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## temples immergés de la nubie

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## TEMPLES IMMERGES DE LA NUbIE

THE TEMPLE OF DERR

PAR AYLWARD M. BLACKMAN



LE CAIRE<br>IMPRIMERIE DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

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# THE TEMPLE OF DERR 

BY

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## PREFACE.

This record of the Temple of Derr was made during the months of January, February, and March 1910 . The difficulty of obtaining satisfactory photographs of the reliefs in the inner rooms (see pp, 24, 42 and 74 ) was great. Those published are the fruits of considerable labour - I was single handed - and of an experience gained after many failures. Early in the season I met with an accident in which a leg was badly injured. By this untoward event, I was effectually prevented from climbing the rocks to search for graffiti, a most regretable omission in view of the fine collection of rockinscriptions made by $\mathrm{D}^{r}$ Reeder ${ }^{(1)}$ 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. Blagkuan.

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# 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 Shellal. It is by far the largest township in Lower Nubia and, before the conquest of that country by Nohammed Aly, was a place of importance, being the seat of the Kashhif, or native ruler, who held sway over the territory that lies between Shellàl and Halfa. The Káshif'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 Kashif'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 ${ }^{\left({ }^{(1)}\right.}$ 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 refnains 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 sidechapels (see PI. I). These, with the exception of parts of the first hall, are entirely excavated in the rather low cliff that marks the commencement of the high desert.

[^1]The Tengle of Derr.

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 PI. 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-Re7 or "Temple-of-Meriamon-Ramses-in-the-House-of-Re ${ }^{(1)} r$, and dedicated it to Re the sun-god ${ }^{(2)}$. But as was the case at Soleb ${ }^{(3)}$ and Serreh ${ }^{(3)}$ the statue of the royal founder was also worshipped here, and this cult figures largely in the scenes sculptured on the walls ${ }^{(5)}$.

We know nothing of the temple's subsequent history, and there is no mention of it in any inscription, except that in the tomb of Penné at Anibeh ${ }^{(6)}$ eRamses-Heriamon-in-the-House-of-Re, the town, over against the House-of-Rer, is said to form the northern boundary of certain lands with which a statue of Ramses VI, that had been set up by Pennề in the temple at Anibeh (Miam ${ }^{(7)}$ ), was endowed.
(1) See P. 113.
(2) Sccond pillared hall : north aisle : architraves of pillars : north face. Also called Amon-Re and Re-Harahhte, i. e. second pillared hall : north aisle : architraves of pillars : south face, and south aisle : architraves of pillars : north face.
(3) Berasted. Reconds, II, \& 893; L., D., III, 84, c; ì., 85, a.
(a) Besasted, op, cit., III, \& 5oz. There were probably also similar cultus-statues of Ramses at Abu Simbel (see L., D., III, $188, a, 189, c$, and 19 , $h$ and $k$ ), Gerf Husein (see Werame, Antiquities of Loter Nubia, p. 82 ; L., D., III, 178, e), and Wady es-Sabot (see Berasted, op. cit., III, $\$ 505$; L., D., III, 189, c). C.f. also the statue of Ramses VI in Anibeh temple referred to below.
(2) i. c. in the sanctuary: north wall : scene I; northern side-chapel : south wall : scene III; southern side-chapel ; east wall : scenes I and II; first pillared hall : east wall : scene IV; second pillared hall : north wall : scene I, and south wall : scene II. These two last mentioned scenes represent a boat-shrine being carried on the shoulders of priests. It is called - Boat-shrine of MeriamonRamses in the house of Res, 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 thamses hidden from sight by the corering veil (cf. a scene from Wady es-Sabú in L., D., III, s8o, 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 (PI. IX and see p. $92-94$ ). For the index of the deified Ramses names see p. 120.
(4) L., D., III, 229, c.
(7) For this identification see Wegase, Autiquities of Loaver Nubia, p. 1:6. Breasted (Records, IV, $\$ 475$ ) incorrectly identifies Miam with Derr and assumes that the statue was erected in Ramses II's temple there. It must have been enshrined in the temple, probably that of the local Horus, at Anibeh, of which there are still visible remains within the town walls.

All the reliefs in the temple are en creux, and, except for those on the walls and some of the pillars of the first hall, are very coarsely and clumsily executed. The depth of degradation is reached in the two side-chapels (see for example PI. 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 fitth of generations of bats, which have only recently been routed out; their return has been prevented by the erection of a wire door.

Biblography of the peblished plans and gexeral views of the temple of Derr.

## Plan.

Charr., Natices, I, 86.
Gav, Antiquites de la Nabie, PI. 51, A.
Buncknimot, Traeels in Nubia, p. 27 .
Rupses, Voyage en Esypte et ea Nubie, p. 156.
Honeav, Panomama dEgypte et de Nubie, p. 3 ?
Weloale, Antiquities of Loxer Nubia, PI. I.X.

## Section.

Honese, Panorama dEEyple el de Nubic, p. 32 (shewing left or north side).
Rurses, Voyage, p. 156 (shewing right or south side).

## General Viexs.

Gav, Autiquites de la Nubie, PI. 50.
Coorra, Egyptiam Screery, between M and 0 .

[^2]Bncn, Viees on the Nile, p. 27 lower (drawing by Owen Jones), year 1832-3. Llaint, Tracels, p. 77, year 1814 .
Mssrino, Les Temples immerges. Pls. CXXXVIII and CXL, year 1909 .

Weasle, Antigutites of Lover Nubia, PI, LIX, 1.

## Door admitting to Second Hall.

Masreno, Les Temples innmergiśs de la Nubie, PI. CXXXIX.
Weacal, Antiquities of Lorer Nubia, PI. 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 battlepiece and a scene shewing the king offering two rows of captives to ReHarakhte, while on the south wall there is the representation of some incidents in one of Ramses II's Nubian wars in a rather better state of preservation.

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

The east wall, in the centre of which is the door that admits to the second
pillared hall, is covered with representations of the king worshipping various divinities or sacrificing his prisoners before Re-Harakhte and Amon-Re. Above these scenes is a frieze consisting of repetitions of the cartouche between two uraei ${ }^{(1)}$, alternating with the name ${ }^{\text {I }}$ (See Champ., Notices, I, 89 ; L., D., III, 184 , $a$; and ef. PI. XXV, 9 ).

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.

$$
\begin{gathered}
\text { The North Wall. } \\
\text { (Pls, III-V). } \\
\text { Publisbed : see Cusur., Notices, 1,88. }
\end{gathered}
$$

scene I (Pl. III; fig. 1).
Destroyed except for a figure of Amon-Re standing $\rightarrow$ and wearing headdress no. 11.

SCENE II (PI. V, 2 ; fig. 1).
Ramses $\boldsymbol{\sim}$ offers two -vases of wine to Atum who is seated . .


Fig. 1. - First Pillared Hall : North Wall. Scale 1: 100.
Text. a. Behind Ramses : $\sim$ Pf behind him like Re! -
 Two Lands Usermare-Setepnere, lord of diadems
(1) From each uraeus hangs a $\Omega$-symbol.
${ }^{(2)}$ There are now only six complete figures, one having been almost, and another entirely, destroyed.
c. In front of Ramses : : . to his father Atum.,
d. Above Atum in four lines : . . $\left.\right|_{1} ^{1}$ $4 \sqrt{x}$ - Utterance by Atum lord of the Two Lands of On : T have given thee all might'.-

Anchaeological detals :
Ramses. The upper part of the head-dress is destroyed. For what remains of the wig see fig. a.


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 PI. V).
-Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god.-
scene iv (PI. III; fig. 1).
Destroyed except for a few traces of figures . . which seem to represent officers conducting bands of captives, but there is much uncertainty. Above the easternmost group is a horizontal line of quite illegible inseription.
scene V (PI. 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 (PI. IV; fig. 1).
A very mutilated representation of the king • . binding (?) four kneeling figures.

[^3] IC] ... The king of Upper and Lower Egypt Usermare-Setepnere [appears upon the throne of his father] ....
scene vil (Pl. V; fig. 1).
Published : Casmp., Mon., XLI, \& (figure of god only and facing $\boldsymbol{\longrightarrow}$ instead of $\leftarrow=$ ) : see Cuamp., Notices, I, 88 for text.

Ramses : , his right hand extended in token thereof, presents prisoners of war, marshalled in two lines, to Re-Harakhte who is slanding . . . 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 ${ }^{(3)}$.

Texr. a. Above Ramses : . $=11 \bumpeq$ Lin $15-\pi /+$ Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon. -
 .... Presentation of the captives whom his majesty brought from his victories. . ."
c. Above the prisoners in five lines : . 11
 Lower Egypt Usermare-Setepnere in the presence of . . . . . Re-Harakhte : 'I have brought for thee the captivity of my strong arm:-
(1) Cf. second hall : south wall : scene II, $j$. p. 53.
(2) For a similar scene of. L., D., III, $197, b$.
(3) The prisoners in scene IV wear long skirts, a fact which lends further support to the idea of their being Asiatics.
(a) Gusxp., Notices, 1, 88, reads $\sim$, but Baessted considers $\frac{11}{}$ ~ to be the correct reading and refers to Stele of Thutwose III in Pernie, Six Temples, I (see also Bneasted, Records, II, 5824).
d. Between this inscription and the -disk above the king's helmet : . AT: -Given life like Re.-
e. Behind the prisoners in a single vertical line : . ...... ? store-house of his father Re-Harakhte, that he may be given life like Re."



Fig. 3. $\square)_{1}$-Utterance by Re-Harakhte lord of heaven, within the House-of-Meriamon-Ramses-in-the-House-of-Re. .
8. In front of Re-Harakhte : . - ${ }_{\text {if }}$ - I have given thee all might like Re..

## Archaeological details :

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

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

## The East Wall. <br> (PIs, VI-XII).

Published: Piracy, Voyage, 154 (General view); Gasp., Notices, I, 89 and 90 (Plan).
scene I (PIs. VI and VII; fig. 4).
Published : Guv, Antiquates de la Nurse, 51, B; L., D., III, 183, b; see Cusp., 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 $\mathrm{N} \leftrightarrows$ and $\quad \mathrm{S}$ respectively, the Asiatic $\mathrm{N} \longleftrightarrow$, while the fourth kneels . S S with his face turned N . . It is his thigh that

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


Fig．4．－First Pallared 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 sym－ bol of the king＇s ka．
b．Above the staff terminating in a human head which the ka－sym－ bol holds ：：曹㤟 within the $d w ; \cdot t$－chamber． ，
c．Immediately behind Ramses ：$\quad$ Horn the hero，master of achievements．－
d．Above Ramses＇right shoulder ：$\rightarrow$ Htroffiた stability and health behind him！－
c．In front of his crown ：．$\frac{1}{4} \frac{1}{0}$［Usermare－Setepnere］．．．． ［Ramses－Meriamon］，given life like Re．＂
 There are signs of alteration in the writing of $\xlongequal[\circ]{\circ}$ ，below which are traces of another $\leftrightarrows$ and of the top of 且 0 ．This first 冊 was probably obliterated with stucco and the resulting space oceupied by the end of the handle of the king＇s mace（？），the words hnty dlb：t being omitted．
f. Above Re-Harakhte's right arm in two horizontal lines : . $\cdot 8$ an $\times$ III -Smiting at one blow ${ }^{(1)}$, trampling on the Nine-Bows.
 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;


Fig. 5.

I repel for thee the rebellious.'
Above the lion in two horizontal lines : .
 [the follower of his majesty], who slays [his foes] ${ }^{(2)}$." Abcheological 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 $\{$-falchion in his right hand.
scene il (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 $\quad \longrightarrow$ robe no. 1 A standing before two seated divinities . . .
scene III (PI. VIII; fig. 4).
Published : L., D., III, 183, b.
Ramses $\sim$ offers if to Khnum who is standing . . .
(1) With this phrase $\mathrm{M}^{-}$Gniryitu compares (Urkunden, I, 107).
(2) Cf. Scene VI, e.
(9) See Petark, Egyptian Decoratine Art, p. 53.
 behind him like Re!,
b. Above Ramses : $\because$ 二 diadems, Usermare-Setepnere Meriamon-Ramses. 7
c. Above Khnum : « lord of the Cataract. "
d. Above Khnum's left shoulder : \& X
c. In front of Khnum : . : I have given thee strength and victory.-

## Archaeological detalls :

Ramses. Head-dress no. 4 with $\underset{\uparrow}{2}$ 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 (PI. VII, 2 ; fig. 4).
Published : L., D., III, 184, a; see Cumpr., Notices, I, 89 .
Ramses \& offers two -vases of wine (?) to Plah accompanied by the deified Ramses, both of whom are seated. In front of Ptah upon an offering table are four $\boldsymbol{I}$-jars and three (perhaps four?) -haunches of meat.
Texr. a. Above the king : . . the Two Lands, lord of diadems, Usermare-Setepnere, Meriamon-Ramses. "
b. Above Plah in two vertical lines : . M A An - Utterance by Ptah lord of truth, king of the Two Lands."

## Archabological detalls :

Ramses. Head-dress no. ${ }_{17} \mathrm{G}$ with Oq above it.
Robe no. 4 A .

Ptah. Head-dress no. 18.
He is of the usual if-form and holds the $\{$ combined with $\%$ and $f$. Ptah and his associate are seated together in a $\square$-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 (PI. VII, 2; fig. 4).
Published: L., D., III, 184 a; see Canmr., Notices, I, 89 .
Ramses . - pours a libation and offers incense to Thoth who is standing $\quad$.
Text. a. Behind Ramses : $\because R f \mathbb{T}=1$ - All protection and life behind him 〈like〉 Re for ever! *
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life. -
c. Above the libation-vase in two vertical lines :.$\left.\rightarrow \rightarrow \square l_{1}\right]$ O/ Giving incense and libation to his father. .
 \#.". Utterance by Thoth lord of Hermopolis who is within the Temple-ofRamses, :

Abchaeological detalls:
Ramses. Head-dress no. 4 with above it.
Robe no. 4 D.
The libation-vase is shaped, as is usual in this temple, being fashioned like the symbol $\uparrow$, 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: Gsv, Antiquit's de la Nubie, 51, B; L., D., III, 184, a; see Cuırp., Notices, I, go.

Ramses \& - above whose head hovers the sacred falcon with outspread wings, sacrifices four prisoners of war before Amon-Re who is standing $\longrightarrow$ 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 $\frac{1+1}{4} \pi$ The king's ka - is left.
c. Immediately behind Ramses ..... $\quad{ }^{\text {(1) }}$ the hero, master of achievements. 7
 Upper and Lower Egypt Usermare-[Setepnere], son of Re Ra[mses-Meri]amon. .
个5 A N '1 "The lion, the follower of his majesty, who slays [his] foes. $>$
 by Amon-Re lord of Karnak: 'Take the sword of victory, o Horus, appearing as .... Thou art my beloved son, I give thee the office, I bind for thee all lands under the (sic) sandals. Thou actest like Re for ever.' $"$
g. In front of Amon-Re in three lines : $:\left.\right|_{0} ^{2}$

 - Utterance by Amon-Re lord of Karnak, in the midst of the Temple-of-Meriamon-Ramses-in-the-House-of-Re. 'Thou art a pious son whom his father loves.

[^5]Verily there are given unto thee offices in order to approach (? ${ }^{(1)}$ the throne and duration of Re which was upon earth, for ever.' "
 and happiness behind [him]

Archaeological detals :
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. $2 \mathrm{~A}($ ? $)$.


Fig. 6.

Robe no. 7.
His quiver hangs down his back. He grasps the hair of his victims with his right hand and brandishes a -battle-axe in his left.

Amon-Re. Head-dress no. 11.
He doubtless held a $\{$-falchion in his, now destroyed, left hand (cf. scene I and L., D., III, 211).
scene vii (PI. XI, 1 and 2 ; fig. 4).
Published: Gue, Antiqnites de la Nubic, PI. 51, B; Cusur., Mon., XL, 3; L., D., III, 183, b; see Cuasp., 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 ${ }^{2}$-fan (see fig. 6), and his name and titles are written out in front of him.

[^6]Beginning from the south the inscriptions are as follows :
 Pmonncon scribe, grand commander of the army, the king's eldest son of his body, whom he loves, Amenhirkhepeshef. -
 $2=1$ chief of the army of his majesty, king's son of his body, whom he loves, Ramses-si-neter.,
3. In two lines : : $i \rightarrow 7^{2}$

-King's son of his body, whom he loves, chief champion of the army, master of the horse, chief charioteer of his majesty, Perehirunamef. "
4. In a single line : .4 *King's son of his body, whom he loves, Khamwese."
 - $\int^{(7)}$ King's son of his body Menthirkhepeshef. ?
6. In a single line ${ }^{(x)}:=7$ -King's son of his body, whom he loves, Neb[nekhare]."
7. The inscription is destroyed. Only the top of the fan and part of the right elbow and leg of the accompanying figure are preserved.
${ }^{11}+$ is preserved in L., D., loc. cit.
2) after - in L., D. , loc. cit. is a mistake.
(3) i- is omitted by Crisp. and Lerstes, neither of whom indicate any lacuna.
(4) 2'7J is omitted in Cusur., loc, cit, but not in L., D.
(3) Cuiswr., loc. cit., wrongly has 1 . under tit as well as at the top of the second line.
${ }^{(6)}$ The - has been omitted by the seulptor.
(7) 4 is preserved in Cusur., and L., D., loc. cit.
(s) The figure which accompanied the inscription is destroyed.
(5) In Casur., loc. cil., - is preserved after - The remaining signs 6 A - an y appear as a restoration in Cusup., but in L., D., ©, A and $h$ are shewn as damaged while $\frac{2}{1}$ is intact.
8. In a single line: $\because \neq \mathbf{2 n}^{\prime}-1=1$ v. I


Fig- 7. scene vili (PI. XII, 1 and 2 ; fig. 4).

