ABSTRACT

This research seeks to study and publish various rectangular stone blocks discovered during excavations in El-Mataria and Ain-Shams areas, currently preserved in the Arab al-Hīṣn Antiquities Store in El-Mataria. These blocks from demolished buildings in ancient times hold remains of important architectural elements dating back to different periods. Studying these forgotten blocks after many years of their discovery will give a clearer picture of what Heliopolis was in the past, and its possible link to other complementing artifacts. All the studied stone blocks are made of limestone with Hieroglyphic inscriptions and writings, most of which are in poor condition: block No. 147 contains a cartouche of «Amenhotep III» from the eighteenth dynasty and the name of the god «Amon-Ra» with his titles; block No. 167 contains the name and titles of the god «Ptah»; block No. 177 is considered the remains of a lintel situated at the door's entrance. It contains traces of text that depict the titles of «Horus Behdetite». The block No. 456 is comprised of two parts and bears the name of the deity «Osiris» and his titles.

KEYWORDS: Amenhotep III, Amon-Ra, El-Mataria, Horus Behdetite, Heliopolis, limestone, Osiris, Ptah, stone blocks.
I. INTRODUCTION

This study examines various stone blocks that have not been studied before and were discovered during excavations in El-Mataria and ‘Ain-Shams in the early 1990s. They are now preserved in the Arab al-Hişn Antiquities Store in El-Mataria. Remnants of architectural limestone blocks were found during excavations in the West area of the complex of temples dedicated to «Ra» in Heliopolis. These blocks contain hieroglyphic texts, but are in poor condition. These blocks date back to different periods, as indicated by the texts inscribed on them.

The first block N°.147, was found two meters deep behind the complex of the «Ra» temples in Heliopolis. It is almost rectangular, and is broken from the top and bottom. It is likely the remains of a shoulder wall or part of a door jamb; it has a vertical line starting with a cartouche of King «Amenhotep» III Nb-mPt-R, the ninth King of the eighteenth dynasty. The block also features the name of the god «Amun-Ra» Imn-R and his titles.

The second block N°.167, was found three meters underground during sewage and sanitation works in the Prison Farm area in El-Mataria. Its irregular rectangular shape has an incomplete line of vertically hieroglyphic writing, including the name of the god «Ptah» Pth and his titles.

During sewage excavations in the Prison Farm area of El-Mataria, block N°.177 was discovered at a depth of approximately two and a half meters. The archaeological site is rectangular in shape, and four of its sections are absent. This block may have been used as a lintel for a religious establishment because there are text remains of the titles of «Horus El-Behdetite» ntr-5 s3b-3w3. During the sewage project for Greater Cairo, archaeological probes discovered the fourth block, identified as N°.456, located at a depth of approximately three meters. This block was found in the western area of the Heliopolis «Ra» temple complex, situated west of the Awqaf Farm. It has a rectangular limestone shape with a longitudinal decorative line on its right side. It consists of two parts 456/1 and 456/2, which fit together to form a complete object. (2nd half complements the 1st half), A vertical line of hieroglyphic writing includes the name and titles of the god «Osiris» Wsir/3sir. There are also the remains of another hieroglyphic text, but it is incomplete and unclear.
1. First Stone Block Nº.147 [TABLE 1]

<table>
<thead>
<tr>
<th>Type</th>
<th>Rectangular stone block with broken top and bottom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>Limestone.</td>
</tr>
<tr>
<td>Publishing</td>
<td>Unpublished</td>
</tr>
<tr>
<td>Era/Dynasty</td>
<td>New Kingdom, eighteenth dynasty, era of King «Amenhotep» III.</td>
</tr>
<tr>
<td>Dimensions</td>
<td>Max. length 49 cm, max. width 24 cm, max. thickness 15 cm.</td>
</tr>
<tr>
<td>Discovery Site</td>
<td>Prison Farm in El-Mataria.</td>
</tr>
<tr>
<td>Save Location</td>
<td>El-Mataria and ‘Ain-Shams Antiquities Inspection Store, Nº.147.</td>
</tr>
</tbody>
</table>

[TABLE 1]: A rectangular block of limestone belonging to King «Amenhotep» III in El-Mataria Antiquities Store Nº.147 © Done by the researcher.

