



An Unpublished Stella of *Nhty* in the Alexandria National Museum, S. 41 (CGC. 20548)

Heba Ghaly

Department of Archaeology and Civilization,
Faculty of Art, Helwan University, Egypt.
heba_mohamed@arts.helwan.edu.eg

ABSTRACT

The subject of this study is stela S.41 (CGC.20548), which was moved from the Egyptian Museum in Cairo to the Alexandria National Museum in 2003. The stela, was discovered by Auguste Mariette in 1861 during his work at the northern necropolis of Abydos. The owner of the stela is *Nkhty*, son of *Kdw*, and his wife. He is depicted with his mother, wife, children, and grandchildren. The stela has a rounded top and is 67cm in height, 36cm in width, and varies in thickness from 2cm to 3cm (would be good to have a photo or drawing of the stela). This paper aims to publish and research a limestone funerary stele from Abydos, including a discussion of the meanings of the names and titles, copies and translations of the text, and comments on the stele's spelling peculiarities and marks.

ARTICLE INFO

Article history

Received 9 August 2023

Received in revised form 1 October 2023

Accepted 21 December 2023

Available Online 10 June 2024

KEYWORDS

Round-topped Stele, Abydos, Middle Kingdom, Offering Formula.

INTRODUCTION

The stela of *Nkhty* was kept in the Egyptian Museum (CGC. 20548) until 2003, when it was transferred to the Alexandria National Museum and registered under accession number S. 41. This rounded top stela was discovered by Auguste Mariette in 1861 in the northern necropolis of Abydos. This stela is numbered 624 in the Mariette catalogue (Mariette 1880, 149), and was discovered among many stelae he discovered while excavating at the site. The Mariette catalogue contains a detailed inventory of the portable antiquities uncovered during his Abydos excavations. The purpose of Mariette's catalogue was to report his discoveries at the Abydos ruins, introduce them with a brief description, and describe their basic characteristics. Mariette's discovery location notations are, at best, relatively generic—"northern cemetery—northeastern zone," "middle cemetery—northern slope," and so on. Specific details like where a particular stela was uncovered, for example in, or near a tomb, or offering chapel, are unknown. As a result, there are no depictions of the stela from the Mariette's time. Mariette only cites the stela's material, measurements, and the hieroglyphic names (but not the phonetic pronunciation) of some of the people represented. William Kelly Simpson suggested in his seminal study about the middle Kingdom stelae found in the Northern Cemetery of Abydos specifically the area outside of and abutting on the northern end of the western enclosure wall of the osiris-wepwawet precinct that analyzing Middle Kingdom stelae from Abydos should begin with the idea that they were largely components of chapels built by or for individuals or a group. These individuals were able to forge and reap the benefits of "an eternal association with the mysteries of the local deities, at such time as they are celebrated", (Simpson 1974).

Lange and Schäfer transcribed the hieroglyphs on the stela and provided photos of them. However, neither looked into the styles or contents of the inscriptions, nor did they translate any of them. (Lange, H. O., & Schäfer, H. 1902, Taf. XLIII) (Lange, H. O., & Schäfer, H. 1908, 175- 177) (Lange, H. O., & Schäfer, H. 1925) The purpose of this study is to translate and comment on this stela by looking at its style, inscriptions, iconography, and epigraphy.

1- Description (Fig.1):

A rounded topped stela is made of painted limestone and in an excellent state of preservation. The front has a smooth and even surface, while the sides and back were left rough. The stela measures 67cm. in height and has a width of 36cm, and a thickness of between 2cm. to 3cm. Four registers are present on the front of the stela crowded with figures and texts, the figures and texts are surrounded by a black border and carved in sunk relief, the paint was then applied, paint colors are presented are white, black, yellow, green, and light reddish brown. The artist used the white color, which is dominant on the stele, to paint the men's kilts and all the women's dresses, black for all the men's and women's wigs, light yellow to define the women's bodies, and light reddish brown for the men's bodies. The main text begins below the Lunette in six horizontal lines in the first register of the stele. The artist separated the beginning of the text in the first register from the upper round part at the top of the stela with a thick black line and continued to make dividers in thick black between the first five horizontal lines. As for the divider between the last horizontal line of the text and the inscription in the three registers, he used light black. The owner and his wife seated in the second register facing an offering table and two sons who presented offerings and other two sons behind them. The third and fourth registers are occupied by the sons, mother and grandchildren of the deceased with their names.

1.1. First register:

At the top of the stela is six horizontal lines of carved hieroglyphs, which read from right to left. The first five lines are coloured white, while the sixth line is coloured green. The text is an offering formula dedicated to Osiris. It reads as follow:



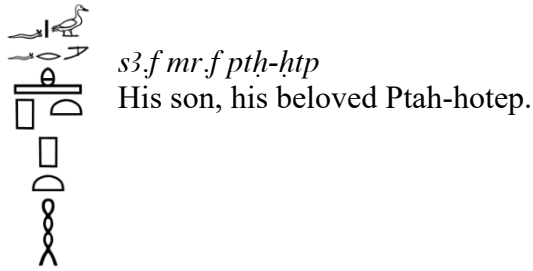
(1) *ḥtp di nsw Wsir nb*

(2) *ḏdw Ḥnty-Imntyw*

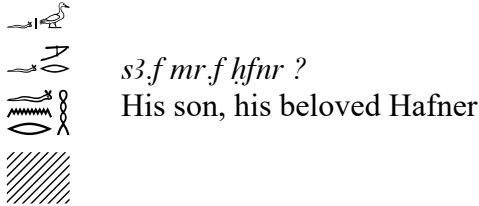
(3) *nṯr ʿ3 nb 3bdw di.f mw ḥnk.t prt-ḥrw t ḥnkt*

(4) *iḥw 3pdw ḥ3 m šs mnḥt ḥt nb(.t) nfr(.t) w^cb(.t) sp-sn*

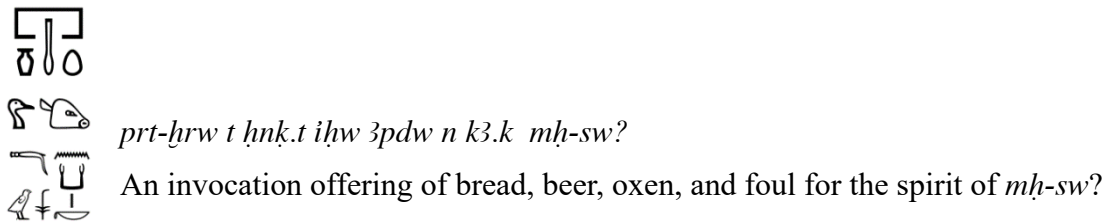
(5) *pr.t m-b3ḥ nṯr ʿ3 m-ḥt ḥtp k3.f*



4. The name of the third son (the last sign of his name does not survive):

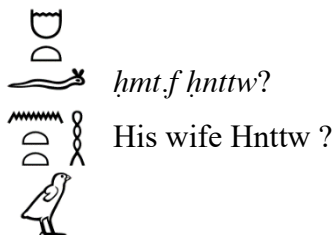


Under the name of the third son written only on with color an invocation offering is reading from the top to the bottom as follow:



Behind the third son, is his wife who is kneeling and facing right. The text between the third son's legs confirms that this woman is the son's wife. She wears a long lappet wig, and a long-tight dress. Her left hand is resting on her breast, while her right arm hanging by her side. Her body is colored yellow.

