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, lert-rw, Priest, the chief of the corridor in the temple of Osiris at Busiris and Abydos.
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 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. 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. 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. 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 :

   \[ \text{\textit{irt kibhw ir.f dl ʿnh}} \]

   “pouring a libation (a), 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 :

   \[ \text{1. Wsir ʿsm ḫmn} \ 2. n wsir nb ḏdw 3. nb ḏdw 4. ʿnh-wn-nfr s3 ḏd-hr 5. .msi nbt pr 6. t3-dl-wsir 7. s3 f mr f s3nhr rf 8. ḏd-hr msi 9. nbt pr irt-rw.} \]

1 The name of ʿnh-wnnfr is not listed in Ranke, H., Die ägyptischen Personennamen, I, Glückstadt, 1935.
2 This kind of a long skirt is quite common in the Polemic stelae, see for instance, Kamal, A., Catalogue général des antiquités égyptiennes du Musée du Caire N° 22001-22008 Stèles ptolémaïques et romaines, T. II, IFAO, 1904, CG. 22074, Pl.XXIV.; CG.22077, Pl.XXV; CG.22122, Pl.XXXV.
3 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.
4 This representation is quite common on the late funeral stelae, see for example, Leahy, A., “Two Late Period Stelae in the Fitzwilliam Museum”, SAK 8, (1980), 169-180.
1. Osiris go and unite 2. with Osiris(b), Lord of Busiris (c) 3. Lord of Abydos, Ankh- 4. wennefer son of Djed-her (d), 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 lert-rw (e).

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 ḫnty ḫnty ḫnty nb ḫdw.

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\(^1\) running from right to left as the following:

An offering which the king has given to\(^2\) Re-Hor-Akhty, Ptah-Sokar-\(^3\) Osiris, the great god, Lord mysteries\(^4\), Atum, Lord of.

The two lands of Heliopolis,\(^5\) Osiris, Lord of Busiris\(^6\), Foremost of the West, the great god, Lord of Abydos, he may give\(^7\) an invocation offering consisting of bread, beer.

Oxen, birds, wine, milk, incense, cool water and every good and pure thing\(^8\) twice.

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\(^1\) 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.


\(^3\) see Gauthier, H., *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, VI, Le Caire, (1925), 9.
4. to the ka\(^{(l)}\) of the deceased the chief of the corridor\(^{(m)}\) 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. \(\text{q} \text{d m} \text{d} \text{w n} \text{hry} \text{ s} \text{my} \text{t} \text{ m} \text{r} \text{p} \text{r} \text{ W} \text{s} \text{i} \text{r} \text{n} \text{ d} \text{w} \text{ h} \text{r} \text{ m} \text{s} \text{n} \text{ n} \text{b} \text{t} \text{ r} \text{ p} \text{ t} \text{3} \text{d} \text{1} \text{i} \text{w} \text{s} \text{i} \text{r} \text{ m} \text{3} \text{t} [\text{hrw}].\)

2. \(\text{q} \text{d m} \text{d} \text{w} \text{s} \text{mn} \text{n} \text{i} \text{ s} \text{my} \text{t} \text{ m} \text{r} \text{p} \text{r} \text{ W} \text{s} \text{i} \text{r} \text{ g} \text{m} \text{n} \text{tw} \text{f} \text{h} \text{r} \text{h} \text{3} \text{i} \text{w} \text{si} \text{ (0)} \text{s} \text{3} \text{q} \text{d} \text{h} \text{r} \text{k} \text{di} \text{ p} \text{h} \text{r} \text{ s} \text{i} \text{i}.\)

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) \(\text{k} \text{b} \text{hw},\) this writing is of a date from the 22\(^{\text{nd}}\) Dynasty onwards. It means libation water.\(^{1}\)

(b) \(\text{J} \text{K}\) The style of writing the name of god is typical 22\(^{\text{nd}}\) Dynasty onwards.\(^{2}\)

(c) The spelling of Abydos occurred twice, the first one by using the \(3\text{b}\)-sign \(\left(\text{U}23\right)\), which is usual in the Middle Kingdom stelae and the second, on the right vertical column, by using the fetish sign \(\text{H}\) \(\left(\text{R}17\text{C}\right)\) which was used in the inscriptions during the Old Kingdom.\(^{3}\) Here the combination between this sign and the mountain sign \(\left(\text{N}26\right)\) is a Ptolemaic criterion.\(^{4}\)

(d) The spelling of the name of \(\text{qd-hr}\)\(^{5}\) as the father of the owner and the same name of his elder son comes in three orthographies as following: \(\text{\includegraphics[width=0.5\textwidth]{orthography.png}}\).\(^{6}\)

