

# **Stela and Fragments in the Grand Egyptian Museum**

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## Stela and Fragments in the Grand Egyptian Museum

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This paper is focusing on four funerary fragments, namely inventory numbers Sr. 14170 , 10322 , and Sr 10220, preserved in the Grand Egyptian Museum.

### I- The Stela (pl. (1))

This stela<sup>1</sup> Sr. 14170 is made of sandstone with following measures: 59.5 cm height, 38.3 cm width, 9 cm in thickness. it's upper lunette is completely weathered. Below is the deceased standing facing left with two arms raising in adoration pose. He wears a long pleated kilt, a broad collar and a wig with a heavy side-lock. Before him Osiris is shown in his usual form that his body is wrapped in a fitting linen that shows his ears and face to view. A tightly fitting skull cap enveloped his head, he holds the *w3s*- sceptre of dominion with his two hands. Before him, there is one of the most frequently encountered epithets of the god Anubis is *jmj-wt*<sup>2</sup>.

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<sup>1</sup> For the stela, as a term, see K. Martin, *LA VI*, col. 1-6; R. Holzl, "Stela", in *Oxford Encyclopedia of Ancient Egypt III*, Oxford, 2001, p. 319-324

<sup>2</sup> It occurs from the Old Kingdom until the Roman Period. It is first found in the 4th dynasty after which it becomes increasingly common . It is translated as "He who is in the place of embalment", or He who is in the place of the mummy-wrappings ", The term *wt* does indeed refer to the bindings used for the body after mummification, and it would be appropriate to describe Anubis, who presided over the preservation of the body, see; Duquesne T., *Jmjw*, *UCLA Encyclopedia of Egyptology*, 2012, *Wb. I*, 73; for further bibliography of this sign see, Leitz, Christian (ed.), *Lexikon der ägyptischen Götter und Götterbezeichnungen. Vol. 1. Orientalia Lovaniensia Analecta 110*. Dudley, MA, and Leuven: Peeters, 2002 ; Logan, Thomas, The origins of the *Jmy-wt* fetish. *Journal of the American Research Center in Egypt* 27,1990, pp. 61 – 69; Rössler-Köhler, Ursula, *Das Imiut: Untersuchungen zur Darstellung und*

Behind him his wife Mut is standing wearing a long tight-fitting dress reaching to mid-calf with curled and braided wig. She raises her right hand in greeting pose into the deceased while her left is holding the *ḥnh*-singe. Behind her the third member of the Mamphic triad, Horus, is standing in the same previous pose. He wears a tripartite wig and a short kilt. The middle part displays the son Nekhet who erected the stela in the name of his father Pasahta standing with one arm extending towards his father in a respective pose while his left is extending beside. He wears a long limpid kilt upon a short one, broad collar and a wig with a heavy side-lock. Before him his father is setting on a low backed chair facing left wearing a long pleated kilt and a broad collar. Also, he wears a wig with a heavy side-lock and holds by his right *Kherp*-specter while his left is extending beside. Behind him his wife standing with her left arm raising towards her husband shoulder while her right is extending beside. She wears a long tight-fitting dress reaching to mid-calf, curled and braided wig.

Behind the son Nekhet his grandfather Raemaa is setting on a low backed chair facing right wearing a broad collar, a long pleated kilt, and a wig with a heavy side-lock. He holds by his right *Kherp*-specter while his left is extending beside. Behind him his wife standing with her right arm raising up while her left is extending beside. She wears a long tight-fitting dress, curled and braided wig. Remarkably, all the names that recorded on this stela are not attested in Ranke, *PN*, this is attributed to the importance of this stela.

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Bedeutung eines mit Anubis verbundenen religiösen Symbols. 2volumes. Göttinger Orientforschungen 4. Wiesbaden: Harrassowitz, 1975; Ibid, Imiut. In Lexikon der Ägyptologie, Vol. 3 (columns 149 - 150), ed. Wolfgang Helck, and Wolfhart Westendorf. Wiesbaden: Otto Harrassowitz, 1980

The texts don't include any of the name of a reigning pharaoh which is one of the most helpful methods to date this kind of finds. Based on the respective paleography and epigraphy, this stela can be New Kingdom. Dating criteria is executed in all of the curled and braided wigs; a long pleated kilt

### The Hieroglyphic inscriptions



[dw3] ntr mn rwd m-b3h.f n hhi.f r hḥ Pth in pt [p3s3h[ t3 m3c-  
hrw.

