

Middle Kingdom Stela of Hotep in the Grand Egyptian Museum GEM

Hanaa Mokhtar Abd El-Naby

Lecturer at the Department of Tourism
Guidance at The Higher Institute for
Qualitative Studies, Heliopolis.

Hanaamokhtar1@gmail.com

Asmaa Sherif El-Gazzar

Lecturer at the Department of Tourism
Guidance at The Higher Institute for
Specific Studies, Giza.

asmaasherifelgazzar@gmail.com

Abstract

This paper aims to study an unpublished Middle Kingdom Funerary stela of Hotep preserved under the number (JE 18512, CG 20014, SR 3/ 9711) in the Grand Egyptian Museum GEM. It was discovered in Abydos in 1862. The stela is made out of limestone. It carries a representation of Hotep together with his mother standing in front of an offering table. It also carries four lines of hieroglyphic inscriptions of the offering formula. The stela measures about 88 cm. high and 51.5 cm. wide.

The aim of this paper is to discuss the names and titles of Hotep and his mother. It will represent the translation of the texts and analyze their epigraphical features. It could be suggested that this stela dates back to the Late Twelfth Dynasty or the Early Thirteenth Dynasty. This could be concluded through its artistic style, its orthographic and paleographic features of it.

Keywords

Abydos, GEM, Hotep, Khenty-khety-hotep, Offering formula, Offering table, Stela, Thirteenth Dynasty, Twelfth Dynasty.

Introduction

Stelae¹ is an ancient Egyptian upright monument² that was varied in shape and material. They were usually decorated with reliefs and inscriptions on the recto side while its verso was usually left free from any decorations³.

There were several ancient Egyptian terms that were used to refer to stelae, for

instance: *ꜥb3*      ⁴; *jst*    ⁵; *ꜥhꜥw*    ⁶; *srh*   ⁷; *šps*   ⁸; *wd*   ⁹.

Stela of Hotep (Pl. I and Fig.1)

Ancient Egyptian stelae originated at Abydos during the 1st dynasty as burial markers. The stela of Hotep was excavated at Abydos by August Mariette for the Egyptian Antiquities Service in 1862. Being the main place of the Osirian cult, Abydos was a prominent ancient Egyptian sacred city¹⁰.

Date: Middle Kingdom, Twelfth Dynasty.

Place of discovery: Abydos, North Cemetery.

Current place: Grand Egyptian Museum.

Number: (JE 18512, CG 20014, SR 3/ 9711).

Material: Painted limestone.

conservation status: In good condition.

Dimensions: 88 cm. in height; 51.5 cm. in width¹¹.

¹ For more about the Stelae : Badawy, A., “La Stèle Funéraire sous L’Acien Empire : Son Origine et Son Fonctionnement”, *ASAE* 48, 1948, pp. 213- 246 ; Martin, K., “Stele”, *LÄ* VI, 1986, cols. 1- 5; Hözl, R., “Round- Topped Stelae from the Middle Kingdom to the Late Period, Remarks on the Decoration of the Lunettes”, in: *SCIE* I 1992, pp. 280- 293; Hözl, R., “Stelae”, *OEAE*, III, 2001, pp. 319- 323; Shaw, I. & Nicholson, P., *British Museum Dictionary of Ancient Egypt*, London, 1997, p. 278; Murnan, W. J., *The Boundary Stelae of Akhenaten*, London, 1993; Vandier, J., *Manuel d’Archéologie Egyptienne*, I, Paris, 1952.

² Martin, K., “Stele”, *LÄ*, VI, col.1; Hözl, R., “Stelae”, *OEAE*, III, 2001, p. 319.

³ Bierbrier, L., *Historical Dictionary of Ancient Egypt*, London, 2008, p.225.; Shoukry, M.A., “The So – Called Stelae of Abydos”, *MDAIK* 16, 1958, p.292.

⁴ Badawy, A., “La Stèle Funéraire sous L’Acien Empire : Son Origine et Son Fonctionnement”, *ASAE* 48, 1984, p. 237 ; Fulkner, R.O., *A Concise Dictionary of Middle Egypt*, Oxford, 1976, p. 41.

⁵ *Wb.*, I, 126, 17.

⁶ *Wb.*, I, 221, 18.

⁷ *Wb.*, VI, 200, 15.

⁸ *Wb.*, VI, 451, 7; Faulkner, R.O., *A Concise Dictionary of Middle Egypt*, p. 264.

⁹ *Wb.*, I, 398, 15-20.

¹⁰ For further reading, see O’conner, D., *Abydos: Egypt’s First Pharaohs and the Cult of Osiris. New Aspects of Antiquity*, London, 2009.

¹¹ Lange, H. O. & Schäfer, H., *Grab- & Denksteine des Mittleren Reichs, I- IV, CGC.*, (Nos. 20001- 20780), Berlin, 1902, p. 14, pl. II; Mariette, A., *Catalogue général des monuments d’Abydos découverts pendant les fouilles de cette ville*, Paris, 1880, no. 600.

