

The offering table of Ankhmeryre ¹⁶

It is made out of Limestone. It measures 36 cm high and 53.5 cm wide. It was excavated in 2003 by Khaled Mahmoud for the Supreme Council of Antiquities (SCA). The offering table was found in North Saqqara, in the main courtyard of the tomb of Nyankhnesut¹⁷, shaft (No. 4) in Gisir el-Mudir. This site is located west of the Pyramid of Unas and about 400 meters southwest of the Step Pyramid of Djoser at Saqqara. This site is considered the western extension of the Una's cemetery¹⁸ (**Plan. 1**). The offering table is currently on display at the Imhotep Museum in Saqqara. It is registered under the number (SQ.SCA.19409). It is in good condition for preservation¹⁹.

Description (Pl. 1 and Fig. 1)

The offering table of Ankhmeryre is rectangular and engraved with the hieroglyphic sign $\overline{\text{h}}\text{tp}$ on its upper surface in a raised relief. Two rectangular purification basins of approximately the same size are carved on both sides of the offering table. It carries a representation of Ankhmeryre sitting on a stool with animal legs. In front of him is a depiction of an offering table with four vertical loaves of bread. Next to the scene is a text reading from right to left as follows:



ḥnh-Mr(j).y-R^c.w š

Offering table of Ankhmeryre

Text

It is inscribed by the *ḥtp dj nsw.t* formula which is the traditional offering formula in ancient Egypt. It is also inscribed with the titles and the names of the deceased. They are shown on two hieroglyphic horizontal lines reading from right to left as follows:

¹⁶ A request has been submitted to Dr. Mostafa Waziri, the Secretary-general of the Supreme Council of Antiquities of Egypt to obtain approval for publishing this offering table and it has been approved.

¹⁷ In April 2000, the Supreme Council of Antiquities excavations in Saqqara revealed a limestone tomb of "Nyankhnesut", dated to the end of the 5th Dynasty and the beginning of the 6th Dynasty in the Gisir el-Mudir site. In the first season of excavations, most parts of this tomb were revealed, while in the second season of excavations in 2003, a group of wells (11 wells so far) was discovered in the yard of the cemetery, some of which were cleaned, including the well of "Ankhmeryre" No. 4. Report of the excavations work in 'Gisir el-Mudir', 2003 season (second season); Leahy, A. & Mathieson, I., «The Tomb of Nyankhnesut (Re)discovered», *JEA* 87, 2001, p. 33.

¹⁸ Abd El Sattar, I., «Old Kingdom Stone Block of *Sšm-nfr* from Saqqara: Study in his Family Prosopography», *SHEDET* 12, 2024, p. 1; Soleiman, S., «The false door of sedekhi discovered recently at Saqqara», *JHis Arch & Anthropol Sci.* 2018; vol. 3/6, p. 818.

¹⁹ Imhotep Museum's database at Saqqara.



Transliteration

[1] *hṭp dj nsw.t Inpw tpj ḏw.f jmy wt nb t3-dsr prt-hrw t n.f m hrt-ntr m smjt jmntt*

[2] *špsy nswt smr pr jm3h.w Nb(.j)-m-ḥnn-nsw rn.f cnh-Mr(j).y-R^c.w*

Translation

[1] An offering which the king gives and Anubis, who is upon his mountain, who is in the place of the embalming, Lord of the sacred land, an invocation offering (consisting of) bread to him in the western desert.

[2] Noble of the king, Companion of the house, the revered one “Nebemhenennesu” its name “Ankhmeryre”.

Commentary

A. Artistic comments

The *hotep*-sign offering tables were been known since the Old Kingdom²⁰ and continued until the Graeco-Roman period²¹. The *hotep*-sign offering table evolved from the predynastic practice of placing bread on a mat spread in front of the tomb.

This primitive form is continued in the hieroglyphic sign  *hṭp*, meaning “satisfaction” or “offering”. They were either circular or rectangular or had a surface combining the symbol of a *hotep* and a deep basin²².

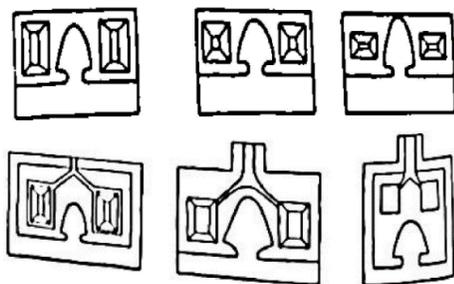


Fig 2. Group of Hotep offering tables

After: Hölzl, R., *Ägyptische Opfertafeln und Kultbecken*, p. 20.

