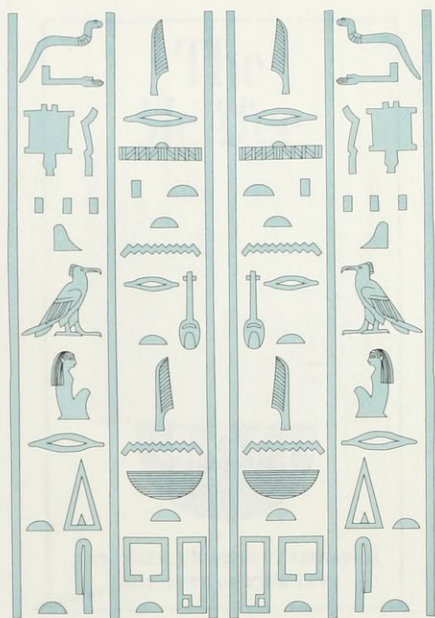


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TEMPLES IMMERGÉS DE LA NUBIE

THE TEMPLE OF DERR

PAR AYLWARD M. BLACKMAN



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D'ARCHÉOLOGIE ORIENTALE

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THE TEMPLE OF DERR

BY

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PREFACE.

This record of the *Temple of Derr* was made during the months of January, February, and March 1910. The difficulty of obtaining satisfactory photographs of the reliefs in the inner rooms (see pp. 24, 42 and 74) was great. Those published are the fruits of considerable labour — I was single handed — and of an experience gained after many failures. Early in the season I met with an accident in which a leg was badly injured. By this untoward event, I was effectually prevented from climbing the rocks to search for graffiti, a most regrettable omission in view of the fine collection of rock-inscriptions made by Dr Røder⁽¹⁾ in the district where he worked for this same series of memoirs.

My best thanks are due to Miss B. Porter⁽²⁾, who once more furnished me with all the bibliographical particulars, and to Professor Breasted, who kindly read over the proof-sheets, and collated my copies of the inscriptions with his own. To him I am indebted for many useful suggestions, while his critical and experienced eye detected more than one error in my versions of the hieroglyphic texts. These friendly offices will have greatly enhanced any value that this publication may possess.

AYLWARD M. BLACKMAN.

⁽¹⁾ ROEDER, *Debod bis Bab Kalabsche*.

⁽²⁾ See BLACKMAN, *The Temple of Dendûr*, p. 100.

THE TEMPLE OF DERR.

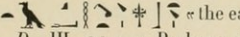
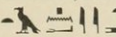
PART I.

INTRODUCTION AND TEXT.

Derr, called ed-Dirr by the inhabitants, is situated on the east bank of the river about 120 miles south of Shellâl. It is by far the largest township in Lower Nubia and, before the conquest of that country by Mohammed Aly, was a place of importance, being the seat of the Kâshif, or native ruler, who held sway over the territory that lies between Shellâl and Halfa. The Kâshif's palace, a large building of crude brick, is still standing, and, though somewhat ruinous in parts, is even now occupied by his descendants. This palace and the mosque adjoining it are well worth visiting. In the latter are some old Arabic inscriptions engraved on slabs of alabaster inserted in the walls. Derr is still the administrative centre of Lower Nubia, and its white government offices standing on the river bank, with the minaret of the Kâshif's mosque rising above them — all set in the midst of extensive palm-groves, — never fail to attract the eye of the passing traveller as he speeds Halfa-wards on the express steamer.

Just above Derr, the Nile makes an immense bend⁽¹⁾ and flows almost due south till it reaches Korosko⁽²⁾. In the description of the temple this fact, for the sake of convenience, has been ignored and the walls referred to as though the axis of the temple lay east and west. This is only following the example of the Egyptians themselves, who always assumed the river to run north, and orientated their temples and tombs accordingly.

All that now remains of the temple of Derr, which lies some way back from the river behind the town, consists of two pillared halls, a sanctuary, and two side-chapels (see Pl. I). These, with the exception of parts of the first hall, are entirely excavated in the rather low cliff that marks the commencement of the high desert.

(1) This must be  "the eastern bend", alluded to in an inscription in Penné's tomb at Anibeh, L., D., III, 229, c. Perhaps also  (SETHE, *Urkunden*, IV, 8) is a name for this part of the river.

(2) S. S. E.

There may originally have been an open court and pylon in front of these chambers, but no trace whatever now remains of any such constructions. Though all the walls and pillars of the first hall were probably rock-hewn, masonry seems to have been used for the roofing as far as the third row of pillars (see the remarks on p. 4), in the architraves of which grooves have been cut to receive the ends of the stone beams (see Pl. II). This is the only surviving trace of masonry.

The temple is entirely the work of Ramses II who named it «House-of-Merimamon-Ramses-in-the-House-of-Re» or «Temple-of-Merimamon-Ramses-in-the-House-of-Re»⁽¹⁾, and dedicated it to Re the sun-god⁽²⁾. But as was the case at Soleb⁽³⁾ and Serreh⁽⁴⁾ the statue of the royal founder was also worshipped here, and this cult figures largely in the scenes sculptured on the walls⁽⁵⁾.

We know nothing of the temple's subsequent history, and there is no mention of it in any inscription, except that in the tomb of Penné at Anibeh⁽⁶⁾ «Ramses-Merimamon-in-the-House-of-Re, the town, over against the House-of-Re», is said to form the northern boundary of certain lands with which a statue of Ramses VI, that had been set up by Penné in the temple at Anibeh⁽⁷⁾, was endowed.

⁽¹⁾ See p. 113.

⁽²⁾ Second pillared hall : north aisle : architraves of pillars : north face. Also called Amon-Re and Re-Harakhte, *i. e.* second pillared hall : north aisle : architraves of pillars : south face, and south aisle : architraves of pillars : north face.

⁽³⁾ BREASTED, *Records*, II, § 893; L., *D.*, III, 84, *c*; *id.*, 85, *a*.

⁽⁴⁾ BREASTED, *op. cit.*, III, § 502. There were probably also similar cultus-statues of Ramses at Abu Simbel (see L., *D.*, III, 188, *a*, 189, *e*, and 191, *h* and *k*), Gerf Husein (see WEIGALL, *Antiquities of Lower Nubia*, p. 82; L., *D.*, III, 178, *e*), and Wady es-Sabûc (see BREASTED, *op. cit.*, III, § 505; L., *D.*, III, 182, *c*). Cf. also the statue of Ramses VI in Anibeh temple referred to below.

⁽⁵⁾ *i. e.* in the sanctuary : north wall : scene I; northern side-chapel : south wall : scene III; southern side-chapel : east wall : scenes I and II; first pillared hall : east wall : scene IV; second pillared hall : north wall : scene I, and south wall : scene II. These two last mentioned scenes represent a boat-shrine being carried on the shoulders of priests. It is called «Boat-shrine of Merimamon-Ramses in the house of Re», and evidently, in view of the epithet «in the boat-shrine in the house of Re» which follows the name Merimamon-Ramses in the scenes quoted from the two side-chapels (p. 81 and 86), it must be supposed to contain a cultus-image of Ramses hidden from sight by the covering veil (cf. a scene from Wady es-Sabûc in L., *D.*, III, 180, *a*, depicting a similar «boat-shrine of Ramses»). We probably have an actual representation of one of these cultus-images in the figure that stands astern of the sacred barque in the sanctuary : north wall : scene I (Pl. LX and see p. 92-94). For the index of the deified Ramses' names see p. 120.

⁽⁶⁾ L., *D.*, III, 229, *c*.

⁽⁷⁾ For this identification see WEIGALL, *Antiquities of Lower Nubia*, p. 116. Breasted (*Records*, IV, § 475) incorrectly identifies Miam with Derr and assumes that the statue was erected in Ramses II's temple there. It must have been enshrined in the temple, probably that of the local Horus, at Anibeh, of which there are still visible remains within the town walls.

All the reliefs in the temple are *en creux*, and, except for those on the walls and some of the pillars of the first hall, are very coarsely and clumsily executed. The depth of degradation is reached in the two side-chapels (see for example Pl. LV). In the case of the sculptures in the second hall and inner rooms, often only the mere outlines were cut in the stone, the rest being moulded in plaster and the final details added in paint. Time, bats, and the hand of man, have wrought terrible havoc. The Osirid statues (see p. 4) that adorned the innermost line of columns in the first hall, and the group of seated divinities in the sanctuary, have been hacked away. The wind-driven sand has eaten into and destroyed beyond recognition most of the battle-scenes on the north wall of the roofless first hall, and greatly injured those on the south wall as well, and it has, of course, stripped off all the painted plaster⁽¹⁾. The west wall, and the west ends of the north and south walls, have been largely quarried away. The second hall and inner rooms have been disgustingly disfigured and blackened by the accumulated filth of generations of bats, which have only recently been routed out; their return has been prevented by the erection of a wire door.

BIBLIOGRAPHY OF THE PUBLISHED PLANS AND GENERAL VIEWS

OF THE TEMPLE OF DERR.

Plan.

CHAMP., *Notices*, I, 86.

GAU, *Antiquités de la Nubie*, Pl. 51, A.

BURCKHARDT, *Travels in Nubia*, p. 27.

RIFAUD, *Voyage en Égypte et en Nubie*, p. 156.

HOREAU, *Panorama d'Égypte et de Nubie*, p. 32.

WEIGALL, *Antiquities of Lower Nubia*, Pl. LX.

Section.

HOREAU, *Panorama d'Égypte et de Nubie*, p. 32 (shewing left or north side).

RIFAUD, *Voyage*, p. 156 (shewing right or south side).

General Views.

GAU, *Antiquités de la Nubie*, Pl. 50.

COOPER, *Egyptian Scenery*, between M and O.

⁽¹⁾ Except on parts of some of the pillars where they have not been exposed to the tearing sand-blizzard.

BIRCH, *Views on the Nile*, p. 27 lower (drawing by Owen Jones), year 1832-3.

LIGHT, *Travels*, p. 77, year 1814.

MASPERO, *Les Temples immergés*, Pls. CXXXVIII and CXL, year 1909.

HOREAU, *Panorama d'Égypte et de Nubie*, opposite p. 32 lower.

WEIGALL, *Antiquities of Lower Nubia*, Pl. LIX, 4.

Door admitting to Second Hall.

MASPERO, *Les Temples immergés de la Nubie*, Pl. CXXXIX.

WEIGALL, *Antiquities of Lower Nubia*, Pl. LIX, 3.

THE FIRST PILLARED HALL.

(Pls. II-XXVII).

This hall is from 14 to 15 metres long and about 12 metres wide, and at the north and south-east corners, where portions of the ceiling are preserved, the height is from 4 m. 80 cent. to 5 metres. The roof was supported on twelve slightly tapering pillars of square section, standing on shallow rectangular bases and arranged in three rows of four. The pillars in the first two (outer) rows (nos. 1-8), of which only the lower parts remain (see Pls. II and III), are 1 metre square just above the basis. Those in the third row (nos. 9-12) are slightly larger, being about 1 m. 20 cent. square at the same place, and are adorned on the west face with colossal Osirid statues of Ramses II, now cut away above the knees. The architraves of this inner line of pillars, which are intact, have been carved out of the living rock, and so also was the roof between them and the east wall, as the surviving parts shew.

The north and south walls, being excavated in the cliff, could only be sculptured on the inside. On the north wall there is a much damaged battle-piece and a scene shewing the king offering two rows of captives to Re-Harakhte, while on the south wall there is the representation of some incidents in one of Ramses II's Nubian wars in a rather better state of preservation.

The entrance was in the west wall, but the doorway is completely destroyed, and the wall itself is, for the most part, almost level with the ground. The only portion of the wall that rises to any height is at the north end, and this bears on the inside traces of a chariot and horses. The outer face is so weathered and ruined that it is impossible to say whether it was decorated with reliefs or not.

The east wall, in the centre of which is the door that admits to the second

pillared hall, is covered with representations of the king worshipping various divinities or sacrificing his prisoners before Re-Harakhte and Amon-Re.

Above these scenes is a frieze consisting of repetitions of the cartouche



between two uraei⁽¹⁾, alternating with the name (See CHAMP., *Notices*,

I, 89; L., *D.*, III, 184, a; and cf. Pl. XXV, 2).

North of the door of the second hall, forming a dado, eight⁽²⁾ of Ramses II's sons are depicted, marshalled in a line, and south of it is a corresponding company of nine daughters.

The North Wall.

(Pls. III-V).

Published : see CHAMP., *Notices*, I, 88.

SCENE I (Pl. III; fig. 1).

Destroyed except for a figure of Amon-Re standing \rightarrow and wearing head-dress no. 11.

SCENE II (Pl. V, 2; fig. 1).

Ramses \rightarrow offers two \bullet -vases of wine to Atum who is seated \leftarrow .

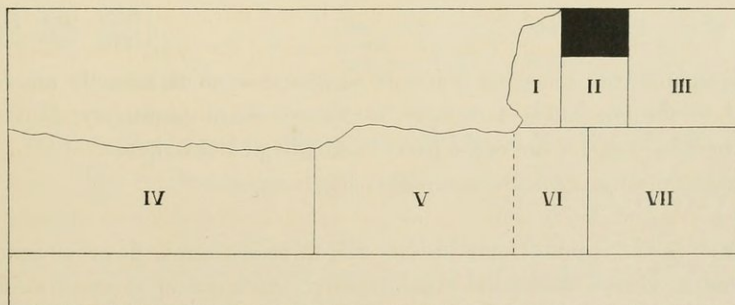


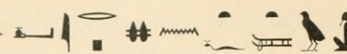
Fig. 1. — First Pillared Hall : North Wall. Scale 1 : 100.

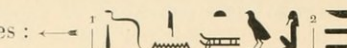
TEXT. a. Behind Ramses : \rightarrow « All protection and life behind him like Re! »

b. Above Ramses : \rightarrow « Lord of the Two Lands Usermare-Setepnere, lord of diadems »

⁽¹⁾ From each uraeus hangs a Ω -symbol.

⁽²⁾ There are now only six complete figures, one having been almost, and another entirely, destroyed.

c. In front of Ramses :  "Offering wine to his father Atum."

d. Above Atum in four lines :  "Utterance by Atum lord of the Two Lands of On : 'I have given thee all might'."

ARCHAEOLOGICAL DETAILS :

Ramses. The upper part of the head-dress is destroyed. For what remains of the wig see fig. 2.

Robe no. 2 A with girdle-ends like 3 B.


Atum. Head-dress no. 3 A.

Robe no. 8 B.

The space between scenes I and III is occupied by the architrave of pillar 9 and by the following inscription indicated by II in fig. 1 (see also Pl. V).

"Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god."


SCENE IV (Pl. III; fig. 1).

Destroyed except for a few traces of figures  which seem to represent officers conducting bands of captives, but there is much uncertainty. Above the easternmost group is a horizontal line of quite illegible inscription.

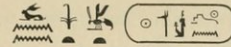

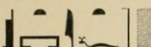
SCENE V (Pl. IV; fig. 1).

Ramses in his chariot charges his foes who fly before him or lie prone beneath his prancing horses. This relief is unfortunately much damaged and the details are scarcely recognisable. It possibly commemorates one of Ramses' battles in Syria, corresponding to the similar scene on the south wall which depicts the king warring against the negroes⁽¹⁾.



SCENE VI (Pl. IV; fig. 1).



A very mutilated representation of the king  binding (?) four kneeling figures.

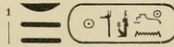
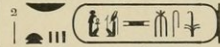
⁽¹⁾ See WIEDEMANN, *Geschichte*, p. 434, note 5.

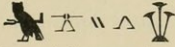


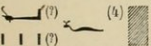
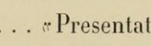
TEXT. Behind Ramses in a vertical line :  (1) 
 . . . «The king of Upper and Lower Egypt Usermare-Setepnere
[appears upon the throne of his father]. . . »

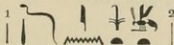




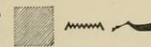
SCENE VII (Pl. V; fig. 1).

Published : CHAMP., *Mon.*, XLI, 1 (figure of god only and facing  instead of ); see CHAMP., *Notices*, I, 88 for text.

Ramses , his right hand extended in token thereof, presents prisoners of war, marshalled in two lines, to Re-Harakhte who is standing . The king holds his bow in his left hand and also the rope to which the captives are attached (2). Some of these unfortunates have their arms tightly bound behind their backs so that the elbows meet. The arms of the first man in the lower row are tied above his head while his hands dangle in front of his face. It is impossible to determine to what race the prisoners belong as their features are very weather-worn and almost obliterated. They do not seem, however, to be negroes. Probably, as has already been suggested, since the battle-scene on the south wall commemorates Ramses' Nubian war, the north wall was reserved for the representation of his campaign in Syria (3).

TEXT. *a.* Above Ramses :  1  2 «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon.»



b. In front of Ramses :   
 (1)  (4) . . . «Presentation of the captives whom his majesty brought from his victories . . . »




c. Above the prisoners in five lines :  1  2 
3  4  5  «Saith the king of Upper and Lower Egypt Usermare-Setepnere in the presence of Re-Harakhte : 'I have brought for thee the captivity of my strong arm' . »























(1) Cf. second hall : south wall : scene II, *j.* p. 53.

(2) For a similar scene cf. L., D., III, 127, *b.*

(3) The prisoners in scene IV wear long skirts, a fact which lends further support to the idea of their being Asiatics.

(4) CHAMP., *Notices*, I, 88, reads , but BREASTED considers  to be the correct reading and refers to *Stele of Thutmose III* in PETRIE, *Six Temples*, I (see also BREASTED, *Records*, II, § 824).

d. Between this inscription and the -disk above the king's helmet :   « Given life like Re. »

e. Behind the prisoners in a single vertical line :                      

the lion, which accompanies Ramses, is gnawing. For a fuller description of these prisoners see scene VI on this wall (p. 4 and Pl. XXI, 1) where there is identically the same group in a much better state of preservation.

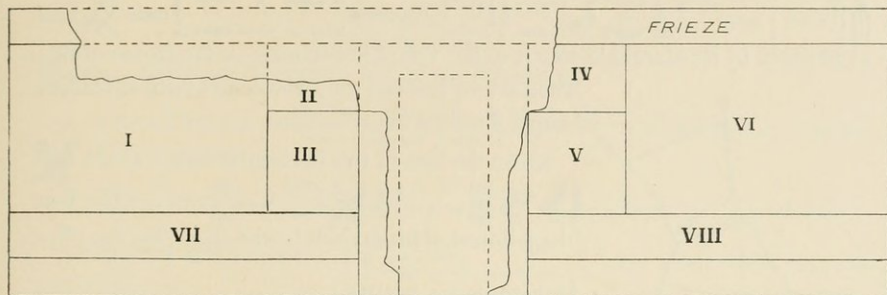
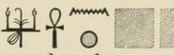
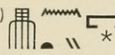





Fig. 4. — First Pillared Hall : East Wall. Scale 1 : 100.

Above Ramses' head can be seen the tail of the sacred hawk who hovers over him.

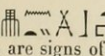




TEXT. *a.* Behind Ramses is the Horus-name supported by the symbol of the king's ka.

b. Above the staff terminating in a human head which the ka-symbol holds : ➔  (1)  "The living king's ka within the *dw:t*-chamber." ➔ 






c. Immediately behind Ramses : ➔  "Horus the hero, master of achievements." ➔

d. Above Ramses' right shoulder : ➔  "Protection, life, stability and health behind him!" ➔

e. In front of his crown : ➔  " [Usermare-Setepnere]
[Ramses-Meriamon], given life like Re." ➔



(1)  is the usual expression, for which there is here insufficient space. There are signs of alteration in the writing of , below which are traces of another  and of the top of . This first  was probably obliterated with stucco and the resulting space occupied by the end of the handle of the king's mace(?), the words *hnty db:t* being omitted.











Ptah. Head-dress no. 18.

He is of the usual -form and holds the  combined with  and . Ptah and his associate are seated together in a -shrine. The right hand of the latter, who is much destroyed, is laid just on Ptah's waist. Only this hand, part of his face, and his feet are left. The lower end of a cartouche above him shows that he represents the deified Ramses.


SCENE V (Pl. VII, 2; fig. 4).


Published : L., D., III, 184 a; see CHAMP., *Notices*, I, 89.





Ramses  pours a libation and offers incense to Thoth who is standing .

















TEXT. a. Behind Ramses :  ¹  ²  ³  ⁴  ⁵  ⁶  ⁷  ⁸  ⁹  ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷





















him. The king is accompanied by his pet lion who is running to feast upon the victims.









































































TEXT. *a.* Behind Ramses was his Horus-name supported by the ka-symbol, and now destroyed except for the top of .














































b. The accompanying formula is much injured and only the sign  "The king's ka" is left.




c. Immediately behind Ramses   ⁽¹⁾   " [Horus] the hero, master of achievements. "


d. Above Ramses :                 " The king of Upper and Lower Egypt Usermare-[Setepnere], son of Re Ra[mnes-Meri]amon. "


























































































































































































































































e. Above the lion in two horizontal lines :                     " The lion, the follower of his majesty, who slays [his] foes. "

f. Above Amon-Re in six lines :          
                                                              " Utterance by Amon-Re lord of Karnak : 'Take the sword of victory, o Horus, appearing as Thou art my beloved son, I give thee the office, I bind for thee all lands under the (*sic*) sandals. Thou actest like Re for ever.' "

g. In front of Amon-Re in three lines :                                              " Utterance by Amon-Re lord of Karnak, in the midst of the Temple-of-Meriamon-Ramses-in-the-House-of-Re. 'Thou art a pious son whom his father loves. "

(1) *sc.*    . See scene I, *c*, p. 9.

(2) There is probably no lacuna or at most only  is missing. The sword held by the king shortened this line and perhaps the next (BREASTED).

(3) CHAMP. incorrectly reads                                                                                                                                                                                                                                                         

Verily there are given unto thee offices in order to approach (?) ⁽¹⁾ the throne and duration of Re which was upon earth, for ever."


h. Behind Amon-Re: \rightarrow  . . . "[All] protection, life, stability, and happiness behind [him]. . . .!"

ARCHAEOLOGICAL DETAILS :


The victims. Their faces, of which two are turned north and two south, present as in scene I three distinct racial types. Two of them are negroes, the third, who looks north, is an Asiatic with an aquiline nose and bushy beard, while the fourth, the central figure in the group, has a straight nose and wears a long spiral side-lock of hair. The clenched right fist of this fourth prisoner rests on his left thigh and his left arm is raised in supplication; over his right shoulder passes a band the lower end of which cannot be distinguished and was probably indicated in paint. It will be noted that only one arm of each of the other victims is shewn. Both negroes have a bracelet on their wrist.

The king. Head-dress no. 2 A(?).

Robe no. 7.

His quiver hangs down his back. He grasps the hair of his victims with his right hand and brandishes a  battle-axe in his left.

Amon-Re. Head-dress no. 11.

He doubtless held a -falchion in his, now destroyed, left hand (cf. scene I and L., D., III, 211).

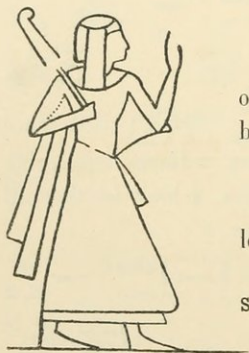










Fig. 6.

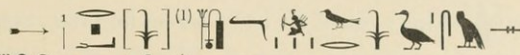
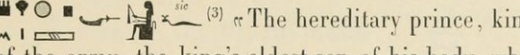
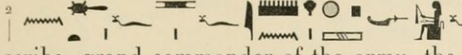
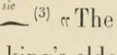
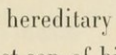
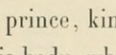
SCENE VII (Pl. XI, 1 and 2; fig. 4).

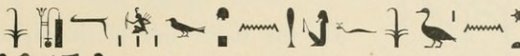
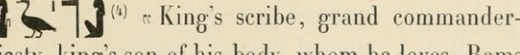
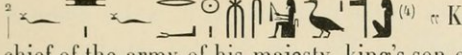
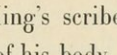
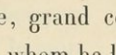
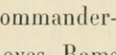
Published : GAU, *Antiquités de la Nubie*, Pl. 51, B; CHAMP., *Mon.*, XL, 3; L., D., III, 183, b; see CHAMP., *Notices*, I, 901.

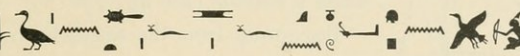

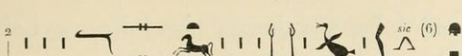
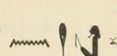


This scene, forming the dado north of the door of the second hall, consists of a row of Ramses' sons. They were originally eight in number, but now only the inscriptions belonging to seven are left, and one figure has been almost, and another completely, destroyed. Each holds a -fan (see fig. 6), and his name and titles are written out in front of him.


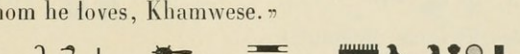
⁽¹⁾ CHAMP. reads \leftarrow   . For \leftarrow    here BREASTED compares \leftarrow  = "approach" or sim. in *Pyr.*, § 82, c, 637, c, and 798, b.

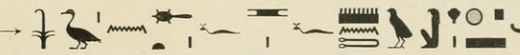
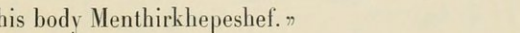
Beginning from the south the inscriptions are as follows :

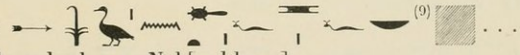
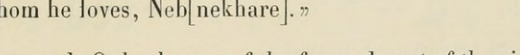
TEXT. 1. In two lines : ⁽¹⁾ ⁽²⁾
²    ⁽³⁾ « The hereditary prince, king's scribe, grand commander of the army, the king's eldest son of his body, whom he loves, Amenhirkhepeshef. »

2. In two lines : ⁽⁴⁾ ⁽⁵⁾
²    ⁽⁶⁾ « King's scribe, grand commander-in-chief of the army of his majesty, king's son of his body, whom he loves, Ramses-si-neter. »


3. In two lines : ⁽⁷⁾ ⁽⁸⁾
²    ⁽⁹⁾ « King's son of his body, whom he loves, chief champion of the army, master of the horse, chief charioteer of his majesty, Perehirunamef. »


4. In a single line : ⁽¹⁰⁾ ⁽¹¹⁾
 « King's son of his body, whom he loves, Khamwese. »


5. In a single line : ⁽¹²⁾ ⁽¹³⁾
 « King's son of his body Menthirkhepeshef. »


6. In a single line⁽¹⁴⁾ : ⁽¹⁵⁾ ⁽¹⁶⁾
 « King's son of his body, whom he loves, Neb[nekhare]. »



7. The inscription is destroyed. Only the top of the fan and part of the right elbow and leg of the accompanying figure are preserved.


(1)  is preserved in L., D., loc. cit.


(2)  after — in L., D., loc. cit. is a mistake.

(3)  is omitted by CHAMP. and LEPSIUS, neither of whom indicate any lacuna.








(4)  is omitted in CHAMP., loc. cit., but not in L., D.

(5) CHAMP., loc. cit., wrongly has  under  as well as at the top of the second line.

(6) The  has been omitted by the sculptor.

(7)  is preserved in CHAMP., and L., D., loc. cit.

(8) The figure which accompanied the inscription is destroyed.

(9) In CHAMP., loc. cit.,  is preserved after . The remaining signs  appear as a restoration in CHAMP., but in L., D., ,  and  are shewn as damaged while  is intact.

8. In a single line : ⁽¹⁾ "King's son of his body, whom he loves, Setemuia (*St-m-wi*)."



Fig. 7.

SCENE VIII (Pl. XII. 1 and 2; fig. 4).

Published : CHAMP., *Mon.*, XL, 4; L., *D.*, III, 184, a; see CHAMP., *Notices*, I, 89-90.

On the south side of the above mentioned door, and corresponding to the sons on the north side of it, is this group of nine of Ramses' daughters. They are depicted standing with their names and titles written out in front of them. Each holds a sistrum (see fig. 7).

Beginning from the north the inscriptions are as follows :

TEXT. 1. Destroyed ⁽²⁾. Parts of the girl's head-dress and of the lower portion of her skirt alone remain.

2. ⁽³⁾

3. ⁽⁴⁾ "King's daughter, of his body, whom he loves, Bekmut."

4. "King's daughter, of his body, whom he loves, Nefretiri."

5. "King's daughter, of his body, whom he loves, Nebtowy."

6. ⁽⁵⁾ "King's daughter, of his body, whom he loves, Esenefer."

⁽¹⁾ The is almost certain and occurs also in L., *D.*, *loc. cit.*

⁽²⁾ Destroyed completely according to L., *D.*, and CHAMP., but the latter restores .

⁽³⁾ In CHAMP., and L., *D.*, *loc. cit.* is preserved. CHAMP. also restores the name as .

⁽⁴⁾ Almost certainly here as in the other examples, and not as LEPSIUS and CHAMP.

⁽⁵⁾ CHAMP.; LEPSIUS.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A or 17 B.

Robe no. 2 A with a girdle like that of 3 B, for the details of which cf. fig. 21, p. 46.

Onuris. Head-dress no. 10.

There is a space between scenes I and II which is occupied by the architrave of pillar 12 and the cartouches of Ramses II below it (see Pls. XIII and XX).

Published : CHAMP., *Notices*, I, 87.

















«King of Upper and Lower Egypt, lord of the Two Lands, lord of diadems, Usermare-Setepnere, Ramses-Meriamon.»

SCENE II (Pls. XIII and XV and fig. 8).

Published : See CHAMP., *Not. descr.*, I, 87.

A much destroyed representation of Ramses II offering prisoners of war to Amon-Re. All that remains of the king is the front of his skirt. Behind him are the legs and feet of some of the captives, and, immediately behind them, the legs of a lion and the hoofs and lower forelegs of a horse. In front of the king stands Amon-Re → broken away above the waist.

TEXT. In front of Ramses in a single line : ←      
 « . . . captives which his majesty brought. »

In front of Amon-Re in a vertical line : →        
 «I have given thee strength for thy mighty arm like Re.»

SCENE III (Pls. XIII-XIX; fig. 8).

Published : Ros., *Mon. Stor.*, LXXVIII, 1 (part only). CHAMP., *Mon.*, XL, 1 (part only). For the text and description see CHAMP., *Notices*, I, 88.

This is a vivid, but unluckily much injured, representation of one of the battles in Ramses' Nubian war. In the western half of the scene — the part that has suffered most damage — there are two chariots ←, of the hindermost one of which only the wheels and parts of the horses are preserved. Beside the horses that draw this chariot is a man, destroyed above the waist, wearing apparently Egyptian clothes, and fighting on foot. Doubtless he is a hostile chieftain and is

about to be smitten down by Ramses' brandished falchion⁽¹⁾. Underneath the feet of the king's prancing steeds we can with difficulty discern the forms of the fallen or flying enemy. Immediately behind this chariot are the legs and feet of people advancing in an opposite direction \rightarrow . One leg and foot are much larger than the others and no doubt belong to a destroyed representation of Ramses⁽²⁾ engaging in a hand-to-hand combat.

In the foremost chariot we see Ramses with bow bent shooting at his foemen who fly pell-mell before him or lie prostrate beneath the hoofs of his careering stallions⁽³⁾. Behind him are two Egyptian soldiers — much damaged — each armed with a large shield and spear⁽⁴⁾. Many of

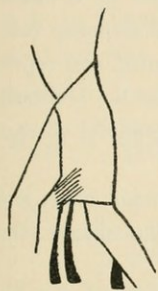


Fig. 10.

