

## Statues of the standard-bearers in Ancient Egypt Dr. Mofida El-Weshahy

### I - Abstract:-

The standard-bearer's statues in ancient Egypt considered one of the most interesting subjects in both art and religion. They represented the King, the royal heiress or the high priests as a deputy of the king performing the role of high priest of Egypt or supreme priest for each god in its own temple, this research studies thus standard-bearers from its beginning exist, throughout its flourishing in the New kingdom especially Ramessid period. This kind of these statue is different from others standing, seating, kneeling, grouping, naophore statues<sup>1</sup>, or those represented the king in a pose of worshipper in the formula of *htp di nsw*.<sup>2</sup>

These statues of standards-bearers depicted one of the different ceremonies's statues in which the king performed the various religious rites, because he occupied the supreme royal function as belong to the gods and also he considered the god's son being who represented in human being so he is a part from the god's realm, but distinguishes from human being that he is the only one who know the performing movements, divine spelling words according to religious godly rules. The priests that replaced the king in this royal job and acting the daily religious rites, they must adhered to many conditions as they act as a mediators between the gods and human

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<sup>1</sup> H. Altenmüller Königsplastik, *LÄ* III (Hamburg, 1980), 557.609, C. Legrain, *Statues et Statuettes, Cât.Gén. du Musée du Caire* (1906), Tom 1, 2; L. Barchardt, *Statuen und Statuetten von Königen*, Teil 2, 3 (1925, 1930); K. Michalowski, *Great sculpture of Ancient Egypt* (New York, 1978); C. Aldred, *Egyptian Art* (London, 1988), p. 152-158.

<sup>2</sup> A. Radwan, "Concerning The Identification of The King with The God", *Magazine of the Faculty of Archaeology, Cairo University*, No.1 (1975), p.25.

beings <sup>1</sup>, it is believable that the priests who bears standards are the gods 's servants who responsible for making offerings to the same god, as the god's statue was emerging in the fresh air during ceremonies and rituals, these ceremonies weren't including the king only but all priesthood class and also the public. <sup>2</sup> The colossal statues which found in different temples represents the king performing the role of high priest of Egypt who has the right in starting different ceremonies, so they were considered one of the statues used by the king to promise them by the protection of the god , prosperity, approval and long life <sup>3</sup>.

## II. Introduction:

As clearly appears in scene of *Rc-ms*'s tomb TT. 55, the king Amenhotep III's vizier who was replaced the king in carrying the divine standard for Amon on a long staff surmounted by ram's head with *3tf* crown and cobra serpent on both sides of staff, its newly acquired that small royal standing statuette represents the king Amonhotep III wears the short pleated kilt was set under the divine insignia (Fig. 1) <sup>4</sup>. From the accompanying inscriptions of the scene:-

The function of standards –bearers of Amon *R<sup>c</sup>* is clearly appeared as asking for love, life, immortality and wishes for overcoming the enemies in life and death as fellows :-

*dd mdw in Imy-r niwt t3ty Rc –ms m3c hrw n k3.k cnh n it.k .....  
ipt-swt hst .f tw mry .f tw Sw3h.f tw di .....wr shr .f hftyw.k m mt* →  
.....

*Speech by the supervisor of w3st (Thebes) the vizier Ra-Ms,  
Justified*

<sup>1</sup> فرانسوا دونان وكريستيان زفي كوش، الآلهة والناس في مصر من ٣٠٠٠ ق.م إلى ٣٩٥ ق.م، ترجمه فريد بوري ومراجعته زكيه طبوزاده (القاهرة، ١٩٩٧)، ١١٥، ١١٦.

<sup>2</sup> فرانسوا دونان، المرجع السابق، ص. ١٣٠، ١٣٢، ١٣٣.

<sup>3</sup> H. Satzinger, Der Heilige Stab als Kraftquelle des Kbnigs, in: *Jahrbuch der Kunsthistorischen Sammlungen in Wien* 77, 1981, p.9-43.

<sup>4</sup> N.de G. Davies, *Tomb of The Vizier Ramose*, EES (London ,1964) ,PL.XXX, p.28 ,29; J. Vandier , *Manuel d'Archéologie Égyptienne* ,IV (Paris ,1964),fig.350-b.

, for you living ka for your father (Amon R<sup>c</sup> lord of) Karnak may he praise you, love you and provide you immortality .....and make (you...) great may overthrow your enemies in death (and in life).....<sup>1</sup>

Re-Ms also is represented bears the goddess Mut's standard, but the upper part of the scene is unfortunately now lost, The text is "may she stretch her arms by protection". That is another purpose of the standard - bearers. Then the fourth scene of the same vizier referred to the god Khonsu's standard .The scene is badly preserved and the texts referred to the god "Khonsu Htp"<sup>2</sup>

### A: The god's standards:-

The divine appearance was announced by those standards, S. Curto suggests that sometimes appeared with arms praising the god<sup>3</sup>. Standards appeared in scenes of lion and battle field palette as a symbol of Horus and Djehuty holding two captives<sup>4</sup>. The oldest occurrence of that standards and flags in ancient Egypt appeared at least on the boats of Naqada period, it was in shapes of animals, birds, plants, mountains, may be symbolized the province, city or deity<sup>5</sup>, also on palette of pre-dynastic period in the shape of falcon, Ibis, the god Min's insignia on the Bull - palette at Louver Mus.<sup>6</sup>, and in Hunters- palette, the falcon bears both the east and west standards<sup>7</sup>. Four standards were represented on the other sides of

<sup>1</sup> N. de G. Davies, Ibid, p.29.

<sup>2</sup> N. de G. Davies, Ibid, PL.XXXI, XXXII, p.29.

<sup>3</sup> S. Curto, "Standarten", *LÄ VI* (1986), 1256.

<sup>4</sup> B. Adams, K. M. Cialowicz, *Protodynastic Egypt* (1997), fig. 58, 89; J. Vandier, *Manuel I* (1952), figs. 384, 385;

عبد العزيز صالح، حضارة مصر و آثارها، القاهرة ١٩٩٢، ص١٩١، ١٩٢.

<sup>5</sup> S. Curto, "Standarten", *LÄ VI* (1986), 1255; J. Vandier, *Manuel I* (1964), fig. 321, p. 341; W. F. Petrie, *Abydos*, II, *EEF* (1903), Pl. XXVII; W. F. Petrie, *Corpus of Prehistoric Pottery and Palettes* (1921), PL. XXXIV.

<sup>6</sup> G. Andrew, Ch. Ziegler, *Ancient Egypt at The Louver* (1997), p.42; J.Vandier, *Manuel I*, p.589, fig.389.

<sup>7</sup> K.M.Cialowicz, "Les Palettes Égyptiennes aux Motifs Zoomarphes et Sams Décoration" (1991), p.55, fig.24.

Narmer- palette<sup>1</sup>. The standard-bearers represents various motives in the first and second dynasties on wooden, and ivory labels<sup>2</sup>, these standards were considered since that period as symbols for worshipping animals, and appearance of divine forces<sup>3</sup>, it was consisted of wooden panels carrying divine things or flags as a symbol of divine and royal powers. Appearance bodily images for the god symbolized to animal image and referred to the god's insignia and the place where the god rested<sup>4</sup>. See the standard of goddess *Neith*<sup>5</sup>.

The ancient Egyptian used many of long or short staffs, scepters, flags and standards since the third dynasty, then group of the four standards were appeared, in the Middle Kingdom. It was thought that the standards were carried in the Sed festival<sup>6</sup>, or in funerary processions which perhaps refer to ancient ceremonies, it's bearers called "the flower of Hours", they mainly caught them behind the king who was carrying the royal *Ka*<sup>7</sup>.

The oldest scene that represents the royal *Ka* carrying the king's insignia (as a human- god 's shape) is probably from the funerary temple of the king *Nefer-Ir-Ka Ra* fifth dynasty

<sup>1</sup> J. Quibelle, W. F. Green, *Hierakonopolis I* (London, 1900), p.10, pl. XXIX; J. Vandier, *Manuel I* (1952), fig. 391, 392.

"حيث ظهر أربعة ألوية حورس الشمال، حور الجنوب، ابوات، *šdšd* التي ربما ترمز إلى خصيه الملك."

<sup>2</sup> L. Manniche, *L'Art Égyptien* (1994), p.32;

جيفرى سبنسر، مصر في فجر التاريخ، مشرق الحضارة في وادي النيل، ترجمه عكاشه الدالي، مراجعه د.تحفه حندوسه، القاهره ١٩٩٩، ٣٧، شكل ٧١، ٧٢.

<sup>3</sup> J. Vandier, *Manuel I* (1952), p.100, 102.

<sup>4</sup> أريك هورنونج، ديانة مصر الفرعونية، الوجدانية و التعدد، ترجمه محمود ماهر طه، مصطفى ابو الخير، القاهره ١٩٩٥،

ص ٣٢.

<sup>5</sup> W. F. Petrie, *The Tombs of The Earliest Dynasties* Vol. II, *EEF.21* (1901), pl. III-A.

<sup>6</sup> Henry, G. Fisher, "Stöche und Stäfe", *LÄ VI* (1986), 50-54, fig.1, 2; P. Kablony, "Zepter", *LÄ VI* (1986), 137 3ff; K. Lange, M. Hirmer, *Ägypten* (München, 1956) taf. IV, 102-103 (Senwrt III); H. Schäfer, *Die Kunst des Alten Orients*, (Berlin, 1925) 298 (Amememhat III); G. Graham, "Insignias" Standards, *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2 (2001), p.166.

<sup>7</sup> G. Graham, "Insignias" Standards, *OEAE*, Vol.2 (2001), p.167.

represented him as a royal prince called *Rc-nefer*, this is a coronation ceremony (Fig.2).<sup>1</sup> Carrying a wooden staff surmounted by the divine royal head continued till the New Kingdom as the Hours name of the king depicted above the figure of royal *Ka* inside *Srh* holding *Maat* and the divine royal insignia, can be seen in the scenes of *Ka* for the king Amenhotep III in Luxor temple (Fig.3)<sup>2</sup>, also Ramesses II in Ramesseum's great hypostyle hall was represented with royal *Ka* behind him<sup>3</sup>, and Ramesses III in Habou temple (Fig.4)<sup>4</sup>, the general view may be presentation for the royal statue and still used to the late period (27<sup>th</sup> dynasty) in Hibis temple in Kharga oasis<sup>5</sup>. Also the standards continued in the military standard, it was put inside pole and carrying by hands like Amon's standards in Kadesh battle, and standards of Kheta city<sup>6</sup>.

#### B: The term of standard or (royal standard) :-

The item of standard is *i3wt or mdw špsj*, the tall *mdw špsj* ( *pole or standard or Speer of Hours* ), (Fig.5),<sup>7</sup> they are staves with emblems mounted on their apices. The origin of standard was perhaps the sun-shad *srj.t* and *t3y srj.t* means standard-bearers (fig.6),<sup>8</sup> many of divine standards were carried in royal funerary

<sup>1</sup> A. Dodson, D. Hilton, *The Complete Royal Families of Ancient Egypt* (Cairo, 2004), p.69; see also: standard-bearers of Sed which is represented in the sun-temple of *Ni-Wsr Ra* at Abu-Ghurab B.E.Shafer, *Temples of Ancient Egypt* (1998), p.39 fig.5.

