THREE MIDDLE KINGDOM STELAE AT THE GRAND EGYPTIAN MUSEUM GIZA (GEM 14255, 15090 AND 3656)

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ABSTRACT

This paper studies three stelae which came from Abydos. They are preserved at Grand Egyptian Museum in Giza (GEM 14255, 15090 and 3656). These stelae were previously kept in the Egyptian Museum Cairo (CGC 20031, 20027 and 20556). These stelae I investigate the style, the images, the names and the titles of the owners, this article also aim to examine the meaning of their names and titles. Furthermore, it aims to transcribe, translate and comment on their epigraphical features. The first stela belongs to a person who called Djaty and is dated to late Twelfth Dynasty based on artistic style, orthographic and paleographic features. The of Djaf is a typical late early Thirteenth Dynasty. Titi owns the third stela and is dated to the Thirteenth Dynasty.

KEYWORDS

Middle Kingdom, Djaty, Djaf, Titi, Stela, Late Twelfth Dynasty, Early Thirteenth Dynasty.

INTRODUCTION:

This research is an analytical study of three funerary stelae, currently stored in the magazine of the Middle Kingdom in the Grand Egyptian Museum in Giza, the first one is a round-topped stela of a person named Djaty (GEM 14255), while the second is a rounded-top stela of a person named Djaf (GEM 15090), the third is a rounded-top stela of a person named Titi (GEM 3656). These three stelae represent three different types in the style and

form. They found at the northern necropolis of Abydos. Despite sharing orthographical and paleographical features, when they are compared to each other, they illustrate the vast difference between the art of Early Twelfth Dynasty and that of the late of the same dynasty, which continues through the Thirteenth Dynasty. Both Lange and Schäfer transcribed the hieroglyphs of these three stelae and included their images, but they did not translate their texts, describe their scenes, nor investigate their styles or inscriptions.

1- STELA OF DJATY (FIG.1)

Description and texts

A round-topped stela of Djaty is made from limestone and measuring 33.5 cm in height, 5.7 cm in width and 27.5 cm in length. Now, it is registered with accession numbers (GEM 14255=CG 20031=SR 3/9447). It found at Abydos (fig.1). This stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, a horizontal register containing the main hieroglyphic text of three horizontal rows, two figures and hieroglyphic text in the second register and five figures in the third register.

The lunette

At the top of the stela is curved shape, in the center of the lunette, there is a vertical hieroglyphic text, the text reads:

\[ \text{DAty} m^3\text{-hrw htp} t m^3(t)-\text{hrw mntw htp mkt} \]
\[ m^3(t)-\text{hrw in-it.f mkt} m^3\text{-hrw in-it.f} m^3\text{-hrw} \]
\[ \text{DAty}^4 \text{ true of voice, htp}^5 \text{ true of voice, mntw htp}^6 \text{ mkt true of voice, in-it.f}^7 \text{ mkt true of voice, in-it.f true of voice.} \]

The first register

There are the main text of three horizontal hieroglyphic lines running right to left, the text contains on the offering formula which represents the needs of the deceased from offerings that guarantee him continuity and eternity in the other world, the text reads:

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4 Ranke, H., Die Ägyptischen Personenennamen, 1, Verzeichnis der Namen, Glückstadt, (1935), 405 (17).
5 Ranke, Die Ägyptischen Personenennamen, 1, 260 (13).
6 Ranke, Die Ägyptischen Personenennamen, 1, 154 (21).
7 Ranke, Die Ägyptischen Personenennamen, 1, 34 (1).
An offering which the king gives\(^6\) (to Osiris, foremost of the westerners, lord of Abydos, that he may give invocation offering,\(^7\) water, bear, incense, oil and all yearly offerings,\(^8\) and everything pure and good, which the god lives there to the ka of the venerated before Ptah-sokar, the great god, lord of mysteries.

**The second register**

At the far right of the register, are two vertical hieroglyphic lines running right to left, reads:

\[
\begin{align*}
1 & \text{ htp-di-nsw' wsir hnty imntyw nb lbdw di.f^3 mw} \\
2 & \text{ hntk nrtr nhtr hntk rntt nbh hnt-wb w\textsuperscript{b}} \\
3 & \text{ njrt 'nhtr im\textsuperscript{d} n-k3-n im\textsuperscript{h(y)} hr pth-skr nr\textsuperscript{t} 3 nb 3t3}
\end{align*}
\]


\(^3\) There is a new element to be observed in the offering formula of early Middle Kingdom with the introduction of di.f, The use of di.f (May he give ) appeared during the Twelfth Dynasty see: Orel, S., “Two Unpublished Stelae from Beni Hasan”, in: JEA 81, (1995), 218; It is belived that prt-hrw was introduced during the Eleventh Dynasty. However,The construction changed in the Twelfth Dynasty to di.f.si.sn see: Azam, L., “An Unpublished Stela in the Egyptian Museum, Cairo, JE 88011”, in: CASAE 37 (2008), 71; Bennett, C. J., “Growth of the `htp-di-nsw` formula in the Middle Kingdom”, in: JEA 27 (1941), 77; Lapp, G., “Eine spezielle Opferformel des Mittleren Reiches”, in: SAK 14, (1987), 181-183.

