

CHAPTER FIVE

Payeftjauemawyneith's Self-Presentations

This chapter deals with the philological features of Payeftjauemawyneith's self-presentations inscribed on four well-attested statues.⁴⁴⁴

BM EA 83 STATUE

(figures 18–22, plates 18–26)⁴⁴⁵

Reign:	Apries
Current Location:	London, the British Museum (EAS, currently in the collection) ⁴⁴⁶
Accession Number:	BM EA 83
Provenance:	Heliopolis (?) ⁴⁴⁷
Material:	Green-tinged basalt ⁴⁴⁸
Measurements:	Height 71 cm (max.); Depth 50 cm; Width 27 cm
Brief Description:	Lower part of a kneeling naophorous statue of Payeftjauemawyneith; he wears a pleated kilt and presents a naos with a statuette of a deity (Osiris?), of which the head and upper body are lost, highly carved showing anatomical features particularly in the area of the legs, the fingers, and the toes; well

⁴⁴⁴ Heise (2007: 225–228, 229–233) has only two self-presentations securely attributed to Payeftjauemawyneith, on BM EA 83 and Louvre A 93. Pressl (1998: 233) refers to a lower part of a statue that she believes belongs to Payeftjauemawyneith. This object, which is the fourth statue of this man, was discovered in the University of Tanta excavations by the late Professor Fawzy Mekkawy at Buto/Tell Al-Faraïn. No date of this excavation is mentioned. However, Pressl refers only to Payeftjauemawyneith's titles on this statue and dates it to the reign of Apries. Unfortunately, my attempts to gain access to this fragmentary statue have been unsuccessful; for more on this object, see below.

⁴⁴⁵ Herein designed as BM EA 83. Others scholars have referred to this statue as BM 805 (83) (Lichtheim 2006c: 33), BM 805 (Kahl 1999: 228–230), or BM EA 83(805) (Pressl 1998: 231). Although Budge (1909: 223) calls it [No. 83] at the end of his entry, he uses no. 805 as the main number of his exhibition. All these numbers referring to this one statue are confusing.

⁴⁴⁶ However, this statue was previously displayed in Bay 26; see Hall 1930: 387.

⁴⁴⁷ *PM* (IV: 63) does not confirm whether this statue came from Heliopolis. The British Museum also has no reference to its provenance. However, this statue probably came from the temple of Atum at Heliopolis (from the Great Temenos) (?), where it was set up as the inscription mentions. Brunner-Traut (1957: 94 [6]) suggests that it may have come from Heliopolis.

⁴⁴⁸ Due to its quite dark color, some scholars (such as Brunner-Traut 1957: 94 [6]; Heise 2007: 225) think that the statue is made of black granite.

inscribed hieroglyphic text on the naos, the back pillar, and the rounded front base.

- Bibliography:** Sharpe 1981 [1873]: pl. 111; Piehl 1893: 88-91; Budge 1909: 223; *PM* IV: 63; Brunner-Traut 1957: 94 (6), Taf. IV (right); El-Sayed 1975: 245 (§ 25); 1982: 436; Lichtheim 2006c (1980): 33; Ghalioungui 1983: 31–32 (118); Leahy 1984: 45–58; Shubert 1989: 34; Rößler-Köhler 1991: 242–243 (64 a); Pressl 1998: 231 (E 3. 1); Kahl 1999: 228–230; Guermeur 2005: 106–108, pls. IV–V; Heise 2007: 225–228 (II. 32); Hussein 2009: 120–127 (Doc. 8), 299 (fig. 7); Spencer 2010: 456–457, figs. 8–9; Bassir 2013: 6–13, figs. 1–7; Jansen-Winkel 2014: 396 (56. 125); Bassir 2014.

Naos: left side (vertical):

(1) *jm3hw hr⁴⁴⁹ njswt-bjt H^c-jb-R^c mrj b3w Jwnw*
 (2) *(j)m(j)-r(3) prwj-hd wr zwnw(w)* (3) *3 n h3*
(j)m(j)-r(3) pr-wr P(3j=)f-t3w-(m)-c(wj)-Njtt

(1) The *jm3hw* before the King of Upper and Lower Egypt, Haaibre, beloved of the *b3w* of Heliopolis,⁴⁵⁰
 (2) the overseer of the two houses of silver,⁴⁵¹ the chief physician, (3) the great one of the *h3*-hall, and the high steward, P(ay)eftjau(em)a(wy)neith.

Naos: right side (vertical):

(1) *jm3hw hr s3 R^c W3h-jb-R^c dj n_h mj r^c dt* (2)
(j)m(j)-r(3) prwj-hd wr zwnw(w) (3) *3 n h3 (j)m(j)-*
r(3) pr-wr P(3j=)f-t3w-(m)-c(wj)-Njtt

⁴⁴⁹ For more on this epithet, see below. The names of the king are here in honorific transposition and anticipated for emphasis.

⁴⁵⁰ Mercer (1952: 89–90), following Sethe (1966: 172–175) and Frankfort (1978: 93–95, 114–115), states that in the Pyramid Texts the “souls of Heliopolis” represent the “deceased kings” of the small kingdom of Heliopolis, disagreeing with Kees (1956: 153, 156 [n. 2] f., 161, 278 f.), who believes that those souls were of the gods of the same kingdom.

⁴⁵¹ This title is well attested beginning with the Old Kingdom; see Jones 2000: 133 (524).

