

## THE DEVELOPMENT OF THE SIGN OF THE ANCIENT EGYPTIAN GODDESS SESHAT DOWN TO THE END OF THE OLD KINGDOM: ANALYSIS AND INTERPRETATION<sup>1</sup>

– Part Two –

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In general, the ancient Egyptian deities are distinguished by their names and symbols. In spite of the decipherment of hieroglyphs by J.-F. Champollion in the 1820s and the number of published studies, some of the hieroglyphs and symbols still remain an enigma. The sign of the goddess named Seshat can undoubtedly be included in this category. This paper based on the study of the preserved records presents an attempt to understand the meaning of the hieroglyphic sign and symbol of Seshat, the ancient Egyptian goddess of writing, reckoning and building. The study is divided into three parts. Part One consists of the iconographic records coming approximately from the beginning of the 3rd millennium B.C. down to the end of the Old Kingdom in the 22nd century B.C. It contains the main information about the sign of Seshat known from the wall reliefs, such as provenance, date, and basic description of each sign etc. Part Two of the study published in this volume of the AAS journal includes the epigraphic records of the sign of Seshat from the same period and with the same characteristics as mentioned above. Part Three intended to be published next year in the first volume of this journal is going to be the final part of the study and will bring the analysis and interpretation of the sign of the goddess Seshat in the context of its development in the Old Kingdom Period.

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## 2. EPIGRAPHIC SOURCES (THE SIGN OF SESHAT IN THE HIEROGLYPHIC INSCRIPTIONS OF ROYAL AND NONROYAL PROVENANCE)

### No. 2.1.

**Text:** reading uncertain

**Provenance:** not known

**Date:** Dynasties 0–3<sup>2</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit* (Supplement), Wiesbaden 1964, pp. 5, 52, Taf. 4, Abb. 894A

**Illustration:** Autography

**Description:** On the small fragment of the clay seal impression traces of hieroglyphic signs occur. One of them is of unusual flowerlike shape. The sign resembles that of Seshat. The stem of the first sign is bifurcated approximately in the middle of its length to the bottom. From the upper parts of both stems two short lines stand out. The central disc is dominant with a clear concentric ring. The rosette consists of seven petals of different size. They are tapered on both ends and widest in the middle. Their layout around the central disc is not quite symmetrical, but there is a tendency to reach it. The upper left and vertical petals are of the same length and are inclined by their upper part to the left. Horizontal right petal is the smallest one and shifted closer to the upper right one. There are no traces of the arc and two vertical feathers.

### No. 2.2.

**Text:** reading uncertain

**Provenance:** not known

**Date:** Dynasties 0–3<sup>3</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit* (Supplement), Wiesbaden 1964, pp. 5, 52, Taf. 4, Abb. 894B

**Illustration:** Autography

**Description:** The basic characteristics of this sign occurring on the small fragment of the clay seal impression are similar to that described above (No. 2.1.). The stem of the sign is bifurcated approximately in the middle part and its two parts run down to the bottom. From the point of bifurcation two lines stand out. The left one is shorter and tapered at its end compared to the right one which is a bit longer and of the same width. The central disc is dominant with the concentric ring within. The rosette contains seven petals approximately of the same shape and layout around the central disc. The lower left petal is a bit longer than the other six. Also in this case the arc and two vertical feathers are missing completely.

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<sup>2</sup> J. Kahl, *Das System der ägyptischen Hieroglyphenschrift in der 0.–3. Dynastie*, Wiesbaden 1995, p. 410 (No. 3712).

<sup>3</sup> J. Kahl, *System*, p. 410 (No. 3712).

**No. 2.3.**

**Text:** theomorphic personal name (Werkaseshat)

**Provenance:** not known

**Date:** Dynasties 0–3<sup>4</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band I, Wiesbaden 1963, p. 469; P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band II, Wiesbaden 1963, p. 1154; P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band III, Wiesbaden 1963, Taf. 103, Abb. 464bis

**Illustration:** Autography

**Description:** The text occurs on a clay seal impression.<sup>5</sup> It is a short hieroglyphic inscription, part of which contains the personal name transliterated as *Wr-k3-Šš3t*.<sup>6</sup> The sign of Seshat is of unusual form. In the context of dating this inscription the unusual form of the sign can be ascribed to the very early stage of development of the Egyptian hieroglyphic writing. The name of Seshat consists of two hieroglyphs, one of them is her sign and the other is the feminine ending *t*. The stem of the sign has curved lower end and is tapering to the top. The central disc has the form of concentric ring placed within. The rosette consists of only five petals. The two lower ones on the left and right sides are missing (they were not originally a part of the rosette at all). All five petals are connected with the central disc and are tapered towards their inner ends. The arc is placed above the rosette, however it does not touch the outer sides of the petals. Its length reaches the upper left and right petals of the rosette. There are no traces for a pair of the vertical feathers (there is not space above the arc for the feathers in the inscription).

**No. 2.4.**

**Text:** reading uncertain<sup>7</sup>

**Provenance:** not known

**Date:** Dynasties 0–3<sup>8</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit* (Supplement), Wiesbaden 1964, pp. 42, 79, Taf. 31, Abb. 985bis

**Illustration:** Autography

**Description:** The text is preserved on a clay seal impression.<sup>9</sup> Among the several signs of the horizontal hieroglyphic inscription of uncertain meaning one sign occurs that resembles very strongly that of Seshat. The vertical stem is relatively short. At its upper end is the central disc. It is egglike in form with a concentric ring preserved within. The rosette consists of seven petals in standard layout. They have the form of short lines radiating from the central disc.

<sup>4</sup> J. Kahl, *System*, p. 397 (No. 3475); Cf. P. Kaplony, *IÄF* II, p. 1154.

<sup>5</sup> Metropolitan Museum of Art, New York, No. 26.7.6.

<sup>6</sup> Cf. also D. Budde, *Seschat*, p. 81 and fn. 98.

<sup>7</sup> J. Kahl, *System*, p. 682 and fn. 1917.

<sup>8</sup> J. Kahl, *System*, p. 414 (No. 3792).

<sup>9</sup> The Pushkin Museum of Fine Arts, Moscow, 4028 (earlier Golenischeff). Cited according to P. Kaplony, *IÄFS*, p. 42.

The arc is placed high above the rosette. It seems that it is not preserved completely. The arc or more precisely its fragments consist of a very short line on the left side, a small dot in the middle and a short corbel or pyramidlike line on the right side. These three parts of the arc are not connected together. The two vertical feathers above the arc are missing completely.

**No.** 2.5.

**Text:** reading uncertain

**Provenance:** Saqqara (Tomb S 3507)

**Date:** Dynasty 1 (Den)<sup>10</sup>

**Bibliography:** W. B. Emery, *Great Tombs of the First Dynasty*, Volume III, London 1958, p. 97, Pl. 106/8

**Illustration:** Autography

**Description:** On the clay seal impression a fragmentary hieroglyphic inscription occurs. The text is illegible, however, several signs can be distinguished.<sup>11</sup> One of them is very similar to the sign of Seshat. It is not preserved completely. The lowermost part of the vertical line corresponding to the stem of Seshat's sign is missing. The central part of the sign corresponding to the central disc and inner ends of the petals in the rosette are missing too. Only the outer ends of seven petallike lines are preserved. Above them no traces of other parts of the sign indicating the arc and/or pairs of two vertical feathers as in Seshat's sign are preserved. Emery says that this sign "could be a palm-tree ..... or the emblem of Neith" and gives citations from Petrie. In my opinion, the fact that in the described sign a small, but clearly visible part of the vertical line appears at the top of the sign, could speak against the palm-tree theory. Moreover, all seven lines are radiating from the central part. The picture of the palm-tree presented in Petrie's publication<sup>12</sup> cited by Emery does not have any traces of the vertical bough in the uppermost part of the palm and the boughs do not radiate from the centre. Petrie's picture preserved on the clay seal impression from the Archaic period shows the palm with six boughs, three on the left and the same number on the right sides. All these boughs are curved and directed down. As for the emblem of the goddess Neith, the sign consists of the shield with two crossed arrows and sometimes with a band hanging down. When the sign is small, for instance occurring on the seal impressions, ivory labels or other materials, the shield and two crossed arrows have the form almost identical with that of a star consisting of five arms.<sup>13</sup> In my opinion, it is highly likely that the fragmentary sign from the Saqqara tomb 3507 described above can be the damaged sign of Seshat without its central part, arc and pair of feathers.

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<sup>10</sup> J. Kahl, *System*, p. 274 (No. 1494).

<sup>11</sup> W. B. Emery, *GT III*, p. 97.

<sup>12</sup> W. M. F. Petrie, *The Royal Tombs of the First Dynasty II*, London 1901, Pl. 22/189.

<sup>13</sup> W. B. Emery, *Archaic Egypt*, London 1991, p. 49 and fig. 8, p. 52 and fig. 12, p. 65 and figs. 28 and 29, p. 230 and fig. 134.

**No. 2.6.**

**Text:** reading uncertain<sup>14</sup>

**Provenance:** Saqqara (Tomb S 3060)

**Date:** Dynasties 0–3<sup>15</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit (Supplement)*, Wiesbaden 1964, pp. 5, 51, Taf. 3, Abb. 893

**Illustration:** Autography

**Description:** The hieroglyphic text is imprinted on the clay seal impression. The sign of Seshat is likely a part of the theomorphic personal name reading of which is interpreted as *Nj-ḥp(t)-Šš3t*<sup>16</sup> or *Nj-Ḥpw-Šš3t*.<sup>17</sup> On the seal impression of the hieroglyphic text the sign of the goddess occurs three times. In two cases the sign is preserved completely and in one it is incomplete.

