

A Middle Kingdom Stela of the Wab-Priest "Senusret-Ankh" and His Wife "Sat-Hathor" in Giza Pyramid Magazine

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Abstract: This article deals with the study of the rectangular limestone stela of the wab-priest "Senusret-Ankh" and his wife "Sat-Hathor," which is currently housed in Giza Pyramid Magazine in Giza Plateau under No. 526 (Record of Exhibits) (Case No. 1352 of 2013—Giza Misdemeanour). Unfortunately, there is no information on its dating or provenance. The stela is rectangular in shape and made of limestone, surmounted by the decoration of the cornice. It dates to the Middle Kingdom, specifically from the end of the 12th to the beginning of the 13th Dynasty. It certainly originates from Dahshur because of its style and its paleographic and epigraphic characteristics, which resemble Dahshur stelae.

Keywords: Middle kingdom – stela – false door – cornice – *wḏ3t*-eye.

لوحة من عصر الدولة الوسطى للكهنة المطهر "سنوسرت - عنخ" وزوجته "سات-حتحور"
بالمخزن المتحف لمنطقة آثار الهرم

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المخلص: تهدف المقالة إلى دراسة ونشر لوحة جنازية للكهنة المطهر "سنوسرت-عنخ" وزوجته "سات-حتحور"، محفوظة حالياً في المخزن المتحف بمنطقة آثار الهرم بالجيزة تحت رقم ٥٢٦ (سجل أحرار) (مضبوبات القضية رقم ١٣٥٢ لسنة ٢٠١٤ - جناح مركز الجيزة)، حيث أن السجل الخاص بالمخزن لم يسجل أي بيانات تخص صاحب اللوحة أو تاريخها وكذلك مكان الإكتشاف، اللوحة مستطيلة الشكل من الحجر الجيري يعلوها زخرفة الكورنيش المصري، تضاهي شكل الباب الوهمي، يتناول البحث تأريخ اللوحة من خلال الدراسة النصية والوصفية للنقوش والمناظر وكذلك دراسة الأسماء الشخصية والألقاب بها، وقد تبين من هذه الدراسة أن اللوحة تؤرخ بعصر الدولة الوسطى وتحديداً نهاية الأسرة الثانية عشرة أو بداية الأسرة الثالثة عشرة ومن المرجح أنها تنتمي لمنطقة دهشور.

الكلمات الدالة: الدولة الوسطى - لوحة - الباب الوهمي - زخرفة الكورنيش - عين وجات.

Introduction:





This paper deals with a rectangular limestone stela with a cornice at the top, below which are three registers. The uppermost division contains four lines of text consisting of an offering formula for the deceased and his wife, whose figures appear in the register below. This stela is dedicated to a man named "Senusret-Ankh" and his wife named "Sat-Hathor". This paper aims to translate and comment on the text, by investigating its style, inscriptions, as well as their iconographical and epigraphical features.



1. Description:

Rectangular limestone stela with a cornice at the top (fig. 1). It is made of limestone, measuring 74 cm in height, 43 cm in width and, 10 cm in thickness. It is in a good state of preservation, except for a small part of its top-right edge, which is broken off. The stela imitates a false door framed by a torus, except at its base, with a curved cavetto cornice. This type appeared for the first time during the reign of King Amenemhat II¹.

The surface of this funerary stela is divided horizontally into three parts, which are subdivided by bands.

The first register contains the main hieroglyphic inscriptions that consists of two texts of the traditional offering formula: a vertical line separates them and four horizontal rows of each with borderlines. The left one above *Sn-wsr.t-ḥ* is written from right to left, and the right one above *S3t-Ḥwt-Ḥr* is written from left to right.

