UNPUBLISHED STELA FROM THE EGYPTIAN MUSEUM (TR 28.10.24.5)

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ABSTRACT:

This article aims to publish and study the stela of the Chamberlain of the Divine Worshiper, dit-ḥns-p3-snb, which is preserved in the Egyptian Museum under numbers TR 28.10.24.5 and SR 5/9693. It doesn't have the numbers CG and JE. It was found at the northern necropolis of Abydos. This stela is made of good-quality limestone with a rounded top. It is divided into three registers: The first register is decorated with a winged sun disc, flanked by uraei. On the second register, the owner of the stela stands in an attitude of adoration in front of the god Osiris, who stands on the sign of Maat, and behind Osiris is the goddess Isis. On the third register is a formula for an offering inscribed in three horizontal lines of hieroglyphs. This stela dates to the late period (26th Dynasty).


I- INTRODUCTION:

The stela under study was found in the northern necropolis of Abydos, and it was monument number 1284 in the Catalog General of the monuments of Abydos discovered during the excavations of this city. It is now preserved in the Egyptian Museum under No. TR 28.10.24.5.

II- INFORMATION ABOUT THE STELA:

- Location and number: Egyptian Museum, TR 28.10.24.5
- Provenance: Abydos
- The owner of the stela: dit-ḥns-p3-snb

The stela, dated to the late period (26th Dynasty), is a significant artifact from the northern necropolis of Abydos. It provides valuable insights into the funerary practices and religious beliefs of the time.
Material: Limestone

Dimensions: Max Height: 31 cm, Max Width: 23 cm, Max Depth: 7 cm.

Dating: Late period (may be 26th Dynasty)

Condition: Good.

Type of inscription: Sunken

III- GENERAL DESCRIPTION OF THE STELA:-

This stela is made of good-quality limestone with a rounded top. It is divided into three registers. The winged sun-disc, flanked by uraei, decorates the first register. In the second register, the owner of the stela stands in an attitude of adoration in front of the god Osiris, who stands on the sign of Maat, and behind Osiris is the goddess Isis. The third register contains hieroglyphic text consisting of three horizontal rows.

A- THE FIRST REGISTER:

The top round-lunette was adorned with a winged sun-disk flanked by a pair of Uraei (Fig.1). Since the end of the Twelfth Dynasty, the winged sun-disk has been depicted on the round top of individual stela. It represents the spreading of Falcon's wings to protect the dead person and bring about his resurrection. The winged sun disc appears to have first appeared in Edfu and reflects the union earths, which represent the two wings of Upper and Lower Egypt; the same idea appears in the sun disk's decoration by a pair of uraei. The winged sun disc was known by a variety of names in ancient Egypt, such as: Bhdty (The winged sun disc) and , which means "winged scarab." , a name derived from .

B- THE SECOND REGISTER:

On this register, the stela's owner (dit-ḥns-pḥ-snb) is depicted in an attitude of adoration in front of Osiris and Isis. dit-ḥns-pḥ-snb wears a longer, transparent apron over the short one and a short wig with details of the strands of hair, on top of which is an ointment cone with a foliage.

Between dit-xns-pA-snb and Osiris is an offering stand resembling the sign of , bearing a libation jar, on top of which lies a lotus flower. Osiris, who stands on the sign of Maat, wears the crown of the Atef, and holds in his hands the , which means "Wa, hk, and nhnh. The sunken inscription above Osiris and dit-xns-pA-snb is composed of seven vertical columns divided by incised lines and reads from left to right as follows:
Recitation by Osiris, the foremost of the west and lord of Abydos, for the ka of dit-ḥns-pꜣ-ḥnbt….

