









## LES

# TEMPLES IMMERGÉS DE LA NUBIE

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# THE TEMPLE OF DERR

PAR AYLWARD M. BLACKMAN



LE CAIRE
IMPRIMERIE DE L'INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE

1913

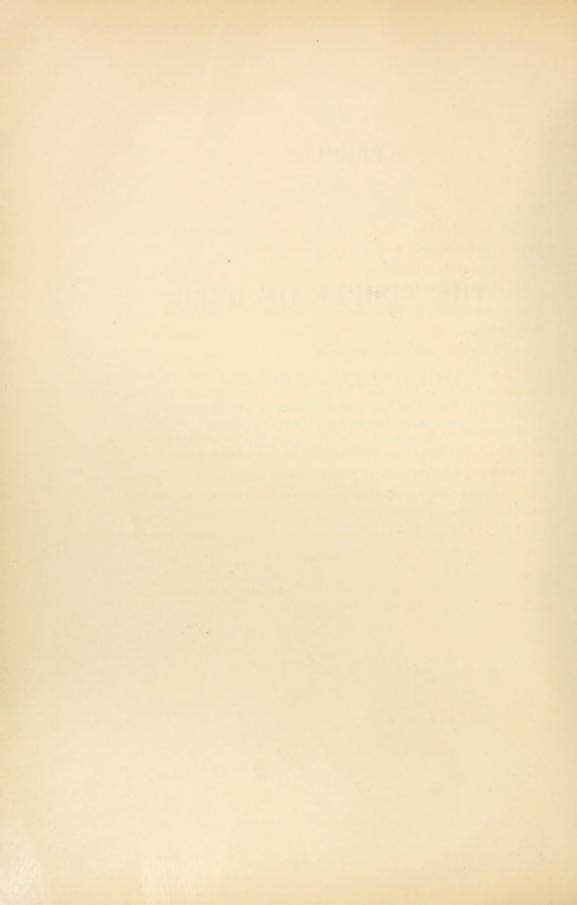
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# THE TEMPLE OF DERR

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 regretable omission in view of the fine collection of rockinscriptions made by D<sup>r</sup> Ræder (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.

<sup>(1)</sup> ROEDER, Debod bis Bab Kalabsche.

<sup>(2)</sup> See Blackman, The Temple of Dendur, 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 Kåshif, or native ruler, who held sway over the territory that lies between Shellâl and Halfa. The Kåshif'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 Kåshif'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.

<sup>(2)</sup> 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-Meri-Amon-Ramses-in-the-House-of-Re" or "Temple-of-Meriamon-Ramses-in-the-House-of-Re", 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 Pennè at Anîbeh (6) a Ramses-Meriamon-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 Pennê in the temple at Anîbeh (Miam (7)), was endowed.

<sup>(</sup>I) See p. 113.

<sup>[2]</sup> 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.

<sup>[3]</sup> BREASTED, Records, H. S 893; L., D., III, 84, c; id., 85, a.

<sup>(</sup>a) 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 h), Gerf Husein (see Weighle, Antiquities of Lower Nubia, p. 82; L., D., III, 178, e), and Wâdy es-Sabû' (see Breasted, op. cit., III, \$505; L., D., III, 182, e). Cf. also the statue of Ramses VI in Antibeh temple referred to below.

<sup>(3)</sup> i. e. in the sanctuary: north wall: scene I; northern side-chapel: south wall: scene III; southern side-chapel: east wall: scene II, seene III; 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 Meriamon-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 Meriamon-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 Wâdy es-Sabû' 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.

<sup>(6)</sup> L., D., III, 229, c.

<sup>(9)</sup> For this identification see Weight, 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 Antibeh, 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 Nubic, 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.

<sup>(1)</sup> 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, Tracels, p. 77, year 1814.

Maspero, Les Temples immergés, Pls. CXXXVIII and CXL, year 1909.

Hobeau, 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. Weighle, 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<sup>(1)</sup>, alternating with the name (See Champ., Notices, 1, 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 GHAMP., Notices, 1, 88.

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

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

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

Ramses --- offers two --- vases of wine to Atum who is seated --- .

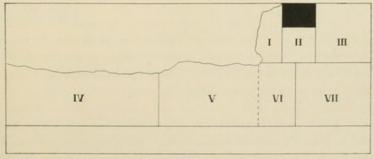


Fig. 1. - First Pillared Hall : North Wall. Scale 1:100.

b. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

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

<sup>[2]</sup> There are now only six complete figures, one having been almost, and another entirely, destroyed.

#### 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.

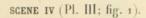
Robe no. 8 B.

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."



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.

<sup>(1)</sup> See Wiedemann, Geschichte, p. 434, note 5.

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

Published: CHAMP., Mon., XLI, 1 (figure of god only and facing → instead of ← →); see CHAMP., Notices, 1, 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 weatherworn 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: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

<sup>(1)</sup> Cf. second hall: south wall: scene II, j. p. 53.

<sup>(2)</sup> For a similar scene cf. L., D., III, 127, b.

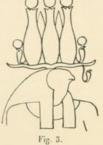
<sup>(3)</sup> The prisoners in scene IV wear long skirts, a fact which lends further support to the idea of their being Asiatics.

<sup>(</sup>a) 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).

e. Behind the prisoners in a single vertical line: ..... In the store-house of his father Re-Harakhte, that he may be given life like Re.

f. Above Re-Harakhte: "

"Utterance by Re-Harakhte lord of heaven, within the House-of-Meriamon-Ramses-in-the-House-of-Re."



ARCHAEOLOGICAL DETAILS :

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

g. In front of Re-Harakhte: → → ✓ ✓ ✓ × × ✓ ✓ ✓ × I have given thee all might like Re. :

Re-Harakhte. Head-dress no. 14 F. For a similar and better preserved example of this head-dress see fig. 3 (after L., D., III, 179).

The East Wall.
(Pls. VI-XII).

Published: RITARD, Voyage, 154 (General view); CHAMP., Notices, I, 89 and 90 (Plan).

SCENE I (Pls. VI and VII; fig. 4).

Published : Gav, Antiquités de la Nubie, 51, B; L., D., III, 183, b; see Champ., Notices, I, 90-1.

Ramses --- slays four captives in the presence of Re-Harakhte. The king grasps their hair in his left hand, in which he also holds his bow and a staff, and in his uplifted right hand brandishes a mace (?). The prisoners, four in number, consist of two negroes, a full-bearded Asiatic, and a beardless man with a straight European nose and a long narrow side-lock of hair. They are all kneeling. The negroes face N -- and --> S respectively, the Asiatic N ---, while the fourth kneels --> S with his face turned N ---. It is his thigh that

<sup>(1)</sup> Complete in CHAMP., Notices, I, 88.

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.

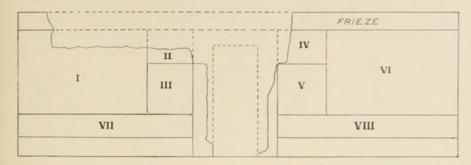
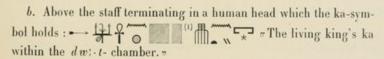


Fig. 4. - First Pillared Hall : East Wall. Scale 1 : 100.

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.



- c. Immediately behind Ramses : 1 I Horus the
- e. In front of his crown : 

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The Temple of Derr.

g. In front of Re-Harakhte in three lines:

"Utterance by Re-Harakhte who is in the Temple-of-Ramses-in-the-House-of-Re: "Thou art my beloved son, who comes forth as leader:

I repel for thee the rebellious.'

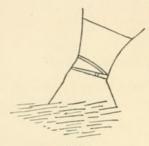


Fig. 5.

Archaeological details :

Ramses. Head-dress no. 3 B.

His kilt is too destroyed to say exactly what type it is, though it was probably no. 7. He wears a broad belt,

sleeveless vest (3), for which and the unusual waist-strap see fig. 5. Down his or back hangs a quiver of ordinary form. The weapon with which he is about to smite the prisoners, and which he held in his right hand, is broken away.

Re-Harakhte. Head-dress no. 6.

He holds a \(\frac{1}{2}\)-falchion in his right hand.

SCENE II (Pl. VIII; fig. 4).

Published : L., D., III, 183, b.

The figures are broken away from the waist upward. What remains shews Ramses who wears -- robe no. 1 A standing before two seated divinities -- .

SCENE III (Pl. VIII; fig. 4).

Published : L., D., III, 183, b.

Ramses --- offers v to Khnum who is standing ---.

<sup>(1)</sup> With this phrase M' Griffith compares - 4 at one expedition v. Una, 1. 42 (Urkunden, 1, 107).

<sup>(2)</sup> Cf. Scene VI, c.

<sup>(3)</sup> See Petrie, Egyptian Decorative Art, p. 52.

Text. a. Behind Ramses: → X + W - - O All protection and life behind him like Re! =

diadems, Usermare-Setephere Meriamon-Ramses. =

- c. Above Khnum: ← ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ Utterance by Khnum lord of the Cataract. »
  - d. Above Khnum's left shoulder: ? T = "Protection behind him!"
- e. In front of Khnum : 1 = 1 have given thee strength and victory.

#### ARCHAEOLOGICAL DETAILS :

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

Robe no. 3 B.

He wears the usual sandals of the period with turned up toes (cf. fig. 19, p. 43). Khnum. Head-dress no. 15.

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

Published : L., D., III, 184, a; see Champ., Notices, 1, 89.

Ramses - offers two -vases of wine (?) to Ptah accompanied by the deified Ramses, both of whom are seated. In front of Ptah upon an offering table are four -jars and three (perhaps four?) - haunches of meat.

Text. a. Above the king: - Live the good god, ford of

the Two Lands, lord of diadems, Usermare-Setephere, Meriamon-Ramses.

b. Above Ptah in two vertical lines : --- | The line |

#### ARCHAEOLOGICAL DETAILS:

Ramses. Head-dress no. 17 G with A above it. Robe no. 4 A.

Ptah. Head-dress no. 18.

He is of the usual form and holds the combined with and lead 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 Ghamp., Notices, I, 89.

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

Text. a. Behind Ramses: → X ↑ ₩ = = All protection and life behind him (like) Re for ever! =

#### ARCHAEOLOGICAL DETAILS:

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

Robe no. 4 D.

The libation-vase is \( \frac{1}{2} \)-shaped, as is usual in this temple, being fashioned like the symbol \( \frac{1}{2} \), and having a short neck surmounted by a lid which is in the shape of a hawk's head crowned with a disk.

Thoth. Head-dress no. 9.

SCENE VI (Pls. IX, X and XXI, 1; fig. 4).

Published : Gau, Antiquités de la Nubic, 51, B; L., D., III, 184, a; see Champ., Notices, I, 90.

Ramses ..., above whose head hovers the sacred falcon with outspread wings, sacrifices four prisoners of war before Amon-Re who is standing ... facing

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 131 "The king's ka " is left.
- c. Immediately behind Ramses .... [[] [In the large of achievements."
- d. Above Ramses: The king of Upper and Lower Egypt Usermare-[Setepnere], son of Re Ra[mses-Meri]amon.

- g. In front of Amon-Re in three lines: 

  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines: 
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  | Image: Amon-Re in three lines: 
  | Image: Amon-Re in three lines:

<sup>(1)</sup> sc. [ - See scene I, c, p. 9.

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

<sup>(</sup>D) CHAMP, incorrectly reads \ \_\_\_\_\_\_, and Lepsius \ \_\_\_\_\_\_. The sign above — is much more like — than —; the — is very doubtful.

<sup>(4)</sup> CHAMP. -.

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

#### 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 \( \bigcup\_{\text{-falchion in his, now destroyed,}} \)
left hand (cf. scene I and L., D., III, 211).

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

Published: Gau, Antiquités de la Nubie, Pl. 51, B; Ghamp., 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  $\frac{1}{4}$ -fan (see fig. 6), and his name and titles are written out in front of him.

(1) Champ. reads — []  $\nearrow$  []. For []  $\xrightarrow{}$  here Breasted compares []  $\xrightarrow{}$  — raproach or sim. in Pyr., \$ 82, c, 637, c, and 798, b.



Fig. 6.

Beginning from the south the inscriptions are as follows:

Texr. 1. In two lines: (a) "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: 

  \*\*The state of the army of his majesty, king's son of his body, whom he loves, Ramses-si-neter."

- 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.

<sup>(1) 1</sup> is preserved in L., D., loc. cit.

<sup>(2)</sup> after - in L., D., loc. cit. is a mistake.

<sup>(3)</sup> is omitted by Champ, and Lepsies, neither of whom indicate any lacuna.

<sup>(4) 2&#</sup>x27;73 is omitted in Chaup., loc. cit., but not in L., D.

<sup>(3)</sup> CHAMP., loc. cit., wrongly has ... under ( as well as at the top of the second line.

<sup>(6)</sup> The - has been omitted by the sculptor.

<sup>(7) 🕍</sup> is preserved in Champ., and L., D., loc. cit.

<sup>(8)</sup> The figure which accompanied the inscription is destroyed.

<sup>19)</sup> In Сими., loc. cit., — is preserved after —. The remaining signs 1 до эт за аppear as a restoration in Сими., but in L., D., 1, 1 and 3 are shewn as damaged while — is intact.

King's son of his body, whom he loves, Setemuia (St-m-wit).



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

Published: Champ., Mon., XL, 4; L., D., III, 184, a; see Champ., Natices, 1, 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.

- 3. 1 King's daughter, of his body, whom he loves, Bekmut,
- 4. Find a King's daughter, of his
- 5. 23 King's daughter, of his body, whom he loves. Nebtowy. 2
- 6. King's daughter, of his body, whom he loves. Esenefer.

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

(2) Destroyed completely according to L., D., and CHANT., but the latter restores 12-

[3] In Champ., and L., D., loc. cit. \_\_\_\_ is preserved. Champ. also restores the name as

(4) Almost certainly of here as in the other examples, and not of as Lepsius and Champ.

(5) † \_ of Champ.; † \_ of Lepsius.

- 7. Find a King's daughter, of his body, whom he loves, Henttowy.
- 8. Find a King's daughter, of his body, whom he loves, Wernure.
- 9. Fing's daughter, of his body, whom he loves, Nezemmut.

The South Wall.
(Pls. XIII-XX, 1).

Published : Gau, Antiquités de la Nubie, Pl. 52, 1.

SCENE I (Pl. XX, 1; fig. 8).

Published : see Champ., Notices, 1, 87.

Ramses - offers four w-vases to Onuris who is seated . . .

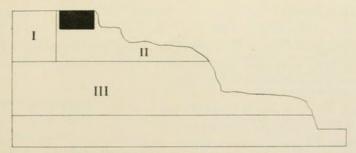


Fig. 8. - First Pillared Hall : South Wall, Scale 1: 100.

(1) Champ, wrongly reads - - .

(2) There are traces of no before 1; apparently 1 was omitted (because of the following 1).

The Temple of Derr. 3

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-Setephere, Ramses-Meriamon."

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

Published: See Champ., Not. descr., 1, 87.

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, 1, 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 -.................................. One leg and foot are much larger than the others and no doubt belong to a destroyed repre-

sentation 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

A

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 pur-



suer 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).

<sup>(1)</sup> Compare a similar battle relief of Seti I at Karnak. Breasted, History of Egypt, fig. 152.

<sup>(2)</sup> Cf. the figure of Seti spearing a Libyan, in Breaster, History of Egypt, fig. 152 (group in lower register behind chariot).

<sup>[3]</sup> It is this part of the scene that is reproduced in Rosellini, Mon. Storici, LXXVIII, 1. There are no breaks shown, but the drawing must be a restoration, for Champ., Notices, I, 87, describes the scene as a très endommagé -.

<sup>(</sup>a) 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.

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

<sup>(</sup>s) 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<sup>(1)</sup>, are to



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)<sup>(2)</sup>. 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 but or granary, or even an oven!

Under this pastoral scene and the group conveying the wounded man, is a row of prisoners moving - 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?

It is a great misfortune that such an interesting relief should be in so bad a state of preservation, due more to the ravages



Fig. 12.

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

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

<sup>(2)</sup> The baby is omitted by Champoliton, 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:

b. In a single horizontal line above the heads of the group conveying the wounded man, and the fugitives and slain who lie behind them (Pls. XIII, XVI and XVII): → (8) → (10) → (10) → (11 

- (I) L., D., III, 164, b.
- (2) Restore to 7 1 2 1 m for which cf. L., D., III, 145, c.
- (3) D \_\_\_ is of course intended, Champ., Notices, I, 88, reads \_ A \_\_ . While A is a mistake

  - (7) CHAMP., loc. cit., wrongly reads = + 1.
  - (8) Cf. L., D., III, 166.
- (9) (4) is for (4 ) ... (cf. 1x Temple of Bigeh, Pylon, w. face, s. jamb, sc. 1), or else an
- (10) . For the use of a before relative-form squaref see Enuxs, Gramm. 5, \$ 546, and Halfa stele of Thutmose III, I. 5, in MacIven, Buhen, p. 27. a king whom he hath made, a chosen son whom he hath created.
- (11) There seems to be a mistake here. Perhaps the engraver, owing to the preceding 🚞, has missed out some such expression as an abelian Behold us!n? (cf. L., D., III, 166). Otherwise bkw is governed by lawy nn and the sentence is to be rendered "impose upon us tributaries" i.e. "appoint us as tributaries (to Uto). -
- (12) The sign is defaced. I had 1 in my hand-copy of the inscription. Champ., Notices, 1, 87, reads 1. D. A. H. Gardiner has suggested to me the reading I i.e. I 1 to Uto.

Uto and Nekhbet were the two tutelary goddesses associated with the royal diadems. Therefore Uto here symbolises the kingly power.

(13) So my hand-copy. The signs are much defaced. Breasted, from his photograph, would read , which commonly occurs with bk.

valiant one, Horus beloved of Amon! Give us the breath which thou bestowest!
(Behold us) tributaries unto Uto, contributing every thing like every foreign land which is under thy feet.

c. Above the woman with the basket and baby on her back, in three lines:

\[
\begin{align\*}
\text{\texi{\text{\text{\text{\text{\text{\text{\text{\text{\texi}\text{\text{\text{\text{\text{\text{\texi}\text{\text{\text{\text{\te\

## PILLARS 9-12 (3). (Pls. XX, 2-XXVII).

As we have already seen (p. 4) the third row of pillars (nos. 9-12) and their architraves still remain intact. The west face of each pillar is adorned with a

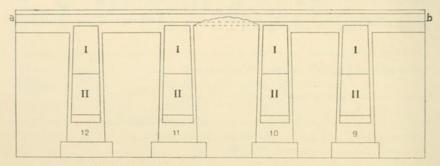


Fig. 13. - First Pillared Hall: Pillars 9-12: East Face. Scale 1:100.

much destroyed Osirid statue of Ramses II, between two vertical lines of inscription, while on each of the north, east, and south faces there are two scenes (see fig. 13) depicting the king in the presence of a divinity.

The architraves on the west side are decorated with similar representations, which are, however, weathered away almost beyond recognition. On the east side, instead of the scenes, there is a dedicatory inscription of the usual character in a single unbroken line (fig. 13, a-b).

<sup>(1) -</sup> is very doubtful.

<sup>(3)</sup> Only the lower parts of pillars 1 to 8 remain and consequently none of the decorations are left. See Pl. III.

THE ARCHITRAVES.

West Face.

ARCHITRAVE BETWEEN PILLAR Q AND NORTH WALL.

Traces of a scene representing the king -- before two seated divinities --.

ARCHITRAVE BETWEEN PILLARS 9 AND 10.

The king before two divinities. The figures are destroyed above the waist. The northernmost divinity holds 1, the southernmost seems to be holding the 2 and (?) and therefore probably represents Ramses-in-the-boat-shine (see fig. 14) r. The dress is the same as that worn by him in scene II, east wall, southern side-chapel (Pl. LV).

ARCHITRAVE BETWEEN PILLARS 10 AND 11,



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

Text. In front of Ramses : ---

In 2 (the southern scene) Ramses -- offers to a seated god ---.

The figures in both scenes are destroyed above the waist.

ARCHITBAVE BETWEEN PILLARS 11 AND 12.

Faint traces of Ramses - before a divinity -...

ARCHITRAVE BETWEEN PILLAR 12 AND SOUTH WALL.

The scene is obliterated.

The Under Faces of the Architraves.

BETWEEN NOBTH WALL AND PILLAR Q.

The inscription is destroyed.

Between PILLARS 9 AND 10.

-- Usermare-Setephere.

BETWEEN PILLARS 10 AND 11.

Published : CHAMP., Notices, I, 91.

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

Between PILLARS 11 AND 12.

BETWEEN PILLAR 12 AND SOUTH WALL.

"Lord of the Two Lands Usermare-Setephere ".

#### PILLAR 9.

West Face.

INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

INSCRIPTION ON SOUTH SIDE OF OSIRID STATUE.

In a vertical line: — The Good god, great of victories, slaying..... lord of the Two Lands, Usermare-Setephere, 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: - 1 112 2 2 2 2 Lord of the Two Lands, Usermare-Setephere, lord of diadems, Meriamon-Ramses.

Behind Horus : → · · · . | P T = «All [protection and] life behind him! »

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A with to above it. Robe no. 8 A.

Horus. Head-dress no. 3 D.

#### SCENE II.

Published : See Champ., Notices, 1, 88.

Horus of Buhen  $\longrightarrow$  and Ramses  $\longleftarrow$  stand in the same attitudes as in scene I. Instead of  $\stackrel{\circ}{\Gamma}$  the king receives  $\bigwedge$ .

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

b. Above Horus : --- X - J R \*\* 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.

The Temple of Derr.

## East Face.

SCENE I (1) (Fig. 13).

Horus of Buhen standing ← , holds Ramses' left hand and puts to his nose the symbol \( \frac{\tau}{2} \) which the king has raised his right hand to receive.

- b. Above Ramses: ---- traces of the Ramses-Meriamon cartouche.
- c. Above Horus: → The inscription is entirely destroyed except for a few traces of signs which suggest that he was described as ☐ ™ ...

## Archaeological details :

Ramses. Head-dress no. 2 B.

Robe no. 4 A with girdle like fig. 21, p. 46.

He wears the usual sandals of the period with turned up toes.