Adoring the god, I am fixed and steadfast before him, I will not cut of you for eternity, O Ptah who brings the sky [Pasah]ta, justified.



Wsir sš hwt ntr n Pth in pt P3-s3h-t3 snt.f nbt pr t3 dnt.



within the temple of Ptah. Therefore we can hear draw their family tree that not attested in Ranke, *PN*. as follows:

*Ramea + Nebwt- her- sepsen sepsen- nefaw*



*Pasahta+ Tadent*



*Nekhet*

Based on the respective paleography and epigraphy, it can be dated to the New Kingdome, probably to the Ramesside period.

## II- The First Fragment (Pl. (2))

This fragment Sr. 10322 is made of limestone with following measures:19.5 cm height, 6.5cm width, 21cm in thickness. The surface is slightly weathered, it's upper part is lost. The provenance is not known. The panel displays a seating figure maybe is the owner of the stela on the throne receiving the adoration that presented by his wife who appears standing on the left side, wears a long tight-fitting dress reaching to mid-calf. The Offering table is piled with various kinds of provisions like oxen limbs, beer vessel and bread slices shape. Underneath the table, to the right, is a large ewer and to the left is a blooming lotus flower with jars of wine. The design of the stela is typical of the New Kingdome. The bottom part is carved with three horizontal incised lines as follows:



1. *ḥtp di nswt wsir nb r-stꜥw di prt-ḥrw kꜥw 3pdw*
2. *ḥt nb(.t) nfrt ḥnh ntr im n k3 n tꜥtn*
3. *ḥt ḥw n .k mi nb nhḥ in it sꜥnh rn*



Fig. (3) Facsimiles of stela Sr. 14170

1. An offering which the king gives and Osiris(a), lord of Rastu<sup>(b)</sup>, may they give a voice offering, loaves of bread, beer, oxen, fowl, [alabaster].
2. and every good things, O god who lives there into the ka of Theaten<sup>(c)</sup>, [...].
3. behind, your protection like the lord of eternity, by the father your name will revive<sup>(d)</sup>.



Fig. (2) Facsimiles of stela Cairo sr. 10322

- (a) The arrangements of the offering formula is attested in the texts from 12 dynasty<sup>3</sup>.
- (b) For the common title of Osiris *nb r3-st3w*, see *LGG*. III, 681
- (c) The personal name is not attested in Ranke, *PN*
- (d) It seems to be the owner dead before his father, so the ritual for reviving the name will be procedure by the father, for the *s<sup>c</sup>nh rn*, see *GM* 121,1991 p. 69ff.

This Part of a private stela, with unknown owner, and unknown provinces, housed in the Grand Egyptian museum at Giza, Remarkably, the inscriptions, and the scenes are executed in sunken relief, facing to the left side, probably it is dating to the new kingdom

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<sup>3</sup> W. Barta, *Aufbau und Bedeutung der altagyptischen Opferformel*, AF 24, Gluckstadt, 1968, p. 53

### III- The Second Fragment (Pl. (3))

This stela which in the form of the false door<sup>4</sup> Sr.10220 is made of colored limestone. Its dimensions are as follows: length 43.5 cm; width 10.1 cm and thickness 56.6 cm (cf. fig. 1 and Pl. A) <sup>5</sup>. The reliefs and hieroglyphs are in a very badly worn. The top-most of the lintel (a) which usually displays a single line of inscription containing the Offering formula has worn away.

