THREE MIDDLE KINGDOM STELAE AT THE GRAND EGYPTIAN MUSEUM GIZA (GEM 14255, 15090 AND 3656)

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ABSTRACT

This paper studies three stelae which came from Abydos. They are preserved at Grand Egyptian Museum in Giza (GEM 14255, 15090and 3656). These stelae were previously kept in the Egyptian Museum Cairo (CGC 20031, 20027and 20556). These stelae I investigate the style, the images, the names and the titles of the owners, this article also aim to examine the meaning of their names and titles. Furthermore, it aims to transcribe, translate and comment on their epigraphical features. The first stela belongs to a person who called Djaty and is dated to late Twelfth Dynasty based on artistic style, orthographic and paleographic features, The of Djaf is a typical late early Thirteenth Dynasty. Titi owns the third stela and is dated to the Thirteenth Dynasty.

KEYWORDS

Middle Kingdom, Djaty, Djaf, Titi, Stela, Late Twelfth Dynasty, Early Thirteenth Dynasty.

الملخص

تهدف تلك المقالة لدراسة ثلاثة لوحات من أبيدوس محفوظين الآن فى مخزن الدولة الوسطى بالمتحف المصرى الكبير بالجيزة (١٤٢٥٥، ١٥٠٩٠، ٣٦٥٦). وكانوا من قبل فى مخزن المتحف المصرى بالتحرير (٢٠٠٣١، ٢٠٠٢٧، ٢٠٥٥٦). كما تهدف تلك المقالة الى مناقشة معانى الاسماء والألقاب ونسخ النصوص وترجمتها، والتعليق على سمات التهجئة وأشكال العلامات. اللوحة الأولى لشخص يدعى دجاتى، بينما اللوحة الثانية لشخص يدعى دجاف، أما اللوحه الثالثة لشخص يدعى تيتى، وقد تبين من هذه الدراسة أن الأسلوب الفنى وسمات التهجئه واشكال العلامات للوحة دجاتى تؤرخ بنهاية الأسرة الثانية عشرة، بينما أسلوب ونمط لوحة دجاف وأشكال العلامات وسمات التهجئة للنصوص المنقوشه عليها ترجع تاريخها لفترة نهاية الأسرة الثانية عشر وبداية الأسرة الثالثة عشر، اما اللوحه الثالثة لتيتى فتؤرخ بفترة الأسرة الثالثة عشر.

الكلمات الدالة

الدولة الوسطى، دجاتى، دجاف، تيتى، لوحة، نهاية الأسرة الثانية عشرة، بداية الأسرة الثالثة عشرة.

INTRODUCTION:

This research is an analytical study of three funerary stelae,[1] currently stored in the magazine of the Middle Kingdom in the Grand Egyptian Museum in Giza, the first one is a round-topped stela of a person named Djaty (GEM 14255), while the second is a rounded-top stela of a person named Djaf (GEM 15090), the third is a rounded-top stela of a person named Titi (GEM 3656). These three stelae represent three different types in the style and

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[1] Badawy, A., "La Stèle funéraire sous l'Ancien Empire; Son Origine et Son fonctionnement", in: *ASAE 48*, Le Caire, (1948), 215.

form. They found at the northern necropolis of Abydos. Despite sharing orthographical and paleographical features, when they are compared to each other, they illustrate the vast difference between the art of Early Twelfth Dynasty and that of the late of the same dynasty, which continues through the Thirteenth Dynasty. Both Lange and Schäfer [1] transcribed the hieroglyphs of these three stelae and included their images, but they did not translate their texts, describe their scenes, nor investigate their styles or inscriptions.

1- STELA OF DJATY (FIG.1)

Description and texts

A round-topped stela[2] of Djaty is made from limestone and measuring 33.5 cm in height, 5.7 cm in width and 27.5 cm in length, Now, It is registered with accession numbers (GEM 14255=CG 20031=SR 3/9447). It found at Abydos (fig.1). This stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, a horizontal register containing the main hieroglyphic text of three horizontal rows, two figures and hieroglyphic text in the second register and five figures in the third register.

The lunette

At the top of the stela is curved shape,[3] in the center of the lunette, there is a vertical hieroglyphic text, the text reads:

ḏꜣty mꜣꜥ-ḫrw ḥtpt mꜣꜥ(t)-ḫrw mntw ḥtp mkt

mꜣꜥ(t)-ḫrw in-it.f mkt mꜣꜥ-ḫrw in-itf mꜣꜥ-ḫrw

ḏꜣty[4] true of voice, *ḥtpt*[5] true of voice, *mntw ḥtp*[6] *mkt* true of voice, *int-it.f*[7] *mkt* true of voice, *in-it.f true* of voice.

The first register

There are the main text of three horizontal hieroglyphic lines running right to left, the text contains on the offering formula which represents the needs of the deceased from offerings that guarantee him continuity and eternity in the other world,[8] the text reads:

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[1] Lange, H. O& Schäfer, H., *Grab-und Denksteine des Mittleren Reiches im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes du Musèe du Caire,* vol. I, Texte zu No. 2001-20399, Berlin, (1902), 34- 35; 40- 41; IV, pl. III; Lange, H. O& Schäfer, H., *Grab und Denksteine des Mitteren Reich im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes du Musèe du Caire,* vol. 2, Text zu No. 20400-20780, Berlin, (1908), 188; IV, pl. XLIV.

[2] Müller-Wollermann, R., "Der Mythos vom ritus Erschlagen der Feinde", in: *GM 105*, (1988), 69-76.

[3] Karl-Martin, G., "Stele", in: *lÄ 6*, Wiesbaden, (1986), 1; Hölzl, R., "Rounded-Topped Stelae from the Middle Kingdom to the Late Period. Some Remarks on the Decoration of the Lunettes", in*: SCIE I,* Atti, (1992), 285; Hölzl, R., "Stelae", in: *the Oxford Encyclopedia of Ancient Egypt,* vol. 3 Oxford, (2001), 320.

[4] Ranke, H., *Die Ägyptischen Personennamen*, 1, Verzeichnis der Namen, Glückstadt, (1935), 405 (17).

[5] Ranke, *Die Ägyptischen Personennamen*, 1, 260 (13).

[6] Ranke, *Die Ägyptischen Personennamen*, 1, 154 (21).

[7] Ranke, *Die Ägyptischen Personennamen*, 1, 34 (1).

[8] Müller, H. W., "Die Totendenksteine des Mittleren Reiches, ihre Genesis, ihre Darstellungen und ihre Kompsition", in: *MDAIK 4*, (1933), 173-179.

