UNPUBLISHED STELA OF IJJ
AT CAIRO MUSEUM (C.G. 10232)

Mostafa SHALABY ¹ and Mohamed NASSAR²

¹Associate Professor, Faculty of Education, Ain Shams University, Egypt
E-mail: mostafa.shalaby@utoronto.ca

²Lecturer, Faculty of Archaeology, Fayoum University, Egypt
E-mail: man00@fayoum.edu.eg

ABSTRACT

This paper aims to publish small rectangular round topped stela belonging to Ijj. This stela is in Cairo Museum under number (C.G. 10232, T.N R 26.4.22.7). The stela mentions the family genealogy and a short offering formula. The names, decorations, and the orthography of the names and an offering formula dated it to the first half of the Thirteenth Dynasty.

KEYWORDS
Stela, Thirteenth Dynasty, Ijj, Family genealogy.

1. DESCRIPTION

The stela is made of limestone with no traces of colors. It has a ruffle rectangle shape with a round top. Its measurements C. 34 cm in height, C. 21 cm in width and the sickness between 10 cm to 12 cm. Its provenance is unknown but probably come from Abydos. The stela is divided into three registers of incised sunk reliefs and inscriptions. The first section contains the main texts which include nine vertical lines; the hieroglyphic text occupies the round top of the stela in two levels. There are some scratches and damages at the top and edges of the stela erasing some signs of the texts.
The second section contains the main scene where the upper register is occupied by a scene depicting the owner of the stela seated on a short back chair wearing a short knee-leaned kilt. He wearing a shoulder-length wig and it’s common in the Middle Kingdom. His right hand is extended in front of him towards the altar and the left arm is shown on his chest. An altar for a libation with a pottery vessel is depicted in front of the owner of the stela. There are two seated sons behind the altar. His wife has depicted standing wears a long linen tunic behind the seated sons. She wears a long wig and smells a lotus flower in her right hand. The other hand is extended along her body. The wife is facing her husband, behind her is found the third son standing and he also facing his father. He wears a short kilt holding a lotus flower in his left hand and the right one is on his chest with his side lock of hair, in addition to four vertical lines which represent the name of
his wife, and sons. The third section consists of ten vertical columns and one horizontal line. The scene depicts the owner’s father seated on a short back chair wearing a short knee-length kilt. He wears a shoulder-length wig. His right hand is extended in front of him and the left arm is shown on his chest. The draftsman started to make a relief of an altar but he stopped because of the lack of space. There are some traces of his try but very faint. His wife, daughter, brother and a wife of his brother are standing facing him. His daughter is standing at the beginning of the line wearing a short tight tunic. She smells a lotus flower in her right hand. His wife is standing after his daughter wearing a long linen tunic. She smells a lotus flower also in her right hand. His brother is standing in the same line facing him. He wears a short knee-length kilt. He wears a shoulder-length wig. His right arm is held to his chest and his left arm extended along his body. The wife of his brother is standing behind him wearing a long linen tunic holding a lotus flower in her right hand. Her left hand is straight along her body. She wears along shoulder wig. In general, the stela is in a quiet fair state of preservation.

2. INSCRIPTIONS

2.1 First section

2.1.1 The text on the left-oriented from right to left

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5  4  3  2  1

(1)<htp dl>(a) nsw(b) Wstr(c) nb 3bdw(d)(2)di f prt hrw t hntk(e) k3w 3pdw(f) n (3)k3 n(g) Ijj(h) ir.n (4) nfr<t>(i) (5) ms'< hrw
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(1)<An offering which> the king <has given> to/and\(^1\) Osiris, lord of Abydos, (2)that may he gives\(^2\) an invocation offering of cattle and fowl (3)for the ka of Ijj born of (4)nfr<t>, (5)true of voice.


2.1.2 The text on the right hand oriented from left to right

(1) htp di <nsw> Wsir <hnty> Imntywy (2) <. f prt hrw> t hmkf k3w 3pdw n k3 n hmt.f
(3) s3t hwt-hr (k) ir. n 3stw (l) (4) <tw>j (m) ir.n s3t hwt-hr

(1) An offering which <the king> gives to/and Osiris, <foremost of> westerns that may
<he> gives (2) <an invocation offering> of bread, beer, cattle and fowl for the ka of his
wife (3) s3t hwt-hr, born of 3stw, (4) <tw>j, born of s3t hwt-hr.

2.2 Second section
The inscription in four vertical columns oriented from left to right

(1) s3f Trw l3n (2) ir.n s3t hwt - hr (3) sn- wsrt snb (4) ir.n s3t hwt - hr nbt l3nhw

(1) His son Trw- l3n, (2) born of s3t hwt- hr, (3) (his son) sn- wsrt snb (4) born of s3t
hwt- hr, lord of veneration.

