

(3) variations in the spellings that are characteristic of given genres and the result of Amennakhte’s deliberate choice.

As a first illustration, one may examine the variation found within substantives.⁶⁹ If we exclude some marginal cases, such as the variation between  (TA, 3.11) vs  (sg/pl systematic; *passim*), there is only one example of apparently unmotivated variation in the literary texts (143 lexemes; thirty-three occur in two texts or more [23 per cent]) and one example in the documentary texts (172 lexemes; thirty-two occur in two texts or more [18.6 per cent]):

- *imw* ‘boat’  (T1L, 2; similar in other witnesses of T1) vs  (T3, 5);
- *šgr* ‘wooden ?box?’  (TB, v° 5.15) vs  (TB, v° 5.11), certainly due to a lexical borrowing.⁷⁰

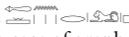
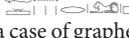
Except for these two cases, the spellings of the substantives are overwhelmingly regular. This phenomenon may be illustrated with three types of motivated variation at the graphemic level.

1. Number

The singular vs plural number is spelled consistently (even when quite infrequent ‘orthographies’ are used for the plural). For example, *s.t* ‘place’ is written  (both in literary and documentary texts) and the two occurrences of the plural are written the same way:  (TA, r° 4.10 and TB, r° 4.4; another occurrence of this spelling is P.Anastasi IV, 4.9 (= LEM 39.5)).

2. Feminine writings

⁶⁹ Proper names have been excluded here.

⁷⁰ See Janssen (1975, 200; 2009, 84), who does not acknowledge the spelling with  *h3*. The alternation between  *l* (Wb. i, 208.11) and  *inr* (Wb. i, 97–8) is probably not to be considered as a case of graphemic variation within TB between a syllabic and an older spelling. Indeed, both lexemes are attested in Coptic, respectively $\alpha\lambda$ ‘pebble, stone’ and ωNE ‘stone’ (see Černý 1976, 4 and 228). The difference in the meaning of each word, however, is not self-evident in TB. In the same context, compare: *hr ptr, kβ PN, hn’ PN₂ l* ( *hr tbn n p3 is n Wsir PN₃* ‘but look, PN₁ and PN₂ removed a stone on the top of the tomb of the Osiris PN₃’ (r° 4.4–6); *hr ptr=tn β s.t-‘h’* ( *n βty PN hr β s.t-in inr* ( *‘but you have seen (i.e. you are aware of) the position of the vizier PN regarding the removing of stones’ (r° 4.10); di 3-n-is.t PN, p3y=i it, rmt r in(.t) inr im=s* ‘the chief of the gang PN, my father, appointed someone to remove stones therein’ (r° 4.11). Additionally, the phrase *in l* (parallel to *in inr* in TB) appears in another document related to the violation of a tomb: *ptr n={tw}tn r in l im=f r-bnr* ‘pay attention, youpl, not to remove stones therefrom to the outside’ (Block Edinburgh Society of Antiquities 912.3 [DZA 21.900.630]) and, judging from Crum (1939, 3–4), the meaning ‘hail stone’ is still well attested in Coptic for $\alpha\lambda$. It is worth noticing here that, besides other occurrences in the Ramesside period (P.Anastasi I, 23.3; 24.2; P.Mag.Harris, 4.7; O.Cairo CG 25651 v° 2.2–2.3; O.DeM 1038, v° 3, probably written by the *idnw* Hay who was a contemporary of Amennakhte, see Dorn (2009, 77; 2011, 190–1)), sometimes related to Tomb Robberies (PBM EA 10052, v° 14.4–5: *mtw=tw gm.t=i iw dgs(=i) p3y l m rd=i, iw=f r tp-ht* ‘if one discovers that I trampled this stone with my foot, I will be impaled’; Block Edinburgh Society of Antiquities 912.7 [DZA 21.900.640]), it occurs in the letter possibly written by Amennakhte on the verso of P.Turin 1879 (i, 2.4; see Hovestreydt (1997) and here n. 59).