Published: Gnusp., Mar., XL, 4; L., D., III, 184, a; see Cusmp., Notics, I, 89-90.

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

Beginning from the north the inscriptions are as follows :
Text. 1. Destroyed ${ }^{(2)}$. Parts of the girl's head-dress and of the lower portion of her skirt alone remain.
2. $72^{-}$- ${ }^{(3)} \ldots$
3. whom he loves, Bekmut."
4. 7 body, whom he loves, Nefretiri. -
5. $72 \rightarrow$ - King's daughter, of his body, whom he loves. Nebtowy.
6. whom he loves, Esenefer. -
(1) The $\boldsymbol{-}$ is almost certain and occurs also in L., D., loc. cit.
(2) Destroyed completely according to L., D., and Gusur., but the latter restores - $-1 ; 10$
 $1=-11-3$
(0) Almost certainly ij here as in the other examples, and not as Larsies and Cusur.

7. 7 whom he loves, Henttowy. -
8. whom he loves, Wernure.-
9. 7 whom he loves, Nezemmut. -

The South Wall.<br>(Pls. XIII-XX, 1).<br>Published: Gas, Antiquités de la Nubie, PI. 53, 1.

SCene I (Pl. XX, 1 ; fig. 8).
Published: see Chasp., Notices, 1, 87.
Ramses \&offers four -vases to Onuris who is seated $\omega$.


Fig. 8. - First Pillared Hall : South Wall. Scale $1 \times 100$.

b. In front of Ramses in one line : ...... . . . . . that he may be given life. =
c. Above Onuris in three lines : . $[4] \rightarrow \sim$ ? $\mathrm{P}^{2}-\mathrm{S}^{3(0)}$ - 1 have given thee [all] life and happiness, I have given thee all health'. [Utterance by] Onuris-Shu-son-[of-Re]. -

[^7]Ancharological details :
Ramses. Head-dress no. ${ }_{17} \mathrm{~A}$ or ${ }_{17}$ B.
Robe no. \& A with a girdle like that of 3 B , for the details of which ef. 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 13 and the cartouches of Ramses II below it (see PIs. XIII and XX).

Published: Cusur., Notices, 1, 87.
-King of Upper and Lower Egypt, lord of the Two Lands, lord of diadems, Usermare-Setepnere, Ramses-Meriamon. "
scene il (Pls. XIII and XV and fig. 8).
Published: See Chaspr., Not. descr., I, 87.
A much destroyed representation of Ramses II offering prisoners of war to Amon-Re. All that remains of the king is the front of his skirt. Behind him are the legs and feet of some of the captives, and, immediately behind them, the legs of a lion and the hoofs and lower forelegs of a horse. In front of the king stands Amon-Re $\longrightarrow$ broken away above the waist.
 -... captives which his majesty brought. "
 \#I have given thee strength for thy mighty arm like Re."
scene iil (Pls. XIII-XIX; fig. 8).
Published : Ros., Mou. Stor., LXXYIII, I (part only). Cusur., Man., AL, I (part only). For the test and description see Cusp., Notices, I, 88.

This is a vivid, but unluckily much injured, representation of one of the battles in Ramses' Nubian war. In the western half of the scene - the part that has suffered most damage - there are two chariots \& . of the hindermost one of which only the wheels and parts of the horses are preserved. Beside the horses that draw this chariot is a man, destroyed above the waist, wearing apparently Egyptian clothes, and fighting on foot. Doubtless he is a hostile chieftain and is
about to be smitten down by Ramses' brandished falchion ${ }^{(1)}$. Underneath the feet of the king's prancing steeds we can with difficulty discern the forms of the fallen or flying enemy. Immediately behind this chariot are the legs and feet of people advancing in an opposite direction $\leadsto$. One leg and foot are much larger than the others and no doubt belong to a destroyed representation of Ramses ${ }^{(2)}$ engaging in a hand-to-hand combat.

In the foremost chariot we see Ramses with bow bent shooting at his foemen who fly pell-mell before him or lie prostrate beneath the hoofs of his careering stallions ${ }^{(3)}$. Behind him are two Egyptian soldiers - much damaged - each armed with a large shield and spear ${ }^{(0)}$. Many of the fallen enemy are pierced with arrows,


Fig. 10. 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-


Fig. 9 . 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 ${ }^{(3)}$ 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 (? $)^{(5)}$.

[^8]Behind the hut(?) is a woman, bending over a child, who has evidently run to her for protection; of the latter only the legs and feet are preserved.

At the east end of the wall we have the representation of a pastoral country. Flocks of goats and cattle with their young gambolling around them ${ }^{(1)}$, are to be seen grazing near a tree, in charge of a shepherd


Fig. 11. who leans upon a staff. Just opposite his face we can make out the figure of a small boy holding a bent stick and running forward. Behind the shepherd a negro clad in a leopard skin and armed with a bow, tells the tale of disaster to a wailing woman upon whose back is suspended a basket containing a baby (see fig. 11) ${ }^{(2)}$. The messenger is led into her presence by a naked child. The object behind the cow and skipping calf, with rounded top and an oval in the centre, may represent merely a small hillock, but, like the similarly shaped object already mentioned, it might be a domed hut or granary, or even an oven!

Under this pastoral scene and the group conveying the wounded man, is a row of prisoners moving $\longrightarrow w$ 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


Fig. 12. be in so bad a state of preservation, due more to the ravages of time and the poor quality of the sandstone than to acts of vandalism. The style though somewhat rough is full of life and vigour. The wounded man and his bearers represented so unconventionally, the messenger with his bad news, the running children, the wailing woman, the shepherd leaning on his staff, and the sportive kids and calves, are motives not usually found in the ordinary run of Egyptian battle-scenes. For such naturalistic touches where the artist has given rein to his imagination, we might compare the humorous figure of the king of Aleppo who, after being rescued from drowning in the Orontes, into which he has been driven by the victorious onslaught of Ramses, is held
(1) Note especially the cow close to the tree with her calf skipping in front of her.
(2) The haby is omitted by Cusupolaos, 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 :

the falchion in(?). . . . his. . . . fighting ... ${ }^{3}$... knowing the place of his hand, ... his . . going upon his chariot. -
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

(1) L., D., III, 164, b.
2) Restore to 70 2 I = for which cf. L., D., III, 145, c.
(3) $\square$ is of course intended. Cusur., Notices, I, 88, reads $\square \wedge$. While $\wedge$ is a mistake for - I, the - is possibly correct, but all traces of it are now covered with cement.
(6) The signs $\mathbf{~ - ~ a r e ~ v e r y ~ d o u b t f u l . ~ C u s u r . , ~ l o c . ~ c i t . , ~ h a s ~ m e r e l y ~}$
(3) It is impossible to say how many signs are missing from the ends of the lines.
${ }^{(6)}$ Restore to
(7) Cisup., loc. cit., wrongly reads $=$ - 1 .
(8) Cf. L., D., III, 166.
 odd way of writing \|才|1洛?
10) and $_{\Delta}^{2}$. For the use of $n$ before relative-form solmang see Eanax, Gramm. ${ }^{3}$, 3546 , and Halfa stele of Thutmose III, I. 5, in Maclven, Buhen, p. $27.175 \leq 5$ a king whom he hath made, a chosen son whom he hath created.
(ii) There seems to be a mistake here. Perhaps the engraver, owing to the preceding $\stackrel{\rightharpoonup}{4}$, has missed out some such expression as $=1$, -Behold us! $\rightarrow$ ? (cf. L., D., III, , 66). Otherwise bkw is governed by imy ma 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. Cunsur, Noticss, 1, 87 , reads $\mathcal{I}$. Dr A. H. Gandisen has suggested to me the reading I i.e. $\mathbb{I} \| \frac{2 n}{}-$ 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. Besustio, from his photograph, would read E, which commonly occurs with bs.
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 :

$[0 \uparrow 1] \stackrel{M}{\sim}$ Saith every overthrown one (?) Come not forth, the lion [is in (?)] the valley . . . . . . Usermare-Setepnere .-

PILLARS $9-12^{(3)}$.
(Ms. XX, a-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 : Pallars 9-19 : East Face. Scale i: 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).
(1) $m$ is very doubtful.
(i) CC. L., D., III, $120, b:=\square$
(3) Only the lower parts of pillars + to 8 remain and consequently none of the decorations are left. See PI. III.

## The Ancuithaves.

West Face.
Abchitanve between pillar 9 and north wall.
Traces of a scene representing the king $\quad$ before two seated divinities.$\sim$.
Architrave between pillars 9 and 10 .
The king * before two divinities \& . The figures are destroyed above the waist. The northernmost divinity holds $\{$, the southernmost seems to be holding the ? and $\Lambda(?)$ and therefore probably represents - Ramses-in-the-boat-shine (see fig. 14) \%. The dress is the same as that worn by him in scene II, east wall, southern side-chapel (PI. LV).

Abchithaye between pills 10 and 11 .

Fig. 14.


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

Text. In front of Ramses : :
In 2 (the southern scene) Ramses $\leftarrow$ - offers to a seated god $\bullet$.
The figures in both scenes are destroyed above the waist.
Architrave between plluabs 11 and $1 \%$.
Faint traces of Ramses $\quad=$ before a divinity $\omega$.
Architrave between plasmin 12 and south wall.
The scene is obliterated.

The Under Faces of the Architraves.
Between north wall and pallas 9 .
The inscription is destroyed.
Between pillars 9 and 10.
$\Rightarrow 010 \bumpeq$. . . Usermare-Setepnere. $n$

Betweev phlars 10 and 11 .
Published: Cusur., Noticas, I, 91 .
 house of his father, Amon-Re! -

Betweev pillans 11 and 12.
 his father. . . . ! ?

Betweey pilan 12 axd south wall.
.$\equiv$ - Lord of the Two Lands Usermare-Setepnere - .
PILLAR 9.
West Face.
Isscriptios or sobth side of Osibid statue.
 Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere, [son of Re] lord of diadems, Ramses-Meriamon :-
Inschiptios or south side of Osibid statue.
 slaying. . . . . . lord of the Two Lands, Usermare-Setepnere, son of Re, lord of diadems, Ramses-Meriamon, beloved of Khons (?)".

> North Face.

SCENE $I^{(1)}$.
Published: See Canap.. Notices, I, 88.
Horus standing $\longrightarrow$, holds Ramses' right hand and puts to his nose the symbol $\xlongequal[f]{ }$, 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.
 Two Lands, Usermare-Setepnere, lord of diadems, Meriamon-Ramses. -

Above Horus in two (?) lines : . i . ....... . " . . . . . Horus lord of Bek. -

Behind Horus : . .... f
Anchaeological detalls :
Ramses. Head-dress no. ${ }_{17} \mathrm{~A}$ with above it.
Robe no. 8 A .
Horus. Head-dress no. 3 D.

## SCENE II.

Published: See Casur., Notices, I, 88.
Horus of Buhen * and Ramses * stand in the same attitudes as in scene I. Instead of \& the king receives $\Lambda$.

Texr. a. Above Ramses : . = 1f~9 Lord of the Two Lands User-mare-Setepnere.
b. Above Horus : : M
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 detalls :
Ramses. Head-dress no. I A with C .
For the robe, which is like no. 1 C, see fig. 15 .
Horus of Buhen. Head-dress no. 3 D.
Isschiption bexentil scexe II.


Fit. 15.
 - [Live] the good god!. . . . . . . . mysterious in knowledge like the lord of Hermopolis.

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 of which the king has raised his right hand to receive.

Texr. a. Behind Ramses : . ...... 有 - - All ..... behind him like Re! ?
b. Above Ramses : - traces of the Ramses-Ileriamon cartouche.
c. Above Horus : - The inscription is entirely destroyed except for a few traces of signs which suggest that he was described as -
d. Behind Horus : $=8 \neq \pi=-$ if - All protection and life behind him like Re! -

Archaeological detalls :
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 Cump., Notices, I, 88.
Ramses . offers $\downarrow$ to Horus \& who holds the king's left hand in his right.

Text. a. Behind Ramses : $=\cdots$. . $\mathbb{I} \sim-$ All [protection and life] behind him like Re! -
b. Above Ramses : = $0 \square \square \square \square=15 \square$ Two Lands, [Userma]re-[Setepnere], lord of diadems Ra[mses-Meri]amon. ,
c. Behind Horus XP?
d. Above Horus : : $=)^{2}$ Ntterance by Horus. . . . .
(a) Not photographed.

Anchagological. detalls :
Ramses. Head-dress no. 3 B.
Robe no. 8 A .
Horus. Head-dress no. 3 D.
Inschiption bexestil scese II.
Published : Guesr., Notices, I, 88.
In a horizontal line : • 0 品 - Live the good god! great of marvels, making a monument for his creator in the house of his father Re-Harakhte: lord of the Two Lands, Usermare-Setepnere. -

## South Face.

scene I (PI. XX, a).
Published : see Cunup., Notices, 1, 88 .
Ramses $=$ offers to Nefertum who is standing * $\quad$.
 -Lord of the Two Lands, lord of diadems, Usermare-Setepnere. MeriamonRamses, 7

In front of Ramses : = Making offering(?) to his father.
 - Etterance by Nefertum, the hawk (?)

Archaeological detiles :
Ramses. Head-dress no. ${ }_{17} \mathrm{~A}$ with 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 (PI. XXI, 2).
Published: Ruratb, Voyage, 157, 6.

 the Two Lands, Usermare-Setepnere, lord of diadems, Meriamon-[Ramses].
b. In front of Ramses : : wine to his father Khons-in-Thebes, "
c. Behind Khons $\sim$ traces of the usual formula $X \hat{T}$ etc.
d. Above Khons in two lines : $\bullet \rightarrow 1$ -Utterance by Khons-in-Thebes.

Abchaeological detals :
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 $\left\{\mathfrak{y}\right.$ combined with $\frac{f}{}$ and $f$. He also holds the $\}$-sceptre and A-whip (see PI. LXVI, 7).

Isschiption bevectil sceeve II.
In a horizontal line $: \ldots \ldots . .01 \mathrm{~m}=\ldots .$. lord of the Two Lands Usermare-Setepnere.,

PILLAR 10.
West Face.
Inschiptiox ox vortil side of Osimid statue.

«Good god, a lion lord of blood (?) ..... like the son of Nut, king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere, son of Re, lord of diadems, Ramses-Meriamon, beloved of Amon-Re lord of Karnak."

Inschiption ox south side of Osibid statue.

great of roarings, lord of the two plumes like Mont [residing in] Thebes, king of Upper and Lower Egypt, lord of the Two Lands, Isermare-Setepnere . . . . . [beloved of] Re-Harakhte.,

## North Face.

scene I (PI. XXII, 1).
Published: Ruxate, Voyage, 157, 4.
Sekhmet offers $\uparrow$ to Ramses who puts out his hand to take it.
 stability and happiness behind him! \%

##  Meriamon-Ramses."

c. Above Sekhmet : = Sekhmet mighty of shoulder, mistress of heaven."

Archaeological detalls :
Ramses. Head-dress no. ${ }_{17} \mathrm{~A}$.
Robe no. 1 B.
Sekhmet. Head-dress no. 5.
scene il (PI. XXII, 2).
Ramses $\rightleftarrows$ takes hold of the mni•t-collar of Mut who is standing ${ }^{(1)}=$.
 tion and life behind him [like Re] every day for ever! -
 Two Lands, Usermare-Setepnere, lord of diadems, Ramses-Meriamon.?
c. Above Mut : . . . . . - Mut the great. . . . .
d. In front of Mut : $\rightarrow$ - For thy nose, [o good god ].

Archagological 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. Gandiske, Rec. Trac., XXXIV, $7^{3}$.

