The stela of *Nedjemankh*
(CG22084/ GEM* 15550) from Dendera

Ayman Wahby Taher **
Mansoura University

بالإصدار أغسطس لعام ٢٠١٩ م
شعبة الدراسات التاريخية والأثرية
Abstract

The cemetery to the south-west of the Dendara temple comprises burials from the Old Kingdom through to the Roman Period. In one of these burials dating to the Greco-Roman Period, a stela was discovered belonging to *Nedjemankh*, son of *Pa-di-Harsomtus* and *Inniut*. Stelae from Dendara dating to the Greco-Roman are rare in comparison to the earlier periods. This stela is round topped and decorated with a winged sun disc. The stela’s owner is depicted worshipping the gods Re-Hor-Akhty, Ptah-Sokar—Osiris, Atum and Osiris. This paper aims to analyze the textual context, especially the titles of *Nedjemankh*’s father, *Pa-di-Harsomtus*, which are connected with the priesthoods of Harsomtus and Hathor. The study will shed light on the typology of the stela, the worship of Harsomtus at Dendera, and finally the priestly titles.

Key Words
Osiris, Ptah-Soker-Osiris, Nedjemankh, Pa-di-Harsomtus, Inniut, messenger, priest, scribe, Hathor, Horus, Sa-Ta, sky, earth, Dendera.

The stela CG 22084 (figs 2,3,4 and 5)

Registration Number: GEM 15550, SR 100/5; JE 32154 and CCG22084

Main Persons: Nedjemankh, the owner of the stela, his father Pa-di-Harsomtus and his mother Inniut.

Origin: Tomb of Idu IV, in a reused shaft in the south west cemetery of Dendera temple (figs 1).

Date: Ptolemaic period

Material: painted white limestone

Measurements: wide 24 cm and height 32 cm.

The Owner of the Stela and his family

It belongs to a man named Nedjemankh (PN I:215,No.11), son of Pa-di-Harsomtus (PN I:125,No.15, Daressy 1918:183-185) who was a priest of the main gods of Dendera and his mother was Inniut (PN I:35, No.5).

I. General Description
It is a round -topped stela and decorated with a winged sun disc. It is made of white limestone, while the remains of red color could be seen on some parts of the stela specially the upper part. It is in a bad condition now and needs emergency restoration and cleaning.

Bibliography

For the Hieroglyphic texts without translations or comments: (cf. Kamal 1905:77) for the plate of the stela (cf. Kamal 1904: pl. XXVI)

Petrie 1900: 31, 54 and 66, pl. XXV

PM IV:114

II. scenes

a-upper part

At the top of the stela a winged sun disc with two uraei between them is the title of Behdity, on both side of the is a headed-falcon lion, below them is the shape of the sky separates the scenes and flanked on each side with the sign

b-lower part

Under the shape of the sky which is surmounted the lower part stands the owner of the stela whose depicted twice. Nedjemankh represented standing in an adoration attitude wearing a long garment worshiping on the left side the god Re-Horakhty and Ptah while worshipping on the right side Atum and Osiris.

under this scene there are seven lines of Hieroglyphic texts.
III. Inscriptions: Hieroglyphic text

L.1. Htp di nswt Ra @r A#ty nTr aA nb pt
sAb-Swt pry m Axt Pth %kr Asir Hry-ib
StAt

An Offering which the king gives and Re-Harakhty the great god
lord of sky the multi-coloured feathers whose coming out from
the Horizon and Ptah Soker Osiris who is at Shetyt (mysterious
chapel) (Cauville 1997:565; LGG VII: 148)

L.2 di=f prt-xrw\(^{(a)}\) t Hnqt kAw Apdw snTr
mrHt rnpwt Hnk wt\(^{(b)}\) nbt xt nbt nf rt wabt

Who causes offering-invocations of bread, beer, oxen,
fowls, incense, sacred oil, fresh plants, all offerings
(Wilson1997: 657, Wb.III:118,9-15) and every good and
clean things.
which they give from the sky and which Horus creates on earth and the inundation brings from its caverns (Gardiner 1973:600; FCD:304)

on which the god lives to the ka of the Osirian Nedjemankh, son of the Satisfier her majesty (Cauville 1991:78; Petrie 1900: 54; Brugsch, 1879 1361) and the majesty of

