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THE EXCAVATION OF THE AVENUE OF SPHINXES. SECOND REPORT

Mansour Boraik (MSA – CFEETK)*

THE ONGOING EXCAVATIONS of the Ministry of State for Antiquities (MSA) at the Avenue of Sphinxes have focused on the main objective of reuniting the temples of Luxor and Karnak by the ancient road. The archaeological monitoring team working on this project has been under my direction from 2008 through 2011. The work is part of the master plan of the Luxor governorate for the whole portion of the road.

The excavations along the ancient road were divided into several sectors including the rams before the Gate of Euergetes (see plan I). The excavations were started at the same time in sectors I to IV along the ancient road from Luxor temple until the turnoff to Mut temple. Later excavations were done in sector V in front of the Gate of Euergetes. The excavations proceeded as follows:

Sector I comprises the area in the Khaled ibn El-Waleed garden and the Avenue of Sphinxes from Luxor temple until the since dismantled police station. Most of the sector was excavated during the last seasons. The north section of this site is covered by one of the major roads of Luxor and was not exposed up to now.

The part in the Khaled ibn El-Waleed garden is 20 m long and 54 m wide. Two linear trenches each 20 m long, 5 m wide and 2 m deep were excavated along the eastern and western row of the sphinxes. The upper phase contained remains of Medieval houses, the lower phase showed remains of structures which date back to the Roman period. Twenty pedestals were uncovered. Each row consists of 10 pedestals with red brick circular basins in between which were used for trees. No remains of sphinxes were found on the eastern row, except one which was discovered in pieces next to its pedestal. However, during the clearing and restoration of the eastern Roman gate of Luxor temple in 2006, fragments of 12 sphinxes were discovered. It is possible that the sphinxes

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were moved from the avenue to this area during the late Roman or early Medieval period to be used during the construction of the gate as a support the foundations of the bastion. At the end of the western row, a 5 m long and 70 cm wide Roman wall was unearthed which was made of mud bricks and blocks of sphinx pedestals (**fig. 1**).
Three sphinxes and a royal head were found used as filling in the construction of the wall (**fig. 2**).



Fig. 1. Sphinx used in Roman wall construction.



Fig. 2. A royal head used as fill.

No traces of the pavement were found. Most likely, the stones of the pavement were used elsewhere during the Roman or early Medieval Period. However, two lower parts of sphinxes were found in the pavement area. The restoration team reassembled and restored the sphinxes on the next adjacent pedestal. In addition, a new extension of pavement was constructed with new sandstone blocks.

The total number of sphinxes and pedestals, from Luxor temple to the end of this sector (including what Abd el-Qader¹ and Abd el-Raziq² found) is now 130 pedestals, 65 on each row and 90 sphinxes of Nectanebo I with dedication texts and cartouches inscribed in sunken relief on their bases (**fig. 3**).



Fig. 3. The sector in front of Luxor temple after restoration.

Sector II is located between El-Adra Church (**fig. 4**) and El-Mathan Street and covers a distance of 250 m. Houses utilizing a septic tank sewage system occupied this area. Most likely, this system has contributed to the observed damage (see below) of the road.

Our excavations in 2009 revealed that the road was badly damaged and that the slab stones of the pavement do not exist anymore. However, the bedding sand was found, with a thickness of 40 cm. Remains of 79 sphinxes were unearthed - 39 in the eastern row of the avenue and 40 in the western row. In the eastern row, only the lower parts of the pedestals have survived.

Two royal sphinx heads were uncovered in poor condition. Between the pedestals the remains of circular red brick tree pits were unearthed. We discovered that at the time of Nectanebo I some inscribed blocks and some parts of columns were reused in the construction of the pedestals.

¹ M. ABD EL-QADER, "Preliminary Report on the Excavations carried out in the Temple of Luxor Seasons 1958-1959 and 1959-1960", *ASAE* 60, 1960, p. 227-279.

² M. ABDEL RAZIQ, "Les abords monumentaux: L'allée de Sphinx", *Dossiers histoire et archéologie* 101, 1986, p. 32-33.



Fig. 4. Sector II behind the El-Adra Church.

The most important discoveries were the remains of a chapel that was built by Menkheperre, a high priest of Amun during the 21st dynasty (1080-931BC). This chapel is located to the north of this sector, 15 m to the east of the eastern row of the avenue (fig. 5).



Fig. 5. The remains of the chapel of Menkheperre.

These remains consist of two papyrus bundle columns made of sandstone separated from each other by 2.75 m. To the east of these columns, a red brick wall was unearthed, 5 m long and 36 cm thick. All red bricks were stamped with the names of Menkheperre and his wife Isetemkheby (facing left) inside two cartouches parallel to each other.³ Their inscriptions read (fig. 6):

^[1] *Mn-ḥpr-R^c* *Menkheperre*

^[2] *ꜣst m ꜥḥbyt* *Istemkheb*



Fig. 6. Red bricks with cartouche of Menkheperre.

Some red bricks bearing the title and name of Menkheperre also covered the remains of the columns. This indicates that the chapel had already existed before and has been usurped at this time. Under the reign of Nectanebo I, the chapel has been dismantled and the stones of the columns were reused in the construction of the sphinx pedestals. In 1993, M. El Saghier⁴ had found another chapel of this high priest in the area of Abu El-Gud, 75 m east of the Sphinx Avenue (fig. 7).

³ See also <http://www.cfeetk.cnrs.fr/index.php?page=galerie:ḥm ntr tpy n Jmn Mn-ḥpr-R^c> “The high priest of Amun, Men-kheper-Re”. For the different kind of inscriptions, see K. JANSEN-WINKELN, *Inscripfen der Spätzeit I: Die 21. Dynastie*, Wiesbaden, 2007, p. 78-79R; K. RITNER, *The Libyan Anarchy. Inscriptions froms Egypt’s Third Intermediate Period*, WAW 21, 2009, p. 135-136 (31). A badly preserved brick was recently uncovered during the excavation in front of Ptah temple at Karnak (ref. Chr. Thiers.), same as the one published by Fr. LECLÈRE, “Le quartier de l’Osireion de Karnak. Analyse du contexte topographique”, in L. Coulon (ed.), *Le culte d’Osiris en Égypte au I^{er} millénaire av. J.C. Découvertes et travaux récents*, BdE 153, 2010, p. 260, fig. 12 (*ḥry(t) wrt ḥnrwt n Jmn ꜣst-m-Ḥbyt* type).

⁴ El Saghier, personal communication, unpublished.



Fig. 7. Chapel of Menkheperre discovered by M. El Saghier.

In the western row, the remains of 40 sphinxes were excavated and five of them had pedestals in good condition of preservation. Six royal heads were also unearthed. The major part of this row was lying under the courtyard of the El-Salam School, so no buildings were erected above in modern times. To the north of this area, one of the sphinxes was knocked off its pedestal, possibly during the installation of the church's sewage pipe.

The excavations brought to light also that this area was used as an industrial area during the Roman period. A series of red brick walls extended from the south to the north just behind the sphinx pedestals. In between, a large winery (**fig. 8**) was discovered dating back to the Roman period and, most likely, was in use through the Byzantine period. It is assumed that the walls adjacent to this building possibly belong to workshops associated with the winery. The winery itself consists of a large building made of red bricks and a few sandstone blocks. Four sphinxes with their pedestals were reused inside its walls.

The winery extends 19,5 m south-north and 24 m east-west. Its eastern facade is 1.60 m high. Some of its remains still lie below the area once occupied by El-Salam School. The winery has a rectangular shape and is divided in two parts. The eastern part was built with reused blocks from the Ptolemaic period. Some of them have reliefs associated with the god Hapy, others bear inscriptions with empty cartouches which perhaps may date them to the late Ptolemaic period. Other reliefs include a scene of purification by the god Thot, one is showing the king going out of his palace. Several blocks show texts carved in sunken relief.

Behind the sphinxes in this section, we found three furnaces with numerous pottery fragments indicating that it was used for making wine by the process of heating.



Fig. 8. The wine installation located in the second sector.

West of the furnace a rectangular building measuring 5.15 m in length and 4.65 m in width was found. Its subterranean structures contain a circular cistern that was used to store the wine.

