

Block statue of *Dd-ḥr*, (Cairo JE. 36668)

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The unusual statue to be discussed in this article in the Cairo Museum¹, it has never been published before. The provenance of which is Karnak temple². It belongs to the god father and priest of Amun *Dd-ḥr*.

Another one of the block statues that came from the courtyard of the seventh pylon at Karnak which is called as the Court of the Cachette³. The statue of *Dd-ḥr*, the son of *P3-hb*, it is housed in the Egyptian museum (EMC) in two parts, the statue has a registration number *JE. 36668* and its base which also was broken into four fragments registered with numbers *JE. 36669* and *GEM. 2282*, The statue and its base are preserved separately in a good state of preservation, with its base they measure in high 45.8 cm and its base 17 cm. The statue discussed here is not among the more spectacular sculptures brought to light from Cachette, it displays unusual form that shows the statue by it was made firstly then fixed on its large base, maybe the reasons behind that is to provide more free space for texts. Also to show the statue more larger than the original on its base.

The statue is made from sandstone showing the priest and god father of Amun *Dd-Hr*, in squatting portrait without a low cushion. his sleeved arms with finely carved fingers resting on his knees, his right hand holding a roll of cloth or papyrus and the left hand grasping the *ḥnḥ* sign. his body completely covered by a cloak. the front of the skirt is covered by five registers horizontal lines of inscriptions and framed by lines between it. the engraved back pillar bears a framed two vertical lines of text.

Dd-hr head, covered by a smooth, crowned, big wig, and resting on the top of back pillar, and reaches to the shoulders. the prominent ears are pushed forward by the wig making them appear even larger than they are. The flashing face is somewhat rounded with a short section of beard attached to the chin, sinking into the surface of the cube. The intact nose is relatively thin and crudely executed, clearly form the nostrils. the eyes engraved in almond shaped. Plastically rounded cosmetic lines extend from the outer corners of the eyes. the mouth is full lipped and smile.

The composite base of the statue is made also from sandstone, and carved from the middle of the top in accordance with the original base of the statue. Four registers vertical lines of inscriptions engraved in a large scale on the front of the base, in addition to one line on the top.



Fig.(1): Facsimiles of the inscriptions on the cloak

The inscriptions

The cloak: Fig.(1)

The front of the skirt is inscribed with five incised lines of inscriptions in large scale from right to left as follows:



1. *it ntr hm Imn m ipt swt dd-hr^(a) m3^c hrw*
2. *s3 p3-hp^(b) m3^c hrw ms n*
3. *t3-^c-rwt-.s^(c) rn .k rnn*
4. *rnn^(d) nn ski^(e) r nhh tm mn*
5. *mn ph .k iw^(f) dt*

1. *The god father and priest of Amun in Karnak dd-hr, justified*
2. *the son of P3-hp, justified, the born of*
3. *T3-^c-rwt-.s, maybe your name raise,*
4. *raise, never ever dying, completely, may you remain,*
5. *may you remain, you reaches to the eternity.*



(a) *dd-hr* is cited in *PN I*, 411.12.

(b) *PN I*, 115.4.

(c) *t3-^c-rwt -s*, This name resembles to the name



rwtj which cited in Meeks, Dimitri, *Année lexicographique*, II, 74, 78.0756.

(d) The reading of this sign as *rnn* is suggested, but remains uncertain in default of other examples of the writing, see P. Wilson, *OLA* 78, 1997, p. 587

- (e) It is written with different form on the statue of *p3-n-m3t* (*JE. 38002*)⁴. On the late period statue⁵, it is usually used as antonym of the desire of the deceased from the living eternity in the *Dwat* , and refers to the utter destruction and death. it used frequently more than its parallel *htm* (*Wb. III 197 (10)-198 (2)*), which its object are most often the evil and enemies⁶.
- (f) *iw* is used here instead of the simple preposition *r* meaning "to", sometimes found in late period⁷.