Horus, Head-dress no. 3 D.

SCENE II (1) (Fig. 13).

Published: see Champ., Notices, 1, 88.

Ramses → offers ♦ to Horus ← , who holds the king's left hand in his right.

d. Above Horus : - T 1 1 Culturance by Horus . . . . .

<sup>(1)</sup> Not photographed.

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 B.

Robe no. 8 A.

Horus. Head-dress no. 3 D.

## INSCRIPTION BENEATH SCENE II.

Published: Champ., Notices, I, 88.

South Face.

## SCENE I (Pl. XX, 2).

Published: see CHAMP., Notices, 1, 88.

Ramses --- offers to Nefertum who is standing ---.

#### ARCHAEOLOGICAL DETAILS :

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

Robe no. 1 A.

Nefertum, Head-dress no. 21.

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

## SCENE II (Pl. XXI, 2).

Published : RIFAUD, Voyage, 157, 6.

Ramses -- offers two 5-vases of wine to Khons who is standing -- .

Text. a. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

- b. In front of Ramses: --- Giving] wine to his father Khons-in-Thebes. "
  - c. Behind Khons ← traces of the usual formula ? tetc.

## Abchaeological details :

Ramses. Head-dress no. 4.

Robe no. 3 A.

Khons. Head-dress no. 7.

He is mummiform and stands on a —-shaped pedestal. He holds a composite sceptre, the usual 1 combined with 2 and 1. He also holds the 1-sceptre and 1-whip (see Pl. LXVI, 7).

INSCRIPTION BENEATH SCENE II.

In a horizontal line : • · · · · · [ ] ( ) 112 - · · · · · lord of the Two Lands Usermare-Setephere. »

#### PILLAR 10.

West Face.

INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

In a vertical line: (small blank space) \*\* (S

INSCRIPTION ON SOUTH SIDE OF OSIBID STATUE.

In a vertical line: Good god, great of roarings, lord of the two plumes like Mont [residing in] Thebes, king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setephere.... [beloved of] Re-Harakhte.

North Face.

## SCENE I (Pl. XXII, 1).

Published: RIVAUD, Voyage, 157, 4.

Sekhmet offers 

to Ramses who puts out his hand to take it.

Text. a. Behind Ramses: - R P 1 1 - All protection, life, stability and happiness behind him!"

- b. Above Ramses : ← | ( 11 → 1 | The authority of Usermare-Setephere. Meriamon-Ramses. :
- mistress of heaven.

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A.

Robe no. 1 B.

Sekhmet. Head-dress no. 5.

## SCENE II (Pl. XXII, 2).

Ramses ← takes hold of the mni-t-collar of Mut who is standing(1) → .

Text. a. Behind Ramses : - + + + + + - - - - - All protection and life behind him [like Re] every day for ever! =

- b. Above Ramses: | ( ) 1 | | | | LJ-MIL a Lord of the Two Lands, Usermare-Setephere, lord of diadems, Ramses-Meriamon.

  - c. Above Mut: --- Mut the great.....

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 1 A.

Robe no. 8 A.

Mut. Head-dress no. 3 G.

The horizontal line of inscription below the scene is completely obliterated.

(1) See remarks of A. H. GARDINER, Rec. Trav., XXXIV, 73.

## East Face.

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

Mont ← puts of to Ramses' → nose.

## 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  $\longrightarrow$  offers  $\searrow$  to Wert-hkau  $(Wr \cdot t - hk : w)$  who is standing  $\longleftarrow$ . She holds a  $\intercal$ -sceptre in her right hand which Ramses has caught hold of.

Text. a. Behind Ramses : -- • X ..... -[All] protection ....-

b. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

c. In front of Ramses : --- Talling a Giving incense to his mother.

d. Above Wert-hkau : - - | - | - | - | 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 ← embraces (?) Ramses' • →.

Texr. a. Behind Ramses:  $\mathbb{R}^{2}$ .... [All] protection and life .....

b. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

## ABCHAEOLOGICAL DETAILS :

Ramses. Head-dress destroyed.

Robe no. 3 C.

Amon-Re. Head-dress no. 11.

Robe no. 8 C.

## SCENE II (Pl. XXIII, 2).

Ramses - receives from Atum, who is standing -, the symbols and which are suspended from a palm-rib held by the god in his right hand. Atum also holds in his out-stretched left hand a second p-symbol. The scene is much damaged and weather-worn.

Text. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | ---

#### ARCHAEOLOGICAL DETAILS :

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

The robe is destroyed.

Atum. Head-dress no. 3 A.

The horizontal line of inscription below the scene is obliterated.

#### PILLAR 11.

West Face.

INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

terror, lord of fear in the countries and foreign lands . . . . . Usermare-Setephere, son of Re, lord of diadems Ramses-Meriamon, beloved of Ptah the lord of truth, the king of the Two Lands.

North Face.

SCENE I (Pl. XXIV, 1).

Published : Gau, Antiquités de la Nubie, 52, 1.

Fig. 16. Nefertum (?) standing → holds Ramses right hand in his left. He was, perhaps, presenting him with ↑?

## ABCHAEOLOGICAL 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 : Gav., Antiquités de la Nubie, 52, 1.

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

<sup>(1)</sup> 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

- b. Behind Amon-Re : ♀ . . . . . . . [All] protection and life . . . . . .
- c. Above Amon-Re : The ..... "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 : ← X + T = All protection and life behind him! "

- c. In front of Ramses: Giving flowers to his father. him like Re for ever! >
- e. Above Khons in two lines : -- | The state of the state "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 2-lock of hair. The god is mummiform with \( \int \) hanging down his back. He stands on a --shaped pedestal. He holds his usual sceptre, a compound of 1, ♣ and ‡, along with the \( \)-crook and \( \)\ -whip (see Pl. LXVI, 7).

The Temple of Derr.

SCENE II (Pl. XXV, 9; fig. 13).

Ramses - offers two -vases of wine to Mut who is standing -.

- b. In front of Ramses : --- [Offering] wine to [his] mother . . . .

## Abchaeological details :

Ramses. Head-dress no. 14 D.

Robe no. 8 A or 8 C?

Mut. Head-dress no. 3 G.

INSCRIPTION BENEATH SCENE II.

In a horizontal line: --- ..... [One of Karnak, [within] the House-of-Meriamon-Ramses."

## South Face.

SCENE I (Pl. XXVI, 1).

Published : RIFAUD, Voyage, 157, 7.

Amon-Re  $\leftarrow$  offers  $\stackrel{\bigcirc}{+}$  to Ramses  $\longrightarrow$  who receives it in the palm of his uplifted right hand.

TEXT. a. Behind Ramses: - X T T T - All protection, life and happiness behind him like Re! =

- c. Behind Amon-Re: ← ♀♀↑↑ ♣ ~ All protection, life and happiness behind him like Re! "
- d. Above Amon-Re in two lines: | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | -

e. In front of Amon-Re : ← Z Take unto thee life, stability and happiness! ¬

## ABCHAEOLOGICAL 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-Setephere. "

#### PILLAR 12.

West Face.

INSCRIPTION ON NORTH SIDE OF OSIRID STATUE.

In a vertical line: 

| The state | The st

5.

<sup>(1)</sup> In the original the man is bending forward like

countries, lord of the Two Lands Usermare-Setephere, [son of Re], lord of diadems [Ra]mses-Meri[amon], beloved of Amon-Re lord of Karnak."

INSCRIPTION ON SOUTH SIDE OF OSIRID STATUE.

In a vertical line: 

(blank space at elbow) 

(color of the Two Lands Usermare-Setephere, son of Re, [lord of diadems] Ramses-Meriamon, beloved of Re-Harakhte.

North Face.

SCENE I (Pl. XXVII).

Published : RIFAUD, Voyage, 157, 2.

Ramses - holding a T-vase of ointment, anoints with the little finger of his right hand the head of Ptah who is standing - upon the usual - pedestal.

- b. Above Ramses : Lord of the Two Lands Usermare-Setepnere.
- c. In front of Ramses : Giving ointment to his father Ptah.
- d. Behind Ptah: → X T T = ..... "All protection and life behind him ....."
- e. Above Ptah in two lines : ---- | \*\* \*\* \*\* \*\* \*\* \*\* Ptah lord of truth, king of the Two Lands. \*\*

## Archaeological details:

Ramses. Head-dress no. 17 C with 2 above it.

Robe no. 4 A.

Ptah. Head-dress no. 18.

He is of the usual #-form; his sceptre is a combination of 1 with 4 and 1.

SCENE II (Pl. XXVII).

Ramses - with uplifted hands adores Mont - ...

- b. Above Ramses : | \_ () 1 2 | | Lord of the Two Lands Usermare-Setephere, lord of diadems Meriamon-Ramses.
  - c. In front of Ramses : \* To (1) Adoring the god : four times. -

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A with the 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 → puts ↑ to Ramses' ← 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: -- R + W - R - All protection and life behind him like Re!

- b. Above Ramses : -- Ideal and susermare-Setephere.
- (1) This formula was changed and the original signs covered with plaster, some of which still remains. 

  ↑ P has been cut over · · · · and 

  inserted above ○. Probably the rest of the new formula was in stucco only.
- 12) The inscription has been altered and now reads | | = 0 1 1 1 o | . ] has been cut over | 0.
  - (3) Part of the king's name is legible : -- ( ) .

c. Behind Thoth: → \(\hat{\Phi} \frac{\pi}{\pi} \frac{\pi}

d. Above Thoth : → ↑ 1 → 3 , ≡ "Utterance by Thoth, lord of Hermopolis."

## Archaeological details :

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

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

Thoth. Head-dress no. 9.

## SCENE II (Pl. XXVII).

Horus of Buhen who is standing → , puts ↑ to Ramses ← nose. Both god and king are in the same attitudes as in scene I.

- c. Behind Horus : □♀▮¶ ..... «[All protection], life and stability behind [him like Re!]»

#### ARCHAEOLOGICAL DETAILS :

Ramses, Head-dress no. 3 E. Robe no. 1 A. Horus, Head-dress no. 3 D.

(1) Order of signs in original is

INSCRIPTION BENEATH SCENE II.

South Face.

SCENE I (1).

Published: RIFAUD, Voyage, 157, 3.

Ramses --- receives in the open palm of his right hand the symbol  $\frac{Q}{T}$  from Atum who is standing ---. Atum holds the king's left hand in his right (cf. Pl. XXVI, 1).

Text. a. Above Ramses: → † ( 1112) † ( Usermare-Setepnere, Meriamon-Ramses. 7

- b. Behind Atum : ← ♀♀♀ ☐ and life behind him like [Re]!
- d. In front of Atum : Receive for thyself life and happiness!

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A with & above it. The uraeus 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 -, puts of to Ramses' nose. The king stands with his hands hanging beside him (cf. Pl. L, 1).

TEXT. a. Behind Ramses : X 7 "Protection, life! "

b. Above Ramses: --- | --- Old Street | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --

<sup>[1]</sup> Not photographed.



ARCHAEOLOGICAL DETAILS :

Ramses, Head-dress no. 4.

Robe no. 1 A, with girdle adorned with uræi (see fig. 17).

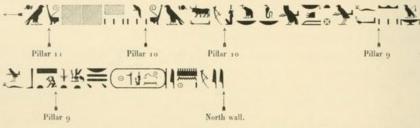
Re-Harakhte, Head-dress no. 6.

ARCHITRAVES.

Fig. 17-

East Face.

Between pillar 10 and the north wall (see fig. 13a-b).



".... hundreds of thousands for Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries, golden Horus (1), binding the rebellious, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, beloved of Amon-Re. "

BETWEEN PILLAR 11 AND THE SOUTH WALL.



\* . . . for Horus, strong bull, beloved of Mat, belonging to the two Crown

South wall.

Or probably more correctly -Horus over the Ombite -. Sethe, Sage rom Somenauge, p. 5.
 Cf. Ω \* \$\frac{2}{1000}\$, Tomb of Huy L., D., III, 115.

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).

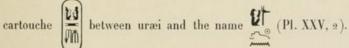
The jambs and architrave of the door leading from the first into the second hall are almost entirely destroyed. The scraps still remaining on the west face (2) shew that they were decorated with scenes representing the king offering to, or adoring, divinities. There were no such decorations on the inner (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 × 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







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

<sup>(1)</sup> See Sethe, Sage vom Sonnenauge, p. 8, note 6.

<sup>(2)</sup> 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: Chame., Mon., XLII, 2; Ros., Mon. del Culto, VII, 2.

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

	FRIEZE	
I	II	Ш

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 --- 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: - 2 1 - 2

c. In front of Ramses in the capacity of high priest : -- 3 m

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.

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 standard steersman, in front of whom is a standard standard standard by a curtain or veil, is a kneeling figure. In the bows is the steering emblem, a lion with son his head and standing --- upon a standard sta

a kneeling figure - wearing the d-crown and offering two s-vases, next

<sup>(1) = [7]</sup> CHAMP.

<sup>(2) -</sup> omitted by Champ.

<sup>(3)</sup> Cf. a parallel inscription in L., D., III, 180, a; Baussen, Wörterb., Suppl., p. 1057. See also p. 2, foot-note 5.

<sup>(</sup>a) MIII CHAMP.

<sup>(5)</sup> 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, 1, 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-Setephere, lord of diadems Ramses-Meriamon, crowned as king and sovereign of the South and North, like Re for ever and ever.
- b. Above Ramses: --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | -

- (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 \*\(\mathbb{T}\) (see Caulfield, op. cit., pls. III, IV and V, which contain very useful reproductions of some of the boat-shrines at Abydos).

given thee all life and happiness, I have given thee all might, I have given thee all joy."

g. In front of Isis: - I have given thee all victory, all health, like Re. -

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A with streamers like those attached to the helmet (head-dress no. 4).

Robe no. 3 C.

Amon-Re. Head-dress no. 11.

The god, who is standing on a low pedestal, is mummiform and ithyphallic. His arm upraised supports the A-whip. Behind him is the usual A-shrine and the two A-shaped objects. In front of him there is a A-stand upon which is a A-vase and a lotus flower.

Isis. Head-dress no. 8 B.

## SCENE III (Pls. XXXIII and XXXIV).

Published: Champ., Mon., XLIII, 1; Ros., Mon. del Culto, VIII, 3. See Champ., Notices, I, 93; Devéria, Notations des Centaines de Mille et des Millions in Revue archéologique, 1862, Pl. II, 258.

Ptah accompanied by Sekhmet, both of whom are standing  $\leftarrow$ , writes Ramses' name on a leaf or fruit(?) of the sacred persea tree ( $l\bar{s}d$ ) of Heliopolis, which the king  $\rightarrow$  puts out his hand to receive (cf. L., D., III, 169). Behind the king is Thoth  $\rightarrow$  holding  $\int$ , one of the notches of which he marks with his reed-pen.

<sup>(1)</sup> CHAMP., MON., XLIII, 1.

he loves, the lord of the Two Lands, master of action, Usermare-Setephere: 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-Setephere, son of Re Meriamon-Ramses, given life. □

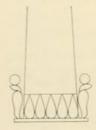


Fig. 21.

g. In front of Sekhmet: - The first of Re, jubilee[s] as Harakhte, like Re every day.

ABCHAEOLOGICAL DETAILS :

Thoth. Head-dress no. 19.

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

Ramses. Head-dress no. 4.

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

<sup>(1)</sup> Lit. + by my writing (si-i) with my two fingers. +

<sup>(2)</sup> A badly formed sign that is probably meant for -- .

<sup>(3)</sup> HOLO, CHAMP.

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

Ptah. Head-dress no. 18.

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

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).

«Osiris-Khentamenthes; may be give all life and happiness (to) Usermare-Setepnere.»

Above (3) in two lines : → ' 5 ~ " | . . . . . Seth . . . . .

## Archaeological details:

All five deities hold the 1-sceptre.

The three gods have the usual curved beards.

SCENE II (Pl. XXXVI; fig. 32).

Ramses --- offers incense and a libation to Re-Harakhte accompanied by Hathor, both of whom are seated ---. In front of them is an offering table. It is to be noticed that both Ramses and the deities are inside a \int\_-shaped shrine.

Техт. a. Above Ramses : → | Соторого | Сот

by Re-Harakhte, great god lord of heaven: 'O son of my body whom I love, lord of the Two Lands, Usermare-Setephere! O my son wide is thy love for me, I rejoice when I behold what thou hast done. The reward for doing pious acts is an unending eternity of jubilees like Re.' "

## ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 B.

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

The libation vase is \( \frac{1}{2} \)-shaped. The liquid issues from the spout in two streams and falls upon the offering-table on which are laid \( \omega\)-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.

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 : —— X T T — All protection and life behind him like Re! »

## b. Above Ramses : --

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

The Temple of Deer.

e. Above Mut in three lines : --- | Image: -

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 4 C.

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

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 d-thrones -- .

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 1-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, 1, 93.

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

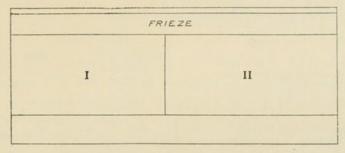


Fig. 23. - Second Pillared Hall : South Wall. Scale :: 100.

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 MacIven, Buhen, Plate 20, 45.(1).

(2) CHAMP. has 1 1-1:

<sup>(1)</sup> 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.

- Was 12 - "Utterance by Amon-Re, placing the diadem(s?) on his son Horus the beloved. =
- as king of the Two Lands.
- 3 - M(2) = Lord of the Two Lands Usermare-Setephere, lord of diadems Meriamon-Ramses, upon the ceremonial rocker (?) =
- e. Above Thoth's right hand raised in benediction behind Ramses head : --Deloved of Mat. " Establishing hundreds of thousands for Horus
- establish for thee thy diadems, o my beloved son, Meriamon-Ramses!'s
- every foreign land. =
- (1) in original. Champ. reads " The sign that looks like may be •, giving the N. K. writing of the inf. som t (Breasted).
- (2) The M 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 2 1 1 2, etc. (4) is a faulty writing for ; cf. west wall: scene II, b, 4 1 2 1

  - (5) CHAMP. reads
  - (6) CHAMP, reads 9- 9 ...

## 三生・ハーラルー ニニーー・リートー

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: STI TO THE king, the lord of the Two Lands, Usermare-Setephere, 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 was 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 n and o.

<sup>(1)</sup> CHAMP. omits -.

Left blank in Char. without . He also omits -...

<sup>(3)</sup> See foot-note 1, p. 14.

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

Published: Gav, Antiquités de la Nubie, Pls. 51, c, and 52, 2; see Champ., Notices, 1, 93.

Ramses — attended by a fran-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 : 7

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

## 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.

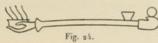
He wears sandals with the usual turned up toes of the period (cf. fig. 19, p. 43). The boat-shrine. Almost identical with the example on the north wall (see

<sup>(</sup>I) See p. 43.

p. 43 for a full description and discussion). The only differences are as follows :—

Instead of the T aft of the shrine there is 1, and T

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 libation vase is 2 as usual.

The f-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 Bameside 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

		FRIEZE	
1	11		ш

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

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

According to Champ., Mon., instead of a vulture there is the cartouche

<sup>(1)</sup> The condition of the wall is the same now as on the occasions of Champollion's and Ripaud's visits, as we can see from Ripaud's drawing, and the remarks of Champollion in Notices: - Le haut de la légende de Thoth a disparu avec la tête du dieu. -

and Q-ring in her talons. Horus and Thoth stand on low pedestals, which are decorated with the group of symbols 191 eight times repeated. The water that flows from either vase is represented in the form of a chain of alternating 9-and 1-symbols.

Text. a. In front of Thoth:  $\longrightarrow \bot$   $\sim 3$   $\sim 1$   $\sim 1$   $\sim 1$  Twice pure (1) is Thoth, twice pure (sic)! To be repeated four times.

- b. Behind Harsiese: → X ↑ ₩ → ↑ ↓ ↓ → All protection and life behind him like Re for ever! =
  - c. Above Harsiese: (2) (2) (3) (4) (5) (4) (5) (6) (6)
- d. In front of Harsiese: + Trio 1 + Trio 1 Twice pure is Horus, twice pure (sic)! To be repeated four times.

## ARCHAEOLOGICAL DETAILS:

Thoth. Robe no. 8 A?

Ramses. Head-dress no. 17 E, with tos above.

Robe no. 4 A. He wears the usual sandals with turned up toes; see p. 43, fig. 19.

Harsiese. Head-dress no. 3 D.

Robe no. 8 C.

SCENE II (Pl. XLIV; fig. 25).

Published: Champ., Mon., XLI, 3; Rosellini, Mon. del Culto, VIII, 2; Rifaed, Voyage, 157, 9 (3).

Ramses  $\leftarrow$  receives in his left hand the  $\longrightarrow$ -symbol of jubilee from Sefkhet-abwy  $(Sfh \cdot t^-bwy) \longrightarrow$ . The goddess with a reed-pen makes a mark on the palmrib  $\int$  which she holds in her right hand.

<sup>(1)</sup> Cf. X = X = X = X = X = X = X = (Morer, Rituel du Culte divin en Égypte, XXXV, 6) or L., D., III, 124, d, which reads X - X 1 X 1 X - Thou art pure, I am pure, I am pure, thou art pure.

<sup>(2)</sup> Complete in CHAMP.

<sup>(3)</sup> Rifaud's drawing shows the same break behind the king as exists at present. Champ, and Rosellin's versions which show no break, must therefore be restorations.

b. In front of the king : WI.

c. Above Sefkhet-abwy in two lines: 

\* "Utterance by Sefkhet-abwy, mistress of writing: Thou has received jubilee(s), all freshness, like the stars."

## ABCHAEOLOGICAL DETAILS :

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

Robe no. 1 B.

He wears sandals with turned up toes.

Sefkhet-abwy. Head-dress no. 16. For a drawing of the CL Fig. 26. and \*, which are somewhat different to the type on Pl. LXVIII, see fig. 26.

She is draped as usual in a panther skin. The but-end of the \( \)-palm-rib terminates in \( \) and \( \omega \); from the tip of it the \( \omega \)-symbol is suspended by a loop.

SCENE III (Pls. XXIX and XXX; fig. 25).

Published: Champ., Mon., XLI, 4; Rosellini, Mon. del Culto, VIII, 1; Rifaud, Voyage, 157, 8.

