup>*Wb* II, p. 186; Gardiner, A.H., *Ancient Egyptian Onomastica* I, Oxford, 1947, p. 73-74.

<sup>35</sup>*Urk* I, p. 101,109, 110, 209.



“Police” or “Policeman”<sup>36</sup>. Faulkner wrote “*md3w*” as  or  and translated it as “Territory of Nubia”. In a different reference, Faulkner interpreted  or , “*md3w*” as a “Medjay or People from Medja” and afterwards as “Semi-Military Desert Police”<sup>37</sup>. In another instance, “*md3yw*”,  or , which was earlier written as “*md3w*” referred to “Police” or “Troops”, who often worked mostly in the desert during the New Kingdom<sup>38</sup>. Lesko transcribed “*md3w*” as  and translated as “Medjay” or “Police” or “Policeman”<sup>39</sup>.

“*md3w*” or “*md3yw*” were mentioned in the Egyptian sources as “Police Forces or Warriors” specialized in securing mining missions and boundaries, especially in the eastern desert along the Red Sea and the coastal lands to the east of Lower and Upper Nubia, from the Old Kingdom until the New Kingdom. They were distinguished by their nomadism, and their lives depended on traveling and moving quickly in search of pasture, which gave them the advantage of speed of movement and had a reputation for fighting. This is what prompted the ancient Egyptians to depend on them to protect their frontiers throughout the millennia<sup>40</sup>.

Consequently, the title  or , “*wr n md3yw*”,<sup>41</sup> was an important title which frequently appeared in the New Kingdom and indicating the times when the inhabitants of this region were still a true Nubian tribe. The old word for chief in this term was , “*hk3*”, but , “*wr*” substituted for “*hk3*” in P. Boulaq XVIII. The “Chief of Police” was a man of higher rank than any other title such as; the title , “*hry md3yw*”, “Captain of Police” which was frequently named. As well, the title of “Chief of Police” in many cases at all events is referred to a viceroy of Nubians. After the Twentieth Dynasty, little is known about this title<sup>42</sup>:

Due to the significance of “*wr n md3yw*” during the New Kingdom, numerous officers and viceroys were given this title, and was mentioned in their monuments, such as; Neby,

<sup>36</sup>Gardiner, *Grammar*, p.571 & p.183.n.2.

<sup>37</sup>Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1964, p.123.

<sup>38</sup>Gardiner, *Onomastica I*, p. 73.

<sup>39</sup>Lesko, L.H., *A Dictionary of Late Egyptian*, 2<sup>nd</sup> edition, Volume I, USA, 2002, p. 220.

<sup>40</sup>O’Conner, D, *Ancient Nubia Egypt’s Rival in Africa*, University of Pennsylvania, 1993, p. 4;

للمزيد عن المجايو، أنظر: وفاء عماد عبد الفتاح، المجايو في بلاد النوبة ودورهم في مصر القديمة حتى نهاية الدولة الحديثة، رسالة ماجستير غير منشور، معهد البحوث والدراسات الأفريقية، القاهرة، 1997: ناصر مكاوي وآخرون، "القبائل النوبية خلال عصر الدولة القديمة، في مجلة "وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية"، المجلد 29، العدد، 5، 2021، ص.945.

<sup>41</sup>*Wb II*, p. 186.

<sup>42</sup>Gardiner, *Onomastica I*, p. 86-88.

the mayor of Tharu (Leiden: V. 43)<sup>43</sup>, stela of Nefer-Khawet<sup>44</sup> and statue of his son Menkheperre-snb (Cairo.547)<sup>45</sup>, Theban tomb (No.91)<sup>46</sup>, Stela of Pen-Ra in Oxford's Ashmolean Museum<sup>47</sup>, Stela of Pen-Ra in Chicago (OIC.10494)<sup>48</sup>, Torso of statue of Pen-Ra in Cairo Museum (No.1146)<sup>49</sup>, Funerary cone of Pen-Ra<sup>50</sup>, Stela of Nebnekhtuf in Ashmolean Museum (No. 1894.106)<sup>51</sup>, Rock stela of Iuny<sup>52</sup>, Votive stela of Iuny from Abydos in Cairo Museum (No.34620)<sup>53</sup>, Stela of era of 400 years<sup>54</sup>, Stela of Huy from Silsila<sup>55</sup> and the inscriptions of the Serabit el-Khadim temple in Sinai (Inscription (No.296)<sup>56</sup>, Stela (no. 305)<sup>57</sup>, Squatting sandstone statue of Nenkhemsen (No.369)<sup>58</sup>.

### **B: Monuments mentioning *Imn-m-int* as “*wr n md3yw*”:**

The title of “*wr n md3yw*” was not mentioned among the autobiography in the inscriptions of a block statue of *Imn-m-int* that was found in the remnants of Tuthmosis III at Deir el-Bahari. Although, substantial evidence from other sources designated *Imn-m-int* as “*wr n md3yw*”, when he still had the lower military position than “Troop Commander of the Army”, which is mentioned on the block statue<sup>59</sup>, and these substantial evidences such as;

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<sup>43</sup>Urk IV, p. 1634:13-15 & 1635:8; Boeser, P.A.A., *Beschreibung der aegyptischen Sammlung des niederländischen Reichsmuseums der Altertümer in Leiden*. Bd.6. *Die Denkmäler des Neuen Reiches*. Abteilung 3. Stelen, Haag, 1913, pl.xiii. no.22; Cumming, B., *Egyptian Historical Records of the Later Eighteenth Dynasty*. Fasc. II, Warminster, 1982, p.319-320, no.548; Bryan, B.M., *The Reign of Thutmose IV*, Johns Hopkins University Press, Baltimore, 1991, p.264.

<sup>44</sup>Urk IV, p.989-990.

<sup>45</sup>Borchardt, L., *Statuen und Statuetten von Königen und Privateuten im Museum von Kairo*. Nr. 1-1294. II, Berlin, 1925, p. 92-93; Urk IV, p.991-994.

<sup>46</sup>PM I, p. 122; Urk IV, p. 1598:10.

<sup>47</sup>Gardiner, *Onomastica* I, p. 87; Gohary, S., “*The Remarkable Career of a Police Officer*”, In: *ASAE* 71 (1987), p.97-100.

<sup>48</sup>Nims, *MDAIK* 14 (1956), p.146-147, pl.ix; *KRI* III, p. 268-269:5-6.

<sup>49</sup>PM II, p.443; *KRI* III, p. 270.

<sup>50</sup>*KRI* III, p. 270:9.

<sup>51</sup>Petrie, W.M.F., *Koptos*, London, 1896, pl. xix; *PM* V, p.129; *KRI* III, p. 271:8.

<sup>52</sup>LD VI, Abth.III, Bl.138.n; Gardiner, A.H., “*New Renderings of Egyptian Texts*”, In: *JEA* 4 (1917), p.249; Daressy, M.G., “*Un’Fils royal en Nubie in Ann*”, In: *ASAE* 20 (1920), p. 138-139; *PM* VII, p. 325:28; *KRI* I, p. 304:3.

<sup>53</sup>Daressy, *ASAE* 20 (1920), p. 129; *PM* V, p. 93; *KRI* III, p. 68.

<sup>54</sup>*PM* IV, p. 23; *KRI* II, p. 288:8-9; Nobelcourt, C.D., *Ramsès II. La Véritable Histoire*, Paris, 1996, p. 370-372.

<sup>55</sup>LD Text IV, p. 85 n; *PM* V, p. 210; *KRI* IV, p. 125:12.


<sup>56</sup>Gardiner, A.H., & Peet, T.E., *The Inscriptions of Sinai* I, London, 1917, pl. lxxvi; Gardiner, A.H., & Peet, T.E., *The Inscriptions of Sinai* II, London, 1955, p.193.


<sup>57</sup>Gardiner, *Sinai* I, pl. lxxviii; Gardiner, *Sinai* II, p.195.


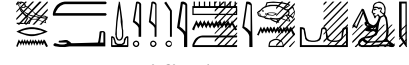
<sup>58</sup>Gardiner, *Sinai* II, p.203. fig.16; *PM* VII, p. 355.


<sup>59</sup>Lipinska, *ZAS* 96 (1969), p. 29.

I- A sandstone doorjamb from Ramesses III's great temple at Medinet Habu (Fig. 6). Before and above *Imn-m-int*, the texts mentioned that he was the "Chief of Police" as follows<sup>60</sup>:

At the base of doorjamb: , "wr n md3yw Imn-m-int m3c-hrw", "Chief of Police, *Imn-m-int*, Justified".

Column 2: , "Wsir wr n md3yw Imn-m-int m3c-hrw", "Osiris, Chief of Police, *Imn-m-int*, Justified".

II-Texts, engraved on a stone found at Medinet Habu, depicted Anubis with the head of jackal on podium. The title of "wr n md3yw" was mentioned twice in the texts as follows<sup>61</sup>: , "Wsir wr n md3yw Imn-m-int m3c-hrw", "Osiris, Chief of Police, *Imn-m-int*, Justified" and , "wr n md3yw Imn-m-int m3c-hrw", Chief of Police, *Imn-m-int*, Justified".