The back pillar: Fig.(2)

The back pillar is incased with two vertical columns of hieroglyphics between vertical lines:



1. *it ntr hm imn m ipt swt rdwy-ntr n imn (t3) h3t sp 2^(a) rh-ih^(b) pri^(c) n dw3t f*
2. *ir .f .k irw^(d) rhyt^(e) dd-hr m3c hrw s3 s3^(f) wsir wr^(g) m3c hrw ms t3-c-rwt-s*

1. *The god father and priest of Amun in karnak, "God's Feet" of Amun-HAt, "God's Feet" of Amun-HAt, (every) learned one come to adore.*

2. *and make (for) you the ceremonies of the people, (O) Dd-Hr justified, the grandson of wsir wr, justified, the born of T3-^c-rwt-.s.*

(a) *rdwy-ntr n imn h3ty sp 2*, "God's Feet" of Amun-*HAt sp 2*", it is a common title for priests permitted to carry the processional bark of Amun, Marc Coenen, in *JEA* 86, 90 n .f, considered that it is an honorific transposition, A comparison with the older title *w^cb n h3t Imn*, 'pure priest of the fore of Amun', suggests that this priest took part in the procession of the sacred bark of Amun as a bearer, he suggested a possible translation as "the two feet of the fore of Amun" and preferred to leave the title untranslated as *rd.wj-ntr* of Amun *h3t sp 2*. K. Jansen-Winkeln, *Biographische und religiöse inschriften der Spätzeit*, I, p. 91-92, n. (1), translate this title as "Der *rdwj-ntr* des Amun der beiden Vorderseiten" L. Coulon, in *RdE* 57, 19, also a translated as "Les jambes - du-dieu d'Amon aux faces", for other examples of this title, see M. Coenen, in W.Clarysse et al., *Egyptian Religion*, p. 1105, n. 15, L. Coulon, *Ibid*, 19, for *rdwj - ntr* used in different expression see K. Jansen-Winkeln, *ibid*, p. 92. For *HAt sp 2*, see H. De Meulenaere, *Bifao* 86, p. 138, n. (e). L. Coulon, *Ibid*, 19-20.

(b) *rh-ih*t , "the learned one ", *Wb.* II, 445, it is often used in the late period expression inscribed on the Cachette statues with different forms in its writing , for examples: *JE.* 37327 (30 dyn.-Ptolemaic period); *JE.* 37993 (30 dyn.-Ptolemaic period) ; *JE.* 36576 (30 dyn.-Ptolemaic period); *JE.* 36945 (30 dyn. or early Ptolemaic period); *JE.* 36983 (30 dyn. or early Ptolemaic period), for this term see, Peter Pamminger, *SAK* 20, 220 n. 74; Edel, Elmar, *ZÄS* 106, 113; Brunner, Hellmut, *ZÄS* 93, 30. for the abbreviated orthography see *JE.* 37149 and *JE.* 38064

- (c) It is unclearly signs, according to the context may be read "to come".
- (d) *irw*, standing for "ceremonies", see *Wb.* I, 105 (11-18); *MDAIK* 24,1969. p. 26ff.
- (e) It is mostly reading *rhyt*, identified with the working fellahin of Egypt or the original Lower Egyptians, with their counterparts, see P. Wilson, *OLA* 78, 1997, p. 590
- (f) *s3 s3*, meaning the "grandson", see *Wb.* III, 408 (4).
- (g) *wsir wr* is cited in *PNI*, 84. 23.