A. Description [FIGURE 1]

A roughly rectangular block of limestone, broken from the top and bottom, was found at a depth of two meters in the middle of the rubble during archaeological probes in the area behind the complex of the «Ra» temples in Heliopolis. On its polished surface, a text of hieroglyphic writing appears in a vertical line directed from right to left. It includes a cartouche of King «Amenhotep» III, the ninth King of the eighteenth dynasty.

[FIGURE 1]: Limestone block of «Amenhotep» III in El-Mataria Antiquities Store, Nº.147 ©Photo and facsimile by the researcher
B. Hieroglyphic Text

… (Nswt-bity) nb-m3’t-Rʿ (mry) Imn-Rʿ nb nswt-t3wy ntr-Rʿ …

… (King of Upper and Lower Egypt) «Neb-Maat-Ra»¹, (Beloved) «Amun-Ra», Lord of the Thrones of the Two Lands, the Great God.

C. Analytical Study

Upon examining block №.137 and its engraved text, which contains the coronation name of King «Amenhotep» III nb-m3’t-Rʿ, it is suggested that this block is a component of a religious architectural structure constructed by the aforementioned King in Heliopolis.

- King «Amenhotep» III nb-m3’t-Rʿ:

King «Amenhotep» III nb-m3’t-Rʿ, is the ninth King of the eighteenth dynasty who was reknown throughout the ancient world. King «Amenhotep» III married Queen Tiye, despite her lack of royal origins. However, her parents held high positions.² He became the father of «Amenhotep» IV nb-m3’t-Rʿ, later dubbed «Akhenaten» mry ntr h3 st², meaning «one sincere to Aten»⁴.

- King «Amenhotep» III’s Activity in Heliopolis

Suppose we follow the architectural activity of King «Amenhotep» III. In that case, we find that he was a prolific builder, responsible for numerous significant architectural monuments all over Upper Egypt and the Delta. As proven by many texts most kings constructed architectural structures in Heliopolis, as it played an important cultural and religious role in ancient Egyptian history. Unfortunately, most of these testimonials that existed during this region have disappeared because of destruction, displacement, or reuse in buildings in Old Cairo⁵.

Artifacts signify King «Amenhotep» III’s architectural activity in Heliopolis, including a basalt column in shape of an eight-stem lotus bud in Al-Gamaleya district. It was usurped by King «Merneptah» and includes the name of «Amenhotep» III in the center:

² CLAYTON 2001: 115.
³ MIEROOP 2021: 188-189.
⁴ BECKERATH 1999: 142-143 (10: E4).
⁵ MOURSI & BALBOUSCH 1975: 85.

Concerning the titles of the god «Horus» surrounding King «Amenhotep» III’s name, this column may be from the remains of a temple dedicated to «Horus» in Heliopolis. It is also possible that this temple belonged to the Middle Kingdom due to the commonality of the column type. Between 1964 and 1967, the Egyptian Antiquities Authority excavated the ancient Heliopolis site. Within the obelisk area, many stone blocks from the New Kingdom, a number of stone blocks with «Amenhotep» III’s name, along with numerous funerary steles for the priests of the Sun Temple were discovered. There is also a scarab-like seal bearing the name of «Amenhotep» III.

«Amenhotep» III lived his early years near Memphis and Heliopolis. He built many religious chapels for the gods of Heliopolis and several memorial stelas for the god «Amun-Ra» and the goddess «Hathor» in Heliopolis. This clearly indicates the continuous royal presence in the Heliopolis region. It is clear that King «Amenhotep» III was associated with Heliopolis because he took the «Horus» title, which reads: hr wTs hdt mry Iwnw «Horus», who wears the white crown, beloved of Iunu (Heliopolis), which appeared on many of King «Amenhotep» III’s monuments. In regard to «Amenhotep» III’s names and titles:

C. Birth Name


Son of «Ra», «Amenhotep», Ruler of Thebes.

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6 BAKRY 1967: 56-58, Fig.2, Taf. Xiiia.
8 NEWBERRY 1907: 57, CG 36226, Pl. XXII.
9 KOZLOFF 2012: 11.
D. Throne Name

King of Upper and Lower Egypt, The Possessor of the «Maat» of «Ra».