III-Another stela depicted *Imn-m-int* adoring to Osiris and the texts mentioned his title<sup>62</sup>: , "Wsir nb nhh di.f ht nbt nfrt w<sup>c</sup>bt n Wsir wr n md3yw Imn-m-int", "Osiris, Lord of eternity, He gives every good and pure thing to Osiris, Chief of Police, *Imn-m-int*".

IV-The title of "wr n md3yw" was stated around three times on the family monument at Naples Museum (No. 1069) as follows<sup>63</sup>:

Text on the top: , "wr n md3yw Imn-m-int", "Chief of Police, *Imn-m-int*".

Text around the base: , "wr n md3yw Imn-m-int m3c-hrw", "Chief of Police, *Imn-m-int*, Justified".

Table. 1 (N.14): , "wr n md3yw imy-r k3wt m mnw n hm.f Imn-m-int", "Chief of the Police, Overseer of Works on the Monuments of his Majesty, *Imn-m-int*"<sup>64</sup>.

V-A votive vessel of *Imn-m-int* from Deir el-Bahri (Fig.5) mentioned that<sup>65</sup>: , "[ir]t n wr n md3y[w] imy-r k3t hwt Wsr-M3c-t-Rc stp-n-Rc m pr-Imn Imn-m-int m3c-hrw", "[making] by, Chief of Police,

<sup>60</sup>The description of the doorjamb is discussed above (I-2: *Imn-m-int*'s Career): Brundage, *Medinet Habu*, p. 9; Gaballa, & Kitchen, *Chronique d'Égypte* 43 (1968), p. 263-267. fig.2-3; *KRI* III, p.276:3-11.

<sup>61</sup>Brundage, *Medinet Habu*, pl. i:B; *KRI* III, p.277:7 & 9.

<sup>62</sup>*KRI* III, p.277:12.


<sup>63</sup>Brugsch, *Thesaurus* V, p. 952; *KRI* III, p.272:4 & 8.

<sup>64</sup>Brugsch, *Thesaurus* V, p. 954:14; *KRI* III, p.273:11.


<sup>65</sup>The description of the votive vessel is discussed above (I-2: *Imn-m-int*'s Career): Lipinska, *ASAE* 60 (1968), p. 169, pl.xiii.fig.22; *KRI* III, p.275:11.

Overseer of Work of the temple of Usermaatse-setepenre in the estate of Amon, *Imn-m-int*, Justified”.

VI-Leiden Papyrus (No.348), described *Imn-m-int* as “*wr n md3w*” as follows:

 “*Rcm-sw mry-Imn nh wd3 snb mrwt m3t r-ht wr n md3yw Imn-m-int*”, “Ramesses, Beloved of Amon, may he live, be prosperous, be healthy, be loved, be truth, be warfare, **Chief of Police, Imn-m-int**”<sup>66</sup>.

VII-Naos-stature of *Imn-m-int* with Ptah (CGC.1077) (Fig.7) mentioned the name and title of *Imn-m-int* as follows<sup>67</sup>:

Along the right knee of Naos-stature (a): , “*wr n md[3yw]*”, “**Chief of Police**”.

On the Shrine and front part of the base of Naos-stature (c): , “*Imn-m-int*”.

Some of the following conclusions can be drawn from the presentation and examination of a selection of *Imn-m-int*'s monuments, such as;

- These monuments determined the period in which *Imn-m-int* lived. This was the reign of King Ramesses II.
- The majority of these monuments also confirmed that *Imn-m-int* is described repeatedly with the title of “*wr n md3w*”, “**Chief of Police**”.
- Imn-m-int* was the overseer of works of Ramessum.


## II: Similarity with New Kingdom Sarcophagi:

*Imn-m-int* was a significant official in the New Kingdom, particularly during the Ramesside era, so the study was based on the New Kingdom sarcophagi. These selected examples bear the typical formula of New Kingdom sarcophagi as well as representations of Dwamutef and Thoth, which makes them quite comparable to this fragment of *Imn-m-int*'s sarcophagus.

These selected sarcophagi are such as; west side of sarcophagus of Thutmose I<sup>68</sup>, west side of sarcophagus of Hatshepsut<sup>69</sup>, west side of sarcophagus of Thutmose III<sup>70</sup>, west


<sup>66</sup>Gardiner, *Miscellanies*, p. 134

<sup>67</sup>Borchardt, *Statuen IV*, p.47; *KRI III*, p. 275:15-16.

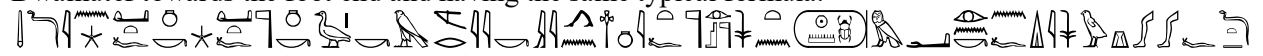
<sup>68</sup>Sarcophagus of Thutmose I, Thebes, Museum of Fine Arts, Boston (n° 04.278), Eighteenth Dynasty, Dwamutef is depicted to the foot of end of sarcophagus and bearing the typical formula as follows:  “*dd-mdw in Dw3-mwt.f ink Dw3-mwt.f ink s3 Hr mry.f it.n.(i) n nd it.(i) Wsir nsw 3-hpr-k3-Rc m3c-hrw m-c ir n.k [si3ty]*<sup>68</sup> *f di.i sw hr rdwy.f dt*”, “Words spoken by Dwamutef: I am Dwamutef, I am the son of Horus, his beloved one. (I) came to protect (my) father, Osiris, King *3-hpr-k3-Rc*, Justified, from the one (who) cause to you his [damage]. I placed him under his feet forever”, see: Hayes, W.C. *Royal Sarcophagi of the XVIIIth Dynasty*, Princeton University Press, Princeton, 1935, p. 197 (32C).

side of sarcophagus of Amenhotep II<sup>71</sup>, right side of the fourth shrine of Tutankhamun<sup>72</sup>, right side of the sarcophagus of *Nb-sny*<sup>73</sup>, right side of the coffin of Yuya (CG 51003)<sup>74</sup>,


<sup>69</sup>Sarcophagus of Hatshepsut, Thebes, Egyptian Museum in Cairo (Vat. n° 620), Eighteenth Dynasty, depicted the human figure of Dwamutef towards the foot end and bearing the same typical formula<sup>69</sup>:

 “*dd-mdw in Dw3-mwt.f ink Dw3-mwt ink s3.k Hr mry.k ii.n.(i) n nd it.(i) Wsir nswt M3t-k3-Rc m-c ir n.k [(si3ty).s di.i sw hr rdwy.s dt*”, “Words spoken by Dwamutef: I am Dwamutef, I am your son, Horus, your beloved one. (I) came to protect (my) father, Osiris, queen, *M3t-k3-Rc* from the one (who) cause to you her [cheating]. I placed him under her feet forever”, see: Hayes, *Royal Sarcophagi*, p. 162 (D), 192 (29 D).


<sup>70</sup>Sarcophagus of Thutmose III, Thebes, in situ (KV 34) Eighteenth Dynasty, has the human figure of Dwamutef towards the foot end and having the same typical formula.

 “*dd-mdw in Dw3-mwt.f ink Dw3-mwt.f ink s3.k Hr mry.k ii.n.(i) n nd it.(i) Wsir nsw Mn-hpr-Rc m-c ir n.k [si3ty] n.f di.i sw hr rdwy.f dt*”, “Words spoken by Dwamutef: I am Dwamutef, I am your son, Horus, your beloved one. (I) came to protect (my) father, Osiris, King *Mn-hpr-Rc* from the one (who) cause to you [the cheating] of him. I placed him under his feet forever”, see: Hayes, *Royal Sarcophagi*, p. 166 (F), 192 (29 F) and 197 (32 F).


<sup>71</sup>Sarcophagus of Amenhotep II, Thebes, in situ (KV 35), Eighteenth Dynasty. On the foot-end, Dwamutef is represented and having the same typical formula:

 “*dd-mdw in Dw3-mwt.f ink Dw3-mwt.f ink s3.k Hr mry.k ii.n.(i) n nd it.(i) Wsir nsw 3-hprw-Rc m3c-hrw m-c ir n.k [si3ty] n.f di.(i) sw hr rdwy.f dt*”, “Words spoken by Dwamutef: I am Dwamutef. I am your son, Horus, your beloved one, (I) came to protect (my) father Osiris, King *3-hprw-Rc*, Justified, from the one (who) cause to you [the cheating] of him. (I) placed him under your feet forever”, see: Hayes, *Royal Sarcophagi*, p. 197 (32 G).

<sup>72</sup>Fourth shrine of Tutankhamun, Thebes, Egyptian Museum in Cairo (n° 239), Eighteenth Dynasty, Dwamutef is shown towards the foot end with falcon head and is accompanied by the following texts:

 “*dd-mdw in Dw3-mwt.f ink Dw3-mwt.f ink s3.k Hr mry.k ii.n.(i) n nd it.(i) Wsir nsw Nb-hprw-Rc m-c ir n.k n si3ty n.f ii.n.(i) di.(i) sw hr rdwy.k dt*”, “Words spoken by Dwamutef: I am Dwamutef. I am your son, Horus, your beloved one; (I) have come to protect my father, Osiris, king, *Nb-hprw-Rc*, from the one (who) caused him the damage. (I) have come, I have placed him under your feet forever”, see: Piankoff, A., *Les chapelles de Tout-Ankh-Amon II*, Le Caire, 1951, p. 69, pl. xvii; Piankoff, A., *The Shrines of Tut-ankh-Amon. Texts translated with Introductions by Alexander Piankoff*, Princeton, 1977, p. 63.

