TWO MIDDLE KINGDOM STELAE OF SA AMUN AND SNEFRUIPTAH IN THE GREAT EGYPTIAN MUSEUM GIZA (CGC 20188=20686).

Adel Zine Al-Abedine  
Department of Archeology  
Faculty of Arts  
University of Tanta

Nahla Fahim EL-Sayed  
PhD in Egyptology

ABSTRACT
The aim of this paper is to publish and study Two Abydos stelae preserved now in the Magazine of the Middle Kingdom in the Great Museum in Giza under the numbers (CGC 20188 and 20686) with discussion of 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 named Sa- Amun, while the second is a stela of Snefruiptah, the artistic style. The orthographic and paleographic features suggest a dating to the Late Twelfth Dynasty and early Thirteenth Dynasty, while of Snefruiptah is typical of the reign Senwosert III.

KEYWORDS
Middle Kingdom, false door stela. Sa-Amun, Snefruiptah, Senwosert III. Late Twelfth Dynasty. Early Thirteenth Dynasty.

INTRODUCTION
This paper is to publish and study funerary two stelae preserved now in the store of the Middle Kingdom in the Great Egyptian Museum in Giza, the first one is a stela in the shape of a false door of person named Sa-Amun (CGC20188), the second is a false door stela of a person named Snefruiptah(CGC20686), The genealogy of the owners of the stelae are not mentioned on these stelae, they were found at kom es-sultan in Abydos, Sohag governorate. The stelae are in good condition, The current condition of the stelae in comparison with the black and white photographs taken at the time of its discovery shows no change, the stela share shape and orthographical and paleographical features, when they are compared to each other, suggest for a single or close period, where the art of the end Twelfth Dynasty continues through the Thirteenth Dynasty. Both Lange and Schäfer transcribed the hieroglyphs of these two stelae and included their images, but they did not translate their texts, describe their scenes, nor investigate their styles or inscriptions. The aim of this paper is to translate and comment theses documents, by investigating their style, inscriptions as well as their iconographica, epigraphical features and dating criteria.
1- The False Door Stela of Sa-Amun (fig.1)

General Description

Rectangular stela in the shape of a false-door of Sa-Amun. The stela is in a good of preservation. The genealogy of the owner of the stela is not mentioned on this stela. It is made of limestone, measuring 46.1 cm in height, 6.5 cm in width and 28 cm in length. Now, it is registered under the accession numbers (CG 20188=GEM 14248=SR 3/9422). The stela was found at kom es-sultan in Abydos, Sohag governorate (fig.1). It is in good condition. The current condition of the stela in comparison with the black and white photographs taken at the time of its discovery shows no change.

Rectangular stela in the shape of a false-door, it has fine relief scenes and hieroglyphic inscriptions, both of which are executed in sunked relief. It is of a rather simple design. It is topped by the winged sun-disk. It is divided vertically by a rectangular hole/niche (32.5 cm×6.5 cm). The god Osiris is depicted in the left side, while the god Min-Hor is depicted in the right side. The lower part inscribed by four horizontal lines of hieroglyphic inscriptions down every god in every side.

Scenes and Inscriptions

I-The top of the stela: As noted above, the upper section is decorated with the winged sun-disk surrounded by two cobras around sun disk every side.

II-Scenes

In the left side of the false door stela, the god Osiris is shown as a mummiform figure, he wears the white crown of Upper Egypt, suggests an upper Egyptian origin for the god, he wears the divine beard and the wide necklace, and he holds the wide scepter in both hands.

In the right side of the false door stela, Min Hor Nekhet appears in his traditional form as a human figure standing upright and wrapped as a mummy on the base with a slanted façade represented the maat, and his erect penis member, as the usury of fertility and sexual power, his left arm is hidden in the scrolls, and his right arm, it is represented lifted to head level with his elbow and forearm forming a right angle, while the palm of his hand is open. Above the hand is a flail hanging loose, he wears the distinctive crown (a double crown of feathers), the crown is tall and double plumed with a long ribbon in the back. Behind him the vessel, perhaps, is this vessel in which the lettuce plant was placed, the symbol of the god Min or the shrine of Min.