Description of the stela

The limestone stela of Hotep takes the form of a rectangular slab. The upper part of it is decorated with a cavetto cornice that carries palm fronds in fine lines colored red, green, and blue. The Cavetto cornice was an architectural element usually found above temple doors and around the upper edges of shrines. The stela is decorated in this way, imitating a false door¹². It has been suggested that this type of stelae appeared since the reign of King Amenemhat I of the Twelfth Dynasty¹³.

Description of the Scenes

The stela carries a representation of Hotep followed by his mother. They are shown standing in front of an offering table. Hotep is depicted in profile, wearing a striped beard and a shoulder-length wig, while his ear is exposed. He is shown wearing

a wide *wsh*  collar that was usually seen around the neck of Kings, elites, deities, and mummies. It was intended for protection¹⁴. He also wears bracelets and a long kilt¹⁵ which is tied by a projecting knot with tassels. He is colored reddish brown, holding a long staff in his left hand while his right hand is occupied by a *kheryp*-scepter which is shown in raised relief. This scepter was a sign of nobility and reflects the post and the high rank of the deceased¹⁶. His representation in this attitude has been common since the Old Kingdom onwards¹⁷.

Finally, Hotep is represented wearing multicolored bracelets and anklets. This fashion was common among men during the early Middle Kingdom. It became uncommon during the reign of Senusert I and then vanished during the reign of Senusert III and Amenemhat III¹⁸.

¹² Haeny, G., "Scheintür", *LÄ V*, col. 564, Abb 2.

¹³ Pflüger, K., "The Private Stelae of the Middle Kingdom and their Importance for the Study of Ancient Egyptian History", *JAOS* 67/2, p.128.

¹⁴ It is a broad wide collar that consists of several rows and different materials. The oldest attestation of it dates back to the 3rd Dynasty, Old Kingdom. Its terminals took the shape of semi-circular or falcon headed terminals. Handoussa, T., "Le Collier Ousekh", *SAK* 9, 1981, pp. 143-150; Keyser, E.-de., "Collier Ousekh", *Bulletin de Musées Royaux d'Art et d'Histoire* 19, 1947, p. 85; Wilkinson, A., *Ancient Egyptian Jewellery*, London, 1971, p. 31; Andrews, C., *Ancient Egyptian Jewellery*, London, 1990, pp. 119-120. For further reading on wesekh-collars in funerary art during the late Ptolemaic and Roman Periods, see Riggs, Ch., "Forms of the Wesekh-collar in funerary art of the Graeco-Roman Period", *CdE* 76, 2001, pp. 57-68.

¹⁵ The shape and length of ancient Egyptian kilts varied according to the period of the Egyptian history and the class of the depicted individual. Hallmann, A., "Clothing (non-Royal), Pharaonic Egypt", *The Encyclopedia of Ancient History* (1-9). Bagnall, R.S., Brodersen, K., Champion, C.B., Erskine, A., & Huebner, S.R., p. 2.

¹⁶ Scepters were essential objects held by the deceased to reflect the posts and high rank. This scepter was referred to by the term *'b3* in the Old Kingdom Pyramid Texts and objects friezes of the Middle Kingdom. By the New Kingdom, it was referred to by the word *hrp* and *sh̄m*. Mahran, H., "What are you Holding? Scenes from the New Kingdom Private Tombs at Saqqara", in *Athens Journal of Mediterranean Studies* 6, 2020, p. 9; Baligh, R., "Three Middle Kingdom Stelae", *JARCE* 44, 2008, pp. 170-172, fig. 1.

¹⁷ Harpur, Y., *Decoration in Egyptian Tombs of the Old Kingdom*, London, 1987, p. 128; Pflüger, K., "The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History", *JAOS* 67/2, 1947, p.130.

¹⁸ Pflüger, K., "The private funerary stelae of the Middle Kingdom and their importance for the study of Ancient Egyptian History", *JAOS* 67/2, London 1947, p. 130.

A vertical line of hieroglyphic script is shown above Hotep. It reads from right to left as follows:

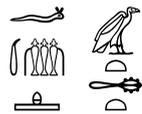


jm3h(.w) jmj-r pr htp

‘To the revered one, Steward of the house Hotep’.

Behind Hotep, his mother is shown standing while embracing him with both hands. She is represented in profile, wearing a hair wig while her ear is exposed. She wears a wide collar, bracelets, anklets, and a long, tight-fitting dress. The color of her skin is pale cream.

A vertical line of hieroglyphic inscriptions is shown above Hotep’s mother. It reads from right to left as follows:



mwt.f hnty-hty-htp

‘His mother Khenty-khety-hotep’.

The Offerings

The stela of Hotep carries a representation of two offering tables. The lower one is called “*wdh*” surmounted by two “*hs*” vessels and another offering table called “*h3wt*”. The latter is heaped up by “*sʿt*” bread, oxen head, circular bread “*psn*”, pieces of meat, green onions, and oxen leg “*hps*”.

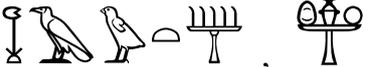
Offering tables were essential for the deceased, they were intended to support him with all the important elements that he will need in the afterlife. There are several terms that designate the offering table in the ancient Egyptian language. Offering tables took several shapes¹⁹.

