A Brief Reflection on the Two Terms \( d\text{d}w \) and \( w\text{h}y \)

التعليق على الكلمات الدالة على \( d\text{d}w \) و \( w\text{h}y \)

Sherine el Menshawy* 

ملخص:

يهدف هذا البحث إلى التعليق على الكلمات الدالة على القاعات الكائنة في عمارة القصور المصرية القديمة وخاصة \( d\text{d}w \) و \( w\text{h}y \). وسوف يتبع ذلك مناقشة للكلمتين مع دراسة تحليلية. وقد خلصت الدراسة إلى أن الكلمتين \( w\text{h}y \) و \( d\text{d}w \) تشيران إلى قاعات أو غرف في القصر الملكي للاتصال بالعامة؛ حيث تميزت بالخصوصية.
The aim of this paper is to reflect on two terms indicting halls within the Ancient Egyptian palace architecture, namely ‘DAdw’ and ‘wAxy’. This will be followed by discussion and analysis.

First: The ‘DAdw’

The ‘DAdw’ is a term usually translated as ‘audience-hall’. In Old Kingdom texts, this term occurred in the Stela of ‘WtA’, who was a leather worker of the king. Also a false door presented to ‘Hvfw-’nh, the Overseer of Singers of the Great House and Overseer of Flutists, bears an inscription emphasising the fact that this false door was made for him by the order of the king and under his supervision. The inscription on the southern post reads: ‘made beside the king himself upon the pg of the DAdw, while His Majesty, looked daily in the course of every day’. On the northern post, the text reads: ‘His Majesty did this for him in relation to his state of imh before His Majesty, while he was alive on his feet’.

The ‘DAdw’ is also mentioned in the reign of Sahure on the false door of ‘Ny-’nh-Shtm from Saqqara, Cairo 1482, which was given to him by the king. The speech reads:

‘The chief physician, Ny-’nh-shtm spoke before His Majesty: ‘May this your ka, beloved of Re, command that there be given to me a false door of stone for my tomb’. His Majesty caused that there be brought for him two false doors from Tura (R‘-3w) of stone, that they be laid in the DAdw of the house (called) ‘Sahure-shines-with-crowns’, and that two ‘great chiefs of craftsmen’ and a workshop of craftsmen be assigned on them. The work on them was done beside the king himself. The stonework happened every day. There was an inspection of that which was done on them in the stp-s3 daily. His Majesty had painting-materials put on them and had them painted in blue’.

The ‘DAdw’, then, is referred to as part of a place called ‘hwr Sih-wi-R’ ‘Sahure-shines or appears with crowns’. Junker argued this to be the name of the city residence.

The ‘DAdw’ is also mentioned in the building inscription of Senusert I, called the Berlin Leather Roll (P.Berlin 3029). The king calls for the assembly of his courtiers, in a hall, to hear him express his desire to found a temple. There happens the appearance of the king before his courtiers. The text reads:

‘Year 3, third month of the inundation, day 8, under the Majesty of the King of Upper and Lower Egypt, Kheperkare, the son of Re, Senwosret I, the justified, may he live forever and ever. The king appeared in the double crown; a sitting took place in the DAdw, a consultation with his followers, the friends of the palace, L.P.H, and the officials of the private apartment. Commands at their hearing, a consultation for their instruction’.

Also, a granite portal, consisting of two jambs and a lintel, called ‘DADAw Imn-m-HAt’ was found at Ezbet Halmi (Tell Qirqafa). The inscription on the stone indicates that Amenemhat I constructed this building and later on, Senusert III renewed it. A fragment belonging to this building reads: ‘the doorway, which belongs to the audience-hall of the palace of Amenemhat (I)’. Szafranski translated the statement in this way on the basis that he accepted the meaning of DADAw as ‘audience hall’.

A fragment belonging to this building reads: ‘the doorway, which belongs to the audience-hall of the palace of Amenemhat (I)’. Szafranski translated the statement in this way on the basis that he accepted the meaning of DADAw as ‘audience hall’.

The word ‘DAdw’ also appeared in the New Kingdom in the stela of Ahmose I and Tetisheri which records the king’s determination to erect further mortuary buildings for his grandmother, queen Tetisheri. The text reads:

‘Now, it came to pass that his Majesty sat in the DAdw the King of Upper and Lower Egypt, Nebpehtire, son of Re, Ahmose I given life, while the hereditary princess, great in favour, king’s daughter,