

**Bulletin of the
Center of Papyrological Studies
(BCPS)**

**VOLUME XXXVIII
2021**

ISSN: 1110-2055

Online ISSN: 2636-3186

Issued by

Center for Papyrological Studies and Inscriptions.

Ain Shams University, Cairo, Egypt. Postal code 11566.

The Offering Table of Hwꜣ ٣ 𓂏𓂐𓂑𓂒 from the Twelfth Dynasty
(RC-2990)

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Abstract: The current paper is concerned with the study and publication of an unpublished offering table (RC-2990) in the Egyptian Museum Rosicrucian in San José, California, USA. The present article analyses offering table (RC-2990) dated to the Middle Kingdom, specifically the first half of the 12th Dynasty. Unfortunately nothing is known about its provenance, but according to the museum files RC 2990 was purchased from Sotheby's New York on November 29, 1989, Lot 144A, and Sale 5940. Yet its provenance is unknown, This article will discuss describing the scene, and translating the accompanied texts. The commentary will consider the names and titles of the deceased.

Keywords: Offering table, offering formula, Twelfth Dynasty, the soul, bread, offering basins, offering rituals, bull's leg *hꜣš*.

مائدة قرابين Hwꜣ-٣ 𓂏𓂐𓂑𓂒 من الأسرة الثانية عشرة (RC-2990)

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المخلص: يتناول البحث دراسة ونشر لمائدة قرابين غير منشورة رقم (RC-2990) بالمتحف المصري روزيكروسيان في سان خوسيه بولاية كاليفورنيا الأمريكية، والتي يمكن تأريخها إلى عصر الدولة الوسطى، وتحديدًا النصف الأول من الأسرة الثانية عشرة. مصدر هذه المائدة غير معروف، ووفقًا لسجلات المتحف تم شراؤها في ٢٩ نوفمبر ١٩٨٩، ويقدم البحث دراسة تحليلية للنصوص المُسجَّلة على المائدة، والتعليق عليها من الناحيتين الفنية واللغوية، وسيأخذ التعليق في الاعتبار أسماء وألقاب المتوفى، ووصف العناصر المُصوَّرة عليها مع تناول البعد الديني لهذه العناصر.

الكلمات الدالة: مائدة قرابين، صيغة التقديم، العالم الآخر، الروح، الأسرة ١٢، أحواض القرابين، طقوس

التقدمة، فخذ الثور *hꜣš*

1. Introduction:



Offering tables were important items of funerary equipment throughout ancient Egyptian history, and usually been found inside burial chambers.¹ In the ancient Egyptian language a number of words are used to designate them, the most common being: *htp*, which appears in the texts of the Old Kingdom², and the purpose of the offering tables was to supply the deceased with offerings necessary for him in the other world, which means the return of life to him³ as a personification of the God Atom, the creator of the universe and the donor of the ways of life⁴.

The idea of making offerings goes back to prehistoric period⁵, and the offering table is depicted in the early Dynasty. Period in the decorations of tombs and in the temples, as they were depicted on the Stelae⁶, offering tables were used from the first Dynasty or before⁷, to guarantee the safety of the soul of the deceased in the afterlife through various types of offerings depicted on their surface.

This research aims to study and publish the offering table (RC- 2990)⁸ in the Egyptian Museum Rosicrucian, California, USA (**Fig.1**)⁹. The research presents an analytical study with the texts recorded on the table and comments on it from an artistic and linguistic point of view, describing the scene, and translating the accompanied texts. The commentary will consider the names and titles of the deceased.

2. Description:

| | | | |
|-------------------------------|--|-------------------------------------|--------------|
| Catalog Number | RC- 2990 | No. of the table in the hall | 144 a |
| Place of reservation | Egyptian museum Rosicrucian | Selling reg. No. | 5940 |
| Purchasing date | 29 th Nov. 1989 | Text | exist |
| Material | Limestone | Text condition | good |
| Dimension Details | 33 × 39.7 × 4.5 cm | Colour | Brown/ Beige |
| Art of inscriptions | Offerings: high relief. | Text | hieroglyphs |
| | Text: sunken. | | |
| Date | Middle Kingdom, 12 th Dynasty | Provenance | unknown |
| Text writing direction | horizontal/ vertical lines | Owner of the table | <i>Hwy 3</i> |

The offering table is a square stone piece made of limestone (**Fig.2**) with dimensions of 33× 39.7× 4.5 cm. On the top of the table is an inscription depicting a conical bread loaf  (*šns*) on a roll of papyrus in the form of  (*htp*) sign in hieroglyphics

¹ Bolshakov Andrey, *Offering tables*, Oxford Encyclopedia of Ancient Egypt II, (Oxford University press, 2001): 572.

² Wb III, 183

³ Maha Mostafa, *Untersuchungen zu Opfertafeln im Alten Reich*, (Gerstenberg, January 1, 1982): 151-170.

