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A NEW OLD KINGDOM *imy-r ʿ(ɔw)* FROM THE MEMPHITE REGION. RESULTS FROM A SURVEY AT A SITE IN THE SOUTH SAQQARA DESERT

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In 1997, a team from the Section of Egyptology of the *Institut d'Estudis del Pròxim Orient Antic (Institute for Ancient Near Eastern Studies)* of the *Universitat Autònoma de Barcelona*, formed by the authors and by Mrs. Francesca Berenguer, carried out a brief survey at a site located in south Saqqara, approximately 4km south-west of the step pyramid. It seemed to be a noble tomb of the Old Kingdom. After the survey, the site was partly destroyed due to a robbery and as a result of that the excavation project had to be abandoned. The results from the survey, however, seemed to us important enough to be published. We are indebted to Dr. Zahi Hawass, who kindly allowed us to publish these results, and to Mr Mohamed Hagrass, who was the Director of the archaeological area of Saqqara when we did the survey.

I. Archaeology

The following is the report of the archaeological survey.

The site is located in south Saqqara, 3km west from the pyramid of Djedkare Isesi (Fig. 1). It lies upon a hillock (Figs 2a, 2b), where architectural remains are scattered over an area of 40.5 x 25m. Because the ground is uneven, the place where the accumulation of remains is larger, that is to say, the SW quarter, can be divided into two areas:

a) The SW-W area measures 5.4 x 6.2m and contains limestone blocks (or fragments), both inscribed and non-inscribed, as well as shards of pottery.

b) The SW-E area measures 6.6 x 5.7m and contains limestone blocks (or fragments), one of them carved with part of both an inscription and a figurative motif. Outside the limits of this area, fragments of angular-shaped blocks can be seen.

Therefore, the archaeological material is very similar in both areas, the sole difference being the absence of pottery in the SW-E area.

By comparison with the south-western areas, in the northern and south-eastern sides of the hillock only a smaller amount of archaeological remains lies on the surface; there are nevertheless some fragments of granite scattered over the northern area.

The most widespread material is limestone (Figs 3, 4, 5). Three types of blocks can be distinguished:

1) Rectangular blocks are the most abundant. Most of them are approximately 25-35cm both deep and wide x 70-110cm long, and are very regular in shape. Some of them, however, are less deep: 15-20cm.

2) 'Panel' blocks are also abundant. They are likewise very regular in shape and are about 20-30cm deep x 40-50cm both wide and high.

3) Angular-shaped blocks of large size (Fig. 6).

All this material shows extensive damage, because of weathering and wind erosion. However, some rectangular and square blocks preserve fragments of inscriptions or figurative motifs (see below, II):

a) A rectangular block from the SW-W area bears a hieroglyphic inscription only partly preserved and carved in hollowed relief (see below: II, epigraphic fragment 1).

b) A fragment of a rectangular block from the SW-W area bears some badly preserved signs of another inscription carved in hollowed relief (see below: II, epigraphic fragment 2).

c) A little fragment of a rectangular block from the SW-W area shows a foot and, in front of it, the lower end of a vertical line (a text frame-line?), both carved in hollowed relief (Fig. 7).

d) A half 'panel' block from the SW-E area shows a fragment of both a hieroglyphic inscription and an iconographic motif, carved in bas-relief (see below: II, epigraphic fragment 3).

The texts and images are cut into a preparation layer (possibly tafl plaster), that fell off long ago at some points, where the signs are hardly visible (though traces of the strokes sometimes remain, they are far too weak).

Apart from limestone, the recording of fragments of granite must be emphasized, since this material is always associated with wealthy monuments (Fig. 8).

The pottery is accumulated in the southern part of SW-W area. Three different types of pottery can be distinguished, depending on shape and technology:

1) Shapeless fragments of medium and large-sized ware vessels, of red colour in both inner and outer sides, made of coarse clay mixed with fine-grained hardeners. They are neither slipped nor decorated.

