

The Stela of Huy No. ١٩٣ in Al-Salam School Museum at Asyut

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Abstract: Publication of the Stela of Huy, kept in Al-Salam Secondary School Museum (Formerly the American Colege) at Assyut; its inventory number is ١٩٣. The stela is divided into three sections and has a round-topped upper part with representation of the gods Osiris, Isis, Anubis, Wepwawt as a son of Isis and heir of Osiris, and his female counterpart Hathor, as a Lady of Medjed, and Lady of the sky respectively. A middle part is dominated by the owner of the stela and his family, and a lower part presents ٧ lines of inscriptions. Its original provenance is unknown, but it probably was unearthed at one of the provincial cemeteries of Assyut (Lycopolis, the capital of XIII nome of upper Egypt. The stela of Huy can be dated to the end of dynasty XVIII or the Ramesside period.

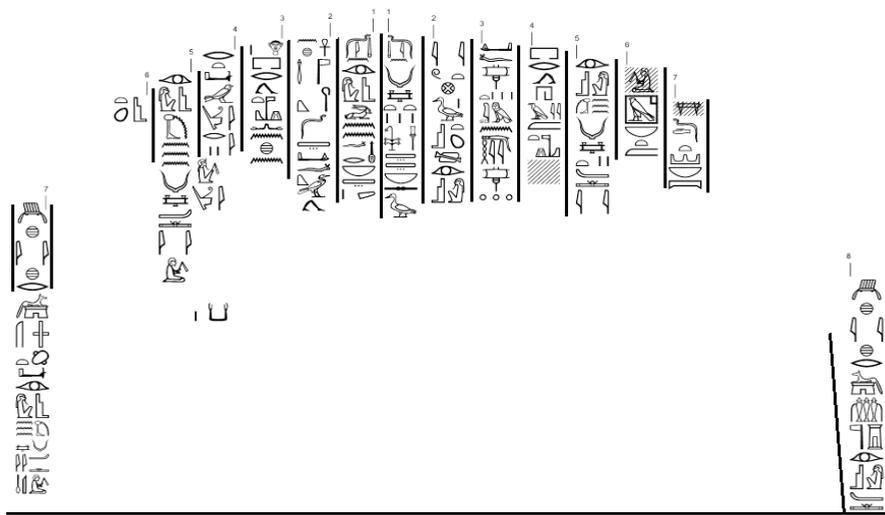
Introduction^(١)

The stela of Huy^(٢) is of conventional form, carved on one side only, made of limestone. It was prepared with incised borderlines, and it measures ٩٠ cm. high, ٦٧ cm. wide, and ١٧ cm thick. The rounded top shows a flat curve, which is clearly separated from the lower part by distinctive corners at the transition of both sides. The whole field of the stela is divided into three registers. The topcurve is slightly damaged. The inscribed surfaces of the first and third registers are well preserved, but the second one is badly damaged, the worn of surface posing many difficulties for the interpretation of some passages of the texts as well (Pls. ١, ٢). It has a blank area at the bottom. Which may be to plant it in the ground as freestanding stela; also the irregular form of the back suggests it was intended to be inserted into a niche. It is composed at three registers,

consisting (a) of a round-topped upper part with the representation of Osiris, Isis, Anubis, facing right; on the opposite side, Wepwawt and Hathor Medjed are shown facing left; (b) A middle part with Huy, his wife, his sons, and daughters; (c) a lower part with ۷ lines of inscriptions. The scenes and inscriptions of our stela are carelessly executed in sunk relief.

The upper part of the stela (pl. ۱)

The round-topped upper portion contains a relief scene with ۱۰ lines of inscription, written in vertical columns:



Osiris, Isis and Anubis are shown on the left side. The figure of the god Osiris is represented sitting on a chair. He wears the *3tf* crown^(r) and the false beard. He is wrapped in a tight-fitting garment like a mummy. There are a few traces of semi-circular line above his hand grip; maybe he wears the *wsh* collar. His arms are bent across his breast with the two hands facing each other. In his right hand he holds the *nhh3* flagellum, and in his left he holds the *hk3*-scepter. Osiris facing a badly damaged offering-table.

