A Ramesside Stela Fragment with Unusual Offerings (Cairo Agricultural Museum, No.4286)

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I. Introduction

Among the collections of the Cairo Agricultural Museum Stela no. 4286 caught my eye when I saw it the first time because it has a large figural field of a deceased incised in sunk relief, with an offering table loaded with unusual offerings. This paper will study and classify this stela to determine the date of the stela, the owner of this stela and examine the offerings. The object in question was bought by the museum.

II. Description and Scene

A fragment of stela of unpainted limestone, the surface was carefully prepared and it is smooth. Its representations are carved with skill and care, the top and parts of the damaged. The principal point of damage is the text, where all of it was broken except some words. In its present state, the measurements of the fragment is: height 19.5cm, breadth 19.5 cm. On the surviving portion of the stela, there is a scene in sunk relief showing the deceased (a) seated on a chair (b) with legs in the shape of a lion's paws1. The deceased legs are on a small platform without sandals. The deceased is shown, facing right, smelling a lotus flower2 held in his left hand3, while the right rests on his thigh and grasps a strip of cloth4. The owner wears an ankle-length kilt (c) rising high at the back of the waist.5 He is adorned with a broad collar and a long wig (d) that is partly worn. There is also a break on the owner's head and chair. One can see also parts of the borderlines. The main points of interest are the offerings that are loaded on the offering table6 in front of him. It is loaded with, from top to bottom one pomegranate fruit7 has been depicted from the side (cf. fig.3) on a vessel with a lid, perhaps the vessel was filled with pomegranate beverage8. The vessel has a faucet which emphasizes that the pot contains liquid for lowering the beverage. Two

1 Cf. Cruz-Uribe, Eugene, 1978, "The Father of Ramses I: OI 11456", JNES, 37, No. 3, 238, Fig.1
4 This style points to the late Eighteenth or more probably the early Nineteenth Dynasty. The offering table consists of a stand and a tray. The style of the monument irresistibly points to the late Eighteenth or more probably the early Nineteenth Dynasty. The stela is known from Deir el-Medina: Stela of Semet, Cincinnati Art Museum I947.55., see: Martin, Geoffrey T. 1982, 81, 4Pl. IX (2). See also Affara, Manal, 2010, "A New Kingdom Stela in the National Museum of Antiquities, Leiden", JARCE 46, 151, fig.1.
6 The offering table consists of a stand with a tray. The style of the monument irresistibly points to the late Eighteenth or more probably the early Nineteenth Dynasty. The offering table continues from the region of Deir el-Medina: Stela of Semet, Cincinnati Art Museum I947.55., see: Martin, Geoffrey T., 1982, 81, 84, Pl.IX(2).
7 Cf. the gold necklace, MFA, Inv. No. 48.59. See: Terrace, Edward L.B., Jul. 1963, Ancient Egyptian Jewelry in the Horace L. Mayer Collection, AJA67 No. 3,272, pl.56, fig.14, no.27.
pomegranate flowers were incised next to the vessel on each side (Cf. fig.4), taking into account the rules of perspective in the drawing so that one of the two flowers on each side hides a part of the other according to the rules of perspective. The perspective was also taken into account in the libation vessel which is located between the deceased and the altar where a part of the deceased's garment covered part of the vessel. The symmetry was also observed in the drawing of pomegranate flowers on each side. The word (nkh “eternity” is engraved at the top of the offering son both sides. It seems that the writer repeated the sign (G N5) twice for the symmetry. All offerings are covered with an outer cover. The offering stand stands to the right of offering table. Alibation vessel on a wickerwork stand is carved between the seated man and the altar.

