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Labib Habachi

The Two Rock-Stelae of Sethos I in the Cataract Area Speaking of Huge Statues and Obelisks [avec 2 planches].

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THE TWO ROCK-STELÆ OF SETHOS I IN THE CATARACT AREA SPEAKING OF HUGE STATUES AND OBELISKS

Labib HABACHI

Among the innumerable inscriptions carved on the granite surfaces in the Cataract Area, only a few speak explicitly of carving statues or obelisks, as is the case with the two rock-stelæ which form the subject of the present study. Apart from the stela of Senenmut, the famous steward of Hatshepsut, speaking of the pair of obelisks he made for his sovereign on the occasion of her enthronement [1], and that of the overseer of the works, Humen, who most probably lived under Amenophis III, which shows how this official was charged at one time with carving six obelisks [2], there is hardly any other inscription on the area, about eight hundred in number, which gives details about carving statues, obelisks, sarcophagi or the like, usually made of granite or some kind of stone found in the area. But these kinds of stone were undoubtedly worked on a large scale during all the Pharaonic periods, especially in the most prosperous days of the Empire. This is the reason why a good number of these graffiti were carved by people who were concerned with work of this kind, such as overseers of work [3]. It seems that such officials who were sent to extract stone of this area contented themselves with carving their own names and titles, sometimes mentioning the names and depicting the figures of the sovereigns or the divinities whom they favoured, but unluckily not indicating the reasons for which they paid visits to this region. In certain cases, however, we do know these reasons, as is the case of Amenhotep, another steward of queen Hatshepsut, who went to Seheil to work on statues and a pair of obelisks erected on the occasion of the jubilee of the queen [4], and Mey,

[1] The present writer, « Two Graffiti of Seheil from the Reign of Queen Hatshepsut », in *JNES*, XVI, pp. 88 ff., cf. pp. 89 ff.

[2] Id., « An Inscription in Aswan Mentioning Six Obelisks », in *JEA*, XXXVI, pp. 13 ff.

[3] *Ibid.*, p. 18 and footnote 2.

[4] *JNES*, XVI, pp. 89 ff.

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the overseer of works under Ramesses II and his successor, who went to the same island to do work for his sovereigns and for himself [1].

Our two stelæ, both carved in the ninth year of the reign of Sethos I, are concerned with this kind of work, unlike the other royal stelæ in the district, which usually speak of the prowess of the kings and their victories over the southern countries. One of these stelæ, which lies beside the Ancient Road leading from Aswan to Philæ is engraved on the cliffs 150 m. to the west of the Unfinished Obelisk and at the point where the cliffs turn towards the south. There, on a polished surface 150 cm. broad and 172 cm. high, the stela is carved (Pl. X).

This has two registers : in the upper one the king is shown opposite Amenre and in the lower is the main inscription. In the upper register the king is represented leaning somewhat forward and holding a vase in each hand in front of Amenre, while between them is a stand with a cup and a lotus flower above. The god is shown dressed in a short skirt, wearing the usual crown of two tall feathers and holding is one hand the *w3s*-scepter and in the other the *ʿnh*-sign. The king is dressed also in a short skirt, but he bears the *kufia* and the khopresh crown. Above him is the sun-disk from which hangs down on each side an uraeus. Below the sun-disk is the *ʿnḫ*-sign, on each side of which is the *w3s*-scepter. An inscription formed of two vertical lines, followed by a horizontal one is found the king; this reads : *King of Upper and (Lower) Egypt 'Menmare Ruler-of-the-Two-Lands'* (2) *(son of) Re 'Seti Merenptah'*, (3) *given life forever.* In front of the god is another inscription, formed this time of two vertical lines giving the name and epithets of the god, but referring to the king. This reads : *Beloved of (Amen)re, lord of The-Thrones-of-the-Two-Lands,* (2) *and foremost of Karnak.*

The upper register is in a good state of preservation, only a few signs on the upper edge being somewhat effaced, perhaps through atmospheric changes. In the lower register, where we have an inscription of four horizontal lines, the signs are not clear in some places. Lepsius, who was the only scholar to deal with our stela, made a facsimile of the upper register with only the first line and half of the second [2].

