

**Publication of a funerary stela of (WAH-ib-Ra)  
GEM 15461 “In the Grand Egyptian Museum”**

**Ayat Abd El Aziz Hassib**

**PhD in Ancient Egyptian Archeology, Faculty of Archeology,  
Cairo University, Head of Archaeological Registration  
Department at the Grand Egyptian Museum.**

**Abeer Fathy Mahmoud**

**PhD Researcher in Faculty of Fayoum, Curator at  
The Grand Egyptian Museum.**

**Abstract:**

This article deals with the publication and study of a funerary stela from the Grand Egyptian Museum (GEM 15461). It was found at Aswan. This stela for a person called (WAh-ib-Ra). The surface of the stela recorded a devotional scene of four deities and the bottom part contains texts containing the formula for offering sacrifices, and the name of the owner of the stela.

The arch of the round-topped stela is decorated with a winged sun disk, and a couple of uraei hangs from it, embodying the two gods of Upper and Lower Egypt, WADt and nxbt. The main part of the stela depicts devotional scene. A standing person wearing a long kilt and raising both hands in a position of worship to four standing Gods.

The first represents the god (**Ra -Hwr -Axy**) with a falcon head and the top of his head is a sun disk decorated with a cobra snake. He holds in his right hand the *anx* sign and his left-hand scepter *wAs* and above his head the name of the God (**Ra -Hwr-Axy**), behind Ra-Hwr-Axy, the God (**xnum**) standing and holding in his right hand *anx* sign and his left hand holds the scepter *wAs*, and behind him stands the goddess (**stt**) and (**anqt**). They wear a long Kilt. Their right hands hold *anx* and their left hands the scepter *wAs*, while the lower part of the Stela is written on it six horizontal lines of hieroglyphs.

**Key words:**

Stela, WAH-ib-Ra, Grand Egyptian Museum, Ra-Hwr-Axy, Htp-di-nsw, the sun disc.

**Introduction:**

**Details of the Stela<sup>1</sup>:**

- **Provenance:** Aswan.
- **Current Location and Number:** The Grand Egyptian Museum (SR 9907)-(CG 22121).
- **Material:** Sand Stone.
- **Dimensions:** Height 48 cm, Width 9.5 cm, Length 28 cm.
- **Main Person:** WAH-ib-Ra

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<sup>1</sup> These details are according to the database of The Grand Egyptian Museum.

● **General Description of the Stela:**  
(Pl. 1)

The stela is divided into two main parts<sup>2</sup>. The First part comprises devotional scene of four deities. The second part of stela consists of six horizontal lines of hieroglyphs.

● **Technical aspect:**

It is one of the funerary stela that commemorates its owner and provides him with the necessary sacrifices for him in the other world until he is resurrected again<sup>3</sup>. There were many types of stela, including funeral Stela political Stela, border Stela, earrings Stela, magical Stela, and memorial Stela<sup>4</sup>.

● **Stela top<sup>5</sup>:**

The arch of the round-topped stela, and this arched top appeared in the paintings of the first Dynasty<sup>6</sup>. The arch of the stela decorated with a winged sun disk<sup>7</sup>, and a couple of uraei hangs from it, embodying the two gods of Upper and Lower Egypt, WADt and nxbt. There are only two-winged sun disk forms that appeared from Middle Kingdom Stelae.

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<sup>2</sup> Funerary stelae appeared around the Eleventh Dynasty. Many of these stelae were votive in nature and were used for private individuals, See, Baligh, R., 'Three Middle Kingdom Stelae from the Egyptian Museum in Cairo', *JARCE* 44 (2008), 169 n. 2.

