

## “May He Live Among Them”

Offering table CG.23240 at the Egyptian Museum

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### Abstract

During Ahmed Pasha Kamal’s excavations in the Greco-Roman cemetery to the north-east of the pyramid of Amenemhat III at Hawara in 1862, there discovered a rare offering table housed now at the Egyptian Museum. The table bears inventory number CG.23240, and enjoys a good state of preservation. The importance of this offering table is not only it holds a unique artistic style but also an unusual offering formula and titles. Moreover, the text of the offering table sheds light on a unique social case in this family. It is noteworthy that this table had belonged to ‘*Padiosiris*’ a local priest of Sakhmet, as well as his brother ‘*Padihor*’, a priest of Horus at Shedet, these two priests lived at Hawara in early Ptolemaic Period. Hence the aim of this article is to publish this offering table, as well as to trace the stemma of their family which will shed more light on the history of the region and also its inhabitants.

**Keywords:** Hawara – Libation table – Offering Formula – Ancestral cult

### Introduction

The village of Hawara is considered to be one of the most important archaeological sites of Fayum Governorate. It is located at the so-called *Illahun/Hawara* gap about 12 km south-east of Medinet el-Fayum, and about 90 km to the south of Cairo (Wessely, 1904, 43; Keatings, 2007, 533-554; Habachi, 1977, 1072-74). The heydays of the site were in the 12<sup>th</sup> Dynasty when Amenemhat III choose Hawara to be his resting place, as he built his pyramid with its funerary temple, probably known as  *Imn m ḥ3t ḥnh*, and generally known as "The Great Temple" *ḥwt wrt* (Gr. Αὐτῆρις), to the south of the pyramid. It is apparently that the modern toponym Hawara derived from the name of this legendary temple (Gauthier IV, 1927, 59; Uphill, 2000, 46; Verreth, 2011, 292). In fact Hawara owed its fame to the deified king Amenemhat III and his funerary complex, as it was evidently his main cult center as the patron of the region to the end of the Roman Period (Arnold, 1979, 1-9; Arnold, 1980, 905-908; Widmer, 2002, 377-393; Jansen-Winkel, 2012, 128 (7); for the veneration and etymology of king

*Pramarres* and *Poimandres*: Rubensohn ,1905, 111-115; Kingsley,1993,1-24; Jackson, 1999, 100–101), when Hawara was considered as a part of *N3-cwy.w-bnr* “*exo topoi*”(The exterior quarters) of the “*Herakleidou Meris*” and became known as “*Λαβύρινθος*”, a name referring to the funerary temple of Amenemhat III, which probably was identified by classical authors with the mythical Labyrinth of *Daedalus* at Knossos (Uytterhoeven, 2002,111;Verreth, 2011, 284;Verreth, 2013, 377; Lloyd,1970,81-100).

In fact the renown of this site drove “Auguste Mariette” to send a mission led by “L.Vassalli” in June 1862 to investigate the pyramid and its surroundings (Vassalli, 1885, 37-41). A task was followed later by “Ahmed Bey Kamal” when he excavated the Ptolemaic necropolis to the north-east of the pyramid, where he discovered funerary objects, libation and offering tables dated back to the early Ptolemaic Period. In October 1862 “Ahmed Kamal” discovered a rare limestone offering table in one of these early Ptolemaic tombs, as it not only holds a unique artistic style, but also an unusual offering formula and priestly titles as well (Kamal,1909,159-162, pl. LI-LII).





Hence the aim of this paper is to publish this offering table as it was not fully published before (*Lit*: Kamal, 1909,159-162, pl. LI-LII; Känel, 1984,128-129; Pasek,T.1, 2007, 195), as well to trace the genealogy of its owners which will shed in turn, more light on the history of Hawara and its inhabitants in early Ptolemaic Period.









The offering table belongs to one priest of Sakhmet called ‘*Padiosiris*’ who lived at Hawara around the 3<sup>rd</sup> century BC., as well his younger brother ‘*Padihor*’ a priest of Horus at Shedet. It is now kept at the Egyptian Museum and bearing the inventory no. CG.23240. The table has a rectangular *htp*-shape and measures 44cm. in its width, 38cm. in depth, and 15cm. in its height. While it is covered with scenes and texts on its upper face and its four sides. The table enjoys a good state of preservation except for its right and rear sides are badly damaged.