2) Shards made of fine clay mixed with fine-grained hardeners, showing traces of red slip on the inner side and white slip on the outer. The fragments collected (mouths, bottoms and handles) belong to small-sized ware vases, and some of them are even decorated with incised geometric patterns.

3) Shards of small and medium-sized ware vases made of fine clay, of red colour on both sides and containing fine-grained hardeners.

None of these fragments of pottery can by itself help to date the site (neither in general nor specifically).

The sort of material which can be seen in the surface of the SW quarter of the site may correspond to very different parts of a specific building, so that we can hardly say anything about its nature and structure. There are clear traces of tomb robbing and digging up. In fact, large-size round holes, filled with loose sand carried by the wind, are visible (Fig. 9). The material is therefore turned over and scattered to a great extent and this makes the interpretation of the site difficult. Possibly, the SW area corresponds to the building and the rest of the site is formed by the dispersed material. The shape and size of the limestone blocks (which fit well into type W of Reisner's typology of the walls of the Old Kingdom mastabas in Giza,[1] i.e. the steeply sloping walls comprised of large scale limestone coating blocks), the epigraphy and the iconography suggest that we are dealing with a large noble tomb, probably a mastaba. But we cannot rule out the possibility that there is more than one structure (however, we don't think on *tombes à four*, characteristic of this period in this area, because of the total absence of mudbrick). Regarding the date of the site, archaeological evidence, epigraphy and iconography combined suggest a general chronological setting which goes from the middle to the end of the Sixth Dynasty.

1 G. A. Reisner, *A History of the Giza Necropolis* (Cambridge, 1942), I , 39-56.

II. Epigraphy and iconography

During the survey, we could observe and record brief but significant epigraphic and iconographic fragments. The epigraphic material consists of three hieroglyphic sequences carved on limestone blocks. They record some of the titles of the nobleman buried here, as well as one title and the name of someone who is probably his wife. The inscription which refers to that lady lies on the same block on which an iconographical fragment is carved: a part of the well known topic of the nobleman hunting or fishing in the marshes, which is characteristic of the court mastabas of the Sixth Dynasty (see below).

Epigraphic fragment 1 (Fig. 10)

Relief: hollowed; fine carving work.

Condition: fragmentary.

Length of the epigraphic sequence: 50cm.

Layout: signs arranged vertically, from right to left.

Text:

Transliteration: *...[smr wʿ]t(y) [ḫry-]ḥ[bt] imy-r ʿ(ɜw) imɜḫ[w]...*

Translation: *...sole friend, lector priest, overseer of Nubian auxiliaries (or mercenaries or foreigners or interpreters), revered one...*

Comments: The name of the owner of the mastaba, which certainly followed the title of *imɜḫw* and lay on another limestone block (which we could not record), is yet unknown. The most interesting thing in this stereotyped inscription is the presence of the title *imy-r ʿ(ɜw)*, a controversial one.[2] Gardiner[3] argues for a correspondence between the late-Egyptian stem *ɜʿʿ*, 'to talk a foreign language', and the old/middle-Egyptian word *ʿ(ɜw)*, which he renders as 'speaker of a foreign language' or 'interpreter'; so, the *imy-r ʿ(ɜw)* is the 'overseer of interpreters'. Read[4] attracts attention to a passage of the Book of the Dead in which Thot is called *ʿɜw tɜwy*, and states that the primary sense of the word *ʿ(ɜw)* was not 'interpreter' but 'scholar': 'It is quite in accordance with the laws of language -he writes- that a word meaning 'scholar' should come to be used in the specialised sense 'dragoman', 'interpreter', from which could arise the meaning 'speaker of a foreign language', and hence 'foreigner''. Both Erman[5] and Faulkner,[6] for their part, taking into account that the title *imy-r ʿ(ɜw)* occurs mainly at the frontiers or in reference to foreign expeditions, suggest 'caravan leader', giving a military sense to the literal 'overseer of interpreters'. Faulkner states that the *imy-r ʿ(ɜw)* is a specialist in desert travel and warfare, and that he replaces the *imy-r mšʿ* ('general') in conducting military or trading expeditions to Nubia or to the more southerly oases. Peet[7] and Fischer[8] take into consideration the medical title , 'physician of the Great House, interpreter of a difficult art', to state that *ʿɜw* must be rendered as 'interpreter', here with a metaphorical sense.

