Historical analyses are sometimes enriched through the incorporation of concepts forged in very different contexts. Depending on the efficiency of the articulation, these additions may contribute to the theoretical thinking of different historical situations. In tune with this expectation, here I would like to propose the use of the concept of patronage to expand the possibilities of thinking about the issue of the leadership—or the forms of sociopolitical prevalence—in Ancient Egypt’s early stages. Strictly speaking, the concept is not unknown in Egyptology; however, in general, it is not used for the initial periods of Egyptian history but rather for later times. I suspect there are reasons for this absence, and at the end of this article I will try to suggest an interpretation. But before that, to focus on this issue, I would like to make two preliminary reflections.

The first one is related to the provenance of the theoretical concepts used to think about ancient societies. Broadly speaking, theoretical thinking on ancient societies has two main sources: a more anthropological source, which is usually recognised in studies about the so-called prehistoric societies (and also in the passage from these ones to the “historical” societies), and which provides concepts such as kinship, chiefdoms, and state; and a more sociological source, which offers other kinds of concepts, such...