III-Inscriptions

The main inscription on this stela contains four horizontal lines every side divided by incised horizontal lines, running right to left, the text contains on the offering formula, one of them was presented to the god Osiris, and the other is for the god Min Hor Nekhet, the text also contains the owner’s name and his title, the first text down the god Osiris, contains four horizontal line, running right to left, as follows:
1- An offering which the king gives (to) Osiris, lord of Abydos, may he give invocation offerings (consisting of) bread and bear, oxen and fowl, 2- water pouring for wenen-nefer, to the ka of the Great of the Tens of Upper Egypt, Sa Amun.

The second text down the god Min Hor Nekhet, contains four horizontal line, running right to left, as follows:

1- A boon which the king gives (to) Min Hor Nekhet, son Osiris, may he give 2- the beautiful tomb with the king for the Great of the Tens of Upper Egypt, Sa Amun.

IV-Comment on the text:

a) *htp di nsw*: Offering formula appeared since the era of the fourth dynasty, The phonetic writing of the *htp di nsw* formula on our stela confirms its reading. That form of writing was attested from the Eleventh dynasty until the Thirteenth dynasty.

b) *wsir*: This writing of the *htp di nsw* formula is the most common found on the monuments of the Middle Kingdom, Osiris name is written without a determinative. And in the late end of the Twelfth Dynasty, the name of Osiris is written using the hieroglyphic sign Q2 instead of sign Q1. This sign was first attested under Senosert III and it was in use during the Thirteenth Dynasty.

c) *Nb 3bdw*: the normal form of this title is the last form written without the determinative *niwt*, this form widely appears in the Thirteenth Dynasty on the stela of *ir-gmt.f*, stele of *snb* in the New Kingdom, sometimes it appears with more abbreviation.

d) *di.f*: There is a new element to be observed in the offering formula of the early Middle Kingdom with the introduction of *di.f*, The use of *di.f* (may he give) appeared during the
Twelfth Dynasty\textsuperscript{xxv}, the only structural difference between Old Kingdom and Middle Kingdom formulas is the additional insertion of a prospective \textit{di.f} “may he give”, introducing the following request for an invocation offering\textsuperscript{xxvi}, It is believed that \textit{prt-hrw} was introduced during the Eleventh Dynasty. However, the construction changed in the Twelfth Dynasty to \textit{di.f}.\textit{sl.}\textit{sn}\textsuperscript{brevit}.

e) \textit{khw-\textit{ipdw}}: Oxen and fowl is one of the most ubiquitous elements of the offering formula, It wrote this way on a few stelae of Twelfth Dynasty and Thirteenth Dynasty, spread the Second Intermediate Period\textsuperscript{xxvii}.

f) \textit{n-k3-n}: The occurrence of this phrase on stela is probably known from an earlier date despite claims by Bennett\textsuperscript{xxxi}, although only later in the Dynasty did it make its way to the superstructure\textsuperscript{xl}. Its occurrence on Stela is even later than the end of the Old Kingdom\textsuperscript{xli}. Bennett suggests that \textit{n k3 n} occurred since the time of “Amenemhat II”, after the alternations happened to the formula since the time of “Senusert I”\textsuperscript{xlii}. This form of writing did not occur before the Thirteenth Dynasty\textsuperscript{xliv}, All the inscriptions dating to the Thirteenth dynasty use the form \textit{n-k3-n} \textit{NN}\textsuperscript{xlv}, “to the ka of NN” to introduce the recipient\textsuperscript{xlv}. And followed \textit{n-k3-n} the name (and Titles) of the deceased to follow as well as one, or both\textsuperscript{xlvi}.

