Unpublished Stone Block No. 985 in the Museum Storeroom at Tell Al Faraeen

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Abstract:
The research deals with a study of a sandstone stone block discovered in the area of SA el Hagar and then transferred to the museum storeroom at Tell Al Faraeen in Kafr el-Sheikh Governorate, it is registered under the number 985, the faces of the block were engraved on the right, left and Middle sides with hieroglyphic inscriptions, as well as the presence of the name of the god Osiris Hemag depicted on this plate.

Keywords: Neith – Osiris Hemag – Tell Al Faraeen – King – Psmetik 1 – Sa El Hagar.

1- Provenance:
This piece stone block No. 985 came from the village of Sa El-Hagar, Gharbeya Governorate, discovered in 22/4/2009, as it was reported by the guards of the Great Mosque area in the Sa El Hagar Antiquities area and was preserved in the museum store at Tell Al Faraeen with the Register of the Antiquities of Menoufia (1), this block was discussed in:


2- Dimensions:
Length: 70 cm.
Width: 64 cm.
Height: 45 cm.

Material: sandstone.

Current location: the museum storeroom at Tell Al Faraeen, Kafr el-Sheikh Governorate, under number 985.

3- State of preservation:

The block is broken on all four sides, as well as a mutilation in some breakage in the hieroglyphic inscriptions.

4- Description:

A square - shaped sandstone block with a remaining inscription on its face depicting the god Osiris Hemag its face the remains of a figure of the god Osiris Hemag accompanied by some hieroglyphic texts from the right, left and in the middle. This block shows the remains of the upper half of a bearded god holding the sign $w\bar{s}s$ scepter, and above it is found a two-line hieroglyphic inscription in which the writing is directed from left to right, as follows:

\[ Ws\text{-}hm\text{3}g \; n\text{tr} \; s\; \text{hnty} \; \text{hw}t\text{-}bt\; d.l.f\; n.h\; dd\; w\bar{s}s\; nb. \]

"Enshrouded Osiris, the great god in front of the residence of the king of Lower Egypt, gives him life, all fortitude and power ".

While on the right is a vertical inscription as follows:

\[ dd\; mdw\; d.l.n(I)\; n.k\; (\; n.h\; dd\; w\bar{s}s)\; nb\; hr.i\; n.tr\; nfr\; (\; R^c\; ////\; ). \]

"Recitation, I have given you all (life, stability and authority) by me, the good god(\; Ra)....".

While on the left of the view is also a vertical inscription as follows:
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"Recitation by the King of (upper and Lower Egypt)..... ".

5- Notes:

- Only small parts of the word ḏḏ mdw remain from the texts on the left, followed by the sign n very clearly, and a part reads nswt, it can be read as:

\[ ḏḏ mdw in nsw-(uity) \]

"Recitation by the King of (upper and Lower Egypt)..... ".

- It is noted that there are remains of a mutilated Royal Cartouche, except one sign, of RA sign, while the name of the King did not appear on this block.

- The text on the right is incomplete in some of its parts, while a mutilated and blurred cartouche exists.

- The inscription in the center notes the name and figure of the god wsir hm3g, as well as hwt-bit, which is the royal residence in Lower Egypt.

6- Commentary:

- The block includes a set of horizontal and vertical texts, and it is noted on the inscription on the right that the k sign may have been broken or displaced in part, so it became like the nb sign, for example, there are some inscriptions that appeared on a group of artifacts from the same era as this block, where an inscription appeared on a painting preserved in the Egyptian Museum, 20/6/24/8 Cairo from the reign of king "Psmetik I" mentioned on it¹:

\[ ḏḏ-mdw di. n.(i) n.k ʾnh ṭīs nb \]

"Recitation, I have given you all life and power"

Same inscription can be traced in various monuments such as:

1- a painting from the reign of King "Psmetik I" preserved in the Copenhagen museum under the number 7097 of sâw "Sa El Hagar 2also confirms this.

2- a bronze mirror from the reign of King "Psmetik I" of Thebes called w3h-ib - r×-nb-kn in the Egyptian Museum Cairo 27/11/26/3 3.

3- a stone block among three blocks found in Nahriya of Sais from the reign of King "wahebra" 4.

- Perhaps the writer made a mistake in writing the sign √ and wrote the sign nb instead, and perhaps the matter was confused for the writer in writing some similar signs 5, where it is noted on the remains of an inscription from the reign of King "Psmetik II" preserved in the Hildesheim Museum in Germany that the inscription may have had a mistake where the letter k appeared instead of nb as usual in the inscriptions of that period, as mentioned6:

\[
\text{qd mdw di.n.(i) n.k ŋnh w3s k}
\]

"Recitation, I gave you (all) health and power".


