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THE FUNERARY STELA OF PTAHMES
FROM THE RAMESSEIDE PERIOD IN HELIOPOLIS

By

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ABSTRACT

The current paper is concerned with the study and publication of a funerary stela of a man named Ptahmes, which was discovered in Heliopolis and specifically in the eastern area of Ain Shams. It is currently preserved in the magazine of ‘Arab al-Hisn at Matariya under registration N°. 235. It is made of limestone without any traces of color. Despite being in a good condition, some missing parts are found in the upper half of the pyramidion, there are also some missing parts in the right lower corner and some abrasions in the upper register. The stela under consideration exhibits average quality of workmanship. It consists of two registers of incised engravings separated by a double horizontal line. The upper register contains a scene of Osiris-the only god in this stela- together with the stela’s owner Ptahmes to whom the stela is dedicated. The second register is occupied by a group of individuals, most of them are descendants of the same family: Ptahmes, his mother iry-r, his father p\-kd, and a woman in a mourning position whose identity has not yet been identified. This woman is the one who dedicated the stela for Ptahmes. The article discusses the stylistic features, hieroglyphic texts, and the religious aspects of the pyramidion, which tops the funerary stela and the symbols represented on it. The analysis of the scenes and texts proves with no doubt that, this stela could be dated to the New Kingdom and more precisely to the Ramesside Period.

KEYWORDS: Ptahmes, Osiris, Pyramidion, Anubis, Ramesside Period, funerary stela, Heliopolis.
I. INTRODUCTION

This funerary stela was discovered by the Egyptian inspector Essam El Banna during his excavation in the eastern area of Ain Shams in 1976, which was considered part of the ancient cemetery of Heliopolis named ʿdḥt ṣḥt ṭḥnw.

II. DESCRIPTION

The stela measures 43.5 cm in height, 27 cm in width, and 9.2 cm in thickness. It is a rectangular funerary stela with a round top surmounted with a pyramidion.

Pyramidion

The pyramidion is engraved with two crouching Anubis god of the cemetery¹.

The Upper Register

The god Osiris is represented at the left end of this register, beardless seated on a cubic low back chair² on a rectangular base. He is depicted wearing the ʿtif crown and a mummy shroud, with his two arms crossed over his chest, holding the nḥḥs scepter together with part of the stick of another short symbol, which according to similar scenes of Osiris should be the ḥḳs scepter. This likelihood is reinforced by similar stelae for Osiris where he is usually depicted holding both the nḥḥs and the ḥḳs, which has a short stick³.

Four hieroglyphic columns occupy the space in front of Osiris. They are read as:

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\[
\text{ḥtp \ di \ nsw} (n) \text{ Wsir ḫnty \ imntt nṛr ṣḥt nb pt}
\]

«An offering presented by the king (to) Osiris, foremost of the west, the great god, the lord of heaven».

At the far right- facing Osiris- Ptahmes stands wearing a long plain kilt, extending from his waist till below the knee, and tied with a knot around his waist. With both hands, he holds the ḫṣ jar of which nothing is left except its rim and the holy water poured on the offerings accumulated over the offering table, which is depicted with a wide base standing between Osiris and Ptahmes. The similar scenes of the jar held by

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² This chair was widely used by gods and individuals in scenes since the Old Kingdom to the end of the ancient Egyptian periods, see: KUHLMANN 1977: 57-60.

³ Such as the Ramesside Stela of ptḥ-ḥḥt currently preserved in the British Museum N°. 288, and the Ramesside stela N°. 1327 stored in Giza main magazine, see: BIERBRIER 1993: 19, pl. 59 288;

⁴ʾEL-SAADY 1995: 101, 103, FIG. 1, N°. 1.
both hands are found on the stela of Aahetep JE 33238(SR14082) in the Egyptian Museum in Cairo dating back to the 18th Dynasty\textsuperscript{4}, and stela N°. 580 which is stored at Zagreb Museum in Yugoslavia from the Late Period \textsuperscript{5}, as well as on the wall of Sennefer tomb (TT96) from the Eighteenth Dynasty\textsuperscript{6}.

Three hieroglyphic columns are engraved in front of and above Ptahmes’ head. They are read as:

\[di.f \, t \, hnk\, t \, mw \, k\, [w] \, \beta pd[w] \, n \, k\, [w] \, n \, Wsir \, Pth-ms\]

«May he grant bread, beer, water, oxen, and birds to the spirit of Osiris Ptahmes»

The Lower Register

At the far left side of the lower register, Ptahmes’ mother is sitting on a chair embracing her husband\textsuperscript{7}, in such a way that her right palm touches the elbow of his right arm placed over his right thigh. Her left palm is rested on his left shoulder, as a symbol of the intimacy of family relations between the husband and wife in ancient Egypt. In his left hand, he holds a blooming Lotus flower near his nose to inhale its fragrance since it is regarded as a symbol of resurrection\textsuperscript{8}. The woman wears a tight long garment, and puts on a regular mass shaped wig\textsuperscript{9} covering her shoulders and crowned by the perfume cone; whereas the husband is depicted wearing a long kilt, with shaved hair crowned by the perfume cone. In front of the father and mother, the son is represented sitting in exactly the same position and the same size as his father.

