

THE DEPICTIONS OF THE DEITIES ON THE RAMESSIDE PRIVATE INDIVIDUALS' STATUES FROM THE THEBAN PROVINCE

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ABSTRACT

One of the famous religious aspects of private individuals' Ramesside sculptures is the depictions of the deities in the statues. The gods were represented in different shapes and figures during the early 19th dynasty. The sculptor started to invent a new style of sculpture known as Naphorous statues and Naphorous block statues that collected between the normal type of block and the shrine or the small niche of the deities. These new types decorated the façade of the statues with the figures of the gods. This kind of new sculpture in the early Ramesside period indicated the relationship between the individuals as worshippers and the local deities. The sculptors of the 19th and 20th dynasties invented some additions for the block statues, such as the small figures of the gods that decorated the front of the block statues. Other private individuals' statues were represented with the small statues of the gods and goddesses, such as the holly tirade of Thebes, or with other gods and goddesses.

KEYWORDS: Depictions; Deities; Ramesside; Individuals; Statues; Theban.

INTRODUCTION

The Depictions of the Deities in the private individuals' statues is one of the most famous artistic characteristics features during Ramesside period. Its considered to be one of the famous religious aspect which connected with the functions of the statues during Ramesside period, from the study of private individuals statues in Theban province during the New kingdom found that the Depictions of the Deities in the private individuals statues of 18th dynasty mostly appeared in the text of the statues, only exception in the 18th dynasty the different sistrophers statues of high steward Senenmut when he is holding the sistrum of the Goddess Hathor, the sculptor of Ramesside period invented new style of block statues as some additional to

the normal type of block statues, the artistic additional element for the statues are small figures of the gods which decorated the front of the block statues or statues of the god inside a small niche, other depictions of the Deities are holding on the offering table, different type of the statues had variety in the depictions of the gods and goddess as the block statues, Naophorous block statues and Naphorous statues, all these types of the statues were represented with Deities, all the Deities in the statues had different Depictions in the shapes and the figures.

OBJECTIVES OF THE STUDY

- Identifying the private individual statues during the Ramesside period depicting the figures of the deities.
- Ramesside private individual statues depicting deity figures are classified according to the type of statue and the name of the deity.
- Determining the religious functions of private individuals' statues that depicted the figures of the deities in the Ramesside period.

METHODOLOGY

The researchers began by gathering primary resources related to the study topic. The research then applied a descriptive study of the representations related to the depictions of deities in the private individual statues during the Ramesside period.

THE DEPICTIONS OF THE GOD AMON IN THEBAN RAMESSIDE PRIVATE STATUES

During the Ramesside period, the god Amon was depicted on private individual statues in various ways and shapes in figures and shapes. The normal depictions of God Amon in human figures were depicted in different statues. The depictions of the god Amon are the most representative among the other deities, with the naphorous and naphorous block statues being a new type of sculpture invented during the Ramesside period. The representative of the god Amon appeared in the next statues:

STATUE OF KHAY¹

It is one of the Depictions of the god Amon during Ramesside period in the private individual's statues, JE36657², CG42166³. the Naophorous block

¹ According to a family stela from Abydos, Khay was the child of Hai and Nub-em-niut. According to legend, Khay's father was a troop commander for the benevolent god and was highly favoured by the Lord of the Two Lands. Nub-em-niut, the mother of Khay, was a Lady of the House and an Amun chantress. Yam is the name of Khay's wife, for more information, *See*, Kitchen, K. A. (1996). *Ramesside Inscriptions, Translated & Annotated, Translations. Vol. III.* Blackwell Publishers.

Statue of khay the vizier during the reign of Ramesses II represents khꜥy squatting in a form of block, he is sitting and wearing a clack that was enveloped the details of his body, he is wearing shoulder length wig, that reach to his shoulder leaving his ears exposed his ears much larger the nature one, in the front of the Naphorous block statue a small figure of the god Amon which is standing inside the naos, each side of the naos the offering formula of ḥtp di nsw to the god Amon:

ḥtp di nsw imn rꜥ nswt nꜥr di.f sš mhꜣrt nꜥrwn pr dwꜣt n imy-r niwt ꜥty ḥꜥy mꜣꜥhrw.

(An offering which the king gives to Amon-Re lord of the gods that he may causes going the necropolis to exist in the otherworld for the mayor of the city vizier khay, justified).



Fig.1 Block statue of the vizier Khay, who served under Ramesses II, with a naos of Amun. Alabaster, found in 1903 at Karnak, in the great temple Cachette. Reign of Ramesses II, 19th dynasty, New Kingdom. Cairo, Egyptian Museum CG 42166 (JE 36657). Georges Legrain, G., (1865-1917). Statues et statuettes de rois et de particuliers, in Catalogue général des antiquités égyptiennes du Musée du Caire, Le Caire, 1909. II, p. 32-34; pl. XXX.

