

Jar docketts from Khuwy's tomb: A preliminary overview of inscribed pottery sherds from the core fill of an Old Kingdom mastaba at Djedkare's royal necropolis

Hana Vymazalová - Nermeen Aba Yazeed

ABSTRACT

The core fill of Khuwy's tomb mostly consists of pebbles and pottery, mainly including rough ware such as beer jars and bread moulds. Nevertheless, one area in the tomb core fill contained sherds of fine ware bearing the remains of Old Hieratic inscriptions. These can be identified as jar docketts that were once among large- and medium-sized storage jars with offerings. Even though the writings are very fragmentary, they still contain references to the dates of probably Djedkare's reign as well as to the temple of Ptah. The origin of these jar docketts is unclear, but they were likely refuse of offerings from another tomb at Djedkare's royal necropolis.

KEYWORDS

Saqqara - royal necropolis - Djedkare - Khuwy - storage jar - jar docket - temple of Ptah

بطاقات أواني من مقبرة خوى:

نظرة عامة أولية على القطع الفخارية التي تحمل كتابات من الردم الداخلى لمصطبة من عصر الدولة القديمة بالجبانة الملكية

للملك جدكارع

هانا فيماز الوفا - نرمين أبا يزيد

المخلص

يحتوى الجزء المركزى من مقبرة خوى على ردم (حشو) فى الغالب من الحصى والكسرات الفخارية، والتي جاء أكثرها من الأواني الخشنة الصنع مثل أواني الجعة وقوالب صنع الخبز. وعلى الرغم من ذلك، احتوت منطقة واحدة من الجزء المركزى من المقبرة على قطع من الأواني جيدة الصنع ملساء يحمل سطحها بقايا كتابات هيراطيقية من عصر الدولة القديمة. حيث يمكن تقديم تلك الكتابات على أنها بطاقات تعريفية كانت يوماً ما ضمن مجموعة أواني تخزين كبيرة ومتوسطة الحجم لحفظ القرابين. وعلى الرغم من أن الكتابات غير كاملة لحد كبير، إلا أنها لا تزال تحتوى على إشارات إلى تواريخ حكم الملك جدكارع، وكذلك على إشارات لمعبد الإله بتاح. ويعتبر مصدر تلك الأواني غير معلوم، إلا أنها من المحتمل أن تكون بقايا مخلفات من قرابين قُدمت لمقبرة أخرى بالجبانة الملكية لجدكارع.

الكلمات الدالة

سقارة - جبانة ملكية - جدكارع - خوى - أواني تخزين - بطاقات أواني - معبد بتاح

The work of the Djedkare Project mission focuses on the exploration of the king's pyramid complex at south Saqqara and the royal necropolis surrounding it (for the history of the exploration of this site, see Megahed 2011; Megahed 2016: 6–70). Between 2009 and 2018, Djedkare's pyramid and funerary temple were documented (Megahed – Jánosi – Vymazalová 2017; Megahed – Jánosi – Vymazalová 2018; Megahed – Jánosi – Vymazalová 2019; Megahed – Jánosi 2017; Megahed – Jánosi 2020); since 2018, the work has extended to the north and north-east of the king's monument. A part of the queen's pyramid complex was uncovered in 2018 (Megahed – Jánosi – Vymazalová 2019) and the substructure of her pyramid was documented in 2020 (Megahed – Vymazalová 2022). In 2019, the exploration began in the area to the east of the queen's precinct, which contains elite tombs from Djedkare's time. Already in that year, the excavations in the north-eastern part of the royal cemetery uncovered the tomb of Khuwy (MS-East-1) (Megahed – Vymazalová 2019). In antiquity, its superstructure suffered damage when the fine-limestone casing collapsed and some of its parts were removed to be reused as building material in later monuments (for the superstructure, see Megahed – Vymazalová 2019: 39–41). Likewise, the substructure was plundered and the sarcophagus destroyed (Megahed and Vymazalová 2019: 42–43), but the walls of the substructure still bear exceptional decoration in painted relief (Megahed – Vymazalová 2019: 44–45; Pieke 2021; Pieke – Vymazalová *forthcoming*).