⁴ Aylward Blackman, "The King of Egypt's Grace before Meat", *JEA* 31, (1945): 57-73.



⁵ *LÄ* IV, 583.


⁶ Jacques Vandier, *Manuel d'archéologie égyptienne I*, (Paris 1952): 772-774.

⁷ Erik Hornung, *the Quest for Immortality: Treasures of Ancient Egypt*, (2002): Cat. 56.

⁸ The publication was based on the approval of Mrs. Dr. "Julie Scott" (G. M. of the Egyptian Museum, Rosicrucian) on 17/ 7/ 2020.

⁹ This museum is located in the city of San José, California, and this material was purchased from an auction room in New York on the 29th Nov. 1989 and its number in the room was (144a), and it was sold under the reg. number 5940.

with two vessels  (*hsy*) in high relief, beside each of them a round bread loaf  (*psn*).


The bull's leg  (*hps*) appears in a high relief, and the four sides of the table are rounded by a frame of sunken hieroglyphics, the table is polished and the inscription is good, the base is well-finished, and it is almost intact. Nevertheless, there are some slight scratches on the edges of the table on the four sides. There is damage to the lower left corner surface and erosion on the left side of the table, which didn't significantly affect the legibility of the inscriptions, and the part of the drain of the table is missing.

In the upper part of the table there is a recessed carving representing two deep rectangular purification basins, and approximately in the same size, and the edge of each basin is graded into several levels, wide from the top and narrow as it descends, and these edges may symbolically represent edges in a lake when the water gets trapped or reduced¹⁰.

The function of these basins was to receive the liquid offerings of water, beer and wine, symbolizing the sacred lake of the temple¹¹, and the eternal ocean (Nun)¹², which symbolically turns into a large lake, in which the deceased makes his trips to the other world as he did during his lifetime¹³, that means, it is a sacred lake for the sun God who will be reborn and give the deceased himself a new birth in the afterlife¹⁴, besides, the practical function of these basins is to preserve the liquid offerings performed by the rituals at the table¹⁵.

3. The Offerings:

Six offering items in raised relief are arranged on the offering table as follows:

- (a) **Conical bread**  (*šns*)¹⁶: Bread was a main element in the ancient Egyptian daily life¹⁷, and their religious beliefs and other rituals¹⁸, The lists of offerings are hardly devoid of both bread which has a symbolic significance associated with the continuity of life in the other world¹⁹, it also includes protecting the deceased from

¹⁰ Kuentz Charles, "Bassins et tables d'offrandes [avec 2 planches]", *BIFAO* 81.1 (1981): 247.

¹¹ Aisha Abdalaal, "A Late Middle Kingdom Offering Table Cairo Temp, No.25.10.17.1", *MDAIK* 62, (2006): 1-7.

¹² Aylward Blackman, "Some notes on the ancient Egyptian practice of Washing the Dead", *JEA* 5, (1918): 117-124.

¹³ George Fischer, "An invocatory Offering basin of the Old Kingdom", *MDAIK* 47, (1991): 128-129.

¹⁴ Ali Radwan, *The Nun basin of Renpetnefert*, Egypt and Beyond Essays Presented to Leonard H. Lesko upon his Retirement from the Wilbour Chair of Egyptology at Brown University June 2005 Edited by Stephen E. Thompson and Peter Der Manuelian Department of Egyptology and Ancient Western Asian Studies Brown University, (2008): 280; Ali Radwan, "The 'nh-Vessel and its Ritual Function", *BdE* XCVII/2, (1985): 211-217.

¹⁵ Abdalaal, A Late Middle Kingdom Offering Table, 3.

¹⁶ *Wb*, IV, 516, 4-12.

¹⁷ *LÄ* I, 1975, 871.

¹⁸ Samuel Delwen, "Bread making and social interactions at the Amarna workmens village Egypt", *World Archaeology*, vol 31 (1999):121-144.



¹⁹ Iman Al-Mahdi, *Bread in ancient Egypt until the end of the New Kingdom*, Master Thesis, (Faculty of Archeology - Cairo University, 1990): 194-196. (in Arabic)



being forced by the absence of bread on his offering table to eat his own filth, which is a sinister fate for the deceased²⁰.

Various kinds of bread were found, which were used for temple offering tables²¹, and presenting bread as an offering was playing a major role in funeral rituals, not only in the inscriptions of the stelae and offering tables, but also in the temples, and there are inscriptions depicting the king offering conical bread loaves to the deities²².

The conical shape of the bread loaf appeared on the sign of "*htp*", and this type of bread was mentioned in the offering lists during the Old Kingdom²³ and Middle Kingdom²⁴, and the depiction of the conical bread on the offering table on the "*htp*" sign symbolizes the eternal hill, as it symbolizes the first emergence and it is therefore a symbol of resurrection²⁵.