1. Statue of M3ꜥ ḥwy, JE 36936⁴, CG 42157⁵:

The Naphorous Statue represents M3a Hwꜣy the first prophet of Amon and the high priest during the reign of king Seti II, kneeling and holding the naos of the god Amon. He is wearing long delicately pleated costume with wide sleeves, hat reach to his ankles the lower edge of the dress is

²Legrain,G."Statues et statuettes derois et departiculiers, Catalogue général des antiquitéségyptiennes du Musée du Caire", Vol. I, 1909, 34.

³PM,II, 1972, 145.

⁴Legrain,G."Statues et statuettes derois et departiculiers, Catalogue général des antiquitéségyptiennes du Musée du Caire", Vol. I,1909, 25.

⁵ PM,II,1972, 146.

defined at ankles. On the feet are sandals which their festinating thongs in high relief, he is wearing a double shoulder-length wig which is leaving a part of his ears exposed, the text on each side of naos:

n k3 n ḥm nṯr tpy n imn m3^c-ḥwy – n k n rp^ct ḥ3ty-^c sš nsw n mry.f imy-r^c ḥmw nṯr n nṯrw nbw šhm3ty mḥyt ḥm nṯr tpy m3^c ḥwy n nbw w3s mrwt n ḥrn bimy-r pr ḥrw imy-r šhnwty prw n imn ḥm nṯr tpy n imn m3^c- ḥwy.

(To the ka of first prophet of Amon M3^c ḥwy, to the ka of the hereditary prince and the mayor, the royal scribe beloved of him, the overseer of all the priests of the gods in the south and the north M3a Hwy, the first prophet, the great praise, scribe of the offering, overseer of Granaries of the god Amon the first prophet M3^c- ḥwy).



Fig.2 The Naphorous Statue of M3a Hwyt
<https://www.ifao.egnet.net/bases/cachette/ck250>

2. The kneeling Statue Djhutymys ,JE 36701⁶,CG 42180⁷.

The Statue represents Djhutymes the chief steward of the god Amon during the reign of Ramesses II, holding ram's head of Amon, he is wearing a long delicately pleated costume reach to his ankles with wide sleeves, he is wearing a shoulder-length wavy wig which radiates from the top of the head that reach to his shoulder, the ram-head was decorated by ureaus and sundisc and ornamented below by a broad collar the broad

⁶Legrain,G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", Vol. I, 1909, 25.

⁷PM, II, 1972, 147.

collar of the aegis is still preserved, the inscription were inscribed on the front of the statue and the back pillar as a offering formula of ḥtp di nswt to the god Amon:

ḥtp di nswt imn-rꜥ nswt nꜥrw ʿššft nꜥr an offering which the king gives to Amon-Ra lord of all gods, the great ram god) on the back pillar of the statue the text of inscriptions are running from right to left (ḥtp di nsw imn-rꜥ ʿšš.ft nꜥr di.f ʿḥꜥ hrw nfr n.fimy-r pr wr imn ḏḥwty-ms mꜥꜥ ḥrw.

(An offering which the king gives to Amon-Ra the great ram god that he may gives a beautiful day in his temple to the overseer of the great house of Amon Djhutymes, justified).



Fig.3 The kneeling Statue of Djhutymes.

<https://www.ifao.egnet.net/bases/cachette/ck85>

3. The Statue of Paser,CG 42156⁸:

The Statute represents vizier Paser the high priest of Amon during the reign of RamessesII, kneeling and holding a ram head which placed on an offering table, he is wearing a long garment and double shoulder length wig.

n k n rpꜥt ḥḥty imy-r ḥmw nꜥr nꜥrw nbw ḥm nꜥr tpy n imn pꜥsr.

(To the ka of hereditary prince and the mayor, the first prophet of Amon, the overseer of all priests of the god Amon, Paser).

⁸ PM,II, 1972,145.



Fig.4 Kneeling Statue of Vizier Paser with Ram head

<https://www.ifao.egnet.net/bases/cachette/ck30>

- 4.** Kneeling Statue of Thaunefer holding Ram head Vase, Egyptian Museum, JE 37133. The kneeling statue represents, Thaunefer, he is holding the Ram-head Vase which is known as *hes* Vases⁹, he is wearing a shoulder-length wig, which hanging to his chest leaving his ears exposed, he is wearing a long wrap-around kilt, that's reach to his ankles.