5 For more on language in the late period, see:

6Jansen, K.W., Band II, s.318(62).
The confusion of the signs has become a clear phenomenon in the Ptolemaic texts, where the texts confuse the two \( nb \) signs, which represent a stone vase, with a sign \( k \) which represents a basket with one handle. This is probably indicated by the cartouche of the King "Psmetik I" once it is written like this and another time it is written like this.

- It should be noted that the cartouche on this block, as well as the one dedicated to the name of Osiris Hemag, are similar to the cartouche and the one dedicated to the Naos of King "Ahmose II" No. 107 in the Leiden museum, where the same text appears on the right and left of the Naos:

\[ \text{\textit{\textquoteright}nh \ hr \ smn \ m3t \ nfr \ nb \ twy \ (hnnm-ib-)r\textit{\textquoteright} nh \ dt \ ir.n.f \ m \ mnnw.f \ n \ it.f \ wsir \ hm3g \ k3r \ c3 \ n \ m3\ n \ sp \ prt \ (f) \ dr-b3h.} \]

"May Hour live: the one who proves justice, the good god, The master of the two lands (hnnm-ib)-Ra, May he live forever, he built a monument to his father the enshrouded Osiris Hemag great Naos of granite, the like of which has never been made before".

- There is also a figure of the god \( wsir \ hm3g \) who was mentioned on this block, and he was portrayed in the usual traditional view of him in his scenes in the late period, where he was portrayed on a plate from the period of King “Nektenbo II” from Behbeit el-Hagar holding the Was scepter in his right hand and the ankh sign in his left hand wears his kilt, and sometimes he is portrayed wearing the crown of the Upper and Lower Egypt (Fig. 3), and these scenes indicate that

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8Winkeln, K.J., op.cit, s. 38-39.
there are no essential differences in the ancient Egyptians’ perception of the shape of the god" wsir ḫmḥs" as they looked at him as a tall man with a beard holding a ḫs scepter in his right hand and in the left ḫnh sign.

- the surname ḫmḥs would be related to the god" Osiris "meaning” wrapped Osiris ”11, as this name appeared from the Sait period to the Ptolemaic period and is probably an epithet for the god "Osiris"12 and appeared in several different forms in writing, including13. The word has also appeared in other forms including14.

including also wsir ḫmḥs15, and also16. There is a difference in the meaning of the word ḫmḥs, where "Brugesh” believes that it means holding or catching 18, while "Loret” suggested that this word was associated with the linen scrolls of The Mummy 19 while" Erman Grapow” saw that it means closed or hermetic 20, and "Ritner” interpreted it in the sense of scrolls 21, and "Meeks” believes that the word ḫmḥs was associated with valuables or ornaments and amulets found inside the linen scrolls.

11Leitz, Chr., Lexikon Der Ägyptischen Götter Und Götterbezeichnungen, Band II, OLA I11; (Leuven-Paris-Dydley) 2002, s.555.
12Wb III, p.94 (14).
15Leitz, C., op.cit, s.555.
18Brugesh, K.H., "Das Osiris Mysterium von Tentyra'ZÄS 19, 1881, s.89.
19Loret, V., " Le fetes d Osiris au mois de Khoiak, " Rec.Trav 5, 1884, p.92.
20Wb III, p.94 (14).
of the mummy to protect the deceased 22, as well as perhaps it gives the meaning of "taxidermist or jeweler" 23.

"Gauthier" considers that this title is associated with the god "Osiris" 24, while El-Sayed considers that the word ḥm3ḡ is associated with the body surrounded or wrapped in linen, that is, it is associated with the laces of mummies 25.

- "Wilson" considers that the verb ḥmg means embalming tent, since there was a small chamber or hall in the temple of Dendara and in Edfu it used to take the custom ḏḏw 26. Perhaps it represented a temporary chamber or compartment set up for the embalming of the body, and the verb ḥmg was used as an adjective for the god "Osiris" and there may be a connection between this verb and the word ḥm3ḡ 27. "Zecchi" suggests that the word ḥm3ḡ may refer to gold and precious things, as it is likely that ḥwt – ḥm3ḡ probably means "seat of gold" and this may refer to The Mummy's decorations of amulets and chests, all made of precious materials 28.

