

Unpublished Stone Block No. 985 in the Museum Storeroom at Tell Al Faraeen

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كتلة حجرية غير منشورة رقم (985) بالمخزن المتحفي بتل الفراعين

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Abstract:

The research deals with a study of a sandstone stone block discovered in the area of *Sa el Hagar* and then transferred to the museum storeroom at *Tell Al Faraeen* in Kafr el-Sheikh Governorate, it is registered under the number 985, the faces of the block were engraved on the right, left and Middle sides with hieroglyphic inscriptions, as well as the presence of the name of the god Osiris Hemag depicted on this plate.

Keywords: Neith – Osiris Hemag – Tell Al Faraeen – King– Psmetik 1 – Sa El Hagar.

ملخص

يتناول البحث دراسة لكتلة حجرية من الحجر الرملي كشف عنها بمنطقة آثار صا الحجر ثم تم نقلها إلى المخزن المتحفي بتل الفراعين بمحافظة كفر الشيخ، وسجلت تحت رقم 985، تم نقش أوجه الكتلة من جهتي اليمين واليسار والمنتصف بنقوش هيروغليفية وذلك فضلا عن وجود اسم المعبود *Wsir-ḥm3g* المصور على هذه اللوحة.

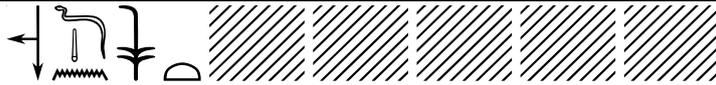
الكلمات الدالة: نيت – أوزير حيماج – تل الفراعين – الملك – بسماتيك الأول – صا الحجر .

1- Provenance:

This piece stone block No. 985 came from the village of Sa El-Hagar, Gharbeya Governorate, discovered in 22/4/2009, as it was reported by the guards of the Great Mosque area in the *Sa El-Hagar* Antiquities area and was preserved in the museum store at *Tell Al Faraeen* with the Register of the Antiquities of Menoufia (1), this block was discussed in:

- Zecchi, M., *TheNaos of Amasis, A monument for the reawakening of Osiris*, Leiden 2019, p.96-97.
- Wilson, P., *The survey of Sais (Sa El Hagar)1997-2002*, London 2006, p.219-220.
- Zecchi, M., *A study on the Egyptian god Osiris Hemag*, Imola 1996.

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dd mdw n nsw(bity).....

"Recitation by the King of (upper and Lower Egypt)..... "

5- Notes:

- Only small parts of the word *dd mdw* remain from the texts on the left, followed by the sign *n* very clearly, and a part reads *nswt*, it can be read as:

dd mdw in nsw-(bity)

"Recitation by the King of (upper and Lower Egypt)..... "

- It is noted that there are remains of a mutilated Royal Cartouche, except one sign, of *R3* [⊙] sign, while the name of the King did not appear on this block.

- The text on the right is incomplete in some of its parts, while a mutilated and blurred cartouche exists.

-The inscription in the center notes the name and figure of the god *wsir hm3g*, as well as *hwt-bit*, which is the royal residence in Lower Egypt.

6- Commentary:

- The block includes a set of horizontal and vertical texts, and it is noted on the inscription on the right that the *k* [⤴] sign may have been broken or displaced in

part, so it became like the *nb* [⤴] sign, for example, there are some inscriptions that appeared on a group of artifacts from the same era as this block, where an inscription appeared on a painting preserved in the Egyptian Museum, 20/6/24/8Cairo from the reign of king "Psmetik I" mentioned on it¹:



dd-mdw di. n.(i) n.k ʿnh w3s nb

¹Perdu, O., Recueil des inscriptions royales saïtes, Vol.I: Psammetique I", Paris 2002, p.27-29, pl.1.

"Recitation, I have given you all life and power"

Same inscription can be traced in various monuments such as:

1- a painting from the reign of King "Psmetik I" preserved in the Copenhagen museum under the number 7097 of *s3w* "Sa El Hagar" ²also confirms this.

2- a bronze mirror from the reign of King "Psmetik I" of Thebes called *w3h-ib - r^c-nb-ḳn* in the Egyptian Museum Cairo 27/11/26/3 ³.

3- a stone block among three blocks found in Nahriya of Sais from the reign of King "wahebra" ⁴.