Her name reads as follow:



Behind the son *hfnr* and his wife are two men. The name of the first is *nhw*, which is the same name as the son depicted in front of the deceased as he offers sacrifices to his father. It is likely that the two people pictured behind Hefner are his children and his wife, *hnttw*. Therefore, it is more likely that they are the grandchildren of the deceased and not his son. Thus *s3.f mr.f* refers to Father Hefner, not *Nhti*, the owner of the stela.



s3.f mr.f nḥw

His son, his beloved Ankhw.



s3.f mr.fs3-wp-w3.wt

His son, his beloved wp- wawt sa

1.4. Fourth register:

This register depicts the mother of the deceased, along with his two daughters, and his three grandchildren. From right to left is the daughter of the deceased, his mother, another daughter followed closely by his three grandchildren (two girls and a boy). All women wear a long lappet wig, and a long white-tight dress. Their arms are by their side and they are colored yellow. The grandson is standing between his two sisters and is wearing a shoulder-length wig, tapered kilt, and his arms are by his side.




s3t.f mrt.f kmti

His daughter, his beloved Kemti.




mwt.f kdw


His mother qdw




s3t.f nḥti




 His daughter Nkhti




s3t.s nḥt.s




 Her daughter Ankht.s.




s3t.s dwi



 Her daughter Dwy.



s3.s intf



 Her son Intef.

What is interesting about the names of the family members in the fourth register, are the writing of their names. The writing of the names of the three sons in the third register, shows their ancestry related to their mother by using (*s3.s* and *s3t.s.*, *this is* in contrast to the remainder of the sons attributed to the father by using (*s3.f* and *s3t.f*) So I propose that the three children at the end of the fourth register are the grandchildren of the stela's owner and the children of his daughter named *Nḥty*, who is standing behind the deceased's mother. It is noticeable that the features of the children's face were carved without showing any details, and sometimes, but not always, the eyes are highlighted by a recessed carving with a black color to define the eyes frame only.

2. Comments of Stela – their style and text

1) From the Middle Kingdom to the Roman Period, stela with a rounded top or circular lunettes was a popular design. (Müller 1993, 165-206) (Shaw, I., & Nicholson, P. 2002, 278) The stela's rounded top most likely mimics the arched vaults of burial chambers in Upper Egyptian rock-cut tombs. The rounded top could also represent heaven and the route the deceased took to reach it. (El-Toukhy 2013, 131-137)

2) The sequence of *nsw+ ḥtp+ di* is the usual in writing before the New Kingdom, and

the arrangement of $\overline{\text{h}} \overline{\text{t}} \overline{\text{p}} \text{ di nsw}$ with the t sign centered above $\overline{\text{h}} \overline{\text{t}} \overline{\text{p}}$ sign after the $\overline{\text{h}} \overline{\text{t}} \overline{\text{p}} \text{ nsw}$ sign was common in the Twelfth Dynasty. (Smither 1939, 34-37) (Barta 1968, 53, 72) (Vernus 1991, 141-152) (Grajetzki, Court Officials of Egyptian Middle Kingdom 2012, 36)

3) The name of the gods Osiris and Khnty-Imntyw often occurred in the Eleventh and early Twelfth Dynasty written with the determinative " $\overline{\text{h}} \overline{\text{t}} \overline{\text{p}}$ " and drops out later. (Bennett 1941, JEA 27, 80) (Brovarski 1989, 837)

4) The combination of the titles of Osiris $\text{nb } \overline{\text{d}} \overline{\text{d}} \overline{\text{w}} \overline{\text{h}} \overline{\text{t}} \overline{\text{y}} \text{ Imntyw ntr } \overline{\text{c}} \overline{\text{3}} \text{ nb } \overline{\text{3}} \overline{\text{b}} \overline{\text{d}} \overline{\text{w}}$ appears most commonly in the earlier part of the Twelfth Dynasty. (Bennett 1941, 80) (Satzinger 1969, 125). Thus, in the Eleventh Dynasty these titles are usually written as $\text{nb } \overline{\text{d}} \overline{\text{d}} \overline{\text{w}}, \overline{\text{h}} \overline{\text{t}} \overline{\text{y}} \text{-imntyw}, \text{nb } \overline{\text{3}} \overline{\text{b}} \overline{\text{d}} \overline{\text{w}}$. In the reign of Sesostri I the title $\text{ntr } \overline{\text{c}} \overline{\text{3}}$ is added. At the time of Senusret III, all titles of Wsir were removed except for $\overline{\text{h}} \overline{\text{t}} \overline{\text{y}} \text{ imntyw}$. (Bennett 1941, 80)

5) The Structure $\text{di.fmw } \overline{\text{h}} \overline{\text{n}} \overline{\text{k}} \overline{\text{t}} \overline{\text{p}} \overline{\text{r}} \overline{\text{t}} \text{-hrw}$ can be observed on a stela dating to the reign of Senweser I. (Simpson 1974)

6) The phrase $\overline{\text{h}} \overline{\text{t}} \text{ nbt nfr.(t) w}^{\text{c}} \overline{\text{b}} \overline{\text{t}}$ "all things good and pure" is first attested during the reign of Amenemhat I. (A. M. Blackman 1914, PL. IX) (Selim 2001, 326) (B. Abdel-Raziq 2013, 279) Following that, the phrase started to appear frequently in the offering formulae on stelae from the late Middle Kingdom. (Selim 2001, 326)

7) The phrase $\text{n } \overline{\text{k}} \overline{\text{3}} \text{ n}$ first appeared in the Pyramid Texts and other texts of the Sixth Dynasty. It emerged once again in the reign of the King Intef III and occurred regularly within the reign of Senusret I. (Franke, JEA 89 2003, 54) (Demidchick 2015, 25-32) The epithet $\text{im} \overline{\text{3}} \overline{\text{h}}$ was first attested at the beginning of the Fourth Dynasty (Fischer, Egyptian Studies III, Varia Nova, The Metropolitan museum of art 1996, 194). The datival n (not sure what this means? Is it a textual phrase?) was attested before the $\text{im} \overline{\text{3}} \overline{\text{h}} \overline{\text{w}}$ epithet during the Herakleopolitan period and the beginning of the Eleventh Dynasty (Spanel 1996, 768, n.11.). In the Eleventh Dynasty and usually in the reign of Sesostri I the deceased is designated $\text{im} \overline{\text{3}} \overline{\text{h}} \overline{\text{w}}, \text{im} \overline{\text{3}} \overline{\text{h}} \overline{\text{y}}$, etc. "honored one". (Doxey 1998, 94) During the Twelfth Dynasty, by the time of Ammenemes II $\overline{\text{k}} \overline{\text{3}} \text{ n}$, is placed in front making $\overline{\text{k}} \overline{\text{3}} \text{ n im} \overline{\text{3}} \overline{\text{h}} \overline{\text{w}}$. (2) (Bennett 1941, 80) (Pflüger 1947, 133). *the phrase* $\text{n } \overline{\text{k}} \overline{\text{3}} \text{ n}$ became widespread in the late Twelfth Dynasty (EL-Sayed 2013, 161-199) and became common in the Thirteen Dynasty. (A. Ilin-Tomich 2012, 69-84.) (El-Shal 2015, 455-469) In the Eleventh Dynasty or later in the early Twelfth Dynasty, the offering formula is terminated with the dative construction $\text{n im} \overline{\text{3}} \overline{\text{h}} \overline{\text{y}}$. (Selim 2001, 326) (Franke, JEA 89 2003, 48)