1) The stem of the first sign is wide at the bottom and tapering to the top. The central disc is dominant with clear concentric ring within. The rosette consists of seven petals of standard layout around the disc. All the petals are tapered at both ends with maximal width in the middle and touch the central disc. The arc is slender and as for its length its ends slightly overreach both the upper petals of the rosette. The arc does not touch the petals. Two vertical feathers approximately of the same length and width rise from the uppermost part of the arc and are separated from each other by a gap.

2) The second sign of Seshat on this clay impression is incomplete. From the bottom approximately two thirds of the length of the stem is preserved only. The central disc together with the rosette is missing completely. The arc is wholly preserved. From two vertical feathers only their shorter part in the middle of their length are preserved. They were originally separated from each other.

3) The third sign of Seshat is complete again. The stem of the sign is of the same width. The central disc is dominant again with the preserved concentric ring within. The rosette contains seven petals of standard layout. They are tapered on both ends, widest in the middle and connected with the central disc. The arc is above the rosette, but not connected with the petals. Its length stretches from one upper petal on the left to another one on the right side. From its uppermost part two tall vertical feathers rise in a form of lines of the same width and length. They are separated from each other.

**No. 2.7.**

**Text:** title of an official?

**Provenance:** Saqqara (Tomb FS 3060)<sup>18</sup>

**Date:** Dynasty 0–3

<sup>14</sup> J. Kahl, *System*, p. 682 and fn. 1918.

<sup>15</sup> J. Kahl, *System*, p. 393 (No. 3399).

<sup>16</sup> P. Kaplony, *IÄFS*, p. 5 and 51.

<sup>17</sup> D. Budde, *Seschat*, p. 81 and fn. 100.

<sup>18</sup> According to P. Kaplony, *IÄF I*, p. 144.

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band I, Wiesbaden 1963, p. 144.

**Illustration:** Autography

**Description:** The text autographically published by Kaplony probably occurs on a clay seal impression.<sup>19</sup> The sign of Seshat forms a part of a short hieroglyphic inscription that can be transliterated as *zš Šš3t (nt hwt?) Šmr-ht*.<sup>20</sup> The sign of Seshat forming her name is accompanied by the feminine ending *t*. The stem of the sign has the form of line. There are no traces of the central disc. The rosette consists of five petals in the form of short lines radiating from the centre. Their layout has the form of a star, without the two horizontal petals. The arc is placed above the rosette and does not touch it. The length of the arc is approximately determined by the two upper petals. From the uppermost part of the sign two short line rise symbolizing the pair of the vertical feathers.

No. 2.8.

**Text:** theomorphic personal name (Nedjemeshat)

**Provenance:** Saqqara

**Date:** Dynasties 0–3<sup>21</sup>

**Bibliography:** G. T. Martin, *The Tomb of Hetepka*, London 1975, p. 17, Pl. 19/3

**Illustration:** Autography

**Description:** The text engraved into the surface occurs on an alabaster vase.<sup>22</sup> The sign of Seshat forms a part of the theomorphic personal name *Ndm-Šš3t*. This name is accompanied by the title *zš md3t-ntr*. The name of Seshat is written by her sign with the feminine ending *t*. The palaeography of the sign of Seshat is very unusual. All the parts of the sign have the form of tiny lines. The vertical stem is long and ends in the central part of the rosette. The rosette consists of six short petals having the shape of short lines radiating from the centre. One of them, the lower left, is missing in the rosette. The arc over the rosette is of unusual shape. It is as if broken in its uppermost part and having a pyramidlike shape. Both ends of the arc touch the ends of two short upper petals and the vertical one. So this part of the sign has seemingly the form of a quadrangle divided by one diagonal (the vertical diagonal line would be identical with the vertical petal of the rosette). Two vertical lines rise from the arc. They represent two feathers, the uppermost part of the sign of Seshat. The left one is shorter and shifted more to the left part of the arc. The right one is a bit longer and lies in one line with the vertical stem and the short vertical petal of the rosette.

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<sup>19</sup> According to the unpublished notes of W. S. Smith to the excavations of C. Firth in Saqqara. P. Kaplony, *IÄF* I, p. 144.

<sup>20</sup> In the autographic text the name *Šmr-ht* is written in the rectangular frame.

<sup>21</sup> J. Kahl, *System*, p. 393 (No. 3400).

<sup>22</sup> Excavation no. H5-799 [2551], see G. T. Martin, *Hetepka*, p. 17 and Pl. 19/3.

No. 2.9.

**Text:** theomorphic personal name (Nedjemseshat)

**Provenance:** Abydos?

**Date:** Dynasties 0–3<sup>23</sup>

**Bibliography:** W. M. F. Petrie, *Stone and Metal Vases*, London 1977, p. 4, Pls. 2/16, 8/37

**Illustration:** Autography

**Description:** The text is engraved on the surface of the cylinder vase made of gypsum<sup>24</sup> and is of the same composition as mentioned above (No. 2.1.). The sign of Seshat in hieroglyphic inscription forms a part of the theomorphic personal name *Ndm-Ššt*.<sup>25</sup> The name of Seshat in this name is written by her sign accompanied by the feminine ending *t* again. All the parts of the sign have the form of tiny lines. The stem of the sign is tall and inclined slightly by its upper part to the right. The rosette consists of seven short petals radiating from the centre. The arc is placed over the rosette and touches the upper left petal, the vertical petal and upper right one. From the uppermost part of the arc two short feathers rise. These lines are slightly inclined in the opposite direction forming the shape of the letter “V”.

No. 2.10.

**Text:** theomorphic personal name (Nedjemseshat)

**Provenance:** Saqqara (Gallery VII under the Step pyramid of Djoser)

**Date:** Dynasties 1–3<sup>26</sup>

**Bibliography:** P. Lacau, J.-Ph. Lauer, *La Pyramide à Degrés*, Tome IV, 1<sup>ER</sup> Fascicule, IFAO, Le Caire 1959, p. 17, Pl. 21, N<sup>o</sup>. 113; R. Macramallah, *Vases en pierre dure trouvés sous la Pyramide à Degrés*, ASAE 36, Le Caire 1936, pp. 29–32, Pl. II/7

**Illustration:** Photo

**Description:** The hieroglyphic text is engraved on the surface of a diorite vase.<sup>27</sup> and reflects certain similarities with those presented above (No. 2.1. and 2.2.). It consists of the hieroglyphic signs written in a column that can be read as *zš md3t-ntr*. Under these three other hieroglyphic signs occur. From right to left they are the sign of Seshat followed by the sign for *t* and finally the sign transcribed in

<sup>23</sup> Petrie dates the vase to the Dynasty 1, see W. M. F. Petrie, *Stone and Metal Vases*, p. 4 and 16.

<sup>24</sup> Petrie Museum, London, UC 16424. See also the web site, the internet address of which is as follows: [http://www.petrie.ucl.ac.uk/detail/details/index\\_no\\_login.php?objectId=UC16424&accesscheck=%2Fdetail%2Fdetails%2Findex.php](http://www.petrie.ucl.ac.uk/detail/details/index_no_login.php?objectId=UC16424&accesscheck=%2Fdetail%2Fdetails%2Findex.php).

<sup>25</sup> H. Ranke, *Die ägyptische Personennamen*, Glückstadt/Hamburg, Band II, Lieferung 4/5, p. 301/31.

<sup>26</sup> B. Porter, R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, Volume III2, Part 2, Fascicle 1, Oxford 1978 (ed. by J. Málek), p. 403. Cf. J. Kahl, *System*, p. 315 (No. 2132).

<sup>27</sup> Egyptian Museum, Cairo, JdE 88.221. J.-Ph. Lauer, PD IV/1, p. 17.

Lauer's publication as that for the tree<sup>28</sup> . It seems that the palaeography of this sign is not clear enough to transliterate it more precisely. Unlike Budde who transliterates the name as *Im3-Šš3t*,<sup>29</sup> Kahl reads the text as the personal name *Ndm-Šš3t*.<sup>30</sup> The sign of the goddess is fully preserved on the incomplete vase. Again, all the parts of the sign have the form of tiny lines. The stem in the form of line is tall. The rosette consists of seven short petals radiating from the centre. Above the rosette the arc is placed. It is not quite clear whether it touches the upper lines of the rosette. From its uppermost part two line imitating the pair of the feathers rise. It seems that the right is shorter than the left one.

**No. 2.11.**

**Text:** title of Neferseshemra

**Provenance:** Byblos

**Date:** Dynasty 3 (Netjerykhet)<sup>31</sup>

**Bibliography:** P. Montet, *Notes et documents pour servir à l'histoire des relations entre l'ancienne Égypte et la Syrie*, Kêmi 1, Paris 1928, p. 84, fig. 2; J. Kahl, N. Kloth, U. Zimmermann, *Die Inschriften der 3. Dynastie*, Wiesbaden 1995, pp. 122–123

**Illustration:** Autography

**Description:** The hieroglyphic inscription is engraved on the surface of an alabaster offering disc. The text reading [*hm-ntr*] *Šš3t hntt pr-md3t iry(w) ht nzwt* contains the name and titles of Seshat<sup>32</sup> of the official *Nfr-ššm-R<sup>c</sup>*. The sign of Seshat is damaged, however, its larger part is preserved. The stem has the form of a vertical line. From the central part seven short lines radiate symmetrically. The outer ends of the vertical and upper right lines are slightly damaged. Its left edge begins on the level of the upper left line. Only the left part of the arc is preserved, the opposite part is missing. From the pair of vertical feathers no traces are recognizable.