Atum  $\longrightarrow$  and Harsiese  $\longrightarrow$  lead Ramses into the presence of Re-Harakhte and Iusaas  $(\mathring{Iw}-\acute{s}-\acute{s})$ , both of whom are standing  $\longleftarrow$ . Atum and Harsiese each hold a hand of the king, while Atum also puts ? to his nose. Iusaas has her right arm round her consort's neck (For a similar scene cf. L., D., III, 56, a; 124, d; 151, a).

The Temple of Derr.

<sup>(1)</sup> in original.

<sup>(2)</sup> CHAMP. reads | instead of |

<sup>[3]</sup> Omitted in CHAMP.

b. Above Harsiese in four lines:  $\longrightarrow$  |  $\bigcirc$  |  $\bigcirc$ 

e. Above Ramses: --- | --- | --- | --- | Lands Usermare-Setephere, lord of diadems Meriamon-Ramses.

<sup>(1)</sup> CHAMP, and ROSELLINI read ....

<sup>(2)</sup> CHAMP. reads | Y | . | is now obscured by cement.

<sup>(3)</sup> sc., -7

<sup>(</sup>a) Champ, has instead of \( \bigcap \) \( \Lambda \). He also wrongly has \( \bigcap \) after \( \bigcap \).

<sup>(5)</sup> Line 3 according to CHAMP, and ROSELLINI reads 2.1

<sup>(6)</sup> CHAMP. has instead of .

<sup>(7)</sup> CHAMP. has instead of 1 3

<sup>(8)</sup> Line 4 is represented by erasures in Champ.

<sup>(9)</sup> Represented by erasures in CHAMP.

<sup>(10)</sup> Omitted by CHAMP.

a

C

Fig. 28. - a. Band of inscription on

Harsiese. Head-dress no. 3 D.

He holds ↑ in his right hand.

Ramses. Head-dress no. 14 D.

Robe no. 4 A, but with uraei 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.

> 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 scenario



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.

architrave; b. Frieze above scene: thus decorated; the southern face is blank.
c. Scene. Scale 1: 100.

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.

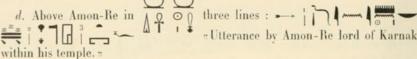
PILLAR 1.

WEST FACE (Pl. XLV, 1).

Amon-Re --- embraces Ramses.

Text. a. Behind Ramses :  $X \uparrow$  - Protection, life!





Ramses. Head-dress no. 4 with 3 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 of hangs at his side.

Text. a. Above Ramses: -- Lord of the Two Lands User-mare-Setephere, lord of diadems Meriamon-Ramses.

- b. Behind Mut : R f 1 == «All protection and life behind her! "
- c. Above Mut in two lines : -- | Se a Mut the great, mistress of Ishru.
- d. In front of Mut : -- all lave given thee might and victory. 2

#### ARCHAEOLOGICAL DETAILS :

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

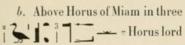
Robe no. 7.

Mut. Head-dress no. 3 G.

EAST FACE (Pl. XLV, 2).

Horus of Miam ← embraces Ramses . . . .

Text. a. Above Ramses: → mare-Setephere, lord of diadems like Re. ¬





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

lines : ← | M ← 0 ← 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 -- stands before Ptah --.

b. In front of Ramses : --- \* To Adoring the god : four times.

#### 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. Kubban Stele, line 19.

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

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

PILLAR 2.

WEST FACE (Pl. XLVI, 2).

Wert-hkau  $(Wrt-hk;w) \longrightarrow \text{embraces Ramses}$ .

Text. a. Behind Ramses: --- \ \frac{\infty}{\infty} \frac{\infty}

c. Above Wert-hkau: -> 🗲 🖁 🗓 🐧 «Wert-hkau.»

#### ARCHAEOLOGICAL DETAILS :

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

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.

Ramses. Head-dress no. 17 A.

Robe no. 2 A.

Atum. Head-dress no. 3 A.

## EAST FACE (Pl. XLVI, 3).

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

c. Above Onuris in three lines: — | The line of the lines of the lines

d. In front of Onuris: -- Unto thy nose, o good god!

#### ABCHAEOLOGICAL 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 ← puts ↑ to Ramses' - nose.

b. Behind Amon-Re: - All . . . . is with thee, all health is with thee.

#### ARCHAEOLOGICAL DETAILS:

Ramses. Head-dress no. 4. Robe no. 4 G with sleeves. Amon-Re. Head-dress no. 11.

#### PILLAR 3.

### WEST FACE (Pl. XLVIII, 2).

Amon-Re 

puts 
to Ram
Text. a. Above Ramses: 

Lord of the Two Lands Usermareamon-Ramses, given life like Re. 

b. Above Amon-Re in one vert
Utterance by Amon-Re, lord of heaven, great
god, prince of the ennead of gods. 

" Utterance by Amon-Re, lord of heaven, great

#### Archaeological details:

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

Robe no. 2 A.

Amon-Re. Head-dress no. 11.

#### NORTH FACE.

Init  $(Iny \cdot t) \longrightarrow$  embraces Ramses  $\longleftarrow$ . The goddess stands with her left arm round Ramses' shoulders, and with her right hand supports his right elbow (1); his left hand holding  $\frac{Q}{T}$  hangs at his side.

Text. a. Above Ramses : ← ¹ ( o 1 d ⊆ ) ² ( t ≡ ° M = c Usermare - Setepnere, Meriamon-Ramses. »

<sup>(1)</sup> For the attitude cf. south aisle: pillar 3: west face (Pl. LIII, 1).

b. Above Init in two lines : --- | The init is the init in two lines : --- | The init is t "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).

mare-Setepnere, lord of diadems like Re. 2



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

- b. Behind Mont : ← X T T = Q T T = All protection and life behind him like Re for ever! =
- 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: RITAUD, Voyage, 156, top.

Re-Harakhte - embraces Ramses - .

Text. a. Above Ramses in two lines : -- | -- 01123 | Lord of the Two Lands, master of feats, Usermare-Setepnere, lord of diadems, master of the falchion, Meriamon-Ramses.

Utterance by Re-Harakhte, great god, lord of heaven, within the temple: 'I have given thee all life and happiness.' "

The Temple of Derr.

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.

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.

SOUTH FACE (Pl. XXVIII, 1).

Published: Rifaud, Voyage, 157, 15; Champ., Notices, I, 92 (marked 94); Breasted, Records, III, \$503.

<sup>(1)</sup> There is no \_ after ; cf. corresponding inscription on p. 73.

<sup>(2)</sup> So Champ.; my hand-copy had . The - is uncertain (Ввельтев).

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-Setephere."

BETWEEN PILLAR 1 AND WEST WALL.

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



"Son of Re, Ramses-Meriamon."

#### The South Aisle.

Published: see Champ., Notices, I, 91-92 (erroneously marked 94).

#### PILLAR 1.

## WEST FACE (Pl. XLIX).

Atum → puts \( \bigcup \) to Ramses' → nose.

"Atum lord of the Two Lands of On, great god, lord of heaven. "

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A.

Robe no. 2 A with ornamented girdle-ends (cf. fig. 21, p. 46).

Atum. Head-dress no. 3 A.

# NORTH FACE (Pl. L, 1).

Published: GAU, Antiquités de la Nubie, Pl. 52, 2; RIFAUD, Voyage, 156, 1; L., D., III, 183, a.

Thoth - puts T to Ramses' - nose.

Text. a. Above Ramses in three lines: - | - 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 | 112 diadems Ramses-Meriamon, given life like Re for ever.

true scribe of the Ennead of gods, whose mouth is truthful (?): 'I have given thee all life and happiness [every?] day.' "

Ramses. Head-dress no. 17 B.

Robe no. 4 G.

Thoth. Head-dress no. 19.

EAST FACE (Pl. L. 2).

Khnum → puts O to Ramses' ← nose.

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.

Robe no. 2 A.

Khnum. Head-dress no. 15.

SOUTH FACE (Pl. LI).

Re-Harakhte — embraces

Text. a. Above Ramses: ——

Ramses ——.

"Lord of the Two Lands Usermare-Setephere, given life like Re."

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 F.

Robe no. 2 A.

Re-Harakhte. Head-dress no. 6.

#### PILLAR 2.

WEST FACE (Pl. L, 3).

Menhit ← , who is lion-headed like Sekhmet, embraces Ramses → .

b. Above Menhit in two lines: -- | Manhit (Mnhy · t) 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: Gav., Antiquités de la Nubie, Pl. 52, 2; RIVAUD, Voyage, 157, 12; WILKINSON, Architecture of Ancient Egypt, Pl. IV, 1; L., D., III, 183, a.

Re-Harakhte → puts to Ramses ← nose.

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4. Robe no. 4 G. Re-Harakhte. Head-dress no. 6. EAST FACE (Pl. LII, 2).

Ramses -- stands before Khons -- .

Text. a. Above Ramses : - | \_ (142) | \_ III (152) | Lord of the Two Lands Usermare-Setephere, lord of diadems Meriamon-Ramses.

b. Above Khons: -- C T Khons-Beautiful-of-Rest. =

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A with 🚾 above it.

Robe no. 1 A.

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

The god is mummiform as usual and stands on a -shaped pedestal. He carries a sceptre compounded of 19.

# SOUTH FACE (Pl. LII, 3).

Ramses - → stands before Mont - , with his left hand on the god's shoulder.

\*\*Usermare-Setephere, Meriamonb. Above Mont in two lines:

"Mont, lord of Thebes."

Ramses, given life like Re. "

"To be a set of the like Re. "

"To be a set of the like Re. "

"To be a set of the like Re. "

"To be a set of the like Re. "

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"To be a set of the like Re. "

"To be a

#### ARCHAEOLOGICAL DETAILS :

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

Robe no. 2 A.

Mont. Head-dress no. 13.

PILLAR 3.

# WEST FACE (Pl. LIII, 1).

Mut ← embraces Ramses - ...

#### Abchaeological details:

Ramses. Head-dress no. 4 with the above it. Robe no. 2 A.

Mut. Head-dress no. 3 G.

## NORTH FACE (Pl. LIII, 9).

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

b. Above Atum in two lines : --- | The line 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 --- embraces Ramses ---.

b. Above Isis in two lines: 
Utterance by Isis, lady of heaven: I have given thee all might.

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: The line of the line

The Under Faces of the Architraves.

Between the east wall and pillar 3.

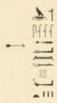
Published: Rifaud, Voyage, 157, 10 (right end).

- (1) Erroneously marked 94.
- (2) See Sethe, Sage rom Sonnenauge, p. 5.

The Temple of Derr.

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-Setephere."

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. × 2 m. 70 cent. The height is 2 m. 75 cent. There is a stone bench o m. 70 cent. broad and o 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.

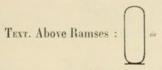
THE DOOR.

(PL XXXV; figs, 22 and 3o).

#### Architrave.

#### SCENE I.

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



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

Between the two scenes is a single vertical line of inscription reading :

#### North Jamb.

In a single vertical line : -- (142)

10.

#### South Jamb.

In a single vertical line:  $- \varphi$  1 1 2 2 .... Extraction of the Two Lands Usermare-Setephere, son of Re, lord of diadems [Ramses-Meriamon].

THE THICKNESS OF THE DOOR.

NORTH SIDE (Fig. 3o, a).

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



Fig. 3o. — Plan of Door of Northern Side-Chapel. Scale 1:100.

ARCHAEOLOGICAL DETAILS :

of Bek. :

Ramses. Head-dress no. 17 D. Robe like no. 4 A (see fig. 31).

Fig. 31.

Horus. Head-dress no. 3 D.

SOUTH SIDE.

Left blank (Fig. 3o, b).

Text. Above Ramses:

THE INTERIOR OF THE NORTHERN SIDE-CHAPEL.

West Wall.

This wall is almost entirely occupied by the doorway.

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

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

« Meriamon-Ramses. »

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 --- in the same attitude as on the north side holding a long staff in his left, and a ? in his right, hand.





Fig. 33.

Text. Above Ramses : (112) "Usermare-Setephere."

#### ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 B with the above. Robe like no. 4 A without ceremonial tail (see fig. 34).

North Wall.

SCENE I (Fig. 35).

Ramses --- offers two +-pots of incense to Atum who is seated ---. There is a 1-stand for offerings in front of the god upon which are a +-vase and a lotus-flower.

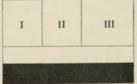


Fig. 35. — Northern Side Chapel: North Wall, Scale 1: 100.

b. Above Atum in three lines: - | Atum lord of the Two Lands of On, lord . . . . .

Ramses. Head-dress no. 2 A.

Robe no. 4 A (see fig. 36).

Atum. Destroyed except for his legs and right arm. He held the usual sceptre and 4.



SCENE H (Fig. 35).

Ramses → offers IIII to Amon-Re who is seated ← . In front of the god is an I-stand for offerings upon which are a lotus-flower and a -vase.

Text. a. Above Ramses: --- | O112 | IE: + IM-" Usermare-Setephere, Meriamon-Ramses.

Fig. 36.

b. Above Amon-Re in two lines : --Amon-Re lord of Karnak, great god, prince of Thebes.

#### Archaeological details :

Ramses. The head-dress and upper part of the body are destroyed.

Robe no. 2 A (see fig. 37).

Amon-Re. Head-dress no. 11.

He holds  $\uparrow$  in his right, and  $\frac{Q}{1}$  in his left hand.



Fig. 37.

# SCENE III (Fig. 35).

Ramses → offers four •-vases to Re-Harakhte who is seated ← . In front of the god is a I-stand for offerings upon which are a lotus flower and a . vase.

Text: a. Above Ramses : --- | OIJ ] ( ] Setepnere, Meriamon-Ramses. =

3 Utterance by Re-Harakhte in the House-of-Meriamon-Ramses-inthe-House-of-Re. =

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

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

Re-Harakhte. Head-dress no. 6.

#### East Wall.

## SCENE 1 (Fig. 39).

This scene is much injured. The king → almost entirely effaced offers two

-vases to Horus lord of [..?..] who is seated ← -.



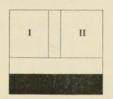


Fig. 3g. — Northern Side-Chapel : East Wall, Scale 1: 100.

Text. a. Above Ramses : --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |

# b. Above Horus : - 1 - 2 - 3

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14B?

Robe apparently no. 2 A.

Horus. Head-dress no. 3 D.

# SCENE II (Fig. 39).

Ramses ← offers two -vases to Horus who is seated - .

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 : - B 112 Af.

The South Wall.

SCENE I (Fig. 42).

Published: RIFAUD, Voyage, 157, 14.



Text. a. Above Ramses : | Old | | Usermare-Setephere, Meriamon-Ramses.

ARCHAEOLOGICAL DETAILS:

Ramses. Head-dress no. 4 with was above. Robe no. 2 A (see fig. 40).

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

4

SCENE II (Fig. 42).

Published : RIFAUD, Voyage, 157, 14.

Ramses - offers a collar to Mut who is seated -.

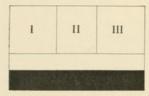


Fig. 42. — Northern Side-Chapel : South Wall. Scale 1: 100.

Text. a. Above Ramses : - 1 112

b. Above Mut in two lines: ---

#### 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.

11

For the collar see fig. 43.

Mut. Head-dress no. 3 G.

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

SCENE III (Fig. 42).

Published: RIFAUB, Voyage, 157, 14.

Ramses -- holding A and \(\sigma^{(1)}\) 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: (01) 2 2 3 43.

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

#### ARCHAEOLOGICAL DETAILS:

King Ramses. Robe no. 7.

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

He holds ♀ in his right, and 1 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: --- ( ) a Meriamon-Ramses.

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

(2) See foot-note 5, p. 2.

The Temple of Derr.

b. Above Re-Harakhte : - Re-Har[akhte]. z

#### 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 : -- (014 20) "Usermare-Setephere."

b. Above Re-Harakhte : --- Re-Harakhte. =

#### ARCHAEOLOGICAL DETAILS:

Ramses. Head-dress no. 17 B with to 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: --- Some of Re, lord of diadems Ramses-Meriamon, beloved of Amon-Re lord of heaven.

#### South Jamb.

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 : → ( Text. Above Ramses : ~ Meriamon-Ramses. »

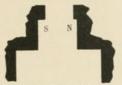


Fig. 44. — Plan of Door of Southern Side-Chapel. Scale 1: 100-

#### ARCHAEOLOGICAL DETAILS :

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

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.

s N

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).

#### ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 B. Robe no. 4 A.



11.

#### The North Wall.

SCENE I (Fig. 47).

Published : see Champ., Notices, I, 95.

Ramses → offers a w-shaped vessel containing three @-cakes, to Ptah who



is seated - in his usual -shrine, in front of which is a | -stand for offerings.

Text. a. Above Ramses: --- 1 11 11 "Usermare-Setephere, given life."

Fig. 47. — Southern Side-Chapel North Wall. Scale 1: 100.

b. Above Ptah in four lines : ---

\_\_ = Utterance by Ptah lord of truth: Thave given thee all might.

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with above.

Robe no. 4 A without ceremonial tail (see fig. 48).

Ptah. Head-dress no. 18.

He is of the usual form and holds the regular 1-sceptre combined with \ and \ (cf. Pl. LXVI, fig. 7).



Fig. 48.

On the offering-stand is a basket of fruit (?) and three cakes of bread (see fig. 49).

SCENE II (Fig. 47).
Published: see Champ., Notices, 1, 95.

Ramses --- offers a +-pot of incense to Amon-Re who is seated . In front of the god is a I-stand for offerings, upon which are a -vase and lotus-flower.

Text. a. Above Ramses in three lines : -- | (112) | (120) <sup>3</sup> A ↑ "Usermare-Setepnere, Meriamon-Ramses, given life."

b. Above Amon-Re : - Amon-Re lord of Karnak.

Ramses. Head-dress no. 3 E.

Robe no. 2 A.

Amon-Re. Head-dress no. 11.

SCENE III (Fig. 47).

Published : see CHAMP., Notices, 1, 95.

Ramses → offers \( \) to Re-Harakhte who is seated ← ←. In front of the god is a \( \) stand for offerings, upon which are a \( \) vase and lotus-flower.

- b. Above Ramses : → 1 1010 1 Usermare-Setephere,

#### ABCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 F.

Robe no. 2 A.

Re-Harakhte. Head-dress no. 6.

The ★-vase on the offering-stand is \*-shaped, without spout or cover.

The East Wall.

SCENE I (Fig. 50).

Published : see Champ., Notices, I, 95.

Ramses -- makes offering to the deified Ramses who is Fig. 50. -- Southern Side-Chapel: East Wall. Scale::100.

upon which are a -- vase and lotus-flower.

Text. a. Above Ramses : --- | OIJ | 2 Usermare Setephere, Meriamon-Ramses.



# 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  $\frac{Q}{4}$ . In his right hand, which is laid on his breast, is the  $\frac{Q}{4}$ -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 I-table for offerings in front of him, upon which are a -vase, two -cakes of bread, and a lotus-flower.

#### ARCHAEOLOGICAL DETAILS :

Ranises 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 \( \frac{1}{2} \) in his right, and \( \frac{1}{2} \) in his left hand.

#### The South Wall.

SCENE I (Fig. 51).

Published : see Champ., Notices, 1, 95.

Ramses ← holding two \ vases in his hand runs towards Osiris, Isis, and Harsiese, all of whom are seated -.... Osiris holds in his right, and 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 I-stand for offerings upon which are a \(\delta\)-vase and a lotus-flower.



Fig. 5:. - Southern Side-Chapel: South Wall. Scale 1: 100.

Text. Behind Ramses in a vertical line : --Immediately under Ramses' left elbow Above Ramses in four lines : - 17 1011 11 11 11 In front of Ramses : - O Making libation.

given thee health.' Osiris Khentamenthes.

of heaven. 2

Above Harsiese in a horizontal line : --- 🔪 🕽 " 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.

<sup>(</sup>i) Q is here substituted for the more usual 1; for a similar symbol see Maclven, Buhen, p. 48 and Pl. 19. 00 is bad writing for QQ? == must be a mistake for -? See also Kees, Opfertan: des Agyptischen Königs, p. 52 and 119.

SCENE II (Fig. 51).

Published : see Champ., Notices, 1, 95.

Text. a. Above Ramses in three lines : -- | Tt | Old State | Cool god, Usermare-Setephere, Meriamon-Ramses.

- b. Above the offering-table : Offering incense.



Fig. 52.

Archaeological details:

Ramses. Head-dress no. 4. Robe no. 2 A.

Re-Harakhte. Head-dress no. 6.

# THE SANCTUARY. (Pls. LVI-LXIV).

The Door: West Face.
(Pls. XXXVII, 2 and LVI).

Published: see Champ., Notices, I, 94.

The west face of this door is more damaged than any other part of the second hall. The stone is bad and the scenes were very roughly cut, all details being added in stucco and paint. The stucco has for the most part dropped off and only faint indications are left of the various figures.

Above the architrave there is a cornice of the usual pattern decorated with

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 → holding ∧ and \ runs towards a group (?)(1) of seated divinities ← 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 ← • holding two 1-vases runs towards a group (?)(1) of seated divinities

→ , the foremost of whom is Re-Harakhte. The signs 1 can just be made out above him.

North Jamb. (Pl. LVI and fig. 22).

SCENE I (commencing from the top).

Traces of Ramses → before a god ← •.

#### SCENE II.

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

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

#### SCENE III.

Ramses --- offers to Horus who is standing ---.

#### ABCHAEOLOGICAL 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.

12

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

The Temple of Derr.

South Jamb. (Pls. XXXVII and LVI).

SCENE I (commencing from the top).

Ramses - before a god who is standing - .

SCENE II.

Ramses --- offers to Horus who is standing --- .

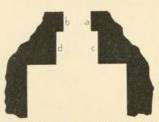


Fig. 54. — Plan of Door of Sanctuary. Scale 1: 100.

b. Above Horus in two lines:

Archaeological details :

Ramses. Head-dress no. 4 with the above. Horus. Head-dress no. 3 D.

SCENE III.

Ramses - - offers to Atum who is standing - -.

ABCHAEOLOGICAL 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): 

[King of Upper and Lower Egypt], lord of the Two Lands Usermare-Setephere, beloved of Amon-Re lord of Karnak.