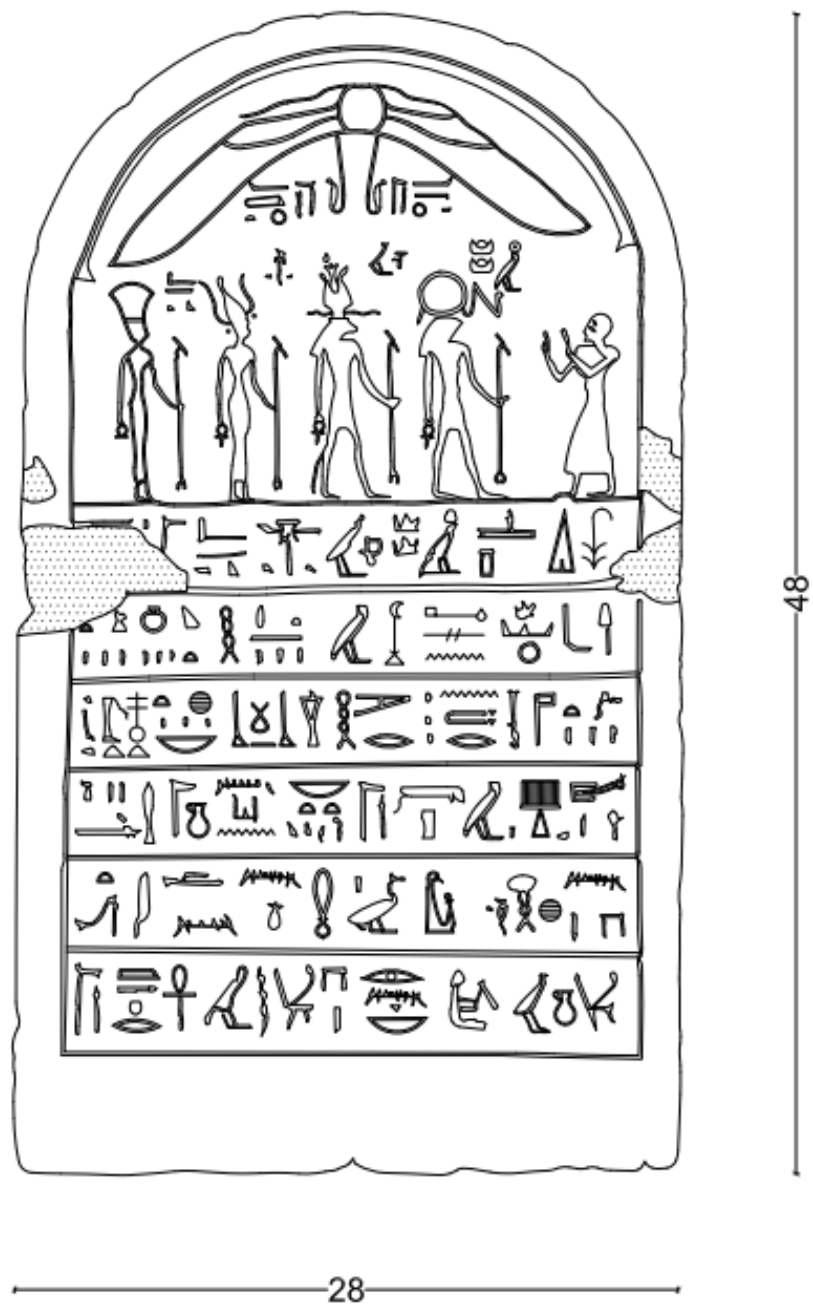
<sup>3</sup> Badawy, A., "La Stèle funéraire sous L'Ancien Empire: Son Origine et Son fonctionnement", *ASAE* 48 (1948), p. 215.

<sup>4</sup> نيفين يحيى محمد أحمد, المناظر و العناصر الفنية المصورة على اللوحات الجنائزية منذ العصر الصاوي و حتى العصرين اليوناني و الروماني (دراسة فنية – تحليلية), رسالة دكتوراة غير منشورة, كلية الآثار, جامعة القاهرة, 2014, ص 16-23.

<sup>5</sup> El-Toukhy, M., 'Protection Symbols on The Top of the Middle Kongdom Stelae (in Cairo Museum)', *EJARS* 3 (2013), 132.

<sup>6</sup> Reisner, G., *The Development of the Egyptian Tomb down to the Accession to the Cheops*, Cambridge, 1936, pp.334-335.

<sup>7</sup> Shonkwiler, L., *The Behdetite: A Study of Horus the Behdetite from The Old Kingdom to The Conquest of Alexander* (Ph.D. diss., Chicago, 2014), 63-64.