²⁰ Quaegebeur, J., «La Table d'Offrandes Grande et Pure d'Amon», *RdE* 45, 1994, p. 167.

²¹ Mostafa, M., «Untersuchungen zu Opfertafeln im Alten Reich», *HÄB* 17, 1982, pp. 1 – 2; Taylor, J., *Death and the Afterlife in Ancient Egypt*, London, 2001, p. 158

²² Lundius, E., «Offering Tables as Ritual Landscapes. An Anthropological Perspective of Ancient Egyptian Materia Magicae», *Distant Worlds Journal* 4, 2020, p. 84; Bolshakov, A., «Offering: Offering tables», *OEA* II, 2001, p. 574; Legros, R., «Approche Méthodologique pour une Datation la Première Période intermédiaire», *BIFAO* 108, 2008, p.241.

On both sides of the table are two basins; their purpose is to receive liquid offerings or the water poured on the offerings piled on the table to purify them. Another suggestion is that the basin is probably designated to receive water symbolically used to purify the hands of the one who presents offerings²³.

According to Radwan, the basins probably were intended to represent the eternal ocean "Nun", which is the source of all life and as the morning sun, the deceased is supposed to be born from the lotus flower that comes out of "Nun"; Therefore, such small basins could fulfill the deceased's wish of being reborn every morning in the other world²⁴.

Taylor²⁵ and Fischer²⁶ agree that these small basins made of limestone turn into a great lake through which the deceased goes on his journeys, as was his habit during life²⁷.

It is noticed in the scene depicted on the offering table a representation of the deceased (Ankhmeryre) sitting because sitting is the intermediate stage between death and resurrection; therefore, the seated deceased is ready to rise. Ankhmeryre is shown sitting on a seat with a lion's legs²⁸. The lion was a solar animal in ancient Egypt. It was depicted in double *rwtj* the representatives of the two gods Shu and Tefnut, who are depicted together in the form of two lions and they are night and day, and east and west, which are the elements of eternity. It could also symbolize the two lions "Aker" those who bear the sign of the horizon and the sun, and by sitting the deceased on this stool, it guarantees that the lion will contain him and it symbolizes resurrection²⁹.

In front of Ankhmeryre, there is a *h3wt* offering table. This type of offering table was used as a carrier for the offerings presented to the deceased, and its role was limited to carrying loaves of bread. By the fifth Dynasty, it started to occur heaped by various types of foods and offerings³⁰.

It appeared on this offering table type of bread³¹ is known as *t3-wr*. This type appeared in the Old Kingdom period³², and it depicted long loaves divided into two

²³ Lundius, E., «Offering Tables as Ritual Landscapes. An Anthropological Perspective of Ancient Egyptian Materia Magica», pp. 83-84.

²⁴ Radwan, A., *The Nun basin of Renpetnefert, in: Egypt and beyond Essays presented to Leonard H.lesko upon his retirement from the Willbour chair of Egyptology at Brown Universty, Massachusetts, 2008, pp. 280- 282.*

²⁵ Taylor, J.H., *Death and afterlife in ancient Egypt*, London, 2001, p. 158.

²⁶ Fischer, H.G., «An invocatory offering basin of the old kingdom», *MDAIK* 47, 1991, pp. 128- 129.

²⁷ Mostafa, M.M.F., *Untersuchungen zu Opfertafeln im Alten Reich*, pp. 124- 128.

²⁸ Fischer, H.G., «A Chair of the Early New Kingdom», *Egyptian Studies III*, New York, 1996, p. 146.

²⁹ Wilkinson, R.H., *The Complete Gods and Goddesses of Ancient Egypt*, London, 2007, pp. 180- 181.

³⁰ Hassan, S., *Excavations at Giza VI*, Vol. II, Cairo, 1984, pp.180 -181.

³¹ There were many types of bread in ancient Egypt because was one of the most important items on the offering tables. The bread is the main component of energy and protein remains. For more on the

opposite groups³³, and the shape of bread could be represented a half loaves or cane sticks protruding in what looked like a sign  *sh*³⁴.

