

TWO UNPUBLISHED BASES OF STATUES AT THE EGYPTIAN MUSEUM, CAIRO
(JE. 37998, JE 37448) FROM KARNAK CACHETTE

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Abstract:

The paper tackles two bases of statues which are kept the basement of the Egyptian Museum, Cairo (JE. 37998, JE 37448)^(a). The website of IFAO gives on Karnak cachette the basic information of these two bases, however they are still unpublished. The two pieces display only the feet attached to the base with some hieroglyphic inscriptions. The first piece belongs to *P3-dī-nfr-ḥtp sqn qf İi-m-ḥtp* and the second piece belongs to *P3-Ḥ3r-n-Ḥnsw*. This paper explores these two bases, explaining and analyzing the inscriptions with comments on the owners and the chronology.

1. Introduction

1.1. Rectangular statue base belongs to *P3-dī-nfr-ḥtp sqn qf İi-m-ḥtp*

This base [1] is made of limestone. It is kept at the Egyptian museum, Cairo (JE. 37998) and is dated to the Ptolemaic period. It measures 13 H., 10.5 W. and 18 depth. It was found in Karnak cachette, Thebes [2]. The remains of this rectangular base with the feet of the statue of *P3-dī-nfr-ḥtp* shows him striding forward with his left leg. It was found by Georges Legrain in the Karnak cachette in 1904. The hieroglyphic inscriptions are executed in bas-relief bordered by incised lines around the base from right to left. The inscriptions start from the right edge of the base (A) with the *ḥtp-dī-nsw* formula and then extend to rightward (B) and to the center back of the base (C), to end at leftward (D) with the name of the owner. The remains of the back-pillar show traces of inscriptions consisting of two vertical lines (E) bordered by incised lines and running from right to left.

1.2. The second base of the statue of *P3-Ḥ3r-n-Ḥnsw*

This base [1] with figure of the god Osiris (Osirophorous) [3,4]. It is made of Schist and is kept at the Egyptian Museum, Cairo (JE 37448). It measures 13 H., 9 W. and 21 depth. It was found in Karnak cachette and it is dated to Late period to Ptolemaic Period [5]. This base of Theophorous statue of *P3-Ḥ3r-n-Ḥnsw* was found by G. Legrain in Karnak cachette in 1904. The remains of this statue indicate that a statue of the god Osiris was standing before the owner [6]. The hieroglyphic inscriptions are executed in sunken relief and are bordered by incised lines runs around the base from right to left. The texts begin in the center front of the base (A) with the *ḥtp-dī-nsw* formula and then extend both leftwards (B) and the center back of the base (C) to end at rightwards (D). The last two inscribed parts are: a line on the surface of the statue base (E), and the second one is on the surface

of the base of the figure of the god Osiris (F). It seems that the statue was representing the owner standing, wearing a long kilt extended until his feet and placing a figure of god Osiris on a base before him [6]. On the left side of the statue, remains of a scene are preserved depicting probably one of the owner's sons. The statue had a back pillar containing one vertical line, but nothing survived [7].

2. Textual Study

2.1. The 1st statue base of P3-di-nfr-htp

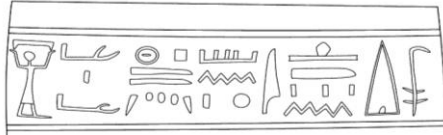


Figure (1) Shows front of the statue base of P3-di-nfr-htp

→
 htp-di-nsw n Imn-R^c p3wty t3wy dsr^c tw3 pt
 An offering which the king gives for
 Amon-Re, the primeval of the two lands.
 Sacred of arm^(a) lifting the sky.

(B) Right side of the base, fig. (2)

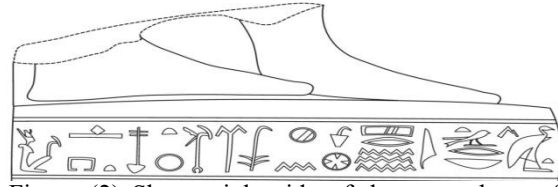


Figure (2) Shows right side of the statue base of P3-di-nfr-htp



Mwt wrt nbt Išrw Hnsw m W3st nfr-htp
 Mut the great one mistress of Isheru^(b).
 Khensu who is in Thebes nefer-hetep.

