AN USHABTI OF THE KING SENKAMANISKEN

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ABSTRACT

This article deals with one of ushabtis which dates back to the Late period, it was found in Sudan. This paper investigates and studies ushabti of the King Senkamanisken, a king of the kingdom of Kusch who reigned after the Twenty fifth Dynasty. His tomb in Nuri contained many of the different types of ushabtis.

KEYWORDS
Ushabti, Nuri, Kusch, Senkamanisken

INTRODUCTION

The excavations of Reisner at Gebel Barkal, Nuri and Meroe (1916, 1919-1923), discovered many archaeological artifacts. These include many funerary figures which are known with ushabti from the tombs of kings and queens of Napata. In tomb of the King Senkamanisken at Nuri (Nu.3), at least 410 serpentine and 867 faience ushabtis of different types were found. Dunham studied the faience ushabti and divided them into

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2 The king Senkamanisken (643-623 B.C) one of the kings of Kush, son of Atlanersa (653-643 B.C) see J.U. Beckerath , Handbuch der ägyptischen Königsamen , ( Berlin 1984), 130,165; D. Dunham and M.F Laming Macadam, "Names and Relationships of the Royal Family of Napata", in : JEA 35, (1949), 147, no.67.
three types (type 14a, type 14d, type III 2 e). This paper explores this faience ushabti of the king Senkamanisken. It is preserved in the Museum of the Faculty of Arts, Alexandria University (M.U.A.1433). According to the record of this museum, this ushabti is a gift from the government of the Sudan to the Museum. It was found in one of the tombs at Nuri.

DESCRIPTION

The ushabti statue measures 16.9cm high, 4.5cm width. It is made of blue faience. The type of this ushabti (fig. 1) is identical to type (III 2 e) (fig.2) which is one of the types of ushabtis of the kings of Napata, in particular the faience ushabti figures, which was found in the tomb of the king Senkamsiken at Nuri. This ushabti represents the king standing with feet placed together on a rectangular base, wearing a lappet wig without uraeus and plaited beard. The hair is painted black before being glazed. The hands are crossed through the shroud, and the hands protrude on to the chest, like the type H22 (Hands crossed opposite sleeves combined, arms not indicated) which one of the types of hands, which classified by Schneider. The left hand grasps a hoe, while the basket cored in the right hand, the basket or bag itself slinging over the left shoulder. The bag likes also the type B4a (empty bag, segmented wicker-work loops on left shoulder, facing left) which one of the types of bags and baskets which classified by Schneider. A back pillar supports the ushabti.

Fig.1 (a, b) ushabti of the king Senkamanisken (M.U.A. 1433), drawing by Researcher.

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1 540 faience ushabti and frags of the king Senkaminisken were transferred to many museums, 170 from them in Khartum 5 in British Museum (55504-55508) 2 in Brooklyn Museum (17-2-1786,1807) 7 in Cairo (46612- 46617, 36/7/19 ) the rest are in Boston . see D. Dunham, Nuri , 285.
3 Faculty of Arts, Guide of monuments museum, (Alexandria University, 1950), 133
4 D.Dunham, BMFA, 49, No. 276, 42; 44-45; D. Dunham, Nuri II , fig. 197; 199; Pl.CXI, 14.
5 The ushabti figures of the king Senkamanisken found mostly scattered about the three chambers, but a few in place against wall of chamber B and chamber C. see. D. Dunham, Nuri II , 43.
7 H.D. Schneider, Shabtis II ,172.
The Ushabti spell

The front of this ushabti is engraved with a spell, i.e. chapter 6 of the Book of the Dead\(^1\), in six hieroglyphic horizontal lines. There is a column on the back pillar. They both read from right to left (Figs. 3, 4 a, b, c, d). The text is written in handwriting. Some ideograms are written in inscription close to the Cursive hieroglyphic, especially the signs of men. The text is eroded at the end on the back pillar. It is also noted that the text of this ushabti is identical to the Napata king's ushabti inscriptions; in particular the inscription of type C which is one of the types of the inscriptions of the king Senkamanisken\(^2\). This text also contains many passages matching the passages of the version VIIA which is common on the Kushite and Egyptian ushabtis.\(^3\)

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\(^2\) D. Dunham, Nuri II, fig 201. No .8, 257.

