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### SHABTI OF HOR-(EM-)AKHET FROM THE COLLECTION OF ODESA ARCHAEOLOGICAL MUSEUM OF THE NAS OF UKRAINE (INV. NO. 52908)

**Key words:** Odesa Archaeological Museum of the NAS of Ukraine, Egyptian collection, shabti, Hor-(em-)akhmet, OAM 52908.

The subject of the report is the shabti of Hor-(em-)akhmet (ḥr-(m)-Axt)<sup>1</sup>, son of Ta-sherit-(net-ta-)jikhmet (&A-Srit-(nit-tA)-iH.t)<sup>2</sup>, Odesa Archaeological Museum of the National Academy of Sciences (OAM), inv. no. 52908 (old inv. no.: 564)<sup>3</sup> (**fig. 1**). The object could be dated to the 30<sup>th</sup> Dynasty. The Egyptian provenance of this artifact is unknown, but probably it originated from Saqqara (necropolis of Memphis); ex Odesa Society of History and Antiquities Museum.

This is a mummiform shabti made of green glazed faience (height – 16 cm; typology by Schneider: Cl. XIA6; W36; H5; I8; B22; Tp3b). The arms are crossed on the chest (right over left). In the right hand is a hoe; in the left is a pick. A basket is shown behind the left shoulder. The face is oval, with a well-defined shape; eyes, eyebrows and ears are highlighted; tripartite wig, not painted, drawn with the embossed stripes; without headband; with a braided beard. The hieroglyphic (cursive) inscription with the shorted text of Chapter 6 of the *Book of the Dead* is placed in five horizontal lines on the front side of the shabti. At the back below the wig there is a dorsal pillar that does not contain an inscription. The statuette has a pedestal.

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<sup>1</sup> See 9, I, S. 247.17. Cf. also: 10, p. 67.

<sup>2</sup> See 9, I, S. 370.3; cf. S. 119.10 (PA-Srj-n-tA-iH.t). See also: 7, p. 73.

<sup>3</sup> Bibliography: 4, c. 77 (100); 2, C. 61–62 (564); 5, p. 107 (VIIA-177); pl. 127; 1, кат. 48; 3, c. 92 (6), мал. 6.



**Fig. 1. Shabti of Hor-(em-)akhet, OAM inv. no. 52908**

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Due to the cursive nature of the inscription, reading the name and genealogical data of the owner is complicated. B. Turayev did not give its reading, indicating that it was «unbridled» [4, p. 77 (100)]. S. Donich also notes that it is difficult to read the name, and offers «A... teten-mtw(?)»-a, and for the mother – «Khardet-pert» (?), or £rdt... .tn [2, p. 61–62 (564)]. O. Berlev understands the name on the shabti as «Hor» (jr), and the mother's name as |A-Srjt-(njt-)PtH [5, p. 107 (177)]. The researcher also finds the title of the owner in the first line: it-nTr n jrW – «god's father of Horus», although he makes a note: «Uncertain. aA prjw «Elder of the Houses» might be read, unless it is the epithet of Horus» [5, p. 77, fn. a)]. However, in my opinion it would be more correct to read the name of the owner of shabti as jr(-m)-Axt, and his mother as &A-Srit-(nit-tA)-iH.t. There is confusion in the spelling of the mother's name (the constituent parts of the name are changed in places) and mc («born (to)») is written in the middle of the name. Perhaps this happened because the scribe who copied it into the inscription made a mistake due to

the incomprehensibility of the original<sup>4</sup>. The inscription of any title of the owner on the statuette was not found.

*Text on the shabti OAM inv. no. 52908:*



<sup>1</sup> cHD Wcir ꝓr-(m-)Axt mc (n) ꝓA-Srit-iH.t<sup>5</sup> (?)<sup>6</sup> <sup>2</sup> r ir.t kA.t nb.(t) ir im m xr.t nTr ist Hw<sub>3</sub> sDb im m s r xrt.t=f mꝓk swt kA=tn ip.tw=tn <sub>5</sub> r nw nb ir.t im r t

«<sup>1</sup> The illuminated one, the Osiris Hor-(em-)akhet, Ikhet-ta– born (to) – sherit (the correct form: «born (to) Ta-sherit-(net-ta-)ikhhet» – MT) (?) <sup>2</sup> As for to do all works that are to be done in the Necropolis – now indeed obstacles are implanted <sup>3</sup> therewith – as a man at his duties, «here we are,» you shall say when you are counted of <sup>5</sup> at any time to serve there».

There are not so many so parallels for this shabtis preserved in the world museums. At the moment, only two are known to me: Paris Louvre AF 13874 (BN 928)<sup>7</sup> [8, p. 103–104 (129)]; AF 13910 (BN 899)<sup>8</sup> [8, p. 103–104 (130)]. These shabtis come from the former collection of the famous antiquarian and collector Count Anne Claude Philippe de Caylus (1692–1765) [6, p. 109–110], which later became a part of the collection of the National Library of France [8, p. 103]. The shabtis are of two different types: AF 13874 measures

<sup>4</sup> I am grateful to *Glenn Janes* (Manchester) for discussion on the reading of the names on this shabti.

<sup>5</sup> It is written: IH.t-tA– mc -Srit, that is, the signs of the constituent parts of the name are written in reverse order for unclear reasons, and the formula mc (n) («born (to)») is written in the middle of the name.

<sup>6</sup> The end of the inscription in the line is unclear.

<sup>7</sup> <https://collections.louvre.fr/ark:/53355/cl010339698>.

<sup>8</sup> <https://collections.louvre.fr/ark:/53355/cl010339699>.

15.4 cm, the text of the *Book of the Dead* Chapter 6 is given in eight horizontal lines, the shabti is of good quality and contains the owner's titles (it-nTr, sm, wab Hwwt inb-(HD)). AF 13910 measures 10.22 cm, the text with part of the titles (it-nTr, sm), the names of the owner and his mother are given in a vertical column on the front of shabti. The Odesa shabti of Hor-(em)-Jahet represents the third type, unknown before: size 16 cm with an inscription in five horizontal lines (without titles of the owner), while the quality is much worse, and the hieroglyphs are cursive<sup>9</sup>.

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<sup>9</sup> For other burial inventory and evidence for a Memphis origin, see: 8, p. 104.