8) The derivative $\overline{\text{m}} \overline{\text{s}} \overline{\text{n}}$ followed by the name of the mother is commonly used in the late Eleventh Dynasty until the late reign of king Senusret I (Schenkel 1962, 75 §27 b) and reappeared in the 13th Dynasty. (Obsomer 1993, 170-180) (A. Ilin-Tomich 2017, 24-26)





9) The phrase $\text{s}^{\text{c}} \overline{\text{n}} \overline{\text{h}} \text{ rn.f}$ "who causes his name to live" first appears in literature from the First Intermediate Period, though it wasn't used frequently enough until the Middle Kingdom. During the New Kingdom, its use continues to rise, only for it to sharply decline (Nelson-Hurst 2010, 13)

3. Paleographical Notes:

1) In the text on this stela the following signs $\overline{\text{h}}$, $\overline{\text{t}}$, $\overline{\text{p}}$, $\overline{\text{d}}$, $\overline{\text{d}}$, $\overline{\text{w}}$, $\overline{\text{h}}$, $\overline{\text{t}}$, $\overline{\text{y}}$ are written without any interior detail, which is most common in the Eleventh Dynasty (Fischer, ZÄS 100 1974, 18) (Darnell 2008, 81-106) (Clère, J., and Vandier, J. 1948, §15, 16, 20, 23, 24, 25, 27.), and early Twelfth Dynasty. (Simpson 1974, ANOC.6.1, Pl.15.)

2) $\text{nb } \overline{\text{d}} \overline{\text{d}} \overline{\text{w}}$: The writing of $\overline{\text{d}}$ with two $\overline{\text{d}}$ signs is a common occurrence in the Eleventh Dynasty and the reign of Sesostri I. (Bennett 1941, 78) This title spreads into the

to write the sign  after the  sign in the name of Montu. Therefore, the name Hotep appeared as if it is a vertical column separate from the name

12) *Mwt.f* in the fourth register is written as  not  with  sign not  sign.

4. General commentary:

The iconography and style of the stela support a date to the early part of the Twelfth Dynasty. Some characteristics of the stela are similar to a collection of stelae from Abydos that (add first name) Rita Freed has determined to be the work of a single workshop. (Freed 1996, 317- 320) Regarding the appearance of the deceased who has tiny almond-shaped eyes without eyebrows or cosmetic lines, a small nose, either pointed or pug, and a narrow mouth with a slit in it, Most of the stelae of this type include one or more registers of auxiliary individuals, usually described as family members, in addition to the primary seated pair. In most instances, they stand with both hands at their sides or with one hand raised in a gesture of worship. Auxiliary figures are seen undertaking activities such as carrying offerings on a small number of stelae. Low, very flat relief is also characteristic of this time.

On all the dated stelae from the time of Sesostri I, the wife of the owner is seen seated or standing behind him and clasping him. On stelae of the Eleventh Dynasty, women are depicted as being the most significant of all the family members. Women hold onto this position until the reign of Amenemmus II, but later they fade into the background under Sesostri III and Amenommes III. (Pflüger 1947, 128-129.)

Children are largely depicted in the same inclination. On stelae of the Eleventh Dynasty, they are the only members of the owner's family other than their mother who are noteworthy. They even seem to play a little more important role during the reigns of Sesostri I and Amenemme I. However, during the reign of Sesostri III and Amenemme III, they, like their mother, fade into the background. (Pflüger 1947, 129)

The lotus seat ornament, which is distinctive of the Old Kingdom, depicted without a back support, and is still shown on stelae from the 11th Dynasty. This seat is still common under the reign of Sesostri I, it becomes less common during Amenemmes II, and finally vanishes under Sesostri III. From the reign of Amenemmes III, there are not many examples of this image. (Pflüger 1947, 130)

Men depicted on the stele (the deceased and his sons) are not wearing anklets or bracelets. Men's anklets and bracelets were quite common in the Eleventh Dynasty but became much less common under Sesostri I. They are no longer seen on stelae from the reigns of Sesostri III and Amenemmes III. (Pflüger 1947, 130)

The very broad lines, which give the effect of double lines, suggest a date in the Eleventh Dynasty (Fischer, *Inscriptions from the Coptite Nome Dynasties VI-XI* 1964, 99, no.1) and continued into the early Twelfth Dynasty (put the Fischer reference here). (Simpson 1974, ANOC4.3 CGC.20542, ANOC4.4 CGC.20561, Pl. 11; ANOC 5.1 BM.572, ANOC 5.2, Pl. 12.) The similarities between the reliefs on the stele and the style of king Mentuhotep II at the end of the Eleventh Dynasty is particularly close, for example the wide shoulders and the narrow waists. The folded elbows are pointed, the outstretched hands have long fingers, and the knees are depicted with triangular marks in incredibly low relief. (E.F. Marochetti 2010, 19, figs 27-30)

The common dress for women during the Middle Kingdom was a long, narrow dress that started at the chest, with one or sometimes two straps coming out to secure the dress at the shoulder (Stachelin 1966) (Abd-Elaal 1995, 59) (Green 2001) (A. Ilin-Tomich 2011, 117-126.)

