Unpublished Non-Royal Statue of Wrirny at Beni-Suief Museum
(No. 1629)

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ABSTRACT

This article is dedicated to the publication of a statue of non-royal Wrirny, who served as the sun temple priest for both King Userkaf and Neferirkare during the Fifth Dynasty. He was a great high official whose Userkaf permitted him to carve two tombs, one of them at Saqqara D20 and the other at Sheikh Said No. 25. He subsequently became the overseer of both kings Userkaf and Neferirkare's solar temples. Wrirny had worked as supervisor of the king’s treasury in addition to his job as priest of the solar-temple, according to some inscription on the front of his right leg. Mariette discovered the statue in tomb D20 in Saqqara necropolis and he had pointed out that Wrirny had had four statues but only two are known: one in standing stance, which the authors will publish, and the other in EG CG172. All of them are sculpted between the mid-half and end of the Fifth Dynasty. All of these statutes will aid authors in publishing and clarifying the statue style that was followed toward the end of the Fifth Dynasty by non-royal artists. The authors will publish this statue based on the style of hair wig, kilt, and facial features and at the end, it may be deduced that this statue of Wrirny dates from the end of the Fifth Dynasty, Old Kingdom (2700-2200 BC).

Introduction

There is a statue in standing pose on inscribed base for whom Wrirny. It had been preserved in EG, CG.272; in 2019 it had been transferred to BM, No. 1629. It was excavated at Saqqara as said before. It had remained in the store of the museum. The authors try to recognize who is Wrirny, his genealogy? And had he possessed any other statues in different museum in Egypt or abroad? All these questions need to answer helping the authors publishing the Beni-Suief museum statue of Wrirny.

Wrirny was a high official who lived during the Fifth Dynasty. He was a contemporary of its kings and had graduated in administrative positions to became the supervisor of the sun temples for king Userkaf and Neferirkare and the supervisor of the royal documents (ḥmn nṯr Re, st ḫb Re, mdḫ ṣš nsw). The authors had found two characters that were called Wrirny; the both were belonged to Old Kingdom and each one had a tomb: first character Wrirny had a tomb at Saqqara, it was discovered by

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Mariette, and it bears no. D. 20 in catalogue of Mariette. Mariette had explained the tomb of Wrirny, which was designed in rectangle shape with Serdab (fig. 1), and had pointed out that there are four statues for Wrirny in the Serdab.

The second character who called also Wrirny (Urarna) had a tomb at Sheikh Said (fig. 2). Davies gave the tomb No. 25. Davies pointed out that Serfka, was the father of Wrirny and his tomb no. 24, who had served under reign of king Khufu and Userkaf; then he pointed out to the tomb of Wrirny and his epithets as wˁb ḥm ḥfr n(y) wsr rˁ purification priest of king Nywserre (figs. 2, 3).

The authors argue that there are two important hypotheses concerning the tomb’s belonging and family of Wrirny:

- First: the theory that there are two different persons had been called Wrirny; they had lived during Old Kingdom and served from reign of King Khufu to Nywserre. Every person had a separated tomb one at Saqqara and other was in Sheikh Said.

- Second theory is that the two tombs at Saqqara and Sheikh Said for the same person who called Wrirny who lived during Fifth Dynasty and had served under reign of king Userkaf to reign of king Nefirkare.

During the Old Kingdom, the painters succeeded in creating a unique and distinct style of non-royal statues, and also the statue sculpture emerged. One can be cautious while examining this evolution because it was linked to a variety of topics, including religion, kingship, social, and economic issues. As Egypt's government became more sophisticated throughout the Fifth Dynasty, a growing number of private individuals gained access to a diverse range of occupations. The location of non-royal cemeteries and royal tombs migrated from Giza to Saqqara during the reign of Shepseskaf, near the conclusion of the 4th Dynasty.
The ancient Egyptians believed that the only way to distinguish the soul from the body was to have a statue with identical facial features. As a result, they were determined to preserve their identities, and the artists did their utmost to capture their facial traits in statues.12

The artists created a non-royal statue that included a range of hair wig types, collars, a short kilt, and other accouterments. They had felt free to express their creativity in terms of material selection, technique, and facial carving. Finally, there is a collection of Fifth Dynasty non-royal statuary.13

**General Description**

**Owner:** Wrirny “Wr ir ny” or Urarna.

**Title:** There are many epithets. (ḥm nṯr Re, st ib re…..)

**Family:** The authors have two important hypotheses concerning the family of Wrirny; first one according to false door on British Museum had bearing the name of Wrirny as son of Tjetji14 and his wife Debet. The second theory is that he was the son of a man named Serfka, according to inscriptions on tomb no. 24 at Sheikh Said. (See: the Wrirny Genealogy).