This kind of bread is always offered to Gods in order to be pleased and to avoid their anger²⁶, as many scenes pictured in the temple of Dendera showing this kind of bread²⁷.

(b) **Round bread**   (*psn*)²⁸: Two loaves of round bread are depicted on the offering table, this bread is prepared from barley, this kind of bread was mentioned since the Old Kingdom in the offering lists during the 5th and 6th Dynasties²⁹. This type of bread was used on a large scale and was recorded on the offering lists during the Middle Kingdom³⁰, and it was decorated with small circles or points.³¹

(c) **The two vessels**   (*hsy*)³²: The vessel (*hs*) appeared since the predynastic period³³, as a funerary object of the deceased in the tombs during the Old

²⁰ Khaled Al-Tali, "The Most Important Offering Tables in the Al-Sowah Area at Hareyat Razana Museum", *Journal of the General Union of Arab Archaeologists* 3, (2002): 40 (in Arabic)

²¹ Delwen, *Bread making*, 125.

²² Abdalaal, *A Late Middle Kingdom Offering Table*, 5.

²³ Hermann Junker, *Giza, IV, Bericht über die von der Akademie der Wissenschaften in Wien auf gemeinsame Kosten mit Dr. Wilhelm Pelizaeus unternommenen Grabungen auf dem Friedhof des Alten Reiches bei den Pyramiden von Giza. Die Mastabas des "K3jm'nh" (Kai-em-anch), Wien; (Leipzig: Hölder-Pichler-Tempsky A. G., 1940):147.*

²⁴ Al-Mahdi, *Bread in ancient Egypt*, 28.

²⁵ Barta Winfried, "Untersuchungen zur Göttlichkeit des regierenden Königs Ritus und Sakralkönigtum in Altägypten nach Zeugnissen der Frühzeit und des Alten Reiches", *MÄS* 32, (1975): 116-121.

²⁶ Hanan Muharram, *ht - WBt - ht - Thj (K) Hall and Two Halls in southern crypt (1) ht- WBt (D) and ht - Thj (E) in dendera temple: A cultural philological study*, Ph.D., (Faculty of Archeology - Cairo University, 2002): 160. (in Arabic)

²⁷ Rehab Elsharnouby, "Unpublished Funerary Stela from the Egyptian Museum in Cairo (CG34131)", *Minia Journal of Tourism and Hospitality Research* Vol. (6), No. (2/2), December, Faculty of Tourism and Hotels, Minia University, (2018): 12.

²⁸ *Wb*, I, 549, 18 20.

²⁹ Thomas James, *the Mastaba of Khentika, Called Ikhekhi*, Egypt Exploration Society, 1 Dec. (1953): 62, pl. 36.


³⁰ Jean-Jacques Clère, "La stèle d'un commissaire de police (*mr-šnt*) de la première période intermédiaire", *RdE* 7 (1950): 26.

³¹ Al-Mahdi, *Bread in ancient Egypt*, 78-87.

³² *Wb*, III, 154, 1 3. for more informations about this vessel and its material and its depiction on the stelae See: Radwan, *The 'nh-Vessel*, 212-213; Peter Lacovara, *Vessels*, in D. Redford (ed.), the Oxford Encyclopedia of Ancient Egypt, III (Cairo and New York, 2001): 481; Donald Spanel, *Palaeographic and Epigraphic Distinction between Texts of the So-called First Intermediate Period and the Early Twelfth Dynasyt*, in P. Der Manuelian (ed.), *Studies in the Honor of William Kelly Simpson*, II, (Boston, 1996):774; Faulkner Raymond, "the Stela of Rudj'ahau", *JEA* 37 (1951): 47-52, pl. VII.

³³ Radwan, *The 'nh-Vessel*, 212-213

Kingdom³⁴, and appeared as a hieroglyphic sign in the Pyramid Texts³⁵, and also represents the sacred vessel of the God Amun³⁶, and cold water was placed inside it for the purpose of purification³⁷, and the function of placing this vessel on the offering tables was to purify the offerings on which water has been spilled in front of the deceased.

- (d) **The bull's leg**  (*hps*)³⁸: The bull's leg offering refers to what Horus had done by cutting the leg of the bull, in which the God Seth was represented, in order to prevent his evil³⁹, and this progress dates back to the Old Kingdom⁴⁰, and it appeared on the walls of tombs and temples, stelae and offering tables⁴¹, as it was also mentioned in the Pyramid Texts⁴². The depiction of the bull's leg on the offering table is considered as an important source of food for the (*k3*) of the deceased with other kinds of offerings, which helps for the revival of the deceased, and to transmit the strength back for his mummy by granting him with the magical power through this vibrant member, as this part of the bull represents his strength, so this power is transferred from the bull to the deceased, to whom the offering was given, and then his mummy can move again in the other world⁴³. The bull's leg (*hps*) is associated with the ritual of "opening of the mouth" and it is a determinative to the word (*mshtyw*), which is one of the tools for "opening of the mouth" ritual⁴⁴. The leg of the bull, after separating it from the body of the bull, was also brought closer to the mouth of the mummy, giving it life and strength. The ancient Egyptian linked the formal features of the leg of the bull with the group of stars known as the "Big Bear", which symbolize (according to Roth) the resting place of the good spirits of the deceased, and which give the deceased the ability to be reborn, and thus achieve immortality and eternity, i.e. the eternity of these stars⁴⁵.

