The Two Headless Statues of the Royal Scribe Saiset in Cairo Museum (CG 1204 and CG 1115)

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Abstract

Abydos is one of the main sites of the 8th Nome of Upper Egypt called Tawr. From Middle Kingdom on grew the cult of Osiris and with it Abydos became the main religious and ceremonial center that drew individuals to participate in the festival, built cenotaph or deposit a votive offering near the temple of Osiris or on processional route. This is with the hope to guarantee their own afterlife existence beside Osiris, god of Dead and participate in the offerings presented to him.

During the 18th and 19th Dynasty there were more than one person with the name Saiset, who bore title overseer of the granaries of Amun. This study concerns the two statues of Saiset, the son of Ahmose who served during the reign of Tutmosis IV and Amenhotep III who comes from Abydos and was buried there.

Keywords: Abydos, Osiris, Horus, Isis Nebt-tawy, Naophorous statue

Introduction

The present research is a study about two headless statues (CG 1204 and CG 1115) (Borchardt 1934, p.66-67; p.105-106) of a certain Saiset in the Egyptian Museum in Cairo. No thorough investigation of both statues has been undergone or their provenance has been affirmed. However, they were referred to by some scholars such as Borchardt, (Borchardt 1934, p.66-67; p.105-106) and Meulenaere (Meulenaere, 1971, p. 244). As for the first statue (CG 1115), it was described in detail by Bernhauer (Bernhauer, 2010, p.221-222). Vandier has given an account about the different attitudes of the statues of 18th Dynasty and discussed in detail the shape of naos, the hand position holding naos, the position of the god and the distribution of texts along the statue. Vandier, 1958, p.437 (CG 1204), 459-462 (CG 1115). Both Bernhauer and Vandier did not translate the text nor analyzed it.

1-Headless Seated Statue CG 1204

Material: Black Granite

Measurements: Maximum height 0.94 Pedestal has a maximum height of 0.19m.

Location: R 19-N3, TR 11.1.25.3

Preservation: The head, the left shoulder, part of the left side, the front side, top corner of the right side of the seat are missing.

Description: (pls. I fig.1-4) It represents a certain Saiset seated on a low back seat placed on a pedestal which is rounded at the
front. It seems that he was wearing a big wig 
with long hair strains reaching the shoulders 
as indicated at the left shoulder. Saiset wears 
a long-fitted robe reaching his ankle of which only his hands are free and holds the 
menat (fig.1) (Borchardt, 1934, p.105-106; 

The inscription (pls. I, fig.1-4)
Hieroglyphic texts are inscribed on the front 
of the statue, on the two sides of the seat, 
and on its back as well as on the back-pillar.

a. On the breast, two short columns:

Right Left

(Left) htp dj nsw Wsjr
(Right) hnty 3bdw

“Offerings which the which the King gives 
to Osiris, the foremost of Abydos”

b. One hieroglyphic column is curved 
along the Saiset’s robe and continues in 
a line on the pedestal beside the feet:

djɔk w(j) m šmsw n mryz₃k hr htp.t rdj n 
k(i) n tp e3 sš nsw Sš-₃s.t

“May you place me as your beloved 
companion, who possess the offerings table 
given to you to the great chief, the royal 
scribe Saiset”.

c. Each of the two sides of the seat is 
occupied by five vertical columns of 
Hieroglyphic text: (pls. I, fig. 2- 3)

Text of the right side of the seat

(1)sš nsw Sš-₃st dd_bj, j₃ njf (2) r m₃₃ 
nfr.wk₃ wsj₃ r₃ t₃ n₃ (3) k₃ m ḫb₃k₃ nj 
js(4)bṣ₂ j₃ m nb(5) ṣmsj tw l r₃ nb sš nsw Sš- 
₃st

“(1) The royal scribe Saiset he says (I) 
came to (2) see your beauty (O) Osiris, (I am) 
who ties (3) the Akarobe in your 
festival kiosk, (4)I did not hinder on any 
canal, (5) I follow you every day, the royal 
scribe Saiset”.

