THE TEMPLE OF KHONSU—VOLUME 2

SCENES AND INSCRIPTIONS
IN THE COURT
AND THE FIRST HYPOSTYLE HALL

WITH TRANSLATIONS OF TEXTS
AND GLOSSARY FOR VOLUMES 1 AND 2
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THE TEMPLE OF KHONSU—VOLUME 2
PLATES 111–207

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IN THE COURT AND THE
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By

THE EPIGRAPHIC SURVEY

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PREFACE

The history of the late Twentieth Dynasty and of the early Twenty-first has been based perforce upon only meager evidence. Some of the most revealing has been carved on the walls of the Temple of Khonsu at Karnak. Because many of the reliefs in Khonsu Temple have been altered by recarving, erased by later generations, eroded by weather, or (it must be admitted) have seemed at first glance so banal and repetitive, they have proved especially difficult subjects for egyptologists.

The present Temple of Khonsu, built during the Twentieth Dynasty, is the work of many hands. Ramesses XI and Herihor constructed the front of the temple (the pylon, court, and first hypostyle hall), and it is their decoration of this area that fills most of this volume. The building was begun, however, during the reign of Ramesses III, utilizing both newly quarried stone and inscribed blocks taken from earlier (principally Eighteenth Dynasty) structures and recut. Additions to the temple and alterations continued for over a millennium, and the resulting cutting and recutting of reliefs pose epigraphic problems of sometimes bewildering complexity.

Because of the long-standing interest of the Epigraphic Survey in the later Ramesside period, and because poorly preserved and difficult relief texts are ideal subjects for its meticulous techniques, the Temple of Khonsu has held its interest since 1935. The present volume is one of the results of that interest, and volumes 1 and 2 in the Khonsu series, together, complete one phase of the Survey’s work there. The remainder of the temple’s reliefs and inscriptions will be published by the Epigraphic Survey in due course.

The first Khonsu volume devotes itself to the reliefs of Herihor carved in the temple courtyard. The present volume completes the publication of that court; it includes the reliefs of Herihor carved on pilasters, architraves, and soffits, and texts carved after the tenure of Herihor as well. The volume also includes the texts and scenes of the first hypostyle hall, and the inscriptions of Painutem carved in the doorway of the courtyard. Professor Wente, in the preface to Khonsu 1, has summarized the complex
history of this period, and it has also been treated in some detail elsewhere. Here, we might simply point out a few of the scenes in the present volume that are of some special interest.

Most of the scenes in the first hypostyle hall were carved by Herihor as High Priest of Amon, prior to his adoption of the titles of kingship. In several of these scenes he claims that he undertook the work there because of the “instruction of His Majesty,” Ramesses XI. Ramesses XI is indeed the prominent figure in these scenes, and it may have been in part for his glorification that Herihor had them carved. But Herihor himself is sometimes also shown in especially prominent places in the hall, and in some scenes his status is emphasized as clearly as that of his ruler.

Of the texts carved by Herihor prior to his adoption of royal titles, very few are found outside the hypostyle hall. One is an oracular decree carved on the façade of the portico. Unfortunately, because of heavy weathering and the installation of a doorway during the Thirtieth Dynasty, this text is very poorly preserved: not one of its twenty-eight lines is without major lacunae. From an examination of the remaining traces, however, the text appears not to be a proclamation of Herihor as king, as Breasted once thought, for it is dated in the name of Ramesses XI, and Herihor is referred to either by name only or with none but priestly or official titles. Rather, the oracle seems to be one of several steps Herihor took to establish his administrative authority in the Thebaid. Briefly summarized, the text runs as follows: after giving the date (line 1), a set of questions is asked by Herihor, apparently of Khonsu, and to these the god responds (lines 2–6); a request is made for a grant of years to Herihor (lines 8–11); the gods, including Amon, agree to this request (lines 12–16), and Herihor asks permission to erect a stela commemorating this fact (lines 17–20); lines 21–26 deal with a series of other, very obscure matters; and lines 27–28 record the dedication of the stela by Herihor.

Inscriptions of Herihor carved after he had adopted the titles of kingship are largely to be found in the courtyard, and are therefore treated in volume 1. Of the texts in the present volume, however, several carved on the pilasters are also to be dated to that period.

Inscriptions of Painutem included here are found on the door and passageway leading into the courtyard. Some of these, carved and then recarved (a few of them more than once), reflect the several changes in Painutem’s career and are among the most epigraphically difficult reliefs in the Temple of Khonsu. Two versions of figures of Painutem appear in several of these scenes, one version superimposed upon the other. It would be convenient to see as the earlier version that showing Painutem wearing the

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8 See footnote 1.
9 E.g., south doorway of the first hypostyle hall, lintel (plate 153); beneath scenes on columns on the central axis (numbers 31–34 = plates 196A–B, 200A–B). On the architrave inscription (plate 202) Ramesses XI proclaims his responsibility for building here; see also plates 195 and 196, where marginal texts name Herihor as being in charge of the building project.
10 E.g., north wall, beside doorway (plates 166, 185). Certainly the prominent position of Herihor before the Theban Triad emphasizes his role as de facto ruler of Upper Egypt, not merely his role as High Priest.
11 To the scenes just given add columns 31–32 (plates 199A–B). Less prominently placed scenes showing Herihor include plates 156, 163, 172, 174, 178, 198A, and 201B.
12 Plate 132.
14 Plate 132, line 1.
15 Line 27 (name only); lines 2, 3, 17, and perhaps 12 (with titles).
16 Plates 135B–C, 136A–C, 137B–C, 138A–C.
17 Plates 113, 114, 116B–125; also the pilasters of plates 135A and 137A.
unmistakable costume of High Priest, and as the later version that showing him dressed as king, with beard and royal robes and protective vulture or solar disk above his head. But this seems not to be the case: there is some evidence that this order is to be reversed, and that some time after having himself represented in royal garb, the scenes were changed to show him as only High Priest. The evidence suggesting this is as follows. In plate 117B, column 4, nswt nht, and so forth, is original and not recut; likewise, in plate 118B, column 8, and in plate 120B, column 9, nswt bity mr nfrw is original. Plaster applied over such features as the tail of the king's costume (plate 121A), the vulture (plate 122B), the signs tit-ry hnty t3wy (plate 122B), the vases (plate 124B), and the nemes headdress (plate 125B) show that alterations were made to suppress royal attributes or to replace them with priestly ones.

This evidence suggests the following sequence of events: Painutem apparently was first represented on the north face of the portal and inside the passageway (plates 113–114) in full royal regalia, although still with only priestly titles and not such royal ones as those Herihor had claimed. Subsequently the figures were recarved to show him as High Priest, although where nswt-bitty had occurred (e.g., plates 117B, 118B, and 120B), it was allowed to remain. This suggests that the changes reflect a diminution of Painutem's claims to royal authority (or at least to the royal trappings that imply such authority), rather than a refutation of it. A crucial element for interpreting these alterations unfortunately is missing: we do not know the interval of time between them. But they did occur before Painutem finally adopted the royal nomen and praenomen for himself and ceded to his son, Masahert (and, after that son's death, to Menkheperre), the title of High Priest. Prior to this final assumption of kingship, however, he had decorated the exterior face of the pylon, manifestly as High Priest, but with some kingly attributes. The divine votaress Makare makes an appearance in a number of these scenes, and it may have been at about this time that her figure was inserted between those of Mut and Khonsu inside the passageway through the pylon.

Much of Painutem's work in the Temple of Khonsu deteriorated rapidly because such extensive use had been made of plaster and of small blocks taken from earlier structures. Parts of the temple were restored by Ptolemy II, reconstruction of the passageway was undertaken by Alexander the Great, who is probably responsible for replacing many of the original blocks and overpainting them in a style whose simplicity and limited colors contrast noticeably with earlier work at Khonsu.

The north doorway of the first hypostyle hall offers an even more elaborate series
of changes: its decoration, begun by Ramesses XI and by Herihor, was restored by Nectanebo II, and later repaired by Cleopatra III and by Ptolemy IX Soter II. Similarly, the north doorway of the courtyard, perhaps originally decorated by Herihor, was added to by Painutem, redone by Nectanebo II, and altered again by Ptolemy IV. It was this work of Nectanebo that was responsible for the substantial losses to Herihor's stela.

In the centuries that followed the death of Painutem, in spite of the frequent repairs and redecorations that the Temple of Khonsu underwent, it retained its basic arrangement of scenes, those in which Painutem was depicted being singled out particularly for preservation. In these later centuries the temple continued to serve as an important religious structure. It was frequently used for the oracular appearances of the god, and also as a place in which to memorialize significant events. This is attested, among several ways, by the presence of a text in which the High Priest Menkheperre recounts the purchase of a tract of land, and by Osorkon I's commemoration of the restoration of the doorway that leads into the first hypostyle hall.

The history of the Temple of Khonsu, as we have noted already, is a long and complex one. It is therefore a pleasure to announce that the third volume of the Khonsu series, to be published jointly by the Oriental Institute and the Centre Franco-égyptien de Karnak, will devote itself to the architectural history of the temple and to the results of recent clearing and cleaning within the courtyard and around the perimeter of the temple.

Khonsu 2, we must note, is the first publication of the Epigraphic Survey to include a lexical index. The index lists the words found in Khonsu 1 and Khonsu 2; their location is indicated by plate number and line. We believe the usefulness of the index will be readily apparent to users of the Khonsu volumes, and we anticipate that future publications of the Epigraphic Survey will be similarly indexed.

It is a pleasure to acknowledge the support that the Epigraphic Survey has received annually since 1966 from the Foreign Currency Program of the Smithsonian Institution. Their funds have made possible the increased activity of the Survey during the

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Plate 194A-B.
Plates 191 (bottom), 192. The style of these reliefs is conspicuously not that of the late Twentieth Dynasty, and they are probably replacements of the original damaged scenes, executed during Nectanebo II's restoration of the doorway.
Plate 193. Professor Nims, in a personal communication, has called our attention to a certain Ahmes, a priest at Karnak during the Ptolemaic period, who may have been in charge of redecorating the gateways in the north walls of the portico and the first hypostyle hall; see Charles F. Nims, Thebes of the Pharaohs (London, 1965), p. 120. Ahmes claims to have "inscribed the gateway of Khonsu-in- Thebes, the august Power in Bnnt. I exalted the fear of him, I magnified the awe of him. I inscribed on the wall of his court." (For this text see H. W. Fairman, "A Statue from the Karnak Cache," JEA 20 [1934], pl. 1, 1, with a somewhat different translation on p. 2.) On wb, "open court," see Wb 1, 291:10; it is normally determined with Gardiner Sign List nos. D 6 plus O 1, but here with Gardiner Sign List no. O 16, so it is likely that Ahmes is referring to the gateway from the court into the first hypostyle hall. Among Ahmes's titles were "Prophet of Amenope of 'iw-ib.s" (Fairman, JEA 20 [1934], pls. 1, 1:6 and 1, 2: left side of back pillar; the name is interpreted differently by Fairman); "Prophet of Khonsu-Amenope" (ibid., pls. 1, 1:7 and 1, 1: right side of back pillar); and "Prophet of Nekhthorheb," that is, presumably Nectanebo II (ibid., pl. II, 1: right side of back pillar). For references to the Khonsu Temple as Bnnt and 'iw-s-ib.s see Khonsu 1, p. 18, nn. a and b to pl. 34. For other prophets of Nectanebo II see Henri Gauthier, Le Livre des rois d'Egypte, vol. 4, MIFAO 20 (1916), p. 180.
Plates 190 and 194C-D, and probably plate 191.
As in plate 151.
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Plates 126, 127A, 129A.
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Plate 132.
Plate 133, with accompanying notes.
Plate 14. 
past decade and a half, and have helped insure that the equipment and physical plant of the Survey could be maintained and made more efficient. We also extend our thanks to Mr. John Dorman, former director of the American Research Center in Egypt, Inc., and Dr. Paul Walker, its current director, and to their staff, including Mr. Albert A. Ahad and Mrs. Attiya Habachi.

In Luxor, Susan Weeks, as manageress of Chicago House from 1973 to 1977, contributed to the work on the present volume. The difficult task of overseeing the day-to-day operation of Chicago House had been in the hands of Rais Hagg Ibrahim since 1945. No one could have undertaken the many burdens of that job more efficiently or more loyally. It is with sorrow that we record here the death of Hagg Ibrahim in 1979. Those who have worked at Chicago House will know how great a loss his passing is, both to the Epigraphic Survey and to all those fortunate enough to have known him.

It is also with deep regret that we mark the death of H. Martyn Lack and note the retirement of Reginald H. Coleman and Grace Huxtable, who together are responsible for a very large proportion of the drawings in the Khonsu volumes. The several Epigraphic Survey publications to which these artists have contributed stand as tribute to the high quality of their work and to their long and close association with Chicago House.

George R. Hughes, Charles F. Nims, and Edward F. Wente, all past directors of the Epigraphic Survey, have made valuable suggestions on parts of the manuscript. The preparation of this volume is largely the work of Dr. William J. Murnane.

Kent R. Weeks

Berkeley, California
August 1980
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td><strong>AA</strong></td>
<td>Ägyptologische Abhandlungen. Wiesbaden, 1960–.</td>
</tr>
<tr>
<td><strong>ASAE</strong></td>
<td>Annales du Service des antiquités de l’Égypte. Cairo, 1900–.</td>
</tr>
<tr>
<td><strong>BABA</strong></td>
<td>Beiträge zur ägyptischen Bauforschung und Altertumskunde, Kairo. Wiesbaden, 1937–.</td>
</tr>
<tr>
<td><strong>BIFAO</strong></td>
<td><em>Bulletin de l’Institut français d’archéologie orientale</em>. Cairo, 1901–.</td>
</tr>
<tr>
<td><strong>JEA</strong></td>
<td><em>Journal of Egyptian Archaeology</em>. London, 1914–.</td>
</tr>
<tr>
<td><strong>JNES</strong></td>
<td><em>Journal of Near Eastern Studies</em>. Chicago, 1942–.</td>
</tr>
<tr>
<td><strong>MDAIK</strong></td>
<td><em>Mitteilungen des deutschen archäologischen Instituts, Abteilung Kairo</em>. Berlin and Wiesbaden, 1930–.</td>
</tr>
<tr>
<td><strong>MIFAO</strong></td>
<td>Mémoires publiés par les membres de l’Institut français d’archéologie orientale du Caire. Cairo, 1902–.</td>
</tr>
<tr>
<td><strong>OIP</strong></td>
<td>University of Chicago, Oriental Institute Publications. Chicago, 1924–.</td>
</tr>
<tr>
<td><strong>OMRO</strong></td>
<td><em>Oudheidkundige mededelingen uit het Rijksmuseum van Oudheden te Leiden</em>. Supplements. Leiden, 1931–.</td>
</tr>
<tr>
<td><strong>RdE</strong></td>
<td><em>Révue d’Égyptologie</em>. Paris and Cairo, 1933–.</td>
</tr>
<tr>
<td><strong>RIFAO</strong></td>
<td>Recherches d’archéologie, de philologie et d’histoire de l’Institut français d’archéologie orientale du Caire. Cairo, 1930–.</td>
</tr>
<tr>
<td><strong>SAOC</strong></td>
<td>Oriental Institute, University of Chicago. Studies in Ancient Oriental Civilization. Chicago, 1931–.</td>
</tr>
<tr>
<td><strong>Urk</strong></td>
<td>Georg Steindorff, ed. Urkunden des ägyptischen Altertums. 8 vols. Leipzig and Berlin, 1893–.</td>
</tr>
<tr>
<td><strong>ZÄS</strong></td>
<td><em>Zeitschrift für ägyptische Sprache und Altertumskunde</em>. Leipzig and Berlin, 1863–.</td>
</tr>
</tbody>
</table>
PLATE 112. PROCESSION OF NILE GODS

1 [I bring to you\textsuperscript{a} the Inundation\textsuperscript{b} which proceeds from the Cavern. 2 [I bring to you everything fragrant\textsuperscript{c} and sweet, by which a god lives.\textsuperscript{c} 3 ... Setepen[re-Meryamon].
4 . . . Alexander\textsuperscript{d}]

\textsuperscript{a} For the beginning of this formula cf. Khonsu 1, pls. 3–4.
\textsuperscript{b} Reading ‘\textit{mu}’ $\tau(n)\textit{p}$ (Wb 2, 432:26); cf. Khonsu 1, pl. 31, line 11.
\textsuperscript{c} Reading [\textit{ht nbt ndm(t)}] $\textit{bnr(t)}$ ‘\textit{nh(t)} $\textit{ntr}$ [\textit{lm}]; for this sequence see Wb 2, 379:2.
\textsuperscript{d} I.e., Alexander the Great, who was Alexander III of Macedon and Alexander I of Egypt; see Henri Gauthier, \textit{Le Livre des rois d’Egypte}, vol. 4, MIFAO 20 (1916), p. 199.

PLATE 113. PAINUTEM I BRINGING FLOWERS TO THE THEBAN TRIAD

BY AMON-RE

1 Words spoken by Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak: “My bodily son, whom I love, Lord of the Two Lands . . . \textsuperscript{a} Painutem, justified: how beautiful are the monuments which you have made for me. \textsuperscript{4} My heart is satisfied with them, for you have made my house to be \textsuperscript{5} festive anew, building up what was \textsuperscript{6} ruined, giving in excess of the daily required \textsuperscript{7} offerings, and doubling that which used to be in my presence. \textsuperscript{8} The reward therefor is the life and dominion of Horus, \textsuperscript{9} justified.”

BY MUT

\textsuperscript{10} Mut the Great, Lady of Isheru, Great-of-Magic of [Thebes]:\textsuperscript{b} “I am your mother, Mut, who created your beauty. Take suck \textsuperscript{12} of my milk, that it\textsuperscript{c} may enter [into you as life and dominion].”

BY KHONSU

\textsuperscript{13} Words spoken by Khonsu-in-Thebes Neferhotep, Horus, Superior of the Two Lands, in the presence of his son, Painutem, justified: “I give you \textsuperscript{18} my office, my throne, my seat, and a \textsuperscript{19} great kingship\textsuperscript{d} as ruler of the Two Lands.”

BY MA’ATKARE

The Divine Votaress of Amon, Ma’atkare, \textsuperscript{17} she says: “I play the sistrum before your beautiful face.”\textsuperscript{e}

BEHIND MA’ATKARE

\textsuperscript{18} The [Divine] Votaress of Amon, [King’s Daughter, Lady of the Two Lands, Duat-Hathor Henuttawi, may she] live.\textsuperscript{f}

BY PAINUTEM

\textsuperscript{19} Tendering all (sorts of) fine, fresh plants by the High Priest of Amon-Re, King of the Gods, who has performed benefactions for his father, Amon, \textsuperscript{20} Painutem, justified, the son of the High Priest of Amon, Paiankh, justified. Doing what pleases his ka, as he builds the mansions \textsuperscript{21} of all the gods, fashioning their bodies\textsuperscript{e} with electrum; he
has replenished their offerings daily, satis[fy]ing the heart of Khonsu-in-[Thebes] Nefer[ho]tep, together with the [Gre]at Enn[ea]d in [which] he is. [..] without limit are pleased with what [he has] done in the Great Mans[ion], and they give to him its payment in (the form of) [life, stability, and dominion]. The High Priest of Amon-Re, King of the Gods, Pa[i]nutem, [justified, the son of Paiankh, justified], beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak.

The curving trace at the bottom of col. 2, right side, is perhaps to be interpreted as the sun’s disk of [st]-R = [egg] plus disk, in a conflated titulary without cartouches (cf. RIK 1, pl. 34A, line 1). It is possible, however, that col. 2 extended below the bottoms of cols. 1 and 3, limited as these are by the wts-sceptre and the bouquet, respectively. If so, the curve could represent the top of the tp-sign in [hm-ntr] tp[y], spelled as in cols. 20 and 26.


* Reading nsyt [t]; cf. pls. 128A, line 5, and 150, but possibly nsyt [t.r.n.t], “the kingship [which I have exercised]” (for parallels see Khonsu 1, pl. 104, line 4; cf. this volume, pl. 167A, line 6).

* Cf. Khonsu 1, pl. 43, line 8.


* For use of hm as referring to the gods’ images see references in Caminos, Osorkon, p. 32 (f).


* The n may be haplographic for .sn and n.f, but the “house” sign has been painted over the horned viper, perhaps mistakenly in place of the plural strokes of .sn, so it may be that the suppression of the dative was intended.

* Cf. Khonsu 1, pl. 69B, lines 17–18.

* Cf. this volume, pl. 120.

PLATE 114. A. PAINUTEM I THURIFYING AND POURING A LIBATION BEFORE THE THEBAN TRIAD

By Painutem

1Thurify[ing] and making libation [before] Amon-Re.

By Amon

2Amon-Re, Primeval One of the Two Lands, Lord of Maʿat, Father of the Gods.a

4Words [spoken]:b “I have given you millions of years as the reward for [th]is beautiful, sacred, and permanent monumentc which you have made for me with a willing heart.”

By Mut

7Mut the Great, Lady of Isheru, Mistress of the Gods, as she gives all joy, as she gives all life and dominion on her part, as she sets her fiery breath against [his] enem[ies],e and as she gives all life and dominion, and [all] he[alth] like [Re].

By Khonsu

13Khonsu-Re, Lord of Thebes, the Great God who resides in Karnak, as he gives all valor and victory: “I have given you the kingship of the Two Lands, and everlasting-ness upon the throne of Geb.”
BY KHONSU THE CHILD
17 Khonsu, the first child of Amon.

ABOVE PAINUTEM
18 The High Priest of Amon-Re, King of the Gods, Pai[ ]nutem, justified, the son of the High Priest of Amon-Re, King of the Gods, Pa[i]ankh, justified, who has enlarged the house of Khonsu-in-Thebes for [its] Lord, filling it with good, sacred, [and permanent] monuments, which he has made that life [and dominion] might be given to him on his (i.e., Khonsu’s) part. (Painutem), Beloved of Amon-Re, King of the Gods, Lord of Heaven.

a For this epithet cf. Khonsu 1, pl. 43, line 9. The outline for the group of plural strokes has been recarved (following the scheme of recutting, which in this scene involves only the upper parts of the gods), but the individual strokes were not cut. Similar incomplete carving occurs in the group dl's at the top of line 10.

b The heading “Words spoken: ‘I have given you’” is repeated mechanically in lines 5–6.

c Cf. pls. 116A, lines 4–5, and 121A, lines 4–5.

d Cf. note a.

e Cf. pls. 174, line 10, and 179, lines 8–10.

f The carved tp, clearly a mistake, has been overpainted with the required plural strokes.

g Restoring [ruq], following the sequence in line 5. But there are traces of red paint in the lacuna, whereas r[uq] in line 5 is painted green, so perhaps a full spelling (rd + determinative) was employed here.

h In the original version of the scene, this phrase (along with Painutem’s name and parentage) was set off from the rest of the text; cf. the preserved example in the adjoining scene (pl. 114B, lines 13–15). Because of damage to the south end of the wall, the column on the far left of this box was removed and the words were replaced in paint, together with the text that followed.

PLATE 114. B. PAINUTEM I OFFERING OIL TO AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET

BY PAINUTEM
1 [Offering] ointment 2 to his father, Amon-[Re].

BY AMON-RE-KAMUTEF
3 Amon-Re-Kamutef, Preeminent in 4 his Private Apartment, who is upon his Great Pedestal: 5 “I have given you the life-span [of] Re.”

BY AMONET
6 Amonet, Lady of the Two Lands, Superior 7 in Karnak, Mistress of Heaven, 8 as she gives all life, stability, and dominion on her part: 9 “I have given you all life and dominion. 10 I [cause] the foreign countries to [co]me to you in humility, la[den] on their backs, to the place where you are. I conduct 12 their great ones to you under your sandals. I make the awe of you to be great in every foreign country.”

ABOVE PAINUTEM
13 The High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, justified, 14 beloved of Amon-Re, Foremost of (his) Private Apartment, 15 given life, stability, and dominion like Re forever, 17 who has enlarged the house of Khonsu unto everlastingness, 18 who has endowed it 4 for its lord with eternal construction.

a The indirect genitive n seems to be required in this formula; cf. Khonsu 1, pl. 40, line 9.

b Possibly an aberrant spelling of m3r (Wb 2, p. 23, top): the handle of dr curves down into what resembles a foot, so that this sign could be a mistake for walking legs (cf. the adjoining scene, pl. 114A, line 14, where
tp is mistakenly carved for plural strokes). Alternatively, dr could be a mistake for the jar (phonetic ' that sometimes appears in later spellings of mšt (Auguste Mariette, Denderah, vol. 2 [Paris, 1870], pl. 26 = Emile Chassinat, Le Temple de Dendara, vol. 2 [Cairo, 1934], p. 36).

* All examples in Khonsu show the suffix f.

PLATE 114. C. DETAIL OF VASE IN B, ORIGINAL PAINTED SCENE SHOWING PAINUTEM I IN ROYAL GARB OFFERING TO KHONSU-RE

BEFORE PAINUTEM
The High Priest of Amon, Pa[i]nutem.

BY KHONSU-RE
Khonsu-Re-in-Thebes Neferhotep

PLATE 115. A, B. PTOLEMY II OFFERING MA’AT TO KHONSU
IN THE PRESENCE OF HATHOR

PLATE 115. A.

BY KING
1Presenting Ma’at to its lord.

BY KHONSU
2Words spoken by Khonsu-in-Thebes Neferhotep, the Lord of Ma’at, 3 who is upon the Great Seat. 4Words spoken: “I have given you the glorious appearance of Horus upon the Serekh, while the subjects thank God for you. 5 I assign your Majesty to be the heir of the Two Lands, I set[. . . . ] the Double Crown on your brow for you.”

BEHIND HATHOR
6Words spoken b[y] Hathor the Great, who resides in Benene, 7 Lady of Drunkenness, Lady of Song, Lady of Jubilation, and Lady of Rejoicing: 8 “I give you a glorious appearance as the uraeus within(?) . . . .”

BY KING
1Presenting Ma’at to the Lord of Ma’at.
TRANSLATIONS OF THE TEXTS

BY KHONSU
2 Words spoken by Khonsu-in-Thebes Neferhotep, 3 Horus, Lord of Joy in Karnak. 4 Words spoken: “I have given you the glorious appearance of Re on earth, as the Sun People adore your beauty. 5 (I) have made your ka into the ‘image of the Two Goddesses,’ 6 you being manifest as King of Upper and Lower Egypt.”

BY HATHOR
6 Words spoken b(y) Hathor the Great, who resides in Benene, 7 the Eye of Re, Lady of Heaven, Mistress of the Gods: “I nurse your ka to be King of Upper and Lower Egypt, Horus Ruler of the Living.”

BEHIND HATHOR
9 A youth at New Crescent Day, inaugurating his birth from evening on, 8 pillar of Re in the sky, herald of the sun, who illuminates the Two Lands at twilight; the gods adore him when he rises at his (appointed) time: 9 Khon[su]-in-[Thebes] . . .

a A variant of this element, ḏ(d)-mdw ḫ(n), is repeated mechanically at the top of line 5.
b Reading sḫ nbty (cf. Wb Belegstellen, vol. 2, p. 234:1 [Edfu 1, p. 149]).
c Cf. Urk 8, p. 49, § 60h; for this sense of ḫpt see A. H. Gardiner, “Davies’ Copy of the Great Speos Artemidos Inscription,” JEA 32 (1946): 50, at g.
d Cf. ibid., p. 55, § 66i, ḫr nw.f, “who comes at his time.” Parts of these signs were carved on the mortar that bonded the two blocks, and the loss of this element in the modern consolidation of the building has shortened the join. Cf. the ankh held by Hathor to the right, and the overly short sw-plant in line 8.

PLATE 116. A. PTOLEMY II, ACCOMPANIED BY ARSINOE II, TAKING THE OAR BEFORE KHONSU-RE

BY KING
1 Taking the oar and the ḫepet.

BY KHONSU
2 Khonsu-Re, Lord of Thebes, 3 the Great God who lives on Maʿat. 4 Words spoken: “I have given you millions in (the form of) life, stability, and dominion, 5 the reward of this monument of yours. 6 6 I give you all valor and all victory.”

BY ARSINOE
7 Words spoken b(y) the King’s Daughter, King’s Sister, Great King’s 8 Wife, Lady of the Two Lands, Daughter of Amon, Arsinoe, 9 the goddess who loves her brother: 10 “I bequeath to you the Nine Bows 8 together, while you are the Ruler on the Throne of Horus.”

a The formula “Words spoken: ‘I have given you’” is repeated mechanically at the top of line 5.
b Literally, the “reward in” this monument; cf., however, pl. 114A, line 5.
c Arsinoe II; for monuments and discussion see Gauthier, Livre des rois, vol. 4, pp. 239–44.
d Cf. pl. 115B n. d for the spacing.

PLATE 116. B.* PAINUTEM I BEHIND DEDICATORY INSCRIPTION

ABOVE PAINUTEM
2 The Hi[gh [Priest of A]mon-Re, [King of the] God[s, 3 Pai[nutem, justified, the son of Pai[ankh]. . . . 4 [He] has made [monuments for his Lord], 5 Khon[su-in-Thebes Neferhotep], 6 that he may make “given life” forever and [ev]er. 7 The High Priest of
Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, justified, shall maintain a glorious appearance in the house of Khonsu.

* Line 1 of plates 116B, 117B, 118B, 119B, and 120B, a long vertical inscription, is translated following plate 120B.

*Cf. pl. 118B, lines 5–6.

*b In this scene and the following four (pls. 117–120), the High Priest Painutem recarved earlier versions that showed him as king. Translations of the recarved material, where it is pertinent, are given in the notes to these plates.

*c Cf. pl. 119B, line 4, bottom.

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**PLATE 117. A. PAINUTEM I (now lost) BEFORE KHONSU**

**BY KHONSU**

1Words spoken by Khonsu-in-Thebes Neferhotep, 2great of praise among the Gods.

3Words spoken: “[I give] you the ‘Ends of the Earth’ bearing its products. 4I have given you eternity as King of the Two Lands.”

**BY [PAINUTEM]**

5The High Priest of Amon-Re, King of the Gods, 6Painutem, justified, the son of Paiankh, 7beloved of Amon-Re, Lord of the Thrones of the Two Lands, 8who has enlarged the house of Khonsu-in-Thebes Neferhotep, that he may make “given life.”

*a There seems to be no room for a second n.

*b Reading Wp-t?, here written as one word. For references and discussion see Henri Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, vol. 1 (Cairo, 1925), pp. 194–95; Alan H. Gardiner, AEO 1, p. 177*.

*c This line is the only remaining part of the original text. All the rest is Ptolemaic recarving.

*d The lost figure of the king was carved in plaster on a block taken from the mortuary temple of Amenophis III. The block gives the Horus and Golden Horus names of Amenophis III.

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**PLATE 117. B. PAINUTEM I WITH OFFERINGS, BEHIND DEDICATORY INSCRIPTION**

... 2Khonsu-in-Thebes Neferhotep, 3that he may make “given life” forever. 4The mighty king, who has accomplished benefaction[s], abounding in wonderful things, great of wonders in the house of Khonsu.

* See note to pl. 116B.

*b Cf. pl. 118B, lines 5–6. “He has made monuments for his Lord,” or something similar, preceded.

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**PLATE 118. A. PAINUTEM I BRINGING FLOWERS TO KHONSU-RE**

**BY PAINUTEM**

1Tendering all (sorts of) fine fresh plants to his [fath]er.

**BY KHONSU**

2Khonsu-3Re, Lord of Thebes, 4the Great God who resides in 5Karnak. 6Words spoken: “I have given you [all] life and dominion.” 7Words spoken: “I have given you [all] health. 8I have given you all lands in peace.”

**ABOVE PAINUTEM**

9The [Hi]gh Priest of Amon-Re . . . .
PLATE 118. B.* PAINUTEM I (now lost) BEHIND DEDICATORY INSCRIPTION

2The High Priest of Amon-Re, [King of] the God[s], 3Painutem, justified, the son of Paiankh, 4[beloved of A]mon-[Re . . . .]a
5He has made monuments for his Lord, 6[Kho]nsu-in-Thebes Neferhotep, 7that he may make “given life” forever. 8The King of Upper and Lower Egypt, beloved of the gods . . . [the High Priest of Amon-Re, Ki]ng of the Gods, Pai[nutem, justi]shed, the son of Paiankh.d

* See note to pl. 116B.
a “King of the Gods” or “Lord of the Thrones of the Two Lands” usually follows; cf. similar elements above and below and in the corresponding scenes on the east side of the doorway.
b The original version, under lines 5 and 6, is “Beloved of Re in the Night Bark.”
c For this epithet cf. pl. 120B, line 9.
d The plaster on which the figure was carved has fallen out, revealing a reused block, taken from the mortuary temple of Horemheb, with the following text: “Words spoken by Amon-Re, Lord of the Thrones of the Two Lands: ‘My bodily son, my [beloved], Lord of the Two Lands, Djeser[khepru]re-Hikmaa-[Setepenre], I place the fear of you throughout every foreign country, the dread of ‘you’ being in [their] heart(s); [I bring(?)] to you the chiefs.”

PLATE 119. A. PAINUTEM I THURIFYING BEFORE KHONSU

BY PAINUTEM

1Thurifying before his father, Khonsu-Re, Lord of Thebes, 2that he may make “given life” like Re.

BY KHONSU

3Khonsu Neferhotep. 4Words spoken:a “I have given you valor 5like Re. 6I have given you the years of Atum in Heliopolis.”

ABOVE PAINUTEM

7The High Priest of Amon-Re, King of the Gods, 8Painutem, justified, the son of [Paiankh], 9beloved of Amon-Re, King of the Gods, 10who has satisfied [all the] god[s] 11with [great] monument[s], 12causing his E[nn]eadb to be in joyfulness.
a The element “Words spoken: ‘I have given you’” is repeated mechanically at the top of line 5.
b The antecedent is probably Khonsu, the protagonist of the scene; cf. pl. 124A, line 12.

PLATE 119. B.* PAINUTEM I KNEELING WITH AN OFFERING OF OINTMENT, BEHIND DEDICATORY INSCRIPTION

2Offering ointment to 3his father, Khonsu-Re, Lord of Thebes. 4[The High Priest of Amon-Re], King of the Gods, 5[Painutem, justified, the son of Pai]ankh, 6beloved of [Amon Re . . . .]a

* See note to pl. 116B.
a See pl. 120B, lines 3–6. The name “Khonsu” appears above the figure’s head; the single trace of text behind the figure cannot be translated.

PLATE 120. A. PAINUTEM I PRESENTING THE TEMPLE TO KHONSU-RE

BY PAINUTEM

1Giving the house to [its] lord,a [that he may make] 2“given life” like Re forever.

BY KHONSU

3Khonsu-Re. 4Words spoken:b “I have given you the re[wa]rd of this 5[monument] which you have made. 6I have given you . . . .”
The High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, Lord of the Thrones of the Two Lands, who has accomplished many benefactions in the house of Khonsu, that he may make "given life." All who come into this [house]: "[Be pure], be pure!"—four [ti]mes.

... like the Lord of Ray[s] in the house of Kh[on]su.

Thurifying before his father, Khonsu. The High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, Son of Amon, great of epiphanies in the Mansion of the Ba, beloved of Amon-Re, King of the Gods, [beloved of] all the god[s], who has done what pleases [their kas], namely, instances of Ma'at, (and) [they] gi[ve ... ]a The King of Upper and Lower Egypt, beloved of the gods, who has embellished ... He has [doubled] the divine offerings daily.

PLATE 120. B. PAINUTEM I KNEELING AND THURIFYING, BEHIND DEDICATORY INSCRIPTION

Thurifying before his father, Khonsu Neferhotep. The High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, justified; [he] has made, as his monument for his father, Khonsu, the making anew of the pylon for him, [with] the name ... e

Long Vertical Inscription

[Live] the Re-Harakhti, [Mighty Bull, Beloved of Amon] ... [Khon]su(?) ... [the High Priest of Amon-Re], King of the Gods, Painutem, justi[fied, the son of] Paiankh, justified; [he] has made, as his monument for his father, Khonsu, the making anew of the pylon for him, [with] the name ... e

PLATE 121. A. PAINUTEM I ASPERGING IN THE PRESENCE OF KHONSU AND RA'YET-TAWY

Bringing cool water to his father, Khonsu Neferhotep, that he may make "given life" and dominion like Re forever.

Khonsu-in-Thebes Neferhotep. Words spoken: "I have given you millions in (the form of) life, stability, and dominion as the reward for your monument. I give you [... the Two Lands(?)]."
By Racyet-tawy

Words spoken (by) Racyet-tawy, Superior in Thebes, Eye of Re, Lady of Heaven and Mistress of all the Gods: “I give you life and dominion(?) with health. I [..] your limbs anew.”

Above Painutem

The High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, beloved of Amon-Re, King of the Gods, who has made the house of Khonsu to be festive with good things, satisfying the gods who are in it.

An aberrant nfr appears to the left of the block line—probably a mistake, the correction of which has been lost.

The element “Words spoken: ‘I have given you’” is repeated mechanically at the top of line 5.

Apparently corrected from pn, “this”; cf. the parallels on pls. 114A, lines 4–5; 116A, lines 4–5; 120A, lines 5–6.

Plate 121. A. Painutem I kneeling in adoration of Khonsu, behind dedicatory inscription


Line 1 of plates 121B, 122B, 123B, 124B, and 125B, a long vertical inscription, is translated following plate 125B.

Cf. pl. 123B, line 6.

Plate 122. A. Painutem I presenting ointment to Khonsu

Before Painutem

Offering ointment to his father, Khonsu.

By Khonsu

[Words] spoken by Khonsu, [the] Gr[eat] God, the darling of his father, Re. Words spoken: “I have given you all life [and dominion].” I have given you all lands in submission.”

Above Painutem

[The High] Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, beloved of Amon-Re, Lord of the Thrones of the Two Lands, who has enlarged the house of Khonsu forever, that he may make given life.

Wb 1, 79:22.

Plate 122. B. Painutem I kneeling, offering Ma’at, behind dedicatory inscription


See note to pl. 121B.

Under line 6, to the right of the original sun disk and serpents, are the words “as she gives life.” Between the figure of Paiankh and the Ma’at symbol in his hand is the original text, “image of Re before the Two Lands.”
PLATE 123. A. PAINUTEM I BRINGING FLOWERS TO KHONSU-THOTH

By Painutem
1Tendering all (sorts of) fine, fresh plants [to] his [fa]ther.

By Khonsu
2Khonsu-3Thoth, who resides in Hermothis of Upper Egypt. 4Words spoken: 5“I have given you all valor 6like Re. 7I have given you the throne of Geb and the office of Khepri.”

Above Painutem
7[The High Priest of] A[mon-Re], King of [the God]s, 8[Painutem, justified, the son of] Pa[i]ankh, 9[he has made] monumen[ts] 10[for his Lo]rd. . . .
6 The element “Words spoken: ‘I have given you’” is repeated mechanically at the top of line 5.
8 Cf. pls. 120B, line 5; 121B, line 8.

PLATE 123. B.* PAINUTEM I KNEELING, LIFTING UP OFFERINGS TO KHONSU, BEHIND DEDICATORY INSCRIPTION

2Elevating an offering to his father, Khonsu-in-Thebes Neferhotep. 3The High Priest of Amon-Re, King of the Gods, 4Painutem, justified, the son of Paiankh, 5beloved of Amon-Re, King of the Gods; 6he has made his monument for his lord, Khonsu-in-Thebes Neferhotep, 7that he may make “given life” forever.

* See note to pl. 121B.

PLATE 124. A. PAINUTEM I THURIFYING BEFORE KHONSU-RE

By Painutem
1Thurifying before his father, Khonsu, Lord of Joy, 2that he may make “given life” like Re.

By Khonsu
3Khonsu- prefix, Lord of Thebes. 4Words spoken: “I have given you the Jubilees of Re.” 5Words spoken: “I have given you the years of Atum.”

Above Painutem
6The High Priest of Amon-Re, King of the Gods, 7Painutem, justified, the son of Paiankh, 8beloved of Amon-Re, King of the Gods, 9whose strength Re has magnified, 10who has satisfied the heart of Khonsu 11with great monuments, 12causing his Ennead to be in joyfulness.

PLATE 124. B.* PAINUTEM I KNEELING WITH AN OFFERING OF OINTMENT, BEHIND DEDICATORY INSCRIPTION

2The High Priest of Amon-[Re], King of the [God]s, 3Painutem, justified, the son of Pa[i]ankh, 4beloved of Amon-Re, King of the Gods, 5who has doubled the divine offerings [for his] Lord, 6Khonsu-in-Thebes [Nefer]hotep, 7by millions and myriads of years.

* See note to pl. 121B.

