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A Door Lintel with Cartouches at the Egyptian Museum (JE.59895)

Dr. Bassem Mohamed Sayed Ahmed

Abstract:

This paper deals with a New Kingdom limestone door lintel from Medinet Habu, which is currently housed in the Cairo Museum. It bears three royal names of three kings of the New Kingdom; Amenophis I, Thutmosis IV and Ramsses II, who were worshiped as local deities at Deir El-Medina because of their roles in establishing and developing the Valley of the Kings and the society of artists and workers at Deir El-Medina. There is no owner’s name on this door lintel, but from the royal names we can assume that it was made after the reign of Ramses II. By referring to the title of Hathor, which appears on this door lintel and was also found on the statue of Amom-Mes from the 20th Dynasty, the location of the name of King Ramses II from 19th Dynasty between the names of two of 18th Dynasty kings indicates the distinctive status of Ramses II, which was either made during his reign or in the era of his predecessors of the 20th Dynasty. Thus, it is likely that this door lintel dates back to the 20th Dynasty.

Key words:


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1- Description:

This limestone door lintel came from Medinet Habu and is currently housed in the Cairo Museum\(^1\). The dimensions of this door lintel are 60cm \(\times\) 21cm. It was probably reused in later periods, as evidenced by the reliefs that were found in the same area at Medinet Habu.\(^2\) It is broken in its upper right side. The upper part is shaped in the form of the Egyptian cornice. A winged sun disk could be seen in the center with two cobras. The word \(bHdt\) is written on both sides referring to Horus Behdite.

Under the cornice, written from left to right, is the formula of \(<Htp> di nsw\), followed by the phrase \(mry-lmn-R^e\) \(nb\) \(nswt-t^3wy\)\(^3\) and the names of the kings Amenophis I, Ramses II and Tuthmosis IV, while on the right there is the title \(mry-hwt-hr hmt(m)Wst\)\(^4\). The lower part of the lintel is divided into three sections and there is a guideline at the end of each section, which can be clearly seen on both sides of the lower part. Both the hieroglyphs and the inscription are rendered in sunken relief.

This limestone door lintel most likely dates back to 20\(^{th}\) Dynasty and it is clear that there were attempts to erase some of its inscriptions, perhaps during the Greco-Roman period, when it had been reused. This is evidenced by the architectural remnants found with it in the same location.\(^5\)

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\(^1\) PM. 12, 776
\(^2\) Ibid, 776-777.
\(^3\) Leitz, C.LGG, I, 320
\(^4\) Ibid, V, 80
\(^5\) For more details, see: Holscher, U. The Excavation of Medinet Habu, The University of Chicago press, 1927-1933
Fig. 1 (line drawing for the door lintel by the researcher)

2- Text Study:

1- \( Bhdt(6) \quad Bhdt(7) \)
Horus Behdite       Horus Behdite

2- \( htp\ di\ nsw \)
An<offering> given by the king

3- \( Mry\ Imn-r^{n}-nb\ nswt-t3wy \)

\(^{6}\)Wb. I, 470.6-8; Otto, E. Behedeti, in: LÄ I.4, 683.
\(^{7}\)Wb. I, 470.6-8; Otto, E. Behedeti, in: LÄ I.4, 683.
Beloved of Amon-Re, lord of the thrones of the two lands

4-\(Nb-t\text{3}wy \delta sr k3 -r^c nb-h^c w \ Imn \ htp\)

Lord of the two lands, Zeserkare\(^{(9)}\), lord of coronation Amenophis I

5-\(Nb-t\text{3}wy wsr m3^t R^c stp n R^c \ nb \ h^c w \ R^c mss mri \ Imn\)

Lord of the two lands, Weser Maat-Re Setep en Re, lord of coronation, Ramesses II beloved of Amon.

6-\(Nb- t\text{3}wy mn hprw- R^c nb-h^c w D\text{hw}ti-msw\)

Lord of the two lands, Men khepro-Re, lord of coronation, Thutmosis IV.

\(^{(8)}\) Wb. II, 322.10; Leitz, C. LGG I, 321.
\(^{(9)}\) Wb. III, 242.1-2; Leitz, C. LGG III, 712.
Mry hmt hwt-hr\textsuperscript{(10)} m W3st\textsuperscript{(11)}
Beloved of the majesty of Hathor at Thebes.

htp di-nsw
Offering given by the king.

3- Comment:

a- The upper part of the winged sun disk, which is at the center of the lintel, is engraved in raised relief, while the word Bḷdt, is written symmetrically on both sides of it in sunken relief. Both the name bhdt and the formula htp di nsw is written at both sides of the lintel symmetrically.

b- The word Bḷdt is written in two opposite directions, which refers to the protection of the god Horus, who was represented as the winged sun disk.\textsuperscript{(12)}

c- The whole text is written in simple, detail-free writing.\textsuperscript{(13)}

d- The formula htp di nsw on each side lacks its complement, which was likely written on the door jamb.