[1] The present writer, « Grands personnages en mission ou en passage à Assouan : Mey », in *CdE,* XXIX, pp. 50 ff.

[2] *Denkmäler aus Aegypten und Nubien,* III, 141 i and *Texts,* IV, pp. 118-119 (4) with a; Champollion just gave the cartouches of the king in *Not. descr.*, I, 632 (9) = P.M., V, p. 247.

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Seeing the importance of the whole inscription, I devoted many visits to this stela, and I was able to study it under various lights. With the help of various views taken of it, and a latex print, which was made possible through the kindness of M. Claude Traunecker I was able to establish the whole inscription, except for a few signs in the middle. Here is the facsimile of the inscription (fig. 1) and its translation :



Fig. 1.

Year 9, king of Upper and Lower Egypt ' Menmare ', son of Re ' Seti Merenptah '(1). *His majesty l.p.h. ordered to be made for himself big statues*(2) (2) *of black granite.*

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Then his majesty found a quarry fit for big statues of black granite (3); (3) *the crowns thereof from the Mountain of Quartzite* (?) *of the Red Mountain* (4). *Behold, their like has not been seen* (5) *since* (4) *the time of Re. The name of the quarry which his majesty l.p.h. found is the Quarry-of-* (6) *'Menmare Ruler-of-the-Two-Lands', given life.*

(1) In the name of Sethos, we have only one reed, which is unusual. This is due to the fact that the nature of the stone at this spot is bad and would not allow the carving of the second reed.

(2) The signs *tnḫ*, followed by the determinative of statue and the three strokes are quite clear, and can be rendered only by the word «statues». In the second line *twtw*, known to denote the same word, refers to the same objects.

(3) Here *km* is determinated with the sign of hair, which usually accompanies this word when it stands for black hair or woman. Usually black granite is designated by the words : *ỉnr kmt* or *kmt n n ỉt*, (See J.R. Harris, *Lexicographical Studies in Ancient Egyptian Minerals*, p. 74).

(4) *Ḏw dšrt*, usually determined by the black ibis, has here the diagonal stroke (Gardiner, Sign-List Z 5), replacing the difficult signs, perhaps owing to the limited space (For the place name and different ways it is inscribed, see Gauthier, *D.G.*, VI, p. 126). The signs following this name are not quite clear, but it seems that we had at the beginning the sign for the mountain (Gardiner, Sign-List N 26), followed by that of the sledge, or more probably the sledge with the head of the jackal (*Ibid.*, U 16), then the *t* and the stroke. If this is so, we have *ḏw dšrt Ḏw bỉ3t*, which is a part of *Ḏw dšrt*. Both have been taken to stand for the well-known Gebel El-Ahmar (The Red Mountain), near Cairo (Harris, *op. cit.*, p. 75). But it is known that another Gebel El-Ahmar existed on the west side of Aswan (see the present writer in *MDAIK*, 20, p. 88). *Ḏw bỉ3t* may here be in apposition to *Ḏw dšrt*, thus meaning the Mountain of Quartzite of the Red Mountain (see Gardiner, *Grammar*, § 90, 3).

(5) *Mk nn pwy m3 mtt·sn*. Here *mk* is not quite clear, but it must here start another sentence. *Nn pwy m3* following, is a New Egyptian form, see Erman, *Neuaegyptische Grammatik*, pp. 394 ff. I owe this reference to Prof. Posener.

(6) Here the signs are not quite clear, but the name of the quarry is usually formed of the word *T3 ḫ3t* ... « The quarry », especially as it is the same as that of Ramesses II, as we shall see below. I owe this reading to Dr. K. Kitchen (For a copy of this stela and the second one, see his forthcoming pamphlet in *KRI*).