<sup>73</sup>Sarcophagus of *Nb-sny*, Thebes, Egyptian Museum in Cairo (CG 61016), Eighteenth Dynasty. Dwamutef has human figures and is accompanied with the same typical formula:

 “*dd mdw n Dw3-mwt.f ink s3.k Hr mry.k ii.n.(i) ... nd it.(i) Wsir m-(c) ir n.k n si3ty.f di.n.(i) sw hr rdwy.f dt*”, “Words spoken by Dwamutef: I am your son, Horus, your beloved one. (I) came to protect my father, Osiris, from the one (who) cause his cheating to you. (I) placed him under his feet forever”, see: Daressy, M.G., *Cercueils des cachettes royales. CGC nos 61001-61044*, SAE-IFAO, Le Caire, 1909, p. 22, pl. xv (middle scene).


<sup>74</sup>Coffin of Yuya (CG 51003) from Thebes, Eighteenth Dynasty has the figures of Thoth, Imset, Anubis and Dwamutef and Thoth. Dwamutef is shown with a jackal head and he is accompanied with the following texts:

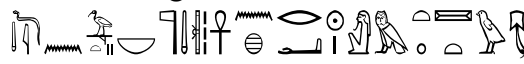


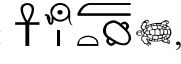
 “*dd-mdw n Dw3-mwt.f ink s3.k Hr mry.k Wsir hsy n nb.f nrt Y33 ii.n.(i) n nd it.(i) Wsir m-c ir n.k si3tyf*”





**C: “*nh R<sup>c</sup> mt štyw*”, “May Ra live and Turtle die”:**

The New Kingdom sarcophagi are inscribed with the traditional formula which reflecting the significant influence of turtle on Egyptian religious beliefs. This traditional formula was  “*nh R<sup>c</sup> mt št(y)w*”<sup>86</sup>, “May Ra live and Turtle die”<sup>87</sup>. The formula verifies the killing of turtle, because it was considered as a sign of mystery and evil as early as the Old Kingdom<sup>88</sup>. As well, this formula indicated the connection between the sun-god Ra and the turtle as it is emphasized the life for Ra and the death for Turtle, because it was the enemy of Ra and had a malevolent role in obstructing the boat of the sun-god Ra during his journey through the underworld<sup>89</sup>.

Therefore, the New Kingdom sarcophagi texts contain this formula that were authored to guard off the underwater turtle’s wickedness and in the same time attested to the turtle’s role as the sun-god Ra’s adversary<sup>90</sup>. This traditional formula is repeated by Thoth about four times in Chapter 161 of the Book of the Dead<sup>91</sup> and was repetitively documented on the New Kingdom sarcophagi, such as; Right side of the Fourth Shrine of King Tut-Ankh-Amon (Fig.8) as follows:  “*dd mdw in dhwti nb ntr mdw nh R<sup>c</sup> mt štw*”, “Words spoken by Thoth, Lord of divine words: May Ra live and Turtle die”<sup>92</sup>; Left side of the sarcophagus of *Nb-sny* from Eighteenth Dynasty as follows: , “*nh R<sup>c</sup> m(w)t štyw*”, “May Ra live and Turtle die” (Fig.9)<sup>93</sup>; Sarcophagus of *P3-hr-Pt* from Nineteenth Dynasty mentioned the formula as follows: , “*dd mdw nh R<sup>c</sup> mt štyw*”, “Words spoken: May Ra live and Turtle die” (Fig.10)<sup>94</sup> and Sarcophagus of prince Ramessu: , “*nh R<sup>c</sup> mt štyw*”, “May Ra live and Turtle die”<sup>95</sup>.

<sup>86</sup>Wb IV, p. 557.

<sup>87</sup>Gutbub, A., “La tortue animal cosmique bénéfique”, In: *Hommages à la mémoire de Serge Sauneron I*, BdE 81, 1979, p. 408; Lurker, M., *Götter und Symbole der Alten Ägypten*, 2<sup>nd</sup> ed., Munich, 1981, p. 163; Andrews, C., *Amulets of Ancient Egypt*, British Museum Press, London, 1994, p. 36.

<sup>88</sup>Fischer, H.G., ‘Egyptian Turtles’, In: *Bulletin of the Metropolitan Museum of Art* 24. No. 6, 1966, 195.

<sup>89</sup>Bonnet, H., *Reallexikon der ägyptischen Religionsgeschichte*, Berlin, 1952, p.681; Houlihan, P.F., *The Animal World of the Pharaohs*, American University in Cairo Press, Cairo, 1996, p. 122;

<sup>90</sup>Bonnet, *ägyptischen Religionsgeschichte*, p.681.

<sup>91</sup>(Papyrus of Ani), Gutbub, *La tortue*, p. 397; Lurker, *Götter*, p. 163; Faulkner, *Book of the Dead* p. 156.


<sup>92</sup>Piankoff, *chapelles de Tout-Ankh-Amon II*, pl. xviii; Piankoff, *Shrines of Tut-ankh-Amon*, p. 61.

<sup>93</sup>Ikram, S., & Dodson, A., *The Mummy in Ancient Egypt, Equipping the Dead for Eternity*, London and New York, 1998, p.216,fig.283(left).

















<sup>94</sup>Daressy, G., *Cercueils des cachettes royales. CGC no. 61001-61044*, SAE-IFAO, Le Caire, 1909, pl.xxiv.

<sup>95</sup>Sarcophagus of Ramessu from Medinet Habu, see: Brunton, *ASAE* 43 (1943), p. 133-156.pl. viii, ix, xi.



As well, the fragment of *Imn-m-int*'s sarcophagus resembles the New Kingdom sarcophagi and is inscribed with this traditional formula as was mentioned in the text: , “*dd mdw ‘nh R‘ mt štyw*”, “Words spoken: **May Ra live and Turtle die**”, which refers to the life for Ra and the death for his enemy, the turtle.

### **D: “*wḏ3 nty m i3t*”, “May One in Mound Prosperous”:**

“*i3t*”, “Mound”<sup>96</sup> was written in different forms, such as; , , ,  and .<sup>97</sup> The name of “*i3t*” has numerous references to Osiris’ final resting place in the ancient Egyptian language, for example; , “*i3t w‘bt*”, “Pure Mound” which housed a part from the body of Osiris<sup>98</sup>;  or , “*i3t Wsir*”, “Mound of Osiris”, which alludes to any location that had the relics of Osiris<sup>99</sup>; , , , ,  “*i3t m3‘t*”, “Mound of Justice”, which is a sacred site for Osiris at Edfu<sup>100</sup>, , ,  “*i3t n Wsir m ḏb3*”, “Mound of Osiris of Edfu”<sup>101</sup>. The precise location of this mound has not been determined and caused some argument in ancient Egypt<sup>102</sup>.

The mound of Osiris’s burial place was represented in the depictions of the Books of the Afterlife, such as; In the Book of Earth, Osiris is represented inside an oval structure which is identified as “*i3t*”, “mound”<sup>103</sup> and appears as if it housed god Osiris. In the Fifth Hour of the Amduat (Fig.11) that was associated with the journey of the sun god-Ra in mysterious cavern of god Sokar<sup>104</sup>. The mound is topped by “*pt*”, the sky with an oar<sup>105</sup> to indicate the role of goddess Nut in protecting Osiris or the deceased from Seth

<sup>96</sup>This section of land might be considered sacred and used for temple or burial grounds. In a symbolic sense, it was the primordial mound and the center of creation because it was the first land to appear. Kom or Tell is Arabic’s equivalent, see; Gardiner, A., “The First Two Pages of the "Wörterbuch"”, In: *JEA* 34 (1948), p. 15.

<sup>97</sup>*Wb* 1, p.26:9-13.

<sup>98</sup>*Wb* 1, p.26.14.

<sup>99</sup>“*i3t Wsir*” occurs in a list of names of Edfu temple, see; Chassinat, É., *Le Temple d’Edfou* V, IFAO, Le Caire, 1930, p. 396:4; Gauthier, H., *Dictionaries des nome geographiques contenus dans les textes hieroglyphiques* I, T.1-7, Le Caire, 1925-1931, p. 24; Chassinat, *Edfou* VII, 1932, p. 32:1

<sup>100</sup>Gauthier, *Dictionaries* I, p. 25.

<sup>101</sup>This name is for the Sokar Chamber (17) at Edfu and it may be a name for the tomb of Osiris at Edfu, see; Gauthier, *Dictionaries* I, p. 27.