The second is occupied by the main scene of the stela, which presents "Senusret-Ankh" facing left seated on a chair with a short back and two bovine legs (*b3s*-vessel  below), wearing a short-haired wig that reveals his ears, a short kilt up to his knee, and a broad collar. His left hand is extended towards the *h3wt*-offering table , while his right one rests on his thigh. At the right, his wife, "Sat-Hathor", facing right seated on a chair with a short back and two bovine legs (oil jar  below), facing towards her husband. She wears the long tight-fitting tunic that starts below the chest, as well as a long-haired wig that reveals her ears and hangs down to her shoulders. This wig also has a thin lappet hanging down on the chest. She wears a broad collar and bracelets at the wrists and ankles. Her right hand is extended towards the *h3wt*-offering table , while her left one rests on her thigh. The artist was concerned with carving the details of the wigs, ears, broad collar, and garments. Their figures have almond-shaped eyes, a small nose, and a narrow-slit mouth. In front of their faces, there are different types of offerings stacked upon each other: of round and conical bread, a bull's head, lettuce topped with the bull's thigh, and a pair of geese.




The third register shows a pair of *w3t*-eye   in a big size based on a line.

2. Inscription:

- The left part, text above "Senusret-Ankh"




¹ Kurt Pflüger, "The private funerary stelae of the Middle Kingdom and their importance for the study of ancient Egyptian history.", *JAOS* 67, no. 2 (1947): 128.

The inscription reads from right to left. It contains an offering formula:

←	<p><i>hṭp (r)dj(.w) n(j)sw.t (n) Pth-Skr dj.f prt-ḥrw t ḥnk.t</i> An offering (boon) which the king gives ^(a) for Ptah-Sokar ^(b) May he give an invocation offering (namely) bread, beer,</p>
	<p><i>jḥw.w 3pd.w šs mnḥ.t ḥ.t nb(.t) nfr.t wꜥb(.t)</i> oxen and fowls^(c), alabaster, clothing ^(d) and all good and pure things,</p>
	<p><i>n k3 n wꜥb Sn-wsr.t-ꜥnh</i> for the ka ^(e) of wab-priest ^(f) Senusret-Ankh ^(g),</p>
	<p><i>ir n d3j Hṭp¹</i> d3j-priest^(h) born by Hotep ⁽ⁱ⁾.</p>

- The right part, text above *s3t-Ḥwt-Ḥr-wr(t)*

The inscription reads from left to right. It contains an offering formula:

→	<p><i>hṭp (r)dj(.w) n(j)sw.t (n) Pth-Skr dj.f prt-ḥrw t ḥnk.t</i> An offering (boon) which the king gives for Ptah-Sokar May he give an invocation offering (namely) bread, beer,</p>
	<p><i>jḥw.w 3pd.w šs mnḥ.t ḥ.t nb(.t) nfr.t wꜥb.t</i> oxen and fowls, alabaster, clothing and all good and pure things,</p>
	<p><i>n k3 (n) nb.t pr S3t-Ḥwt-Ḥr wr(t)</i> for the ka of lady of the house ^(j) Sat-Hathor the elder ^(k),</p>
	<p><i>(ir.t) n Ḥmt m3ꜥt-ḥrw nb(.t)- jm3ḥ</i> born by Hemet ^(l) justified, possessor of reverence ^(m).</p>

¹ it is noteworthy, the absence of *m3ꜥt-ḥrw* after the name of *Hṭp*.

3. Commentary:

(a) According to Franke, the offering formula *htp-di-nsw* must be translated as "an offering (boon) which the king gives and the god for the ka of the deceased"¹, not as usual "an offering (or boon) which the king gives for the god"². This confirms the omission of the preposition (*n*) in dative construction that makes the god and the king are givers of the offerings³. The orthography of the offering formula and classical arrangement writing of *htp-di-nsw* signs $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆑}}$ is most commonly in texts from the 4th dynasty until the end of the 13th dynasty⁴. The sequence of *di.f* between the formula *htp-di-nsw* and *pri-hrw* indicates the 12th dynasty⁵.

(b) The writing of god's name, *Pth-Skr* $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆑}}$ ⁶, is typical of the Middle Kingdom, especially in the late Twelfth and Thirteenth dynasty⁷. As well, in the late 12th and 13th dynasties, the name *Skr* was only written as $\overline{\text{𓆏}} \overline{\text{𓆑}}$ ⁸. It is noted that there is an epigraphic error in the god's name "Skr" in the text of *Sn-wsr.t-ḥnh*.