<sup>2</sup> S. Smith, *Art and Architecture of Ancient Egypt* (1980), figs.52, 53.

<sup>3</sup> B. Burson, "Rythmes et Ruptures des Rythmes: Les Scènes de La Nef Centrale de La Salle Hypostyle du Ramesseum", *Memnonia XVI* (2005), p.115-120.

<sup>4</sup> A. Radwan, "Einige Aspekte der Vergöttlichung des Ägyptischen Königs", *SDAIK*, 8 (1985), Abb.8, B.

<sup>5</sup> N. de G. Davies, *The Temple of Hibis in Kharga Oasis*, III (1953), PL. 48, p.29.

<sup>6</sup> S. Curto, *LÄ VI* (1986), p.1255; LD, III, 92; A. Erman, *Life in Ancient Egypt*, Translated by H. M. Tirard (1971), p.546, 546, 547; G. Craham, *Insignias*, *OEAE.2* (2001), p.167.

<sup>7</sup> A. Hassen, *Stöck und Stabe in Pharaonisch Ägypten*, *MÄS* 33 (Munich, 1976), 118.f; A. Cardiner, *Egyptian Grammar* (London, 1973), R.12, G.7, 26, D.21, E.8; R. O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1964), p.7; G. Graham, "Insignias" *OEAE.2* (2001), p.166; Henry G. Fisher, *LÄ VI* (1986), 55; P. Kablony, *LÄ VI* "Zepter", 1375.

<sup>8</sup> Wb, V, 192, NR; *t3y-srj.t* Wb, V, 192 (13-18); R. O. Faulkner, op. cit (1964), p.303; G. Graharm, *Insignias*, *OEAE.2* (2001), p.164, fig.28; W. Helck, "Standarten Träger", *LÄ VI* (1987), 1257.

procession<sup>1</sup>, they called “*tsw ,tisw* or *šps*”, often were carried behind the king and it is found in the tomb of the king Thutanakhamun<sup>2</sup>.

### C: The appearing of standards - bearer's statues in scenes:-

The scenes of royal statues representation have appeared since the Old Kingdom three times only in temples, but they increased from the New kingdom in tombs of the nobles and temples, for example those statues represents the king while performing the religious and festival functions,<sup>3</sup> as shown in the tomb of *Rhk-me Rà* TT.100 also in the tomb of *Ken-Amon* Thutmosis IV's vizier.<sup>4</sup> The representation of this standards - bearer's statues was known in the reign of Thutmosis IV in scenes of royal statues presentations from Amenhotep Iseis's tomb, the king is represented standing, wears short pleated kilt, with his left leg advanced, on his head the *nms* head-address, holding in his right hand a wooden staff surmounted by ram's head with curl horns a symbol of Amon's standard, behind him inscriptions of Thutmosis IV's name was inscribed inside cartouche with words “*beloved of Amon*” *mry imn* “ (Fig .7),<sup>5</sup> also a scene of the king Hormheb was carrying *srj. t* before he became a king.<sup>6</sup> The same pose of standard -bearer's statues of Amon was represented in Ramesses VI's ceremony of offering gold in tomb of “*Ba-en-Nut*” *p3-n-nwt* at Nubia, it shows the king carrying Amon standard.<sup>7</sup> A scene of Daruis I represented him as a standard-bearer of the goddess *Hathor sššt* (fig-8-a).<sup>8</sup> Lastly scene of a king Nekht-nb-if

<sup>1</sup> Wb, V, 446/10, Cf. H. Gauthier, *Le Livre des Rois d'Egypte*, III (1914), p.175-177, 197 (*t3y srjt .hr nswt iry.pc*); H. Gauthier, *Ibid* II (1912), p.392 /XL II, 363/XI.

<sup>2</sup> Ch. D. Noblecaurt, *Vie et Mort d'Un Pharaon Tautankhaman* (Paris, 1963), pl.20.

<sup>3</sup> M. Eaton-Krauss, “Statuendarstellung”, *LÄ VI* (1987), 1263, 126 5/21.

<sup>4</sup> N. de G. Davies, *The Tomb of Kenamun* (London, 1931), Pls .XV-XIX ;C.Aldred, *Egyptian Art* (London,1988),p.158 ,No.126.

<sup>5</sup> J.Vandier, *Manuel IV* (1964), fig.341, p.636.

<sup>6</sup> A.Herman, *ZÄS* 90(1963), fig.18.

<sup>7</sup> A. Herman, *ZÄS*, 90 (1963), p.21.

<sup>8</sup> N.de G.Davies, *The Temple Of Hibis in Kharga Oasis* III (1953),pl.2-II.

from Saft-el-Hena CG.70021, the king bears the divine staff above it the symbol of *nbs* tree (fig.8-b),<sup>1</sup> as an evidence of the existence of such kind of statues in scenes.

### III. Royal Statues of Standard - Bearers

The statues of the king (male owner or priest) holding a standard or a staves surmounted by the insignia of a deity is a new design of the Middle Kingdom, the earliest example was known since the reign of Amonhotep III in sculptures but Thutmose IV in scenes (Fig .7), and may be an elaboration of Amenemhat III's statues<sup>2</sup>.

#### Doc.1:

Upper part of a standing statues of Amenemhat III (*nj -m3<sup>c</sup>t Rc*) in black granite, Cairo Mus.CG.395, JE .12001, height 100 cm. it was found at Fayoum (Lisht), (Fig.9).<sup>3</sup> Only the upper part of this statue survives, the king is dressed a very unusual costume, archaic long wing and a leopard skin. On either side of the king are two standards topped by a falcon's head which the king hold close to his body, so this sculpture with its archaic iconography of the unmistakable style of Amememhat III's portraiture represented him his primordial priestly role as the supreme priest of Fayoum (Crocodilopolis) where he built his funerary complex.<sup>4</sup> The upper parts of the two divine insignia in the form of a falcon refer to his functions as priest and traditionally hold by each sovereign in his role and intermediary between men and gods, perhaps it refers to the spear of Hours? *mdw šps* (Fig.5.d),<sup>5</sup> this detail supports the

<sup>1</sup> E.Naville, *The Shrine of Saft el-Henneh and The Land of Goshen* (London, 1887), pl.5 M.2-(V-4).

<sup>2</sup> A. Radwan, The Sacred Ram-head of the sun god, *ASAE*, 79 (2005), p. 214, 219.

<sup>3</sup> L.Borchardt, *Statuen und Statuetten II* (1925), CG.395, 13, taf.64; H.G.Evers, *Staat aus den Stein* (Munchen, 1929) taf.127,128; D.Arnold, F.Tiradritt, *The Treasures of The Egyptian Museum* (Cairo,2000),p.133; M.Saleh, H.Sourouzian, *Official Catalogue, The Egyptian Museum* (Cairo,1987) No.103; S.Donadoni, *L'Art Égyptien* (Paris, 1992),p.175; Z.Hawas, *The Illustrated Guide to the Egyptian Museum in Cairo* (2005), p.124.

<sup>4</sup> H. Altenmüller, "{Kongsplastik" *LÄ III* (1980), p.566, Abb. 1; D. Arnold, op.cit. (2000), p. 98.

<sup>5</sup> Wb, V, 446 /10.

hypothesis that this sculpture is the first example of the standard bearer statues in the Middle kingdom for kings and not used for priests (in sculptures).<sup>1</sup> But that was late frequently used in representation of officials and priests in the Ramesside period.

### **Doc .2:**

A headless standing statue of Amenhotep III in limestone, height .45 cm. was found in the 1<sup>st</sup> court of Luxor temple in 15/12/1959 , under the level of the temple ground 150 cm .(Fig .10)<sup>2</sup> The king is shown with his left foot advanced, his arms extended to hold a staff in front of his body that was broken from the top. The staff rests of the base. The text in the back pillar refers to the Hours and the king of Lower and Upper Egypt names of the king Amonhotep III.

Hr k3 nht h<sup>c</sup>j m m3<sup>c</sup>t Nswt bity nb irt ht (nb m3ct Rc) S3 Rc mry ...

“Horus the strong bull Shining with justice, king of upper and lower Egypt, lord of all thing he done, (nb m3ct Rc) the son of Re beloved .....”, the upper part of the staff is lost, the divine insignia may be the ram’s head of Amon .The body of this statue is similar to the tradition of the late 12<sup>th</sup> and 13<sup>th</sup> Dynasty. Amhotep III also left two colossal Statues flanked the entrance of the temple ok Monto in Karnak temple, they represented the king in striding pose hears the staff of the god Monto<sup>3</sup>

### **Doc.3:**

Standing statuette of the king Horemheb? Or Amonhotep IV, in siliciefed wood (Fig.11, a-b)<sup>4</sup>.CG 42095, height 60 cm, from the temple of Amon Ré at Karnak. (Court of the cachette) .Amarna or pre-Amarna period , this later part of the 18<sup>th</sup> Dynasty .The statuary

<sup>1</sup> L.Borchardt ,op.cit.III(1930),CG.704.

<sup>2</sup> M.AbdI-Qader Mahamed , “ Preliminary Report on the Excavation Carried out in the Temple of Luxor , seasons 1952-1958 ), *ASAE.LX* (1960) , p.277,278 , PL.LXXXVII.

<sup>3</sup> H. Wildug, *gottlishkitsstufendes Phapros* (Wien, 1992) 554-455; W. Hayes, *Scepter of Egypt II*, p. 342; A. Radwan, *ASAE 79* (2005), p. 214.

<sup>4</sup> Z.Hawas , A.de Lauca ,*The Illustrated Guide to the Egyptian Museum in Cairo* (2005), p.149; J.Vandier *Manuel III*, Pl.CXX.1,3 ,p.337; G.Legrain , *statues et statuettes, Căt.gén.du Musée du Cairo* ,CG.42001-42-138 (1904), p.55 (CG.42095).



shows the working out of the Amarna legacy . The king is shown with his left foot advanced ,the left arm extended along his body , holding the staff , its divine insignia was missing , he wear the blue crown with the uraeus serpent on the forehead (the style of Amonhotp III)<sup>1</sup> , the short apron which decorated with the uraeus serpent in the front and a large necklace . The inscriptions on the back pillar are difficult to read but Dr.Legrain believed that he could read the coronation name of Hormheb. *dsr hprw Rc stp in Rc* (holy are the manifestations of Ré , chosen of Ré)<sup>2</sup> . The blue crown and short skirt are typically of the Amarna Period .Dr.Zahi suggests that both the figure and its pose are similar to the bronze and the gold statuette of Tutankhamon in the Cairo Mus.CG.195 with the exception that the king holds the staff with insignia. According to the tall *hprš* and its style with the molding of the body, the researcher suggests that this statue dates to the end of Amonhotep IV's reign.