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Our stela has much in common with the last part of the well-known stela of Manshiet Es-Sadr carved in the 8th year of the reign of Ramesses II [1]. There the king is stated to have left the desert of Heliopolis, where he ordered many statues to be made, to Elephantine in the south. As in our stela, it is the king who finds the quarry for statues. After he ordered his men there to work on a quarry (called) « Ramessu Meramen Beloved-of-like-Re », he says : *Gmi·n·tn kt ḥ³t m inr km r gs·s m twtw ʿ³w ḥʿw·sn iry m bi³t Ḥ³t Wsrmʿtre stpnrʿ Ḥk³-t³wi*, « I found for you another quarry with black granite beside it with big statues, their crowns in quartzite (called) The quarry-of-' Usermare setepenre Ruler-of-the-Two-Lands ' » [2].

The importance of our stela lies in the fact that it clears up a point on which scholars differ as to the kind of statues and their crowns spoken of in the text here quoted. Sethe took these statues to have been monolithic. Their quartzite crowns were unseparate from the dark granite statues, since the two kinds of stone were found side by side in one quarry [3]. This idea was rejected by Harris, believing that the crowns were taken from a different quarry [4]. This is assured by the text on our stela, where it is explicitly stated that big statues ordered by Sethos I were extracted from the black granite quarry, which must be that on which the stela is carved. The crowns, on the other hand, were cut from the quartzite quarry called *Ḏw dšrt* some distance away on the other side of the Nile.

The quarry which Ramesses II claims to have found near Elephantine may have been the same as the one his father had discovered some few years before. This is also given the same name « Ruler-of-the-Two-Lands » with the sole difference of having his prenomen instead of that of his father. This name was that of the colossus standing to the east of the entrance to the Court of Ramesses II in Luxor Temple [5]. On the facade of each of the Great and the Small Temples of Abu Simbel is a statue called « Beloved-of-the-Two-Lands ». The same name is also given to two statues in the first court of the former temple [6]. It is not unlikely that one of the statues of Sethos I was also called « Ruler-of-the-Two-Lands ».

[1] A. Hamada, « A stela from Manshiyet Es-Sadr », in *ASAE*, XXXVIII, pp. 217 ff.

[2] *Ibid.*, p. 220 f., see Ll. 18-19.

[3] « Die Bau- und Denksteine » in *Sitzungberichte der Preussischen Akademie der Wissenschaften*, Phil-Histo. Klasse XXII.

[4] *Op. cit.*, p. 75.

[5] The present writer in *Features of the Deification of Ramesses II*, p. 18, pl. VIII a, b.

[6] *Ibid.*, p. 8 and fig. 6.

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Turning to the second stela of the king, this lies at about 100 m. to the east of the Unfinished Obelisk on a big boulder to the south of a modern red granite quarry and to the north of the Aswan Slaughterhouse [1]. The stela was carved on the southern face of this boulder, which is somewhat flat (Pl. XI). It is round-topped, 215 cm. high and 142 cm. broad. It has two registers. The upper one has at the top a sun-disk with wings extended parallel to the round top of the stela. Below this the king is shown, as on the other stela to the right, leaning somewhat forward, having in front of him a stand with a cup and a lotus flower above (fig. 2). Here he is also dressed in a skirt, but wearing on his head the *nms*-cloth with the uraeus in front, and holding an incense vase with the two hands. Instead of Amenre opposite, we have the three main members of the triad of the Cataract Region : Khnum with the *3tf*-crown, Satis with the crown of Upper Egypt between the two horns, and lastly Anukis with her usual crown of feathers. The first divinity is styled : *Khnum, lord of the Cataract Region,* the second : *Satis, mistress of Nubia* and the third : *Anukis, mistress of Elephantine* [2]. In front of the king is the inscription : *Lord of the Two Lands ' Menmare '* (2), *lord of diadems (' Seti Merenptah'), given life,* while behind him is the column of inscription reading : *Every protection of life behind him like Re.*