\textsuperscript{4} ABD AL-AL 2008: 50f, FIG. 3.
\textsuperscript{5} SALEH 1970: 38, N°. 20.
\textsuperscript{6} TEETER 2009: 31, FIG.26.
\textsuperscript{7} For more information about the embracing scene, see: LACAU 1909: pl. XIV CGC 34.23, pl. XXIX CGC 34.49, pl. XXXII CGC 34.54; MALAISE 1977: 183-198; METAWI 2008: 145; ABD AL-AL 2008: FIGS. 2, 3.
\textsuperscript{8} BRUNNER-TRAUT 1980: 1092; HARTWIG 2004: 89.
\textsuperscript{9} ROBINS 1999: 64.
Eight hieroglyphic columns are engraved above Ptahmes as well as his mother and father. They are read as:

\[ n \, k3 \, n \, Wsir \, Pth-ms \, it.(f) \, p3-\,kd \, mwt.f \, iry-r \]

«For the spirit of Osiris Ptahmes, his father PA-qed, his mother Iry-r»

At the right end of this register, a woman is standing, wearing a tight long, topless garment and a wig tied up by a ribbon. In her right hand, she holds a jar out of which she pours the holy water on the offerings accumulated upon the offering table located in front of Ptahmes and his parents, whereas she raises her left hand above her head in a mourning position.

In front of her head are two columns of hieroglyphs. They read as:

\[ ir.(t) \, (i)n \, nb.t \, pr \]

«Made by the lady of the house»

Her name appears in the space separating her from the offering table, and reads as follows:

\[ s\,hm.t \]

"Sekhmet"

III. COMMENTARY

Pyramidion

The funerary stelae surmounted by a pyramidion were widely common in the Ramesside period. It is to be noted that Osiris is the main and almost the sole deity

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that is represented in this kind of stelae, including the stela of the current study\textsuperscript{11}. The ancient Egyptian took several measures to achieve the resurrection in the other world assimilating his destiny with that of the shining sun. This was usually achieved through the representation of the pyramidion on top of stelae as a solar symbol (\textit{bnbn})\textsuperscript{12}, and by depicting Osiris himself who is regarded as the sun of the other world\textsuperscript{13}. This is in addition to some of the symbols represented on the pyramidion, which are aimed at helping in resurrection, such as the seated jackal to guard the stela and its owner. The jackal appeared as a decorative element on top of funerary stelae since the 12\textsuperscript{th} dynasty\textsuperscript{14}, and its representation guarantees the arrival of the sunlight since it pulls up the sun boat in the other world in Osiris’ realm\textsuperscript{15}. Some stelae have a pyramidion on their rounded top such as the stela of Ky-\textit{nfr}, which is currently preserved in Pushkin Museum in Moscow (N°. 79) dating back to the 19\textsuperscript{th} dynasty\textsuperscript{16}. Another example is the stela of \textit{p(j)-n-\textit{nbw}}, which is currently preserved in the British Museum (N°. 372) from the same period\textsuperscript{17}, and the stela preserved in Giza main magazine (N°. 1330) from the Ramesside period\textsuperscript{18}. There are other stelae with the representation of jackal on the pyramidion, as stela N°. 593 in Zagreb Museum in Yugoslavia dating back to the Ramesside period\textsuperscript{19}, the stela of Amun chantress \textit{n-m-mr} which is now preserved at Tel Basta magazine (N°. 399) and belongs to the same era\textsuperscript{20}, and the stela of \textit{p3-sr} currently preserved in the magazine of Mattaria (N°. 3644) dating back to the 19\textsuperscript{th} dynasty\textsuperscript{21}.

\textbf{Pouring the Holy Water on the Offerings}

The purpose of pouring the holy water on the offerings, which is known as the stj ritual\textsuperscript{22}, is not limited to purification only, but to reach the renewal and resurrection cycle for these offerings\textsuperscript{23} to ensure granting life and luxury to the deceased and gods in the other world\textsuperscript{24}. The scene of pouring the holy water on the offerings is represented on a stela dating back to the New Kingdom, which was discovered in Tell Basta and is currently preserved in the magazine of Tell al- Yahudia (B 687)\textsuperscript{25}. Another similar stela, which was found in Heliopolis, is currently preserved at Giza magazine dating back to