#### Doc.4:

Bust of a king as a standard bearer of Amon, in black granite, height 80 cm., it was found in Karnak ,Cairo Mus.CG.603 , but now it is in the Alexandria National Museum No.110 dates back to the beginning of the Rammside period (Fig.12)<sup>3</sup> and the bust is showing the king wears the double crown of upper and Lower Egypt above the *nms* headdress with the uraeus serpent, only the upper part of the left staff survives and represents the Ram- head the insignia of the god Amon .the inscription of the staff shown the beginning of Hours name only "Hr....." on the back pillar, the inscription here are very bad state of preservations. On the top, it starts with

*dd mdw in Imn-Rc nb nswt t3wy hnty ipt-swt n s3 nswt bity nb*

.....

<sup>1</sup> Z. Hawas, op.cit. (2005), p.180, JE.67921 a; C. Aldred, *Egyptian Art* (1988), p.166, 168.

<sup>2</sup> Peter A.Clyton, *Chronicle of The Pharaohs* (London, 1994), p.136; J. Von Beckerath, *Königsnamen, LÄ III* (1980), 55/.14.

<sup>3</sup> L. Borchardt, *Statuen und Statuetten Van Königenund Privatleuten* (Căt.gén.du Musée du Cairo) Teil 2(1925),BL.109-CG.603; J. Vandier , *Manuel III, PL.CXXIV*.

“Recitation by the god Amon Ré lord of the Thrones of the two land, in front of Karnak, of –to – the son of the king of lower and upper Egypt lord .....” .

The king's name is missing .This bust shows the male owner holding the staff surmounted by the insignia of Amon as a ram's head; it portrayed the king as a high priest of Amon. The researcher suggests that it dates to the Ramisde period reign of Seti I and Ramesses II as a prince because of the plastically rendered version, with upper lid modeled to catch the light, the style of the uraeus, the lips and the fleshy ears. The ram head became the ewlvn and amuletic sign para excellence associated with the god Amon and was considered to be a manifestation of the soul of this god <sup>1</sup>

### Doc .5:

A standing statue of Seti I in Greywacke, (Fig.13, a,b,c), <sup>2</sup> height 22 cm, was found at Abydos or Karnak in Cairo Mus. CG.751 .The king is shown with his left foot advanced, his arms are fully extended along his body, he wear a beautiful head-dress with wavy braids , it displays instances of Amarna style in particular the modeling of the heavily pleated garment ,but the facial features of the pharaoh resemble the facial features of Thutmosis IV .Part of the statue was a standard with the emblem of a deity but that has been lost .

The inscription on the back pillar can be read (fig.13-b): -

*ntr nfr tjr hr h3swt ity wcf psdt niswt bity nb n n? (mn m3ct Rc).*

*The good god who subdue the foreign lands , the sovereign whom the nine bows bend down ,king of upper and lower Egypt , lord of ..... Mn M3<sup>c</sup>t Rc (Seti I) .*Statues of this type became more common in the ensuing following period – (the Ramesside period)-, the number of staves being frequently doubled, so that one is held by

<sup>1</sup> A. Radwan, *ASAE* 79 (2005), p. 211, 212.

<sup>2</sup> L. Barchardt, *Statuen III*, BL. 13, CG.751, S.74; J. Vanier, *Manuel III*, PL. CXXV-S; Z. Hawas, *Hidden Treasures of the Egyptian Museum* (Cairo ,2002), p. 57; Z. Hawaz, op.cit. (2005), p. 209; F. Tiradriti, *The Treasures of the Egyptian Museum* (Cairo, 2000), P. 256.

each arm and they were found at Thebes ,Memphis ,Hermopolis ,Armant ,Tanis ,Nubia and other towns of Egypt .

**Doc: 6**

The colossal standing life size statue of Ramses II carved in situ out of the soft Nubian sandstone at the temple of Wadi el – Sebuã was found in front of the third pylon of the temple, it represents the king in striding pose (Fig.14), <sup>1</sup> his arms held to his side, the left arm held a standard which capped by a ram’s head, an animal sacred of the god Amon .The ram’s head surmounted by a sun disk , the king is portrayed with a short wing hold in place by a band with uraeus serpent, he is represented also as a young man with round face . He wears the wide necklace and an apron decorated in the front on the tab with face of sacred wild cat and the seven uraeus.

The inscription of the staff is read as: -



*Hr k3 nht mry m3ct nswt bity nb t3wy (wsr m3ct Rc) S3 Rc nb h<sup>c</sup>w (Rc nsw mry imn) m pr Imn ir.n.f m mnw.f....*

*Hours the strong bull, beloved of m3ct , the king of upper and lower Egypt lord of the two lands the justified Ré is powerful , Chosen of Ré . (wsr m3ct Rc) , the son of the god Rc Lord of Diadmes Rameses beloved of Amon) in the house of Amon which he made as his buildings (monuments ) .....<sup>2</sup>*

On the left side of the statue behind the standard is a small statuette of queen Bent-Anat and the inscription is hardly read:-



*S3t nswt n ht .f hmt nswt wrt (B3 nt3 cnt) (cnh ti)*

*The daughter of the king from his body, the great royal wife Bent-Anat, the living .The base is nearly square and bears the Hours name of the king in the front.*

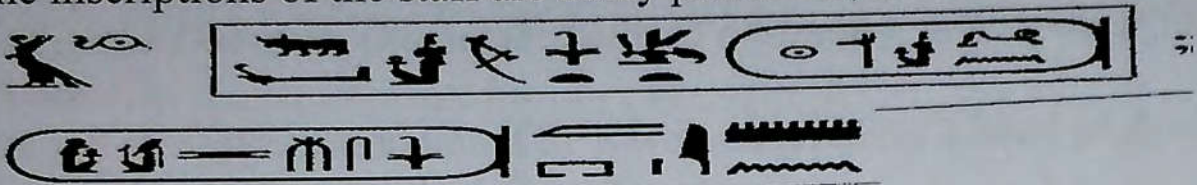
<sup>1</sup> M. Zecchi, M. Cucchi, *Abu Simbel, Aswan and Nubian Temples* (2004), p. 145; H. Gauthier, *Le Livre de Rois III* (1914), p. 51, 102 /CLXXXIV (1-B).

<sup>2</sup> Peter A. Clyton, op.cit (1994), p. 146; J. Van Beckerath, *LÄ III* (1980), 551/3.

**Doc.7:**

The mate of pervious statue of Wadi el- Sebuã represented the king Ramesses II in striding pose, holds a standard surmounted by the falcon's head of the god Horus of the Nubia. This statue which originally adorned one of the temples pylons is fallen now on the desert 30 m. from the northern side of the temple (Fig.15).<sup>1</sup>

The inscriptions of the staff are badly preserved, it reads: -



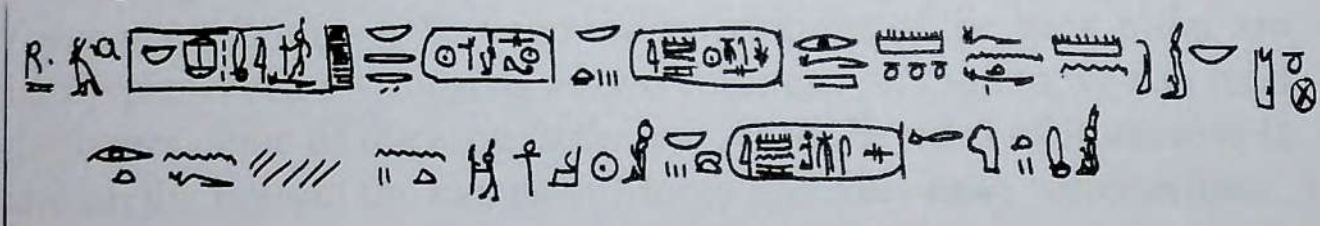
*Hr K3 nht mry m3ct nswt bity (wsr m3ct Rc-stp n Rc) (Rc msw mry Imn m pr Imn.*

*Hours the strong bull, beloved of Maat, king of upper and lower Egypt (wsr m3ct Rc-Stp in Rc), Ramesses beloved of Amon in the House (temple) of Amon.*

**Doc.8:**

A standing statue of Ramesses II in red granite, height 300 cm was found at Armant 1913, in the garden of Cairo Museum JE.44309, SR. 17/11/24/3. (Fig.16).<sup>2</sup> The king is represented with his left foot advanced, his arms are fully extended along his body, each hand holding a staff which rests on the square base of the statue, the right staff was surmounted by the falcon's head of Monto , Lord of Armant.

Inscription on the right staff: -



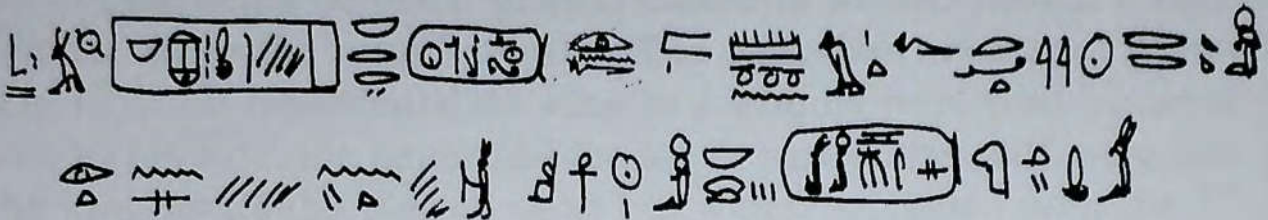
<sup>1</sup> M. Zecchi, M. Cucchi, op.cit. (2004), No.142; H. Gauthier, *LR III* (1914), p.51.

<sup>2</sup> Cairo Mus. JE. 44309; E. Drioton, *CDE* 6, Nr.12 (1931), p.259.

