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A Granite Statue Base of Ḥr-ỉr-ʿ3 (Cairo N 9107)

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A Granite Statue Base of *Ḥr-ỉr-ꜥ3* (Cairo N 9107)

AISHA M. ABDALAAL

The monument under discussion is a grey rectangular granite base, currently housed in the basement of the Cairo Egyptian Museum, the provenance of which is unknown. It belongs to the court official *Ḥr-ỉr-ꜥ3*, surnamed *Nfr-ỉb-Rᶜ-nfr*, known as the tutor of king Psammetichus II.[1]

General Description

Registration Numbers: M 7273; N 9107
Dimensions: Length: 65 cm; Width: 35 cm; Height: 15 cm.

The base is rather well preserved. The statue which once stood upon it was removed out badly, causing some damage in the upper surface of the base. A hieroglyphic inscription is engraved around the base and on its upper surface, written between two framing lines, a feature well known for the sculpture of the 26th Dynasty. The style of the hieroglyphic signs and their shape are clear and delicate, as it is the case on most statues of the period.

Ayn Shams University – Cairo – Egypt.

1 These objects will be discussed in the following pages. For *Ḥr-ỉr-ꜥ3* see D.A. Pressl, *Beamte und Soldaten. Die Verwaltung der 26. dynastie in Ägypten (664-525 v. Chr.)*, Frankfurt, 1998, p. 21-22, 203-207 (C2.1-8). As for king Psammetichus II, he is the third king of the 26th dynasty (595-589 B.C.). During his short reign many internal and external events happened, see A. Spalinger, *LÄ* IV, 1982, col. 1170-2, *s. v.* "Psammetichus II"; Th. Schneider, *Lexikon der Pharaonen*, 1994, p. 312-313; S. Sauneron, J. Yoyotte, "La campagne nubienne de Psammétique II et sa signification historique", *BIFAO* 50, 1952, p. 161-172; L. Depuydt, "Saite and Persian Egypt, 664 BC – 332 BC (Dyns. 26-31), Psammetichus to Alexander's conquest of Egypt", in *Ancient Egyptian Chronology*, *HbOr* 1, 2006, p. 265-283; D. Kahn, "Some Remarks on the Foreign Policy of Psammetichus II in the Levant (595-589 BC)", *JEH* 1, 2008, p. 139-157.

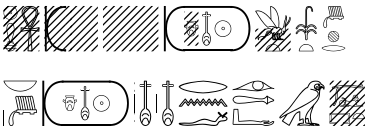
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A Granite Statue Base of Ḥr-ỉr-ꜥ3 (Cairo N 9107)
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The Inscriptions

Upper Surface of the Base [FIG. 1-2]

Two horizontal lines, beginning from the right, occupy the surface of the base just in front of the removed statue. Most of the first line had been scratched off as a result of the process of removing the statue.

→



ỉmɜḫ(w) ḫr nswt bỉty Nfr-ỉb-Rᶜ ⟦sɜ Rᶜ Psmtk⟧[a] *ᶜnḫ mỉ Rᶜ*
ỉmy-r rwyt[b] *Ḥr-ỉr-ᶜɜ*[c] *rn.f nfr Nfr-ỉb-Rᶜ-nfr*[d] *nb ỉmɜḫ*

The honoured by the king of Upper and Lower Egypt Nfr-ỉb-Rᶜ ⟦the son of Re, Psammetichus⟧ may he live like Re.
The overseer of the rwyt-administration Hor-ir-aa, whose beautiful name is Nfr-ỉb-Rᶜ-nfr, owner of honour.

a. The *sɜ Rᶜ* name of the king *Psmtk*[2] has to be restored in this defaced area.

b. The word *rwyt* appears at the end of Old Kingdom, as a new version for the old *ᶜrryt*,[3] this term was connected with the official's titles but it has no clear and defined meaning. *ỉmy-r rwyt* could have the meaning of "overseer of the approach to a building/approach area to temple precinct", and more likely "overseer of the gateway/entrance".[4] K. Piehl in his article on another monument of *Ḥr-ỉr-ᶜɜ* translated this term as "the overseer of the warehouse".[5] K. Jansen-Winkeln in his comment on this title[6] refers to its connection with the police and judicial administration. The title was carried by some of the senior officials of the Late Period;[7] it can be translated here as "the overseer of the administration", since the royal tutor has to be chosen among the administrative officials, who are well qualified to train the royal princes.[8]

