

**The Offering Table of Hwꜣ 3 𓁹𓁹𓁹 from the Twelfth Dynasty
(RC-2990)**

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Abstract: The current paper is concerned with the study and publication of an unpublished offering table (RC-2990) in the Rosicrucian Egyptian Museum in San José, California, USA. The present article analyses offering table (RC-2990) dated to the Middle Kingdom, specifically the first half of the 12th Dynasty. Unfortunately nothing is known about its provenance, but according to the museum files RC-2990 was purchased from Sotheby's New York on November 29, 1989, Lot 144A, and Sale 5940. Yet its provenance is unknown. This article will discuss describing the scene, and translating the accompanied texts. The commentary will consider the names and titles of the deceased.

Keywords: Offering table, offering formula, Twelfth Dynasty, the soul, bread, offering basins, offering rituals, bull's leg *hps̄*.

مائدة قرابين Hwꜣ-3 𓁹𓁹𓁹 من الأسرة الثانية عشرة (RC-2990)

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المخلص: يتناول البحث دراسة ونشر لمائدة قرابين غير منشورة رقم (RC-2990) بالمتحف المصري روزيكروسيان في سان خوسيه بولاية كاليفورنيا الأمريكية، والتي يمكن تأريخها إلى عصر الدولة الوسطى، وتحديدًا النصف الأول من الأسرة الثانية عشرة. مصدر هذه المائدة غير معروف، ووفقًا لسجلات المتحف تم شراؤها في ٢٩ نوفمبر ١٩٨٩، ويقدم البحث دراسة تحليلية للنصوص المسجلة على المائدة، والتعليق عليها من الناحيتين الفنية واللغوية، وسيأخذ التعليق في الاعتبار أسماء وألقاب المتوفى، ووصف العناصر المصورة عليها مع تناول البعد الديني لهذه العناصر.

الكلمات الدالة: مائدة قرابين، صيغة التقديم، العالم الآخر، الروح، الأسرة ١٢، أحواض القرابين، طقوس التقديم، فخذ الثور *hps̄*

1. Introduction:

Offering tables were important items of funerary equipment throughout ancient Egyptian history, and usually been found inside burial chambers¹. In the ancient Egyptian language a number of words are used to designate them, the most common being: *hṯp*, which appears in the texts of the Old Kingdom², and the purpose of the offering tables was to supply the deceased with offerings necessary for him in the other world, which means the return of life to him³ as a personification of the God Atom, the creator of the universe and the donor of the ways of life⁴.

The idea of making offerings goes back to prehistoric period⁵, and the offering table is depicted in the early Dynasty. Period in the decorations of tombs and in the temples, as they were depicted on the Stelae⁶, offering tables were used from the first Dynasty or before⁷, to guarantee the safety of the soul of the deceased in the afterlife through various types of offerings depicted on their surface.

This research aims to study and publish the offering table (RC-2990)⁸ in the Rosicrucian Egyptian Museum, California, USA (Fig.1)⁹. The research presents an analytical study with the texts recorded on the table and comments on it from an artistic and linguistic point of view, describing the scene, and translating the accompanied texts. The commentary will consider the names and titles of the deceased.

2. Description:

Catalog Number	RC-2990	No. of the table in the hall	144 a
Place of reservation	Rosicrucian Egyptian Museum	Selling reg. No.	5940
Purchasing date	29 th Nov. 1989	Text	exist
Material	Limestone	Text condition	good
Dimension Details	33 × 39.7 × 4.5 cm	Colour	Brown/ Beige
Art of inscriptions	Offerings: high relief.	Text	hieroglyphs
	Text: sunken.		
Date	Middle Kingdom, 12 th Dynasty	Provenance	unknown
Text writing direction	horizontal/ vertical lines	Owner of the table	<i>Hwy</i> 𓆎𓅓𓏏𓏏

¹ Andrey Bolshakov, *Offering tables*, Oxford Encyclopedia of Ancient Egypt II, (Oxford University press, 2001), 572.

² *Wb* III, 183

³ Maha Mostafa, *Untersuchungen zu Opfertafeln im Alten Reich* (Gerstenberg, January 1, 1982), 151-170.

⁴ Aylward Blackman, "The King of Egypt's Grace before Meat", *JEA* 31 (1945): 57-73.

⁵ *LÄ* IV, 583.