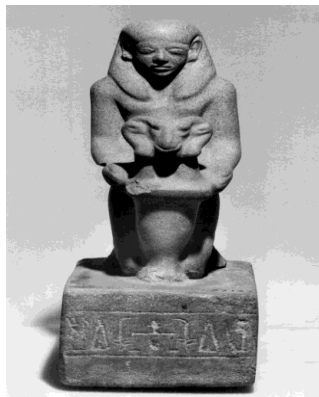


Fig.5 Kneeling Statue of ThauNefer holding Ram head Vase

<https://www.ifao.egnet.net/bases/cachette/ck396>

⁹ There were *hes*-vases with ram headed lids which are known to have been carried in processions heading to the Nile during the new year celebration to draw fresh water which would then be used for the purification of the temple, Schott, 1970, 44,46.

5. Statue of ḥry n w3st holding Ram headed Standard, Egyptian Museum, JE 38015¹⁰:

The Statue represents the royal Scribe during the reign of king Ramesses II, ḥry n w3st, squatting and sitting on the ground in the form of block, he wears a cloak which is enveloped his body and covered all his details, only his hands appear from the cloak, he is wearing a shoulder-length wig that hanging down to the shoulder level, leaving his ears exposed the Ram-head decorated the front of the statue, upon the Ram head solar disc and the head framed below by a broad collar.



Fig.6 Statue of royal Scribe ḥry n w3st holding Ram-headed Standard
<https://www.ifao.egnet.net/bases/cachette/ck586>

6. Block Statue of šwty holding Ram-headed, Egyptian Museum, JE 36916¹¹,CG 42172:¹²

The Statue represents the chief overseer of the king Ramesses II *Swty*, squatting in the form of the cub Statue, he is wearing a shoulder-length wavy wig, the wig is hanging down to the level of the shoulder, that covered completely his ears, he wears a long mantel which is enveloped

¹⁰According to Egyptian Museum record.

¹¹Legrain, G. 1909, vol,1,.39.

¹² PM, II,1972, 145.

his body and covered all his details, only the hands appear from the mantel, he is holding on his right hand, he has a short beard that is attached to his chin, the nose of šwty had been broken and the facial features of the ram headed had been broken and damaged.

(ḥtp di nsw imn-r^c nb nswt tšwy tšy...ḥr n ...nsw sš nswimy-r nb tšwy...m^{3c} ḥrw tšy ḥw ḥrn sw wnmy sš nsw imy-r pr ḥd nb tšwy.m^{3c} ḥrw.¹³

(An offering which the king gives to god Amon-re lord the thrones of the two lands, the fan bearer (to the right of the king) royal scribe, overseer of the two lands.... justified the fan bearer the right side of the king, the royal scribe, overseer of treasury of the two lands.....justified).



Fig.7 Block Statue of Swty holding Ram-headed

<https://www.ifao.egnet.net/bases/cachette/ck586>

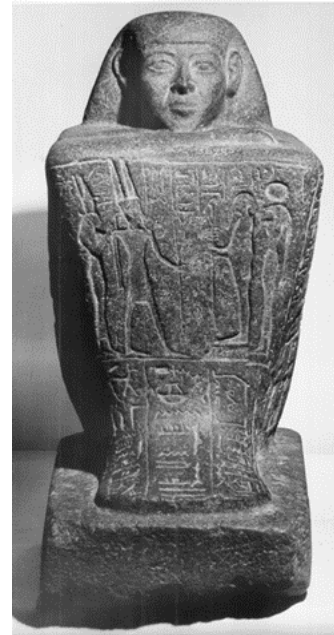


Fig.8 Block Statue of Nedjem

<https://www.ifao.egnet.net/bases/cachette/ck97>

7. Block Statue of Nedjem, JE 36905, CG 2/12/24/4¹⁴:

It is now in Beni suef Museum. The Statue represents royal scribe Nedjem Son of Qny-na squatting and sitting on the ground in the form of a block, he is wearing a long cloak which is enveloped his body and covered all the details of the body, only the hands appear from the mantel, he wears a

¹⁴According to Egyptian Museum record.

shoulder plain wig that is hanging down to his shoulder, leaving his ears exposed, the facial features are completely intact, the front of the statue decorated with the scenes of both the god Ptah and the goddess Sekhmet are standing before the holly tirade of Thebes god Amon Mut and their son Khonsu.

8. Naophorous Block Statue of wsr-H3t with Amon,JE 36656¹⁵, CG 42181¹⁶, 20th Dynasty:

The Naophorous block Statue represents Weser hat, the first prophet of Montu, the lord of Thebes squatting and sitting on the ground in the form of block, his body enveloped on long mantel which covered the details of the body, only his hand appear from the mantel, he is wearing a shoulder length wig, the wig hanging down to shoulder level, leaving his ears exposed, the front of the statue the naos decorated with the Statue of the god Amon.



Fig.9 Naophorous Block Statue of wsr-H3t with Amon
<https://www.ifao.egnet.net/bases/cachette/ck48>

¹⁵Legrain,G. "*Statuesetstatuettesderoisetdeparticuliers, Catalogue général des antiquités égyptiennes du Musée du Caire*", 1909, vol,1,47.