2 Compare the king's protocol especially on *Ḥr-ỉr-ᶜɜ*'s monuments: R. EL-SAYED, "Quelques éclaircissements sur l'histoire de la XXVI[e] dynastie d'après la statue du Caire CG 658", *BIFAO* 74, 1974, p. 29-44, pl.VI; K. JANSEN-WINKELN, "Zu den Denkmälern des Erziehers Psametiks II.", *MDAIK* 52, 1996, p. 194, a:e; K. PIEHL, "Varia, § XLV", *ZÄS* 25, 1887, p. 120-121.

3 *Wb.* II. 407, 13-14.

4 D. JONES, *An Index of Ancient Egyptian Titles*, *BAR-IS* 866, 2000, p.79, No 344; P. WILSON, *A Ptolemaic Lexikon*, *OLA* 78, 1997, p. 167.

5 K. PIEHL, *loc. cit.*.

6 K. JANSEN-WINKELN, *MDAIK* 52, 1996, p. 198-199; cf. also *Wb.* II, 407, 13-14: "Art Amtsgebaude".

7 For a list of these officials, see R. EL-SAYED, *BIFAO* 74, 1974, p. 34 (6).

8 C.H. ROEHRIG, *The Eighteenth Dynasty Titles Royal Nurse (mn't nswt), Royal Tutor (mn' nswt), and Foster Brother/Sister of the Lord of the Two Lands (sn/snt mn' nb t3wy)*, *UMI Dissertation Services*, 1990, p. 25-33.

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c. Commonly used masculine name during the Late Period.[9]

d. *Hor-ir-aa* was contemporary with three kings of the 26th dynasty, Necho II , Psammetichus II , and Apries . According to H. De Meulenaere,[10] his "beautiful name" might have been *Wḥm-ỉb-Rʿ-nfr* under the reign of Necho II; he changed it for *Nfr-ỉb-Rʿ-nfr* under Psammetichus II, but, during the reign of Apries, he used only his main name without mentioning his *rn nfr*.[11]

Front of the Base [FIG. 3-4]

The text goes from right to left in two horizontal lines:

→



ỉry-pʿt ḥ3ty-ʿ ḫtmty bỉty smr wʿty ny mrwt ỉrty nswt
ʿnḫwy bỉty [e] *nḏrỉ Mɜʿt* [f] *mr(y) nb.f ỉr r ntt m ỉb.f ỉmy-r3 rwyt Ḥr-ỉr-ʿ3*

Hereditary prince and governor, treasurer of the king of Lower Egypt, the sole and beloved companion, the eyes of the king of Upper Egypt and the ears of the king of Lower Egypt, the one who holds Maat, the beloved one of his lord, who acts according to his desire, the overseer of the rwyt-administration, Hor-ir-aa.

e. For other examples dating from the New Kingdom, see R. el-Sayed, "À propos de la statue de Pasar CG 630 au musée du Caire", *BIFAO* 80, 1980, p. 227 (l); dating from the Late Period, see U. Rössler-Köhler, *Individuelle Haltungen zum ägyptischen Königtum der Spätzeit*, *GOF* 21, 1991, p. 16-17, p. 45 (B3.2).

f. This epithet refers, in my opinion, to the role played by the official during the offering of *Mɜʿt* by the king in temples, probably responsible for carrying the divine figure of the goddess *Mɜʿt*. There are only eight cases known till now for non-royal individuals who hold and present a figure of the goddess *Mɜʿt* in ancient Egyptian art.[12]

9 *PN* I, 246, 4; also see K. Jansen-Winkeln, *MDAIK* 52, 1996, p. 197.

10 H. De Meulenaere, *Le surnom égyptien à la Basse Époque,* Istanbul, 1966, p. 18-19, No. 59, p. 28-30.

11 See his Louvre bronze group AF 1670, his canopic jars, his offering table. For a detailed discussion on this point, see R. el-Sayed, *BIFAO* 74, 1974, p. 34 (7); K. Jansen-Winkeln, *MDAIK* 52, 1996, p. 197.

