

WALID SHAIKH AL ARAB

“BLESSING OF THE GOD PTAH” STELA FROM SHEDET  
(KIMAN FARES, MEDINET EL-FAYYUM)



## **Abstract**

The article focuses on the study of a heavily destroyed monumental stela of Ramses II originally placed in the temple of Sobek in Shedet (Kiman Fares, Medinet el-Fayyum). This monument points to the importance of the temple of Sobek in Shedet during the reign of Ramses II, who placed these official texts on monumental architecture in the most important temples in his kingdom. The non-local stone used for this stela, the grey granite, testifies to the particular care and attention given to the temple by Ramses II. So far this is the only evidence of the «blessing of Ptah» text coming from Middle and Lower Egypt.

## **Keywords**

Sobek, Kiman Fares, stela

## **Introduction<sup>1</sup>**

This paper aims to study a heavily destroyed monumental stela of Ramses II originally placed in the temple of Sobek in Shedet (Kiman Fares, Medinet el-Fayyum), which has been never fully published. Labib Habachi was probably the first to note the monument as part of a stela of Ramses II lying in the area of the Amenmhat's columns in Kiman Fares and he mentioned it in his article published in 1955<sup>2</sup>. Then it was seen by Donadoni in 1964 in Kiman Fares near the granite columns shafts of Amenemhat III. He copied the text and identified it as a copy of the last six lines of the «Blessing of Ptah» (also known as the «Decree of Ptah») stela. The *facsimile* was published later in

<sup>1</sup> This article has been realized within a scientific agreement between the University of Medinet el-Fayyum and the Centro di Studi Papirologici of the University of Salento, thanks to which I was able to study and to discuss several aspects with the colleagues of the University of Salento during a visit in September 2013.

<sup>2</sup> L. HABACHI, *A Strange Monument of the Ptolemaic Period from Crocodilopolis*, «JEA» 41 (1955), p. 107.

2001, but the text was not translated<sup>3</sup>. Donadoni suggested that the stela might have been originally more than 3 m in height and that the text was originally composed of 33 lines. Moreover, Donadoni recognized another part of this stela, the upper corner which comes from Kiman Fares and is registered at Cairo Museum under the number JE 42783<sup>4</sup>.

Subsequently the stela was removed from its location and disappeared. Surprisingly it reappeared in occasion of the transfer of the monuments collected in the University area of Kiman Fares<sup>5</sup> to the open air storehouse at Kom Aushim (Karanis, Fayyum) in 2007.

**Material:** grey granite

**Dimensions:** see figs. 1 and 2.

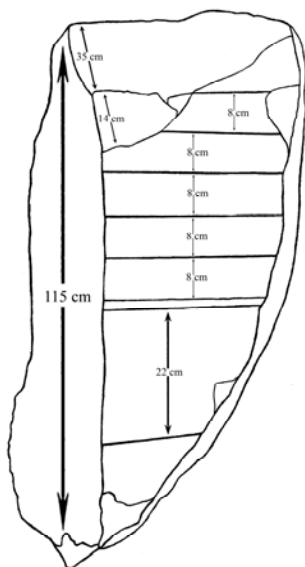


Fig. 1: Shedet stela (heights)

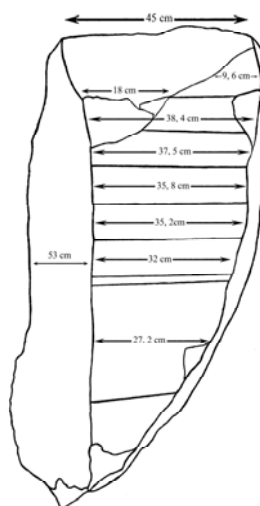


Fig. 2: Shedet stela (widths)

<sup>3</sup> S. DONADONI, *Un frammento di stele ramesside dai Kiman Fares*, in J. CERVELLÓ AUTUORI-A.J. QUEVEDO ÁLVAREZ (eds.), *...ir a buscar leña. Estudios dedicados al prof. Jesús López*, Barcelona 2001, pp. 99-102.

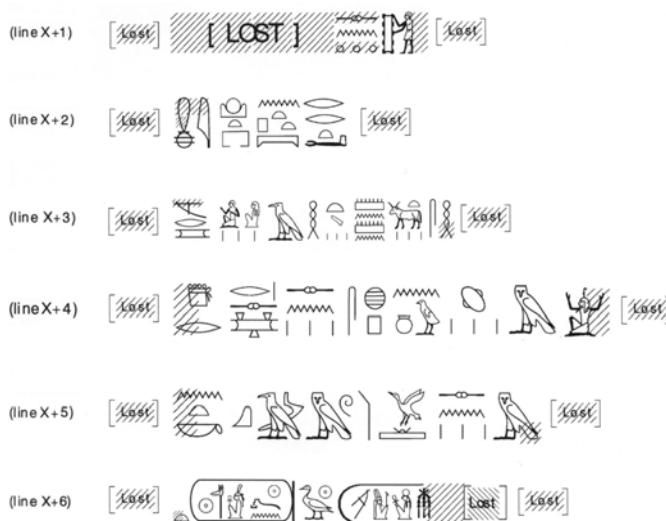
<sup>4</sup> About this fragment of granite that comes from Kiman Fares, cf. S. DONADONI, *Un frammento di stele cit.*, p. 100; K.A. KITCHEN, *Ramesside Inscriptions: Historical and Biographical. Vol. II, Ramesses II, Royal Inscriptions*, Oxford 1969-1979, p. 318 (= *KRI*); H. GAUTHIER, *Le Livre des rois d'Égypte, recueil de titres et protocoles royaux III. De la XIXe à la XXIVe dynastie*, Le Caire 1914, 44 nr. XXXI.