Built with red bricks and coated with a thick layer of plaster, the cistern has a diameter of about 1.15 m and a depth of approximately 1 m. It is covered by a vault. To the west of it, it has an outlet carved from a reused human-headed sphinx. The sphinx has a hole between its paws which leads to a strainer through a small canal. From the strainer a pipe was taking the wine to a large cistern that was sealed on the top.

It is similar to the cistern that was discovered in the sector behind the City Library. A sandstone staircase connects it by the east. One of the stones bears an inscription with the name of Montuemhat, governor of Thebes during the 25th dynasty.

The preliminary study of the pottery indicates that this winery was used until the 3rd Century A.D. A sandstone block measuring 120×70 cm has circular holes with two crosses (most likely Coptic) carved next to them.⁵

In the wall of the building next to the winery, the remains of a royal stela were found which possibly dated into the end of the Pharaonic period. It measures 50×40 cm and portrays a king kneeling in front of god Amun-Re and offering the *mw*-bowls.

⁵ M. BORAİK, "Excavations of the Quays and the Embankment in front of Karnak Temples. Preliminary Report", *Karnak* 13, 2010, p. 65-78.

Sector III is located behind the City library (**fig. 11**).

Most of this area was cleared previously. Excavation continued in the southern part of this sector, revealing 12 pedestals and one intact sphinx covered by a thick layer of Nile silt (**fig. 9**).



Fig. 9. An intact sphinx found in Nile silt.

On the eastern row, another intact sphinx was discovered. This one was found in a pit 5×5 m and 1.70 m deep (**fig. 10**). It was buried here during the Roman period, when this area was used for pottery kilns. In addition, the remains of other small kilns were excavated north-east of the avenue. On the floor of one of these an imprint of a foot from a young boy was burnt into the brick.

Twelve royal heads of Nectanebo I were found and restored. Concrete walls, cased by mud bricks, were built to protect the site (**fig. 11**).

Two hundred pedestals were discovered in this sector (101 in the west row and 99 in the east row). Furthermore, 49 sphinxes were also found (36 on the west row and 13 on the east). In this sector the bases of the sphinxes bore no texts or cartouches of Nectanebo I. Many reused inscribed blocks were found within the pedestals.

Sector IV is called “Sheikh Mussa Bridge”, named after the bridge that existed over the ditch of Chevrier. This site covers a surface of 475 m in length and 54 m in width. It extends from the airport road towards the north of the avenue that leads to Mut temple.



Fig. 10. The sphinx found in a pit.



Fig. 11. The site behind the City library after restoration.

In 1992, El Saghier⁶ discovered in this site the remains of twenty deteriorated sphinxes, fourteen on the western and of six on the eastern row. These were badly damaged and had completely lost their inscriptions. Along with the sphinxes, remains of tree pits and irrigation pipes of ribbed ceramic were unearthed.

On this site as also in the previously described sectors I and III the sphinxes are placed on an average distance of 6.60 m from the edge of the paved way (in sector II the pavement was missing). In sector IV the western row of the sphinxes had been built over by private houses, two mosques, and an asphalt road in front.

Our excavations in this sector started in January 2010. We discovered 28 new sphinxes on the western and 7 on the eastern row. Together with earlier findings by M. El Saghier, a total of 168 sphinxes were excavated in this area.

The stone pavement was found in a good state of preservation but erosion is particularly visible on the upper and middle part on its surface. It is assumed that in this section the pavement experienced long periods under Nile water (**fig. 12**). Most likely, this area was like a lagoon before the construction of the High Dam at Aswan.



Fig. 12. The pavement with erosion caused by Nile water.

Our excavations revealed that the avenue extends 320 m to the north at the same level. Thereafter, the Avenue of Sphinxes was built in ancient times at a slightly higher (60 cm) level than the parts before. Under the reign of Nectanebo I a ramp was built to connect the two different levels. The road continued on this higher level until the turnoff to Mut Temple and on this part of the road for another 50 m.

⁶ M. EL-SAGHIER, "The Great Processional Way of Thebes (The Avenue of the Sphinxes at Luxor)", in *International Congress of Egyptology* (6, 1991, Torino), Torino, 1992, p. 181-187.

Some of the sphinxes were found in fragments and then restored. The first three sphinxes on the western row from the road to Mut temple have inscriptions with the titles and the cartouches of Nectanebo I (fig. 13). Furthermore, six royal heads were unearthed on the eastern row next to their pedestals.



Fig. 13. Remains of a sphinx with cartouches of Nectanebo I.

Approximately 15 m behind the sphinxes, a cylindrical well was found built of sandstone blocks. This well which may have functioned as a Nilometer has a diameter of 5.5 m at its top and a flight of stairs measuring 110×25 cm, with an average thickness of 15 cm, was leading down to the water (fig. 14).



Fig. 14. A well made of sandstone.

We tried to clear the well inside. However, the work had to be stopped after one meter when we reached the ground water level. So far, many pottery vessels were uncovered some dating back to the late Pharaonic period but the majority were attributed to the Roman period (**fig. 15**).



Fig. 15. Pottery found inside the well.

East of the eastern row of the sphinxes, we unearthed a platform made of mud bricks. The platform which faces the area where we found the well has as a special feature a line of sandstone slabs with holes on the top. Behind each of these holes another corresponding one was discovered in the ground.

This construction might have been a type of flagpole holder (**fig. 16**), made to support wooden beams that were held by ropes and tied to the holes. Perhaps, this platform may have been used to announce the beginning of the Opet festival after the level of the inundation was measured in the well.



Fig. 16. Traces of flagpole holders.



Fig. 17. Whitewashed mud brick wall behind the sphinxes.

Approximately 200 meters from the east and west of the sphinxes previously cleared, whitewashed mud brick walls were found (fig. 17). These walls were built during the reign of Nectanebo I, most likely as a barrier for the road.

A section of sandstone lintel was uncovered to the east of the avenue, measuring 0.95 m × 0.44 m and 0.14 m thick. The lintel has linear vertical inscriptions carved in sunken relief. The owner of this lintel is portrayed in position of adoration, kneeling towards the names of Amun-Re, Re-Horakhty, and cartouches of Ramses VI (fig. 18).



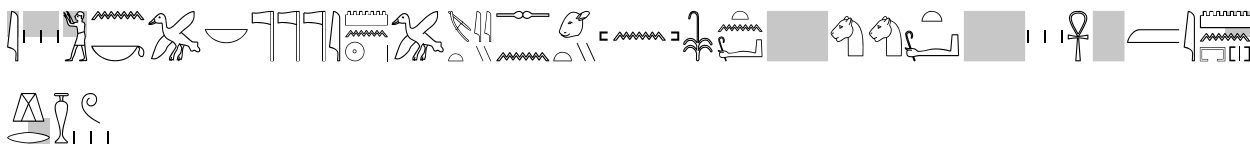
Fig. 18. The lintel. © Cnrs-Cfeetk/J.-Fr. Gout.

In the middle of the relief above the *Sma-tawy* symbols, the lintel reads:



(Nb-^rMꜣt-Rꜥ mry Jmn) mry Jmn-Rꜥ-Hr-Ḳhty šd(w) tꜣ nb m w[b]n-f
 (Neb-Maât-Ra beloved of Amun), beloved of Amun-Re-Horakhty who illuminates all countries when he
 “rises”.

On the right side, the two vertical registers read from right to left:



jꜣw nꜥk pꜣ nb nꜥrw Jmn-Rꜥ pꜣ mr(w)ty snty-[tꜣ] n nswt-nḥt [wr] pḥty [...] ḥḥ [...] m pr-Jmn ḥr ḥsw
 Praise to thee, O Lord of Gods, Amun-Re, the beloved one, adoration for the strong king, [great] of might
 [...] live [...] in the temple of Amun under the favour [...].

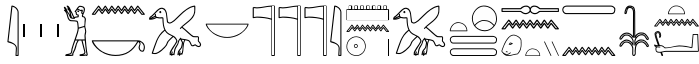
On the left side, the two vertical lines read from the right to left:



([R]-ms-sw Jmn-ḥr-ḥpšꜥf nꜥr ḥqꜣ Jwnw) mry Jmn-Rꜥ nb nswt Tꜣwy ḥnty Jpt-sw

(Ramses Amunherkhepshef, god ruler of Heliopolis), beloved of Amun-Re Lord of the thrones of the Two Lands, pre-eminent in Karnak.

