

**TWO STELAE FROM THE EGYPTIAN MUSEUM IN CAIRO,
MIDDLE KINGDOM AND FIRST OR SECOND INTERMEDIATE
PERIOD, JE 45970, JE 39755: A LINGUISTIC AND ARTISTIC
STUDY AND A COMPARISON**

Abstract: These two stelae are from the Egyptian Museum in Cairo, Numbers JE 45970/ SR 2/ 15551, JE 39755/SR 10352. They show individual figures, one with a standing woman while the other has a standing man with his hands raised in adoration. Both are made of coloured limestone, are from Upper Egypt, although one is from Naga el Deir and the other is from Abydos, and both have a single standing figure taking up about one third of the stela on the left side underneath the horizontal inscriptions and are faced with the vertical inscriptions. The paper will attempt to study the stelae in terms of hieroglyphic texts and artistic styles and to draw a comparison between them.

Introduction


The paper will examine two stelae from the Egyptian Museum in Cairo, Numbers JE 45970/SR 2/15551, and JE 39755/SR 10352. They show individual figures, one with a single standing female while the other has a standing male with his hands raised in adoration.⁽¹⁾ Both are made of coloured limestone, are from Upper Egypt, although one is from Naga el Deir and the other is from Abydos, and both have a single standing figure taking up about one third of the stela on the left side underneath the horizontal inscriptions. The paper will attempt to study the stelae in terms of hieroglyphic texts and artistic styles and to draw a comparison between them.

Stela I: JE 45970=SR 2/15551⁽²⁾ (figs 1-2)

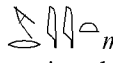
Painted limestone funerary stela of Meryt.⁽³⁾ Excavated by Reisner for the Hearst Egyptian Expedition (the University of California), in 1902.

Provenance: Northern Upper Egypt, Nag' el Deir نجع الدير.⁽⁴⁾

Date: First Intermediate Period⁽⁵⁾

(1) Stelae  are known as *wḏ* or *ḥ'w* in Egyptian. Both stelae tend to be quite simple without other individuals such as family members or a lot of details. During the Eleventh Dynasty it was customary to have the mother present, but by Senwosret III she becomes second only to the owner of the stela. The father figure appears from the time of Senwosret. Siblings or brothers and sisters start to appear on Twelfth Dynasty stelae. The wife is very important in Eleventh Dynasty stelae and until the reign of Amenemhat II. T. G. H. James, 'Egyptian Funerary Stelae of the First Intermediate Period', *The British Museum Quarterly* 20, no. 4 (June 1956), 128.

(2) Marked as 3915 in pencil in the Egyptian Museum register entry. Unsure what this number represents.

(3)  *mrj.j.t*, Ranke, *PN I*, 161 no. 16. Female name appeared since the Old Kingdom and continued to the New Kingdom. Ranke gives a reference from Lutz, *Tomb Steles*, Tf. II, 20. Also gives examples of Cairo 20023e and 20330e.

(4) Naga el Deir is a small village on the east side of the Nile opposite Gerga in Upper Egypt.

(5) A similar female stela from Naga el Deir is Cairo JE 45971. D. Dunham, *Naga-Ed-Dêr Stelae of the First Intermediate Period* (Oxford, 1937), no. 58, pl. XVIII.

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Dimensions: h. 53 cm, w. 47 cm⁽¹⁾

Location: EMC-R 37 Mag-Mez-Center-Unit C-Section 3-Level 4-a (R37-cage W-W2)

Bibliography: Dows Dunham, *Naga-el-Deir Stelae of the First Intermediate Period*, 1937.



FIG. 1. JE 45970=SR 2/15551, Limestone Stela of Meryt.