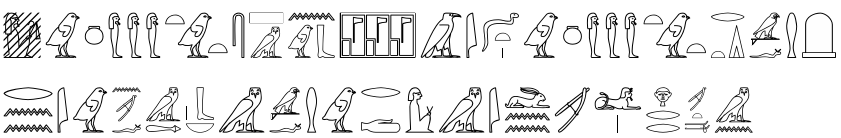
12 E. Teeter, *The Presentation of Maat. Ritual and Legitimacy in Ancient Egypt, SAOC* 57, 1997, p. 21, pls. 1-5.

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Right Side of the Base [FIG. 5-6]

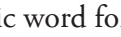
The text is continued facing the right side, but the signs here are taller and slender:

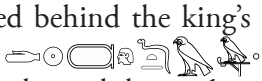
→



wḏ ḥm.f rdỉt twwt[g] *nw ḏtyw*[h] *ḥwwt nṯrw nbw šms(w) twt nw nsw*
mn mr(w)t tm ḥr r nb.ỉ mr(y) wnn.ỉ m ỉry-rdw(y) ḥm.f m bw nb m-ʿ3(t)-n[i] *mr.f wỉ rnn(w)*[j]

His Majesty ordered to erect the statues of the everlastings of all temples, following the king's statues, in order to be not far from my beloved master. I was His Majesty's companion in every place because he loves me, the tutor.

g. *twt*: this is the archaic word for the statue of a god, a king, or an official, made of any material.[13] From the New Kingdom onwards, it could also refer to a block statue[14] or a cult statue of the king.[15] In the New Kingdom this term together with  *ḫnty*[16] and ,  *snn* is used to designate the naophorus statues.[17]

h. *ḏtyw*: *nisbe-* adjective from *ḏt,* meaning "eternity",[18] so *ḏtyw* are those of eternity (the everlastings), or those of Osiris, it is used here to describe a certain type of temple statues; according to the text they will be placed behind the king's statues. This term (*ḏtyw)* is mentioned only once in Pyramid Texts: .[19]

i. *m-ʿ3t-n*: compound preposition more rarely used than *n-ʿ3t-n*;[20] it has the meaning of "in as much as", "because", and is often used in connection with the verb *mr*.[21]

j. The verb *rnn* means "to nurse the young god (or king)",[22] and is usually written with the determinative which represents a sitting woman holding a child . Here the word is a title as it appears on other monuments of *Ḥr-ỉr-ʿ3*[23] as *rnn nb tȝwy* or with different parallel words such as *šdỉ nswt, mnʿ bỉty;* these three titles refer to the function of tutor of the royal child.[24]

13 P. WILSON, *OLA* 78, 1997, p. 1132.
14 *Wb.* V, 255, 13.
15 D. MEEKS, "Une fondation memphite de Taharqa", in J. Vercoutter (ed.), *Hommages à Serge Sauneron*, I, *BdE* 81, 1979, p. 245, n.46.
16 *Wb.* III, 385, 3-10; P. WILSON, *OLA* 78, 1997, p. 773.
17 P. WILSON, *OLA* 78, 1997, p. 865.
18 W. WESTENDORF, "Zweiheit, Dreiheit und Einheit in der altägyptischen Theologie", *ZÄS* 100, 1974, p. 136-141; J. ASSMANN, *Zeit und Ewigkeit im alten Ägypten. Ein Betrag zur Geschichte der Ewigkeit*, *AHAW* 1, 1975, p. 41-48; P. WILSON, *OLA* 78, 1997, p. 1250-1251; Fr. SERVAJEAN, *Djet et Neheh. Une histoire du temps égyptien, OrMonsp* 18, 2007.
19 PT 475, § 950 b, about the king "at the head of the eternal ones"(?), see R.O. FAULKNER, *The Ancient Egyptian Pyramid Texts*, Oxford, 1969, p. 163, n. 4.
20 A.H. GARDINER, *Egyptian Grammar*, Oxford, 1979, §181.
21 Compare *Urk.* I, 220, 12; I, 270, 17; VII, 27, 9,17.
22 *Wb.* II, 436 4-15; P. WILSON, *OLA 78,* 1997, p. 587.
23 K. JANSEN-WINKELN, *MDAIK* 52, 1996, p. 199.
24 See C.H. ROEHRIG, *The Eighteenth Dynasty titles royal nurse*, p. 322, 325, and *passim*.

