

An Unpublished Sphinx Statue of Ramesses (II)

By

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1- Introduction:

This statue was found, during the preservation of one of the doors in the northern wall of Cairo, where the base of this statue is used as a lintel of this door.

2- Basic information:

- Monument number: None.
- Dating: reign of Ramesses (II), Nineteenth Dynasty.
- Location: the northern wall of Cairo.
- Technical details:
- Material: Sand stone.
- Measurement: Length of the statue with the base 160 cm, Height of statue 31cm, base 15,5 cm.

3- Description:

The statue^(**) represents the king in the shape of the sphinx on a circular base (fig. 1), leonine bodied (the right side of the body is erased) and head (it is broken but the head's cover (nems) is seen upon the chest, it proves that the head as well as the hands belong to a human where he catches the offering's Tray. The two hands are broken. May be the king is represented with two human hands, not lion's hands so that he can catch the offering's tray, and on other hand to denote politeness and respect in the presence of the Deities, (fig. 2, A, B.). On the offering's tray, there are two slayed geese (neck writhen), under

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^(**)The statue's position is very difficult to examine or take photos, as it is upside down, but I succeeded in examining it and taking photos.

them and in the middle there are two circular leaves of bread and one oval leaf of bread, in addition to two cucumbers^(*).

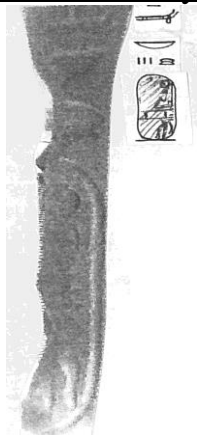
¹The text of offering is uncompleted because some parts of the tray specially the edges are broken and the remaining text which is found says (this is the second part of this text):



mry psdt snw kbhw

The first part of this text which is broken, probably says^(**):

[^cnh ntr nfr nb t3wy nb ir ht (Wsr M3ct Rc stp n R^c)]
and the third part of this text says:




[^cnh] itm nb h^cw (//// ms (i) /////) [di cnh dt]

The Translation: "may live, the good god, lord of two lands, lord of the rites, [Wsr Maat Ra stp n Ra)], beloved of the Ennead of snw kbhw, [may live] Atum, Lord of appearances ([Ra] mes[ses

^(*)This kind of cucumber is seen on another tray which belongs to Ahmose (II), 26. Dyn. (fig. 3)

Kamal, A. Tebles D'offrands, CG, Antiquites Egyptiennes, T.I, Le Caire 1909, p. 88-89 (23.106). T.II, Le Caire 1906, PLXXIII (23.106).

^(**) cf. KRI, 11, 764

mry Amun]) [given life forever]^(*), and on the left side of the offering's tray it is written the birth's name of the king inside the cartouche  (R^c ms(i)sw mry Imn (fig. 4) also on the chest.

The birth's name of the king  ([R^c] ms(i)sw mry Imn) (Fig. 5).

Moreover, It is written on the base from the two sides the titles and the names of the king (it's beginning and ending are broken). On the right side (fig. 6), the following is found:



[Hr k3 nht] mry M³ct nbty mk kmt wcf h3swt nswbity
(WsrM^c3tR^cstp n R^c) S3R^c (R^cms(i)sw mry Imn) [mry] pth
nbM3ct, nsw t₃wy].

"Horus, Strong bull, beloved of Maat, two ladies, protector of Egypt, conqueror of the foreign countries, king of south and north Egypt (wsr Maat R^a stp R^a) son of Ra (Ramesses, mry Amun) [beloved of] pah [Lord of Maat, king of the two lands (**)]" and On the left side (fig. 7) the following is found:



[Hr k3 nht mry]M3ct Hr nbw wsr rnpwt c₃ nhtw nswbitty (Wsr m3ct R^cstp nR^c) s3R^c (R^cms(i)sw mry Imn) [mry] shmt hry (t)-tp.

"[Horus, strong bull, beloved of Maat, the golden Horus wealthy of years, great of Victories, king of south and north Egypt (Wsr Maat R^a stp n R^a), son of R^a (Ramesses, mry Amun), [beloved of] Sekhmet who is on the head.

4- Notices:

1- The name "snw kbhwh":

(*) cf.KRI.II, 486

(**) cf.KRI.II,747

This name appears on other monuments and is written in different forms from the eighteenth to the twentieth dynasty:




- (1) Naville, E., Das Aegyptische Todten Buch Der XVIII. BISXX. Dynastie, Erster Band, Graz1971, P.XC, Zwitter Band, P. 172-174, Einleitung, p. 66-67, 83-84, 96-97, 100-103, 193, Luscher, B., Die Verwandlungsspruche (Tb76-88), Band2, Basel 2006, p. 174-185, 423-425, Carrier, C., Serie des papyrus du livre des Morts de l'Egypte ancienne, Vol. 1, Le papyrus de Nouou (BMEA 10477), Cybele 2010, p. 584-585, Munro, I., Unterschunge zu den Totenbuch-papyri der 18. Dynastie, London 1981, p. 85-87, 319, 341.
- (2) Helck, W., Ramessidische Inschriften II, in: ZAS83, 1958, p. 27-38, Taf. III.
- (3) Nelson, H., Medinet Habu, Vol. I, PL. 43, KRI. V, 35, Wb. IV.493, Wb.V.30.
- (4) Pierret, P., Etudes Egyptologiques, Recueil D'Inscriptions Inedites Du Musee Egyptien dus Louvre, Deuxieme partie, paris 1878, p. 12, Wb. V. 30, Brugsch, H., Dictionnaire Geographique De L'Ancienne Egypte, Leipzig 1879-80, p. 788.
- (5) Duemichen, J., Geographisch Inschriften Altgyptischer Denkmaler Erste Abtheilung, in: Brugsch, H., Recueil De Monuments Egyptiens III, Publies par Brugsch, H., Monuments Geographiques par Duemichen, J., premiere partie, Leipzig 1865, Pl.LXVI (N. 38), Gauthier, H., Dictionnaire des Noms Geographiques contenus Dans Les Textes Hieroglyphiques, T.V., p. 140.

The name "snw kbhw" consists of two words:

(A) snw

Written as:

Determinative: 

Translated as: "encircle, circuit, surround, cartouche, pool"⁽¹⁾.

(B) kbhw 

Written as: 

Determinative:



Translated as: "birds of water, birds of marshes, marsh of the water's birds bird-farm, the firmament, the celestial waters, the cool regions, libations"⁽²⁾.

⁽¹⁾ Wb. IV. 489, 491, Gardiner, A., Egyptian Grammar, Oxford 1976, p. 595, 522, Hannig, R., Vomberg, P., in: Hannig-Lexica. 2, Mainz 1999, p. 152, Faulkner, R.O., A Concise Dictionary of Middle Egyptian, Oxford 1976, p. 268, KRI.V, 244, Helck, W., op.cit., Taf.III, Nelson, H., op.cit., Pl. 43, KRI. V, 34, Naville, E., op.cit., PXC, p. 172-174, Luscher, B., op.cit., p. 174-185, Gauthier, H., o.cit., V, p. 140, Duemichen, J., op.cit., PL.LXVI (N.38), Lesko, L.H., A Dictionary of the Late Egyptian, Vol. 11, 2004, p. 126, peden, A.J., Egyptian Historical inscriptions of the twentieth Dynasty, Jonsled 1994, p. 127.

