

An Unpublished New Collection of Shabtis 'Ushebtis' Housed in Al-Salam School Museum in Assiut, Egypt*

مجموعة جديدة من الأوشابتي محفوظة بمتحف مدرسة السلام بأسسيوط، مصر

Marzouk Al-sayed Aman**

ملخص:

يتناول البحث جزءاً مهماً جداً من المعدّات الجنائزية في مصر القديمة، ويلقي الضوء على هذه المجموعة من الأوشابتي المحفوظة في هذا المتحف. وفي هذا البحث يحاول الباحث إظهار السمات الشخصية لكل قطعة على حدة، ومحاولة تأريخها من خلال الملامح الفنية لكل قطعة، وترجمة النصوص التي تحتويها لمعرفة أصحابها. كذلك فإن الألقاب التي وردت في نصوص هذه المجموعة قد نوقشت. ويبدو من خلال دراسة تلك الألقاب أن بعضاً من تلك الأوشابتي كانوا من ذوي المكانة العليا في المجتمع المصري القديم. وهذه المجموعة تنتمي إلى عصور مختلفة من الحضارة المصرية القديمة؛ عصر الدولة الحديثة، وعصر الانتقال الثالث، وخلال الأسرة الثلاثين وما بعدها. وقد أمكن تأريخ كل قطعة حسب السمات المميزة لصناعة الأوشابتي لكل فترة زمنية على حدة، وكذلك أنماط الكتابة على تلك القطع، وكذلك الزي وباروكة الشعر والأدوات التي يحملها كل أوشابتي لكي تمكنه من أن يؤدي دوره المنوط به في العالم الآخر. وتمكنت الدراسة من إعادة تأريخ تلك المجموعة تأريخاً علمياً جديداً على غير ما كان معتقداً وموجوداً في سجلات المتحف.

The paper entitled 'An Unpublished New Collection of Shabtis 'Ushebtis' Housed in Al-Salam School Museum in Assiut, Egypt' deals with an important part of the funerary equipment. In brief, it draws attention to a collection of shabtis currently housed in Al-Salam School Museum in Assiut.

In this paper, the author attempted to publish an unpublished new collection of shabtis. Their iconographical features and date are examined. Some owners are identified, from the inscribed texts, which present the name of the deceased. The titles that were mentioned in the inscriptions of these shabtis are noted.

Introduction

Among the Al-Salam School Museum's collections of ancient objects can be found a collection of shabtis. The major part of Museum collections was donated by F. Petrie and Sayed Khashaba to the Museum. However, it was not mentioned in the catalogue of Al-Salam

School Museum, who dedicated the group of shabtis to the Museum. Probably, Petrie donated some of these shabtis to the museum from Thebes¹ or from his excavations in Deir Rifeh in Assiut, where he excavated a collection of shabtis.² In addition, probably, Sayed Khashaba donated some of it to the museum from his excavations in Deir Dronka and Mountain of Assiut,³ where he excavated some shabtis too.

Many studies about shabtis⁴ were conducted; hence, I wish this simple paper to be an addition to these studies, and to add more knowledge on the shabtis. The researcher in this paper shows a new collection of shabtis exhibited in Al-Salam School Museum in Assiut to explain different types of shabtis in this collection and to date them according to their industrial features, writing styles, and comparison. The author will study and classify these objects into three categories: New Kingdom, Third Intermediate Period and Thirtieth Dynasty, and one more shabti, which can be dated to Ptolemaic period.

Group 1: New Kingdom Period

Object 1



Reg. no.	260.
Dimensions	Height is 8.5 cm.
Substance	Limestone.
Text	None.
Description	The lower part of this statue is missing; only the face without a beard and the duplex wig can be seen, without inscriptions. The face of the figurine is perfectly sculpted; the eyes have the characteristic Egyptian stare. The side parts of the wig continue along the chest, hands not shown. Maybe it was a Shabti.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the industrial features, ⁵ and the style of the wig, the duplex wig, normally associated with the dress of the living, although sometimes found also on mummy-form figures. This style became increasingly fashionable from the time of Amenophis III; ⁶ this object can be dated to the New Kingdom period (Fig. 1).

Object 2

Reg. no.	263.
Dimensions	Height is 8.5cm.
Substance	Green faience.
Text	It has remains of unclear inscription in black ink in the front and sides.
Description	This shabti is in mummy-like form. It is carrying a mr - hoe in each hand. Arms are crossed on the chest. The shabti is beardless, with lappet 'tripartite' wig, the style of the end of the New kingdom period. ⁷
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period, where the object is exhibited. Based on stylistic similarities ⁸ and the industrial features, mummy-form, beardless, with lappet wig, two hoes held in front, the inscription, in lines, or in one column. ⁹ This object can be dated to the New Kingdom period (Fig. 2).