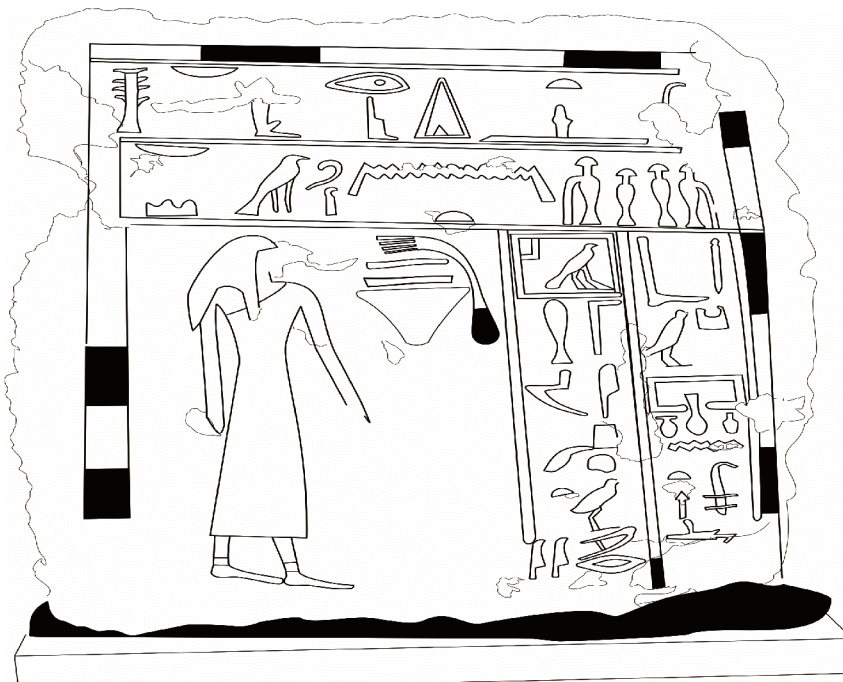


FIG. 2. Facsimile of JE 45970=SR 2/15551, stela of Meryt.

This stela belongs to a group of stelae found in the tombs of Naga el Deir from the First Intermediate Period. The stelae were found in the offering room in rock or less commonly, mudbrick tombs of private individuals. There were quite a number of stelae of women. A number of them carried the same titles of Royal Ornament and Priestess of Hathor. The offering room usually had those stelae imbedded in a shallow

(1) Dunham has 55.5x48.0. Dunham, *Naga-Ed-Dêr Stelae*, 69-70, no. 57, pl. XVIII.


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recess in the eastern wall with the aid of mud or plaster, therefore the stipulation that the sides of the stela were not smoothed out in the first place is probably true. Some other stelae from these tombs in Naga el Deir were set against the east wall in the burial chamber.⁽¹⁾

Description: Rectangular limestone stela in a relatively bad state of preservation. All the sides are somewhat serrated. The stela was probably not totally smoothed out from the time of its execution. It has two horizontal lines of hieroglyphic text at the top, two vertical columns of hieroglyphic text on the right side, while on the left side a standing lady wearing a long yellow dress is taking up roughly more than one third of the stela on the left. Her arms are by her side and she appears to be wearing bracelets in her hands and plain wide anklets on both ankles. She may also have been wearing a wide collar but this section is not clear. In front of the woman's upper half there is what appears to be an onion plant with the stem, two flat loafs of bread perhaps, and what may be a yellow basket⁽²⁾ resembling a triangle with the tip pointed downwards underneath them and may have contained the loaves and onion. The method of execution is rough sunken relief with incisions, while the cavities were later filled with colour. Stelae of the Eleventh Dynasty tend to keep a rigid system of colouring with red, black and yellow which this stela has adhered to.⁽³⁾ However, some signs and shapes on the stela are only painted without sunken reliefs. The stela has a coloured border on three sides (again omitting the bottom side as in the above stela). It consists of alternating rectangles coloured in brick-coloured reddish brown colour and yellow.⁽⁴⁾ She is wearing a long wig with a lappet on the chest.⁽⁵⁾

Although this stela is from the First Intermediate Period, the figures and hieroglyphs are not that roughly executed. Other stelae from the same period display a number of characteristics such as primitive styles or lack of harmonious proportions, clumsy hieroglyphs close to cursive hieroglyphs,⁽⁶⁾ and basically crude artmanship.

(1) Dunham, *Naga-Ed-Dêr Stelae*, 2.

(2) This shape is probably a basket due to its size and yellowish colour, but there is also a cup known as the *hnt*  which has the same shape. R. O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1962), 141.

(3) T. G. H. James, *The British Museum Quarterly BMO* 20, no. 4 (June 1956), 135.