III. The Incription

The text (figs. 1-2) has been composed over and between the head of the owner and the offering table, with vertical dividing lines. It runs right to left.

\[\text{r}^*\ldots (y)h\ ikt\ldots \ldots \ldots m\j\-hrw\?\ hr\]

The text is broken except for a word at the end of the first line on the right: “Re” which one would expect to be anteceded by yh ihr giving a reading of “The able spirit of Re”; Cf. stela of Khamuy Pennub hj mwy(\(\), Ph- nwb, 19th Dynasty, Deir el-Medina\(\)) and stela of Panakht Panekh Pj nsw, 19th-20th Dynasty from Deir el-Medina.\(\). One would also expect to be anteceded by htp-di-nsw giving a reading of “A boon which the king gives (to) Re”. Cf. limestone offering-table of Ahmose, the Late 18th or Early 19th Dynasty, Deir el-Medina. The author prefers the second reading (htp-di-nsw) because there is (yh) ikt was incised in another line on the stela and it is not common to find yh ikt wice on a single stela in the same text of the deceased. One can also read (yh) ikt the able spirit which one would expect to be followed by the name of the deceased, cf. limestone offering table of Ahmose, the Late 18th or Early 19th Dynasty, Deir el-Medina\(\), and stela of Semet from Deir el-Medina, Cincinnati Art Museum I947.55\(\). (yh) ikt can also be followed by n r\(^i\) to give the full epithet (yh) ikt n r\(^i\) “the able spirit of Re”, cf. fragment of stela of Pa, from the collection of the Egypt Centre, Swansea, A232, 19th Dynasty. On the extreme left of the stela, there are remains of hieroglyphic signs that can be read (m\(^i\) hrw?), the Justified?; they are followed by hr “before” which one would expect to be followed by the name of the god Osiris giving a reading of ‘the Justified before Osiris’ and the inscription would thus give the name of the deceased followed by the

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9 Cf. the gold necklace, MFA, Inv. No. 48.59. See: Terrace, Edward L.B., Jul. 1963, 272, pl. 56, fig.14, n.27.
12 This style of the wickerwork stand points to the late Eighteenth or more probably the early 19th dynasty, stela is known from Deir el-Medina: Stela of Semet, Cincinnati Art Museum I947.55., see: Martin, Geoffrey T., 1982, 81, 84, Pl. IX (2).
14 See: Martin, Geoffrey T., 1982, 81, 84, Pl. IX (2).
15 Demarée, R.J., 1983, 146.
17 Demarée, R.J., 1983, 145.
18 See: Martin, Geoffrey T., 1982, 81, 84, Pl. IX (2).
19 In this stela the complete epitaph yh ikr n r was mentioned and it was followed by the name of the deceased. See: Griffin, K., 2007, 137-148, figs. 1-2; http://cronfa.swan.ac.uk/Record/cronfa23790.
words ‘the Justified before Osiris’. Cf. Limestone offering-table of Ahmose, the Late 18th or Early 19th Dynasty, Deir el-Medina. It is possible too that the last signs could be read tr and not hr. This could be interpreted as a part of the name of the deceased, namely, Tury. Cf. Fragment of stela of Pa, from the collection of the Egypt Centre, Swansea, A232, 19th Dynasty.

Fig. 1: A Ramesside stela fragment No.4286 (photograph courtesy of Cairo Agricultural Museum)

Fig. 2: A Ramesside stela fragment No. 4286 (line drawing by the author)

21 Cf. Griffin, K. 2007, 144, figs.1-2; http://cronfa.swan.ac.uk/Record/cronfa23790
22 Demarée, R.J., 1983, 146.
23 Cf Griffin, K. 2007, 144, figs. 1-2; http://cronfa.swan.ac.uk/Record/cronfa23790
24 Griffin, K. 2007, 144, figs.1-2; http://cronfa.swan.ac.uk/Record/cronfa23790
Fig. 3: A comparison between a pomegranate fruit with incised pomegranate in the fragment, (photograph by the author)

Fig. 4: A comparison between a pomegranate flower with incised pomegranate flower in fragment, (photograph by the author)

Fig. 5: Gold necklace, Horace L. Mayer Collection, MFA, Inv. No. 48.59, Egyptian Late Period 664–332 B.C. (line drawing by the author after Edward L.B. Terrace, Jul., 1963 "Ancient Egyptian Jewelry in the Horace L. Mayer Collection", AJA67 No. 3, pl.56, fig.14)