1- *ḥtp-di-nsw¹ wsir ḫnty imntyw nb 3bḏw² di.f ³mw*

2- *ḥnḳt snṯr mrḥt ḥnkt rnpt nbt ḫt-nb wᶜb*

3- *nfrt ᶜnḫt nṯr im⁴ n-k3-n im3ḫ(y)⁵ ḫr ptḥ-skr nṯr ᶜ3 nb št3*

An offering which the king gives[6] (to) Osiris, foremost of the westerners, lord of Abydos, that he may give invocation offering,[7] water, bear, incense, oil and all yearly offerings,[8] and everything pure and good, which the god lives there to the ka of the venerated before Ptah-sokar, the great god, lord of mysteries.

The second register

At the far right of the register, are two vertical hieroglyphic lines running right to left, reads:

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[1] For the *ḥtp-di-nsw* formula, see: Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel,* ÄF 24 Glückstadt, (1968); Lapp, G., *Die Opferformel des alten Reiches*, Mainz (Philipp von Zabern), (1986), §§155.

[2] Selim, S., "The Stela of Hr-wDAw in the Cairo Museum (JE 41332) ", in: *SAK 28* (2000), 254; The spelling spelling of Abydos occurred by using the *3b*-sign (U23) in the Middle Kingdome stelae, see: Lichtheim, M., "The Stela of Taniy CG 20564. Its Date and its Character", in: *SAK 16* (1989), 208-209.

[3] There is a new element to be observed in the offering formula of early Middle Kingdom with the introduction of di.f , The use of *di.f* (May he give) appeared during the Twelfth Dynasty see: Orel, S., "Two Unpublished Stelae from Beni Hasan", in: *JEA 81*, (1995), 218; It is belived that *prt-ḫrw* was introduced during the Eleventh Dynasty, However,The construction changed in the Twelfth Dynasty to *di.f/.s/.sn* see: Azam, L., "An Unpublished Stela in the Egyptian Museum, Cairo, JE 88011", in: *CASAE 37*, (2008), 71; Bennett, C. J., "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", in: *JEA 27* (1941), 77; Lapp, G., "Eine spezielle Opferformel des Mittleren Reiches", in: *SAK 14*, (1987), 181-183.

[4] This formula first appeared under the reign of Senuseret I, see: Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 80; El-Shal, O., "La stèle d'Ioutjéni et les liturgies processionnelles de la fin du Moyen Empire CGC 20476, GEM 4439", in: *BIFAO 115*, (2015), 458, figs. 1-2.

[5] Preceding the name of the deceased, *n k3 n im3ḫ(y)* is occasionally attested on stelae already in the First Intermediate Period, see Lopez,J., "Rapport preliminaire sur les fouilles d'Herakleopolis (1966)", in: *OrAnt* 13, (1974), figs 7, 10, 11, and 13; Abdalla, A., "The Cenotaph of the Sekwaskhet Family from Saqqara", in: *JEA 78* (1992) ,fig.2b; However, the simple *im3ḫ(y)* is more characteristic in this position in the early Middle Kingdom (used through to the reign of Senwosret I), being superseded in popularity by *n k3 n im3ḫ(y)* only in the reign of Amnemhat II.

[6] Satzinger, H., "Beobachtungen zur Opferformel: Theorie und Praxis", in: *LingAeg 5* (Göttingen, 1977), 177-177-188; Franke, D., "The Middle Kingdom Offering Formula: A Challenge", in: *JEA 89* (2003), 45-50; Stefanovic, D., "The Late Middle Kingdom stela of the staff of provisioning sector (Sna) (Musées d'art et d'histoire, Genève 6875) ", in: *SAK 39* (2010), 314.

[7] Barta, *Aufbau und Bedeutung der altägyptischen Opferformel*, 16; Lapp, *Die Opferformel des alten Reiches*, *Reiches*, §§155-159, 91-110.

[8] *ḥnkt rnpt nbt:* (all yearly offerings) Fischer suggested This meaning, See: Fischer, H. G., *Egyptian Studies Studies 3. Varia Nova*, New York (The Metropolitan Museum of Art), (1996), 132.

1- *gnwty ḏȝty mȝꜥ-ḫrw nb*

2- *imȝḫ(y) in mȝꜥ-ḫrw*
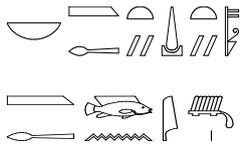
Sculptor[1] *ḏȝty* true of voice lord of veneration *in*[2] true of voice.

Then Djaty's son and daughter appear. they show up facing each other. the son is shown directly behind two vertical hieroglyphic lines, and his back facing the text, without clothes, express the childhood and his short hair, his right hand holds a lotus blossom up to his nose, while his left hand hangs down by him side, written in front of him in vertical hieroglyphic line running right to left:
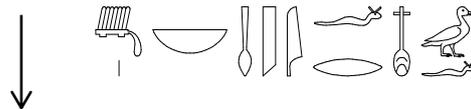
sȝ.f nfri mȝꜥ-ḫrw nb imȝḫ(y)

His son *nfri* true of voice lord of veneration.

The daughter is shown facing her brother, she is shown without clothes and her short hair, her left hand holds a lotus blossom up to her nose, while her right hand hangs down by her side, written in behind her in vertical hieroglyphic line running right to left, reads:

sȝt.f ḫnty ḫtii-m-ḥȝt mȝꜥ(t) ḫrw

His daughter *ḫnty ḫtii-m-ḥȝt*[3] true of voice

At the far left of the register, there are four vertical hieroglyphic lines running right to left, reads :
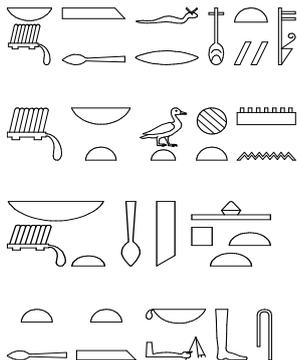
1- *gnwty nfr mȝꜥ-ḫrw nb-imȝḫ(y)*

2- *mnḫt sȝt nbt imȝḫy(t)*

3- *ḥtpt mȝꜥ(t)-ḫrw nbt-imȝḫ(yt)*

4- *ḫwit sbk mȝꜥt-ḫrw*

Sculptor *nfr* [1] true of voice lord of veneration, *sȝt mnḫt*[2] lord of veneration, *ḥtpt* true of voice lord of veneration, *ḫwit sbk*[3] true of voice .

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[1] Ward, W. A., *Index of Egyptian Administrative and Religious Titles of The Middle Kingdom*, Beirut (American university of Beirut) 1982, 181 (1561); Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of The Old Kingdom*, vol. 1, Oxford (BAR International Series 866) 2000A, 998 (3700).

[2] Ranke, *Die Ägyptischen Personennamen*, 1, 32 (21).

