

Abgadiyat

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Guidelines For Contributors

Guidelines for Contributors

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- 1- The final text (following amendments recommended by the editor or referees) must be provided on disk preferably CD, using MS Word, composed in 14 point font for Arabic and 12 point font for other languages.
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- 1- The initial hamza (◌) is not transcribed: amāna, ka-sura.
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 - Arabic plural: *awqaf*,
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VI, *EES Occasional Publications* 10 (London, 1995), 218-220.

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Introduction

During the past five years, the *Abgadiyat* journal has appeared in order to bridge the existing gap in the fields of writings and scripts studies. This gap was not on the local level only, but as well as on the regional level; wherein there was no practical or precise journal concerning the affairs of writings and scripts in the world across the ages. *Abgadiyat* carries the most important goals of the Center for Studies of Writings and Scripts, including the increase of the number of rare specialists among writings and inscriptions that need to be studied and to spreading the consciousness of writings and inscriptions on the level among the non-specialists. Perhaps, this is the main reason for considering the Delegation of Antiquities in the High Council for Universities for *Abgadiyat* as a regional journal.

This issue, specifically, is considered one of the most important issues why *Abgadiyat* is published, and we are greatly pleased — as a team working on the revision of the Journal — when a number of researchers competing in publishing their research within issues in the Journal; where the team revising the Journal came across a number of research from different countries and from all universities. As a result, we helped in upgrading the scientific level of *Abgadiyat*.

Also among the fundamentals that *Abgadiyat* emphasizes is the support of young researchers to publish their research in the Journal. It is known to all that one of the goals of the Bibliotheca Alexandrina is to encourage and support young researchers in all research and practical fields. Thus, the Journal has received research investigations from a number of young researchers, who are hoped to meet the criteria, after the Council of Practical Specialized Ruling has approved their research and recommend their research with the ability, quality and readiness for publishing.

Following the research of the Journal, he finds a great diversity in the research topics that the Journal displays. Despite everything, it carries one goal, the interest in inscriptions and writings; displayed is research dealing with different perspectives. These perspectives include research from the linguistic, historical, and artistic perspectives; leading to a balance to all the axes of practical research.

The sixth issue of *Abgadiyat* overflows with a group of valuable research concerning inscription of the ancient Egyptian language; whether they were found in the Sarabeet al-Khadem, Wadi al-Hammamat or Wadi al-Jawasis areas, or those that date to the second era of transition, or concern administrative nicknames in ancient Egypt, or what some papyri dealt with in writing about the afterlife according to Ancient Egypt, or the efforts of some researchers in the field of the ancient Egyptian language, such as Professor Ahmed Kamal Pasha and his linguistic dictionary concerning the writings from the Coptic age that were dealt with from the artistic perspective stating the shape of icons, from the historical perspective stating the first Copts who wrote in Arabic, and concerning the writings in the Islamic age which dealt with the writings on homes in Damascus during the

Ottoman Era, and inscriptions on rare Islamic coins and writing compositions, such as the royal monogram in the Modern Age, and inscriptions on some mosques.

From here, we can state that this issue might grant the opportunity for young researchers to publish their research, and present a serious, practical study to continue the path the Center of Writings and Scripts had begun nine years ago.

Ahmed Mansour

Deputy Director of Calligraphy Center
Bibliotheca Alexandrina

A Remarkable Stela from the Second Intermediate Period

لوحة رائعة من الفترة الانتقالية الثانية

Manal Affara

ملخص:

يتناول البحث دراسة إحدى اللوحات الجنائزية وهي تحمل لقب واسم *s3t nswt Nfr htp*. عُثر على اللوحة في المقبرة الشمالية بكم سلطان في أبيدوس؛ حيث توجد الآن في الطابق الأرضي في المخزن التابع لإدارة الدولة الوسطى، وتحمل رقم CG 20058. تبرز أهمية البحث في أنه يتضمن وصفاً دقيقاً للمناظر، ودراسة معمّقة للنصوص المدوّنة عليها، وتحليلها وكذلك تصويب الأخطاء التي قام بها النحات في كتابة النصوص. كما تكمن أهمية هذه الدراسة في تحديد الفترة التاريخية لهذه اللوحة الجنائزية ويرجح الباحث أنها ترجع إلى أواخر عهد الأسرة الثالثة عشرة. تتضمن الدراسة أيضاً مناقشة حول ما إذا كان اللقب *s3(t) nsw(t)* الخاص بـ *Nfr htp* والأشخاص الممثلين على اللوحة الجنائزية، يعني أنهم من أسرة ملكية بالفعل أم لا.

انتهى الباحث إلى أن تكرر ظهور لقب *s3(t) nsw(t)* في العصر الانتقالي الثاني لأفراد غير شرعيين يرجع إلى تعدد الملوك - الذين هم من نسب غير شرعي - على حكم مصر لفترات قصيرة، ولضعف الحالة السياسية في تلك الفترة وتعدد الملوك لفترات قصيرة على حكم مصر، فنرى من الجائز أنه قد تعددت الأنساب الملكية التي لم تُعرف حتى الآن. فكان من الصعب إثبات أو نفي نسب *Nfr htp* كأميرة بشكل قاطع لعدم وجود أدلة كافية تؤيد ذلك، إلا إن تكرر الأخطاء في النصوص ورداءة النحت والنقوش، تُعتبر إيماءات تشير إلى أن تلك اللوحة لم تُشيد لأميرة ملكية بالفعل في ذلك الوقت، على الرغم من وجود دلائل تشير إلى أنها ليست من عامة الشعب كتمثيلها في سن مبكرة من العمر مع الشارات الملكية على مقدمة الجبهة، كما أن من بين الشخصيات الممثلة على اللوحة وجود أميرة بالفعل، فضلاً عن أن بعض الشخصيات الأخرى تنتمي إلى الديوان الملكي، الأمر الذي جعل الباحث يرجح أن *Nfr htp* يمكن أن تكون هناك صلة نسب بينها وبين السلف الملكي الذي جلس على العرش لفترة قصيرة خلال الفترة الانتقالية الثانية.