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Left Side of the Base [FIG. 7-8]

→



m33 twt ỉpw ỉn nsw ḏs.f ḫ(f)t-ḥr.sn[k] *m sšm*[l] *wḏt.f ỉr mw ḫr ḥm n Ḥr mnḫ-ỉb*[m] *n-wr-n ḥs.f wỉ*[n] *ḫr st=.ỉ r*[o] *ḫr m dw3t*[p] *rdỉ n(.ỉ) ḥm.f m ḥry rdỉ m ḫr n*[q] *wnw mtr ỉw ḫr-s3 rdỉt nt w3t m ḥrw*

When the king himself saw these statues in front of them, as a holy image, he ordered to pour water before the Majesty of the Horus Menekh-ib, as much as he rewarded me in my place (=my office) more than anyone. Earlier, His Majesty appointed me as a chief who commands those who were witnesses, while coming after giving the road to the people (=direct them through the ceremony).

k. *ḫr.sn*: I think the suffix pronoun refers to the gods' statues or royal figures erected in the temple, where our base had once been.

l. *sšm*: form or figure, it refers in general to the god's image.[25]

m. Horus name of Psammetichus II.

n. Only the left part of the sign ḥs  is still preserved. We may also note that the writing of the dependant pronoun  as  represents the Old Egyptian writing of this pronoun.[26]

o. Graphic transposition between the signs  and for aesthetic reasons.

p. *m dw3t*: adverb of time meaning "early" or "in the morning", the damaged part was probably occupied by the determinative .[27] It is noticeable, that during the Late Period it is common to replace some signs by others, especially  by .[28]

q. *rdỉ m ḫr n*: an expression found since the Middle Egyptian, with the meaning of "to command someone".[29]

25 *Wb.* IV, 290, 14.

26 E. EDEL, *Altägyptische Grammatik*, §166.

27 *Wb.* V, 422; P. WILSON, *OLA 78*, 1997, p. 1187.

28 S.I. GROLL, *A Late Egyptian Grammar*, p. 7; see also A. SALEH, "Notes on the Phonetic Values of Some Egyptian Letters", in W.F. Reineke (ed.), *First International Congress of Egyptology Cairo. October 2-10, 1976*: *Acts, SGKAO* 14, 1979, p. 562-564.

29 *Wb.* II, 468, 4.

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Back Side of the Base [FIG. 9-10]

→



ḫm.f ḫft-ḥr.sn sw3š k3w.f[r] *ḫr b3 n b3k*[s]
m sw3ḥ[t] *rnpwt.f ḏt nḥḥ m nswt bỉty*

His Majesty <stood> before them (=the royal statues) and glorified his k3w, near the b3 of the humble, lengthening his years for ever, as king of Upper and Lower Egypt.

r. *sw3š k3w.f:* the verb *sw3š* means "to adore/worship by using a praise formula".[30] It usually has a determinative in the form of a standing person in a gesture of adoration  (A 30).[31] It is always connected with other words expressing worship such as "*dw3*", which is not mentioned in this text.[32] I believe that the king starts to glorify his own statues so that the statue of *Ḥr-ỉr-ʿ3*, which is placed nearby, will also benefit from the favour of the god.

s. *ḫr b3 n b3k*: as the *b3* is "the personification of vital forces… of the deceased", it can be considered that the ceremony performed before the statue of *Ḥr-ỉr-ʿ3* will help his *b3* "to come into existence".[33] The preposition  means here "near".[34] The official wants to focus on the existence of his statue and secondly he lays stress on the great benefit he will get as a result of its excellent position.

t. *sw3ḥ rnpwt*: The expression is well known, meaning "to make prosperous years".[35] The regular writing of the verb since Middle Kingdom is , with the meaning of "to endure", "to lengthen".[36]

To sum up our comments, we can notice that the text mostly relies on Old and Middle Egyptian in writing as well as orthography, that the determinatives in most cases are omitted, that signs are replaced by others. All these features are characteristic of the Egyptian writing in the Late Period,[37] more specially of the archaism, which prevailed in art, writing and language in the time of the Kushite and Saite Dynasties.[38]

30 *Wb.* IV, 63, 23-26; P. WILSON, *OLA* 78, 1997, p. 809.