B. Linguistic comments

htp dj nsw.t: It is the usual formula mentioned for presenting an offering in ancient Egypt³⁵. It was engraved on the offering tables from the Old Kingdom until the end of the Greco-Roman Period³⁶. It should be noticed that the offering formula in the

text here starts with a sign  followed by a sign  below it a sign of  then a sign , and that was the familiar arrangement of the offering formula from the Old Kingdom until the end of the Middle Kingdom³⁷.

Inpw: Anubis is one of the gods frequently mentioned in the offering formulas³⁸. It is noticed that the name of the god is written here with a jackal sign without its chapel

. It is one of the oldest known forms of writing his name during the Old Kingdom³⁹.

tpj dw.f: “Who is upon his mountain” is one of the most common titles of the god Anubis in the offerings formulas⁴⁰. This title appeared from the Fifth Dynasty

bread in ancient Egypt: Samuel, D., «Bread», *OEA* I, 2001, p. 196; Leek, F., «Teeth and Bread in Ancient», *JEA* 58, 1972, p. 128.

³² Samuel, D., «Bread Making and Social Interactions at the Amarna Workmen's Village, Egypt», in: *World Archaeology, Vol. 31/1, Food Technology in its Social Contexts Production, Processing and Storage*, 1999, p. 135.

³³ Der Manulian, P., *Stelae of the Giza Necropolis*, New Haven / Philadelphia, 2003, p. 152.

³⁴ Worsham, Ch., «A Reinterpretation of the So-called Bread Loaves in Egyptian Offering Scenes», *JARCE* 16, 1979, pp. 7 – 8.

³⁵ See: Gardiner, A., *Egyptian Grammar*, p. 170; Franke, D., «The Middle Kingdom Offering Formulas: A Challenge», *JEA* 89, 2003, p.39; Lapp, G., *Die Opferformel des Alten Reiches*, Mainz, 1986, p. 29; Kamal, N., «Two Funerary Stelae in Cairo Museum», *JGUAA* 9, 2008., p.3.

³⁶ Leprohon, R.J., «Offering formula and lists», *OEA* II, 2001, pp. 569- 570; Hayes, H., «Offering tables and Cultic Performance», *JEA* 132, 2002, pp. 13- 14; Shaw, I. & Nicholson, p., «Offering formula», *The British Museum Dictionary of Ancient Egypt*, p. 209; Cauville, S., *Offerings to the gods in Egyptian temples*, Paris, 2012, p. 63.

³⁷ Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, *ÄF* 24, 1968, pp. 21- 36; Smither, P.C., «Writing of Htp-di-nsw in the Middle and New Kingdoms», *JEA* 25, 1939, pp. 34- 35.

³⁸ Altenmüller, B., «Anubis», *LÄ* I, 1975, cols., 327- 333.

³⁹ Satzinger H., *Beobachtungen zur Opferformel:Theorie und Praxis*, *Lingua Aegyptia* 5, 1997,p.1; Leitz, C., *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Vol. I, *OLA* 110, 2002, p. 390 (c).

⁴⁰ Leitz, C., *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Vol. VII, 2002, p.393.

onwards⁴¹. It was written as follows , dated from the end of the Fifth dynasty until the beginning of the Middle Kingdom⁴².

jmy wt: “Who is in the place of the embalming” is one of the titles of the god Anubis⁴³. It confirms the role of the god Anubis in mummification⁴⁴.

nb t3-dsr: “Lord of the sacred land” is worthy of note that the title ‘nb t3-dsr’ refers to the Necropolis and the netherworld. The land is higher than flood level because it lies in a desert where the deceased were buried far away and safe from inundation⁴⁵. This title is one of the common titles of the god Anubis⁴⁶. It appeared in the offering formula since the Fourth Dynasty⁴⁷. This title was associated with several gods of the West, the Necropolis, and the death-like Osiris, Ptah-Soker-Osiris, and Webwawet⁴⁸.

‘nb t3-dsr’ was written as follows  in a vertical form. This form dates back to the late Old Kingdom until the beginning of the Middle Kingdom⁴⁹.

prrt-hrw: This formula was translated as “the voice goes forth” and came to mean “invocation offering”⁵⁰ or “verbal offerings”⁵¹. It is usually followed by a stated event or place, rarely by both⁵²; On Ankhmeryre’s table, *prrt-hrw* is followed by a place. Accordingly, it is followed by the preposition *m*. It should be noticed that the form of this formula on the offering table of Ankhmeryre was widely spread from the Sixth Dynasty to Herakleopolitan Period⁵³.

smjt jmntt: “Western desert” refers to “the Necropolis”⁵⁴.

