

## The Hand of God in the Military Sources in the New Kingdom.

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### Abstract

The paper focuses on roles of the morale hands of the ancient Egyptian deities to provide the kings with support and victory in the wars in the texts and some scenes from the New Kingdom.

**Keywords:** Roles, Hands, Deities, Kings, Wars, New Kingdom

### Introduction:

The New Kingdom witnessed launching numerous military campaigns which had been inscribed in the autobiographies of the leaders and recorded on the walls of the temples<sup>1</sup>. The military sources of this era mentioned the support of various deities who provided the Egyptian kings with support and gave them victory against their enemies<sup>2</sup>.

The aim of this paper is to display important aspect from the divine support to the kings in wars represented in their hands as mentioned and illustrated in the wars texts and some scenes respectively. This intends to fulfill the followings points:-

- (a) To display the used expressions to show the role of the god's hands in wars.
- (b) To indicate natures and kinds of support, help and protection given to the kings through the gods' hands in the texts and scenes.

Role of the god's hands in the military texts would be presented in the coming part chronologically from the 18<sup>th</sup> dynasty to the 20<sup>th</sup> dynasty. This would be followed by showing hands of the gods in some remarkable scenes.

### I. Hand of God in some War Texts from the Eighteenth Dynasty:

A text from the autobiography of remarkable military officer *Ahmoose* son of *Abana* referred to role of the gods of Upper Egypt in supporting king Ahmoose. The gods used their hands to seize the enemy who made revolt against the king<sup>3</sup>.

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<sup>1</sup> Spalinger A.J., *War in Ancient Egypt, the New Kingdom*, Courtesy of Stephen P. Harvey, 2005, p. 1.

<sup>2</sup> عبد المنعم محمد مجاهد, اليد في اللغة المصرية القديمة, جامعة الاسكندرية, 2008, ص. 86.

<sup>3</sup> The east wall of the tomb of Ahmoose son of Abana in El Kab- Aswan; Al Ayedi A. *The Liberation War: The Expulsion of The Hyksos from Egypt*, Ismailia, 2008, p. 89.



“The gods of Upper Egypt are upon **grasping** him”<sup>5</sup>.

Mentioning all gods of Upper Egypt in the previous text might refer to the importance of their support to king *Ahmose* who led the war of liberation against the *Hyksos*<sup>6</sup>.

From the numerous texts which referred to role of the principal god of Thebes Amun-Re to help the great warrior king Thutmose III, in the Karnak Victory Stela<sup>7</sup>, he played an important role when he caused the two arms of gods *Horus* and *Seth* provide the king with victory:



“I have brought together their two hands (of *Horus* and *Seth*) for your in victory”<sup>9</sup>.

According to the ancient Egyptian world of mythology, there were great struggle between *Horus* and *Seth*<sup>10</sup>. Thus the previous text refers to important idea about the unification of divine powers of the two rivals *Horus* and *Seth* to provide the king with victory for the sake of Egypt. The alliance of the two gods is considered reflection to the unity of the two lands because the principal cult center of *Horus* was in Lower Egypt<sup>11</sup> while the cult of *Seth* was mainly in Upper Egypt<sup>12</sup>.

In another source represented in the Karnak Victory Stela, god *Amu-Re* used his two arms to act as shelter for king *Thutmose* III in order to prevent the malevolence powers of the enemies from reaching him:



“The **arms** of my majesty (*Amon-Re*) are above to drive evil away”<sup>14</sup>.

<sup>4</sup> URK, I. line 20; Kandil, H.A., “The Function and Symbolism of the Clenched Hand in Ancient Egypt”, in: UAA 8, Menofia University, 2011, p. 82.

<sup>5</sup> The text was also transcribed by Lichtheim M., *Ancient Egyptian Literature, The New Kingdom*, II, University of California Press, 1976, p.13.

<sup>6</sup> Clayton P.A., *Chronicle of the Pharaohs. The Reign-by-Reign Records of the Rulers and Dynasties of Ancient Egypt*, Thames & Hudson, London, 2001, p. 100.

<sup>7</sup> Black granite tablet discovered by Mariette in a chamber northwest of the main sanctuary room of Karnak temple; Breasted J.H., *Ancient record of Egypt*, II, Chicago, 1906, p.266.