- It is likely from all the previous opinions, especially Wilson's opinion, that the word ḥm3ḡ means embalmed, shrouded or wrapped, which is an attribute of the god "Osiris", especially that there is a relationship between the god "Wsir-ḥm3ḡ" and the goddess "Neith", the main goddess in the fifth nome of the nomes of Lower Egypt "saw" Sa El Hagar in the period of the twenty-sixth dynasty 29, the goddess "Neith" with the fabric and laces used in embalming, as well as its role in preserving the body of the god "Osiris".

-Similarly, the god of "Wsir -ḥm3ḡ" was worshiped in many areas in ancient Egypt, both in Upper and Lower Egypt, such as Memphis, Uno (Heliopolis), Saw

22 Meeks, F., SÄK Band 6, p.367-368.
29 Zecchi, M., op.cit, p.111-112;
or Sa El Hagar, Behbeit el-Hagar, Tanis, Mendes, Dendara, Philae\textsuperscript{30}, and besides the goddess "Neith" was associated with many gods such as "Isis, Hour, Maine, Hathor, Thoth, Nepthys, Ptah, Anubis, the goddess of Shenty" \textsuperscript{31}.

–The name of the god "Wsir-hm\textsuperscript{3}g" is mentioned on many different monuments from the age of the Twenty-Sixth Dynasty, where it is mentioned on a preserved Naos in Leiden under the number AM107 from the period of King "Ahmose II" \textsuperscript{32}, as well as on the lower part of the Naos"w3h-ib-r" from preserved Sais in Florence under the number 1522( 5420) in Rome \textsuperscript{33}, as well as the name of the god is mentioned on a headless statue preserved in Havana. No. 73 of the twentiesixth dynasty period \textsuperscript{34}.

- The surname Wsir-hm\textsuperscript{3}g appeared in the texts of the Dendara temple, where the following is mentioned about it:

\[
\begin{align*}
\text{qd mdw in Wsir-hm\textsuperscript{3}k ntr '3 hry-ib Twnt b3 sty hr nfrwt nfr hr k3 hbs} \\
\text{"Recited by: Enshrouded Osiris, the great god residing in Dendara, the ram who} \\
\text{fertilizes the ladies, beautiful face, long beard".} \textsuperscript{35}
\end{align*}
\]

In addition, the surname Wsir-hm\textsuperscript{3}g has appeared associated with many places and surnames:

\[
\begin{align*}
\text{Wsir-hm\textsuperscript{3}g m ipt} \\
\text{"The Enshrouded Osiris in the opt".} \textsuperscript{36}
\end{align*}
\]

\textsuperscript{30} Ibid, pp.85-104.
\textsuperscript{31} Ibid, pp.108-121.
\textsuperscript{32}Jansen, K.W., op.cit, Band 1, s.424; Schneider, H.Raven, M., De egyptische oudheid, Gravenhage 1981, s.124-125; Yoyotte, J., " Le grand Kom el –Ahmar de Memufryah et deux Naos du Pharaon Amasis, BSEF 151, (2001), pp.72 ff.
\textsuperscript{33}Schiaparelli, E., Museo Archeologico Firenze: antichita egizie, Rom 1887, P.222-223; el-Sayed, R., BdE 69, p. 229 ; Roullet, A., The Egyptian and Egyptianizing Monuments of Imperial Rome, EPRO 20, Leiden 1972, p.112.
\textsuperscript{34}Lipinska, J., Monuments de l'Egypte ancienne au Palacio de Bellas Artes a La Havane et du Museo Bacardi a Santiago de Cuba, CAA Cuba I, 1982, pp.14-18;
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Wsir-hm3g m hwt-hm3g
"Enshrouded Osiris at the headquarters of Hemag "  . 37

Wsir-hm3g m Hbyt
"Enshrouded Osiris at the headquarters of the celebrations "  . 38

Wsir-hm3k m Hwt-k3
"Enshrouded Osiris at the headquarters of Alka "  . 39

7- hwt-bit:

- This term expressed the residence of the king of Lower Egypt 40, as far as I know this term appeared for the first time in the Sait period. It is an unspecified place in the Delta associated with the god Osiris and also with a number of gods. Ramadan El-Sayed identified the location of this building inside the sacred wall surrounding the temple of the god" Neith" in Sais (the fifth nome of Lower Egypt), now Sa-El Hagar 41. There is also a headquarters called hwt-bit modeled on the Sayes model, which probably represents the Upper Egypt counterpart of the same building 42, "Gauthier" believes that it means "the headquarters of the bee", where there was a temple dedicated to the god "Wsir hm3g" in s3w "Sa El-Hagar in the fifth nome of Lower Egypt 43, while "Wilson" believes that it means a large residence of the king of Lower Egypt in the fifth nome of Lower Egypt, where this term first appeared in Sait period 44. While "Leitz" sees that it means a

36Leitz, C., op.cit, s.555.
37 Ibid.
38Ibid.
39Ibid., p.556.
40 Hannig, R., Großes Handwörterbuch, Ägyptisch – Deutsch, Mainz 1995, s.1631.
42Wilson, P., op.cit, p.629.
43Gauthier, H., Dictionnaire, Tom IV, p.65.
44 Wilson, P., op.cit, p.629.
house or a temple in s3w "Sa El-Hagar". According to" Quack", it is based in s3w " Sa El Hagar".

