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’ mt styw 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. 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. 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.

1Names and titles of family members of Imn-m-int will be discussed below, see: (Table. 1, 2).
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\(^3\).

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\(^4\).

**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\(^5\). 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:**

\(^3\) *PM* I-2, p. 777; *KRI* III, p.276:13.

\(^4\) Gaballa & Kitchen, *Chronique d’Égypte* 43 (1968), p. 267

Text before Dwamutef:
1- Wsir wr n mdȝy Imn-m-int mȝ-hrw
2- ḏd mdw ḫm tš.k ḫr mry.k ḫm n.(l)
3- n nȝ(t) ḫr ḫm n.k sȝ.[y].f ḫm n.(l) sw
4- ḫr [rdwy]ȝ.f ḫt
5- ḫt

Text before Thoth:
6- Wsir wr n mdȝy Imn-m-int mȝ-hrw
7- ḏd mdw ‘nh ṭȝ mt ṭȝw ḫȝȝ nty m ḫȝt
8- Wsir wr n mdȝy 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; 𓊅𓊃𓊅, 𓊅𓊅𓊅, which means “Amon in the Valley”. The term “int”, means “Valley”, is written in a many different forms, such as; 𓊅 (Old Kingdom), 𓊅 or 𓊅 (Middle Kingdom), 𓊅 (New Kingdom) and 𓊅 (Greco-Roman Period). This word “int” designates to a sacred valley close to the site of Deir el-Bahari and is followed by the determinatives of (𓊅), “sandy hill-country over edge of green cultivation”, or (𓊅), “stone slab or brick”. The name of  Imn-m-int is documented on his sarcophagus fragment about three times in the same form as follows: 𓊅𓊅𓊅𓊅.  

6 “rdwy” was formulated in the majority of New Kingdom sarcophagi, therefore the artist may be omitted this word. This point will be discussed below.
8 Wb I, p. 93.
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.\(^{10}\)

Based on the record of the family’s monument of *Imn-m-int* at Naples Museum (No. 1069)\(^ {11}\), which is dated by the cartouches of Ramesses II, all of his family’s members were identified. The 24 relatives 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\(^ {12}\).

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\(^ {13}\), according to the family tree\(^ {14}\) 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*\(^ {15}\).

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\(^ {16}\).

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)\(^ {17}\).

*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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\(^{13}\) Lipinska, ZÄS 96 (1969), p. 28-30.

\(^{14}\) The names and titles of the members of *Imn-m-int*’s family will be discussed below in tables (1 & 2).

\(^{15}\) 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.


\(^{17}\) Lipinska, J., “A List of Objects Found at Deir el-Bahari, Temple of Tuthmosis III”, In: ASAE 59 (1966), p.67.pl.i.
“Charioteer and Commander of Horses”. Imn-m-int’s first promotion was as “Troop Commander of his Army” during the wars of Ramesses II from the first to the tenth years of his reign. His next promotion, as it is documented in the text, was “Royal Commissioner to all Foreign Lands”, which lasted roughly from tenth to twentieth years. Consequently, Imn-m-int might have been involved in diplomatic efforts. Between the thirtieth and fortieth years of the reign of Ramesses II, Imn-m-int was bestowed with these following titles and promotions; Ramesses II assigned him to be “Overseer of Works in all his Monuments” and “Overseer of Works in his Mansion of Millions of Years at Ramessum”. Imn-m-int was eventually appointed as “k3-Priest of the Royal Statue”, which was equivalent to being appointed to a retired post.

His military posts were mentioned in the hieroglyphic inscriptions of his autobiography as follows:

20 This title is mentioned as well on his family monument at Naples Museum (No. 1069), see (Table.1): Brugsch, Thesaurus. V, p.954:9; Reisner, JEA 6 (1920), p. 46; KRI III, p. 273:6.
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, Usermaatre-setepenre, in the estate of Amon. I was one uniquely devoted and useful to his Master and he assigned me (to be) as kA-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”21.

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”;

![Image](https://example.com/image1)

“imy-r k3t hwt Wsr-M3st-Rc stp-n-Rc m Pr-1mn Imn-m-int m3c-hrw”, “Overseer of Work of the temple of Usermaatre-setepenre in the estate of Amon, Imn-m-int, Justified”22.

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 texts23:

At the base of doorjamb (Fig. 6):

![Image](https://example.com/image2)

“Wsir [imy-r k3(w) m] hwt Wsr-M3st-Rc stp-n-Rc m Pr-1mn wr n md3yw Imn-m-int m3c-hrw”, “Osiris, [Overseer of Work(s) of] the temple of Usermaatre-setepenre in the estate of Amon, Chief of Police, Imn-m-int, Justified”.