<sup>8</sup> URK, IV, p. 618, L.22.

<sup>9</sup> BAR, II, p.266.

<sup>10</sup> Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 198.

<sup>11</sup> Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 203.

<sup>12</sup> Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 199.

<sup>13</sup> URK, IV, p.618, L. 23.

<sup>14</sup> BAR, II, p.266.

The word *shr* in the previous sentence also refers to the meaning of “to exorcise” and expel demons. Thus the arms and hands of god Amun-Re would protect the king from evil magical practices which might be executed against him.

In addition, god *Amun*<sup>15</sup> caused King *Thutmose III* possess the strong hands of the falcon god *Horus*<sup>16</sup> to shoot his arrows at the enemies in the battlefield<sup>17</sup>:



18

*mí Hr tm3-<sup>c</sup> nb irt it Imn hr.s nht <sup>c</sup>wy.f*

"like Horus mighty of **arm**, lord of action, his father Amon upon it to strengthen his two **arm**"<sup>19</sup>.

## II. Hand of God in some War Texts from the Nineteenth Dynasty:

The coming part displays some texts from the military sources of the 19<sup>th</sup> dynasty which were associated with the great kings of this dynasty represented in *Sety I*, *Ramesses II* and *Merenptah*.

Starting with king *Sety I*, a text concerning his military campaign against the *Shasu* Bedouins mentioned the divine support which was provided to him by the sun god *Re*<sup>20</sup> as shown in the following expression<sup>21</sup>:



*ir.n R<sup>c</sup> t3šw.k <sup>c</sup>wy.f m s3 h3.k*

"Re made your frontiers; his two arms are in the protections at the back of your head"<sup>23</sup>.

In a scene that shows *Seti I* as victorious king over the enemies in presence of the

<sup>15</sup> For god *Amun* as well as *Amun-Re* see Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 92-97.

<sup>16</sup> For god *Horus* see Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 200-203.

<sup>17</sup> The wall inclosing the corridor surrounding the granite holy of holies of the great *Karnak* temple of Amon, inscription of Battle of Megiddo; After: *BAR*,II, p. 184.

<sup>18</sup> *Urk*, IV, p.657, L.7-9.

<sup>19</sup> *BAR*, II, p.184.

<sup>20</sup> For god *Re* see Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 205-209.

<sup>21</sup> *Karnak* temple, north wall, east wing, bottom register, *Sety I* returns to Egypt with *Shasu* prisoners; after: The Epigraphic Survey, Reliefs and Inscriptions at *Karnak*, *The Battle Reliefs of Seti I*, Oriental Institute Publication, Chicago, vol.107, 1986, pl.6-7, p.21, L.15-25.

<sup>22</sup> The Epigraphic Survey, *OIP 107*, pl. 6-7, L. 25; *KRI*, I, p. 10.p.21; *KRIT*, 8.

<sup>23</sup> The Epigraphic Survey, *OIP 107*, pl.6-7, p.21; *KRIT*, 8.

Theban god *Amon-Re* and *Dedwen* the Nubian god <sup>24</sup>, it is understood from the text that god (Horus) of *Behdety* extended his hands towards the king to protect him from the hot weather and fierce rays of the sun in order to make him have feelings of refreshment during the long period of the campaign<sup>25</sup>:



*Bhdy hr irt n.k wy.f mn kbh pr*

“The *Behdety* is upon making for you his two arms to endure cool place”<sup>27</sup>.

For king *Ramesses II*, he proudly stated in the famous poem concerning the battle of *Kadesh* <sup>28</sup> that god *Amun* had answered his call and provided him with protection through his hand to confront his enemies in the battlefield:



*gm.n.i Imn iwi dr S.i n.f dw.f n.i drt.f hn.i h4 kwi*

“I found *Amun* comes when I make summon to him, he gives to me his hand together with me (and) I am rejoice”<sup>29</sup>.

Here appears the great influence which happened when god *Amun* answered the invocation of king *Ramesses II*. It is known that the king confronted critical situation when he was surprised by the sudden attack of the enemies.