## East Face.

SCene I (PI. XXIII, 1; fig. 13 ).
Mont \& puts of to Ramses $\sim$ nose.
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. "
4. Above Mont in two lines : . . | by Mont, lord of Thebes. -

Abchabological detalls:
Ramses. Head-dress no. 4 with ę@ (sic) above it.
Robe no. 1 C. with girdle like fig. 21, p. 46.
Mont. Head-dress no. 13.
scene il (PI. XXIII, 2: fig. 13).
Ramses . offers $\downarrow$ to Wert-hkau ( $\mathrm{W}_{r} \cdot \mathrm{l}$-l $k ; w$ ) who is standing . . She holds a $\lceil$-sceptre in her right hand which Ramses has caught hold of.
 Tiwo Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.
c. In front of Ramses : : mother. -
d. Above Wert-hkau : : $=1 \rightarrow 8$ Abchagological detalls :

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

Role no. 8 A (?).
Wert-hkau. Head-dress no. 5.
The horizontal line of inscription below the scene is obliterated.

## South Face.

SCene I (PI. XXIII, ?).
Published: : Rirate, Vogage, 157, 5.
Amon-Re * embraces (?) Ramses' $\sim$

Text. a. Behind Ramses : 수 ..... $[$ [AII $]$ protection and life . .....
 Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.
c. In front of Ramses : . for his father. Adoring the god: four times. 7

[a) Diterance by Amon-Re [within] the House-of-Ramses-in-the-House-of-Re.-

Abcharological details :
Ramses. Head-dress destroyed.
Robe no. 3 C .
Amon-Re. Head-dress no. 11.
Robe no. 8 C .
scene il (PI. XXIII, a).
Ramses * receives from Atum, who is standing * * the symbols Da and 1 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 -symbol. The scene is much damaged and weather-worn.
 the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. $>$

2 Utterance by Atum : Receive thou the jubilee, o son of my body (?).'"

Abchaeological details :
Ramses. Head-dress no. 4 with $\hat{子}$ ?
The robe is destroyed.
Atum. Head-dress no. 3 A .
The horizontal line of inscription below the scene is obliterated.

## PILLAR 11.

West Face.
Inschiption or sorth side of Osimid stater.

 who fashioned him. . . . . king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, [beloved of. . . . .]., Inschiption or solth side of Osimid stitue.

 terror, lord of fear in the countries and foreign lands


Fig. 16. . . . . Usermare-Setepnere, son of Re, lord of diadems Ramses-Meriamon, beloved of Ptah the lord of truth, the king of the Two Lands."

## Norlh Face.

SCENE I (PI. XXIV, 1).
Published: Gwe, Antiquites de la Nubie, 52, 1.
Nefertum (?) standing $\quad$ holds Ramses right hand in his left. He was, perhaps, presenting him with $f$ ?
Abchaeological detalls :
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 (PI. XXIV, a).
Published: Guv, Antiquites de la Nubie, 52, 1.
Ramses $\&$ receives the -symbol from Amon-Re who is standing $\quad$.

[^9]Terr. a. Above Ramses : =..... .II..... Lord of the Two Lands . . . . . lord of diadems
b. Behind Amon-Re : $X f \ldots \ldots-[\mathrm{All}]$ protection and life......
c. Above Amon-Re : ^ᄀ1..... Utterance by......

Archabological detalls:
Ramses. Head-dress no. 4.
Amon. Head-dress no. 11 .
The is suspended from the tip of the $\int$ which Amon holds in his right hand.

East Face.
SCENE I (PI. XXV, 1; fig. 13).
Published: Rurus., Voyage, 157 , 1.
Ramses . - offers lotus-llowers to Khons who is standing - .
Texr. a. Behind Ramses : \& Rf II All protection and life behind him! ?
 Two Lands Usermare-Setepnere, lord of diadems Neriamon-Ramses."
c. In front of Ramses : • C Giving flowers to his father. -
d. Behind Khons : $R P I=$ All protection and life behind him like Re for ever!,
 -Utterance by Khons-in-Thebes-Beautiful-of-Rest.,

Abchaeological detalls :
Ramses. Head-dress no. 4 with ę̣ $\ddagger$
Robe no. 4 A .
Khons. Head-dress no. 7. The plaits are not indicated on the $\boldsymbol{q}$-lock of hair.
The god is mummiform with ! hanging down his back. He stands on a shaped pedestal. He holds his usual sceptre, a compound of $\{. f$ and , along with the $?$-crook and $\Lambda$-whip (see PI. LXVI, 7 ).

The Tensple of Derr.
scene il (Pl. XXV, ?; fig. 13).
Ramses . - offers two -vases of wine to Mut who is standing $\quad$.
 of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon. "
b. In front of Ramses : . to [his] mother. . . $=$
c. Above Mut in two lines : .. i . . . . . . . ~[Utterance by] Mut the great, mistress [of Ishru].... .

Abchaelogical detalls :
Ramses. Head-dress no. 14 D.
Robe no. 8 A or 8 C ?
Mut. Head-dress no. 3 G.
Isschiption bexesth scene II.
 [Amon]-Re, [lord of] Karnak, [within] the House-of-Meriamon-Ramses. "

## South Face.

scene i (Pl. XXVI, 1).
Published: Ruraw, Voyage, 157, 7.
Amon-Re $\longleftrightarrow$ offers $f$ to Ramses $\boldsymbol{\sim}$ who receives it in the palm of his uplifted right hand.

Text. a. Behind Ramses : $\rightarrow \ell \nmid 1 \pi=9$ All protection, life and happiness behind him like Re! -
b. Above Ramses : = 1d~o :IE: Lands Usermare-Setepnere, lord of diadems Neriamon-Ramses, -
 happiness behind him like Re! ?
 1.Io Utterance by Amon-Re, lord of Karnak, who is within Karnak ( $\dot{I}_{p} \cdot t$-isw $\cdot t$ )..
c. In front of Amon-Re : •• 隹) Take unto thee life, stability and happiness! m

Abchabological detals :
Ramses. Head-dress no. 14 A .
Robe no. 1 A .
Amon-Re. Head-dress no. 11.
scene il (PI. XXVI, a).
Ramses - receives from Re-Harakhte who is standing $\rightarrow$, the emblems D. and $I$ 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 : $=$ OTs~R Lord of the Two Lands Usermare-Setepnere.-
b. Above Re-Harakhte : . ... i= $=\ldots .-$. Re-Harakhte . . . . .

Archaeological detalls :
Ramses. Head-dress no. 4.
Robe no. 4 A .
Re-Harakhte. Head-dress no. 6.
Inschiption bexegth scene II.
 Re; lord of the Two Lands Usermare-Setepnere. -

PILLAR 12.

## West Face.

Isceriptior or vobtil side of Osibid statue.
In a vertical line : $:$ ank space caused by elbow of statue $)$
blank space caused by elbow of statue) $\bar{\sim}$

[^10]countries, lord of the Two Lands Usermare-Setepnere, [son of Re], lord of diadems [Ra]mses-Meri[amon], beloved of Amon-Re lord of Karnak. .

Inschiption os soutil side of Osibid statue.

good god, making a monument for his father. .... [lord] of the Two Lands Usermare-Setepnere, son of Re, [lord of diadems] Ramses-Meriamon, beloved of Re-Harakhte. -

## North Face.

scene I (PI. XXVII).
Published: Ripatd, Voyage, 157, 9.
Ramses . . holding a $\boldsymbol{\text { -vase of ointment, anoints with the little finger of }}$ his right hand the head of Ptah who is standing $\leadsto$ upon the usual - -pedestal.
 stability and happiness behind him like Re for ever! -
b. Above Ramses : $\leftarrow=01 \mathrm{j} \cong$ Lord of the Two Lands UsermareSetepnere,
c. In front of Ramses : . 4 T father Plah.
d. Behind Ptah : $\rightarrow$ RfI $=\ldots$. All protection and life behind him
c. Above Ptah in two lines : . : of the Two Lands."

Abchagological details :
Ramses. Head-dress no. 17 C with OS above it.
Robe no. 4 A .
Ptah. Head-dress no. 18.
He is of the usual form; his sceptre is a combination of $\{$ with $\neq$ and $f$.
scene il（Pl．XXVII）．
Ramses $\longleftrightarrow$ with uplifted hands adores Mont $\rightarrow$ ．
Text．a．Behind Ramses：《作着…．．．［AII］protection，life， stability
 Two Lands Usermare－Setepnere，lord of diadems Meriamon－Ramses，
c．In front of Ramses ：＊＊$\rceil_{11111}^{\circ}{ }^{(1)}$－Adoring the god ：four times．
 －Ltterance by Mont，lord of Thebes．＂

## Abcheelogical detills ：

Ramses．Head－dress no．${ }^{1} 7 \mathrm{~A}$ with vers above it．
Robe no．a C．
Mont．Head－dress no．13．The head seems to have been tampered with（see photo．，PI．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（PI．XXVII；fig．13）．
Thoth who is standing $\longrightarrow$ puts \＆to Ramses ．．nose who has raised his left hand to receive it．The god clasps the king＇s right hand in his left．
 him like Re！ ？
b．Above Ramses ：：＝ofser Lord of the Two Lands Usermare－ Setepnere．，

[^11] like Re: ,
d. Above Thoth : : Hermopolis. -

Abcharological detalls :

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

Thoth. Head-dress no. 9 -

## scene il (PI. XXVII).

Horus of Buhen who is slanding $~ \bullet$, puts \& to Ramses . . nose. Both god and king are in the same attitudes as in scene I.

Texr. a. Behind Ramses : $\because \subset \neq \pi=0$ - All protection and life behind him like Re! -
b. Above Ramses : . = $015 \sim=1$ the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. "
c. Behind Horus: 倩愿..... [All protection], life and stabilit! behind [him like Re!]-
 of Buhen ?.

## Archaeological detalls :

Pamses. Head-dress no. 3 E.
Robe no. 1 A.
Horus. Head-dress no. 3 D.
(1) Order of signs in original is

Isschiption bexeath scere II.


## South Face.

SCENE I ${ }^{(1)}$.
Published: Ruraub, Vayage, $157,3$.
Ramses $\omega$ receives in the open palm of his right hand the symbol $f$ from Atum who is standing \& . Atum holds the king's left hand in his right (cf. PI. XXVI, 1).
 nere, Meriamon-Ramses. 7
 like [ Re ]! ?
c. Above Atum in two lines : . . An = Atum, lord of the Two Lands of On."
d. In front of Atum : : . happiness! >

## Abciaeological details :

Ramses. Head-dress no. 17 A with back of the head.

Robe no. 8 E .
Atum. Head-dress no. 3 A .
SCENE II ${ }^{(1)}$.
Re-Harakhte who is standing $\longleftrightarrow$, puts of to Ramses nose. The king stands $\quad$. with his hands hanging beside him (cf. PI. L, 1).

Text. a. Behind Ramses : Xf Protection, life! n
 Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. n

[^12]c. Above Re-Harakhte : : Harakhte: Receive victory:-


Fig. 17-

Abchagological detalls :
Ramses. Head-dress no. 4.
Robe no. 1 A, with girdle adorned with uraei (see fig- 17). Re-Harakhte. Head-dress no. 6.

> Abchitraves.

## East Face.

Betweex pllar 10 and the nobth wall (see fig. $13 a-b$ ).

".... 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. \%
Betweex pillal if and the sottil wall.

e... for Horus, strong bull, heloved of Mat, belonging to the two Crown
(1) Or probably more correctly -Horus over the Ombite-. Sktwe, Sage ram Somenauge, p. 5.
(2) Cf. $9+\sqrt{\text { niniin }}$, 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, XXXIII-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 ${ }^{(z)}$ shew that they were decorated with scenes representing the king offering to, or adoring, divinities. There were no such decorations on the inner (east) face, for the scenes on the west wall of the second hall extend to the edge of the doorway. There are traces of figures however on the north and south thickness of the door, but too much destroyed to make anything of. This hall measures about 12 metres $\times 13$ metres. The height is from 4 m .80 cent. to 5 metres.

The roof is supported on six slightly tapering pillars of square section (like those in the first hall), standing on square bases (PI. XXVIII, , ). 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 oulspread, holding a ring and fan in the talons of each foot. The birds are separated from one another by the cartouches of Ramses II. Most of the stucco has fallen, and what remains is at the east end of the hall. The colouring, except for some traces of red, has disappeared and all details have been obscured and blackened by the bats. In the side aisles the ceiling has in many places collapsed, and no traces of the decoration remain.

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

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

[^13]which clearly shows in the photograph (PI. 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 archacological 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 rellected light introduced by large plate-glass mirrors, of which as many as four were sometimes employed simultaneously.

> North Wall.
> (Pls. $\mathrm{Xxxi-XXXIV})$.
scene i (Pls. XXXI and XXXII; fig. 18).
Published : Cump., Mon., XLII, 2; Ros., Mou. 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.


Fig. 18. - Second Pillared Hall : Norlh Wall. Scale 1 : 100.
Behind these priests, at the stern of the boat, is a priest carrying a flabella. Ramses $\quad \rightarrow$ is also represented as walking beside the shrine accompanied by the chief priest. Both wear the panther skin proper to their sacerdotal office. Ramses alone wears sandals.

Text. a. Above Ramses offering the lotus-flowers : . . fo may - (1) -Live the good god who hath made a monument in the house of his father! $\%$
b. Above the bow of the boat-shrine in three lines : $\rightarrow i n$
 Meriamon-Ramses in the House of Re."
c. In front of Ramses in the capacity of high priest : . 2 $-\cdots 110=$ + PWn) ${ }^{(3)}$ Son of Re Meriamon-Ramses. \%
d. Above the head of the priest with the flabella are traces of an illegible cartouch.

## Archaeological petals :

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. Headdress no. ${ }_{7} \mathrm{C}$.
Robe no. 6 B , being a combination of no. 4D and a leopard


Fig. 19. 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


Fig. 20. hawk's head and aegis (fig. $30^{(5)}$ ). In the stern are the steering paddles and attendant steersman, in front of whom is a -shaped flabella. On either side of the shrine itself, which is half concealed by a curtain or veil, is a kneeling figure. In the bows is the -emblem, a lion with on his head and standing $\Rightarrow$ upon a $Y$-perch which is decorated in front with a uraeus. Behind this emblem are three papyrus-plants or lotus-llowers. Next to these is a kneeling figure . . wearing the -crown and offering two -vases, next
(1) $=$ Ci Causer.
(z) — omitted by Causer.
(3) Cf. a parallel inscription in L., D., III, 180, a; Bnugscn, Worterb., Suppl., p. 1057. See also p. 3, foot-note 5.
(a) ППी Canso.
(5) This drawing is taken from the bow of the boat on the south wall.
to whom again is a slanding figure ${ }^{(1)}$. - with arms extended, either in the attitude of adoration (cf. L.. D., III, 18o, 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. Calefield, Temple of the Kings, PI. IV, and L., D., III, 18o. ל).

Ramses offering the lotus-flowers. Head-dress no. 4.
Robe no. 4F.
Scene II (Pls. XXXII and XIXIII; fig. 18).
Published : see Cusur., Notices, I, $9^{3 \text { 3 }}$
Ramses $\quad \rightarrow$ offers two -vases of wine to Amon-Re accompanied by Isis, both of whom are standing . $\quad$.

Text. a. Behind Ramses in a single line : . . ....... 0 1j $\bumpeq$ II
 lord of diadems Ramses-Meviamon, crowned as king and sovereign of the South and North, like Re for ever and ever.,
 Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon."
c. In front of Ramses : : ? Of, Offing wine to his father that he may be given life. -
d. Above Amon-Re in three lines : : 1 U O P upon the great throne. 'All life and happiness are with me.' "
c. In front of Amon-Re:: all might like Re for ever.-

(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 $\boldsymbol{\pi}$ (see Caulfieco, op, cit., pls. III, IV and V, which contain very useful reprodactions 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 lsis : . . thee all victory, all health, like Re."

Abchaeological detals :
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 1 -whip. Behind him is the usual -shrine and the two $\mid$-shaped objects. In front of him there is a $\boldsymbol{T}$-stand upon which is a vase and a lotus flower.

Isis. Head-dress no. 8 B .

## scene iil (PIs. XXXIII and XXXIV).

Published : Cuspr., Mon., XLIII, 1 ; Ros., Mon. del Gulto, VIII, 3. See Cusmr., Notices, I, $9^{3}$; Devéns, Notations des Centanes de Mille et des Millions in Revee archéologique, 1869, Pl. II, 258.

Ptah accompanied by Sekhmet, both of whom are standing * - , writes Ramses' name on a leaf or fruit $(?)$ of the sacred persea tree ( $\dot{i} d)$ of Heliopolis, which the king $~=~ p u t s ~ o u t ~ h i s ~ h a n d ~ t o ~ r e c e i v e ~(c f . ~ L ., ~ D ., ~ I I I, ~ 169) . ~ B e h i n d ~ t h e ~ k i n g ~ i s ~$ Thoth . holding $f$, one of the notches of which he marks with his reed-pen.