- Perhaps the writer made a mistake in writing the sign *k*  and wrote the sign *nb*  instead, and perhaps the matter was confused for the writer in writing some similar signs ⁵, where it is noted on the remains of an inscription from the reign of King "Psmetik II" preserved in the Hildesheim Museum in Germany that the inscription may have had a mistake where the letter *k*  appeared instead of *nb*  as usual in the inscriptions of that period, as mentioned⁶:



ḳḳ mdw di.n.(i) n.k rnh w3s k

"Recitation, I gave you (all) health and power".

²Manniche, L., *Egyptian Art in Denmark*, Kopenhagen 2004, pp.218-219; EL- Sayed, R., *La déesse Neith de Saïs*, *BdE 86, vol. I*, Le Caire, 1982, p. 177; Mogensen, M., *Inscriptions hiéroglyphiques dumusée national de Copenhague*, Copenhague, 1918, p. 38-39, pl. 18.

³EL-Sayed, R., *BdE 86, vol. II*, p.521.

⁴Winkeln, K.J., *Inschriften der Spätzeit, Teil IV, Die 26. Dynastie, Band 1*, Wiesbaden 2014, s. 358.

⁵For more on language in the late period, see:

Junga, F., *Late Egyptian Grammer, An introduction*, Oxford 2005.

⁶Jansen, K.W., *Band II*, s.318(62).

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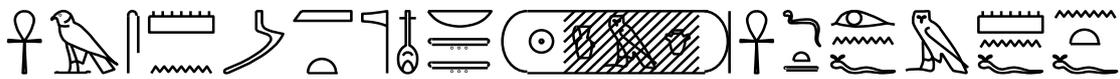
The confusion of the signs has become a clear phenomenon in the Ptolemaic

texts, where the texts confuse the two *nb*  signs, which represent a stone

vase, with a sign *k*  which represents a basket with one handle. This is ⁷

probably indicated by the cartouche of the King "Psmetik I" once it is written like this  and another time it is written like this  ⁸

- It should be noted that the cartouche on this block, as well as the one dedicated to the name of Osiris Hemag, are similar to the cartouche and the one dedicated to the Naos of King "Ahmose II" No. 107 in the Leiden museum, where the same text appears on the right and left of the Naos⁹:



*ʿnh hr smn m3ʿt ntr nfr nb t3wy [hnm-ib-]rʿ ʿnh dt ir.n.f m mnw.f n it.f wsir hm3g
k3r ʿ3 n m3t nn sp irt mitt(.f) dr-b3h.*

"May Hour live: the one who proves justice, the good god, The master of the two lands (*hnm-ib*)-Ra, May he live forever, he built a monument to his father the enshrouded Osiris Hemag great Naos of granite, the like of which has never been made before".

- There is also a figure of the god *wsir hm3g* who was mentioned on this block, and he was portrayed in the usual traditional view of him in his scenes in the late period, where he was portrayed on a plate from the period of King "Nektenbo II" from Behbeit el-Hagar holding the Was scepter in his right hand and the ankh sign in his left hand wears his kilt, and sometimes he is portrayed wearing the crown of the Upper and Lower Egypt (Fig. 3) ¹⁰, and these scenes indicate that

⁷Wilson, P., A Ptolemaic Lexikon, A Lexicographical study of the Text in the Temple of Edfu, *OLA* 78, Leuven 1997, p. 1073 ; Fairman, H., An Introduction to the study of Ptolemaic signs and their Values, in: *BIFAO*, 43(1945) p.78.

⁸Winkeln, K.J., op.cit, s. 38-39.

⁹Zecchi, M., The Naos of Amasis, A monument for the reawakening of Osiris, Leiden 2019, p.27.

¹⁰Dieter, A., Temples of the Last Pharaohs., New York and Oxford 1999, pp. 125–127, fig. 84; Meeks, C.F., Le temple de Behbeit el-Hagara: essai de reconstitution et d'interprétation, Studien zur altägyptischen Kultur, 6. Hamburg 1991, pp. 241-243, 485; Mysliwiec, K., Royal Portraiture of the Dynasties XXI-XXX, Mainz am Rhein, 1988, p.71, 82, pl. 79, 90, 100.

there are no essential differences in the ancient Egyptians' perception of the shape of the god " *wsir hm3g*" as they looked at him as a tall man with a beard holding a *w3s* scepter in his right hand and in the left *ʿnh* sign.

