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A REDISCOVERED ANCIENT EGYPTIAN OFFERING STAND AT İZMİR

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During the recent enlargement of the *Edebiyat Fakültesi* of the University of İzmir in Bornova a very interesting object was discovered: an Ancient Egyptian Offering stand.

The black granite stand was found in the grounds of a villa from the last century. The building once belonged to Mr. Wilkinson, who retired as British consul in the year 1969 and died in 1973. During reconstruction work in the garden of the villa, the Egyptian piece was found; it is originally from Karnak and dates back to the New Kingdom, the mid-18th Egyptian dynasty.¹

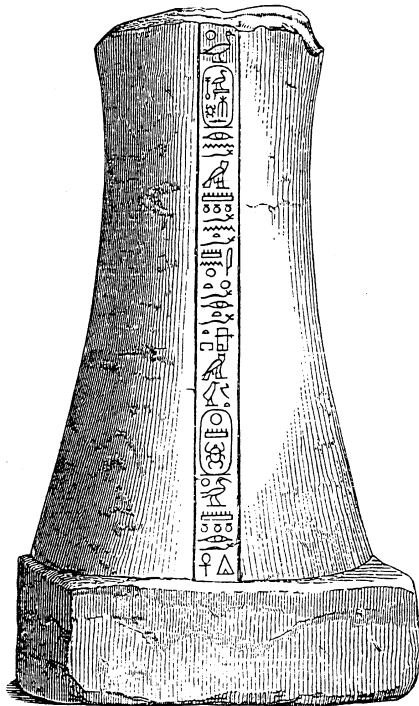


Fig. 1 Drawing by Brugsch (ZÄS 6, 1868)

In the 130 years that have elapsed since the first publication (see fig. 1) its state of preservation seems to have worsened. In the old drawing, the corners of the base appear less damaged than they are today. Also, the first and last hieroglyphs were clearly recognizable whereas they are now damaged.

The history of the object and the circumstances of its way to İzmir are unknown. During my search for comparable items one single valuable reference was found.² It is an article by Brugsch of 1868 in the *Zeitschrift für Ägyptische Sprache*. In this article,³ the author – one of the fathers of Egyptology – briefly describes an Egyptian offering stand and its inscription. Brugsch had obtained a photograph and a short description by Grotefend, an archivist at Hannover. Grotefend got this information, including the picture, from the German photographer Wiesinger, who was at this time based in Saloniki. It is not explicitly stated that Wiesinger had seen the object at that place; he may as well have come across it somewhere else. However, we can state that the offering stand from İzmir has been known in academic circles since the middle of the last century, though probably at another place.

For the description Brugsch quotes Wiesinger stating that the material is “dark and very hard granite”. From the drawing reproduced by Brugsch in his article it is obvious that the object is identical with the piece

found in İzmir. In the 130 years that have elapsed since the first publication (see fig. 1) its state of preservation seems to have worsened. In the old drawing, the corners of the base appear less damaged than they are today. Also, the first and last hieroglyphs were clearly recognizable whereas they are now damaged.

¹ I would like to express my gratitude to Prof. H. Malay, University of İzmir, for the permission to publish the object, as well as to Dr. M. Sayar for his kind support. Further I want to thank Prof. H. Satzinger (Kunsthistorisches Museum Wien) for discussing with me his recent article concerning the inscription of the object (cf. H. Satzinger, ZÄS 124, 1997, 142–156).

² Found in K. Sethe, *Urkunden* IV, 865, no. 253 D. Described as: “Ständer aus schwarzem Granit, i(m) J(ahre) 1868 zu Saloniki”. Sethe refers to the article by H. Brugsch, see below, note 3.

³ H. Brugsch, Ueber ein ägyptisches Monument zu Salonichi, ZÄS 6, 1868, 78 ff. Sethe, loc. cit., automatically assumes the object to be in Saloniki, the place where Wiesinger lived. This information is, however, not contained in the article by Brugsch. PM ²II, 127, follows Sethe in stating “seen at Salonica”.

Description of the offering stand (Figs. 2, 3)

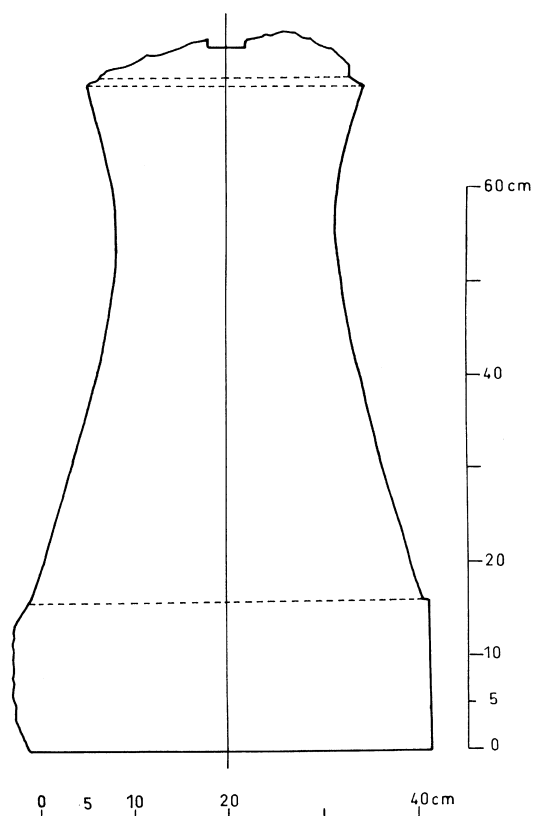


Fig. 2 Section of the object

The offering stand of Egyptian diorite is made of one piece; it consists of a rectangular base which is nearly square and has a long column on top of it. The preserved measurements of the base are: 16 cm height, 42 cm width, 36 cm depth. The bottom of the base is coarsely flattened, the side faces are smoothed, all corners are broken off. The massive column rising up from the centre of this base is of a concave shape, smoothed all around, but chisel strokes are visible. The maximum diameter of the column is 41.5 cm at its base, the minimum diameter is 23 cm at a height of 56.55 cm. The complete preserved height of the object is 76.5 cm.⁴

The upper end of the stand is incomplete. The upper surface is damaged and rough. Remains of a rectangular hole show that a further part was placed on its top, probably a removable horizontal tablet. The hole that served for fixing this tablet is today 4 cm wide, 3 cm long and 2 cm deep, it is neatly cut out.