King of Upper and Lower Egypt, The possessor of the Maat (justice) of «Ra», the (exact) image of «Amun».

E. Other Titles

King «Amenhotep» III was given numerous important titles, including:

- Association with the name of «Ra»; $\overset{\circ}{\text{ir-n-R}}^*$ Made by «Ra», $\overset{\circ}{\text{stp-n-R}}^*$ The choice of «Ra», $\overset{\circ}{\text{mry-(n)-R}}^*$ Loved by «Ra», $\overset{\circ}{\text{iw(R)}}^*$ Heir of «Ra», $\overset{\circ}{\text{tit-R}}^*$ Image of «Ra», $\overset{\circ}{\text{s3-R}}^*$ Son of «Ra».

- Association with the name of «Amun»; $\overset{\circ}{\text{tit-Imn}}$ Image of «Amun».

- Association with the name of «Atum»; $\overset{\circ}{\text{ssp-n-Itm}}$ Image of «Atum».

- Declaration of the King’s Title; $\overset{\circ}{\text{hk3-W3st}}$ Ruler of Thebes, $\overset{\circ}{\text{hk3-ntr-W3st}}$ Divine ruler of Thebes$^{12}$.

Because the lower part of the stone block was lost, the word $\overset{\circ}{\text{mry}}$, which complements the text, was inferred contextually. It is noted that the word «Amun» $\overset{\circ}{\text{Imn}}$, the sign $\overset{\circ}{\text{mn}}$ was erased and it is possible that the erasure occurred by the new religious followers of the god «Aten» in the era of King «Akhenaten». Upon inspection of many of King «Amenhotep» III’s monuments, it was discovered that the name of the god Amun had been defaced or removed from most of them. For example, the name «Amun» was destroyed on the back column and the right side of the base of the granodiorite statue of King «Amenhotep» III preserved in the British Museum EA5$^{13}$, which indicates that the erasure of «Amun’s» name was intentional after the religious revolution of «Akhenaten». Many monuments had the name «Amun» removed and erased by his supporters$^{14}$.

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$^{12}$ BECKERATH 1999: 140-143; LEPROHON 2013: 102-104.

$^{13}$ EDWARDS 1939: Part.VIII, 10, Pl.11; PORTER & MOSS 1974: PM II: 452 (Statues of Amenophis III/c N°.5).

$^{14}$ ABD EL-HAI & ELSHARNOUBY & ABD ELFTA 2022: 192-193, 204.
The God «Amun-Ra»:  

The god «Amun» (Amn) is considered one of the most important ancient Egyptian deities. He originally gained prominence during the Middle Kingdom and eventually became the primary god in the New Kingdom. He merged with another god, «Ra» to become «Imn-Ra». «Amun» was also a member of Ogdoad (of El-ashmunen) associated with his «Hmnyw»15.

The worship of «Amun» (Amn) originated in Thebes and developed when he merged with the god «Ra» (R) and became «Amun-Ra» (Imn-Ra)16. «Ra» was considered the main deity of Heliopolis, which was called Iwnw (Tw nw) in ancient Egyptian, meaning a city of The Sun (Currently Ain-Shams)17. «Amun's» wife was initially called «Amunet» (Imnt) the feminine of «Amun»18. The previous main wife was replaced by «Mut» or «Mwt» (Mwt) meaning «Hns». Mut was depicted as a female figure wearing a double crown (pschent), which includes the White Hedjjet Crown of Upper Egypt and the Red Deshret Crown of Lower Egypt. She also bore him their son «Khonsu» (Hnsw), known as the moon god, to form the triad of Thebes19. Hence, as a result of his prominence in ancient Egyptian religion, «Amun» acquired many names and titles. The name «Amun» signifies being hidden, unmanifest and inner. When he merged with the god «Ra» to become «Amun-Ra», he gained the attributes of the sun and royal sovereignty. He also merged with the god «Min» to become «Amun-Min», obtaining the power of fertility and cosmic sovereignty, which qualified him for the sovereignty over the universe. In the late period he was known as «Amun-Kematef» (Imn-Ra k3 mwt f) meaning «Amun-Re the bull of his mother». Therefore, «Amun's» is recognized by various names and titles that have many formulas associated with his name20:

\[
\text{Imn-Ra} \text{ nsw ntrw nb pt hk3 w3st}
\]