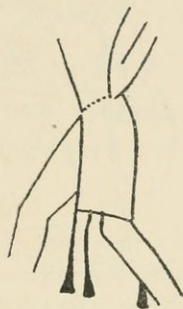


Fig. 9.

of the fallen enemy are pierced with arrows, one of them having a shaft implanted in his forehead. Hard by him a negro in full flight, but still clutching his bow, has just turned his head, to see whether his pursuer has gained on him. He, like most of the negroes in the scene, is clad in a leopard skin, the legs and tail dangling about his legs (see figs. 9 and 10). Immediately in front of him two men are carrying a wounded comrade⁽⁵⁾ on their shoulders who lies face downwards with his arms hanging limp and helpless. He is supported underneath by the arm of one of his bearers, while below him walks a boy. The wounded man is also accompanied by two warriors armed with bows, one of whom walks at his head and the other at his feet. The latter breaks the news of the defeat to a woman who wails and tears her hair. Under the feet of this man there is a figure with hand on head in the attitude of mourning, crouching in front of a domed hut⁽⁶⁾.

⁽¹⁾ Compare a similar battle relief of Seti I at Karnak. BREASTED, *History of Egypt*, fig. 152.

⁽²⁾ Cf. the figure of Seti spearing a Libyan, in BREASTED, *History of Egypt*, fig. 152 (group in lower register behind chariot).

⁽³⁾ It is this part of the scene that is reproduced in ROSELLINI, *Mon. Storici*, LXXVIII, 1. There are no breaks shewn, but the drawing must be a restoration, for CHAMP., *Notices*, I, 87, describes the scene as «très endommagé».

⁽⁴⁾ The shields are slung on their backs; cf. L., *D.*, III, 121 *b* and 155. Like the rest of the scene in ROSELLINI, *loc. cit.*, the soldiers are intact. According to this authority they also held an axe in their right hands, but whether this was the case it is now impossible to say.

⁽⁵⁾ The scene from this point to the east end is reproduced in CHAMP., *Mon.*, XL, 1.

⁽⁶⁾ Or perhaps an oven?

Behind the hut(?) is a woman, bending over a child, who has evidently run to her for protection; of the latter only the legs and feet are preserved.

At the east end of the wall we have the representation of a pastoral country. Flocks of goats and cattle with their young gambolling around them⁽¹⁾, are to



Fig. 11.

be seen grazing near a tree, in charge of a shepherd who leans upon a staff. Just opposite his face we can make out the figure of a small boy holding a bent stick and running forward. Behind the shepherd a negro clad in a leopard skin and armed with a bow, tells the tale of disaster to a wailing woman upon whose back is suspended a basket containing a baby (see fig. 11)⁽²⁾. The messenger is led into her presence by a naked child. The object behind the cow and skipping calf, with rounded top and an oval in the centre, may represent merely a small hillock, but, like the similarly

shaped object already mentioned, it might be a domed hut or granary, or even an oven!

Under this pastoral scene and the group conveying the wounded man, is a row of prisoners moving $\rightarrow \rightarrow$ w and marshalled by three Egyptian officers, the foremost of whom carries a short staff. The hands of these poor wretches are bound either behind their backs or above their heads, or else crossed on the breast and tied at the wrists. The officers who wear a long side-lock of hair (fig. 12) are perhaps meant for sons of Ramses?



Fig. 12.
























It is a great misfortune that such an interesting relief should be in so bad a state of preservation, due more to the ravages of time and the poor quality of the sandstone than to acts of vandalism. The style though somewhat rough is full of life and vigour. The wounded man and his bearers represented so unconventionally, the messenger with his bad news, the running children, the wailing woman, the shepherd leaning on his staff, and the sportive kids and calves, are motives not usually found in the ordinary run of Egyptian battle-scenes. For such naturalistic touches where the artist has given rein to his imagination, we might compare the humorous figure of the king of Aleppo who, after being rescued from drowning in the Orontes, into which he has been driven by the victorious onslaught of Ramses, is held

⁽¹⁾ Note especially the cow close to the tree with her calf skipping in front of her.

⁽²⁾ The baby is omitted by CHAMPOLLION, *loc. cit.*

upside down by his soldiers in order that he may disgorge the water he has swallowed⁽¹⁾.

TEXT. *a.* Between the two chariots (Pls. XIV and XV) in four vertical lines :

← 1    (2)                    

THE ARCHITRAVES.

West Face.

ARCHITRAVE BETWEEN PILLAR 9 AND NORTH WALL.

Traces of a scene representing the king \rightarrow before two seated divinities \leftarrow .

ARCHITRAVE BETWEEN PILLARS 9 AND 10.

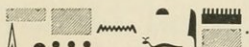
The king \rightarrow before two divinities \leftarrow . The figures are destroyed above the waist. The northernmost divinity holds \uparrow , the southernmost seems to be holding the \uparrow and \downarrow (?) and therefore probably represents "Ramses-in-the-boat-shine (see fig. 14)". The dress is the same as that worn by him in scene II, east wall, southern side-chapel (Pl. LV).



Fig. 14.

ARCHITRAVE BETWEEN PILLARS 10 AND 11.

There are two scenes on this architrave. In 1 (the northern scene) Ramses stands \rightarrow before Amon-Re who is seated \leftarrow .

TEXT. In front of Ramses : \rightarrow .

In 2 (the southern scene) Ramses \leftarrow offers to a seated god \rightarrow .

The figures in both scenes are destroyed above the waist.

ARCHITRAVE BETWEEN PILLARS 11 AND 12.

Faint traces of Ramses \leftarrow before a divinity \rightarrow .

ARCHITRAVE BETWEEN PILLAR 12 AND SOUTH WALL.


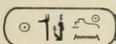
The scene is obliterated.

The Under Faces of the Architraves.

BETWEEN NORTH WALL AND PILLAR 9.


The inscription is destroyed.

BETWEEN PILLARS 9 AND 10.


\rightarrow   " . . . Usermare-Setepnere. "

BETWEEN PILLARS 10 AND 11.

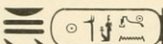
Published : CHAMP., *Notices*, I, 91.

←  «Live the good god, who performs pious acts in the house of his father, Amon-Re!»

BETWEEN PILLARS 11 AND 12.

→  ... «Live the good god, who makes a monument for his father!»


BETWEEN PILLAR 12 AND SOUTH WALL.

→  «Lord of the Two Lands Usermare-Setepnere».


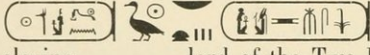
PILLAR 9.

West Face.


INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

In a vertical line : →  his foreign countries king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere, [son of Re] lord of diadems, Ramses-Meriamon ».

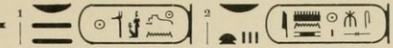
INSCRIPTION ON SOUTH SIDE OF OSIRID STATUE.

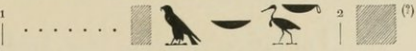
In a vertical line : ←   «Good god, great of victories, slaying lord of the Two Lands, Usermare-Setepnere, son of Re, lord of diadems, Ramses-Meriamon, beloved of Khons(?)».


*North Face.*SCENE I⁽¹⁾.Published : See CHAMP., *Notices*, I, 88.

Horus standing →, holds Ramses' right hand and puts to his nose the symbol , which the king has raised his left hand to receive (cf. pillar 10 : north face : scene I, Pl. XXII, 1).


⁽¹⁾ It was impossible to photograph scenes I and II owing to the narrow space between the pillar and the north wall.

TEXT. Above Ramses :  « Lord of the Two Lands, Usermare-Setepnere, lord of diadems, Meriamon-Ramses. »

Above Horus in two(?) lines :  « Horus lord of Bek. »

Behind Horus :  « All [protection and] life behind him! »

ARCHAEOLOGICAL DETAILS :





Ramses. Head-dress no. 17 A with  above it.


Robe no. 8 A.

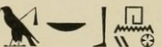
Horus. Head-dress no. 3 D.


SCENE II.

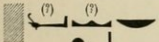
Published : See CHAMP., *Notices*, I, 88.

Horus of Buhen  and Ramses  stand in the same attitudes as in scene I. Instead of  the king receives .


TEXT. a. Above Ramses :  « Lord of the Two Lands Usermare-Setepnere. »

b. Above Horus :  « Horus lord of Buhen. »

c. Behind Horus :  There appears to have been a vertical line of inscription behind Horus, but nothing is recognisable except the signs

 under his right shoulder.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 1 A with .

For the robe, which is like no. 1 C, see fig. 15.

Horus of Buhen. Head-dress no. 3 D.

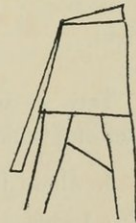
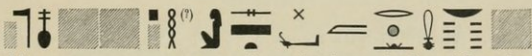


Fig. 15.

INSCRIPTION BENEATH SCENE II.

In a horizontal line :  « [Live] the good god! mysterious in knowledge like the lord of Hermopolis. »

Ramses. Head-dress no. 3 B.
Robe no. 8 A.
Horus. Head-dress no. 3 D.

Published : CHAMP., *Notices*, I, 88.


South Face.



Published : see CHAMP., *Notices*, I, 88.




4.

East Face.


SCENE I (Pl. XXIII, 1; fig. 13).

Mont \leftarrow puts  to Ramses' \rightarrow nose.

TEXT. *a.* Above Ramses : \rightarrow |  |  | "Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses."

b. Above Mont in two lines : \leftarrow |  |  |  | "Utterance by Mont, lord of Thebes."



ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with  (sic) above it.



Robe no. 1 C, with girdle like fig. 21, p. 46.




Mont. Head-dress no. 13.

SCENE II (Pl. XXIII, 2; fig. 13).

Ramses \rightarrow offers  to Wert-hkau (*Wr-t-hk3w*) who is standing \leftarrow . She holds a -sceptre in her right hand which Ramses has caught hold of.



TEXT. *a.* Behind Ramses : \leftarrow  "[All] protection"

b. Above Ramses : \rightarrow |  |  | "Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses."

c. In front of Ramses : \rightarrow    ^{sic} "Giving incense to his mother."

d. Above Wert-hkau : \leftarrow    "Utterance by Wert-hkau."

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress  (Atef-crown) but with horns like no. 14 F and with  above it.

Robe no. 8 A(?).

Wert-hkau. Head-dress no. 5.

The horizontal line of inscription below the scene is obliterated.

South Face.

SCENE I (Pl. XXIII, 2).



Published : ? RIFAUD, *Voyage*, 157, 5.

Amon-Re \leftarrow embraces (?) Ramses' \rightarrow .

PILLAR 11.

West Face.

INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

In a vertical line :   "Good god for him who fashioned him king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, [beloved of]."

INSCRIPTION ON SOUTH SIDE OF OSIRID STATUE.


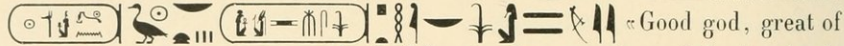
In a vertical line :   "Good god, great of terror, lord of fear in the countries and foreign lands Usermare-Setepnere, son of Re, lord of diadems Ramses-Meriamon, beloved of Ptah the lord of truth, the king of the Two Lands."





Fig. 16.

North Face.

SCENE I (Pl. XXIV, 1).

Published : GAU, *Antiquités de la Nubie*, 52, 1.

Nefertum (?) standing  holds Ramses right hand in his left. He was, perhaps, presenting him with .

ARCHAEOLOGICAL DETAILS :




Ramses. Head-dress destroyed.

Robe no. 8 A.



Nefertum (?). Head-dress like no. 21. For a drawing of it see fig. 16⁽¹⁾.


SCENE II (Pl. XXIV, 2).

Published : GAU, *Antiquités de la Nubie*, 52, 1.

Ramses  receives the -symbol from Amon-Re who is standing .

⁽¹⁾ Traces of a lotus-flower on the top of the head-dress (see Pl. XXIV, 1) are just visible.

TEXT. *a.* Above Ramses :   « Lord of the Two Lands lord of diadems »



b. Behind Amon-Re :  « [All] protection and life »

c. Above Amon-Re :  « Utterance by »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.



Amon. Head-dress no. 11.




The  is suspended from the tip of the  which Amon holds in his right hand.





East Face.



SCENE I (Pl. XXV, 1; fig. 13).



Published : RIFAUD, *Voyage*, 157, 1.








Ramses  offers lotus-flowers to Khons who is standing .

TEXT. *a.* Behind Ramses :    « All protection and life behind him! »


b. Above Ramses :     « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. In front of Ramses :    « Giving flowers to his father. »


d. Behind Khons :    « All protection and life behind him like Re for ever! »








e. Above Khons in two lines :        « Utterance by Khons-in-Thebes-Beautiful-of-Rest. »


ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with  above it.

Robe no. 4 A.

Khons. Head-dress no. 7. The plaits are not indicated on the -lock of hair.

The god is mummiform with  hanging down his back. He stands on a -shaped pedestal. He holds his usual sceptre, a compound of ,  and , along with the -crook and -whip (see Pl. LXVI, 7).

c. In front of Amon-Re :  "Take unto thee life, stability and happiness!"





ARCHAEOLOGICAL DETAILS :


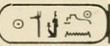
Ramses. Head-dress no. 14 A.

Robe no. 1 A.

Amon-Re. Head-dress no. 11.

SCENE II (Pl. XXVI, 2).

Ramses  receives from Re-Harakhte who is standing , the emblems  and  which are suspended from a }-palm-rib held in the god's left hand. Re-Harakhte holds Ramses' left hand in his right.

TEXT. a. Above Ramses :   "Lord of the Two Lands Usermare-Setepnere."

b. Above Re-Harakhte :  ".... Re-Harakhte"

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 A.

Re-Harakhte. Head-dress no. 6.










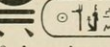



INSCRIPTION BENEATH SCENE II.


In a horizontal line :   "..... his father Re; lord of the Two Lands Usermare-Setepnere."

PILLAR 12.

West Face.


INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.


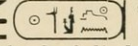
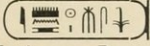
In a vertical line :          (short blank space caused by elbow of statue)     "Good god, great of victories, slaying the princes of foreign


(1) In the original the man is bending forward like .




SCENE II (Pl. XXVII).

Ramses \leftarrow with uplifted hands adores Mont \rightarrow .


TEXT. *a.* Behind Ramses : \leftarrow  « [All] protection, life, stability »

b. Above Ramses : \leftarrow    « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. In front of Ramses : \leftarrow *  ⁽¹⁾ « Adoring the god : four times. »

d. Above Mont in two lines : \rightarrow    ⁽²⁾ « Utterance by Mont, lord of Thebes. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A with  above it.


Robe no. 2 C.



Mont. Head-dress no. 13. The head seems to have been tampered with (see photo., Pl. XXVI). The alterations were made in the stucco, with which the sculpture was regularly overlaid before the final details were added.



The horizontal line of inscription below this scene is destroyed ⁽³⁾.





East Face.












SCENE I (Pl. XXVII; fig. 13).




Thoth who is standing \rightarrow puts  to Ramses' \leftarrow nose who has raised his left hand to receive it. The god clasps the king's right hand in his left.


TEXT. *a.* Behind Ramses : \leftarrow   « All protection and life behind him like Re! »

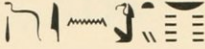
b. Above Ramses : \leftarrow   « Lord of the Two Lands Usermare-Setepnere. »

⁽¹⁾ This formula was changed and the original signs covered with plaster, some of which still remains.  has been cut over  and  inserted above . Probably the rest of the new formula was in stucco only.


⁽²⁾ The inscription has been altered and now reads         .  has been cut over .


⁽³⁾ Part of the king's name is legible : \leftarrow   .

c. Behind Thoth : \rightarrow  "All protection and life behind him like Re!"

d. Above Thoth : \rightarrow  "Utterance by Thoth, lord of Hermopolis."


ARCHAEOLOGICAL DETAILS :


Ramses. Head-dress no. 17 G with  (sic) above it.

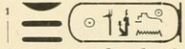












Robe no. 4 A. The girdle is decorated with uræi crowned with disks and there is a -petal-fringe (cf. fig. 21, p. 46).

Thoth. Head-dress no. 9.

SCENE II (Pl. XXVII).

Horus of Buhen who is standing \rightarrow , puts  to Ramses' \leftarrow nose. Both god and king are in the same attitudes as in scene I.

TEXT. a. Behind Ramses : \leftarrow  "All protection and life behind him like Re!"

b. Above Ramses : \leftarrow             

INSCRIPTION BENEATH SCENE II.

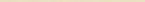
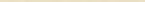
In a horizontal line :

South Face.



SCENE I⁽¹⁾.

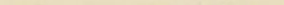
Published : RIFAUD, *Voyage*, 157, 3.

Ramses \rightarrow receives in the open palm of his right hand the symbol 𓅓 from Atum who is standing \leftarrow . Atum holds the king's left hand in his right (cf. Pl. XXVI, 1).


TEXT. *a.* Above Ramses : ➡ ¹  ²  « Usermare-Setepnere, Meriamon-Ramses. »

b. Behind Atum :  "All protection and life behind him like [Re]!"

c. Above Atum in two lines : \leftarrow ¹  ²  "Atum, lord of the Two Lands of On."

d. In front of Atum :  « Receive for thyself life and happiness! »

ARCHAEOLOGICAL DETAILS :


Ramses. Head-dress no. 17 A with  above it. The uræus hangs over the back of the head.




Robe no. 8 E.

Atum. Head-dress no. 3 A.

SCENE II ⁽¹⁾.

Re-Harakhte who is standing \leftarrow , puts ☉ to Ramses' nose. The king stands \rightarrow with his hands hanging beside him (cf. Pl. L, 1).

TEXT. *a.* Behind Ramses :  «Protection, life!»

b. Above Ramses :    « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

(1) Not photographed.

Goddesses, great of strength like the son of Mat, mighty king of the Nine Bows⁽¹⁾, powerful of falchion, lord of diadems Meri[-Amon-Ramses], given life like Re."



THE SECOND PILLARED HALL.

(Pls. XXVIII-LIV).

The jambs and architrave of the door leading from the first into the second hall are almost entirely destroyed. The scraps still remaining on the west face⁽²⁾ shew that they were decorated with scenes representing the king offering to, or adoring, divinities. There were no such decorations on the inner (east) face, for the scenes on the west wall of the second hall extend to the edge of the doorway. There are traces of figures however on the north and south thickness of the door, but too much destroyed to make anything of. This hall measures about 12 metres \times 13 metres. The height is from 4 m. 80 cent. to 5 metres.

The roof is supported on six slightly tapering pillars of square section (like those in the first hall), standing on square bases (Pl. XXVIII, 2). They are about 1 m. 40 cent. square at the base and 1 m. 20 cent. square at the top. The bases themselves are roughly 1 m. 80 cent. to 2 metres square and 0 m. 40 cent. in height. The roof was covered with stucco and painted. In the central aisle the decoration consists of vultures, with wings outspread, holding a ring and fan in the talons of each foot. The birds are separated from one another by the cartouches of Ramses II. Most of the stucco has fallen, and what remains is at the east end of the hall. The colouring, except for some traces of red, has disappeared and all details have been obscured and blackened by the bats. In the side aisles the ceiling has in many places collapsed, and no traces of the decoration remain.

Below the ceiling on all four walls there is a frieze, broken only by the architraves of the pillars and the door of the sanctuary. It consists of repetitions of the

cartouche  between uræi and the name  (Pl. XXV, 2).

This hall, the sanctuary, and the two side-chapels are entirely excavated in the rock. The workmanship is very inaccurate and there are no really straight lines or right-angles any where. There is quite a marked curve in the north line of pillars

⁽¹⁾ See SETHE, *Sage vom Sonnenauge*, p. 8, note 6.

⁽²⁾ Adequately shewn in L., *D.*, III, 183, *b*. Their present condition is exactly the same as when Lepsius' party visited the site.


which clearly shows in the photograph (Pl. XXVIII, 1). The sculpture in these four inner chambers is very poor. The subjects were only roughly cut in the stone and then finished off in stucco, though even so there are but few details, these having doubtless been added afterwards in paint. But the scenes have been so blackened by the bats that the colours have entirely disappeared, except for a few unimportant traces on some of the pillars. It was thus, as can well be imagined, practically impossible to note more than the mere outlines of the costumes and other accessories. The work however is so coarse that there probably never was much detail of archaeological interest. Owing to the dirty state of the sculptures and also to the natural darkness of these chambers, it was very difficult to obtain satisfactory photographs; moreover no light could enter except through the one door. All photographs, therefore, were taken by reflected light introduced by large plate-glass mirrors, of which as many as four were sometimes employed simultaneously.

North Wall.

(Pls. XXXI-XXXIV).

SCENE I (Pls. XXXI and XXXII; fig. 18).

Published : CHAMP., *Mon.*, XLII, 2; ROS., *Mon. del Culto*, VII, 2.

Ramses \leftarrow offers two bunches of lotus-flowers before a boat-shrine  which is being carried by fourteen priests; above it is the winged solar-disk.

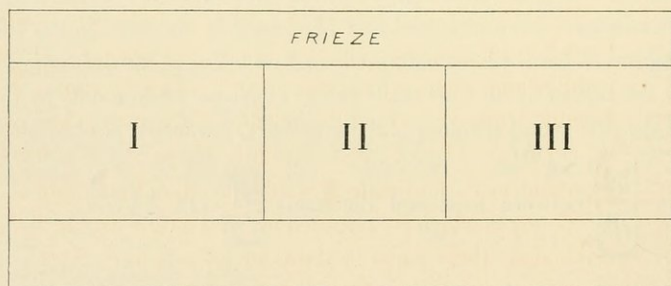
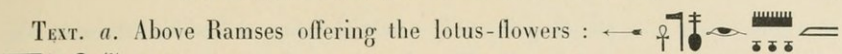
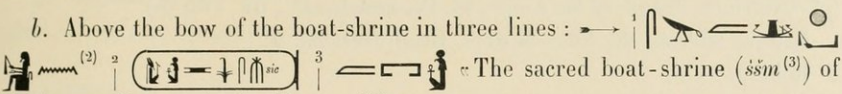
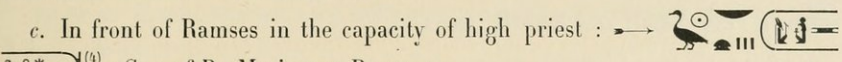


Fig. 18. — Second Pillared Hall : North Wall. Scale 1 : 100.

Behind these priests, at the stern of the boat, is a priest carrying a flabella. Ramses \rightarrow is also represented as walking beside the shrine accompanied by the chief priest. Both wear the panther skin proper to their sacerdotal office. Ramses alone wears sandals.

TEXT. *a.* Above Ramses offering the lotus-flowers :  (1) "Live the good god who hath made a monument in the house of his father!"

b. Above the bow of the boat-shrine in three lines :  (2) "The sacred boat-shrine (*ssm* (3)) of Meriamon-Ramses in the House of Re."

c. In front of Ramses in the capacity of high priest :  (4) "Son of Re Meriamon-Ramses."

d. Above the head of the priest with the flabella are traces of an illegible cartouch.

ARCHAEOLOGICAL DETAILS :

The priests and fan-bearer. Their heads appear to be shaven.

Robe no. 5. A loose end of it is thrown over one shoulder. They are bare-footed.

The chief priest. Like his subordinates his head is shaven.

Robe no. 6 A which consists of a full skirt like 5, and a panther skin draped from the left shoulder and passing under the right arm-pit. His feet are unsandalled.

Ramses as high priest. Head-dress no. 17 C.



Fig. 19.

Robe no. 6 B, being a combination of no. 4 D and a leopard skin. He wears sandals with the usual turned up toes of the period (fig. 19).

The boat-shrine. The stern and bow terminate in the usual hawk's head and aegis (fig. 20 (5)). In the stern are the steering paddles and attendant steersman, in front of whom is a T-shaped flabella. On either side of the shrine itself, which is half concealed by a curtain or veil, is a kneeling figure. In the bows is the S-emblem, a lion with a uræus on his head and standing upon a T-perch which is decorated in front with a uræus. Behind this emblem are three papyrus-plants or lotus-flowers. Next to these is a kneeling figure wearing the A-crown and offering two S-vases, next

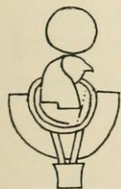





Fig. 20.

(1)  CHAMP.

(2)  omitted by CHAMP.

(3) Cf. a parallel inscription in L., D., III, 180, a; Brugsch, *Wörterb., Suppl.*, p. 1057. See also p. 2, foot-note 5.

(4)  CHAMP.

(5) This drawing is taken from the bow of the boat on the south wall.

to whom again is a standing figure⁽¹⁾ ← with arms extended, either in the attitude of adoration (cf. L., D., III, 180, a), or else he is offering a vase, as he seems to be doing in the corresponding scene on the south wall in this temple (cf. CAULFIELD, *Temple of the Kings*, Pl. IV, and L., D., III, 180, b).

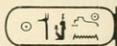

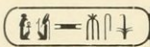


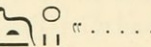
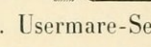

Ramses offering the lotus-flowers. Head-dress no. 4.


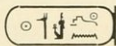
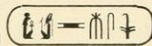
Robe no. 4 F.

SCENE II (Pls. XXXII and XXXIII; fig. 18).



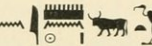
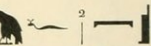


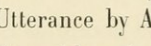
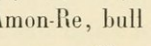
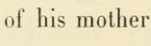

Published : see CHAMP., *Notices*, I, 93.



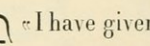
Ramses → offers two ●-vases of wine to Amon-Re accompanied by Isis, both of whom are standing ←.

TEXT. a. Behind Ramses in a single line : →  
      "..... Usermare-Setepnere, lord of diadems Ramses-Meriamon, crowned as king and sovereign of the South and North, like Re for ever and ever."


b. Above Ramses : → |   |  "Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon."

c. In front of Ramses : →     "Offering wine to his father that he may be given life."

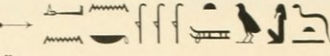
d. Above Amon-Re in three lines : ←           "Utterance by Amon-Re, bull of his mother, who is upon the great throne. 'All life and happiness are with me.'"

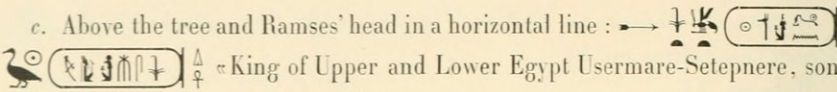
e. In front of Amon-Re : ←    "I have given thee all might like Re for ever."

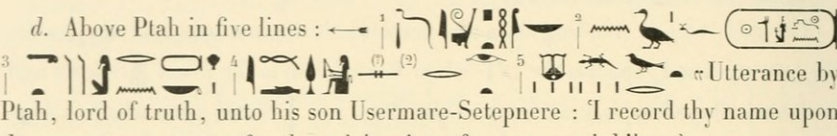
f. Above Isis in four lines : ←           "Utterance by Isis, the god's mother; 'I have

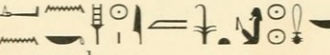
⁽¹⁾ The work is so rough and summary that it is almost impossible to determine the details. The head-dresses of this standing figure, and of the two kneeling on either side of the shrine, are probably intended to be  (see CAULFIELD, *op. cit.*, pls. III, IV and V, which contain very useful reproductions of some of the boat-shrines at Abydos).

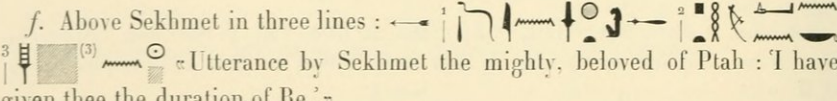
he loves, the lord of the Two Lands, master of action, Usermare-Setepnere : 'Thy name is established upon the august persea tree by the writing of my fingers⁽¹⁾. I speak as thy father Ptah-Tatenen hath commanded. There are given unto thee millions of years, hundreds of thousands of jubilees, like Re for ever.'

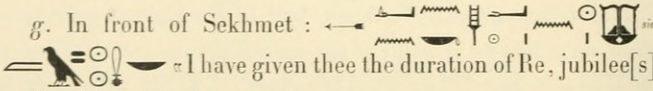
b. In front of Thoth :  « I have given thee the years of Atum eternally. »

c. Above the tree and Ramses' head in a horizontal line :  « King of Upper and Lower Egypt Usermare-Setepnere, son of Re Meriamon-Ramses, given life. »

d. Above Ptah in five lines :  « Utterance by Ptah, lord of truth, unto his son Usermare-Setepnere : 'I record thy name upon the august persea tree for the celebration of very many jubilees.' »




e. In front of Ptah :  « I have given thee my duration as king, like Re every day. »

f. Above Sekhmet in three lines :  « Utterance by Sekhmet the mighty, beloved of Ptah : 'I have given thee the duration of Re.' »

g. In front of Sekhmet :  « I have given thee the duration of Re, jubilee[s] as Harakhite, like Re every day. »

ARCHAEOLOGICAL DETAILS :

Thoth. Head-dress no. 19.


 is suspended by a loop from the tip of , the end of which terminates in the sign for a million .

Ramses. Head-dress no. 4.

Robe no. 4 A. The loose end of the girdle is decorated with two uræi and a petal-fringe (see fig. 21).

(1) Lit. «by my writing (*ss-i*) with my two fingers.»

(2) A badly formed sign that is probably meant for —.

(3)  CHAMP.

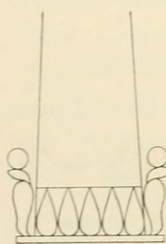


Fig. 21.

The king wears sandals with turned up toes (cf. fig. 19, p. 43). In his right hand he holds the 𓄿 and 𓏏 .

Ptah. Head-dress no. 18.

Down his back hangs the 𓏏 -tassel of his collar. His staff is a compound of 𓏏 and 𓏏 . For a drawing of a similar sceptre held by Khons see Pl. LXVI, 7.

The god stands on a — -shaped pedestal.

Sekhmet. Head-dress no. 5.

She embraces Ptah with her right arm.

East Wall.

(Pls. XXXV-XXXVIII).

(Published : see CHAMP., *Notices*, I, 93).

This wall, as seen in the accompanying plan, is pierced by three doors, the central one admitting to the sanctuary, and each of the others to a small side-

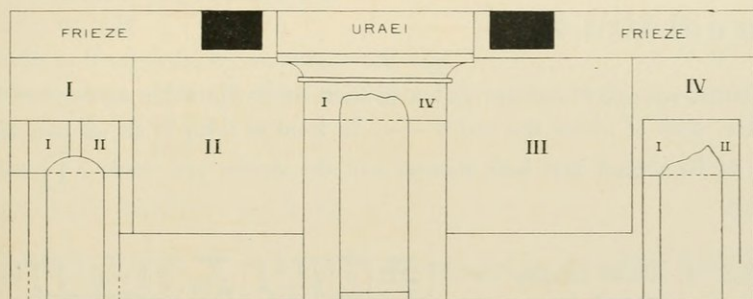
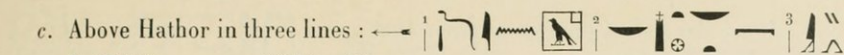
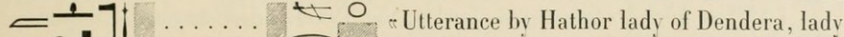


Fig. 22. — Second Pillared Hall : East Wall. Scale 1 : 100.

chapel, hereafter spoken of as the « northern side-chapel » and « southern side-chapel ».

SCENE I (Pl. XXXV; fig. 22).