⁽²⁾ Wb. V. 29,30, Gardiner, A., op.cit., p. 596, Gauthier, H., op.cit., T.V., P. 171, Harnig, R., Grobes Handeuorter buch, Mainz 2009, p. 923, pierret, op.cit., p. 12, Maspero, M.G., Hymne AU Nil, in: BiBliothèque D'Etude, T.5, Le Caire, p. 104, Grandet, P., Le papyrus Harris I, Glossaire), in: BiBlotheque D Edtude, T. 129, 1999, p. 180, Erichsen, W., Papyrus Harris I, in: Bibliottea Aegyptiaca V, Bruxelles 1933, p. 32, 42, Gardiner, A., Late Egyptian Stories, in: BiBliotheca Aegyptiaca I, Bruxelles 1932, p. 73, KRI. I, 49, Haikal, F., Papyrus Boulaq XIII, in: BIFAO83, Le Caire 1983, p. 246, PL. L, Lacau, P., Textes Religieux Egyptiens, Paris 1916, p. 48, Griffith, F.Li, Abydos Decree of Seti I at Nouri, in: JEA XIII, p. 198, PL.XL, Nelson, H., op.cit., PL. 43, KRI. V. 34, Naville, E., op.cit., p. 278, Faulkner, R.O., op.cit., p. 278, luscher, B., op.cit., p. 179-185, buch II, Mainz 2003, p. 2517, Lesko, L.H., op.cit., p. 149, Carrier, C., op.cit., p. 130, 286, Carrier, C., Livre des Morts d'l'Egypte ancienne, cybell2009, p. 286, Hornung, E., Das Toten Bugh der Aqypter, Munchen 1977, p. 164, Faulkner, R.O.,

- Example for the word "Snw" combined with other word from the same period (the nineteenth dynasty): in the text on stela of Ramesses (II), Abu Simbel:



mitt R^c psdt f hr snw t3

"Likeness R^a and his shine on encircle of the land⁽¹⁾":

- Examples for the word kbhw in different texts of the Ramesside Period:

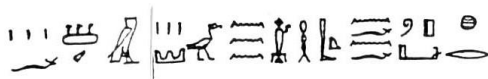
1. Text on the southern wall of the southern chapel which was dedicated to the god Thot in the great temple of Abu Simbel, reign of Ramasses (II):



rdit sntr kbhw n it(f)Dhwty

"offering incense and cool water for (his) father Thot⁽²⁾. Here the word kbhw the means "cool water" which comes from the vessel of the col water because its determinatives are the vessel and the three ripples only.

2- Text on stela of seti (I) at Nauri:



hrp n f n f kbhw m s3(w).f


the Ancient Book of the Dead, Newyork 1999, p. 78, Allen, J.G., The Book of the Dead or Going forth by Day, Chicago 1974, p. 69, Barguet, p., le livre des Morts des Anciens Egyptiens, Paris 1967, p. 117, kolpaktchy, G., Livre des Morts des Anciens Egyptiens, paris 1978, p. 162, Helck, W., op.cit., p. 55, Peden, A.J., op.cit, p. 127.

⁽¹⁾ KRI. 11, 317, Grimal, N.C., Les termes de la propaganda Royale Egyptienne, Paris 1986, p. 369..

⁽²⁾ KRI. II, 748.

he undertakes he undertake to him, the cool water in his marsh(s)"⁽¹⁾. Here the word "kbhw" means "cool water" which comes from the region of the cool water, where find determinatives of the birds and the three sand hills.

3- Text in papyrus Harris I, reign of Ramesses (III):

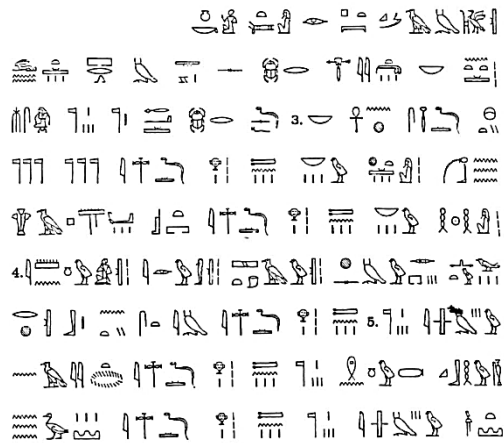

 diw(i)St3 kbhw r niwt.k Iwnw r hrp.w k3.k it i R^c.

"I caused to flow the cool water to your city Heliopolis to undertake of it for your Ka "o" my father Ra"⁽²⁾.

Here the word "Kbhw" means "cool water" which comes from the city of the cool water, where find determinative of the circle with cross-roads.

The first appearance of the name "snwkbhw" on the monuments:

This name appeared in chapter 79 of the Book's Deads since the eighteenth Dynasty, where we understood that the dead wishes to become part of the pantheon (the Ennead) and is represented in the shape of the chief of the pantheon (the god Atum):



(1) Griffith, F.Li., op.cit., 198, Pl.XI, Edgerton, W.F., The Nauri Decree of seti I, Atranslation and Analysis of the legal Portion, in: JNES6, 1947, p. 219f, Gardiner Some Relections on the Nauri Decree, in ., JEA XXXVIII, 1952, p. 24f..

(2) Erichsen, W., op.cit., p. 32.

ink itm ir(w)pt km3(w)wnn (w) t pr (i) mt3 shpr (w) sty.t
 nb nt (y).t msi ntrw ntr c3 hpr ds.f nb cnh sw3d(w) psdty ind-
 hrtn nbw htw w^cb (w) h3pw st ind-hr tn nbw nhh imnw irw st3w
 hmw iwt (y)w rh bw nty st imind-hr tn ntrw im(y) w n3yt ind-hr
 tn ntr snw kbhw ind-hr tn ntrw im(y)w Imnt.

"Iam Atum, who made (created) the sky, who created what existed, who came from the earth, who created seed, lord of what is, he who created the Deities, the great god who created himself, cord of life, who markeg Renew two Enneads, Hail to you, Lords of possessions, purifiers, whose place is mysterious, Hail to you, Lords of eternity, whose forms are hidden, whose shrines are secret, whose place is unknown, or where are they!, Hail to you, the Deities who are in the flows (?), Heil to you, Deities of snwkbhw, Hail to you, the Deities who are in the west"⁽¹⁾.

Before explaining the meaning of the name "snw kbhw", I will refer to different translations of this chapter in the book of the deads, which is translated as: "Encircle of the sky"⁽²⁾, "Encircle of the firmament"⁽³⁾, "Encircle of the celestial waters"⁽⁴⁾, "Encircle of the cool regions"⁽⁵⁾,

These explanations of the name "snw kbhw" link it with the second life (in the sky) although it appeared on other monuments which linked with the first life (on the earth)⁽⁶⁾. In

⁽¹⁾ Naville, E., op.cit., p. 172-184, Luscher, B., op.cit., p. 174-185, Munro, T., op.cit., p. 86-87, Carrier, C., op.cit., p. 129-131, 584-585, Hornung, E., op.cit., p. 164-165, Faulkner, R.O., op.cit., p. 77-78, Allen, J.G., op.cit., p. 69, Barguet, P., op.cit., p. 117-118, Kolpaktchy, G., op.cit., p. 162-163..

⁽²⁾ Carrier, C., op.cit., p. 130, Carrier, C., op.cit., p. 286, Hornung, E., op.cit., p. 164.

⁽³⁾ Faulkner, R.O., op.cit., p. 78.

⁽⁴⁾ Allen, J.G., op.cit., p. 69, Barguet, P., op.cit., p. 117.

⁽⁵⁾ Kolpaktchy, G., op.cit., p. 162..

⁽⁶⁾ Helck, W., op.cit., p. 27-38, Taf. 111, Nelson, H., op.cit., pl. 43, KRI. V, 35, Pierret, P., op.cit., p. 12, Duemichen, J., op.cit., pl. LXVI (N. 38).

addition, it was explained as "the offering going forth the sky"⁽¹⁾ and as "the pool of libations"⁽²⁾.

- Explanation of the name "snw kbhw":

May be the previous translations of the word "kbhw" as "the celestial water" are according to the word kbhw which refers first of all to a mythical water-region of sky, on the side of Nut (the sky) which is opposite to the earth and beyond the sun's course. The original home of migratory birds is located within this general area extending from northeast to north west and corresponding to the northern part of the earth. From here wild fowl and marsh-birds migrated in the autumn in their flight down the coast of the eastern Mediterranean and Sinai peninsula to the "cool-water" regions of Egypt to which the word also refers. A distinction is frequently made between "kbhw" of Horus (the god) in the Delta and "kbhw" of Seth (the god), in the south of Egypt and region of the first cataract, some birds continued on farther south to kush⁽³⁾.

It is clear that the word "snw" means " encircle" and also the word "kbhw" means "the cool water", but a sort of difference happened in the form of the word "kbhw" not in the meaning of it, because it takes different determinatives, Firstly it takes a determinatives as vessel and three ripples, may be here it means "the cool water" which come from the vessel, "Secondly, when it takes a determinative as birds and three sand hills, it means also the cool water but which come from the region of the cool water. In addition to the circle with cross-roads's

⁽¹⁾ Helck, W., op.cit., p. 35.


