

A part of an Offering Chapel of Hry SA.f nxt

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Abstract

The current study was conducted to analyze the iconography of Hry SA.f nxt's chapel decipher and translate its hieroglyphic texts. A great deal of this offering chapel has been published for the first time. The chapel was discovered during the excavations of sewage by AshganYehia and Waleed Mohamadain at Ihnasia El-Madina in 2004.

Key Words: Offering Chapel, Ihnasia El-Madina, Hry SA.f nxt, Grand Egyptian Museum

Introduction

Herokleopolis was the capital of the twentieth Nome of Upper Egypt. The exact location of this city was unclear, but it was established on the three villages of Ihnasia El-Madina, Kom Elaqarib and Sedment. It was located at Beni Suif Governorate. Additionally, Ihnasia El-Madina stands as one of the Governorate's centers. This city was known in Egyptian texts as Hnn nswt¹. In the Late Period, the spelling of this city was interpreted as Hwt- nn- nswt from which the Arabic name was derived. It was the capital of Egypt's northern Kingdom in the first intermediate period². This chapel would be presented in The Egyptian Grand Museum in Cairo (GEM). Its number after discovery was 2483, but it takes No. 34202 in the Museum. The chapel was made from limestone; its height is 118 cm, the width is 85 cm. fortunately, it wasn't completed and it has some scratches which made some letters unclear.

This chapel (**Fig. 1**) consists of three parts, the upper jamb, the right jamb and the rare wall. All parts contain texts only, but the wall on the other side has a scene of offering bearers in front of the owner and his wife.

On the upper jamb: a text is written from right to left (**fig. 2**):



prt-xrw t Hnqt kA Apd nt sDAwty bity Hry sStA n pr bity imy-ib n nb.f

Invocation offerings: bread, beer, oxen and fowl of treasurer..... The master of the secrets of the house (Palace) of the Lower Egypt that was in the heart of his lord.

On the right outer jamb: a text is written in a vertical column (**fig. 3**):



Rdi Xry Hb.tswAt Hr wD (m) tA pn Dd.f n (di.f) xA m tA Hnqt xA kA Apd xA Ss mnxt

Give Lector priest... the known one; the High official who said that he is given thousands of bread, beer, thousands of oxen, fowls, alabaster, and linen.

On the inner part of the right jamb (fig. 4): a text is written in three vertical columns (two of them are preserved). The first line:



Prt-xrw t Hnqt kA Apd nt sDAwty bity smr waty imy- r tA mHw imy -r xASwt
Invocation offerings: bread, beer, oxen and fowl of the king's seal bearer (treasurer), the sole companion, the overseer of Lower Egypt as well as the overseer of the foreign lands.

The second line:



rx wAt Hbks idnty wa m Hwt pth m imntt nt tA mHw

Who knows the road to Hebks³, the only listener in Ptah's home [Temple] in the west of the northern lands.

The third part of the chapel is the wall which contains a text of four lines and the offering presenter.

The text above the scenes (fig. 5): It consists of four columns. All texts are written from right to left. The first column:



nb Ddw xnty inntyw nb AbDw prt-xrw t Hnqt kA Apd nt sDAwty bity smr waty r sStA nsw Hry tp n imyw xnt.....

A boon was given by the king to Osiris; the lord of Busiris, and (the foremost of the western) Khentymenty. Invocation offering of bread, beer, ox, and fowl to the treasurer, the only one of the royal secret, and the chief who is in the front of.....

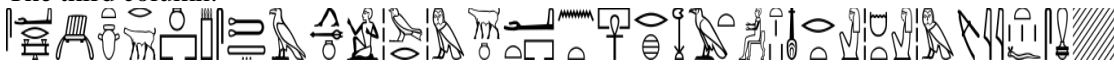
The second column:



Xtm Hry nswt nfrwt mHt ib m Xt.k r Hmwt it.f m rdi aqw m nwb Dd mdt n Haw nw mDni mAA xbit m

The seal bearer of the palace who is upon the beauties (harem) of the king, filled his heart from his body towards the female salving of her father, and is given a collar of gold. It was said that this collar is assigned for the neck and could be seen on dancers in

The third column:



sar Awt ib r Xnw sTA swnw wrw m Xnwty nt pr anx rxxAt Spsw nfrwt Hmwt m mrywt.f mi

Which spreads the hearty happiness in the palace ; the royal residence that was made by the great artisans in the hall of the life house, the wise one, the most beautiful one of nobles' wives (nobles' harem) among his the beloved ones like

The fourth column:





nfrwt n iti xnt xaw Hry tpanxw nswt mH ib m sStA nsw r nfrwt smr wati n pr nswt nb.f mry mAa imAxw m Hwty sA Hry SA.f.....

