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ABSTRACT

That goes without saying that this Paper seeks to clarify the develop standard criteria for the stelae of the ramesside period. depending on the Representation of the deities on the surfaces of these stelae. It deserves to be mentioned that the Deities were depicted in animals , birds and another figures on the private stelae of the Ramesside period especially those that comes out of Deir el-Medina cemetery. The Egyptian deities were depicted in the following figures: goose, swallow, crocodile, cat, baboon monkey, serpent, sun-desk, crescent and moon. The Syrian deities were depicted in human form.

Keywords: Stelae- Ramesside- Deities- Amun- Fnimals

Introduction

Stela is an independent piece of stone or wood, square, rectangular or irregular shapes, with flat tops or round tops with different dimensions. Inscriptions and texts were engraved on its surface. The funerary Stelae were known as abA^1  in the old Kingdom.

Stelae in general are a great benefit. Individuals, kings, and deities were depicted on its surfaces. The names and titles of the owners of the Stela, or some members of their families, kings and deities were inscribed on its surfaces.

Literature Review

Sethe (1929), Wainwright (1943), they had studied Amun and his some aspects. (Bruyère, 1930), he had studied goddess Mert Seger à Deir El médineh. (Stadelman, 1967), he had studied the Syrian deities in Egypt. (Tosi; Roccati, 1972), they had published Stelae got out Deir El Medina of Ramesside period.

Methodology

The Methodology of this research is description and Analysis of Egyptian deities figures with were depicted on the surfaces of private stelae of the Ramesside period.

Results and Discussion

Many of Egyptian Deities had been depicted in animals figures or others figures as follows:

I- Animal's Figures

On the stela of stela of Baki² Nr.50055 in Turin Museum, amun-re³ is represented in a double-scenes in a ram⁴-figure, reposing on a shrine-shaped

¹ WB I, 177.

² Tosi & Roccati 1972: 90-1, 255.

³ Amun is one of the most important Egyptian gods, it is the hidden god, whose represented wind and air. It is represented with sacred Theban triad (Amun, Mut and Khonsu) (Frankfort 1948: 22; Mercer 1949: 157). It has been worshiped as a popular god, a grant victory for the poor, and the oppressed (David 1994: 144).

⁴ Amun is not the only god who took the ram form, some other gods did, such as the god Khnum and the god Herey-shef. The ram Amun was characterized by two binding-down horns (Wainwright 1934: 141).

pedestal, crowned with two plumes and sun disk, in the middle lies lotus flower, a fan next to each one. Above inscribed: *Amun-re, (pA rhny⁵ nfr) the beautiful ram*. And on the stela of nefer-renpe⁶ Nr.50057 in Turin Museum amun-re is represented in ram-figures in front of Ta-weret and Seth, above inscribed: *Amun-re, lord of the sky*.

On the stela of stela of Huy⁷ Nr.50054 in Turin Museum, Amun-Re represented in a goose⁸-figure, in a double-scene, reposing on a shrine-shaped pedestal, a fan next to every goose, above the right goose inscribed: *Amon-re, the goose, who is beautiful*, above the left goose is inscribed: *The beautiful goose, of Amon-Re*

On the stela of Nebey-Re⁹ Nr.50056 in Turin Museum, Amun is represented in a bird-(swallow¹⁰)figure, reposing on the shrine-shaped pedestal or altar in front of offering table, heaped with bread and flowers, above the swallow inscribed: *The bird "mnt", who is beautiful, and satisfied, forever*.

On the stela¹¹ Nr. 64 in Brooklyn Museum, Sobek is depicted as a crocodile, or a statue of a crocodile, crowned with two plumes and a sun disk with cobra and reposed on a shrine-shaped pedestal or altar. Curved over this divine figure is a tree, presumably also an object of veneration, and to the right there are offerings, some set on a small stand. Below there is a pair of crocodiles without a divine headgear, each facing inward toward an offering, and below them there is the upper part of a basically similar depiction.

On the stela of Ra'mosi¹² Nr.50047 in Turin Museum, Thoth is represented in a baboon monkey figure, crowned with crescent and moon disk, seated, above him inscribed: *Thoth, lord of Ashmonin, great god*.

On the stela of pa-en-dwa¹³ Nr. 50061 in Turin Museum, Meret-seger¹⁴ is represented as a huge serpent figure, in the front of offering table, crowned with two feather and sun-disk, above her inscribed: *Meret.s-ger*. On the stela of Nebey-re¹⁵ Nr. 50063 in Turin Museum, meret-seger is depicted as a huge serpent figure, sitting on altar, above inscribed: *Meret.s-ger, lady of Offerings, ruler of* On the stela of Nefer-eb¹⁶ Nr. 50058 in Turin Museum, meret-seger is represented as a huge serpent with three heads, one of them is a woman head, crowned with two feather and sun disk-crown, in the front of offering

⁵ Rhny is the sacred ram of Amun (WB II, p.441 (1))

⁶ Tosi & Roccati 1972: 90-1, 255

⁷ Tosi & Roccati 1972: 89-90, 284

⁸ The ancient Egyptian believed that the universe has emerged from the egg potential, a goose egg, amun that may come out of those egg (Sethe 1929: 26).

⁹ Tosi & Roccati 1972: 92, 285

¹⁰ Some believes that the swallow is a discernible figures of the god Amun (Budge 1989: 275; Tosi 1988: 165; Andreu 1992:153; Houlihan 1988: 122-4).

¹¹ Bruyère 1959: pl.15.

¹² Tosi & Roccati 1972: 81-2, 280.