The evidence collected during the exploration of Khuwy's tomb includes not only the Old-Kingdom remains of his burial (Ikram *et al.* 2023) and small remains of tomb decoration (for instance Vymazalová 2021; Vymazalová 2022; Megahed – Vymazalová 2024), but also a large number of finds from later periods, attesting to the development of the site during the millennia after Khuwy's death (for instance Vymazalová *et al.* 2021), as well as numerous pottery finds.

THE POTTERY FINDS FROM KHUWY'S TOMB

The ceramic finds from Khuwy's tomb include both Old-Kingdom and post-Old-Kingdom evidence. The Old-Kingdom pottery contexts can partly be associated with the tomb itself. Some of these finds were the remains of the tomb equipment and offerings, mostly found in the substructure and damaged by ancient tomb robbers. Other pottery contexts come from the superstructure of the tomb, namely from its core. The outer walls of the tomb and the walls of the chapel and serdab were built of local limestone blocks and cased on the outside with fine white limestone. The inner areas between the core walls were filled with a mixture of pebbles and pottery; the latter mostly comprised small and tiny sherds of rough pottery, but many complete beer jars and bread moulds were found in the core fill as well. This core fill was very compact, strong and stable and it was probably cheap and easy to obtain for the builders. Some of these vessels may have been related to the construction of the tomb and its builders' rations, but the majority probably constituted discarded refuse from earlier ceremonies at the necropolis collected by Khuwy's builders in the tomb's surroundings. A similar practice has been recorded in other tombs of the Fifth Dynasty, for instance in the tombs of the members of the Fifth-Dynasty royal family at Abusir (Verner – Callender 2002: 38 and figs. B4, B8 and B9; Krejčí – Arias Kytmarová – Odler 2015: 29, 37–38). The pottery finds from the tomb core are still being studied and their full evaluation will provide a *terminus post-quem* for the dating of the tomb construction.

THE INSCRIBED POTTERY FROM THE CORE FILL

The pottery finds from the core fill of the tomb of Khuwy include a group of sherds that bear inscriptions. These sherds are of a different character from most of the fill because they come from finer types of ceramic vessels. They were found in a small area of the core situated to the west of the false-door chamber and north of the serdab (excav. no. MSE1-F149-2019) together with numerous fragments of animal bones; these were undoubtedly discarded in this part of the core at some point during the construction of the tomb. Some additional inscribed sherds have been identified among pottery from another context (excav. no. MSE1-F50-2019), which comes from the same general area but was collected at a higher level, associated with Late-Period finds (fig. 1). A detailed analysis of these finds can help us determine whether the inscribed pottery was a remnant of the offering rituals performed during the tomb construction or it was included in the core fill of the tomb as refuse. These finds can be studied from two perspectives, namely the analysis of the pottery and the analysis of the texts, the combination of which provides a more complete picture of Khuwy's tomb and its builders.