[3] Ranke, *Die Ägyptischen Personennamen*, 1, 272 (19).

The third register

The last part of the stela, is the third register, at the far left, the owner is depicted presenting offerings to his father, his mother, his sister and his wife, the owner of the stela is depicted standing and holding a thigh, he wears a long wig, leaving the ear covered and short kilt above knee. in front of him is an offering table containing food, bread, vegetables, and utensils for wine and water. in front of the offering table, a man is standing, wearing a long wig, leaving the ear covered, with a simple broad necklace and short kilt above knee, and he has a short beard, the left hand holds a long staff, the right hand a sceptre and in front of

his legs is an inscribed word ⟨hieroglyph⟩ *it.f* "his father". He is the father of the owner of the stela, behind the man stands a woman, placing her left hand on his shoulder and other hand hangs down by her side, she wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by two shoulder straps, and broad collar and

behind her legs is a word ⟨hieroglyph⟩ *mwt.f* "his mother", she is the mother of the owner of the stela. behind her stands a woman, her hands hangs down by her sides, she wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by two shoulder straps, and broad collar and behind her legs is an inscribed

word ⟨hieroglyph⟩ *snt.f* "his sister", She is the sister of the owner of the stela and behind her stands a woman, at the far right, her hands hangs down by her sides, She wears long tripartite wigs, leaving her ears uncovered, she wears a full length, close fitting dress suspended by

two shoulder straps, and broad collar and behind her legs is an inscribed word ⟨hieroglyph⟩ *ḥmt .f* "his wife" she is the wife of the owner of the stela.

Genealogy

There is a problem in tracing the genealogy of this family, where, through depicted personalities, the stela provides information regarding the genealogy of the family. his father and mother, his sister and wife, but without referring to them with words such as *ir.n/ms.n, ḥmt.f, sn.f* in the texts, The father, mother, sister and wife were also

photographed, but without their names. which caused a problem in knowing their names, on the contrary, his son and daughter were referred to by words such as *s3.f and s3t.f*, It was easy to know their names in the texts *s3.f nfr* and *s3t.f ḫnty ḫtii-m-ḫ3t.*

Commentary and Dating

As for the dating of this stela, some elements refer to the late Twelfth Dynasty.

The arrangement of *ḥtp-di-nsw* formula with the *t* ⟨hieroglyph⟩ sign centered above the *ḥtp* ⟨hieroglyph⟩ sign after the *nsw* ⟨hieroglyph⟩ sign was common in the Twelfth Dynasty,[4] and this formula appeared

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[1] Ranke, *Die Ägyptischen Personennamen*, 1, 194 (1).
[2] Ranke, *Die Ägyptischen Personennamen*, 1, 289 (7).
[3] Ranke, *Die Ägyptischen Personennamen*, 1, 267 (23).
[4] Smither, P. C., "The Writing of *ḥtp-di-nsw* in the Middle and New Kingdoms", in: *JEA 25/1*, (1939), 34- 37; Barta, *Aufbau und Bedeutung der altägyptischen Opferformel*, 53, 72; Budge, W., *Hieroglyphic texts from Egyptian Stelae in the British Museum,* vol. I, London, (1911), pls. 48, 53-54; Budge, W., *Hieroglyphic texts from Egyptian Stelae in the British Museum,* vol. II, London, (1912), pls. 2-5, 10-17, 19, 20, 22, 25, 27-31, 34-36, 38-39, 44; Blackman, A. M., "Some Middle Kingdom Religious Texts", in: *ZÄS 47* (1910), 116; Saleh, M., *Official Catalogue. The Egyptian Museum Cairo,* Mainz, (1987), 91-92; Spanel, D. B., "Paleographic and Epigraphic Distinctions between Texts of the So-called first Intermediate Period and the Early Twelfth Dynasty", in: *Der Manuelian, p., (ed.), Studies in Honour of William Kelly Simpson*, II, (Boston, 1996), 780-

without phonetic complements from the late Twelfth Dynasty and the Thirteenth Dynasty.[1] Which confirms the dating of this stela with the late Twelfth Dynasty, The phrase *ḥnkt rnpt nbt* are attested in offering formulas of Twelfth Dynasty inscriptions.[2] The phrase *n-k3-n im3ḫy* appeared only in the Twelfth Dynasty and the Second Intermediate Period,[3] appeared *n k3 n im3ḫy* for the first time under the reign of Amnemhat II. The writing of the name of Sokar is a distinctive feature that comes into use during late Twelfth Dynasty and Thirteenth Dynasty.[4] The orthography in which the name of the god Osiris was written here with this way under the reign of Amnemhat IV.[5]

All these criteria and considerations clearly support a date of the late Twelfth Dynasty.

2- STELA OF DJAF (FIG.2)

Description and texts

A round- topped stela of Djaf is made of limestone and measuring 35.6 cm in height, 6.5 cm in width and 24.3 in length, Now, It is registered with accession numbers (GEM 15090=CG 20027=JE 20956=SR 3/9443). It found at Abydos (fig.2).

Despite some parts having been left blank and showing the original stone, this stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, a horizontal register containing the main hieroglyphic text of four horizontal rows, four figures in the second register and five figures in the third register, in front of each form of them hieroglyphic text.

The lunette

At the top of the stela, in the lunette (A), are two jackals of Anubis 𓃣𓎟𓊖 *inpw*[6] reclining on shrines,[7] They are shown facing each other. They are almost identical, except for minor differences and a line separates them, on the right and left corners of the lunette are short labels to the jackals. The label on the right corner reads: 𓉻𓊪𓈖𓅱𓅱 *ḫnty sḥ-nṯr,*[8]

781, fig 4-5; El-Enany, Kh., "Une stèle privée de la fin du Moyen Empire découverte à Karnak. Le Caire, musée égyptien JE 37515", in: *BIFAO 108*, (2008), 96-97.

[1] Vernus, P., "Sur les graphies de la formule l'offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire", in: *Quirke, S., (ed.), Middle Kingdom Studies*, New Malden, (1991), 144-145; Marée, M., A Remarkable Group of Egyptian Stelae from the Second Intermediate Period, in: *OMRO 73*, (1993), 8-11; Selim, S., "The Stela of *ḥr-wḏ3w* in the Cairo Museum (JE 41332) ", in: *SAK 28*, (2000), 247.

[2] Ilin-Tomich, A., "Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period", in: *ZÄS 138*, (2011), 25.

[3] Seven examples are known from the end Twelfth Dynasty and six from the Second Intermediate Period, see Ilin-Tomich, "Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period", 26 .

[4] Ilin-Tomich, "Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period", 23.

[5] Ilin-Tomich, A., *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, London, (2017), 8.