*Hr nb hbw-sd mj ity .f nb t3wy (wsr m3ct Rc stp n Rc ) (nb hcw (Rc nsw mry Imn ) – ir in .f m mnw .f n it.f mntw nb iwnt irt . n.f //// i ty cnh //// in Rc nb hcw (Rc nsw mry Im) – c3 phty mi Mntw .*

*Hours lord of Jubilees like (as) his sovereign, lord of the two land ( Wsr matrâ-stp n Ré ) , lord of the Diadems (Ramesses-beloved of Amon ) ,he made as his monuments to his father Montw lord of Armant ,the fashioner to him //// sovereign who lives by Rc lord of the Diadems (Ramesses beloved of Amon ), great power like Montw .*

The left staff was surmounted by a woman goddess's head of Raat-tawy the inscription on the left staff:

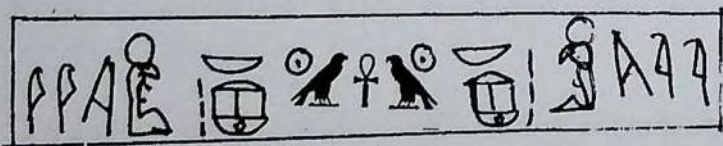


*Hr nb hbw mi /// nb t3wy (wsr m3ct Rc-stp n Rc) (ir n.f m mnw .f n mwt .f Rc.t-t3wy irt n.s /// nty // ity in cnh Rc nb hcwRc-msw –mry Imn phty mi mntw.*

*The Hours name “hours lord of Jubilees as ..., lord of the two land (wsr-m3ct Rc-stp-n-Rc)(,he made (this) as a monuments of his mother Rct-tawy , he make to her //// who //// the sovereign by the living god Ré, lord of the diadems ,Ramesses beloved of Amon ,the powerful one as Montw .*

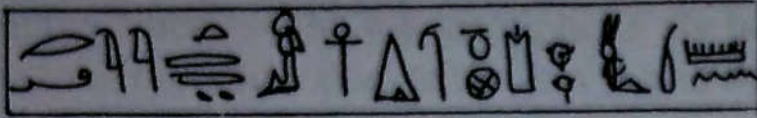
The girdle was decorated and inscribed by the name of the king ( *wsr-m3ct Rc-stp- n Rc* ) and the inscriptions of the back pillar are badly preserved , it consists of two columns, on the top we can read the hours name of the king in the *srh* , then the titles of Ramesses II and on the bottom the names of Montu and *Rct –tawy* were written . The base is square and was inscribed from all sides: -

1. On the front of the base .the Hours name of Ramsses II



*Hr nb hbw mry mntw , Hours lord of Jubilees beloved of Montw*

2. On the back of the base.



*di cnh Rct-t3wy , di w3s mntw hr-ib iwnt , Giving life (to) Raat-tawy (and) giving power (to) Montw who is in Armant*

The colossus statue of Ramesses II shows him as a young man, round face and wing, he wears the short kilt which was decorated in the front on the tab by the 7<sup>th</sup> uraeus and face of wild cat.

### Doc.9 :

Fragments of black granite statute in M .M. A.42.2.1 from Karnak shows the King Ramesses II as a standard –bearer of Amon (Fig.17)<sup>1</sup> . It represented the king in a striding pose with his arms hold to his side, the upper and the lower part of the staff were lost .the king wears the pleated short kilt which decorated with the 7<sup>th</sup> uraeus .The girdle also was decorated with the throne name of Ramesses II (*wsr m3ct Rc-stp in Rc*) between the wavy lines .The inscriptions on the staff read:

*//// nb t3wy nb irt-ht (wsr-m3ct-Rc- stp-n-Rc)(ir.n.f m msw .f n it .f Imn.Rc nb nswt t3wy irt n.f šps ..... ////.....lord of the two land lord of making the things (wsr-maat Rc.Stp n Rc ) (he made (this) as his monuments to his father Amon-Rc , lord of the thrones of the two land , making for him ///// nobles ////* According to this text, the insignia of the standard shall be the ram's head, the sacred animal of Amon .

### Doc.10:

Statue of Ramesses II represented the king in a striding pose with his arms to his body, in red granite, height 2.40 cm. (Fig.18).<sup>2</sup> It was discovered in 1940 by M.A.Khatab at Hod el-Wessada at Mitrahina , probably from the temple of Ptah and Thoth ,where many colossal and elegant statues were found and stood in

<sup>1</sup> J.Vandier ,*Manuel III*,PL.CXXXIII-1.=MMA.42.2.1.

<sup>2</sup> Mostafa-el-Amir ,”A Statue of Ramesses II” ,*ASAE* 42 (1942),p.360-363,pl.XXII.



and Tefnwt. He was called at Dekka *Dhwty* of Panubs” or the tree of Herasikminos.<sup>1</sup>

**Doc.11:-**

Statue of prince *Khamwast* as the future king represented him in a striding pose with arms close to his body, each hand holding a staff which rests on the base of the statue and lean against the shoulder, he wears the short round wig, this statue was found in the individual chapels built over the tombs of the bulls at the temple of Apis bull at Saqqara (Fig.19).<sup>2</sup>

The right staff was surmounted by a base with a small figure stands in front of a god who is unfortunately now lost, perhaps it represented the bull Apis. The staff appeared in the form of Hieroglyphic sign *ntr* which means god.

The left staff capped with a human’s head, the inscriptions are badly preserved, except for those on the upper part of the staves.

The text refers to: “*Osiris the sem-priest Khaemwast, the son of the king*”.<sup>3</sup>

**Doc.12:**

A standard-bearer statue of Ramesses II in granite rose was found at Abu-kir in striding pose, each hand closed to the body. The left hand holds a standard surmounted by a human insignia of Osiris, now the statue is in the Graeco-Roman Museum of Alexandria (Fig.20).<sup>4</sup>

The inscription of the staff refers to the titles of Ramesses II and the birth name was written as “



*Rc-msw mry Imn )mrty mi Wsir* “

<sup>1</sup> E. Wigall, *Lower Nubia* (1907), p.86, 87.

<sup>2</sup> K. A. Kitchen, *Pharaoh Triumphant, The life and Time of Ramesses II* (1981), p. 104, 105, Fig.34.

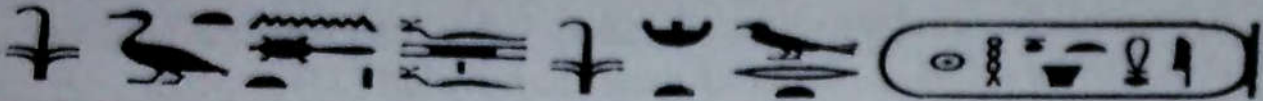
<sup>3</sup> H.Gauthier, *Le Livre des Rios D’Egypte*, III (1914), p.87.

<sup>4</sup> H.Gauthier, *Ibid*, p.33(LXXXV),p.79(CXXI);Daressy, *ASAE* V (1904), p.115 ; H.Sourouzian, *On The Solarisation of the Egyptian King*, *Supplément aux ASAE*, Cahier 34/2 (2005),p.349, fig.3.



"*Ramesses beloved of Amon, the beloved one of Osiris*" .the statue is portrait of the young King, the face is formed by a round wing carved with small regular curls as the pervious statues and he is wearing a delicately pleated costume with sleeves. The iconography of the king was associated with the solar aspects.

On the left side of the statute is a representation of the king's wife sister: -



*S3t nswt n ht.f mrj.f hmt nswt wrt (hnwt-mj-Rc). The daughter of the king from his body (whom) he beloved the great royal wife Hnwt mj Rc.*

### **Doc.13:**

A standing statue of Ramesses II in granite rose was found at Abu-Kir , now in the Cairo Museum .JE.46794 ,CG.574 ,SR.2/14/85/6 ,height ,292 cm. (Fig.21,a,b) .<sup>1</sup>

This standing colossal statue was considered to be a monuments of the 12<sup>th</sup> dynasty and usurped by Ramesses II, the arms are fully extended to the body, the left hand holds a standard surmounted by the human head of the god Osiris, the face is framed by a round wing covered with a small regular curls and encircled by a band to which the uraeus is attached. The King wears the short kilt *šndjt* and its girdle was decorated with the representation of the king's dagger. The statue was later usurped by the king Mrynptah where the text on the staff inscribed by the titles of the king *Mry-n-ptah*<sup>2</sup>. *Hr k3 nht hccj m m3t nswt bity (b3-n-rc-mry Imn)(s3 Rc (mry n pth htp hr m3ct )(Hours the strong bull), rejoice by Maat , the king of upper and lower Egypt ( the soul of Rc , beloved of Amon and the son of the god Rc (beloved of Ptah , Joyous is truth ) beloved of Osiris.*

<sup>1</sup> L. Borchardt, *Statuen*, S.122, 123, BL. 98, CG.574; J. Vandier, *Manuel III*, PL. CXXVII/3.

<sup>2</sup> J. Von Becherath, "Königsnamen", *LÄ III* (1980), 551 /4; Petier A. Clyanton, op.cit. (1994), R.156. The Horus name of the king is *Hr K3 n hccj* (not *K3 nht hccj*) and the throne name is (*b3-n-Rc mry ntrw* ) not *mry Imn* .

**The text of the back pillar: -**

*Hr K3 nht mry M3ct nswt bity( wsr m3ct rc st p n Rc) s3 Rc( Rc nsw mry Imn), K3 nht wsr rnpwt ,nswt bity( wsr m3ct Rc stp n Rc) , s3 Rc (Rc nsw mry imn ).*

As mentioned before the hours name is repeated differently as the strong bull beloved of Maat and strong bull, the powerful years.

On the left side, the inscription reads the same titles of *Ramesses II nswt bity( wsr m3ct stp n Rc) s3 Rc (Rc nsw mry Imn ////) Itmw nb n //// Mry Rc ////* : (N.) beloved of Atum Lord of .... Beloved of Rc. It refers also to god Atum of Heliopolis. So the statue dedicated to Osiris and Atum.

**Doc.14: -**

Headless standing statue of Ramesses II was discovered at Kom el Hisn, height 245 cm. Now the statue is in the Cairo Museum 'garden SR.21/11/14/18, this statue represented the king as a standard-bearer, the king holds the staff with the left arm, the upper part of which is unfortunately now lost, thus preventing from identifying the deity portrayed on it,

(Fig. 22-a, b, c)<sup>1</sup>. The researcher suggests that the deity surmounted on the staff perhaps shall be the goddess *sekhmet*. the inscriptions are badly preserved and the traces of the cartouche of Ramesses II can be seen on the girdle, the back pillar the staff and on the left side of the statue :-

*////// stp -n .Rc s3 -Rc Rc-nsw mry Imn mry n p3 Rc wsr m3ct Rc  
//// di cnh w3s dd mi Rc 3w-ib.f hnc//// wsr -maat Rc -stp n Rc*

*The son of the god Amon , the son of the god Rc Ramesses II, beloved of Amon , beloved of the god Rc-Wsr-m3ct Rc may he gives life , power and stability , like the god Rc ,may he be happy with ////*

The king wears a pleated apron decorated with seven uraeus surmounted with the sun disk in the tab: -

The inscriptions on the left side behind the staff:

<sup>1</sup> H. Gauthier, *LR III* (1914), p. 95 /foot note.1; W. F. Petrie, *Noukrates I, EEF* (London, 1886), p. 95.

**The text of the back pillar: -**

*Hr K3 nht mry M3ct nswt bity( wsr m3ct rc st p n Rc) s3 Rc( Rc nsw mry Imn), K3 nht wsr rnpwt ,nswt bity( wsr m3ct Rc stp n Rc) , s3 Rc (Rc nsw mry imn ).*

As mentioned before the hours name is repeated differently as the strong bull beloved of Maat and strong bull, the powerful years.

On the left side, the inscription reads the same titles of *Ramesses II* *nswt bity( wsr m3ct stp n Rc) s3 Rc (Rc nsw mry Imn ////) Itmw nb n //// Mry Rc ////* : (N.) beloved of Atum Lord of .... Beloved of Rc. It refers also to god Atum of Heliopolis. So the statue dedicated to Osiris and Atum.