The inscription above the head of Osiris reads (l. 1^o - 5^o on the left hand):

←↓(1) <i>dd mdw in Wsir</i> <i>wnn-nfr nb t3(wy)</i>	Words spoken by Osiris, ⁽¹⁾ Onnophris, lord of two lands ^(a)
(2) <i>ꜥnh ntr ꜥ3 hk3 dt di.f</i> <i>ꜥk</i>	Living, great ^(b) god, ^(c) lord of eternity. May he cause coming in
(3) <i>hr pri hrt-ntr nn</i> <i>hnrt</i>	and going out, ⁽¹⁾ to the necropolis without restraint ^(v) ^(c)
(4) <i>in iry in k3</i>	by the one relating to the spirit
(5) [n] <i>wsir wꜥb (n) wp-</i> <i>w3wt hwy</i>	[of] Osiris, <i>wꜥb</i> -priest of Wepwawt ^(d) , Huy.

- (a) After the , it is not certain whether the inscriptions represent the determinative  or a complement of the known title of Osiris *nb t3 dsr* .
- (b) The sign  is probably a borrowing from Hieratic writing. ^(A)
- (c) The badly written sign  looks very like ; also the determinative  is not unclear. Note, these writing of the last sign in col. (3), the signs  beneath the armpit of the figure of Osiris in col. (4), and the confused writing of col. (2), lead us to observe that the surface of the stela was prepared, bordered and divided at first by lines in to three registers, and the figures of the gods, the Owner and his family were first executed; then followed by the texts. This shows that the artist was not skilled enough to arrange the contents property on the surface of our stela.
- (d) The first portion of the name of Wepwawt is worn off but visible.

Behind the god Osiris sits Isis, embracing him with her left hand. She wears a long lappet wig which is surmounted by two horns with sun disk between it, a broad collar, and a long tight-fitting dress with broad straps over her breasts and shoulders. She Holds a bowl for incense with smoke rising from it (R^v) with her right hand. The inscriptions above her head reads (l. 6)

(٧) 3st

Isis^(a),

- (a) The name of Isis here is written without the determinative , as also in Salakhana stelas (CM ٢٥٧, CM ٦٤٤, CM ١٥٨, CM ٣٣٦).^(١)

At the end of the representation of the relief scene on the left hand is the Anubis, represented standing and smaller than other gods; he wears a tripartite lappet wig. He faces right, and his shoulders are drawn frontally. He wears a tunic and a short kilt; his two hands are elongated beside his body. Above and front of the god we read (l.٧)

(٧) *Im3hy hr Inpw
imy wt Wsir w^cb (n)
wp-w3wt hwy m3^c-
hrw*

The one honored^(a) before Anubis, who is in the Place of Embalment^(b),^(١٠) Osiris^(c), w^cb-priest of Wepwawt, Huy, triumphant^(d).

- (a) The word *im3hy* is written here with the portion of backbone with the spinal cord issuing from both ends .
- (b) The sign beside  is badly written; it resembles  which is written sometime with this sign.^(١١)
- (c) Undoubtedly the two signs below  are ; they have been distorted by the weathering.
- (d) The traces of the last tall narrow signs are certainly .

On the right, Wepwawt and Hathor are shown together, depicted in a sitting attitude facing left. Wepwawt is represented sitting on a chair. He wears a tripartite lappet wig and a tunic and a short kilt. He holds a *nh* sign in his left hand and his right hand is elongated towards the offering table. The inscription above his head reads (l. ١-٥);

(١) *dd mdw in Wp-
w3wt šm^cw ^cb3-
t3wy nb S3wt*

Words spoken by Wepwawt^(a) of Upper Egypt,^(١٢) powerful^(b) one (or controller) of the two

	lands, ^(1r) lord of Asyut ^(c) . ^(1ε)
(r) <i>s3 3st iw^c Wsir</i>	The son of Isis, the heir ^(d) of Osiris, ^(1e)
(r) <i>di.f t3wt ndm mhyt</i>	may he give sweet breeze ^(e) of the North,
(ε) <i>pri h3i m hrt-ntr</i>	coming out and coming down in the necropolis ^(f)
(e) <i>wsir w^cb (n) wp-w3wt hwy</i>	for Osiris, w ^c b-priest of Wepwawt, Huy ^(e) .

- (a) The partly worn out sign before  is almost certainly a ; It has been distorted by weathering. There are two unclear signs after ; maybe  and the vertical stroke ; see l. (1) of the third register.
- (b) The reading of the sign  in this context is open to debate: either *3b3* or *shm* may be correct. Useful discussion in Quack ZÄS 107(200) 11; there is evidence that one example quoted from DuQuesne DE 07(2003), 11, the expression ; can be read as *shm-t3wy*: an example     : G Roeder Naos (Leipzig 1911) 127 (CG 70038; Dyn XVIII), also read *hrb* by B. Van de Walle ZAS 97 (1971) 133 (MMA, Ny. 23, 18; Dyn XXII-XXV).
- (c) The sign  in the name of Assyut is worn away and restored from the parallel in l. (1) of the third register.
- (d) The unclear sign between the name of Isis and Osiris is possibly .
- (e) The circular sign above the  is unclear. The traces of the  are a confused writing of the sign , and the following phonetic complement confirms that. The sign  is unclear, but can read with certainty.