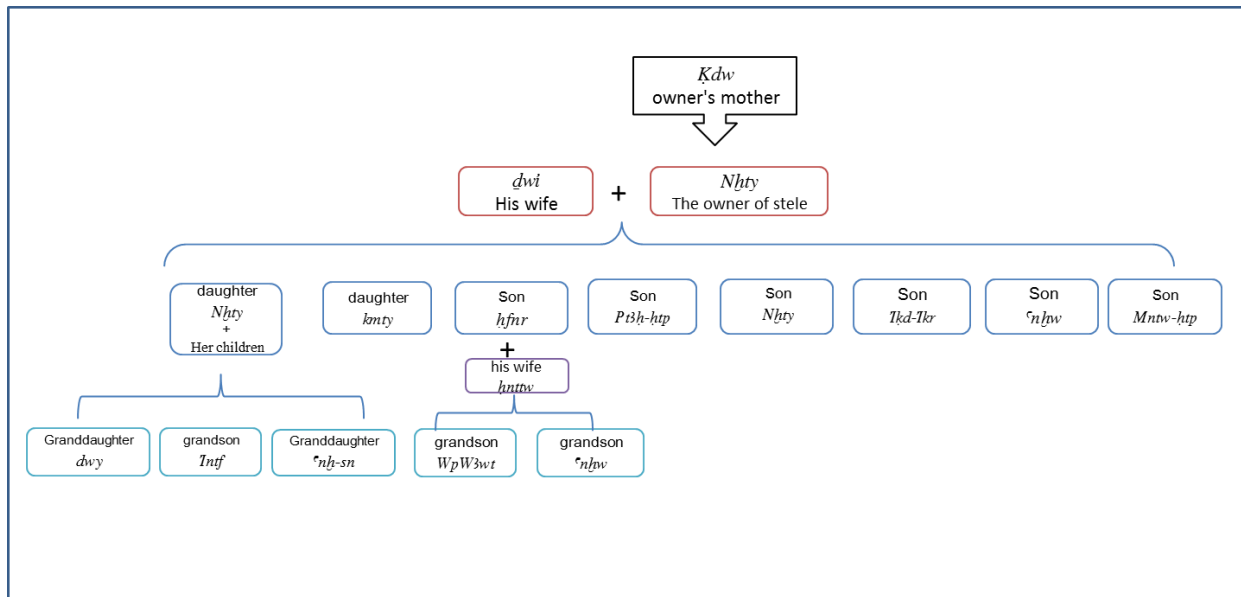
The style of wigs was generally limited during the Middle Kingdom, in the form of strands pulled from front to back, falling over the back long, and a strand falling from behind the ear to the chest. (Abd-Elaal 1995, 57) (A. Ilin-Tomich 2011, 117-126.)

Regarding men's clothing during the Twelfth Dynasty, more than one shape of the kilt was common among men, including a short kilt with a triangular front end. Shoulder-length wigs are characteristic of this period, as is the trim beard. (Abd-Elaal 1995, 80)

The shape of the seat did not change from what it was during the Eleventh Dynasty, and it remained popular during the Twelfth Dynasty, where the seat has legs that resemble the legs of a lion and ends with a short armrest. (Abd-Elaal 1995, 69)

5. Genealogy:

The stele provides information regarding the genealogy of the family covering four generations. From the text on the stele, a possible genealogy of the family of *Nhty* can be described in the following illustration.



6. Names:

Nht.i: is a common name for men in the Middle Kingdom. (Ranke 1935, 212, no.1) Among the names that were repeated on Middle Kingdom stelae in Abydos, for example the stela of the Overseer of Cattle Nakhty, now at Chasworth Museum (Müller 1993, 187, fig. 11) (Lichtheim 1988, 76- 77, No. 26); (Newberry 1895, Tf. 29); CGC. 20012 (Lange, H. G., & Schäfer, H. 1902, 11- 13); CGC. 20057 (Lange, H. G., & Schäfer, H. 1902, 68- 69). ***Nht.i*** also is a common female name in the Middle Kingdom. (Ranke 1935, 212, no.1) for example: CGC. 20112 (Lange, H. G., & Schäfer, H. 1902, 134- 135); CG. 20167 (Lange, H. G., & Schäfer, H. 1902, 198- 199); CGC. 20180 (Lange, H. G., & Schäfer, H. 1902, 210- 211)

The name of the deceased appears twice on the stele. The first time as the name of the owner of the stele and the second time as the name of one of his sons (there is a high probability that it is the eldest son of the deceased)., It is likely that the eldest son commissioned the setla in order to commemorate his memory. This proposition is largely confirmed because he bears the title "Benefactor of the stela".

Mnt.w-htp.w: Common male and female name in the Old and Middle Kingdom, and also in the Late Period. (Ranke 1935, 154, no. 21) It is among the names repeated on Middle Kingdom stelae in Abydos, can be seen for example on the stela of the priest Montuhotep, which is preserved in the Cambridge, Fitzwilliam Museum E. 9.1922. (W. M. Petrie 1925, 10, Pl. XVI, XXII-XXIII) (Lichtheim 1988, 68- 69, No. 27)

For example to *Mnt.w-htp.w* as a feminine name: CGC.20063 (Lange, H. G., & Schäfer, H. 1902, 77- 79); CGC.20134 (Lange, H. G., & Schäfer, H. 1902, 157- 158)

Ḥtpwis also a common male and female name in the Middle Kingdom. (Ranke 1935, 68, no. 6.) The name appears on the stela twice. The first time, in the second register in front of the deceased who is his son and who offers sacrifices to his father. The second time, it appears in the third register behind the couple (*Ḥfnr* and his wife *Ḥnttw*). It is among names that were repeated on Middle Kingdom stelae, for example: CGC.200181 (Lange, H. G., & Schäfer, H. 1902, 211)

Id-ikr: may be *ikr* here epithet to the name Id or, or this is a male compound name used in the Middle Kingdom. (Ranke 1935, 53, no.13)

Pth-htp: means "ptah be merciful", is used as a male name in the Middle Kingdom, and became common during the Late Period. (Ranke 1935, 258, no. 6.)

Ranke gave a transliteration to this name as *Ḥtp-ptḥ*. He considered that the two names $\overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}}$ (Ranke 1935, 258. no. 6) and $\overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}}$ (Ranke 1935, 141, no. 5) were different in transliteration and meaning, so he gave the first name the transliteration *Ḥtp-ptḥ* and the translation "ptah be merciful", while the second name gave it the transliteration *Pth-Ḥtp.w* and the translation "ptah is satisfied". While the researcher believes that there is no difference between the two names, the most likely possibility is that the writer of the second name wrote the name of the god first for preference.

Ḥnttw: female name used in the Middle Kingdom. (Ranke 1935, 245, no.15.) Ranke assumes it may be the same name $\overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}}$ *Ḥnttw*. (Ranke 1935, 245, no. 16) Ranke's assumption seems close to being correct, especially if we consider that the sign $\overline{\text{Ḥ}}$, which has the transliteration *hn* is represented here by the letters $\overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}} \overline{\text{Ḥ}}$ and that the writer made a mistake and did not write the letter $\overline{\text{Ḥ}}$ and wrote the letters $\overline{\text{Ḥ}}$ instead.

S3-wp-w3.wt: is a common male name in the Middle Kingdom. (Ranke 1935, 281, no.15) It is among the names repeated on Middle Kingdom stelae, for example: CGC.20168 (Lange, H. G., & Schäfer, H. 1902, 199- 200) ; 20547 (Lange, H. O., & Schäfer, H. 1908, 173- 175).

Ḥmti: is a female name used in the Middle Kingdom, and is repeated on stelae from that period. (Ranke 1935, 334, no.15.) , for example: CGC.20568 (Lange, H. G., & Schäfer, H. 1902, 205-207)

Ḥdw: This is a male name used during the Old (Cuyat-Barthoux, Jules & Montet, Pierre 1912, No.107, Z. 22) and Middle kingdom, and Feminine name during Middle Kingdom (Ranke 1935, 337, no. 12).