(C) Back of the base, fig. (3)

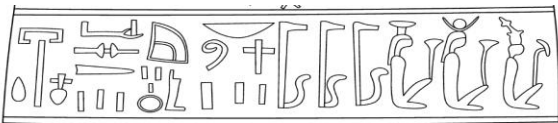


Figure (3) Shows back of the statue base of P3-di-nfr-htp



Wsir 3st nbt-hwt ntrw ntrwt nbw imyw
 Ipt-swt di.sn prt-hrw

Osiris, Isis, Nephtys and the whole gods
 and goddesses who are in the temple of
 Karnak, they give the offerings

(D) Lift side of the base, fig. (4)





Figure (4) Shows lift side of the statue base of P3-di-nfr-htp



*m t hnk(t) k3w 3pdw sntr kbhw iht nbt nfrt
n k3 n it-ntr hm-ntr Imn m Ipt-swt hm hdt
hm Hr wr w3dty P3-di-nfr-htp m3'-hrw
s3 mi nn li-m-htp ir (n) nbt pr ihyt Imn-R'
t3-srit-imn m3'-hrw*

From^(c) bread, beer, bulls, birds, incense, cool water and every good thing. For the ka of the divine father, the priest of Amun in Ipt-swt. The priest of the white crown, the priest of Horus the great of two uraei^(d), P3-di-nfr-htp^(e) the justified son of the same-titled li-m-htp the justified, who was born of the mistress of house^(f) the musician^(g) (the sistrum-player) of Amon-Re t3-srit-imn the justified.

(E) The back pillar contains remains of two vertical lines, fig. (5)



Figure (5) Shows the back pillar of the statue base of P3-di-nfr-htp








1.... [w]r m33 m Jwnw-Šm'
... Greatest of seers in Southern Heliopolis.


2. hrt-hrw nty r'-nb 'nh b3.k rnp. <ti>
r nhh dt


.... The day of every day may your ba live being rejuvenated forever and eternity [6].




2.2. Notes

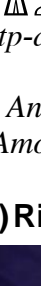
a) The sign  was replaced by the sign , for the epithet dsr' [8], see also, Jansen-Winkel, K. (2007). Drei statueninschriften einer familie aus frühptolemäischer Zeit, SAK 36, p. 50, b., Jansen-Winkel, K., (2004). Zwei statuen der spätzeit aus der cachette von Karnak, MDIAK 60, p.100. De Meulenaere, H. (1993). Trois membres d'une famille sacerdotale thébaine, CdE 68, n° 135-136, p. 52, fig. 5A., Zayed, A., (1962). Reflexions sur deux statuette inedites de l'époque ptolemaïque, ASAE 57, p. 144, p. 145 (a.), El-Sayed, R., (1984) . Quelques com-plements sur le statue JE. 37335 du Musée du Caire, MDAIK 40, p. 253, line 1, p. 254, no. (b.), Klotz, D., (2015). The Sorrows of Young Nesmin: The Early Demise of a Theban Priest, CENiM 13, p. 95, pl. I.



b) The word  Išrw was written by the sign  instead of the sign . It could be a writing mistake. I did not find a parallel writing for the name of Išrw like that so far.

c) The direction of this sign  in the original text is inverted.

d) The titles  hm hdt (hm) Hr wr w3dty are connected together in the clergy of Thebes [9-14]; they probably attested in the late period [15-17] and continued till the Greco-Roman period. They have been carried by the priests of Amon-Re and Monthu in Thebes [10,11]. It is clear that the titles belong to the Theban clergy because most of the known examples came from Thebes [9] except few examples of Lower Egypt. These are the statue of

W3h-ib-re probably from Sais where the title was written in a short form *hm Hr w3dty* [18], and again *hm Hr wr w3dty* from Kôm El-Hisn [19,20]. These titles appeared in full writing on the block statue of Nesmin from the Karnak cachette as  [13,21], and  [21,22] in which the last writing form confirms that the two cobras read *W3dty*. H. de Meulenaere and C. Traunecker suggest these titles were connected specifically to the goddess Nekhbet in El-Kab and the god Horus in Edfou [21, 13,22], while its form on the statue of *Hr-s3-3st* from Karnak cachette (JE37149) which reads as  [23,9] *hm-hdt hm Hr hm-ntr Nhb*t maybe intended to refer directly to the goddess Nekhbet in El-Kab. The king in the texts of Edfou temple carried the title *hm hdt* and *wr w3d*, Ibrahim suggested that *hm hdt* refers to the Upper Egyptian priestly title and *wr w3d* refers to the lower Egyptian priestly title [24]. On the opposite the same title (*hm Hr*) in Lower Egypt (Delta) probably refers to the priests and the cult of Horus of Pe [19].

e) The name of the owner  *P3-di-nfr-htp* [1] occurred once on the statue base without a determinative. His father, is *Im-htp* [1], held the same titles. His mother, *t3-šrit-ïmn*, is the sistrum player of Amun whose name means “the little daughter of (the god) Amun” [1]. The same name is attested on a stela CG. 22034 from Akhmim. It is dated to the Greco-Roman period [25].

f) The sign  is written as follows .