Text. a. Above and behind Thoth in five lines : : . 17


 the lord of hieroglyplis, true scribe of the ennead of gods, unto his son whom

[^14]he loves, the lord of the Two Lands, master of action, Usermare-Setepnere : Thy name is established upon the august persea tree by the writing of my fingers ${ }^{(1)}$. I speak as thy father Ptah-Tatenen hath commanded. There are given unto thee millions of years, hundreds of thousands of jubilees, like Re for ever. -
b. In front of Thoth : $\rightarrow \xrightarrow{\Delta-1}\{f=1$ have given thee the years of Atum eternally. -
c. Above the tree and Ramses head in a horizontal line : $\quad \pm \underline{k}$
 of Re Meriamon-Ramses, given life. -
d. Above Ptah in five lines : . . 1
 Ptah, lord of truth, unto his son Usermare-Setepnere : I record thy name upon the august persea tree for the celebration of very many jubilees.' "
e. In front of Ptah : : $\rightarrow \sim$ - I have given thee my duration as king, like Re every day. -
f. Above Sekhmet in three lines : . . Alomen ${ }^{3} \mathrm{H}$ (3) ${ }^{\circ}$ - Utterance by Sekhmet the mighty, beloved of Ptah : T have given thee the duration of Re.' -
g. In front of Sekhmet : . . $\simeq{ }_{\odot}{ }_{\odot}{ }_{6}$ - 1 have given thee the duration of Re, jubilee[s] as Harakhte, like Re every day.-

Anchasological detais :
Thoth. Head-dress no. 19.
D. is suspended ly a loop from the tip of $\int$. the end of which terminates in the sign for a million $\dot{\mathscr{L}}$.

Ramses. Head-dress no. 4.
Fig. 21.
Robe no. 4 A . The loose of end of the girdle is decorated with two urai and a petal-fringe (see fig. 21).
${ }^{\text {(1) }}$ Lit. -by my writing (si-i) with my two fingers. ,
17) A badly formed sign that is probably meant for -.
(3) 4 -10, Gnimp.

The king wears sandals with turned up toes (ef. fig. 19, p. 43). In his right hand he holds the ? and $\Lambda$.

Ptah. Head-dress no. 18.
Down his back hangs the $\int$-tassel of his collar. His staff is a compound of 作 and $f$. For a drawing of a similar sceptre held by Khons see PI. LXVI, 7.

The god stands on a -shaped pedestal.
Sekhmet. Head-dress no. 5.
She embraces Ptah with her right arm.

> East Wall.
> (Pls. XXXV-XXXVIII). (Published : see Casur., Notices, 1, $9^{3}$ ).

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. - Secend Pillared Hall : East Wall. Seale $\pm$ : 100 .
chapel, hereafter spoken of as the "northern side-chapels and *southern sidechapel -.

SCENE I (Pl. XXXV: fig. 22).
This scene is above the architrave of the door of the northern side-chapel, and fills up the space between it and the frieze. It consists of five mummiform divinities seated $\longrightarrow$ on thrones in front of an $\boldsymbol{J}$-offering stand, upon which are a -vase for libation and a lotus-flower. Beginning from the south they are as follows : Osiris-Khentamenthes, Harsiese, Seth, and Isis : the name of the fifth is not written.

Texr．Above（1）in three lines ：． 1
eOsiris－Khentamenthes：may he give all life and happiness 〈to〉 Usermare－ Setepnere．

Above（ 2 ）in two lines ：：A In ．．．．Harsiese；may he give ．．．．＂

Above（3）in two lines ：．
Above（4）in two lines ：．． may she give（sic）．万

Abchaeological details ：
All five deities hold the 1 －sceptre．
The three gods have the usual curved beards．

SCENE II（PI．XXXVI：fig．2．$)$ ．
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 $\square$－shaped shrine． of the Two Lands Usermare－Setepnere，lord of diadems Ramses－Meriamon． 7

by Re－Harakhte，great god lord of heaven ：＇ 0 son of my body whom I love， lord of the Two Lands，Usermare－Setepnere！ 0 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．＇
c. Above Hathor in three lines : . . | $\left.\right|^{2}$ $\pm \div 1 \ldots . .$. Utterance by Hathor lady of Dendera, lady of heaven : 'Coming in peace : the great god . . . .' '

Abchaeological details :
Ramses. Head-dress no. 4.
Robe no. 4 B.
He wears sandals with turned up toes (cf. fig. 19, p. 43).
The censer is of the usual $\boldsymbol{\sim}$-form. The perfumed smoke rises from the cup containing the burning charcoal (cf. fig. 24, p. 55), indicating that the grains of frankincense have just been put thereon.

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

Re-Harakhte. Iead-dress no. 6.
Robe no. 8 B.
Hathor. Head-dress no. 12 with a full wig.
The thrones, which are of the usual $\mathbf{f}$-shape, stand on a dais decorated with repetitions of โๆ领?
scene ili (PI. XXXVII, 1 and 2 ; fig. 22 ).
Ramses « offers to Amon-Re accompanied by the deified Ramses and Mut, all three being seated $\rightarrow$. Above the king's head flies the tutelary vulture-goddess.

Text. a. Behind Ramses : - RfTI=if1 All protection and life behind him like Re! \%
b. Above Ramses : «.


- Lord of the Two Lands Usermare-Setepnere, lord of diadems MeriamonRamses. -

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

The Traple of Derr.
 - m $1=-5 \mathbb{1}$ - Great god, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.-
c. Above Nut in three lines : . . $171-310-1=\infty$

-     - Utterance by Mut the great, lady of Ishru, lady of heaven.-

Anchazological detalis:
Ramses. Head-dress no. 4.
Robe no. 4 C.
The vulture above his head carries a $\Omega$-ring in its talons to which are attached 1f:.

Amon-Re. Head-dress no. 11.
Robe no. 8 B.
The deified Ramses. Head-dress no. $1 / 4 \mathrm{~A}$.
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 (PI. XXXVIII; fig. 29).
This scene consists of four mummiform divinities, namely Mont, Atum, Shu and Tefnut, seated on $\boldsymbol{t}$-thrones :-

Text. In front of Mont : . . 17 by Mont, lord of Thebes, within On.?

In front of Atum : : $\cdot \hat{7} 1-\boldsymbol{1}$ - Utterance by Atum..
In front of Shu: : - $\cap 1-1,3^{\circ}$ Utiterance by Shu son of Re."
In front of Tefnut: $\because 1$
Abchaeological detalls :
The three gods wear the usual curved beard. All hold the $\{$-sceptre.

## The South Wall. <br> (Pls, XXXIX-XLII).

scene I (Pls. XXXIX and XL; fig. 23 ).
Published : Canar., Man., XLIII, 2 ; Rosemast, Man. Stor., LXXVII, 3; Gaw, Awtiquités de La Nubic, Pl. 52, so; see Cusmp., Notices, I, $9^{3}$.

Ramses \& kneels before Amon-Re $\boldsymbol{\sim}$ and in his outstretched right hand receives the symbols $\sqrt{\square}$ and which are suspended from the palm-stick $f$,


Fig. 23. - Second Pillared Hall : South Wall. Scale t: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 1 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, ; cf. also L., D., 53, 124, $d$, and Maclver, Buhen, Plate $\left.20,45^{(1)}\right)$.

(1) This seene here and L., D., III, 150,6 seem to depiet the granting of jubilees by the gods, the two others the actual coronation at their hands. In the former the king kneels upon facing the presiding god, in the latter he kneels upon the god's dais with his back towards him.
${ }^{(2)}$ Cusur, has $\cap 1-$ -
b．Above Amon－Re in two lines：： $\mid$ 人 1 － 8－S／2 $\mathbf{N}=$ Utterance by Amon－Re，placing the diadem（s？） on his son Horus the beloved．－
 as king of the Two Lands．
 ${ }^{3}$ —— ${ }^{(2)}$ Lord of the Two Lands Isermare－Setepnere，lord of diadems Meriamon－Ramses，upon the ceremonial rocker（？）＝
c．Above Thoth＇s right hand raised in benediction belind Ramses head ：．．
 beloved of Nat．，
f．Above Thoth in two lines ：．门 门
 establish for thee thy diadems，o my beloved son，Meriamon－Ramses！＇；
g．Above Mont in four lines ：．． 月 $_{1}^{\prime \prime} \underbrace{(0)} 0$ — ＂ jubilees，I am 〈thy〉 father Mont lord of Thebes：I give unto thee victories， every foreign land．，


（1）$\underset{\sim}{\text { in }}$ in original．Cuswr．reads $-\stackrel{n}{=}$ 二 The sign that looks like $\bullet$ may be - giving the N．K．writing of the inf．simnt（Beeisted）．
（2）The here seems to mean the ceremonial rocker upon which the king kneels during part of the celebration of the jubilee festival in the temple（see Grifritu，Hirroglyphs，p．64），rather than the double jubilee－baldachin of the north and south，for which see Enusx，Hand－Book of Egyptian Religion，p． 51.
（3）For：etc．Cumpr．incorrectly reads $2:+11=1=1=$ etc．
（4）- is a faully writing for $;$ ； cf ．west wall ：scene II， 6,4 ，
（3）Canup，reads
（6）Cusmp，reads O－9

 the offices, 0 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.'
 behind him, like Re for ever!’
$j$. Immediately behind $i:<\leqslant 1 \pm=0$ ${ }^{\pi}$ The king, the lord of the Two Lands, Isermare-Setepnere, appears up the throne of his father Re-Harakhte. -

Abchieological detalls :
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 ? $_{1}$.

Ramses. Head-dress no. 14E with $\bigodot_{\underline{q}}$ above it.
He kneels upon the ceremonial -rocker (see note 2, p. 52) and holds the ?-crook and $\Lambda$-whip in his left hand.

Thoth. Head-dress no. 9. Robe no. 8 C .
D. 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 $\geqslant$ and $\mathbb{Q}$.

[^15]scene II (Pls. XLI and XLII; fig. 23).
Published: Gav, Antiguites de la Nabic, Pls. 51, c, and 52, 2; see Guspr., Notices, 1, 93 .
Ramses : attended by a $\downarrow$-fan-bearer who stands behind him, offers incense and a libation in front of a boat-shrine which is carried on the shoulders of eight priests. In the midst of the priests, as in north wall : scene I, Ramses again appears, with the chief priest walking behind him and bending forward in a respectful attitude. Both of them wear a panther skin. Bringing up the rear of the procession is a priest with a flabella which he holds over the stern of the boat.

Text. a. In front of Ramses as high priest : =mentind-Lord of diadems Ramses-Meriamon."
b. In front of the chief priest : : 7 yo
c. Above Ramses offering incense, in siv? lines : . - i $\rceil$ in ...


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

Above the ${\underset{c}{c}}_{(1)}^{(n)}$ the prow of the boat, in three lines : : $\lambda=|n| \leq$,$1 \leq Utterance : the sacred boat-$ shrine of Meriamon-[Ramses in the house of Re]. .

Archaeological detals :
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. ${ }_{7} \mathrm{C}$.
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

[^16]p. 43 for a full description and discussion). The only differences are as follows :Instead of the $\bar{\square}$ af of the shrine there is $\phi$, and $\overline{\mathbf{F}}$ in place of the three papyrus-plants in the prow.

Ramses offering incense. Head-dress no. 4.


Fig. 2 s.

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

Ramses wears the usual sandals of the period (cf. fig. 19, p. 43).
The censer is of the regular w-shape, with the fragrant smoke rising out of the cup contaning the burning frankincense (see fig. 24).

The libation vase is as usual.
The $\downarrow$-fan-bearer. His wig is an ordinary one of the period, with the long plaits of hair reaching to the shoulders.

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

The $W_{\text {est }} W_{\text {alle }}$
(Pls. XXIX-XXX and XLIII-XLLV).
scene I (PI. XLIII: fig. 25).
Published: Casur., Mar., XLII, 1; Ros., Man, del Culto, VII, 1; Rifaud, Vayage, 157 7, 9 -
Harsiese * and Thoth (destroyed above the waist) $)^{(1)} \leadsto$ pour water from a


Fig. a5. - Second Pillared Hall : West Wall. Scale 1 : 100.
I-vase over Ramses \& above whose head flies a vulture ${ }^{(2)}$ holding a $\rightarrow$-fan
(1) The condition of the wall is the same now as on the oceasions of Cmsirollox's and Rusave's visits, as we can see from Rifatd's drawing, and the remarks of Canspollox in Natices:-Le haut de la légende de Thoth a disparu avee la tête du dieu. -
(a) According to Cuavr., Mow., instead of a vulture there is the cartouche ofses.
and $Q$-ring in her talons. Horus and Thoth stand on low pedestals, which are decorated with the group of symbols f 1 eight times repeated. The water that flows from either vase is represented in the form of a chain of alternating $f$-and 1-symbols.

Texr. a. In front of Thoth : . f pure ${ }^{(1)}$ is Thoth, twice pure (sic)! To be repeated four times."
 him like Re for ever!-

d. In front of Harsiese : . . f pure is Horus, twice pure (sic)! To be repeated four times. -

Abchabological detalls :
Thoth. Robe no. 8 A?
Ramses. Head-dress no. ${ }_{7} \mathrm{E}$, with ves above.
Robe no. 4 A . He wears the usual sandals with turned up toes; see p. 43, fig. ${ }^{19} 9$.

Harsiese. Head-dress no. 3 D.
Robe no. 8 C .
scene il (Pl. XLIV; fig. 25 ).
Published : Cusur., Mon., XLI, 3; Rosreuss, Mon, del Culto, VIII, 2; Rifsed, Voyage. $157 \cdot 9^{(3)}$.

Ramses \& - receives in his left hand the -symbol of jubilee from Sefkhetabwy $\left(S f h \cdot t^{-}-b w y\right)=$. The goddess with a reed-pen makes a mark on the palmrib $\int$ which she holds in her right hand.

 am pure, 1 am pure, thou art pure.-
(2) Complete in Ginur.
(3) Rifauds drawing shews the same break behind the king as exists at present. Cutwr. and Roseuusi's versions which shew no break, must therefore be restorations.
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.,
b. In front of the king : DI
c. Above Sefkhet-abwy in two lines : . P in $1 / \mathrm{mon}$ Fil mistress of writing : 'Thou has received jubilee(s), all freshness, like the stars.' .

Abchaeological details :
Ramses. Head-dress no. 4 with above it. Robe no. 1 B.
He wears sandals with turned up toes.
Sefkhet-abwy. Head-dress no. 16. For a drawing of the th


Fig: 26. and 米, which are somewhat different to the type on PI. LXVIII, see fig. 26.

She is draped as usual in a panther skin. The but-end of the $\int$-palm-rib terminates in $\boldsymbol{Y}$ and from the tip of it the -symbol is suspended by a loop.
scene iil (Pls. XXIX and XXX; fig. 25 ).
Published : Cussp., Mon., XLI, 4; Roszusı, Mon. del Culto, VIII, 1; Rirsed, Voyage, ${ }_{157}$, 8 .

Atum \& and Harsiese * lead Ramses into the presence of Re-Harakhte and Iusaas $\left(i_{w-\delta}-{ }^{c} ;-\bar{\delta}\right)$, both of whom are standing $\longleftrightarrow$. Atum and Harsiese each hold a hand of the king, while Atum also puts of to his nose. Iusaas has her right arm round her consort's neck (For a similar scene ef. L., D., III, 56, a; $124, d ; 151, a)$.
 tion and life behind him like Re for ever and ever!?

[^17]The Truple of Derr.


'Come, there are given unto thee all offices by Harsiese!'s

 by Atum lord of the Two Lands of On, conducting the king unto the temple : 'O son of my body (?) whom I love, beloved of Horus, the king.' $=$
d. In front of Atum : $\sim 7+1 \wedge<7 \leq 7$ Conducting the king into the temple of his father Re..
 Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. ?

 [thou] ${ }^{\prime}$. . . .............. festivals. .
g. In front of Re-Harakhte ${ }^{(0)}: \cdot \Delta=8 \odot \delta_{8}^{m}=\square \square-1$ I give thee an eternity of jubilees. "
 - $\AA^{6} 777_{11}$ Utterance by Iusaas $(l w-s-2-s)$, mistress of $O n$, lady of heaven, mistress of all gods. =
(1) Gunsp, and Roskluys read $-山$.
(2) Cinswr, reads $1 \mathbf{X}=$ Y|: || is now ohscured by cement.
(3) sc, , $\rightarrow$ ?

(5) Line 3 according to Cusur, and Rosecum reads $\pm 11$.
(6) Cunwr. has instead of $\mathbf{M}$.
(2) Cunsr. has instead of $\boldsymbol{\$ 1}$.
(4) Line 4 is represented by crasures in Curur.
(9) Represented by erasures in Casmp.
(10) Omitted by Cuaur.

Archagological detalls :
Harsiese. Head-dress no. 3 D.
He holds $f$ in his right hand.
Ramses. Head-dress no. 14 D.
Robe no. 4 A , but with urai 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 reproduced here in fig. 97 .

THE PILLARS.
(Pls. XLN-LIV).
As we have said on p. 41 the hall is divided into three aisles by two rows of pillars (see plan, PI. I). Fig. 28 shews the way


Fig. 28. - a. Band of inscription on architrave; b. Fricer above seene: c. Scent. Scale 3 : 100. 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


Fig. ${ }^{27}$. and cf. PI. XXV, 2), and a scene $c$ depicting Ramses with a deity. Along both the north and south faces of the architraves of the northern row of pillars there is continuous line of inscription a. Only the north face of the architraves of the southern row is thus decorated; the southern face is blank.