* Reading m hh.w hfn.w [m] rnp.wt (cf. pl. 139, line 2).
PLATE 125. A. PAINUTEM I PRESENTING THE TEMPLE TO KHONSU-RE

BY PAINUTEM

1 Giving the house [to its lord].

BY KHONSU

2-3 Khonsu-RE. 4 Words spoken: "I have given you every land together [like] Re forever."

ABOVE PAINUTEM

6 The High Priest of Amon-Re, King of the Gods, 7 Painutem, justified, the son of Paiankh, 8 beloved of Amon-Re, Lord of the Thrones of the Two Lands, 9 who has accomplished many benefactions 10 in the house of Khon[s]u... 11 that he may make "given all life." 12 All who come into the temple: "Be pure, be pure!"—four times.

BENEATH THE SCENE


a Cf. pl. 120A, line 1.
b The element "Words spoken: 'I have given you'" is repeated mechanically at the top of line 5.
c An incomprehensible r follows, seemingly too large to be a phonetic complement in "Neferhotep," but conceivably part of R['], "Khonsu-R[e]"; in compound names of this sort, however, "Re" seems never to be spelled out, and in view of the apparent garbling of the text at the top of line 11, it seems more probable that the r is a mistake.
d Reading sp 2 sp 4; the spacing suggests that two ticks have been omitted in the carving.

PLATE 125. B. PAINUTEM I KNEELING IN GREETING, BEHIND DEDICATORY INSCRIPTION

2 Greeting (with) the nemset-jar. 3 The High Priest of Amon-Re, King of the Gods, 4 Painutem, justified, the son of Paiankh, 5 beloved of Amon-Re, Ruler of the Ennead, 6 beloved of all the gods, who does what pleases 7 their kas, namely, instances of Ma'at, 8 so they may give to him all life, stability, and dominion.

a See note to pl. 121B.
b Under line 6, the original version is "Son of Re, Beloved of the Souls of Heliopolis."

PLATES 121-125.

LONG VERTICAL INSCRIPTION

1 Live the Re-Harakhti, Mighty Bull, beloved of Amon; the King of Upper and Lower Egypt, who satisfies the gods and accomplishes benefactions for their kas, the High Priest of Amon-Re, King of the Gods, Painutem, justified, the son of Paiankh, justified; he has made, as his monument for his father, Khonsu, the making anew of the pylon for him, [with the name "... like] 6 the Lord of Rays," beloved of Amon.

a Despite the t, this is probably not an infinitive but a participle, describing a characteristic facet of the king; cf. pl. 139, line 3, beginning.
b Cf. pls. 120A, line 14; B, line 1.

PLATE 126. A. PTOLEMY IV BEFORE AMON-RE AND MUT

BY AMON

1 Amon-Re, King of the Gods, the Great God..., 2 Ruler of Thebes. 3 Words spoken: "I have given you [all] life and dominion." 4 Words spoken: "I have given you [all] joy."
TRANSLATIONS OF THE TEXTS

BY MUT

5 Mut the Great, Lady of Isheru . . . . 6 Words spoken: “I have given you [all] life and dominion.”

PLATE 126. B. PTOLEMY IV BEFORE AMON-RE AND AMONET

BY AMON

1 Amon-Re, Lord of the Throne(s) of the Two Lands, Preeminent in [his] Private Apartment . . . . , 2 the Great God, Lord of Heaven. 3 Words spoken: “I have given you all lands in [peace].” 4 Words spoken: “I have given you all foreign countries [together].”

BY AMONET

5 Amonet, Lady of the Two Lands, residing in Kar[nak . . . . ] 6 Words spoken: “I have given you [all] life and dominion.”

a Reading hnty ipt.f (cf. Khonsu 1, pls. 48, line 1; 67, line 2).
b Cf. pl. 161C, line 4. The writing, with only two land signs, may reflect confusion with another formula, “I have given you the Two Lands in peace” (Khonsu 1, pl. 48, line 3; MH 5, pl. 274B).
c Probably dmf (MH 7, The Temple Proper, pt. 3, OIP 93 (1964), pl. 575C, D), but perhaps hr tbwt.k, “under your sandals” (cf. ibid. 5, pl. 252, north jamb, second scene). There is no room for both phrases (as in Khonsu 1, pl. 22, lines 6–9).
d hr-lb m probably reflects another common epithet for Amonet, hr(t)-tp m ’Ipt-swt, “superior in Kar-nak” (ibid., pls. 35, line 8; 48, line 6; 67, lines 5–6).

PLATE 127. A. PTOLEMY IV OFFERING OINTMENT TO KHONSU

BY KING

1 Presenting ointment to his father, Khonsu, Lord of Ma‘at.

BY KHONSU

2 Khonsu-in-Thebes 3 Neferhotep, Horus, 4 Lord of Joy. 5 Words spoken: “I have given you the life-span of Re.” 6 Words spoken: “I have given you the years of Atum. 7 I have given you everlastingness on the throne of Horus.”

PLATE 127. B. NECTANEBO II GREETING KHONSU-RE

BY KING

1 Greet[ing] with the nemset-jar a for his father, that he might make “given life.”

BY KHONSU

2 Khonsu-in-Thebes 3 Neferhotep, Lord of Ma‘at. 4 Words spoken: “I have given you all joy. 5 I have given you all valor and victory.”

a Here written with the ib-hieroglyph, probably a corruption of the spoutless determinatives for this word found earlier (i.e., MH 5, pls. 267A, 282C). For a full spelling see the opposite jamb, pl. 129B, line 1.

PLATE 127. C. DEDICATORY INSCRIPTION OF PAINUTEM I

(continued on plate 128. C., q.v.)

PLATE 128. A. NECTANEBO II THURIFYING BEFORE KHONSU-RE

BY KING

1 Thuri[fying] before his father, that there may be made “given life” for [him].
By Khonsu

1Khonsu-Re, Lord of Thebes. 2Words spoken: “I have given you all health.” 3Words spoken: “I have given you many years. 4I have given you a great kingship like (that of) Re.”

PLATE 128. B. NECTANEBO II PRESENTING A DIVINE OFFERING TO KHONSU

By King

1Rendering a divine offering to his father.

By Khonsu

2Khonsu-in-Thebes Neferhotep, [the Great God] 3residing in 4Karnak. 5Words spoken: “I have given you [all] life, stability, and dominion. 6I [have] given you all valor and all victory.”

6 Thus the traces; cf. pl. 118A, lines 4–5.

PLATES 127. C. AND 128. C. DEDICATORY INSCRIPTION OF PAINUTEM I

Re-Harakhti, great of strength, Possessor of Dignity; King of Upper and Lower Egypt, Khonsu-Re, Lord of Thebes, the Great God, protecting the High Priest of Amon, Painutem.

PLATE 129. A. PTOLEMY IV PRESENTING OINTMENT TO KHONSU

By King

1Presenting ointment to his father, Khonsu-in-Thebes Neferhotep.

By Khonsu

2Khonsu-in-Thebes Neferhotep. 3Words spoken: “I have given you millions of Jubilees.” 4Words spoken: “I have given you myriads of years. 5I give you eternity as King of the Two Lands.”

PLATE 129. B. NECTANEBO II GREETING KHONSU

By King

1Greeting with the nemset-jar, that he may make “given life.”

By Khonsu

2Khonsu-in-Thebes, Lord of Joy, 3Neferhotep in Karnak. 4Words spoken: “I have given you all health. 5I have given you everlastingness as Ruler of Joy.”

PLATE 129. C. DEDICATORY INSCRIPTION OF PAINUTEM I

(continued on plate 130. C., q.v.)

PLATE 130. A. NECTANEBO II THURIFYING BEFORE KHONSU

By King

1Thurifying before his father, that there may be made “given life” for him.
TRANSLATIONS OF THE TEXTS

BY KHONSU

2 Khonsu-in-Thebes Neferhotep, 3 Horus, Lord of Joy. 4 Words spoken: “I have given you all life and dominion. 5 I have given you very many years.”

PLATE 130. B. NECTANEBO II BEFORE KHONSU

BY KING

1 Ren[der]ing [divine offerings to his father].

BY KHONSU

2 Kho[nsu-in-Thebes . . . . ] 3 Words spoken: “I have [given you . . . . 4 I have given you all lands in] peace.”

a See pl. 128B for the matching formula on the opposite jamb.

b For the same formula, with htp written for the customary htp.w, see MH 6, The Temple Proper, pt. 2, OIP 84 (1963), pl. 373B 1, upper right.

PLATES 129. C. AND 130. C. DEDICATORY INSCRIPTION OF PAINUTEM I

Re-Harakhti, Ruler of the Two Lands, great in victories; King of Upper and Lower Egypt, Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Ruler of Heaven, Ruler of all the Gods, protecting the High Priest of Amon, Painutem.

PLATE 131. A, B. RENEWAL INSCRIPTIONS OF NECTANEBO II

PLATE 131. A.

1 Renewovation of the monument which the Perfect God did, (namely), the Lord of the Two Lands and Lord of the Ritual, Senedjemibre-Setepenamon; 2 [the Son of] Re, Lord of Diadems, Nekkthorheb-Mermuат-Siamon], for his father, Amon-Red, Lord of the Thrones of the Two Lands, Preeminent in Karnak, 3 [renovating for him the great and noble portal, adorned with gold like the horizon when Re is in it].

a Cf. MH 8, The Eastern High Gate, OIP 94 (1970), pl. 623G, m tpt nt pt, wbn R' lif[m.s], “like the horizon of heaven when Re shines in it”; and ibid. 6, pl. 390, top, m tpt nt pt, ‘Itn sm. s, “like the horizon of heaven when the disk is in it.” For all restorations see the opposite jamb, pl. 131B.

PLATE 131. B.

1 Renewovation of the monument that the Perfect God did, the Lord of the Two Lands and Lord of the Ritual, [Senedjemibre-Setepenamon]; 2 the Son of Re, Lord of Diadems, Nekkthorheb-Mermuат-Siamon, for his father, Khonsu-in-Thebes Neferhotep, 3 renovating for him the great and noble portal, adorned with gold like the horizon when Re is in it.

PLATE 132. ORACULAR DECREE OF HIGH PRIEST HERIHOR

ABOVE THE SCENE


WITHIN THE SCENE

(1) Procession of [this] aut[gust god], 2 Khonsu-in-Thebes Neferhotep, Horus, 3 the Great God, residing in Karnak.
TEXT OF THE STELA

1... [Ramesse]s XI, c beloved of Amon-Re, King of the Gods, given life forever [and ever].

2... the High Pri[est] of Amon-Re, King of the Gods, the Viceroy of Kush, Overseer of the Granaries...

3[Herihor] ... Then the High Priest of Amon-Re, King of the Gods, [Herihor, justified] addressed him,

4[saying: "... Thebes], your town." Then the god disagreed ...

5... ["..."] to(? Theb[es], your town." Then the god disagree[ed] ...

6... ["... (any)] m[an of] the land who will come to ... 

7...

8... predict for me life, prosperity, health, and many good things within Thebes, your town...

9... Please give years, giving them to me."m Then the god

10[agreed exceedingly, exceedingly.]... ["As for th[ese] thirty years, that is a long span of time. Please give these to me within [Theb]es

11[your town,"] ... twenty years which you gave me, will you give them to me in excess of my

11[...?]... Herihor, justified. Thebes went forth [beside] him on the errand of telling what Khonsu had said ab[out him].

13... [A]mon-Re, King of the Gods, turning his face northward to Karnak. Then he arrived at the Court ...

14... Kh[onsu]-in-Thebes Neferhotep (and) Amon-Re, King of the Gods, his fath[er], and ...

15...[and] he ag[reed] [ex]ceedingly, exceedingly, saying: "It is twenty years that Amon-Re, King of the Gods, gave you"

16... beautiful and goodly [things] which you have done for Mut, Khonsu, (and?) his children. Now, when ...

17... the General." Then the High Priest of [A]mon-[Re], King of the Gods, Herihor, justified, addressed him, saying: "My good lord, 'shall..."

18... [th]ese wonders on stone?" [Th]en the god agreed exceedingly, exceedingly. Then [Herihor] addressed him,

19[saying: "... Khonsu-in]-Thebes, Neferhotep, my lord, saying, 'Cause a stela to be made in the...

20... [Khon]su-in-Thebes Neferhotep [shall] make it," v and the god agreed exceedingly, [exceedingly,]...

21[saying: "...] the Lord of Eternity is come to you forever, and millions shall be here in the presence of...

22... [let] the young men to relate th[ese wonders to Thebes ...]

23... you ... the young men in(?) ... [they will do ...]

24... also, there are matters ... [come ...]

23... [wh]ich you said to me. You have given me [a span of twenty years]... Then the god agreed exceedingly, exceed[ingly] ...

27... [Th]en Herihor caused that ...

28... [w]ith him; likewise, under(?)...


b Restore [ntr pn] šp[cy], as in ibid., pl. 2, line 2.

c [R'-ms-sw H'-m-Wist mry]-1mn [ntr-bkt]-1ʿwnt; cf. similar writings of the king’s nomen on the abaci of the first hypostyle hall, pl. 204.
Reading dt [sp 2]; the ends of all the lines were cut off when the doorway was "renewed" in the Thirtieth Dynasty.


Probably restore [fr-wt-Hr, m^3-brw, m dd] at the beginning of line 4; cf. line 17.

Probably restore here [Nw], "The City" (= Thebes); cf. lines 5 and 8.

Literally, "the god proceeded backward"; see Jaroslav Černý, "Une Expression désignant la réponse negative d’un oracle," BIFAO 30 (1930):491-96; idem, "Egyptian Oracles," in Parker, Saite Oracle Papyrus, pp. 44-45.

Following the convention set forth in RIK 3, p. xi, all restorations that are based on earlier copies of the text (in this case, Heinrich Brugsch, Recueil de monuments égyptiens, vol. 1 [Leipzig, 1862], pl. XXI; cf. LD 3, p. 248b) appear on the drawing without square brackets.


For the restoration ḫw ḫw.[f] (possibly also ḫw ḫw.[w]) cf. Maspero, Momies royales, p. 695, line 5. The construction has been discussed by Edward F. Wente, "Twjw[s] ṣdm in Late Egyptian," JNES 20 (1961):120-23.

On krḥ see n. e.

The simplest translation has been adopted here, but a possible alternate could be "If you give years, you (will) give them to me"; see M. Korostovtsev, Grammaire du néo-égyptien (Moscow, 1973), p. 277, § 313 (1).

Probably so; cf. lines 15, 18, 20. On this expression of divine approval (meaning "the god nodded his head") see Černý, in Parker, Saite Oracle Papyrus, p. 44.

Reading [tr] t m^b3 n rnp; see Adolf Erman, Neuaegyptische Grammatik, 2d ed. (Leipzig, 1933), § 247.

Cf. lines 5, 8.

Reading r-[gs]w[y,f] (Erman, Neuaegyptische Grammatik, § 636), but possibly also r-[ph]w[y,f], "behind him," a variant of the more usual br-phwy (Wb 1, 536:22); cf. the variation between r-hṣ[t and br-hṣ[t (ibid. 3, 536:23).

For m wpwt, "on the errand," see ibid. p. 304:4. The horizontal sign in the determinatives (= book roll) seems to argue against the alternative wpwt, "jubilating crowd," for which see Jac. J. Jansen, Two Ancient Egyptian Ships’ Logs, OMRO Sup. 42 (1961), pp. 48-49.

Reading dd ḫnsw [l[m.f] (Erman, Neuaegyptische Grammatik, § 605, 12) or [lrf] (ibid., § 610, 9).

Jpt-su is strictly the part of the Karnak Temple of Amon that extends between the fourth pylon and the Festival Hall of Tuthmosis III (Eberhard Otto, Topographie des thebanischen Gaues, UGAA 16 [Berlin, 1952], p. 19; Paul Barguet, Le Temple d'Amon-rê à Karnak, RIFAO 21 [1962], pp. 1, 330), although it has extended meanings that encompass the entire domain of Amon and even all of Thebes (Otto, Topographie, pp. 20-21).


See Sarah-Isrealit Groll, Non-Verbal Sentence Patterns in Late Egyptian (London: Oxford University Press for the Griffith Institute, 1967), p. 67, at 211, for the paradigm.

A third future (f[w,k]) would fit into the remainder of the line, whereas an emphatic form (k-[tr,k]) would necessarily spill over into the next line.

For bḥḥṭ plus "wonder" as a technical term for an oracle see Erhart Graefe, Untersuchungen zur Wortfamilie bḥḥ- (Cologne, 1971), pp. 137-39.

Taking tr as an infinitive (Erman, Neuaegyptische Grammatik, p. 196, top) with the sense "make, construct," and reading [r . . . ḫn][w . . . ]r . . . f. Either Khonsu or, what is more probable, a member of his priesthood is the subject. Alternatively, read [fr ḫn][w . . . ]r f, "(whoever destroys this stela, Khon)su will act against him." But in either case a third future with nominal subject (Korostovtsev, Grammaire, § 416) or a similar pseudooverbal construction seems required.

Another sequence of tenses in an oracle text see Georges Legrain, "Un Miracle d'Ahmes Ier à Abydos sous le règne de Ramses II," ASAE 16 (1916):162, lines 4-6.
But a simple emendation could yield the following: [iw n.]k nhḥ, iw n.k dt, “eternity [has come to] you, everlastingness has come to you,” or “may eternity [come to] you, etc.”

An optative sense is probable here, as the use of sdm.f of a verb of motion in past narrative is quite rare in Late Egyptian (Edward F. Wente, “The Syntax of Verbs of Motion in Egyptian” [Ph.D. diss., University of Chicago, 1959], pp. 142–47).

Read [ ...]mt, as in bmt, “the third day” (Wb 3, 284)? Or mt(rt), “midday” (ibid. 2, 174:6–7)? Or br[t-hrw nr n nb], “daily”? This restoration would fit comfortably into the remainder of the line, but it is possible that there was another, partially filled line below.

PLATE 133.* ORACULAR DECREES OF HIGH PRIEST MENKHEPERRE

1...2... his beauty in this [co]ur[t]a...3...[Men]kheper[re], justified, the son of King Meramon-Painutem (I), the...4...of Amon-Re, King of the Gods; the Priestess of the Countenance of Amon, Ṭanenūbīt; the Priestess...5[th]e children of the God’s Father, the Scribe of the Army, I[ry]aa, justified,...6[which] T’ made for her to be in the(?)...7 in the presence of the Great God, ...of Amon-Re, King of the Gods, the Scribe of Commands of the Estate of Amon, the Letter Writer, Ḥori, justified,...8[the High Priest] of Amon-Re, King of the Gods, [Supreme General [of Upper and Lower Egypt], Menkheperre, justified, in the presence of the Great God, saying: “My good lord, Amon-Re, [King of the] God[s], the Gre[at] [God] of the Very Beginning has said... equivalent to the deben of silver. I have seen 100 deben of copper over and above the assessment(? of deben...9...10 per shawl today. ...11 of emmer over and above grain of mine.” Said [the High Priest][of Amon-Re, King of the Gods,... Menkheperre, justified], 11in the presence of this god: “Will Amon-Re, King of the Gods, turn himself against any persons among these heirs who stand in the presence of Khonsu-in-Thebes Neferhotep, m[y] lord, a[nd] sa][k falsely, 12“I received something from the agents of Menkheperre, justified,’ without having received it?” Said...13 as one: “We have received these 5 [khar]' of emmer per [shawl]... copper (per) deben of silver...,” 14so they said. Said the High Priest [of Amon-Re, King of the Gods, Menkheperre, justified, ...]: “As [for] these... 15 they gave 1/10 of this... these... 16... it being over and above... [Men]kheper[re](?)... shawl... 17... of this size. These sha[wls(?)... 18... in the presence of the Great God, ‘there is... [plot of] land... 19... for the plot of land.’ Then [the Hi]gh [Priest] of Amon-Re, [King of the Gods, Menkheperre, justified, spoke in the presence of the Great God, saying: “My good lord,... 20... he shall give a part...’ ” [Then the Great] God disagreed. [Said the High Priest of Amon-Re, King of the Gods, Menkheperre, justified, in the presence of this god]: “... any land(?)... the plot of land in exchange for silver, in exchange for... ” [The High Priest of] Amon-Re, [King of the Gods, Menkheperre, justified, spoke] in the presence of the Great God, saying: “My good lord,... this... 24 any... citizens...” [Then the Great] God agreed exceedingly—twice, thrice, many tim[es]. The [Hi]gh Priest of Amon-[Re, King of the Gods, Menkheperre, justified] the Son of the King, [the Lord of the Two Lands, Painutem I, spo]ke, [saying]: 26 “Look after these people, ci[t]zens of Thebes.” Let [th]em be given payment* in exchange for the plot of land... 27 Le[t] the payment be large [from] (the treasury of) Amon-Re, King of the Gods, the Great God. Give it at the rate of 60 deben of copper per deben of silver, and I will give the remaining 40 (deben).* 28 I will gi[ve] 5 khar of emmer [per] shawl,* although it is only 3 khar that the
(whole) country gives per shawl, a difference of 2 khar. As [for] any[one] who shall hereafter contest the plan that Amon-Re himself has made, Khonsu-in-Thebes Neferhotep shall cause him to 'enter' into . . . . 

As [for] any . . . and also [any] officials who shall [con]te[st] the plot of land—these children of Meretamon not being among them . . . . [on] both sides, these heirs of Iry'aa, justified, . . . in the presence of this god. They were given payment in exchange for the plot of land, saying in the presence of the Great God: "We have received the [payment from the king's son]. We are paid in full thereby."

The heirs of Tanetserer, justified: 305 deben of copper, consisting of 30½ shawls . . . for her three children. Each one: 101½ deben.

Henutnute, justified, her mother (being) Taiwenrer, justified: 101½ deben.

Heir[s]-of-burial of Tane . . . , [justified], . . . the three heirs with Painebenadjed, chief of the miners of the Estate of Amon: 905 deben.

, [justified], her mother (being) Mutenope, justified: 30 deben, consisting of 30 shawls, with the scribe Ankhefenmut, Kha . . . and . . . , justified, her mother (being) Mutenope, justified: 30 deben, consisting of 30 shawls. Their specification:

Watena'a . . ., justified, daughter of Iry'aa, justified, her mother (being) Iretcaat, justified: 30 deben, consisting of 30 shawls. Their specification:

The God's Father of Amon, Espaútawy, justified, the son of Paser, justified: 43½ deben.

Tapeshe, daughter of Paser, [justified]: [43½] deben.

In toto, Espaútawy, justified: 130½ deben.

Harmose, justified, the son of Paser, [justified]: 42 . . . , 'her mother' (being) [. . .]he[. . .], [justified], 'daughter' of . . . , justified: '43½' deben.

Heri[. . .], justified, daughter of Iry'aa, justified, her mother (being) [I[. . .], [justified]: . . .

43 . . . to Espaútawy, justified, as(?) heir-of-burial: 305 deben.

The God's Father, the Scribe of the [Arm]y, . . .

44 . . . children: 305 (deben), with the Scribe of the Divine Offerings, Pe-ni[u]enab(?) justified, the son of Amen[ho]tep . . .

45 . . . King Pai[nute] (I), justified, and the c[itizens](?) . . .

46 . . . her daughter Tanetèse, justified, daughter of Pagos, justified, and her sister, N[. . .], [justified]: . . .

47 . . . Shedemdua, justified, in possession of the scribe, Esamon, justified, and . . .

48 . . . justified: her three sons by Har(em)niwetef: 30 deben.

The . . .

52 . . . Pashed, [justified], the son of . . .
TRANSLATIONS OF THE TEXTS

* The translators would like to thank Professor Edward F. Wente for making several valuable contributions to the translation of this text.

Reading tḥy [w]šḥ[t].

Or, less probably, "in the Countenance of Amon"; for conflation of n and m in this text cf. col. 16.

Cf. col. 31.

Reading perhaps, šš snmsw, "eldest son."

Reading ītū(? n) n r wn m "nṣ? ... But perhaps the m signifies equivalence, i.e., "to be as the ...."

Perhaps a title, like [ḥm-]-nṛ [n] 'Imn-R', etc.

Cf. cols. 10, 16, 27, 28. From the context, this appears to be related to ḫtw "excess" (cf. MH 2, Later Historical Records of Ramses III, OIP 9 (1932), pl. 119, line 4, m ḫtw r), with the aberrant ṭy possibly derived from the hieratic spelling (e.g., T. Eric Peet, The Great Tomb-Robberies of the Twentieth Egyptian Dynasty, vol. 2 [Oxford, 1930], pl. XII.5, line 26).

This word, alternately written dr (cols. 10, 33, 36) and rd (cols. 16, 28, 37, 39) is probably to be identified with the rwdw-garment (Jac. M. Janssen, Commodity Prices from the Ramessid Period [Leiden, 1975], pp. 284–86), a long, narrow article of clothing, provisionally translated "shawl." Its price hovers around 10 deben, as is the present volume (see Janssen, ibid., p. 285, table XLVI). The simplified spelling rd is quite common (Wb 4, 410), whereas the alternate dr-cloth (Wb 5, 475:9–13) is, with one exception, attested only in religious texts of the Graeco-Roman period.

Read pn (Sir Alan Gardiner, Egyptian Grammar, 3d ed. [London, 1964], Sign List no. P (1)). The expression pn r plus object seems here to mean "to turn away from" (or "turn against [someone]"); although the idiom pn r plus verb seems to have a slightly different meaning (see A. Theodorides, "De la prétendue expression juridique pn r mdt," RdE 19 [1967]:111–21).

In the sense of "litigate" (Wb 1, 219:6); cf. Alan H. Gardiner, The Wilbour Papyrus, vol. 2 (Oxford, 1949), p. 57 and n. 2. The n may be explained through confusion with the ḫt n construction.

Restoring [w]u ḫw [dd].

For the reading and treatment of these figures see Gardiner, Wilbour Papyrus, vol. 2, pp. 62–64, 106–7. One kḥr of emmer was generally valued at 2 deben (Janssen, Commodity Prices, p. 116), so that 5 kḥr per rwdw-garment (at 10 deben apiece; see n. h) is a fair exchange.

Restoring r pn [rd]; cf. col. 28.

Restoring f[r] nḥ plus substantive ("children" or "heirs"); cf. cols. 5, 32.

Or "agents" [r]w[udw]?"

Perhaps restoring ḫ, "land."

This word (cols. 19, 26, 30) may well be an abbreviated writing of ḫwtn, "ground" (cf. Edward F. Wente, "A Letter of Complaint to the Vizier To," JNES 20 [1961]:253, at B 10, and 257, ḫ). Less probably, it could be a variant writing of luw, "island," with an extended meaning in connection with inland plot, like the modern Arabic gezirah (Gardiner, Wilbour Papyrus, vol. 2, p. 27).

Reading ḫmn[f] (Wb 5, 465–66), a word regularly used in later documents to denote a "share" or "part" of an investment (see George R. Hughes, Satte Demotic Land Leases, SAOC 28 [1952], passim).

Reading rdḥ ḫn, rd ḫn; ... cf. col. 31.

Probably restore ḫmr [cf. col. 25].


Reading ptr n tḥy rmḥ[t], nḥwḥ ḫ ḫmr, with ptr n in the sense of "look after" (Ricardo A. Caminos, Late Egyptian Miscellanies [Oxford, 1954], p. 306). Possibly, however, the passage should be read ptr ḫntw 3 (m) rmḥ nḥw ḫmr, "Here are those who are citizens of Thebes" (on this nuance of ptr see Jaroslav Černý and Sarah Israelit-Groll, A Late Egyptian Grammar, Studia Pohl: Series Maior 4 [Rome, 1975], p. 351; but simple ptr can also have the sense "look after"; see Edward F. Wente, Late Ramesside Letters, SAOC 33 [1967], p. 44 bottom, n. b). For the compound rmḥ-nḥw ḫmr see W. Erichsen, Demotisches Glossar (Copenhagen, 1954), p. 219. This text seems to provide the earliest attestation of this term, and many other rmḥ- compounds can be found dating to this time (see Wb 2, 423:20–424:5 and cf. šḥ-nḥ ḫmr in Gardiner, JEA 19 [1933]:22 and pl. VII, text line 15).
Reading rd. 5 bir n bd(t) [r] pt rd, describing the manner in which Menkheperre proposes to pay his forty percent. The rate is set at 5 khar of emmer per shawl, even though the current rate is only 3 khar apiece. For prices lower than the usual 5 khar (= 10 deben) see Janssen, *Commodity Prices*, pp. 285–86, and cf. above, n. h.

aa Perhaps f[r hr]w nb (cf. Wb 3, 130).

ab Literally, "tomorrow and after tomorrow."

ac Wb 2, 179:17.

ad Reading t'. The alternative reading wsš (Wb 1, 369) appears to give less sense.

ae Reading [hr] gs.wy.

af Restoring šsp.n.n pt [hd m-dlt (cf. col. 12) st]-nswt (cf. col. 3).


ah The equivalence 305 deben (of copper) = 30½ shawls establishes the unit price. The use of the fraction here suggests that the rdwt is viewed as a length of cloth with a given value rather than as a garment.

ai The harpoon replaces the stroke as the sign for the integer "one," perhaps because a stroke might be confused with the stroke that follows an ideogram.

aj Reading snwš; either the arrow was oriented improperly, to resemble mn, or it was miscopied from hieratic, in which the two signs are almost identical: see G. Möller, *Hieratische Paläographie*, vol. 2 (Leipzig, 1927), pp. 39, no. 439; 40, no. 488.

ak Only two lots of 101½ deben are listed; it seems more likely that Espaūtītawy and Hory share the third portion between them than that they share the second portion jointly with Henutnuteme.

al Reading k(r)s here and in col. 43 (for parallel spellings see Wb 5, 63). See the references in Kenneth A. Kitchen, *The Third Intermediate Period in Egypt (1100–650 B.C.*)* (Warminster, 1973), p. 333, n. 498, for the legal institution. It is possible, however, that lwš, translated "heir" throughout this text, could be a writing of lwš(t), "inheritance" (as noted in Wb 1, 51).

am For this name see Hermann Ranke, *Die aegyptische Personennamen*, vol. 1 (Glückstadt, 1935), p. 127:1.

an Restoring [905] at the end of col. 35, based on the figures in cols. 36–38. The total must be lower than 1000, and since the daughters of Mutenope each apparently receive 305 deben, while Tamimi’s daughter gets half that amount (152½), it seems logical that Pawah should account for the remaining half share.

ao For this word see Wb 1, 303, top, and cf. Wente, *Late Ramesside Letters*, p. 84, n. h. Possibly, however, the term is not wpt, but wp(w)t(y), "representative, agent." For comparative writings see Michel Vallogia, *Recherche sur les “messagers” (wpwtyw) dans les sources égyptiennes profanes*, Centre de recherches d’histoire et de philologie de la IVe Section de l’Ecole des Hautes Etudes 2, Hautes Etudes Orientales 6 (Paris, 1976), pp. 19, 45, 207.

ap Cf. col. 34; on the basis of the spelling, this may be the same man.

aq This name (if it is a name) is unattested. Alternatively, this could be a verb form—wšš.t—plus the subject—? (part of a title?)—but the sense is not at all clear and, in any case, the earlier example of this formula in col. 37 is followed directly by a personal name.

ar Perhaps ḫṣy-[fmw] (= Gardiner, *Egyptian Grammar*, Sign List no. P 1)? The name seems to be unattested.

as Reading, perhaps, [nš]š hrdw (cf. col. 33).

at The compound bread group (Gardiner, *Egyptian Grammar*, Sign List no. X 1) written here for htp? It often occurs as a determinative (Wb 3, 184–85), so perhaps it is used here as an abbreviation.


av Restoring perhaps nš n[mšy]? w

aw Reading snt.s, although possibly also snt ṣt.s, "her paternal uncle."

ax For names on this model see Ranke, *Personennamen*, vol. 1, pp. 247–48.

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**PLATE 134. GRAFFITO OF OSORKON I**

1Reg[nal] year 2 + x . . . [under the Majesty of the King of Upper and Lower Egypt, Lord of] the Two Lands, Sekhemkheperre-Setepenre; the Son of Re, Lord of Diadems, [Os]or[kon] (I), beloved of Amon.
TRANSLATIONS OF THE TEXTS

2...  
3...  

4... with cedar, ornamented with  
5... [victo]ries(?) and many years as(?)  
6... this august god, Kh[on]su  
7... Khonsu-in-Thebes Neferhotep.

PLATE 135. A–C. DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT

PLATE 135. A.

Top Half

Edjô, Lady of Dep and Pe, as she gives all valor and all victory like Re forever and ever, as she gives all life and dominion, all health, all joy, and all lands in obeisance."  

Bottom Half

The King of Upper and Lower Egypt, who makes Thebes festive, setting it in joy, the
High Priest of Amon-Re ....

*a In translating the sides of pilasters in the court, we observe the following order: first the name of the goddess, then the two long vertical texts below (front and back). Shorter descriptive texts ("as she gives life," etc.) are ignored.

*b Reading m ksw. A drawing of this face made some time between 1836 and 1837 shows the two signs complete: see now Beate George and Bengt Peterson, Die Karnak-Zeichnungen von Baltzar Cronstrand 1836–1837, Medelhavsmuseet Memoir 3 (Stockholm, 1979), pp. 70–71, fig. XXIX.

PLATE 135. B.

Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Lord of Heaven, as he gives all life, stability, and dominion, [all] health, all [joy],  
and ℓall1 valor [to his son, the Lord]b of the Two Lands ....  
(To) Re-Harakhti, Mighty Bull, Son of Amon; King of Upper and Lower Egypt, Lord of the Two Lands, Lord of the Ritu[al], [High Priest of] A[mo]n; the bodi[ly] Son of Re ....

*a Restoring [iwt-lb], as in pl. 135A.

*b Restoring [st, nb] tš.wy; there is no room for the full sequence, [nḥt nb], tš"w" [nb], as in pl. 137B.

PLATE 135. C.

Edjô: "I have given you all life, stability, and dominion, all health and all victorious- 
ness like Re; I have given ℓyou1 all plains and all hill countries in peace."


PLATE 136. A.

Top Half

Nekhbet, the White One of Hieraconpolis: "I have given you all life, stability, and 
dominion, all health and all valor like Re; I have given you all plains and all hill 
countries together under ℓyour1 sandals."

Bottom Half

Live the Perfect God, the Son of Amon, born of Mut, the Lady of Heaven; the King of Upper [and Lower] Egypt, Lord of the Two Lands, Lord of the Ritu[al], High Priest [of Amon]; [the Son of] Re, Lord [of Diadems]. ...
PLATE 136. B.
Khonsu-in-Thebes Neferhotep, Horus, Superior of the Two Lands, as he gives a great kingship with peace, all foreign countries fallen...; King of Upper and Lower Egypt. . . .
(To) Re-Harakhti, Mighty Bull, Son of Amon; King of Upper and Lower Egypt, Lord of the Two Lands, Lord of the Scimitar, High Priest of Amon; the [bodily] Son of Re, [whom] he [loves, Si]amo[n-Herihor] . . . .

PLATE 136. C.

Top Half
Edjô, Lady of Dep: “I have given you all life, stability, and dominion, all health and all joy like Re forever; I have given you all plains and all hill countries under your supervision.”

Bottom Half
Live the Perfect God, great in kingship, great of strength like Montu, residing in Thebes . . . .

PLATE 137. A–C. DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT

PLATE 137. A.

Top Half
Nekhbet, the White One of Hieracon[polis], as she gives all plains and all hill countries together under your sandals, as she gives valor against the South(lands) and victorious-ness against the North(lands) like Re every day.

Bottom Half
The King of Upper and Lower Egypt, with a strong forearm, who has smitten the Nine Bows, who causes this land to (continue to) exist for [the one who made] it, the High Priest of Amon-Re, King of the Gods, Painutem, [justified, the son of the [Hi]gh Priest of Amon, Pa[iankh] . . . .
* Reading dl wnn t pn n [br] sw, to fit the traces. The full spelling of wnn is attested after rdl (see pl. 140); for the sense see MH 7, pls. 571F, line 6; 572A, line 3.

PLATE 137. B.

Amon-Re, King of the Gods, Lord of Heaven, Ruler of the Ennead, as he gives all life, stability, and dominion, all health, all joy, all valor, and all victory, all plains and all hill countries . . . .
(To) Re-Harakhti, Mighty Bull, Son of Amon; King of Upper and Lower Egypt, Lord of the Two Lands, Lord of the Ritual, High Priest of Amon; the bodily Son of Re, Siamon-Her[ihor] . . . .

PLATE 137. C.

Top Half
Edjô, Lady of Dep, as she gives all life and dominion, and all health like Re forever, as she gives all lands together as one.
BorroM HALF
Live the [tru]ly Perfect God, the Sovereign ab[out whom] one boasts;a the King of Upper [and Lower] Egypt, Lord of the Ritual, Siamon-Herihor[hor] . . . .

* Reading nfr nfr n wn-[ms³], lty n 'b l[m.f]; see pl. 142A, line 2.


PLATE 138. A.

Top Half
Nekhbet, the White One of Hieraconpolis, as she gives all life, stability, and dominion, all health and all joy, as she gives all lands in obeisance.

Bottom Half
Live the Perfect God, great in monu[ments] in the house of his father, Khonsu, Lord of Thebes; the King of Upper and Lower Egypt, Lord of the Two Lands, Lord of the Ritual, Hi[gh Priest of Amon], . . . [Siamon-Herih]or, [given] life . . . .

PLATE 138. B.

Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, as he gives a great kingship with peace, all foreign countries fallen for fear of you [sic], to the King of Upper and Lower Egypt, [Si]am[on-Herih]or . . . .

(To) Re-Harakhti, Mighty Bull, Son of Amon; King of Upper and Lower Egypt, Lord of the Two Lands, Lord of the Scimitar, High Priest of Amon; the Son of Re, Lord of Diadem[s]: Siamon-Herihor, given all [li]fe and [domi]nion . . . .

PLATE 138. C.

Top Half
Edjō, [Lady of] Dep, as she gives all life, all health, and all joy, as she gives all plains and all hill countries in peace.

Bottom Half
Live the Perfect God, who has accomplished benefactions for his father, Khonsu Neferhotep, who has enlarged his house for eternity with(?) . . . Siamon-Herihor . . . .

PLATE 139. ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT

1[Live] the Re-[Harakhti], Mighty Bull, Son of Amon, great in benefactions in Karnak; the King of Upper and Lower Egypt, ruler like Re, Lord of the Two Lands, High Priest of Amon. He has made, as his monument for his father, Amon-Re, King of the Gods, the making for [him] of the festival court, a “great of love in the House of Khonsu,” anew, out of good white sandstone, as an eternal construction—it is Ptah who gives the orders, while Thoth has directed in writing; the [King of Upper and] Lower Egypt, whom Amon [has preferred], c the Lord of the Two Lands, High Priest of Amon, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak—may [he] make “given life” forever.

2Live the Favorite of the Two Goddesses, who has sanctified Benbene and filled it with monuments so that it might shine like the horizon when Re is in it; the Son of Re, beloved of the Souls of Heliopolis, the Lord of Diadems, Siamon-Herihor, who has
made monuments efficiently for the one who bore him at the Glorious and Holy Place of the Lords of Thebes; the Great Ennead is united with joy and the Mansion of the Prince is in festival in the monuments which his Majesty has made for his father, Khonsu, Lord of Thebes, and they give him millions of Jubilees, myriads of years to the bodily Son of Re, his beloved, the Lord of Diadems, Siamon-Herihor, beloved of Mut, Lady of Heaven and Mistress of all the Gods, given life like Re.

\(^3\) Live the [Golden] Horus, who creates order throughout the Two Banks and causes all the gods to be satisfied in their shrine(s); the King of Upper and Lower Egypt who has made Thebes festive, the Lord of the Ritual, High Priest of Amon—a king, illustrious in monuments, great of wonders, eldest son of Re, who is upon his throne, great and glorious image of Amonren, for whom victory was foretold when he was (still) in the womb, in order to extend Egypt and to cast down its opponent; the King of Upper and Lower Egypt, beloved of the gods, the Lord of the Two Lands, High Priest of Amon, beloved of Khonsu Neferhotep, Horus, Superior of the Two Lands—may he make “given life” forever.

\(^a\) Reading \textit{wsbt hby(t)}; cf. MH 5, pl. 356D. The cartouches inside the kiosk are inscribed with Herihor’s praenomen and nomen.

\(^b\) The verb form may be influenced by the parallel in the Hypostyle Hall (Jean-François Champollion, \textit{Notices descriptives des monuments égyptiens}, vol. 2 [Paris, 1827], p. 67).

\(^c\) Cf. \textit{Khonsu} 1, pl. 58, line 29 (\textit{mr.n R^t}).

\(^d\) Cf. pl. 143C, line 2.

\(^e\) The \textit{sdm.n.f} relative shows a superfluous \textit{n}.

\(^f\) Reading \textit{nb W3st}; cf. \textit{Khonsu} 1, pl. 51, line 5, and this volume, pl. 202F.