From left to right:



jꜣw nꜣk pꜣ nb nꜣrw Jmn-Rꜥ pꜣwty Tꜣwy snty-tꜣ n nswt nꜣt

Praise to thee, O Lord of gods, Amun-Re, primeval of the Two Lands, adoration to the strong king.

Another sandstone block was found that was reused for the construction of the pavement. It bears a large scene in raised relief of a standing king dressed with the royal kilt which was decorated with cobras crowned with sun-disks. The king holds in his right hand a long bouquet of flowers. This may have been a representation of Amenhotep III in his later deification style (**fig. 19**).



Fig. 19. Sandstone block probably of Amenhotep III.

To the northwest end of this avenue we found the remains of a Roman structure. Certain blocks that were reemployed in its construction are inscribed with the cartouches of the God's wife Shapenupet in sunken and bas-relief.⁷ Some fragments show scenes of the God's wife with Amun-Re, others show inscriptions together with representations of the god Hapy.

Another block which was found in this building shows an inscription in slight sunken relief mentioning the fourth prophet of Amun, Montuemhat from the 25th dynasty (**fig. 20**).

Many pottery jars and vessels from the Roman Period were unearthed as well as an oil press made of black granite (**fig. 21**).

⁷ Jérémy Hourdin publishes this material in this volume: "À propos de la chapelle d'Osiris-Padedankh de Chapenoupet II. Un apport à sa reconstitution épigraphique et architecturale".



Fig. 20. Block of Montuemhat.



Fig. 21. Oil press from the Roman period.

At the end of this sector, where the avenue turns off to Mut temple, we excavated the road in the opposite direction towards the Nile. The excavations uncovered 50 m of this road and, to the north of it, a Ptolemaic settlement. Houses were built of mud brick next to the avenue after the Nile shifted towards the west and left behind a space for the people to settle in. Some limestone talatats from the reign of Akhenaton were unearthed in this area (fig. 22)⁸. One of the talatat blocks bears a carved fresco of cobras.

⁸ Limestone talatats are quite rare in Luxor area (M. DORESSE, “Les temples atoniens de la région thébaine”, *Orientalia* 24, 1955, p. 121-128) but a large set of them, partially reused by Ramses II, has been found by Henri Chevrier at Karnak in 1939 when dismantling the foundation of the western wall of the sacred lake in order to consolidated it. He only published two of them in his report (H. CHEVRIER, “Rapport sur les travaux de Karnak [1938-1939]”, *ASAE* 39, 1939, p. 566, pl. CVI) but two glass negatives (nos. 94278 and 98806) kept in the Cfeetk archives allow to identified more than 21 limestone talatats unearthed during this operation. The blocks are for most of them stored in the Sheikh Labib magazine (bloc nos. 91CL65, 91CL67, 91CL1078, 92CLI, 92CL71, 92CL106, 92CL658, 92CL690, 92CL848, 92CL858, 92CL920). Numerous limestone talatats are also stored in the Akhenaton Temple Project Magazine in Karnak and in the Luxor temple blockyard. A limestone talatat was also unearthed at Armant in 2008 (Ifao-Univ. Montpellier 3). For the Akhnaton limestone monument of the Theban area see also R. HANKE, *Amarna-Reliefs aus Hermopolis*, *HÄB* 2, 1978. I thank Sébastien Biston-Moulin for these references.



Fig. 22. Limestone talatats of Akhenaton.

The area of Sector V that was cleared was the western side of recumbent ram avenue in front of Khonsu temple. The eastern side of this sector could not be excavated since it is still occupied by modern private buildings, an asphalt road, and underground utilities.

On the western side of the area the excavations brought to light an extension of the embankment wall that was previously discovered in front of Karnak temple.⁹ This indicates that the complex of Karnak was built on a peninsula and had been surrounded by a huge embankment that protected it from (the erosion of) the flood.

The extension of the embankment in front of Khonsu temple was built with small carved blocks of sandstone and curved southwards towards the avenue (**fig. 23**).



Fig. 23. Embankment extension behind the recumbent rams in front of Khonsu temple.

The excavations showed that the recumbent rams in front of Khonsu temple may have been placed there during the Ptolemaic Period when the gate of Euergetes was constructed, as the embankment lies at a lower level than the bases of the sphinxes. The embankment wall was not used as a quayside because it has no mooring loops, unlike the quay in the front of Karnak temple.

The west row of rams was completely cleared and brought to light numerous pedestals bearing the name of Amenhotep III. Most of these were rebuilt back to front, and some were built with reused blocks dating back to the 25th Dynasty (**fig. 24**).

⁹ M. BORAİK, *loc. cit.*



Fig. 24. Western row of ram-headed sphinxes after the excavation in front of the gate of Euergetes.

Conclusions

The excavations in different sectors of the Avenue of Sphinxes were carried out at the same time according to the master plan of the Ministry of State for Antiquities (MSA). The master plan aims to excavate, to restore, and to install a site-management program designed to integrate the Avenue of Sphinxes into Luxor City. Different campaigns funded by the MSA have been worked along the avenue.

These excavations have brought to light lots of information about the history of east Luxor. This sacred road built by Nectanebo I was most likely used for the procession from Karnak to Luxor temple during Opet festival (for a summary about the Opet festival and the routes which were use see Darnell¹⁰). The sacred road was in use until the end of the Roman period. During the Ptolemaic period many contributions in restorations and constructions in both Karnak and Luxor temple were achieved.

The city, called Diospolis Magna in Roman times¹¹, was divided into six districts and the processional route was still in use at least until the 3rd century. During the reign of Tiberius (14 - 37 AD) Luxor temple was damaged by a high inundation. Tiberius ordered the repair of the temple and the building of an embankment. Perhaps, Tiberius also ordered the digging of a canal to protect the temple in future.¹²

Greek graffiti on the same pedestals testify the worshipping of Amun by pilgrims in Greco-Roman times and also their visit to the Avenue of Sphinxes.

¹⁰ J.C. DARNELL, "Opet Festival", in J. Dieleman, W. Wendrich (eds.), *UCLA Encyclopedia of Egyptology*, Los Angeles, 2010: <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0025n765>

¹¹ R.S. BAGNALL, D.W. RATHBONE, *Egypt from Alexander to the Early Christians*, London, 2004, p. 187.

¹² *Ibid.*, p. 188.

Under Diocletian (284 – 305 AD) the Thebaid became a separate province with two legions. Luxor temple became the heart of the Roman military camp.¹³ By that time the temple and the Avenue of Sphinxes were no longer in use.

The Avenue of Sphinxes was disrupted from that time till modern times by many factors:

During the Roman period and after closing the temple many of the Sphinxes were used in foundations and beddings of Roman structures.

Many of their royal heads were used as fillings inside the walls.

Several parts of the sacred road were used as an industrial area for different activities like wine installations, pottery kilns, oil presses.

During the late Roman period a high inundation event destroyed parts of the Avenue of Sphinxes and leaving behind a thick layer of clayish silt. The silty clay raised above 1.2 m of the sphinxes.