● **The Main Scene:**

The main part of the stela depicts devotional scene. A standing person wearing a long kilt and raising both hands in a position of worship to four standing deities. The first represents the god (**Ra -Hwr -Axy**) with a falcon head and the top of his head is a sun disk decorated with a cobra snake. He holds in his right hand the *anx* signs and his left hand scepter *wAs* and above his head the name of the deity (**Ra - Hwr- Axy**), and behind **Ra-Hwr-Axy**, the God (**xnum**), he holds in his right hand the *anx* signs and his left hand the scepter *wAs*, and behind him stands the goddess (**stt**) and (**anqt**). They wear a long Kilt. Their right hands hold ankh and their left hands the scepter *wAs*, while the lower part of the Stela is written on it six horizontal lines of hieroglyphs.

**In the top of the stela:**

**The name of the city:**



" **BHdt nTr aA**"

**Bhdet** :

was attributed to the city of Edfu and Damanhour, This name has appeared since the middle dynasty<sup>8</sup>. The Berlin Dictionary also confirms that **BHdt** represents the city of Damanhour in Egypt<sup>9</sup>.

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<sup>8</sup> Otto, E., "Behedeti", LÄ I, Heidelberg, 1975, 683 683.

<sup>9</sup> Wb, I, 470, 6.



1) An offering May the King gives to Ra-Hwr-Axty, xnum, stt, anqt (Anukis), the Gods of the Lord of.....



AbDw di.sn xmt t Hnkt kAw(t)

2) Abydos, giving them the offerings (of) bread, beer, oxen.



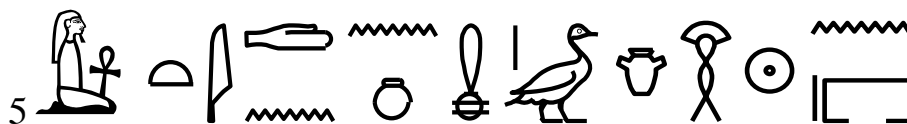
Apdw snTr mrHt Ss mnxt<sup>12</sup> xtw nbt nfrt wabt

3) Birds, burning incense, oils, alabaster, clothes, and everything beautiful and pure.




f Hr xAw t m-bAH nTr aA nb imnty n kA n Xnmw Hm snnw aA

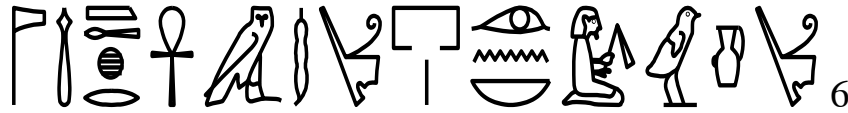
4) And the offering table in front of the Great God, the Lord of the West (Amentet), and the consort of xnum, the Great God.



n pr ....wAH-ib-Ra sA mi n dnit

<sup>12</sup> The word mnxt means clothing and came here very short without any letters except for the determinative only , which means a horizontal strip of fabric with double fringes.

5) In the house (wAH-ib-Ra) son (dnit.



**N Xnm ir nb pr n nDm anx mAa xrw  
xr nTr aA**

6) (dnit n xnum) is made for the lord of the house  
(NDm anx) a true voice to the Great God.

#### **Textual and Civilization Comment:**

- **Htp-di-nsw:**

It is an offering that represents the needs of the deceased from the offerings that guarantee him Continuity and eternity in the afterlife<sup>13</sup>.

There are many translations of it: "The king's satisfaction" as a verb sentence in the past verbal tense that expresses a wish of dead. In the Old kingdom means: "a gift offered by the king and the god".<sup>14</sup> Then the concept changed in the Middle Kingdom for "a gift that the king gives to God" and then The God in turn gives it to the deceased.<sup>15</sup>


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<sup>13</sup> Müller, H. W., "Die Totendensteine des Mittleren Reiches , ihre Genesis , ihre Darstellungen und ihre Komposition" , MDAIK 4 (1933) , pp. 173 – 179 .

<sup>14</sup> Barta, W, Opferformel , Ägyptologische Forschungen , Glückstadt , Hamburg , New York , pp.261-270.

<sup>15</sup>Leprohon, J., " The offering formula in the first Intermediate Period " JEA 76, 1990, pp.163-164.



-  A head of a pintail duck in formula offering is commonly used as an abbreviation of 'Apdw' 'fowl' in the 26<sup>th</sup> Dynasty and much earlier too<sup>16</sup>.

