
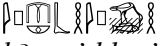


## Handout ICE XI Florence – A. Motte

### „Reden und Rufe“: are they kingly patterns?


#### 1. Neferiretnef (Saqqara, Neferikare)

☞ van de Walle, B. (1978), *La chapelle funéraire de Neferirtenef*, Brussels: Musées Royaux d'Art et d'Histoire, pl. 13.

- a.   
 {in} <iw>=s in.n=s nn ḥb nfr  
 “It comes bringing these. The catch is nice.”
- b.   
 ḥ3m pi ḥb pi  
 “What a fishing, what a catch!”




#### 2. Niankhkhnum & Khnumhotep (Saqqara, Niuserre)

☞ Moussa, A. & H. Altenmüller (1977), *Das Grab des Nianchchnum und Chnumhotep*, Mainz (= AV 21), fig. 12, pl. 31, 36b.

-   
 ḥ3m pw nt(y)-hn<sup>c</sup>(=i) iw=s in.n=s ḥb nfr  
 “Oh this fishing, comrade! It comes bringing a nice catch.”


#### 3. Ti (Saqqara, Niuserre)

☞ Wild, H. (1953), *Le tombeau de Ti, fascicule II, La chapelle (première partie)*, Cairo, pl. CXXIII.

- a.   
 iw=s in.n=s  
 “It comes bringing.”
- b.   
 ḥb nfr  
 “The catch is nice.”
- c.   
 iw=s in.n=s ḥb nfr  
 “It comes bringing a nice catch.”


#### 4. Irenkaptah (Saqqara, mid 5<sup>th</sup> Dynasty)

☞ Moussa, A. & F. Junge (1975), *Two tombs of craftsmen: Old Kingdom tombs at the causeway of king Unas at Saqqara*, Mainz (= AV 9), pl. 12.

-   
 ḥ3m pi ḥb [pi]  
 “What a fishing! What a catch!”


#### 5. Ptahhotep *iy.n-<sup>c</sup>nh* (Saqqara, late 5<sup>th</sup> Dynasty)

☞ Hassan, S. (1975), *Mastabas of Ny-‘ankh-Pepy and others, Excavations at Saqqara 1937-1938, 2*, Cairo, fig. 36-37, pl. LXXVII.

-   
 [ḥ3]m [pw] ḥb nfr pw  
 “What a fishing! It is a nice catch!”

## 6. Sekhemka (Giza, late 5<sup>th</sup> Dynasty – early 6<sup>th</sup> Dynasty)


☞ Simpson, W. K. (1980), *Mastabas of the Western Cemetery: Part I. Sekhemka (G 1029); Tjetu I (G 2001); Iasen (G 2196); Penmeru (G 2197); Hagy, Nefertjentet, and Herunefer (G 2352/53); Djaty, Tjetu II, and Nimesti (G 2337 X, 2343, 2366)*, Boston (= *Giza Mastabas 4*), fig. 4, pl. II-IV.

  
*h3m p[w] hb pw iw=s in.n=s hb nfr*

“What a fishing! What a catch! It comes bringing a nice catch.”

## 7. Kagemni (Saqqara, Teti)

☞ Harpur, Y. & P. Scremin (2006), *The Chapel of Kagemni: Scene details*, Oxford (= *Egypt in miniature 1*), p. 498, fig. 15.

a.   
*iw=s in.n=s hb nfr*


“It comes bringing a nice catch.”

b.   
*hb pw*

“What a catch!”

## 8. Pepiankh the Old (Meir, Pepi II)

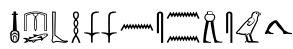
☞ Blackman, A. (1953), *The rock tombs of Meir, Part V, The tomb-chapels A, No. 1 (That of Ni-'Ankh-Pepi the Black); A, No. 2 (That of Pepi'onkh with the “good name” of Heny the Black); A, No. 4 (That of Hepi the Black); D, No. 1 (That of Pepi), and E, Nos. 1-4 (Those of Meniu, Nenki, Pepi'onkh and Tjetu)*, London (= *ASEg 28*), pl. XXX.