From the typological point of view, the piece follows the criteria of New Kingdom

offering stands⁵ made of stone, which may have a rectangular or square base. Comparable pieces are known from various collections. A pertinent object in Turin⁶ has recently been given as a prototype for the New Kingdom by R. Hölzl in her study on offering tables. The offering stand from İzmir differs from the Turin piece in that it displays the fixing hole mentioned above.

In the İzmir piece, a vertical inscription is incised on the column, positioned above the middle of one of the four base-sides. This is, therefore, the front-view. According to the text the object is attributed to a particular king, which means that we have a date for it. It also mentions the building, which the offering table was dedicated for.

At its sides and below, the inscription is delimited by simple lines. The hieroglyphs – they have the classical orientation to the right – are carved in a simple but slender and elegant style. Except for a few signs in the two cartouches, the hieroglyphs show no details, a fact which can be explained by the hardness of the black granite material.

⁴ The height given by Brugsch is 2 1/2 feet (which is 80 cm).

⁵ For the typological development of offering tables and offering stands see recently R. Hölzl, *Ägyptische Altäre, Opferbecken und Kultbecken*, Dissertation Wien, 1995, 14; Pl. 6.

⁶ Turin 22053, see: L. Habachi, *Tavole d'offerta, are e bacili da libagione. No. 22001–22067. Catalogo del Museo egizio di Torino*. Vol. II. Torino, 1977, 62–77, tav. 152–153.



Fig. 3 Facsimile drawing of the inscription



Fig. 4 The Hieroglyphic Inscription

Transliteration:

[s] R^c] (Dḥwtj-ms nfr ḥprw) jrj.n.f m mnw.f n jt.f Jmn-R^c ḥft jrt.f ḥt c 3t m m 3wt 3ḥ mnw (Mn-ḥpr-R^c) jr.f dj [c nḥ].

Translation:

[The Son of Re], (Tuthmosis-beautiful-in-his-shape), he has made it as his monument for his father Amun-Re, when he made the new palace, namely the “Akh-Menu-of-Men-kheper-Re”. He has made it, given with [life].

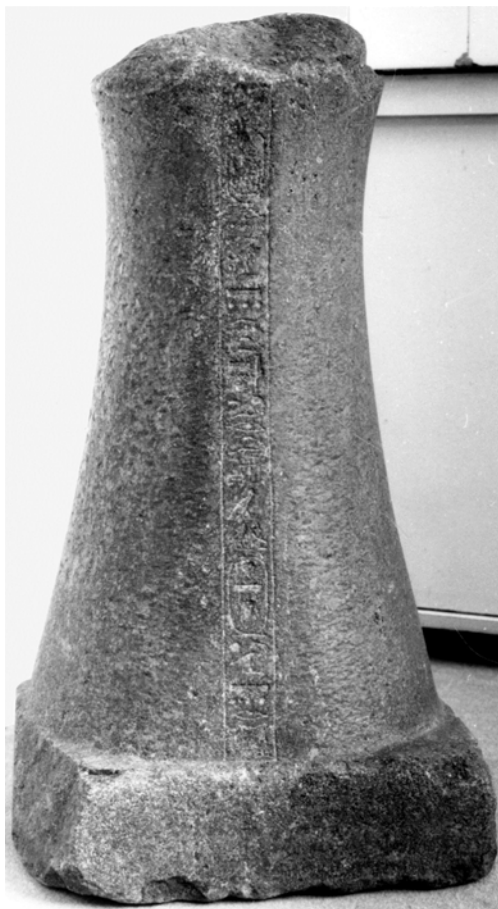
An alternative translation would be:

[The Son of Re], (Tuthmosis-beautiful-in-his-mode-of-being), he acted in his monument for his father Amun-Re, when making the palace anew, [called] “(Men-Kheper-Re)-splendid in his monuments”. He did it, being given with [life].

Commentary

The inscription consists of the Egyptian standard consecration formula.⁷ The text starts with the name of the king. In the following, it states the deity to whom the work is dedicated (“his father Amun-Re”) and what activity it consists of, in particular, the building to which the object in question is meant to belong.

⁷ See recently H. Satzinger, op. cit., 154 ff.



The very beginning of the inscription is not preserved, the framing line at the top is missing. As the facsimile shows, at least one group of signs is lost on top. A very probable reading would be *ntr nfr*, “the good god”, a very popular formulation to introduce the king.

The inscription preserved begins with the name of Tuthmosis III in an abbreviated version. The full royal titles of an Egyptian king regularly consist of five different parts: the Horus Name, the Name of the Two Ladies (*nbtj*-name), the Golden Horus-Name (*bjk-nbw*), the King of Upper and Lower Egypt or so-called Throne-Name (*njswt-bjtj*), and finally the son of Ra-Name (*S3-R^c*), comparable to a proper name. Only parts of two of these five names are set in cartouches, namely the Throne Name, and the *S3-R^c* Name.⁸

In this case, we are dealing with the cartouche of the *S3-R^c* name *Dhwtj-ms*, which contains the long version of the name, which includes the attribute *nfr-hprw*. This epithet appears after the 21st regnal year of Tuthmosis III.⁹ The epithet *nfr-hpr* means “beautiful in (his) shape”; it may interchange with the plural form *nfr-hprw* “beautiful in (his) shapes”. Numerous parallels for the

royal name with this epithet are known from various documents.¹⁰ These include statues, stelae and building inscriptions, for example the Annals of Tuthmosis III at Karnak.¹¹

The dedication formula *jr.n.f m mnw.f* (“he has made it as his monument”) was recently rediscussed in detail by Castle¹². He also includes a large summary of the different approaches to an analysis of the formula. Very recently Satzinger¹³ compiled a short summary of the problems in connection with the translation of the dedication formula. A very brief version of these issues will be summarized here to demonstrate a variety of grammatical interpretations.

