

The Stela of *P3-Šdw* SQ.DAH.WU.168 from the New Kingdom

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Abstract: The article publishes scenes and hieroglyphs of the stela SQ.DAH.WU.168, of *P3-Šdw*, excavated by S. Yoshimura for Waseda University, (Memphite Region, Dahshur, Preserved in Saqqara stores. pl.1, fig.3).

Without a Lunette the whole face of the stela was divided into two registers: the upper one shows the owner of the stela and his wife making offerings to Osiris and Isis; in the lower register the mummy of Pashedu held by Anubis, his wife and son mourn, and two priests making offerings.

Keywords: Stela SQ.DAH.WU.168, Stela of Pashedu, Dahshur North, 19th dynasty stelae, Shaft 39 – Dahshur.

لوحة با-شدو من الدولة الحديثة

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المخلص: تنشر المقالة المناظر والنقوش الهيروغليفية للوحة SQ.DAH.WU.168، للمدعو *P3-Šdw*، التي

اكتشفها س. يوشيمورا خلال حفائر جامعة واسيدا، منطقة منف، دهشور، والمحفوظة في مخازن سفارة.

(لوحة ١، شكل ٣). بدون قمة منفصلة، تم تقسيم وجه اللوحة بالكامل إلى سجلين: يُظهر الجزء العلوي صاحب

اللوحة وزوجته يقدمان القرابين لأوزوريس وإيزيس؛ وفي السجل السفلي، مومياء باشدو يمسك بها أنوبيس؛ وزوجته وابنه ينتحبان؛ وكاهنان يقدمان القرابين.

الكلمات الدالة: اللوحة SQ.DAH.WU.168، لوحة باشدو، جبانة دهشور الشمالية، لوحات الأسرة ١٩،

دهشور- بئر الدفن ٣٩.

1. Introduction

After analyzing photos taken by artificial satellites and making archaeological observations in the field; the Egyptian Culture Center of Waseda University, and Tokai University Research and Information Center, selected a site for study at Dahshur North. The chosen site is on the west bank of the Nile, about 20 km south of Cairo and 5 km south-west of the ancient city Memphis.

The expedition, after making a general archaeological survey in 1996, found traces of a tomb chapel and shaft – tombs from the New Kingdom era in an area measures 700 m square among which shaft 39 of Pashedu¹.

The superstructure of Pashedu's tomb was expected to be uncovered around shaft A in the vicinity of *Ip3y*'s tomb, his name had been recognized by wall fragments and shabtis. During the excavation more than a thousand pieces were uncovered, most of these various objects dated to the late 18th and the early 19th dynasties, among which is the stela of Pashedu².

2. General description

Limestone stela, dates back to the 19th Dyn. - New Kingdom necropolis, shaft 39 - Dahshur North.

Height: 30.5cm, **Width:** 20cm, **Depth:** 12 cm, well preserved with restoration of slight cracks in the stone.

3. Description

A round-topped rectangular funerary stela, divided into two registers with a double horizontal line separates them. A thin line surrounded the edges. All figures and hieroglyphs are executed in shallow sunk relief featuring rich inner details.

All over the surface of the stela spread out fungal spots require the use of an antifungal to eliminate them.

The back of the stela (the verso) was polished with no scenes or texts.

Discussion

The arched top of the funerary stelae was the dominant shape in the 19th Dyn. as it was throughout Egyptian history, their number increased in the reign of Ramses II, although other styles of stelae were in use in this period, among which are the

¹ Sakuji Yoshimura, Baba, Kondo and Hasegawa, "A Preliminary Report of the General Survey at Dahshur North, Egypt" (Tokyo, Japan: Musashino Art University, 1997): 1.

² Sakuji Yoshimura, Baba, Kondo and Hasegawa "Preliminary Report of Excavations at Dahshur North, Egypt, 4th – 6th Field Seasons, 1998-2000", The Journal of Egyptian Studies, vol. 8 (Tokyo, Japan: 2000-1): 10, 13.

rectangular stelae, the stelae in the form of a false door, and the composite stelae; with an arched top surmounted by a pyramidal top¹.

3.1. The upper register

The owner of the stela *P3-šdw* is shown standing on the right facing towards the viewer's left wearing an elegant garment and a long wig, in front of Osiris and Isis, offering them with both hands two bouquets of flowers, the smaller of which is in his left hand.