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

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

## The North Aisle.

Pillar 1.
west face (PI. XLV, 1 ).
Amon-Re $\rightleftharpoons$ embraces Ramses.
Text. a. Behind Ramses : 8 臽-Protection, life! -
b. Above Ramses : « = - Lord of the Two Lands Usermare-Setepnere, lord of diadems
c. Behind Amon-Re : behind him!,
d. Above Amon-Re in
 (Meri)amon-Ramses, given life like Re. -- Rf开こ-All procection and life
three lines : $\rightarrow 1 / 2|\mathrm{man}|$ - Utterance by Amon-Re lord of Karnak within his temple. -

Archaeological detals :
Ramses. Head-dress no. 4 with $\xlongequal[9 i j]{=}$ above it.
Robe no. 1 A .
He wears the usual sandals with turned up toes.
Amon-Re. Head-dress no. 11.

## NORTH FACE.

Mut $\longrightarrow$ embraces Ramses . . She has her left arm round Ramses' neek and with her right hand supports _ his right elbow: Ramses' left hand holding of hangs at his side.

Text. a. Above Ramses : .-mare-Setepnere, lord of diadems
b. Behind Mut: $8 \div \pi \rightarrow \Delta$ ¢ if "All protection and life behind her! ,
c. Above Mut in two lines : . A Non the great, mistress of Ishru. =
d. In front of Mut : . and victory.?

Abchaeological detmes :
Ramses. Head-dress no. 2 C with $\cdots$ above it.

Robe no. 7 .
Mut. Head-dress no. 3 G.
east face (PI. XLV, s).
Horus of Miam * embraces Ramses $\boldsymbol{\longrightarrow}$.
Text. a. Above Ramses : $=$ III Lord of the Two Lands User-mare-Setepnere, lord of diadems like Re. $\Rightarrow$
b. Above Horus of Miam in three

 Meriamon-Ramses, given life
lines : $\quad \mathbf{N}-\int_{0}$ of Miam, son of Isis, great god. -

Archagological detalls :
Ramses. Head-dress no. 14 B with (sic) above it.
Robe no. 4 A .
Horus of Miam. Head-dress no. 3 D.
south face (PI. XLVI, 1).
Published: Rurate, Veyage, 156, top.
Ramses $\sim$ stands before Ptah . $\quad$.
Texx. a. Above Ramses in three lines: $\rightarrow=1 \mathrm{~N}=0$
 diadems Ramses-Meriamon, given life like Re for ever.,
b. In front of Ramses : : * $\rceil_{1111}^{0}=$ Adoring the god : four times. .
 C 1, Utterance by Ptah, lord of truth, king of heaven, beautiful of countenance, creator of handicrafts ${ }^{(1)}$.,

Abchaeological detalls :
Ramses. Head-dress no. ${ }_{7} 7$ B.
Robe like no. 4 G, a long transparent vestment with wide sleeves, worn over a short kilt.

[^18]Ptah. Head-dress no. 18. He is of the usual form standing on a - -shaped


Fig. 99. pedestal within a $\square$-shrine, over which hovers a winged disk. His sceptre is a combination of $\{$ and $\&$. For the winged disk above the shrine see fig. 29.

Pilak 9.
west face (PI. XLII, 2 ).
Wert-hkau $\left(W_{r t-h l i s i v}\right) \cdots$ embraces Ramses.
Text. a. Behind Ramses : \& 民f\{ "Protection, life, happiness!
 Two Lands, Usermare-Setepnere, lord of diadems Ramses-Meriamon."
c. Above Wert-hkau : = \& , U, Wert-hkau. .

Archaeological details :
Ramses. Head-dress no. 14 C with above.
Robe no. 2 A .
Wert-hkau. Head-dress no. 5.

## NORTH FACE.

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

Text. a. Above Ramses in four lines : \& - © (1) 气 his father Atum; lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamen-Ramses, given life and happiness."
b. Above Atum in two lines : : in by Atum : 'I have given thee life and happiness.' "
c. In front of Atum : : ~~~Unto thy nose, o good god, lord of the Two Lands

Archabological petails :
Ramses. Head-dress no. ${ }_{1} 7 \mathrm{~A}$.
Robe no. 2 A .
Atum. Head-dress no. 3 A .
east face (Pl. XLVI, 3).
Onuris . puts of to Ramses' = nose. Above the king's head hovers the tutelary vulture with outspread wings, holding $Q$ in her talons.

Text. a. Behind Ramses : $\quad$ P早 $=0$ - All protection and life behind him like Re! -

 Meriamon, given life like Re."
c. Above Onuris in three lines : $\leftarrow \cdot \mid$ Co It Itterance by Onuris-Shu son of Re, within the House-of-Meriamon-Ramses-in-the-House-of-Re."
d. In front of Onuris : . $=$ - '気 Unto thy nose, o good god! -

Archaeological detals :
Ramses. Head-dress no. 4.
Robe no. 4 A .
Onuris. Head-dress no. 10.
south face (PI. XLVIII, 1).
Published: Rureve, Voyage, 156, top.
Amon-Re $\longleftarrow$ puts $f$ to Ramses $\rightarrow$ nose.
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. "
b. Behind Amon-Re : . $\sim$ - All $\ldots$. . is with thee, all health is with thee. -
c. Above Amon-Re in three lines : - - | $17-1 /=1$ $2 j=\left.7 \eta \prod^{3}\right|^{3}=3$ Utterance by Amon-Re lord of Karnak, within the Temple-of-Meriamon-Ramses-in-the-House-of-Re.-

Aichabological details :
Ramses. Head-dress no. 4.
Robe no. 4 G with sleeves.
Amon-Re. Head-dress no. 11 .
Pillar 3.
west face (PI. XLDIII, 2).
Amon-Re $\because$ puts of to Ram- $=$ III ses $\because$ nose.
Text, a. Above Ramses : . . $\dagger_{10}$ NS Lord of the Two Lands UsermareSetepnere, lord of diadems Meri-
 amon-Ramses, given life like Re., ical, and one horizontal line : $\quad$ in 1 - $7 \dagger 9_{0}^{0}$ - Utterance by Amon-Re, lord of heaven, great god, prince of the ennead of gods. .

Archabogical detals :
Ramses. Head-dress no. 2A with $=$ above it.
Robe no. 2 A .
Amon-Re. Head-dress no. 11 .

## NORTH FACE.

Init (iny-t) —embraces Ramses \&. The goddess stands with her left arm round Ramses' shoulders, and with her right hand supports his right elbow ${ }^{(1)}$; his left hand holding of langs at his side.
 Setepnere, Meriamon-Ramses.,
${ }^{(1)}$ For the attitude ef. south aisle : pillar 3 : west face (PI. LIII, 1).
b. Above Init in two lines : . . "Utterance by Init : 'I have given thee all health.' "

Abchaeological detalls :
Ramses. Head-dress no. 14B.
Robe no. 2 A .
Init. Head-dress no. 8 A .

## east face (PI. XLVII).

Mont . - puts of to Ramses $=$
Text. a. Above Ramses:-mare-Setepnere, lord of diadems like Re. .
nose.

- Lord of the Two Lands User-Meriamon-Ramses, given life
b. Behind Mont : $\leftarrow X Y T=0$ - All protection and life behind him like Re for ever! ,
c. Above Mont in two lines : . of Thebes, within On."

Archaeological detalls :
Ramses. Head-dress no. 14 C .
Robe no. 8D.
Mont. Head-dress no. 13.
south face (PI. XLVIII, 3).
Published: Ruract, Vayage, 156, top.
Re-Harakhte * embraces Ramses = .
Text. a. Above Ramses in two lines : . = $V 5=+!\|^{*}$ Lord of the Two Lands, master of feats, Usermare-Setepnere, lord of diadems, master of the falchion, Meriamon-Ramses. "
b. Above Re-Harakhte in three lines : . . $\left.\right|^{\circ}$ ———Utterance by Re-Harakhte, great god, lord of heaven, within the temple : 'I have given thee all life and happiness.'"

Abcharological detalls :
Ramses. Head-dress no. ${ }_{7}$ B.
Robe no. 4 G .
Re-Harakhte. Head-dress no. 6.

## The Architraves of the Pillars.

NORTH FACE.
Published: Rurued, Vayage, 157, 16.

$$
\begin{aligned}
& \text { In a lorimanal ine . f }
\end{aligned}
$$

2 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 Neriamon-Ramses! He made(it) as 〈his) monument for his father Re lord of heaven, that he might be given life. -
south face (PI. XXVIII, 1).
Published: Rifaet, Vayage, 157, 15; Cuımp., Notices, I, $9^{2}$ (marked 94); Brestrev, Records, III, $\$ 503$.



(1) There is no m after $\mathbf{\# 1 . t}$; ef. corresponding inseription on p. $7^{3}$.
(2) So Cusur.; my hand-copy had $\approx$. The - is uncertain (Berastu)).
${ }^{(3)}$ 目 Cuswr.
(4) Instead of Li: 1 , Cusur, incorrectly reads ? 3.
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 Inder Faces of the Architraves.

Betweex east wall axd phlak 3.
Published: Rafate, Voyage, 157, 11 (right end).

-Horus, strong bull, beloved of Mat. -

Betweex pillabs 3 axd 9.
Published: Rurace, Voyage, 157, 11 (middle right).

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

Betweex pillars 9 and 1.
Published: Rifact, Voyage, 157, 11 (middle left).

*King of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere. *
Betweex pillar 1 and west wall.
Published : Rifaed, Voyage, 157,11 (left end).
"Son of Re, Ramses-Meriamon. ${ }^{7}$

## The South Aisle.

Published : see Cusur., Notica, I, $9^{1-92}$ (erroneously marked 94).

## Pillar 1.

west face (PI. XLIX).
Atum . - puts $\frac{f}{}$ to Ramses $\rightleftharpoons$ nose.


- Lord of the Two Lands Usermare-
b. In front of Ramses : $.4 \overbrace{1111}^{\circ}$-Adoring the god : four times.
c. Above Atum in three lines : . .
-Atum lord of the Two Lands of On , great god, lord of heaven. -
Abchaeological detalls :
Ramses. Head-dress no. 1/4 A .
Robe no. 2 A with ornamented girdle-ends (ef. fig. 21, p. 46).
Atum. Head-dress no. 3 A .
north face (PI. L, 1).
Published: Gav, Antiquites de la Nubic, PI. 52, 2; Rivatd, Voyage, 156, 1; L., D., III, 183,a.

Thoth $=$ puts $f$ to Ramses . - nose.
Text. a. Above Ramses in three lines: . = 1d $\because=15=$帓 ${ }^{3} \Delta$ 个it $_{1}^{\circ}$ \& Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re for ever."
 En - true scribe of the Ennead of gods, whose mouth is truthful(?) : 'I have given thee all life and happiness [every?] day.'

Abchaeological detals :
Ramses. Head-dress no. ${ }_{17}$ B.
Robe no. 4 G.
Thoth. Head-dress no. 19.
east face (PI. L. a).
Khnum $=$ puts $\frac{f}{}$ to Ramses' . - nose.
Text. a. Above Ramses in three lines : . = $015 \bumpeq=15=$四 $\ddagger$ ) diadems Ramses-Meriamon, given life like Re every day for ever! -
b. Above Khnum in three lines : . An

- Literance by Khnum, lord of [?], great god, lord of heaven. -

Abchaeological details :
Ramses. Head-dress no. 4.
Robe no. 2 A .
Khnum. Head-dress no. 15.

*Lord of the Two Lands Usermare-Setepnere, given life like Re."
b. Above Re-Harakhte in three lines : . : | ? all health.' $\%$

Abchaeological details :
Ramses. Head-dress no. 3 F.
Robe no. 2 A .
Re-Harakhte. Head-dress no. 6.

## Pilatar 2.

west face (PI. L, 3).
Menhit . - who is lion-headed like Sekhmet, embraces Ramses • .
Text. a. Above Ramses in three lines : = $015 \sim 0$
 Meriamon-Ramses, given life like Re."
b. Above Menhit in two lines : . "Menhit (Mnhy-t) the mistress, within the Two Lands, mistress of all gods."

## Archaeological detalls :

Ramses. Head-dress no. 1 B.
Robe no. 2 A, with ornamental girdle partly indicated.
Menhit. Head-dress no. 5.
north face (PI. LII, 1).
Published: Gav, Antiquiles de la Nubie, P1. 52, 2; Rurato, Voyage, 157, 12; Wimassos, Architecture of Ancient Egypt, PI. IV, 1; L., D., III, 183, a.

Re-Harakhte . puts of to Ramses * . nose.
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. "
b. Above Re-Harakhte in three lines : : © $1 /=-\infty=1$
$V 5=7 \|^{-1}$ Utterance by Re-Harakhte, great god, within the Temple-of-Meriamon-Ramses. -

Abchaeological detals :
Ramses. Head-dress no. 4.
Robe no. 4 G .
Re-Harakhte. Head-dress no. 6.
east face（PI．LII，s）．
Ramses $\longleftrightarrow$－stands before Khons＊
 of the Two Lands Usermare－Setepnere，lord of diadems Meriamon－Ramses，？

## b．Above Khons ：． 0 O

Abchaeological details ：
Ramses．Head－dress no． 14 A with above it．
Robe no． 1 A．
Khons．Head－dress no．7．The plaits on the $\boldsymbol{q}$－lock are not indicated．
The god is mummiform as usual and stands on a－shaped pedestal．He carries a sceptre compounded of $1 \nmid$ 看．
south face（PI．LII，3）．
Ramses ．－stands before Mont ．＊，with his left hand on the god＇s shoulder．

Text．a．Above Ramses ：： －Usermare－Setepnere，Meriamon－
b．Above Mont in two lines： －Mont，lord of Thebes．？
 Ramses，given life like Re．$\Rightarrow$ …引い一个：

Archaeological detals ：
Ramses．Head－dress no．14B with zes above it．
Robe no． 2 A ．
Mont．Head－dress no． 13 ．

## Pillar 3.

west face（PI．LIII， 1 ）．
Mut ．－embraces Ramses＝．
Text．a．Above Ramses in three lines：$=01 \mathrm{~N}=\mathrm{N}=$
 Meriamon－Ramses，given life for ever．－
b．Above Mut in two lines ：－－Nut the great， lady of Ishru．＂

Abchaeological detalls ：
Ramses．Head－dress no． 4 with above it．
Robe no．a A．
Mut．Head－dress no． 3 G．
north face（PI．LIII，a）．
Published：Gse，Antiquites de la Nubic，PI．52，2；Rusatd，Voyage， 156,3 ；L．，D．，III， 183，a．

Atum • embraces Ramses $\longleftrightarrow$ ．
Text．a．Above Ramses in three lines：．． $015 \cong$－ $15=$用 $+\Delta)^{3} \circ$－Lord of the Two Lands Usermare－Setepnere，lord of diadems Ramses－Meriamon，given life like Re．－
b．Above Atum in two lines ：． $\mid 1 / 1$＝ －Ltterance by Atum，lord of the Two Lands of On，lord of heaven．－

## Archagological details ：

Ramses．Head－dress no．${ }_{7}$ B．
Robe no．4D without urai on the girdle．
Atum．Head－dress no． 3 A．
east face（PI．LIV）．
Isis $=$ embraces Ramses $\ldots$ ．

 Ramses－Meriamon，given life 〈like〉 Re．，
b．Above Isis in two lines ：：｜l －Ltterance by Isis，lady of heaven ：＇I have given thee all might．＇－

Abchaeological detals :
Ramses. Head-dress no. 1 A.
Robe no. 7 .
Isis. Head-dress no. 8 A .
south face (PI. LIII, 3).
Horus - embraces Ramses * .
There is no text.
Anchaeological details :
Ramses. Head-dress no. $1 / \mathrm{A}$.
Robe no. 2 A .
Horus. Head-dress no. 3 D.
The Architraves of the Pillars.

## NORTH FACE.

Published: Gax, Antiquités de la Nubie, PI. 52, 2; Rutrus, Voyage, 157, 17; Guasp., Notices, I. $99^{(1)}$; L., D., III, 183, a; Bnestwis, Riecords, III, § 503.


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

## The Under Faces of the Architraves.

Between the east wall and pilas 3.
Published: Piraud, Voyage, 157,10 (right end).
eHorus, strong bull, beloved of Mat. .
(1) Erroneously marked 9 f.
${ }^{(2)}$ See Setug, Sige rom Sonnenauge, p. 5.
The Teuple of Derr.

Betweex plulins 3 and 9.
Published: Rurace, Vayage, 157, 10 (left end).

"Horus over the Ombite, strong of years, mighty of victories. ?
Betweex plulabs 2 and 1.
Published : Rerast, Voyage, 157, 10 (middle left).


- King of Upper and Lower Ebypt, Usermare-Setepnere."

