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During the SCA’s excavations at Tell Basta held in the nineteen sixties, many private stelae were discovered, some dating back to the Old Kingdom¹ and others to the New Kingdom². Most of the monuments discovered at Tell Basta were moved to Cairo with the register book, while some others were chosen to be exhibited in the Herya Museum (Sharkia Governorate), which is actually the case of the stele we intend to study in this article and which is since preserved in the museum (inv. no. 705 / registered Tell Basta no. 688). This stele was discovered by Shafik Farid in 1962, together with three other stelae, in some southern part debris of the so-called palace of Tell Basta.³

I. General Description

It is a round-topped limestone stele with figures in shallow sunk relief and incised hieroglyphs belonging to an individual called Sȝ-ḥqȝt.

Height: 28 cm; width: 22.5 cm; thickness: 4 cm.

The lunette of the stele is decorated with a shen-ring and a cup flanked by two wedjat-eyes; on the right half below, is a representation of the owner of the stele, seated on a lion-legged...
chair with a high backrest. He wears a wig with short curls, a collar and a long kilt. With his right hand he brings a lotus flower to his nose, while his left hand rests on his knee; his feet lie on a small pillow. Before him is an offering table heaped with bread, meat and onions. His name is written in a column, before his face:

\[
\text{Sȝ-ḥqȝt}
\]
\[
\text{Sa-heqat}
\]

In front of Sa-heqat stands another man, smaller in size, wearing a wig with short curls and a short kilt. He is pouring libations from a ḫs-vase in his right hand and offering incense with his left hand. Before his face, two vertical lines of hieroglyphs mention his name and title:

\[
\text{ir in šmsw}
\]
\[
\text{Sr}
\]

*made by (his) follower Ser*

The lower part of the stele contains a hieroglyphic inscription in three lines:

\[
\text{dỉ nswt ḥtp Ptḥ Skr Wsỉr nṯr ʿȝ ḥqȝ ḏt dỉ.f pr(t) ḫrw t bnq t kȝw}
\]
\[
\text{ȝpdw ḫt nbt nfr(t) wʿb(t) ŋh nṯr ỉm.sn <di.f> snn ḫw ndm m ḥtp n kȝ n}
\]
\[
\text{Sȝ-ḥqȝt in sn.f šnh rn.f šmsw Sr}
\]

*May the king gives to Ptah-Sokar-Osiris the great god, lord of eternity, so that he may give invocation-offerings of bread, beer, cattle, \(^3\) birds, every good and pure thing which the god lives on, (and that he may give) the breathing of sweet air in peace, to the ka of \(^3\) Sa-heqat, it’s his brother who revives his name the follower Ser.*
II. Dating the Stele

The stele was discovered in a layer of debris, 50 cm above the southern rooms of the so-called Middle Kingdom palace, which suggests a date for the stele after the palace destruction.

The monument bears many late Middle Kingdom or early New Kingdom features, viz.:

– the shape of the lunette, not fully semicircular but just a little bit curvy and forming an angle clearly separating the top of the stele from its lower part, belongs to the typical type II as defined by R. Hölzl, dated to the 13th dynasty and later; 4

– the place of the shen-ring between the wedjat-eyes, being even slightly above them, is typical of the 18th dynasty; 5

– the figures separating the lunette from the text below is typical of New Kingdom style; 6

– the written form of $ntr\ 'ȝ$ , immediately following the name Osiris, the phrase “which the god lives on”, as well as the name Ptah-Sokar-Osiris are typical of a very late period in the Middle Kingdom and after; 7

– the written form of $di\ nswt\ htp$ , a type II feature as defined by P.C. Smither, 8 is in use in graffiti belonging to the “documentary culture” since the reign of Amenemhat II, but on private votive monuments emblematic of the “hieroglyphic culture” only from the end of the 13th dynasty to the end of the 17th dynasty; 9

– the written form of $sn\nu$ , derived from the verb $sn$ “to breathe”, is only attested from the New Kingdom onwards; 10

– the owner’s name $Sȝ-ḥqȝt$ is not attested with this form in $PN$, 11 but on the other hand, a man called $Sr$ is known under the New Kingdom. 12

Thus, all the above-mentioned characteristics suggest that the stele was probably made around the end of the Second Intermediate Period or early New Kingdom.