This scene is above the architrave of the door of the northern side-chapel, and fills up the space between it and the frieze. It consists of five mummiform divinities seated \rightarrow on thrones in front of an 𓏏 -offering stand, upon which are a 𓏏 -vase for libation and a lotus-flower. Beginning from the south they are as follows : Osiris-Khentamenthes, Harsiese, Seth, and Isis : the name of the fifth is not written.


c. Above Hathor in three lines : 
 "Utterance by Hathor lady of Dendera, lady of heaven : 'Coming in peace : the great god'"



ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 B.

He wears sandals with turned up toes (cf. fig. 19, p. 43).


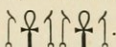
The censer is of the usual -form. The perfumed smoke rises from the cup containing the burning charcoal (cf. fig. 24, p. 55), indicating that the grains of frankincense have just been put thereon.

The libation vase is -shaped. The liquid issues from the spout in two streams and falls upon the offering-table on which are laid -cakes of bread, a trussed duck, and vegetables.




Re-Harakhte. Head-dress no. 6.


Robe no. 8 B.

Hathor. Head-dress no. 12 with a full wig.

The thrones, which are of the usual -shape, stand on a dais decorated with repetitions of .

SCENE III (Pl. XXXVII, 1 and 2; fig. 22).

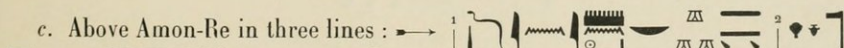
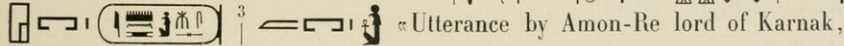
Ramses  offers  to Amon-Re accompanied by the deified Ramses and Mut, all three being seated . Above the king's head flies the tutelary vulture-goddess.

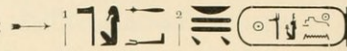
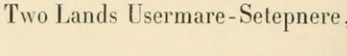


TEXT. a. Behind Ramses :  "All protection and life behind him like Re!"


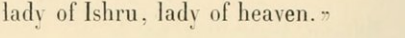

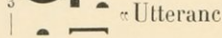


b. Above Ramses : 

"Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses."

c. Above Amon-Re in three lines : 
 "Utterance by Amon-Re lord of Karnak, within the Temple-of-Meriamon-Ramses-in-the-House-of-Re."



d. Above the deified Ramses in three lines :  1  2 
 3  "Great god, lord of the Two Lands Usermare-Setepnere,
 lord of diadems Meriamon-Ramses."

e. Above Mut in three lines :  1  2 
 3  "Utterance by Mut the great, lady of Ishru, lady of heaven."

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 C.

The vulture above his head carries a -ring in its talons to which are attached .

Amon-Re. Head-dress no. 11.

Robe no. 8 B.

The deified Ramses. Head-dress no. 14 A.

Robe no. 7.



His left hand is laid on Amon-Re's left shoulder.

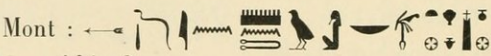
Mut. Head-dress no. 3 G.

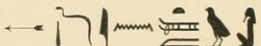
Her left hand is laid on Ramses' left shoulder.

The dais on which the thrones stand is decorated in the same manner as in scene II.

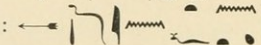
SCENE IV (Pl. XXXVIII; fig. 22).

This scene consists of four mummiform divinities, namely Mont, Atum, Shu and Tefnut, seated on -thrones .


TEXT. In front of Mont :  "Utterance by Mont, lord of Thebes, within On."

In front of Atum :  "Utterance by Atum."

In front of Shu :  "Utterance by Shu son of Re."

In front of Tefnut :  "Utterance by Tefnut."

ARCHAEOLOGICAL DETAILS :




The three gods wear the usual curved beard. All hold the -sceptre.

The South Wall.

(Pls. XXXIX-XLII).

SCENE I (Pls. XXXIX and XL; fig. 23).

Published : CHAMP., *Mon.*, XLIII, 2; ROSELLINI, *Mon. Stor.*, LXXVII, 3; GAU, *Antiquités de la Nubie*, Pl. 52, 20; see CHAMP., *Notices*, I, 93.

Ramses \leftarrow kneels before Amon-Re \rightarrow and in his outstretched right hand receives the symbols  and , which are suspended from the palm-stick .

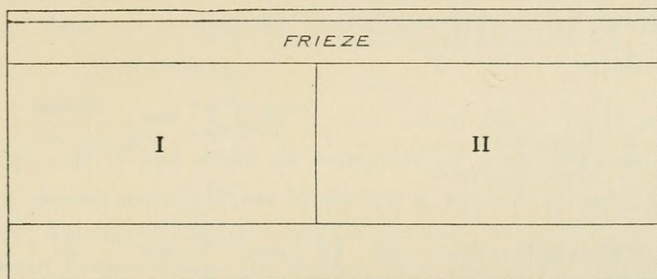






















































Fig. 23. — Second Pillared Hall : South Wall. Scale 1 : 100.

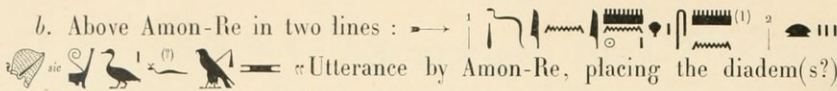
held in the god's right hand. Behind Amon-Re, whose left hand is raised in blessing, stands Mut with her left arm round his neck, and holding  in her right hand. Behind Ramses are three gods, Thoth, Mont and Harsiese. The two last carry the emblem  in their right, and  in their left, hand. Thoth has his right hand raised in blessing and holds the  in his left (for a similar scene see L., D., III, 150, c; cf. also L., D., 53, 124, d, and MacIVER, *Buhen*, Plate 20, 45⁽¹⁾).

TEXT. a. Above Mut⁽²⁾ : \rightarrow    « Mut, lady of Ish[ru]. »

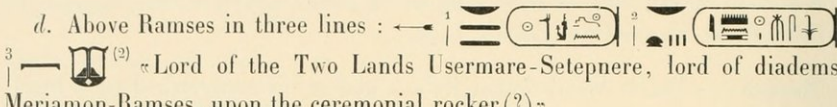
In front of her crown : \rightarrow ⁽⁷⁾      « Mistress of all gods. »

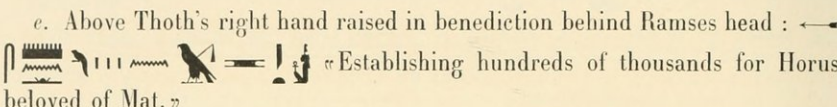
⁽¹⁾ This scene here and L., D., III, 150, c seem to depict the granting of jubilees by the gods, the two others the actual coronation at their hands. In the former the king kneels upon  facing the presiding god, in the latter he kneels upon the god's dais with his back towards him.

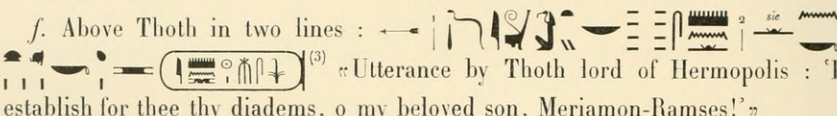
⁽²⁾ CHAMP. has                                          

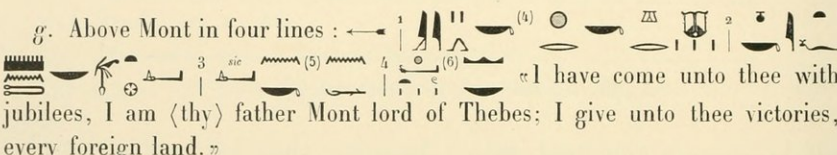
b. Above Amon-Re in two lines :  « Utterance by Amon-Re, placing the diadem(s?) on his son Horus the beloved. »

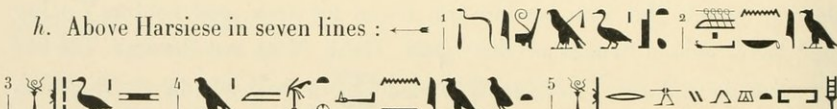
c. In front of Amon-Re :  « I give thee eternity as king of the Two Lands. »


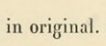


d. Above Ramses in three lines :  « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, upon the ceremonial rocker (?) »


e. Above Thoth's right hand raised in benediction behind Ramses head :  « Establishing hundreds of thousands for Horus beloved of Mat. »

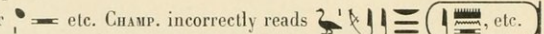
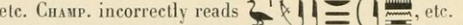
f. Above Thoth in two lines :  « Utterance by Thoth lord of Hermopolis : 'I establish for thee thy diadems, o my beloved son, Meriamon-Ramses!' »



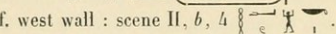
g. Above Mont in four lines :  « I have come unto thee with jubilees, I am <thy> father Mont lord of Thebes; I give unto thee victories, every foreign land. »


h. Above Harsiese in seven lines : 


(1)  in original. CHAMP. reads  ! The sign that looks like  may be , giving the N. K. writing of the inf. *šmn-t* (BREASTED).

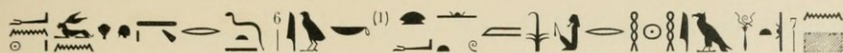
(2) The  here seems to mean the ceremonial rocker upon which the king kneels during part of the celebration of the jubilee festival in the temple (see GRIFFITH, *Hieroglyphs*, p. 64), rather than the double jubilee-baldachin of the north and south, for which see ERMAN, *Hand-Book of Egyptian Religion*, p. 51.

(3) For  etc. CHAMP. incorrectly reads  etc.

(4)  is a faulty writing for ; cf. west wall : scene II, b, 4 .

(5) CHAMP. reads .

(6) CHAMP. reads .



(2) «Utterance by Harsiese : 'Thou has received the offices, o my beloved son Horus, in Thebes. There is given unto thee the office in order to approach⁽³⁾ the throne and the duration of Re which was upon earth, eternally. Thou art crowned as king for ever. The office of lord of the Two Lands Usermare-Setepnere, given life.' »

i. Behind Harsiese : «All protection and life behind him, like Re for ever! »

j. Immediately behind i : «The king, the lord of the Two Lands, Usermare-Setepnere, appears up the throne of his father Re-Harakhte. »

ARCHAEOLOGICAL DETAILS :

Mut. Head-dress no. 3 G.

Amon-Re. Head-dress no. 11.

His throne is the usual and stands upon a -shaped dais decorated with repetitions of the signs .

Ramses. Head-dress no. 14 E with above it.

He kneels upon the ceremonial -rocker (see note 2, p. 52) and holds the -crook and -whip in his left hand.

Thoth. Head-dress no. 9. Robe no. 8 C.

is suspended by a loop from his left arm.

Mont. Head-dress no. 13.

Robe no. 8 C.

Harsiese. Head-dress no. 3 D.

Robe no. 8 C.

The but-ends of the -palm-ribs held by Amon, Thoth, Mont, and Harsiese, terminate in the symbols and .


(1) CHAMP. omits .

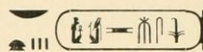
(2) Left blank in CHAMP. without . He also omits .


(3) See foot-note 1, p. 14.


SCENE II (Pls. XLI and XLII; fig. 23).

Published : GAU, *Antiquités de la Nubie*, Pls. 51, c, and 52, 2; see CHAMP., *Notices*, I, 93.

Ramses ← attended by a -fan-bearer who stands behind him, offers incense and a libation in front of a boat-shrine which is carried on the shoulders of eight priests. In the midst of the priests, as in north wall : scene I, Ramses again appears, with the chief priest walking behind him and bending forward in a respectful attitude. Both of them wear a panther skin. Bringing up the rear of the procession is a priest with a flabella which he holds over the stern of the boat.


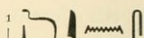


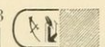
TEXT. a. In front of Ramses as high priest :  « Lord of diadems Ramses-Meriamon. »

b. In front of the chief priest : → .

c. Above Ramses offering incense, in six? lines : ← .



« lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

Above the ⁽¹⁾ in the prow of the boat, in three lines : → 
² ³  « Utterance : the sacred boat-shrine of Meriamon-[Ramses in the house of Re]. »

ARCHAEOLOGICAL DETAILS :

The priests and flabella-bearer. Their heads are shaven.

Robe no. 5.

They are bare-footed.

The chief priest. Head shaven.

Robe no. 6 A.

His feet are unsandalled.




Ramses as high priest. Head-dress no. 17 C.

Robe no. 6 B.

He wears sandals with the usual turned up toes of the period (cf. fig. 19, p. 43).

The boat-shrine. Almost identical with the example on the north wall (see


⁽¹⁾ See p. 43.


p. 43 for a full description and discussion). The only differences are as follows :—
Instead of the  aft of the shrine there is , and  in place of the three papyrus-plants in the prow.


Ramses offering incense. Head-dress no. 4.

Robe no. 4 A, with sleeves like 4 D. The uræi on the girdle-ends and the other details were probably indicated in paint.

Ramses wears the usual sandals of the period (cf. fig. 19, p. 43).

The censer is of the regular -shape, with the fragrant smoke rising out of the cup containing the burning frankincense (see fig. 24).

The libation vase is  as usual.

The -fan-bearer. His wig is an ordinary one of the period, with the long plaits of hair reaching to the shoulders.



He wears the usual full skirt of the Rameside age, and an upper garment with wide sleeves.

THE WEST WALL.

(Pls. XXIX-XXX and XLIII-XLIV).

SCENE I (Pl. XLIII; fig. 25).

Published : CHAMP., *Mon.*, XLII, 1; Ros., *Mon. del Culto*, VII, 1; RIFAUD, *Voyage*, 157, 9.

Harsiese  and Thoth (destroyed above the waist)⁽¹⁾  pour water from a

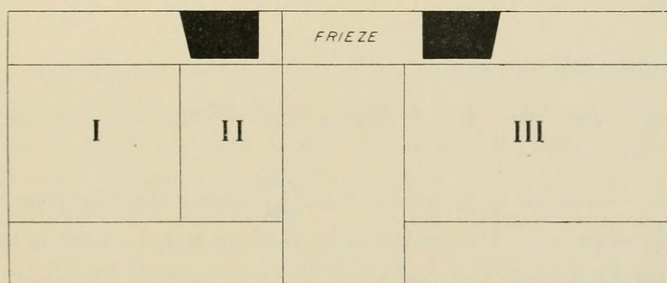



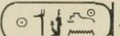
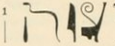








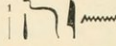








Fig. 25. — Second Pillared Hall : West Wall. Scale 1 : 100.






-vase over Ramses  above whose head flies a vulture⁽²⁾ holding a -fan





⁽¹⁾ The condition of the wall is the same now as on the occasions of CHAMPOLLION'S and RIFAUD'S visits, as we can see from RIFAUD'S drawing, and the remarks of CHAMPOLLION in *Notices* : "Le haut de la légende de Thoth a disparu avec la tête du dieu."








⁽²⁾ According to CHAMP., *Mon.*, instead of a vulture there is the cartouche .





b. Above Harsiese in four lines : \rightarrow 1  2  3 
 4  (1) 4  (2) 5  (3) 6  "Utterance by Harsiese :
 'Come, there are given unto thee all offices by Harsiese!'"

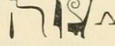





c. Above Atum in four lines : \rightarrow 1  2  3 
 4  5  (7) 6  (5) 7  (6) 8  (7) 9  (7) "Utterance
 by Atum lord of the Two Lands of On, conducting the king unto the temple :
 'O son of my body (?) whom I love, beloved of Horus, the king.'"


d. In front of Atum : \rightarrow      "Conducting
 the king into the temple of his father Re."






e. Above Ramses : \rightarrow 1  2  3  4  "Lord of the
 Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses."


f. Above Re-Harakhte in four lines : \leftarrow 1  2  3 
 4  (7) 5  (7) 6  (8) 7  "Utterance by Re-Harakhte : 'Come
 [thou]' festivals."




g. In front of Re-Harakhte⁽⁹⁾ : \leftarrow     "I give thee
 an eternity of jubilees."



h. Above Iusaas in two lines⁽¹⁰⁾ : \leftarrow 1  2  3 
 4  5  6  "Utterance by Iusaas (*hw-s'-s*), mistress of On, lady of
 heaven, mistress of all gods."

(1) CHAMP. and ROSELLINI read .

(2) CHAMP. reads      is now obscured by cement.

(3) *s.c.*, .

(4) CHAMP. has  instead of . He also wrongly has  after 7.

(5) Line 3 according to CHAMP. and ROSELLINI reads  .

(6) CHAMP. has  instead of .

(7) CHAMP. has  instead of .


(8) Line 4 is represented by erasures in CHAMP.

(9) Represented by erasures in CHAMP.

(10) Omitted by CHAMP.

ARCHAEOLOGICAL DETAILS :

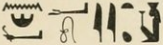
Harsiese. Head-dress no. 3 D.

He holds  in his right hand.

Ramses. Head-dress no. 14 D.

Robe no. 4 A, but with uræi on the girdle like 4 C.

Atum. Head-dress no. 3 A with streamers like 3 C.

Iusaas. Head-dress no. 20; cf. that of  in L., D., III, 14, b, reproduced here in fig. 27.

THE PILLARS.

(Pls. XLV-LIV).

As we have said on p. 41 the hall is divided into three aisles by two rows of pillars (see plan, Pl. I). Fig. 28 shews the way in which the pillars and architraves are decorated.

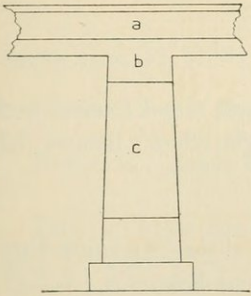


Fig. 28. — *a*. Band of inscription on architrave; *b*. Frieze above scene; *c*. Scene. Scale 1 : 100.

On all four sides of each pillar there is a frieze *b*, of the same design as that on the walls (Pl. XLVIII, 3 and cf. Pl. XXV, 2), and a scene *c* depicting Ramses with a deity. Along both the north and south faces of the architraves of the northern row of pillars there is continuous line of inscription *a*. Only the north face of the architraves of the southern row is thus decorated; the southern face is blank.

The under-faces of the architraves between the pillars are also decorated with the names or attributes of Ramses II.



Owing to the narrow space between the pillars and the north and south walls it was impossible to make satisfactory photographs of the north faces of the northern row of pillars, or of the south faces of the southern row.

The North Aisle.

PILLAR 1.

WEST FACE (Pl. XLV, 1).

Amon-Re ➡ embraces Ramses.

TEXT. *a*. Behind Ramses :   "Protection, life!"

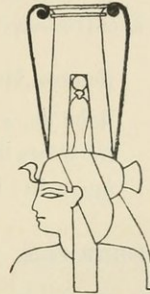


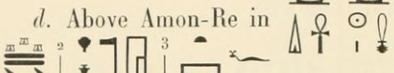



Fig. 27.

b. Above Ramses :  « Lord of the Two Lands Usermare-Setepnere, lord of diadems (Meri)amon-Ramses, given life like Re. »

c. Behind Amon-Re :  « All protection and life behind him! »

d. Above Amon-Re in three lines :  « Utterance by Amon-Re lord of Karnak within his temple. »

ARCHAEOLOGICAL DETAILS :




Ramses. Head-dress no. 4 with  above it.

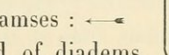
Robe no. 1 A.


He wears the usual sandals with turned up toes.

Amon-Re. Head-dress no. 11.

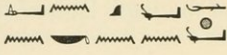
NORTH FACE.

Mut  embraces Ramses . She has her left arm round Ramses' neck and with her right hand supports his right elbow; Ramses' left hand holding  hangs at his side.


TEXT. *a.* Above Ramses :  « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Behind Mut :  « All protection and life behind her! »

c. Above Mut in two lines :  « Mut the great, mistress of Ishru. »

d. In front of Mut :  « I have given thee might and victory. »

ARCHAEOLOGICAL DETAILS :


Ramses. Head-dress no. 2 C with  above it.

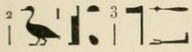
Robe no. 7.

Mut. Head-dress no. 3 G.

EAST FACE (Pl. XLV, 2).



Horus of Miam \leftarrow embraces Ramses \rightarrow .

TEXT. *a.* Above Ramses : \rightarrow  « Lord of the Two Lands User-
mare-Setepnere, lord of diadems
like Re. »


b. Above Horus of Miam in three
lines :  « Horus lord



« Lord of the Two Lands User-
Meriamon-Ramses, given life

lines : \leftarrow  \rightarrow  *sic*
of Miam, son of Isis, great god. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B with  (*sic*) above it.

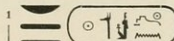
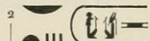
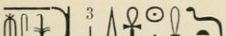
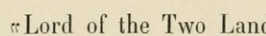
Robe no. 4 A.


Horus of Miam. Head-dress no. 3 D.










SOUTH FACE (Pl. XLVI, 1).

Published : RIFAUD, *Voyage*, 156, top.

Ramses \rightarrow stands before Ptah \leftarrow .

TEXT. *a.* Above Ramses in three lines : \rightarrow   \leftarrow   « Lord of the Two Lands Usermare-Setepnere, lord of
diadems Ramses-Meriamon, given life like Re for ever. »

b. In front of Ramses : \rightarrow *  « Adoring the god : four times. »




c. Above Ptah in three lines : \leftarrow        \rightarrow   « Utterance by Ptah, lord of truth, king of heaven, beautiful of
countenance, creator of handicrafts⁽¹⁾. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B.

Robe like no. 4 G, a long transparent vestment with wide sleeves, worn over
a short kilt.

⁽¹⁾ Cf. *Kubbân Stele*, line 19.

Ptah. Head-dress no. 18. He is of the usual -form standing on a -shaped pedestal within a -shrine, over which hovers a winged disk.

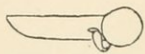





Fig. 29.

His sceptre is a combination of  and .



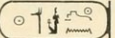


For the winged disk above the shrine see fig. 29.

PILLAR 2.

WEST FACE (Pl. XLVI, 2).


Wert-hkau (*Wrt-hk;w*)  embraces Ramses.

TEXT. *a.* Behind Ramses :  «Protection, life, happiness!»

b. Above Ramses :      «Lord of the Two Lands, Usermare-Setepnere, lord of diadems Ramses-Meriamon.»

c. Above Wert-hkau :    «Wert-hkau.»




ARCHAEOLOGICAL DETAILS :









Ramses. Head-dress no. 14 C with  above.








Robe no. 2 A.








Wert-hkau. Head-dress no. 5.

NORTH FACE.

Atum , holding Ramses' right hand in his left, puts  into the king's outstretched left palm. Above Ramses' head hovers the tutelary vulture holding  in her talons.

TEXT. *a.* Above Ramses in four lines :         «Good god, making a monument for his father Atum; lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life and happiness.»

b. Above Atum in two lines :        «Utterance by Atum : 'I have given thee life and happiness.'»

c. In front of Atum :        «Unto thy nose, o good god, lord of the Two Lands»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A.

Robe no. 2 A.

Atum. Head-dress no. 3 A.

EAST FACE (Pl. XLVI, 3).

Onuris \leftarrow « puts ☿ to Ramses' \rightarrow nose. Above the king's head hovers the tutelary vulture with outspread wings, holding ☉ in her talons.

TEXT. *a.* Behind Ramses : \rightarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « All protection and life behind him like Re! »

b. Above Ramses in three lines : \rightarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re. »

c. Above Onuris in three lines : \leftarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « Utterance by Onuris-Shu son of Re, within the House-of-Meriamon-Ramses-in-the-House-of-Re. »

d. In front of Onuris : \leftarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « Unto thy nose, o good god! »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 A.

Onuris. Head-dress no. 10.

SOUTH FACE (Pl. XLVIII, 1).

Published : RIFAUD, *Voyage*, 156, top.

Amon-Re \leftarrow « puts ☿ to Ramses' \rightarrow nose.

TEXT. *a.* Above Ramses : \rightarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Behind Amon-Re : \leftarrow $\text{☿} \text{☿} \text{☿} \text{☿} \text{☿}$ « All is with thee, all health is with thee. »

b. Above Init in two lines :
 « Utterance by Init : 'I have given thee all health.' »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B.

Robe no. 2 A.

Init. Head-dress no. 8 A.

EAST FACE (Pl. XLVII).

Mont puts to Ramses' nose.

TEXT. *a.* Above Ramses :
 « Lord of the Two Lands User-
 mare-Setepnere, lord of diadems
 like Re. »

b. Behind Mont :
 « All protection and life behind
 him like Re for ever! »

c. Above Mont in two lines :
 « Mont lord
 of Thebes, within On. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 C.

Robe no. 8 D.

Mont. Head-dress no. 13.

SOUTH FACE (Pl. XLVIII, 3).

Published : RIFAUD, *Voyage*, 156, top.

Re-Harakhte embraces Ramses .

TEXT. *a.* Above Ramses in two lines :
 « Lord of the Two Lands, master of feats, Usermare-Setep-
 nere, lord of diadems, master of the falchion, Meriamon-Ramses. »

b. Above Re-Harakhte in three lines :
 « Utterance by Re-Harakhte, great god, lord of heaven,
 within the temple : 'I have given thee all life and happiness.' »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B.

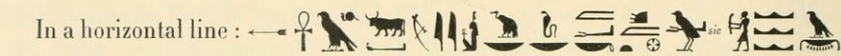
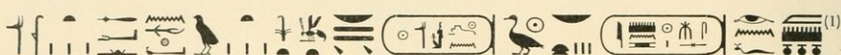
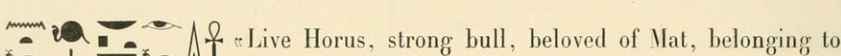
Robe no. 4 G.

Re-Harakhte. Head-dress no. 6.

The Architraves of the Pillars.


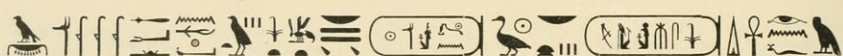
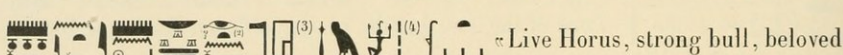
NORTH FACE.











Published : RIFAUD, *Voyage*, 157, 16.

In a horizontal line : 

 "Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite, mighty of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses! He made(it) as (his) monument for his father Re lord of heaven, that he might be given life."⁽¹⁾

SOUTH FACE (Pl. XXVIII, 1).

Published : RIFAUD, *Voyage*, 157, 15; CHAMP., *Notices*, I, 92 (marked 94); BREASTED, *Records*, III, § 503.

In a horizontal line : 

 "Live Horus, strong bull, beloved

⁽¹⁾ There is no  after ; cf. corresponding inscription on p. 73.⁽²⁾ So CHAMP.; my hand-copy had . The  is uncertain (BREASTED).⁽³⁾  CHAMP.⁽⁴⁾ Instead of    CHAMP. incorrectly reads  .

of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite, mighty of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare - Setepnere, son of Re, lord of diadems Meriamon - Ramses, given life! He made (it) as his monument for his father Amon-Re lord of Thebes, making for him a great temple of millions of years. »

The Under Faces of the Architraves.

BETWEEN EAST WALL AND PILLAR 3.

Published : RIFAUD, *Voyage*, 157, 11 (right end).



«Horus, strong bull, beloved of Mat.»

BETWEEN PILLARS 3 AND 2.

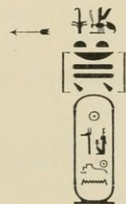
Published : RIFAUD, *Voyage*, 157, 11 (middle right).



«Belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries.»

BETWEEN PILLARS 2 AND 1.

Published : RIFAUD, *Voyage*, 157, 11 (middle left).



«King of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere.»

BETWEEN PILLAR 1 AND WEST WALL.

Published : RIFAUD, *Voyage*, 157, 11 (left end).

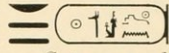
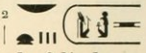

















«Son of Re, Ramses-Meriamon.»

PILLAR 2.

WEST FACE (Pl. L, 3).

Menhit \leftarrow , who is lion-headed like Sekhmet, embraces Ramses \rightarrow .

TEXT. *a.* Above Ramses in three lines : \rightarrow ¹  ² 
³           "Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life like Re."

b. Above Menhit in two lines : \leftarrow ¹     
 "Menhit (*Mnhyt*) the mistress, within the Two Lands, mistress of all gods."

ARCHAEOLOGICAL DETAILS :


Ramses. Head-dress no. 1 B.

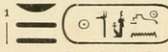
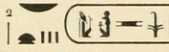










Robe no. 2 A, with ornamental girdle partly indicated.

























Menhit. Head-dress no. 5.

NORTH FACE (Pl. LII, 1).

Published : GAU, *Antiquités de la Nubie*, Pl. 52, 2; RIFAUD, *Voyage*, 157, 12; WILKINSON, *Architecture of Ancient Egypt*, Pl. IV, 1; L., *D.*, III, 183, *a*.

Re-Harakhte \rightarrow puts  to Ramses' \leftarrow nose.

TEXT. *a.* Above Ramses : \leftarrow ¹  ² 
³           "Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses."

b. Above Re-Harakhte in three lines : \leftarrow ¹    
²          
³           "Utterance by Re-Harakhte, great god, within the Temple-of-Meriamon-Ramses."

ARCHAEOLOGICAL DETAILS :













Ramses. Head-dress no. 4.

Robe no. 4 G.

Re-Harakhte. Head-dress no. 6.


EAST FACE (Pl. LII, 2).

Ramses \leftarrow stands before Khons \rightarrow .

TEXT. *a.* Above Ramses : \leftarrow |  |  |  |  |  |  |  |  |  |  |  |  | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

b. Above Mut in two lines : \leftarrow ¹   ²   "Mut the great, lady of Ishru."

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with  above it.








Robe no. 2 A.







Mut. Head-dress no. 3 G.

NORTH FACE (Pl. LIII, 2).

Published : GAU, *Antiquités de la Nubie*, Pl. 52, 2; RIFAUD, *Voyage*, 156, 3; L., *D.*, III, 183, *a*.

Atum \rightarrow embraces Ramses \leftarrow .

TEXT. *a.* Above Ramses in three lines : \leftarrow ¹    ²   ³   "Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re."

b. Above Atum in two lines : \rightarrow ¹     ²   "Utterance by Atum, lord of the Two Lands of On, lord of heaven."

ARCHAEOLOGICAL DETAILS :








Ramses. Head-dress no. 17 B.







Robe no. 4 D without uræi on the girdle.

Atum. Head-dress no. 3 A.

EAST FACE (Pl. LIV).

Isis \rightarrow embraces Ramses \leftarrow .

TEXT. *a.* Above Ramses in three lines : \leftarrow ¹    ²   ³   "Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life (like) Re."

b. Above Isis in two lines : \rightarrow ¹     ²   "Utterance by Isis, lady of heaven : 'I have given thee all might.'"

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 1 A.

Robe no. 7.

Isis. Head-dress no. 8 A.

SOUTH FACE (Pl. LIII, 3).

Horus ← embraces Ramses →.

There is no text.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A.

Robe no. 2 A.

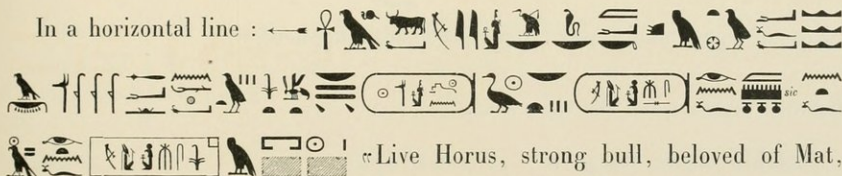
Horus. Head-dress no. 3 D.

The Architraves of the Pillars.

NORTH FACE.

