

## **The Seats of the Deities in the Tombs of the Valley of the Kings**

### **Mohamed Kamel Mohamed Saleh**

Master student at tourism guidance department, Faculty of Tourism and Hotels, University of Sadat City

### **Manal Ahmed Masoud**

Prof. at tourism guidance department, Faculty of Tourism and Hotels, University of Sadat City

### **Hebatallah Sobhy Ibrahim**

Associate Professor at tourism guidance department, Faculty of Tourism and Hotels, University of Sadat City

### **Eman Mohamed Elmahdy**

Associate Professor at tourism guidance department, Faculty of Tourism and Hotels, University of Sadat City

### **Abstract**

This paper aims to investigate the history, forms, types and colors of the seats of the deities in the New Kingdom Valley of the Kings tombs. These seats are; the Serpent seat, Hwt block-seat with Sma-tawi, the Linen glyph Seat, the lion seat and the Invisible seat. It will also discuss the most important deities associated with these seats.

**Key words:** Deities seats, Valley of the Kings, The New Kingdom, Ancient Egypt.

### **Introduction**

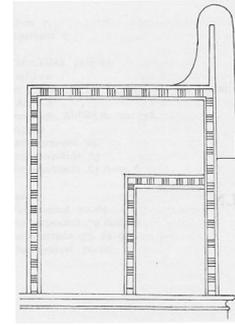
The seats were used since the Early Dynastic Period. They were covered with cloth or leather, and sometimes they were made of carved wood like the chair of king Tutankhamen. The seats were used by the elite and were a sign of "dignitary" in ancient Egypt. In the households of common people it was generally only the master of the household who sat on the seat, if there were chairs in the house.

The aim of this research is to create a catalogue that includes the seats of the deities in the tombs of the Valley of the Kings. These are four tombs from the Eighteenth Dynasty (Tomb of Tuthmosis III kv34, Tomb of Amenhetep II kv35, Tomb of Ay kv23 and Tomb of Horemheb kv57), three tombs from the Nineteenth Dynasty (tomb of Rameses I the tomb of Rameses I kv 16, Tomb of Seti I kv17 and Tomb of Tausert and Setnakht kv14), and four tombs from the Twentieth Dynasty (Tomb of Ramses III kv11, Tomb of Ramses VI kv9, Tomb of Ramses VII kv1 and Tomb of Ramses IX kv6).

In ancient Egypt, many of terms referred to the seat, but none apparently carried this specific connotation. Explicit reference to the seat of the god was made by addressing the latter's "elevated" position (wrr, a3).

### Hwt block-Seat

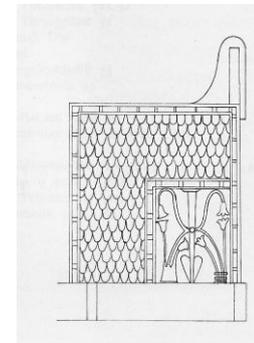
It was appeared as early as the Old Kingdom.<sup>1</sup> It is depicted as a square block containing a short backrest represented a simple “traditional seat”.<sup>2</sup> In general, the block-seat has a Hwt (house) like design.<sup>3</sup> This is a typical seat of deities, seating over a temple (Hwt-ntr), and it is mainly but not exclusively in a religious context that also pharaoh is shown on such a “sacred” block-seat.



For example this type of the seats appeared with deities (Thoth, Ast-NetchT, Geb-Qenbeti, Khnemu-Qenbeti, Afu-Her-Khent-F, Nepret, Ra-Horakhty, Atum, Onuris-Shu, Shu and Ra-Horakhty-Atum-Khepri, Hu, Ptah-Sokar-Osiris, Duamutef, Hapy, Amsit, Qebsenuefs, Osiris, Khepri) .

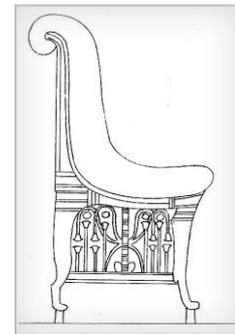
### Hwt block with smA-tAwj Seat.

The sign (smA), “unite” in combination with papyrus symbolizing the “Two Lands” (Upper and Lower Egypt united under one ruler (smA-tAwj). The Sm3 represented the union of the kingdoms of Upper and Lower Egypt. It is described as the lungs attached to the windpipe. For example this type of the seats appeared with god (Osiris).