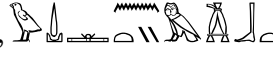
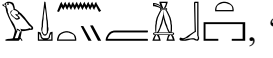

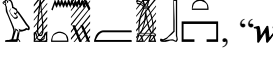
<sup>102</sup>The mound of Osiris’ burial place located close to Abydos, see; El-deen, N.K., “The Site of Nedit and its importance in Ancient Egyptian Religion”, In: *CGUAA* 17 (2014), p. 226 and p. 227-228; Osiris was buried in the tomb of the First Dynasty king Djer at the cemetery of Abydos, see; , p. 25; Heliopolis was believed to be the place of the Osiris’ grave, see; Abd El-Hamid, *CGUAA* 25 (2022), p. 28, footnote.32.

<sup>103</sup>Piankoff, *La création du disque solaire*, Bibliothèque d’Etude, IFAO, 1953, pl. xxxv.

<sup>104</sup>Darnell, J.C., & Darnell, C.M., *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p.174.





<sup>105</sup>Allen, J.P., *Middle Egyptian. An Introduction to the Language and Culture of Hieroglyphs*, 2014, p. 438 sign N3.

through stretching herself over him as mentioned in the Pyramid Texts<sup>106</sup>. The sky with the oar was used to refer to “*grh*”, “night”<sup>107</sup>. The depiction of the mound and the sky with the oar”, mostly indicates the nighttime when sun-god Ra was united with Osiris before being regenerated in the morning.

“*i3t*” was mentioned in the fragment of *Imn-m-int*’s sarcophagus as follows: , “*wd3 nty m i3t*”, “**May One in Mound prosperous**”. In comparison with the New Kingdom sarcophagi, it turns out that this spell was accompanied with the traditional formula of “*nh R<sup>c</sup> mt styw*” and “*i3t*” was sometimes replaced by “*db3t*”, “Sarcophagus”, such as; Right side of the Fourth Shrine of King Tut-Ankh-Amon, , “*wd3 nty m db3t nty m db3t*”, “**May One in Sarcophagus, One in Sarcophagus prosperous**”<sup>108</sup>; Left side of the sarcophagus of *Nb-sny* from Eighteenth Dynasty, , “*wd3 nty m db3t*”, “**May One in Sarcophagus prosperous**”<sup>109</sup>; Sarcophagus of prince Ramessu, , “*wd3 nty m db3t*”, “**May One in Sarcophagus prosperous**”<sup>110</sup>; Sarcophagus of *P3-hr-Pt* from Nineteenth Dynasty, , “*wd3 nty m db3t*”, “**May One in Sarcophagus prosperous**”<sup>111</sup>; Scene of Nebwenenef, , “*wd3 nty m db3t*”, “**May One in Sarcophagus prosperous**”<sup>112</sup>.

The fragment of the sarcophagus of *Imn-m-int* documented this traditional formula of “*wd3 nty m i3t*” and depicted Thoth while raising the sign of sky and mostly with oar (Fig.1 & 2). The depiction is similar to the Fifth Hour of the Amduat, as well many of the New Kingdom sarcophagi. This indicates the journey of the deceased in the nighttime in accompanying the sun-god Ra before being birth in the morning.

### E: “*m3<sup>c</sup>-hrw*”, “Justified”:

The title of  “*m3<sup>c</sup>-hrw*” means “Justified” and is an abbreviation for <sup>113</sup>,  or <sup>114</sup>. This epithet is always used alongside the deceased person’s name. This epithet “*m3<sup>c</sup>-hrw*” was initially given to the god Osiris and the victorious Horus because he was the avenger of his father Osiris, from whom god Seth

<sup>106</sup> *Pyr. 777a*, see; Griffith, J.G., *The Origins of Osiris and his Cult*, Leiden, 1980, p. 8.

<sup>107</sup> Allen, *Middle Egyptian*, p. 438.sign N3 and Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

<sup>108</sup> Piankoff, *chapelles de Tout-Ankh-Amon II*, pl. xviii; Piankoff, *Shrines of Tut-ankh-Amon*, p. 61.

<sup>109</sup> Ikram, & Dodson, *Mummy*, p.216,fig.283(left).

<sup>110</sup> Brunton, *ASAE* 43 (1943), p. 133-156.pl. viii, ix, xi.

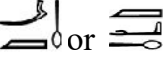


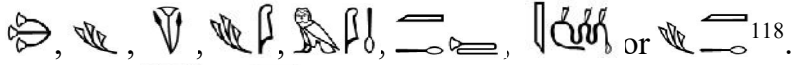

<sup>111</sup> Daressy, *cachettes royales*, pl.xxiv.


<sup>112</sup> Fischer, *Turtles*, p.200.

<sup>113</sup> *Wb* II, p. 17, 15-18; Gardiner, *Grammar*, p.50 {54}.

<sup>114</sup> Lesko, *Dictionary*. I, p.175.

had taken away the rights to the throne and Horus had proven and acquitted himself to the deities<sup>115</sup>. For this reason, the deceased are granted the title “*m3<sup>c</sup>-hrw*” in order to be absolved of their sins and transgressions in front of the gods during the judgment. This title “*m3<sup>c</sup>-hrw*” is written in numerous literary versions from the time of ancient Egypt up until the Greco-Roman era, including the following:

- In the Middle Kingdom:  probably has the determinative of the seated man with his finger in his mouth <sup>116</sup>.
- In the New Kingdom: <sup>117</sup>.
- In the Late Period: <sup>118</sup>.
- In the Greco-Roman Period: <sup>119</sup>.

However, it is noted from the numerous forms of writing of this title that various types of grass and flowers or flower buds appeared on curved stems that are distinctive to the Late Period, particularly in this form , which was appeared for first time in the Twenty-First Dynasty to express that title<sup>120</sup>.

## **Conclusion:**

This sarcophagus fragment belongs to *Imn-m-int*, who was one of the well-known officials in the New Kingdom, particularly during Ramesside era. *Imn-m-int* was the son of *Wennofer*, “the worthy High Priest of Amon in Karnak” and *Isis*, “the Great One of Harem of Amon” during the reign of Ramesses II. *Wiy* and *Nefertiry* were two of his wives. He also has multiple siblings, including *Hori*, *Amenemopet*, *Paser (II)*, and *Henutmehy*.

*Imn-m-int* held many military posts forming his career during the reign of Ramesses II, such as; Follower of Ramesses II when the king was a child. When Ramesses II became a Master, *Imn-m-int* became;

- Charioteer and Commander of Horses
- Troop Commander of his Army
- Royal Commissioner to all Foreign Lands
- Overseer of Works in all his Monuments
- Overseer of Works in his Mansion of Millions of Years at Ramessum
- *k3*-Priest of the Royal Statue

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<sup>115</sup>Gardiner, *Grammar*, p.50 {55}.

<sup>116</sup>*Wb* II, p.17, 15-18; Hannig, R., *Die Sprache der Pharaonen Grosse Handwörterbuch, Ägyptisch-Deutsch (2800-950 v-Chr)*, Germany, 2005, p. 334.

<sup>117</sup>*Wb* II, p.17,15-18; *LGG* III, p. 221.

<sup>118</sup>*Wb* II, p. 17, 15-18; Lesko, *Dictionary*. I, p. 175; *LGG* III, p. 221.

<sup>119</sup>*Wb* IV, p. 479,8-17; *LGG* III, p. 221.



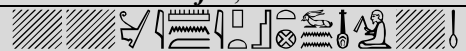




<sup>120</sup>*LGG* III, p. 221.

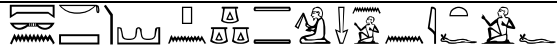







Ramesses II assigned *Imn-m-int* to oversee the renovations made to the Deir el-Bahari temples, or at least the Tuthmosis III temple. He was also named “*wr n md3yw*”, “Chief of Police”, which is considered one of the significance titles frequently appeared in the New Kingdom and were given to numerous officers and viceroys.

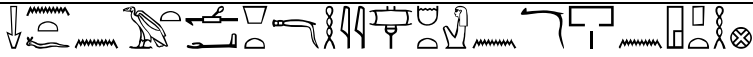
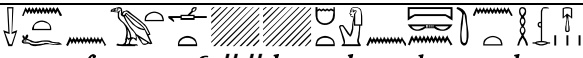
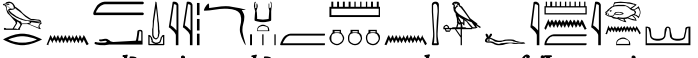





*Imn-m-int*'s sarcophagus is very similar to the New Kingdom sarcophagi. It depicted the two figures of Dwamutef and Thoth towards the deceased's feet. This specific position of Dwamutef related to the same arrangement, which is mentioned in the Coffin Texts and the New Kingdom sarcophagi, and reflects the identifications of Sons of Horus with the limbs of the deceased. Imset and Hapy incarnated the arms of the deceased, while Dwamutef and Qebehsnuef represented the legs of the deceased. Therefore, both Dwamutef and Qebehsnuef were depicted in opposite position on the sarcophagus near the feet, and Hapi and Imset are represented in the same opposite position near the head of the deceased. They were represented to signify their protective role for Osiris and the deceased.