Between Osiris and Isis is a second offering stand with a libation jar and a lotus flower on top. Isis is shown as a lady wearing a long sheath dress, with a vulture headdress on her head, as well as a sign "throne," which represents her name, holding an砚 sign in her right hand while raising her left hand towards Osiris. Above her is a vertical hieroglyphic line that reads:

Ist wrt ḫkꜣ.w(e)

"Isis, Great of Magic"

Fig.2: the second register of the Stela
C- THE THIRD REGISTER:

A formula for an offering is written in three horizontal lines of hieroglyphs on the third register. They are separated by incised lines running from right to left as follows:

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hp di nsw(w) n wsir hnt(y) imnt(yw) hnt 1st wrt mwt-nfr(y) nbt 3bdw dl. sn htp(w) df2t(y) kbh n k3 n
wsir imi hnt(b) n dw3t-nfr(y) dit-hns-p3-snb m3-fhrw(y) s3 n imi hnt12 dW3t-nfr p3y-bs mwt-f nb(t)

(b) n3-nfr shmt
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An offering the king gives to Osiris, the foremost of the west and lord of Abydos and Isis the Great, Mother of God and lady of Abydos. That they may give an offering food and cold water for the KA of Osiris, Chamberlain of the Divine Worshiper dit-hns-p3-snb justified, son of Chamberlain of the Divine Worshiper, p3y-bs, His mother is the lady of the house ny-nfr shmt

Fig.3: the third register of the Stela

IV- COMMENTARY:

(a) Wstr: Osiris' name was written in a variety of ways: \[\text{Osiris} \], \[\text{wsir}\]. This name is written on the stela under study in the following format: \[\text{Osiris}\]. Where the emblem of divinity determinative \[\text{divinity determinative}\] was used. According to Leahy, the writing \[\text{Osiris}\] first appeared in the early 18th Dynasty, but only for a short period and in a very specific context. And it was commonly used in the late periods.
(b) *hnty-imntyw*: This is one of the most important titles of the god Osiris, which indicates that he is the god of the underworld or the cemetery, and it means the foremost of the Westerners\(^\text{15}\). This title appeared during the period of the Old Kingdom and continued until the Greek and Roman periods, and refers to the role of Osiris as a protective funerary deity. Where the west is the place of burial of the dead\(^\text{16}\). It is worth noting that the word “is repeated in this title in the first line of the third register of the stela under study.

(c) *3bgw*: The classical spelling \(\underline{\text{3}}\) is most common in the Late Period\(^\text{17}\). In this stela, on the third column above Osiris in the second register of the stela, it is noted that the sign \(\underline{\text{3}}\) is inscribed as follows \(\underline{\text{3}}\). It is also noted that on the first line of the third register that the sign \(\underline{\text{3}}\) is inscribed without the inset.

(d) *n k3 n*: The name of the deceased on this stela is introduced by the phrase *n k3 n*. According to Bennett, the name of the deceased in the Eleventh Dynasty is designated by \(\underline{\text{n}}\) is placed in \(\underline{\text{k}}\) (honoured one). During Ammenemes II’s reign, \(\underline{\text{k}}\) front, making \(\underline{\text{k}}\) (the K3 of the honoured one). And in the reign of Sesostris III, the older designation drops out leaving \(\underline{\text{k}}\) (the spirit of)\(^\text{18}\). In the late periods, the name of the deceased is usually introduced by the phrase *n k3 n*, this is replaced by *n k3 n im3h hr Wsir*, which is current only for a short time and is no longer found in the Ptolemaic period, when *n k3 n* is again usual\(^\text{19}\).

(e) *Wrt HkAw*: Isis was called the "Great of Magic", and magic plays a significant role in all of her functions since it was via magic that Osiris was revived, Horus was conceived and protected, and the deceased—whether royal or common—were assisted in the afterlife. The magic of Isis was also invoked in many spells for protection and healing. The majority of the goddess myths emphasize her magical prowess\(^\text{20}\).

(f) *htp dl nsw*: During the Second Intermediate Period, the writing \(\underline{\text{htp}}\) into horizontal inscriptions, probably towards the end of that period, as no confirmed examples from before the Thirteenth Dynasty have yet been discovered. This writing was common and known during the 18th Dynasty\(^\text{21}\) and still during the late period. The spelling of \(\underline{\text{htp}}\) with phonetic complements was common in the Late Period\(^\text{22}\).