Horus by bowing down (Wilson 1997: 1090; Wb V:139,7-18), the Satisfier of the heart of Kha (Wb III:221,12), the first/high priest (Helck 1982: col.1089), the second unit – priest, the scribe of the temple of Hathor the lady of joy (Wilson 1997: 743; Edfu I:110,2)

the scribe of SA-tA (Wilson 1997: 785; Wb III:410,16-17), the priest of gods, the messenger (Cauville 1997:335) of the mighty arm (=Horus) (Wilson 1997: 723; Edfu I:277,6) the 4th unit priest (Wilson 1997:786; Edfu III:9,10), the priest of Horus, the scribe of the child (Wilson 1997: 1156) of
Hathor (= Harsomtus), the mistress of Dendera, the 4th unit priest Pa-di-Harsomtus, born of the mistress of the house Inwt, the justified

IV. Date

Comparing this stela with the stelae Chicago No. 5033 (Munro 1973:141) and according to the typology theme, style iconography and texts of the stela, it dates back to the Ptolemaic period 3rd to 2nd century B.C. (Munro 1973: 135-141), the akhmimic and thebaide traditions can be seen in the stela in the hetep-di-neswt offering formula and texts (CG 22016, Kamal 1905, 17; Kamal 1904, pl.VI):

di=s[n] m pt qmA @r m tAwy in Hapy m tPHwt =f

The formula di/wdi pt qmA tA and its variations is mentioned at Edfu texts (Edfu I:336,9; III 3,13; IV 29,2)

The reference to the caverns as source of the water of the Nile flood attested in the Nile hymn (Maspero 1912: 32, no.3) and in many places at Edfu temple (Edfu I:115,7; 194,13; 485,6;259,14; II: 8,18,16,9,67,9,257,1; III:11,9; IV 34,13; V:25,10; Wilson 1997: 1162)

V. Provenance

It was found in the west-south cemetery behind the temple of Dendera (fig.1), inside a pit in the tomb of Idu IV which was
reused during the ptomaic and roman period, along with two other stelae found in the shaft, the first one belongs to the lady Mutirdis, she was the songstress of Hathor and dates back to the twenty fifth Dynasty and now at Boston Museum. The second stela belongs to a man called Horsaeiset who was 'satiestier of her majesty" a title for the high priest of Hathor at Dendera as in the Edfu list (*Petrie 1900: 31,54,66,pl.XXV*).

**VI. Notes** there are many mistakes in the text such as:

a- 代替 of 代替

b- 代替 of 代替

c- 代替 of 代替

d- 代替 instead of 代替 the two signs used her as determinatives also refer to the 代替, the source caverns of the Nile flood(*Junker, 1913: 37,Abb.8;Edfu II:246,16-17, IV:3,5, IV:99,5, 12*)

e- 代替 instead of 代替

f- 代替 instead of 代替

g- 代替 instead of 代替
The stela was made for Nedjem ankh who focused on the numerous titles of his father Pa-di-Harsomtus to show his importance at Dendera temple.

The main gods of Dendera depicted on the stela were Atum, Osiris, Raharakhty, Ptah, Horus of Behdete, Ptah-Sokar-Osiris, Hathor and Harsomtus.

The title  $\text{S}$ connect pa-di-Harsomtus with the archives of the temple of Hathor and Harsomtus along with his function as a priest.

The titles of pa-di-Harsomtus on the stela were: the satisfier of her majesty, the satisfier of the majesty of Horus, the satifier of the heart of Kha, the first/high priest, the second unit priest, the scribe of the temple of Hathor, the scribe of Sa-Ta (the earth's son=...
Harsomtus, the priest of the gods, the messenger of the mighty arm (= Horus), the fourth unit priest, the priest of Horus and the scribe of the child of Hathor.

-The worship of Harsomtus (cf. Bonnet 1952:728-729, Derchain-Urtel 1984 cols.1080-1081; Cauville, 1987: 9-10; Dendera 2015) is well known at Dendera, he was represented in three forms (Elkordy 1982:171-186).

1- The solar form (fig.6) as a falcon with the two high feathers and solar disc in between or human form with the same crown, in his solar form he was described as: psD m nbw (Dendera II:170), Ra %mAtAwy (Dendera II:170,8 & 171,15) Ra Ds=f (Dendera II:164,29), Itn imy nfrt wADty=f (Dendera II:183,8) and bd tAwy idbw n mAwt=f (Dendera II:183,8).

2- The primeval form (fig.7) confirmed by the texts in his chapel dealing with his role in creation like: xpr m HAt (Dendera II:164,12), xpr m sp tpy (Dendera II:164,26), xpr n #pri (Dendera II:164,27) sxm Sps bs mmww it nTrw xpr Ds=f (Dendera II:166,1) and xpr Dr-a (Dendera II:182,5).