Group 2: Third Intermediate Period:¹⁰

Object 3

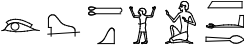
Reg. no.	254.
Dimensions	Height 12 cm.
Substance	Light blue faience. ¹¹
Text	It is inscribed with a column of hieroglyphs in the middle of the front, in black ink, reading:  <i>Wsir i nfr-ntr hnsu p3 nb im3hw hr nb</i> 'Osiris ,O, good god, khonsu-ba-nb, ¹² revered with the lord'.
Description	This shabti is in mummy-form, showing the body wrapped in bandages with only the face visible as the great majority of shabtis. ¹³ The face of the shabti is not perfectly preserved; the eyes have the characteristic Egyptian stare, as if gazing at eternity. Arms are crossed right over left on the chest. This shabti was provided with little model tools which is required for his work in the other world, a mr - hoe in each hand and a basket with crossed fibers on his back. They were painted on the statue in black ink. ¹⁴ An amuletic sign ¹⁵ in black ink was inscribed on the right side of the front of the shabti. The shabti wears a lappet 'tripartite' wig with  s^{sd} ¹⁶ headband knotted behind. The latter was painted in black ink, and it was used as a fillet to retain hair in its place. The side parts of the wig continue along the forearms, curving slightly and reaching down to the palms of the deceased, running almost parallel to the agricultural tools he is holding.

Dating	<p>It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig,¹⁷ the bag,¹⁸ and the industrial features, it was fashioned of blue-colored faience with details in black with only the title and the name of the deceased.¹⁹ This object can be dated to the Third Intermediate Period (Fig. 3). Great numbers of shabtis have been found from the Third Intermediate Period, when they were mass-produced, primarily in faience with a blue-green glaze. In general, the features of these shabtis were briefly treated, and the details were enhanced with black paint,²⁰ the same industrial features apply to shabtis numbers 256, 257, 258, 259, 264, and 265.</p>
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Object 4


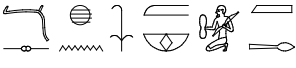
Reg. no.	256.
Dimensions	Height is 6 cm.
Substance	Blue faience.
Text	It has an unclear inscription except the title:  <i>Wsir</i> 'Osiris'.
Description	<p>The shabti is fashioned in the traditional mummy form. This shabti has an inscription, in black ink, and shows that the statue is holding a  <i>mr</i>- hoe in each hand and a plain trapezoid bag²¹ on his back. The shabti wears a lappet 'tripartite' wig with  <i>sšd</i>²² headband knotted behind. The headband was painted in black ink. The wig is straight and simple, where the hair comprises three parts, two hanging at the front of the shoulder and one at the back.</p>
Dating	<p>It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig,²³ and the industrial features, it was fashioned of blue-colored faience with details in black with only the title of the deceased.²⁴ This object can be dated to the Third Intermediate Period (Fig. 4).</p>

Object 5

Reg. no.	257.
Dimensions	Height is 5.5 cm.
Substance	Blue faience, a part of the base has a white appearance, as it lost its blue paste coating.
Text	<p>It has a column of inscription in the middle of the front, in black ink, reading:  <i>Wsir t ꜥꜣi mꜣꜣ hrw</i> 'Osiris t ꜥꜣi²⁵ justified one'.</p>

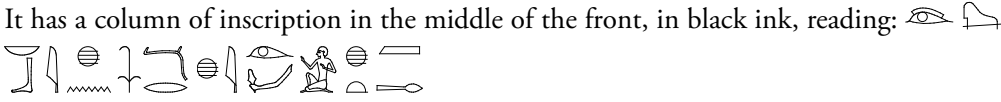
Description	The shabti is fashioned in the traditional mummy form. The face of the shabti is round with visible eyes and eyebrows. The shabti has a mr - hoe in each hand and a plain trapezoid bag ²⁶ on his back. They were drawn in black ink. The shabti wears a lappet 'tripartite' wig with sšd ²⁷ headband knotted behind. The headband was painted in black ink.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig, ²⁸ and the industrial features, it was fashioned of blue-colored faience with details in black with only the title and the name of the deceased. ²⁹ The author can date it to the Third Intermediate Period (Fig. 5). See the shabti number 254.