⁶ Jacques Vandier, *Manuel d'archéologie égyptienne I* (Paris: A. & J. Picard, 1952), 772-774.

⁷ Erik Hornung, *the Quest for Immortality: Treasures of Ancient Egypt* (Copenhagen: National Gallery of Art, Washington and United Exhibits Group, 2002): Cat. 56.

⁸ The publication was based on the approval of Dr. "Julie Scott" (Executive Director of the Rosicrucian Egyptian Museum) on 17/ 7/ 2020.

⁹ This museum is located in the city of San José, California, and this material was purchased from an auction room in New York on the 29th Nov. 1989 and its number in the room was (144a), and it was sold under the reg. number 5940.

The offering table is a square stone piece made of limestone (Fig.2) with dimensions of 33× 39.7× 4.5 cm. On the top of the table is an inscription depicting a conical bread loaf 𓆎𓆏𓆑 (šns) on a roll of papyrus in the form of 𓆎 (htp) sign in hieroglyphics with two vessels 𓆎𓆎 (hsy) in high relief, beside each of them a round bread loaf 𓆎𓆏 (psn).

The bull's leg 𓆎𓆏 (hps) appears in a high relief, and the four sides of the table are rounded by a frame of sunken hieroglyphics, the table is polished and the inscription is good, the base is well-finished, and it is almost intact. Nevertheless, there are some slight scratches on the edges of the table on the four sides. There is damage to the lower left corner surface and erosion on the left side of the table, which didn't significantly affect the legibility of the inscriptions, and the part of the drain of the table is missing.

In the upper part of the table there is a recessed carving representing two deep rectangular purification basins, and approximately in the same size, and the edge of each basin is graded into several levels, wide from the top and narrow as it descends, and these edges may symbolically represent edges in a lake when the water gets trapped or reduced¹.

The function of these basins was to receive the liquid offerings of water, beer and wine, symbolizing the sacred lake of the temple², and the eternal ocean (Nun)³, which symbolically turns into a large lake, in which the deceased makes his trips to the other world as he did during his lifetime⁴, that means, it is a sacred lake for the sun God who will be reborn and give the deceased himself a new birth in the afterlife⁵, besides, the practical function of these basins is to preserve the liquid offerings performed by the rituals at the table⁶.

3. The Offerings:

Six offering items in raised relief are arranged on the offering table as follows:

- (a) **Conical bread** 𓆎𓆏𓆑 (šns)⁷: Bread was a main element in the ancient Egyptian daily life⁸, and their religious beliefs and other rituals⁹, The lists of offerings are hardly devoid of both bread which has a symbolic significance associated with the

¹ Charles Kuentz, "Bassins et tables' d'offrandes [avec 2 planches]", *BIFAO* 81.1 (1981): 247.

² Aisha Abdalaal, "A Late Middle Kingdom Offering Table Cairo Temp, No.25.10.17.1", *MDAIK* 62 (2006): 1-7.

³ Aylward Blackman, "Some notes on the ancient Egyptian practice of Washing the Dead", *JEA* 5 (1918): (1918): 117-124.

⁴ George Fischer, "An invocatory Offering basin of the Old Kingdom", *MDAIK* 47 (1991): 128-129.

⁵ Ali Radwan, *The Nun basin of Renpetnefert*, Egypt and Beyond Essays Presented to Leonard H. Lesko upon his Retirement from the Wilbour Chair of Egyptology at Brown University June 2005 Edited by Stephen E. Thompson and Peter Der Manuelian Department of Egyptology and Ancient Western Asian Studies (Brown University 2008), 280; Ali Radwan, "The 'nh-Vessel and its Ritual Function", *BdE* XCVII/2 (1985): 211-217.

⁶ Abdalaal, "A Late Middle Kingdom", 3.

⁷ *Wb*, IV, 516, 4-12.

⁸ *LAI*, 1975, 871.

⁹ Samuel Delwen, "Bread making and social interactions at the Amarna workmens village Egypt", *World Archaeology*, vol 31 (1999):121-144.

continuity of life in the other world¹, it also includes protecting the deceased from being forced by the absence of bread on his offering table to eat his own filth, which is a sinister fate for the deceased².

Various kinds of bread were found, which were used for temple offering tables³, and presenting bread as an offering was playing a major role in funeral rituals, not only in the inscriptions of the stelae and offering tables, but also in the temples, and there are inscriptions depicting the king offering conical bread loaves to the deities⁴.