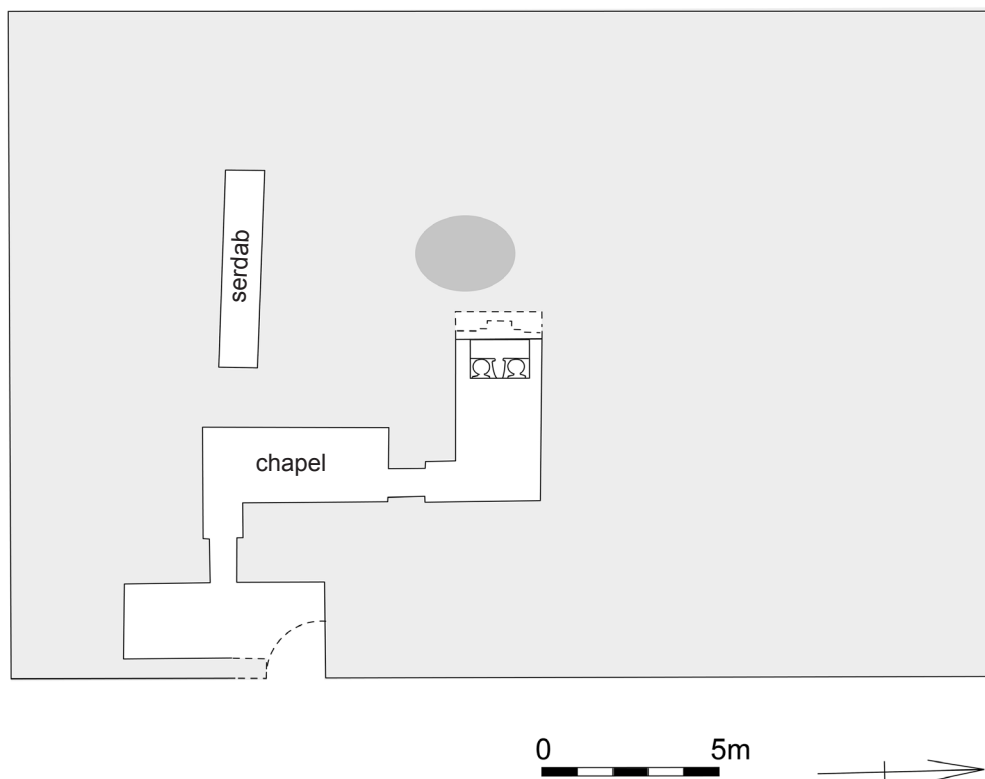


Fig. 1 A plan of the superstructure of Khuwy's tomb with the darker-marked area showing the place of the discovery of the inscribed pottery fragments (drawing Djedkare Project, Hana Vymazalová)

POTTERY-RESEARCH METHODOLOGY

The inscribed sherds collected from the core fill of Khuwy's tomb were cleaned with a brush to avoid losing the ink texts by washing. The fabrics were examined by means of a lens in order to identify fresh sherd breaks, which make it possible to determine the type of fabric. The fabrics were then described and classified according to the Vienna System (Nordstrom – Bourriau 1993: 168–187). All of the extant inscribed sherds were photographed and those that show a complete profile of a vessel were selected for drawing. This study aims to describe the typology, fabrics and functions of the vessels from which the inscribed sherds came.

THE MATERIAL AND TYPOLOGY

The studied group of inscribed pottery sherds included sherds that were composed of several fragments (see, for instance, fig. 2), while others cannot be directly joined. All of these finds have been dated to the Old-Kingdom period according to their type, clay, surface treatment as well as Old Hieratic writing.

All of the inscribed pottery sherds are rather small and, despite the careful collection of the finds during the archaeological work, they constitute only small parts of vessels. This seems to indicate that only sherds, not entire vessels, were discarded in the core fill.

The collected inscribed sherds are small and the material does not comprise any fragments of rims and bases, only those of the body and neck of the vessels. On the basis of comparative material, however, the vessel types can be determined with some degree of confidence: the majority of the inscribed sherds seem to have belonged to medium-sized storage jars (21 sherds, 55 %), whereas the rest probably came from large jars (17 sherds, 45 %).



Fig. 2 A sherd composed of several pottery fragments from the core of Khuwy's tomb (left) that came from a medium-sized storage jar comparable to the type attested in the tomb of Ptahshepses (C1) at Saqqara (right) (photo and drawing Djedkare Project, Petr Košárek, Nermeen ABA Yazeed, Hana Vymazalová)

These vessels are mostly made of Marl C fabric, which applies to 19 sherds (50 %), followed by Nile B2 fabric – 14 sherds (37 %), then Nile B1 – 4 sherds (10.5 %), and at last 1 sherd (2.5%) made of Marl A3. The surface of all the sherds was coated with a slip layer before writing was applied; one sherd (Kh75-2022) shows writing applied over an incised pot mark made before firing.

In the majority of the cases, the Old Hieratic inscriptions (discussed below) were written in black ink on the vessel body (30 inscribed sherds – 79 %), although some sherds include writing in red ink (8 sherds – 21 %). The ink colours were probably chosen based on the vessel-surface colours; the vessels with cream slip on the outer surface bear black and red writings, while the vessels with red and white slip show only black writings.

Of the total of 38 sherds, 21 sherds seem to have belonged to nine vessels, each represented by two to three fragments which cannot be joined directly together but show the same type of fabric, type of vessel, surface treatment, and writings. For instance, the sherds Kh72, Kh73 and Kh74 come from one storage jar made of Nile B2 clay. Similarly, the sherds Kh62 and Kh82 come from one large storage jar of Marl C clay, and Kh60, Kh79 and Kh80 belonged to one medium storage jar of Nile B1 clay (fig. 3).