**Doc.14: -**

Headless standing statue of *Ramesses II* was discovered at Kom el Hisn, height 245 cm. Now the statue is in the Cairo Museum 'garden SR.21/11/14/18, this statue represented the king as a standard-bearer, the king holds the staff with the left arm, the upper part of which is unfortunately now lost, thus preventing from identifying the deity portrayed on it,

(Fig. 22-a, b, c)<sup>1</sup>. The researcher suggests that the deity surmounted on the staff perhaps shall be the goddess *sekhmet*. the inscriptions are badly preserved and the traces of the cartouche of *Ramesses II* can be seen on the girdle, the back pillar the staff and on the left side of the statue :-

*////// stp -n .Rc s3 -Rc Rc-nsw mry Imn mry n p3 Rc wsr m3ct Rc  
//// di cnh w3s dd mi Rc 3w-ib.f hnc//// wsr -maat Rc -stp n Rc*

*The son of the god Amon , the son of the god Rc Ramesses II, beloved of Amon , beloved of the god Rc-Wsr-m3ct Rc may he gives life , power and stability , like the god Rc ,may he be happy with ////*

The king wears a pleated apron decorated with seven uraeus surmounted with the sun disk in the tab: -

The inscriptions on the left side behind the staff:

<sup>1</sup> H. Gauthier, *LR III* (1914), p. 95 /foot note.1; W. F. Petrie, *Noukrates I*, *EEF* (London, 1886), p. 95.

"*Ramesses beloved of Sekhmet-hathor lady of Imw (Kom el Hsin)*"

The style of the statue's body shows that the statue was usurped by Ramesses II from Amonhotep III (18<sup>th</sup> Dynasty).

**Doc.15:**

A standing statue of Ramesses II as standard –bearer, from the Delta portrayed the young king, the face is framed by a round wig, covered with small regular curls and encircled by a band, to which the uraeus is attached and it is now in the Philadelphia Mus.15727 (Fig.23-a).<sup>1</sup>

A broad collar and a pectoral decorated with the cartouches of Ramesses II appeared on his chest, they also can be seen on the girdle and the staff, he wear a delicately pleated short kilt .The staff is surmounted by human headed god.

-The Same Pose of a Statue of Ramesses II in grey granite is found at Boto tell el Farāen, its height is 226 cm. the King is represented in a striding pose, holds a standard caped by a human's head. The lower part of the statue is broken now (fig. 23-b)<sup>2</sup>.

**Doc.16: -**

A standing colossal statue of Ramesses II, in red granite, height 330 cm. Now in Cairo Museum JE.46793 = CG.575, was found at Tanis (Fig.24, a-b).<sup>3</sup> His arms are fully extended along his body, each hand holding a staff which rests on the base of the statue and leans against the shoulder, each staff being capped by the human's head god .the king wears the round wing which is encircled by band to which the uraeus is attached and it is surmounted by the sun disk. The king is wearing a delicately pleated costume long from behind and a double necklace. Both the upper and lower parts of the body are well preserved but it is broken in the middle part.

<sup>1</sup> J. Vandier, *Manuel III*, PL.CXXXII-8, Philedelphia 15727.

<sup>2</sup> عبد الحليم نور الدين، دليل آثار محافظة كفر الشيخ وزارة الثقافة-المجلس الأعلى للآثار، ١٩٩٤، شكل رقم (١).

<sup>3</sup> L.Barchardt, *Statuen II* (1925), S.123, 124,125, CG.575; J.Vandier, *Manuel III*, PL.CXXVII-1

The inscriptions are badly preserved, except for those on the upper and lower parts of staves, back pillar and two sides.

Inscriptions on the right staff of the goddess Hathor are:-

*Hr k3 nht mry m3ct // wcf h3swt Rc nsw ntrw nb t3wy (wsr m3ct Rc-stp n Rc ) s3 Rc nb hcw (Rc-nsw mry Imn ) mry (in) Ht -Hr nbt mdd ntrw*

The Horus name the strong bull beloved of *Maat* ..... who subdue the foreign lands , Ré who born the gods , lord of the two land , king of lower and upper Egypt lord // lord of the two land ( *wsr m3ct -Rc-stp-n.Rc* ) -S3 Rc lord of Diadems (*Ramesses beloved of Amon* ) (*beloved of Hathor , lady of Hit , Mistress of gods* ).

Inscriptions on the left staff of the god *wpwawt* are: -

*//// mry m3ct nb hbw mi it.f //// nb hcw (Rc -nsw mry Imn ) mry wp-w3wt (hrp) nsyt t3wy //// : beloved of Maat lord of Jubilees , controller of kingship of the two land.*

The inscriptions of the back -pillar refers to the titles of the king, the goddess Hathor and the god *Wp-wawt* who is represented with human face and the double crowns on the left staff Hathor also is represented with human head with the crown of Hathor (on the right staff).

The texts on the sides of the statue refer to the king's family:-

1-The sons of (Ramesses great of monuments), (Fig.24-b).<sup>1</sup>

*a-cn h sm3.t m snb iry-pc nsw mry.n pth ////*

*The living priest in health, the prince, son of the king (Mrynptah).*

*b- iry-pc hr-ib t3wy sš nsw imy-r mšc wr s3 nsw .mry n pth (m3c-hrw ??).*

*The prince who is in the two land, the scribe of the king, overseer of the army, the great one, the son of the king*

*(Mrynpth ) justified ??*

*c- cnh wd3 snb nb //// nb n irj.pc hr ib t3wy sš nsw .imy-r mšc wr s3 nsw sm irt m shtp /// hm// m3c hrw*

<sup>1</sup> H. Gauthier, *LR III* (1914), p.96-H; p.65 /CXVIII; W. F. Petrie, *Tanis I*, Pl.V, 35-c.

“ May he lives , be prosperous and well , lord ----- lord -of ---- , the prince , the scribe of the king , overseer of the army , the great one , the son of the king , the Sm priest , making in pace ///// justified “

These texts mentioned that here is a death prince called Mrynptah . The inscriptions also refer to two wives of Ramesses II , the first one is Bent-Anat

d- “*hmt nswt B3-n-t3 cn3t*” = the royal wife Bent-Anat ,<sup>1</sup> and the second one is “*Irymaa Ra- Wrt nfrw*” :-

f- *hmt nswt wrt hnwt t3wy ( iry- m3<sup>c</sup> -Rc / wrt nfrw ) s3t p3-c3 n ht3* = the great royal wife , mistress of the two lands (*Irymaara/wrt nfrw*) (the daughter of the great one of Khyta .<sup>2</sup>

The base is nearly square and inscribed with the birth and throne names of Ramesses II, on the front *cnh nswt bity nb t3wy δ s3 Rc* the living king of the two lands of upper and lower Egypt, the son of the god Rc but on the back of the base :-

*di c nh dt mi Rc* “Giving life like the god Ra for ever “, the scribe wrote these inscriptions in very beautiful writing’s style.

### Doc.17:-

Monumental - bust of Ramesses II, now in British. Mus.585 (1066), was found at Tell Basta (Fig.25).<sup>3</sup> It represented the upper part of a statue attached at the wall of temple of Amonhotep III at Tell Basta.

It is a portrait of the young king , the face is round and the round wing covered with small regular curls with the uraeus on it , he wears a broad collar covered the chest of the king . The king holds a staff in the left arm but the insignia of deity is missing.

<sup>1</sup> H. Gauthier, *LR III*, p.103.

<sup>2</sup> H. Gauthier, *LR III*, p.79 = Petrie, *Tanis I*, Pl.V, 36.B.

<sup>3</sup> J. Vandier, *Manuel III*, PL. CXXVII-5; E.Naville, *Bobastis*, *EEF*(London, 1891), p. 38, Pl. XXI, XXIV-D.

**Doc.18:-**

Head of statue of Rameses II, in Cairo Mus .CG.640, in granite rose, height 57 cm. was found by E.Naville at Tell Nebsha, (Fig.26).<sup>1</sup>

The king wears the round wing. On the right side of the head traces of a staff survives. The inscriptions on the back pillar, refers to the Hours name of the King Ramesses II, *nb hbw mi it.f pth* "Lord of jubilees like his father Ptah".

**Doc.19:-**

Head of Ramesses II's statue, in red granite. It is now in Boston Mus .89.558 (Fig.27).<sup>2</sup> It is such as the last example, but without the false beard, it comes from Tell Basta, and there is another head of Ramesses II as standard-bearer, now in Berl.Mus Nr.10835-36, from Tell Basta.<sup>3</sup>

**Doc .20:-**

Head of Ramesses II in pink granite as standard-bearer was discovered by Naville at Tell-Basta in 1988, height 105 cm, now it is in Cairo Mus CG.636, JE.27745. (Fig.28, a-b-c).<sup>4</sup>

The head come from a standing statue colossus of Ramesses II, he is portrayed with a short round wing held in place by a band with the uraeus serpent. It can be seen that the king is represented as a young man with round face. Above the round wing he is wearing an elaborated headdress with two feathers, two horns, two serpents, while the upper part of a staff bearing a sacred emblem of a god who is unfortunately now lost, he may refer to the god *Ptah-tathenn* or Osiris. On both sides there are two figure of the falcon – god Hours protecting the king, The text on the back mentions in two columns the titles of Ramesses II:-

<sup>1</sup> L. Borchardt, *Statuen II* (1925), S.187, BL.118 =CG.640.

<sup>2</sup> J. Vandier, *Manuel III*, PL.CXXVII-2.

<sup>3</sup> H. Altenmüller, "Königsplastik", *LÄ III* (1980), 364 (Ramesses II).

<sup>4</sup> L. Borchardt, *Statuen II* (1925), S.185; Bl.117; E. Naville, *Bubastis* (1988), Pl.XV, p. 38; J. Vandier, *Manuel III*, Pl. CXXVII-2.

*Hr K3 nht mry m3ct nswt bity (wsr -m3ct-Rc stp-n Rc) s3 Rc ....*  
*Hours the strong bull beloved of Maat, the king of upper and lower*  
*Egypt (wsr-m3t Rc -step -n Rc).*

**Doc.21: -**

A head of Ramesses II in pink granite is similar to the last one, it is now in Cairo Mus. JE .45193; SR.20/11/24/1 .found in Tell Basta (Memphis?), height 110 cm. (Fig.29, a-b).<sup>1</sup>

It differs from its pervious mate at its back and its inscriptions are badly preserved, also the upper part of the staff in the left side of the statue being capped by the head of a god with the two feather and the uraeus serpent, he may refer to the god Osiris or *Ptahtathenen* ?.

**Doc .22:-**

Badly preserved upper part of statue of Ramesses II, in red granite, it is now in Kopenhagun (Copenhaque AE in 1341) .it is considered a standing statue of Ramesses II as a standard-bearer (Fig.30).<sup>2</sup>

The round face is framed by a round wing and wears a double necklace.