\(^h\) On \textit{T-mrl} as a feminine noun see Herbert Ricke, George B. Hughes, and Edward F. Wente, \textit{The Beit El-Wali Temple of Ramesses II}, Oriental Institute Nubian Expedition 1 (Chicago, 1967), pl. 17, n. k.

PLATE 140. ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT

\(^1\) Live the Re-Harakhti, Mighty Bull, Son of Amon, who has made monuments efficiently for the one who bore him; the King of Upper and Lower Egypt, great ruler of Egypt, the Lord of the Two Lands, High Priest of Amon. He has made, as his monument for [his] father, Amon-Re, King of the Gods, the making for him of the columned co[ur]t anew, making it resemble the beauty of the horizon, so that everyone is amazed at the sight of it, (being) a possessor of silver and a mistress of gold, every sort of costly stone being put into bags for it—(this) being what a son does with a willing heart for [the] father who placed him on his throne and gave him eternity as King of the Two Lands; the King of Upper and Lower Egypt, the Lord of the Strong Arm, the Lord of the Two Lands, High Priest of Amon, beloved of Amon-Re, King of the Gods, Lord of Heaven, Ruler of the Ennead—may he make “given life” forever.

\(^2\) Live the Favorite of the Two Goddesses, who has satisfied the gods, has built their mansion(s) and has done what pleases their kas, the Son of Re, beloved of the Lords of the Great Mansion, Lord of Diadems, Siamon-Herihor—divine seed of the Lord of the Gods, his holy image; born of Mut, Lady of Heaven, to be the ruler of what the sun disk encircles, all lands being under his supervision and doing what his ka desires, the chiefs of the foreign countries of Retjenu kissing the ground before his power every day, while he is established on the throne of Horus and guiding all the living; the bodily Son of Re, the Lord of Diadems, Siamon-Herihor, beloved of Mut the Great, Lady of Isheru, given life like Re.
3 Live the Golden Horus, who has accomplished benefactions in Karnak for his father, Amon, the creator of his beauty; the King of Upper and Lower Egypt, beloved of the Great Ennead, the Lord of the Two Lands, High Priest of Amon—the beloved king, likeness of Re, who has made Karnak festive and endowed it for its lord, causing the Lords of Thebes to be in joy, their hearts being glad as they see that the house of Khonsu-in-Thebes Neferhotep is like the horizon which is in the sky—the whole world adores its beauty, th[eir] jubilation (reaching) unto the height of heaven; the King of Upper and Lower Egypt, beloved of the gods, the Lord of the Two Lands, High Priest of Amon, beloved of Khonsu-Re, Lord of Thebes—may he make "given life."

a Cf. pls. 116–120, n. b.

b On this term see Barguet, Le Temple d’Amon-Rê, p. 311.

c Cf. MH 6, pl. 389B, and for the sense, ibid. 5, pls. 325, lines 11–12; 333, lower middle.

PLATE 141. A. KING HERIHOR OFFERING OINTMENT TO AMON-RE-KAMUTEF
IN THE PRESENCE OF AMONET

BY KING

1 Offering ointment to his father.

BY AMON

2 Amon-Re-Kamutef, 3 the Great God, 4 the beloved one: 5 "I have given you millions of Jubilees."

BY AMONET

6 Amonet, residing in Karnak, 7 as she gives life and dominion: 8 “I have given you all health and all joy.”

PLATE 141. B. KING HERIHOR GIVING FLOWERS TO KHONSU

BY KING

1 Giving flowers to his father.

BY KHONSU

2 Kho[n]su-[in]-Thebes . . . a

BEHIND KING

3 The King, the Lord of the Two Lands, Siamon-Herihor, shall maintain a glorious appearance on the Horus throne of the living.

a Possibly Nfr-htp, lost in space to the left of the plumes, as in nfr 4 on A.

PLATE 141. C. KING HERIHOR PRESENTING MA’AT TO AMON-RE
IN THE PRESENCE OF MUT

BY KING

1 Presenting Ma’at to the Lord of Ma’at, 2 that he may make “given life.”

BY AMON

3 Amon-[Re], King of the Gods. 4 Words spoken: “I have given you eternity as King of the Two Lands, that you may spend millions of years like Atum.”
TRANSLATIONS OF THE TEXTS

BY MUT

5[Mut], Lady [of Heaven]a . . . . 6[Words] spoken: “[I have given you] all valor and all victory, every land (being) together under your sandals, like Re forever.”

ABOVE KING

7Image of Re . . . ., 8whom [ . . .] him[self has] chosen. b

a Cf. adjoining scene, D, lines 5–6.

b Usually Atum (Khonsu 1, pls. 31, lines 7–8; 45, lines 9–10; 55, line 12; 65, lines 16–17); but sometimes Amon (ibid., pl. 59B, line 6).

PLATE 141. D. KING HERIHOR PRESENTING MA‘AT TO AMON-RE IN THE PRESENCE OF MUT

BY KING

1Presenting Ma‘at to the Lord of Ma‘at, 2that he may make “given life.”

BY AMON

3Amon-Re, Lord of the Thrones of the Two Lands. 4[Words] spoken: “I have given you all life, stability, and dominion, all health and all joy, all plains and all hill countri(es) under your sandals.”

BY MUT

5Mut, 6Lady of Heaven. 7Words spoken: “I have granted to you that your monuments be as enduring as the sky, enduring and lasting for eternity.”

ABOVE KING


PLATE 141. E. KING HERIHOR PRESENTING A BROAD COLLAR TO KHONSU

BY KHONSU

1Khonsu-in-Thebes Neferhotep, 2the Great God who lives 3on Ma‘at.

BEHIND KING

4The King, the Lord of the Two Lands, High Priest of Amon, shall maintain a glorious appearance on Horus’s throne of the living.

PLATE 141. F. KING HERIHOR LIBATING BEFORE AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET

BY KING

1Making libation to his father, that he may make “given life.”

BY AMON

2Amon-Re, Preeminent in his 3Private Apartment, the Great God, 4Lord of Heaven, 5Lord of Earth: 6“I have given you my office and my throne.”

BY AMONET

7Amonet, Lady of the Two Lands: 8“I have given you every land together.”
PLATE 142. A-C. ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT

PLATE 142. A.

1 Live the Perfect God, who has appeared in the White Crown, handsome with the two great plumes, beautiful upon the carrying chair like Tatenen, who has taken possession of the Two Lands by rightful claim; the King of Upper and Lower Egypt, the Lord of the Ritual, who has satisfied the heart of his father, Amon, by creating order, the Lord of the Two Lands, High Priest of Amon; the Son [of Re, . . . great of monuments] in Karnak, the Lord of Diadems, Siamon-Herihor, given life. Now, as for this Perfect God, (he is) clever like South-of-his-Wall and wise like the Lord of Hermopolis, one who devises (building) projects, who knows (his own) mind and gives the orders in his monuments; the King of Upper and Lower Egypt, ruler like Re, who has accomplished many benefactions in Karnak for his father, the King of the Gods, the Lord of the Two Lands, High Priest of Amon; the Son of Re, who exalts Thebes like heaven and sets it in joyfulness, the Lord of Diadems, Siamon-Herihor, beloved of Amon-Re, Primeval One of the Two Lands, Lord of Maʿat, given life, stability, and dominion like Re forever.

2 Live the Truly Perfect God, the Sovereign about whom one boasts, the excellent lord who assumes their form(s), one who is capable like Khent-hesret; the King of the Two Lands of Upper and Lower Egypt, who has made important monuments in Hermonthis of Upper Egypt and caused the gods to rest in their abode(s), the Lord of the Two Lands, High Priest of Amon; the Son of Re, who has made Benbene festive and caused it to shine like the horizon of heaven, the Lord of Diadems, Siamon-Herihor, given life; the one who has made monuments in Thebes, the Glorious Place, and has magnified the noble City for the one who created him, satisfying the Ennead that is in it by creating order. This king (is) eager and vigilant, one who seeks benefactions for the one who fashioned him; the King of Upper and Lower Egypt, who has pacified the Two Lands and subdued foreign countries to his name, the Son of Amon, Lord of the Two Lands, High Priest of Amon; the Son of Re, beloved of the Souls of Heliopolis, whom Re in the Night Bark has preferred, the Lord of Diadems, Siamon-Herihor, beloved of Mut the Great, Lady of Isheru, given life, stability, and dominion like Re forever.

1 Restoring [wr m]nw; before this, there is room for another brief epithet, probably st-R [n ḫt.f], “[bodily] Son of Re.”

2 Pth and Thoth are meant.

3 Cf. MH 4, Festival Scenes of Ramses III, OIP 51 (1940), pl. 201, lines 3–4. The d is part of the misgrouped spelling of tp-(r)d.

4 There is barely room in the break for [ml]; cf. Helck, Umfassungsmauer, p. 130.

5 I.e., one who can appear in any of the shapes in which a god is manifest; cf. MH 2, pl. 105, lines 3–4; ibid. 5, pl. 335, painted text on pavilion.


PLATE 142. B.

1 Live the Perfect God, the likeness of Re when he shines forth so that mankind may live; great of fearsomeness, possessor of dignity, at whose name all foreign countries quake; the King of Upper and Lower Egypt, joyful ruler, the Lord of the Two Lands, the Lord of the Ritual, who has sanctified Benbene for its lord, High Priest of Amon; the bodily Son of Re, his beloved, the Lord of Diadems; Siamon-Herihor, given life. He has made, as his monument for his father, Khonsu-in-Thebes Neferhotep, the exalting of his house with great monuments, doing what pleases his ka, magnifying his
divine image and making his temple festive forever with beautiful monuments; the King of Upper and Lower Egypt, the ruler of Karnak, who has embellished Thebes unto everlastingness; the Lord of the Two Lands, High Priest of Amon; the bodily Son of Re, his beloved, Lord of Diadems like Atum, Siamon-Herihor, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, given life, stability, and dominion like Re forever.

2 Live the Perfect God, Re of kings, Montu of rulers, the valiant fighter in the midst of his army who has vanquished myriads in battle; the King of Upper and Lower Egypt, who has made Thebes festive and satisfied the heart(s) of the Ennead that is in it; the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the Son of Re, who satisfies the gods, the Lord of Diadems, Siamon-Herihor, given life; one who is abounding in wonderful things, who is beneficial to his father and enlarges his house, while the Great Ennead is in festival at seeing his monuments, who causes the house of Khonsu to be like the horizon of heaven and who pleases through what he has done in the Great Mansion, so that they give him the life-span of Re and the years of Atum; the King of Upper and Lower Egypt, the divine king, son of Amon, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the Son of Re, beloved of the Great Ennead, who has made the house of Khonsu festive with good things: Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, the Great God, given life, stability, and dominion like Re forever.

a For the verb ḫdn, probably a variant of ḫd, see Wb 2, 505:14, and cf. KRI 4, p. 13, line 10 (spelled ḫnd.f bpr).

PLATE 142. C.

1 Live the Perfect God, the divine falcon whose wings en[fold] Egypt, whose strong arm has reached the end(s) of the hill countries, the dread of whom is in all plains; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Scimitar, the Lord of the Ritual, who causes the Estate of Amon to be like the horizon of heaven, High Priest of Amon; the bodily Son of Re, his beloved, the Lord of Diadems, Siamon-Herihor, given life. He has made, as his monument for his father, Khonsu-in-Thebes Neferhotep, Thoth residing in Hermouthis of Upper Egypt, the making anew of the temple for him, out of good white [sand]stone, with [ex]cellent [work]manship, as an eternal construct[ion], so that the Great Ennead is pleased with his monument, and they give to him the life-span of Re; the King of Upper and Lower Egypt, who is beneficial to the one who bore him, the Lord of the Two Lands, High [Pri]est[st] of Amon; the Son of Re, who has satisfied the gods with that which they love, Siamon-Herihor, beloved of Amon-Re, King of the Gods, Lord of Heaven—may he make "given life" forever.

2 Live the Perfect God, eager and vig[i]lant . . . , who has made monum[ents] efficiently [in] the Glorious Place, making his father's house like the horizon of heaven and [cham]pioning the one who fashioned him by creating order, setting Thebes in order like heaven for eternity; the King of Upper and [Low]er Egypt, [beloved] of the gods, whose beauty the Ennead adores, who satisfies the heart of his father, Khonsu, the Lord of the Two Lands, High Priest of Amon; the Son of Re, beloved of the Souls of Heliopolis, the Lord of Diadems, Siamon-Herihor, given life. A mighty king, accomplishing benefactions, abounding in wonderful things, manifold of wonders, his every plan comes to pass at once, like (those of) his father, Ptah, South-of-his-Wall. He has illuminated Thebes with great monuments, no king having done what he has done, and he causes the Ennead to be in festival and the One who is in Benbene in joyfulness;
the King of Upper and Lower Egypt, the great ruler of Egypt, the Lord of the Two
Lands, [High] Priest [of Amon]; the bodily Son of Re, his beloved, the Lord of
Diadems like Amon, Siamon-Herihor, beloved of Khonsu-Nefertep—may he make
“given life” forever.

A compound divinity; see Patrick Boylan, *Thoth, the Hermes of Egypt* (Oxford, 1922), pp. 204–8.

Cf. pls. 116–120, n. b.

The space in the break barely permits restoring [bity, mr] ntrw.

The seated figure is the determinative of mnwy (cf. *MH* 5, pls. 355C, 358B), which is followed by
ṣi bīw without an intervening epithet (as in pl. 202A).

PLATE 143. A–C. ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT

PLATE 143. A.

1Live the Perfect God, image of Amon, champion of the Lords of Thebes, the precious
egg [of] A[mon]-renef, whom the King of the Gods has begotten; the King of Upper
and Lower Egypt, who has sa[t]ified the g[ods] by creating order, the Lord of the Two
Lands, the Lord of the Ritual, High Priest of Amon; the Son of Re, beloved of the Souls
of Heliopolis, the Lord of Diadems, Siamon-Herihor. He has made, as his monument
for his father, Khonsu-Shu, who is in Thebes, the making anew for him, as an excellent
construction of eternity, of the festival court and the great pylon, out of sandstone, with
flagpoles reaching the sky; the King of Upper and Lower Egypt, ruler like Re, Lord of
the Two Lands, Lord of the Ritual, High Priest of Amon; the bodily Son of Re, whom
he loves, the Lord of Diadems, Siamon-Herihor, beloved of Amon-Re, King of the
Gods, Lord of Heaven, given life forever.

2Live the Perfect God, eager and vigilant, who seeks benefactions for the one who bore
him, who has magnified Thebes with gre[at] monum[ents] and made it splendid with
all (sorts of) date palms; the King of Upper and Lower Egypt, ruler of Ka[m]ak, the
possessor of victory who desires valor, the Lord of the Two Lands, High Priest of
Amon; the Son of Re, who has made festive the temples of the Ennead, Siamon-
Herihor, the divine king, great in benefactions, who has sanctified Benbene and
caused it to be like the horizon of heaven when Re shines forth in it. He has pro-
visioned the altar(s) of its Ennead with everything good and pure, doing that which is
proper for [th]em throughout the Two Banks in the presence of the living who are
in it; the King of Upper and Lower Egypt, the ruler with the great scimitar, the Lord
of the Two Lands, High Priest of Amon; the Son of Re, beautiful Son of Amon who is
upon his throne, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, given life
forever.

The available space would permit restoring a book roll and a crown n.

Cf. pls. 116–120, n. b.

The s does double duty for imt.s and sḏfš.

Reading ḫḏ.f n.[w] mšt.

The otiose book roll may reflect confusion with brt (see Wb 3, 315).

The feminine suffix perhaps refers to Egypt; for a similar usage cf. pl. 139, line 3, n. h.

PLATE 143. B.

1Live the Perfect God, the predestined Sovereign, the Son of Amon, who is upon his
throne, whom he fashioned to guard Egypt and to set the Two Banks in order once
more; the King of Upper and Lower Egypt, who has made [Benbene] festive and has
satisfied the god who is in it, the Lord of the Two Lands, High Priest of Amon; the Son
of Re, who raises up Ma‘at and satisfies Re, the Lord of Diadems, Siamon-Herihor.
A king, great in monuments and manifold of wonders, who has enlarged the house of Khonsu-in-Thebes for eternity, causing it to be in festival every day; all the gods of Thebes give him Jubilees and endow him with life and dominion, like his noble father; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Strong Arm, the Lord of the Ritual in the house of his father, [High Priest] of Amon; the bodily Son of Re, his beloved, the Lord of the Two Lands, Lord of Diadems, Siamon-Herihor, beloved of Amon-Re, Lord of the Thrones of the Two Lands, given life forever.

2 Live the Perfect God, the divine youth, child of Harakhti, whose beauty Mut and Khonsu have created in the palace of Karnak; the King of Upper and Lower Egypt, ruler of [Thebes,] who has made) monuments efficiently in the Glorious Place, the Lord of the Two Lands, High Priest of Amon; the Son of Re, beloved of Amon, his heir upon his throne, the Lord of Diadems, Siamon-Herihor. Now the heart of his Majesty (was) set on enlarging the house of his father, Khonsu-in-Thebes Neferhotep, in order to cover his temple with beneficent deeds for his ka, and he (re)built his house so that it was made anew. He has illuminated Thebes like the horizon of heaven, and extended his temple; the King of Upper and Lower Egypt, ruler of the Nine Bows, the Lord of the Two Lands, [High Priest] of Amon; the Son of Re, whom Re in the Night Bark has preferred every day, the Lord of Diadems: Siamon-Herihor, beloved of Mut, Mistress of the Gods, given life forever.


Cf. pl. 142A, line 2.

By mistake, two strokes have been carved instead of p.

The preserved determinative and the available space both suggest [Wist].

Cf. pl. 142A, line 2; but possibly "Re in the (divine) bark (wfl)."

PLATE 143. C.

1 Live the Perfect God, the Son of Amon, born of Mut, Lady of Heaven, who knows the one who knows him (well enough) to fashion the one who fashioned him, and to perform benefactions in his presence; the King of Upper and Lower Egypt, the [great] ruler [of Egypt, who has made] monuments in Thebes, the Place of Eternity, High Priest of Amon; the Son of Re, great of epiphanies in the Mansion of the Ba, Uniter of the Two Lands, the Lord of Diadems, Siamon-Herihor. He has made, as his monument for his father, Khonsu-Re, Lord of Thebes, the making for him anew of a very great court, reaching up to the end of the sky, and a Great Shrine similar thereto, ornamented with electrum; the King of Upper and Lower Egypt, who satisfies the Gods by creating order, the Lord of the Two Lands, High Priest of Amon; the Son of Re, great in monuments in Thebes, the Mistress of the Two Lands, the Lord of Diadems, Siamon-Herihor, [beloved] of Amon-Re, King of the Gods, [given life] forever.

2 Live the God, perfect like Amon, who illuminates the Two Lands in his appearing, while Karnak is in festival every day in the monuments which he has made in it; the King of Upper and Lower Egypt, beloved of the god(s) . . . , Lord [of the Two Lands], Lord [of the Strong Arm], Lord [of the Ritual], [High Priest of A[mon]; the Son of Re, who has sanctified Benben anew, the Lord of the Ritual, Siamon-Herihor. An excellent king, who has come into existence for Egypt, that he might satisfy the gods who are in it; he has enlarged Thebes with great monuments for his father, Amon, who set him on his throne, and has hewn his divine bark out of cedar of Lebanon, ornamented with gold over its (full) length; the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon; the Son of Re, who has taken possession of the White

\[a\] Cf. Urbain Bouriant, "Notes de voyage," RT 13 (1890):172, and KRI 2, p. 324, line 10 (\(kd \ kd \ sw\), \(ms \ ms \ sw\)) for the sense.

\[b\] Reading \(hk\) ? \([9 n \ Kmt, \ lr] \ mnw\); cf. pl. 142C, line 2.

\[c\] Or perhaps read \(Hwt-Bn(w)\); see Khonsu 1, pl. 47, line 10 and n. b.

\[d\] Cf. pls. 116–120, n. b.

\[e\] Cf. pl. 139, line 1.

\[f\] The s does double duty for \(imt.s\) and \(s'C\) (cf. pl. 143A, line 2); for the antecedent cf. pl. 139, line 3, n. h.

PLATE 144. A–H. ARCHITRAVE INSCRIPTIONS AND DECORATIVE MATERIAL OF KING HERIHOR IN THE PORTICO

PLATE 144. A.

FROM EITHER END

Horus of Edfu, the Great God with variegated plumage, as he gives all life, stability, and dominion, all health, all joy, all valor, and all victory forever (variant, like Re).

PLATE 144. B.

1 Live the Perfect God, great in monuments in the house of his father, Khonsu Neferhotep; the King of Upper and Lower Egypt, [Hi]gh [Pr]iest [of] Amon; the Son of Re, Siamon-Herihor, beloved of Amon-Re, given life like Re.

2 Live the Perfect God, the Son of Amon, born of Weret-hekau in the palace of Karnak, the Lord of the Two Lands, High Priest of Amon, the Lord of Diadems, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, given life.

PLATE 144. C.

1 Live the Perfect God, eager and vigilant, who seeks benefactions for the one who bore him, who has made monuments with a willing heart [for his [father], Khonsu; the King of Upper [and Lower Egypt, High Priest of Amon]; the Son [of Re], Siamon-Herihor, given life like Re.

2 Live the Perfect God, pure of hands, the Son of Amon, his holy image; he has sanctified Benbene anew, so that it is protected for [its] Lord [forever]; the King of Upper and Lower Egypt, [High Priest of Amon]; the Son of Re, Siamon-Herihor, given life like Re.

PLATE 144. D.

1 Live the King of Upper and Lower Egypt, Lord of the Two Lands, High Priest of Amon, beloved of Amon-Re, Lord of the Thrones of the Two Lands; the King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re, King of the Gods.

2 Live the Son of Re, Lord of Diadems, Siamon-Herihor, beloved of Mut, Lady of Heaven; the bodily Son of Re, Siamon-Herihor, beloved of Khonsu-in-Thebes.
PLATE 144. E.

1 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, the mighty king who has embellished Benbene and [ornamented] it with gold and [silver]; the Son of Re, Lord of Diadems, Siamon-Herihor, given (life) like Re, beloved of Amon-Re, Primeval One of the Two Lands, given life.

2 Live the King of Upper and Lower Egypt, the Lord of the Strong Arm, High Priest of Amon, the one who has made monuments with a willing heart for his father, Khonsu, who set him on his throne; the Son of Re, Lord of Diadems, Siamon-Herihor, given (life) like Re, beloved of Khonsu in Thebes Neferhotep, given life.

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PLATE 144. F.

1 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, a sovereign, enduring of monuments in Karnak, who sets every land in festival every day; the Son of Re, Lord of Diadems, Siamon-Herihor, given life forever, beloved of Amon-Re, Lord of the Thrones of the Two Lands, given life.

2 Live the King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, a divine king, the beloved one, with a great name and a holy titulary like (that of) Harsiëse; the bodily Son of Re, Siamon-Herihor, given life forever, beloved of Mut, Lady of Isheru, given life.

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PLATE 144. G.

1 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, a mighty king, who has performed benefactions, abounding in wonderful things, manifold of wonders, the Son of Re, Lord of Diadems, Siamon-Herihor, given life forever, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, given life forever.

2 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, a king, great in monuments in the house of his father, Khonsu; the Son of Re, Lord of Diadems, Siamon-Herihor, given life forever, beloved of Mut the Great, Lady of Isheru, Mistress of the Gods, given life forever.
1 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, a king who has made monuments in Karnak for his father, Khonsu Neferhotep; the Son of Re, Lord of Diadems, Siamon-Herihor, given (life)\(^a\) like Re,\(^b\) beloved of Amon-Re, King of the Gods, given life forever.\(^c\)

2 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon, the one who has made Benbene festive with great monuments, no king having done what he has done; the Son of Re, Lord of Diadems, Siamon-Herihor, given life\(^d\) like Re,\(^e\) beloved of Khonsu Neferhotep like Re forever.\(^f\)

\(^a\) Cf. pl. 144E, n. c.
\(^b\) Cf. pl. 144C, n. b.
\(^c\) Cf. pl. 144E, n. e.
\(^d\) See n. a.
\(^e\) See n. b.
\(^f\) See n. c.

PLATE 145. 1–4. INSCRIPTIONS OF KING HERIHOR ON SOFFITS IN THE COURT

PLATE 145. 1.

1 The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re-Harakhti-Atum, who is in Thebes. Live the Perfect God, who has appeared in the White Crown, handsome with the two great plumes; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, who has made\(^a\) Hermonthis of Upper Egypt like the horizon of heaven, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Amon-Re, Primeval One of the Two Lands, the Lord of Ma'at, given life forever.

2 The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Amonet, Lady of the Two Lands, who resides in Karnak. Live the Perfect God, powerful in strength, the Strong-Armed One who has felled his opponent; the [King of] Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, his beloved, who causes this land to be in festival, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Atum, the Lord of the Two Lands, the [Helio]politan, given life forever.

\(^a\) Cf. pls. 121–125, n. a.

PLATE 145. 2.

1 The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re, King of the Gods, Lord of Heaven, Ruler of the Ennead. Live the Perfect God, the Son of Amon, born of Mut, Lady of Heaven; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, beloved of the gods, who has taken possession of the White Crown, the Lord of the Double Crown, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of the Gods, Lord of Heaven, Ruler of the Ennead, given life forever.

2 The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep. Live the Perfect God, who has accomplished\(^a\) benefactions for his father, Khonsu, who set him on his throne; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, his beloved, whom Atum himself has chosen, the Lord of Diadems, the Lord of the Strong
Arm, the lord of every foreign country, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, given life forever.

\textsuperscript{a} Cf. pls. 121-125, n. a.

**PLATE 145. 3.**

The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re, King of the Gods, Lord of Heaven, Ruler of Thebes. Live the Perfect God, the likeness of Re when he shines forth so that all mankind may live; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, his beloved, who has made Karnak festive like the horizon of heaven, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Lord of Heaven, given life forever.

The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Mut the Great, Lady of Isheru. Live the Perfect God, great in monuments in the house of his father, Khonsu; the [King of] Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, whom the gods love,\textsuperscript{a} who has [em]bellished Benbene an[ew], the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Mut the Great, Lady of Heaven, given life forever.

\textsuperscript{a} The curious spelling suggests that mry psdt, "beloved of the Ennead," was meant.

**PLATE 145. 4.**

The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Khonsu Neferhotep in Karnak. Live the Perfect God, who has performed benefactions for his father, Khonsu, who set him on his throne; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, his beloved, who has sanctified Benbene like the horizon of heaven, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Amon-Re, Lord of Heaven, Ruler of the Ennead, given life forever.

The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Hathor, who resides in Benbene, the Noble Lady.\textsuperscript{a} Live the Perfect God, great in monuments in the house of his father, Khonsu; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, High Priest of Amon; the bodily Son of Re, his beloved, beloved of all the [go]ds, the Lord of Diadems, the Lord of the Strong Arm, the lord of every foreign country, Siamon-Herihor, beloved of Khonsu, Lord of Thebes, given life forever.

\textsuperscript{a} Cf. Khonsu 1, pl. 34, lines 13-14.

**PLATE 146. INSCRIPTIONS OF KING HERIHOR ON SOFFITS IN THE PORTICO**

*Top*

*LEFT:

Live the Perfect God, the Son of Amon, born of Mut, Lady of Heaven, great in monuments in the house of his father, Khonsu; the King of Upper and Lower Egypt, the Lord of the Two Lands, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, given life.
RIGHT:
Live the Perfect God, image of Amon and champion of the Lords of Thebes, who has made benefactions in the house of his father, Khonsu; the King of Upper and Lower Egypt, the Lord of the Two Lands, Siamon-Herihor, beloved of Khonsu-in-Thebes Neferhotep, given life.

BOTTOM
WEST:
1 The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re, King of the Gods, Lord of Heaven and Earth, given life forever. 2 The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Mut the Great, Lady of Heaven, given life forever.

EAST:
1 The King of Upper and Lower Egypt, the Lord of the Ritual, High Priest of Amon, beloved of Amon-Re, the Primeval One of the Two Lands, the Lord of Ma‘at, given life forever. 2 The bodily Son of Re, his beloved, Siamon-Herihor, beloved of Khonsu-Re, Lord of Thebes, given life forever.

* In this translation the left and right sides are translated separately, the central section first (omitting the repetitive nb ntr nfr in the second line) and then the text on each side.

PLATE 147. INSCRIPTIONS OF KING HERIHOR ON ABACI OF COLUMNS IN THE COURT AND PORTICO

ON ALL EAST AND WEST FACES (AND ALSO ON 19 S AND 20 S):
Siamon-Herihor, Beloved of Amon-Re.

ON NORTH AND SOUTH FACES APPEAR THE FOLLOWING GODS, ARRANGED HERE BY FREQUENCY OF OCCURRENCE AND SIMILARITIES IN EPITHETS:
Beloved of Amon-Re, Lord of the Thrones of the Two Lands (4 N, 5 N, 7 N, 21 N).
Beloved of Amon-Re, King of the Gods (3 N, 18 N).
Beloved of Amon-Re, Chief of the Ennead (11 N).
Beloved of Amon-Re, Ruler of the Ennead (2 N, 17 N).
Beloved of Amon-Re, Ruler of Thebes (15 S, 23 N).
Beloved of Amon-Re, Freementin in his Private Apartment (22 N, 25 S).
Beloved of Amon-Re, Primeval One of the Two Lands (9 N).
Beloved of Amon-Re-Atum, who is in Thebes (10 N).
Beloved of Amon-Re-Harakhti (8 N, 12 N, 28 S).
Beloved of Amon-Re-Harakhti, the Great God (1 N).
Beloved of Amon-Re-Kamutef (26 S).
Beloved of Khonsu, Lord of Thebes, Horus, Superior in the Two Lands (2 S).
Beloved of Khonsu-Re, Lord of Thebes, the Great God who lives on Ma‘at (20 N).
Beloved of Mut the Great, Lady of Isheru (3 S).
Beloved of Mut, who protects her city (24 N).
Beloved of Ma‘at, the Daughter of Re, who resides in Thebes (22 S, 24 S).
Beloved of Montu-Re, Lord of Thebes (10 S, 13 S, 19 N, 27 N).
Beloved of Ptah, Lord of Thebes, the Great God of the Very Beginning (5 S).
Beloved of Great Ptah, South of his Wall, Lord of ‘Ankhtowy (9 S).
Beloved of Ptah, Lord of Ma‘at, Father of the Gods (14 S).
Beloved of Atum, Lord of the Two Lands, the Heliopolitan (15 N).

PLATE 148. A. CORNICE OF DOORWAY IN THE SOUTH WALL OF THE COURT

To either side of the central sun disk are four ḫḥ-figures holding year-staves in their hands. The space between the top of each staff and the hand below is filled by an inscription. The text associated with the two figures on the extreme right and left is:

The High Priest of Amon, Painutem

Pairs of cartouches are carved above the other six figures. The praenomen in each case is positioned on the side closest to the central disk, but the signs within each pair are oriented toward the center of each figure:

Lord of the Two Lands, Userkare-Meramon

Lord of Diadems, Ptolemy (II)

BEHIND SERPENT, EXTREME LEFT: Edj6

BEHIND SERPENT, EXTREME RIGHT: Nekhbet

* Only the large cornice blocks which are bonded at either end into the pylon appear to belong to the original version of the portal. The smaller central blocks were inserted during the repair of the doorway by Ptolemy II, although the arrangement of blocks in the center could suggest that the disk and its associated cobras are part of the original cornice as well; the disk, however, is notably dissimilar in execution to the same feature as preserved at the north end of the court (pl. 149B). The entire cornice was uniformly repainted during the Ptolemaic repair, but stylistic differences between the two periods can be seen in the relief; for example, the upper legs of the central six ḫḥ-figures are placed at a sharper angle with relation to the lower legs than in the two original figures at the extreme right and left. The joining of the original and secondary constructions has been skillfully done, particularly at the right end where a new arm is joined to the original body.

a These inscriptions are carved in sunk relief, the signs being worn but recognizable on the original portions of the cornice. On the east side, the block line cuts through the signs of the right-hand inscription and the signs are completed on the new block. The left-hand inscription on the west end is entirely new: note the better condition of the stone compared with the other occurrences of this text, and also that the uppermost pod of ndm is more bulbous than in the other, original examples.

b All carved in raised relief, with no variants save those in position as outlined above.

c Original raised relief.

d Original raised relief.

e Original raised relief.


Edjō, [as she gives life], stability, and dominion . . . . The High Priest of Amon, Painutem, justified.


Nekhbet, the White One of Hieraconpolis, "as she gives all life and dominion, all health, "all joy, [all] valor, "all victory on her part. The High Priest of Amon, Pa[inutem, justified].
PLATE 149. A. EXAMPLE OF DECORATION ON THE CORNICES OF THE EAST AND WEST
COLONNADES IN THE COURT

PLATE 149. B. CORNICE OF THE PORTICO

PLATE 150. CEILING INSCRIPTIONS OF PTOLEMY IV IN THE PYLON

By Winged Deities

(Edj6), as she gives benefactions w[it]h and protects her son, as she gives a
great kingship with joy to the King of Upper and Lower Egypt, Userkare-Meryamon.

VERTICAL TEXT RIGHT

Renovation [of the monument which the King of Upper] and Lower Egypt [did], the
Lord of the Two Lands, [Userkare-Meryamon . . . Ptolemy II, [beloved of] Khonsu-
in-Thebes Neferhotep, the Great God, Lord [of Maʿat, . . . Arsinoe II, the goddess]
who loves her brother.a

a Reading dīs ḫw ẖ[n](?). . .

b Cf. Pierre Clère, La Porte d’Evergète à Karnak (Cairo, 1961), pl. 75, bottom.

c Cf. pl. 115A, line 2.

d Gauthier, Livre des rois, vol. 4, pp. 239–42.

PLATE 151. CEILING INSCRIPTIONS OF KING HERIHOR IN THE PORTICO

Horizontal Bands

("Nekhbet, the White One of Hieraconpolis,a . . . [as she gives] he[alt]h, joy, valor,
and victory like Re forever. (b) The Son of Re, Lord of Diadems, Siamon-Herihor, be-
loved of Mut, given life. (c) The Perfect God, Lord of the Two Lands, High Priest of
Amon, beloved of Amon-Re, given life.

vertical Bands (both sides identical)

The King of Upper and Lower Egypt, the Lord of the Two Lands, High Priest of Amon,
he has made, as his monument for his father, Kh[on]su . . . like Re.

a In paint, to the right of the uppermost vulture. The two horizontal lines below repeat the same text
on both sides.

PLATE 152. FIRST HYPOSTYLE HALL, TRANSVERSE VIEW FROM THE WEST

PLATE 153. A. DEDICATORY INSCRIPTION OF HIGH PRIEST HERIHOR

Above Scenes

1 Done in accordance with his Majesty’s instructions. The Hereditary Prince and Count,
the confidant, great of effectiveness for the Lord of the Two Lands, the Fanbearer [on
the Right Side] of the King, the Viceroy [of Kush],a . . . 2 the High Priest in Karnak of
Amon-Re, King of the Gods, the Great Overseer of Works in the house of Khonsu, who
has doubled the offerings for the Lords of Thebes, the General . . . , (Herihor).
PLATE 153. B. HIGH PRIEST HERIHOR BRINGING FLOWERS TO AMON-RE AND MUT

SCENE RIGHT

BY HERIHOR

3 Tendering flowers by the High Priest of Amon-Re, King of the Gods, the General and Leader, Herihor, justified.

BY AMON

8 Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Lord of Heaven, Chief of the Ennead.

BY MUT

11 Mut, Lady of Heaven, Mistress of the Gods. Words spoken: “I have given you eternity as King of the Two Lands, appear[ing] . . . .”

PLATE 153. C. RAMESSES XI OR HIGH PRIEST HERIHOR BEFORE AMON-RE AND KHONSU

SCENE LEFT

BY AMON

13 Amon-Re . . . , Ruler of the Ennead.

BY KHONSU

19 Khonsu-in-Thebes Neferhotep, the Great God. Words spoken: “I have given you all life and dominion, all health, [all] joy . . . .”

a For this title cf. pl. 132, line 2.

PLATE 154. A, B. INSCRIPTIONS OF RAMESSES XI ON THE DOORWAY TO THE FIRST HYPOSTYLE HALL

1 [Live] the Re-Harakhti, manifold of Jubilees, lord of wonders, (inasmuch as) he has filled Karnak with monum[ents] . . . , [Menma'atre-Setepenptah; the bodily Son of Re, his beloved], Lord of [Diadem]s, Ramesse[s XI, [beloved] of Amon-Re, Lord of the Throne[s] of the Two Lands.] 2 Live the Re-Harakhti, beau[tiful] as king like his father, Re, and handsome in the White Crown like A[tum, . . . , Menma'atre-Setepenptah; the bodily Son of Re, his beloved, the Lord of Diadems, Ramesses XI, beloved of Mut, Lady of Heaven.] 3 [Re-Harakhti, the divine youth who came forth from Re to exercise his [king]ship [up]on [earth]* . . . , Ramesses XI], beloved of Amon-Re, King of the Gods. 4 [Live the Re-Harakhti, who has made monuments with a willing heart for [his] father, Khonsu-in-[Thebes, who set him on] his throne;° the King of Upper and Lower Egypt, the Lord of the Two Lands, the Lord of the Ritual, Menma'atre-Setepenptah; the bodily Son of Re, his beloved, the Lord of [Diadem]s, Ramesses XI, beloved of Khonsu Neferhotep.

a Above the main inscription are two columns of text. For the first, perhaps read “[Son of Re, who sets the land] in festival [every day]” ([s? R'; dl tt] m hb [r' nb]; cf. pl. 144F, line 1). The second column has the words “Lord of [Diadem]s, Ramesses XI.”

b For the restorations see line 2. For the sake of brevity the king’s nomen—“Ramesses-Khaemwese-Mereramon-Neterhekon”—will henceforth be translated as “Ramesses XI.”

c Cf. pl. 178B, line 2.

d Above the main text is inscribed “the Lord of the Two Lands, Men[ma'at]re-[Setepenptah].”

e Reading br[t ns]g[t], f[hr]-tp [tt]; cf. MH 5, pl. 313, line 16.

f Traces of the praenomen and the s? R' title are preserved opposite the parallel in line 4.

g Cf. pl. 145, 4, line 1.
TRANSLATIONS OF THE TEXTS

PLATE 154. C, D. INSCRIPTIONS OF NECTANEBO II AND PTOLEMY IV IN THE DOORWAY TO THE FIRST HYPOSTYLE HALL

LEFT SIDE

VERTICAL TEXT

1Live the Perfect God, the Lord of the Two Lands, the Lord of the Ritual, Senedjemibre-Setepenamon; the bodily Son of Re, his beloved, the Lord of Diadems, [Nectanebo II, he has made a renovation of the monument for his father, Khonsu-in-Thebes Neferhotep, ... in] Karnak, a the Great God who lives on Ma‘at. Words spoken [by Khonsu]u-in-[Thebes Neferhotep, the Great God] who lives on Ma‘at, . . . heaven and earth with his beauty, b given all life, stability, and [dominion like] Re forever.

HORIZONTAL TEXT

2[Renovation of the monument which] the King of Upper and Lower Egypt did, (namely) Ptolemy IV, c (and) [ . . . Arsinoe III—[the Two Gods Philopatores]— d for their father, Khonsu-in-Thebes Neferhotep.

RIGHT SIDE

VERTICAL TEXT

3Live the Perfect God, the Lord of the Two Lands, the Lord of the Ritual, [Se]nedjemibre-Setepenamon; the bodily Son of Re, his beloved, the Lord of Diadems, [Nectanebo II]; he has made a [re]novation of the [mo]nument for his father, [Kho]nsu-in-Thebes Neferhotep, Horus, Lord of Joy, the Great God who lives on Ma‘at. Words spoken (by) [Kho]nsu-in-Thebes, Lord . . . , e . . . all that exists, given all life, stability, and [dominion], all he[alth] and all joy like Re for[ever].

HORIZONTAL TEXT

4[Renovation of the monument which] the King of Upper and Lower Egypt [did], (namely) Ptolemy IV, 5 (and) [the Female Rul]er, the Lady of the Two Lands, Arsinoe III—the Two Gods Philopatores— f for their father, Khonsu-in-Thebes Neferhotep.

a Some possibilities are “the Great God who resides in Karnak” (pl. 128B, lines 2–4), “Lord of Joy in Karnak” (pl. 200A, line 4), and “Neferhotep in Karnak” (pl. 189, line 6).

b Cf. MH 5, pl. 283D, “he has illuminated [shd] every land with his beauty.”


d For restorations see right side (D), lines 8–10.

e Restore “Lord [of Joy]”?

f For the titles cf. Gauthier, Livre des rois, vol. 4, p. 273B.

* The ceiling above these thicknesses is partly preserved. At the west and east edges are the texts “Horus of Edfu, the Great God” (Bhdty, ntr 9) and [Bh]dty . . . , respectively.