⁽²⁾ Peden, A.J., op.cit., p. 127.

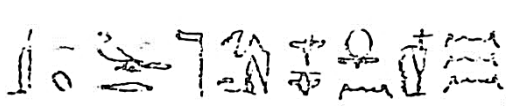
⁽³⁾ Condon, V., seven Royal Hymns of the Ramesside period, ferlin 1978, p. 28-29, Edel, E., Zu den Inschriften auf den Jahreszeilenreliefsder "weltkanmer" aus dem sonnenheightum des Niuserre, Teil II, in: NAWG 63, Ruprecht 1963, p. 105-114, Clere, J.J., Fragments d'une Nouvelle Representation Egyptienne du Monde, in: MDAIK16, 1958, p. 30-46..

determinative which means the cool water which comes from the city of the cool water.

In addition to birds's determinative refers to "the cool water", not to the birds, where, there are the different birds gather on or around the region of the cool water, which was made of the water coming from the Nile's overflow and the rains. Finally, all the previous determinatives refer to the cool water not to the vessel, birds, region and city. Therefore, the name "snw kbhw" means "encircle of the cool water", but there it not translation for this name, because it is a "geographical region"⁽¹⁾. Therefore, it is preferable to write it as "snw kbhw" or its current probable site name.

- The Probable site of "snwkbhw":

In the geographical list from Edfu, reign of polemius XI (Ptolemy period) (fig. 8) is situated at the region in the Delta was mentioned its name is "snw kbhw" and may be north of region htp  which follows the nome of the Heliopolitan, which was probably located on the branch of bubasti-pelusi of the Nile⁽²⁾. It was found in this region worshipping for the goddesses Hathor-sekhmet, as well as a statue for her of Ramesside period (nineteenth Dynasty)⁽³⁾. Moreover, there was also worshipping of the goddess Isis who was associated with the goddesses hat Hathor and Sekhmet. She was mentioned in the text on stela in louvre Museum, Late period:



Ist wrt mwt ntr hry (t) – ib snw kbhw

" Isis, the great, the god's mother who resided snw kbhw"⁽⁴⁾ and may be this name "snwkbhw" is located nearly of

(1) Wb. IV, 493.

(2) Gauthier, H., op.cit., T.V, p. 140.

(3) Gauthier, H., op.cit., T., T.IV, p. 145.

(4) Pieret, P., op.cit., p. 12.

valley of El-Toumilat⁽¹⁾ And now it seem that the name "snwkbhw" really refers to as geographical region located in the Delta, but where is it exactly? we don't know. May be through some texts, we can know it, such as the text of the scene of Ramesses (III), Who presents the captives of the sea peoples to the Theban triad (fig. 9), who on the second pylon in the temple of Medinet Habu.



T3w nbw fnhw hftyw snwkbhw pct nbw rhyt nbw H3w-nbwt hnmmt hr rdwy n ntr pn nfr dw3 rhyt nbw cnh sn rc-nb nhh nhh mi wd n it.f nsu ntrw dt sp 2

All lands, Phoenician^(*), enemies snw kbhw, all patricians, all peoples, all the sea peoples^(**), all the sun folk of Heliopolis, under two feet of this good god, all people adore (him) for live of them everyday, for millions of years, like command Amun-Ra, King of the Deities, repeat twice⁽²⁾. In addition in the text on the double stela of Ramesses (III), Karnak:

⁽¹⁾ Brugsch, H., op.cit., p. 788.

^(*)Translated as "Syrians", but it must be as "Phoenicians".

Gardiner, A., *Egyptian Grammar*, Oxford 1976, P. 566.

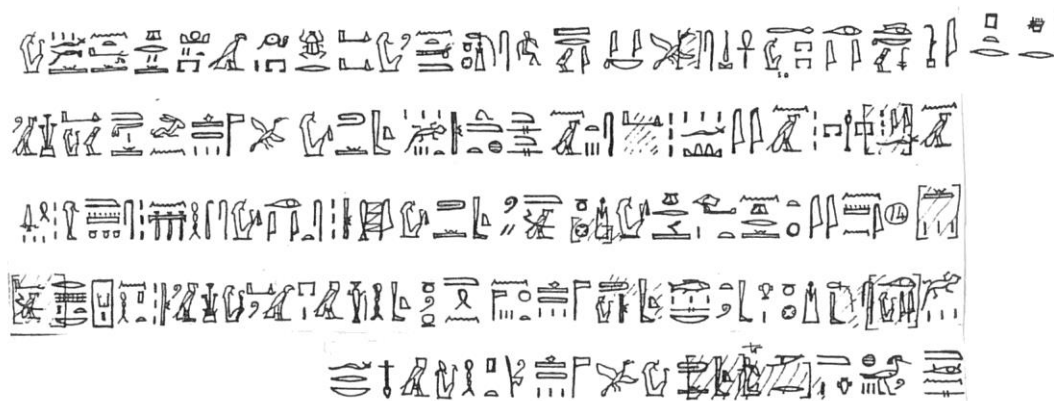
Vitamann, G., *Agypten und die fremden in erersten Vprehrsthicken, abrtaus end*, Mainz 2003, p. 82.

^(**) It means "all (tehse) beyond the sles", or "the Greeks".

Gardiner, A., op.cit., p. 573.

Lesko, L.H., *A Dictionary of Late Egyptian*, Vol. I, 2002, p. 296.

⁽²⁾ Dietrich, R., *Heliopolis und Das Haus Des RE*, in: MADIK16, Berlin 1999, P. 411-412, Nelson, H, op.cit., PL. 43, KRI V, 35.



dr ptr.k sw iry pr-c3 cnh, wd3, snb p3y.k sri sw cb Iwnw in itm
 dd hpr pr R^c Hr3hty hry nt^cw.fmh.l n3y.f prw hd n3y fsnwwt
 di[i] st n3 gsgs m ht cs3t k3b.i p3 htpw ntr wn m b3h diw.i
 h3[w] n i mnyt nhr h3t grg.i Iwnw m m3wy k3b.i c3bt st iry.i
 sth n.s m mnw snw cs3[iry.i][swcb Iwnw hr bwt.s nb k3b.i ktpw
 ntr n psdt m snw kbhw m pr Hr diw.i h3w n Hwt-k3-ptb rsp3t
 nb(t)[c]m n. s3hw m ib[mr]k3b.i p3 htpw.ntr npth m nfr nb.

"Since you have seen him pharaoh, maybe live, be prosperous and healthy, Your son caused Heliopolis to be purified for Atum and the house of R^a Horakhty to exist according to its regutations. I filed his treasuries and granaries and [I] caused them to overflow with many (good) things, I doubled the divine offering that formerly existed and I granted an increase [Se] in the daily offerings from former times. I furnished. Heliopolis a new and I double its offerings, I made it radiant with mouments and many trees, [I cle] ansed of all its abominations and I doubled the divine offerings for the Ennead at snw kbhw, in the house^(*) of Horus gave an increase to Memplis, more than any other district, so that the beneficial deeds of a [loving] heart


(*) It is Translated as "Temple"⁽¹⁾, but it is not true because "Pr" means "house" not "hwt" which means "temple" and the word "pr" is suitable for the meaning, where "pr" refers to the Delta; the house where Horus lived with his mother Isis after she runaway from his evil uncle seth, who killed his brother Osiris similarly the using word "pr" with Ra refers to Heliopolis; the house where Ra Horakhty was living.

Helck, W., op.cit., p. 35, Peden, A.J., op.cit., p. 127

might be [per] ceived. I doubled the divine offerings for ptah with every good thing"⁽¹⁾.

Finally, that region of "snw kbhw" which was found in some Ancient Egyptian Texts probably corresponds to Ain Mousa region which is in located in the eastern end of the Delta, between valley of El-Toumilat and the Red sea⁽²⁾. It also follow the first nome from the east, which is part of the Heliopolitan nome, where Atum is the main god and with him, Ennead of Deities like ptah, Sekhmet, Hathor, Isis, Horus. On other hand, many springs were found in Ain Mousa, which was used in the reign Ramesses (III)⁽³⁾ and it must be mentioned that Ramesses (II) established his new capital "pi-Ramesess" which is replaced by "El-Khatana-Qanter" now in east of the Delta, and Atum and Sekhmet are the main Deities in it⁽⁴⁾. Therefore, it is probable that the study's statue came from any part of the Heliopolitan nome.