In another position, god *Amun* obviously emphasized the help and protection he gave to king *Ramesses II* directly through using his hand as shown in the following text:



*ink it.k drt.i m.k*

“I am your father, my hand (is) with you”<sup>31</sup>.

The same meaning of associating hand with guarding and safety in the previous text was strongly admitted by king *Ramesses II*:



*iw Imn m nbyw.i iw drt.f hn.i*

<sup>24</sup> See Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 105,

<sup>25</sup> In Karnak temple, north wall, west wing, bottom register, Sety I triumphing over foreign enemies; after: The Epigraphic Survey, *OIP107*, pl. 17.

<sup>26</sup> The Epigraphic Survey, *OIP 107*, pl.17, L.16.

<sup>27</sup> The Epigraphic Survey, *OIP 107*, pl.17, p.61.

<sup>28</sup> In Luxor temple, The *Kadesh Poem*; after: Lichtheim M., *Ancient Egyptian Literature*, vol. II, p.66.

<sup>29</sup> Lichtheim M., *Ancient Egyptian Literature*, vol. II, p.66.

<sup>30</sup> *KRI, II*, p.43, L. 126.

<sup>31</sup> Lichtheim M., *Ancient Egyptian Literature*, vol. II, p.66.

<sup>32</sup> *KRI, II*, p.56, L.171.

“Amon is as my protector, his hand (is) with me”<sup>33</sup>.

King *Ramesses II* also enjoyed the fierce power of the lioness goddess *Sekhemt* while attacking his enemies as clearly stated <sup>34</sup> “her hands (is) with him”<sup>35</sup>.

Concerning king *Merenptah*, the victory text from the Karnak temple stated that god *Amun* used his power to bind the enemy before presenting them to the king:



*m Imn w f sw m drt f wdwy f n k3 f*

“For *Amun* binds him **in his hand** and he made command to his ka”<sup>37</sup>.

Another text stated the support of god *Amun-Re* who accompanied the Egyptian soldiers against the invasion of the Libyan tribe.



*wdw.sn drt ntr hn w.sn*

“They campaign (while) the **hand** of the god (is) with them”<sup>39</sup>.

In another text god *Amun-Re* escorted the Egyptian soldiers and god *Seth* provided them with his hand:



*Imn-Rc hn.sn Nwbty St hr rdit n.sn drt*

“Amon-Re (is) with them and the *Nwbty* *Seth* (is) upon giving to them the **hand**”<sup>41</sup>.

The hand of god *Seth* shows the protective aspect in his nature for he was the god who protected the sun god *Re* from attacks of the evil snake *Apophis*<sup>42</sup>. In addition hand of *Seth* might have an allusion of giving the soldiers fierce power when they attack against their enemies in the battlefield.

### III. Hand of God in some War Texts from the Twentieth Dynasty:

King *Ramesses III* represented the greatest warrior ruler in the Twentieth dynasty as

<sup>33</sup> Lichtheim M., *Ancient Egyptian Literature*, vol. II, p. 67.

<sup>34</sup> *KRI*, II, p.87, L.287.

<sup>35</sup> Lichtheim M., *Ancient Egyptian Literature*, vol. II, p.70.

<sup>36</sup> *KRI*, IV, p.17, L.20.

<sup>37</sup> Breasted J. H., *Ancient Records of Egypt*, Chicago, III, 1907, p.262.

<sup>38</sup> *KRI*, IV, p.5, L.27.

<sup>39</sup> *BAR*, III, p.245.

<sup>40</sup> *KRI*, IV, p.6, L.32.

<sup>41</sup> *BAR*, III, p.245.

<sup>42</sup> Wilkinson R.H., *The Complete Gods and Goddesses*, Thames & Hudson, London, 2003, p. 198

shown in his marvelous military scenes and texts on his mortuary temple at Madinet Habu in the western bank of Thebes. A text described the divine support of god Amun who used his hand to overthrow the enemies and put them under the power of the king<sup>43</sup>:

<sup>44</sup>  
*Imn-R<sup>c</sup> hr dr hfty.i hr di n.i t3 nbt m 3m.i*


“Amon-Re (is) upon driving back my enemy (and is) upon giving to me every land in **my grasp**”<sup>45</sup>.