1. State of Preservation

There is a fissure in the second register. The hieroglyphic inscriptions in certain parts of the third register are damaged, viz above the figure of the woman at the right side. Generally, the stela is in a good condition.





















2. Description

The circular-topped stela is made of limestone; it measures 42 × 25.5 cm. It consists of a lunette and four registers (Figs. 14-). The lunette is 6 cm high, and each register measures 8 cm high. The lunette contains a pair *wdj3t* eyes.³ They are an appropriate size and well proportioned. The offering formula is inscribed in a long vertical column within the center of the stela.⁴ The offering formula divides the stela into two halves. The stone surface of the stela is roughly dressed. The inscriptions are crudely cut in bas-relief. The names and titles of the figures are enclosed by borderlines.

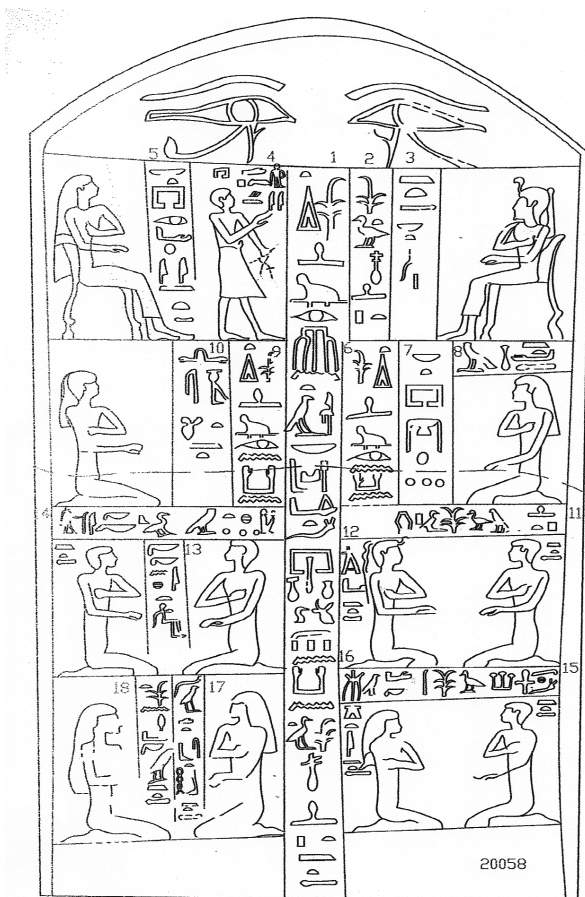
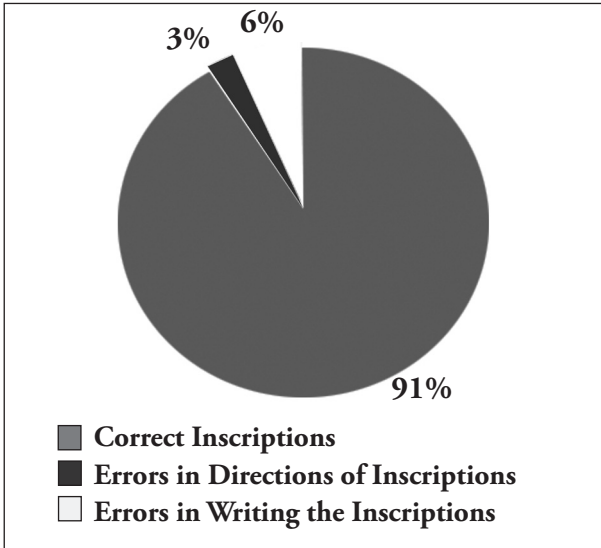
The figures are depicted in a small scale with poor craftsmanship and without facial details. The nose is hardly seen, and the mouth is limited with a small stroke. The figures within the stela are depicted to be in a sitting position, in small squares, giving the stela a resemblance to a chessboard. The figures are well proportioned and simple. In addition, the figures are facing each other with one hand clutched over their chest and the other stretched forward.

3. Notes on readings

The stela consists of eighteen lines with a total of one-hundred-and-fourteen words. A total of ten errors are found within the stela. However, there are two types of errors: in the writing of the inscriptions and in the wrong direction of the sign related to the direction of the other signs of the text, in lines 3, 6, 15. This is evident in the stela.

Line	Term	Error	Correction
3	<i>im3hw</i>		
5	<i>Rcj</i>		
6	<i>wsjr</i>		
8	<i>m3c</i>		
12	<i>s3t</i>		
14	<i>Kkj-wr</i>		
14	<i>m3c</i>		
15	<i>H3-cnh.f</i>		
16	<i>hkrt</i>		
17	<i>hkrt</i>		

Here is a chart demonstrating the rate of mistakes in the stela:



(Fig.1) The stela of *Nfr-htp*, CG 20058.

