



Unpublished Pyramidal Stone in Beni Suef Museum

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Abstract

The pyramidal shape is associated with the doctrine of the sun. However, the inscriptions on the pyramidal stone depict the deceased either standing or kneeling in worship, possibly in front of the gods Re or Osiris. This research aims to describe the main scene on the pyramidal stone and to transliterate and translate the hieroglyphic inscriptions. The descriptive method was employed to achieve these objectives. The research indicates that the in the tombs of private individuals began to appear at the beginning of the Eighteenth Dynasty. By the Nineteenth Dynasty, however, the pyramidal stone had become commonplace. In the lower part of the pyramidal stone, the owner is depicted in a worshipping posture, reciting titles of Wsir and making an invocation offering to him. The style of the half-tunic worn by the individual (owner) 1r-Htp(w) emerged during the Nineteenth Dynasty. The god "Wsir" is depicted wearing the cloak of the god "PtH" in the form of a mummy, adorned with a mint necklace, during the 18th Dynasty. The Atef crown from this period consists of the white crown of Upper Egypt, flanked on both sides by the feather crown of Lower Egypt, which features two feathers. The Pyramidal stone (case study) likely dates to the 18th Dynasty.

Keywords: Pyramidal Stone, Osiris, privates, inscriptions.

Introduction

The pyramidal shape is associated with the doctrine of the sun. In the inscriptions on the pyramidal stones, the deceased is depicted either standing or kneeling in worship, possibly in front of the gods Re or Osiris. Given the pyramid's connection to solar worship, many pyramids feature inscriptions containing supplications directed to the sun god. The sun boat frequently appears in these inscriptions, and the pyramid is often depicted on one or both sides, with the deceased shown in a posture of reverence (**Fig. 1-2**). This may explain why the pyramid consistently serves as the highest architectural element in the cemetery, allowing the deceased within to receive the sun's rays at dawn. The small pyramidal stones are typically made of limestone or granite. (حسن سليم، 1996، ص 8)

From the Old Kingdom until the Seventeenth Dynasty, the pyramidal shape was exclusively associated with the tombs of kings (Stadelmann, 1997, p. 258). After royal architecture moved away from the pyramidal design, this shape gradually began to appear in the tombs of private individuals, as well as in those of significant workers and artists within the royal cemetery, starting from the Eighteenth Dynasty (Säve-Söderbergh, 1963, p. 182). Strudwick confirms that the pyramidal stone in the tombs of private individuals from the Ramesside period came to symbolize one of the concepts of the solar doctrine (Strudwick, 1994, p. 323). Malck notes that the pyramid known as Teti, preserved in the Oxford Museum and dating to the beginning of the Eighteenth Dynasty, likely originates from the western

cemetery of Thebes. This serves as evidence for the emergence of pyramids in the architecture of individual tombs during the early Eighteenth Dynasty (Malek, 1990, p. 180). Dziobek revealed during his excavations at the tomb of "Usremun" (TT131) in Western Thebes, which also dates back to the reign of Tuthmosis III, what he believed to be the remains of a pyramid that rose above the rocky facade of the tomb. He also attempted to demonstrate the existence of a similar pyramid in the tomb of "Sennmut" in Western Thebes, which dates back to the reign of Queen Hatshepsut (Dziobek, 1989, p. 109). Säve-Söderbergh suggested that the tomb of Amunemhat, dated to the reign of King Thutmose III and located in the village of "Debira Gharb, 20 kilometers north of Wadi Halfa, is one of the earliest individual tombs to incorporate the pyramid shape into its architecture (Säve-Söderbergh, 1963, p. 182). However, Kampp questioned the interpretation of the archaeological remains of the upper structures associated with the three aforementioned tombs as pyramids, although she does not completely dismiss this possibility. She stated that the remains of the pyramid from the "Mei" tomb (8TT) in the Deir el-Medina cemetery, dating to the reign of King Amenhotep III, represent the oldest surviving traces of a pyramid in the architecture of individual graves (Kampp, 1996, p. 105). Davies mentions that one of the scenes in the tomb of Neferhotep (49TT) in the Khokha cemetery depicts a pyramidal shape surmounting the tomb (**Fig. 3**). This confirms that the first appearance of the pyramidal stone occurred at the end of the Eighteenth Dynasty (Davies, 1938, p. 27). By the Nineteenth Dynasty, however, the pyramidal stone had become commonplace in the tombs of individuals, as these pyramids appeared in the tombs of private citizens in the necropolis of Thebes, as well as in the cemetery of Saqqara (Kampp, 1996, p. 105).