Between pillar 1 and the west wall.
Published : Rused, $\mathrm{Vayage}^{\text {a }}$, 157,10 (middle right).

"Son of Re, Ramses-Meriamon. -

## THE NORTHERN SIDE-CHAPEL.

Published : see Cusur., Notices, I, 95 , for a general description.
This chapel measures 4 m .90 cent. $\times 2 \mathrm{~m} .70$ cent. The height is $2 \mathrm{~m} .7^{5}$ cent. There is a stone bench 0 m .70 cent . broad and 0 m .70 cent. high running along the whole length of the north, east, and south walls. Owing to the northern and the southern side-chapels being so narrow, it was impossible to
photograph the reliefs satisfactorily．The style in which they are executed is of the rudest description，as can be seen from PI．LV，a photograph of scene I on the east wall of the southern chapel．

Tue Door．
（PL．XXXV：figs， 92 and 3o）．

## Architrave．

SCENE I．
Ramses kneeling $\boldsymbol{\sim}$ offers two－vases to Re who is seated $\because$ ．
Text．Above Ramses ：$\square$
Above Re：．．
Abchaeological detalls ：
Ramses．Head－dress no．${ }_{7}$ B with above it．
Robe no． 3 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 0 万步 $\approx$－Usermare－Setepnere．＂
Between the two scenes is a single vertical line of inscription reading ：


## North Jamb．

In a single vertical line ：$=0$＝1j：$\square-i \pi=14$ 个
－Lord of the Two Lands Usermare－Setepnere，［son of Re，lord of diadems］ Meri［amon］－Ramses，given life．－

## South Jamb.

In a single vertical line : $\cdot 97 \pm=0$ - Live the good god, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems [Ramses-Meriamon]. .

The Thickxess of the Door.
NORTH SIDE (Fig. 3o, a).
Ramses $\leadsto$ stands before Horus of Bek who holds the hing's right hand in his left.
 of the Two Lands] Usermare-Setepnere, [lord of


Fig. 3o. - Plan of Door of Northern Side-Chapel. Scale $1: 100$. diadems] Neriamon-Ramses. ?

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

Archasological detalls :
Ramses. Head-dress no. 17 D.
Robe like no. 4 A (see fig. 31 ).
Horus. Head-dress no. 3 D.

SOUTH SIDE.


Fig. 31.

Left blank (Fig. 3o, b).
Tae Istreion of tue Nortuens 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

Fig. 3z. - Northera SideChapel: West Wall. Scale $1=100$. left, hand. The hand that holds the ? is his breast in the usual position.

TExr. Above Ramses : . . - Neriamon-Ramses.-

Abchaeological detalls :
Ramses. Head-dress no. ${ }_{7}$ B with above.
Robe like no. 4 A but plain (see fig. 33 ).
SOUTH SIDE OF THE DOOR (Fig. 32, S).
Ramses stands $\quad$ in the same atlitude as on the north side holding a long staff in his left, and a $?$ in his right, hand.


Fig. 33.


Fig. 3 .

Техт. Above Ramses : $018 \approx$ Usermare-Setepnere."
Abchaeological details :
Head-dress no. ${ }_{7} \mathrm{~B}$ with above.
Robe like no. 4 A without ceremonial tail (see fig. 34).

> North Wall.
scene 1 (Fig. 35).
Ramses $\leadsto$ offers two $\downarrow$-pots of incense to Atum who is seated \& . There is a $\$-stand for offerings in front of the god upon which are a -vase and a lotus-flower.

Text. a. Above Ramses in three lines : =
 Two Lands Usermare-Selepnere, Meriamon-Ramses."


Fig. 35. - Northern Side-Chapel: North Wall. Scale 1:100.
 -Atum lord of the Two Lands of On, lord .....

Anchaeological detals :
Ramses. Head-dress no. a A.
Robe no. 4 A (see fig. 36).
Atum. Destroyed except for his legs and right arm. He held the usual fsceptre and ㅇ.

scene II (Fig. 35).
Ramses . offers UU to Amon-Re who is seated ... In front of the god is an $\overline{\text {-stand for offerings upon which are a }}$ lotus-flower and a vase.

Text. a. Above Ramses : : 1 - Usermare-Setepnere, Meriamon-Ramses. -
 = 7i? Abchaeological details :

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

Robe no. 2 A (see fig. $3_{7}$ ).
Amon-Re. Head-dress no. 11.
He holds $\hat{\text { in }}$ his right, and $f$ in his left hand.
SCENE III (Fig. 35 ).


Fig. 3 .

Ramses $=$ offers four -vases to Re-Harakhte who is seated . . . In front of the god is a -sland for offerings upon which are a lolus flower and a vase.

Text. a. Above Ramses : $;$ Setepnere, Meriamon-Ramses. $=$
b. Above Re-Harakhte in three lines : . $\left.*\right|^{2} \mid \rightarrow-j=j=1 \equiv i \infty$

St U Eterance by Re-Harakhte in the House-of-Meriamon-Ramses-in-the-House-of-Re. -

Abchaeological details :
Ramses. Head-dress no. 4 with above.
Robe no. 2 A (see fig. 38).
Re-Harakhte. Head-dress no. 6.

## East Wall.

scene I (Fig. 39).
This scene is much injured. The king $\boldsymbol{~ a l m o s t ~ e n t i r e l y ~ e f f a c e d ~ o f f e r s ~ t w o ~}$ - vases to Horus lord of [ . .?. .] who is seated . . .


Fig. 38.


Fig. 39. - Nortbera Side-Chapel Fast Wall. Scale 1 : 100 .
 of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. -
b. Above Horus : . $\boldsymbol{A} \quad{ }_{Q}^{\circ}$

Abciaeological detalls :
Ramses. Head-dress no. 1/ B?
Robe apparently no. 2 A .
Horus. Head-dress no. 3 D.
scene II (Fig. 39).
Ramses * offers two -vases to Horus who is seated $\Rightarrow$.
The scene is much damaged and the inscriptions are destroyed.
Abchaeological detalls :
Ramses. The head-dress is destroyed.
Robe no. a A.
Horus. Head-dress no. 3 D.

Betweex Scexes I axd II (Fig. 39 ).


## The South Wall.

scene I (Fig. 42).
Published: Resact, Voyage, 157, 14.
Ramses . - offers incense in a $\rightarrow$ - $\boldsymbol{s}$-censer to Khons who is seated . .


Fig. 50 .

Text. a. Above Ramses : $01 \mathrm{f}=1 \mathrm{~m}$ -Usermare-Setepnere, Meriamon-Ramses. "
b. Above Khons in four lines : $=1$
 Khons-in-Thebes-Beautiful-of-Rest. -

> Archaeological detalls :

Ramses. Head-dress no. 4 with ,
Robe no.9 A (see fig. 40).
Khons. Head-dress no. $7^{(1)}$ (cf. L., D.. III, $\left.234, a\right)$.

scene il (Fig. 49).
Puhlished: Ruasto, Vagage, 157, 14.
Ramses e- offers a collar to Mut who is seated $\because$.


Fig. Sa. - Northern Side-Chapel: Sonth Wall. Scale $1: 100$.

Text. a. Above Ramses : •i 01
$1 \equiv$ 而 Usermare-Setepnere, MeriamonRamses."
b. Above Mut in two lines : : $i_{\text {e Mut lady of Ishru. }}$ -

Archaeological detmis:
Ramses. Head-dress no. 3 B.
Robe no. 2 A (see fig. 41).
(1) The god is crowned with , but has a hawk's head.

For the collar see fig. 43.
Mut. Head-dress no. 3 G.
She holds a $\lceil$-sceptre in her right, and $f$ in her left, hand.
SCENE III (Fig. 42).
Published: Ruwes, Voyage, 157, 14.
Ramses . - holding $\boldsymbol{A}$ and ${ }^{(1)}$ runs towards the deified Ramses who is seated • The figure of Ramses the king is destroyed above the waist.

Text. a. Above Ramses the king : . $015 \approx$


Fig. 43.
b. In front of Ramses : : $\triangle \wedge$ A to his father that he may be given life.,
c. Above the deified Ramses, in two lines : $=0$
$=$, Ramses-Veriamon in the boat-shrine in the House of Re ${ }^{(2)}$, 刀

## Archaeological details :

King Ramses. Robe no. 7 .
The deified Ramses. Head-dress no, 1/B B.
He holds $\neq$ in his right, and $\{$ in his left, hand.

## THE SOUTHERN SIDE-CHAPEL.

This chapel is askew to the rest of the temple, the axis being strongly inclined southward. It measures 4 m .80 cent. $\times 2 \mathrm{~m} .80$ cent., and is 2 m .40 cent. in height.

The Door.
(PI. XXXVIII and fig. 39).

## Architrave.

SCENE I.
Ramses kneeling $\longrightarrow$ offers $\$ to Re-Harakhte who is seated..
Text. a. Above Ramses : : 2 $50 /$ Meriamon-Ramses.
(1) For this ceremony see Kess, Opfertans des Agyptischen Kömigs, p. $7^{4}$.
(2) See foot-note 5, p. 9.

The Temple of Derr.
b. Above Re-Harakhte : . $\boldsymbol{A} \quad . .$. - Re-Har[akhte].

Abchazological detals :
Ramses. Head-dress no. ${ }_{7}$ B with above it.
Robe no. a 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 . .
Texr. a. Above Ramses : . 010 - Usermare-Setepnere.
b. Above Re-Harakhte : : -11 Re-Harakhte. $=$

Archaeological detills :
Ramses. Head-dress no. ${ }_{7}$ B with above it.
Robe no. a 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 Jaml.

 Re, lord of diadems Ramses-Meriamon, beloved of Amon-Re lord of heaven."

## South Jamb.

 Upper and Lower Egypt, Usermare-Setepnere, heloved of Mut lady of heaven. \%

## The Thickness of the Door.

north side (Fig. 44, N).
Ramses ~ stands before Horus of Bel (?) \& who holds the king's left hand in his right and puts of to his nose. Ramses has placed his right hand beneath the emblem to receive it.

Text. Above Ramses : $\quad 1=1$ - Mari-amon-Ramses.

Above Horus : $\mathbf{A}$ - Horus lord of Eek (?)-


Archaeological petals :
Ramses. Headdress no, 1/ B , but with wig like no. ${ }_{7} 7$ A.
Robe no. 8 A .
Horus. Headdress no. 3 D.
south side (Fig. 44, S).
Left blank.
The Interior of the Soctueris Side-Ciapel.
The West Wall.

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


Fig. 45. - Southern SideGavel ; West Wall. Scale $1: 100$.

SOUTH SIDE OF DOOR (Fig. 45, S).
Ramses $\leadsto$ 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 $f$ (see fig. 46).

Archaeological details :
Headdress no. ${ }_{17}$ B.
Robe no. 4 A .


Fig. 86.

The North Wall.
scene I (Fig. 47).
Published : see Casup., Natices, I, 9 5.
Ramses $\boldsymbol{\sim}$ offers a -shaped vessel containing three -cakes, to Ptah who is seated . - in his usual $\square$-shrine, in front of which is a $\$-stand for offerings.

Texr. a. Above Ramses : $01 \mathrm{~s}=0$ 早 -Usermare-Selepnere, given life."
Fig. A $_{7}$, - Soulhera Side-Chapel
North Wall. Scale : ; 100 .
b. Above Ptah in four lines : . .

- $8 i_{i-1}^{-3}$ of truth : 'I have given thee all might.' -

Archaeological. detalls :
Ramses. Head-dress no. 4 with zobove.
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 $\{$-sceptre


Fig. 48. combined with $\frac{\rho}{}$ and (cf. PI. LXVI, fig. 7).

On the offering-stand is a basket of fruit (?) and three -cakes
 of bread (see fig. 49).
scene II (Fig. 4 $_{7}$ ).
Published : see Canar., Notices, 1, 95 .
Ramses $\bullet$ offers a $\downarrow$-pot of incense to Amon-Re who is seated
Fig. 49. .. In front of the god is a $\$-stand for offerings, upon which are a -vase and lotus-flower.

Text. a. Above Ramses in three lines : . $01 \mathrm{j} \sim 9$ ${ }^{3}$ 碃 Usermare-Setepnere, Meriamon-Ramses, given life.?


Archaeological details :
Ramses. Headdress no. 3 E.
Robe no. 2 A .
Amon-Re. Head-dress no. 11 .
SCENE III (Fig. 47).
Published : see Curer., Notices, I, $9^{5}$.
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.

Text. a. Behind Ramses in a vertical line: $\because \approx$

- III (1) - Verily the king, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses is (sic. Cf. p. 53, j). =
b. Above Ramses : : $015 \sim 1$, Meriamon-Ramses, \%
c. Above Re-Harakhte in three lines : $\because 0$ If <Utterance by $\rangle$ Re-Harakhte, great god : 'I have given thee health and life.'

Archaeological details :
Ramses. Headdress no. 3 F.
Robe no. 9 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. jo).
Published : see Guar., Notices, 1, $9^{5}$.
Ramses $\because$ makes offering to the deified Ramses who is seated . with a -stand for offerings in front of him,
 upon which are a -vase and lotus-flower.
 Setepnere, Meriamon-Ramses. ${ }^{-}$

Fig. So, - Southern SideChapel : East Wall.

Scale 1: 100.
b. Above the deified Ramses in three lines : • 1 에 $=\boxed{\square}$ given life like Re. -

Archaeological details :
Ramses the king. Head-dress no. 4 with $\underset{=1}{\stackrel{20}{=}}$ above il.
Robe no. $a \mathrm{~A}$.
His hands and their contents are destroved.
The deified Ramses. Head-dress no. ${ }_{7}$ B.
He sits with left hand on his lap holding $f$. In his right hand, which is laid on his breast, is the ?-sceptre.

Robe no. 4 E.
scene il (PI. LI; fig. 5o).
Published : Cump... Notices, I, $9^{5}$.
Ramses * offers two -vases to the deified Ramses who is seated . with a -table for offerings in front of him, upon which are a -vase, two -cakes of bread, and a lotus-flower.

Text. a. Above Ramses the king in three lines : . . ${ }_{1}^{3}\left(\frac{f}{}=\pi f+\right.$ Good god, lord of the Two Lands Usermare-Setepnere, Ramses-Meriamon.,
b. Above the deified Ramses in three lines : . $1=i=1$ $\simeq \longleftarrow \odot)$ Tif Meriamon-Ramses in the boat-shrine in the House of Re, given life like Re. -

Abchaeological details :
Ramises the king. Head-dress no. I with above it.
Robe no. 2 A .
The deified Ramses. Head-dress no. ${ }_{7}$ B.
Robe no. 4E.
He is in the same attitude as in scene I with $f$ in his right, and $?$ in his left hand.

## The South Wall.

scene I (Fig. 51).
Published : see Cusur., Notices, 1, 95 .
Ramses . - holding two -vases in his hand runs towards Osiris, Isis, and Harsiese, all of whom are seated $\longrightarrow$. Osiris holds $f$ 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 (ef. second pillared hall : east wall : scene III). Horus adopts the same pose behind Isis. In front of them is a $【$-sland for offerings upon which are a -vase and a lotus-flower.


Fig. 51. - Southern Sile-Chapel :
South Wall. Scale $1: 100$.

Text. Behind Ramses in a vertical line : . .
Immediately under Ramses' left elbow
 itf-Good god, Usermare-Setepnere, Neriamon-Ramses, given life.-


In front of Ramses : e 0 ! 1 - Making libation."
Above Osiris in two lines : : given thee health.' Osiris Khentamenthes. -
Above lsis in two lines : . . Isis, the god's mother, lady of heaven. ?

Above Harsiese in a horizontal line : . . $\boldsymbol{J}_{1}^{\circ} \mathbf{I}_{0}^{\circ}$ Harsiese.
Archaeological detalls :
Ramses. Head-dress no. 1 A.
Robe no. 7.
Osiris. Head-dress no. 14 B .
Isis. Head-dress no. 8 A .
Harsiese. Head-dress no. 3 D.
(1) \& is here substituted for the more usual : ; for a similar symbol see Maclvre, Buben, p. 48 and P1. 19. 00 is had writing for 22 ? $\int$ must be a mistake for - ? See also Kers, Opfortans des Agyplischen Königs, p. 52 and 119.
scene II (Fig. 51).
Published : see Cusur.. Notices, 1, 95 .
Ramses - offers incense and a libation to Re-Harakhte who is seated in front of a $\$-stand for offerings upon which is a basket of fruit (?), ©-cakes of bread, a duck, and vegetables. The relief is very rude and obscured by dirt.
 "Good god, Usermare-Setepnere, Meriamon-Ramses. "
b. Above the offering-table : : . $\quad$. Offering incense. -
 1. $\mathbf{1}^{3} 7 \mathbf{y}-1$ have given thee all health. I have


Fig. 52. given thee life and happiness.' Re-Harakhte, great god.,

Abchaeological detals:
Ramses. Head-dress no. 4.
Robe no. 9 A .
He holds the usual a-s-censer in his right hand, and the -vase in his left (see fig. 52). The libation is poured upon the food on the offer-ing-stand, beneath which is a sealed -jar decorated with a lotus-bud and placed upon a ring-stand (see fig. 53 ).