- **xmt - xAwt-pr-xrw:**

The offering table was present throughout Ancient Egyptian History, and it was placed in the tomb in front of the false door or the image of the deceased, and it was also found in temples. The depiction of the offering table dates back to the beginning of the dynasties in the decorations of tombs, on the false door, and sometimes on the Stela .<sup>17</sup>

The offering table contains all the elements necessary to attract the soul so that it returns and unites with the one sitting on it with his hand outstretched in a movement indicating the return of life to him to take his food and drink on the table. The Ancient Egyptian believed that the KA needed different offerings to ensure the continuity of life in the afterlife<sup>18</sup>, and the offerings were divided into: solid offerings (bread, meat, "bulls-birds", vegetables, fruits, cloth (clothes) and stones), and liquid offerings (milk, wine, beer, oils....)<sup>19</sup>.

- The God (Ra-Hwr-Axty) and the Trinity of the Elephantine city (xnum, stt and anqt) appear on the stela.

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<sup>16</sup> Lesko, H., *A Dictionary of late Egyptian*, Second Edition, United States of America, vol. I, 2002, p.6.

<sup>17</sup> Vandier, J., *Manuel d'Archaeologie*, I, Paris 1952, pp. 772 – 774.

<sup>18</sup> Traunecker, C., "Une Stèle Commémorant La Construction de L'enceinte d'un Temple de Montou", *KARNAK V (1970 – 1972)*, p. 143, fn. 1.

<sup>19</sup> عبد الحلیم نور الدین: اللغة المصرية القديمة، القاهرة، الطبعة الثالثة، 2002، 301.

- **The God Khnum: (Pl. 3)**

The God Khnum has shaped every child born on the wheel of al-Fakhrani, and perhaps this was merely a refinement of Khnum's primary role in creating all living things, a role inspired by the creative fertilization powers of the ram, his sacred animal symbol. The Deity The deity "Khnum" is usually depicted in the form of a half-human anguish in the human form with a ram's head, wearing a short loincloth, and a long triangular wig. Khnum was originally represented as a ram with corrugated horizontal horns, but over time it became depicted with short, curved or curved horns (Amon's ram). Sometimes it was depicted with both styles of horns above the head. Sometimes he wore a crown (Aṯf) or two long feathers, or the white crown of Upper Egypt, and he might also represent the complete animal form of a ram, as it appears in many amulets and necklaces, but in this case it is very difficult to separate in form between him and the god "Harishef" "In the form of a ram."

"Khnum" with the two goddesses "stt" and "anqt" formed the first trinity of the cataract in "Elephantine".

- **The goddess stt: (Pl. 4–5)**

Satet (also pronounced sats, satis, and satet), her worship in the ancient city of Swenet, currently called Aswan, in the far south of Egypt, and her name means the one who goes forward in reference to the annual flood of the Nile. As the mother of the goddess *ankt* and protector of the Egyptian south.

Among her nicknames were: *stt nbt Abw*, who runs like an arrow, which is believed to indicate the strength of the river's current, and her symbols have become the arrow and the flowing river.

Sate is depicted as a woman wearing a white crown, with deer or antelope horns on it. She was also depicted with a bow and arrows.

Other interpretations say that her main role was as a goddess of war, protector of the Nubian south or the Egyptian frontier, and a killer of the pharaoh's enemies with her arrows.

It is also usually drawn holding the ankh sign as well, due to its connection to the life given by the flood of the Nile, which fertilizes and irrigates agricultural land.

- **The Goddess anqt: (Pl. 6)**

anqt was part of the Elephantine Trinity with the goddess xnum and stt. She was a personification of the River Nile in Egyptian mythology at Elephantine and may have been a sister of the goddess stt or she may have been the secondary wife of xnum instead. She was depicted as a woman with a headdress of erect feathers, and she usually held in her hand the anx sign, the symbol of life, and she had a sacred animal, the gazelle.

**Dating:**

The stela can be dated to the Greco–Roman Period.

**Research Results:**

- This Stela dates the beginning of the Ptolemaic period.
- The largest and common number of stela of that period with a rounded top.
- An attempt to prove that any Egyptian antiquity and publication is a revival of the intangible heritage.