**Dimensions:** Height: 60 cm, Width: .35 cm, Width of face .22cm, Width of base: .38cm

**Provenance:** Excavation of Saqqara Necropolis, by Mariette.

**Museum:** Beni-Suief Museum.

**No of register:** No. 1629 according to registration of Beni-Suief Museum.15 Borchardt was registered the statue of Wrirny which was excavated from Mastaba D 20 in 1859 from Saqqara. It is registered in catalogue of Borchardt No. 272, V.I, p. 172.

**Description:** Large, parted wig that half hides the ears and falls to the shoulders. Trace of a thin mustache. Painted collar. Shorter Apron with pleated flap, belt and knot.

There is another statue for Wrirny found in his tomb at Saqqara D20 in sitting Pose, Large, parted strand wig reaching to the shoulders, half covering the ears. Trace of a painted collar. Short apron with pleated flap, belt and knot.16 (fig. 8).

**Material:** Painted limestone.

**Status of preservation:** Good, except some scratches on the right arm.

**Dating:** Fifth Dynasty, Old Kingdom.

**Headdress:** Flaring hair wig in black.

**Inscriptions:** The three horizontal hieroglyphs inscriptions.

**Colors:** There are many colors on statue, black, reddish, and white.

**Description:** Standing statue of Wrirny in painted limestone.
Artistic Description of the Statue:
The authors have the chance to publish for first time this statue from Beni-Suief Museum no. 1629 according the registration of the museum curators. This publish will clarify not only the statue, but also, the history of Wrirny as character had lived during end of Fifth Dynasty and responsible of solar temples of Userkaf and the king Neferirkare.\(^{17}\)

The massive statue of Wrirny, a standing male figure with his left leg advanced, was one of the most popular styles of non-royal Egyptian statuary during the Old Kingdom.\(^{18}\) The thin body's treatment is incredibly delicate; the artist focused more on the facial features than the rest of the body. Wrirny appears on a pedestal in a standing position. (fig. 5) While clutching a royal seal or a bolt of linen, his arms are spread beside his torso. All researchers who investigated statues were perplexed by the objects held by non-royal fists; Wrirny is one of several statues who grasped an object with a rounded projecting edge.\(^{19}\) (fig. 11)

Its use lasted from the Fourth Dynasty through the end of the Old Kingdom, and it was held in a variety of ways by non-royal statues.\(^{20}\) Many hypotheses\(^{21}\) exist on what the non-royal sculptures in their fists are, all of which are based on the interpretation of the projection object. Some of them thought the object looked like a bolt of linen or a binding, and that it might refer to the holder's title as "overseer of the wardrobe".\(^{22}\) There is a unique title associated with this rounded projection object held by non-royal sculptures towards the end of the Fifth Dynasty,\(^{23}\) which is read as ‘keeper of linen’, \(\text{irty ssr}\). Wrirny had associated as supervisor of the royal treasury,\(^{24}\) and he had appeared with a rounded projection object which may refer to linen bolt.

He's wearing a wig with combed hair and two straight flaring sides that run to his shoulders, leaving his ears exposed. Other non-royal hair wigs, such as curly, pleated, twisted, and tripartite hair wigs, became fashionable throughout the Fifth Dynasty. (fig. 5).\(^{25}\) There are many types of collars for non-royal dated back from Old Kingdom; they are distinguishing with variety,\(^{26}\) and associated with person’s rank and occasion (fig. 12).