According to "Gauthier", according to" Chassinat", this term was given to the whole place, that is, to s3w, the capital of the twenty-sixth dynasty, while according to "Schott" it means the royal residence, and according to" Keimer" it means the temple of bee.

- The term appeared in the texts of the temple of Edfu, where it is reported about Hathor following:

```
n3rt n3n3t w3rsrt n3y1 n3ht hwt-b3t m3nt n3rt n3 k3-mw3t f3t R3 n3ty w3n m3tt.s.
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"This powerful noble goddess ruling in front of the residence of the king of Lower Egypt, the eternal mother of ox, whose mother is the eye of RA, the like of which does not exist".

- It is also said about the goddess "Neit" in the texts of the Edfu temple the following:

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s3nt h3nt hwt-b3t h3nt nbt hnw
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"The noblewoman in front of the residence of the king of Lower Egypt, The lady-goddess of jubilation".

- It should be noted that the word bit has always been inherent in the word nswt meaning "King of Upper and Lower Egypt", and the bee was also associated with

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45Leitz, C., op.cit, s.70.
46Quack, J.F., Ein neuer funerärer Text der Spätzeit (pHohenzollern-Sigmaringen II), ZÄS 127 (2000), s.79.
51Chassinat, E., Edfou, V, , p. 87(13).
the red crown *bit*, which is the symbol of the North \(^{52}\), and since "*s\^\wedge w" for Sa El Hagar was made the capital in the period of the twenty-sixth dynasty, it is natural that the King settled in it as king of Lower Egypt, hence it is clear that the term hwt-*bit* is a royal residence in Lower Egypt.

- The term hwt-*bit* is used on many monuments from the period of the twenty-sixth dynasty, including a statue from the reign of King "Psmetik I" preserved in the Metropolitan Museum of New York from Sa El Hagar under the number 1982.218 \(^{53}\), as well as on the lid of a basalt sarcophagus from Sa El Hagar for the vizier s\^\wedge s-bk priest of Ptah and the ruler of *s\^\wedge w* preserved in the British Museum under the number BM 17(881) \(^{54}\), as well as twice on the Sphinx statue preserved in the Baltimore Museum of the United States is under number Wag 22.\(^0\)4 from the reign of King " Psmetik II "this statue is probably a usurper from the reign of King" Nikau II" \(^{55}\), as it was mentioned on the lower part of the Naos of the so-called" *Nfr*-ib-re "from the Sa el Hagar preserved in the Egyptian Museum under the number CG 658 from the reign of King" Psmetik II " \(^{56}\), as well as on the sarcophagus of the so-called "*Gm-n.f-hr-h\^\wedge k" from the period of the twenty-sixth dynasty is preserved in the Turin museum under the number 2201 \(^{57}\).

\(^{52}\) Wb.1, p.435.


8- Search results:

- It is most likely that this block may have been part of a Shrine for the god Wsir-\textit{hm\textbar\textbar}\textbar\textbar g which was located inside the temple of "Neith" in \textit{s3w} in the 5\textsuperscript{th} nome of Lower Egypt, or it may have been one of the stones of a building or a compartment of the god Wsir-\textit{hm\textbar\textbar}\textbar\textbar g inside Sa El Hagar, where the god Wsir-\textit{hm\textbar\textbar}\textbar\textbar g inside the temple of the god "Neith" in the Sa El Hagar area was mentioned as one of the temple gods.

- Inaccuracy is observed in the writing of hieroglyphic signs in the late period, and this is clearly evident on the monuments of the twenty-sixth dynasty.

- The word \textit{hm\textbar\textbar}\textbar\textbar g is an adjective for the god "Osiris "and it probably means" wrapped or enshrouded "with linen rolls, perhaps due to the association of the god" Osiris "with the goddess" Neith " in the Sa El Hagar.

- The substitution is observed while writing the name of the god "Hemag" between letters $\mathfrak{w}, \mathfrak{k}, \mathfrak{g}$.

- It is worth noted that the title of Hemag did not appear before the Sait period of the god "Osiris".