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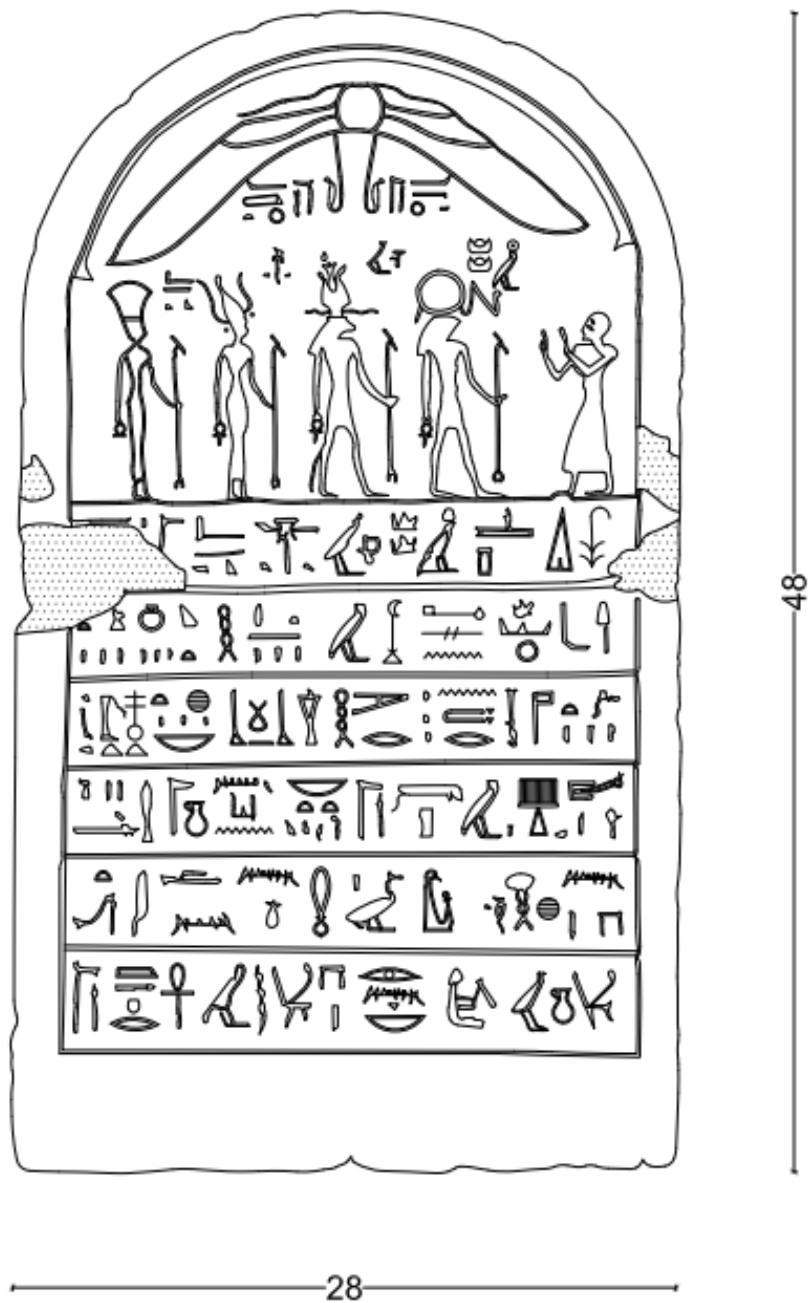
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