Two types of collars are known from Old kingdom ws\(h\) and \(\text{šnw}\)\(^{27}\) (fig. 8) explain the type 1, 2 of non-royal collars during Old Kingdom. It is the simplest form is an oblong oval lacking interior detail.\(^{28}\) Type 1a, b, c, d and e is the designed as oblong tied from back with knot and variation of decoration such as; ripples of water either vertical or horizontal. While type 2 a, b, c, d, e and f are the first appearance of \(\text{šnw}\) collar during Old Kingdom for non-royal\(^{29}\) (fig. 8).

There are rare \(\text{šnw}\) collars like 2e. Type 3 had spread for non-royal from Fifth Dynasty to end of Old Kingdom. These \(\text{šnw}\) collars are designed to combine between simplicity and innovation. The collars from 3a to 3j are designed as semi-circle collar with interior horizontal and vertical lines.\(^{30}\) Type 4 and 5 display other important collars for non-royal during Old Kingdom. Wrirny had appeared wearing the type 5b which is designed as \(\text{šnw}\) broad collar with Zigzag interior line.\(^{31}\) (fig. 8).
It worthy note that the non-royal collars during Fifth Dynasty to end of Sixth Dynasty decorations are focused on interior lines; the collar of Wrîrny is considered rare or unusual because its decoration details of lines.\textsuperscript{32} Then he is wearing a broad collar ($\textit{snw}$) on his chest which is followed design of accessories for non-royal during Fifth Dynasty.

The statue of Wrîrny is worn a short kilt, which consists of either a short kilt with pleated flap or a mid-length kilt with hanging belt (fig. 9). The non-royal statues during Old Kingdom had remarked with short kilt with side pleats. The authors summarize the types of short kilt of non-royal during Old Kingdom. (fig. 13) It had graduated from Second Dynasty to end of Old Kingdom clarified the development of the kilt A, B, C and D are the simple forms of the kilt; from E to M are the complete form of the non-royal kilt with different types of decorations and ties. Type 15 L is the common type of the individuals during Old Kingdom for high officials, and the rest example for other class of the society.\textsuperscript{33} There are many types of decorations kilt for non-royal during Old Kingdom; type 13 A to E interpret the pleats of the kilt; A, C, D are represented the side decoration pleats of kilt for non-royal, A and D pleats are formed as semi-circle side line but C is formed with beads, the other types of decoration 13 B, E are occupied the whole kilt with apron; the decoration are varied such as; pleats, beads, ribbons.\textsuperscript{34} Wrîrny’s kilt is followed the common type of the non-royal kilt during Old Kingdom, but it is distinguished with featured a rose-shaped belt knot (fig. 9).

Wrîrny's facial features -which exhibit the Egyptians' unrivalled talent in carving and inlaying eyes- have a timeless quality to them, are less distinctive, and the repertoire of accessory parts shrink. The modeling of the face, which includes inlaid eyes, is done with great care and attention to detail. His face is carved with inlaid eyes, and the fullness of the cheeks is accentuated by furrows at the edges of the mouth. His wig, raised eyebrows, and eyelashes are black; Pupils red-brown; Reddish corner of the eye looking straight ahead; Reddish corner of the eye looking straight ahead his face is carved with inlaid eyes, and the fullness of the cheeks is accentuated by furrows at the edges of the mouth.

\textbf{Inscriptions}

The inscriptions of Wrîrny are carved on the pedestal by bas-relief. It is arranged in horizontal lines. The titles of Wrîrny, which had carved on the statue’s base are remarked with unusual direction and written. It had been inscribed in (4) horizontal lines; the direction of the lines from right to left, finally the method of inscription gave the impact of imprecision and lack of skill.
The inscriptions on the pedestal of statue of Wrirny (Fig.9), No. 1629

The inscriptions on the statue could be read as:

\[ hmr \text{ (nḥn)} r^5 \text{ hmr nṯr sḥtp \text{iḥ \text{r}}} \text{ imy-r pr-hḏ mḏḥ nsw sš wr ir n(y) } \]

The transliteration of the hieroglyphic inscriptions is:

The priest (servant of the God Re) in the sun temple of king Userkaf,\textsuperscript{35} the priest (servant of the God Re) in the sun temple of king Neferirkare kaki, the supervisor of the treasury, royal document scribe, Wrirny,\textsuperscript{36}