As for “*wdh*”²⁰ , it is a four-legged offering table usually made of wood, copper, and bronze. It became “*wdhw*” by the Middle Kingdom. They served as models found in burial chambers. Worthy of note that no traces of them remain in the chapels because they were manufactured of perishable materials, Later on, the term “*wdhw*” became a determinative for words referring to ancient Egyptian offering tables²¹.

¹⁹ Bolshakov, O., “Offerings: offering tables”, *OEAE*, II, Oxford, 2001, pp. 572–576; Lindius, E., “Offering Tables as Ritual Landscapes. An Anthropological Perspective of Ancient Egyptian *Materia Magicae*”, *DWJ* 4, 2020, pp. 78-106.

²⁰ *Wb.*, I, 393, 14- 18.

²¹ Bolshakov, O., “Offerings: offering tables”, *OEAE*, II, Oxford, 2001, p. 574.

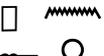
The “*h3wt*”  represents a one-legged offering table usually made of alabaster or limestone²². They were used in daily life and thus they were not meant for the funerary cult of the deceased until the Fourth Dynasty. Then, they started to be placed in front of the false doors²³.

According to the pyramid texts, the “*h3wt*” is the offering table belonging to the deceased²⁴.

In the early beginning, they were used for carrying loaves of bread. By the Fifth Dynasty, they were surmounted by different kinds of offerings. Moreover, the term “*h3wt*” was written followed by the determinative in the shape of an altar surmounted by bread²⁵.

The representation of the two “*hs*” jars  is a common motif. They probably contained water necessary for purification. Accordingly, they were placed under the offering tables probably for purifying offerings²⁶.

The bull’s leg “*hps*”  ²⁷ was one of the elements frequently depicted on offering tables. It represents the leg of Seth in a bull form that Horus had cut off. Accordingly, it symbolizes defeating evil in the afterlife²⁸. According to ancient Egyptians, it was responsible for transferring power and strength to the deceased by means of magic²⁹. The “*hps*” was also associated with the opening of the mouth ritual³⁰.

The bread: The offering table shown on the stela carries a representation of two kind of bread. There is a round loaf of bread known as *psn*  ³¹. It was common in ancient Egyptian offering lists since the Late Old Kingdom³². Moreover; there is a representation of two conical loaves of bread

²² Bolshakov, O., “Offerings: offering tables”, *OEAE*, II, Oxford, 2001, p. 573.

²³ Bolshakov, O., “Offerings: offering tables”, *OEAE*, II, Oxford, 2001, p. 574.

²⁴ *Wb.*, III, 226, 18-19.

²⁵ Mostafa, M.F., *Untersuchungen zu Opfertafeln im Alten Reich*, HÄB 17, Hildesheim, 1982, pp. 62, 68, 74.

²⁶ Wainwright, G., “A Subsidiary Burial in Ḥap-zefi's Tomb at Assiut”, *ASAE* 26, 1926, pp. 160-166.

²⁷ *Wb.*, III, 268, 310, 269, 1- 19.

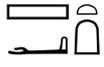
²⁸ Te Velde, H., *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, Leiden, 1967, pp. 84-86.

²⁹ Weigall, A., “an Ancient Egyptian Funeral Ceremony”, *JEA* 2, 1915, pp. 10-12; Gordon, A., “The *ka* as an Animating Force”, *JARCE* 33, 1996, p. 34; Andrews, C., *Egyptian Mummies*, London, 1998, p.73.

³⁰ Roth, A.M., “The *psS-*kf** and the 'Opening of the Mouth' Ceremony: A Ritual of Birth and Rebirth”, *JEA* 78, 1992, pp. 113-147; Gordon, A. & Schwabe, C., *The Quick and the Dead: Biomedical Theory in Ancient Egypt*, Brill, Leiden, 2004.

³¹ *Wb.*, I, 549, 18-21.

³² James, T., “The Mastaba of Khentika, Called Ikhekhi”, *Egypt Exploration Society* 1 (Dec. 1953): 62, pl. 36.

known as ³³. This kind of bread has been attested in the offering lists since the Third Dynasty³⁴. It was probably a sort of local sweet bread³⁵.

Oxen head  "d3d3"³⁶: One of the common offerings that frequently appeared on offering tables and b3-mansions³⁷.

The green onions: It was known as "hdw" in the ancient Egyptian language. It was written in various forms as follows: ³⁸, ³⁹. It was used in daily food; it also had medical and magical uses in ancient Egypt and it was connected to resurrection⁴⁰.

