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**Laurent BAVAY, Nathalie FAVRY, Claire SOMAGLINO, Pierre TALLET**

Éditorial .....III

**Claire SOMAGLINO, Pierre TALLET**Une campagne en Nubie sous la I<sup>re</sup> dynastie. La scène nagadienne du  
Gebel Sheikh Suleiman comme prototype et modèle .....1 - 46**Camille GANDONNIÈRE**

Chasseurs et équipes de chasseurs de l'Ancien au Nouvel Empire ..... 47 - 69

**Nathalie FAVRY**

L'hapax dans le corpus des titres du Moyen Empire ..... 71 - 94

**Adeline BATS**La loi-*hp*  dans la pensée et la société du Moyen Empire ..... 95 - 113**Frédéric PAYRAUDEAU**

Retour sur la succession Shabaqo-Shabataqo ..... 115 - 127

**Félix RELATS-MONTSERRAT**Le signe D19, à la recherche des sens d'un déterminatif (I) :  
la forme d'un signe ..... 129 - 167

Résumés anglais ..... 169 - 170



« Quelqu'un tisse de l'eau (avec des motifs d'arbre  
en filigrane). Mais j'ai beau regarder,  
je ne vois pas la tisserande,  
ni ses mains même, qu'on voudrait toucher.

Quand toute la chambre, le métier, la toile  
se sont évaporés  
on devrait discerner des pas dans la terre humide... »

Philippe Jaccottet, *Pensées sous les nuages*

*Nehet* – « le sycomore » – est une revue éditée conjointement par le Centre de recherches égyptologiques de la Sorbonne (Université Paris-Sorbonne, Paris IV – équipe « Mondes Pharaoniques » de l'UMR 8167 Orient & Méditerranée) et le Centre de Recherches en Archéologie et Patrimoine de l'Université libre de Bruxelles. Son format numérique, en libre accès, a été choisi afin de permettre une diffusion large et rapide des travaux égyptologiques. Elle est destinée à un lectorat constitué de chercheurs et d'érudits s'intéressant à l'histoire de l'Égypte et du Soudan, de la préhistoire à l'époque byzantine.

Les sujets retenus sont volontairement les plus divers possibles, représentatifs de toutes les approches susceptibles de contribuer à l'écriture de l'histoire de l'Égypte et de celle de ses interactions avec les espaces environnants.

La revue *Nehet* accueille à la fois les articles de chercheurs confirmés et ceux d'étudiants avancés, offrant à ces derniers l'opportunité de présenter les premiers résultats de leurs travaux, dans un cadre scientifique que garantit un comité de lecture académique élargi à la plupart des centres d'égyptologie francophones européens.

La revue a deux livraisons annuelles qui peuvent être soit des recueils d'articles sur des sujets variés, soit des numéros thématiques – publications d'actes de colloques, de journées d'études ou dossiers portant sur une problématique prédéfinie. Les langues de publication sont le français, ainsi que l'anglais, l'allemand, l'italien et l'espagnol. Les articles sont évalués anonymement par le comité scientifique de la revue, ou par des spécialistes des thèmes abordés par les contributions.

Laurent Bavay, Nathalie Favry, Claire Somaglino, Pierre Tallet



**Claire SOMAGLINO, Pierre TALLET**

**A campaign in Nubia during the I<sup>st</sup> Dynasty: the Gebel Sheikh Suleiman Nagadian scene as prototype and model**

This paper aims to re-examine the well known but surprisingly little studied relief of Gebel Sheikh Suleiman in Nubia, at the North end of the Second Cataract, near the Middle Kingdom sites of Kor and Buhen. The article consists of a comprehensive study of all the representations and inscriptions written on the block, from early Egyptian history to the Middle Kingdom and beyond. The authors suggests that the main scene be dated to the reign of king Djer of Dynasty I, but on different premises from those given by Arkell, who first published the relief in 1950. It also appears that the iconography of the scene was carefully chosen and is extremely close to that displayed on the main monuments of early Egyptian kingship, in an attempt to express Egyptian domination over an area previously ruled by the A-Group.