His wife *Hwy* stands behind him wearing long tight-fitting garment, a loose long robe, long wig with aromatic cone and a small lotus flower on her head; and a big round earring. She holds a sistrum with her right hand while raising her left hand to Osiris and Isis, which is an act of greeting and reverence for the two gods.

Osiris appeared in a mummified form, wearing the divine beard, the Atef crown , the Uraeos and two wide bracelets, he sits on his chair  that was placed on a slightly raised pedestal, holding the *hk3* scepter  with his left hand and the *nh3h3* flail  with his right hand. The god faces the viewer with the upper part of his body.

Behind Osiris stands the goddess Isis wearing long tight-fitting garment, a long wig (restored) and a head band, with her name  *3st* on her head. Touching the right arm of Osiris by her right hand.

A small offering table stands between Osiris and Pashedu holds a *nmst* vessel and a big lotus flower.

At the top of the register are two hieroglyphic texts in opposite directions with vertical lines separating the words:

-From right to left: 

Wsir hnty imnt – *Wsir* foremost of the west.

-From left to right: 

P3- šdw nb pr Hwy – Pashedu the master of the house of *Hwy*.

¹ Svetlana Khodzhash, *The Egyptian Reliefs and Stelae in the Pushkin Museum of Fine Arts* (Moscow: Leningrad, 1982), 12-13; Egyptian Museum Data Base Catalogue, Cairo.

Discussion:

As Davies has indicated, the worshipping pose of the figures and their style are characteristic in the period effected by the Amarna art¹.

Pashedu wears an elegant rich garment consisting of two pieces, a long kilt starting from the waist to the ankle of the leg and tied at the waist with a belt. The upper part covers the shoulders with long, wide sleeves. On his head, he wears a long wig that covers the neck and ears of the type that was common in the Kew Kingdom era² (examples with variations: Fig.1).

The garment of Pashedu appeared for the first time in the 18th Dyn. and continued to be used in the Ramesside period³, it was depicted also on stelae: CG 34097 - 34146 – 34177 – 34176 – 34180 – JE 12023 – 12024 – 18922 – 27820 – 32025 – 34542 – TN 10/6/24/11. (The same as Fig.1)



Fig.1: Relief from the tomb chapel of Ḳp3y – the interior wall –

shaft A – Dahshur North – 18th Dyn. (After Excavating in Egypt, 2006-2008)

Ḳwy wears a long tight-fitting garment, a loose long robe with sleeves and a long shawl that covers the shoulders, with many pleated folds the same as: TN 5/7/24/10 – 12/6/24/17. The determinative  of Ḳwy's name was engraved between her and Pashedu owing to the lack of space.

Offering bouquets of lotus featuring no inner details of the flowers was a very common element on stelae of the 18th Dyn., but it was less frequent in the 19th Dyn., the same as: JE 27958 - 41402 – 36853 – 72021 - 87832 – 87829.

¹ Norman G. Davies, *The Rock Tombs at el-Amarna*. 4 (London & Boston: Mass, 1908), pl. 17.

² A. Corden, "Fashion and Clothing", in *Egyptian Art: 2 Principles and Themes in Wall Scenes*, Edit. by L. Donovan and K. McCorquodal (Egypt, Guizeh: Foreign Cultural Information Department, 2000), 78.

³ Vogelsang- Eastwood, G., *Pharaonic Egyptian Clothing* (Leiden: E.J. Brill, 1993), 143 ff.

Holding a sistrum in the presence of gods was not a common element on stelae of this period, it usually appears in the hands of women as on stelae: CG 34117 – TN 10/6/24/11 – JE 18922 – 34542.

Hwy holds the sistrum *šhm* that was closely related to the goddess Hathor. The tool takes the shape of a horse shoe; it contains 3 or 4 small rods inside with a cylindrical handle ending at the top by the head of the goddess Hathor. The ancient Egyptians believed that its sound has the ability to expel evil spirits¹.

Adornment with lotus flowers on the head with the aim of getting the wonderful scent of the flower was rather common on stelae of the New Kingdom the same as: CG 34091 – 34097 – 34099 – 34100 – 34118 – 34133; lotus flowers with aromatic cones: JE 18922 – 36853 - 43569 – TN 5/7/24/10 – 10/6/24/11.

The aromatic cones on the heads appeared since the reign of King Amenhotep III, on the heads of women and men to protect people from evil forces, aide in the rebirth, protect the hair from the sun's rays that cause it to dry out and to give a pleasant smell to those who wear them when the fat melts little by little².