Texts

The inscriptions and the depiction of Hotep and his mother are surrounded on top and sides by torus molding. The latter bears traces of black zigzag lines. Above them, the inscriptions are shown in four horizontal lines of Hieroglyphic running from right to left as follows:



[1] *h̄tp dj nsw.t (n) Wsjr nb ddw n̄tr ʕ3 hrj-jb 3bdw pr.(t)-hrw t hnkt k3(.w) 3pd(.w)*

[2] *šs mn̄h.t h̄3 m n̄tr h̄tp(.t) nfr(.t) wʕb(.t) ʕnh̄.t n̄tr jm n jm3h̄(.w) jmj-r pr h̄tp*

[3] *m3ʕ-hrw ms.n hnty-h̄ty-h̄tp nb.t jm3h̄(.w).t dd.i ʕnhw*

[4] *tp t3 šš nb n t3-mrj dd tnw h̄tp dj nsw.t (n) imj-r3 pr h̄tp*

³³ Wb., IV, 418, 2.

³⁴ Hassan, S., *Excavations at Giza (1933-1934)*, V, Cairo, 1944, p. 99.

³⁵ Hassan, S., *Excavations at Giza (1934-1935), The Mastabas of the Sixth Season and their Description*, VI/III, 1950, pp. 378- 380.

³⁶ Wb., V, 530, 5

³⁷ Ikram, S., *Choice Cuts: Meat Production in Ancient Egypt*, OLA 69, Leuven, 1995, p. 118.

³⁸ Wb., III, 212, 5.

³⁹ Dickson, P., *Dictionary of Middle Egyptian, in Gardiner Classification Order*, California, 2006, p. 228.

⁴⁰ Cauville, S., *Offerings to the Gods in Egyptian Temples*, Belgium, 2012, p. 86

Translation

- (1) An offering which the king gives (and/to) Osiris, Lord of Busiris, the great god, who is dwelling in Abydos, an invocation-offering consisting of bread, beer, oxen, and fowl.
- (2) Alabaster and linen, thousands of pure good divine offerings on which a god lives, to the revered one, Steward of the house Hotep.
- (3) Justified, born of Khenty-khety-hotep, Lady of honored (ones), (I) say oh you living.
- (4) Upon earth, oh you all scribes on the Land of the Hoe, mention every offering given by the king to the steward of the house Hotep.

Commentary and Dating

htp dj nsw: It is the offering formula that appeared for the first time during the Old Kingdom and continued until the Graeco-Roman era. The arrangement of the *Htp di nsw*  on this stela is the typical form that was followed during the Twelfth Dynasty and the Thirteenth Dynasty, since the end of King Amenemhat III's reign⁴¹.

Wsjr: The offering formula is dedicated to the god Osiris whose name appeared for the first time in the offering formula by the Fifth Dynasty, the Old Kingdom⁴².

It was common that the name of *Wsjr* was written  without a determinative  (A41) on several stelae of the late Twelfth Dynasty and the beginning of the Thirteenth Dynasty at the city of Abydos⁴³.

nb ddw: This epithet together with *nb 3bdw* refers to the main two cult centers for Osiris (Busiris and Abydos). Both epithets date back to the Old Kingdom. They occurred on the tomb walls of Queen Meresankh III in Giza⁴⁴. The city of Abusir, the capital of the 9th Nome of Lower Egypt, is situated at the West Bank of the Nile. It was called *pr-wsir* in the ancient Egyptian language, Busiris in Greek and

⁴¹ Barta, W., "Aufbau und Bedeutung der Altägyptischen Opferformel", *ÄF* 24, Glückstadt, 1968, pp. 21-36; Leprohon, R.J., "Offering Formulae and Lists", *OEAÉ* II, pp. 569-572, also see Lapp, G., *Die Opferformel des Alten Reiches*, 21, Mainz, 1986, pp. 155-159, pp. 91-110; Smither, P., "The writing of *htp-di-nsw* in the Middle and New Kingdom", *JEA* 25, 1939, pp. 34-37; Bennett, C., "Growth of the *htp di nsw* Formula in the Middle Kingdom", *JEA* 27, 1941, p. 80; Bennett, J., "Motifs and phrases on funerary stelae of the Middle Kingdom", *JEA* 44, 1958, pp. 120-121; for new reinterpretation of the offering formula see, Franke, D., "The Middle Kingdom offering formulas- a Challenge", *JEA* 85, 2003, pp. 39-57.

⁴² Hözl, R., *Ägyptische Opfertafeln und Kultbecken*, *HÄB* 45, Hildesheim, 2002, pp. 327-328; Smith, M., *Following Osiris: Perspectives on the Osirian Afterlife from Four Millennia*, Oxford: Oxford University Press, 2017, pp. 561-563.

⁴³ Bennet, C., "Growth of *htp-di-nsw* formula in the Middle Kingdom", *JEA* 27, 1941, pp. 77-82; Simpson, W. K., *The Terrace of the Great God at Abydos: The Offering Chapels of Dynasties 12 and 13*, New Haven, 1974, pl. 11.

