

The Two Elements of a Late Middle Kingdom Stela-Chapel

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Upright, rectangular, limestone slab (23 x 62.9 cm), the left element of a stela-chapel.¹ The slab is divided into four registers (A, B, C, D). The depicted figures and hieroglyphs are carved in sunk relief with very little internal detail of modelling. No traces of colour are preserved. It may be supposed that at one time further slabs on the left and in the middle continued the scene in both directions.

Register A displays a man presenting the foreleg of a slaughtered ox. Above, in the field, is a slaughtered duck.

Register B displays a standing figure of an offering bearer (facing right), presenting a bird in front of an offering table which is piled with various types of food. Under the table there are three big vessels on stands. The man wears short hair, which leaves the ear uncovered, and a knee-length kilt.

Below the scene, there are two lines of inscription, written from right to left, with an offering-formula, whose form suggests a date in the late XII to XIII Dynasties,² on behalf of the persons mentioned in the lower part of the slab.

¹ See ANOC 57 (Hermitage 1063; Hermitage 1064; Hermitage 1075), ANOC 52 (Louvre C 16; Louvre C 17; Louvre C 18), and Louvre E 20909A & B & C.

² See C.J.C. *Bennett*, Growth of the *htp-dj-nsw* Formula in the Middle Kingdom, *JEA* 27, 1941, 77-82; P.C. Smither, The Writing of HTP-D'I-NSW in the Middle and New Kingdoms, *JEA* 25, 1939, 34; W. Barta, *Aufbau und Bedeutung der altägyptischen Opferformel*. Ägyptologische Forschungen 24, Glückstadt 1968, 72, 81, 85, 107, 139, 162; C. Obsomer, 'Di.f prt hrw et la filiation ms(t).n/ ir(t).n comme critères de datation dans les textes du Moyen Empire', in Ch. Cannuyer and J.-M. Kruchten (eds.), *Individu, société et spiritualité dans l'Égypte pharaonique et copte: Mélanges égyptologiques offerts au Professeur Aristide Théodorides*, Brussels 1993, 163-201; D.B. Spänel, Paleographic and Epigraphic Distinctions between Texts of the So-called First Intermediate Period and the Early Twelfth Dynasty, in: P. der Manuelian (ed.), *Studies in Honor of William Kelly Simpson*, Boston 1996, 770, n.18; H. Satzinger, Beobachtungen zur Opferformel: Theorie und Praxis, *LingAeg* 5, 1997, 177-188; D. Franke, The Middle Kingdom Offering Formulas— a Challenge, *Journal of Egyptian Archaeology* 89, 2003, 39-57 and most recently, the general overview, A. Ilin-Tomich, Changes in the Htp-dj-nsw formula in the Late Middle Kingdom and the Second Intermediate Period, *ZÄS* 138, 2011, 20-34.

4) *n mty n s3^d d33y⁵ ir.n s3t-ht^hr⁶ n k3.f*

for the regulator of a watch *d33y*, whom has born *s3t-ht^hr* — for his *ka*

5) *n imy-r pr imny ii-ib-r.f⁷ ir.n s3t-sh^tp-ib-r^c n k3.f*

for the estate overseer *imny ii-ib-r.f*, whom has born *s3t-sh^tp-ib-r^c* — for his *ka*

Among the three male figures in register D, only the right-most is preserved. His appearance is almost identical with the figures in register C.

6) *n s3.f imy-r pr imny rdi-n.i-p^hi⁹ ir.n s3t-ht^hnty-hty¹⁰ n k3.f*

for his son, the estate overseer *imny rdi-n.i-p^hi*, whom has born *s3t-ht^hnty-hty* — for his *ka*

7) *n s3.f imy-r pr snb¹¹ ir.n hnwt.i-pw¹² n k3.f*

for his son, the estate overseer *snb* whom has born *hnwt.i-pw* — for his *ka*

8) *n sn.f mty n s3 nbw-k3w-r^c13 ii-n-ht^h ir.n s3t-ht^hnty-hty¹⁴ n k3.f*

for his brother, the regulator of a watch *nbw-k3w-r^c ii-n-ht^h*, whom has born *s3t-ht^hnty-hty* — for his *ka*

^a Cf. Satzinger, *LingAeg* 5, 1997, 177-188; Franke, *JEA* 89, 2003, 45ff; D. Franke, The Good Shepherd Antef (Stela BM EA 1628), *JEA* 93, 2007, 170-171.

