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Saïd Gohary

The Tomb-Chapel of the Royal Scribe Amenemone at Saqqara [avec 12 planches].

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Said GOHARY

THE TOMB-CHAPEL OF THE ROYAL SCRIBE AMENEMONE AT SAQQARA

Among a series of New Kingdom tombs recently excavated in the Saqqara necropolis by Prof. Sayed Tawfik, is the tomb-chapel of the royal scribe, Amenemone [1]. I am indebted to Prof. Tawfik for the opportunity to publish it here.

DESCRIPTION OF THE TOMB [pl. 49-50]

a. *The forecourt.*

At the front of the tomb-chapel stood twelve pillars, four of which were square in section and eight round. Each of these limestone pillars stood on a base and was inscribed with at least one line of text. These pillars are now almost completely destroyed, except for their bases. They were located in a paved forecourt [2], presumably roofed, which measured approximately 10 m from north to south and 1.80 m from east to west.

b. *The pylon gate.*

To the west, behind the forecourt, was a pylon gate, measuring 11 m in width, of which two courses of limestone blocks remain. Like the New Kingdom tomb pylons this was wide at the bottom and narrow at the top [3]. The height of this gate is difficult to estimate, as none of the surviving tombs on this site still has this part intact. The gate was slightly higher than the rest of the building. In the middle of the gate was the tomb entrance [4], which measures 2 m wide.

1. This tomb-chapel is located approximately 65 m south of the causeway of Unas.

2. This part was paved with stone slabs about 20 m thick; cf. G.A. Gaballa, *The Memphite Tomb-Chapel of Mose*, 1977, pl. 30, bottom left; also Quibell, *Excavations at Sakkara* II, p. 4 sq. and pl. 4, top.

3. Cf. G.T. Martin, "The Tomb of Horemheb", *JEA* 62, 1976, fig. 2 (opp. pl. I).

4. Following common practice, the entrance is in the east facade leading west into the court. This is not always the case in the necropolis at Saqqara, as the tombs were sometimes built up against one another in irregular streets; see Martin, *loc. cit.*

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c. *The court.*

Beyond the gate is a court, 10 m wide by 9.10 m long. In the centre is the burial shaft [5], probably surrounded by twelve pillars, eight of which are square, while the ones at the four corners are round and each is standing on a base. All of the pillars are damaged except one, which still has a large part of its text. The pillared part of the court was very likely roofed [6].

d. *The walled gate.*

Between the court and the rear parts of the tomb is a walled gate (probably not as high as the pylon gate), measuring 10 m from north to south. This walled gate has three entrances leading to inner sections. The entrance in the middle leads to the cult room and the other two to side rooms for offerings.

e. *The cult room and two side rooms.*

The cult room measures 4 m square. In the middle stand four square pillars of limestone, each one on a base and decorated on the four sides with a carving of the deceased carrying a *djed*-pillar, which is inscribed with one column of text. This room has two narrow exits leading to the two side offering rooms, one to the south and the other to the north. These three rooms are situated at the west end of the tomb, while the tomb entrance is at the east. The inner walls of the cult room were all decorated with reliefs [7] showing the deceased, together with his favourite gods and members of his family. The reliefs are preserved on the west, north and south walls. The two side rooms are smaller in size than the cult room and were decorated with reliefs showing relatives of the tomb owner presenting him with different offerings. These scenes are almost completely damaged or stolen.

f. *The pyramidion.*

Beyond the cult room, to the west of the tomb and against the enclosure wall [8], is the pyramidion, which is of considerable size, each side measuring 4 m. The lower courses are well-preserved with a thick layer of limestone casing.

The inscribed pillars and wall reliefs will now be discussed in detail.

5. A full account of this burial shaft will have to wait for further exploration, as such shafts often lead to more than one chamber, like that of Horemheb, cf. Martin, *JEA* 65, 1979, p. 14 sq., fig. 1.

6. Cf. Quibell, *op. cit.*, IV, pl. 80 : 10. For a different point of view, see H.D. Schneider, *BSFE* 69, 1974, p. 35-37 and Graefe, *GM* 16, 1975, p. 17.

7. See detailed discussion below.

8. The location of the pyramidion is different from those at Deir el-Medina, which were built above the tomb, cf. B. Bruyère, *Rapport sur les fouilles de Deir el-Medina*, 1924, p. 3-6, pl. 18-20. For references to pyramidions similar to our tomb-chapel, see W.C. Hayes, *JEA* 24, 1938, p. 17 and n. 4.

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THE FOUR PILLARS IN THE CULT ROOM

PILLAR N° 1 [pl. 51].

The first pillar in the cult room is on the left of the middle entrance of the walled gate. It is decorated on all four sides and has lost its upper half. The column is 1.02 m high and 36 cm wide. On each side is a carved representation of the tomb owner, kneeling and carring on his left shoulder a *djed*-pillar with a column of text running from top to bottom [9].