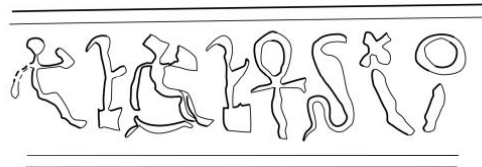
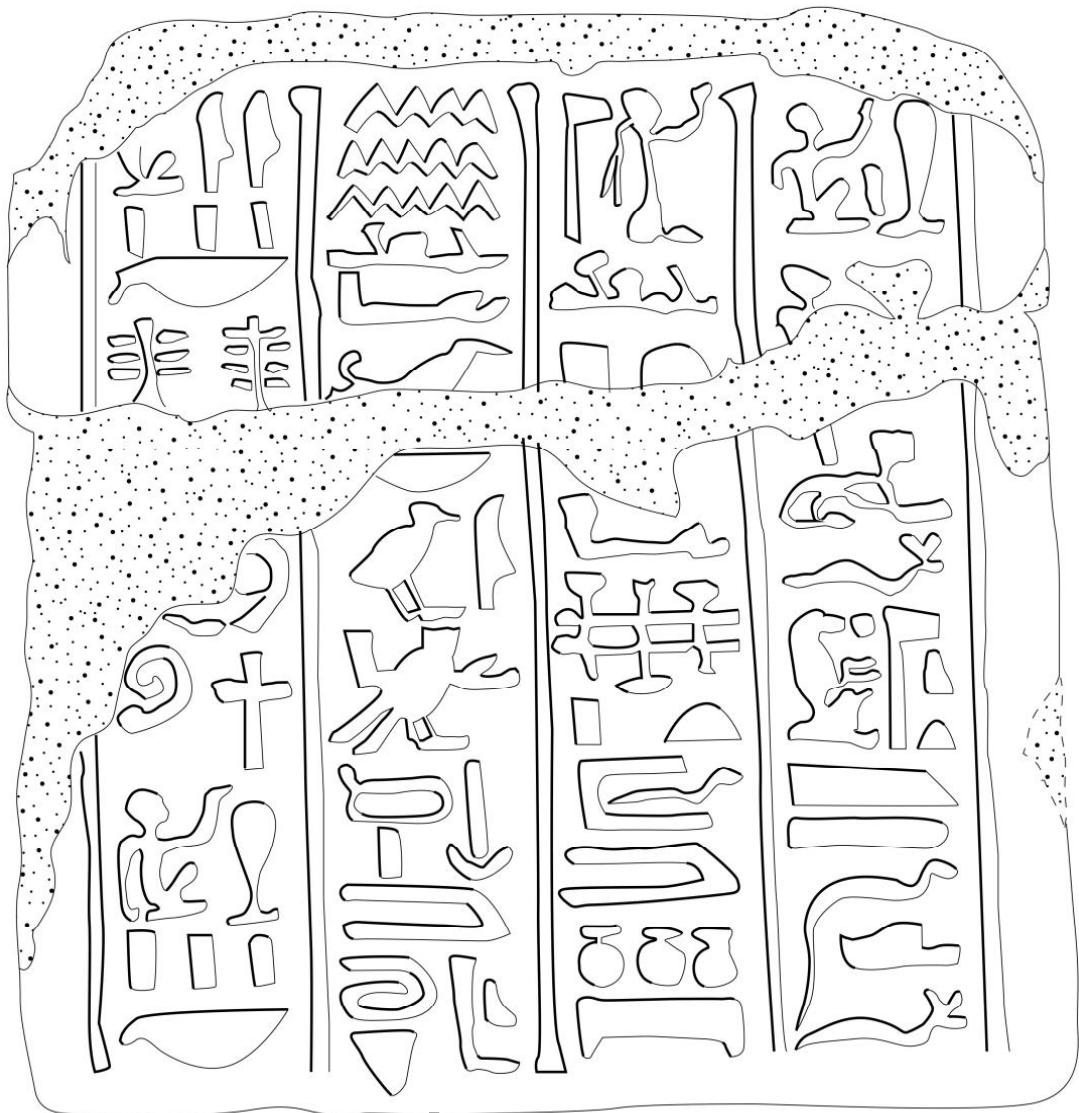


Fig.(3): Facsimiles of the inscriptions on the base



The base: Fig.(3)

On the top of the base before the statue inscribed one line of hieroglyphic inscriptions reads:

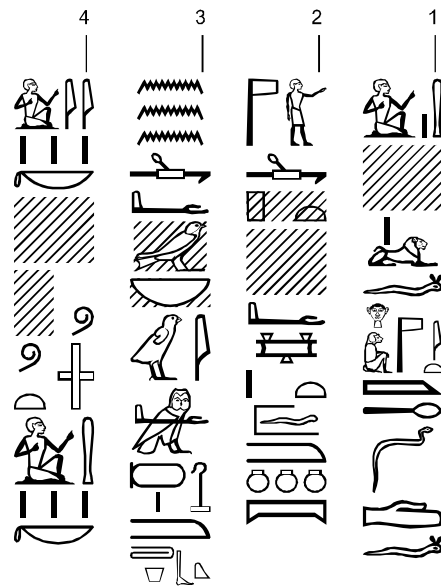


..... *wḥm .k ᵑnḥrnpj .k^(a) rnpj*.....

May you repeat, to live young, to be young

(a) for this construction as a symbol of the resurrection see, Ramadan El-Sayed, in *BIFAO* 80, 245f.


Four lines of inscriptions registered on the front of the base reads:




1. *ḥm dw3 (r) nb.f^(a) it ntr dd-ḥr m3ᵑ ḥrw dd .f*
2. *i ntr wᵑ tpy di w3t pr m nwn^(b)*
3. *wᵑ wr nb iw^(c) m-m mn rn m-k3b^(d)*
4. *i3w^(e) .k dd .[rwd]^(f) imy ḥmw .k^(g)*

1. *The servant, who praise his lord, the god father, Djed-her, he says.*
2. *O the sole god, who gave the way and came forth from Nun.*
3. *the sole one, the lord, may you come among the enduring name.*
4. *And your praises, may you [remains] and endures among your servants.*

- (a) *ḥm dw3 (r) nb.f*, "The servant, who praise his lord", The blank space between *nb* and *ḥm* can be restored by the term *dw3* or its synonym *sw3š*, the few traces remaining of the

hands raising above  force this suggestion, for examples, for *sw3š*, see *JE.37185*, and for *dw3*, see *JE. 37339*.

- (b) For *pr m nwn*, see *LGG. III*, 65.

- (c) For  *iw*, meaning "to come", is a common form in late and Ptolemaic period, see *Wb. I* 42 (12-43), and P. Wilson, *OLA* 78, 1997, p. 46.

- (d) For the compound preposition *m-k3b*, "among", see *Wb. V* 10 (3)-11 (1), and P. Wilson, *OLA* 78, 1997, p. 1046. For the verb *mn*, "to remain", see *Wb. II* 60 (2)-62 (26), it reflect the desire of the deceased to remain in the places that he wishes and between his people, there are many examples inscribed on the statues of the Cachette which confirms that:

<i>JE. 37327</i> ⁸	<i>mn rn m ḥwt-nṯr</i>
<i>JE. 37354</i> ⁹	<i>mn w3ḥ m-k3b psdt</i>
<i>JE. 37861</i> ¹⁰	<i>mn m ḥwt nṯr</i>
<i>JE. 37883</i> ¹¹	<i>mn m ipt-swt</i>
<i>JE. 37883</i> ¹²	<i>mn ḥr st</i>
<i>JE. 36576</i> ¹³	<i>mn m pr .k</i>
<i>JE. 36983</i> ¹⁴	<i>mn snn pn m ḥwt-nṯr nt Imn</i>
<i>JE. 37989</i> ¹⁵	<i>mn w3ḥ m pr .f</i>

*JE. 37104*¹⁶ *mn m ipt-swt*

*JE. 37864*¹⁷ *mn m hwt-ntr*

*JE. 37339*¹⁸ *mn hr-tpy t3*

(e) For the term *iw*, see *Wb. I 29 (18)*.

(f) The destroyed section here can be probably restored by the term *rwd*, "remain", see *JE. 36579*.