Object 6

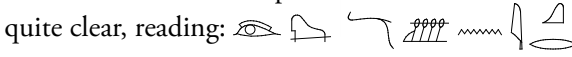
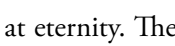
Reg. no.	258.
Dimensions	Height is 9.5 cm.
Substance	Painted limestone with pale green color.
Text	It has a column of inscription in the middle of the front, in black ink, reading:   <i>Wsir ns hnsu m hb m3c hrw</i> 'Osiris ns hnsu m hb' ³⁰ 'the soldier', justified one'.
Description	The shabti is fashioned in the traditional mummy form. The face of the shabti is almost perfectly preserved; the eyes seem as if gazing at eternity. It has an inscription similar to the previous one, a mr - hoe in each hand and a bag upon his back, in black ink. A bag with crossed fibers is suspended by one robe from the left shoulder. ³¹ The shabti wears a lappet 'tripartite' wig with sšd ³² headband knotted behind. The headband was painted in black ink.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig, ³³ and the industrial features, it was fashioned of green-colored faience with details in black with only the title and the name of the deceased. ³⁴ This object can be dated to the Third Intermediate Period (Fig. 6). Revise the shabti number 256. Two shabtis were found from the Second Cache of Deir el Bahari at Thebes with a similar name (<i>ns hnsu</i>) ³⁵ and (<i>hnsu m hb</i>). Maybe these shabtis belong to the same person. Therefore, maybe, the provenance of shabti no. 258 is Deir el-Bahari. ³⁶

Object 7


Reg. no.	259.
Dimensions	Height is 9.5 cm.

Substance	Pale blue faience.
Text	It has a column of inscription in the middle of the front, in black ink, reading:  <i>Wsir nb.i hnsu ns rhi ir dsr ht m3c hrw</i> 'Osiris nb.i ³⁷ hnsu ns rhi ³⁸ doer ³⁹ of good thing, justified one'.
Description	The shabti is fashioned in the traditional mummy form. Arms and hands are represented in the classical position, crossed right over left. The face of the shabti is almost perfectly preserved; the eyes seem as if gazing on eternity. It has inscription, in black ink, similar to the previous one, a <i>mr</i> - hoe in each hand and a bag with crossed fibers ⁴⁰ on his back. The shabti wears a lappet 'tripartite' wig.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig, ⁴¹ the bag, ⁴² and the industrial features, it was fashioned of blue-colored faience with details in black with only the title and the name of the deceased. ⁴³ This object can be dated to the Third Intermediate Period (Fig. 7). See the shabti number 254. A shabti was found at Deir el Bahari in Thebes dated to the Third Intermediate Period with a similar name (<i>nsy hnsu</i>). Maybe this shabti belongs to the same person. Therefore, probably, its provenance is Deir el Bahari. ⁴⁴


Object 8

Reg. no.	264.
Dimensions	Height is 10.5 cm.
Substance	Limestone.
Text	It has a column of inscription in the middle of the front, in black ink, but his name is not quite clear, reading:  <i>Wsir -----imy-r šsp n ikr</i> 'Osiris-----overseer of receiving of the wealth'
Description	The shabti is fashioned in the traditional mummy form. Arms crossed on the chest. The shabti has a <i>mr</i> - hoe in each hand and a bag with crossed fibers ⁴⁵ on his back. They were drawn in black ink. The face of the shabti is perfectly preserved; the eyes stare, as if gazing at eternity. The shabti wears a lappet 'tripartite' wig with  headband knotted behind. The headband was painted in black ink.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig, ⁴⁷ the bag, ⁴⁸ and the industrial features, it was fashioned limestone with details in black with only the title and the name of the deceased, ⁴⁹ this object can be dated to the Third Intermediate Period (Fig. 8). See the shabti number 254.

Object 9

Reg. no.	265.
Dimensions	Height is 5.5 cm.
Substance	Blue faience.
Text	It has remains of unclear inscription in black ink at the front.
Description	This shabti is in mummy-like form, similar to no. 256. The shabti is carrying a <i>mr</i> - hoe in each hand and a plain trapezoid bag ⁵⁰ on his back. The shabti wears a lappet 'tripartite' wig with  <i>sšd</i> ⁵¹ headband knotted behind. The headband was painted in black ink.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. From the style of the wig, ⁵² and the industrial features, it was in limestone with details in black with only the title and the name of the deceased. ⁵³ This object can be dated to the Third Intermediate Period (Fig. 9). See the shabti number 254.

