

<p>Hager Ahmed Mohammed Hassen Chief inspector at Karnak temples hagerahmedmohamedhassan@gmail.com</p>	<p>Title: The Bark shrine of Amon Re within Sanctuary of Khonsu Temple in Karnak complex (A concise excursion from front of Karnak's fourth pylon to Khonsu temple) ABSTRACT</p>
<p>Keywords: Bark shrine, Ramses IV, Amenhotep II, Khonsu Temple, Karnak</p>	<p>Abstract The new kingdom period heralded a doctrinal advancement within the temple sanctuary. It transitioned from being merely the home of the god's naos to incorporating a bark shrine for the gods, which included a base for the sacred boat. In the Khonsu Temple, initiated by King Ramses III utilized stones from older buildings, on the site or nearby rather than cutting new ones. There is a possibility that he or his son, Ramses IV the one who inscribed the shrine, moved it from its original location in front of the fourth pylon of Karnak to the sanctuary of the Khonsu Temple, which is now known as the shrine (0). The bark shrine, constructed from red granite, served as a bark station for the sacred boat of Amon-Re during the Opet festival. Fortunately, King Ramses IV preserved the inscriptions of King Amenhotep II, the original builder of the shrine, which were uncovered during the shrine's demolition. This article aims to publish the shrine with its sandstone walls, including the transfer and translation of texts and scenes of the shrine</p>
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Introduction:

When King Ramses III decided to build a place dedicated to the worship of Khonsu, he reused some stones from older buildings that were in place to build the temple. He did not bring stones from any nearby quarry for his buildings. Ramses III had built seven shrines for the sacred barks to rest during the Opet festival. The construction was completed by his son Ramses IV, who added and engraved the bark shrine of Amon-Re from red granite. fig.1, Pl.1

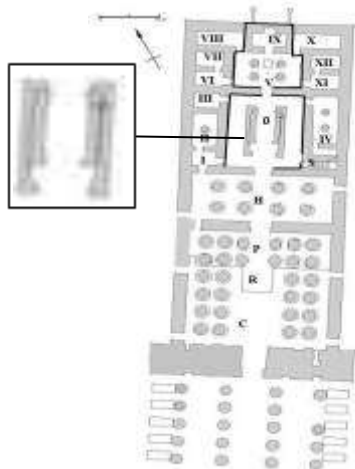
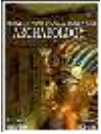


Fig:1 Khonsu temple plan
 Bark shrine of Amon Re
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Pl.1 Bark shrine of Amon Re
 Khonsu temple

The King Ramses IV had engraved some of the external parts of shrine, while the internal parts continued to bear scenes and inscriptions of King Amenhotep II¹, who built it as a bark station for

¹ PM II², p. 237, 44-45.



the sacred bark of the god Amon-Re in front of courtyard of the fourth pylon of the Great Temple of Amon-Re, as the shrine was erected in front of the fourth pylon on the southeastern side of the courtyard of King Thutmose II-Hatshepsut in front of the calcite chapel of King Amenhotep I, which was later surrounded by a colonnaded corridor by King Thutmose IV.(fig.2)

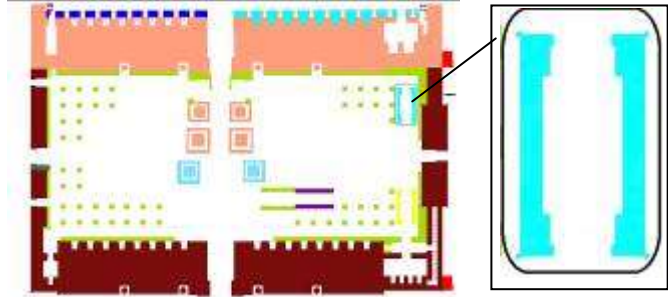


Fig2:Plan for the front of karnaks fourth pylon During King Thutmose IV period

Letellier, Bernadette and François Larché (2014), *La cour à portique de Thoutmosis IV.* Paris, pl.20.

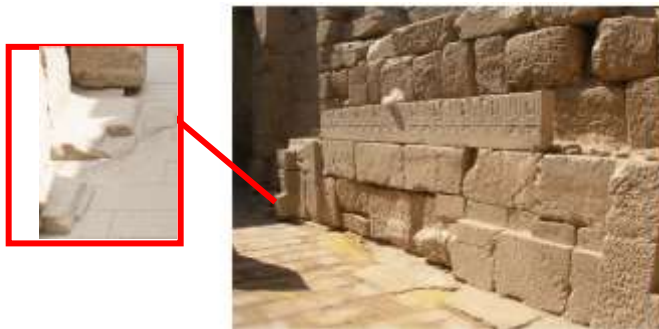
By the time of King Amenhotep III, He demolished the chapel of Amenhotep I and used it as a filler in the foundations of the third pylon of the Great Temple of Amun-Re at Karnak, it was constructed and installed later in the open museum area in Karnak².

While the red granite shrine of Amon-Re remained there until King Ramesses IV or may Ramesses III move it to Khonsu temple, we cannot be certain for exactly what time the shrine remained in its original location, but we can be certain that it remained there until after the period of Akhenaten's rule.

History and its architectural form:

As for the history of the shrine from the sources of Thebes, it appeared in the tomb of Sennefer the ruler of Thebes of King Amenhotep II (TT96) there is a scene represent a garden with a shrine made of red granite³ that garden which mentioned on a pair of granite doorjambs found at Karnak which describe the Set-Kebekh or "pleasure-garden" of Amenhotep II. In this garden is depicted a granite shrine, and it is quite possible that the granite fragments from the Temple of Khonsu could indeed come from that structure⁴.

The red granite shrine of Amon-Re is a rectangular building with a high base, the height of two stone course. It was accessed via stairs, there are still remains of four stairs, pl.2



Pl.2.Amon Re shrine west side

The remaining parts of the stairs
 Khonsu temple

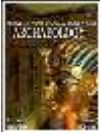
when it was built it had one entrance while its rear wall was closed during the time of both King Ramesses III and IV⁵, but a change occurred in its rear wall during the Greco-Roman period, they

² N. Grimal, Fr. Larche, « Karnak, 1998-2004 », *Karnak* 12, 2007, p. 7-60.

³ Virey, Philippe (1898). "La Tombe des Vignes à Thèbes". *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes.* 20 : 211–223.

⁴ C.C. VAN SICLEN, *Two Theban Monuments from the Reign of Amenhotep II*, San Antonio, 1982, p. 15-16

⁵ Letellier, Bernadette and François Larché (2014), *La cour à portique de Thoutmosis IV.* Paris, p.103-105.



removed the back (northern) wall, and the shrine became with two opposite entrances as a passage axis and the base of the sacred boat has been relocated to the center of the Khonsu sacred boat's shrine V. fig.3



Fig.3 Changes that occurred in bark shrine during Greco-Roman period

F. Laroche and C. Traunecker. « Les restaurations et transformations d'époque gréco-romaine du temple de Khonsou à Karnak », *OLA* 85, 1998, p. 903- 916.

The shrine was surrounded by two external walls from sand stone and was used as a bark station for Amon-Re during his visit to the Temple of Khonsu as part of the Opet Festival celebrations⁶.

The King Ramesses IV added his decoration on the non-decorated, but still visible surfaces of its walls like dadoes and inner faces of doors.

Traces of trusses and cornices are still visible, in negative on the sandstone masonry which was abutting the outer face of its long sides and the back facade of the shrine. While few granite blocks are still in place, many were cut into pieces before being scattered in the corridor.

Unfortunately, most of the parts of the shrine were destroyed and moved to the mastabas outside the temple on its eastern and western sides, this shrine resembled in its architectural style that one of the king Amenhotep I, his calcite bark shrine⁷.

Due to the collapse of the red granite shrine and the fact that the Amenhotep I's calcite bark shrine identical to it in its architectural form, we can make an architectural comparison between the parts of the two shrines in order to have the dimensions of the destroyed red granite shrine while it was erected in front of the fourth pylon during the reign of the king Amenhotep II and its dimensions during the reign of Ramesses IV at Khonsu temple.

King Amenhotep I's calcite shrine:

It has a rectangular roofed structure built with large blocks of calcite with a passage axel. The interior scenes on it are among the oldest scenes on which the sacred bark of the god Amon-Re was depicted⁸. The Egyptian-French Center for the Study of the Karnak Temples collected its blocks and reinstalled it in the open museum area in Karnak, and some were added in 1996, and from the architectural study of the chapel and its inscription and their arrangement, it was revealed that they match the granite chapel of King Amenhotep II⁹. which Some of its inscribed fragments are showing faces of joint which allow to reconstruct on paper the shrine's dimensions¹⁰.fig.4•5, pl.3,4

⁶ F. Laroche and C. Traunecker .« Les restaurations et transformations d'époque gréco-romaine du temple de Khonsou à Karnak », dans W. Clarysse, A. Schoors, H. Willems (éd.), *Egyptian Religion. The Last Thousand Years. Studies dedicated to the Memory of Jan Quaegebeur*, *OLA* 85, 1998, p. 903- 916.