špsj nswt: “Noble of the King”⁵⁵, According to Edel this title reads as *špsj (nj) njswt*⁵⁶. It appeared during the Old Kingdom, and its first appearance was in the sixth

⁴¹ Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, p. 15.

⁴² For a similar example from the first intermediate period, see: CG 1446; CG 1638; CG 20500, JE 49637, CG 1587, CG 45968.

⁴³ Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1986, p. 169.

⁴⁴ Altenmüller, B., «Anubis», *LÄ I*, 1975, cols., 328; Hart, G., *Dictionary of Egyptian Gods and Goddesses*, London and New York, 2005, 26 (5).

⁴⁵ Gauthier, H., *Dictionnaire des Nomes Geographiques*, Le Caire, 1925- 1931, p. 40.

⁴⁶ Wilkinson, R.H., *The Complete Gods and Goddesses of Ancient Egypt*, p. 188.

⁴⁷ Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, p. 8 (c).

⁴⁸ Roshdy, G. & Abu Al-Ela, Kh., «A Ramesside Stela of the Chantress Tjauty-Nedjem from Heliopolis», *SHEDET 7*, 2020, p. 61.

⁴⁹ For a similar example from the first intermediate period, see: CG 1446; CG 1649; EA1783.

⁵⁰ Shalaby, M.A., «The Stela of *W3h-hrt-nht* (J.E.57112) », *SHEDET 3*, 2016, pp. 30- 31.

⁵¹ Lapp, G., *Die Opferformel des Alten Reiches*, p. 139f.

⁵² Lapp, G., *Die Opferformel des Alten Reiches*, p. 102.

⁵³ Dawood, Kh., *The Inscribed Stelae of the Herakleopolitan Period from the Memphite Necropolis, Thesis of Doctorate*, I, Liverpool University, Liverpool, 1998, pp. 45-48.

⁵⁴ *Wb. I*, 86, 15- 19.

⁵⁵ *Wb. IV*, 449, 3; Jones, D., *An Index of Ancient Egyptian Titles, Epithets, and Phrases of the Old Kingdom*, Vol. II, Oxford, 2000, p. 988, no. 3648.

⁵⁶ Edel, E., «Beiträge zum ägyptischen Lexikon IV», *ZÄS 85*, 1960, 12ff.

Dynasty in Upper Egypt⁵⁷. It was a very common title in the old kingdom and was commonly used during the Eleventh Dynasty. It seems that it has not been used since the Eleventh Dynasty⁵⁸. This title was more often used for men than women. However, after the Old Kingdom, the masculine form disappeared, while the feminine form continued⁵⁹.

smr pr: It means “Companion of the house”, or “Courtier of the (royal) house”⁶⁰. The oldest evidence of this title dates back to the first Dynasty. This title was used to refer to those entrusted with tasks within the King’s royal palace only, without any personal tasks for the king himself⁶¹.

jm3h.w: “Honored” or “Revered”⁶². This title appeared in the Old Kingdom, at the beginning of the Fourth Dynasty in particular⁶³. It is one of the common titles in ancient Egypt, followed by the names and titles of the deceased⁶⁴. It appears regularly in Egyptian non-royal titles⁶⁵. It was carried by senior statesmen and those close to the king⁶⁶, and this title was carried by some princes in the Kingdom⁶⁷. The

full orthographical of the epithet  *jm3h.w*, whose initial (*j*) is never omitted was a feature of writing in the Old Kingdom until the first intermediate period⁶⁸.

⁵⁷ Junker, H., *Giza III, Die Mastabas der Vorgeschnittenen V. Dynastie auf dem Westfriedhof*, Vienna, 1938, p. 96; Galvin, M., *Priests and Priestesses of Hathor in the Old Kingdom and First Intermediate Period*, Diss. Brandeis Un. 1981, Michigan, 1996, pp. 246, 251.

⁵⁸ Ward, W.A., *Essays on Feminine Titles of the Middle Kingdom and Related Subjects*, Beirut, 1989, pp. 19- 22.