Fig. 6: A comparison between a pomegranate flower with formed pomegranate flower in necklace, (photograph by the author)
IV. Remarks on the Representations and the Style

(a) The deceased is shown, his right-hand rests on his thigh and grasps a strip of cloth. This a style occurs in late 18th or more probably the early 19th Dynasty and onwards in Saqqara and Deir el-Medina, see for example, Leiden Museum Stela V 51 belongs to the scribe and overseer of the cattle of Amun Djehuty this stela is known from Saqqara and stela is known from Deir el-Medina: Stela of Semet, Cincinnati Art Museum I947. 55.

(b) The style of this chair occurred during the New Kingdom period. See for examples: stela of the Troop Commander swty, Ol 11456 Cairo Museum (Late 18th Dynasty), Leiden Museum Stela V 51 belongs to the scribe and overseer of the cattle of Amun Djehuty. The stela is dated (end of the 18th Dynasty or early 19th Dynasty), stela of Cincinnati Art Museum I947.55. Early 19th Dynasty stela of Egyptian Museum 1/3/25/1 = S.R. 13971, belongs to Roma r-m a, 19th Dynasty, probably from Deir el-Medina and stela of Puqentef, Pw-kntw.f 19th Dynasty Warsaw, National Museum MN 143341, from Deir el-Medina.

(c) The kilts rising high at the back of the waist is typical of the Ramesside Period. See: for examples Leiden Museum Stela V 51 belongs to the scribe and overseer of the cattle of Amun Djehuty, the stela is dated (end of the 18th Dynasty or early 19th Dynasty). See also the stela of Cincinnati Art Museum I947.55, Early 19th Dynasty, stela of Egyptian Museum 1/3/25/1 = S.R. 13971, belongs to Roma r-m a, 19th Dynasty, probably from Deir el-Medina, stela of shield bearer and warrior of Ramesside times, Glasgow Museums, 28au-13, and stela of Puqentef, Pw-kntw.f 19th Dynasty, Warsaw, National Museum MN 143341, from Deir el-Medina.

(d) The long wig is typical of the Ramesside Period style. This hairstyle was created under the reign of Amenhotep III. It became well attested only from the time of Tutankhamun and completely common from the reign of Seti I. It became the most usual during the Ramesside Period. See for examples: stela of shield bearer Hori and warrior Si of Ramesside times, Glasgow Museums, 28au-13, the stela of the general of the Estate of Amun Any and His Notable Family, Cairo Museum (TN 10/6/24/11), Ramesside Period, stela of Egyptian Museum 1/3/25/1 = S.R. 13971, belongs to Roma r-m a, 19th Dynasty, probably from Deir el-Medina, stela of Kaha region of Ramses II, Deir el-Medina, and stela of Hori BM 588, 20th Dynasty, reign of Ramesses IV.

(e) The big pomegranate fruit placed on the offering table is split in its middle part to indicate that the fruit is ripe.

V. Discussion of the Offerings

The pomegranate Punica granatum L. is a fruit that has been cultivated in ancient Egypt since the New Kingdom, and its representation in tomb art is widespread. The fruit is often depicted in offering scenes, and its use as an offering symbolizes fertility and life. The Latin name 'Punica' is derived from the Latin word 'punicus', a term that refers to the Carthaginian people and their produce, although the fruit is native to the region of the Levant. The depiction of the pomegranate in art is an indication of the importance of this fruit in the diet and culture of ancient Egypt. 