- (f) The last signs after the preposition \llcorner possibly read ; see l. 5 of the left part. After that, there is room of two signs, but they are extremely difficult to read.
- (g) The first sign of the name of the owner \smile is worn away and restored by the parallel in l. 6 of the left part.

At the end of the right relief inscription, Hathor appears anthropomorphically, as in all representations of her as the jackal god's consort.⁽¹⁷⁾ She wears the modius, disk and horns on her head, and is represented sitting behind Wepwawt on a chair, embracing him with her right hand. Her left hand is elongated on her leg. Remarkably, except for the *Mnitt* tie which she carries in her left hand, from the first glance she appears as Isis on the left side.

The vertical lines of inscription that accompany her read (l. 7-8):

(7) <i>Hwt-hr nbt</i>	Hathor ^(a) , lady (of)
(V) <i>mddt nb(t) pt</i>	<i>Mddt</i> , ^(1V) (b) lady of the sky
(^A) <i>im3hy hr Inpw hnty n sh-ntr wsir hwy</i>	The one honored by Anubis, foremost of the Divine Pavilion, ^(1^A) Osiris, Huy ^(c) .

- (a) Some portions of the sign of  are worn away.
- (b) The first sign is worn away and restored by the known title of Hathor "Lady of Medjed"; see Salakhana stelas (CM 028, CM 114, CM 108, CM 192, CM 336, CM 301, CM 488, CM 026, CM 036).
- (c) Maybe the available room of this register motivated the artist to write another line for Anubis that was not previously planned. This also confirms the confusion of the artist.

Between the two parts of the upper around topped portion is an offering table, whose surface is striped to recall the ancient reed mat, with long broad legs, surrounded by two jars; The table is

badly damage; we can only see three bread loaves, put directly on the table.

The middle part of the stela

The middle register is occupied by the reliefs of the owner, his wife, his four sons, and his four daughters, with a hieroglyphic inscription in ٢٣ lines with vertical incised lines between them. The inscriptions is divided into parts, from right to left and left to right.

On the left part, the owner of the stela, called Huy is represented sitting on a chair, with shaven head, upon which is the cone^(١٩) of perfume, and wearing a collar and long pointed kilt. He carries one lotus^(٢٠) blossom with his left hand, bent to his breast; his right hand is extended. The owner of the stela faces an offering-table, heaped with vegetables, grapes, meat and round loaves.

The wife of Huy is represented behind her husband sitting on a chair, wearing a collar and long wig^(٢١) upon which is the cone of perfume with a lotus blossom. She wears a long sleeved gown,^(٢٢) and holds one lotus blossom with her left hand which is bent to her breast. She holds a handkarshef with her right hand, which is extended on her legs.

The daughter of Huy is represented behind her parents, standing, wearing a collar and long wig, upon which is the cone of perfume. She wears a long gown, and holds a lotus blossom in her right hand which is bent to her breast. Her right hand is extended beside her body.

The hieroglyphic inscription above the head of the owner, his wife and his daughter reads (١-٥):

(1) *im3hy hr Inp(w)*

The one honored by Anubis^(a),

(2) *wꜥb n Wp-w3wt hwy m3ꜥ hrw*

The *wꜥb*-priest of Wepwawet^(b),
Huy, triumphant.

(3) *hmt.f nbt pr hr-ib .f*

His^(c) wife, the lady of the house,
his favorite

(4) *nfr m3h*

Nefer-Mah^(d).

(5) *s3t.f nfrt- st?*

His daughter, Nefer-st?^(e)



(a) Two versions of the writing of the god Anubis are attested; the first one written as an recumbent dog on shrine  and the other written only with the phonetic letters  without the determinative. The last one is not recorded as such on another stela; perhaps there is no space to fit the determinative of Anubis.

(b) At the last of this line, the second element of the name of Wepwawet  is omitted.

(c) The suffix pronoun  should be restored.

(d) The name of the wife is uncertain and not attested in Ranke 1930.

(e) The name of the daughter is not fully intelligible. The sign following  resembles  or . The artist wrote the determinative  below the right hand of the daughter in small size because there is not enough room to write it above.