(4) The Egyptian Museum in Cairo register says that the signs were executed in green, yellow and red.

(5) There appear to be few variations in hair styles for women from the First Intermediate Period through the Second Intermediate Period. The woman usually wears a wig which is dark and reaches the middle of the back. The ends of the wig are often straight cut, and sometimes there are decorations at the end. It is extremely common to have one lock of hair dangling onto the chest. In terms of dress, most females are dressed in a tight-fitting dress which starts below the chest, and sometimes at the waist, has one or two shoulder straps about the same width as the lock of hair coming from behind the ear down one shoulder, and some decorations usually in the form of geometrical designs. Quite often the breast appears uncovered with the shoulder strap(s). Most are wearing the wide collar due to its funerary importance which leads us to believe this one may well have had a wide collar also.

In Arabic: A. M. M. M. Abdelaal, *Private Stelae of the Middle Kingdom* (The Collection of the Egyptian Museum in Cairo), (MA thesis, Dept. of Egyptian Archaeology, Faculty of Archaeology, Cairo University, Cairo, 1995), 57-60.

عائشة محمود محمد محمود عبد العال، لوحات أفراد الدولة الوسطى (مجموعة المتحف المصري بالقاهرة)، رسالة ماجستير، إشراف أ. د. علي رضوان، قسم الآثار المصرية، كلية الآثار، جامعة القاهرة (القاهرة، ١٩٩٥)، ٥٧-٦٠.

(6) T. G. H. James, *BMO* 20, no. 4 (June 1956), 87.

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Unfortunately the details of the face are obliterated so we cannot tell if the lady had sharp pointed facial features like most other stelae of this period.

Transcription, Transliteration and Translation

Two horizontal lines of text, right to left:



http di nsw⁽¹⁾ WsirnbDdw (Dd(w)⁽²⁾

An offering that the king gives (and) Osiris, Lord of Busiris⁽³⁾



hntyimntywnb

Khenty-Imentiu (or Foremost of the Westerners)⁽⁴⁾ Lord of (Abydos on next line).⁽⁵⁾

Two vertical lines of text, right to left:

- (1) The offering formulae from both the Old and Middle Kingdom are to be interpreted to mean that both the king and the god(s) give an offering, not that the god or gods are the recipients of those offerings. A number of late Middle Kingdom stelae have offering formulae where the Δdi sign is repeated before the name of another god. A stela in the British Museum, EA 205, has a formula $\Delta tp di nsw di wsiri$ and so do other stelae. D. Franke, "The Middle Kingdom Offering Formulas-A Challenge", *JEA* 90 (2003), 88-89. The number of gods in this sort of offering formula ranges between two to three on average.

- (2)

E. Brovanski, *The Inscribed Material of the First Intermediate Period from Naga-Ed-Dêr* (Ph.D. Dissertation, University of Chicago, Chicago, 1989), I, 829. R. E. Freed, *The Development of Middle Kingdom Egyptian Relief Sculptural Schools of Late Dynasty XI with and Appendix on the Trends of Early Dynasty XII (20140-1878 B.C.)* (Ph.D. Dissertation, New York University, New York, 1984), 208-209.

We have similar writings of *Djedu* with one *djed* sign and similar writings for *Abdju* in a group of stelae on a group of Middle Kingdom stelae from Gebelein. See: G. Rosati, A Group of Middle Kingdom Stelae from El Rizeiqat/El Gebelein, *SAK* 32 (2004), 335-6.

- (3) The present inscription is very similar to other stelae of the Middle Kingdom and the First and Second Intermediate Periods. The stelae often have an offering formula that the king gives to Osiris Lord of *Djedu* or Busiris, and *Khenty-Imentywor Khenty-Imentiu*, Lord of Abydos. See: *Hieroglyphic Texts from Egyptian Stelae, & c., in the British Museum*, part V (London, 1914), 5, pl. I. This limestone stela in the preceding reference resembles the one above in that it is also round topped, has the same border with rectangular decorations in two colours, and starts with the same offering formula.
- (4) Other deities normally hailed in these stelae are Wennen-nefer, Wepwawet, Anubis in several of his forms, but most commonly Anubis *tpydw.f* or Anubis who is upon his mountain (he has about four, two very common which are *Inpwimyw* and *hntyshntr*), Ptah Soker, etc.
- (5) The word for westerners *simntyw*, is often written with the determinative of the foreign countries and deserts during that time. E. Brovarski, *Naga-Ed-Dêr*, I, 40, no. 26. A large number of stelae from the Middle Kingdom, have similar writings of Busiris and Abydos. See: Rosati, *SAK32* (2004), 336.