³⁴ Hanan Rabie, *The ritual of pouring water in Egypt and ancient Iraq, a comparative analytical study*, Master Thesis, (Faculty of Archeology - Cairo University, 2007): 71. (in Arabic)

³⁵ Elsharnouby, *Unpublished Funerary Stela*, 13.

³⁶ Elsharnouby, *Unpublished Funerary Stela*, 13.

³⁷ Gerald Wainwright, "A Subsidiary Burial in Ḥap-zefi's Tomb at Assiut", *ASAE* 26, (1926):160-166.

³⁸ *Wb*, III, 268, 310, 269, 1 19.

³⁹ Herman Te Velde, *Seth, God of Confusion: A Study of His Role in Egyptian Mythology and Religion*, (Brill Archive, 1967): 84-86.

⁴⁰ Hassan Selim, *Excavations at Giza*, IV, 1932-1933, (Cairo: Government Press, 1943): fig. 122.

⁴¹ Ayman Waziry, *Concept and Manifestations of Immortality in Ancient Egypt*, "A Civilized Linguistic Study", Ph.D., (Faculty of Archeology - Cairo University, 2009): 54-56. (in Arabic); See also: Davies Norman de Garis, *The Mastaba of Ptahhetep and Akhetetep at Saqqareh*, (London, 1900): pl. XXVI.

⁴² *Pyr.* 61; Faulkner Raymond, *The Ancient Egyptian pyramid texts*, (Oxford: Clarendon Press, 1969): § 42 c, 4.

⁴³ Weigall Arthur, "an Ancient Egyptian Funeral Ceremony", *JEA* 2, (1915): 10-12; Andrew Gordon "The *k3* as an Animating Force", *JARCE* 33, (1996): 34. ; Carol Andrews, *Egyptian Mummies*, (London: The British Museum Press, 1998): 73.

⁴⁴ Ann Macy Roth, "the *psš-kf* and the 'Opening of the Mouth' Ceremony: A Ritual of Birth and Rebirth", *JEA* 78 (1992): 113-147.

⁴⁵ Ann Macy Roth, "Fingers, Stars, and the 'Opening of the Mouth': The Nature and Function of the *ntrwj*-Blades", *JEA* 79 (1993): 70, fig. 10.

4. Transcription:






5. Transliteration and Translation:

- [1] *hṯp -di-nsw*^(a) *Inpw*^(b) *tpy ḏw.f*^(c) *imy wt*^(d) *nb t3 ḏsr*^(e)
 [2] *di.f mw*^(f) *hnk(t)*^(g) *sntr*^(h) *n k3 n*⁽ⁱ⁾ *im3h*^(j)
 [3] *Hwꜣ* 3^(k) *m3ꜥ hrw*^(l)
 [4] *in s3.f hm ntr 3 S-sj m3ꜥ hrw sꜥnh*
 [5] *rn.f tp t3.*

“[1] A boon which the king gives for Anubis, who is upon his mountain, and who is in the place of embalming, the master of the cemetery (literally: the sacred land), [2] (hopefully) that he offers water, beer and incense for the (*k3*) of the honored [3] *Hwꜣ* 3 "justified" [4] by his son, the High Priest, *S-sj*, "justified" [5] Whose name revives on earth.”

6. Comment:

(a) *hṯp -di-nsw*⁴⁶: The offering formula means: A boon which the king⁴⁷ gives to the God, then the God in turn gives it to the (Ka) of the deceased⁴⁸, and it gives the meaning: “the king is pleased”, and “he gave” as a sentence, must have the verbal past as an expression of the wish of the deceased⁴⁹, and this Formula was developed and the arrangement of the signs in the form became common in the form of  since the Old Kingdom (4th Dynasty.)⁵⁰, it was written in the form ⁵¹, or in the form ⁵², in



⁴⁶ See more about this formula generally in; Barta Winfried, *Aufbau und Bedeutung der altägyptischen Opferformel*, Glückstadt, (New York: J. J. Augustin, 1968); Lapp Günther, *Die Opferformel des Alten Reiches unter Berücksichtigung einiger späterer Formen*, Mainz am Rhein: (Philipp von Zabern, 1986).