4. Representation and Text

4.1. The central offering formula


The offering formula is written in a long vertical column at the center of the stela. It starts in the first register, below the lunette, and continues to the bottom of the stela.

The inscriptions are directed to the right, and read as follows:

- (a)
- (b)
- (c)
- (d)
- (e)
- (f)
- (g)

Htp dj nswt Wsjr hntj imntjw nb 3bdw dj(t).f prt-hrw t hnkt k3w 3pdw k3 n s3t nswt Nfr-htp m3t-hrw.

'An offering which the king has given (and) Osiris,⁵ the foremost of the westerners (and) lord of Abydos, may he (Osiris) give an invocation offering (consisting of) bread, beer, oxen and fowls for the *ka* of the princess *Nfr-htp*, justified'.

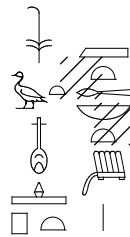
- (a) This type of graphie the offering formula, with the phonetic complement \triangle on the \triangle and the lacking of phonetic complement \triangle \square to the *Htp* sign, is attested in other stelae dating to the late period of the Thirteenth Dynasty.⁶
- (b) The writing  is not attested in the offering formula before the reign of Senusert III.⁷
- (c) The determinative in the epithet *hnty-imntyw* dropped in the text. This occurs in the later period of the Middle Kingdom. The term *hnty* was written in a stylized shape which was common during the late part of the Middle Kingdom.⁸
- (d) The *nb* sign and the unusual form of *3b* in *3bdw* are written in hieratic forms. The carver placed the determinative in the middle instead at the end of the word. This order of the ideogram of *3bdw* was shown in examples *CG* 20144, *CG* 20598, *CG* 20661, *CG* 20667, *CG* 20677, *CG* 20681. It was a repeated error made by the carver.⁹
- (e) The addition of *dj(t).f* to the *prt-hrw* formula often dates to the first decade of Senusert I.¹⁰
- (f) The ideogram of *t* and *hnkt* are written in hieratic. The determinative of the bread roll bread in *prt-hrw* is placed following the offerings *k3w* and *3bdw* and it is abbreviated in a horizontal stroke. The three dots replaced by three strokes. Few examples are attested the same arrangement of the ideogram of the *prt-hrw* in *CG* 20709 and on the statue of Sihathor from Heqaib Sanctuary.¹¹ Both date to the later period of the Middle Kingdom and Second Intermediate Period. Other examples inscribed the ideogram of *prt-hrw* with three strokes and dropped the of bread roll are *CG* 20662, *CG* 20663, *CG* 20680, *CG* 20681, *CG* 20693.

(g) The *k3* sign was inscribed in Hieratic.

4.2. The First Register

4.2.1 The owner of the stela *Nfr-Htp* is represented sitting on a high-backed seat with legs in the shape of lion's paws. The princess is depicted at an early age as she is wearing a short wig with a bunch of hair pulled backwards into a pony tail. The forehead is crowned with an uraeus. The princess's head is small and oblong in shape. The sculptor omitted the eyes and carved a tiny nose and small mouth. It is worth noting that the princess is depicted in small size like all the other figurines in the stela. *Nfr-htp* is depicted wearing a long tight dress, her right hand clutched over her chest, and her left hand is stretched out forward.

In front of the princess, there are two columns of inscriptions mentioning her titles and name. The inscriptions are directed to the left and read as follows:



s3t nswt Nfr-htp m3^ct-hrw nbt im3hw^(a)

‘The princess *Nfr-htp* justified,¹² possessor of a venerated state’.

- (a) The Princess *Nfr-htp* is designating a royal favorite as receiving *nbt im3hw* epithet. Its importance affirming the good behavior of the owner of the stela who could become a venerated one and could attain resurrection.¹³ The epithet *nb im3hw* was used often in

the later Twelfth Dynasty and became less common in the Thirteenth Dynasty, as it was substituted by the epithet *wḥm-ḥnh*.¹⁴

4.2.2. Behind the offering formula, there is a male-standing figure wearing a trapezium kilt and a short wig. He is depicted raising his right hand in greeting the princess *Nfr-ḥtp*. His other hand extends downwards holding something that is unclear due to a fissure in the palm.

Above the male figure, are horizontal inscriptions, written in a very small area to accommodate the space.

The inscriptions read from right to left as follows:



ḥrd n k3p^(a) jj^(b) m3^(c) ḥrw

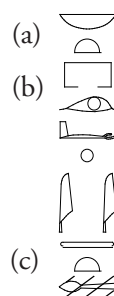
“Child of the inner palace (d) *jj*, justified.”