2- The texts inscribed on the base of the statue:

It seems that the titles and names of the king were inscribed on the two sides of the base. On the right side; there are the titles Hr, nbty, nsw bity, s3R^c, and on the left side: the titles Hr, Hr nbw, nswbity, s3R^c, it is not suddenly found the nbty title in this side which in it is the name of the god Ptah, where this title made his owner belong to the two goddesses Nekhbet, Lady of south Egypt and Wajet, lady of North Egypt, therefore he can rule all Egypt⁽⁵⁾. On other hand, the god ptah is associated with the royalty, where, he beared the title 


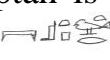
(1) Dietrich, R., op.cit., p. 411-412, Helck, W., op.cit., p. 26-38, Taf. III, Paden, A.J., op.cit., p. 126-127, KRI.V, 244-245.

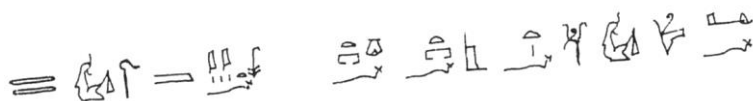
(2) Gauthier, H., op.cit., T.V., p. 140.

(3) Erichsen, W., op.cit., p. 32.

(4) Habachi, L., Khatana-Qantir Importance, in: ASAE L11, 1952, p. 496.

(5) Hornung, E., the pharaoh, in: the Egyptian, 1997, p. 284, Radwan, A., Der Konigsname, Epigraphisches Zum gottlichen konigtum im Alten Agypten, in: SAK2, p. 213f..

nsw t3wy namely "king of the two lands"(Fig. 10)⁽¹⁾ as a symbol for ruling Egypt, and it is similar to the title of the god Atum  nbt3wy namely "Lord of two lands"(fig. 11)⁽²⁾ also a symbol for ruling Egypt. In addition, Atum is represented with the Double Crown on his head, so that both ptah and Atum, can grant the royalty and rule of the country to the king. In addition the god ptah is bears another title associated with the royalty which is  hry st (st.f) wrt, namely "who on the great seat (or his seat)⁽³⁾ symbol to the place which is the temple of ptah in Memphis where which is a the kings were enthroned⁽⁴⁾. There are three main Deities that where replace each other in grant: job, throne and royalty: Atum, Geb and Amun-R^a, but there are other Deities that replace each other in grant: job, seat, throne and royalty to the king in different places like Amun, ptah, Atum, Ra, khpri, Thot ⁽⁵⁾ such as in the text of Seti I, on the northern wall, in the Hypostyle Hall, temple of karnak:



di.f i3wt.f st.f nst.f nsyt f m hk3 t3wy

"he give his job, his seat, his throne, his royalty in rule two lands"⁽⁶⁾ Besides, there is a close relation between the two

(1) Wb.11, 327, KRI.II, 744, Leblanc, Ch., El Sayed Ismail, S., Le Ramesseum IX-2, CEDAE n34, Le Caire 1988, PL.LXVII.

(2) KRI.II.751, Lurson, B., Aperefect King, Aspects of Ancient Egyptian Royal IDaeology of the New Kingdom, Paris 2016, P. 141, fig. 29, Leblanc, Ch., El Sayed Ismail, S., op.cit., PLS.IV, XXXIII,XLIII.

(3) Te Velde, H., op.cit., 1179.

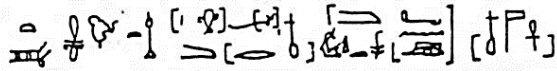
(4) Tevelde, H., Ptah, in; LA IV, 1179, Leblanc, Ch. El Sayed Ismail, Sy op.cit., PL.XXXIX.

(5) Grimal, N.C., Les terms De La propaganda Royale Egyptienne, De la xixE Dynastie Ala Conouiete D'Alexandre, Paris 1986, p. 182.

(6) Grimal, N.C., op.cit., p. 182..

gods ptah and Atum^(*) which appears through the title "nb M3c t" namely "lord of Maat"⁽¹⁾.

And the form of association between the two gods ptah and Atum, is clear in this text in temple of the god khnsw, karnak:



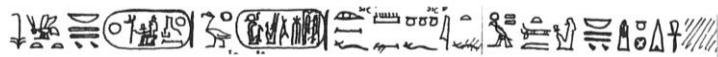
(cnh ntr nfr cn m nsw nfr hr hdt mi itm

"May live the good god, who (is) beautiful, in king of south Egypt, the merciful aspect (face), in the white crown like Atum".

Also the meaning of "snw kbhw" encircle of cool water" may be connected to "the eternal waters" or "encircle of the waters" namely "Nun" who was, surrounding the earth before the creation of the cosmos⁽²⁾.

Atum and ptah were as creator according their cult, Atum in Heliopolitan view and ptah in Memphite view, where Atum is as creator all deities, while ptah is as creator all Deities among

(*) Atum is one of (Hpri, R^cHr 3hty, itm) three images of the god Ra the original owner of this title "Lord of Maat". In the Ramesside period Atum United with Ra in some texts such as the text of Ramesses (II) in the great temple of Abu Simbel:



nsw bity nb t3wy (wsr M3ct R^c stpn R^c) s3R^c (R^cms(i) sw mryImn) ir.n.fmnw.f it[f]R^cHr3htyitm nbt3wy Iwnw di cnh "king of south and north of Egypt (wsr Maat R^a stpn R^a) son of Ra (Ramesses, mry Amun) he made his monument for (his) father Ra Horakhty-Atum, Lord of two Lands, Heliopolis, given life [...].
KRI. II, 751.

(1) Wilkinson, R.H., The Complete Gods and Goddesses of Ancient Egypt, Cairo 2007, p. 152, Leblanc, Ch., El Sayed Ismail, S., op.cit., PLS. VII, XXXIX, LXVII.


(2) Grimal, N.C., op.cit., p. 382.

its Atum and humankind, this Deities are as images from ptah, the father of them⁽¹⁾.

Now we see other side of base, the left's side, where found the title of Hr nbw, which means "the golden Horus as a reference to association between the god Horus with R^a, god of the sun, where the gold's colour similar with shine's sun disk, on other hand, as a reference to association between the golden falcon (the king) on the earth and R^a (the sun's god) in the sky.

Also this title means: "Horus", the victor on "Seth", it is a reference to victory of Horus on his uncle seth after the conflict between them, similarly to victory of the king (Horus) on his enemy (Seth)⁽²⁾.

Both of the two previous meanings are associating with nature of the goddess sekhmet, specially Here she bears the title "hry(t)-tp" namely "who is on the head" as reference to "Ra's" eye or bringing of the distant one" myth, according to this myth, she was a daughter and eye of R^a and she left him and back, she found other eye in her place, the god R^a put her as serpent on his fore head, and after that every king like R^a put this serpent or the royal uraus on his fore head, in order to direct her breathefires against his enemies and so protects him against the dangers⁽³⁾.

And this title is written since 18. Dyn. as: 

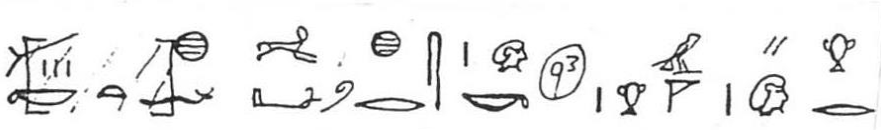
⁽¹⁾ Kakosy, L., Atum, in: LAI, 550-552, Tevelde, H., op.cit., 1177-1178, Wilkinson, R.H., op.cit., p.16-19, 99-100, 124-125, Barta, W., "untersuchungen Zum Gotterkreis der Neunheit", in: MAS28, 1973, p. 81, PL. 1248, pl. 1587b, CT.1,33, CT. 11, 33e-f, CT. IV, 188a, BD. 175, Altenueller, H., Denkmal memthitischer theologie, in: LAI, 1065-1067, Wolf, W., Der Barliner Ptah-Hymnus, in: ZAS64, Leipzig 1929, p. 17f.

⁽²⁾ Hornung, E., op.cit., p. 285, Radwan, A., Der Konigsname Gardiner, A., Egyptian Grammar, Oxford 1976, p. 73.

