



Undergraduate assignment feedback form

(to be completed by marker)

Student Name: <i>Jack Elliott</i>	
Module Code: <i>AHAR6004</i>	Student number: <i>1402037</i>
Module title: <i>Funerary Beliefs in Ancient Egypt</i>	
For completion by marker: Comments:	
Marker's signature:	Date:
Provisional mark: NB. All marks are provisional until confirmed by the final examination board.	

Block statues were introduced in the 12th Dynasty, continuing into the Late Period (Bothmer et al 1960: xxvi; Silverman 1997: 132; Robins 2001: 28; Schulz 2011: 1).

Naos statues secured the acceptance of deities in the afterlife (Bassir 2013: 6).

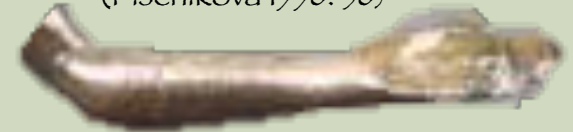


Block statues had space for inscriptions including those for offering formulas and reassuring the living of continued life in the afterlife (Givon 1975: 20).

Facial similarities to the seated statue; "Overseer of the Priests of Amun" and "Vizier" to Psamtik I in the 26th Dynasty (Pischikova 1998: 58)



CC 276.004: 'Upper part of statue', after J. Elliott 2017



EA 1007: 'Pink granite naophorous block statue of Ankhkherednefer', after BM 1883



44.24.8: 'Block statue inscribed for Sr-Djhwty', after LACMA n.d.



JE 36665: Statue of Nespakashuty, after Egyptian Museum, Cairo n.d.

Bibliography

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Images

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- Los Angeles County Museum of Art (n.d.) 'Block statue inscribed for Sr-Djhwty' [online] Available at: <http://collections.lacma.org/node/229016> (Accessed 20th April 2017)