Here the figures and the winged sun above are carved somewhat deeply, while the accompanying inscriptions and that in the lower register, formed of ten horizontal lines, are just scratched and can only be read through their colour being different from that of the surface of the boulder on which it is carved. The stela has only been dealt with by De Morgan et al. in their *Catalogue des monuments et inscriptions* [3], where they gave a copy of its decoration. With their limited time they had in dealing with the inscriptions, tombs and temples of the whole area of the Cataract Region in one single season, the copy they produced is full of mistakes, except for a few lines, where the inscriptions are quite clear. Here again

[1] This is enumerated with the Historical Stelæ near Aswan, lying east of the Ancient Road in P.M., V, p. 245, but as a matter of fact it lies far from the Ancient Road. It is the First Stela which lies near to this Road.

[2] Usually Anukis is described as the goddess of Nubia and Satis that of Elephantine.

[3] Vol. I, p. 7. Also in Wilkinson manuscript VII, 7 —middle right—. This manuscript is now in Bodleian Library, Oxford. Breasted gave a translation of the last three lines, according to De Morgan's copy, *Ancient Records,* III, § 202 = P.M., V, p. 245.

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Fig. 2.

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I devoted several hours in front of the stela, sometimes with colleagues, such as Prof. Edel, who kindly attracted my attention to some points. With the study also of the several views kindly made for me by Mr. Johannes, the photographer of the German Institute, in Cairo, it was possible finally to establish its inscription, except for a few signs (fig. 2). It says :

Year 9 under the majesty of the Horus (1) *'The-Strong-Bull-Appearing-in-Thebes, Causing-the-Two-Lands-to-Live', the Two Mistresses 'Repeating-of-Births, Powerful-of-Arm-Who-Repels-the-Nine-Bows', the Golden Horus 'Repeating-of-Appearances,* (2) *Powerful-of-Bows-in-All-the-Lands', king of Upper and Lower Egypt 'Menmare, Image-of-Re', son of Re 'Seti Merenptah', given life like Re forever.*

(1) Here we have in the titulary of the king preceded by the date, the signs worn away, perhaps they were exposed to the wind or partly covered with damp earth. But there remain enough traces to show that the reading is certain. Only the epithet of the king accompanying the prenomen is not quite clear, but most probably we have here that styling him as *tyt n Rᶜ* or « The Image of Re », especially as we have the same epithet on the stela of the same king discovered on Elephantine, which seems to have some relation with our stela (see below p. 125).

The good (god), son of Amun, who smites multitudes of persons (1), *bringing* (?) *captives* (?) .... (4) *He loves the infantry and chariotry* (2), *the great noble* (3), *who protects the youth and brings up the militia* (5) *of Egypt.*

(1) After the epithet *Ntr nfr sꜣ 'Imn,* which are usual epithets given to many kings, the text in this line is quite unclear; maybe after that we have the words : *Ḥw·f ʿšꜣ in sḳ-ʿnḫw* « bringing captives ». For the rest of the line, signs are not clear and our reading are simply guesses.

(2) *Mr·f mšʿ nt-ḥtrỉ.* Though at the beginning of the 18th dynasty, the chariotry was just a part of the general army (Schulman, *MTRO-MÄS,* 6, § 14), undoubtedly in the reign of Sethos I, when it played an important role in the wars of the king, it had already become a separate unit by itself. Here *mšʿ,* in contrast with *nt-ḥtrỉ,* may be taken to stand for the infantry.

(3) *Špsw wr.* This undoubtedly gives one of the epithets of the king. On his obelisk n the Piazza del Popolo in Rome, the same king is styled : *špss m 'Iwnw,* « The noble

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in Heliopolis » (For the obelisk, see P.M., VII, p. 409, for this title, see Maruchi, *Gli Obelischi Egiziani di Roma,* p. 63).