(g) *Mwt-nTr*: This title began appearing in the 18th Dynasty and continued until the Ptolemaic and Roman periods, and was used with Goddesses and queens, such as the Goddesses "Isis" and "Hathor", and Queens "Bereniki II" and "Kleopatra I."\(^\text{23n}\)

(h) *Tml-ḥnt*: This title literally means "he who is in front"\(^\text{24}\). There is more than one translation of this title: Maspero\(^\text{25}\), Kees\(^\text{26}\), Faulkner\(^\text{27}\), and Hannig\(^\text{28}\) translated it as "Chamberlain". Erman, Grapow\(^\text{29}\), and Leitz\(^\text{30}\) translated it as a priestly title. Originally, it was believed that the imi-xnt was the man who dressed the king and looked after the royal insignia. The title was extended to include priests connected to royal mortuary cults who were responsible for the dead king’s adornment and then to
priests who adorned the god. This title is sometimes associated with a royal imi-hmt, sometimes with a sacerdotal imi-hmt, and sometimes with a funeral imi-hmt.

(i) ḏwšt-nṯr: The title of the divine worshipper is one of the three titles that were given to the wife of the god Amun. These titles are Wife of God, ḥmnt nṯr; Hand of God, ḏrt nṯr; and A Divine Worshipper, dwšt nṯr.

(j) m3ḥ-hrw: It is one of the formulas that comes as a surname with the deceased and some Gods, especially the God Osiris. It is usually translated as "justified". It has other meanings, as it appeared in the Ptolemaic and Roman texts. It can be translated as "victory". It may come in the form of an offering given by Gods to the king, meaning "victory". This formula has been associated with a type of wreath called mḥ n m3ḥ-hrw "the wreath of victory". It was also associated with a type of clothing called srt nt m3ḥ-hrw "Victory Clothing".

(k) nbt pr: Since the Middle Kingdom, this title has been documented. It was generally considered to refer to a married woman, but it may also be a general term for a woman to denote her high social status in society. Yet, in the Late Period, it can just indicate a person’s name.

V- Genealogy:

The Stela provides information about dit-xns-pA-snb’s family, represented by the father and mother only. As following:

pȝy-bs (Father) + n3-nfr shmt (Mother)

dit-hns-pȝ-snb (son, owner of the painting)

Notably, the son worked in the same position as his father, as chamberlain of the Divine Worshipper.

VI- Palaeographical Notes:

<table>
<thead>
<tr>
<th>No</th>
<th>sign</th>
<th>TR.28.10.24.5</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><img src="image1.png" alt="image1" /> (B1)</td>
<td><img src="image2.png" alt="image2" /></td>
<td>This sign represents a seated woman and appears in the third line of the third register of this Stela in an abbreviated form, as the body appears in the form of lines and there are no details of the head. It is somewhat similar to the hieratic form.</td>
</tr>
<tr>
<td>2</td>
<td><img src="image3.png" alt="image3" /> (Aa1)</td>
<td><img src="image4.png" alt="image4" /></td>
<td>On this stela, the sign x is inscribed in three places without the inner details.</td>
</tr>
<tr>
<td>3</td>
<td><img src="image5.png" alt="image5" /> (D28)</td>
<td><img src="image6.png" alt="image6" /></td>
<td>The sign is written in a similar hieratic form.</td>
</tr>
<tr>
<td>4</td>
<td><img src="image1" alt="Image" /> (F27)</td>
<td>The sign is written in a similar hieratic form.</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>------------------------</td>
<td>-----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td><img src="image2" alt="Image" /> (N26)</td>
<td>In the second register of this stela, the sign is inscribed as and In the third register as.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><img src="image3" alt="Image" /> (N 35)</td>
<td>This sign appeared on this stela as a horizontal line without a ripple and also appeared as, just the beginning and end of the ripple, with a horizontal line in the middle.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td><img src="image4" alt="Image" /> (O49)</td>
<td>This sign appeared on the second register of the stela with the inner details. And on the first line of the third register without the inner details.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td><img src="image5" alt="Image" /> (U23)</td>
<td>The upper part of the chisel is triangular in shape.</td>
<td></td>
</tr>
</tbody>
</table>

VII- DATING:-

According to the paleography and orthography mentioned above, this stela is consistent with the features of the late period. Munro and Leahy date this stela to 600 B.C.