25 Affara, Manal, 2010, 147, 151, fig.1.
26 See a stela from Deir el-Medina: Stela of Semet, Cincinnati Art Museum I947.55. Martin, Geoffrey T., 1982, 81, 84, Pl. IX (2).
27 Affara, Manal, 2010, 147, 151, fig.1.
28 Martin, Geoffrey T., 1982, 81, 84, Pl. IX (2).
29 See: Cruz-Uribe, Eugene, 1978, 238, Fig.1.
30 See: Affara, Manal, 2010, Figs.1, 2.
31 Martin, Geoffrey T., 1982, 81-82, 84, Pl.IX(2).
32 Demarée, R.J., 1983, 80, pl.VIII, A28.
35 See: Affara, Manal, 2010, Figs.1, 2.
36 Martin, Geoffrey T. 1982, 81-82,84, Pl.IX(2).
37 Demarée, R.J., 1983, 80, pl.VIII,A28.
44 Demarée, R.J., 1983, 80, pl.VIII,A28.
46 Clère, J.J., 1929,188, fig.2.
Northern Africa, actually ‘punicus’ means ‘from Carthage’, today Tunis. The English word ‘pomegranate’ derives from the old French ‘pomegran’ which derives from the Latin ‘pomum’ (apple) and ‘granatus’ (full of seeds), and so in Italian, ‘melograno’, and in German ‘Granatapfel’.

In Ancient Egyptian language we find the following names for ‘pomegranate’:

\[\text{inhmn}^{50}\begin{array}{c}
\text{i} \\
\text{n}
\end{array}\text{ ein Obstbaum und dessen Früchte}\]

\[\text{iwnhym}_{33}\begin{array}{c}
\text{w} \\
\text{n}
\end{array}\]
P. Anastasi III, 2, 5 Kopt. ʿepḥnː ʿepḥnː ʿeḥnː ‘Granatapfel’

(‘hammur’), the Arab word for ‘pomegranate’ derives, from a common Semitic root.

\[\text{inhmny}\begin{array}{c}
\text{i} \\
\text{n}
\end{array}\text{ tree and fruit (18th Dynasty)}\]

\[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\]
P. Ebers 19.19; (18th Dynasty)

\[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\]
P. Ebers 16.16; (18th Dynasty)

The different writings and spelling found for the words ‘pomegranate’ in the Ancient Egyptian language can be explained by the fact that this word was newly introduced to the Egyptian language.\(^{52}\)

Further variants of writing the word ‘pomegranate’.\(^{53}\) \[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\] Med. P. Berlin 3038, 1- 4; (19th Dynasty)

\[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\] Med. P. Berlin 3038, 1- 7-1,8; (19th Dynasty)

\[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\]
Gebel el-Silsila Inscription, Ramesse II and Merneptah; (19th Dynasty) \[\text{nhym}_{33}\begin{array}{c}
\text{n} \\
\text{h}
\end{array}\]
Gebel el-Silsila Inscription, Ramesse II and Merneptah; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\] P. Boulaq 19, 103,1,6,8; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\] P. Boulaq 19, 103,3; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Anastasi IV, 7,5; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Anastasi IV, 14,5; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Anastasi IV, 14,7; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Rainer 53, duplicate of P. Anastasi III; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Chester Beatty V, recto, 8,10; (19th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Harris I, 16a, 10; 19b.13; 19b 14; 65b 10; 71b 1; (20th Dynasty)

\[\text{iwnhym}_{33}\begin{array}{c}
\text{i} \\
\text{w}
\end{array}\]
P. Harris I, 56a, 5; (20th Dynasty)

\(^{49}\) The pomegranate is a citrus fruit belonging to the ‘Lythraceae’ family and it is a native plant from Asia Minor, Persia, and Afghanistan; pomegranate is today widely cultivated throughout the Mediterranean basin, both for the production of fruits and for ornamental purposes. The Phoenicians imported the pomegranate plant from Iran and they were probably the first growers in Carthage, so the Romans believed it originated from this country, and Pliny, presumably misunderstanding its origin, called the plant ‘malum punicum’ i.e. ‘Cathaginian apple’. It is believed that the word can also derive from the Latin word ‘puniceus’ i.e. “purple, “scarlet”, with allusion to the fruit, flowers, and seeds’ color.