(1) The *jm3h*w before the Son-of-Re, Wahibre, given life like Re forever, (2) the overseer of the two houses of silver, the chief physician, (3) the great one of the *h3*-hall, the high steward, P(ay)eftjau(em)a(wy)neith.

back pillar (vertical; right to left):

(1) [...] [*s*]*tnj*⁴⁵²=*f*(?)⁴⁵³*m j3wt r j3wt*⁴⁵⁴ *mḥ-jb n Hr m*
shrw=*f hr-jb*⁴⁵⁵ *wdj r3*⁴⁵⁶ *zp hpr*⁴⁵⁷ *jr(r) mr(rt) nb=f*
⁴⁵⁸*jr(r) mr(rt) ntrw* (2) [...] *n? s? h (?) m pr(?)=sn*
⁴⁵⁹*sʿr*⁴⁵⁹ *jhw*=*sn r hnw* ⁴⁶⁰*ʿh* ^{ʿ3} *n h3 wr zwnw(w) n*

- ⁴⁵² *Stnj* is the restored form of the verb that should be used here. The orthographical form of this verb occurs beginning in the Twenty-first Dynasty; see *Wb.* IV: 358 [3]. However, *stn* is another reading of this verb; see *Wb.* IV 343. *Stnj* is a causative verb; see Hannig 2003c: 2391 (31490).
- ⁴⁵³ However, Heise (2007: 226) reads and translates “... [*st*] *n <wj> hm=f m j3w.t r j3w.t* ... Seine Majestät (beförderte mich) von Amt zu Amt,” which I do not follow here. The suffix pronoun =*f* here is a clear reference to the king to whom the text will later refer by *shrw=f*.
- ⁴⁵⁴ Heise (2007: 226 [n. 580]) states that this phrase is similar to that of line 24 in the self-presentation of Psamtiksaneith (for the full publication of this text, see Ranke 1943; Heise 2007: 217–224). Line 24 of that text reads *r(dj).n wj hm=f m j3wt r j3wt*; see Heise 2007: 223 (n. 576). Heise here follows Ranke (1943: 115). Ranke (143: 128 [n. 74]) refers to this phrase of our text, and (Ranke 1943: 131) points out that *r.n wj* in line 24, in the self-presentation of Psamtiksaneith, stands for *rdj.n wj*.
- ⁴⁵⁵ *Hrj jb*, meaning “the heart is content,” was used beginning with the end of the New Kingdom. *Jb* developed as a determinative to *hrj*, but it is not known whether *jb* is still to be read; see *Wb* II: 496. According to Wilson, the compound phrase *hr-jb* is attested in the inscriptions of the temple of Edfu and was used to express a condition of a goddess when she hears petitions and when she is happy with a slaughter of the enemy. However, Wilson (1996: 607) does not read *jb* and deals with it as a determinative of the verb *hr* “to be happy, content,” depending partly on two entries in the *Wb.* II: 496 (6) and 497 (20). In demotic, the verb *hr* meaning “to be pleased, content, at peace” has the heart-sign as a determinative; see the online *Chicago Demotic Dictionary* (29 June 2001), vol. H, 68 <http://oi.uchicago.edu/pdf/CDD_H.pdf (at 68) > (accessed 10 December 2014).
- ⁴⁵⁶ See *Wb.* I: 386 (17).
- ⁴⁵⁷ See Jin (2003: 271 [n. 23]) reads and translates these as “*hrj-jb wdj r3 sp hpr(w)* ruhigen Sinnes, der spricht, wenn ein (Unglücks-)Fall vorkommt.”
- ⁴⁵⁸ The complete form of this expression is well attested in the Twelfth Dynasty self-presentation of Sarenput I (reign of Senwosret I) at Qubbet Al-Hawa; see *Urk.* VII: 4 (10); Janssen 1946: 47 (134); Blumenthal 1970: 411–412 (G. 8. 72). A similar expression (*jr mrrt nb=f*) occurs in the late Twenty-fifth self-presentation of Padiamenemipt (see Heise 2007: 102), while the expression *jr mr nb=f* occurs in the Saite self-presentation of Wahibre (see Heise 2007: 254).
- ⁴⁵⁹ *Sʿr* or *sjʿr* is a causative verb used since the Old Kingdom; see Hannig 2003a: 1077 (26414).
- ⁴⁶⁰ Hannig 2003a: 284 (5666).

Šm^cw Mḥw (j)m(j)-r(3) prwj-ḥd (j)m(j)-r(3) prwj-nbw⁴⁶¹ (j)m(j)-r(3) pr-wr (3) [...] [ḥm-]ntr Jmn W3st-Mḥw⁴⁶² ḥm-ntr Hr P S3-Sbk⁴⁶³ msj.n jhjt⁴⁶⁴ n(t) Njtt nb(t) S3w N^c-ns-B3stt⁴⁶⁵

(1) [...] whom he [the king] <promoted> from office to office,⁴⁶⁶ the trusted one of Horus⁴⁶⁷ in his plans, the one who pleases the heart, the one who induces the mouth to speak, when something occurs, he who does what his lord likes, he who does what the gods love,⁴⁶⁸ (2) [...] in their temple(?), he who presents their affairs to the interior of the palace, the great one of the *h3*-hall, the chief physician of Upper and Lower Egypt, the overseer of the two houses of silver, the overseer of the two houses of gold, the high steward, (3) [...] the (*ḥm-*)*ntr*(-priest) of Amun of Wasset-Mehw,⁴⁶⁹ the *ḥm-ntr*-priest of Horus of Pe, Sasobek,⁴⁷⁰ whom the female musician of Neith, Mistress of Sais, Nanesbastet, gave birth (to him).

⁴⁶¹ Jones 2000: 132 (522).

⁴⁶² El-Sayed (1975: 245) reads it “*W3st-mḥw*.” The second spelling of the forms of this place name, which Gauthier (1925: 178) has, does not have *t* at the end.

⁴⁶³ See Ranke 1935: 284 (11).

⁴⁶⁴ Daumas et al. 1988: 90 (195). According to Wilson (1997: 104), the title *jhjt* is attested since the late New Kingdom. Heise (2007: 226) reads this as *šm^cjt*, which is different. For more on *šm^cjt* (chantress), see Onstine 2005. Pressl (1998: 231) reads it *jhjt*. For more on *jhjt*, see Li 2010: 34–35; Onstine 2005: 8–9.

⁴⁶⁵ See Ranke 1935: 182 (17).

⁴⁶⁶ A similar expression may be found on Mitrahina 545; see below.