**No. 2.12.**

**Text:** titles of Khabausokar<sup>33</sup>

**Provenance:** Saqqara (Mastaba A 2 = S 3073)

**Date:** Middle Dynasty 3 to early Dynasty 4<sup>34</sup>

**Bibliography:** J. Kahl, N. Kloth, U. Zimmermann, *Die Inschriften der 3. Dynastie*, Wiesbaden 1995, pp. 186–193; L. Borchardt, *Denkmäler des Alten Reiches*, Band I, Berlin 1937, pp. 44–47, Bl. 10; A. Mariette, *Les mastabas de*

<sup>28</sup> According to the hieroglyphic sign list it is the sign M1. J. P. Allen, *Middle Egyptian*, Cambridge 2000, p. 434.

<sup>29</sup> D. Budde, *Seschat*, p. 81 and fn. 108.

<sup>30</sup> J. Kahl, *System*, p. 682 and fn. 1919.

<sup>31</sup> J. Kahl, *System*, p. 384 (Nr. 3284).

<sup>32</sup> D. Budde, *Seschat*, p. 66 and fn. 16.

<sup>33</sup> His another (small) name was *Htš*. J. Kahl, N. Kloth, U. Zimmermann, *Die Inschriften*, pp. 188–189.

<sup>34</sup> PM III2, Part 2, Fasc. 1, p. 449. Cf. J. Kahl, N. Kloth, U. Zimmermann, *Die Inschriften*, p. 186.

l'ancien empire, Paris 1885, pp. 71–79; M. Murray, Saqqara Mastabas, Volume I, London 1905, pp. 2–3, Pls. 1, 2, 39

**Illustration:** Photo + Autography

**Description:** On the limestone panels of an offering niche<sup>35</sup> of the official *H<sup>c</sup>-b3w-Zkr* his titles including *hm-ntr Šš3t* occur. Altogether there are four places with the sign of Seshat on the panels in the niche.

1) One sign of Seshat can be found in the horizontal hieroglyphic inscription ending with the text *hm-ntr Šš3t H<sup>c</sup>-b3w-Zkr rn [ʕ3]*.<sup>36</sup> This inscription is placed on the lintel of the niche. The sign carved in the form of raised relief is preserved completely. The stem is elaborately decorated with oblique lines. However, unlike the sign from Abusir with similar decoration<sup>37</sup> the oblique lines of this one run from the upper right side to the lower left. The central disc is clearly preserved and contains the concentric ring within. The rosette consists of seven petals symmetrically arranged around the central disc. The petals are of oval form and reflect inner decoration. The characteristics of this decoration are very similar to that in the case of the petals in the sign of Seshat from Dahshur.<sup>38</sup> In the petals there are oblong lines within running along the axis of each petal. Very likely they imitate the main vein of the petal. The arc is placed above the rosette and touches the upper left, vertical and upper right petals. Its ends are in between the left horizontal and upper left petals on one side and the upper right and horizontal right petals on the other. From the uppermost part of the arc a pair of vertical feathers rise. They closely touch each other. Each of them is wider in the lower part and tapers to the top. The lowermost part of each has a concave form from both sides forming a tiny stalk connected with the arc.

2) Another sign of Seshat can be found on the limestone panel of the niche placed to the left of the central one.<sup>39</sup> The sign is a part of the the same text as mentioned above, but this time carved in a column. Its stem is slightly wider at the bottom. All the other characteristics of the sign are the same as in the case of the sign described above.

3) The sign on the central limestone panel of the niche has similar characteristics, however, several small differences occur. The stem is almost of the same width. The autographic depiction does not have any traces of some decoration.<sup>40</sup> The central disc has concentric ring within. The rosette consists of seven petals with inner decoration in typical symmetrical layout. The arc touches the horizontal left, upper left, vertical and upper right petals. On the right side it ends in between the upper right and horizontal right petals. The pair of vertical feathers rises from the uppermost part of the arc. The width of the feathers is almost the same and the concave endings of each at the bottom occurs.

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<sup>35</sup> Egyptian Museum, Cairo, CGAE No. 1385.

<sup>36</sup> M. Murray, Mastabas I, Pl. 2 (above).

<sup>37</sup> See source 1.5. above.

<sup>38</sup> See source 1.2. above.

<sup>39</sup> M. Murray, Mastabas I, Pl. 1 (on the left).

<sup>40</sup> M. Murray, Mastabas I, Pl. 1 (in the middle).

4) The sign of the goddess Seshat can also be found on the right limestone panel of the niche in the last column of the hieroglyphic inscription.<sup>41</sup> It reflects the same characteristics as that occurring on the left panel.

**No. 2.13.**

**Text:** title of Hetjes

**Provenance:** probably Saqqara (Mastaba A 2 = S 3073)

**Date:** Middle Dynasty 3 to early Dynasty 4

**Bibliography:** Weill, *Monuments nouveaux des premières dynasties*, Sphinx 15, Le Caire 1911–12, p. 2; J. Kahl, N. Kloth, U. Zimmermann, *Die Inschriften der 3. Dynastie*, Wiesbaden 1995, pp. 192–193

**Illustration:** Autography

**Description:** The sign occurs in the horizontal hieroglyphic inscription on the limestone lintel<sup>42</sup> containing the title *hm-ntr Šš3t* of the official whose name is *Htš*. Based on the same character of inscription and the personal name it seems highly likely that this man is none other than Khabausokar whose small name Hetjes is known from the panels in his offering niche.<sup>43</sup> The sign of Seshat in this inscription is preserved damaged and not clearly enough to be described in more detail. The sign can be recognized according to its roughly contours only. The stem is widest at the bottom and towards the top it is tapering. The central part is not clear. It seems that the rosette had seven petals in symmetrical layout around the centre. Both horizontal petals are divided from the lower and upper ones on each side. The other petals are merged together. There are no traces for their decoration. The arc touches the outer ends of the petals from the horizontal left to the horizontal right one. The pair of vertical feathers coming out from the uppermost part of the arc is also merged together without any detail.

**No. 2.14.**

**Text:** title of Wepemnefret

**Provenance:** Giza (G 1201)

**Date:** Dynasty 4 (Khufu)

**Bibliography:** P. Der Manuelian, *Slab Stelae of the Giza Necropolis*, New Haven and Philadelphia 2003, pp. 2–3, 32–40, 171, 181; G. A. Reisner, *A History of the Giza Necropolis*, Volume I, Cambridge 1942, pp. 193, 203, 385–7, Pl. 11, 17a; B. L. Begelsbacher-Fischer, *Untersuchungen zur Götterwelt des Alten Reiches*, Göttingen 1981, p. 177; J. P. O'Neill, *Egyptian Art in the Age of the Pyramids*, New York 1999, p. 245; B. Porter, R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, Volume III, Oxford 1994<sup>2</sup> (ed. by J. Málek), p. 57

**Illustration:** Photo

<sup>41</sup> M. Murray, *Mastabas I*, Pl. 1 (on the right).

<sup>42</sup> Egyptian Museum, Cairo, JdE 42002.

<sup>43</sup> Cf. M. Murray, *Mastabas I*, Pl. 1.

**Description:** The sign of Seshat can be found on the beautifully painted limestone slab-stela<sup>44</sup> of the prince whose name was *Wp-m-nfrt*. The first column of the hieroglyphic inscription in the right part of the stela contains his titles, one of which is *hm-ntr Šš3t* including the title of Seshat *hntt pr-md3t iry(w) ht nzwt*.<sup>45</sup> The text is carved in the stela in a form of raised relief. The sign is preserved completely. Among all the Old Kingdom signs of the goddess Seshat, this one represents perhaps the best preserved and most important example because the coloured decoration of this sign can be studied. The whole sign of Seshat is outlined by the black-coloured thin line.<sup>46</sup> The stem is yellow and is very slightly tapering towards the top. The central disc is clear and painted in black colour. The rosette consists of seven petals arranged in symmetrical layout around the central disc. The colour of the slim petals is yellow. No detailed decoration within the petals is observed. They are tapered at their outer ends. The arc is placed above the rosette and touches the upper left, vertical and upper right petals. Its ends are in between the horizontal left and upper left petals on one side and the upper right and the horizontal right on the other. On the arc groups of the short transverse lines are depicted.<sup>47</sup> The lines in each group have black colour. One group of these lines is exactly in the middle of the arc and the other are on its both halves on each side. From the top of the arc two tall vertical feathers rise with oval ends at the top. They are separated from each other with a gap in between. Their colour is black.

No. 2.15.