⁸ Cf. J. v. Beckerath, *Handbuch der ägyptischen Königsnamen*, MÄS 20, 1984, 1 ff. Cf. D. Ben-Tor, *The Scarabs. A Reflection of Ancient Egypt*. Jerusalem 1989, 15. For the names of Tuthmosis III, see J.-L. Chappaz, *Un cas particulier de corégence: Hatshepsout et Thoutmosis III*, *Mélanges Théodoridès*, 1993, 102 ff.

⁹ See for example J. v. Beckerath, *op. cit.*, 226 ff. H. Gauthier, *Le livre des rois d'Égypte*, MIFAO XVIII, Le Caire 1907–1917, 255 ff.

¹⁰ Cf. H. Gauthier, *loc. cit.*

¹¹ The so-called “Asiatic campaign”, see K. Sethe, *Urkunden IV*, 647, 2, no. 203. Cf. A. Burckhardt – E. Blumenthal – I. Müller – W. F. Reineke (eds.), *Urkunden der 18. Dynastie. Übersetzungen zu den Heften 5–16*, (1984), 188–199, no. 203 (hereafter cited as *Urkunden Übersetzungen*).

¹² E. F. Castle, *The Dedication Formula ‘ir.n.f m mnw.f’*, *JEA* 79, 1993, 99–120. Idem, *Further Observations on the Dedication Formula ir.n.f m mnw.f*, *JEA* 80, 1994, 187–191.

¹³ H. Satzinger, *op. cit.*, 142–156.

Former accounts of the formula, for example by Erman,¹⁴ and Gardiner,¹⁵ would see a normal verbal construction. The addition of *mnw.f* was considered to be a noun; the translation should be “he made (it) as his monument for . . .” From the grammatical point of view, *jr.n.f*, sometimes *jrt.n.f*, is clearly a verbal construction, the question is which verbal *sdm.n.f* form we are dealing with.

Other arguments tend towards the interpretation of the initial *jrj.n.f* as an emphatic form of the verb. Polotsky¹⁶ similarly opts for the nominal function of *jr.n.f*, thus the translation “it is for his father XY that he has made . . .”. Jansen-Winkel¹⁷ sees another relative construction “it is a work by king NN what he has made as a monument for his father . . .”, a translation which Castle criticises as overinterpreted.¹⁸ He considers the phrase to be an emphasized verbal construction with an adjunct and a semantic direct object, accordingly the translation of the standard dedication formula should be: “it is his monument that he made for his father . . ., the making for him . . .”, treating the infinitive *jrt (n).f* as a substantive.

Castle also discusses a contribution of Vittmann,¹⁹ who suggested – following a theory of Anthes – to see the formula as the description of an activity, which means in grammatical terms, that *mnw* too should be regarded as a verbal construction, namely, as an infinitive. In this case the mention of the erection of a monument would be intended: “he made it as a making for him . . .”

In the following sequence *hft jrt.f* the construction *hft* + *Infinitive* is included, to be translated according to Gardiner²⁰ with “at the time of” or “when”. Parallels of this passage are known from the time of Tuthmosis III from Karnak, for example: twice in the Annales inscription and in the description of the Megiddo campaign.²¹

The term *hwt ʕt* generally means “palace” or “great palace”, whereas *hwt ntr* would be “temple”. Both terms are used *synonymously* for the Akh-Menu building, as Barguet²² has pointed out. According to the Wörterbuch a hall in a temple or a temple itself can also be assigned.²³

Two different interpretations are also possible for the use of *m mʕwt* in the following

¹⁴ A. Erman – H. Grapow, *Wörterbuch der ägyptischen Sprache*, II, Berlin 1928, 70 f. Cf. A. Erman, *Alt-ägyptische Studien*, ZÄS 20, 1882, 43–45.

¹⁵ A. H. Gardiner, *Egyptian Grammar*, Oxford 1969 (third ed.), 413, n. 6.

¹⁶ H. J. Polotsky, *Egyptian Tenses*. The Israel Academy of Sciences and Humanities, Proceedings, 2/5, Tel Aviv 1965, §§ 36 ff. For a summary of those suggestions see Satzinger, op. cit., 154 ff.

¹⁷ K. Jansen-Winkel, Vermerke. Zum Verständnis formelhafter Inschriften auf ägyptischen Denkmälern, *MDAIK* 46, 1990, 139 ff. and 146–150.

¹⁸ E. F. Castle, *JEA* 79, 1993, 119 f.

¹⁹ G. Vittmann, Zum Verständnis der Weihformel *jrjnf m mnwf*, *WZKM* 69, 1977, 21–32, in particular 25 ff. He follows the opinion of R. Anthes, who wants to understand *mnw* as an infinitive ‘for the activity to erect or to create an object’ (“. . . unter *mnw* in der Weiheformel nicht den konkreten Gegenstand, sondern vielmehr die Handlung des Errichtens bzw. Herstellens dieses Gegenstandes . . .”).

²⁰ A. H. Gardiner, *Egyptian Grammar*, 129, § 169, 5.

²¹ *Urkunden* IV, 734, 15: *hft smnt*; *Urkunden* IV, 742, 4: *hft ʕk r jpt rsjt*. For the Megiddo campaign, see *Urkunden* IV, 757, 15.

²² P. Barguet, *Le temple d'Amon-Rê*, 1962, 283 f.

²³ *Wörterbuch* III, 4, 2–6: For the meaning of ‘temple’, the Ach-menu is named explicitly (*Wörterbuch* III, 4, 5). P. Spencer in her lexicographical study neglects this interpretation of *h.t ʕt*. The single reference for this term in her book is untranslated (see P. Spencer, *The Egyptian Temple. A Lexicographical Study*, 1984).

passage (*jrj m mꜣwt*). Castle follows Silverman²⁴ who had proposed to see the use of the preposition *m* in an emphasized context, as is done occasionally in order to convert a direct object into an adverbial phrase, and he proposes the translation “it was something new he made” in the sense of ‘a new creation, a new idea’. The Wörterbuch²⁵ gives the meaning “neu machen, neu bauen” in the sense of ‘making anew’, in particular for buildings. This is a widely accepted interpretation,²⁶ which we shall consider also further below.