In a text<sup>46</sup>, the closed hand that refers to the meaning of seizing and taking hold of something was used in a text which emphasized the power of god Amun in controlling and capturing all foreign lands to be under control of the king as declared in the following text:

<sup>47</sup>  
*t3w nbw h3swt nbw m hf<sup>c</sup> n Imn-R<sup>c</sup> nsw ntrw*

“All lands and all hill-countries (are) in the grasping hand of **Amon-Re** the king of gods”<sup>48</sup>.

In a text, the hand of god Amun was associated with the promise of giving victory to the king after annihilating all the enemies of Egypt<sup>49</sup>:

<sup>50</sup>  
*drt.i r hn<sup>c</sup>.k r dr psdt psdwt*

“**my hand** is with you to repel the nine bow”<sup>51</sup>.

In another text<sup>52</sup>, king *Ramesses* III seemed completely confident and enjoyed stable

<sup>43</sup> In Medinet Habu temple, exterior, north wall, Ramses III celebrating the victory over the sea people; after: Breasted, J.H., *Madinet Habu I: Earlier Historical Records of Ramses III*, The University of Chicago Oriental Institute Publications 8, Chicago, 1930.

<sup>44</sup> KRI, V, p.33, L. 13; Breasted, J.H., *Madinet Habu I, OIP* 8, pl.42, L. 13.

<sup>45</sup> W.F. Edgerton and J. A. Wilson J.A., *Historical Records of Ramses III: The Texts in Medinet Habu, Vol I and II*, in SAOC 12, Chicago: University of Chicago Press, 1936, pl.31, p.43, L.13.

<sup>46</sup> In Medinet Habu temple, exterior, face of first pylon, south tower, Ramses III smiting the chief of all countries before Amon; After: Breasted, J.H. and Allen, T.G., *Medinet Habu II: Later Historical Records of Ramses III*, The University of Chicago Oriental Institute Publications 9, Chicago, 1932, pl.101.

<sup>47</sup> KRI, V, p.94, L. 26; Breasted, J.H. and Allen, T.G., *Medinet Habu II, OIP* 9, pl.101, L. 26.

<sup>48</sup> W.F. Edgerton and J. A. Wilson J.A., *SAOC 12*, pl.101, p.107, L.26.

<sup>49</sup> In Medinet Habu temple, exterior, north wall, lower register, scene just east of second pylon; After: Breasted, J.H. and Allen, T.G., *Medinet Habu II, OIP* 9, pl.78.

<sup>50</sup> KRI, V, p.47, L. 3-4; Breasted, J.H. and Allen, T.G., *Medinet Habu II, OIP* 9, pl.78, L. 3-4.

<sup>51</sup> W.F. Edgerton and J. A. Wilson J.A., *SAOC 12*, pl.78, p.70, L. 3-4.

<sup>52</sup> In Medinet Habu temple, interior, first court, north wall, lower register, east end; Breasted, J.H. and Allen, T.G., *Medinet Habu II, OIP* 9, pl.96.



### **Some Illustrations for the Hand of God in the Military Scenes:**

This part shall display selected illustrations for some deities while using their hands while supporting the kings in wars. This would be clarified through the directions of their hands and the equipments they held. These deities are represented in god *Amun-Re*, *Mut*, *Khonsu*, *Montu*, *Thoth* and *Nekhbet*.

#### **A- God Amun-Re**

In many scenes, god *Amun-Re* was usually shown while holding sickle sword in his right extended hand towards the direction of the king (figs. 1, 3 and 4). Symbolically this carried clear command from the god to king in order to cut the heads of the enemies who threatened stability of Egypt. In a scene <sup>63</sup>, god Amun-Re has the *w3s* scepter symbol of power <sup>64</sup> in his right hand to indicate that he provided the king domination over the enemies (fig. 2).

For the left hand of god *Amun-Re*, he was also depicted while having the *ʿnh* sign of life (figs. 1 and 2). He was shown while holding the *w3s* scepter as if to provide the king with power (figs. 2 and 3). In another scene, the god clutches ropes that bind the enemies (fig. 4) as clear significance to his role in presenting all foreign lands to the king<sup>65</sup>. It might be worthy to mention that the Nubian god *Dedwen* was depicted while taking rope that binds rows of captives <sup>66</sup> as if to indicate that the foreign god presents divine power, support and domination to the king of Egypt in order to prevail order in the foreign lands.