**Text:** theomorphic personal name (Seshatsekhtiw)

**Provenance:** Giza (G 2120)

**Date:** Middle or Late Dynasty 4<sup>48</sup>

**Bibliography:** G. A. Reisner, *A History of the Giza Necropolis*, Volume I, Cambridge 1942, pp. 425–430; R. J. Leprohon, *CAA*, Museum of Fine Arts Boston, Mainz 1985, Fasc. 2, Blatt 2,59–2,62; P. Der Manuelian, *Slab Stelae of the Giza Necropolis*, New Haven and Philadelphia 2003, pp. 18–19, 76–82; B. Porter, R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, Volume III, Oxford 1994<sup>2</sup> (ed. by J. Málek), p. 74

**Illustration:** Photo

**Description:** On the fragmentary preserved limestone slab-stela<sup>49</sup> the sign of Seshat occurs in the personal name *Šš3t-šhntyw*. The sign carved in a form of raised relief is damaged and not preserved clearly. The stem is complete from the bottom toward its uppermost part. The central part is damaged and the disc is partly miss-

<sup>44</sup> Phoebe A. Hearst Museum of Anthropology, Berkeley, No. 6-19825.

<sup>45</sup> According to D. Jones, *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Volume II, Oxford 2000, p. 578. Cf. P. Der Manuelian, *Slab Stelae*, p. 32.

<sup>46</sup> P. Der Manuelian, *Slab Stelae*, pp. 171, 181.

<sup>47</sup> For detail see, P. Der Manuelian, *Slab Stelae*, p. 202.

<sup>48</sup> PM III<sup>2</sup>, Part 1, p. 74. Cf. R. J. Leprohon, *CAA*, 2,59.

<sup>49</sup> Museum of Fine Arts, Boston, No. 06.1894.

ing. It seems that the rosette originally had seven petals in typical symmetrical layout around the disc. More or less complete traces of lower left, upper left, vertical, upper right, horizontal right and lower right petals are preserved. The arc is also preserved incompletely. Both its ends are missing and only its central part stretching from the upper left to the upper right petals can be observed. Only fragmentary parts of pair of the vertical feathers are preserved above the arc.

**No. 2.16.**

**Text:** titles of Ankhiris

**Provenance:** Saqqara (B 16)

**Date:** Dynasty 4 or later<sup>50</sup>

**Bibliography:** A. Mariette, *Les mastabas de l'ancien empire*, Paris 1885, p. 109

**Illustration:** Autography

**Description:** From the tomb belonging to the official named *ḥnw-ir.š* two examples of the sign of Seshat are mentioned. They are included in the hieroglyphic inscription, one of which is transliterated as *ḥry wdb(w) (m) ḥwt-ḥnw ššt*<sup>51</sup> and the other as *ḥrp ḥ ššt*.<sup>52</sup> Unfortunately, Mariette's schematic autographic transcription does not provide us with the opportunity for precise description of the sign. It seems that the signs were engraved in the surface. In both examples the sign is transcribed complete with stem, rosette consisting of seven short lines of symmetrical layout around the centre and the arc with a pair of vertical feathers. The arc in his transcription does not touch the rosette. The arc with two vertical feathers is divided symmetrically along the vertical axis into two parts separated from each other.

**No. 2.17.**

**Text:** theomorphic personal name (Seshathotep)

**Provenance:** Giza (LG 36, G 5150)

**Date:** Early Dynasty 5<sup>53</sup>

**Bibliography:** H Junker, *Giza, Band II*, Leipzig 1934, pp. 172–195, Abb. 24a, 25, 28, 33, Pl. 15a,b; L. Begelsbacher-Fischer, *Untersuchungen zur Götterwelt des Alten Reiches*, Göttingen 1981, p. 173; N. Kanawati, *Tombs at Giza II. Seshathotep/Heti (G 5150), Nesutnefer (G 4970) and Seshemnefer II (G 5080)*, Warminster 2002, Pls. 3b, 7a,b, 8; B. Porter, R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, Volume III*, Oxford 1994<sup>2</sup> (ed. by J. Málek), pp. 149–150

**Illustration:** Photo + Autography

**Description:** The tomb of the official *ššt-ḥtp* contains the sign of the goddess Seshat in several places.

1) The sign of Seshat occurs included in the name of the owner of the tomb on the architrave above the entrance to the tomb chapel. The sign carved in raised

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<sup>50</sup> PM III<sup>2</sup>, Part 2, Fascicle I, p. 452.

<sup>51</sup> D. Jones, *IAETEPOK II*, p. 605.

<sup>52</sup> D. Jones, *IAETEPOK II*, p. 708.

<sup>53</sup> PM III<sup>2</sup>, Part 1, p. 149.

relief is preserved completely. The stem is high and almost of the same width, slightly tapering towards the top. The central disc is clearly elaborated. The rosette consists of seven petals symmetrically arranged around the disc. They are almost of the same width and oval shaped at their outer ends. The arc placed above the rosette touches the upper left, vertical and upper right petals. Its ends are in between horizontal and upper petals on both sides. Two high vertical feathers rise from the uppermost part of the arc. The feathers are placed together without any gap between them.

2) Another sign of Seshat can be found on the right wall of the entrance to the chapel. Characteristics of the sign are the same as mentioned above.

3) On the southern false door placed in the west wall of the chapel one sign of Seshat can be found. It was carved on the torus of the false door. The characteristics of the sign are the same as mentioned above.

4) In the column of the hieroglyphic inscription carved to the north of the southern false door another sign of Seshat occurs. Its characteristics are the same as mentioned above.

5) In the third register from the bottom and placed further to the north one figure of a scribe is depicted. This person is the son of the owner of the tomb and his name is the same as that of his father. The sign of Seshat reflects the same characteristics as in all previous cases.

6) At the bottom of the column with the inscription carved immediately in front of the register described above another sign of Seshat can be found with the same characteristics.

7) The first of ten short columns of inscriptions arranged in the second register behind the large standing picture of Seshathotep carved further to the north on the west wall contains another sign of the goddess Seshat. Its characteristics are the same as those mentioned above with the exception of the pair of vertical feathers which are very short this time. This was caused by the absence of space above the sign, so the height of the feathers had to be deliberately reduced.

8) In the northern part of the west wall another false door occurs. Its torus is decorated by the name of the owner with the sign of Seshat. Its characteristics are the same as in previous cases, but it seems that the arc does not touch the petals of the rosette.

9) The last example of the sign can be mentioned from the south wall where the name of Seshathotep occurs in front of the seated picture of the owner of the tomb. The shape of the sign is the same as mentioned above including the relationship between the arc and the rosette.

**No. 2.18.**

**Text:** theomorphic personal name (Seshathotep)

**Provenance:** not known

**Date:** Early Dynasty 5<sup>54</sup>

**Illustration:** Autography

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<sup>54</sup> See source 2.17. above.

**Bibliography:** P. Kaplony, *Monumenta Aegyptiaca* 1, Steingefäße mit Inschriften der Frühzeit und des Alten Reichs, Bruxelles 1968, p. 62, Taf. 10, Nr. 39

**Description:** On the inner side of an alabaster vessel a short hieroglyphic inscription is engraved. The text consists of title *z3-nzwt* followed by the theomorphic personal name *Šš3t-htp*. The sign of the goddess is preserved completely. All parts of the sign are engraved in a form of line. At the top of the stem the rosette can be found. Its seven symmetrically arranged petals radiate from the centre without a central disc. Above the rosette the arc is placed. It does not touch the rosette. Its edges are close to both horizontal petals of the rosette. From the uppermost part of the arc two vertical feathers rise. The arc with two feathers is divided into two halves separated from each other along the vertical axis.

No. 2.19.

**Text:** theomorphic personal name (Seshathotep)

**Provenance:** not known

**Date:** Early Dynasty 5<sup>55</sup>

**Bibliography:** P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band II, Wiesbaden 1963, pp. 832, 1198, Abb. 878; P. Kaplony, *Inschriften der ägyptischen Frühzeit*, Band III, Wiesbaden 1963, Taf. 154, Abb. 878

**Illustration:** Autography

**Description:** On the stone vessel a short column of hieroglyphic inscription contains the theomorphic personal name *Šš3t-htp*. The text is engraved into the surface. The sign of Seshat is completely preserved. The stem ends with the rosette at the top. It consists of seven symmetrically arranged petals in the form of short lines radiating from the centre. Above the rosette the arc and two vertical feathers are engraved in the form of lines. The feathers have the same length. The arc is placed high above the rosette. Its edges are at the level approximately between the upper and horizontal petals on both sides of the rosette.

No. 2.20.

**Text:** name of the goddess

**Provenance:** not known

**Date:** Dynasty 5

**Bibliography:** H. Schäfer, *Ein Bruchstück altägyptischen Annalen*, Berlin 1902, pp. 20, 21, 28, Taf. 1, 2; K. Sethe, *Urkunden des Alten Reichs*, Leipzig 1933, p. 245; B. L. Begelsbacher-Fischer, *Untersuchungen zur Götterwelt des Alten Reiches*, Göttingen 1981, p. 175

**Illustration:** Photo

**Description:** The Palermo Stone contains the name of the goddess in two places in the third register of the hieroglyphic inscription from above. The hieroglyphic inscription is engraved into the surface of the stone.

1) In one example the sign of Seshat is included in the text referring to the "stretching of the cord" ceremony. All the parts of the sign have the form of

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<sup>55</sup> See source 2.17. above.

lines. The stem is joined with the rosette consisting of seven petals. They are symmetrically arranged around the centre. Above the rosette the arc is placed. Both its ends are between the upper and horizontal petals on both sides. The arc touches the vertical petal, but not both upper petals. From the uppermost part of the arc two vertical feathers rise roughly of the same length.