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3bdwprt-hrw (pri-hrw) n hkrt^hnsww^htt

... Abydos. (Funerary) offerings of bread and beer for the Sole Royal Ornament or the Sole Lady in Waiting⁽¹⁾

hm(.t) ntrHt-hrim3hy.wtMryt⁽²⁾

Priestess/Prophetess⁽³⁾ of Hathor,⁽⁴⁾ Meryt

Stela II: JE 39755=CG 20825=SR 3/10352 (figs 3-4)

Limestone stela of  Heqtyredies as written in the register (may be read as He(n)qety-redie-s). Excavated by J. Garstang for Liverpool Institute of Archaeology in 1908.

Provenance: Northern Upper Egypt, Abydos North, Cemetery E of Garstang


Date: Middle Kingdom, Twelfth-Thirteenth Dynasty⁽⁵⁾


Dimensions: h. 32.5 cm, w. 19.5 cm, l/d. 6 cm


Location: EMC R 17-Cage E-W3-d

Bibliography: J. Gartstang, *Burial Customs of Ancient Egypt as Illustrated by Tombs of the Middle Kingdom*, London: Archibald Constable and Co LTD, 1907.

. In Arabic: Dr. Aisha M. M. M. Abdelaal, *Private Stelae of the Middle Kingdom* (The Collection of the Egyptian Museum in Cairo), (MA thesis, Dept. of Egyptian Archaeology, Faculty of Archaeology, Cairo University, Cairo, 1995), pl. 79.

(1)  *hkr.t nsw wṯ.t*. This same title is in W. Ward, *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom: With a Glossary of Words and Phrases Used* (Beirut, 1982), 143 no. 1234. Ward translates it as “Sole Lady in Waiting.” Ward lists the title as Dunham stela 56 and it does in fact appear on stela 56, but also on this one, stela 57 in Dunham, *Naga-Ed-Dêr Stelae*, 69-70, pl. XVIII.

(2) The sign of mr here is written with two intersections at the tip instead of one. It is a variation of Gardiner's sign  U6.

(3)  *hm.t ntrhw.t-hr.* W. Ward, *Titles of the Middle Kingdom*, 113 no. 948. Ward translates it as “Priestess of Hathor.” It appears on Dunham stelae 56, 57, 58, 62, 73, 78, and 84.

(4) Both these title of *hkr.t nsw wʿt.t* and *hm.t ntrhw.t-hr*, appear on a Middle Kingdom sarcophagus of a female in Assiut, G. Lefebvre, ‘Travers la Moyenne-Égypte: Documents et Notes’, *ASAE* 13 (1914), 10-11.

(5) One of the Museum registers only says Thirteenth Dynasty which would place it in the Second Intermediate Period.

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Description: Round topped stela with *udjat* eyes in the top register,⁽¹⁾ although one of them is completely destroyed since the upper left hand corner of the stela is damaged and has a hole in it. The stela has three horizontal lines of hieroglyphic text, and five vertical columns of hieroglyphic text. In the lower left section in almost a third of the stela, we have a standing man raising his hands in a gesture of adoration.⁽²⁾ He is wearing a long skirt with a knot or a dagger appearing at the waist, a wide collar, and is bare footed.⁽³⁾ The stela is coloured limestone, is executed in sunken relief and has an incised border on three sides of the stela, while he did not complete the incised border in the lower side of the stela.

Comments: One of the most common types is the round topped stela. In this case, the stela does not contain too many other structures. It is common in stelae of this period to have more elements involved, such as a lotus flower, usually being smelled by the deceased, a chair, a dog underneath the chair, an offering table, an incense burner, various offerings of bread, beer, fowl and cattle, mirrors, and so on. The genre of the stela is the stelae which were made by the people and placed on both sides of the funerary road of the god Osiris in Abydos. Most stelae of this nature in the Middle Kingdom were for funerary purposes, or their use was posthumous as they showed the deceased and often members of his family so their names would live on, and the texts and scenes were mainly concerned with offering to various deities which included funerary deities, and sometimes the local deity of the area, in addition to names and titles of the person(s) represented on the stelae. The hieroglyphs are executed in simple yet clear lines.