⁴⁶⁷ Literally “The one who fills the heart of Horus.”

⁴⁶⁸ The Third Intermediate Period self-presentation of Horakhbyt (Cairo Museum CG 42231) has a similar expression, but with only one god, *jw jr(j).n=j nb mrr ntr* “I did everything that the god loves;” see Jansen-Winkel 1985: 196, 545 (pl. d); see also Guermeur 2005: 106–108; pls. IV–V; Bassir 2013: 6–13.

⁴⁶⁹ Gauthier (1925: 178) states that this place name was the capital of the Seventeenth Nome of Lower Egypt and is now called “Tell Al-Balamoun” (or Balamân), according to Hogarth. The ancient Egyptian name perhaps was “*Pr-Jmn* the Temple of Amun.” Daressy locates it near the modern day city of “Belqas.” Because of the worship of Amun at Wasset-Mehw, the Greeks called it “Diospolis.” Tefnut, not Mut, was the spouse of Amun at that place.

⁴⁷⁰ Many officials were named Sasobek, including an official probably from the Saite Period, but he was not Payeftjaemawyneith’s father; see El-Sayed 1975: 269.

Base: front: upper line: center to right side (horizontal):

(1) (j)m(j)-r(3) pr wr P(3j=)f-t3w-(m)-^c(wj)-Njtt

(1) The high steward, P(ay)eftjau(em)a(wy)neith,

Base: right side: upper line: (horizontal):

*dd=f*⁴⁷¹

He says:

*Jnk*⁴⁷² *mrj n nb=f hr ndr(j)*⁴⁷³(=j)⁴⁷⁴ *drfw*⁴⁷⁵ *m sprw*
*n hr-nb*⁴⁷⁶ *jnk jrr 3hw[t]*⁴⁷⁷ *n [... ...]*

⁴⁷¹ *Dd=f* is not written in Sharpe's publication (1981: 111); however, it is clear in Piehl's (1893: 88), which is more reliable and which Heise (2007: 227) also follows. It is also partly visible on the statue.

⁴⁷² Although *jnk* is obvious on the statue, Sharpe does not transcribe it with Gardiner Sign List W 24 in its complete form, but rather with V 31.

⁴⁷³ For a Middle Kingdom occurrence, see *Urk.* VII: 65 (20). For New Kingdom occurrences, see *Urk.* IV: 489 (4), 1892: (13). For a Third Intermediate Period occurrence, see Leclant 1961: 200 (21). For a Saite example, see Redford (2004: 39 [n. C]), who states that "the dominant meaning" of *ndr* is "to adhere strictly to an instruction, percept or precedent." For later tradition occurrences, as in the phrase *sb3 njswt ndr sb3yt=f* "a student of the king who follows his teachings," see Clère 1951: 138 (I, 1). For *ndr hr sb3jt n ntr nfr* "one who holds fast to the teachings of the junior good," see *Urk.* II: 59 (16); Roeder 1914: 115, pl. 33a; Clère 1951: 140 (n. C). For *hr ndr sb3jt=f* "one who holds fast to his teachings," see Gauthier 1923: 174; Clère 1951: 139-40 (n. C).

⁴⁷⁴ As was the case in the Old Egyptian writing system, the first singular person of the suffix pronoun =j is omitted; therefore, I restore it here.

⁴⁷⁵ See Abydos Statue above, which has *ndr drf*, translated by Heise (2007: 202) as "der die Vorschriften befolgt." The fragmentary diorite (Redford [2004: 58 {No. 483a}] mentions basalt) striding statue of Ahmose son of Nesatum (63 x 25 cm), from Mendes No. 483a, has also *ndr drfw*, which Redford (2004: 38, 39 [n. D], 58 [No. 483a], 104 [fig. 57, no. 483a]) translates "one who adhered to the texts of ..." and "I adhered to the documents of the Palace." For *drf* in later tradition, see *Urk.* II: 62 (10), 38 (16); Roeder 1914: 115, pl. 33a.

⁴⁷⁶ Heise (2007: 227) reads *hr rmt nb*. This should read *hr-nb*, which literally means "every face," referring to people, especially of Egypt, and it is well attested beginning with the Middle Kingdom; see *Wb.* III: 130 (4-12). It also appears in the inscriptions of the temple of Edfu, see Wilson 1997: 662 (3). The only differences here are the lack of the stroke beside the *hr* face and the omission of the plural marker (three vertical strokes) after the "lady" determinative. These features were very common in the Late Period writing system, however.

I was one beloved of his lord while observing⁴⁷⁸ the⁴⁷⁹
writings,⁴⁸⁰ one who listened to the appeals of
everyone. I was one who did the benefit⁴⁸¹ for ...

Base: back: upper line: right side to center (horizontal):

jrj bw-nfr⁴⁸² n hwt-ntr tn

one who did good for this temple.

dd=tn

You may recite:

Base: front: lower line: center to right side (horizontal):

(2) *htp-dj-njswt h3 m t⁴⁸³ hnkt p3wt⁴⁸⁴ ht nb(t) nfrt*

(2) a *htp-dj-njswt*: a thousand of bread, beer, cake
offering, and every good thing,

⁴⁷⁷ Piehl (1893: 88) has *3ht*, while Sharpe (1981: 111) does not reflect this reading (although it is partly clear on the statue) and has a sign perhaps closer to Gardiner Sign List T 12. This writing of *3ht* dates to the Late Period; see *Wb.* I: 15 (10–16); Wilson 1997: 14 (4).

⁴⁷⁸ The *4inf* verb was originally written *ndrj* (or *ndrw*) since the Old Kingdom; see Hannig 2003a: 689 (17186); Hannig 2003b: 1424 (17186). This is, with *d* instead of *ḏ* and without any determinative, a Late Period writing form of this verb; see *Wb.* II: 382. Heise (2007: 227) reads *ndr*.