\(^4\) This formula first appeared under the reign of Senusret I, see: Bennett, “Growth of the `htp-di-nsw` formula in the Middle Kingdom”, 80; El-Shal, O., “La stèle d’Ioutjéni et les liturgies processionnelles de la fin du Moyen Empire CGC 20476, GEM 4439”, in: BIFAO 115, (2015), 458, figs. 1-2.

\(^5\) Preceding the name of the deceased, \(n\ kl\ n\ im\textsuperscript{h(y)}\) is occasionally attested on stelae already in the First Intermediate Period, see Lopez.J., “Rapport preliminaire sur les fouilles d’Herakleopolis (1966)”, in: OrAnt 13, (1974), figs 7, 10, 11, and 13; Abdalla, A., “The Cenotaph of the Sekwaskhet Family from Saqqara”, in: JEA 78 (1992) fig.2b; However, the simple `im\textsuperscript{h(y)}` is more characteristic in this position in the early Middle Kingdom (used through to the reign of Senosret I), being superseded in popularity by \(n\ kl\ n\ im\textsuperscript{h(y)}\) only in the reign of Amenhat II.


Sculptor $dnty$ true of voice lord of veneration $in^2$ true of voice.

Then Djaty’s son and daughter appear. they show up facing each other. the son is shown directly behind two vertical hieroglyphic lines, and his back facing the text, without clothes, express the childhood and his short hair, his right hand holds a lotus blossom up to his nose, while his left hand hangs down by him side, written in front of him in vertical hieroglyphic line running right to left:

1- $gnwty\ dnty m\overline{2}hrw\ nb\ im\overline{3}h(y)$

His son $nfri$ true of voice lord of veneration.

The daughter is shown facing her brother, she is shown without clothes and her short hair, her left hand holds a lotus blossom up to her nose, while her right hand hangs down by her side, written in behind her in vertical hieroglyphic line running right to left, reads:

1- $gnwty\ hnty\ hti-m-h\overline{3}t\ m\overline{2}rwt(t)\ hrw$

His daughter $hnty\ hti-m-h\overline{3}t^2$ true of voice

At the far left of the register, there are four vertical hieroglyphic lines running right to left, reads :

1- $gnwty\ nfr\ m\overline{2}hrw\ nb-im\overline{3}h(y)$
2- $mnht\ sl\ nbt\ im\overline{3}hy(t)$
3- $htpt\ m\overline{2}rwt(t)-hrw\ nbt-im\overline{3}h(yt)$
4- $hwit\ sbk\ m\overline{2}rwt-hrw$

Sculptor $nfr^1$ true of voice lord of veneration, $sl\ mnhr^2$ lord of veneration, $htpt$ true of voice lord of veneration, $hwit\ sbk^3$ true of voice.

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2 Ranken, *Die Ägyptischen Personennamen*, 1, 32 (21).
3 Ranken, *Die Ägyptischen Personennamen*, 1, 272 (19).
The third register

The last part of the stela, is the third register, at the far left, the owner is depicted presenting offerings to his father, his mother, his sister and his wife, the owner of the stela is depicted standing and holding a thigh, he wears a long wig, leaving the ear covered and short kilt above knee. In front of him is an offering table containing food, bread, vegetables, and utensils for wine and water. In front of the offering table, a man is standing, wearing a long wig, leaving the ear covered, with a simple broad necklace and short kilt above knee, and he has a short beard, the left hand holds a long staff, the right hand a sceptre and in front of his legs is an inscribed word $\overrightarrow{\text{it.f}}$ “his father”. He is the father of the owner of the stela, behind the man stands a woman, placing her left hand on his shoulder and other hand hangs down by her side, she wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by two shoulder straps, and broad collar and behind her legs is a word $\overrightarrow{\text{mwt.f}}$ “his mother”, she is the mother of the owner of the stela, behind her stands a woman, her hands hangs down by her sides, she wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by two shoulder straps, and broad collar and behind her legs is an inscribed word $\overrightarrow{\text{snt.f}}$ “his sister”, She is the sister of the owner of the stela and behind her stands a woman, at the far right, her hands hangs down by her sides, She wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by two shoulder straps, and broad collar and behind her legs is an inscribed word $\overrightarrow{\text{hmt.f}}$ “his wife” she is the wife of the owner of the stela.