- the surname *hm3g* would be related to the god " Osiris "meaning" wrapped Osiris "¹¹, as this name appeared from the Sait period to the Ptolemaic period and is probably an epithet for the god "Osiris"¹²and appeared in several different

forms in writing, including ¹³: .The word has also

appeared in other forms including¹⁴, 

including also *wsir hm3g*¹⁵ 

, also¹⁶ 

and also¹⁷ .There is a difference in the meaning of the word *hm3g*, where

"Brugesh" believes that it means holding or catching ¹⁸, while "Loret" suggested

that this word was associated with the linen scrolls of The Mummy ¹⁹ while"

Erman Grapow" saw that it means closed or hermetic ²⁰, and "Ritner" interpreted

it in the sense of scrolls ²¹, and" Meeks" believes that the word *hm3g* was associated with valuables or ornaments and amulets found inside the linen scrolls

¹¹Leitz, Chr., Lexikon Der Ägyptischen Götter Und Götterbezeichnungen, Band II, *OLA III*; (Leuven-Paris-Dydeley) 2002, s.555.

¹²Wb III, p.94 (14).

¹³Zecchi, M., The Naos of Amasis, , p.48-49; Wb.III, p.94 (14).

¹⁴Zecchi, M., A Study of the Egyptian God Osiris Hemag, 1996, p.63-64.

¹⁵Leitz, C., op.cit, s.555.

¹⁶Meeks, F., Le Temple de Behbeit el Hagara,: essai de reconstitution etd'interprétation, *SÄK beihefte Band 6*, Hamburg 1991, pp.165, 234-235.

¹⁷ Lilleso, E.K., A Seated Man Wearing a Cloak (Naples No. 237), *JEA73* 1987, p, 232.

¹⁸Brugesh, K.H., "Das Osiris Mysterium von Tentyra'*ZÄS 19*, 1881, s.89.

¹⁹Loret, V., " Le fetes d Osiris au mois de Khoiak, " *Rec.Trav 5*, 1884, p.92.

²⁰ Wb III, p.94 (14).

²¹ Ritner, R.K., "Denderite Temple Hierarchy and the Family of the Theban High Priest Nebwenenef: Block Statue Oriental Institute Museum 10729, " published in D. Silverman, D., For His Ka: Essays Offered in Memory of Klaus Baer, Studies in Ancient Oriental Civilization, vol. 55, The Oriental Institute, pp. 205-26, Chicago 1994, p.213.

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of the mummy to protect the deceased²², as well as perhaps it gives the meaning of "taxidermist or jeweler"²³,

"Gauthier" considers that this title is associated with the god "Osiris"²⁴, while El-Sayed considers that the word *ḥm3g* is associated with the body surrounded or wrapped in linen, that is, it is associated with the laces of mummies²⁵..

- "Wilson" considers that the verb *ḥmg* means embalming tent, since there was a small chamber or hall in the temple of Dendara and in Edfu it used to take the

custom *dꜥdw* ²⁶ Perhaps it represented a temporary chamber or compartment set up for the embalming of the body, and the verb *ḥmg* was used as an adjective for the god "Osiris" and there may be a connection between this verb and the word *ḥm3g*²⁷, "Zecchi" suggests that the word *ḥm3g* may refer to gold and precious things, as it is likely that *ḥwt – ḥm3g* probably means "seat of gold" and this may refer to The Mummy's decorations of amulets and chests, all made of precious materials²⁸.

- It is likely from all the previous opinions, especially Wilson's opinion, that the word *ḥm3g* means embalmed, shrouded or wrapped, which is an attribute of the god "Osiris", especially that there is a relationship between the god "*Wsir-ḥm3g*" and the goddess "Neith", the main goddess in the fifth nome of the nomes of Lower Egypt "saw" Sa El Hagar in the period of the twenty-sixth dynasty²⁹, the goddess "Neith" with the fabric and laces used in embalming, as well as its role in preserving the body of the god "Osiris".

-Similarly, the god of "*Wsir -ḥm3g*" was worshiped in many areas in ancient Egypt, both in Upper and Lower Egypt, such as Memphis, Uno (Heliopolis), Saw

²² Meeks, F., *SÄK Band 6*, p.367-368.

²³ Meeks, F., The Temple of Behbeit El –Hagara, in:Quirk, S., The Temple in Ancient Egypt, New discoveries and recent research, British Museum 1997, p.109.