His primeval form represented as a snak (%A-tA, aHa-nfr, Sar and wADD), in the eastern crypt it was depicted the primeval gods as snakes among them was Harsomtus represented as sA-tA, the accompany text refers to him as "Harsomtus, the living ba of Atum who emerged from the eye of Re".
The priests choose Khadi to be the mysterious tell that the priemeval gods should visit, so every year in the pachens month Harsomtus has to cross the Nile to visit the souls of the priemeval gods at Khadi which it could be located at the modern village El Gazairia on the east bank of the Nile facing Dendera. (Elkordy 1982: 184-186; Alliot 1954: 720-721; Daumas 1969: 103; Fischer 1968: 189-194; Fakhry, 1947: 25 ff.)

3-The Creator god according to the texts at his chapel which considered him \( \text{ir nHH qmA Dt} \) (Dendera II, 164, 3), \( \text{anx Hrw nbw Hr nfrw=f} \) (Dendera II: 166, 2) and \( \text{ir tA qmA wnn(w)t iAw rnp=f Dt} \) (Dendera II: 166, 4)

Harsomtus used to participate in the New Year festival by his three form as the priests appeared on the wall of the western staircase carrying three chapels belonging to Harsomtus (Dendera VII: 188, 4, 189, 1 and 189, 7-8; Coppens 2016: 29 ff.; Cauville 1991: 71).

The god Harsomtus was mentioned three times on the stela as: \( \%A \&A \) his priemeval form, Kha his solar form and child of Hathor his human form.

\( \%A \&A \) as a son of Hathor was mentioned in the snakes names at Dendera \( \text{rn aHaw sA @t-Hr} \%A \&A \) (Dendera VI: 154, 4-5). His name was written in different forms such as:
his name was mentioned in the ch.87 of the book of the dead (Allen 1974:163), he was also known at Pyramid texts (Faulkner 1969: { 689,12 a} and coffin texts (Faulkner 1977:167{575,197{609.}

# A the god is known at Berlin dictionary as a god, the name of this god appeared at the chapel of Harsomtus, the shape of the white lotus flower could be read as kha, Harsomtus as a child god similar to Nefertum represented many times emerging from a lotus flower as a child or as a snak.

One of the texts refers to the priemeval gods as sAw sAw t Itmw #A xnt #Adi "the sons and daughters of Atum and Kha at Khadi" (Cauville 1997: 410).

The priests phyles at Dendera were: tpy the first or high priest, sn-nw the second unite or phyle priest, hby the messenger and sA 4 the fourth phyle or unite priest (cf. Cauville 1991:87, Helck 1982:cols.1089-1090; Quaegebeur 1982:cols 1098-1100; Doxey:2001:73)

- The typology of the stela could be compare with the group Thebes II and IV (Munro 1973: 229-245), Edfu II (Munro 1973: 249-251-141),Abydos III (Munro 1973: 300-305-141) and Akhmim II (Munro 1973: 316-325).they are
rounded topped and has winged solar disc date back to the third up to the second century BC.

- The scrib did many mistakes in writing or copying the words probably he was copying from unclear hieratic copy or due to his less experience in writing such funeral texts.

Ayman Wahby
Faculty of Arts
Mansoura University
aymanwahby@hotmail.com
+2 01223521271
ABBREVIATIONS AND BIBLIOGRAPHY

* I'd like to thank Dr Tariq Said Tawfiq, the Ex-General Director of the GEM and his colleagues the curators Mahmoud Ali Adel Rahman, Lyla Fayez, Tamer el Nawagy, Usama Hasan, Basem and Mohamed Atwa, for their kind help for me to study and publish the stela.

** Associate professor of Egyptology, Dept. of Egyptology, Faculty of Arts, Mansoura University


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Fig. 1: The plan of Dendera Temple area after: Marourad, G, (http://www.ifao.egnet.net/archeolgie/Denda), Dendera 2015-2016 Annual Report.
Fig.2: The late period Stelae, After: Petrie 1898, 31,54 and 66, pl.XXV
Fig. 3 The Stela of Nedjem-Ankh after: Kamal 1904, pl. XXVI)
Fig. 4 The Stela of *Nedjem-Ankh*, courtesy GEM@
Fig 5. The Stela of *Nedjem-Ankh*, Line drawing by Mona Abadi
Fig.6 The Solar form of Harsomtus, Dendera Temple, photo by the author
Fig. 7 The primeval form of Harsomtus, Dendera Temple, photo by the author