The titles \textit{imy-r pr ḫd nḥd imy-r prw-y ḫd}, according to Kanawati,\textsuperscript{37} provide some useful paleographic dating criteria, as the shape of the \textit{pr-ḫd} changes in the later Fifth Dynasty. He is referring to the official with the title \textit{imy-r pr-ḫd}, as well as other titles in the Treasury Department that are associated to the Institute.\textsuperscript{38} It is not a high position, and no vizier has ever held it. From the Fourth Dynasty through the end of the Fifth Dynasty, this title was used. Wrirny could have been a scribe at the treasury; it is known that treasury scribes occasionally appear in private tombs during the Old Kingdom; they could have been part of the estate administration; he could be related to scribal and involved with reckoning.

In ancient Egyptian administrative skeleton, the title \textit{mḏḥ sš ns\\textit{w}t} was one of the most important titles.\textsuperscript{39} Helck claimed that the title \textit{imy-r sš nsw} evolved from the earlier \textit{mḏḥ sš ns\\textit{w}t}. According to Kanawati, the title \textit{mḏḥ sš ns\\textit{w}t} was mostly held by viziers, but there were situations where non-viziers were given this title before being promoted to vizier.\textsuperscript{40}

\textit{Wrirny} was a common official who rose through the ranks of administrative positions to become a priest of the sun-temples for both monarchs Userkaf and Neferirkare, as well as two pyramids, and then to the king's treasury and royal documents. \textit{Wrirny}'s titles were not frequent, but they were awarded by the monarch for a highly liked individual during the late Fifth Dynasty.\textsuperscript{41}

**Titles’ analyses**

\textit{Wrirny} held many important titles such as \textit{(imy-r pr ḫd)},\textsuperscript{42} which means the head chief of the treasury. This title and \textit{imy-r prw-y ḫd} are among the most important administrative titles that emerged during the Old Kingdom for the administration of
the so-called treasury. This title appeared in various forms, including *imy-\textit{r pr Hd n Hnw* as well as *imy-r prwy-Hd n Hnw*. It was also associated with the names of kings, so it appeared as *imy-r pr Hd n snfr/hwfwi/dd.f r*.* All of these titles appeared in order to show specific treasures, whether related to the place such as the capital or the person of the king, but it was not repeated much.

The title appeared for senior statesmen during the old state, including the called *K\textit{prwy pr*}, who bore the title of ‘Supervisor of the Treasury *imy-r prwy Hd*.’ The title *imy-r pr Hd* appeared since the beginning of the Fourth dynasty, but the examples known to us date back to the beginning of the Fifth Dynasty. As for the title of *Hd imy-r prwy*, it appeared in the middle of the Fourth dynasty, but it became known and more widespread during the middle of the Fifth Dynasty, and these titles were not known and common in the regions, but it was known and spread from the era of King Pepi I until the end of the Old Kingdom.\footnote{43}

**Comment and Conclusion**

Egyptian statuary was designed to be seen from the front when it was put in tombs or temples. The face had to look straight ahead, into eternity, and the body, when viewed from the front, had to be vertical and unyielding, with all planes intersecting at perfect angles.

The private sculptures in the Fifth Dynasty were separated into two phases: the first was in the early Fifth Dynasty, when the majority of private statues did not introduce new types, but artists replicated the creative aspects of private statues in the late Fourth Dynasty. The second phase, which lasted from the mid-half until the end of the Fifth Dynasty, saw the introduction of excellent private sculptures with distinct artistic features.

Private statues from the second half of the Fifth Dynasty are noted for their tiny size and accuracy in depicting facial features; all private statues are depicted. They are rarely differentiated by exceptional ability. In terms of type and style, they're pretty similar. Maybe, there is a statue of *Wrirny* who probably lived at the same time and buried in the provincial cemetery of Deshasheh south of Fayoum and another tomb at Sheikh Said. A contemporary of *Niuserre*, is striking for the simplification of the musculature and the schematic face modeling.