PLATE 155. RAMESSES XI PRESENTING A HECATOMB TO AMON-RE IN THE PRESENCE OF MUT AND KHONSU

BY KING

1P[resenting a gr]eat hecatomb to his father, Amon-Re. a 2Live the Perfect God, great in monuments, b the Lord of the Two Lands, Menma‘atre-[Setep]enptah, c the Lord of Diadems, Ramesses XI, given life, stability, and dominion like Re, d the image of Amon before [the Two Lands]. e

a

b

c

d

e
### Above Offering Table

6 Words spoken: "I have given you kingship [over the Two Lands], every foreign country being under your sandals." 7 Words spoken: "I have given you eternity as King of the Two Lands like your father, Re, every day." 8 Words spoken: "I have given you all life and dominion, and all health." 9 Words spoken: "I have granted for you that your monument [be as enduring] as the sky." 10 Words spoken: "I have given you everlastingness as Ruler of Joy." 11 Words spoken: "[I have given you all lands in] peace." 12 Words spoken: "I have given [you victories] against every foreign country."

### By Amon

13 Words spoken by A[mon]-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak: "My son, beloved of me, Lord of the Two Lands, [Menmaatre-Setepen[ptah], my heart is glad [for love of you], and I am joyful at what you have done for me."

### By Mut

18 Words spoken by Mut, Lady of Isheru, Eye of Re, [Ruler of the Two Banks of] Horus.

### By Khonsu

20 Words spoken by Khonsu-in-Thebes Neferhotep, Horus, Lord of Joy, the Great God who resides in Karnak: "I have give[n you the life-span of] Re and the years of [Atum]."

* This drawing was one of the earliest executed by the Epigraphic Survey in the Khonsu Temple, and the lines are not numbered in the sequence usually followed in this volume.

* Restoring s[m²] 9b.t 9t; see Wb 4, 125:9.

* Cf. Khonsu 1, pl. 8, line 11.

* Cf. ibid., pl. 15, line 7.

* The m, which should not introduce a circumstantial clause in this way, is probably a mistake.

* Cf. Khonsu 1, pl. 70, line 7.

* Cf. ibid., pl. 73, line 4.

* Cf. ibid., pl. 80, line 9.

* Cf. MH 5, pl. 287A, line 4.

* Cf. RIK 1, pl. 58, lines 4–6.

* Cf. Khonsu 1, pl. 58, lines 7–10.

* Cf. pl. 170B, line 9. The word 'Itmw, "Atum," stood to the left of col. 22 (cf. col. 17) in a column that has not been numbered.

### Plate 156. High Priest Herihor Presenting Flowers to the Bark of Khonsu

1 Words spoken [by Khonsu-in]-2Thebes, [Lord of Joy, Neferhotep] 3in [Karnak: "My son, beloved of me, 4Lord of the Two Lands, Menmaatre-Setepen[ptah], my heart is glad [for love of you], and [I am] joyful [at what you [have done for me]. 5... 6like Re... ."

### By Herihor

10 Tendering all (sorts of) fine fresh plants[ to his] lord, 11..., [Herihor], justified.

* Cf. Khonsu 1, pl. 89, lines 1–4.

* Cf. pl. 155, lines 14–17, and n. i to the translation.

* Reading m[s rnp nb nfrt], as on pl. 113, line 19.
Reading, hypothetically, \([n] \, nb.\). There is room for four full columns between lines 10 and 11 on the drawing.

**PLATE 157. A. RAMESSES XI OFFERING MA'AT TO AMON-RE IN THE PRESENCE OF MUT**

**By King**

1Presenting Ma'at \(^2\) to the Lord of Ma'at, that he may make "given life."

**By Amon**

3Words spoken by Amon-Re, King of the Gods, Lord of Heaven: 4"I have given you the kingship of [Re],\(^a\) 5every foreign country being under your sandals."

**By Mut**

6Mut, 7'Lady of Heaven, \(^a\) as she gives all life and dominion.

\(^a\) Cf. RIK 1, pl. 10, line 2.

**PLATE 157. B. RAMESSES XI ELEVATING OFFERINGS TO KHONSU IN THE PRESENCE OF HATHOR**

**By King**

1Elevating an offering to his father, Khonsu, that he may make "given life."

**By Khonsu**

2Khonsu-in-Thebes Neferhotep, the Great God, 3'Lord of Ma'at, as he gives 4all life and dominion: 5"I have given you Jubilees like Re every day."

**By Hathor**

6Hathor, who resides in 7Benbene, \(^a\) as she gives all life and dominion.

**Behind King**

9The King of Upper and Lower Egypt, Menma'atre-Setep[enptah]; the Son of Re, Lord of Diadems, Ramesses XI, shall maintain a glorious appearance upon the throne of Horus like Re every day.

**PLATE 158. A. RAMESSES XI THURIFYING AND LIBATING BEFORE AMONET**

**By King**

1Making libation and thurifying, that she may make "given life" like Re.\(^a\)

**By Amonet**

2Amonet, who resides in 3Karnak: 4"I have given you all life and dominion like Re. 5I have granted for you that your monument be as enduring as the sky."\(^b\)

\(^a\) On the sense of this clause and the shifts in its meaning see the comments of Charles Francis Nims in *JNES* 34 (1975):76. In the Temple of Khonsu, the signs for \(Ir.f \, Dal, \, n\) are sometimes oriented toward the god, indicating the king as the subject (five times under Ramesses XI, eight under Herihor, four under Pianutem I, and four under Nectanebo II); but more frequently in the Twentieth Dynasty examples, the signs are turned around so that they face the king (five times under Ramesses XI, fifteen under Herihor) and thus identify the god as the agent who "makes 'given life.'"\(^b\)

PLATE 158. B. DECORATION BENEATH THE EASTERN ARCHITRAVE
OF THE EASTERN COLONNADE

RIGHT SIDE
Menmaatre-Setepenptah, beloved of Amon-Re, King of the Gods, Lord of Heaven,
Ruler of the Ennead, Primeval One who made what is, given life like Re.

LEFT SIDE
Ramesses XI, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent
in Karnak, Lord of Heaven and Earth, given life forever.

PLATE 159. RAMESSES XI OFFERING OINTMENT TO PTAH
IN THE PRESENCE OF SEKHMET

By King

1Presenting ointment to his father, that he may make “given life.”

By Ptah

2Great Ptah, South of his Wall, Lord of ‘Ankhtowy, the handsome one who is upon his
Great Pedestal: “I have given you eternity as King of the Two Lands. I have given
(you) all life, stability, and dominion.”

By Sekhmet

6Gr]eat [Se]kh[met], the Beloved of P[ta]h, the Lady of Heaven, as she gives all life
and dominion, as she gives all health, and as she gives all life and dominion, all
health, all joy, all valor, and all victory like Re forever.

Behind King

11The King, the Lord of the Two Lands, Menmaatre-Setepenptah, the Lord of Diadems, Ramesses XI, beloved of Khonsu, Lord of Thebes, shall continue to be given life
like Re forever.

PLATE 160. A. RAMESSES XI GIVING A BROAD COLLAR TO KHONSU

By King

1Giving a broad collar.

By Khonsu

2Words spoken by Khonsu-in-Thebes, Lord of Joy, Horus, Neferhotep: “I have given
you the life-span of Re, I have given you the years of Atum.”

PLATE 160. B. RAMESSES XI GIVING CONTAINERS OF INCENSE TO AMON-RE

By King

1Giving cups of incense.

By Amon

2Amon-Re, King of the Gods: “I have given you all life and dominion like Re.”
TRANSLATIONS OF THE TEXTS

BEHIND AMON

4 May he give all life, all health, all joy, and all valor like Re.

BEHIND KING

5 Live the Perfect God, the Lord of the Two Lands, Menmaatre-Setepenptah; the Son of Re, Lord of Diadems, Ramesses XI, given all life and dominion like Re.

PLATE 161. A. RAMESSES XI PRESENTING OINTMENT TO AMON-RE-KAMUTEF

BY KING

1 Offering ointment to his father.

BY AMON

2 Amon-Re-Kamutef, who is upon 3[his] Great Pedestal: 4“... 5... 6 I have given you...”

PLATE 161. B. HORUS AND SETH “UNITING THE TWO LANDS” FOR RAMESSES XI

BY SETH

1 “I join for you all plains and 2 all hill countries together under your sandals, 3 the Black Land and the [Re]d Land ... 4... the Two Banks(?), 6 while you appear as King of the Two Lands of Upper and Lower Egypt, every foreign country having fallen to [your] power...”

BY HORUS

5 “I join 4 for you [all] land[s and all hill countries, 7 the Nine] Bow[s 8... 9... 6... every(?)] plan...”

a Reading kdb.wy (but these could also be determinatives of tt.wy, “the Two Lands”).

b Reading pdt [psdt].

c Perhaps there is room in line 8 for a tall, thin sign to the left of the hand.

PLATE 161. C. RAMESSES XI PRESENTING MA‘AT TO AMON-RE IN THE PRESENCE OF MUT

BY KING

1 Presenting Ma‘at to the Lord of Ma‘at.

BY AMON

2 Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, 3 Lord of Heaven, King of the God[s]: 4“ I have given you all lands in peace.”

BY MUT

5 Mut, 6 Lady of [Heaven].

PLATE 161. D. DOORWAY INSCRIPTIONS OF RAMESSES XI

LINTEL, with identical texts left and right

1 Live the King of Upper and Lower Egypt, the Lord of the Two Lands, Menmaatre-Setepenptah, beloved of Amon-Re; 2 [Live the Son of] Re, the Lord [of Diadems], Ramesses XI, given life like Re.
TRANSLATIONS OF THE TEXTS

JAMBS

3[Live the Perfect God, likeness of] Re when he shines forth so that everyone may live, the Lord of the Two Lands, Menmaatre-Setepenptah, beloved of Amon-Re, given life like Re.4 [Live the Perfect God, beautiful as] king and handsome in the White Crown like his father, Atum, the Lord of Diadems, Ramesses XI, beloved of Mut, given life like Re.5 Live the Perfect God, image of Re, precious egg of Atum, the Lord of the Two Lands, Menmaatre-Setepenptah, beloved of Amon-Re, given life like Re. 6 Live the Perfect God, the divine falcon whose two wings enfold Egypt, the Lord of Diadems, Ramesses XI, beloved of Khonsu, given life like Re.

a Reading [mitt] R; cf. pl. 142B, line 1.

b The final dl ‘nh ml R is divided between the two columns on each side of the doorway; cf. pl. 144C and n. b to the translation.

c Reading [n] m nswt; cf. pl. 154A, line 2.

PLATE 161. E. MUT EMBRACING AMON-RE

BY AMON

1 Amon-Re, Lord of the Thrones of the Two Lands, the one who is beneficial, Unique One, whose legs are more vigorous than (those of) million(s). a

BY MUT

3 Mut, Lady of Heaven.

a Reading, with emendations, pi nty (sh), w. tl, (rnp) n rdwy. fr hh. [w]; cf. Khonsu 1, pl. 70, lines 6-8 for a fuller version of this obscure formula.

PLATE 162. A. RAMSES XI OFFERING OINTMENT TO AMON-RE

BY KING

1 Presenting ointment to his father, A[mon]-Re, that he may make “given life.”

BY AMON

2 Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Lord of Heaven, King of all the Gods: 4 “I have given you the life-span of Re in the sky.”

PLATE 162. B. RAMSES XI RECEIVING JUBILEES FROM KHONSU IN THE PRESENCE OF HATHOR AND SEFKHET-’ABWY

BY KHONSU


BY HATHOR

6 Words spoken by Hathor, who resides in Benbene, as she gives all life and dominion. d 7 “I have given you all life, stability, and dominion. 8 I have given you all health.”

BY SEFKHET-’ABWY

10 [Words] spoken [by] Sefkhet-’abwy, the Lady of Writing: 11 “I inscribe [for you] the Jubilees 12 of Re [and the years of] Atum.” e
**BEHIND SEFKHET-‘ABWY**

The King, the Lord of the Two Lands, the Lord of the Strong Arm, the Lord of the Ritual, Men[ma‘at]-Re-[Setepenptah]; the Son of Re, Lord of Diadems, Ramesses XI, shall continue to be given life like Re forever.

a Cf. pl. 128B, lines 2–4.
b Cf. pl. 177B, line 5.
c Either [mn] n.k (Khonsu 1, pl. 50, line 1), or [ssp] n.k (pl. 181, line 1, this volume).
d This column has been numbered out of order.
e Cf. Khonsu 1, pl. 200, lines 11–14.

**PLATE 163. HIGH PRIEST HERIHOR THURIFYING AND LIBATING BEFORE AMON-RE-NUN IN THE PRESENCE OF KHONSU**

By Herihor

Thurifying and making libation. 2Thurifying and making libation before Amon in [Karna]k² by the High Priest of Amon-Re, [Ki]ng of the God[s], 4the General, the Leader, Herihor, justi[fied].

By Amon

5Words spoken by Amon-Re-Nun, the Gre[s]at, the Father of the Gods, who causes the Two Lands to live: 7“[I have given you] all life, stability, and dominion, and all [health].” 8I have given you all valor and all vic[tory].”

By Khonsu

9Words spoken by Khonsu-¹[°]n-Thebes Neferhotep, the Great God, Lord of Ma‘at:
11“[I have given you all life, stability, and dominion on my part. ” 12I have given you all health on my part.”

**BEHIND HERIHOR**

The King, the Lord of the Two Lands, the Lord of the Ritual, ²Menma‘atre-Setepenptah; the Son of Re, Lord of Diadems, [Rames]ses XI, shall continue to be given life like Re forever.

a Cf. Khonsu 1, pl. 60, lines 1–2.
b Cf. ibid., pl. 94, line 5.
c For the sequence see pl. 154A, line 4.

**PLATE 164. RAMSESSES XI GIVING A CLEPSYDRA(?) TO MUT**

By King

Giving a clepsydra(?) ²to the Lady of Heaven, (inasmuch as) she has made “given life.”

By Mut

Words spoken b[y] Mut, ¹Lady of [Heaven]: 5“I have given you the years of Atum and the kingship of [Re].” 6I have set my fiery breath against [your] enemies.”

**BEHIND MUT**

“I have given you] all life, stability, and [dominion], all . . . , all he[al]th, all joy, all [va]lor, and all vic[to]ry [like] Re forever and ever.”

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TRANSLATIONS OF THE TEXTS

BEHIND KING

8 The King, the Lord of the Two Lands, the Lord of the [Ri]tual, Menmaatre-Setepenptah; the Son of Re, the Lord of [Diadems], Ramesses XI, shall continue to be given life like Re forever.

a Cf. pl. 158A, n. a.
b Cf. Khonsu 1, pl. 90, line 12 ("[the years of At]um and the life-span of Re").

PLATE 165. RAMESSES XI RECEIVING THE CROOK AND FLAIL FROM AMON-RE
IN THE PRESENCE OF AMONET AND KHONSU

BEETWEEN KING AND AMON

1 May you receive the crook and the flail.

By Amon

2 Words spoken by A[mon]-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak: "I have given you my office, my throne, and my seat. I have given you the ki[n]gsh[ip] which I have exercised, [like] Re. I have given you valor against the South(lands) and victory against the North(lands) like Re. I have [given] you the 'kingship' of the Two Lands."

By Khonsu

8 Words spoken by Kh[on]su-[in]-Thebes Neferhotep, 9 Horus, Lord of [Joy], the Great God who re[sides in] Hermon[this of Upper Egypt, ...] the Land. 11 [Words] spoken: "[I have] given [you] all [life, stability, and dominion], all health, all joy, all [valor], and all vic[to]ry, all plains and all hill countries being to[gether as one under] your sandals, like Re for[ever]. 12 I have granted for you that your monument be as enduring as the sky."

By Amonet

13 Amonet . . . b 14 the Mistress of the Gods . . .

BEHIND AMONET

15 The [Ki]ng, [the Lord of the Two Lan]ds, the Lord of the Ritual, Menmaatre-Setepenptah, shall maintain a glorious appearance . . . c in the house of his father, Khonsu-in-Thebes Neferhotep, while doing what his ka praises with . . . [forev]er.

a Reading nsyt tš.wy.
b Either "residing in Karnak" (Khonsu 1, pl. 63, line 6), or "Superior in Karnak" (ibid., pl. 35, lines 7–9).
c The two traces under h are unintelligible as carved. Perhaps they are botched versions of quail chick w (which occurs frequently) and hr, written in confusion with another expression—when the king appears "on the throne of Horus." The unintelligible phrase beginning with m . . . below is also unparalleled.

PLATE 166. HIGH PRIEST HERIHOR THURIFYING BEFORE THE BARKS
OF THE THEBAN TRIAD

BEETWEEN HERIHOR AND THE BARK

1 It is a procession by Amon-Re, King of the Gods, Lord of Heaven, to the house of Khonsu-in-Thebes Neferhotep, in order to see the beauty of his son.
By Herihor

3Thurifying in front of this august god, A[mon]-Re, 4King of the Gods, by [the greatest] courtier in [the entire land], 'who has set' the Two Lands in order for the Lord of the Gods, the High Priest of Am[on]-Re, King of the Gods, Herihor, justified.

Above the Bark of Amon

6Words spoken by Amon-Re, Lord of the Thrones of the Two Lands, [Preeminent [in Karn]ak: ] "My son, Lord of the Two Lands, Menma'atre-Setepenptah, I see this beautiful, sacred, enduring, and excellent monument which you have made for me. The reward thereof is all life, stability, and dominion, and all health like Re forever."

By Bark of Mut

12[Mut], Lady of Heaven.

By Bark of Khonsu


*Restoring smr ['c] m [t3 dr.f], 'grg' (cf. pl. 185, line 5).

Plate 167. A. Ramesses XI Thurifying and Libating Before Amon-Re and Mut

By King

1Thurifying and making libation before his father, 2that he may make "given life."

By Amon

3Words spoken by A[mon-R]e, King of the Gods, 4Lord of Heaven and Earth: "I have given you the kingship which I [exercised]. 6I have given you my . . . ."

By Mut

7Mut, 8as she gives all life.


*Probably [Ptut,l, nst], "[my office and] my [throne]"; cf. Khonsu 1, pl. 35, line 6; and pl. 141F, lines 4–6, this volume.

Plate 167. B. Ramesses XI Bringing Flowers to Khonsu in the Presence of Ma'at

By King

1Tendering flowers to his father, Khonsu.

By Khonsu

2Khonsu-in-Thebes Neferhotep, Horus, 4Lord of Joy: "I have given you all life and [dominion, like] Re."

By Ma'at

6Ma'at, the Daughter of Re, 7[Mistress of the Two] Lands.

* There may have been another column of text to the left.

* The surface at the top of this column is destroyed, and the architrave has settled.
PLATE 168. RAMSES XI PRESENTING OINTMENT TO ITHYPHALLIC AMON IN THE PRESENCE OF AMONET

BY KING

1Offering ointment.

BY AMON

2Amon-Re . . . .

BY AMONET

3Amonet, who resides in Karnak, 4as she gives 5all life, stability, and dominion.

BEHIND KING

6The King, the Lord of the Two Lands, Menmaatre-Setepenptah, shall maintain a glorious appearance on Horus's throne of the living...a

a Probably restore ēt, "forever"; cf. Khonsu 1, pl. 107, line 6.

PLATE 169. RAMSES XI RECEIVING THE SCIMITAR FROM AMON-RE IN THE PRESENCE OF MUT, KHONSU, AND MONTU

BY AMON

1Amon-RE, King of the God[s], 2Lord of Heaven, Ruler of Thebes: 3"All life, stability, and dominion be to your nose! 4May [you] receive the scimitar, Lord of the Two Lands, Horus, whom Re loves. All life and [dominion] be to your nose like Re.a 5I have given you the life-span of Re in the sky."

BY MUT

6Mut, Lady of Heaven.

BY KHONSU

7Khonsu-in-Thebes Neferhotep, 8Horus, Superior in the Two Lands, 9as he gives all life and dominion: 10"I have given you all health like Re."

BY MONTU-RE

11Montu-[Re], 12who [re]sides in Ka[m]ak: 13"I have given you . . . . ."

BEHIND MONTU-RE

"The King, the Lord of the Two Lands, the Lord of the Ritual, Menmaatre-Setepenptah, shall . . . . .

a Cf. Khonsu 1, pl. 65, lines 6–9.

b Cf. ibid., pl. 88, lines 1–3.

PLATE 170. A. RAMSES XI BEFORE RE-HARAKHTI

BY KING

1... to his father, Re.

BY RE-HARAKHTI

2Re-Harakhti, [the Great God with variegated plumage, the Lord of] Maat:a 3"I have given you etern[ity] as King of the Two Lands, and everlastingness as [Ruler of Joy, while you arise] as King of the Two Lands of Upper and Lower Egypt."
TRANSLATIONS OF THE TEXTS

PLATE 170. B. RAMESSES XI BEING CROWNED BY THE THEBAN TRIAD

By Amon

1 Words spoken by A[mo]n-Re, King of the Gods: "I have given you [the throne] of Re [in the sky]."

By Mut

3 Mut, ‘Lady of Heaven: "I have given you [very many Jubilees]."

By Khonsu

6 Words spoken by Khonsu-in-Thebes Neferhotep: "I [have] given you [all life and dominion]. I have given you the life-span of Re, the years of Atum, and everlastingness upon the Horus Throne every [day] like Re."

PLATE 171. RAMESSES XI RECEIVING JUBILEES FROM AMON-RE IN THE PRESENCE OF MUT, KHONSU, AND THOTH

By Amon

1 Words spoken by Amon-Re, King of the Gods: "My son, beloved of me, Lord of the [Two] Land[s], Menmaatre-Setepenptah, how beautiful are the [monuments] which you [have made] for me. My heart is satisfied with them. May you receive Jubilees like Re."

By Khonsu

6 Words spoken by Khonsu-in-Thebes Neferhotep: "My [son], Lord of the Two Lands, Menmaatre-[Setepen]ptah: "My [heart] is glad for [love] of you, and I am joyful at seeing your monuments. I have given you eternity as [King of the Two Lands]. I have given you a great kingship with joy."

By Mut

12 Words spoken by Mut, the Lady of Heaven: "My arms are behind you, as the protection of your limbs. I have given you very many Jubilees, that you may spend [millions] of [years] like Atum."

By Thoth

16 Words spoken by Thoth, [Lord of Hermopolis]: "The Lord of the Gods, Amon, Lord of the Thrones of the Two Lands, [has] decreed [for you] that the Great Name of His [sic] Majesty be established in the Great Mansion beside the Lords of Thebes, and that your titulary be inscribed for millions of years, enduring in the Mansion of the Prince for[ever]. I have given you millions of years like Re."

a Cf. the somewhat more extended sequence in Khonsu 1, pl. 46, lines 4-6.
b Cf. ibid., pls. 73, line 4; 101, line 8.
c Cf. ibid., pls. 73, line 4; 101, line 8.

a Cf. ibid., pls. 73, line 4; 101, line 8.
b Reading [hh.w] m [rnp.wt]; cf. ibid. 8, pl. 627, line 4.
c There is barely room for two n’s.
PLATE 172. HIGH PRIEST HERIHOR GIVING A WREATH TO ITHYPHALIC AMON IN THE PRESENCE OF HATHOR(?)

By Herihor

1Offering a floral collar.

By Amon

2Amon-[Re-Kamutef . . .], good [ . . .], one boasts . . . .

3"I have given you all life, stability, and dominion, all health, and all joy forever. I have given you all valor and all victory. I have given you all life, stability, and dominion like Re [every day]. I have given you all health and [all] joy."

By Goddess

7 . . . e as [she] gives [all life] and dominion: "I have given you valor and victory against every foreign country."

Above Herihor

10The High Priest of Amon-Re, King of the Gods, the Ro[yal] Scribe, 11the Supreme General of Upper and Lower Egypt, Herihor, justified.

a Reading [. . .] nfr, ‘b.tw; the inscription undoubtedly continued to the right. The parallels (‘b m nfrw.f; cf. Henri Gauthier, Les Fêtes du dieu Min, RIFAO 2 [1931], pp. 138–39) are not too helpful.

b Restoring [nb], with the sun disk doing double duty.

c The goddess is almost certainly Amonet (cf. Khonsu 1, pls. 80, 95), although Opet (RIK 2, pl. 99C) and Isis (MH 5, pls. 286B, 288B) can also be associated with Kamutef.

PLATE 173. RAMESSES XI BEFORE KHONSU AND HATHOR

By Khonsu

1Khonsu-in-Thebes Nefer[hotep], 2Horus, Superior in the Two Lands: "I have given you the life-span [of Re in the sky]."

By Hathor

4Hathor, who resides in Benbene, as she gives all life and dominion, and all health:

5"I have given you all health like Re."

6Words spoken: "I have given you the life-span of Re; and the years [of At]um in Heliopolis, the vic[to]ri[es] of Montu in Thebes and the Kingship of Horus in [Pe] for[ev]er and ever."

Behind Ramesses XI

10The King, the Lord of the Two Lands, the Lord of the Ritual, Menma‘atre-[Setepenptah]; the Son [of Re], the Lord of Diadems, Ramesses XI, shall maintain a glorious appearance on the Throne of Horus, like Re every day.

a The insertion of a doorway to the court has destroyed most of the figures of Ramesses XI and Khonsu.

b Cf. Khonsu 1, pl. 9, line 6.

c Part of the n of snb has been miscarved into an ayin.

d Cf. MH 2, pl. 119B, line 10.

PLATE 174. HIGH PRIEST HERIHOR THURIFYING AND LIBATING BEFORE MUT

By Herihor

1Thurifying and making libation for Mut the Great, La²dy of Isheru, by the High Priest of Amon-Re, King of the Gods, the General and Leader, Herihor, justified.
By Mut

Words spoken by Mut the Great, Lady of Isher'ũ, Mistress of the Gods: "I have given you all life, stability, and dominion, and all health like Re. I have set my fiery breath against your enemies."

Plate 175. A. Ramesses XI Presenting Ointment to Khonsu in the Presence of Ma'at

By King

Offering ointment to his father, Khonsu, Lord of Thebes, that he may make "given [life]." Live the Perfect God, who has made monuments for his father, Khonsu, Ramesses XI.

By Khonsu

Words spoken by Khonsu-in-Thebes Neferhotep, the Great God: "I have given you the kingship of Atum."

By Ma'at

Ma'at, the daughter of Re, united with Amen, residing in Thebes, the Lady of Heaven: "I have given you all life and dominion, and all health."

Behind King

The King, the Lord of the Two Lands, the Lord of the Ritual, Menma'atre-Setepenptah, shall maintain a glorious appearance in the house of his father, Khonsu, while doing what pleases his ka.

Plate 175. B. Decoration Beneath the Western Architrave of the Western Colonnade

Left Side

Menma'atre-Setepenptah, beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, given life like Re forever.

Right Side

Ramesses XI, beloved of Khonsu-in-Thebes Neferhotep, the Great God who lives on Ma'at, given life like Re forever.

Plate 176. Ramesses XI Being Purified by Horus and Thoth in the Presence of Amon-Re and Amonet

Beside King

Purifying the King, the Lord of the Two Lands, Menma'atre-Setepenptah: "Be pure, be pure," four times. Purifying the King, the Lord of [Diadem]s, [Ramesses XI]: "Be pure, be pure," four [times].

By Horus

Words spoken by Horus of Edfu: "Your purification is the purification of Horus, your purification is the purification of Seth, and the purification of Seth is your purification."
TRANSLATIONS OF THE TEXTS

By Thoth
6Words spoken by the Lord of Hermopolis: “Your ‘purification is the purification of Thoth, and your purification is the purification of Dewen-anwy.”

By Amon
9Words spoken by Amon-Re, Lord of the Thrones of the Two Lands: “My bodily son, my beloved, Lord of the Two Lands, Menmaatre-Setepenptah: how beautiful are the monuments which you have made for me. My heart is satisfied with them, for you have built my temple anew in the likeness of the horizon of heaven.”

By Amonet
14Amonet, who resides in Ka[rn]ak. Words spoken: “I have given you valor against the South(lands) and victory against the North(lands), all plains and all hill countries being together under your [sandals] for[ev]er.”


PLATE 177. A. RAMESSES XI OFFERING MA’AT TO AMON-RE

By King
1Presenting Maat to its lord.

By Amon
2Amon-Re, King of the Gods, Lord of Heaven and Earth, who made what is.

PLATE 177. B. RAMESSES XI RECEIVING JUBILEES FROM ATUM IN THE PRESENCE OF SEKHMET

By Atum
1Words spoken by Atum, the Lord of the Two Lands, the Heliopolitan: “All life and dominion be to your nose, O Perfect God! [I have given you the kingship] which I have exercised. [I have [given you all] life, [stability, and dominion, all health and] all [joy] like Re for[ev]er.”

a

By Sekhmet
5Words spoken by Great Sekhmet, the Beloved of Ptah, Lady of Heaven, and Mistress of all the Gods: “I have given you Jubilee(s) upon the throne of Horus, so that you may spend millions of years like Re every day, the strength of the Two Lords being in your actions like Re forever. I have given you all lands in peace.”

By King
12Live the Perfect God, the Lord of the Two Lands, the Lord of Diadems, Ramesses XI, the image of Re before the Two Lands.

a This is the most common sequence (cf. MH 5, pl. 281C, lower half).

PLATE 178. A. HIGH PRIEST HERIHOR BRINGING FLOWERS TO AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET

By Herihor
1Tendering all (sorts of) fine, fresh plants by the High Priest of Amon-Re, King of the Gods, the Supreme General of Upper and Lower Egypt, the Leader, Herihor, justified.
TRANSLATIONS OF THE TEXTS

BY AMON

4 Amon-Re-Kamut[ef], 5 the Great God, Lord of Heaven and Earth:
6 "I have given you all food and all provender. 7 I have given you all life, stability, and dominion, and all health like Re. 8 I have granted for you that your monuments be as enduring as [the sky].a 9 I have given you all plain[s and all hill countries together under your sandals]."b

BY AMONET

10 Amonet, Lady of the Two Lands, who resides in Kar[nak], 11 the Lady of Heaven, Mistress of the Gods: 12 "I have given you all joy. 13 I have given you all life and dominion 14 like Re. 15 I have granted for you that your monuments endure on earth for Geb."c

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PLATE 178. B. DOORWAY INSCRIPTIONS OF RAMESSES XI

LINTEL

"[Live] the King of Upper and Lower Egypt, the Lord of the Two Lands, Menmaatre-Setepenptah, beloved of Amon-Re. 2[Live the Son of] Re, the Lord [of Diadems], Ramesses XI, beloved of Mut.b"

JAMBS

10 "Live the Perfect God, who is beneficial to the one who favors him;c great in monuments, manifold of wonders; the King of Upper and Lower Egypt, the Lord of the Two Lands, [Men]maatre-Setepenptah, beloved of Amon-Re, given life like Re,d 2[Live the Perfect God, [beautiful as] king,e handsome in the White Crown like Atum; the Son of Re, Lord of Diadems, Ramesses XI, beloved of Mut, Lady of Heaven, given life like Re.f"

---

PLATE 179. THE THEBAN TRIAD BEING PROPITIATED BY RAMESSES XI, TOGETHER WITH THE THEBAN GODDESS AND THE "LITANY OF 'VICTORIOUS THEBES'"

BY AMON

1 Words spoken by Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Ka[nak], 2 who has made what is and created what exists: 3 "I have given you the life-span of Re and the years of Atum, the [Helio]politan. 4 I have given you every land together and the Ni[ne] Bows fallen to your power. 5 I have given you every plain together and every hill country under your sandals."

BY MUT

6 Mut the Great, Lady of Heaven, 7 as she gives all joy like Re: 8 "I have set for you 9 my fiery breath 10 against your enemi(es) like Re forever and ever."
Khonsu-in-Thebes Neferhotep, the Perfect God who resides in Karnak:

12“I have given you all joy. 13I have given you the throne of 14Geb and the office of Atum. 15I have given you the power of [Shu and Tefnut].”

Nekhbet, as she gives [life].

Live the Perfect God, with pure hands, who satisfies his father, Amon, Lord of the Gods, [whose strength Re has magnified.

Litany of “Victorious Thebes”

Words spoken by “Victorious Thebes,” the Lady of the Strong Arm, the Mistress of every district: “I have come [into your presence], Amon-Re, Lord of the Thrones of the Two Lands! The entire Ennead propitiate you, their arms (uplifted) in praise at your appearance, and playing the [s]tria to your beautiful [face]. 20Every city is come in obeisance to propitiate the beauty of [Your] Majesty, [so that you may protect your son, the Lord of the Two Lands], Menmaatre-Setepenptah, with all life, stability, and dominion, granting him the victories of your strong arm, your strength, and [your] power.

“Your august daughter, Mut, Mistress of the Gods, propitiates you, and Satis and Anukis adore you.

“Nekhbet propitiates you, and [the Lady of Ro]-inty [adores you]. Anukis who resides in Permer propitiates you, and Manhyt, La[dy] of Khen[t], adores you.

“The [Daughter] of Re, who resides in Agny, propitiates you, and Hathor, Lady of Inerty, adore you.


“Heka’it propitiates you, and Isis-in-Coptos adores you.

“Hathor, Lady of Dendera, propitiates you, and [Hathor, Lady of] Hut-sekhem, adores you.

“Isis-in-Abydos propitiates you, and Tefnut adores you.

“Hathor, Lady of Hemu, propitiates you, and Isis, Lady of Ipu, [adores you].

“Hat[hor, Lady of Perwadi, propitiates you, and Hathor, Lady of Wedj, adores you.

“Hathor, Lady of Eg[ypt], propitiates you, and Mut, [Lady of] Megeb, [adores you].

“Edjo, La[dy of Debe]nu(?), propitiates you, and Hathor, Lady of Medjed, adores you.

“Ipu[cy] propitiates you, and Hathor, Lady of Kusae, [adores you].


“Pakhet, [Lady of Set], propitiates you, and Hathor, Lady of Khawy, [adores you].

“The Lady of Tep-ihu propitiates you, and the Noble Ladies who are in Memphis adore you.

“All these god[desses] propitiate you, [they say] to you: ‘Pr[aise, in peace, Amon-Re], Ruler of the Ennead!’”
TRANSLATIONS OF THE TEXTS 55

a Cf. Khonsu 1, pl. 58, line 25.

b Restoring [nḥḥī] in the broken space below.

c The name, more accurately, is "Thebes is Victorious" (nḥḥ.t, an old perfective). Parallel texts for the litany are found in the temple of Ramesses III at Karnak (RIK 1, pl. 59, hereinafter referred to as RIK), and in the court north of the Seventh Pylon of the same temple. The latter text (hereinafter referred to as C) is published by Wolfgang Helck, "Ritusalszenen in Karnak," MDAIK 23 (1968):117–37, but for this translation we have collated his copy with the original. Another fragmentary version, in the Great Hypostyle Hall at Karnak, is not very helpful.

d RIK has "Lady of the Scimitar."

e For t written in place of the feminine first person singular suffix see Erman, Neuaegyptische Grammatik, §§ 60, 63.

f RIK has ḫ ṅ, "come to you," etc.

g For the parallels, see Helck, MDAIK 23 (1968):121.

h Thus also C; RIK has "your scimitar."

i Both RIK and C have "Mut, Lady of Isheru."

j C omits Anukis, but both goddesses come from the region of the First Cataract; see Hans Bonnet, Reallexikon der ägyptischen Religionsgeschichte (Berlin, 1952), pp. 45, s.v. Anuket; 670, s.v. Satis. As established by Gardiner in AEO, the list of goddesses moves roughly from south to north (see Helck, MDAIK 23 [1968]:126 for a convenient chart).

k Rḥ-mnty is the valley northeast of El Kab (Gardiner, AEO 2, pp. 8°–9° at 321A), where the resident goddess is Nehbet. C omits this entry altogether.

l Pr-pr: Komir, on the west bank of the Nile, twelve miles south of Esna (ibid., pp. 9°–10° at 322).

m Probably in the general locality of Esna (ibid., p. 11°).

n The goddess of 'gny, a place north of Esna and south of Asfûn (ibid., pp. 12°–13° at 324), is Hathor.

o Gebelein (ibid., p. 18°).

p Both RIK and C omit the feminine ending. This goddess can be located at Tòd, as consort of Montu (Bonnet, Realexikon, p. 839, s.v. Tumphium), but she is perhaps associated with Tjenenet at Armant (ibid., p. 624, s.v. Rait-toualt).

q RIK adds lunyt; both goddesses reside in Armant (ibid., p. 881, s.v. Zenenet; Wb 1, 54:10).

r The Hathor of Deir el-Bahari (Gardiner, AEO 2, p. 26°).

s ḫkiyt, mother of Harweris of Kus (ibid., pp. 27°–28°).

t Hû, north of Dendera (ibid., pp. 33°–34°).

u RIK has "Tefnut, who resides in the Thinite Nome (Tr-wr)."

v Written ḫmut in all three versions, and there seems to be no basis for Gardner's reading of the name as 'Hmu (ibid., p. 35A at 353A).

w Akhmim (ibid., p. 41° at 354).

x Pr-w̱dît: Kôm-Ishkhâw (Aphroditopolis), ibid., p. 56°.

y Wδ, a site downstream from Kôm El-Kebr; see ibid., pp. 64°–65° at 365, for the reading of the name and discussion.

z Also in the vicinity of Kôm El-Kebr (ibid., pp. 62°–63° at 365).

aa This locality is unidentified. If the original writing were with Gardiner Sign List no. M 11, it might be read Wδmu.

ab Daronkah, the southern part of the mountain of Assiût (ibid., p. 68° at 367B); read Ṣd(ny).

ac C adds "Lady of Khayet" (Ḫḥyt [= Mankabâd, downstream from Assiût]; ibid., pp. 75°–76° at 372A).

ad Both Nehem-away and Seshat are goddesses of Hermopolis (Bonnet, Realexikon, pp. 512, s.v. Nehmetawai; 700, s.v. Seschat).

ae From this point, both C and Khonsu versions begin to diverge from the fuller RIK text; see Helck, MDAIK 23 (1968):125–26.

af Reading Ṣdnh[ṉ], probably south of Tihna (Gardiner, AEO 2, p. 92° at 382B).

ag Hûr (ibid., p. 84°).

ah Speos Artemidos (ibid., p. 90° at 381A; for the reading see H. W. Fairman and Bernhard Grdseloff, "Texts of Hatshepsut and Sethos I inside Speos Artemidos," JEA 33 [1947]:13–15).

ai Read ḫ몬; RIK has, more correctly, 'b몬 (= Es-Siririyah; Gardiner, AEO 2, pp. 96°–97° at 384A).

aj Atthu; see Gauthier, Dictionnaire des noms géographiques, vol. 6, p. 52.

ak Cf. Khonsu 1, pl. 28A, line 10.

al The collators of this scene restored ẖḏḏwṯt ṣḥwṯt (so!) nṛt Ṣn-nfr (see Charles F. Nims, "Egyptian Catalogues of Things," JNES 9 [1950]:261), but the reading ṣḥwṯt (cf. Khonsu 1, 28, line 10) seems like-lier. Below, probably restore nfr(y[t nbwṛ], with very full spellings to fill the gap.

am Restored from C and RIK versions; cf. Helck, MDAIK 23 (1968):126.
PLATE 180. RAMESSES XI PRESENTING FLOWERS TO AMON-RE
IN THE PRESENCE OF MUT

By King

1Offering a bouquet to his father, Amon, that he may make “given life.”

By Amon

2Amon-Re, King of the Gods, Lord of Heaven, Ruler of Thebes: 3“I have given you every plain and all hill countries under your sandals.”

By Mut

4Mut, 5Lady of Heaven: 6“I have given you Jubilees on the throne of Horus. 7I have given you the kingship of Atum.”

PLATE 181. RAMESSES XI RECEIVING JUBILEES FROM RE-HARAKHTI
IN THE PRESENCE OF SEFKHET-’ABWY

By Re-Harakhti

1Re-Harakhti-Atum, 2the Lord of the Great Temple, 3the Great God, Lord of Heaven and Earth: 4“Receive the Jubilees of Re. 5I have given you [ver]y [many Jubilees]. 6I have given you eternity as King of the Two Lands. 7I have given you the kingship of Atum.”

By Sefkhet-’abwy

8[Se]fkh[et-’abwy, Lady of Writing, 9Mistress of the Library, 10as she gives all life 11(to) the King of Upper and Lower Egypt, the Lord of the Two Lands, Menmaatre-Setepenptah; the Son of Re, Lord of Diadem[s], Ramesses XI, beloved of Khonsu-in-Thebes Neferhotep.

* Reading dl.n.(l) [n.]k [hb.w-sd 5w w]; cf. pl. 182, line 3.

PLATE 182. RAMESSES XI BEING USHERED INTO THE PRESENCE OF AMON-RE
BY MONTU-RE AND ATUM

Title

1Coming in and going out. Intro[du]cing the king into the Great Mansion of his father, Amon, that he may make “given life.”