Ḥḥ.tisi: This name is used in the Middle Kingdom as a female name. (Ranke 1935, 68, no. 24.) and is repeated on Middle Kingdom stelae, for example: CGC.20167 (Lange, H. G., & Schäfer, H. 1902, 198)

In-it.f: is a common male and female name in the Old, Middle, and New Kingdoms, and is repeated on Middle Kingdom stelae from Abydos. (Ranke 1935, 34, no.1.). for example, the stela of the overseer of district Intef which preserved now at Leiden Museum, Leiden V.6. (Lichtheim 1988, 111- 113, No.48) Stele of the troop commander Intef, preserved in Ny Carlsberg Glyptothek Inv.963 (Clére 1931, 424- 447) (Lichtheim 1988, 62 63, No. 24) (Grajetzki, "Notes on administration in the Second Intermediate Period" 2010, 305-312)

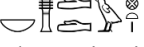



Ḥwi: is a female name used in the Middle and New Kingdom. (Ranke 1935, 399, no.3.) and is repeated Middle Kingdom stelae , for example: (N. d. Davies 1920, 30, Tf. 25)CGC.20615 (Lange, H. O., & Schäfer, H. 1908, 255)

The owner's wife and his granddaughter have the same name. This means that the granddaughter was named after her maternal grandmother.

Ḥfnr: is a male name and is not identified in Ranke. Perhaps because it is an uncommon name.

Also, the last sign of the name is not completely clear on the stela.

7. Dating:

Most of the paleographic and epigraphic features of this stele indicate a date of the early Twelfth Dynasty. Its approximate dating is possible based on stylistic and orthographic criteria. Its general format, and the terminology of the offering formula, place the stela within the early Twelfth Dynasty, and the orthography for  and  were used almost continuously during the early Twelfth Dynasty. Other criteria, such as the writing of the divine name Osiris *Khnty Imntyw* with a determinative , written the name of *ddw* with doubled . The combination of the titles of Osiris *nb ddwHnty Imntyw ntr 3 nb 3bdw*, the use of hieroglyphs, and the writing of *di.f mw hnkt prt-hrw* and *n k3 n*, are names not followed by the determinatives of the sitting man or woman. The offering formula is terminated with the dative construction *n im3hy*, is consistent with this, as is the rounded top of the stela, which was more common in the early twelfth Dynasty.

The stele is similar in style, shape of inscriptions, and some of the paleography to stela CGC.20542 which is also dated to the early Twelfth Dynasty.

Acknowledgement

I would like to express my gratitude to Dr. Laila Azzam for reviewing the draft and providing valuable feedback. Additionally, I would like to thank Mr. Marwan sayed for honestly cooperation and support.

BIBLIOGRAPHY:

- Abd El Starr, Ibrahim. 2019. "Two Middle Kingdom Stelae of Nn-rnꜥf and Snbj in the Egyptian Museum Cairo (CGC 20524- 20524)." *SHEDET* 6: 1-18.
- Abdalla, Ali. 1992. "The Cenotaph of the Sekwaskhet family from Saqqara." *JEA* 78: 93- 111.
- Abd-Elaal, Aasha. 1995. *Individuals stelae of Middle Kingdom (Collection of the Egyptian Museum in Cairo), Dsc Unpublished Faculty of Archaeology(in Arabic)*. Cairo.
- Abdel-Raziq, Abdallah. 2013. ""A Middle Kingdom funerary stele of women at Al-Salam School Museum, Assiut"." *JEA* 99: 275- 281, fig. 1- 2.
- Abdel-Raziq, Bbdalla. 2013. "A Middle Kingdom funerary stela of a woman at Al-Salam School Museum, Assiut?." *JEA (The Egypt Exploration Society)* 99: 275-281.
- Adams, Matthew, Douglas., 2010. "" The Stele of Nacht son of Nemty: Contextualizing object and individual." *the funerary landscape at Abydos, Millions of Jubilees: Studies in Honor of David P. Silverman,*, 1-26.
- Alzohary, Nashaat. 2014. "An Eleventh Dynasty Stela (Cairo JE 44301)." *ASAE* 87: 247- 253.
- Azzam, Laila. 2008. "An Unpublished Stella in the Egyptian Museum, Cairo, JE. 88011"." *Thee Realm of the Pharaohs, Essays in Honor of Tohfa Handoussa,*, 1-9.
- Barta, Winfried. 1968. *Aufbau und Bedeutung der altägyptischen opferformel, Ägyptologische Forschungen*. Vol. Heft 24. Glückstadt: Ägyptologische Forschungen.
- Bazin, L., & El-Enany, Khaled. 2010. ""La stèle d'un chancelier du roi et prophete d'Amon de la fin du Moyen Empire à Karnak, in: Cahiers de Karnak 13, 2-3,fig.1-2." *Cahiers de Karnak* 13: 1- 23.
- Bennett. 1941. "Growth of the Htp di nsw formula in the Middle Kingdom." *JEA* 27: 77- 82.
- Berman, L. M., 1996. ""The Stele of Shemai, Chief of Police, of the Early Twelfth Dynasty in the Cleveland Museum of Art",," in *Der Manuelian, P., (ed.), Studies in Honour of William Kelly Simpson, I, , ,* 93-99.
- Blackman, Aylward M. 1914. *The Rock Tombs of Meir, The tomb-chapel of Ukh-Hotp' s son Senbi*. Vol. I. London.
- Blackman, Aylward, M. 1911. ""Some Middle Kingdom Religious Texts"." *ZAS* 47.
- Brovarski, Edward. 1989. *The inscribed Material of the first intermediate period from Naga-ed-Der*. Vol. 2. Ann Arbor.
- Budge, W., 1911. *Hieroglyphic Texts from Egyptian Stelae in the British Museum ,*. Vol. I. London: London Trustees of the British Museum.
- Clère, J., and Vandier, J. 1948. *Textes de la Première Période Intermédiaire et de la XIeme Dynastie*. Edited by Edition de la Fondation Egyptologique. Bruxelles: Bibliotheca Aegyptiaca X.
- Clère, Jean, Jacques. 1931. "Un Passage de la sète du general Antef(Glyptothèque Ny Carlsberg, Copenhagen)." *BIFAO* 30: 424- 447.
- Couyat-Barthoux, Jules & Montet, Pierre. 1912. *Les inscriptions hiéroglyphiques et hiératiques du Ouâdi Hammâmât*. Le Caire: Mémoires de l'Institut Français d'Archéologie Orientale.
- Daoud, Kh. 2011. *Necropoles Memphiticae. Inscription from the Herakleopolitan Period*. Alexandria: Bibliotheca Alexandrina.
- Darnell, J.C. 2008. "J.C. Darnell,The Eleventh Dynasty Royal Inscription from Deir El-Ballas"." *RdE* 59: 81-106, pls VIII-IX.
- Davies, N, de. G. 1920. *The Tomb of Antefoker, Theben Tomb Series*. Vol. Vol. 2.
- Demidchick, Arkadiy E. 2015. "Eleventh Dynasty written Evidence on the relationship between the kA and the kult image." *ZAS* 142(1): 25-32.
- Dina Sadek Sayed El-Araby. 2019. "The Stela of Nefer-Hotep (CG 20192- JE 25547)." *JAAUTH* 16: 12- 19.
- Doxey. 1998. *Egyptian Nonroyal Epithets in the Middle Kingdom: A Social and Historical Analysis* . Leiden.
- E.F. Marochetti. 2010. *The Reliefs of the Chapel of Nebheptre Mentuhotep at Gebelein (CGT 7003/1- 277)*. Leiden/Boston.
- El-Enany, Khaled., 2008. "Une stèle Privée de la fin du Moyen Empire decouverte à Karnak,, musée égyptien JE.37515"." *BIFAO* 108: 95-113.
- EL-Sayed, M., 2013. ""Late Middle Kingdom Stelae from Assiut"." *PHILIPPIKA* 41, 161-199.