Column 1 of the main text of doorjamb (Fig. 6):

“Wsir imy-r k3wt m hwt Wsr-M3st-Rc stp-n-Rc m Pr-1mn Imn-m-int m3c-hrw”, “Osiris, Overseer of Works of the temple of Usermaatre-setepenre in the estate of Amon, Imn-m-int, Justified”.

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Column 4 of the main text of doorjamb (Fig. 6): “imy-r k3wt m mnw nbw n nb$f” “Overseer of Works in all the Monuments of his Master, Imn-m-int, Justified”.

While Column.3 mentioned another title as follows: “idnw” “Adjudant 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.

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:

Table. 1 (N.14): “imy-r k3wt m mnw n hmf $m Imn-m-int”, “Overseer of Works on the Monuments of his Majesty, Imn-m-int”.

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”:

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:

At the top of the Shrine of Naos-statue (b) (Fig.7): “ntr nfr Wsr-M$-t-Rc stp-n-Rc mry Pth”, “Good God, Usermaatre-setepenre, Beloved of Ptah”.

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24May be the sign read also as “nsw” or “hm”, see: Gaballa, & Kitchen, Chronique d’Égypte 43 (1968), p. 267.n.6.
25This 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.
On the Shrine and front part of the base of Naos-statue (c-d) (Fig.7): “Imy-r k3wt n sh-ntr…. R3-mty Mry-Imn Imn-m-int … sn hmt-ntr tpy n Imn m Ipt-swt Wnn-nfr [m3]-hryw”, “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”30 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 Bekenptah31, 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”32.

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”33:

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, “I3m” and Trtt, are regarded as the most well-known regions34 mentioned in Egyptian records during the Old Kingdom and onwards35.

“md3w” or “md3yw” was written and translated in a variety of ways in ancient Egypt. md3 or md3yw, “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

30 Many opinions suggest that “sh-ntr” may have been a palace of “mry m34” or refer to two palaces such as: Memphis and Ramessum. But the double sign of md 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.
33 Al-Ayed, A., Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom, Egypt, 2006, p.244-246.
“Police” or “Policeman”\(^\text{36}\). Faulkner wrote “\(md3w\)” as \(\text{ Animated Hieroglyphs} \) or \(\text{ Animated Hieroglyphs} \), and translated it as “Territory of Nubia”. In a different reference, Faulkner interpreted \(\text{ Animated Hieroglyphs} \), or \(\text{ Animated Hieroglyphs} \), “\(md3w\)” as a “Medjay or People from Medja” and afterwards as “Semi-Military Desert Police”\(^\text{37}\). In another instance, “\(md3yw\)”, \(\text{ Animated Hieroglyphs} \), or \(\text{ Animated Hieroglyphs} \), which was earlier written as “\(md3w\)” referred to “Police” or “Troops”, who often worked mostly in the desert during the New Kingdom\(^\text{38}\). Lesko transcribed “\(md3w\)” as \(\text{ Animated Hieroglyphs} \), \(\text{ Animated Hieroglyphs} \), and translated as “Medjay” or “Police” or “Policeman”\(^\text{39}\).

“\(md3w\)” 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\(^\text{40}\).

Consequently, the title \(\text{ Animated Hieroglyphs} \), or \(\text{ Animated Hieroglyphs} \), “\(wr n md3yw\)”\(^\text{41}\), 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 \(\text{ Animated Hieroglyphs} \), “hk3”, but \(\text{ Animated Hieroglyphs} \), “\(wr\)” 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 \(\text{ Animated Hieroglyphs} \), “\(hry \ md3yw\)”, “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\(^\text{42}\):

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,

\(^{36}\)Garinder, Grammar, p.571 & p.183.n.2.  
\(^{38}\)Garinder, Onomastica I, p. 73.  
\(^{40}\)O’Conner, D, Ancient Nubia Egypt’s Rival in Africa , University of Pennsylvania, 1993, p. 4:  
\(^{41}\)Wb II, p. 186.  
\(^{42}\)Garinder, Onomastica I, p. 86-88.
the mayor of Tharu (Leiden: V. 43), stela of Nefer-Khawet and statue of his son Menkheperre-snb (Cairo.547), Theban tomb (No.91), Stela of Pen-Ra in Oxford’s Ashmolean Museum, Stela of Pen-Ra in Chicago (OIC.10494), Torso of statue of Pen-Ra in Cairo Museum (No.1146), Funerary cone of Pen-Ra, Stela of Nebnekhut in Ashmolean Museum (No. 1894.106), Rock stela of Iuny, Votive stela of Iuny from Abydos in Cairo Museum (No.34620), Stela of era of 400 years, Stela of Huy from Silsila and the inscriptions of the Serabit el-Khadim temple in Sinai (Inscription No.296), Stela (no. 305), Squatting sandstone statue of Nenkhemsen (No.369).