Regarding the man's attire, he is wearing a long skirt,⁽⁴⁾ and the wide collar known as the *wsht*. This was mostly presented to deities in the daily service in temples. It is also related to the god Atum, the creator who placed his hands on the company of nine gods after he created them to give them a part of his soul. There is a belief that when a deceased person adorns this necklace it represents the god Atum on his body so he may be given a part of the soul of Atum to enable him to live, just like Atum offered life to the Ennead the first time.



This line which is in the upper semi-circular part of the stela, is not a line of text to be read. It represents a human eye with the eyebrow on top and a water wave resembling the sign for hieroglyphic “n” underneath. Upon consulting various scenes

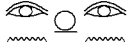
(1) Pflüger calls the round-topped stela the “classical” form since they are about the most common type. He refers to the rectangular stelae as “slab” stelae. K. Pflüger, ‘The Private Funerary Stelae of the Middle Kingdom and Their Importance for the Study of Ancient Egyptian History’, *JAOS* 67 no. 2 (Apr.-Jun., 1947), 128.

(2) The gesture of hands raised in adoration continued in Egypt in the Coptic Period and became one of the most common types of gestures on most funerary stelae.

(3) For the most part, the figures on these stelae are bare-footed. There is one example from the Eleventh Dynasty with a person wearing very light weight sandals consisting of a few straps. Dunham, *Naga-Ed-Dêr Stelae*, 2. Dr. Aisha Abdelaal has this example of the Eleventh Dynasty on stela JE 44301. In Arabic: Abdelaal, *Private Stelae of the Middle Kingdom*, 55, pl. VII.

(4) The short type of skirt or the *šndw.t* also had a front triangular portion. It was the attire of gods and kings, and a main form of attire for men. It also has a role in religious beliefs since it is believed to represent the hand of the god Atum giving life, it is Nebet-hetepet, and it is Hathor the daughter of Re which plays the role of wife and daughter. It appears in Pyramid Text or PT 267 parallel for the word for wife or *hmt*. It also represents a symbol of the promise of future life.

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from stelae of the period, it appears that this stela had two of these human eyes with a water wave underneath on both sides of the upper rounded section, with a *shen* ring representing eternity in between as such .⁽¹⁾ The ring and the left eye are almost completely obliterated, although one can make out part of the *shen* ring.

Transcription, Transliteration and Translation


Three horizontal lines of text, right to left:





dw3Wsir in iry-p^ct (h3ty?) -^c (niwt?) htm⁽³⁾ hrp




Adoring Osiris by the Hereditary Prince, the Mayor/Nomarch or Overseer of the City, ...the Seal (bearer?), Controller/Administrator of the House⁽⁴⁾ (unlikely that it means Seal Bearer of the Majordom or Head of the House in the form of a direct genitive).



(1) Aidan Dodson published a stela of unknown provenance in Cambridge, accession number Z 43846, New Kingdom, around the Eighteenth Dynasty. It has the same shape as this one with a round top and two human eyes with eyebrows' surmounting' a wave of water underneath each eye, with a *shen* ring between them. A. Dodson, 'Stelae of the Middle and New Kingdoms in the Museum of Archaeology and Anthropology, University of Cambridge', *JEA* 78(1992), 275. Stelae of the New Kingdom and later were modelled after stelae from the time of Amenemhat III. T. G. H. James, *BMQ*20, no. 4 (June 1956), 135 n. 38. In the extensive study of Dr. Aisha Abdelaal, this motif of two eyes with a water wave under each with or without a *shen* ring between, or with a  *ankh* sign between, was found on stelae dated with certainty to the Thirteenth Dynasty. In Arabic: Abdelaal, *Private Stelae of the Middle Kingdom*, 186-96, 175, pl. 60.

(2) Some of the same titles appear on Dunham's stela no 76. Dunham, *Naga-Ed-DêrStelae*.