<sup>5</sup> P. DAVOLI-N.A. MOHAMMED, *On Some Monuments from Kiman Fares (Medinet El-Fayyum)*, «SEP» 3 (2006), pp. 81-110.

This granite piece of irregular shape represents a small portion of a huge monument of Ramses II. It contains parts of three registers (figs. 3-5): the first one contains the rest of six hieroglyphic lines incised from left to right (←); the second is plain; the third one, at the bottom of the block, includes the upper part of unknown scene of which only a sun disk survives. This last register has no parallel in the other copies of the «Blessing of Ptah» stelae.

## Inscription

An inscription poorly preserved is carved in the upper part of the block. It contains the rest of six hieroglyphic lines separated by incised lines.



(X+1) // // // // [n=ib]=sn kd [sw] // // // //

(X+2) // // // // mī ʒht nt pt r rdīt [dwʒ tw kwy<sup>6</sup>] // // // //



(X+3) // // // // mrw ʒht mmnt šh[b] // // // //



<sup>6</sup> This word can also be transliterated as *kywy*, cf. A. ERMAN-H. GRAPOW, *Wörterbuch der ägyptischen Sprache*, V, Berlin-Leipzig 1953, p. 116 (= *WB*). It is translated as «ordinary folk». This word was also identified by L.H. LESKO, *A Dictionary of Late Egyptian*, IV, California 1989, p. 171, under the form *ky* translated as «others». In addition, this term with the foes determinative appears in *Wb* V, 116 and P. WILSON, *A Ptolemaic Lexikon: A Lexicographical Study of the Texts in the Temple of Edfu*, OLA, 78, Leuven 1997, pp. 1085-1086 which means «foes or hostile forces». I prefer to translate it as «worshippers, faithfuls, believers, or loyal» for both sexes because the adoration of a divinity concerns not only the believers coming from the ordinary folk, but also those of all other social levels.

























- (X+4) //dr(rw) {r-sy}=sn shpnw <=sn nb> m hḥ //
- (X+5) //ntk kmz sn m //
- (X+6) //wsr-Mẓt-Ṛ stp n Ṛ| ṣ Ṛ (Ṛ msi mry 'Imn)| //
- (X+1) // [at] their [wish], I have built [it] //
- (X+2) // like the horizon of the heaven, causing [the believers] to adore [you] //
- (X+3) // serfs, arable lands and cattle, I made it festive //
- (X+4) // , [to] their limit, < all > fattened-up in millions //
- (X+5) // you who created them by //
- (X+6) // (Usermaatre-setepenre)|, son of Ra (Ramses II) //


### Comparative study with Donadoni's *facsimile*



Some differences emerged when comparing the surviving text in Shedet stela with the one on the copy published by Donadoni (fig. 6).

Donadoni could not identify the phonetic determinative *kd*  represented by a man building the wall and his two legs touching the ground (Gardiner A35) as it is represented in the original copy; instead he draws .

In the second line, Donadoni copied the *zht* sign  (Gardiner N 27) without the sun disk between the two mountains  (Gardiner N 26).

In the third line, Donadoni identified, wrongly, the first sign in the word *mrw*  . He copied a  (Gardiner Aa 13) instead of  (Gardiner U 7) as follows  . In addition, in the word *mmnt*              , Donadoni could not also identify the signs *t*  (Gardiner X1) and the determinative of plurality  (Gardiner Z2) respectively above and below the bull. Moreover, in the word *shb* he did not recognize the phonetic sign *h*  (Gardiner V 28) after the phonetic sign *s*  (Gardiner S29).

In the fourth line, the upper part of the sign *dr*  was neglected in the copy of Donadoni. The fifth line was perfectly copied by Donadoni.

In the sixth line, before the cartouche, the traces of bread (Gardiner X1) are clearly visible, but missed by Donadoni. Moreover, in the cartouche of throne name in the same line, the sign *mẓ.t*  was written without the existing *nh* sign hold over the sitting lady's knees in Donadoni's copy .

### Comparative study with parallel texts

There are five known stelae containing almost the same text as it is on the «Blessing of Ptah» stela from Shedet. These texts have been collected and studied by Kitchen<sup>7</sup>. The documents are as follow:

1. «Blessing of Ptah», Abu Simbel stela (fig. 13). It was carved on the rock between the two westernmost pillars (pillars 3 and 4), in the main hall of the great temple of Abu Simbel. It dates back to the reign of Ramses II<sup>8</sup>. This stela, which is the better preserved one, shows Ramses II sacrifices northern and southern captives before the god Ptah-Tatenen who leads to him various captive districts. Captives' names are inscribed behind the god Ptah's image. This scene is followed by 37 lines of a hieroglyphic text written from right to left.

2. «Blessing of Ptah», Karnak stela<sup>9</sup>. It was engraved on the southern face of the western wing of the ninth pylon in Karnak great temple of Amun-Re. It represents Ramses II smiting captives before the god Amun. The scene is followed by the «Blessing of Ptah» upon Ramses II, written on 34 lines of hieroglyphic text.

3. «Blessing of Ptah», Amarah West<sup>10</sup>. This document was found in the outer court before the temple, on the southern wall and on the east side of a niche<sup>11</sup>.