## **2.1 The Upper Face: (Fig.1)**

The central part of the upper face has a rectangular shape surrounded by large libation channels to serve as a water-catch and to drain it from a spout at its front face. The upper face contains two large scenes of offerings that arranged symmetrically in four horizontal panels. The upper panel depicts different types of

“May He Live Among Them” Offering table CG.23240 at the Egyptian Museum

vessels of liquid offerings *i.e.* two *kbh* vessels , a large *b3st* ointment vessel , two *hs* vessels , and finally an *irtt* milk vessel .



The second panel depicts bread baskets  and bread  that arranged respectively. While the third panel contains meat offerings, ox head , foreleg of ox , leg-bone , ox rounds . The fourth panel contains floral motives like papyrus stalks , a large *m3t* vessel  on a stand, papyrus, louts and lilies and finally trees and shrubs. It is noteworthy that, such kind of arrangement for offerings in these two scenes is very unique and unusual on offering and libation tables, as it reminds us with the manner in which offerings are arranged and served in temple daily rituals, and this may be due to the priestly background of its owners.

These two scenes of offerings are separated with a vertical band of inscriptions:



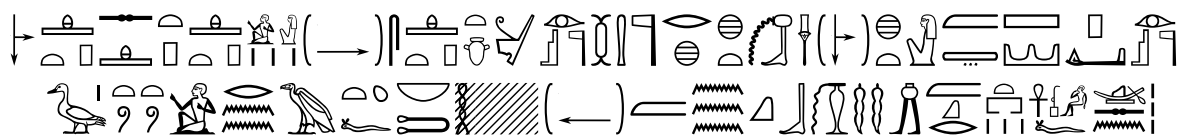
*dbht htpw<sup>(a)</sup> n k3.tn Psdt Špsyw<sup>(b)</sup> nw is pn*

“Offering Requirements for your Ka, Oh Ennead of Nobles of this tomb”

- (a) The *dbht htpw* is an initial invocation recited by the *hry wdb* priest before performing the *htp di Nsw* as a part of the meal ritual that performed for awakening and healing the gods, deified kings and the dead as well (WPL.1191; Wilson, 1944, 215; Nelson, 1949,224-225; Cooney & McClain, 2005,41-42). Although this initial invocation is common in temples and tombs offering lists, as it turns the inscription into a label of sorts accompanying the tabular offering lists displayed on walls (Legrain, 1917,27, pl.V (2); Graindorge et Martinez, 1989,51-52, fig.13; Barwik, 2015,49-50, fig.4), but it is rarely cited on offering tables.
- (b) The sign  here bears the phonetic value *Špsyw*, (Hannig 2015, 881, 1) rather than being a determinative for  *Psd*t which is quite uncommon (Hannig, 2015, 314). The word *Špsyw* here refers to the owners of the tomb and their ancestors, *i.e.* the Elders of the tomb, whom their *Kas* are attending the ritual of invoking the offering requirements before reciting the offering formula (Nelson, 1949, 225), as a notion of an ancestral cult in an extended family (Assmann, 2005, 156-158; Müller, 2014, 86-88).

The upper face of the table is surrounded by two offering formulae written in an uncommon direction as they start from the outer side of the table around the spout to meet at the middle of the inner frame at its rear. It is noteworthy that the scribe reversed the orientation of the hieroglyphs for the bottom section so that the orientation of the graphemes fits the reading order. Examples of these acrostic reversed compositions were usually framing offering tables, in order to visually stress the fact that the whole offering formula is meant for the deceased who is the beneficiary or receiver both linguistically and visually (Polis, 2018, 341-342).

## 2.2 Upper face “right”














*ḥtp šḥtp ḥtptyw<sup>(a)</sup> šḥtp ib n Wsir ḥm ntr Nt rh-ḥt<sup>(b)</sup> w<sup>c</sup>b Shmt<sup>(c)</sup> m T3-Š<sup>(d)</sup> P3-di Wsir  
s3 Twtw<sup>(e)</sup> rn n mwt.f Nbt Th[ny]<sup>(f)</sup> m mw kbh ndm in m krrwt<sup>(g)</sup> cnh.f rnp.f im.sn<sup>(h)</sup>*

“A boon which satisfies the Dead, to satisfy the heart of the Osiris, prophet of Neith, the foreteller, the w<sup>c</sup>b-priest of Sakhmet at the Land of the Lake, Padi-Osiris son of Tutu, the name of his mother is Nebet Theh[eny...], by the cool and sweet water which is brought out from the caverns, that he may live and rejuvenate among them”.