⁷ Larche, François. The chapel of Amenhotep II embedded between the obelisks of TuthmosisI », *Karnak* 13, 2010, p. 297-326

⁸ *PM II* ², p. 63-64 ; Graindorge, Catherine and Philippe Martinez (1999), "Programme architectural et iconographique des monuments d'Amenophis I à Karnak." *Annales du service des antiquités de l'Égypte*, vol. 74, 169-182.

⁹ Carlotti, Jean-François (1995), "Contribution à l'étude métrologique de quelques monuments du temple d'Amon-Rê à Karnak." *Cahiers de Karnak*, vol. X, 65-127.

¹⁰ Letellier, Bernadette and François Larché (2014), *La cour à portique de Thoutmosis IV*. Paris, p.105.

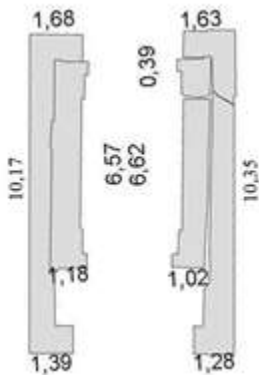
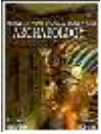


Fig. 4 plan with measurements of the bark shrine

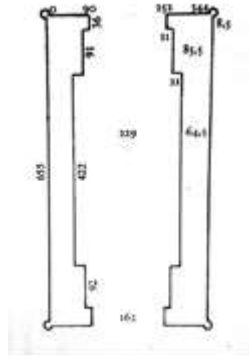


Fig. 5 plan with measurements of Amenhotep I shrine
Letellier, Bernadette and François Larché (2014), *La cour à portique de Thoutmosis IV*. Paris, pl.39



Pl. 3 Amenhotep I's shrine
Open museum Karnak temples



Pl. 4 reconstructed of the gate of the shrine from scattered blocks

Blocs on the eastern and western mastabas from Khonsu Temple:

After the bark shrine was destroyed, the blocs and the remaining parts were collected and transferred out of the Khonsu Temple on the eastern and western mastabas next to the Khonsu Temple, and a number of them were assembled in 1971 and 1972, consisting of a number of scenes with the front and back of joints of the shrine¹¹.

1- The intact portions of the red granite shrine remain in situ:

1-1: Located on the southeastern aspect of the Amon-Re shrine, there exists a block that has been inscribed on both northern and southern faces. The block stands at a height of 305 cm.

1-1 a-The block on the south-eastern side of the shrine:

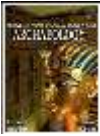
The southern face of the block features inscriptions from King Amenhotep II, which were concealed during the reign of King Ramses IV, as only the northern face was exposed at that time.

On that south side, there is a depiction of King Amenhotep II, with his royal *k3* positioned behind him, holding the Horus name of King Amenhotep II within a serekh above its head. Additionally, the base of the block contains eight inscribed lines for an offerings list from King Amenhotep II to the god Amon-Re.

Description of the upper scene:

The depiction features King Amenhotep II, dressed a short kilt with pointed edges and a wide belt that ends in cobra motifs on both sides. He is crowned with the double crown, featuring a sacred cobra on his forehead, and holds *shym* scepter in his right hand, positioned to make offerings to Amon-Re. Behind him is the royal *k3*, which bears the Horus name of King Amenhotep II.

¹¹ Lauffray (J.), « Travaux du Centre franco-égyptien de Karnak en 1971-1972 », *CRAIBL* 117, 1973, p. 310-313.



In comparison to the scenes found in the shrine of King Amenhotep I, this scene likely belonged to a register of three scenes that adorned the northern wall of King Amenhotep II's shrine at its original site in front of the fourth pylon. The upper section of the scene reveals portions of the frieze that encircled the wall, featuring *hkr*, while the upper left section features the goddess Nekhbet as a female vulture, grasping *šn* symbol in her talons. Fig. 6, pl. 6

Text:



Nswt n k3 k3 nht wr phty

The kingship in the spirit of the mighty bull great of two strengths

A base section:

The inscription on the base outlines the offerings list made by King Amenhotep II to the god Amon-Re, consisting of seven distinct lines¹². The foremost line records the endeavors of King Amenhotep II, along with his names and titles. This list of offerings is comparable to that depicted on the shrine of King Amenhotep I, which is now located in the open museum at Karnak, specifically on the southern inner wall, illustrating a scene of King Amenhotep I kneeling and presenting offerings to the sacred bark of Amon-Re. fig. 6, pl. 6.



Fig. 6. Amenhotep II make offerings
Behind him is the royal k3
Pl. 6 Amenhotep II make offerings
Behind him is the royal k3
 the south-eastern side of the block of shrine
 upper scene

A base section:

The inscription on the base outlines the offerings list made by King Amenhotep II to the god Amon-Re, consisting of seven distinct lines¹³. The foremost line records the endeavors of King Amenhotep II, along with his names and titles. This list of offerings is comparable to that depicted on the shrine of King Amenhotep I, which is now located in the open museum at Karnak, specifically on the southern inner wall, illustrating a scene of King Amenhotep I kneeling and presenting offerings to the sacred bark of Amon-Re. fig. 6, pl. 6.

¹² K. Sethe, *Urkunden der 18. dynastie*. Vol. 3. JC Hinrichs, 1907, 389.1341,1342.

¹³ K. Sethe, *Urkunden der 18. dynastie*. Vol. 3. JC Hinrichs, 1907, 389.1341,1342.

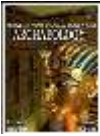
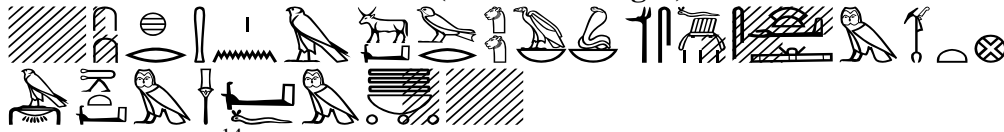


fig.V offering list of Amenhotep II
pl.6 offering list of Amenhotep II
 A base section of the south-eastern side of the block of shrine

Text of the offering list:

1- The horizontal foremost line (from left to right):



1- (.....) *mḏ mḏ*¹⁴ *ḥr ḥm* (i) *ḥr k3 nḥt wr pḥty nbty wsr f3w sḥi m w3st* (.....)¹⁵ *ḥr-nbw iṯi m šm.f m t3w nb*

1- (Year of the king’s reign, month ...), (day) the twentieth under the majesty of Horus “the mighty bull of great strength”, who belongs to the two ladies “the rich in his radiance” crowned in Thebes, the golden Horus “who conquers by his strength all lands” (.....)¹⁶.

	?
	ḥ
	ḥ
	ḥ
2.(.....) <i>psi</i> ¹⁷ <i>šnt</i> ¹⁸ <i>ḥk3t</i> ¹⁹	<i>šnt.i</i>
3. (.....) <i>mḏ</i>	<i>mḏ mḏ</i>
4.(.....) <i>wdpw mḏ</i>	<i>mḏ</i>
5.(.....) <i>ḥk.t</i> ²⁰ <i>ds wdpw</i>	<i>mḏ</i>

¹⁴ Vygus, op .cit, p. 708.

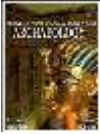
¹⁵ J. Von Beckerath, *Handbuch der ägyptischen Königsnamen*. No. 49, 1999, p.138(7).

¹⁶ H. Gauthier, *Le Livre des Rois d’Egypte*. vol. II, *MIFAO*18, (Cairo, 1912), P.277; J. H. Breasted, ed. *ancient records of Egypt: the eighteenth dynasty*. Vol. 2. University of Chicago Press, 1906, P.310

¹⁷ *Wb* I, 552, 12-14; Lesko, *DLE*²I, 155; Hannig, *ÄWb* II941 {11298}; Al-Ayedy, *Index Titles*, p. 269-270 (931-936); Caminos, *LEM*, p. 548; Gardiner, *AEO* II, p. 286 (*psi*).

¹⁸ Vygus, op.cit., p.2167.

¹⁹ *Ibid*, p.2111.



6.(.....) <i>hr šnwt²¹ htpw ntr²²</i>	
7. (<i>hr nh n</i>) <i>hrmw²³ n htpw ntr</i>	
8.(.....) <i>hr nh²⁴ n k3ry²⁵ n p3 sh ntr</i>	

2- (.....) The proportion of bread (the amount of bread) is one hundred and one, according to the amount of the <i>hK3t²⁶</i>	١٠١
3- (....) Ten	٢٠
4- (.....) Ten vessels	١٠
5- (.....) Beer in the vessels of the trough	١٠
6- (.....) From the silo of the holy offerings.	
7- (Birds from the cage) s of the holy offerings.	
8-(.....) From the gardens of the scared shrine chamber (the sanctuary).	

2-Horizontal text the top of the second and third columns:



2a- *iri mi m3't hrw n ntr s3k n hb imn R^c nb iw grt hm rdit di tw hm k3*

2a- The correct procedures are carried out as those that apply Maat (truth), and that is on the day of the entrance of the god during the celebration of the god Amon-Re every day, now His Majesty the King ordered those funerary endowments be given, your priest to the Ka.