31 Cf. R. EL-SAYED, *BIFAO* 80, 1980, p. 210 and 214 (k).

32 About the *b3*, see L.V. ŽABKAR, *A Study of the Ba Concept in Ancient Egyptian Texts*, *SAOC* 34 1988; *id.*, *LÄ* I, 1975, col. 589-590, *s.v.* "Ba". See also A. SALEH, "Note on the Egyptian ka", *BFA* 22/2, 1960, p. 1-17.

33 حوليّة عبد العزيز صالح، ماهيّة الإنسان ومقوّماته فى العقائد المصرية القديمة.كلية الآداب. العدد ٢٧، ١٩٦٥.

34 R.O. FAULKNER, *A Concise Dictionary of Middle Egyptian*, Oxford, 1976, p. 195; P. WILSON, *OLA* 78, 1997, p. 743-744.

35 P. WILSON, *OLA* 78, 1997, p. 585; *Wb.* IV, 64, 7-9.

36 R.O. FAULKNER, *A Concise Dictionary of Middle Egyptian*, p. 216; *Wb.* IV, 62, 12-14.

37 S.I. GROLL, *A Late Egyptian Grammar*, p. 1-7.

38 P. DER MANUELIAN, *Living in the Past: Studies in Archaism of the Egyptian Twenty-Sixth Dynasty*, New York, 1994, chapter 2, p. 61-100; O. PERDU, "L'avertissement d'Aménirdis I[re] sur sa statue Caire JE 3420 (= CG 565)", *RdE* 47, 1996, p. 48-54.

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Provenance

The provenance of the base is questionable, one could assume that it comes from one of the numerous sanctuaries where Twenty-Sixth Dynasty material was found, for example Saïs, the dynastic chief city, or Memphis where *Ḥr-ỉr-ʿ3* has already left some monuments.[39]

K. Jansen-Winkeln[40] registered the discovered monuments of *Ḥr-ỉr-ʿ3*; we can add a monument published by O. Perdu, leading to the following list:

	Objects	Provenance	Bibliography
1	Faience Naophorus statuette Cairo CG 807	Kom el-Qalaaa - Saqqâra	L. Borchardt, *CGC, Statuen und Statuetten* III, 1936, p. 104-105, pl.34 a.
2	Seated Osiris figure CG 38236.	Ptah's Temple at Saqqâra	K. Jansen-Winkeln, *MDAIK* 52, 1996, p. 192-196, fig. 2 a-e, pl., 33; O. Perdu, "Une autobiographie d'Horirâa revisitée", *RdE* 48, 1997, p. 165-184.
3	Lower part of a naophorus statue Cairo CG 658	Sais	R. el-Sayed, *Documents relatifs à Sais et ses divinité*s, *BdE* 69, 1969, p. 93-108, pl. XII- XIII.
4	Torso in private collection	-	W. Helck, "Drei Stücke aus einer Privatsammlung", *ZÄS* 83, 1958, p. 96.
5	Torso in trade	-	H. De Meulenaere, *Le surnom égyptien à la Basse Époque*, Istanbul, 1966, p. 19, n. 86.
6	Bronze group statues Louvre AF 1670	-	J. Monnet, « Un monument de la corégence des Divines Adoratrices Nitocris et Ankhenesneferibré », *RdE* 10, 1955, p. 37-47.
7	Offering table Louvre D65	Saqqâra	PM III² 2, 1979, p. 588.
8	Socle Stockholm NME 43	?	PM III² 2, 1979, p. 588.
9	Canopic Jars	Saqqâra	PM III² 2, 1979, p. 588.
10	Ushabtis	Saqqâra	H.D. Schneider, *Shabtis* II, Leiden, 1977, p. 188-189; L. Aubert, *Statuettes égyptiennes*, Paris, 1974, p. 220-221.
11	Wooden coffin	Saqqâra	PM III² 2, 1979, p. 588.
12	Tomb	Saqqâra	PM III² 2, 1979, p. 588.
13	Theophorus Statue Private Collection	Herakleopolis?	O. Perdu, "Hommage d'une princesse saïte à son précepteur", *BIFAO* 105, 2005, p. 211-227.