¹⁶ PM,II,1972, 147.

9. Kneeling Statue of Qen Amon holding the holly tirade of Thebes, Luxor Museum no.782, JE 37876¹⁷, CG 42178¹⁸:



Fig. 10 Kneeling Statue of Qen Amon holding the holly tirade of Thebes
<https://www.ifao.egnet.net/bases/cachette/ck565>



Fig.11 Statue of Bakenkhonsu as Standard bearer
<https://www.ifao.egnet.net/bases/cachette/#galerie>

The Statue represents the royal Scribe Qen Amon during 20th dynasty, he is kneeling and holding an altar with carried three small statue of the holly tirade of Thebes, the heads of the three statues of the holly triade are missing and destroyed, Qen Amon wears a long pleated costume reach to his ankles with wide sleeves, he is wearing a shoulder length curly wig that reach to back of his shoulder, the altar inscribed with formula to the god Amon, the left row of the vertical inscriptions the offering formula dedicated to their son the god Khonsu, the text of inscriptions are following:

ḥtp di nswt imn r^c nb nswt t^{wy} pst ḥpr m ḥst di .f ^cnḥw d³ snb n pt šn^cw
ḳnw

(An offering which the king gives to the god Amon re lord the thrones of the two lands who existing in the front, that he may give life, prosperity and health in the heaven to house worker, Qen Amon¹⁹).

¹⁷Legrain, G, "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", 1909, vol,1, 44.

¹⁸PM,II, 1972, 147.

ḥtp di nswt mwt nb.t wr.t Išrw wdꜣt nbt ꜥḥꜥ hrw nfr n pt šnꜥw ꝓnw²⁰

(An offering which the king gives to Mut the great mistress of Isheru, the mistress Dendera, that rises up for good time in heaven to house worker Qen Amon).

10. Statue of Bakenkhonsu as Standard bearer, JE 36696 ²¹, CG 42160²², 20th Dynasty, reign of Set Nakht Ramesses III.

The Statue represents Bakenkhonsu the high priest of the god Amon during the reign of Ramesses III, he is standing and wearing a long plain kilt with wide sleeves and carrying standard topped by ram head the ram head decorated with the solar disc and ureaus, he is wearing a tripartite shoulder wig reach to back of his shoulder and hanging down to his breast, leaving his ears exposed, he wears foot dress on his feet. The standard of Amon was inscribed with vertical row of inscriptions the offering formula of ḥtp di nsw for the god Amon re, the god Re horakhty and the god Atum:

ḥtp di nswimn re ḥrꜣḥtyitmnbiptswtdi.f t ꜣwQbhwmnh(w) irpirtt n k n
rpꜥḥꜣtyꜥ ḥm nꜣrtpy n imnBꜣk n ḥnswmꜣꜥḥrw²³

An offering which was given to the king, Amon re, HorAkhty, Atum, lord of karnak temple, may he give bread, breath air, cold water, incense garments, beer, milk to the ka of hereditary prince (nobel, local prince), first prophet of Amon Bakenkhonsu, justified.

ḥtp di nsw imn rꜥ nswt nꜣr di.f pr inb ḥrw dhw.f n k n ḥm nꜣr tpy n imn bꜣk
nhn sw mꜣꜥ ḥrw

(An offering which the king gives to Amon-re lord of the gods that he may go forth with all kind of offering to the ka of the first prophet of Amon Backenkhonsu justified²⁴).

¹⁹ Translated by Researcher from Legrain, G. 1909, "StatuesetStatuettesderoisetdeParticuliers, Catalogue général des antiquitéségyptiennes du Musée du Caire", vol,1,44.

²⁰ Translated by Researcher from Legrain, G. "Statuesetstatuettesderoisetdeparticuliers, Catalogue général des antiquitéségyptiennes du Musée du Caire", 1909, vol,1,44.

²¹ Legrain, G. 1909, "StatuesetStatuettesderoisetdeParticuliers, Catalogue Général des Antiquitéségyptiennes du Musée du Caire", vol,1, 27-28.

²² PM, II, 1972, 146.

²³ Mofida EL Weshahy, "Statues of Standard Bearer in Ancient Egypt", Journal of the General Union of Arab Archaeologists (JGUAA), 7, 67-68.

²⁴ Translated by Researchers from Legrain, G. "Statuesetstatuettesderoisetdeparticuliers, Catalogue général des antiquitéségyptiennes du Musée du Caire", 1909, vol,1,27-28.

