
Funerary stela of Mennefer

Limestone: Old kingdom; Returned from Emirate of Sharjah in November 2017.

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The name of Mennefer (*mn-nfr*) are inscribed on the upper edge and four columns with (*hṯp-di-nsw*) formula.

Formerly number: C. O. 002 No of object

The Funerary stela is made from rectangular stone inscribed with the funeral formula.

Dimensions:

- **Width:** 47.0 cm
- **Height:** 18.3 cm
- **Thickness:** 7.1cm

ملخص عربي

تتعلق هذه المقالة بدراسة اللوحة الجنائزية للمدعوة من نفر، وهي عبارة عن لوحة جنائزية مستردة من إمارة الشارقة في نوفمبر ٢٠١٧ محفوظة بالمتحف المصري بالتحريير، وقد حظيت اللوحات الجنائزية باهتمام كبير في الدراسات السابقة، ولذلك فإن الهدف من هذه الدراسة هو الوصول إلى تاريخ اللوحة الجنائزية بشكل أكثر دقة، من خلال أسلوب النقش ودراسة الخط ومقارنة اللوحة ببعض النماذج الأخرى المؤرخة، من أجل الوصول إلى السمات الفنية المشتركة وربطها ببعضها، وعلى هذا النحو، نعرض لترجمة النصوص المنقوشة على اللوحة الجنائزية.

كلمات مفتاحية: من نفر - لوحة جنائزية - الشارقة - المتحف المصري القاهرة - الدولة القديمة.

Abstract

This study concerns the Funerary stela that Returned from Emirate of Sharjah in November 2017. The Funerary stelas have received much attention in the past, and certainly not their own dedicated study. Previously, these stelas have only been roughly dated, This study seeks to narrow down the dating of the funerary stela. To more precisely date the , funerary stela relevant features are presented together with relevant information concerning the characteristic in question. As such, a more precise date is built from the various relevant elements. The Funerary stelas are translated with appropriate commentary on the short texts. The most important parts of these texts are the titles and through comparisons to other holders of the same titles and discussion of what is known about these titles; a judgment of their social status is made. In the end, Mennefer's Stela can be dated to, at earliest reign of the old kingdom.

Keywords:

Mennefer - Funerary stela - Sharjah -Cairo Museum - old kingdom.

Texts of the Funerary stela:

There are four columns down the upper row expressing the titles and names of the deceased.

Text (1):

It was written in a horizontal line above the frame of the the funerary stela oriented from right to left, as follows: ←



htp-di-nsu Wsir hnty imntyw nb zbdw pr(t)-hrw t n imshwt Mn-nfr

"An offering given by the king (to) Osiris Khentymtiu the lord of Abydos, (consisting of) bread to the Honorable Mennefer".

Text (2):

It is written twice in vertical columns on either side of stela, which repeated again with text (5) as follows: ←



imshwt hr Pth, Mn-nfr

"The Honorable by Petah, Mennefer".

Text (3):

It is written once in a vertical column front of the deceased and its direction from right to left: ←



imshwt hr skr, Mn-nfr

"The Honorable by Sokker, Mennefer".

Text (4):

It is written once in a vertical column front of the deceased and its direction from right to left: ←



imshwt hr Wsr, Mn-nfr

"The Honorable by Osuer, Mennefer".

Text (5):

It is written twice in vertical columns on either side of stela, which repeated again with text (2) as follows: ←



imzḥwt hr Pth, Mn-nfr

"The Honorable by Petah, Mennefer".

Description

It's a rectangular funerary stela of the so called the lady Mennefer, which looks good in perfect condition, which contains the funerary formula presented to the god Osiris *Khentymentiu* the lord of Abydos.

the formula was written at the top of the painting, while below, there are four similar views, which depicting the deceased in the same shots four times, she looks at the right of the painting, she wears a short circular wig, with long robe, she holds the lotus flower by her left hand and sheds it, while the artist has overlooked her photographer like this the first time, so she looks like standing and puts her arms next to her.

In front of each view of the deceased, he name was depicted as (Mennefer/Mn-Nfr), and it was mentioned that she is honorable by the god, Petah, Sukkar, Osir, and the painting appears simple in its view and style, and bears the character of the simplicity that characterizes the funerary paintings in the late era of the old state, specifically the sixth family, This has been reached from the style of clothes and writing signs.