By Amon

2Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak: 3“I have given you very many Jubilees. 4I have given you the life-span of Re in the sky.”

By Montu-Re

5Montu-Re, Lord of Thebes, the Great God, 6as he gives life like Re: 7“Life and dominion to your nose!”

By Atum

8Words spoken by Atum, Lord of the Two Lands, the Heliopolitan: 9“Come 10to the temple of your 11father, Amon. 12I have given you all life and dominion.”
TRANSLATIONS OF THE TEXTS

BEHIND ATUM

13 The King, the Lord of the Two Lands, the Lord of the Ritual, Menmaʿatre-Setepenptah, shall maintain a glorious appearance upon the dais of Jubilees forever and ever.

a The signs for “life” and “dominion,” which the god holds just above this text, are probably to be read into it.

b Restoring nb ir[t ht].

PLATE 183. RAMESSES XI GIVING WINE TO KHONSU

BY KING

1 Giving wine to his father, Khonsu Neferhotep.

BY KHONSU

2 Khonsu-in-Thebes, Lord of Joy: “I have given you eternity as King of the Two Lands, like Re.”

BEHIND KING

5 The King, the Lord of the Two Lands, Menmaʿatre-Setepenptah, shall maintain a glorious appearance on Horus’s throne of the living like Re every [day].

PLATE 184. DOORWAY INSCRIPTIONS OF RAMESSES XI

TO THE LEFT OF THE DOORWAY

The Re-Harakhti, Mighty Bull, Beloved of Re, given life.

DOORWAY, JAMBS

(1) [Live the] Perfect [God], who has performed benefactio[ns] for his [father, Khon]su; the King of Upper and Lower Egypt, ruler like Re, the Lord of the Two Lands, Menmaʿatre-Setepenptah, Beloved of Amon-Re, given life [like Re].

(2) Live the Perfect God, the mountain of gold, the electrum of all the kings; the Son of [Re], beloved of all the gods, the Lord of Diadems, Ramesses XI, beloved of Mut, given life [like Re].

(3) Live the Perfect God, the Son of Amon, born of Mut, Lady of Heaven; the King of Upper and Lower Egypt, ruler of the Nine Bows, the Lord of the Two Lands, Menmaʿatre-Setepenptah, Beloved of Amon-Re, given life like Re.

(4) Live the Perfect God, the image of Re, excellent champion of Atum; the bodily Son of [Re], Lord of Diadems, Ramesses XI, beloved of Khonsu, given life like Re.

a Remains of the royal titulary with standard epithets are preserved on the lintel (cf. pl. 178B).

b For the restoration see the adjoining jamb, and cf. pl. 144C, n. b.

c Cf. MH 8, pls. 621, line 19; 623D, line 6.

PLATE 185. HIGH PRIEST HERIHOR THURIFYING AND LIBATING BEFORE THE BARKS OF THE THEBAN TRIAD

BY HERIHOR

1 Thurifying and making libation for Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Lord of Heaven, King of all the Gods—may you grant a long life-span seeing your countenance, and a good old age in your city of Thebes—by the Hereditary Prince, the Chief of the Two Lands, the greatest courtier in the entire land, the High Priest of Amon-Re, King of the God[s], the Supreme General of Upper and Lower Egypt, the Leader, Herihor, justified.
ABOVE THE BARK OF AMON

"Words spoken by Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak: "My bodily son, my beloved, Menma'atre-[Setepenptah]; my heart is glad [for love of] you and I am joyful [at seeing] your monuments. I give you all [life and stability], all health and all joy. I have given you all life and dominion. I have given you all health and all joy. I have given you eternity as King of the Two Lands. I have given you all valor. I have given you all victory. I have given you all life, stability, and dominion. I have given you the life-span of Re and the years of Atum."

ABOVE THE BARK OF KHONSU

"Words spoken by Khonsu-in-Thebes Neferhotep, Horus, Lord of Joy: "I have given you the Jubilees of Re. I have given you all life and dominion. I have given you all health, all joy, and all valor like Re."

ABOVE THE BARK OF MUT

"Words spoken by Mut the Great, Lady of Isheru, Mistress of all the Gods: "I have given you all life and dominion. I have given you all health. I have given you all joy."

PLATE 186. RAMESSES XI GIVING FLOWERS TO AMON-RE IN THE PRESENCE OF KHONSU

By King

1Giving flowers to his father.

By Amon

2Amon-Re, King of the Gods, Lord of Heaven: "I have given you every land in peace. I have given you all life and dominion like Re."

By Khonsu

5Khonsu-in-Thebes Neferhotep, 6Horus, Lord of Joy.

PLATE 187. RAMESSES XI ELEVATING OFFERINGS TO PTAH IN THE PRESENCE OF MA'AT AND SEKHMET

By King

1Elevating food to his father, [Pt]ah.

By Ptah

3Ptah, Lord of Ma'at, King of the Two Lands, the Great God who resides in Thebes: "I have given you all life and dominion. I have given you all health like Re."

By Ma'at

7Ma'at, the Daughter of Re, as she gives the life-span of Re.

By Sekhmet

9Great Sekhmet, 10the Beloved of Ptah: "I have given you all joy."
TRANSLATIONS OF THE TEXTS

BEHIND SEKHMET

13The King of Upper and Lower Egypt, the Lord of the Two Lands, Menma'atre-Setepenptah; [the Son of Re], the Lord of [Diadem]s, [Ramesses XI], beloved of [Ptah], the Lord [of Ma'at], King of the Two Lands.

a Restoring [Pth], nb [m3t], grouped as on pl. 188A, line 8.

PLATE 188. A. HIGH PRIEST HERIHOR GIVING A BROAD COLLAR TO KHONSU

By Herihor

1Giving a broad collar which the High Priest of Amon-Re, King of the Gods, has done, the General and Leader, Herihor, justified, given life.

By Khonsu

6Words spoken by Khonsu-in-Thebes, Lord of Joy, the Great God, Lord of Ma'at: “I have given you all health. I have given you all life and [dominion] like Re.”

BEHIND HERIHOR

11The King of Upper and Lower Egypt, the Lord of the Two Lands, Menma'atre-Setepenptah; the Son of Re, the Lord of Diadems, Ramesses XI, beloved of Khonsu, given life.

a Restorations without brackets are based on Lepsius’s copy (LD 3, pl. 283b).

PLATE 188. B. RAMSES XI RUNNING WITH VASES BEFORE AMON-RE-KAMUTEF AND AMONET

By King

1Bringing cool water to his father, Amon-Re.

By Amon

3Amon-Re-Kamutef, who is upon the Great Pedestal, the Great God: “[I have given you the life-span of Re]... as King of the Two Lands.”

By Amonet

6Amonet, who resides in Karnak, as she gives all life, all health, and all joy: “I have given you the years of Atum.”

BEHIND KING

11The King, the Lord of the Two Lands, Menma'atre-Setepenptah, shall maintain a glorious appearance [on] Horus’s throne of the living like Re forever.

a Restoring br[p kbbw]; cf. Khonsu 1, pl. 10, line 1 and n. a to the translation.

b Restoring [dl.n(t) n.k. 3w R] m nswt t[i.wy]; cf. MH 5, pl. 288, lines 2–3; ibid. 6, pl. 347B, line 1. The traces here seem not to fit the more usual nhk m nswt t[i.wy].

PLATE 189. RAMSES XI OFFERING MA'AT TO AMON IN THE PRESENCE OF MUT, KHONSU, AND THOTH

By King

1Presenting Ma'at to his father, Amon, that he may make “given life.”
TRANSLATIONS OF THE TEXTS

BY AMON
3[Amon-Re, Lord of the Thrones of the] Two Lands . . . .a

BY MUT
4Mut the Great, Lady of Isheru: 5“I have given you all life and dominion, and all joy.”

BY KHONSU
6Khonsu-in-Thebes, Lord of Joy, Neferhotep in Karnak, the [Great] God of the Very Beginning:b 10“I have given you all valor and all vict[ory]. 11I have given you eternity as [Ki]n[g of the Two Lands].”c

BY THOTH
12[Words spoken by] Thoth, Preeminent in [the land of E]gypt:d 15“I inscribe for you the Jubilees of Re and the years of Atum, which your [father], the Lord of the Gods, Amon-Re, Lord of the Thrones of the Two Lands, [has] decreed.e 16I have given you life and dominion like Re.”

PLATE 190. DOUBLE ENNEAD, INCLUDING CLEOPATRA III AND PTOLEMY IX SOTER II, WORSHIPPING THE LUNAR DISK

1Montu . . . 2Atum . . . 3Shu . . . 4Tefnut . . . 5Geb . . . 6Nut, entering the left eye on the Sixth Lunar Day.a 7Thoth, entering the left eye on the Seventh Lunar Day. 8Nephthys, entering the left eye on the Eighth Lunar Day.b 9Osiris . . . 10Isis . . . 11Horus . . . 12Hathor, entering . . . 13Sebek, entering the left eye on the Thirteenth Lunar Day. 14Tjenenet, entering the left eye on the Fourteenth Lunar Day. 15Unyt, entering the left eye on the Fifteenth Lunar Day. 16The King of Upper and Lower Egypt, Khonsu-in-Thebes. 17The Moon, pillar of Heaven. 18The Queen, the Lady of the Two Lands, Cleopatra III: “May your kindly face be gracious to me and to my beloved son.” 19The King of Upper and Lower Egypt, the Heir of the Gods Euergetai, the Champion of the Goddess Philometor, whom Ptah has chosen, who creates the order of Re, Powerful in the Life of Amon;c the Son of Re, Ptolemy, Living Forever, Beloved of Ptah—the Two Gods Philometores: 20“The sky is clear, and the horizon bears the form of the moon, so that the left eye can make illumination for everybody.” 20The King of Upper and Lower Egypt: Praenomen; the Son of Re, Ptolemy IX, the God Philometor: “The sky is clear for Egypt when the Sound Eye, born of Nut, is elevated.”

a Further texts for this figure are lost to the left and right.

b Cf. Khonsu 1, pl. 15, lines 3–6.

c Restore m [nsw]t [t3.wy].

d Restoring hnty [ti n K]nt (see Boylan, Thoth, p. 194). The parallel is from the Graeco-Roman period, but the traces seem not to fit a more contemporary epithet, like hnty Hsrt.

e Restoring wd.[n it].k, but possibly also wd.[n. n].k nb ntrw.

f For the names of the lunar days see Richard A. Parker, The Calendars of Ancient Egypt, SAOC 26 (1950), pp. 11–13.

g A cryptic writing yields “7 + 1”; to be studied by Charles C. Van Siclen III in a forthcoming article.

h Hereafter referred to in translation as Praenomen.

i Hereafter referred to as “Ptolemy IX.”

j On this king and his mother see Gauthier, Livre des rois, vol. 4, pp. 346–65.

k Wb 4, 299:14.
PLATE 191. A, B. TITULARY OF CLEOPATRA III AND PTOLEMY IX SOTER II
ABOVE SCENES OF KING HERIHOR BEFORE KHONSU
PLATE 191. A.

ABOVE SCENE

1Live the Female Horus, Lady of the Two Lands, Cleopatra III, and her son, the Living Horus, holy of birth, and the Living Apis, divine of form, 2who is attached to the birthplace of the Son of Isis; the Favorite of the Two Goddesses, whose mother has caused him to appear on the throne of his father, and who has taken possession of the inheritance, the Two Lands, by rightful claim; 3the Horus of Gold, whose rule Egypt has accepted in rejoicing; possessor of the Jubilees of Tatenen, Father of the Gods, and of the kingship of Atum; the Sovereign, who has established laws like Thoth, twice great; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Heir of the Gods Euergetai, Protector of the Goddess Philometor, whom Ptah has chosen, who creates the order of Re, Powerful (in) the Life of Amon; 4the Son [of Re], the Lord of Diadem(s), Ptolemy IX—the Two Gods Philometores, beloved of Isis the Great, the God’s Mother, and the Two Gods Adelphai,a the Two Gods Euergetai,b the Young God Philopator,c the God Euergetes, and the Goddess Philometor,d Lady of Egypt,e beloved of Khonsu-in-Thebes Neferhotep.

IN SCENE

1Khonsu-in-[Thebes], 2Horus, Lord of Joy, [residing in Kar]³na[k].

a Ptolemy II and Arsinoe II (Gauthier, Livre des rois, vol. 4, p. 238, § LXX).
b Ptolemy III and Berenice II (ibid., p. 259).
c Ptolemy VII Neos Philopator (ibid., p. 344).
e Wb 1, 425:18.

1 For the restoration see pl. 191B.
2 Restoring [hry-ib ‘Ipt]-swt. The officiant in these scenes is King Herihor, copied by the Ptolemies for the restored doorway.

PLATE 191. B.

ABOVE SCENE

1[Live] the Female Horus, Lady of the Two Lands, Cleopatra III, and her son, the Living Horus, holy of birth, and the Living Apis, divine of form, 2who is attached to the birthplace of the Son of Isis; the Favorite of the Two Goddesses, whose mother has caused him to appear on the throne of his father, and who has taken possession of the inheritance, the Two Lands, by rightful claim; 3the Horus of Gold, whose rule Egypt has accepted in rejoicing, possessor of the Jubilees of Tatenen, Father of the Gods, and of the kingship of Atum; the Sovereign, who has established laws like Thoth, twice great; the King of Upper and Lower Egypt, the Lord of the Two Lands, the Heir of the Two Gods Euergetai, Protector of the Goddess Philometor, whom Ptah has chosen, who creates the order of Re, Powerful (in) the Life of Amon; 4the Son [of Re], Lord of Diadem(s), [Ptolemy] IX—the Two Gods Philometores, beloved of Isis the Great, the God’s Mother, and the Two Gods Philopatoresthe God(s) Epiphanai,b the God [Eu]pator,c and the God Philometor,d beloved of Khonsu-in-[Thebes] Neferhotep.

IN SCENE

1Khonsu-in-Thebes, 2Lord of Ma˘at, who is upon the [Gr]eat Seat.
TRANSLATIONS OF THE TEXTS

a Ptolemy IV and Arsinoe III (see Gauthier, Livre des rois, vol. 4, p. 272).
b Ptolemy V and Cleopatra I (ibid., p. 286, § XLI).
c Ptolemy Eupator, son and coregent of Ptolemy VI (ibid., pp. 340–41).
d Ptolemy VI Philometor (ibid., p. 304).
e Restoring hry st-[ur]t; cf. pl. 192A, line 2.

PLATE 192. A, B. KING HERIHOR PRESENTING LETTUCE TO ITHYPHALIC AMON

BY AMON

1 Amon-[Re]-Kamut[ef], 2 who is upon the Great Pedestal.

PLATE 192. B.

BY AMON

1 Amon-Re, Preeminent in his Private Apartment, 2 with lofty plumes, possessor of beauty.

PLATE 192. C, D. KING HERIHOR PRESENTING A ROYAL OFFERING TO AMON-RE

BY HERIHOR

1 Making a royal offering for his father, Amon, who makes for him “given life.”

BY AMON

2 Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in 3 Karnak. 4 Words spoken: “I give you all life and dominion.” 5 Words spoken: “I give you kingship. 6 I give you the Two Lands 6 in peace.”

PLATE 192. D.

BY HERIHOR

1 Making a royal offering for his father, who makes for him “given life.”

BY AMON

2 Amon-Re, King of the Gods, 2 Great God, 3 Lord of Heaven, Earth, the Underworld, the Waters, and the Mountains. 4 Words spoken: “I give you all life and dominion.” 5 Words spoken: “I give you kingship. 6 I give you all lands in peace.”

a Cf. pl. 158A, line 1 and n. a to the translation.
b Reading t3.wy; but perhaps t3.w, “(plural) lands,” is meant (cf. pl. 192D, line 6).
c See note a.
e An otiose ( dł) n, “by,” is written mechanically above cols. 4–5.

PLATE 193. A, B. RENEWAL INSCRIPTIONS OFNECTANEBO II

PLATE 193. A.

1 [Re]nova[tion] of the monu[ment] which the Perfect God did, (namely), the Lord of the Two Lands, the Lord of the Ritual, Senedjemibre-Setepenamon; 2 [the Son of Re, the Lord of Diadems], Nectane[bo II], for his father, Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, 3 [renovating for him the great and nobl]e [portal], adorned with gold like the horizon when Re is in it.

a For restorations see the right-hand jamb (at pl. 193B), which also has the better text.
PLATE 193. B.

Renovation of the monument which the Perfect God did, (namely), the Lord of the Two Lands, the Lord of the [Rit]ual, [Senedjemib]re-[Setep]enamon, the Son of Re, the Lord of Diadems, Nectanebo II; for his father, Khonsu-in-Thebes Neferhotep, renovating for him the great and noble portal, adorned with gold like the horizon when Re is in it.

PLATE 194. A, B. TITULARY OF RAMESSES XI

PLATE 194. A.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Ritual, Menma'atre-Setepenptah; the Son of Re, the Lord of Diadem[s], Ramesses XI, beloved of Amon-Re, King of the Gods, Lord of Heaven, given life forever.

PLATE 194. B.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma'atre-Setepenptah; the Son of Re, the Lord of Diadem[s], Ramesses XI, beloved of Khonsu-in-Thebes Neferhotep, given life forever.

PLATE 194. C, D. RENEWAL INSCRIPTIONS OF CLEOPATRA III AND PTOLEMY IX SOTER II

PLATE 194. C.

Renovation of this beautiful monument which the King of Upper and Lower Egypt did, (namely), [the Heir] of the Gods Euergetai . . . , [beloved of] Amon-[Re], Lord of the Thrones [of the Two Lands, Preeminent in] Ka[rnak], being a monument made . . . . 2[Renovation of this beautiful [monument] which [the daugh]ter [of Re did], the Lady of the Two Lands, [Cleop]atra III . . . . “[I have given] you life and . . . .”

PLATE 194. D.

3[Renovation of this beautiful monument which the daughter] [of Re did], (namely), the Lady of the Two Lands, [Cleop]atra III . . . . “I have given you [all] life and [dominion], all [health] and all joy [like Re] forev[er].” 4Renovation of this beautiful monument which the Son of Re did, (namely), Ptol[emy IX, the God] So[ter II, be-loved of] Amon-Re, King [of the Gods . . . ], being a monument made for [Amon-Re, Lord of] Heaven, Earth, the Underworld, the Waters, and the Mountainsb (by) the High Priest of Amon, Siamon-Herihor.c

a Restore possibly [n] H[nsu], “[for Kho[nsu].”

b Cf. pl. 192D, line 3 and n. a to the translation.

c The word “Amon” is written only once.

PLATE 195. MARGINAL INSCRIPTION OF HIGH PRIEST HERIHOR
ON BEHALF OF RAMESSES XI

The High Priest of Amon-Re, King of the Gods, the Supreme General of Upper and Lower Egypt, the Leader, Herihor, justified: he has made, as his monument for Khonsu-in-Thebes Neferhotep, the makinga anew for him of the temple in the likeness of the horizon of heaven, the extension of his temple enclosure as an eternal construction, and the enlarging of his monument beyond (its) former state, exceeding the daily
TRANSLATIONS OF THE TEXTS

(required) offerings and doubling what existed before. The Ennead of Thebes is united with joy, the Mansion of the Prince is in festival, for the house of Khonsu has been reenriched with great and beautiful monuments, [being that which] a son [does] who is beneficial to his [father . . .] who fashioned him; b the Lord of the Two Lands, Menma'atre-Setepenptah, the Lord of Diadems, Ramesses XI, given life. Now, the heart of his Majesty was set on enlarging the house of his father, Khonsu-in-Thebes Neferhotep, in order to cover his temple with beneficent deeds for his ka, being what the Son of Re, Ramesses XI, beloved of Khonsu, did for him.

a Cf. pls. 121–125, n. b.
b Reading possibly ?b n [It].f [Hmsw], ms sw.

PLATE 196. MARGINAL INSCRIPTION OF HIGH PRIEST HERIHOR ON BEHALF OF RAMESSES XI

The High Priest of Amon-Re, King of the Gods, the Supreme General of Upper and Lower Egypt, the Leader, Herihor, justified: he has made, as his monument for Khonsu-in-Thebes Neferhotep, the making anew for him of the temple, as an excellent eternal construction, done with a willing heart. The High Priest of Amon-Re, King of the Gods, Herihor, justified: he has made, as his monument for Khonsu-in-Thebes Neferhotep, the making anew of (the hall) “Assuming the Diadems” anew, out of good white sandstone, the exalting of the Great Seat with electrum, ornamented with every sort of costly stone, b and the enlarging of his house forever with [great and beautiful [monuments], c causing it to be like the horizon of heaven. The Great Ennead is in festival at seeing him refashioning the noble image(s) out of good gold and every sort of genuine stone, d and he has refashioned many offering tables out of silver and gold to propitiate his ka every day.

a Cf. pls. 121–125, n. b.
b The restorations not enclosed in brackets are based on a copy of this text by Emmanuel de Rougé, Inscriptions hiéroglyphiques (Paris, 1877), pl. cciv.
c Restoring m [mnw wrw n]fr[w]; cf. pl. 195.
d Restoring a full spelling of [R'].

PLATE 197. A–E. EXAMPLES OF FRIEZES IN THE FIRST HYPOSTYLE HALL, WITH ACCOMPANYING INSCRIPTIONS

PLATE 197. A.

To the Right and Left of Falcons with Cartouches

(Ramesses XI), beloved of Amon-Re, Preeminent in his Private Apartment, the Great God, Lord of Heaven, given life [like] Re forever and ever.

PLATE 197. B.

(Ramesses XI), beloved of Amon-Re, King of the Gods, Lord of Heaven, Ruler of the Ennead, [given] life and dominion [like] Re.

PLATE 197. C.

(Ramesses XI), [beloved of] Amon-Re, Primeval One of the [Two Lands], . . . , a [given life . . .] forever.

a There is room for another epithet, probably nb m?t, “Lord of Ma'at” (see pl. 145, 1).
PLATE 197. D.
(Ramesses XI), beloved of Amon-Re, the Noble Ram who is in Thebes, given life like Re every day.

PLATE 197. E.
Frieze of hieroglyphs and cartouches (names of Ramesses XI): not translated.

PLATE 198. A. HIGH PRIEST HERIHOR OFFERING WINE TO AMON IN THE PRESENCE OF KHONSU

By Herihor
1 Presenting wine to Amon.

By Amon
2 "I have given you . . . . 3 I have given you [all] life and dominion."

By Khonsu
4 Khonsu-[in-Thebes] 5 Neferhotep . . .

Above Herihor
6 The High Priest of Amon-[Re, King of the Gods], 7 the Supr[eme] General, [the Leader], 8 Herihor, [justified].

Behind Herihor
9 Words spoken: "I have given you eternity as King of the Two Lands, and everlasting-ness as Ruler of Joy, while you appear]a as King of Upper and Lower Egypt [like] Re every day."

Behind Khonsu
10 [Words spoken: "I have granted to you that your monuments be as enduring]b as the sky, and that your life-span be like (that of) the disk which is in it."
   a Restore [nhh m nswt tī.wy, ḏt m ḫrỉ ḥsw-tlb, h’tl], etc.; cf. pl. 170A, line 3 and n. b to the translation.
   b Restoring [ḥḥ ḫrỉ ḥsw-tlb ḏn-k m[nw k mnn] ml pt; cf. Khonsu 1, pl. 90, line 7.

PLATE 198. B. RAMSESSES XI ELEVATING OFFERINGS TO ITHYPHALIC AMON IN THE PRESENCE OF A GODDESS

By King
1 Elevating an offering to his father . . . .a

By Amon
2 "I have given you [all] valor [like Re]."

Behind Goddess
3 [Words spoken: "I have given you the life-span of Re and]c the years of Atum, every plain and every hill country [together]d under your sandals."
**TRANSLATIONS OF THE TEXTS**

**BEHIND KING**

4 [Words spoken: "I have given you all life, stability, and dominion," all health, all joy, all valor, and all victory like Re."

* "Amon-Re," or possibly "that he may make 'given life'" followed.

b Cf. Khonsu 1, pl. 84, line 4.

c Cf. pl. 200A, line 3.

d Cf. Khonsu 1, pl. 82, line 10.

e Cf. pl. 136A and pl. 199B, line 13.

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**PLATE 199. A. HIGH PRIEST HERIHOR GIVING FLOWERS TO AMON-RE**

**IN THE PRESENCE OF MUT**

**BY AMON**

1 Words spoken by Amon-Re, King of the Gods, 2 Lord of Heaven, Ruler of the Ennead, the Noble Ram, 3 the beloved one who holds up the sky and holds 4 down the ground a in every land: 5 "'[I have given you] all health.'"

**BY MUT**

6 Mut, (her) Majesty, the Eye of Re, who resides in Karnak, the Unique 8 One who has no 9 equal in the sky.

**BY HERIHOR**

10 (Presenting flowers) by the Hereditary Prince and Count, the great 11 confidant of the Perfect God, 12 the High Priest of Amon-Re, [King of the Gods], 13 Herihor, [justified].

---

**UNDER SCENE**

14 [Done in accordance with his Majesty’s instructions] b (by) the great confidant of the Lord of the Two Lands, the High Priest of Amon-Re, King of the Gods, Herihor, justified, for his lord, Khon-su-[in]-Thebes Neferhotep.


b Cf. pls. 199B, 200A, 200B.

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**PLATE 199. B. HIGH PRIEST HERIHOR GIVING FLOWERS TO ITHYPHALIC AMON**

**IN THE PRESENCE OF KHONSU**

**BY AMON**

1 Words spoken by Amon-[R]e, [Preeminent in] 2 his Private Apartment, with lofty plumes, famed in 3 his beauty.

**BY KHONSU**

4 Khonsu-in-Thebes, 5 Lord of Joy, Horus Neferhotep: 7 "'I have given you all plains and all hill countries.'"

**BY HERIHOR**

8 (Presenting flowers) by the Hereditary Prince and Count, 8 the Overseer of works for every monument of 10 his Majesty, the Administrator of Upper and Lower Egypt, 11 the High Priest of Amon-Re, King of the Gods, 14 Herihor, justified.
TRANSLATIONS OF THE TEXTS

BEHIND KHONSU

3 Words spoken: "I have given you all life and dominion, all health, all joy, all valor, all victory, every plain [and every hill country] together forever and ever."

UNDER SCENE

4 Done in accordance with the instructions [of his Majesty, (by) the Hereditary Prince and Co]unt, [Overseer] of the Priests of [al]l the G[od]s of Upper and Lo[wer Egypt], a the High Priest of Amon-Re, King of the Gods, the Supreme General and Leader, Herihor, justified.

a Reading [hm.w-nt] hmr n[n].r. [w nb]. w Šm[t] [n]-t. This title was held by a number of High Priests before Herihor (see Gustave Lefebvre, Histoire des grands-prêtres d’Amon de Karnak jusqu’à la XXIe dynastie [Paris, 1929], p. 278) but is not attested otherwise in his titulary.

PLATE 200. A. RAMSES XI GIVING FLOWERS TO AMON-RE IN THE PRESENCE OF KHONSU

By Amon

1 Words spoken by Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak, Lord of Heaven: 5 “I have given you the life-span of Re and the years [of] Atum.”

By Khonsu

4 Words spoken by Khonsu-in-Thebes Neferhotep, Horus, 6 Lord of Joy in Karnak: 8 “I have given you [eternity] as King of the Two Lands.”

BEHIND KHONSU

9 Words spoken: “I have given you all life, stability, and dominion, all health, all joy, all valor, all victory, and all foreign countries together under your sandals like Re.”

UNDER SCENE

10 Done in accordance with the instructions of his Majesty, (by) the Hereditary Prince, the Chief of the Two Lands, the High Priest of Amon-Re, King of the Gods, the Supreme General and Leader, Herihor, justified, for his lord, Khonsu-in-Thebes Neferhotep.

a Cf. pl. 159, line 4.

PLATE 200. B. RAMSES XI ELEVATING OFFERINGS TO AMON-RE-KAMUDEF IN THE PRESENCE OF MUT

By King

1 Elevating an offering to his father, [that he may make] “given life.”

By Amon

2 Words spoken by Amon-Re-Kamutef, who is upon his Great Pedestal: 4 “[I have given you all land]s [in] peace.”

By Mut

5 Mut, Lady of Isheru, Mistress of the Gods: 7 “I have given you eternity [as] King of the Two Lands.”
TRANSLATIONS OF THE TEXTS

BEHIND MUT
8 Words spoken: “I have given you the life-span of Re, the years of Atum in Heliopolis, the victories of Montu in Thebes and the [kingship of Horus in Pe.”b

UNDER SCENE
9 Done in accordance with the instructions of his Majesty, (by) the Hereditary Prince and Count, the great confidant of the Perfect God, the Standard Bearer on the King’s Right Side, the High Priest of Amon-Re, King of the Gods, the Leader, Herihor, justified.
a Cf. Khonsu 1, pl. 41, line 6.
b Cf. MH 2, pl. 119B, line 10.

PLATE 201. A. RAMESSES XI THURIFYING AND POURING A LIBATION BEFORE AMON AND MUT

BY KING
1 [Thuri]fying and [making] a libation for his father, Amo[n] . . . .a

BY AMON
2 Amo[n-Re] . . . .3 “I have given you [all] life and dominion.”

BY MUT
4 Mut, Lady of Heaven.

BEHIND KING
5 Words spoken: “I have given you eternity as King [of the Two Lands, while you appear on the throne of Atum like Re forever].”b

BEHIND MUT
6 Words spoken: “I have given [you] all lands [in] peace, the Nine Bows being slain in [your] na[me].”c
a Possibly restore “Amon-[Re].”
b Cf. MH 5, pl. 267A, middle.
c Cf. ibid. 2, pl. 101, line 27.

PLATE 201. B. HIGH PRIEST HERIHOR BRINGING FLOWERS TO KHONSU IN THE PRESENCE OF MA’AT

BY HERIHOR
1 Tendering [all (sorts of) fine fresh plants] 2 by the High Priest of 3 Amon, the General, 4 Herihor, justified.

BY KHONSU
5 [Khonsu-in-Thebes] ’Neferhotep.”a

BY MA’AT
8 Ma’at, 9 Mistress of the Gods.
Words spoken: "I have given you [va]lor against the South(land[s]) and victory against the North(lands), all lands together under your sandals."

Words spoken: "I have given you all life, stability, and dominion, all health, all valor, and [all] victory like [R]e."

"Neferhotep" may be part of a longer formula (as in pl. 199B, lines 4–6), with col. 5 in front being an "I have given you" formula (cf. pl. 189).

PLATE 202. A–F. ARCHITRAVE INSCRIPTIONS OF RAMesses XI
IN THE FIRST HYPOSTYLE HALL

PLATE 202. A.

Live the Perfect God, who has performed benefactions, abounding in wonderful things, manifold of wonders; all his plans come to pass [imme]diately, like (those of) his father, Ptah, South of his Wall. He has illuminated Thebes with great monuments, (and) there is no king who did what he has done—(namely), the King of Upper and Lower Egypt, Menma'atre-Setepenptah, beloved of Khonsu.a

a Traces of an earlier inscription on the right indicate that this architrave is made from reused blocks.

PLATE 202. B.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma'atre-Setepenptah. He has made (it) as his monument for his father, Khonsu-in-Thebes Neferhotep, being that which the Son of Re, the Lord of Diadems, Ramesses XI, [given] life, has done for him.a

a See pl. 202A, n. a; either "he [has made] monu[ments]" or "[making for] him a monu[ment]" can be read.

PLATE 202. C.

Live the Perfect God, who has made monuments in the house of his father, Khonsu, Lord of Thebes, who has (re)built his temple with eternal construction out of good white sandstone, has exceeded the [daily] (required) offerings, and has doubled what existed before, the Lord of the Two Lands, Menma'atre-Setepenptah.a

a Cf. pl. 202A, n. a. The words "... to provision ..." can be read.

PLATE 202. D.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Ritual, Menma'atre-Setepenptah. He has made (it) as his monument for his father, Khonsu-in-Thebes Neferhotep, [being that which] the Son of Re, the Lord of Diadems, Ramesses XI, [has done for him].a

a For the restoration cf. pl. 202B. Of the original text (cf. pl. 202A, n. a), the words "their tem[ple], to do what [they] love" are visible at the left side (for this writing of hust-nfr see Wb 3, p. 4).

PLATE 202. E.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma'atre-Setepenptah. He has [made], as his monument for his father, Khonsu-in-Thebes Neferhotep, the makinga for him of (the
hall) “Assuming the Diadems” anew, out of good white sandstone, enlarging his house and sanctifying his temple with beautiful monuments forever, being that which the Son of Re, Ramesses XI, given life like Re, has done for him.

2. Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma’atre-Setepenptah, a mighty king, great in monuments in the house of his father, Khonsu, Lord of Thebes. He has built up his house so that it is made anew, as an excellent eternal construction. The Great Ennead is contented with his monuments, being that which the Son of Re, Ramesses XI, given life like Re, has done for him.

a. Cf. pls. 116–120, n. b.
b. Restoring s[‘] pr’ f, [s] dsr hwt-ntr.f; cf. MH 5, pl. 361D.
c. Cf. pl. 144C and n. b to the translation.
d. For restoration see line 2.

PLATE 202. F.

1. Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma’atre-Setepenptah. [He has made, as his monument for his father, Khonsu-in-Thebes Neferhotep, the making for him of... anew] out of good white sandstone [with the good construction of] eternity, being that which the Son of Re, Ramesses XI, given life, has done for him.

2. Live the Re-Harakhti, Mighty Bull, Beloved of Re; the King of Upper and Lower Egypt, the Lord of the Two Lands, Menma’atre-Setepenptah... , he has sanctified Benbene anew for his [fa]the[rs], the Lords of Thebes, being that which the Son of Re, Ramesses XI, has done for him.

a. Possibly “(the hall) ‘Assuming the Diadems’” (cf. pl. 202E, line 1).
c. Cf. pl. 144C and n. b to the translation.
d. Cf. pl. 143C, line 2.
e. Restoring, tentatively, [lt.(w)].f, [nb]. w Wist; cf. pl. 142B, line 1 (sw’b Bnbn n nb.s), and also LD 3, pl. 150a (nb + three gods as plural determinatives).

PLATE 203. INSCRIPTIONS OF RAMESSES XI ON SOFFITS IN THE FIRST HYPOSTYLE HALL

LEFT (EAST) SIDE

(1) Live the Perfect God, who has performed benefactions for his father, Khonsu Neferhotep; the King of Upper and Lower Egypt, Ruler of the Nine Bows, Amon’s Son on his throne, the Lord of the Two Lands, Menma’atre-Setepenptah, beloved of Amon-Re, King of the Gods, given life forever.

(2) Live the Perfect God, the image of Re, the champion of the Lords of Thebes; the bodily Son of Re, chosen of all the gods, the Lord of Diadems, Ramesses XI, beloved of Khonsu Neferhotep, given life forever.

RIGHT (WEST) SIDE

(1) Live the Perfect God, the Son of Amon, born of Weret-hekau; the King of Upper and Lower Egypt, the Ruler of Joy, Amon’s Son, the Lord of the Two Lands, Menma’atre-Setepenptah, beloved of Amon-Re, Lord of the Thrones of the Two Lands, given life forever.

(2) Live the Perfect God, who has made monuments for his father, Khonsu, Lord of Thebes; the bodily Son of Re, his beloved, the lord of all foreign countries, the Lord of Diadems, Ramesses XI, beloved of Mut the Great, Lady of Heaven, given life forever.
PLATE 204. INSCRIPTIONS OF RAMESSES XI ON ABACI OF COLUMNS
IN THE FIRST HYPOSTYLE HALL

ON ALL EAST AND WEST FACES

Live the Perfect God, Menmaatre-Setepenptah, the Lord of Diadems, Ramesses XI.

THE FOLLOWING GODS ARE NAMED ON THE NORTH AND SOUTH FACES, ARRANGED AS ON PL. 147:

Beloved of Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak (35 N).
Beloved of Amon-Re, King of the Gods (31 S, 33 S).
Beloved of Amon-Re, King of the Gods, Lord of the Two Lands (29 N). c
Beloved of Amon-Re, Ruler of the Ennead (32 S).
Beloved of Khonsu Neferhotep, given life (36 S).

a The arrangement of cartouches might suggest that each pair of eastern or western abaci should present both of Ramesses XI’s names, but the system is compromised by the use of the nomen on 30 W.
b The epithets are omitted on 31 W, 32, 33, 34, and 36 E.
c The aberrant t after nb, while explicable as a graphic mistake, could stem from a botched attempt to write nb ns.wt t.t.wy or nb p.t t, both common epithets of Amon-Re.

PLATE 205. A–D. CEILING INSCRIPTIONS OF RAMESSES XI
IN THE FIRST HYPOSTYLE HALL

PLATE 205. A.


PLATE 205. B.

Nekhbet, the White One of Hieraconpolis, the Lady of Heaven, Mistress of the Gods, as she gives life, dominion, health, and joy like Re forever.

PLATE 205. C.

Live the Perfect God, the Lord of the Two Lands, Menmaatre-Setepenptah, given life like Re; the Son of Re, the Lord of Diadems, Ramesses XI, given life like Re.

PLATE 205. D.

Live the Re-Harakhti, Mighty Bull, Beloved of Re; the Favorite of the Two Goddesses, Powerful of Scimitar, who has vanquished myriads; the Horus [of Gold] . . ., Menmaatre-Setepenptah; the Son of Re, the Lord of Diadems, Ramesses XI, given life like Re.
PLATE 206. A–D. DECORATION OF THE CLERESTORY WINDOWS IN THE FIRST HYPOSTYLE HALL

PLATE 206. A.

**LEFT PANEL**

(Ramesses XI), Beloved of Amon-Re, Lord of the Thrones of the Two Lands, Pre-eminent in Karnak.

**RIGHT PANEL**

(Ramesses XI), Beloved of Amon-Re, King of the Gods, Lord of Heaven, Ruler of the Ennead.

* A gap of 2.35 m separates the right edge of the right panel on A from the left edge of the left panel on B.

PLATE 206. B.

**LEFT PANEL**

(Ramesses XI), Beloved of Amon-Re-Harakhti-Atum, the Father of all the Gods.

**MIDDLE PANEL**

(Ramesses XI), Beloved of Mut the Great, Lady of Isheru.

**RIGHT PANEL**

Beloved of Amonet, who resides in Karnak, the Lady of Heaven.

PLATE 206. C.

Beloved of Mut the Great, Lady of Isheru.*

* A gap of 8.43 m separates the right edge of this panel from the left edge of panel D.

PLATE 206. D.