⁴⁷ Sylvie Cauville, *Offering to the gods in Egyptian temples*, Peeters Publishers, July 31, (Paris, 2012): 63.






⁴⁸ Leprohon Ronald, “The Offering Formula in the First Intermediate Period”, *Egypt Exploration Society*, (1990): 163-164.; Lapp Günther, *Die Opferformel des Alten Reiches unter Berücksichtigung einiger späterer Formen Mainz am Rhein*: (Philipp von Zabern, 1986): 32-33.

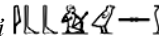
⁴⁹ Aisha Abdalaal, *Stelae of the Middle Kingdom Individuals, Collection of the Egyptian Museum in Cairo*, Master Thesis, (Faculty of Archeology- Cairo University, 1995): 265. (in Arabic)

⁵⁰ Franke Detlef, “The Middle Kingdom Offering Formulas A challenge”, *JEA* 89, (2003): 54; Paul Smither, “The Writing of *hṯp-di-nsw* in The Middle and New Kingdoms”, *JEA*, 25, (1939): 34; Ibrahim Abd el-Sattar, et al, “The False door of *n(y)-s(w)-s3-ib* from Giza”, *MDAIK* 72, (2016): 2-9. fig. 2; Mostafa Atallah, “Eine Stele aus Dem Mittleren Reich in Ägyptischen Museum Kairo”, *ASAE*, Cahier NO 34, vol.1, Le Caire, (2005): 151-154, Taf. 2.

the 12th and the 13th Dynasty.⁵³, but the sign  is missing its underline in its writing, as it is written on the table in this form , the verb (*di*) is passive⁵⁴, and the functional role of the offerings formula was linked to the king's role for ensuring the offerings as a mediator between the human beings and deities⁵⁵, thus ensuring that the deceased benefits from the offerings made in the name of the king to the God, and then obtaining the means of immortality in the afterlife.

(b) *Inpw*: God Anubis appeared on the offering table in the form of a jackal lying on his chapel , the form on which it appeared at the end of the Old Kingdom⁵⁶ since the reign of Pepi I.⁵⁷, and its use was popular in the 11th Dynasty. During the reign of King Intef II.⁵⁸, and the name of Anubis continued to be called in the form (*htp- di- nsw*) until the reign of Amenemhat III. In the 12th Dynasty⁵⁹, and Anubis was called for the importance which he gained, making sure that the deceased has a new spirit in the other world⁶⁰.

(c) *tpy dw.f*: "who is upon his mountain" is one of the titles and attributes of God Anubis in the offerings formulas, and appeared since the 5th Dynasty.⁶¹, and the title (*tpy dw.f*) appeared on the offering table –the subject of the study- without the acoustic complement ()⁶² in the form , and the arrangement of these signs in this way appears rarely on the offering tables and stelae⁶³, so they always appear in the form , or in the form , and in rare cases also in the form .

⁵¹ CG 20626: Ahmed Nassef, "The stela of *hsw bbi*  No. CG 20626 the Egyptian Museum", *Journal of the General Union of Arab Archaeologists* 18, (2017): 1-26. (in Arabic)

⁵² Stela No. JE. 88012: Laila Azzam, "Stela of *Im Ppjj*", *Echoes of eternity* 35, (2010): 57-65.

⁵³ Smither, *The Writing of htp-di-nsw*, 34.

⁵⁴ Review discussions about this verb (*di*) and its various interpretations in; Harold Hays, "A New Offering Table for Shepenwepet", *JARCE* 40, (2003): 101; Alan Gardiner, "the Mansion of Life and the Master of the King's Largess", *JEA* 24, (1938): 89 (n.1).

⁵⁵ Leprohon Ronald, *The Offering Formula*, 56.

⁵⁶ Leprohon Ronald, *The Offering Formula*, 163; Winlock Herbert, *The Rise and Fall of the Middle Kingdom in Thebes*, (New York, 1947): pl. 2.


⁵⁷ Fischer George, *Egyptian Studies II*, 63-70.


⁵⁸ Brovarski Edward, *Akhmim in the Old Kingdom and First Intermediate period*, Mélanges Gamal Mokhtar, (Cairo: IFAO, 1985): 146, n. 90.

⁵⁹ Jakob Polotsky, *Zu den Inschriften der 11 Dynastie*, UGAÄ 11, (1964): § 79.

⁶⁰ Wafaa El-Sadeek, et al, *Anubis, Upwawet, and other deities: personal worship and official religion in ancient Egypt: previously unseen treasures from the Salakhana trove, Asyut, with collateral objects from the galleries of the Egyptian Museum*, Cairo, and elsewhere: catalogue of the exhibition at the Egyptian Museum of Cairo, (Cairo, 2007): 18.

⁶¹ Barta Winfried, *Aufbau und Bedeutung*, 15; Murray Margaret, *Saqqara Mastabas*, pls. 7, 18.

