A Stela of *Ipi* from Louvre Museum

Mohsen Adel El-Toukhy

Associate Professor, Egyptology Department, Faulty of Archaeology, Luxor University, Luxor, Egypt

Abstract

This article aims to study a round-topped stela that belongs to *Ipi*. The stela was found in North Abydos El-Araba el-Madfouna, it is used to be preserved in Bibliothèque Nationale Museum with the number n. 21 and is preserved now in Louvre Museum with the number C 290 [E 13049/ CM 34]. It is on display on the Salle 636. *Ipi* of this stela does not show any relatives or personal titles. The main text of the stela is quoted from PT 25 and CT 936, although there are other similarities with other spells in both PT and CT texts. This article aims to compare between the in-question text and the original PT utterance and CT Spell to clarify these similarities while focusing on the differentiations between these variants. The in-question stela is difficult to date; especially that *Ipi* does not show any titles to clarify his personality. It has a projecting socket like another Middle Kingdom stela with the number CCG 20520.

Keywords

* Correspondence Author: mohsen-toukhy@hotmail.com

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لوحة إيبي من متحف اللوفر

محسن عادل الطوخي

أستاذ مساعد، قسم الآثار المصرية، كلية الآثار، جامعة الأقصر، الأقصر، جمهورية مصر العربية

الملخص

يهدف البحث إلى دراسة لوحة ذات قمة مستديرة تنتمي إلى إيبي. عُثر على اللوحة في شمال أبيدوس في منطقة العرابة المدفونة، ثم حُفظت في متحف المكتبة الوطنية الفرنسية تحت رقم ٢١، وهي محفوظة حالياً في متحف اللوفر تحت رقم C 290 [E 13049/ CM [34، في صالة رقم ٦٣٦. إيبي في هذه اللوحة لا يُظهر أي أقرباء أو ألقاب شخصية. النص الرئيسي للوحة مقتبس من نصوص الأهرام فقرة رقم PT 25 ونصوص التوابيت فقرة رقم CT 936، إلا أنه هناك بعض التشابهات بين النص وبين تعاويذ أخرى في نصوص الأهرام ونصوص التوابيت. يهدف البحث إلى مقارنة النص محل الدراسة والتعاويذ الأصلية في نصوص الأهرام ونصوص التوابيت من أجل إيضاح هذه التشابهات بجانب التركيز على الاختلافات بين هذه النصوص المتباينة. يصعب تأريخ اللوحة محل الدراسة، خاصة مع عدم ظهور أية ألقاب شخصية لصاحب اللوحة إيبي في تحديد شخصيته. تحمل اللوحة اسقاطاً مشابهاً للنص في لوحة الدولة الوسطى المحفوظة في متحف القاهرة بالتحرير تحت رقم CCG20520.

الكلمات الدالة

إيبي؛ لوحة؛ الدولة الوسطى؛ متحف اللوفر؛ نصوص الأهرام؛ نصوص التوابيت؛ C 290.

1. Introduction   [Figures 1-3]

Stela C 290 [E 13049/ CM 34] (Figures 1-3) is a limestone rounded top stela with no lunette of protection symbols, instead of that, the owner of the stela is represented seated in front of an offering table. The stela is carved in sunk relief, with no traces of colors. It is divided into three registers. Guichard[1] mentioned that the stela was in Collection of the Cabinet of Medals then transferred to Louvre in 1907, Capart[2] published only the photo of the stela, although Ledrain[3] copied the text. The stela measures 39 cm high and 23 cm wide, and can be dated by the offering formula, and its palaeography, epigraphy, and iconography to the Middle Kingdom (maybe 12[th]Dynasty). The owner of the stela is Ipi, whose personality is not clear at all, there are no titles throughout the whole text on the stela, neither any relatives.

2. The Lunette (A):

Usually, the Lunette during the Middle kingdom is composed of special decorative elements, although there are a few examples in which the lunette doesn't show any protection symbols, instead of that one can find the *ḥtp-di-nswt* offering formula (CCG 20004; CCG 20016; CCG 20017; CCG 20057 … etc)

However, the in-question stela doesn't show any symbols, as well as the *ḥtp-di-nswt* offering formula, it shows a distinctive horizontal line of text, that reads:

im3ḫ ḫr Ptḥ-Skr ʿIpi m3ʿ-ḫrw nb im3ḫ

"The revered one[a] before Ptah-Soker[b], Ipi[c], true of voice[d], the venerable[e]"

This line suggests that Ipi could be one of Ptah-Sokar priests, although there are no enough data concerning .