The conical shape of the bread loaf appeared on the sign of "*htp*", and this type of bread was mentioned in the offering lists during the Old Kingdom⁵ and Middle Kingdom⁶, and the depiction of the conical bread on the offering table on the "*htp*" sign symbolizes the eternal hill, as it symbolizes the first emergence and it is therefore a symbol of resurrection⁷.

This kind of bread is always offered to Gods in order to be pleased and to avoid their anger⁸, as many scenes pictured in the temple of Dendera showing this kind of bread⁹.

- (b) **Round bread** 𓆎𓆏𓆐𓆑 (*psn*)¹⁰: Two loaves of round bread are depicted on the offering table, this bread is prepared from barley, this kind of bread was mentioned since the Old Kingdom in the offering lists during the 5th and 6th Dynasties¹¹. This type of bread was used on a large scale and was recorded on the offering lists during the Middle Kingdom¹², and it was decorated with small circles or points.¹³
- (c) **The two vessels** 𓆎𓆏𓆐𓆑 (*hsy*)¹⁴: The vessel (*hs*) appeared since the predynastic period¹, period¹, as a funerary object of the deceased in the tombs during the Old Kingdom²,

¹ Iman Al-Mahdi, "Bread in ancient Egypt until the end of the New Kingdom", published Master Thesis, (Faculty of Archeology - Cairo University: 1990): 194-196. (in Arabic)

² Khaled Al-Tali, "The Most Important Offering Tables in the Al-Sawah Area at Hareyat Razana Museum", *Journal of the General Union of Arab Archaeologists* 3 (2002): 40 (in Arabic)

³ Delwen, "Bread making", 125.

⁴ Abdalaal, "A Late Middle Kingdom", 5.

⁵ Hermann Junker, *Giza*, IV, Bericht über die von der Akademie der Wissenschaften in Wien auf gemeinsame Kosten mit Dr. Wilhelm Pelizaeus unternommenen Grabungen auf dem Friedhof des Alten Reiches bei den Pyramiden von Giza. Die Mastabas des "K3jm'nh" (Kai-em-anch), Wien (Leipzig: Hölder-Pichler-Tempsky A. G., 1940), 147.

⁶ Al-Mahdi, "Bread in ancient Egypt", 28.

⁷ Barta Winfried, "Untersuchungen zur Göttlichkeit des regierenden Königs Ritus und Sakralkönigtum in Altägypten nach Zeugnissen der Frühzeit und des Alten Reiches", *MÄS* 32 (1975): 116-121.

⁸ Hanan Muharram, "*ht - Wbt* 𓆎𓆏𓆐𓆑 - *Thj* (K) Hall and Two Halls in southern crypt (1) *ht - Wbt* (D) and *ht - Thj* (E) in dendera temple: A cultural philological study" (Unpublished Ph.D diss, Faculty of Archeology - Cairo University, 2002): 160. (in Arabic)

⁹ Rehab Elsharnouby, "Unpublished Funerary Stela from the Egyptian Museum in Cairo (CG34131)", *Minia Journal of Tourism and Hospitality Research* Vol. (6), No. (2/2), Faculty of Tourism and Hotels, Minia University (December 2018): 12.

¹⁰ *Wb*, I, 549, 18 20.

¹¹ Thomas James, "the Mastaba of Khentika, Called Ikhekhi", *Egypt Exploration Society* 1 (Dec. 1953): 62, pl. 36.

¹² Jean-Jacques Clère, "La stèle d'un commissaire de police (*mr-šnt*) de la première période intermédiaire", *RdE* 7 (1950): 26.

¹³ Al-Mahdi, "Bread in ancient Egypt", 78-87.

¹⁴ *Wb*, III, 154, 1 3. for more information about this vessel and its material and its depiction on the stelae See: Radwan, "The 𓆎𓆏𓆐𓆑-Vessel", 212-213; Peter Lacovara, *Vessels*, in D. Redford (ed.), the Oxford Encyclopedia of Ancient Egypt, III (Cairo and New York: 2001): 481; Donald Spanel, *Palaeographic and Epigraphic Distinction between Texts of the So-called First Intermediate Period and the Early*

the 12th and the 13th Dynasty.³, but the sign Δ is missing its underline in its writing, as it is written on the table in this form Λ , the verb (*di*) is passive⁴, and the functional role of the offerings formula was linked to the king's role for ensuring the offerings as a mediator between the human beings and deities⁵, thus ensuring that the deceased benefits from the offerings made in the name of the king to the God, and then obtaining the means of immortality in the afterlife.

