



A Situla of *t3-b3k(t)-n-3st* in the Institute for the Study of Ancient Cultures Museum - The University of Chicago ISACM E11394

Marwa KAFIFY

Egyptology Department, Faculty of
Archaeology, Ain shams University, Egypt
Marwa.Kafify@arch.asu.edu.eg

ABSTRACT

This research paper aims to publish and study the Situla of a woman named *t3-b3k(t)-n-3st* preserved at The Institute for the Study of The Ancient Cultures Museum - The University of Chicago, under ISACM no. E11394, which was purchased from Egypt in 1920, the museum catalog mentions that it dates back to the Late Period (Dynasties 25-31), the study focuses on the decoration of this object and discusses its epigraphical, and iconographical features accurately date with a view identify its style, which confirms that belongs to the 26th dynasty from Thebes, in addition to studying names, titles and the owner's family tree of the situla reread the title of *p3-di-nfr-htp* on the situla.

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INTRODUCTION

The situla is a ceremonial vessel that has a particular shape like a bucket with a handle in the form of Ω , which may be reminiscent of a female breast (Bommas 2005, 264), it was used for libations used in temples as well as in funeral rites in private tombs from the 18th dynasty – the reign of King Thutmose III - onwards (Lichtheim 1947, 170-172) (Radwan 1983, 148ff), whereas some evidences are dating back to the Middle Kingdom (Manchester Museum, No.11109 n.d.).

The earliest evidence of a situla as a hieroglyphic sign dates back to the reign of Amenemhat II (Bommas 2005, 264), there are attempts to associate the Stiuila with the word *mkr.t* (Meeks 1980, 79.1383) (HGH n.d., 391), There was also a misconception that the word *mhr* also stands for situla (Lichtheim 1947, 173) (Wpl n.d., 448), as well it is suggested that its hieroglyphic sign comes as a determinative for the words $\text{𓆎} \text{𓆏} \text{𓆑}$ *irt.t* “milk” (PT 32a (41); 734b (413) n.d.) (Buisson 1935, 42) and $\text{𓆎} \text{𓆏}$ *mr* “bowl of milk” (CDME n.d., 33,138).

The situla used in ritual acts such as burning incense and libation and other offerings related to burials and funerary rites performed for both the dead and the gods (Jansen-Winkeln 1995, 59).

the situla has cultic importance, that it used in the ritual of “Djeme” - the cult situated in the area in Medinet-Habu, carried out by choachytes (priests) acting for (*Jmn-m Ipt*) “Amun-

of-Luxor”, and somewhat later in the funerary cult as well; then it became a symbol of the cult-society of the choachytes from the 26th dynasty onwards (Bommas 2005, 271).

Junker (Junker 1913, 10) suggests that the situla was used to pour both water and milk, perhaps due to its depiction among the scenes of pouring milk, and what the pyramid texts also refer to, that the resurrection of the deceased is related to the offering of water, The flood, and milk for the deceased, as well as feeding him from *mnd.wj Ist* the breasts of *Ist*” (PT 734b (413) n.d.) (Lichtheim 1947, 173). That relationship between the situla and the goddess "Ist", was embodied clearly during the Greco-Roman period, by depicting her holding the situla in the shape of a "breast" (Wilkinson 1992, 47).

Although some confirm not to use a situla for pouring milk at that early time (CaBor-Pfeiffer 2013, 5-22), that the Nubian priests used the situla for pouring milk when Lower Nubia and its temples were under Meroitic control (186-206 BC) (Ashby 2019, 207).

DESCRIPTION

The situla is preserved now at the Institute for the Study of The Ancient Cultures Museum – The University of Chicago, ISACM no. E11394 (<https://isac-idb.uchicago.edu/id/98f3d910-ceb8-4659-90ff-13172e4a1963> n.d.), it is made of copper alloy.

It belongs to a woman named *t3-b3k(t)-n-3st* (Jansen-Winkel, IV 2014, 1054, Nr. 60.550). It dates to the late period, dynasties 25-31 (747-332 BC), it was purchased from Egypt in 1920 (Teeter 2003, 96) (Teeter 2009, 44) (Herrmann 2014, 140).