The right part of the second register consists of four sons and three daughters of the *wꜥb*-priest Hwyt. The preceding formula of the names of his sons reads (l. 1-3):

(1) *ir (t) sntr kbh (n) Wsir*

Making^(a) the incense and libation (to) Osiris,

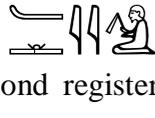
(2) *w^cb n Wp-w3wt hwy^(b)*

The *w^cb*-priest of Wepwawt, Huy

(3) *dd.f*

He says.....^(c)



- (a) The first writing group  ^{sic} is uncertain.
- (b) The personal name Hwy appears nine times on this document and is spelled in three different ways:  in the upper register (left: l. 1, 2, 3; right: l. 1, 2, 3), second register (left: l. 1, 2), and third register (l. 1, 2, 3),  in upper register (right: l. 1, 2); and here  . determined with  instead of  .
- (c) This column is distorted by weathering; only the beginning *dd.f* can be read, while the rest of the words are unclear, but the signs  and  are likely.

The first (older) son of Huy is represented on the left side, standing and shaven-headed, wearing clothes closely resembling Style K² sash kilt with tie belt.⁽¹³⁾ The plain sash kilt was worn with a tie belt around the waist or hips. The belt is unclear; this type of clothe this style of clothing appears to be more common in Dynasties XIX and XX, as observed on the Dynasty XIX stela of Iashenef-Montu, Museo Civico Archeologico di Bologna (KS 1931), the Dynasty XIX stela of Parahotep (C 1501 bis) and the Dynasty XX stela of Inherkhau in the Museo Egizio Turin (C 7308).⁽¹⁴⁾ a long pointed kilt. He is burning incense with his left hand and pouring libation with his right hand to his parents.

- (a) the initial signs of this column are unclear; perhaps a complement of Col. 3.
- (b) After , a small sign of the personal name of the first son has apparently been erased.
- (c) The most likely name of the second son seems to be , which is not recorded in Ranke 1930. The determinative of the personal name  is written behind the shoulder of the first son.
- (d) The reading of the term *h₃sy* has perhaps another meaning “cantor”. It is attested in Salakhana stela (CM 94).
- (e) The signs following Wepwawt are uncertain. The last sign possibly resembles , and the writing here is a mistake by the artist.

Behind the two brothers, wearing a sash kilt, two military sons are shown on our stela, standing with the left arms raised before their parents. wearing a layered and a short kilt. The first son carries in his right hand the sign of the bolt of cloth. They are dressed in pleated and tied kilts,⁽¹⁷⁾ with a pleated front fold. A semicircular kilt was wrapped around the lower body so that it crossed over in the front and was knotted in place, allowing plenty of room for movement such as running.⁽¹⁸⁾ It was worn in such a way that the hem hung longer at the back than the front, with the strange elongated triangle or heart-shaped fold in the front of the kilt. The earliest example of the short military kilt with proportional fold was worn from the mid-Dynasty XVIII to the mid Dynasty XIX (Torino CGT 0039, Deir el-Medina, early Dynasty XIX), and the stela of Roma in the British Museum (EA Bs 146, Medinet Habu) which shows three men in pleated MKA style at the time of Ramesses II.⁽¹⁹⁾ Unfortunately, their names are badly distorted by the weathering; the reading of the names is not certain, and they appear to be unattested. One is scarcely preserved, the following reads (l. 10-14):

(١٠) *s3 .f m^c hy? p3*

His son Mea-Hey^(a)- pa

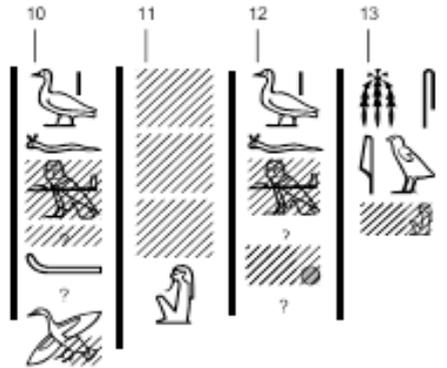
(١١)^(b)

(١٢) *s3 .f*.....

His son...^(c)

(١٣) *msiw*.....

Msew.....^(d) ..



- (a) The unclear sign  is completely illegible. The reading of  is uncertain and resembles . There are traces of a sign which is perhaps *p3*.
- (b) This is a complement of the name, but the signs before  are not at all clear.
- (c) It seems to be that the first signs of the names of the military sons are the same and the difference is in the rest of the name. The signs  are uncertain.
- (d) At the end of the column, there is room for more one sign. Regretfully, it is observed, but certainly the name ended with the determinative  .