- El-Shal, O., 2015. "'La stèle d'Ioutjéni et les liturgies processionnelles de la fin du Moyen Empire (CGC 20476, GEM 4439)." *BIFAO* 455-469.
- El-Toukhy, M., 2013. "Protection Symbol on the top of the Middle Kingdom Stelae (in Cairo Museum)." *EJARS* 3: 131- 137.
- Faheed, H., 2011. "'The Late Middle Kingdom Stela of the District Official Pesesh'." *EJARS* I (2): 89- 96.
- Faulkner, R. O., 1951. "'Stela of Rudjahau'." *JEA* 37: 47- 52.
- Fischer, Henry George. 1974. "An Eleventh Dynasty Couple Holding the Sign of Life." *ZÄS* 100.
- . 1996. *Egyptian Studies III, Varia Nova, The Metropolitan museum of art*. New York.
- . 1964. *Inscriptions from the Coptite Nome Dynasties VI-XI, Analecta Oorientalia* 40. Rome: Pontificium Institutum Biblicum.
- Fischer, Henry George. 1961. "The Nubian Mercenaries of Geblein during the First intermediate Period, Kush 9, 47,." *Kush* 9: 44-83.
- Franke, D., 2001. "Drei neue Stelen des Mittleren Reiches von Elephantine." *MDAIK* 57: 15- 34.
- Franke, D., 2003. "The Middle Kingdom Offering Formulas - A challenge, *JEA* 89, 54." *JEA* (The Egypt Exploration Society) 89: 39-57.
- Freed, R. E., 1996. " "Stela Workshops of Early Dynasty 12", ." *Studies in Honor of William Kelly Simpson*,, 297-336.
- Grajetzki, W., 2012. *Court Officials of Egyptian Middle Kingdom*. London.
- . 2003. *Die höchsten Beamten der ägyptischen Zentralverwaltung zur Zeit des Mittleren Reiches. Prosopographie, Titel und Titelreihen, Achet. Schriften zur Ägyptologie*. A2. Berlin.
- . 2010. "'Notes on administration in the Second Intermediate Period'." in *Marée, M., (ed.), The Second Intermediate Period (Thirteenth-Seventeenth Dynasties)*, 305-312.
- Green, L., 2001. "Clothing and personal adornment." in *Redford(ed.), Oxford encyclopedia of ancient Egypt*, 276- 278.
- H.O. Lange & H. Schäfer., 1902. *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*. Vol. II.
- Ilin-Tomich, A. 2012. "'Middle Kingdom Stelae Workshop at Thebes, in , (2012),." *GM* 234: 69-84.
- Ilin-Tomich, A., 2011. " "A Twelfth Dynasty Stela Workshop Possibly from Saqqara'." *JEA* 79: 117-126.
- Ilin-Tomich, Alexander. 2017. *From Workshop to Sanctuary The Production of Late Middle Kingdom Memorial Stelae*. London .
- J. Lopez. 1974. "rapport préliminaire sur les fouilles d'Herakleopolis ." *OrAnt* 13 13.
- Kubisch, Sabine. 2000. "Die Stelen der I.Zwischenzeit aus Gebelin ." *MDAIK* 56: 239- 256.
- Lange, H. G., & Schäfer, H. 1902. *Catalogue général des antiquités égyptiennes du Musée du caire Nos. 20001-20780, Grab und Denksteine des Mittleren reichs, I, Texte zu Nos. 20001-20399*. Vol. I. Berlin.
- . 1902. *Catalogue général des antiquités égyptiennes du Musée du caire Nos. 20001-20780, Grab und Denksteine des Mittleren reichs, I, Texte zu Nos. 20400-20780*. Vol. I. Berlin.
- Lange, H. O., & Shäfer, H. 1908. *Grab und Denksteine des Mitteren Reich im Museum von Kairo Nos. 20001-20780, Catalogue Générale des Antiquités Égyptiennes du Musée du Caire, II, Text zu Nos. 20400-20780*. Berlin.
- . 1925. *Grab und Denksteine des Mitteren Reich im Museum von Kairo Nos. 20001-20780, Catalogue Générale des Antiquités Égyptiennes du Musée du Caire, III, Listen zu Nos. 20001-20780*,. Berlin.
- . 1902. *Grab und Denksteine des Mitteren Reich im Museum von Kairo Nos. 20001-20780, Catalogue Générale des Antiquités Égyptiennes, Tafeln du Musée du Caire, IV, Tafeln, Berlin, (1902)*. Vol. IV. Berlin.
- Leprohon, R. J., 1996. " "A Late Middle Kingdom Stela in a Private Collection" Boston." in *Der Manuelian, P., (ed.), Studies in Honour of William Kelly Simpson*.
- Leprohon, Ronald J. 1984. *Stele I: The Eary Dynastic Period to the Late Middle Kingdom*. German.
- Lichtheim, Miriam. 1988. *Ancient Egyptian Autobiographies Chiefly of the Middle Kingdom: A Study and an Anthology*. University of Zurich.
- Malaise, M., 1981. "'Inventaire des stèles égyptiennes du Moyen Empire porteuses de représentations divines'." *SAK* 9 259-283.