⁶² The acoustic complement  was added after (*dw*) in the end of the 1st Intermediate Period: Laila Azzam, *Stela of Im Ppjj*, 60.

⁶³ We have another example, in which the title appeared in this form  on the offering table discovered in Abu Qurqas in 1970, dating to GraecoRoman Period, reserved in the store museum in el Ashmounin holding Nr. 242, Reg. 3, serial 2931; for more informations about it See: Ahmed Al-Garhi, *studying the tables and basins of offering in the Magazine of el- Ashmounin*, Master Thesis, (Faculty of Arts - Minia University, 2019): 50 ff. (in Arabic)

⁶⁴ Stela JE 88011: Laila Azzam, "An Unpublished stela in the Egyptian Museum, Cairo, JE 88011", *CASAE* 37, (2008): 1-9.

- (d) *imy wt*: this title was written without the sign 𓏏 and the sign 𓏏 in the form 𓏏𓏏𓏏, and the sign 𓏏 appeared on the coffins of the 10th Dynasty, and the beginning of the 11th Dynasty. As it was found on the stelae in rare cases⁶⁵.
- (e) *nb tꜣ ḏsr*: Lord of the cemetery (literally: the sacred Land)⁶⁶ is one of the titles of God Anubis and has appeared since the Old Kingdom⁶⁷.
- (f) *mw*: purification's water is one of the elements of offerings, and its function was to purify the offerings, and to help symbolically for the quick rebirth of the deceased, like speeding the birth of baby in the process of child- birth⁶⁸.
- (g) *hnk(t)*: beer which started to appear in the lists of offerings on stelae since the second dynasty⁶⁹ the word is incomplete on the table and missing the signs 𓏏.
- (h) *sntr*: Incense function as an offering was to purify and exorcise evil spirits from the place⁷⁰.
- (i) *n kꜣ n*: This formula was associated with presenting the offering, and was the sentence of calling the soul⁷¹, The beginning of writing the phrase *n kꜣ n imꜣhy* before the title and the name of the deceased in the offering formula *hꜣp-di-nsw* on offering table and stelae dates back to the early 12th dynasty⁷².
- (j) *imꜣh*: This word appeared on the table in the form 𓏏𓏏 and it seems that the writer was referring to the sign 𓏏 instead of 𓏏, so that the word becomes in the form m𓏏𓏏 *imꜣhj* in the meaning of "honored". The form of the word changed from "*imꜣhw*" to "*imꜣhj*" during the reign of King Merikare, and in the 14th year of the reign of King Montuhotep II in Thebes⁷³, this title appeared since the 4th Dynasty⁷⁴, and this character has been associated with the deceased since the reign of Senusret I⁷⁵. The two expressions (*n kꜣ n*) and (*imꜣhj*) are used together in the 12th Dynasty⁷⁶, It is worth mentioning that the title *imꜣhy* or *imꜣhw* started to disappear after *n kꜣ n* in the reign of Senusret I⁷⁷, The disappearance of this title is attributed to change in religious belief, whereas the deceased was no longer given the worldly title of reverend, but became a spirit in reference to his destiny in the other world⁷⁸.

⁶⁵ Laila Azzam, *Stela of Tꜣm Pꜣjj*, 61; The title (*imy wt*) appeared in the form 𓏏𓏏𓏏 on the stela of (*Hsw bbi*) No. CG. 20626; See: Ahmed Nassef, *The stela of hsw bbi*, 18.

⁶⁶ LGG, III, 774776.

⁶⁷ Ahmed Nassef, *The stela of hsw bbi*, 18.

⁶⁸ Ahmed Al-Garhi, *studying the tables*, 166.

⁶⁹ Hassan Selim, «The Stela of *Hr-wꜣw* in the Cairo Museum (JE .41332)», SAK 28, (2000): 252.

⁷⁰ Khaled Al-Tali, *The Most Important Offering Tables*, 40.

⁷¹ Alan Gardiner, *Egyptian Grammar*, 3rd Edition, (1994): 172.

⁷² Abdalaal, *A Late Middle Kingdom Offering Table*, 5.

⁷³ Laila Azzam, *Stela of Tꜣm Pꜣjj*, 61.



⁷⁴ Fischer George, *Egyptian Studies II*, 194.

⁷⁵ Bennett Chris, *Growth of the Hꜣp-di- nsw Formula*, 79.

⁷⁶ Bennett Chris, *Growth of the Hꜣp-di- nsw Formula*, 79.


⁷⁷ Detlef Franke, «The Middle Kingdom Offering Formulas A challenge», JEA 89, 2003, 54.


⁷⁸ Bennett Chris, *Growth of the Hꜣp-di- nsw Formula*, 79.