[Edjō ...], as she gives life, as she gives [life], ‘stability’, and dominion.
GLOSSARY, VOLUMES 1–2
Compiled by William J. Murnane

LIST OF ABBREVIATIONS

act. active
adj. adjective
adv. adverb
art. article
aux. auxiliary
caus. causative
circ. circumstantial
conj. conjunction
dau. daughter
def. definite
dem. demonstrative
dep. dependent
dir. direct
div. divinity
def. feminine
fut. future
imp. imperative
imperf. imperfective
ind. independent
inf. infinitive
interj. interjection
interrog. interrogative
lit. literally
loc. locality

masc. masculine
n. noun
neg. negative
non-encl. nonenclitic
num. numeral
obj. object
part. participle
pass. passive
perf. perfective
pers. person
pl. plural
posses. possessive
prep. preposition(al)
pres. present
pron. pronoun
ps.-vbal. pseudoverbal
rel. relative
sing. singular
trans. transitive
ult. inf. ultima infirma (class of verb)
var. variant
vb. verb
vbal. verbal
voc. vocative

MAIN LEXICAL ENTRIES

iw n. “length” (143C:2)
2 iw adj. vb. “(to be) glad” (of heart) (21:12; 42; 29 paint; 69A:4; 73:11; 90:13; 93:9; 140:3; 155:16; 156:5; 171:8; 185:12)
\textit{imt-lb} n. “joy” (passim)
ibw loc. “Elephantine” (4:4; 31:11)
ibdw loc. “Abydos” (179:23)
ib adj. vb. “(to be) glorious” (139:2, 3); ib n “beneficial to” (142B:2; C:1; 178B jambs: (1; 195)
\textit{ib} vb. trans. “to favor” (178B jambs:(1))
\textit{iibw} n. “benefactions” (25:3; 69A:7; 100:9; 113: 19; 117B:4; 120A:11; 122B:1; 125A:9; 138C; 139:1; 140:3; 142A:1; 2, C:2; 143A:2, C:1; 144C:1 and n. d, G:1; 145 2C:2, 4C:1; 146 top:2; 150; 184:1; 202A; 203 East:(1))
\textit{ibt} n. “horizon” (21:17; 53 paint; 131A:3, B:3; 139:2; 140:1, 3; 142A:2, B:2, C:1, 2; 143A:2, B:2; 145 1E:1, 3E:1, 4E:1; 176:13; 193A:3, B:3; 195; 196)
\textit{ibty} div. “the Horizon Dweller” (20:10)
\textit{ist} div. “Isis” (71:20; 179:23; 190:10; 191A:2, B:2), and with the following epithets:
wrt, mwt-nfr (191A:4, B:4)
wrt, mwt-nfr, nbt Gbt(u), hwt itwy (76:6–9)
wrt, mwt-nfr, hwt nitrw nbw (59A:2–3)
wrt, mwt-nfr, hwt itwy (10:6–7)
\textit{ibt} n. “roast joint” (53:41, 50 top)
\textit{ipt} vb. “to be laden” (114B:10–11)
\textit{iw} n. “praise” (21:27; 179:19, 29)
\textit{ibut} n. “old age” (185:4)
\textit{ibht(y)} n. “the Left Eye” (190:6, 7, 8, 13, 14, 15, 19)
\textit{ibt} n. “office” (71:3; 113:15)
ib\textit{n} + suffix, vbal. construction “So said (X)” (133:14)
\textit{i-} (1.) rel. prefix (132:11, 16, 25; 133:29); (2.) + sdm.f, jussive (132:9, 10); (3.) + \textit{br}\textit{f} sdm,
GLOSSARY, VOLUMES 1-2

1- (continued)
2d tense (132:11); 3d fut. (133:29); (4.) + vb., imp. (71:12)

b (r) vb. ult. inf. “to come (to)” (132:6, 24; 179:19)

i1rt n. “uraeus” (21:6); dual “the two uraei” (59A:1)

1'h div. “the Moon” (30:4; 190:17, 19)

lw lw.f sdm vb. construction (132:6)

lw sdm f vb. construction (166:7)

lw sdm nf vb. construction (171:17-18[?])

lw, lw int. “Welcome, welcome” (30:3, 53:3)

lw vb. ult. inf. “to come” (114B:10; 132:21, 22; 179:20)

lw.s-?s div. “Ius-aas,” with the following epithets: nbt pt, hnut twy (66:7-9); hnut lw lw.f Smw Ti-mhw (16:6-8); brt-br lw lw.f (103A:7)

lw.s-b.s loc. “Ins-akhes” (34:7-8)

lw n. “plot of land(?)” (“island”?) (133:18[?], 19, 22, 26, 30, 31)

lw-m-ltw loc. “lemotru” (27B:9)

lw n. (1.) “inheritance” (191A:2, B:2); (2.) “heir” (115A:5; 133:11, 31, 32, 34, 35, 43; 143B:2)

lw n. “pillar” (115B:9; 190:17)

lw-m-wt div. “Innumetef” (71:8)

lwnt loc. “Dendera” (179:23)

lwnty div. “Inytif” (71:23, 190:15)

lwuw loc. “Heliopolis” (50:2; 58:6; 139:2)

lw=Lw Smw “Hermos of Upper Egypt” (123A:3; 142A:2; 145 IE:1)

lb n. “heart” (passim)

lp (r) vb. “to assign (someone) to be (something)” (115A:5)

lpt n. “oipés,” a measure (133:10)

lwuw loc. “Akhemim” (179:23 and n. w)

lwuy loc. “I'pyuy” (179:25)

lp’ div. “Opet,” with the following epithet: wct, hnut twy (38:7-8; 91:6)

lpq loc. “Opet (Luxor)” (21:18, 44); lpq rsyt “Southern Opet” (21:23)

lpq-swt loc. “Karnak” (21:2, 3, 5, 12, 29 paint; 43:2; 44:4; 60:2; 71:9; 113:2; 115B:3; 118A:5; 126B:5; 132:13; 139:1; 140:3; 142A:1; 143C:2; 144B:2, F:1, H:1; 145 3E:1; 154A:1; 163:2[?]); see s.v. ‘lmn-R’ (m)-lm prep. (1.) “among” (133:30); (2.) “with” (133:32)

lmt (1.) for lm (143A:2, C:2); (2.) for lmyt “which is in” (53 paint)

lml see s.v. rd1

lmy for lm (131A:3; B:3; 139:2)

lmyt adj. from prep. m (1.) “which/who is in” (4:2; 44:4; 71:9; 121A:14; 142A:2; B:2, C:2; 143B:1); (2.) “in which is” (113:23); (3.) for lmy “which is in” (143C:2)

‘lmwnw div. “the One who is in Heliopolis” (103A:12)

lmyb n. (1.) “mind” (142A:1); (2.) “predilection” (53:6)

lmy-Wist div. “the One who is in Thebes” (51:16)

lmy-r lw n Pit R’ title, “Overseer of Cattle of Prê” (26:5-6)

lmy-r pr wr n lmn title, “Chief Steward of Amon” (26:3; 44:10)

lmy-r mš’t title, “General” (132:17; 153A:2, B:6; 163:4; 174:3; 188A:3; 201B:3)

lmy-r mš w title, “Supreme General” (133:8; 198A:7; 199B:14; 200A:10)

lmy-r mš w wr n Smw Ti-mhw title, “Supreme General of Upper and Lower Egypt” (172:11; 178A:2-3; 185:6-7; 195; 196)

lmy-r hmn-ntr n ntrw nbw Smw Ti-mhw title, “Overseer of the Priests of all the Gods of Upper and Lower Egypt” (199B:14)

lmy-r ssmt n nb twy title, “Overseer of Horses of the Lord of the Two Lands” (26:3-4)

lmy-r snw titl title, “Overseer of the Granaries” (132:2)

lmy-r kit mn mnw nb h mnψ title, “Overseer of Works for every monument of His Majesty” (199B:9-10)

lmy-r kit wr title, “Great Overseer of Works” (153A:2)

lmb-hkht n. “former state” (195)

lmy-h title, “darling” (122A:5)

lmyh n. “revered one” (115A:9)

lmn div. “Amon” (20:1, 14, 34; 21:23, 44; 29 paint; 43:2; 59B:6; 60:1; 71:6; 102:11; 106:6; 121B:1; 125B:1; 133:4, 40; 139:1; 140:3; 142A:1; 143B:2, C:2; 144C: n. d; 163:2; 180:1; 189:1; 192C:1; 198A:1), and with the following epithets:

nb nsut twy (171:18, 19; 189:15)

nb ntrw (179:17)

–rrψ (139:3; 143A:1)

lmm-ršwt loc. “Amon is in Joy (= Second Pylon of Karnak Temple of Amon-Re)” (52:4-5)

lmm-R’ div. “Amon-Re” (21:25; 38:2, 12; 46:2; 56B:1; 70:1; 82:2; 114A:1, B:2; 133:29; 151; 155:1; 161D:1, 3, 5; 162A:1; 178B lintel and jambs:(1); 184:1, 3; 188B:2; 201A:2[?]), and with the following epithets:

‘lmw lmy Wist (147:10 N)

2 šfyw, wr kis n ntr nb, ntr 2 nb m mš’t, smsw ntrw (56B:4-7)

bi šps lmy Wist (197D)

lmm-R’ plwy-twy div. “Amon-Re, the Primeval One of the Two Lands” (68; 144E:1; 147:9 N; 197C), and with the following epithets:
GLOSSARY, VOLUMES 1-2 75

nb mti (142A:1; 145C:1; 146 bottom/East:(1))
nb mti, It nfrw (43:9; 90:2-3; 114A:2-3)

'Imn-R' div. “Amon-Re,” with the following epithets:
m pt, m t’ (34:3)
m st.f nb (34:4)
nb ‘Imp-syt (34:3)
nb pt (45:11)
nb pt, nsut nfrw (47:15)
nb pt, hki psdt (34:18; 36:9; 145G:1)
nb pt, ti, dwit, ntw, dwu (194D:4)

’Imn-R’ nb nsut tinwy div. “Amon-Re, Lord of the Thrones of the Two Lands” (21:29; 34:1)
117A:7; 118B: n. d.; 120A:10; 125A:3; 141D: 3; 143B:1; 144D:1; F:1; 147:4 N, 5 N, 7 N, 21 N; 154A:1; 161E:1; 176:9; 179:19; 189: 3[?]; 203 West:(1), and with the following epithets:
pi [. . ] mnty ty i, wty, rpm rduw f hbw, pi nb nfr (Hiero) (70:6-9)
nb pt (81:3; 83:1; 96:4; 145 3C:1)
hry-bb Iw-s-lb.s (34:7-8)
hry-bb Bnbn (104:3-3)
hty ipt,f, nb r’ (126B:1)

’Imn-R’, nb nsut tinwy, hnty ‘Imp-sw div.
“Amon-Re, Lord of the Thrones of the Two Lands, Preeminent in Karnak" (21:1; 32:12;
44:1; 50:3-5; 53 paint; 57A:4-6; 65:1-2;
107-2-3; 113-1-2; 131A:2; 138B; 139:1;
142B:1; 144G:1; 155:13-14; 165:2; 166:6; 175B left; 182:2; 185:8-9; 192C:2-3; 193A:2;
194C:1; 204:35 N; 205D; 206A), and with the following epithets:
fr nty nb, km’ wntn (179:1-2)
nb pt (135B; 200A:1-2)
nb pt, nb nfrw (47:1-3; 161C:2-3)
nb pt, nb nfrw nbu (162A:2-3; 185:1-3)
nb pt, nb nfrw, hry-tpt psdt ‘t (60:4-7; 74:3-7)
nb pt, hry-tpt psdt (153B:8-10)
nb pt, ti’ (158B)
nsut Wist, wr m Iwnw, ‘ wb w Hwt-k3-n-Pth (sic), nb pt, nb nfrw (59:1-4)

’Imn-R’ Nnuw, wr, It nfrw, s’nb tinwy div.
“Amon-Re-Nun, the Great, the Father of the Gods, who causes the Two Lands to live” (163:5-6)

’Imn-R’, nsut nfrw div. “Amon-Re, King of the Gods” (26:8; 29:9; 35:2; 40:10; 44:4; 52:3
paint; 53:1 paint; 70:3; 83:9; 119A:9; 120B:6; 121A:12; 122B:5[?]; 123B:5; 124A:8; B:4;
132:1, 13, 14, 15, 133:4; 7, 8, 11, 27, 139:1;
140:1; 141C:3; 143C:1; 144B:1, D:1, H:1;
147:3 N, 18 N; 154B:3; 160B:2; 166:3; 4;
170B:1; 171-1-2; 194D:4; 203 East:(1); 204:
31 S, 33 S, 36 N[?]

’Imn-R’, nsut nfrw, nb pt div. “Amon-Re, King of the Gods, Lord of Heaven” (74:1; 82:3;
94:3; 142C:1; 143A:1; 157A:3; 166:1; 186:2;
194B; 204:30 S), and with the following epithets:
(nb pt) ti (146 bottom/West:(1); 167A:3-4)
(nb pt) ti, fr nty nb (75:3-4; 177A:2-3)
hk’ Wist (145 3B:1; 169:1-2; 180:2)
hk’ psdt (99:3; 137B; 140:1; 145 3B:1, 2G:1; 153C:13-14[?]; 197B; 206A)
hk’ psdt, fr nty nb, km’ wntn (43:3-6)
hk’ psdt, km’ wntn nb (t) (63:2-5)
hk’ psdt, hv tps mryty, hv pt, dr sitw m ti nb
(199A:1-4)
hk’ psdt, hv tps mryty, fr nty nb (158B)

’Imn-R’, nsut nfrw div. “Amon-Re, King of the Gods,” with the following epithets: nbt (sic)
tinwy (204:29 N); ntr ‘t, nb pt, ti, dwit, ntw, dwu (192D:2-3); ntr ‘t, hk’ Wist (126A: 1-2); hry-bb Msdr-sdm m Pr-’Imn, ntr ‘t nb (29:2-5); (nsut nfrw) nbw (64:8)

’Imn-R’ Hr-hty div. “Amon-Re-Harakhti” (147: 8 N, 12 N, 28 S), and with the following epithets:
nb mti (59B:7)
ntr ‘t (147:1 N)
ntuw hny Wist (145 3B:1)
hty ipt,f div. “Amon-Re, Preeminent in his Private Apartment” (35:4; 55:2; 108:9;
147:22 N, 25 S), and with the following epithets:
nb pt (79:2)
nb pt, ti’ (91:2-3)
nb pt, nb ti (67:2-3)
ntr ‘t, nb pt, nb ti (73:1-2; 197A)
ntr ‘t, nb pt, nb ti (55:8-11[?]; 141F:2-5)
hk’ psdt (42:8, 67:12, 99:9; 126B:5; 125B:5; 147:2 N, 17 N; 179:29; 204: 32 S)

’Imn-R’ hnty ipt,f div. “Amon-Re, with the following epithets: hry-bb hmn-mnw f ‘Imp-wr m Wist
(87:3-3); hry-tpt psdt (147:11 N); hk’ Wist (147:15 S, 23 N); hk’ psdt (42:8, 126:5; 125B:5; 147:2 N, 17 N; 179:29; 204: 32 S)

’Imn-R’ div. “Amon-Re,” with the following epithets:
im nhr, hry-bb Grg-Wist m Pr-’Imn (27A: 2-3)
spd nhr, ntr ‘t[?], nb pt, hki psdt (40:2-3)

’Imn-R’ Kl-mwt,f div. “Amon-Re-Kamutef” (34:
95:3; 147:26 S, 172:2[?]), and with the following epithets:
ntr ‘t mryty (141A:2-4)
ntr ‘t, nb pt (178A:7-8)
hry st.(f) wrt (10:2-3; 31:1-3; 80:1-2; 86:1-2;
98:1-2; 108:3-4; 161A:2-3; 192A:1-2; 200B:
2-3)
hry st wrt, ntr ‘t (188B:3-4)
"Imn-Rt Kt-mwt.f (continued)

nyt lpt.f, hry st.f wr.t (114B:3-4)

"Imnhtp n bnr.t(?) div. "Amenhotep of the Date Palm" (29:7)

"Imnt div. "Amonet," with the following epigraphs:

nbt pt, hrt-tp twy, hrt-db "Ipt-sw.t (50:11-13)

"Imnt, nbt twy div. "Amonet, Lady of the Two Lands" (141F:7), with the following epigraphs:

hrt-db m (sic) "Ipt-sw.t (126B:5; 145B:2)

hrt-db "Ipt-sw.t, nbt pt, hntw ntrw (178A:10-11)

hrt-md Msd-sdm (29:6)

"Imnt, nb ttw, hrt-tp m "Ipt-sw.t div. "Amonet, Lady of the Two Lands, Superior in Karnak," (95:5-6; 98:3-4), and with the following epigraphs:

(m "Ipt-sw.t) m Wst (35:7-9; 87:5-7)

hrt R', hntw ntrw ntw (67:4-9)

lht wrt m Rs (80:5-7; 108:5-7)

nbt pt (114B:6-7)

nbt pt, hntw ntrw (39:3-5; 48:5-8)

"Imnt, hrt-db "Ipt-sw.t div. "Amonet, who resides in Karnak" (44:13-14; 63:6; 141A:6; 147:1 S, 7 S, 11 S, 13 N, 16 S, 26 N; 158A:2-3; 168A:3; 176:14-15; 179:22; 188B:6-7(?)), and with the following epigraphs:

nbt pt (206B)

nbt pt, hntw ntrw (94:6-8)

lht wrt m Rs, hntw ntrw (73:5-8)

"Imnyt n. "daily required offerings" (113:6-7; 195; 202C)

"Imnyt n. "the West" (179:22)

In (1.) prep. "by" (113:19; 174:2; 178A:1; 185:4); (2.) non-encl. particle "It is..." (139:1)

In vb. 3ae inf. "to bring" (3:2; 31:9, 10, 11, 12); In inf. r-3 "to reach the end(s) of (a place)" (142C:1)

Inr n. "stone" (132:18); Inr n nmrw "limestone" (52 paint); Inr n rwt "sandstone" (52 paint; 139:1; 142C:1; 143A:1; 196; 202C:1; 202E:1, F-1)

Inry loc. "Gebelein" (179:22 and n. o)

Inh vb. "to enfold" (142C:1; 161D:6)

"Inhrt-Sw div. "Onuris-Shu," with the following epigraphs: st R (11:1); st R', k' swty, hfr tmtt (101:1-2)

Iny n. "red sail" (20:6)

Ink ind. pron. 1. pers. sing. "I (am)" (113:11)

Ir. (1.) non-encl. particle "As for" (133:14; 142A:1); (2.) adv. Ir-w "therefor" (113:8; 166:9); absolute form frw "thereto" (143C:1)

Ir.w-p't title, "Hereditary Prince" (153A:1; 185:5; 199A:10; 199B:8; 200A:10, B:9); fem. Irw-p't "Hereditary Princess" (26:1)

Ir' vb. 3ae inf. "to do, make," with extended meanings: "to spend (year)" (5:4); "to exercise (kingship)" (104:4); "to play the sistrum" (9:1); "to achieve" (21:3; 46:7; 71:14); "to create (order)" (142A:2); "to offer (ointment)" (27A:1); "to celebrate (jubilees)" (74:18); in phrases: Irw "beneficent deeds" (143B:2; 195); Irw mnh "excellent workmanship" (53 paint; 142C:1). Forms: Ir(t) sdm.f (passim), sdm.n.f (passim), perf. act. part. (passim), pass. sdm.f (128A:1), perf. rel. (114A:6; 133:6(?)), sdm.n.f rel. (69B:16; 71:11; 114A:22; 120A:6; 142B:2, C:2; 144H:2; 166:8; 188A:2; 202A, B, D(?), E, F), old perf. (153A:1; 199B:14; 200A:10, B:9), inf. (63:9; 78:11; 80:11, 91:1; 101:10, 132-20, 23; 140:1; 142A:2, C:2; 165:15; 192C:1, D:1), 3d fut. (133:11); Ir(t) inf. (passim), sdm.f (113:17), perf. act. part. (122B:1; 195), perf. act. part. (69A:7; 100:9; 117B:4; 139:3; 145 1E:1), imperf. pass. part. (196), sdm.n.f rel. (113:24; 131A:1, B:1; 193A:1, B:1); Irw sdm.f (21:7; 48:9; 67:10; 71:9; 95:7; 179:19), pass. sdm.f (132:19); Irwy sdm.f (143A:21[?]); Irw old perf. (143B:2, 202E:2); Irn f "consisting of" (133:33, 36, 37, 39); Irty sdm.f (43:8); Irn inf. (142C:1; 143A:1, C:1; 202E:1); Ir(t) rel. (132:16); Irwy rel. (133:29); Irwy ps.-vbal., in 3d fut. (133:29)

Irt n. "eye" (30:4; 115B:7; 121A:8); Irt nb "everyone" (190:19)

Irp n. "vine" (14:1; 53:35 and 44 bottom, 40 and 49 middle, 42 and 51 top; 70:2; 79:1; 183:1; 198A:1)

Irtt n. "milk" (53:41, 50 middle; 107:1[?]; 113:12)

Ity n. "twilight" (115B:9)

Ist non-encl. particle (1.) "Now..." (142A:1; 143B:2, 195); (2.) "Indeed..." (20:24)

Isu n. "reward" (113:8; 166:9)

Iṣw loc. "Ishheru" (113:10; 114A:8; 126A:5); see s.v. Mwt

It n. "grain" (133:10)

It n. "father" (passim); It ntrw title, "God's Father" (133:5, 43); It ntrw n ʾImnt title, "God's Father of Amon" (26:39; 133:40); It ntrw title, "(of Tatenen) Father of the Gods" (191A:3, B:3)

Ity n. "sovereign" (20:21; 137C; 142A:2, 143B:1, 144F:1; 191A:3, B:3)

Iṭmtw div. "Atum" (8:11; 21:3; 31:8; 41:7; 43:14; 47:11; 50:2; 55:12; 58:6; 65:17; 69B:8; 71:3, 8, 17; 74:16; 124A:5; 127A:6; 142B:1, 2; 145E:2, 154A:2, 161D:5, 162B:12, 178B jambas:2); 184:4; 189:15; 190:3; 191A:3, B:3), and with the following epigraphs:

nb twy, ʾIsww hfr-lb ḫwt ʾlt (71:2)
GLOSSARY, VOLUMES 1–2

in n. “sun (disk)” (20:16; 30:4; 53 paint; 115A:9; 140:2)
in n. (var. idn) “deputy” (115A:9)
\text{ipt} vb. 3ae inf. (1.) “to take” (35:1; 46:1; 116A:1); (2.) “to take possession of” (142A:1; 143C:2; 145 2E:1; 191A:2; B:2)
\text{idbw} n. “the Two Banks (= Egypt)” (54:6 left; 71:15; 139:3; 143A:2; B:1; 161B:4)?

\text{\textcopyright} vb. “to come (into)” (47:6; 120A:14; 125A:12); “to enter” (190:6–8, 12–15); \text{k (m) “to enter into” (133:26[?]); \text{k prl “coming in and going out” (43:1; 182:1)
\text{\textasciitilde}ny loc. “Agny” (179:21)
\text{\textdagger} adj. “false”; in n \text{\textdagger} adv. “falsely” (133:12)

\text{\textw} vb. “to endure” (67:11)
\text{\textwst} (1.) loc. “Thebes” (passim); (2.) div. \text{\textwst nbt.\textw “Thebes-is-Victorious” (69B:2), and with the epithets \text{nbt hps, hnut spb} (100:5–6; 179:19)
\text{\textwts n. “ruin” written \text{\textwsp} (113:6)
\text{\textwtd n. “sceptre” (46:1)
\text{\textwty div. “Edj\textw” (135A, C; 136C; 137C; 138C; 148B; 179:24)
\text{\textwtf n. “(divine) bark” (21:26; paint; 22:1; 23:14, paint)
\text{\textwty} interj. “How (+ adj.)” (53 paint; 69B:15; 70:4; 113:3; 171:3; 176:9)
\text{\textwts n. “one,” in (1.) \text{\textwsp nbt “each one” (133:33); (2.) \text{\textwsp \textw “unique one” (161E:2)
\text{\textwbf (1.) adj. vb. “to be pure” (33:1, 2; 120A:14; 125A:12; 176:1, 2; 179:17); “(of sky) to be clear” (190:19, 20); (2.) adj. “pure” (4:2; 16:1; 31:10; 53:43, 52 bottom; 143A:2; 144C:2); “sacred” (69B:15; 70:5; 102:1; 114A:5, 21; 166:8); “holy” (44:2); “fresh” (123A:1)
\text{\textwfc vb. “to subdue” (20:22; 53:9; 57B:10; 142A:2)
\text{\textwbd n. “court” (132:13)
\text{\textwbn vb. (1.) “to shine (forth)” (20:2; 21:2, 24; 23:17; 142B:1; 143A:2; 145 3C:1; 161D:3); (2.) “to appear” (51:15; 143C:2)
\text{\textwpl vb. 3ae inf. “to separate” (115B:9)
\text{\textwpnpt n. “specification,” but perhaps instead “representative” (133:37, 39, and n. oo)
\text{\textwpkw n. “the Ends of the Earth” (117A:3[?])
\text{\textwpn n. “right side” (153A:1)
\text{\textwpn vb. “to be, exist.” Forms: \text{\textwpn sgm.f (passim); \text{\textwpn sgm.f (132:24), after rdl (142B:2; C:1; 196), inf. (133:6), perf. part. (195; 202C); \text{\textwpn perf. part. (113:5, 7); in the expressions (n) \text{\textwpn-mt “truly” (137C; 142A:2), \text{\textwpn nb “all that exists” (154D:7)
\text{\textwpnw n. “short-horned cattle” (70:1)
\text{\textwrt (1.) adj. vb. “to be great” (115A:9; 117A:2; B:4; 122B:6; 136C; 138A; 139:1, 3; 143A:2); (2.) adj. “great, large” (passim); (3.) adv. wprt “very” (130A:5; 133:9; 143C:1); r wr “exceedingly” (132:15, 18, 20, 26; 133:25); (4.) n. “chief” (21:11; 57B:9; 118B and n. d;
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Example</th>
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<tbody>
<tr>
<td>wr</td>
<td>“great one”</td>
<td>(114B:12); (5) in the epithets: wr ḫw “great in benefactions” (21 paint; 139; 1; 143A:2); wr bḥuwt “great of wonders” (51:12 left); wr ḱḥt “great in strength” (20:31); wr ṃnw “great in monuments” (22 paint; 25:6; 31:6; 51:16; 143B:1; C:1; 144B:1; G:2; 145 C:2; 4C:2; 146 top:2; 155:2; 178B jambis:(1); 202E:2); wr ṃṣyt “great in kingship” (109C[?])</td>
</tr>
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Wrt-ḥkw | (1.) div. “Weret-hekau” (45:6; 203 West:(1)); (2.) epithet “Great-of-Magic” (113:10; 144B:2) |

wrṭ† | title, “Principal of the Harim”: n ʿImn-R wḥt nṯrw (26:1–2; 28B:6–7; n ḫnw (26:41; 288:9) |

wrṭt | n. “Great Crown” (20:30) |

wḥ-thb | epithet “capable” (142A:2) |

wḥm | (1.) vb. “to renew” (29 paint); reflexive “(of king) to carry on” (71:11); (2.) wḥm + vb. “re-” (195:196); wḥm n “to address” (132:3, 17, 18, 133:25); (3.) adv. (m)-wḥm “once more” (143B:1) |

wḥmww | n. “herald” (115B:9) |

wḥɔ | n. “evening” (115B:9) |

Wṣr | div. “Osiris” (71:20; 190:9) |

wṣr | (1.) n. “power” (21:8–9; 179:20); (2.) adj. vb. in the epithet wṣr ḫps “powerful of scimitar” (35:11; 39:8; 205D) |

wṣrw | n. “oar” (21:22) |

wṣḥ | n. “broad collar” (160A:1; 188A:1) |

wṣḥt | n. “court” (109B; 133:1; 143C:1); wṣḥt wḏy t “columned court” (140:1); wṣḥt ḫḥy t “festival court” (21:9–10; 139:1; 143A:1) |

wṭt | vb. “to beget” (143A:1) |

wṭs | (1.) vb. “to support” (23 paint); “to carry” (44:4); in the loc. Wṭs h趔 “Assuming the Diadems” (196; 202E:1); (2.) n. “carrying chair” (142A:1) |

wḍn | n. “offering” (34:1–4) |

wḍn vb | “to inscribe” (171:20) |

wḏ vb | “to decree” (171:18; 189:15) |

Wḏ | loc. “Wdḥy” (179:24) |

wḏt | n. “procession” (166:1) |

wḏt | n. “the Sound Eye (of Horus)” (190:20) |

wḏḥ | n. “offering table” (196) |

bḥw | n. “(divine) power” (57B:10; 140:2) |

Bḥw Ḫnw | div. “Souls of Heliopolis” (139:2; 142A:2; C:2; 143A:1) |

(m)-bḥḥ | (1.) compound prep. “in the presence of” (288:4; 71:8; 113:7; 132:21; 133:7, 8, 11, 18, 31); (2.) adv. (m)-bḥḥ “(what existed) before” (195, 202C) |

Bḥkt | loc. “Egypt” (191A:4) |

bḥt | n. “wonder-working power” (21:5); pl. bḥw |

“wonders” (25:4; 117B:4; 132:18, 22; 139:3; 142C:2; 143B:1; 144G:1; 178B: jambis:(1); 202A) |

blḥ | n. “falcon” (20:33–34; 142C:1; 161D:6) |

blḥt | n. “honey” (53:43, 52 middle) |

bw | n. “place” (114B:11); in the expressions m bw w “as one” (133:13; 137C), bw nfr “good things” (121A:14; 142B:2) |

bw pw. neg. (133:12) |

bn | neg. (133:30) |

Bnbnt | loc. “the Khonsu Temple” (34:6; 53:5, paint; 139:2; 142A:2; B:1; C:2; 143A:2; B: 1[?], C:2; 144C:2, E:1, H:2, 145 3E:2; 4E:1; 202F:2); var. Bnnt (115A:6, B:6; 173S) |

bnr | adj. “sweet” (21:2; 26:1; 30:4; 53:41, 50 bottom; 112:2) |

bnr(? | n. “date palm” (29:7) |

Bḥdty | div. “Horus of Edfu” (26:5; 144A; 176:3); “He of Behdet” (33:6) |

bbḥnt | n. “pylon” (52 paint; 120B:1; 125B:1; 143A:1) |

bs | vb. “to introduce” (43:1; 182:1) |

bd | n. “patron of sbṭy” (53:35, 44 middle) |

bd | n. “radiance” (115A:9) |

bdt | n. “emmer” (133:10, 13, 28) |

P | loc. “Pe” (135A) |

pt | n. “heaven, the sky” (20:34; 21:17, 38; 22:1; 23:16; 33:2; 53 paint; 115B:7, 9; 121A:8; 142A:1, 2; B:2, C:2; 143A:2, B:2, C:1; 145 1E:1, 3E:1, 4E:1; 154C:2; 176:13; 190:17, 19, 20; 195; 196) |

pt | (1.) masc. sing. def. art. (20:1–3; 39; 22:1; 132:4, 6, 9, 10, 12, 13, 17–20; 133: 3, 4, 7–10, 18, 19, 26, 27, 30–32, 35); (2.) voc. “O . . .” (20:7) |

pḥy | masc. sing. dem. pron. (133:13, 15) |

p(y). | masc. sing. possess. pron. (132:4, 5, 8, 11, 14, 17, 19; 133:2, 8, 11, 19, 23, 33) |

ptt | n. “offerings” (113:21) |

Pḥḥt | div. “Pakhet” (179:28) |

.pw | dem. adj. “It is . . .” (166:1) |

.pn | masc. sing. dem. pron. (4:2; 44:1, 2; 55:1, 3, 4; 69B:1, 15; 70:5; 114A:5, 116A:5; 120A:6, 14; 133:11, 31; 134:6; 142A:1, 2; 166:3, 8; 194C:1, 2; D:4) |

.pr | vb. “to turn over” (133:11) |

pr | n. “house” (21:15; 31:6; 84:1; 113:5; 120A:1, 15; 125A:1; 138A, C, 142B:1, 2, C:2; 196; 202E:2), and in the following compounds: pr ʿImn “the Estate of Amon” (21 paint; 27A:6; 71:10; 133:7, 35; 142C:1) |

Pr | loc. “Kôm Ishkwāw” (179:23 and n. x) |

Pr | loc. “Permer” (179:21) |

Pr mdḥḥ “library” (181:9) |

Pr ḫnw “the House of Khonsu” (25:6; 51:12; 78:11; 80:11; 82:11; 101:10; 109B; 114B:17;
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116B:7[?]; 117B:4; 120A:12, 15; 121A:13; 122A:11; 125A:10; 139:1; 142B:2; 153A:2; 175A:11; 195); pr ḫnsw-n Wst (114A:20; 117A:8–9[?]; 143B:1); pr ḫnsw-n Wst Nfrhpt (33:9; 41:8; 44:2; 52:5; 56B:9; 63:9; 86:5; 122B:6–7; 140:3; 165:15; 166:2; 195); pr ḫnsw nb Wst (75:8; 202C: E:2); pr ḫnsw Nfrhpt (46:8; 88:11)

pr dwt “robing room” (60:11; 96:11)

prl (1.) vb. 3ae inf. “to go forth” (132:12); (2.) prl m “to proceed from (someplace)” (21:18; 112:1); “to come forth from (someone)” (154B:3); “to issue from (someplace)” (4:4; 31:11); (3.) in the epithet pr-l “heroic” (20:28)

prl n. “battlefield” (20:32)

phty n. “strength” (20:32; 71:3; 124A:9; 136C; 179:18; 20)

pbr m vb. “to pervade” (57B:5)

psd vb. (var. psd) “to gleam” (21:4)

psd n. (1.) “back” (114B:11); (2.) “back cut of meat” (53:39; 48 bottom)

psdt div. “Ennead” (119A:12; 124A:12; 142A:2; 122B: C:2; 143A:2, C:2; 179:19); psdt it “Great Ennead” (21:24; 44:4; 71:9; 113:23; 139:2; 142B:2; C:1; 196; 202E:2); psdt Wst “Ennead of Thebes” (195)

pfr vb. “to see” (22 graffito; 133:9, 26)

Pth div. “Pthah” (139:1; 187:2)

Pth ulary nbf div. “Pthah the Great, South of his Wall,” with the following epithets: m Wst, ntr ulary i n sp tpy (90:6–7); nb nb-twy (45:1–2; 147:9 S); nb nb-twy, nfr-hr m st f wrt (159:2–3); nb nb-twy m Wst, ntr ulary mrtty (64:1–2)

Pth nb Wst div. “Pthah, Lord of Thebes,” with the following epithets: nb mšt, nswt twy, nfr-hr, lt ntw (103B:1–2); ntr ulary m mšt, m nb nb-twyy (132:9–5); ntr ulary n sp tpy (147:5 S)

Pth nb mšt div. “Pthah, Lord of Maat,” with the following epithets: lt ntw (147:14 S); nswt twy (187:19); nswt twy, nfr ulary hry-lb Wst (187:3–4)

Pth rly nbf div. “Pthah South of his Wall” (142C; 202A)

pdn n. “the Bow(s)” (150); pdn psdt “the Nine Bows” (20:23; 21:14; 53:10; 54:6 right; 65:8; 71:12; 116A:10; 137A; 143B:2; 161B:7[?])

m prep. (1.) “is, as” (passim); (2.) “in, among” (passim); (3) “with” (passim); (4.) “out of” (139:1); (5.) “on (throne)” (115A:8[?]); (6.) “(of time) on, at” (115A:9); “for (some duration)” (171:21); “during (some period)” (20:7); m . . . (r-s) . . . “from (time) to (time)” (133:29); (7.) m “among” (117A:2)

mšt vb. “to see” (21:25, 43; 23:15; 47:6; 140:1, 3; 122B:2; 166:2; 171:9; 185:3; 196)

mšt sty see s.v. sty

mš adj. “genuine” (196)

mš-bwh (1.) n. “rightful claim” (142A:1; 191A:2; B:2); (2.) epithet, “justified,” of a deceased person (113:20; 114A:20; 119B:1); of a still living person (113:3, 14, 20; 114A:19; 120A:9; 4); 151A:11, B:4; 122A:1, 4; 123B:1, 4; 124A:7, B:3; 125A:7, B:4; 132:12; 173:3, 7; 12, 34, 38–44, 50; 153B:7; 156:11; 172:11; 174:4; 178A:3; 185:7; 188A:4; 195; 196; 199A:14, R:12, 14; 200A:10, R:9; 201B:4; uncertain (26 passim; 44:8, 12, 133:40–42, 49); of gods (133:8–9); (3.) fem. mš-bwh “justified,” of deceased (133:32); of living (133:33, 94, 37, 49); uncertain (26:2, 41–43; 28B:8, 12; 133:30, 33, 34, 36–39, 42, 50, 51)

mšt (1.) n. “Maat (= right order)” (15:1; 36:1; 40:1; 51:1; 71:15; 74:1; 82:1; 104:1; 115A:1, 3; 116A:3; 120B:8; 125B:7; 139:3; 141C:1, D:1; 142A:1, 2, C:2; 143A:1, 2, B:1; C:1; 157A:1; 161C:1; 177A:1; 189:1); (2.) div. “Ma‘at,” with the following epithets: hnw tnrw (201B:8–9); sit R (187:7); sit R, hnw twy (167B:6–7); sit R, htr-lb ulary ipt-swt (147:22 S, 24 S); sit R, htr-lb Wst (78:6–8 and n. b); sit R, hmnt ulary nmn, htr-lb Wst, nb pt (175A:8–9); sit R, hmnt ulary nmn, htr-lb Wst, hnw tnrw nbw (8:4–6); sit R, hmnt t lts lr s (150:9–8); sit R, hmnt nsw, htr-lb Wst (106:3–4)

ms vb. (1.) “to render (offerings)” (128B:1; 130B:1; dl t mšt “to sacrifice” (7:1); (2.) “to conduct (someone)” (114B:11[?])

miwy n. “shining one” (115A:9)

m-miwy adv. “anew” (21:15–16; 52:4; 53:5; 109B; 113:5; 120B:1; 139:1; 140:1; 142C:1; 143A:1, B:2, C:1; 2, 144C:2, 145 3E:2; 176:12; 195; 196; 202E:1–2)

ml prep. (1.) “like” (passim); (2.) “as well as” (21:7)

mltt (1.) n. “likeness” (20:10; 25:5; 51:15); (2.) mlty, nisbe-form of mltt (140:3; 143C:1); (3.) adv. (m-)mltt “likewise” (132:28; 133:30)

mlšt n. (var. mlšt) “mlšt-cut of meat” (53:38, 47 bottom)

my (i)r.k imp. of ī “Comel” (182:9)

mšb3 (n) num. “thirty” (132:10)

mwn n. “water” (53:38, 39, 47, 48 top and middle; 43 and 52 top); mwn nfry “divine seed” (140:2); mwn rnp “the Inundation” (112:1)
mut n. “mother” (39:2; 113:11; 133:33, 34, 36, 37, 38, 42; 191A:2; 191B:2); mut-nfr title, “God’s Mother” (55:16)

Mwt div. “Mut” (9:8; 41:1; 44:11; 52 paint; 53 paint; 87:9; 113:11; 132:16; 143B:2; 151; 161D:4; 167A:7; 178B lintel(2); 184:2)

Mwt wrt, nbt ‘Isrw div. “Mut the Great, Lady of Isheru” (22:2; 34:9; 43:8; 44:9; 57A:7; 77:1; 107:5; 126A:5; 140:2; 142A:2; 145B:3; 147: 37; 174:1-2; 189:4; 206B, C), and with the following epithets:

irt R', hnut nfrw (28B:1-3)
ti wrt hktw n Wist (59B:3-5; 113:10)
Bsit nbt nbt-tawy (65:10-11)
nbt pt (41:3-5)
nbt pt, hnut nfrw, irt R' hrt-tp ltn.f, irt s.t.s hr tp.f, w'ty, lwty snw.s, hkt Idbyw Hr (58: 7-10)
hnut nfrw (74:8-9; 85:1-3; 114A:7-8; 144G: 2; 174:5-8)
hnut nfrw nbw (72:2-4; 185:35-37)
hnut nfrw nbw, irt R' (83:3-6)
hnut nfrw nbw, irt R' hrt-ib 'Ipt-sw.t (53: 27-30)

Mwt wrt, nbt pt div. “Mut the Great, Lady of Heaven” (50:6; 145 3G:2; 146 bottom/West:2; 179:6; 203 West:2); and with the following epithets:

hnut nfrw nbw (139:2)
hnut nfrw, irt R' hrt tp it.s R' (9:2-5)
hnut nfrw, wr mrt m pt, m ti (70:10-11)

Mwt Wrt-hktw W'dyt, nbt pr-wr div. “Mut-Weret-Hekau-Edjò, Lady of the Per Wer Shrine” (17:2-3)

Mwt nbt ‘Isrw div. “Mut, Lady of Isheru” (144F:2), and with the following epithets:

irt R', hkt Idbyw Hr (155:18-19)
hnut nfrw (200B:5-6)

Mwt nbt pt div. “Mut, Lady of Heaven” (22:1; 30:6; 51:17; 96:7-8; 136A; 140:2; 141C:5[?], D:5-6, 9; 143C:1; 144D:2; 145C:1; 146 top: 1; 154A:2, 157A:6-7; 161C:5-6, E:3-4; 164: 3-4; 166:12; 169:6; 170B:3-4; 171:12; 178B jombs.(2); 180:4-5; 184:3; and with the epithet hnut nfrw (104:5; 147:8 S, 17 S, 21 S, 27 S; 153B:11; 204:35 S)

Mwt div. “Mut,” with the following epithets:

nbt Mgb (179:24); hmt, irt R' hrt-ib 'Ipt-sw.t, w'ty, lwty snw.s m pt (199A:6-9); hnut nfrw (85:13; 143B:2; 179:20; 204:30 N, 34 S); hut nwt.s (147:24 N)

mn imp. “Take!” (30:5; 50:1; 69A:1)

mn vt vb. 3ae inf. (1) “to establish” (140:2; 171:21); (2.) “to be lasting” (67:11); (3.) in the epithets mn lb “(to be) steadfast of heart” (21:12), mn mnw “(of monuments) to be enduring” (144F:1)

Mn-nfr loc. “Memphis” (179:28)

mnlt n. “menat-necklace” (30:5)

mnn vt n. “nurse” (28:7)

Mnw div. “Min,” with the following epithets:

Gbhw 'Hr fl', nfr ' (76:2-3); Gbhw, 'Hr fl', nfr ' (76:2-3); nb pt is (61:3-5); Kl-mwt.f, hry-ib 'Ipt-sw.t (102:2-3)

mnw n. “monument(s)” (passim)

mnwy adj. “abounding in wonderful things” (25:4; 117B:4; 142B:2, C:2; 144G:1; 202A)