Text of the left side of the seat

(1)sš nsw Sš-₃s.t dd_bj jmḥḥ njf(2)hr₃k wsj₃ 
rb hh (3)dj₃k nej mw ḫ₃ kbb j₃ pr ir₃.t 
hr(4)wdḥ(w) nb(w) (ḥ₃r) ṣḥy₃k in (5) ????? 
Sš-₃s.t

“(1) The royal scribe Saiset he says the good 
revered one (2) before you, (O) Osiris lord 
of eternity, (3) may you give to me water, 
air, libation, wine and milk (4) (which 
comes) on all offering- tables every day and 
may you praise by (5) ?????Saiset”

d. Line beneath the left side

jr n zῆb j₃ḥ-m₃₃ ms(w) n nb.t-pr ṣps.t 
m₃₃.t-hrw

“made by dignitary Ahmos born of the 
lady of the house Shepset, justified”.

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The back-pillar. Text of three columns followed by a line engraved on the pedestal (pls. I, fig. 4):

(1) ss nsw S3-3s.t dddf ddy ḫrw k nb(2) t3-dsr wsjr smsw t3-wršt Wp-wš.wt nb ḫbdw nfr. wnb.w jmnt.ṯḏisk n (3) ss nsw S3-3s.t mI ḫrw(4) ḫtp.t smsj k3 mI ḫbd(3)ḫ m33 nfr.w�k

“(1) The royal scribe Saiset, he says: (I am) the enduring one before you, the lord of (2) the necropolis, Osiris, the lord of the Great-Land (the 8th nome of U. E.), Wepwawet, the lord of Abydos, and all the gods of the west, may you accord to the royal scribe Saiset justified, (4) the offerings (and) I’ll follow you so as to be delighted to see your beauties”

Commentary

a) The writing of nsw dl ḫtp on the statue became common writing during the second part of the 13th Dynasty (Barta, 1968, p.73f)

b) ḫnty ḫbdw meaning foremost of Abydos. This title is known from the Middle Kingdom CT VI 328d, CT VII480j, BD 185; LGG I, 733 and Stele of Inhernacht BM EA 575 (Lichtheim, 1988, p.121-122; lemma-no. 861096 http://aaew.bbaw.de/). Osiris is called usually ḫnty ḫnty nb ḫbdw meaning foremost of the Western, lord of Abydos (Quirke, 2013, p. 479, 581).

c) The variant writing of Saiset name as recorded in Ranke (Ranke, 1935, vol. I 280, 8) is found on both statues. He used the sign št and then šst ḫ using the throne sign, then t ḫ and the egg sign ḫ as was usual for the writing of the goddess name.

d) jj n r m33 nfr.w or also ḫr. k wsir both sentences reflect the wishing of Saiset to be a follower or to see the god Osiris in the netherworld or it might refer simply to the splendor of god or to its cult statue (Barta, (1968), p.139 (Bitte 133); Lapp, 2013, p.209 (140a), 215; Satzinger, 1977, p.179f; Klotz, 2006, p.126).

e) The writing of the name of Osiris with determinative Q2 (portable chair) did not appear before Senusert III (Bennet, 1941, p.78).