2 D. Jones, *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom (BAR International Series* 866), 2 vols (Oxford, 2000), vol. I, 73-74, num. 327; W. A. Ward, *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom* (Beirut, 1982), 13, num. 59.

3 A. H. Gardiner, 'The Egyptian Word for 'Dragoman'', *PSBA* 37 (1915), 117-125.

4 F. W. Read, 'Sense of the word ', *BIFAO* 13 (1917), 141-144. The quotation comes from pp. 143-144.

5 A. Erman, *Aegyptisches Glossar* (Berlin, 1904), 19. See also *Wb* I, 159, 9.

6 R. O. Faulkner, 'Egyptian Military Organization', *JEA* 39 (1953), 32-47 [34]. See also, Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1962), 39, 7-8.

7 E. Peet, 'A Further Note on the Egyptian Word for 'Dragoman'', *PSBA* 37 (1915), 224.

8 H. G. Fischer, *Inscriptions from the Coptite Nome (Analecta Orientalia* 40) (Rome, 1964), 27-30.

To Goedicke,[9] the word *ʿɜw* is to be translated as 'foreigner'. In fact, on the one hand, he reinterprets the medical title just quoted as 'foreign physician of the secret craft of the embalmer of the Great House', where *ʿɜw* is an epithet of the name 'physician' and not a name as well. On the other hand, 'we note –says Goedicke– the surprising fact that no instance is attested for the Old Kingdom where occurs as a title by itself; we have, on the other hand, a considerable number of instances of officials with compound titles, like *ḫrp ʿ* and, especially, *imy-r ʿ*. If we accept that *ʿ* means 'interpreter' it is strange that there should have been only higher ranks in an 'organization of interpreters', but no ordinary interpreter'. 'The graffito at Tomâs –he continues–, listing eight *imy-r ʿɜw*, would refer to an astounding gathering of *'interpreters' in one place, especially if one assumes that an 'overseer', by nature of his rank, is associated with a group of people whom he 'oversees'. To maintain the translation *'overseer of interpreters' in this inscription would require the assumption of a convention of 'interpreters' at Tomâs, which can hardly be considered seriously'. 'By taking *imy-r ʿ* as 'overseer of foreign (mercenary) troops' -he concludes- it becomes clear why we know the names only of 'overseers' of the *ʿ*, but never of a simple '.

Kanawati,[10] Roccati[11] and Ward[12] follow Goedicke, while Edel[13] and Hannig[14] prefer to return to 'Vorsteher der Fremdsprachigen'. Bell[15] and Chevereau,[16] starting from Goedicke's conclusion, interpret the title more precisely as 'overseer of Egyptianized Nubians' and 'chef des auxiliaires nubiens' respectively. According to Bell, the *ʿ(ɜw)* were the Egyptianized descendants of Nubian prisoners, specialized in border and desert military activities. The *imy-r ʿ(ɜw)* were their Egyptian overseers. In some contexts, however, the word *ʿ(ɜw)* can refer also to Egyptian interpreters.