Rp^ct ḥḳty ḥm nṯr tpy n imn bḳk n ḥnsw mḳ^c ḥrw

(The hereditary prince and the mayor, the first prophet of Amon Backenkonsu, justified).²⁵



Fig. 12 Naophorous Kneeling Statue of Amon ms with Amon and Mut<https://www.ifao.egnet.net/bases/cachette/ck340>

11. Naophorous Kneeling Statue of Amon ms with Amon and Mut, 20th Dynasty, reign of Ramesses IV, Egyptian Museum, JE37407²⁶, CG 42176²⁷:

The Naophorous statue represents Amon mes the mayor of Thebes, kneeling and holding the naos which is decorated by two figures of god Amon and Goddess Mut, the Statue was missing the head and a part from the right shoulder, he is wearing a delicately pleated costume reach to his ankles with wide sleeves, the statue is suffering from some damaged on the right hand, the left side under the naos, the left side of the naos is decorated with the scene of queen Ahmose Nefertari and her titles and name inside cartouche.

²⁵ Translated by Researcher from

Legrain, G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", 1909, vol. 1, 27-28.

²⁶ Legrain, G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", 1909, vol. 1, 41.

²⁷ PM, II, 147.



**Fig.13 Naophorous Kneeling Statue of Amon ms
with Figure of Amon**

<https://www.ifao.egnet.net/bases/cachette/ck129>

12. Naophorous Kneeling Statue of Amon ms with Figure of Amon, Egyptian Museum, JE 36944²⁸, CG 42175²⁹, 20th Dynasty, reign of Ramesses VI:

The Naophorous Statue represents Amon mes the mayor of Thebes during the reign of Ramesses IV, kneeling and holding the naos of the god Amon he is wearing a long delicately pleated costume with wide sleeves which reach to his ankles he is wearing shoulder length wavy wig that hanging down to his shoulder his wig flares out to his shoulder level the tresses are indicated with parell waves lines radiating from the top of the head reach to the upper part of his breast the nose of the statue had been broken, the front of the statue has the naos of the god Amon as small figure of the god Amon.

n. k n irty n nswtꜥ nḥtQnbty bity ḥꜣtyꜥ niwt imn-ms mꜣꜥḥrw

(to the ka of eye of king, the councilor of the king of lower Egypt, the mayor of the city Amonmes justified³⁰)

²⁸ Legrain, G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", 1909, vol,1,41.

²⁹ PM,II, 1972, 147.

³⁰ Translated by Researcher from

Legrain, G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", ,1909, vol,1,141.

THE REPRESENTATION OF THE OTHER DEITIES IN THE RAMESSEUM PRIVATE INDIVIDUAL STATUES

During the New kingdom the Egyptian sculptors invented new type of statues which is known as Naphorous statues as new artistic medium for expressing personal piety³¹(Meyer suggested that Senenmut himself may have invented this kind of sculpture), typically non royal statues represented the private individuals in different position as standing or kneeling behind small statues of local deities, either protected in small shrines as in case of Naphorous statues or completely open in sitting position as in case of the Naphorous statues, both of these types are belonged to the private individuals, especially during Ramesside period.

This kind of private sculpture indicated the relationship between the worshiper and the local divinity, the text in this private sculpture helped the scholars and support them to know the nature of relationship between the non-royal and the local divinities, Rank and Otto characterized them as (schutzstatuen) or protection statues as the naos of local divinities receiving the eternal protection of the gods which represented in the statue, the non-royal individual who bears an image of the deity indicates that the image of the deity receives the protection from the statue's owner but in return the god will protect the individuals act as patron, the idea of protection had some different that Rank didn't believe in this idea of Naphorous but he believed that the protection is directed only from larger to smaller figure³², other statues bear with the local divinities as the god Ptah, Anhure, Sobek Re, Thoth the god Thoth in the figure of Baboon.

DEPICTIONS OF THE GODDESS HATHOR

13. Sistropher Statue of Nakht Weser holding Sistrum, Late of 18th Dynasty, early of 19th Dynasty³³, Egyptian Museum, JE 36719³⁴.

³¹Meyer, " *Senenmut. Eine prosopographische Untersuchung*", 1982, 92.

³²Rank, " *Eine spätsaitische Statue in Philadelphia*" MDAIK 12 1943, 109,112.

³³ Konrad, K., " *Sistrophor oder Sistrumspieler ? Zur Deutung privater Tempelstatuen mit kleinem Sistrum*" BSEG 29, (2011-13), 56-58.

³⁴PM,II,1972, 174, (Nekhtuf).