(c) $\overline{\text{𓆑}} \overline{\text{𓆒}}$ *Jhw 3pdw* "oxen and fowl" is one of the most common elements of the offering formula. It was written with various combinations of determinatives. $\overline{\text{𓆑}} \overline{\text{𓆒}}$ and $\overline{\text{𓆑}} \overline{\text{𓆒}}$ represent the common orthography that was used at all periods; there are other spellings limited to certain periods, $\overline{\text{𓆑}} \overline{\text{𓆒}}$ which rarely appeared in the late 12th dynasty and were widespread during 13th dynasty⁹.

¹ Detlef Franke, "The Middle Kingdom Offering Formulas—A Challenge.", *JEA* 89, no. 1 (2003): 40.
² Alan Gardiner, *Egyptian grammar: being an introduction to the study of hieroglyphs* (Oxford: Oxford University Press, 1949), 171.
³ Günther Lapp, *Die Opferformel des Alten Reiches: unter Berücksichtigung einiger späterer Formen* (Sonderschrift des deutschen archäologischen Instituts in Kairo 21. Philipp von Zabern, Mainz, 1986), 29,33.
⁴ Franke, "The Middle Kingdom Offering Formulas": 54; Alexander Ilin-Tomich, "Changes in the htp-dj-nsw Formula in the Late Middle Kingdom and the Second Intermediate Period." *ZÄS* 138, no. 1 (2011): 20-34, For more about the arrangement of the writing of Htp-di-nsw formula: Paul Smither, "The Writing of htp-d'i-nsw in the Middle and New Kingdoms." *JEA* 25, no. 1 (1939): 34-37; John Bennett, "Growth of the HTP-D'I-NSW Formula in the Middle Kingdom." *JEA* 27, no. 1 (1941): 77-82.
⁵ Bennett, "Growth of the HTP-D'I-NSW Formula": 77-78.
⁶ Sandman Holmberg, *The God Ptah* (Copenhagen: C. W. K. Gleerup, 1946), 123-147; LGG III, 175.
⁷ stela of Chaneferre Sobekhotep IV. (Cairo JE 51811), stela of Chui (Äg. Slg. Tübingen Inv. Nr. 464); stela of Senebi (Äg. Slg. Tübingen Inv. Nr. 463); Offering table of Senwosretankh, Yamamoto, Kei (2021). "Treasurer Senwosretankh, favored of Amenemhat III". In *Geisen, Christina; Li, Jean; Shubert, Steven; Yamamoto, Kei (eds.). His good name: essays on identity and self-presentation in ancient Egypt in honor of Ronald J. Leprohon* (Atlanta, GA: Lockwood Press, 2021): 252 (A).
⁸ Ilin-Tomich, "Changes in the htp-dj-nsw Formula": 23.
⁹ Ilin-Tomich, "Changes in the htp-dj-nsw Formula": 24, table 2.

(d) *šs mnht* “alabaster and linen”, writes with the *šs*-sign between the two poles of *mnht* , which appears during the mid-to-late 12th dynasty and became common from the reign of Senwosret III onwards¹.

(e) *n k3 n* before the name of the deceased becomes customary in the late 12th Dynasty².

(f) The writing of a *w^cb*-Priest³ without ripples of water or a seated man determinatives were known during the middle kingdom⁴. As well , it is suggested that *Sn-wsr.t-^cnh* is the priest of Ptah-Sokar, whose name is recorded on the stela.

