



## A PTOLEMAIC STELA OF ANKH-WENNEFER IN THE GRAND EGYPTIAN MUSEUM (GEM.12920)

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### ABSTRACT

This paper explores a funerary Ptolemaic stela of Ankh-wennefer together with his elder son, Djedher (inv. no GEM 12920). Illustrated drawing is provided for the first time. The available surface is fully inscribed with hieroglyphic inscriptions in three fields; the top lunette consists of eleven neatly separated lines including Osiris's titles. The second field contains five horizontal lines of offering formulae *htp di nswt*. Furthermore, there are two vertical columns on the left and right sides of the stela bear some official titles. Based on the distinctive orthography and stylistic features of the stela, it could be dated to the Early Ptolemaic Period.

### KEYWORDS

Stela, Ptolemaic Period, Ankh-Wennefer, Djedher, lady of the house, Iert-rw, Priest, the chief of the corridor in the temple of Osiris at Busiris and Abydos.

### المخلص

تتناول هذه الورقة البحثية نشر ودراسة لوحة جنازية لعنخ وبن نفر مع ابنه جدحر وتؤرخ بالعصر البطلمي محفوظة بالمتحف المصري الكبير تحت رقم ١٢٩٢٠ ، سجل سطح اللوحة ثلاث مستويات من النصوص جاءت علي النحو التالي، المستوى العلوي موزع في أحد عشر عمود رأسي تسجل ألقاب أوزير ونسب المتوفى عنخ وبن نفر وابنة البكري جدحر ، كما تضمن الجزء السفلي خمس أسطر كتابية جاءت بشكل أفقي لصيغة تقديم القربان باسم المتوفى ، في حين جاء الجزء الثالث من النصوص داخل عمودين علي يمين ويسار اللوحة متضمناً بعض الألقاب الوظيفية ومن خلال السمات الخطية والفنية يمكن تأريخ اللوحة ببداية الفترة البطلمية.

### الكلمات الدالة

لوحة جنازية، عنخ وبن نفر، جدحر، ربة المنزل، إبرت رو، كاهن، رئيس الممر بمعبد أوزير في أبوصير وأبيدوس.

## INTRODUCTION

This stela is made of coloured limestone of good quality with the following measurement: 34 cm max. Height, 23.5 cm max. Breadth, 7 cm in thickness. Its history and original provenance is not recorded and is unknown to me. A winged sun-disc with two pendent uraei decorated the top round-lunette. The two cobras embody the two goddess of Upper and Lower Egypt, Wadjet and Nekhbet, as their names are inscribed above them. On the two edges and beneath the two wings, “the Behdety”. Beneath the lunette, a scene shows the owner<sup>1</sup> standing facing left. He burns incense with his right hand while his left is holding a small vessel and pouring water for libation. He wears a long kilt with a starchy apron tied under his chest.<sup>2</sup> It seems that the kilt’s details were left unfinished by drawing the red lines as a primary section. His hair was cut short and looks like a cap.<sup>3</sup> His elder son is depicted behind him wearing a long kilt with both arms raised in the traditional adoration pose. Facing the deceased across a low brazier, three deities are depicted: Osiris, Re, and Atum. Osiris is shown standing wearing the false beard and the white crown. His body is portrayed as a wrapped mummy by a tight-fitting garment. His two arms emerge to hold the crook and the flail, the symbols of kingship. Behind him the sun-god, Re, is shown standing with a hawk headed enclosing a sun disk. He wears a tripartite wig and a long tight-fitting robe covers his whole body with two arms holding a *was*-scepter.<sup>4</sup> Atum is represented standing wearing with the double crowns and a long tight-fitting garment like a mummy with two arms emerges to hold a *was*-scepter.

### The Hieroglyphic inscriptions

1. The introductory formula identifies the action of libation reads :



*irt kbhw ir.f di snh*. “pouring a libation<sup>(a)</sup>, that he may be given life”.

2. The inscription above the owner and his son contains eight vertical columns separated by incised lines. It reads :



1. *Wsir sm hnm* 2. *n wsir nb Ddw* 3. *nb 3bdw* 4. *snh-wn-nfr s3 Dd-hr* 5. *.msi nbt pr* 6. *t3-di-wsir* 7. *s3.f mr.f snh rn.f* 8. *dd-hr msi* 9. *nbt pr irt-rw*.