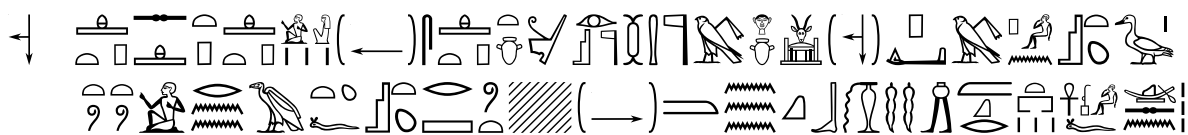
- (a) Unusual offering formula which appears -as far as I know- for the first time in funerary formulae (For offering formulae constructions, Barta, 1968). It is noteworthy that the structure of the formula is unique where *ḥtp* stands for the *antecedent of the Imperfective Active Participle* of the *caus. 3-lit. Masc. šḥtp + direct object*. Omission of  $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆑}}$  *Nsw* here is crucial as although the king in common offering formulae, at least in origin, releases of what is legally his own property to private ownership, but his role became merely titular by the end of the OK. (Allen, 2006, 14), and occasionally was omitted in texts from at least the 1<sup>st</sup> Intermediate Period (Satzinger, 1997, 177-179). This omission might also give here great connotations on the king’s political and religious role during the Ptolemaic Period (Koenen, 1993, 25-38). The formula also enjoys a direct trait as it is consecrated directly to the recipient of the offering formula  $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆑}}$  *ḥtptyw* “the peaceful ones” or “those who rest” (WPL.1997, 688; CT.V, 55c) *i.e.* the residents of the tomb, rather than being

addressed to/by the regular gods of the other world who grant these offerings to the dead (Willems, 1992,100, n.3).

- (b) *Lit.* “*Who knows things*” (Hannig, 2015,506) a non-official title that appeared from at least the 2<sup>nd</sup> Intermediate Period, although there are some indirect hints of it in MK. literary texts referring to the learned or wise men or women who can foretell the future and have deep relations with the astrology, oracle and prophecy, (Karl,2000,131-160). Persons who held this title also played an important role in the temple rituals and festivals; in addition, they participated in medication and treatment of diseases (Darnell, 1995, 53-55; Wolterman, 1996, 154-155, Reineke, 1982, 20-21).
- (c) *Lit.* “*Purifier of Sakhmet*”, a priestly title which appeared at least from the OK. (Hannig, 2015, 197{7005}; WPL.1997, 213). Persons who held this title were connected with the priestly office of the Goddess Sakhmet. In addition to their duties as priests, they were involved with the medical practice, treatment of diseases and public health (Känel, 1984; Quack, 2004, 21), as they held a high status in Egyptian society next to physicians. They also were renowned for their skills in resetting bones, being healers, charmers, and their veterinary expertise in animal treatment and reproduction as well (Forshaw, 2014, 30).
- (d) *Lit.* “*The Land of the Lake*”, toponym appeared at least from MK. referring to the *Lake Qarun* and its surroundings (Gauthier VI, 1929, 33). In NK. The same toponym referred to the whole region of Fayum and its administrative provinces. By the Late Period another toponym appeared  *W3d-Wr* “*the Great Green*” as a synonymous of *T3-Š* itself (Ibrahim, 2013, 6-10). Moreover, the *T3-Š* in GR. Period was considered as “*the temple of Sobek and Horus of Shedet*” (Beinlich, 2013, 41, fig.15).
- (e) Masculine proper name with unclear meaning that might be known at least from MK. ,  (Ranke, I, 1935,383(23)), with probable indications of it from OK.  (Ranke, I, 1935, 385, (27)). Moreover, it is not clear if this name has a relation with the MK. deity *Tutu* (CT.V, 185c), or the Late period *Tithoes* or not. The name here refers to someone called *Tutu*, who was the progenitor of this family, but without any reference to his job or titles. Demotic archives of Hawara referred to many persons held the name *Tutu* with some hints of their titles or offspring (Hughes, 1997, 34(15); Pasek, T.1, 2007, 686), but none of them corresponds to that one mentioned on this table.