(4) *Nḫ nḫnw sḫpr ḏ3mw.* After speaking of the army, the king shows his care of other people of the army. It is known that the *ḏ3mw* were young people joining the army to be a sort of militia (Schulman, *op. cit.*, §§ 28, 29). Ramesses II uses the same expression on his stela, saying : I Ramesses meramen, who bring up the *ḏ3mw* by nourishing them (Hamada, *op. cit.*, L. 11, pp. 220 and 227). We have people who were given the title *imy-r ḏ3mw,* « the overseer of the militia », showing that they have to be taken as a group of people with certain obligations (Engelbach, « The Quarries of the Western Nubian Desert », in *ASAE,* 33, pp. 65 ff. For the title on one of the stelæ discovered there, see p. 71 (6) and fig. 2. I owe this reference to Prof. Posener). Sethos I adds that « he protects the *nḫnw* » or the young people (*Wb.*, II, 311 : 6). Such young people may be those who were brought up in such a way that they would be legible to join the army when older. It is noteworthy that the people called *nḫnw,* those known as *ḏ3mw* and those referred to as *nfrw* (taken as elite troops by Schulman, *op. cit.*, p. 21 f. but usually as recruits, *BiOr,* 26, 5) have the determinative of a child with a finger in the mouth, though *nḫnw* can have also as determinative the bad bird, as is the case here, stressing the idea that this group of persons were the youngest persons related to the army.

I have filled the magazines, I widened the stores (1), *giving things to the one who has not* (2), *and being friendly* (?) *with the rich,* (6) *that people would be strong through his plans, who cultivates the wheat, beloved of corn, master of bread* (3). *He fills every belly so that none should pass the night being hungry* (1) (7) *in his time; all the land is in joy because of his nourishment, (namely) the king of Upper and Lower Egypt ' Menmare ', son of Re ' Seti Merenptah.'*

(1) *Mḥ·i wḏ3 swsḫ šnw ... mḥ·f ḫt nb nn sḏr ḫr ḥḳr.* All these expressions are found more or less exactly on the Manshiet Es-Sadr Stela, when he speaks of affording enough food for his people concerned with the work on the quarries he found for them (Hamada, *op. cit.*, Ll. 14-17). For *nn sḏr ḫr ḥḳr,* see footnote 5 in Gardiner, *Grammar,* § 316.

(2) *Rdw ḫt n iwty n·f ḫnms n ʿš3 ḫt ...* For *iwty n·f,* see *ibid.*, § 203, 1; see also Louvre A. 84, Ll. 9-10 and for *ʿš3 ḫt,* see *Wb.*, I, 228 : 16 and Belegstellen.

(3) *'Ir it mry nfr nb t3* are epithets of the king showing how he took care to supply enough food for the people, compare : *nb mḥ ʿ3 nfr* on one of the statues, see *Wb.*, II, 261 : 4 and Belegstellen. For *ir* meaning to cultivate in *ir it,* see *JEA,* XVI, p. 69.

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His majesty l.p.h. ordered to charge numerous workmen to make very great obelisks (1) *and great and wonderful statues* (2) (9) *in the name of his majesty l.p.h. He manufactured big ships binding them* (3) *and barges like them slowing* (?) (4) (10) *them down. The nobles and mškb-officers* (5) *were hastening* (6), *while his eldest son was glorifying his majesty* (7).

(1) *Tḥ* is undoubtedly here for *tḥn*, « obelisk ». In this form it is found on the Manshiet Es-Sadr Stela (Hamada, *op. cit.*, L. 3) and on a block found by Legrain at Karnak (*ASAE*, 4, p. 9).

(2) *Bi*^{3}*w* is determined here with a sign which looks more like a circle than a rectangle. The word, as it is known, was taken to denote first as 'wonder', or 'wonderful' or 'valuable' and became the designation of quartzite as being a valuable or wonderful stone (Harris, *op. cit.*, 75 f., and Graefe, *Untersuchungen zur Wortfamilie bi*^{3}, p. 147 f.). The word cannot be taken here to mean 'the quartzite', the genetival adjective is needed, having the word *ʿ*^{3}*w* in between the words *twtw* and *bi*^{3}*w;* here it must mean wonderful.