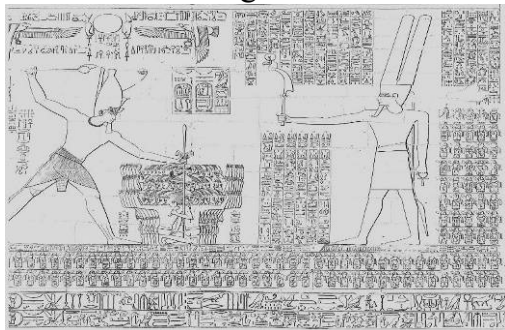


Fig. 1: After Breasted J. H., *Reliefs and Inscriptions at Karnak*, University of Chicago Press, pl. 5; oip. 9, pl.101.

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<sup>63</sup> Karnak Temple: King Sety I present prisoners and spoil of the Shasu campaign to Amon-Re The Epigraphic Survey, *OIP 107*, pl. 8.

<sup>64</sup> Lurker M., *the Gods and Symbols of Ancient*, An illustrated dictionary, Thames and Hudson, 1980,

<sup>65</sup> King Sety I, after The Epigraphic Survey, *OIP 107*, pl. 17; E.S.Hall, 1986, pl. 45.

<sup>66</sup> The Epigraphic Survey, *OIP 107*, pl. 17, p.60.





Fig.2: Karnak temple, north wall, east wing, bottom register. After, The Epigraphic Survey, *OIP 107*, pl. 8.



Fig. 3: Ramesses II smites a Nubian captive before Amon-Re, Small temple at Abu Simbel, south wall. After, Dosroches-Noblecourt & Kuentz, *le Petit Temple d' Abou Simbel II*, Cairo, 1968, pl. 32.



Fig. 4: Sety I triumphing over foreign enemies, Karnak temple, north wall, west wing, bottom register. After, The Epigraphic Survey, *OIP 107*, pl. 17; E.S.Hall, 1986, pl. 45.

## B- Goddess Mut

Goddess Mut used to stand behind her husband god Amun. She usually has the *ꜥnh* sign of life in her right hand (figs. 5 and 6) as if she has the power of giving life to the king. She upraises her left arm with open hand towards the king as if to provide him with her blessings and probably to show her acceptance to receive tributes of war from the king<sup>67</sup>. In the Victory stela of king Merenptah in the Egyptian Museum (fig. 6), goddess Mut extends her open hand towards the back of the king to provide him with her support while the other hand holds sign of millions of years as a significance of providing the king with eternal protection. In a scene the goddess Mut in form of the war goddess *Sekhmet* grasped the *ꜥnh* sign of life and upraised her right open hand towards the king to provide him with blessings (fig. 7).

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<sup>67</sup> Madkour H.A., *the Use of Gesture and Body Language in the Writing and Scenes of the New Kingdom*, Cairo University, 2008, p. 22.



Fig. 5: Karnak temple, north wall, east wing, second register. After, *The Epigraphic Survey, OIP 107*, pl. 14.



Fig. 6: Victory Stela of Merenptah, Egyptian museum JE31408, CG34025, section 3.17.1. After, Iskander S., *the Reign of Merenptah*, 2002, p.434, fig.13.



Fig.7: Karnak temple, north wall, west wing, bottom register. After, *The Epigraphic Survey, Reliefs and Inscriptions at Karnak, The Battle Reliefs of Sety I*, pl. 36.

### **C- God Khonsu**

God *Khonsu* the third member in Thebes used to stand behind his mother Mut. Khonsu holds the composite scepters including *djed* pillar symbol of stability and *w3s* scepter of power as well as the *heka* scepter and *nekhekh* flail<sup>68</sup> (fig. 7) to refer to role of the god to present stable powerful authority and energetic power to the king.