**Camille GANDONNIÈRE**

**Hunters and groups of hunters from the Old to the New Kingdom**

Archaeozoological data from different sites of the Nile Valley show that hunting remained part of the Egyptian economy after agriculture and animal husbandry became prevalent. Several Egyptian words refer to hunters according to their specificities and their environment: *nw.w*, hunters specializing in hunting in the desert; *mḥw.w*, who lived in marshes and *msnw.w*, « harpooners ». From the Old to the New Kingdom the existence of groups of hunters is assumed from administrative titles referring to their management. Prosopographical data show that hunters were linked to various institutions, especially the House of Amun in the New Kingdom. *Nw.w* hunters also played a role as « rangers » in deserts, particularly to secure mining expeditions.

**Nathalie FAVRY**

**Hapax in the corpus of titles of Middle Kingdom**

A survey of Middle Kingdom titles reveals that an important proportion of titles have been recorded only once (hapax). Indeed, they stand for approximately 40% of the 1326 titles known to this day. The majority of them (73%) are dated to the reigns of Mentuhotep II, Mentuhotep III, Mentuhotep IV, Amenemhat I and Senusret I, just after the First Intermediate Period when Egyptian administration underwent considerable development. Several strings of titles for senior officials from central or local administration have been analyzed, as well as a series of isolated hapax. These reveal that there was one favored short version of a title (the title-“root”) or a variant of this same title-“root”, to which was added a geographical, chronological or

institutional indication. These latter additions vary according to the context: to quote only a few examples, Ihy specified that he was “overseer of the royal “harem”” in the new capital Lisht under Amenemhat I, Mentuhotep insisted on his particular relation with Karnak and his temple under the reign of Senusret I, and every “overseer of priests” felt the need to specify in which temple or on behalf of which deity he exercised his authority.

**Adeline BATS**

### ***Hp-law in the thought and society of Middle Kingdom***

*Hp-law* is attested in Egyptian sources from Early Middle Kingdom onwards. In literary texts the term is mentioned in association with the concept of Maat, and refers to the maintenance of the equilibrium of society. In funerary contexts law is subjected to the concept of Maat and associated with the survival of the deceased in the afterlife. However, the term *hp* is most often found in administrative contexts, to which it provides a legal framework. Some officials are in charge of it as well. Within epithets the mention of *hp* emphasizes proximity to the royal person as well as the possession of all moral virtues necessary to a man of quality. The *hp-law* stands for a moral reference necessary to ensure the proper functioning of pharaonic society.

**Frédéric PAYRAUDEAU**

### **The Shabaqo-Shabataqo succession**

This article discusses the recent proposal by M. Banyai for reversing the reigns of Shabaqo and Shabataqo of Dynasty 25. It is certainly possible to find good reasons for considering Shabataqo as the first king of this dynasty in accordance with Manetho’s text. Nevertheless, the coregency between this king and Shabaqo as well as between the latter and his own successor Taharqo cannot be sustained. Moreover, the genealogical position of the two kings may not be reversed in view of the epigraphic data. A provisional chronology is suggested, with an accession-year of Shabaqo in 714 and his conquest of Lower Egypt in 712.

**Felix RELATS MONTSERRAT**

### **Sign D19: In search of the meaning of a determinative (1) - The form of the sign**

D19 is considered in most studies as the representation of a human nose seen from the side. This sign is used as a determinative for terms related to the semantic field of the nose (*fnḏ*), smell (*sn*), respiration (*ssn*) or emotions (*rš*). In order to reconsider the uses of this hieroglyph, the author starts with a palaeographical study of its occurrences. This survey shows that an identification of this sign with a nose only is inadequate. The referent-object of D19 evolves during history. This can be explained through carving style and graphic influence from other signs. This article retraces the history of this sign referring successively to a canine snout, a human nose and an ox snout. A second article will follow, devoted to the linguistic uses of D19.