(g) *Sn-wsr.t-^cnh*: It means “Senusret is alive”, It was a common name during the 12th to early 13th dynasties (up to Neferhotep I), This name was written in various forms⁵. It is noted that there is a person who bore the *w^cb*-priest title, his name begins with “*Sn-wsr.t* - [...]” in the same orthography as the owner of the stela. His name is recorded in a family stele from Dahshur dated to the late 12th Dynasty, some of its inscriptions are destroyed, on which the first part of the name of a *w^cb*-Priest is recorded, whose name begins with “*Wsr*” , as well as two women named Sat-Hathor, the first was born to Sobek and the second was born to Hotep⁶. So the incomplete name may refer to the name of the owner of the stela *w^cb*-Priest Senusret-Ankh.

¹ Alexander Ilin-Tomich, "King Seankhbra and the Middle Kingdom appeal to the living." *The world of Middle Kingdom Egypt (2000-1550 BC): Contributions on archaeology, art, religion, and written sources* 1 (2015): 148.


² Bennett, "Growth of the HTP-D'I-NSW Formula": 79; Pflüger, "The private funerary stela": 133.


³ William Ward, *Index of Egyptian administrative and religious titles of the Middle Kingdom* (Beirut: American University of Beirut, 1982), no.: 639; Stephen Quirke, *Titles and bureaux of Egypt 1850-1700BC* (London: Golden House Publications, 2004), 124.


⁴ Wb I, 282, 13; Stele of Samontu (Cairo CG 20712), Lange, Hans, and Heinrich Schäfer, *Catalogue Général des antiquités égyptiennes du musée du Caire. Nos: 20001-20780. Grab-und Denksteine des Mittleren Reiches im Museum von Kairo. Teil II. Text zu No. 20400-20780* (Berlin: Reichsdruckerei, 1908), 337; stela BM EA 226, Detlef Franke, "The Middle Kingdom Stelae Publication Project, exemplified by stela BM EA 226.", *BMSAES* 1 (2002): 8-9; Amy Wilson, *Pure ones: the w^sb and w^{bt} from the Old Kingdom to the end of the Middle Kingdom* (Cairo: American University in Cairo, 2014), 171; stela of Minnacht , <https://thesaurus-linguae-aegyptiae.de/sentence/IBUBdWOIvDblvUT1uQwAQY5d8UQ>, in: *Thesaurus Linguae Aegyptiae* (accessed: 3/10/2023); stela of Chusobek (BM EA 1213) <https://thesaurus-linguae-aegyptiae.de/sentence/IBUBdyAUGWmiyUNagDy0PylaGIM>, in: *Thesaurus Linguae Aegyptiae* (accessed: 4/2/2023); Stele of Samenchet (Äg. Slg. Tübinger Inv. Nr. 479) <https://thesaurus-linguae-aegyptiae.de/sentence/IBcAWKj9VaWqT0LZuckBwWue0pw>, in: *Thesaurus Linguae Aegyptiae* (accessed: 5/1/2023).


⁵ *PN I*, 279.4; TLA no. 851106 <https://pnm.uni-mainz.de/3/name/102> (accessed: 1/20/2023).

⁶ PM III, 880; Ahmed Fakhry, *The Monuments of Sneferu at Dahshur*. Vol. 2, *The Valley Temple*, pt. 2, *The Finds* (Cairo: General Organisation for Government Printing Offices, 1961), 79-83 (1), pl. LXXII-LXXIIIa.

(h) $\overline{d}3j$ -priest¹ , it is a noun that means “person working at the funeral”. This title appeared from the Old Kingdom to the 18th Dynasty². It is a category of priests³ that appeared during the 12th Dynasty in the Kahun Papyrus⁴. Perhaps he is responsible for the funeral ceremonies⁵. Whereas $\overline{d}3j$ -Priest is depicted in an 18th dynasty burial scene, whose context suggests it was a funerary priest with $\overline{s}zmt$ -priest⁶. So, $\overline{sn-wsr.t-nh}$ was the $w^c b$ -priest and also worked at the funeral ceremonies⁷.

(i) \overline{Htp}  This name was associated with both men and women. It appeared from the Old Kingdom to the Late Period. It was common during the Middle Kingdom (12-13 dynasties)⁸.