\begin{thebibliography}{9}
\bibitem{1} RADWAN 1987: 223.
\bibitem{2} RADWAN 1984: 823.
\bibitem{3}  \textsc{Ali} 2009: 66.
\bibitem{5} HÉRMAN 1940: 59; \textsc{Westendorf} 1966: 76f, Abb. 65; \textsc{Atallah} 2007: 97, note. 4.
\bibitem{6} HODJASH & BERLEV 1982, 141, N°. 79.
\bibitem{7} JAMES 1970: 51, pl. XLI.
\bibitem{8} \textsc{El-Saadý} 1995: 101, 103, FIG. 2, N°. 2.
\bibitem{9} SALEH 1970: 35, N°. 17.
\bibitem{10} RADWAN 1987: 224, pl. II.
\bibitem{11}  \textsc{Ali} 2009: 65, pl. I, FIG. I.
\bibitem{12} ALTMÜLLER- KESTING 1968: 9f.
\bibitem{13} RADWAN 2010: 109; BORGHOUTS 1980: 1014.
\bibitem{14} SILVERMAN & BROVARSKI 1997: 288.
\bibitem{15}  \textsc{Ali} 2015: 5f, FIG. 1.
\end{thebibliography}
the 18th dynasty26, in addition to the stela of R°-ms preserved in the British Museum (N°. 139) and dating back to the 19th dynasty27.

**The Kilt of Ptahmes**

The style of the kilt that Ptahmes is wearing in this stela was widely used in the New Kingdom era, especially in the Ramesside Period. Sometimes, these kilts are depicted with pleats, while at other times, they are represented plain, as is in the stelae N°98, 549, 772, 1725 currently preserved in the British Museum28, as well as stelae N°8. S. 68, N°.76, S. 72, N°.112 in Leiden Museum29.

**Individuals’ Chair Model**

This type of chairs was widely common in the scenes of the New Kingdom30, as is clearly displayed on the walls of the Rekhmire tomb (TT 100) which is dated back to the 18th dynasty31, and the Amenhotep Asisi tomb (TT 75) dating back to the reign of Thutmose IV32, as well as on stela CGC 34185, which is currently preserved in the Cairo Egyptian Museum dating back to the era of the New Kingdom33.

**Inhaling the Fragrance of Lotus Flower**

It was usually depicted in the stelae of the individuals in the New Kingdom34. This scene first appeared on stelae in the Middle Kingdom35, as is obviously shown in a stela discovered in Abydos, which is currently preserved at the National Museum of Antiquities in Athens (L132) from the late Middle Kingdom36. This scene is also displayed in the stela of Ddw-Sbk which is in the Cairo Egyptian Museum (TN 30.10.17.5) from the same period37, and the stela of Pth-m-wi3, which is preserved in the British Museum (N°. 167) and belongs to the 19th dynasty38. The stela CGC 34059 preserved in the Cairo Egyptian Museum and dating back to the era of the New Kingdom39 is another example of those stelae in which some men are shown inhaling the lotus flower, as is the case in the stela of the current study.

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26 EL–BANNA 1990: 175f.
27 JAMES 1970: 24, pl. XX.
28 BIERBRIER 1993: 20, 24, 27, pl. 63 N°. 549, pl. 83 N°. 1725, pl. 101, N°772.
29 BOESER, 1913: 4, 13, pl. IV, N°.13, pl. XXVI N°49.
31 DAVIES 1973: pl. LI.
32 DAVIES & DAVIES 1923, pl. 5.
33 LACAU 1909: pl. LXIX.
34 LACAU 1909: pl. XLV CGC 34094, pl. LI CGC 34105, pl. LX CGC 34148; DEMARÉE 1983: pl. I, pl. II ca 1/4, ca 1/6, pl. III ca 1/2, ca 2/5, pl. IV ca 1/2, ca 1/3, ca 1/5, pl. V ca 2/5, ca 1/2, ca 3/5, pl. VI ca 1/2, ca 1/3, pl. VII ca 1/2, ca 1/3.
35 PFLÜGER 1947: 130, N°. 5-6.
36 STEFANOVIC 2010: 211, 213, FIG. 3.
37 SELIM 2001: 328, FIG. 2.
38 JAMES 1970: 29, pl. XXV.
39 LACAU 1909: pl. XXXV.
The Mourners

The scene of the mourners is less commonly represented in funerary stelae despite the fact that mourners (dryt) are usually depicted in the scenes of funerals on the walls of tombs since the time of the Old Kingdom onwards. The topless garment of the mourner represented in the current study is one of the characteristic features of mourners’ costumes in the New Kingdom. The scene of the mourner is depicted in similar stelae such as the stela of Dhwty which was discovered in Saqqara and is currently preserved in the National Museum of Antiquities in Leiden (V 51), and which is dated back to the late 18th dynasty or the early 19th dynasty. The stela of Nfr-ṣbw and Nfr-rtpt, which is preserved in the British Museum (N°. 305) and dated back to the 19th dynasty is another instance. It is worth noting that the mourning scene was not confined to women only; men were sometimes represented in the mourning scene in the exact way of displaying grief by putting one hand over the head, as is the case in the stela of Ḥr in the British Museum (N°. 549), which is dated back to the 19th or the 20th dynasty.