Objectives: This research aims to accomplish several objectives, including:

- describe the master scene depicted on the pyramidal stone.
- transliterate and translate the hieroglyphic inscription on the pyramidal stone.
- Trial to date the pyramidal stone is based on the artistic features of the master scene.

To achieve the aforementioned objectives, this research employed a **descriptive methodology**.

Description (Fig. 4)

Register number:	1026	[Database Museum)
Owner name:	1r-Htp(w)	
Dating:	New kingdom	(Database Museum)
Dimensions:	90 cm × 50 cm	(Database Museum)
Material:	Limestone	(Database Museum)

There is only one side of the pyramidal stone that is painted with a scene executed in bas-relief. The upper part of the scene is damaged; it may have depicted the sun god Re-Horakhty, as represented in other pyramidal stones (**fig. 1-2**).

In the lower section, the pyramidal owner is depicted standing in front of the god owner is shown with a shaved head, raising his hands in supplication and prayer while leaning slightly forward. This posture indicates a form of veneration for the god "Wsir" and reflects the significance of this deity in that region and during that period.

The individual depicted on the pyramid is wearing a long garment with wide sleeves that extend to the elbows. The robe is secured at the front with a belt shaped like a triangle or trapezoid, featuring no folds or decorations. This style of half-garment emerged during the 18th Dynasty (35-30 ص، 2001، هنري). The apron of the garment consists of one or more pieces of cloth that can be tied in various ways, such as with a simple belt that wraps around the waist and is adorned with a series of ribbons hanging down in front. This style was commonly worn by men in ancient Egypt (Vogelsang, 1983, p. 33). The

god "Wsir"¹ is depicted on the left side of the scene, seated on a throne in his customary pose. He is adorned in a cloak that tightly wraps around his body, with sleeves that leave only his hands visible. The god "Wsir" appears in a form and shape reminiscent of the cloak of the god a mummy and wearing a mint necklace, during the 18th Dynasty (Helck, 1975, p. 273; Berlandini, 1974, pp. 7-8). "Wsir" is wearing the Atef crown, which is illustrated in the same manner as it was during the Old Kingdom. However, during the Middle and New Kingdoms, there were some changes in its representation, resulting in a composite form (**Fig. 5**). In the 18th Dynasty, the Atef crown consists of the white crown of Upper Egypt, flanked on both sides by the feather crown of Lower Egypt, which features two feathers (نهى، 2003، ص 85). He is also holding the Hq3 sign and the nxx flail. In front of him, there is an inscription with hieroglyphic texts that include supplications and prayers.

The Hieroglyphic inscriptions:

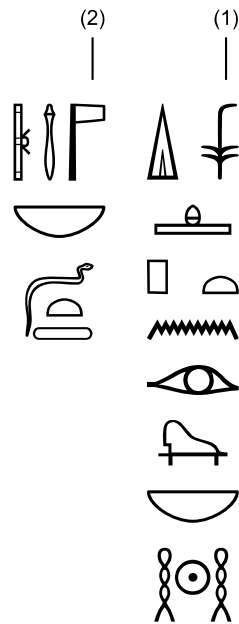
In front of and above the god Osiris, two columns of inscriptions (1-2) traced from right to left ↓→ (**Fig.6**)

1 Wsir: is one of the funerary deities, Osiris played a crucial role in the funerary practices of ancient Egypt. He was typically depicted as a mummy, adorned with and holding royal symbols. His skin was often portrayed in black or green, colors that symbolize the fertility of the Nile. Osiris was revered as the god of fertility, and the ancient Egyptians worshipped him for this reason. The god Osiris is depicted as a deceased figure, eternally standing and wrapped in long bands, while holding a scepter in his hands. He originated from the city of Djed, the capital of the ninth region of Lower Egypt, where he was known as the one of his most ancient titles. This city later became known as meaning house of the god Osiris. The name Osiris translates to pupil of the eye, that it was originally a human name. It is likely that Osiris was a real king who was deified after his death. Subsequently, every Egyptian king was believed to unite with Osiris after death, with the expectation of resurrection, mirroring the resurrection of the god Osiris himself. During the middle Ages, every deceased Egyptian, regardless of gender, was thought to be united with Osiris. The city of Abydos emerged as a significant center for the worship of this god after his cult spread throughout Upper Egypt. This myth is primarily symbolic, representing loyalty in the context of the goddess Isis, while embodying evil in the case of the god Seth. Additionally, the reassembly of Osiris's body and his subsequent return to life symbolize survival and fertility.