The statues of individuals in Fifth Dynasty are appeared wearing short kilt with a pleated side panel; the majority of statues were dressed kilt with pleats on the left-hand side, Wrirny’s statues is followed the type (d) of private kilt (fig. 9, 15L). The chest was adorned with a broad collar following the type 5 (b) (fig. 8, 13). His facial features are represented as an oblique line between mouth and nose, and the mouth with its thick lips and truncated corners announce the advent of what Egyptologists call the “Second Style” of the end of the Fifth Dynasty. Some of these features, as well as the short kilt, it is decorated with rounded pleats. The knot of the belt is indicated schematically.

**Conclusion**

A statue of *Wrirny* represents one of the statues of high ranked character who lived during the second half of the Fifth Dynasty and was a contemporary of two kings who
were a sufficient secret and a graceful diversion, and he became the supervisor of their sun temples at Abu Sir. They showered him with gifts and allowed him to dig a tomb for him in Saqqara No. D20 and another for him at Sheikh Said No. 25, perhaps the name of Wrirny was only mentioned during the Fifth Dynasty, and any similarity to the name during the Fourth Dynasty as mentioned by Davis was not correct. Statues found by Mariette, including sitting and the published statue standing, represent the second method of sculpting statues of non-royal individuals during the second half of the Fifth Dynasty, which are characterized by the following:

- The statue is small in size, carved from colored limestone, and the hands are stretched out next to the body with no space between the body parts in order to preserve the weak points of the statue. By the end of the Fifth Dynasty, the artist was interested in the features of the statues’ face, especially the eyes, the way they were carved, and the mouth with the definition of the corners, and he did not forget the fingers or toes, which appeared with clear details, unlike the beginning of the family. The wig with hair falling on the sides and the wide necklace with interior zigzag decoration. The short kilt has a belt knot in the shape of a rose and side pleats on the right side.

**Fig.1.** Tomb of Wrirny at Saqqara, D20, After Mariette, A., Les Mastaba, 1885, p. 232.
Fig. 2. Tomb of Wrrny at Sheikh Said, No. 25, After, Davies, N de Garis, the Rock Tombs at Sheikh Said, 1901, pl. III

Fig. 3. Name of Wrrny at tomb of Sheikh Said, No. 25, like the inscription of the standing statue

After, Davies, N de Garis, the Rock tombs at Sheikh Said, 1901, pl. IX
Fig. 4. Two false doors of Tjetji and his wife Debet and their children, Wrirny was the eldest son, British Museum, EA157, After P.M, III, p. 66.

Fig. 5. Statue of Wrirny is standing pose, Beni-Suief Museum, Fifth Dynasty, Old Kingdom No. 1629, Photo by Second Author.
Fig. 6. Statue of Wirmy is standing pose, Beni-Suef Museum, Fifth Dynasty, Old Kingdom No. 1629, Photo by Second Author.
Fig. 8. Types of collars are known from Old kingdom, No. 1629, Photo by Second Author.

Fig. 9. Statue of Wrirny is standing pose, Beni-Suief Museum, Fifth Dynasty, Old Kingdom No. 1629, Photo by Second Author.
Fig. 10. Statue of Wrirny is standing pose, Beni-Suief Museum, Fifth Dynasty, Old Kingdom No. 1629, Photo by Second Author.

Fig. 11. Types of hair wig for non-royal during Old Kingdom.

Fig. 12. Types of collars for non-royal during Old Kingdom.
Fig. 13. Types of kilt for non-royal during Old Kingdom
Fig.14. Types of regalia and kilt decoration for non-royal during Old Kingdom.

