

## The Lower Part of the Statue of Hotep (no. 3585) Tel-elrobe Magazine Dakahlia.

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### Abstract:

This paper deals with a block of granite representing the lower part of the statue for Hotep, which dates back to the Late Period. It was excavated by the North Qaliubiya Antiquities area while supervising a sewage project on Alpernsat Street in the city of new Banha, then the mass was transferred to the headquarters of the area to conduct operations to strengthen and clean the statue, and then transferred to the Tel elrobe Magazine, Dakahlia, under registration number 3585.

It represents the remaining part of the statue of Hotep sitting, placing his both hands on his knees in a pose of worship, (abdomen, chest and head missing), the statue is wearing a garment covering all parts of the body. The upper part of the garment (the lap of the statue) is occupied with a text consisting of four vertical registers separated by vertical lines. The text is a *htp di nsw* formula addressed to goddess Hathor, lady of the fields of Ra, may she gives the different types of offerings to the double of Hotep, followed by his titles: the one who fills the heart of the king, the chamberlain, the director of the works of god *hnty-hty*, Hotep, true of voice.

On the front base of the statue, there are two horizontal registers which is another offering-formula. The importance of this piece is that it bears the administrative titles of Hotep, the owner of the statue, which indicates the distinctive place of Hotep to the king, he is the supervisor of the establishment of the royal monuments, the

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Chamberlain, the Director of works of God *hnty-hnty*, chief god of the X<sup>th</sup> nome of Lower Egypt "Athribis" as well as the mention of Hathor, lady of the fields of Ra as a donor to the offerings that demonstrates the spread of her worship in this region, especially since the New Kingdom and the Late Period. The statue dates back to the Saite period, depending on the technique of carving the statue as well as the style of the hieroglyphic writing.

Key words: Seated Statue - Hotep - Hathor – lady of fields Ra - *hnty-hnty* - Athribis.

### **Introduction:-**

This block of granite represents the lower part of a statue of Hotep, (plate 1) it was found during the supervision of North Qaliubiya Antiquities area<sup>1</sup> on a sewage project on Alpernsat Street in the city of new Banha, on October 1999, then the mass was transferred to the headquarters of the area to conduct operations to strengthen and clean the statue, and then transferred to the Tel elrobe Magazine, Dakahlia, under registration number 3585. The statue is made out of granite and the part remaining is 18 cm. high and maximum width 21 cm. it dates back to the Saite Period.<sup>2</sup>

### **Description:**

The remaining part of the statue represents Hotep (*htp*) the owner of the statue; sitting, with his hands extending on his knees. <sup>(a)<sup>3</sup></sup> He is wearing a garment covering the whole lower part of his body, so we cannot identify the attitude of his legs, and how is their intersection? The upper part of the statue is completely lost in full: abdomen, chest and head. The artist used the upper part of the garment in the area of the lap of the statue to record a text of 4 vertical registers performed in low relief and boarded by five

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<sup>1</sup> I would like to greatly thank Dr. Mohsen Helmy prime inspector in Banha Archaeological zone, for his fruitful help.

<sup>2</sup> محسن حلمي، دراسة لتمثيل تل أتريب "بنها" من الدولة الحديثة وحتى العصر الروماني، رسالة ماجستير غير منشورة - قسم الآثار المصرية، كلية الآثار ج. القاهرة ٢٠٠٧، ص ٥٩.

<sup>3</sup> The letters (a),(b), and (c) are referring to the comments written in the context of the research.

vertical lines. The text is a *htp di nsw* formula <sup>(b)</sup> addressed to goddess Hathor. <sup>(c)</sup>.

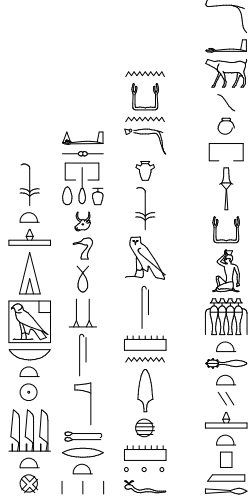
### **Base of the statue:**

The base of the statue is in a poor state of preservation, and the lower part of which is polished, while the upper part of the base is polished and sculpted and has a text of two registers in a poor state of preservation also, it lost the beginning of the text and its end, it seems to be another offering-formula, and the rest is *n k3 n* (to the soul of) and the titles of the deceased. <sup>(d)</sup>

The importance of the statue is due to the titles recorded on it which shows the close relationship between Hotep and his king "literally: the one who fills the heart of the King", by the establishment or construction of his monuments, the chamberlain, director of the works of God *hnty-hnty*, the mention of *Hathor* as a donor of offerings reflect the important role played by *Hathor* in this region since the New Kingdom to the end of the Ptolemaic period.