^b There are two other Middle Kingdom examples of *n* plus name and appositional *n k3.f/.s*, “to NN., that is to say to his/her *ka*”, in the context of the offering formula: the offering table Leiden AM 12-c, and the slab London BM AS 1671. However, D. Franke has observed that the formula ‘for your spirit’ (*n k3.k qr n k3 n im3hi*) is found frequently on the stelae of the XI Dynasty, as a kind of the abbreviated recital of the giver of the offering in the comparable offering scenes.¹⁵ It is also worth of noticing that in an offering list of

⁵ Ranke, *PN I*, 404/16.

⁶ Ranke, *PN I*, 291/14.

⁷ Ranke, *PN I*, 31/13; 8/13. The same person is attested on the stela London UC 14345.

⁸ Ranke, *PN I*, 293/23.

⁹ Ranke, *PN I*, 228/3.

¹⁰ Ranke, *PN I*, 292/21.

¹¹ Ranke, *PN I*, 312/15.

¹² Ranke, *PN I*, 244/18.

¹³ Ranke, *PN I*, 192/9; 9/23.

¹⁴ Ranke, *PN I*, 292/21.

¹⁵ Franke, *JEA* 89, 2003, 54.

the Old Kingdom *n k3.f* can be found in similar function: [*n ssi*] *n k3.f 3šrt mist nišm* etc., “[For Zezi,] (that is to say) for his Ka: an *aschet* roast, liver, milt, etc.” (mastaba of Ankh-ma-hor, east wall of tomb chamber: N. Kanawati and A. Hassan, *The Teti Cemetery at Saqqara*, Vol II: *The Tomb of Ankhmahor*, ACE Report 9, 1999, pl. 63); and in a scene of slaughtering: *iti iw f n h3t n iw3 n hryt tn n ssi n k3.f*, “Take meat of the ox’s front part for this animal sacrifice for Zezi, (that is to say) for his Ka” (same mastaba, east wall of room no. 4, lower-most register, 2nd col. from left: Kanawati — Hassan, *The Tomb of Ankhmahor*, pl. 49).

^c The *imy-r pr*, ‘estate overseer, steward, majordomo’, is a very common Middle Kingdom title of middle rank; while unspecified, it can imply various duties (W. Ward, *Index of Administrative and Religious Titles of the Middle Kingdom*, Beirut 1982, no. 132; S. Quirke, *Titles and bureaux of Egypt 1850-1700 BC*, GHP Egyptology 1, London 2004, 61).¹⁶

^d For the title *nty n s3* see: Ward, *Index MK*, no. 803; Quirke, *Titles and bureaux*, 119-121. The title “regulator of a watch” involved some sort of responsibility over the “watch” (or *phyle*) on duty at a temple. Although S. Quirke points out that the title *nty n s3* can imply some duties within the temple administration, in the context of overseeing a group of people during their month of service at a temple,¹⁷ the title could also apply to men in charge of groups on other types of assignments, including building projects.¹⁸

The general shape of the slab LA M.71.73.42, the appearance and arrangement of the figures, as well as the form of the offering formula, displays close similarities with the slab London, BM EA 1679,¹⁹ which seems to be the right element of the same stela-chapel.