⁴⁴ Dunham, D. & Simpson, W.K., *The Mastaba of Queen, MersyAnkh III G 7530- 7540*, Boston, 1974, p. 18; Junker, H., *Giza VIII*, Wien, 1947, pp. 101-102.

it was the cult center of Osiris in Lower Egypt⁴⁵. *ddw* was written in several forms as follows:  46.

ntr 3: An epithet that was frequently used to refer to deities such as Ra and Osiris⁴⁷. It was also used to refer to dead Kings as well⁴⁸. Since the Twelfth dynasty, reign of Senusert I, onwards, it was usually used to refer to god Osiris⁴⁹. The writing of the 3 sign in a horizontal form is attested since the Early Middle Kingdom, reign of Montuhotep II⁵⁰.

hrj-jb 3bdw: An epithet of the god Osiris that was written followed by the determinative of the city  (O49) in the formulas of the Old and Middle Kingdoms⁵¹. When *hrj-jb* is added to a name of a city formulating an epithet of a god, it refers to the god as a recipient of a local guest cult⁵².

k3(.w) 3pd(.w): These two signs are written in the form  that is widely followed during the Late Middle Kingdom. This method became commonly used during the Thirteenth Dynasty and the Second Intermediate Period⁵³.

šs mnḥ.t: These two terms formed the main part of the Middle Kingdom offering formula. They were inscribed on the stela as  instead of . They were not recorded in this form in stelae before the reign of Senusret III⁵⁴.

ḥḥ.t ntr jm: This formula is attested since the reign of King Senusert I, Middle Kingdom⁵⁵. It was written together without the suffixes *s* or *sn* after *jm* after the Second Intermediate Period⁵⁶.

⁴⁵ Verner, M., "Abusir", *OEA* I, 2001, p. 5. For further reading on the different forms of writing *ddw* until the reign of Amenemht III, see: Griffiths, J., "The Origins of Osiris and his Cult", in Van Voss, M., H., Sharpe, E., Werblowsky, R. (eds.), *Studies in the History of religions*, XL, Brill, Leiden, 1980.

⁴⁶ Hannig, R., *Großes Handwörterbuch Agyptisch*, Mainz, 1995, p.1411.

⁴⁷ Hannig, R., *Großes Handwörterbuch Agyptisch*, 1398.

⁴⁸ Allen, J., *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, 2nd Ed., Cambridge 2010, p. 365.

⁴⁹ Fischer, H., "Marginalia II", *GM* 128, 1992, pp. 72-75.

⁵⁰ Allen, J., "Some Theban Officials of the Early Middle Kingdom", in: Der Manuelian, P., (ed.), *Studies in Honor of William Kelly Simpson I*, Boston, 1996, pp. 1-26.

⁵¹ Khatab, B., "The Stela of *s3-w3d-h3t* Preserved in the Grand Egyptian Museum with No.GEM 14376 "A Comparative Analytical Study and Publishing for the First Time", *JARCH* 25, 2022, p. 85.

⁵² Budde, D., "Epithets, Divine", *UCLA*, 2011, 3.

⁵³ Ilin-Tomich, A., "Changes in the *htp di nsw* formula in the Late Middle Kingdom and the Second Intermediate Period", *ZÄS* 138, 2011, pp. 24-35.

⁵⁴ Ilin-Tomich, A., *From workshop to sanctuary: the production of Late Middle Kingdom memorial stelae*, Middle Kingdom Studies 6, Londres: Golden House Publications, 2017, p. 22.

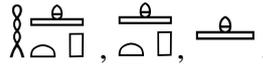
⁵⁵ Bennett, C., "Growth of the *Htp-di-nsw* formula in the Middle Kingdom", *JEA* 27, 1941, p. 80; El-Shal, O., "La stèle d'Ioutjéni et les liturgies processionnelles de la fin du Moyen Empire CGC 20476, GEM 4439", *BIFAO* 115, 2015, p. 458, figs. 1-2.

⁵⁶ Vernus, P., "Sur les graphies de la formule l'offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire", Quirke, S., (ed.), *Middle Kingdom Studies*, New Malden, 1991, p.149; Ilin-Tomich, A., "Changes in the *htp-dj-nsw* Formula in the Late Middle Kingdom and the Second Intermediate Perio", *ZÄS* 138, 2011, p. 26; Abd El Sattar, I., "Two middle kingdom stelae of *NN-RN=F* and *SNBJ* in the Egyptian museum Cairo (CGC 20524-20521)", *Shedet* 6, 2019, p. 10.

jmj r-pr: It means “the Steward/overseer of the house/estate”. It is an important title that dates back to the Archaic Period⁵⁷. It was one of the titles connected to the royal palace. It was usually carried by the governors of Upper Egypt during the

Middle Kingdom⁵⁸. It was written in various forms as follows ,  ⁵⁹.

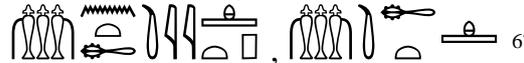
jm3h(.w): This title appeared in the Fourth Dynasty⁶⁰, the abbreviated form of *jm3h* was common during the First Intermediate Period onwards⁶¹.

htp: This name occurred during the Old Kingdom and continued until the Late period, and this name was written in several forms as follows ,  ⁶².

m3^c-hrw: This epithet means “Justified” and usually follows the name of the deceased who were judged to be righteous among the dead⁶³.

ms.n : The formula  *ms.n* was commonly followed by the name of the mother from the early Middle Kingdom until the late reign of King Senusret I⁶⁴. This formula started to manifest again from the Thirteenth Dynasty⁶⁵.

hnty-hty-htp: The name of the mother of Hotep appeared by the end of the Middle Kingdom⁶⁶. According to Ranke, this name was commonly used during the

Thirteenth dynasty. It was written in various forms as follows ,  ⁶⁷.