The measurements and description of the situla are as follows:


Height (overall): 30.7 cm.



Height (of vessel): 19.8 cm.



Diameter of rim: 5.7 cm.

Maximum Diameter of body: 13.9 cm.

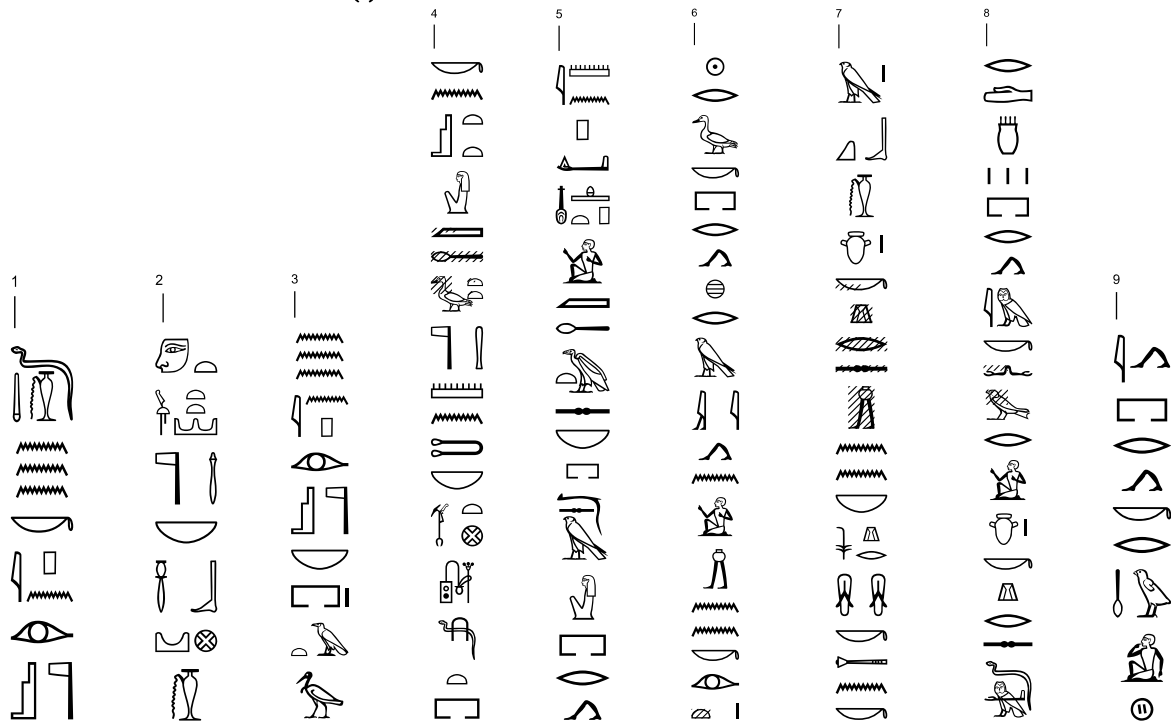
The situla has a circular rim with a flange protruding from body, with a high arched handle that protrudes from two welded rings on the edge of the rim that bends to touch the sides of the curved parts. It has a cylindrical neck under the rim. Its body has a swollen cylindrical shape. The lower part is wider than the upper part. It has an uneven circular base, note that some parts of the vessel are subjected to corrosion (Fig. 1).

The inscription is made in sunk relief, represented in one scene that occupies a specific half of the body of the vessel with a frame, it is surrounded from above by a band of stars ✨, the end of which takes the shape of the sign  pt “sky”.

The main scene takes up the largest area. It presents *t3-b3k(t)-nt-3st* seated on a chair with a short back and two bovine legs. The seat is placed on a mat with vertical and horizontal lines topped with a vessel *mdt* , she faces right, wearing a short-haired wig topped with aromatic cone, and a tight knee-length kilt. She extends her left hand towards the offering table *h3wt* , while her right one rests on her leg and holding folded napkin.