f) ṭz ḫkḫ is a nautical term meaning "to knot or attach or tow a cord" (Wb, I 234,7-9; Wb V 396,13-14; Johnes, 1988, p. 299 n. 109). Johnes has given a further example with the same meaning: Amenemheb in his biography said that : jnk ṭz ḫkḫ ḫkw m jmnn wsr ḫḥt , " I am the one who ties the robe in the bark of Amun"(Urk IV, 895,10; Johnes, 1988, 198, p.229(109); Shmakov, 2012, p.136(9)). The term is known from PT, PT 273 -274 (§399c-d) translated as "who knots the cord" (Faulkner, 1969, p.81). Sethe interpreted it as an idiom "to make
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ready" which was also agreed by Piankoff (Piankoff, 1986, p.44-45) and Mercer (Mercer 1952, vol II, p. 186: 399c-d)): The same expression also occurred in some funerary texts. As example in BD 100 (line 6) 'he has knotted the robe' in order to join the follower of Re in his bark and cross the sky or be among them.; also BD 99b and BD182 line 223; the deceased wishes that the 'hθ robe is knot beside Re (BD169) or to be given to him in order to take ferry boat in the realm of the dead (Urk IV116,16 ; for further attestation see http://aaew.bbaw.de lemma-no. 41360 and 176800; CT III 199i and III 95b and d; Altenmüller, 2007, pp. 6,9,12; Brovarski, 1976, p.63(k)). Here in this contest the owner showed that he took part in making the god ready most probably for his festival. In Ikhernofret inscription about the Osiris festival, he described that at the end of the procession "I followed the god into his temple, his purification done, his throne widened. I untied the knot within hnr-room". The tying and untying were part of the festival of Osiris (Anthes, 1974: 36; Mahmoud, 2019: 58-73).

g) The word ḫb was written by artist with pr. Borchardt doubted the way of writing as he added a question mark. This writing could be correct as for the word ḫb or ḫbt (Wb III, 62.8; Lesko, 1982, vol. I, 305) meaning "festival kiosk, shrine or niche". The word was written pr. Bruyère (Bruyère, 1952, p. 25-30) has discussed the word in detail and concluded that it is a kind of niche containing a statue. Černy (Černy, 2004, p.95) and Allam (Allam, 1973, p.290-291) referred to ODM 112,2 from Ramesside era "riverbank festival kiosk". In the Dream book Chester Beatty III line 10,3 and was translated by Gardiner as "festival chamber" (Gardiner, 1935, p.18), p.Cairo 58092 (verso line 3 and 11) was translated by Janssen and Petsman (Janssen and Pestman, 1968, p.158,145) as smaller reduction of festival hall of a temple. Allam (Allam, 1973, p.290, 291 n. 17, 27) interpreted it as kind of building and from Petosiris tomb, Lichtheim (Lichtheim, 1980: III,47; Text: Lefebvre, (1924), I, p. 32 inscription 59(line 4), p.36 inscription 61 (line 22) and p.55 inscription 81 (line 55); Marlar, 2009, p.6, 202f; lemma-no. 31730 http://aaew.bbaw.de) translated by "festival chapel". This could agree with Ikhernofret description mentioned before in the comment (f). The (t) at end of word is missing and the order of the sign, could be due to the space and which was common. h) Nn jsk jr nb. Borchardt doubted the writing of the word jsk. According to the Wb, the word was written in this form from 18th Dynasty and means to wait, hold back, hinder, linger or delay (Wb I,133.6.-12; Lesko, 1982: I,55; lemma-no. 31730 http://aaew.bbaw.de). Faulkner dates it back to Middle Kingdom (12th Dynasty): The Stela of Montu-user MMA 12.184 nn jsk s m mhm "I hindered no man at the ferry" (Faulkner,1969, p. 31,4; Lichtheim, 1992, p. 108f; Sethe, 1928, p.97,16). Saiset meant that he did not hinder the bark of the god Osiris along the water (Anthes, 1974: 26f).

i) smsjtw to follow the god see (d). This wish to follow the god was used since the 18th Dynasty till 26th Dynasty. (Barta, 1968, p.239).

j) imlw hr wszjr it is a title used from the Old Kingdom.

k) jr.n zjb jθ-ms. The father name Ahmos (Ranke, 1935, I 12 n.19) was common from Middle Kingdom. The title zjb is known from Old Kingdom accompanied usually by other titles.
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(Wb III, 421.7-442.2; Johnes, 2000, no. 2932; Ward, 1982, no.1263). There is a debate between scholars about its meaning and function as it is translated as dignitary, judiciary official, noble, esquire, magistrate, functionary, or senior (Walle, 2014, vol. III, p.77). Walle has studied the title through different eras (Walle, 2013a, vol. I, p.14; Walle, 2013b, vol. II, p.8) and found out that generally the title was applied during the New Kingdom to people with little rank to link them with a higher class of society. He has given thirteen attestations to jr.n+zjb+ name of father without titles and found out that most examples are from the 18th Dynasty (Walle, vol. III, p.49-p.55 (no. 03.07 – 03.19). He found further three attestations from 18th Dynasty and three others from the 19th Dynasty (Walle, vol. III, p.53-p.55 (no. 03.20 – 03.25) to jr+zjb+ name of father proceeded with one or two titles.

