

UNPUBLISHED STELA FROM THE EGYPTIAN MUSEUM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-hns-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).

KEYWORDS: Stela, *dit-hns-p3-snb*, Chamberlain of the Divine Worshiper, Abydos, TR 28.10.24.5

المخلص:

يهدف هذا المقال إلى نشر ودراسة لوحة *dit-hns-p3-snb*، خادم العابدة المقدسة. المحفوظة بالمتحف المصري تحت الأرقام التالية: TR 28.10.24.5 و SR 5/9693، ولا توجد لها أرقام في CG و JE. تم العثور عليها في جبانة شمال أبيدوس. هذه اللوحة مصنوعة من الحجر الجيري عالي الجودة وهي ذات قمة مستديرة وتتقسم إلى ثلاثة سجلات: السجل الأول مزين بقرص شمس مجنح يحيط به الصل. في السجل الثاني، يقف صاحب اللوحة في موقف العبادة أمام المعبود أوزير، الذي يقف على علامة ماعت، وخلف أوزير تقف المعبودة إيزيس. في السجل الثالث، توجد صيغة مقدمة القرابين في ثلاثة سطور أفقية من الكتابة الهيروغليفية. يعود تاريخ هذه اللوحة إلى العصر المتأخر (الأسرة السادسة والعشرون).

الكلمات الدالة: لوحة، *dit-hns-p3-snb*، خادم العابدة المقدسة، أبيدوس، TR 28.10.24.5

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 city¹. 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-hns-p3-snb*²

- **Material:** Limestone
- **Dimensions:** Max Height: 31cm, Max Width: 23 cm, Max Depth: 7 cm.
- **Dating:** Late period (may be 26th Daynasty)
- **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 resurrection³. 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 uraei⁴. The winged sun disc was known by a variety of names in ancient Egypt, such as:  *Bḥdty* (The winged sun disc)⁵ and ⁷, which means "winged scarab." *ꜥpy*, a name derived from ⁶*ꜥpy* 

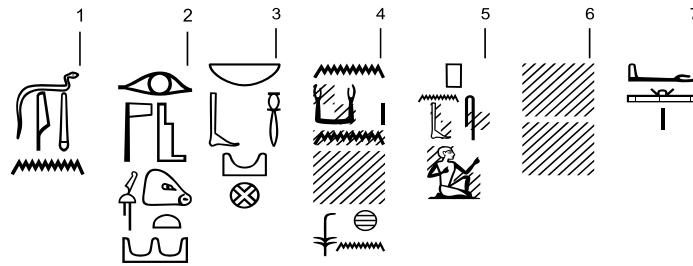


Fig.1: the First Register of the Stela

B- THE SECOND REGISTER:



On this register, the stela's owner (*dit-ḥns-p3-snb*) is depicted in an attitude of adoration in front of Osiris and Isis. *dit-ḥns-p3-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 cone⁸ with a foliage.

Between *dit-xns-pA-snb* and Osiris is an offering stand resembling the sign of  *di*, 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  *W3s*, *ḥk3* and *nh3ḥ3*. 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:



dd mdw in Wsir^(a) hnt(y) imnt(yw)^(b) Nb 3bdw^(c) N k3 n^(d) (dit)-hns-p3-snb...

"Recitation by Osiris, the foremost of the west and lord of Abydos, for the ka of *dit-hns-p3-snb*...."

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 headdress⁹ on her head, as well as a sign  "throne," which represents her name, holding an  ankh sign in her right hand while raising her left hand towards Osiris. Above her is a vertical hieroglyphic line that reads:



ʾst wrt hk3.w^(e)