Re-Harakhte. Head-dress no. 6.

## the sanctuary.

(Pls. LVI-LXIV).

The Door: West Face.

(Pls. XXXVII, a and LVI).
Publishod: soe Cumxp., Notices, I, 9 4.
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 urei (see PI. LVI and fig. 29).

## Architrave.

(PI. LVI and fig. 93).
SCENE I.
Ramses = holding $\boldsymbol{A}$ and runs towards a group (? ${ }^{(1)}$ of seated divinities . - who are destroved.
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 $I$-vases runs towards a group (? ${ }^{(1)}$ of seated divinities - , the foremost of whom is Re-Harakhte. The signs $\boldsymbol{i}$ can just be made out above him.

> North Jamb.
> (PI. LVI and fig. 22).

SCENE I (commencing from the top).
Traces of Ramses $\bullet$ before a god $\leadsto$.
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 $\sim$ offers to Horus who is standing $\longleftrightarrow$.
Abchaeological detsils :
Ramses. Head-dress no. 14A or B?
Horus. Head-dress no. 3 D.
Below this scene is a horizontal line of illegible inscription. It is impossible to say what was the decoration of the dado.
(1) Whether there are more than one divinity is doubtful.

The Teaple of Derr.

## South Jamb.

(Pls, XXXVII and LAI).
SCENE I (commencing from the top).
Ramses . - before a god who is standing $~=~ . ~$

## SCENE II.

Ramses . - olfers to Horus who is standing * .
Text. a. Above Ramses : . = $1 \sqrt[3]{\sim}$ ? $\square$ Lord of the Two Lands Usermare-Setepnere, lord of diadems [Ramses-Meriamon]. "


Fig. 54. - Plan of Door of Sancluary. Scale 1 : 100.
b. Above Horus in two lines: K... Ascharological detalls :

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

SCENE III.
Ramses * *offers to Atum who is standing * . Abchabolofical detalls :

Ramses. Head-dress no. 2 A .
Alum. Ilead-dress no. 3 A.

## The Thickness of the North Jamb.

In a single vertical line (see fig. 54, a) : $\quad \square$ ? $\qquad$ ${ }_{a s}^{a s}=$ [King of Upper and Lower Egypt], lord of the Two Lands UsermareSetepnere, beloved of Amon-Rie lord of Karnak. -

The Thickness of the South Jamb.
Published: Gas, Antiymitis de la Nubie, PI. 52, 3.
In a single vertical line (see fig. $54, b):=2 \odot=\ldots(b s-\pi n+\infty=7$ $\hat{\mathbf{J}}=-$ Son of Re, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god."

## The Thicliness 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．

Texr．a．Behind Ramses ：$\quad 8$ ．$\times$ Protection behind him！－
b．Above Ramses ：：＝15～2 프 © W．L Lord of the Two Lands Isermare－Selepnere，lord of diadems Meriamon－Ramses．－


Fig． 55.
c．Behind Amon－Re ：$\bullet \times$ 看争 stability，and life behind him，like Re！：
d．Above Amon－Re in one line ： 17 Amon－Re lord of Karnak．－

## Abchaeological 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：Gas，Antiguitt＇s de la Nubie，52， 3.
Re－Harakhte standing $\boldsymbol{\sim}$ puts the symbol of life to Ramses＇nose．
Text．a．Behind Ramses ：X色 Protection，life！

Lands Isermare－Setepnere，lord of diadems Meriamon－Ramses．＂
c．Behind Re－Harakhte ：： him like Re！－
d．Above Re－Harakhte in three lines ：$: ~=1=7$ －Re－Ilarakhte，great god，lord of heaven，prince of the ennead of gods．＂

Abcheological petals ：
Ramses．Head－dress no． 14 B with above．
Robe no． 1 C（plain？）；see fig． 55.
Re－Harakhte．Head－dress no． 6.

## The Interion of the Sincteabi．

Length（from west wall to base of statues）： 5 m .90 cent．；breadth ： 3 m .45 c ．； height ： 3 m .65 cent．
The North Wall.
scene I（Pls．LVII－LX；fig．56）．
Published ：Gnamp．，Mon．，XLI，a（the figure of the deified Ramses）；see Canyr．，Notices，I，g4．
Ramses $\rightarrow$ offers incense and a libation before a upon its $\boldsymbol{\Sigma}$－pedestal．The poles by which it is carried and the sledge upon which
 it is dragged are all in place．Round about the $\boldsymbol{E}$－stand are various tables on which are laid offerings and ceremonial vessels． Beyond the stern of the boat（PI．LX） stands the deified Ramses \＆－crowned with the solar disk and with the tutelary vulture flying above his head．
Fig．56．－Sanctary + North Wall．
Stale 1： 100.
Text．a．Above Ramses as officiating king in four lines ：$\rightarrow$ 预三一 1 Nimpl Live the good god，master of feats，wielder of the falchion over every foreign country，Usermare－Setepnere．Meriamon－Ramses．＂
b．Above the deified Ramses ：．．$=$ III
Archaeological detalls ：
Ramses as officiant．Head－dress Robe no． 4 A ．


He holds in his left hand a censer of the ordinary $-s$－pattern，and in his
right a -libation-vase, from the spout of which the liquid flows in a broad stream, that divides off, however, into two narrow ones before it finally reaches the $\mathbf{T}$-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 (2-emblem behind which is a standing figure $\longrightarrow$ with outstretched arms, holding a $J$-vase between his hands, and wearing the $\boldsymbol{R}$-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 (ef. the similar boat-shrines in second hall : north wall : scene I, and south wall : scene II).

Beside the prow of the boat is a tall flabella, and just aft of the shrine is F-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 -llabella.

Between the $\mathbf{T}$-offering stand, upon which Ramses is pouring the libation, and the bows of the boat, is a -table loaded with food, consisting of ©e-cakes of bread, baskets of fruit, 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
 is another -table, almost destroyed, on which are

1-shaped vases filled with ointment. East of the boatstand is yet another -table, bearing four vases


Fig. 57 . with lids in the shape of a hawk's head crowned with a disk (see fig. 58); next to it is a basket of fruit(?) on a similar rack to the one upon which the -offering-slab is placed.

The deified Ramses. Head-dress no. ${ }_{7} \mathrm{~F}$.
Robe no. 8 A .
He holds a 1 -sceptre in his right, and 1 -feather in his left, hand. These emblems combined with the solar disk which surmounts his head ${ }^{(1)}$, form the

[^19]name Usermare ( $\mathrm{W} \boldsymbol{s r - m : ^ { i } \cdot t - R ^ { * } \text { ). The figure doubtless is a representation of the }}$ actual cultus-image of Ramses which was kept in the boat-shrine, and which is referred to in the inseriptions in this temple as $\left\langle 5-\Pi_{-}^{-}=\mathbf{L}=\right.$ (see p. 2, foot-note 5). In front of him is a bunch of three lotus(?)-flowers with long stems, lied together by two $\smile$-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 e-ring in her talons to which $f$ is attached.
scene il (PI. LX: fig. 56).
Published : see Cuspr., Notices, I. 94.
Ramses . offers UUU to Ptah who is seated ...
 of the Two Lands Isermare-Setepnere, Meriamon-Ramses, \%
b. In front of Ramses : : Giving clothes to his father. -
 -a- Utterance by Plah, lord of truth, king of the Two Lands, within his temple.-

Archaeological detalls :
Ramses. Head-dress no. ${ }^{1} 7 \mathrm{C}$.
Robe no. 4 A .
Ptah. Head-dress no. 18.
He holds his usual sceptre compounded of $\{\not\}$ and (cf. PI. LXVI, 7).
(L., D. III, 182, c). In all these examples the deified living king wears ram's horns, as also at Abu Simbel (L., D., III, 91,h), nhere, however, his liead-dress is surmounted nith the solar disk, not e. In the example before us the deified Ramses has the solar disk alove 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., D., III, $188, a, 189, e$ ); sometimes, too, there is no solar disk either, as at Gerf Hasein (L., D., III. ${ }^{1} 7^{8}, e$ ) 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 ef. Breisted. Recends, III, S 50r).
the frieze (Fig. 56).
Published: Casur., Notices, 1, 94 .



10 을 belonging to the two Crown-Goddesses, protecling 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.
> (P1. LMI; fig. 59 ).

Published: Rifato, Voyage, 157, 13; L., D., III, 184, b; see Casur., Notices, I, 95 .
This wall is completely occupied by four seated statues cut in the rock and representing Ptah, Amon-Re, king Ramses, and Re-Harakhte. Except for their thrones they have been almost entirely hacked away.

The inscriptions beside and above them - reading from north to south are as follows :
a. Accompanying Ptah in two lines : . 1 A A Citterance by Ptah, lord of truth, upon the great throne : 'I have given thee all might, all joy, like Re.' "
b. Accompanying Amon-Re in three lines, the first two * \& the third $\bullet$ :


$j-1$ have given thee the duration of Re, the years of Atum. $;=$ Utterance by

Amon-Re king of eternity to his son Ramses-Meriamon. $7^{3}$ - Utterance by Amon-


Fig. 5 g. - Sanctuary East Wall (after L., D., III, 184, b).

Re, lord of Karnak, to his son UsermareSetepnere. \%
c. Accompanying king Ramses : . $\pm \underline{k} 015=2 \odot \pi$ -King of Upper and Lower Egypt User-mare-Setepnere, son of he hamsesVeriamon."
d. Accompanying Re-Harakhte in two lines:- $-1 / 4-1=0 \times-1$ -Utterance by Re-Harakhte, who is within the Ilouse-of- Ileriamon-Ramses. 7

Above the head of Ramses are the symbols ; from each ureus hang alternating $\uparrow$-and $\left\{\right.$-symbols (see fig. $5_{9}$ which also shews the arrangement of the inscriptions).

## The South Wall.

scene I (PI. LXI: fig. 6o).
Published: Gse, Antiquites de la Nubie, 52, 3.
Ramses . - , holding a -vase of ointment in his left hand, anoints ReHarakhte who is seated $\because$, with the little finger of his right hand which he has dipped in the unguent.

Text. a. Behind Ramses : - - X才J - - Protection and life behind him ! -

Meriamon-Ramses. -


Fig- 6o.-Sanctuary : Soath Wall. Scale 1 : 100.
c. Above Re-Harakhte in two lines: $\rightarrow$ = great god, lord of heaven.-

## Abchazological details :

Ramses. Head-dress no. ${ }_{7} \mathrm{C}$ with above.
Robe no. 4 A (plain).
Re-Harakhte. Head-dress no. 6.
Robe no. 8 B.
scene il (Pls. LXII and LXIII; fig. 6o).
Published : Gav, Antipuites de la Nubie, PI. 5a, 3; see Cassr., Notices, I, $9^{4}$.
Ramses :- offers incense and a libation before a upon its $\boldsymbol{E}$-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: $\mathbf{X f} \mathbb{I}=$ All protection and life behind him! =
b. Above Ramses in two lines : . .
eLord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.-

c. Immediately in front of $b$ in two lines : . . $71 .$.
 milk, everything good and pure, unto the king's $k a^{(z)}$."
(1) Cusur., wrongly reads 1 ․
(2) That Ramses should make offering to and adore his $k a$ is by no means surprising in the light of certain passages in the Pyramid Texts, which have been fully discussed by Bneasrov in his recently published book, Decelopment of Religion and Thought in Ancient Egypt, p. 59-55, and by StasponFr, in Ä.Z., 48, 159. These authorities have clearly shewn that the ka was par exerllence a protecting genius (Schutzgottheit) who might be addressed in prayer as a god (Pyr. 563 ). 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 Sxespokrv's remarks on this scene in $\ddot{A} . Z ., 48,158$ ). There is a similarly large representation of Amenophis IIIs $k a$ in L., D., $7^{8, e}$, and of that of king Eye in L., D., III, $143, a$. The divine rank of the $k a$ is further illustrated by the formulae that offen accompany him, such, for example, as $+\underset{\sim}{4}+5 \cdots$
 L., D., III, эо, a.

Since lamses is offering libation and incense to the -king's ka- in front of a boat-shrine, we The Traple of Derr.
d. In front of Ramses in two lines : .. $.71 \ldots \cdot 1$

Abciaeological details :
Ramses. Head-dress no. 14B.
Robe no. 4 A .
He holds the usual mesenser in his left hand, and in his right a 1 -vase for libation from which the liquid issues in two streams on to a $\backslash$-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 $\downarrow$-and the other $\overline{\mathbf{F}}$ 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. $5_{7}$, p. $9^{3}$ ). Next to this, under the bows, is a $\boldsymbol{\perp}$-offering-slab on a $\int$-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. $9^{3}$ ). Upon the one on the east side are two -vases containing ointment and four $\overline{\boldsymbol{q}}$-vases. Next to this table is a lath rack supporting a $\boldsymbol{T}$-shaped bowl containing ©cakes of bread, a - -joint and other provisions. Immediately behind it is a tall等-bouquet of lotus-llowers.
the frieze (Fig. 6o).
The frieze on the south as on the north wall, consists of a continuous line of


may presume that the shrine conlains an image of the ka, a thing not altogether unknown. De Monas found a wooden statue of the kar of king Hor in that monarch's tomb at Dahshutr (see Steisboner, $̈, Z, 48,158)$.
(1) The sign faces $\rightarrow$ W.

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

The space on either side of the door is very limited.
The north side (PI. LXIV, e; fig. 61, N).
Published : see Guspr., Notices, 1, 94.
Ramses . stands holding a 1 -vase for libation(?) (broken away) in his right hand and a -shaped object in his left.

Texr. Behind Ramses : Xf Protection, life:-
Above Ramses : $:=$ OH: Lands Usermare-Selepnere, lord of diadems MeriamonRamses.,

Anchaeological details :
Head-dress no. 17 A with $\underbrace{2 O}_{-0}$ above it.
Robe no. 4 A .
According to the little sketch in Cusur., Notices, 1, 94, the king is 1 ; but as the photograph plainly shews


Fig. 6t, - Sanctuary + West Wall. Scale $1: 100$. he is not holding a staff. The $\boldsymbol{f}$ is much longer than the usual naphin or handkerchief ${ }^{(1)}$, and looks more like the ceremonial brush held by the lector during part of the funeral rites (see Newbenry, Beni Hasan, I, XVII).
the south side (PI. LXIV, 1 : fig. 61, S).
Published : see Cuswr., Notices, I, $9^{4}$.
Ramses stands $\Longrightarrow$ holding a $\frac{1}{1}$-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 (sce for example Newerary, Beni Hasan, I, Pls. XIII and XXX (out-door scenes); Gnifritm, Paheri, Pls. IV, VI and VII
 Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. *

Ahchaeolggical detals :
Head-dress no. ${ }_{7} 7 \mathrm{C}$.
Robe no. 4 A .
The vulture holds Q in her talons.

## The Frieze.

NORTH OF THE DOOR (Fig. 61).
In a horizontal line : ...... 11 ..... . beloved of Mut lady of heaven.?

SOUTH OF THE DOOR (Fig. 61).
In a horizontal line : $. \cdots . .[01]$ * 14 ..... Usermare-Setepnere, beloved of Amon-Re lord of Karnak.,

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-\%/d el-Kebir, to carry a handkerchief in their hand. This they do out of doors as well as in the mandara.
(1) - 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.
(m) The ea is for in the original.


## PART II.

## INDEXES.

## A. INDEX OF DIVINITIES.



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| :---: | :---: | :---: | :---: | :---: |
| Anos－Re． | NorthernSide－Chapel，North wall，Sc．II． <br> SouthernSide－Chapel，North wall，Sc．II． |  |  | －$=719 \%$ $-=$－ |
|  | Sanctuary，N．thichness of door． |  |  | － |
|  | Sanctuary，East wall． |  | Plah，King Ramses and Hic－Harakhte． | 7 成 and $\sim_{x x}=$ |
|  | First Pillared Hall，N，wall， Sc．II． |  |  | －二i ${ }_{6}$ |
|  | First Pillared Hall，Pillar ${ }_{10}$ ，S．face，Sc．II． |  |  |  |
|  | First Pillared Hall，Pillar 19，S．face，Sc．I． |  |  | － |
|  | Second Pillared Hall，East wall， Sc ．IV． |  | Mont，Sha，and Tefnut． |  |
|  | Second Pillared Hall，West wall，Sc．III． |  | Harsiese， Re－Harakhte and lusaas． | － 10. |
| Arcs． | Second Pillared Hall，North aisle，Pillar 9，N．face． |  |  |  |
|  | Second Pillared Hall，South aisle，Pillar I，W．face． |  |  | －二i¢ 7 ¢ |
|  | Second Pillared Hall，South aisle，Pillar 3．N．face． |  |  | 三1＊二 |
|  | NorthernSide．Chapel，North wall，Sc．I． |  |  | － |
|  | Door of Sanctuary，S．jamb， Sc．III． |  |  |  |
| Hinsese． | Sccond Pillared Hall，East wall，Sc．I． |  | Osiris－ <br> Khentamenthes |  |
|  |  |  | Seth and Isis． |  |
|  | Second Pillared Hall，South wall，Sc．I |  | Amon－Re，Mut， |  |






46.