The latter was mentioned on the tomb jamb of Saiset in Abydos published by Mariette (Mariette, 1880, vol. I. p.421 no. 1133, and vol. II, pl. 53) as zjb wfr n wsir (m) hfr hr "dignitary and wab-priest in front of Horus". Both examples can be added to Walle attestations.

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The name of his mother was šspţ, known from the Middle Kingdom (Ranke, 1935, vol. I 327,2). The variant writing of the name as recorded in Ranke was with the sign A50.

The title m3ţ-hrw or m3ţ-t-hrw for feminine is attested from the First Intermediate Period and could be used for the dead and the living as well (Doxey, 1988, p.92f).

Osiris held on the statue more than one epithet as mentioned before hnty 3bdw "foremost of Abydos", nb hḥl"lord of eternity", nb t3 dshr "lord of the sacred land or necropolis". This epithet was usually carried also by Wepwawet (Bonnet,1952, p.844; Leitz, 2002, III, p.744; t3 dsrws: Leahy, 1989, p. 50f; Spiegel, 1959, Bd. 2, p. 398). The title smsw t3 wr was common for both gods and known from Old Kingdom (Leitz, 2002, VI, p.347).

Wepwawet is attested from predynastic era and had his sacred cult area at north of Abydos, his role relates to realm of dead as Osiris. He was called also nb 3bdw "lord of Abydos" from Middle Kingdom (Leitz, 2002, III, p.562; for god: Leitz, 2002, II, p.346; Linda, 2011, p.104). He also played a role in the Osiris procession (Anthes, 1974, p.26).

2-Naophorous Statue CG 1115

Material: Sandstone.

Measurements: H. 69 cm, W: 25cm, D: 44cm

Location: SR 8V/36, S42-3A

Preservation: The head, both shoulders, parts of the upper and forearms as well as the right Socket side, the right side and the top of the naos, the top of the back-pillar are missing

Description: pls.II, fig 5-9

The statue represents its owner, Saiset, kneeling and holding a small kneeling and holding a small naos containing an image of the falcon-Horus. The naos rests on a small pedestal and Saiset's thighs. At the right side of naos is represented a sistrum with the traditional Hathor face, cow ears and straited wig, and on the left side is part of menat hanging. The upper arms hang close to the body, forearms slightly angled, and the outstretched hand holds or touch the bottom part of the naos. Marks on the right
side of the chapel, as mentioned by Bernhauer, were deliberately erased, and smoothed in parts. (Bernhauer, 2010, p. 221). The base is rounded at the front Inside the naos, the falcon-Horus is represented wearing double crown.

Saiset wears an undecorated kilt where the belt is plain, which is obvious at the back of statue. The knee and the toes are touching the ground. The bottom is resting on the heels. The toes are separated. The muscles are clearly shown on the lower leg; especially the peroneus longus forming a ridge round its length and ends with the rounded projection of the anklebone, the feet are high arched. The toes like the fingers appear boneless although the nails are clear. From the side it is shown fat folds under the breast. At the back is a narrow back pillar. (Borchardt, 1934, p. 66-67 (1115); Meulenaere, 1971, p. 224; Bernhauer, 2010, p. 221-229).

**The inscription** (pls.II, fig.5-9)

Hieroglyphic texts were carved on the front and the socle of the naos, on the pedestal, and on the back-pillar of the statue.

1- The front of Naos (pls.II, fig 5).

a. The column on the left side of the naos reads:

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[...][Ị][n][f][r][p₃][msw][vs][c][sn][ṭ][hr][hs][f]
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“… Beautiful, the offspring may they give you, Horus upon his seat, all lands are under him (his supervision) forever…”

b. The text on the right side of the statue is destroyed except at the end where it reads:***[...] ḏt ".... forever"***.