Published : GAU, *Antiquités de la Nubie*, Pl. 52, 2; RIFAUD, *Voyage*, 157, 17; CHAMP., *Notices*, I, 92⁽¹⁾; L., *D.*, III, 183, a; BREASTED, *Records*, III, § 503.

In a horizontal line :



«Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite⁽²⁾, strong of years, mighty of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses! He made (it) as (his) monument for his father Re-Harakhte, making for him the House-of-Meriamon-Ramses-in-the-House-of-Re.»

The Under Faces of the Architraves.

BETWEEN THE EAST WALL AND PILLAR 3.

Published : RIFAUD, *Voyage*, 157, 10 (right end). →

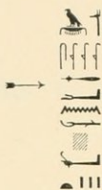
«Horus, strong bull, beloved of Mat.»



⁽¹⁾ Erroneously marked 94.

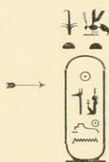
⁽²⁾ See SETHE, *Sage vom Sonnenauge*, p. 5.

BETWEEN PILLARS 3 AND 2.

Published : RIFAUD, *Voyage*, 157, 10 (left end).

«Horus over the Ombite, strong of years, mighty of victories.»

BETWEEN PILLARS 2 AND 1.

Published : RIFAUD, *Voyage*, 157, 10 (middle left).

«King of Upper and Lower Egypt, Usermare-Setepnere.»

BETWEEN PILLAR 1 AND THE WEST WALL.

Published : RIFAUD, *Voyage*, 157, 10 (middle right).

«Son of Re, Ramses-Meriamon.»

THE NORTHERN SIDE-CHAPEL.

Published : see CHAMP., *Notices*, I, 95, for a general description.

This chapel measures 4 m. 90 cent. \times 2 m. 70 cent. The height is 2 m. 75 cent. There is a stone bench 0 m. 70 cent. broad and 0 m. 70 cent. high running along the whole length of the north, east, and south walls. Owing to the northern and the southern side-chapels being so narrow, it was impossible to

photograph the reliefs satisfactorily. The style in which they are executed is of the rudest description, as can be seen from Pl. LV, a photograph of scene I on the east wall of the southern chapel.

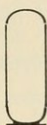
THE DOOR.


(Pl. XXXV; figs. 22 and 30).

Architrave.


SCENE I.

Ramses kneeling → offers two ●-vases to Re who is seated ←.

TEXT. Above Ramses :  *Re*

Above Re : ←  "Re lord of heaven."

ARCHAEOLOGICAL DETAILS :

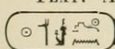
Ramses. Head-dress no. 17 B with  above it.

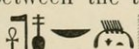
Robe no. 2 B.

Re. Head-dress no. 6.

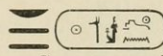
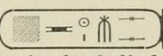

SCENE II.

Very much damaged. There are traces only of the god, who is almost certainly Re. The king is better preserved and is kneeling ← as in scene I. His hands and the offering are effaced.


TEXT. All signs are destroyed except for part of what seems to be the cartouch  "Usermare-Setepnere."

Between the two scenes is a single vertical line of inscription reading :
→  "Live the good god, possessor of joy . . . !"

North Jamb.


In a single vertical line : →   
"Lord of the Two Lands Usermare-Setepnere, [son of Re, lord of diadems]
Meri[amon]-Ramses, given life."

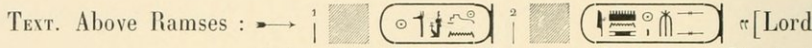
South Jamb.

In a single vertical line : 
 "Live the good god, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems [Ramses-Meriamon]."

THE THICKNESS OF THE DOOR.

NORTH SIDE (Fig. 30, *a*).

Ramses  stands before Horus of Bek who holds the king's right hand in his left.

TEXT. Above Ramses : 
 " [Lord of the Two Lands] Usermare-Setepnere, [lord of diadems] Meriamon-Ramses."

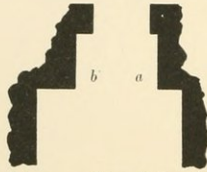



Fig. 30. — Plan of Door of Northern Side-Chapel. Scale 1 : 100.

Above Horus : 
 "... lord of Bek."

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 D.

Robe like no. 4 A (see fig. 31).

Horus. Head-dress no. 3 D.

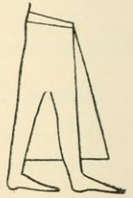


Fig. 31.

SOUTH SIDE.

Left blank (Fig. 30, *b*).

THE INTERIOR OF THE NORTHERN SIDE-CHAPEL.

West Wall.

This wall is almost entirely occupied by the doorway.

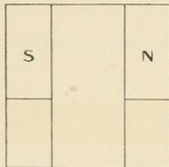







Fig. 32. — Northern Side-Chapel: West Wall. Scale 1 : 100.

NORTH SIDE OF THE DOOR (Fig. 32, N).

Ramses stands  holding a long plain staff in his right, and  in his left, hand. The hand that holds the  is laid across his breast in the usual position.

TEXT. Above Ramses :  "Meriamon-Ramses."

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B with  above.

Robe like no. 4 A but plain (see fig. 33).

SOUTH SIDE OF THE DOOR (Fig. 32, S).

Ramses stands \rightarrow in the same attitude as on the north side holding a long staff in his left, and a \updownarrow in his right, hand.

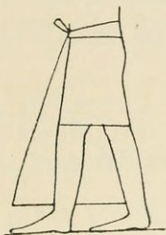


Fig. 33.

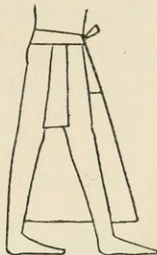
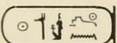



Fig. 34.

TEXT. Above Ramses :  « Usermare-Setepnere. »

ARCHAEOLOGICAL DETAILS :



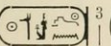
Head-dress no. 17 B with  above.

Robe like no. 4 A without ceremonial tail (see fig. 34).

North Wall.

SCENE I (Fig. 35).

Ramses \rightarrow offers two \downarrow -pots of incense to Atum who is seated \leftarrow . There is a Υ -stand for offerings in front of the god upon which are a \downarrow -vase and a lotus-flower.

TEXT. a. Above Ramses in three lines : \rightarrow ¹  ²  ³  « Good god, lord of the Two Lands Usermare-Setepnere, Meriamon-Ramses. »

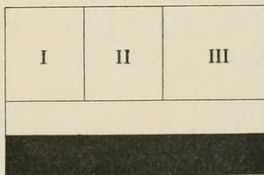






Fig. 35. — Northern Side-Chapel : North Wall. Scale 1 : 100.

b. Above Atum in three lines : \leftarrow ¹  ²  ³  « Atum lord of the Two Lands of On, lord »

ARCHAEOLOGICAL DETAILS :


Ramses. Head-dress no. 4 with  above.

Robe no. 2 A (see fig. 38).

Re-Harakhte. Head-dress no. 6.

East Wall.

SCENE I (Fig. 39).

This scene is much injured. The king \rightarrow almost entirely effaced offers two -vases to Horus lord of [. . ? . .] who is seated \leftarrow .

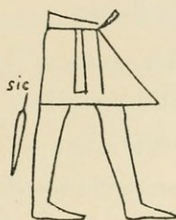
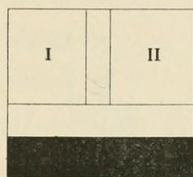




Fig. 38.

Fig. 39. — Northern Side-Chapel :
East Wall. Scale 1 : 100.

TEXT. *a.* Above Ramses : \rightarrow ¹  ²  « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Above Horus : \leftarrow   .


ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B?

Robe apparently no. 2 A.

Horus. Head-dress no. 3 D.

SCENE II (Fig. 39).

Ramses \leftarrow offers two -vases to Horus who is seated \rightarrow .

The scene is much damaged and the inscriptions are destroyed.

ARCHAEOLOGICAL DETAILS :

Ramses. The head-dress is destroyed.

Robe no. 2 A.

Horus. Head-dress no. 3 D.


BETWEEN SCENES I AND II (Fig. 39).

In a vertical line : \rightarrow  \leftarrow .

The South Wall.

SCENE I (Fig. 42).

Published : RIFAUD, *Voyage*, 157, 14.

Ramses \leftarrow offers incense in a -censer to Khons who is seated \rightarrow .

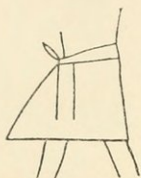
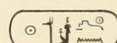











Fig. 40.

TEXT. *a.* Above Ramses : ¹  ² 
 « Usermare-Setepnere, Meriamon-Ramses. »

b. Above Khons in four lines : \rightarrow ¹  ²  ³  ⁴ 
²  ³  ⁴  « Utterance by
 Khons-in-Thebes-Beautiful-of-Rest. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with  above.

Robe no. 2 A (see fig. 40).

Khons. Head-dress no. 7⁽¹⁾ (cf. L., D., III, 234, a).

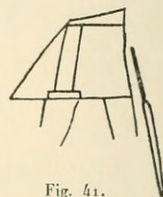


Fig. 41.

SCENE II (Fig. 42).

Published : RIFAUD, *Voyage*, 157, 14.

Ramses \leftarrow offers a collar to Mut who is seated \rightarrow .

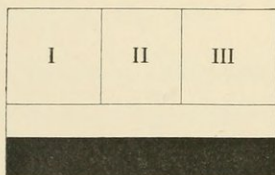
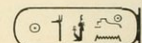
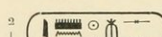




Fig. 42. — Northern Side-Chapel :
 South Wall. Scale 1 : 100.


TEXT. *a.* Above Ramses : \leftarrow ¹  ² 
 « Usermare-Setepnere, Meriamon-Ramses. »

b. Above Mut in two lines : \rightarrow ¹  ² 
 « Mut lady of Ishru. »

ARCHAEOLOGICAL DETAILS :



Ramses. Head-dress no. 3 B.

Robe no. 2 A (see fig. 41).

⁽¹⁾ The god is crowned with , but has a hawk's head.





For the collar see fig. 43.

Mut. Head-dress no. 3 G.

She holds a -sceptre in her right, and  in her left, hand.

SCENE III (Fig. 42).

Published : RIFAUD, *Voyage*, 157, 1/4.

Ramses  holding  and ⁽¹⁾ runs towards the deified Ramses who is seated . The figure of Ramses the king is destroyed above the waist.


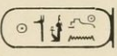










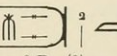

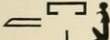
TEXT. *a.* Above Ramses the king :    
 « Usermare-Setepnere, [Meriamon-Ramses]. »

Fig. 43.



b. In front of Ramses :        « Taking the paddle to his father that he may be given life. »

c. Above the deified Ramses, in two lines :   
 « Ramses-Meriamon in the boat-shrine in the House of Re⁽²⁾. »

ARCHAEOLOGICAL DETAILS :

King Ramses. Robe no. 7.

The deified Ramses. Head-dress no. 14 B.

He holds  in his right, and  in his left, hand.

THE SOUTHERN SIDE-CHAPEL.




This chapel is askew to the rest of the temple, the axis being strongly inclined southward. It measures 4 m. 80 cent. × 2 m. 80 cent., and is 2 m. 40 cent. in height.


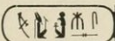
THE DOOR.

(Pl. XXXVIII and fig. 22).

Architrave.

SCENE I.

Ramses kneeling  offers  to Re-Harakhte who is seated .


TEXT. *a.* Above Ramses :   « Meriamon-Ramses. »

⁽¹⁾ For this ceremony see KEES, *Opfertanz des Ägyptischen Königs*, p. 74.

⁽²⁾ See foot-note 5, p. 2.


b. Above Re-Harakhte :   «Re-Har[akhte].»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B with  above it.


Robe no. 2 B.

Re-Harakhte. Head-dress no. 6.

In front of the god is an offering-stand upon which are a -vase for libation and a lotus-flower.


SCENE II.

Ramses kneels  in front of Re-Harakhte who is seated .

TEXT. a. Above Ramses :    «Usermare-Setepnere.»

b. Above Re-Harakhte :    «Re-Harakhte.»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B with  above it.









Robe no. 2 B.

Re-Harakhte. Head-dress no. 6.









As in scene I there is an offering-stand with a libation-vase and lotus-flower in front of the god.

The vertical line of inscription between the two scenes is completely destroyed.

North Jamb.


In a single vertical line :         «Son of Re, lord of diadems Ramses-Meriamon, beloved of Amon-Re lord of heaven.»

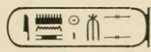
South Jamb.

In a single vertical line :         «King of Upper and Lower Egypt, Usermare-Setepnere, beloved of Mut lady of heaven.»

THE THICKNESS OF THE DOOR.

NORTH SIDE (Fig. 44, N).

Ramses → stands before Horus of Bek (?) ← who holds the king's left hand in his right and puts  to his nose. Ramses has placed his right hand beneath the emblem to receive it.

TEXT. Above Ramses : →  « Meri-amon-Ramses. »

Above Horus : ←    « Horus lord of Bek (?) »

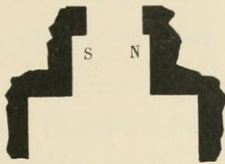


Fig. 44. — Plan of Door of Southern Side-Chapel. Scale 1 : 100.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B, but with wig like no. 17 A.

Robe no. 8 A.

Horus. Head-dress no. 3 D.

SOUTH SIDE (Fig. 44, S).

Left blank.

THE INTERIOR OF THE SOUTHERN SIDE-CHAPEL.

The West Wall.

NORTH SIDE OF DOOR (Fig. 45, N).

Left blank.

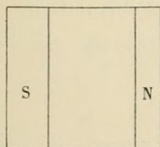




Fig. 45. — Southern Side-Chapel : West Wall. Scale 1 : 100.

SOUTH SIDE OF DOOR (Fig. 45, S).

Ramses → stands with left hand clenched and laid on his breast. There are no traces visible of , which was perhaps indicated in paint. In his right hand he holds  (see fig. 46).

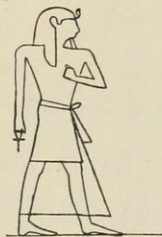
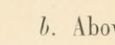
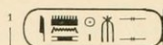

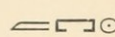
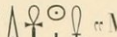


Fig. 46.


ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 B.

Robe no. 4 A.

b. Above the deified Ramses in three lines :  ¹  ² 
 ³  "Meriamon-Ramses in the boat-shrine in the House of Re,
 given life like Re."



ARCHAEOLOGICAL DETAILS :

Ramses the king. Head-dress no. 4 with  above it.

Robe no. 2 A.

His hands and their contents are destroyed.







The deified Ramses. Head-dress no. 17 B.



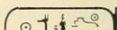
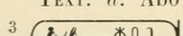
He sits with left hand on his lap holding . In his right hand, which is laid on his breast, is the -sceptre.


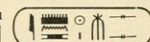

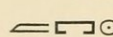
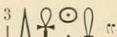
Robe no. 4 E.

SCENE II (Pl. LV; fig. 50).


Published : CHAMP., *Notices*, I, 95.

Ramses  offers two -vases to the deified Ramses who is seated  with a -table for offerings in front of him, upon which are a -vase, two -cakes of bread, and a lotus-flower.

TEXT. *a.* Above Ramses the king in three lines :  ¹  ² 
³  "Good god, lord of the Two Lands Usermare-Setepnere,
 Ramses-Meriamon."

b. Above the deified Ramses in three lines :  ¹  ² 
 ³  "Meriamon-Ramses in the boat-shrine in the House of Re,
 given life like Re."



ARCHAEOLOGICAL DETAILS :

Ramses the king. Head-dress no. 4 with  above it.

Robe no. 2 A.

The deified Ramses. Head-dress no. 17 B.

Robe no. 4 E.

He is in the same attitude as in scene I with  in his right, and  in his left hand.

The South Wall.

SCENE I (Fig. 51).

Published : see CHAMP., *Notices*, I, 95.

Ramses \leftarrow holding two $\bar{\text{I}}$ -vases in his hand runs towards Osiris, Isis, and Harsiese, all of whom are seated \rightarrow . Osiris holds $\bar{\text{Q}}$ in his right, and $\bar{\text{I}}$ in his left hand. Isis has her left hand on Osiris' shoulder while her right is uplifted in the attitude of blessing (cf. second pillared hall : east wall : scene III). Horus adopts the same pose behind Isis. In front of them is a $\bar{\text{I}}$ -stand for offerings upon which are a $\bar{\text{A}}$ -vase and a lotus-flower.

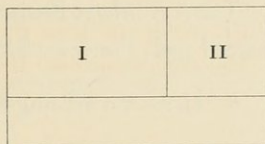


Fig. 51. — Southern Side-Chapel : South Wall. Scale 1 : 100.

TEXT. Behind Ramses in a vertical line : \leftarrow

Immediately under Ramses' left elbow $\bar{\text{I}}$.

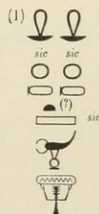
Above Ramses in four lines : \leftarrow 1 $\bar{\text{I}}$ 2 $\bar{\text{I}}$ 3 $\bar{\text{I}}$ 4 $\bar{\text{Q}}$ "Good god, Usermare-Setepnere, Meriamon-Ramses, given life."

In front of Ramses : \leftarrow $\bar{\text{O}}$ $\bar{\text{A}}$ "Making libation."

Above Osiris in two lines : \rightarrow 1 $\bar{\text{I}}$ 2 $\bar{\text{I}}$ "I have given thee health." Osiris Khentamenthes."

Above Isis in two lines : \rightarrow 1 $\bar{\text{I}}$ 2 $\bar{\text{I}}$ "Isis, the god's mother, lady of heaven."

Above Harsiese in a horizontal line : \rightarrow $\bar{\text{I}}$ $\bar{\text{I}}$ $\bar{\text{I}}$ "Harsiese."



ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 1 A.

Robe no. 7.

Osiris. Head-dress no. 14 B.

Isis. Head-dress no. 8 A.

Harsiese. Head-dress no. 3 D.



(1) $\bar{\text{Q}}$ is here substituted for the more usual $\bar{\text{I}}$; for a similar symbol see MacIVER, *Buhen*, p. 48 and Pl. 19. $\bar{\text{O}}$ is bad writing for $\bar{\text{Q}}$? $\bar{\text{O}}$ must be a mistake for $\bar{\text{I}}$? See also KEES, *Opfertanz des Ägyptischen Königs*, p. 52 and 119.

a winged disk, and above the cornice there are fourteen uræi (see Pl. LVI and fig. 22).

Architrave.

(Pl. LVI and fig. 22).



SCENE I.

Ramses \rightarrow holding  and  runs towards a group (?)⁽¹⁾ of seated divinities \leftarrow who are destroyed.

SCENES II and III.

The centre of the architrave is too battered and broken to see what was carved upon it.

SCENE IV.

Ramses \leftarrow holding two -vases runs towards a group (?)⁽¹⁾ of seated divinities \rightarrow , the foremost of whom is Re-Harakhte. The signs  can just be made out above him.

North Jamb.


(Pl. LVI and fig. 22).

SCENE I (commencing from the top).

Traces of Ramses \rightarrow before a god \leftarrow .

SCENE II.

Ramses \leftarrow offers to Re-Harakhte (?) who is standing \leftarrow .

The god appears to be hawk-headed and crowned with  (head-dress no. 6).

SCENE III.

Ramses \rightarrow offers to Horus who is standing \leftarrow .

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A or B?

Horus. Head-dress no. 3 D.


Below this scene is a horizontal line of illegible inscription. It is impossible to say what was the decoration of the dado.

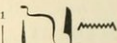
⁽¹⁾ Whether there are more than one divinity is doubtful.

South Jamb.

(Pls. XXXVII and LVI).

SCENE I (commencing from the top).Ramses \leftarrow before a god who is standing \rightarrow .**SCENE II.**Ramses \leftarrow offers to Horus who is standing \rightarrow .

TEXT. *a.* Above Ramses : \leftarrow  \rightarrow Lord of the Two Lands Usermare-Setepnere, lord of diadems [Ramses-Meriamon].⁷

b. Above Horus in two lines :  \rightarrow



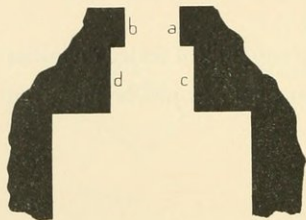



Fig. 54. — Plan of Door of Sanctuary.
Scale 1 : 100.

ARCHAEOLOGICAL DETAILS :Ramses. Head-dress no. 4 with  above.


Horus. Head-dress no. 3 D.

SCENE III.Ramses \leftarrow offers to Atum who is standing \rightarrow .**ARCHAEOLOGICAL DETAILS :**


Ramses. Head-dress no. 2 A.

Atum. Head-dress no. 3 A.

The Thickness of the North Jamb.


In a single vertical line (see fig. 54, *a*) : \rightarrow  \rightarrow [King of Upper and Lower Egypt], lord of the Two Lands Usermare-Setepnere, beloved of Amon-Re lord of Karnak.⁷

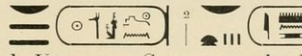
*The Thickness of the South Jamb.*Published : GAU, *Antiquités de la Nubie*, Pl. 52, 3.

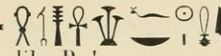
In a single vertical line (see fig. 54, *b*) : \leftarrow  \rightarrow Son of Re, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god.⁷


*The Thickness of the Door.***NORTH WALL** (Fig. 54, c).

Amon-Re standing \leftarrow puts the symbol of life to Ramses' nose. The god holds the king's left hand in his right. Ramses' right hand hangs at his side.

TEXT. a. Behind Ramses : \rightarrow  «Protection behind him!»

b. Above Ramses : \rightarrow  «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Behind Amon-Re : \leftarrow  «All protection, happiness, stability, and life behind him, like Re!»

d. Above Amon-Re in one line :  «Utterance by Amon-Re lord of Karnak.»

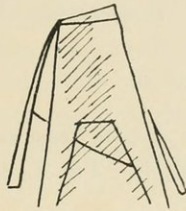



Fig. 55.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with ^{sic} above it.


Robe no. 8 E.

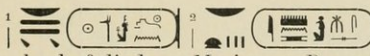
Amon-Re. Head-dress no. 11.

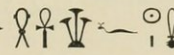
SOUTH WALL (Fig. 54, d).



Published : GAU, *Antiquités de la Nubie*, 52, 3.








Re-Harakhte standing \rightarrow puts the symbol of life to Ramses' nose.




TEXT. a. Behind Ramses :  «Protection, life!»

b. Above Ramses : \leftarrow  «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Behind Re-Harakhte : \rightarrow  «Protection and life behind him like Re!»

right a -libation-vase, from the spout of which the liquid flows in a broad stream, that divides off, however, into two narrow ones before it finally reaches the -offering-stand upon which it is being poured.

The boat-shrine. The bows and stern terminate in the usual hawk's head and aegis (cf. fig. 20, p. 43). In the prow is the -emblem behind which is a standing figure  with outstretched arms, holding a -vase between his hands, and wearing the -head-dress and robe no. 2 A. Immediately in front of him is a kneeling figure wearing the -crown and holding a -vase(?) in both hands. On either side of the shrine, which is half covered with a veil, are two kneeling figures. In the stern is the steersman holding the rope attached to the two -steering-paddles (cf. the similar boat-shrines in second hall : north wall : scene I, and south wall : scene II).

Beside the prow of the boat is a tall -flabella, and just aft of the shrine is a -shaped one of similar height. Behind the steering gear are three papyrus-plants the stalks of which touch the carrying-poles. Beyond the stern is another tall -flabella.











Between the -offering stand, upon which Ramses is pouring the libation, and the bows of the boat, is a -table loaded with food, consisting of -cakes of bread, baskets of fruit, -joints(?), a trussed duck, a -bowl containing some kind of offering, and a bouquet of lotus-flowers (?) (see fig. 57). Immediately beneath the bows is a -shaped offering-slab upon a tall lath rack. Next to it is another -table, almost destroyed, on which are -shaped vases filled with ointment. East of the boat-stand is yet another -table, bearing four vases with lids in the shape of a hawk's head crowned with a disk (see fig. 58); next to it is a basket of fruit(?) on a similar rack to the one upon which the -offering-slab is placed.



Fig. 58.

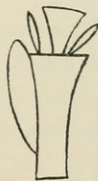





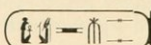



Fig. 57.

The deified Ramses. Head-dress no. 17 F.

Robe no. 8 A.




He holds a -sceptre in his right, and -feather in his left, hand. These emblems combined with the solar disk which surmounts his head⁽¹⁾, form the






⁽¹⁾ The deified Amenophis III at Soleb is crowned with the combined crescent moon and disk i.e.  (L., D., III, 84, c, 85, a, and 87, b, c), and so also is the deified Ramses at Wâdy es-Sabû'

name Usermare (*Wsr-mꜣt-Rꜥ*). The figure doubtless is a representation of the actual cultus-image of Ramses which was kept in the boat-shrine, and which is referred to in the inscriptions in this temple as  (see p. 2, foot-note 5). In front of him is a bunch of three lotus(?)-flowers with long stems, tied together by two -shaped garlands. The stalks exactly resemble the regular lotus-column, and the treatment of the base of the stalks is identical in both cases. The vulture that flies above the god's head holds a -ring in her talons to which  is attached.


SCENE II (Pl. LX: fig. 56).


Published : see CHAMP., *Notices*, I, 94.

Ramses  offers  to Ptah who is seated .

TEXT. *a.* Above Ramses :                

THE FRIEZE (Fig. 56).

Published : CHAMP., *Notices*, I, 94.It runs the whole length of the wall : → 

 «Live the good god! Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding the foreign countries, Horus over the Ombite, strong of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, beloved of Amon-Re lord of Karnak!»

The East Wall.


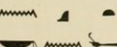
(Pl. LVI; fig. 59).

Published : RIEAUD, *Voyage*, 157, 13; L., *D.*, III, 184, b; see CHAMP., *Notices*, I, 95.

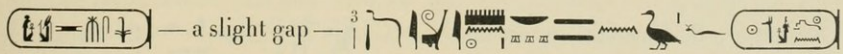
This wall is completely occupied by four seated statues cut in the rock and representing Ptah, Amon-Re, king Ramses, and Re-Harakhte. Except for their thrones they have been almost entirely hacked away.

The inscriptions beside and above them — reading from north to south — are as follows :

a. Accompanying Ptah in two lines : → 


¹  ²  «Utterance by Ptah, lord of truth, upon the great throne : 'I have given thee all might, all joy, like Re.'»

b. Accompanying Amon-Re in three lines, the first two ←, the third → :



¹ «I have given thee the duration of Re, the years of Atum.» ² «Utterance by

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 C with  above.




Robe no. 4 A (plain).


Re-Harakhte. Head-dress no. 6.


Robe no. 8 B.

SCENE II (Pls. LXII and LXIII; fig. 60).

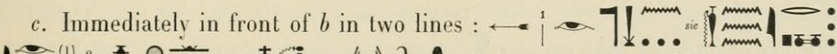
Published : GAU, *Antiquités de la Nubie*, Pl. 52, 3; see CHAMP., *Notices*, I, 94.


Ramses  offers incense and a libation before a -boat-shrine standing upon its -pedestal. The poles by which it was carried in procession and the sledge upon which it was dragged are all in place. Round about it (cf. north wall : scene I) stand tall flabellae, and tables bearing offerings and ceremonial vessels.

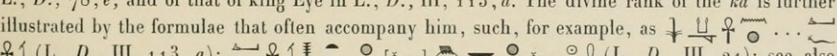
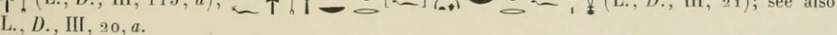
TEXT. *a.* Behind Ramses :  «All protection and life behind him!»

b. Above Ramses in two lines : 
«Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»




c. Immediately in front of *b* in two lines : 
«Offering incense and libation, wine, milk, everything good and pure, unto the king's *ka* ⁽²⁾.»

⁽¹⁾ CHAMP., wrongly reads .

⁽²⁾ That Ramses should make offering to and adore his *ka* is by no means surprising in the light of certain passages in the *Pyramid Texts*, which have been fully discussed by BREASTED in his recently published book, *Development of Religion and Thought in Ancient Egypt*, p. 52-55, and by STEINDORFF, in *Ä.Z.*, 48, 152. These authorities have clearly shewn that the *ka* was *par excellence* a protecting genius (Schutzgottheit) who might be addressed in prayer as a god (Pyr. § 63). Thus in *L., D.*, III, 34, *b* the figure of Thutmose III's *ka*, who embraces that king, is as large as that of the god Amon, with whom he is associated on terms of practical equality (see STEINDORFF's remarks on this scene in *Ä.Z.*, 48, 158). There is a similarly large representation of Amenophis III's *ka* in *L., D.*, 78, *e*, and of that of king Eye in *L., D.*, III, 113, *a*. The divine rank of the *ka* is further illustrated by the formulae that often accompany him, such, for example, as  (L., D., III, 113, *a*);  (L., D., III, 21); see also *L., D.*, III, 20, *a*.




Since Ramses is offering libation and incense to the «king's *ka*» in front of a boat-shrine, we




d. In front of Ramses in two lines :  "Offering incense and a libation to his father."






ARCHAEOLOGICAL DETAILS :








Ramses. Head-dress no. 14 B.

Robe no. 4 A.


He holds the usual -censer in his left hand, and in his right a -vase for libation from which the liquid issues in two streams on to a -shaped offering-stand.

The boat-shrine. The boat is quite usual and almost exactly like that in scene I : north wall. By the stern stand two tall fans, one -and the other -shaped. At the bows is a large -flabella. Beyond the bows, but with the stalks resting on the carrying-poles, are three lotus flowers.

In front of the prow of the boat is a -table upon which lie -cakes of bread, -joints (?), baskets of fruit (?), and a small bouquet of lotus-flowers (cf. fig. 57, p. 93). Next to this, under the bows, is a -offering-slab on a -stand.

On either side of the pedestal which supports the boat is a -table. Upon the one on the west side are arranged four vases, shaped like canopic jars, with lids in the form of a hawk's head crowned with a disc (cf. fig. 58, p. 93). Upon the one on the east side are two -vases containing ointment and four -vases. Next to this table is a lath rack supporting a -shaped bowl containing -cakes of bread, a -joint and other provisions. Immediately behind it is a tall -bouquet of lotus-flowers.

THE FRIEZE (Fig. 60).

The frieze on the south as on the north wall, consists of a continuous line of inscription :  "Live the good god! (Live)

may presume that the shrine contains an image of the *ka*, a thing not altogether unknown. Dr MORGAN found a wooden statue of the *ka* of king Hor in that monarch's tomb at Dahshûr (see STEINDORFF, *Ä. Z.*, 48, 158).

(1) The sign faces \rightarrow W.



Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding the foreign countries, Horus over the Ombite, strong of years, great of victories, king of Upper and Lower Egypt Usermare-Setepnere, son of Re Meriamon-Ramses, given life!"


The West Wall.



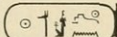


The space on either side of the door is very limited.

THE NORTH SIDE (Pl. LXIV, 2; fig. 61, N).


Published : see CHAMP., *Notices*, I, 94.

Ramses ← stands holding a -vase for libation(?) (broken away) in his right hand and a -shaped object in his left.



TEXT. Behind Ramses :  «Protection, life!»

Above Ramses : ←      «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

ARCHAEOLOGICAL DETAILS :


Head-dress no. 17 A with  above it.

Robe no. 4 A.