g) \textit{Wr mDw Smaw} was evidently of great importance of high-ranking status, this is evident from the title he held\textsuperscript{xlvii}, It was one of the most common regular titles of the late middle kingdom, A holder of this title was perhaps the staff of the vizier and officials in his bureau in the late middle kingdom and

h) \textit{mnw hr-nht} : appears in the offering formulas primarily in the Thirteenth Dynasty\textsuperscript{xlviii}. the appearance of this god in the offering formula seems to be synchronous with the appearance of ithyphallic Min figures on Abydene stelae\textsuperscript{xlix}. This god is attested in 10 Thirteenth Dynasty documents(docs. 109, 139, 154, 155, 162, 164, 168, 170, 191, 201)\textsuperscript{l}. Especially in Thirteenth Dynasty\textsuperscript{li}, Anyway, according to him, the monuments of the late middle kingdom attest the regular use of the title might in front of the owner’s name\textsuperscript{lii}.

V-Dating of the Stela

The offering formula permits us to propose the Late Twelfth Dynasty as a date for this stela. The absence of Osiris determinative is characteristic for the Late Twelfth Dynasty stela and later\textsuperscript{liii}, and use the sign Q2 \textsuperscript{iv} in the name of Osiris refers to the Thirteenth Dynasty, where it was used during the Thirteenth Dynasty\textsuperscript{lv}.

The grammatical structure \textit{di.f} \textit{prt-hrw} is a chronological element of the stela of the Twelfth Dynasty and later\textsuperscript{lv}. The use of the sign \textsuperscript{v} (S3) instead of the sign \textsuperscript{vi} (N35) in the formula \textit{n-k3-n}, whether wrote \textsuperscript{vii} or \textsuperscript{viii} at the end of the Middle Kingdom, in the latter half of the Twelfth Dynasty\textsuperscript{lix}, then it became used on all stelae dating from the Thirteenth Dynasty\textsuperscript{lxi}.

Depicting deities in large size on the body of the stela, such as Osiris, Min, and Hor Ra Akhty, spread in the Thirteenth Dynasty. The phrase \textit{Mnw-hr-Nht} in the offering formula outside the cultic centers of \textit{Min} is a sign of a Thirteenth Dynasty date\textsuperscript{lxii}. The shape of the stela is an important element of the history of the stela, as the rectangular stela appeared in the form an false door since the reign of the king Senwosert III and spread in the Thirteenth Dynasty\textsuperscript{lxiii}.

The representations of winged sun disk in the top of this stela indicate a post to end Twelfth Dynasty date, the winged sun disk appeared surrounded by two snakes on a small number of the
Middle Kingdom stelae, and the first appearance of the winged sun disk surrounded by two snakes was on the stela of a minister from the end of reign of the king senwosert I, then it appeared to be used by the public as a decorative element at the top of the stela since the end Twelfth Dynasty and later. One of the important elements in the history of this stela is the title Wr mdw Snfr was one of the most common regular titles of the Late Middle Kingdom, and continued in the Thirteenth Dynasty.

According to the abovementioned suggestions, this false-door stela could be dated back to the Late Twelfth Dynasty Early and Thirteenth Dynasty.

2- The False Door Stela of Snefruipah (fig.2)

Description and texts

Rectangular stela in the shape of a false-door of Snefruipah, The stela is in a good of preservation, The genealogy of the owner of the stela is not mentioned on this stela. It is made of limestone, measuring 47.5cm in height, 9.5cm in width and 25.5 in length, Now, it is registered under the accession numbers (CG 20686=JE 18525=GEM 4109=SR 3/10395). The stela was found in Abydos, Sohag governorate (fig.2). It is in good condition, the current condition of the stela in comparison with the black and white photographs taken at the time of its discovery shows no change, Imitating a false door, this stela designed like a façade of a temple, is framed by a cavetto cornice at the top and torus moulding on both sides. According to Pflüger, this type first appeared during the reign of the king Amenemhat. The stela is divided into three sections: the first consists of a cavetto cornice; the second is occupied by the main texts of the stela and udjat-eyes surrounds the sign of Sn, the third includes the decoration of incomes and exits.