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, and these substantial evidences such as:

44Urk IV, p.989-990.
49PM II, p.443; KRI III, p. 270.
57Gardiner, Sinai I, pl. lxviii; Gardiner, Sinai II, p.195.
58Gardiner, Sinai II, p.203. fig.16; PM VII, p. 355.
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:

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:

At the base of doorjamb: “wr n md3yw Imn-m-int mAa-xrw”, “Chief of Police, Imn-m-int, Justified”. Column 2: “Wsir wr n md3yw Imn-m-int mAa-xrw”, “Osiris, Chief of Police, Imn-m-int, Justified”.

III- Another stela depicted Imn-m-int adoring to Osiris and the texts mentioned his title:

“Wsir nb nHH dri.f xt nbt nfrt wbt 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:

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 mnu n hm.f Imn-m-int”, “Chief of the Police, Overseer of Works on the Monuments of his Majesty, Imn-m-int”.

V- A votive vessel of Imn-m-int from Deir el-Bahri (Fig.5) mentioned that:

“[ir]t n wr n md3yw [w] imy-r k3t hwt Wsr-M3c-Rc stp-n-Rc m pr-Imn Imn-m-int m3c-hrw”, “[making] by, Chief of Police,

61 Brundage, Medinet Habu, pl. i:B; KRI III, p.277:7 & 9.
62 KRI III, p.277:12.
64 Brugsch, Thesaurus V, p. 954:14; KRI III, p.273:11.
65 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 Usermaatre-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: “Rc msw mry-Imn  nh wd3 snb mrwt m3t r-h t **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**”66.

VII-Naos-statue of **Imn-m-int** with Ptah (CGC.1077) (Fig.7) mentioned the name and title of **Imn-m-int** as follows67:

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

On the Shrine and front part of the base of Naos-statue (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 I68, west side of sarcophagus of Hatshepsut69, west side of sarcophagus of Thutmose III70, west

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66Gardiner, Miscellanies, p. 134
68Sarcophagus of Thutmose I, Thebes, Museum of Fine Arts, Boston (nº 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 ii.n.(f) n nd lt.(f) Wsr nsw 3-hpr-k3-R’ m3-brw m-c ir n.k [s3by]68 f dl.1 sw hr rawy.f dl”, “Words spoken by Dwamutef: I am Dwamutef, I am the son of Horus, his beloved one. (f) came to protect (my) father, Osiris, King 3-hpr-k3-R’, 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\textsuperscript{71}, right side of the fourth shrine of Tutankhamun\textsuperscript{72}, right side of the sarcophagus of Nb-sny\textsuperscript{73}, right side of the coffin of Yuya (CG 51003)\textsuperscript{74},

\textsuperscript{69}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\textsuperscript{69}:

\textsuperscript{70}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.

\textsuperscript{71}Sarcophagus of Amenhotep II, Thebes, in situ (KV 35), Eighteenth Dynasty. On the foot-end, Dwamute\textsuperscript{f} is represented and having the same typical formula:

\textsuperscript{72}Fourth shrine of Tutankhamun, Thebes, Egyptian Museum in Cairo (n°. 239), Eighteenth Dynasty, Dwamute\textsuperscript{f} is shown towards the foot end with falcon head and is accompanied by the following texts:

\textsuperscript{73}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:

\textsuperscript{74}Coffin of Yuya (CG 51003) from Thebes, Eighteenth Dynasty has the figures of Thoth, Inset, Anubis and Dwamutef and Thoth. Dwamutef is shown with a jackal head and he is accompanied with the following texts:
right side of coffin of Yuya (CG 51004) and sarcophagus of prince Ramessu. From these selected examples, it can be concluded the following points:

A- Position of Dwamutef and Thoth on the Sarcophagi:
Dwamutef and Thoth occupied a particular position on the sides of the coffins and sarcophagi. Starting from the Eighteenth Dynasty, their depiction on both sides of the sarcophagi were displayed as follows: Dwamutef and Qebehsnef represented near the side of legs, and Imset and Hapy near the side of the arms and heads. Usually, they were represented with Anubis and Thoth. Other deities like Horus, Geb, Shu and Nut were added to them.