**Doc.23:-**

Statue of Mrynptah as a standard- bearer in granite rose, height 195 cm was found at Tanis 1904. Cairo Museum. JE.37481, SR.11860 (Fig.31, a, b, c, d).<sup>3</sup> It shows the king in a striding pose with his arms by his sides, each hand holds a standard, only the upper part of the right standard survives but the left one rests on the base of the statue and miss the insignia of the god. The king wears the short pleated kilt decorated with the face of the wild cat and the seven uraeus, heavy wig (*h3t*) covered with small regular curls on the head and wavy braids in the two side of the face. The statue is a portrait of the young king.

<sup>1</sup> L. Borchardt, *Statuen II* (1925), CG.633.

<sup>2</sup> J. Vandier, *Manuel III*, Pl.CXXVI-5=PM.IV, p.28; H. Altenmüller, *LÄ III* (1980), 574 f.

<sup>3</sup> H. Gauthier, *LR III* (1914), p.126 -LV/- c.



The face is round like those of Ramesses II representing the cult of the sun. The girdle is inscribed by the birth name of *Mry-n pth / htp -hry-Maat* , "Beloved of Ptah. Joyous is truth "

The same inscriptions were inscribed in the front of the pleated short kilt but beloved of *sekhmet*.



*nb hcw (mry-n- pth hr -htp ) mry shmt .*

"Lord of the throne Meryenptah beloved of Sekhmet "

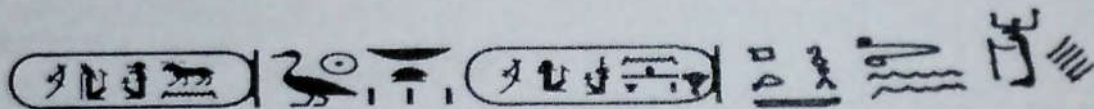
The right standard is capped with a statuette of a seated god wearing a short kilt. The inscriptions in the upper part is the Horus name of the king



*Hr (k3 nht hcj m m3ct) (c3 n Rc ////)*

*Hours, the strong bull, joyful of Maat, great one by Rc ///*

The upper part of the left standard is unfortunately now lost, thus preventing from identified the deity portrayed in it perhaps he was the god-*Ptahtattenen* according to its inscriptions:-



*K3 nht //// m /// n Rc-nswt bity nb t3wy (B3 n Rc mry in pth ) s3 Rc nb hcw (mry n pth hr m3ct ) mry pth -t3 - tnn*

*The strong bull (joyful of Maat) , for Ré //// king of lower and upper Egypt lord of the two land ( the soul of Re beloved of gods , the son of Rc Lord of the Diadems , beloved of Ptah , Joyous is truth ) ( beloved of Ptah -tathenen .*

The inscriptions on the back -pillar and the plinth refer to the birth and throne names of the king *Mrynptah*.

On the left side of the statue a scene represented the prince *mry n ptah* -Setie

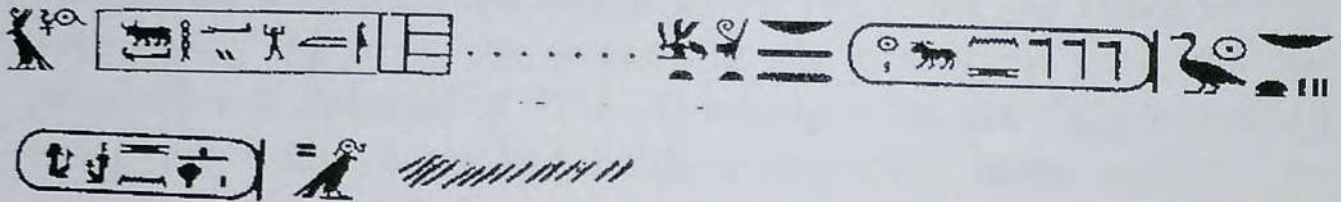


*Iry-pc šs nswt sthy mry n pth* , The prince, the scribe of the king Seti II (*mry n ptah*) .<sup>1</sup>

**Doc .24:-**

A standing statue of Mrynptah in red granite, height 283 cm. was found at Tell el Yahudieh , it is now in the garden of Cairo Mus .JE.12006 ( it was considered as a statue of Ramesses II)(Fig.32 ,a-b) .<sup>2</sup> The king is shown with his left foot advanced, his right arm is fully extended along his body and the left arm holds a standard being capped by the falcon's head .the king wears the *h3t*-headdress, covered with a small regular curls and encircled by band, to which the uraeus is attached, a short pleated kilt decorated with the face of a cat, ended with the seven uraeus and sandals can be seen in his feet the style of the body like those of Thutmosis III.

Inscriptions of the back -pillar are badly persevered and the uninscribed base is square, the inscription on the standard is: -



*Hr k3 nht hccj m3ct /// di. n it.f //// nswt bity nb t3wy* "B3-n-Rc *mry Imn* ) *s3 Rc nb hew (mry n pth hr -htp ) ( mry Rc-Hr-3hty irt //// Imn Rc di cnh ////*

*Horus the strong bull , joyful of Maat , who gives to his father /// his making , lord of the two lands ( the soul of Ra , beloved of*

<sup>1</sup> E. Naville, *Bubastis*, p. 45, Pl.XXXVIII- d; H. Gauthier, op.cit., p.123.

<sup>2</sup> Cairo Mus.JE. 12006; H. Gauthier, op.cit.(1914) p.121 /4; Naville, *Tell el Yahaudieh*, p. 41; Petrie, *Tanis II*, p.136, 137.



**Doc.26:**

Statue of Mryntah in a striding pose with his arm hold to his body, the left held a standard, the upper part of which is now lost, he wears a heavy wig with braids. A broad collar cover the king's chest, he is wearing also a delicately pleated long garment with wide sleeves decorated by two hanging uraeus .the statue, face is round representing the sun –cult. It is now in Cairo Museum JE.87841 (Fig.34).<sup>1</sup>

**Doc.27: -**

Statue of Seti II as a standard-bearer in sandstone, it is perhaps from Karnak? And now in Cairo Museum CG.1198, height 290 cm. (Fig.35,a ,b ,c).<sup>2</sup> A standing statue of Seti II represented him as a standard – bearer of Amon? His arms are fully extended to his body, each hand holding a standard, which rests on the base of the statue and leans against the shoulder, each one being capped by the insignia of the a god but the upper part of which are unfortunately now lost, thus preventing us from identified the deity portrayed on it The king wears the h3t –headdress with the uraeus serpent and long pleated kilt with central band decorated with the seven uraeus and inscribed with:

(b) *nswt bity (wsr hprw Rc mry Imn ) (s3 Rc (Sthy mry n pth )*

*The king of lower and Upper Egypt powerful are the manifestations of Rc- beloved of Amon .the son of Amon, the son of Re (the god Seth – beloved of Ptah).(fig.35, b) the statue is partly destroyed in some places. On the girdle is the throne name of Seti II, sthy-mry-n pth “Seti beloved of Ptah .the long kilt also is decorated with the wild cat face.*

**Inscriptions on the left staff: -**

*//// nht mry Rc nbty nb t3wy (wsr-hprw Re-mry Imn ) s3 Rc nb hcw (sthy mry-n pth ) mrw .t mi Imn di cnh dt .*

*//// strong /// beloved of Re , the two ladies protector of Egypt who subdue //// king of upper and lower Egypt lord of the two land*

<sup>1</sup> J. Vandier, *Manuel III*, Pl.CXXXIII-3.

<sup>2</sup> L. Borchardt, *Statuen IV* (1934), S. 97:99 BL. 169; H. Gauthier, *LR III* (1914), p.137 / XXXI.

*powerful are the manifestations of Re beloved of Amon )( the son of the god Re lord of diadems seti beloved of ptah , beloved one as Amon may he gives life for ever .*

**Inscriptions on the right staff are badly preserved: -**

*//// mk //// wcf h3swt hr nwb c3 n nhtw t3w nbw nswt bity //// dt  
//// protector of //// who subdue the foreign lands , golden hours  
name great of the victories in all lands , king of lower and upper  
Egypt //// for ever .*

On the left side of the statue is statute of the queen *Takhaayt*, she extended her left arm to touch the body of her king and an inscription in one column read:

*s3t nswt hmt nswt wrt hnm hr.s (t3 hcjt) (cnh-ti .*

*The daughter of the king, the wife of the king, the great one (whom hours endure her (Takhaayt) the living one.*

**Above her is an inscription read:**

The throne and the birth names of the king, may he give life forever, like Rè forever. The same inscriptions are in the back – pillar like of those on the two standards, but only the birth name was survived on the base.

**Doc.28:-**

Colossal Statue of Seti II represented the king is a striding pose with his arm held to the body, the left arm hold a standard, the upper part of which is represented a seated god on a throne, it is now in Louver Mus.A.24 (Fig.36).<sup>1</sup> Height 465 cm .it is the longest statue. The king wears the short wing, the double crown and a pleated short kilt decorated with the wild cat –face and the seven-uraeus serpent. The inscriptions on the standard mentioned the titles of the king *Sty mry n pth* and in the bottom “*beloved of Amon Re the great god*”

<sup>1</sup> J. Vandier, *Manuel III*, Pl.CXXVIII-5; A. Erman, *Life in Ancient Egypt*, translated by H. Tirard (New York, 1971), p.49.

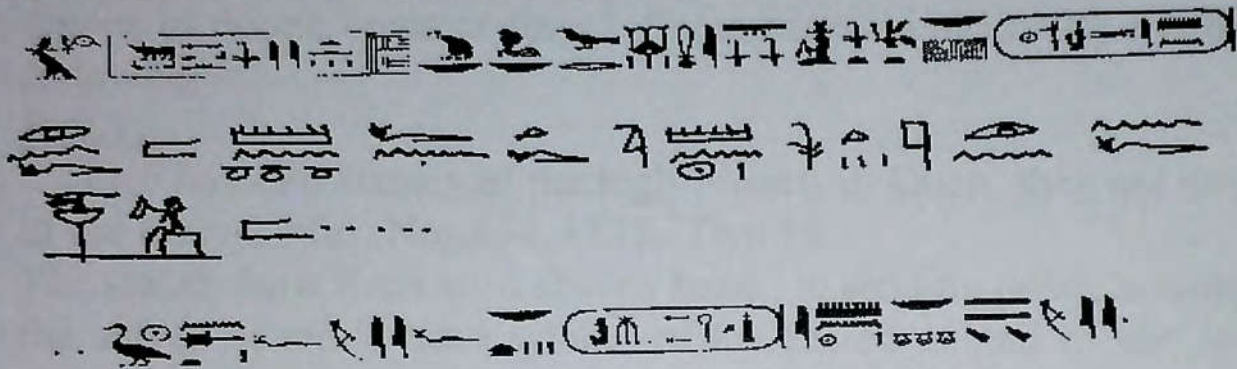


On the left side of the statue is a represented of the heir prince holding the royal –fan as *t3y-sryt*.