The Thickness of the South Jamb.

Published: Gav. Antiquités de la Nubie, Pl. 52, 3.

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

### The Thickness of the Door.

NORTH WALL (Fig. 54, c).

Amon-Re standing - 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 : - - X I - - Protection behind him! -



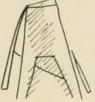


Fig. 55.

- c. Behind Amon-Re : ← XIII To To all protection, happiness, stability, and life behind him, like Re! \*
- d. Above Amon-Re in one line:

#### ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with 🙅 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 --- puts the symbol of life to Ramses' nose.

Text. a. Behind Ramses : X ↑ «Protection, life!»

- b. Above Ramses: Lord of the Two Lands Usermare-Setephere, lord of diadems Meriamon-Ramses.
- c. Behind Re-Harakhte: → X + V = Protection and life behind him like Re!

d. Above Re-Harakhte in three lines : → | 🔭 🗍 🕽 "Re-Harakhte, great god, lord of heaven, prince of the ennead of gods."

#### ARCHAEOLOGICAL DETAILS:

Ramses. Head-dress no. 1 4 B with above.

Robe no. 1 C (plain?); see fig. 55.

Re-Harakhte. Head-dress no. 6.

#### THE INTERIOR OF THE SANCTUARY.

Length (from west wall to base of statues): 5 m. 20 cent.; breadth: 3 m. 45 c.; height: 3 m. 65 cent.

#### The North Wall.

SCENE I (Pls. LVII-LX; fig. 56).

Published: Champ., Mon., XLI, 2 (the figure of the deified Ramses); see Champ., Notices, I, 94.

Ramses --- offers incense and a libation before a P-boat-shrine resting upon its T-pedestal. The poles by which it is carried and the sledge upon which

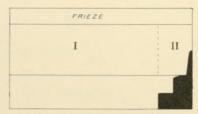


Fig. 56. - Sanctuary : North Wall.

it is dragged are all in place. Round about the a-stand are various tables on which are laid offerings and ceremonial vessels. Beyond the stern of the boat (Pl. LX) stands the deified Ramses - crowned with the solar disk and with the tutelary vulture flying above his head.

Scale 1:100.

Text. a. Above Ramses as officiating king in four lines: \*Live the good god, master of feats, wielder of the falchion over every foreign country, Usermare-Setephere, Meriamon-Ramses.

b. Above the deified Ramses : -Archaeological details : Ramses as officiant. Head-dress Robe no. 4 A.

Fig. 57.

right a \*\frac{1}{2}-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 \*\frac{1}{2}-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 3-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 fill flabella, and just aft of the shrine is a fill-shaped one of similar height. Behind the steering gear are three papyrusplants the stalks of which touch the carrying-poles. Beyond the stern is another tall fill-flabella.

Between the T-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 lotusflowers (?) (see fig. 57). Immediately beneath the bows is a shaped offering-slab upon a tall lath rack. Next to it

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 boatstand is yet another table, bearing four vases

The deified Ramses. Head-dress no. 17 F. Robe no. 8 A.

Fig. 58.

He holds a \(\frac{1}{2}\)-sceptre in his right, and \(\frac{1}{2}\)-feather in his left, hand. These emblems combined with the solar disk which surmounts his head \((\frac{1}{2}\)), form the

<sup>(</sup>i) The deified Amenophis III at Soleh 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 Wady es-Sahû\*

name Usermare (Wśr-m; ·t-R'). 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 (\$5-\ldots\) = \(\begin{align\*}{0.5}\) = \(\begin{align\*}{0.5}\) (see p. 2, foot-note 5). In front of him is a bunch of three lotus(?)-flowers with long stems, tied together by two \(\begin{align\*}{0.5}\)-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 \(\begin{align\*}{0.5}\)-ring in her talons to which \(\beta\) is attached.

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

Published: see Champ., Notices, I. 94.

Ramses → offers IIII to Ptah who is seated ← ..

Text. a. Above Ramses : --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |

b. In front of Ramses : - Giving clothes to his father.

c. Above Ptah in three lines: - | The state of the Two Lands, within his temple.

#### Abchaeological details:

Ramses. Head-dress no. 17 C.

Robe no. 4 A.

Ptah. Head-dress no. 18.

He holds his usual sceptre compounded of  $\P$  and  $\P$  (cf. Pl. LXVI, 7).

 $(L_r, D_r, HII, 182, e)$ . In all these examples the deified living king wears ram's horns, as also at Abu Simbel  $(L_r, D_r, HI, 91, h)$ , where, however, his head-dress is surmounted with the solar disk, not  $\bullet$ . In the example before us the deified Ramses has the solar disk above his head but wears no ram's horns, as is also the case in some of the scenes in which he occurs at Abu Simbel  $(L_r, D_r, HI, 188, a, 189, e)$ ; sometimes, too, there is no solar disk either, as at Gerf Husein  $(L_r, D_r, HI, 178, e)$  and in all the other (undamaged) scenes at Derr in which the deified Ramses is figured.

The name for these cultus-statues of deified living kings seems to have been - the living statue upon earth - (L., D., III, 85, a, and cf. Breaster, Records, III, 850a).

THE FRIEZE (Fig. 56).

Published : CHAMP., Notices, 1, 94.

# 

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: Rifaud, Voyage, 157, 13; L., D., III, 184, b; see Champ., Notices, 1, 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 backed away.

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

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

al have given thee the duration of Re, the years of Atum. a cultierance by

Amon-Re king of eternity to his son Ramses-Meriamon. 7 | "Utterance by Amon-

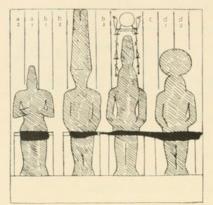


Fig. 59. — Sanctuary : East Wall (after L., D., III, 184, b).

Re, lord of Karnak, to his son Usermare-Setepnere. »

c. Accompanying king Ramses: 

King of Upper and Lower Egypt Usermare - Setepnere, son of Re Ramses-Meriamon.

Above the head of Ramses are the

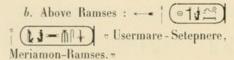
symbols \*\*; from each uracus hang alternating ?-and ?-symbols (see fig. 59 which also shows the arrangement of the inscriptions).

The South Wall.

SCENE I (Pl. LXI; fig. 60).

Published : Gsv., Antiquités de la Nubie, 52, 3.

Ramses --, holding a -vase of ointment in his left hand, anoints Re-Harakhte who is seated --, with the little finger of his right hand which he has dipped in the unguent.



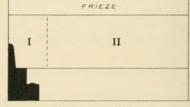


Fig. 60. - Sanctuary : South Wall, Scale 1 : 100.

c. Above Re-Harakhte in two lines : --- | \* 1 | \* 1 | \* Re-Harakhte, great god, lord of heaven. \*

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 :  $\Lambda \Lambda$  and protection and life behind him! =

b. Above Ramses in two lines : --"Lord of the Two Lands Usermare-Setephere, lord of diadems
Meriamon-Ramses."

c. Immediately in front of b in two lines :  $\longrightarrow$  1  $\longrightarrow$  1  $\longrightarrow$  1  $\longrightarrow$  1  $\longrightarrow$  1  $\longrightarrow$  2  $\longrightarrow$  2  $\longrightarrow$  2  $\longrightarrow$  2  $\longrightarrow$  2  $\longrightarrow$  3  $\longrightarrow$  2 Offering incense and libation, wine, milk, everything good and pure, unto the king's  $ka^{(2)}$ .

(1) CHAMP., wrongly reads 1 ...

(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 Breaster in his recently published book, Development of Beligion and Thought in Ancient Egypt, p. 52-55, and by Steinborff, in A.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. 8 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 Steinborff's remarks on this scene in A.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  $\frac{1}{2} + \frac{1}{2} +$ 

Since Ramses is offering libation and incense to the "king's ka" in front of a boat-shrine, we The Temple of Deer.

### Archaeological details :

Ramses. Head-dress no. 14 B.

Robe no. 4A.

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 I-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 vashaped bowl containing cakes of bread, a value joint and other provisions. Immediately behind it is a tall bouquet of lotus-flowers.

# THE FRIEZE (Fig. 60).

may presume that the shrine contains an image of the ka, a thing not altogether unknown. De Mongan found a wooden statue of the ka of king Hor in that monarch's tomb at Dahshûr (see Steinborff,  $\bar{A}$ , Z, 48, 158).

<sup>(1)</sup> The sign faces -- 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, 1, 94.

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

Text. Behind Ramses : X ? - Protection, life! -

Lands Usermare-Setephere, lord of diadems Meriamon-Ramses.

ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 A with  $\frac{\sqrt{3}}{2}$  above it.

According to the little sketch in Champ., Notices, I, 94, the king is 1; but as the photograph plainly shews S N

Fig. 61. — Sanctuary: West

he is not holding a staff. The is much longer than the usual napkin or handkerchief<sup>(1)</sup>, 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, 1, 94.

Ramses stands --- holding a v-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

### ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 C.

Robe no. 4A.

The vulture holds Q in her talons.

### The Frieze.

NORTH OF THE DOOR (Fig. 61).

In a horizontal line : -- . . . . . . . . . . . . . beloved of Mut lady of heaven.

### SOUTH OF THE DOOR (Fig. 61).

The architrave of the door is broken away (see fig. 61).

# The Ceiling.

Down the whole central length of the ceiling there was a band of inscription of which only the eastern half is now preserved:

"All life, stability, and happiness! All health! All joy! Horus, strong bull, beloved of truth, protecting Egypt . . . . . "

(banquets); et passim). It is perhaps worth mentioning in this connection that it is a common custom among the modern Egyptian peasantry for the men, on gala days such as el-'Îd el-Kebîr, to carry a handkerchief in their hand. This they do out of doors as well as in the mandara.

(i) — is purely decorative and extends right across the band of signs from edge to edge. It merely divides the ka-name of Ramses from the preceding formula.

(1) The to is \$0 in the original.

# 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, architrave 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.  Second Pillared Hall, East wall, Sc. III.	Isis.	Deified Ramses.	
	Second Pillared Hall, South wall, Sc. I. 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.	Mut.	Thoth, Mont and Harsiese.	-#==!100 -#==!100 -#==!100 -#==!100

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES,	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
Amox-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.	$\downarrow \stackrel{=}{ }_{ \bigcap }$ and $\stackrel{=}{ }_{ z  z  } \stackrel{=}{ }_{ \bigcirc }$
	First Pillared Hall, N. wall, Sc. H. First Pillared Hall, Pillar			-=16
	10, S. face, Sc. II.  First Pillared Hall, Pillar 12, S. face, Sc. I.  Second Pillared Hall, East		Mont, Shu, and	<b>-</b> ≡iå.
	wall, Sc. IV. Second Pillared Hall, West wall, Sc. III.		Tefnut.  Harsiese, Re-Harakhte	<b>-</b> ≡iċ.
Атем.	Second Pillared Hall, North aisle, Pillar 2, N. face.		and Iusaas.	
	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,			-=11-11
	Se. III. Second Pillared Hall, East wall, Sc. I.		Osiris- Khentamenthes,	
HARSIESE.	Second Pillared Hall, South wall, Sc. I.		Seth and Isis, 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. Second Pillared Hall, West wall, Sc. III. Southern Side-Chapel, South wall, Sc. I.		Thoth.  Atum, Re-Harakhte and Iusaas. Osiris- Khentamenthes and Isis.	
Натнов.	Second Pillared Hall, East wall, Sc. II.	Re-Harakhte.		-101-
	First Pillared Hall, Pillar 9, N. face, Sc. II.			<u></u>
	First Pillared Hall, Pillar 9, E. face, Sc. I. First Pillared Hall, Pillar 9.			<u> </u>
	E. face, Sc. II. Second Pillared Hall, North			0
	aisle, Pillar 1, E. face. Second Pillared Hall, South			-12-7:1:1:
Honus.	aisle, Pillar 3, S. face. Northern Side-Chapel, North thickness of door.			-3-0.
	Northern Side-Chapel, East wall, Sc. I.			
	Northern Side-Chapel, East wall, Sc. II.			
	Southern Side-Chapel, North thickness of door.			<b>-</b> ½ n <b>-</b> n.
	Door of Sanctuary, N. jamb, Sc. III.			
I.u.	Door of Sanctuary, S. jamb, Sc. II.			
Isir.	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. Second Pillared Hall, East wall, Sc. I. Second Pillared Hall, South aisle, Pillar 3, E. face.	tamenthes,	Seth.	13.
	Southern Side-Chapel, South wall, Sc. I.	tamenthes.	Harsiese,	197
Iusias.	Second Pillared Hall, West wall, Sc. III.	Re-Harakhte.	Atum and Harsiese.	11-117-11111
Кихем.	First Pillared Hall, E. wall, Sc. III. Second Pillared Hall, South aisle, Pillar 1, E. face.			-1=: = 1 - = 0   1   =
Knons.	First Pillared Hall, Pillar 9, S. face, Sc. II. First Pillared Hall, Pillar			-foll
Knoss.	Second Pillared Hall, South aisle, Pillar 2, E, face.			÷-1.
	Northern Side-Chapel, South wall, Sc. I.			- FSI = -
MENHIT.	Second Pillared Hall, South aisle, Pillar 2, W. face.			₹ <b>@</b> =1111777
	First Pillared Hall, Pillar 10, E. face, Sc. I. First Pillared Hall, Pillar			-fo.
Mont.	12, N. face, Sc. II.			Wf3.
	Second Pillared Hall, East wall, Sc. IV.		Atum, Shu and Tefnut.	- Fo?16
	Second Pillared Wall, South wall, Sc. I.		Amon-Re, Mut, Thoth and Harsiese.	- Fō.
		1		

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.			- f 0 ? i 0
	11, E. face, Sc. II. Second Pillared Hall, East wall, Sc. III.	Amon-Re.	Deified Ramses.	F12m
Мет.	Second Pillared Hall, South wall, Sc. I.	Amon-Re.	Thoth, Mont and Harsiese.	-1==I111
	Second Pillared Hall, North aisle, Pillar 1, N. face.			>-1=m}o.
	Second Pillared Hall, South aisle, Pillar 3, W. face.			テー/ニッ}  …
	Northern Side-Chapel, South wall, Sc. II.		4	-15-46.
Nefertum.	First Pillared Hall, Pillar 9, S. face, Sc. I.			<b>X</b> 17.11
	First Pillared Hall, Pillar			
ONURIS-SHU.	First Pillared Hall, South wall, Sc. I.			<b>2</b> .
	Second Pillared Hall, North aisle, Pillar 2, E. face.			\$! \\\ :\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\
Osiris-Khen-	Second Pillared Hall, East wall, Sc. I.	Isis.	Harsiese and Seth.	
TAMENTHES.	Southern Side-Chapel, South wall, Sc. I.	Isis.	Harsiese.	
PTAH.	First Pillared Hall, E. wall, Sc. IV.			五十二年・
	First Pillared Hall, Pillar 12, N. face, Sc. I.			<u>_</u> +=.

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
	Second Pillared Hall, North wall, Sc. III.	Sekhmet.	Thoth.	1-:113=114.
	Second Pillared Hall, North aisle, Pillar 1, S. face.			-14+3-17M1.T.
Ртан.	Southern Side-Chapel, North wall, Sc. I.			-14.
	Sanctuary, N. wall, Sc. II.			I+I:10
	Sanctuary, E. wall.		Amon-Re, Ramses and Re-Harakhte,	116>.
PTAH-TATENEN.	Second Pillared Hall, North wall, Sc. III.		Re-Harakite.	
Re.	Door of Northern Side-Cha- pel, architrave, Sc. I.			=
	Door of Northern Side-Cha- pel, architrave, Sc. II.			
	First Pillared Hall, N. wall, Sc. VII.			- <u>-::</u>  =:M +
				=P°.
	First Pillared Hall, E. wall, Sc. I.			:707jM7j
	First Pillared Hall, Pillar 11, S. face, Sc. II.			
Ве-Наваките.	First Pillared Hall, Pillar 12, S. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. II.	Hathor.		711-14
	Second Pillared Hall, West wall, Sc. III.	Iusaas.	Harsiese and Atum.	
	Second Pillared Hall, North aisle, Pillar 3, S. face.			7::78
	Second Pillared Hall, South aisle, Pillar 1, S. face.			

DIVINITY.	POSITION IN TEMPLE,	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
	Second Pillared Hall, South aisle, Pillar 2, N, face.			11:187 (1)=1 M=).
	Northern Side-Chapel, North wall, Sc. III.			- 15:WI 7:1
	Southern Side-Chapel, ar- chitrave of door, Sc. I.			
	Southern Side-Chapel, ar- chitrave of door, Sc. II.			
	Southern Side-Chapel, North wall, Sc. III.			731-
Re-Harakhte.	Southern Side-Chapel, South wall, Sc. II.			731-
	Door of Sanctuary, archi- trave, Sc. IV.			
	Door of Sanctuary, N. jamb, Sc. II.			
	Sanctuary, S. thickness of door.			7==-9#
	Sanctuary, E. wall.		Atnon-Re, Ramses	: [1\\ :\]
	Sanctuary, S. wall, Sc. I.		and Ptah.	
Sefkhet-Abwy.	Second Pillared Hall, West wall, Sc. II.			11-14: -11:
	First Pillared Hall, Pillar 10, N. face, Sc. L.			<u>-</u>
Sekhmet.	Second Pillared Hall, North wall, Sc. III.	Ptah	Thoth.	=   1 %
Seth.	Second Pillared Hall, East wall, Sc. L		Osiris- Khentamenthes, Harsiese and Isis.	
Sac.	Second Pillared Hall, East wall, Sc. IV.	Tefnut.	Mont and Atum.	꽃.

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
TEFNUT.	Second Pillared Hall, East wall, Sc. IV. First Pillared Hall, E. wall,	Shu.	Mont and Atum.	-# <b>!</b> !109 <b>j</b> ni
	Sc. V. First Pillared Hall, Pillar 12, E. face, Sc. I. Second Pillared Hall, North wall, Sc. III.		Ptah and Sekhmet.	-::: -::::::::::::::::::::::::::::::::
Тнотн.	Second Pillared Hall, South wall, Sc. I. Second Pillared Hall, West		Amon-Re, Mut, Mont, and Harsiese. Harsiese.	-11
	wall, Sc. I. Second Pillared Hall, South aisle, Pillar 1, N. face.		Harstese.	
Wert-hkaw.	First Pillared Hall, Pillar 10, E. face, Sc. II. Second Pillared Hall, North aisle, Pillar 2, W. face.			

# B. INDEX OF HEAD-DRESSES.

NO.	PROVENANCE.	WEARER.	PLATE.
1 A.	First Pillared Hall, Pillar 9, N. face, Sc. II	Ramses.	
	(with «)		
	First Pillared Hall, Pillar 10, N. face, Sc. II.		XXII, 2.
	Second Pillared Hall, S. aisle, Pillar 3, E. face.	7	LIV.
	Southern Side-Chapel, S. wall, Sc. I	20	
1 B.	Second Pillared Hall, S. aisle, Pillar 2, W. face.		L, 3.
2 A.	First Pillared Hall, E. wall, Sc. VI		IX and X.
	Second Pillared Hall, N. aisle, Pillar 3, W. face.	- 10	XLVIII, 2.
	Northern Side-Chapel, N. wall, Sc. I		
	Door of Sanctuary, S. jamb, Sc. III		

No.	PROVENANCE.	WEARER.	PLATE.
2 B.	First Pillared Hall, Pillar 9, E. face, Sc. L	Ramses.	
2 C.	Second Pillared Hall, N. aisle, Pillar 1, N. face.	79	
3 A.	First Pillared Hall, N. wall, Sc. II	Atum.	V.
	First Pillared Hall, Pillar 10, S. face, Sc. II.	2	XXIII, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. I.	20	
	Second Pillared Hall, W. wall, Sc. III	25	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.	70	LIII, 2.
	Door of Sanctuary, S. jamb, Sc. III		
3 B.	First Pillared Hall, E. wall, Sc. 1	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. L	77	
	First Pillared Hall, Pillar 9, E. face, Sc. II.	77	
	First Pillared Hall, Pillar 12, E. face, Sc. II.	20	XXVII.
	Second Pillared Hall, S. wall, Sc. L	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.	77	LIII, 3.
	Northern Side-Chapel, N. thickness of door		
	Northern Side-Chapel, E. wall, Sc. I	,	
	Northern Side-Chapel, E. wall, Sc. II	77	
	Southern Side-Chapel, N. thickness of door	79	
	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	2	
3 F.	Second Pillared Hall, S. aisle, Pillar 1, S. face.	79	LI.
	Southern Side-Chapel, N. wall, Sc. III	7	
3 G.	First Pillared Hall, Pillar 10, N. face, Sc. II.	Mut.	XXII, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. II.	20	XXV, 2.
	Second Pillared Hall, E. wall, Sc. III	19	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.	n	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	11	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.	7	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	10	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	- 1	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	77	
	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	79.	XXXVI.
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2. House-of-Ramses-in-the-House-of-Re.

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3. House-of-Meriamon-Ramses.

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4. Temple-of-Meriamon-Ramses-in-the-House-of-Re.

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5. Temple-of-Ramses-in-the-House-of-Re.

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6. Temple-of-Mebianon-Ramses.

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### CORRIGENDA.

Page 3, 1. 16. In some copies of the volume instead of: routed out and their return prevented, read: routed out; their return has been prevented.

Page 5, l. 15, instead of : Scene II, read : Scene III (1).

Page 19, L. 19, instead of: about his legs, read: below his knees.

Page 57. After paragraph c add:

d. In front of Sefkhet-abwy: → ♣ → ☐ ] ○ [ ← ] 4 = Thou hast received eternity as king of the Two Lands.

Plate XXV. In front of : Second Pillared Hall : Frieze, insert : 3.

