

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 *T3 wr*. 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; Meulenaere, 1971, p.225).

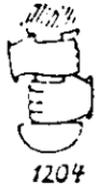


fig 1. After Borchardt, Statuen und Statuetten von Königen und Privatleuten, CGC, Berlin (1934), p.105.

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) *h̄tp dj nsw Wsjr*

(Right) *h̄nty 3bdw^b*

“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:

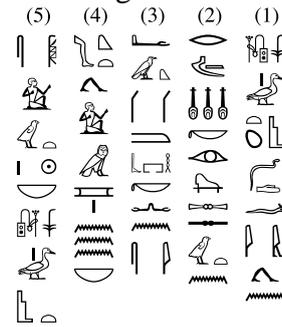


djz̄k w(j) m šmsw n mryz̄k hr h̄tp.t rdj n k(3) n tp 3 sš nsw S3-3s.t^f

“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 S3-3st ddz̄fj.n* **(2)** *r m33 nfr.wz̄k^dwsjr^etsz̄tw n* **(3)***k3^f m h̄bz̄k^s nn js* **(4)***kz̄j m mr nb^h* **(5)***šmsz̄j twⁱ r^c nb sš nsw S3-3st*

“(1) The royal scribe Saiset: he says (I) came to (2) see your beauty (O) Osiris, (I am) who ties (3) the *Aka*-robe 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 S3-3s.t ddz̄f jm3h nfr* **(2)***hrz̄k wsjrⁱ nb h̄h* **(3)***djz̄k n̄z̄j mw t̄3w kbb jrp irt.t hr* **(4)***wdh(.w) nb(.w) (hn^c) h̄syz̄k in* **(5)**..... *S3-3s.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 z3b j^ch-ms^k ms(w) n nb.t-pr Šps.t^l m3^c.t-hrw^m

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

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



(1) *sš nsw S3-3s.t ddz f ddy hrzk nb* (2) *t3-dsr wsjr smsw t3-wrⁿ Wp-w3.wt nb 3bdwⁿ ntr. wnb.w jmnt.t^k djzk n* (3) *sš nsw S3-3s.t m3^c hrw* (4) *htp.t šmszj k3 mi 3b(3)b m33 nfr.wzk^r*

“(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 di htp* on the statue became common writing during the second part of the 13th Dynasty (Barta, 1968, p.73f)

b) *hnty 3bdw* 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 *hnty imnty nb 3bdw* 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 *s3* and then *3st* using the throne sign, then *t* and the egg sign *o* as was usual for the writing of the goddess name.

d) *jj n r m33 nfrw* or also *hr. 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) *tz k3* 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 tz k3w m jmn wsr h3t* , " 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

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 𓄏 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://aew.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 *hn*-room". The tying and untying were part of the festival of Osiris (Anthes, 1974: 36; Mahmoud, 2019: 58-73).

- g) The word *hb* was written by artist with 𓄏 . Borchardt doubted the way of writing as he added a question mark. This writing could be correct as for the word *hb* or *hbt* (Wb III, 62.8; Lesko, 1982, vol. I, 305) meaning "festival kiosk, shrine or niche". The word was written 𓄏 , 𓄏 . Bruyère (Bruyère, 1952, p. 25-30) has discussed the word in detail and concluded that it is a kind of niche containing a statue. Černý (Černý, 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://aew.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 jskꜥj m mr nb* Borchardt doubted the writing of the word *jsk*. According to the Wb, the word was written in this form from 1st Dynasty and means to wait, hold back, hinder, linger or delay (Wb I,133,6.-12; Lesko, 1982: I,55; lemma-no. 31730 <http://aew.bbaw.de>). Faulkner dates it back to Middle Kingdom (12th Dynasty): The Stela of Montu-user MMA 12.184 *nn jskꜥj s m mhnt* "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) *šmsꜥjtw* 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) *imꜥhw hr wsjr* it is a title used from the Old Kingdom.
- k) *jr.n zꜥb jꜥh-ms*. The father name Ahmos (Ranke, 1935, I 12 n.19) was common from Middle Kingdom. The title *zꜥb* is known from Old Kingdom accompanied usually by other titles

(*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+z3b*+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+z3b*+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 *z3b w^cb n wsir (m) ḥ^t ḥr* "dignitary and wab-priest in front of Horus". Both examples can be added to Walle attestations.

- l) *Šps.t m3^c.t-ḥrw*. The name of his mother was *šspt*, 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.
- m) The title *m3^c-ḥrw* or *m3^c.t-ḥrw* 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).
- n) Osiris held on the statue more than one epithet as mentioned before *ḥnty 3bdw* "foremost of Abydos", *nb ḥḥ*"lord of

eternity", *nb t3 dsrw* "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).

- o) 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).
- p) *ntr.wnb.w jmnt.t* was used in Old Kingdom (Leitz, 2002, IV, p.469).

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.