Object 10

Reg. no.	261.
Dimensions	Height is 11 cm.
Substance	Red granite. Some of its parts are missing.
Text	<p>It was inscribed with a text in horizontal lines:</p>  <p><i>shd Wsir p3 ḥnsw mw ms nt t3 wsir ḥrw ddt n .s wšbty ipn snr ntry wh^c rs m wi is r ḥ3wty sdb (sdb) Wsir im irt k3t nbt im m s r ḥrt .f(m) s iri nfr ḥt nb w ---</i></p> <p>'The illuminated one, Osiris, <i>p3 ḥnsw mw</i>⁵⁴ who was born to <i>t3 wsir</i>, a voice called: 'O this shabti take care of the divine distribute rations of me. concerning an unpleasant task (literally obstacle) or a hindrance is imposed on Osiris (the deceased one) there and for any work that is to be done yonder in the netherworld, as a man in his duties, as a man, make well everything...'</p>

<p>Description</p>	<p>The shabti is fashioned in the traditional mummy form, where the body is enveloped in bandages with only head and hands visible. Arms and hands are represented in the classical position, crossed right over left. The face of the shabti is perfectly preserved; the eyes have the characteristic Egyptian stare as if gazing at eternity.</p> <p>This shabti wears a long divine beard with the normal headdress, the lappet ‘tripartite’ wig, so called because the hair was divided in two lappets in front with the remainder at the back. This was the traditional coif of gods.⁵⁵ Both ears protrude over the wig. The eyes, lips, and nose are very prominent and well sculpted. This shabti holding a mr- hoe in one hand and a pick $\text{}$ in the other,⁵⁶ and had a small seed bag, a Sait trapezoid bag with crossed oblique pattern and loop,⁵⁷ suspended from a cord slung over the left shoulder.⁵⁸ This statue has a back pillar on statuary.</p>
<p>Dating</p>	<p>It was dated to the New Kingdom period in both the handwriting catalogue of Al-Salam School Museum, and where the object is exhibited. From the industrial features,⁵⁹ the bag and the spilling of the word shabti wšbty,⁶⁰ which occurs on this statue, this object can be dated to the 25th or early 26th Dynasty (Fig. 10). In the 25th and early 26th Dynasties, the shabti underwent another major transformation. A new arrangement of tools is found consisting of a pick, hoe and small seed bag suspended from a cord slung over the left shoulder. The figure takes on a new shape with a back pillar and base.⁶¹</p>

Group 3: Thirtieth Dynasty onwards

Object 11

<p>Reg. no.</p>	<p>255.</p>
<p>Dimensions</p>	<p>Height is 6.5 cm.</p>
<p>Substance</p>	<p>Light blue faience.</p>
<p>Text</p>	<p>None.</p>
<p>Description</p>	<p>It is similar to no. 266. This shabti is in mummy-form, showing the body wrapped in bandages with only the face visible, without inscription. The deceased wears the divine beard, and holds a mr hoe in each hand. The tools are incised in high relief, as are bread and the facial features of the deceased. The hands and part of the forearms protrude from the chest and the upper part of the body is more voluminous in shape, reminiscent of the swollen type of coffin characteristic of the second half of the Late Period.</p>
<p>Dating</p>	<p>It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. Based on stylistic similarities this object can be dated to Thirtieth Dynasty (380–343 BCE); indeed, the agricultural tools sculpted in high relief the reminiscent of the style of shabti models during that period⁶² (Fig. 11). In the Thirtieth Dynasty the agricultural tools sculpted in high relief, as are bread and the facial features of the deceased.⁶³ The same industrial features apply to shabtis numbers 262 and 266.</p>

Object 12

Reg. no.	262.
Dimensions	Height is 11 cm.
Substance	White faience.
Text	None.
Description	This shabti is in mummy-like form, showing the body wrapped in bandages with only the face and hands visible. The beard and the facial features sculpted in high relief. The shabti wears a lappet 'tripartite' wig. This shabti is holding a <i>mr</i> hoe in one hand and a pick in the other. The tools are incised in high relief, as are beard and the facial features of the deceased. The hands and part of the forearms protrude from the chest and the upper part of the body is more voluminous in shape, reminiscent of the swollen type of coffin characteristic of the second half of the Late Period.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. Based on stylistic similarities, this object can be dated to the Thirtieth Dynasty (380–343 BCE) ⁶⁴ (Fig. 12). In the Thirtieth Dynasty (380–343 BCE) the agricultural tools sculpted in high relief, as are beard and the facial features of the deceased. ⁶⁵ See the shabti number 255.






Object 13


Reg. no.	266.
Dimensions	Height is 8.5 cm.
Substance	Blue faience, a part of the body and the wig have a white appearance, having lost their blue paste coating.
Text	None.
Description	It is similar to no. 255, but some of its parts are missing. This shabti is in mummy-like form, showing the body wrapped in bandages with only the face and hands visible without inscription. This shabti wears a long divine beard with the normal headdress, the lappet 'tripartite' wig. This shabti is holding a <i>mr</i> hoe in each hand. The tools are incised in high relief, as are a beard and the facial features of the deceased. It has a back pillar, on statuary, which starts where the wig ends and stops at the base, the Shabti takes on a new shape with a back pillar and base since the 25 th and early 26 th Dynasties. ⁶⁶
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. Based on stylistic similarities, this object can be dated to Thirtieth Dynasty (380–343 BCE) ⁶⁷ (Fig. 13). In the Thirtieth Dynasty (380–343 BCE), the agricultural tools sculpted in high relief, as are beard and the facial features of the deceased. ⁶⁸ See the shabti number 255.