### Lion-Seat

The Lion-seat was the royal seat of ancient Egypt.<sup>4</sup> Armchair-type Lion-seats are frequently depicted from the New Kingdom.<sup>5</sup> The pairs of lion legs present in three-dimensional examples of the Old Kingdom had been reduced to for four legs, and the backrest had been turned into the stylized shape of an elegantly erect tail. The stools and folding chairs were also designed with symbols of royalty (lion legs), the symbolism derived from their use by the warrior king.



For example this type of the seats appeared with god (Osiris).

<sup>1</sup> Type earliest example under the statue of Djoser found in the serdab of his step pyramid at Saqqara which housed in the Egyptian Museum in Cairo and the statue of Khufu.

<sup>2</sup> Smith, *A History of Egyptian Sculpture and Painting in the Old Kingdom*, Boston, 1949, pl.5b.

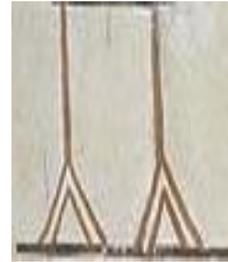
<sup>3</sup> Kuhlmann, *Seat*, UCLA Encyclopedia of Egyptology; داليا حنفي، الكراسي والمقاعد في مصر القديمة حتى نهاية الدولة الحديثة، القاهرة، 2005، ص36-39

<sup>4</sup> 42-40؛ داليا حنفي، الكراسي والمقاعد في مصر القديمة حتى نهاية الدولة الحديثة، ص42-40؛ The Famous examples are the seats of the Khafra statues from the king's valley temple at Giza and Tutankhamen's seat. Lange and Hirmer, *Aegypten: Architektur, Plastik, Malerei in drei Jahrtausenden*. 3rd edition. Munich: Hirmer. 1961, p.190.

<sup>5</sup> Kuhlmann, *Seat*, UCLA Encyclopedia of Egyptology.

### **Linen glyph Seat**

This instrument consists of two straight lines, connected in equal width in the distance from each other and on narrow dimensions. From these distances, the threaded threads on the loom pass through the tool. This instrument is meaning that the deceased is dead, mummified and wrapped in linen.



For example this type of seats appeared with deities (Neb-Rekhit, Nut, Ta, Sebeq-Hera, Menkhet, Hebs, Nebti, Asti-Neter, Asti-Paut, Hetemet-Khu, Neb-Pat).

### **Invisible Seat**

This type of the seats of the deities appeared in the tombs of the Valley of the Kings in the scenes of the Imduat. The deities are represented in a sitting form, but without seats.



For example, this type of the seats appeared with deities (Thest-Apt, Ma-Ab-Khenety-Ahet-F, Thehebyth , Hetep-Th-Neteru, Benni, Benti and Aana).

There were deities also seated on serpents taking the shape of a seat, but this isn't considered a seat.

### **Serpent seat**

Serpents were a threat to humans. The Egyptians had a love/hate relationship with snakes. Although they were dangerous, they were viewed, as a protector to the King, but also as a demon of the underworld. Many texts from the books of secret knowledge of Thoth, and numerous magical spells and references to magical spells in Egyptian literature, were used to ward off snakes, scorpions and crocodiles. <sup>6</sup> There are spells throughout The Egyptian Book of the Dead, which was often buried with the deceased as a magical aid. <sup>7</sup>



For example this type of seats appeared with deities (Jet-S, Nebt-Ankhiu, Nebt-khu, Nert, Hent-Neteru, Afu-Tem and Eight Deities).

<sup>6</sup> Eliade, *The Encyclopedia of Religion*, p.5:50.

<sup>7</sup> Currid, *Ancient Egypt and the Old Testament*, Grand Rapids, Baker Books, 1997, p.98.

• **Deities Associated with Seats in the Tombs of the Valley of the Kings.**

**God Thoth**

He is the god of the moon in ancient Egypt.<sup>8</sup> He was also the god of wisdom and knowledge.<sup>9</sup> He was shown in two different forms,<sup>10</sup> the Ibis bird and the baboon. He was the Greek name for the Egyptian moon deity Dhwtj, given the epithet Silvery Aten in the Late Period.<sup>11</sup> At night the sun god Re turned into the moon god both forms were related to the moon.<sup>12</sup> It was noticed that god Thoth appeared on the scenes very often, he was commonly depicted as an Ibis. His principal place of worship was Hermopolis, and the ibis and baboon were sacred to him.