- نهى محمود، الدلالات الرمزية لتيجان الآلهة، ماجستير، حلوان، 2003، ص 85.

- Černý, J., Ancient Egyptian Religion, London, 1952, p. 39, 40.

-Barbara, W., Gods of Ancient Egypt, first published in 1984, p55.



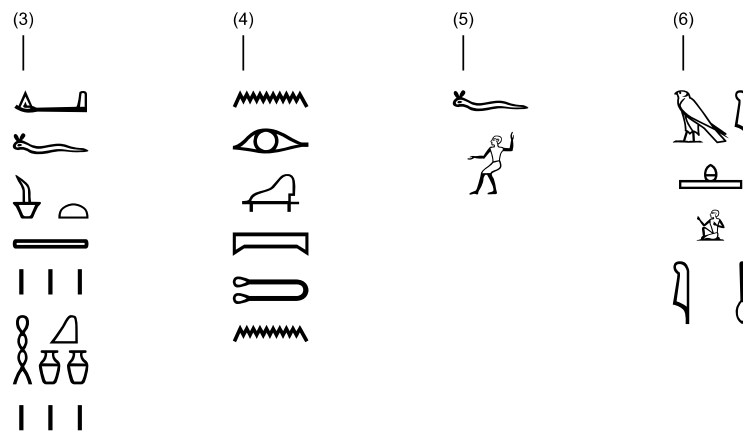
(1) Htp di nsw² n Wsir nb nHH

(2) nTr aA nb Dt

⁽¹⁾An invocation offering to Osiris, the lord of eternity,

(2) the great god, the lord of everlastingness

In front of and above the owner of the pyramidal stone, four columns of inscriptions (3-6), written from left to right ↓←. (Fig.6)



(3) $d_i = f(t, H, n, q, t)$

(4) n Wsir Hry

Tn⁽⁵⁾f⁽⁶⁾1r-Htp(w³) mAa-xrw

² For more information about the “Htp-di-n(y)-sw.t” formula, cf. D. Franke, «The Middle Kingdom Offering Formulas-A Challenge», *JEA* 89 (2003), pp. 39-57; C.J.C. Bennett, «Growth of the HTP-DI-NSW Formula in the Middle Kingdom», *JEA* 27 (1941), pp. 77-82; P.C. SMITHER, «The Writing of the HTP-DI-NSW Formula in the Middle and New Kingdoms», *JEA* 25 (1939), pp. 34-37; M. Collier, *How to Read Egyptian Hieroglyphs. A Step-by-Step Guide to teach Yourself*, London 1998, pp. 35-39; J.P. ALLEN, *Middle Egyptian. An Introduction to the Language and Culture of Hieroglyphs*, Cambridge 2000, p. 358

³ Hermann Ranke, *Die Ägyptischen Personennamen*, Bd. 1: Verzeichnis der Namen. Glückstadt: J.J. Augustin, 1935, 250, 7.

(3) So that he may give bread and beer to Osiris [the deceased] Master of enjoyment, 1r-Htp(w), true of voice.

Hieroglyphic inscriptions of the lower part of master scene (Fig. 7):



(7) Htp di nsw⁴ n Wsir nTr aA nb AbDw⁵ di=f xA m tA xA Hnqt xA m irp xA m mHwt

(8) xA m xt ntb nftrt wab xA m xt nbt nftrt bnrt wab n kA n Wsir Hry Tnf n pr BASTt 1r-Htp(w⁶) mAa-xrw

An invocation offering to Osiris, the great god, the lord of Abydos, so that he may give a thousand of bread, a thousand of beer, a thousand of wine, a thousand of dishes, a thousand of every good and pure thing, a thousand of every good, sweet and pure thing to the K3 of Master of enjoyment of the temple of Bastet, 1r-Htp(w), true of voice.