I- At the top of the stela is decorated with ancient Egyptian cavetto cornice, and of it there is a horizontal line of hieroglyphic inscriptions written from right to left, line reads :

\[ \text{nh hr ntr hprw nhbt w} \text{d} \text{t nrtwt wsi} \text{r wnn nfr mry} \]

Live Horus, god shape, nhbt wdst goddess, Osiris wen nefer beloved.

II- the second section (body of the stela), it is rectangular in shape, it is divided vertically by a rectangular hole, and begins with a horizontal hieroglyphic line, and line reads:

\[ \text{h} \text{3t-sp 15 hr hm n nfr nb t3wy nb irt nsw-bitt h} \text{f k} \text{3w r}^{\text{f}} \]

Year 15 under majesty the good god, lord of the two lands, lord of offering, king of upper and lower Egypt h f k3w r f.

Below this line, there are udjat-eyes”wdb” are incised which gaze at the observer. They symbolize the connection between the deceased and our world. A sign of round cartouch
shen"Sn is placed between the two eyes to confirm the protection, besides the udjat-eyes from the north side, there are two hieroglyphic signs above each other ḫ nb Ḧnḫ.

In the left side of this section, there are the inscription of three vertical hieroglyphic lines running from right to left, text reads:

\[
\begin{align*}
1 & \text{- } hr \ ntr \ hprw \ wsir \ ħnty \ imntyw \ red \ mry \ Ḧnḫ \\
2 & \text{- } im3ḥy \ hrwpw \ ħr \ -ib \ 3bdw \ prt-hrw \ t \ Ḧnkt \\
3 & \text{- } n-k3-n \ snfr.wi-\text{pth}
\end{align*}
\]

Horus ntr hprw, Osiris foremost of the westerners beloved given life, the venerated before Wepwawet guest Abydos, invocation offering (consisting of) bread and bear, to the ka of Snefruiptah.

In the right side of this section, there are the inscription of three vertical hieroglyphic lines running from left to right, text reads:

\[
\begin{align*}
Nsw-bity \ h^c-k3w-r^c \ s3-r^c \ sn-wsr \ Ḧnḫ \ w3s \ dd \ mi \ r^c \\
im3ḥy \ hr \ gb \ r-p^t \ ntrw \ wn.f \ wn \ hr \ n \ im3ḥy \ snfr.wi-\text{pth}
\end{align*}
\]

king of upper and lower Egypt h^c-k3w-r^c son of Re Snwosert given life dominion and stable like Re, the venerated before Geb, the noble, shining of gods to the venerated Snefruiptah.

**III**- The Third section includes the decoration of incomes and exits. On the left at the beginning of the third section, there is a horizontal hieroglyphic line, running from right to left, line reads:

\[
\begin{align*}
im3ḥ(y) \ hr \ wsir \ ħnty \ imntyw \ nb \ 3bdw \ prt-hrw \ k3w \ 3pdw \ ssnh\t
\end{align*}
\]

The venerated before Osiris foremost of the westerners, lord of Abydos, invocation offerings (consisting of) bread and bear, cattle and fowl, alabaster and clothing.
Below this, there are number of texts horizontal hieroglyphic lines running from right to left, begins on the right, text read:

\textit{htp-di-nsw pth $\$ps$
\text{An offering which the king gives (to) ptah noble.  

$im3h(y)\ snfr.wi-pth^{\text{\text{lbv}}}$ $\$ps$
\text{The venerated Snefruiptah noble.  

$htp-di-nsw\ wsir\ n\ gb.w^{\text{\text{lxxv}}}$ ...$\text{An offering which the king gives (to) Osiris for Gebw.  

$htp-di-nsw\ min\ n\ snfr.wi-$ $htp^{\text{\text{lxxvii}}}$ $\text{An offering which the king gives (to) for Snefruiptah.  

$im3h(y)\ (h)r\ gb\ snfr.wi\ pth$
\text{the venerated before Geb Snefruiptah.  