### **The Text on the Lap of Statue (Plate 2)**

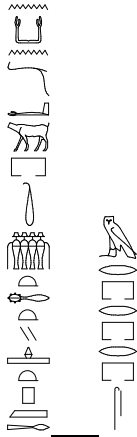
The text in the upper part of the garment reads: -



*htp di nsw ht-hr nbt sht R<sup>(c)</sup> t hnkt k3w 3pdw šs mnht sntr n k3 n mh  
ib nsw<sup>(f)</sup> m smnh mnw.f imy-r c-hnwt<sup>(g)</sup> hrp k3wt<sup>(h)</sup> (n) hnty-hnty<sup>(i)</sup>  
htp<sup>(j)</sup> m3<sup>c</sup> hrw.*

"A boon that the king give (to) goddess Hathor lady of fields of Re may she give offerings consisting of bread, beer, oxen, birds, alabaster, clothes, and incense to the double of the one who fills the heart of the king, through establishment of his monuments, the chamberlain, director of works of god *hnty-hnty* Hotep, true of voice."

**The pedestal text reads: (plate3)**



.....n k3 n imy-r ˆ-hnwty *hnty-hnty*.....h̅tp m3ˆ h̅rw ...m r-  
prw<sup>(k)</sup>.s.....

" .....to the double of the chamberlain of god *hnty-hnty* .... Hotep,  
true of voice.....in her temples. "

**Comments:-**

(a)- During the 26<sup>th</sup> Dynasty their favorite poses were block statues and shrine offering statues, the Middle Kingdom style was revived sometimes so successfully that the later versions are difficult to separate from the originals.<sup>4</sup> Most probably the statue was a cult statue of Hotep being honored and placed in the courtyard of the temple to share the offerings presented to the gods of the temple.<sup>5</sup> Generally the kneeling attitude is attested in the 3<sup>rd</sup> Dynasty and it became more common during the New Kingdom and the Late

<sup>4</sup> Kozloff, A., "Sculpture: An Overview" in D. Redford. (ed.), *the Oxford Encyclopedia of Ancient Egypt*, Vol. III, AUC. Press, Cairo and New York 2001,p.228-9

<sup>5</sup> Tefnin, R., "Private Sculpture" in D. Redford. (ed.), *the Oxford Encyclopedia of Ancient Egypt*, Vol. III, AUC. Press, Cairo and New York 2001,p.236

Period either in the simple form (hands flat on the knees) or holding the naos, sistrum or stela.<sup>6</sup> Dating the statue back to the late period, most probably to the 26<sup>th</sup> Dynasty based on the large and clear hieroglyphic signs<sup>7</sup>, the appearance of Hathor as a downer of offerings started from the Middle Kingdom<sup>8</sup> however she got her outstanding position in Athribis during the New Kingdom to the Late period<sup>9</sup>. The title of Hathor: *nbt sht R<sup>c</sup>* appeared in the New Kingdom<sup>10</sup>

(b) *htp di nsw* is a text indicating that there was a sophisticated network for producing the offerings for private mortuary cults,<sup>11</sup> food offerings could merely be saying prayers that referred to those provisions. The offerings were actualized by the recitation that magically was produced or consecrated of bread, beer, oxen, alabaster, incense, and every good and pure thing for the deceased. These offerings were originally referred to as voice offerings *prt-hrw* literally what goes forth at the voice because the act of pronouncing the names of the offerings along with the name of the deceased brought them into being in the afterlife.<sup>12</sup>

(c) Hathor (*ht-hr*) is usually translated as the house (or shelter) of Horus<sup>13</sup> or the womb of Horus.<sup>14</sup> Hathor apparently had a temple in Gebelein as early as the third Dynasty.<sup>15</sup> Since quite early times especially, in the Memphite region, she was worshipped as a tree

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<sup>6</sup> Ibid., p.238

<sup>7</sup> Bothmer, B., *Egyptian sculpture of the late period, 700 B.C. to A.D. 100*, Brooklyn Museum press, New York 1960. P.96

<sup>8</sup> Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, ÄF 24, Glückstadt, 1968, p. 38 – 44

<sup>9</sup> Habachi, L., "Athribis in the XXVI<sup>th</sup> Dynasty" *BIFAO*, 82, 1982, p. 218 – 219.