²⁴ Gauthier, H., Dictionnaire des Nomes Géographiques contenus dans les Textes Hiéroglyphiques, Tom IV, Le Caire 1927, p.28.

²⁵ El-Sayed., R., Documents relatives à Sais et ses divinités, *BdE 69*, Cairo 1975, p.209.

²⁶ Gardinar, A., Egyptian Grammar, Oxford 1927, p. 495.

²⁷ Wilson, P., A Ptolemaic Lexikon, A Lexicographical study of the Text in the Temple of Edfu, *OLA 78*, Leuven 1997, p.649.

²⁸ Zecchi, M., The Naos of Amasis, p.95.

²⁹ Zecchi, M., op.cit, p.111-112;

or Sa El Hagar, Behbeit el-Hagar, Tanis, Mendes, Dendara, Philae³⁰, and besides the goddess "Neith" was associated with many gods such as "Isis, Hour, Maine, Hathor, Thoth, Nephtys, Ptah, Anubis, the goddess of Shentyt"³¹.

–The name of the god " *Wsir-ḥm3g* " is mentioned on many different monuments from the age of the Twenty - Sixth Dynasty, where it is mentioned on a preserved Naos in Leiden under the number AM107 from the period of King "Ahmose II"³², as well as on the lower part of the Naos "*w3ḥ-ib-r*" from preserved Sais in Florence under the number 1522(5420) in Rome³³, as well as the name of the god is mentioned on a headless statue preserved in Havana. No. 73 of the twenty-sixth dynasty period³⁴.

- The surname *Wsir-ḥm3g* appeared in the texts of the Dendara temple, where the following is mentioned about it:



dd mdw in Wsir-ḥm3k ntr 3 ḥry-ib Twnt b3 sty ḥr nfrwt nfr ḥr k3 ḥbs

"Recited by: Enshrouded Osiris, the great god residing in Dendara, the ram who fertilizes the ladies, beautiful face, long beard".³⁵

In addition, the surname *Wsir-ḥm3g* has appeared associated with many places and surnames:



Wsir-ḥm3g m ipt

"The Enshrouded Osiris in the opt".³⁶

³⁰ Ibid, pp.85-104.

³¹ Ibid, pp.108-121.

³²Jansen, K.W., op.cit, Band 1, s.424; Schneider, H.Raven, M., De egyptische oudheid, Gravenhage 1981, s.124-125; Yoyotte, J., " Le grand Kom el –Ahmar de Memufryah et deux Naos du Pharaon Amasis, *BSEF 151*, (2001), pp.72 ff.

³³Schiaparelli, E., Museo Archeologicodi Firenze: antichita egizie, Rom 1887, P.222-223; el-Sayed, R., BdE 69, p. 229 ; Rouillet, A., The Egyptian and Egyptianizing Monuments of Imperial Rome, *EPRO 20*, Leiden 1972, p.112.

³⁴Lipinska, J., Monuments de l'Egypte ancienne au Palacio de Bellas Artes a La Havane et du Museo Bacardi a Santiago de Cuba, CAA Cuba I, 1982, pp.14-18;

³⁵Chassinat, E., Le Temple de Dendara, II, Le Caire 1934, p. 160 (17).

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Wsir-ḥm3g m ḥwt-ḥm3g

"Enshrouded Osiris at the headquarters of Hemag ".³⁷



Wsir-ḥm3g m Ḥbyt

"Enshrouded Osiris at the headquarters of the celebrations ".³⁸



Wsir-ḥm3k m Ḥwt-k3

"Enshrouded Osiris at the headquarters of Alka ".³⁹

7-  *hwt-bit*:

- This term expressed the residence of the king of Lower Egypt⁴⁰, as far as I know this term appeared for the first time in the Sait period. It is an unspecified place in the Delta associated with the god Osiris and also with a number of gods. Ramadan El-Sayed identified the location of this building inside the sacred wall surrounding the temple of the god " Neith" in Sais (the fifth nome of Lower Egypt), now Sa-El Hagar⁴¹, There is also a headquarters called *ḥwt-bit* modeled on the Sayes model, which probably represents the Upper Egypt counterpart of the same building⁴², "Gauthier" believes that it means "the headquarters of the bee", where there was a temple dedicated to the god "*Wsir ḥm3g*" in *s3w* "Sa El-Hagar in the fifth nome of Lower Egypt⁴³, while "Wilson" believes that it means a large residence of the king of Lower Egypt in the fifth nome of Lower Egypt, where this term first appeared in Sait period⁴⁴, While "Leitz" sees that it means a

³⁶Leitz, C., op.cit, s.555.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid., p.556.