There are several points regarding the stela under consideration. Firstly, it exhibits average quality of workmanship, which indicates that the owner of the stela belongs to the lower class in society. Secondly, the individuals are represented barefoot. Thirdly, the stela is void of sons despite the fact that the ancient Egyptians were obsessed with the representation of their offspring. Such obsession is still present until now, which makes it possible either that Ptahmes was single, widowed, or barren; or that he died a short time after he married and could not have children. Fourthly, there is no mention in the stela of professional titles in the state, which proves that the individuals represented on the steela belong to the lower class. Fifthly, though the identity of both the father and mother of Ptahmes is recognized through the hieroglyphic writing mwt.f it.(f), the woman in mourning position, which dedicated the stela to Ptahmes, has not been identified. The same holds true for the stela of pỉ-R it. which is currently preserved in Pushkin Museum in Moscow (N°. 82) and dated back to the 19th dynasty, where the phrase «ird n nbt pr Ḥy » «made by the lady of the house Hay» appears without the identification of the dedicator of the stela. Sixthly, the individuals in the stela are depicted as elongated and thin, which is one of the characteristics of the Ramesside period in general, and the reign of Ramses II in particular. This is obviously represented on the stelae of the British Museum (N°s. 309, 321, 549, 796, 1184).

41 GREEN 2001: 277.
43 James 1970: 36, pl. XXXII, N°. 305.
44 Bierbrier 1993: 20, pl. 63, N°. 549.
45 Hodjash & Berlev 1982: 141, N°. 82.
46 Russmann 2001: 182.
47 Bierbrier 1993: 19, pl. 61, N°. 309, 20, pl. 63, N°. 549, 22, pl. 71, N°. 321, 22, pl. 73, N°. 796, 24, pl. 85, N°. 1184.
- *htp-di-nsw*: The formula *htp-di-nsw* was written with the same of order of signs in this form \[\text{\textsection} \text{\textsection} \text{\textsection}\] in the Second Intermediate Period\(^{48}\), and it was commonly written in such way in the New Kingdom\(^{49}\), especially in the 19\(^{th}\) Dynasty\(^{50}\). This is clearly depicted in stela CGC 34.85 which is preserved in the Cairo Egyptian Museum and dated back to the New Kingdom\(^{51}\), as well as the base of the statue of Pached that is currently preserved in Louvre Museum (E 12682) from the same period\(^{52}\). Another case in point is Stela N\(^{°}\). 1363 discovered in Heliopolis which is now preserved in Giza main magazine, dating back to the Ramesside Period\(^{53}\).

**The Writing of the Name of Osiris:**

It was not until the reign of Senusret III at the late 12\(^{th}\) dynasty that the portable seat \[\text{\textsection} \text{\textsection} \text{\textsection}\] was part of the name of Osiris in the offerings formula *htp-di-nsw*\(^{55}\). In the middle Kingdom, the name was written in such a way that the portable seat was frequently followed by the eye sign, whereas in the New Kingdom it was sometimes written by the eye sign followed by the portable seat \(^{56}\). The way of writing the name of Osiris with the portable seat being followed by the eye sign can be found on other similar stelae, such as stela CGC 34.24, which is preserved in the Cairo Egyptian Museum and belongs to the time of New Kingdom\(^{57}\), and stela N\(^{°}\). 31663 in the Field Museum of Natural History in Chicago from the Ramesside Period\(^{58}\).

It is worth mentioning that inscribing the eye sign with eyelashes, as is shown in the name of Osiris in this stela, started in the 18th dynasty onwards\(^{59}\). The archeological sources having the eye sign with eyelashes are the statue of Khaemwese and Tamwadjsi which is currently preserved in the Museum of Khartoum (N\(^{°}\). 0956) and dated back to the 18\(^{th}\) dynasty\(^{60}\) the stela of Neber which belongs to the 19\(^{th}\) dynasty\(^{61}\), currently preserved in Berlin Museum (N\(^{°}\). 20377); the stela of *pn-hwy* in the British Museum (N\(^{°}\). 1466) which is dated back to the same era\(^{62}\); the stela of *P3-iry* which is currently preserved in Pushkin Museum in Moscow (N\(^{°}\).86) and belongs to the same

\(^{48}\) SMITHER 1939: 37.

\(^{49}\) BOTHMER 2004: 168f; HALLMANN 2015: 144.

\(^{50}\) BARTA 1968: 139.

\(^{51}\) LACAU 1909: pl. XLII.

\(^{52}\) VALBELLE 1975: 132, N\(^{°}\). 6, FIG. 5.

\(^{53}\) MOURSI 1988: 59, 61, FIG. 2.

\(^{54}\) GARDINER 1950: 500, sign-list Q 2.


\(^{57}\) LACAU 1909: pl. XIII.

\(^{58}\) ALLEN 1936: 34.