With the three men recorded on the LACMA object, a possessive pronoun refers to a man: two are “his son” (*imy-r pr snb*, *nd imy-r pr imny rdi-n.i-pth*), and one is “his brother” (*nty n s3 nbw-k3w-r^c ii-n-hb*), whereas three persons (*imy-r pr wn-n-hnmw*, *nty n s3 d33y*, and *imy-r pr imny ii-ib-r.f*) are with no possessive reference. At least four of them belong to the same family. The same pattern of recording is attested on the slab London BM EA 1679: three

¹⁶ Compare T. Schneider, *Ausländer in Ägypten während des Mittleren Reiches und der Hyksoszeit*, *Teil II, Ägypten* und Altes Testament 42, Wiesbaden 2003, 282. For the concept of the term *pr*, ‘house’ or ‘estate’, see S. Quirke, ‘Art’ and ‘the Artist’ in late Middle Kingdom administration, in: S. Quirke (ed.), *Discovering Egypt from the Neva: The Egyptological legacy of Oleg D Berlev*, Berlin 2003, 98 f.

¹⁷ Quirke, *Titles and bureaux*, 119-121.

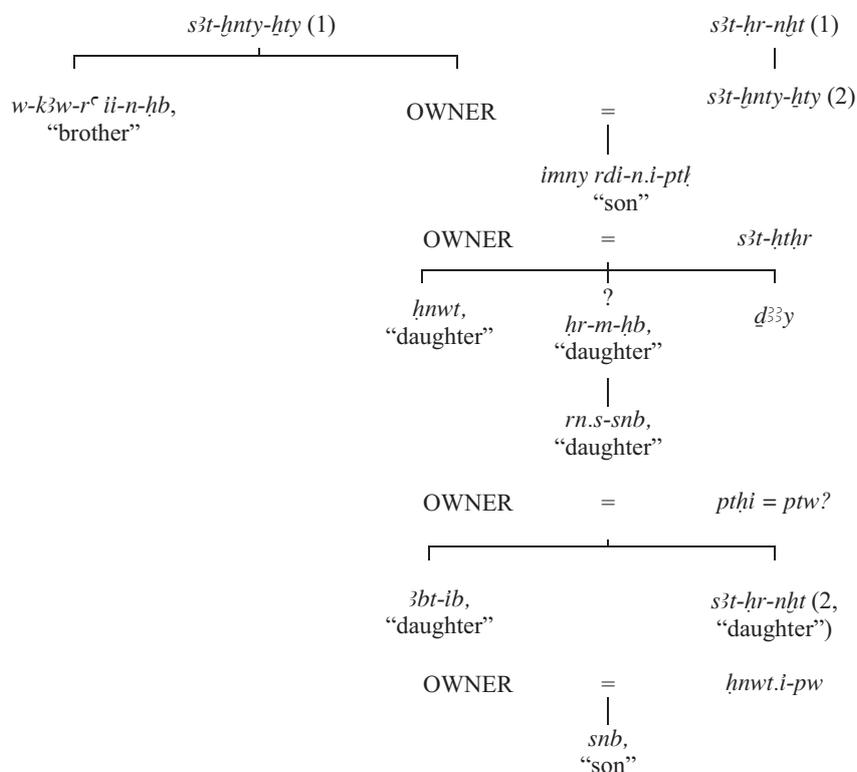
¹⁸ See stelae Louvre C 12 and C 11 (ANOC 58.1 and 58.2).

¹⁹ H. Satzinger – D. Stefanović, Offerings for the KAS of Six Ladies (British Museum Stela No. 1679), *Zbornik Matice Srpske za klasične studije / Journal of Classical Studies Matica Srpska* 11, 2009, 27–34.