<sup>7</sup> Cf. K.A. KITCHEN, *Ramesside Inscriptions, Translated & Annotated Translations. Vol. II, Ramesses II, Royal Inscriptions*, Oxford 1998, pp. 99-110 (= *RITA*), and *KRI II*, pp. 258-281.

<sup>8</sup> This stela was published by E. NAVILLE, *Le décret de Phtah Totunen en faveur de Ramsès II et de Ramsès III*, «Trans. Soc. Bibl. Arch.» 7 (1882), pp. 119-138. Thereafter it is mentioned in B. PORTER-R.L.B. MOSS, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Statues, Reliefs and Paintings*, VII, Oxford 1952, p. 106. Then it was collected and studied by KITCHEN in *KRI II*, pp. 258-281 and *RITA II*, p. 99-110.

<sup>9</sup> Cf. *RITA*, pp. 99-110; *KRI II*, 258-281; PM II, Oxford 1972, p. 181 (541) (= PM); P. BARGUET, *Le temple d'Amon-Rê à Karnak: essai d'exégèse*, Le Caire 1962, p. 254, K.R. LEPSIUS, *Denkmäler aus Aegypten und Aethiopien, Text III*, Leipzig 1897, p. 49.

<sup>10</sup> Amara West was the seat of the Egyptian administration of upper Nubia, or Kush, from the reign of Seti I (1306-1290 BC) onwards, and came to be known as the «house of Ramses beloved of Amun». Excavations by the Egypt Exploration Society in 1938-1939 and 1947-1950 found a stone temple decorated in the reign of Ramses II with later additions. The British Museum recommenced archaeological fieldwork at Amara West in 2008 with the permission of the National Corporation of Antiquities and Museums in Sudan. For further information, cf. [www.britishmuseum.org/research/research\_projects/amara\_west\_research\_project.aspx].

<sup>11</sup> About this stela, cf. *KRI II*, 258-281; PM VII, p. 159 (2); J.H. BREASTED, *Second Preliminary Report of the Egyptian Expedition, The American Journal of Semitic Languages and Lite-*

It contains the «Blessing of Ptah» above the representation of Ramses II with Asiatic and Nubian captives. Only the last 21 lines of text are preserved.

4. «Blessing of Ptah», Aksha temple<sup>12</sup> (fig. 14). This text was inscribed in Aksha (Serra West) temple on the southern tower of the pylon. There is only one inscribed block *in situ*<sup>13</sup>. The upper part containing the «Blessing of Ptah» upon Ramses II inscribed in 35 lines of hieroglyphic text.

5. «Blessing of Ptah», Medinet Habu (fig. 15). This stela is on the façade of the southern tower of the first pylon in the great funerary temple of Ramses III<sup>14</sup>. It presents Ramses III sacrifices the captives before the god Ptah-Tatenen who leads to him various captive districts. Captives' names are inscribed behind the god Ptah image and under the scene. This scene is followed by the «Blessing of Ptah» upon Ramses III, inscribed in 53 lines of hieroglyphic text.

The content of the document in each case is divided into two registers: the first one is occupied by an elaborate scene of triumphant king striking down his foes before Ptah-Tatonen, accompanied by a topographical list. Below the proper scene, was carved the main text of this record falling into two parts: the address of Ptah to the king, and the king's reply<sup>15</sup>.

It is significant that this type of document which occurs on matching large scale, as it is obvious at Karnak, at Aksha, at Amarah West and at Abu Simbel always appears paired-off with the main account of the First Hittite Marriage. At Medinet Habu, Ramses III paired-off his copy (of his year 12) with a poetical stela on his Libyan war of year 11<sup>16</sup>.

*ratures* XXV, 1 (1908), p. 101; E.A.W. BUDGE, *The Egyptian Sûdân: Its History and Monuments*, I, London 1907, pp. 466, 468, 637; H.W. FAIRMAN, *Preliminary Report on the Excavations at Sesebi (Sudla) and 'Amārah West, Anglo-Egyptian Sudan, 1937-8*, «JEA» 24 (1938), p. 155.

<sup>12</sup> This site, north of Wadi Halfa, in Nubia contained a temple and various chapel of Ramesses II. The temple was dedicated to Amun, Re and Ramses himself in deified form, cf. A.D. RODRIGO, *Aksha (Serra West). El templo de Ramsés II. Las inscripciones de los pilares del patio*, «Revista de Estudios de Egiptología» (1994), pp. 25-50; LEPSIUS, *Denkmäler* cit., Abt. III, Band 7, Leipzig 1897, pl. CXCI.

<sup>13</sup> Cf. *KRI* II, 258-281, J. VERCOUTTER, *Preliminary Report of the Excavation at Aksha by the Franco-Argentine Archaeological Expedition*, 1961, «KUSH» 10 (1962), pp. 109-117 et pl. XXXII-XXXVII.

<sup>14</sup> About this stela, cf. *RITA* II, pp. 99-110; *KRI* II, pp. 258-281; *The Epigraphic survey, Medinet Habu. Volume II, Later Historical Records of Ramses III*, Chicago 1932, pl. CIV-CVI.







<sup>15</sup> Cf. S. DONADONI, *Un frammento di stele* cit, p. 100, note 7; Cf. *RITA* II, pp. 160-161.



<sup>16</sup> Cf. DAVOLI-MOHAMMED, *On Some Monuments* cit., p. 84; *RITA* II, p. 160.
































The surviving part of Shedet stela contains the rest of the last six horizontal lines of the text, which is almost identical to the text on Abu Simbel, Karnak, Amarah West and Aksha stelae. It differs in some points with the text carved on the Medinet Habu stela.