\(^{59}\) LICHTHEIM 1989: 209.

\(^{60}\) MACADAM 1949: pl. 4, N\(^{°}\). 0956, text 2 in line 9.

\(^{61}\) ROEDER 1924: 158.

\(^{62}\) BIERBRIER 1982: 31, pl. 73, N\(^{°}\). 1466.
time\textsuperscript{63}; and the stela of \textit{kn-hr-hpś} which is currently preserved in the British Museum (N°. 278) and dated back to the 20\textsuperscript{th} dynasty \textsuperscript{64}.

- \textit{hnty-imntt}: This is one of the titles associated with Osiris in the offering formula, referring to him as the funerary god of protection\textsuperscript{65}. It was first given to Osiris in the Old Kingdom\textsuperscript{66}, as mentioned in spell 2020 and 2021 in the pyramid texts\textsuperscript{67}. In the Old Kingdom, this sign \(\text{\textbf{\textcircled{h}}\text{\textbf{\textcircled{t}}}}\) was written with four water pots, whereas it was written with three water pots since the Middle Kingdom onwards and was represented as \(\text{\textbf{\textcircled{h}}\text{\textbf{\textcircled{t}}}}\)\textsuperscript{68}. The sign \(\text{\textbf{\textcircled{h}}\text{\textbf{\textcircled{t}}}}\) is developed from the sign \(\text{\textbf{\textcircled{h}}\text{\textbf{\textcircled{t}}}}\), which was written on the wall of the Mastaba of Khentaka at Saqqara in the 6\textsuperscript{th} dynasty\textsuperscript{69}. With regard to the determinative of this title \(\text{\textbf{\textcircled{h}}\text{\textbf{\textcircled{t}}}}\), it started to appear less until it disappeared in the late Middle Kingdom\textsuperscript{70}. It is worth noting that the sign \textit{pr} mentioned as a determinative in the word \textit{hnty} in the title \textit{hnty-imntt} associated with Osiris on this stela came in the same title on the stela (S.71, N°. 108) in Leiden Museum, which is dated back to the 19\textsuperscript{th} dynasty\textsuperscript{71}.

- \textit{ntr-\textsuperscript{53}}: The title \textit{ntr-\textsuperscript{53}} was associated with Osiris\textsuperscript{72} since the time of the Old Kingdom, but rarely\textsuperscript{73}. Osiris is referred to by this title in the Pyramid Texts in spell 200b\textsuperscript{74}. However, since the 12\textsuperscript{th} dynasty, especially the reign of Senusret I onwards, this title was more commonly associated with Osiris in more occasions than before\textsuperscript{75}.

- \textit{nb-pt}: This title “the lord of heaven” is dated back to the Old Kingdom, as Litz mentioned, and it continued to appear in all the ancient Egyptian periods, from the Middle Kingdom to the Greek-Roman Period. It was associated with a number of Ancient Egyptian gods, including Osiris\textsuperscript{76} who was associated with this title since the time of the Old Kingdom, as is indicated in the texts of the tomb of Mahw in Saqqara, which is dated back to the 6\textsuperscript{th} dynasty\textsuperscript{77}.

- \textit{di.f}: the sentence «\textit{di.f}» (He may grant) was used in the offering formula which appeared in the 12\textsuperscript{th} dynasty, as a criterion of dating since it never appeared in periods

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\textsuperscript{63} HODJASH & BERLEV 1982: 145, N°. 86.
\textsuperscript{64} BIERBRIER 1982: 37, pl. 86, N°. 278.
\textsuperscript{66} ABD EL-RAHIEM 2003: 5.
\textsuperscript{67} FAULKNER 1969: 291.
\textsuperscript{68} GARDINER 1950: 529, Sign-List w 17, w 18; BROVARSKI 1973: 459; SHALABY 2016: 30.
\textsuperscript{69} FISCHER 1996: 30.
\textsuperscript{70} BENNETT 1941: 78; SELIM 2001: 262.
\textsuperscript{71} BOESER, 1913: 10, pl. XVII, N°. 34.
\textsuperscript{72} DERCHAIN-URTEL 1997: 52.
\textsuperscript{73} SAIED 2002: 1058, N°. 25.
\textsuperscript{74} FAULKNER 1969: 288.
\textsuperscript{75} BENNETT 1941: 79; DUQUESNE 2005: 168.
\textsuperscript{76} LEITZ 2002: 624f.
\textsuperscript{77} ALTEMÜLLER 1998: 64, N°. 27.
\end{flushleft}
prior to this dynasty\textsuperscript{78}. The reason for the addition of this sentence may be to clarify the way followed in distribution of offerings given the belief that the offerings are given by the king to god who then in turn gives them to the deceased\textsuperscript{79}. It is worth mentioning that the sentence «di.f» mentioned in this stela comes without being followed by $\textit{prt-hrw}$, which literally means the voice goes forth; i.e. invocation\textsuperscript{80}, and this is something which is rare. The writing of $\textit{di.f}$ without $\textit{prt-hrw}$ comes in similar stelae, such as stela No. 585 that is currently preserved in Zagreb Museum in Yugoslavia and dates back to the Middle Kingdom\textsuperscript{81}, and stela CGC 34.81 which is preserved in the Cairo Egyptian Museum from the New Kingdom\textsuperscript{82}.