Similar to the New Kingdom coffin texts, *Imn-m-int*'s sarcophagus mentioned the well-known formula “*nh R<sup>c</sup> mt štyw wd3 nty m i3t*”, “May Ra live and Turtle die”. This formula was created to demonstrate the turtle as the sun-god Ra's enemy and its role in impeding the sun-god Ra's boat during his journey through the underworld. The sun-god Ra was protected on his journey to the other world by this formula, which highlighted the death for turtle and life for the sun-god Ra. As well, the fragment of *Imn-m-int*'s sarcophagus documented the formula of “*wd3 nty m i3t*”, “May One in Mound Prosperous” and depicted Thoth holding up the sign of sky and mostly over the formula to indicate the journey of the deceased in the nighttime in accompanying with the sun-god Ra before being birth in the morning.

Table.1: The Family's Members of *Imn-m-int*:

Members of <i>Imn-m-int</i> 's Family					
No.	Name	Relative's Degree	Text	Monument	Bibliography
1	<i>Wennofer</i>	Father	 <i>hm-ntr tpy Wnn-nfr it n hry-pdt Imn-m-int</i> The worthy High Priest, <i>Wennofer</i> , the father of Troop Commander, <i>Imn-m-int</i> .	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:1; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 272:14.
			 <i>hsy 3 n ntr nfr mh-ib mnḥ hry-pdt m mšc š3 Imn-m-int m3c-hrw</i> <i>s3 s3b hm-ntr tpy n Imn Wnn-nfr m3c-hrw</i> Greatly favored to the good god, excellent confidant of his master, Troop Commander of the numerous Army, <i>Imn-m-int</i> , Justified, the dignitary son of the worthy High Priest of Amon, <i>Wennofer</i> . Justified.	Block statue (N.227: Luxor Museum)	<i>PM</i> II, p. 379; <i>KRI</i> III, p. 274:14-15; Lipinska, <i>ZÄS</i> 59 (1966), p. 67.pl.i; Lipinska, <i>ZÄS</i> 96 (1969), p. 29; Lipinska, <i>ET</i> 3 (1969), p.41-49.
			 <i>[s3 s3b hm-ntr tpy] n Imn m Ipt-swt Wnn-nfr [m3c]-hrw</i> [The dignitary son of the worthy High Priest] of Amon in Karnak, <i>Wennofer</i> . [Justified].	Naos-statue (CGC.1077)	<i>KRI</i> III, p. 275:15-16; Borchardt, <i>Statuen</i> . IV, p.47.
2	<i>Hori</i>	Eldest Brother	 <i>Imy-r k3wt hm-ntr In-hrt hry sn wr Imn-m-int</i> Overseer of the works, the worthy High Priest of <i>In-hrt</i> , <i>Hori</i> , the eldest brother of <i>Imn-m-int</i> .	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:2; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 272:15.
3	<i>Amenemopet</i>	Brother	 <i>Wr m3w m Twnw imy-ib nb t3wy Imn-m-ipt sn n Imn-m-int</i> The High Priest of Heliopolis, Favorite of the Lord of the Two Lands, <i>Amenemopet</i> , the brother of <i>Imn-m-int</i> .	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:3; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 272:16.
4	<i>Paser (II)</i>	Brother	 <i>s3 nsw n k3š P3-sr sn n hry-pdt n mšc Imn-m-int</i> King's son of Kush, <i>Paser</i> , the brother of Troop Commander of Army, <i>Imn-m-int</i> .	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:4; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:1.
5	<i>Menwmes</i>	Paternal Uncle	 <i>hm ntr tpy n Mnw Ist Mnw-ms sn n it.f Wnn-nfr</i>	Naples Museum	Brugsch, <i>Thesaurus</i> . V, p.953:5; Reisner, <i>JEA</i> 6

			The worthy High Priest of Min and Isis, <i>Menwmes</i> , brother of his father, <i>Wennefer</i> .	(No. 1069)	(1920), p. 46; <i>KRI III</i> , p. 273:2.
6	<i>Pennesuttauwi</i>	Paternal Uncle	 <i>hry-pdt n K3š Pn-nswt-t3wy sn n it.f</i> Troop Commander of Kush, <i>Pennesuttauwi</i> , brother of his father.	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:6; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p. 273:3.
7	<i>Khaemwase</i>	Maternal Uncle	 <i>sš ntr md3t m Pr-Imn h-c-m-w3s sn.f n mwt w-c</i> Scribe of the divine rolls in the estate of Amon, <i>Khaemwase</i> , his brother of mother, the One.	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:7; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p. 273:4.
8	<i>Ruma</i>	Maternal Uncle	 <i>Rw-m-c sn n mwt.f</i> <i>Ruma</i> , brother of his mother.	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.953:8; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p. 273:5.
9	<i>Isis</i>	Mother	 <i>Mwt.f wrt hnrwt n Imn st</i> His mother, the Great One of Harem of Amon, <i>Isis</i> .	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:9; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p. 273:6.
			 <i>Imn-m-int m3-c-hrw ms šm-cyt n Imn-R-c m Tpt-swt Ist m3-c-t-hrw</i> <i>Imn-m-int</i> , Justified, born of the Chantress of Amon in Karnak, <i>Isis</i> , Justified. or  <i>Imn-m-int m3-c-hrw ms wrt hnrwt n Imn-R-c m Tpt-swt Ist m3-c-t-hrw</i> <i>Imn-m-int</i> , Justified, born of the Great One of Harem of Amon in Karnak, <i>Isis</i> , Justified.	Block statue (N.227: Luxor Museum)	<i>KRI III</i> , p. 275:6-7; Lipinska, <i>ZÄS</i> 96 (1969), p. 29; Lipinska, J., <i>ET</i> 3 (1969), p.41-49; Shalaby, <i>JARCH</i> 22 (2019), p. 11
10	.....	Sister	 <i>snt.f n mwt w-c t ll ll hmt n imy-r pr-Imn</i> his sister from the mother, the one, ..... wife of the steward of the estate of Amon.	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:10; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p. 273:7.
11	.....	Sister	 <i>šps.t m pr-nsw ll ll [snt] ll ll n mwt w-c t</i> <i>šps-t</i> in the king's house,..... sister....., from mother, the one.	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:11; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI III</i> , p.

					273:8.
12	<i>Henutmehy</i>	Sister	 <p><i>snt.f n mwt w't hnwt-mhy hmt n imy-r pr n hwt Pth</i> His sister from the mother, the one, <i>Henutmehy</i>, the wife of the steward of the Ptah-temple.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:12; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:9
13	.....	Sister	 <p><i>snt.f n mwt w't ll ll hmt n hry-pdt n t-nt-htr</i> His sister from the mother, the one..... the wife of the Troop Commander of the Chariotry (19).</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:13; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:10.
14	<i>Imn-m-int</i>	<i>Imn-m-int</i>	 <p><i>wr n md3yw imy-r k3wt m mrw n hm nsw.f Imn-m-int</i> Chief of the Police, Overseer of Works on the Monuments of his Majesty, <i>Imn-m-int</i>.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:14; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:11.
15	<i>Menwmes</i>	Father-in-Law	 <p><i>sm m hwt skr Mnw-ms it n hmt Imn-m-int</i> <i>sm</i>-Priest in the temple of Sokar, <i>Menwmes</i>, the father of the wife, <i>Imn-m-int</i>.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:15; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:12.
16	<i>Imn-m-int (B)</i>	Brother of <i>Imn-m-int</i> 's wives	 <p><i>Imn-m-int sn n hmt.f</i> <i>Imn-m-int</i>, brother of his wife.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:16; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:13.
17	<i>Hatiay</i>	Brother of <i>Imn-m-int</i> 's wives.	 <p><i>hm ntr tpy n Mntw h3t-i3y sn n hmt.f</i> The worthy High Priest of Montu, <i>Hatiay</i>, brother of his wife.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.954:17; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:14.
19	<i>Pyiay</i>	Brother of <i>Imn-m-int</i> 's wives.	 <p><i>hry-pdt n t-nt-htr Py-i3y sn n hmt.f</i> Troop Commander of the Chariotry, <i>Pyiay</i>, brother of his wife.</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:19; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 273:16.
20	<i>Supara</i>	Brother of <i>Imn-m-int</i> 's wives.	 <p><i>Imy-r hmw-ntrw Supara sn n hmt.f</i> Overseer of Priests, <i>Supara</i>, brother of his wife</p>	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:20; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:1.




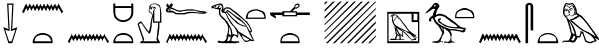

21	<i>Henutmehy</i>	Mother-in-Law	 <i>mwt n hmt.f šm<sup>c</sup>yt n Imn hnw<sup>t</sup> mhy hmt n sm</i> Mother of his wife, Chantress of Amon, <i>Henutmehy</i> , wife of <i>sm</i> -Priest	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:21; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:2.
22	<i>Wiay</i>	Wife	 <i>hmt.f šm<sup>c</sup>yt n Imn wyzy b3kt n sm</i> His wife, Chantress of Amon, <i>Wiay</i> , maidservant of <i>sm</i> -Priest (d. of 15+21)	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:22; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:3.
23	<i>Nefertiry</i>	Wife	 <i>hmt.f šm<sup>c</sup>yt n Imn nfrt-iry b3kt n sm</i> His wife, Chantress of Amon, <i>Nefertiry</i> , maidservant of <i>sm</i> -Priest (d. of 15+21)	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:23; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:4.
24	<i>Sa(?)</i> -Hathor	Sister of A's wives.	 <i>snt n hmt.f n mwt w<sup>t</sup> hwt-hr b3kt n sm</i> Sister of his wife of mother, the one, Hathor, maidservant of <i>sm</i> -Priest	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:24; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:5.
25	<i>Nefretiry</i>	Sister-in-law (?) of Imn-m-int's wives.	 <i>snt n hmt.f nfrt-iry</i> sister of his wife, <i>Nefretiry</i> (wife of 16)	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus</i> . V, p.955:25; Reisner, <i>JEA</i> 6 (1920), p. 46; <i>KRI</i> III, p. 274:6.