¹³ Tosi & Roccati, 1972: 99, 289.

¹⁴ Bruyere, Bruyère 1959. 105).

¹⁵ Tosi & Roccati 1972: 101, 290.

¹⁶ Tosi & Roccati 1972: 94-6, 286.

table, above inscribed: *Meret.s-ger, lady of the sky, ruler of two lands, her beautiful name is: Western Top.*

On the stela of hemet-nether¹⁷ Nr. 50053 in Turin Museum, Goddess Myt is represented as a cat figure in a double scene, in a text under them inscribed: *Myt, the beautiful and the satisfied.*

II- Others

On the stela of Amonemōpet¹⁸ Nr. 50043 in Turin Museum, Re-horakhty is represented as sun-disk inside a boat pluming on the Pt(sky)-sign¹⁹, and on the stela of Pay²⁰ Nr. 50042 in Turin Museum, it is depicted in the same figure, above inscribed: *The god Shou in his sundown, great god, who is living.*

On the stela of pay²¹ Nr. 50048 in Turin Museum, Re-horakhty, depicted as a man seated inside a boat with two paddle, on his knees are anx-sign, in front of him are Sms-sign, on his two side are two wDAAt-sign, and on the stela of Kheay-nekhnet Nr.555 in British Museum, it is depicted in a similar scene, in addition to it a representation of Sn-sign and wDAAt-sign on the two side of the boat, above inscribed: *Re-horakhty, great god, lord of the sky.* On a round-topped stela (*lucarne*)²² of Anherkhawi²³ No. 66 in Brooklyn Museum, Re-horakhty is depicted on the upper part of this stela, has one or two wedjAt-eyes, crowning with solar disk with a uraeus, meaning: solar deity Re-horakhty (Re-horus of the horizons of morning and evening), who sails across heaven in a solar boat.

On the stela of Imn-m-in.t²⁴ Nr.50045 in Turin Museum, Thoth is represented in a crescent and moon disk figure in a boat with two buddle, surrounded with two wDAAt-eye, above him inscribed: *The moon, Thoth, great god, lord of the sky, the king of the deities.*

III- Syrian deities

On the stela²⁵ Nr.50066 in Turin Museum, Reshep²⁶ is depicted in a human figure, wearing thick wig, crowned with a moon disk and cow horns, standing

¹⁷ Tosi & Roccati 1972: 88-9, 284.

¹⁸ Tosi & Roccati 1972: 77-8, 278.

¹⁹ Re-horakhty is depicted as a sun disk inside a boat upon the sky inside the horizon sign, as a scarab, or in a human figure. And the various forms of Re has been represented stages of the journey of the sun. The pyramid texts mentioned that Khepry is the sunrise, Re-horakhty is noon, and Atum is sunset. Re is united with Horus and named Re-horakhty, and it is considered as a falcon. (Bleeker 1969: 55; Shaw & Nicholson 1997 : 304; Spence 1990: 37-40; Muller 2001: 123; Shorter 1937: 138; Ions 1982: 43; Maystre 1941: 92).

²⁰ Tosi & Roccati 1972: 76-7, 278.

²¹ Tosi & Roccati, 1972: 82-3, 281

²² Rammant-Peeters 1983: 170-71; Friedman 1985: 92-4.

²³ Bruyère 1952: 78-9; Assmann 1983: xxi, 343, text 247; PM1, 12, 423.

²⁴ Tosi & Roccati 1972: 79-80, 279

²⁵ Tosi & Roccati 1972: 102-4, 290.

²⁶ Reshep is a Syrian god, he is depicted as a man standing, wearing beard, holding weapons of war. Shorter (1937: 139); Shaw & Nicholson (1997 : 249); Givon (1980: 144).

in the middle of Qedesh and Min, above inscribed: *Reshep, the great god, lord of the sky, ruler of the Ennead, lord of eternity*. On the same stela Qedesh²⁷ is depicted in a naked woman figure, wearing a thick wig, crowned with a sun-disk and a cow horns, standing on a lion in the middle of Reshep and Min, holding a snake in her left hand and three lotus flower in her right hand, above inscribed: *Qedesh, lady of the sky, chef of all deities, the eye Re, which unprecedented*.

Conclusion

The study of many private ramasside stelae and the deities which are represented on its surfaces. The results can be drawn in the previous pages as follows:

- 1- Many of Egyptian Deities had depicted in animals figures and others figures such as:
 - Ram, goose, and swallow figures.

Sun-disk inside a boat plumbing on the Pt-sign.

- Crocodile figure.
 - Crescent and moon disk, seated in a boat with two buddle, faced a Baboon monkey.
 - Crescent and moon disk figure in a boat with two buddle.
 - Baboon monkey figure, crowned with crescent and moon disk.
 - Huge serpent and as a human figure with serpent head.
 - Cat.
- 2- Some syrian deities had depicted as:
 - Human figure, wearing thick wig, crowned with a moon disk and cow horns.
 - Naked woman figure, wearing a thick wig, crowned with a sun-disk and a cow horns.

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²⁷ Qedesh is depicted as a naked woman, standing on the back of a pacing lion, crowned with sun disk between horns of cow, a sistrum, or a flower, holding lotus and serpents in her hands. She is represented between the god Reshep and Min as a member of Trinity of fertility. Shorter (1937: 138); Shaw & Nicholson (1997 : 237-8; Stadelmann 1967: 118; Hart 1986: 178; Budge 1904: 279; Schulman 1982: 86-8; Edwards 1995: 49-51.

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