Royal self-presentation in the self-presentation of payeftjauemawyneith on naophorous statue Louvre A93

Abstract
The theme of this article is the non-royal involvement in building activities in the Saite period and it shows how royal prerogatives were probably seized by Saite officials such as Payeftjauemawyneith. This article deals with the concept of royal self-presentation used by a non-royal high official in Late Saite Egypt. In his self-presentation on naophorous statue Louvre A 93, Payeftjauemawyneith confirms his involvement in building activities in a kingly manner. He points out that: “I” built the temple of Khentyiment, as an excellent construction of eternity, at his majesty’s command, that he might see that I was busy in the affairs of Tawer”. It is notable to see an official expressing himself in such a way. Although Payeftjauemawyneith’s self-presentation stresses that he was on a mission on the king’s behalf, reflecting his rule piety toward the deity, he states that was done “at his majesty’s command”. He further does not name the king, and the king’s presence is not that strong. This text reflects a sense of high self-esteem and a rise of individuality in the period. Payeftjauemawyneith’s self-presentation may draw on royal texts dealing with the same activity.

Keywords: self presentation, payeftjauemawyneith, royal self presentation, naophorous statue, Louvre A 93

Introduction
The building activities at Abydos by the Late Saite high official Payeftjauemawyneith narrated in his self-presentation on naophorous statue Louvre A 93, is similar to those of the kings in their texts. In her monograph on Middle Kingdom self-presentations, M Lichtheim excludes royal texts because, in her opinion, they are not “autobiographical”. However, S Quirke does not agree that such texts fall outside autobiography, pointing out that the “Königsnovelette” affords “an analogy with the human autobiography”. He does believe that “the royal ideal” in royal texts differs from “the ideal of officials”; the royal “I” stresses “the ideal of kingship”, while the “I” of officials stresses “the ideal of human behavior in their society”. Royal texts can also be classified “self-presentation” in a sense. However, one should keep in mind the differences between the king as a special kind of human being, similar to a god acting on earth, and the officials who were representatives of the king in the administration, attempting to imitate him. Moreover, the textual formation, themes and concerns, iconography, placement of each self-presentation were different. Therefore, the relations and differences between “royal self-presentation” and “non-royal self-presentation” need further exploration. Actually, the royal “I” versus the non-royal “I” was different in some inscriptions of the first millennium BC such as that of Payeftjauemawyneith on Louvre A 93, in which he states:

3. Blumenthal 1984, 88, refers to royal self-presentation in her study of the Teaching of King Amenemhat.

4. For more on signs of the “I” (the narrator) in narrating, see Prince 1982, 7-16.

I built the temple of Khentyimentt, as an excellent construction of eternity, at his majesty’s command, that he might see that I was busy in the affairs of Tawer. It is notable to see an official expressing himself in such a way. Although he further states that was done “at his majesty’s command”, he does not name the king, and the king’s presence is not that strong. The royal building activities

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from the Twenty-Fifth Dynasty, put great emphasis on the king’s role in creating monuments for the gods. The first building inscription of Taharqa’s Memphite foundation stela (Cairo Museum JE 36861) has a similar phraseology, which this king employed in the texts of his building activities; see Meeks 1979, pl. XXXVIII. The main verb usually used for “to build” in these inscriptions, see Wolf 1991; Dallibor 2005. On the king and his reign, see Pope 2014.

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sDm=f form qd=f. These passages show how the involvement with such projects was a royal prerogative. Although Taharqa’s inscriptions use the singular third person of the suffix pronoun, not the first, they are done in the traditional way of this kind of royal inscription. Statements used by Payeftjauemawyneith are closer in phraseology are done in the traditional way of this kind of royal inscription. Payeftjauemawyneith’s self-presentation stresses that he was on mission on the king’s behalf, while Taharqa’s inscriptions reflect royal propaganda to legitimize his rule, the “King’s Novel”, and piety toward the deities. This nonroyal involvement in building activities in the period shows how royal prerogatives were probably seized by Saite officials such as Payeftjauemawyneith.19−26

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