(b) *Inpw*: God Anubis appeared on the offering table in the form of a jackal lying on his chapel , the form on which it appeared at the end of the Old Kingdom⁶ since the reign of Pepi I.⁷, and its use was popular in the 11th Dynasty. During the reign of King Intef II⁸, and the name of Anubis continued to be called in the form (*htp- di- nsw*) until the reign of Amenemhat III. In the 12th Dynasty⁹, and Anubis was called for the importance which he gained, making sure that the deceased has a new spirit in the other world¹⁰.

(c) *tpy dw.f*: "who is upon his mountain" is one of the titles and attributes of God Anubis in the offerings formulas, and appeared since the 5th Dynasty.¹¹, and the title (*tpy dw.f*) appeared on the offering table –the subject of the study- without the acoustic complement (\square)¹² in the form , and the arrangement of these signs in this way appears rarely on the offering tables and stelae¹³, so they always appear in the form , or in the form , and in rare cases also in the form .

Mostafa Atallah, "Eine Stele aus Dem Mittleren Reich in Ägyptischen Museum Kairo", *ASAE*, Cahier NO 34, vol.1, Le Caire (2005): 151-154, Taf. 2.

¹ CG 20626: Ahmed Nassef, "The stela of *hsw bbi*  No. CG 20626 the Egyptian Museum", *Journal of the General Union of Arab Archaeologists* 18 (2017): 1-26. (in Arabic)

² Stela No. JE. 88012: Laila Azzam, "Stela of *Bm Ppjj*", *Echoes of eternity* 35, (2010): 57-65.

³ Smither, "The Writing of *htp-di-nsw*", 34.

⁴ Review discussions about this verb (*di*) and its various interpretations in; Harold Hays, "A New Offering Table for Shepenwepet", *JARCE* 40 (2003): 101; Alan Gardiner, "the Mansion of Life and the Master of the King's Largess", *JEA* 24 (1938): 89 (n.1).

⁵ Leprohon, "The Offering Formula", 56.

⁶ Leprohon, "The Offering Formula", 163; Herbert Winlock, *The Rise and Fall of the Middle Kingdom in Thebes* (New York: 1947): pl. 2.

⁷ Fischer, *Egyptian Studies II*, 63-70.

⁸ Edward Brovarski, *Akhmim in the Old Kingdom and First Intermediate period*, Mélanges Gamal Mokhtar (Cairo: IFAO, 1985): 146, n. 90.

⁹ Polotsky Jakob, "Zu den Inschriften der 11 Dynastie", *UGAÄ* 11, (1964):§ 79.

¹⁰ Wafaa El-Sadeek, et al, *Anubis, Upwawet, and other deities: personal worship and official religion in ancient Egypt: previously unseen treasures from the Salakhana trove, Asyut, with collateral objects from the galleries of the Egyptian Museum*, Cairo, and elsewhere: catalogue of the exhibition at the Egyptian Museum of Cairo, (Cairo: 2007):18.

¹¹ Winfried, *Aufbau und Bedeutung*, 15; Margaret Murray, *Saqqara Mastabas* (London: British School of Archaeology in Egypt and B. Quaritc, 1905), pls.7, 18.

¹² The acoustic complement \square was added after (*dw*) in the end of the 1st Inermediate Period: Azzam, "Stela of *Bm Ppjj*", 60.

¹³ We have another example, in which the title appeared in this form  on the offering table discovered in Abu Qurqas in 1970, dating to Graeco-Roman Period, reserved in the store museum in el Ashmounin holding Nr. 242, Reg. 3, serial 2931; for more information about it See: Ahmed Al-Garhi, "Studying the tables and basins of offering in the Magazine of el- Ashmounin" (Unpublished Master diss., Faculty of Arts - Minia University, 2019), 50 ff. (in Arabic)

¹⁴ Stela JE 88011: Laila Azzam, "An Unpublished stela in the Egyptian Museum, Cairo, JE 88011", *CASAE* 37 (2008): 1-9.