Three daughters of Huy are depicted behind their brothers. It seems to be that the artist arranged them according to their ages; the first daughter is the first one of his daughters. They are represented standing, with scent-cones above their heads. A louts blossom is in that of the oldest daughter. The left arms are raised before their parents, except for the youngest daughter, whose left arm is represented in strange and unusual form, perhaps represented a sick nets or paralysis of her left arm or a similarity of her sister behind her parents. They wears a long dress without a shoulder drape, with one arm covered by linen and the other

- (c) The suffix pronoun *.f* is observed by weathering.
- (d) The personal name here is not attested in Ranke ۱۹۳۰, All the signs are legible except for the one following the flowering reed, it is likely a seated man with hand to mouth.
- (e) The name of the last daughter is not entirely certain; the name *t3-sn-r* is not otherwise known. Possibly *t3 sjnrrj*, but this also seems to be attested only in the Greco Roman period; Ranke I, ۱۹۳۰, ۳۶۷(۱۳۳).

The third part of the stela

The third sections contains the main text which consists of seven horizontal lines running right-left with border marking (1. ۱-۷):



(۱) *hṭp di nsw (n) Wsir Wnn-nfrw nb t3wy Inpw Nb r-kr(rt) Wp-w3wt-šm^cw ʿb3-t3wy s3 3st bimr(ty) mnḥ in wnn-nfr ntrw nbw s3wt*
 (۲) *di.(f) sw prt-hrw (m) t ḥnkt k3w 3pdw kbḥw irp irtt ht nbt nfr(t) w^cb(t) dd(t) pt km3t t3 m inn H^cpy (۳) m tpht.(f) in wsir w^cb n Wp-w3wt ḥi dd.f i ḥmw-ntr w^cbw hryw-ḥb I ntr sšw ntr pr pnw snbw ntn ʿnhw (۴) ntn t3wt n rw n ḥm.f n ḥm.f swd i3w.tn n*

*hrdw m-ḥt i3w (°) w3ḥ mi dd.w ḥtp di nsw n Wsir w^cb n Wp-w3wt
ḥi dd.f wbn.k nfr wpi(.i) šhrw.k r ḥprw (٦) di.k wnn.i ḥr mw n ḥd
r nḥḥ n dt twt mnt wsir ḥm.k iw ḥtp.k it (٧) ḥr n3df ḥsw nw pr.f
ḥm ntr..... nb kbḥ sntr šrp ḥr ḥnt (.f) ḥnh irr n ḥs ph imntyw in
k3 n Wsir w^cb ḥwi*

(١) An offering which the king gives^(a) (to) Osiris, Onnophris, lord of the land, Anubis, lord of the mouth of the Cavern^(b). Wepwawt of Upper Egypt, controller of the Two Lands, son of Isis, bimrty, excellent for^(c) Wen-nefer and all gods of Asyut^(d), (٧) that he may be given it, namely invocation-offerings consisting of bread and beer, oxen and fowl, fresh water (libation) and wine, milk and all good and pure things which the sky gives and the earth produces, and the Nile brings (٣) from his source^(e) to^(f) Osiris, w^cb-priest of Wepwawt, Huy. That may he say: O priests, w^cbw-priests, lector-priests, O god, scribes of this temple, may (you) be well and live, (٤) breath to the mouths^(g) of his spirit of his majesty, of his majesty^(h), that you may assign your jobs to children after a hale old age⁽ⁱ⁾, (°) when you say: A boon which the king gives to Osiris, w^cb-priest of Wepwawt, Huy as he says: may you appear beautifully, that I report your counsel to come into being^(j), (٦) that you may cause that my existence on the water of the river forever and ever, the statues established..... ..(٧)^(k), libation, incense and natron by his occupation^(٣١)^(l) on arrival of the western by the spirit of Osiris, w^cb-priest, Huy.

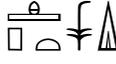
- a. This written of this few words of offering formula is occurs in an inscription facing a speos at Beni Hasan from the reign of Hatshepsut and Tuthmoses III Fakhry ASAE ٣٩ (١٩٣٩), ٧١٦-١٧; also in the ١st half of the ١٩th Dynasty Barta ١٩٦٤, ١٣٩.
- b. According to Gauthier *R-Krrt* is attested on sarcophagus CG. ٢٨١١٨-٢٨١١٩, dating to the new kingdom,^(٣٣) it is a name of the necropolis of Asyut,^(٣٣) the thirteenth nome of lower Egypt,. Gardiner demonstrated that *R-Krrt* is named together with *t3-ḥnh* in the Medinet Habu list just before Asyut, suggesting that they were

names of whole or part of the necropolis there. Gardiner also concluded that *t3-ḥnh* is not attested in tombs or on coffins, although Osiris is given the title lord of *t3-ḥnh* on Abydos stela (Cairo CG ٧٠٧٤٥). At the modern may be is El-Zaouieh, Deir Rifeh. Note, *R-Krrt* is not attested on stela in Salakhana trove.