Table.2: Family Tree of *Imn-m-int*

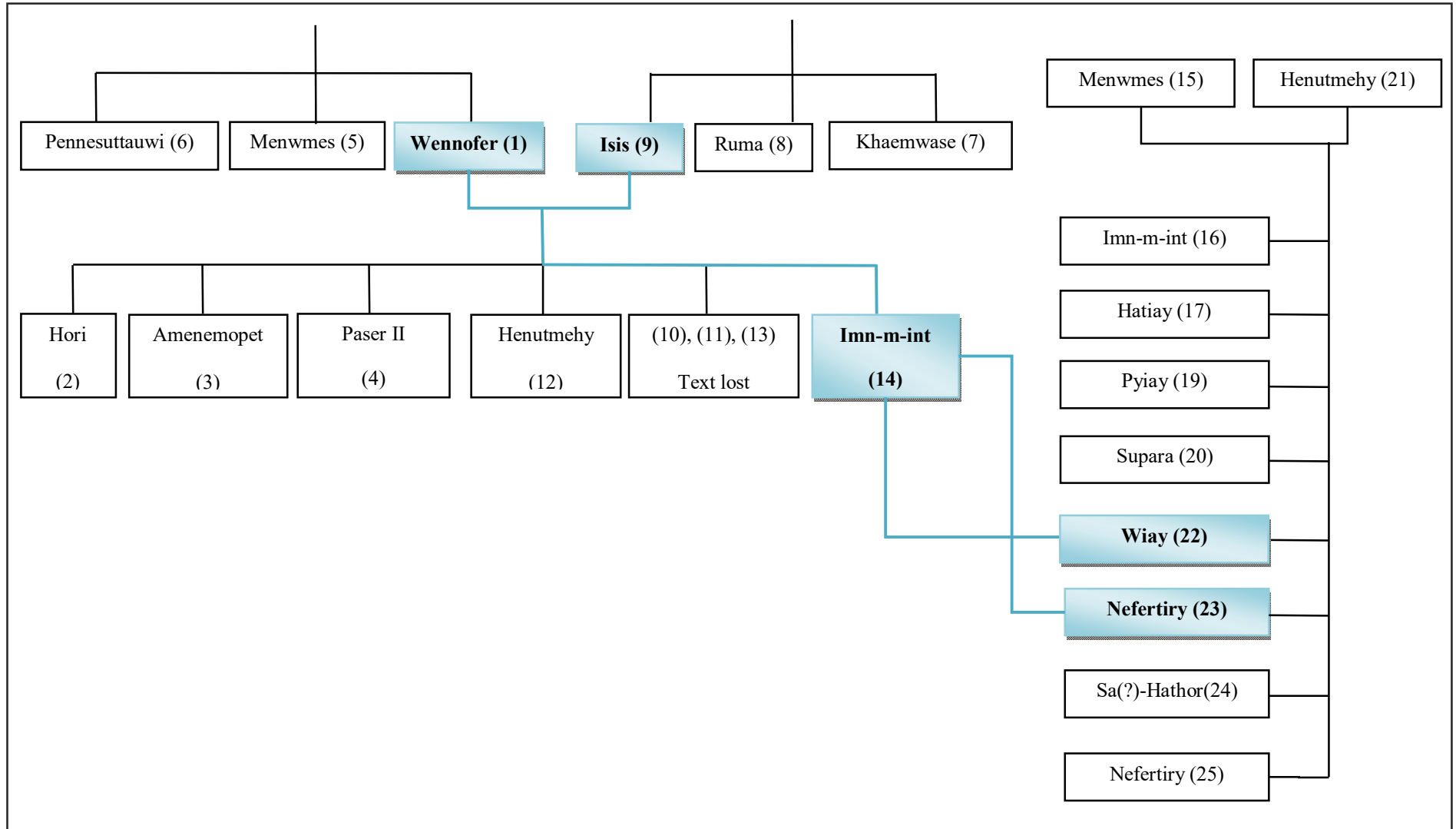


Table.3: The Titles of *Imn-m-int*:

Titles of <i>Imn-m-int</i>				
	Titles related to <i>Imn-m-int</i>		Monument	Bibliography
1	<i>šmsw n ḥm.f</i>	Follower of his Majesty	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
2	<i>kḏn ḥry-ssmwt</i>	Charioteer and Commander of Horses	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
3	<i>ḥry-pḏt ʿ3t n p3[y].f mšc</i>	Troop Commander of his Army	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
4	<i>wpwty-nsw r ḥ3swt nbwt</i>	Royal Commissioner to all Foreign Lands	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
5	<i>imy-r k3wt m mnw f nbw</i>	Overseer of Works in all his Monuments	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
6	<i>imy-r k3wt m ḥwt.f nt ḥḥw m rnpwt nswt-bity (wsr-m3t-Rc stp-n-Rc) m Pr-Imn</i>	Overseer of Works in his temple of Millions of Years of the King of Upper and Lower Egypt, Usermaatse- setepenre, in the estate of Amon	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
7	<i>ḥm-k3 n twt.f</i>	k3-Priest for his statue	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
8	<i>ḥry-pḏt m mšc ʿ33</i>	Troop Commander of numerous Army	Block Statue of <i>Imn-m-int</i> (N.227 at Luxor Museum)	Lipinska, <i>ASAE</i> 59 (1966), p.67.pl.i; <i>KRI</i> III, p. 274-275
9	<i>imy-r k3t ḥwt Wsr-M3t-Rc stp-n-Rc m Pr-Imn</i>	“Overseer of Work of the temple of Usermaatse- setepenre in the estate of Amon,	Votive vessel of <i>Imn-m-int</i> from Deir el-Bahri	Lipinska, <i>ASAE</i> 60 (1968), p. 169, pl.xiii.fig.22; <i>KRI</i> III, p.275:11
10	<i>[imy-r k3(w)t m] ḥwt Wsr-M3t-Rc stp-n-Rc m Pr-Imn</i>	[Overseer of Works of] temple of Usermaatse- setepenre in the estate of Amon	Sandstone doorjamb from Ramesses III’s great temple at Medinet Habu	Brundage, <i>Medinet Habu</i> , p. 9; Gaballa, & Kitchen, <i>Chronique d’Égypte</i> 43 (1968), p. 263-267.fig.2,3; <i>KRI</i> III, p.276:3-11.
12	<i>imy-r k3wt m ḥwt Wsr-M3t-Rc stp-n-Rc m Pr-Imn</i>	Overseer of Works of temple of Usermaatse- setepenre in the estate of Amon	Sandstone doorjamb from Ramesses III’s great temple at Medinet Habu	Brundage, <i>Medinet Habu</i> , p. 9; Gaballa, & Kitchen, <i>Chronique d’Égypte</i> 43 (1968), p. 263-267.fig.2,3; <i>KRI</i> III, p.276:3-11.
13	<i>imy-r k3wt m mnw nbw n</i>	Overseer of Works in all the Monuments of his Master	Sandstone doorjamb from Ramesses III’s great temple at	Brundage, <i>Medinet Habu</i> , p. 9; Gaballa, & Kitchen,