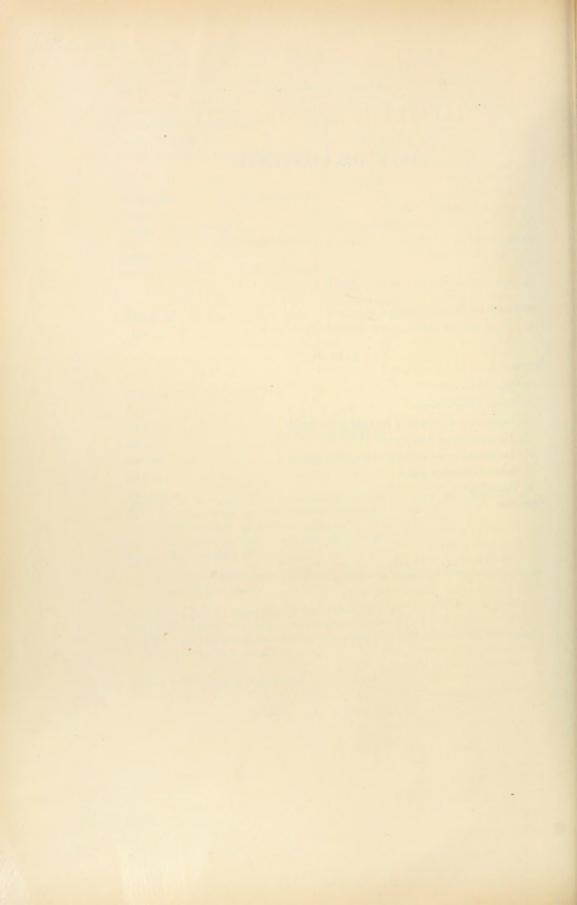
Plate XXXV. Instead of : Nhorthern, read : Northern.

Plate LV. Instead of : Northern Side-Chapel : East Wall : Scene I, read : Southern Side-Chapel : East Wall : Scene II.

(i) See p. 6, fl. 12, 13 and 14, and see fig. 1.