(3) *'Iw ḳm*^{3}*·f dpw wrw ḥr mrw·sn. Ḳm*^{3} is not clear, but enough traces of the sickle are there to justify the presence of this word. The verb *mrw*, meaning 'to bind' in connection with the ships (*Wb.*, II, 105 : 1-3) fits well with the idea expressed with the word *sḫ*^{3}*t* in connection with *skw* in the next phrase.

(4) The sign at the end of this line is undoubtedly the paintail duck alighting (Gardiner, Sign-List G 41), but holding the throwing stick in its feet. It is difficult to see the value of this sign, but the *f* at the beginning of the next line must be phonetic to it. Can it stand for the verb or *wsf* (*Wb.*, I, 357 : 8) or *wḏf* (*Wb.*, I, 388 : 12) meaning, slow down (?).

(5) *Mškb*-officers here may be connected with the ships ready to transport the huge statues and obelisks. In more than one case they are mentioned in this connection or even spoken of as attached to ships (For such cases, see Schulman, *MTRO*, § 112 refs. n^{os} 386, 118, 226). It may be added that in the Cataract area, and specifically on Seheil Island, a man whose name is not quite clear but whose title was *ḥry mškbw* is shown adoring the cartouches of Ramesses III. This man may have been also concerned with ships for transporting monuments from the Cataract Region (De Morgan et al., *op. cit.*, I, 97-N° 170 lower left).

(6) The signs here are not quite clear, but the two *s* are visible and the traces of the two round signs in between can be detected. It may be that we have here the word *sḫsḫ* (*Wb.*, III, 473 : 12), with the variant *sḫs* (*Ibid.*, 472 : 10), meaning « hastening ». The

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writer may have meant to show here that the ships bound together going relatively slowly while the people were making haste.

(7) In the last word *ḥm·f,* we have the determinative of *ḥm* preceding it. This is due to the nature of the stone; the flat space at the end was wide enough to contain the sitting sovereign, the sign *ḥm,* tall and narrow as it is, could be engraved afterwards on a rough surface.

Our stela starts with the date of its carving followed by the full titulary of the king as it figures on all the monuments of the king, except a few, such as the obelisk dedicated to the sun god [1] and those concerned with the cult of Seth [2]. This is followed by phrases speaking of prowess of the king and his attachment to the army; then come more phrases speaking in detail of how the king is keen to supply the country with enough food so that the whole country is in joy.

But the main part of the stela and the part for which is it carved lies in the last three lines. There it is related that the king ordered that numerous workmen would be entrusted with making great obelisks and statues in his name. For transferring these to their destination, ships and barges were built and a sort of procession took place with nobles and *mškb*-officers for these ships with the eldest son of the king, who must have been the future Ramesses II, at their head. The ninth year to which this stela is dated was considered to have been the last year of any dated monument of Sethos I. But in Gebel Barkal was discovered a re-used fragment of a sandstone stela dated to year II of his reign [3]. This may be considered to have been the last date hitherto known for the reign of the king. But owing to the numerous monuments erected by the king, he may have reigned for a few years more; these were the years in which he shared the reign with his son.

That the first stela which we studied here is also concerned with carving statues and that both stelæ were carved in the 9th year of the reign of the king are facts

[1] Such as is the case with the inscriptions of Sethos I on the three sides of the Flaminian or Popolo Obelisk in Rome, see P.M., VII, p. 409.

[2] These are : 1) The offering table dedicated to Seth and Nephthys, now in the Metropolitan Museum of Art, New York, see Hayes, *The Scepter of Egypt,* Part II, p. 332 and 2) The stand of the sacred bark of that god in the Kunsthistorisches Museum, Vienna, see Bergmann in *R.T.,* XII, 4, III.

[3] P.M., VII, p. 220. I owe this reference to Dr. Wente.