Object 14

Reg. no.	267.
Dimensions	Height is 5 cm.
Substance	Pale blue faience.
Text	None.
Description	This shabti's features are unclear; it has a crude aspect of the manufacture, without inscription. The summary treatment of the underlying features is not entirely finished.
Dating	It was dated to the Greco-Roman period in the handwriting catalogue of Al-Salam School Museum, and it was dated to the New Kingdom period where the object is exhibited. Based on stylistic similarities, this object can be dated to Ptolemaic period ⁶⁹ (Fig. 14). Shabtis continue to be used in burials in the Ptolemaic period, but disappear with the onset of Roman times. ⁷⁰ In the Ptolemaic period, shabtis are consistently in mummy-form; examples in the dress of the living are exceedingly rare, if at all existent. So numerous were the figurines in each burial that in many instances there were 'overseer' figurines designed to control the gangs of workers. ⁷¹

Titles mentioned in the study

- 1  *Wsir* 'Osiris' this title was mentioned on shabtis no. 254, 256, 257, 258, 259, 261 and 264. Osiris was a ruler of the netherworld the deceased king became Osiris. After the beginning of the Middle Kingdom, all transfigured deceased became Osiris who himself was a symbol of resurrection.⁷²
- 2  *nfr* - *ntr* 'the good god', this title was mentioned on shabti no. 254. It was used as an epithet of god or (usually) dead king.⁷³
- 3  *im3hw hr nb* 'revered with the lord', this title was mentioned on shabti no.254. The lord here may refer to Osiris *nb 3bdw*, *nb imntt* the lord of Abydos , the lord of the West.⁷⁴
- 4  *m3c hrw* 'justified one',⁷⁵ this title was mentioned on shabti no. 257.
- 5  *imy-r šsp n ikr* 'overseer of receiving of the wealth', this title was mentioned on shabti no. 264.

- 6  *shd* 'The illuminated one', this title was mentioned on shabti no. 261. It was used during the New Kingdom Period, Third Intermediate Period and Late Period on shabtis for deceased men and women.⁷⁶

In conclusion, the author published in this paper a new collection of shabtis exhibited in Al-Salam School Museum in Assiut from register number 254 to 267; explained different types of shabtis in this collection; classified and dated them according to their industrial features, writing styles on them, and comparison. These objects have different measurements and styles, and they did not belong to one person. They can be dated to different periods.



(Fig. 1) Statue no. 260, made in limestone, its height is 8.5 cm. The lower part of this statue is missed, only the face without bread and the wig can be seen. It has no inscription. May be it was a Shabti, New kingdom period. (Photograph by the author).



(Fig. 3) Shabti no. 254 of khonsu-ba-nb, it is made in light blue faience, height 12 cm. Third intermediate period. (Photograph by the author).



(Fig. 2) Shabti no.263 this shabti is mummy-like form, it is made in green faience. Its height is 8.5cm. It has remains of unclear inscription in black ink in the front and the two sides, New kingdom period. (Photograph by the author).

(Fig. 4) Shabti no. 256, made in blue faience, its height is 6cm, it has unclear inscription except the title: Wsir 'Osiris', Third intermediate period. (Photograph by the author).



(Fig. 5) Shabti of *t k3i* no. 257, it is made in blue faience. Its height is 5.5cm, Third intermediate period. (Photograph by the author).

(Fig. 7) Shabti of *nb .i hnsw ns rhi* no. 259, it is made in pale blue faience. Its height is 9.5 cm, Third intermediate period. (Photograph by the author).



(Fig. 6) Shabti of *ns hnsw m hb* no. 258, it is made in painted limestone with pale green color. Its height is 9.5 cm, Third intermediate period. (Photograph by the author).

(Fig. 8) Shabti no. 264, it is made in limestone, 10.5 cm high. It has a column of inscription in the middle of the front, in black ink, but his name is not quite clear, Third intermediate period. (Photograph by the author).



(Fig. 9) Shabti no. 265 this shabti is mummy-like form, similar to no. 256. It is made in blue faience. Its height is 5.5 cm. It has remains of unclear inscription in black ink in the front and sides, Third intermediate period. (Photograph by the author).



