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The Offering Table of *Inpw-m-ḥ3t wr* in the Cairo Museum (CG 57018)

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Keywords

Cairo Museum;
Inpw-m- ḥ3t wr;
Offering formula;
Offering table;
North Saqqara.

Abstract

This paper is concerned with studying the offering table of *Inpw-m-ḥ3t wr*, which was discovered by Quibell for the Egyptian Supreme Council of Antiquities in 1905. It was found in North Saqqara, the Cemetery of the Pyramid of King Teti. It is currently housed in the Cairo Museum under numbers (JE 38428, CG 57018, SR 2\ 15202).


This paper aims to republish and study the offering table and its dating. It includes transliteration and translation of the inscriptions, discusses the meaning of the name and titles of *Inpw-m-ḥ3t wr*, and comments on them. Additionally, the paper discusses the paleographical, orthographical features, and artistic style suggesting that the offering table dates back to the Middle Kingdom, specifically the Late Twelfth Dynasty.

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
1. Introduction

The offering tables are the important elements of funerary equipment in ancient Egypt (Stadelmann, 1975; Kuentz, 1981; Fischer, 1991). They have been used in ancient Egypt since the prehistoric period (Abou-Ghazi, 1985). The offering tables were placed in tombs (Hawass, 2003) and temples (Cauville, 2011). Their purpose was to provide the deceased with the necessary offerings for the afterlife, symbolizing their return to life (Abd El Karim, 2021).







The offering table of  *Inpw-m-h3t wr* (Porter & Moss, 1974) was excavated by Quibell (Quibell, 1907) for the Egyptian Supreme Council of Antiquities (SCA) in 1905. It was found in North Saqqara, the Cemetery of the Pyramid of King Teti. The offering table is currently kept in the Cairo Museum. It is under the numbers (JE 38428, CG 57018, SR 2\ 15202). It is in a good state of preservation. According to Abou-Ghazi (Abou-Ghazi, 1978), Daoud (Daoud, 2005), and the databases of the Cairo Museum date from the offering table of *Inpw-m-h3t wr* to the First Intermediate Period, the Tenth Dynasty. However, the current study will provide a specific date for the offering table, based on the paleographical, orthographical features, and artistic style.

2. Description

The offering table is made of Limestone, it measures 62 cm high and 56.5 cm wide (**Pls. 1: 3 and Fig 1**). According to the classification of Hölzl (Hölzl, 2002) for offering tables, the shape of the offering table of *Inpw-m-h3t wr* aligns with the type [B+C] (**fig. 2**) (Bolshakov, 2001; Hölzl, 2002). This kind of stone table

combines the hieroglyphic sign  *htp* and a pair of small basins connected to a deep basin by a narrow channel (Radwan, 2008; Lundius, 2020). This design of the offering tables dates back to the Herakleopolitan Period and later (Fischer, 1976). The offering table bears inscriptions on the outer frame starting from the center and extending to the right and left. It is in a good condition of preservation.

3. Text







- 1- 
- 2- 
- 3- 
- 4- 
- 5- 
- 6- 

Transliteration

Translation




[1] <i>h̄tp dj nsw.t^(a) Wsjr^(b) nb Ddw^(c)</i>	An offering that the king gives, and Osiris, lord of Busiris.
[2] <i>p̄rt-h̄rw t h̄nkt jh(.w) 3pd(.w)^(d) h̄.t nb(.t) nfr.t ṅh.t n̄tr jm^(e) n k3 n^(f) jm3h(.w) h̄r n̄tr ʕ3 nb pt nb jm3h(.w)^(g) Inpw-m-h3t wr</i>	An invocation offering (consisting of) bread beer, Oxen, fowls, and everything beautiful upon which the god lives for the <i>k3</i> of the revered before the great god, lord of heaven, possessor of reverence, <i>Inpw-m-h3t</i> the elder.
[3] <i>jm3h(.w) h̄r Pth-skr^(h) nb-štyt⁽ⁱ⁾</i>	The revered before Ptah-Soker, lord of <i>štyt</i> .
[4] <i>h̄tp dj nsw.t Inpw^(j) tp(y)-ḏw.f^(k) nb t3-ḏsr^(l)</i>	An offering that the king gives, and Anubis, who is upon his mountain, and lord of the cemetery (sacred land).
[5] <i>dj r.f kbh sn̄tr mrh̄t^(m) rnpt nbt⁽ⁿ⁾ n k3 n jm3h(.w) h̄r n̄tr.f nb jm3h(.w).f Inpw-m-h3t wr</i>	He may give cold water, incense, oil, and all yearly offerings, for the <i>k3</i> of the revered before his god, lord of venerated, <i>Inpw-m-h3t</i> the elder.
[6] <i>jm3h(.w) h̄r smyt jmntt Inpw-m-h3t wr</i>	The revered before the western desert (necropolis), <i>Inpw-m-h3t</i> the elder.