As a god of the underworld Osiris frequently appeared among the gods who were depicted on the funerary stelae from the Middle Kingdom onwards³, he appeared alone or with other gods like Hathor, Anubis, Horus, Nephtes, Rahrakhty, Maat; and Isis the same as our case like: CG 34134 – 34503 – TN 3/7/24/17 -5/7/24/10.

The god appeared from the profile or as he was shown here facing the viewer with the upper part of his body the same as: CG 34503 – JE 32025 – 34542 – TN 12/6/24/17.

Osiris was depicted on many stelae sitting or standing wearing the *3tf* crown, (rarely the Uraeos as on stela JE 32025) holding with both hands, the *w3s*, the *ḥk3* scepters and the *nh3ḥ3* flail . Most of the scenes in which the god appears holding the *ḥk3* scepter and the *nh3ḥ3* flail only as he appeared on Pashedu's stela date to the late 18th dynasty and the early 19th dynasty⁴, as on: CG 34049 – 34054 – 34055 – 34077 – 34079 – 34093 – 34097 – 34133 – 34503 – TN 5/7/24/10.

Whether he appeared on the right or the left of the stela Osiris usually holds the *ḥk3* scepter with his right hand except for a few examples as: Pashedu's stela – JE 36853 – TN 14/3/25/6 – 20/3/25/5.

In an unusual scene the artist of the stela engraved the stick of the *ḥk3* scepter very long the same as: JE 32025 – TN 10/6/24/11.

As for his title there is no difference between *Wsir ḥnty imnt* – *Wsir* "foremost of the west" and *Wsir ḥnty imnt(yw)* – *Wsir* "first of the westerners", it is the same as *Wsir*

¹ Christiane Zigler, "Sistrum", LÄ 5 (Wiesbaden: 1984): 958 ff.

² Nadine Cherpion, "Le cône d' onguent, gage de survie", BIFAO 94 (1994): 79, 85; Lisa Mannich, "Ancient Scent – An Evaluation of the Sources", Memnonia Cahier Supplement N.1 (2003): 83-84.

³ Khodzhash, *The Egyptian Reliefs*, 65ff.

⁴ Mostafa Atallah, "Eine Pyramidion Stele Eines Trompeters aus dem Ägyptischen Museum in Kairo", OLA 150, I, (2007): 102.

hnty imntt. Osiris had this title in the New Kingdom era, where he was depicted in the scenes standing or sitting on his throne in a mummified form with the white, the *3tf* or the feather crown; and in the *hṭp di nsw* formula¹. The determinative  was written briefly.

The goddess Isis appeared on a number of funerary stelae in the Ramesside period more than she did in the Middle Kingdom or the 18th Dyn².

The dominant shape of Isis on the stelae of the 19th Dyn. was as shown on Pashedu's stela as a standing woman bearing on her head the hieroglyphic sign  - her name.

Munro believed that there is no specific rule for the appearance of deities on the stelae, while Westendorf assumed that the top of the stelae symbolized the sky while their base represented the earth, the right edge corresponded with the eastern horizon and the left one associated with the western horizon and the Netherworld.

According to the second assumption *Wsir* as a lord of the Netherworld should always be depicted on the left side of the stela which has not actually happened; as he appeared on the right side on stelae (CG 34503 - TN 3/7/24/ 17 – JE 19772, JE 48845, JE 18922, JE 8781), and in the middle of the upper register on stela (JE 8784). Likewise, deities like Horus, Ptah, and Rahrakhty can appear on the right or the left side of the stela.

As a result, the depiction of deities on the stelae cannot be explained geographically, as this does not apply to reality and does not correspond to the religious thoughts of the ancient Egyptians.

The small offering table appeared on stelae since the Old Kingdom in the mastaba of *Sni whm*³, in the scene it looks as if it were not placed on the ground. The table with a stand wider at the bottom bearing a *nmst* vessel and a big lotus flower was a common element on the stelae of the 19th Dyn. the same as: CG 34503 – CG 34517 – JE 27958 – JE 36853 – JE 65834 – TN 5/12/35/1 – TN 30/1/15/13.

The lotus flowers appeared on offering tables on stelae since the Middle Kingdom onwards, in the New kingdom lotus flowers, bouquets and buds were very much associated with offerings and offering tables as a symbol of resurrection and re-birth⁴.