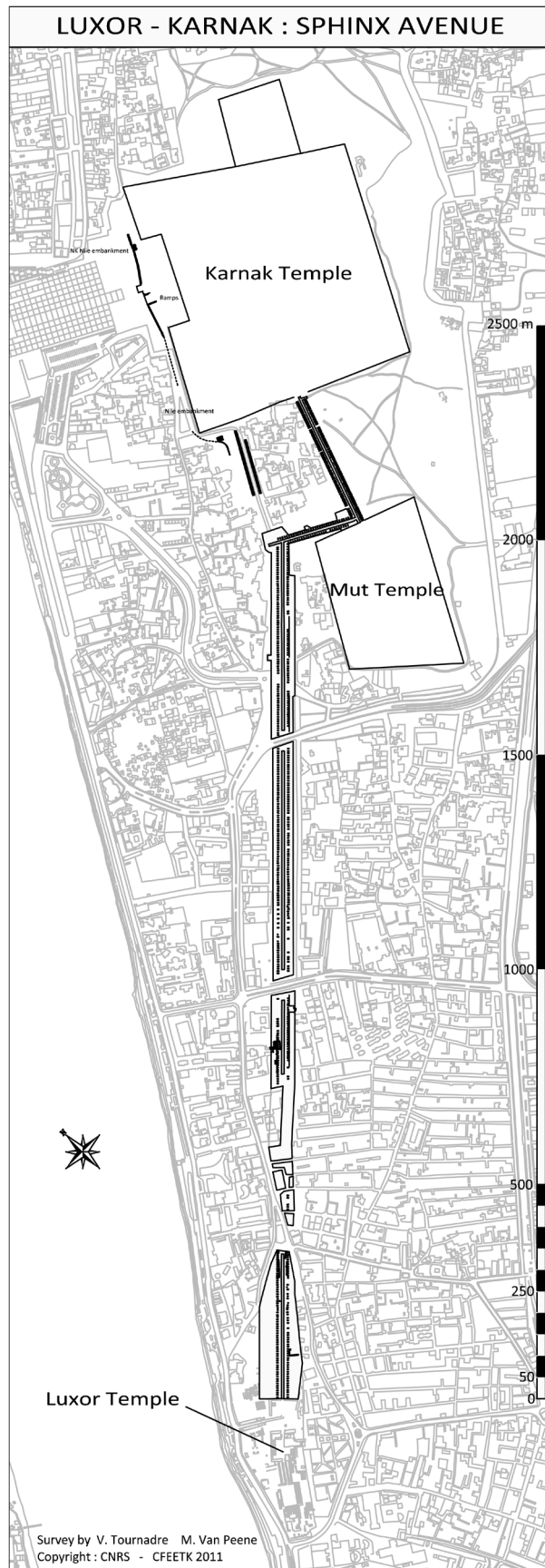
The site was used as a quarry during the Medieval period. Especially, sandstone blocks and fragments of the pedestals and the pavement from exposed parts of the avenue were largely carried away.

Finally, the Avenue of Sphinxes has completely disappeared under farmland, modern houses, modern roads, governmental buildings and religious structures.

The excavations along the Avenue of Sphinxes will be continued because one sector is still unexcavated. This is the sector located in the area between the telephone centre of Luxor and El-Adra Church. The excavation of this site will be particularly complex as it includes many underground cables and fresh water pipes that must be relocated. At the same time, work is ongoing on the excavated sectors focusing on restoration, infrastructure and visitor access.

Clearing and excavating the great processional way of Luxor has brought to light precious information that enriches our knowledge of Ancient Theban history. The work carried on also opens the opportunity of economical and cultural development in the area for years to come.

¹³ *Ibid.*, p. 191.



Plan I. Survey of the Sphinx Avenue.

ENGLISH SUMMARIES

MICHEL AZIM, AGNÈS CABROL †, AUDE DOBRAKOWSKI, LUC GABOLDE

“Les mystères d’un sphinx”, p. I-II.

Publication of two photographs (calotypes) of Fr. de Campigneulles taken in the central part of Karnak, and purchased by the Musée d’Histoire Naturelle of Lille (France). One of them shows a mysterious sphinx, now lost. Study of the latter leads to the hypothesis that it may be a representation of Amun.

MANSOUR BORAİK

“The Sphinx Avenue Excavations. Second Report”, p. 13-32.

The excavations along the ancient road were divided into several sectors including the ramps before the gate of Euergetes; these excavations have brought to light significant information concerning the history of east Luxor. This sacred road, built by Nectanebo I, was probably used for the procession from Karnak to Luxor temple during the Opet festival, and was in use until the end of the Roman period. During the Ptolemaic period, many restorations and constructions in both Karnak and Luxor were achieved via the use of this sacred road. Such continuation of work opened up opportunities for economic and cultural development in the city for years to come.

MANSOUR BORAİK

“A Roman Bath at Karnak Temples. A Preliminary Report”, p. 33-46.

Recent excavation in front of Karnak temple sheds light on Roman life in Luxor through the discovery of a large bath complex. The excavated remains of this *thermae* cover some 300 m² and include many archaeological features, such as the well-preserved bathing pools. Most of the walls of the superstructure now stand less than a metre high, but some of the fired brick walls of the substructure are 3 metres tall. The *thermae* were remoulded and redecorated over what appears to be a long period of use, adding to the challenge inherent in understanding the history of the complex. The rooms of the *thermae* are laid out axial sequence. Much of the complex, including its foundation, was built of fired brick. Key features of the Karnak *thermae*, moving east to west,

include well-built drains, leading to *loutra* (water plunge pools), an extensive *hipocaustum*, and a *praefurnium*. The presence of two distinct *caldaria* suggests that the Karnak *thermae* had discreet sections for female and male bathers. This hypothesis is supported by the large number of glass bracelets and other feminine jewelry discovered in the drains on the southern side of the complex. Further excavations will reveal the full plan of the *thermae* and test this hypothesis.

MANSOUR BORAİK, SALAH EL-MASEKH, ANNE-MARIE GUIMIER-SORBETS, BÉRANGÈRE REDON

“Ptolemaic Baths in front of Karnak Temples. Recent Discoveries (Season 2009-2010)”, p. 47-77.

The article presents new results from the excavations of the Karnak baths during the 2009-2010 seasons. The building was uncovered in 2006 by the SCA during rescue excavations, and a preliminary report was published in 2009. Since then, excavations have continued and led to the discovery of the baths’ heating system. In the first part of the article, this structure is described and interpreted in light of recently uncovered comparanda in Egypt, particularly at Taposiris Magna. We show the ingeniousness of the heating devices in such Graeco-Egyptian baths by presenting one of the most ancient and well-preserved systems found in Egypt.

In the second part, the study focuses on the decoration of the baths, in particular on the mosaic floors and wall paintings. After a careful description of the whole decorative programme, which is identified with the “structural style”, we examine the technical aspects of their construction. Finally, we show that their luxury evokes Greek and Macedonian examples, such as the palace of Philip II of Macedon, father of Alexander the Great.

MANSOUR BORAİK, MOHAMED NAGUIB

“Ceramic Material from the Ptolemaic Baths Excavations in front of Karnak Temples”, p. 79-191.

In 2007 the Ministry of State for Antiquities started excavations to the north-west of the first pylon of Karnak temple, within the framework of the refurbishment programme of the sector located between the temple of Karnak and the Nile. The material presented here represents five different historical periods: Late period, Ptolemaic period, Roman period, and Islamic and Ottoman periods. The ceramic material is composed of different fabrics (clays), local and imported, and it was used for diverse purposes: storage, transportation, cooking, tableware, lighting etc. Study of this pottery corpus makes a vital contribution toward dating the site and also helps to model daily life in an area that was very active during the Graeco-Roman period.

PETER BRAND, JEAN REVEZ, JANUSZ KARKOWSKI, EMMANUEL LAROZE, CÉDRIC GOBEIL

“Karnak Hypostyle Hall Project, Report on the 2011 Field Season for the University of Memphis & the Université du Québec à Montréal”, p. 193-229.

During a six week field season in May and June of 2011, the Karnak Hypostyle Hall Project began to record inscriptions on the columns and abacus blocks of the building. This consisted of detailed collation of earlier records of the abacus blocks made by Ricardo Caminos in the 1950s and systematic photography of all the abaci facets *in situ* and of those now lying in the block yards. Many of the abaci have palimpsest inscriptions of erased Sety I or early Ramesses II inscriptions replaced by later Ramesses II reliefs. Orthogonal images of a representative sample of abaci facets were made in the block yards and from our scaffolding. Theodolite measurements of abaci facets and wall reliefs were also taken and a successful experiment was made to make a conventional photograph into an orthogonal one using the software program *Redresseur*. Collation of early

sketches of the column scenes by Harold Nelson yielded a wealth of new epigraphic data, including palimpsest inscriptions on some of the columns. Study of the abaci and column scenes also gave us new insights into the orientation of decoration, chronology of the relief decoration and post-pharaonic iconoclasm. Work also continued to produce “unrolled” and orthogonal images of the columns based on photogrammetric data obtained in 2007 and 2008. We also continued our earlier work to record inscribed blocks that have fallen from the upper levels of the walls that now lie in the northern and southern block yards.