The positions of the Sons of Horus on the sides of sarcophagi reflect their identifications with the limbs of the deceased in the Coffin Texts. Imset and Hapy incarnated the arms of the deceased, while Dwamutef and Qebehsnef represented the legs of the deceased. The position of the Four Sons of Horus on the New Kingdom sarcophagi was replicated on the fragment of Imn-m-int’s sarcophagus.

Accordingly, this fragment, of Dwamutef and Thoth, represented the part that facing Imn-m-int’s legs. On the other opposite side, the image was mostly of Qebehsnef. Imset is supposed to be shown near the deceased’s head on the same side with Dwamutef. Happy was standing on the other side of the deceased’s head together with Qebehsnef. Four Sons of Horus are arranged on Imn-m-int’s sarcophagus in the following order:

\[\text{dn.(i) sw hr rdwy.k dt} , \text{ “Words spoken by Dwamutef: I am your son, Horus, your beloved one, the praising of his lord, the god (Yuya). (I) came to protect my father from the one (who) cause to you his cheating. (I) place him under your feet forever”, see: Quibell, J.E., }\]
\[\text{Tomb of Yuaa and Thuiu. CGC nos 51001-51191, Cairo, 1908, p. 7-9, pl. iii.}\]

\[\text{Coffin of Yuya (CG 51004), Thebes, Eighteenth Dynasty, has the standing figures of Thoth, Imset, Anubis, Dwamutef and Thoth. Dwamutef is represented with human head:}\]
\[\text{“gd-mdw in Dw3-mwt.f Wsr ntrt Y33 m3 selectable ink Dw3-mwt.f ink s3.k Hr mry.k li.n(.) hgn.(.) ln.(.) Wsir m-s ir n.k stst.f dl.n.i sw hr rdwy.k dt”, “Words spoken by Dwamutef: (O) the Osiris, the god (Yuya), Justified. I am Dwamutef. I am your son, Horus, your beloved one. I came to provide (my) father, Osiris (with protection) from the one who cause to you his cheating. I place him under your feet forever”, see: Quibell, }\]
\[\text{Tomb of Yuaa and Thuiu, p. 11-13.}\]

\[\text{Sarcophagus of Prince Ramessu from Medinet Habu, see: Brunton, }\]
\[\text{ASAE 43 (1943), p. 133-156.pl. viii, ix, xi.}\]

\[\text{Middle Kingdom coffins, such as; the coffin of dg, Assyut, Egyptian Museum (Tem.n.21.11.16.24) and Coffin of ‘nh.f, Assyut, Egyptian Museum (JE 45065), see: Ezz El-Din, H., The Four Sons of Horus and their Role in the Ancient Egyptian Religion. Iconographical Study, Master Degree, Helwan University, 2004.}\]

\[\text{CT. VI, 391; Willems, H., Chests of Life. A Study of the Typology and Conceptual Development of Middle Kingdom Standard Class Coffins, Leiden, 1988, p. 140.}\]
B: Protection of the deceased

Dwamutef and the Sons of Horus are mentioned in the Pyramid Texts to indicate their protective role for Osiris. They are also depicted in the paintings or on the walls of the deceased’s sarcophagus to provide him with protection, as stated in Pyr. 1333 of the Pyramid Texts\(^7\): *dd-mdw: msyt Hr Hp Dw3-mwt.f Imst Qbh-snw.f, stp s3 ‘nh hr it.jd Wsir*, “Words spoken by Sons of Horus; Hapy, Dwamutef, Imset and Qebehsnuef: may you protect the life of your father, Osiris”\(^8\). Spell.137.A from the Book of Coming Forth by Day pointed out the same meaning of the Pyramid Texts: “Sons of Horus: Imset, Hapy, Dwamutef, Qebehsnuef, as you spread your protection over your father Osiris, foremost of the westerners, so spread your protection over the deceased”\(^9\). The protective function of Sons of Horus was also described in spell (151) from the Book of the Dead\(^10\). They were also responsible for shielding the sun-god Ra against the serpent Aabb and his followers\(^11\). Furthermore, it was stated in the sixth hour of the book of Imydwat and the tenth section of the Book of Gates on the walls of Ramses VI’s tomb that they had provided the deceased with protection\(^12\). As a result, Dwamutef, along with the Sons of Horus, is shown alongside Osiris in the New Kingdom funerary paintings\(^13\).

C: “ʼnḫ Rʾc mt ṣtyw”, “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 “ʼnḫ Rʾc mt ʃ(y)w”86, “May Ra live and Turtle die”87. The formula verifies the killing of turtle, because it was considered as a sign of mystery and evil as early as the Old Kingdom88. 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 underworld89.