⁽³⁾ Lurker, M., the Gods and symbols of Ancient Egypt, London 1980, P. 114, Junker, H., Der Allszugder Hathor-Tefnut aus Nubien, Berlin 1911, p. 19, Wilkinson, R.H., op.cit., p. 181..

Determinative⁽¹⁾ 𓂏, 𓂐

And this title appears in other text of Ramesses (II):



hry(t)-tp hr tpk shr hftyw k

"Who is on your (fore) head, over throws your enemies"⁽²⁾.

Also may be in this point she appears as a protector, in scene in tomb of Neferrenpet, Thebas, reign of Ramesses (II) (fig. 12), where the goddess sekhmet appears behind the god Atum who is sitting on the throne and wore the double crown and caught in two hands (W3s) scepter and (cnh) sign and right hand of the goddess sekhmet toward to the god Atum to the protection, and the accompanied text says:



Itm, nb t3wy, Iwnw.

"Atum, lord of two lands, Heliopolis", and in front of the goddess sekhmet is her name⁽³⁾:

Finally, both of the two gods Atum and ptah are associating with the goddess sekhmet by she is a daughter and consort of them, in addition to she bears a title "beloved of ptah"⁽⁴⁾.

(1) Wb.III.,141.

(2) KRI.11., 86.

(3) Mysliwiec, K., studien zumGott Atum, Band II, in: HAB8, Hildesheim 1979, p. 257, 259, 308, Taf. X(a).

(4) Tevelde, H., op.cit., 1179, Sternberg, H., Sachmet, in: LA, V, 326, Hoenes, S.E., Untersuchungen zuwesen und kult der Gottin Sachmet, Halbelts Diss, Reihe Agyptologie 1, Bonn 1976, p. 197, Leblanc, Ch., El Sayed Ismail, S., op.cit., PL.XL.

5- General Comment:

- The relation of "Ramesses (II) with the god Atum:

(A) The king united with the god Atum:

The king represents as a sphinx, which is the usual shape in the Ancient Egyptian Art and is popular of the kings of ancient Egypt, but specially Ramesses (II), who represents in many shapes of sphinx like his statue in the garden of the Egyptian, Museum, CG 197, which is like sphinx of the old kingdom period at Giza and there are similar two statues with study's statue, which are inside of the Museum the first is completed JE.86811 (fig. 13) and the second is lost the lower half, temporary number 2/11/24/2, both of them are offering big jar with ram's cover, symbol of the god Amun, and from the text of offering, its were dedicated to the god Amun-Ra, this shape of sphinx is making the king in relation with sun's god "Ra" in public and with the god Atum (image of the sun's god), specially, Atum's name appeared on the study's statue, united with the birth's name of Ramesses (II) and the shape of Sphinx is a one of a different shapes of the god Atum, where he represented as sphinx with the god Ra Hor akhty (the other image of sun's god), who represented as sphinx also in the Abydos's temple of seti (I), and Both of them wear the double crown with k3 sign and is falcon on it. Here this representation with k3 is for the king who is the falcon (the god Horus) on the earth, who is wears the double crown as a reference of the royalty, where Atum and Ra Hor akhty give it to the king⁽¹⁾, on other hand king seti(I) represents as a sphinx and gives an offering to the god R^a Hor akhty⁽²⁾.

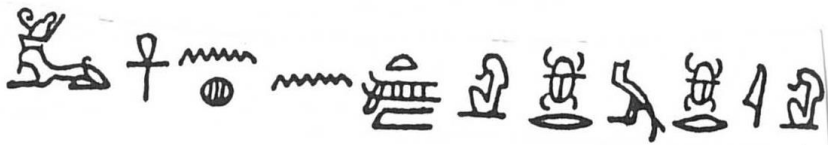
Now, what is the meaning of this cartouche of the name's birth of the king which is under his left arm on offering's, tray?,

⁽¹⁾ Mysliviec, K., Studien Zum Gott Atum, Band T, in: HAB5, Hildesheim 1978, p. 15 (Abb.1), Barguet, P., Au Suet D'une representation Du Ka Royal, in ASAEL1, 1951, p. 210, Fig. 7.

⁽²⁾ Calverley, A.M., Broome, M.F., Gardiner, A., The temple of king sethos I at Abydos, Vol. II, PL. 18, 20.

may be the king wishes to say I am a king (Ramesses, mry Amun), I offer this offering to the Ennead of "snw kbhwt" and the god Atum (the chief of this the Ennead) who is his name united with the name's birth of the king as "Atum-Ramesses, mry Amun" namely the king gives his offering to himself as a deified king (or as god), this not first time to see this king united with this god, where in the temple of karnak, Scene of Remesses (II) erects the Heliopolitan pillar in front of the god "Atum-Ramesses"⁽¹⁾.

Finally in this point, this king united with other Deities such as Amun, R^a, ptah⁽²⁾. Therefore the deification of Ramesses (II) is consider as a complete deification of the king, where he made himself as image from the greatest god and established many temples for himself as god where he was worshiped in its like the great Deities⁽³⁾, on other hand there is other kings before Ramesses (II), united with the god Atum, like Thothmose (III), 18 Dyn., where his name's nbty united with this god:



ssp cnh n itm hpr m Hpri

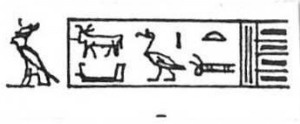
The living image of Atum, who be comes as khpri"^(*) (1)

-
- (1) Barguet, P., *Le Temple D'Amon-Re A Karank*, Le Caire 1962, p. 212, Habachi, L., *Features of Deification of Ramesses II*, ADAIK, Agypt. Reife 5, Gluckstadt 1969, p. 21.
- (2) Barguet, P., *op.cit.*, p. 212-213, Habachi, L., *op.cit.*, p. 21, Radwan, A., *Zur bildlechen Gleichstetzung des agypticshen konigs mit der Gotheit*, in: MDAIK 31/1, 1975, p. 103, Abb.6, Radwan, A., *Einige A spekte der vergottlichug des agyptischen konigs*, in: SDA/K 18, Kairo 1982, Abb4, 5,9,11,16,18,19,20.
- (3) Radwan, A., *"Ramsses II AS Mediator*, in: *Monographs of the institute of Egyptian Art and Archology I*, 1998, p. 221-226, Habachi, L., *op.cit.*, p. 34, fig. 21, PL.XIII, b, Scharff, A., *Eim Denkstein des Vezirs Rahotep aus der 19, Dynastie*, in: ZAS 70, Leipzig 1934, p. 47-51.
- (*) This god is representing one of three images of the god of the sun "Ra": khpri, Ra Horakhty and Atum.

(B) The king with the god Atum:

Many scenes and texts were referred to this relation between Ramesses (II) and the god Atum such as:

his name's Hr on Rome's obelisk, on the eastern side:



Hr k3 nht s3 it m

"Horus, the strong Bull, son of Atum"⁽²⁾,

And other text on the western side:



Hrk3 nht mry M3ct nswbity (Wsr M3ct R^c stp n R^c) S3R^c(R^c ms(i) sw, mry Imun) wr hbw miR^c hrst itm nb hcw (R^c ms (i) sw, mry Inn) mry R^c Hr3hty "Horus, the strong bull, beloved of Maat, king of south and lower Egypt (wsr Maat R^a stp n R^a) son of R^a (Ramesses, mry Amun) great of feasts, like R^a, on seat of Atum, Lord of appearances (Ramesses, mry Amun), beloved of R^a Horakhty"⁽³⁾, also in text on Neos of Ramesses (II), Abu simbel, now in the Nubian Temple, Aswan:



ntr nfr nb t3wy nswbity (wsr M3ct R^c stp n R^c) mry itm

"The good god, lord of two lands, king of south and north Egypt (wsr Maat R^a, stpn R^a) beloved of Atum"⁽⁴⁾.

Also There is seem on pillar, in the Ramesseum temple, the king offers the incense to the god Atum, and in other scene, he offers Maat to the same god⁽⁵⁾.

(1) Urk, IV., 600, Berckerath, J.V., Hand Buch der Agyptischen Kongsnamen, Berlin 1984, p. 84, 227..

(2) KRI. II, 481.

(3) KRI.II, 482.

(4) Roeder, G., Naos, N. 70001-70050, CG, Leipzig 1914, p. 22-23, Taf 6.

(5) Leblanc., Ch., E Sayed Ismail, S., op.cit., PL.IV, XXXIII.