Fig. 3 Three sherds (Kh60, Kh79 and Kh80) belonging to the same vessel (photo Djedkare Project, Petr Košárek)

The remaining 17 sherds did not belong to these nine vessels, and each probably represented a different pot. They show the same types of vessels and were made of the same types of clay, but they differ from the nine vessels in size (thickness), surface treatment, exact fabrics (inclusions in the clay), hardness, homogeneity, the degree of firing and the colour of the writing. Therefore, the material may have represented up to 26 different vessels (*table 1*).

Vessel No.	Type	Fabric	Inscription	Sherd No.	Excavation No.
1	Large storage jar	Nile B2	Black ink	Kh72	MSE1-F149-2019
				Kh73	MSE1-F149-2019
				Kh74	MSE1-F149-2019
2	Large storage jar	Marl C	Black ink	Kh62	MSE1-F149-2019
				Kh82	MSE1-F149-2019
3	Large storage jar	Marl C	Red ink	Kh55	MSE1-F149-2019
				Kh59	MSE1-F149-2019
				Kh78	MSE1-F149-2019
4	Medium storage jar	Nile B1	Red ink	Kh60	MSE1-F149-2019
				Kh79	MSE1-F149-2019
				Kh80	MSE1-F149-2019
5	Medium storage jar	Nile B2	Black ink	Kh69	MSE1-F50-2019
				Kh91	MSE1-F149-2019
6	Medium storage jar	Nile B1	Black ink	Kh56	MSE1-F149-2019
				Kh70	MSE1-F50-2019
7	Medium storage jar	Marl C	Black ink	Kh57	MSE1-F149-2019
				Kh84	MSE1-F149-2019
8	Medium storage jar	Marl C	Black ink	Kh64	MSE1-F149-2019
				Kh81	MSE1-F149-2019
9	Medium storage jar	Marl C	Black ink	Kh66	MSE1-F149-2019
				Kh67	MSE1-F149-2019
10	Large storage jar	Nile B2	Black ink	Kh76	MSE1-F149-2019
11	Large storage jar	Nile B2	Black ink	Kh86	MSE1-F149-2019
12	Large storage jar	Nile B2	Black ink	Kh87	MSE1-F149-2019
13	Large storage jar	Nile B2	Black ink	Kh88	MSE1-F149-2019
14	Large storage jar	Nile B2	Black ink	Kh90	MSE1-F149-2019
15	Large storage jar	Nile B2	Black ink	Kh92	MSE1-F149-2019
16	Large storage jar	Marl C	Black ink	Kh54	MSE1-F149-2019
17	Large storage jar	Marl C	Black ink	Kh61	MSE1-F149-2019
18	Large storage jar	Marl C	Black ink	Kh65	MSE1-F149-2019
19	Medium storage jar	Marl A3	Black ink	Kh58	MSE1-F149-2019
20	Medium storage jar	Marl C	Red ink	Kh63	MSE1-F149-2019
21	Medium storage jar	Marl C	Black ink	Kh68	MSE1-F149-2019
22	Medium storage jar	Marl C	Black ink	Kh75	MSE1-F149-2019
23	Medium storage jar	Marl C	Red ink	Kh77	MSE1-F149-2019
24	Medium storage jar	Marl C	Black ink	Kh83	MSE1-F149-2019
25	Medium storage jar	Nile B2	Black ink	Kh85	MSE1-F149-2019
26	Medium storage jar	Nile B2	Black ink	Kh89	MSE1-F149-2019

Table 1 Overview of the 26 vessels identified from the sherds with hieratic inscriptions

The finds from the lower level of the core fill of the tomb (excav. no. MSE1-F149-2019) included 36 of the inscribed sherds studied. Only one sherd was made of Marl A3 fabric (Kh58), and it most likely belonged to a medium-sized storage jar (fig. 4). Similar examples of fabrics have been identified in storage jars found in the substructure of Khuwy's tomb (Aba Yazeed 2019: 10). The type has an ovoid body with a medium-sized neck and a flat base. A parallel close to this type has been known, for instance, from the burial chamber of Nefermin in the tomb of Duaptah at Abusir South (Arias Kytarová 2016: 118–119, fig. 15) as well as from the sun temple of Weserkaf in the north of Abusir (Arias Kytarová 2016: 119).