1 P.M, III2, 1981, p. 478; A. Mariette, Les Mastaba De L’Ancien Empire, 1885, p. 230-34; L. Borchardt, Statuen und Statuetten, I, 1911, Bl. 58, p. 172, CG.272; there is a seated statue of Wrirny CG 211; Borchardt, L. op.cit, I, 1911, Bl.44, p.142.
2 A. Hartwig, ‘Old Kingdom: Fifth Dynasty’, In Redford, Donald B. (ed.). The Oxford Encyclopedia of Ancient Egypt, II, Oxford, 2001, pp. 597–601; M. Báta, ‘Radjedef to the Eighth Dynasty’. UCLA Encyclopedia of Egyptology, San Diego, 2017, p. 1-3; R. Krauss, ‘Wenn und aber: Das Wag-Fest und die Chronologie des Alten Reiches’, GM, 1998, No. 162, pp. 53–64.
3 The sun temple is dedicated to God Re; it is regarded an innovation and development of ancient Egyptian rites; the sun temples at Abu-sir and Ghorab were constructed by kings of the Fifth Dynasty; each king had called a name for his sun temple. Wrirny is one of the supervisors of kings Userka `nhn r‘ which means, ‘The fortress of Re’, it is built in year 5 or 6 of the king’s reign and for king Neferirkare st ib r‘ which means, ‘The favorite place of Re’; he is described as a kind and gentle ruler because he had allowed for high officials building tombs, occupied high positions during his reign, for more information See: R. Herbert, ‘Das Sonnen Heiligtum des Königs Userkaf’, I, Der Bau, Beiträge zur Ägyptischen Baufororschung und Altertumskunde, Heft 7, (Kairo 1965), pp. 112-128; J. Janák, , and Vymazalová, H, and Coppens, F., ‘The Fifth Dynasty 'sun temples' in a broader context'. In Báta, Miroslav; Coppens, Filip; Krejčí, Jaromír (eds.). Abusir and Saqqara in the Year 2010. Prague: Charles University, Faculty of Arts, (2010), pp. 430–442; L. Bareš, ‘Eine Statue des Würdenträgers Sachmethotep und ihre Beziehung zum Totenkult des Mittleren Reiches in Abusir’. ZAS, (Berlin/ Leipzig, 1985), 112 (1–2), pp.87–94; E. Brovarski, Two Old Kingdom Writing Boards from Giza, ASAE, Cairo. 71, (Cairo, 1987), pp.29–52.
4 The Mastaba of Wrirny had produced four statues (two female millers without crossed feet, a male brewer, and a man cleaning or lining a jar), three of which were inscribed with personal names. Of these three, two were further labeled as belonging to Wrirny’s mortuary
A kneeling statuette of Ka-em-ked, Ka Priest of Wrirny, was also found. Wer-irni’s figures indicate an interest in named statuettes and also in larger pieces than those seen at Giza (for example, measures 42 centimeters in height). A. Mariette, Les Mastaba de l’Ancien Empire, 1885, D20, pp. 230-234.

A. Mariette, Les Mastaba De L’Ancien Empire, 1885, p. 230-234; P.M, III, p. 478; L. Borchardt, Statuen und Statuetten, I, 1911, Bl. 58, p. 172, CG.272; there is a seated statue of Wrirny CG 211; L. Borchardt, op.cit, I, 1911, Bl.44, p.142.

The tomb lays about mile south of El- Bersha village, Minya Governorate, Davies, N de Garis, The Rock Tombs of Sheikh Said, in Archeological Survey of Egypt, E. L. Griffith (ed.), 10th Memoirs, 1901.

He was the high priest of King Khufu and Userkaf. His tomb No. 24 at Sheikh Said had contained many titles and epithets for his ranking jobs and it designed in simple shape with two chambers, Davies, N de Garis, The Rock Tombs of Sheikh Said, pp. 11-12; Z. Abd el-Hamid, ‘Le Tombeau d'Akhti-Hotep à Saqqarah’, ASAE 55 (1958), pp.127- 137; W.S. Smith, ‘Inscriptional Evidence for the History of the Fourth Dynasty’, JNES 11 (1952), pp.113- 128.

Priests were commonly affiliated with sun temples throughout the 5th Dynasty. The majority of their epithets and titles became largely linked with the service of the kings and the solar temples that they built. The 5th Dynasty kings adapted a new form of temple dedicated to God Re, with a layout that differed from previous royal temples, See: J. Morales. Antonio, ‘Traces of Official and Popular Veneration to NyuserraIny at Abusir, Late Fifth Dynasty to the Middle Kingdom’: Abusir and Saqqara in the proceeding of The Conference Prague, Miroslav Bárta, Filip Coppens, Jaromír Krejčí (eds), Abusir and Saqqara in the Year 2010, Charles University, Faculty of Arts, (Prague, 2010), pp. 430- 442.
new form of temple for God Re, who ruled over all aspects of religion, See: N. Kanawati, the Egyptian Administration of Old Kingdom; Evidence of its Economic decline, (1977), pp. 29-31; J. Janák, Vymazalová, Hana; Coppens, Filip, ‘The Fifth Dynasty 'sun temples' in a broader context’, In Bártá, Miroslav; Coppens, Filip; Krejčí, Jaromir (eds.). Abusir and Saqqara in the Year 2010, Charles University, Faculty of Arts, (Prague, 2010), pp. 430-442.