Finally in this point, there is very important scene in the same temple (fig. 14), where the god Atum is sitting on the throne and wore the double crown and in front him Ramesses (II) is sitting on the throne and the god Atum, the goddess Seshat and the god Thoth are writing the king's names and rule's years of the king on the leaves and fruits of the sacred tree which is called "isd" which is linked with the coronation's rites of the king⁽¹⁾.

- The relation the king with the two Deities Ptah and Sekhmet:

Both of Ptah and Sekhmet are two members with the god Nefertum in the Memphite triad, and every king is wishing to link with this triad, but sometimes, Ramesses (II) appears with Ptah only⁽²⁾, in other sometimes the king appears with Sekhmet only⁽³⁾, and almost with them together and replaced of Nefertum, such as: this text on the statue in shape of sphinx, in Alexandria Museum:



S3R^c nb h^cw (Rcms (i) sw, mry Imn) mry pth nb m3ct
 "son of R^a, lord of appearances (Ramesses, mry Amun), beloved of Ptah, lord of Maat".

Nsw bity nbt3wy (wsr M3ct R^c stp nR^c) mry shmt
 "king of south and north Egypt, lord of two lands (wsr Maat R^a stpn R^a) beloved of Sekhmet"⁽⁴⁾,

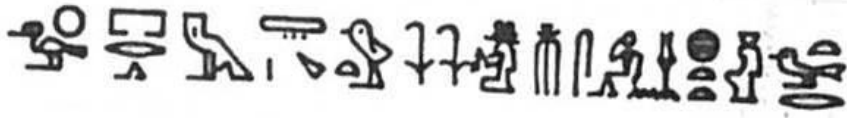
Also the king as son of Ptah and Sekhmet in this text:

(1) Kakosy, L., Isched baum, in: LAIII, 182-183, Buhl, M.L., The Goddesses of the Egyptian tree cult, in: JNES6, 1947, p. 88-89.

(2) Leblanc, Ch., El Sayed Ismail, S., op.cit., PL.VII.

(3) Leblanc, Ch., El Sayed Ismail, S., op.cit., PL.VIII.

(4) KRI. II, 486.



S3R° pr(i) t3tnn ms(i)shmt wrt

"Son of R^a, comes out from Tatenen, was born by sekhmet, the great"⁽¹⁾.

Also there is this triad statue, which is in the garden of the Egyptian Museum, CG. 149, temporary number 8/2/21/20, the king between the two Deities ptah and sekhmet, is replaced of the god Nefertum likeness may be, in the study's statue, the king is replaced of Nefertum between two Deities who are representing by their names (Ptah and sekhmet)^(*).

- Offering's tray:

It appears in texts of kings of the new kingdom:

(2) f3y iht 

For example, statue of Amunhotep (II), 18.Dyn, CG.42073, where was represented in knee's position pose and caught a offering's tray by his hands. Now, offering's tray of stud, statue, contains of two slayed geeses (neck writhen) two circular loaves of bread, one oval loaf of bread and two cucumbers.

1) The bread: T ⁽³⁾.

A) The circular figure:

(1) Schlogl, H.A., Der Gott Tatenen Nach texten und Bildern des Neuen Reiches, in: Orbis Bbllicus Et orientalis 29 (OBO), 1980, p. 65, Sternberg, H., Sachmet, in: LAV, 327.

(*) This god is symbolized the emerging of the primeval mound from the waters of original creation, and he is as manifestation of ptah.

(2) Wb. I.573.

(3) Wb.V.209.

This bread are the more figures of bread are used in the new kingdom period where this bread in seen in the temple of Abydos⁽¹⁾

B) The oval figure:

This bread appeared in manytombs like tomb of panehsy, in the Thebas, reign of Ramasses (II)⁽²⁾.

2) Geese birds:

Many names to different geese in Ancient Egypt such as:

⁽³⁾R3 , msit , sr  |, smn 

The geese birds came from the water's marshes and where it's were eating, in order to offer for the Deities, and some lists of offerings, the geese were among it's like the lists of the god Amun-R^a in the temple of Karnak⁽⁴⁾.

The geese were as symbol of souls of evil and when the king slayed the geese, that is meaning he destroyed the power of "Seth" the evil's god, on other hand the geese's birds, which are called "smn" were as sacred birds of the god Amun, and is found in karnak enclosure of its, reign of Thothmose (III)⁽⁵⁾.

Finally, the offering of beard and geese birds together are made the king as son of the Deities and who grant the rule to him⁽⁶⁾.

(1) Davies, N.A., Gardines, A., Ancient Egyptian Paintings, II, PL.XC.
 (2) Drioton, A., Le Tombeau de panehsy, Tombes Tebaniens Necropole de Deir Abu-Naga, in: MIFAO57,2, p. 1-50.
 (3) Wb.II. 393, 143, IV., 191, 136.
 (4) Barta, W., opferliste die altagyptische, in: MAS3, 1963, p. 136-138.
 (5) Junker, Die Feinde auf dem sockel des chasechem-statuen, in: Agyptologische studien-FS, Grapow, Berlin, 1967, p 179.
 (6) Altenmuller, H., opfer, in: LA IV, 579-584.

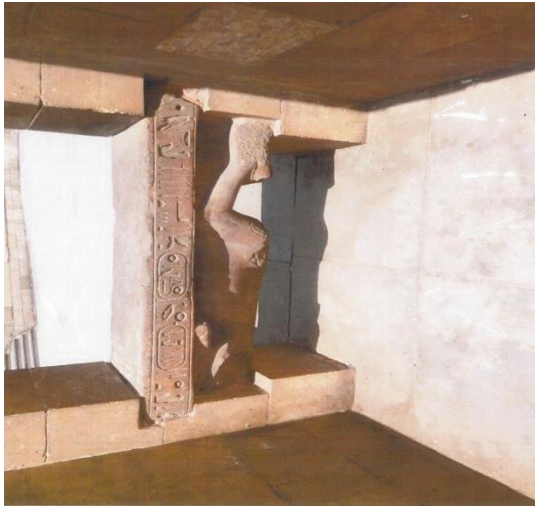


Fig. (1): Sphinx Statue of Ramesses (II)



Fig. (2, A): The offering's tray



Fig. (2, B): The offering's tray

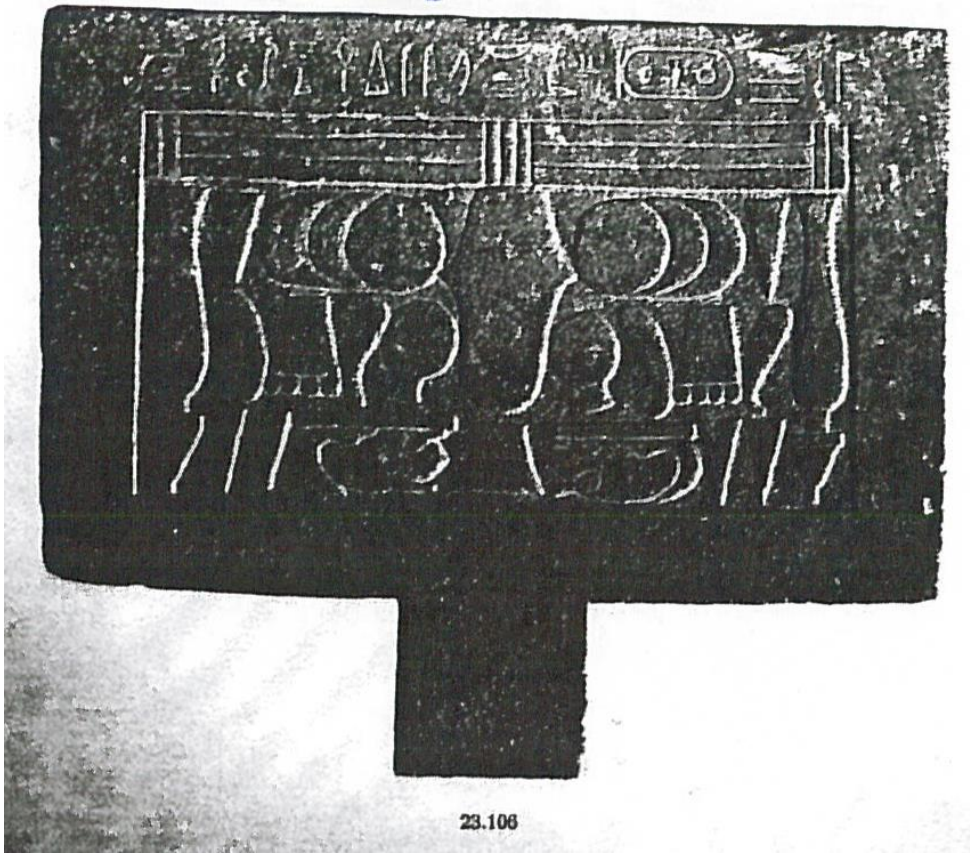


Fig. (3): This kind of cucumber is seen on another tray of Ahmose (II), 26. Dyn.