The beautiful sovereign (harem), the foremost of the appearance, and the chief of living who is in the peak of living who filled his heart with the royal secrets in respect of the beauties (harem), in the royal secret place, the only friend in the king's house (palace), the beloved of his lord, the true one, the praised in the two palaces; the son of Heryshaef

The main scene on the chapel (fig. 6): this scene shows the offering bearers in front of the owner of the chapel and his wife with two girls.


Scenes are described from right to left. On the extreme right, his wife is depicted in a standing position, smelling lotus flower and holding another with her left hand. She is dressed in a tight fitting dress with broad shoulder straps (one appeared and the other under hair wig), leaving her right breast exposed. She is wearing a long hair wig covering her left part of the chest, leaving her ear exposed. Above her head written is the

following text  Hmt.f mryt.f imAxt sA imTi His wife, his beloved, the praised, Saimtji.

In front of her, a girl is shown standing, putting a box on her arms while presenting a *mnit* collar to her, the text  *mnit* Xryt aA n mwt (.i) *mnit* indicates having a collar upon her arm for



her mother. Behind the wife, another girl is shown in a standing position, she is putting a jar on her shoulder and supporting it with her right hand, on one hand. On the other hand, she is hanging another one.



The owner of the chapel (mostly destroyed) is shown on the extreme left of the main scene. He is sitting on a chair. Additionally; he is depicted with short hair and a broad collar around his neck. He is putting one hand on his chest while holding a piece of cloth. The right hand is extending to a massive offering table loaded with geese, forelegs of bull, figs, onions, lotus and papyrus as well. Two hieroglyphic columns are inscribed


in front of him indicating  dbHt Htpt (n) imAx Hr SA.f nxt a desire or requirement of offering for the reverent *hersheaefnakht*⁴.

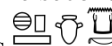
Between the chapel's owner and his wife, the offering bearers are seen in four rows.


The first row displays five men. The first one is depicted standing while pouring water from *Hs* jar. The water is fallen into another jar in front of the second man who is kneeling on the ground. The text above the



first man  sm priest, while in front of the second written is  Hm kA dit qbH priest (ka-servant⁵) who is presenting or pouring cold (libation) water.

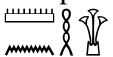
The third one is shown burning incense in front of whom the name is written  sntr. The fourth is raising the right hand while the left holding a papyrus roll. The text in front of him is  xry-Hp n Htp di nswt the lector priest attributed to the *htp di nsw* formula. The last man is depicted like the fourth except that his left hand is holding a part of his cloth (?). The text in front of him


 sm n Htp di sA.f sem priest who is presenting an offering (his son).


The second row five men are shown. The first one is holding a foreleg leg of an ox, in front of whom written is  xpS ib n kA.k foreleg of bull to the heart of your ka. The second one is supporting a tray


with beef with his two hands and shoulder in front of whom  iswt n kA.k legs of beef for his ka. The third one is putting a tray with figs on his right shoulder while supporting it with his hand and


holding a lettuce or flower in the other hand. The texts in front of him are read as  dbn kA.k fig for his ka. The fourth one is presenting a goose on a tray while inscribed in front of whom  rA n kA.k goose for his ka. The last man is holding a trapezoid shape with one hand and a papyrus stem

with the other one. The text in front of him refers to the  mnH n kA.k papyrus for his ka.

The third row had four men. The first one is holding a goose from its legs and wings in a reversed position while the second one is holding two ducks in his hands. The text is read as  st n kA.k duck for his ka.

The third man is putting a big goose on his chest while supporting it with his two hand  rA n kA.k goose for his ka. The last one is leading an animal which the text in front of him mentions its name

 mA-HD n kA.k oryx for his ka.

