

## Original article

### UNPUBLISHED STELA OF “P3- di- hri š.f” GEM NO.15447

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##### Abstract:

This article deals with the Stela of “p3-di-hri š.f”, now preserved in the Grand Egyptian Museum under the number GEM 15447 and bearing the number CG 22117. The article presents a complete publication of this Stela, by describing the scenes recorded on it in the upper part, translating the hieroglyphic text below the scene, as well as making linguistic comments about the revised reading of the names of the people recorded on the Stela, which includes the name of the owner of the Stela, as well as the names of his father and mother.

#### 1. Introduction

Aswan is one of the most common sites in which funerary stelae were found, in addition to other important sites such as Thebes, Abydos and Akhmim. More than 70 funerary stelae from Aswan have been found so far, a number that can increase in future, and the names of the stela bearers do not provide any evidence of the chronology. In general, the names of the previous ancestors were not mentioned on the stela. The majority of the stela were made of sandstone and a few of them were made of black granite, and some other materials such as limestone or wood. The stelae were executed in a similar artistic style in most cases, as they are characterized by being curved at the top and decorated with a winged sun disk, which appeared on the them starting from the period of the Old Kingdom in the First Dynasty and continued until the Ptolemaic and Roman Period, and it is one of the most important symbols recorded on the top of the stela for the purpose of protection.

#### 2. Methodological Study

##### 2.1. General description

- **Owner of the Stela:** p3- di- hri š.f
- **Date:** Late Period
- **Material:** Sandstone
- **Find location:** Aswan
- **Dimensions:** Height 40 cm, width 27 cm

- **State of preservation:** The stela is in a good state of preservation, except for some holes that appear in the first line and the fourth line of the text and in separate places on the stela, in addition to the blurring of some marks as a result of the erosion factors that affected the stela, fig. (1)



Figure (1) Stela No. 15447 - GEM

##### 2.2. The lunette

This stone stela with an arched top [1] bears the name “p3-di-hri š.f”. At the top of the stela the winged sun disk with three layers was depicted without details, with two Uraei hanging from it, and

the name *Bḥdty* was added below the winged sun disk on both sides [2]. The solar barque appears below the winged sun disk, and four deities sit inside it, namely: "Ra", "Atum", "Isis" and "Nephthys". The baboon appears on the left, while the owner of the stela appears on the right, both of them raise their hands in a devotional position to the deities sitting in the solar barque.

### 2.3. Second Part

After the line separating the main view from the hieroglyphic text there are five recessed horizontal lines running from right to left, which are separated by a line between each written line. The contents are as follows [3,4]:

#### 2.3.1. The offering formula



#### ■ Transliteration

- <sup>1</sup> | ḥtp di nsw (n) Ḥr ntr ʿ3 nb pt ḥry ntrw di .f
- <sup>2</sup> | ḥtpw nb df3w nb ḥt nb nfr wʿb
- <sup>3</sup> | ʿnh ntr im n k3 n p3 di ḥry š.f
- <sup>4</sup> | m3ʿ- ḥrw s3 n N3- sʿnh- Imn
- <sup>5</sup> | m3ʿ- ḥrw ms nb(t) pr Ir̄t .w r-r.w m3ʿ(t)- ḥrw

#### ■ Translation

- <sup>1</sup> An offering that the king gives (to) Horus, the great deity, lord of heaven, lord of deities, so that he may be given it.
- <sup>2</sup> All offerings, all foods, and everything beautiful and pure.
- <sup>3</sup> Lives god on it to K3 p3- di- ḥry š.f.
- <sup>4</sup> Justified of voice, son of N3- sʿnh- Imn.
- <sup>5</sup> Justified of voice born of lady of the house, Ir̄t .w r-r.w justified of voice.

### 2.3.2. General comments

#### 2.3.2.1. The funerary stela

The funerary stelae were executed in a similar artistic style in most cases, as they are characterized by being curved at the top and decorated with a winged sun disk, which appeared on the stelae starting from the period of the Old Kingdom in the first dynasty and continued until the Ptolemaic and Roman Period, and it is one of the most important symbols recorded on the top of a stela for the purpose of protection [5-9]. The winged sun disk also expresses the name of the God Horus Al-Behdetj, and the words often appear below it on both sides: *Bḥdty ntr ʿ3 nb*





*pt Behdetj, "The great deity, the lord of heaven".* The God Horus, to whom the stela was dedicated, bore the title *ntr ʿ3 nb pt ḥry ntrw* "the great God, the lord of heaven, who is at the head of deities". The first part of the title *ntr ʿ3 nb pt* was often associated with the God Horus Al-Behdetj *Ḥr Bḥdty* [2,9,10]. The word *Bḥdty* was written on the stela in the sign form on the right and the sign form on the left. Among other written forms of the word , , [10, 11] and therefore, it seems that the scribe confused the writing of the sign instead of the sign as a designation in the written form .