2) In another place two names of goddesses are engraved on the surface, one of which is that of Seshat. The basic characteristics of Seshat's sign are approximately the same as mentioned above. A note can be made concerning the lower petal on each side of the rosette. It seems that they do not radiate from the centre of the rosette, but start slightly under it.

No. 2.21.

**Text:** titles of Tepemanch (II)

**Provenance:** Saqqara (D 11)

**Date:** Middle Dynasty 5

**Bibliography:** A. Mariette, *Les mastabas de l'ancien empire*, Paris 1885, p. 200; L. Borchardt, *Denkmäler des Alten Reiches im Museum von Kairo*, Teil 2, Le Caire 1964, pp. 28–30, Bl. 64

**Illustration:** Photo

**Description:** On the right jamb of the false door<sup>56</sup> of *Tp-m-ḥt* the sign of Seshat occurs in the left column of hieroglyphic inscriptions. It is carved in raised relief. The stem ends in the upper part with the picture of the central disc. The rosette consists of five petals<sup>57</sup> symmetrically arranged around the disc. The shape of the rosette has the form of the sign for the star. The arc stretches above the rosette and its edges are at the level of the upper petals on both sides. From its uppermost part two vertical feathers rise.

No. 2.22.

**Text:** title of Hemmin

**Provenance:** Saqqara (D 11)

**Date:** Middle Dynasty 5

**Bibliography:** A. Mariette, *Les mastabas de l'ancien empire*, Paris 1885, p. 199; L. Borchardt, *Denkmäler des Alten Reiches im Museum von Kairo*, Teil 1, Berlin 1937, pp. 89–91, Bl. 20

**Illustration:** Photo

**Description:** The limestone false door<sup>58</sup> contains the sign of the goddess Seshat in two places. In both cases the sign is included in the title *ḥm-ntr* of the official named *Ḥm-mnw*.

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<sup>56</sup> Egyptian Museum, Cairo, CGAE No. 1564.

<sup>57</sup> Autographic transcription made by Mariette shows seven petals. The same number also contains the sign printed by the hieroglyphic font in Borchardt's publication. Cf. A. Mariette, *Mastabas*, p. 199 and L. Borchardt, *Denkmäler II*, p. 30. But the photo shows the rosette with five petals. See L. Borchardt, *Denkmäler II*, Bl. 64 (1564).

<sup>58</sup> Egyptian Museum, Cairo, CGAE No. 1417.

1) One sign is carved in raised relief on the left part of the lower lintel of the false door. The stem is high. At its upper end the central disc is joined. Around the disc five petals of the rosette are arranged having the shape of the hieroglyphic sign for a star. All the petals are very short. Their inner part close to the disc is the widest and they taper towards the outer side having a triangular form. The arc stretches above the rosette. Its ends reach the upper petals on both sides. It seems that it touches the above mentioned petals and the vertical one. Two vertical feathers rise from the uppermost part of the arc. They are separated and do not touch each other.

2) The other raised relief of the sign is carved in the right column of the left jamb of the false door. Its characteristics are similar to the previous sign. The stem is ended by the central disc at the top. Five petals of the rosette surround the disc.<sup>59</sup> In this sign all the petals are not so wide. Their widest part is approximately in the middle part of their length. The arc stretches over the rosette, but it seems that it touches only the vertical petal. It overreaches slightly the upper petals on both sides of the rosette. Two vertical feathers rise from the uppermost part of the arc. It seems that the feathers do not have the same length, but the right one of both is a bit shorter.

**No.** 2.23.

**Text:** name of the god/goddess (Seshau/Seshat)

**Provenance:** Giza (G 1011)

**Date:** Dynasty 5

**Bibliography:** G. Reisner, *A Scribe's Tablet found by the Hearst Expedition at Giza*, ZÄS 48, Berlin 1910, pp. 113–114

**Illustration:** Photo

**Description:** The sign of Seshau/Seshat occurs depicted on the white plaster of an originally wooden tablet. The damaged incomplete plaster is covered by the columns of painted hieroglyphic inscriptions. The sign is depicted as the head-dress of an anthropomorphic standing figure oriented to the right in three columns. In two cases a very short line indicating the false beard bearing by the figure can be seen. It may indicate that a male counterpart of the goddess Seshat called Seshau could be depicted here rather than the goddess herself. All three signs are very small and some parts of them are not clear enough to provide more detailed information. The parts of the sign are painted in black ink.

1) The sign over the figure in the first preserved column from the right has a very short stem. It is not clear whether the rosette has five or seven petals, but the latter is more likely. The arc is relatively large. Its edges reach the level of the horizontal petals on both sides of the rosette. The two vertical feathers are not depicted clearly, but it seems that originally they were very short.

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<sup>59</sup> Mariette's and Borchardt's transcriptions show the rosette of the sign on the lintel and the jamb of the false door mistakenly with seven petals. See A. Mariette, *Mastabas*, p. 199 and L. Borchardt, *Denkmäler I*, p. 90. Cf. L. Borchardt, *Denkmäler I*, Bl. 20.

2) In the following column the central part of the sign is more clearly preserved. It seems that the stem is quite tall. The rosette of the sign clearly has seven petals radiating from the centre. The arc stretched over the rosette touches the horizontal left, upper left, vertical, upper right and horizontal right petals. From the uppermost part of the arc two vertical feathers originally rose. The left one is preserved completely, but from the right one only its uppermost part is preserved.

3) The sign in the third column from the right is not preserved clearly. Its lower and central parts are smudgy, however, based on the analogy from previous examples it is highly likely that the rosette consisted of seven petals radiating from the centre. The edges of the arc above the rosette reached at least the upper left petal on the left side and the horizontal right one on the right side. The two vertical feathers of the same length rising from the uppermost part of the arc are clearly seen.

**No. 2.24.**

**Text:** name of the goddess

**Provenance:** Abusir/Abu Ghurab

**Date:** Dynasty 5 (Niuserra)

**Bibliography:** P. Kaplony, *Monumenta Aegyptiaca 3<sup>A</sup>*, Die Rollsiegel des Alten Reiches II, Katalog der Rollsiegel, A. Text, Bruxelles 1981, p. 260; P. Kaplony, *Monumenta Aegyptiaca 3<sup>B</sup>*, Die Rollsiegel des Alten Reiches II, Katalog der Rollsiegel, B. Tafeln, Bruxelles 1981, Taf. 75/29.

**Illustration:** Autography

**Description:** A short hieroglyphic inscription is preserved on a fragment of the clay seal impression.<sup>60</sup> The text consists only of the Horus name of the king Niuserra *Ḥst-ib-t3wy* and the human figure with the sign of Seshat on the head depicted beside the name of the king. It is the picture of the goddess herself. Her sign is well preserved. It is not clear whether the picture rises from the surface or is sunken into it. In Kaplony's autography all the parts of the sign are shown as lines. The stem is tall and the rosette is placed at the top. The number of its petals is unusually six. They radiate from the centre without the disc. Their layout is consistent with the rosette of seven petals, but in this case the left horizontal petal is missing. All the petals have the form of the short lines of the same length. Above the rosette the arc and two vertical feathers are shown. The former is quite large and the latter very short. The arc is divided in the uppermost part along the vertical axis into two identical parts, so its left and right parts are separated each other. The arc does not touch the outer ends of the petals of the rosette. The edges of the arc are at the level between the lower and horizontal petals on both sides.

**No. 2.25.**

**Text:** name of the estate

**Provenance:** Giza (Senezemib Inti, LG 27 = G 2370)

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<sup>60</sup> Ägyptisches Museum, Berlin, No. 16565. Cited according to P. Kaplony, *Rollsiegel II* (Text), p. 260.

**Date:** Dynasty 5 (Djedkara)

**Bibliography:** E. Browarski, Giza Mastabas 7. The Senedjemib Complex, Part 1, Boston 2001, p. 56, Pl. 28/28b, Fig. 47; B. L. Begelsbacher-Fischer, Untersuchungen zur Götterwelt des Alten Reiches, p. 177; H. Jacquet-Gordon, Les noms des domaines funéraires sous l'ancien empire égyptien, Le Caire 1962, p. 295, No. 12

**Illustration:** Photo + Autography

**Description:** The sign forms a part of the short hieroglyphic text accompanying the relief scene depicted on the wall of the tomb of *Šndm-ib Inti* showing the female figures as the personified estates. The text transliterated as *šnh ššt Izzi* contains a partly damaged sign of the goddess Seshat. It is carved in a form of raised relief. The stem is preserved completely. At its uppermost part the central disc was originally carved, however, only a very small of its lower right part is preserved and its major part is missing. The rosette consisted of seven petals radiating from the centre. The inner part of the petals on the left side of the rosette are damaged and incomplete. The outer ends of all the petals are oval. The arc stretches over the rosette and touches the petals from the horizontal left through the upper left, vertical, upper right to the horizontal right ones. Both horizontal petals limit the length of the arc. From its uppermost part two vertical feathers rise. They are tall and it seems that they touch each other.