Unfortunately, the fourth line is destroyed except the right part. It shows a man putting a small animal on his shoulder while holding his legs with his hands. The text accompanying him is read as  rnn n kA.k a calf for his ka.

All the offering bearers are depicted wearing a short or long hair wig and a short kilt except the last man on the first line; he is wearing a panther skin, and the tail is shown between his legs, holding the end of his cloth with the left hand.

The name, the titles and the epithets of Hry SA.f nxt

He has many titles and epithets as follows:

- 1- sDAwty⁶ bity the treasurer of Lower Egypt (North).
- 2- Hry sStA n pr bity (The master of the secrets of Lower Egypt house (Palace)).
- 3- Xry-Hb. t (Lector priest⁷).
- 4- smr waty (the sole companion⁸).

- 5- *imy r tA mHw* (the overseer of Lower Egypt or the northern lands).
- 6- *imy -r xAswt* (Overseer of the foreign lands).
- 7- *idnty wa m Hwt pth m imntt nt tA mHw* (the only listener in Ptah's home (Temple) in the west of the northern lands).
- 8- *imAxw* (the praised or revered).

The offerings

The offering formula contains different kinds of things such as: *t*, *Hnqt*, *Abdw*, *kAw* and *mnxt*. The offering bearers present another gifts to the deceased like: *sntr*, *rA*, *st*, *xpS*, *mA HD* and *rnn*.

Bread was the most important item as a food- offering for the dead man within the tomb⁹. According to the Egyptian myth, sacred loaves were said to be found in the "Eye of Horus" which is a generalized symbol of offering as well as certain cosmic entities¹⁰.

Beer or wine was a very important item in the offering lists. In spell (82) of Pyramid Texts Osiris was entitled as the lord of wine and Isis gave her son Horus grape nectar¹¹. *Hnqt* it appeared in the specific beer offering texts and presented as a gift in more offering rites. It has a deep importance to the Egyptian diet¹².

Bulls' head refers to power, preventing the evil spirits or evil powers in the afterlife. It was put in the offering lists to help the deceased lead save and peaceful life in the hereafter¹³.

mnxt cloth is a part of daily life ritual¹⁴. It was one of the most popular items among the offerings in the Archaic and early Fourth Dynasty lists; in the former, different varieties of linen were the first items to be arranged in a methodical manner¹⁵.

sntr incense occurs frequently in the Badarian and Pre-dynastic graves and at a time too remote for it to be associated with embalming¹⁶. In the graves of Naqada, resin appeared in flat cakes, or in small pieces contained in vases, or contained in ivory tusks¹⁷.

The *st*¹⁸ duck or goose appeared in the offering from the second dynasty¹⁹. According to its size it is depicted after *sr* or *rA* goose²⁰, but here there was a transition. It depicted before it. The main symbolism of duck in Ancient Egyptian beliefs, it refers to the suppression of evil and the evocation of fertility and rebirth²¹.

The *rA*²² goose it was the same kind of *sr* goose too. It was depicted in offering from the second to fifth dynasty²³. From the end of the Old Kingdom onward, it was shown in the begging of offering because of its size²⁴. Geese in Ancient Egypt were the symbol of the beginning and the origin of the primeval world itself²⁵. It was the representative of god Geb who was depicted as a man with a head of goose or as a complete goose²⁶.


The offerings of geese and birds in general refer to the destruction of enemy of the deceased. Thus, when they were burnt and eaten, the foes were believed to be totally destroyed²⁷.


xpS animal's foreleg was presented as a sacrificial offering. In the Myth of Horus and Seth, the foreleg of Seth was thrown up into the sky where it became the Great Bear constellation or *msxtyw*²⁸. It was used in the magical rituals associated with the "opening of the mouth" ceremony which was done before the statues or the mummy of the deceased²⁹.



The *mA HD* Oryx gazelle is well attested from tomb paintings of the Old Kingdom date onwards³⁰. Because it lived in the desert, the animal was associated with Seth. The 16th Upper Egyptian Nome of the Oryx has as its standard a falcon standing on the back of an Oryx³¹, and it is clear that the Oryx was the center of a cult and mythology here from perhaps prehistoric times³². *mA-HD* clearly refers to a "white animal" or the word means "white antelope"³³. It offered at the New Year festival; the butcher god Sheshmu brings one as an offering. In a slightly different form, one meat portion offering specifies that *rnn*³⁴.