Second column: Vertical (from left to right):

²⁰Wb III, 169, 11-20 (*hq.t*) ; 117 (*hnq*); Faulkner, *CD173* (*hnq.t*); Hannig, *ÄWb* I842-847 {20996}, {20998}, {21015} (*hnq.t*); Hannig, *ÄWb* III709-1713 {20996}, {20998}, {21002}, {21003}, {21008}, {21012}, {21014}, {21015}, {21019} (*hnq.t*); Grandet, Mathieu, *Cours d'égyptien*, p. 773 (*h(n)q.t*).

²¹Wb IV, 510, 1-16; Faulkner, *CD269*; Hannig, *ÄWb* II1310-1311 {33232}, {33234-33235}, {33238}; Hannig, *ÄWb* III2474-2475 {33232-33233}, {33238}; Meeks, *AnLex77*.4236; 78.4155; 79.3039.

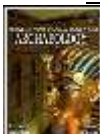
²²WbIII, 185, 5-20; Wilson, *PL686* (*htpw-ntrw*); Lesko, *DLE²I*, 337 (*htpw-ntr*); Hannig, *ÄWb* I900 {22125}, {22128}, {22130}; Hannig, *ÄWb* II1796-1798 {22125}, {22128}; Meeks, *AnLex77*.2888; 78.2863; 79.2089; Grandet, Mathieu, *Cours d'égyptien*, p. 774.

²³ Wb II, 481, 5-6 (*h3mw*), 490 (*hmj*), 501, 8 (*hrmw?*); Faulkner, *CD160* (*hrmw?*); Lesko, *DLE²I*, 288 (*hmw*); Hannig, *ÄWb* III1558 {18826} (*h3mw, h3-r-mw, h3t-r-mw, hrmw*); Meeks, *AnLex77*.2462 (*h3(t)-r-mw*); 77.2476 (*h3mw*); 77.2525 (*hrmw*).

²⁴ van der Molen, *HDECT* 237; Hannig, *ÄWb* III1309-1310 {16018}; Meeks, *An.Lex77*.2148; 78.2167.

²⁵ Vygus, *op.cit.*, p.134.

²⁶ It was mentioned before on an inscription on the southern side of the outer wall of the celebration hall at Karnak for King Thutmose III: Sethe, *op.cit.*, Vol. 3. JC Hinrichs, 1907, 371- 1256; B.Cumming, Davies, and W. Helck. *Egyptian historical records of the later Eighteenth Dynasty: from the original hieroglyphic text as published in W. Helck, "Urkunden der 18. Dynastie", H. 17-19* [22]. Aris & Phillips, 1992, PP.44-45.



	III
	I
3b- <i>irp</i> ²⁷ <i>mni</i> ²⁸	1
4b- <i>sntr</i> ²⁹ <i>hmhm</i> ³⁰	2
5b- <i>št</i> ³¹ <i>ipd</i> ³²	
6b- <i>dk</i> ³⁵ <i>mnd</i> ³⁶	4 <i>hr pr-ḥd</i> ³³ <i>n pr- ʿz</i> ³⁴ <i>nh wzd snb</i>
7b- <i>kz</i> ³⁷ <i>zpd</i> ³⁸	1
8b- <i>hr nh n hrmw n pr-ʿz nh wzd snb</i>	
3, b- Wine in jars <i>mni</i>	
4, b- Incense in a unit, scale	2
5, b- Cake (a measure for sweets)	4
6, b- Baskets of flour	4 from the Pharaoh's treasuries, in the palace, may he have life, prosperity and health
7, b- Bird towers	1

²⁷ Vygus, op.cit., p.1067.

²⁸ *Wb* II, 66, 4-11 (*mn / mni*); Hannig, *ÄWb* II ,1070 {12888}, {12890} (*mni*);

²⁹ *Wb*IV, 180, 18-181, 17; Hannig, *ÄWb* II2267-2270 {28793-28795}, {28797-28798}, {28800}, {28807}; Charpentier, *Recueil botanique*, p. 596-601 (970).

³⁰ A. H. Gardiner, and R.A. Caminos. *LEM*, P.441.

³¹ Vygus, op.cit., p.1453.

³² *Ibid*, p.1173.

³³ *Wb* I, 518, 3-8; Hannig, *ÄWb* II 902-903 {10748}, {10752}; Barbotin, *Voix des hieroglyphs*, p. 226 (*pr-ḥd* ; *prwy-ḥd*).

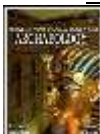
³⁴ Vygus, op.cit., p726.

³⁵ *Ibid*, p.274.

³⁶ Meeks, *AnLex* 78.1759.

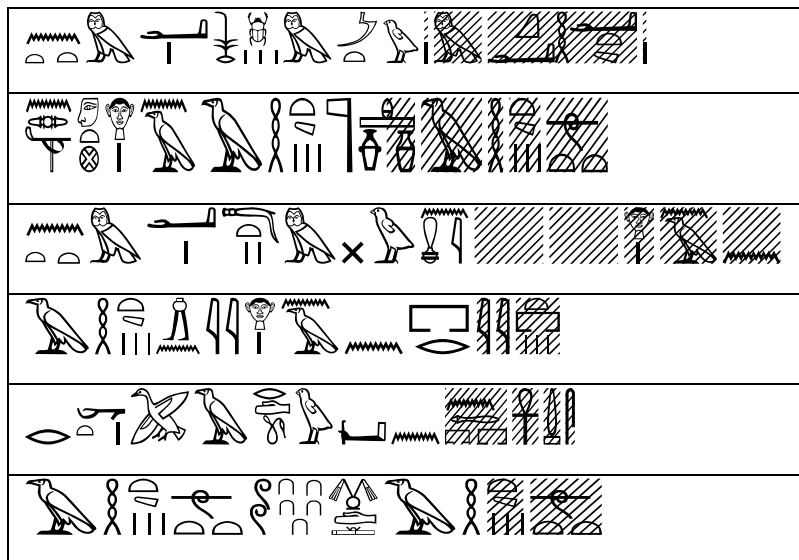
³⁷ *Ibid*, p.1586:

³⁸ *Ibid*, p. 716.



8, b- Birds from the royal cages of the Pharaoh, may he have life, prosperity and health	
--	--

Third column: Vertical (from left to right):



3c- *ntt m ʿ rsy*³⁹ *hprw m3wt*⁴⁰ *m kʿht*⁴¹
 4c- *n hnt mnw*⁴² *hr n3 n 3ht htpw ntr* (*3ht st3t*)
 5c- *ntt m ʿ mhṯy m mi* (.....) *hr n3 n*
 6c- *3ht*⁴³ *ini*⁴⁴ *hr n3 n pry*⁴⁵
 7c- *r ht*⁴⁶ *p3*⁴⁷ *rwḏ*⁴⁸ *n pr- ʿ3 ʿnh w3d snb*
 8c- *3ht st3t*⁴⁹ (250) *dmd*⁵⁰ *3ht*

3c- that which is in the southern district has been affected anew
 4c- in the district of Akhmim in the fields of the divine offerings: (100 square meters)
 5c- That which is in the northern district in the area of Mi.....
 6c- in the fields which were transferred from the estates
 7c- Under the authority of the administrator of the Pharaoh, he has life, prosperity and health
 8c- the fields are 100 square meters and 250 total fields⁵¹.

³⁹Meeks, *AnLex*, p.1240.

⁴⁰Ibid, p.655.

⁴¹Ibid, p.1305.

⁴²Ibid, p.1773.

⁴³Ibid, p.584.

⁴⁴Ibid, p.2444

⁴⁵*Wb I*, 518, 12-13; Faulkner, *CD 90*; Hannig, *ÄWb II 904 {10794}*; Jansen-Winkel, *Grammatik*, p. 518.

⁴⁶Vigus, *op.cit.*, p.95.

⁴⁷*Wb I*, p.492 (II. b); Faulkner, *CD p.87*; Lesko, *DLE²I*, 168 (*m-p3*).

⁴⁸Vigus, *op.cit.*, p.2039.

⁴⁹A.H. Gardiner, *Egyptian grammar*, sect 266-3.

⁵⁰Vigus, *op.cit.*, p.1784.

⁵¹B.Cumming, Davies, and W. Helck, *op.cit.*, p.45,1342.



The northern side of the block:

It illustrated the inner area of the shrine that could be seen during the reign of Ramesses IV and formed part of the eastern wall of the chapel at that time.

The depiction illustrates Ramesses IV engaged in the purification ritual. The king is adorned with the blue crown (Khebresh), the sacred cobra positioned on his forehead, and is dressed in a short kilt with pointed edges. Above him the goddess Nekhbet manifests as a female vulture, extending one of her wings while grasping *šn* sign with her talons. In front of the king, a conical table is presented. Beneath the scene, the names of King Ramses IV, including his coronation name and birth name are inscribed.

The two cartouches of the king were adorned with a feathered crown design at the top, featuring a sun disk at the center and embellished with *nbw* symbol at the bottom. Above these elements, the names of King Ramesses IV are prominently displayed. fig.8, pl.7.