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 adversary90. This traditional formula is repeated by Thoth about four times in Chapter 161 of the Book of the Dead91 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 ḏhwty nb nṯr mdw ʼnḫ Rʾc mt ṣtyw”, “Words spoken by Thoth, Lord of divine words: May Ra live and Turtle die”92; Left side of the sarcophagus of Nb-sny from Eighteenth Dynasty as follows: “ʼnḫ Rʾc m(w)t ṣtyw”, “May Ra live and Turtle die” (Fig.9)93; Sarcophagus of P3-ḥr-Pt from Nineteenth Dynasty mentioned the formula as follows: “dd mdw ʼnḥ Rʾc mt ṣtyw”, “Words spoken: May Ra live and Turtle die” (Fig.10)94 and Sarcophagus of prince Ramessu: “ʼnḥ Rʾc mt ṣtyw”, “May Ra live and Turtle die”95.

86Wb IV, p. 557.
90Bonnet, ägyptischen Religionsgeschichte, p.681.
91(Papyrus of Ani), Gutbub, La tortue, p. 397; Lurker, Gött er, p. 163; Faulkner, Book of the Dead p. 156.
92Piankoff, chapelles de Tout-Ankh-Amon II, pl. xviii; Piankoff, Shrines of Tut-anh-Kamon, p. 61.
94Daressy, G., Cercueils des cachettes royales. CGC no. 61001-61044, SAE-IFAO, Le Caire, 1909, pl.xxv.
95Sarcophagus 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 styw’’, “Words spoken: May Ra live and Turtle die”, which refers to the life for Ra and the death for his enemy, the turtle.

D: “wd3 nty m 3t’’, “May One in Mound Prosperous”:

“3t’’, “Mound”96 was written in different forms, such as; 𓊅𓊇𓊅𓊆𓊇 and 𓊇𓊅. The name of “3t’’ has numerous references to Osiris’ final resting place in the ancient Egyptian language, for example; 𓊇𓊅𓊇𓊅, “3t wbt’’, “Pure Mound” which housed a part from the body of Osiris98, 𓊇𓊅𓊅 or 𓊅𓊅, “3t Wsir’’, “Mound of Osiris”, which alludes to any location that had the relics of Osiris99; 𓊅, 𓊅, 𓊅 and “3t m3t’’, “Mound of Justice”, which is a sacred site for Osiris at Edfu100, 𓊅𓊅𓊅𓊅𓊅, “3t n Wsir m gb3’’, “Mound of Osiris of Edfu”101. The precise location of this mound has not been determined and caused some argument in ancient Egypt102.

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 “3t’’, “mound”103 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 Sokar104. The mound is topped by “pt’, the sky with an oar105 to indicate the role of goddess Nut in protecting Osiris or the deceased from Seth.

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.

99Gauthier, Dictionaries I, p. 25.
100This 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.
101The 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: CGUA 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, CGUA 25 (2022), p. 28, footnote.32.
102Piankoff, La création du disque solaire, Bibliothèque d’Etude, IFAO, 1953, pl. xxxv.
through stretching herself over him as mentioned in the Pyramid Texts\textsuperscript{106}. The sky with the oar was used to refer to “grh”, “night”\textsuperscript{107}. 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.

“ib3t” was mentioned in the fragment of Imn-m-int’s sarcophagus as follows: “\textit{wd3 nty m ib3t}”, “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 “\textit{nh Rc mt styw}” and “ib3t” was sometimes replaced by “\textit{db3t}”, “Sarcophagus”, such as; Right side of the Fourth Shrine of King Tut-Ankh-Amon, “\textit{wd3 nty m db3t nty m db3t}”, “May One in Sarcophagus, One in Sarcophagus prosperous”\textsuperscript{108}; Left side of the sarcophagus of Nb-sny from Eighteenth Dynasty, “\textit{wd3 nty m db3t}”, “May One in Sarcophagus prosperous”\textsuperscript{109}; Sarcophagus of prince Ramessu, “\textit{wd3 nty m db3t}”, “May One in Sarcophagus prosperous”\textsuperscript{110}; Sarcophagus of P3-\textit{hr-Pt} from Nineteenth Dynasty, “\textit{wd3 nty m db3t}”, “May One in Sarcophagus prosperous”\textsuperscript{111}; Scene of Nebwenenef, “\textit{wd3 nty m db3t}”, “May One in Sarcophagus prosperous”\textsuperscript{112}.