Dating of the chapel


The offering formula looks like those of the Old Kingdom³⁵. Paleographical and orthographical details offer significant features of the late Old Kingdom date in general- the writing of the classic arrangement writing of


p rt-xrw  with elongated bread³⁶. Orthographically, the position of *Htp*-sign after *nsw*-sign is typical


of  *Htp dj nsw* formula which was used during the Old Kingdom³⁷. The absence of *sDm.f* form *di.f* after the *p rt-xrw* and the preposition *n* before the name and titles of the owner of the formula is a

clear evidence that this formula dates to the Old Kingdom³⁸.  *p rt-xrw* with this shape became popular from the sixth dynasty and later³⁹. The occurrence of the beer jars determinative  without handles⁴⁰, became a standard linguistic feature of Herakleopolitan Period⁴¹.

The representation of an ewer close to the deceased's legs was depicted in contemporary tombs of the sixth dynasty in Teti Pyramids cemetery , such as Irenakhti, Mereruka, and Neferseshemtah⁴².

The title sDAwty bity appears from the third dynasty but became more frequently from the fourth dynasty and the beginning of sixth dynast onward. This writing  of this title is more usual from the late of the fourth dynasty⁴³. sm priest as titles appeared once in the fifth dynasty and was more frequently from the sixth dynasty⁴⁴. sm priests depicted in tombs scenes from the end of the Old Kingdom onward⁴⁵. imy - r xAswt appeared in the middle of sixth dynasty or later⁴⁶.

The full writing of  jmAx.w- w which is sometimes absent here, is typical to the Old Kingdom's writing⁴⁷. The title idnty wa m Hwt pth m imntt nt tA mHw incorporated to the god Ptah; the principal member of Memphite region; the capital of the Old Kingdom. It is worth mentioning that the priesthood titles of Ptah were frequent from the end of the fourth dynasty⁴⁸.

The title imy -r xAswt appeared after the end of the Old Kingdom. It was inscribed on a false door of Setka⁴⁹ (QH 110, Qubbet el-Hawa) which dates back to the first intermediate period⁵⁰. The form  is particularly common in the Old Kingdom⁵¹. The god Herishef who was a part of the owner's name appeared in texts from the Old Kingdom not earlier (Palermo stone and tomb of Herishef-Shema from Saqqara)⁵². Accordingly, such a chapel generally dates back to the end of the Old Kingdom, specifically, the sixth dynasty or later.

Conclusion

The present study tried to present the un-published chapel of Hry SA.f nxt that was found at Ihnasia El-Madina in Beni Suif Governorate, on one hand. On the other hand, it attempted to describe all the scenes which contain the owner and his family, including his wife and daughter as offering bearers. The offering bearers introduced a variety of offerings that could help the deceased to lead the afterlife. The texts display the offering formula and a lot of titles which the owner held. The most significant of such titles were prevalent during the Old Kingdom. Additionally, the study suggested the sixth dynasty or later as the original date for such a chapel according to the calligraphy of some signs, titles, and offerings as well.

جزء من مقصورة للمدعو "حري شف نخت"

تامر النواجي
المتحف المصري الكبير

طاهر عبدالحميد
كلية السياحة والفنادق – جامعة الفيوم

الملخص العربي

تهدف هذه الدراسة إلى نشر مقصورة غير المكتملة لأول مرة. تم اكتشافها عام 2004 باهناسيا المدينة بمحافظة بنى سويف. كما تهدف الدراسة إلى وضع تاريخ لهذه المقصورة من خلال شرح المناظر وترجمة النصوص المنقوشة عليها ومقارنة كل هذا بالمناظر المعاصرة. وتوصلت الدراسة إلى أن هذه المقصورة ربما ترجع إلى نهاية الدولة القديمة وتحديدًا إلى الأسرة السادسة أو بعد ذلك بوقت قليل.