(Fig. 11) Shabti no. 255, it is made in light blue faience. It is similar to no. 266. Its height is 6.5 cm, thirtieth Dynasty (380-343 BC). (Photograph by the author).



(Fig. 10) Shabti no. 261 of priest *p3 lnsww*, it is made in red granite. Its height is 11 cm. Some of its parts are missed. This statue has a back pillar, occurred on statuary, 25th or early 26th Dynasty. (Photograph by the author).



(Fig. 12) Shabti no. 262, it is made in white faience. Its height is 11 cm. This shabti is mummy-like form, similar to the previous one, showing the body wrapped in bandages with only the face and hands visible without inscription. Thirtieth Dynasty (380-343 BC). (Photograph by the author).

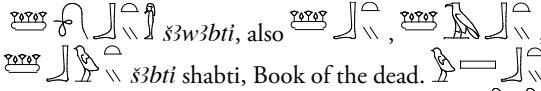
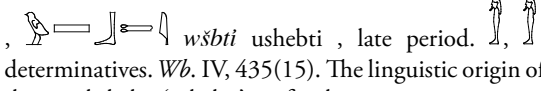
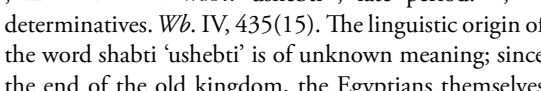
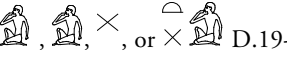
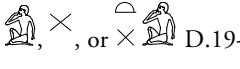

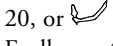
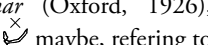
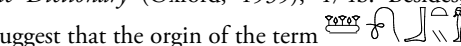
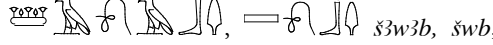





(Fig. 13) Shabti no. 266, it is made in blue faience. Parts of the body and the wig have a white appearance. They lost their blue paste coating. Its height is 8.5 cm. It is similar to no. 255, but some of its parts are missed. Thirtieth Dynasty (380-343 BC). (Photograph by the author).



(Fig. 14) Shabti no. 267 this shabti is unclear features, it is bad manufacture. It is made in pale blue faience, without inscription. Its height is 5 cm, Ptolemaic period. (Photograph by the author).