\(^3\) H.D. Schneider, Shabtis II.118-119.
Fig. 3 Text spells of ushabti of the king of Senkamanisken (M.U.A. 1433): (Drawing by Researcher)

(1) I š3bty pn ir ip.t (w) ntr Wsir nswt
(2) snk Imn sk(n) m3/hrw r ir.t k3(w)t.k ir.t imm
(3) hr-t-nfr istw hw imm s
(4) t ?(r) hrwt.f mk sw
(5) k3.i. k ip.k t (?) r nw nb
(6) irt im r s(r)d shwt
(7) r smlw wdb r ḫnī n s(r)yt n ỉmnt r ỉbt.t m (mk k3.k)qr (mk k3 ir.i)
TRANSLATION AND COMMENT

Translation:

(1) O, this shabti (a), if one counts (b) off the deceased, the King

(2) Senkamanisken (c,d) justified to do your work in

(3) cemetery, now indeed obstacles are implanted there with as

(4) a man (e) at his duties (f), here he (g)

(5) is you shall say (h), you are counted off, (?) at any time (i)

(6) to serve there, (to make) arable a field,

(7) to irrigate a riparian land, to transport by (boat) the sand from the west to the East, (here you, you shall say) or (here, I am shall say and doing). 1

COMMENT:

(a) In the text Type C, the word 3šbty, was written with the determinative of SAbty2, but in the text of the ushabti of Alexandria, it is written with the determinative of SAbty. 3 This determinant was attested in many texts for the word of ushabti. 4 The word of ushabti was also written in some Kushite texts as follows: 3šbty 5. It is also noted that the word 3šbty was written in a singular form, followed by a masculine singular demonstrative pronoun pn, This occurs rarely on the ushabtis of the Late Period, on which


4 See. WB VI, 410; N. Reeves, "An Unpublished Royal Shabti of the 26th Dynasty", in: GM 154, (1996), 94; A. Awadalla, "Une Ouchehti de why A Heliopolis", in: GM 132, (1993), 8 P.J. Watson, "An Ushabti of the Viceroy of Kush Amenhotep", in: JEA 77, (1991) 168; E.B. Hosang, "The shabti of Amen in the Hague", in: JEA 76, (1990), 179; D. Dunham, Nuri II, Nur, I, no.5; Nur,3 no.8 fig. (200); Nur,6, no.9; Nur,8, no.10; Nur,9, no.11, fig. (201); Ku,5 , no 6 ;Nur.27, no 10, fig. (204); Nur. 42, no. 10 Type A; Nur.40, no.10; Nur.58, fig. (205); Nur.39, no .11;Nur.38,no.11, fig.(206); Nur.55, no. 11; Type C; Nur.57, no. 11; Nur.26, no.12, fig.(207); Nur.26, no. .12; Nur. 45, no. 12, fig. (208).

5 D. Dunham, Nuri II, Ku,15, no 3; Ku,16, no .6;fig.(200); Nur,5, no. 12; Nur .10, no .14, fig .(201); Nur,2, no.16, Nur,7, no.15, Nur,4, no.17, fig.(202); Nur.42, no.10 type B, fig. (205).
the word $\text{shbt}$ is usually written with a plural demonstrative pronouns ($\text{ipw}$, $\text{ipn}$, $\text{iptw}$, $\text{iptn}$), and the singular spellings do occur mainly on the Kushite specimens.\(^1\)

(b) The word $\text{ip}$ is written $\text{ḥn}$ in text (Type C). The signs $\text{ḥn}$ with which this word was written in the text of the ushabti of Alexandria, was variant from these signs $\text{ḥn}$. It could be possible that this sign $\text{ḥn}$ stands for $\text{ḥn}$, as the verb $\text{ip}$, $\text{ipt}$ (counts) was written always with this determinative\(^2\).