The last part of the inscription contains the element *ir.f dj cnh* which should be interpreted, according to Satzinger,²⁷ as a *sdm.f* + pseudoparticiples + infinitive, therefore: “he was acting, whereby he was given with life”.

The aim of this study is not to find the final solution for the grammatical problems, but one has to take into account the various possibilities of interpretation.

Archaeological significance

The variations in the interpretations of the text do not alter one archaeological fact, namely the donation of this offering stand by Tuthmosis III for his “temple” with the name “*Men-kheper-Re* splendid in his appearance”.

The identity of the building thus named is well known. Today it is called the festival hall of Tuthmosis III, or Akh-Menu, at Karnak.²⁸ The temples of Karnak probably constitute the most famous and largest sacred precinct in Egypt, dedicated to the triad of the god Amun, the goddess Mut and the god Chonsu. The first buildings were erected during the Early Middle Kingdom (ca. 2100–1900 B.C.). From this time onwards, nearly every Egyptian king contributed a new enlargement to the temple, or replaced ancient parts by new ones. Tuthmosis III, fifth king of the 18th dynasty (1479–1425 B.C.)²⁹ also added several building complexes. The festival hall is obviously not only today Tuthmosis’ III most famous contribution. We know that its religious role was very important in the time of the pharaohs. The hall is located in the central complex of Karnak, dedicated to the god Amun-Re, east of the courtyard of the Middle Kingdom (see fig. 6).

In the case of the Akh-Menu, Tuthmosis III possibly replaced an older building which, after Daumas,³⁰ was erected by Tuthmosis I. Daumas based his suggestion on an uncomplete

²⁴ E. W. Castle, *JEA* 79, 1993, 108. – D. P. Silvermann, An Emphasized Direct Object of a Nominal Verb in Middle Egyptian, *Orientalia* 49, 1980, 199–203, quoting references and sources. Cf. the inscription of Tuthmosis III at Karnak (see K. Sethe, *Urkunden* IV, 835, 8ff.; cf. G. Björkman, *Kings at Karnak*, 85).

²⁵ *Wörterbuch* II, 26, 18–19, gives “in Neuheit”, “neu, von Grund auf”, and remarks the preferred appearance in context with verbs for “produce” and “build”. According to Satzinger, the translation should be “von Grund auf neu machen” (personal communication).

²⁶ Also F. Daumas, L’interprétation des temples égyptiens anciens à la lumière des temples gréco-romains, *Cahiers de Karnak* VI, 1980, 275 and fn. 4. Referring to four inscriptions from the Akh-Menu with similar dedications he says: “. . . que Thoutmosis III a fait le Akh-Menou à nouveau” (see below, note 32). Also the modern interpretation of ‘reconstructing/rebuilding’ of an ancient object/building seems likely.

²⁷ H. Satzinger, op. cit., 155. The variety of *dj cnh* is the main subject of this article, so far extensively discussed.

²⁸ Cf. P. Barguet, op. cit., 283, note 5. G. Haeny, *Basilikale Anlagen des Neuen Reiches*, 1970, 7–17.

²⁹ Dates of his reign after J. v. Beckerath, *Chronologie des ägyptischen Neuen Reiches*, HÄB 39, 1994, 93 ff.

³⁰ F. Daumas, op. cit., 267 f., and 274 f. (cf. note 28). Daumas considers the expression *jrj m mꜣwt* – in the sense of ‘making anew’ – on some architrave inscriptions for his theory. In addition he refers to the block, mentioned above, which he attempts to attribute to an earlier building of Tuthmosis I. But he also remarks a

royal name inscription from a limestone block found there. More recently, Letellier, followed by Gabolde, was able to attribute the block to a doorway of Tuthmosis II.³¹ This was part of a large festival-court in the same area. It does seem likely that a western building of Tuthmosis II and Hatshepsut already existed in that location.³²

From a few documents the foundation date of the building goes back to the 24th regnal year of Tuthmosis III.³³ – As a first source, an inscription at the southern outside wall of the building complex can be evaluated, referring to “the victory at Megiddo”.³⁴ The text mentions the decision to erect the building³⁵ probably at the end of the 23rd year of Tuthmosis III. This document is rather indicative for the foundation date. – A second inscription is located in a room in the rear section of the Akh-Menu (room XXXI, see fig. 5), where year 25 is indicated.³⁶ This inscription shows that at this time the decoration had already been made (*terminus post quem*). – The third document, a stela of black granite found in the so-called north-court at Karnak reports the resolution and later the preparations for the foundation ceremony in the 24th year.³⁷ We may consider this the year of the beginning of the construction work.

Barguet, considering this date, proposed that the reason for this erection was a festival demonstration of the regained royal power of Tuthmosis III after his long suppression by his step-mother Hatshepsut,³⁸ a theory which was convincingly contradicted by Haeny.³⁹

As far as we know, the primary cultic purpose of this building was the royal cult. The unification of royal and deified forces was celebrated here as well as the glorification of the

remote possibility for the block belonging to Tuthmosis II. The same opinion was presented already by P. Barguet, *op. cit.*, 283, n. 5. – Kruchten follows the interpretation of Daumas, claiming also an Akh-Menu of Tuthmosis I of similar dimensions as the later building of Tuthmosis III. See: J. M. Kruchten, *Les annales des prêtres de Karnak (XXI–XXIII èmes dynasties)*. OLA 32, 1989, 247.

³¹ B. Letellier, La cour à péristyle de Thoutmosis IV à Karnak (et la «cour des fêtes» de Thoutmosis II), *BdÉ* 81, 1979, 69. Cf. L. Gabolde, La «cour de fêtes» de Thoutmosis II, *Cahiers de Karnak* IX, 1993, 42 and n. 162–164, indicating that the preexistence of an older Akh-menu must remain hypothetical.

³² S. Aufrère – J.-Cl. Golvin – J.-Cl. Goyon, *L’Égypte restituée. Sites et temples de haute Égypte*, 92.