**Fig. 14 Sistropher Statue of Nakht Wsr holding Sistrum
Kristen, Konrad " Sistrophor oder Sistrumspieler ? Zur Deutung
privater Tempelstatuen mit kleinem Sistrum", BSEG 29, (2011-13),57.**

The seated sistropher Statuerepresents Nakhtwsr(hrj s3w wsr(?))³⁵ the chief of guardian, sitting and holding to his chest hatoric elements a sistrum of the Goddess Hathor which was hidden completely his torso, he is wearing a long garment, double shoulder length wig, reach under his shoulder, the chair was decorated each side by figures of his sons and daughters, the back pillar of the statue were inscribed with the formula of *ḥtp di nswt* for the goddess Mut the lady of Isheru that has the relation with the place of discovery in Karnak as the cult center of the holy triad of Thebes and the offering formula of *ḥtp di nswt* to the holy tirade of Karnak Amon, Mut, and Khonsu

(bei dieser Göttin könnte es sich, nach den auf dem Rundbild verzeichneten Htp di nswt Formeln, um die Göttin Mut, Herrin von Ischeru (?), gehandelt haben und so mit um eine der Gottheiten der in Karnak, dem Fund ort der Statue, ortsansässigen Triade³⁶).

³⁵ Rank, PNI, p.85, notes that the name Nakhtwsr is not certainly, but could see a term Nakht.

³⁶ Konrad, K. " Sistrophor oder Sistrumspieler ? Zur Deutung privater Tempelstatuen mit kleinem Sistrum", BSEG 29, (2011-13), 58.



Fig. 15 Amenemhat as a Beggar

Photo by Researcher in Luxor Museum 5/2/2019

14. Amenemhat as a Beggar, 19th Dynasty, reign of Ramesses II, Luxor Museum, no.147³⁷,

The statue represents Amenemhat the son of Wennefer the high priest of Amon in Karnak, squatting in the form of block statue as a beggar, he is wearing a cloak enveloped all the details of the body, only his hands appear from the cloak raised before his mouth, the face of the statue is completely damaged and also a part from his head, right hand, a part from back pillar, in the front of the Statue a sistrum of the goddess Hathor, the sistrum is made up of several parts, the upper part in the form of the temple gateway (bekhen) with small uraeus inside it, each side of bekhen the names of Ramesses II inscribed in two cartouches, the lower part of sistrum has been represented the female face with cow's ears and framed by a thick banded wig, the inscription were inscribed in 21 vertical lines in each side of the statue names and titles of Amenemhat as overseer of all king's work and priest of Goddess Hathor in her temple.

The Depiction of the God Anhur:

15. Naophorous Statue of Bakenkhonsu with figure of the god Anhur and Ram headed

Standard, 20th Dynasty, reign of Setnakht and Ramesses III, Egyptian Museum JE37135³⁸, CG 42161³⁹.

³⁷According to Luxor Museum Record.



Fig. 16. Naophorous Statue of Bakenkhonsu with figure of the god Anhure and Ram headed

<https://www.ifao.egnet.net/bases/cachette/ck417>

The Statue represents Bakenkhonsu, the high priest of Amon during Ramesside period, he is standing and holding the naos which decorated inside with the figure of onuris "Anhure" the god of war and hunting who is depicted as bearded man wearing a robe and a headdress with four feathers, due to his position as god of war, he was a patron of ancient Egyptian army, Bakenkhonsu is wearing a long pleated costume with wide sleeves, the statue is missing the head upon the naos the ram headed decorated with the solar disc and the ureaus, The figure of onuris (Anhure) represents the god of war and hunting, he was a patron of ancient Egyptian army, Anhur Egyptian God was originally worshiped as a war god in the regions of Thinis and Abydos, and his Greek name Onuris, he was the god that defended his father Re from his enemies, this event gave him the epithet "slayer of enemies".

The statue has both of figure of god Amon as the Ram head and the god Anhure as the patron of the Egyptian army and the god of war, It corresponds to the period of war in the early of 20th dynasty and the war of king Ramesses III against sea people, sculpting the statue from this type Proportional to that stage.

³⁸Legrain,G."Statuesetstatuettesderoisetdeparticuliers, *Catalogue général des antiquités égyptiennes du Musée du Caire*", 1909, vol,1,28.

³⁹ PM, II,1972, 146.

- 16.** Statue of Amon mes with the figure of God Sobek Re, 19th Dynasty, reign of Ramesses II, Egyptian Museum, Cairo, JE36721, CG 42169⁴⁰.



Fig.17. Statue of Amon mes with the figure of God Sobek Re photo

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The Statue represents Amon mes the royal scribe of the altar of the two lands during the reign of Ramesses II, squatting and sitting on the ground in the form of cub statue he wears a cloak which is enveloped his body and covered all his details, only his hands appear from the clock, he is wearing shoulder length wavy wig, that hanging down to the shoulder level, leaving part of his ears exposed, the nose had been broken in the front of the statue a small figure of the god sobek-re in the form of human body with crocodile head crowned with the solar disc and two ureaus and two feathers each side, from the beginning of the middle representing the offering formula of ḥtp di nsw to the god sobekre:(ḥtp di nsw sbk-r^c nb

snw sš nsw imn ms sšb n ḳrty-ir n mwt m int(An offering which the king gives to the god sobek re lord of snw the royal scribe Amon mes the judger of Elephantine the born of Mut eminent).