<sup>1</sup> The name of *snh-wnnfr* is not listed in Ranke, H., *Die ägyptischen Personennamen*, I, Glückstadt, 1935.

<sup>2</sup> This kind of a long skirt is quite common in the Ptolemaic stela, see for instance, Kamal, A., *Catalogue général des antiquités égyptiennes du Musée du Caire N° 22001-22208 Stèles ptolémaïques et romaines*, T. II, IFAO, 1904, CG, 22074, Pl.XXIV.; CG.22077, Pl.XXV; CG.22122, Pl.XXXV.

<sup>3</sup> Sometimes we face some difficulties to identify between the a skullcap and close cropped hair as it shown in the current stela, see Russman, E.R., *The Representation of the King in the XXVth Dynasty*, Brussels-Brooklyn, 1974, 29-33.; Bothmer, B. V., “A New Fragment of an Old Palette”, *JARCE* 8, (1969), 5.

<sup>4</sup> This representation is quite common on the late funeral stela, see for example, Leahy, A., “Two Late Period Stela in the Fitzwilliam Museum”, *SAK* 8, (1980), 169-180.

1.O, Osiris go and unite 2. with Osiris<sup>(b)</sup>, Lord of Busiris<sup>(c)</sup> 3. Lord of Abydos, Ankh- 4. wennefer son of Djed-her<sup>(d)</sup>, 5. Who was born of lady of the house 6. Ta-de-Osiris, 7. his beloved son, may his name survive 8. Djed-her who was born of 9. lady of the house Iert-rw<sup>(e)</sup>.

3. The text above the three deities contains an incised inscription of two vertical columns divided into separated lines and reads from right to left as:



*Wsir ḥnty imntt ḥnty imntt nb 3bdw.*

Osiris, the Foremost of the West, lord of Abydos.

Above the sun-god, Re, whose name is inscribed Behind him is the name of Atum .

4. The third register contains five horizontal lines. They are separated by incised lines<sup>1</sup> running from right to left as the following:



1. *ḥtp di nswt n R<sup>c</sup>-Ḥr-3ḥty Pth-Skr-Wsir nṯr 3 nb št3 (T)tm nb.*
2. *t3wy-Iwn Wsir nb ḏdw ḥnty imntt nṯr 3 nb 3bdw di.f prt-ḥrw (m) t ḥnkt*
3. *k3w 3pdw irp irtt snṯr kbḥw ḥt nbt nfrt w<sup>c</sup>bt sp 2.*
4. *n k3 n wsir ḥry šmyt ḥb n wsir nḥ-wn-nfr s3 ḏd-ḥr ms nbt pr t3-di- wsir.*
5. *s3.f wr mr.f s<sup>c</sup>nḥ rn.f ḥry šmyt ḏd-ḥr ms irt-rw.*

1. An offering which the king has given to<sup>2</sup> <sup>(f)</sup> Re-Hor-Akhty, Ptah-Sokar-<sup>(g)</sup> Osiris, the great god, Lord mysteries<sup>(h)</sup>, Atum, Lord of.
2. The two lands of Heliopolis,<sup>3</sup> Osiris, Lord of Busiris<sup>(l)</sup>, Foremost of the West, the great god, Lord of Abydos, he may give<sup>(i)</sup> an invocation offering consisting of bread, beer.
3. Oxen, birds, wine, milk, incense, cool water and every good and pure thing<sup>(k)</sup> twice.

<sup>1</sup> Double lines separating the horizontal lines of text is a common aspect in the end of the Middle Kingdom onwards, see Des Bright, *Dating Funerary Stelae of the Twelfth Dynasty*, Macquarie University, (2005), 7.

<sup>2</sup> See Paul, C., "The writing of of *ḥtp-di-nswt* in the Middle and New Kingdoms", *JEA* 25, (1973), 34-37.

<sup>3</sup> see Gauthier, H., *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, VI, Le Caire, (1925), 9.

4. to the ka <sup>(l)</sup> of the deceased the chief of the corridor<sup>(m)</sup> of the festival of Osiris, Ankh-Wennefer, son of Djedher, born of lady of the house Ta-de-Osiris.
5. His elder son, his beloved, may his name survive, the chief of the corridor Djedher, born of Iert-rw.