After, Kamal, A., Tebles D'offrands, CG., Antiquites Egyptiennes, T.II, Le Caire 1906, PL.XXIII (23.106)



Fig. (4): The birth's name of king is written on the left side of the offering's tray



Fig. (5): The birth's name of king written on the chest



Fig. (6): The titles and the names of Ramesses (II) on the right side of the base



Fig. (7): The titles and the names of Ramesses (II) on the left side of the base

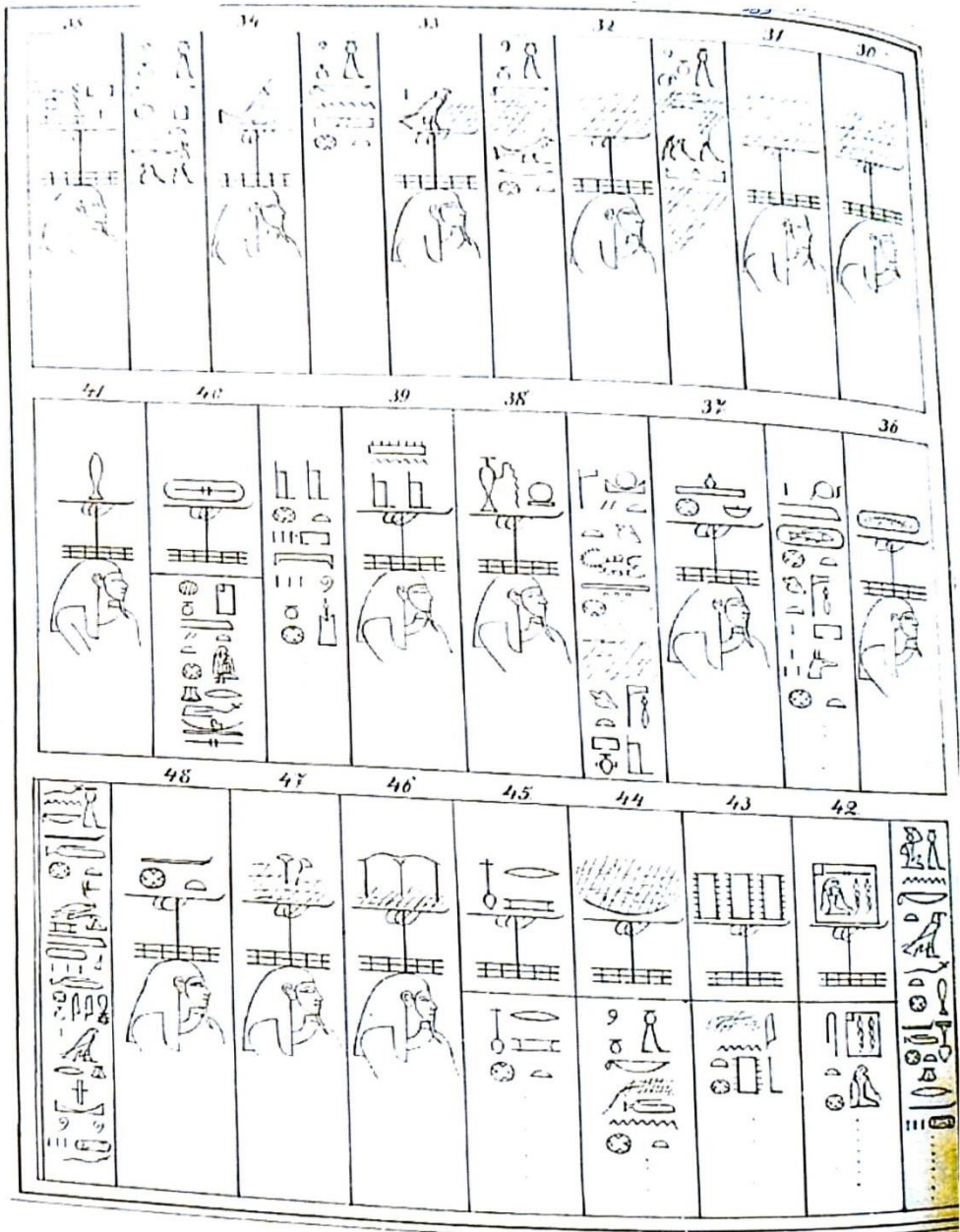


Fig. (8): The name "snw kbhw" in the geographical list from Edfu (N.38)

After, Duemichen, J., Geographische Inschriften Altgyptischer premiere partie, Leipzig1865, PL.LXVI (N. 38)

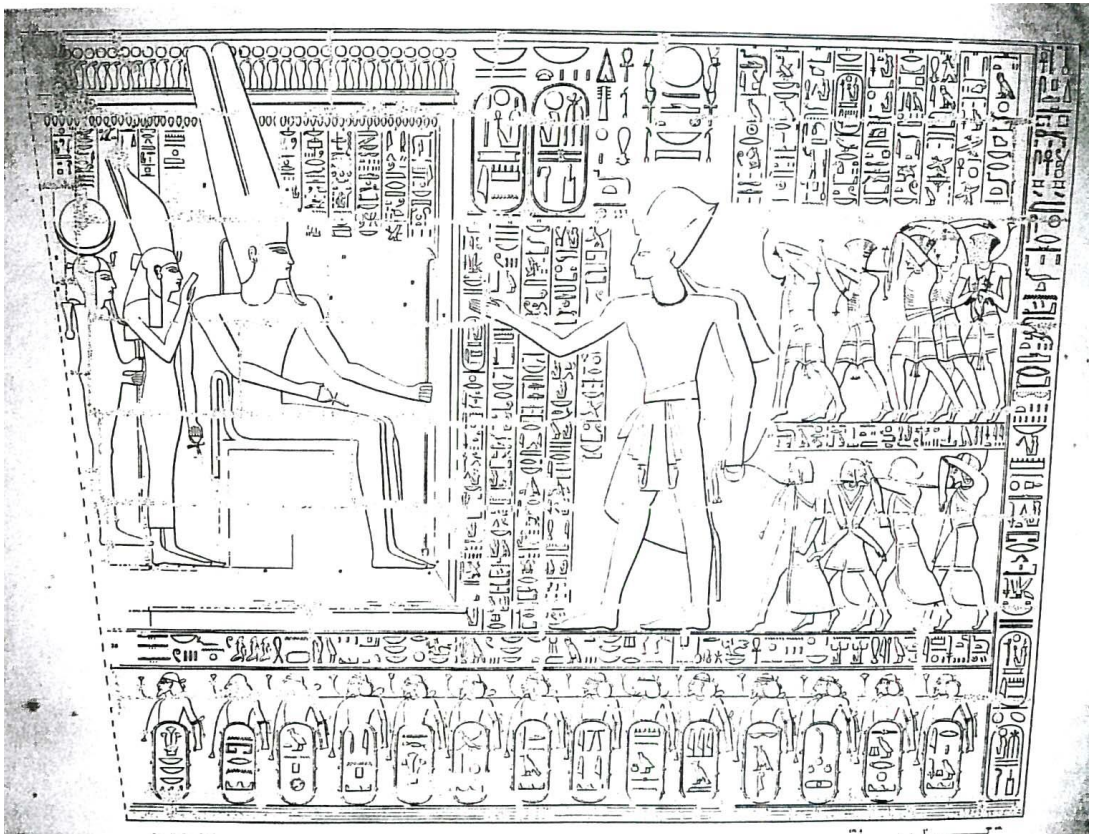


Fig. (9): Ramesses (III) presents the captives of the sea peoples to the Theban triad

