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
Chamberlain, the Director of works of God *hnty-hty*, chief god of the Xth 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-hty* - 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 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.

**Description:**
The remaining part of the statue represents Hotep (*htp*) the owner of the statue; sitting, with his hands extending on his knees. (a) 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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3 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 (b) addressed to goddess Hathor. (c).

**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 k†n* (to the soul of) and the titles of the deceased. (d)
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-hty*, 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: -

\[\text{htp di nsw hrt-hrt nbt sht R}^{(c)} t \, hntk t \, k\hat{w} \, 3pdw \, s\hat{s} \, mnht \, sn\hat{t} \, n \, k\hat{3} \, n \, m\hat{h} \, ib \, nsw^{(f)} \, m \, smnh \, mnw.f \, imy-r \, \epsilon\text{-hntwty}^{(g)} \, h\hat{r}p \, k\hat{3}w\hat{t}^{(h)} \, (n) \, hnty-hty^{(i)} \, h\text{tp}^{(j)} \, m\hat{s} \, \hat{hrw}.\]
"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 ḫnty-ḥṭy Hotep, true of voice."

The pedestal text reads: (plate3)

...........n k3 n imy-r ḫnty-ḥṭy.....ḥtp mḥḥ hrw .....m ṛ-prw(k).s......
"......to the double of the chamberlain of god ḫnty-ḥṭy .... Hotep, true of voice.....in her temples."

Comments:-
(a)- During the 26th 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.4 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.5 Generally the kneeling attitude is attested in the 3rd Dynasty and it became more common during the New Kingdom and the Late

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

(b) \(htp\ di\ nsw\) is a text indicating that there was a sophisticated network for producing the offerings for private mortuary cults,\(^11\) 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 breed, beer, oxen, alabaster, incense, and every good and pure thing for the deceased. These offerings were originally referred to as voice offerings \(prt-\ thrw\) 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.\(^12\)

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

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\(^6\) Ibid., p.238
\(^8\) Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, ÄF 24, Glüchstadt, 1968, p. 38 – 44
\(^12\) Ibid., p.131
goddess, mistress of sycamore who supplied food and drink to the deceased, and from at least the 18th Dynasty she served as the patron deity of the Theban necropolis, 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".

Since the Old Kingdom Hathor got strong relations with Re, in PT 1105 Hathor is described as the eye of the sun. 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, she appeared also in stela No. 1481 in the Museological magazine north of Qalibia.

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, she also was connected with Re in the legend "destruction of humanity", and starting from the Middle Kingdom, Hathor appeared in the formula of offering.

(d) The different forms of the phrase n kAn: it comes before the name of the deceased, or the titles then the name, or n kAn wsr + the name then the titles.

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17 Bleeker, C.J., op. cit., p.44f.
18 Lesko, B., op.cit., p. 82.
20 حلمي، محسن، اللوحات والكتاب الحجري المنقوشة من تل أتربة، رسالة دكتوراه غير منشورة، قسم الآثار المصرية، كلية الآثار، جامعة القاهرة، 2010، ص. 124
22 Ibid., p. 84
23 Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, ÄF 24, Glüchstadt, 1968, p. 38 – 44.
(e) \(nbt\ sht\ R^c\) in the solar temple built by Sahure of the 5\textsuperscript{th} 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". 27

(f) \(m\ h\ ib\ nsw\) literally "the one who fills the heart of the king", 28 that means "the one who gets the trust of the king". 29

(g) \(imy-r\ \vDash\ hnwty\) : \(imy-r\) literally means "who is in the mouth of (his followers) the overseer" 30 or "the chief of" \(\vDash\ hnwty\) audience-chamber 32 \(imy-r\ \vDash\ hnwty\) chamberlain. 33

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

29 تحية شهاب، الجدير بجديره، ومع بعض مندواته في اللغة المصرية القديمة، حوليات المجالس العليا للآثار، المجلد الثاني، القاهرة، ٢٠٠٥، ص. ٢٧.
30 Faulkner R., CDME. p. 18 – 9.
32 Faulkner, R., CDME, p. 48.
33 Ward, W., Index of Egyptian Administration and Religious Titles of the Middle Kingdom, AUB, Press, Beirut, 1982, p. 14 no. 72.
34 Faulkner R., CDME., p.196
35 Ward, W., p.137, no. 1178.
36 Fischer, G., Egyptian Titles of the Middle Kingdom, A supplement to W. Ward's Index, MMA, Chicago, 1985, no. 1179 a
37 صبحي عطية، كبار موظفي الآثار في مصر القديمة خلال عصر الدولة الحديثة، رسالة ماجستير غير منشورة، قسم الآثار المصرية، كلية الآثار، القاهرة، ١٩٩٠، ص. ٩٤ – ٩٥.
38 Habashi, L., "Graffito of the Chamberlain and Controller of Works Antif at Sehel" JEA, 39, 1953, p. 53.
(i) \( hnty-hty \); the god \( hnty-hty \) was a local deity of the Athribis known as Horus \( hnty-hty \) to whom many monuments were constructed.\(^{40}\) The god was usually depicted as a falcon-headed man or as a crocodile.\(^{42}\)

(j) Hotep \( htp \); since the Old Kingdom the name was used as both a masculine and a feminine proper name.\(^{43}\)

(k) \( r-prw.s \); her temples or her chapels\(^{44}\) most probably the suffix pronoun "s" denotes to the goddess \( Hthrow \)

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44 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.