According to the above table, *Ḥr-ỉr-ʿ3* has seven statues discovered at various sites. Two of them represent the owner presenting a naos, one shows *Ḥr-ỉr-ʿ3* standing, another one kneeling with a space before his feet for the inscriptions like the base under consideration. Four of the six statues were certainly discovered in temples.

39 About the architectural activity of the kings of the Twenty-Sixth Dynasty and particularly Psammetichus II, see D. Arnold, *Temples of the last Pharaohs*, Oxford, 1999, p. 74-92.

40 K. Jansen-Winkeln, *MDAIK* 52, 1996, p. 187-188.

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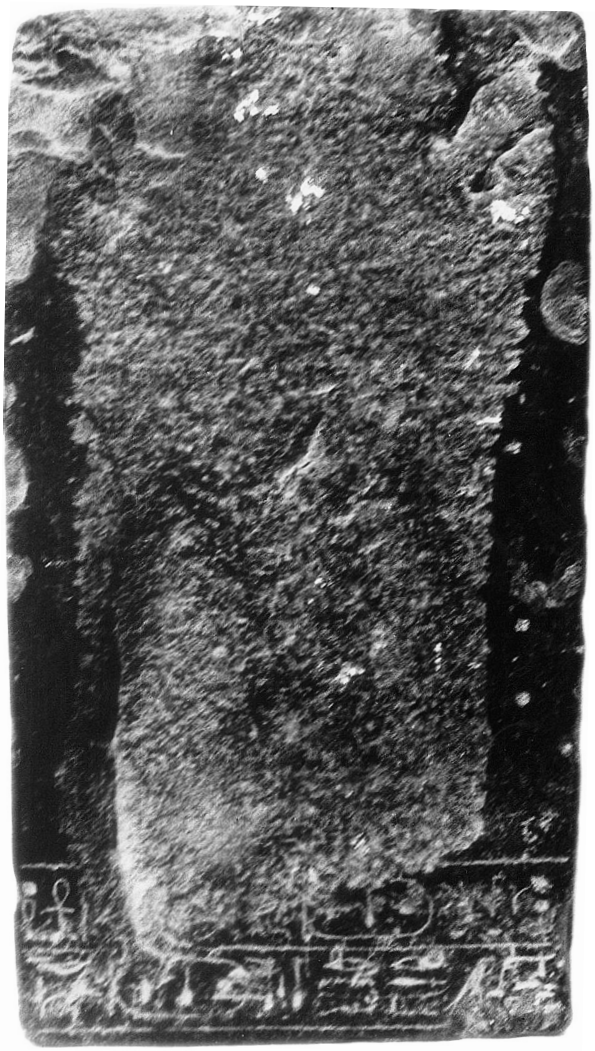
⁂

This statue quite certainly dates back to the reign of King Psammetichus II. As for the type of the statue, which once stood upon this base, one can conclude that, it is most probably a kneeling statue of *Ḥr-îr-ʿɜ*, holding a divine symbol[41] or bearing a naos with a god or a goddess figure, like Cairo CG 807 and Cairo CG 658 belonging to the same owner.[42] According to the text inscribed on the base, it has been erected in a temple together with statues of King Psammetichus II. The text also explains how Horiraa, as a royal tutor, was respected and loved by this king.

41 A large number of the 26th Dynasty statues are shaped in this position even holding or not a divine symbol, e.g.: H. De Meulenaere, *BIFAO* 60, 1960, pls.XI-XIII; H. De Meulenaere, *BIFAO* 63, 1965, pl. 4; R. el-Sayed, *BIFAO* 74, 1974, pls. VI-VII; R. el-Sayed, *BIFAO* 77, 1977, pls. XVI-XVII; H. Satzinger, *Das Kunsthistorische Museum in Wien. Die Ägyptisch-Orientalische Sammlung*, Mainz, 1994, pl. 81; M.C. Pérez-Die, *Egipto y Próximo Oriente (Museo Arqueologico Nacional)*, Madrid, 1991, fig. 12; J.A. Josephson, M.M. Eldamaty, *Statues of the XXVth and XXVIth dynasties*, *CGC*, 1999, pls. 21, 24; E. Russmann, *Eternal Egypt: Masterworks of Ancient Art from the British*, Toledo, 2001, no.129; see also: K. Jansen-Winkeln, *Biographische und religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo*, *ÄAT* 45, 2001, pls. 7-8, 23-24.