$htp-di-nsw\ n\text{\text{`sm}}\ snfr.wi-$ $htp$
\text{An offering which the king gives (to) sacred barque of Osiris}\text{\text{lxxviii}}\text{ for Snefruiptah.  

$htp-di-nsw\ wp-w3wt\ n\ snfr.wi-$ $htp^{\text{\text{lxxix}}}$ $\text{An offering which the king gives (to) wepwawet for Snefruiptah.  

$snfr.wi-pth\ $ $\$ps$
\text{Snefruiptah noble.}  


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**IV-Dating of the Stela**

Date of The Stela back to the fifteenth year of the reign of king Senwosert III, Twelfth Dynasty. found three titles on the stela belonging to king Senwosert III; title Hory “ntr hprw”, title nsw bity “lф k3w rф” and title s3-rф “sn-wsrt”.

The stela included a number of features that were widespread in this period. The shape of the stela is an important element for this period, as the rectangular stelae with cornice and rounded sides in the form an false door appeared since the reign of the king Senwosert III. A sign śn appeared surrounded by two eyes wd3t at the tops of the stelae since the reign of the king Senwosert III. The order of the offering formula htp-di-nsw with the sign of htp in the middle between nsw and di, and the arrangement of htp-di-nsw with the  symbol centered above the htp sign after the nsw sign was common in the Twelfth Dynasty. The writing of the name of the god Osiris without a determinative commonly occurs during the reign of Amenemhat III and lasted through the twelfth dynasty. The abbreviated writing of the sign jm3h placed above the vertical stroke is typical of the Middle Kingdom. The title nb 3bdw with this form widely appears in the Twelfth Dynasty. The phrase kzw-3pdw wrote this way during the Twelfth Dynasty.
(fig. 1)

(CG20188-GEM 14248-SR 3/9422)
(fig. 2)

(CG 20686=JE 18525=GEM 4109=SR 3/10395).
The cobra was associated with the sun disk and was its protector since the early age, and it kept the path of the sun, but it became a miniature model that is suspended in the sun disk, see Westendorf, W., Der Ring um die Sonnenscheibe, GM 211(2006),115-116.

The oldest mention of Osiris is in the Pyramid Texts as the king united with Osiris in the netherworld see Sethe, K., Altägyptische Pyramiden Text, 2 Bde, Leipzig, (1908), 214 (a-c); Osiris took the role of the formerly god of the dead (*hnty innt*), the god of the netherworld who appeared in the presynaptic period as a couching jackal protecting Abydos necropolis see Saied, M., Götterglauben und Gottheiten in der Vorgeschichte und Frühzeit Ägyptens, Diplomarbeit, Kairo- Uni, (1997), 6-7; LGG II, 532:656.

The cow was associated with the sun disk and was its protector since the early age, and it kept the path of the sun, but it became a miniature model that is suspended in the sun disk, see Westendorf, W., Der Ring um die Sonnenscheibe, GM 211(2006),115-116.

The oldest mention of Osiris is in the Pyramid Texts as the king united with Osiris in the netherworld see Sethe, K., Altägyptische Pyramiden Text, 2 Bde, Leipzig, (1908), 214 (a-c); Osiris took the role of the formerly god of the dead (*hnty innt*), the god of the netherworld who appeared in the presynaptic period as a couching jackal protecting Abydos necropolis see Saied, M., Götterglauben und Gottheiten in der Vorgeschichte und Frühzeit Ägyptens, Diplomarbeit, Kairo- Uni, (1997), 6-7; LGG II, 532:656.


Concerning the iconographic relation between Min and the flail, it can be said that the flail was a symbol of force and authority, whereas, the flail of Min-Horus in combination with his phallus produces an element of protection and a symbol of his authority against the enemies of the god, see Lichtheim, M., Ancient Egyptian Literature I,(Berkeley 1975),204; It can also be considered the flail as a symbol of fecundity, see Mace, A.C., & Winlock, H., The tomb of Senebtisi at lisht, Metropolitan Museum of Art Egyptian Expedition,(New York 1916),97;Sourdive,C.,La main dans l’Egypte Pharaonique. Recherches de morphologie structural sur les objets égyptiens comportant une main,(Berne 1984),586.