⁵⁹ Fischer, H.G., *Egyptian Woman of the Old Kingdom and Heracleopolitan Period*, New York, 2000, p. 30.

⁶⁰ Wb. IV, 138, 8; Jones, D., *An Index of Ancient Egyptian Titles, Epithets*, Vol. II, p. 896, no. 3287; Hassan, S., *Excavations at Giza II*, Cairo, 1936, p.211(7).

⁶¹ Helck, W., *Untersuchungen zu den Beamtentiteln des ägyptischen Alten Reiches*, Glückstadt, 1954, p.25.

⁶² Wb. I, 81, 16; Jones, D., *An Index of Ancient Egyptian Titles, Epithets, and Phrases of the Old Kingdom*, Vol. I, Oxford, 2000, p. 11, no. 42; Taylor, J.A., *An Index of Male Non-royal Egyptian Titles, Epithets & Phrases of the 18th Dynasty*, London, 2001, p. 2 (17); Goedicke, H., *Die Stellung des Königs im Alten Reich*, Wiesbaden, 1960, p. 26; Fischer, H.G., «Two Old Kingdom Inscriptions Restored», *JEA* 65, 1979, p. 45.

⁶³ Fischer, H.G., *Egyptian Studies II*, New York, 1996, p. 149; Goedicke, H., «Egyptian Grammar», *GM* 100, 1987, p. 24.

⁶⁴ Clark, R.T.R., *Myth and Symbol in Ancient Egypt*, London, 1959, pp.231-234.

⁶⁵ Abdelrahim, M., «Third Intermediate Wooden Stela from the Cairo Museum», *SAK* 40, 2011, p. 7.

⁶⁶ Goelet, O., «The Term *štp-š3* in the Old Kingdom and Its Later Development», *JARCE* 23, 1986, p. 92.

⁶⁷ Helck, W., «Wirtschaftliche Bemerkungen zum Privaten Grabbesitz im Alten Reich», *MDAIK* 14, 1956, pp. 68-69.

⁶⁸ Abd El Sattar, I., Boraik, M. & Fayez, L., «Two Unpublished False Doors of *Intj* and *Hwjt* from Giza», *SAK* 44, 2015, p. 329; Boraik, M., Abd El Sattar, I. & Fayez, L., «The false door of *N(y)-s(w)-s3-jb* from Giza», *MDAIK* 72, 2016, p. 8.

Nb(.j)-m-ḥnn-nsw: It is the name of the owner of the offering table. It is an uncommon name. It means the name “My lord is in Herakleopolis”⁶⁹. According to Ranke⁷⁰ and Harvey⁷¹ this name reads as *Nb(.j)-m-swḥ.t*, while Fischer⁷² rendered it as *Nb(.j)-m-ḥnn-nsw* in comparison with the name  *Nb(.j)-m-ḥm*⁷³. The latter is a parallel form of *Nb(.j)-m-ḥnn-nsw*⁷⁴. This name appeared during the late Sixth Dynasty or the beginning of the First Intermediate period. Worthy of note that it appeared only on this offering table and two wooden statues of a person from Tomb No. 604 in Sadment Al Gabal⁷⁵ (Pl. 2). According to Grajetzki this tomb dates back to the end of the Old Kingdom or the beginning of the First Intermediate period⁷⁶.

This name was mentioned on the base of two statues. It reads as follows:



špsy nswt jmy-r šnwt *Nb(.j)-m-ḥnn-nsw*

Noble of the king, the overseer of the granary⁷⁷ “Nebemhenennesu”.

⁶⁹ Herakleopolis is the Roman name of the capital of the twentieth upper Egyptian Nome, was known in the ancient Egyptian language by several terms as (*nn-nsw*, *ḥnn nsw*, *ḥwt-nsw* or *ḥwt nn nsw*) it means the royal child. Herakleopolis is one of the cities of Beni Suef Governorate, located on Bahr Yussef. Mokhtar, M.G., *Ihnasya El Medineh (Heracleopolis Magna) its Importance and its Role in the Pharaonic History*, Le Cairo, 1983, p. 10; Van Dijk, J., «Herakleopolis», *OEA II*, Oxford, 2001, p. 91.

⁷⁰ Ranke, H., *Die altägyptischen Personennamen*, II, Glückstadt (J.J. Augustin) 1952, p. 296, 21.