According to the little sketch in CHAMP., *Notices*, I, 94, the king is ; but as the photograph plainly shews he is not holding a staff. The  is much longer than the usual napkin or handkerchief⁽¹⁾, and looks more like the ceremonial brush held by the lector during part of the funeral rites (see NEWBERRY, *Beni Hasan*, I, XVII).

THE SOUTH SIDE (Pl. LXIV, 1; fig. 61, S).

Published : see CHAMP., *Notices*, I, 94.

Ramses stands → holding a -vase for libation in his left, and a long napkin(?) in his right hand; above his head flies the tutelary vulture.

⁽¹⁾ The napkin is not confined to the king only nor to temple ceremonial (see for example NEWBERRY, *Beni Hasan*, I, Pls. XIII and XXX (out-door scenes); GRIFFITH, *Paheri*, Pls. IV, VI and VII

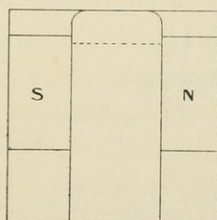

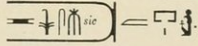
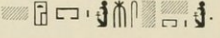
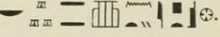
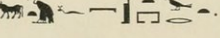

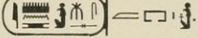

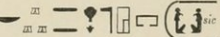
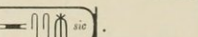
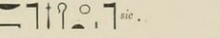


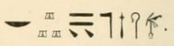
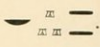

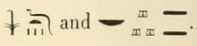

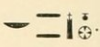
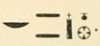
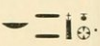
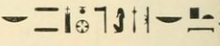
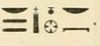

Fig. 61. — Sanctuary : West Wall. Scale 1 : 100.








PART II.





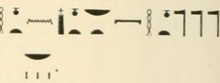

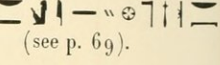
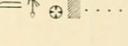


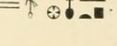
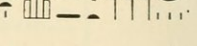


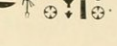

INDEXES.

A. INDEX OF DIVINITIES.

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
AMON-RE.	First Pillared Hall, N. wall, Sc. I.			 
	First Pillared Hall, E. wall, Sc. VI.			
	First Pillared Hall, archi- trave between Pillars 10 and 11, W. face.			
	First Pillared Hall, Pillar 10, S. face, Sc. I.			
	First Pillared Hall, Pillar 11, N. face, Sc. II.			
	First Pillared Hall, Pillar 11, S. face, Sc. I.			
	Second Pillared Hall, North wall, Sc. II.	Isis.		
	Second Pillared Hall, East wall, Sc. III.	Mut.	Deified Ramses.	 
	Second Pillared Hall, South wall, Sc. I.	Mut.	Thoth, Mont and Harsiese.	
	Second Pillared Hall, North aisle, Pillar 1, W. face.			
	Second Pillared Hall, North aisle, Pillar 2, S. face.			 
	Second Pillared Hall, North aisle, Pillar 3, W. face.			

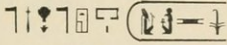

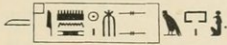


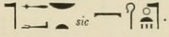
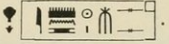


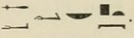


DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
AMON-RE.	Northern Side-Chapel, North wall, Sc. II.			
	Southern Side-Chapel, North wall, Sc. II.			
	Sanctuary, N. thickness of door.			
	Sanctuary, East wall.		Ptah, King Ramses and Re-Harakhte.	 and 
ATUM.	First Pillared Hall, N. wall, Sc. II.			
	First Pillared Hall, Pillar 10, S. face, Sc. II.			
	First Pillared Hall, Pillar 12, S. face, Sc. I.			
	Second Pillared Hall, East wall, Sc. IV.		Mont, Shu, and Tefnut.	
	Second Pillared Hall, West wall, Sc. III.		Harsiese, Re-Harakhte and Iusaas.	
	Second Pillared Hall, North aisle, Pillar 2, N. face.			
	Second Pillared Hall, South aisle, Pillar 1, W. face.			
	Second Pillared Hall, South aisle, Pillar 3, N. face.			
	Northern Side-Chapel, North wall, Sc. I.			
	Door of Sanctuary, S. jamb, Sc. III.			
HARSIESE.	Second Pillared Hall, East wall, Sc. I.		Osiris-Khentamenthes, Seth and Isis.	
	Second Pillared Hall, South wall, Sc. I.		Amon-Re, Mut, Thoth and Mont.	

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
HARSIESE.	Second Pillared Hall, West wall, Sc. I.		Thoth.	
	Second Pillared Hall, West wall, Sc. III.		Atum, Re-Harakhte and Iusaas.	
	Southern Side-Chapel, South wall, Sc. I.		Osiris- Khentamenthes and Isis.	
HATHOR.	Second Pillared Hall, East wall, Sc. II.	Re-Harakhte.		
	First Pillared Hall, Pillar 9, N. face, Sc. II.			
	First Pillared Hall, Pillar 9, E. face, Sc. I.			
	First Pillared Hall, Pillar 9, E. face, Sc. II.			
	Second Pillared Hall, North aisle, Pillar 1, E. face.			
	Second Pillared Hall, South aisle, Pillar 3, S. face.			
HORUS.	Northern Side-Chapel, North thickness of door.			
	Northern Side-Chapel, East wall, Sc. I.			
	Northern Side-Chapel, East wall, Sc. II.			
	Southern Side-Chapel, North thickness of door.			
	Door of Sanctuary, N. jamb, Sc. III.			
	Door of Sanctuary, S. jamb, Sc. II.			
INIT.	Second Pillared Hall, North aisle, Pillar 3, N. face.			

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
ISIS.	Second Pillared Hall, North wall, Sc. II.	Amon-Re.		
	Second Pillared Hall, East wall, Sc. I.	Osiris-Khentamenthes.	Harsiese and Seth.	
	Second Pillared Hall, South aisle, Pillar 3, E. face.			
	Southern Side-Chapel, South wall, Sc. I.	Osiris-Khentamenthes.	Harsiese.	
IUSAAS.	Second Pillared Hall, West wall, Sc. III.	Re-Harakhte.	Atum and Harsiese.	
KHNUM.	First Pillared Hall, E. wall, Sc. III.			
	Second Pillared Hall, South aisle, Pillar 1, E. face.			
	First Pillared Hall, Pillar 9, S. face, Sc. II.			
KHONS.	First Pillared Hall, Pillar 11, E. face, Sc. I.			
	Second Pillared Hall, South aisle, Pillar 2, E. face.			
	Northern Side-Chapel, South wall, Sc. I.			
MENHIT.	Second Pillared Hall, South aisle, Pillar 2, W. face.			
MONT.	First Pillared Hall, Pillar 10, E. face, Sc. I.			
	First Pillared Hall, Pillar 12, N. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. IV.		Atum, Shu and Tefnut.	
	Second Pillared Hall, South wall, Sc. I.		Amon-Re, Mut, Thoth and Harsiese.	

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
MONT.	Second Pillared Hall, North aisle, Pillar 3, E. face.			
	Second Pillared Hall, South aisle, Pillar 2, S. face.			
	First Pillared Hall, Pillar 10, N. face, Sc. II.			
	First Pillared Hall, Pillar 11, E. face, Sc. II.			
MUT.	Second Pillared Hall, East wall, Sc. III.	Amon-Re.	Deified Ramses.	
	Second Pillared Hall, South wall, Sc. I.	Amon-Re.	Thoth, Mont and Harsiese.	
	Second Pillared Hall, North aisle, Pillar 1, N. face.			
	Second Pillared Hall, South aisle, Pillar 3, W. face.			
NEPERTUM.	Northern Side-Chapel, South wall, Sc. II.			
	First Pillared Hall, Pillar 9, S. face, Sc. I.			
	First Pillared Hall, Pillar 11, N. face, Sc. I.			
	First Pillared Hall, South wall, Sc. I.			
ONURIS-SHU.	Second Pillared Hall, North aisle, Pillar 2, E. face.			
OSIRIS-KHEN-TAMENTHES.	Second Pillared Hall, East wall, Sc. I.	Isis.	Harsiese and Seth.	
	Southern Side-Chapel, South wall, Sc. I.	Isis.	Harsiese.	
PTAH.	First Pillared Hall, E. wall, Sc. IV.			
	First Pillared Hall, Pillar 12, N. face, Sc. I.			

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
PTAH.	Second Pillared Hall, North wall, Sc. III.	Sekhmet.	Thoth.	
	Second Pillared Hall, North aisle, Pillar 1, S. face.			
	Southern Side-Chapel, North wall, Sc. I.			
	Sanctuary, N. wall, Sc. II.			
	Sanctuary, E. wall.			
PTAH-TATENEN.	Second Pillared Hall, North wall, Sc. III.		Amon-Re, Ramses and Re-Harakhte.	
	Door of Northern Side-Chapel, architrave, Sc. I.			
	Door of Northern Side-Chapel, architrave, Sc. II.			
	First Pillared Hall, N. wall, Sc. VII.			
RE.	First Pillared Hall, E. wall, Sc. I.			
	First Pillared Hall, Pillar 11, S. face, Sc. II.			
	First Pillared Hall, Pillar 12, S. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. II.			
	Second Pillared Hall, West wall, Sc. III.			Iusaas.
RE-HARAKHTE.	Second Pillared Hall, North aisle, Pillar 3, S. face.			
	Second Pillared Hall, South aisle, Pillar 1, S. face.			



DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
RE-HARAKHTE.	Second Pillared Hall, South aisle, Pillar 2, N. face.			  
	Northern Side-Chapel, North wall, Sc. III.			
	Southern Side-Chapel, architrave of door, Sc. I.			
	Southern Side-Chapel, architrave of door, Sc. II.			
	Southern Side-Chapel, North wall, Sc. III.			
	Southern Side-Chapel, South wall, Sc. II.			
	Door of Sanctuary, architrave, Sc. IV.			
	Door of Sanctuary, N. jamb, Sc. II.			
SEFKHET-ABWY.	Sanctuary, S. thickness of door.			
	Sanctuary, E. wall.		Atmon-Re, Ramses and Ptah.	
	Sanctuary, S. wall, Sc. I.			
	Second Pillared Hall, West wall, Sc. II.			
SEKHMET.	First Pillared Hall, Pillar 10, N. face, Sc. I.			
	Second Pillared Hall, North wall, Sc. III.	Ptah	Thoth.	
SETH.	Second Pillared Hall, East wall, Sc. I.		Osiris-Khentamenthes, Harsiese and Isis.	
SHU.	Second Pillared Hall, East wall, Sc. IV.	Tefnut.	Mont and Atum.	

NO.	PROVENANCE.	WEARER.	PLATE.
2 B.	First Pillared Hall, Pillar 9, E. face, Sc. I. . .	Ramses.	
2 C.	Second Pillared Hall, N. aisle, Pillar 1, N. face.	"	
3 A.	First Pillared Hall, N. wall, Sc. II.	Atum.	V.
	First Pillared Hall, Pillar 10, S. face, Sc. II. .	"	XXIII, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. I. .	"	
	Second Pillared Hall, W. wall, Sc. III.	"	XXIX and XXX.
	Second Pillared Hall, N. aisle, Pillar 2, N. face.	"	
	Second Pillared Hall, S. aisle, Pillar 1, W. face.	"	XLIX.
	Second Pillared Hall, S. aisle, Pillar 3, N. face.	"	LIII, 2.
	Door of Sanctuary, S. jamb, Sc. III.	"	
3 B.	First Pillared Hall, E. wall, Sc. I.	Ramses.	VI and VII.
	First Pillared Hall, Pillar 9, E. face, Sc. II. .	"	
	Northern Side-Chapel, S. wall, Sc. II.	"	
3 D.	First Pillared Hall, Pillar 9, N. face, Sc. I. .	Horus.	
	First Pillared Hall, Pillar 9, N. face, Sc. II. .	"	
	First Pillared Hall, Pillar 9, E. face, Sc. I. .	"	
	First Pillared Hall, Pillar 9, E. face, Sc. II. .	"	
	First Pillared Hall, Pillar 12, E. face, Sc. II. .	"	XXVII.
	Second Pillared Hall, S. wall, Sc. I.	Harsiese.	XXXIX and XL.
	Second Pillared Hall, W. wall, Sc. I.	"	XLIII.
	Second Pillared Hall, W. wall, Sc. III.	"	XXIX and XXX.
	Second Pillared Hall, N. aisle, Pillar 1, E. face.	Horus.	XLV, 2.
	Second Pillared Hall, S. aisle, Pillar 3, S. face.	"	LIII, 3.
	Northern Side-Chapel, N. thickness of door. .	"	
	Northern Side-Chapel, E. wall, Sc. I.	"	
	Northern Side-Chapel, E. wall, Sc. II.	"	
	Southern Side-Chapel, N. thickness of door. .	"	
	Southern Side-Chapel, S. wall, Sc. I.	Harsiese.	
	Door of Sanctuary, N. jamb, Sc. III.	Horus.	
3 E.	First Pillared Hall, Pillar 12, E. face, Sc. II. .	Ramses.	XXVII.
	Southern Side-Chapel, N. wall, Sc. II.	"	
3 F.	Second Pillared Hall, S. aisle, Pillar 1, S. face.	"	LI.
	Southern Side-Chapel, N. wall, Sc. III.	"	
3 G.	First Pillared Hall, Pillar 10, N. face, Sc. II. .	Mut.	XXII, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. II. .	"	XXV, 2.
	Second Pillared Hall, E. wall, Sc. III.	"	XXXVII.
	Second Pillared Hall, S. wall, Sc. I.	"	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 1, N. face.	"	
	Second Pillared Hall, S. aisle, Pillar 3, W. face.	"	LIII, 1.
	Northern Side-Chapel, S. wall, Sc. II.	"	
4.	First Pillared Hall, N. wall, Sc. VII.	Ramses.	V.
	First Pillared Hall, E. wall, Sc. III.	"	VIII.

NO.	PROVENANCE.	WEARER.	PLATE.
	First Pillared Hall, E. wall, Sc. V.	Ramses.	VII, 2.
	First Pillared Hall, Pillar 9, S. face, Sc. II. .	"	XXI, 2.
	First Pillared Hall, Pillar 10, E. face, Sc. I. .	"	XXIII, 1.
	First Pillared Hall, Pillar 10, S. face, Sc. II. .	"	XXIII, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. II. .	"	XXIV, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. I. .	"	XXV, 1.
	First Pillared Hall, Pillar 11, S. face, Sc. II. .	"	XXVI, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. II. .	"	"
	Second Pillared Hall, N. wall, Sc. I.	"	XXXI and XXXII.
	Second Pillared Hall, N. wall, Sc. III.	"	XXXIII and XXXIV.
	Second Pillared Hall, E. wall, Sc. II.	"	XXXVI.
	Second Pillared Hall, E. wall, Sc. III.	"	XXXVII.
	Second Pillared Hall, S. wall, Sc. II.	"	XLI and XLII.
	Second Pillared Hall, W. wall, Sc. II.	"	XLIV.
	Second Pillared Hall, N. aisle, Pillar 1, W. face.	"	XLV, 1.
	Second Pillared Hall, N. aisle, Pillar 2, E. face.	"	XLVI, 3.
	Second Pillared Hall, N. aisle, Pillar 2, S. face.	"	XLVIII, 1.
	Second Pillared Hall, S. aisle, Pillar 1, E. face.	"	L, 2.
	Second Pillared Hall, S. aisle, Pillar 2, N. face.	"	LII, 1.
	Second Pillared Hall, S. aisle, Pillar 3, W. face.	"	LIII, 1.
	Northern Side-Chapel, N. wall, Sc. III.	"	"
	Northern Side-Chapel, S. wall, Sc. I.	"	"
	Southern Side-Chapel, N. wall, Sc. I.	"	"
	Southern Side-Chapel, E. wall, Sc. I.	"	"
	Southern Side-Chapel, E. wall, Sc. II.	"	LV.
	Southern Side-Chapel, S. wall, Sc. II.	"	"
	Door of Sanctuary, S. jamb, Sc. II.	"	"
	Sanctuary, N. thickness of door.	"	"
	Sanctuary, N. wall, Sc. I.	"	LVII.
5.	First Pillared Hall, Pillar 10, N. face, Sc. I. .	Sekhmet.	XXII, 1.
	First Pillared Hall, Pillar 10, E. face, Sc. II. .	Wert-hkaw.	XXIII, 2.
	Second Pillared Hall, N. wall, Sc. III.	Sekhmet.	XXXIII and XXXIV.
	Second Pillared Hall, N. aisle, Pillar 2, W. face.	Wert-hkaw.	XLVI, 2.
	Second Pillared Hall, S. aisle, Pillar 2, W. face.	Menhit.	L, 3.
6.	First Pillared Hall, E. wall, Sc. I.	Re-Harakhte.	VI and VII.
	First Pillared Hall, Pillar 11, S. face, Sc. II. .	"	XXVI, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. II. .	"	"
	Second Pillared Hall, E. wall, Sc. II.	"	XXXVI.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	"	XLVIII, 3.
	Second Pillared Hall, S. aisle, Pillar 1, S. face.	"	LI.
	Second Pillared Hall, S. aisle, Pillar 2, N. face.	"	LII, 1.
	Door of Northern Side-Chapel, architrave, Sc. I.	Re.	XXXV.

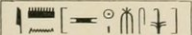

NO.	PROVENANCE.	WEARER.	PLATE.
	Northern Side-Chapel, N. wall, Sc. III	Re-Harakhte.	
	Door of Southern Side-Chapel, architrave, Sc. I.	"	XXXVIII.
	Door of Southern Side-Chapel, architrave, Sc. II.	"	XXXVIII.
	Southern Side-Chapel, N. wall, Sc. III	"	
	Southern Side-Chapel, S. wall, Sc. II	"	
	Door of Sanctuary, N. jamb, Sc. II	"	
	Sanctuary, S. thickness of door	"	
	Sanctuary, S. wall, Sc. I	"	
7.	First Pillared Hall, Pillar 9, S. face, Sc. II.	Khons.	XXI, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. I.	"	XXV, 1.
	Second Pillared Hall, S. aisle, Pillar 2, E. face.	"	LII, 2.
	Northern Side-Chapel, S. wall, Sc. I	"	
8 A.	Second Pillared Hall, N. aisle, Pillar 3, N. face.	Init.	
	Second Pillared Hall, S. aisle, Pillar 3, E. face.	Isis.	LIV.
	Southern Side-Chapel, S. wall, Sc. I	"	
8 B.	Second Pillared Hall, N. wall, Sc. II	"	XXXII and XXXIII.
9.	First Pillared Hall, E. wall, Sc. V	Thoth.	VII, 2.
	First Pillared Hall, Pillar 12, E. face, Sc. I.	"	XXVII.
	Second Pillared Hall, S. wall, Sc. I	"	XXXIX and XL.
10.	First Pillared Hall, S. wall, Sc. I	Onuris-Shu.	XX, 1.
	Second Pillared Hall, N. aisle, Pillar 2, E. face.	"	XLVI, 3.
11.	First Pillared Hall, N. wall, Sc. I	Amon-Re.	III.
	First Pillared Hall, E. wall, Sc. VI	"	IX and X.
	First Pillared Hall, Pillar 10, S. face, Sc. I.	"	XXIII, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. II.	"	XXIV, 2.
	First Pillared Hall, Pillar 11, S. face, Sc. I.	"	XXVI, 1.
	Second Pillared Hall, N. wall, Sc. II	"	XXXII and XXXIII.
	Second Pillared Hall, E. wall, Sc. III	"	XXXVII.
	Second Pillared Hall, S. wall, Sc. I	"	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 1, W. face.	"	XLV, 1.
	Second Pillared Hall, N. aisle, Pillar 2, S. face.	"	XLVIII, 1.
	Second Pillared Hall, N. aisle, Pillar 3, W. face.	"	XLVIII, 2.
	Northern Side-Chapel, N. wall, Sc. II	"	
	Southern Side-Chapel, N. wall, Sc. II	"	
	Sanctuary, N. thickness of door	"	
12.	Second Pillared Hall, E. wall, Sc. II	Hathor.	XXXVI.
13.	First Pillared Hall, Pillar 10, E. face, Sc. I.	Mont.	XXIII, 1.
	First Pillared Hall, Pillar 12, N. face, Sc. II.	"	XXVII.
	Second Pillared Hall, S. wall, Sc. I	"	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 3, E. face.	"	XLVII.
	Second Pillared Hall, S. aisle, Pillar 2, S. face.	"	LII, 3.
14 A.	First Pillared Hall, Pillar 11, S. face, Sc. I.	Ramses.	XXVI, 1.

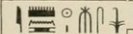


NO.	PROVENANCE.	WEARER.	PLATE.
	Second Pillared Hall, N. wall, Sc. II (with streamers like no. 4)	Ramses.	XXXII and XXXIII.
	Second Pillared Hall, E. wall, Sc. III.	Deified Ramses.	XXXVII.
	Second Pillared Hall, S. aisle, Pillar 1, W. face.	Ramses.	XLIX.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	"	LIII, 3.
?	Door of Sanctuary, N. jamb, Sc. III.	"	
14 B.	Second Pillared Hall, N. aisle, Pillar 1, E. face.	Ramses	XLV, 2.
	Second Pillared Hall, N. aisle, Pillar 3, N. face.	"	
	Second Pillared Hall, S. aisle, Pillar 2, E. face.	"	LII, 2.
	Second Pillared Hall, S. aisle, Pillar 2, S. face.	"	LII, 3.
?	Northern Side-Chapel, E. wall, Sc. I.	"	
	Northern Side-Chapel, S. wall, Sc. III.	Deified Ramses.	
	Southern Side-Chapel, N. thickness of door (see p. 83)	Ramses.	
	Southern Side-Chapel, S. wall, Sc. I.	Osiris.	
	Sanctuary, S. thickness of door.	Ramses.	
	Sanctuary, S. wall, Sc. II.	"	
14 C.	Second Pillared Hall, N. aisle, Pillar 2, W. face.	"	XLVI, 2.
	Second Pillared Hall, N. aisle, Pillar 3, E. face.	"	XLVII.
14 D.	First Pillared Hall, Pillar 11, E. face, Sc. II.	"	XXV, 2.
	Second Pillared Hall, W. wall, Sc. III.	"	XXIX and XXX.
14 E.	Second Pillared Hall, S. wall, Sc. I.	"	XXXIX and XL.
14 F.	First Pillared Hall, N. wall, Sc. VII.	Re-Harakhte.	V.
15.	First Pillared Hall, E. wall, Sc. III.	Khnum.	VIII.
	Second Pillared Hall, S. aisle, Pillar 1, E. face.	"	L, 2.
16.	Second Pillared Hall, W. wall, Sc. II.	Sefkhet-Abwy.	XLIV.
17 A.?	First Pillared Hall, S. wall, Sc. I.	Ramses.	XX, 1.
	First Pillared Hall, Pillar 9, N. face, Sc. I.	"	
	First Pillared Hall, Pillar 9, S. face, Sc. I.	"	XX, 2.
	First Pillared Hall, Pillar 10, N. face, Sc. I.	"	XXII, 1.
	First Pillared Hall, Pillar 12, N. face, Sc. II.	"	XXVII.
	First Pillared Hall, Pillar 12, S. face, Sc. I.	"	
	Second Pillared Hall, N. aisle, Pillar 2, N. face.	"	
	Sanctuary, W. wall, N. of door.	"	LXIV, 2.
17 B.	Second Pillared Hall, N. aisle, Pillar 1, S. face.	"	XLVI, 1.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	"	XLVIII, 3.
	Second Pillared Hall, S. aisle, Pillar 1, N. face.	"	L, 1.
	Second Pillared Hall, S. aisle, Pillar 3, N. face.	"	LIII, 2.
	Door of Northern Side-Chapel, architrave, Sc. I.	"	XXXV.
17 B.	Northern Side-Chapel, W. wall, N. of door.	"	
	Northern Side-Chapel, W. wall, S. of door.	"	
	Door of Southern Side-Chapel, architrave, Sc. I.	"	



NO.	PROVENANCE.	WEARER.	PLATE.
17 B.	Door of Southern Side-Chapel, architrave, Sc. II.	Ramses.	
	Southern Side-Chapel, W. wall, S. of door . . .	"	
	Southern Side-Chapel, E. wall, Sc. I.	Deified Ramses.	
	Southern Side-Chapel, E. wall, Sc. II.	"	LV.
17 C.	First Pillared Hall, Pillar 12, N. face, Sc. I.	Ramses.	XXVII.
	Second Pillared Hall, N. wall, Sc. I.	"	XXXI and XXXII.
		(as high priest).	
	Second Pillared Hall, S. wall, Sc. II.	Ramses	XLI and XLII.
		(as high priest).	
	Sanctuary, N. wall, Sc. II.	Ramses.	LX.
	Sanctuary, S. wall, Sc. I.	"	LXI.
	Sanctuary, W. wall, S. of door	"	LXIV, 1.
17 D.	Northern Side-Chapel, N. thickness of door . .	"	
17 E.	Second Pillared Hall, W. wall, Sc. I.	"	XLIII.
17 F.	Sanctuary, N. wall, Sc. I.	Deified Ramses.	LX.
17 G.	First Pillared Hall, E. wall, Sc. IV.	Ramses.	VII, 2.
	First Pillared Hall, Pillar 12, E. face, Sc. I.	"	XXVII.
18.	First Pillared Hall, E. wall, Sc. IV.	Ptah.	VII, 2.
	First Pillared Hall, Pillar 12, N. face, Sc. I.	"	XXVII.
	Second Pillared Hall, N. wall, Sc. III.	"	XXXIII and XXXIV.
	Second Pillared Hall, N. aisle, Pillar 1, S. face.	"	XLVI, 1.
	Southern Side-Chapel, N. wall, Sc. I.	"	
	Sanctuary, N. wall, Sc. II.	"	
19.	Second Pillared Hall, N. wall, Sc. III.	Thoth.	XXXIII and XXXIV.
	Second Pillared Hall, S. aisle, Pillar 1, N. face.	"	L, 1.
20.	Second Pillared Hall, W. wall, Sc. III.	Iusaas.	XXIX and XXX.
21.	First Pillared Hall, Pillar 9, S. face, Sc. I. . .	Nefertum.	XX, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. I. .	"	XXIV, 1.
	Atef-crown  with horns like no. 14 F and with  above it.		
	First Pillared Hall, Pillar 10, E. face, Sc. II.	Ramses.	XXIII, 1.

C. VARIATIONS IN THE WRITING OF THE NAME OF THE TEMPLE.

1. HOUSE-OF-MERIAMON-RAMSES-IN-THE-HOUSE-OF-RE.

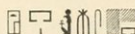

 =  First Pillared Hall, N. wall, Sc. VII, *f*, p. 8.

   Second Pillared Hall, N. aisle, Pillar 2, E. face, *e*, p. 63.



  Second Pillared Hall, S. aisle, Architrave of Pillars, N. face, p. 73.

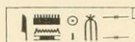
  Northern Side-Chapel, N. wall, Sc. III, *b*, p. 78.

2. HOUSE-OF-RAMSES-IN-THE-HOUSE-OF-RE.

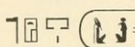

  First Pillared Hall, Pillar 10, S. face, Sc. I, *d*, p. 31.

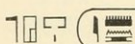

3. HOUSE-OF-MERIAMON-RAMSES.

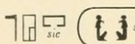

  First Pillared Hall, Pillar 11, E. face, Inscription below, Sc. II, p. 34.

 Sanctuary, E. wall, *d*, p. 96.



4. TEMPLE-OF-MERIAMON-RAMSES-IN-THE-HOUSE-OF-RE.

  First Pillared Hall, E. wall, Sc. VI, *g*, p. 13.

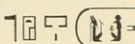

  Second Pillared Hall, E. wall, Sc. III, *c*, p. 49.

  Second Pillared Hall, N. aisle, Pillar 2, S. face, *c*,
p. 64.

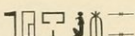

5. TEMPLE-OF-RAMSES-IN-THE-HOUSE-OF-RE.

  First Pillared Hall, E. wall, Sc. I, *g*, p. 10.

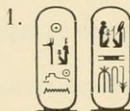
6. TEMPLE-OF-MERIAMON-RAMSES.

  Second Pillared Hall, S. aisle, Pillar 2, N. face, *b*, p. 70.

7. TEMPLE-OF-RAMSES.

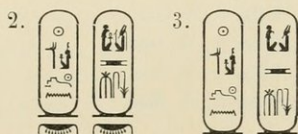
  First Pillared Hall, E. wall, Sc. V, *d*, p. 12.