Genealogy

There is a problem in tracing the genealogy of this family, where, through depicted personalities, the stela provides information regarding the genealogy of the family. His father and mother, his sister and wife, but without referring to them with words such as $\text{ir.n/ns.n}$, $\text{hmt.f}$, $\text{sn.f}$ in the texts, The father, mother, sister and wife were also photographed, but without their names. which caused a problem in knowing their names, on the contrary, his son and daughter were referred to by words such as $\text{sA.f}$ and $\text{sAt.f}$, It was easy to know their names in the texts $\text{sA.f nfr}$ and $\text{sAt.f hnty htlm-h$t}$. It was easy to know their names in the texts $\text{sA.f nfr}$ and $\text{sAt.f hnty htlm-h$t}$.

Commentary and Dating

As for the dating of this stela, some elements refer to the late Twelfth Dynasty.

The arrangement of $\text{htp-di-nsw}$ formula with the $\overrightarrow{\text{t}}$ sign centered above the $\text{htp}$ sign after the $\text{nsw}$ sign was common in the Twelfth Dynasty, and this formula appeared...

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1 Ranke, Die Ägyptischen Personennamen, 1, 194 (1).
2 Ranke, Die Ägyptischen Personennamen, 1, 289 (7).
3 Ranke, Die Ägyptischen Personennamen, 1, 267 (23).
without phonetic complements from the late Twelfth Dynasty and the Thirteenth Dynasty. Which confirms the dating of this stela with the late Twelfth Dynasty. The phrase ḫnkt rnpj nbt are attested in offering formulas of Twelfth Dynasty inscriptions. The phrase n-k3-n imhly appeared only in the Twelfth Dynasty and the Second Intermediate Period, appeared n k3 n imhly for the first time under the reign of Amnemhat II. The writing of the name of Sokar is a distinctive feature that comes into use during late Twelfth Dynasty and Thirteenth Dynasty. The orthography in which the name of the god Osiris was written here with this way under the reign of Amnemhat IV.

All these criteria and considerations clearly support a date of the late Twelfth Dynasty.

2- STELA OF DJAF (FIG.2)

Description and texts

A round- topped stela of Djaf is made of limestone and measuring 35.6 cm in height, 6.5 cm in width and 24.3 in length, Now, It is registered with accession numbers (GEM 15090=CG 20027=JE 20956=SR 3/9443). It found at Abydos (fig.2).

Despite some parts having been left blank and showing the original stone, this stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, a horizontal register containing the main hieroglyphic text of four horizontal rows, four figures in the second register and five figures in the third register, in front of each form of them hieroglyphic text.

The lunette

At the top of the stela, in the lunette (A), are two jackals of Anubis inpw reclining on shrines. They are shown facing each other. They are almost identical, except for minor differences and a line separates them, on the right and left corners of the lunette are short labels to the jackals. The label on the right corner reads: hnty sh-ntr.
Foremost of the divine booth, The label on the left reads: tpy dw.f \(^1\) \(\text{imy-wt}\),\(^2\) who is upon his mountain, who is in the place of embalming, the title is considered tpy dw.f \(\text{imy wt}\) is the most frequent Anubis epithet combination found on Middle Kingdom stelas from Abydos.\(^3\) Spiegel suggests that the Osirian cult had a direct bearing upon the development of Anubis’s epithets, and in particular that of tpy dw.f which supplanted \(\text{hnty sh ntr}\) as the principal epithet,\(^4\) in addition to, is reason to believe that tpy dw.f may have held greater significance in the late Twelfth and Thirteenth Dynasties as result of developments at south Abydos during the reign of Senusert III. A recently discovered seal impression bearing the mountain (\(\text{dw}\)) hieroglyph surmounted by a recumbent canid upon a shrine has been interpreted as toponym \(\text{dw-lnpw}\) (mountain of Anubis), associated with the tomb complex of Senusert III and the nearby pyramid like gebal formation at south Abydos, where it would seem that this natural topographical feature become identified as the symbolic domain of the god.\(^5\)

The first register

There are the main inscription of four horizontal lines running from right to left, the text contains on the offering formula which represents the needs of the deceased from offerings that guarantee him continuity and eternity in the other world, the text also contains the owner’s name and his title, his son and his wife, the text reads:

\[
\begin{align*}
1. & \text{h}t\text{p-ti-nsw wsr} \text{nb} \text{nht t3wy dl.f prt-hrw t Hnkt k3w 3pdw s.s mnht} \\
2. & \text{snr} \text{mnh t hnt nfr(t) w^7ht nh.tl ntr im} \\
3. & \text{n-k-n imy-r-pr^6 d3f^7 ir.n^1 h3 m ir.n.f}
\end{align*}
\]