What is clear is that the title *imy-r ʿ(ɜw)* is related to the borders, to foreigners and to military or trade activities outside Egypt or near the frontiers. This explains the provenance of the known mentions of the title. In the Old Kingdom, it occurs mainly in inscriptions reporting expeditions carved in Sinai (Wadi Maghara),[17] in Lower Nubia[18] or in the Wadi Hammamat,[19] in the tombs of the nobles of Elefantina who travelled to Nubia,[20] and in texts alluding to foreign expeditions, as the biography of Weni of Abydos.[21] On the other hand, this title is scarcely attested in the Memphite region. To the author's knowledge, we have only five mentions of it. One of them, however, occurs in the Dahshur decree of Pepi I,[22] so only four come from tombs and are related to specific noblemen (this contrasts with the more than 50 officials who bear the title in the peripheries).[23] They are Khuu, buried at Giza

9 H. Goedicke, 'The Title in the Old Kingdom', *JEA* 46 (1960), 60-64; Goedicke, 'An Additional Note on *ʿɜ* 'foreigner', *JEA* 52 (1966), 172-174. Con. J. Yoyotte, 'Le nome de Coptos durant la Première Période Intermédiaire', *Orientalia* 35 (1966), 45-58 [52-53].

10 N. Kanawati, *Governmental Reforms in Old Kingdom Egypt* (Warminster, 1980), 44.

11 A. Roccati, *La littérature historique sous l'Ancien Empire égyptien* (Paris, 1982), 203 ff.

12 Ward, *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, nums. 59 and 591.

13 E. Edel, 'Zwei neue Felsinschriften aus Tumâs mit nubischen Ländernamen', *ZÄS* 97 (1971), 53-63 [63].

14 R. Hannig, *Die Sprache der Pharaonen. Grosses Handwörterbuch Ägyptisch-Deutsch* (Mainz, 1995), 128-129.

15 L. D. Bell, *Interpreters and Egyptianized Nubians in Ancient Egyptian Foreign Policy. Aspects of the History of Egypt and Nubia* (Ann Arbor, 1976), 51 ff., 71-75, 187 n.1012.

16 P-M. Chevereau, 'Contribution à la prosopographie des cadres militaires de l'Ancien Empire et de la Première Période Intermédiaire', *RdÉ* 38 (1987), 13-48 [23-32]. Chevereau states: '«Chef des auxiliaires nubiens» / de préference à «chef des mercenaires», car les *iʿɜw* ne louaient pas leurs services à l'Égypte' (p. 23 and n. 21). D. Camus ('Deux classes particulières de *imy-r iʿɜw* sous la VIe dynastie d'après les inscriptions égyptiennes de Nubie', *CRIPEL* 12 (1990), 13-15) follows Chevereau.

17 *Urk.* I, 92, 113; PM VII, 339-342; Gardiner and T. E. Peet, *The Inscriptions of Sinai* (*EES 45th Memoir*), 2 vols (London, 1952-1955), I, pls VII, 13; VIII, 16; IX, 17; II, 61, 63-64; Roccati, *La littérature historique sous l'Ancien Empire égyptien*, num. 54.

18 *Urk.* I, 208-209; PM VII, 75; A. Weigall, *A Report on the Antiquities of Lower Nubia* (Oxford, 1907), 108-109, pl. LVIII; Roccati, *La littérature historique sous l'Ancien Empire égyptien*, num. 58.

19 PM VII, 329-330; G. Goyon, *Nouvelles inscriptions rupestres du Wadi Hammamat* (Paris, 1957), 53 (num. 19), 55 (num. 21), 60 (num. 26), 61 (num. 27); Roccati, *La littérature historique sous l'Ancien Empire égyptien*, num. 56.

20 QH 34-35. *Urk.* I, 120-135; PM V, 237; Edel, *ZÄS* 97 (1971); Roccati, *La littérature historique sous l'Ancien Empire égyptien*, nums. 42-43.

21 *Urk.* I, 98-110; PM V, 72; Roccati, *La littérature historique sous l'Ancien Empire égyptien*, num. 40.

22 Berlin, 17500. *Urk.* I, 209-213; PM III^2, 876; R. Weill, *Les décrets royaux de l'Ancien Empire égyptien* (Paris, 1912), 43-52 [45], pl. III, 1.