⁷¹ Harvey, J.C., *A Typological Study of Egyptian Wooden Statues of the Old Kingdom*, Ph. D., University college London, 1994, pp. 222- 223.

⁷² Fischer, H.G., «An Occurrence of Ḥnn-nswt 'Ehnasya' on Two Statuettes of the Late Old Kingdom», *JAOS 81*, 1961, pp. 423-425.

⁷³ Ranke, H., *Die altägyptischen Personennamen*, I, Glückstadt (J.J. Augustin) 1935, p. 184, 23.

⁷⁴ Scheele-Schweitzer, K., *Die Personennamen des Alten Reiches. Altägyptische Onomastik unter Lexikographischen und Sozio-kulturellen Aspekten*, Philippika 28, Wiesbaden (Harrassowitz Verlag) 2014, p. 453 (1779).

⁷⁵ Fischer, H.G., «An Occurrence of Ḥnn-nswt 'Ehnasya' on Two Statuettes of the Late Old Kingdom», *JAOS 81*, 1961, p. 423.

⁷⁶ Grajetzki, W., *Sediment Burials of Egyptian farmers and noblemen over the centuries*, London, 2005, p. 13; Petrie, W.& Brunton, G., *Sediment. II*, London, 1924, Tf. 80.

⁷⁷ The overseer of the granary (*imy-r šnwt*) was an administrative title in ancient Egypt, who was in charge of storing threshed grain and supervisor of grain scribes who recorded the measuring of the fields and the annual crop yield. It was written in different forms in ancient Egyptian texts as , .

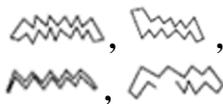
Jones, D., *An Index of Ancient Egyptian Titles, Epithets, and Phrases of the Old Kingdom*, Vol. I, p. 253, no. 916; Taylor, J.A., *An Index of Male Non-royal Egyptian Titles*, p. 47, no. 440; Briant, B.,

The epigraphical form of writing the name on both the two statues and the offering table suggests that they are for the same person. Moreover, they carry the same title *špsy nswt*.

ꜥnh-Mr(j).y-Rꜥ.w: This is another name for the owner of the offering table, which may serve as the *rn nfr*. Usually, the person in ancient Egypt carries two or three names, most often one of them includes the *rn nfr* “the beautiful name”, which usually includes the king’s name, that is, contains the king’s name inside the cartouche and then writes the rest of the name, outside of it⁷⁸. This name means «May *Mr(j).y-Rꜥ.w* live». It appeared in the Old Kingdom, Sixth Dynasty, reign of King Pepi I, this name

is also written as  ,  ,  ,  ⁷⁹.

Table 1: Palaeographical remarks

No.	G	Signs	Notes
1	 E15		The determinative of the god Anubis was written in a slim form, this form was widely spread in the Herakleopolitan Period ⁸⁰ .
2	 D1		The sign of the head in the word <i>tpj</i> has a beard started appearing during the Sixth Dynasty ⁸¹ .
3	 N17		The <i>t3</i> land sign was written with a horizontal slim line.
4	 O70		It was written inconsistently, noting the shortness of the oar sign.
5	 N35		The water wave <i>n</i> is written in different forms and irregularly. In the word, <i>hnn-nsw</i> was written inclining upwards as  maybe this is a mistake of the artist.

The Overseers of Double Granaries of Upper and Lower Egypt in the Egyptian New Kingdom, 1570-1085 BC, PhD Thesis, New Haven (CU), Yale University, 1991, p. 15, no. 5.

⁷⁸ Vittmann, G., «Personal Names: Function and Significance», In: *Elizabeth Froid and Willeke Wendrich (eds.), UCLA Encyclopedia of Egyptology*, Los Angeles, 2013, pp. 1-14, <https://escholarship.org/content/qt7t12z11t/qt7t12z11t.pdf> [Accessed at 30/10/2023, 4:00 pm].

⁷⁹ Ranke, H., *Die altägyptischen Personennamen*, Vol. I, p. 160, 24; Scheele-Schweitzer, K., *Die Personennamen des Alten Reiches. Altägyptische*, p. 299 [710].

⁸⁰ For a similar example from the first intermediate period, see: CG 1505; MM 11434, MMA 64.100, MMA14.2.7, MMA 25.2.3.