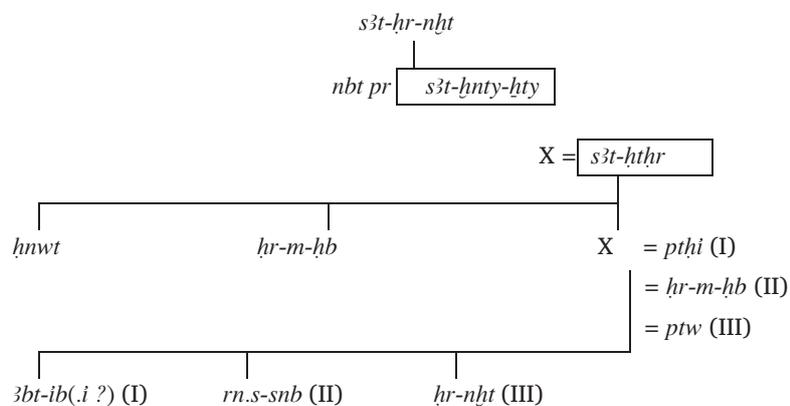
women are “his daughter” (*3bt-ib(.i?)*, *rn.s-snb*, and *hr-nht*), two are “his sister” (*hnwt* and *hr-m-hb*), whereas one (*s3t-hnty-hty*) is a “lady of the house,” with no possessive reference. The possible prosopographic ‘link’ between the two slabs are two ladies: *s3t-hthr* and *s3t-hnty-hty*. On the other hand, both names are very common in the Middle Kingdom, and it is possible that they do not refer to the same persons.

As the monument represents a whole family, or two families, it certainly was not part of a real tomb, but rather of an Abydene cenotaph (an “ANOC”). In real tombs, it is only a very restricted number of persons – mostly the tomb owner and his wife – who receive offerings, whereas Abydos monuments do not know any such limits. However, its central element is still missing

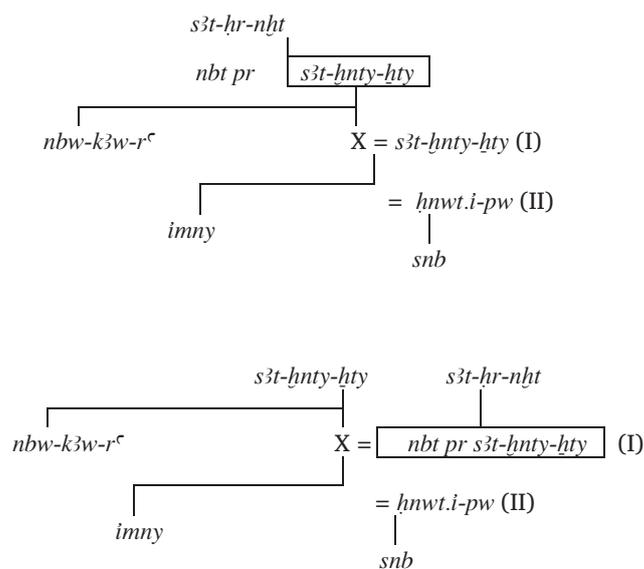
Family tree: LA M.71.73.42



Family tree: BM EA 1679



The family tree of $s3t-hnty-hty$ – the two possible reconstructions:



The family tree of *s3t-hthr*

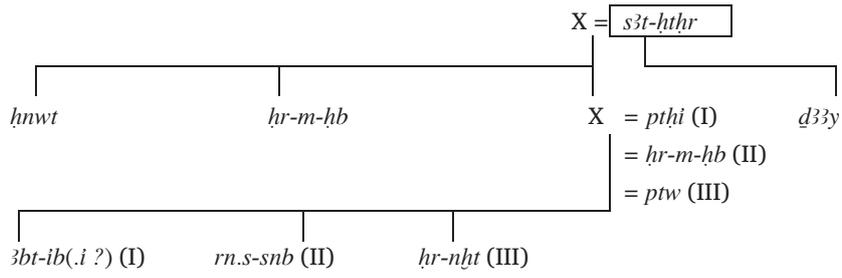




Fig. 1: Los Angeles County Museum of Art (LACMA). The Phil Berg Collection (M.71.73.42). Los Angeles (CA) © 2012. Digital Image Museum Associates/LACMA/Art Resource NY/Scala, Florence.



Fig. 2: London, BM EA 1679 © Trustees of the British Museum, London