From the research of the seats of the deities in the tombs of the Valley of the Kings, it is noted that Thoth appeared for three times in the tombs of the 18<sup>th</sup> Dynasty, for once in 19<sup>th</sup> Dynasty, and three times in 20<sup>th</sup> Dynasty. God Thoth appears in a human form with a baboon head in the tomb of Tuthmosis III (kv34), tomb of Amenhetep II (kv35) and the tomb of Ramses VI (kv9), and he appears as a human form with an ibis head in Tomb of Tuthmosis III( kv34), Tomb of Seti I (kv17) and Tomb of Ramses IX (kv6).

**God Osiris**

He was one of the most popular deities of ancient Egypt.<sup>13</sup> His cult dates to the Old Kingdom, when he assumed the roles of other local deities, and continued into the Greco-Roman Period. Osiris is depicted mummified in green stone statues, but in pictures the color of his skin suggests that he was a black god. His body is wrapped in white funeral cloths.<sup>14</sup> In the New Kingdom we meet more and more with Osiris as ‘Lord of the Living’, ‘Lord of the Universe’ and ‘Ruler of Eternity’.

Osiris appeared in the 18<sup>th</sup> Dynasty tombs fourteen times, for example on the walls of the tomb of Tuthmosis III (kv34), the tomb of Amenhetep II (kv35), the tomb of Ay the tomb of Ay(kv23) and the tomb of Horemheb (kv57), and he appears in the 19<sup>th</sup> Dynasty eleven times for example on the walls of the tomb of Rameses I (kv16), the tomb of Seti I( kv17) and the tomb of Tausert and Setnakht (kv14), and he appeared ten times in the 20<sup>th</sup> Dynasty for example on the walls of (the tomb of Ramses III kv11 and the tomb of Ramses VI kv9) as human sitting on the seat and wearing Atef crown.

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<sup>8</sup> Redford, Donald, *The Ancient Gods Speak*, 2002, p.353.

<sup>9</sup> Bunson, *A Dictionary of Ancient Egypt*, 1973, p.251.

<sup>10</sup> Lurker, *The gods and symbols of ancient Egypt*, 1980, p.121.

<sup>11</sup> Lichtheim, *Ancient Egyptian Literature*, 1973, p.43.

<sup>12</sup> Wilkinson, *The Complete Gods and goddesses*, 2003, p.215-217.

<sup>13</sup> Redford, *The Ancient Gods Speak*, p.303-307.

<sup>14</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.114-115.

## **Goddess Nut**

The sky goddess Nut is one of the personifications of the cosmic elements represented by the priests of Heliopolis to explain the physical universe. She is represented as a naked woman often in an arched position over her husband and is depicted on the inside of coffins as a protector of the dead. She is the daughter of Shu the air-god and Tefnut. The Egyptians represented her in human form but she also appears as the Sky Cow.

Nut is depicted as a woman stretched over the horizon, with stars. Nut was related to the ceiling scenes as she has a very close relationship between the sky-goddess and the sun, the most important feature of the sky.<sup>15</sup> The Egyptians painted the royal tombs at Thebes with two myths about the disappearance of the sun at night. The tomb walls in the Valley of the Kings show the sun's journey through the underworld. She also played an important role in the afterlife in the Book of the Dead. The sky goddess is shown in the Underworld as a lady rising from the trunk of a sycamore tree. She is depicted as a cow, and sometimes as a woman forming an arch above the earth. She also supported the stars. Nut pours water and proffers loaves indicating that there will always be an abundance of life produce in the Underworld.

Nut appears in the tombs of the 18<sup>th</sup> Dynasty two times in the tomb of Tuthmosis III (kv34), the tomb of Amenhetep II (kv35), and she appears in 20<sup>th</sup> Dynasty tombs one time in a human form in the tomb of Ramses (VI kv9).

## **God Shu**

Shu is the god of the cool dry air, who separates the earth from the sky.<sup>16</sup> He is the twin of Tefnut the goddess of air. He is often shown supporting his mother the sky Goddess Nut. He is seen as a vault over the whole horizon on the command of the sun god Re. Together with his twin sister Tefnut the humid warm air he is a member of the old family of Heliopolis. Shu was depicted as a man carrying a scepter, an Ankh sign or a Ma'at feather. He is wearing a solar disk on his head. The consort of Tefnut, Shu was also part of lion cults. The four pillars of heaven were his symbols. He was worshiped at Heliopolis. Shu was called "He Who rises up." He was a member of the Ennead in Heliopolis and was also associated with the cult of Re, protecting that deity from the serpent Apophis. Shu was the personification of divine intelligence in Egypt.<sup>17</sup> He is sometimes shown sitting on a seat wearing a crown with plumes and

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<sup>15</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.167.