\(^{1}\) This title appeared in the offering formula since the old kingdom, see: Murray, M. A., *Saqqara Mastabas*, vol. 1, London, (1905), 18-28, pl. 7.
\(^{2}\) Hannig, R., *Grobes Handwörterbuch Ägyptisch-Deutsch* (2800-950v. Chr.), Mainz, (1995), Bd 64, 48; Vandier, J., “Quatre stèles inédites de la fin de l’Ancien Empire et de la première époque intermédiaire (avec 2 plans) ”, in: *RIE* 2, (1936), 55-56; This title appeared on a number of stelae ,the Egyptian Museum of numbers CG20011, CG20012 and CG 20626, for more on \(\text{wt}\) word and its development and possible meaning is offered, see: Rössler-Köhler, U., *Das Imiut. Untersuchungen zur Darstellung eines mit Anubis verbunen religiösen symbols*, GOF. Reihe IV, Ägypten, Wiesbaden, (1975), 444-452.
\(^{6}\) Ranke, *Die Ägyptischen Personenennamen*, 1, 25 (19).
4-sf mry.f mrw ir.n prt² m3q-t-hrw

An offering which the king gives (to) Osiris, 3 Lord of the lives of the two lands, 4 that he may give invocation offering (consisting of) bread and bear, oxen and fowls, alabaster and clothing, incense and oil, everything good and pure, which the god lives there, to the ka² of stewart 6 df.f born of h3, 7 from the make of his son his beloved mrw, 8 born of prt² true of voice.

The second register

The third register, this register is divided into two sub-registers, the left half is covered by the seated two figures of the deceased and his wife, facing right, and there are traces of green color in their heads and hair, sitting on a low-lagged chair, the chair has bull-hoof legs, he wears a large wig, with a simple broad necklace, his right hand is reaching for food, while his left hand holds a lotus blossom up to him nose, 10 he wears a short-kilt up to the knee, ‘Shendyt’ and belt around his waist, the kilt is beveled from the front, in front of him is written his name and title in a line horizontal hieroglyphic from right and left lmy-r df.f behind him sits a women (his wife), she hold her left hand with his shoulder and the other hand is reaching for food, she wears long tripartite wigs, and she wears ordinary long dress, her name is engraved behind her, in a line vertical hieroglyphic written from right to left nbt-pr prt m3q-t-hrw “The lady of the house” 11 prt du Musée du Caire, vol. 1, 37-8: 205-6; Egyptian Museum CGC 20029a and 20742A. d see: Lange, H. & Schäfer, H., Grab-und Denkmale des Mittleren Reiches im Museum von Kairo. No. 20001-20780, Catalogue Générale des Antiquités Égyptiennes du Musée du Caire, vol. II, 373-6, pl.56.

1 The usage of the expression ir(t).n to introduce the mother name appeared from the second part of the reign of Senusert I, see: Obsomer, CL., “di. f prt-hrw and la filiation ms(t).n/ir(t).n comme critères de datation dans les textes du Moyen Empire”, in: Cannuyer, C & Kruchten, J.M (éds), Individu, sociéte et spiritualité dans l’Egypte Pharaonique et copte: Mélanges égyptologiques offerts au Professeur Artiside Théodoridès, Bruxelles, (1993), 195-196.

2 Ranke, Die Ägyptischen Personennamen, 1, 134 (18).

3 This writing of the htp di nsw wsir formula is the most common found on the monuments of the Middle Kingdom, see: Bennett, “Growth of the htp-di-nsw formula in the Middle Kingdom”, 27-8.

4 It used as a title for god Osiris from the reign of Amenemhat III and throughout the Thirteenth Dynasty, see: Barta, Aufbau und Bedeutung der altägyptischen Opferformel, 74: Bennett, “Growth of the htp-di-nsw formula in the Middle Kingdom”, 80.

5 Pflüger, K., “The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History”, in: JAOS 67/2, (1947), 133; All the inscriptions dating to the Thirteenth Dynasty use the form n-k3-n NN,” to the ka of NN” to introduce the recipient, see: Illin-Tomich, A., Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 26; and followed n-k3-n the name (and Titles) of the deceased to follow as well as one, or both, of the expected epithets nb im3h and m3q hrw, see: Whelan, P., An Unfinished late Middle Kingdom Stela from Abydos, in: Grallert, S., and Grajetzki, W., Life and Afterlife in Ancient Egypt during the Middle Kingdom and Second Intermediate Period, GHP Egyptology 7, London, (2007), 4.

6 Ward, Index MK, 21 (132).

7 Ranke, Die Ägyptischen Personennamen, 1, 231 (23).

8 Ranke, Die Ägyptischen Personennamen, 1, 162 (7).

9 Ranke, Die Ägyptischen Personennamen, 1, 134 (18).

10 The appearance of men holding a lotus flower in their hands and rounding it from their noses appeared in the reign of Amenemhat II and then spread, which dates back to the end of the Twelfth Dynasty, see: Pflüger, The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History, 130.