Text:



Nsw bity ḥkꜣ mꜣꜥt Rꜥ sꜣ Rꜥ nb ḥꜣw Rꜥ mꜣꜥ dt

King of upper and lower Egypt lord of two lands (*ḥkꜣ mꜣꜥ t rꜥ*) son of Re lord of diadems Ramesses IV eternity



dī n (i)n.k Kn nb nḥt mī Rꜥ

I give you victory all power like Re

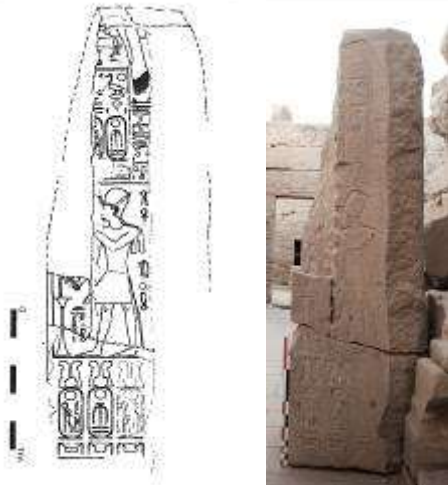


fig.8 Ramesses IV in the purification ritual

pl.7 Ramesses IV in the purification ritual

The northern side of the block of shrine

1-2 The block of Parts of scenes of King Amenhotep II:

Positioned adjacent to the Khonsu Temple, granite blocks were arranged on the eastern and western mastabas. These blocks were moved after the chapel's demolition, including one that bears inscriptions on two sides. The height of this block is approximately 250 cm, with one side illustrating scenes associated with King Amenhotep II, while the opposite side seems to record an endeavor from the reign of King Ramesses IV. Unfortunately, this attempt appears to have been



unsuccessful, as the inscription is damaged and incomplete. Currently, we can only see part of a standing goddess's form, with a king positioned in front of her. Pl.8 fig. 9.



Pl. 8 the block from eastern mastaba

The first side: This section features elements from two scenes of King Amenhotep II. The block notes that the followers of Akhenaten, during the Amarna period, eliminated the inscriptions of Amon-Re and his names from these scenes, which were later restored through re-engraving may be by King Horemheb.

Part of the first scene:

Description:

The depiction features King Amenhotep II adorned with the white crown and grasping the *shn* scepter as he conducts the ritual of raising the Amun-Min pole before Amun-Kamut-Ef, the scene is adorned above with a frieze featuring *hkr* symbols. To the upper right, the goddess Nekhbet is shown as a female vulture, spreading one wing and grasping the *Sn* symbol with her claws. A comparison of this scene with those from the shrine of King Amenhotep I enables the identification of the entire composition and its original position within the shrine prior to its relocation. This comparison clarifies that this scene was regarded as the first of three that adorned the western outer wall of the shrine. Fig 10 pl. 9.

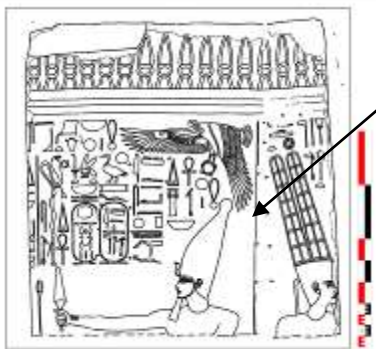


Fig 10 : parts of two scenes for Amenhotep II and God Amun Re

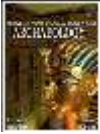
The part that was removed and re-engraved after the time of Akhenaten IV

Pl. 9 parts of two scenes for Amenhotep II and God Amun Re

Part of the second scene:

Description:

A representation of the god Amun is depicted standing with his feathered crown. By analyzing the inscription on the shrine of King Amenhotep I alongside this shrine and correlating the scenes on the mastaba's blocks, it is evident that one block completes this narrative. This block illustrates King Amenhotep II engaging in the ritual of running with the oar before the god Amun, which is currently situated at the western mastabas adjacent to the taltat magazine.pl. 11



Pl. 1 · block of Amenhotep II engaging in the ritual of running with the oar

western mastabas adjacent to the talltaat magazine

The block adjacent to the taltaat magazine:


The height of the block is about 100 cm, this depiction illustrates King Amenhotep II engaging in the ritual of running with the oar. Upon examining the scenes alongside those from the shrine of Amenhotep I, it is possible that this image corresponds to the third scene on the southern wall of the shrine when it was originally situated in front of the fourth pylon. The second scene likely depicted King Amenhotep II performing the ritual of pushing four bulls before the god Amun-Kamut-⁵²; however, no block representing this particular scene has been discovered. pl, the blocks that remain on the mastabas ranging in size from a few square centimeters up to pieces 1,5 x 2 x 1 meters, with hundreds of pieces. pl. 1 1



Pl. 1 1 Blocks from eastern and western mastabas

Comment:



The name k3 ry was known as a name that refers to the shrines and naoses⁵³. The name appeared from the Old Kingdom period  in the pyramid texts to indicate the divine shrine, which the deceased king would move through to cross the night inside the k3 ry in order to meet the sun god in the morning⁵⁴. It was also given as a name to the sun god's shrine inside the temple⁵⁵. the stone naos that has the statue of the god inside his temple also called k3ry⁵⁶. The name also referred to the wooden naos that the priests carried in various celebrations⁵⁷.

⁵² Graindorge, Catherine (2002), "Der Tempel des Amun-Re von Karnak zu Beginn der 18. Dynastie," in *Ägyptologische Tempeltagung: Würzburg, 23.-26. September 1999*, vol. 5, 83-90.

⁵³ Hannig, R., *op.cit*, p. 877.

⁵⁴ Meeks, Dimitri. *AnLex*, Tome I, (Paris 1981), 4516; Lesko, *DLE* Vol. 4, (USA 1989), p. 34-35; *Wb* V., 107-108.

⁵⁵ *Wb* V,90.

⁵⁶ Spencer, P., *Tempel*, p.127.


⁵⁷ Spencer, P., *Tempel*, p. 130.




Some have indicated that *k3 ry* expressed the sacred shrine of the sun bark, which only appeared during the deceased king's night journey while sailing in the underworld. And it was often shown as the palanquin perhaps in reference to the transition⁵⁸.

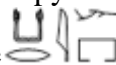
So, during the Old Kingdom period the name was used to express the statue's naos. in the Middle Kingdom time the Osiris shrine was named as *k3i*⁵⁹. while it represented from the beginning of Middle Kingdom period without the shrine's determinative on the coffin texts⁶⁰.

However, starting from the Twelfth Dynasty it came with the shrine's determinative in this

form  from the time of King Senusret III and it is clear from the texts that the word *k3r* came into that period to refer to the funerary shrines in which the various rituals for the deceased were performed⁶¹ and that shall will be continued until the time of new Kingdom as it shown from the tombs of Deir el-Medina in the time of the Ramesside⁶² and it appeared from that period with

several forms including  *k3ri*⁶³, ⁶⁴, ⁶⁵ to refer to the shrine of the god

Horus,  as it came on the Harris I Papyrus⁶⁶. while it appeared on the Seti I Temple in

Abydos with a tree branch determinative  to indicate that it was made of materials that are easy to carry⁶⁷. it seems also that in the time of the new Kingdom *K3ri* came to refer to not only the divine shrines but to indicate the temple in general and the shrine of the sanctuary area in particular⁶⁸. it came here in the Amon's red granite shrine from the southern part of the offering list in the northern part of the shrine, the first vertical column, the ninth row of it.



(.....) *hr nh*⁶⁹ *n k3ry*⁷⁰ *n p3 sh ntr* (from the gardens of the sacred shrine in the sanctuary⁷¹).

2-two external sand stone walls:

⁵⁸ Assmann, J., "Liturgische Lieder a den Sonnengott. Untersuchungen zur altagyptischen Hymnik,I, MÄS 19, (Berlin 1969), p. 241.

⁵⁹ Spencer, P., Temple, p. 130.

⁶⁰ *Urk VII.*, p.34, 19.

⁶¹ *Wb V*, 91.

⁶² Valbelle, D., "Les Ouvriers de la Tombe Deir El-Médineh À L' Époque Ramesside", *IFAO*, (BdE. 96), (Cairo 1985), p. 145.

⁶³ *KRI I.*, p.58, 13; *E I*, p. 10; Budge, E.A.W., The Book of the Dead, Text, Vol I, (London, 1910), p.44,58.

⁶⁴ *Urk IV*, p. 1320, 2.

⁶⁵ *LEM 5*, p.47, (11,11).

⁶⁶ *Harris I*, p. 29, 17.

⁶⁷ Eissa, A., "Zur Etymologie des modernen Namens Vom großen Amun Tempel in Theben: "Karnak", *GM 144*, (1995), p. 35.

⁶⁸ Spencer, P., Tempel, p. 129.

⁶⁹ *ÄWb II 1309-1310 {16018}*; Meeks, *AnLex77.2148*; 78.2167.

⁷⁰ Vygus, op.cit., p.134.

⁷¹ *Urk III*; JC Hinrichs, 1907, 371- 1256; B.Cumming, Davies, and W. Helck. *Egyptian historical records of the later Eighteenth Dynasty: from the original hieroglyphic text as published in W. Helck, "Urkunden der 18. Dynastie", H. 17-19 [22]. Aris & Phillips, 1992, PP.44-45.*



The granite shrine was encased by two sandstone walls. The outer face of the eastern wall was adorned with various scenes and texts, while the western wall was extensively damaged, retaining only the lower section where King Ramesses IV inscribed his names. There is no evidence that the western wall featured scenes like those on the eastern side. These walls constituted an ambulatory surrounding the granite shrine, which was covered by a roof.