On the right, her son *P3-(n)-m3c* is standing in front of her, dressed in the priestly robe of the leopard (referring to him being the priest of the god (Montu), in his right hand he holds a waterpot *kbh* , pouring cool water on a rectangular offering table topped with two round loaves of bread *p3t* , a *s3n* flower in the middle, whereas The situla was associated with offering tables during the New Kingdom and the Late Period (Lichtheim 1947, 171), where it was usually depicted under the offering tables on the funerary stelae (ISACM 1351), (Teeter 2009, 43). In his left hand he holds a censer, and in front of him the text of the libation ritual-Spell text 32 from the Pyramid Texts - in vertical columns running from left to right.

TEXTS AND TRANSLATION

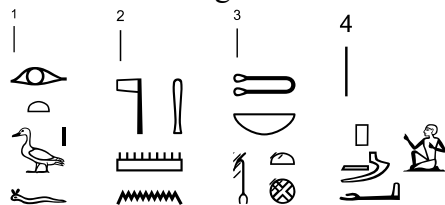
The text In front of *t3-b3k(t)-nt-3st*:

(1) *dd-mdw kbh.k ipn wsir* (2) *hnt(j) imntt ntr 3 nb 3bdw kbh(.k)* (3) *ipn wsir nb(t) pr t3-b3k(t)-n-3st* (4) *m3c(t)-hrw z3t hm-ntr Mnt(w) nb w3st zš md(w)t (n pr-)* (5) *Jmn p3-di -nfr-htp m3c-hrw mwt.s nb(t) pr Ns-Hr pri* (6) *hr z3.k pri hr Hr ii n.i in.n(i) n.k irt* (7) *Hr kbh ib.k (hr.s in.n(i)) n.k sw hr tbwtj.k m-n.k* (8) *rdw pr im.k ni wr(d) ib.k hr.s dd(-mdw zp fdw) m* (9) *pr(.ti) (n).k r hrw zp sn.w*

(1) Recitation: This is your cool water “O” Osiris, (2) foremost of the West, the great god, Lord of Abydos, this is your cool water (3) “O” Osiris *t3-b3k(t)-n-3st*, (4) justified, daughter of the priest of Montu, Lord of Thebes, scribe of the livestock of (the domain of) (5) Amun *p3-di-nfr-htp*, justified, Her mother is the mistress of the house *Ns-Hr*, that comes out (6) from your son, that comes out from Horus, I have come and (I) have brought for your the Eye of (7) Horus, so your heart might be cool (because of it, I have brought it for you) under you, under your sandals, take the efflux *rdw* (8) that came forth from you, for your heart will not be weary because of it, Recite four times, (9) Take what comes forth from you with the voice twice.

The text in front of *P3-(n)-m3c*:

It records in irregular vertical lines, and it ends with a horizontal line.



irt s3.f hm-ntr Mnt(w) nb w3st P3-(n)-m3c, irt sntr

His {sic.} son, Priest of Montu, Lord of Thebes, "Pen-Maa", making censuring.

Commentary:

The situla attempts to date in terms of the design of its body, inscriptions, personal names, and titles.

The type:

the situla belongs to Lichtheim's Type I group of tubular vessels with a round base. This shape comes in a fairly large size, where the decoration is engraved and covers the major part of the surface, leaving the rim, and the base free, it is usually bordered by a row of the stars at the top, and a plain horizontal line below. The decoration encircles the body. The text consists of mainly of the libation formula, and the scenes are similarly standardized. The deceased receives libation and often also incense from man or deity (Lichtheim 1947, 174-175).