⁴⁷⁹ Sharpe (1981: 111) has a duplicate *f* as if he reads the word as *drffw*. However, the sign, which he transcribes as Gardiner Sign List I 9, is actually D 13, which is usually written within the word *drf* since the Old Kingdom, see Hannig 2003a: 1480 (39149).

⁴⁸⁰ It can mean also “signs” or “glyphs.” However, Hannig (2003a: 1480 [39152]) translates “the chartered rights.”

⁴⁸¹ *3hwt* here means “benefit” or “what is beneficial.” According to Wilson (1997: 14), *3hwt* can mean “glory.”

⁴⁸² Although it is partly clear on the statue, the section of *3htw(t) n ... bw-nfr* is not in Sharpe (1981: 111 [a, 10]); but it does appear in Piehl (1893: 88). Heise (2007: 227) also follows the reading of Piehl.

⁴⁸³ Although it is partly visible on the statue, the hieroglyph of the word *t* is not clear in Sharpe (1981: 111). It is perhaps written upside down, if it is Gardiner Sign List X 1, the common determinative of the word *t*.

⁴⁸⁴ *P3wt* (or *p3t*) is a kind of bread or cake mentioned in funerary offering lists since the Old Kingdom; see *Wb.* I: 495 (6–8); Wilson 1997: 344; Hannig 2003a: 437(10374).

Base: right side: lower line (horizontal):

n k3 n (j)m(j)-r(3) pr wr P(3j=)f-t3w-(m)-C(wj)-Njtt

for the *k3* of the high steward, P(ay)eftjau(em)a(wy)-neith

*ntr dj r wšb jrjt⁴⁸⁵ tm sdr st⁴⁸⁶ <r> wp.n=f⁴⁸⁷
jh[(w)t]⁴⁸⁸ r⁴⁸⁹*

god⁴⁹⁰ is here to answer what is done,⁴⁹¹ he who does not sleep,⁴⁹² <until> he separates [affair(s)]

Base: back: lower line: right side to center (horizontal):

[jht m nfrt m]⁴⁹³bjn⁴⁹⁴

[from each other into good and into] bad

⁴⁸⁵ Jansen-Winkeln (1999: 91) considers this phrase part of the appeal to the living and translates it "Gott ist hier, um auf das zu antworten, was getan wird," further citing a similar phrase from the tomb of Petosiris and translating it "Thot ist hier und reagiert auf den, der handelt."

⁴⁸⁶ *St* is a form of *jst*; see Hannig 2003a: 220 (3947).

⁴⁸⁷ Although it is not clear, Piehl (1893: 88) restored *hr* here.

⁴⁸⁸ The plural marker is mine. My restoration here is based on an inscription from the tomb of Petosiris which has "*nn sdr.n=f r nn wp.n=f jhwt r jhwt m nfr m bjn* He [Thoth (?)] does not sleep, without his having separated the affairs from each other into good and into bad;" see Jansen-Winkeln 1999: 85.

⁴⁸⁹ Although it is partly obvious on the statue, Sharpe (1981: 111) does not have this section "*.n=f ...*." Although there is a crack at the end of the right side of the base toward the back pillar, it seems that not many groups are missing. However, Jansen-Winkeln (1999: 85) restores "*.n=fht r*."

⁴⁹⁰ "God" here is indefinite.

⁴⁹¹ See also *Wb.* I: 371 (21).

⁴⁹² I here draw on the phrase *tm sdm* "that one who does not listen" and the phrase *tm wn* "those who are not" (lit., "those who do not exist"); see *Wb.* I: 302 (14)–303 (1); Wilson 1997: 1143.

⁴⁹³ This is the restoration of Jansen-Winkeln (1999: 85), who translates the whole phrase "(Gott ist hier ...), der nicht schläft, bevor er nicht (?) die Angelegenheiten voneinander in gute und böse geschieden hat." However, the right edge of the back base is damaged.

⁴⁹⁴ Piehl (1893: 88) reads *bjn*, followed by Heise (2007: 227). However, Sharpe (1981: 111 [b, 11]) may perhaps refer to an incomplete form of the word *bjn* (which is identical with the statue inscription this time), where the base of Garduner Sign List D 58 is damaged. If *bjn* can here be understood in its plural form "*bjn(w)* evildoers," although there are no plural strokes, this was common in the Late Period writing system. Wilson (1997: 308 [4]) points out that the plural form of this word refers particularly to the evil acts of Seth and his followers; see also *Wb.* I: 444 (1–9).

Base: front: upper line: center to left side (horizontal):

(1) (j)m(j)-r(3) pr wr P(3j=)f-t3w-(m)-^c(wj)-Njtt

(1) The high steward, P(ay)eftjau(em)a(wy)neith,

Base: left side: upper line (horizontal):

dd=f

he says:

⁴⁹⁵ jr w^cb nb ^ck r hwt-ntr nt (J)tm(w)⁴⁹⁶ nb Jwnw
mkj.t(j) = fj znn pn⁴⁹⁷ dj = f n = fjht nb(t) nfrt

As for every w^cb-priest who enters into the temple of
Atum, lord of Heliopolis, who will protect⁴⁹⁸ this
statue, he will give to it every good thing,

Base: back: upper line: left to center (horizontal):

m-ht htp ntr jm dd=f

after the god is satisfied thereof, (and) he will recite:

Base: front: lower line: center to left (horizontal):

⁴⁹⁵ Starting from this section of the text until the end, except the phrase s^cr shr(w) njwt tn r-hnw ^ch, scholars (Der Manuelian 1994; Kahl 1999) refer to a probable textual transmission from earlier Egyptian sources such as that of Siut I and that of TT 39; see below.

⁴⁹⁶ This archaizing writing of Atum's name dates back to the Old Kingdom, more specifically to the Pyramid Texts, and lasted to the Roman Period; see Myśliwiec 1979: 10. For instance, it occurs on the naos of Domitian; see Daressy 1916: 125 (line 5).

⁴⁹⁷ For a Late Period znn pn and its different writings, see Clère 1951: 147 (line1) and (§ D). For more on znn pn, see below.