11 Ward, Index MK, 99 (823); William Ward argues that this title was very common, and it was solely used by married women to indicate the duties of the wife as director of the addairs of the household, see: Ward, W., Essays on feminine titles of the Middle Kingdom and Related subjects, Beirut, (1986), 8; It is considered one
true of voice”. Before them an offering table (without leaves), the sub-register on the right, he puts his right hand on his chest, and other hand hangs down by him side, he wears a short-kilt up to the knee, in front of him, in a line vertical hieroglyphic written from left to right

hnms.f sns mm ir(t).n prt “His friend sns among born of prt”. In front of him stands a man with a shaved head, raises his right hand as evidence that he is speaking, and other hand hangs down by him side, he wears a short-kilt up to the knee, in front of his head, in a line horizontal hieroglyphic from left to right irt hpt-di-nsw “recitation of the sacrament formula”.

The third register

At the far right of the register, a women appears standing, there are traces of green color on her, she puts her right hand on her chest, and other hand hangs down by her side, she wears long tripartite wigs, and she wears ordinary long dress, in front of her is engraved a line vertical hieroglyphic written from right to left

Nbt-pr xrw nb-imAx(y) “Scribe of the treasury”. Behind him stands a man with a shaved head, there are traces of green color on him, his hands is hanging beside him, He wears a short-kilt up to the knee, In front of him, in a line vertical hieroglyphic written from left to right

ss n pr-hd kmn(w).n.i ir.n prt m3-hrw “His brother priest kmn(w).n.i”. Behind him stands a man with a shaved head, without traces of color, his hands is hanging beside him, He wears a short-kilt up to the knee, In front of him, in a line vertical hieroglyphic written from left to right

of the distinguished titles for stelae at the end Twelfth Dynasty. It was frequently used by women from non-royal origin since the reign of Senusret III, see: Ilin-Tomich, From Workshop to Sanctuary. The Production of Late Middle Kingdom Memorial Stelae, 5; the title is frequently attested on several stelae dating from the Thirteenth Dynasty in the British Museum, London, see: Stelae of Tita and Iunesites (EA197), Senusertseben (EA209), Aki (EA210), Kheperka (EA227), Duti and Simontu (EA232), Khennes and Ib-Abi (EA 238), Khenitkheywer (EA 239), Renpyef (EA240), Sirerut (EA 242), Iufseneb and sithathor (EA 255), see: Franke, D. & Maree, M., Egyptian Stelae in the British Museum from the 13th-17th Dynasties: Fascicule I, Descriptions, vol.1, London, (2013), 23, 33, 38-39, 74, 80, 93, 99, 104, 107, 142, pl. 5, 8-9, 15, 17, 20-23, 33.

1 This name was not mentioned by Ranke was unable to find any parallel of it in other publications.
2 It is likely that this was the son of the owner of the stela whose name was mentioned in the text mrw.
3 Ranke, Die Ägyptischen Personennamen, 1, 232 (3).
4 This name was only mentioned on this stela only see Ranke, Die Ägyptischen Personennamen, 1, 73 (18).
5 Ward, Index MK, 78 (639).
6 Ranke, Die Ägyptischen Personennamen, 1, 345 (10).
Genealogy

The stela provides information regarding the genealogy of the family. The generations are depicted on this stela up to three different generations, the three generations are depicted on this stela while being indicated with words such as ir.n, hmt.f, sn.f, s3.t.f, with the exception of two figures they were not preceded by any words, through which we can identify the connection of their lineage with the family, Nbt-pr h3 ‘nh.s and imy-r pr w3h-nw, the following matrix shows the relationship between the generations.

Father  h3  Mother??

(The owner's brother)  kmn(.w).n.i  (The owner)  d3f  (The wife)  prt

mrw (son)  sns (son)  kmn(.w).n.i (son)  prt (daughter)

Commentary and Dating

The epigraphical and iconographical features of this stela suggest the date of late Twelfth Dynasty or early Thirteenth Dynasty,\(^1\) accordance with following:

The arrangement of  htp-di-nsw is typical to the Twelfth and Thirteenth dynasties. The writing of the name of the god Osiris without a determinative under the reign of Amnemhat III.\(^2\) the presence of d3f before prt-hrw is typical of the period\(^3\) late of the reign of Amnemhat III.\(^4\) k3w 3bdw this element was used almost exclusively during Thirteenth Dynasty and continues in the Second Intermediate Period.\(^5\) The phrase n k3 n was common in the late Twelfth Dynasty and became characteristic of the Thirteenth Dynasty. Moreover, female names preceded by the epithet nbt-pr epithet (the lady of the house) first occur on stela dating to the late of the Twelfth Dynasty from the reign of