⁸¹ Fischer, H.G., *Dendera in the third millennium B.C.: down to the Theban domination of Upper Egypt*, New York, 1968, pp. 79- 80; Younes, A., «An Unpublished Stela in the Egyptian Museum (Cairo JE 49637)», *SHEDET* 9, 2022, p. 68.

6	 G17		Bird signs are written without extending the leg line. This appeared from the beginning of the 6 th Dynasty until the 11 th Dynasty ⁸² .
7	 U23A		The chisel sign was written with an elongated, in addition to the inaccuracy at the top of the sign.
8	 F39		The sign was written inconsistently.
9	 O49		The determinative of the city was written as  instead of this  .

Conclusion

- The epigraphical and artistic features of this offering table refer to very poor quality and indicate that a local artist made it.
- The paleographical and iconographical features, in addition to the presence of the cartouche of King “*Mry-R*” as part of the beautiful name of the offering table owner, suggest this offering table dates back to the end of the Old Kingdom or the beginning of the First Intermediate period.
- This study concluded that this offering table belonged to *Nb(.j)-m-ḥnn-nsw* who is the owner of tomb No. 604, Sadment Al Gabal at Ihnasya, and that the owner of the offering table was residing in this city, as his name on the offering table indicates his relationship with the city of Ihnasya. This offering table was one of the funerary objects buried at his tomb, and for unknown reasons and at an unknown time, it was moved to Saqqara where it was discovered. Until now this offering table is the only object belonging to *Nb(.j)-m-ḥnn-nsw* found in Saqqara.
- It is clear from the titles of the offering table owner reflect his rank as a High official who lived during the end of the Old Kingdom or the beginning of the First Intermediate period.
- The name *Nb(.j)-m-ḥnn-nsw* did not appear among the names of ancient Egypt officials just this person. This name includes the oldest mention of the city of Ihnasya so far outside the city itself.

⁸² Younes, A., «An Unpublished Stela in the Egyptian Museum (Cairo JE 49637)», *SHEDET* 9, 2022, p. 68.

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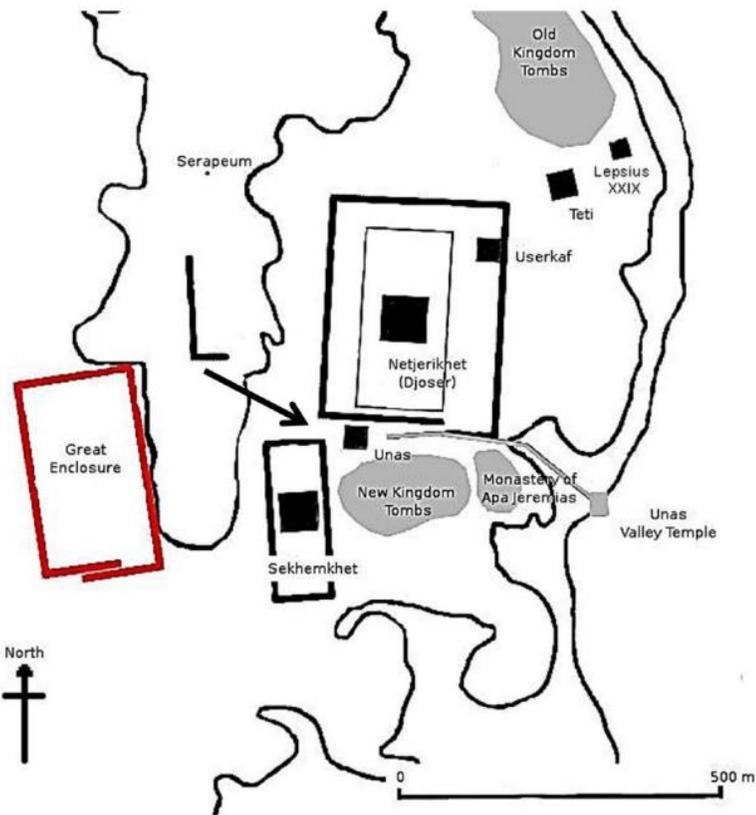
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Plates



(Plan. 1) A plan showing the Great Enclosure (Gisr el-Mudir)

After: Soleiman, S., «The Inscribed Lintel of Ptahshepses at Saqqara», *JEA* 103, 2017, Fig. 1.