- 17.** Naphorous Statue of Wennefer with figure of Ptah, 19th Dynasty, reign of Ramesses II, Egyptian Museum, Cairo, CG 42170⁴¹.

⁴⁰PM,II, 1972, 145



Fig.18 Nubian Block statue of Wen nefer with figure of Ptah<https://www.ifao.egnet.net/bases/cachette/ck16>

The Nubian Block statue represents Wen Nefer the chief royal scribe during the reign of Ramesses II⁴², squatting in the form of block and sitting on the ground with arms crossed upon his knees, he is wearing a cloak that enveloped all the details of his body, only his hands are shown uncovered on the knees, he is wearing a double shoulder length wig, reach to his shoulder, small bart attached to his chin, the lower edge of the dress is defined at ankles, sandals wear on the feet which their festinating thongs in high relief, in between his legs the small statue of the god Ptah which is standing in the naos.

The Depiction of the God Thoth:

18. Kneeling Statue of Ipy holding Cynocephalus on a base: the statue of Ipy from 20th dynasty, Egyptian Museum Cairo, JE 36999⁴³, CG 42187⁴⁴.

⁴¹ PM, II, 1972, 146; Hornemann, "Types of ancient Egyptian statuary, II-III," (1957), II, 446.

⁴² PM, II, 1972, 146.

⁴³ Legrain, G. "Statues et statuettes de rois et de particuliers, Catalogue général des antiquités égyptiennes du Musée du Caire", 1909, vol, 1, 54.

⁴⁴ PM, II, 1972, 162.



Fig.18: Kneeling Statue of Ipy holding Cynocephalus on a base

<https://www.ifao.egnet.net/bases/cachette/ck220>

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The Statue represents the sem priest Ipy, kneeling in praying attitude, he is wearing a long delicately decorated pleated costume reach to his ankles with wide sleeves, as a sem priest he is representing with shaved head, he is bald without hair, he wears foot dress, he is holding an altar which placed upon it the small statue of the baboon god as representation of the god Thoth.

snꜥr .if n imnsmIpwꜣmꜣꜥhrw (the burner of incense for the god Amun, the sem (lector) priest Ipy, justified) n k n wsirsꜥr if. n imnsm m ḥwtswtIpwy (to the ka of osirs, the burner of incense to Amun, the sem priest of the royal house Ipy)⁴⁵.

19. Statue of Ramesses Nakht as Scribe donated by his Son Nesamun 20th dynasty, reign of Ramesses IV-Ramesses VI, Egyptian Museum, Cairo, JE 36582⁴⁶, CG 42162⁴⁷.

⁴⁵ Translated by Researcher from

Legrain,G."Statuesetstatuettesderoisetdeparticuliers, Catalogue général des antiquitéségyptiennes du Musée du Caire",1909,vol,1, 45-55.

⁴⁶Legrain,G."Statuesetstatuettesderoisetdeparticuliers, Catalogue général des antiquités égyptiennes du Musée du Caire",1909, vol,1,29.

⁴⁷ PM, II, 1972, 146.



Fig.20 Statue of Ramesses Nakht as Scribe donated by his Son Nesamun Catalogue du Musee du caire, statues et statuettes pl.XXVI.

The Statue represents Ramesses Nakht, the high priest of Amon during the reign of Ramesses IV to the reign of Ramesses XI, he is in squatting position as scribe, he is seating with a traditional pose of the scribe with open roll of papyrus upon his leg, he is bowing his head towards the papyrus as if he is writing, he is having folds of fats in his body, which refer to youth and prosperity, and spent his life reading and writing, he is wearing short pleated kilt with wide sleeves, his short kilt covered his body, only his arms and legs appear,he wears a short shoulder wavy wig, the waves radiates from the top of the head, the wig leaves his eare exposed, the baboons is embracing his head as representations of the god Thoth symbol of wisdom and protections.

n k n rp^ct ḥḳty imy-r k3t n mn wnb n ḥm .fimy-r ḥm nṯr n nṯrw nbw w3st sš
nsw imy-r pr wr m ḥwt nsw n r^c itm m w3st ḥm nṯr ḥr n imn r^c nswt nṯrw r^c
mss n 3ḥ tm3^c ḥrw

“to the ka of the hereditary prince and the mayor, steward of all works of his majesty, chief of all priest of Thebes, chief secret of the king, high steward of the royal mansion, royal scribe and the overseer of the great temples of Re, Atum inwaset, the first prophet of Amon-Re the lord of all gods Ramesses nakht justified).