2- The socle of the naos (pl. II, fig 5).

Six columns of hieroglyphs (partially destroyed):

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(1) [djšnḥ₃][m].....[n][k₃][n][šnh][w][S₁]-[3s.t] (2) [djšnḥ₃][m].....[n][k₃][n][šnh][w][S₁]-[3s.t] (3) [djšnḥ₃][m][ir][t][r][k][n][k₃][n][šnh][w][S₁]-[3s.t] (4) [djšnḥ₃][m][ḥ ][hk][t][n][k₃][n][šnh][w][S₁]-[3s.t] (5) [djšn][ḥ₃][m][mr][t][r][k][n][k₃][n][šnh][w][S₁]-[3s.t] (6)…………………[S₁]-[3s.t]
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“(1) [May they give thousands of ……to the ka of the royal scribe Saiset] (2) May they give thousands of ……to the ka of the royal scribe Saiset (3) May they give thousands of milk to the ka of the royal scribe Saiset (4) May they give thousands of bread and beer to the ka of the royal scribe Saiset (5) [May they give thousands of] unguent to the ka of the royal scribe Saiset (6) ………… Saiset”.

3- The rounded pedestal (pl. II, fig. 6-7)

a. The front (←):…………………[sš][nsw][w][S₁]-[3s.t]

“The royal scribe, Saiset…”

b. The left side (←):

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……………[r][sšw][m][w][s][f][jnk][hsy][b][k][f]…
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“…….One does as he commanded , I am his favored (praised) servant …….”

c. The right side (←):

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djḥ [š][spš][s][n][w][nb][m][ḥ][hk][jnk][hm][n][pr][k] “that you may grant that I receive all food-offering in your presence, I am the servant of your temple”.
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4- The left side of the naos (pl. II, fig. 8)

Three columns deliberate destroyed
(Bernhauer, 2010, p.221)

(1) $\text{ddef twef(2)}$ …$\text{kwj m (3)hwy…htp…}$

5- The Back pillar (pl.II, fig. 7).

One column of hieroglyphs reads:

$\text{Hr is.t nb.t t5,wy^djsn^nh-wd3-snb prr.t nb.t wdhw^snn k3 n s^snew S3-Is.t jr.nw^f b n Ws^rJ^f^ms-m s n ^s^p.t}$

“Horus, Isis lady of two lands, may they give life, prosperity and hale, all that comes forth on their altar to the ka of royal scribe Saiset, son of the wab-priest of Osiris, Iahmes born to Shepset”

Commentary

q) The beginning of the text is missing. The wishing for god Horus to be granted a beautiful birth or rebirth is somehow clear. Hours is one of the members of triad of Osiris, lord of Abydos. From Late Period he bore title $\text{hr m 3bdw "Horus in Abydos" (Leitz, 2002, V, 238) and also in the temple of Habis at Kharaga Oasis he was called nb 3bdw mhtt "Lord of the north of Abydos" (Zecchi, " 1996, p.21).}$

Horus bore here the title $\text{hry s^r ft nb hr st hrf d.t.}$ The title hry st-f according to Leitz attestation in (Leitz, 2002, V, 734) is from New Kingdom and was a description for many gods like Amun-Re, Mandulis, Haroeris, Geb, Horus Behdety and others (Leitz, 2002, V,734). This title is attested to Horus from Middle Kingdom in CT Spell 312 (IV82) (Faulkner, 1973, p.231), where the deceased changes into a divine Falcon and enters the realm of Osiris. The same is in BD 78, 104-105, Transformation into a Hawk (Papyrus of Nu, BM 10477), (Buck, 1949, p. 95; Hornung, 1990, p.161(line 104-105).