- Mariette, August. 1880. *Catalogue Général des Monuments d'Abydos Découverts Pendant les Fouilles de Cette Ville*. Paris.
- Mattew, D. A., 2010. "'The Stela of Nacht, Son of Nemty: Contextualizing Object and Individual in Funerary Landscape at Abydos',." in *Hawas, Z., & Wenger, J. H., (eds.), Millions of Jubilees. Studies in Honor of David P. Silverman*, , 1-25.
- Müller, Hans Wolfgang. 1993. "Die Totengedenksteine des Mittleren Reiches, ihre Genesis, ihre Darstellungen und ihre composition." *MDAIK* 4: 165-206.
- Nelson-Hurst, M.G., 2010. "'...who causes his name to live' the vivification formula through the Second Intermediate Period", in:." *Millions of Jubilees: Studies in Honor of David P. Silverman*, Z. Hawass & J. H. Wegner, 13-31.
- Newberry, P, E. 1895. *El Bersheh. The tomb of Tehuti-Hetep, Archaeological survey of Egypt*. Vol. I. London.
- Obsomer, Claude. 1993. "di.f prt hrw et la filiation ms(t).n/ir(t).n comme critères de datation dans les textes du Moyen Empire >>, in : Individu, société et spiritualité dans l'Égypte pharaonique et copte: Mélanges égyptologiques offerts au Professeur Aristide,." >>, in : *Individu, société et spiritualité dans l'Égypte pharaonique et copte: Mélanges égyptologiques offerts au Professeur Aristide*,, 170-180.
- Petrie, W. M. F. 1925. *Tombs of the Courtiers and Oxyrhynchos*. London.
- Petrie, W.M.Flinders. 1900. *Dendarah. THE EGYPT EXPLORATION FUND*.
- Pflüger, Kurt. 1947. "'The private Funerary stelae of the Middle Kingdom and their importance for the study of ancient Egyptian history'." *JAOS* 67/2: 127- 135.
- Ranke, Hermann. 1935. *Die Agyptischen Personennamen*. Vol. Band I. Gluckstadt: Verlag von J.J. Augustin in Gluckstadt.
- Rosati, Gloria. 2010. "A rare Formula on a thirteenth Dynasty Stela,." Edited by MARCEL MARÉE. *ORIENTALIA LOVANIENSIA ANALECTA (UITGEVERIJ PEETERS and DEPARTEMENT OOSTERSE STUDIES)* 192: 85-90.
- Saleh, Mohamed. 1987. *Official Catalogue. The Egyptian Museum Cairo*. Organisation of Egyptian Antiquities, the Arabian Republic of Egypt ; Mainz, Germany : Verlag Philipp von Zabern.
- Salem, Abd-Elghany., Fatma. 2021. "The Stele of Intf from the Middle Kingdom in Cairo Museum(CG.20561)." *EJARS* 9: 11- 26.
- SATZINGER, H. 1997. "«Eobachtungen zur Opferformel: Theorie und Praxis»." *Lingua Aegyptia* 5, 177-188.
- Satzinger, H., ". 1969. "Die Abydos stele des ipw aus dem Mittleren Reich." *MDAIK* 25: 121- 130.
- Schenkel, Wolfgang. 1962. *Frühmittelägyptische Studien*. Bonn.
- Selim, Hassan. 2001. "Three Identical Stelae from the End of the Twelfth or Thirteenth Dynasty." *SAK* 29: 319-330.
- Shalaby, M, and M Nassar. 2018. "'Unpublished Stela of Ijj at Cairo Museum (C.G. 10232)'." *SHEDET* 5 96-108.
- Shaw, I., & Nicholson, P. 2002. "'Stelae'." *The British Museum Dictionary of Ancient Egypt*, 278-279.
- Simpson, William Kelly. 1974. *The Terrace of the great god at Abydos: The Offering Chapels of Dynasties 12 and 13*. The Peabody Museum of Natural History of Yale University and the University Museum of the University of Pennsylvania.
- Smither, P. C.,. 1939. " "The writing of Htp di nsw in the Middle and New Kingdoms" ." *JEA* 25/1 34- 37.
- Spanel, P. Donald. 1996. "Palaeographic and Epigraphic Distinctions between Texts of the So-called First Intermediate Period and the Early Twelfth Dynasty, 767-768." *Studies in Honor of William Kelly Simpson*,.
- Stahelin, Elisabeth., 1966. *Untersuchungen zur ägyptischen Tracht im Alten Reich*. Berlin.
- Stefanovic, Danijela. 2010. "Four Middle Kingdom stelae from the National Archaeological Museum, Athens." *JEA* 96: 207- 215.
- Vernus. 1991. , "Sur les graphies de la formule ' E offrande que donne le roi' au Moyen Empire et à la Deuxième période Intermédiaire', in S. Quirke (ed.) *Middle Kingdom Studies*. New Malden.

