



## 2.40 Fragment of a naophorous statue

Granodiorite.

Late Dynasty 18 or early Dynasty 19,  
c. 1350 – 1250 BC.

H. 31 cm, W. 23 cm; W. of back pillar 13 cm.

The statue from which this fragment comes has obviously at some stage been exposed to the heat of a fire which has caused it to burst apart. This is clearly visible on the shoulder and left cheek, where parts of the stone have burst off. Some of the cracks that run deep into the stone without resulting in a break have recently been consolidated, but no further restoration has taken place. The large fracture area is very regular in shape and has a sharp edge along its entire length. There are dark, burnt patches all over the surface of the stone.

The fragment probably once formed part of a kneeling statue holding an object, most likely the naos of a god. This is indicated by the slight forward angle of the upper arm and the clear upward tilt of the head. The man is wearing a double-layered wig revealing only the lower half of the ears. The strands of hair of the upper layer are indicated by beautifully worked curly lines; on the lower layer, visible as two triangular lappets on the front, the locks are shown as vertical rectangles. This hairstyle is typical of the time following the Amarna Period, and this date is confirmed by the facial features, which are characterized by full cheeks, a rather stubby nose and a large mouth with thick lips.

The statue displays a remarkable degree of asymmetry, most strikingly so in the case of the eyes. The eyebrows are more or less on the same level, but the man's left eye is set distinctly higher and at a slightly different angle than the right, giving the face a crooked expression. Although this feature can be observed in other Egyptian

statues,<sup>1</sup> it is hard to tell whether it was intentional or the result of carelessness or inexperience on the part of the sculptor. That the latter may be the case here is suggested by the asymmetry that can be observed elsewhere in the fragment, notably in the level of the shoulders and at the back of the wig. The back pillar too is crooked.

Only the top of the back pillar has been preserved. It is inscribed with two columns of text, each of which contained an offering formula, the one on the right being addressed to "Amun-Re, Lord of the Thrones of the Two Lands" (a name of the great temple of Amun at Karnak), the one on the left to "Ptah, Lord of World-order, the great god". These offering formulae would have ended with the name and title of the statue owner, but these are unfortunately lost.

An interesting detail is the representation in raised relief of the ram of Amun, apparently with a crown of tall feathers, on the right shoulder. Above the ram's back there are further traces, but these are very difficult to make out due to the damaged surface of the statue. They may be either hieroglyphic signs giving the name or an epithet of the god, or the semicircular fan often depicted above the back of sacred animals. The presence of the ram of Amun and the reference to Amun of Karnak in the inscription<sup>2</sup> make it probable that the statue came from the Theban area.

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<sup>1</sup> Dresden Inv. Aeg. 759 (reign of Amenhotep III): S. Wenig, *Ägyptische Altertümer aus der Skulpturensammlung Dresden* (Dresden 1977), 35, Fig. 35 (No. 21); Munich Gl. WAF 25 (Dyn. 19): S. Schoske, *Staatliche Sammlung Ägyptischer Kunst München* (Mainz am Rhein 1995), 20, Fig. 16.

<sup>2</sup> The god Ptah had his main cult centre in Memphis, but he also had an important sanctuary within the precinct of Amun at Karnak.