\textsuperscript{(10)} Wb,III,92;http://aaew.bbaw.de; Leitz, C. LGG,V,80,146.
\textsuperscript{(11)}De Meulenaere, De Strooper, CdE 73, no.146(1998) 244-260
\textsuperscript{(12)}Wb, I,470;http://aaew.bbaw.de; LGG,II,814. Leitz, C. LGG,V,80,146.
The title of Imn-R<sup>c</sup> nb nswt <i>tβwy</i> is one of Amon titles that appears at Karnack in the 18<sup>th</sup> Dynasty and on a block statue from the 20<sup>th</sup> Dynasty after the formula <i>ḥtp di nsw</i>.<sup>(14)</sup>

The word <i>ḥtp</i> in the formula <i>ḥtp di nsw</i> was not written on the left side before the name of Imn-R<sup>c</sup>, while on the right side it was written as a thin line<sup>(15)</sup> lacking part of the glyph before the name of <i>ḥwt-ḥr</i>.

The title <i>ḥmt <i>ḥwt-ḥr</i> (m) W3st</i> was a title of <i>ḥwt-ḥr</i> that appeared with the <i>ḥtp di nsw</i> formula in the 20<sup>th</sup> Dynasty, <i>ḥwt-ḥr m W3st</i> with the preposition <i>m</i><sup>(16)</sup>. There was also a title, <i>ḥmt ntr <i>ḥwt-ḥr</i></i>, which was widely used for the priestess of Hathor from the Old Kingdom<sup>(17)</sup>.

This title <i>ḥmt <i>ḥwt-ḥr</i> (m) W3st</i> is often used as one of the main titles of the goddess Hathor at Thebes, as it appears in the 20<sup>th</sup> Dynasty in <i>ḥtp di nsw</i> formula with the adjective <i>ḥmt</i>. In this case, it means ‘majesty’, especially when this title is followed by <i>ḥtp di nsw</i>.

4- Conclusion:

This limestone door lintel came from Medinet Habu at Thebes. It bears three royal names of three kings of the New Kingdom; Amenophis I, Thutmose IV and Ramssses II, who were worshiped as local deities at Deir El-Medina because of their roles in the founding and development of the Valley of the Kings and the society of artists and workers at Deir El-Medina<sup>(18)</sup>. There is no owner’s name on this door lintel, but from the royal names

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<sup>(14)</sup>De Meulenaere, De Strooper, <i>op.cit.</i> 244-260.
<sup>(16)</sup>Ibid. 244-260; Leitz, C., LGG, V, 80
<sup>(17)</sup>Ranke, H, Die Personennamen I, Glückstadt 1935,392.2. http://aaew.bbaw.de; Wb 3, 90.10.ḥmt-t-ntr-ḥw.t-ḥr.w,
we can assume that it was made after the reign of the Ramses II. By referring to the title of Hathor, which appears on this door lintel and was also found on the statue of Imn- ms from the 20th Dynasty (19), the location of the name of King Ramses II from 19th Dynasty between the names of two of 18th Dynasty kings indicates the distinctive status Ramses II, which was either made during his reign or in the era of his predecessors of the 20th dynasty. Thus, it is likely that this door lintel dates back to the 20th Dynasty.

(19) Leitz, C. LGG.V,80; De Meulenaere, DeStrooper, CdE 73, no.146(1998) 244-260
An Inscribed Door Lintel from Medinet Habu

(JE.59895) (Photographed by the researcher)

(JE.59895)  
The left side  

(JE.59895)  
The right side  

(Photographed by the researcher)
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عتب باب عليه خراطيش بالمتحف المصري

(JE.59895)

د. باسم محمد سيد أحمد

ملخص:

يتناول هذا البحث نشر علمي ودراسة لعتب باب من الحجر الجيري من الدولة الحديثة من مدينة هابو، و موجود حاليا في المتحف المصري بالقاهرة و يحمل هذا العتب ثلاثة أسماء ملكية لثلاثة من ملوك الدولة الحديثة وهم منحتب الأول وتحوتمس الرابع ورمسيس الثاني و الذين كانوا يُعبدون كألهة محلية في دير المدينة بسبب أدوارهم في تأسيس وتطوير منطقة وادي الملوك و مجتمع دير المدينة الخاص بالفنانين والعمال. ويشير لقب حتحور ولقب آمون رع الموجودان على هذا العتب و بمقارنته بنفس الألقاب لهذين المعبدين الموجودة على تمثال آمون مس من الأسرة العشرين وكذلك بملاحظة موقع كتابة اسم الملك رمسيس الثاني من الأسرة التاسعة عشرة وجودوه متوسطا لاسمين لملكي من الأسرة الثامنة عشرة مما يدل على المكانة المميزة لرمسيس الثاني وهو الأمر الذي كان شائعا في عهد خلفاؤه من ملوك الأسرة العشرين لذلك فمن المرجح أن يؤرخ هذا العتب بعصر الأسرة العشرين.

الكلمات الدالة:


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