JEAN-FRANÇOIS CARLOTTI, PHILIPPE MARTINEZ

“Nouvelles observations architecturales et épigraphiques sur la grande salle hypostyle du temple d’Amon-Rê à Karnak”, p. 231-277.

This study attempts to bring a new perspective to the history of the great hypostyle hall in Karnak. Different clues, architectural as well as epigraphic, either new or previously unconsidered, show that the monument as we know it is the result of modifications and alterations spanning many decades and different reigns, beginning with a primary project launched by Amenhotep III. If a projected high colonnade, similar to the one built at Luxor Temple, was never finished, the space thus delineated seems then to have been occupied by a peristyle court surrounded by pillars of *talatats* mainly bearing the name of queen Nefertiti. Tutankhamun, (perhaps Aj) and Horemhab then dismantled this structure and reused its foundations to support a new peristyle adorned with columns. It is only during the reigns of the first Ramessid kings that it was transformed again into a fully covered hypostyle hall; this should be understood as a truly Ramessid invention. Although this presents a coherent account of architectural development, a number of important historical questions remain open, especially when the numerous traces of erasure and deliberate damage are taken into account; these situate parts of the structure in the whirlwind of Amarna desecrations. Although this article offers a workable hypothesis that tries to integrate all the available evidence, a central aim is to reopen debate concerning the history of the monument to which other scholars will contribute.

SILVANA CINCOTTI

“Les fouilles dans le Musée”: la collection égyptienne de Turin et le Fonds Rifaud”, p. 279-285.

This article treats statues held in the Museum of Egyptian Antiquities in Turin that were discovered in Egypt by Jean Jacques Rifaud on behalf of the French consul Bernardino Drovetti. Research undertaken in Geneva on the unpublished manuscripts of Rifaud, as part of a PhD on the statues in the Turin museum, has permitted, as a first step, important information regarding the location of the standing statues of the goddess Sekhmet to be brought to light; in his report on the excavation, Rifaud says that he found the standing statues in the temple of Ptah, located north of the sacred precinct of the temple of Amun-Re at Karnak.

ROMAIN DAVID

“La céramique d’un habitat du v^e siècle à Karnak”, p. 287-297.

This article focuses on ceramics coming out of a securely dated Vth century layer from a small dwelling within the enclosure of the Ptah Temple at Karnak. An indicative typology provides information on the main production activities in such contexts.

CATHERINE DEFERNEZ

“Remarques à propos de quelques vases Bès découverts à Karnak”, p. 297-331.

This paper puts forward a few examples of well-preserved Bes-pots that were recently uncovered at Karnak in the upper levels of the debris of the Treasury of Shabaka. Dated to the Ptolemaic period (possibly to its first half), these pieces offer new evidence for this specific class of pottery. Otherwise rarely attested, these Bes vessels, which were manufactured in Nile clay, are not clearly recognizable because of their schematic decoration. This consists of, for example, the marking of eyes by fingerprints and, in some cases, a nose seems to be created by a slight pinching of the outer wall.

Most of the occurrences of this vessel-type identified at Karnak are presented here; these were found in several areas of the Amun-Re temple, as well as North and South Karnak. Some similar vessels were also recently recorded in the Mut Temple. Some closed shapes found at other sites in the Theban area are also included, as well as those discovered in several areas outside Thebes, particularly in the Delta; for example, reports which mention such vessels from several sites in the eastern part of the country are assessed.

Despite the small number of pieces, these Bes-pots are significant, and their analysis shows a major development in this class of pottery. They also provide new data for the classification established in a previous study, which was based on findings from the Persian site of Tell el-Herr.

DIDIER DEVAUCHELLE, GHISLAINE WIDMER

“Un *hiereus* en écriture démotique à Karnak”, p. 333-336.

Publication of a fragmentary sandstone block discovered in 2010 in the excavated material lying over the Ptolemaic baths in front of Karnak temple. The inscription, which could be a dedication, includes mention of the Greek title *hiereus* transcribed into Demotic for which very few examples are otherwise attested, thus providing new evidence for the cultural mixing in this area at the beginning of the Roman Period.

AMR GABER

“Aspects of the Deification of King Sety I”, p. 337-382.

This article investigates a corpus of documents which reflect the different strategies deployed in the deification of Sety I in the Nineteenth Dynasty. Analysis of these different documents, both epigraphic and iconographic, elucidates features of his deification, not only during his lifetime but also his posthumous deification by his son Ramesses II. These documents mainly come from the temples of Seti I at Abydos and Qurna, and the great hypostyle hall at Karnak. A comparative analysis of these documents with those of other deified kings is presented. A group of documents which present the veneration of Sety I are also discussed.

LUC GABOLDE

“Remarques sur le chemisage des obélisques de la Ouadjyt et sa datation”, p. 383-399.

It has been recently and often proposed that the enveloping masonry which surrounds the obelisks of Hatshepsut in the *Wadjyt* hall, hiding their lower parts, should be dated to her reign, having been erected for religious or architectural reasons. However, close reexamination of these arguments shows that they do not have a convincing basis. The previous attribution of this enveloping masonry to the reign of Thutmose III remains the most likely thesis; it is also the most convincing in respect to the texts dealing with the building activity in this area, and should be definitely preferred.

JÉRÉMY HOURDIN

“À propos de la chapelle d’Osiris-Padedankh de Chapenoupet II. Un apport à sa reconstitution épigraphique et architecturale”, p. 401-423.

Publication of new archaeological material found recently on the avenue of Sphinxes, between the temples of Karnak and Luxor. Some of the newly discovered blocks come from an already known Osirian chapel – the chapel of Osiris-Padedânkh (firstly published in *Karnak-Nord IV* in the 1950s) – and are elements of its doors and walls. Reconstructions of these features are presented, enhancing knowledge of the chapel. This monument was constructed under the pontificate of the god’s wife Shepenwepet II during Tanutamón’s obscure rule. Some other unidentified blocks are also published here to enable analysis and identification.

CHARLIE LABARTA

“Une stèle de Ramsès II au magasin Cheikh Labib à Karnak”, p. 425-436.

This article publishes a fragmentary pink granite stele of Ramesses II, which had been carved on the rear surface of an offering table of Mentuhotep II. It was found between the IIIrd and IVth pylon at Karnak and is currently held in the Sheikh Labib magazine. The inscription begins with mention of year 37 of Ramesses II, the date of his third jubilee; although a large part of the text is missing, the lower half preserves a speech of Amun, which contributes to the study of the royal eulogy during the XIXth dynasty.

NADIA LICITRA

“La réfection de l’enceinte du temple d’Amon sous le règne de Ramsès III : une nouvelle stèle découverte à Karnak”, p. 437-445.

In April 2012, a new stela of Ramesses III was discovered on the site of the Treasury of Shabaka. Its text commemorates the reconstruction of the enclosure wall of the temple of Amun during his reign, giving new information about the location of the northern section of the wall at the beginning of the XXth dynasty.

DAVID LORAND

“Une ‘Chapelle des Ancêtres’ à Karnak sous Sésostri I^{er}?”, p. 447-466.

Senwosret I undertook, during his 45-year reign, a nearly systematic re-building of the main divine temples of ancient Egypt. The cult place of Amun-Re in Karnak was not neglected. Among the various remains of the limestone temple and chapels, several statues dedicated by Senwosret I were excavated at the beginning of the 20th century. Three of them represent royal ancestors from the Old Kingdom and the Late First Intermediate Period. The statue Cairo CG 42004 of king Sahura and the statue of Prince Antef-Aa Cairo CG 42005 were found in Karnak, while a third one, representing king Niuserra, whose provenience is unknown (British Museum EA 870), probably also comes from the temple of Amun-Re. The dedication of former kings’ statues is part of a vivid royal interest in the past at the beginning of the 12th Dynasty in order to define the political ideology of the ruler. The three statues must have been kept in one or several room(s) of the Middle Kingdom temple of Amun-Re, probably in a structure anticipating the “Chapel of Ancestors” erected in the Akh-menu by Thutmose III.