	[nb.f]		Medinet Habu	<i>Chronique d'Égypte</i> 43 (1968), p. 263-267.fig.2,3; <i>KRI III</i> , p.276:3-11.
14	<i>Idnw n p3 mš<sup>c</sup></i>	Adjutant to the Army	Sandstone doorjamb from Ramesses III's great temple at Medinet Habu	Brundage, <i>Medinet Habu</i> , p. 9; Gaballa, & Kitchen, <i>Chronique d'Égypte</i> 43 (1968), p. 263-267.fig.2,3; <i>KRI III</i> , p.276:3-11.
15	<i>wpwty-nsw r ḥ3st nbt</i>	Royal Commissioner to all Foreign Land,	Standing statue of <i>Imn-m-int</i> from Qurnet Murrai	<i>KRI III</i> , p.277:14; Bruyère, <i>Deir El Médineh</i> , p.94.
16	<i>imy-r k3wt m mnw n ḥm.f</i>	Overseer of Works on the Monuments of his Majesty	Naples Museum (No. 1069)	Brugsch, <i>Thesaurus V</i> , p. 954:14; <i>KRI III</i> , p.273:11.
17	<i>imy-r k3wt n [sh-ntr]</i>	Overseer of Works of the Divine Booth,	Naos-statue of <i>Imn-m-int</i> (CGC.1077)	<i>KRI III</i> , p. 275:15-16; Borchardt, <i>Statuen IV</i> , p.47.
18	<i>wr n md3yw</i>	Chief of Police	Sandstone doorjamb from Ramesses III's great temple at Medinet Habu	Brundage, <i>Medinet Habu</i> , p. 9; Gaballa, & Kitchen, <i>Chronique d'Égypte</i> 43 (1968), p. 263-267.fig.2,3; <i>KRI III</i> , p.276:3-11.
			Stone from Medinet Habu	Brundage, <i>Medinet Habu</i> , pl. i:B; <i>KRI III</i> , p.277:7 & 9.
			Sela of <i>Imn-m-int</i> adoring to Osiris	<i>KRI III</i> , p.277:12.
			Naples Museum (No. 1069)	Brugsch, <i>Thesaurus V</i> , p. 952, 954:14; <i>KRI III</i> , p.272:4&8, 273:11.
			A votive vessel of <i>Imn-m-int</i> from Deir el-Bahri	Lipinska, <i>ASAE</i> 60 (1968), p. 169,pl.xiii.fig.22; <i>KRI III</i> , p.275:11.
			Leiden Papyrus (no.348),	Gardiner, <i>Miscellanies</i> , p. 134
			Naos-statue of <i>Imn-m-int</i> (CGC.1077)	<i>KRI III</i> , p. 275:15-16; Borchardt, <i>Statuen IV</i> , p.47.

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## جزء من تابوت *Imn-m-int* في متحف الإسماعيلية: (رقم. 3286)

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### المخلص:

يركز البحث على نشر جزء من تابوت *Imn-m-int* المحفوظ حالياً بمتحف الإسماعيلية (برقم: 3286)، والذي كان مسجلاً في السابق في سجلات المتحف المصري تحت رقم (J.d'E.38338) قبل عرضها في متحفى طابا (برقم: 185) وبورسعيد (برقم: 4013)، وأبعاد هذه القطعة كالتالى: عرضها 0.60 سم وطولها 0.83 سم. وتشمل أهداف الدراسة على نشر النصوص الهيروغليفية من خلال نسخها وترجمتها والتعليق عليها، وكذلك تحديد والتأكد من طبيعته هذا الجزء وهل كان يمثل جزءاً من تابوت *Imn-m-int* بالفعل أم لا، وكذلك تحديد الفترة الزمنية التي ينتمي إليها هذا الجزء من خلال تحليل سماتها الفنية ونصوصها اللغوية، ومن خلال مقارنتها بالعديد من التوابيت التي يعود تاريخها إلى عصر الدولة الحديثة. فضلاً عن تقديم نظرة ثاقبة لحياة *Imn-m-int* وأفراد عائلته وحياته المهنية والمناصب العسكرية التي تدرج بها في عهد الملك رمسيس الثاني. وعلاوة على ذلك إبراز أهمية الألقاب الموجودة بالنقوش والتي كثر إستخدامها خلال عصر الدولة الحديثة ولقب بيها العديد من الأشخاص، مثل لقب: “*wr n md3w or md3yw*” أو “رئيس الشرطة”، والصيغة المألوفة، “*nh R mt styw wd3 nty*” أو “*m i3t*” أو “فليحيا رع ولتموت السلحفاه وليزدهر الذى فى التل”، والتي توضح دور السلحفاه بإعتبارها عدو إله الشمس رع، ودور الصيغة فى الحفاظ على مركبه من أى عدو أثناء رحلته وأن يزدهر وينمو الشخص الموجود بالتل.

### الكلمات الدالة:

أمون-إم-إنت، دو-اموت-إف، تحوت، رئيس الشرطة، الدولة الحديثة، تابوت، السلحفاه، متحف الإسماعيلية.

Figures:



Fig. 1: Sarcophagus Fragment of *Imn-m-int*, Ismailia Museum (No.3286) (After: Authors)

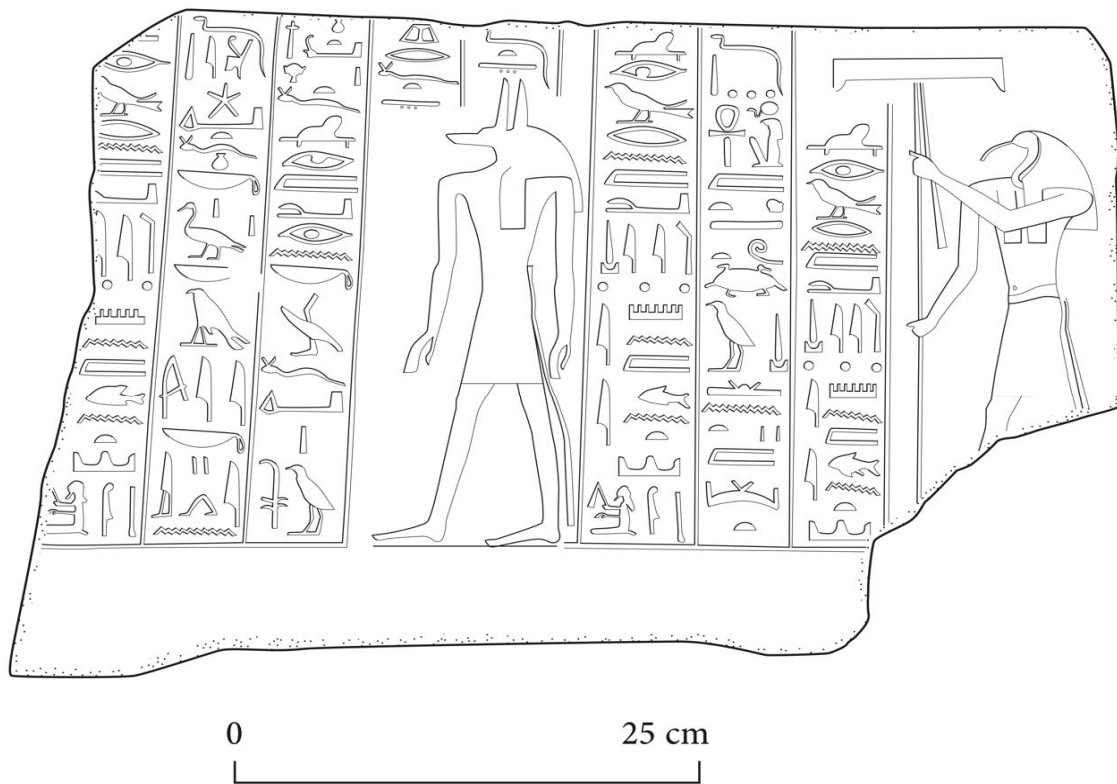


Fig. 2: Sarcophagus Fragment of *Imn-m-int*, Ismailia Museum (No.3286) (After: Authors)



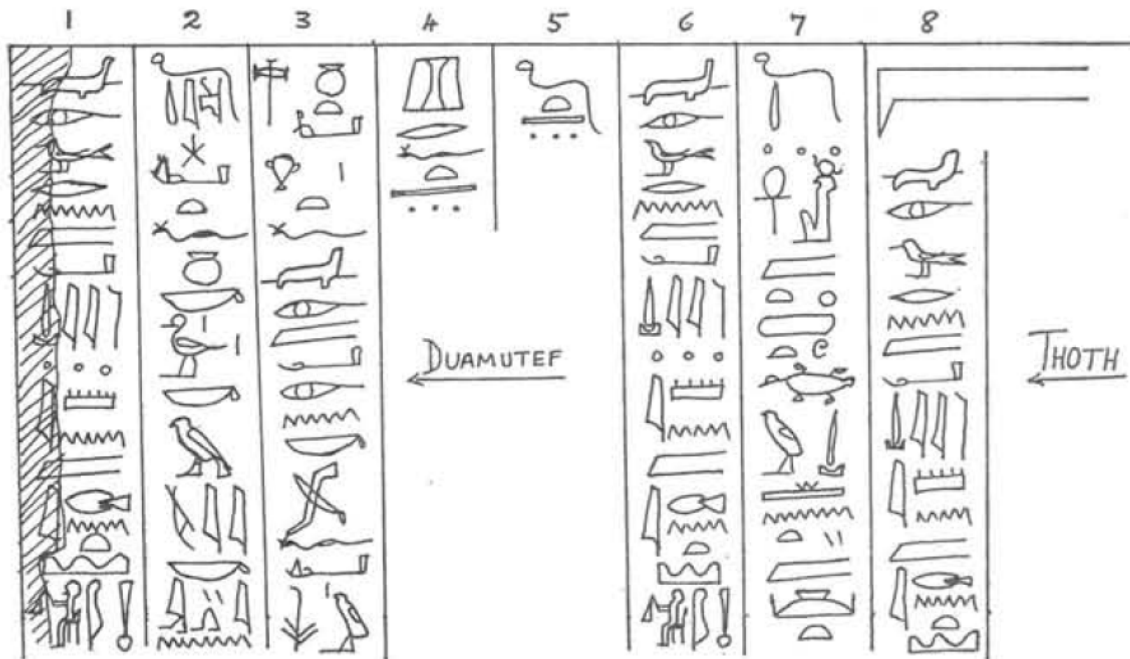


Fig. 3: Sarcophagus Fragment of *Imn-m-int*  
 (After: Gaballa, & Kitchen, *Chronique d'Égypte* 43 (1968), p. 268.fig.4)



Fig. 4: Limestone Block Statue of *Imn-m-int* from  
 the temple of Tuthmosis III at Deir el-Bahari,  
 Nineteenth Dynasty  
 (After: Lipinska, *ASAE* 59 (1966), pl.i.)