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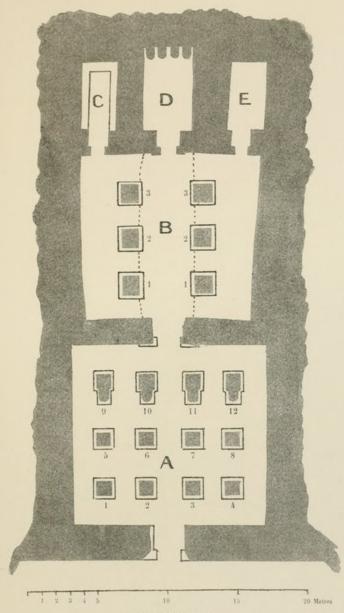
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                                   South aisle, Pillar 3, South face.
LIV.
                                   South aisle, Pillar 3, East face.
LV.
             Southern Side-Chapel, East wall, Scene II.
LVI.
             The Door of the Sanctuary.
LVII.
             Sanctuary, North wall, Scene I.
LVIII.
                        North wall, Scene I (continued).
LIX.
                        North wall, Scene I
```

North wall, Scenes I-II.

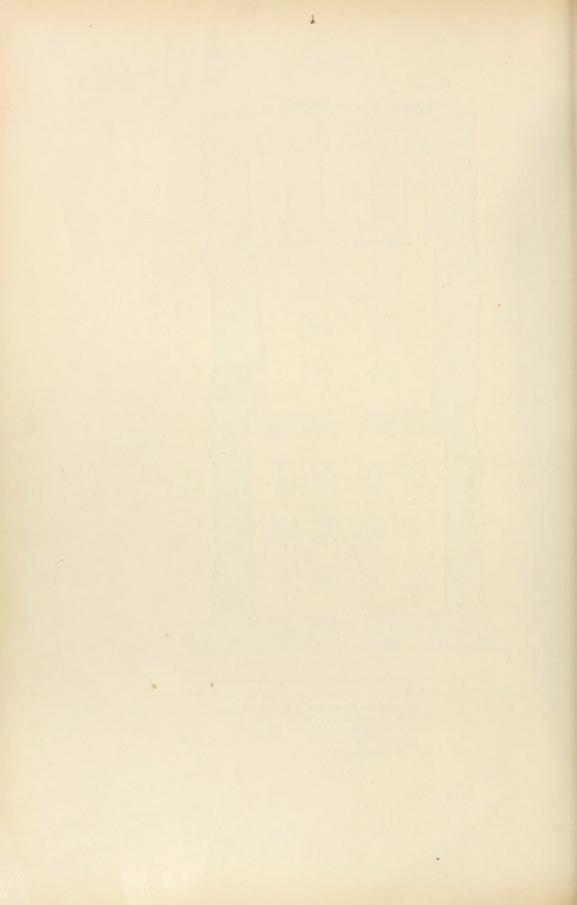
LXI.	Sanctuary, South wall, Scene I.
LXII.	<ul> <li>South wall, Scene II (East end).</li> </ul>
LXIII.	<ul> <li>South wall, Scene II (West end).</li> </ul>
LXIV.	1 West wall, South side of Door.
	2. " West wall, North side of Door.
LXV.	Types of Head-dresses.
LXVI.	Types of Head-dresses (continued).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

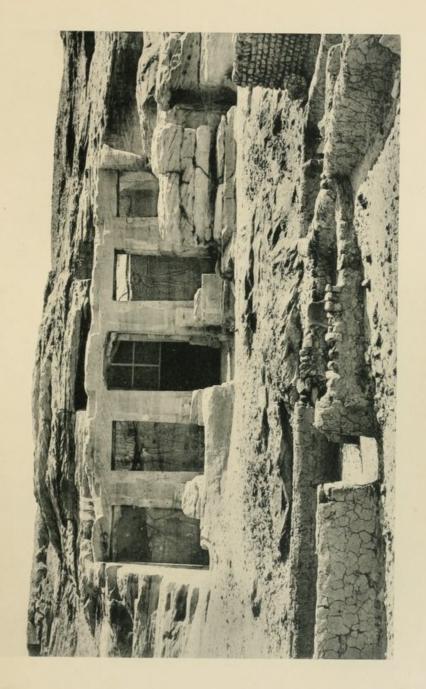


DERR

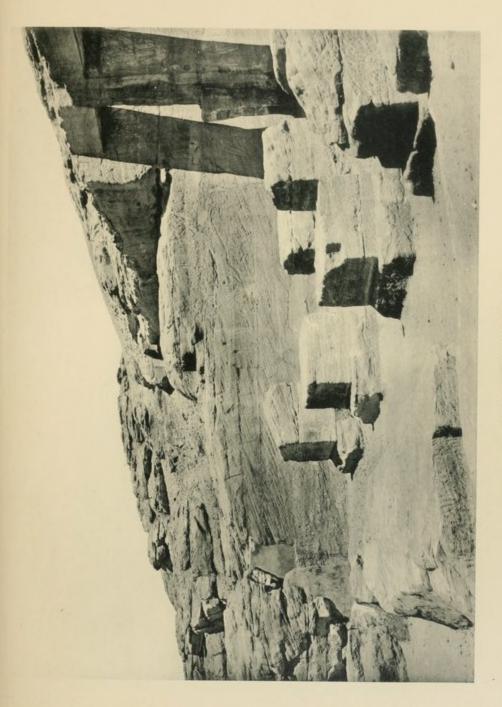


A. — First Pillared Hall.
B. — Second Pillared Hall.
C. — Northern Side-Chapel.
D. — Sanctuary.
E. — Southern Side-Chapel.













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



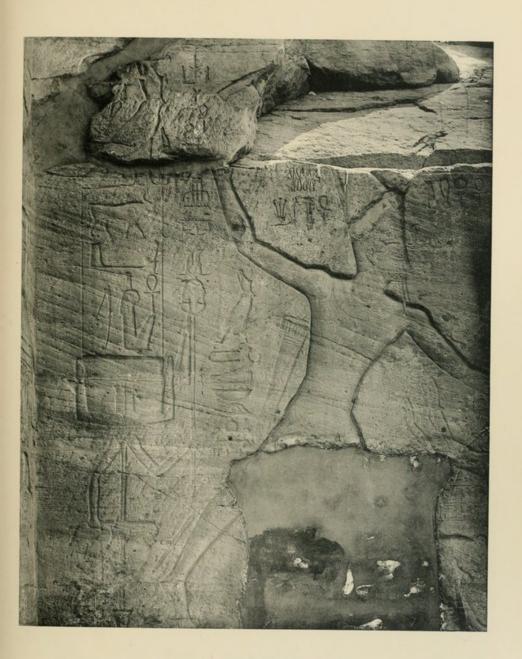


1. First Pillared Hall: North Wall: Scene VII.



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





First Pillared Hall. East Wall: Scene I.









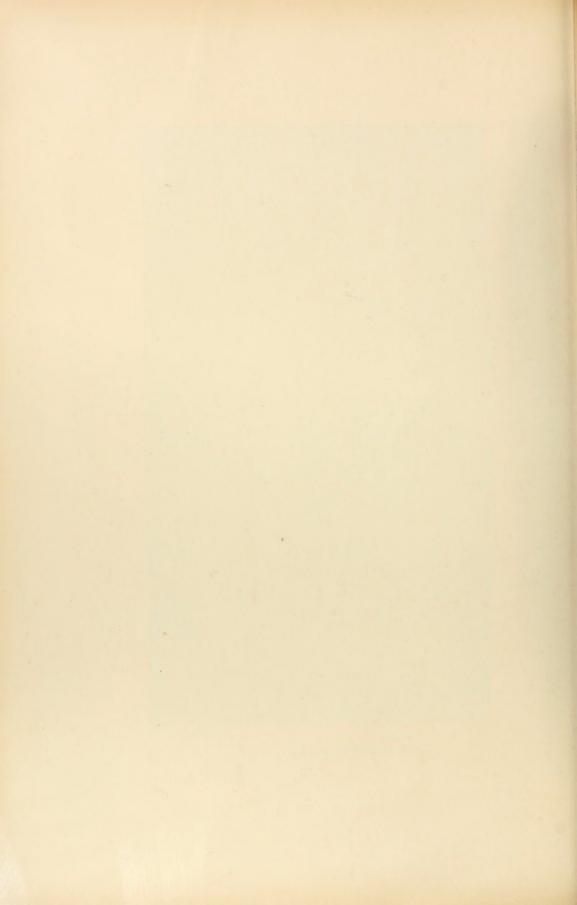


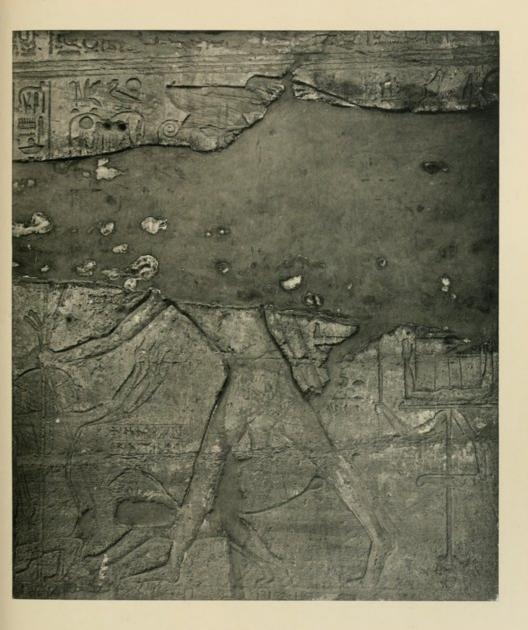
First Pillared Hall: East Wall: Scenes II and III.



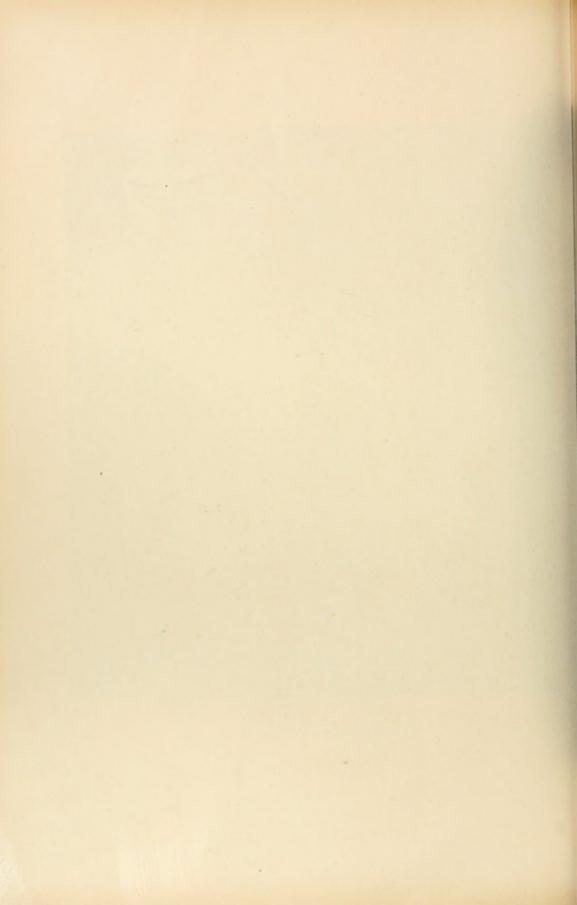


First Pillared Hall: East Wall: Scene VI.





First Pillared Hall: East Wall: Scene VI.





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



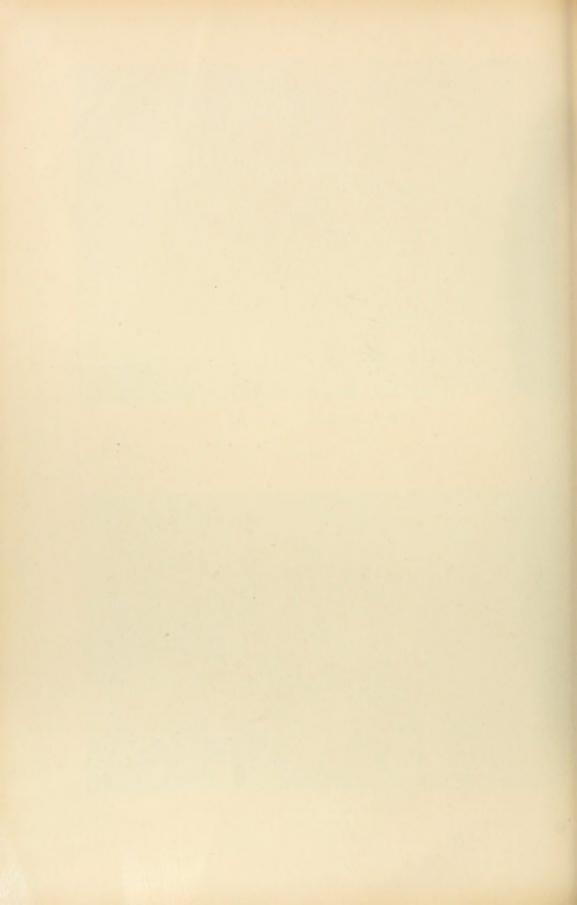


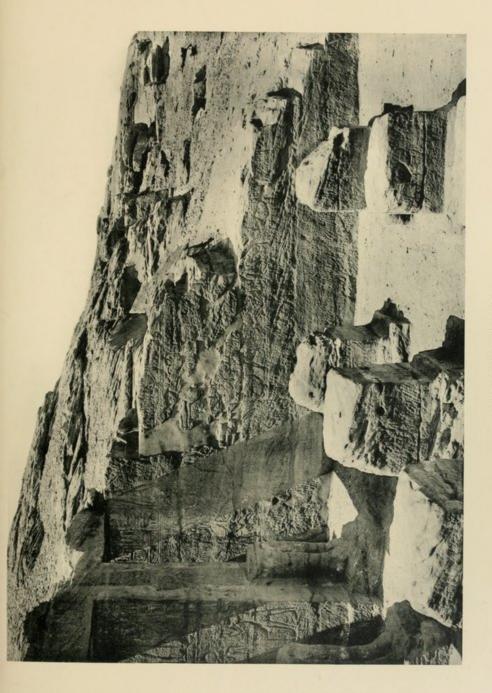


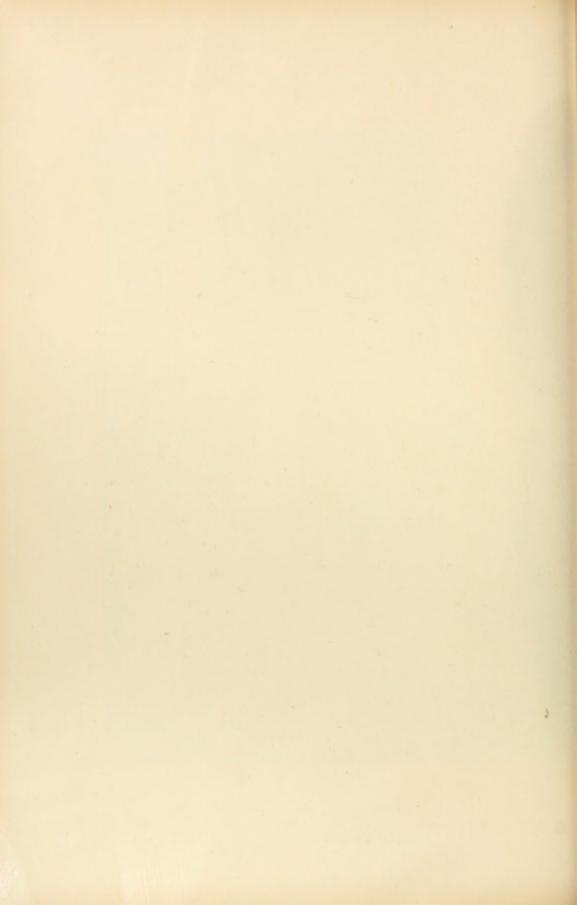
t. First Pillared Hall: East Wall: Scene VIII.



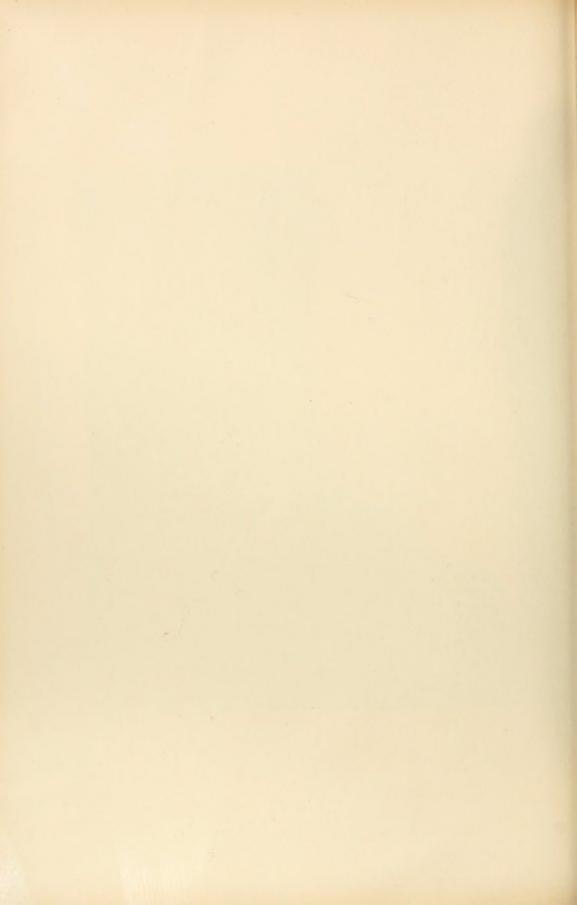
2. Idem: Scene VIII continued.





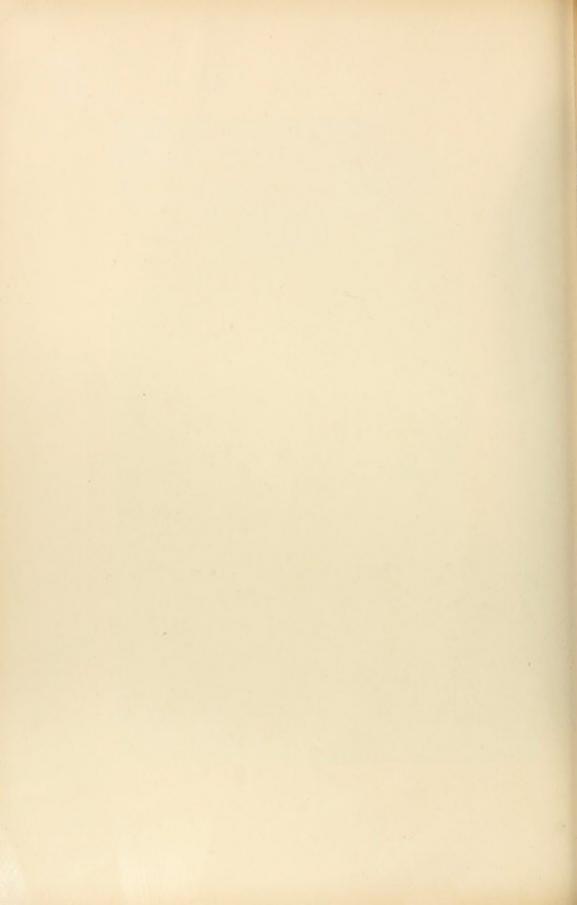


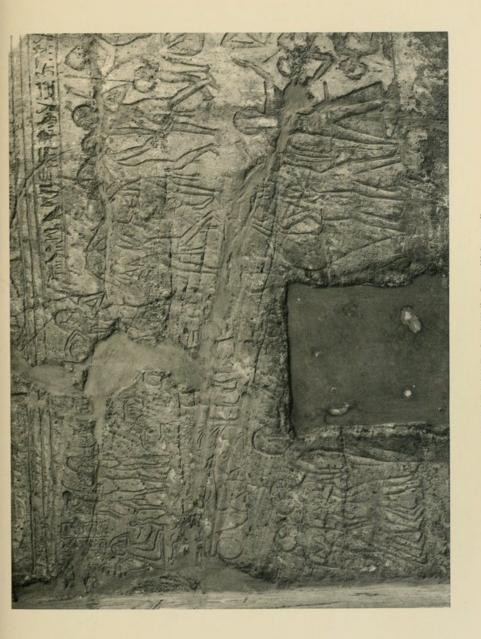


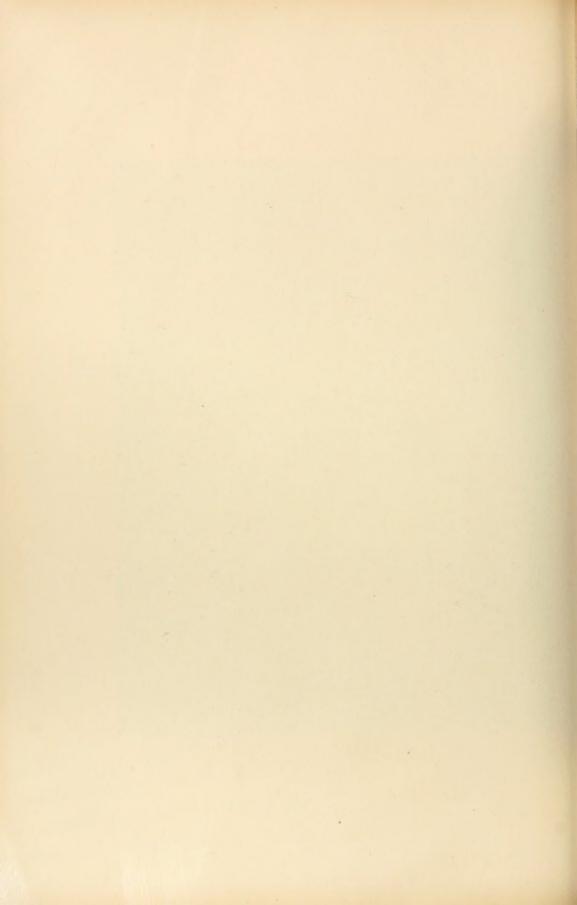




First Pillared Hall: South Wall: Scenes II-III.

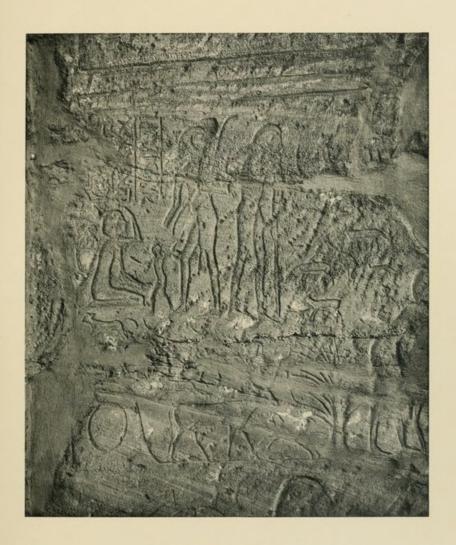






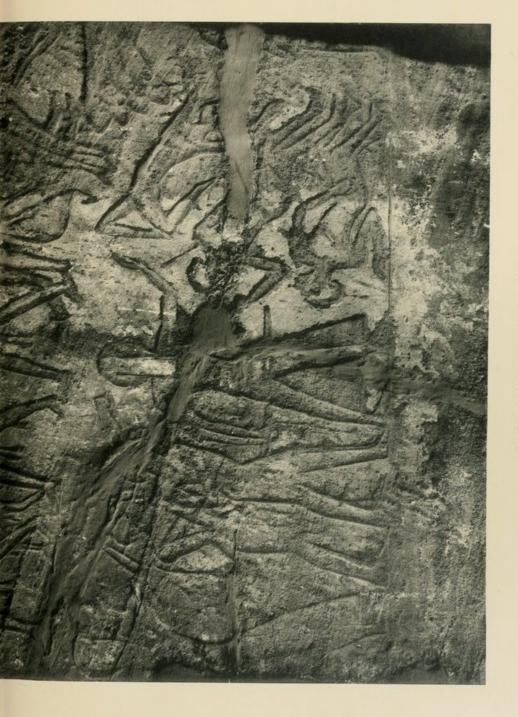