- (d) *imy wt*: this title was written without the sign 𓆑 and the sign 𓆏 in the form 𓆎 𓆏 𓆐 𓆑, and the sign 𓆑 appeared on the coffins of the 10th Dynasty, and the beginning of the 11th Dynasty. As it was found on the stelae in rare cases¹.
- (e) *nb t3 dsr*: Lord of the cemetery (literally: the sacred Land)² is one of the titles of God God Anubis and has appeared since the Old Kingdom³.
- (f) *mw*: purification's water is one of the elements of offerings, and its function was to purify the offerings, and to help symbolically for the quick rebirth of the deceased, like speeding the birth of baby in the process of child- birth⁴.
- (g) *hmk(t)*: beer which started to appear in the lists of offerings on stelae since the second dynasty⁵ the word is incomplete on the table and missing the signs 𓆏.
- (h) *sntr*: Incense function as an offering was to purify and exorcise evil spirits from the place⁶.
- (i) *n k3 n*: This formula was associated with presenting the offering, and was the sentence of calling the soul⁷. The beginning of writing the phrase *n k3 n im3hy* before the title and the name of the deceased in the offering formula *htp-di-nsw* on offering table and stelae dates back to the early 12th dynasty⁸.
- (j) *im3h*: This word appeared on the table in the form 𓆎 𓆑 and it seems that the writer was referring to the sign 𓆑 instead of 𓆑, so that the word becomes in the form m 𓆎 𓆑 *im3hj* in the meaning of "honored". The form of the word changed from "*im3hw*" to "*im3hj*" during the reign of King Merikare, and in the 14th year of the reign of King Montuhotep II in Thebes⁹, this title appeared since the 4th Dynasty¹⁰, and this character has been associated with the deceased since the reign of Senusret I¹¹. The two expressions (*n k3 n*) and (*im3hj*) are used together in the 12th Dynasty¹². It is worth mentioning that the title *im3hy* or *im3hw* started to disappear after *n k3 n* in the reign of Senusret I¹³. The disappearance of this title is attributed to change in religious belief, whereas the deceased was no longer given the worldly title of reverend, but became a spirit in reference to his destiny in the other world¹⁴.

¹ Azzam, "Stela of *T3m Ppjj*", 61; The title (*imy wt*) appeared in the form 𓆎 𓆏 𓆐 𓆑 on the stela of (*Hsw bbi*) No. CG. 20626; See: Nassef, *The stela of hsw bbi*, 18.

² LGG, III, 774776.

³ Nassef, *The stela of hsw bbi*, 18.

⁴ Al-Garhi, "Studying the tables", 166.

⁵ Selim Hassan, "The Stela of *Hr-wdw* in the Cairo Museum (JE .41332)", *SAK* 28 (2000): 252.

⁶ Al-Tali, "The Most Important", 40.

⁷ Alan Gardiner, *Egyptian Grammar*, 3rd Edition (Oxford, Ashmolean Museum: Griffith Institute, 1994), 172.

⁸ Abdalaal, "A Late Middle Kingdom", 5.

⁹ Azzam, "Stela of *T3m Ppjj*", 61.

¹⁰ Fischer, *Egyptian Studies II*, 194.

¹¹ Chris Bennett, "Growth of the *Htp-di- nsw* Formula, in the Middle Kingdom", *JEA* 27 (1941): 79.

¹² Bennett, "Growth of the *Htp-di- nsw* Formula, 79.

¹³ Detlef, "The Middle Kingdom", 54.

¹⁴ Bennett, "Growth of the *Htp-di- nsw* Formula, 79.

(k) *Hwy* 𓆎¹: The direction of the name of the table's owner in the form 𓆏 𓆐 𓆑 𓆒 𓆓 is incorrect, and the right one is 𓆎 𓆏 𓆐 𓆑 𓆒, and because of the title "*hm ntr* 𓆎" the "High Priest"² associated with the name of his son "*S-sj*"³ mentioned on the table, it appears that the table belongs to one of the high priests, and it was a family working in the priesthood. The accuracy of the inscription, the quality of the writing, the refinement of the table and the quality of the limestone indicate that the deceased owner of the table was one of the distinguished personalities who held an important position namely in the priesthood, and it seems that this table was placed by the priest's son "*S-sj*" in the tomb of his father (*Hwy* 𓆎) after his death.

(l) *m3c hrw*: The addition of the title "*m3c hrw*" justified⁴, is a kind of honor for the deceased, indicates that the deceased passed (the weight of the heart) and was allowed to enter the other world, and that he became a God by taking the title of "justified" or "The Righteous"⁵.