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Barta,W.,Aufbau und Bedeutung der altägyptischen Opferformel,ÄF24,(Glückstadt 1968),56;Lapp,G.,Opferformel, Die Opferformel des Alten Reiches ,21(1986),§§155-159,91-110; wrote in different forms and know since the old kingdom,see Gardiner,A.,Egyptian Grammar,Excursus B,172 ;Barta,W.,Aufbau und Bedeutung der altägyptischen Opferformel,39.

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Satzinger, H., Beobachtungen zur Opferformel: Theorie and Praxis in: LingAeg 5(1997),177-188;Franke,D.,The Middle Kingdom Offering Formulas: Achallenge, in:JEA 89(2003), 45- 50; Offering Formula appeared since the fourth dynasty see Müller, H. W., Die Totendensteine des Mittleren Reichs ,ihr Genesis, ihre Darstellungen und ihre composition,185; Translations of this formula have varied, “the king is satisfied and granted” or “A gift offered...
by the king and the god” so in the old kingdom see Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, 261-270; and in the middle kingdom, the concept changed to become “A gift that the king can give to the god then the god gives it to the deceased” see Gardiner, A., Egyptian Grammar. Excursus B, 170-173; Leprohon, J., “The offering formula in the first Intermediate Period” JEA 76 (1990), 163-164; Lapp, G., Die Opferformel des Alten Reiches, §§ 50-52, 32-33.

xiv His sequence of epithets (wsir nb δdw ntr/* nb ḭḏw) is the most frequent on the Abydos stelae see Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, 56; For the range and frequency of the sequences of epithets on Abydos stelae see Spiegel, J., Die Götter von Abydos (GOF IV Reiche Agypten7; Wiesbaden 1973), 173-176.

xv Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, 46ff, For the appearance of df after the htp-di-nsw formula as an dating cariteria see Obsomer, C., df.f prt hrw et la filiation ms(t).n/ir(t).n comme critères de datation dans les texts du moyen Empire dans, in: Ch. Cannuyer/ J.M.Kruchten (eds), Individu, société et spiritualité dans l’Égypte pharaonique et copte : Mélanges égyptologiques offerts au professeur Aristide Théodorides, (Adh/Bruxelles/Mons 1993), 163-201; satzinger, H., Beobachtungen zur Opferformel: 177-188cf.

xxii Franke has noted that on several Secondary Intermediate Period stelae an additional di,dd was added, spelled  nswFormula in the Middle Kingdom, in: JEA 27(1941),77ff; Franke, D., The Good Shepherd Antef (Stela BM EA 1628), in: JEA 93(2007),170-171.

xvi and wrote ḥtp-di-nsw since the age of the Fourteenth Dynasty until the age of the Eighteenth Dynasty and beyond see Smither, P.C., The Writing of ḥtp-di-i-nsw in The Middle and New Kingdom JEA 25, No.1 (1939), 34-37; Bennett, C. J., Growth of htp-di-nsw Formula in the Middle Kingdom, in: JEA 27(1941),77ff; Franke, D., The Good Shepherd Antef (Stela BM EA 1628). 39f.

xxvii Bennett, C. J., Growth of htp-di-nsw Formula in the Middle Kingdom,27-8.


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xxx Ilīn-Tomich, A., From Workshop to Sanctuary the Production of Late Middle Kingdom Memorial Stela (London 2017), 9; Amgad, J., An Unpublished Stela of Nedjesankh/Iew and His Family (CG 20394/JE 15107), J.ARCE 55(2019),81.


xxxv Orel, S., Two Unpublished Stelae from Beni Hasan”, in: JEA 81,(1995), 218; Bright, D., Dating Funerary Stelae of the Twelfth Dynasty,(Macquarie University 2005), 27.

xxxvi Franke, D., The Middle Kingdom Offering Formulas - A Challenge, 46; Obsomer, C., df.f prt-hrw et la filiation ms(t).n/ir(t).n comme critères de datation dans les textes du moyen Empire, 192-196.