D. THE CARTOUCHES OF KING RAMSES.

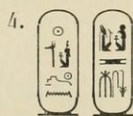


	PAGES.
First Pillared Hall, N. wall, Sc. II.....	5
" " " " Sc. VII.....	7
" " " " E. wall, Sc. VI.....	13

	PAGES.
First Pillared Hall, Pillar 9, W. face, N. and S. side of Osirid statue	24
" " " " E. face, Sc. II.	26
" " " Pillar 10, W. face, N. and S. side of Osirid statue	28
" " " Pillar 11, W. face, S. side of Osirid statue	32
" " " Pillar 12, W. face, N. and S. side of Osirid statue	36
Second Pillared Hall, N. wall, Sc. II.	44
" " " E. wall, Sc. II.	48
" " " N. aisle, Pillar 1, S. face.	61
" " " N. aisle, Pillar 2, W. face.	62
" " " N. aisle, Pillar 2, E. face.	63
" " " N. aisle, Under Faces of Architraves of Pillars.	67
" " " S. aisle, Pillar 1, N. face.	68
" " " S. aisle, Pillar 1, E. face.	69
" " " S. aisle, Pillar 3, N. face.	72
" " " S. aisle, Pillar 3, E. face.	72
" " " S. aisle, Under faces of Architraves of Pillars.	74
Southern Side-Chapel, E. wall, Sc. II.	86
Sanctuary, E. wall, c.	96



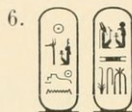
2. First Pillared Hall, N. wall, Between Scenes I and III.	6
" " " S. wall, Between Scenes I and II.	18
3. " " " Pillar 10, N. face, Sc. II.	29
Sanctuary, S. wall, Sc. I.	96



First Pillared Hall, Pillar 10, S. face, Sc. II.	31
First Pillared Hall, Pillar 11, W. face, N. side of Osirid statue	32
Second Pillared Hall, N. aisle, Pillar 1, N. face.	60
Second Pillared Hall, N. aisle, Pillar 3, W. face.	64
Second Pillared Hall, S. aisle, Pillar 2, S. face.	71
Northern Side-Chapel, E. wall, Sc. I.	79
Sanctuary, N. wall, Sc. II.	94



Second Pillared Hall, N. aisle, Pillar 1, W. face..... 60



First Pillared Hall, E. wall, Sc. V..... 12

" " " Pillar 11, E. face, Sc. I..... 33

" " " Pillar 11, E. face, Sc. II..... 34

" " " Pillar 12, E. face, Sc. II..... 38

Second Pillared Hall, S. wall, Sc. II..... 54

" " " W. wall, Sc. II..... 57

" " " W. wall, Sc. III..... 58

" " " N. aisle, Pillar 1, E. face..... 61

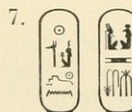
" " " N. aisle, Pillar 3, E. face..... 65

" " " N. aisle, Pillar 3, S. face..... 65

" " " S. aisle, Pillar 2, W. face..... 70

" " " S. aisle, Pillar 2, N. face..... 70

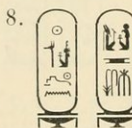
" " " S. aisle, Pillar 3, W. face..... 71



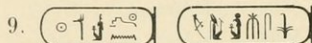
First Pillared Hall, E. wall, Sc. IV..... 11

" " " E. wall, Sc. VI (second cartouche only)..... 13

Second Pillared Hall, N. aisle, Pillar 2, S. face..... 63

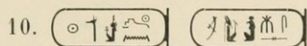


Second Pillared Hall, E. wall, Sc. III..... 49

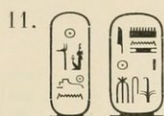


Second Pillared Hall, N. wall, Sc. III..... 46

Second Pillared Hall, N. aisle, Architraves of Pillars, S. face..... 66



Second Pillared Hall, S. aisle, Architrave of Pillars, N. face. 73



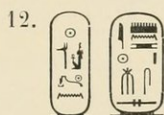
First Pillared Hall, Pillar 11, S. face, Sc. I. 34

" " " Pillar 12, N. face, Sc. II. 37

" " " Pillar 12, S. face, Sc. II. 39

Second Pillared Hall, S. face, Sc. I. 52

Sanctuary, N. wall, Frieze (horizontal). 95



First Pillared Hall, E. wall, Sc. III. 11

" " " Pillar 9, N. face, Sc. I. 25

" " " Pillar 9, S. face, Sc. I. 27

" " " Pillar 9, S. face, Sc. II. 27

" " " Pillar 10, N. face, Sc. I. 29

" " " Pillar 10, E. face, Sc. I. 30

" " " Pillar 10, E. face, Sc. II. 30

" " " Pillar 10, S. face, Sc. I. 31

" " " Pillar 11, E. face, Beneath Sc. II (second cartouche only). 34

" " " Pillar 12, S. face, Sc. I. 39

Second Pillared Hall, N. aisle, Architraves of Pillars, N. face (horizontal). 66

Sanctuary, Thickness of Door, N. wall. 91

" W. wall, N. side of Door. 99

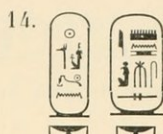
" W. wall, S. side of Door. 100



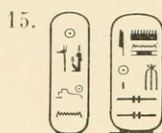
Second Pillared Hall, E. wall, Sc. III (second cartouche only). 49

Sanctuary, Thickness of Door, S. wall. 91

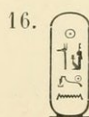
Sanctuary, S. wall, Frieze (horizontal). 98



Sanctuary, S. wall, Sc. II.....	97
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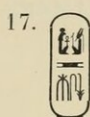


Second Pillared Hall, N. aisle, Pillar 2, N. face.....	62
Second Pillared Hall, S. aisle, Pillar 2, E. face.....	71
Northern Side-Chapel, N. Jamb of Door.....	75
" " " N. Thickness of Door.....	76
" " " N. wall, Sc. I.....	77
" " " N. wall, Sc. III.....	78
" " " S. wall, Sc. I.....	80
" " " S. wall, Sc. II.....	80
Southern Side-Chapel, N. wall, Sc. II.....	84
" " " N. wall, Sc. III.....	85
" " " E. wall, Sc. I.....	85
" " " S. wall, Sc. I.....	87
" " " S. wall, Sc. II.....	88

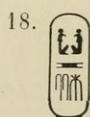


First Pillared Hall, Under faces of Architraves, Between Pillars 9 and 10.....	23
" " " Under faces of Architraves, Between Pillar 12 and S. wall.....	24
" " " Pillar 9, N. face, Sc. II.....	25
" " " Pillar 9, E. face, Beneath Sc. II (horizontal).....	27
" " " Pillar 11, S. face, Sc. II.....	35
" " " Pillar 11, S. face, Beneath Sc. II (horizontal).....	35
" " " Pillar 12, N. face, Sc. I.....	36
" " " Pillar 12, E. face, Sc. I.....	37
" " " Pillar 12, E. face, Beneath Sc. II.....	39
" " " Architraves of Pillars 9-12, E. face (horizontal).....	40
Second Pillared Hall, N. wall, Sc. III.....	45
" " " N. wall, Sc. III.....	46
" " " E. wall, Sc. I.....	48

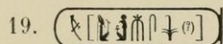
	PAGES.
Second Pillared Hall, E. wall, Sc. II.....	48
" " " S. wall, Sc. I.....	53
" " " S. aisle, Pillar I, W. face.....	68
" " " S. aisle, Pillar I, S. face.....	69
Northern Side-Chapel, W. wall, S. side of Door.....	77
Door of Southern Side-Chapel, Architrave, Sc. II.....	82
Door of Southern Side-Chapel, S. Jamb.....	82
Southern Side-Chapel, N. wall, Sc. I.....	84
Door of Sanctuary, Thickness of N. Jamb.....	90
Sanctuary, E. wall, <i>b</i>	95
Sanctuary, W. wall, S. of Door, Frieze (horizontal).....	100



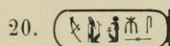
Second Pillared Hall, S. wall, Sc. III.....	54
Door of Southern Side-Chapel, N. Jamb.....	82
Door of Sanctuary, Thickness of S. Jamb.....	90
Sanctuary, E. wall, <i>b</i>	95



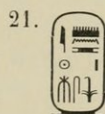
Second Pillared Hall, N. aisle, Pillar 2, S. face.....	64
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First Pillared Hall, Architraves of Pillars 9 to 12, E. face.....	40
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Door of Southern Side-Chapel, Architrave, Sc. I.....	81
--	----



Second Pillared Hall, S. wall, Sc. I.....	52
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


22.



Northern Side-Chapel, W. wall, N. Side of Door.....	76
Southern Side-Chapel, N. Thickness of Door.....	83

E. THE CARTOUCHES AND ATTRIBUTES OF THE DEIFIED RAMSES.

	Sanctuary, N. wall, Sc. I.....	92
	Second Pillared Hall, E. wall, Sc. IV, <i>d.</i>	50
	Northern Side-Chapel, S. wall, Sc. III.....	81
	Southern Side-Chapel, E. wall, Sc. I and II.....	86
	Second Pillared Hall, N. wall, Sc. I.....	43

→			 Second Pillared Hall, S. wall, Sc. II.	54
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F. INDEX OF AUTHORITIES QUOTED.

<i>Ä Z.</i> , 48.	A	97 (foot-note 2).	26, 27, 44, 45, 46 (foot-note 3), 47, 51, 54, 55 (foot-note 1), 66, 68, 73, 74, 84, 85, 86, 87, 88, 92, 95, 97, 99.
	B		Cooper, <i>Egyptian Scenery</i> . 3
<i>Bigeh</i> (<i>Temple of</i>).		21 (foot-note 9).	D
<i>Birch</i> , <i>Views on the Nile</i> .		4	De Morgan. 98 (foot-note).
Breasted, Preface, 7 (foot-note 4), 13, 14 (foot-note), 21 (foot-note 13), 52 (foot-note 2), 66 (foot-note 2).			Devéria, <i>Notations des centaines de mille et des millions</i> (<i>Revue archéologique</i>). 45
Breasted, <i>Development of Religion and Thought in Ancient Egypt</i> .		97 (foot-note 2).	E
Breasted, <i>History of Egypt</i> . 19 (foot-notes 1-2).			Erman, <i>Aegyptische Grammatik</i> (Dritte Auflage). 21 (foot-note 10).
Breasted, <i>Records</i> , II. 7 (foot-note 4).			Erman, <i>Hand-Book of the Egyptian Religion</i> . 52 (foot-note 2).
Breasted, <i>Records</i> , III. 2 (foot-notes 3-4), 66, 73, 94 (foot-note).			G
Breasted, <i>Records</i> , IV. 2 (foot-note 7).			Gardiner, Dr A. H. 21 (foot-note 12).
Brugsch, <i>Wörterbuch</i> . 43 (foot-note 3).			Gardiner, in <i>Rec. Trav.</i> , XXXIV. 29 (foot-note).
Burckhardt, <i>Travels in Nubia</i> . 3			Gau, <i>Antiquités de la Nubie</i> . 3, 8, 12, 14, 17, 32, 51, 54, 68, 70, 72, 73, 90, 91, 96, 97.
C			Griffith, Mr. F. Ll. 10 (foot-note 1).
Caulfield, <i>Temple of the Kings</i> . 44			Griffith, <i>Hieroglyphs</i> . 52 (foot-note 2).
Champollion, <i>Monuments</i> . 7, 14, 16, 18, 20 (foot-note 2), 42, 43 (foot-notes 1, 2, and 4), 45, 51, 52 (foot-notes 1, 3, 5, and 6), 53 (foot-notes 1, and 2), 55, 56, 57, 58 (foot-notes 1, 2, 3, 5, 6, 7, 8, 9, and 10), 92.			Griffith, <i>Paheri</i> . 99 (foot-note).
Champollion, <i>Notices</i> , I. 3, 5, 7, 8, 11, 12, 13 (foot-notes 3 and 4), 14, 15 (foot-notes 3, 4, 5, 7, and 9), 16, 17, 18, 19 (foot-note 3), 21 (foot-notes 3, 4, and 12), 24, 25, <i>The Temple of Derr</i> .			H
			Horeau, <i>Panorama d'Égypte et de Nubie</i> . 3, 4

- | | | |
|---|-----------------|--|
| J | | P |
| Jones, Owen (drawing by). | 4 | Petrie, <i>Egyptian Decorative Art.</i> 10 (foot-note 3). |
| K | | Petrie, <i>Six Temples.</i> 7 (foot-note 4). |
| Kees, <i>Opfertanz des Aegyptischen Königs.</i> 81 | | Porter, Miss B. Preface. |
| (foot-note 1), 87 (foot-note). | | <i>Pyramid Texts</i> (Seth's Edition). 97 (foot-note 2). |
| Kubbân Stele. | 61 (foot-note). | |
| L | | R |
| Lepsius, <i>Denkmäler</i> (L., D.), III. 1 (foot-note 1), 2 (foot-notes 3, 4, 5, and 6), 7 (foot-note 2), 10, 11, 12, 13 (foot-note 3), 14, 15 (foot-notes 1, 2, 4, 7, and 9), 16 (foot-notes 1, 2, 3, 4, and 5), 19 (foot-note 4), 21 (foot-notes 1, 2, 6, 8, and 11), 22 (foot-note 2), 40 (foot-note 2), 41 (foot-note 2), 43 (foot-note 3), 44, 51 (foot-note 1), 56 (foot-note 1), 68, 70, 72, 73, 94 (foot-note), 95, 97 (foot-note 2). | | Rifaud, <i>Voyage en Égypte et en Nubie.</i> 3, 8, 27, 29, 30, 33, 34, 36, 39, 55, 56, 57, 61, 63, 65, 66, 67, 68, 70, 72, 73, 80, 95. |
| Light, <i>Travels.</i> | 4 | Rosellini, <i>Monumenti del Culto.</i> 42, 45, 55, 56, 57, 58 (foot-notes 1 and 5). |
| M | | Rosellini, <i>Monumenti Storici.</i> 18, 19 (foot-notes 3 and 4), 51. |
| MacIver, <i>Buhen.</i> 21 (foot-note 10), 51, 87 (foot-note). | | S |
| Maspero, <i>Les Temples immergés de la Nubie.</i> 4 | | Seth, <i>Sage vom Sonnenauge.</i> 40 (foot-note 2), 41 (foot-note 1), 73 (foot-note 2). |
| Moret, <i>Rituel du Culte divin en Égypte</i> 56 | | Seth, <i>Urkunden</i> , I. 10 (foot-note 1). |
| (foot-note 1). | | Seth, <i>Urkunden</i> , IV. 1 (foot-note 1). |
| Newberry, <i>Beni Hasan</i> , I. 99 | | Steindorff, in <i>A. Z.</i> , 48. 97 (foot-note 2). |
| | | W |
| | | Weigall, <i>Antiquities of Lower Nubia.</i> 2 (foot-notes 4 and 7), 3, 4. |
| | | Wiedemann, <i>Geschichte.</i> 6 (foot-note 1). |
| | | Wilkinson, <i>Architecture of Ancient Egypt.</i> 70 |

G. GENERAL INDEX.

- | | | |
|--|--|---|
| A | | B |
| Abu Simbel. 2 (foot-note 4), 93 (foot-note). | | Asiatic (prisoner). 8 |
| Aleppo (king of). 20 | | Asiatics. 7 (foot-note 3). |
| Amenhirkhepeshef (son of Ramses). 15 | | |
| Amenophis III. 93 (foot-note), 97 (foot-note 2). | | Bek. 25, 76, 83 |
| Anibeh. 1 (foot-note 1), 2 (foot-notes 4-7). | | Bekmut (daughter of Ramses). 16 |
| | | Boat-shrine (of Ramses). 2 (foot-note 5), 43, 54. |

- Brush (ceremonial). 99
 Buhen. 25, 26, 38, 51
- C**
- Captives (sacrifice of). 8
 Coronation. 51 (foot-note 1).
 Cultus-image (of Ramses). 2 (foot-note 5), 94
 Cultus-statue (of Ramses). 2 (foot-notes 4-5).
 Cultus-statue (of deified living kings). 94 (foot-note).
 Curve (in line of pillars in Second Pillared Hall). 41
- D**
- Dahshûr. 98 (foot-note).
 Deified Ramses. 23, 49, 81, 85, 86, 92, 93, 94 (foot-note).
- E**
- El-'Id el-Kebîr*. 100 (foot-note).
 Êsenefer (daughter of Ramses). 16
 Eye (king). 97 (foot-note 2).
- G**
- Gerf Husein. 2 (foot-note 4), 94 (foot-note).
- H**
- Halfa. 1
 Halfa (stele of Thutmose III at). 21 (foot-note 10).
 Handkerchief. 99
 Heliopolis (sacred persea tree of). 45
 Henttowî (daughter of Ramses). 17
 Hor (king). 98 (foot-note).
 Horus, local (at Anibeh). 2 (foot-note 7).
- J**
- Jubilee-baldachin. 52 (foot-note 2).
 Jubilees. 51 (foot-note 1).
- K**
- Ka of King. 97 (foot-note 2), 98 (foot-note).
 Kâshif. 1
- Khamwese (son of Ramses). 15
 King (deified living). 94 (foot-note).
 Korosko. 1
- L**
- Lector. 99
 Lion (accompanying Ramses). 9, 13
 Lower Nubia. 1
- M**
- Mandara*. 100 (foot-note).
 Menthirkepesheshef (son of Ramses). 15
 Miam. 2 (foot-note 7), 61
Mnit-collar. 29
 Mohammed Aly. 1
- N**
- Napkin. 99 (and see foot-note).
 Nebnekhêre (son of Ramses). 15
 Nebtowî (daughter of Ramses). 16
 Nefreteri (daughter of Ramses). 16
 Negroes. 8, 14, 19
 Nekhbet. 21 (foot-note 12).
 Nezemmut (daughter of Ramses). 17
- O**
- Orontes. 20
 Osirid statues (of Ramses). 3, 4, 22, 24, 28, 32, 35, 36.
- P**
- Peasantry (Egyptian). 100 (foot-note).
 Penné. 1 (foot-note 1), 2
 Perehirunamêf (son of Ramses). 15
 Persea tree (sacred). 45
 Prisoners (sacrifice of). 8, 9, 10, 12
 Prisoners of war. 7, 8, 18, 20
- R**
- Ramses (daughter of). 16
 Ramses (sons of). 14
 Ramses-in-the-boat-shrine. 2 (foot-note 5), 23, 81, 86.

TABLE OF CONTENTS.

PREFACE.....	PAGES. VII
--------------	---------------

PART I.

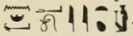
INTRODUCTION AND TEXT.....	1-100
----------------------------	-------

PART II.

INDEXES :

A. Index of Divinities.....	101-108
B. Index of Head-dresses.....	108-113
C. Variations in the writing of the name of the Temple.....	113-114
D. The cartouches of King Ramses.....	114-120
E. The cartouches and attributes of the deified Ramses.....	120-121
F. Index of authorities quoted.....	121-122
G. General Index.....	122-124
CORRIGENDA.....	124

ILLUSTRATIONS IN THE TEXT.

FIGURES.	PAGES.
1. First Pillared Hall : North Wall.....	5
2. Head of Ramses.....	6
3. Head of Re-Harakhte (after L., <i>D.</i> , III, 179).....	8
4. First Pillared Hall : East Wall.....	9
5. Broad belt, girdle, and kilt worn by Ramses sacrificing captives.....	10
6. Son of Ramses.....	14
7. Daughter of Ramses.....	16
8. First Pillared Hall : South Wall.....	17
9. Leopard-skin kilt of negro.....	19
10. Leopard-skin kilt of negro.....	19
11. Wailing woman with basket containing baby on her back.....	20
12. Head of Egyptian officer.....	21
13. First Pillared Hall : Pillars 9-12.....	22
14. Half-destroyed figure of deified Ramses.....	23
15. Kilt worn by Ramses.....	25
16. Head of Nefertum.....	32
17. Kilt worn by Ramses.....	40
18. Second Pillared Hall : North Wall.....	42
19. Sandal with turned up toes.....	43
20. Hawk-headed aegis decorating stern and bow of boat-shrine.....	43
21. Girdle-end decorated with petal-fringe and uraei.....	46
22. Second Pillared Hall : East Wall.....	47
23. Second Pillared Hall : South Wall.....	51
24. Censer.....	55
25. Second Pillared Hall : West Wall.....	55
26. Head-dress of Sefkhet-abwy.....	57
27. Head-dress of 	59
28. Pillar and part of Architrave in Second Pillared Hall.....	59
29. Winged disk above shrine of Ptah.....	62
30. Plan of Door of Northern Side-Chapel.....	76
31. Kilt worn by Ramses.....	76
32. Northern Side-Chapel : West Wall.....	76
33. Kilt worn by Ramses.....	77
34. Kilt worn by Ramses.....	77
35. Northern Side-Chapel : North Wall.....	77
36. Kilt worn by Ramses.....	78
37. Kilt worn by Ramses.....	78
38. Kilt worn by Ramses.....	79

FIGURES.

PAGES.

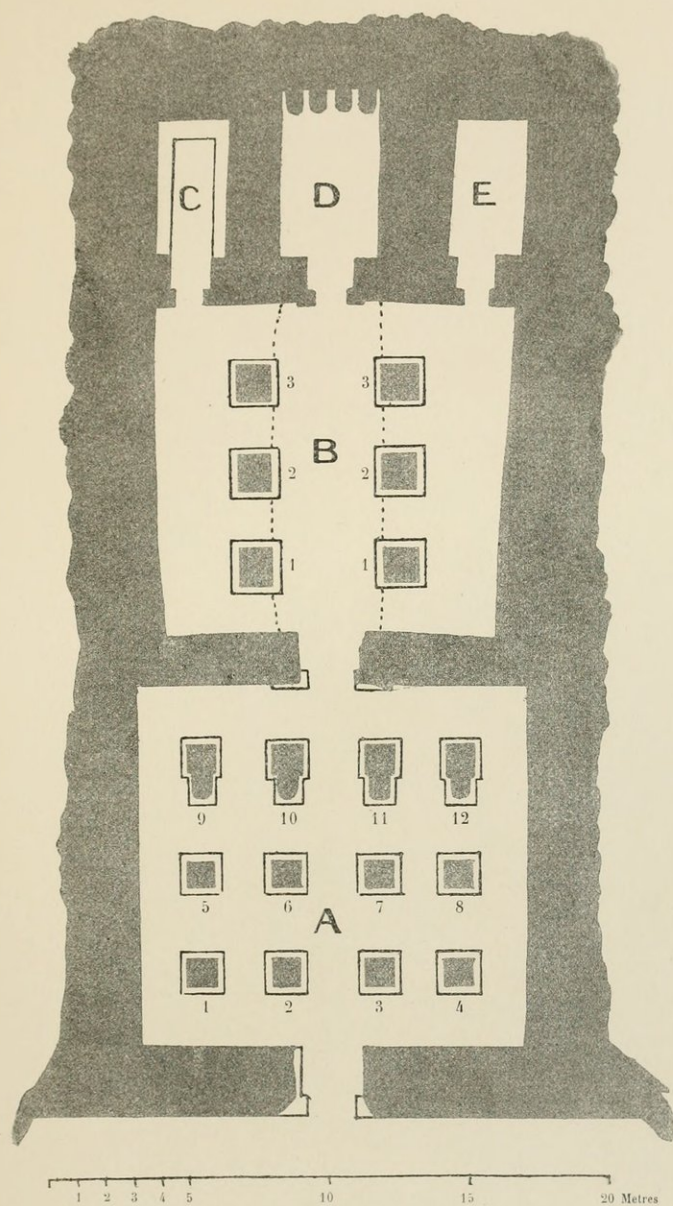
39. Northern Side-Chapel : East Wall	79
40. Kilt worn by Ramses	80
41. Kilt worn by Ramses	80
42. Northern Side-Chapel : South Wall	80
43. Collar offered by Ramses to Mut	81
44. Plan of Door of Southern Side-Chapel	83
45. Southern Side-Chapel : West Wall	83
46. Figure of Ramses	83
47. Southern Side-Chapel : North Wall	84
48. Kilt worn by Ramses	84
49. Stand with offerings	84
50. Southern Side-Chapel : East Wall	85
51. Southern Side-Chapel : South Wall	87
52. Part of figure of Ramses holding a censer and libation-vase	88
53. Jar on ring-stand	88
54. Plan of Door of Sanctuary	90
55. Kilt worn by Ramses	91
56. Sanctuary : North Wall	92
57. Bouquet	93
58. Vase with hawk-headed lid	93
59. Sanctuary : East Wall (after L., <i>D.</i> , III, 184, <i>b</i>)	96
60. Sanctuary : South Wall	96
61. Sanctuary : West Wall	99

LIST OF PLATES.

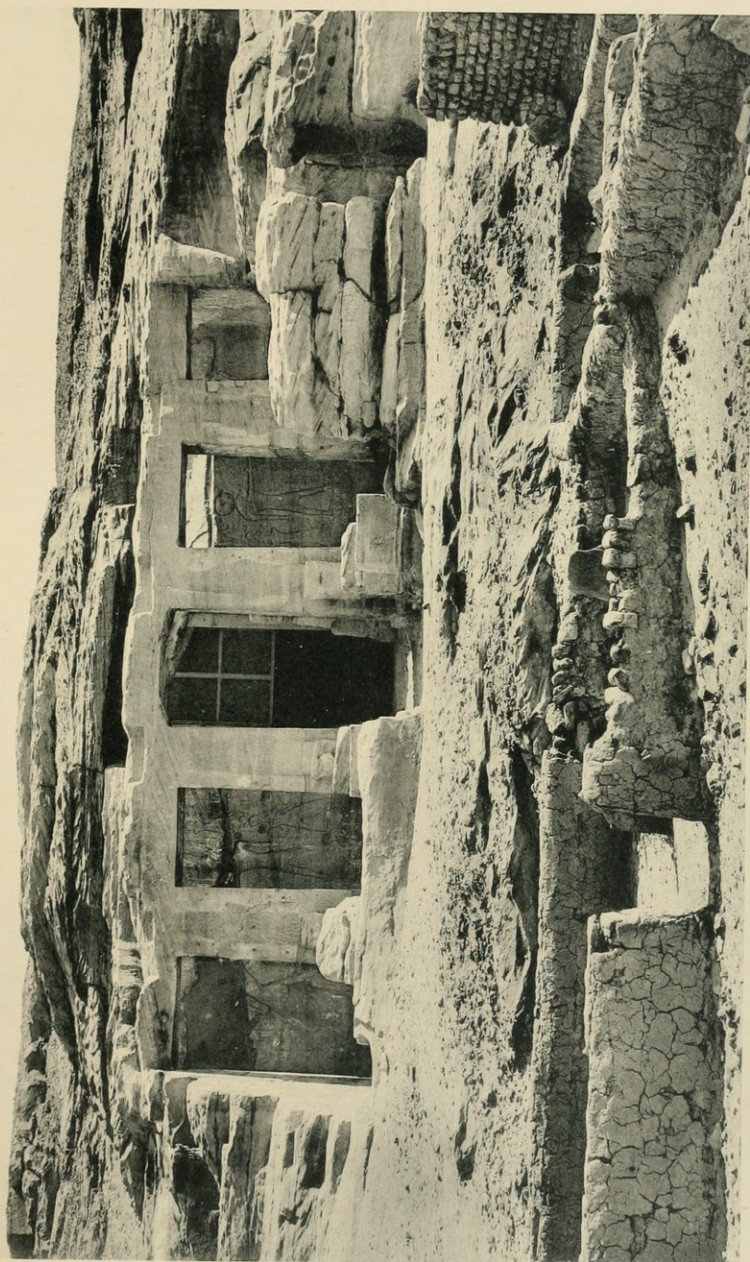
I.		Ground-plan of the Temple.
II.		General view of the Temple.
III.		First Pillared Hall, North wall.
IV.		" " " North wall, Scenes V and VI.
V.	1.	" " " North wall, Scene VII.
	2.	" " " North wall, Scene III.
VI.		" " " East wall, Scene I.
VII.	1.	" " " East wall, Scene I (continued).
	2.	" " " East wall, Scenes IV and V.
VIII.		" " " East wall, Scenes II and III.
IX.		" " " East wall, Scene VI.
X.		" " " East wall, Scene VI (continued).
XI.	1.	" " " East wall, Scene VII.
	2.	" " " East wall, Scene VII (continued).
XII.	1.	" " " East wall, Scene VIII.
	2.	" " " East wall, Scene VIII (continued).
XIII.		" " " South wall.
XIV.		" " " South wall, Scene III (west end).
XV.		" " " South wall, Scenes II and III.
XVI.		" " " South wall, Scene III (east end).
XVII.		" " " South wall, Scene III (wounded man).
XVIII.		" " " South wall, Scene III (wailing woman, shepherd with goats and cattle).
XIX.		" " " South wall, Scene III (slain negroes, prisoners and an Egyptian officer).
XX.	1.	" " " South wall, Scene I.
	2.	" " " Pillar 9, South face, Scene I.
XXI.	1.	" " " East wall, Scene VI, Heads of victims.
	2.	" " " Pillar 9, South face, Scene II.
XXII.	1.	" " " Pillar 10, North face, Scene I.
	2.	" " " Pillar 10, North face, Scene II.
XXIII.	1.	" " " Pillar 10, East face, Scenes I and II.
	2.	" " " Pillar 10, South face, Scenes I and II.
XXIV.	1.	" " " Pillar 11, North face, Scene I.
	2.	" " " Pillar 11, North face, Scene II.
XXV.	1.	" " " Pillar 11, East face, Scenes I and II.
	2.	" " " Second Pillared Hall, Frieze (on North wall above Scene III).
XXVI.	1.	" " " First Pillared Hall, Pillar 11, South face, Scene I.
	2.	" " " Pillar 11, South face, Scene II.
XXVII.		" " " Pillar 12, North face, Scenes I and II.

- XXVIII. 1. View of the Second Pillared Hall looking west and showing the curve in the architraves.
2. View of the Second Pillared Hall looking east.
- XXIX. Second Pillared Hall, West wall, Scene III.
- XXX. " " " West wall, Scene III (continued).
- XXXI. " " " North wall, Scene I.
- XXXII. " " " North wall, Scenes I and II.
- XXXIII. " " " North wall, Scenes II and III.
- XXXIV. " " " North wall, Scene III (continued).
- XXXV. " " " East wall, Door of Northern Side-Chapel and Scene I.
- XXXVI. " " " East wall, Scene II.
- XXXVII. 1. " " " East wall, Scene III.
2. " " " East wall, Scene III (continued).
- XXXVIII. " " " East wall, Door of Southern Side-Chapel and Scene IV.
- XXXIX. " " " South wall, Scene I.
- XL. " " " South wall, Scene I (continued).
- XLI. " " " South wall, Scene II.
- XLII. " " " South wall, Scene II (continued).
- XLIII. " " " West wall, Scene I.
- XLIV. " " " West wall, Scene II.
- XLV. 1. " " " North aisle, Pillar 1, West face.
2. " " " North aisle, Pillar 1, East face.
- XLVI. 1. " " " North aisle, Pillar 1, South face.
2. " " " North aisle, Pillar 2, West face.
3. " " " North aisle, Pillar 2, East face.
- XLVII. " " " North aisle, Pillar 3, East face.
- XLVIII. 1. " " " North aisle, Pillar 2, South face.
2. " " " North aisle, Pillar 3, West face.
3. " " " North aisle, Pillar 3, South face.
- XLIX. " " " South aisle, Pillar 1, West face.
- L. 1. " " " South aisle, Pillar 1, North face.
2. " " " South aisle, Pillar 1, East face.
3. " " " South aisle, Pillar 2, West face.
- LI. " " " South aisle, Pillar 1, South face.
- LII. 1. " " " South aisle, Pillar 2, North face.
2. " " " South aisle, Pillar 2, East face.
3. " " " South aisle, Pillar 2, South face.
- LIII. 1. " " " South aisle, Pillar 3, West face.
2. " " " South aisle, Pillar 3, North face.
3. " " " South aisle, Pillar 3, South face.
- LIV. " " " South aisle, Pillar 3, East face.
- LV. Southern Side-Chapel, East wall, Scene II.
- LVI. The Door of the Sanctuary.
- LVII. Sanctuary, North wall, Scene I.
- LVIII. " North wall, Scene I (continued).
- LIX. " North wall, Scene I
- LX. " North wall, Scenes I-II.