5. Two sunken vertical columns of hieroglyphic inscriptions on the right and left sides read:








1. *dd mdw n hry šmyt m pr Wsir n ddw 3bdw ḥnh-wn-nfr s3 n dd-ḥr ms n nbt pr t3-di-wsir m3<sup>c</sup> [hrw].*
  2. *dd mdw smnn.i šmyt m pr Wsir kṛst gm.n.tw.f ḥr-ḥ3t w3si <sup>(n)</sup>s3 dd-ḥr kdi pḥr s3.i.*
1. Recitation by the chief of the corridor in the temple of Osiris at Busiris and Abydos, Ankh-Wennefer, son of Djedher born of lady of the house ta-de-Osiris, justified.
  2. Recitation, I erected the corridor in the temple of Osiris, the burial, which was found in the front fallen down, the son djed-her built after me.

### Textual commentary

(a) *kbhw*, this writing is of a date from the 22<sup>nd</sup> Dynasty onwards. It means libation water.<sup>1</sup>

(b)  The style of writing the name of god is typical 22<sup>nd</sup> Dynasty onwards.<sup>2</sup>

(c) The spelling of Abydos occurred twice, the first one by using the *3b*-sign  (U23), which is usual in the Middle Kingdom stela and the second, on the right vertical column, by using the fetish sign  (R17C) which was used in the inscriptions during the Old Kingdom<sup>3</sup>. Here the combination between this sign and the mountain sign (N26) is a Ptolemaic criterion.<sup>4</sup>

(d) The spelling of the name of *dd-ḥr*<sup>5</sup> as the father of the owner and the same name of his elder son comes in three orthographies as following: , , .<sup>6</sup>

(e) The name of *irt-rw*<sup>7</sup> is occurred only in the Ptolemaic Period.<sup>8</sup>

(f) This formula invokes four main deities: Re Horakhty, ptah-soker-Osiris, Atum and Osiris. Re Horakhty as invoked god in the beginning of the formula is most usual since

<sup>1</sup> *Wb*, V 27 (15)-29 (4); See Gardiner, A., "The Baptism of Pharaoh", *JEA* 36, (1950), 3-12.

<sup>2</sup> *Wb*, I, 359 (5); El-Sayed, R., "A propos de l'activité d'un fonctionnaire du temps de Psammétique I à Karnak d'après la stèle du Caire 2747", *BIFAO* 78, (1978), 459-476.

<sup>3</sup> Lichtheim, M., The Stela of Taniy CG 20564. Its Date and its Character, *SAK* 16, (1989), 208-209.

<sup>4</sup> Fairman, H., *BIFAO* 43, (1943), 117. For a close parallels see CG. 22015.; CG. 22018; CG. 22019.

<sup>5</sup> This name is listed in Ranke, H., *Die ägyptischen Personennamen*, II, p.411.

<sup>6</sup> For more sources about this name see, see Kamal, A., *Stèles ptolémaïques et romaines, T. I, Texte, index*, 248-249.; Daressy, G., *ASAE* 16, (1956), 54.; Ranke, *Die ägyptischen Personennamen*, II, 411.

<sup>7</sup> Is not listed in Ranke, H., *Die ägyptischen Personennamen. I.*

<sup>8</sup> See , CG, 22097.

the New Kingdome. This can be asserting by the stela of the High Priest of Memhis Ptahemhet Ty.<sup>1</sup> This formula became very popular in the Ptolemaic period to make the corpse of the dead bright and re-united all his limbs, as: *h̄tp di nsw R<sup>c</sup>-Hr-šhty n̄tr ʕ3 nb pt di.f mm33 itn m h̄rt hrwr h̄pr r h̄tp*.<sup>2</sup> He also grants the deceased the free movement to enter and go forth as: *h̄tp di nswt n R<sup>c</sup> Hr šhty n̄tr ʕ3 nb pt di.f pr ʕk n wsir*.<sup>3</sup>

(g) The writing of the name of Sokar is a distinctive feature that comes into use during late 12<sup>th</sup> and 13<sup>th</sup> Dynasty.<sup>4</sup>

(h) *nb št3* is a title of Osiris means “lord of m mysteries”.<sup>5</sup>

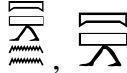
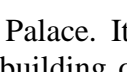
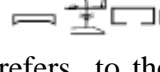



(i) The writing of *ddw* by two Djed-pillars (R11) containing the determinative of the city between them is of a date from the 22<sup>nd</sup> Dynasty onwards.<sup>6</sup>