3.2. The lower register

On the left of the viewer the god Anubis (or a priest with a jackal's head) embraces the mummy of the deceased Pashedu which stands before him.

¹ Christian Leitz, *Lexikon Der Ägyptischen Götter Und Götterbezeichnungen*, b.I-II, Departement Oosterse Studies (Leuven-Paris: Peeters en Departement Oosterse Studies, 2002), 557-558.

² Khodzhash, *The Egyptian Relief*, 82.

³ P. D., Manuelian, *Slab Stelae of the Giza Necropolis*, Publications of the Pennsylvania-Yale Expedition to Egypt, Number 7 (New Haven and Philadelphia: Peabody Museum of Natural History, Yale University of Pennsylvania Museum of Archaeology & Anthropology, 2003), 151.

⁴ Khodzhash, *The Egyptian Relief*, 111.

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Anubis wears a short kilt and a heavy wig both with inner details, a large part of his legs is broken partially restored. Another heavy wig on the head of the mummy surmounted by an aromatic cone and a small lotus flower.

In a sad scene a woman and a young man are lamenting in front of the mummy, the lady with short hair looks collapsed, kneeling on the ground while the young man stands next to her, they both raise their right hand above their heads to express sadness and surround the mummy with their left arm. The garment and wig of the young man are the same as the garment and wig of Pashedu in the upper register.

Standing behind the sad couple are two priests both shaved heads wearing long kilts with inner details, the first priest wears leopard skin making a libation with his right hand using a *nmst* vessel its water falls on a plant inscribed on the ground between him and the young man, with his left hand he makes a fumigation with an incense burner. The other priest presents two long strips of texture, his left leg is partially broken.

Between the young man and the first priest is a vertical column of hieroglyphs includes the title of the priest:



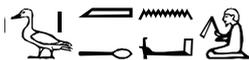
Ir.n Hr Pth m3^c hrw – Engendered by (the son of) *Hr Pth* justified.

The name and title of the young man were inscribed in a horizontal line of hieroglyphs above the incense burner:



Imy-r ssmwt Ms - Overseer of horses *Ms*

The title of the second priest was included in a horizontal line of hieroglyphs above his head and the offering he makes:



S3 m3^c hrw Nht – The son of the justified *Nht*.

Discussion:

Of the signs of sadness it seems clear that the lady is the wife of the deceased *P3-Šdw*, and the young man next to her is his son. Perhaps to express sadness the grieving wife was depicted with short hair in contrast to her appearance with a long wig in the upper register, in other scenes the mourners always shown with shaggy or unformed hair, and torn or open clothes to expose the breasts.

Mourning for the dead was the role of women in ancient Egypt, it was common for mourners to appear in funeral scenes, where the grieving wife appears crouching before the mummy of the deceased with one hand raised to her head in a movement symbolizing perhaps covering the face or throwing dust on the head to express sadness, exactly as the determinative of the word *Tkbyt* "mourning woman" (NK)¹.

The "Overseer of horses" = the young man was in charge of the administration of the royal chariots, he answers directly to the king².

Three grades of this title were known in the 19th Dyn.:

Overseer of horses - Overseer of horses of the lord of the two lands - Overseer of horses of the king in the house of Amun. The last grade replaces "Overseer of horses of his majesty", in addition to another grade "Overseer of horses of the entire stable" that was known only during the 18th Dyn.³.

The artist mistakenly inscribed a woman as a determinative of *Ms*'s name.

The long kilt of the two priests is fastened around the waist with a knot and extends to the mid-calf, it has a lot of folds.

Purification with water vessels as the *hst*, *Kbh* or *nmst* was a common scene on stelae, using the *nmst* was as frequent as the other two as on stelae: CG 34023 – 34037 – 34134 – 34146 – 34183.

As a ritual vessel used in religious rituals and funerary ceremonies the *nmst* appeared in the offerings lists since the Old kingdom onwards, it appeared in many forms to contain milk and beer in addition to water. It also contained the aromatic unguent *mdt*. In a very important role of the vessel it was used in the "opening of the mouth ceremony" when the priest poured water from four *nmst* vessels on the statue of the deceased⁴.

The water of the Nile used in funerary ceremonies has the ability to purify and revive together, furthermore it has the ability to resurrect the body of the deceased by replacing the vital fluids that he lost upon his death to refresh the body.