The comparison between the text inscribed on Shedet stela and the parallel ones will highlight similarities and differences between them.




A few signs could only be identified in the first survived line of Shedet stela (line X+1). The content of this line has a parallel with that of line 31 on Abu Simbel stela, line 27 on Karnak stela, line X+13 on Amarah stela, line 30 on Aksha stela and line 44 on Medinet Habu stela (fig. 7). The difference between Shedet stela and other parallel texts lies in the written form of the signs of plurality which are part of the suffix pronoun *=sn*: they are realized with three grains of sand or pellet  (Gardiner N 33) in the Shedet stela , but with three strokes  (Gardiner Z 2) in the other ones . Then, the phonetic determinative *kd* is realized with a man building the wall and his two legs are touching the ground  (Gardiner A35) in Shedet and Abu Simbel stelae, but in the other documents the man who builds the wall put his right leg in the wall and the left one on the ground .












The rest of the second surviving line of Shedet stela (line X+2) has the same text like the line 33 on Abu Simbel stela, part of the 28 and 29 lines on Karnak text, X+15 line on Amarah stela, line 32 on Aksha text and parts of 45 and 46 lines on Medinet Habu text (fig. 8). The written form of the word *zht*  in Shedet stela is similar to that of Amarah and Aksha stelae, but it differs from that of Abu Simbel and Medinet Habu stelae in which the sign of duality was added to the spelling of this word .












In Shedet stela, the word *pt*  is written with phonetic signs *p* , *t*  and the phonetic determinative of the sky , while it is realized only with the phonetic determinative of the sky  in the other texts. In the same line, the word *rdit*  in Shedet stela was inscribed with the phonetic letter *r* , the mark of feminization *t*  and the phonetic determinative of the forearm  (Gardiner D 36), but it was done with phonetic determinative of the forearm and the mark of feminization in Abu Simbel and Aksha stelae  and with phonetic determinative of the forearm with hand holding canonical loaf  (Gardiner D 37) and mark of feminization *t*  in Amarah stela. The content of this line differs from that of the parallel text in Medinet Habu stela including «  (...) *t3 zht n R<sup>c</sup> wbn m dw3yt* (...): (...) like the horizon of Ra, rising at dawn (...) ».


The surviving words from the third line in Shedet stela (line X+3) convey the same theme as well as the line 34 of Abu Simbel stela, X+17 line of Amarah stela, line 33 of Aksha stela and parts of lines 47 and 48 of Medinet Habu text (fig. 9). The script of this line is similar to some extent to that of Aksha stela. Firstly, the spelling of the word *mrw*, is differently done in the six parallel texts. Its first part *mr* , consisting of the phonetic sign of the hoe *mr*  (Gardiner U6) and the phonetic complement *r* , is the same in the parallel texts. However, its second part, including mainly the determinatives, differs from one text to another. That on Shedet stela is slightly comparable with that on Aksha stela; in Shedet stela, the first part of the term *mrw*  is followed by a phonetic determinative of the channel filled with water  (Gardiner N 36) and the determinative of seated man and woman with plural strokes  (Gardiner A1). Otherwise, in Aksha stela this portion is followed by the phonetic sign of flowering reed  (Gardiner M 17), the determinative of Palme branch planted in bread  (Gardiner M 5) and it ends with the same determinative () like on Shedet stela. Then, the term *zht* in Shedet stela is identical to that on Aksha and Medinet Habu stelae. It is written on the three stelae with phonetic signs *z* , *h*  and *t* , in addition to two determinatives; the determinative of the tongue of land  (Gardiner 21) and the determinative of plurality three strokes  (Gardiner Z 2). This last determinative was realized with one stroke  (Gardiner Z 1) in Abu Simbel stela .



The word *mmnt*  on Shedet stela was written with the same signs as that on Amarah, Aksha and Medinet Habu stelae. In such stelae, this word was built with repetition of the group *mn*  consisting of the phonetic sign of draught-board-*snt*, *mn*  (Gardiner Y 5) and the phonetic complement *n*  (Gardiner N35), the mark of feminization *t*  and two determinatives; that of the bull  (Gardiner E 1) and that of plurality three strokes . Finally, the surviving part of this line ends with the two first phonetic signs *s*  and *h*  from the term *shb* .



The few surviving words from the fourth line on Shedet stela (line X+4) have the same content of line 35 of Abu Simbel stela, X+18-19 line of Amarah stela and line 34 of Aksha stela (fig. 10). In Shedet stela, the scribe deceived himself in writing of the word *drrw* as it was clearly represented in the other texts. He draws the group *r-sy*  instead of the second part of the word *drrw*  as it was clearly done in the other parallel texts;  in Abu Simbel stela




and  in Aksha text. The signs constituting the word *shpn* differ from one document to another; in Shedet stela this term is inscribed with the phonetic signs *s* , *h* , *p* , *nw* , phonetic complement *n*  and *w* , and two determinatives; that of pustule  (Gardiner Aa 1) and that of three strokes  (Gardiner Z 2). In Shedet stela, the scribe also might forget to write the suffix pronoun *-sn* and the word *nbt* after the word *shpn* as it exists in the other parallel documents;  in Abu Simbel stela and  in Aksha text.



