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Noha Shalaby

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An Offering Table of a Prophet of Onuris from Abydos
Cairo, Egyptian Museum JE 41438 (TR 23/1/15/7)

Noha Shalaby*

This article studies an unpublished inscribed offering table displayed at the Egyptian Museum in Cairo (fig. 1-3). Carrying at present time the number TR 23/1/15/7, the origin of the offering table remained unknown for many decades due to the disappearance of its JE number. The latter is now confirmed to be the Abydene offering table JE 41438 discovered by John Garstang more than one century ago. The offering table belongs to Djedbastetioufankh who was a third prophet of Onuris, presumably in the temple of this god at Thinis. It most probably dates to the late 25th-early 26th Dynasty based mainly on some epigraphical and orthographical details. Although its text is quite common, containing the offering formula addressed to Osiris (left) and to Wepwawet (right) followed by the title and the name of the owner and that of his father Hor, it preserves one of few occurrences of the name Djedbastetioufankh from Abydos.

Origin

The Egyptian Museum Special Register (Nr. 11106) lacks the information as regards the provenance and date of discovery of TR 23/1/15/7, however, other details (i.e. dimensions, description, material, and owner’s name and title) are identical with those of the offering table

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1 The offering table is kept in the ground floor of the Museum (R 18, N 1) among New Kingdom objects.

2 For the Abydene examples of the name Djedbastetioufankh (including the offering table JE 41438 [as father of Hor]), see A. Leahy, “Text and Image in Funerary Identity at Abydos in the Early Seventh Century BC”, in G. Burkard, F. Junge, A. Verbovsek (ed.), ImagAeg 3, 2011, p. 70.
JE 41438, which could not have been located in the museum. Fortunately, the archives of the Garstang Museum of Archaeology, University of Liverpool, keep photographs of the offering table JE 41438 confirming its identification with TR 23/1/15/7. The photographs (fig. 2, 4) were taken at the time of its discovery during Garstang’s excavations at Abydos in 1909, which covered a wide area in the North Cemetery as well as an eastern extension to the Middle Cemetery; however, the specific location of the discovery remains uncertain.

Description

It is a sandstone rectangular offering table taking the standard shape of the ḥtp-sign, sculpted as one with a shaft to be sunk in the ground (fig. 5). It measures 59 cm in width, 61 cm in depth (including the small square protuberance measuring 11 cm), and 46 cm in height.

The large sign is carved on the offering table as a reed mat with a bread loaf. On each side over the ḥtp-sign are two large ḥs-vases, from which water flows to the outside through the spout. The food offerings are arranged in three levels. The bottom shows six centered and decorated round loaves of bread. The middle displays a calf head, an animal’s heart, a pomegranate, meat chops, and a cucumber. The top level shows an animal’s leg.

The offering table is almost intact. However, it was in a better state of preservation upon discovery (fig. 2) with only a surface damage of the bottom right-hand corner, which should have included a round loaf of bread, part of the libation vase, part of the reed mat and end of the right proscyneme, as well as some slight scratches, which did not affect the clarity of the inscriptions. The present state (fig. 1) shows the surface being much eroded with both the top right-hand corner and the bottom left-hand corner lacking part of the inscriptions.

Texts

There are two proscynemes running along the borders of the offering table except for the base.
A boon which the king gives (to) Wepwawet, lord of the sacred land, the great god, lord of Abydos, may he give invocation offerings (consisting of) bread, beer, oxen, fowl, wine, milk (to) the Osiris, the third prophet of Onuris, Djedbastetioufankh, son of [Hor, justified].

a. The unusual omission of the medial ∅ is attested in the 26th Dynasty inscriptions, see P. Der Manuelian, Living in the Past. Studies in Archaism of the Egyptian Twenty-Sixth Dynasty, New York, 1994, p. 390.

b. Wepwawet had a sacred area was specifically established for his cult since the 13th Dynasty in the North Cemetery at Abydos for his role in the local traditional rites connected with Osiris, see A. Leahy, “A Protective Measure at Abydos in the Thirteenth Dynasty”, JEA 75, 1989, p. 54; M.-A. Pouls Wegner, “Wepwawet in Context: Reconsideration of the Jackal Deity and Its Role in the Spatial Organization of the North Abydos Landscape”, JARCE 43, 2007, p. 147.

c. The arrangement (or without the 3 final strokes) was rather common in the 25th-26th Dynasties, for Abydene examples, see H. De Meulenaere, “Trois vizirs”, CDE 33, no. 66, 1958, p. 197-198, fig. 15 (stela BM 1333); P. Munro, Die spätägyptischen Totenstelen, Af 25, 1973, p. 269, pl. 31, fig. 113 (stela JE 6303); R.J. Leprohon, Stelae II. The New Kingdom to the Coptic Period, CAA, 1991, p. 3,32 (MFA 72.4278); A. Leahy, “Kushites at Abydos: The Royal Family and Beyond”, in E. Pischikova, J. Budka, K. Griffin (ed.), Thebes in the First Millenium BC, Cambridge, 2014, p. 82, fig. 3-6 (Columbia X.3). The group currently missing is clearly shown in the archival photo (fig. 2).


e. The private name Ḏḏ-Bṣst-tw(t)w mfḥ nb, son of [Hor, justified], appeared in the 22nd Dynasty and continued down to the Ptolemaic era, cf. PN I, p. 410, no. 8.
A temple was built for the cult of Onuris in Thinis by the late Old Kingdom and continued to function until the Ptolemaic era, see E. Brovarski, *LÄ VI*, 1986, col. 476-481, s. v. "Thinis".

Abydos was a burial place for the priests of Onuris, E. Brovarski, *LÄ VI*, col. 480. It was also an important area for the interment of the members of the royal family and high officials during the Libyan and Kushite Periods, see J. Budka, "The Use of Pottery in Funerary Contexts during the Libyan and Late Period: A View from Thebes and Abydos", in L. Barėf, F. Coppens, K. Smoláříková (ed.), *Egypt in Transition. Social and Religious Development of Egypt in the First Millennium BCE*. Proceedings of an International Conference Prague, Sept. 1-4, 2009, Prague, 2010, p. 49.
A definite dating for this monument cannot be easily specified since the owner’s family is not known apart from the father’s name. Also, the sole title included within the inscriptions does not provide sufficient data to positively link the offering table with any other monument. The orthography ⟨⟩, however, provides a starting point for the dating since it began to be employed in private inscriptions during the 25th Dynasty (cf. n. [f]).

The carving of the reliefs on the offering table is not definite for the dating since it has no exact parallel. The disposition of the food offerings in three rows in the lower half of the surface does not fall under the classic type of the 25th Dynasty, it rather has a close resemblance to an Abydene example dating to the 26th Dynasty.10

The textual details (n. [c], [g], [h]) provide a more specific time span since they are attested on Abydene monuments in the late 25th-early 26th Dynasty/ latter half of the 7th c. BC. Accordingly, the offering table JE 41438 (TR 23/1/15/7) is most probably so dated; and thus Djedbastetioufankh can be added to the short list of the priests of Onuris (n. [d]) who lived during that period in the Abydos-Thinis region.

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Fig. 3. Offering Table JE 41438 (TR 23/1/15/7).
Fig. 4. Offering Table JE 41438 (TR 23/1/15/7) upon discovery.

Fig. 5. Offering Table JE 41438 (TR 23/1/15/7).