- $\textit{t hnkt k3[w]}$: The lists of offerings are hardly devoid of both bread which has a symbolic significance associated with the continuity of life in the other world\textsuperscript{83}, and beer which started to appear in the lists of offerings on stelae since the second dynasty\textsuperscript{84}. In addition, the presence of the head of the ox in these lists has a symbolic significance associated with eradication of evil through the journey of the deceased in the other world, since the ox head represents the cutting of the head of Set and his followers in his struggle with Osiris\textsuperscript{85}.

- $\textit{n k3 n}$: The beginning of writing the phrase $\textit{n k3 n im3hy}$ (for the spirit of the reverend ...) before the title and the name of the deceased in the offering formula $\textit{hpt-di-nsw}$ on stelae dates back to the early 12\textsuperscript{th} dynasty\textsuperscript{86}. However, Hassan Selim argues that this phrase was found on some stelae in the reign of Intef II or Mentuhotep II in the 11\textsuperscript{th} dynasty\textsuperscript{87}. It is worth mentioning that the title $\textit{im3hy}$ or $\textit{im3hw}$ started to disappear after $\textit{n k3 n}$ in the reign of Senusret I\textsuperscript{88} until it totally disappeared in the late 12\textsuperscript{th} dynasty since the reign of Senusret III onwards\textsuperscript{89}. The disappearance of this title is attributed to change in religious belief, whereas the deceased was no longer given the worldly title of reverend, but became a spirit in reference to his destiny in the other world\textsuperscript{90}. The other stelae which resemble this stela in as how the phrase $\textit{n k3 n}$ is written without the title «reverend» are the stela of $\textit{Nb(=j)-pw-zj-n(=j)-wsr.t}$ which is in the British Museum (N°. 101) dating back to the reign of Senusret III\textsuperscript{91}, and stela CGC 34045, which was

\textsuperscript{78} OBsomER 1993: 169; STEFANOVIĆ 2009A: 32; SELIM 2001: 325.
\textsuperscript{80} GARDINER 1950: 172.
\textsuperscript{81} SALEH 1970: 13 N°. 2.
\textsuperscript{82} LACAU 1909: pl. XLI.
\textsuperscript{83} SAMUAL 2001: 196-198.
\textsuperscript{84} SELIM 2000: 252.
\textsuperscript{85} ABD AL-AL 2006: 5.
\textsuperscript{86} BENNETT 1941: 79; EL-GABRY 2015: 271.
\textsuperscript{87} SELIM 2001: 265.
\textsuperscript{88} FRANKE 2003: 54; ABD EL-RAZIQ 2013: 279.
\textsuperscript{90} BENNETT 1941: 79.
\textsuperscript{91} LANDGRÁFOVÁ 2011: 216f N°. 65.
discovered in Thebes and is preserved in the Cairo Egyptian Museum, dating back to the time of New Kingdom\(^92\).

- The name of Osiris was added before the names of kings to mean the deceased dates to the 5\(^{th}\) dynasty, as mentioned in the Pyramid Texts of the kings of the fifth and sixth dynasty\(^93\). At the beginning of the Middle Kingdom, the name of Osiris was added before the names of dead individuals in hope that they would be resurrected like Osiris, the symbol of resurrection\(^94\). The other stelae similar to this stela in writing the name of Osiris before the names of individuals include the stela of Amenemhat discovered in Saqqara, which is currently preserved in the Cairo Egyptian Museum TN 10/6/24/8 (SR 11732) and dates back to the late 18\(^{th}\) dynasty\(^95\). Other two examples are the stela of Hatyai in the Cairo Egyptian Museum (JE 25641) from the Ramesside Period\(^96\), as well as the stela of Suti dating back to the same era and preserved in the same museum (JE 8781 (5/11/24/4))\(^97\), and the stela of \(Dhwty\), which is preserved in the National Museum of Antiquities in Leiden and dates back to the late 18\(^{th}\) dynasty or early 19\(^{th}\) dynasty \(^98\).

