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## A Door Jamb with PROSCYNEMA TO AMUN-RE-HORAKHTY AND MONTU (95 CL 381)

This part of the left jamb of a sandstone door ', stored in the « Cheikh Labib » magazine under the number 95 CL 381, has no known proveniance, though the paralleled mentions of Montu and Amun-Ra, may indicate a possible origin from north Karnak <sup>2</sup>. Two proscynema to Amun-Ra and Montu fill the two columns of text:



- [1] Ḥtp-di-nswt Imn-R<sup>c</sup>-Ḥr-Jḫty, Itn wr, nby ḥddt, k3-nswt n nb T3wy [...]
- « An-offering-the-king-gives to Amun-Râ-Horakhty \*, great disk, who generates the brightness b, and to the royal ka of the lord of the Two lands [...] ° »
- [2] Ḥtp-di-nswt Mntw-R' nb W3st, wr phty, nswt ntrw, k3-nswt [...]
- « An-offering-the-king-gives to Montu-Râ Lord of Thebes, great of strength, king of the gods, and to the royal  $ka \mid ... \mid$  »
- **a** 'Imn-R'-Ḥr-Jḥty. When worshiped in the theban solar hyms, the theban god Amun is often given the syncretic form Amun-Râ-Horakhty and is then identified with the sungod, (see J. Assmann, Egyptian Solar Religion in the New Kingdom, p. 109).
- b— Itn wr, nby hddt. A slightly different version of the associated ephithet, « great disk, who generates the brightness », is given in the statue CGC 42208 (G. Legrain, Statuess et statuettes de rois et de particuliers III, p. 21):

  « you are Shu-Râ, rising in (his) [great (?)] disk wich is giving the light », and the p. Bulaq 17 (III, 5-6) says, concerning Amun, that he is the nb stwt. ir hddwt, « Lord of the rays, who creates the light ». The papyrus of Neskhons provides us with another variation on the same subject (P. Caire CG 58032; Golénischeff, Papyrus hiératiques, CGC, p. 176, l. 32-

<sup>&</sup>lt;sup>1</sup> High: 75 cm; width: 31 cm; thickness: 15 cm.

<sup>&</sup>lt;sup>2</sup> The paralellism between Amun and Montu, as seen on this document, is attested on numerous monuments originating from North-Karnak (see J. Leclant, P. Barguet, C.Robichon, *Karnak-Nord* IV, 1954, p. 150, n° 9, p. 153, n° 12, pl. 128-129 et 132-133, and S. Aufrère, *Le propylône de Montou-Rê à Karnak-Nord*, p. 461-62).

33):  $\mathbb{C}^{2}$   $\mathbb{C}$ 

c — If the reading « and to the royal ka » is exact, we would be in presence of the deified ka of the king, as it is the case in many representations from temples of Amenhotep III (L. Bell, « Luxor Temple and the Cult of the Royal Ka », JNES 44, 1985, p. 251-294) and Ramses II (L. Habachi, Features of the Deification of Ramses II, ADAIK 5, 1969, p. 40, 42 and n. 161, where praises are given to the king and to the king's ka).

The date of the door-jamb, according to the epigraphy, seems to be ramesside, or III<sup>rd</sup> Intermediate Period.

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