The few words from the surviving fifth line in Shedet stela (line X+5) have the same content written in line 36 of Abu Simbel stela, X+20 line of Amarah document, line 35 of Aksha text and line 51 of Medinet Habu document (fig. 11). The written form of the independent pronoun *ntk*  on Shedet stela is the same as that of Abu Simbel, Amarah and Aksha documents. Moreover the signs used for the word *kmz*  in Shedet stela differ from that of the other parallel texts. It is realized with the phonetic signs *k* , *mz*  (Gardiner G 3), the phonetic complement *m* , the filling sign  (Gardiner Z 7) and three determinatives; throw stick  (Gardiner T 14), pintail duck alighting  (Gardiner G41) and papyrus rolled up, tied, and sealed  (Gardiner Y1). This last word is followed by the dependent pronoun *sn*  with spelling like that of Aksha stela. The same word is followed by the dependent pronoun *st*  in Abu Simbel stela. The content of this surviving passage of Shedet stela differs completely from that of Medinet Habu stela which contains:






«  : [Lost] // // // *m rnpwt w3d* // // // *r<sup>c</sup> nb*: [Lost] // // // with plants and verdure // // // // // daily (...) ».

The theme of the surviving text inscribed on the sixth line of Shedet stela (line X+6) is similar to that written on line 37 of Abu Simbel text, X+21 line of Amarah document, line 35 of Aksha text and line 54 of Medinet Habu document (fig. 12). It is important to note that the content of the surviving text in Shedet stela is almost similar to that on Abu Simbel text. In these two documents, the cartouches are preceded directly by the titles *ny-sw.t-bity* and *s3-R<sup>c</sup>* respectively. In the parallel text the cartouche of incoronation name is preceded by «  : *ny-sw.t-bity nb T3.wy*: King of Upper and Lower Egypt, Lord of Two Lands » in Amarah stela and «  : *ny-sw.t-bity nb T3.wy h3z s3 n Kmt nb n h3st nbt*: King of Upper and Lower Egypt, Lord of Two Lands, Great ruler of Egypt, Lord of every foreign country» in Medinet Habu stela. The other cartouches containing king's Personal name are preceded

by « : s3 R<sup>c</sup> nb h<sup>c</sup>w: son of Ra, Lord of crowns» in Amarah stela and « : s3 R<sup>c</sup> n ht=f mry=f nb h<sup>c</sup>w: bodily son of Ra, beloved of him, Lord of crowns » in Medinet Habu stela.

The throne name in Shedet document is almost identical to that of Abu Simbel and Amarah stelae. The only difference lies in the form of the *nh* sign held over the sitting lady's knees, part of the word *m3't*; it is completely straight  in Shedet stela, but is slightly italic  in Abu Simbel and Amarah texts. Moreover this name was differently written in Medinet Habu stela which contains « : (wsr m3't R<sup>c</sup> mry 'Imn)l».

In addition, the surviving portion from Ramses II's personal name inscribed in Shedet stela is almost identical to that of Amarah stela. In these two documents, the word *mry* inscribed with Hoe  (Gardiner's list U 6), but it is written with the canal sign  (Gardiner's list N36) in Abu Simbel stela.

Then, the word *Imn* was briefly written only with specific phonetic determinative and ideogram of the God Amon  (Gardiner's list C 12) in Shedet and Amarah stelae. Otherwise in Abu Simbel stela, it was written in a detailed way; the phonetic signs *i* , *mn*  and phonetic complement *n*  and without the specific determinative of this God Amon. In Medinet Habu stela, this cartouche was completely different from the above mentioned ones: « : (R<sup>c</sup> ms sw hk3 'Iwn)l: Ra has fashioned him, the ruler of On».

### General comments

It is evident that the granite piece of irregular shape is a small portion of a huge monument of Ramses II. As the text suggests, it was part of a monumental stela bearing a well-known text known as the «Blessing of Ptah» that accompanied the so-called stela of the marriage of Ramses II. These two official texts were displayed in major temples, probably all over the country, by the king. The «Blessing of Ptah» stela of Shedet has most probably been a part of a gate in the temple of Sobek in Shedet, as already noticed by Davoli and Nahla Mohammed<sup>17</sup>. More significantly, it was placed on its left side.

<sup>17</sup> Cf. *supra*, p. 110, footnote no. 16.

The comparison between the text inscribed on Shedet stela and parallel ones shows that the text of Shedet stela is almost identical to those written during the reign of Ramses II in its content, sentence structure, words used and orthography. Significantly, it differs to a great extent from that of Medinet Habu, which was inscribed during the reign of Ramses III.

This fragment confirms that the «Blessing of Ptah» stela was erected together with the stela that celebrates the first Hittite marriage of Ramses II, probably at a gate of the temple of Sobek. It constitutes another confirmation of the Kitchen’s idea that the two monuments were erected together. Their presence, moreover, points to the importance of the temple of Sobek of Shedet during the reign of Ramses II, who placed these official texts on monumental architecture in the most important temples in his kingdom. Also the non-local stone used for the two stelae of Shedet, the grey granite, testifies to the particular care and attention given to the temple by Ramses II, of which some parts were already built with red granite by Amenemhat III. So far this is the only evidence of the «Blessing of Ptah» text coming from Middle and Lower Egypt.