⁴⁰ Hannig, R., Großes Handwörterbuch, Ägyptisch – Deutsch, Mainz 1995, s.1631.

⁴¹ El-Sayed R. ; La déesse Neith de Saïs, BdE, 86, IFAO, Le Caire, 1982, p.199 ff.

⁴² Wilson, P., op.cit, p.629.

⁴³ Gauthier, H., Dictionnaire, Tom IV, p.65.

⁴⁴ Wilson, P., op.cit, p.629.

house or a temple in *s3w* "Sa El-Hagar"⁴⁵, According to "Quack", it is based in *s3w* " Sa El Hagar".⁴⁶

According to "Gauthier", according to " Chassinat", this term was given to the whole place, that is, to *s3w*, the capital of the twenty-sixth dynasty ⁴⁷, while according to "Schott" it means the royal residence ⁴⁸, and according to" Keimer" it means the temple of bee⁴⁹.

- The term appeared in the texts of the temple of Edfu, where it is reported about Hathor following:



nrt tn špst wsrt ityt hnt hwt-bit tm3t nrt nt k3-mwt.f irt R^c iwty wn mitt.s.

"This powerful noble goddess ruling in front of the residence of the king of Lower Egypt, the eternal mother of ox, whose mother is the eye of RA, the like of which does not exist".⁵⁰

- It is also said about the goddess "Neit" in the texts of the Edfu temple the following:



špst hnt hwt-bit hnwt nbt hnw

"The noblewoman in front of the residence of the king of Lower Egypt, The lady-goddess of jubilation".⁵¹

- It should be noted that the word *bit* has always been inherent in the word *nswt* meaning "King of Upper and Lower Egypt", and the bee was also associated with

⁴⁵Leitz, C., op.cit, s.70.

⁴⁶Quack, J.F., Ein neuer funerärer Text der Spätzeit (pHohenzollern-Sigmaringen II), *ZÄS 127* (2000), s.79.

⁴⁷Chassinat, E., Le Mystère D'Osiris au mois de Khoiak, II, le Caire 1968, p, 486.

⁴⁸Schott, S., Rs-Nt und MH-Nt als Hauser der Neith, *RdE19*, Paris 1967, p.109.

⁴⁹Keimer, L., À propos d' une Palette protohistorique en schiste conservée au musée du Caire;*in: BIFAO 31*, Le Caire 1931, p.124.

⁵⁰Chassinat, E., Le Temple d'Edfou, IV, Le Caire 1929, p.283(7-8).

⁵¹ Chassinat, E., Edfou, V, , p. 87(13).

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the red crown *bit*, which is the symbol of the North ⁵², and since "s3w" Sa El Hagar was made the capital in the period of the twenty-sixth dynasty, it is natural that the King settled in it as king of Lower Egypt, hence it is clear that the term *hwt-bit* is a royal residence in Lower Egypt.

- The term *hwt-bit* is used on many monuments from the period of the twenty-sixth dynasty, including a statue from the reign of King "Psmetik I" preserved in the Metropolitan Museum of New York from Sa El Hagar under the number 1982.218 ⁵³, as well as on the lid of a basalt sarcophagus from Sa El Hagar for the vizier *s3-sbk* priest of Ptah and the ruler of *s3w* preserved in the British Museum under the number BM 17(881) ⁵⁴, as well as twice on the Sphinx statue preserved in the Baltimore Museum of the United States is under number Wag 22. \04 from the reign of King " Psmetik II "this statue is probably a usurper from the reign of King" Nikau II" ⁵⁵, as it was mentioned on the lower part of the Naos of the so-called " *Nfr-ib-r*" "from the Sa el Hagar preserved in the Egyptian Museum under the number CG 658 from the reign of King" Psmetik II " ⁵⁶, as well as on the sarcophagus of the so-called "*Gm-n.f-hr-b3k*" from the period of the twenty-sixth dynasty is preserved in the Turin museum under the number 2201 ⁵⁷.