<sup>16</sup> Lurker, *The Gods and Symbols*, p.112; Bierbrier, *Historical Dictionary of Ancient Egypt*, p.167; Redford, *The Ancient Gods Speak*, p.335.

<sup>17</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.373.

horns with the sun disc, or just a feather but he can also be shown as a lion. Shu appears in the 18<sup>th</sup> Dynasty tombs for one time in the tomb of Amenhetep II (kv35), and appears in the 20<sup>th</sup> Dynasty in two times in the tomb of Ramses III (kv11) and the tomb of Ramses VI (kv9).

### **Goddess Isis**

Isis was a goddess of the magical power,<sup>18</sup> symbolic mother of the king. The goddess's name is written in hieroglyphs with a sign that represents a seat whose name was translated as "the seat". Isis was wearing the seat symbol.<sup>19</sup> Isis is shown wearing on her head either the 'seat' symbol or a crown of cow horns and the sun disk, "the Great of Magic," and, "the Mother of the Deities." Her cult started in the Delta, and she was praised in the Pyramid Texts of the Old Kingdom. In the New Kingdom in the various versions of the Book of the Dead, Isis was the Divine Mother of Horus.

In many periods she was depicted as wearing the sun disk, set between the horns of a cow. In this representation, she was sometimes associated with the goddess Hathor. Isis is often depicted as the mother of Horus, the falcon headed deity associated with king and kingship. Isis is also known as protector of the dead and goddess of children. Her cult spread throughout the Roman Empire, she was particularly attractive to women.<sup>20</sup>

Isis appears three times in the 18<sup>th</sup> Dynasty tombs (tomb of Tuthmosis III (kv34), the tomb of Amenhetep II (kv35)), appears for once in the 19<sup>th</sup> Dynasty (tomb of Seti I (kv17)), and appears in the 20<sup>th</sup> Dynasty tombs in one time in the tomb of Ramses VI (kv9) and the tomb of Ramses IX (kv6).

### **God Horus**

He is the Falcon-god 'lord of the sky' and the symbol of divine kingship.<sup>21</sup> His name ('Her' in Egyptian)<sup>22</sup> is probably to be interpreted as 'The high' or 'The far-off'. The earliest occurrence of Horus, in complete hawk-form, is on monuments from the late predynastic period, such as the palette showing a number of sacred creatures hacking at the walls of fortified towns. He continues to appear in the total falcon shape throughout Egyptian civilization. The hawk head becomes the most usual form.<sup>23</sup>

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<sup>18</sup> Bunson, *A Dictionary of Ancient Egypt*, 1973, p.99.

<sup>19</sup> Bunson, *A Dictionary of Ancient Egypt*, p.125; Lurker, *The Gods and Symbols*, p.71-72.

<sup>20</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.102.

<sup>21</sup> Wilkinson, *Dictionary of Ancient Egypt*, 2005, p.107; Redford, *The Ancient Gods Speak*, 2002, p.164-167.

<sup>22</sup> Lurker, *The Gods and Symbols*, p.65.

<sup>23</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.70.

As a result, devotion to Horus worship spread throughout Egypt.<sup>24</sup> God Horus worship as a sun god.<sup>25</sup> As a cosmic deity Horus is imagined as a falcon whose wings are the sky and whose right eye is the sun and left eye the moon. From the reign of King Den of the first Dynasty, on an engraved ivory comb, the hawk's wings as an independent entity convey the celestial imagery and a hawk in a boat suggests the journey of the sun-god himself. Three forms of Horus as a solar deity are particularly important.<sup>26</sup> Additional meanings are thought to have been "the distant one" or "one who is above, over".<sup>27</sup>

Horus appears for one time in the 18<sup>th</sup> Dynasty tombs (tomb of Tuthmosis III (kv34), the tomb of Amenhetep II (kv35), and he appears in the 19<sup>th</sup> Dynasty for one time (tomb of Seti I (kv17), and he appears in the 20<sup>th</sup> Dynasty for one time in one time in the (tomb of Ramses VI (kv9).