<sup>10</sup> Leitz, Ch., *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Peters Publisher, Band IV, Leuven, 2002, p. 132.

<sup>11</sup> Teeter, E., *Religion and Ritual in Ancient Egypt*, Cambridge University Press, New York, 2011, p.24-25

<sup>12</sup> Ibid., p.131

<sup>13</sup> Bleeker, C. J., *Hathor and Thoth two Key Figures of the Ancient Egyptian Religion*, E. J. Brill, Leiden, 1973, p.25.

<sup>14</sup> Mojssov, B., *Osiris: Death and Afterlife of a God*, Blackwell, Oxford, 2005, p.11

<sup>15</sup> Lesko, B., *The Great Goddesses of Egypt*, university of Oklahoma press, Norman, 1999, p.81

goddess, mistress of sycamore who supplied food and drink to the deceased, and from at least the 18<sup>th</sup> Dynasty she served as the patron deity of the Theban necropolis,<sup>16</sup> so the Egyptian placed his hope on Hathor, as she who granted abundant life on earth and was also expected to take care of the deceased, in spell 103 BD. "*spell to be in the retinue of Hathor*".<sup>17</sup>

Since the Old Kingdom *Hathor* got strong relations with Re, in PT 1105 *Hathor* is described as the eye of the sun.<sup>18</sup>

*Hathor* got an outstanding position in *Athribis* in particular during the New Kingdom and the Late Period: in *Habu* temple on one of the columns in the second hall, Ramses III is shown represented to *hnty-hty* while, *Hathor* is standing behind him. Later on, king Nekau II built a temple dedicated to *hnty-hty* and *Hathor*,<sup>19</sup> she appeared also in stela No. 1481 in the Museological magazine north of Qaliobia.<sup>20</sup>

It was believed that *Hathor*, as the night sky received Re each night on the western horizon and protected him within her body so that, he could be safely reborn each morning,<sup>21</sup> she also was connected with Re in the legend "*destruction of humanity*",<sup>22</sup> and starting from the Middle Kingdom, *Hathor* appeared in the formula of offering.<sup>23</sup>

(d) The different forms of the phrase *n k3 n*: it comes before the name of the deceased,<sup>24</sup> or the titles then the name,<sup>25</sup> or *n k3 n wsir* + the name then the titles.<sup>26</sup>

<sup>16</sup> Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson, New York, 2003, p.143

<sup>17</sup> Bleeker, C.J., op. cit., p.44f.

<sup>18</sup> Lesko, B., op.cit., p. 82.

<sup>19</sup> Habachi, L., "Athribis in the XXVI<sup>th</sup> Dynasty" *BIFAO*, 82, 1982, p. 218 - 219.

<sup>20</sup> محسن حلمي، اللوحات والكتل الحجرية المنقوشة من تل أتريب "بنيها"، رسالة دكتوراة غير منشورة، قسم الآثار المصرية، كلية الآثار، جامعة القاهرة، 2010، ص ١٢٤

<sup>21</sup> Vischak, D., "Hathor" in D. Redford. (ed.), *the Oxford Encyclopedia of Ancient Egypt*, Vol. II, AUC. Press, Cairo and New York, 2001, p. 82.

<sup>22</sup> Ibid., p. 84

<sup>23</sup> Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, ÄF 24, Glückstadt, 1968, p. 38 - 44.

<sup>24</sup> Gardiner, A., *Egyptian Grammar*, Griffith Institute, Oxford, 1973, p. 170.