- c. The reading here is uncertain.
- d. Note, The writing of the name of Asyut is not attested before.
- e. The writing of the words *ddt pt km3t t3 m innt Hḥpy m tḫt.(f)* is very common in the ١st half of ١٨th Dynasty Barta ١٩٦٨, ٨٨; also it is occurred in the ١st half of ١٩th Dynasy, Ibid, ١٤١
- f. The writer used to use *in* instead of *n*
- g. *rw* is used instead of *fnd*
- h. The repeating of *hm.f* her for emphasizing
- i. The writing of *swd.tn i3w.tn n hrdw.tn* "that you may assign your jobs to your children" is occurred on the stelae of *Imn-m ḥt* (TT ٥٣) , *Intf* (C. ٢٦ in Louvre museum), *Wsr* (nr. ١٠ in Grenoble museum), and *nb-Imn* (TT ٢٤); The writing of *swd.tn i3w.tn n hrdw.tn m-ḥt i3w w3ḥ* "that you may assign your jobs to your children after endure old age" is occurred on the stelae of *ph-sw-ḥr* (TT ٨٨) , and *Imn-ḥpr*(TT ٧٩) whose lived in the reign of Tuthmos III.
- j. These words is occurred in the Autobiography of Rekhmere^c to expressed about his ability and learning, see Gardiner ZÄS ٦٠ (١٩٢٥), ٧٣.
- k. The reading is not certain.
- l. The reading here also is uncertain.

Date and Provenance

No recordings appear on the original provenance of the stela. The is an internal evidence, however, which points to Asyut: the fact that Anubis is referred to in the inscriptions as "lord of *R-Krrt*", and the title *wḥb*-priest, held by Huy that links him with Wepwawat, who enjoyed a prominent cult in Asyut. the stela apparently belonged to one of the destroyed tombs over there.

On the basis of its stylistic, iconographic, and epigraphic details, the stela is most likely dating from the New Kingdom. The rounded top shows a much flatter curve which is clearly separated from the lower part by distinctive corners at the transition of both parts, the writing of , the name of Osiris , the general character of the inscription and the clothing style, all combine to suggest a date in the Ramesside period. There is a stela (JE. ٦٨٥٧٥), came to the light by DuQuesne,^(٣٤) it is bearing the name Huy. Also it had the same title Wab-priest, dating to Ramesside period, though the concerned stela may date to Ramesside period if we presume the owner of that stela is the same owner of the stela JE. ٦٨٥٧٥.

Conclusion:

Despite the fact that there are no tombs of the New kingdoms unearthed until nowadays in the mountains of Asyut, a new record of the New Kingdom of Asyut comes to light by publishing Asyut stela No. ١٩٣ in Al-Salam School Museum, which is the topic of this paper. The stela is itself a clear evidence that tombs were cut in the mountain at Asyut during the new kingdom, though none has been documented yet. It is also recorded that the date of one of those tombs, with the name of the owner and his title.

Apendex:

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(١) Because the paucity of the record of the New Kingdom and later of Assyut, our knowledge still limited to a very few examples of statuary and relief sculpture, with the short texts which accompany them, and a handful of inscribed blocks until the excavation of Joachem Kahl and his team from Mainz, thanks for them to make our knowledge much advanced about Assyut in the New Kingdom, For the reports of Asyut Project, see DuQuesne ٢٠٠٨, ١(n.٢)

(٢) I am grateful to the Ministry of Antiquities for permission to publish this Stela, the formal director of Al-Salam Secondary School Museum for helping.

(٣) The God Osiris associated with the *3tf*- crown since Middle Kingdom. Abu baker ١٩٨٧, ٧, ٢٠ and Allen ١٩٧٤, chap. ١٨٣.

(٤) Throughout the Middle Kingdom changes occur in the orthography of certain words in the formula. Thus in the Eleventh Dynasty, and often in the early Twelfth Dynasty, the name of Osiris is written with the determinative ,  often appears in the Eleventh Dynasty and early Twelfth Dynasty. Bennett ١٩٤١, ٧٨.

(٥) The words   "the Great God" after the name of Osiris rarely occur until the Twelfth Dynasty. In the reign of Sesostris I the title   is added Bennett ١٩٤١, ٧٩- ٨٠.

(٦) Wb I, ٢٣٠-١.