⁴⁹⁸ Jansen-Winkel (1994b: 123), followed by Kahl (1999: 219–224, 228–230) and Heise (2007: 227 [n. 588]), believes that this verbal form is used in what he calls “protection formula.” However, this future active participle is not part of the normal protection formula known in this kind of Egyptian text. The inclusion of the verb mkj “to protect” does not imply that this expression is a protection formula.

(2) *ḥtp-dj-njswt ḥ3 t ḥnkt p3wt ḥt nb(t) nfrt*

(2) a *ḥtp-dj-njswt*: a thousand of bread, beer, cake offering, and every good thing,

Base: left: lower line (horizontal):

(1) *n k3 n (j)m(j)-r(3) pr wr P(3j=)f-t3w-(m)-^c(wj)-Njtt*

(1) for the *k3* of the high steward, P(ay)eftjau(em)-a(wy)neith,

jw=f r j3w m njwt=f m jm3ḥw⁴⁹⁹ n sp3t=f

he will be the elder in his city, and the *jm3ḥw* of his nome.

jnk s^cḥ

I was a noble one,

Base: back: lower line: left to center (horizontal):

n jrj n=f s^cr⁵⁰⁰ sḥr(w)⁵⁰¹ njwt tn r-ḥnw ^cḥ

for whom one should act, (and) one who presents the affair(s) of this city to the interior of the palace.

MIT RAHINA 545 STATUE

(figure 23, plates 27–30)⁵⁰²

⁴⁹⁹ Although it is obviously clear on the statue, the transcription of *jm3ḥw* is not visible in Sharpe (1981: 111).

⁵⁰⁰ The scribe probably mixed *s^cr* (or *sj^c*, *sj^cr*) with *s^cḥ*, the word that he wrote before; see above, line III, C, 2 and no. (21). Teeter (1997: 49–50) points out that *s^cr*, “to cause to ascend,” is one of two verbs usually employed to offer Maat and refers to the physical elevation of Maat and the goddess’s image. For example, in Speos Artemidos inscription (see *Urk.* IV: 384 [15]) there is the phrase *s^cr.n=j m3^ct* “I have elevated Maat.”

⁵⁰¹ The intended word here is probably *sḥrw*, not *sḥrt*, which is perhaps wrongly written.

Reign:	Apries?
Location:	Saqqara Storehouse (?) (it was previously at Mit Rahina Storehouse)
Excavation Number:	545
Provenance:	Mit Rahina from soundings to the north of the paved road, opposite the sphinx; discovered December 1967 CE
Material:	Basalt
Measurements:	Height 48 cm
Brief Description:	A middle part of a possibly standing naophorous (?) statue with no arms or left leg; ⁵⁰³ with a highly inscribed hieroglyphic text on the back pillar; wearing a pleated kilt; probably was holding a figure of a deity (Ptah (?), now missing); the rest of the body is perfectly sculpted and shows clear anatomical details.
Bibliography:	Bakry 1970: 325–333, fig. 1, pls. XXXV–XXXVII; Van De Walle and De Meulenaere 1973: 61–62; Pressl 1996: 232; <i>PM</i> III.2: 847–848; Heise 2007; Hussein 2009: 124–126; Jansen-Winkel 2014: 554 (57. 278).

back pillar (vertical; right to left):

(1) [...] ... *Hr nb ʿh stnj=f m j3wt r j3wt mh-jb n Hr m shr(w)=f hr-jb w(?) [Hr(?)]* (2) [...s(?) h(?) m pr=s]n sʿr jhwt=sn r-hnw ʿh ʿ3 n h3 wr-zwnw(w) Šmʿw-

⁵⁰² Herein designated as Mitrahina 545. According to the register book of the Saqqara antiquities inspectorate, this middle part of a statue, made of schist and measures 47 cm in height, has 2537 as a register book number and 545 as an excavation number. It was discovered by Ahmad Al-Taher Mohamed in Tell Al-Sebekhah at Mit Rehinah. I tried to get recent photographs of this statue but with no success. Bakry (1970: 327, figs. 1–2), depending on the back pillar inscription of BM EA 83, thinks that this fragmentary statue belongs to Payeftjaumawyneith. Bakry's work is the main and indeed only source for this statue, and it is accepted without any further discussion by scholars such as Pressl 1998: 232; *PM* III.2: 848; Jansen-Winkel, 2014: 554 (57. 278). Bakry was perhaps most likely right in his assumption. Although the statue does not have any reference to any king, Bakry (1970: 325) dates it to the reign of Apries, while Jansen-Winkel (2014: 554 [57. 278]), to the reign of Amasis. This statue dates probably to reign of Apries, based on BM EA 83 and Payeftjaumawyneith's titles on both statues.

⁵⁰³ Bakry (1970:325) suggests that the statue owner was probably holding in front of him a figure of the god Ptah, now missing. *PM* III.2: 847–848 places this statue in a group of finds from the Ptah enclosure and dependencies. The name of this official is incomplete. Since many sections of this statue are missing, the overall biography would probably be as lengthy as that one on BM EA 83. This statue was probably dedicated to the god Ptah of Memphis. For more on this temple in the Saite Period, see Leclère 2008: 61–63.

*Mḥw (j)m(j)-r(3) pr ḥd (j)m(j)-r(3) pr nbw (j)m(j)-
r(3) pr wr P3(j)=f-[t3w-(m)-ꜥ(wj)-Njtt...]*

(1) [...] ... Horus, lord of the palace, whom he promoted from office to office, the trusted one of Horus in his plans, the one who pleases the heart of [Horus(?)], (2) [...in the]ir [temple(?)],⁵⁰⁴ the one who presents their affairs to the interior of the palace, the great one of the ḥ3-hall, the chief physician of Upper and Lower Egypt, the overseer of the house of silver, the overseer of the house of gold, the high steward, P(ay)cf[tjau(em)a(wy)neith]

BUTO STATUE⁵⁰⁵

Reign:	Apries/Amasis
Current Location:	Buto/Tell Al-Faraîn (?)
Provenance:	Tanta University excavations by the late Fawzy Mekkawy, the Temple Area at Buto (?)
Material:	Unknown
Discription:	A lower part of a (naophorous?) statue that has a base and a back pillar.
Bibliography:	Pressl 1998: 233 [E 3. 5]; Hussein 2009: 128–129; Jansen-Winkel 2014: 486 [57. 184].