2.1. Commentary:

(a) The in-question writing of *im3ḫ* as ⌐ is typical of the Middle Kingdom[4].

(b) The god *Ptḥ-Skr*'s name appeared since Old Kingdom and lasted till the Gr. Roman period, although the writing appeared only during the Middle Kingdom[5].

(c) The name *ʿIpi* was very common during the Middle Kingdom, specially under the reign of Senusret I.[6]

(d) *m3ʿ-ḫrw* was written vertically as ⌐.

(e) Wb I, 81 no. 18; Leitz 2002a: 582.

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[1] Guichard 2007: 222 no. 73.
[2] Capart 1902: pl. 23.
[3] Ledrain 1879: pls. 14-15 no. 21.
[4] Abd El Sattar 2019: 6.
[5] Leitz 2002a: 175-176
[6] Ranke 1953: 22 no. 15

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3. The Owner of the Stela (B):

In the upper register there is the depiction of a large figure of the owner of the stela facing right, wearing a short bag wig that covers his ears[1], it is not clear if he is wearing a collar or not, although it seems that he is wearing a kilt[2]. He is sitting on a chair with a low backrest not covered by a scarf with no arms, with leonine feet set on the usual truncated supports[3], which is common in the Middle Kingdom stelae. The deceased is holding his left hand to his chest and stretching the other hand towards an offering table in the common shape as *ḫ3wt*, heaped with offerings, which are represented at a large scale[4].

4. The main Text (C):

Franke[5] noted that the text has a projecting socket like CCG 20520. The hieroglyphic text consists of 11 vertical lines, read from right to left, as follows:

4.1. The *ḥtp-di-nswt* formula:

The first 2 lines include the *ḥtp-di-nswt* offering formula as follows:

(*1*) *ḥtp-di-(n)sw(t) Wsir nb ḏdw nṯr ꜥ3 nb 3bḏw* (*2*) *prt-ḫrw* (*m*) *t ḥnḳt iḥw 3pdw šs mnḫt ḫt nb(t) nfr(t) wꜥb(t) ꜥnḫ.ti nṯr im n im3ḫy Ỉpi*

(1) A royal offering[a] (of) Osiris[b], lord of Busiris, the great god[c], lord of Abydos, (2) (he gives) invocation offering[d]: (as) bread, beer, oxen, fowl, clothes, alabaster, and every beautiful and pure thing that the god lives on there[e] for the favored[f] *Ỉpi*"

4.1.1. Commentary:

(a) The *ḥtp-di-(n)swt* formula appears in this column in the Middle kingdom usual form as

. In this stela this formula appeared in the Type II formation as Franke's classification[6], this form was used most at the end of the 12th dynasty[7].

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[1] Freed 1976: 59.
[2] Michel 1985: 217-228.
[3] Killen 1994: 37; Donovan and McCorquodale 2000: 133.
[4] Scott 1965: 129-150.
[5] Franke 2003a: 116.
[6] Franke 2003b: 54-55.
[7] Eltoukhy 2020: 1584.

(b) The determinative A 40 is often used in the early 12th dynasty, and usually dropped later[1].

(c) It was used in rarely examples during Middle kingdom until the 12th dynasty[2], it was also added in the combination of Osiris titles under the reign of Sesostris I[3].

(d) Bennett noted that *prt-ḥrw* was commonly used during the 11th Dynasty, then the *di.f prt-ḥrw* "he may give an invocation offering" was preferred since 12th Dynasty[4], hence, in the in-question text, *prt-ḥrw* was used alone with omitting of *di.f*[5].

(e) The first known mentioning of *ꜥnḫ.ti nṯr im* formula is under the reign of Senowsret I[6].