Figures



Fig. 1: The chapel of Heryshaefnakht



Fig. 2: The texts on the upper Jamb of the chapel



Fig. 3: The texts on the right outer Jamb of the chapel



Fig. 4: The texts on the right inner Jamb of the chapel



Fig. 5: The reserved texts above the main scene of the chapel



Fig. 6: The main scene of the chapel

Footnotes

¹This name appeared in different monument such as: Luxor temple list (Ramses II), see: Daressry, G. (1910), "Litaines d'Amon du Temple de Luxor", *Recodes de Travaille*, XXXII, PP. 62- 69, The Great Harris Papyrus (Ramesses III), see: Gardiner, A. (1957), *Ancient Egyptian Onomastica*, Vol. I, P. 53, the Onomasticon of Amoenpe (Ramesses V), See: Gardiner, A. (1951- 52), *The Wilbour Papyrus*, Oxford, 4 Vols., and in the Ptolemaic period, See: Mokhtar, G. (1983), *Ihnasia El-madina (Herakeleopolis Magna), Its Impotence and Its Role in Pharaonic History*, Cairo, PP. 5- 9.

²Gomaa, F. (1977), "Herakleopolis Magna" in: *Lexicon der Agyptologie*, Vol. 2, PP. 1124- 1128; Wiesbaden; Spanel, D. (2000), "Herakleopolis", in: *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2, Cairo, PP. 91- 93.

³This place was at Dendera. See: Gauthier, H. (1927), *Dictionaire des Nomes Geographiques*, Vol. IV, Cairo, P. 4, but the researcher suggests that it may be a place at Memphite region because all the text talk about the North and Path's Temple.

⁴A part of the name of the owner is Hr SA.f, the god of the Ihnasia, The god is depicted with a human torso and the head of a ram wearing the *atef* crown of Lower Egypt, for more details see: Wilkinson, R. (2003), *The Complete God and Goddess of Ancient Egypt*, London, PP. 123- 24; Mokhtar, G., *Op. Cit*, P. 148.

⁵Erman, A. and Grapow, H. (1976), *Wörterbuch der ägyptischen Sprache*. Vol. III, Berlin, P. 90 (12); Jones, D., (2000), *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, Vol. I, Oxford, P. 591.

⁶This is the old translation for the title (Brelv, OOE, PP. 167-170), but Franke, (1984), *Problem der Arbeit mit Altagyptischen titlen des Mittleren Reiches*, GM 38, PP. 112- 114 and Qurike, S. (2004), *Titles and Bureau in Anceint Egypt*, London, P. 48, read it sDAwt.

⁷Jones, D., *Op. Cit*, P.781.

⁸Strudwick, N. (1985), *The Administration of Egypt in the Old Kingdom*, London, P. 205; Jones, D., *Op. Cit*, P. 892.

⁹Watterson, B. (1997), *The Egyptians*, Oxford, P. 17; بيير مونتييه، الحياة اليومية في مصر القديمة، ترجمة عزيز مرقص، القاهرة، ص 206 -207.

¹⁰Souci, S.; Fachmann, W., and Kraut, H. (1981), *Die Zusammensetzung der Lebensmittel, Nährwert-Tabellen*, P. 82.

¹¹Gamage, S. (1994), *Biotechnology in the Brewery*, Srilanka, PP. 65- 75; Denke, S., (2000), *Nutritional and Health Benefits of Beer*, PP. 320- 326; وليم نظير، (1970)، الثروة النباتية عند قدماء المصريين، القاهرة، ص 232.

¹²Helck, W. (1975), "Bier", in: *Lexicon der Agyptologie*, Vol. I, Wiesbaden, PP. 789- 792.

¹³مانفرد لوركر (2000)، معجم المعبودات والرموز في مصر القديمة، القاهرة، ص 139.

¹⁴Wilson, P., *Op. Cit*, P. 435.

¹⁵Caton, T. (1926), *Neolithic Industries of the North Fayum Desert*, Journ. Royal Anthropol. Inst., LVI, P. 315; Petrie, W. (1900), *Prehistoric Egypt*, London, P. 47; Hassan, S. (1944), *Excavations at Giza*, Vol. V, Cairo , PP. 120-121; Hassan, S. (1943), *Excavations at Giza*, Vol. VI, Cairo, P. 49.

¹⁶Lucas, A., (1957), *Ancient Egyptian Materials*, London, PP. 90-100

¹⁷Petrie, W., (1902) , *Naqada and Ballds*, London, PP. 21- 23

¹⁸Erman, A and Grapw, H. , *Op. Cit*, P. 409.