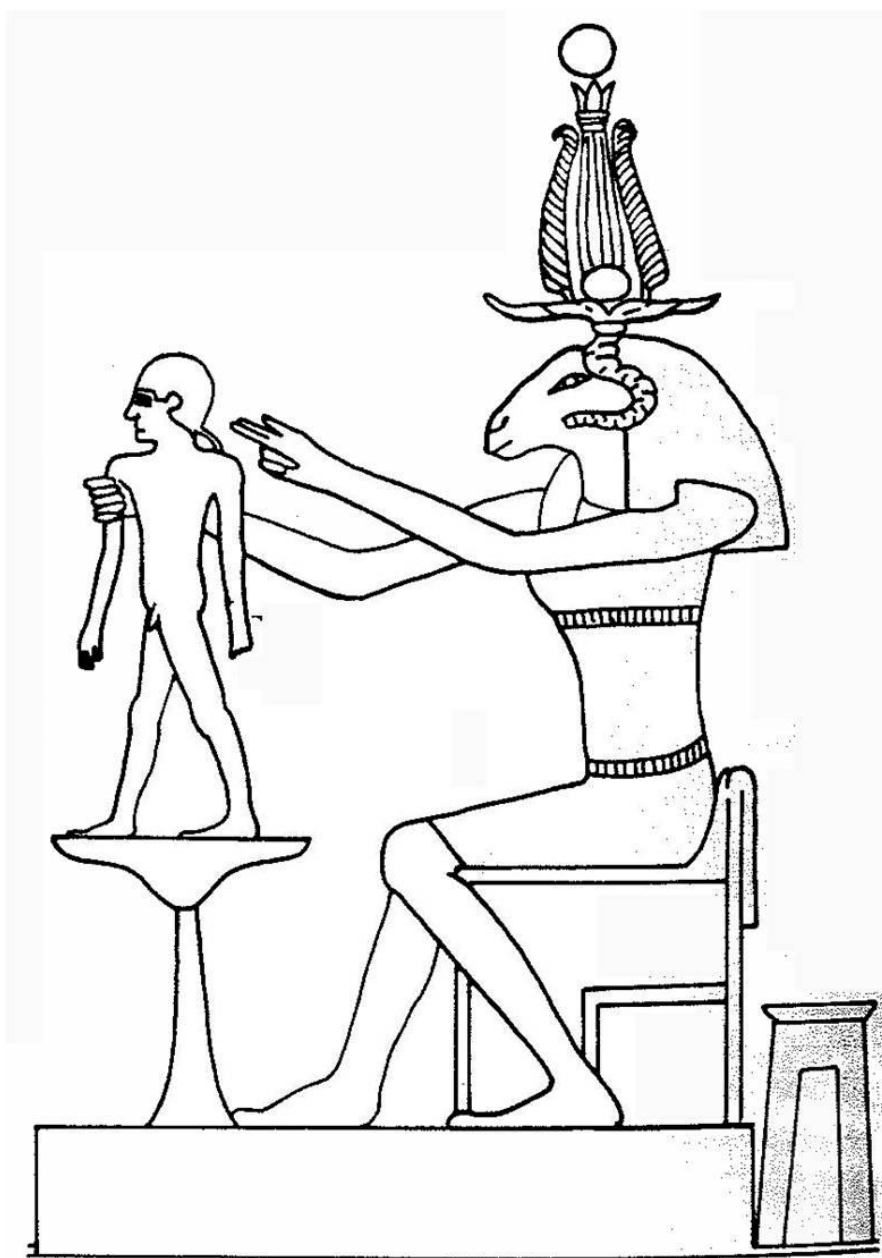
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<sup>20</sup> CG 22121; JE ; GEM No. 15461 .