[6] Altenmüller, B., Anubis, in: *Lexikon der Ägyptologie I*, (1975), 327-333, LGG., I., 390-392; Meeks, D.,

"Notes de lexicographie", in: *RdE 28*, (1976), 87; It is noteworthy that the consonant 𓃥 was added after ☐ the in the phonetic writing of the god's name, starting from the Twelfth Dynasty see Witkowski, M., "Quelques remarques sur le nom d'Anubis. Graphie et étymologie", in: *Études et Travaux 12*, (1983), 43.

[7] Hölzl, R., *Die Giebelfelddekoration von Stelen des Mittleren Reiches,* VIAÄ 55=BzÄ 10; Vienna, (1990), 79, 82, 111.

[8] Fischer, *Egyptian Studies 3. Varia Nova*, 45-49; Galán, Josè M., "Two old kingdom officials connected with boats", in: *JEA 86*, (2000), 149.

Foremost of the divine booth, The label on the left reads: ⌀⌀⌀⌀⌀ *tpy ḏw.f* [1] *imy-wt*, [2] who is upon his mountain, who is in the place of embalming, the title is considered *tpy ḏw.f imy wt* is the most frequent Anubis epithet combination found on Middle Kingdom stelas from Abydos. [3] Spiegel suggests that the Osirian cult had a direct bearing upon the development of Anubis's epithets, and in particular that of *tpy ḏw.f* which supplanted *ḫnty sḥ nṯr* as the principal epithet, [4] in addition to, is reason to belive that *tpy ḏw.f* may have held greater significance in the late Twelfth and Thirteenth Dynasties as result of developments at south Abydos during the reign of Senusert III. A recently discovered seal impression bearing the mountain (*ḏw*) hieroglyph surmounted by a recumbent canid upon a shrine has been interpreted as toponym *ḏw-inpw* (mountain of Anubis), associated with the tomb complex of Senusert III and the nearby pyramid like gebal formation at south Abydos, where it would seem that this natural topographical feature become identified as the symbolic domain of the god. [5]

The first register

There are the main inscription of four horizontal lines running from right to left, the text contains on the offering formula which represents the needs of the deceased from offerings that guarantee him continuity and eternity in the other world, the text also contains the owner's name and his title, his son and his wife, the text reads :
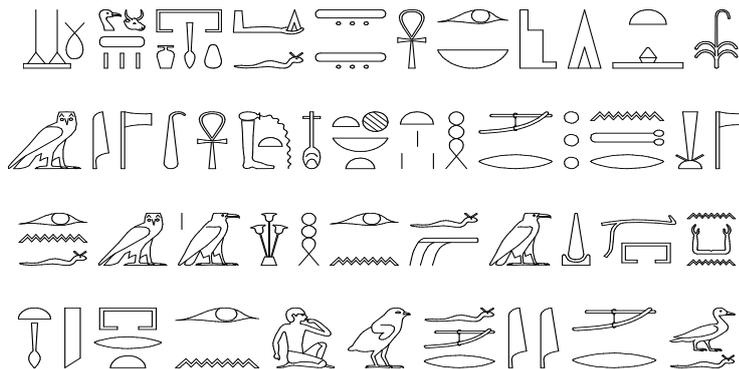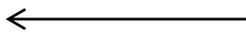
1- ḥtp-di-nsw wsir nb ʿnḫ tȝwy di.f prt-ḫrw t ḥnkt kȝw ȝpdw šs mnḫt
2-snṯr mrḥt ḫt nbt nfr(t) wʿbt ʿnḫ.ti nṯr im
3-n-kȝ-n imy-r-pr [6] *ḏȝf* [7] *ir.n* [1] *ḫȝ m ir.n.f*

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[1] This title appeared in the offering formula since the old kingdom, see: Murray, M. A., *Saqqara Mastabas*, vol. 1, London, (1905), 18-28, pl. 7.

[2] Hannig, R., *Grobes Handwörterbuch Ägyptisch-Deutsch (2800-950v. Chr.),* Mainz, (1995), Bd 64, 48; Vandier, J., "Quatre stèles inédites de la fin de l'Ancien Empire et de la première époque intermédiaire (avec 2 planches) ", in: *RdE 2,* (1936), 55-56; This title appeared on a number of stelae ,the Egyptian Museum of numbers CG20011, CG20012 and CG 20626, for more on *wt* word and its development and possible meaning is offered, see: Rössler-Köhler, U., *Das Imiut. Untersuchungen zur Darstellung eines mit Anubis verbunen religiösen symbols,* GOF. Reihe IV, Ägypten, Wiesbaden, (1975), 444-452.

[3] Spiegel, J., *Die Götter von Abydos*: *Studien zum ägyptischen Synkretismus,* GOF IV. Reihe Agypten 1; Wiesbaden, (1973), 42–171.

[4] Spiegl, *Die Götter von Abydos*: *Studien zum ägyptischen Synkretismus,* 42-49.

[5] Wegner, J. W&Abu EL-Yazid, M. A., "The Monutain of Anubis: Necropolis seal of the senusert III tomb enclosure at Abydos", in: *Czerny, E., /Hein.I /Hunger. H/ Melman.D/ Schwab. A. (eds.), timelines.studies in honour of Manfred Bietak I, Orientalia Lovaniensia Analecta 149*, Leuven, (2006), 419-435.

[6] Ranke, *Die Ägyptischen Personennamen*, 1, 25 (19).

[7] Ranke, *Die Ägyptischen Personennamen*, 1, 405 (5); Lange, H. O& Schäfer, H., *Grab-und Denksteine des Mittleren Reiches im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes*

4-s3.f mry.f mrw ir.n prt² m3ꜥt-ḫrw

An offering which the king gives (to) Osiris,[3] Lord of the lives of the two lands,[4] that he may give invocation offering (consisting of) bread and bear, oxen and fowls, alabaster and clothing, incense and oil, everything good and pure, which the god lives there, to the ka[5] of stewart[6] *ḏ3f* born of *ḥ3,*[7] from the make of his son his beloved *mrw,*[8] born of *prt*[9] true of voice.