- (a) Ward reads the title of question in our stela *ḥrdt nt k3p* (as a feminine title).¹⁵ In fact, there is no existence \triangle for the letter in the inscriptions to read *ḥrd* (*ḥrdt*) and *n* (*nt*) and the depicted figure is a male.
- (b) Ranke did not mention his name in (Ranke, PN I).
- (c) The *m3^c* sign is written in a cursive style. The title *m3^c-ḥrw* is written in a very small area due to lack of space.
- (d) The title *ḥrd n k3p* has no particular sign of age difference than holder of other titles. Quirke translates the title *ḥrd n k3p* “child of the inner palace”, and categorized it among officials of the inner place.¹⁶ Ward translates the title of question “page”¹⁷ and states that the title literally means “child

of the (king’s) private apartments” and is brought up in close association with the royal family.¹⁸

The position of representation of the male figure in the stela, in front of the princess, shows that he could be in a close relation with the princess and stands in front of her to recite the prayers. Notice the absence of the offering table from the main scene. This feature is attested on stelae CG 20068, CG 20126, CG 20160, CG 20572, and CG 20642. To my knowledge, these stelae are not dated, but according to their style, they could belong to the later period of the Middle Kingdom and Second Intermediate Period.¹⁹

4.2.3. To the left side of the stela, there is a woman seated on a backed chair with legs in the shape of lion’s paws. The woman is extending her right hand to the front while the left hand is directed towards the chest. There is no detail of her face like the rest of the figures within the stela. The woman is wearing a tight fighting dress and a wig of long hair that falls back over her shoulders.²⁰ This hair style of the woman shows that she is a married woman, further justified by the title *nbt-pr*. In front of the seated lady, there is a column of inscription. It mentions her title and her name. It is directed to the right and reads as follow:



Nbt-pr R^cj²¹ m³c^t-[hrw]

“Mistress of the house *R^cj*, justified.”

- (a) The *nb* sign is written with a horizontal stroke instead of the sign.
- (b) In the name *R^cj*, the sculptor is carved mistakenly the sign instead of the phonetic complement.
- (c) The *hrw* sign is hardly seen as the carving is unclear and almost the *hrw* sign is absent in the inscriptions.



(Fig. 2) The first and second registers of the stela, CG 20058.

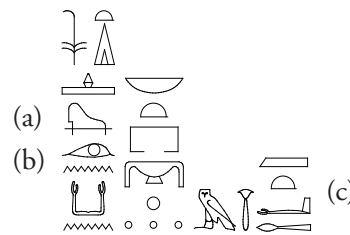
4.3. The second register

There is a fissure in the second register dividing the stela into two halves. The fissure is restored. The second register depicts two female figures, on the left and right sides of the stela.

They are represented in a way showing their knees which are pulled back towards their bodies. The two female figures have their right hands directed towards their chests, while the left hands are extended to the front. It seems that both figures enjoyed a special favor of *Nfr-htp*, as she honored them by dedicating an offering prayer to them.




4.3.1. On the right of the stela, there is a woman wearing a long wig which shows her marital status and tight long dress. In front of her, there are two columns of inscriptions, and there is one horizontal line above her head. The inscriptions include the offering formula with title and name of the lady.

The inscriptions are directed to the left and enclosed by borderlines. They read as follows:



Htp-dj nswt Wsjr n k3 n nbt-pr Nbw-m-w³d²² m³c^t-hrw

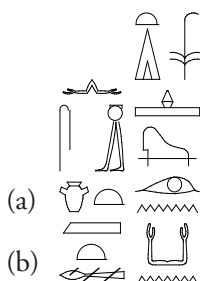
“An offering which the king has given (and) Osiris,²³ for the *k^c* of *Nbw-m-w³d*, justified.”

- (a) The term *Wsjr* is mistakenly carved to the right. It should be directed to the left as the rest of the inscription.
- (b) The  sign is replaced by a horizontal stroke.²⁴
- (c) The phonetic complement  in the term *m³c^t* is misplaced. It should be followed the phonetic complement .

4.3.2. On the left side of the second register, there is a representation of a female figure. She is wearing a short wig with a pony tail at the back of her head. This hair style of the wig was worn by the daughters of the elite and shows that she is a young lady. In front of her there are two columns of inscriptions. The inscriptions include the offering

formula with the title and name of the young lady. The inscriptions are directed to the right and enclosed by borderlines.

They read as follows:



*Htp-dj nswt Wsjr n k3 n Nn-in-st ib²⁵
m3^ct hrw.*

“An offering which the king has given (and) Osiris to the *k3* of *Nn-in-st-ib*, justified.”

- (a) The *ib* sign is inscribed in hieratic.²⁶
- (b) The *hrw* sign is missing due to the fissure in the second register.

4.4. The third register

The register consists of four seated figures. They are represented traditionally with one hand directed to their chests and the other hand extending forward. The figures are carved proportionally.

On the right of the stela, a pair of male and female figures are seated facing each other. The inscriptions are written within a borderline above their heads and continue behind their backs.

- 4.4.1. The male figure is wearing a short wig. The female figure is wearing a short wig with pony tail at the back of her head. The forehead of the female is crowned with an uraeus. Both figures are holding title *s3/s3t nsw*.

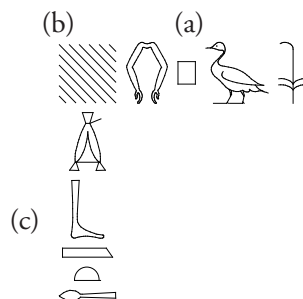
Identification of the male figure:



s3 nsw Hr-htp²⁷ m3^c-hrw
“The prince *Hr-htp*, justified’.

- (a) The sculptor carved the *nsw* sign in an interesting way that differs from the normal method. It appears as two semi signs of *nsw* stuck to each other, one directed to the left and the other to the right. The sculptor intended to carve the *nsw* sign in that style instead of duplicating it due to space constraints.
- (b) Here and throughout the inscription, the term *m3^c* is ended with the phonetic complement \triangle in male and female figures.