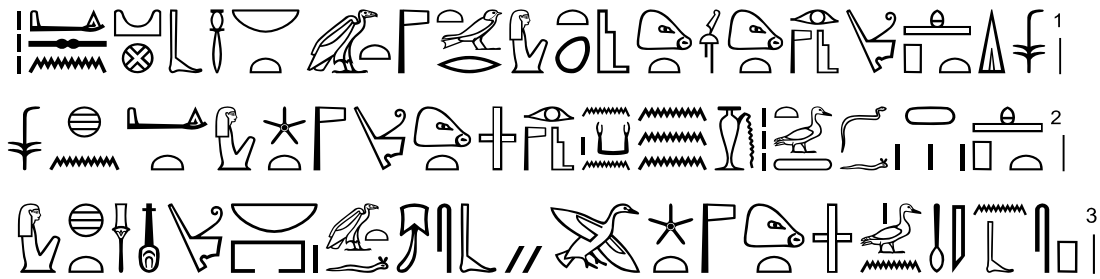
"Isis, Great of Magic"



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:



h̄tp di nsw^(f) n wsir h̄nt(y) imnt(yw) h̄nt 1st wrt mwt-ntr^(g) nbt 3bdw di. sn h̄tp¹⁰ df̄3t¹¹ kb̄h n k3 n wsir imi h̄nt^(h) n dw3t-ntr⁽ⁱ⁾ dit-h̄ns-p3-snb m3^c-h̄rw⁽ⁱ⁾ s3 n imi h̄nt¹² dW3t-ntr p3y-bs mwt.f nb(t) br^(k) n3-nfr sh̄mt

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-h̄ns-p3-snb* justified, son of Chamberlain of the Divine Worshiper, *p3y-bs*, His mother is the lady of the house *ny-nfr sh̄mt*

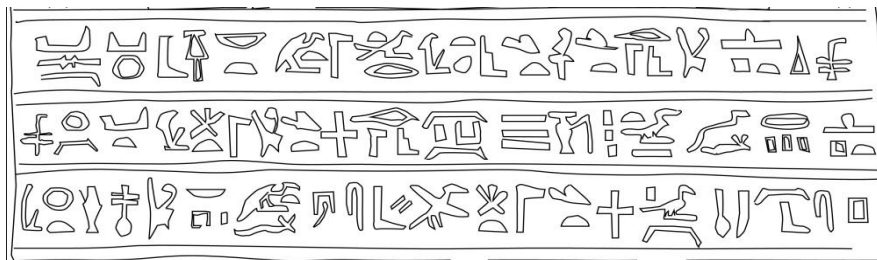
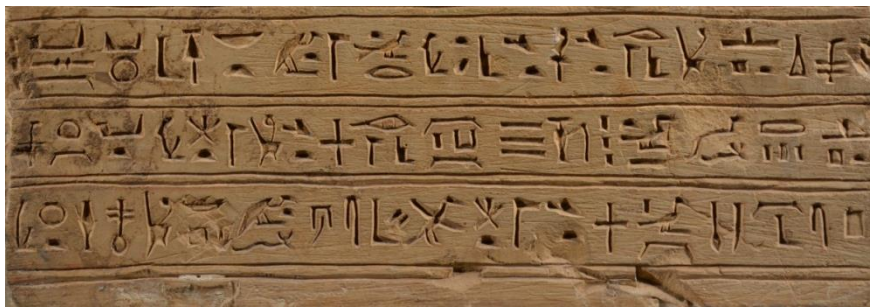














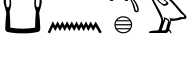
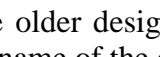








Fig.3: the third register of the Stela

IV- COMMENTARY:

(a) *Wsir*: Osiris' name was written in a variety of ways: , ,  *wsir*¹³. This name is written on the stela under study in the following format:  Where the emblem of divinity determinative  was used. According to Leahy¹⁴, the writing  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 Westerners¹⁵. 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 dead¹⁶. 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) *3bdw*: The classical spelling  is most common in the Late Period¹⁷. In this stela, on the third column above Osiris in the second register of the stela, it is noted that the sign  is inscribed as follows . It is also noted that on the first line of the third register that the sign  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 , is placed in  (honoured one). During Ammenemes II's reign,  front, making  (the *K3* of the honoured one). And in the reign of Sesostris III, the older designation drops out leaving  (the spirit of)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 usual¹⁹.
- (e) *Wrt hk3w*: 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 prowess²⁰.
- (f) *htp di nsw*: During the Second Intermediate Period, the writing  of *htp-di-nsw*, where the verbis almost the second element in the formula, was introduced *di*  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 Dynasty²¹ and still during the late period. The spelling of  *htp* with phonetic complements was common in the Late Period²².
- (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."²³
- (h) *Imi-hnt*: This title literally means "he who is in front"²⁴. There is more than one translation of this title: Maspero²⁵, Kees²⁶, Faulkner²⁷, and Hannig²⁸ translated it as "Chamberlain". Erman, Grapow²⁹, and Leitz³⁰ 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 god³¹. This title is sometimes associated with a royal *imi-hnt*, sometimes with a sacerdotal *imi-hnt*, and sometimes with a funeral *imi-hnt*³².

- (i) *dw3t-ntr*: The title of the divine worshiper is one of the three titles that were given to the wife of the god Amun. These titles are Wife of God,  (*ḥmt ntr*); Hand of God,  (*drt ntr*); and A Divine Worshiper,  (*dw3t ntr*)³³.
- (j) *m3c-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 *m3h n m3c-hrw* "the wreath of victory". It was also associated with a type of clothing called *šrt nt m3c-hrw* "Victory Clothing"³⁴.
- (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 name³⁵.

V- GENEALOGY:-

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







p3y-bs (Father) + *n3-nfr šhmt* (Mother)



dit-hns-p3-snb (son, owner of the painting)

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

VI- PALAEOGRAPHICAL NOTES:

No	sign	TR.28.10.24.5	Notes
1	 (B1)		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 ³⁶ .
2	 (Aa1)		On this stela, the sign x is inscribed in three places without the inner details.
3	 (D28)		The sign is written in a similar hieratic form ³⁷ .

4	(F27)		The sign is written in a similar hieratic form ³⁸ .
4	(N26)	 	in the second register of this stela, the sign is inscribed as and In the third register as
5	(N 35)	 	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.
6	(O49)	 	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.
7	(U23)		The upper part of the chisel is triangular in shape.

VII- DATING:-

According to the paleography and orthography mentioned above, this stela is consistent with the features of the late period. Munro³⁹ and Leahy⁴⁰ 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 Dynasty⁴¹.

VIII- CONCLUSIONS:-

From the above, it is clear that *dit-hns-p3-snb*, the owner of this stela works as a chamberlain of the Divine Worshiper, which is the same work as his father, *p3y-bs*. 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).
IJASW	International Journal of Advanced Studies in World Archaeology (Luxor).
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 Sprasche (Leipzig, Berlin).



Fig. 4: The Stela of *dit-hns-p3-snb* at Egyptian Museum No. TR.28.10.24.5

(Researcher photography)