(j) $\overline{nb.t pr}$  The title $\overline{nb.t pr}$ “Lady of the house” is one of the most common feminine titles⁹. It indicates the independent position of the woman, which was not preconditioned by marital status. It can be drawn that the $\overline{nb.t pr}$ is a grown-up female. It is attested since the Middle Kingdom (11th Dynasty)¹⁰ to the Ptolemaic Period¹¹.

(k) $\overline{S3t-Hwt-Hr}$  This name means “daughter of Hathor”, it appeared during the 12th and 13th dynasties. It was written in various forms¹².

¹ Ward, *Index of Egyptian administrative and religious titles of the Middle Kingdom*; Dilwyn Jones, *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom Volumes I and II: A completely updated and revised edition of Murray's Index of 1908 including an analysis of all new material published to date* (Oxford: BAR Publishing, 2000), 1009, 3740.

² Wb V, 515, 7.

³ Ward, *Index of Egyptian administrative and religious titles of the Middle Kingdom*, 1606.

⁴ Ludwig Borchardt, "Der zweite Papyrusfund von Kahun und die zeitliche Festlegung des mittleren Reiches der ägyptischen Geschichte." *ZÄS* 37, no. 1 (1899): 98.

⁵ LÄ IV, 1088.

⁶ LÄ VI, 389.

⁷ There are who hold both titles together $w^c b$ -priest and $\overline{d}3j$ -priest, P. Berlin 10098; Ulrich Luft, "Illahun studien, III–Zur sozialen Stellung des Totenpriesters im Mittleren Reich" *Oikumene* 5 (1986): 117-153, <https://pnm.uni-mainz.de/inscription/15199#51657> (accessed: 2/15/2023).


⁸ *PN I*, 257, 22.


⁹ William Ward, *Essays on feminine titles of the Middle Kingdom and related subjects* (Beirut: American Institute of Beirut, 1986), 8.

¹⁰ Danijela Stefanović and Satzinger Helmut. "I am a Nbt-pr, and I am independent", *The World of Middle Kingdom Egypt (2000–1550 BC)* 1 (2015): 334-35.

¹¹ Pieter Willem Pestman, *Marriage and matrimonial property in ancient Egypt*, (Leiden, Brill, 2020), 11; Jaana Toivari-Vitala, *Women at Deir el-Medina. A Study of the Status and Roles of the Female Inhabitants in the Workmens Community during the Ramesside Period* (Leiden: Nederlands Instituut Voor Het Nabije Oosten), 15.

¹² *PN I*, 291, 12-13-14; <https://pnm.uni-mainz.de/name/292>. (accessed: 4/10/2023).

(l)  *Hmt* This name appeared from the 12th to early 13th dynasty (up to Neferhotep I). It was written in various forms¹.

(m)  *nb(t)-jm3h* “possessor of reverence”, This title refers to the deceased in the 12th dynasty or in the Second Intermediate Period². It was written with the same orthography without the feminine end “t” during the 12th³ and 13th⁴ dynasties.

4- Dating and Provenance:

The general style, iconography, epigraphical, and iconographical features, date the stela from the end of the 12th to the beginning of the 13th Dynasty that belongs to Memphis–Fayum region according to the following criteria:

- The stela is rectangular, framed by a torus with a curved cavetto cornice⁵. According to Freed’s study, the rectangular stela with cornice and *wd3t*-eyes belongs to workshop no.7, which is characterized by a “silhouette” style; the depiction of a seated couple (a man and usually his wife but occasionally his mother or sister), curls on male wigs and parallel strands on the wigs of women. Tiny almond-shaped eyes devoid of eyebrows or cosmetic lines, a small nose - a narrow slit mouth⁶, which relates to the northern residence⁷. Despite that they were erected in different regions, Its stylistic similarity suggests they were produced at a single workshop⁸.
- The stela is executed in the “silhouette” style, which combines both sunk and raised relief; The inscriptions are in sunken relief, while the depictions are in raised relief, where the entire figure is depressed considerably below the surface

¹ *PV I*, 240.10, I, 240.11; <https://pnm.uni-mainz.de/name/305> (accessed: 4/14/2023).