(g) *hmw* "servants", I prefer it to translate this term as "own people" instead of his servants, see *RdE 28,1976, 144 n.22*.

Commentary:






The statue was formerly in the Cairo museum (*Je. 36668* and its base *Je. 36669*), shows the god father of Amun *dd-hr*, depicting in an unusual form with its large base. there are now known about its dating, which range all the way from early Ptolemaic period to 30 Dynasty, no other monuments appear to belong to him. The hieroglyphic inscriptions on the statue contains numerous Ptolemaic orthographies, including:  = *.k*,  = *iw*,  = *nb*,  = *pr*, and  = *rn*, also the funerary formula *mn* + subject + adverbial place is very quiet known in the inscriptions carved on the statues dating from early Ptolemaic period to 30 Dynasty¹⁹. The proprietor bears the name *dd-hr*, is quite popular in the Nectanebo I²⁰. From the comments above, this statue is probably dated to the reign of Nectanebo I.



Fig.(4): The block statue and its base, Cairo Museum *JE*. 36668 and its base *JE*. 36669 ²¹

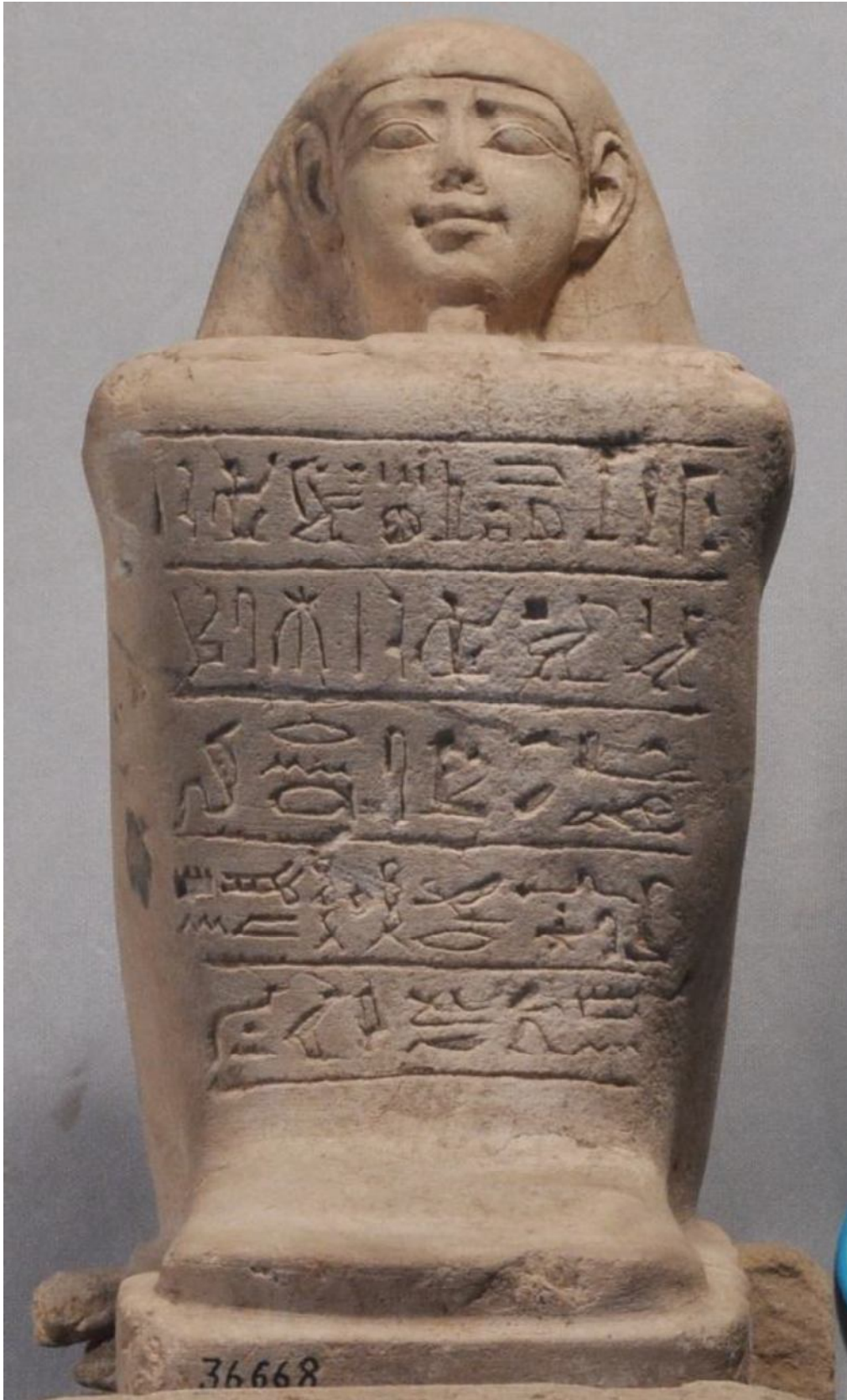


Fig.(5): The front cloak and back pillar of the block statue Cairo Museum *JE*.
3666



Fig.(6): The base of the block statue Cairo Museum *JE.* 36668



Fig.(5): The the block statue on its base, Cairo Museum *JE*. 36668

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¹ I am grateful to the Director of the Cairo Museum and to Mr. M. Aly curator of the Late Period Department, for permission to publish the statues herein..

² PM II, 156

³ Briefly mentioned in one print: Azim, Réveillac, Karnak dans l'objectif de Georges Legrain, Paris 2004