Fig. 4 The inscribed sherd no. Kh58 from a medium-sized storage jar of Marl A3 fabric (photo Djedkare Project, Petr Košárek)

Another group of sherds (19 pieces), made of Marl C, comes probably from ovoid-shaped jars with a pointed base and parallels to this type of vessel come from the tomb of Werkaure in Abusir (Arias Kytarová 2014: 122, fig. 4.20, no. 194.AC26.09) and from the tomb of the priest Ptahshepes in Saqqara (Aba Yazeed 2023: 18), both dated to the middle and the second half of the Fifth Dynasty.

Most of the inscribed sherds coming from this context belong perhaps to medium-sized storage jars made of Marl C. Two examples of this type have previously been discovered in the material from the substructure of Khuwy's tomb. This type of vessel is characterised by a medium-sized neck with an ovoid body and a pointed or a flat base (Aba Yazeed 2019: 10). Similar examples of Fifth-Dynasty date have been known from Abusir (Kaiser 1969: fig. I, no. 6), Abusir South (the anonymous tomb AS 33, see Arias Kytarová 2010: 91), and Giza (Reisner 1931: fig. 67, no. 5; Reisner – Smith 1955: fig. 82, nos. 14–2–120 and 12–10–45).

Two inscribed pottery fragments have been collected at a higher level of the debris to the west of the false-door chamber of Khuwy's chapel (excav. no. MSE1-F50-2019), namely to the west of the pillaged stone tomb (MSE1-F15-2019) and to the south of the pottery jar with an infant burial (MSE1-F55-2019) dated to the Late Period (Vymazalová *et al.* 2021). These pottery finds undoubtedly came from the upper level of the core fill of Khuwy's tomb, which was disturbed during the burial activities in the Late Period. Importantly, two sherds from this context seem to have belonged to the same vessels as two sherds from the lower level according

to their fabric, surface treatment, hardness, compactness and wall thickness. The fragments come from two medium jars with red slip on the external surface, made of Nile B2 fabric (Kh69) and sandy Nile B1 fabric (Kh70); these fragments belonged to the same vessels as two fragments (Kh91 and Kh56) coming from the lower-level context (MSE1-F149-2022) (fig. 5). Even though these fragments cannot be directly joined, they probably belonged to the same two vessels, thus confirming the same origin of both ceramic contexts in the tomb core fill.



Fig. 5 The inscribed sherds nos. Kh69 and Kh91 coming from a single vessel but two different contexts within the core of the tomb (photo Djedkare Project, Petr Košárek)

INSCRIPTIONS

The texts cover the exterior surfaces of the vessels, without any text being attested on the internal surface in this material. The writings were applied mostly vertically, less frequently horizontally, depending on the shape and size of the vessel; the vertical writings can be found on tall jars, the horizontal writings on large and wide vessels.

It is well attested in ancient Egypt that scribes kept large pieces of broken pottery vessels and stone chips on hand to use them as the writing material in the form of ostraca. In such cases, fragments from the same vessel could have been used by different scribes for a variety of messages on different days (Caputo 2020, 49). Such ostraca were “prefabricated” by the scribes (Caputo 2020, 50–51), who often cut these sherds into round and rectangular shapes (Caputo 2020, 51). The finds from the core fill of Khuwy’s tomb, however, indicate that these were not ostraca but rather jar docket fragments, accidentally fragmented after the vessels were used, because their edges are natural breaks rather than reshaped. Since these vessels were all storage jars, all of them almost certainly contain the same types of texts, which probably concern the content of these vessels.

The jar-docket inscriptions have revealed fragmentary but still valuable information. They include the remains of dates, names, suppliers and perhaps also the identification of offerings, and occasionally also some longer texts. Since the documented jar docket fragments are only partly preserved, none of the inscriptions is complete, which complicates the full interpretation of these finds.

The cartouche of Isesi can be found on two fragments, but only partly preserved. It occurs on a tiny fragment with no other writing (Kh69; fig. 5) and on a medium fragment, where it probably constitutes an incompletely preserved personal name (no. Kh55). Since the material comes from Djedkare's royal cemetery, the cartouche with this king's name is yet another confirmation of the dating of the pottery to his reign or the following period.