(C, d) The own name (Son of Re name) of the king Senkamanisken $\text{sn-k3-Imn-skn}$ is unclear in our version. The determinative $\text{Imn}$ is abbreviated to strange and unknown drawing, which could be $\text{ḥn}$, head of ox\(^3\). Additionally the absence of letter ‘n’ in the word $\text{sk(n)}$ is also noticed. This name was written with many variants. Its meaning is also unknown. The throne name of the king Senkamanisken is $\text{shpr n R4}$\(^4\). This throne name, $\text{shpr n R4}$, was attested first probably late of the Ramesside period, particularly in the throne name of the King Ramesses $\text{V}$, $\text{ḥp n R4}$, $\text{ḥp n R4}$. It seems that the Senkamanisken’s titulary followed the Kushite archaism which was developed at an earlier time and was not based on recent Egyptian inspiration\(^5\). The researchers\(^6\) disagreed in relation to the placement of this king among the kings of the Kingdom of Kush, the successors of the Tenty-fifth Dynasty. The king Senkamanisken was placed, as the ninth king, following the king Atlanersa, the successor king Tanontamun\(^7\). Other scholars made him the eighth king, and king Atlanersa, the seventh\(^8\). It is supposed that Senkamanisken was Atlanersa’s son and successor. This confirms this that Senkamanisken completed Temple B700 at Gebel Barkal the construction of which was started by Atlanersa. The occurrence of their names in this temple indicates, as does the typological and

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\(^1\) H.D. Schneider, *Shabtis II*, 137-138, $\text{shbt}$ is mainly written in te plural, followed by demonstrative pronoun $\text{ip}$ See. D. Dunham, *Nari II*, fig.(201-208).exxcept Nur.3,no.8 type B fig.(200); Nur.3,no.8 type C; Nur.6,no.9 fig.(201);Nur.58,no.10 fig.(205);Nur.38,no.11fig.(206); Nur.26,no.12 fig.(207)


\(^3\) A. H. Gardiner, *Egyptian Grammar. Sign-list*, F.1, 461.


\(^5\) T. Eide, T. Hägg, R.H. Pierce and L. Török, *FHN* I, 213


\(^7\) J.U. Beckerath, *Königsnamen*, 130; 307.

\(^8\) The family of the king Senkamanisken consists of the father the king Atlanersa, the mother Malētaralq, Nasalsa the sister wife, Masalaye probably the wife, Amanimalē the presumed wife, Anlanami the son, Aspelita the son, Henuatkhēbi(t) probably the daughter, Madiquen, the daughter. See. D. Dunham and M.F Laming Macadam, *JE A 35*, 141-149.
topographical relationship between their pyramid graves at Nuri Chronological proximity. Hence it is supposed that Senkamanisken was Altanersa's son and successor and also that he got married to Queen Nasalsa and was thus father of Anlamani and Aspelta.\(^1\)

\((e, f)\) the determinative \(\text{a determinative S} of the word } s \text{ (man), and beneath this determinative, a letter =, was written adjacent to the dividing line. However, from the review of the texts (type C, version VIIA), it is remarkable that it is } r =, \text{ which precedes the word } s r w t f, \text{ which is written in text Type C =at his duties.}^2\)

\((g)\) The dependent pronoun \(d s w\) is written in the text (type C) with \(t\) beneath the ideographic sign \(\text{ideographic sign d}.\) This was repeated in writing the word \(s r w t\) \(d s w\) in the first line, but the review of most of the texts of the Kushite ushabtis, these two words were written without \(t\). The expression \(m k s w\) \(s y\) is used in the most of the Kushite ushabtis to call upon the ushabtis to report to the authorities instead of the master.\(^3\)

\((h)\) The verb \(s r w t\) is written in the text (type C) as follows: \(s r w t\), but it is mentioned with some the variants \(s r w t.\) This verb reads \(k\) or \(k\) \(i\) and it is an III infirmae verb which means "think about"; "plan", and "say".\(^4\)

\((i)\) It is noticed in the end of the construction \(i p . t w . t\) (?) \(\text{(You are counted off…)}, \text{ which precedes the nw-clause }^5 \(r n w n b l t r i m \text{ (at any time to serve there…)} \), \text{ the letter } t =, \text{ which does not have a meaning or function in this construction. The review of most of the texts of Kushite ushabtis, indicate that this construction has two versions:}

\[\begin{align*}
\text{V.I: } \text{Sing. 2, m. } & \rightarrow s r w t . k \text{ Var } s r w t . t \cdots \text{ (You are counted off…).} \\
\text{Sing. 2, f. } & \rightarrow s r w t . t \cdots \text{ (You are counted off…).} \\
\text{V.II Plur. 2, c. } & \rightarrow s r w t . t n \text{ (count yourselves off…).} \\
\end{align*}\]

\(^1\) T. Eide, T. Hägg, R.H. Pierce and L. Török, FHN I, 212.