42 About the naophoros statue, which can be traced back to the second half of 18th Dynasty and is widely represented throughout the Late Period, see J. Vandier, *Manuel d'archéologie égyptienne* III, Paris, 1952, p. 460-470; J.A. Josephson, M.M. Eldamaty, *op. cit.,* pls. 4, 21, 33, 36, 47, 49; B.V. Bothmer, *ESLP*, 1960, figs. 6-7, 57-59, 83, 87, 98-99, 100, 106-108, 123, 134, 139, 155; B.V. Bothmer, "Apotheosis in Late Egyptian sculpture", in M.E. Cody (ed), *Egyptian Art. Selected Writings of Bernard V. Bothmer*, New York, 2004, figs. 16.6, 16.27, 16.29.

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FIG. 1. Cairo N 9107; upper surface of the base.

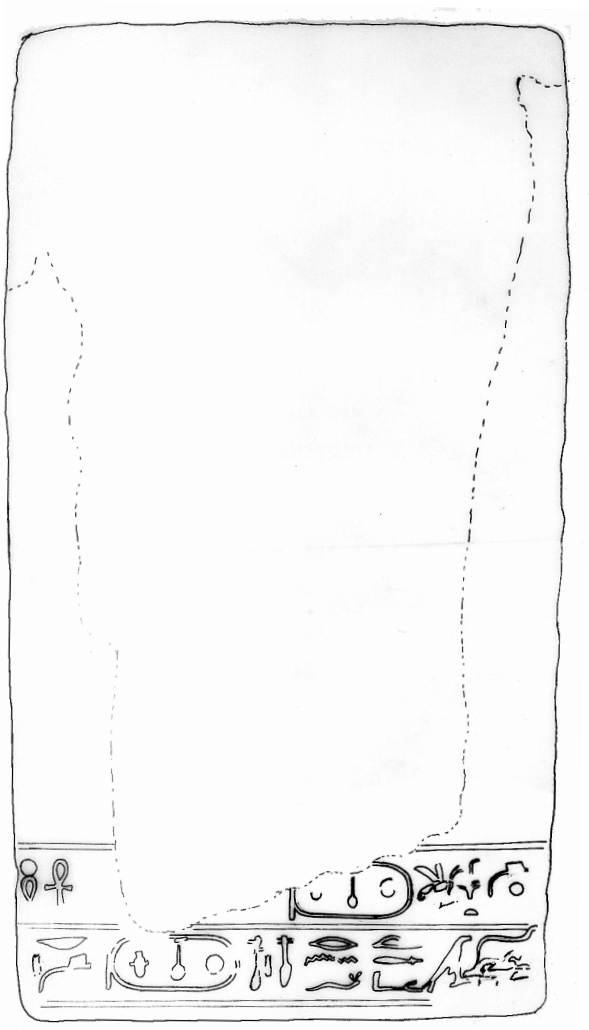


FIG. 2. Facsimile.

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FIG. 3. Cairo N 9107; front of the base.

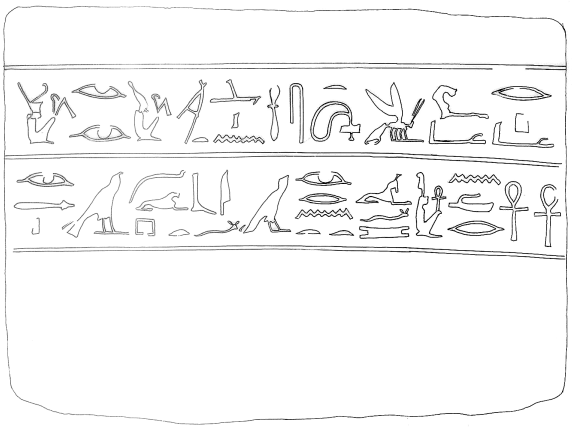


FIG. 4. Facsimile.