³³ See for example G. Haeny, *op. cit.*, 14, and notes 44, 45. Cf. G. Björkman, *Kings at Karnak*, 84 ff., and Barguet, *op. cit.*, 296 ff.

³⁴ The document describes the first Asiatic campaign of Tuthmosis III in his year 23, against the coalition of 330 Palestinian local rulers directed by the sovereign of Qadesh. The advance of the Egyptian army was stopped at Megiddo, in the Jesreel valley. After a siege of the town for several months, Megiddo fell under Egyptian sovereignty.

³⁵ See A. H. Gardiner, Tuthmosis III Returns Thanks to Amun, *JEA* 38, 1952, 6–23. Cf. G. Haeny, *loc. cit.*, and notes 49 and 53. W. Helck, *Urkunden* IV, 1252. PM ²II, 126, (462). P. Barguet, *op. cit.*, 296. Recently also: P. Dorman, *The Monuments of Senenmut*, 1988, 78 gives the end of year 23 for the inscription.

³⁶ Located in the so-called ‘Botanical garden’, see PM ²II; 121, (407). For text see: K. Sethe, *Urkunden* IV, 777, 1–3, no. 213B. Also A. Burkhardt et alii (eds.), *Urkunden. Übersetzungen 5–16*, 240, Nr. 213B.

³⁷ Found in room no. VI, PM ²II, 94. Stela now at Cairo Museum, CG no. 34012. See: P. Lacau, *Stèles du Nouvel Empire*, CG LXXXI, tome 1.1, 24–26. Tome 1.2, Pl. VIII. – For the text see K. Sethe, *Urkunden* IV, 833 ff., in particular 836, 2. Further: A. Burkhardt et alii (eds.), *Urkunden. Übersetzungen 5–16*, 275 ff., Nr. 235. P. Barguet, *op. cit.*, 296. G. Björkman, *Kings at Karnak*, 85.

³⁸ P. Barguet, *op. cit.*, 297. However, it must be added that Hatshepsut had no individual count of regnal years, only Tuthmosis’ III years were counted. For this problem see recently J.-L. Chappaz, *op. cit.*, 93–101.

³⁹ G. Haeny, *loc. cit.*, quotes the lack of textual evidence for such a ceremony. He argues that such a celebration would have been unfeasible for psychological reasons too, meaning Tuthmosis’ loss of royal image, in particular of his credibility as king. Especially after the ratification of his validity as a powerful king by the gods – as was demonstrated by his victory in the battle of Megiddo – there was no more need for such a confirmation.

eternal harmonic principles of the world.⁴⁰ Various cultic aspects are combined in the building complex, the solar aspect (sun sanctuary on the roof) as well as a chthonic element, as the Sokar complex in the rear section indicates; a chapel for the ancestors was included for the cultic veneration of the king's predecessors. Due to its unusual single access, which was a long corridor leading to the festival hall at its south western corner, the very sacred and secret character is emphasised.

The building complex seen in its role as "House of a Million Years" was certainly also designed for the cult of the sacred barque of Amun-Re and the statue of the king. A "House of a Million Years" is a specific term for temple buildings where the worship of Amun and the king in his deified appearance was celebrated. It concerns mainly mortuary temples on the West Bank of Thebes, but also other temple buildings have this name, as it is here the case.⁴¹ Most probably the Akh-Menu was also focused on during royal jubilees like the Heb-Sed festival, even though it was not a particular Heb-Sed building, as Haeny has already confirmed.⁴²

The king in his divine role as a guarantor of the world principles,⁴³ was probably unified with the god Amun-Re, especially in the more intimate rooms located east of the pillared hall (room nos. XXVI–XXXII),⁴⁴ where he was worshipped as *one* particular appearance of the many manifestations of this god.⁴⁵ Also, the name of the building "*ḏḥ-mnw-Mn-ḥpr-Rc*" indicates its character: "MenkheperRê-est-brillant-de-monuments",⁴⁶ or: "Men-kheper-Re-brilliant-in-his-monuments".⁴⁷

As in the whole Near Eastern and Aegean world, numerous objects of various kinds were

⁴⁰ Barguet, op. cit., 157f., 283 ff., in particular 287, 290, 295. Cf. N. Beaux, *Le cabinet de curiosités de Thoutmosis III*, *OLA* 36, 1990, 319; G. Haeny, op. cit., 14 ff.; J.-Cl. Golvin – J.-Cl. Goyon, *Les bâtisseurs de Karnak*, 1987, 45; D. Arnold, *Die Tempel Ägyptens*, 43; S. Aufrère – J.-Cl. Golvin – J.-Cl. Goyon, *L'Égypte restituée*, 92–95. Cf. J. M. Kruchten, op. cit., 250 f. He speaks of the accreditation for the divine world, grouped around Amun-Re, where the pharaoh as "Son of Horus", due to the rituals of coronation, guarantees royal power by periodical restoration.

⁴¹ For the House of a Million Years see G. Haeny, op. cit., 15 f. Cf. P. Barguet, op. cit., 283 ff. – For the cultic significance of the statue cult in the House of a Million Years see: D. Arnold, *Vom Pyramidenbezirk zum 'Haus für Millionen Jahre'*, *MDAIK* 34, 1978, 1–8. R. Stadelmann, *Totentempel und Millionenjahrhaus in Theben*, *MDAIK* 35, 1979, 303 f., note 12. See recently: M. Ullmann, *König für die Ewigkeit. Die Häuser der Millionen von Jahren*, *ÄAT* 51, 2002, 60–83.

Tuthmosis III had two further Houses of a Million Years, both located on the Theban west bank. The first one is his mortuary temple at Deir el-Bahari, between the Mentuhotep-temple and the temple of Hatshepsut, the second one is the mortuary temple of Tuthmosis III north of the Ramesseum (see: H. Ricke, *Der Totentempel Thutmoses' III*. Beitr. 3, 1939). According to Arnold, loc.cit., a cultic connection between the buildings must have existed.

⁴² To have a function during the renovation festival of the king, compare the so-called Heb-sed scenes in the corridors V and VI, in the southern part of the building; cf. PM ²II, 113; G. Haeny, *Basilikale Anlagen*, 15.