Conclusion

The pyramidal shape is associated with the doctrine of the sun. However, the inscriptions on the pyramidal stone (case study) are damaged, particularly in the upper section, where there may have been a representation of the sun god Re-Horakhty, as seen in other pyramidal stones. In the lower part of the pyramidal stone (case study), the owner (the deceased) is depicted standing to the right of the scene, in a worshipful posture before the god Osiris (Wsir), reciting titles and making an invocation offering to him.

The began to appear in private tombs at the start of the Eighteenth Dynasty. By the Nineteenth Dynasty, the pyramidal stone had become common. The style of half-tunic worn by the tomb owner emerged during the Nineteenth Dynasty. The god Osiris is depicted wearing the cloak of the god Ptah in the form of a mummy, adorned with a mint necklace, during the Eighteenth Dynasty. The Atef crown from the Eighteenth Dynasty consists of the white crown of Upper Egypt, flanked on both sides by the feather crown of Lower Egypt, which features two feathers. The pyramidal stone, as a case study, is likely dated to the Eighteenth Dynasty.

⁴ For more information about the “Htp-di-n(y)-sw.t” formula, cf. D. Franke, « The Middle Kingdom Offering Formulas-A Challenge », *JEA* 89 (2003), pp. 39-57; C.J.C. Bennett, « Growth of the HTP-DI-NSW Formula in the Middle Kingdom », *JEA* 27 (1941), pp. 77-82; P.C. SMITHER, « The Writing of the HTP-DI-NSW Formula in the Middle and New Kingdoms », *JEA* 25 (1939), pp. 34-37; M. Collier, *How to Read Egyptian Hieroglyphs. A Step-by-Step Guide to teach Yourself*, London 1998, pp. 35-39; J.P. ALLEN, *Middle Egyptian. An Introduction to the Language and Culture of Hieroglyphs*, Cambridge 2000, p. 358.

⁵ - Abdw is the name of the religious city of Abydos, seat of the tomb of Osiris which supplanted Thinis as metropolis of the VIII nome of Upper Egypt, see Henri Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques I*, 1925, pp. 3-4.

⁶ Hermann, R. (1935), *Die Ägyptischen Personennamen*, Bd.1: Verzeichnis der Namen, p. 7.

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- Www. Wikipedia/Pyramidal stone.



Fig. 1: This pyramidal stone refer to the general scenes were found on many pyramidal stones, which depicted the deceased appears in kneeling position worshipping god Re-Horakhty

After: Wwww. Wikipedia/Pyramidal stone



Fig. 2: This pyramidal stone refer to the general scenes were found on many pyramidal stones, which depicted the god Re-Horakhty

After: Wwww. Wikipedia/Pyramidal stone

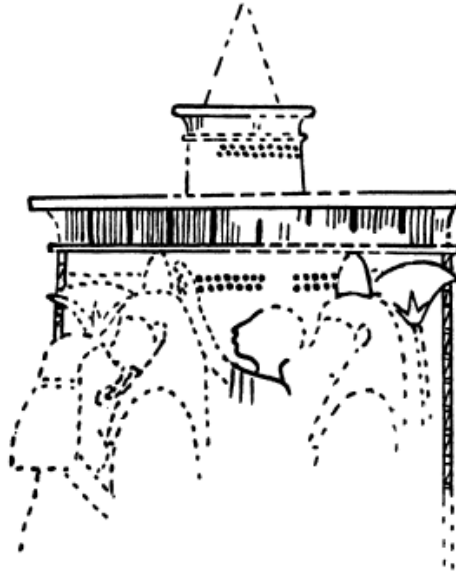


Fig.3: Inscriptions shows a depiction of a pyramidal shape surmounting the tomb

After: Davies, N. de Garis. (1938), Some Representations of Tombs from the Theban Necropolis, JEA, Vol. 24, London, p. 27



Fig. 4: Pyramidal Stone in Beni Suief Museum (case study)