(j) The inclusion of *di.f* or *di.sn* is commonly used in the association with the gods in the invocation offering formula from the Middle Kingdome onwards.<sup>7</sup>

(k). a considerable number of parallels shows that different exceptions to this during the Ptolemaic Period as: *h̄t nbt n̄f̄rt w<sup>c</sup>bt ʕnh n̄tr im.sn*<sup>8</sup>; *h̄t nbt n̄f̄rt w<sup>c</sup>bt bnrt hr pt km3 t3 in h̄ʕpy n t̄bht.f prt hr wd̄h nt nbw Nhn*<sup>9</sup>; *h̄t nbt n̄f̄rt w<sup>c</sup>bt ndmt di pt km3 t3 in h̄ʕpy m t̄bht.f n t̄3w m̄ht*.<sup>10</sup>

(l) Interestingly, the writing of *k3* is coming without the two hands.<sup>11</sup>

(m) As for me, this religious title is not listed in any dictionary or comparable

document. It occurred three times in different writings as follows: ,  and . The word *šmyt* is the larger corridor around the Great Palace. It also refers to the outer corridor between the stone enclosure wall and the building of the main temple<sup>12</sup>. The first writing of *šmyt* reads *šmmt*. As a Ptolemaic writing's system  for *š* and  for *mm*, can be an extension of the earlier word <sup>13</sup>. I inclined that this title may refer to the priest who organizes the audience's entering during the different festivals.

(n) *w3si*, based on FCD, this term means ‘fallen down’ or to ‘be ruined’, is overlapped

<sup>1</sup> Malek, J., “The Second Stela of the High Priest of Memphis Ptahemhet Ty” (Amherst 213), *GM* 22 (1976), 44.

<sup>2</sup> Shaheen, A. & Ouda, A. M. & Eid, Sh., “The False Door in the tomb of Paser”, *Memenoia* 27 (2017), 123. See also, *CG* 2204.; *CG* 22006.

<sup>3</sup> *CG* 22156.

<sup>4</sup> Tomich, A., “Changes in the *h̄tp-di-nswt* Formula in the Late Middle Kingdome and the Second Intermediate Period”, *ZÄS* 138 (2011), 23.

<sup>5</sup> *LGG* III, 755.

<sup>6</sup> *Wb*, V, 630, (8).

<sup>7</sup> Des Bright, *Dating Funerary Stelae of the Twelfth Dynasty*, 27.

<sup>8</sup> *CG* 22014.

<sup>9</sup> *CG* 22017.

<sup>10</sup> *CG* 22025.




<sup>11</sup> See for example, Shaheen, A., & Ouda, A. M. & Eid, Sh., *Memenoia* 27 (2107), 123.

<sup>12</sup> Wilson, P., *A Ptolemaic Lexikon* 1009-1010; *Wb*. IV, 472 (5-7).

<sup>13</sup> By Wilson, P., *A Ptolemaic Lexikon* 1009.

with  $d^c m$ . In the Late Period, it spelled as  $w3m$ .<sup>1</sup>

## CONCLUSION

The texts don't contain any royal name which is significant in the chronology of any object, therefore the date is based on internal distinctive orthography. The spelling of the personal the father of the owner and the same name of his elder son  $dd^2-hr$   <sup>3</sup> is one of the important criteria of the Ptolemaic orthography. the popularity of the two personal names  $qf$   $dd-hr$  and the owners' mother name  $Irt-rw$   is also a useful sign for dating the Ptolemaic stelae <sup>4</sup>. Furthermore, the Berlin Dictionary attests the word  $\textit{\textit{šmyt}}$   "corridor in the temple" only from the GR period. Additionally, the combination of the two signs, the fetish sign (R17), the mountain sign (N26), the two ribs of an Oryx (Aa13), and legs walking (D54), is a distinctive feature which came into use during the Ptolemaic Period<sup>5</sup>. Many of palaeography and orthography features dates to the Middle, New Kingdom and Late period which was considered a paving way to the Ptolemaic system of writing<sup>6</sup>.

The stela recorded an important action performed by the owner and his successor, as they rebuilt the corridor in the temple of Osiris in Abydos or Busiris, after it had been fallen down. The owners' family tree can be summarized as follows:

Djedher + Tw-de-Osiris.