«Amun-Ra» King of Gods, Lord of the Sky, Ruler of Thebes.

\[
\text{Imn-Ra} \text{ nb nswt t3wy nb pt hk3 W3st}
\]

«Amun-Ra» Lord of the Thrones of the Two lands, Lord of the Sky, Ruler of Thebes21.

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16 Tobin 2001: 82-85.
17 Dobrovolski 2006: 15-16.
21 Gayet 1894: 43-44 (Pl. IX, Fig.58 – Pl.X, Fig.59); Porter & Moss 1974: PM II, 318 scene Nº.102.
2. Second Stone Block №167 [TABLE 2]

<table>
<thead>
<tr>
<th>Type</th>
<th>A rectangular architectural element that includes a stone block.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>Limestone.</td>
</tr>
<tr>
<td>Publishing</td>
<td>Unpublished.</td>
</tr>
<tr>
<td>Era/ Dynasty</td>
<td>Unknown; possibly New and Late Period due to the nature of writing.</td>
</tr>
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<td>Dimensions</td>
<td>Max. length 68.5 cm, max. width 22 cm, max. thickness 7.5 cm.</td>
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<td>Discovery Site</td>
<td>Prison Farm in El-Mataria.</td>
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<td>Save Location</td>
<td>El-Mataria and ḤAin-Shams Antiquities Inspection Store, №167.</td>
</tr>
</tbody>
</table>

[TABLE 2]: A stone block that represents part of an architectural element of limestone in El-Mataria Antiquities Store №167© Done by the researcher.

A. Description [FIGURE 2]

Block №167 has an irregular rectangular limestone shape, which is broken from the top and bottom. It was found three meters deep in the ground during sewage and sanitation works in the Prison Farm area in El-Mataria, and was later transferred to the examination antiquities repository located in El-Mataria and Ain-Shams. The item bears an unfinished vertical hieroglyphic inscription that reads from left to right.

[FIGURE 2]: A rectangular limestone block in El-Mataria Antiquities Store №167 © Photo and facsimile done by researcher
B. Hieroglyphic Text

... (htp) pth nb mrt nswt-t3wy dl.f r wd3.t r st šw...

... «An offering» to «Ptah», the Lord of Justice and King of the two lands, gives a spell (talk) to cross to the place of light (meaning here’s sunlight).

C. Analytical Study

The word htp, is expected to be spelled in this manner based on its pronunciation, as the text is written from left to right. The letter p was replaced with the letter t; It is thought that the occurrence may be a mistake made by the writer or a new addition to the typical characteristics found in writings from the New kingdom and Late periods. It’s probable that this writing is from the Late Period, as that period is characterized by the inversion of the letters p and t in similar texts from the Late period. The stone block of «Shepenwepet» II ṣp-n-Wpt JE. 39396. By omitting the word dl and considering the context of the text, the following translation can be inferred:

iri htp-di-nsw n Wsir/3sir

To make an offering which the King gives to «Osiris».

Due to the upper part of the stone block being missing, the text is unclear. Therefore, the word htp has been rendered as an offering (gift/blessing) htp in the context of the funerary formula, which the King gives htp-di-nsw or offers htp23. Multiple translations of this term exist due to its various written forms and contextual nuances. Among these translations are «rest» as htp or «be pleased» or «be happy» or «be kind» among others24.

- The God «Ptah» Pth25:

The name «Ptah» pth holds great significance in ancient Egyptian civilization; thus, it is possible that a chapel was erected in Heliopolis to «Ptah». The Memphite theology states that «Ptah» was the creator of the universe. Ptah’s appearance came before that of the Heliopolis Ennead as he played a crucial role in the creation process through the

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22 WINKELN 2009: 78 (JE. 39396); KOCH 2012: 126.
power of thought and word, which paved the way for the eventual emergence of the Heliopolitan Ennead. Although the main center of worship for «Ptah» was centered in Memphis, he was worshiped in all major temples in Egypt and Nubia 26.