The dates in the jar-docket inscriptions most likely refer to the time of the packing and delivery of offerings. Even though our material does not contain any complete date, it is still possible to draw some preliminary conclusions. We can identify the month, season or day on several fragments, but no date is preserved in its complete form (e.g. Kh56, Kh57, Kh60 (see fig. 3), Kh77, Kh82, Kh87, Kh89, Kh92). These fragments show all three seasons, *šmw*, *pṛt* and *3ḥt*, proving that the offerings were not associated with a single occasion or event. One small fragment (Kh56) seems to mention the festival of Thoth together with month 1, but it does not contain any other preserved text (fig. 6).

Three (maybe four) fragments feature dates referring to the years of the cattle count. These are particularly interesting for our study. The year of the 7th occasion of the cattle count is attested on one or two fragments (Kh55 and possibly also on Kh63), and the year of the 10th occasion of the cattle count occurs twice (on Kh76 and Kh90) – but in one case the fragment is broken immediately after the numeral, which may thus be incomplete (fig. 6). The dates on the extant fragments are not directly related to the reign of any king, but the archaeological context suggests their association with the end of the Fifth Dynasty. One of the fragments with reference to the 7th cattle count contains also a cartouche of Isesi (no. Kh55), which is not a part of the date itself but is still indicative for dating. The construction of Khuwy's tomb may be dated to the reign of Djedkare, who is the only Fifth-Dynasty king with such high cattle-count dates attested in our evidence (see Verner 2006a: 139–142). Therefore, the dates on the inscribed pottery fragments most likely refer to Djedkare's reign. According to the traditional interpretation of the biennial cattle count in the Old Kingdom, these dates of the 7th and 10th cattle count may refer to the 14th and 20th years of the reign. Nevertheless, with



Fig. 6 The inscribed sherds Kh90 (left) showing the 10th cattle count date and Kh56 (right) referring to the feast of Thoth (photo Djedkare Project, Petr Košárek)

irregular (non-biennial) cattle counts, earlier years of reign would be more probable (for the cattle count in the Old Kingdom, see, for instance, Verner 2006a: 124).

Four fragments of large and medium Nile-B2 storage jars (Kh76, Kh86, Kh87 and Kh85) feature the name of the temple of Ptah (fig. 7), most probably referring to the source of the offerings that were stored in these vessels. One of the fragments (Kh87) mentions beef fat (*ʕd*), while the other fragments do not contain any reference to products. It is worth mentioning that the temple of Ptah is well attested in the Abusir papyrus archives as one of the suppliers of the pyramid complexes of earlier-Fifth-Dynasty kings (Posener-Kriéger – Verner – Vymazalová 2006: 382; Vymazalová 2006; Verner 2014: 119–124). According to those records, the temple of Ptah sent a large quantity of bulls and other products to the Abusir pyramid complexes, most probably during festivals (see also Vymazalová *forthcoming*). In addition, the inscription in Persen’s tomb at Saqqara mentions the Ptah temple as a source of offerings for the king’s mother Neferhetepes, further confirming that the temple at Memphis was one of the suppliers of royal funerary cults, and through them of non-royal tombs as well (for the inscription, see Urk. I: 37.10–15; Roeder 1913: 22). The discussed evidence on the jar docket fragments found in the core fill of Khuwy’s tomb may thus provide yet another reference to festival offerings.

The content of the pottery jars that bear these jar docket fragments is naturally not preserved, but one small fragment features the word *dbb*, “figs” (Kh61; fig. 7). Even though no further textual context has survived on this piece, it may be assumed that this vessel carried offerings of figs. Such offerings are not attested in the texts from the royal complexes in Abusir, but they do appear on a regular basis in the Old-Kingdom offering lists, including the list in Khuwy’s tomb (Vymazalová 2022: 499 no. II/32, 501).

DISCUSSION

Most of the inscribed sherds discovered in the core fill of Khuwy’s tomb come from fine storage jars of medium or large size. These types of vessels are among the typical finds in



Fig. 7 The inscribed sherds KH61 (left) featuring the word “figs” and Kh85 (right) referring to the temple of Ptah (photo Djedkare Project, Petr Košárek)

the funerary contexts of the Old-Kingdom cemeteries. The above-mentioned typological parallels are attested in elite tombs at Giza, Abusir and Saqqara, indicating a close association of this material with the tomb equipment and funerary cults of Old-Kingdom officials. Some examples have been known from the core fill of Old-Kingdom tombs, similarly to our material. Less evidence is available on pottery finds from royal complexes in general (see, for instance, Bárta 2006).