**No.** 2.26.

**Text:** theomorphic personal name (Neferseshemseshat)

**Provenance:** Saqqara (the causeway of the Pyramid-Complex of Unas)

**Date:** Dynasty 5<sup>61</sup>

**Bibliography:** J. Černý, MSS. and Notebooks; B. Porter, R. L. B. Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, Volume III, Part 2, Fascicle 1, Oxford 1994<sup>2</sup> (ed. by J. Málek), p. 419.

**Illustration:** Font

**Description:** The sign is mentioned to occur included in the theomorphic personal name of the official named *Nfr-šm-ššt*.<sup>62</sup> Hieroglyphic font shows the sign of Seshat with the stem, the central disc, the rosette consisting of seven petals, the arc touching the upper left, vertical and upper right petals with the edges overreaching slightly the upper petals on both sides of the rosette and two vertical feathers rising from the uppermost part of the arc.

**No.** 2.27.

**Text:** name of the god Seshau

**Provenance:** Saqqara (Antechamber of the Pyramid of Unas)

**Date:** Dynasty 5

<sup>61</sup> PM III2, Part 2, Fascicle 1, p. 419.

<sup>62</sup> PM III2, Part 2, Fascicle 1, pp. 418–419.

**Bibliography:** K. Sethe, Die altaegyptischen Pyramidentexte, Band I, Leipzig 1908, p. 222; K. Sethe, Die altaegyptischen Pyramidentexte, Band III, Leipzig 1922, p. 119; A. ff, The Pyramid of Unas, Princeton 1969, p. 49, Pl. 31

**Illustration:** Photo

**Description:** In the upper part of the east wall of the antechamber of the pyramid of Unas the unique name of  $\text{Ššw}$ , the male counterpart of the goddess Seshat occurs included into the Utterance 285 of the Pyramid Texts. His name is carved in the form of sunken relief into the surface of the wall. It consists of the sign of Seshat and the hieroglyphic sign for  $w$ . The sign is clearly preserved completely. Its stem is tall. At the top of the stem the central disc is depicted. Around the central disc seven petals of the rosette are arranged in the symmetrical layout. The petals of the same length are approximately similar to each other. They are wider in their middle parts and sharply tapered towards the outer ends. They are narrowed also in their innermost parts closest to the central disc. Above the rosette the arc is depicted touching the horizontal left, upper left, vertical, upper right and horizontal right petals. The arc stretches exactly from one horizontal petal to the opposite one on the right side of the rosette. From the uppermost part of the arc two tall vertical feathers of the same length rise. They are depicted as separated from each other.

No. 2.28.

**Text:** names of the estates

**Provenance:** Giza (Khnumenti, G2374)

**Date:** Dynasty 5 (Unas?)

**Bibliography:** E. Browarski, Giza Mastabas 7. The Senedjemib Complex, Part 1, Boston 2001, pp. 122–123, Pl. 92, Figs. 87a

**Illustration:** Autography

**Description:** The hieroglyphic inscriptions in the tomb of *Hnm-nti* contain several signs of Seshat. They occur in the texts accompanying the relief scene showing the female figures personifying the estates arranged into three registers.

1) In the uppermost register is the hieroglyphic text carved in front of the striding female figure. Signs of that text transliterated as *Imnt: mr Šš3t ʿnh Tti* are arranged one above the other. Unfortunately, just the sign of Seshat is damaged and preserved incompletely in this inscription. The stem of the sign is preserved. The central disc is missing completely. From the rosette only the outer parts of the lower left, upper right and lower right petals are preserved. However, it seems that the rosette originally might have consisted altogether of five petals only. Both ends of the fragmentary preserved arc and a part in its left upper side are missing. As for its length, it overreaches the upper petals on both sides of the rosette. The preserved part of the arc touches the upper right petal. From the pair of the vertical feathers major part of the right and uppermost part of the left one can be seen. They are depicted joined together.

2) In the middle register one sign of Seshat occurs in the hieroglyphic inscription in front of the third female figure from the left, to which the text is related. The text is transliterated as *Nʿrt hntt: mr Šš3t ʿnh Tti*. Unfortunately, also this sign of

Seshat is incomplete because of damage. The stem is preserved, but the central disc is missing completely. From the petals of the rosette only parts of the lower left, upper left and lower right petals are preserved. The arc over the rosette is clearly preserved. Its length overreaches the upper petals on both sides of the rosette. On its left side the arc touches the upper left petal. From the uppermost part of the arc two tall vertical feathers of the same length rise. The picture shows them joined together.

3) Another sign of Seshat occurs in the same register immediately behind the previous inscription. Again, this time the sign is included in the hieroglyphic inscription related to the female person shown to the left. The signs of the text transliterated as *Inpw: s<nh> ŠŠt Wnis* are arranged in a column. The major part of the sign is preserved. At the uppermost part of the stem the rosette consisting of five petals can be seen. They radiate from the centre in the shape of a star. The outer ends of the upper left, vertical and upper right petals are missing. Since the arc is preserved completely and is very close to the uppermost part of the rosette, it is highly likely that the petals were originally connected with it. The edges of the arc overreach the upper petals on both sides of the rosette. Two tall vertical feathers of the same length rise from the uppermost part of the arc.

4) The last sign of Seshat which can be found in this part of the relief decoration of the tomb occurs in the lower register in front of the third female figure from the left. The hieroglyphic text transliterated as *Wnw: mr ŠŠt nh Wnis*, the signs of which are arranged in a column contains the damaged sign of Seshat. The lowermost part of the stem is missing as well as the central part of the rosette with the central disc. From the rosette only parts of the lower left, upper right and lower right petals are preserved. It seems that as in all previous signs in this scene, the rosette consisted originally of the five petals only. The arc above the rosette is preserved only at both ends. Its edges overreach slightly the upper petals on both sides of the rosette. Two tall vertical feathers rising from the uppermost parts of the arc are preserved completely. It seems, however, that the left one is shifted a bit to the left side.

**No. 2.29.**

**Text:** name of the estate

**Provenance:** Giza (Senezemib Mehi, G 2378)

**Date:** Dynasty 5 (Unas?)

**Bibliography:** E. Browarski, *Giza Mastabas 7. The Senedjemib Complex, Part 1*, Boston 2001, p. 152, Figs. 120b, 121; B. L. Begelsbacher-Fischer, B. L. Begelsbacher-Fischer, *Untersuchungen zur Götterwelt des Alten Reiches*, Göttingen 1981, p. 177; H. Jacquet-Gordon, *Les noms des domaines funéraires sous l'ancien empire égyptien*, Le Caire 1962, p. 299, No. 8

**Illustration:** Autography

**Description:** The sign of Seshat occurs in the same context as in the cases of the above mentioned tombs belonging to Senedjem-ib Inti and Khnumneti. This time the sign comes from the tomb of *Šndm-ib Mhi*. Autographic transcription produced by Lepsius shows the sign included in the inscription transliterated as *Mr*

Šš3t 7-k3w-hr. The sign is shown with the stem, the rosette consisting of five petals radiating from the centre,<sup>63</sup> the arc not touching the rosette and with two vertical feathers.

**No.** 2.30.

**Text:** title of Setju

**Provenance:** Giza (G 2352B)

**Date:** End of Dynasty 5 or later<sup>64</sup>

**Bibliography:** R. J. Leprohon, CAA, Museum of Fine Arts Boston, Fascicle 2, Mainz 1985, Bl. 2,93–2,96; W. K. Simpson, Mastabas of the Western Cemetery, Part 1, Boston 1980, p. 35, Pl. LXIA, Figs. 40, 47, 50

**Illustration:** Photo

**Description:** The limestone stela<sup>65</sup> contains the sign of Seshat in the title of the official named Štw. The sign is preserved completely. It is carved into the surface of the stela. All the parts of the sign have the form of lines. At the top of the tall stem the central disc can be found. The central rosette consists of seven petals radiating from the central disc. The layout of the petals reflects the standard symmetrical arrangement around the central disc. The arc is placed above the rosette. It does not touch the petals of the rosette. It stretches above it from the upper left petal to the upper right one, slightly overreaching both of them. From the uppermost part of the arc two vertical feathers of the same length rise.

**No.** 2.31.

**Text:** title of Tjenti

**Provenance:** not known

**Date:** Dynasty 5 (?)

**Bibliography:** H. Schäfer, Aegyptische Inschriften aus den Königlichen Museum zu Berlin, Bd. 1, Leipzig 1913, 62; D. Jones, An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, Volume II, Oxford 2000, p. 579.

**Illustration:** Autography

**Description:** The sign of Seshat engraved into the surface of the offering table<sup>66</sup> occurs in the hieroglyphic inscription, part of which includes the title *hm-ntr Šš3t hntt pr-md3(w)t hnmš(w)?* of the official called Tnti.<sup>67</sup> The sign autographed by Schäfer consists of the stem with the central disc at its top. The rosette contains seven petals symmetrically arranged around the central disc. The petals have the same length and are wider in the middle parts. Each petal is tapered at both ends.

<sup>63</sup> Cf. H. Jacquet-Gordon, Domaines, p. 299, no. 8. Here the rosette is shown with seven petals.

<sup>64</sup> PM III<sup>2</sup>, Part 1, p. 84. Leprohon dates the stela to the sixth dynasty, see R. J. Leprohon, CAA, 2,93.

<sup>65</sup> Metropolitan Museum of Fine Arts, Boston, No. 13.4341.

<sup>66</sup> Ägyptisches Museum, Berlin, Nr. 7721.