After, Nelson, H., Medinet Habu, Vol. I, PL.43



Fig. (10): The god ptah bears a title nswt3wy namely "king of the two Lands"

**After, Loblanc, ch., Elsayed Ismail, S., Le Ramesseum IX-2,
CEDAEn34, Le Caire 1988, PL.LXVII**

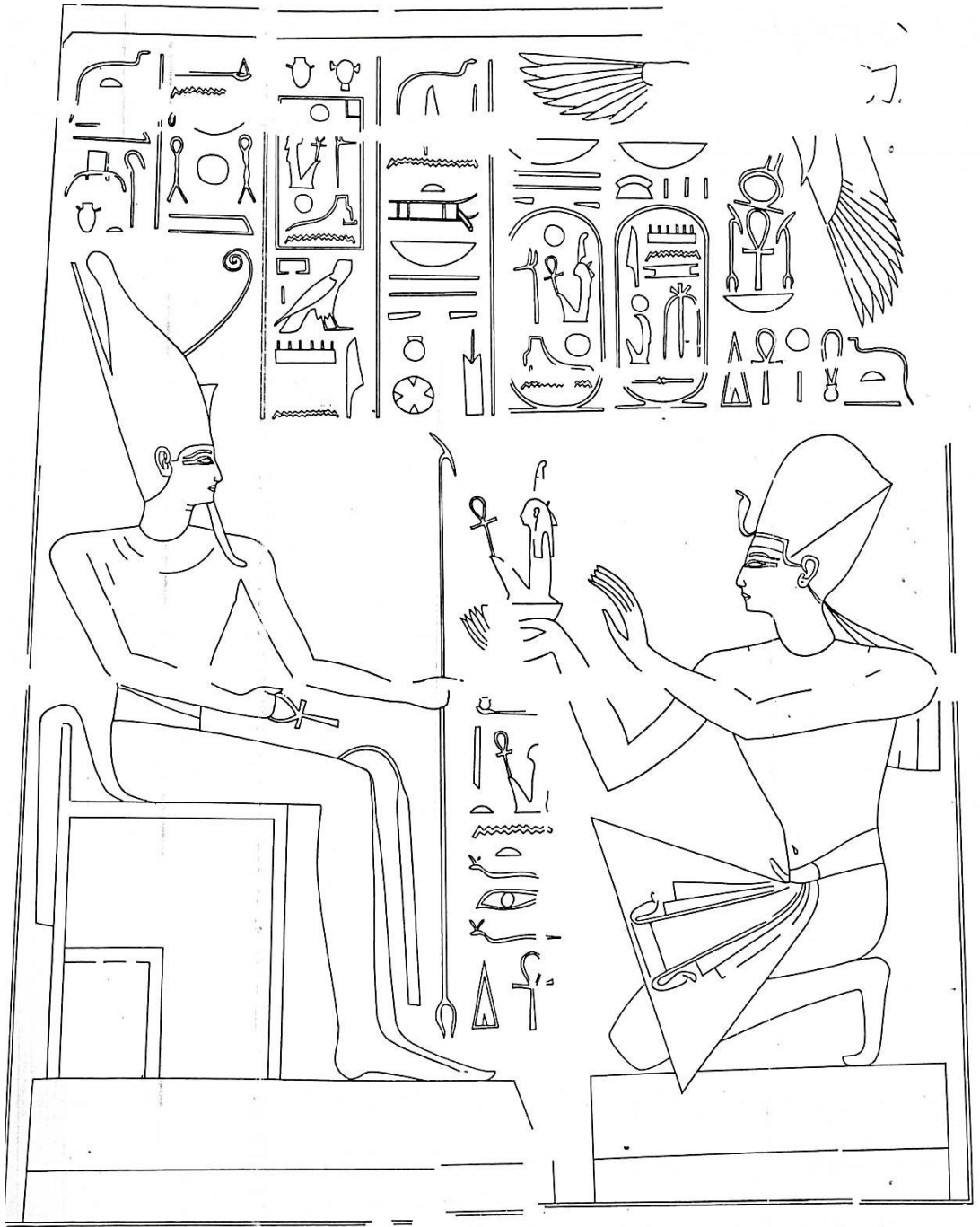


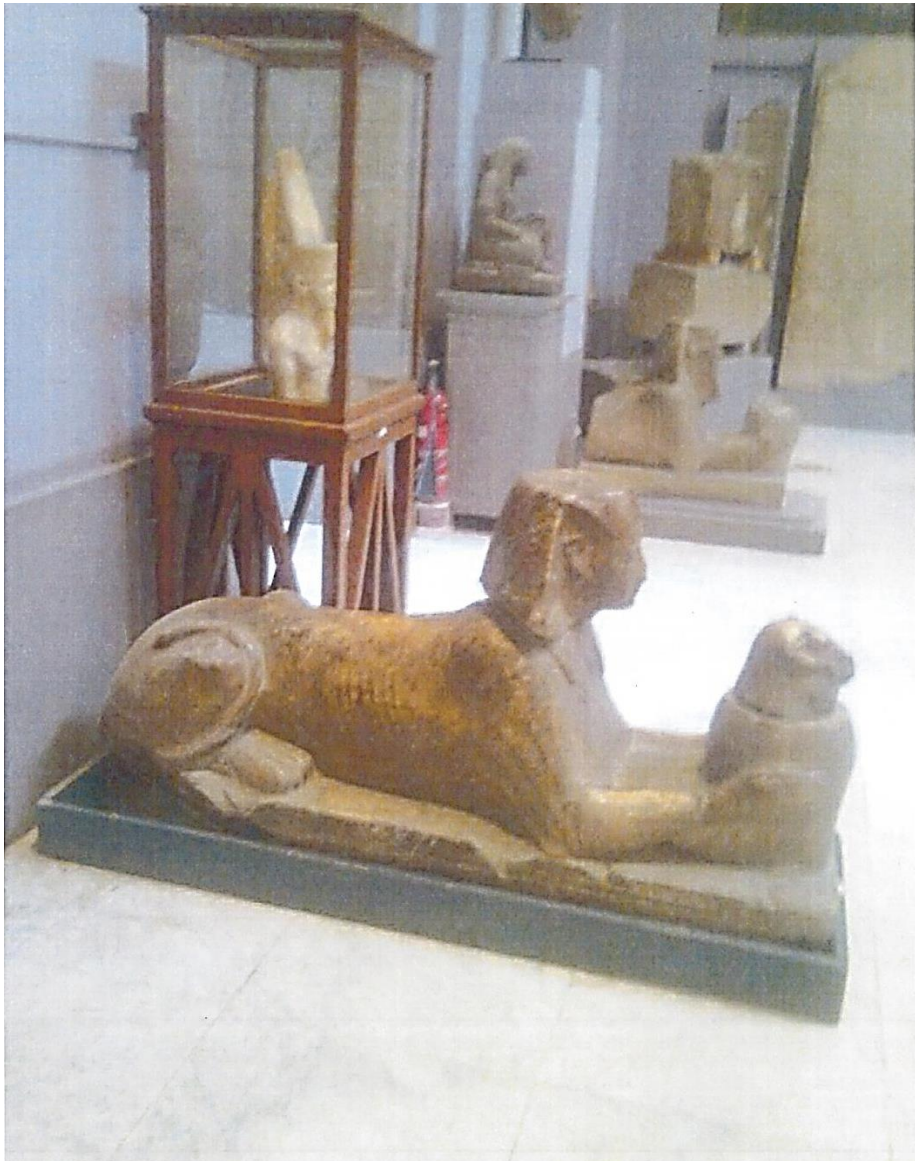
Fig. (11): The god Atum bears a title nb t3wy namely "Lord of the two Lands".

After, Le blanc, ch., El Sayed Ismail, S., op.cit., PL XXXIII



Fig. (12): The goddess sekhmet appeared behind the god Atum

After, Mysliwicz, K., Studien Zum Gott Atum, Band II, in: HAB8, Hildesheim 1979, Taf. X(a).



**Fig. (13): The Sphinx statue of Ramesses (II) in the Egyptian Museum:
JE. 86811**



Fig. (14): The Deities Atum, Seshat and Thot are writing the names and rule's years of Ramesses (II) on the leaves and fruits of the sacred tree "isd".

After, Noblecourt, D. Ch., Ramesses II, Laveritable Histoire, Paris 1996, P. 425