- The study showed the appearance of the word \textit{hm\textbar\textbar}\textbar\textbar g with a set of different determinatives in writing such as $\mathfrak{w}, \mathfrak{k}, \mathfrak{g}$, $\mathfrak{f}, \mathfrak{h}, \mathfrak{e}$, $\mathfrak{m}, \mathfrak{n}$.

- The worship of Wsir-\textit{hm\textbar\textbar}\textbar\textbar g was not limited to the area of \textit{s3w} "Sa El Hagar, but his worship extended to various regions of ancient Egypt such as Behbeit el-Hagar, on (Heliopolis), Tanis, Dendera, and Philae.

- The god Wsir-\textit{hm\textbar\textbar}\textbar\textbar g was associated with a group of other gods in ancient Egypt besides the goddess "Neith" such as the goddess "Isis", "Nepthys", "Hathor", "Shentyt", the god "Hour", "Anubis", "Min", "Ptah", "Thoth".

- This block was characterized by the name of Wsir-\textit{hm\textbar\textbar}\textbar\textbar g appeared with a new determinative and was not recorded in Leitz's Dictionary of gods.
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- The determinative word of $Wsir-hm\text{\textsuperscript{\textcircled{g}}}$ probably denotes invisibility or closed secret place.

- It is noted the close connection between the residence of the $hwt$-$bit$, and the local goddess "Neith" and the god" $Wsir-hm\text{\textsuperscript{\textcircled{g}}}$" in Sa El Hagar, and perhaps there was a set of sacred rituals that the King was conducting as a king of the north in the temple of the goddess "Neit" in Sa El Hagar for the god" $Wsir-hm\text{\textsuperscript{\textcircled{g}}}$".

- The term of $hwt$-$bit$ is a royal residence located in Lower Egypt, which appeared since the Sait period. It was appears in many texts of the Sait period, and it may not have appeared in the texts of the New Kingdom period.

- This piece can be dated through some linguistic meanings, such as:

1- In comparison with the texts of King "Ahmose II" on the Naos No. 107 preserved in Leiden, it is most likely that the cartouche on this block belongs to the king himself, by comparing the text of the block with the text of the Naos, it is noted that the custom one is in the word $Wsir-hm\text{\textsuperscript{\textcircled{g}}}$ and is not mentioned with any text of any king of the twenty-sixth dynasty.

2- Through the linguistic expression $hwt$-$bit$ It means the king of Lower Egypt, where it did not appear in the ancient Egyptian texts, as far as I know, before the period of the Twenty-sixth Dynasty, and therefore this block can be dated to the period of the Twenty-sixth Dynasty.
Figure No. (1) the object of research in the place of its preservation-the researcher's photography

Figure No. (2)
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Figure No. (3) King Nakht Nebef II presents incense and a necklace for Osiris-the temple of Isis, according to:

### List of Abbreviations

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<tr>
<th>Abbreviation</th>
<th>Full Form</th>
<th>Location</th>
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<tr>
<td>ÅA</td>
<td>Ågyptologische Abhandlungen.</td>
<td>wiesbanden.</td>
</tr>
<tr>
<td>BdE</td>
<td>Bibliothèque d’Étude. Inst. franç. d’archéol. orient</td>
<td>Le Caire</td>
</tr>
<tr>
<td>EPRO</td>
<td>Études préliminaires aux religions orientales dans l’Empire romain</td>
<td>Leyde</td>
</tr>
<tr>
<td>JEA</td>
<td>Journal of Egyptian Archaeology.</td>
<td>London</td>
</tr>
<tr>
<td>OLA</td>
<td>Orientalia lovaniensia analecta. Dept. orient.</td>
<td>Louvain.</td>
</tr>
<tr>
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<td>Recueil de travaux relatifs à la philologie et à l’archéologie égyptiennes et assyriennes</td>
<td>Paris</td>
</tr>
<tr>
<td>SAOC</td>
<td>Studies in Ancient Oriental Civilizations</td>
<td>Chicago</td>
</tr>
<tr>
<td>SÄK</td>
<td>Studien zur altägyptischen Kultur</td>
<td>Hambourg.</td>
</tr>
<tr>
<td>Wb</td>
<td>Erman (A.), Grapow (H.), Wörterbuch der ägyptischen Sprache</td>
<td>Leipzig, Berlin</td>
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<tr>
<td>ZÄS</td>
<td>Zeitschrift für ägyptische Sprache und Altertumskunde.</td>
<td>Leipzig, Berlin</td>
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