² Ilin-Tomich, "Changes in the htp-dj-nsw Formula": 26.

³ Stela of Mentuhotep (Berlin 7313), Jaromir Malek, Diana Magee and Elizabeth Miles, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Statues, Reliefs and Paintings*. VIII. Objects of Provenance not Known. Part 3. Stelae (Early Dynastic Period to Dynasty VII), (Oxford: Griffith Institute, 2007), 100 (803-027-261); Karl Jansen-Winkel, "MISZELLEN-Der Schlusssatz der Biographie des Chnumhotep in Beni Hassan", *GM* 180 (2001): 77-80.

⁴ Obelisk of Amenemhet (Durham N. 1984), Detlef Franke, "Middle Kingdom hymns, other Sundry religious texts—an inventory", *Egypt-Temple of the Whole World* (2003): 106-107 (§ 12).

⁵ (Louvre E 13079, Saint-Omer 6282 Louvre C22, München GL WAF 36), Alexander Ilin-Tomich, "A Twelfth Dynasty stela workshop possibly from Saqqara.", *JEA* 97, no. 1 (2011): 120; Reginald Engelbach and Battiscombe George Gunn. *Harageh*. Vol. 28 (Egypt: British School of Archaeology in Egypt, 1923), XVI, XXIV, LXXI, LXXII (1), LXXIII, LXXIV.

⁶ Freed, Rita E. "Stela workshops of early dynasty 12", *Studies in Honor of William Kelly Simpson 1* (1996): 317-318.

⁷ Freed, "Stela workshops of early dynasty 12.": 318-320. This design and layout of twelfth dynasty false doors with eyes which related to the traditional Old Kingdom false doors, see: Freed, "Stela workshops of early dynasty 12." *Studies in Honor of William Kelly Simpson 1* (1996): 320; False-door stelae are miniature versions of false doors at tombs, Leire Olabarria, "Coming to terms with stelae: a performative approach to memorial stelae and chapels of Abydos in the Middle Kingdom", *SAK* 49 (2020): 6.

⁸ Ilin-Tomich, "A Twelfth Dynasty stela workshop": 121.

of the background. This style is popular during the beginning of the 12th dynasty (First half of the reign of Sesostri I) and the 13th dynasty¹.

- The depiction of the *wḏ3t*-eye is a distinctive feature of the Twelfth Dynasty false door stelae² which come from the northern residence area³, whereas the *wḏ3t*-eyes were on the crossbar of a false door⁴, or with *wḏ3t*-eyes in the lower part without a central niche, which tend also to originate from the Memphis–Fayum region⁵ (fig.3), especially from Dahshur⁶ (figs. 4-5) and Lahun (fig.6)⁷.
- The god's name, *Pth-Skr*, probably refers to Memphis-Faiyum region⁸.

5- Conclusion:

The stela in question is a rectangular false door-stela, it is dated to the end of the 12th to the beginning of the 13th Dynasty, Undoubtedly, the style, iconographical and epigraphical features of the stela, favor a Middle Kingdom date. This is also proved by the artistic comparison between the stela and the other false door stelae of the 12th Dynasty. The stela is characterized by depicting the *wḏ3t*-eyes in the lower part without a central niche which tends also to originate from Memphis-Faiyum region, especially Dahshur. This supports the possibility that the owner of the stela *wḥb*-priest *Sn-wsr.t-ḥnh* is the same *wḥb*-priest whose name was previously mentioned incompletely in the excavations of Fakhry in Dahshur, and he is also responsible for the funeral ceremonies through his title *ḏ3j*-priest. It appears likely that it was a votive stele placed around the pyramids of the Middle Kingdom at Dahshur.

¹ Freed, "Stela workshops of early dynasty 12": 317.

² Louvre C22, München GL WAF 36, Ilin-Tomich, "A Twelfth Dynasty stela workshop": 119 (fig. 4,5).