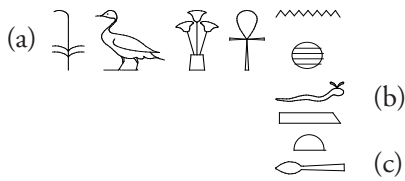
4.4.2. Identification of the female figure, the inscriptions directed to the right:



s3(t) nswt N-?-db²⁸ m3^ct hrw
«The princess *N-?-db3*, justified.”

- (a) The sculptor made a mistake by carving the phonetic complement \square sign instead of \triangle in the word *s3t*.
- (b) The name of the princess is not complete due to the lacuna.
- (c) The carving of phonetic complement \llcorner sign is written in hieratic script.²⁹ The leg of the

4.5.1. Identification of the left male figure:

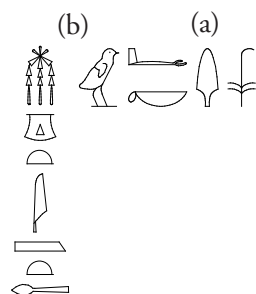


s3 nsw^(d) H3-^cnh.f⁴⁰ m3^c(t) hrw
 ‘Royal son H3-^cnh.f, justified’.

- (a) The Carving of the sign is unique, to my knowledge, it was not attested in any other examples.
- (b) The phonetic sign is directed mistakenly to the right. It should be directed to the left side as the direction of the other inscriptions. Such a mistake shows the inaccuracy of the sculptor.
- (c) The phonetic complement is carved mistakenly.
- (d) The prince H3 ^cnh.f is the son of the king Nfr-htp I. The name of the prince recorded on a stela from Wadi Hammamat.⁴¹

4.5.2. Facing the prince H3-^cnh.f, there is a female figure depicted wearing a long wig which shows her marital status.

Identification of the female figure is inscribed above her figure in borderlines and continues behind her back. It is directed to the right and reads as follows:



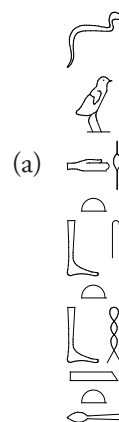
hkr(t) nsw(t) ^ckw ms Hntj⁴² m3^ct hrw
 “The royal ornament ^ckw born of Hntj, justified.”

- (a) Lange and Schäfer⁴³ read the unclear cursive sign as *hkr(t)*. Fischer and Dunham⁴⁴ read the sign *hkr(t)*. Both readings are based on the fact that the form of is identical in the title *hkr(t) nsw(t)* in the stelae of Naga-ed Deir. Among the several errors made in the inscriptions is the absence of the phonetic complement above the . Other examples with the similar absence of the phonetic complement can be attested in CG 20322: b, e, f, k; 20486: d; 20661: b and 20668: c. But, they are not dated to the same period. It can be deduced from the *htp-dj-nsw(t)* arrangement.


- (b) The name ^ckw is repeated twice in the stela in question. Both figures are holding the same title *hkr(t) nsw(t)*. Affiliation term *ms* added to define the lady precisely.

The second group in the fourth register consists of two females. Both are seated facing each other and wear long hair wigs. They are depicted in the same position as the other figures of the stela.

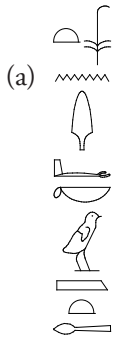
4.5.3. Identification of the lady seated to the right of the group is written in front of her in a vertical column between two borderlines. It is directed to the right and reads as follows:



wd- dt sbt hb^(b) m3^c hrw
 “Wd- dt sbt hb justified.”

- (a) The three signs are difficult to read due to their small size. Lange and Schäfer read them  with a question mark in front of them.⁴⁵ With close examination of the inscriptions, in the store of the Museum, the three signs are read correctly by Lange and Schafer. Studying the names that start with *wḏ*, it was found that the name is always followed neither by the name of a deity nor the *ḥnh* term. It is rarely followed by other terms as in our case.⁴⁶
- (b) The name is not listed in Ranke, *PNI*. but it was mentioned in Lange and Schäfer.⁴⁷

4.5.4. Identification of the other lady seated to the left. The inscription is written in front of her in a vertical column. It is directed to the right and reads as follows:

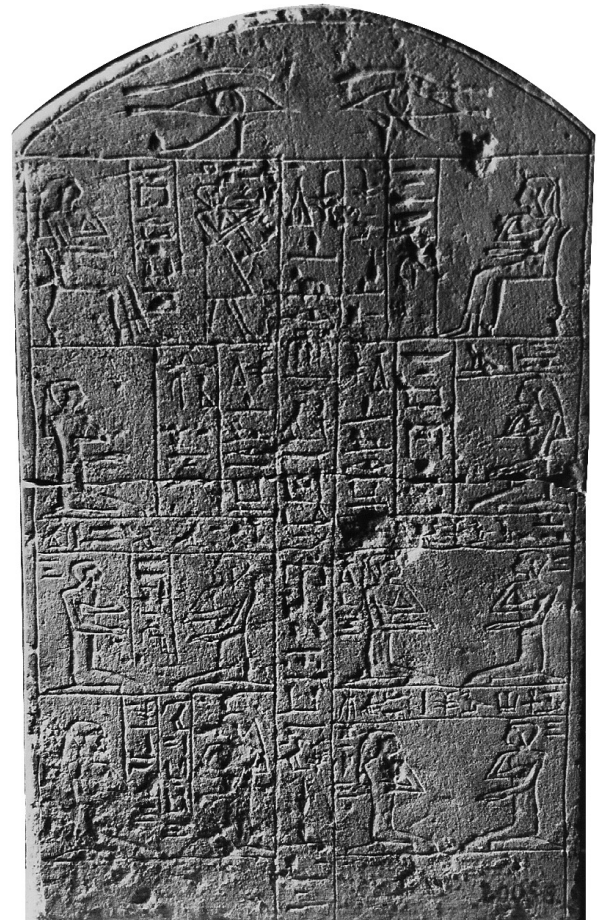


ḥkr(t) nswt ḥkw mḥt ḥrw
 “The royal ornament *ḥkw*, justified.”

- (a) The *n* sign takes a shape of a horizontal stroke and was placed mistakenly. To my knowledge, the presence of the sign *n* between the *nswt* and *ḥkrt* is not attested in other examples in the CG stelae. The *ḥkrt* sign is inscribed in cursive form.

Comment

The stela is too crude for royalty. The inscriptions are written with errors. The craftsmanship is poor. The surface was unsmoothly polished. The stela did



(Fig. 4) The stela of Nfr-Htp, CG 20058.

not receive much care from the craftsmanship. To my knowledge, *Nfr-ḥtp*'s name was not recorded on other monuments to trace her descendants. All these significances raise an inquiry whether *Nfr-ḥtp* is an actual princess or not.

Since no filiations terms are established to assume the relationship between the owner of the stela and the figures, one can refer to the hierarchy conventions and to the personal titles of the depicted persons as they served as an important means of identification. According to the hierarchy, the order of representation of people is organized according to their value and relationship to the owner of the stela. Generally, the mother or the wife is often represented in front of the owner of the stela while the sister is represented on

the other registers. From this point, one can suggest that *Rꜥj*, who is represented in the first register, is a mother—she may be of common origin—to the princess *Nfr-ḥtp*. The other two female figures, who are represented on the second register, had enjoyed a special favor of the princess *Nfr-ḥtp* as honored them with dedication offering prayers to them, but it is hard to define their relationship to the princess.

The stela commemorates figures holding the title *sA nsw*. Von Beckerath⁴⁸ and Ward⁴⁹ are showing commoners with the title *s3 nsw* among of these stelae *CG 20058*, *CG 20450*, *CG 20578*, *CG 20600* and *CG 20732*. In the stela of question *CG 20058*, there are two males holding the title *s3 nsw*. The first one named *Ḥr-ḥtp*. The name is attested on two monuments from the Middle Kingdom, and the person is not holding the title *s3-nsw*. Consequently, it is unclear whether *Ḥr-ḥtp* is an actual prince or not. The second male holding the title *s3 nsw* is named *Ḥ3 ḥnh.f*. The name of the prince is recorded on a stela of Wadi Hammamat among members of the royal family of king *Nfr-ḥtp* I, the prince named after his grandfather *Ḥ3 ḥnh.f*.⁵⁰ In this context, one of the two persons holding the title *s3 nsw* is an actual prince. Also, the stela venerates a female figure holding the title *s3t nswt*. Her name is not complete due to the lacuna. Consequently, there is no evidence to trace the descendant of the female figure.

It was not clear how the title *s3 nsw* or *s3t nswt* adopted by the individuals either granted by the king as an honorary title and a mark of status or by themselves to commemorate their royal descent who once sat on the throne, especially during the Second Intermediate Period where the numerous royal families were of common origin. The epithet *nb im3ḥw* which related to a funerary religion is a royal favorite. Also, we know from the inscriptions on statues of high officials that the king granted statues in the temple of Karnak and a burial tomb as a mark

of favor towards them.⁵¹ It is most probably that the title *s3 nsw qr s3t nswt* is granted by the king.

The title *iry ḥt ḥk* is an unfamiliar title. The term *ḥk* should be followed by noun or adverb to clarify exactly the accessible place of the holder of the title. In the stela of question, the term *ḥk* occurs independently which makes the meaning of the title *iry ḥt ḥk* incomplete. The title needs to be studied independently; however, I will not consider it further within this paper.

The title *Ḥkrt nswt* became common in the Second Intermediate Period. The title may have been bestowed upon a lady in the inner palace section. Holder of the title *ḥkrt nswt* are always among wives of officials, who are working with the royal families. The rank status of the titles *ḥkrt nswt* is less than the title *ḥkrt nswt wꜥtt*.⁵²

The stela commemorates people holding titles belonging to the intermediate stratum, such as: *ḥrd n k3*, *iry ḥt ḥk* and *ḥkrt nswt*.⁵³

Conclusion

The description of the pictorial elements and the existence of the prince *Ḥ3 ḥnh.f* on the stela show evidence in dating the stela to the late Thirteenth Dynasty. The representation of the standing male figure in front of the *Nfr-ḥtp* and the absence of the offering table allude to the domination of the spiritual element rather than the material element which is prevailed during the late Thirteenth Dynasty.