(k) *Hwy 3*⁷⁹: The direction of the name of the table's owner in the form  is incorrect, and the right one is , and because of the title "*hm ntr 3*" the "High Priest"⁸⁰ associated with the name of his son "*S-sj*"⁸¹ mentioned on the table, it appears that the table belongs to one of the high priests, and it was a family working in the priesthood. The accuracy of the inscription, the quality of the writing, the refinement of the table and the quality of the limestone indicate that the deceased owner of the table was one of the distinguished personalities who held an important position namely in the priesthood, and it seems that this table was placed by the priest son "*S-sj*" in the tomb of his father (*Hwy 3*) after his death.

(l) *m3c hrw*: The addition of the title "*m3c hrw*" justified⁸², is a kind of honor for the deceased, indicates that the deceased passed (the weight of the heart) and was allowed to enter the other world, and that he became a God by taking the title of "justified" or "The Righteous"⁸³.

7. Dating:

It is possible to determine the date of this table according to the artistic features and the style of writing, wherein the shape, the offering table RC 2990 corresponds to the type (B+ C) in the classification of "Hözl" for offering tables⁸⁴ (**Fig.3**), this kind is a stone table that combines the "*htp*"  sign with a deep basin on its surface.

In a linguistic point of view; Anubis was one of the deities that was called in the offering formula starting from the 4th Dynasty. Until the 12th Dynasty., and by the reign of Amenemhat III, Osiris became one of the most famous deities in the offering formulas on the offering tables and on the stelae, as the two expressions (*n k3 n*) and (*im3hj*) appeared together on the offering tables during the 12th Dynasty., in addition to the appearance of the arrangement of the signs in the form  in the formula of (*htp-di-nsw*) on the table, it was written in this way during the 12th Dynasty.

According to the abovementioned suggestions, this offering table dated back to the Middle Kingdom, specifically the first half of the 12th Dynasty.

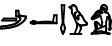
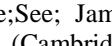
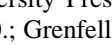


8. Provenance:

Regarding to the shape of the table, the style of writing, the offerings depicted on the table and the material which the table made from, is compatible with the group of upper Egyptian tables, especially those discovered in Assiut, Deir Al-Bersha, Tuna Al-Jabal, Sharona, Al-Bahnasah and the region of Sheikh Ebada (**Tab.1**). finally, the offering table RC 2990 could be added to the corpus of Upper Egyptian offering tables.

⁷⁹ Hermann Ranke, *Die ägyptischen Personennamen I*, 266. No. 2.

⁸⁰ Ward William, *Index of Egyptian Administrative* 108, No. 897.

⁸¹ Hermann Ranke, *Die ägyptischen Personennamen I*, 279. No. 16.

⁸² This title was also written in these next forms: , , , ,  For more informations about this title; See; James Allen, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, (Cambridge University Press, 2000), 95; Rudolf Anthes, "The Original Meaning of *M3c hrw*", *JNES* 13, No. 1, (1954): 50.; Grenfell Alice, *Egyptian Mythology and the Bible*, 169-200.

⁸³ James Allen, *Middle Egyptian*, 95.

⁸⁴ Regina Hözl, *Ägyptische Opfertafeln und Kultbecken. Eine Form- und Funktionsanalyse für das Alte, Mittlere und Neue Reich*, (Hildesheim: Gerstenberg Verlag, 2002):13-38.


















| No. | Offering Table owner | Current location | Date | Provenance | <i>sw</i> | <i>hṭp</i> | <i>ṯnpw</i> | <i>n k3 n</i> | <i>im3h</i> |
|-----|---|--|-----------------------|----------------|---|---|---|---|---|
| 1 | <i>Hwy 3</i> | The Egyptian Museum Rosicrucian RC 2990 | 12 th .Dyn | unknown |  |  |  |  |  |
| 2 | <i>shi</i> | Ashmounin Museum Magazine No. 133 | MK | Assiut |  |  |  |  |  |
| 3 | <i>hnw</i> | Ashmounin Museum Magazine No. 505 | MK | Deir Al-Bersha |  |  |  | |  |
| 4 | <i>ib-^c mntw (?) - sbk hṭp - ibw</i> | Cairo Temp. No. 25.10.17.1 | 13 th .Dyn | Abydos (?) |  |  | |  | |

Table.1. The style of writing in RC 2990 and the group of upper Egyptian tables from Middle Kingdom

Conclusion

The offering table RC 2990 testifies a devotion to *Hwy 3* one of the high priests of the 12th Dynasty, it was deposited there by his son *S-sj*. Currently we do not know under what reign he lived.

In its final result the paleography of the offering table RC 2990 and its style, one may assign it to the first half of the 12th Dynasty. From the iconographic point of view, the scene and text portrayed in the offering table RC 2990. The most striking one is in the fact of placing one episode within a single theme; it is properly related to the supply of offerings, food and drink, in order to provide for the needs of the deceased in the hereafter (Father: *Hwy 3*). The tendency during Middle Kingdom was towards subordinating all the representation to this ceremony carried out by the relatives (represented by the son: *S-sj*). The offering table and formula are the clue elements in the symbolic association with the afterworld; RC 2990 clearly marks the border between the world of the living and the world of the dead.