The inscriptions:

the inscriptions of the situla ISACM E11394 are similar to some models in the Egyptian Museum, in terms of designing the shape of the body and configuration of the inscriptions on it (depiction of the deceased sitting in front of the offering table to the left with a depiction of the priest pouring water to the right, as well as recording the text of the spell 32 from the Pyramid Texts) which the Egyptian museum catalog mentions that It is dated to the late or Ptolemaic period (CG 3447, CG 3448, CG 3448 n.d.) (Bissing 1901, 9-13), also, There are many situlae have already been dated to the late period (Louvre Museum E12658, Coulon 2018, 224ff) (Louvre Museum N 908 C n.d.) (Los Angeles Museum LACMA 50.37.16(1-3/3) n.d.) (Kunsthistorisches Museum Vienna, Egyptian - Oriental Collection, Egyptian Collection, INV 491 n.d.) (Bergmann 1882, 42).

- The text recorded on the situla represents the cool water formula, whose its origin goes back to the Pyramid Texts spell 32 (PT 32 = CT 64 n.d.) (Budka 2022, 23, n. (a).) was compared to the original text of Queen Nt^b, wife of King Pepi II, and then some missing words were suggested in the situla's text (Allen 2013, 22a-23b (32)).

- The spell begins with recitation offering the cool water of the god Osiris *dd-mdw kbh.k ipn wsir*, followed by the titles of the god Osiris, then the name, and the title of the deceased, then the names, and the titles of the relatives of the deceased, the spell ends with offering *Irt Hr* "eye of Horus" to revive the deceased, then the name and title of the person who presents the offerings and who make incense *irt n sntr*.











- The Late Period's Situla is characterized by recording spell 32 of the Pyramid Texts for the libation of cool water (Lichtheim 1947, 173), this spell is common in funerary texts during the Saite Period (Ayad 2003, 4-5) (Hussein 2011, 220), where the most prominent feature during the Saite Period was the commemoration of many ancient religious texts in response to the country's subjugation to the powers (Hussein 2011, 217-233).

- The text recorded on the Situla is closer to the text of Queen "Neit", wife of King "Pepy II", perhaps because the texts of 26-26 dynasties were influenced by the texts of the sixth dynasty (Ayad 2003, 9).

	Situla's text	Spell 32 Nt ^b (pyramid texts)
Recitation, offering the cool water to Osiris	<i>dd-mdw kbh.k ipn wsir hnt(j) imntt ntr ʕ3 nb 3bdw</i>	<i>dd-mdw kbh.k ipn wsir</i>
offering the cool water to the deceased	<i>kbh ipn wsir nb(t) pr t3-b3k(t)-nt-3st m3ʕ(t)-hrw s3t hm-ntr Mnt(w) nb w3st zš md(w)t p3-di-Imn-nfr-htp m3ʕ-hrw mwt.s nb(t) pr Ns-Hr</i>	<i>kbh.k ipn h3 Nt</i>

offering the eye of Horus	<i>prī ḥr z3.k prī ḥr Ḥr ii n.i in.n(i) n.k irt Ḥr ḳbh ib.k (ḥr.s in.n(i)) n.k sw ḥr tbwtj.k</i>	<i>prw ḥr z3.k prw ḥr Ḥrw iw.n(i) in.n(i) n.k irt Ḥr ḳbb ib.k ḥr.s in.n(i)) n.k s ḥr(k) tbwtj.k</i>
offering the efflux of the deceased	<i>m-n.k rdw pr im.k ni wr(d) ib.k ḥr.s dd(-mdw zp 4) m pr.(ti) (n).k r ḥrw sp sn.w</i>	<i>m-n.k rdw pr im.k ni wrd ib.k ḥr.s dd-mdw zp 4 (fdw) m pr.ti n.k r ḥrw</i>
The name, and title of the one who presents offerings and incensing	<i>irt s3.f ḥm-ntr Mnt(w) nb w3st P3-(n)-m3^c, irt n sntr</i>	<i>dit ḳbhw sntr t3 2</i>

Mistakes of the scribe:

Col.	Error	Correction	Notes
3			The word <i>ipn</i> has been written incorrectly, that the sign <i>n</i> came before <i>p</i> .
4			The word <i>s3t</i> has been written incorrectly, that the supernumerary sign \ominus <i>t</i> was written instead of \circ
6			The scribe has an error where he used the sign \odot instead of \ominus .
7			The scribe was confused where he used the sign \cup <i>nb</i> instead of the suffix pronounced \cup <i>k</i> .
The text in front of <i>P3-(n)-m3^c</i>			It is noted here that the suffix pronoun (<i>f</i> - he) is incorrectly written instead of (<i>s</i> - she) which refers to the deceased.