The Offering formula:

The offering formula, generally referred to as the Htp-dī-nsw formula by Egyptologists, was written in ancient Egypt as an offering for the deceased. The offering formula was believed to allow the deceased to partake in offerings presented to the major deities in the name of the king, or in offerings presented directly to the deceased by family members.¹

1 Collier M (1998). How to Read Egyptian Hieroglyphs. London, England, University of California Press. pp. 35.

All ancient Egyptian offering formulas share the same basic structure, but there is a great deal of variety in which deities and offerings are mentioned, and which epithets and titles are used.

This phrase comes from Old Egyptian, and probably means "an offering given by the king." The king was seen as an intermediary between the people of Egypt and the gods, therefore the offering was made through him.²

Next the formula names a god of the dead and several of his epithets, usually Osiris, Anubis, or (rarely) Geb or another deity.




Wsir nb ddw ntr ʿ3 nb ʿbdw.

which means "Osiris, the lord of Busiris, the great god, the lord of Abydos." There was apparently no set rule about what epithets were used, however "Lord of Busiris," "Great God," and "Lord of Abydos" were very common.³ Also frequent were:



Nb imnt nb nḥḥ

meaning "Lord of the West, Lord of Eternity".⁴


The two connected elements of the name of Osiris  are common in the Sixth Dynasty⁵ for examples, see: false doors of

2 Allen, J. P. (2000). Middle Egyptian, An Introduction to the Language and Culture of Hieroglyphs. Cambridge, UK, Cambridge University Press. p. 358.

3 Bennett, C. John C. (1941). "Growth of the ḤTP-DI-NSW Formula in the Middle Kingdom". Journal of Egyptian Archaeology (Egypt Exploration Society) 27, 77–82.

4 Smither, Paul C. (1939). "The Writing of the ḤTP-DI-NSW Formula in the Middle and New Kingdoms". Journal of Egyptian Archaeology (Egypt Exploration Society) 25 (1), 34–37.

5 Selim, H. (2001). "Three Identical Stelae from the of the Twelfth or Thirteenth Dynasty", SAK 29, 319–330, figs. i-ii.

Khentyka⁶(mastaba dated to the early years of Pepy I's reign)
⁷ stela of Imydepet-Bau (British Museum EA128) ⁸ stela of
 Hynehes (Cairo CG.1695); 1 inscriptions of Tjeti I (Giza G.2001,
 late Sixth Dynasty). 9 The feature of the two connected elements
 of Osiris name becomes less common after the Old Kingdom,
 when the two signs are usually at least slightly separated. ¹⁰
 Kanawati has noted that from the beginning of Teti's reign a new
 development is observed in the inscriptions of the burial chambers
 and sarcophagi: the seated god determinative of Osiris is
 eliminated, the name being written  .

During the Old Kingdom, Herakleopolitan Period, and Middle
 Kingdom, Osiris is associated with Busiris, his frequent title in the
 Fifth and Sixth Dynasties being Lord of Busiris ¹¹ examples being:
 the architraves and false door of Weriryenptah (British Museum
 EA80, Fifth Dynasty) ¹² Neithhotep, Merettjetihetepi, Ipiemeses
 and Ipiankhu-Ipi (Teti pyramid cemeteries, Herakleopolitan
 Period). ¹³

6 Fischer, H. (1996). Egyptian Studies III, 28; id. "The Evolution of Composite Hieroglyphs in Ancient Egypt", 10- 11, on the stelae of Ti (Abydos, Cairo CG.1590) and Weni (CG.1599, both Sixth Dynasty) these two elements separated. Borchardt, Denkmäler des Alten Reiches, II,69(1590),76(1599).

7 Fischer, Egyptian Studies III, 1.

8 James, T. (1961), Hieroglyphic Texts, I, 36, pl. xxxiv[2].

9 Simpson, W. K. (1980). "The Mastabas of Western Cemetery", I, in Simpson W. K. (ed.) Giza Mastabas, II, Boston, 1980, pl. xxii[a].

10 Fischer, Egyptian Studies III, 28; id, "The Evolution of Composite Hieroglyphs in Ancient Egypt", 10- 11.

11 Griffiths, J. G. (1980). "The Origins of Osiris and his Cult" in, Van voss M. H. Sharpe E.J., Werblowsky R.J.Z. (eds.), Studies in the History of Religions, XL, 131.

12 Lambert E. J. and Hall H. R. (1922), Hieroglyphic Texts from Egyptian Stelae in the British Museum, VI, (London, 1922)., VI , pl.1, 2, 3, 7.