Fumigation using the arm like incense burner  "the arm of Horus" was less frequent than the smaller censers the same as: CG 34023 – 34089 – 34135 – 34144.

This kind of incense burner took the shape of a human arm carries in the palm a vessel for burning incense, in the middle of the arm is another small vessel containing incense balls, it appeared for the first time in the 12th Dyn.⁵.

¹ Leitz, *Lexikon Der Ägyptischen Götter*, 115; Richard H. Wilkinson, *Reading Egyptian Art, A hieroglyphic Guide to Ancient Egyptian Painting And Sculpture* (London: Thames & Hudson, 2011), 35.

² Ali Al-Ayedi, *Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom*, (Egypt: Obelisk Publications, 2006), 114.

³ Aiman Eshmawy, "Royal Stables and Two Snake Goddesses from the German Excavation at Qantir", (M. A. Degree Thesis, Faculty of Archaeology – Cairo Uni., 2002), v. I, 105, 109.

⁴ Sayed Tawfik, "Aton Studies", MDAIK 35 (1979): 344.

⁵ Henry G. Fisher, "The Evolution of the Arm Like Censer", JARCE 2 (1963): 30-31.

As was mentioned in the PT (spell 25) incense was considered as the eye of Horus that purified the body of his father *Wsir*.

Incense has also been associated with exorcism and purification in daily life, afterlife, religious rituals and funerary ceremonies¹.

Making a libation and fumigation with the *nmst* (without a cover in this scene owing to the lack of space) and the arm like incense burner appeared also on stelae: CG 34089 – 34505 – TN 5/7/24/10 – 10/6/24/11.

The priest *sm* who wears leopard skin appeared on many stelae as: CG 34089 – 34098 – 34101 – 34102 – 34117 – 34133 – 34135 – 34505 – JE 18922 – 34542.

Offering strips of texture to the deceased was one of the most important offerings. In the Papyrus Boulaq 3 it is stated that the flax plant *mhy* is grown in the fields of heaven. Clothes give strength to their owner and greatly express social status. Texture was presented as offering from the 2nd Dyn. onwards, bearers of offerings appeared on the walls of tombs in the Old Kingdom carrying two long strips of linen fabric *wnhwy* used in making clothes. Texture offerings were associated with aromatic unguents, especially when presented to the mummy of the deceased during the opening of the mouth ceremony².

Through the elements of the scene the "opening of the mouth" ceremony is being prepared.

The excavation report mistakenly considered *Hr Pth* and *m3c hrw Nht* the names of the two priests and assume that they were the family members of Pashedu³, although there is nothing in the text to indicate that, nor are they brothers, they are sons of deceased fathers.

Desert plants were merely depicted as blades of grass scattered here and there on a few tomb scenes, featuring the deceased hunting in the desert⁴.

Depicting a desert plant on the stela is a unique element. It is likely that this plant is one of the cactus species, comparing to desert plants that are similar in size and height, it may be (*Echinocereus*) with its narrow stems and colorful spines, this type can also be distinguished by the colorful flowers that appear in spring and early summer. The hedgehog cactus is known as a short plant that grows near the ground; this type grows in deserts, Mediterranean regions, subtropical and temperate regions⁵.

¹ Alfred Lucas, *Ancient Egyptian Materials and Industries* (London: Edward Arnold Publishers, 1962), 96.

² Elisabeth Staehelin, "Tracht", in *LÄ VI* (Wiesbaden: 1986): 726-727.

³ Zahi Hawass et. all, *Excavating in Egypt for 40 Years*, Waseda University Expedition 1966-2006, A Special Exhibition in The Egyptian Museum, Cairo, Edit. by AKHT (Tokyo-Japan: AKHT Inc., 2006-2008), 23, 28.

⁴ Renate Germer, Desert Planets, *The Oxford Encyclopedia of Ancient Egypt*, v. I (Oxford University Press: 2001), 538.

⁵ <https://sotor.com>

The plant used to denote the cemetery area, due to the lack of space on the stela, which did not allow the facade of the tomb to appear as is usual in scenes of the "opening of the mouth" ceremony in front of the tomb.

Desert plants tolerate intense heat and lack of water and remain green despite the harsh environment conditions, that is why the plant was depicted here, perhaps as a symbol of permanent greenness and thus the continuation and renewal of life. (Fig. 2)



Fig. 2: The hedgehog cactus

<https://ar.todowebmedia.com/how-to-grow-echinocereus-cactus-indoors-19113>

Conclusion:

-Through the dimensions of some parts of the body like the heads, feet and facial features; the shape of the hands, and hieroglyphs inscription it becomes clear that the artist is not skillful.