Ankh-Wennefer + Iert-rw.



djed-her

The owner Ankh-Wennefer held one of the important titles as: "the chief of the corridor in the temple of Osiris at Busiris and Abydos". I inclined that this title may refer to the priest who organizes the audience's entering during the different festivals of Osiris in Abydos. The bald head asserts his priestly job. If this suggestion is true, it could be an inference that the current stela is come from Abydos. Also there are additional evidences asserting this suggestion come as: a) the name of the owner's wife which

<sup>1</sup> FCD, 55; Wilson, P., *A Ptolemaic Lexikon* 199.

<sup>2</sup> See Dumas, F. (ed.) , *Valeurs Phonétiques de Signes hieroglyphiques d'Epoque Greeo- Romains*, II, Montpellier, 1988, 244. For more about this written feature see Fairman, H., "An Introduction to the Study of Ptolemaic Signs and their Values", *BIFAO* 43, (1943), 121; Drioton, E., "Procédé acrophonique ou principe consonantal ? ", *ASAE* 43, (1943), 319-349.

<sup>3</sup> The earlier documentation of this name for men is the Late Period and it has not attested for women before the Greco-Roman Period, see, Handoussa, T., "Funerary Statuettes of PA-di-BAst", *GM* 092, (1986), 35; Ranke, *Die ägyptischen Personennamen*, I, 411.; Wilkison, *MSS*, IV, 28-29; XV, 35.

<sup>4</sup>For Dd-Hr see Kamal, A., *Catalogue général des antiquités égyptiennes du Musée du Caire N° 22001-22208 Stèles ptolémaïques et romaines, T. I, Texte*, IFAO, 1905, CG, 22155, 22667, 22070, 22145, 22076, 22059, 22185; Daressy, G., "Fragment de Socle de Statue provenant d'Athribis", *ASAE* 16 (1956), 54.; For irt-rw see, *CG* 22097, 22093, 22022, 22112.

<sup>5</sup> Fairman, H., *BIFAO* 43 (1943), 117; For close parallels see *CG*. 22015; *CG*. 22018.; *CG*. 22019.

<sup>6</sup> This stela can be compare with the Satrap Stela in the writing features, see Perdu, O., "Le monument de Samtoutefnakht à Naples (Première Partie) ", *RdÉ* 36, (1985), 92-95.

means “ she is the gift of Osiris” this may be an indication that she came from Abydos; b) The name of the owner contains *wn(n)-nfr*, which is an epithet of the god Osiris, so it could be Abydos; c) The owner’s title links him to Osiris. The elder son of Ankh-Wennefer also bears the same name of his grandfather. This indicates that the attitude of reverence and the mutual love that fills their whole entity toward their ancestors. The son follows his father in his job inside the temple as he held the same title in the last line of the horizontal texts.

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Figure (1) Photograph by the author

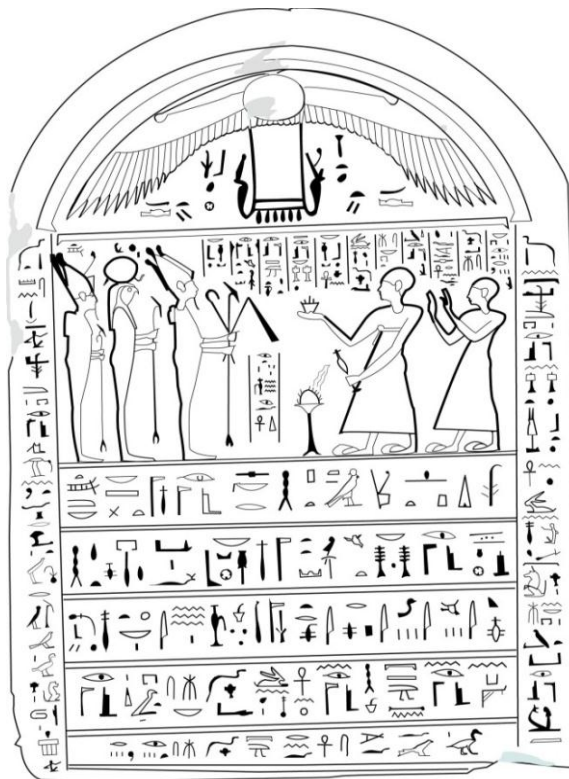


Figure (2) Illustrated drawing by Mohammed, S.