In addition there is remarkable scene for the sacred triad of Thebes which illustrated them seating together in the following order; Amun-Re in the left hand side, Khonsu in the middle and Mut to the right (fig. 8). As usual *god Amun-Re* holds the *ꜥnh* and *w3s*. For Khonsu, he places his right hand on the shoulder of his father god Amun-Re. Then goddess Mut holds the left arm her son and puts her right hand on his right shoulder. The hands of the deities in this scene might refer to symbolic idea that the

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<sup>68</sup> For the symbols in ancient Egypt see Wilkenson R.H., "Symbols", in D. B. Redford, *The Oxford Encyclopedia of Ancient Egypt Volume 3*, Oxford University Press, 2001, p. 329-335.

powers of the Theban triad are united to provide the king with support, protection and victory over his enemies.



Fig.8: Abu Simbel temple. After, Schoske S., *Das Erschlagen Der Feinde, Ikonographie und Stilistic der Feindvernichtung im Alten Ägypten*, Heidelberg, 1982, p.273, g17.

#### **D- God Re-Hor-Akhty**

God Re-Hor-Akhty is shown extending his right arm with hand clutching a sickle-sword towards the king<sup>69</sup> (fig. 9) to cut heads of the enemies. He holds the *ꜥnh* sign in his left hand as a symbol of providing long life to the king.



Fig.9: Abu Simbel temple, great columns hall, east wall, northern side. After, Dosroches-Noblecourt & Kuentz, *le Petit Temple*, pl.35.

#### **E- God Montu**

In the scene of king Ramesses III while going to war behind him was god Montu the war god of *Armant*<sup>70</sup> (fig. 10) while extending his right open hand towards the king to provide him with protection and support. The left hand holds the *ꜥnh* sign to protect life of the king in the battle.

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<sup>69</sup> Dosroches-Noblecourt & Kuentz, *Le Petit Temple*, pl.35.

<sup>70</sup> Wilkinson H.R., *The Complete Gods and Goddesses of Ancient Egypt*, Cairo, 2003. p. 203.

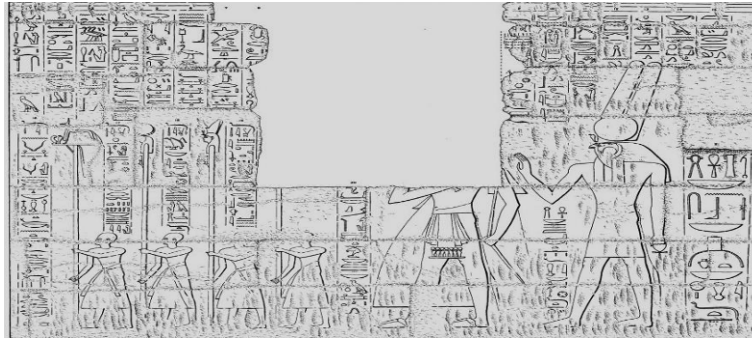


Fig.10: Temple of Madinet Habu, exterior, west wall. After, The Epigraphic Survey, *Earlier Historical Records of Ramses III*, Breasted, J.H., *Madinet Habu I*, OIP 8, pl. 14.

### F- God Thoth

Thoth the god of wisdom<sup>71</sup> appeared standing behind king Ramesses III who was worshipping god *Amun* (fig. 11). *Thoth* extends his arm with open right hand towards the back of the king and he is holding the *w3s* sign of power in the left one. This might express idea of god *Thoth* who provided the king with the power of knowledge and wisdom in battle.

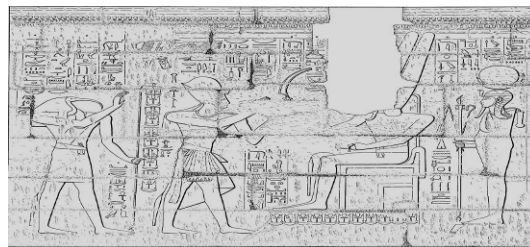


Fig.11: Temple of Madinet Habu, exterior, west wall. After, Breasted, J.H., *Madinet Habu I*, OIP 8, pl. 13.

### Conclusions:

The following points can be concluded from the previous texts and scenes:-

- (A) The hand of god represented an important physiological method to empower and improve the morale condition of the soldiers in the military campaigns.
- (B) It is clearly indicated that god *Amun-Re* represented the lion share in using the divine power of his hand to support the king.
- (C) Different aspects had been presented to rhetorically describe support of god *Amun-Re* through his hand to the kings in war as shown in the following table:-

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<sup>71</sup> Wilkinson H.R., *The Complete Gods and Goddesses of Ancient Egypt*, Cairo, 2003. p. 215.