23 Goedicke, *JEA* 46, 62-63; Bell, *Interpreters and Egyptianized Nubians*, 51-56; Chevereau, *CdÉ* 38 (1987), 23-32.

or Saqqara,[24] Iny, buried at Saqqara,[25] Wedjau, buried at Dahshur,[26] and Kemmedu, whose false-door comes from Memphis.[27] Whereas the chronology of the first is not clear, the last three were buried during the Sixth Dynasty, and Iny and Wedjau more specifically during the reign of Pepi II. The interest of our record lies, then, in the fact that it is a new attestation in the Memphite necropolis of a title poorly documented there, undoubtedly because of the nature of the title itself.

As for the chronology of the title, it is recorded in four successive moments:

1) the Fifth dynasty: only one sure example, from the Wadi Maghara in Sinai (reign of Djedkare Isesi);[28]

2) the Sixth dynasty: most of the examples (reigns of Pepi I, Merenre and Pepi II);[29]

3) the First Intermediate Period: few examples (e.g. Ankhtify of Moalla);[30]

4) the Middle Kingdom: few examples (e.g. Sarenput I at Qubbet el-Hawa).[31]

So, archaeology, epigraphy and iconography (see below) make it clear that we are facing a late Old Kingdom tomb. It most likely dates from the reign of Pepi I onwards. If we take into account that two of the four sole noblemen who bear the title of *imy-r ʿ(ɔw)* in the Memphite region date to the reign of Pepi II (and that the chronology of the other two is imprecise but they do date to the late Old Kingdom), we could venture to propose this date for our site.

Epigraphic fragment 2 (Fig. 11)

Relief: hollowed; carving work of medium-quality.

Condition: highly fragmentary.

Length of the epigraphic sequence: 25cm.

Layout: signs arranged vertically, from right to left; on the left side, a faint vertical line frames the column.

Text:

Transliteration: *...imy-r pr [i]mɔ[ḫw]...*

Translation: *...steward, revered one...*

Comments: Part of the noble's (or noble's son?) titulature.

24 Recorded on a cone from Giza or Saqqara (British Museum, 199), dated by PM to the Fifth Dynasty, by Bell to the early Sixth Dynasty and by Goedicke to the reign of Pepi II. *Hieroglyphic Texts from Egyptian Stelae, etc., in the British Museum*, 8 vols.(London, 1911-1939), I, pl. 21, 67; PM III, 311; Bell, *Interpreters and Egyptianized Nubians*, 168 n. 832; Goedicke, *JEA* 46, 62.

25 British Museum, 1480. *Hieroglyphic Texts BM* I, pl. 40; Gardiner, *PSBA* 37 (1915), 125. Four more officials buried at Abu-Roash, Giza and Saqqara bear the title *ḫrp ʿ(ɔw)*, which, to Goedicke, is the antecedent of the *imy-r ʿ(ɔw)* title. In fact, these officials lived during the Fifth Dynasty (perhaps one of them during the Sixth), and the title disappears after them. These are the sole four mentions of this old title throughout Egypt, all in the Memphite region (Goedicke, *JEA* 46, 61-62; Bell, *Interpreters and Egyptianized Nubians*, 56-57; Chevereau, *CdÉ* 38, 33).

26 PM III², 892; J. de Morgan, *Fouilles à Dahchour*, 2 vols (Cairo, 1895-1903), II, 15, fig. 34.

27 Glyptothèque Ny Carlsberg, æin 1549. O. Koefoed-Petersen, *Les stèles égyptiennes* (*Publications de la Glyptothèque Ny Carlsberg* 1) (Copenhague, 1948), num. 6, pp. XIV, 4, 70, pl. 6. The false-door of another *imy-r ʿ(ɔw)*, Abebi (Cairo Museum, CG 1406), is of unknown provenance. Although its publisher (L. Borchardt, *Denkmäler des Alten Reiches*, I: *Text und Tafeln zu Nr. 1295-1541* (CGC) (Berlin, 1937), 68-69, pl. 18) points out Saqqara as possible provenance, according to Bell the titulary of Abebi "assures his connections with Southern Upper Egypt" (Bell, *Interpreters and Egyptianized Nubians*, 56, 168 n. 833).