Despite the Museum archive doesn't give enough information about it, addition to the visible surface-erosion on its inscriptions, it includes a clear indications to its owner Huy who bore the title of "scribe of the royal table". Unfortunately, the name of his wife is removed by scraping and pitting that happened on the surface. Moreover, the texts don't include any of the kings' names, which is one of the most helpful methods to date the finds. However, based on Certain features of all postures of Huy, his wife and the priest before him confirm with no doubt a date in the New Kingdome. Dating criteria is executed in all of the curled and braided wigs<sup>6</sup>, a long pleated kilt, the legs of the chairs that are formed in the shapes of the

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<sup>4</sup> CG. 34052

<sup>5</sup> I would like to express my deepest thanks and gratitude to Dr. T.S Tawfik, former Director of the Grand Egyptian Museum for permission to publish these pieces and for providing me with study assistance in the Museum.

<sup>6</sup> See for example the Tomb of Weserhat at Thebes, Davies, G., The Rock-Cut Tombs of Sheikh Abd El Qurneh, at Thebes, The Metropolitan Museum of Art Bulletin, 6, (1911), Figs 7-8. Mackay, E., On the Various Methods of representing hair in the Wall-Painting of the Theben Tombs, *JEA* , 5 (1918), Pp.113-116.; Younis, A., A stela of the Chief of the Workshops of Amun Pashed, *Journal of the Faculty of Archaeology*, Cairo, 2009, p.5. Seele, K., The Tomb of Tjanefer at Thebes, OIP, LXXXVI, PL. 17- 22. Moursi, M., Two Ramesside stelae from Heliopolis, GM 150 (1988), PL. 1.

lions' legs upon a simple base, the style of the censer which is holding by the priest, and the shape of the offering table in which the circular loaves of bread are placed.

Off note, the upper part of the stela was completely destroyed with any remains of reliefs except the remains of the deceased's feet, facing left in worshipping position before Osiris who setting on his throne and his foot resting on the *m3ꜥt* sign  and the stand of the offering table remains between them.

On the other hand, the lower part displays Huy setting on a low backed chair facing right wearing a long pleated kilt and a broad collar. Also, he wears a wig with a heavy side-lock and holds by his right *Kherp*-specter while his left is extending towards an offering table in *hꜥp* form plentifully provided with various kinds of provisions before him. Below it there are a four jars of bear in cone form. Beside him his wife setting on a low backed chair with her left arm around his right shoulder while her right is extending before. She wears a long tight-fitting dress reaching to mid-calf, curled and braided wig. In front of them the funerary priest standing upright with one arm raising up while the other holding the censer of Horus. He wears a leopard skin over a short skirt.

Worth to mention, the attempts tried to know who was exactly the owner of this stela is more difficult to determine. Ranke mentioned many sources belonged to three nobles, all of them named Huy during the New Kingdome<sup>7</sup>. The First one was the troop commander of the army during the reign of Amenhotep the first<sup>8</sup>.

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<sup>7</sup> Ranke, Die ägyptischen Personennamen, I, p.233.

<sup>8</sup> See his false door in the Egyptian Museum with TR 5.11.24.9. For it's publication see, Lowle, D., A. Funerary Stela of the Troop-commander of the Army and stander Huy, *SAK*, 9 (1981), Pp.253-258.

The second Huy is known through a broken Limestone statue N. 2087 in Berlin. The accompanied text reads: “The royal Scribe of Lord of the two lands”<sup>9</sup>. The third Huy was the *Waab*-priest of Webwawt<sup>10</sup>.



Fig. (1) Facsimiles of stela Cairo Sr. 10220

Finally, through comparing the title that it is recorded in our stela with all sources mentioned by Ranke we can note that the owner of the stela under study is not one of those who mentioned above. Further, the family of the owner, his father, mother, brother, and his sisters are missed in the Berlin statue.

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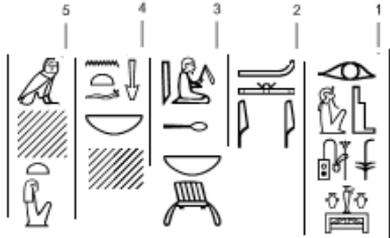
<sup>9</sup> The same title is occurred in the left jamb (b). See for this Limestone statue, Roeder, G. *Aegyptische inschriften aus den Königlichen museen zu Berlin*, J. C. Hinrichs'sche Buchhandlung, Leipzig, 1913, n. 2087.