2-1 East wall:

The eastern wall reaches a height of approximately 5.715 meters and consists of 11 stone courses, while its length measures 10.35 meters. Portions of both the northern and southern sides have suffered destruction, and the upper section of the wall features a frieze inscribed with the names of King Ramses IV in cryptographic form. Additionally, the exterior of this eastern wall is inscribed with five scenes arranged in two registers.

The demolition of the granite shrine has uncovered that the sandstone wall was made from reused blocks from earlier times. At present, we can identify two of these blocks, with one dating back to the reign of King Thutmose III and the other to the time of King Amenhotep III.

The first block, originating from the time of Thutmose III, was discovered upside down and is engraved with the names of the king, with visible traces of color. It has a length of 100 cm and a height of 80 cm. The second block, dating to the reign of King Amenhotep III, is inscribed with the king's coronation name and also shows remnants of color. Its dimensions are 140 cm in length and 80 cm in height.

Eastern wall: First register

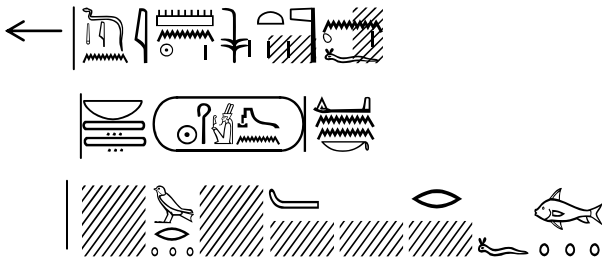
The register includes five scenes, where a considerable section of the fifth scene has been ruined on the northeastern wall, and the scenes initiate on the southeastern side.

First scene:

Description:

The depiction shows King Ramesses IV presenting bags of kohl with both hands, dressed in a short kilt adorned with a wide belt featuring a sacred cobra and a bull's tail. In front of him sits the god Amon-Re in his customary form, with a conical offering table positioned between them, flanked by two bundles of papyrus plants⁷². The scene is significantly damaged and incomplete.
 above Amon-Re (from left to right).pl. 12.

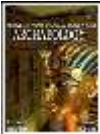
Texts



- 1- *dd mdw imn R^c nsw ntrw n sz.f*
- 2- *nb t3wy hk3 m3^c t r^cstp n imn*
- 3- *di n(i) n.k Wrw.... bh..... r.... f*

- 1- Words spoken by the god Amun-Ra, king of the gods, to his son
- 2- Lord of the lands (Haqa- Ma^catre- Setepen-Amon)

⁷² PM II², p.236 (42, I,1).

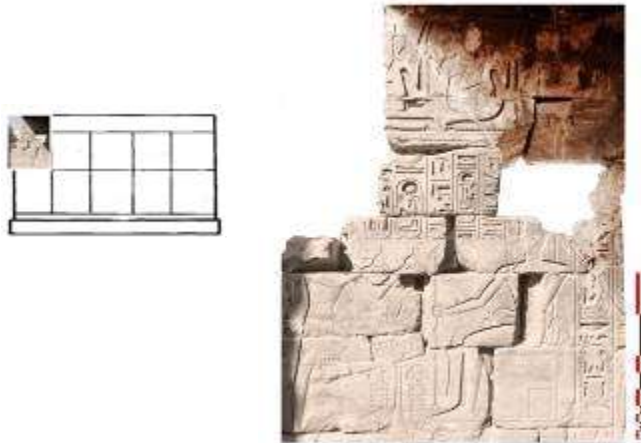


3- I have given you

The text above is King Ramses IV:



nb t3wy (ḥk3 m3't r' stp n imn) nb ḥ'w (r' ms sw m3'ti mri imn) Lord of the lands (Heqa- Ma'atre-Setepen-Amon) The lord of diadems Ramesses IV



Pl. 12 Ramesses IV presenting bundles to Amon-Re.

Amon-Re shrine, outer eastern wall, first register, first scene

Second Scene:

Description:

The depiction illustrates King Ramesses IV presenting five *iḥ* vessels on a tray, utilized during his water libation ritual⁷³. The king is positioned before Khonsu, extending the vessels with both hands in parallel. He is adorned in a short kilt embellished with a broad belt that culminates in the form of sacred cobras and a bull's tail. Additionally, he wears the blue crown *ḥprš*, a sacred cobra on his forehead, a wide necklace across his chest, and bracelets on his arms.

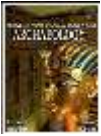
Before him stands the god Khonsu Neferhotep, seated on a divine throne that rests on a base shaped like *m3't* symbol. He appears in human form, adorned with a falcon's head, a crescent moon, and a moon disk positioned above him. In his right hand, he holds *w3s* staff, while *ḥnh* sign is grasped in his left. Above the king, to the top left, the sun disk from which two cobras emerge, each crowned with the atef crown. Hanging from each cobra is *ḥnh* sign, with two conical offering tables placed between the god and the king. Fig. 11 pl. 12



Fig. 11 Ramesses IV offer five *iḥ* vessels to KhonsuNefrhotep

Shrine of Amon-Re, outer eastern wall, first register, second scene

⁷³ PM II², p.236 (42, I,2).



Pl: ۱۳ Ramesses IV offer five *iʿb* vessels to Khonsu Nefrhotep

Shrine of Amon-Re, outer eastern wall, first register, second scene

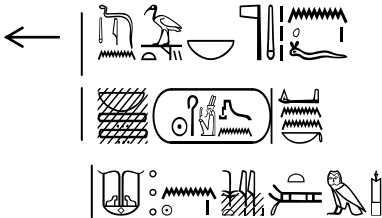
Third scene:

Description:

The depiction illustrates King Ramesses IV presenting two oil vessels with outstretched hands⁷⁴. Dressed in a short kilt featuring pointed ends, secured by a belt adorned with sacred cobras. His head is crowned with *hst* headdress, and a cobra rests on his forehead. He also wears an elaborate necklace and bracelets. In front of him sits the god Thoth, who is depicted in human form with an ibis head, seated on a divine throne that rests on a base shaped like *m3ʿt* symbol. Thoth is adorned with the Atef crown adorned with cobras, and holds *w3s* in his right hand and *ʿnkh* in his left. To the top left of the scene, the goddess Nekhbet is represented as a female vulture, clutching *ʃn* in her talons, with *ʿnh* and *w3s* symbols positioned below. A table with offerings is situated between the king and the deity, with cone-shaped, flanked by two bundles of papyrus plants. Fig. ۱۲ pl. ۱۴

Texts

Above Thoth (from left to right):



- 1- *dd mdw in dhwtj nb mdw ntr⁷⁵ n s3.f*
- 2- *(nb t3wy) (h3z m3ʿt rʿ stp n imn) di n (i) n.k*
- 3- *hbw-sd n Rʿ nsyt tm m iwnw*

- 1- Words spoken by Thoth, lord of the sacred writings, to his son
- 2- Lord of the lands (Heqa- Maʿatre- Setepen-Amon) I gave you
- 3- The jubilees of Ra and the kingship of Atum in Iwnu

⁷⁴ *PM II*², p.236 (42, I,3); L. D. iii. 222 (b).

⁷⁵ *WbII*, 180, 13-181, 6; Faulkner, *CD122*; Wilson, *PL479*; Lesko, *DLE*²218; Hannig, *AWb* I578 {14392}; Hannig, *AWb* II1167-1168 {14392-14393}, {14395}; Meeks, *AnLex*78.1929; 79.1427; Borghouts, van der Plas, *CTWI*134; Allen, *Book of the Dead*, p. 292; Backes, *Wortindex Totenbuch*, p. 79; Barbotin, *Voix des hiéroglyphes*, p. 228.

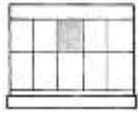


Fig: 12 Ramesses IV offer two oil vessels *mdt* to Thoth
 Shrine of Amon-Re, outer eastern wall, first register, third scene
L. D. iii. 222 (b)



Pl : 14 Ramesses IV offer two oil vessels *mdt* to Thoth
 Shrine of Amon-Re, outer eastern wall, first register, third scene

Fourth scene:
Description:

In this illustration, King Ramesses IV is shown standing before a deity⁷⁶, dressed in a short kilt with pointed ends and a wide belt that holds a sacred cobra. He wears a blue crown with a sacred cobra positioned above his forehead. To his left a sun disk with two cobras emerge, each adorned with the Atef crown and *ꜥnh* hangs from each snake, surrounded by the signs of *ꜥnh* and *w3s*, although the rest of the scene is completely missing. (Plate 108).