The second register

The third register, this register is divided into two sub-registers, the left half is covered by the seated two figures of the deceased and his wife, facting right, and there are traces of green color in their heads and hair, sitting on a low-lagged chair, the chair has bull-hoof legs, he wears a large wig, with a simple broad necklace, his right hand is reaching for food, while his left hand holds a lotus blossom up to him nose,[10] he wears a short-kilt up to the knee, 'Shendyt' and belt around his waist, the kilt is beveled from the front, in front of him is written his name and title in a line horizontal hieroglyphic from right and left *imy-r ḏ3f*. behind him sits a women (his wife), she hold her left hand with his shoulder and the other hand is reaching for food, she wears long tripartite wigs, and she wears ordinary long dress, her name is engraved behind her, in a line vertical hieroglyphic written from right to left *nbt-pr prt m3ꜥt-ḫrw* "The lady of the house[11] *prt*
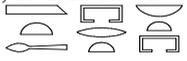
du Musèe du Caire, vol. 1, 37-8: 205-6; Egyptian Museum CGC 20029a and 20742A, d see: Lange, H. O& Schäfer, H., *Grab-und Denksteine des Mittleren Reiches im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes du Musèe du Caire,* vol. II, 373-6, pl.56.

[1] The usage of the expression *ir(t).n* to introduce the mother name appeared from the second part of the reign of Senusert I, see: Obsomer, CL., "*di. f prt-ḫrw* et la filiation *ms(t).n/ir(t).n* comme critères de datation dans les textes du Moyen Empire", in: *Cannuyer, C& Kruchten. J.M (éds), Individu, sociéte et spiritualitédans l'Egypte Pharaonique et copte: Mélanges égyptologiques offerts au Professeur Artiside Théodoridès*, Bruxelles, (1993), 195-196.

[2] Ranke, *Die Ägyptischen Personennamen*, 1, 134 (18).

[3] This writing of the *ḥtp di nsw wsir* formula is the most common found on the monuments of the Middle Kingdom, see: Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 27–8.

[4] It used as a title for god Osiris from the reign of Amenemhat III and throughout the Thirteenth Dynasty, see: Barta, *Aufbau und Bedeutung der altägyptischen Opferformel*, 74: Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 80.

[5] Pflüger, K., "The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History", in: *JAOS* 67/2, (1947), 133; All the inscriptions dating to the Thirteenth Dynasty use the form *n-k3-n* NN," to the ka of NN" to introduce the recipient, see: Ilin-Tomich, A., Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 26; and followed *n-k3-n* the name (and Titles) of the deceased to follow as well as one, or both, of the expected epithets *nb im3ḫ* and *m3ꜥ ḫrw,* see: Whelan, P., An Unfinished late Middle Kingdom Stela from Abydos, in: *Grallert, S., and Grajetzki, W., Life and Afterlife in Ancient Egypt during rhe Middle Kingdom and Second Intermediate Period*, GHP Egyptology 7, London, (2007), 4.

[6] Ward, *Index MK*, 21 (132).

[7] Rank, *Die Ägyptischen Personennamen*, 1, 231 (23).

[8] Ranke, *Die Ägyptischen Personennamen*, 1, 162 (7).

[9] Ranke, *Die Ägyptischen Personennamen*, 1, 134 (18).

[10] The appearance of men holding a lotus flower in their hands and rounding it from their noses appeared in the reign of Amnemhat II and then spread, which dates back to the end of the Twelfth Dynasty, see: Pflüger, The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History, 130.

[11] Ward, *Index MK*, 99 (823); William Ward argues that this title was very common, and it was solely used by married women to indicate the duties of the wife as director of the addairs of the household, see: Ward, W., *Essays on feminine titles of the Middle Kingdom and Related subjects,* Beirut, (1986), 8; It is considered one

true of voice". before them an offering table (without leaves), the sub-register on the right, shows a man standing with a shaved head, he puts his right hand on his chest, and other hand hangs down by him side, he wears a short-kilt up to the knee, in front of him, in a line vertical hieroglyphic written from left to right *ḫnms.f sns mm ir(t).n prt* "His friend *sns[1]* among born of *prt*". in front of him stands a man[2] with a shaved head, raises his right hand as evidence that he is speaking, and other hand hangs down by him side, he wears a short-kilt up to the knee, in front of his head, in a line horizontal hieroglyphic from left to right *irt ḥtp-di-nsw* "recitation of the sacrament formula".
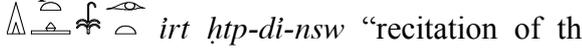
The third register

At the far right of the register, a women appears standing, there are traces of green color on her, she puts her right hand on her chest, and other hand hangs down by her side, she wears long tripartite wigs, and she wears ordinary long dress, in front of her is engraved a line vertical hieroglyphic written from right to left *s3t.s prt m3ˁt-ḫrw* "Her daughter prt true of voice", behind her stands a women, there are traces of green color on her, her hands hang beside her, she wears long tripartite wigs, and she wears ordinary long dress, in front of her is engraved a line vertical hieroglyphic written from right to left *Nbt-pr ḫ3 ˁnḫ.s* "The lady of the house *ḫ3 ˁnḫ. š*".[3] behind her stands a man with a shaved head, there are traces of green color on him, his hands is hanging beside him, he wears a short-kilt up to the knee, in front of him, In a line vertical hieroglyphic written from left to right *imy-r pr w3ḥ-nw* "stewart *w3ḥ-nw*".[4] behind him stands a man with a shaved head, without traces of color, his hands is hanging beside him, He wears a short-kilt up to the knee, In front of him, in a line vertical hieroglyphic written from left to right *sn.f wˁb kmn(.w).n.i* "His brother priest[5] *kmn(.w).n.i*".[6] behind him stands a man with a shaved head, without traces of color, his hands is hanging beside him, he wears a short-kilt up to the knee, In front of him, in a line vertical hieroglyphic written from left to right *sš n pr-ḥḏ kmn(.w).n.i ir.n prt m3ˁ-ḫrw nb-im3ḫ(y)* "Scribe of the treasury[7] *kmn(.w).n.i* born of *prt* true of voice lord of veneration".
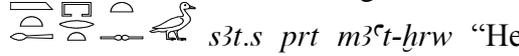
of the distinguished titles for stelae at the end Twelfth Dynasty, It was frequently used by women from non-royal origin since the reign of senuseret III, see: Ilin-Tomich, *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, 5; the title is frequently attested on several stelae dating from the Thirteenth Dynasty in the British Museum, London, see: Stelae of Tita and Iunesites (EA197), Senusertseneb (EA209), Aki (EA210), Kheperka (EA227), Diti and Simontu (EA232), Khenmes and Ib-Ibi (EA 238), Khentikhetywer (EA 239), Renpyef (EA240), Sirerut (Ea 242), Iufseneb and sihathor (EA 255), see: Franke, D& Maree, M., *Egyptian Stelae in the British Museum from the 13th-17th Dynasties*: Fascicule I, Descriptions, vol.1, London, (2013), 23, 33, 38-39, 74, 80, 93, 99, 104, 107, 142, pl. 5, 8-9, 15, 17, 20-23, 33.

[1] This name was not mentioned by Ranke was unable to find any parallel of it in other publications.