The other part of the title $\text{t5 nb hr st hrf d.t}$ is usually granted to the living Horus or King like in Luxor temple, where Amun Re addresses the king in the divine birth and assures him all lands are under his supervision (Wb IV,4,13; Faulkner,1991, p.174; Sethe, 1909, Urk IV 1716,16-17).

r) For the designation of the deceased $\text{n k3 n}$, it appeared from the reign of Senosert III (Bennett,1941, p.79).

s) See note (c). Comparing both statues, the name is written on the statue CG 1115 with Ast at the beginning followed by $\text{s^t s^r}$. On the other Statue CG 1204, the name was written with the sign $\text{s^t}$ followed by $\text{s^t}$. This could be an indication that the statue played different role or a change in religious thought. The Statue CG 1115 at the end of the name, the determinative $\text{s^r}$ was added and on CG 1204 Saiset took once title $\text{m^s^r hrw}$ at end of his name.

t) Borchardt did not copy $\text{f}$ for $\text{bk.f}$ his servant. The sentences at the pedestal indicate that Saiset wishes to receive from the offering brought to the gods as he is servant in the house and has done as the god commanded.

u) The title is known from Old Kingdom and is held by many goddesses like Nut, Wadjet, Nekhbet, Bastet and others (Leitz, 2002, IV, 157).

v) See note (l). At the Statue CG1115 $\text{^s^r}$ was written with $\text{z}$ followed by a papyrus roll. This could be due to
either the space available to the writer, or a mistake or could be a new writing which could be added to Ranke.

Analyses and Conclusion

During the 18\textsuperscript{th} and 19\textsuperscript{th} Dynasty there were more than one person with the name Saiset, who bore title overseer of the granaries of Amun (Satzinger, 1978, p.7; Murnane, 2001, p.198). The two statues of this study belong to Saiset, the son of Ahmos who served during the reign of Tutmosis IV and Amenhotep III (Bryan, 1991, p.354) and comes from Abydos.

Meulenaere has gathered Saiset monuments, which were partly published. These are Port jamb of his tomb published by Auguste Mariette. (Mariette, 1880, I, p.421 no. 1133, II, pl. 53); A model of sarcophagi (votive) discovered and published by Amelineau: (Amélineau, 1895 – 1896, p.169 ,pl.XXXIV; Porter and Moss, 1962 V,p.80); Fragments of his tomb brought by Petrie 1900 in the Egyptian Museum JE 34417 and text was copied by Sethe and published in Urk IV 1924-1929; Porter and Moss, 1962 V, p.71; Statuette in Brooklyn out of bronze where the name of his father is also mentioned published by Capart (Capart, 1934, p. 32-34) and Breasted (Breasted, 1984, p.24, pl.23, Meulenaere, 1971, p.224-225)

Saiset comes from an ordinary family. His father Ahmos was \textit{w\textsuperscript{r} b n ws\textit{}r} as mentioned on Statue CG 1115 and Bronze servant Statue of Saiset from Brooklyn Museum (Brooklyn Museum 37,125.; Meulenaere, 1971, p.225; Breasted, 1948, p. 24, pl. 23; Capart, 1943, p.32-34). He lived during time of Amenhotep II and was promoted to \textit{wr w\textsuperscript{r} b n ws\textit{}r} indicated from tomb lintel of Saiset (Mariette, 1880, vol.I, p.421 no. 1133, vol. II, pl. 53). He was called \textit{zb\textit{b}} to link him with his son, who became part of a higher society (see note k). The mother was a simple \textit{nbt pr $s\textit{pt}}.

Saiset was royal scribe \textit{s\textit{s} ns\textit{}w}, scribe of recruits \textit{s\textit{s} m\textit{s\textsuperscript{w}}w nfr\textit{w}}, scribe of army and Military officer or General \textit{jm\textit{r}c m\textit{s\textsuperscript{w}}w}, probably after his military career he managed to be overseer of granaries for Amun, overseer of horns, hooves, feather and scales, steward \textit{jm\textit{r}c pr} of king Ahmose, Tutmosis III, Tuthmosis IV and Osiris at Abydos (Bryan, 1991, p.146; Meulenaere , 1971, p.224; Murnane, 2001, p.198f).