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which show that this year was an important one in his reign. In this year and exactly on the 20th day of the XIth month, it is stated that the king made an excursion to Wadi Miah, to the east of Edfu to see the electrum mines nearby. In that excursion he felt the great need for water, and in his own words in an inscription which he carved later in the Kanais Temple, he erected there, he says : « How evil is the way without water! It is like a traveller whose mouth is parched. How shall their throats be cooled, how shall he quench his thirst, for the lowland is faraway and the highland is vast. The thirsty man cries out for himself against a fatal country... ».

Thereupon he ordered that a well should be dug, a town, a settlement and a temple to be erected nearby. In the temple he engraved another inscription in which he designated the revenues on the work of the gold mines nearby for the maintenance of the temple at Abydos [1]. This shows the great importance the king attached to this temple.

It seems that once the king ascended the throne, he was faced with the bad political situation in the country. He was thus obliged to pass the first five years of his reign in waging war against the neighbouring countries to regain the dignity of Egypt after the troubles at the end of the 18th dynasty [2]. It was only afterwards that he was able to direct his attention to his ambitious building schemes. It has been seen that by year 9, his temple at Abydos was already finished. Most probably many of the other buildings, such as his funerary temple at Gurna and his tomb at the Valley of the Kings, were also then completed. In year 9 and later he erected the buildings in Wadi Miah, devoting the revenues of electrum mines to the maintenance to the Abydos Temple. He also ordered statues and obelisks to be carved in Aswan. It is known that he erected a pair of obelisks in Heliopolis of which the one we spoke of above, is now standing in the Piazza del Popolo in Rome [3]. It is noteworthy that in Abydos,

[1] For this temple and the monuments nearby, see *ibid.*, pp. 321 ff. For the dedicatory inscriptions, see p. 323 (13-15).

[2] See Drioton-Vandier, *Les peuples de l'Orient méditerranéen; L'Egypte*[4], pp. 419 ff. and 447 f.

[3] P.M., VII, p. 409. Nothing is known about its companion, but perhaps it was broken into several fragments to be re-used in buildings of Alexandria. In that town, many blocks decorated by this king were brought to embellish the capital of the Græco-Roman period, see P.M., IV, pp. 3 ff.

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he erected more than a statue in black granite for himself [1] and one for his father [2].

It has been seen above that the king was seen offering to Amenre on the First Stela and to the triad of the Cataract Region on the other. He seems to have favoured the gods of this region. On Elephantine Island he must have erected a chapel of which many blocks have been recovered [3], Champollion found there a stela, of which he copied the decoration [4]. This stela had been lost, but recently the German Institute in Cairo, working on the Island, rediscovered it. It relates how the king gave donations to the Temple of Khnum, the head of the triad. On this stela the beginning of the lines are missing, but undoubtedly there was a date at the beginning of the inscription. Quite probably it was in the same 9th year that he gave these donations, erecting his temple on the occasion of the work he ordered to be done for extracting huge statues and obelisks from the district to embellish his other buildings in various parts of Egypt. He was indeed one of the great Pharaohs who ever reigned over Egypt : a great warrior, administrator and builder.

[1] One of these statues showing the king as kneeling, and holding in front the symbol of Abydos is now in the Metropolitan Museum of Art, see Hayes, *op. cit.*, p. 330 and fig. 210. A head of the same king, also in black granite, and almost of the same size is among the collection of the Pelizaeus Museum, Hildesheim, see Ippel-Roeder, *Die Denkmäler des Pelizaeus-Museum zu Hildesheim*, p. 79 f. (1882). It is reported to have come from the western side of Thebes.

[2] Gauthier in *ASAE*, XXXI, 195 f. = P.M., VI, p. 23.

[3] Among these are some blocks taken to the Louvre, see P.M., V, p. 229 while others are still on the Island of Elephantine.