⁵⁷ Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Vol. I, Oxford, 2000, p. 114 (461); Gardiner, A. H., “The Proposed New Reading of the Word for ‘Overseer’”, *JEA* 41, 1955, pp. 121-122.

⁵⁸ Ward, W.A., *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, American University of Beirut, 1982, p. 27.

⁵⁹ Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Vol. I, p. 114 (461).

⁶⁰ Fischer, H., *Egyptian Studies II, The Orientation of Hieroglyphs*, New York, 1977, p. 194.

⁶¹ Daboud, K.A., *Corpus of Inscriptions of the Herakleopolitan Period from the Memphite Necropolis, Translation, Commentary and Analyses*, BAR-IS 1459, London, 2005, pp. 17, 26.

⁶² Ranke, H., *Die ägyptischen Personennamen*, Band I: Verzeichnis der Namen, Glückstadt, J. J. Augustin, 1935, p. 257, No. (22).

⁶³ Allen, J., *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, Cambridge, 2000, p. 95; Rudolf, A., “The Original Meaning of *M3^c hrw*”, *JNES* 13, No. 1, 1954, p. 50.

⁶⁴ Lange, H. O. & Schäfer, H., *Grab- & Denksteine des Mittleren Reichs*, II, p.114; CG. 20518.

⁶⁵ Obsomer, C., “*di.f prt hrw* et la filiation *ms(t).n/ir(t).n* comme critères de datation dans les textes du Moyen Empire”, in : Cannuyer, Ch. & Kruchten, J.-M. (eds.), *Individu, société et spiritualité dans l’Égypte pharaonique et copte: Mélanges égyptologiques offerts au Professeur Aristide*, Brussels, 1993, pp. 170-180; Ilin-Tomich, A., *From Workshop to Sanctuary*, pp. 24-26.

⁶⁶ Grajetzki, W., *Court Officials of the Egyptian Middle Kingdom*, London, 2009, p. 177; Martin, G.T., *Egyptian administrative and private-name seals: principally of the Middle Kingdom and Second Intermediate Period*, Oxford: Griffith Institute, 1971, Seals, no.1234.

⁶⁷ Ranke, H., *Die ägyptischen Personennamen*, I, p. 273, No. (1).

t3-mrj: One of the names of the land of Egypt that occurred in the Middle Kingdom and is used wider in the New Kingdom. It means “land of the hoe”⁶⁸.

Conclusions

This is a funerary stela that commemorates the name of Hotep who was one of the noblemen who lived probably during the Twelfth Dynasty. It also commemorates the name of his mother *hnty-hty-htp*. It was found within the tomb of its owner in the city of Abydos.

The stela does not bear a royal name or dateline. However, the paleographical and iconographical study dates the stela to the late twelfth dynasty or early Thirteenth dynasty according to the following points:

- The orthographic form of the god *Wsjr* without the determinative .
- The orthography of *k3.w 3bd.w*  that was commonly followed during the Thirteenth Dynasty and Second Intermediate Period.
- The orthographic form of *šs mnht*  that was not recorded before the Late Twelfth Dynasty and was common during the Thirteenth Dynasty.
- The formula *nh.t ntr jm* was written without the suffixes *s* or *sn* after *jm*.
- The name of *hnty-hty-htp* was commonly used during the Thirteenth dynasty.

⁶⁸ Allen, J., *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, 2nd edition, Cambridge: Cambridge University Press, 2010, p. 22.