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Fig. 3: Shedet stela, now at Kom Aushim open air storehouse



Fig. 4: Shedet stela

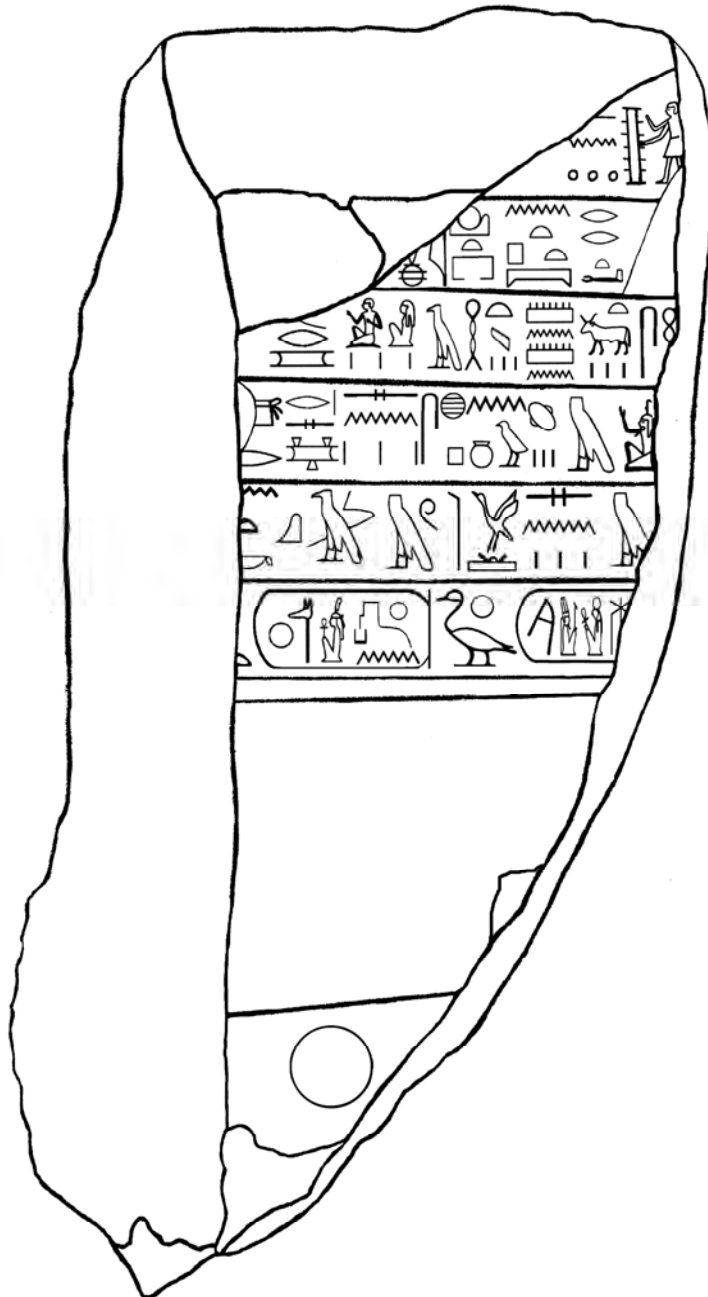


Fig. 5: facsimile of Shedet stela



Fig. 6: Shedet stela (text copied by Donadoni 2001)

