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SOME REMARKS ON A WINGED
ASIATIC DEITY STANDING ON AN
ANIMAL

Among several dozen scarabs, scaraboids and plaques housed in the Cracow collections, there are two examples dated to the New Kingdom depicting on their bases a male deity standing on the back of an animal (Fig. 1: a, b). In this paper we will shortly deal with the iconography and identification of the deity.

The first example, a scarab from the Archaeological Museum (Fig. 1: a) shows on its base a god with outstretched wings wearing a conical cap with a streamer hanging down from its top. The face is bearded. The animal, a quadruped, on which the god is standing, is difficult to distinguish. According to J. Śliwa, the god should be identified with "Reshef/Ršp (or Ba'al?)" and the animal "is probably a horse".

The other example, a scaraboid from the National Museum (former belonging to C. Schmidt-Ciążyński), has a slightly different and more schematic composition on its base (Fig. 1: b). Two gods are standing on the animals' backs, one behind the other. The deity to the left, standing on an undetermined animal, has both arms raised. The one on the right has his arms hanging down and is standing on a couchant animal with long horns of the antelope family. J. Śliwa identified the persons Canaanite gods.

1 J. Śliwa, *Egyptian Scarabs, Scaraboids and Plaques from the Cracow Collections*, Warszawa–Kraków 1985, No. 88 (cf. Fig. 1: a); idem, *Egyptian Scarabs and Magical Gems from the Collection of Constantine Schmidt-Ciążyński*, Warszawa–Kraków 1989, No. 15 (cf. Fig. 1: b).


3 J. Śliwa, *Egyptian Scarabs and Magical Gems ..., No. 15, p. 40: "Both the silhouettes put on the animals can be most probably interpreted as representations of Canaanite deities of the Late Bronze Age and Iron Age I (the figure on the right on the antelope: Resheph or Ba'al — Seth)."
As to the first example given (Fig. 1: a), there are a few other known scarabs showing the same scene (cf. Fig. 1: c) 4. Many proposals, apart from the above, have been given for the identity of the deity: Seth, Qadesh, Reshep,

Fig. 1. Winged Asiatic deity standing on an animal

Ba'al, Astarte and Seth-Ba'al. Concerning the animal, most scholars agree that a lion is represented in the scene. E. Hornung and E. Staehelein, however, hold that it is a horse.

There exists two groups of scarabs showing a god with the same iconography as in the group we are dealing with now, e.g., they possess typical Asiatic garment features such as conical headdress with a streamer and a pointed beard, as well as wings. One group shows a god flanked by a pair of uraei (Fig. 1: d), the other one depicts him in combat with a serpent (Fig. 1: e). It is evident that the latter group shows the Asiatic Seth, since this god is portrayed on some reliefs as spearing the serpent Apophis. By analogy we can say that the former group shows Seth as well. It seems certain that the scene portraying a god with the same iconographical features, but standing on an animal (Fig. 1: a), has been derived from the above mentioned compositions. The god represented here is either Asiatic Seth himself, or more likely, a god of his type, such as local forms of Ba'al; and it is improbable that it would be Resheph or any female Canaanite deity.

The animal on which the god is standing, is definitely a lion. The lion is a typical animal connected with storm gods and the like in the ancient Near Eastern realm.

Turning back to the other example from Cracow (Fig. 1: b), there are also several scarabs and scaraboids with the same or very similar scene (cf. Fig. 1: g). One can see that the god to the left is the identical god (Seth,

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9 Hornung and Staehelein, Skarabäen Basel, p. 93.

10 Hornung and Staehelein, Skarabäen Basel, No. 707 (cf. Fig. 1: d); Petrie, Beth-Pelet I (Tell Fara), London 1930, Pl. XII: 171 (cf. Fig. 1: c). For the list of other scarabs with such scenes, see B. Dąbrowski, The winged Seth standing between two uraei (forthcoming).


11 Dąbrowski, The winged Seth..., where I dealt with this problem.

12 The plaque from Cairo Museum shows a winged deity flanked by two uraei which is standing on a lion: G. A. Reisner, Amulets II. Catalogue général des antiquités égyptiennes du Caire, Le Caire 1958, No. 12843 (cf. Fig. 1: f).

13 Schulman, The winged Resheph, p. 74.

14 Cf. Keel, La glyptique, p. 269 with Figure.

15 A. Rowe, A Catalogue of Egyptian Scarabs, Scaraboids, Seals and Amulets in the Palestine Archaeological Museum, Le Caire 1936, No. 575; Petrie, Beth-Pelet, p. 14; F. Matouk, Corpus
or a god in his type) standing on a lion as in the previous example, or at least the iconography is the same but with some simplifications resulting from either adoption of a different technique, or the lack of space on a small base.

The god to the right, standing on an antelope is represented on some scarabs, scaraboids and plaques from the New Kingdom as a single composition or in connection with other elements (cf. Fig. 1: h) \(^{14}\). The deity have been interpreted as a god in Hittite style, Hadad, or more commonly as Reshep, or a god in his type \(^{15}\). O. Keel gave the latter proposal recognizing the antelope/gazelle as a representative animal for Reshep and seeing a similarity between a god standing on this animal and Mekal the god of Beth-Shean. Yet both of the considerations mentioned here are not fully supportable \(^{16}\). While recognizing that the above interpretation is possible, one could offer and alternate explanation that the god Seth, or a god in his type, is depicted on the right as well \(^{17}\).

\(^{14}\) M. Dunand, Byblos II, Paris 1950, Pl. CC: 7400 (cf. Fig. 1: h); Brunton, Qau and Badarit III, Pl. XXXIV: 20; Giveon and Kertesz, Egyptian Scarabs and Seals from the Collection of the Israel Department of Antiquities and Museums, Freiburg Schweiz 1986, No. 91.

\(^{15}\) Dunand, Byblos II, Pl. 90:31 (cf. Fig. 1: g); R. Giveon and T. Kertesz, Egyptian Scarabs and Seals from the Collection of the Israel Department of Antiquities and Museums, Freiburg Schweiz 1986, No. 91.


\(^{17}\) Petrie, Beth-Pelet, p. 14; Dunand, Byblos II, p. 95: 7400 and p. 194: 8474; Keel, La glyptique, p. 268.

\(^{18}\) See Schulman, The winged Reshep, p. 81, notes 20 23.

\(^{19}\) I considered this idea in my M. A. Thesis, „The Representations of Deities in the Types of Seth, Ba'al, Reshep on Scarabs from the New Kingdom” (Polish) written at the Jagellonian University, Cracow 1988.