Wb. I, p.98  \(^{50}\)

Faulkner, p. 24. \(^{51}\)

\(^{52}\) Klotz (2010: 225) states that the Egyptian word for ‘pomegranate’ is a loan word that corresponds to the Sumerian ‘Nuzinurumu’. Ezz el-Din, Dina M., Sahar Farouk Elkasrawy, 2018 Manchester. \(^{53}\)
Pomegranates originated in Mesopotamia, and appeared in Egypt during the Middle Bronze Age,54 and were probably first introduced during the Middle Kingdom,55 also, the earliest known archaeological evidence of pomegranates in Egypt dates to the Middle Kingdom or the Second Intermediate Period were used to make red wine and they frequently appear in bouquets and offering tables on walls paintings such tombs as Ineni (TT 81), Menna (TT69), Nakht (TT 52) and Sobekhotep (TT63) and in a scenes displaying kings and high officials while they were offering pomegranates.56 The earliest complete large desiccated pomegranate fruit dated to the New Kingdom and was found in the tomb of Djehwy (TT110) the overseer of the treasure under Hatshepsut and Tuthmose III. The pomegranate trees decorated several Egyptian gardens in the palaces and houses of King, Queens, and the élite, and afterward, these gardens become an integral part of Egyptian houses, in particular of royalty and élite, and also the garden was an integral part of tombs, funerary and cult temples, and the groves of terraced gardens lined processional routes and temple paths. In Ancient Egypt, the garden is planted with a great variety of trees providing shade and fresh fruits. In a text dated to the reign of Mernephtah, Ramesses II’s son, (1213 - 1203 B.C.) we read about the beauty of the city of Pr-Rˁ and also how it was rich in apples, olives, figs, and pomegranates. Pomegranate was found in the foundation deposit of Tuthmose III in the Hathor shrine at Deir el-Bahari.57 Pomegranate flowers and leaves were set in many garlands and collars used in religious and celebratory events, placed around the necks of the dead, worn at the funerary banquet, or draped around statues.58

Some important representations of pomegranates there are at Tell el-Amarna: in the tomb of Meryre, high priest of the Aten, we can admire representation of the Aten temple garden where are shown flowering pomegranates put among the trees; in the tomb of Huya (TA 01), the royal family has depicted in front of a table full of pomegranates, while Queen Ty is shown holding a pomegranate in her hand. In the daily life of Ancient Egypt, were manufactured pomegranate-shaped artifacts, such as containers and jewelry, and amulets. In the Amarna letters, the inventory of gifts lists one pomegranate of silver, 44 containers of oil decorated with apples, dates and pomegranates, and 6 knives of gold with pomegranate at the top.59

Seeds and skin fragments of pomegranate discovered during an archeological excavation in Egypt indicates that pomegranates were primarily found by the aristocracy or priestly class during the 12th Dynasty.60 Pomegranate occurs frequently enough in Egypt from at least the New Kingdom onward61. It is generally accepted that Thutmose I brought pomegranates back to Egypt after his military campaigns into central Asia62. Pomegranate trees are mentioned in his funerary texts about 1530 B.C. and appear in tomb paintings of nearly a hundred years later63. The inscriptions of the tomb of Sebkhotep show two men carrying pomegranates; one carries a basket, the other a string of fruits tied together64. Pomegranate plants are shown on the walls of Thutmose III’s Festival Hall at Karnak65. Large dried pomegranate fruit was found in the tomb of Djehwy, the estate overseer of Queen Hatshepsut in the fifteenth century B.C. (Dynasty 18)66. Ancient Egyptians had been imitating organic forms of pomegranate and its flowers in many artifacts of all materials; cf. nineteen votive faience pomegranates have been discovered in the tomb of Amenhotep II67, a silver pomegranate-shaped vessel was included in the funerary offerings to Tutankhamun (1336-1327 ca. B.C.)68 vase in the shape of a pomegranate, glass, The Metropolitan Museum of Art, Inv. No.