III. General Comments

The style of the stele, of mediocre workmanship, clearly shows a provincial art, despite the fact that it should have belonged to a member of the elite. Indeed, it is one of the few stelae discovered among the hundreds of tombs excavated at Tell Basta belonging to different

5 Ibid., p. 287.
7 C.J.C. Bennett, “Growth of the Htp-Di-new Formula in the Middle Kingdom”, JEA 27, 1941, p. 79-81.
10 Wh. IV 153: for a parallel to the formula $dif\ t:w\ nfdm\ m\ htp$ , see, for instance, KRI I, 380, 13.
11 In PN I, 284, 1, a $Sȝ-hqȝt$ is known (MK), whereas in PN I, 292, 6, a $Sȝt-hqȝt$ is known (18th dyn.[?]).
12 PN I, 316, 23.
classes of the society. The small number of stelae found on location would then indicate that possession of such votive monuments was reserved to a city elite.

While the general writing is rather cursive, the man-sign used as determinative in the personal names and the n-sign are closer to hieratic.

IV. The Formula “to Cause His Name to Live”

The importance of the stele arises from the fact that the formula to perpetuate the owner’s name is not made by his son, as it is usually done, but by his brother. This point ought to be assessed under two aspects.

The Actors of the Ritual and Those to Whom it is Performed

The formula in $\text{s}_{2} \text{fs} \text{snh} \text{rm.f}$ “it is his son who revives his name” is found as early as Middle Kingdom till the end of the pharaonic period, leading it to be considered as the most common ancient Egyptian formula beside the $\text{dn nsut htp}$.

Other members of the family were also able to perform the formula over many of their relatives. As well as the son who was responsible for reviving his mother’s name, the daughter could also cause her father’s and mother’s names to live. In some cases, the son and the daughter are both represented on the same stele reviving their parents’ names: the son then revives his father’s name while the daughter revives her mother’s name. From time to time, the grandson is likewise portrayed reviving his grandparents’ names, as the wife can revive her husband’s name and vice versa.

Following that pattern, childless people were often praised by a brother, as it is the case on the stele Tell Basta no. 688. Besides, other examples can be found in which a sister, a loyal follower or a woman reviving her sister’s name are depicted.
Kings and members of the royal family could also revive their fathers’ and brothers’ names, leading us to consider that kings’ lists inscribed on temple walls might have acted the same way as the ritual did, causing the past kings’ names to live.

Aspects of Reviving the Name

In ancient Egypt, children were one of the most precious things a man could get: “Take a wife while you’re young/That she makes a son for you/…. Happy the man whose people are many/ He is missed on account of his progeny” says a man to his son, or in other words: “a son is effective (ȝḫ) to his father”, a common phrase in Egyptian texts. Firstly, the child was considered as an extension of his father on earth: people always remember the latter when they see or name the former. This idea occupies a great part of the social beliefs of modern Egyptians who still nowadays prefer to have a male child in order to perpetuate their name. Egyptian proverbs such as “the one who has a child never dies” and some popular songs are also good witnesses of this belief.

On the other hand, the son revives his father’s name by preserving his monuments or finishing the buildings he started, including his tomb, by keeping on making offerings to his ka, and especially by causing “his name to live in the speech of men and lasting in the speech of the livings”; so “the man whose name is spoken remains alive.”

25 KRI I, 111.15; Urk IV, 12.10, 13.1-3; as for the revival of the name of the god by the king, see, for instance, Urk IV, 807.15, 812.16.
26 Instruction of Any, 16, 1-3 (Rameside period), see M. Lichtheim, Ancient Egyptian Literature. A Book of Reading. II. The New Kingdom, p. 135-146.
30 Torino, Magical Papyrus, Isis and Re, see W. Pleyte, Fr. Rossi, Papyrus de Turin, Leyden, 1869, pl. 37, l. 12; A.T.W. Budge, Legends of Gods: the Egyptian Texts, BEgChald 32, 1912, p. 52.
FIG. 1-2. Stele Tell Basta no. 688 (courtesy SCA).