- Spell 32 = (423 PT): This spell is very common in situlae. It is the spell of libation *ḳbhw* “cool water” and incensing with natron *sntr*, to revive the deceased by recovering the lost water from his body at the mummification's process (Blackman 1912, 71) (Winkler 2006, 129), which the texts expressed it with the word *rdw* which expresses the fluids or secretions that come out from the body at the time of the mummification process (Winkler 2006, 125), which is now referred to as representing divine secretions, specifically the secretions of the god Osiris, perhaps because the deceased units with Osiris (Blackman 1912, 71, note 4.), which became a symbol of fertility and revival during the late period (Willems 1996, 130), It was believed that it was placed in a vessel called *sn.w* (Willems 1996, 118, fig.29(2).), and it was necessary to return it to the body again and offer it as an offering in resuscitate the heart, and give the

deceased the physical ability so that he could traverse the heavens, and the earth (CT III, sp.235 n.d.) (Willems 1996, 118).

- *Irt Hr* “Eye of Horus”: is an offering presented to the deceased, associated with the purification of natron (PT 72c-d (109); PT 2271c. n.d.) (Edwards & Oakley 1996, 84-85), the Pyramid Texts show that the Eye of Horus plays a role in protecting the deceased (PT 901c (468). n.d.), as it gives him a vision of the netherworld (PT 1808b (639) n.d.). It was placed on the feet of the deceased to guide him to cool water and lead him to the sky (PT 70 b-d (106) . n.d.), as spell 233 of the coffins shows the aim of the offering of The Eye of Horus is for the deceased Osiris to trample on his enemies, A pair of sandals is depicted next to the text of the spell (Willems 1996, 408), which was mentioned also in the spell 32 of pyramid texts.

- It was also associated with the two natron balls which were recorded at the end of the spell (PT 32 Nt^a. n.d.) (Samantha & Oakley 1996, 17), The aim of *sntr* “incensing” was the deification of the deceased to have the power to eliminate his enemies (PT 25a-b (33). n.d.), where the verbal similarity is noted between the word “incensing” *sntr* and the word “god” *ntr* (Tatomir 2016, 688). which explains that the depiction of the priest in front of the deceased pouring water and incensing with natron.

The *mdt*-vessel depicted under the deceased’s chair represented an aromatic oil that was a flow from The Eye of Horus is associated with completion and revival of the body (Goyon 1972, 148).

- This spell was associated with the north side, it was recorded on the northern wall of the burial chamber (Allen 2013, 3), perhaps in order for the deceased to ascend to the northern sky (Davis 1977, 163-164), that idea that persisted during the late period and in which this spell appears among the texts which aims to lead the deceased to the northern sky to the revival, and resurrection (Ayad 2007, 71).

- As for the depiction of the star bar, the end of which forms the pt sign \equiv “sky”, which characterizes the situlae of 26th dynasty (Situla of Ptah-hetep, Kunst Historisches Museum, Wien, Egyptian Collection, INV 491 n.d.) (Los Angeles Museum of Art, LACMA 50.37.16(1-3/3) n.d.) , perhaps refers to the place where the libation ritual took place, as the Pyramid Texts (PT 138b (214). n.d.) refer to the purification with cool water was done in a place called $\text{𓆎} \star \star \star \text{ kbhw-sb3w}$ ”starry firmament” (Wb V, 28 (5). n.d.).

The offering of cool water, The Eye of Hour, and incense were intended to restore the body of the deceased (PT 1801a-b (637). n.d.) (Edwards & Oakley 1996, 88), to revive and resurrect him, which confirms that the situla is linked to pouring water or *rd.w* “efflux”, for revival and resurrection of the deceased (Lichtheim 1947, 173).