(f) *n imꜣḫy* without *n kꜣ n* was not commonly used within the *ḥtp-di-nswt* formula after the early Middle Kingdom[7]

4.2. The quoted part of the text:

The quoted text from the religious texts continues as:
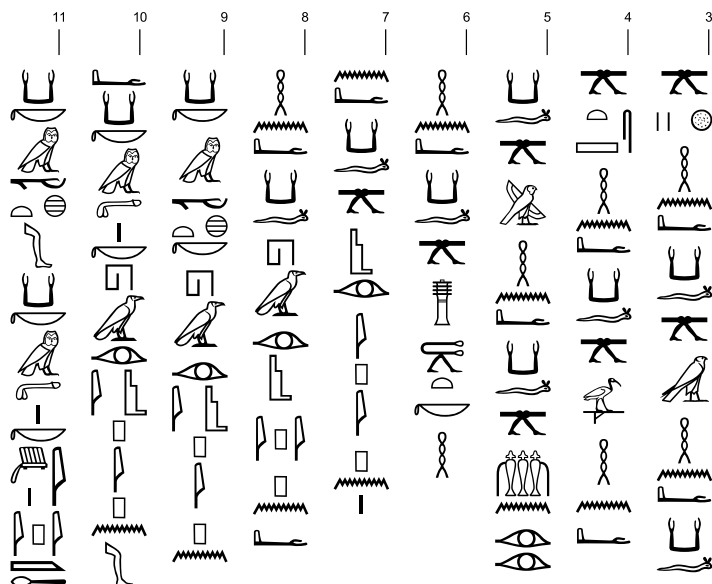
(*3*) *si si ḥnꜥ kꜣ.f si Ḥr ḥnꜥ kꜣ.f* (*4*) *si Stš ḥnꜥ kꜣ.f si Ḏḥwty ḥnꜥ* (*5*) *kꜣ.f si Dwn-ꜥnwy ḥnꜥ kꜣ.f si Ḫnt-irty* (*6*) *ḥnꜥ kꜣ.f si.ti ḏdk* (*7*) *ḥnꜥ kꜣ.f si Wsir ꞽpi pn* (*8*) *ḥnꜥ kꜣ.f hꜣ Wsir ꞽpi pn ꜥ* (*9*) *kꜣ.k m-ḫt.k hꜣ Wsir ꞽpi pn* (*10*) *ꜥ kꜣ.k m-bꜣḥ.k hꜣ Wsir ꞽpi pn rd* (*11*) *kꜣ.k m-ḫt.k rd kꜣ.k m-bꜣḥ.k imꜣḫ ꞽpi*

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1 Bennett 1941: 78.
2 Bennett 1941: 78.
3 Bennett 1941: 79-80; Baines 1983: 13–28; Derchain-Urtel 1997: 52; Saied 2002: 1058 no. 25; Leitz 2002b: 395; Eltoukhy 2021: 3.
4 Bennett 1941: 77-78; Clère 1961: 778f.
5 Stefanovic 2010: 314.
6 Bennett 1941: 80; Bazin and El-Enany 2010: 2-3; El-Shal 2016: 458 figs. 1-2; Vernus 1991: 149; Leprohon 1996: 524-25, figs. 1-2; Ilin-Tomich 2011: 26.
7 Bennett 1941: 79; Ilin-Tomich 2017: 31; Rosati 1980: 270.

"(3) He goes[1] who goes with his *ka*, Horus goes with his *ka*, Horus goes with his *ka* (4) Seth goes with his *ka*, Thoth goes with his *ka* (5) *Dwn-ꜥnwy* (the wing spreader)[2] goes with his *ka*, He-with-two-Eyes[3] goes (6) with his *ka*. May you likewise go with his *ka*, goes with (7) his *ka*, this deceased *Ỉpi* goes (8) with his *ka*. O This deceased *Ỉpi*, the arm (9) of your *ka* is behind you. O this deceased *Ỉpi*, (10) the arm of your *ka* is before you. O this deceased *Ỉpi*, the leg of (11) your *ka* is behind you, the leg of your *ka* is before you, the revered *Ỉpi*"

4.2.1. Commentary:

The rest of the text in lines (3-11) is fully quoted from PT, and CT, as follows:

4.2.1.1. PT:

The full text is quoted from PT 25, although parts of the utterance were repeatedly occurred in PT 447, 450, and 568, as follows:

4.2.1.1.1. PT 25 §17a-18b (N):

The text in PT 25 §17a -18b appeared in five different variants; 3 from W and the other 2 from N, the below text is the only one that shows the name of Seth in the same writing as the in-question stela as ⌐, as follows:

(N333) *ḏd-mdw si si ḥnꜥ kꜣ.f si Ḥr ḥnꜥ kꜣ.f si Stš ḥnꜥ kꜣ.f si Ḏḥwty ḥnꜥ kꜣ.f* (N334) *si nṯr ḥnꜥ kꜣ.f si Wsir ḥnꜥ kꜣ.f si Ḫnt-irty ḥnꜥ kꜣ.f* (N335) *si.ti ḏdk ḥnꜥ kꜣ.k hꜣ N ꜥ kꜣ.k m-bꜣḥ.k* (N336) *hꜣ N ꜥ kꜣ.k m-ḫt.k hꜣ N rd kꜣ.k m-bꜣḥ.k* (N337) *hꜣ N rd kꜣ.k ḫt.k*

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[1] I preferred to read this verb as *sbi* instead of *si*, that the same verb appeared throughout the PT texts followed by the sign *b* and until the greaco-roman period cf. Wb III, 429. 10
[2] This God's name appeared since the old kingdom cf. Leitz 2002c: 525-526; Kamel 2017: 381-396
[3] It differs from *imi-ḫnt-n-irty* cf. Leitz 2002a: 394 ff

"(N333) Recitation. Someone has gone with his *ka*, Horus has gone with his *ka*, Seth has gone with his *ka*, Thoth has gone with his *ka* (N334) Dwn-anwy[1] has gone with his *ka*, Osiris has gone with his *ka*, Eyes-Forward has gone with his *ka*, (N335) you too have gone with your *ka*. Ho *Pipi Nfr-k3-Rˁ-nby*, your *ka*'s arm is before you. (N336) Ho *Pipi Nfr-k3-Rˁ-nby*, your *ka*'s arm is behind you. Ho *Pipi Nfr-k3-Rˁ-nby*, your *ka*'s foot is before you. (N337) Ho *Pipi Nfr-k3-Rˁ-nby*, your *ka*'s foot is behind you."[2]

4.2.1.1.2. PT 447 §826a-827a (P):

The text in PT 447 §826a-827a appeared in three different variants; P, M, and N; the text in P is much more typical to the in-question text; it doesn't show *ḏd-mdw* at the beginning, the writing of *Ḫnt-irty* came in M as *Mḫnt-n-irty*, although the three variants doesn't show *ḏd.k* in an identical writing, the text in P reads as:

(104) *si si ḥr k3.f si wsir ḥr k3.f si Stš ḥr k3.f Ḫnt-irty ḥr k3.f st(i) ḏd.k ḥr k3.k h3 P pw*

"(104) The one who would go is gone to his *ka*, Osiris is gone to his *ka*, Seth is gone to his *ka*, Khentirti is gone to his *ka*. May you likewise go to your *ka*"[3]

4.2.1.1.3. PT 450 §832-833a (P):

The text in PT 450 §832a-833a appeared in three different variants P, M, and N; the demonstrative pronoun *pn* was used after the King's name in only two of them N, and M, just as the in-question text, also the writing of *Ḫntj-ir.ti* differs between the three variants, that it appeared as in P, as in M, and as in N., the most typical writing is that of P, as follows:

(108) *ḏd-mdw si si ḥr k3.f si wsir ḥr k3.f si Stš ḥr k3.f Ḫnt-irty ḥr k3.f si P ḥr k3.f*

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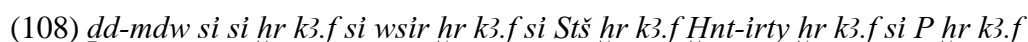
"(108) Recitation: The one who would go is gone to his *ka*: Osiris is gone to his *ka*: Seth is gone to his *ka*: Khentirti is gone to his *ka*: let Pepi go to his *ka*"[1]

4.2.1.1.4. PT 568 §1431a-b (P):

The text in PT 568 §1431a-b appeared in only two variants; P and N, although the text in N is almost completely damaged, so it is impossible to compare with both variants in this utterance, the text in P reads as follows:
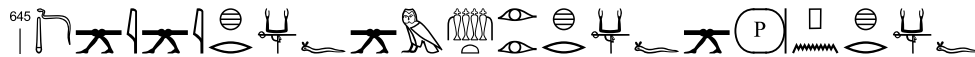
(645) *ḏd-mdw si si ḫr kꜣ.f si Mḫnt-n-irty ḫr kꜣ.f si P pn ḫr kꜣ.f*