[2] It is likely that this was the son of the owner of the stela whose name was mentioned in the text *mrw* .

[3] Ranke, *Die Ägyptischen Personennamen*, 1, 232 (3).

[4] This name was only mentioned on this stela only see Ranke, *Die Ägyptischen Personennamen*, 1, 73 (18).

[5] Ward, *Index MK*, 78 (639).

[6] Ranke, *Die Ägyptischen Personennamen*, 1, 345 (10).

[7] Ward, *Index MK,* 160 (1382); Quirke, S., *Titles and bureaux of Egypt 1850-1700 BC*, Egyptology 1, GHP, London, (2004), 58.

Genealogy

The stela provides information regarding the genealogy of the family. the generations are depicted on this stela up to three different generations, the three generations are depicted on this stela, while being indicated with words such as *ir.n, ḥmt.f, sn.f, s3.f s3t.f* , with the exception of two figures they were not preceded by any words, through which we can identify the connection of their lineage with the family, *Nbt-pr ḥ3 ʿnḫ.s* and *imy-r pr w3ḥ-nw,*

the following matrix shows the relationship between the generations.

Father   *ḥ3* —————————————— Mother??

(The owner's brother)   (The owner)   ———— (The wife)
kmn(.w).n.i   *d3f*   *prt*

mrw (son)   *sns* (son)   *kmn(.w).n.i* (son)   *prt* (daughter)

Commentary and Dating

The epigraphical and iconographical features of this stela suggest the date of late Twelfth Dynasty or early Thirteenth Dynasty,[1] accordance with following:

The arrangement of [hieroglyphs] *ḥtp-di-nsw* is typical to the Twelfth and Thirteenth dynasties.

The writing of the name of the god Osiris [hieroglyph] without a determinative under the reign of Amnemhat III.[2] the presence of *di.f* before *prt-ḫrw* is typical of the period[3] late of the reign

of Amnemhat III.[4] [hieroglyphs] *k3w 3bdw* this element was used almost exclusively during Thirteenth Dynasty and continues in the Second Intermediate Period.[5] The phrase *n k3 n* was common in the late Twelfth Dynasty and became characteristic of the Thirteenth Dynasty. Moreover, female names preceded by the epithet *nbt-pr* epithet (the lady of the house) first occur on stela dating to the late of the Twelfth Dynasty from the reign of

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[1] Leprohon, R. J., "A Late Middle Kingdom Stela in a Private Collection", in: *Der Manuelian, P., (ed.), Studies in Honour of William Kelly Simpson*, II, Boston, (1996), 524-25, figs. 1-2.

[2] Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 78.

[3] Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 77-78.

[4] Bennett, "Growth of the *ḥtp-di-nsw* formula in the Middle Kingdom", 80; Leprohon, R. J., "A Late Middle Kingdom Stela in a Private Collection", 529; Grajetzki, W., *Court Officials of Egyptian Middle Kingdom*, (London, 2012), 36.

[5] Ilin-Tomich, A., Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 24.

Senusert III.[1] The writing of ⌗ ʿnḫ.ti nṯr im without the suffixes *s* or *sn* after im supports a dating for this stela before the Second Intermediate Period.[2] "secretary of the treasury" this title appeared on a number of sources dating back to the early Middle Kingdom then the title disappeared and then reappeared in the late Middle Kingdom.[3]

An early Thirteenth Dynasty date may be further corroborated by the poor quality of the depictions and inscription.

3- STELA OF TITI (FIG.3)

Description and texts

A round-topped stela of Titi is made from limestone and measuring 56.4 cm in height, 8.2 cm in width and 33 cm in length, Now, It is registered with the accession numbers (GEM 3656=CG 20556=SR 3/10537). It found at Abydos (fig.3).

This stela has fine relief scenes and hieroglyphic inscriptions. It is divided in four parts: a lunette, the first register containing the main hieroglyphic text of six horizontal lines, three figures and hieroglyphic text in the second register.

The lunette

The lunette is decorated with the udjat- eyes 'wḏȝt'.[4] They have a blue color, the two symmetrical eyes fill all the space in the lunette, a sign of round cartouch a shen-ring"šn"[5] is placed between the two eyes to confirm the protection, the log ends with blue horizontal lines and another vertical .

The first register

There are the main inscription of six horizontal hieroglyphic lines written from right to left, except for the last line, written from left to right, the text has remnants of red color, the text reads :

←

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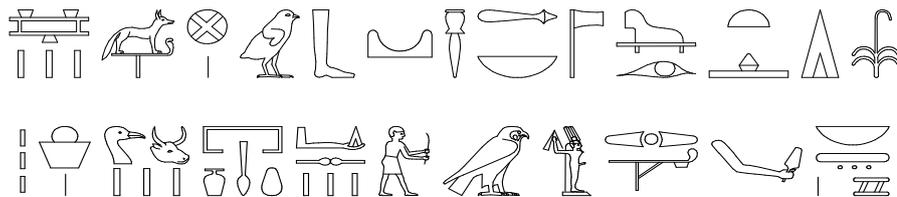
[1] Pflüger, "The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History", 129.

[2] Vernus, "Sur les graphies de la formule l'offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire", 149; Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 26; Leprohon, "A Late Middle Kingdom Stela in a Private Collection", 524-25, figs. 1-2.

[3] Quirke, *Titles and bureaux of Egypt 1850-1700 BC*, 58.

[4] Wilkinson, R., *Reading Egyptian Art: A Hieroglyphic Guide to Ancient Egyptian Painting and Sculpture*, London, (1992), 43; The udjat eyes appeared on stelae since the Twelfth Dynasty, see: Tawfik, S., "A *wab* Priest Stela from Heliopolis", in: *GM 29*, (1978), 133.

[5] A sign appeared *šn* surrounded by two eyes *wḏȝt* at the tops of the stelae since the late Twelfth Dynasty, see: see: Robins, G., *The Art of Ancient Egypt*, London, (1997), 204.

1-ḥtp-di-nsw wsir nṯr-ꜥꜣ nb ꜣbḏw wp-wꜣwt

2-nb tꜣ ḏsr mnw ḥr-nḫt di.sn prt-ḫrw t ḥnkt kꜣw ꜣpdw snṯr

3-mrḥt šs mnḫt ḥtp ḏfꜣw ddt pt ḳmꜣt tꜣ innt ḥꜥpi[1]

4-m rnpt 3 im ḫt-nb(t) nfrt wꜥbt ꜥnḫ nṯr im.s

5-m ꜣbd-ḥb m ꜣbd-ḥb m-ḫbt nbw nfr n pt n kꜣ n

6-imy-r ꜥḫnwty titi mꜣꜥ-ḫrw ir.n mnw-ꜥꜣ mꜣꜥ-ḫrw

An offering which the king gives (to) Osiris, the great god, lord of Abydos, Wepwawet lord of the sacred land, *Mnw ḥr-nḫt* [2], that they may gives invocation offerings (consisting of) bread and bear, cattle and fowl, incense and oil, alabaster and clothing, offering and supplies, what the sky gives, the earth creates and the Nile brings, in the third year there, all good and pure things, the god lives there, the beautiful festivals are all heaven to the ka of the Chamberlain[3] *titi*[4] true of voice, born of *mnw-ꜥꜣ*[5] true of voice .