\(^2\) See D. Dunham, Nuri II, Nur.6, no.8, type C, fig.201; Wb III, 391, 8; H.D. Schneider Shabtis II, 143.

\(^3\) D. Dunham, Nuri II, Nur.6, no.8, type C, fig.201.

\(^4\) See D. Dunham, Nuri II, fig.201-208.

\(^5\) See H.D. Schneider, Shabtis II, 145-146.

\(^6\) See D. Dunham, Nuri II, Nur.6, no.8, type C, fig.201.


\(^8\) See H.D. Schneider, Shabtis II, 148.

\(^9\) D. Dunham, Nuri II, Nur.6, no.9; Nur.8, no.10; Nur.9, no.11, fig.(201); Nur.5, no 12, fig.(204); Nur. 10, no. 14; Nur.2, no.16; Nur.7, no 15; Nur. 4, no 17,fig.(202); Nur.24, no .10; Nur.27,no10; Nur.40, no. 10; Nur.42, no. 10, Type A-B; Nur.58, no.10 fig.(204-205); Nur.38, no. 11 ; Nur.39, no. 11; Nur.55, no.11;Nur.57, no.11, fig. (206-207).

\(^10\)D. Dunham, Nuri II, Ku.16, no.6, fig. (200); Nur. 28, no.11, fig.(206); Nur. 25, no.14, fig. (208).
(K) The beginning of the text inscribed on the back is readable, but the last part is not completely. Can be inferred this lost section through comparing this text with Kushite ushabtis particularly the text Type C which last part reads:

(a) *mk k3. k*  
Here, you shall say.\(^1\)

(b) *mk wi k3. k*  
Here I am, you shall say.\(^2\) Some

(Text from spell of ushabti of the king of Senkamanisken (M.U.A. 1433)

Through comparing these texts, can be read this text as follows *mk k3 ir.i* "Here, (you) shall say, I shall do it". It is noticed that the previous the hieroglyphic signs were written to be read from right to left, all, except for this strange and unclear sign which was written from the left to right. It is noticed that this sign was written close \(\text{to}\) hieratic. This passage is 'the call'. During the Second Intermediate Period and New Kingdom, the call is very often supplemented by various terms.\(^3\) The term *mk wi k3. tn var .k* is common in the Late Period texts. The prospective *sdmf, iry.i* "I shall do it" was found very\(^4\) on the Kushite ushabtis meaning "at your orders".\(^5\)

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2. D. Dunham, *Nuri II*, Ku.15,no.(3); Ku.16,no.(6); Nur.3,no.(8) Type A,B, fig.(200); Nur.8,no.(10); Nur.9, no.(11); fig.(201); Nur.10,no.(14); Nur.7,no.(15); Nur.2,no.(16); Nur.4, no.(17); fig.(202).
CONCLUSION

The ushabti of the King Senkamanisken in the Museum of Faculty of Arts, Alexandria University, could be classified into type (III 2 e). It is one of the types of the ushabtis of the kings of Napata. Its text is identical to the inscriptions of the Napata king's ushabti, in particular to the inscription type C, which is one of the types of the inscriptions of the king Senkamanisken’s ushabtis of. It is also noted that the text contains many passages from version VIIA. This version exists commonly on both the Kushite and Egyptian ushabtis.

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Fig. 4 (a,b) shows front and back of the ushabti of the King (M.U.A. 1433) from Nuri.
Fig. 5 (c,d) shows the right and left sides of the ushabti of the King Senkamanisken (M.U.A. 1433) from Nuri.