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2 Bennett, “Growth of the htp-di-nsw formula in the Middle Kingdom”, 78.
3 Bennett, “Growth of the htp-di-nsw formula in the Middle Kingdom”, 77-78.
4 Bennett, “Growth of the htp-di-nsw formula in the Middle Kingdom”, 80; Leprohon, R. J., “A Late Middle Kingdom Stela in a Private Collection”, 529; Grajetzki, W., Court Officials of Egyptian Middle Kingdom, (London, 2012), 36.
5 Ilin-Tomich, A., Changes in the htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 24.
Senusert III. The writing of \( \text{nh.ti ntr im} \) without the suffixes \( s \) or \( sn \) after \( im \) supports a dating for this stela before the Second Intermediate Period. “secretary of the treasury” this title appeared on a number of sources dating back to the early Middle Kingdom then the title disappeared and then reappeared in the late Middle Kingdom.

An early Thirteenth Dynasty date may be further corroborated by the poor quality of the depictions and inscription.

3- STELA OF TITI (FIG.3)

Description and texts

A round-topped stela of Titi is made from limestone and measuring 56.4 cm in height, 8.2 cm in width and 33 cm in length. Now, It is registered with the accession numbers (GEM 3656=CG 20556=SR 3/10537). It found at Abydos (fig.3).

This stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, the first register containing the main hieroglyphic text of six horizontal lines, three figures and hieroglyphic text in the second register.

The lunette

The lunette is decorated with the udjat- eyes ‘\( wDAt \)’. They have a blue color, the two symmetrical eyes fill all the space in the lunette, a sign of round cartouch a shen-ring’\( Sn \)’ is placed between the two eyes to confirm the protection, the log ends with blue horizontal lines and another vertical.

The first register

There are the main inscription of six horizontal hieroglyphic lines written from right to left, except for the last line, written from left to right, the text has remnants of red color, the text reads:

\[
\begin{array}{c}
\text{ Incidente: }
\hline
\end{array}
\]

\[
\begin{array}{c}
\text{ Incidente: }
\hline
\end{array}
\]

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1 Pflüger, “The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History”, 129.
2 Vernus, “Sur les graphies de la formule l’offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire”, 149; Ilin-Tomich, Changes in the \( htp-di-nsw \) Formula in the Late Middle Kingdom and Second Intermediate period, 26; Leprohon, “A Late Middle Kingdom Stela in a Private Collection”, 524-25, figs. 1-2.
3 Quirke, Titles and bureaux of Egypt 1850-1700 BC, 58.
5 A sign appeared \( Sn \) surrounded by two eyes \( wDAt \) at the tops of the stelae since the late Twelfth Dynasty, see: Robins, G., The Art of Ancient Egypt, London, (1997), 204.
An offering which the king gives (to) Osiris, the great god, lord of Abydos, Wepwawet lord of the sacred land, Mnw hr-nḥt, that they may give invocation offerings (consisting of) bread and bear, cattle and fowl, incense and oil, alabaster and clothing, offering and supplies, what the sky gives, the earth creates and the Nile brings, in the third year there, all good and pure things, the god lives there, the beautiful festivals are all heaven to the ka of the Chamberlain, true of voice, born of mnw-ḥt ṯiti true of voice.

The second register

In the middle there are offering table with yellow leaves, feet red, on the table is a blue plate with types of food (bread, bull head, bull’s thigh, lettuce, birds) and four vessels, three of them are shaped sign W1 and fourth is shaped sign W40 for wine, incense and oils, There is a vessel of water for washing under the table, sign W69.

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1 What the sky gives, the earth creates and the Nile brings, this phrase was widespread on Thirteenth Dynasty stelae and the Second Intermediate period, since the Thirteenth Dynasty, the following words were sometimes added to the phrase m htp-di-nsw (nfrt) "as his (beautiful) offering", see: Ilin-Tomich, Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 25.

2 This phrase appears in the offering formulas at early Thirteenth Dynasty, see: Ilin-Tomich, Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 23.

3 Ward, Index MK, 14 (72); The ṯiti true of voice was responsible for the provisioning of officials and other people operating within the Inner palace all holders of the title “Interior-overser of the Inner palace” are datable to the Middle Kingdom, see; Quirke, Titles and bureaux of Egypt 1850-1700 BC, 27: Quirke, S., The Administration of Egypt in the Late Middle Kingdom. The Hieratic Documents, New Malden, Surrey: SIA Publishing, 1990, 106-107; for the list of title holders, see: Grajetzki, W., Two Treasurers of the late Middle Kingdom, BAR International Series 1007, (Oxford, England: Archaeopress: Available from Hadrian Books, (2001), 51-52.