CHRISTOPHE THIERS

“*Membra disiecta ptolemaica (II)*”, p. 467-491.

Publication of loose blocks belonging to monuments built at Karnak during the reigns of Ptolemy IV Philopator, Ptolemy VI Philometor and Ptolemy VIII Euergetes.

CHRISTOPHE THIERS, PIERRE ZIGNANI

“Le domaine du temple de Ptah à Karnak. Premières données de terrain”, p. 493-513.

During 2010-2012, excavations were conducted at the Temple of Ptah at Karnak. The work mainly focused in the southwestern part of the precinct, and inside the chapels and courtyard of the sanctuary. This preliminary report presents the traces of different developments in the environment of the temple during its long use, up to its secondary occupation after the end of the Pharaonic worship.

These preliminary investigations concern:

- the remains prior to construction of the sanctuary of Tuthmosis III (a gate of Senakhtenre Ahmose and massive mud-brick walls beneath the substructure of the temple);
- limestone bearing slabs which were reused as the floor of the chapels and the courtyard;
- limestone blocks of Tuthmosis III and Hatshepsut which were reused in the foundation of the temple;
- Ptolemaic and Kushite gates associated with mud-brick enclosure walls on the main axis and on another southernmost axis;
- the late Roman and secular occupation of the area.

Christophe Thiers, Pierre Zignani

معبد بتاح بالكرنك - المعطيات الأولية عن الموقع

بدأت أعمال الحفائر موسم ٢٠١٠ - ٢٠١٢ بمعبد بتاح بالكرنك وتم تركيز العمل بالمنطقة جنوب غرب الموقع ، وداخل المقاصير وكذلك فناء قدس الأقداس ، وهذا التقرير المبدئي يقدم بقايا تطورات مختلفة بالبيئة المحيطة بالمعبد خلال فترة استخدامه الطويلة وحتى فترة استغلاله الثانية بعد نهاية العبادة الفرعونية، والفحوص الأولى والدراسات الأولى كانت للبنية الأولية لمقصورة تحوتمس الثالث (بوابة سنخت ان رع أحمس وأسوار ضخمة من الطوب اللبن أسفل المباني السفلية للمعبد) البلوكات الحاملة من الحجر الجيري والتي تم إعادة استخدامها في أرضية المقاصير والفناء - بلوكات الحجر الجيري لتحوتمس الثالث وحتشيسوت والتي أعيد استخدامها في أساس المعبد بوابات العصرين الكوشي والبطلمي والمرتبطة بأسوار الحائط المحيط بالمعبد على المحور الأساسي والمحور الآخر الجنوبي - فترة الاستيطان بالمعبد على المحور الأساسي والمحور الآخر الجنوبي - فترة الاستيطان في العصر الروماني لهذه المنطقة.

Charlie Labarta

لوحة للملك رمسيس الثاني بمخزن الشيخ لبيب بالكرنك

ينشر المقال جزء من حجر الجرانيت للوحة من عصر رمسيس الثاني والتي تم نقشها فوق سطح مائدة قرابين من عصر أمنحوتب الثاني ، وقد عثر عليها بين الصرحين الثالث والرابع بالكرنك ومحفوظة حالياً بمخازن الشيخ لبيب. وتبدأ النقوش بالعام ٣٧ من حكم رمسيس الثاني - تاريخ عيد اليوبيلي الثالث على الرغم من أن جزء كبير من النص مفقود - أما النصف الأسفل فيحمل كلام لآمون والتي تساهم في دراسة الشعائر الملكية خلال عصر الأسرة.

Nadia Licitra

إصلاح سور معبد آمون في عهد الملك رمسيس الثالث: لوحة جديدة مكتشفة بالكرنك

تم الكشف في أبريل عام ٢٠١٢ عن لوحة من عصر رمسيس الثالث بموقع كنز شباكا، والنص باللوحة يؤرخ لإعادة بناء السور المحيط بمعبد آمون رع خلال عصره ويعطي معلومات جديدة عن موقع القطاع الشمالي لهذا السور في بداية الأسرة.

David Lorand

مقصورة الأجداد بالكرنك من عهد سنوسرت الأول

لقد بدأ سنوسرت الأول خلال حكمه والذي إستمر لأكثر من سنه في إعادة بناء منظم لمعابد مصر القديمة ولم ينسى بالطبع المكان المقدس لآمون رع بالكرنك ومن بينه العديد من البقايا الحجرية المشيد من الحجر الجيري مثل المعابد والمقاصير غير ذلك العديد من التماثيل والتي قدمها سنوسرت الأول والتي تم إكتشافها في بدايه القرن العشرين. وثلاثة من هذه التماثيل تمثل أجداده ملوك الدولة القديمة ومن أواخر عصر الانتقال الأول. فقد تم إكتشاف تماثيل الملك ساحورع والمحفوظ بالبحر المصري CG42004 وتماثيل الأمير أنتف عا« CG42005 بمعبد الكرنك بينما الثالث والذي يمثل الملك نوسرع والذي لم يُعرف مصدره والمعروضة بالمتحف البريطاني أيضا إنه EA870 ربما أيضا إنه جاء من معبد آمون رع بالكرنك والواقع أن تقديس تماثيل الملوك السابقين كان جزء من إهتمام بالماضي في بدايه الأسرة الثانية عشرة حتى يعطى طبيعة دينية على الحاكم السياسي وربما أن التماثيل الثلاثة كانوا محفوظين في واحدة من حجرات معبد الدولة الوسطى لآمون رع - أو ربما في المتحف المعروف بمقصورة الأجداد والتي شيدت في معبد الأخ منو بواسطة تحتمس الثالث.

Christophe Thiers

Membra disiecta ptolemaica II

هذه المقالة تنشر للبلوكات الواقعة والتي كانت جزء من آثار شيدت بالكرنك خلال عصور بطليموس الرابع (فليوباتير) وبتليموس السادس (فيلوميتير) وبتليموس الثامن (يوريجيتس)

Didier Devauchelle, Ghislaine Widmer

hiereus بالكتابة الديموطيقية بالكرنك

تشير المقالة إلى قطعة من الحجر الرملي تم الكشف عنها في حفائر الحمام البطلمي أمام الكرنك عام ٢٠١٠م- والقطعة عليها نقش والذي ربما يكون جزء من مقدمة تحمل لقب إغريقي مترجم إلى الديموطيقية والتي ليس لدينا منها الكثير من الأمثلة الآن وهي تمدنا بدليل جديد من المزج الثقافي لهذه المنطقة في بدايه العصر الروماني .

Amr Gaber

مظاهر تأليه الملك سبتي الأول

المقال يفحص أصل الوثائق التي تعكس الطرق المختلفة التي تم توظيفها لتقديس سبتي الأول من ملوك الدولة الحديثة الأسرة التاسعة عشرة. وتحليل تلك الوثائق المختلفة سواء مرسومة أو مصورة سوف توضح أن تقديس لم يكن في حياته ولكنه بعد مماته وبواسطة إبنه رمسيس الثاني وقد جاءت هذه الوثائق أساسا من معبده في أبيدوس والقرنة وصاله الأساطير بمعبد الكرنك - بالإضافة إلى ذلك فهناك تعليق عام يناقش هذه الوثائق وتعكس تقديس سبتي الأول.

Luc Gabolde

ملاحظات على كساء مسلات صالة واجيت وتأريخه

لقد اتضح حديثاً أن الأحجار المحيطة بمسلات حتشبسوت في صالة «الواجيت» وتخفي أجزائها السفلية ترجع لنفس عصر هذه الملكة وأنه تم إقامتها لغرض معماري وديني ولكن بإعادة دراستها يتضح أن هذه الجدران ليس لها أساس وان الرأي السابق بأن هذه الأحجار المحيطة بقواعد المسلات من عصر تحوتمس الثالث هو الأقرب للصواب خاصة أنها تتطابق مع نصوص الإنشاء الخاصة بنفس عصر هذا الملك.