<sup>67</sup> D. Jones, IAETEPOK 2, p. 579.

The arc is placed above the rosette. It does not touch the rosette. Its left edge is between the horizontal and upper left petal and its right edge lies again between the upper right and horizontal right petal. From the uppermost part of the arc two vertical feathers of the same length rise.

**No. 2.32.**

**Text:** theomorphic personal name (Seshathotep II)

**Provenance:** Giza

**Date:** Dynasty 6<sup>68</sup>

**Bibliography:** B. Porter, R. L. B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, Volume III*, Oxford 1994<sup>2</sup> (ed. by J. Málek), p. 153; H. Junker, *Giza, Band VII*, Leipzig 1944, pp. 141–143, Abb. 55

**Illustration:** Autography

**Description:** In the offering chapel of the official named *Ššt-htp* only several parts of the hieroglyphic signs once forming the text decoration of the false door. From the sign of Seshat almost nothing is preserved. There are only very fragmentary traces of some parts of the sign, including the lowermost part of the stem, the uppermost part of the vertical petal of the rosette and the left part of the arc. The left edge of the arc is at the level of the horizontal left petal, from which, however, nothing remained.

**No. 2.33.**

**Text:** name of the god Seshau

**Provenance:** Saqqara (Antechamber of the Pyramid of Teti)

**Date:** Dynasty 6

**Bibliography:** K. Sethe, *Die Altaegyptischen Pyramidentexte, Band I*, Leipzig 1908, p. 222; K. Sethe, *Die Altaegyptischen Pyramidentexte, Band III*, Leipzig 1922, p. 123

**Illustration:** Autography

**Description:** In the north part of the east wall of the antechamber of the pyramid of Teti the unique name of *Ššw*, the male counterpart of the goddess Seshat occurs included into the Utterance 285 of the Pyramid Texts. The autographic text made by Sethe show the name of the god transcribed with the sign of Seshat, the phonetic sign for *w* and the determinative of the falcon on a standard. Sethe's autographic transcription shows the sign of Seshat with the stem and without the central disc. The rosette consists of seven petals radiating from the centre and having standard symmetrical layout around it. The arc above the rosette does not touch the petals. Its edges are between the horizontal and upper petals on both sides of the rosette. From the uppermost part of the arc two tall vertical feathers rise.

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<sup>68</sup> PM III<sup>2</sup>, Part 1, p. 153.

**No. 2.34.**

**Text:** name of the goddess Seshat

**Provenance:** Saqqara (Antechamber of the Pyramid of Merenra)

**Date:** Dynasty 6

**Bibliography:** K. Sethe, *Die Altaegyptischen Pyramidentexte*, Band I, Leipzig 1908, p. 331; K. Sethe, *Die Altaegyptischen Pyramidentexte*, Band III, Leipzig 1922, p. 142

**Illustration:** Autography

**Description:** In the upper north part of the east wall of the antechamber of the pyramid of Merenra the name of Seshat occurs included in the Utterance 364 of the Pyramid Texts. The autographic transcription made by Sethe shows the sign of the goddess with the stem, the central part having likely the form of the central disc, further the rosette consisting of seven petals symmetrically arranged around the centre, the arc above the rosette, the edges of which are between the horizontal and upper petals on both sides of the rosette and the two vertical feathers rising from the uppermost part of the arc. In the autographic transcription the arc does not touch the uppermost petals of the rosette.

**No. 2.35.**

**Text:** theomorphic personal name (Neferseshemseshat)

**Provenance:** Saqqara (E 11)

**Date:** Dynasty 6<sup>69</sup>

**Bibliography:** A. Mariette, *Les mastabas de l'ancien empire*, Paris 1885, pp. 405–411; L. Borchardt, *Denkmäler des Alten Reiches (ausser den Statuen)* im Museum von Kairo, Teil 1, Berlin 1937, pp. 191–198; Pls. 41, 42

**Illustration:** Autography

**Description:** On the red painted limestone false door<sup>70</sup> of the official called *Nfr-ššm-ššt*<sup>71</sup> the sign of the goddess occurs frequently included in his name. His name can also be found on the two monolithic limestone panels<sup>72</sup> placed originally on both sides in front of his false door in the tomb chapel. All the signs of Seshat are engraved into the surface in the form of sunken relief.

1) The upper lintel of the false door contains the sign of Seshat in the lower of two rows with the hieroglyphic inscriptions engraved in front of the seated figure showing the tomb owner on the left side. The stem of the sign is high and it seems that there is no central disc. The rosette consists of seven tiny petals approximately of the same length radiating from the centre. The shape of the rosette has the standard symmetrical layout. The arc is placed above the rosette. Its edges are slightly above the horizontal petals on both sides of the sign. The arc touches the upper left, vertical and upper right petals. From its uppermost

<sup>69</sup> PM III<sup>2</sup>, Part 2, Fascicle 2, p. 585.

<sup>70</sup> Egyptian Museum, Cairo, CGAE No. 1490.

<sup>71</sup> His other (beautiful) name (*rn.f nfr*) was *Hnw*. L. Borchardt, *Denkmäler I*, Pl. 42.

<sup>72</sup> Egyptian Museum, Cairo, CGAE No. 1491 and CGAE No. 1492.

part two tall vertical feathers rise. Both feathers are wide in their lower part and are tapering towards the top. They are separated from each other. Each feather is joined with the arc by a very tiny stalk.

2) The offering panel of the false door contains the sign engraved in front the face of the seated figure of the tomb owner. The characteristics of this sign are similar to those mentioned above.

3) The lower lintel contains the sign on its left side. The stem of the sign is relatively robust. It seems that a short stalklike line rises from its uppermost part. The rosette consists again of seven thin petals symmetrically arranged around the centre without the central disc. The thin arc is placed above the rosette and its edges are not very distant from the horizontal petals on both sides of the sign. At the uppermost part of the arc two vertical feathers are placed. Their wider lower part is joined with the arc and their uppermost edges are tapered towards the top. The feathers are separated from each other.

4) The right outer jamb of the false door contains the sign of Seshat engraved horizontally under the middle of three columns with hieroglyphic inscriptions. The stem of the sign is relatively tall and the central disc at its top can be found. Seven thin petals of the same length in the rosette are symmetrically arranged around the centre. The edges of the arc placed above the rosette reach the horizontal petals on both sides. The arc touches all the upper petals of the sign. From the uppermost part of the arc two tall vertical feathers rise wide in their lower and tapered in their upper parts. Each of the two feathers, which are separated from each other, is joined with the arc by a tiny short stalk.

5) The sign can be found in the middle part of the hieroglyphic inscription engraved in the left column of the inner left jamb of the false door. The stem is tall and has the rosette placed at its top. It consists of seven petals symmetrically arranged around the centre. The central part of the rosette is formed by the innermost parts of the petals in the shape of the disc. The arc spreads over the rosette and reaches both horizontal petals. It touches all the upper petals of the rosette. The thin vertical feathers rising from the uppermost part of the arc are tall and separated from each other.

6) The torus of the false door bears the sign of Seshat engraved on its right side. The thin stem is tall with the central disc at the top. The rosette consists of seven thin petals approximately of the same length symmetrically arranged around the centre. The arc is placed above the rosette. It stretches from the left horizontal petal to the right one. Two tall vertical feathers of the same length rise from the uppermost part of the arc and are separated from each other.

7) This sign engraved in the right of two columns with hieroglyphic inscriptions on the right inner jamb of the false door reflects the characteristics similar to those which concerns the sign on the upper lintel, the offering panel and the right outer jamb.

8) This sign can be found in the horizontal row of the short hieroglyphic inscription under the middle of three columns engraved on the left outer jamb of the false door. Its characteristics are similar to those concerning the sign mentioned above.

9) Above the false door there is another lintel containing on its left side the sign of the goddess. This sign is partly damaged. Its stem is preserved. The rosette is incomplete and its central and upper parts are missing. From the rosette only the major part of the lower petal on each side is preserved and the outer part of the left horizontal petal. The arc is preserved completely and stretches over the rosette from the level approximately of the horizontal petals. Two vertical feathers rise from its uppermost part. Their lower parts are wide and tapered towards the top, but oval in this place. The feathers are separated from each other and touch the arc by tiny stalks.

10) This sign occurs engraved on the frontal lower part of the left monolithic limestone wall placed in front of the false door. The stem of the sign is tall and ended by the central disc. It also contains a small concentric ring within. Around the disc seven petals of the rosette radiate. Their layout has the standard symmetrical arrangement. The petals approximately of the same length are wider in their inner parts and towards the outer ends are tapering. However, their outer edges are oval. The petals are joined to the central disc by very tiny stalks. The arc is placed above the rosette, edges of which are slightly above the horizontal petals on both sides. The arc touches the upper left, vertical and upper right petals. From the uppermost part of the arc two tall vertical feathers rise. They are separated from each other and joined with the arc by tiny stalks. The feathers are of the same width and oval in their uppermost parts.

11) The inner face of the same (left) wall contains the sign engraved in the lower horizontal row of hieroglyphic inscription, exactly above the head of the seated figure of the tomb owner. The stem ends on its upper part with the central disc. The rosette consists of seven symmetrically arranged petals around the centre. The petals are approximately of the same length. The arc is placed above the rosette. Its left edge lies between the horizontal left and upper left petal on the left side and its right edge between the upper right and the horizontal right on the opposite side. From the uppermost part of the arc two tall vertical feathers rise. They are tapering towards the top and are separated from each other. The feathers are joined to the arc by the tiny short stalks.