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55 According to some scholars, the pomegranates did not arrive in Egypt until the beginning of the New Kingdom, when it was probably brought back from western Asia during the military campaigns (early 18th Dynasty). Initially, pomegranates have been available only as an imported product, and only later plants of pomegranates were planted in an Egyptian garden.
56 Additional representations of pomegranates in private tombs are found in Userhat’s tomb (TT51), Tjanefet’s tomb (TT158), Amenemhat’s tomb (TT82), Userhat’s tomb (TT150), Djeserkarenseneb’s tomb (TT38), el-Kab tomb of Paheri Paheri (EK 3).
57 Nathalie Beaux, ‘Botanical remains in Ancient Egyptian foundation deposits’, Meeting on archaeobotanical research in Egypt organized by the Polish Center of Mediterranean Archaeology (PCMA) and the Institut Français d’Archéologie Orientale (IFAO), Cairo, 26 September 2018.
58 In the embalming cache known as KV63, a large number and variety of collars have been found and 17 species of associated plant remains have been identified; among these species of plants, ten were used in the production of floral collars as olive, willow, safflower, flowers of low cornflower, blue lotus, fruits of ‘ashwagandha’, date palm, papyrus, and leaves of pomegranate.
61 See: Terrace, Edward L.B., Jul. 1963, 272, pl.56, fig.14, n.27.
26.7.1180, New Kingdom, Dynasty 19th-20th, 1295-1070 ca. B.C.\textsuperscript{69} This vase may have contained a precious oil or perfume, or perhaps a pomegranate beverage which was often added to wine.\textsuperscript{70} Pomegranate vessels from Hathor temple, Serabit el-Khadem, Sinai, Ashmolean Museum, Oxford\textsuperscript{(E4486)} later 18th-19th Dynasty date\textsuperscript{71} four pomegranates are items of gold necklace, Museum of Fine Arts, Boston, Inv. No. 48.59, Late Period\textsuperscript{72} Petals of pomegranate, part of a garland, Manchester Museum no. 6332, Roman Period\textsuperscript{73}, a small pomegranate tapestry (3.5 x 5.25 cm) with a cross-section view of fleshy seeds and pithy membranes that separate them, and a pomegranate tapestry of plain weave textile, discovered in the Fag el-Gamous necropolis, Fayum, during the 1987 dig season in different burials, used as shrouds, Graeco-Roman Egypt\textsuperscript{74}. In Ancient Egypt, "as an alternative to grape wine, there were date wine, fig wine which was very alcoholic, and also a pomegranate wine that is maybe to be identified with the drink called in Ancient Egyptian Language: ‘ścēdeh’\textsuperscript{75}

\textbf{śdḫ}

\begin{center}
\includegraphics[width=0.5\textwidth]{fig5}
\end{center}

Auch als Opfer für Tote und Götter

\begin{center}
\includegraphics[width=0.5\textwidth]{fig5}
\end{center}

\textbf{śdḫ}\textsuperscript{77} 1 'pomegranate wine'

The labels on the pomegranate wine jars usually describe the śdḫ wine with the adjectives "good" and "very good".

Moreover, there is a debate about the real existence of a pomegranate wine: some scholars proposed that śdḫ was added as a flavoring of wine and recent studies\textsuperscript{78} have concluded that the śdḫ drink was made from red grapes.

The appearance of the pomegranate lying across the top of the pile of offerings, and its use as a main item in the offerings is unusual on offering tables. However, one can compare the offerings of this fragment with the gold necklace, MFA, Inv. No. 48.59\textsuperscript{79} (fig.5) to interpret these offerings.

\textbf{First}. The arrangement of items of offerings on the offering table of the fragment (Agricultural Museum No.4286) from top to bottom is one pomegranate, a covered bowl filled with liquid\textsuperscript{80}, and four flowers are depicted from the face.\textsuperscript{81} The word nhḥ is incised on the top of these offerings.