(3) The sign which appears here resembles the *htm* sign. Titles in Ward include one worked with *hrp*, that of *hrp sd3w.t prImn*, or Controller of the Treasury of the Temple of Amon. Ward, *Titles of the Middle Kingdom*, 137 no. 1174. The title above may have been Seal Bearer or Sealer. The sign for *htm*  also interchanges with the sign for *sd3w*  to give the meaning of Sealer or *sd3wty*. Ward, *Titles of the Middle Kingdom*, 169-73.

(4) According to Faulkner, this title of   *hrp* means Controller or Administrator. Faulkner, *Dictionary of Middle Egyptian*, 196. Ward translates this title  *hrpas* Controller or Foreman. Ward, *Titles of the Middle Kingdom*, 133 no. 1133. Ward does not have a full title of *hrppr* or Controller of the House, but he has some similar titles as Controllers of the Palace, and temple of Ptah and Divine Offerings, etc.

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h(n)ktyrđi.sm3^chrw⁽¹⁾ dd.fındhr.kWsir⁽²⁾rT⁽³⁾ (tw/rsw?)⁽⁴⁾






















He(n)qty-redie-s⁽⁵⁾ justified. Hail to you⁽⁶⁾ (O) Osiris the watchful/alert/vigilant



Wsirwnn-nfr(w)⁽⁷⁾ s3Nwt m-^c.k⁽⁸⁾ R^c

Osiris Wennen-nefer (Onnophris) Son of Nut together with you (O) Re

Five vertical columns of text, right to left:

- (1) The style of writing of the expression  *m3^chrw*, meaning justified or vindicated is very characteristic of the Middle Kingdom. In the New Kingdom and after, it was reduced to two signs instead of three.
- (2) The name of the god Osiris is written with a sign taken from hieratic so it does not appear in the computer generated hieroglyphic programs. It is an abbreviated form of the sign  Q1. Hannig, *Großes Handwörterbuch Ägyptisch-Deutsch*, 214. According to T. G. H. James who studied a numbers of funerary stelae of the First Intermediate Period, many of these stelae retained the hieratic drafts used by the sculptor, so it is not that surprising to find this here, not just in this sign for seat which is a clear example, but also in signs such as the water wave of the “n” N35, or the bolt O34 of the “s” which tend to appear on this stela as almost straight lines which is the way these signs are abbreviated in hieratic. T. G. H. James, *BMQ* 20, no. 4 (June 1956), 87. Although this stela is probably from the Middle Kingdom, it retains some of those characteristics in the hieroglyphs used in which some signs are bordering on hieratic. Another indicator that this happened is that on the same stela, several signs appear sometimes in the abbreviated hieratic form such as the sign Q1, and other times it appears as the full hieroglyphic sign. The wave of water is another example. It appears under the eye on the top right corner of the stela, the wave of water appears in full. In other parts of the stela, the  “n” appears as a horizontal line.
- (3) This sign is probably U40  used in the word for vigilant like *rs-tp*  . The expression *rs-wd3* is an epithet of Osiris, Hannig, *Großes Handwörterbuch Ägyptisch-Deutsch*, 477. The other sign in that expression is probably T14 . The word for watch, guard in Faulkner has the following variable writing:    . Faulkner, *Dictionary of Middle Egyptian*, 152. Other times the word for vigilant is written with eye and the sign U40 mentioned above.
- (4) This expression may be *Wsirrs*, or Osiris who is watchful, alert, vigilant. This is probably the dependent pronoun second person singular masculine   *tw*, in its form with a t instead of the *t*.
- (5) Although the name as such does not appear in Ranke's *Personennamen* or *PN*, either as Hety or Heqtyredie-s, and whether it's *rdi.s* or *rdi.n*. But the names in Ranke did give some ideas. There is a goddess known as *hk.t-htp.tj*. *hkt.t* in most names is actually, *htp-dj-n-f*, p. 260, no. I. *hnkt* for beer. As for *rdi*, we have *htp-dj-f*, Ranke, *PN* I, 259 no. 23, *htp-dj-n-f*, *PN*, 260 no. 1. Ranke, *PN* I, 259-260. We can therefore accept the name *hnkt* for beer, and instead of *rdi-n-f* it could well be *rdi.n.s*. There is also a name   *hk.t.j*, Ranke, *PN* I, 256 no. I. So based on the names common at that time, it is unlikely to have it as *rdi.n*. If the name is indeed to be read or understood as *hnktyrđi.s*.
- (6) Faulkner translates this expression of   *nd-hr* as “hail to.” Faulkner, *Dictionary of Middle Egyptian*, 24.
- (7) Faulkner has the name written as     *Wnn-nfrw*, *Onnophris*, a name of Osiris. Faulkner, *Dictionary of Middle Egyptian*, 62.
- (8) *m-^c* preposition means: in the hand of or together with. Faulkner, *Dictionary of Middle Egyptian*, 105.