Pl. 10
Ramesses IV is standing before a deity
 Shrine of Amon-Re, outer eastern wall, first register, fourth scene

Second register:

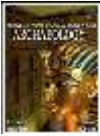
First scene:

Description:

The depiction illustrates King Ramesses IV presenting his name as an offering to the god Amon-Re in the form of Maat⁷⁷. He is adorned in a kilt with pointed edges, with a belt that features a sacred

⁷⁶ *PM II*², p.236 (42, I,4)

⁷⁷ *PM II*², p.236 (42, II,1).



cobra. Upon his head the blue crown *hprš*, with ribbons cascading down his arms. A prominent necklace adorns his chest, and he holds his name, inscribed in a cryptic way, with his left hand near the deity. His right hand is raised in a gesture of respect towards Amon, who stands before him in his traditional form. In the upper left corner of the scene, above the king, a sun disk is depicted, from which two cobras emerge, each wearing the atef crown with *nh* hangs from each cobra, encircling the coronation name of King Ramesses IV, also rendered in cryptic writing. Fig. 13 pl. 16

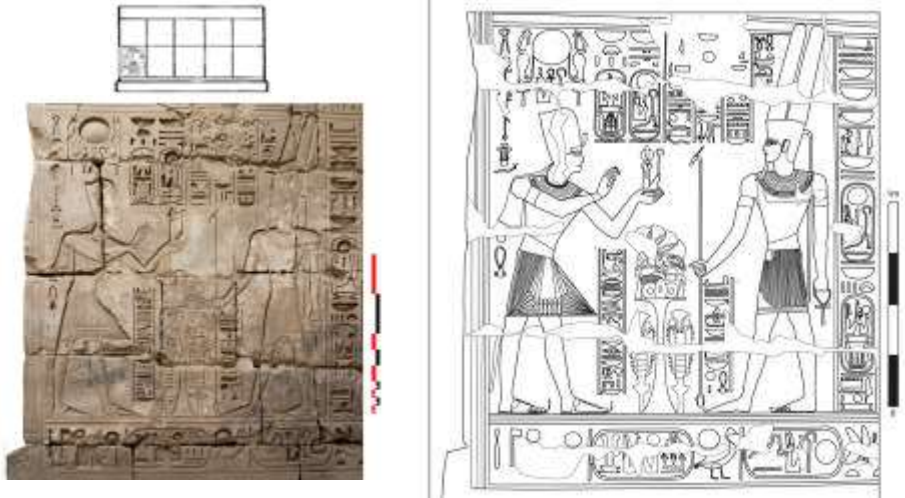


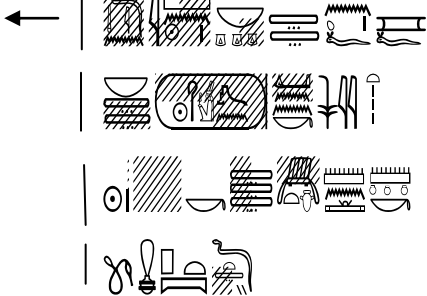
Fig: 13 Ramesses IV offer his name to Amon Re

Pl: 16 Ramesses IV offer his name to Amon Re .

Shrine of Amon-Re, outer eastern wall, second register, first scene

Text:

above Amon Re (from left to right) and next to him:



- 1- *dd mdw in imn r^c nb nswt t3wy n s3.f mr.f*
- 2- *nb t3wy (hk3 m3^ct r^c stp n imn) di n (i)n.k nsyt*
- 3- *R^c k t3w 3wt ib mn mnw.k*
- 4- *rwd⁷⁸ mi pt dt sp sn*

- 1- Words spoken by Amon-Re, Lord of the Lands, to his son, his beloved
- 2- Lord of the Lands (Heka-Maat-Ra-Seteb-An-Amun), I have given you kingship
- 3- Ra in the lands in peace to be happy and establish your monuments
- 4- To flourish like the sky forever twice

in front of King Ramses IV:

⁷⁸ WbII, 410, 7.



5- *hnk nsw bity. k rn wr pr i⁷⁹(m). k ir n. k hr nst.k*

5- The King of Upper and Lower Egypt presents his great name to you to ascend with you and made for you on your throne.

In front of the god Amon-Re:



6- *di n (i)n.k kny nb nht nb mi r^c*

6- I gave you all the victory and all the power like Ra

Second scene:

Description:

The depiction illustrates King Ramesses IV engaging in the ritual of burning incense, with an arm censer in his left hand and a *shm* scepter in his right⁸⁰. dressed in translucent, pleated robe, secured with a wide belt that ends in the form of a sacred cobra. His head is covered with a headdress featuring a sacred cobra on his forehead, with a ribbon. Before him stands the goddess Mut, represented as a queen from the New Kingdom period, wearing the double crown and a headdress like a female eagle. She is dressed in a robe and a wide necklace, holding *nh* in her left hand and a long staff shaped like a papyrus flower in her right. Positioned between the king and the goddess are two cone shape offering tables, with three bundles of papyrus visible beneath them. Fig. 14 pl. 14



Fig. 14 Ramesses IV burning incense in front of goddess Mut

Shrine of Amon-Re, outer eastern wall, second register, second scene

Pl. 14 Ramesses IV burning incense in front of goddess Mut

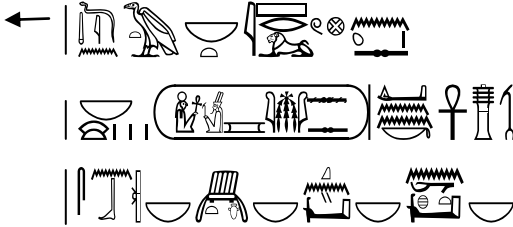
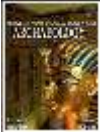
Shrine of Amon-Re, outer eastern wall, second register, second scene

Text

above Mut (from left to right):

⁷⁹ WbI, 518-525, 6; Faulkner, *CD* 90-91; Wilson, *PL* 356-357; Lesko, *DLE*²I, 149; Hannig, *ÄWb* I 457-461 {10802-10804}, {10806-10808}, {10810-10811}, {47986}, {10823-10824}, {10826-10830}, {47004}, {10832}, {10834}, {10845-10848}, {10850}, {46466}, {47493-47494}, {10851}, {10856-10858}, {10860-10863}, {10868}, {10883}, 463 {46555}; Hannig, *ÄWb* II 904-922 {10802-10808}, {10810-10811}, {49385}, {49491}, {10821-10822}, {10825-10830}, {47004}, {10832}, {10834}, {10836}, {10840}, {10842-10844}, {10847-10848}, {49796}, {48549}, {48901}, {10850-10851}, {46466}, {49279}, {10856-10858}, {10860-10861}, {10863-10864}, {10868-10869}, {10872-10874}, {10880}, {10883-10885}, {10888-10889}, {10891}; Meeks, *AnLex* 77.1435 ; 77.1436 ; 78.1475 ; 79.1005; Allen, *Heqanakht*, p. 277 ; Backes, *Wortindex Totenbuch*, p. 60-61 .

⁸⁰ *PM* II², p.236 (42, II,2).



1- *dd mdw in mwt nbt išrw n sz.s*

2- *nb h^cw r^c ms sw m³tⁱ mri imn di n (i)n.k n^h dd w³s*

3- *snb nb zwt ib nb kny nb nht nb*

1- Words spoken by the Death of the Lady of the Temple of Death to her son

2- The lord of diadems Ramesses IV

, I give you life, stability, power

3- All health, all happiness of heart, all victory, all strength

in front of the king:



4- *w^{dn} ⁸¹ sn ntr htp fk³w^{DH} n mwt.f mwt nbt išrw*

4- He offers incense, offerings, and sacred cakes to his mother, Mut, Lady of Asher

in front of Mut:



5- *di n (i)n.k rnpwt tm h^cw. f m hk³ z^c*

5- I gave you the years of Atum and your life in a great rule

Third scene:

Description:

The depiction features King Ramesses IV in a forward-leaning posture, presenting a food tray with a hundred of slaughtered bulls and various offerings before the statue of the god Khonsu⁸³. The king is adorned in a short kilt with pointed edges and a belt with the shape of a sacred cobra. He holds the tray of offerings in both hands, wearing the blue crown, with the sacred cobra positioned on his forehead. In front of him stands the statue of Khonsu, in the Osirian cloak resembling the god Ptah. His hands emerge from the cloak, displaying *dd*, *n^h*, *w³s*, and *n^hh*. The statue features a side lock of hair and a *mn^czt* necklace, which has a weight at the back. It is positioned on a base shaped like *m³t*. Above the king's head, in the upper left corner of the scene, is a sun disk from which two cobras rise, each adorned with the atef crown, with *n^h* Fig. 1^o.pl.1[^]

Text

above Khonsu (from left to right):



⁸¹ Wb I, p.389.

⁸² Vygus, op.cit., p.827.

⁸³ PM II², p.236 (42, II,3).