- (f) This name refers to the first wife of *Tutu*; it is noteworthy that this is the only instance for writing the name of this lady in such manner on this table (*compare* 3.1). If the writing THny here is correct, it could be presumed that this name was derived from the title  *Nbt Thnt* “Mistress of Brightening” or “Mistress of Faience”, a known title at least from the Late Period, that was held by goddesses like Hathor, Tefnut and Sakhmet as well (*LGG.IV*, 2002, 165; *E.I*, 561, 16; *IV*, 312, 1; *compare*: Hughes, 1997, 33, 2C *Nbt Thnt?*). Ranke proposed that this name in its form *Tnhy* might derive from the Late Period title  *Nbt Dnht* “Mistress of Wings” (Ranke, *II*, 1952, 107; *LGG.IV*, 2002, 169).
- (g) “The Caverns” usually refers to the sources of the Nile that were under the dominance of Khnum at the first Upper Egyptian Nome, (Gauthier V, 1928, 176; WPL. 1997, 1066; Helck, 1978, 74-75; Hornung, 1973, 57-58). These caves were of great importance at el-Fayum, as according to “*The Book of the Fayum*”; major gods were assimilated with Sobek and took their own crocodile form in the lake, where they receive their daily provisions. Noteworthy that, Khnum, in syncretistic assimilation with Sobek, took the form of a ram-headed crocodile and considered as “*Sobek, Lord of the Two Caves that are the source of the Nile. He is given 10,620 hetep-offerings and 365 djefau-offerings. He lives from the fish next to Sobek in his Lake*”. (Beinlich, 2013, 65).
- (a) I presume that the epilogue *ḥny.f rnp.f im.sn* in this offering formula is different from the regular OK. relative form  *ḥny ntr im* “on which god lives”, and its 2<sup>nd</sup> Intermediate Period version  *ḥny ntr im.sn* as well (Ilin-Tomich 2011, 26; Vernus, 1991, 149), as the preposition  could also be translated here with “among” (*CT.I*, 227a; 381a), and the 3<sup>rd</sup> Pl. suffix pronoun  is used metaphorically to qualify  *htptyw*, while the 3<sup>rd</sup> S.M. suffix pronoun qualifies the beneficiary of the offering formula *i.e.* *Padi-Osiris* who is addressed at the beginning of the formula among his ancestors.







### 2.3 Upper face “left”





*ḥtp šḥtp ḥtptyw šḥtp ib n Wsir ḥm-ntr Nt Ḥr ḥry-ib Šdt<sup>(a)</sup> P3-di Ḥr p3-šri n Ist<sup>(b)</sup>*

s3 Twtw rn n mwt.f Ist rš.ti<sup>(c)</sup> ..... m mw kbh ndm in m krrwt cnh.f rnp.f im.sn

“A boon which satisfies the dead to satisfy the heart of the Osiris, Prophet of Neith, the priest of Horus resident of Shedet, Padi-hor pashry en Isis , son of Tutu, the name of his mother is Ist-reshty....., by the cool and sweet water which is brought out from the caverns, that he may live and rejuvenate among them”.

- (a) A toponym referring to the city of  Šdt Gr. *Κροκοδίλων πόλις*, about 10 km North West of Hawara (Gauthier V, 1928,150; Arnold, 1977, 87-88). It was the Metropolis and capital of Arsinoite Nome *Ἀρσινόη* (Eg. *3rsyn3*) from at least the Naqada III period (Zecchi, 2010, 5-10). The main god of the city was Sobek Shedety and Horus who resides in Shedet. The cult of Horus who resides in Shedet is attested from at least the 2<sup>nd</sup> dynasty henceforth to the Roman Period where he was depicted as a falcon headed god with double plumages over his head. Horus of Shedet, Ra-Harakhte and Sobek, were equated with the “primeval crocodile” the “creator god” at Shedet. His cult was promoted by the end of MK. to be a syncretistic assimilation with Sobek at Fayum and considered as “lord of the *wrrt*-crown, with tied horns, who resides in the great palace  *hry ib c h wr*, lord of the great throne, *Nb st wrt*, lord of the land of the lake *Nb T3-Š*” (Petrie, 1889, pl. II, III; Zecchi, 2010, 43-45; Beinlich, 2013, 53-54).
- (b)  Gr. *πετεαρψενησις*, Proper masculine name appeared from Greco-Roman period which means “the gift of Horus son of Isis”, although this very person didn’t appear in Hawara’s other documents yet, but this name was quite common at Fayum and it was frequently attested in Demotic and Greek sources of Hawara in Greco-Roman Period (Hughes, 1997, 90; Ranke, I, 1935, 125(1)). It is noteworthy that the scribe manipulates between the sign  with indirect genitive, and the sign  with direct genitive in writing this name.
- (c)  Proper feminine name appeared at least from the Late Period which means “Happy is Isis” (Ranke, I, 1935, 4(10); Curtis, 2005, 57). The name here refers to the second wife of *Tutu* and the mother of *Padi-hor pashry Isis*.