Jérémy Hourdin

مقصورة أوزير- با جد عنخ لشبنوبت الثانية ، إضافة لإعادة بناء النقوش والعمارة

هذا المقال يناقش بعض من الدلائل الأثرية تم إكتشافها بحفائر طريق أبو الهول بين معابد الكرنك والأقصر حيث جاءت بعض هذه القطع المنقوشة من مقصورة لأوزورس معروفه وهى مقصورة «أوزوريس بادى عنخ» والتي تم نشرها عام ١٩٥٠م بعض هذه البلوكات كانت أجزاء من أبواب لهذا الأثر وقد تم إعادة تركيب لهذه القطع بالمقالة تكمل معلوماتنا عن هذه المقصورة وقد تم إنشاء هذا الأثر خلال عصر الزوجه الإلهة «شبن إم أوبت» خلال عصر «تانت أمون» وأخيرا فهناك بعض البولكات تم نشرها لمزيد من المعرفة.

Silvana Cincotti

«الحفائر في المتحف»: المجموعة المصرية بتورين ووثائق Rifaud

تعنى هذه المقالة بتماثيل موجودة بمتحف الآثار المصرية بتورين والتي كانت قد اكتشفت بمصر بواسطة Jean Jacques Rifaud لصالح القنصل الفرنسي Bernardino Drovetti الأبحاث التي أجريت بجنيف على المخطوطات الغير منشورة ل Rifaud كجزء من رسالة دكتوراه على تماثيل متحف تورين، قد أوضحت معلومات هامة بخصوص موقع التماثيل الواقعة لسخمت. فيقول Rifaud في تقريره عن الحفائر أنه عثر لثماثيل الواقعة في معبد بتاح الواقع شمال معبد آمون رع بالكرنك.

Romain David

فخار استيطان من القرن الخامس بالكرنك

هذه المقالة تشير الى الفخار الذي يرجع للقرن الخامس الميلادي في الطبقة التي تعود لهذا العصر من منطقة سكنانية داخل معبد بتاح بالكرنك. والتصنيف الأولى يضيف معلومات عن وجود نشاط صناعي في هذه الطبقة بالموقع.

Catherine Defernez

ملاحظات بخصوص بعض أواني بس المكتشفة بالكرنك

تهدف المقالة إلى دراسة مجموعة من الأواني المحفوظة جيداً من أواني الإله بس والتي تم الكشف عنها في المستويات العليا بالرديم أعلى حجرة كنوز شباكا، وهي ترجع للعصر البطلمي (ربما النصف الأول)، وهذه القطع تقدم دليل جديد لهذا المستوى من الفخار، ومن ناحية أخرى لم يعثر على الكثير منها، أواني بس هذه والتي صنعت من طين النيل من الصعب التعرف عليها بسبب أسلوب زخرفتها المبهم والتي تتكون كمثال من تحديد العيون بواسطة طبع الأصبع وفي بعض الأحيان الأنف كان ينفذ بواسطة خط من الحافة الخارجية، ومعظم ظهور هذا النوع من الأواني كان بالكرنك وبأماكن عديدة بمعبد آمون رع، وكذلك شمال وجنوب الكرنك، وقد عثر على بعض نماذج لهذه الأواني في معبد موت.

بعض الأشكال المغلقة عثر عليها في مواقع مختلفة في منطقة طيبة تشمل أيضاً نماذج مشابهة في أماكن أخرى خارج طيبة خاصة في الدلتا خاصة وإن هناك بعض التقارير تؤكد العثور على مثل هذه الأواني شرق البلاد، وعلى الرغم من العدد القليل من القطع فإن أواني «بس» تعتبر فريدة ودراستها توضح تطور ضخم في هذا المستوى من الفخار، وتضيف معلومات جديدة في طريقة التصنيف السابقة والتي اعتمدت على بعض الأواني من العصر الفارسي في تل الحيرة.

Mansour Boraik, Mohamed Naguib

الأواني الفخارية من حفائر الحمامات البطلمية أمام معابد الكرنك

بدأت وزارة الدولة لشئون الآثار الحفائر في عام ٢٠٠٧ م إلى الشمال الغربي من الصرح الأول لمعبد الكرنك في إطار مشروع تطوير المنطقة الواقعة بين معبد الكرنك ونهر النيل ، والمقالة تقدم هنا فخار من خمسة عصور تاريخية: العصر المتأخر والعصر اليوناني والعصر الروماني والعصور الإسلامية والعثمانية، وقد صنعت الأواني الفخارية من مواد «طينية» محلية ومستوردة، وقد استخدم الفخار لأغراض مختلفة مثل التخزين والنقل وأواني طبخ المائدة والإنارة وغيرها. إن دراسة الفخار هامة جداً في المساعدة في تاريخ الموقع وتساعد في دراسة الحياة اليومية في المنطقة والتي كانت نشطة خلال العصر اليوناني الروماني.

Peter Brand, Jean Revez, Janusz Karkowski, Emmanuel Laroze, Cédric Gobeil

مشروع صالة الأعمدة بالكرنك - تقرير عن موسم ٢٠١١ بجامعة Memphis وجامعة Quebec مونتريال

بدء مشروع دراسة صالة الأعمدة لموسم ٢٠١٠ والذي إستمر لمدة ستة أسابيع في تسجيل النقوش على الأعمدة والدعامات التي تعلوها والتي كان قد قام بها ريكاردو كامينوس في ١٩٥٠ م وكذلك التصوير العلمي لكل الدعامات الخاصة بالأعمدة سواء الموجود مكانها أو التي في فناء الأحجار المنقوشة ومعظم دعامات الأعمدة عليها آثار نقوش ترجع لعصر سبتي الأول وبداية عصر رمسيس الثاني تم محوها وإعادة نقشها في عصر رمسيس الثاني. وقد تم إلتقاط بعض الصور العمودية للدعامات وكذلك النقوش على الأعمدة مع أخذ قياسات التيوبوليت للدعامات وكذلك نقوش الأعمدة وقد أمدت المشروع بمعلومات قيمة عن نقل النقوش بإفريقيا الغير واضحة على الأعمدة بمقارنتها بالرسومات والصور التي قام بها «هارولد نيلسون» وأعطت فكرة جديدة عن إتجاه الزخرفة وتاريخ نقشها وإستمرت الأعمال أيضا لتعطي أشكال عمودية لنقوش الأعمدة إعتيادا على الدراسة الفوتوجراميتية التي تم إلتقاطها مواسم ٢٠٠٧/٢٠٠٨ كما إستمرت دراسة الأحجار المنقوشة والتي سقطت من المستويات العليا للجدران والموجودة حاليا شمال وجنوب صاله الأعمدة .

Jean-François Carlotti, Philippe Martinez

ملاحظات جديدة على العمارة والنقوش بصالة الأعمدة الكبرى بمعبد آمون رع بالكرنك

تهدف الدراسة إلى إعادة إلقاء الضوء على تاريخ صالة الأعمدة الكبرى بالكرنك، حيث توجد العديد من القرائن سواء معمارية أو رسومات حديثة أو غير مدروسة تبين أن هذا الأثر هو في الحقيقة نتاج العديد من التعديلات والتغييرات والتي حدثت على مر عقود طويلة وعصور مختلفة، وبدأ المشروع الأول لأمنحوتب الثالث حيث صاله صف الأعمدة المرتفعة مثل تلك الموجودة في معبد الأقصر - وتم تخطيط المعبد مرة أخرى والذي على ما يبدو تم بتشييد فناء له رواق أعمدة محاط بأعمدة من أحجار الثلاثات والتي تحمل بصفة أساسية أسم الملكة نفرتيتي تم جاء عصر توت عنخ آمون رع وحورمحب والذين أزالوا هذا المبنى واستخدموا أحجاره في الأساسات التي تدعم رواق الأعمدة ثم جاء بداية عصر الرعامسة حيث تغيرت تماما وأصبحت مليئة بالاساطير والتي تبين أنها تكمل أسلوب عصر الرعامسة المعماري وهكذا فقد شهد هذا التطور المعماري لهذا الأثر العديد من المراحل على مر العصور وتظل كثير من الأسئلة خادعة تاريخيا حيث أن العديد من بقايا آثار تهشم النقوش لا بد من دراستها حيث تم تطهير المبنى من عاصفه تدنيس عصر العمارنه وستصبح نظرية كهذه المجال أمام العلماء لكثير من الجدل للتحقيق منه.