The second register

In the middle there are offering table with yellow leaves, feet red, on the table is a blue plate with types of food (bread, bull head, bull's thigh, lettuce, birds) and four vessels, three of them are shaped sign W1 and fourth is shaped sign W40   for wine, incense and oils, There is a vessel of water for washing under the table, sign W69 .

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[1] What the sky gives, the earth creates and the Nile brings, this phrase was widespread on Thirteenth Dynasty stelae and the Second Intermediate period, since the Thirteenth Dynasty, the following words were sometimes added to the phrase *m ḥtpt.f (nfrt)* "as his (beautiful) offering ", see: Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 25.

[2] This phrase appears in the offering formulas at early Thirteenth Dynasty, see: Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 23.

[3] Ward, *Index MK*, 14 (72); The *imy-r ꜥḫnwty* was responsible for the provisioning of officials and other people operating within the Inner palace all holders of the title "Interior-oversser of the Inner palace" are datable to the Middle Kingdom, see; Quirke, *Titles and bureaux of Egypt 1850-1700 BC*, 27: Quirke, S., *The Administration of Egypt in the Late Middle Kingdom. The Hieratic Documents*, New Malden, Surrey: SIA Publishing), 1990, 106-107; for the list of title holders, see: Grajetzki, W., *Two Treasurers of the late Middle Kingdom*, BAR International Series 1007, (Oxford, England: Archaeopress: Available from Hadrian Books, (2001), 51-52.

[4] Ranke, *Die Ägyptischen Personennamen*, 1, 378 (25).

[5] Ranke, *Die Ägyptischen Personennamen*, 1, 151 (17).

On the left, is covered by the seated figure of the deceased *titi* sitting on a low-legged chair, he places his left hand on his chest and his right hand reaches the offering table, in a movement that indicates the return of life to him to eat his food and drink lined up on the table. We see remnants of the red color on the chest and arms, which indicates the color of the body, He wears a large wig leaving his ear exposed and he wears a long kilt up to top of the ankle, behind him is a vertical line of inscriptions written from right to left :
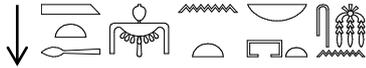
Ms(t).n nbt-pr nt-ḥḏ mȝꜥt ḥrw

Born of the lady of the house *nt-ḥḏ*[1] true of voice.

On the right, the scene divided into two sub-registers, there are two man,[2] on the top there is a small size depicted man, head shaved, wearing necklace and a kilt up to the knee and his right hand offering vessel in blue color of grease "*mrḥt*" , and his another hand hanging to his side, behind him is a vertical line of inscriptions written from right to left:

iry ḥnkt titi ꜥnḫ mȝꜥ ḥrw

Keeper of offerings[3] *titi ꜥnḫ*[4] true of voice.

on the below there is a small size depicted man, head shaved, wearing necklace and a kilt up to the knee and his right hand raised is proof of speaking, and his another hand hanging to his side, behind him is a vertical line of inscriptions written from right to left:
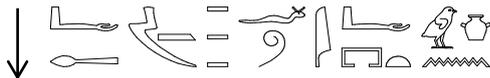
Wdpw n ꜥt iwf mȝꜥ ḥrw

Butler of the Meat-pantry[5] true of voice .

Genealogy

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[1] This name was not mentioned by Ranke was unable to find any parallel of it in other publications.

[2] They may be the sons of the owner of the stela, and they are ones mentioned on the stela CGC20666.

[3] This title found since the Middle Kingdom see Ward, *Index MK*, 65(530); while Quirke suggests that meaning *iry ḥnkwt* " Keeper of linen or incoming goods, he someone looking after linen within the house (apparently within the household of a high official *iry ḥnkwt n imy-r ḫtmt*), Quirke, *Titles and bureaux of Egypt 1850-1700 BC*, 73.

[4] This name mentioned on stela No.20666, see, Lange& Schäfer, *Grab und Denksteine des Mitteren Reich im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes du Musèe du Caire,* vol. 2, Text zu No. 20400-20780, 295-6; IV, pl. L.

[5] This title found since the Middle Kingdom, see: Ward, *Index MK*, 91 (757); This title mentioned on stela No.20666, see, Lange& Schäfer, *Grab und Denksteine des Mitteren Reich im Museum von Kairo No. 20001-20780, Cataloque Gènèrale des Antiquitès Égyptiennes du Musèe du Caire,* vol. 2, Text zu No. 20400-20780, 5-6; IV, pl. L.

The stela provides information regarding the genealogy of the family, the father and the mother of the owner was identified by referring to them with words such as *ir.n/ms(t).n,* Thus, the following matrix shows the relationship of descent.