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hr(y)dw3 n ḥꜥpi⁽¹⁾ n rdiḥrrmn.kwbn⁽²⁾ di ditw⁽³⁾

Upon adoring...Hapi, your shoulder/arm⁽⁴⁾ you are one who gives (or one who is given),⁽⁵⁾ your shoulder, the one who gives you rises?

ḥrsk3y⁽⁶⁾ nbnṯrnbḥr⁽⁷⁾ mrw.k

You exalt every god who is in possession of your love

(1) A similar name and writing appeared on a stela from Deir el Balah, Israel Museum, no. 82.2.864.



The stela is from the Dayan Collection. R. Ventura, 'Egyptian Funerary Stelae from Deir-el-Bala.h', *Israel Exploration Journal* 37, no. 2/3 (1987), 107-109.

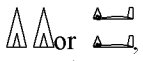
(2) Uncertain of how to read this sign in its present location. Could be *ḥnmmt* mankind or the sun people of Heliopolis, or *wbn* to rise or shine, or the east.





(3) *tw* here is probably either the indefinite pronoun (one), or the dependent pronoun *tw*, second person singular masculine, a variation of *ṯw*.



(4) *mn*, Faulkner translates it as shoulder, arm, side or half of. Faulkner, *Dictionary of Middle Egyptian*, 149.

(5) According to Gardiner, this germination of the verb which appears as  is never accompanied by an "r." He favours the reading "dd." He mentions they are sometimes used in the word for Busiris or Ddw (originally *Ddw*). The semi-vowel "i" which constitutes the final radical of this verb, does not appear except if it is fused with a flexional "w" or "i." A. H. Gardiner, *Egyptian Grammar: Being an Introduction to the Study of Hieroglyphs* (Oxford, 1927), p. 288, §289.1. Allen also reads this verb as dd in its geminated form. J. P. Allen, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs* (Cambridge, 2000), p. 155, 13.6. The gemination may indicate an imperfective, whether an imperfective active or passive participle, or an imperfective relative form. Participles and relatives are essentially adjectival forms and are nominal forms of the verbs.

(6)  *sk3y*, causative infinitive, Faulkner translates it as making high or setting up a building, to exalt a god or prolong lifetime, or right a person. In this place it probably means to exalt a god. Faulkner, *Dictionary of Middle Egyptian*, 249.

(7) The sign for *hr* is not in the computer generated hieroglyphics program. It is a variation of Gardiner's sign T28 , but has a straight line in the middle instead.

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ikrib.k m mꜣt⁽¹⁾ m

Your heart is excellent in truth/justice

hnw⁽²⁾pr⁽³⁾hwt-nꜥr.knꜥr.kꜣrrwt(ꜣrrwt)⁽⁴⁾nꜥr.k










As your Majordomo or Domestic⁽⁵⁾ of the temple of your god,⁽⁶⁾ to your gate

iwWsir m Rꜣ/hrwpndwꜣ(w)spsn

Osiris is (indeed) in this day adored twice (in the double)



FIG. 3. JE 39755=CG 20825=SR 3/10352, Stela of He(n)qtyredies.