- \textit{nbt-pr}: This title, which refers to the marital status of women as being married, started to appear on stelae in the late Middle Kingdom\(^99\), especially in the reign of Amenemhat III. It continued to appear on most funerary stelae in the following periods\(^100\). In this context, Obsomer and Ilin-Tomach mentioned that this title was displayed on some stelae dating to the time prior to Amenemhat's rule\(^101\). Among the stelae displaying this title are stela N\(^{o}\). 53, which was discovered in the area of Serabit el-Khadim and dates back to the reign of Amenemhat III\(^102\), and the stela of \(p3-R\)\(^{e}\) preserved in Pushkin Museum in Moscow dating back to the 19\(^{th}\) dynasty\(^103\). This is in addition to the stela discovered in Kafr 'El-Gabl and currently preserved in Giza main magazine (N\(^{o}\). 45), dating back to the reign of Ramesses II\(^104\), as well as the stela of \(hr-nht\) preserved in the Cairo Egyptian museum (JE 18651) and dating back to the 25\(^{th}\) dynasty\(^105\).

- \textit{ir (f)n}: This phrase is displayed in several funerary stelae which are dated to the New Kingdom, especially the Ramesside Period\(^106\), meaning «made by»\(^107\). It is usually

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\(^{92}\) METAWI 2015: 277, 279, FIG. 2.

\(^{93}\) HART 2005: 116.


\(^{95}\) ASSEM 2006: 63f, 66.

\(^{96}\) GABALLA 1979: 46, 50, FIG. 2.

\(^{97}\) GABALLA 1979: 42, 50, FIG. 1.

\(^{98}\) AFFARA 2010: 147, 151, FIG. 1.


\(^{100}\) FREED 1996: 331.

\(^{101}\) OBSOMER 1993: 166f; ILIN-TOMICH 2011: 126.

\(^{102}\) 'AL-AYEDI 2005: 57f, FIG. 1.

\(^{103}\) HODJASH & BERLEV 1982: 141, N\(^{o}\). 82.

\(^{104}\) ABD 'EL-'AL 1990: 7, pl. 1, FIG. 1.

\(^{105}\) ABD 'EL- MAGIUD 2015: 77f, pl. 1.

\(^{106}\) STEWART 1976: pl. 33 N\(^{o}\). 3, pl. 37, N\(^{o}\). 3, pl. 38, N\(^{o}\). 2; HODJASH & BERLEV 1982: 141, N\(^{o}\). 82, 142 N\(^{o}\). 84.
followed by the name of the dedicator of the stela. Examples of such stelae which display this phrase are stela CGC 34133 which is currently preserved in the Cairo Egyptian Museum from the time of the New Kingdom 108, and the stela of sny-nfr dating back to the 18th dynasty 109. Another case in point is the stela of ḫr-m-tr family and the scribe kn-hr-hpsḏf, which is currently preserved at the Chicago Institute of Oriental Studies (E 14315) from the reign of Ramses II 110. A further instance is the stela discovered in Heliopolis which is now preserved in Ny Carlsberg Glyptothek, Kopenhagen (AEIN 589), and dated back to the 20th dynasty 111.

It is worth mentioning that by placing the title nbt-pr before the name of the woman depicted in the mourning position, it is argued that the woman who dedicated the stela to Ptahmes is more likely to be his sister or wife, given the fact that this title is only given to the married woman. An example of the stelae which display the phrase (iṛt) (i)n snt.f nbt pr «made by his sister, the lady of the house» in the presence of his wife is the stela (TN 2/11/24/1) preserved in the Egyptian Museum which is dated back to the 18th dynasty 112. The stela which is preserved in the British Museum (N°. 183) and dated back to the same era is a case in point, where the phrase (iṛt) (i)n snt.sn «made by their sister» is clearly spelled 113. Among the stelae which display the title nbt-pr followed by the name of the wife of the stela owner are the stela of kḥ-sḏ, which is currently preserved in the Cairo Egyptian Museum and dates back to the 19th dynasty 114, as well as the stela of Mr-nḏm in the British Museum (N°. 1188) and belongs to the same era 115. The lady in mourning position might be Ptahmes’ wife who dedicated this stela in honor of her husband and his parents.

**Personal Names**

The personal names mentioned on this stela are attested in Ranke, namely Pth-ms and ḫj-kḏ, which he reads as ḫj-kḏ(w), ỉṛy-r and ỉḥmt, which all appeared in the New Kingdom 116. The name Pth-ms was popular in ancient Egypt and was written on many monuments such as the Papyrus of nb-sny in the Book of the Dead, which was discovered in Saqqara and is currently preserved in the British Museum (EA 9900/32), dating back to the 18th dynasty 117. It is also mentioned in the stelae of Leiden Museum Nos. S. 56, N°. 20, S.73, N°. 120, S. 78, N°. 124 from the time of New Kingdom 118.

108 LACAU 1909: pl. LV.
110 TEETER 2014: 147, 151.
111 MOURSI 1987: 230, 231, Abb. 3.
112 GABALLA 1979: 47, 50, FIG. 3.
113 JAMES 1970: 19, pl. XV.
114 BAKRY 1962: 106, 14, pl. II.
115 BIERBRIER 1982: 23, pl. 54.
118 BOESER 1913: 2, 8, Index C N° XX, tafs. VIII, N°. 5, XV, N°. 27, XVIII, N°. 28.
Furthermore, the names shmt and p3-kt appear on the stela of Huy, which is currently preserved in the same museum S.67, N°. 75 and dates back the 18th dynasty\textsuperscript{119}. As far as the name ivery is concerned, it is mentioned on the base of a statue of a dog made of black granite, which is currently preserved in Alexandria Museum at Hall N°. 10 under N°. 1933 from the New Kingdom\textsuperscript{120}.