### **Sons of Horus**

The four deities<sup>28</sup> are responsible for protecting the embalmed internal organs of the deceased.<sup>29</sup> They were originally represented as human figures, but by the New Kingdom, three of them had acquired animal heads. Imset, in human form, protected the liver, Hapy, with a baboon head, guarded the lungs, Duamutef, with a jackal head, safeguarded the stomach, and Qebehsenuf, with a hawk head, watched over the intestines.<sup>30</sup> The organs were placed in containers known as canopic jars<sup>31</sup> which accompanied mummified bodies.<sup>32</sup> Since the heart was thought to embody the soul, it was left inside the body.<sup>33</sup> The Sons of Horus assisted with the mummification process and served as patrons of the deceased as the guardians of the canopic jars used to store the organs removed from the mummified remains.<sup>34</sup>

The four sons of Horus appears in the 18<sup>th</sup> Dynasty tombs one time in The tomb of Ay (kv23), in this tomb, the four sons of Horus are represented with human heads. They are seated around a central table of offerings, on square seats.

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<sup>24</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.171

<sup>25</sup> Bunson, *A Dictionary of Ancient Egypt*, 1973, p.116.

<sup>26</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.74.

<sup>27</sup> Meltzer, Edmund S, Horus. In D. B. Redford, Ed., *the ancient Deities speak*, p.164.

<sup>28</sup> Shaw, *Dictionary of Ancient Egypt*, p.275.

<sup>29</sup> Redford, *The Ancient Gods Speak*, p.133.

<sup>30</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.224.

<sup>31</sup> Lurker, *The Gods and Symbols*, p.37; Hart, *The Routledge Dictionary of Egyptian Deities*, p.149; Redford, *The Ancient Gods Speak*, p.56.

<sup>32</sup> Aufderheide, *The Scientific Study of Mummies*, p.258.

<sup>33</sup> Germer, *Mummification In Regine Schulz and Matthias Seidel*, 1998, p.462.

<sup>34</sup> Bunson, *A Dictionary of Ancient Egypt*, 1991, p.51.

## **God Khepri**

Khepri is one of the important deities of Egyptian deities and identified as a form of a Re,<sup>35</sup> the Sun God. Khepri was the god of creation, the movement of the sun, life and resurrection.<sup>36</sup> He is an Egyptian deity in the form of a scarab-headed figure. He was an aspect of the sun god at dawn and often identified with the god Atum, and so associated with resurrection.<sup>37</sup>

Khepri was connected with the scarab beetle, because the scarab rolls balls of dung on the ground, an act that the Egyptians saw as a symbol of the forces that move the sun across the sky. Khepri also represented creation and rebirth, and he was specifically connected with the rising sun and the mythical creation of the world. There was no cult devoted to Khepri. Khepri and another solar deity, Atum, were seen as aspects of Ra: Khepri was the morning sun, Ra was the midday sun, and Atum was the sun in the evening. He was self created, Khepri was associated with Atum.<sup>38</sup>

khepri appears in the 18<sup>th</sup> Dynasty in the tomb of Amenhetep II (kv35), and appears in the 19<sup>th</sup> Dynasty tomb of Rameses I (kv 16), and the 20<sup>th</sup> Dynasty tomb of Ramses VI (kv9).

## **Goddess Nepret**

She is the female counterpart of Neper. Neper was an Egyptian grain deity and associated with the annual harvests. Neper was incorporated into the cult of Osiris soon after the unification of Upper and Lower Egypt. Many Osirian traditions and cultic rituals involved beds of grain and harvest, probably stemming from Neper's prior ceremonies.<sup>39</sup>

Goddess Nepret appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11).

## **God Hu**

The god who personifies the authority of a word of command. The royal authority is maintained in the Afterlife by Hu acknowledging the king's supremacy and allowing the monarch to cross the waters of his canal. He was worshiped in early eras of the nation and was mentioned in a document in a temple of Heliopolis, dating to the reign of Senwosret I. No cultic shrines dedicated to Hu have survived.<sup>40</sup>

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<sup>35</sup> Lurker, *The Gods and Symbols*, p.84.

<sup>36</sup> Shaw, *Dictionary of Ancient Egypt*, p.150.

<sup>37</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.113.

<sup>38</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.201.

<sup>39</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.274-275.

<sup>40</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.173.

Hu is mentioned already in the Old Kingdom Pyramid texts (PT 251, PT 697) as companion of the deceased pharaoh, together with Sia. Hu was depicted in human shape, as a falcon, or as a man with a ram's head. In the New Kingdom, both Hu and Sia together with Heke, Irer and Sedjem were members of the fourteen creative powers of Amun-Ra.<sup>41</sup>

Hu appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11).