¹⁹It was shown on an offering stela of sAxw, Saad, Z., Ceilling Stela of the Second Dynasty, *Annales des Service des Anitiquities del'Egypte* 21, P.29, Pl. 27.

²⁰A Show of tombs of mrry (Hassan, S. (1951), *Excavations at Giza*, Vol. VI.3, Cairo, P. 139, Fig. 131); Tomb of nfr (Junker, H. (1943), *Giza VI*, Wien und Leipzig, Fig. 16); Ra wr (Junker, H., *Ibid*, P. 233, Fig. 48) and ty (Wild, H. (1966), *Le tombeau de Ti*, Vol. II, Le Cair, Pl. 169).

²¹Wilkinson, R. (1992), *Reading Egyptian Art*, London, P. 95.

²² Erman, A. and Grapw, H. , *Op. Cit*, P. 191.

²³It was represented in tombs of sSAAt Htp, second dynasty (Smith, W. (1998), *The Art and Architecture of Ancient Egypt*, London, PL.14); Tomb of nfr (Mariette, A., Gaston, M. (1885), *Les mastabas de l' ancient Empire*, Paris, P.119); mrr ptH (Junker, H. (1934), *Giza II*, Wien und Leipzig, P. 84).

²⁴See tombs of KAi m anx (Junker, H. (1943), *Giza VI*, PP. 26, 89); and mry (Junker, H. (1945), *Giza X*, Pl. 53).

²⁵Wilkinson, R., *Op. Cit*, PP. 96-67; Cooper, J., (1993), *Illustrated Encyclopedia of Traditional Symbols*, London, P. 75.

²⁶Shorter, A. (1979), *the Egyptian Gods*, London, P. 130.

²⁷Wilson, P., *Op. Cit*, P. 573.

²⁸Wilson, P., *Ibid*, 723.

²⁹Wilkinson, R., *Op. Cit*, PP. 75- 76; Gardiner, A., *Op. Cit*, P. 485.

³⁰Junker, H., (1943), *Giza VI*, Wien und Leipzig, Taf. 2a.

³¹Wilson, P. (1997), *A Ptolemaic Lexicon: a Lexicographical study of the Texts in the Temple of Edfu*, Leuven, P. 406

³²Firth- Quibell, *Step Pyramid*, Pl.106.

³³Erman, A. and Grapow, H. (1972), *Wörterbuch der ägyptischen Sprache*. Vol. II, Berlin, P. 11,3.

³⁴Derchain, P. (1975), *Rites I*, London, P. 50 n. 7; Strock, L. (1975), "Antelope", in: *Lexicon der Agyptologie*, Vol. I, Wiesbaden, PP. 319-323.

³⁵Although here there was disjunction (nt) of the genitive followed by the title of the owner. If we investigate the transition in the first intermediate period (the prep. n was put before the name of the god), and during the Middle Kingdom examples showing the n at the last of the formula followed by the titles of the deceased, we accepted that this formula dates back to the end of the Old Kingdom. For more details: see: Gardiner, A (1976), *Egyptian Grammar*, PP. 170- 173; Englund, G. (2000), "Offerings", *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2, Cairo Oxford, PP. 562- 597; Abd el-Sattar, I., Mansor, B. and Liala, F. (2016), "Two Unpublished False Doors of Intj and #wjt from Giza", *Studies in Ancient Oriental Civilization* 44, , PP. 329-30.

- ³⁶Fischer, H., (1968), *Dendera in the Third Millennium B.C. down to the Theban Domination of Upper Egypt*, Locust Vall , P. 84 (14); Daoud, *Corpus of Inscriptions of the Herakleopolitan Period from the Memphite Necropolis*, P. 33.
- ³⁷Lapp, (1986), *Die Opferformel des Alten Reiches*, SDAIK 21, Mainz, P. 1. However, this arrangement is typical of ninth dynasty at Naga-ed-Der; Brovarski, E. (1989), *The Inscribed Material of the First Intermediate Period from Naga-ed-Der, I*, Chicago, P., 209.
- ³⁸Gardiner, A., *Op. Cit*, PP. 170-173.
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