The type of cone, which is above the head of the stela's owner, was common during the 26th Dynasty.

VIII- CONCLUSIONS:-

From the above, it is clear that dit-ḥns-pš-snb, the owner of this stela works as a chamberlain of the Divine Worshiper, which is the same work as his father, pšy-bš. This stela dates to the late period, which may be the 26th Dynasty according to the paleography, orthography, and type of cone, which is above the head of the stela's owner. The stela is in a good state of preservation. The inscriptions and figures are clear, except for the text above the stela's owner.
IX- ABBREVIATION:-

ÄgForsch Ägyptologische Forschungen (Glückstadt, Hambourg, New York).
CAHIER Cahiers. Suppl. aux ASAE (Cairo).
CdE Chronique d’Égypte (Bruxelles).
EJARS Egyptian Journal of Archaeological and Restoration Studies (Sohag).
JEA Journal of Egyptian Archaeology (London).
JGUAA2 Journal of the General Union of Arab Archaeologists (Cairo)
LÄ Lexikon der Ägyptologie (Wiesbaden).
LGG Leitz.Ch., Lexikon der Ägyptischen Götter und Götterbezeichnungen (Paris).
PN Ranke, H., Die ägyptischen Personennamen Glückstadt; Hamburg).
SAK Studien zur Altägyptischen Kultur (Hambourg).
Wb Erman (A.), Grapow (H.), Wörterbuch der ägyptischen Sprache (Leipzig, Berlin).
Fig. 4: The Stela of $dit-hns-p\dot{s}\cdot snb$ at Egyptian Museum No. TR.28.10.24.5
(Researcher photography)
Fig. 5: Facsimile of the stela by the researcher.
FOOTNOTES:-

2 RANKE, PN II, 332. 12.
6 Wb 1, 179, 22.
7 ALAM, qurs alshams, 104.
8 Cones appeared at the beginning of the New Kingdom and continued until the Ptolemaic period. The ancient Egyptians called it bt. It was placed on the head of the deceased. Some believe it was beeswax mixed with resin. It was among the favorite offerings of kings. For more, see:
9 The headdress in the form of a Vulture was initially worn by the gods Nekhbet and Mut. Other gods and queens used it afterwards. Sometimes the Vulture’s head was replaced with a uraeus. For more, see: BRUNNER-TRAUT, E., «Geierhaube», LÄ 2, 1977, 515.
10 Wb III, 184.8-13.
11 Wb 5, 571.6.
12 Wb 1, 75.1.
13 Wb 1, 359, 5.
15 الطلي, خالد محمد, أهم موانئ قراني منطقة الصوة متحف هرية رزنة, مجلة الاتحاد العام للآثاريين العرب, مجلد 3, 2002.
18 BENNETT. C. J.C., «Growth of the htp-di-Nsw Formula in the Middle Kingdom», JEA 27, 1941, 79.
19 LEAHY. A., Abydos in the Late Period, 68.
27 FAULKNER. R.O., A Concise Dictionary of Middle Egyptian, Oxford: Printed for the Griffith Institute at the University press by Vivian Ridler, 1964, 19
29 Wb I, 75,1.
30 LGG V, 784.
31 WILSON. P., A Ptolemaic Lexikon, 71.
34 Javad moli, محمد رجب, "صدای ماع-خروxrw-mAa در نصوص معابد العصرین اليونانی والرومانی", مجله البحوث والدراسات الأثریة, العدد الثامن, سبتمبر 1401/2018.
38 MöLLER , Hieratische Paläographie, vol.1, Νο 166.
40 LEAHY, A., Abydos in the Late Period, 140.