⁵⁰⁴ See BM EA 83, above.

⁵⁰⁵ Pressl, 1998: 233, refers to a lower part of a statue that she believes belongs to Payeftjauemawyneith. According to Pressl, this statue was discovered in the University of Tanta excavations by the late Fawzy Mekkawy at Buto/Tell Al-Faraîn. No date for this excavation is mentioned, and she refers only to Payeftjauemawyneith's titles on this statue. Attempts to gain access to this fragmentary statue or a photograph of it met with no success, so here I must follow Pressl 1998: 233 (E 3.5). I do not know whether this piece (herein designated as Buto Statue) is still there or was moved to another magazine of the Delta. For a review of these excavations, see Mekkawy 1989. I do not know of the original placement or the word order of these titles on the statue; therefore, I follow Pressl 1998: 233. For more on Buto, see Leclère 2008: 197–232. Pressl (1998: 233) dates this statue to the reign of Apries, while Jansen-Winkel (2014: 486 [57. 184]), to the reign of Amasis. Based on the titles of Payeftjauemawyneith on this statue, it could be dated late into the reign of Apries or early in the reign of Amasis, or from the transition from the first to the latter.

Base: Sequence 1a:

(j)r(j)-p^c(t) htmt(j)-bjt(j) h3(tj)-^c [...] mh-jb n njswt
(m) s(w)t<=f> nb(wt)

The (j)r(j)-p^c(t). The sealer of the King of Lower Egypt. The h3(tj)-^c [...]. The trusted one of the king (in) all <his> place(s).

Base-Sequence 1b:

(j)m(j)-r(3) pr wr

The high steward.

Back Pillar-Sequence 2:

[wr] zw(nww) n Šm^cw Mhw (j)m(j)-r(3) prwj-ḥd
(j)m(j)-r(3) prwj-nbw

The [chief] physic(ian) of Upper and Lower Egypt. The overseer of the two houses of silver. The overseer of the two houses of gold.

LOUVRE A 93 STATUE

(figures 24–25, plates 31–34)⁵⁰⁶

Reign:	Amasis
Current Location:	Paris, Louvre Museum, AE, Room 12/base
Accession Number:	A 93 ⁵⁰⁷
Provenance:	Abydos (from the temple of Osiris) (?) ⁵⁰⁸
Material:	Gray granite (?)
Measurements:	Height 172.5 cm; Width 42.5 cm; Depth 67.5 cm
Brief Description:	Payeftjauemawyneith standing on a blank rectangular base; his left foot advanced; presenting a naos with a standing statuette

⁵⁰⁶ Herein designated as Louvre A 93.

⁵⁰⁷ Its full record at the Louvre is A 93 - N 94 - MR 14 (?).

⁵⁰⁸ The Egyptian Department at the Louvre Museum does not know exactly the provenance of this statue, which was in France before the 1789 Revolution. It was placed in the museum in 1793.

of Osiris. He wears a tight garment, a wig and a necklace. The statue is highly carved with a well polished surface. The naos has two sections: the upper with a statuette of Osiris inside; the lower a stand carved with the base and carrying the upper section, Payeftjauemawyneith holding a naos in the form of the hieroglyphic sign *hrp*⁵⁰⁹ between his legs while his advanced left leg is very close to the end of the naos stand; Payeftjauemawyneith's hands touch gently upon the two sides of the naos;⁵¹⁰ the naos has no inscription; hieroglyphic inscriptions are on the back pillar and the left side of the back pillar behind Payeftjauemawyneith's left leg starting from his torso to the base of the left foot.

Bibliography:

Pierret II, 1878: 39–41; Brugsch VI, 1891: 1252–1254; Piehl 1894: 118–122; Baillet 1895: 127–129; Piehl 1896: 81–83; Piehl II, 1903; *BAR* IV: 514–517 [§ 1015–1025]; *PM* V: 99; Lefebvre 1933: 94–100; Bosse 1936: Doc. No. 88; Otto 1954: 164–166 (27 a); Jelínková-Reymond 1957: 275–287; *ESLP*: 68, 76, 77; Chassinat 1966: 255–260; Lichtheim, 2006c (1980), 33–6; Goedicke, 1982: 173–174; Leahy 1984a: 45–58; Rößler-Köhler 1991: 243–245 (64 b); Perdu 1992: 145–162; Jansen-Winkeln 1994: 107–129; Pressl 1998: 231–233 (E 3. 2); Shubert 1993 [1989]: 27–47; Thiers 1999: 108–109; Heise 2007: 229–233 (II. 33); De Meulenaere 2009: 225 (a); Hussein 2009: 129–134, 213–210, 301 (fig. 9); Spencer 2010: 454–456, figs. 5–7; Klotz 2010: 128–129; Jansen-Winkeln 2014: 557–558 (57. 287); Bassir and Creasman 2014: 161–169, fig. 6; Klotz 2014b (in press); Bassir 2015a (in press).

Back pillar (vertical; right to left):

(1) (j)r(j) p^c(t) h³(tj) -^c smr-w^ct(j) *hrp* - ^ch wr-
zwnw(w) (j)m(j)-r(3) prwj-*h*d nbw 3 n h³ jm3^hw 3

⁵⁰⁹ The *hrp*-sign here is more appropriate than *sh*m, which Bosse (1936: 39 [88], 90) suggests, since it refers to his title, “*hrp*-^ch administrator of the palace.”

⁵¹⁰ David Klotz, pers. com. of June 15, 2014, observes that “the protective gesture on Louvre A 93, where Peftuaneith guards the naos of Osiris with his hands, might allude to his personal involvement in rebuilding, staffing, and providing offerings for the Osiris temple, as he relates in his biography.” See also Klotz 2014b.