### 3. The front face: (Fig.2)

The outlet of the libation channels is at the front face of the table, and enveloped with two vertical columns of inscriptions with a large *kbh*  vessel pouring water on the hands of *b3*  bird. While there are two hieroglyphic texts of







such as “*prolong his life*” ,“*my beloved*” and “*as a son to his father*”, while he was described in this text by his adoptive father with more materialistic expressions such as “*to establish his house*” and “*pleasing my heart with greatness of his virtues*”.

**4. The right face: (Fig.3)**

The right side of the table is badly damaged, but traces of the scene depicted are still visible. As we can see the goddess Sopdet standing in human form with her white crown at the left side of the scene, holding  $\dagger$   $^c n h$  scepter in her right hand, and raising her left hand which is partly damaged. The Goddess Sopdet depicted facing a line of four persons, two males and two females. Males are badly damaged but the first female is depicted raising her both hands presumably with two  $^c n h$  signs. A line of  $^c n h$  signs is still visible framing the scene from its upper rim, and there is a vertical hieroglyphic column in front of the goddess:



*Spdt nbt 3bw di.n[i] n.....*

“*Sopdet lady of Elephantine <sup>(a)</sup>, [I] give to .....*”

(a) Note the erroneous writing for the toponym Elephantine (Gauthier, I, 1925, 3) and the misspelled use of the sign  $\dagger$  instead of the sign  $\dagger 3b$ .

Unfortunately the texts in front of these four persons are entirely damaged, but traces of them are still seen as follows:

1- 1<sup>st</sup> person



*.... .... ..n Wsir hm ntr Nt.... ..... n P3 di Wsir*

*.... .... ..to the Osiris, Prophet of Neith,.... .... to<sup>(?)</sup>Padi-Osiris <sup>(a)</sup>*

2- 2<sup>nd</sup> person (male)







3- 3<sup>rd</sup> person (female)



4- 4<sup>th</sup> person (female)



(a) It may be noticed from the traces of the text that the first person here is  *Padi-Osiris*, followed by his brother  *Padihor pashery Isis*, then his mother  *Ist reshty*, and consequently the fourth lady, who is badly damaged, should be  *Nbt Thehny*, mother of *Padi-Osiris*.

### 5. The left face: (Fig.4)

Sopdet is depicted on the right side with her white crown and holding a *hs* vessel. A large *ꜥnh* symbol emerging from the *hs* vessel and joins a horizontal line of *ꜥnh* signs framing the scene in its upper rim. The *ꜥnh* signs overshadow a line of four persons: three males and one female, facing Sopdet and raising their hands to receive two large *ꜥnh* signs from the upper *ꜥnh* frame.


Three vertical hieroglyphic columns are written between Sopdet and the 1<sup>st</sup> person.

1- Sopdet  $\longleftrightarrow$  1<sup>st</sup> person



*Spdt nbt 3bw di.s mw n ꜥnh n Wsir hm ntr Nt P3 di Hr p3 šri Ist s3 n Twtw*

“*Sopdet lady of Elephantine* <sup>(a)</sup>, she gives the water of life to the Osiris, Prophet of Neith, Padihor pashery-Isis, son of Tutu”

(a) The lower part of the sign  Ab is unclear as it looks like the dado of the column. (For the phonetic value Ab for this sign compare: *E.I*, 108,2).