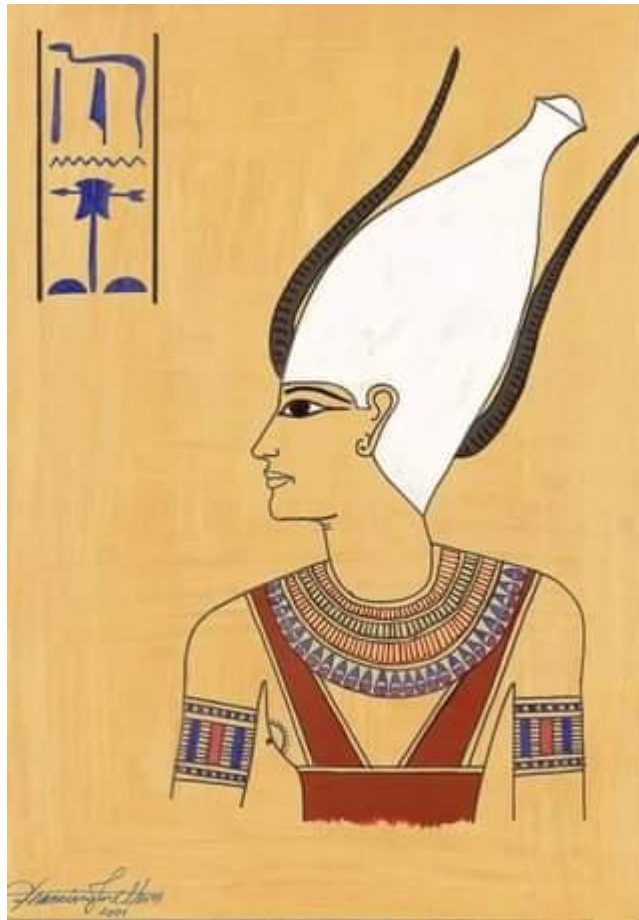


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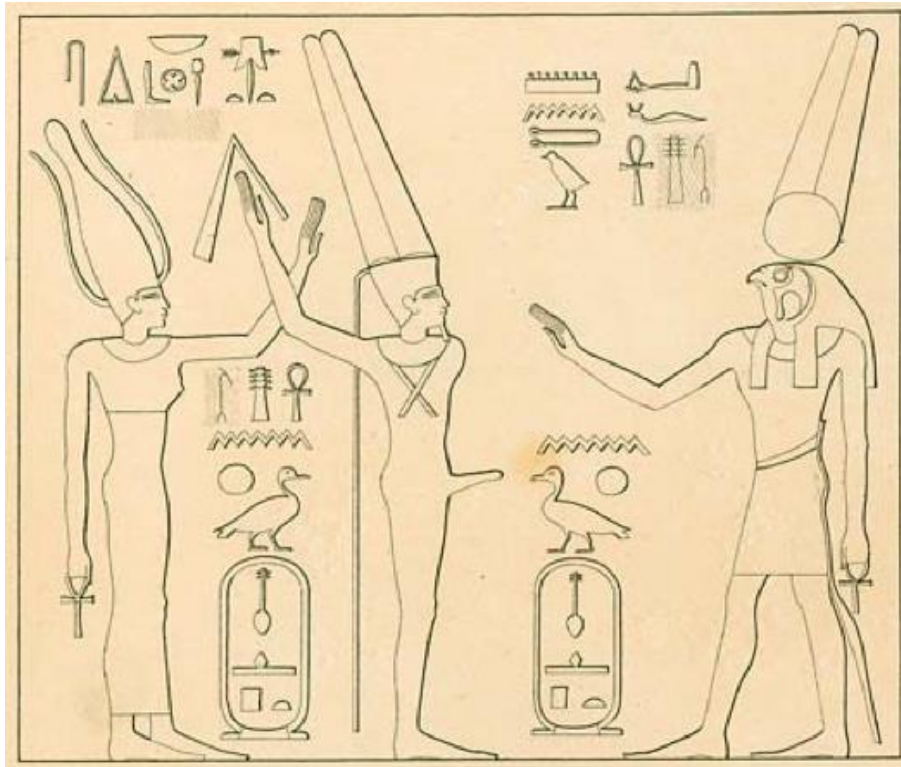




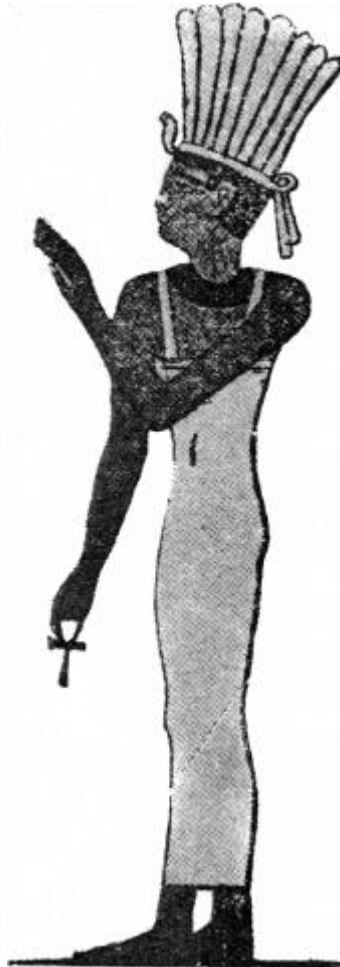
)Pl. 3(



)Pl. 4(



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