#### 2.3.2.2. The deities are inside the barque

The style of this stela is similar to the styles of some other stelae found in Aswan, which number about 50 in the Egyptian Museum, such as the famous stela CG 22107, which is known as the barque stela, that depicts the solar barque on it under the winged sun disk, and the God Re-Harakhty sitting inside it. Re-Harakhty is in the foreground, followed by Khepri, then the God Atum, and sometimes he is accompanied by the crew of the barque, the Goddess Isis and the Goddess Nephthys, and this is mentioned on this stela under study, where the God Ra sits inside the barque, followed by the God Atum, then the two deities Isis and Nephthys [3,4,8,11,12]. The deceased person appears worshipping in front of the barque, on the right side, which indicates the participation of the deceased in the journey of the sun god "Ra". It is believed that the deceased person is equal to the god "Osiris" in the Netherworld, and therefore he receives the barque of the sun to enter the Netherworld, and thus guarantees resurrection and rebirth in the Netherworld, and behind the barque, on the left side, there is a baboon in a devotional pose [5]. Baboons appear in chapter 17 of the Book of the Dead in a devotional position to the sun god Ra sitting in his barque, in order to greet the sun at its sunrise in the morning, where the sun god appears in a human form and the head of a scarab Khepri, or appears in a complete human form, and there are many deities accompanying the god Ra, like the goddesses Isis and Nephthys [13]. Despite the lack of texts accompanying the scene recorded on the stela, yet due to the presence of a similar stela that was found in Aswan, in the same place where the stela under study was found and belongs to the same period and was mentioned on it the four gods in the same form, in addition to the presence of a text on this stela mentioning the names of these gods it is likely that the names of these gods are read as follows: "Ra, Atum, Isis, Nephthys". It is not necessary to give offerings to one of the gods depicted in the scenes of the stela, as it is possible to offer offerings to a god that is not mentioned in the scenes of the stela [4].

#### 2.3.2.3. Offering formula ḥtp di nsw

The text begins with the offering formula, and the word *di* was written as a second element in the

formula. This formula appeared since the fourth dynasty at least, and continued until the Ptolemaic and Roman Period. It was written in the ancient and Middle Kingdom as follows , and the sign  occupied the third place in the order of writing, it was written  differently during the New Kingdom and what followed, and the  sign took the second place in the order of writing, and this last arrangement applies to the stela under study [14-16].

#### 2.3.2.4. Title *ntr* "Great God"

This title is considered one of the common titles in ancient Egyptian texts, and was not associated with a specific deity, so it could refer to many deities, such as "Ra", "Osiris", "Amun-Ra", "Anubis", "Ptah", "Min" and "Horus". It can also refer to the king himself, such as King Ramses II and King Ramses III. However, this title was clearly associated with the God "Osiris", and this matter appeared since the period of the Middle Kingdom - Dynasty 12 from the reign of King "Senusert the First", and this association continued until the Ptolemaic and Roman Period [9,17].



### 3. Results





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


- A funerary stela that was found in Aswan is currently located at the Grand Egyptian Museum (GEM), after its transfer from the Cairo Museum.
- It is characterized by being curved at the top and decorated with the winged sun disc for the purpose of protection, where the winged sun disc refers to the name of the god *Horus El- Behdeti*, the main god at Aswan.
- The deceased appears worshipping in front of the solar barque, where four deities are sitting inside it, they are *Ra*, *Atum*, *Isis* and *Nephthys*. This scene refers to the participation of the deceased in the journey of the sun god, where the deceased is equal with the god *Osiris* in the nether world. Baboons played an important role in the Book of the Dead, where they are shown many times in a devotional position to the sun god *Ra*.
- The text inscribed under the scene contains the offering formula to the god *Horus*. The article presented a new reading and meaning of the name of stela's owner, as well as a new reading of the names of his father and mother. It is noted that there are no titles indicating the social or occupational status of the persons mentioned on the stela, except for the wife who took the title of mistress of the house.

### 4. Discussion


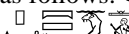






#### 4.1. Palaeographical remarks

- The scribe used the sign  to replace the sign  in the word *Bhdy* below the winged sun disk on the left side of the stela, and also used

the sign  to replace the sign  below the *di* in the first line, and also used the same sign  to replace the sign  in the word *ht* in the third line.










