

# Stela of the Attendant Pa-en-Tjeni of Onuris<sup>1</sup>

## (Louvre Museum 210)



A typical heading of funerary stelae: The shen-ring with two Wadjet eyes, offering eternal protection for the deceased. The water under the shen-ring and the two flanking offering bowls represent the giving of oblation once again to the dead.

The caption for Osiris in a typical seated pose:



Osiris, foremost of the Westerners, ruler of eternity.

Facing Osiris and a funerary table laden with offerings is the owner of the stela in worshipping pose:



imi-st-<sup>e2</sup> n in-ḥrt,<sup>3</sup> p3-<n>-tnt<sup>4</sup>

Attendant of Onuris, Pa-en-Tjeni.

The main text:



ḥtp-di-(n)swt wsir hnt(i) imntiw wp-w3wt nb t3 dsr inpw nb r-st3w di.sn<sup>5</sup>


A royal offering of Osiris, foremost of the Westerners, Wepwawet, lord of the Sacred Land, (and) Anubis, lord of the Necropolis (of Giza) giving:



3ḥ m pt ḥr r<sup>c</sup>, wsr m t3<sup>6</sup> ḥr gbb, m3<sup>c</sup> ḥrw n ḥr(i)-ntr ḥr wsir

<sup>1</sup> See [http://commons.wikimedia.org/wiki/File:Egypte\\_louvre\\_210\\_stele.jpg](http://commons.wikimedia.org/wiki/File:Egypte_louvre_210_stele.jpg)

<sup>2</sup> Acolyte, a priest of the temple; see also line 6. For another example, see Urk. IV 100, 14.

<sup>3</sup> Variant writing of  “Onuris (Anhur, Onouris)” (warrior sky-god), often identified with Shu; Wb. I, 91. The name literally means “he who brought back the distant one,” referring to the myth in which Shu brought back Tefnut from Nubia.

<sup>4</sup> Lit. “the one of (the city of) Thinis;” see Ranke, PN 112, 8. For the missing *n* see line 7.

<sup>5</sup> Lit. “who give,” a circumstantial/imperfective *sdm.f*, see Allen (24.10.3).

<sup>6</sup> This phrase also occurs in the Book of the Dead, Chapter 149.

To be splendid in the sky before Re, mighty on earth before Geb, (and) justified in the necropolis before Osiris,



*ssnt<sup>7</sup> t3w m ntiw sntr kbb irp irtt, dbht-htp mi s3.s, hnkt m stpw nb  
szp snw prt m b3h<sup>8</sup> hr h3wt nbw hwt-3t<sup>9</sup>*

to breathe the air of myrrh and incense, to be refreshed of wine, milk, funerary meal, as much as it may be, and offerings of all choices, to receive gifts what have been coming out of the supplies from all the altars of the Great Enclosure,







*krst nfrt m ht i3w zm3 t3 hr imntt nwt.f*

(and) a beautiful burial after old age to be interred in the west(ern cemetery) of his town,



*prt m b3 nhy<sup>10</sup> m hprw nb mrr.f<sup>11</sup> n k3 n imi-st- n in-ht wcb 3<sup>12</sup>  
p3-n-tni, nbt-pr twiw<sup>13</sup> ir.n wcb-ddi<sup>14</sup> ms.n nbt-pr ipw<sup>15</sup>*

to emerge as a living soul in all modes of being that he desires, for the ka of the attendant of Onuris, the great priest, Pa-en-Tjeni, (and) the house mistress Tuiu, begotten of Wab-Dedi, born of the house mistress Ipu.

<sup>7</sup> The face determinative  is replaced by the half-loaf of bread . This spelling is influenced by   *snw* “food offering;” see Urk. IV 481, 12. The verb form here (and in what follows) is narrative infinitive.

<sup>8</sup> For the imperfective construction *prtt m b3h*, see Wb. I, 421.

<sup>9</sup> Reference to the great temple at Heliopolis, see J. Kahl et al., *Die Inschriften der 3. Dynastie: Eine Bestandsaufnahme*, Äg. Abh. 56, Wiesbaden (1995); and Fischer, *Orientalia* 61,143. This sign also occurs in a probably 3<sup>rd</sup> Dynasty stela also in the Louvre Museum (E 25982).

<sup>10</sup> See also Urk. IV 113, 11.

<sup>11</sup> Imperfective active relative form.

<sup>12</sup> See Wb. I, 283.

<sup>13</sup> PN 379, 9.

<sup>14</sup> Lit. “Dedi is pure;” for *ddi* as a name see Ranke, PN 402, 11. He is the father; see Gardiner §361, footnote 12.

<sup>15</sup> The mother (as the seated woman determinative shows); see also Gardiner, loc. cit. For the name, see PN 23, 16.