Father of the owner
mnṯw ꜥꜣ

mother of the owner
nt-ḥḏ

the owner
titi
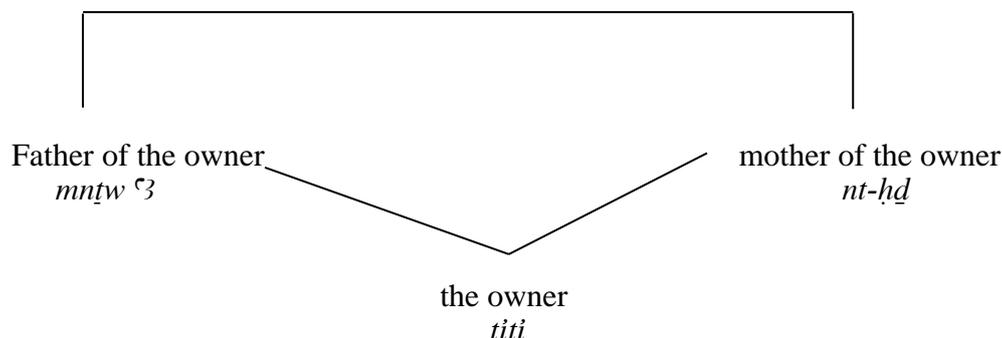
Commentary and Dating

There are several elements, allow us to date the stela to Thirteenth Dynasty, such as:
The simplified form of the *ḥtp*-sign (R4) with a tall narrow loaf of bread provides palaeographic evidence for the dating of this stela, because it was a characteristic sign during the Thirteenth Dynasty[1]. The order of signs in the phrase *ḥtp-di-nsw* can be also regarded as evidence for the Thirteenth Dynasty date of the stela. Instead of the Middle Kingdom common order of the phrase with The *ḥtp*-sign between nsw and di, on the stela, the Htp-sign follows the *di*-sign. Paralles of this order are attested on several stela dating from the Thirteenth Dynasty, namely, stelae Florence 2379, Cairo CGC 20164, CGC 20206, CGC 20313, CGC 20342 and CGC 20520.[2] Also the name Osiris written using the hieroglyphic sign Q2 ⟷ instead of Q1 ⌐.[3] This sign was first used during the reign of Amnemhat IV and was widely used during the Thirteenth Dynasty.[4] The phrase 𓏛𓏤𓏤 *kꜣw-ꜣpdw* "Oxen and fowl" is one of the most ubiquitous elements of the offering formula, It written this way during the Twelfth Dynasty and its use increased in the Thirteenth Dynasty and the Second Intermediate Period.[5] All the inscriptions dating to the Thirteenth Dynasty use the form *n-kꜣ-n* NN," to the ka of NN" to introduce the recipient,[6]. The writing of *ꜥnḫ nṯr im.s* instead of traditional *ꜥnḫ nṯr im* is a sign of Second Intermediate Period inscriptions.[7] The phrase "*mnw ḥr-nḫt*" appears in the offering formula starting from Thirteenth Dynasty.[8] The phrase "*ḏdt pt ḳmꜣt tꜣ innt ḥꜥpi*", this phrase was widespread on

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[1] Ilin-Tomich, *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, 9.

[2] Ilin-Tomich., *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, 15.

[3] Ilin-Tomich., Changes in the Htp-di-nsw Formula in the Late Middle Kingdom and Second Intermediate period, 21.

[4] Ilin-Tomich, *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, 9.

[5] Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 24.

[6] Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 26.

[7] Vernus, "Sur les graphies de la formule l'offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire", 149; Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 26; Leprohon, R. J., "A Late Middle Kingdom Stela in a Private Collection", 524-525,figs 1-2.

[8] Ilin-Tomich., Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 23. the appearance of this god in the offering formula seems to be synchronous with the appearance of ithyphallic min figures on Abydene stelae, see: Malaise,M.,Les representations de divinites sur les steles du

Thirteenth Dynasty stelae and the Second Intermediate period.[1] The title *"Nbt -pr"* is frequently attested on several stelae dating from the Thirteenth Dynasty in the Brish Museum.[2]

The maternal filiation formula on this stela can be used as a significant date indicator. The formula reads, the personal name +*ir.n*+the father'sname+ the mother's name (often preceded by ms.n),[3] it is the principal formula to express maternal filiations dating the Thirteenth Dynasty[4]. *šn*-sign between the udjat eyes at the tops of the stelae appeared in late Twelfth Dynasty and spread in the Thirteenth Dynasty.[5]

The oil vessel offerings by keeper of offerings is an important element in a date of the stela, where it depicted in the table scenery for the first time in the Sixth Dynasty, then it became popular in the early Eleventh Dynasty, then it stopped appearing in the scenes of the table from the reign of Mentuhotep II until the late Twelfth Dynasty, then it reappeared in the early Thirteenth Dynasty.[6]

All these criteria and considerations clearly support a date of the Thirteenth Dynasty.

CONCLUSION

The three stelae came back for the late Twelfth Dynasty and the early Thirteenth Dynasty. In fact, the early Thirteenth Dynasty is stylistically the extension of the late Twelfth Dynasty. This makes it frequently difficult to date any stela to one dynasty or the other.[7] Undoubtedly, the epigraphical features of these three stelae, and the titles investigated in this paper favor a late Middle Kingdom date for the stela of Djaty. While The poor style of inscription and the iconographical indicate an early Thirteenth Dynasty date for the stela of Djaf. Stela's Titi clearly shows the characteristics of the thirteenth Dynasty. Although these stelae share epigraphical characteristics, the comparison between their iconographical features and style provides a clear idea of the artistic deterioration at the late Twelfth Dynasty and the Thirteenth Dynasty. This is also proved by the artistic comparison between the three stelae.

The three stelae provide genealogical information. The stela of Djaty depicts the members of his family alongside each other without mentioning their names, However, the stela provided the names of the son and the daughter. While that of Djaf's stela provided the

Moyen Empire", in: *Orientalia J. Duchesne-Guillemin emerito oblate,Acta Iranica 23*, Leiden, (1984), 408-411; This god is attested in 10 Thirteenth Dynasty documents, could be dated in the Second Intermediate period by the late writing of *ḥtp-di-nsw*, see: Ilin-Tomich., Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 23.

[1] Ilin-Tomich, Changes in the *ḥtp-di-nsw* Formula in the Late Middle Kingdom and Second Intermediate period, 25.

[2] Stelae of tita and Iunesites (EA197), Senwosretseneb (EA209), Aki (EA210), Kheperka (EA227), Diti and Simontu (EA232), Khenmes and Ib-Ibi (EA 238), Khentikhetywer (EA 239), Renpyef (EA240), Sirerut (Ea 242), Iufseneb and sihathor (EA 255), see: Franke, *Egyptian Stelae in the British Museum from the 13th to 17th Dynasties*, 23, 33, 38-39, 74, 80, 93, 99, 104, 107, 142, pls. 5, 8-9, 15, 17, 20-23, 33.

[3] Obsomer, 'di. f prt-ḫrw et la filiation ms(t).n/ir(t).n comme critères de datation dans les textes du Moyen Empire', 192-195.

[4] Ilin-Tomich, *From Workshop to Sanctuary. the Production of Late Middle Kingdom Memorial Stelae*, 25.

[5] Robins, G., *The Art of Ancient Egypt*, London, (1997), 204.

[6] Fischer, H., G., *The Tome of Ip at El-saff*, New York, (1996), 31.

[7] Grajetzki, W., "Notes on administration in the Second Intermediate Period", in: *Marée, M., (ed.), The Second Intermediate Period (Thirteenth-Seventeenth Dynasties)*, OLA 192, Leuven- Paris- Walpole, (2010), 305.

name of the father, wife, brother and children through texts and scenes. Titi's stela just gave us the name of the father and mother.

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PLATES.

(fig. 1)

(CG 20031-GEM 14255 –SR 3/9447).

(fig. 2)
(CG 20027=JE 20956=GEM 15090=SR 3/9443).

(fig. 3)

(CG 200556-GEM 3656–SR 3/10537).