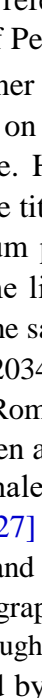
g) The title *ihyt* “a female musician” [26] or “a sistrum player” [27] is attested from the late New Kingdom and up to the Greco-Roman period. Its orthographic writing does not have any change through different periods [28]. The title was held by the female priestess as the musicians for several deities in the Late and Ptolemaic Periods [29,30].

2.3. The second base of *P3-H3r-n-Hnsw*

(A) Front of base, fig. (6).



Figure (6) Shows front of the statue base of *P3-H3r-n-Hnsw*

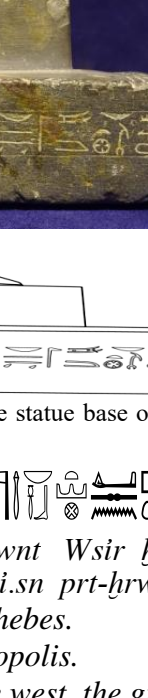
 *htp-di-nsw* <n> *Imn-r^c nb nswt t3wy hnt*
Ipt-swt

*An offering which the king gives (of)
Amon-re, lord of the thrones of the two
lands, foremost of Karnak.*

(B) Right side, fig. (7).



Figure (7) Shows right side of the statue base of *P3-H3r-n-Hnsw*

 *Mnṯ nb W3st Itm nb t3 Twnt Wsir hnt-imntt ntr 3 nb 3bdw di.sn prt-hrw*
*Monthu lord of Thebes.
Atum lord of Heliopolis.*

*Osiris who is in front of the west, the great
god, lord of Abydos.
may they give the invocation offering*

(C) Back of the base, fig. (8).



Figure (8) Shows back of the statue base of *P3-H3r-n-Hnsw*



pr nb hr wdhw.sn

All which comes forth upon their offering table^(a).

(D) Left side, fig. (9).



Figure (9) Shows left side of the statue base of *P3-H3r-n-Hnsw*



*n k3 (n) Wsir it-ntr hm wn hpt-w3dt rmn
p3wty sti m kbh rdwy ntr hry p3 ntr 3
wnmyt n h3t.*

For the ka (of) Osiris. The divine father. The wn –priest and *hpt-w3dt*^(b) who raises the primeval one^(c). Who pours out water from *kbh*-vessel^(d). The two legs of the god^(e) under the great god of the right side of the front.

(E) Above the base, fig. (10).

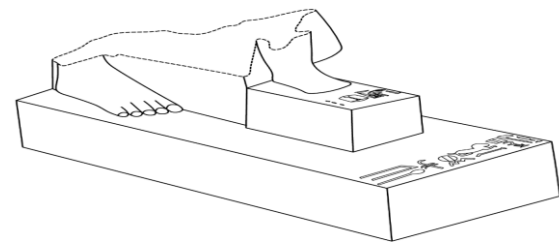
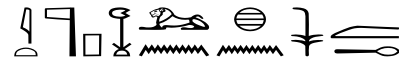


Figure (10) Shows above of the statue base of *P3-H3r-n-Hnsw*



*It-ntr P3-h3r-n-hnsw m3c-hrw
The divine father, P3-h3r-n-hnsw, the justified.*

The front side of the base on which Osiris stands containing a decoration, fig. (6) consisting of the signs [31] and above the same base the name and title of Osiris are written:



Wsir nb nḥ di ḥbw-sd





Osiris, lord of life who gives sd-festivals.