CONCLUSION

One of the famous religious aspect in private individuals Ramesside sculpture is the Depictions of the deities on the statues, the Deities were represented in different shapes and figures, during the early of 19th dynasty the sculptor started to invented new style of sculpture which is known as Naphorous statues and Naphorous block statues which collect between the normal type of block and the shrine or the small niche of the deities which decorated the front of the block, this kind of new sculpture in the early Ramesside period indicated the relationship between the individuals as the worshipper and the local Deities, the sculptor of the 19th and 20th dynasties invented some additions for the block statues as the small Satues of the gods which decorated the front of the block statues, other private individuals statues appeared with the holly tirade of Thebe the representation of the deities in the private Ramesside period as indicated in Table 1:

Table. 1 Depictions of God Amon and his Family in the Ramesside private statues

No.	Statue	Date	Location	Type	Site	Deities
1	Khay	Ramesses II	JE36657,CG42166 Egyptian Museum	Naphorous Block	Karnak	Amon
2	MA Hwy	Seti II	JE 36936,42157 Egyptian Museum	Naphorous kneeling	Karnak	Amon
3	Djehutyms	Ramesses II	JE36701,CG.42180, Egyptian Museum	Kneeling	Karnak	Ram headed of Amon
4	Paser	Ramesses II	CG 42156, Egyptian Museum	Kneeling	Karnak	Ram headed of Amon
5	Thaunefer	Ramesses II	JE37133, Egyptian Museum	Kneeling	Karnak	Ram head Vas6
6	ḥry n w3st	Ramesses II	JE 38015, Egyptian Museum	Block	Karnak	Ram head standard
7	Swty	Ramesses II	JE36916,CG42172, Egyptian Museum	Block	Karnak	Ram headed of Amon
8	Nedjem	Ramesses II	JE 36905,CG 2/12/24/4 now in Beni Sui Museum	Block	Karnak	Sence of holly triad

9	Wsrhꜣt	Ramesses II	JE36656,CG 42181, Egyptian Museum	Naphorous kneeling	Karnak	Amon
10	Qen Amon	Ramesses III	JE37876,CG42178,Luxor Musem no.782	kneeling	Karnak	Amon,Mut, Khonsu
11	Backenkhonsu	Ramesses III	JE36696,CG42160 Egyptian Museum	Standard bearer	Karnak	Ram head
12	Amon ms	Ramesses IV	JE 37407,CG42176, Egyptian Museum	Naphorous kneeling	Karnak	Amon and Mut
13	Amon ms	RamessesVI	JE36944,C42175, Egyptian Museum	Naphorous kneeling	Karnak	Amon

Some of the private individuals statues during the Ramesside period had religious functions as new type of Naphorous, Naphorous Block statues and standard bearer statues which served as intercessors that's individuals could approach these images and address their prayer to the deity depicted on the standard, the individuals serving as the priest to that deity, the statues of standard bearers depicted one the different ceremonies statues in which the king performed the various religious rites, that occupied the supreme royal functions as he considered the son of the god, he distinguishes from human being that he is the only one who known the performing movements divine spelling words according to religious rituals. The sculptor invented new type of statues during Ramesside period as Naphorous statues and block Nphorous statues which were decorated in the front of the statue with the niche of the gods which never appeared during 18th dynasty, from the study of private individuals statues in Theban province during the New kingdom found that the Depictions of the Deities in the private individuals statues of 18th dynasty mostly appeared in the text of the statues, the most famous Depictions on the statues is the god Amon in his famous representations as the Ramheaded, different local Deities were depicted on the statues as sobek re, Thoth, Anhure, Ptah, Hathor, Mut, Khonsu. The depictions of the the gods and goddess in the Ramesside private statues indicated that most of these statues had religious functions during Ramesside period. The Depiction of the other gods and goddess in the next table:

Table (2) Depictions of the Deities in the Ramesside private statues

No.	Statue	Date	Location	Type	Site	Deities
1	Nakht weser	Early of 19th Dynasty	JE36719 Egyptian Museum	Sistropher	Karnak	Hathor sistrum
2	Amoneminet	Ramesses II	No.147 Luxor Museum	Block	West bank	Hathor sistrum
3	Wen nefer	Ramesses II	JE36676, CG42170 Egyptian Museum	Naphorous block	Karnak	Ptah
4	Amon ms	Ramesses II	JE 36721, CG 42169 Egyptian Museum	Kneeling	Karnak	Sobek Re
5	Backenkhonsu	Ramesses III	JE37135, CG42161 Egyptian Museum	Kneeling	Karnak	Anhure & Ram head of Amon

6	Ipuu	20th Dynasty	JE36999,CG42187 Egyptian Museum	Kneeling	Karnak	Thoth
7	Ramesses nakht	Ramesses IV& VI	JE 38015, Egyptian Museum	Block	Karnak	Thoth

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