**Remarks on the Texts of the Stela**

- The writing method of the word hnty with the pr sign in the title “hnty imntt” is rare and different from its writing method in WB\textsuperscript{121}, Faulkner\textsuperscript{122} and Leitz\textsuperscript{123}.  

- It is possible to complete the vertical strokes, which refer to the plurality and were first used in the second half of the 11th dynasty\textsuperscript{124}, attached to the head of the ox and the bird at the abrasion portion on this stela to read as \(\textit{kAw Apdw}\) which is a frequently occurring structure of the offering formula in similar texts, as is represented on stela S. 65, N°. 60 in Leiden Museum which dates back to the 18th dynasty\textsuperscript{125}, as well as the stela (N°. 700) stored in the British Museum from the Ramesside Period\textsuperscript{126}.

- The epithet m3r hrw, which means ‘justified’, does not appear after the name of Ptahmes though it was frequently mentioned after the name of the owner of the stela in reference to his death\textsuperscript{127}.  

- It is to be noted that the artisan of the stela wrote the word ‘kd’ in the personal name p3 kd by using the sign \(\textit{\textalpha}\), whereas Ranke refers to ‘kd’ in the same name by the papyrus scroll\textsuperscript{128}. The same holds true for stela S.67, N°. 75 that is preserved in Leiden Museum, and dates back to the 18th dynasty\textsuperscript{129}. Furthermore, WB mentions the word kd with the papyrus scroll or’t’\textsuperscript{130}. It means that the ancient Egyptians employed a variety of ways in writing the word kd, by using the papyrus scroll or’t’.

**IV. DATING OF THE STELA**

To conclude, this stela is dated back to the time of the New Kingdom, precisely to the Ramesside Period, according to the following evidences most of which have been mentioned in the context of the study:

\textsuperscript{119} BOESER 1913: 4, Index C N° XVIII, Taf. III; RAUE 1999: 282.  
\textsuperscript{120} DARESSY 1904: 125, N°. XXXVII; RANKE 1935: 41 N°. 28.  
\textsuperscript{121} ERMAN & GRAPOW (Eds): Wb. I, 87, N°. 13; ERMAN & GRAPOW (Eds) 1982.: Wb. III, 305 N°. 8-14.  
\textsuperscript{122} FAULKNER 1981: 194.  
\textsuperscript{123} LEITZ 2002: 783.  
\textsuperscript{124} SELIM 2001: 263.  
\textsuperscript{125} BOESER 1913: 6, taf. V, N° 19.  
\textsuperscript{126} BIERBRIER 1993: 22, pl. 71.  
\textsuperscript{127} BALIGH 2008: 172, note 18.  
\textsuperscript{128} RANKE 1935: 120, N°. 2.  
\textsuperscript{129} BOESER 1913: 4, Index C N° XVIII, taf. III.  
\textsuperscript{130} ERMAN & GRAPOW (Eds) 1982.: Wb. V, 80, N°. 7- 17.
The representation of the perfume cone on the head of men and women first appeared in the 18th dynasty onwards\(^{131}\). In addition, the model of the perfume cone depicted in this stela was widely common in the 19th dynasty\(^{132}\). The model of the chair on which the individuals of the stela sit was prevalent in the New Kingdom. The garment of the mourner of this stela epitomizes the style of mourners’ costume, which appeared in the New Kingdom. The representation of the pyramidion on the top of funerary stelae was very common in the Ramesside Period, especially the 19th dynasty. The depiction of the body of individuals as elongated and thin is characteristic of the Ramesside Period. The kilt of Ptahmes was widely worn in the 19th dynasty. The writing of the offering formula \textit{htp-di-nsw} on this stela was commonly prevalent in the New Kingdom. The personal names mentioned in this stela first appeared in the New Kingdom. The phrase ‘\textit{ir (i) n}’ (made by) was widely spread in funerary stelae in the New Kingdom. The appearance of the eye sign with eyelashes in the ancient Egyptian writing first appeared in the 18th dynasty onward.

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\(^{131}\) DEMARÉE 1983: pls. II ca1/4, VI ca 1/4, VII ca 1/2, XII ca 1/3; GREEN 2001: 73.

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[FIGURE 1]: Stela of Pth-ms (in 'Arab 'El-Hesn magazine at 'El-Matariya under registration №. 235).
Photo taken by Marion Wenzel
Done by Rasha Abdelhafiz
THE FUNERARY STELA OF PTAHMES FROM THE RAMESSIDE PERIOD IN HELIOPOLIS

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