(e) The name of \(\text{irt-rw}\)\(^{7}\) is occurred only in the Ptolemaic Period.\(^{8}\)

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

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1 \(\text{Wb}, \text{V} 27\) (15)-29 (4); See Gardiner, A., “The Baptism of Pharaoh”, JEA 36, (1950), 3-12.
4 Fairman, H., BIFAO 43, (1943), 117. For a close parallels see CG. 22015; CG. 22018; CG. 22019.
5 This name is listed in Ranke, H., Die ägyptischen Personennamen, II, p.411.
6 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.
7 Is not listed in Ranke, H., Die ägyptischen Personennamen. I.
8 See, CG, 22097.
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the New Kingdom. This can be asserting by the stela of the High Priest of Memphis Ptahemhet Ty. This formula became very popular in the Ptolemaic period to make the corpse of the dead bright and re-united all his limbs, as: htp di nsw R\(^{*}\)-Hr-3hty nfr \(^{\#3}\) nb pt dl.f nm33 ltn m hrt hwrw hpr r htp.\(^{2}\) He also grants the deceased the free movement to enter and go forth as: htp di nswt n R\(^{*}\) Hr 3hty nfr \(^{\#3}\) nb pt dl.f pr \(^{\#4}\) k n wstr.\(^{3}\)

(g) The writing of the name of Sokar is a distinctive feature that comes into use during late 12\(^{\text{th}}\) and 13\(^{\text{th}}\) Dynasty.\(^{4}\)

(h) nb št3 is a title of Osiris means “lord of m mysteries”.\(^{5}\)

(i) The writing of dhw by two Djed-pillars (R11) containing the determinative of the city between them is of a date from the 22\(^{\text{nd}}\) Dynasty onwards.\(^{6}\)

(j) The inclusion of dl.f or dl.sn is commonly used in the association with the gods in the invocation offering formula from the Middle Kingdom onwards.\(^{7}\)

(k) A considerable number of parallels shows that different exceptions to this during the Ptolemaic Period as: ht nbt nfrt wfbt ŋḥ nfrt ir.m.sn\(^{8}\); ht nbt nfrt wfbt bnr t hr pt km\(^{3}\) t\(^{3}\) in h\(^{\#}\)py n tbht.f prt hr wdlḫt nt nbw Nh\(^{\#}\); ht nbt nfrt wfbt ndmnt di pt km\(^{3}\) t\(^{3}\) in h\(^{\#}\)py m tbht.f n ṭbw mht.\(^{10}\)

(l) Interestingly, the writing of k\(^{\#}\)i is coming without the two hands.\(^{11}\)

(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: [graphic], [graphic] and [graphic].\(^{12}\) 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.\(^{13}\) The first writing of šmyt reads šmnt. As a Ptolemaic writing's system for s and mm, can be an extension of the earlier word [graphic].\(^{14}\) I inclined that this title may refer to the priest who organizes the audience's entering during the different festivals.

(n) w3ši, based on FCD, this term means ‘fallen down’ or to ‘be ruined’, is overlapped

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1 Malek, J., “The Second Stela of the High Priest of Memphis Ptahemhet Ty” (Amherst 213), GM 22 (1976), 44.
3 CG 22156.
5 LGG III, 755.
6 Wb, V, 630, (8).
7 Des Bright, Dating Funerary Stelae of the Twelfths Dynasty, 27.
8 CG 22014.
9 CG 22017.
10 CG 22025.
11 See for example, Shaheen, A.,& Ouda, A. M. & Eid, Sh., Memenoia 27 (2107), 123.
12 Wilson, P., A Ptolemaic Lexikon 1009-1010; Wb. IV, 472 (5-7).
13 By Wilson, P., A Ptolemaic Lexikon 1009.
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with $d^m$. In the Late Period, it spelled as $w^m$.

**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 father of the owner and the same name of his elder son $dd-hr$ is one of the important criteria of the Ptolemaic orthography, the popularity of the two personal names $dd-hr$ and the owners’ mother name $irt-rw$ is also a useful sign for dating the Ptolemaic stela. Furthermore, the Berlin Dictionary attests the word $\text{\textit{Smyt}}$ “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. 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.

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:

\[
\begin{align*}
\text{Djedher} & \quad \text{Tw-de-Osiris.} \\
\downarrow & \\
\text{Ankh-Wennefer} & \quad \text{Iert-rw.} \\
\downarrow & \\
\text{djed-her} &
\end{align*}
\]

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

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1. FCD, 55; Wilson, P., *A Ptolemaic Lexikon* 199.
3. 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.
5. Fairman, H., *BIFAO* 43 (1943), 117; For close parallels see CG, 22015; CG, 22018.; CG, 22019.
6. 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.