(٧) Wb III, ٢٩٦

(٨) Moller ١٨٧٦-١٩٢١ II, *٣٦٣

(٩) Duquesene ٢٠٠٩, passim.

(١٠) Anubis is often described as *imy-wt* "The One in the Place of Embalment". The sense cannot be precisely established: the various meaning of *wt* have to do with embalming, particularly with mummy-wrappings, and the priest who oversaw mummification was called *wt(y)*. Duquesene ٢٠٠٥, §١٦٦.

(١١) Wb I, ٧٢.

(12) LGG II, 346

(13) *b3-t3wy* “controller of the Two Lands”: A very common epithet of Wepwawt from the Middle Kingdom onwards, the designation is found once in the Old Kingdom, on a IVth Dynasty relief. For *b3-t3wy* see DuQuesne 2002: 18, id. 2003: 36, id 2005: § 120, 391.

(14) *nb S3wt* “lord of Asyut”: A very common designation of Wepwawt later, this expression occurs first in the First Intermediate Period. For *nb S3wt* see DuQuesne 2005: §§ 192-194, §274, 391. *S3wt* was the residence of the 13 Nome of Upper Egypt. It was on the west side of Nile about 3 km south of Asyut. Gomaà 1987: 271-77. for the 13 Nome of Upper Egypt, Helck 1974, 102-4, LÄ III, 390, and Gomaà 1980, 100.

(15) The previously *Hr-nd-(hr)it.f-s3-3st* is a designation of the deceased. It occurs in the chapter 146 of the book of the dead see: Verhoeven RdE 43 (1992), 171-2, 180B, text reads: **A** *wsir N. dd.f ink.....B iy.n.i ink Hr nd (hr) it.f s3 3st iw n Wsir* “.....I am Horus, who protected his father, the son of Isis, the heir of Osiris”. Noteworthy, it is not attested for Anubis in Salakhana stelae. (15) DuQuesne 2008, 7

(16) DuQuesne 2008, 7

(17) Allam 1963, 96, and Chassinat & Palanque 1911, 19, 27, 127, 132, 137, 166, 168, 170, 177, 179, 189, 192, 221, 231.

(18) Throughout the Old Kingdom, the commonest epithet given to Anubis is *hnty-sh-ntr* (He who is over the Divine Pavilion), referring to the temporary structure where embalming was carried out. Perhaps the casket on which Anubis sits should be regarded as representing a temple or naos with symbolic associations related to the *sh-ntr*, as a place of safety for the body in process of transformation. See: Duquesne 2005, §104.

(19) An early interpretation of the cone maintains that it is a representation of a mass of perfumed unguent placed on the head to melt, moistures, and scent the hair and body Padgham 2012, 1, not.3. The authors who have been referred to the cone as a cone unguent are: Ghalioungui 1973, 100, Freed 1982a, 199, Eggeberecht 1984, 100, Stead 1986, 01, Mraite 1991, 213, Watterson 1991, 117, Strouhal and Forman 1992, 38, Westendorf 1978, 119, Shedid and Siedel 1996, 29, and Ikram 2001, 164.

(20) The smelling of the lotus blossom by the owner of the Stela proves the idea of live after death. It is as a protect amulet, which protects him in his second life after death. According to this Idea, the dead identified himself with everything, which is in Sanctuary, like for example Morning-star, the

holy power of gods, just as the lotus blossom itself. One dignity assumes, that it itself about symbolic establish El-Sogheir ١٩٨٥, ٨١-٨٥, and Dittmar ١٩٨٦, *passim*.

(٢١) Müller ١٩٦٠, *passim*

(٢٢) Bonnet ١٩٦٤, *passim*

(٢٣) DuQesne ٢٠٠٩, ٥٦٢

(٢٤) *Ibid*, ٥٦٨

(٢٥) The style of the clothing here, classified by DuQesne ٢٠٠٩, ٥٦٨ and called Style K^٨ *mss* and sash kilt.

(٢٦) Rasha Metawi ٢٠١٣, ١٨٢

(٢٧) DuQesne ٢٠٠٩, presented a classification of the military clothing of a thirty-three depictions of male donors on the Salakhana stela, he divided into six main categories (MKA, MKB, MKC, MKD, MKE and MSQ). The clothing of the two military personnel here classified with MKA categories, for the origins of this style and possible methods of tying style MKA, see DuQesne ٢٠٠٩, ٥٧٥-٥٨٠.