Mansour Boraik

الحمام الروماني أمام معابد الكرنك تقرير مبدئي

تم إضافة نجع الحساسنة إلى مشروع تطوير ساحة الكرنك بعد تعويض الأهالي عن الأرض التي كانوا يقيمون عليها وبإجراء الحفائر في هذه المنطقة تم الكشف عن حمام روماني كبير يشغل مساحة أكثر من ثلاثمائة متر مربع والحمام الروماني المكتشف مازال يحتفظ بجميع عناصره المعمارية كاملة وهو مشيد من الطوب الأحمر ويتميز بتخطيطه المعقد والذي يعكس الفترة الطويلة التي أستخدم فيها الحمام

ويمتد محور الحمام شرق غرباً ويتميز بمدخله الذي يؤدي إلى صالة ذات أعمدة وتنقسم إلى عدة أقسام على جانبيها حجرات إنتظار والحمام به أحواض للإستحمام بالمياه الباردة وأخرى بالمياه الساخنة إلى جانب قسم لحمام البخار كما عثر على حجرات للتسخين لها تصميمها المميز إلى جانب نظام صرف صحي شيد بأسلوب هندسي فريد وقد تم الكشف عن العديد من القطع الأثرية منها أساور زجاجية وخواتم وأقراط نسائية توضح أن الحمام كان يستخدم للرجال والنساء كما عثر على العديد من الأواني الفخارية المختلفة الأشكال والاحجام والتي توضح طول الفترة الزمنية التي أستخدم فيها هذا الحمام

والمقالة هي تقرير مبدئي عما تم الكشف عنه حيث أن الحفائر مازالت مستمرة والتي ستوضح التخطيط المعماري الكامل لهذا الحمام الفريد والذي يعكس الحياة الإجتماعية خلال العصر الروماني في المنطقة الغربية لمعابد الكرنك والتي كانت تشكل أهم مركز ديني سواء للمصريين أو الرومان في ذلك العصر

Mansour Boraik, Salah el-Masekh, Anne-Marie Guimier-Sorbets, Bérange Redon

الحمامات البطلمية أمام معابد الكرنك - الاكتشافات الحديثة موسم (٢٠٠٩ - ٢٠١٠)

يهدف المقال إلى تقديم النتائج الحديثة لحفائر الحمامات البطلمية بالكرنك خلال مواسم ٢٠٠٩ - ٢٠١٠ م. لقد تم اكتشاف المبنى في عام ٢٠٠٦ م بمعرفة المجلس الأعلى للآثار خلال حفائر إنقاذ (SCA) وتم نشر تقرير مبدئي عن العمل عام ٢٠٠٩ م ومنذ ذلك الوقت استمرت الحفائر وأسفرت عن اكتشاف نظام التسخين للحمام ، ففي الجزء الأول من المقال سيتم وصف المبنى وتفسيره في ضوء الاكتشافات المماثلة في مصر خاصة في منطقة تابوزيرس ماجنا ، وسوف نوضح باستفاضة نظم التسخين في الحمامات الإغريقية المصرية وذلك بشرح واحد من أقدمها وأكثرها حفظاً في مصر . وفي الجزء الثاني سوف نركز على زخرفة الحمام خاصة الأرضيات الموزايك (الفسيفساء) وألوان الحوائط ، وبعد وصف دقيق لكل برنامج الزخرفة المرتبطة بأسلوب البناء سوف نشرح التقنية لشكل هذه الزخرفة . وأخيراً سوف نوضح الأسلوب الإغريقي الذي تم تنفيذه بعناية والأمثلة المقدونية مثل قصر فيليب الثاني بمقدونيا والد الاسكندر الأكبر .

الملخصات العربية

Michel Azim, Agnès Cabrol, Aude Dobrakowski, Luc Gabolde

لغز تمثال لأبو الهول

تنشر المقالة صورتين تم إلتقاطهما بمعرفة «فرانسوا شامبيليه» في القطاع الأوسط لمعبد الكرنك والصور من مقتنيات متحف التاريخ الطبيعي في مدينة ليل بفرنسا (Musée d'Histoire Naturelle of Lille, France) واحده من هذه الصور تمثل تمثال أسطوري لأبو الهول مفقود الآن والدراسة توضح لنظرية أن يكون هذا تمثال لأمون.

Mansour Boraik

حفائر طريق أبو الهول التقرير الثانى

إستمرت أعمال حفائر طريق أبو الهول في عدة قطاعات مختلفة، لعل أهمها القطاع الواقع خلف مكتبة الأقصر العامه، والقطاع الممتد من طريق المطار وحتى نجع أبو عصبه وقد أضافت الحفائر الكثير من المعلومات عن تاريخ طيبة منذ العصور الفرعونية وحتى العصر الحديث ، حيث تم الكشف عن العديد من الأنشطة الأنسانية التي كانت على جانبي الطريق خلال العصور اليونانية والرومانية - كما تم الكشف عن إمتداد السد الكبير والذي كشف عنه أمام معبد الكرنك إلى الغرب من طريق الكباش الذى يقع أمام بوابة ويرجيتوس مما يؤكد أن معابد الكرنك كانت مشيدة فوق مايشبه الجزيرة، وان حفائر طريق أبو الهول تفتح المجال مستقبلا للمزيد من البحث إلى النحو الأقتصادي والسياحي لمحافظة الأقصر ويهدف المقال إلى الحديث عن أهم الأكتشافات على طول هذا الطريق المقدس والذي تم الكشف عن جميع قطاعاته إلا القطاع الأخير والذي يقع أمام سنترال الأقصر والذي يجرى به العمل الآن

Romain David

فخار استيطان من القرن الخامس بالكرنك

Catherine Defernez

ملاحظات بخصوص بعض أواني بس المكتشفة بالكرنك

Didier Devauchelle, Ghislaine Widmer

hiereus بالكتابة الديموطيقية بالكرنك

Amr Gaber

مظاهر تأليه الملك سيتي الأول

Luc Gabolde

ملاحظات على كساء مسلات صالة واجيت وتأريخه

Jérémy Hourdin

مقصورة أوزير - با جد عنخ لشبنوبت الثانية ، إضافة لإعادة بناء النقوش والعمارة

Charlie Labarta

لوحة للملك رمسيس الثاني بمخزن الشيخ لبيب بالكرنك

Nadia Licitra

إصلاح سور معبد أمون في عهد الملك رمسيس الثالث: لوحة جديدة مكتشفة بالكرنك

David Lorand

مقصورة الأجداد بالكرنك من عهد سنوسرت الأول

Christophe Thiers

Membra disiecta ptolemaica II

Christophe Thiers, Pierre Zignani

معبد بتاح بالكرنك - المعطيات الأولية عن الموقع

المحتويات

Michel Azim, Agnès Cabrol †, Aude Dobrakowski, Luc Gabolde

لغز تمثال لأبو الهول

Mansour Boraik

حفائر طريق أبو الهول - التقرير الثاني

Mansour Boraik

حمام روماني بمعابد الكرنك - تقرير مبدئي

Mansour Boraik, Salah el-Masekh, Anne-Marie Guimier-Sorbets, Bérangère Redon

الحمامات البطلمية أمام معابد الكرنك - الاكتشافات الحديثة موسم (٢٠٠٩ - ٢٠١٠)

Mansour Boraik, Mohamed Naguib

الأواني الفخارية من حفائر الحمامات البطلمية أمام معابد الكرنك

Peter Brand, Jean Revez, Janusz Karkowski, Emmanuel Laroze, Cédric Gobeil

مشروع صالة الأعمدة بالكرنك - تقرير عن موسم ٢٠١١ بجامعة **Memphis** وجامعة **Quebec** مونتريال

Jean-François Carlotti, Philippe Martinez

ملاحظات جديدة على العمارة والنقوش بصالة الأعمدة الكبرى بمعبد آمون رع بالكرنك

Silvana Cincotti

الحفائر داخل المتحف - المجموعة المصرية بتورين ومجموعة ريفود **Rifaud**

مجلة الكرنك



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المركز المصري الفرسي لدراسة معابد الكرنك

القاهرة
٢٠١٣