2.3 Third section
The main inscription consists of ten vertical columns and one horizontal line.

2.3.1 The hieroglyphic text over the owner’s father is written in three columns
from right to left.

(1) imy (p) (2) ir. n dl.i (q) (3) m3f hrw nb im3h

(1) imy, (2) born of dl.i, (3) true of voice, lord of veneration.
2.3.2 The hieroglyphic text above his wife is written in seven columns from left to right:

(1) hmt.f mrt.f (2)nfr<t> irt.n (3)sšt sbk(4) (4)sn.f sn-<ws>rt(5)irt.n nfr<t> (6)hmt.f sšt ḥnty-hṭy(7)irt.n gft(8)

(1) His wife, his beloved, (2) nfr<t>, born of (3) sšt-sbk (4) His brother, sn-<ws>rt, (5) born of nfrt(6) His wife sšt-ḥnty-hṭy, (7) born of gft”.

2.3.3 A horizontal hieroglyphic text over the daughter oriented from left to right:

25

sšt.f nfr<t>

His daughter, nfr<t>

3. COMMENT

(a) htp di: is missing from the formula within the lunette.
(b)<htp di> nsw: The orthography of this formula appeared in the order sw with t+ htp without phonetic complements. This form of writing occurred from the end of Twelfth Dynasty and was attested in the Thirteenth Dynasty with some alternations.1
(c) Wsir: the writing system of the name of Osiris is unfamiliar where there is switching of the order of signs between A40 and D4 to write them into the available space. The oldest mention of Osiris is in the Pyramid Texts as the king united with Osiris in the netherworld.2 Osiris took the role of the formerly god of the dead ḥnty imnṯt, the god of the netherworld who appeared in the presynaptic period as a couching jackal protecting Abydos necropolis.3
(d) nb ḥḏw: the normal form of this title is 𓊫𓊰𓊭𓊲, 𓊳𓊱𓊬, in this stela, its written without the determinative niwt, this form widely appears in the Thirteenth Dynasty on

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the Stele of $ir$-$gmt.f.$, stele of $snb$, Stele of $snbi$.\(^1\) In the New Kingdom, sometimes it appears with more abbreviation.\(^2\)

(e) \textit{prt \textit{hrw} t \textit{hnkt}}: There is a new element to be observed in the offering formula of the early Middle Kingdom with the introduction of \textit{dif}.\(^3\) The only structural difference between Old Kingdom and Middle Kingdom formulas is the additional insertion of a prospective \textit{dif} “may he give”, introducing the following request for an invocation offering.\(^4\) It is believed that \textit{Prt-\textit{hrw}} was introduced during the Eleventh Dynasty. However, the construction changed in the Twelfth Dynasty to \textit{dif}.$\textit{sl.sn}$.\(^5\)

(f) \textit{ksw} \textit{3bdw}: this elements appear on this stela with two different forms.\(^6\) It was widely appeared during the Thirteenth Dynasty and continues in the Second Intermediate Period.

(g) \textit{n k3 n}: The occurrence of this phrase on stela is probably known from an earlier date despite claims by Bennett\(^7\): although only later in the Dynasty did it make its way to the superstructure.\(^8\) Its occurrence on Stela is even later than the end of the Old Kingdom.\(^9\) Bennett suggests that \textit{n k3 n} occurred since the time of “Amenemhat II”, after the alternations happened to the formula since the time of “Senusert I”.\(^10\) This form of writing did not occur before the 13\textsuperscript{th} Dynasty.\(^11\) There are several examples on the Thirteenth Dynasty stela mentioned the phrase \textit{n k3 n} typically.\(^12\) These examples simply state that the monument’s owner was the recipient of the offering.

(h) \textit{Ijj}: Ranke\(^13\) Mentioned that this name appeared in the Middle Kingdom and continued in the Second Intermediate Period. It appeared with different forms.\(^14\)

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\(^7\) Bennett, C.J., in: JEA 27, (1941), 79:81.

\(^8\) Barta, W., \textit{Aufbau und Bedeutung der altägyptischen Opferformel}, ÄF 24, Glückstadt, (1968), 33, n.3.


\(^10\) Bennett, in: JEA 27, (1941), 79 (N. 6).


\(^13\) Ranke, PN 1, 7:17.