  
*hy r=k hqr hb nfr pw*

“Go down, hungry you! It is a nice catch!”

## 9. Pepiankh the Middle (Meir, Pepi II)

☞ Blackman, A. (1924), *The rock tombs of Meir, Part IV, The tomb-chapel of Pepi'onkh the middle son of Sebkhotpe and Pekhernefert (D, No. 2)*, London (= *ASEg 25*), pl. VIII.

  
*iw=s in.n=s nn hb nfr*

“It comes bringing these. The catch is nice.”

## 10. Baqet III (Beni Hassan, Middle Kingdom – Amenemhet I)


☞ Newberry, P. (1894), *Beni Hasan, Part II*, London (= *ASEg 2*), pl. IV & VII.

a.   
*hb nfr pw*

“It is a nice catch!”

b.   
*[iw=s] in.n=s hb nfr*

“It comes bringing a nice catch.”

c.   
*in r=k nt(y)-hn(=i) hb pw*

“Come you, comrade! What a catch!”

d.   
*[iw]=s in.n=s mk s(y) iy.t(i) hb nfr*

“It comes bringing. Look, it came. The catch is nice.”



# “REDEN UND RUFEN”: ARE THEY KINGLY PATTERNS?

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**Introduction** The “*Reden und Rufe*”, also known as “*Arbeiterreden*”, are dialogs found in the so-called daily life scenes. Three major studies have been dedicated to the subject: Erman [1], Montet [2] and Guglielmi [3]. But, none explained when, where and why this genre appeared in private tombs. For my PhD research, whose subject is workers’ speeches in private tombs from the Old Kingdom to the Late Period, I try to determine their origins and answer those questions.

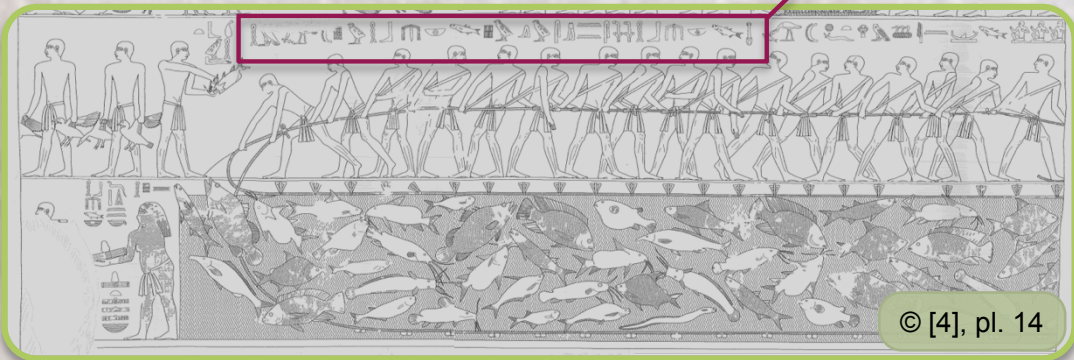
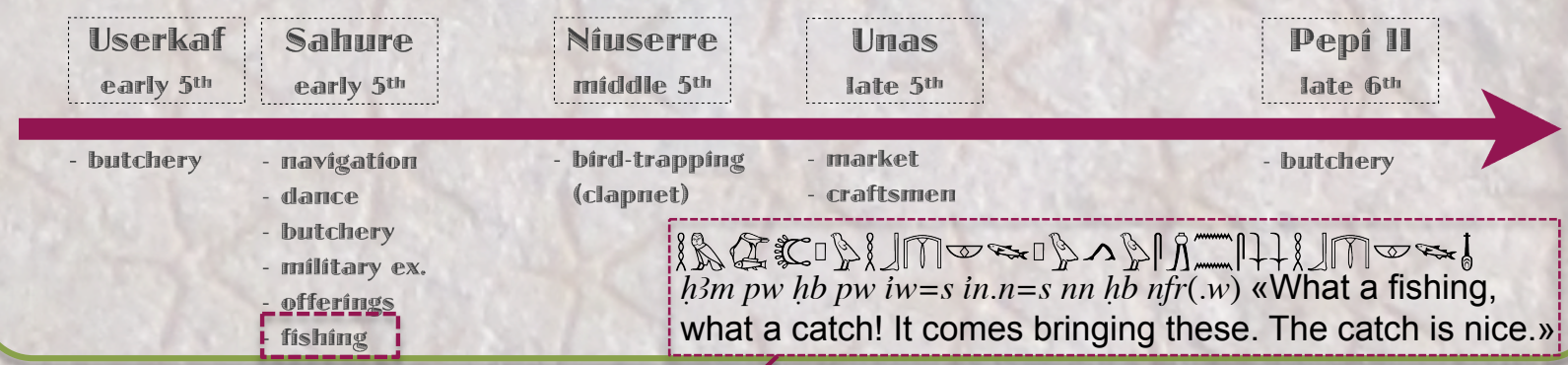
**Elite tombs** In private tombs, the fishing speech is divided in two separate speeches, except for the mastaba of Niankhkhnun & Khnumhotep and the mastaba of Sekhemka, where it could be understood as a whole speech again, with slight modifications. Here is its spreading across elite tombs by chronological order:

- Neferiretinef (Saqqara, Neferikare)\*\*\*
- Niankhkhnun / Khnumhotep (Saq., Niuserre)
- Ti (Saqqara, Niuserre)\*\*
- Irenkaptah (Saqqara, middle 5 Dyn.)\*
- Ptahhotep *iy.n-ḥnh* (Saqqara, late 5 Dyn.)\*
- Sekhemka (Giza, late 5 Dyn. – early 6 Dyn.)
- Kagemni (Saqqara, Teti)\*\*\*
- Pepiankh the Old (Meir, Pepi II)\*
- Pepiankh the Middle (Meir, Pepi II)\*\*
- Baqet III (Beni Hassan, Middle Kingdom)

One can find only one part of the speech, either the first (see \*) or the second (see \*\*), or the two parts (see \*\*\*). Other noteworthy changes pertain to the use of the deictic (*pi* in Neferiretinef and Irenkaptah’s tomb instead of *pw*) and the absence of *nn* in the second part of the speech, except for Neferiretinef and Pepiankh the Middle.

**Old Kingdom Context** During the 4<sup>th</sup> and the 5<sup>th</sup> Dynasties, royal ideology evolves, a change takes place in their mortuary complexes and a decorative program is set up. The “classical design” comprises a place of burial (pyramid), a mortuary temple, a causeway and a valley temple, plus a sun-temple in the 5<sup>th</sup> Dynasty. All these funerary monuments are badly preserved. Furthermore, those that were excavated during the last century would need a re-investigation while several of them still await for a proper excavation. According to el Awady [4], “*what has survived from the original body of the Old Kingdom royal relief program hardly represents 1%*”.

**When & where** Workers’ speeches were fully part of this new decorative program. Based on the available material, they were found in the causeway, in the funerary temple or in the sun-temple.



© [4], pl. 14

**Conclusion** In the current state of my research, eight kingly patterns (with workers’ speeches) were found in elite tombs. In this way, the elite display their power and social status. They dress themselves as “miniature Pharaoh” by maintaining the Maat in the afterlife. Yet there is still numerous other speeches for which it is not possible to establish a relationship with royal funerary complexes. Is it due to the current state of monuments’ preservation or is it there an indication of innovation by the elite?

**Bibliography**

[1] A. Erman (1919), *Reden, Rufe und Lieder auf Gräberbildern des Alten Reiches*, Berlin (APAW philos.-hist. Kl., Abh. 15).

[2] P. Montet (1925), *Les scènes de la vie privée dans les tombeaux égyptiens de l’Ancien Empire*, Strasbourg.

[3] W. Guglielmi (1973), *Reden, Rufe und Lieder auf altägyptischen Darstellungen der Landwirtschaft, Viehzucht, des Fisch- und Vogelfangs vom Mittleren Reich bis zur Spätzeit*, Bonn (TÄB 1).

[4] T. el Awady (2009), *Sahure – The pyramid causeway, History and decoration program in the Old Kingdom*, Prague (Abusir XVI).