\begin{itemize}
\item \textsuperscript{70} See: Lilyquist, C., Hill, M., Allen, S., Roehrig C. H. and Patch D. C., 2001, 14, fig. p.14; Another reference is from the New Kingdom love poetry; P. Turin 1966, 1/2-2 refers to pomegranate wine. Thompson, Stephen E., Jan., 1994, 19; See also about pomegranate wine in ancient Egyptian love poem, from papyrus Harris500 , New Kingdom, Lichtheim, Miriam, (without date), Ancient Egyptian Literature, II the New Kingdom192.
\item \textsuperscript{71} See: Simpson, P. 1990, “Egyptian Core Glass Vessels from Sina” JEA 76 185-186. Shaw and Nicholson mentioned that the pomegranate introduced in the New Kingdom, became a popular shrub, and its flowers were important in the garden. Shaw, I., and Nicholson, P., 2002, 108.
\item \textsuperscript{73} Germer, Renate, 1987,246
\item \textsuperscript{74} Whitchurch, David M., and Griggs, C. Wilfred, 2010, 222. Figs. 18, 19, 20.
\item \textsuperscript{75} (Edda Bresciani, “Serpente che mangia non ha veleno. Ricette e segreti alla mensa dei Faraoni.” Maria Fazzi Editore, Lucca, 1993, p. XXVII).
\item \textsuperscript{76} Wb. Viert Band, p.568
\item \textsuperscript{77} Faulkner, p.274
\item \textsuperscript{78} (Guash-Janetel, 2006: 98)
\item \textsuperscript{80} Demarée mentioned that they resemble vessels on an offering table full of grapes, but they are full of liquid. See the faucet at the lower part of the vessel. Cf. stela of Bubkentef, pw-qrstf, 1, 19th Dynasty, National Museum MN 143431, from Deir el-Medina Demarée, R.E., 1983, 31, pls.III, XIV, A8. Cf. also: a vessel on offering table, stela of Panakh(t)ermwes, pAnxt m WIDTH, 19th Dynasty, Turin, Museo Egizio 50020, from Deir el-Medina, stela of Egyptian Museum 13/25/1 = S.R. 13971, belongs to Roma r-m a, Nineteenth Dynasty, probably from Deir el-Medina and stela of Khamuy, xAmwy, 19th Dynasty, Cannes, Musée Archéologique 7, from Deir el-Medina, Demarée, R.E. 1983, 47, 80, 83, figs. V, A15, VIII, A28, IX, A33. See also: stela of Palehha pa-HAY-a, 19th-20th dynasty, Turin, Museo Egizio 50015, from Deir el-Medina and stela of Meryaakhtm, mry- sxmT 19th Dynasty, Turin, Museo Egizio 50017, from Deir el-Medina. Demarée, R.J., 1983, 50, 65, pls.V, A16, VII, A22.
\item \textsuperscript{81} Demarée mentioned that the resemble inscriptions are cDcular loaves, stela of Egyptian Museum 13/25/1 = S.R. 13971, belongs to Roma r-m a, Nineteenth Dynasty, probably from Deir el-Medina and stela of Khamuy. ḫywm, 19th Dynasty, Cannes, Musée Archéologique 7, from Deir el-Medina. Demarée, R.J., 1983, 80, 83, pls.VIII, A28, IX, A33. But they are flowers Cf. fig.4 and the flowers are depicted from the face on head bandage of princess Nefert, Fourth Dynasty, Egyptian Museum, first floor, hall 32. Aldred, Cyril, 1949, Old Kingdom Art In Ancient Egypt, (London, 1949),fig.10;Aldred,Cyril, 1971, Jewels of the Pharaohs, London,fig.18;See also the incised flowers on the crown of Princess Sit-Hathor-Yunet, from Lahun, Middle Kingdom ,the incised flowers on circlet and achieved flowers on long head dress of a queen of Tuthmosis III from Thebes. Aldred, Cyril 1971, figs. 39, 61, 62.
\end{itemize}
Second. The arrangement of items of the necklace is one pomegranate on each side (they are votive fruit and not a container in the shape of a pomegranate), two amphorae on each side, and six pomegranate flowers (Cf.fig.6). One can notice the same arrangement in both. The pomegranate, the vessels, and the flowers are items in both. Comparing the two objects, the flowers that are depicted on the offering table are pomegranate flowers. The vessel on the offering table may contain pomegranate beverages compared to the vessels that formed the items of the necklace, which are supposed to refer to the pomegranate beverage according to necklace items. The gold necklace consists of two pomegranates, four two-handled amphorae, six floral pendants of pomegranate flowers, and eleven carinated barrel-shaped used as separators. All of which have a single row of beading at the ends. Only one of them has two rows of beading at each end which means they are two one is inside the other the total of separators is twelve. The total of other items of the necklace is twelve also.