4 Ranke, Die Ägyptischen Personennamen, 1, 378 (25).

5 Ranke, Die Ägyptischen Personennamen, 1, 151 (17).
On the left, is covered by the seated figure of the deceased titti sitting on a low-legged chair, he places his left hand on his chest and his right hand reaches the offering table, in a movement that indicates the return of life to him to eat his food and drink lined up on the table. We see remnants of the red color on the chest and arms, which indicates the color of the body, He wears a large wig leaving his ear exposed and he wears a long kilt up to top of the ankle, behind him is a vertical line of inscriptions written from right to left:

\[ Ms(t).n \ nbt-pr \ nt-hd \ m3\textcircled{t} \ hrw \]

Born of the lady of the house \textit{nt-hd} \textsuperscript{1} true of voice.

On the right, the scene divided into two sub-registers, there are two man,\textsuperscript{2} on the top there is a small size depicted man, head shaved, wearing necklace and a kilt up to the knee and his right hand offering vessel in blue color of grease “mrht” , and his another hand hanging to his side, behind him is a vertical line of inscriptions written from right to left:

\[ iry \ hnk\textcircled{t} \ titti \ n\textsuperscript{a} \ n\textsuperscript{b} \ m3\textcircled{t} \ hrw \]

Keeper of offerings\textsuperscript{3} \textit{titti} \textsuperscript{a} \textit{n\textsuperscript{b}}\textsuperscript{4} true of voice.

On the below there is a small size depicted man, head shaved, wearing necklace and a kilt up to the knee and his right hand raised is proof of speaking, and his another hand hanging to his side, behind him is a vertical line of inscriptions written from right to left:

\[ Wdpw \ n \ t\textsuperscript{a} \ lwf \ m3\textcircled{t} \ hrw \]

Butler of the Meat-pantry\textsuperscript{5} true of voice.

**Genealogy**

\textsuperscript{1} This name was not mentioned by Ranke was unable to find any parallel of it in other publications.
\textsuperscript{2} They may be the sons of the owner of the stela, and they are ones mentioned on the stela CGC20666.
\textsuperscript{3} This title found since the Middle Kingdom see Ward, \textit{Index MK}, 65(530); while Quirke suggests that meaning \textit{iry hnkwt} “Keeper of linen or incoming goods, he someone looking after linen within the house (apparently within the household of a high official \textit{iry hnkwt n imy-r htmt}), Quirke, \textit{Titles and bureaux of Egypt 1850-1700 BC}, 73.
\textsuperscript{4} This name mentioned on stela No.20666, see, Lange& Schäfer, \textit{Grab und Denksteine des Mitteren Reich im Museum von Kairo No. 20001-20780, Catalogue Générale des Antiquités Égyptiennes du Musée du Caire}, vol. 2, Text zu No. 20400-20780, 295-6; IV, pl. L.
\textsuperscript{5} This title found since the Middle Kingdom, see: Ward, \textit{Index MK}, 91 (757); This title mentioned on stela No.20666, see, Lange& Schäfer, \textit{Grab und Denksteine des Mitteren Reich im Museum von Kairo No. 20001-20780, Catalogue Générale des Antiquités Égyptiennes du Musée du Caire}, vol. 2, Text zu No. 20400-20780, 5-6; IV, pl. L.
The stela provides information regarding the genealogy of the family, the father and the mother of the owner was identified by referring to them with words such as \textit{ir.n}/\textit{ms(t)}.n. Thus, the following matrix shows the relationship of descent.

\begin{center}
\begin{tabular}{c c}
\text{Father of the owner} & \text{mother of the owner} \\
\text{mntw} & \text{nt-ht} \\
\end{tabular}
\end{center}

\begin{center}
\textit{titi}
\end{center}

**Commentary and Dating**

There are several elements, allow us to date the stela to Thirteenth Dynasty, such as: The simplified form of the \textit{Htp-di-nsw} sign (R4) with a tall narrow loaf of bread provides palaeographic evidence for the dating of this stela, because it was a characteristic sign during the Thirteenth Dynasty\textsuperscript{1}. The order of signs in the phrase \textit{Htp-di-nsw} can be also regarded as evidence for the Thirteenth Dynasty date of the stela. Instead of the Middle Kingdom common order of the phrase with The \textit{Htp-di-nsw} sign between nsw and di, on the stela, the Htp-sign follows the \textit{di-sign}. Parallels of this order are attested on several stela dating from the Thirteenth Dynasty, namely, stelae Florence 2379, Cairo CGC 20164, CGC 20206, CGC 20313, CGC 20342 and CGC 20520.\textsuperscript{2} Also the name Osiris written using the hieroglyphic sign Q2\textsuperscript{3} instead of Q1. This sign was first used during the reign of Amenemhat IV and was widely used during the Thirteenth Dynasty.\textsuperscript{4} The phrase \textit{kAw-dw “Oxen and fowl”} is one of the most ubiquitous elements of the offering formula, It written this way during the Twelfth Dynasty and its use increased in the Thirteenth Dynasty and the Second Intermediate Period.\textsuperscript{5} All the inscriptions dating to the Thirteenth Dynasty use the form \textit{n-k3-n NN},” to the ka of NN” to introduce the recipient,\textsuperscript{6} The writing of \textit{nh ntr im.s} instead of traditional \textit{nh ntr im} is a sign of Second Intermediate Period inscriptions.\textsuperscript{7} The phrase “\textit{mnw hr-nht)” appears in the offering formula starting from Thirteenth Dynasty.\textsuperscript{8} The phrase “\textit{ddt pt km’t t3 innt h’pl)”}, this phrase was widespread on