2.4. Notes

a) for the parallel examples to *pr* (or) *di.s(n) nb hr wdhw.sn*, see Klotz, D. (2009). The Theban cult of Chonsu the child in the Ptolemaic period, p. 117, Selim, H. (2004). Three unpublished Late period statues, SAK 32, p. 363-364, Fairman, H. (1934). A statue from the Karnak cache, *JEA* 20, p. 3 C, D, pl. ii, 1, Jansen-Winkel, K. (2007). Drei statueninschriften einer familie aus frühptolemäischer Zeit, SAK 36, p. 50 b, 59 c., Kamal, A. (1905). *Stèles ptolémaïques et romaines* I, CG no: 22071, p. 66. De Meulenaere, H. (1993). Trois membres d'une famille sace-

rdotale thébaine, CdE 68, n° 135-136, p. 48, fig. 2., p. 49 n. g., p. 52, fig 5 A, Abdelraheim, M. (2003). Ein Spätzeitwürfelhocker aus dem Ägyptischen Museum in Kairo (JE 38011), *GM* 192, p.15A, line 4. Jansen-Winkeln, K. (2001). *Biographische und Religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo*, ÄAF 45, p. 346 b, 348f, 359 c, 425., Legrain, G. (1914). *Statues et stauettes de rois et de particuliers* III, p. 97, 100, 103., El-Sayed, R. (1984). Quelques complements sur le statue JE. 37335 du Musée du Caire, *MDAIK* 40, p. 256.

b) The priest title *hpt-w3dt* is attested at the end of the 25th dynasty and separated at the Saïte period and continued at the Ptolemaic period [32]. For more details see: Daressy, G. (1893). Notes et remarques, *Rec. Trav.* XIV, p. 34; De Meulenaure, H. (1954). CdE 29, p. 221- 236., De Meulenaure, H. (1958). CdE 33, p. 196-201; De Meulenaure, H. (1964). Cultes et sacerdoces à Imaow (Kôm El-Hisn) au temps des dynasties Saïte et Perse, *BIFAO* 62, p. 151-171; Kamal, A. (1905). *Stèles ptolémaïques et Romaines*, CGC I, Le Caire, n^{os}. 22141, 22131, 22022, 202178, 22036, 22054, 220209, 220210.













c)  This form is a variant writing for the expression *rmn p3wty* without the sign . Different writings are attested on the other statues from Karnak cachette like  (Cairo JE 36983) [9] and  [9,33].












d)  This could be odd writing for the known title *sti m kbh*  (Cairo JE 37327) [9]  [9]. Here the scribe over-lapped between the sign  and  because both signs are narrow and tall. For more examples on this title, see: Jansen-Winkeln, K. (2001). *Biographische und Religiöse Inschriften der Spätzeit aus dem Ägyptischen museum Kairo*, ÄAF 45, p. 38 (e-m), El-Sayed, R. (1987). Deux statues de la cachette de Karnak, *BIFAO* 87, p. 174 (a), Wilson, P. (1997). *A Ptolemaic Lexikon, A lexicographical study of the texts in the temple of Edfu*, Leuven, p. 955, Ibrahim, M.,

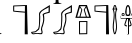
(1966). *Aspects of the Egyptian kingship according to the inscriptions of the temple of Edfu*, Thesis presented for degree of PhD, Liverpool University, p. 194-195.

e) Concerning the title *rdwy-ntr* “the two legs of the god” [34,35], Selim, H. (2004). Three Unpublished Late period Statues”, *SAK* 32, p.373, n. f., Selim, H. (2003) The Naophorous statue of *P3-h3r-hnsw* in Cairo museum JE 37993 bis from Karnak cachette, Excavation number K. 585, *BSAK* 9, p. 406, n.(b)., Jansen-Winkeln, K. (2007). Drei statueninschriften einer familie aus frühptolemäischer Zeit, *SAK* 36, p. 54 n. (5)., Coulon, L. (2006). Les sièges de prêtre d’époque tardive à propos de trois documents thébains, *RdE* 57, p. 19-20, n. (c). Coenen, M. (2000). The Funerary Papyri of the Bodleian library at Oxford. *JEA* 86, p. 90, n. (f). and Zayed, A. (1962). Reflexions sur deux statuette inedites de l’époque ptolémaïque, *ASAE* 57, p. 146 (d).

3. Results

This group of signs   which are on the back-pillar of *P3-di-nfr-htp* reads *nh b3.k rnp<ti>*. It is clear that the last sign  is equal to the sign *rnp*  and . However, the two signs belong to the same category. One parallel example     [6] was attested on a statue from Thebes (probably from Karnak cachette). It is dated to the Ptolemaic Period [6]. It is a new phonetic value for the sign  to read *rnp* and this is emphasized compared to the same parallel sentence on another statue from the same era [6]. As for the statue of *P3-h3r-n-hnsw* it is probably that it was reused statue because there are traces of signs on the left side of the base. It can be seen such as  where the sign  appears in between two other signs without clear meaning. The size and the form of the sign also indicate that it was not made by the same scribe. Additionally, other unclear signs suggest that the statue was made for