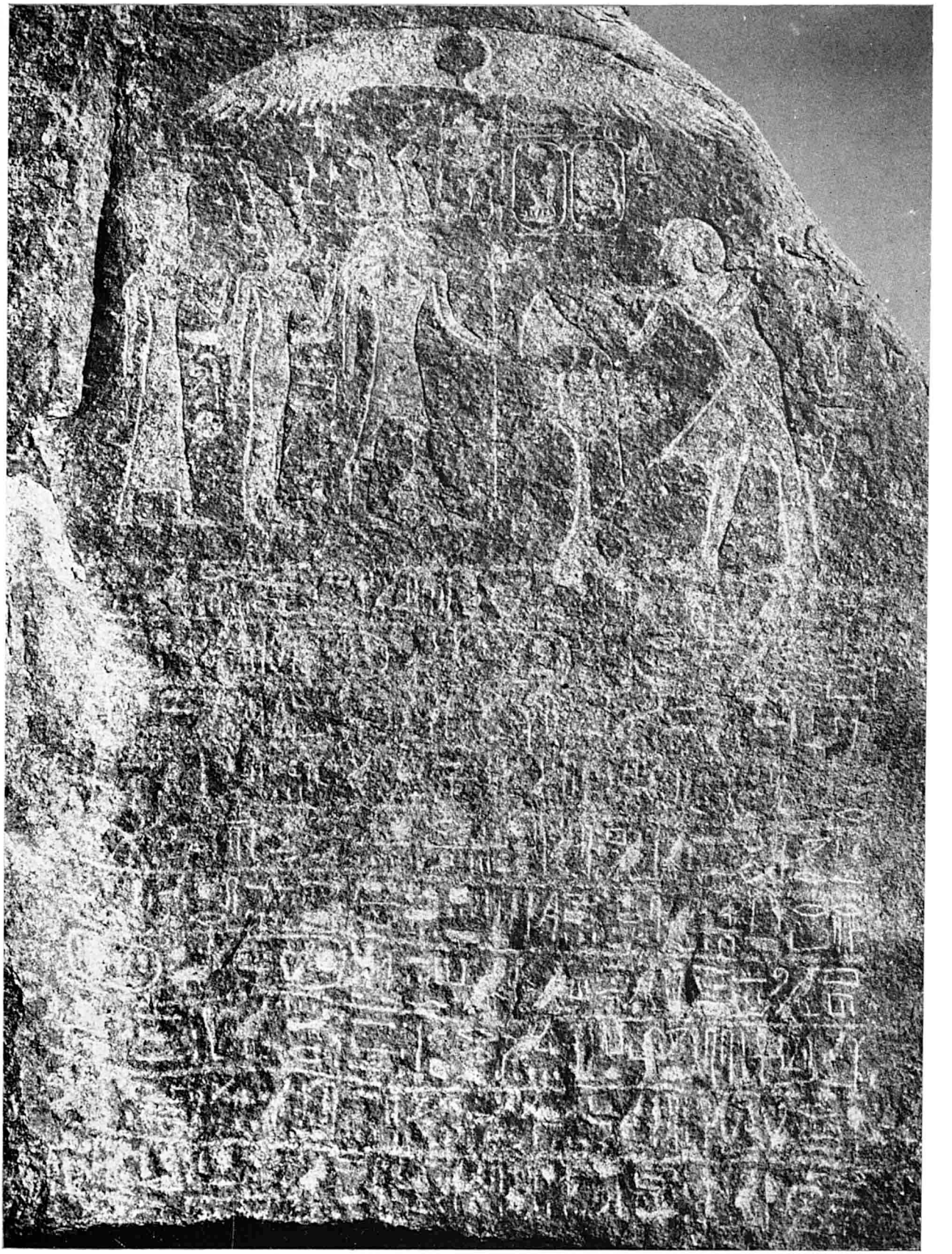
[4] *Not. descr.*, I, p. 223 bottom, p. 225.

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Stela speaking of making big statues
in the IXth year of Sethos I.

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Stela speaking of huge statues and obelisks made in the IXth year of Sethos I.

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