### **Goddess Renenutet (Renenet, Ernutet, Termuthis, Terenuthis)**

Renenutet is an Egyptian goddess of good fortune,<sup>42</sup> she was considered an incarnation of Isis as the patroness of harvests. She was also worshiped as the celestial cobra that nursed the pharaohs. She was also associated with the cults of Hathor and other goddesses concerning harvests, fate, happiness, and childbirth.<sup>43</sup>

Her name suggests the idea of 'nursing' or 'raising' a child. In the Old Kingdom, Renenutet's protection of the ruler that is paramount. Her tutelary nature is referred to when the king ascends to the sky in the hereafter to claim his heritage as a powerful king.<sup>44</sup> Renenutet as a snake also has a gaze which fear all enemies,<sup>45</sup> but it can be a force and providing the fruits of the harvest to the Egyptians.

Goddess Renenutet appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11).

### **God Hapi**

A personification of the Nile and a patron of the annual inundation,<sup>46</sup> Hapi was the bearer of the fertile lands, nourishing both humans and the deities of Egypt. The husband of the goddess Nekhebet, Hapi was particularly honored at the first cataract of the Nile. He is depicted as a bearded man, normally painted blue or green, with full breasts for nurturing. Hapi sometimes is shown with water plants growing out of his head. The god is shown in human form with aquatic plants on his head.<sup>47</sup>

Hapi appears in the 20<sup>th</sup> Dynasty tombs one time in the tomb of Ramses III (kv11).

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<sup>41</sup> Hornung, Erik, *The valley of the kings: horizon of eternity*, 1990, p.205.

<sup>42</sup> Shaw, *Dictionary of Ancient Egypt*, p.245.

<sup>43</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.344.

<sup>44</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.135.

<sup>45</sup> Jordan, *Encyclopedia of Gods*, 1993, p.220.

<sup>46</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.157.

<sup>47</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.61.

### **God Ptaḥ-Sokar-Osiris**

The name of Ptaḥ-Sokar-Osiris we find Ptaḥ and Seker united with Osiris to form a remarkable triad, which is depicted in various ways. A common representation of the god is the hawk, with the white Crown and plumes upon his head, standing upon a low pedestal.

Ptaḥ-Sokar-Osiris is, then, like Osiris, the type and symbol of the resurrection from the dead. Osiris and Sokar were patrons of the deceased of Egypt.<sup>48</sup> His craftsman image made the identification with Ptaḥ, also a god of artisans, occur as a smooth transition.<sup>49</sup>

Ptaḥ-Sokar-Osiris appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11), and he appears in the tomb of Ramses VII (kv1).

### **God Re-Harakhty**

He is like god Horus, represented as a falcon whose wings are the sky and whose right eye is the sun and left eye the moon.<sup>50</sup> He was depicted as a falcon or a falcon headed man wearing the solar disk and the double crown or the Atef crown and the uraeus. Sometimes he was depicted as a falcon-headed crocodile who wears a sun disc. Textual evidence from the Pyramid Era refers to Horus as 'lord of the sky' or as a god 'of the east', region of sunrise. Three forms of Horus as a solar deity are particularly important. The name of "Harakhty" means that, Horus of the horizon, referring to the god rising in the east at dawn to bathe in the 'field of rushes'.

Re-Harakhty appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11).

### **God Atum**

Atum (Tem, Tum) one of the earliest deities in Egypt an earth god.<sup>51</sup> Atum existed alone in the beginning of time, floating inert in the watery chaos of Nun. He depicted as a human figure or serpent. Atum worshipped at Heliopolis, where he was identified with the sun god Re.<sup>52</sup> He is the Sun-god and creator of the universe. Atum's name is thought to be derived from the word tem which means to complete or finish.<sup>53</sup>

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<sup>48</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.313.

<sup>49</sup> Hart, *The Routledge Dictionary of Egyptian Deities*, p.149.

<sup>50</sup> Redford, *The Ancient Gods Speak*, p.325-328.

<sup>51</sup> Redford, *The Ancient Gods Speak*, p.25.

<sup>52</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.30.

<sup>53</sup> Wilkinson, *The Complete Deities*, p.99-101.

He is usually depicted as a man wearing either the royal head-cloth or the dual white and red crown of Upper Egypt and Lower Egypt, reinforcing his connection with kingship. The Memphite creation myth stated that Atum was conceived in the heart of Ptaḥ and was created by his word.

Atum appears in the 18<sup>th</sup> Dynasty tombs tomb of Tuthmosis III kv34 three times, the tomb of Amenhetep II (kv35), and in the 19<sup>th</sup> Dynasty tombs in the tomb of Seti I (kv17), and he appears in the 20<sup>th</sup> Dynasty tombs one time in the tomb of Ramses VI (kv9).