Bibliography

- Abd El Sattar, I., “Two middle kingdom stelae of *NN-RN=F* and *SNBJ* in the Egyptian museum Cairo (CGC 20524-20521)”, *Shedet* 6, 2019, pp. 1-18.
- Allen, J., *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, Cambridge, 2000.
- Andrews, C., *Ancient Egyptian Jewellery*, London, 1990.
- _____, *Egyptian Mummies*, London, 1998.
- Badawy, A., “La Stèle Funéraire sous L’Acien Empire : Son Origine et Son Fonctionnement”, *ASAE* 48, 1948, pp. 213- 246.
- Baligh, R., “Three Middle Kingdom Stelae”, *JARCE* 44, 2008, pp. 169-184.
- Barta, W., “Aufbau und Bedeutung der Altagyptischen Opferformel”, *ÄF* 24, Glückstadt, 1968.
- Bennett, C., “Growth of the *hṯp di nsw* Formula in the Middle Kingdom”, *JEA* 27, 1941, pp.77-82.
- Bennett, J., “Motifs and phrases on funerary stelae of the Middle Kingdom”, *JEA* 44, 1958, pp. 120 -121.
- Bierbrier, L., *Historical Dictionary of Ancient Egypt*, London, 2008.
- Bolshakov, O., “Offerings: offering tables”, *OEAE* II, Oxford, 2001, pp. 572–576.
- Budde, D., “Epithets, Divine”, *UCLA*, 2011, 1- 10.
- Caminos, R. & Fischer, H.G., *Ancient Egyptian Epigraphy and Paleography*, New York, 1976.
- Cauville, S., *Offerings to the Gods in Egyptian Temples*, Belgium, 2012.
- Dickson, P., *Dictionary of Middle Egyptian, in Gardiner Classification Order*, California, 2006.
- El-Shal, O., “La stèle d’Ioutjéni et les liturgies processionnelles de la fin du Moyen Empire CGC 20476, GEM 4439”, *BIFAO* 115, 2015, pp. 455- 469.
- Erman, A. & Grapow, H., *Wörterbuch der ägyptischen Sprache*, 7 Bde., Berlin, 1971.
- Fischer, H., *Egyptian Studies II, The Orientation of Hieroglyphs*, New York, 1977.
- _____, “Marginalia II”, *GM* 128, 1992, pp. 72-75.
- Franke, D., “The Middle Kingdom offering formulas- a Challenge”, *JEA* 85, 2003, pp. 39-57.
- Fulkner, R.O., *A Concise Dictionary of Middle Egypt*, Oxford, 1976.
- Gardiner, A. H., “The Proposed New Reading of the Word for ‘Overseer’”, *JEA* 41, 1955, pp. 121-122.
- Gordon, A., “The *kA* as an Animating Force”, *JARCE* 33, 1996, p. 31- 35.
- _____ & Schwabe, C., *The Quick, and the Dead: Biomedical Theory in Ancient Egypt*, Leiden, 2004.

- Grajetzki, W., *Court Officials of the Egyptian Middle Kingdom*, London, 2009.
- Haeny, G., "Scheintür", *LÄ V*, Wiesbaden, 1984, cols. 562- 574.
- Hallmann, A., "Clothing (non-Royal), Pharaonic Egypt", *The Encyclopedia of Ancient History* (1- 9). Bagnall, R.S., Brodersen, K., Champion, C.B., Erskine, A., & Huebner, S.R.
- Handoussa, T., "Le Collier Ousekh", *SAK* 9, 1981, pp. 143-150.
- Hannig, R., *Großes Handwörterbuch Agyptisch*, Mainz, 1995.
- Harpur, Y., *Decoration in Egyptian Tombs of the Old Kingdom*, London, 1987.
- Hassan, S., *Excavations at Giza (1933-1934)*, V, Cairo, 1944.
- _____, *Excavations at Giza (1934-1935), The Mastabas of the Sixth Season and their Description*, VI/III, 1950.
- Hölzl, R., "Round-Topped Stelae from the Middle Kingdom to the Late Period, Remarks on the Decoration of the Lunettes", in: *SCIE I* 1992, pp. 280- 293.
- _____, *Ägyptische Opfertafeln und Kultbecken*, *HÄB* 45, Hildesheim, 2002.
- _____, "Stelae", *OEAЕ*, III, 2001, pp. 319- 323.
- Ikram, S., *Choice Cuts: Meat Production in Ancient Egypt*, *OLA* 69, Leuven, 1995.
- Ilin-Tomich, A., "Changes in the *hṭp di nsw* formula in the Late Middle Kingdom and the Second Intermediate Period", *ZÄS* 138, 2011, pp. 20-34.
- _____, *From workshop to sanctuary: the production of Late Middle Kingdom memorial stelae*, Middle Kingdom Studies 6, Londres: Golden House Publications, 2017.
- James, T., "The Mastaba of Khentika, Called Ikhekhi", *Egypt Exploration Society* 1, London, 1953.
- Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Vols. I- II, Oxford, 2000.
- Junker, H., *Giza VIII*, Wien, 1947.
- Keyser, E-de., "Collier Ousekh", *Bulletin de Musées Royaux d'Art et d'Histoire* 19, 1947.
- Khatab, B., "The Stela of *s3-w3d-h3t* Preserved in the Grand Egyptian Museum with No.GEM 14376 "A Comparative Analytical Study and Publishing for the First Time", *JARCH* 25, 2022, pp. 77- 92.
- Lange, H. O. & Schäfer, H., *Grab- & Denksteine des Mittleren Reichs, I-IV, CGC.*, (Nos. 20001-20780), Berlin, 1902.
- Lapp, G., *Die Opferformel des Alten Reiches*, 21, Mainz, 1986.
- Leprohon, R.J., "Offering Formulae and Lists", *OEAЕ* II, Oxford, 2001, pp. 569-572.
- Lindius, E., "Offering Tables as Ritual Landscapes. An Anthropological Perspective of Ancient Egyptian Materia Magicae", *DWJ* 4, 2020, pp. 78-106.