(٢٨) DuQesne ٢٠٠٩, ٥٧٥

(٢٩) *Ibid*, ٥٨٠

(٣٠) A different styles for women's clothing represented on the Salakhana stelae, assorted by DuQesne ٢٠٠٩, ٥٣٩, into nine main categories (D^١, D^٢, D^٣, D^٤, D^٥, D^٦, D^٧, D^٨ and SX). The tybe of the clothes here closely resembles to the categorie D^٥b "Dress without shoulder drape, one arm covered".

(٣١) Wb III, ١٠٢

(٣٢) H. Gauthier ١٩٢٩, ١٢٨

(٣٣) A. H. Gardiner, ١٩٤٧, ٧٣(٣٧٠A)

(٣٤) DuQesne ٢٠٠٩, ١٥٩

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Fig. no. (١)

The Stela of Huy No. ١٩٣ in Al-Salam School Museum
at Asyut

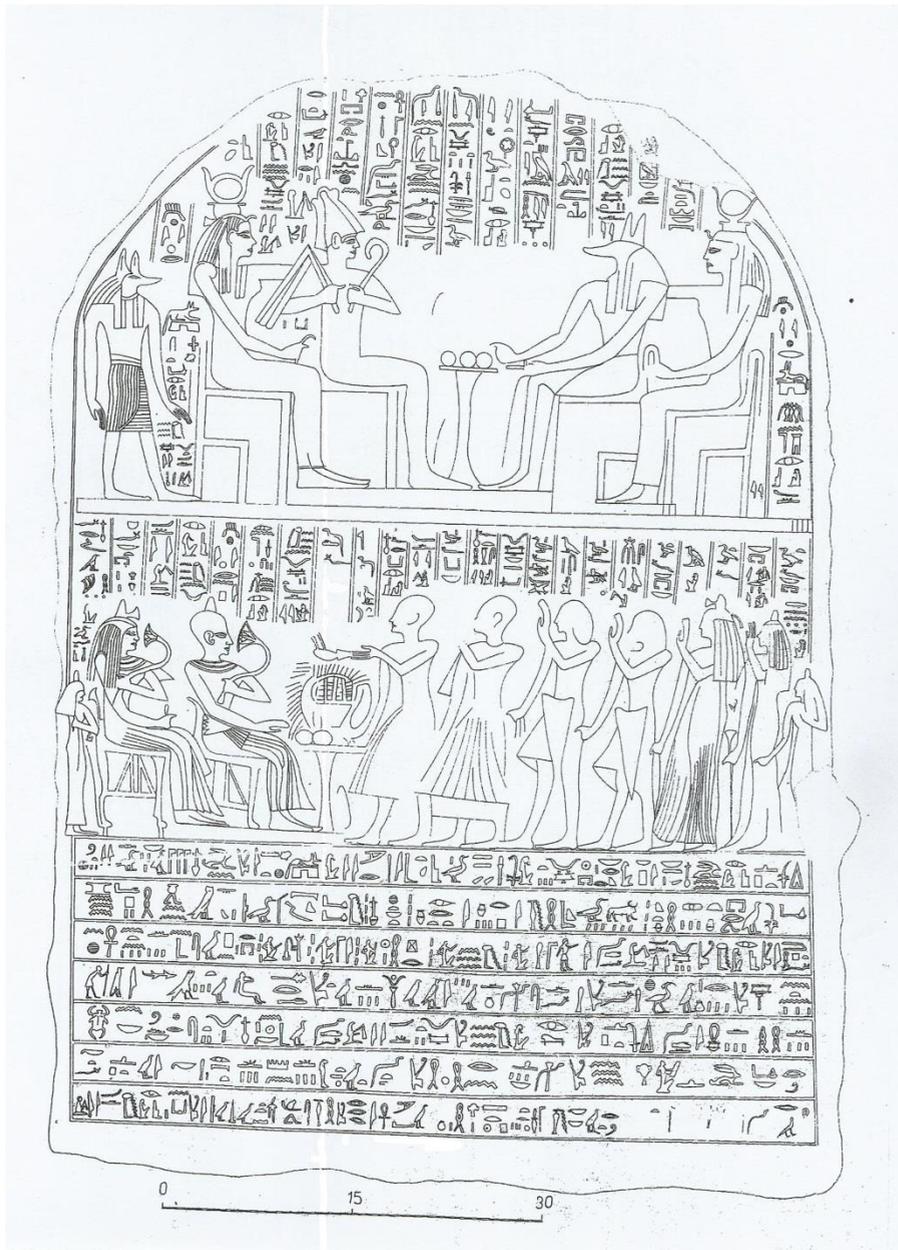


Fig. no. (۲)

The facsimile of the Stela of Huy No. ۱۹۳
in Al-Salam School Museum at Asyut