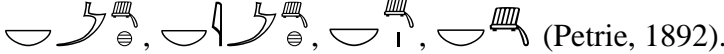
4. The name of *Inpw-m-h3t wr*

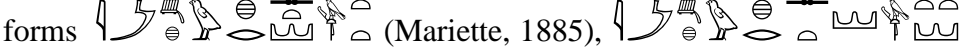


The name *Inpw-m-h3t*, which means “Anubis is in front” appeared during the Middle Kingdom and continued into the New Kingdom (Ranke,1935). It was written in several different, as follows:  (Quibell & Hayter, 1927),  ,  (Abou-Ghazi, 1978),  (Lange & Schäfer, 1902),  (Petrie, 1888). The  *wr* is translated as “the elder” which indicates that this title appeared by date in the late Herakleopolitan Period and the early Eleventh Dynasty (Erman & Grapow I, 1971; Daoud, 2005).

5. The titles of *Inpw-m-h3t wr*

The Offering Table bears Five titles for *Inpw-m-h3t wr* as follows:

- 5.1. *jm3h(.w) h̄r n̄tr.f*: (Revered before his god) (Jones, 2000). This title appeared from the Old Kingdom, the Fifth Dynasty (Junker, 1944), and was written in different forms  (Mariette, 1885),  (Hassan, 1941),  (Jones, 2000).
- 5.2. *nb jm3h(.w)*: (lord of venerated) or (Possessor of reverence) (Jones, 2000). The earliest evidence for this title dates back to the Fourth Dynasty

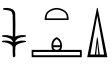
(Fischer, 1976). This title was written in various forms ,
 (Petrie, 1892).


5.3. *jm3h(.w) hr smyt jmntt:* (Revered before the western desert/ necropolis) (Jones, 2000). This title appeared from the late Fifth Dynasty, during the reign of King Unis (Williams, 1981). The title was written in different forms  (Mariette, 1885),  (Daressy, 1917),  (Alliot, 1937).

5.4. *jm3h(.w) hr Pth-skr:* This title means (revered before Ptah-Soker) (Jones, 2000). It dates back to the late Old Kingdom and the First Intermediate Period (Newberry, 1903; Murray, 1908; Hassan, 1944; Hassan, 1950; Drioton, 1958).


5.5. *jm3h(.w) hr ntr ʿ3 nb pt:* (Revered before the great god, the lord of heaven) (Jones, 2000). This title dates back to the late reign of King Pepi II (Jéquier, 1940; Hassan, 1944; Junker, 1947).

6. Commentary and Dating

(a) ***htp dj nsw.t:*** It was written like this  is the usual arrangement of the offering formula from the Old Kingdom until the end of the Middle Kingdom (Smither, 1939; Barta, 1968).


(b) ***Wsjr:*** The name of the god Osiris was written in this form  which was common during the First Intermediate Period until the early Twelfth Dynasty (Bennett, 1941; Shalaby, 2016; Mostafa, 2023). This form continued to be used until the end of the 12th Dynasty (Bennett, 1941).




(c) ***nb Ddw:*** This is one of the epithets of the god Osiris, which occurred from the Eleventh Dynasty onwards (Bennett, 1941).

(d) ***jh(.w) 3pd(.w):*** One of the most frequent phrases of the offering formula in the late Twelfth Dynasty and the Second Intermediate Period. It was written in the form  that was commonly followed during the late Twelfth Dynasty (Ilin-Tomich, 2011).

(e) ***ʿnh.t ntr jm:*** The formula has been attested since the Middle Kingdom, the reign of King Senusert I (Bennett, 1941; El-Shal, 2015; Abd El-Naby & El-Gazzar, 2023).

(f) ***n k3 n jm3h(.w):*** The phrase appeared in the Herakleopolitan period (Lopez, 1975) (Abdalla, 1992; Stefanovic, 2010; Younes, 2022) and the early Eleventh Dynasty (Selim, 2001), and continued until the early Twelfth Dynasty, the reign of King Senusret I, then it disappeared completely and appeared again in the late Twelfth Dynasty from the reign of King Senusret III onwards (Pflüger, 1947; Abdalaal, 2006; Abdel-Raziq, 2013; Roshdy & Abo Al-Elia, 2021).

(g) ***jm3h(.w):*** The abbreviated form of the title *jm3h.w* in that form  was common in the Middle Kingdom (Abd El Sattar, 2019).