- 1- *dd mdw in hns w m w3st nfr htp n sz.f*
- 2- *nb t3wy (hk3 m3t r' stp n imn) di n (i) n.k h'w.i*
- 3- *m nsw rnpwt. i 'nh dd w3s*

1- Words spoken by Khonsu in Thebes Neferhotep, to his son
 2- Lord of the lands (Haqa- Ma'atre- Setepen-Amon) I gave you the times of your life
 3- In kingship and your years in life, stability, authority.
 next to King Ramses IV:



- 4- *f3y⁸⁴ ht⁸⁵ n it hns w nfr htp ir n.f di 'nh*
- 4- He carries offerings to his father Khonsu, Neferhotep, to give him life

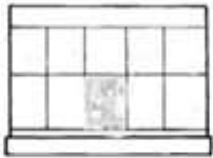
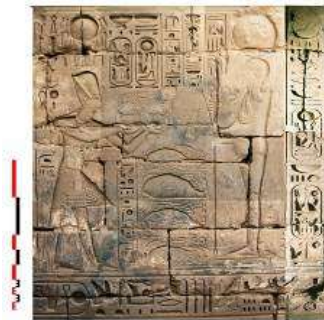


Fig :15
Ramesses IV presenting a food tray before statue of the god Khonsu Neferhotep
 Shrine of Amon-Re, outer eastern wall, second register, thrid scene



Pl :18
Ramesses IV presenting a food tray before statue of the god Khonsu Neferhotep
 Shrine of Amon-Re, outer eastern wall, second register, thrid scene

⁸⁴ Wb I, 574, 5-6 (*f3y; f3y htp.t*); I, 574, 7 (*f3y.t*); Lesko, *DLE²I*, 163 (*f3y*); Meeks, *AnLex* 77.1539 (*f3y*); 79.1075 (*f3y*); *LGG* III, 186c-190b (*f3y*); III, 190b-c (*f3.t*); Caminos, *LEM*, p. 550 (*f3y*); Grandet, *Harris* 1/2, p. 277 (*f3y; f3y nbw; f3y h3; f3y h3; f3y sntr*).

⁸⁵ Wb III, 217 (*h.t*); Faulkner, *CD* 182-183 (*h.t*); Lesko, *DLE²I*, 343 (*h.t*); Hannig, *ÄWb* I 200-208 {3673-3674}, {3677-3678}, {3680-3681}, {3683}, {3687-3689}, {3691}, {3693}, {3695-3700}, {3703-3705}, {3707-3709}, {3711}, {3714}, {3723}, {46303}, {46594}, {46636}, {46669}, {46710}, {47100}, {47760} (*jh.t (h.t)*); Hannig, *ÄWb* II 385-400 {3673}, {3678}, {3680-3681}, {3687}, {3691}, {3693}, {3695}, {3699-3703}, {3707-3711}, {3723}, {46636}, {46669}, {46710}, {46896}, {47100}, {48512}, {48632}, {49137} (*jh.t (h.t)*); *LGGV*, 612b-614c (*h.t*); Grandet, Mathieu, *Cours d'égyptien*, p. 775 (*h.t*).



Fourth Scene:

Description:

In this scene, King Ramesses IV is illustrated with a slight forward bend, dressed in a short kilt with pointed ends and a wide belt that terminates in a sacred cobra motif. His nemes headdress is adorned with a sacred cobra at the forehead, and he wears a prominent necklace. The king is depicted as he accepts the years of his reign and the Sed festivals, which dangle from palm fronds held by a goddess⁸⁶, presumably Hathor, in front of him. The palm fronds are inscribed with the symbols of the Sed festivals, detailing the king's birth and coronation names. Within the royal cartouches. Hathor is shown in the scene, albeit with the upper portion of her body missing, as she raises her right hand in a salute to the king. She is dressed in a long robe and holds a palm frond in her left hand. The palm frond features *hfn* above *šn* at its base, indicating the continuation of his reign for millions of years. This scene is part of the coronation scenes of King Ramses IV. A table with offerings in a cone form is situated between the king and the goddess. And it is surrounded by two bundles of papyrus, in the upper left section of the scene, the goddess Nekhbet appears as a female vulture, grasping *šn* and *hb-sd*, along with *w3s* and *nh*, although the scene is largely fragmented. Fig.16 pl. 19.

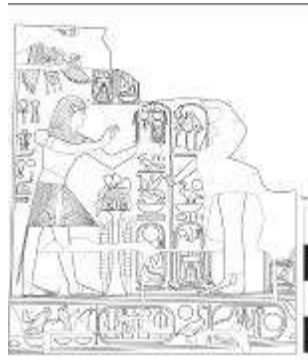
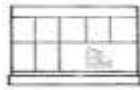


Fig: 16 Ramesses IV receiving his *hb sd* before Hathor?

Shrine of Amon-Re, outer eastern wall, second register, fourth scene

pl: 19 Ramesses IV receiving his *hb sd* before Hathor?

Shrine of Amon-Re, outer eastern wall, second register, fourth scene

Text

in front of Hathor:



1- *wrw n nsw bity hk3 m3c t r'stp n imn*

⁸⁶ *PM II*², p.236 (42, II,4).



2- $h\dot{h}w^{87}$ m $rnpwt$ n $\dot{s}z$ R^c nb $h^c w$ (r^c ms sw $m\dot{z}^c ti$ mri \dot{imn})

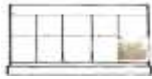
1-The celebrations of the great jubilee festivals of the King of Upper and Lower Egypt, Lord of the Two Lands (Haqa- Ma'atre- Setepen-Amon)

2-Forever in years for the son of Ra, The lord of diadems Ramesses IV

Fifth scene:

Description:

The scene was completely lost and what remains of it represents King Ramesses IV standing before a deity⁸⁸. pl 20.



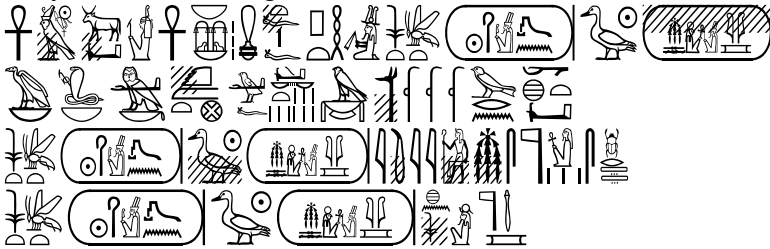
pl:20

Ramesses IV before a deity

Shrine of Amon-Re, outer eastern wall, second register, fifth scene

2- The western wall:

Only a line of writing remains on the outer side, written horizontally from north to south.



$\dot{c}nh$ R^c hr $\dot{s}hty$ $k\dot{z}$ $n\dot{h}t$ $\dot{c}nh$ $m\dot{z}^c t$ nb $h\dot{z}bw$ – sd $m\dot{i}$ $\dot{u}t$ f $p\dot{t}h$ $t\dot{z}$ – $\dot{t}nn$ nsw $b\dot{i}ty$ ($h\dot{k}\dot{z}$ $m\dot{z}^c t$ r^c stp n \dot{imn}) $s\dot{z}$ R^c
(r^c ms sw $m\dot{z}^c ti$ mri \dot{imn})

$nb.ty^{89}$ $m\dot{i}.k$ kmt^{90} $w^c f^{91}$ $p\dot{d}wt$ hr nbw wsr $rnpwt$ wr $n\dot{h}t$

nsw $b\dot{i}ty$ ($h\dot{k}\dot{z}$ $m\dot{z}^c t$ r^c stp n \dot{imn}) $s\dot{z}$ R^c (r^c ms sw $m\dot{z}^c ti$ mri \dot{imn}) ity ms $n\dot{t}r$ nsw $shpr$ $t\dot{z}wy$

nsw $b\dot{i}ty$ ($h\dot{k}\dot{z}$ $m\dot{z}^c t$ r^c stp n \dot{imn}) $s\dot{z}$ R^c (r^c ms sw $m\dot{z}^c ti$ mri \dot{imn}) mr $n\dot{t}r$ $\dot{c}z$ $h\dot{n}sw$

Live the Ra-Harakhti, Mighty bull of Maat, long live, lord of jubilee festivals, sed like his father Ptah-Thanen, king of Upper and Lower Egypt (Haqa- Ma'atre- Setepen-Amon), son of Ra Ramesses IV the one who belongs to the two ladies in the black land with you to subdue the nine bows, golden Horus, strong of years, great in strength, king of Upper and Lower Egypt (Haqa-

⁸⁷ LGG VI, P.471.

⁸⁸ PM II², p.236 (42, II,5).

⁸⁹ Wb. II, 233, 13-14 (*nb.ty*); Meeks, *AnLex* 78.2045 ; 79.1504.

⁹⁰ Wb V, P.126.

⁹¹ Wb I, 285, 1-14; Faulkner, *CD57*; Wilson, *PL215*; Lesko, *DLE²I*, 95; Hannig, *ÄWb* II641 {7065-7068}, {48954}; Meeks, *AnLex* 77.0866; 78.0902; 79.0633; LGGII, 294b-295b; Barbotin, *Voix des hiéroglyphes*, p. 225; Breasted, *Edwin Smith*, p. 522; Caminos, *LEM*, p. 537; Grandet, *Harris I/3*, p. 37; *JEA* 25, 1939, p. 247; *LÄ* VII, 1992, p. 457.



Ma'atre- Setepen-Amon) ,son of Ra Ramesses IV the king born of kings and the god manifested on the lands, king of Upper and Lower Egypt, son of Ra Ramesses IV beloved of the great god Khonsu.

3- The outer northeastern wall:

The wall was completely destroyed, and only the lower part remained, which contained part of a scene of King Ramesses IV in front of a deity, perhaps Khonsu .Pl.21⁹².