7. Dating:

It is possible to determine the date of this table according to the artistic features and the style of writing, wherein the shape, the offering table RC-2990 corresponds to the type (B+ C) in the classification of "Hözl" for offering tables⁶ (Fig.3), this kind is a stone table that combines the "*htp*" 𓆎 sign with a deep basin on its surface.

In a linguistic point of view; Anubis was one of the deities that was called in the offering formula starting from the 4th Dynasty. Until the 12th Dynasty., and by the reign of Amenemhat III, Osiris became one of the most famous deities in the offering formulas on the offering tables and on the stelae, as the two expressions (*n k3 n*) and (*im3lj*) appeared together on the offering tables during the 12th Dynasty., in addition to the appearance of the arrangement of the signs in the form 𓆎 𓆏 𓆐 in the formula of (*htp-di-nsw*) on the table, it was written in this way during the 12th Dynasty.

According to the above-mentioned suggestions, this offering table dated back to the Middle Kingdom, specifically the first half of the 12th Dynasty.

8. Provenance:

Regarding to the shape of the table, the style of writing, the offerings depicted on the table and the material which the table was made from, is compatible with the group of upper Egyptian tables, especially those discovered in Assiut, Deir Al-Bersha, Tuna Al-Jabal, Sharona, Al-Bahnasah and the region of Sheikh Ebada (**Tab.1**). Finally, the offering table RC-2990 could be added to the corpus of Upper Egyptian offering tables.

¹ Hermann Ranke, *Die ägyptischen Personennamen I*, (Glückstadt: J. J. Augustin, 1935), 266. No. 2.

² William Ward, *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom: With a Glossary of Words and Phrases Used* (Beirut: American University of Beirut, 1982), 108, No. 897.

³ Ranke, *Die ägyptischen*, 279. No. 16.

⁴ This title was also written in these next forms: 𓆎 𓆏 𓆐, 𓆎 𓆏, 𓆎 𓆏 𓆐, 𓆎 𓆏, 𓆎 𓆏 𓆐. For more information about this title; See; James Allen, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs* (Cambridge University Press, 2000), 95; Anthes Rudolf, "The Original Meaning of *M3c hrw*", *JNES* 13, No. 1 (1954): 50.; Alice Grenfell, *Egyptian Mythology and the Bible*, the Monist, 16 (2) (1906): 169-200.

⁵ Allen, *Middle Egyptian*, 95.

⁶ Regina Hözl, *Ägyptische Opfertafeln und Kultbecken. Eine Form- und Funktionsanalyse für das Alte, Mittlere und Neue Reich* (Hildesheim: Gerstenberg Verlag, 2002):13-38.

No	Offering Table owner	Current location	Date	Provenance	<i>sw</i>	<i>h̄tp</i>	<i>Inpw</i>	<i>n k3 n</i>	<i>im3h</i>
1	<i>Hwy ʕ3</i>	The Rosicrucian Egyptian Museum RC-2990	12 th .Dyn	unknown					
2	<i>sh̄i</i>	Ashmounin Museum Magazine No. 133	MK	Assiut					
3	<i>hnw</i>	Ashmounin Museum Magazine No. 505	MK	Deir Al-Bersha					
4	<i>ib-ʕ mntw</i> (?) - <i>sbk</i> <i>h̄tp</i> - <i>ibw</i>	Cairo Temp. No. 25.10.17.1	13 th .Dyn	Abydos (?)					

Table.1. the style of writing in RC-2990 and the group of upper Egyptian tables from Middle Kingdom

Conclusion:

The offering table RC-2990 testifies a devotion to *Hwy ʕ3* one of the high priests of the 12th Dynasty, it was deposited there by his son *S-sj*. Currently we do not know under what reign he lived.

In its final result the paleography of the offering table RC-2990 and its style, one may assign it to the first half of the 12th Dynasty. From the iconographic point of view, the scene and text portrayed in the offering table RC-2990. The most striking one is in the fact of placing one episode within a single theme; it is properly related to the supply of offerings, food and drink, in order to provide for the needs of the deceased in the hereafter (represented by Father: *Hwy ʕ3*) and the tendency during Middle Kingdom was towards subordinating all the representation to this ceremony carried out by the relatives (represented by the son: *S-sj*). The offering table and formula are the clue elements in the symbolic association with the afterworld; RC-2990 clearly marks the border between the world of the living and the world of the dead.