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FIG. 5. Cairo N 9107; right side of the base.

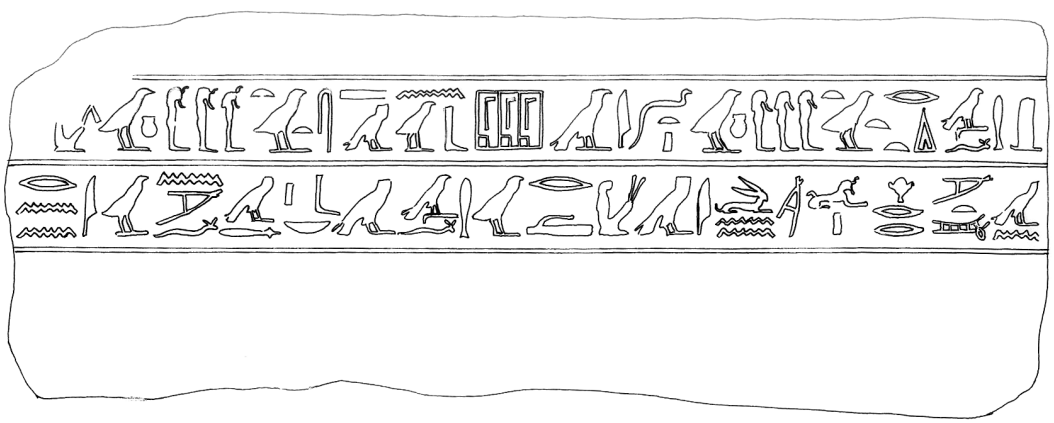


FIG. 6. Facsimile.

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FIG. 7. Cairo N 9107; left side of the base.

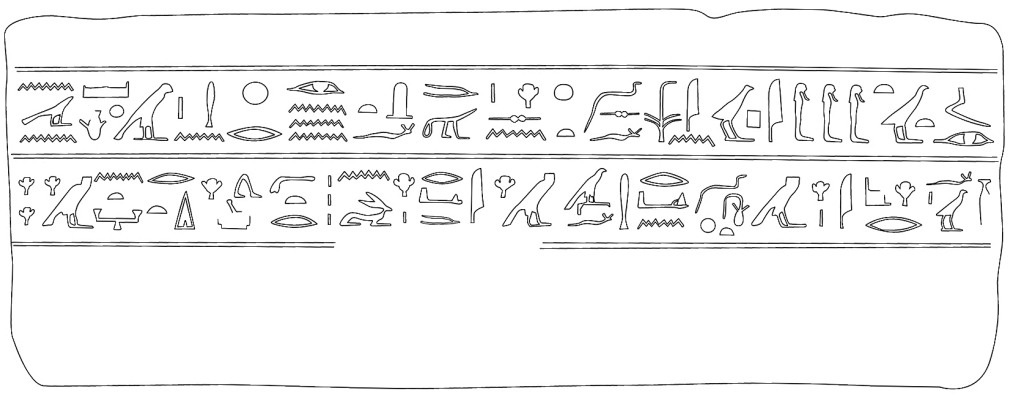


FIG. 8. Facsimile.



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FIG. 9. Cairo N 9107; back side of the base.

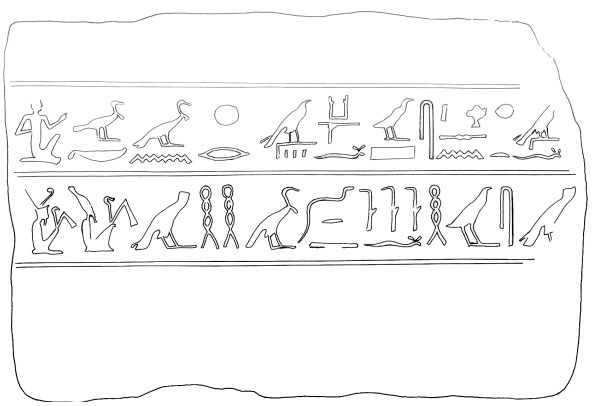


FIG. 10. Facsimile.

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