*m pr-njswt (j)m(j)-r(3) pr wr P(3j)=f-t3w-(m)-c(wj)-
Njtt jrj.n hrp-hwwt c^d-mr dp hm-ntr Hr P S3-Sbk
dd(=f) (j) w^cb nb jrj.t(j)=f(j) jht-ntr hzj tn Hntj-
Jmntt r šdj(t).tn n(=j) prt-hrw m sn-t3 n Hntj-Jmntt
mj m33=tn 3h(=j) hr ntr(=j) tnn(=j) hr hm (2) n
nb(=j) r s^ch=f nb jnk smr n jrj n=f hmww jkr smnh
pr=f jw s^cr.n(=j) mdt 3bdw r-hnw c^h r sdm⁵¹¹ hm=f
wd.n hm=f jrj(t) k3t m 3bdw n-mr(wt) grg 3bdw
jrj.n(=j) wrt m smnh 3bdw rdj.n(=j) jht-nb(t) nt
3bdw r st jrj sdr(=j) tp=j rs(w) hr hhtj(t) nfr 3bdw
hr=s wn(=j) (3) hr dbht hzwt hr nb(=j) r^c-nb n-
mr(wt) grg 3bdw hwsj.n(=j) hwt-ntr nt Hntj-Jmntt
m k3t mnht nt nhh m wd.n=j hr hm=f m3n=f⁵¹²
rwd(=j) m jht T3-wr phr.n(=j) sw m jnbw n
db3(w)t⁵¹³ rk-hh m m3t w^c hd špsj m d^cm hkrw ntrj
stp s3(w) dbhw nb(w) nw jht-ntr m (4) nbw hd c3t
nb(t) jw hwsj.n(=j) Wpg sš.n(=j) c^hw=f šdj.n(=j)
mr=f wdj m mnw sdrβ.n(=j) hwt-ntr n Hntj-Jmntt
s^c3(j)=(j) c^kw=f smn(w) m jmnjt⁵¹⁴ nt r^c-nb grg(=j)
šn^cw=f m hmw hmwt rdj.n(=j) n=f wdb⁵¹⁵ n 3h(w)t
st3t h3 m sht T3-wr grg(w) m rmt c^wt nb(t) jr(j) rn=f
m Wsjr-Grgt*

(1) The (j)r(j)-p^c(t), h3(tj)-c, the sole friend, the administrator of the palace, the chief physician, the overseer of the two houses of silver and gold, the great one of the h3-hall, the great jm3hw in the king's house, the high steward, P(ay)ef-tjau-(em)-a(wy)-neith, whom the controller of temples,⁵¹⁶ the administrator

⁵¹¹ Heise (2007: 230) reads "sdm hm=f so daß seine Majestät (ihn) hören konnte."

⁵¹² M3n is subjunctive of m33; cf. Gardiner 1973: § 452.

⁵¹³ Dbt is the writing for this word (*Wb.* V: 553 [6], which survived in demotic as tb; see *EDG*: 617. However, this word survives from Coptic, τωβεε (S), τωβε (S.A.), τωβε (S^f) τωβε (S^f. B); see *KHwb.*: 221; *CCD*: 398a; Wiesmann 1915: 130). In modern Egyptian Arabic it survives as "tubab" or "tubaton" (feminine singular), and "tubbāt" (sound feminine plural) and "tūb" (broken plural), not as "gebel" as Westendorf points out. Therefore, I read it db3(w)t, "bricks."

⁵¹⁴ Janssen (1968: 168, [n. l.]) translates jmnjt as "everlasting offering."

⁵¹⁵ *Wb.* I: 409 [1].

⁵¹⁶ It is usually hrp-hwwt-(Njtt), meaning "Director of the Temples (of Neith/of the Red Crown)," see Jelinkova 1950; Klotz 2014a: 729–730 with references there.

of the domain of Dep, and the *hm-ntr*-priest of Horus of Pe, Sasobek, made, he says: “(O) every *w^cb*-priest who will perform the rituals,⁵¹⁷ Khentyimentt⁵¹⁸ will praise you for your reciting the invocation-offerings for (me), while kissing the earth to Khentyimentt; when you see that (I) was glorious before my god, (and) distinguished by the majesty (2) of (my) lord more than any noble one of his. I was a companion for whom one should act, (and) an excellent craftsman who embellishes his house.⁵¹⁹ I presented the issue of Abydos, to the interior of the palace, to the hearing of his majesty. His majesty ordered the executing of work at Abydos, for establishing Abydos; I acted greatly in embellishing Abydos, I put everything of Abydos in its place. I lay awake seeking (things) through which Abydos would prosper,⁵²⁰ I (3) requested favors from (my) lord everyday, for the purpose of restoring Abydos. I built the temple of Khentyimentt, as an excellent construction of eternity, according to what I had been ordered by his majesty, that he might see that I was busy⁵²¹ in the affairs of Tawer. I surrounded it with walls of bricks, the *rk-hh*-shrine was a single block of granite, the holy chapel of electrum, while the divine adornments, exerting protection, the divine amulets, (and) all the requirements of the rituals (4) were of gold, silver, (and) all costly stones. I built the

⁵¹⁷ For more on the cultic term *jr-jht*, see Routledge 2001.

⁵¹⁸ Khentyimentt here is an epithet of Osiris, who is depicted inside the naos, and is mentioned about three times in the second half of the text. In Saite inscriptions, Osiris is mentioned as a major god of Abydos. For example, texts state *Wsjr Hntj-Jmntt ntr ʿ3 nb-3bdw* or *hṭp-dj-njswt Wsjr nb ddw ntr ʿ3 nb 3bdw*; see Piehl 1903: 29 (.7), pl. XXXIX–XLIII. For more on the syncretism between the two gods, especially at Abydos, see Wegner 1996, esp. pp. 9–59; 2001; Brovarski 1994a; 1994b; and also Cahail 2014.