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Figures:



Fig.1. Offering table of *Hwy* 𓆎𓅓𓏏𓏏 RC-2990
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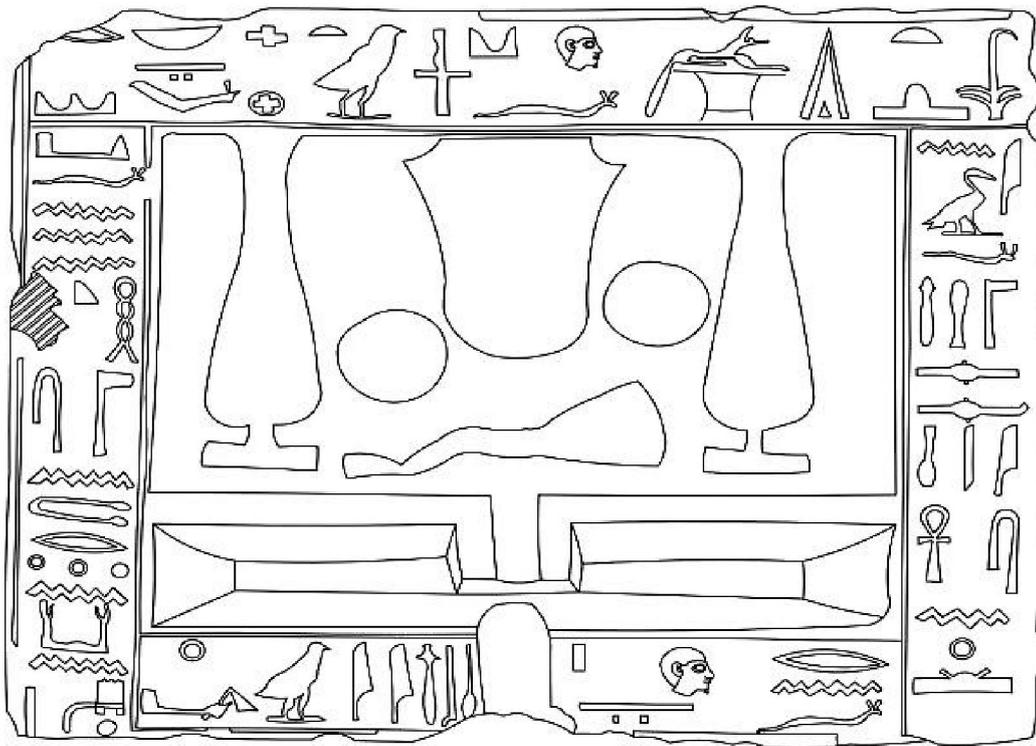


Fig.2. Offering table of *Hwy* 3 RC-2990
(Drawing by the author)

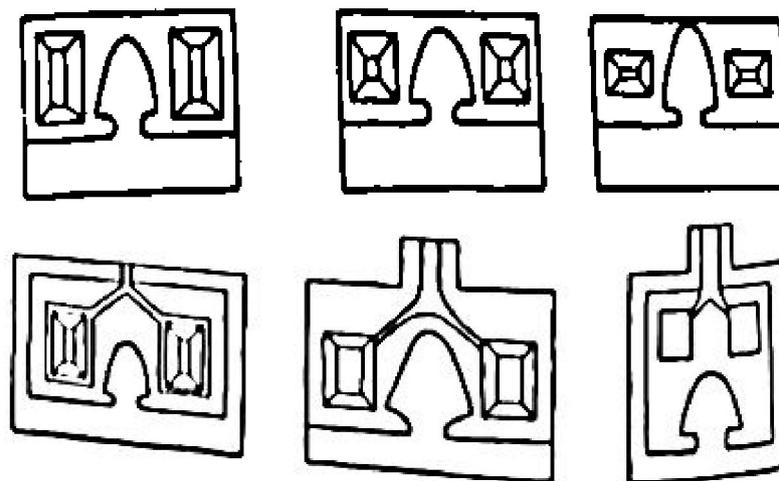


Fig.3. type (B+ C) in the classification of "Hözl" for offering tables
(Al-Garhi, "Studying the tables", 134.)

- Delwen, Samuel, “Bread making and social interactions at the Amarna workmens village Egypt”, *World Archaeology*, vol 31 (1999):121-144.
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