There are several examples on the Thirteenth Dynasty stela mentioned the phrase \( n \ k \ n \) typically see Cf. Stelae BM EA 215, EA 238, EA 252; Cairo CG 20089. Lapp,G.,Eine spezielle Opferformel des Mittleren Reiches,182.

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Franke, D.,The Middle Kingdom Offering Formulas,39-40;Smither,P.C.,The Writing of htp-di-nsw in The Middle and New Kingdom,34-37; Bennett, C. J., Growth of htp-di-nsw Formula in the Middle Kingdom,77-78.

Ilin-Tomich, A., From Workshop to Sanctuary, 9; Amgad, J., An Unpublished Stela of Nedjesankh/Iew and His Family (CG 20394/JE 15107),81.

Obsomer, C.,\( \text{dt f rt hrw} \) et la filiation ms(t).n/ir(t).n comme critères de datation dans les texts,198.

Pflüger, K., The Private Funerary stelae of the Middle Kingdom and their importance for the study of Ancient Egyptian History,133;EL-Sayed, M.,Late Middle Kingdom stelae from Assiut, in: H. W. Fischer-Elfert & R. B. (eds.)Parkinson,Studies on the Middle Kingdom in Memory of D.Franke, PHILIPPICA 41 , (Wiesbaden 2013),161-199; it sometimes replaces the sign [S3] instead of the sign "" (N35) from the Twelfth Dynasty and recurrently at the end of the Middle Kingdom, see Obsomer,C.,Égyptien Hiéroglyphique. Grammaire pratique du Moyen égyptien,Clélangues et Cultures anciennes 11(2009),239.


Helck, W., Zur Verwaltung des Mittleren und Neuen Reiches, PÄ3 (1958), 51ff; Grajetzki, W.,Die höchsten Beamten der ägyptischen Zentralverwaltung zur Zeit des Mittleren Reiches,Schriften zur Ägyptologie A2(2000), 39ff; Quirke,S.,Titles and Bureaux of Egypt,87.


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The Hory of king Senwosert III.

The title of the god Osiris, see LGG II, 528-534.

Title of the coronation of king Senwosert III.

Goodwin, C. W., "On the Symbolic Eye Uta", ZÄS 10 (Berlin1872), 124; Wilkinson,R.,Reading Egyptian Art, (London1992), 43; Two udjat eyes appeared since the Old Kingdom on the fake doors, during the Middle Kingdom, It appeared on coffins see Stadlmann, R., " Places ", in: OEAE, III (Oxford 2001),15; Moret, A., "Serdab et Maison du Ka " ZÄS 52 (Berlin1914), 89; Hart, G., A Dictionary of Egyptian Gods and Goddesses, (London 1986), 73; in order for the deceased to fulfill his wish by seeing the light of day see Tawfik, S. , A w\( \text{d} \) Priest Stela from Heliopolis", GM 29 (1978),133, while the udjat eyes appeared on stelae since the Twelfth Dynasty, for protection and ward off evil, bring good luck, care and health, and the deceased can look at those who offer him offerings, Two eyes symbolizing the entombed deceased who, through it, can always have a connection with our world see Tawfik, S. , A w\( \text{d} \) Priest Stela from Heliopolis,133; Radwan, A., The Stela louvre C211,107 in the New Kingdom, the two udjat eyes is depicted, and two wings are added to it, which fly behind the king and the gods, try to cast protection shadows on them see Wilkinson, R., Reading Egyptian,43; and in the Late period, two udjat eyes fell depicted at the top of the stela, and the winged sun disk became the predominance of the top decoration, which became more
widespread until the Ptolemaic period see Höflzl, R., "Round-Topped Stelae from the Middle Kingdom to the Late Period", 287.