⁴³ Cf. J. Assmann, *Ma'at, Gerechtigkeit und Unsterblichkeit im Alten Ägypten*, München 1990, 31 ff.

⁴⁴ The room numbers follow the system of PM ²II.

⁴⁵ Cf. D. Arnold, *Lexikon der ägyptischen Baukunst*, Zürich 1994, 13 f. J.-Cl. Golvin – J.-Cl. Goyon, *Karnak/Ägypten. Anatomie eines Tempels*, 45.

⁴⁶ P. Barguet, op. cit., 202. Cf. ibid., 283 ff.

⁴⁷ Cf. K. Sethe, *Urkunden IV*, no. 248. See W. Helck, *Übersetzungen zu den Heften 5–16*, 287, Inscription no. 248: "Widmungsinschrift in dem Festtempel "Mit herrlichen Stiftungen" (*ḏḥ-mnw*)", and note 1. Cf. K. Sethe, *Urkunden IV*, 858, 8. Complete name after Sethe: "*ḏḥ-mnw-Mn-ḥpr-Rc*": 'Es bleibt die Gestalt des Re mit herrlichen Stiftungen'. A. H. Gardiner, *JEA* 38, 1952, 6, translated: "beneficiant of monuments".

dedicated to temples in Egypt as well. These range from very small transportable objects of metal or wood to large and mostly stationary stone objects. Apart from statues which were also objects of worship the Akh-Menu building was equipped with altars, offering tables and offering stands in various rooms (see fig. 4). They were used for the ritual of the cult held in common for the deified king and Amun-Re.

No doubt, the offering stand from İzmir belongs to this group. The following objects of this kind, such as altars and offering tables, are known from the Akh-Menu⁴⁸ (see fig. 5).

1) In the pillared hall, in the largest part of the building complex, the socket of a sandstone altar was found near the south-western corner.⁴⁹ The inscription on this piece is given in the *Urkunden*,⁵⁰ remarkable that the dedication is very similar to the İzmir piece. The two inscriptions differ, though, in the beginning, in the epithets of Amun-Re, and the spelling of Akh-Menu as “located in the district of Amun”.

2) In the sanctuary (room no. XXX) a rectangular altar base of calcite (“alabaster”) depicting fertility gods and with dedication texts on its sides was discovered.⁵¹ The pedestal was positioned against the east wall of the room and had a staircase leading from the west side on top of it. In the inscription Tuthmosis III is referred to twice as “beloved of Sachmet”. From the publications the inscription cannot be reconstructed in its entirety.

3) In one of the four foundation deposits of the same room XXX (deposit A),⁵² a fragment of dark grey granite of the “foot of an altar” was deposited. Only a small fragment is preserved. It shows remains of a vertical inscription with the name of Tuthmosis III. Varille supposed that this fragment was part of a statue group of the type of an altar-carrier.

4) In room XXXI, the so-called botanical garden, an offering table of alabaster was found, now in the Cairo Museum (CG no. 23089).⁵³ It has a rectangular shape with a drain in the form of a cupcake. In the central field on the surface, offering gifts are carved (mat, bread, jars and meat). The inscription frames the decoration on four sides. The dedication part of the text is almost identical with the İzmir piece, apart from a different writing of Amun-Re and the ending of the text.

5) A further offering table, now preserved in the Cairo Museum (CG 23085),⁵⁴ probably

⁴⁸ Cf. R. Hözl, op. cit., 144 f. Cf. K. Sethe, *Urkunden IV*, 865 f.

⁴⁹ PM ²II, 111. See also P. Barguet, op. cit., 172, note 3.

⁵⁰ K. Sethe, *Urkunden IV*, 865, no. 253 A.

⁵¹ PM ²II, 120. The altar itself is unpublished, only descriptions are given: A. Varille, *ASAE* 50, 1950, 127 ff.; J. Lauffray, *Kêmi* 19, 1969, 194 ff. Varille already mentioned a fragment of alabaster in the foundation deposit A, which is identified by Lauffray as a part of this socle. For the foundation deposit see *ibid.*, note 44. Barguet, op. cit., 198, note 1. J. Baines, *Fecundity figures*, 159, below. R. Hözl, op. cit., 144, and fig. 11.1. Axonometrical view of the rooms XXVI–XXXII with the position of this altar is given by N. Beaux and J.-Cl. Golvin, in: J.-Cl. Golvin – J.-C. Goyon, *Les bâtisseurs de Karnak*, 1987, 46.

⁵² PM ²II, 120; A. Varille, *ASAE* 50, 1950, 130 f. According to the description by Varille, the deposit is located in the north-east corner of the room. He describes the material of the stand as dark blue granite, meaning probably a bluish tint of grey colour. Further, Varille supposes that the fragment belongs together with a statue fragment of a king, presenting an altar, which was found in another foundation deposit of the same room. Cf. J. Lauffray, *Kêmi* 19, 1969, 194 f.

⁵³ See PM ²II, 121. A. Kamal, *Catalogue général, Tables d'offrandes*, 1909, 73, No. 23089. Sethe, *Urkunden IV*, 865, No. 253 C. R. Hözl, op. cit., 146. Cf. *ibid.* Plate 3. Type III.A.1. according to R. Hözl's typology. The object is compared to the no. 12 listed here (see: L. Habachi, *ASAE* 51, 468, note 2).

⁵⁴ PM ²II, 121. K. Sethe, *Urkunden IV*, 865, No. 253. B. A. Kamal, op. cit., 70. R. Hözl, op. cit., 146; 166 f.

also originates from room XXXI. It is made of rose granite, it has the same shape as no. 4 and similar decoration. Here too, the dedication part of the inscription is similar to the İzmir piece, differing only in the epithets of Amun-Re.

6) The final room of the room-suite in the east part of the Akh-Menu (room XXXII) has 8 niches in its side walls. At the back wall, a central socle of quartzite for the naos of the image of Amun is preserved.

Almost in the centre of the room a big rose granite altar table was discovered. The object is mentioned in Barguet's general description of the Karnak temple⁵⁵ as being made of rose granite, in the rectangular shape of a mat with a drain in shape of a cupcake. Its decoration is described as poorly preserved, a representation and the name of Tuthmosis III are recognizable.