13 Dawood K. (2003) , The Inscribed Stelae of the Herakleopolitan Period , I, in in Simpson W. K. and O'connor D. B. (eds.), Publications of the Pennsylvania–Yale Expedition to Egypt, 7, Philadelphia 2003. 38-63; II, pl. xi, xii, xiii.

Was found in a pit for a burial in the general vicinity of the mastaba of Nefershempepy, good name Senni, at Dendera, and her stela appears to be by the same hand as the decorations of that mastaba. Hetepsi bears the titles King's Sole Ornament and Priestess of Hathor Mistress of Dendera, and in her latter capacity she carries a sistrum in her hand.¹⁶

And through the technical comparison of drawing signs and pictorial features, we find that the paintings are almost identical in chronological date.

Summary of Conclusions

Due to some features of the funerary stela, I believe it can be dated with some certainty to the end of 6th dynasty.

Firstly, there are some signs depicted refer to the way of drawing at the end of the old kingdom.

Secondly, In terms of comparison with the previous funerary stela of Hetepsi, the two paintings are similar in terms of shape and design style.

16 <https://www.metmuseum.org/art/collection/search/552234>.

Figures



Fig. 1

The Funerary stela of Mennefer

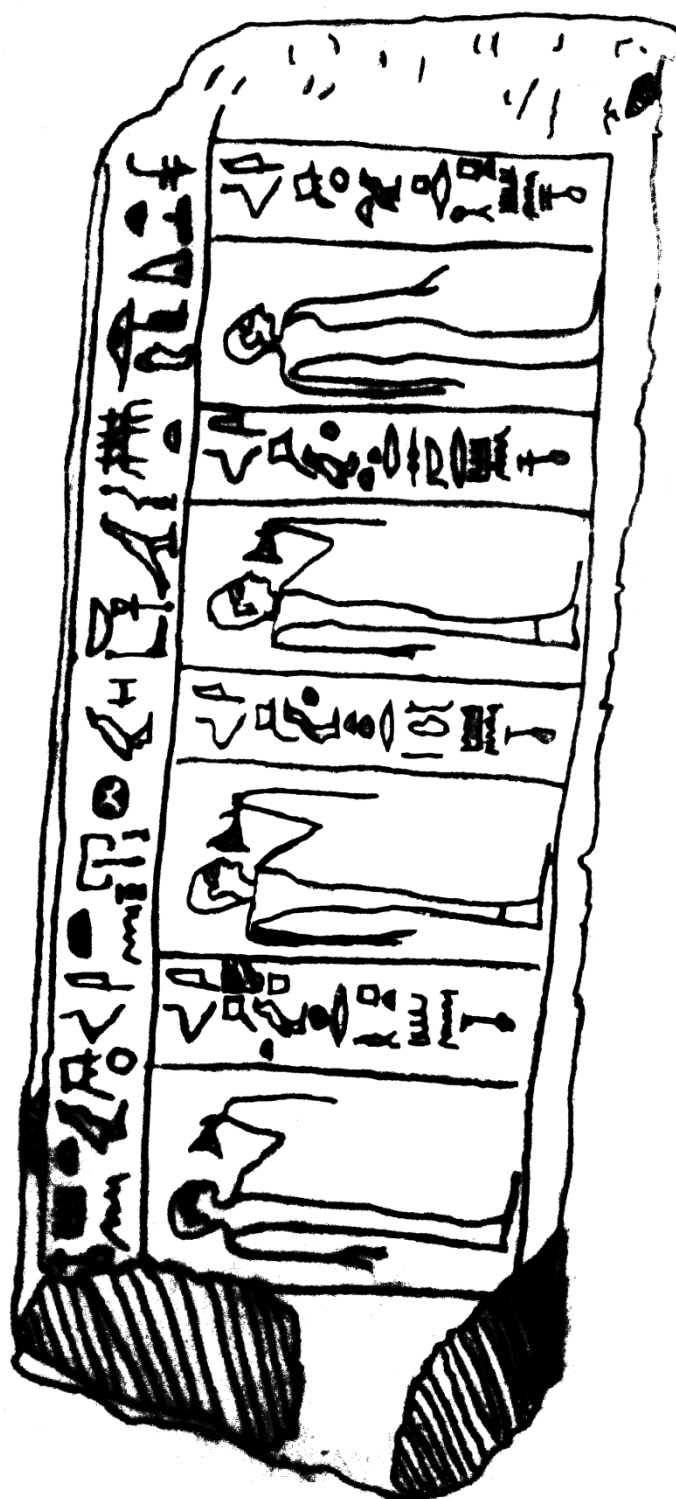


Fig. 2

Drawing figure of the Funerary stela

(Drawing by the researcher)