Sometimes, this name used for a woman with a title nbt pr 1
(i) nfr(t): For this feminine name, Ranke, PN, I, 201:10.
(j) hnty Imntyw: it appears with a rare spelling. The scribe ignores hnty. 5
(k) s3 hwt-hr: For this name see Ranke, PN 291,14.
(l) stsw: see Ranke, PN I, 3, 18.
(m) <tw>: thy first part of the name are destroyed, but we can complete it by the remains where this name common during the Late Middle Kingdom. 6
(n) irw fnyh: This name is not listed by Ranke, but maybe there are similar this name and irw7.
(o) sn- wsrt snb see Ranke, PN I, 269,6.
(p) imy: For this name see Ranke, PN I, 26.2. It appeared in other different forms as:
(q) dl:i This name is not listed by Ranke. Probably it represents the name dkw. 10
(r) st sbk: see Ranke, PN I, 293,9
(s) ssn-wsrt: see Ranke, PN I, 269,1
(t) st hnty-hty: the name hnty-hty widely appeared in the Late Middle kingdom for men 11, while st hnty-hty is a common name during the Middle Kingdom with different forms:

see: LDD, V,783. the common form during the Thirteenth Dynasty is .

9 Ranke, PN I, 379, 8.
10 Ranke, PN I, 41,18; stela BM 1653= Tomich, A., From Workshop to Sanctuary: The Production of Late Middle Kingdom Memorial Stele, Middle Kingdom Studies 6, London, (2017), pl. 14.
11 Ranke, PN I, 26, 2.
15 This word appeared with different forms as see: Hein, I& Satzinger, H., Stelen des Mittleren Riches I, Einschließlich Der 1 und II. Zfischenzeit, Mainz, (1989).
16 Ranke, PN I, 379, 8.
17 Ranke, PN I, 41,18; stela BM 1653= Tomich, A., From Workshop to Sanctuary: The Production of Late Middle Kingdom Memorial Stele, Middle Kingdom Studies 6, London, (2017), pl. 14.
18 Ranke, PN I, 26, 2.
20 Ranke, PN I, 396, 6.
22 Ranke, PN I, 292,21
4. PALAEOGRAPHICAL REMARKS

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<td><img src="image1" alt="Sign1" /></td>
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<td>5</td>
<td><img src="image2" alt="Sign5" /></td>
<td>R.1.2, R.1.7</td>
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<td>2</td>
<td><img src="image3" alt="Sign2" /></td>
<td>R.1.6</td>
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<td>8</td>
<td><img src="image8" alt="Sign8" /></td>
<td>R.3.6</td>
</tr>
</tbody>
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1. ![Sign1](image1): The head is a dot, and the body appears as long vertical lines. The arms together have written with one single line.

2. ![Sign2](image3): this sign appeared with two unfamiliar forms, the first one, the sign appears as a vertical line to represents the body and a short horizontal line for the base, the second with an oblique line may be to represent the beard.

3. ![Sign3](image5): the sign appears with a similar form of hieratic, with hands including thumbs.

4. ![Sign4](image7): In general the sign appears without horns, sometimes the sign has an oval shape.

5. ![Sign5](image2): the neck is very long, and there is a part of the back.

6. ![Sign6](image4): the vertical line above the crossbar disappeared, and sometimes all of this part is omitted. The lower part of the sign has a dot or an oval.

7. ![Sign7](image6): this sign appears with different forms. The common form is a horizontal line with short strokes at both ends or at only one side. Sometimes it represents by a zigzag, the number of the waves is between four and eight. Fewer cases are a combination of the horizontal line and zigzag.

8. ![Sign8](image8): it consists of three vertical lines, with a horizontal line on the top and another one with short strokes at both ends in centre.

5. GENEALOGY

The stela provides information regarding the genealogy of the family up to three different generations. The three generations are depicted on this stela, while being indicated with words such as ir.n/ms.n, hmt.f, sn.f, s3.f s3t.f. Thus, the following matrix shows the relationship between the three generations.

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1Möller, G., Hieratische Paläographi I, 10,108.
Shebet (5) | 2018

6. DATING

On the basis of stylistic and artistic features, moreover, the linguistic and Palaeographical remarks mentioned above, the stela can be dated to the first half of the Thirteenth Dynasty.

The motif of smelling the lotus does not appear on dated stela earlier than Senusert I, when it rather frequently met with, but only in connection with women.¹ Later it seems to become somewhat rare. From the time of Amenemhat II onwards, men too are represented as smelling the lotus.² Women are depicted in Ancient Egyptian Scenes holding lotus flowers, a simple of life and resurrection³. Seats depicted on the stela appear with a high back and a scarf over it. This is a remarkable criterion of dating stela in the Thirteenth Dynasty.⁴

Palaeographical style of this stela also characterized the Thirteenth Dynasty. The previous table shows the similarity of the script between the stela under study and another Thirteenth Dynasty stela.

²Pflüger, K., in: JOA5 67, (1947), 130 [6].
REFERENCES

- Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, ÄF 24, Glückstadt, (1968).
- __________, *From Workshop to Sanctuary: The Production of Late Middle Kingdom Memorial Stelae*, Middle Kingdom Studies 6, London, (2017).
PLATES

Pl. 1: The stela of ḫḥ C.G. 10232
Copyright: the Egyptian Museum at Cairo
Pl.2: Facsimile of The stela of Ijj C.G. 10232