⁵¹⁹ Lichtheim (2006c: 36 [n. 6]) believes that “his house” presumably designates “the Osiris temple.” In the light of statements above which refer to the king, “his house” probably can be understood as reference to the king’s house. The office of Payeftjaemawyneith as “the administrator of the palace” can also support this argument; see above.

⁵²⁰ *Nfr* is a passive participle, cf. Gardiner 1973: § 376.

⁵²¹ *Wb*. II: 412 [6].

Wpg-sanctuary, set up its braziers, and dug its lake, which had been planted with trees. I provisioned the temple of Khentyimentt, multiplying⁵²² his income, which was established with offerings of everyday, furnishing his food production place with male and female slaves. I gave him a donation of a thousand aruras of fields,⁵²³ in the countryside of Tawer, having been equipped with people and all small cattle, and its name having been made as “Osiris-Establishment,”

Statue: left side (vertical; right to left):

(5) *n-mr(wt) jr htp-ntr(w) jm=f m 3w(t) dt whm.n(=j) n=f htp-ntr(w) t hnkt k3w 3pdw m-h3w wn jm m-b3h jrj.n(=j) n=f t nt-ht⁵²⁴ srd⁵²⁵ m ht bnr nb k3r(j)w jm=s n h3s(w)t* (6) *jn(j) m skr-^cnhw dj(w) jrj hnw 30 jm(=s) r^c-nb hr wdhw n Hntj-Jmntt f3j(w) htp(w) jm(=s) m 3wt dt sm3wj.n(=j) pr-^cnh m-ht w3sj smn.n(j) snmw* (7) *jht nt Wsjr dj.n(=j) nt-^c=f nb r st jrj mdh.n(=j) wj3-ntr m ^cš gm.n(=j) jr(w) m šndt dr.n(=j) tp(j)-hbs(w)⁵²⁶ m T3-wr h^cwj.n(=j)⁵²⁷ T3-wr n* (8) *nb=s mkj.n(=j) n⁵²⁸ rmt=s nb rdj(=j) jšt prjt m h3st T3-wr r hwt-ntr gmj.n(=j) m-^c h3(tj)-^c n-mr(wt) krs⁵²⁹* (9) *3bdwjw rdj.n(=j) mhnt⁵³⁰ nt T3-wr r hwt-ntr dr.n(=j) m-^c h3(tj)-^c mrj Wsjr grg njwt=f hzj.n* (10) *w(j) hm=f*

⁵²² Adverb clause with *sdm=f*.

⁵²³ About 271 hectares or 670 acres; see Kees 1961: 69; Bakry 1970: 329.

⁵²⁴ The expression *t-nt-ht* probably first appeared in the tombs of Qenamun (TT 93) and Sennefer (TT 96) (reign of Amenhotep II) and lasted until the end of the Ptolemaic Period in the temple of Dendara. For the Theban tombs, see *Urk*. IV 1396, 1417–1418; see also Hugonot 1989: 9.

⁵²⁵ See *Wb*. IV: 205 (4).

⁵²⁶ However, Heise (2007: 232) reads *tp-hbs* “die Gewalttätigkeit.”

⁵²⁷ *Wb*. III: 244 (11). For more, see below more on the expression *hwj-mkj*.

⁵²⁸ The preposition *n* precedes the direction object as in Coptic; see, for example, Lambdin 2000: 35 (10.1–2). Therefore, this *n* is not a dative marker but an object marker; that is, the scribe did not write this sentence as the previous one “*hwj.n(=j) T3-wr n nb=s*,” which has both a direct object and dative.

⁵²⁹ Infinitive.

⁵³⁰ For more on the *mhnt*-boat, see below.

*hr jrj.n(=j) dj=f ʕnh n s3=f Jʕh-msj-s3-Njtt dj=f
 h3zt hr hm=f jm3hw hr (11) ntr-ʕ wʕb(w) dw3-ntr
 n(=j) prj nb h3t(j) m hwt-ntr dd=tn jw (12)
 (j)[m](j)-r(3) pr-wr P(3j=)f-t3w-(m)-ʕ(wj)-Njtt msj
 n N(ʕ)-ns-B3stt (13) m dpt-ntr šsp=f t n nhh (14) m
 h3t sʕhw*

(5) so as to make divine-offering(s) in it in the length of eternity. I renewed for it its divine-offering(s) bread, beer, oxen, and fowl, in excess of what had been formerly there. I made for it a garden, having been planted with all fruit trees, the gardeners in it being of foreign lands, (6) and having been brought as captives. Thirty *hnw*-jars of wine will be placed from (it) daily upon the altar of Khentyimentt, and offerings shall be presented from (it) in the length of eternity. I renovated the House of Life after (it) having been ruined, I established the food (7) supplies of Osiris, I put all its duties in their places. I built the god's sacred bark of cedar, (which) I found made of Nile acacia. I subdued the violence (head-plunderers[??]) in Tawer, I guarded Tawer for (8) its lord, I protected its entire people giving property (being delivered) from Tawer's desert to the temple, (which) I had found in the possession of the *h3(tj)-ʕ*, so that (9) the Adydene people would be buried. I gave the ferryboat of Tawer to the temple, (which) I took away from the charge of the *h3(tj)-ʕ*; (for) Osiris wishes that his town is (well) established. His majesty praised (10) me because of what I had done. May he give life to his son, Ahmose-Son-of-Neith, may he give what is favored in the presence of his majesty, and *jmakh*⁵³¹ before (11) the great god. O *wʕb*-priest(s), praise the god for me. O everyone who comes forth from the temple praised, you may recite: "May (12) the high steward P(ay)ef-tjau-(em)-a(wy)-Neith, whom Nanesbastet made,

⁵³¹ On *jmakh*, see Rößler-Köhler 1989; Jansen-Winkeln 1996.

be (13) the sacred barque. May he receive the bread of eternity (14) at the front of the blessed dead.”