⁴ Karl Jansen-Winkeln, Biographische und religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo, Wiesbaden : Harrassowitz, 2001, p.13

⁵ The term *ski* is one of the terminal words characteristic of the late and Ptolemaic period, and used often with the negative particle *nn* to turn it to a target aim of the deceased, for examples: *JE. 37416* (25-26 Dynasty), *nn skj rn .k dt* ; *JE. 37514* (30 dyn.-Ptolemaic period) , *nn skj r nhh* ; *JE. 37129* (30 dyn.-Ptolemaic period), *nn skj rn m znw w3st m w^c s3 w^c dt* ; *JE. 36693*(26 dyn.), *JE. 37149* (Early Ptolemaic), and *JE. 38601* (Ptolemaic II), *nn skj dt* .

⁶ P. Wilson, OLA 78, 1997, p. 688

⁷ *Wb.* I, 12

⁸ Jansen-Winkeln, Biographische und religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo, Wiesbaden 2001, 34

⁹ *Ibid*, 77

¹⁰ *Ibid*, 94

¹¹ *Ibid*, 124

¹² Jansen-Winkeln, "Drei Statueinschriften einer Familie aus frühptolemaischer Zeit", in *SAK* 36, 65

¹³ Azim, Réveillac, Karnak dans l'objectif de Georges Legrain, Paris 2004, 295

¹⁴ Jansen-Winkeln, Biographische und religiöse Inschriften der Spätzeit aus dem Ägyptischen Museum Kairo, 169

¹⁵ *Ibid*, 179

¹⁶ *Ibid*, 215

¹⁷ Goyon, Cardin, Trésors d'Égypte. La "cachette" de Karnak, Grenoble 2004, 55

¹⁸ Guerneur, Les cultes d'Amon hors de Thèbes. Recherches de géographie religieuse, Turnhout 2005, 222

¹⁹ See the mentioned examples above note. (d)

²⁰ For examples *JE. 37514* (30 dyn.-Ptolemaic period); *JE. 37354* (Nectanebo I); *JE. 37861* (Nectanebo I) , and *Tr. 8/12/24/5* (Nectanebo I), Also see Ranke, *PN I*, 411.12.

²¹ All the photos here are taken by the researcher himself in the Egyptian museum.