"(645) Recitation: The one who would go is gone to his *ka*: Mekhentirti is gone to his *ka*. Let this Pepi go to his *ka*"[2]

4.2.1.2. CT:

Almost the full text is quoted from CT 821; 936, although the text order differs here that the first part of the in-question text came later in CT, as follows:

4.2.1.2.1. CT 821 (CT VII 22f-i):

(21) *si si ḫr kꜣ.f* (22) *si Ḥr ḫr kꜣ.f si Stš iḫ*[*r kꜣ.f si Ḏḥwty ḫ*]*r kꜣ.f si Dwn-ꜥnwy* [*ḫr kꜣ.f si*] *wsir ḫr kꜣ.f si* (23) *Mḫnty-n-irty ḫr kꜣ.f hꜣ* [N]

"(21) Someone has gone to his *ka*, (22) Horus has gone to his *ka*, Seth has gone to [his *ka*, Thoth has gone] to his *ka*, Dwn-anwy has gone [to his *ka*, Osiris has gone] to his *ka*, (23) the Eyeless One has gone to his *ka*. Ho [N]!"

4.2.1.2.2. CT 936 (CT VII 142q-v):

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[1] Hays 2012: 129
[2] Hays 2012: 525; 591

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(587) *si si ḥnꜥ kꜣ.f sb Wsir ḥnꜥ kꜣ.f si si ḥnꜥ kꜣ.f sb Ḏḥwty ḥnꜥ kꜣ.f* (588) *si si ḥnꜥ kꜣ.f si Stš ḥnꜥ kꜣ.f si si ḥnꜥ kꜣ.f si Dwn-ꜥnwy ḥnꜥ kꜣ.f* (589) *si si ḥnꜥ kꜣ.f si Mḫnty-n-irty ḥnꜥ kꜣ.f si si ḥnꜥ kꜣ.f si N pn ḥnꜥ kꜣ.f*

"(587)Someone goes with his *ka*, Osiris goes with his *ka*, Someone goes with his *ka*, Thoth goes with his *ka*, (588) Someone goes with his *ka*, Seth goes with his *ka*, Someone goes with his *ka*, Dwn-anwy goes with his *ka*, (589) Someone goes with his *ka*, The Eyeless one goes with his *ka*, Someone goes with his *ka*, N goes with his *ka*"[1]

4.2.1.2.3. CT 936 (CT VII 137k-l):

(388) *i Wsir N pn is ḏdk ḥnꜥ kꜣ.k i Wsir N pn ꜥwy.k kꜣ.k m-bꜣḥ.k rdwy.k kꜣ.k m-ḫt.k*

"(388) O N, go also with your *ka*. O N, your hands of your *ka* are before you, your feet of your *ka* are behind you"

4.2.2. Discussion:

As it is clear now that Ipi quoted ritual spells on his stela, which is not uncommon in Ancient Egyptian private stelae, that there are other funerary stelae such as CG 20093 where the owner of the stela quoted from PT 249; and CG 20520 where the owner quoted from few different spells PT 204; 205; 207; 209; 210; CT 788; and BD 148. Thus, Ipi in his stela, preferred to quote from specific spells to guarantee that the offerings, he is willing to have, will remain for eternity.

Comparing the in-question text with that of PT and CT shows a few major points that could be cleared through the followings:

4.2.2.1. Philological study:

4.2.2.1.1. 𝓇

The verb 𝓇 (O35) has appeared repeatedly in the text, it could be read as *sbi*[2] (3ae-inf.) or *si*[3] (2ae-inf.) both readings give the same meaning as "Go"; Allen noted that the verb *zi* is

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[1] Faulkner 1978: 75

[2] Wb III: 429, 10 - 431, 28
[3] Wb III: 424, 13

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usually written with the monogram ⌒ alone[1] and that it is an intransitive verb[2], however, he didn't mention this case with *sbi*.