Höflzl, R., Die Giebelfelddekoration von stelen des mittleren Reiches, 111. cf, also Fischer, H. G., Archaeological Aspects of Epigraphy and palaeography, in: Caminos, R. A. & Fischer, H. G., (eds), Ancient Egyptian Epigraphy and palaeography, (New York 1976), 46-47: A sign appeared *st* surrounded by two eyes *wḥḥt* at the tops of the stelae since the end of the Twelfth Dynasty see Robins, G., The Art of Ancient Egypt, (London 1997), 204; symbolize the sign *st* to life, resurrection, renewal and protection, it is a symbol of the universe as it consists of the sun disk representing the world of the sky and the base that represents the earth and the underworld, therefore, the *st* sign was depicted on the stelae to ensure the deceased was supplied with offerings in the other world see Höflzl, R., "Round-Topped Stelae from the Middle Kingdom to the Late Period", 287.

This word appeared with different forms as $\text{r}, \text{ḥ}, \text{ḥḥ, ḥḥḥ, ḥḥḥḥ, ḥḥḥḥḥ, ḥḥḥḥḥḥ, ḥḥḥḥḥḥḥ}$.

see: LDD, V. 783, the common form during the Thirteenth Dynasty is $\text{ḥḥḥḥḥḥḥ}$, $\text{ḥḥḥḥḥḥḥḥ}$, $\text{ḥḥḥḥḥḥḥḥḥ}$, $\text{ḥḥḥḥḥḥḥḥḥḥ}$, see: Hein, I & Satzinger, H., Stelen des Mittleren Riches 1. Einschließlich Der 1 und II. Ztischenzeit, Mainz, (1989).

A resident guest in another temple see Badawi, A. & Kess, H., Hand Woerterbuch, (Kairo, Staatsdruckerei 1958), 163.

Ranke, H., Die Ägyptischen Personennamen, 1, 135(16).

was a funerary deity for Wpwawt, see Eissa, A., Untersuchungen zum Gott Upuauit bis zum Ende des Neuen Reiches, unpublished PhD, (Cairo Uni 1989), passim; and one of the earliest gods worshipped at Abydos. Starting with the 12th dynasty, he became the main deity of Abydos and gained, the epithets "Lord of Abydos" and "Lord of the Necropolis" see Morenz, S., Egyptian Religion, translated by A. E. Kemp, (Cornell University press 1992), 173;


The artist made a mistake here and wrote a sign-*nh* before sign-*dḥ*.

The artist made a mistake and made a sign-*nfr* before sign-*s*.

Another form of writing the name see Ranke, H., Die Ägyptischen Personennamen, 1, 135(16).

Another form of writing the name see Ranke, H., Die Ägyptischen Personennamen, 1, 135(16).

This word appeared in the Middle Kingdom see Wb II, 339.

Another form of writing the name see Ranke, H., Die Ägyptischen Personennamen, 1, 135(16).

This name was not mentioned by Ranke, H., Die Ägyptischen Personennamen, I.

CG20014, CG20231, CG20393, CG20435, CG20528, CG20686, CG20715.

Evers, H. G, Staat aus dem Stein, II, (Munich 1929), 566.

Franke, D., The Middle Kingdom Offering Formulas, 39-40; P. C. Smither, The Writing of *ḥtp-di-nsw* in the Middle and New Kingdoms, 34-37; C. J. Bennett, "Growth of the Ḥtp-di-nsw Formula in the Middle Kingdom", 77-78.


Bennett, C. J. C., Growth of the Ḥtp-di-Nsw Formula in the Middle Kingdom", 78.

Urk. VII, 8, 6, 18; 9, 2; 11, 11; 20, 7; 21, 15; 22, 13, 20; 23, 15; 24, 7; 28, 8; 19; 32, 4; 33, 4; 34, 7; 35, 15.

Selim, S., The Stela of *hr-wḏḥw* in the Cairo Museum (JE 41332), 254.