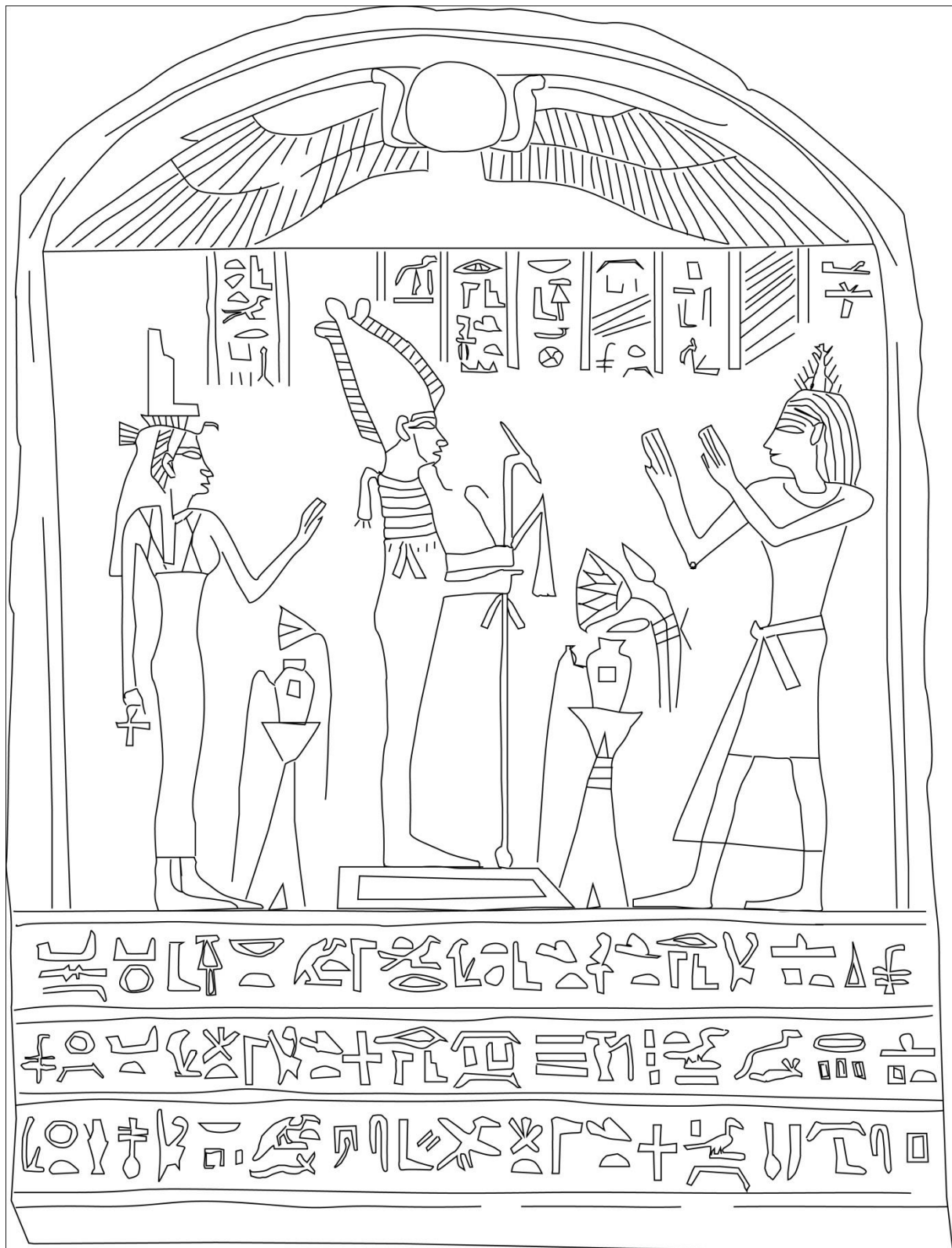




Fig. 5: Facsimile of the stela by the researcher.

FOOTNOTES:-

- ¹ MARIETTE. A., Catalogue général des monuments d'Abydos découverts pendant les fouilles de cette ville, Paris: Imprimerie Nationale, 1880, 484.
- ² RANKE, PN II, 332. 12.
- ³ ELSHARNOBY. R., «Unpublished Votive Stela from Egyptian Museum in Cairo (CG 34058) », in: *International Journal of Tourism and Hospitality Management*, Vol. 2, 2019, 30.
- ⁴ EL-TOUKHY. M., «Protection Symbols on the Top of the Middle Kingdom Stelae (in Cairo Museum)», in: *EJARS* 3, 2013, 133.
- ⁵ ALAM. M., «Kors El-shams (Al-Mogana) zo el-genah alwahed wa ain al-wogadat ala kemam al-lawhat», in: *CAHIER* 37, Vol. 2, 2008, 104; Mohamed. M. Winged sun disk in Egypt and The Ancient Near East to the End of The First Millennium B.C compared study, PhD, Faculty of Arts, Minia University, 2016, 169.
- 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:
حسن, حسني عبدالرحيم, "المخروط العطري في مصر القديمة", مجلة كلية الآداب-جامعة سوهاج, عدد ٣٩, أكتوبر ٢٠١٥, ٤٦٥-٤٩٤.
- 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.
- ¹⁴ LEAHY. A., «The Name of Osiris Written  », *SÄK* 7, 1979, 141-153.
- ¹⁵ الطلي, خالد محمد, "أهم موائد قرابين منطقة الصوة بمتحف هرية رزنة", مجلة الاتحاد العام للآثارين العرب, مجلد ٣, ٢٠٠٢, ٤٥.
- ¹⁶ MAHMOUD. A.F & WAZERY. A& KAMEL.S., «Study and Publishing two Funerary Stelae during The Late Period», *IJASWA* 5 (2), 2022, 60.
- ¹⁷ LEAHY, A., *Abydos in the Late Period: An Epigraphic and Prosopographic Study*, PhD Thesis, Cambridge University, 1977, 63.
- 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.
- ²⁰ WILKINSON. R.H., *The Complete Gods and Goddesses of Ancient Egypt*, London: Thames & Hudson, 2003, 147.
- ²¹ SMITHER. P.C., «The Writing of *Htp-di-nsw* in the Middle and New Kingdoms», *JEA* 25, 1939, 34-37.