28 Goedicke, *JEA* 46, 61-62 (our note 17 includes references to the sinaitic inscription of Djedkare Isesi). According to PM III, 311, another attestation of the title, from Giza, dates to the Fifth Dynasty (see above, note 24).

29 Goedicke, *JEA* 46, 62-63; Bell, *Interpreters and Egyptianized Nubians*, 51-56; Chevereau, *CdÉ* 38, 24-32. See references in our notes 17-21.

30 J. Vandier, *Mo'alla. La tombe d'Ankhtyfy et la tombe de Sebekhotep* (Cairo, 1950), 19, 162, 185-186, 220-221, 232, 256.

31 QH 36. *Urk.* VII, 1-7 [6, 16]; PM V, 238-239; Ward, *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, 13, num. 59; J. de Morgan, *Catalogue des monuments et inscriptions de l'Égypte antique*, I: *De la frontière de l'Égypte à Kom Ombo* (Cairo,

Epigraphic fragment 3 + figurative fragment (Fig. 12)

Relief: bas-relief; fine carving work.

Condition: highly fragmentary and worn away.

Length of the epigraphic sequence: 40cm.

Layout: signs arranged vertically, from left to right; the column is framed by two vertical lines (on both sides) cut into the surface of the block. Beside the text a figurative fragment is shown. The motif depicted allows us to conclude that the block belonged to an inner wall in which a large figurative scene was carved (see below).

Text:

Transliteration: *...ḥm(t)-nṯr(t) Ḥwt[-Ḥr] Ḫnwt*

Translation: *...priestess of Hathor, Khenut.*

Comments: Khenut is a feminine name well attested in the late Old Kingdom (as well as the masculine Khenu).[32] The lady who bore it was probably the nobleman's wife, as the disposition of the text and the associated image suggest. They would be buried together, as it was customary for court nobles of the late Old Kingdom. The lady's title, *ḥm(t)-nṯr(t) Ḥwt[-Ḥr]*, is deduced from the lower right corner of the *ḥwt* sign. It was a very usual feminine title at that time as well.[33]

As has been said, this epigraphic sequence lies close to an iconographic fragment. The upper part of the legs of a nobleman wearing a short pleated skirt is shown. The fragment is undoubtedly a section of the iconographic topic of the nobleman hunting or fishing in the marshes.[34] The legs are visible up to the knees and the skirt has a trapeze-shaped appendage in its fore-central part, as usual in this type of representations at that time. We can presume that, upwards, the relief would continue depicting the nobleman's torso as well as his arms in a suitable position to hold up a fishing spear or to throw boomerangs for bird hunting; downwards, the personage would stand (with one of his legs moved forward) on the deck of a boat navigating the marshes of the Nile. The nobleman's image is right to the text. From the position of the knees, we can deduce that the figure is oriented looking to the left, the same as the hieroglyphs. The inscription, as said, does not refer to the noble but to his wife. The epigraphic sequence - as clearly show the ending of the two lines that frame the text on both sides, in coincidence with the *-wt* signs - ends up at the noble's knees level. Then, the area available under the inscription was equal to the lower half of the noble's legs. There there would be space enough for the representation of the woman on a smaller scale, standing or kneeling. If this was so, the woman was represented near her husband, on the boat, beneath the inscription alluding to her, again as usual at that time.

As for the chronology of this iconographic topic, it appears at the end of the Fifth - beginning of the Sixth Dynasty,[35] coincidentally at the same time that the *imy-r ꜥ(ɜw)* title does, as has been seen. From a stylistic point of view, the image, as well as the hieroglyphs, are the characteristic ones of the end of the Old Kingdom.