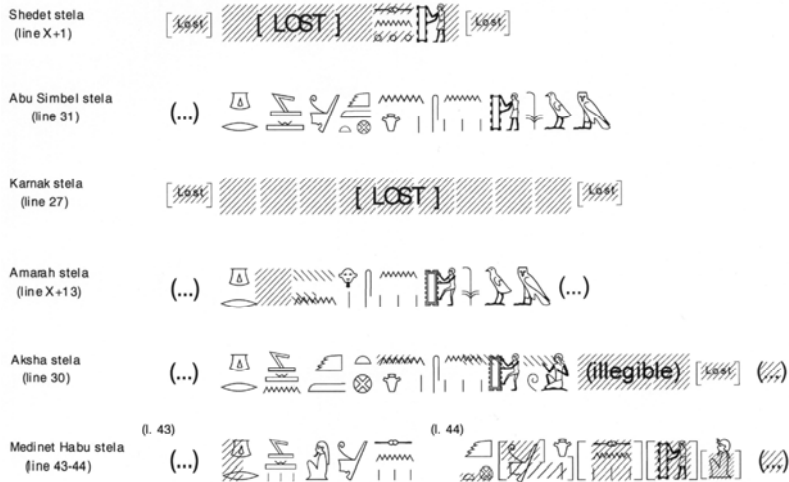


Fig. 7: first surviving line on Shedet stela and its parallel ones



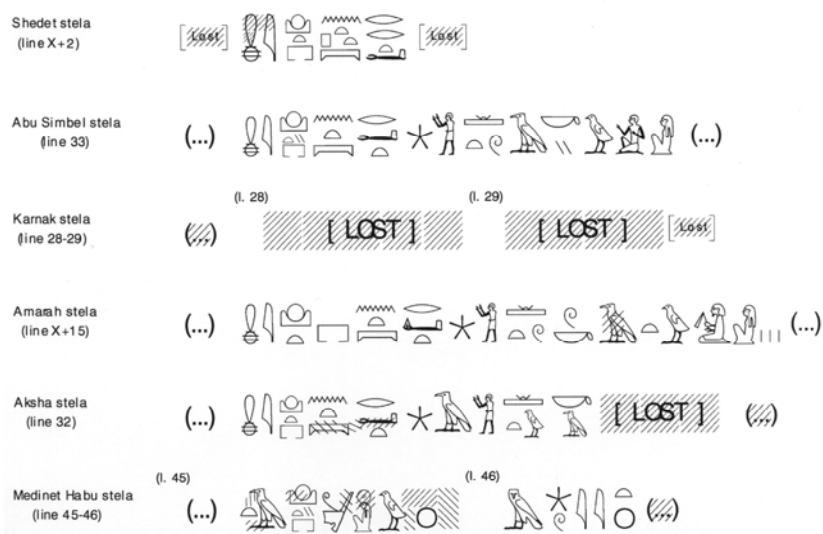


Fig. 8: second surviving line on Shedet stela and its parallels



Fig. 9: third surviving line on Shedet stela and its parallels

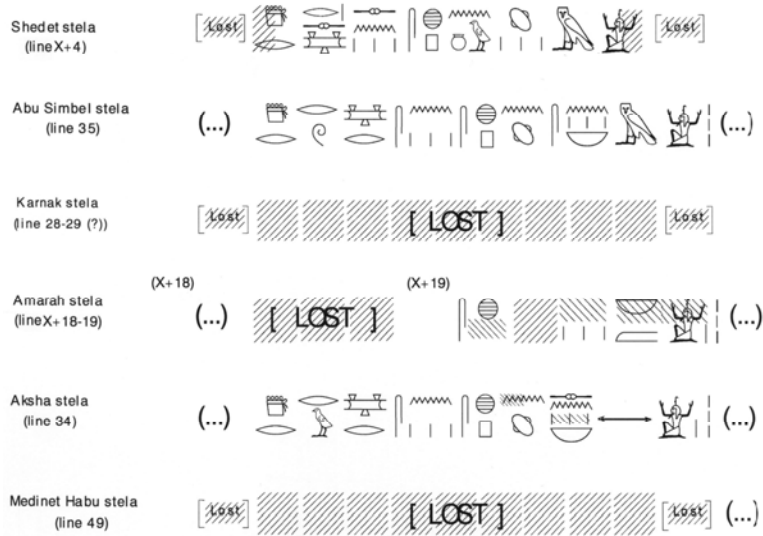


Fig. 10: fourth surviving line on Shedet stela and its parallel ones

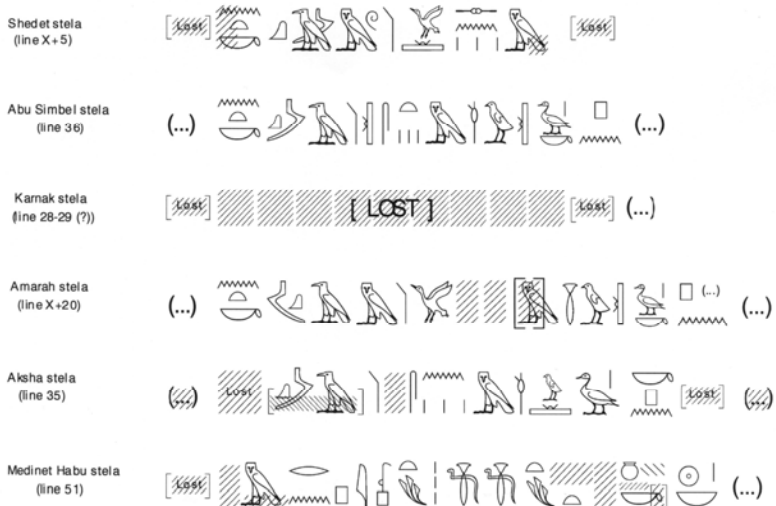


Fig. 11: fifth surviving line on Shedet stela and its parallel ones

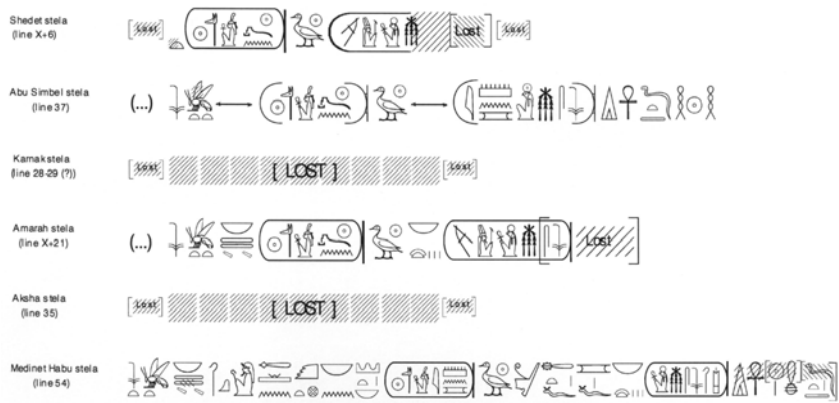


Fig. 12: sixth surviving line on Shedet stela and its parallel ones

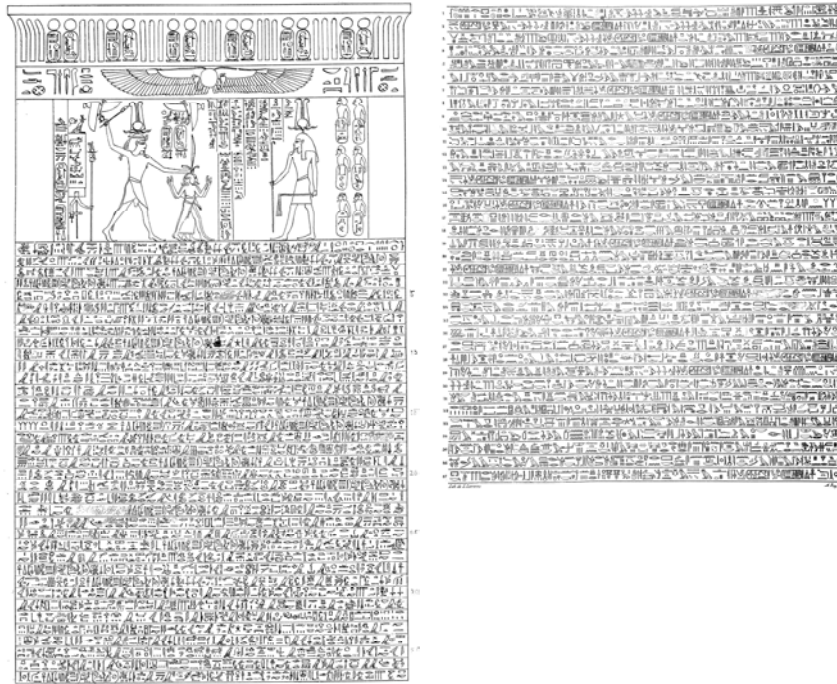