<sup>10</sup> See his funerary stela in the archaeological Museum in Al Salam School at Assiut with inventory numbers 193.





The text above the owner and his wife contains an incised inscription of five vertical columns divided by a separated lines and read from left to right. The two columns accompanied the wife is partly worn away.



*Wsir sš nswt wdh Hy m3<sup>c</sup>-hrw nb im3hw snt.f nbt [pr] m [.. t].*

Osiris, the Royal Scribe of the Offering table, Huy, justified, possessor of reverence<sup>(a)</sup>, his siste<sup>(b)</sup>r, lady of [the house] M[..t].

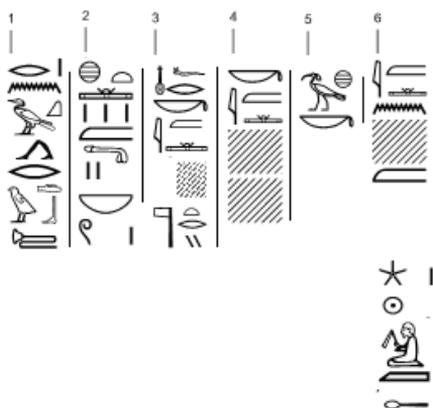
(a) The non royal epithets *nb im3hw* is cited from the Old Kingdom<sup>22</sup> for this title in 12 dynasty, see D. M. Doxey, *Egyptian Non-Royal Epithets in the Middle Kingdom. A Social and Historical Analysis*, Leiden - Boston: Brill, 1998, 100-102.

(b) *snt. f* "his sister", indicating to his a wife<sup>23</sup>.

The text above the priest contains an incised inscription of six vertical columns divided by separated lines and read from left to right as:

<sup>22</sup> Dilwyn Jones, *An Index of Ancient Egyptian Titles*, p. 478

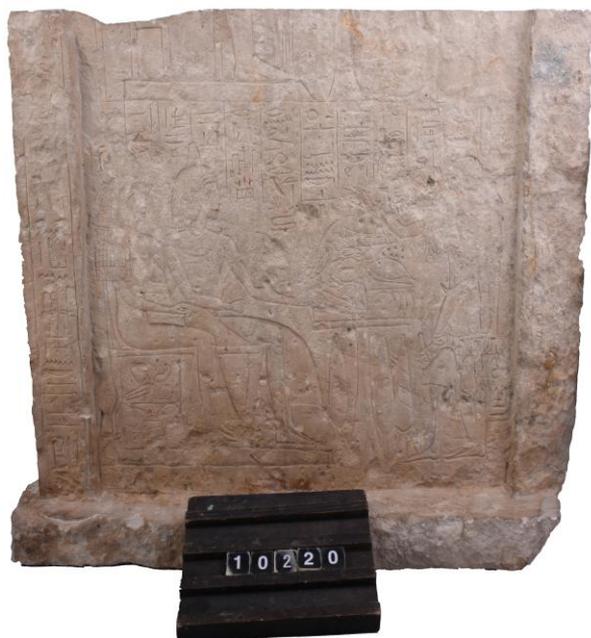
<sup>23</sup> *Wb.* IV, 151 (5).



*r n ḥr wdb- iht m-b3h nbw nfr.k im [...] ntry.k im [...] 3h.k im  
[...] m dw3 Hy m3-hrw.*

Formula for entering into the reversion-offering from all [what are] before, may you be beauty with [...], may you be sacred with [...], may you be glorify with [...] in the morning, Huy, justified.

There is no conclusive evidence for dating this fragment of the stela, but through the analysis of the clothing style of the owner and his wife, the scent- cones, and the inscriptions is dating to the second part of 18 dynasty and probably to Ramesside period depending on his Berlin statue 2087, reconstructed family, and his title that frequently attested in this period. Also by the comparison of the decoration style and the careless executing of texts, we can say that the Stela Sr. 10220 and CG. 34090 came from one workshop at Abydos.



Pl. (1) Stela, Cairo Sr. 10220 (Photograph by the author)



Pl. (2) Stela Cairo Sr. 13937 (Photograph by the author)



Pl. (3) Stela Cairo SR. 14170 (Photograph by the author)