A vertical hieroglyphic column is written in front of each person as follows:

2- 2<sup>nd</sup> person



*n s3.f p3 di Wsir m3<sup>c</sup> hrw*

*“To his son Padi-Osiris, the justified”*

3- 3<sup>rd</sup> person



*n s3 n s3.f P3 di Hr p3 šri Ist*

*“To the son of his son, Padihor pashery-Isis”*

4- 4<sup>th</sup> person



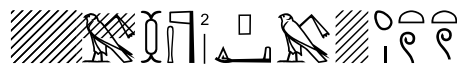
*n s3t.f Tn.s iit*

*“To his daughter Thenis-eiyt”*

## 6. The rear side: (Fig.5)

The rear of the table is in a very bad state of preservation, but depending on Ahmed Kamal’s description (Kamal, 1909, 161-162), and the traces of the scenes, we will find that, this side bears two similar scenes symmetrically depicted, where Horus is depicted at the right side in human form with falcon head, while pouring water from *hs* vessel in his right hand over an altar in front of Osiris, who is depicted standing in a mummified form.

A person is kneeling in front of Osiris, while traces of hieroglyphic text are still visible over his head.



*..... hm ntr Hr Nt p3 di Hr s3 Twtw*

*“....Prophet of Horus and Neith, Padihor son of Tutu”*

Isis is depicted standing behind Osiris facing right at the middle of the scene with her *wAD* scepter in her left hand and *nh* sign in her right hand. The same scene is repeated at the left side except for Nephthys who is depicted here instead of Isis. Another person, badly damaged, is kneeling in front of Osiris, mostly will be *Padi-Osiris* son of *Tutu*. While Horus? is depicted standing behind him at the left side and presumably pouring water over an offering table in front of *Padi-Osiris*.

## 7. Conclusion:

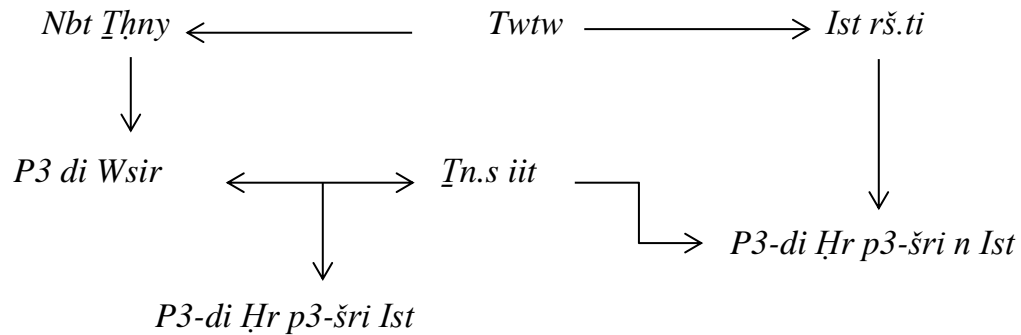
Although the fruitful archaeological outcome of Hawara expands at least from the Middle Kingdom to the Byzantine Period, but little is known about the social

life and families of site especially in dynastic period. Fortunately the Demotic and Greek papyri of Hawara in Greco-Roman Period give more information about life and social relations of the inhabitants. In fact most of this information depends mainly on the legal and administrative archives of four families of Hawara undertakers that were discovered in 1911 to the west of the pyramid (Dieleman, 2011, 811-812; Lefebvre, 1912, 191-202). Recent studies of Hawara documents and excavations of the site shed more light on urban development, religious and economic status of the inhabitants, and more familial trees and relationships as well, although some of these relationships still a matter of debate (Vleeming, 1999, 128-143; Pasek, 2007; Uytterhoeven, 2009, 329-422).

Despite of the lack of diaries and documented information about the contents of the burial shaft and the offering chapel of CG.23240 . But this offering table gives us more information about the stemma of one of the families of Hawara in early Ptolemaic Period. The progenitor of this family an anonymous man called *Tutu* who lived approximately during the reign of Ptolemy II. This *Tutu* married a lady called *Nbt Thehny* who gave him birth of his elder son *Padi-Osiris*, who was a prophet of Neith, a foreteller, and *w<sup>c</sup>b*-priest of Sakhmet at Fayum. For unknown reason *Tutu* had to marry another lady called *Ist reshty*, who gave him his second son, *Padi-hor pashry (en) Isis*, who was a Prophet of Neith, priest of Horus resident of Shedet. The marriage with these two ladies is confirmed by mentioning their names in offering formulae and their depictions on the right side of the table (it is worthy to note the arrangement of the persons in this scene, as the precedent members of the family, *i.e Padi-Osiris* and his mother, were depicted on the rim of the scene, while the subsequent members were depicted at its center fig.3). The elder son *Padi-Osiris* married a lady called *Thenis-eiyt* who gave him birth of his only child *Padihor pashery-Isis* who bore the name of his uncle.