7) In the same context as no. 6 (room XXXII) the foot of a small offering stand is mentioned. It is also made of rose granite,⁵⁶ and Barguet believes the piece is probably the foot of a libation table. It was located between the socle and the altar table, but probably dislocated. An inscription is not preserved. By its shape, the piece is similar to the İzmir offering stand.

8) In the same room on the west side in the last niche, a fragment of an offering table was deposited.⁵⁷ It is made of alabaster and carries the name of Tuthmosis III.

9) In the south-east corner of room XXXII a fragment of rose granite was discovered which can be subsumed under the large group of libation and offering tables. It is the lower part of a statue of Tuthmosis III holding a libation altar in front of him. The inscription informs us about its dedication to the Akh-Menu.⁵⁸

10) A libation basin is still located opposite no. 9 in the south-west corner of room XXXII. It is an uninscribed object for offerings in the Akh-Menu. According to Lauffray,⁵⁹ however, it was not *in situ* any more.

11) In the side room XXXIII of the pillared hall, with two polygonal columns and two niches, another offering table of granite was found, to the left of the entrance.⁶⁰ Following Barguet, it was very likely dislocated. The inscription of this table is well preserved. The dedication within the text is again similar to the İzmir piece. It differs only in that it names Amun *nb nswt t3wj* – “the lord of the thrones of the two lands”, the addition behind Akh-Menu *m pr it.f Jmn* – “in the estate of his father Amun”, and the final expression *dj cnḥ dt* – “given with live eternally”.

12) Legrain referred in 1903 to some fragments of a purification basin of alabaster, found

⁵⁵ The object itself is unpublished. It is mentioned in: PM ²II, 122, no. 413. P. Barguet, op. cit., 201. J. Lauffray, *Kêmi* 19, 1969, 206, Fig. 8 (right below). R. Hözl, op. cit., 145.

⁵⁶ PM ²II 122, no. 414. P. Barguet, loc. cit., 201. Cf. Lauffray, *Kêmi* 19, 1969, 206, pl. X. He describes the object as dislocated ('il a dû être déplacé'). R. Hözl, op. cit., 145.

⁵⁷ PM ²II, 122, no. 415. As with no. 6 and no. 7, this object also remains unpublished. It is mentioned in: P. Barguet, op. cit., 201, and note 2. J. Lauffray, *Kêmi* 19, 206, note 3, describes how a latex casting was made. R. Hözl, op. cit., 145.

⁵⁸ PM ²II, 122. P. Barguet, op. cit., 201. J. Lauffray, *Kêmi* 19, 1969, 206.

⁵⁹ J. Lauffray, *Kêmi* 19, 1969, 206. P. Barguet, op. cit., 201.

⁶⁰ PM ²II, 122. P. Barguet, op. cit., 202, mid. The text: *jr.n.f m mnw. f n jt.f Jmn-R^c jrt.f ḥt ^c3t m m3wt (Mn-ḥpr-R^c) 3ḥ-mnw jr.f dj cnḥ*. R. Hözl, op. cit., 167. The object is also mentioned in L. Habachi, *ASAE* 51, 1951, 468, note 1.

in the same hall (room XXXIII)⁶¹ at Karnak. Parts of a royal cartouche of Tuthmosis III were visible in its inscription.

13) In room XXXV the centre of the solar-cult rooms, an alabaster offering altar with representations of Nile gods and of nome divinities was located in front of the window in the east wall. It has been recarved and according to Barguet its date is earlier than Amenhotep IV. Originally, it seems very likely to have belonged to Tuthmosis III.⁶²

14) A further offering table of rectangular shape with a spout was found by L. Habachi near the East tower of the pylon of the Luxor temple.⁶³ This piece is very interesting because of its inscription, as compared with the İzmir piece. The dedication part of the text is very close to that of the İzmir piece. Only the epithets of Amun-Re (*nb pt* – ‘lord of heaven’) and the end (*ꜥnh ꜥt*) are different. As Habachi already pointed out and as is clearly discernible from the inscription, this object was most probably originally dedicated to the Akh-Menu, but removed and reused in the Luxor temple.⁶⁴

15) Sethe mentions another offering stand in black granite at the Cairo Museum.⁶⁵ According to the text with a short version of the dedication formula it is from the Akh-Menu. In comparing this with all the other inscriptions listed here, no correspondance to this piece could be established.

16) Another rectangular offering table by Tuthmosis III was found at Karnak in the so-called Middle Kingdom courtyard.⁶⁶ The object, which is made of rose granite, is preserved in the Cairo Museum (JE 88803). It is rectangular with a cup-cake shape, its surface being decorated with 40 round, shallow indentations. The sides are decorated with Isis-knots and Djed-pillars, the front view is decorated with pictures of the king. Inscriptions surround all pictures, the royal titular is written at the sides of the cup-cake form.

To sum up we see that the Akh-Menu included a considerable number of altars and offering stands in its inventory.

As a seventeenth object, the rediscovered offering table from İzmir certainly belongs to the series of offering tables in this building. It has to remain uncertain in which room the offering

⁶¹ PM ²II, 122. Published in: G. Legrain, *ASAE* 4, 1903, 225. Cf. A. E. Blackman, Ancient Egyptian Practice of Washing the Dead, *JEA* 5, 1918, 121, where the object is described as a purification pedestal, on which the candidate for the purification ritual was standing during the ceremony. K. Sethe, *Urkunden* IV, 866, No. 254, quotes the object as an offering table for drink-offerings (libation). P. Barguet, op. cit., 202, note 2, also quotes “un bassin de purification”. R. Hözl, op. cit., 146, 167 and 283 (Type IC, offering table with two basins, no. NR 25). Hözl follows this interpretation. She also remarks about the individuality of the inscription which contains information on the origin of the alabaster-material from Hatnub and the use of the object for purification.

⁶² PM ²II, 123, no. 424. In PM the object is attributed to Ramesses III. P. Barguet, op. cit., 204, and notes 1, 2. Cf. J. Baines, *Fecundity figures*, 159.