⁵² Wb.I, p.435.

⁵³ Perdu, O., Documents Relatifs aux Gouverneurs du Delta au début de La xxvi Dynasti, *RdE* 57, (2006), p.167; De Meulenaere, H., Une Statuette égyptienne a Naples, *BIFAO* 60, (1960), pp.118-121.

⁵⁴ Buhl, M.L., The late Egyptian Anthropoid Stone Sarcophagi, Kobenhavn 1959, p.121, fig. 72; Strudwick, N., Masterpieces of Ancient Egypt, London 2006, p.266-267; PM IV, p.48.

⁵⁵ Steindorff, G., Catalogue of the Egyptian Sculpture in the Walters Art Gallery, Baltimore 1946, p.48-49, pl.18; Gozzoli, R.B., The Statue BM EA 37891 and the Erasure of Necho II's Names, *JEA* 86, (2000), p.72.

⁵⁶ Spalinger, A., The Private Feast Lists of Ancient Egypt, *ÄA* 57, (1996), p.82; Gozzoli, R.B., *JEA* 86, p.73; El-Sayed, R., Quelques éclaircissements sur l'histoire de la xxvie dynastie d'après la statue du Caire CG. 658, *BIFAO* 74, (1974), pp 38, 41.

⁵⁷ Buhl, M.L., op.cit, p.120-122; Curto, S., L'antico Egitto nel Museo Egizio di Torino, Turin 1984, p.283-284; Vinmann, G., Priester und Beamte im Theben der Spätzeit, Veröffentlichungen der Institute für Afrikanistik und Ägyptologie der Universität Wien, 3. Beiträge zur Ägyptologie, *Bd.I*, Wien 1978, s.147.

8- Search results:

-It is most likely that this block may have been part of a Shrine for the god *Wsir-ḥmꜣg* which was located inside the temple of "Neith" in *sꜣw* in the 5th nome of Lower Egypt, or it may have been one of the stones of a building or a compartment of the god *Wsir-ḥmꜣg* inside Sa El Hagar, where the god *Wsir-ḥmꜣg* inside the temple of the god "Neith" in the Sa El Hagar area was mentioned as one of the temple gods.

- Inaccuracy is observed in the writing of hieroglyphic signs in the late period, and this is clearly evident on the monuments of the twenty-sixth dynasty.

- The word *ḥmꜣg* is an adjective for the god "Osiris" and it probably means "wrapped or enshrouded" with linen rolls, perhaps due to the association of the god "Osiris" with the goddess "Neith" in the Sa El Hagar.

- The substitution is observed while writing the name of the god "Hemag"

between letters *k* , *k* , *g* .

- It is worth noted that the title of Hemag did not appear before the Sait period of the god "Osiris".

- The study showed the appearance of the word *ḥmꜣg* with a set of different

determinatives in writing such as , , , , , , , , , .

-The worship of *Wsir-ḥmꜣg* was not limited to the area of *sꜣw* "Sa El Hagar, but his worship extended to various regions of ancient Egypt such as Behbeit el-Hagar, on (Heliopolis), Tanis, Dendera, and Philae.

- The god *Wsir-ḥmꜣg* was associated with a group of other gods in ancient Egypt besides the goddess "Neith" such as the goddess "Isis", "Nepthys", "Hathor", "Shentyt", the god "Hour", "Anubis", "Min", "Ptah", "Thoth".

- This block was characterized by the name of     *Wsir-ḥmꜣg* appeared with a new determinative and was not recorded in Leitz's Dictionary of gods.

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- The determinative word of *Wsir-ḥm3g*  probably denotes invisibility or closed secret place.
- It is noted the close connection between the residence of the *ḥwt-bit*, and the local goddess "Neith" and the god "Wsir-ḥm3g" in Sa El Hagar, and perhaps there was a set of sacred rituals that the King was conducting as a king of the north in the temple of the goddess "Neit" in Sa El Hagar for the god "Wsir-ḥm3g".
- The term of *ḥwt-bit* is a royal residence located in Lower Egypt, which appeared since the Sait period. It was appears in many texts of the Sait period, and it may not have appeared in the texts of the New Kingdom period.
- This piece can be dated through some linguistic meanings, such as:
 - 1- In comparison with the texts of King "Ahmose II" on the Naos No. 107 preserved in Leiden, it is most likely that the cartouche on this block belongs to the king himself, by comparing the text of the block with the text of the Naos, it is noted that the custom one is in the word *Wsir-ḥm3g*  and is not mentioned with any text of any king of the twenty-sixth dynasty.
 - 2- Through the linguistic expression *ḥwt-bit* It means the king of Lower Egypt, where it did not appear in the ancient Egyptian texts, as far as I know, before the period of the Twenty-sixth Dynasty, and therefore this block can be dated to the period of the Twenty-sixth Dynasty.