- $\text{𓆎} \text{ 𓆎} \text{ 𓆎}$ *wsir*: the arrangement of the name of the god “Osiris” with the signs 𓆎 , 𓆎 and 𓆎 Commonly occurs during the 26th dynasty in funerary texts in tombs (Bareš 1999, 52) (Schenkel 1975, Abb.11, T 128\8.) and stelae (Munro 1973, Taf.3, Abb.10-11-12; Taf.4, Abb. 14). It first appears in the early of 18th dynasty but only in a short period and in restricted texts, become a common feature at the Late and Ptolemaic Periods (Leahy 1979, 141-142), it was suggested that this writing does not note before Kushite rule (Leahy 1978, 61).

- $\text{𓆎} \text{ 𓆎} \text{ 𓆎}$ *hnt(j) imntt* : The orthography of this word is written in a common feature in the Late Period (26th dynasty) (Miatello 2018, 64-65, Fig. 29; 117, Pl.5) (Graefe 2003, I, 21-23, II, 32), with the trilateral sign 𓆎 (D19) instead of 𓆎 (W17), as well as writing *imntt* instead of *imntjw* which is common in the Late Period stelae (Munro 1973, Taf.3 (Abb.10-11-12): 297):

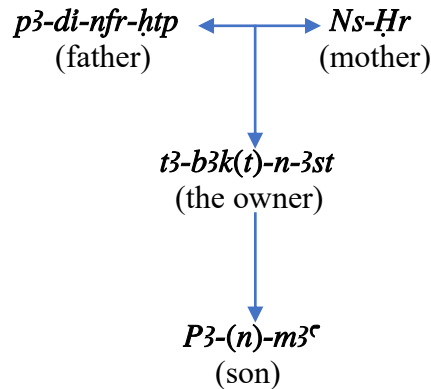
- $\text{𓆎} \text{ 𓆎}$ *Mntw*: The name of the god Montu *w^cs* written twice on the situla with the same orthography which popular in 26th dynasty (Schenkel 1983, 140f., Taf. 41, 115) (Graefe 2003,

I, 85, II, 64) (Jansen-Winkel 2006, 225-226.). The sign \Rightarrow is probably a borrowing from the Hieratic writing.

- \Rightarrow $\overline{d}w$: This word (Urk IV, 749, 5. n.d.) is written in a specific form, where the biliteral sign $\Rightarrow d\overline{w}$ – is common in its writing – furthermore, it has been replaced with the uniliteral sign \Rightarrow . This distinguishes the writings of the late period (Wb II, 469 (5-9). n.d.).

The names and the titles:

The text on the situla records that this situla belongs to a woman is called $t3-b3k(t)-n-3st$, her father is named $p3-di-nfr-htp$, her mother is called $Ns-hr(.w) = Nsy-Hr$, her son is called $P3-(n)-m3^c = P3-(n)-m3^c.t$.




- $t3-b3k(t)-n-3st$: the name means “the maidservant of Isis” (PN I, 356, 3. n.d.). it appeared during the late period, especially in the 26th dynasty (Psamtik I) (Legrain 1903, 41, 24a).

- $Ns-hr(.w) = Nsy-Hr$: this title is a common title during the Late (Meulenaere 1966, 14 (42).) and Ptolemaic (CG 2207 n.d.) (Kamāl 1905, 113-114 (pl.38).) periods in Egypt, this title means "who belongs to Horus." Both men and women carried this title (PN I, 178, 7. n.d.). This title was associated with women in both the late (<https://collections.louvre.fr/ark:/53355/cl010005674> n.d.) and Ptolemaic (CG 2207. n.d.) periods.

- $p3-di-nfr-htp$: This name is very common (PN I, 124, 12), and appeared in the Late Period (Dyroff and Pörtner 1904, 48-9 (37), Taf.XXIV) (Collombert 1997, 34-40) (British museum EA10205,1-2 n.d.) (https://www.britishmuseum.org/collection/object/Y_EA10205-1 n.d.).