⁶³ Cf. L. Habachi, Clearance of the Area to the East of Luxor temple and discovery of some objects, *ASAE* 51, 1951, 464 ff. The exact find position is in the Luxor temple, in the first court near the chapel of Tuthmosis III. PM ²II, 339. R. Hözl, op. cit., 285, New Kingdom material, no. 18.

⁶⁴ L. Habachi, *ASAE* 51, 1951, 467. The complete inscription: *ꜥnh ntr nfr nb tꜥwj nb jrj jꜥt (Mn-ꜥpr-Rꜥ) jrj.n.f m mnw.f n jt.f Jmn-Rꜥ nb pt ꜥft jrt.f ꜥt ꜥt m mꜥwt (Mn-ꜥpr-Rꜥ) ꜥꜥ-mnw jr.f dj ꜥnh ꜥt*.

⁶⁵ K. Sethe, *Urkunden* IV, 865, No. 253 E. It seems to be the only reference for this piece.

⁶⁶ PM ²II, 108. H. Chevrier, *ASAE* 49, 1949, 257–258. J. Leclant, *Orientalia* 19, 1950, Pl. 39, fig. 12 and 364 ff. Katalog Kairo, Nr. 136. R. Hözl, Ägyptische Opfertafeln und Kultbecken, *HÄB* 45, 2002, 115.

stand was originally positioned, but its inscription makes it clear that it was dedicated once to this famous and unique temple of Tuthmosis III.

Abbreviations

ASAE	Annales de Service des Antiquités, Le Caire.
BdÉ	Bibliothèque d'Étude. Institut français d'archéologie orientale, Le Caire.
HÄB	Hildesheimer Ägyptologische Beiträge. Hildesheim.
JEA	The Journal of Egyptian Archaeology, London.
Kêmi	Kêmi. Revue de philologie et d'archéologie égyptiennes et coptes. Paris.
MÄS	Münchener Ägyptologische Studien. Berlin.
MDAIK	Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo, Mainz.
MIFAO	Mémoires publiées par les membres de l'Institut français d'archéologie orientale du Caire. Le Caire.
OLA	Orientalia Lovanensia Analecta. Leuven.
Orientalia	Orientalia. Commentarii trimestres a facultate studiorum orientis antiqui pontificii instituti biblici in lucem editi in urbe. Roma.
PM	Bertha Porter and Rosalind L. B. Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings. 7 Volumes, Oxford 1927–52. ² 1960 ff.
ZÄS	Zeitschrift für Ägyptische Sprache, Leipzig, Berlin.

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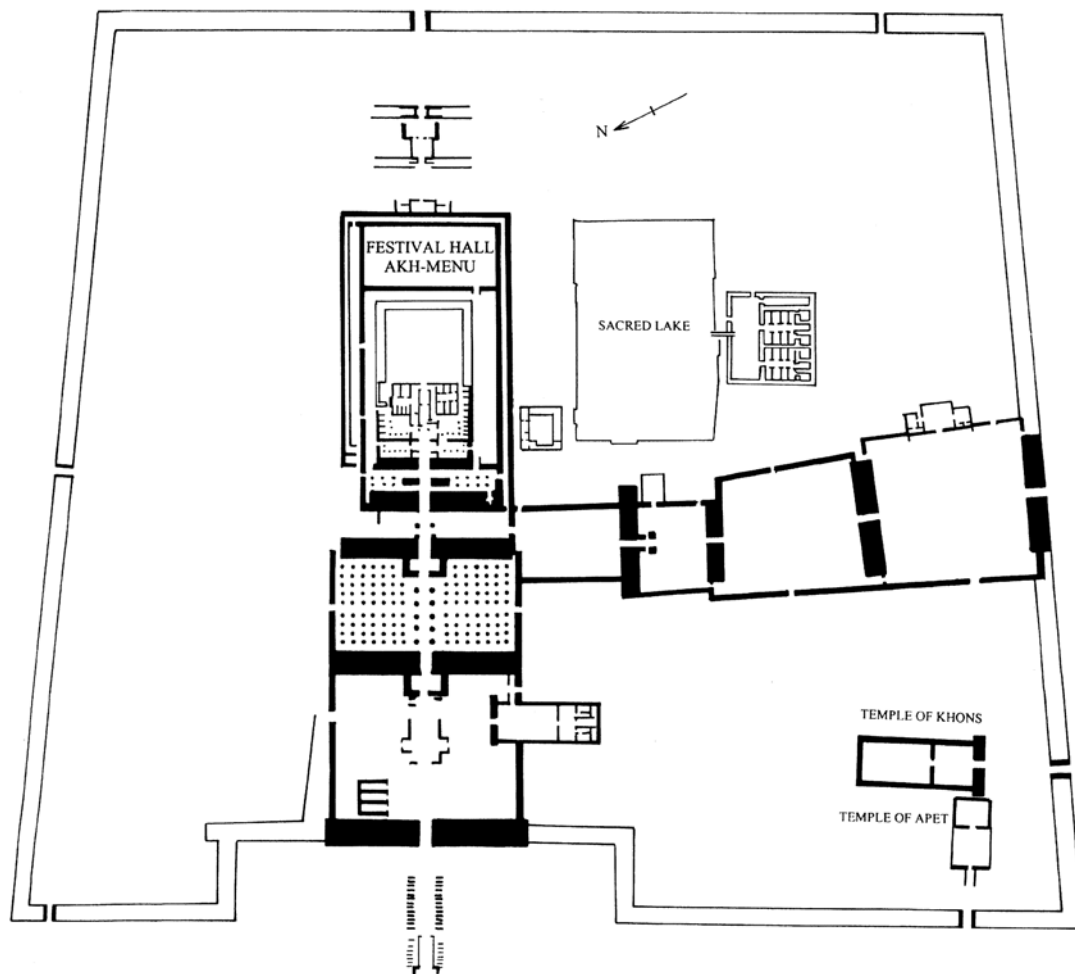


Fig. 6 Map of Karnak, Temple district of Amun, showing the location of the Akh-Menu (after PM ²II, Fig. VI)