Pl.21
Ramesses IV in front of a deity

Shrine of Amon-Re, outer northeastern wall, second scene

The only text remaining was the text in front of the deity, as follows:


di n(i) n.k ḥꜣw n rꜣ nb ḥrt

I gave you the life of Ra, Lord of Heaven

Below that scene is a block was reused here as a base and placed here in reverse.

From the style of writing on it, it seems that it probably dates back to the Eighteenth Dynasty .Pl.22



Pl:22
block reused as a base

Shrine of Amon-Re, outer northeastern wall, base


Ḥpt swt ḥr-nbw....

Karnak Temple, Golden Horus

4- The outer northwest wall:

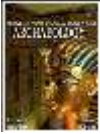
On the northwestern outer wall are two scenes of King Ramesses IV in two registers, followed by a block reused as a base.

upper scene:

Description:

The depiction features King Ramesses IV, who is portrayed with a slight forward inclination. He is dressed in a short kilt with pointed ends, secured by a wide belt featuring a sacred cobra at its end. The king is also adorned with the Nemes headdress, which includes a sacred cobra on his forehead.

⁹² PM II², p.237 (47, a).



Before him sits the god Khonsu Neferhotep, represented in a human form with a falcon's head, on a divine throne elevated on a raised base. He is crowned with a moon disk that has a crescent on top. In this scene, the king offers an ointment sphinx vessel, which is presented on a tray. In the upper right corner, the goddess Nekhbet is illustrated as a female vulture, grasping *šn* along with *ḥnh* and *wꜣs* in her talons. Pl.23.⁹³

Text above Khonsu (from right to left):



1- *dd mdw in ḥnsw nfr ḥtp ntr ʿ3*

2- *dī n.(i)n.k ḳny nb mī Rʿ*

1- Words spoken by Khonsu Neferhotep, the great god

2- I gave you all the victory like Ra



Pl:23

**Ramesses IV offer a sphinx vessel to
 Khonsu Neferhotep**

Shrine of Amon-Re, outer northwestern wall, upper scene

Second scene:

Description:

This scene depicts King Ramesses IV, who is positioned with a slight forward inclination while carrying a tray that holds a kneeling statue. This statue presents the king's coronation name in a cryptic script, in the presence of the god Khonsu Neferhotep⁹⁴. Who is illustrated in human form, characterized by a falcon's head, with a moon disk and a crescent moon above it. He is dressed in a short kilt and holds *wꜣs* in his left hand, while *ḥnh* in his right hand. The king himself is dressed in a short kilt with pointed edges, adorned with a belt that ends with a sacred cobra. He also wears the blue crown, which features the sacred cobra on his forehead. Fig.17.Pl.24.

The text above and in front of Khonsu (from right to left):



⁹³ PM II², p.237 (42, b, I).

⁹⁴ PM II², p.237 (42, b, II).



- 1- *dd mdw in hnsu m w3st nfr htp*
- 2- *di n.(i)n.k hb- sd ʕšw wr*
- 3- *di n.(i)n.k nsyt Itm*
- 1- Words spoken by Khonsu in Thebes, Neferhotep
- 2- I gave you many and great jubilees
- 3- I gave you the kingship of Atum



Fig:17 Ramesses IV present his name with a tray before Khonsu Neferhotep

Pl:24 Ramesses IV present his name with a tray before Khonsu Neferhotep

Shrine of Amon-Re, outer northwestern wall, second scene

The base: A block utilized in this context serves as a foundation and is positioned upside down.
 Fig.18.pl.25.



Fig:18 block reused here as a base

Pl:25 block reused here as a base

Shrine of Amon-Re, outer northwestern wall, base



- 1- *w3h3 b'h šps m3w thnt m rwt nb*
- 2- *sh ntr inr rd st htp nb ntrw hb.f nfr in ir n*
- 1- He places the great good deeds, the noble sees the light, the master presents to him
- 2- The sanctuary of strong stone in the holy place of the master of the gods, his beautiful celebration, his appearance gives...

On the first line, above a word , a word  as a previous attempt to rewrite it, perhaps in later periods of writing the text.

Comment and conclusions:



The bark shrine of Amun-Ra appears to have been relocated from its initial position on the southeastern side, in front of the fourth pylon, by King Ramses III. Unfortunately, it seems that he may not have had the opportunity to engrave it due to the assassination plot that ultimately led to his demise. The engraving was completed by his son, Ramses IV a perspective reinforced by the names of Ramses IV's coronation and birth, The shrine bore names that Ramses IV later modified, as seen on the walls of the sanctuary area. These names were first recorded during his initial reign on the shrine of Amun-Ra, likely finished five months after he took the throne. This is supported by stela and rock carvings from the Wadi Hammamat quarries, which document his campaigns to extract stone⁹⁵. His coronation name (*ḥꜥꜣ mꜣꜥꜥ Rꜥ*) and birth name (*Rꜥ mꜣꜣ*) are mentioned on a stela there, identical to those on the shrine of Amun Re. It is conceivable that he changed these names after establishing his authority.

While King Ramses IV is referenced in relation to the Wadi Hammamat quarry, it seems that he or his father utilized stones from the vicinity to build the sandstone walls that enclose the shrine. The construction included blocks from previous periods of both Thutmose III and Amenhotep II. Furthermore, two limestone blocks found on the chapel's floor could potentially date to the Middle Kingdom. A block incorporated into the western wall, which originates from a lintel of King Amenhotep II, displays his names.

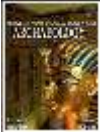
The shrine was called *Kꜣry* this shrine's foundation text from King Amenhotep II reveals that it was constructed during a festival dedicated to God Amun Re. Following its transfer to the Khonsu Temple, its role shifted, and it became a bark station for Amun-Ra's boat during the Opet festival in the reign of King Ramses IV and his successors.

After a detailed study of the remaining parts of the granite shrine, it became apparent that its size was greater than it had been in its original location before being moved to the Khonsu Temple. This change in size might be due to additions made by King Ramses III or IV during the relocation.

List of Abbreviations:

- AnLex* Meeks (D.), *Année lexicographique* (Paris).
ÄWb Rainer Hannig. "Ägyptisches Wörterbuch I." Altes Reich und Erste Zwischenzeit. Hannig-Lexica 4 (2003), "Ägyptisches Wörterbuch II." Mittleres Reich und Zweite Zwischenzeit. I–II. Hannig-Lexica 5 (2006).
CahKarn *Cahiers de Karnak*. Centre franco-égyptien d'étude des temples de Karnak (CFEETK)
CRAIBL Comptes rendus de l'Académie des inscriptions et belles-lettres (Paris)
CFEETK Centre franco-égyptien d'étude des temples de Karnak (Karnak).
DLE Lesko, L., *A Dictionary of Late Egyptian*, 5 Vols., Berkeley, 1982 – 1989.
FCD *A Concise Dictionary of Middle Egyptian*, Oxford, 1972.
Harris I BM 9999. 2Vols : Institut français d'archéologie orientale du Caire, 1994.
HDECT Van der Molen, Rami. *A Hieroglyphic Dictionary of Egyptia Coffin Texts*. Vol. 15: Brill Academic Pub, 2000.
JEA *Journal of Egyptian Archaeology*. Egypt Explor. Soc. (Londres). Continue *AREEF*
KRI Kitchen (K.A.), *Ramesside Inscriptions*, 1969-1990 (Oxford).
LÄ *Lexikon der Ägyptologie*, Wiesbaden.
LD Lepsius (K.R.), *Denkmaeler aus Aegypten und Aethiopien*, 1849-1859 (Berlin)
LEM A.H. Gardiner, *Late-Egyptian Miscellanies*, BAe 7, Bruxelles, 1937.
LGG Leitz (Chr.) *et al.*, *Lexikon der ägyptischen Götter und Götterbezeichnungen*, OLA 110-116, 2002
MÄS *Münchener ägyptologische Studien* (Berlin, Munich)
MIFAO *Mémoires publiés par les membres de l'Institut français d'archéologie orientale* (Le Caire)
OLA *Orientalia lovaniensia analecta*. Dép. d'étud. Orient., univ. cathol. (Louvain)
PL Wilson, P., *A Ptolemaic Lexikon, a lexicographical study of the texts in the temple of Edfou*, OLA 78,

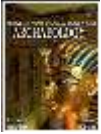
⁹⁵ *KRI*, VI, 15-16.



- Leuven, 1997.
- PM* Porter (B.), Moss (R.L.B.), *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, 7 vol., 1927-1995 (Oxford)
- Urk* Urkunden des Altägyptischen Altertums : 1 – 4: Sethe, K., Urkunden des Alten Reiches , Leipzig , 1933 .II , 1 – 3 : Sethe , K. , Hieroglyphische Urkunden der griechisch –römischen Zeit, Leipzig ,1904 .IV, 1 – 16 : Idem , Urkunden der 18 Dynastie , Berlin , 1955 – 1961.VIII, I : Sethe , K., Thebanische Tempelinschriften aus der griechisch –römischen Zeit , Berlin , 1957.
- Wb* Erman, A. und Grapow H., Wörterbuch der Ägyptischen Sprache , 7 vols. Leipzig, 1926 – 1953

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