The god «Ptah» is widely regarded as the creator and patron of craftsmen and architects, and is a prominent member and leader of the Memphis triad. He is the spouse of the goddess «Sekhmet» and father of the god «Nefertum» and is considered the father of the sage Imhotep 27. «Ptah» has many titles that accurately describe his roles in the ancient Egyptian religion 28. He merges with other gods to become «Ptah-Hapi», «Ptah-Osisir», «Ptah-Sokar», «Ptah-Sokar-Osisir», «Ptah-Sokar-Tem», «Ptah-Tatenen» 29, holding the renowned titles of:

- «Ptah», Master of Justice pth nb m ti 30.
- «Ptah», King of the Two Lands pth nswt-tβwy.
- «Ptah», who is south his wall pth rsy inb.f refers to the boundary wall surrounding the temple area of «Ptah» at Memphis.
- «Ptah», The Great God pth nTr-γ3.
- «Ptah», Lord of Ankh Tawy pth nb ʾnḫ-tβwy «Life of the two lands» refers to the unification of Upper and Lower Egypt.
- «Ptah», The Beautiful Face pth hr-nfr, his flesh was gold 31.

Regarding the rest of the text, the offerings are given through spoken words, either in the form of an incantation or a recitation, where he gives dif an incantation in order to depart or leave wdβ.f 32, which took various written forms 33. Due to the stone’s significant fragmentation, the word sw at the end of the text is likely to be read Sw, meaning sunlight 34, which means the movement of the deceased from darkness to light (daylight).

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28 KURILO 2022: 259.
29 REMLER 2010: 171-172.
30 DAOUD 1993: 261.
3. Third Stone Block №.177 [TABLE 3]

<table>
<thead>
<tr>
<th>Type</th>
<th>Upper part of an irregular rectangle architectural element.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>Limestone.</td>
</tr>
<tr>
<td>publishing</td>
<td>Unpublished.</td>
</tr>
<tr>
<td>Era / Dynasty</td>
<td>Unknown? Conceivably the New Kingdom.</td>
</tr>
<tr>
<td>Dimensions</td>
<td>Max. length 118cm, max. width 37cm, max. thickness 39cm.</td>
</tr>
<tr>
<td>Discovery site</td>
<td>Prison Farm in El-Mataria.</td>
</tr>
<tr>
<td>Save Location</td>
<td>El-Mataria and Ain-Shams Antiquities Inspection Store, No. 177.</td>
</tr>
</tbody>
</table>

[TABLE 3]: Limestone door lintel in El-Mataria Antiquities Store №.177© Done by the researcher

A. Description [FIGURE 3]

Block №.177 is a large, rectangular limestone block that is missing four parts. It was discovered at a depth of about two and a half meters during sewage excavations in the Farm Prison area of El-Mataria antiquities area, and it may have originally been used as a lintel for a religious building. The front of the object is polished but has cracks and scratches. Hieroglyphic script is inscribed on it. On the far right, we notice the remains of the wing of the sun disk 🌞, while the far left shows the beginning of an incomplete hieroglyphic text.

[FIGURE 3]: Limestone door lintel in El-Mataria Antiquities Store №.177
©Photo and facsimile done by Researcher.
B. Hieroglyphic Text

\[ ... \text{ntr-}^3 \text{s3b-}^2\text{swti pr(.i) m} \text{ih}t \]

The Great God, with Dappled/Speckled Feathers (many colored of plumage of Solar «Horus»), emerging from the horizon.