³ Ilin-Tomich, "A Twelfth Dynasty stela workshop": 122, the stela of Heni/Khety-ankh at Matariya (Heliopolis); Cairo CG 1409 (Saqqara); Cairo CG 1478 and 1486 (Dahshur); Cairo JE 45086 (Lisht); and UC 14339 (Lahun).

⁴ Louvre C 22 and München GL WAF 36, Ilin-Tomich, "A Twelfth Dynasty stela workshop": 122.

⁵ Carlos Museum of Egyptology Emory acc no. 2007.023.001, <https://pnm.uni-mainz.de/3/inscription/3389> (accessed: 3/11/2023); <https://collections.carlos.emory.edu/objects/24296/stela-of-satsobek> (accessed: 4/18/2023); Engelbach, Reginald, and Battiscombe George Gunn. *Harageh*. Vol. 28, XXIV, LXXII (2).

⁶ CG 1478, Borchardt, "Catalogue general des antiquites egyptiennes du Musee du Caire. N. cs 1295-1808. Denkmäler des Alten Reiches. T. 1: Text und Taf. zu Nr. 1295-1541." (1937), 165; CG 1481, Borchardt, "Catalogue general des antiquites egyptiennes du Musee du Caire. N. cs 1295-1808. Denkmäler des Alten Reiches. T. 1: Text und Taf. zu Nr. 1295-1541." (1937): 168.

⁷ CG 20390, PM IV, 112; Petrie, William Matthew Flinders. *Illahun, Kahun and Gurob, 1888-90* (London: D. Nutt, 1891), 13, pl.XI.

⁸ Stela Leiden L.XI.10, 13th Dyn. Memphis-Faiyum Workshop 4, Alexander Ilin-Tomich, *From workshop to sanctuary: The production of late Middle Kingdom memorial stelae* (London: Golden House Publications, 2017), 89-90, pl. 9; Mathieu, B. 2000. "L'énigme du recrutement des 'enfants du kap': Une solution?" *GM* 177: 41-48; Stephen Quirke, "Six hieroglyphic inscriptions in University College Dublin." *Revue d'égyptologie* 51(2000): 223-51.

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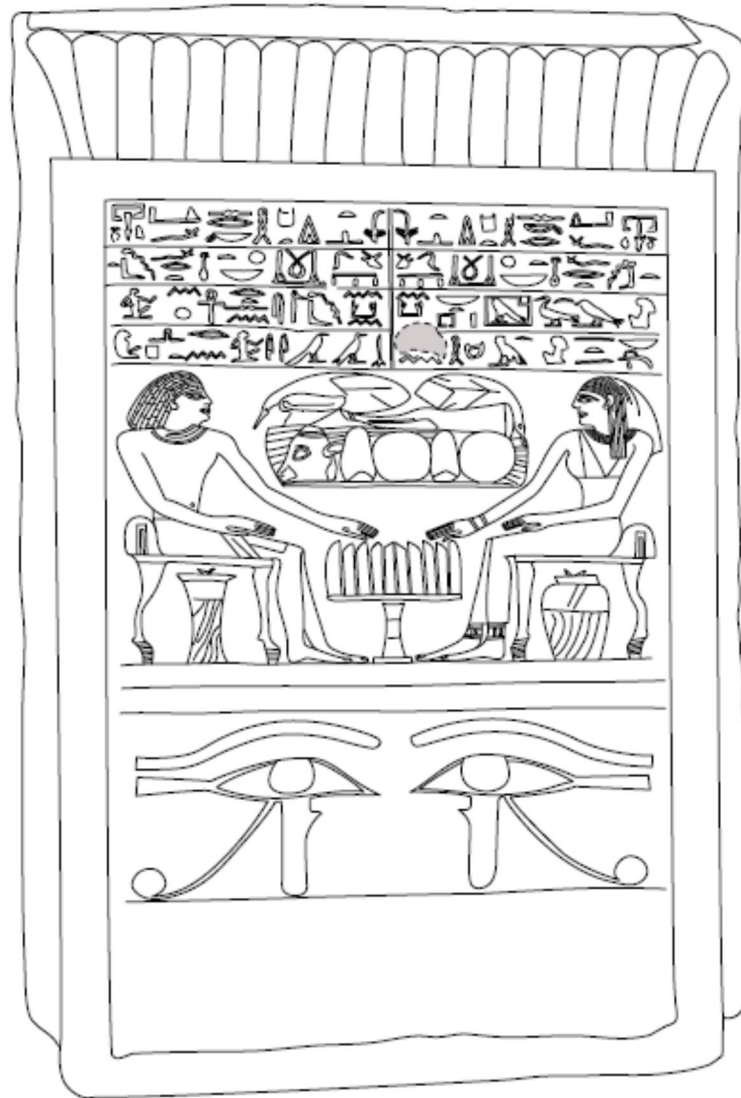
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Figures