Unfortunately *Padi-Osiris* passed away, leaving behind him his wife to face the burdens of life alone with her child. So she had to marry his younger brother to be their paterfamilias, a tradition still practiced in Egypt until now as the younger brother would bring up his nephew and maintain the inheritance of the family. This marriage is confirmed by the depiction of *Thenis-eiyt* with her two husbands and her son on the left side of the table (fig.4; *compare*, Känel, 1984, 128-129; Pasek, T.1, 2007, 195).

The stemma of Tutu



Poor her *Thenis-eiyt*, as she loses her second husband *Padi-hor pashry (en) Isis*, but this is not the end, as she and her son will be able to reunion and partake a meal with their dead ancestors. In fact by exploring the human response to death we will find that, death represents a state of transmission from social birth that involves the human being to be integrated into society, to a state of “social death” and isolation. But only with successful funerary rituals, deceased will be able to integrate to the realm of dead and to be reconnected with the world of livings, but remained included among the society of the dead (O’Neill, 2015, 38-39). So funerary offerings and festive banquets to dead considered as a communal action that preformed to liberate the deceased from his obligatory isolation and reintegrate him into the social divine, or human sphere whether at the tomb or at home as well (Assmann, 2005,217; NK. examples of domestic veneration of the dead from *Deir el-Madina*: Borg, 1997,28-29; Müller, 2014,88-90 ).

Pouring water plays an essential role during the offering service whether in temple or tomb rituals (*Pyr.788a-789c*; *CT.III,16a-27b*; *E.IV: 62: 13 - 63: 2*; *E.IV: 218: 3 - 7*), as by pouring water on the offering table and reciting offering formulae and spells by the officiant or by his son, offerings will be reactivated and endowed with life and power in order to provide the dead with continuity both in eternal life and in collective memory. Thus, the deceased as the beneficiary of the offerings will be able to make his way again to the world of livings, endowed with life and reinforced with provisioning of the gods in the realm beyond. So he will be able to legitimize his son in his earthly position and protecting his interests in the next-worldly law courts. While the son as a grantor of the offering will confirm his father’s status as transfigured ancestral spirit, and assuming his father’s position on earth by maintaining his honor, rank, and social status in the community of the living (Baines & Lacovara, 2002,12-13; Assmann, 2005, 339-348). While the poor mother will enjoy the reunion with the spirits of her husband and the family ancestors again at Hawara.