## B. INDEX OF HEAD-DRESSES.

so.
1 A. First Pillared Hall, Pillar 9, N. face, Sc. II (with e)
First Pillared Hall, Pillar 10, N. face, Sc. II.
Second Pillared Hall, S. aisle, Pillar 3, E. face.
Southern Side-Chapel, S. wall, Sc. I
1B. Second Pillared Hall, S. aisle, Pillar 2, W. face.
2 A. First Pillared Hall, E. wall, Sc. VI.
Second Pillared Hall, N. aisle, Pillar 3, W. face.
Northern Side-Chapel, N. wall, Sc. I
Door of Sanctuary, S. jamb, Sc. III.

Wearee.
plate.
Ramses.

| $\Rightarrow$ | XXII, 2. |
| :---: | :---: |
| $=$ | LIV. |
| $=$ |  |
| $=$ | L, 3. |
| $=$ | IX and X. |
| $=$ | XLVIII, 9. |
| $=$ |  |


| so. | provexaxce. | weuner. | PLite. |
| :---: | :---: | :---: | :---: |
| 2 B . | First Pillared Hall, Pillar 9, E. face, Sc. I.. . | Ramses. |  |
| 2 C . | Second Pillared Hall, N. aisle, Pillar t, N. face. | $\square$ |  |
| 3 A . | First Pillared Hall, N. wall, Sc. II. | Atum. | V . |
|  | First Pillared Hall, Pillar 10, S. face, Sc. II. . | \% | XXIII, 2. |
|  | First Pillared Hall, Pillar 12, S. face, Sc. I. | \% |  |
|  | Second Pillared Hall, W, wall, Sc, III. . | \% | XXIX and XXX. |
|  | Second Pillared Hall, N. aisle, Pillar 9 , N. face. | " |  |
|  | Second Pillared Hall, S. aisle, Pillar 1, W. face. | * | XLIX. |
|  | Second Pillared Hall, S. aisle, Pillar 3, N. face. | \% | LIII, 2. |
|  | Door of Sanctuary, S. jamb, Sc. III | $\stackrel{ }{*}$ |  |
| 3 B . | First Pillared Hall, E. wall, Sc. I. | Ramses. | VI and VII. |
|  | First Pillared Hall, Pillar 9, E. face, Sc. II.. | - |  |
|  | Northern Side-Chapel, S. wall, Sc. II. | * |  |
| 3 D. | First Pillared Hall, Pillar 9, N. face, Sc. I. . | Horus. |  |
|  | First Pillared Hall, Pillar 9, N. face, Sc. II. . | * |  |
|  | First Pillared Hall, Pillar 9, E. face, Sc. I. . | $\pi$ |  |
|  | First Pillared Hall, Pillar 9, E. face, Sc. II. . | * |  |
|  | First Pillared Hall, Pillar 12, E. face, Sc. II. | $\because$ | XXVII. |
|  | Second Pillared Hall, S. wall, Sc. I. | Harsiese. | XXXIX and XL. |
|  | Second Pillared Hall, W. wall, Sc. I. | \# | XLIII. |
|  | Second Pillared Hall, W. wall, Sc. III. | " | XXIX and XXX. |
|  | Scoond Pillared Hall, N. aisle, Pillar 1, E. face. | Horus. | XLV, 2. |
|  | Second Pillared Hall, S. aisle, Pillar 3, S. face. | " | LIII, 3. |
|  | Northern Side-Chapel, N. thickness of door . . | " |  |
|  | Northern Side-Chapel, E. wall, Sc. I. | \% |  |
|  | Northern Side-Chapel, E. wall, Sc. II. | 7 |  |
|  | Southern Side-Chapel, N. thickness of door. . | " |  |
|  | Southern Side-Chapel, S. wall, Sc. I.. | Harsiese. |  |
|  | Door of Sanctuary, N. jamb, Sc. III. | Horus. |  |
| 3 E. | First Pillared Hall, Pillar 12, E. face, Sc. II. | Ramses. | XXVII. |
|  | Southern Side-Chapel, N, wall, Sc. II. . . . . | , |  |
| 3 F . | Second Pillared Hall, S. aisle, Pillar 1, S. face. | \% | LI. |
|  | Southern Side-Chapel, N. wall, Sc. III . . . . . | " |  |
| 3 G. | First Pillared Hall, Pillar 10, N. face, Sc. II. | Mut. | XXII, 2. |
|  | First Pillared Hall, Pillar 11, E. face, Sc. II. | \% | XXV, 3. |
|  | Second Pillared Hall, E. wall, Sc. III. | * | XXXVII. |
|  | Second Pillared Hall, S. wall, Sc. I.. . | , | XXXIX and XL. |
|  | Second Pillared Hall, N. aisle, Pillar 1, N. face. | 3 |  |
|  | Second Pillared Hall, S. aisle, Pillar 3, W. face. | $\pi$ | 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. . | n | VIII. |

First Pillared Hall, E. wall, Sc. V
First Pillared Hall, Pillar 9, S. face, Sc. II .
First Pillared Hall, Pillar ıo, E. face, Sc. I.
First Pillared Hall, Pillar 40, S. face, Sc. II .
First Pillared Hall, Pillar 11, N. face, Sc. II .
First Pillared Hall, Pillar 11, E. face, Sc. I. .
First Pillared Hall, Pillar i 1, S. face, Sc. II. .
First Pillared Hall, Pillar 12, S. face, Sc. II.
Second Pillared Hall, N. wall, Sc. I
Second Pillared Hall, N, wall, Sc. III
Second Pillared Hall, E. wall, Sc. II,
Second Pillared Hall, E. wall, Sc. III
Second Pillared Hall, S, wall. Sc. II.
Second Pillared Hall, II, wall, Sc. II
Second Pillared Hall, M. aisle, Pillar 1, W. face.
Second Pillared Hall, N. aisle, Pillar a, E. face.
Second Pillared Hall, N, aisle, Pillar ?, S. face.
Second Pillared Hall, S. aisle, Pillar 1, E. face.
Second Pillared Hall, S. aisle, Pillar 9, N. face.
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Northern Side-Chapel, N, wall, Sc. III
Northern Side-Chapel, S. wall, Sc. I
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Southern Side-Chapel, S. wall, Sc. II
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Sanctuary, N. thickness of door.
Sanctuary, N. wall, Sc. I
5. First Pillared Hall, Pillar 10, N. face, Sc. I.

First Pillared Hall, Pillar 10, E. face, Sc. II .
Second Pillared Hall, N. wall, Sc. III.
Second Pillared Hall, N. aisle, Pillar 2 , W. face.
Second Pillared Hall, S. aisle, Pillar 9 , II. face.
6. First Pillared Hall, E. wall, Sc. I.

First Pillared Hall, Pillar 11, S. face, Sc. II.
First Pillared Hall, Pillar 12, S. face, Sc. II.
Second Pillared Hall, E. wall, Sc. II.
Second Pillared Hall, N. aisle, Pillar 3, S. face.
Second Pillared Hall, S. aisle, Pillar 4, S. face.
Second Pillared Hall, S. aisle, Pillar a, N. face.
Door of Northern Side-Chapel, architrave, Sc. I.

| wemerr. | PLite. |
| :---: | :---: |
| Ramses. | VII, 2. |
| - | XXI, \%. |
| - | XXIII, 1. |
| - | XXIII, 2. |
| " | XXIV, 3 . |
| \# | XXV, 1. |
| " | XXVI, 2. |
| " |  |
| \# | XXXI and XXXII. |
| " | XXXIII and XXXIV. |
| * | IXXVI. |
| - | XXXVII. |
| " | XIII and XLII. |
| = | XLIV. |
| - | XLV, 1. |
| " | XLVI, 3. |
| * | XLVIII, 1. |
| * | L, ?. |
| " | LII, 1. |
| " | LIII, 1. |
| " |  |
| " |  |
| " |  |
| * |  |
| - | LV. |
| " |  |
| " |  |
| * |  |
| " | WVII. |
| Sekhmet. | XXII, 1. |
| Wert-hkaw. | XXIII, 2. |
| Sekhmet. | XXXIII and XXXIV. |
| Wert-hkaw. | XLVI, 9. |
| Menhit. | L, 3. |
| Re-Harakhte. | VI and VII. |
| " | XXVI, 2. |
| " |  |
| * | XXXVI. |
| - | XLVIII, 3. |
| " | LI. |
| - | LII, 1. |
| Re. | XXXV. |

Northern Side-Chapel, N. wall, Sc. III
Door of Southern Side-Chapel, architrave, Sc. I.
Door of Southern Side-Chapel, architrave, Sc. II.
Southern Side-Chapel, N. wall, Sc. III
Southern Side-Chapel, S. wall, Sc. II
Door of Sanctuary, N. jamb, Sc. II
Sanctuary, S. thickness of door.
Sanctuary, S. wall, Sc. I
7. First Pillared Hall, Pillar 9, S. face, Sc. II. .

First Pillared Hall, Pillar 11, E. face, Sc. I..
Second Pillared Hall, S. aisle, Pillar 2, E. face.
Northern Side-Chapel, S. wall, Sc. I.
8 A. Second Pillared Hall, N. aisle, Pillar 3, N. face.
Second Pillared Hall, S. aisle, Pillar 3, E. face.
Southern Side-Chapel, S. wall, Sc. I
8B. Second Pillared Hall, N. wall, Sc. II
9. First Pillared Hall, E. wall, Sc. V.

First Pillared Hall, Pillar 12, E. face, Sc. I.
Second Pillared Hall, S. wall, Sc. I
10. First Pillared Hall, S. wall, Sc. I

Second Pillared Hall, N. aisle, Pillar 2, E. face.
11. First Pillared Hall, N, wall, Sc. I.

First Pillared Hall, E. wall, Sc. VI
First Pillared Hall, Pillar 10, S. face, Sc. I..
First Pillared Hall, Pillar 11, N. face, Sc. II.
First Pillared Ilall, Pillar 11, S. face, Sc. I. .
Second Pillared Hall, N. wall, Sc. II.
Second Pillared Ilall, E. wall, Sc. III
Second Pillared Hall, S. wall, Sc. I.
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-
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Page 3, 1. 16. In sume copies of the relwae instead of: routed out and their return prevented, read: routed out; their return has been prevented.
Page 5, I. 15, imstead of: Scene II, read : Scenc III (1).
Page 19. I. 19, insted of: about his legs, read: below his knees.
Page 57 . After paragraph $c$ add :
d. In front of Selkhet-abwy : . 高し $-1 \circ 1=74=$-Thou hast received eternity
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First Pillared Hall: North Wall.

|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |
|  |  |  |  |  |



> First Pillared Hall : North Wall : Scenes V and VI.
(2)

. First Pillared Hall : North Wall : Scene VII.

2. First Pillared Hall : North Wall : Scene III


First Pillared Hall. East Wall: Scene I.


Idem: Scenes IV and V.



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 VIII

2. Idem: Scene VIII continued.


First Pillared Hall : South Wall.


First Pillared Hall: South Wall : Scenes I1-111.

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


First Pillared Hall : South Wall : Scene III.


First Pillared Hall : South Wall : Scene III.


First Pillared Hall : South Wall: Scene III.


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

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






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




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




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





Second Pillared Hall : West Wall : Scene III.


Second Pillared Hall : North Wall: Scene I.


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


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





Idem : Scene III continued.



[^21]

Second Pillared Hall : South Wall : Scene I.


Second Pillared Hall: South Wall: Scene I.


Second Pillared Hall: South Wall: Scene II.


Sccond Pillared Hall : South Wall : Scene II


Second Pillared Hall: West Wall: Scene I.


Second Pillared Hall : West Wall : Scene II.


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

2. Idem : Pillar 1 : East Face.




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




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


[^22]
2. Idem : Pillar 1 : East Face.

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


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




$$
\begin{aligned}
& \cdots \text { i } \\
& \text { 5 } \\
& 9 \\
& \text { r }
\end{aligned}
$$




-


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: Scenc I.





Sanctuary : South Wall: Scene II.


Sanctuary: South Wal : Scene II.
-
$\cdots$





1 A .


1B.


2 A.


2 C.


3 A.


3 B.


3 C.


3 D.


3 E.




13


14 A.


15 B.


14 C.


14 F .


14 D .


14 E.


15


16


17 s.


17 B.


17 G.


17 F .


17 C.


17 D.


17 E.


18


19


20


21
?


1 B.



2 A.

3 A.



2 C

3 B.



3 C.



5 D.

4.


4 B.


4 E.


5 C.


4 F.


5


5


6 A.


8 A.


6 B.


8 B.


7


8 c.


8 D.


8 E.





[^0]:    (1) Roeder, Debod bis Bab Kalabsche.
    (2) See Blacamix, The Temple of Dendir, p. 100.

[^1]:     tomb at Anibeh, L., D., III, 239, c. Perhaps also - $\mathbf{-}=11$ - (Serne, Virkuden, IV, 8) is a name for this part of the river.
    (2) S, S, E.

[^2]:    (1) Except on parts of some of the pillars where they have not been exposed to the tearing sand-blizard.

[^3]:    (1) See Wiedrmasx, Geschichte, p. 434, note 5 .

[^4]:    (1) Complete in Cur., Natives, I, 88.

[^5]:    (1) sc. $\boldsymbol{X}$ ( - See scene I, $c$, p. 9 .
    (2) There is probably no lacuna or at most only - is missing. The sword held by the king shortened this line and perlaps the next (Bazasted).
    (3) Cunvp. incorrectly reads $1=$, and Lepsius $1=$. The sign above - is much more like - than - ; the - is very doubtul.
    (1) Cursp. $=$.

[^6]:     Pyr. . $\$ 82, c, 637, c$, and $798, b$.

[^7]:    (1) Champ. wrongly reads $\mathrm{v}-\overline{\mathrm{S}} \mathbf{3}$.
    (2) There are traces of $\cap$ ) before ; apparently 1 was omitted (because of the following $\ddagger$ ). The Temple of Derr.

[^8]:    (1) Compare a similar battle relief of Seti I at Karnak. Buesstro, History of Egypt, fig. 152.
    (2) Cf. the figure of Seti spearing a Libyan, in Beesstas, History of Egypt, fig. 152 (group in lower register behind chariot).
    ${ }^{[3]}$ It is this part of the scene that is reproduced in Rossmasi, Mon. Storici, LXXVIII, 1. There are no breaks shewn, but the drawing must be a restoration, for Cussp., Notices, I, 87, describes the scene as $\boldsymbol{n}$ très endommagé -
    (4) The shields are slung on their backs; cl. L., D., III, 121 b and 155 . Like the rest of the scene in Rosecuss, 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.
    (3) The scene from this point to the east end is reproduced in Cirsur., Mon., XL, 1.
    (8) Or perhaps an oven?

[^9]:    (1) Traces of a lotus-flower on the top of the head-dress (see PI. XXIV, 1) are just visible.

[^10]:    (i) In the original the man is bending forward like

[^11]:    （1）This formula was changed and the original signs covered with plaster，some of which still remains．$\Delta \uparrow$ has been cut over $\cdot$ ． 1 and～inserted above 0 ．Probably the rest of the new formula was in stucco only．
     been cut orer $\stackrel{F}{\boldsymbol{F}}$ ．
    （3）Part of the king＇s name is legible ：． 4

[^12]:    ${ }^{[1]}$ Not photographed.

[^13]:    ${ }^{(1)}$ See Skтив, Sage rom Somnenauge, p. 8, note 6.
    ${ }^{(2)}$ Adequately shewn in L., D., III, $183, b$. Their present condition is exactly the same as when Lepsius' party visited the site.

[^14]:    (1) © Cuswr., Mon., XLIII, 1.

[^15]:    ${ }^{11}$ Gesup, omits - .
    17) Left blank in Cusur, without $\quad$. He also omits - .
    (3) See foot-note 1, p. 1 亿.

[^16]:    (1) See p. 43 .

[^17]:    (1) $\frac{\sqrt{1 \mid}}{0}$ in original.
    (2) Consur. reads $\begin{gathered}\text { in }\end{gathered}$, instead of Fif
    (3) Omitted in Canmp.

[^18]:    ${ }^{(1)}$ Cf. Kubbian Stele, line 19 .

[^19]:    (1) The deified Amenophis III at Soleb is crowned with the combined crescent moon and disk i.e. (L., D., III, 84, c, 85,a, and $87, b, c$ ), and so also is the deified lamses at Wady es-Sabut ${ }^{\text {t }}$

[^20]:    i) See p. 6, 11. 19,83 and 15 , and see fig. 1 .

[^21]:    Second Pillared Hall . East Wall : Door of Southern Side-Chapel and Scene IV,

[^22]:    Idem : Pillar 2 : West Face.