(Fig.1)

The Rectanular Stela of *Sn-wsr.t-ꜥnh* and his wife *S3t-Hwt-Hr* in Giza Pyramid Magazine No.526



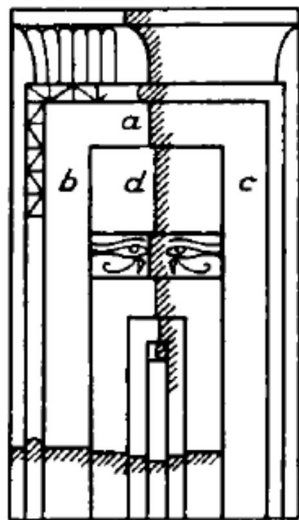
(Fig.2)

Line drawing of the Rectangular Stela of *Sn-wsr.t-^cnh* and his wife *S3t-Hwt-Hr*

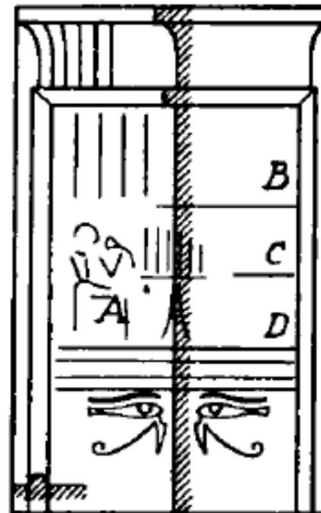


(Fig.3)

Stela of *S3t-Sbk*, Carlos Museum of Egyptology Emory acc no. 2007.023.001,
<https://pnm.uni-mainz.de/3/inscription/3389>,
<https://collections.carlos.emory.edu/objects/24296/stela-of-satsobek>



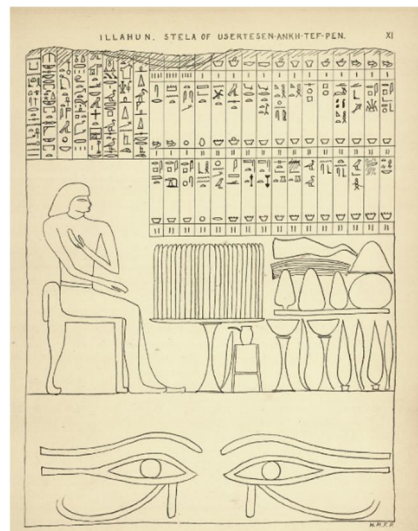
(Fig.4)



(Fig.5)

Stela of *hnm.w-htp*, CG 1478
 Ludwig Borchardt, "Catalogue general des antiquitesegyptiennes du Musee du Caire. N. cs 1295-1808. Denkmäler des AltenReiches. T. 1: Text und Taf. zu Nr. 1295-1541." (1937), 165, 168.

Stela of *Nnj*, CG 1481



(fig. 6)

Stela of *Sn-wsr.t-nh-itj.f* (?), CG 20390
 Petrie, William Matthew Flinders. *Illahun, Kahun and Gurob, 1888-90* (London: D. Nutt, 1891), pl.XI.