another person previously and perhaps was usurped by *P3-h3r-n-hnsw*. The shape of the hieroglyphic signs on the front side of the base is written differently compared to the signs on the right and the left sides of the base. e.g. the sign  was written as  while appeared on the other sides more than once such as . On the contrary a few signs were inscribed on the front side without details, fig (6) like ,  and  while on the lateral sides the signs were written in details such as , , fig. (7) and fig. (9). The difference between the shape of signs makes the idea of reusing statue is plausible. When the owner reused the statue, he left the front line of the earlier inscriptions as it is and changed the texts on the other two sides.  *rdwy ntr hry p3 ntr '3 wnmy n h3t*, this part is confused, but the title *rdwy-ntr* refers to the priest who held the front of the god's boat (or statue) in the festival procession [36,37]. Here the sign *h3t* was written in a strange way, fig. (9) while the two horizontal lines extended from the back of the sign. Coenen compares the title *rdwy-ntr* with the old title *w'b n h3t Imn*, “pure priest of the fore of Amun” and suggests that this priest took part in the procession of the sacred bark of Amun as a bearer [38]. The front and the back of the Amon bark *Wsr-h3t* [37] has two sides, the right and the left side; every priest carries one side whether in the front or in the back of the divine bark, the word *h3t* and *h3ty* appeared in variant methods to refer to the front (the face) of the Amon bark [39,12]. On the statue of  (Cairo JE 38061), it is attested twice on the title  [9] *w'b n wnmi t3 h3t n p3 ntr '3* “the purification priest of the right side of the front of the great god”. There is a priest bears the left side of the bark (or the statue) of the god Amon-Re as it appeared on unpublished statue from Late Period of *P3-h3r-n-hnsw* in the Egyptian museum, Cairo (JE 38036)

[9]; on the back pillar of the same statue was inscribed  *rdwy ntr hry p3 ntr '3 i3bty phw* “the two legs of the god who is under the great god of the left side of the back” [29]. The existence of these titles [9] possibly supports the suggested reading of this part. It refers simply to the right side of the statue (or the bark) of the god Amon.

4. Discussion

As for the first statue base of *P3-di-nfr-htp*, the different signs and the form of writings indicate that this statue should be dated to the Ptolemaic period. This is attested in the following writings: the right side of the base (C) and the back of the base (D). e.g. some signs are taller than the ones on the other sides. The inscriptions are written in a narrow space in the same writing square e.g. the group and it is overlapped in the text, fig. (5). The base of theophorous statue of *P3-h3r-n-hnsw* is the only part which survived. It represented the owner standing carrying the statue of the god Osiris on a special base. According to the artistic features the statue is dated to the early Ptolemaic period [33,40]. This type of the theophorous statues is known from the new kingdom and was continued until the Greco-Roman period [7]. There is more than one person who carries the name *P3-h3r-n-hnsw*. H. Sleim published a standing theophorous statue bears the same name in the Egyptian museum (JE 37353), now in the Alexandria national museum [7], the second is a standing statue (Cairo JE 38036) for a person named *P3-h3r-hnsw*, [29] and the third naophorous statue (JE 38016) dated to the 26th dynasty [41]. H. de Meulenaere [42] gave the genealogy of a priesthood family of Amon-Re in Thebes, where he mentioned four persons of this family bear the name of *P3-h3r-hnsw*, Finely Jansen-Winkeln mentioned two statues in the same name, the first one is a block statue (JE 37864) from Thebes dates to the thirteen dynasty [43], the second

one is an unpublished theophorous statue in London (BM 48038) dates to the Ptolemaic period from Thebes [43]. It can be assured that the previous examples do not belong to the same person, but it is possible that one of them is the owner of the statue base publishing herein. It is assumed here because all statues are from the same provenance and carrying the same owner's name; otherwise, they belong to one priesthood family. It seems the family of *P3-h3r-n-hnsw* has held a position in the clergy of Thebes from the Late period (dynasty. 26) to the early Ptolemaic period.

5. Conclusion

As I hope it became clear that the two statue bases from the Karnak cachette date to the early Ptolemaic period, as we discussed above both bases contain writing mistakes. The first statue base was sometimes crowded and sometimes overlapped. The second statue base of P3-h3r-n-hnsw perhaps was reused because of the left side of the base of the statue bears traces of signs in between two other signs without clear meaning. The titles of the owner were written in very abbreviated method. He did not engrave his name or the name of his parents on the sides of the base as usual probably because there was not enough space. He recorded his name only on the surface of the base, fig. (10).

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