14 Tjetji was Overseer of the Pyramid of Khafra, Fourth Dynasty, and the authors found the name of Wrirny was mentioned as eldest son of Tjetji on the two false doors preserved on British museum (fig. 4), EA 157, P.M. III, p. 66.

15 Journal Nr. 6074; Kat. MAR. Nr. 2 7; auf der Rückseite: 372; Inschriften: MAR., Mast. S. 233.

16 Another statue for Wrirny in sitting pose on Cube shaped seat, footrest rectangular; it is looking straight ahead. The lower legs were parallel, it was registered under Journal No. 6071 (fig. 6), L. Borchardt, Statuen und Statuetten, I, 1934, p. 124, no. 211.

17 C. Eyre, ‘Work and the Organization of Work in the Old Kingdom’, in M. A. Powell, (ed.), Labor in the Ancient Near East, AOS 68 (1987), p.22; N., Kanawati, Governmental Reforms in Old Kingdom Egypt, Aris & Phillips, 1980; N. Strudwick, The Administration of Egypt in the Old Kingdom (London, 1985).

18 H., Ranke, The Origin of the Egyptian Tomb Statue, Harvard Theological Review 28, no. 1 (1935), pp. 45-53; J. P. Allen, Some Aspects of the Non-royal Afterlife in the Old Kingdom, In. M. Bártá (ed.), The Old Kingdom Art and Archaeology proceedings of the Conference held in Prague, 2004, pp. 9-19.

19 First statue had appeared holding an object in his hand was ḫmn Tnuw’s statue in Hildesheim, See, Roemer-Pelizaeus Museum 1962; H. Junker, Giza, I, pp. 153-157, pls. I8-22.

20 H. G. Fischer, An Elusive Shape within the Fisted Hands of Egyptian Statues, The MMJ, 1991, p. 9-21; G. Jéquier, Les Frises d’objets des Sarcophages du Moyen Empire’, MIFAO 47, Cairo, 1921, pp. 281-282.

21 W. Spiegelberg, ‘Der ‘Steinkern’ in der Hand von Statuen’, Recueil de Travaux relatifs a philo...
It is known that the types of non-royal hairstyles had changed from Old, Middle and New Kingdom; the hairstyles are depended upon a person’s social position and status, See: Cox, J. S. The Construction of an Ancient Egyptian Wig (c. 1400) in the British Museum, JEA 63 (1977), pp. 67–70; Eisa, E. A. A Study on the Ancient Egyptian Wigs, ASAE 48 (1953), pp. 9–18, pl. 2; A. J. Fletcher, Give Mummy a Wave, Hairdressers Journal International (1992), pp. 16-17.

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This article is about the discovery of a non-royal statue of the priest Weryani, who held a high position during the Fifth Dynasty. Weryani was a priest of the sun temple during the reigns of Pharaohs Neferkare and Nefrytir. He was responsible for two tombs, one in Sakkara (D20) and the other in Sheikh Sayed number 25. He later became the manager of the temples of both Pharaohs. Weryani worked as a temple manager as well as a priest of the sun temple, according to some inscriptions on his right leg.

Mariet discovered the statue in the tomb D20 in Sakkara and noted that Weryani had four statues, but only two were known: one in a standing position, which will be discussed in this study, and the other with the number EG CG172. Each of these statues was carved between the middle and end of the Fifth Dynasty.

These statues may help the researchers to reveal and clarify the style of this particular statue used by non-royal artists of the Fifth Dynasty. The researchers will publish this statue based on the style of a personality, the forehead, and facial features, and it can be concluded that this statue belongs to the end of the Fifth Dynasty, the Old Kingdom (2700-2200 BC).