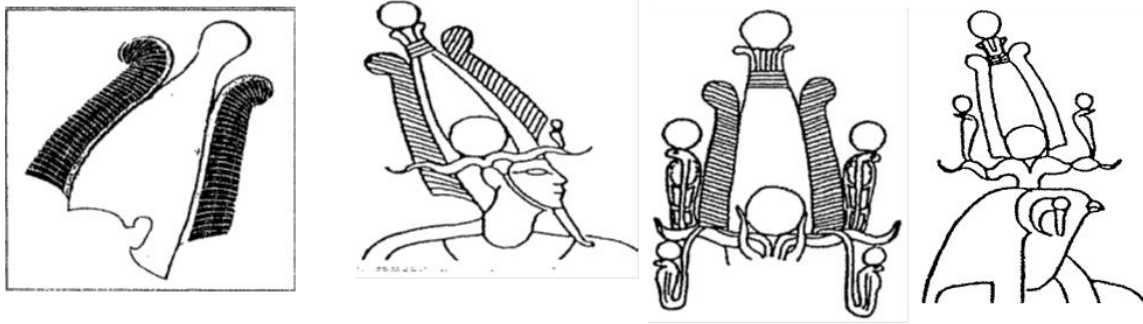


Fig. 5: Atef Crown forms

نقلاً عن: نهى محمود (2003)، الدلالات الرمزية لتيجان الآلهة، رسالة ماجستير، حلوان، ص 85.



Fig. 6: Six columns of inscriptions between Osiris and pyramidal owner

Pyramidal Stone in Beni Suief Museum (case study)

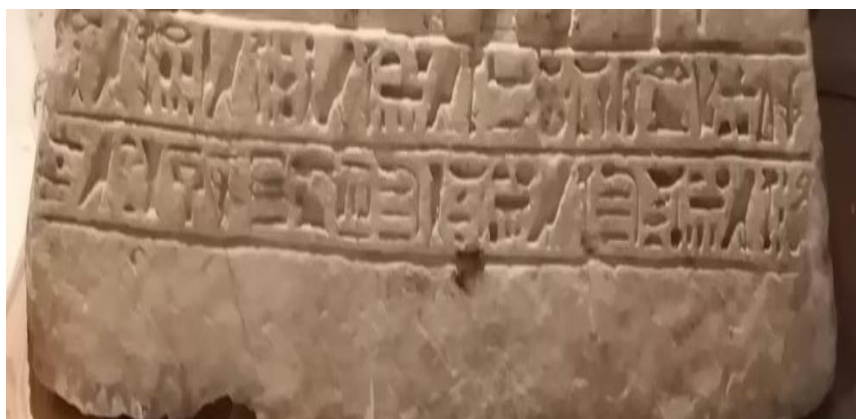


Fig. 7: inscriptions of the lower part of pyramidal stone

Pyramidal Stone in Beni Suief Museum (case study)

هريم (غير منشور) في متحف بني سويف

المستخلص

يرتبط الشكل الهرمي بعقيدة الشمس، لذا غالباً ما تُصوّر النقوش على الهرم المتوفى واقفاً أو راكعاً أمام الإله رع أو أوزيريس. يهدف هذا البحث إلى وصف المنظر الرئيسي على الهرم وترجمة النقوش الهيروغليفية. وقد استخدم المنهج الوصفي لتحقيق هذه الأهداف، يشير البحث إلى أن ظهور هذه الهرم كان منذ بداية الأسرة الثامنة عشرة، ومع حلول الأسرة التاسعة عشرة، أصبح الهرم شائعاً، في مقابر الأفراد، في الجزء السفلي من حجر الهرم، يصور المالك في وضعية عبادة ويتلو ألقاب وسير ويقدم له دعاء. ظهر نمط نصف السترة الذي يرتديه الشخص صاحب الهرم (r- Htp(w) خلال الأسرة التاسعة عشرة. يظهر الإله "أوزيريس" مرتدياً عباءة الإله "بتاح" على شكل مومياء، ويرتدي عقداً حول رقبته خلال الأسرة الثامنة عشرة. حيث يتكون تاج "آتف"، خلال الأسرة الثامنة عشرة، من التاج الأبيض لمصر العليا، محاطاً من الجانبين بتاج الريش لمصر السفلى، المكون من ريشتين. لذلك يُرجَّح أن حجر الهرم يعود تاريخه إلى الأسرة الثامنة عشرة.

الكلمات الدالة: هريم ، أوزيريس، الأفراد، النقوش