The absence of name *Nfr-ḥtp* on other monuments, which makes it difficult to trace her descendants and the poor carving of the stela leads one to assume that the stela is hardly suitable for royalty.

I do not assume that *Nfr-ḥtp* is an actual princess at the time of dedication of the stela, though she is not a commoner. As, she is represented at early age

with symbol of royalty the uraeus on her prow, among the figures represented on the stela is an actual prince, and others belonging to the royal court. *Nfr-htp* could be a distant royal ancestor who once sat on the throne during the Second Intermediate Period. Due to the weakness of the political situation in this period, and the multiplicity of the Kings for short periods on the rule of Egypt, I believe there were many royal lineages that are not known until now due to lack of records.

Notes

* I would like to thank Mrs. Salwa Abdelrahman, the curator of the Middle Kingdom Department in the Egyptian Museum, for allowing me to photograph the stela and study it. I would like to express my thanks to Ryan Martin for proofreading the paper.

- 1 A. Mariette, *Catalogue général des monuments d'Abydos découverts Pendant les fouilles de cette ville* (Paris, 1880), nr. 770.
- 2 H.O. Lange und H. Schäfer, *Grab und Denksteine des Mittleren Reiches*, vol. I (Berlin, 1902), 72- 3.
- 3 The earliest datable stelae decorated the lunette with *Wdjꜣt* eyes are from the reign of Senusert III. This motif became common from the reign Amenemhat III; see, F. Detlef, "The Middle Kingdom Offering Formula: A challenge," *JEA* 89 (2003), 55; W.K., Simpson, *The Terrace of the Great God of Abydos: The Offering Chapels of Dynasties 12 and 13* (New Haven and Philadelphia, 1974), pls. 25, 26, 27, 28; J. Vandier, *Manuel d'archéologie Égyptienne*, T. II (Paris, 1954), 491, fig. 298; K. Pflugger, "The Private Funerary Stelae of the Middle Kingdom and their Importance for the Study of Ancient Egyptian History," *JAOS* 76: 2 (1947), 134.
- 4 Samples of this style are rarely found, see: Lange und Schäfer, *Denksteine* I, *CG*. 20056.
- 5 This translation has been given by Detlef. See: Detlef, *JEA* 89 (2003), 45, 8, 9.
- 6 Examples of stelae with the same rendering of graphie *nsw-dj-htp* are *CG*. 20056, *CG*. 200741, *CG*. 20115, and in *CG*. 20068 the graphie was inscribed horizontally and with phonetic complement of the *Htp* sign, P., Vernus, 'Sur Les graphies de la formule l'offrande que donne le roi au Moyen Empire et à la Deuxième Période Intermédiaire,' in S. Quirke, (ed.), *Middle Kingdom Studies* (Cambridge 1991), 141-52; M. Marie, 'A Remarkable Groups of Egyptian Stelae from the Second Intermediate Period,' *OMRO* 73 (1993), 8, n. 7. Also this order of the offering formula *nsw-dj-htp* was attested in graffito from Wadi el Houdi no. 24 dated from the reign of Neferhotep I to Sobekhotep IV; cf., K.J., Seyfried, 'Beiträge zu den Expedition des Mittleren Reiches in die Ost-Wüste', *HAB* 15, 70- 1.
- 7 C.J.C. Bennett, 'Growth of the *htp-di-nsw* Formula in the Middle Kingdom', *JEA* 27 (1941), 78.
- 8 Bennett, *JEA* 27, 78.
- 9 During the Second Intermediate Period the sculptors made a lot of mistakes in the inscriptions.
- 10 Detlef, *JEA* 89, 49.
- 11 An inscription on the statue of Sihathor from Heqaib Sanctuary has the same ideogram of the *prt-htw*; cf., L. Habachi, 'New light on the Neferhotep I Family as Revealed by their Inscriptions in the Cataract Area', *Studies in Ancient Egypt, The Aegean and the Sudan* (Boston, 1981), 78, fig. 8.
- 12 In the Thirteenth Dynasty the epithet *mꜣꜥ-htw* attested in the expedition texts referring to living people. *Mꜣꜥ-htw* could be used as an honorific epithet to the living people as well. For more examples see: D. Doxey, *Egyptian Non-Royal Epithets in the Middle Kingdom* (Leiden, 1998), 92, 3. Gardiner had a contrary reference to the meaning of the epithets *mꜣꜥ-htw*; cf., A. Gardiner, *Egyptian Grammar* (Oxford, 1957), 50, 1.
- 13 The term *mꜣꜥ-htw* was used in the New Kingdom. Cf., J. Janák, 'Journey to the Resurrection. Chapter 105 of the Book of the Dead in the New Kingdom', *SAK* 31 (2003), 196.
- 14 Doxey, *Non-Royal Epithets*, 102.
- 15 W. Ward, *Essays on feminine Titles of the Middle Kingdom and Related Subjects* (Beirut, 1986), 13; Ward, *Index of Egyptian Administration and Religious Titles in the Middle Kingdom* (Beirut, 1982), 143: 1231.
- 16 S. Quirke, 'The Regular Titles of the Late Middle Kingdom', *RdE* 37 (1986), 117: 1229. For other title's held by *hrp n kꜣp*; cf., Quirke, *Titles and Bureaux of Egypt 1850- 1700 BC* (United Kingdom, 2004), 28, 9.
- 17 Ward, *Index*, 143: 1229.
- 18 Ward, 'The 't *hnkt* 'kitchen' and the kitchen staff of the Middle Kingdom Private Estates', *CdE* 57 (1982), 19; for more information; cf., E. Feucht, *Das kind im Alten Ägypten* (Frankfort, 1995), 266- 306.
- 19 It is worth noting that no offering table is represented on the stela, as the domination of the spiritual element rather than the material element. This feature always belongs to the stelae of the later period of the Middle Kingdom; cf. Pflugger, *JAOS* 67, 133. More examples show absence of the offering table *CG* 20006, *CG* 20013, *CG* 20018, *CG* 20032, *CG* 20057, *CG* 20062, *CG* 20071, *CG* 20185, *CG* 20189, *CG* 20192, *CG* 20194, *CG* 20198, *CG* 20209 and *CG* 20228.
- 20 The styles of the wigs which are represented on the stela are important, as hair style define age, social or marital status.
- 21 Ranke, *PN* I, 220: 9.