**Doc.30:**

A standing statue of Ramesses III ,in granite rose , height ,380 cm , it is now in Cairo Museum CG.42149, JE.41749 ,SR.3/11/64/0 found at Karnak , the right arm extended to the body and the left one holds a standard of Amon –Rc , topped by the ram's head , the sacred animal of Amon (Fig.38) .<sup>1</sup>

The style of the round wig and face like of these of Ramesses II and it was surmounted by a small modish, the statue is badly preserved and the broken base is nearly square and is un-inscribed  
Inscriptions on the staff read are: -



*hr k3 nht c3 nsyt nbty wr hbyt mi t3-tnn nswt bity nb /// (wsr m3ct – Rc mry –Imn ) (.....<sup>2</sup>*

*Ir .n.f m mnw.f n it.f Imn Rc nswt ntrw ir.n n.f mdw-špsi*

*S3 Rc n ht.f mry .f nb hcw (Rc nsw hk3 Iwn ) (mry Imn-Re nb nswt t3wy*

*Horus the strong bull whose royalty is great , the two ladies , great jubilees like tathenn , king of upper and lower Egypt lord of the two land , wsr maat-Re)(beloved of Amon ),He made this as his monument of his a father, Amon Re , the king of the gods , he made for him a holy staff (of Amon ) ,The son of Re from his body , beloved of him , lord of the crowns (Ramesses , ruler of Heliopolis )(mry immn-Re lord of the throne of the two land .*

<sup>1</sup> J. Vandier, *Manuel III*, Pl.CXXXI-1; Legrain, op.cit (1909), p.14, 15.

<sup>2</sup> H. Gauthier, *LR III* (1914), p.170.

**Doc.31: -**

In a unique example, there is a statue of the royal wife of Ramesses II as standard –bearer. It is now in a private collection ,<sup>1</sup> the statue represented the queen in striding pose, holds the temple –standard of her patron , the goddess Mut wife of the god Amon, with the lady's face perhaps it is from Karnak.

**IV: - Private statues of standard –bearers:-**

A number of private statues of very high quality were produced in ancient Egypt art, among of those the statue of priests holding the insignia of deities, so statues of this type became more common in the Ramesside period, as they would have carried them in process or ceremonial accession, it also was represented on the scenes of divine boats or fests.<sup>2</sup> Some example of this type is the following:-

**Doc.1:-**

Two wooden statues of the high priests of Amon, they are now in the Louver Mus .Nos.854, 1575.<sup>3</sup> Dyn.19.

The statue show them with shaven head , in striding pose , holding the staves of ram's head symbol of the sacred animal of the god Amon .

**Doc.2:-**

Wooden statue of *Pa-en-bui*, the guardian of the palace of the truth (the royal necropolis of west Thebes, it is now in Turin, Museo Egizia (Fig.39).<sup>4</sup> The standing statue represented him as a standard –bearer, the two arms extended to the body, and holding two staves, capped by the insignia of the gods seated on the thrones.

<sup>1</sup> C. Aldred, *Egyptian Art* (1988), p.186.

<sup>2</sup> E. Dabrowsk, Pgortkiewicz, Preliminary Report Concerning the Restorets of the wall on the 3<sup>rd</sup> Terrace of The Hatspsaut Temple at Dier El Bahari, *ASAE* 60 (1968), PL.I; N. de G. Davies, *Two Ramesside Tombs*, P.13, 26, Pl.XVIII.

<sup>3</sup> C. Aldred, *Ibid* (1988), p.197; J. Horvey "Wood Sculpture", *OEA* 3 (2001), p.250.

<sup>4</sup> E. Strauhal, *Life of the Ancient Egyptians* (1996), p.188, fig.201; PM, II, Part 2, p.19, tomb.10.



The right staff is dedicated to the god Ptah and the left one is dedicated to the god Amon Re .The priest wears a long pleated kilt and heavy wig, the base is square and inscribed in the front with the names of the gods :-

*Amon Re and Ptah and the htp di nsw formula.*<sup>1</sup>*Htp di nsw di Imn-Rc Htp di nsw di pth* "The bone which the king gives to Amon Ré , the bone which the king gives to Ptah ."

### **Doc.3:-**

A standing statue of Ramesses II the high priest of the god *Khnsou* , in red granite , height ,58 ,5 cm .dates to the end of the 19<sup>th</sup> Dynasty , it is now in Luxor Museum ,J.5 , from Karnak (Fig.40) .<sup>2</sup> Ramesses is portrayed in a striding pose , holding the insignia of the god but missing now , perhaps the god *Khonsou* .he wear a delicately pleated costume with sleeves. The standard – offering formula which is inscribed in his garment .and there is no space his name .then the name is inscribed behind the hem of the skirt.

### **Doc.4:-**

Statue of *Neb-Re*, the standard –bearer of the goddess *Sekhment*, height 123.cm: sandstone, it was in the storehouse of Zawyet Umm al Rakham, Marsa Matruh .No.26, but have been transferred to Luxor Museum (Fig .41).<sup>3</sup> It dates to the end of the 19<sup>th</sup> Dynasty .The statue represented his owner with heavy braided wing covered with a small regular curls. A wore collar and a board collar covered his chest, he is wearing a very delicately pleated rob with wide sleeves, the central tab of rob is longer than the other, he holds the staff of the lioness goddess *Sehkment* crowned by the sun-disk on his right arm, the staff is higher than the statue's head, the text of the standard mentioned that: "*htp di nsw di shmt mry.t*

<sup>1</sup> A. Gardnier, *Egyptian Crammer* (Oxford, 1973), p.170.

<sup>2</sup> The Luxor Museum of Art (Cairo, 1998), No.326, P. 95(Karnak OR.18).

<sup>3</sup> Z.Hawas , *Hidden Treasures of the Egyptian Museum* (Cairo –2002) ,p.54; S. Snape, "The Excavations of the liverpool University Mission to Zawiget Umm El-Raham 1994-2001", *ASAE* 78 (Le Caire, 2004), p. 151, fig. 14.

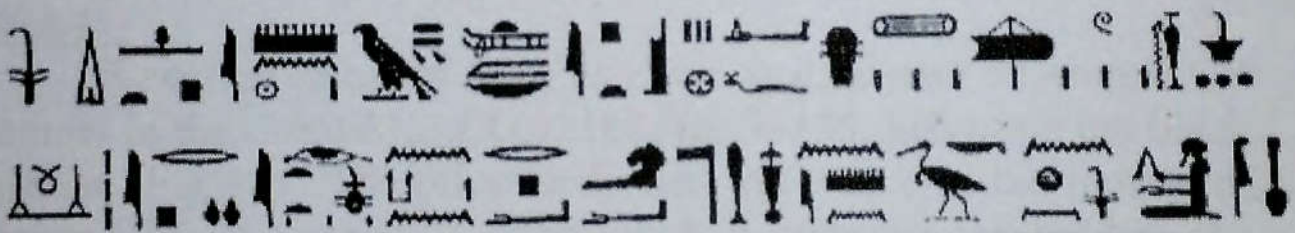
*pth nb.t t3wy*". A boon which the king and the Goddess Skhmt beloved of the god Btah the lady of the two lands give.....

#### Doc.5:-

Statue of *Sa-Isis*, the overseer of granary, was found at Asyut, height .105 cm. It is now in Vien Inv.No.34, the 19<sup>th</sup> Dynasty (Fig.42), <sup>1</sup>the researcher suggests that it dates to the 20<sup>th</sup> dynasty because of the style of the round face which consider the last phase of the Ramesside period The standing statue is holding a staff, topped with the jackal's head of the god *wepwawet* , he wears the heavy braided wig of the Ramisde period , and a pleated long rob with sleeves , the right hand touches the central tab of the rob and the left hand extended to hold the staff which is inscribed by the titles of the statues 's owner and the base is nearly square and uninscribed .

#### Doc.6:-

A standing statue of the prince *B3k nkhnsu* priest of Amon – Re, the 20<sup>th</sup> Dynasty, Reign of Ramesses III, who's Cartouches written on Bakenkhonsu shoulders (Ramesses beloved of Amon Re). (Fig.43). <sup>2</sup> The figure is holding the staff of Amon Re in front him with his two extended hands, the standard is topped with the ram's head of Amon –Re and surmounted with the sun-Disk and uraeus crowned with the Hathor crown. The text of the standard refers to the god *Amon-Rc Hor-Akhty Atom* as the following:-



<sup>1</sup> H.Satznger , *Kunst Historisches Museum Vienna Guide* (The Egyptian and Near Eastern Collection ) ,(Vienna ,1988) ,p.35

<sup>2</sup> H.Gauthier ,*LR III* (1914) ,p.54 (note .1) ; Lergrain , *Statues II* ,42160 .pl.XXIV je.36696 ; فاتن العليمى ، جامعه الكهنوت الأدييين في معبد آمون رع بالكرنك للأسرة التاسعة عشر والعشرين ، ٢٠٠٦ رساله دكتوراه غير منشوره ، جامعه قناه السويس ص ٨٣ ، ٨٤

*htp di nisw imn-Rc -hr3hty itm nb ipt swt di.f t t3w kbhw mnh(w)  
irp irtt n k3 n iry -pc h3ty-c hm ntr n Imn b3k-n-hnsw .*

*Offering which were given to the king, Imn Ré Hr-3hty lord of Karnak may he gives bread , breath air , cold water ,incense ,garments , beer, milk to the Ka, of the Nobel local prince , first prophet of Amon Back-n Khnsw justified .*

**Doc.7: -**

Statue usurped by the prince Sheshonq (with all his insignia) justified, son of the lord of the two lands Osorken Mery Amun, 22<sup>nd</sup> Dynasty. It is now in Cairo Museum, JE.36655, CG.481, height 48 cm, from Karnak Stylistically, it dates to the ends of the 18<sup>th</sup> Dynasty or the start of the 19<sup>th</sup> Dynasty (Fig.44).<sup>1</sup> The feathers of this statue are much like those of the king Tutankhamen the statue portrayed the young prince in striding pose, the face is framed by the heavy wig and wore double wide-collar and a long pleated rob with sleeves, it bears the following inscriptions “the high priest of Amon Re, king of the gods, the supreme commander of the army “ .The statue shows him, holds a standard capped with the insignia of a female deity with a wig, uraeus serpent and a modish with the cow’s horns and sun-disk of Hathor , perhaps it is belonging to the goddess Hathor or Nut .the image of Osiris and Amon Re were carved on the front of the statue. In the left side of the statue is a scene of the priest kneeling in front of the god.