The total of all items of the necklace is24. Perhaps this number points to 24 hours of day and night, or the number 12 of both points to 12 months of the year according to the Ancient Egyptian calendar. This explains the word nḥḥ that was incised on the top of our offering table which means that the deceased will receive the offerings of pomegranate and its beverage in the other world during the night and day throughout the year. Probably, the pomegranate fruit indicates that the deceased is eating fresh pomegranates, the carinated barrel-shaped symbolizes the barrels where the pomegranate beverage is made, while pomegranate flowers point to the presence of pomegranates for the deceased in the future, the amphorae indicate that the deceased drinks pomegranate beverage in it. It means that the deceased is eating fresh pomegranate and pomegranate beverages and will also eat them in the future, due to the existence of pomegranate flowers. This also applies to the offerings of our fragment.

One can notice also that the table of offerings and the loaded offering on it with the outer cover of offerings look like a flowering and fruitful tree, perhaps a pomegranate tree was intended.

Numerous sources Egyptian, Graeco-Roman, Jewish, and Christian, illustrate the pomegranate as a symbol of life, death, prosperity, or the hope of regeneration in an afterlife. Because of pomegranates blood-red juice and many seeds, the Egyptians of the New Kingdom onwards recognized its suitability as a funeral offering, and they used the pomegranates as a symbol of life after death. The red color of pomegranate seeds symbolizes blood and life. Of importance for this study are two pomegranate amulets from the Osirian temple inscriptions at Denderah, where a connection between Osiris and resurrection has long been agreed. Pomegranate was used also in Ancient Egyptian medicine.

VI. Conclusions

This fragment of a stela sheds new light on the importance of pomegranate as the main funerary offering through Ramesside times. The right hand of the deceased rests on his thigh and grasps a strip of cloth is a style that occurs in the late Eighteenth or more probably the early Nineteenth dynasty and onwards in Saqqara and Deir el-Medina. The owner wears an ankle-length kilt rising high at the back of the waist a style that occurs in Saqqara and Deir el-Medina through Ramesside times. The fashion of dress and wig points to Ramesside times and Deir el-Medina. The long wig is typical of the Ramesside Period style. The style of the chair occurred during the Ramesside times in Deir el-Medina. The libation vessel on a wickerwork stand a style points to the late 18th or more probably the early 19th Dynasty and it occurs in Deir el-Medina. The epithets jḥ ikṛand jḥ ik n ḫ n ḫ were common
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throughout Ramesside times. The way of the writing mȝˁ ḫrw is the most commonly found on the monuments of Ramesside times in Deir el-Medina95. Fruit offerings generally were common throughout New Kingdom Period.

Based on above mentioned iconographical, palaeographic, epigraphic, and stylistic features, the fragment of our stela is likely to date through Ramesside times (19thDynasty–20thDynasty), and perhaps its provenance is Deir el-Medina.

Abbreviations

AJA American Journal of Archaeology
BIFAO Bulletin de l’Institute Français d’Archéologie Orientale
BMMA Bulletin of the Metropolitan Museum of Art
IFAQ Institut Français d’Archéologie Orientale
JAOS Journal of the American Oriental Studies
JARCE Journal of the American Research Center in Egypt
JEAO Journal of Egyptian Archaeology
JNES Journal of Near Eastern Studies
MFA Museum of Fine Art (Boston)
PCMA Polish Center of Mediterranean Archaeology
Wb Wörterbuch der aegyptischen sprache

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95 Cf. stela of Kaha, region of Ramses II, Deir el-Medina Clére, J.J., 1929188, fig.1.
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