Epigraphic, iconographic and stylistic data combined suggest we finally date the site to the second half of the Sixth Dynasty.

1894), 179-195 [183]; Gardiner, 'Inscriptions from the Tomb of Sirenpowet I, Prince of Elephantine', *ZÄS* 45 (1908-09), 123-140, pls VI-VIII [p. 139, pl. VIII B].

32 H. Ranke, *Die Ägyptischen Personennamen* (Glückstadt-Hamburg, 1952), I, 270, 6 (masc. 4); II, 310, 14. PM III², 452, 457, 485, 489, 494, 547, 577, 623, 641, 644, 698, 826.

33 *Wb* III, 90, 8-10.

34 Vandier, *Manuel d'archéologie égyptienne*, IV: *Bas-reliefs et peintures. Scènes de la vie quotidienne* I (Paris, 1964), 717-757; W. Decker and M. Herb, *Bildatlas zum Sport im alten Ägypten* (Handbuch der Orientalistik I, 14), 2 vols (Leiden-New York-Köln, 1994), I, 384-418.

35 Vandier, *Manuel d'archéologie égyptienne*, 718; Y. Harpur, *Decoration in Egyptian Tombs of the Old Kingdom* (London-New York, 1987), 335-338 (a-d).

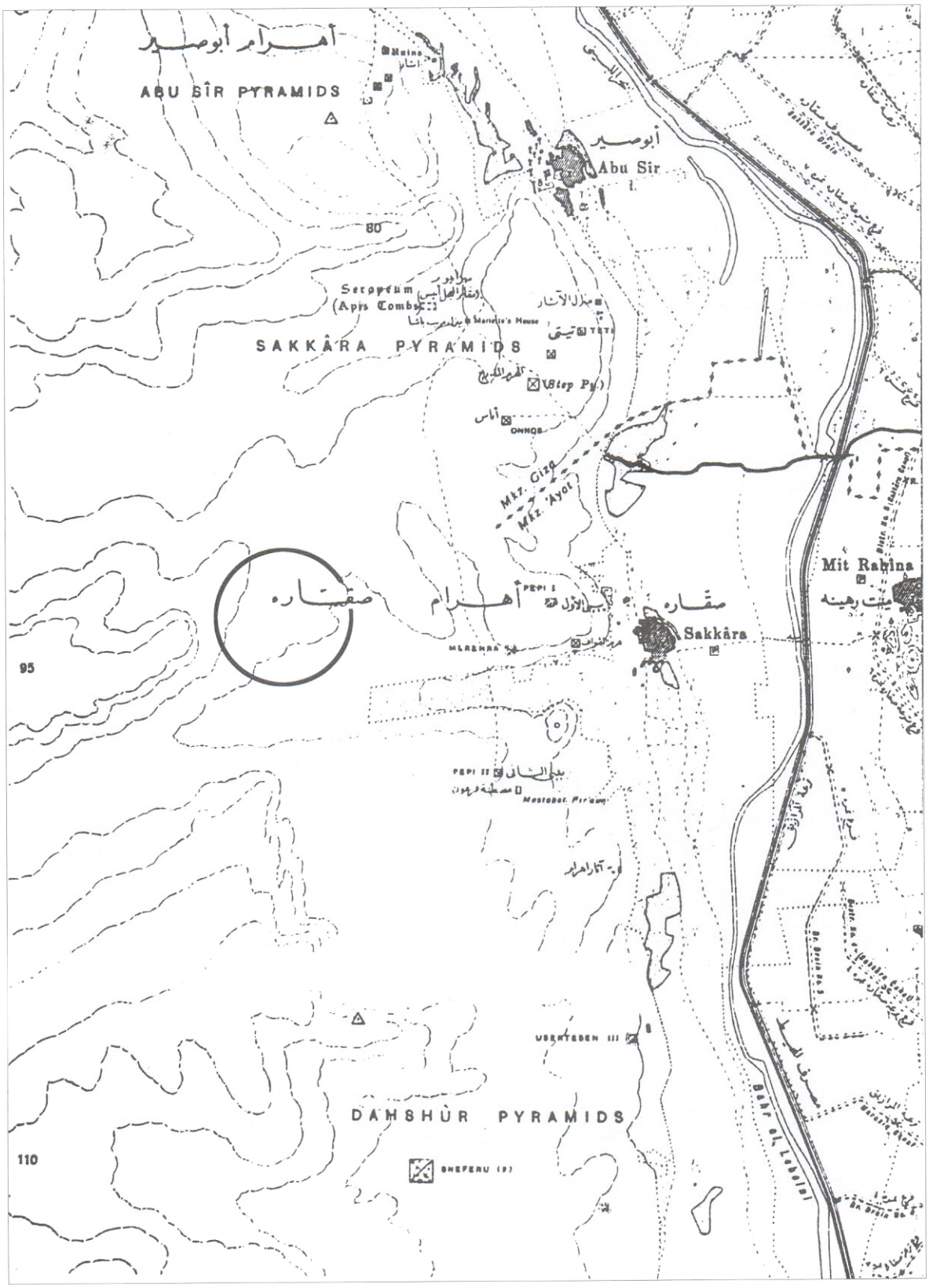

Fig. 1. Map of the archaeological area of Saqqara. The circle marks the location of the site.

Fig. 2a. The site seen from the east.

Fig. 2b. The hillock upon which the site lies.

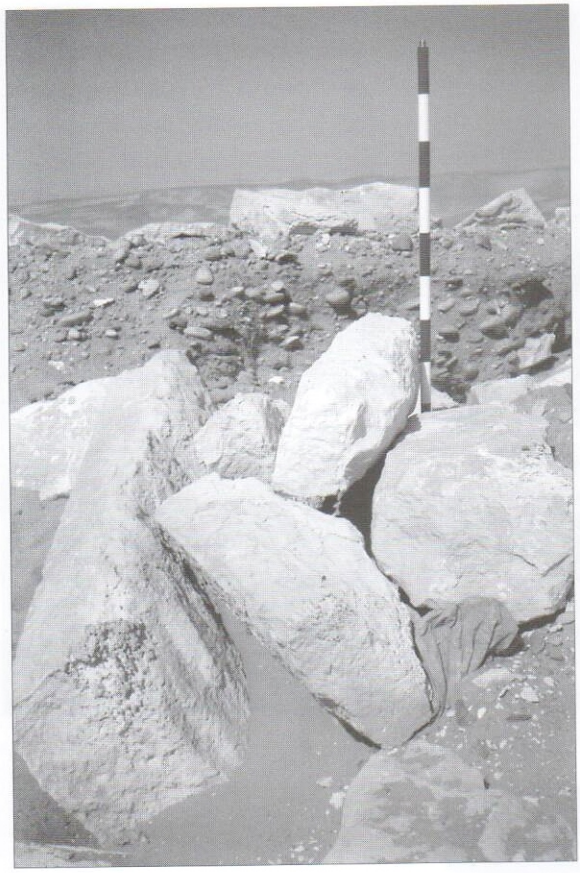

Fig. 3

Fig. 4

Fig. 5

Figs 3, 4 and 5. Limestone blocks widespread on the surface of the site.

Fig. 6. A large angular-shaped limestone block.

Fig. 7. A limestone fragment with a foot in hollowed relief.

Fig. 8. A granite block fragment.

Fig. 9. Limestone blocks on the surface of the site and, in the upper-right corner of the photograph, large round digging holes filled with loose sand.

Fig. 10. Epigraphic fragment 1.

Fig. 11. Epigraphic fragment 2.

Fig. 12. Epigraphic fragment 3 + figurative fragment.