**Doc.8:-**

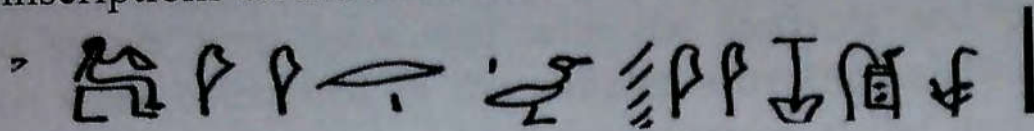
Kneeling statue of *Sa-rj* as a standard –bearer of Amon??, It is now in the Cairo Mus.CG.42168, JE .36655, height 62 cm black granite (Fig.45).<sup>2</sup> The priest dedicated this statue to the temple of Amen-Re – at Karnak. It represents him kneeling and holding the staff .the left arm held the standard, the upper part of which is unfortunately now lost, perhaps it capped with the insignia of

<sup>1</sup> Z.Hawas .A-de Luca ,*Egyptian Museum* (2005) ,p.208 ,209 ; J.-P.Corteggiane , *The Egypt of The Pharaohs* (Cairo ,1986) ,p.150 ,No.96.

<sup>2</sup> Cairo Mus.CG.42168; JE.13687; PM, II, Part 2, p.329, Tomb No.233. “Royal Scribe of the Table of The Lord of Two Land”.

Amon, the right arm bends to hold the staff. He wears a very delicately pleated costume with wide sleeves, it is tab is inscribed with "prrt nb hr wdhw n imn n K3 šs nsw s3-ry. "Every ritual procession to the offering –table of Amon by the Ka of the royal scribe sa-ry"

The inscriptions on his chest are the following: -



šs nsw sm3y /// s3-ry," The royal scribe, the companion Sa-ry "

### Conclusion

It is an attempt to deal with one of the most interesting subjects in art and religion of ancient Egypt, namely the representation of the pharaoh in sculpture as a complete high priest of Egypt of such deity all over Egypt; this means that the king is playing here the role of the *hm ntr* or *sm* priest. Normally one can see this kind of royal statues – that the king exists in the temple, is practicing one of his traditional duties as the high priest of Egypt or as the unique opening of the festivals these statues probably are showing the crown prince as the future king. At last, the nearly complete lists of the kings, titles are inscribed down the staves with the protection of the god whom the statue was dedicated. The researcher suggests that it is a monumental statue or an architectural Statue. Some statuary of the type of Sethi I and Sethi II are unpublished,<sup>1</sup> but the majority of this sculptures both colossal and the elegant have been found on Upper Egyptian site (especially Karnak), even the examples from the temple of Ptah at Memphis were probably prepared at Aswan and Thebes as shown in the table. The Egyptian religious insignia of standard –bearers were intended to declare the temporary personal presence of a god. So for instance the god's presence is emphasized by the standard – bearer of such a god, which represents the deified king on earth,

<sup>1</sup> H. Altenmüller, "Königplastik", *LÄ* III (1980), 574, 576.

protection and power<sup>1</sup>. In any case they must be temple –statues and were dedicated by the king to the gods. “The cult of these sacred staves is documented as coincident with the New-kingdom and must have had a close affiliation with the king<sup>2</sup>. The standard – bearer’s statues formula as shown in Figs .39-43 *di.f prj.t nb hr wdhw f*, “He gives every ritual procession to the offering table” So these statue were associated with the festivals and procession which were celebrated in the temples after the celebrations had finished , they were placed on the entrance of the temples. It is noticeable that this study comprises 39 documents which represent the statues of standard-bearers as shown in Table no.1.

### The documents List of standard-bearers statues

**Table No.1**

| No. | The Name                    | Standards                 | God& Goddess | Figure        | Broken insignia | Province         | Fig. No |
|-----|-----------------------------|---------------------------|--------------|---------------|-----------------|------------------|---------|
| 1   | Amenmh at III               | Two Standard              | Hours        | Falcon’s head | -----           | Fayoum           | Fig. 9  |
| 2   | Amonhot ep III              | One standard in the front | -----        | -----         | Amon?           | Luxor Temple     | Fig. 10 |
| 3   | Horemhe b? or Amenhot ep IV | One standard on left side | -----        | -----         | Amon?           | Karnak           | Fig. 11 |
| 4   | Ramesse s II or Horemhe b   | One standard on left side | Amon         | Ram’s head    | -----           | Karnak           | Fig. 12 |
| 5   | Seti I                      | One standard              | ----         | -----         | -----           | Abydos or Karnak | Fig. 13 |
| 6   | Ramesse s II                | One standard              | Amon         | Ram’s head    | -----           | Wadi el Soboh    | Fig. 14 |
| 7   | Ramesse s II                | One standard              | Hours        | Falcon’s head |                 | Wadi el Soboa    | Fig. 15 |

<sup>1</sup> A. Hassan, op.cit. *MÄS* 33 (1976), S.167; W. Spiegelbery, “Der Stäbkultus bei den “Agypten” RT.25 (1903), S.187-189; S. Curto, *LÁ* VI (1984), 1256.

<sup>2</sup> H. Satzinger, op.cit. (Wien, 1988), p.35.

|    |   |                  |                                    |                                       |           |                            |            |
|----|---|------------------|------------------------------------|---------------------------------------|-----------|----------------------------|------------|
| 8  | Ramesse<br>s II   | Two<br>Standard  | Monto &<br><i>Rā.t-<br/>tawy</i>   | Falcon's<br>head +<br>woman's<br>head | -----     | Arment                     | Fig.<br>16 |
| 9  | Ramesse<br>s II   | One standard     | Amon ?                             | -----                                 | -----     | Karnak                     | Fig.<br>17 |
| 10 | Ramesse<br>s II   | Two<br>Standard  | Ptah –<br>Dhjtj                    | Human                                 | Missing   | Met Rehani<br>Tomb         | Fig.<br>18 |
| 11 | Kha em<br>wast  | Two<br>Standard  | Ptah or<br>Apis                    | Human                                 | -----     | Memphis<br>Saqqara         | Fig.<br>19 |
| 12 | Ramesse<br>s II   | One standard     | ??                                 | Broken<br>human                       | ----      | Abu Keir                   | Fig.<br>20 |
| 13 | Ramesse<br>s II   | One standard     | Ptah –<br>Tantheo<br>n ?           | Human                                 | -----     | Abu Keir                   | Fig.<br>21 |
| 14 | Ramesse<br>s II   | One standard     | -----                              | ----                                  | Missing   | Kom el<br>Hsen             | Fig.<br>22 |
| 15 | Ramesse<br>s II   | One standard     | -----                              | -----                                 | Missing ? | Delta                      | Fig.<br>23 |
| 16 | Ramesse<br>s II   | Two<br>Standard  | <i>Wpw3wt<br/>&amp;<br/>Hathor</i> | Human                                 | ----      | Tanis                      | Fig.<br>24 |
| 17 | Ramesse<br>s II's<br>head                               | One standard     | -----                              | -----                                 | Missing   | Tel Basta                  | Fig.<br>25 |
| 18 | Ramesse<br>s II's<br>head                               | One<br>standard? | -----<br>-                         | -----                                 | Missing   | Tell Nbasha                | Fig.<br>26 |
| 19 | Ramess<br>es II's<br>head                               | One<br>standard? | ----                               | ----                                  | ---       | Tel Basta                  | Fig.<br>27 |
| 20 | Ramess<br>es II's<br>head<br>Egyptia<br>n Mus<br>CG.636 | One<br>standard  | -----                              | Human                                 | ?         | Tel Basta                  | Fig.<br>28 |
| 21 | Ramess<br>es II's<br>head<br>Egyptia<br>n Mus<br>CG.633 | One<br>standard  | -----                              | Human                                 | -----     | Tel Basta<br>or<br>Memphis | Fig.<br>29 |

|    |                      |              |                       |                |        |                |         |
|----|----------------------|--------------|-----------------------|----------------|--------|----------------|---------|
| 22 | Statue               | Two Standard | -----                 | -----          | -----  | Delta          | Fig. 30 |
| 23 | Mrynptah's statue    | Two Standard | Ptah-thenne n         | Human          | Broken | Tel Basta      | Fig. 31 |
| 24 | Mrynptah's statue    | One standard | Rc-hor Akhety         | Falcon         | -----  | Tel el yahodya | Fig. 32 |
| 25 | Mrynptah's statue    | Two Standard | <i>Dwhty</i> & Hathor | Human          | -----  | Tanis          | Fig. 33 |
| 26 | Mrynptah's statue    | One standard | ---                   | ---            | -----  | El-Ash monen   | Fig. 34 |
| 27 | Seti II's Statue     | Two Standard | -----                 | -----          | -----  | Karnak         | Fig. 35 |
| 28 | Seti II's statue     | One standard | Amon ?                | Human          |        | Karnak ?       | Fig. 36 |
| 29 | Ramesse III          | One standard | Amon ?                | Ram            |        | Karnak         | Fig. 37 |
| 30 | Ramesse III          | One standard | Amon ?                | Ram            |        | Karnak         | Fig. 38 |
| 31 | Louver statue        | One standard | Amon ?                | Ram            |        |                | -----   |
| 32 | Turin Statue, Jackal | Two Standard | Amon and Ptah         | Human          |        | Karnak         | Fig. 39 |
| 33 | Rameses Luxor        | One standard | Khunso ?              | -----          | -----  | Karnak         | Fig. 40 |
| 34 | Nb Re                | One standard | Nekhe mt              | Lioness's head |        | Mrsa matroh    | Fig. 41 |
| 35 | Sa Isis              | One standard | Wpw3 wt               | Jackal         |        | Asyut          | Fig. 42 |
| 35 | Bak-n Khonso         | One standard | Amon                  | Ram            |        | Karnak         | Fig. 43 |
| 36 | Prince Shosonk I     | One standard | Mut Hathor ?          | Woman          |        | Karnak         | Fig. 44 |
| 37 | Sare seating         | One standard | Amon ?                | -----          | -----  | Karnak         | Fig. 45 |

The pervious table shows that the royal statues of Ramesses II are twenty statues which represent about fifty percent of the total statues. That reflects his unique place among all the pharaohs of the study.

Also table No.2 shows the number of statues, location discovery, that refers to the most documents are from Delta and Thebes:-

| Other sites | Nubia | Upper Egypt | Thebes | Delta | The location discovery |
|-------------|-------|-------------|--------|-------|------------------------|
| 4           | 2     | 4           | 14     | 17    | The number             |

The third table shows the figures of gods, which copped the staves.

| Lioness | <i>Wpwawit</i> | Falcon | Ram | Human | Figure     |
|---------|----------------|--------|-----|-------|------------|
| 1       | 1              | 4      | 6   | 13    | The number |

The forth table shows the number of the gods who mentioned in the study.

| <i>Raa t-taw y</i> | <i>Se kh-me t</i> | <i>Ré-Hor-Akhty</i> | <i>Wp-Wa wt</i> | <i>Mo nt-o</i> | <i>Dh - wt y</i> | <i>Ho u- rs</i> | <i>Pta h-Tat he- nm</i> | Pta h | Os ir- is | Am on | Gods & -goddess |
|--------------------|-------------------|---------------------|-----------------|----------------|------------------|-----------------|-------------------------|-------|-----------|-------|-----------------|
| 1                  | 1                 | 3                   | 1               | 2              | 2                | 2               | 2                       | 4     | 1         | 12    | Number s        |