Figure No. (1) the object of research in the place of its preservation-the researcher's photography

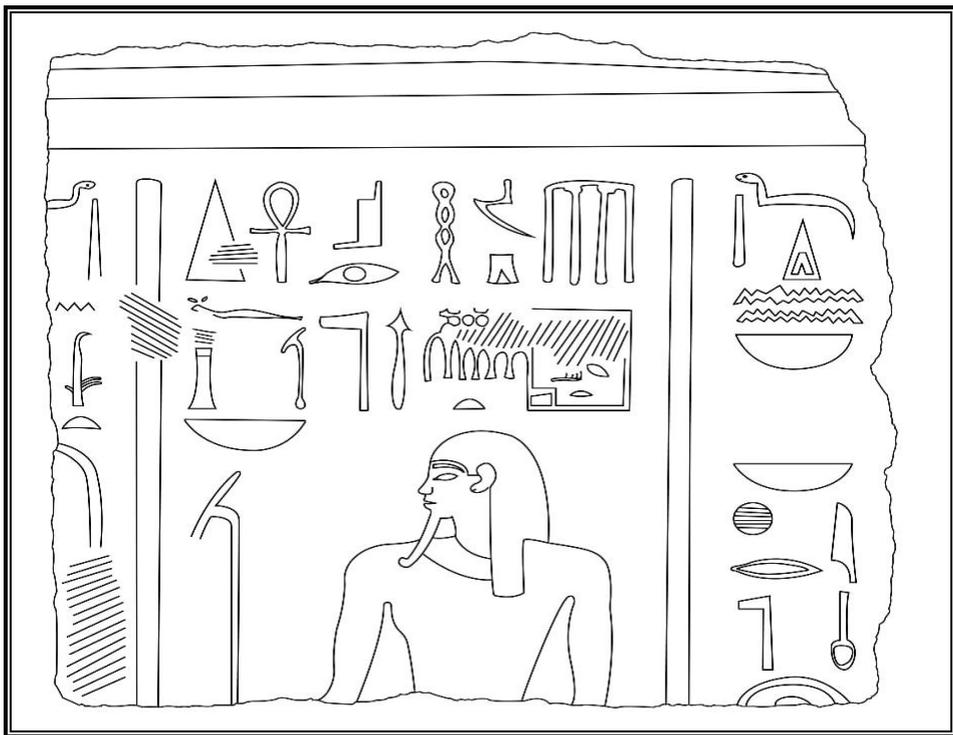


Figure No. (2)

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Figure No. (3) King **Nakht Nebef** II presents incense and a necklace for Osiris-
the temple of Isis, according to:

Dieter, A., *Temples of the Last Pharaohs*, New York & Oxford 1999, p.126 fig. 84.

9-List of Abbreviations

ÄA	Ägyptologische Abhandlungen.	wiesbanden.
BIFAO	Bulletin de l'Institut français d'archéologie orientale.	Le Caire .
BdE	Bibliothèque d'Étude. Inst. franç. d'archéol. orient	Le Caire
EPRO	Études préliminaires aux religions orientales dans l'Empire romain	Leyde
JEA	Journal of Egyptian Archaeology.	London
OLA	Orientalia lovaniensia analecta. Dept. orient.	Louvain.
Pyr	Sethe (K.), Die altägyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums, 4 vol., 1908-1922.	Leipzig .
RdE	Revue d'égyptologie. Soc. franç. d'égyptol.	Paris, Louvain
Rec.Trav	Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes	Paris
SAOC	Studies in Ancient Oriental Civilizations	Chicago
SÄK	Studien zur altägyptischen Kultur	Hambourg.
Wb	Erman (A.), Grapow (H.), Wörterbuch der ägyptischen Sprache	Leipzig, Berlin
ZÄS	Zeitschrift für ägyptische Sprache und Altertumskunde .	Leipzig, Berlin

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