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Facsimiles

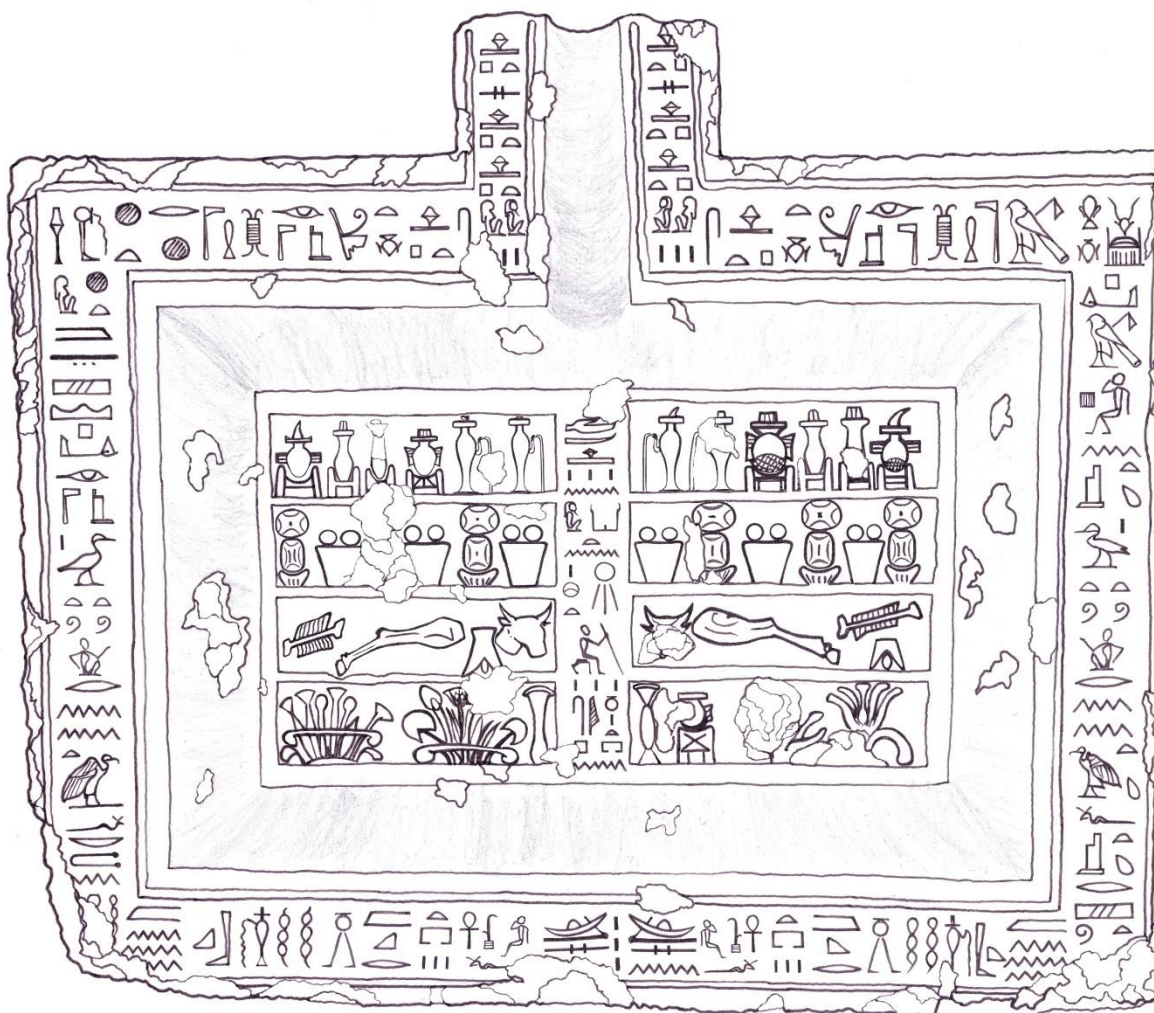


Figure 1: Upper Face



Figure 2 : Front Face



Figure 3 : Right Face



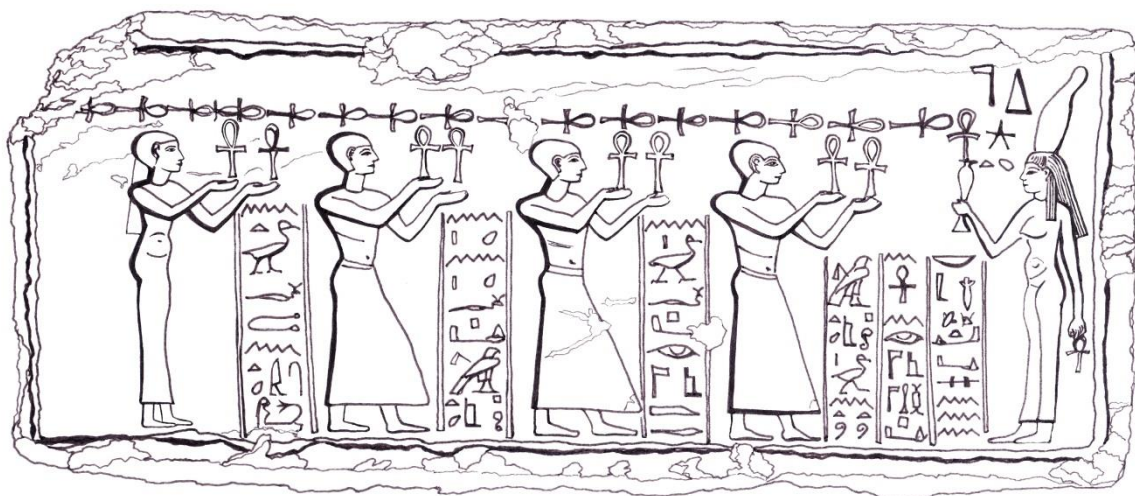


Figure 4 : Left Face



Figure 5 : Rear Side

Plates



Pl.1 Upper Face





Pl. 2 : Front Face



Pl. 3 : Right Face



“May He Live Among Them” Offering table CG.23240 at the Egyptian Museum

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Pl. 4 : Left Face



Pl. 5 : Rear Side