Parallels of inscribed pottery fragments, namely jar docketts, have been documented, for example, in the pyramid complex of King Raneferef at Abusir (Verner 2006b: 271–288). These constitute a good comparative material for our evidence. Moreover, they come from the king's funerary temple, thus attesting to the funerary cult of the deceased pharaoh. The documented jar docketts from Raneferef's pyramid complex were fragments of fine red-ware pottery, sometimes with red slip and/or white coating, bearing texts written in black ink (Verner 2006b: 271–283). These jar docketts provide information about the offerings that were delivered to Raneferef's pyramid complex for his funerary cult (Verner 2006b: 286–287). These included the offerings of meat and fat sent from the slaughterhouse of Sahure's palace (Verner 2006b: 283–286). Besides the ink writings, also some engraved marks are attested in this group of materials, referring to phyle sections and measures (Verner 2006b: 273–276 nos. 8–9, 13, 18, 278–279 nos. 26, 27, 29, 30, 32, 281 nos. 41, 42, 282 nos. 44, 46, and the summary on pages 287–289). The jar docketts from Raneferef's pyramid complex constitute a valuable source of evidence showing an economic connection between one king's funerary cult and another king's palace slaughterhouse.

Unlike the examples from Raneferef's pyramid complex, which come from the king's funerary temple and can undoubtedly be associated with his funerary offerings, the jar docketts in Khuwy's tomb were part of the material used to fill the core of the tomb during its construction and thus during Khuwy's life. Even though some pottery in tomb cores may be indicative of the ceremonies and offerings conducted during tomb construction (see, for instance, Arias *forthcoming*), this seems highly unlikely for the jar docketts from the core of Khuwy's tomb. The very fragmentary state indicates that the sherds were thrown into the core as individual fragments, not as parts of entire vessels. In addition, all of these sherds were found in the same general area in the core, indicating a single cumulative, not gradual or sequential, deposition. Therefore, they do not seem to be parts of a deposit placed in the core during the construction of Khuwy's tomb but rather can be understood as refuse materials that were used by Khuwy's builders together with a large number of mostly rough-ware pottery. The jar docketts found in this tomb core thus seem to have been refuse from the necropolis used by the builders as a convenient and available filling material. It seems likely that Khuwy's builders had collected this material at Djedkare's royal necropolis and that the jar labels come from offerings delivered to another monument predating the construction of Khuwy's tomb.

Khuwy's tomb is tentatively dated to the late stage of Djedkare's reign or the early reign of Unas (Megahed – Vymazalová 2019: 46). Therefore, the dates attested on these jar labels, the 7th and 10th years of the cattle count, probably refer to Djedkare's own reign. Two of the inscriptions contain this king's name in the form of Isesi's cartouche. However, the name of his pyramid complex is not attested in our material, and nothing indicates any connection between the king's funerary monument and these jar docketts. It is possible that the

cartouche of Isesi on one of our fragments was part of a name. It is interesting to note that immediately south of Khuwy's tomb, the tomb of the king's eldest son Isesiankh is situated (Megahed 2023). Isesiankh's tomb can be safely dated to Djedkare's reign, because the tomb owner was the heir to the throne but never became king. Therefore, Isesiankh's funerary cult began to be performed during the king's reign, and it is not unlikely that the offerings sent to the tomb of the royal heir included some offerings sent by the king as well as by the temple of Ptah. The very close proximity of the two tombs of Isesiankh and Khuwy, the time overlap between the funerary cult in the former tomb and the construction of the latter tomb, as well as the cartouche with the name Isesi on one of the jar docketts may all point to Isesiankh's tomb as a possible recipient of storage jars with offerings, the sherds of which were later cleaned away and used by Khuwy's builders to fill the core of his tomb. Even though this is a mere hypothesis at the moment, a full analysis of the pottery finds from the core of Khuwy's tomb and their subsequent comparison with the material from Isesiankh's tomb which is yet to be studied, will hopefully provide further clues as to the origin of the discussed jar docketts.

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Hana Vymazalová

Czech Institute of Egyptology, Charles University; hana.vymazalova@ff.cuni.cz

Nermeen Aba Yazeed

Abu Rawash Inspectorate, Ministry of Tourism and Antiquities; nermeen.abayazeed@gmail.com