First Pillared Hall: South Wall: Scene III.





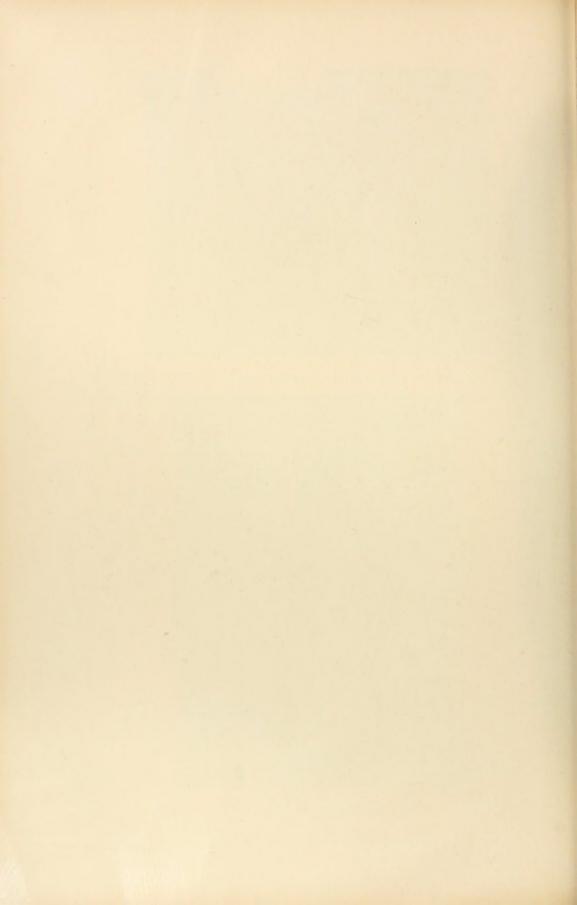




1. First Pillared Hall : South Wall : Scene I.



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

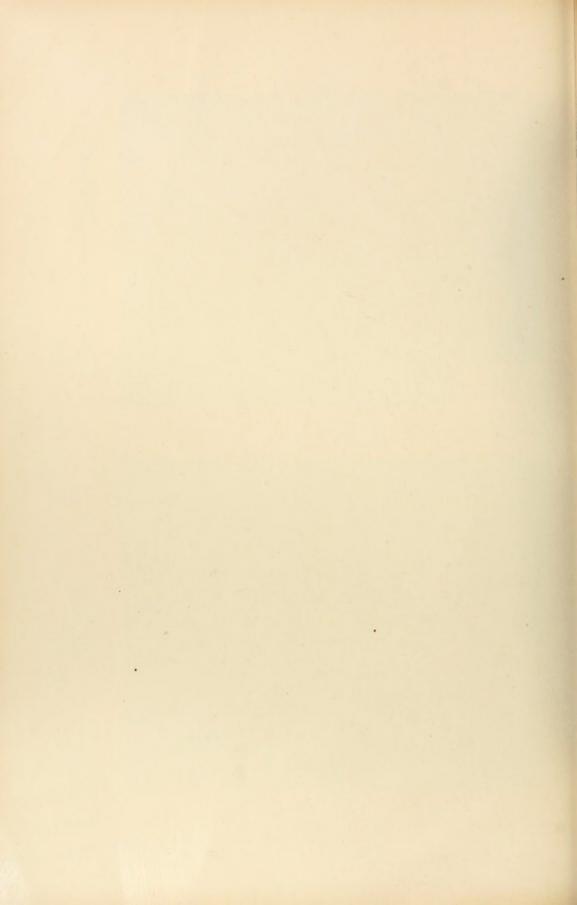




2. First Pillared Hall: Pillar 9: South Face: Scene II.

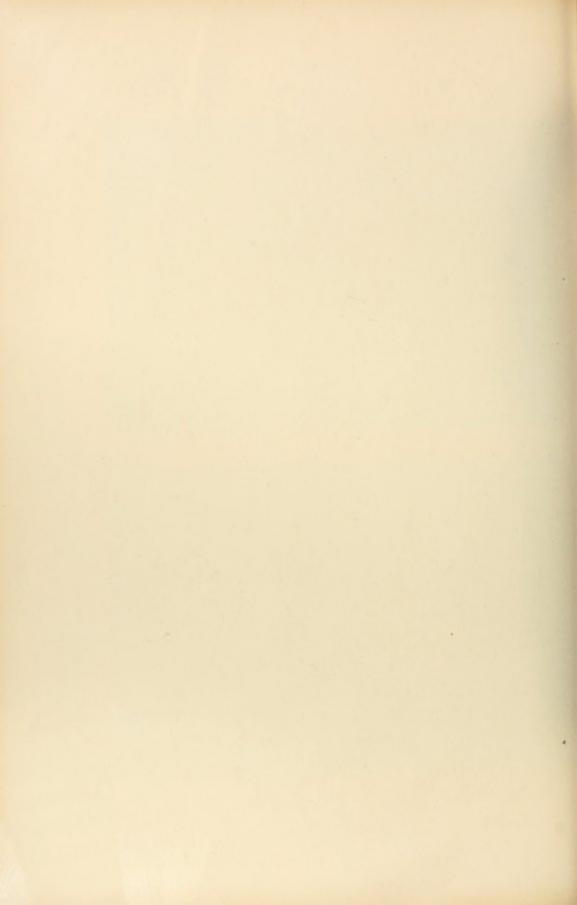


1. First Pillared Hall: East Wall: Scene VI. Heads of Victims.













First Pillared Hall: Pillar 10: East Face: Scenes I and II. 2. Idem: South Face: Scenes I and II.





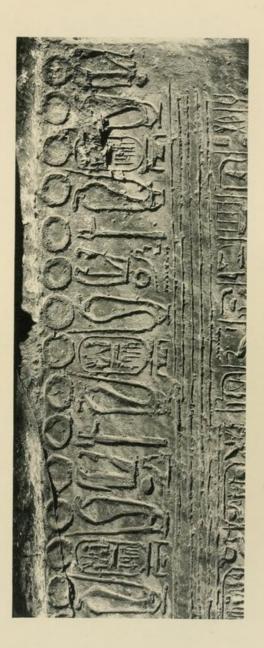
2. Idem : Scene II.



1. First Pillared Hall: Pillar 11: North Face: Scene I.



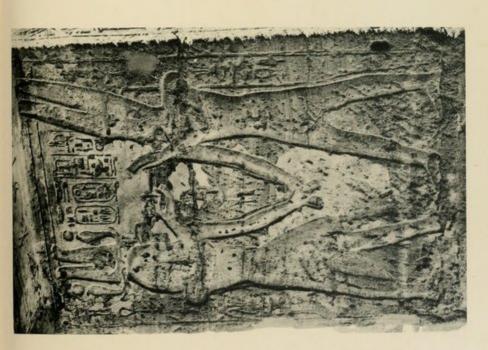




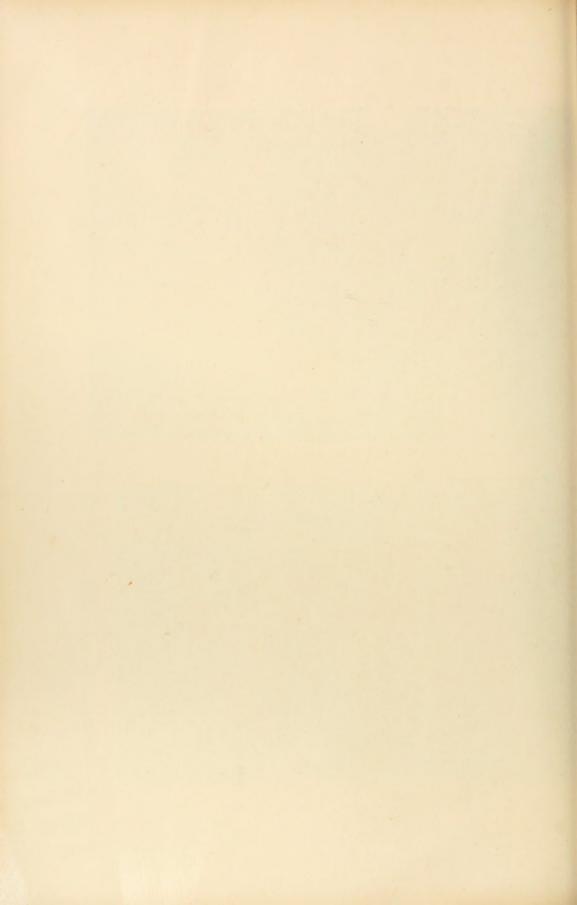
First Pillared Hall: Pillar 11: East Face: Scenes I and II.





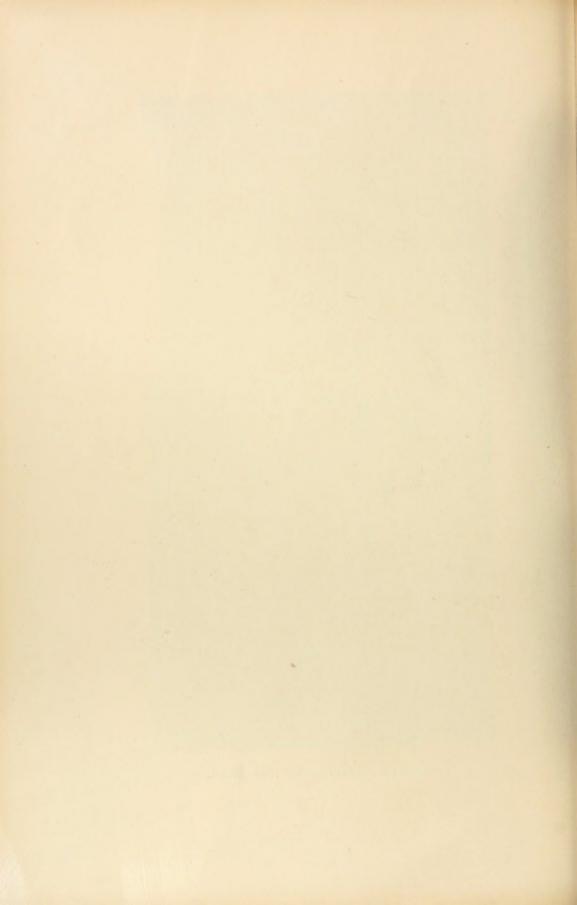


1. First Pillared Hall: Pillar 11: South Face: Scene I.



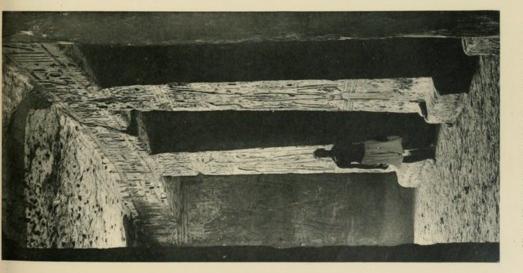


First Pillared Hall : Pillar 12 : North Face : Scenes I and II.



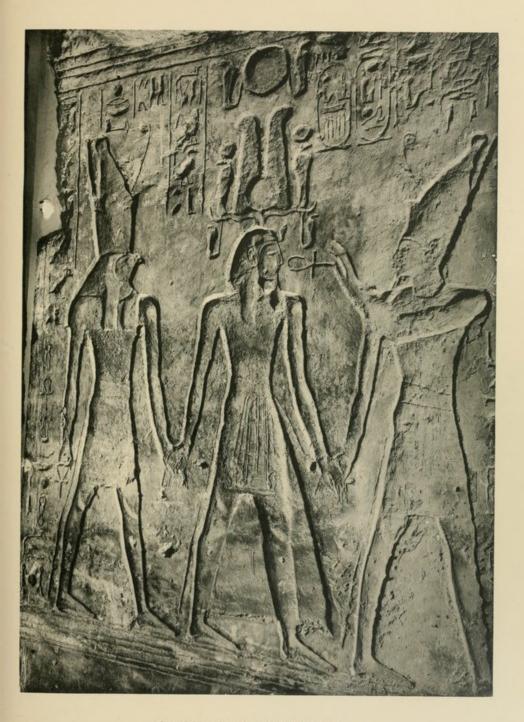


View of Second Pillared Hall looking east.



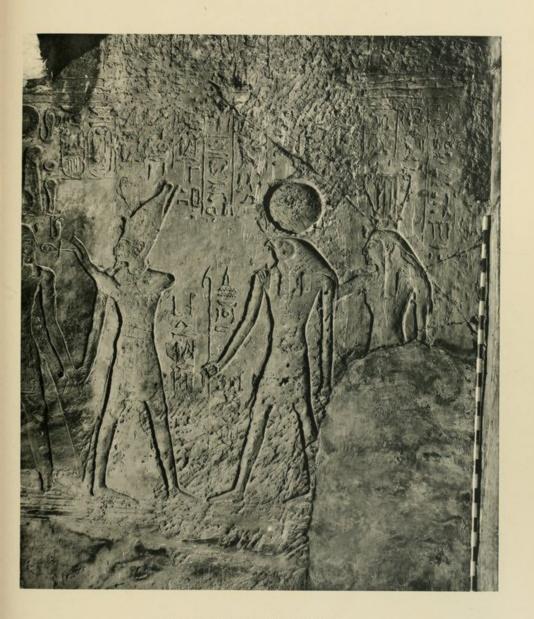
View of Second Pillared Hall looking west and showing curve in architraves.



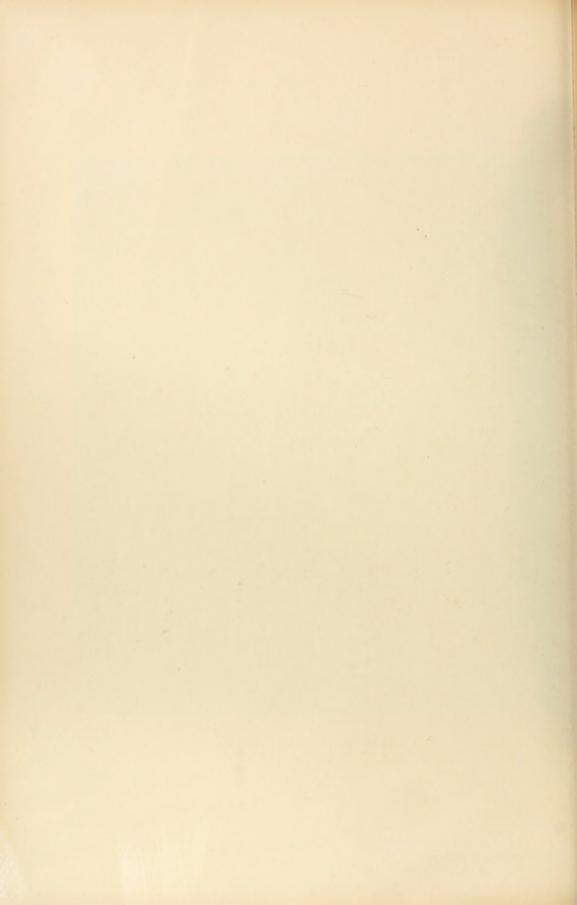


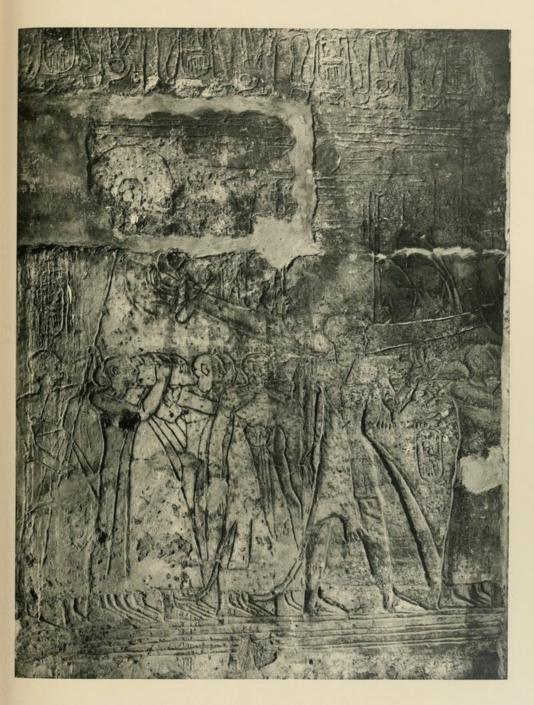
Second Pillared Hall: West Wall: Scene III.





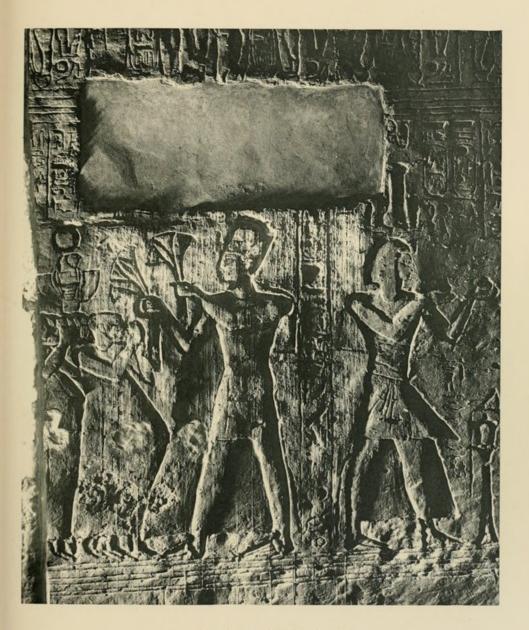
Second Pillared Hall: West Wall: Scene III.





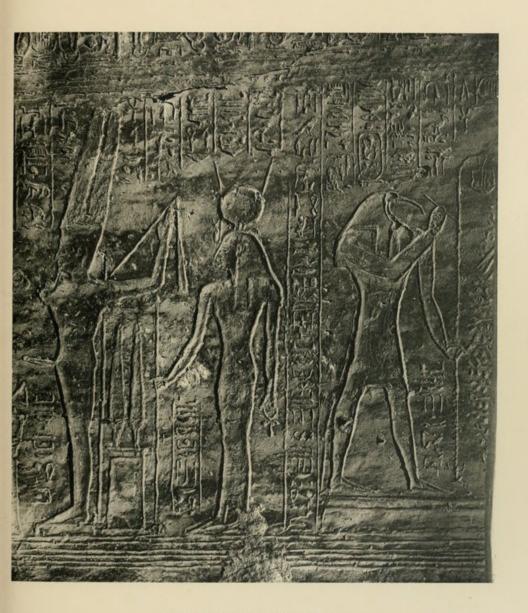
Second Pillared Hall: North Wall: Scene I.





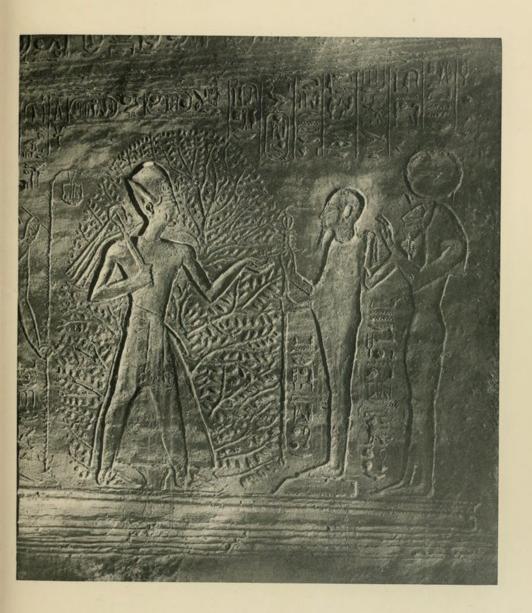
Second Pillared Hall: North Wall: Scene I-II.





Second Pillared Hall : North Wall : Scene II-III.



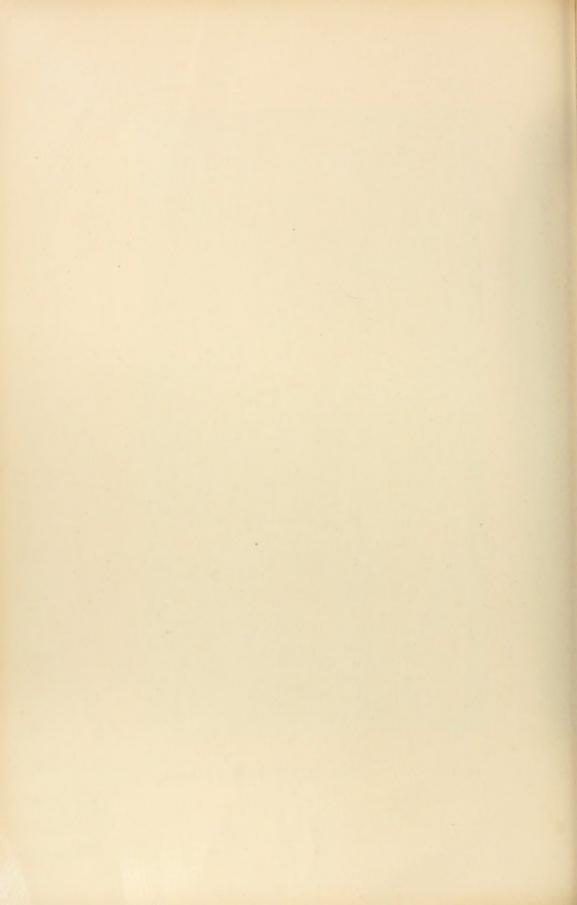


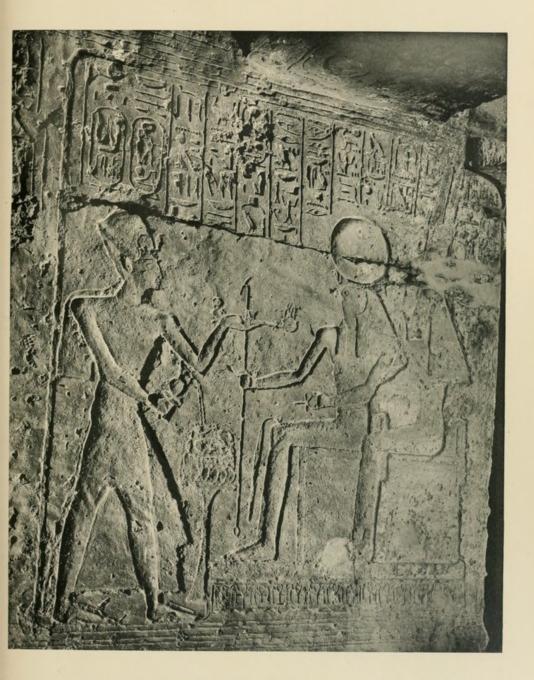
Second Pillared Hall: North Wall: Scene III.





Second Pillared Hall: East Wall: Door of Nhorthern Side-Chapel and Scene I.

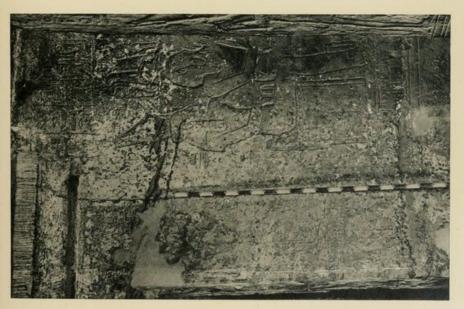




Second Pillared Hall: East Wall: Scene II.

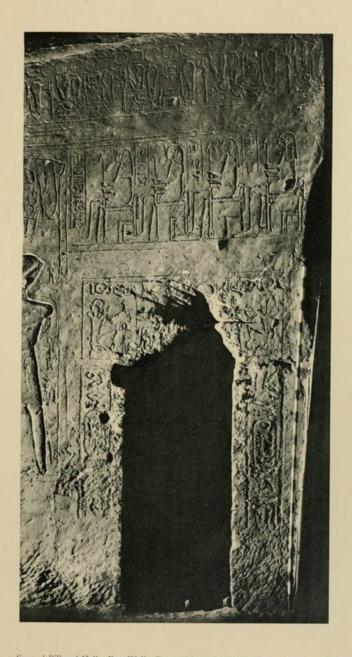






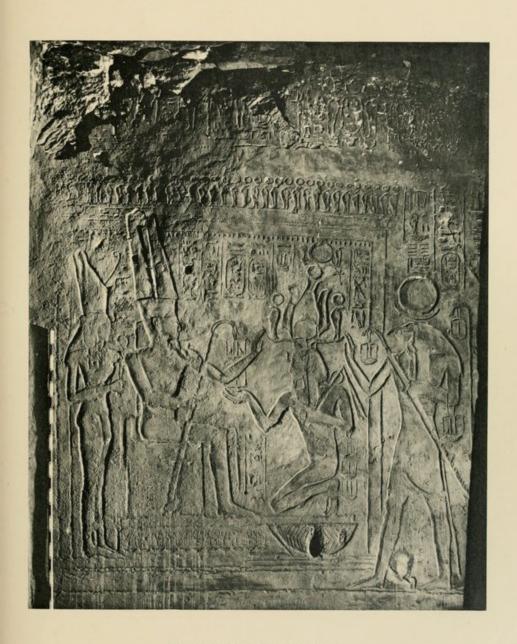
1. Second Pillared Hall : East Wall : Scene III.





Second Pillared Hall . East Wall : Door of Southern Side-Chapel and Scene IV.



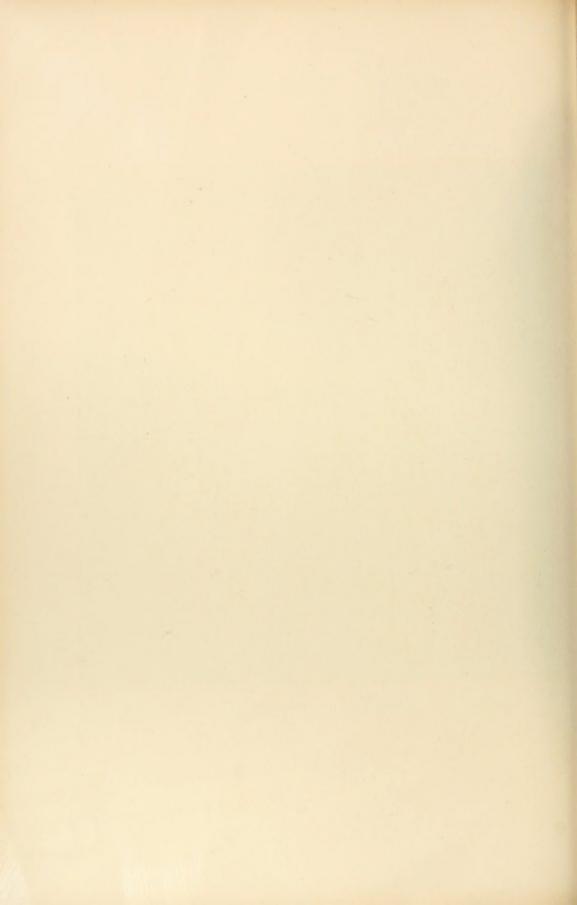


Second Pillared Hall: South Wall: Scene I.





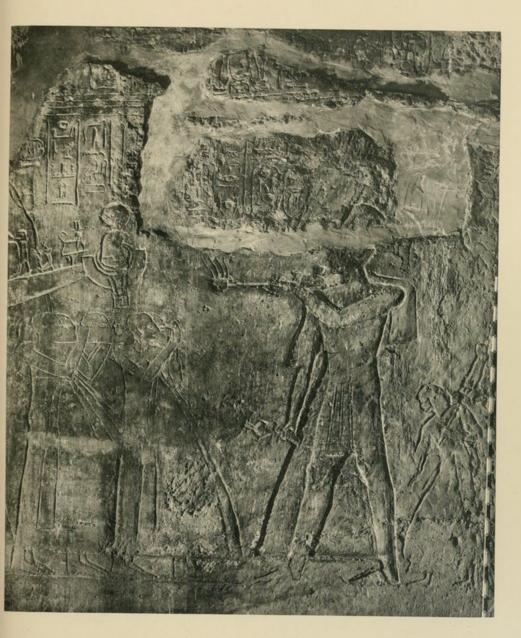
Second Pillared Hall: South Wall: Scene I.