- The scribe used the sign  instead  of the sign in the word *Bhdy* below the winged sun disk on the right side of the stela.
- The scribe used the sky  sign in a variety of ways in the first line, as it came as a determinative for the word "sky" *pt* and was also used as a sign with a transliteration immediately after it and pronounced *hry* meaning "chief, master", and it also appeared with the transliteration *hry* in the name *p3- di- hry- sf* the owner of the stela is on the third line.
- The scribe used the sign  instead of the sign  in the word *d3w* in the second line.
- The sign  that represents the water wave appeared differently on the stela under study, as it appeared  thus as a determinative for the word *w3b* at the beginning of the third line, and it also appeared like  this before the word *k3* and appeared in the usual form representing the water wave  in the fourth line in the name of the father of the owner of the stela *N3- s3nh Imn*.

#### 4.2. Correction of what was stated in previous studies

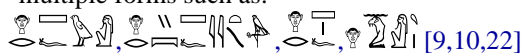
- Kamal copied the name of the owner of the stela as follows: , but the correct writing is .
- Kamal copied the sign  below a sign , but the correct writing for it is .
- Kamal copied the sign  in a word , but the correct writing for it is  [4].

#### 4.3. The name of the owner of the stela


There are many opinions about the reading of the name of the owner of the stela on which it is registered, as follows:

- Kamal sees that the name is recorded on the stela like this:  thus, *p3- di .s sf* is read [4], but this view contradicts the original text recorded on the stela, where the sign  was used instead of the sign  and the sign  was used instead of the sign .
- Ranke sees the name read like this:  the name thus reads *p3- di- 3- sf*, but this also contradicts the original text inscribed on the stela, where the sign  was used instead of the sign  [18].
- Ranke also sees reading the name like this: *p3- di- hry- sf* and translates it as "the gift of the god *Heryshef*" [18,19], who was worshiped in Ahnasia (his main center of worship), Edfu, Mendes, and Tell Basta [20,21], and it is the closest opinion to the correct one, because the sign of the sky  is sometimes read *hry* is added to the name dedicated to the seated man


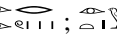
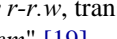

as recorded on the stela at the beginning of the fourth line, and it is possible that this person bore this name due to the worship of the god "Heryshef" in Edfu, Aswan. The god "Heryshef" meaning "the one on his lake", appeared since the Old Kingdom and continued until the Ptolemaic and Roman Period, and his name was written in multiple forms such as:

 [9,10,22]

#### 4.4. The name of the owner's father

He wrote the name of the father of "p<sup>3</sup>-di-hry-š.f" like this , and Ranke read it 'Imn n3 s<sup>c</sup>nh? without translating the meaning of the name [18]. However, it can be read N3-s<sup>c</sup>nh-Imn, and translated as "the living of Amun", similar to some of the names mentioned in Demotic such as N3-mnh-Imn "the best of Amun" and N3-mnh-js.t "the best of Isis" [19]. This is according to the demotic linguistic rule that states that n3 is placed before descriptive verbs when it comes in the form sdm.f when it comes as a predicate in a main sentence, whether in the past or present tense [23].

#### 4.5. The name of the owner's mother

Ranke read the mother's name  irt-ir.w, a common male and female name common in the Late Period, and wrote this name in many other forms such as [19]:  ;  ;  ' and Lüddeckens read it Trt .w r-r.w, translating it to mean "their eyes against them" [19].

#### 4.6. The title nbt pr

The title nbt pr meaning "the lady of the house", spread, and the ancient Egyptian was keen to give the wife and mother this title, and it is one of the oldest and most common titles associated with married women to refer to the wife's domestic duties. However, the title nbt pr appeared on the 21<sup>st</sup> dynasty coffin of a 6-year-old girl, so it appears that it was used as an honorific title in some cases [24,25].

### 5. Conclusion

The winged sun disk appeared at the top of the arched stela with the aim of protection, as it is a symbol of the God "Horus Al-Behdeti". The appearance of the deceased person worshipping the deities on the barque of the sun indicates his desire for resurrection and life in the other world, as well as the presence of a baboon on the left side, indicates the daily renewed rising of the sun, and this matter appeared clearly in Chapter 17 of the Book of the Dead. The offering formula Htp di nsw was of a great importance in ancient Egypt, here it is presented in the name of the deity Horus. It is noted that the owner of the stela and his father did not hold any titles, which did not give additional information about the owner of the stela or his father, nor about their job role or social status; on the contrary, the mother was called "the mistress of the house". It became clear that the name of the owner of the stela is p<sup>3</sup>-di-hry-š.f meaning "gift of the God Harishef", and his father's name is N3-s<sup>c</sup>nh-Imn, meaning "Living Amon" and his mother is Trt .w r-r.w, meaning "their eyes against them".

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