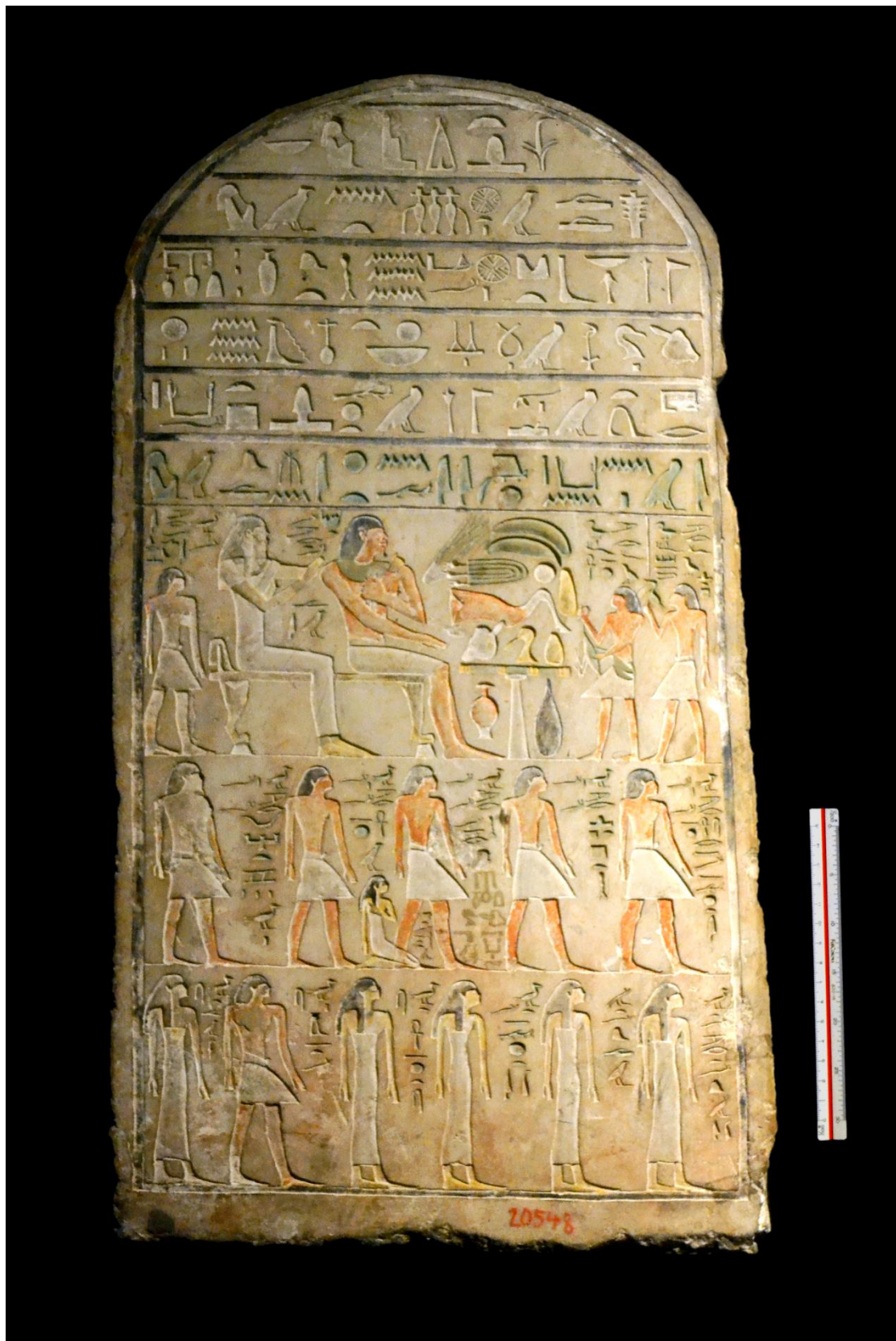
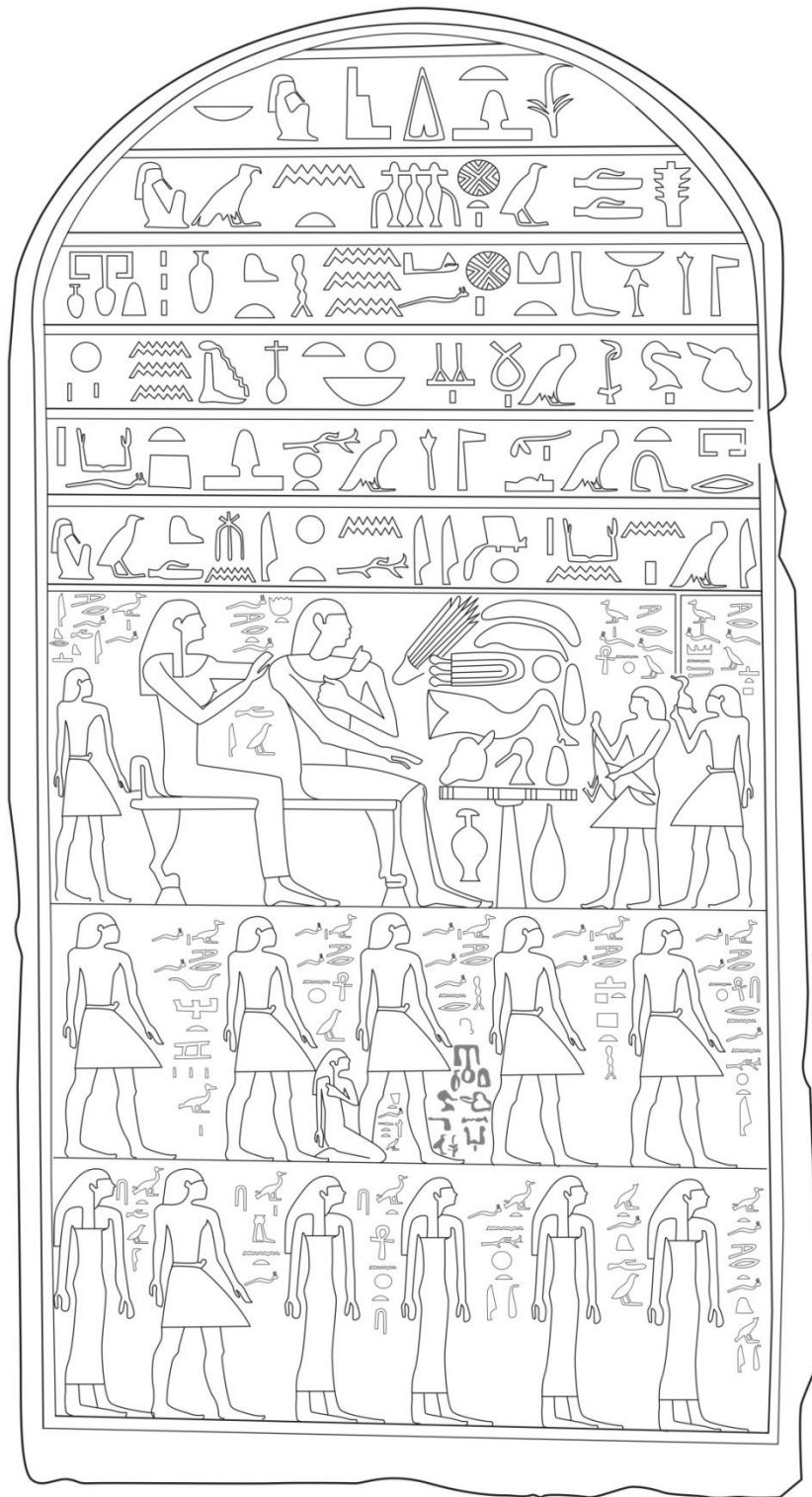


Fig.1. Stela of Nkhty in the Alexandria National Museum, S. 41 (CGC. 20548)
Photograph by Mohamed Fawzy & Laila Elkoney



0 30 cm

Fig.1a. Stella of Nkhty in the Alexandria National Museum, S. 41 (CGC. 20548)
 Facsimile by Heba Elgendy

لوحة غير منشورة للمدعو *Nhty* في المتحف القومي بالأسكندرية، (CGC.20548) S.41

الملخص

موضوع هذه المقالة هو نشر ودراسة اللوحة الجنائزية رقم S.41 بالمتحف القومي بالأسكندرية والتي كانت محفوظة قبل ذلك في المتحف المصري بالتحريير تحت رقم CGC.20548 ، وهي عبارة عن لوحة جنائزية من الحجر الجيري ذات قمة مستديرة كشف عنها مارييت في أبيدوس. صاحب اللوحة هو نختي ابن كدو، وصور على اللوحة المتوفى وعائلته (والدته وزوجته وأبناؤه وأحفاده) يبلغ طول اللوحة ٦٧ سم وعرضها ٣٦ سم وسمكها يتراوح بين ٢ إلى ٣ سم. كما يهدف المقال إلى مناقشة معاني الأسماء والألقاب ونسخ النص وترجمته والتعليق على السمات الهجائية وأشكال العلامات. تؤرخ اللوحة بالفترة المبكرة من الأسرة الثانية عشر بناء على سمات التهجنة للنص والاسلوب الفني وأشكال العلامات.

هبة غالي

قسم الآثار والحضارة، كلية الآداب
جامعة حلوان

heba_mohamed@arts.helwan.edu.eg

بيانات المقال

تاريخ المقال

تم الاستلام في ٩ أغسطس ٢٠٢٣
تم استلام النسخة المنقحة في ١ أكتوبر ٢٠٢٣
تم قبول البحث في ٢١ ديسمبر ٢٠٢٣
متاح على الإنترنت في ١٠ يونيو ٢٠٢٤

الكلمات الدالة

اللوحة ذات القمة المستديرة، أبيدوس، الدولة الوسطى، صيغة تقديم القرابين.