Fig. 5: Votive vessel of *Imn-m-int* from Deir el-Bahri  
 (After: Lipinska, *ASAE* 60 (1968), p. 169, pl.xiii.fig.22)

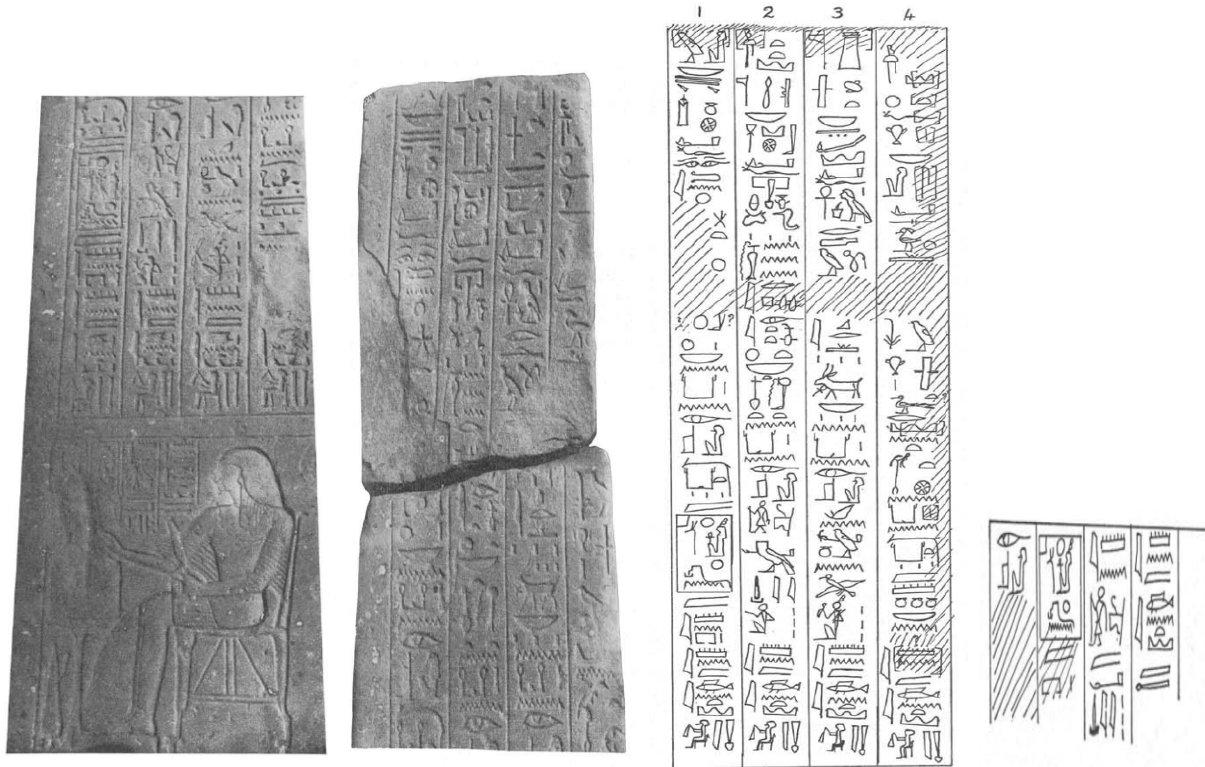


Fig. 6: Doorjamb from the destroyed tomb of *Imn-m-int*, at Medinet Habu (After: Gaballa, *Chronique d'Égypte* 43 (1968), p. 263-266.fig.2,3)

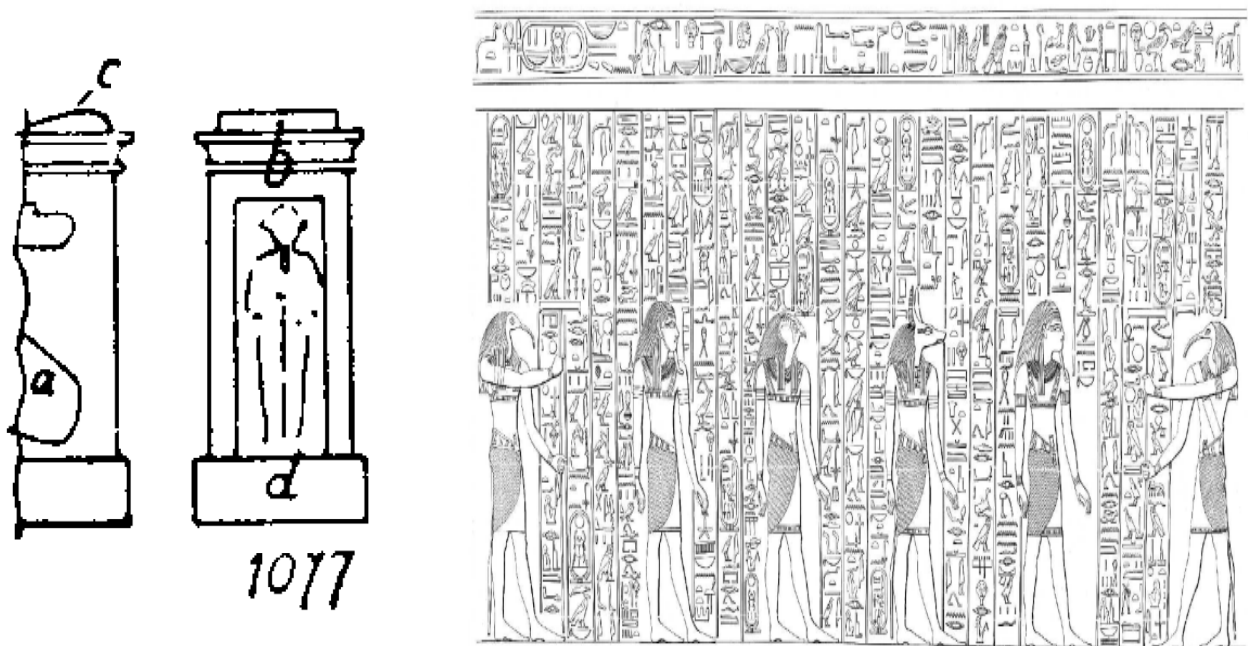


Fig.7: Naos-statue of *Imn-m-int* with Ptah (After: Borchardt, L., *Statuen IV*, p.47)

Fig 8: Fourth Shrine of King Tut-Ankh-Amon (After: Piankoff, *Chapelles de Tout-Ankh-Amon II*, pl. xviii)



Fig.9: Thoth on the left side of sarcophagus of *Nb-sny*  
(After: Ikram, & Dodson, *Mummy in Ancient Egypt*,  
p.216,fig.283(left))

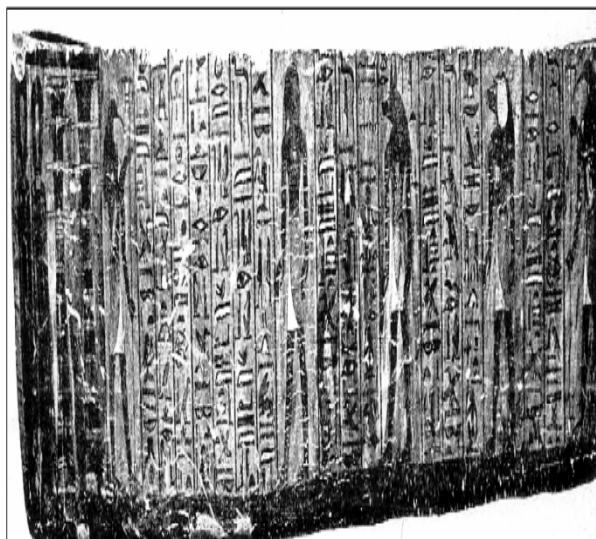


Fig. 10: Sarcophagus of *P3-ḥr-Pt* from 19<sup>th</sup> Dynasty  
(Daressy, *cachettes royales*, pl.xxiv)

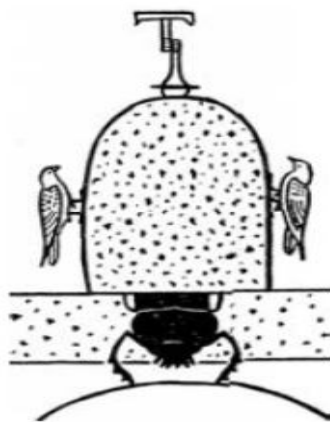


Fig.11: The mound in the Fifth Hour of the Amduat  
(After: Darnell, *Netherworld Books*, p. 177, scene 49; Hornung, *Amduat*, p. 136-137)