(e) *nbt sht R<sup>c</sup>* in the solar temple built by *Sahure* of the 5<sup>th</sup> dynasty, there is a chamber called "*the field of Re*" or *sht Re*, later on many stelae were found there inscribed with the title "*prophet of Hathor lady of the field of Re*".<sup>27</sup>

(f) *mḥ ib nsw* literally "*the one who fills the heart of the king*",<sup>28</sup> that means "*the one who gets the trust of the king*".<sup>29</sup>

(g) *imy-r<sup>c</sup>-ḥnwty* : *imy-r* literally means "*who is in the mouth of (his followers) the overseer*"<sup>30</sup> or "*the chief of*"<sup>31</sup> *ḥnwty* audience-chamber<sup>32</sup> *imy-r<sup>c</sup>-ḥnwty* chamberlain.<sup>33</sup>

(h) *hrp k3wt* controller, administrator<sup>34</sup> of works as a title<sup>35</sup> or director of works<sup>36</sup> *k3wt* usually is written in a singular form and means works, activities, transport, carrying, crafts and construction,<sup>37</sup> *imy-r<sup>c</sup>-ḥnwty hrp k3wt*; the two titles chamberlain and controller of works were held by the same person many times<sup>38</sup> among 35 titles of *imy-r<sup>c</sup>-ḥnwty* studied by Gautier, 15 of them were followed by the title *hrp k3wt*.<sup>39</sup>

<sup>25</sup> Frankfort, H., "The Cemeteries of Abydos work of the Season 1925 - 26" *JEA*, 14, 1928, p. 244.

<sup>26</sup> Negm, M., *The Tomb of Simut called Kyky; Theban Tomb 409 at Qurnah*, Paperback; Publisher, Warminster, 1997, p. 33 - 4.

<sup>27</sup> Vandier, J., "Iousaâs et (Hathor) - Nébet - Hétépet," *RdE*, 18, 1966, p. 69 f.

<sup>28</sup> Wb II, 118: 11 - 17.

<sup>29</sup> تحية شهاب، "الجزء mḥ وبعض مدلولاته في اللغة المصرية القديمة، حوليات المجلس الأعلى للآثار، المجلد الثاني، القاهرة، ٢٠٠٥، ص ٧٢.

<sup>30</sup> Faulkner R., CDME. p. 18 - 9.

<sup>31</sup> Gauthier, H., "Le Titre imi-ra Äkhnouti et ses Acceptions Diverses" *BIFAO*, 15, 1918, p. 169.

<sup>32</sup> Faulkner, R., CDME, p. 48.

<sup>33</sup> Ward, W., *Index of Egyptian Administration and Religious Titles of the Middle Kingdom*, AUB, Press, Beirut, 1982, p. 14 no. 72.

<sup>34</sup> Faulkner R., CDME., p.196

<sup>35</sup> Ward, W., p.137, no. 1178.

<sup>36</sup> Fischer, G., *Egyptian Titles of the Middle Kingdom, A supplement to W. Ward's Index*, MMA, Chicago, 1985, no. 1179 a

<sup>37</sup> صبحي عطية، كبار موظفي الأشغال في مصر القديمة خلال عصر الدولة الحديثة، رسالة ماجستير غير منشورة، قسم الآثار المصرية، كلية الآثار ج. القاهرة، ١٩٩٠، ص ٩٦-٩٩

<sup>38</sup> Habashi, L., "Graffito of the Chamberlain and Controller of Works Antif at Sehêl" *JEA*, 39, 1953, p. 53.

<sup>39</sup> Gauthier, H., "Le Titre imi-ra Äkhnouti et ses Acceptions Diverses" *BIFAO*, 15, 1918, p.169 - 206.

- (i) *hnty-hty*; the god *hnty-hty* was a local deity of the *Athribis* known as *Horus hnty-hty*<sup>40</sup> to whom many monuments were constructed.<sup>41</sup> The god was usually depicted as a falcon-headed man or as a crocodile.<sup>42</sup>
- (j) Hotep *hṭp*; since the Old Kingdom the name was used as both a masculine and a feminine proper name.<sup>43</sup>
- (k) *r-prw.s* her temples or her chapels<sup>44</sup> most probably the suffix pronoun "s" denotes to the goddess *Hathor*

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<sup>40</sup> Leitz, Ch., *Lexikon der ägyptischen Götter und Götterbezeichnungen*, Peters Publisher, Band V, Leuven, 2002, p. 849.

<sup>41</sup> محسن حلمي، المرجع السابق، ص ١١٩-١٢١.

<sup>42</sup> Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson, New York, 2003, p. 203.

<sup>43</sup> Ranke, H., *PN II*, p. 257 - 22.

<sup>44</sup> Faulkner R., *CDME.*, p. 146.



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Plate 1 the statue of Hotep no.3585.



Plate 2 the text on the lap of the statue



Plate 3 the text on the pedestal of the statue.