Mnhwt div. “Menhyt” (179:21), and with the epithets sit R', hnut nfrw, w'ty, lwty snw.s (11:3-4)

mnh (1.) adj. “excellent” (44:2; 54:6 left; 69B: 15; 143A:1; 166:8; 184:4; 196; 202E:2); (2.) adv. (h'r)-mn̄ “efficiently” (139:2; 140:1; 142C:2; 143B:2); (3.) n. “effectiveness” (153A:1)

mnht n. “something beneficial” (52 paint)

mnst n. “mnst-jar” (53:38, 43, 47, 52 top)

mnêt n. “pottery vessel” (53:39 and 48 top; 38, 40, 47, 49 middle)

Mnw div. “Montu” (20:7, 30, 31; 62:1; 71:16; 136C; 142B:2; 190:1), and with the following epithets:

'i, nb Wist, lty nfrw, hry-tp mś (62:2-3)
'i, nb Wist, lty nfrw, hry-tp mś, nfr 'i 'nb m m̄t hry-ib 'Ipt-sw.t (37:2-4)

nb Wist (47:6; 106:1)
nb Wist, hry-ib 'Iwnw (32:1-2)

Mnw-R div. “Montu-Rê” (47:5), and with the following epithets:

nb Wist (147:10 S, 13 S, 19 N, 27 N)

nb Wist, nfr 'i (182:5)

nsnt nfrw, nb Wist (93:2)

nswt nfrw hry-ib 'Ipt-sw.t, nfr 'i mn̄ty (88: 3-

hry-ib 'Ipt-sw.t (169:11-12)

mrvt vt vb. 3ae inf. “to love, prefer” (passim). Forms: mrvt/imrvt imperf. pass. part. (passim), in the following epithets: mrvt 'Imn (121B:1 = Horus Name of Painatem I); mrvt psdt (145E:2[?]); mrvt psdt 'it (140:3); mrvt nfrw (120B:9; 125B:6; 139:3; 140:3; 143C:2; 145 3E:1, 3E:2[?], 4E:2, 184:2); mrvt nfrw nbw (145 4E:2, 203E:2); mrvt R' (169:4; 184 left; 194A-B; 202B, D, E:1-2, F:1-2; 205D = Horus Name of Ramesses XI; 57B:2 = epithet of Seth); mrvt inf. (139:1); in sgmn.f rel. (58:29; 139:1; 142A:2); mrr perf. act. part. (140:2; 142C:1); in the phrase (m lb) mrr “(with a) willing (heart)” (53 paint; 114A:6; 115B: 140:1; 144C:1, E:2, 154B:4; 196); imperf. rel. (20:13) n. “beloved” (21:10)

mn̄ty n. “beloved (king)” (21:8; 140:3; 144F:2; “beloved (one)” (48:9; 67:10; 95:7[?])

mnwyt (1.) n. “love” (21:2, 26:1, 69A:4; 171:9)

(2.) prep. “in order to (do something)” in n mnwyt + inf. (143B:2; 195)
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mh (1.) vb. “to fill” (53 paint; 114A:21; 139:2; 154A:1); “to be paid in full” (133:32); (2.) epithet “confidant” in mh-tb (153A:1; 199A: 10–11, 14; 200B:9)
mhu.t n. “Lower Egyptian wine” (53:35 and 44 bottom and 49 middle)
mhn n. “uraeus” (115A:8)
mhwy.n n. “north” (137A); mh-tw “Northerners” (21:7)
ms vb. “to tender (offerings)” (113A:19; 118A:1; 123A:1; 153B:3; 156:10; 167B:1; 178A:1; 201B:1)

mst n. “run” (46:1)
mst (1.) vb. 3ae inf. “to bear (a child)” (9:8; 30:6; 45:6; 87:9; 136A: 140:2; 149D:9; 142C:1; 143A:2; C:1; 144B:2; C:1; 145C:1; 146 top: 1; 184:3; 190:20; 203 West(1)); “to fashion” (139:2; 140:1; 142A:2, C:2; 143B:1; 195; 196); (2.) n. “child” (115B:9)

mstw n. “birth” (191A:1; B:1)

mstnt n. “birthplace” (191A:2; B:2)

Msd$r $d$m loc. “the Hearing Ear Temple” (29:3)

mst vb. 3ae inf. (1.) “to protect” (37:6); (2.) “to adorn” (131A:3, B:3; 193A:3; B:3)

mt(3")? n. “midday” (132:28)

mt$ adj. “precise” (53:6)

mdw n. “standard” (55:4)

mdw(m) vb. “to contest” (133:28–29, 30)

mdt n. “matter” (132:24)

md$h vb. “to hew” (21 paint; 143C:2)

md$t n. “ointment” (75:1; 96:1; 127A:1; 129A:1; 159:1; 162A:1; 164:1; 169A:2; 1211:2; 141A:1; 161A:1; 168:1; 175A:1)

Mdd loc. “Daronkah” (179:25 and n. bb)

n prep. (1.) “for” (passim); (2.) “to” (passim); (3.) “of (a length of time)” (143B:1; 171:21; 196); (4.) “because of” (53:10; 140:1; 196)

n (1.) for fem. sing. indirect genitive (113:17, 18); (2.) for pl. indirect genitive (113:8); (3.) for m. (113:6; 133:12, 16, 33, 37–44, 50, 51, 139:2)

nt fem. indirect genitive (43:2; 120B:9; 143B:2)

n neg. “without” (11:4; 113:24; 142C:2; 144H:2; 202A)

n$ pl. def. art. (133:6, 12); spelled ntw (133:32)

nty, ntw pl. dem. pron. (132:16, 18, 22; 133:5, 11, 14, 15, 17, 26, 30, 31, 48)

nty. + suffix, pl. possess. pron. (132:16)

ntct (1.) n. “city” (69B:2; 179:20; 185:4); (2.) loc. “the City (= Thebes)” (132:5, 8, 12, 22; 133:26; 142A:2)

(ntr) nyny n. “(making) salutation” (21:7–8; 48:9; 67:10; 95:7)

n$ti n-h$ti. + suffix, vbal construction “(of god, in oracle) to disagree” (132:4, 5; 133:21)

nw n. “(appointed) time” (115B:9)

Nvt div. “Nut” (71:19; 190:6, 20)

nb n. (1.) “lord” (passim); (2.) in the following epithets: nb hwt-tb (124A:1); nb h$t h$t (passim); nb W$t (124A:3); nb wrt (20:30); nb b$hwt (154A:1); nb pd t' (44:17); nb m$t' (51:1; 99:1; 141C:1; D:1; 157A:2, 161C:1); nb m$h (142A:2); nb h$t (21:12–13; 143A:2); nb nfrw (47:6; 166:5; 171:18; 189:15); nb hpw nfrw (54:6 left); nb n h$sot nb$t (203 West(2)); nb b'$w ml 'Immn (142C:2); nb hp$h “Lord of the Scimitar” (passim); “possessor of strength” (52 paint; 53 paint); “Lord of the Strong Arm” (140:1; 144E:2; 162B:13); nb H$mhw (33:3–4; 142A:1; 176:6); nb s$mty (143C:2; 145E:1); nb stwt (120A:15; 125B:1); nb sf$t (142B:1); nb t$i s'mt (57B:1); nb twy (passim); (3.) nbwy “the Two Lords” (20:32; 71:3); (4.) nbw “lords” in the following compounds: nbw 'Immnw (179:22); nbw W$t (16:12; 54:6 right; 55:13; 139:2; 140:3; 143A:1; 146 top: 153A:2; 171:20; 202F:2; 203 East(2)); nbw hwt 'tt (140:2)

nbt title, “Lady (of)” (passim), with the following epithets: nbt l;m (26:1); nbt pt (9:1; 59B:1; 164:2 = of Mut); nbt twy (116A:8)

Nbt-hw$t div. “Nephthys” (71:21; 190:8)

Nbt-hpt, Nwt nfrw nbw div. “Nebet-hetepet, the Mistress of all the Gods” (66:11–12)

nfty (1.) div. “the Two Goddesses” (115B:5; 119A:2, B:2); (2.) title, “Favorite of the Two Goddesses” (139:2; 140:2)

nb adj. (1.) masc., fem., pl. “any, all” (passim); (2.) pl. nbw (passim)

nbw n. “gold” (21 paint; 131A:3, B:3; 140:1; 143C:2; 144E:1; 184:2; 193A:3, B:3; 196)

Nhwy$ div. “the Ombite” (57B:1)

nbnb vb. “to guard” (143B:1)

nfr adj. (1.) “beautiful” (21:3, 6, 20; 43:8; 44:2; 48:9; 53 paint; 69B:15; 70:5; 113:3; 114A:5, 21; 142B:1; 166:8; 171:3; 176:9; 179:19; 194C:1; 2, D:3, 4; 195; 202E:1); (2.) “good” (4:2; 31:10; 53:43, 52 bottom; 132:17; 133:8; 18; 19, 23; 139:1; 142C:1; 143A:2; 185:4; 196; 202C: E:1, F:1); (3.) “perfect” (54:6, 8–11); (4.) “fine” (31:9; 113:19; 118A:1; 123A:1); (5.) “goodly” (132:16); (6.) “kindly” (190:18); (7.) “handsome, with a handsome face” in the epithet nfr-hr (20:30; 30:3; 142A:1; 145C:1; 154A:2; 161D:4; 178B jams(2))

nfr n. “beauty” (133:2; 140:3)

nfrw n. (1.) “beauty” (23 paint; 44:4; 52 paint; 115B:4; 140:1, 3; 142C:2; 154C:2; 179:20); (2.) “good things” (132:8); (3.) “end” (143C:1)

nfrt n. “the White Crown” (143C:2; 145 E:1)
nm n. “knife” (53:36, 45 bottom)
nmhy n. “citizen” (133:24, 26, 48[?])
nmst n. “nemset-jar” (56B:1; 63:1; 125B:2; 127B:1; 129B:1)
nru n. “fearsomeness” (142B:1)

nmh (1.) vb. “to resound” (21:38); (2.) n. “joy” (20:7; 22:1); (2.) n. “jubilation” (21:40; 140:3)

Nm-wy div. “Nehem-wy” (179:29)

nhb (1.) adv. “forever” (passim); (2.) n. “eternity” (passim)

ntby n. “flail” (165:1)

ntb (1.) adj. vb. and adj. “mighty” (passim); “strong-armed” in the epithet ntb ‘ (20:30); (2.) n. “victory” (passim)

ntb th n. “titulary” (144F:2; 171:20-21)

Nntb div. “Nekhet” (52 paint; 179:16, 21), and with the following epithets:

hdt Nnb (20:35-36; 65:12; 136A; 138A; 148C: 151)

hdt Nnb, nb t pt, hntw ntrw (205B)

nnb n. “young man” (115B:9)

nst n. (1.) “seat” (113:15); (2.) “throne” (25:3; 50:17; 51:12 right; 53 paint; 115A:8; 139:3; 140:1; 143A:2, B:1, 2, C:2, 144E:2, 145 2C:2, 4C:1; 191A:2, B:2, 203 East(1))

nswt n. “king” (passim), and in the following compounds:

nswt ir mnw (144H:1)
nswt ur mnw (143B:1; 144G:2)
nswt mn Ś (143C:2)
nswt mryty (140:3)
nswt nfb (22 paint; 65:7; 88:4; 117B:4; 142C:2; 144E:1, G:1; 202E:2)
nswt ntrw (142A:1; 143A:1)
nswt nfr (20:30; 21 paint; 142B:2; 143A:2; 144F:2)
nswt Kmt (20:16-17)
nswt twy (67:11; 74:17; 117A:4; 129A:5; 140:1)
nswt tw mnw (139:3)
nswt bty (passim)
nswt bty Ś tw mhw (59A:9; 72:5; 142A:2; 161B:4)

nsyt n. “kingship” (47:6; 53 paint; 69B:18, 71:3; 113:15; 114A:16; 128A:5; 136B, C; 138B; 150; 154B:3, 191A:3, B:3)

nt n. “something” (133:12)

nt “the Red Crown” (60:12[?])

nty (1.) rel. pron. “who, which (is) . . .” (52:4; 55:4; 133:11, 28, 30; 161E:1); (2.) conj. r-nty “stating . . .” (71:9)

nfr n. “god” (passim); in the following epithets:

nfr ‘ (44:17; 133:7, 8, 18, 21, 23, 24, 27, 31; 144A); ϱ ρ nfr mnŚ (191A:4); ϱ ρ nfr mfr ë(f (191B:4); ϱ ρ nfr mfr mwŚ (190:20; 191B:4); nfr nfr (passim); nfr nfr mfr ëm (143C:2); ϱ ρ nfr hwn mfr ë(f (191A:4); dual in the epithets: nfrw pr (191B:4); nfrw mnh (191A:4); nfrw mfr ë(f (154D:9; 191B:4); nfrw mfr mwŚ (190:19; 191A:4, B:4); nfrw swy (191A:4)

nfrt n. “goddess” (179:28); in nfrt mfr snś (116A:9); in nfrt mfr mwŚs (191A:4)

nfry adj. “divine” (20:34; 142B:2, C:1; 143B:2; 145B:3; 161D:6; 191A:1, B:1)

nd vb. (1.) “to greet” (56B:1); (2.) nd-hr “to champion (someone)” (142C:2); ët nd-hr “greeting” (63:1; 125B:2; 127B:1; 129B:1)

ndty n. “champion” (16:12; 51:15; 54:6 right; 55:13; 103A:12; 143A:1; 146 top 1; 184:4; 203 East(2))

ndm adj. (1.) “fragrant” (112:2); (2.) “glad (of heart)” (21:24)

r prep. (1.) “to (some place)” (43:2; 114B:11; 166:2; 169:3, 4); “at (some time)” (115B:9); “unto (some time)” (114B:17; 135A); (2.) “against” (114A:11; 137A); (3.) “per (some amount)” (133:9, 27, 28); “(in payment) for (something)” (133:19); “more than” (53 paint; 161E:2; 135); (“to be (do)” (20:14; 21:19, 23; 115A:5, B:9; 133:31; 140:2; 143B:1, C:1; 166:2; 196); “to be set on (doing something)” (143B:2; 195)

r-10 n. “one tenth” (133:15)

R-lnt loc. “Ro-inet” (179:27)

R-lnty loc. “Ro-inty” (179:21)

r-Ś (1.) adv. “also” (132:24); (2.) n. “end(s), limit” (142C:1)

r-twy n. “handiwork” (20:32)

r-pr n. (1.) “temple” (143A:2; 176:11); (2.) “temple enclosure” (195)

R div. “Re” (passim); R n nswt “Re of Kings” (142B:2)

Rt Hr-Śty (1.) div. “Re-Harakhti,” with the following epithets: ët mtw, nb r dr, ëtp Śy mwy Nw (16:2-4); ët mtw, nb htw ët, nfr ṭ, nb pt, ṭ (181:1-3); nfr ṭ, nb pt, ṭ (66:6-4); nfr ṭ, nb pt, ṭ, ṭ nty, kmw wtw (6:2-3); nfr ṭ, sib šw, nb pt, nb mfr, ṭ ntrw, nfr-hr ṭw htw ët (46:4-6); nfr ṭ, sib šw, nb pt, ṭ (103A:3-4); nfr ṭ, sib šw, nb mfr (170A:2[?]); (2.) title of king (passim)

Ryt-twy div. “Ruyet-tawy” (37:6; 121A:7; 179:22), and with the following epithets:

hrt-Śyt Wist (93:4)

hrt-Śyt Wist, lht wyr ms R (88:6-8)

r-Ś (1.) n. “day” (120B:8; 140:2); in (n) r-Ś “every day” (28B:4; 45:5; 60:3; 65:9; 90:13; 143B:1, 2, C:2; 144F:1; 157B:9; 173:10; 183:5; 196)

rty n. “gateway” (52 paint)

rwd (1.) adj. vb. “to flourish” (71:12, 13); (2.) adj. “permanent” (114A:5)

rwdt see s.v. lmr . . . n lwgt
null

null
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73:9; tit nb dm4 m R’ dt (125A:4–5); tit nb dm4 br tbwty.k (82:10); tit nb dm4, pdt-psdt hr biw.k (69B:12; 179:4); tit nb dm4, pdt-psdt hr tbwty.k (80:3); tit nb dm4, hist nb(t) hr tbwty.k (179:5)

tiwy m htpw (48:3; 192C:6); tiwy m ksw r’ nb (87:8)
tiw m htpw (66:14); tiw nbw (53:26); tiw nbw m wh-ti (16:5; 125A:7); tiw nbw m htpw (27B:12; 41:6; 60:10; 75:6; 80:9; 94:9; 99:7; 118A:8; ’126B:3’; 130B:4; 155:11; 161C:4; 177B:11; 186:3; 192D:6; 200B:4); tiw nbw m htpw, pdt-psdt hdb n r’n.k’ (201A:6); tit nb m ksw (81:4); tiw nbw, his(w)t nbw(t) (49:7; 199B:7); tiw nbw, hisw nbw(t) m htpw (53:14; 135C); tit nb, hist nb(t) hr tbwty.k (55:5; 61:2; 97:5; 180:3); tiw nbw, hisw nbw(t) hr st-hr (136C); tiw nbw, his(w)t nb(wt) dm4 hr tbwty.k (22:6–9)
dt m hkt iwt-lb (129B:6; 155:10); dt hr st-Hr (127A:7)
dfsw m R’ (23:7); dfsw nb hr.l (’69B:24’); dfsw nb hr.l, htr nb(t) nfr(t) r’ nb (27B:4–6)

h(i) voc. “O . . !?” (53:42, 51 middle)
hv n. “jubilation” (115A:7)
hv vb. “to tread” (20:32)
hv n. “law” (54:6; left; 191A:3, B:3)
h(i)ms n. “humility” (114B:10)
hrnt vb., in hrnt tp.f, “to agree” (oracular usage)
(132:15; 18, 20, 26; 133:25)
hrw vb. 3ae inf. (1.) “to be pleased, contented”
(44:4; 113:24; 142B:2, C:1; 202E:2); (2.) “to please” (113:20; 120B:7; 125B:6; 140:2; 142B:2)
hrw n. “day”; in the phrase m pt hrw “today”
(133:10)
hn n. “fiery breath” (114A:11)
hd vb. “to vanquish” (205D); spelled hdn
(142B:2)

hi. prep. “behind” (59A:4; 171:13)
(m)-hiw (+ dir. obj.) prep. phrase “(in) excess of”
(132:11)
hiw hr prep. phrase “in excess of” (113:6; 195; 202C); hr hîw hr (71:10–11)
hiy n. (1.) prep. “over and above” (133:9, 10; 16); “remaining (amount over something)”
(133:27); (2.) n. “difference” (133:28)
hît n. (1.) “brow” (115A:5); (2.) “countenance”
(21:5; 31:9); spelled hwîy (185:3)
(m)-hît prep. “in the presence of” (21:11)
hîty-t title, “Count” (153A:1; 199A:10, B:8, 14; 200B:9)
hît-sp n. “regnal year” (134:1)

hîwty title, “Leader” (153B:6; 163:4; 174:4; 178A:3; 185:7; 188A:3–4; 195; 196; 199B:14; 200A:10, B:9)
hv n. (1.) “limbs” (121A:9; 171:14); (2.) “body” (71:12)
hv vb. 3ae inf. “to be joyful” (20:11; 69A:4; 155:16; 156:6; 171:9; 185:13)
hv n. “rejoicing” (115A:7; 191A:3, B:3)
hvwy n. “joyfulness” (140:3; 142C:2)
H’py div. “Happy,” the Nile god (3:1, 3; 4:1, 3)
hw n. “food” (3:2)
hw vb. 3ae inf. “to smite” (54:6 right; 65:7; 137A)
hwt n. “mansion” (113:20; 140:2)
hwt-hw n. “Great Mansion” (46:6; 47:6; 113:25; 140:2; 142B:2; 171:20; 182:1)
Hwt-wrt loc. “Hwr” (179:28 and n. gg)
Hwt-B’t loc. “the Mansion of the Ba” (47:11; 120B:5; 143C:1)
Hwt-brbr (sic) loc. “the Mansion of the Solar Obelisk” (79:9)
Hwt-nfr n. “temple” (43:2; 125A:12; 142B:1; C:1; 143B:2, 182:10; 185; 206C; E:1)
Hwt-lhr div. “Hathor” (6:4; 52:paint; 71:22; 179:21–25, 28; 190:12), and with the following epithets:
wr, hr’t-lb Bnnt, lrt R’, nb(t) pt, hwnt nfrw nb(w) (115B:6–7)
wr, hr’t-lb Bnnt, nb(t) dby, nb(t) hwnt nbw, nb(t) hv(w), nb(t) h’y (115A:6–7)
 nb’t hvnt, lrt R’, hvk hvdbyw (59A:6–8)
 nb’t hvnt, hr’t-lb Bhd (56A:5–6)
 nb’t hvnt, lrt R’, nb’t pt, hwnt hvw (59A:6–8)
(27B:13–15)
 nb’t hvnt, lrt R’, nb’t pt, hwnt hvw (30:1–2)
 hr’t-lb Bnnt (102:9; 157B:6–7; 162B:6; 173:4–5 [spelled Bnnt])
hrt-lb Bnnt(t), nb’t pt, hwnt hvw (58:20–21; 92:5–6)
hr’t-lb Bnbn, spst (145 4B:2)
hr’t-lb Bnbn, spst m Wst (90:7–9)
hr’t-lb Bnbn, spst, lmyt Wst, nb’t pt (84:5–6)
hr’t-lb Bnnt, spst(t), lrt-R’, hwnt-nfrw (34:13–14)
hr’t-lb Wst (179:22)
hr’t-lb Wst, lrt R’, ‘sw’, nb’t pt, hwnt hvw, hvk hv Smw, T’s-hmw (90:8–10)
hr’t-lb Wst, nb’t pt, hwnt nfrw (103B:3–5)
hr’t-lb Wst, nb’t pt, hwnt hvw (105:7–8)
hr’t-lb Wst, nb’t pt, hvk hvdbyw Hr (40:5–7)
hr’t-lb Wst, hwnt nfrw (77:3)
Hwt-sr loc. “Mansion of the Prince” (139:2; 171:21; 195)

Hwt-sîm loc. “Hâ‘” (179:23 and n. t)
hwn n. “young man” (143B:2; 143B:3)
hb n. “festival” (21:20, 39, 43; 139:2; 142B:2; C:2; 143B:1, C:2; 144F:1; 145 1E:2, 195; 196)
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hb-sd n. “Jubilee” (43:12; 50:1; 54:5; 57A:1; 58:5; 59A:5; 69A:1; 74:16; 124A:4; 128A:3; 139:2; 143B:1; 154A:1; 162B:5; 11; 171:5; 181:4; 182:13; 189:15; 191A:3, B:3)

hpt n. “oar” (35:1; 116A:1)

hpt n. “hepet,” ship’s gear (35:1; 116A:1)

Hpw ‘n vb. “the Living Apis” (191A:1, B:1)

Hf n. “myriads (of)” (124B:7; 129A:4; 139:2; 142B:2)

hm-ntr hnw n ‘Imn title, “Third Prophet of Amon” (26:5)

hm-ntr tpy n ‘Imn title, “High Priest of Amon” (113:20; 114C; 148B, C; 201B:2–3)

hm-ntr tpy n ‘Imn-R’ nswt-ntrw title, “High Priest of Amon-Re, King of the Gods” (passim)


hm-ntr [. . .]nw n ‘Imn title, “[. . .] Prophet of Amon” (26:3)

hm-ntr n Inhrt title, “Prophet of Onuris” (26:5)

hm-ntr n Mut title, “Prophet of Mut” (26:3; 44:11)

hm-ntr n Hr Bhdty title, “Prophet of Horus of Edfu” (26:5)

hm-ntr n Hnwsw title, “Prophet of Khonsu” (44:8)

hm-ntr n Hr n ‘Imn title, “Priestess of (or in?) the Countenance of Amon” (133:4)

hm n. “body” (113:21)

hm n. “(of king) Majesty” (20:25, 34, 44:1; 55:1; 115A:5; 143B:2; 153A:1; 171:19; 179:20; 200A:10, B:9)

hm Hr title, “Servant of Horus” (110)

hm st title, “Servant of the Throne” (110)

hm-t-snut wrt title, “Great King’s Wife” (26:2; 116A:7–8); hm-t-snut wrt n nb tiwy “Great King’s Wife of the Lord of the Two Lands” (28B:6)

hm-t-ntr n ‘Imn title, “God’s Wife of Amon” (58:16)

hm t n. “copper” (133:9, 13, 27, 32)

hm t n. “floral collar” (61:1; 172:1)

Hmwt loc. “Hemu” (179:23)

hn conj. “together with” (4:6; 113:23), “in the company of” (90:13; 93:9); r-hn “together with” (133:30, 34, 37, 48, 49, 50; 190:18; 191A:1, B:1)

hnwt n. “mistress” (114A:8; 115B:7; 121A:8; 140:1), and in hwst mst “mistress of child-bearing” (14:5), hnwt tiwy “Mistress of the Two Lands” (26:1; 143C:1)

hnmm n. “Sun People” (115B:4)

hnk vb. “to present” (1) with dir. obj. (15:1; 49:1; 51:1; 74:1; 82:1; 99:1; 115A:1, B:1; 122B:2; 127A:1; 129A:1; 141C:1, D:1); (2) hn m + obj. (14:1; 36:1; 40:1; 53:36, 45 top; ’62:1; 96:1; 157A:1; 159:1; 161C:1; 162A:1; 177A:1; 189:1; 198A:1)

hr div. “Horus” (71:22; 113:8; 115A:4, B:8; 116A:10; 127A:7; 176:4; 190:11), and with the following epithets:

hr-lb pi lb, nfr ‘i, nb mst (14:2–3)

n’h (191A:1, B:1)

Bhdty, nfr ‘i, sb sw, nb mst hr-lb Wst-Hr (56A:2–4)

Hr-lhty div. “Harakhti” (143B:2)

Hr nbw title, “(of king) Golden Horus” (139:3; 140:3; 191A:3, B:3)

Hr-st lst div. “Harsiše” (57B:6; 144F:2)

Hrt title, “the Female Horus” (191A:1, B:1)

hr n. “face” (21:3, 6, 8; 43:8; 48:9; 67:10; [113:17]; 132:13; 133:4; 179:19; 190:18); hr nb “anyone” (133:28), “everyone” (23:15; 140:1; 161D:3)

hr (1) prep. “upon” (passim); “because of” (113:24; 155:16); (2) ps.-vbaL marker (20:1; 21:26, 38; 78:11; 139:1; 143A:1); (3) conj. “and” (140:2; 142A:2, C:2; 143A:2, B:1; 165:15; 175A:11); “while” (21:10, 22; 63:9; 80:11; 101:10; 185:3)

hr-‘ adv. “at once, immediately” (133:2; 202A)

hr-[wy] prep. “under the supervision of” (3:2; 4; 24, 31:12)

hr-tp prep. “on” (115B:4; 154B:3)

hry nisbe of hr, “upon” (139:3; 143A:2, B:1)

hry-lb prep. “(residing in)” (61:8; 123A:3; 126B:5; ‘136C’ bottom)

hrt mn’t n Mut title, “Superior of the Nurses belonging to Mut” (28B:7)

hry-tp tiwy title, (1) of gods (passim); (2) esp. of Seth (57B:2); (3) of officials (185:5; 200A:10)

hrt(t)-tp fem. title, “Superior” (121A:7)

hrt-tp n. “headpiece” (21:6)

hrt n. “sky” (21:42; 52 paint; 115A:9; 140:3; 143A:1)

hryt n. “dread” (57B:5; 118 and n. d; 142C:1)

hh(w) (m) n. “million(s) of things” (13:1; 20:7; 21:3; 50:14; 53 paint; 71:11; 114A:4; 116A:4; 121A:4; 124B:7; 129A:3; 132:21; 139:2; 161E:2; 171:21)

hhy vb. 3ae inf. “to seek” (142A:2; 143A:2; 144C:1)

hst vb. 3ae inf. “to praise” (63:9; 78:11; 80:11; 101:10; 165:15; 175A:11)

hsrw n. (1) “praise, favor” (28B:4; 117A:2); (2) “reward” (114A:5; 116A:5; 120A:5; 121A:5)

hsrw n. “song” (115A:7)

Hsr’t loc. “the Necropolis of Hermopolis” (142A:2 and n. f)

hšt vb. “to rule” (60:15; 140:2)

hšt n. (1) “crook” (165:1); (2) “rule” (191A:3, B:3); (3) “ruler” (20:7, 39; 22:1; 71:7), and with the following epigraphs:

hšt wst-lb (51:13 left; 129B:6; 142B:1; 203 West(1))

hšt ‘Ipt-swt (142B:1; 143A:2)
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bftf n. “Eighteenth Lunar Day” (190:8)

bft prep., with verb, “as” (140:3); “when” (69B:2)

bfty n. “enemy” (114A:11)

$fmw loc. “Hermopolis” (142A:1)


bn n. “abode” (142A:2)

$nn n. “pauen” (20:7; 22:1)

$nsu div. “Khonsu” (passim), and with the following epithets:

‘3, nb W3st, hr-lb ‘Ipt-swt (102:5–7)

pi nt-r, lm-t lb n if t R (122A:4–5)

pi hr-d tpy n ‘yn (114A:17)

$nsu-m-$nsu div. “Khonsu-in-Thebes” (53 paint; 121B:2; 141B:2; 144D:2; 154B:4; 190:16), and with the following epithets:

nb itwt-lb (154D:7; 183:2)

nb itwt-lb, Nfr-$nt m ‘Ipt-swt (89:1–4; 129B:2–4; 156:1–3)

nb itwt-lb, Nfr-$nt m ‘Ipt-swt, m r 3 n sp tpy (186:6–9)

nb itwt-lb, Nfr-$nt m W3st (132 top)

nb itwt-lb, nb m $nt (188A:6–8)

nb itwt-lb, Hr Nfr-$nt (160A:2–4; 199B:4–6)

nb m $nt, hry st-wrt (191B bottom:1–2)

$nsu-m-$nsu div. “Khonsu-in-Thebes Neferhotep” (passim), and with the following epithets:

w or hsw mm $ntw (117A:2–1)

nb m $nt (51:9; 127B:2–3)

nb m $nt, hry st-wrt (115A:2–3)

nb m $nt, hr-lb W3st (54:3–4)

nfr ‘3 (142B:2; 153C:15–17; 175A:4–6)

nfr ‘3 ‘nh m m $nt (79:4–7; 141E:1–3; 175B:1 right)

nfr ‘3 nb m $nt (50:8–9; 51:3–5; 150; 157B:2–3; 163:9–10)

nfr ‘3, hrr-[lb] ‘Ipt-swt (44:5–7; 128B:2–4)

nfr hr-lb ‘Ipt-swt (179:11)

Hr nb itwt-lb (7:2–3; 23:1; 49:3–5; 70:12–13; 100:2–3; 127A:2–4; 130A:2–3; 167B:2–4; 185:24–27; 186:5–6)

Hr nb itwt-lb, nt-r ‘nh m m $nt (23 paint; 25:2; 28A:2–4; 81:6–9; 154D:6)

Hr nb itwt-lb, nfr ‘3 nb m $nt (53:17–21)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Iwu m $w, [...] ‘1 (165:8–10)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Ipt-swt (34:10–11; 155:20–21)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Ipt-swt, nb pt ‘1 (162B:1–3)


Hr nb itwt-lb m ‘Ipt-swt (115B:2–3; 200A:4–7)

bftf n. “Eighteenth Lunar Day” (190:8)

bft prep., with verb, “as” (140:3); “when” (69B:2)

bfty n. “enemy” (114A:11)

$fmw loc. “Hermopolis” (142A:1)


bn n. “abode” (142A:2)

$nn n. “pauen” (20:7; 22:1)

$nsu div. “Khonsu” (passim), and with the following epithets:

‘3, nb W3st, hr-lb ‘Ipt-swt (102:5–7)

pi nt-r, lm-t lb n if t R (122A:4–5)

pi hr-d tpy n ‘yn (114A:17)

$nsu-m-$nsu div. “Khonsu-in-Thebes” (53 paint; 121B:2; 141B:2; 144D:2; 154B:4; 190:16), and with the following epithets:

nb itwt-lb (154D:7; 183:2)

nb itwt-lb, Nfr-$nt m ‘Ipt-swt (89:1–4; 129B:2–4; 156:1–3)

nb itwt-lb, Nfr-$nt m ‘Ipt-swt, m r 3 n sp tpy (186:6–9)

nb itwt-lb, Nfr-$nt m W3st (132 top)

nb itwt-lb, nb m $nt (188A:6–8)

nb itwt-lb, Hr Nfr-$nt (160A:2–4; 199B:4–6)

nb m $nt, hry st-wrt (191B bottom:1–2)

$nsu-m-$nsu div. “Khonsu-in-Thebes Neferhotep” (passim), and with the following epithets:

w or hsw mm $ntw (117A:2–1)

nb m $nt (51:9; 127B:2–3)

nb m $nt, hry st-wrt (115A:2–3)

nb m $nt, hr-lb W3st (54:3–4)

nfr ‘3 (142B:2; 153C:15–17; 175A:4–6)

nfr ‘3 ‘nh m m $nt (79:4–7; 141E:1–3; 175B:1 right)

nfr ‘3 nb m $nt (50:8–9; 51:3–5; 150; 157B:2–3; 163:9–10)

nfr ‘3, hrr-[lb] ‘Ipt-swt (44:5–7; 128B:2–4)

nfr hr-lb ‘Ipt-swt (179:11)

Hr nb itwt-lb (7:2–3; 23:1; 49:3–5; 70:12–13; 100:2–3; 127A:2–4; 130A:2–3; 167B:2–4; 185:24–27; 186:5–6)

Hr nb itwt-lb, nfr ‘3 nb m m $nt (23 paint; 25:2; 28A:2–4; 81:6–9; 154D:6)

Hr nb itwt-lb, nfr ‘3 nb m $nt (53:17–21)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Iwu m $w, [...] ‘1 (165:8–10)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Ipt-swt (34:10–11; 155:20–21)

Hr nb itwt-lb, nfr ‘3 hr-lb ‘Ipt-swt, nb pt ‘1 (162B:1–3)


Hr nb itwt-lb m ‘Ipt-swt (115B:2–3; 200A:4–7)
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Hnsw-m-Wst Nfr-htp (continued)
Hr ntr '3 hry-tp 'Ipt-sw tawy (132 top)
Hr hry-tp tawy (42:2-3; 51:11; 60:8-9; 82:6-9; 104:8-10; 113:13; 136B; 169:7-8; 173:1-2)
Hr hry-tp tawy, ntr '3 (24:2)
sfr n. vb. n. prep. 'n sp tpy (15:3-6)

Hnsw-m-Wst div. "Khonsu-in-Thebes," with the following epithets: ntr '3, nb m3t (25:2); Hr, nb swt-ib, hry-tp 'Ipt-sw (191A bottom: 1-3)

Hnsw div. "Khonsu," with the following epithets: nb swt-ib (124A:1); nb swt-ib, Hr hry-tp tawy (147:12 S, 18 S, 28 N); nb Wst (65:19; 69A:2; 138A:13; 142:2; 145 4C:2; 159:11; 175A:2; 203 West:(2)); nb Wst, nb m3t, hry-tp 'Ipt-sw (97:1-2); nb Wst, ntr '3 n sp tpy (54:8 left); nb Wst, Hr hry-tp tawy (147:2 S); nb Wst, hry-tp 'Ipt-sw (84:2); nb m3t (127A:1); Nfr-htp (36:6-7; 53 paint; 119A:3; 121A:2; 138C; 142C:2; 143C:2; 144B:1, H:1, 2; 154B:4; 183:1; 203 East:(1), (2); 204:36 S); Nfr-htp m 'Ipt-sw (69B:4; 145 4B:1; 147:16 N, 23 S, 25 N); Nfr-htp, Hr hry-tp tawy (139:3)

Hnsw-R' div. "Khonsu-Re" (120A:3-4; 125A:2-3), and with the following epithets: -m-Wst, Nfr-htp (114C)

nb Wst (119A:1, B:3; 124A:3; 128A:2; 140:3; 143C:1; 146 bottom/East:2)

nb Wst, ntr '3 (127C)

nb Wst, ntr '3 'nb m m3t (116A:2-3; 147:20 N)

nb Wst, ntr '3 hry-tp 'Ipt-sw (114A:13-14; 118A:2-5)

nb Wst, hry-tp 'Ipt-sw (8:1-2)

Hnsw-Sw lmy Wst div. "Khonsu-Shu, who is in Thebes" (143A:1)

Hnsw-Dhwty, hry-ib 'Iumw Smw div. "Khonsu-Thoth, who resides in Hermontis of Upper Egypt" (123A:2-3)

Hnt loc. "Khent" (179:21)

Hnt n. "offering chest" (53:35, 44 top)

Hnty prep. (1.) "(preeminent) in" pl. (60:11; 96:11; 113:1-2); (2) "at the head of" (90:13; 93:9; 102:11; 106:6); "before (the Two Lands)" (8:11; 21:35; 31:7; 45:9; 55:12, 14; 59B:6; 65:16; 69B:7; 71:5; 122B and n. a; 155:5; 177B:13)

Hnty-Hsr't epithet of Thoth, "Preeminent in Hesret" (142A:2)

br vb. "to fall" (53:10; 57B:10; 136B; 138B; 161B:4)

br prep. (1) "on the part of" (10:9; 18:8; 61:7; 114A:10, 22, B:8; 148C:3); (2) "before, in the presence of" (71:8; 113:14; 143A:2, C:1; 179:19); (3) "unto" (57B:2, 6)

br non-encl. particle "and" (132:21); in hr-m-dr "Now when" (132:16)

hpr vb. "to bring" (10:1; 60:1; 121A:1; 188B:1)

hpr Smw, Ti ntbw title, "Administrator of Upper and Lower Egypt" (199B:10)

hprt n. "assessment?" (133:9)

ht n. "fruit" (53:41, 50 bottom)

ht prep. "throughout" (118B and n. d); also m-bt (54:6 left; 57B:9; 71:15; 139:3; 143A:2)

(m)-bd adv. "northward" (132:13)

ht n. "womb" (139:3); in n ht. "bodily (son)" (passim)

bnt vb. 3ae inf. "to row" (20:1, 7, 40; 21:22)

bnt n. "voyage" (21:19, 44)

(m)-bnw prep. "within" (20:7; 21:5; 132:8; 142B:2)

bnm vb. (1.) + dir. obj. "to be united with (something)" (60:12; 195); "to be full of (joy)" (21:24); (2) + n (= m), "to be united with (something)" (139:2)

Hnmm-nh3h loc. "Medinet Habu" (27A:2)

bra prep. (1.) "under" (passim); (2.) "with" (69B:18; 136B; 138B)

br'- prep. "in accordance with" (153A:1; 199B:14; 200A:10, B:9)

br-bt prep. "before, in front of" (21:21; 55:3, 4; 69B:1; 166:3)

(m) hrt-hrw adv. "daily" (60:2; 113:21; 120B:9; [132:28f])

brd n. "child" (114A:17; 132:16; 133:5, 30, 33, 44)

brk n. "ornament" (57B:4)

.s for dep. pron. .sw (51:12 right; 59:2; 140:1; 142A:2, C:1, 2)

.st fem. 3d pers. sing. dep. pron. (133:27)

st n. (1.) "throne" (113:15; 114A:16), and in the following compounds: st wrt (114B:4; 115A:3; 196); st R' (46:8); st R' n. ntbw (73:11); st Hr (37:10; 39:9; 41:11; 53 paint; 57B:10; 61:10; '69B:10; '84B:8; 116A:10; 127A:7; 140:2; 157B:9; 173:10); st Hr n. ntbw (31:13; 66:15; 76:12; 81:11; 107:6; 141B:3, E:4; 183:5; 188B:11); (2) "place" (53:6; 139:2); "abode" (21:18), and in the following compounds: st b(w)t (142A:2, C:2; 143B:2); st wrt (21:16; 53 paint; 143C:1); st n. nh3h (143C:1); st-br "supervision" (53 paint; 140:2)

s3 n. "protection" (59A:4; 171:14)

s3 n. "son of (passim); s3 n. "son of (someone)" (114A:19), and in the following compounds:

s3 lmrw Honus Name of (Herihor)epithet (8:8; 15:8; 17:7; 20:8; 24:1; 30:6; 45:6; 47:11; 52:1; 53 paint; 54:6 right; 65:18; 73:10; 80:10; 83:8; 87:9; 120B:5; 135B; 136A; 137B; 139:1; 140:1; 141D:8; 142A:2, B:2; 143A:2, B:1, C:1; 144B:2, C:2; 145 C:1; 146 top:1); epithet of
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Ramesses XI (184:3; 203 East:1, West:1)

si nswt (X) “Son of King (X)” (133:3, 25)

st-nswt n hft “King’s bodily son” (26 passim; 44:10)

st-nswt n Kš “King’s Son of Kush” (132:2; 153A:1)

st-R“ title of king), “Son of Re” (passim)

st n. “daughter (of)” (133:42, 49; 179:20), and in
the compounds: st tImn “Daughter of
Amon” (116A:8); st-nswt “King’s Daughter”
(26:41; 28B:9; 110; 116A:7); st-R” “Daughter
of Re” (179:21)