### **God Khnum**

Khnum (Khnemu) was one of the earliest Egyptian deities, originally the god of the source of the Nile River. He was a creator god with a form of ram. Khnum formed a triad with Satet and Anukis on Elephantine Island.<sup>54</sup> He later was described as having moulded the other deities. Khnum was the god of rebirth, creation and the evening sun, although this is usually the function of Atum.

In art, he was usually depicted as a ram headed man at a potter's wheel, with recently created children's bodies standing on the wheel, although he also appeared in his earlier guise as a water-god, holding a jar from which flowed a stream of water. However, he occasionally appeared in a compound image, depicting the elements, in which he, representing water, was shown as one of four heads of a man.

Khnum appears in the 18<sup>th</sup> Dynasty tomb of Tuthmosis III (kv34) for two times, the tomb of Amenhetep II (kv35), and he appears in the 19<sup>th</sup> Dynasty tomb of Seti I (kv17), and in the 20<sup>th</sup> Dynasty tomb tomb of Ramses VI (kv9), and the tomb of Ramses IX (kv6).

### **God Onuris-Shu**

A god of ancient Egypt, called Onouris by the Greeks,<sup>55</sup> his name meant “the Sky Bearer,” and he was worshiped in conjunction with the god Shu, another solar deity. The lion goddess Mehit was the consort of Onouris. He was believed to be the warrior aspect of Ré, but he also represented the creative aspects of humans. Sometimes he had a beard and carried a spear.

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<sup>54</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.202; Bierbrier, *Historical Dictionary of Ancient Egypt*, p.113.

<sup>55</sup> Wilkinson, *Dictionary of Ancient Egypt*, p.177.

He was particularly popular in the New Kingdom Period, when he was addressed as “the Savior” because of his martial powers and his solar connection. Onouris remained popular in later eras, after the fall of the New Kingdom, especially in Abydos. He was also honored at Thinis. He then was portrayed as an avenger of the god Ré.<sup>56</sup> Warrior-and hunter-god originating at this near Abydos.

god Onuris-Shu appears in the 20<sup>th</sup> Dynasty tomb of Ramses III (kv11).

### **God Geb**

Egyptian god of the earth. Son of Shu and Tefnut, husband of the sky goddess Nut, and father of Osiris, Isis, Seth, and Nephthys. According to legend, Geb and Nut were separated in the act of sexual union, and he can be depicted lying flat as the earth with the overvaulting Nut as the sky.<sup>57</sup> He is the Earth-god and president of the divine tribunal on the kingship. His sister-consort is Nut, their union producing the deities of the Osiris legend.<sup>58</sup>

A description of the form of Geb occurs in a Pyramid Text where we read that he holds ‘one arm to the sky and the other to the earth’. However, the best visual images of Geb are found much later in New Kingdom religious papyri, usually with one arm bent at the elbow. Geb’s body is actually decorated with the symbols of the Nile reeds in flower.<sup>59</sup>

Geb appears in the 18<sup>th</sup> Dynasty tomb of Amenhetep II (kv35), and in the 20<sup>th</sup> Dynasty tomb of Ramses VI (kv9).

### **Goddess Tefnut**

Egyptian goddess of rain. Created by Atum, she produced Geb and Nut from a union with Shu,<sup>60</sup> the god of air. Tefnut is the female partner of the first couple to be created by the sun-god Atum. She appears as a human form with lioness-headed.<sup>61</sup> Originally she was the consort of a god named Tefen, but his cult disappeared. As Tefen’s wife, she was called Tefent.

Tefnut personified a place in solar cults. She was associated with Ptaḥ at Heliopolis. Tefnut served as a means by which Ptaḥ brought life into the world.

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<sup>56</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.38.

<sup>57</sup> Bierbrier, *Historical Dictionary of Ancient Egypt*, p.79.

<sup>58</sup> Wilkinson, *the complete gods*, p.106.

<sup>60</sup> Hart, *The Routledge Dictionary of Egyptian gods*, p.58-59.

<sup>60</sup> Meskell, *Lynn Archaeologies of social life*, 1999, p.103.

<sup>62</sup> Bunson, *Encyclopedia of Ancient Egypt*, p.397.