- Mahran, H., “What are you Holding? Scenes from the New Kingdom Private Tombs at Saqqara”, in *Athens Journal of Mediterranean Studies* 6, 2020, pp. 1- 31.
- Mariette, A., *Catalogue général des monuments d'Abydos découverts pendant les fouilles de cette ville*, Paris, 1880.
- Martin, G.T., *Egyptian administrative and private-name seals: principally of the Middle Kingdom and Second Intermediate Period*, Oxford: Griffith Institute, 1971.
- Martin, K., “Stele”, *LÄ VI*, Wiesbaden, 1986, cols. 1- 5.
- Mostafa, M.F., *Untersuchungen zu Opfertafeln im Alten Reich*, HÄB 17, Hildesheim, 1982.
- Murnan, W. J., *The Boundary Stelae of Akhenaten*, London, 1993.
- Obsomer, C., “*di.f prt hrw* et la filiation ms(t).n/ir(t).n comme critères de datation dans les textes du Moyen Empire”, in : Cannuyer, Ch. & Kruchten, J.-M. (eds.), *Individu, société et spiritualité dans l’Égypte pharaonique et copte: Mélanges égyptologiques offerts au Professeur Aristide*, Brussels, 1993.
- O’conner, D., *Abydos: Egypt’s First Pharaohs and the Cult of Osiris. New Aspects of Antiquity*, London, 2009.
- Pflüger, K., “The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History”, *JAOS* 67/2, 1947, pp.127- 135.
- Ranke, H., *Die ägyptischen Personennamen*, Band I: Verzeichnis der Namen, Glückstadt, J. J. Augustin, 1935.
- Riggs, Ch., “Forms of the Wesekh-collar in funerary art of the Graeco-Roman Period”, *CdE* 76, 2001, pp. 57-68.
- Roth, A.M., “The *psS-kf* and the 'Opening of the Mouth' Ceremony: A Ritual of Birth and Rebirth”, *JEA* 78, 1992, pp. 113-147.
- Rudolf, A., “The Original Meaning of *M3^c hrw*”, *JNES* 13, No. 1, 1954, pp. 21- 51.
- Shaw, I. & Nicholson, P., *British Museum Dictionary of Ancient Egypt*, London, 1997.
- Shoukry, M. A., “The So – Called Stelae of Abydos”, *MDAIK* 16, 1958, pp. 292- 297.
- Smith, M., *Following Osiris: Perspectives on the Osirian Afterlife from Four Millennia*, Oxford: Oxford University Press, 2017.
- Smither, P., “The writing of *htp-di-nsw* in the Middle and New Kingdom”, *JEA* 25, 1939, pp. 34-37.
- Simpson, W. K., *The Terrace of the Great God at Abydos: The Offering Chapels of Dynasties 12 and 13*, New Haven, 1974.
- Te Velde, H., *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, Leiden, 1967.
- Vandier, J., *Manuel d'Archéologie Egyptienne*, I, Paris, 1952.

- Vernus, P., “Sur les graphies de la formule l’offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire”, Quirke, S., (ed.), *Middle Kingdom Studies*, New Malden, 1991.
- Wainwright, G., “A Subsidiary Burial in Ḥap-zefi's Tomb at Assiut”, *ASAE* 26, 1926, pp. 160-166.
- Ward, W.A., *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, American University of Beirut, 1982.
- Weigall, A., “An Ancient Egyptian Funeral Ceremony”, *JEA* 2, 1915, pp. 10-12.
- Wilkinson, A., *Ancient Egyptian Jewellery*, London, 1971.



Pl. I The stela of Hotep (Photograph: Sameh Abd el-Rahman)



Fig. 1. A Facsimile of the stela of Hotep (by: Mina Zaghloul)

لوحة دولة وسطي للمدعو "حتب" بالمتحف المصري الكبير

أسماء شريف الجزائر

مدرس بقسم الإرشاد السياحي بالمعهد العالي
للدراستات النوعية- الجيزة

asmaasherifelgazzar@gmail.com

هنا مختار عبد النبي

مدرس بقسم الإرشاد السياحي بالمعهد العالي
للدراستات النوعية- مصر الجديدة

Hanaamokhtar1@gmail.com

الملخص

تهدف تلك المقالة إلى دراسة لوحة جنائزية غير منشورة من عصر الدولة الوسطى للمدعو "حتب" من "أبيدوس". اللوحة محفوظة تحت الرقم (JE 18512 ، CG 20014 ، SR 3/9711) في المتحف المصري الكبير. تم اكتشافها في أبيدوس عام 1862 م. اللوحة مصنوعة من الحجر الجيري. تحمل منظر القرابين. مع والدته يقفان أمام مائدة قرابين، كما يوجد أربعة أسطر من الكتابات الهيروغليفية لصيغة تقديم القرابين. يبلغ طول اللوحة 88 سم وارتفاعها 51,5 سم. بالإضافة إلى مناقشة معاني الأسماء والألقاب الموجودة باللوحة ونسخ النصوص وترجمتها، والتعليق على الأسلوب الفني وسمات التهجئة وأشكال العلامات. ومن خلال ذلك يرجح تأريخ اللوحة بنهاية الأسرة الثانية عشرة أو بداية الأسرة الثالثة عشرة.

الكلمات الدالة

أبيدوس، خنتي- غتي-حتب، حتب، صيغة القرابين، مائدة القرابين، لوحة، الأسرة الثانية عشرة، الأسرة الثالثة عشرة.