<b>King</b>	<b>Position of the hand</b>	<b>Function of the hand</b>
Thutmose III (18 <sup>th</sup> dynasty)	Hand above the king	1- To drive evil away. 2- To protect the king from wicked magical works.
Ramesses II (19 <sup>th</sup> dynasty)	Giving hand to the king	1- To support the king. 2- To improve his morale power in the battle.
King Merenptah (19 <sup>th</sup> dynasty)	1- Bind the enemy	Give the king domination over the enemy
	2- Hand with the soldiers	To support the soldiers
King Ramesses III (20 <sup>th</sup> dynasty)	1- Drive the enemies	1- To protect the king. 2- To give the king every land
	2- Hand grasps the lands	To submit the countries to be under control of the king
	3- Giving hand	1- Promise of granting victory for the king. 2- Providing the king with confidence 3- Shield for the chest of the king in war 4- Prevent invasion of the Temeh

(D) Hands expressed the unification between the two great gods *Horus* and *Seth* for the sake of protecting Egypt and preserving its safety. Also Hand of god Amun-Re referred to the unification of all divine powers of Egypt to grant victory for the king. Amun was the great god in Upper Egypt and Re in Lower Egypt.

(E) In the scenes the sickle-sword was usually held in the right hand of the god represented in *Amun-Re* and *Re-Hor-Akhty*. This is normal for the right hand is associated with performing actions. Thus the gods symbolically provided the king's right hand with power to destroy the enemies.

(F) God Amun-Re regularly held the *ꜥnh* sign of life in his left hand and the *wꜣs* scepter as if he possessed the power of giving life to the king of Egypt who acted as representative of Egypt.

(G) The ancient Egyptians believed in the female role in wars represented in goddess *Mut* and *Sekhmet* when they provided the king with blessings and support. Goddess *Mut* opened her hand towards the king as if giving him blessings and magical protection.

- (H) God *Khonsu* provided the king with power of rule and authority.
- (I) God *Thoth* provided the power of knowledge in wars.
- (J) *Seth* provided the soldiers with his fierce power to making storming attack against the enemies.

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## يد الإله في المصادر العسكرية خلال الدولة الحديثة

### ملخص:

يتناول البحث الدور المعنوي لأيدي الآلهة المختلفة متمثلة في أمون، رع، موت، خنسو، مونتو وسخمت في مساندة الملوك في الحروب من خلال نصوص وبعض مناظر عصر الدولة الحديثة. النصوص الحربية الخاصة بالملك أحمس والملك تحتمس الثالث من الأسرة الثامنة عشرة اترمز للدعم الإلهي والحماية بالإضافة الى منح القوة اللازمة للنصر. أما الأسرة التاسعة عشر فتعددت بها النصوص الدالة علي الحماية والدعم وتكرار مصطلح "يدي معك" كرمز لمنح القوى الإلهية أو أن الملك يضرب بيد الإله وذلك خلال نصوص الملوك سيتي الأول ورمسيس الثاني ومرنبتاح. الأسرة العشرون تناولت العديد من النصوص الحربية الخاصة بالملك رمسيس الثالث التي ترمز لمنح السيطرة والقوة الإلهية للملك بالإضافة الي الحماية. وهناك العديد من المناظر الحربية خلال الدولة الحديثة التي تؤكد نفس الإيماءات بمنح القوة والدعم والحماية فعلى سبيل المثال الإله أمون يمد يده لحماية الملك من شرو أعداءه وإعطائه النصر وكذلك يعطيه المنجل لقطع رؤوس أعداءه. والإلهة موت تظهر بكف يدها نحو الملك لإمداده بقواها السحرية وكذلك إله الحكمة تحوت يمد الملك بالخطط الفعالة في الحروب من خلال يده الممدودة نحو الملك.

الكلمات الدالة: اليد الإلهية- الحرب- الدولة الحديثة- الملك- الآلهة- الرمزية