C. Analytical Study

The component on the right of block 177 has been misplaced, leaving only a diminutive portion on the left side of the sun disk wing intact. The left part was misplaced, leaving an incomplete hieroglyphic text. Thus, it is possible that the text begins with the word \(\text{ntr}^3 \text{s3b}^2 \text{swti pr(.i) m} \text{ih}t\), i.e., that belongs to the winged sun-disk because the title \(\text{ntr}^3 \text{s3b}^2 \text{swti prj m} \text{ih}t\) Behdet is one of the titles associated with the god Horus known as «Hor al-Bahdati» (al’idfawi, Edfu in Upper Egypt) \(\text{hr}^3 \text{bhdty}\). The winged sun disk stands out as one of the most distinguished Egyptian symbols denoting the deity «Ra», who is one of the most renowned ancient Egyptian gods. As a religious symbol of unified Egypt, the disc symbolizes the sun, while the wings represent the wings of a falcon - the primary deity of the Egyptian ruling dynasties. The whales surrounding the sun disk embody the two deities «Nekhbet» and «Wadjet» who are the two goddesses of the two divisions of Egypt. Therefore, on some occasions they are adorned with crowns of the north and south. The winged sun disc was heavily employed in ancient Egyptian monuments, including the tops of stelae and sarcophagi, entrances to temple doors, and inner chambers such as:

- Naos of King «Nectanebo» II inside the Edfu Temple:

\[ \text{bhdti ntr}^3 \text{nb pt s3b}^2 \text{swti prj m} \text{ih}t \]

Behdetite, the great god, lord of the sky, he of multicolored plumage who appears from the horizon.

The title \(\text{ntr}^3\), is regarded as one of the designations bestowed upon the monarch after death, whereas the word \(\text{s3b}^2\text{swt}\), denotes speckled or dotted, which refers to a multi-colored wing designated for Horus, the sun deity, who is adorned with colorful plumage and is inscribed in its complete form \(\text{ntr}^3 \text{s3b}^2 \text{swti prj m} \text{ih}t\).

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36 JORDAN 2004: 264-265.
37 MACKENZIE 2003: 61, 63.
38 ABDELHAMID & SALEM 2022: 115.
4. Fourth Stone Block N°.456/1,2 [TABLE 4]

<table>
<thead>
<tr>
<th>Type</th>
<th>Rectangular stone block broken in two halves.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>Limestone.</td>
</tr>
<tr>
<td>Publishing</td>
<td>Unpublished.</td>
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<tr>
<td>Era/ Dynasty</td>
<td>Unknown?</td>
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<td>Dimensions</td>
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<td>Save Location</td>
<td>El-Mataria and ʿAin-Shams Antiquities Inspection Store, N°.456/1,2.</td>
</tr>
</tbody>
</table>

[TABLE 4]: A rectangular stone block, broken in two halves, is part of an architectural element made of limestone, currently in El-Mataria Antiquities Store N°. 456/1,2 © Done by the researcher

A. DESCRIPTION [FIGURE 4]

The block N°.456-1/2 is part of a rectangular architectural limestone element broken into two halves (the second half complements the first) and was found at a depth of about three meters during archaeological probes in the course of the sewage project for Greater Cairo, specifically in the area west of the complex of the «Ra» temples in Heliopolis, west of the Awqaf Farm. It has a vertical line of hieroglyphs and the remains of another incomplete and unclear line with a longitudinal ornamental marking situated on the right side of the stone.

[FIGURE 4]: A rectangular stone block broken in two halves in El-Mataria Antiquities Store N°. 456/1,2 ©Photo and facsimile done by Researcher
B. Hieroglyphic Text

• First Line

... ntr-3 hkb3 3bdw in Wsir/3sir 3 n t??y m3-hrw

... The Great God Ruler of Abydos, by «Osiris» the Great, for «T... y??» true of voice (justify).

• Second Line

Completely smashed, and based on the surviving inscriptions, the line probably reads:

Wsir/3sir 3nty imntyw «Osiris», chief of the Westerners.

C. Analytical Study

Block No. 456-1/2 has been split into two parts, with the second half completing the first half. This occurred because the upper part of the block was lost. Some remnants of the text may still exist, especially at the beginning, which is likely, sntr, as indicated by the remaining clues 40; this is followed by the title «Great God» ntr-3, a divine title of the gods usually given to deceased Kings 41, followed by the title «Ruler of Abydos» hkb3 3bdw, indicating that the ruler is either a god or a King. A symbol denoting rule and power was represented by a crook that dates back in its origins to the shepherd’s stick. The word hkb3 was written in multiple forms 42.