- (h) *Pth-skr*: The name of the god Ptah-Soker was written in this form  in the late Twelfth Dynasty and Thirteenth Dynasty (Ilin-Tomich, 2011; Kafafy, 2023).
- (i) *nb-štyt*: The epithet refers to the shrine of the god Ptah-Soker in Memphis (Erman & Grapow, IV, 1971; Leitz III, 2002; Faulkner, 2002). It is one of the common epithets in the Middle Kingdom (Holmberg, 1946). In Demotic, it was known as *nb-šd3t* (Reymond, 1981) and *nb-šty* (El-Behairy, 2022).
- (j) *Inpw*: The name of the god Anubis was written on a chapel  from the late Old Kingdom (Abd El Sattar, Boraik, & Fayez, 2015), it was common in the Eleventh Dynasty (Polotsky, 1964; Brovarski, 1985). It continued until the Twelfth Dynasty, the reign of King Amenemhat III (Abd El Karim, 2021).
- (k) *tp(y)-ḏw.f*: “Who is upon his mountain” is one of the epithets of Anubis (Leitz VII, 2002). This epithet first appears in the offering formulas of the 5th Dynasty (Barta, 1968). The arrangement of the epithet *tpy ḏw.f* in this form  dates back to the end of the 5th dynasty until the beginning of the Middle Kingdom (Younes, 2022; El-Gazzar, 2024).
- (l) *nb t3-ḏsr*: “Lord of the sacred land” or “Lord of the cemetery” (Leitz III, 2002) is one of the epithets of Anubis and appeared from the late Old Kingdom until the early Middle Kingdom (El-Gazzar, 2024).
- (m) *sntr mrhyt*: The phrase refers to incense and oils; incense has an important role as it is believed to help the deceased continue life in the afterlife (Blackman, 1912). *Mrhyt* oil was used in cosmetics, food, and medicine. It was added to the offering list formula from the Twelfth Dynasty (Bennett, 1941) until the Greco-Roman Period (Barta, 1968).
- (n) *rnpt nbt*: “All yearly offerings” or “All produce”. The phrase has been attested in the offering formulas from the Twelfth Dynasty, but does not occur later (Fischer, 1996) (Ilin-Tomich, 2011).

7. Conclusion

The study of the offering table of *Inpw-m-ḥ3t wr* has determined that it is of type [B + C]. This design of the offering tables appeared from the Herakleopolitan Period onwards. The material and quality of the offering table and the titles *Inpw-m-ḥ3t wr* that appeared on it indicate that *Inpw-m-ḥ3t wr* had a high social status.

Although The offering table of *Inpw-m-ḥ3t wr* bears no royal name or a Dateline. However, the approximate date of this offering table, according to the paleographical, orthographical features, and artistic style of the above criteria, suggests that it dates back to the Middle Kingdom, specifically the Late Twelfth Dynasty.

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Plates



*(Pl. 1) The offering table of Inpw-m-ḥ3t wr
(Photograph: Sameh Abd el-Rahman)*



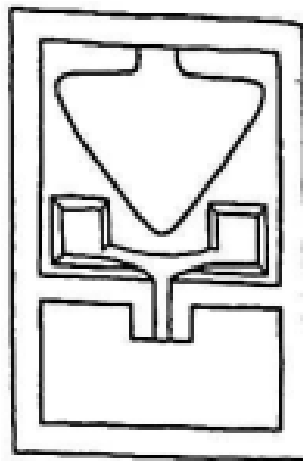
(Pl. 2) The offering table of Inpw-m-ḥ3t wr (upper part)



(Pl. 3) The offering table of Inpw-m-ḥ3t wr (Lower part)



*(Fig. 1) The offering table of Inpw-m-h3t wr
(by Rasha Abdel Hafez)*



*(Fig. 2) The offering table of type [B+ C]
After: Hölzl, R., Ägyptische Opfertafeln und Kultbecken, p. 34.*

مائدة قرابين "انبو-ام-حات ور" بمتحف القاهرة (CG 57018)

يهتم هذا البحث بدراسة مائدة قرابين "انبو-ام-حات ور"، التي اكتشفها "كوبيل" خلال حفائر المجلس الأعلى للآثار المصرية في عام 1905. وقد عُثر عليها في شمال سقارة، بجبانة هرم الملك "تتي". وهي محفوظة حالياً بمتحف القاهرة تحت أرقام (JE 38428, CG 57018, SR 2\ 15202).

ويهدف هذا البحث إلي إعادة نشر ودراسة مائدة القرابين وتأريخها. ويتضمن البحث الترجمة الصوتية للنصوص وترجمتها، ومناقشة معني اسم "انبو-ام-حات ور" وألقابه، والتعليق عليهم. بالإضافة إلي ذلك، يناقش البحث السمات الكتابية والهئية والأسلوب الفني لمائدة القرابين، مما يشير إلي أنها ترجع إلي عصر الدولة الوسطي، وتحديداً أواخر الأسرة الثانية عشرة.

الكلمات الدالة: متحف القاهرة؛ انبو-ام-حات ور؛ صيغة القرابين؛ مائدة القرابين؛ شمال سقارة.