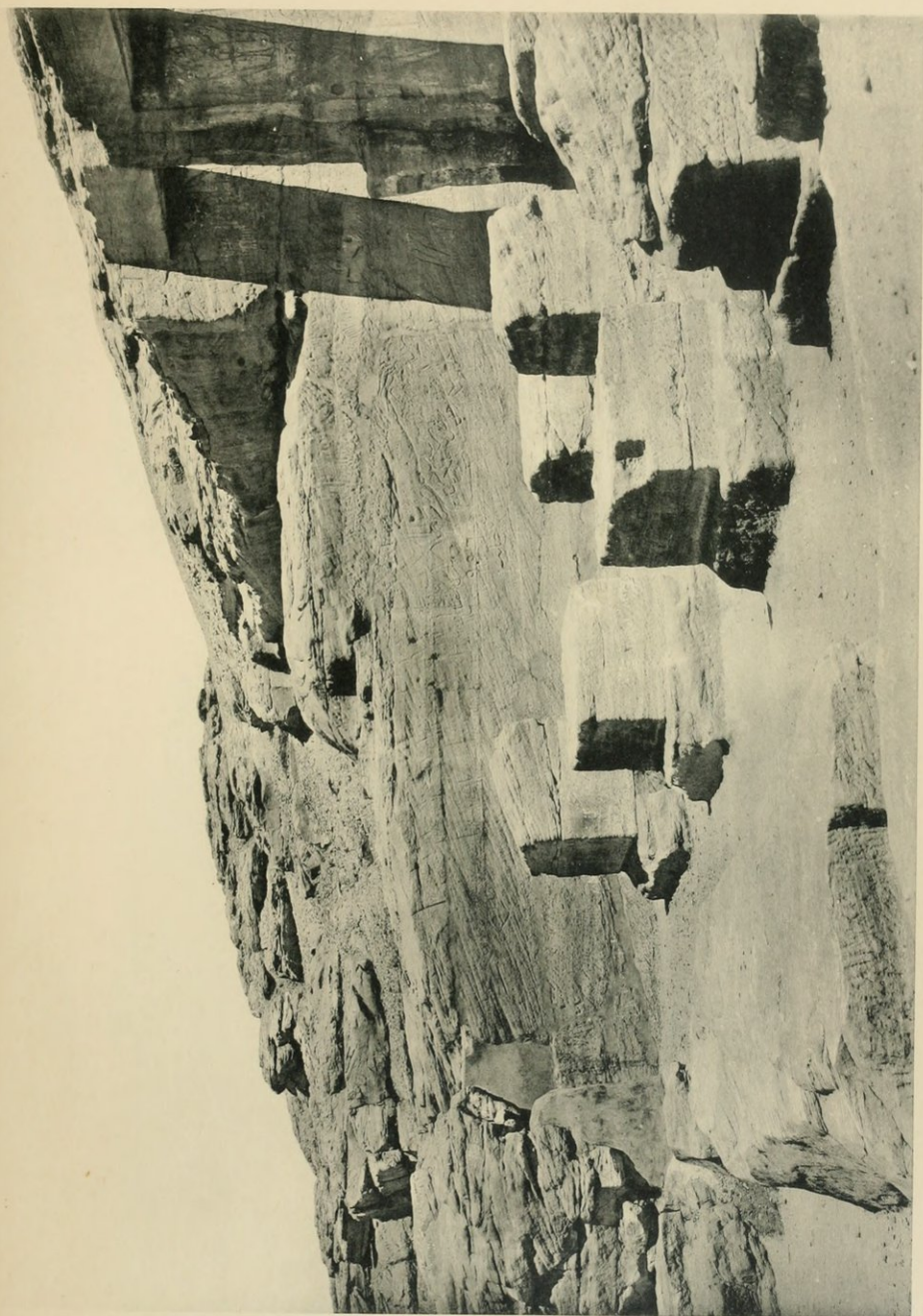
- LXI. Sanctuary, South wall, Scene I.
LXII. " South wall, Scene II (East end).
LXIII. " South wall, Scene II (West end).
LXIV. 1. " West wall, South side of Door.
2. " West wall, North side of Door.
LXV. Types of Head-dresses.
LXVI. Types of Head-dresses (continued).
LXVII. Types of Head-dresses "
LXVIII. Types of Head-dresses (concluded).
LXIX. Types of Robes.
LXX. Types of Robes (continued).
LXXI. Types of Robes (concluded).



- A. — First Pillared Hall.
 B. — Second Pillared Hall.
 C. — Northern Side-Chapel.
 D. — Sanctuary.
 E. — Southern Side-Chapel.



General View of the Temple.



First Pillared Hall : North Wall.



First Pillared Hall : North Wall : Scenes V and VI.



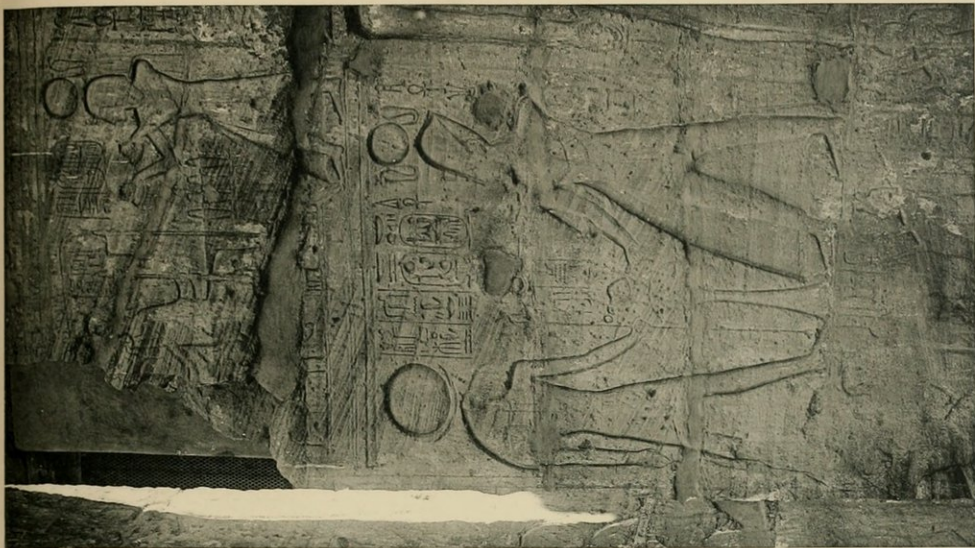
1. First Pillared Hall : North Wall : Scene VII.



2. First Pillared Hall : North Wall : Scene III.



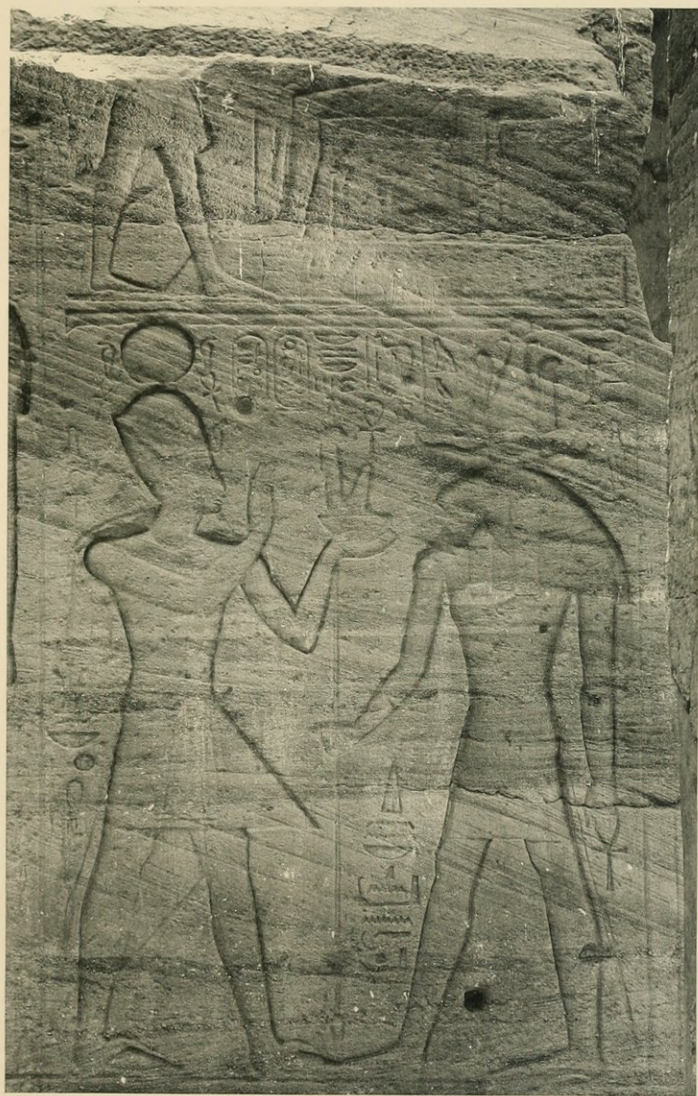
First Pillared Hall. East Wall: Scene I.



2. Idem : Scenes IV and V.



1. First Pillared Hall : East Wall : Scene I.



First Pillared Hall : East Wall : Scenes II and III.



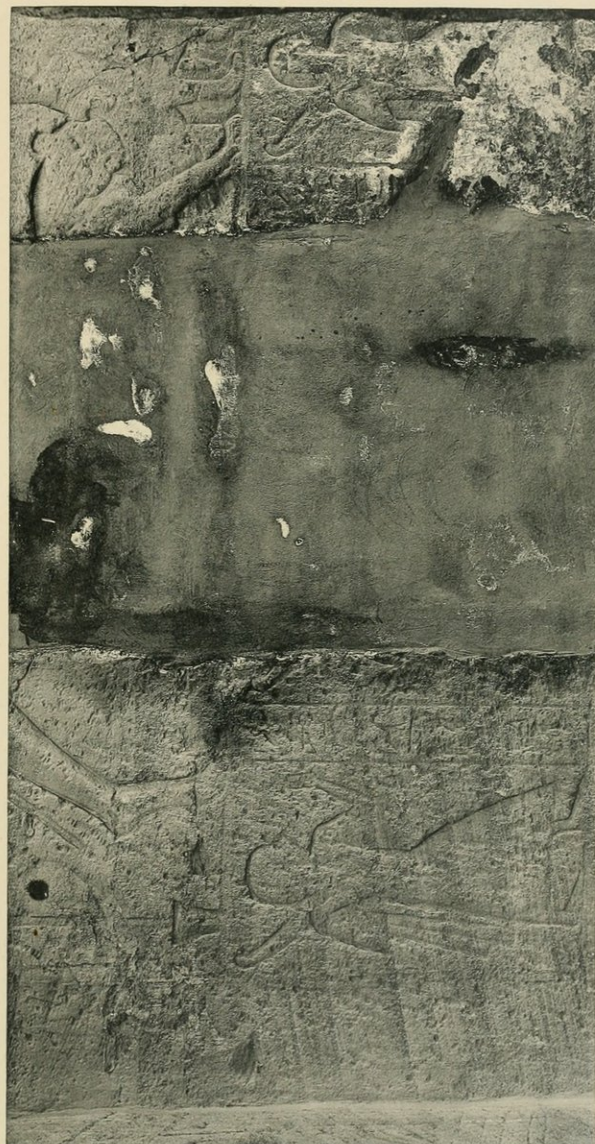
First Pillared Hall : East Wall : Scene VI.



First Pillared Hall : East Wall : Scene VI.



1. First Pillared Hall : East Wall : Scene VII.



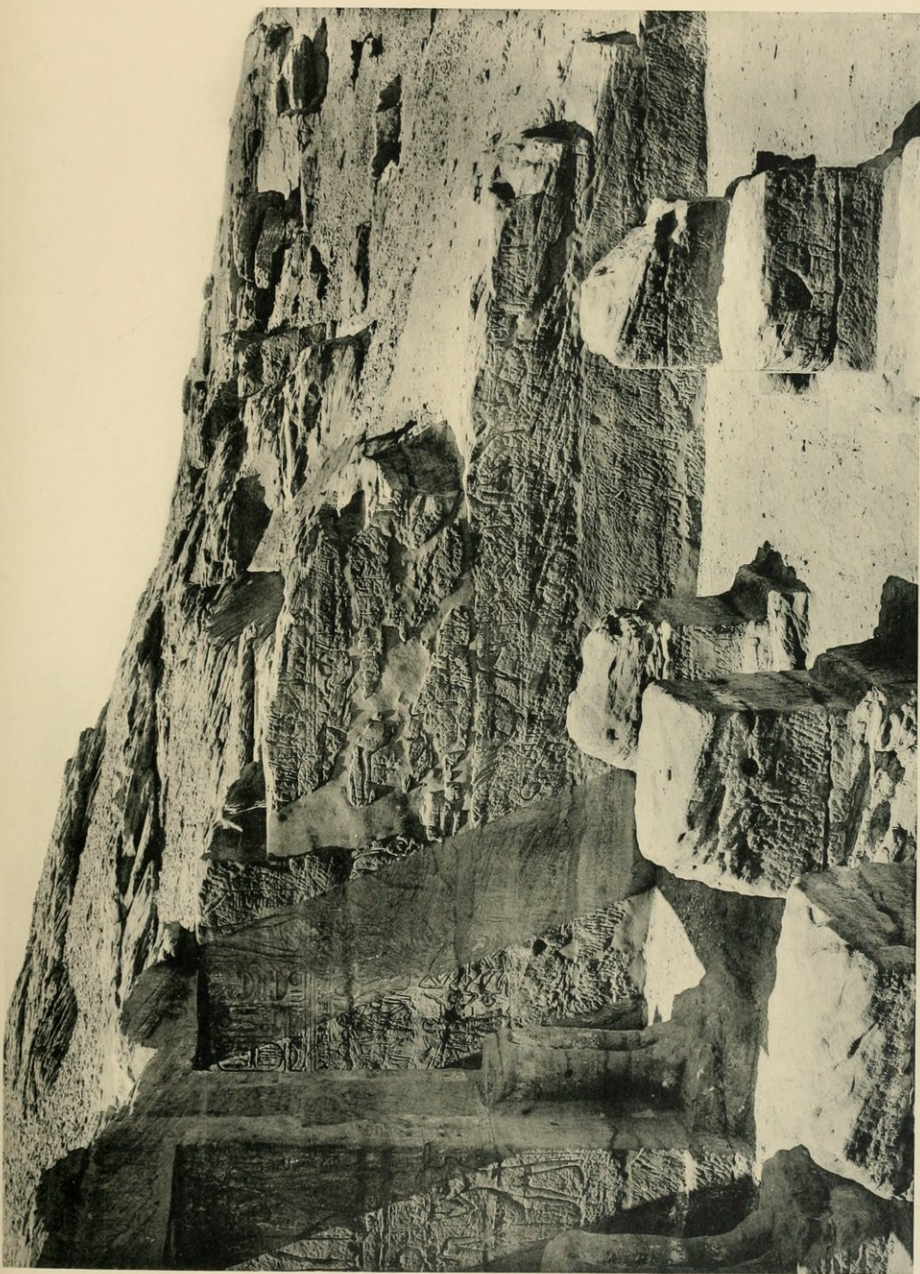
2. Idem : Scene VII continued.



1. First Pillared Hall : East Wall : Scene VIII.



2. Idem : Scene VIII continued.



First Pillared Hall : South Wall.



First Pillared Hall : South Wall : Scene III (west end).



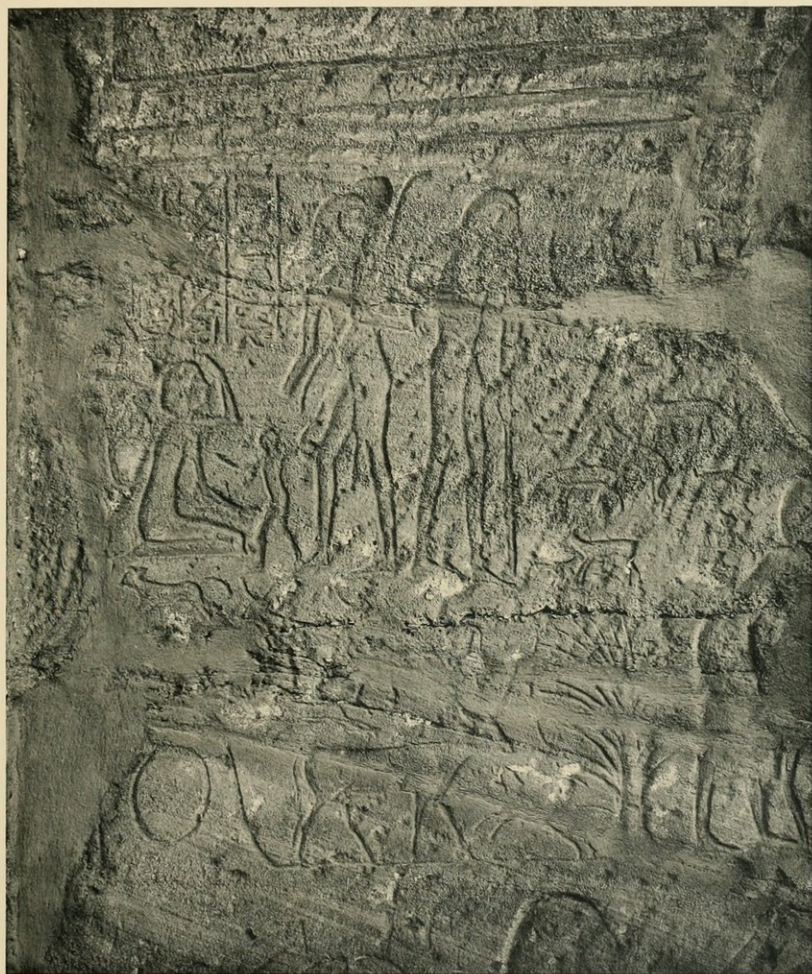
First Pillared Hall : South Wall : Scenes II-III.



First Pillared Hall : South Wall : Scene III (east end).



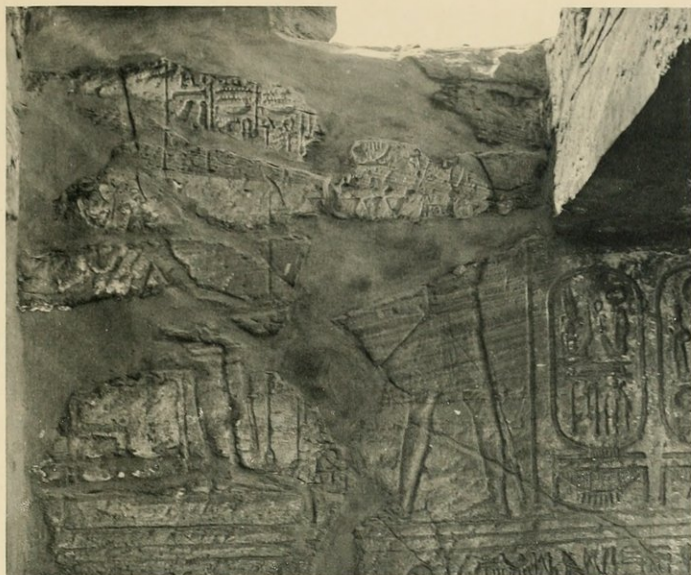
First Pillared Hall : South Wall : Scene III.



First Pillared Hall : South Wall : Scene III.



First Pillared Hall : South Wall : Scene III.



1. First Pillared Hall : South Wall : Scene 1.



2. First Pillared Hall : Pillar 9 : South Face : Scene 1.



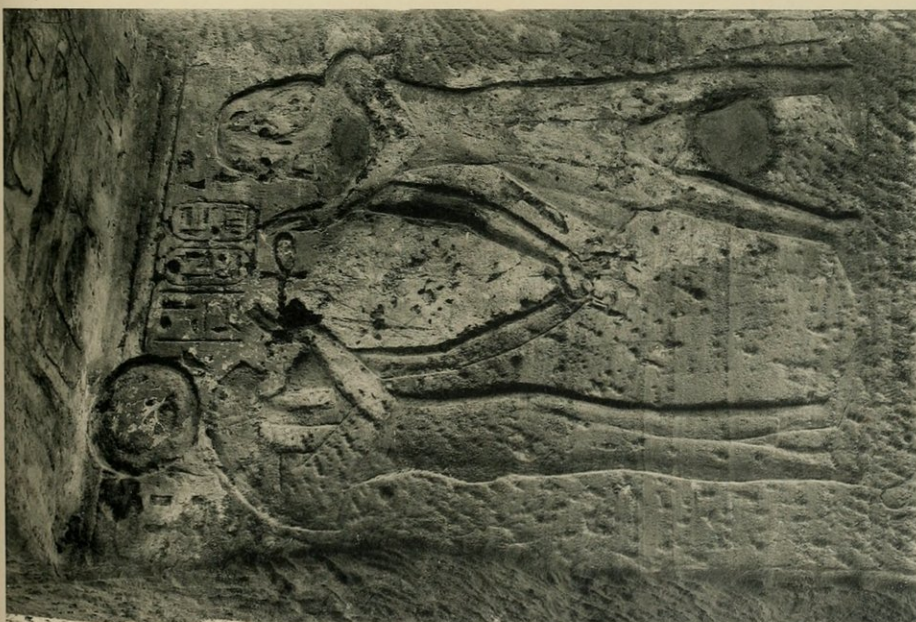
1. First Pillared Hall: East Wall: Scene VI.
Heads of Victims.



2. First Pillared Hall: Pillar 9: South Face: Scene II.



2. Idem : Scene II.



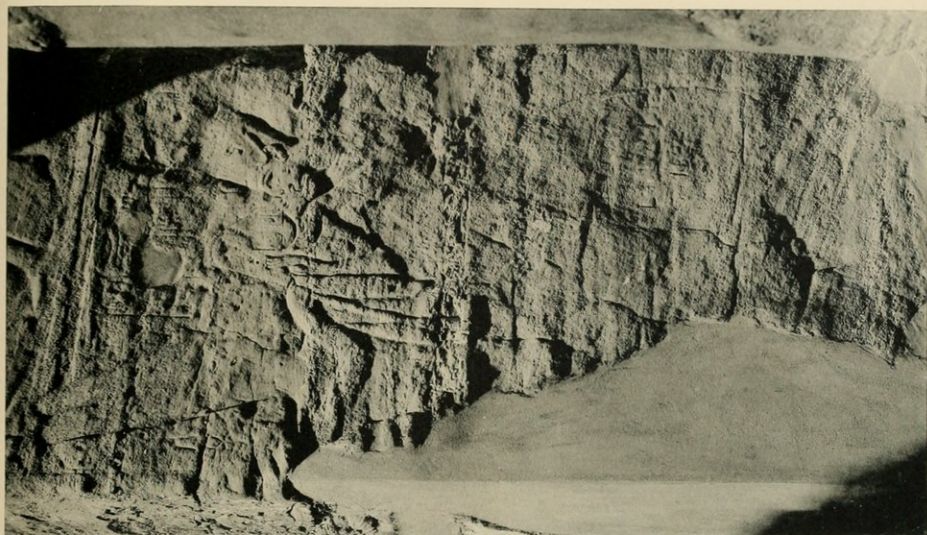
1. First Pillared Hall : Pillar 10 : North Face : Scene I.



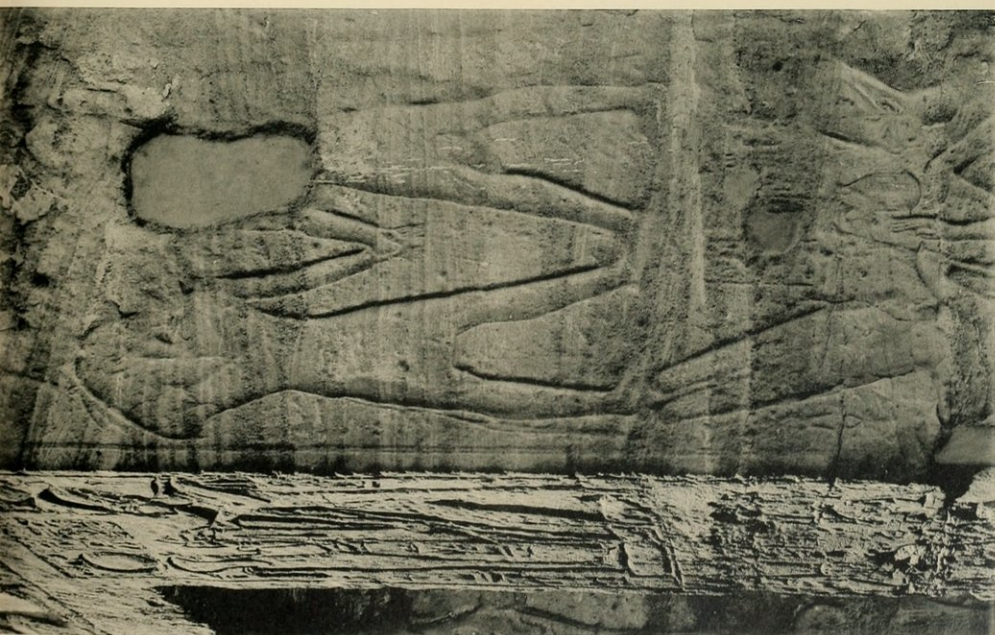
1. First Pillared Hall : Pillar 10 : East Face : Scenes I and II.



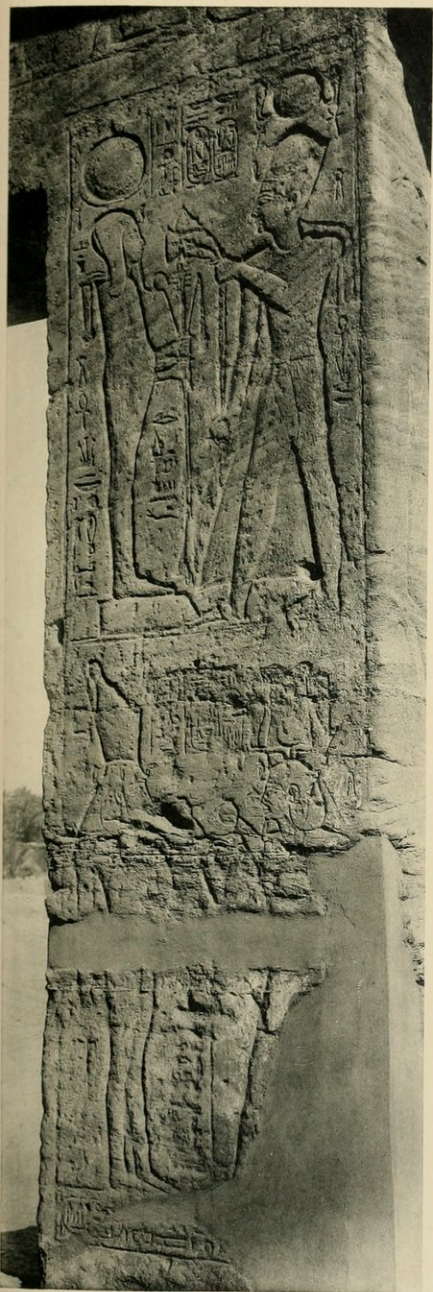
2. Idem : South Face : Scenes I and II.



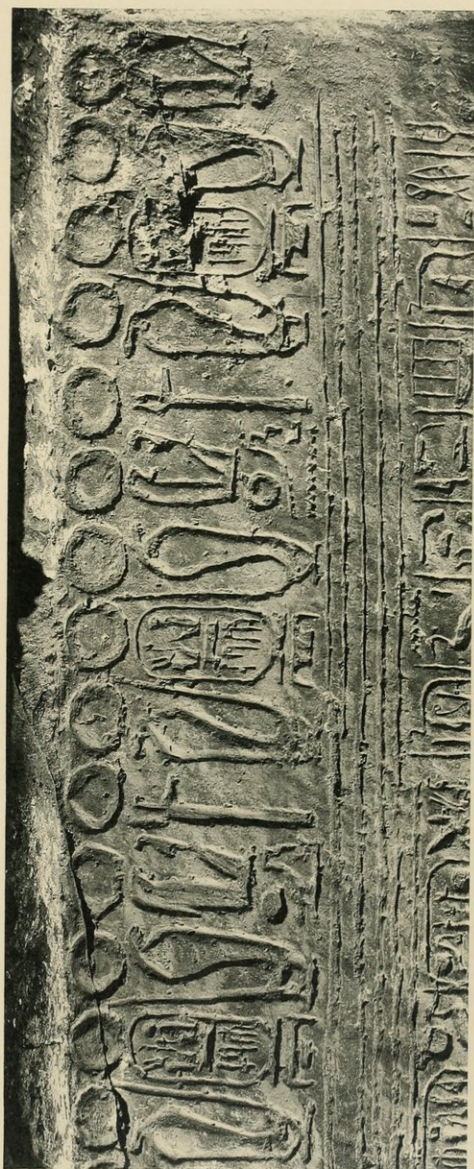
2. Idem : Scene II.



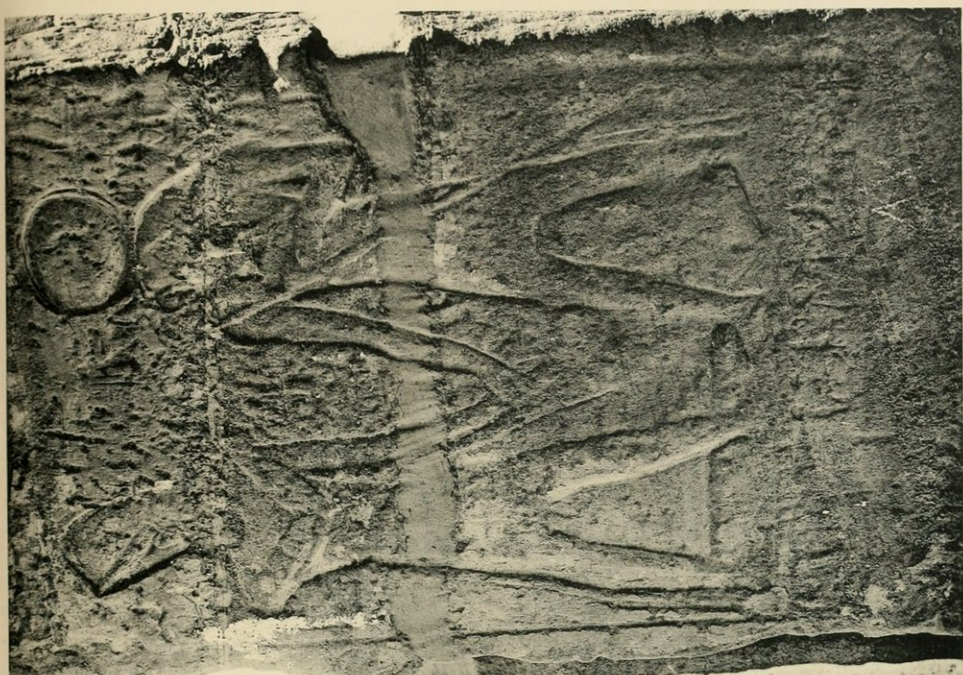
1. First Pillared Hall : Pillar II : North Face : Scene I.



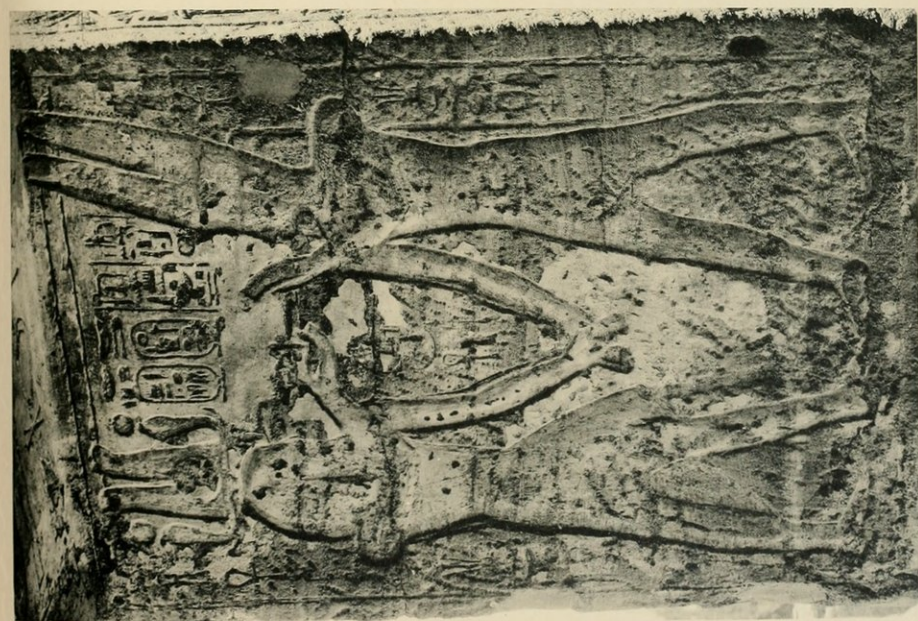
First Pillared Hall : Pillar 11 : East Face : Scenes I and II.



Second Pillared Hall : Frieze.