Abydos was the center for the veneration of the deity «Osiris», where his name became synonymous with «Osiris», the Master of the Westerners, and was revered as a pilgrimage destination in ancient Egypt; it housed both the «Ka» and «Ba» of the god «Osiris» 43. Abydos, known as (El-Araba El-Madfuna) is located in El-Balyana Directorate, south of Sohag Governorate, and is known in ancient Egyptian texts as «Abjo» and «Abdo», which later became «Abydos» in Greek; the name has remained the same and is known as it is today 44.

The word Abydos was written in various forms, including: 45 as for the god «Osiris» 3bdw, he is worshiped in

43 WEGNER 2006: 7-8; O’CONNOR 2009.
several sacred places throughout Egypt, such as in the Delta in Letopolis (Ausim) ḥn, Heliopolis (Iunu/Iwnw) ḫnw, Memphis ḫmn-nfr, Heracleopolis Magna (Ihnasiyyah) ḫwt nn nswt, and Hermopolis (El-Ashmunein) ḫmnw. But the largest and most important centers of his worship was Abydos 3bdw46.

- **The God «Osiris» wsir/Asir**

«Osiris» was one of the most important gods in ancient Egypt, and is respected as a god of resurrection and reckoning head of the Court of the Dead47. He is the eldest son of the earth god «Geb» Gb, and his mother, «Nut» Nwt was the goddess of the sky. His wife and sister was the goddess «Isis» Ast, the goddess of motherhood, magic and fertility, and his son was the god «Horus» Hr. Osiris was also a significant member of the Heliopolitan Ennead psDt, depicted in the form of a man without specifying his body parts, wearing the Atef Crown 3tf on his head, holding the shepherd’s stick crook (scepter) ḥk3 with his right hand and the fagellum/flail nḫḥ3 with his left48.

Despite the veneration of «Osiris» in numerous locations and sacred metropolises throughout Egypt, the preeminent locales of his adoration within the Upper Egyptian region were situated in Abydos 3bdw, and Abusir (Busiris) ddw in Lower Egypt, which was written in various forms ddw, dwd, dsw, and Therefore, Abydos and Busiris were the two regions that were most associated with «Osiris» and leading centers of his worship in Upper and Lower Egypt, respectively50.

The written form of «Osiris» name wsir/3sir changed with the different periods of ancient Egyptian history however he held many titles that highlight his prominent roles in ancient Egyptian faith and religion, including:

- «Osiris», Lord of Eternity ḫn ḫn nb ḏt.
- «Osiris», Ruler of Abydos ḥn ḫn nb 3bdw.
- «Osiris», Lord of Djedu (Abu-Sir/Busiris) ḫn ḫn nb ḏd.

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II. CONCLUSIONS

This article has examined four blocks of limestone discovered to the west of the temple complex dedicated to the deity «Ra» in Heliopolis. Findings indicated that these blocks constitute integral parts of religious architectural elements from distinct historical periods. This determination was made by closely analyzing the nature of the writings and texts recorded on these blocks. Moreover, this study has highlighted the profound significance of the ancient city of Heliopolis, especially given that only a limited number of its monuments and temples have survived. It is important to mention that there are ongoing archaeological expeditions in the area, dedicated to uncovering the mysteries of this ancient city of the sun. Indeed, it is with respect to the artifacts under investigation that these significant findings have been made.

A. First Block №.147

• The block can be attributed to the New Kingdom period based on the royal cartouche bearing the name of «Amenhotep» III of the 18th dynasty. The close proximity to the complex of «Ra» temples in Heliopolis provides compelling evidence of the New Kingdom Kings’ commitment to constructing religious infrastructure for the deities of Old Iunu/Iwnw.

• Due to the significant loss of a major portion of the block, identifying its inherent characteristics was challenging. Its remnants are presumably attributed to either a wall shoulder or a fragment of a door jamb.

• It is conceivable that the elimination of the symbol [mj] from the word «Amun» [Imn] on the block was premeditated and purposeful by the religious supporters of «Aten» during the reign of King «Akhenaten». This is evidenced by the majority of King «Amenhotep» III’s monuments, where the name of «Amun» was eradicated from numerous monuments during Akhenaten’s revolution.