Fig. 13: «Blessing of Ptah», Abu Simbel stela  
(J.F. Champollion, *Monuments de l'Égypte et de la Nubie*, I, Paris 1835-1872,  
pl. XXXVII-XXXVIII)

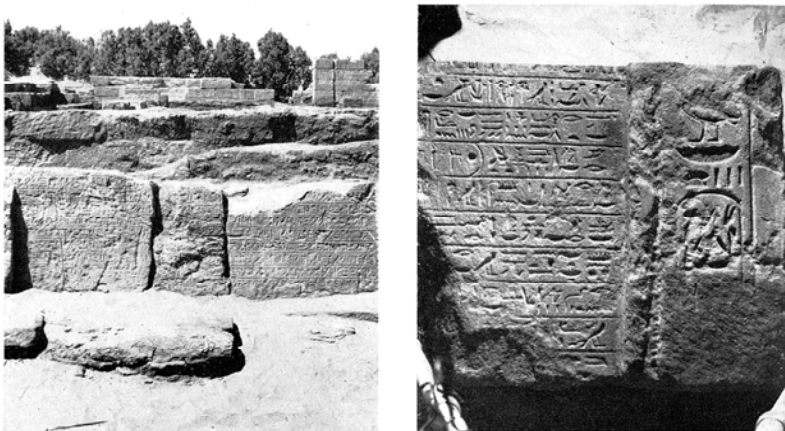


Fig. 14: «Blessing of Ptah», Aksha temple in situ and loose block from it  
(J. Vercoutter, *Preliminary Report of the Excavation at Aksha by the Franco-Argentine Archaeological Expedition*, 1961, «KUSH» 10, 1962, pl. XXXV, "a-b").

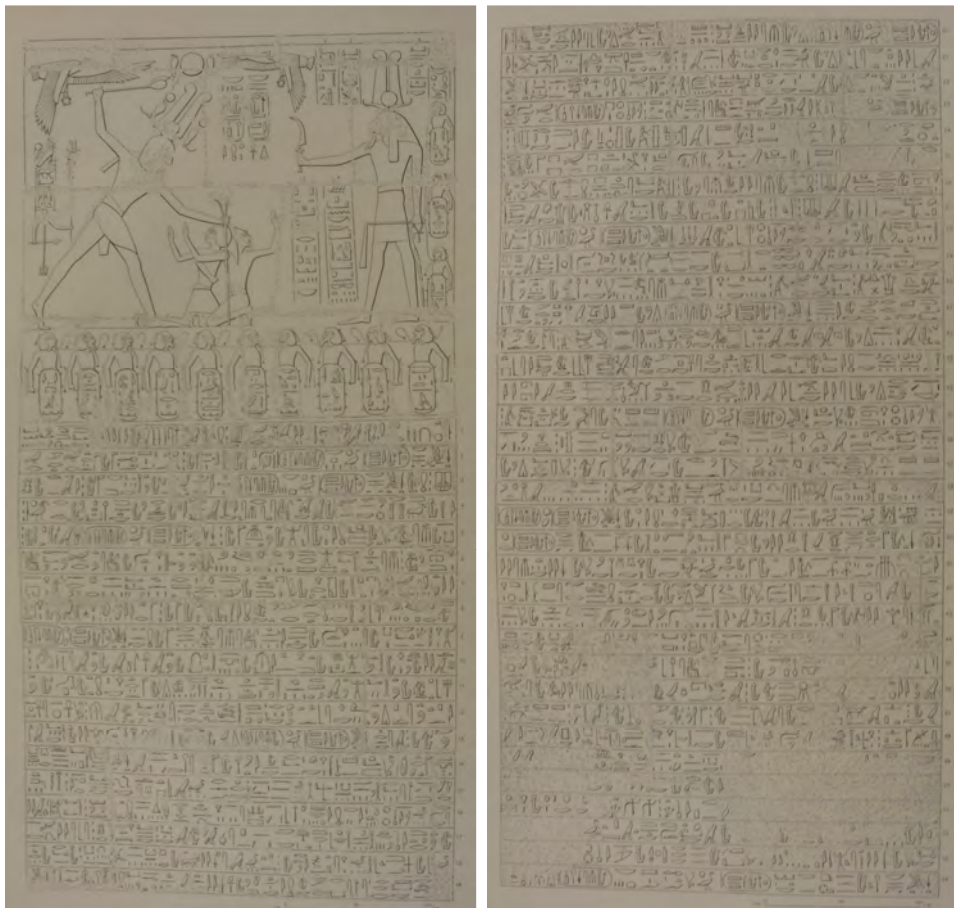


Fig. 15: «Blessing of Ptah», Medinet Habu  
(*The Epigraphic survey, Medinet Habu. Volume II, Later historical records of Ramses III,*  
Chicago 1932, pls. CV-CVI.)