2. Idem : Scene II.



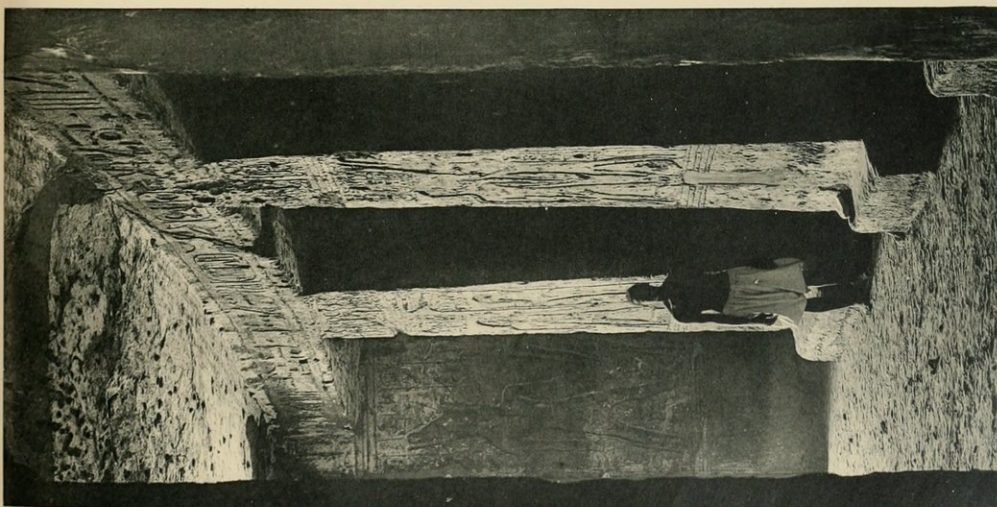
1. First Pillared Hall : Pillar 11 : South Face : Scene I.



First Pillared Hall : Pillar 12 : North Face : Scenes I and II.



View of Second Pillared Hall looking east.



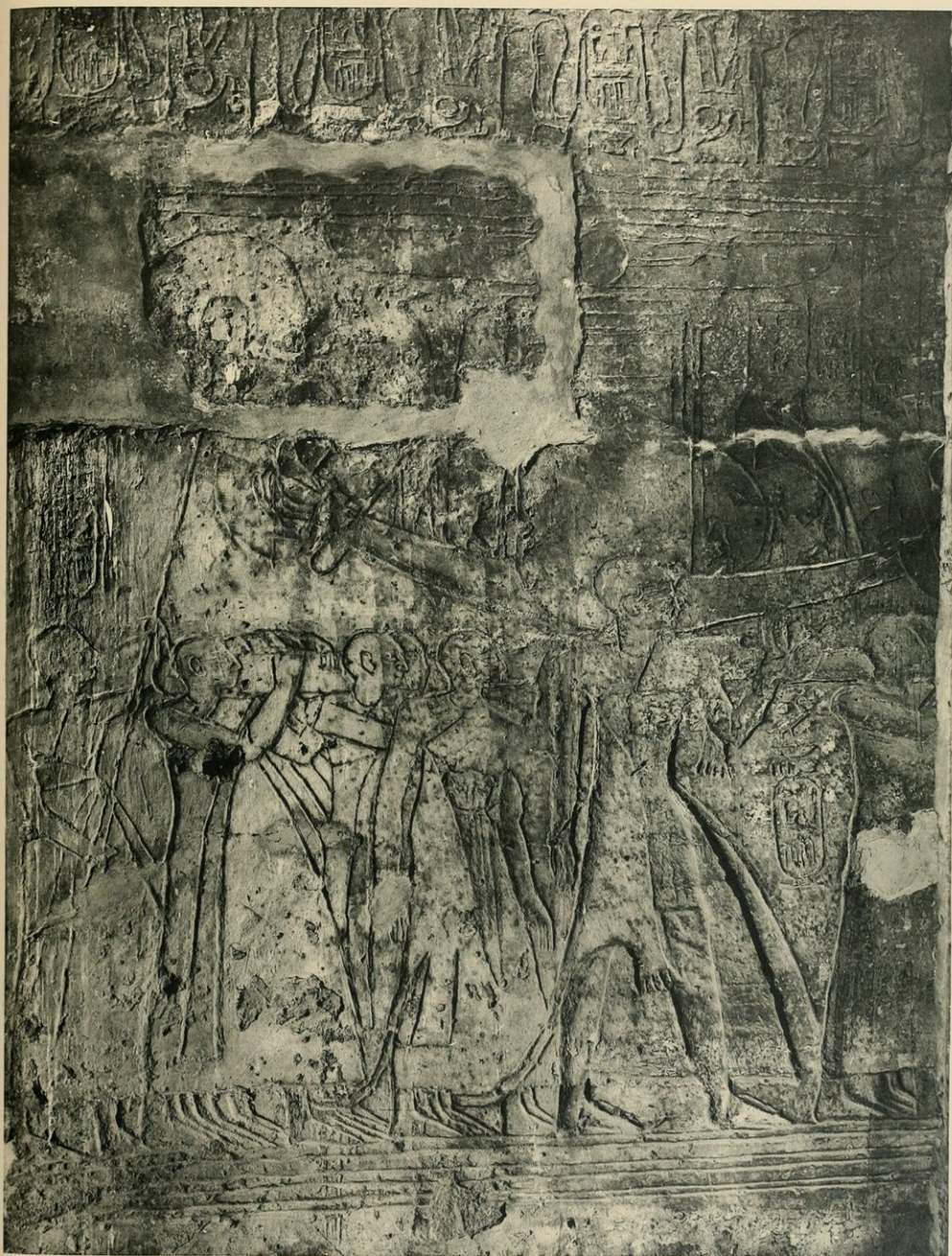
View of Second Pillared Hall looking west and showing curve in architraves.



Second Pillared Hall : West Wall : Scene III.



Second Pillared Hall : West Wall : Scene III.



Second Pillared Hall : North Wall : Scene I.



Second Pillared Hall : North Wall : Scene I-II.



Second Pillared Hall : North Wall : Scene II-III.



Second Pillared Hall : North Wall : Scene III.



Second Pillared Hall : East Wall : Door of Northern Side-Chapel and Scene I.



Second Pillared Hall : East Wall : Scene II.

2. Idem : Scene III continued.

1. Second Pillared Hall : East Wall : Scene III.



Second Pillared Hall : East Wall : Door of Southern Side-Chapel and Scene IV.



Second Pillared Hall : South Wall : Scene I.



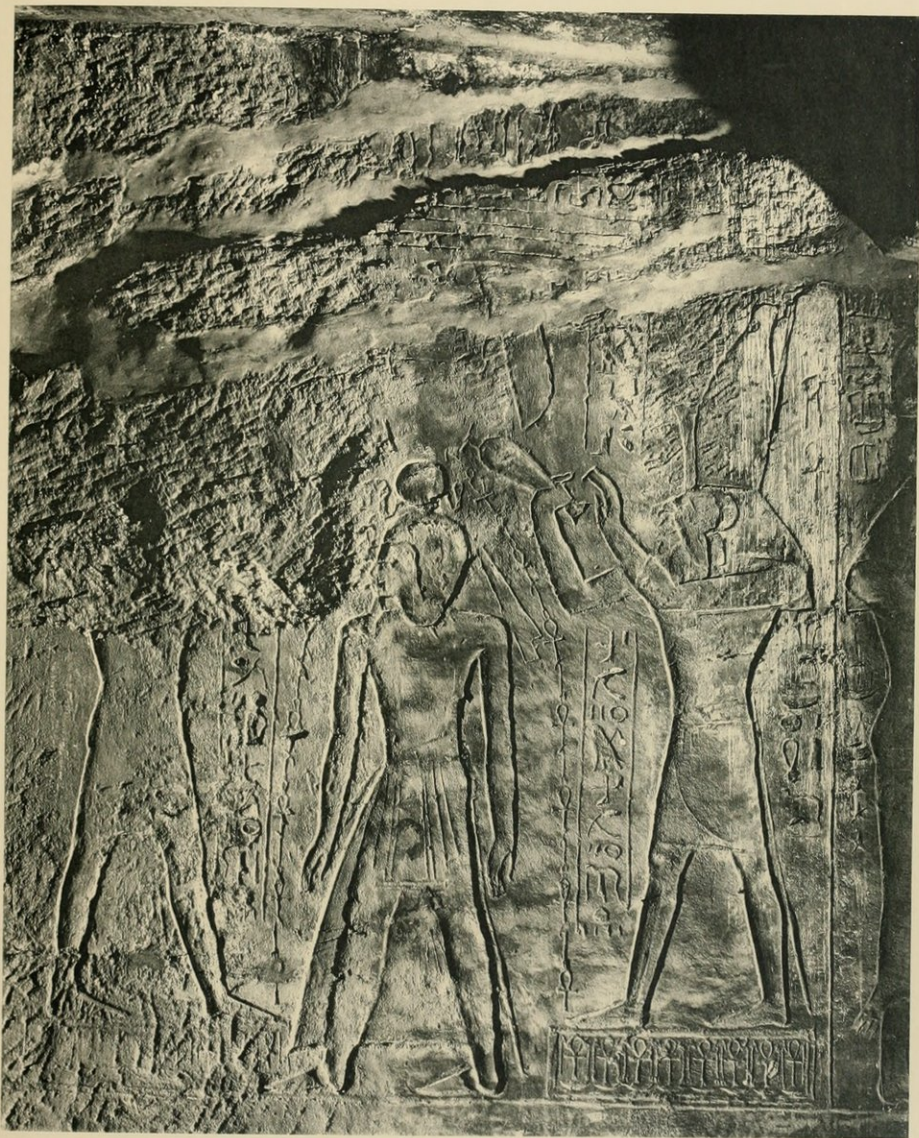
Second Pillared Hall : South Wall : Scene I.



Second Pillared Hall : South Wall : Scene II.



Second Pillared Hall : South Wall : Scene II.



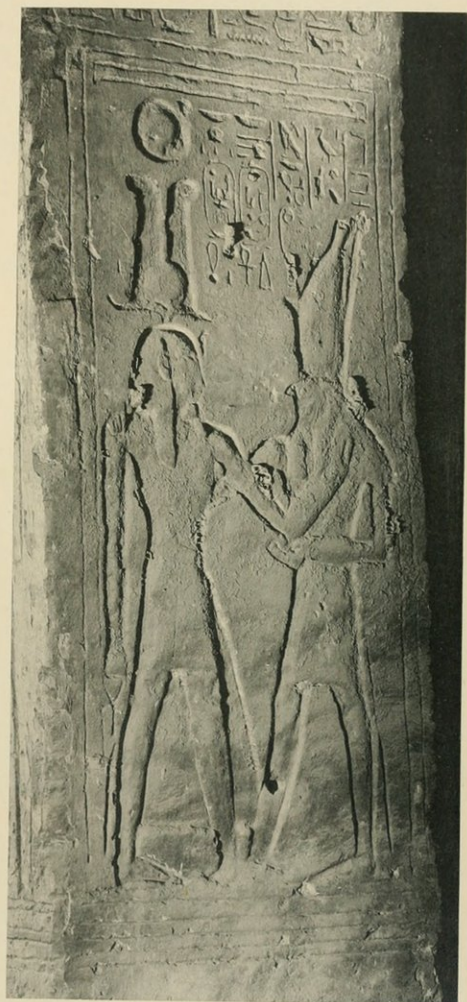
Second Pillared Hall : West Wall : Scene I.



Second Pillared Hall : West Wall : Scene II.



1. Second Pillared Hall : North Aisle : Pillar 1 : West Face.



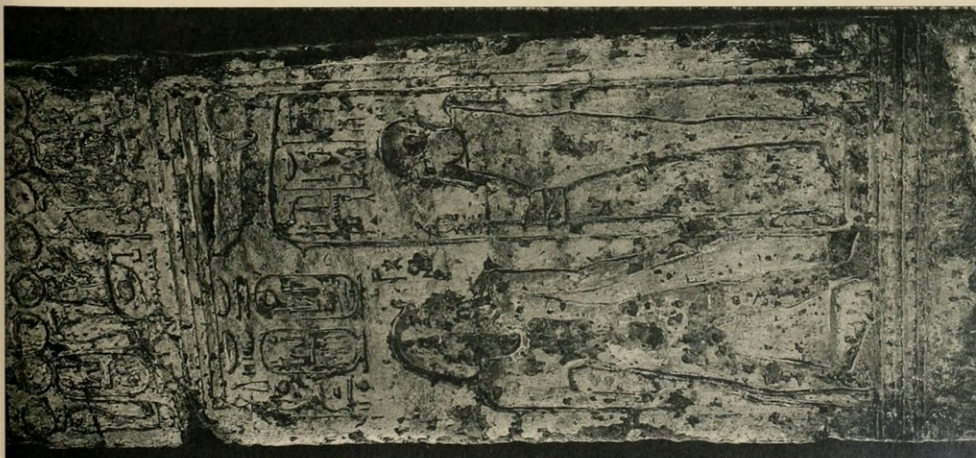
2. Idem : Pillar 1 : East Face.



3. Idem : Pillar 2 : East Face.



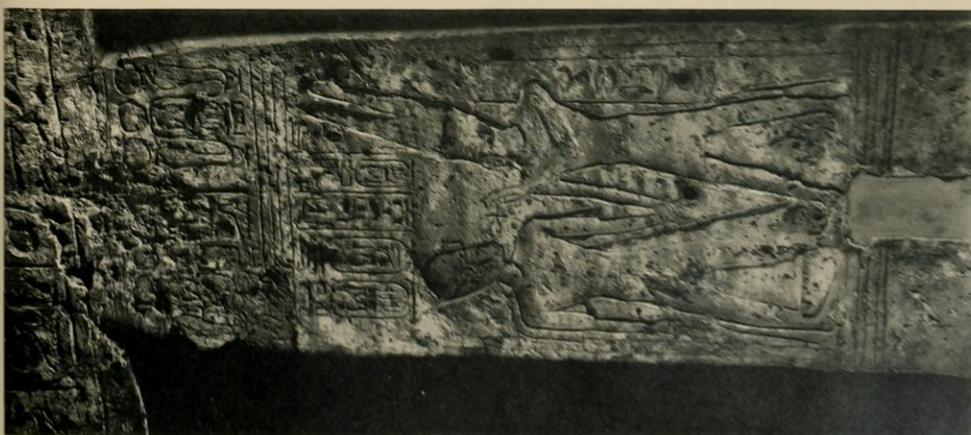
2. Idem : Pillar 2 : West Face.



1. Second Pillared Hall : North Aisle : Pillar 1 : South Face.



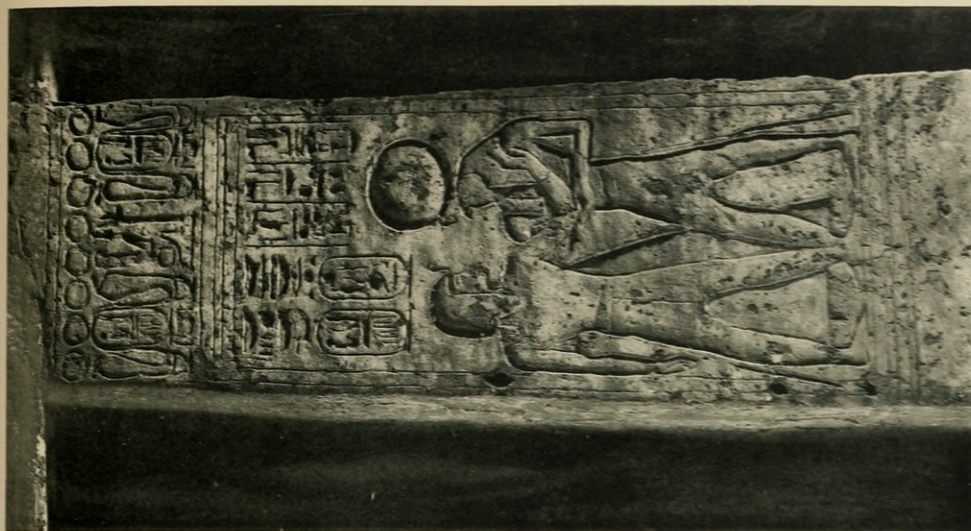
Second Pillared Hall : North Aisle : Pillar 3 : East Face.



1. Second Pillared Hall : North Aisle ; Pillar 2 : South Face,



2. Idem : Pillar 3 : West Face,



3. Idem : Pillar 3 : South Face,



Second Pillared Hall : South Aisle : Pillar 1 : West Face.



1. Second Pillared Hall : South Aisle : Pillar 1 : North Face.



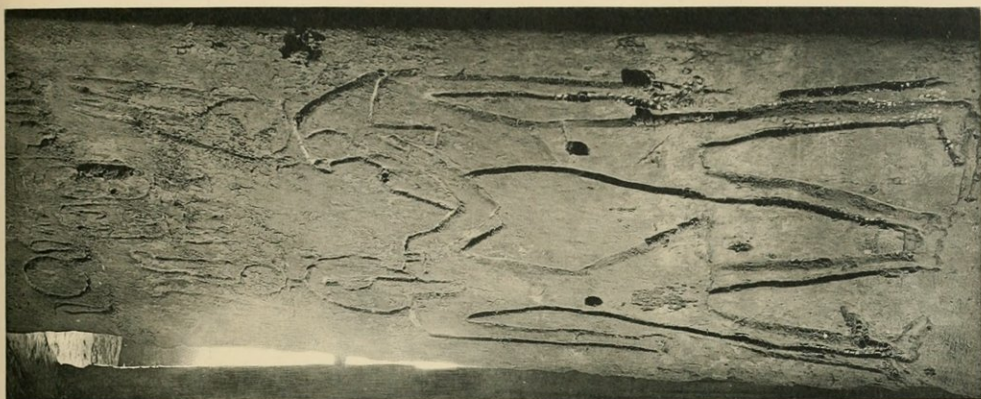
2. Idem : Pillar 1 : East Face.



3. Idem : Pillar 2 : West Face.



Second Pillared Hall : South Aisle : Pillar 1 : South Face.



3. Idem : Pillar 2 : South Face.



2. Idem : Pillar 2 : East Face.



1. Second Pillared Hall : South Aisle : Pillar 2 : North Face.

3. Idem : Pillar 3 : South Face.

2. Idem : Pillar 3 : North Face

Second Pillared Hall : South Aisle : Pillar 3 : West Face.





Second Pillared Hall : South Aisle : Pillar 3 : East Face.



Northern Side-Chapel : East Wall : Scene I.



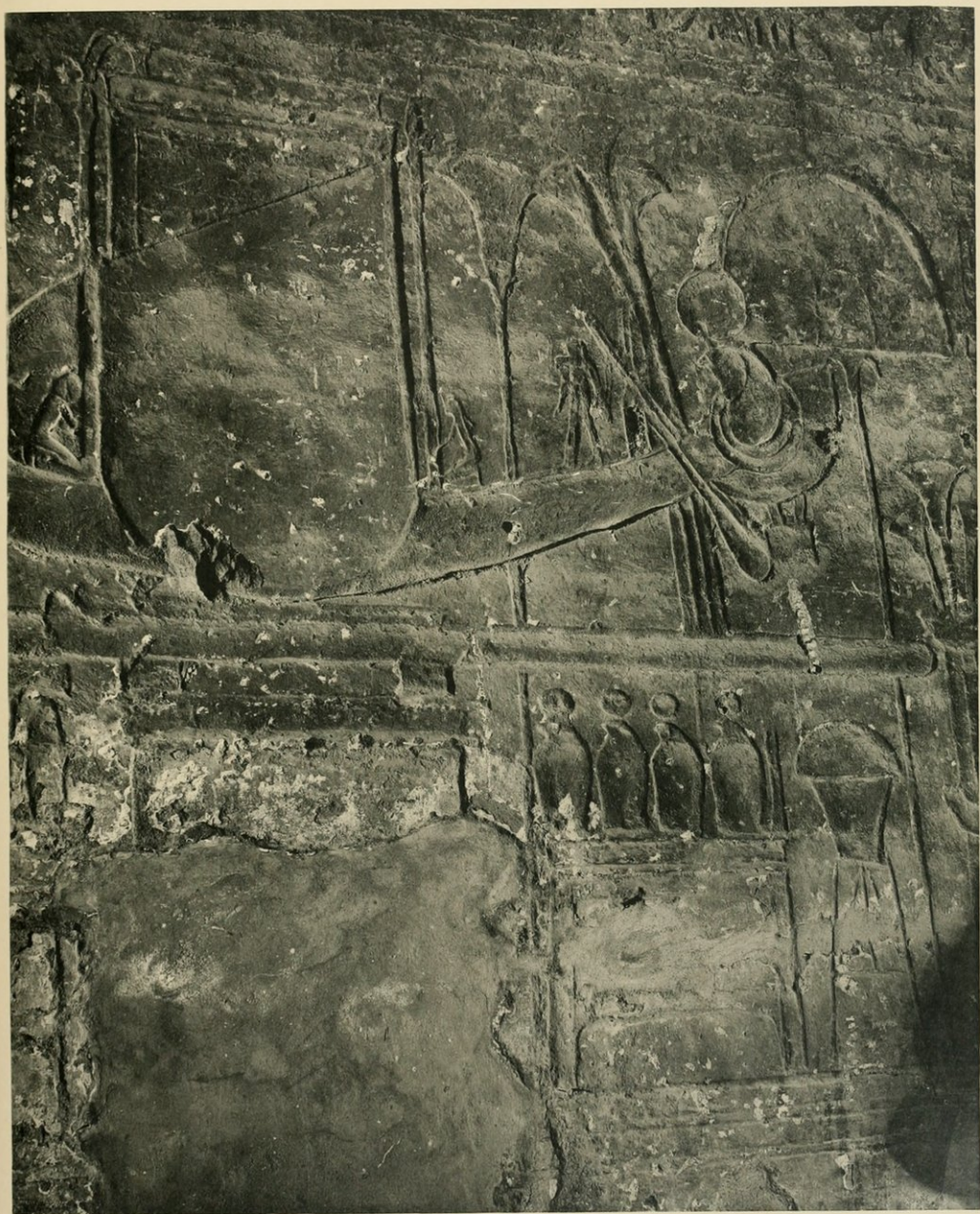
Door of Sanctuary.



Sanctuary : North Wall : Scene I.



Sanctuary : North Wall : Scene I.



Sanctuary : North Wall : Scene I.



Sanctuary : North Wall : Scenes I-II.



Sanctuary : South Wall : Scene I.



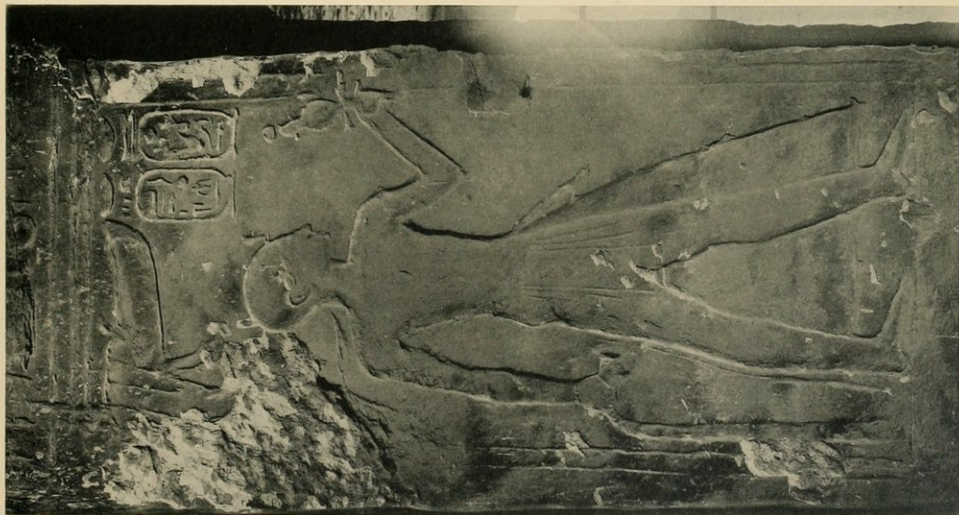
Sanctuary : South Wall : Scene II.



Sanctuary : South Wal : Scene II.



Sanctuary : West Wall : North Side of Door.



Sanctuary : West Wall : South Side of Door.



1 A.



1 B.



2 A.



2 B.



2 C.



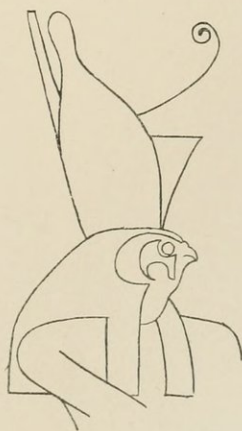
3 A.



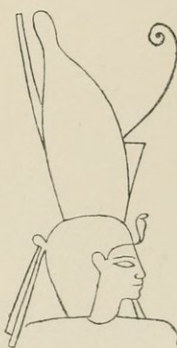
3 B.



3 C.



3 D.



3 E.



3 F.



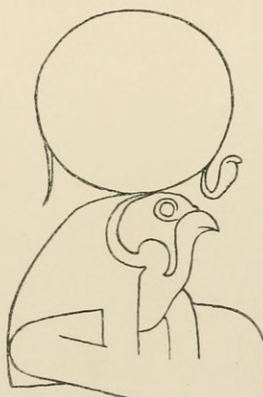
3 G.



4



5



6



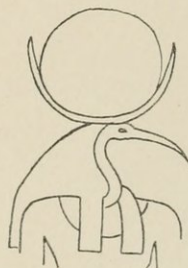
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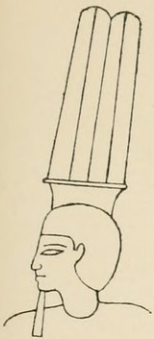
8 A.



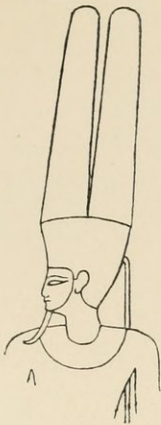
8 B.



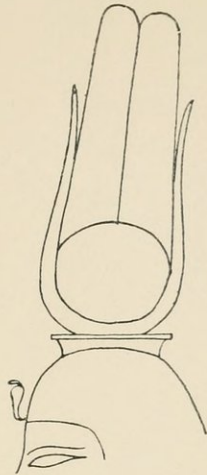
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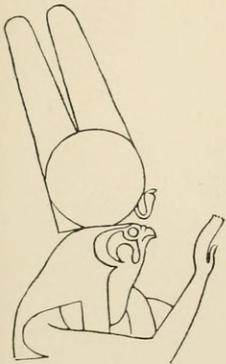
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11



12



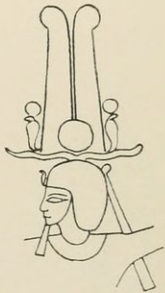
13



14 A.



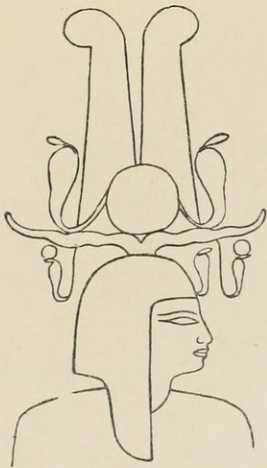
14 B.



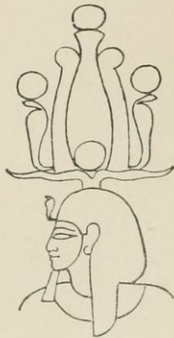
14 C.



14 F.



14 D.



14 E.



15



16



17 A.



17 C.



17 B.



17 D.



17 E.



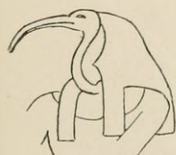
17 F.



17 G.



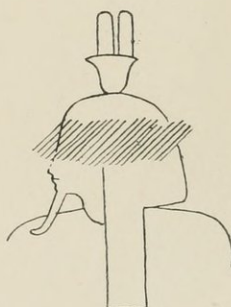
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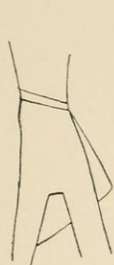
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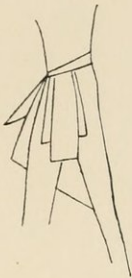
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21



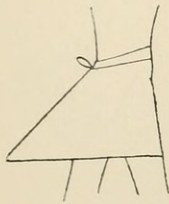
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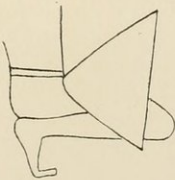
1 B.



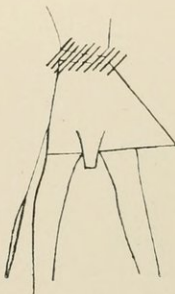
1 C.



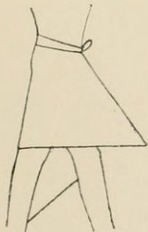
2 A.



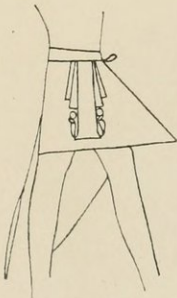
2 B.



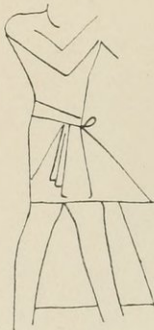
2 C.



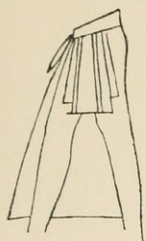
3 A.



3 B.



3 C.



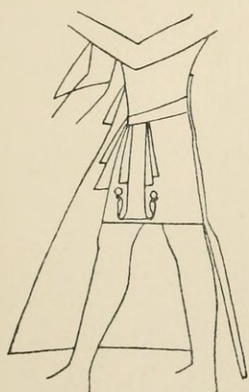
4 A.



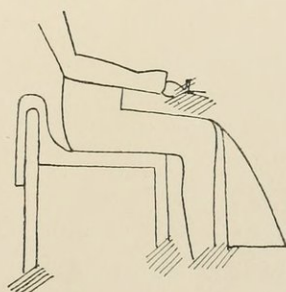
4 B.



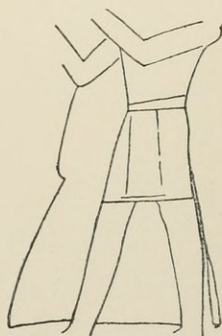
4 C.



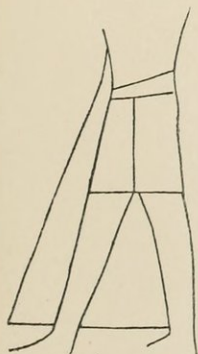
4 D.



4 E.



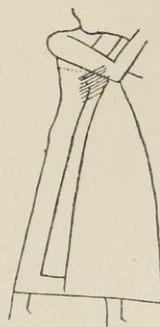
4 F.



4 G.



5



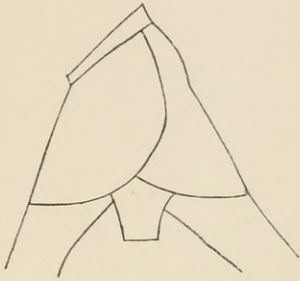
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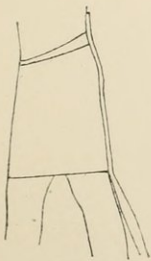
6 A.



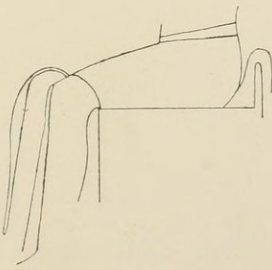
6 B.



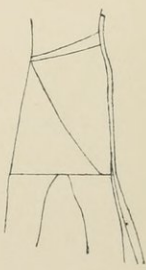
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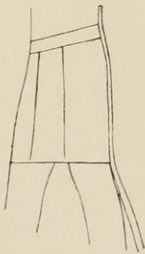
8 A.



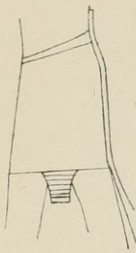
8 B.



8 C.



8 D.



8 E.

LIT