• Al-Gamaleya district houses an intriguing basalt column that originated from Heliopolis; It has the shape of a lotus bud with eight stems with cartouches dating to King «Merneptah». Two of the cartouches also have the name of King «Amenhotep» III, surrounded by epithets of the god «Horus» within a rectangular frame situated at the column’s center. Bakry has posited that this column is a fragment of a Heliopolis temple dedicated to the god «Horus», and the column in Middle Kingdom design suggests that it may have originated from that period.

51 ZECCHI 2006: 132.
B. Second block N°.167

- Transcribing the word \( \text{htp} \) in this particular manner is regarded as a novel and common textual attribute from the new and late periods. This phenomenon is supported by analogous textual instances from the Late Period, which exhibit a transposition of the letters \( p \) and \( t \) without any discernible impact on the pronunciation of the word above.
- The writing style on this particular block suggests a probable New Kingdom origin, including characteristics referring to the New and Late linguistic period.
- It is suggested that this block appears to be a crucial part of a religious complex dedicated to \( \text{Ptah} \) in Heliopolis, who was venerated in various locales, including Memphis and Heliopolis, as his appearance predates that of the Ennead of Heliopolis.
- The presence of \( \text{Ptah’s} \) epithets on this block serves as an indication of the deity’s paramount significance in the realm of Egyptian religion, faith, and mythology: head of the Memphite triad (\( \text{Ptah}, \text{Sekhmet}, \text{Nefertum} \)), the Master of Justice \( \text{nb mwr} \), and the King of the Two Lands \( \text{nswt-bwy} \), in addition to the other titles he seized as a god that further highlight his prominent and distinguished role among ancient Egyptian deities. This is all evidenced by the inscriptions found in religious and funerary temples.
- Despite Memphis being considered the central location for the worship of the deity, \( \text{Ptah} \) the researcher suggests the existence of a chapel dedicated to \( \text{Ptah} \) in Heliopolis because of numerous stone blocks found there that bear his name. This hypothesis is further strengthened by the Memphite theology, which states that \( \text{Ptah} \) is the creator of the universe even before the Heliopolis Ennead, emphasizing his role in creation through his thoughts and word, which eventually led to the emergence of the Ennead of Heliopolis. However, this chapel may have deteriorated and disappeared over time.

C. Third Block N°.177

- The block was identified as belonging to the upper lintel of a religious building from the remains of the \( \text{Ra} \) temple complex in Heliopolis.
- The researcher transcribed the block of text even though the beginning was missing. He concluded that it started with the word \( \text{bdty} \), which commonly alludes to the winged sun disk in various inscriptions from the New Kingdom and the Late Period.
- The content of the missing word from the text, \( \text{bdty} \), refers to the winged sun disk \( \text{rdw} \), which is one of the most famous religious symbols denoting the deity \( \text{Ra} \). As a religious symbol of unified Egypt, the disc symbolizes the sun, while the wings represent the wings of a falcon - the primary deity of the Egyptian ruling dynasties. The whales surrounding the sun disk embody the two deities \( \text{Nekhbet} \) and \( \text{Wadjet} \).
who are the two goddesses of the two divisions of Egypt. Thus, on some occasions they are adorned with the crowns of the north and south.

**D. Fourth Block N°.167**

- It is possible that the missing text is a list of offerings made to the god «Osiris» wsir/3sir, which reflects the position of «Osiris» in the complex of ancient Egyptian gods.

- As a result of the presence of the name «Osiris» wsir/3sir, the God of the Underworld, and the remains of a person’s name m3-f-hrw, which means «true of voice» (justified: an epithet used after the name of the deceased) at the end of the text, it is likely that this archaeological block belongs to a funerary architectural element in Heliopolis.

- Although «Osiris» held a prominent position as a pivotal member of the Ennead of Heliopolis and was worshipped in many sacred locations and cities throughout Egypt, his most renowned place of worship in Upper Egypt was located in Abydos 3bdw, while in Lower Egypt, he was worshipped primarily in Abusir (Busiris) gdw. Abydos and Busiris were the two sites most closely associated with «Osiris», and served as the central hubs of his veneration in Upper and Lower Egypt.
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