- *Wsir ḥnty imnt (t)* is the same as *Wsir ḥnty imnt(yw)*.
- The depiction of deities on the stelae cannot be explained geographically.
- In a rare case a desert plant was depicted on the stela.



Pl. 1: The stela of *P3-Šdw*

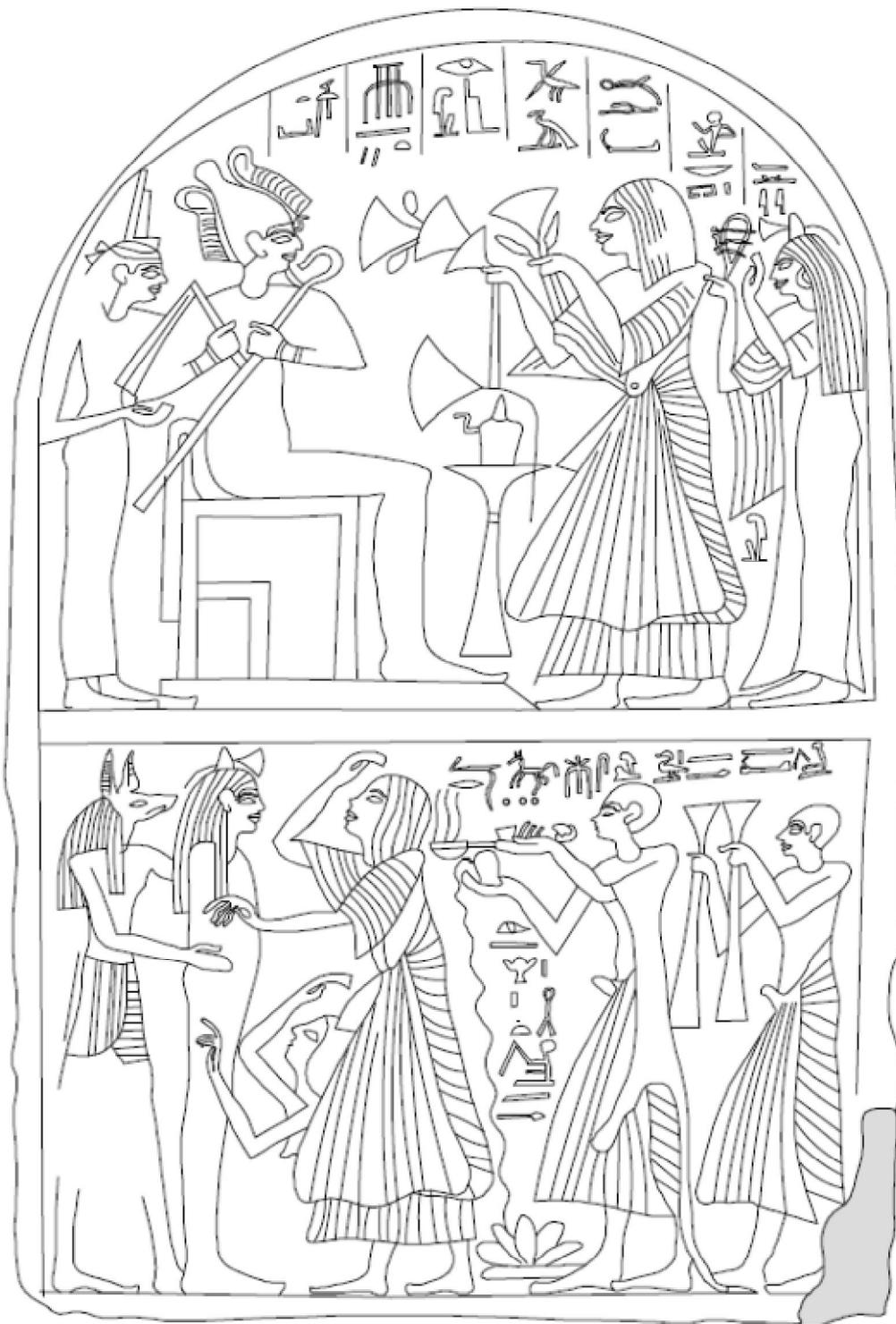


Fig.3: The stela of Pashedu

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