- ²² EWAIS. M.A & RABIA. H.M., «Three Late Period Stelae in The Grand Egyptian Museum», *JGUAA2*, vol. 7(1), 2022, 25.
- ²³ WILSON. P., *A Ptolemaic Lexikon A Lexicographical Study of the Texts in the Temple of Edfu*, OLA.78, Leuven: Peeters, 1997, 419.
- ²⁴ GARDINER. A., *Ancient Egyptian Onomastica*, London: Oxford University press, 1947, 23.
- ²⁵ MASPERO. G., *Études de mythologie et d'archéologie égyptiennes*, Bibliothèque Égyptologique 1, Paris: Ernest Leroux, 1893, 291.
- ²⁶ KEES. H., *Das Re-Heiligtum des Königs Ne-Woser-Re (Rathures)*, vol.III, Leipzig: J. C. Hinrichs, 1928, 23.
- 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
- ²⁸ HANNIG. R., *Die Sprache der Pharaonen: Grosses Handwörterbuch Deutsch-Ägyptisch (2800-950 v. Chr)*, Kulturgeschichte der antiken Welt, vol. 86, Mainz: Verlag Philipp von Zabern, 2000, 696.
- ²⁹ Wb I, 75,1.
- ³⁰ LGG V, 784.
- ³¹ WILSON. P., *A Ptolemaic Lexikon*, 71.
- ³² For more see: GUILMOT, M., «le titre imy-khent dans L' Égypte Ancienne», *CDE* 39, 1964, 31-40.
- ³³ KARENGA. T., "The Office of The Divine Wife of Amen in 25th And 26th Dynastie: A study of Women and Power in Ancient Egypt", Master, California State University, 2007, 2-3.
- ³⁴ جاد المولى, محمد رجب, "صيغة ماع-خرو *mꜣc-hrw* في نصوص معابد العصرين اليوناني والروماني", مجلة البحوث والدراسات الأثرية, العدد الثالث, سبتمبر ٢٠١٨, ١
- ³⁵ HALLMANN. A., «Three Unusual Stele from Abydos», *JEA* 101, 2015, 143
- ³⁶ MÖLLER. G.: *Hieratische Paläographie : die aegyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit*, Vol. III, Osnabrück: Otto Zeller, 1965, No 61.
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- ³⁸ MÖLLER, *Hieratische Paläographie*, vol.1, N° 166.
- ³⁹ Munro. P., *Die spätägyptischen Totenstelen*, ÄF. 25, Glückstadt: Verlag J.J. Augustin, 1973, 299.
- ⁴⁰ LEAHY, A., *Abydos in the Late Period*, 140.
- ⁴¹ TASSIE, G. J., «Hairstyles represented on the salakhana stelae», *The Salakhana Trove: Votive Stelae and Other Objects from Asyut*, London: Darengo, 2009, 494.