The fragment of the sarcophagus of Imn-m-int documented this traditional formula of “\textit{wd3 nty m ib3t}” 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: “\textit{m3c-hrw}”, “Justified”: 

The title of “\textit{m3c-hrw}” means “Justified” and is an abbreviation for \textit{mAa-xrw}\textsuperscript{113}, or \textit{mAa-xr}\textsuperscript{114}. This epithet is always used alongside the deceased person’s name. This epithet “\textit{m3c-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

\textsuperscript{106}Pyr. 777a, see; Griffith, J.G., \textit{The Origins of Osiris and his Cult}, Leiden, 1980, p. 8.
\textsuperscript{107}Allen, \textit{Middle Egyptian}, p. 438.sign N3 and Darnell, \textit{The Ancient Egyptian Netherworld Books}, p. 177.
\textsuperscript{109}Ikram, \& Dodson, \textit{Mummy}, p.216.fig.283(left).
\textsuperscript{110}Brunton, \textit{ASAE} 43 (1943), p. 133-156.pl. viii, ix, xi.
\textsuperscript{111}Daressy, \textit{cachettes royales}, pl.xxiv.
\textsuperscript{112}Fischer, \textit{Turtles}, p.200.
\textsuperscript{113}Wb II, p. 17, 15-18; Gardiner, \textit{Grammar}, p.50 {54}.
\textsuperscript{114}Lesko, \textit{Dictionary}. I, p.175.
had taken away the rights to the throne and Horus had proven and acquitted himself to the deities\textsuperscript{115}. For this reason, the deceased are granted the title “\textit{m3\textsuperscript{a}-brw}” in order to be absolved of their sins and transgressions in front of the gods during the judgment. This title “\textit{m3\textsuperscript{a}-brw}” 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: \textit{mAa} or \textit{xrw} probably has the determinative of the seated man with his finger in his mouth \textit{mAa}\textsuperscript{116}.
- In the New Kingdom: \textit{Wb} or \textit{brw}\textsuperscript{117}.
- In the Late Period: \textit{brw}, \textit{mAa}, \textit{xrw}, \textit{mAa}, \textit{brw}, \textit{xrw}. \textit{mAa} or \textit{xrw}\textsuperscript{118}.
- In the Greco-Roman Period: \textit{mAa} or \textit{xrw}\textsuperscript{119}.

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 \textit{p}, which was appeared for first time in the Twenty-First Dynasty to express that title\textsuperscript{120}.

\textbf{Conclusion:}

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

\textit{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, \textit{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
- \textit{k3}-Priest of the Royal Statue

\textsuperscript{115}Gardiner, Grammar, p.50 \{55\}.
\textsuperscript{117}\textit{Wb} II, p.17,15-18; \textit{LGG} III, p. 221.
\textsuperscript{118}\textit{Wb} II, p. 17, 15-18; Lesko, Dictionary. I, p. 175; \textit{LGG} III, p. 221.
\textsuperscript{119}\textit{Wb} IV, p. 479,8-17; \textit{LGG} III, p. 221.
\textsuperscript{120}\textit{LGG} III, p. 221.
Ramesses II assigned Inm-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.

Inm-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, Inm-m-int’s sarcophagus mentioned the well-known formula “nh Rc mt styw wd3 nty m B3t”, “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 Inm-m-int’s sarcophagus documented the formula of “wd3 nty m B3t”, “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:*