4.2.2.1.2. 𓏏𓆓𓈖

Sethe[3] noted that this particle gives the meaning of "also" with several writings 𓆓𓏏𓈖 *ḏdk*,

𓆓𓏏𓈖 *ḏdṯ*, and 𓆓𓏏𓈖 *ḏdkṯ* that appeared in PT 35 §27c, the last writing gives the most similar sound to the one in the stela, in which could be replacing *ṯ* for *t*. Although, Edel[4] noted that *ḏd* followed by suffix-pronoun was used much rarer than *ḏs*, to express the meaning "self/ also", and he mentioned several writing examples; 𓏏𓈖, 𓏏𓂝𓈖, 𓏏𓈖, 𓏏⌒𓈖, and 𓆓𓏏𓈖, and Sander-Hansen[5] mentioned that *ḏdṯ* is used to give the meaning of "also", and it has two different forms *ḏdṯ* and *ḏdk* (Wb V, p.628, no. 2-5).

4.2.2.1.3. *ḥnꜥ* vs *ḫr*:

It is notable that the utterance in PT 25 and CT 821 gives the same meaning, although there is a clear difference in using the preposition *ḫr* after the verb *si* in CT 821 instead of *ḥnꜥ* in PT 25.

Thus, there could be a similar usage of *ḫr* and *ḥnꜥ*, in their function and meaning, that in the in-question stela, the preposition *ḥnꜥ* was used following the verb *si*, also in PT 25 and CT 936, however *ḫr* was used in the other texts (PT 447, 450, and 568).

4.2.2.1.4. Vocative:

The vocative particle that was used in the stela, is the same in PT 25, PT 447, and CT 82 as 𓀾𓅂, although it has been changed in CT 936 into 𓇋𓅂.

4.2.2.1.5. ꜥ and *rd*:

There is a notable change in order for the part that Ipi wishes for his Ka's arm and foot to be behind or before him, as follows:

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[1] Allen 1984: 21
[2] Allen 1984: 572
[3] Sethe 1928: 53
[4] Edel 1955: 82
[5] Sander-Hansen 1956: 140

Text		1	2	3	4
Stela		*ꜥk3.k m-ḫt.k*	*ꜥk3.k m-b3ḥ.k*	*rd k3.k ḫt.k*	*rd k3.k m-b3ḥ.k*
PT	25	*ꜥk3.k m-b3ḥ.k*	*ꜥk3.k m-ḫt.k*	*rd k3.k m-b3ḥ.k*	*rd k3.k ḫt.k*
	447	Ø	Ø	Ø	Ø
	450	Ø	Ø	Ø	Ø
	568	Ø	Ø	Ø	Ø
CT	936	*ꜥwy.k k3.k m-b3ḥ.k*	*rdwy.k k3.k m-ḫt.k*	Ø	Ø
	821	Ø	Ø	Ø	Ø

4.2.2.1.6. *sp-sn*:

The only variant for the text on stela in-question that includes *sp-sn* after the verb *si* in the main text, is that of CT 936.

4.2.2.2. Paleographical study:

The hieroglyphic inscriptions are in a very poor handwriting, the below table shows these signs:

N	Perfect sign	Sign in text
1		
2		
3		
4		
5		
6		

4.2.2.3. Order of Gods through the text:

The below table shows the Gods whose names appeared in the different texts and their order within the text:

Text		1	2	3	4	5	6
Stela		*Ḥr*	*Stš*	*Ḏḥwty*	*Dwn-ꜥnwy*	Ø	*Ḫnt-irty*
PT	25	*Ḥr*	*Stš*	*Ḏḥwty*	*Dwn-ꜥnwy*	*Wsir*	*Ḫnt-irty*
	447	*Wsir*	*Stš*	*Ḫnt-irty*	Ø	Ø	Ø
	450	*Wsir*	*Stš*	*Ḫnt-irty*	Ø	Ø	Ø
	568	*Mḫnt-n-irty*	Ø	Ø	Ø	Ø	Ø
CT	936	*Wsir*	*Ḏḥwty*	*Stš*	*Dwn-ꜥnwy*	*Ḫnt-irty*	Ø
	821	*Ḥr*	*Stš*	*Ḏḥwty*	*Dwn-ꜥnwy*	*Wsir*	*Mḫnt-n-irty*

There are many examples that emphasize the order of the gods Horus - Seth - Thoth - Dwen-anwy as follows:

Ex. 1 PT 35 §27a-b

nṯr.k nṯr Ḥr nṯr.k nṯr Stš nṯr.k nṯr Ḏḥwty nṯr.k nṯr Dwn-ꜥnwy

"Your purification is the purification of Horus, your purification is the purification of Seth, purification is the purification of Thoth, your purification is the purification of Dwn-anwy"

Ex. 2 PT 36 §28a-b

nṯr.k nṯr Ḥr nṯr.k nṯr Stš nṯr.k nṯr Ḏḥwty nṯr.k nṯr Dwn-ꜥnwy

"Your purification is the purification of Horus, your purification is the purification of Seth, purification is the purification of Thoth, your purification is the purification of Dwn-anwy"[1]

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[1] Allen translated it as "Your natron is Horus's natron, your natron is Seth's natron, your natron is Thoth's natron, your natron is the Dwn-anwy's natron" cf. Allen 2005: 19-20.

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Ex. 3 CT 354 = CT IV 402b

nt̠r.t nt̠r Ḥr Stš D̠ḥwty Dwn-ʿnwy

"Your purification is the purification of Horus, Seth, Thoth, and Dwn-anwy"[1]

Ex. 4 CT 528 = CT VI, 120c

nt̠r.k nt̠r Ḥr Stš nt̠r.k nt̠r D̠ḥwty Dwn-ʿnwy

"Your purification is the purification of Horus and Seth, your purification is the purification of Thoth and Dwn-anwy"[2]

All the previous examples, although they give the same meaning, they show the same order that appeared in the stela, despite the difference of the cotext.

5. Conclusion

There are a few points that are remarkable. There are no protection symbols in the lunette of the stela, which is uncommon within the time of Middle Kingdom, instead of that, only a horizontal line of text that includes the name Ptah-Soker. The texts of the stela don't show any titles or relatives of *ʾIpi*. Furthermore, as usual he is shown seated on a chair on the left, facing right, in front of an offering table in large scale.

The main text includes the offering formula followed by a quoted spell from PT and CT; in the offering formula, only Osiris's name and his titles; Lord of Busiris, the great god, and Lord of Abydos, also *di.f* and *n k3 n* are missing in the formula.

The quoted spell has noticeable changes comparing with the original utterance in PT 25, as follows:

1- He kept the same order of gods names in the text, although the name of Osiris is missing.

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[1] Faulkner 1973: 285
[2] Faulkner 1977: 152

2- The usage of the demonstrative pronoun following the name of the deceased, which is not the case in all the variants in PT 25, however, there was a demonstrative pronoun following the name of the deceased in CT 936.

3- The vocative particle *h3* in the stela is the same in PT 25, PT 447, and CT 82, although in CT 936 *i* was used instead of *h3*.

4- The utterance shows a change in order in which, *Ỉpỉ* changed the praying in which he wishes that his Ka's arm will be behind him, then it will be before him. The same situation is in his Ka's foot/ leg to be behind him, then it will be before him. This differs from PT 25 in which the King preferred to have his Ka's arm and leg before him then behind him, also CT 936 in which the deceased shortened the utterance to just wish for his arms of his Ka to be before him, and for his feet of his Ka to be behind him.

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Figure 1. Stela Louvre C290 (Courtesy of Louvre Museum)
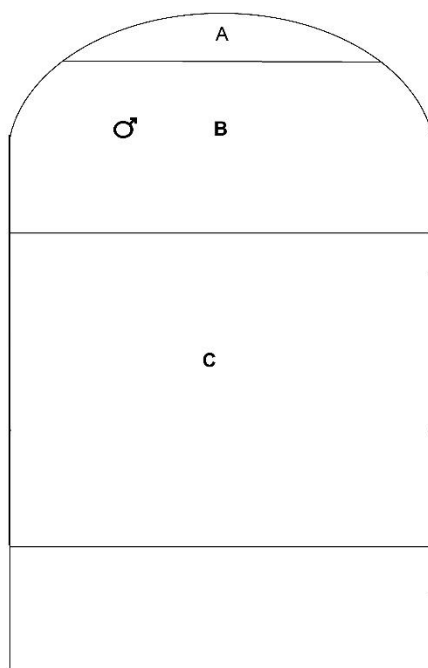
Figure 2. Stela Louvre C290 (Line drawing by © Hossam Yasser)

Figure 3. Stela Louvre C290 (Schematic by the author)