(r)-st prep. “after” (133:29)

stw st title, “Guardian of the Throne” (110)

stb-stw epithet, “variegated of plumage” (20:34; 144A)

stw n. “Fourteenth Lunar Day” (190:14)

st vb. (1) “to make great, magnify” (114B:12;
124A:9; 142A:2; 143A:2; 179:18); (2) “to
enlarge” (114A:20; B:17; 117A:8; 122A:11;
138C; 142B:2; 143B:1, 2; C:2; 195; 196;
191:2)

st vb. caus. 2-lit. “to raise up” (143B:1)

st n. “image” (115B:5)

st vb. caus. 3-lit. “to erect” (52 paint)

sw masc. 3d pers. dep. pron. (passim); instead of
st (22 graffiti; 140:3)

swb vb. caus. 3-lit. (1) “to purify” (33:1–2; 53
paint; 176:1; 2); (2) “to sanctify” (139:2;
142B:2; 143A:2; C:2; 144C:2; 145 4E:1;
202F:2)

Swnnw loc. “Sumenu” (27B:3)

swm n. “physician” (133:34)

swt n. “egg” (143A:1; 161D:5)

sws vb. caus. 3-lit. (1) “to enlarge” (21:15); (2).
“to extend” (21:8; 139:3; 143B:2; 195)

s w see (mšt) sty

Swty div. (var. Štḥ) “Seth” (71:21)

swd vb. caus. 3-lit., spelled swqd, “to bequeath”
(116A:10)

sbd ḫmw vb. idiom “to live through (generations)”
(22 graffiti)

sb n. “portal” (125A:13; 131B:3; 193B:3)

sb n. “instructions” (153A:1; 199B:14; 200A:
10; B:9)

sbk adj. “precious” (143A:1; 161D:5)

Sbk div. “Sobek” (190:13), and with the fol-
lowing epithets:

nb Swnnw (27B:3)

hr–ḥb ḫrw-mt ḫrw, ntr 3, nb mšt (27B:8–9)

sp n. (1) “(a number of) times” (16:1; 20:7; 72:5;
74:17; 102:1; 120A:14; 120A:12; 132:15, 18,
20, 26; 133:25; 176:1, 2; 182:13); (2) “in-
stance” (120B:8; 125B:7); (3) in the expres-
sion sp tpy “primeval time, primordial event”
(21:19; 53:6–7)

spty n. “lips” (30:4)

spr (r) vb. “to arrive (at)” (132:13)

sft n. “child” (143B:2)

Sḥt-tḥw div. “Sefkhent-abwy,” with the epi-
thetics: nbḥ św “Lady of Writing” (162B:10;
nbḥ św, hnw pr-mḥ “Lady of Writing, Mis-
tress of the Library” (65:13–15; 181:8–9)
smt vb. “to join” (71:11; 161B:1, 5); in smt ttyw
“Uniter of the Two Lands” (143C:1)

smty vb. “to renovate” (52:3; 131A:1, B:1; 3;
150; 154D:6; 193A:1, B:1, 3; 194C:1–2, D:4)

snm vb. caus. 2-lit. (1) “to be establish(ed)
(67:10; 74:17; 171:19; 191A:3, B:3); (2) “to
affix (crown)” (57B:4, 8)

snnḥ caus. adj. vb. (1) “to embellish” (52:5;
120B:9; 142B:1; 144E:1; 145 3E:2); (2) “to
execute (works)” (71:10)

smt title, (1.) “Courtier” (166:4; 185:5); (2) “Companion” (26:8)

smsw adj. “eldest” (133:5' and n. d; 139:3)

sm vb. 3ae inf., in m sn y “in the likeness of”
(53 paint; 176:12); m snn r (195)

sm 3d pers. pl. suffix (passim)

sn n. “brother” (116A:9; 133:34, 49(?); 150)

snt n. “sister” (133:49?); snt-nswt “King’s Sis-
ter” (116A:7)

snt n. “flagpole” (52 paint)

smt n. “Sixth Lunar Day” (190:6)

sn vb. 2-lit. “kiss” (140:2)

snd n. “sw-n vessel” (53:43, 52 middle)

snb n. “health” (passim)

snn n. (1) vb. 4-lit. “to associate with” (115A:9;
“to be attached to” (21:6; 191A:2; B:2); (2). n.
phrase in snn tpy “the Conjunction of the
Two Bulls (a festival date?)” (115A:9 and n. g)

snn n. “flagpole” (52 paint; 143A:1)

snt n. “incense” (18:1; 70:2); irt snfr “thurif-
yring” (38:1; 55:3; 69B:1; 119A:1; 120B:2;
124A:1; 128A:1; 130A:1; 163:1, 2; 166:3); irt
snfr kḥty “thuringy and making libation
(29:1; 53:1; 66:1; 87:1; 93:1; 100:1; 114A:1;
167A:1; 174:1; 185:1; 201A:1)

snm n. “fearsomeness” (53:42, 51 middle; 57B:9;
118B and n. d; 138B)

sr n. “official” (133:29)

sr n. “to predict (for someone)” (132:9; 139:3); (2) “to proclaim” (21:10)

srb n. “Serekh” (115A:4)

sph vb. caus. 3-lit. “to cover” (143B:2; 195)

sph vb. caus. 2-lit. “to make festive” (29:8; 34:6;
53 paint; 113:4; 121A:13, 135A:139; 142A:
2, B:1, 2; 143A:2; B:1; 144H:2, 145 3E:1); sḥb
Wṣṭ m mnw wrw, Nebty-name of Herihor
(20:8–9)

shnw n. “the shnw-chapel” (76:11)

shph vb. caus. 3-lit. (1) “to satisfy” (113:22;
119A:10; 121A:14; 122B:1; 124A:10; 140:2;
142A:1, 2, B:2, C:1, 2; 143A:1, B:1, C:1, 2;
179:17; 196); (2) “to propitiate” (29 paint;
179:19–28)
sḥd caus. adj. vb. “to illuminate” (20:10; 23:16; 52 paint; 53:4; 115A:9; B:9; 142C:2; 143B:2; C:2; 202A); sḥd Wst “Illuminating Thebes (= Second Pylon at Karnak)” (52:4)
sḥy vb. caus. 3-inf. “to cause to appear” (191A:2; B:2)
sḥt n. “procession” (44:1; 55:1; 132 top)
sḥm adj. vb. “to be powerful,” in sḥm pḥty “Powerful in Strength” (25:4; 145 C:2)
sḥm n. “power” (20:31)
Shmt div. “Sekhmet,” with the following epithets: ‘ḥt, mrt Pḥ (187:9-10); ‘ḥt, mrt(?) Pḥ, nbḥ nbw (177B:5-7); ‘ḥt, mrt Pḥ, nbḥ ‘ḥt-twȝy (64:4-5); ‘ḥt, mrt Pḥ, nbḥ nbw (45:3-4)
sḥnty n. “Double Crown” (115A:5; 143C:2; 145 E:1)
sḥn vb. “to set” (115A:5)
sḥr vb. caus. 2-lit. “to cause to fall” (145 C:2)
sḥr n. (1.) “plan” (133:29; 142C:2; 161B:9; 202A); (2.) “counsel” (54:6 left)
sḥr vb. caus. 3-lit. “to ornament” (21 paint; 22 paint; 53 paint; 134:4; 143C:1,2; 144E:1; 196)
sḥ vb. “to write, inscribe” (43:11; 74:15; 139:1; 162B:11; 189:15)
sḥ n. “scribe,” in the following compounds:
sḥ-mḥk “Scribe of the Army” (133:5; 43; sḥ-nw “Royal Scribe” (172:10); sḥ ‘ḥtpw-mḥt “Scribe of the Divine ‘Offerings’” (133:44); sḥm “Scribe of Commands” (133:7); sḥ sḥt “Letter Writer” (133:7)
sḥ(w) vb. (var. sḥt) “to be wise” (142A:1)
Sḥt, nbḥ sḥw div. “Seshat, Lady of Writing” (179:27)
sḥm vb. (1.) “to direct” (139:1); (2.) “to guide” (140:2)
sḥm n. “divine image” (142B:1)
sḥḥt n. “sistrum, sistra” (9:1; 43:8; 113:17; 179:19)
sḥḥt n. “form” (190:19)
sḥḥ vb. caus. 3-inf. (1.) “to exalt” (57B:5; 142A:1, B:1; 196); (2.) “to reach up to (r)” (143C:1)
sḥw n. “battle” (142B:2)
sḥt n. (var. mskt) “the Night Bark (of the sun)” (142A:2)
St loc. “Speos Artemidos” (179:28 and n. ḥḥ)
st n. (var. sṭḥ) “libation” (53:35, 44 top)
stt n. “rays” (120A:15; 125B:1)
Stt div. “Satis” (179:21)
stt (r) vb. “to cause to resemble” (140:1)
stp vb. “to choose, prefer” (8:11; 31:8; 41:7; 45:9; 55:12; 59B:6; 65:17; 69B:8; 71:6; 102:11; 106:6; 141C:8; 143B:2; 145 E:2:1); ... n stp “predestined” (143B:1)
stpw n. “choice cuts (of meat)” (7:1)
GLOSSARY, VOLUMES 1–2

Kb div. (var. Gb) “Geb” (190:5)

kbhw n. (1.) “libation” (29:1; 141F:1); itr kbhw “making libation” (59B:3; 76:1; 79:1; 91:1; 92:1); itr kbhw sntr “making libation and hurling” (158A:1); (2.) “cool water” (4:4; 31:11; 121A:1)

kti vb. “to create” (20:13; 113:11; 140:3; 142A:2; 142B:2)

kny adj. (1.) “eager” (142A:2; C:2; 143A:2; 144C:1); (2.) “valiant” (142B:2)

knw adj. “many” (28B:4; 120A:11; 125A:9; 132:8; 142A:1)

kr r n. “cavern” (112:1)

kh n. “false friend or ally?” (133:2-9 and n. e)

kd vb. (1.) “to build” (113:5; 20; 140:2; 176:11); (2.) “to (re)build” (53 paint; 143B:2; 202C; E:2)

k masc. 2d pers. suffix (115B:5; 190:18); substituted for nb (195:10)

kt n. “ka” (4:6; 63:9; 73:11; 78:11; 80:11; 90:13; 93:9; 113:20; 115B:5; 8; 122B:1; 125B:7; 140:2; 142B:1; 143B:2; 165:15; 175A:11; 195; 196); kt-nswt “nb “living king’s ka” (60:11; 96:11)

kt n. “nourishment” (24:4)

k (1.) n. “bull” (20:27); (2.) title, k nbt “Mighty Bull” (passim)

kit n. “construction (of eternity)” (53 paint; 71:10; 109B; 139:1; 142A:1; C:1; 143A:1; 195; 196; 202C; E:2; F:1)

kIr n. “shrine” (139:3)

Kmt n. “Egypt” (21:41; 24:4; 140:1; 142C:1; 143B:1; C:2; 161D:6; 179:24; 190:20); contrasted with dsrt “Black Land” (161B:3)

ksw n. “obeisance” (21:14; 135A; 138A; 179:20)

Kf loc. “Kush” (132:2; 153A:1)

Gsw vb. “to be amazed” (23:15; 140:1)

Gb div. “Geb” (33:1; 50:17; 71:19; 114A:16; 190:5)

Gbtu loc. “Coptos” (179:22)

gng n. (var. gnnt) “gnnt-vessel” (53:50 middle)

grh-nb f n. “the Night of his Lord (a festival?)” (115A:9)

grg vb. “to set in order” (142C:2; 143B:1)

Grq Wst loc. “the Settlement of Thebes” (27A:6)

gs (1.) n. “side” (133:30); (2.) prep. r-gs “beside” (171:20); (r)-[gsw]wy (?) “beside (someone)” (132:12)

ug n. (var. gnnt) “gnnt-vessel” (53:41 middle)

tw r n. “ur-bread” (53:36; 45 middle)

ti fem. sing. def. art. (37:6; 132:10)

tiy fem. sing. dem. pron. (133:2; 17; 23)

T3 Wrt, nbt pt, hwnt tiwy div. “Toeris, Lady of Heaven, Mistress of the Two Lands” (85:7–9)

ti n. “the land” (passim); “ground” (140:2; 154C:2); tiwy “the Two Lands (= Egypt)” (passim); tbhw “plains; (all) lands” (passim); and in the following compounds:

T3 mrI loc. “Egypt” (139:3; 191A:3; B:3)

t-tmnu n. “the whole world” (21:26; 140:3)

T3-tnn div. “Tatenen” (142A:1; 191A:3; B:3)

tiš n. “boundary” (20:33)

tft n. “image” (139:3; 140:2; 144C:2; 196), and in the compounds:

tft-lmn (58:26; 141A:1; 146 top:1; 155:5)

tft-Rt (8:11; 16:12; 21:35; 31:7; 41:7; 45:9; 55:12; 59B:6; 65:16; 71:5; 102:11; 103A:12; 106:6; 122B and n. a.; 141C:7; 161D:5; 177B: 13; 184:4; 203 East:2)

tw. in 1st pres., tw k (20:7); tw nn (133:32)

twt adv. “together” (20:1)

tp n. “head” (57B:4; 8; 59A:1)

tpy adj. “first” (114A:17)

tp-tbwd n. “New Crescent Day” (115B:9)


(1) tp tp-nupt in adj. phrase, “annual” (21:21)

(2) tp-trd n. “orders (for work)” (139:1; 142A:1)

(tp)-smndt n. “Half-Month Day” (115A:9); “Fifteenth Lunar Day” (190:15)

Tfnw div. “Tefnut” (71:18; 179:23; 190:4), and with the epithets st R, nbt pt (101:5)

Tmmw adj. “entire” (179:19)

Tnsw adj. “illustrious” (139:3)

bhl n. “drunkenness” (115A:6)

Tkn vb. “to reach” (143A:1)

.t suffix, for .t (fem. sing.) (179:19)

thu hr wnmmy n nswt title, “Fanbearer on the Right Side of the King” (153A:1; 200B:9)

tuw n. “wind” (20:4)

tt n. (var. tt) “dais” (182:13)

Tbwy n. “sandals” (21:11; 71:12; 114B:12; 137A; 161B:2)

Tm-tf n. “the Strong-Armed One” (145 1C:2)

Tnt div. “Tjenenet” (71:23; 179:22; 190:14), and with the epithets hrt-lb ‘Iwnw-smw’, hwnt ntrw (32:6–8)

Tnhi n. “exultation” (21:25)

d vb. (writing of ṣsp) (191A:3; B:3)

(m)-dhîth prep. (1.) “with (someone)” (132:28; 133:34, 35, 36, 44); (2.) “from” (133:12)

dy adv. “here” (132:21)

dwî vb. “to adore” (29 paint; 115B:4; 9; 121B:2;
Glossary, Volumes 1-2

From: dw3 (continued)
140:3; 142C:2; 179:21-28); dw3 pr ntr "to thank God" (115A:4)
dw3-nty r n. 'Imn title, "Divine Votress of Amon" (113:17, 18)
Dwn'wry div. "Dewen-anwy" (33:5; 176:8)
$dbn n. "deben," a monetary unit (133:9, 13, 27, 32, 33, 34, 36, 37, 39, 43, 51)
Dbnw loc. "Debenu (?)" (179:24)
dbh3-htf n. "offering meal" (53:37, 46 top)
Dp loc. "Dep" (135A; 136C; 137C; 138C)
$dm vb. "to bind together" (21:11, 150)
$dm n. "town" (132:4, 5, 8)
$dmd adv. "together," (passim); r-dmd "in toto" (133:41)
$dn n. "Seventh Lunar Day" (190:7)
$dn n. "part" (133:20)
$dr vb. "to cast down" (139:3)
$dr n. (var. rd = rwdw) "shawl" (133:33, 36)
$dbh n. "wing" (142C:1, 161D:6)
$dh vb. "to cast down" (71:12)
$dbh n. (var. thd) "drunkenness" (115A:6)
$dsr$3 n. "Red Crown" (57B:4)
$dsr n. "Red Land" (1161B:33)
$dsr n. "red vessel" (53:40 and 49 top, 39 and 44 middle, 35 and 44 bottom)
$dkw n. "fruit" (70:2)
$dt (1.) n. "everlastingness" (passim); (2.) adv. "forever" (passim)
$di vb. 3-inf. "to cross" (20:34)

[Glossary continued]

Personal Names

A. Kings, queens, and high priests
Ahmose-Nefretari, deified (58)
Alexander the Great (112)
Amenhotep III (117A, 118B)
Arsinoe II (116A)
Arsinoe III (115A, D)
Cleopatra III (190, 191, 194C, D)
'Hennutawi', wife of Painutem I [113]
Herihor, as high priest (132, 153, 156, 163, 166, 172, 174, 178A, 185, 194D, 195, 196, 198A, 199, 200, 201B); as king (3-25, 27-109, 135B, C, 137B, C, 138A, B, C, 139-147, 151, 191, 192)
Horemheb (118B, n. d)
Menkhperre (133)
Nectanebo II (127B, 128, 129B, 130, 131, 154C, D, 193)
Nuteme, wife of Herihor (26, 28B)
Osorkon I (134)
Ptolemy II (115A, B, 116A, 150)
Ptolemy IV (126, 127A, 129A, 154C, D)
Ptolemy IX (190, 191, 194C, D)
Thutmose IV (178B, n. a)

B. Princes and princesses
Ist dau. of Amenhotep III (110)
1lmm-hr-wmn.f son of Herihor (26:13)
1lmm-hr-bps.f son of Herihor (26:25)
1lt-wmn son of Herihor (26:11)
$nh-f-n'lmn son of Herihor (26:6)
$nh-f-n-Mut son of Herihor (26:4, 44:12)
Wsrnk son of Herihor (26:37)
C. Private persons (*female)

*1mn-mrt (133:30)
*1mn-htp father of Pn-mr-(n)-b (133:44)
*Iry-t' son of *Irt-t'; with the titles lt-ntr, sš-mš (133:5, 31, 39, 42)
‘nb-f-n-Mut title sš (133:36)
W‘n-t-n-t' (133:39)

P3-nfr son of Herihor (26:9)
P3-ndm father of Ns-p3-nfr-hr (26:39)
M33‘kr-R' dau. of Painutem I (113)
P3-ndm son of Herihor (26:35)

K. Wives of members of the royal family

*Hr-(m) title (133:40, 41)
*Hr ms son of P3-sr (133:40, 43)

Wtnc... (133:39)
P3 y.(O)nb-n-cdd (133:35)
P3-sr father of Ns-p3wty-twy II, *T‘-pš, Hr-ms (133:40, 41)
P3-nd (133:52)
P3-gs father of *T‘-nt-lst (133:49)
Ns-p3wty-twy I title swnw (133:34)
Ns-p3wty-twy II title lt-ntr n 'Imn; son of P3-sr (133:43)
Ns- 'Imn (133:50)
*
Hr-(m)-3b-blt son of Herihor (26:27)

Ijiry son of *T‘wn-rr, uncle of Ns-p3wty-twy (133:34, 37)

*Sd-mdw (133:50)
*Ti-4wn-r. mother of *Tyi-mdmt (133:34)
*Ti-mld (133:38)
*Ti-n(t)... (133:35)
*Ti-nt-lst dau. of P3-gs (133:39)

S‘n-ndmt (133:34)
*
Hr- (m)-nnwt.f (133:51)

Ijiry... (133:33)

*T~yndmt dam. of *T~wn-rr (133:33)

*Sd-mdwt (133:50)

*Irn... dau. of *Iry-t' (133:42)

Hr-(m)-nwt.f (133:36)

*Ir-... (133:38)

*Hr-(m)-nwt.f (133:36)

*Sd-mdwt (133:50)

*Irn... dau. of *Iry-t' (133:42)

Hr-(m)-nwt.f (133:36)

*Hr-(m)-nwt.f (133:36)

*Irn... dau. of *Iry-t' (133:42)

Hr-(m)-nwt.f (133:36)

*Hr-(m)-nwt.f (133:36)
THE TEMPLE OF KHONSU FROM THE SOUTHEAST
PROCESSION OF NILE GODS

PASSAGE THROUGH PYLON, WEST REVEAL, LOWER REGISTER
A. PAINTEM I THIRSTING AND POURING A LIBATION BEFORE THE THEBAN TRIO
B. PAINTEM I OFFERING OIL TO AMON-RE-AMUTEF IN THE PRESENCE OF AMONET
C. DETAIL OF VASE IN B. ORIGINAL PAINTED SCENE SHOWING PAINTEM I
   IN ROYAL GABB OFFERING TO HORESH

PASSENGER THROUGH Pylon, WEST ELEVATION, UPPER REGISTER
A. PTOLEMY II, ACCOMPANIED BY ARSINOE II, TAKING THE OAR BEFORE KHONSU-RE
B. PAINUTEM I BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, FIFTH (UPPERMOST) REGISTER
Continued from plate 116

A. PAINUTEM I (now lost) BEFORE KHONSU
B. PAINUTEM I WITH OFFERINGS, BEHIND DEDICATORY INSCRIPTION
   COURT, SOUTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, FOURTH REGISTER

Drawing by Coleman

Continues on plate 118

PLATE 117
Continued from plate 117

A. PAINUTEM I BRINGING FLOWERS TO KHONSU-RE
B. PAINUTEM I (now lost) BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, THIRD REGISTER
Continued from plate 118

A. PAINUTEM I THURIFYING BEFORE KHONSU
B. PAINUTEM I KNEELING WITH AN OFFERING OF OINTMENT. BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, SECOND REGISTER
A. PHAINUTEM I PRESENTING THE TEMPLE TO KHONSU-RE
B. PHAINUTEM I KNEELING AND THURIFYING, BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, FIRST (LOWEST) REGISTER
A. PAINUTEM I ASPERGING IN THE PRESENCE OF KHONSU AND RAYET-TAWY
B. PAINUTEM I KNEELING IN ADORATION, BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, EAST JAMB, AND ADJACENT WALL, FIFTH (uppermost) REGISTER

Drawing by Hestable

Adjoins plate 115
Continued from plate 121

A. PAINUTEM I PRESENTING OINTMENT TO KHONSU
B. PAINUTEM I KNEELING, OFFERING MAAT, BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, EAST JAMB, AND ADJACENT WALL, FOURTH REGISTER
A. PAINUTEM I BRINGING FLOWERS TO KHONSU-THOTH  
B. PAINUTEM I KNEELING, LIFTING UP OFFERINGS, BEHIND DEDICATORY INSCRIPTION  
COURT, SOUTH WALL, DOORWAY, EAST JAMB, AND ADJACENT WALL, THIRD REGISTER
Continued from plate 124

A. PAINUTEM I PRESENTING THE TEMPLE TO KHONSU-RE
B. PAINUTEM I KNEELING IN GREETING, BEHIND DEDICATORY INSCRIPTION
COURT, SOUTH WALL, DOORWAY, EAST JAMB, AND ADJACENT WALL, FIRST (LOWEST) REGISTER
A. PTOLEMY IV BEFORE AMON-RE AND MUT  
B. PTOLEMY IV BEFORE AMON-RE AND AMONET

PORTICO, NORTH WALL, DOORWAY, LINTEL
PLATE 127

Adjoins plate 126

A. PTOLEMY IV OFFERING OINTMENT TO KHONSU
B. NECTANEBO II GREETING KHONSU
C. DEDICATORY INSCRIPTION OF PAINUTEM I (continued on plate 128 C)

PORTICO, NORTH WALL, DOORWAY, EAST JAMB, AND ADJACENT WALL, FOURTH (UPPERMOST) AND THIRD REGISTERS

Drawing by Lack

Continues on plate 128
Continued from plate 127

A. NECTANEBO II THURIFYING BEFORE KHONSU-RE
B. NECTANEBO II PRESENTING A DIVINE OFFERING TO KHONSU
C. DEDICATORY INSCRIPTION OF PAINUTEM I (continuation of plate 127 C)

PORTICO, NORTH WALL, DOORWAY, EAST JAMBS, AND ADJACENT WALL, SECOND AND FIRST (lowermost) REGISTERS

Adjoins plate 132

Drawing by Jack
A. PTOLEMY IV PRESENTING OINTMENT TO KHONSU  B. NECTANEBO II GREETING KHONSU
C. DEDICATORY INSCRIPTION OF PAINUTEM I (continued on plate 130 C)

PORTICO, NORTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, FOURTH (UPPERMOST) AND THIRD REGISTERS
A. NECTANEBO II THURIFYING BEFORE KHONSU  B. NECTANEBO II BEFORE KHONSU  
C. DEDICATORY INSCRIPTION OF PAINUTEM I (continuation of plate 129 C)  
PORTICO, NORTH WALL, DOORWAY, WEST JAMB, AND ADJACENT WALL, SECOND AND FIRST (lowermost) REGISTERS
RENEWAL INSCRIPTIONS OF NECTANEBO II (A, B)
PORTICO, NORTH WALL, DOORWAY, BASE OF WEST (A) AND EAST (B) JAMBS
GRAFFITO OF OSORKON I
COURT, COLUMN 20

Drawing by Coleman
DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT (A–C)
WEST HALF, EASTERN PILASTER, (A) EAST, (B) NORTH, AND (C) WEST FACES

Drawings by Huxtable
DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT (A–C)
WEST HALF, WESTERN PILASTER, (A) EAST, (B) NORTH, AND (C) WEST FACES

Drawings by Huxtable
DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT (A–C)
EAST HALF, EASTERN PILASTER, (A) EAST; (B) NORTH, AND (C) WEST FACES
DECORATION ON THE PILASTERS OF THE SOUTH WALL OF THE COURT (A–C)

EAST HALF, WESTERN PILASTER, (A) EAST, (B) NORTH, AND (C) WEST FACES
ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT
COURT, FIRST EASTERN ARCHITRAVE, WEST FACE
ARCHITRAVE INSCRIPTIONS OF KING HERIHOR IN THE COURT
COURT, FIRST WESTERN ARCHITRAVE, EAST FACE
A. KING HEBEHS H OFFERING OINTMENT TO AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET
B. KING HEBEHS H GIVING FLOWERS TO KHONSU
C, D. KING HEBEHS H PRESENTING MAAT TO AMON-RE IN THE PRESENCE OF MUT
E. KING HEBEHS H PRESENTING A BROAD COLLAR TO KHONSU
F. KING HEBEHS H LIBATING BEFORE AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET

COURT: TRANSPORT ARCHITECT, SOUTH FACE
INSCRIPTIONS OF KING HERIHOR ON SOFFITS IN THE COURT (1-4)
COURT, SOFFITS OF THE FIRST (1) AND SECOND (2) EASTERN, AND FIRST (3) AND SECOND (4) WESTERN ARCHITRAVES, IN ORDER FROM SOUTH (A) TO NORTH (G)
(Drawing is from hand copies, not facsimiles.)
INSCRIPTIONS OF KING HERIHOR ON SOFFITS IN THE PORTICO

PORTICO, SOFFITS OF THE TRANSVERSE AND TWO SMALL AXIAL ARCHITRAVES

(Drawing is from hand copies, not facsimiles.)
PLATE 147

ON ALL EAST FACES
ON 4, 7, 8, 18, 23 AND 24
AMON IS: 
ON 9, 17 AND 20 AMON
LACKS HAND ON KNEE

ON ALL WEST FACES
ON 1, 3, 4, 23 AND 24
AMON IS:

INSCRIPTIONS OF KING HERIHOR ON ABACI OF COLUMNS IN THE COURT AND PORTICO

COURT, EAST (1–8) AND WEST (9–16) COLONNADES, COLUMNS IN ORDER FROM SOUTH TO NORTH;
PORTICO COLONNADE (17–28), COLUMNS IN ORDER FROM EAST TO WEST
(Drawing is from hand copies, not facsimiles.)
CORNICE OF DOORWAY IN THE SOUTH WALL OF THE COURT (A) AND DECORATION BETWEEN IT AND THE CORNICES OF THE EAST (B) AND WEST (C) COLONNADES
A. EXAMPLE OF DECORATION ON THE CORNICES OF THE EAST AND WEST COLONNADES IN THE COURT

B. CORNICE OF THE PORTICO
CEILING INSCRIPTIONS OF PTOLEMY IV IN THE PYLON

PASSAGE THROUGH THE PYLON, CEILING

(Drawing includes two loose blocks no longer in place.)
CEILING INSCRIPTIONS OF KING HERIHOR IN THE PORTICO

PORTICO, CENTRAL CEILING

Gap of 314 cm

Drawing by Rimer

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FIRST HYPOSTYLE HALL, TRANSVERSE VIEW FROM THE WEST
A. DEDICATORY INSCRIPTION OF HIGH PRIEST HERIHOR
B. HIGH PRIEST HERIHOR BRINGING FLOWERS TO AMON-RE AND MUT
C. RAMESSES XI OR HIGH PRIEST HERIHOR BEFORE AMON-RE AND KHONSU

FIRST HYPOSTYLE HALL, SOUTH WALL, DOORWAY, LINTEL
INSCRIPTIONS OF RAMESSES XI ON THE DOORWAY TO THE FIRST HYPOSTYLE HALL (A, B) AND INSCRIPTIONS OF NECTANEBO II AND PTOLEMY IV IN THE DOORWAY TO THE FIRST HYPOSTYLE HALL (C, D)

FIRST HYPOSTYLE HALL, SOUTH WALL, DOORWAY, JAMBS (A, B) AND REVEALS (C, D)
HIGH PRIEST HERIHOR PRESENTING FLOWERS TO THE BARK OF KHONSU
FIRST HYPOSTYLE HALL, SOUTH WALL, EAST HALF, LOWER REGISTER
A. HAMMEX XI OFFERING MA'AT TO AMON-RE IN THE PRESENCE OF MUT
B. HAMMEX XI ELEVATING OFFERING TO KNESU IN THE PRESENCE OF HATHOR

FIRST HYPOSTYLE HALL, SOUTH WALL, EAST HALF, MIDDLE REGISTER
A. RAMSES XI THURIFYING AND LIBATING BEFORE AMONET
B. DECORATION BENEATH THE EASTERN ARCHITRAVE OF THE EASTERN COLONNADE
FIRST HYPOSTYLE HALL, SOUTH WALL, EAST HALF, MIDDLE REGISTER
RAMSES XI OFFERING OINTMENT TO PTAH IN THE PRESENCE OF SEKHMET
FIRST HYPOSTYLE HALL, SOUTH WALL, EAST HALF, MIDDLE REGISTER

Drawing by Rimer and Lecq
A. RAMESSES XI GIVING A BROAD COLLAR TO KHONSU
B. RAMESSES XI GIVING CONTAINERS OF INCENSE TO AMON-RE
FIRST IMPOUNDMENT HALL, SOUTH WALL, EAST half, ohne BEZEICHEN
A. RAMSES XI OFFERING OINTMENT TO AMON-RE
B. RAMSES XI RECEIVING JUBILEES FROM KHONSU IN THE PRESENCE OF HATHOR AND DP KHERI/APPY

FOUR STOREY HALL, EAST WALL, UPPER DECKERS
HIGH PRIEST HERIHOR THURIFYING AND LIBATING BEFORE AMON-RE-NUN IN THE PRESENCE OF KHONSU
FIRST HYPOSTYLE HALL, EAST WALL, UPPER REGISTER
RAMESSES XI RECEIVING THE CROOK AND FLAIL FROM AMON-RE IN THE PRESENCE OF AMONET AND KHONSU
FIRST HYPOSTYLE HALL, NORTH WALL, EAST HALF, LOWER REGISTER
A. Ramesses XI Throwing and Libating Before Amon-Re and Mut
B. Ramesses XI Bringing Flowers to Kronos in the Presence of Maat
First Hypostyle Hall, North Wall, East Half, Middle Register
RAMESSES XI PRESENTING OINTMENT TO ITHYPHALIC AMON IN THE PRESENCE OF AMONET

FIRST HYPOSTYLE HALL, NORTH WALL, EAST HALF, MIDDLE REGISTER
RAMESSES XI RECEIVING JUBILEES FROM AMON-RE IN THE PRESENCE OF MUT, KHONSU, AND THOTH
FIRST DYNASTY TEMPLE, SOUTH WALL, RIGHT HALF, LOWER REGISTER
HIGH PRIEST HERIHOR GIVING A WREATH TO ITHYPHALIC AMON IN THE PRESENCE OF HATHOR(?)
FIRST HYPOSTYLE HALL, SOUTH WALL, WEST HALF, LOWER REGISTER

Adjoins plate 171

Adjoins plate 173

Drawing by Hezziade
RAMESSES XI BEFORE KHONSU AND HATHOR
FIRST HYPOSTYLE HALL, SOUTH WALL, WEST HALF, LOWER REGISTER
(Scene is interrupted by later doorway.)

Drawing by Huxtable

Adjoins plate 172
HIGH PRIEST HERIHOR THURIFYING AND LIBATING BEFORE MUT

FIRST HYPOSTYLE HALL, SOUTH WALL, WEST HALF, MIDDLE REGISTER

Drawing by Huxtable
A. RAMSES XI PRESENTING OINTMENT TO KHOUSU IN THE PRESENCE OF MAVAT
B. DECORATION BENEATH THE WESTERN ARCHITRAVE OF THE WESTERN COLONNADE
FIRST DYNASTY, TEMPLE, SOUTH WALL, WEST HALF, BEFORE RESTORATION
RAMSES XI BEING PURIFIED BY HORUS AND THOTH IN THE PRESENCE OF AMON-RE AND AMONET

FIRST HYPOSTyle HALL, SOUTH WALL, WEST HALF, MIDDLE REGISTER

Drawing by Denver
A. HIGH PRIEST HERIHOR BRINGING FLOWERS TO AMON-RE-KAMUTEF IN THE PRESENCE OF AMONET
B. DOORWAY INSCRIPTIONS OF RAMESSES XI

FIRST HYPOSTYLE HALL, WEST WALL, LOWER REGISTER
THE THEBAN TRIAD BEING PROPITIATED BY RAMESSES XI, TOGETHER WITH THE THEBAN GODDESS AND THE "LITANY OF VICTORIOUS THEBES"

FIRST HYPOSTYLE HALL, WEST WALL, LOWER REGISTER
RAMESSES XI PRESENTING FLOWERS TO AMON-RE IN THE PRESENCE OF MUT
FIRST HYPOSTYLE HALL, WEST WALL, UPPER REGISTER
RAMESSES XI RECEIVING JUBILEES FROM RE-HARAKHTI IN THE PRESENCE OF SEFKHET-ABIY

FIRST HYPOSTYLE HALL, WEST WALL, UPPER REGISTER
RAMESSES XI GIVING WINE TO KHONSU
FIRST HYPOSTYLE HALL, WEST WALL, UPPER REGISTER
Drawing by Romer

DOORWAY INSCRIPTIONS OF RAMESSES XI
FIRST HYPOSTYLE HALL, NORTH WALL, WEST HALF, LOWER REGISTER

Adjoins plate 185
HUGH PRIEST HERHOR THURIFRYING AND LIBATING BEFORE THE BARKS OF THE THEBAN TRIAD
PORT IMPOTEN'T BALL, SOUTH WALL, WEST HALF, LOUVRE 1909
RAMSES XI GIVING FLOWERS TO AMON-RE IN THE PRESENCE OF KHONSU
FIRST HYPOSTYLE HALL, NORTH WALL, WEST HALF, MIDDLE REGISTER
RAMSES XI ELEVATING OFFERINGS TO PTAH IN THE PRESENCE OF MA'AT AND SEKHMET
FIRST HYPOSTYLE HALL, NORTH WALL, WEST HALF, MIDDLE REGISTER

Drawing by Huxtable

Adjoins plate 186

Adjoins plate 188
A. HIGH PRIEST HERHOR GIVING A BROAD COLLAR TO HIKHO
B. RAMSES XI RUNNING WITH VASES BEFORE AMON-RE-KAMUTEF AND AMONET
FIRST WYPTLATE HALL, NORTH WALL, WEST HALF, MIDDLE REGISTER
RAMESSES XI OFFERING MA'AT TO AMON IN THE PRESENCE OF MUT, KHONSU, AND THOTH
FIRST HYPSTYLE HALL, NORTH WALL, WEST HALF, UPPER REGISTER
Plate 190

(A) DOUBLE KNEEAD, INCLUDING CLEOPATRA III AND PTOLEMY IX SOTER II WORSHIPING THE LUNAR DISK WITH DECORATION ABOVE THE CORNICE, WEST (B) AND EAST (C).

First Horseye Hall, North Wall, Entrance, Upper, and Cornice (A). With decoration above cornice, west (B) and east (C).
TITULAR OF CLEOPATRA III AND PTOLEMY IX SOTER II ABOVE SCENES OF KING HERIHOR BEFORE KHONSU (A, B)
FIRST HYPOSTYLE HALL, NORTH WALL, DOORWAY, WEST (A) AND EAST (B) JAMBS, FOURTH (UPPERMOST) REGISTER
KING HERIHOR PRESENTING LETTUCE TO ITHYPHALLIC AMON (A, B) AND
KING HERIHOR PRESENTING A ROYAL OFFERING TO AMON-RE (C, D)
FIRST HYPOSTYLE HALL, NORTH WALL, DOORWAY, WEST (A, C)
AND EAST (B, D) JAMBS, THIRD AND SECOND REGISTERS
RENEWAL INSCRIPTIONS OF NECTANEBO II (A, B)
FIRST HYPOSTYLE HALL, NORTH WALL, DOORWAY, WEST (A) AND EAST (B) JAMBS, FIRST (LOWEST) REGISTERS
TITULARY OF RAMESSES XI (A, B) AND RENEWAL INSCRIPTIONS OF CLEOPATRA III AND PTOLEMY IX SOTER II (C, D)
FIRST HYPOSTYLE HALL, NORTH WALL, DOORWAY, ADJACENT TO THE JAMBS (A, B) AND REVEALS (C, D)
MARGINAL INSCRIPTION OF HIGH PRIEST HERIHOR ON BEHALF OF RAMESSES XI

FIRST HYPOSTYLE HALL, EAST HALF (NORTH TO SOUTH)
MARGINAL INSCRIPTION OF HIGH PRIEST HERIHOR ON BEHALF OF RAMESSES XI
FIRST HYPOSTYLE HALL, WEST HALF (NORTH TO SOUTH)
EXAMPLES OF FRIEZES IN THE FIRST HYPOSTYLE HALL, WITH ACCOMPANYING INSCRIPTIONS (A–E)
FIRST HYPOSTYLE HALL, SOUTH WALL, EAST HALF (A) AND WEST HALF (E); INSCRIPTIONS OF THE FRIEZES ON THE SOUTH WALL, WEST HALF (D), AND NORTH WALL, WEST (B) AND EAST (C) HALVES
(Inscriptions B–D are drawings from hand copies, not facsimiles.)
A HIGH PRIEST HEBES(H) OFFERING WINE TO AMON IN THE PRESENCE OF KHONET!
B. RAMSES XI ELEVATING OFFERINGS TO Fetish(ltic) AMON IN THE PRESENCE OF A GODDESS
FIRST PYRAMIDIC HALL, COLUMN 20 (A) AND 30 (B)

PLATE 108
A. HIGH PRIEST HERIHERO GIVING FLOWERS TO AMON-RE IN THE PRESENCE OF MUT
B. HIGH PRIEST HERIHERO GIVING FLOWERS TO TEITYHALLI; AMON IN THE PRESENCE OF KHONSU
FIRST HYPOSTYLE HALL, COLUMNS 31 (A) AND 32 (B)
A. Ramesses XI Giving Flowers to Amon-Re in the Presence of Khonsu
B. Ramesses XI Elevating Offerings to Amon-Re-Kamutef in the Presence of Mut
East Hypostyle Hall, Columns 33 (A) and 34 (B)
INSCRIPTIONS OF RAMESSES XI ON SOFFITS IN THE FIRST HYPOSTYLE HALL

(Drawing is from hand copies, not facsimiles.)
INSCRIPTIONS OF RAMESSES XI ON ABACI OF COLUMNS IN THE FIRST HYPOSTYLE HALL

(Drawing is from hand copies, not facsimiles.)
CEILING INSCRIPTIONS OF RAMSES XI IN THE FIRST HYPOSTYLE HALL (A–D)
FIRST HYPOSTYLE HALL, CEILING OF THE WESTERN COLONNADE (A); CENTRAL CEILING, INSRIPTION ABOVE THE NORTHWESTERN VULTURE (B) AND EXAMPLE OF INSCRIPTION ABOVE THE NORTHWESTERN VULTURE (C); CEILING OF THE EASTERN COLONNADE (D)
REUSED COLUMN DRUM OF KING HOREMHEB IN COLUMN 3