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- (1)  *Mꜣt* which is written with an ostrich feather, represents truth, justice, equilibrium and balance to say but a few things about it. In this case, the sign should be facing the other direction, but could not be done with the computer program.
- (2) This sign may be Gardiner's F27 , cow's skin. It is not a phonetic sign for *hn* as is the goat skin F26, but it may have been substituted for F26  in this place since they both mean skin. It may even be F29  with the lower part taken from F27. However, although it is unusual to have this reading for the word *hnw* meaning interior or Residence/Capital, it may be one of those unusual writings such as the above writing for the word heart.
- (3) In terms of context, the word for heart *ꜥib* in this location makes perfect sense since it says his heart is excellent in justice, but I have not been able to find any instance when Gardiner's sign E8  was used to express heart, although the kid has the correct phonetic.
- (4)  *ꜣrrwt*, Faulkner translates this as gate. Faulkner, *Dictionary of Middle Egyptian*, 45.
- (5) Ward does not have the full exact title, but he does have   *hꜣry-pr* and translates it as Majordomo or Domestic. It literally means head of the household. Ward, *Titles of the Middle Kingdom*, 116 no. 977.
- (6) The same writing for temple Faulkner, *Dictionary of Middle Egyptian*,  is in Faulkner, with other variations included, Faulkner, *Dictionary of Middle Egyptian*, 166.

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FIG. 4. Facsimile of JE 39755=CG 20825=SR 3/10352, Stela of He(n)qtyredies.

Comparison between the Two Stelae

| <i>Category for Comparison</i> | <i>JE 45970=SR 2/15551</i> | <i>JE 39755=CG 20825=SR 3/10352</i> |
|--|---|---|
| Shape | Rectangular | Round topped stela |
| Material | Limestone | Limestone |
| Owner | Woman | Man |
| Number of Persons | One | One |
| Positions | Standing with hands on the sides, lower left third of stela | Standing with hands in adoration pose, lower left third |
| Presence of eyes at the top | Not present | Present (two eyes and <i>shen</i> ring) |
| Horizontal text | Two lines | Three lines |
| Vertical text (columns) | Two columns | Five columns |
| Beginning with <i>hṯp di nsw</i> formula | Yes | No |
| Function | Funerary-offerings | Funerary-offerings |
| Borders and registers | Border was painted with | Incised border except on |

TWO STELAE FROM THE EGYPTIAN MUSEUM IN CAIRO

| | | |
|---------------------|---|--|
| | rectangles in two different colours, except on the lower side | the lower side |
| Colours | Bright colours mostly yellow, red brick, green | Sedated colours |
| Feet | Bare | Bare |
| Wig | Traditional wig of the period with even ends and the lappet behind one ear probably and down the shoulder | Uncertain. May be a short wig with what appears to be side burn(s) |
| Method of Execution | A combination of rough incisions filled with coloured paste, and painting | Sunken reliefs |

Conclusion

After studying both stelae, it appears that both were from Intermediate Periods. The stela of the lady Meryt should be studied in context with the other similar stelae of the First Intermediate Period in Naga el Deir. It is a simple stela and was probably imbedded in a niche in the wall of the offering room in the little tombs, with the aid of plaster or mud. Other ladies from the same necropolis carries the same titles of Royal Ornament and Priestess of Hathor. They are also dressed similarly with bracelets, anklets and a wide collar, although it is not clear if this figure was wearing a wide collar. Her long dark wig with straight ends has one lock coming behind the ear, dangling past the shoulder and down the chest. As for the second stela belonging to He(n)qyredies, it is uncertain whether he is wearing a wig with side burns. The style of the stela is bordering on the Thirteenth Dynasty in the eye and water wave underneath. It is also customary in this period to not necessary have the common offering formula. It is also common to have a draft written in hieratic, so that in executing the stela hieratic signs made their way into the stela, although some of the signs are written more than once on the stela such as the seat of Isis and the wave of water, they are written some times in hieroglyphics and other times in hieratic. Although both stelae are from the First and Second Intermediate Periods respectively, they have reasonable body proportions and are not that crudely executed. However, the first stela of the lady Meryt was probably not smoothed out from the sides because it may have been embedded in a niche in the offering room with the aid of plaster or mud so the serrated edges of the stela would not have appeared. They are fairly simple stelae with only one person, and very few other objects. Even the texts are not that long. The style of the first stela where they made incisions and filled them with coloured pigment is a style that was used during the Old Kingdom. It appeared in Meydum but did not work out very well. The First Intermediate Period is right after the Old Kingdom so it is hardly surprising that the style of the stela be influenced by the older style.

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