- 22 Ranke, *PNI*, 190: 21.
- 23 Reference to the new translation of the *Htp-dj nswt*; cf. footnote 5.
- 24 H. Goedicke, *Old Hieratic Paleography* (USA, 1988), 26a, nr. 17/304.
- 25 Ranke, *PNI*, 168: 10.
- 26 Goedicke, *Old Hieratic Paleography*, 13b, nr. 34/179.
- 27 Ranke did not list this name.
- 28 Ranke did not list this name.
- 29 Goedicke, *Old Hieratic Paleography*, 8a, nr. 58/124.
- 30 Ranke, *PNI*, 349: 3.
- 31 G. Gaballa, 'False-Door Stelae of Some Personnel', *SAK* 7 (1979), 50.
- 32 Ranke, *PNI*, 349: 2.
- 33 Quirke, *Titles und Bureaux of Egypt*, 86.
- 34 For the correct writing, see, Ward, *Index*, 65: 536.
- 35 For example on a stela 20119, Quirke translated the title "Keeper of items, estate guard"; cf., Quirke, *Titles and Bureaux of Egypt*, 87.
- 36 Ward, *Index*, 65: 536.
- 37 Ward, *Index*, 65: 533; Quirke, *Titles and Bureaux of Egypt*, 108; Jones, *An Index of Ancient Egyptian Titles*, vol. I, 325: 1200, respectively.
- 38 Ward, *Index*, 77: 628; Quirke, *Titles and Bureaux of Egypt*, 353.
- 39 Such as titles; *ḳ n Imn* 'A priest having free entry to Amun', in Urk IV, 50: 9; *ḳ mit* 'who enters to the Mut bark', Jones, *An Index of Ancient Egyptian Titles*, vol. I, 353: 1315; for additional examples, see, Ward, *Index*, 77, 8: 629- 634.
- 40 Ranke, *PNI*, 232: 2.
- 41 Habachi, *Studies in Ancient Egypt, The Aegean and the Sudan*, fig. 4.
- 42 Ranke, *PNI*, 71: 30.
- 43 Lange and Schäfer, *Deksteine* III, 68.
- 44 H. Fischer, 'A Daughter of the Overlords of Upper Egypt in the First Intermediate Period', *JAOS* 76, 2 (1956), 109, 10; D. Dunham, *Nage ed Deir Stelae* (Boston, 1937), 44.
- 45 Lange and Schäfer, *Deksteine* I, 73, O.
- 46 Examples *Wd Imn ḳnh.f, Wd-Pth ḳnh.f, Wd-mwt, Wd-ḳnh.s*; cf. Ranke, *PNI*, 88: 8-13.
- 47 Lange and Schäfer, *Denksteine* III, 107.
- 48 J. Von Beckerath, *Unter Suchungen zur Politischen Geschichte der Zweiten Zwischenzeit in Ägypten* (Glueckstadt, 1964), 100, 1.
- 49 Ward, *Essays on feminine Titles*, 39.
- 50 The name of the father of king *Nfr-htp* I is recorded on Siheil Island, Philae road and Wadi Hammamat Stelae. Habachi, *Studies in Ancient Egypt, The Aegean and the Sudan*, figs. 3, 4, 5, 6; J. De Morgan, *et al.*, *Monuments et inscriptions de l'Égypte antique, T. I.* (Vienne, 1894), 17: 79.
- 51 A. Varille, 'Inscription concernant Amenhotep Fils de Hapu', *BdE* 65 (1969), Pl. A.
- 52 For example *ḳ Imn, ḳ mit, ḳ pr, ḳ n Nḥbt, ḳ n Hr bhdt*; cf. Urk IV, 50: 9; Jones, *An Index of Ancient Egyptian Titles*, 353: 1315; Ward, *Index*, 65, nod. 629, 30, 31, 32 respectively.
- 53 The *ḥkrt nswt wḳtt* is a high ranking title. It held by wives of the nomarchs of Upper Egypt nomes and important officials in the early sixth Dynasty. The title became frequent at the end of the Old Kingdom, both at Memphis Cemeteries and in the provinces; and became dominate in the Second Intermediate Period. Cf. M. Affara, 'A False door stela from the Old Kingdom', *GM* 193 (2003), 14, 5. For more details of the title and its translation; R. Denkhahn, 'Bemerkungen Zu Dem Title *ḥkrt nswt*', *SAK* 4 (1976), 59- 67.