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Relative’s Degree</th>
<th>Text</th>
<th>Monument</th>
<th>Bibliography</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>The worthy High Priest, <em>Wennofer,</em> the father of Troop Commander, <em>Imn-m-int.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Overseer of the works, the worthy High Priest of <em>In-hrt, Hori,</em> the eldest brother of <em>Imn-m-int.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Amenemopet</td>
<td>Brother</td>
<td><em>Wr m3w m1wnw lmy-lb nb t3wy Imn-m-ipt sn n Imn-m-int</em></td>
<td>Naples Museum (No. 1069)</td>
<td>Brugsch, <em>Thesaurus.</em> V, p.953:3; Reisner, <em>JEA</em> 6 (1920), p. 46; <em>KRI</em> III, p. 272:16.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The High Priest of Heliopolis, Favorite of the Lord of the Two Lands, <em>Amenemopet,</em> the brother of <em>Imn-m-int.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>King’s son of Kush, <em>Paser,</em> the brother of Troop Commander of Army, <em>Imn-m-int.</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Menwmes</td>
<td>Paternal Uncle</td>
<td><em>hm ntr tpy n Mnw 1st Mnw-ms sn n it.f Wnn-nfr</em></td>
<td>Naples Museum</td>
<td>Brugsch, <em>Thesaurus.</em> V, p.953:5; Reisner, <em>JEA</em> 6 (1920)</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Relationship</td>
<td>Text</td>
<td>Reference/Note</td>
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<td>-----</td>
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<td>-----------------------</td>
<td>----------------------------------------------------------------------</td>
<td>----------------</td>
<td></td>
</tr>
</tbody>
</table>
|     |               |                       | *hry-pg* n K38 Pn-nswt-tswy sn n lt.f  
Troop Commander of Kush, *Pennesuttauwi*, brother of his father. | Naples Museum (No. 1069) |
|     |               |                       | **KRI** III, p. 273:2. | |
| 7   | Khaemwase     | Maternal Uncle        | Scribe of the divine rolls in the estate of Amon, *Khaemwase*, his brother of mother, the One. | (No. 1069) | |
|     |               |                       | *s3 ntr md3t m Pr-1mn h3-m-w3s sn.f n mwt wś*  
Naples Museum (No. 1069) | |
|     |               |                       | **KRI** III, p. 273:3. | |
| 8   | Ruma          | Maternal Uncle        | *Rw-mś sn n mwt.f*  
*Ruma*, brother of his mother. | (No. 1069) | |
|     |               |                       | **KRI** III, p. 273:5. | |
| 9   | Isis          | Mother                | *Mwt.f wrt hnrw.t n 1mn st*  
His mother, the Great One of Harem of Amon, *Isis*. | (No. 1069) | |
|     |               |                       | *Imn-m-int mś-hrw ms śmśy.t n 1mn-Rś m Tpt-sw.t 1st mś3t-hrw  
|     |               |                       | or *Imn-m-int mś3t-hrw ms wrt hnrw.t n 1mn-Rś m Tpt-sw.t 1st mś3t-hrw  
| 10  | ........       | Sister                | *snt.f n mwt wśt ll || ḫmt n imy-r pr-1mn*  
his sister from the mother, the one, ……wife of the steward of the estate of Amon. | (No. 1069) | |
| 11  | ........       | Sister                | *$sps.t m pr-nsrw ll || [snt] ll ll n mwt wśt*  
$sps-t$ in the king’s house,…… sister……., from mother, the one. | (No. 1069) | |

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<table>
<thead>
<tr>
<th>No.</th>
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<th>Text</th>
<th>Museum</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Henutmehy</td>
<td>Sister</td>
<td>His sister from the mother, the one, Henutmehy, the wife of the steward of the Ptah-temple.</td>
<td>Naples Museum (No. 1069)</td>
<td>Brugsch, <em>Thesaurus</em>. V. (1920), p. 46; <em>KRI</em> III, p. 273:9</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Sister</td>
<td>His sister from the mother, the one.... the wife of the Troop Commander of the Chariotry (19).</td>
<td>Naples Museum (No. 1069)</td>
<td>Brugsch, <em>Thesaurus</em>. V. (1920), p. 46; <em>KRI</em> III, p. 273:10</td>
</tr>
<tr>
<td>16</td>
<td>Imn-m-int (B)</td>
<td>Brother of Imn-m-int's wives</td>
<td>Imn-m-int, brother of his wife.</td>
<td>Naples Museum (No. 1069)</td>
<td>Brugsch, <em>Thesaurus</em>. V. (1920), p. 46; <em>KRI</em> III, p. 273:13</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Relationship</td>
<td>Transcription</td>
<td>Museum and Museum Number</td>
<td>Source(s)</td>
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<td>--------------------------------------------------------------------------</td>
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</tbody>
</table>
Table 2: Family Tree of Imn-m-int

<table>
<thead>
<tr>
<th>Wennofer (1)</th>
<th>Isis (9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menmes (5)</td>
<td>Ruma (8)</td>
</tr>
<tr>
<td>Khaemwase (7)</td>
<td></td>
</tr>
<tr>
<td>Nwmes (15)</td>
<td>Henutmehy (21)</td>
</tr>
<tr>
<td>Hori (2)</td>
<td>Amenemopet (3)</td>
</tr>
<tr>
<td>Paser II (4)</td>
<td>Henutmehy (12)</td>
</tr>
<tr>
<td></td>
<td>(10), (11), (13) Text lost</td>
</tr>
<tr>
<td>Imn-m-int (14)</td>
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<td></td>
<td>Niay (22)</td>
</tr>
<tr>
<td></td>
<td>Nefertiry (23)</td>
</tr>
<tr>
<td></td>
<td>Sa(?)-Hathor (24)</td>
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<td></td>
<td>Nefertiry (25)</td>
</tr>
</tbody>
</table>
Table 3: The Titles of *Imn-m-int*:

<table>
<thead>
<tr>
<th>Titles related to <em>Imn-m-int</em></th>
<th>Monument</th>
<th>Bibliography</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. wpwty-nsrw h₃swt nbwt</td>
<td>Royal Commissioner to all Foreign Lands</td>
<td>Block Statue of <em>Imn-m-int</em> (N.227 at Luxor Museum)</td>
</tr>
<tr>
<td>5. imy-r k₃wt m m₃w f nbwt</td>
<td>Overseer of Works in all his Monuments</td>
<td>Block Statue of <em>Imn-m-int</em> (N.227 at Luxor Museum)</td>
</tr>
<tr>
<td>6. imy-r k₃wt m hwt.f nt hh₃ w m rnpwt nswt-bity (wṣr-m₃t-R₃ stp-n-R₃) m Pr-Immn</td>
<td>Overseer of Works in his temple of Millions Years of the King of Upper and Lower Egypt, Usermaatre-setepenre, in the estate of Amon</td>
<td>Block Statue of <em>Imn-m-int</em> (N.227 at Luxor Museum)</td>
</tr>
<tr>
<td>7. hm-k₃ n twt.f</td>
<td>k₃-Priest for his statue</td>
<td>Block Statue of <em>Imn-m-int</em> (N.227 at Luxor Museum)</td>
</tr>
<tr>
<td>8. hry-pdt m m₃k t₃₃</td>
<td>Troop Commander of numerous Army</td>
<td>Block Statue of <em>Imn-m-int</em> (N.227 at Luxor Museum)</td>
</tr>
<tr>
<td>9. imy-r k₃t hwt Wṣr-M₃t-R₃ stp-n-R₃ m Pr-Immn</td>
<td>'Overseer of Work of the temple of Usermaatre-setepenre in the estate of Amon'</td>
<td>Votive vessel of <em>Imn-m-int</em> from Deir el-Bahri</td>
</tr>
<tr>
<td>13. imy-r k₃wt m m₃w nbwt n</td>
<td>Overseer of Works in all the Monuments of his Master</td>
<td>Sandstone doorjamb from Ramesses III’s great temple at</td>
</tr>
<tr>
<td>15</td>
<td>wpwt-y-nsw r hšst nbt</td>
<td>Royal Commissioner to all Foreign Land,</td>
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</table>
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قسم الإرشاد السياحي – كلية السياحة والفنادق – جامعة مدينة السادات

الملخص:
يركز البحث على نشر حزء من تابوت Imn-m-int المحفوظ حالياً بمتحف الإسماعيلية (برقم 3286), والذي كان مسجلا في السجلات المحفوظة بالمتحف المصري تحت رقم (J.d’E.38338) قبل عرضه في متحف طابا (برقم:185) وبروسيد (برقم:40131), وأبعاد هذه القطعة كانت: عرضها 60 سم وطولها 83 سم. وتشمل أهداف الدراسة على نشر النصوص الهيروغليفية من خلال نسخها وترجمتها والتعليق عليها، وكذلك تحديد والتأكد بالفعل أم لا، وكذلك تحديد الفترة الزمنية من طبيعة هذا الجزء وهل كان يمثل جزءا من تابوت في متحف الإسماعيلية (برقم:3286), والذي ينتمي إلى هذا الجزء من خلال تحليل سماتها الفنية ونصوصها اللغوية، ومن خلال مقارنتها بالعديد من التوابيت التي يعود تاريخها إلى عصر الدولة الحديثة. فضلا عن تقديم نظرة ثاقبة لحياة عائلته وحياته المهنية والمناصب العسكرية التي تدريس بها في عهد الملك رمسيس الثاني. وعلاوة على ذلك إبراز أهمية الألقاب الموجودة بالشعوش والتي كثرت استخدامها خلال عصر الدولة الحديثة ولقب بها العديد من الأشخاص، مثل لقب: "nh Rc mt styw wd3 nty" أو "wr n md3w or md3yw" أو "قليحيا رع ونتموت السلفهام وليذهر الذي في التل", والتي توضح دور السلفهام بإعتبارها عدو لإله الشمس رع، ودور الصيغة في الحفاظ على مركبها من أي عدو أثناء رحلتة وأن يندهر وينمو الشخص الموجود بتل.

الكلمات الدالة:
أمون-إم-إف، دواموت-إف، تابوت، رئيس الشرطة، الدولة الحديثة، تابوت، السلفهام، 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, *ASAÉ* 59 (1966), pl.i.)

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Fig. 11: The mound in the Fifth Hour of the Amduat