Notes

- * I would like to express my thanks to the staff of the Ministry of State for Antiquities and Al-Salam School Museum for giving me permission to publish these objects. Further thanks are due to the *Abgadiyat* referees for their comments; the present text owes much to their recommendations. I would also like to thank Marwa Abdelmotaleb (for checking my English). Naturally, I remain responsible for any errors in this paper.
- ** Lecturer of Egyptology, Egyptology Department, Faculty of Arts, Assiut University.
- 1 Petrie bought about forty shabtis from Thebes. See: F. Petrie, *Shabis* (London,1935), 3.
 - 2 See G. Janes, *The Shabtis Collections* (England, 2010), 38.
 - 3 See: A. Kamal, 'Fouilles à Deir dronka et à Assiout (1913-1914)', *ASAE* 16 (1916), 65-114.
 - 4  *š3w3bti*, also  *š3bti* shabti, Book of the dead.  *wšbti* ushebti, late period.  determinatives. *Wb.* IV, 435(15). The linguistic origin of the word shabti 'ushebti' is of unknown meaning; since the end of the old kingdom, the Egyptians themselves interpreted it to mean 'answer'. Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt*, (London,1996),125. Some Egyptologists suggest that the origin of the term shabti is the verb  *wšb* in ancient Egyptian language *Wb.* I, 371(6); R.O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1976), 70. It means 'to answer', this verb has one of these determinatives  *wšb*,  *wšb*, or  *wšb*. D.19-20, or  in the Greco-Roman period. *Wb.* I, 371(6); Faulkner, *A Concise Dictionary of Middle Egyptian*, 70. Most of these determinatives represent a man with his finger or hand referring to his mouth to show response. A. Gardiner, *Egyptian Grammar* (Oxford, 1926), 442(A2). The other determinative  maybe, referring to that shabti does his duties of work powerfully. This verb was written in coptic: *quwšb*. *Wb.* I, 371(6); W.E. Crum, *A Coptic Dictionary* (Oxford, 1939), 474b. Besides, others suggest that the origin of the term  *š3w3bti* shawabti (shabti) may have been derived from the name of the wood of the perseia tree. Schneider, *Shabtis, An Introduction to the History of Ancient Egyptian funerary Statuettes with a Catalogue of the Collection of Shabtis in the National Museum of Antiquities at Leiden*, 2-3.  *š3w3b*, *šwb*, Faulkner, *A Concise Dictionary of Middle Egyptian*, 263, which first shabti was thought to be made of. M.R. Bunson, 'shabtis (shawabti, ushabtis)', in: *Encyclopedia of Ancient Egypt* (New York, 2002), 370. Schneider says that 'the origin of shabtis can only be explained (interpreted) from their relationship to the servant statues. H.D. Schneider, *Shabtis, An Introduction to the History of Ancient Egyptian funerary Statuettes with a Catalogue of the Collection of Shabtis in the National Museum of Antiquities at Leiden*, (Leiden,1977), 3. The translation seems plausible concerning shabtis for they were meant to answer for the mummy and their name comes from their function, as these servant figures were to answer 'I am here' 'when their master was called. see: H. Schlögl, 'Uschebi', in: *LÄ* VI (Wiesbaden,1986), 896; D. O'connor and E.H. Clne, *Amenhotep III, Perspectives on his Reign* (New York, 2004), 122. This was mentioned in chapter six of the book of the dead See. E.A.W. Budge, *The Book of the Dead, the Chapters of Coming forth by Day* (London,1898), Chap.VI,28-29.
 - 5 G. Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections* (Paris, 2002), 234; Compare this shabti with shabtis in: Petrie, *Shabis*, 14, pl.27.
 - 6 Stewart, *Egyptian Shabtis*, 35, fig. 35.; Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 234.
 - 7 'Index to the Named Shabtis in the Petrie Museum of Egyptian Archaeology at University College London' in: www.digitalegypt.ucl.ac.uk/downloads/shabts.pdf
 - 8 Compare his shabti with the shabti of Bor'ely museum NI369/2. See ; J. Berlandini, 'Varia Memphitica II (II-III)' *BIFAO* 77 (1977), pl.11(A,B).
 - 9 'Index to the Named Shabtis in the Petrie Museum of Egyptian Archaeology at University College London' in: www.digitalegypt.ucl.ac.uk/downloads/shabts.pdf
 - 10 The Third Intermediate Period, (21st Dynasty - 25th Dynasty 1069-656 BC) about shabtis from this era, see: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections*, 57f; L. Aubert, *Les Statuettes funéraires de la deuxième cachette à Deir El-Bahari* (Paris,1998); Harris did not mention anything about shabtis from Deir el-Bahri in this era in his book: J.E. Harris and E. Wente, *An X Ray Atlas of Royal Mummies* (Chicago,1980), 228f.
 - 11 Shabti statuettes were made of wood, stone, pottery, bronze, wax or glass C. Andrews, *Egyptian Mummies*, (London,1984), 59, and faience. Schlögl, 'Uschebi' 898. The symbolic properties of faience connected with rebirth. See: F.D. Friedman, 'Faience and Royal Life' in: F.D. Friedman (ed.), *Gifts of the Nile Ancient Egyptian Faience*, (London,1998), 194.
 - 12 This name was not mentioned in: Ranke, *Die Ägyptischen Personennamen*, but a similar name with

- some deference was mentioned *ḥnsw-p3-t3w*. See: H. Ranke, *Die Ägyptischen Personennamen*, I, (Glückstadt, 1935), 271, 1.
- 13 Stewart, *Egyptian Shabtis*, 33; Andrews, *Egyptian Mummies*, 59.
- 14 In the early New kingdom the shabti was provided with little model tools of the implements required, a hoe, a pick and a basket. Later the objects were painted or molded onto the figurines. Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt*, 126.
- 15 Shabtis often carried amuletic signs and were inscribed with a prayer to provide food offerings. Andrews, *Egyptian Mummies*, 59.
- 16 See: Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 17 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 18 See: Stewart, *Egyptian Shabtis*, 37(D).
- 19 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, which bears the same industrial features and was dated to the same period, Third intermediate period. D.B. Spinel, 'Funerary Figurines', in: D.B. Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I (Cairo, 2001), 569, 569.
- 20 Haynes, 'shawabtis, servant figures and models', 888.
- 21 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 245(13a).
- 22 See :Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 23 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 24 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third intermediate period. Spinel, in: Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I, 569, 569.
- 25 This name was derived from the verb  *k3i* which means 'be high'. see: A. Gardiner, *Egyptian Grammar* (Oxford, 1957), 445 (A28). It was not mentioned in: Ranke, *Die Ägyptischen Personennamen*.
- 26 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections*, 245 (13a).
- 27 See: Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 28 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 29 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third Intermediate period. Spinel, in: Redford (ed.), *The Oxford Encyclopedia of ancient Egypt*, I, 569, 569.
- 30 See this name with the name of *ḥnsw-m-ḥb* in: Ranke, *Die Ägyptischen Personennamen*, I, 271, 273 .
- 31 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 245(8).
- 32 See :Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 33 See: S. El-Menshawy. Unpublished Private Shabtis from the Greco-Roman Museum' in *Abgadiyat, issue No.2*, (2007), 11; Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 34 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third intermediate period. Spinel, in: Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I, 569, 569.
- 35 See: Aubert, *Les statuettes funéraires de la deuxième cachette à Deir El-Bahari*, 78.
- 36 See: Aubert, *Les Statuettes funéraires de la deuxième cachette à Deir El-Bahari*, 86.
- 37 Suffix pronoun 1st person common. In inscriptions sometimes  see: Gardiner, *Egyptian Grammar*, 39(34).
- 38 This name was not mentioned in: Ranke, *Die Ägyptischen Personennamen*.
- 39  *ir* doer 'of good'. see :Faulkner, *A Concise Dictionary of Middle Egyptian*, 26.
- 40 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 245(13b).
- 41 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 42 See: Stewart, *Egyptian Shabtis*, 37(D).
- 43 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third intermediate period. Spinel, in: Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I, 569, 569.
- 44 See: G. Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections* (Paris, 2002), 103.
- 45 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 245(13b).
- 46 See :Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 47 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.