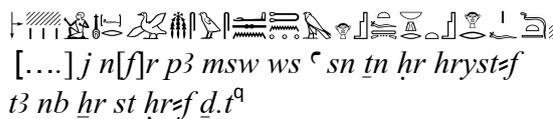
Saiset wears an undecorated kilt where the belt is plain, which is obvious at the back of statue. The knee and the toes are touching the ground. The bottom is resting on the heels. The toes are separated. The muscles are clearly shown on the lower leg; especially the peroneus longus forming a ridge round 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:

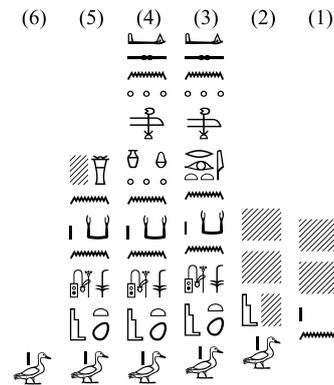


“.... Beautiful, the offspring may they give you, Horus upon his seat, all lands are under him (his supervision) forever ...”

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

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

Six columns of hieroglyphs (partially destroyed):



- (1) [djzsnh3 m n k3 n'ssnsw S3-3s.t] (2) [djzsnh3 m n k3 n ssnsw] S3-3s.t (3) djzsnh3 m irt.t n k3 n ssnsw S3-3s.t
- (4) djzsnh3 m t3 hnk.t n k3 n ssnsw S3-3s.t
- (5) [djzsn h3 m] mrh.t n k3 n ssnsw S3-3s.t
- (6)S3-[3s.t]

“(1) [May they give thousands ofto the ka of the royal scribe Saiset] (2) May they give thousands ofto 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 S3-3s.t
“The royal scribe, Saiset...”

b. The left side (←): 
.....jrztw m wdzf jnk hsy b3k.f...
“.....One does as he commanded , I am his favored (praised) servant”

c. The right side (←): 
djzk šspszi snw nb m-b3hzk jnk hm n przk “that you may grant that I receive all food-offering in your presence, I am the servant of your temple”.

4- The left side of the naos (pl. II, fig. 8)

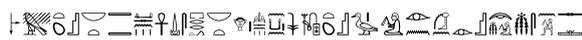
Three columns deliberate destroyed
(Bernhauer, 2010, p.221)



(1) *ddz f twz j* (2) ... *kwj m* (3) *hw... htp....*

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

One column of hieroglyphs reads:



Hr 3s.t nb.t t3.wy^d djzsnⁿnh-wd3-snb prr.t nb.t wdhwzsn k3 n ssnsw S3-3s.t jr.nw^b n Wsjr.J^hms-ms n S^{sp}.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 *hr m 3bdw* "Horus in Abydos" (Leitz, 2002, V, 238) and also in the temple of Hibis at Kharaga Oasis he was called *nb 3bdw mh^{tt}* "Lord of the north of Abydos" (Zecchi, " 1996, p.21). Horus bore here the title *hry st^f t3 nb hr st hr^z f 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, Haroesris,

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 *t3 nb hr st hr^z f 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 *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 *3st* at the beginning followed by *s3* . On the other Statue CG 1204, the name was written with the sign *s3* followed by *3st*. 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 was added and on CG 1204 Saiset took once title *m3^c hrw* at end of his name.
- t) Borchardt did not copy f for *b3k.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 was written with 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 18th and 19th 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 Amélineau: (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 *w^cb n wsir* 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 *wr w^cb n wsir* indicated from tomb lintel of Saiset (Mariette, 1880, vol.I, p.421 no. 1133, vol. II, pl. 53). He was called *z3b* to link him with his son, who became part of a

higher society (see note k). The mother was a simple *nbt pr šspt*.

Saiset was royal scribe *sš nsw*, scribe of recruits *sš mš^cw nfrw*, scribe of army and Military officer or General *jmr^c mš^cw*, probably after his military career he managed to be overseer of granaries for Amun, overseer of horns, hooves, feather and scales, steward *jmr^c pr* of king Ahmose, Tutmosis III, Tutmosis 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 *sš nsw* and *tp 3 sš nsw* 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 18th Dynasty, as Shirley explained (Shirley, 2011, p.219f), he was most probably a civil official as *sš nsw* 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 *menat* on the chest. As another example with the same attribute JE 36719 from end of 18th Dynasty

holding sistrum with both hands. Konrad, (2011-13), p.56f). The Saiset statue is mainly addressed to the cult of Osiris. It seems that Saiset 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 known 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 Dynasty 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 Saiset, (CG 1115); (Bernhauer, 2010, p.64). Saiset is holding naos and both sistrum and *menat* (Bernhauer, 2010, p.66). The owner and his god are united, protecting each other. Saiset 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 Saiset 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.)

Saiset 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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Fig.1 @courtsy Egyptian museum



Fig.2 @courtsy Egyptian museum



Fig.3 @courtsy Egyptian museum



Fig.4 @courtsy Egyptian museum



Fig.5 @courtsy Egyptian museum



Fig.6 @courtsy Egyptian museum



Fig.7 @courtsy Egyptian museum



Fig.8 @courtsy Egyptian museum