Tefnut was generally depicted as a lioness or a woman with a lion's head. Less often, she was depicted as a woman. She always wears a solar disk and Uraeus, and carries a scepter (representing power) and the ankh (representing the breath of life).<sup>62</sup>

Tefnut appears in the 18<sup>th</sup> Dynasty tomb of Amenhetep II (kv35), and in the 20<sup>th</sup> Dynasty tomb of Ramses (VI kv9).

### **Conclusion**

- The shapes of the seats of the Egyptian deities that were represented in the tombs of the Valley of the Kings were identified.
- The research also shows that the throne, which takes the body of the Hwt sign, is the most visible in the tombs of the Valley of the Kings:- Hwt block-Seat- Hwt block Seat with Sma Tawi- Linen glyph Seat- Lion Seat- Invisible Seat.
- There are many Egyptian deities that appeared sitting on the seats in the tombs of the Valley of the Kings, and the most important deities that have been associated with the seats are Isis, Horus, Thoth and Osiris.

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<sup>63</sup> Wilkinson, *the complete gods*, p.183.

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## مقاعد الآلهة في مقابر وادي الملوك

### الملخص العربي

يعتبر الهدف الرئيسي من هذا البحث هو حصر أشكال وأنواع وألوان مقاعد الآلهة في الدولة الحديثة. ويتم ذلك من خلال حصر المناظر الأثرية التي يمكن الوصول إليها من مقابر وادي الملوك في الأسرة الثامنة عشرة وهم (مقبرة رقم 34 للملك تحوتمس الثالث، مقبرة رقم 35 للملك أمنحوتب الثاني، مقبرة رقم 23 للملك أي ومقبرة رقم 57 للملك حور محب)، وفي مقابر ملوك الأسرة التاسعة عشرة ( مقبرة رقم 16 للملك رمسيس الأول، مقبرة رقم 17 للملك سيتي الأول، ومقبرة رقم 14 للملك تاوسرت ثم انتزعتها ست نخت)، وفي مقابر ملوك الأسرة العشرين وهم (مقبرة رقم 11 للملك رمسيس الثالث، مقبرة رقم 9 للملك رمسيس السادس، مقبرة رقم 1 للملك رمسيس السابع ومقبرة رقم 6 للملك رمسيس التاسع)، كما يوفر البحث مدى الارتباط بين الآلهة والمقعد. ويوضح البحث مختلف الصور التي ظهرت بها المقاعد مثل: مقعد على هيئة المنزل بعلامة السماتاوي، مقعد على هيئة الأسد ، مقعد على هيئة جديلة الكتان ، وكذلك المقعد الشفاف. وكذلك يحتوي البحث على أهم الآلهة التي ظهرت على مقاعد في مقابر وادي الملوك.

Kings, Valley of the Overview of the Valley of the Kings, Egypt. Contunico © ZDF Enterprises GmbH, Mainz. The kings of the New Kingdom ( c. 1539–1075 bce ), fearing for the safety of their rich burials, adopted a new plan of concealing their tombs in a lonely valley in the western hills behind Dayr al-Ba‘r. The walls were in many cases covered with sculptured and painted scenes depicting the dead king in the presence of deities, especially the gods of the underworld, and with illustrated magical texts similar to those found in funerary papyri , designed to help him on his journey through the nether regions. There were a number of these texts; they represent differing but not necessarily conflicting views of the afterlife, in which the king had to undergo trials and surmount perils. Royal tombs consisted of a series of passages leading via steps and ramps to a burial chamber housing the king's body in a stone sarcophagus." [Freed R.E., markowitz Y.J., D'auria S.H., 1999: Pharaohs of the Sun. Akhenaten, Nefertiti, Tutankhamen. Bulfinch Press / Little, Brown and Company]. scenes, the resurrection of Osiris, deities, and enigmatic compositions. Nearly a thousand graffiti in Greek, Latin, and Coptic are written over the scenes. There is a pit in the floor of burial chamber, which was never finished. Pilasters in the rear wall of the burial chamber are unfinished pillar cuttings, and wide platforms represent the unfinished cutting of the central sunken floor. The tomb as a whole is decorated with a wide variety of texts and scenes." [The Theban Mapping Project]. More recently, the tombs have been the subject of extensive exploration and excavation. In the 18th century, Napoleon commissioned detailed maps of the Valley of the Kings and its various tombs. Explorers continued to unveil new burial places throughout the 19th century, until American explorer Theodore M. Davis declared the site fully excavated in 1912. He was proven wrong in 1922, however, when British archaeologist Howard Carter led the expedition that uncovered the tomb of Tutankhamun. Although Tutankhamun himself was a relatively minor pharaoh, the incredible riches found within his tomb