Saiset was buried in Abydos (Bryan, 1991, p.354) and from the richness of his monuments, he must have been an honorable and close official to the rulers. Saiset preferred that only his title \textit{s\textit{s} ns\textit{}w} and \textit{tp \textit{k} s\textit{s} ns\textit{}w} to be incised on both statues rather than his complete titles. There are other officials which were counted by Bernhauer (Bernhauer, (2010), p.136, 139). In the 18\textsuperscript{th} Dynasty, as Shirley explained (Shirley, 2011, p.219f), he was most probably a civil official as \textit{s\textit{s} ns\textit{}w} who shifted from civil into military one and back into civil. Murnane mentioned that these officials enjoyed a prominent and profitable place in administration. He added that most of the overseer of double granary have military and administrative experience. (Murnane, 2001, p.185 and p.199).

Saiset preferred this title as it belongs to the high officials next to the king. This corresponds with what Lichtheim called the autobiographies of Abydene, where the career narration is reduced and offering formula and adoration is expanded (Lichtheim, 1988), p.143).

Both statues of Saiset are unique. In the first statue (CG 1204), Saiset was represented seated enveloped in the cloak. This kind of statue appeared from the Middle Kingdom with one hand closed and the other open on his thigh. The statue is unique as both hands appeared from cloak holding \textit{menat} on the chest. As another example with the same attribute JE 36719 from end of 18\textsuperscript{th} Dynasty
holding sistrum with both hands. Konrad, (2011-13), p.56f). The Saiest statue is mainly addressed to the cult of Osiris. It seems that Saiest took part in the Osiris festival as declared that he knots the rope of the bark of Osiris in the festival kiosk, a privilege given to certain recruits (Klotz, 2014, p.293). This could be Neshmet bark as indicated in the report of Ikhnofret from Middle Kingdom. The *menat* is assuring the concept of reviving of god and the owner. Both statues could be represented in a temple as well as in his tomb (Wildung, 1982 LÄ IV, col.1114-1115).

Concerning the Naophorous statue, it is described as temple statues, which is know from third Dynasty, the kneeling statue of Hetepdief. (CG 1 (JE 34557; Wildung, 1982, LÄ IV, col. 1115; Saleh, 1987, no.22). From the 18th Dynastie and as Bernhauer pointed out are five naophorous statues. Two are dated from era of Hatshepsut and Amenhotep II and three from time of Amenhotep III. Among them is the statue of Saiest, (CG 1115); (Bernhauer, 2010, p.64). Saiest is holding naos and both sistrum and *menat* (Bernhauer, 2010, p.66). The owner and his god are united, protecting each other. Saiest is ready to take part in the ritual for reviving the god Horus and he himself forever and using the symbols (Dijk 2006, p.146; Bernhauer, 2010, p.65-66; for the function and connection of owner and the god: Dijk, 1983, 54f; Klotz, 2014, p.292f.)

Both *menat* and sistrum are part of cult symbol of Hathor and with it transporting the power of goddess in protecting Horus and reviving him and the deceased (Wilkinson, 1992, p. 173, p.213; Russmann, 1973, pp. 36f.). The Offering formula was addressed to Horus and Isis Nebtawy, therefore in writing Saiest name, the goddess signs were at beginning, as she protected Horus so she will protect the owner of Statue. Dijk sees the giving of the offering as symbolizing the unification of the god and the owner of statue. The Ka of the god is giving to the ka of the deceased. (Dijk, 1983, p.56.)

Saiest insists on expressing his direct relation with the god on both statues by using these phrases on both statue such as "his favored servant", "your servant of house", "knot the robe in your festival kiosk", "do as he commanded", "I am enduring one before you" and "place me as your beloved companion". Lichtheim has stressed that such phrases did not only occur in New Kingdom but before in the First Intermediate Period with the growth of Osirian worship (Lichtheim, 1988, p.134).

Both statues are a kind of instrument ensuring the continuous interaction of deceased cult and the divine cult (Frood, 2004, p. 15).

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