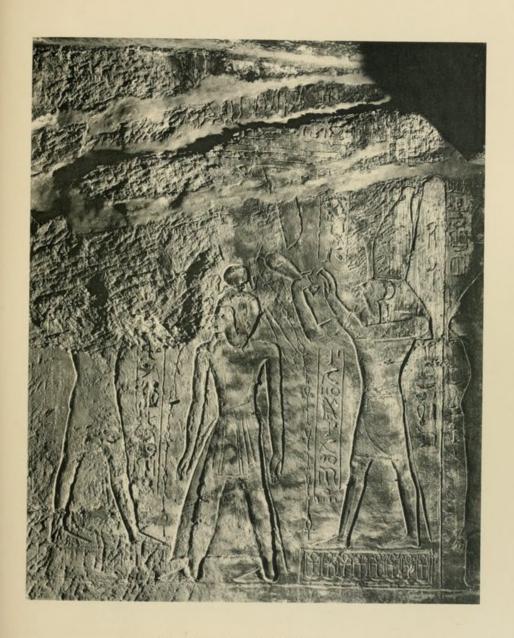
Second Pillared Hall: South Wall: Scene II.





Second Pillared Hall: South Wall: Scene II.



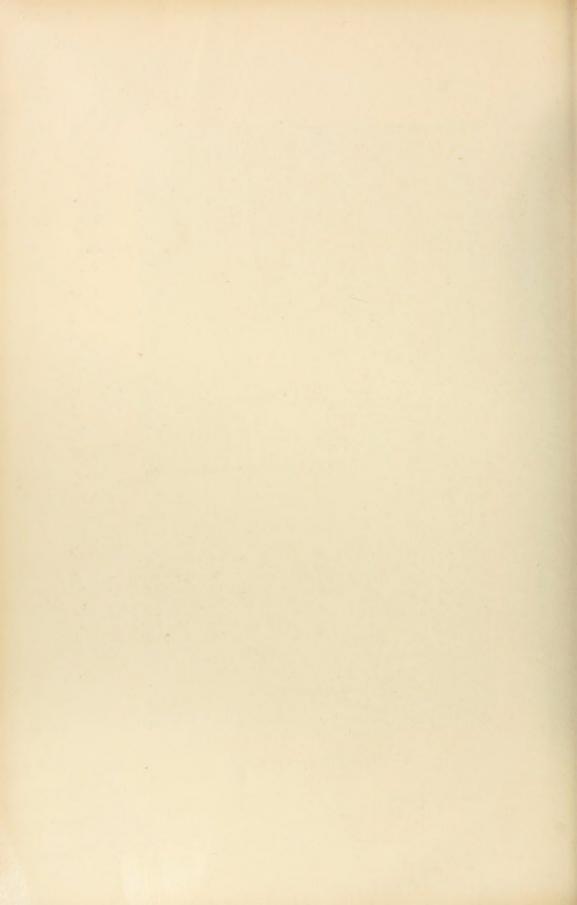


Second Pillared Hall: West Wall: Scene I.





Second Pillared Hall: West Wall: Scene II.







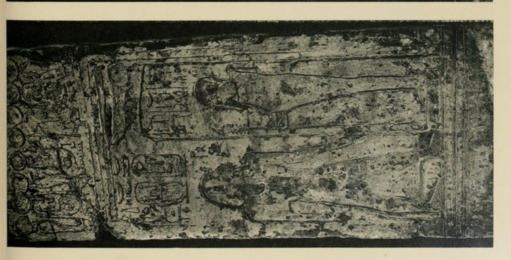
2. Idem: Pillar 1: East Face.

1. Second Pillared Hall: North Aisle: Pillar 1: West Face.





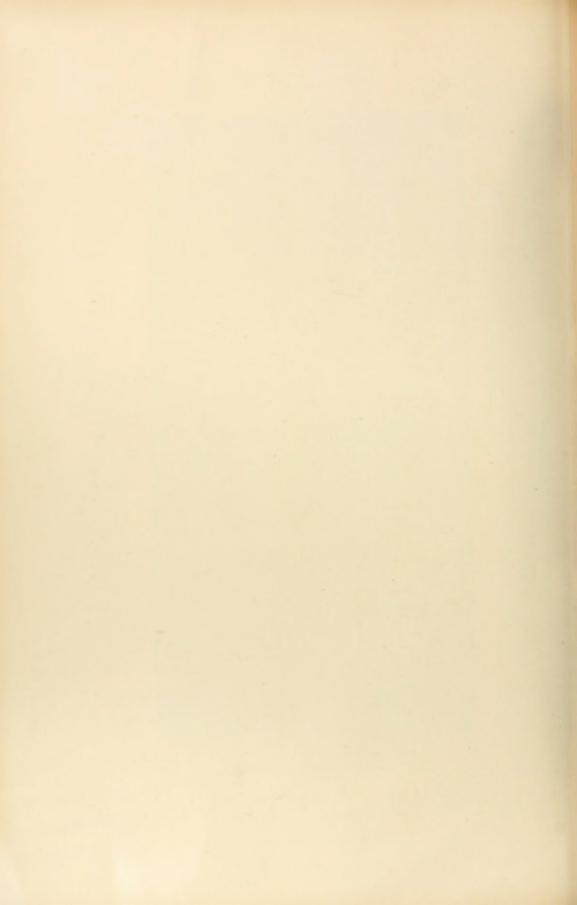






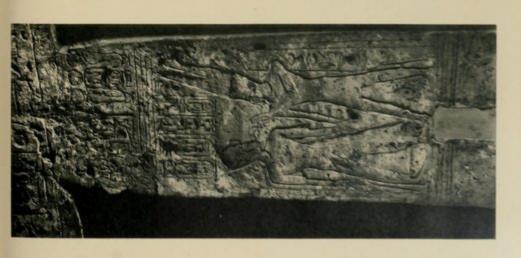


Second Pillared Hall: North Aisle: Pillar 3: East Face.

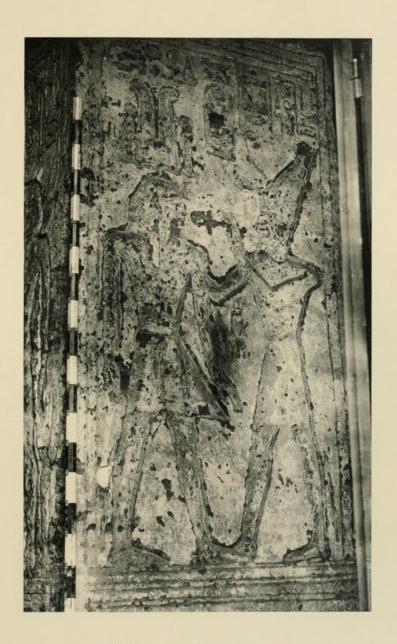




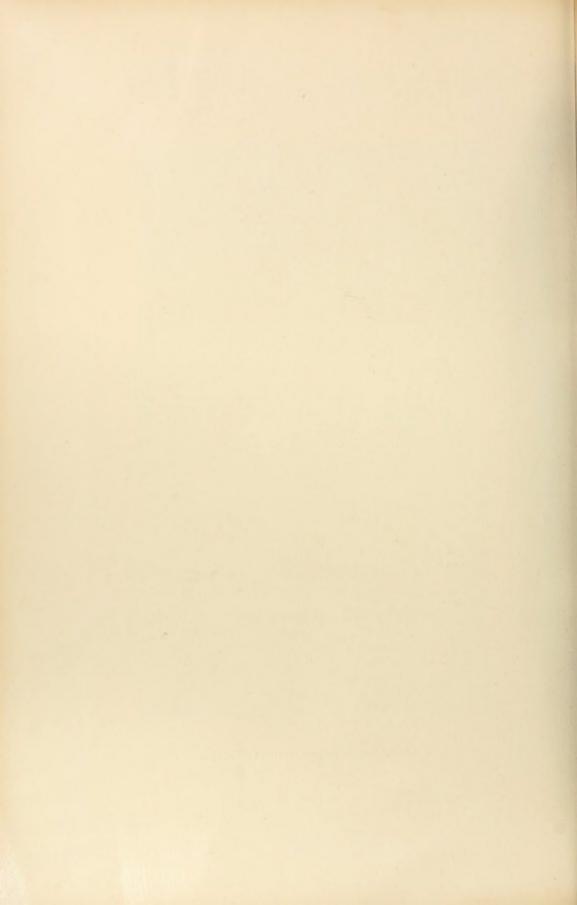






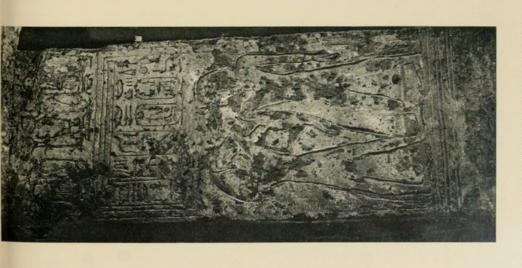


Second Pillared Hall: South Aisle: Pillar 1: West Face.





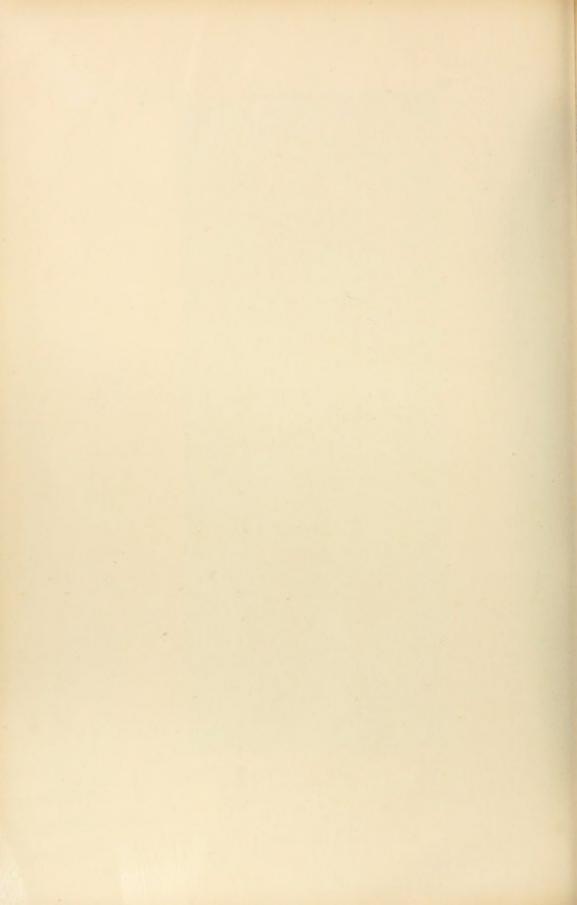


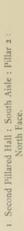


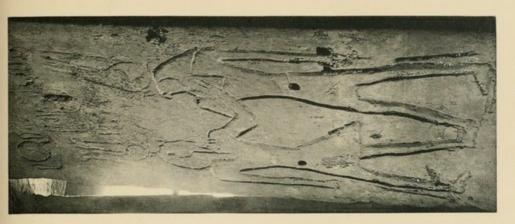




Second Pillared Hall: South Aisle: Pillar 1: South Face.

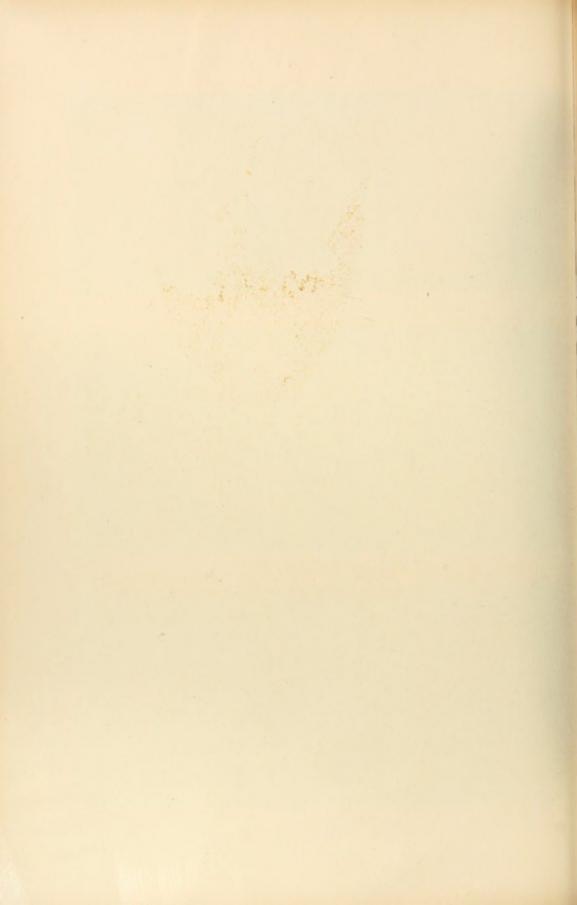










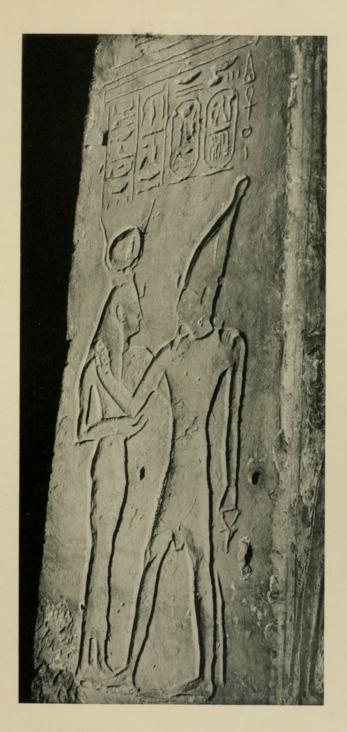










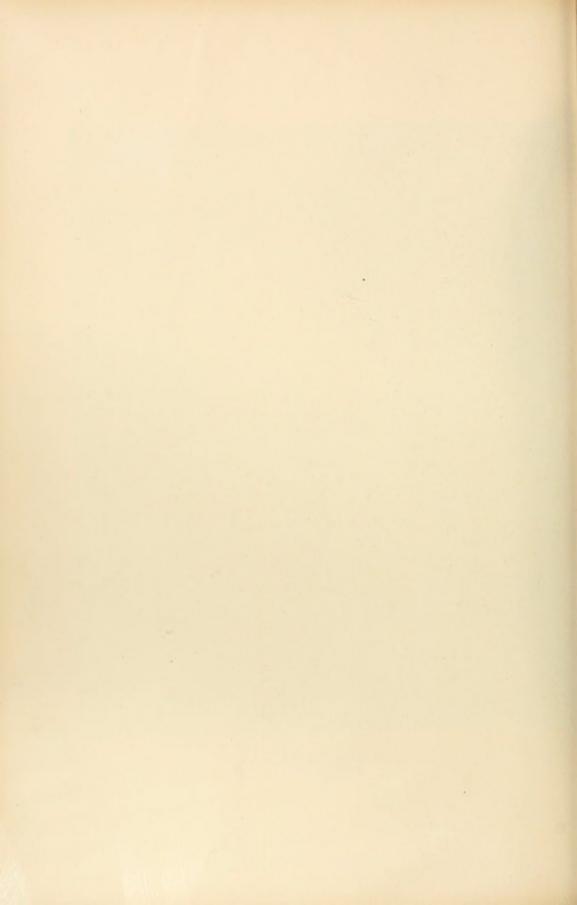


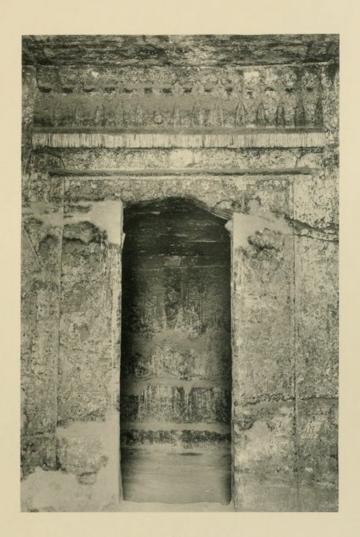
Second Pillared Hall: South Aisle: Pillar 3: East Face.





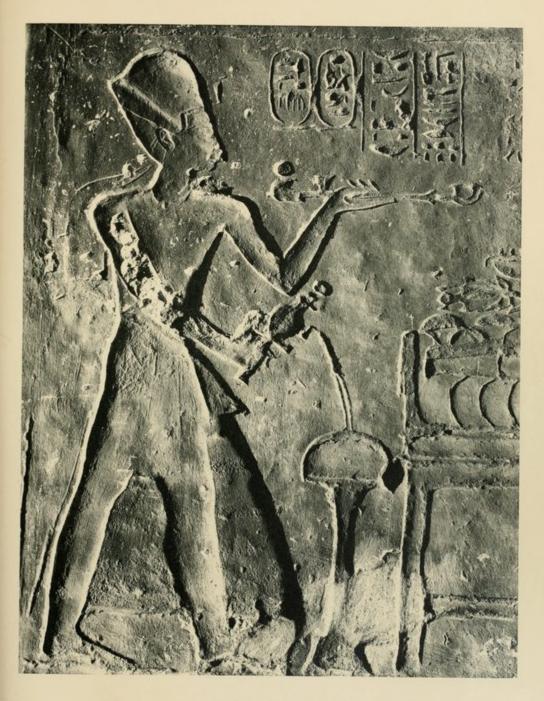
Northern Side-Chapel: East Wall: Scene I.





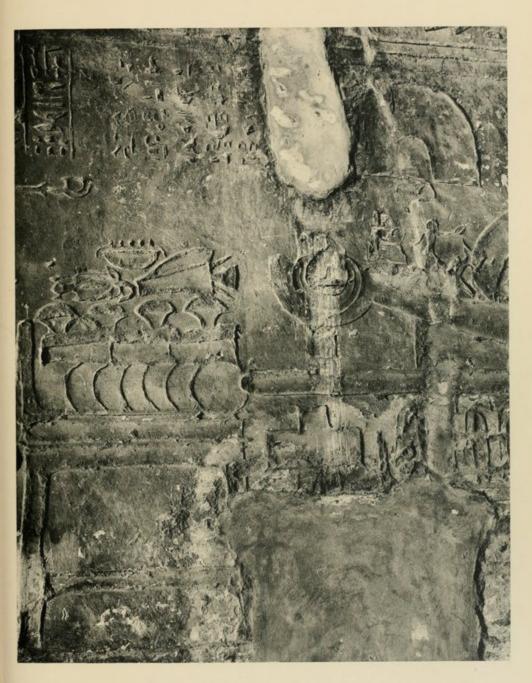
Door of Sanctuary.





Sanctuary: North Wall: Scene I.





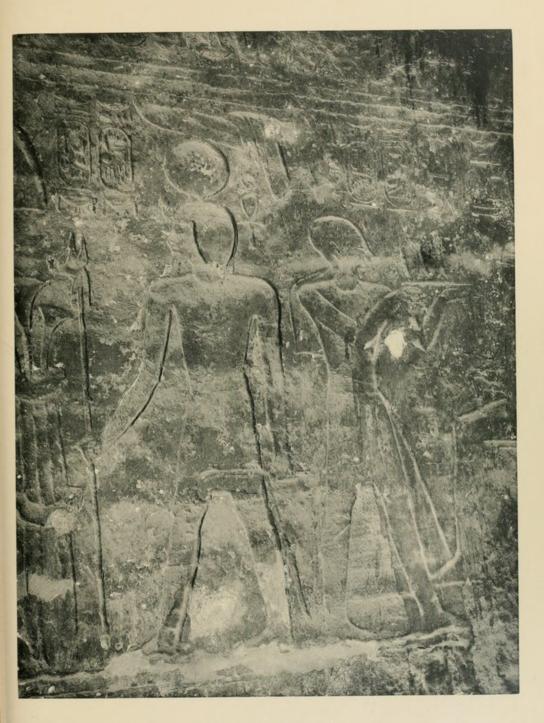
Sanctuary: North Wall: Scene I.





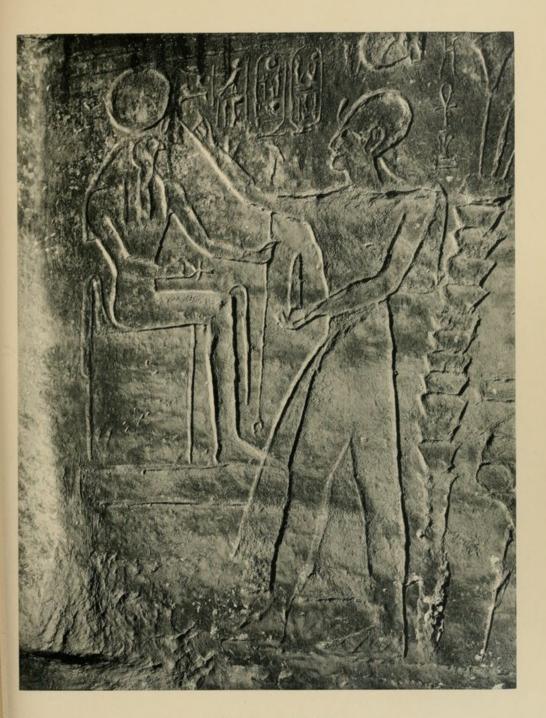
Sanctuary: North Wall: Scene I.





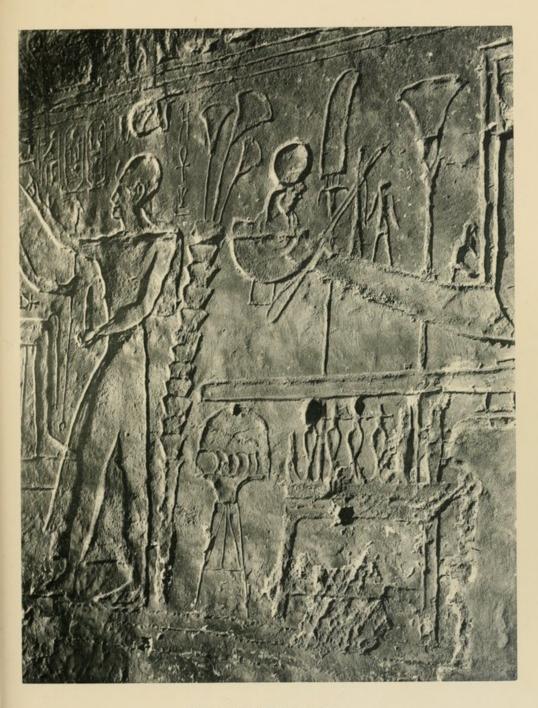
Sanctuary: North Wall: Scenes I-II.



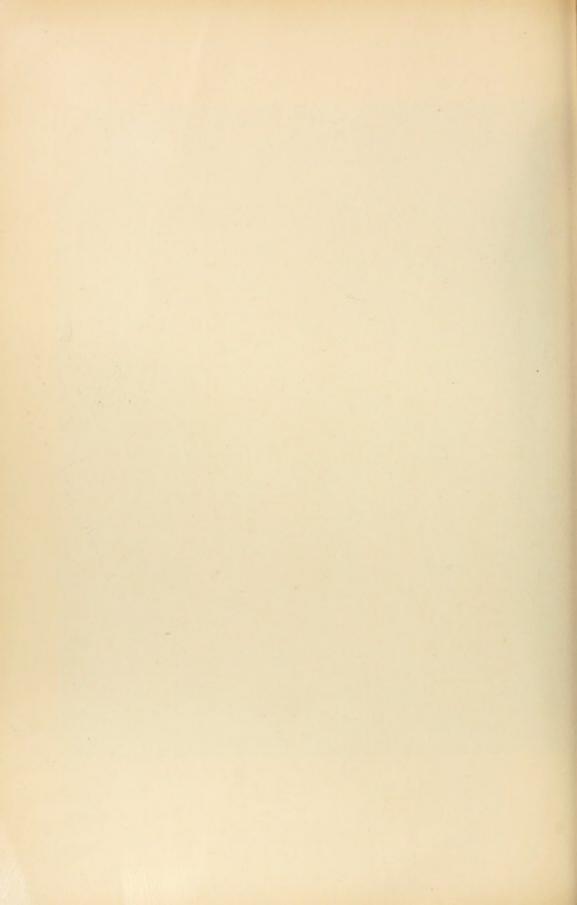


Sanctuary: South Wall: Scene I.





Sanctuary: South Wall: Scene II.





Sanctuary: South Wal: Scene II.





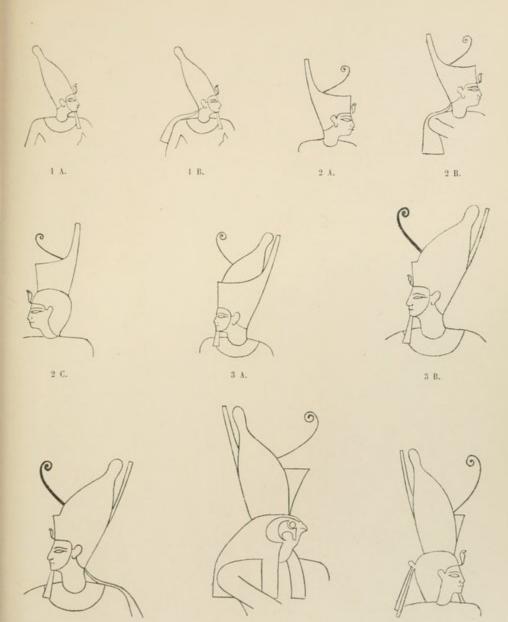


Sanctuary: West Wall: South Side of Door.

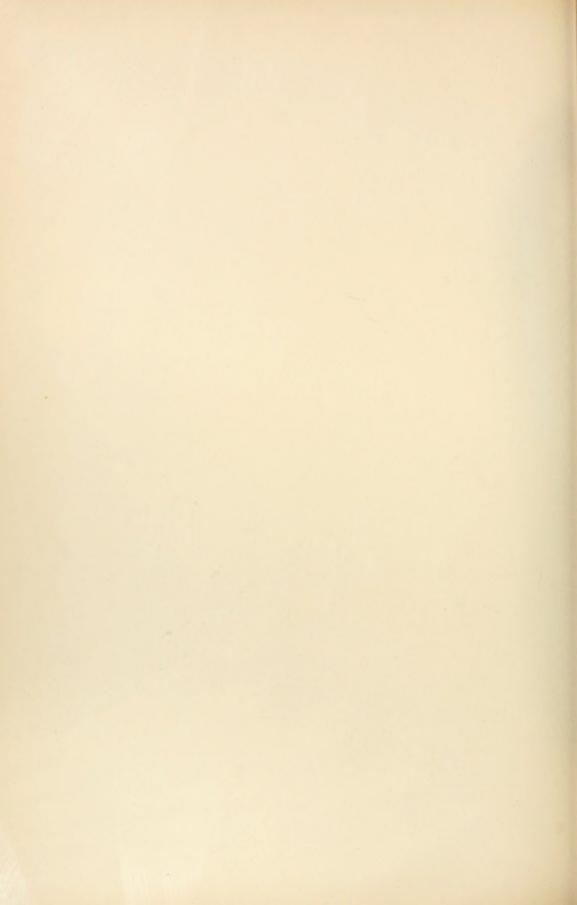


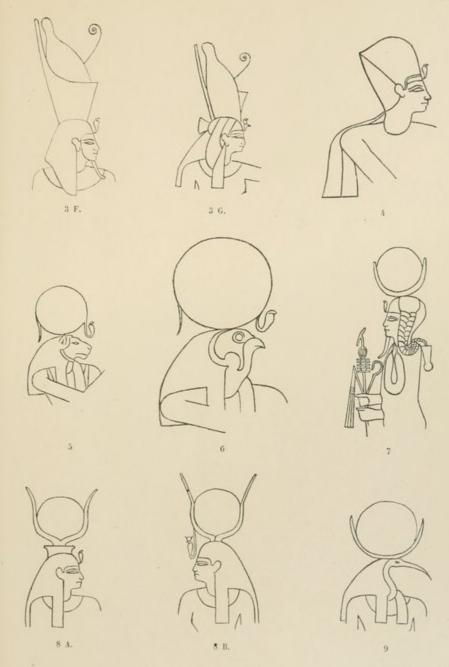
3 C.

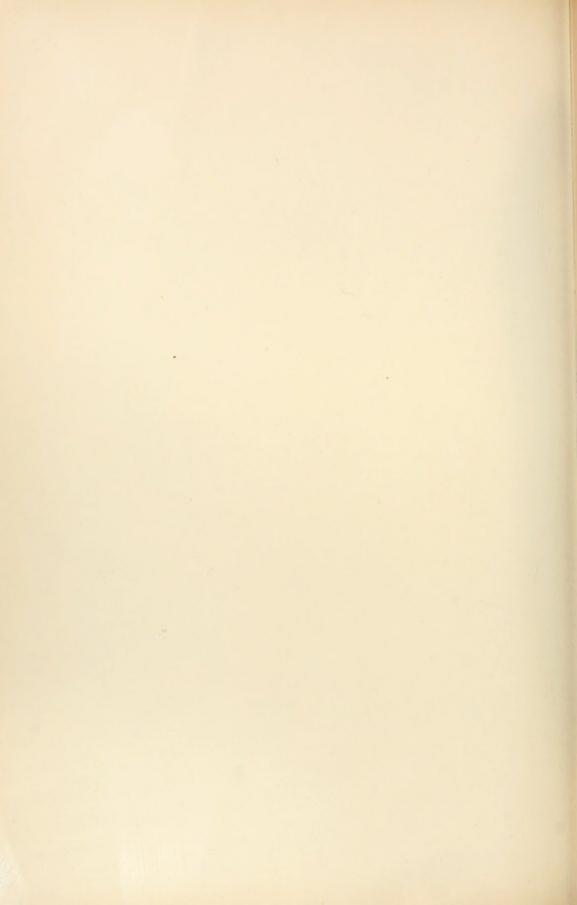
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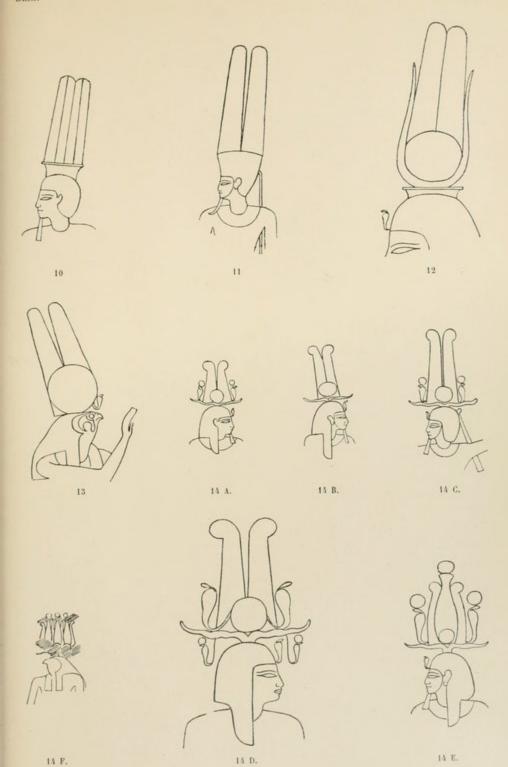


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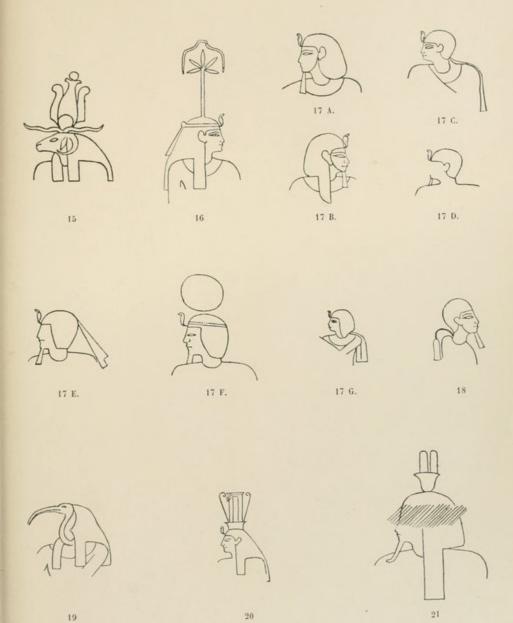


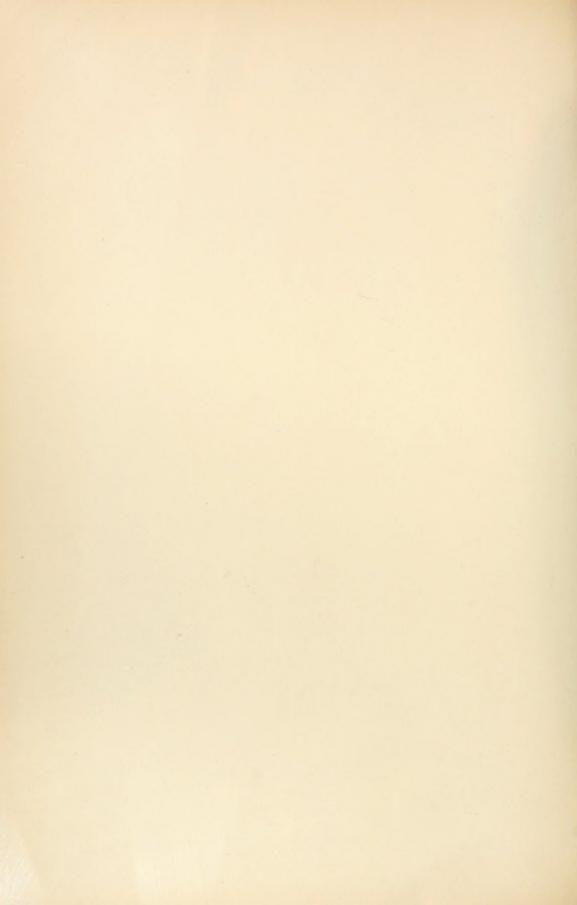
























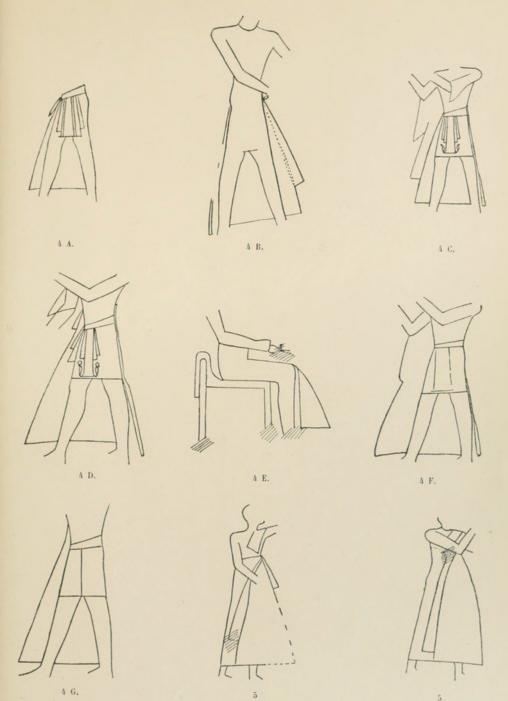


3 A.











DERR Plate LXXI.