- 48 See: Stewart, *Egyptian Shabtis*, 37(D).
- 49 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third intermediate period. Spanel, in: Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I, 569, 569.
- 50 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections*, 245(13a).
- 51 See :Faulkner, *A Concise Dictionary of Middle Egyptian*, 249.
- 52 See: Stewart, *Egyptian Shabtis*, 35, fig. 35.
- 53 Compare this shabti with the shabti of Paw(y) khonsu, from Dra Abul Naga, Third intermediate period. Spanel, in: Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, I, 569, 569.
- 54 This name was not mentioned in: Ranke, *Die Ägyptischen Personennamen*.
- 55 Stewart, *Egyptian Shabtis*, 35.
- 56 Compare Stewart, *Egyptian Shabtis*, 37.
- 57 See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European private collections*, 245(28).
- 58 Compare Stewart, *Egyptian Shabtis*, fig.30.
- 59 'Index to the Named Shabtis in the Petrie Museum of Egyptian Archaeology at University College London', in:www.digitalegypt.ucl.ac.uk/downloads/shabts.pdf
- 60 See: *Wb.* IV, 435(15); Spanel, in: Redford (ed.), *The Oxford Encyclopedia of ancient Egypt*, I 569.
- 61 Haynes, 'shawabtis, servant figures and models', 888.
- 62 Compare: A.A. Maravelia , 'Tow Faience Shabtis from Collection at the Benaki Museum', *Journal of Banking & finance* 2 (Athens, 2002), 21, figs. 3,4; http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 63 Compare: Maravelia, *Journal of Banking & finance* 2, 21, Figs. 3, 4; http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 64 Compare it with : Maravelia, *Journal of Banking & finance* 2, 21, figs. 3, 4; http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 65 Compare: Maravelia, *Journal of Banking & finance* 2, 21, figs. 3, 4 ;http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 66 Haynes, 'shawabtis, servant figures and models',888 .
- 67 Compare this shabti with : Maravelia, *Journal of Banking & finance* 2, 21, figs. 3, 4; http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 68 Compare: Maravelia, *Journal of Banking & finance* 2, 21, figs. 3, 4; http://www.archve.gr/publications/Egyptology/Maravelia_Benaki.pdf
- 69 Compare it with: V. Carpano, 'Une collection particulière', *BIFAO* 94 (1994), 54, fig. 22.
- 70 Haynes, 'Shawabtis, servant figures and models', 888.
- 71 Spanel, in: Redford (ed.), *The Oxford Encyclopedia of ancient Egypt*, I 570.
- 72 M. Lurker, *An Illustrated Dictionary of The Gods and Symbols of Ancient Egypt* (London, 1996), 93; G.Hart, *The Routledge Dictionary of Egyptian Gods and Goddesses* (London, 2005), 117; Marc Coenen, 'The Funerary Papyri of the Bodleian Library at Oxford', *JEA* 86 (2000), 86.
- 73 R.O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1976), 142.
- 74 See: D. Jones, *Titles, Epithets and Phrases of the Old Kingdom*, 1 (Oxford, 2000), 27(127).
- 75 *Wb.* II, 17 (15).
- 76 As Queen Iset- nofret 3st nfrt (19th Dynasty) and others. See: Janes, *Shabtis, A Private View, Ancient Egyptian Funerary Statuettes in European Private Collections*, 12-15, 21-22, 29-30, 40, 85, 94 , 98, 172, 191; Janes, *The Shabtis Collections*, 8-11, 14, 18; Aubert, *Les statuettes funéraires de la deuxième cachette à Deir El-Bahari*, 56-57, 90.