- $P3-(n)-m3^c = P3-(n)-m3^c.t$: the title means “who belongs to Ma’at” (PN I, 108, 3. n.d.), it is associated with the priests of Montu in Thebes, it appeared during the late period 25-26 dynasties (Vittmann 1978, 33, 222.).

- $zš md(w)t (n pr-) Jmn$ “scribe of the livestock (of the domain of) Amun”: the title $zš md(w)t$ appeared in the Middle Kingdom (Wb II, 185 (10) n.d.) (Ward 1982, no.1386) (Quirke 2004, 64.), then the office of 'scribe of the livestock (of the domain of) Amun' would then have been attested during the Twenty-second Dynasty (Leahy 1999, 191) on the wooden stela in Philadelphia E 2043 (https://www.penn.museum/collections/object_images.php?irn=73934 n.d.) (May-Sheikholeslami 2018, 336).

- The sign $zš$  consists of a palette, a bag for the powdered pigment, and a reed holder that appeared in a distinctive form – in the cursive hieroglyphic–, closer to its appearance in

the inscriptions of the Middle Kingdom (Petrie 1888, no.86.), as well as the form that appeared during the New Kingdom (Rossi 2014, 476, fig.3.) (British museum stela EA36861 n.d.), which suggest for reading the sign *zš* “scribe” instead of *imy-r* “overseer” as it is mentioned - an unconfirmed reading - in the museum catalog.

Conclusion

The situla of *t3-b3k(t)-n-3st* shows her genealogy. According to the textual and descriptive study of the Situla, it is likely that it follows the style of the Saite period – 26th dynasty - which is characterized by the depiction of the stars bar above, recording the inscription of the spell 32 of the Pyramid Texts. The situla was from Thebes because of the mention of both “Amun” within the title of her father *p3-di-nfr-htp* “scribe of the livestock (of the domain of) Amun”, and “Thebes” within the title of her son *P3-(n)-m3c* Priest of Montu, Lord of Thebes.

The Situla was used to perform funeral rituals in the private tomb of her owner, especially the ritual of cool-water libation recorded on it. There are many mistakes in the writing of various signs, maybe due to the fact that the text was copied from an older edition, and the writer did not follow proper accuracy copying techniques the writing of the text.

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Fig.1. The situla of *t3-b3k(t)-nt-3st*



Fig.2. Line drawing of the situla of *t3-b3k(t)-nt-3st*

ستيوولا لتاباكت-إن-ايسة في متحف معهد دراسة الثقافات القديمة – جامعة شيكاغو ISACM E11394

المخلص

يهدف البحث إلى دراسة ونشر ستيوولا لسيدة تدعى *t3-b3k(t)-n-3st*، معروضة بمتحف the Institute for the study of ancient cultures Museum - The University of Chicago، تحمل رقم ISACM E11394، تم شراؤها من مصر عام 1920، يذكر كتالوج المتحف أنها ترجع للعصر المتأخر (الأسرات ٢٥ – ٣١) من طيبة، يتناول البحث التاريخ الدقيق للستيوولا من خلال الدراسة النصية والوصفية للستيوولا والتي تؤكد انتمائها لعصر الأسرة السادسة والعشرين، بالإضافة إلى دراسة الأسماء والألقاب ومعرفة شجرة عائلة صاحبة الستيوولا، مع إعادة قراءة اللقب الخاص بـ *p3-di-nfr-htp* على الستيوولا.

مروة كفاقي

كلية الآثار
جامعة عين شمس

Marwa.Kafafy@arch.asu.edu.eg

بيانات المقال

تاريخ المقال

تم الاستلام في ٢٥ فبراير ٢٠٢٣
تم استلام النسخة المنقحة في ١ أكتوبر
٢٠٢٣

تم قبول البحث في ٢٨ أكتوبر ٢٠٢٣
متاح على الإنترنت في ١٠ يونيو ٢٠٢٤

الكلمات الدالة

ستيوولا – إناء طقسي – العصر المتأخر
– أوزير – الإراقة – الماء البارد –
التبخير.