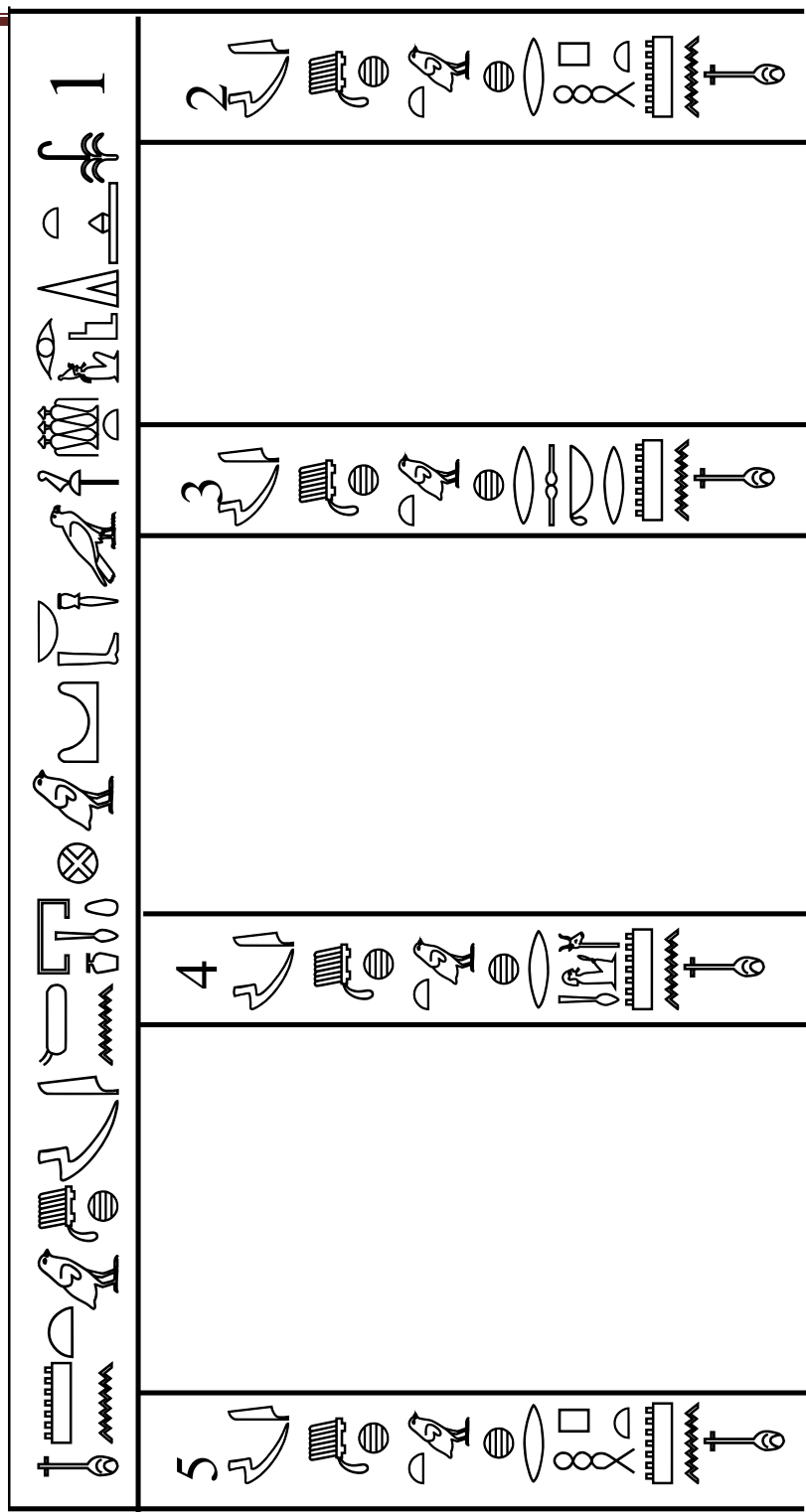


Fig. 3

Columns and lines of writings



Fig. 4

Tomb Stela of Hetepsi ca. 2323–2100 B.C.

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