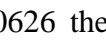
Acknowledgment:

I extend my sincere thanks and appreciation to Mrs. Dr. "Julie Scott" for her generous approval for publishing and also for supplying the researcher with some details of purchasing this offering table, the date and its registering numbers for this purchase. I also offer my thanks and gratitude to Mrs. Dr. "Lorraine Katich" (Director of Operations at the Egyptian Museum Rosicrucian) for her cooperation and assistance for sending a high quality picture of this offering table.

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Fig.1. Offering table of *Hwy 3* RC- 2990
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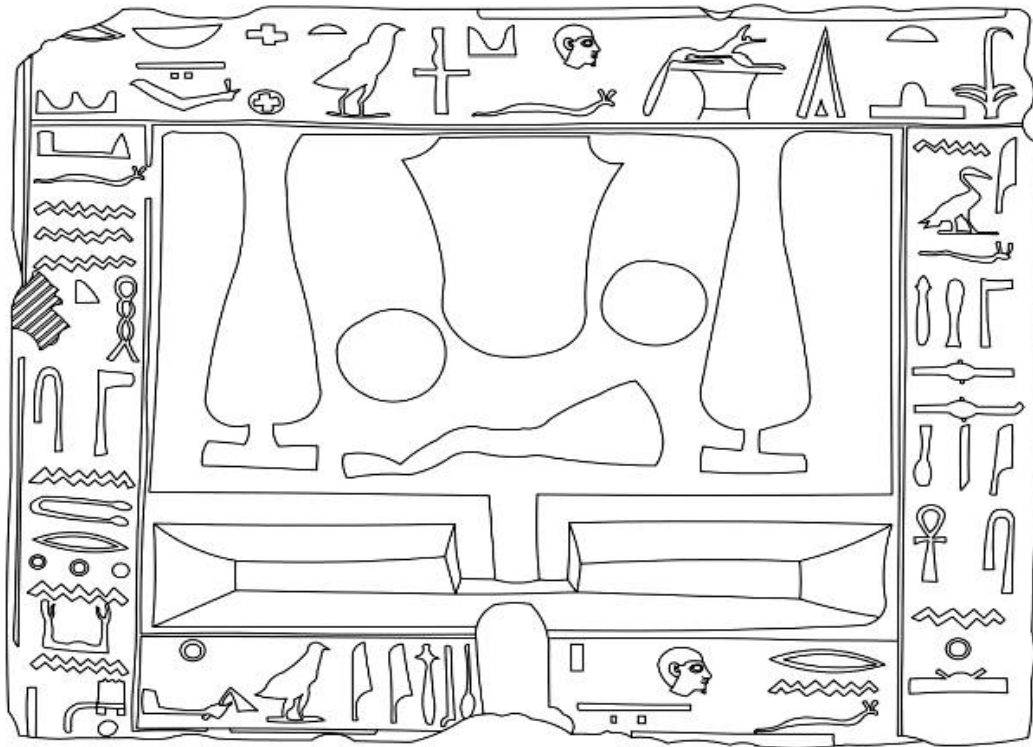


Fig.2. Offering table of *Hwy 3* RC- 2990
(Drawing by the author)

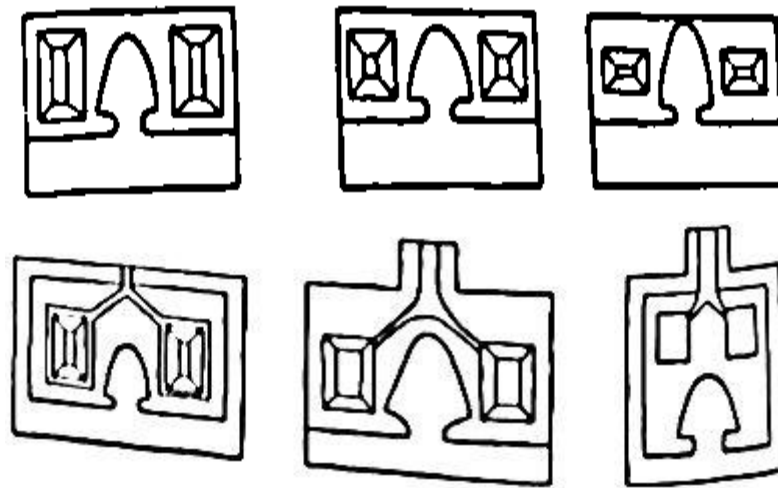


Fig.3. type (B+ C) in the classification of "Hölzl" for offering tables
(Al-Garhi, *studying the tables*, 134.)