\textsuperscript{1} Ilin-Tomich, From Workshop to Sanctuary, the Production of Late Middle Kingdom Memorial Stelae, 9.
\textsuperscript{2} Ilin-Tomich., From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae, 15.
\textsuperscript{3} Ilin-Tomich., Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 21.
\textsuperscript{4} Ilin-Tomich, From Workshop to Sanctuary, the Production of Late Middle Kingdom Memorial Stelae, 9.
\textsuperscript{5} Ilin-Tomich, Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 24.
\textsuperscript{6} Ilin-Tomich, Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 26.
\textsuperscript{7} Vernus, “Sur les graphies de la formule l’offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire”, 149; Ilin-Tomich, Changes in the htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 26; Leprohon, R. J., “A Late Middle Kingdom Stela in a Private Collection”, 524-525,figs 1-2.
\textsuperscript{8} Ilin-Tomich., Changes in the htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 23. the appearance of this god in the offering formula seems to be synchronous with the appearance of ithyphallic min figures on Abydene stelae, see: Malaise,M.,Les representations de divinites sur les steles du
Thirteenth Dynasty stelae and the Second Intermediate period. The title “Nbt -pr” is frequently attested on several stelae dating from the Thirteenth Dynasty in the British Museum.

The maternal filiation formula on this stela can be used as a significant date indicator. The formula reads, the personal name +ir.n+the father’s name+ the mother’s name (often preceded by ms.n), it is the principal formula to express maternal filiations dating the Thirteenth Dynasty. Sn-sign between the udjat eyes at the tops of the stelae appeared in late Twelfth Dynasty and spread in the Thirteenth Dynasty.

The oil vessel offerings by keeper of offerings is an important element in a date of the stela, where it depicted in the table scenery for the first time in the Sixth Dynasty, then it became popular in the early Eleventh Dynasty, then it stopped appearing in the scenes of the table from the reign of Mentuhotep II until the late Twelfth Dynasty, then it reappeared in the early Thirteenth Dynasty.

All these criteria and considerations clearly support a date of the Thirteenth Dynasty.

CONCLUSION
The three stelae came back for the late Twelfth Dynasty and the early Thirteenth Dynasty. In fact, the early Thirteenth Dynasty is stylistically the extension of the late Twelfth Dynasty. This makes it frequently difficult to date any stela to one dynasty or the other. Undoubtedly, the epigraphical features of these three stelae, and the titles investigated in this paper favor a late Middle Kingdom date for the stela of Djaty. While The poor style of inscription and the iconographical indicate an early Thirteenth Dynasty date for the stela of Djaf. Stela's Titi clearly shows the characteristics of the thirteenth Dynasty. Although these stelae share epigraphical characteristics, the comparison between their iconographical features and style provides a clear idea of the artistic deterioration at the late Twelfth Dynasty and the Thirteenth Dynasty. This is also proved by the artistic comparison between the three stelae.

The three stelae provide genealogical information. The stela of Djaty depicts the members of his family alongside each other without mentioning their names, However, the stela provided the names of the son and the daughter. While that of Djaf's stela provided the

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1 Ilin-Tomich, Changes in the htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 23.
2 Stelae of tita and Iunesites (EA197), Senwosretsebeneb (EA209), Aki (EA210), Kheperka (EA227), Diti and Simontu (EA232), Khennes and Ib-Ibi (EA 238), Khenkhetywer (EA 239), Renpyef (EA240), Sierut (EA 242), Iufsebneb and sihathor (EA 255), see: Franke, Egyptian Stelae in the British Museum from the 13th to 17th Dynasties, 23, 33, 38-39, 74, 80, 93, 99, 104, 107, 142, pls. 5, 8-9, 15, 17, 20-23, 33.
3 Obsoner, ‘di. f prt-hrw et la filiation ms(t).n/n as(i).n comme critères de datation dans les textes du Moyen Empire’, 192-195.
4 Ilin-Tomich, From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae, 25.
name of the father, wife, brother and children through texts and scenes. Titi’s stela just gave us the name of the father and mother.
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PLATES.

(fig. 1)

Three Middle Kingdom Stelae at The Grand Egyptian Museum

(fig. 2)

(CG 20027=JE 20956=GEM 15090=SR 3/9443).
(fig. 3)