12) This sign can be found on the frontal lower part of the right monolithic limestone wall placed in front of the false door. The stem of the sign is tall and ended by the central disc. In its middle a very small concentric ring can be seen. Around the disc seven petals of the rosette are symmetrically arranged. Their length is approximately the same. The petals are wider in their inner parts and are tapering towards their outer ends. The petals are joined with the disc by the thin short stalks. The arc is placed above the rosette. Its edges are above the horizontal petals on both sides of the rosette. The arc touches the upper left, vertical and upper right petals. Two vertical feathers of the same length and width rise from the uppermost part of the arc. They are separated from each other.

13) The right wall bears the sign of the goddess on the same place as in the case of the left wall, that is in the lower horizontal row of the hieroglyphic inscription above the head the seated figure of the tomb owner. The sign consists of the stem, central disc, the rosette containing seven symmetrically arranged petals

around the centre, the arc and pair of the vertical feathers. The petals of the rosette are approximately of the same length and it seems that they are joined to the central disc by tiny short stalks. The arc above the rosette touches the upper left, vertical and upper right petals. Its left edge lies between the horizontal left and upper left petal and its right edge is between the upper right and horizontal right petal. Two vertical feathers are tapering towards the top. They are joined to the uppermost part of the arc by tiny short stalks.

**No. 2.36.**

**Text:** theomorphic personal name (Neferseshemshat)

**Provenance:** Matarija

**Date:** Dynasty 6

**Bibliography:** M. Ch. Kuentz, CGAE Nos 1308–1315 et 17001–17036, Obélisques, Le Caire 1932, pp. 8–10, Fig. 11, Pl. 3; B. Porter, R. L. B. Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings, Volume IV, Oxford 1939, p. 62, Pl. III

**Illustration:** Photo + Autography

**Description:** The sign of Seshat occurs included in the name of the official called *Nfr-ššm-ššt*.<sup>73</sup> His name was engraved in the form of the sunken relief into the surface of the limestone obelisk.<sup>74</sup> The sign of Seshat has very unusual form. All its part have the form of the lines. From the same place, slightly above the middle of the stem two lines stand out running obliquely down on each side. The left line is a bit longer than the right one. From the uppermost part of the stem five lines radiate from the centre, two obliquely down, two obliquely up and one vertically towards the top. The length of both lower lines is the same, however, different from the length of the three upper lines. The lower lines are shorter than three upper lines. These five lines imitate the petals of the rosette with the five petals. The arc touches the upper left, vertical and upper right lines. No traces for the vertical feathers are indicated (they evidently were not included in the original sign).

**No. 2.37.**

**Text:** picture of the goddess

**Provenance:** Giza

**Date:** Dynasty 6 (?)

**Bibliography:** P. Kaplony, Monumenta Aegyptiaca 3<sup>A</sup>, Die Rollsiegel des Alten Reiches II, Katalog der Rollsiegel, A. Text, Bruxelles 1981, p. 533; P. Kaplony, Monumenta Aegyptiaca 3<sup>B</sup>, Die Rollsiegel des Alten Reiches II, Katalog der Rollsiegel, B. Tafeln, Bruxelles 1981, Taf. 143/216

**Illustration:** Autography

**Description:** The clay seal impression<sup>75</sup> includes remains of the hieroglyphic inscription and decoration. Under the lower part of serekh three standing figures

<sup>73</sup> He has another two names, *ššl* and *ššnh-Pth-Ppi*. M. Ch. Kuentz, Obélisques, Pl. 3.

<sup>74</sup> Egyptian Museum, Cairo, CGAE No. 17002.

<sup>75</sup> Innsbruck, No. 1422. Cited according to P. Kaplony, Rollsiegel II (Text), p. 533.

are preserved. They hold ankh signs in their hands and touch each other with their hands. On the edges female figures are depicted and the male one is in the middle. The right figure of this triad has the sign of Seshat on the head. On the basis of the autographic depiction of the figure it is highly likely that it represents the goddess herself. The stem is relatively short, The rosette consists of five petals. They radiate from the centre. The layout of the petals of the rosette is the same as that of the sign for a star. Above the rosette the arc is placed. Its length is limited by the upper petals on both sides. It seems that the arc does not touch the outer ends of the petals, however, it is depicted very close to them. From the uppermost part of the petals two vertical feathers rise. Their length is short because of the distance from the lower line of the serekh.

**No.** 2.38.

**Text:** title of Kaemhezet

**Provenance:** Saqqara

**Date:** Dynasty 5/6 (Unas/Teti)<sup>76</sup>

**Bibliography:** J. E. Quibell, A. G. K. Hayter, Excavations at Saqqara. Teti Pyramid, North side, Le Caire 1927, p. 18; J. Harvey, Wooden Statues of the Old Kingdom, Leiden 2001, pp. 178–179.

**Illustration:** Autography

**Description:** The sign of Seshat occurs in the title *hm-ntr Šš3t* painted on the wall in the tomb belonging to the official *K3-m-hzt*. The autographic text shows the sign with the stem and the central disc at its top. The rosette consists of seven petals symmetrically arranged around the centre. The petals are wide in their middle parts and are tapering towards their inner and outer ends. Above the rosette the arc is placed. It touches the horizontal left, upper left, vertical, upper right and horizontal right petals. It seems that the left edge of the arc does not touch the left horizontal petal and contact on the right side is also questionable, although the ends of the arc and the horizontal petals are very close. From the two vertical feathers only their uppermost parts can be seen.

**No.** 2.39.

**Text:** title of Kapunisut

**Provenance:** Giza

**Date:** Dynasty 5/6 (Unas/Teti)<sup>77</sup>

**Bibliography:** H. Kees, Eine Familie kgl. Mauermeister aus dem Anfang der 6. Dynastie, In: WZKM 54, Wien 1957, p. 93 Fig. 2, pp. 96, 97; H. Ranke PN I, 339; J. Harvey, Wooden Statues of the Old Kingdom, Leiden 2001, pp. 178–179. A. McFarlane, Saqqara Mastabas. Kaiemheset, Kaipunesut, Kaiemsenu, Shehtpu and others, ACE 20, Oxford 2003, Pl. 54a,c

**Illustration:** Autography

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<sup>76</sup> J. Harvey, Statues, p. 179.

<sup>77</sup> J. Harvey, Statues, p. 183.

**Description:** The sign of Seshat occurs in the hieroglyphic inscriptions carved into the wooden pedestal and the belt of the statue.<sup>78</sup> It is included in the titles of the official *K3-pw-nzwt*.

1) On the pedestal<sup>79</sup> the sign occurs in the title *hm-ntr Šš3t hntt hwt rwtyw*.<sup>80</sup> The completely preserved sign includes all its parts. It consists of the tall stem, at the top of which the central disc is placed. The rosette contains seven symmetrically arranged petals of the same length radiating from the centre. The arc stretching over the rosette begins between the horizontal left and upper left petal on one side and ends between the upper right and horizontal right petal on the other side. The arc touches the upper left, vertical and upper right petals. From the uppermost part of the arc two vertical feathers rise tapering towards the top. The feathers of the same length are separated from each other.

2) This time the sign of Seshat is included in the title *hm-ntr Šš3t*. The sign is shown with the stem, the lower part of which is wider tapering towards the top. The central part of the sign: the rosette is depicted only by its outline. Despite this fact it seems that the rosette consists of seven petals, since the outline contours contain the tips on the places where usually the outer ends of the seven petals are placed.<sup>81</sup> Above the outline of the rosette the arc is depicted. It is short with its ends limited approximately by the upper petals on both sides of the rosette. From the top of the arc two vertical feathers of the same length and shape rise. The uppermost part of each is turned to the outer side, so that the top of the left feather is turned to the left and the right one to the right.<sup>82</sup>

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<sup>78</sup> Egyptian Museum, Cairo, JdE 67369.

<sup>79</sup> J. Harvey, *Statues*, p. 182.

<sup>80</sup> D. Jones, *IAETEPOK* 2, p. 579.

<sup>81</sup> Autographic transcription of this sign published in McFarlane's publication shows the rosette with five petals traditionally arranged in the form of the sign for a star. See A. McFarlane, *Mastabas at Saqqara*, Pl. 54c.

<sup>82</sup> This shape of the vertical feathers is not depicted in McFarlane's publication. Here the vertical feathers are short and slightly tapered at their tops. See A. McFarlane, *Mastabas at Saqqara*, Pl. 54c.

A list of the selected signs

No. 2.1.



No. 2.2.



No. 2.3.



No. 2.4.



No. 2.5.



No. 2.6.1.



No. 2.6.2.



No. 2.6.3.



No. 2.8.



No. 2.10.



No. 2.12.1.



No. 2.12.2.



No. 2.12.3.



No. 2.12.4.



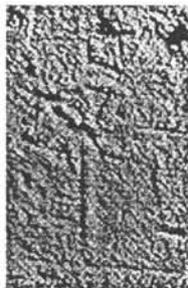
No. 2.13.



No. 2.14.



No. 2.15.



No. 2.17.1.



No. 2.20.1.



No. 2.20.2.



No. 2.27.



No. 2.30.



No. 2.36.



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