Pl. 1. Offering Table of Ankhmeryre (SQ.SCA.19409)

© Photo taken by the researcher

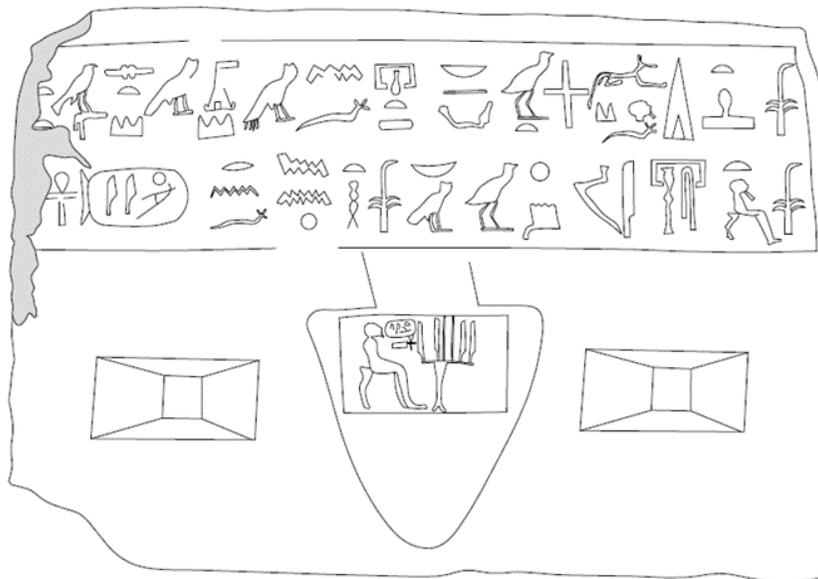


Fig 1. A Facsimile of the offering table of Ankhmeryre (SQ.SCA.19409)

© Facsimile by Rasha Abdel Hafez



Pl. 2. Two statues of Nebemhennesu, Sedment Al Gabal, Tomb 604

https://collections.ashmolean.org/collection/search/per_page/25/offset/0/sort_by/relevance/object/214253 [Accessed at 5/9/2023, 6:00 Am].



Inscriptions of statue base (1921.1418)

After: Harvey, J.C., *A Typological Study of Egyptian Wooden Statues of the Old Kingdom*, p. 222.



Inscriptions of statue base (1921.1419)

After: Harvey, J.C., *A Typological Study of Egyptian Wooden Statues of the Old Kingdom*, p. 223.



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مائدة قرابين غير منشورة لـ "عنخ-مري-رع" بمتحف إيمحتب في سقارة أسماء شريف الجزائر

مدرس بقسم الإرشاد السياحي بالمعهد العالي للدراسات النوعية - الجيزة

معلومات المقالة

الكلمات المفتاحية

متحف إيمحتب؛
عنخ-مري-رع؛
نب-ام-حنن-نسو؛
مائدة قرابين؛
سقارة.

الملخص

يهدف هذا البحث إلي نشر ودراسة مائدة قرابين للمدعو "عنخ-مري-رع"، والمعروضة حالياً بمتحف إيمحتب في سقارة وتحمل رقم (SQ.SCA.19409) . وقد تم العثور عليها في جبانة جسر المدير عام 2003 م. ويتناول البحث وصف شامل لمائدة القرابين ونسخ النصوص المسجلة عليها وترجمتها، بالإضافة إلي العديد من التعليقات علي أسماء وألقاب "عنخ-مري-رع". ومن خلال دراسة النصوص لوحظ أن عنخ-مري-رع حمل اسماً آخر. وعلي الرغم من أن اسم "عنخ-مري-رع" كان شائعاً في عصر الدولة القديمة، إلا أن الاسم الآخر "نب-ام-حنن-نسو" لم يظهر من قبل ضمن أسماء الأفراد غير مرة واحدة. وانتهت الدراسة إلي أن هذه المائدة تعود إلي "نب-ام-حنن-نسو" وهو صاحب مقبرة رقم 604 بسدمنت الجبل، التي تؤرخ بأواخر عصر الدولة القديمة أو بدايات عصر الانتقال الأول. ويقترح أن هذه المائدة ربما كانت جزء من الأثاث الجنائزي من مقبرته. وبناءً علي ذلك، وبالإضافة إلي دراسة السمات الكتابية والهجائية لمائدة القرابين يمكن تأريخها إلي أواخر عصر الدولة القديمة أو بدايات عصر الانتقال الأول.

(JAAUTH)
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