East side. The tomb owner faces east, the text reads :

" [...] at the stairway [10] of Ptah, Lord of Life, the royal scribe, overseer of the treasury, Amenemone, justified. "

South side. The tomb owner faces east, the text reads :

" [...] Osiris, Lord of Heliopolis in peace (?), maker (of) the souls of Heliopolis — the royal scribe of correspondence, Amenemone. "

West side. The tomb owner faces north, the text reads :

" [...] Osiris, Lord of [...] before the royal scribe, stewart of the house, Amenemone. "

North side. The tomb owner faces north, the text reads :

" [...] Lord of the West, the land (of) Wenennefer, the gracious one (?) who comes — the royal scribe of correspondence, Amenemone. "

PILLAR N° 2 [pl. 52].

The second pillar is parallel and behind the first one. It was also decorated on all four sides and has lost its topmost section. It is similar to the first one, but more complete. On the upper part appears the classic broad collar round the neck of the *djed*-pillar below its fronds. Underneath the collar are two uræi, wearing the crowns of Upper and Lower Egypt and with *ankh*-signs hanging down from their tails. The topmost three fronds and the top of the *djed*-pillar are missing from the top of the pillar. The tomb owner is shown carrying the *djed*-pillar on his left shoulder in the same manner as the previous one. The height of this pillar is 1.54 m, the width 36 cm.

9. For a similar representation of the deceased, cf. Gaballa, *op. cit.*, pl. 45.

10. See *Wb* II, 409, *rdw*. If the restoration of this part of the text is correct, the meaning would be interesting both historically and architecturally. The stairway (*rdw*) mentioned here would be a Saqqara equivalent of the stairway of the great god, Osiris, at Abydos and would suggest a similar building for the god Ptah; see W.K. Simpson, *The Terrace of the Great God, Osiris, at Abydos*, 1974, p. 10.

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East side. The tomb owner faces north, the text reads :

" [...] the royal scribe of correspondence, Amenemone, justified. "

South side. The tomb owner faces east, the text reads :

" A boon which the king gives (to) Osiris, the head of the westerners, the royal scribe, steward of the house, Amenemone, justified. "

West side. The tomb owner faces north, the text reads :

" A boon which the king gives [...] Amenemone, justified. "

North side. The tomb owner faces east, the text reads :

" [...] Amenemone, justified. "

PILLAR N° 3 [pl. 53].

The third pillar is parallel and to the north of the second one. It was also decorated on all four sides and has the same description and measurements.

East side. The tomb owner faces south, the text reads :

" A boon which the king gives (to) Osiris, lord of the sacred land, the royal scribe of correspondence, Amenemone. "
" [...] beloved of the good god, the royal scribe, steward of the house, Amenemone. "

West side. The tomb owner faces north, the text reads :

" A boon which the king gives (to) Osiris, lord of Busiris, the royal scribe, overseer of the treasury, Amenemone. "

North side. The tomb owner faces east, the text reads :

" A boon which the king gives (to) Osiris, lord of Abydos, the royal scribe of correspondence, Amenemone. "

PILLAR N° 4 [pl. 54].

The fourth pillar is situated to the right of the middle entrance of the walled gate and is identical to the previous one. It measures 1.35 m high by 36 cm wide.

East side. The tomb owner faces south, the text reads :

" A boon which the king gives (to) Osiris, leader of the great ones, the royal scribe, overseer of the great house, Amenemone. "

South side. The tomb owner faces east, the text reads :

" A boon which the king gives (to) Osiris, lord of Ro-Setau, the royal scribe of correspondence, Amenemone. "

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West side. The tomb owner faces north, the text reads :

" A boon which the king gives [...] Amenemone. "

North side. The tomb owner faces east, the text reads :

" [...] Osiris, lord of [...] "

Commentary

The *djed*-pillar is, of course, rich in symbolism, requiring no extended commentary here. A symbol at once of Osiris (his backbone), or of Ptah (through the figure of *ḏd špsy*, the noble *djed*-pillar) [11], it can appear with crowns, plumes, or disks [12], but can also have above it the head of the goddess, Hathor, as a ' Hathoric capital ' [13], a type often found at Saqqara [14].

As the tops of our pillars are all lost, it is difficult to know whether the *djed*-pillars shown on them were crowned, plumed or surmounted by Hathor heads and any of the solutions might be possible. However, *djed*-pillars with Hathoric capitals are not uncommon at Saqqara, showing the importance of the cult of Hathor among other deities worshipped in the Memphite area and several documents refer to her temple there. In the Wilbour Papyrus references are made to her temple in Memphis [15] and another mention occurs in P. Harris I [16], which gives a rough location for the temple, south of Memphis. A further reference can be found in the Karnak List, or the *Litany of the Goddesses* [17].

Both Gardiner and Sethe tried to locate the temple, Gardiner favouring somewhere to the south of the city, while Sethe suggested Dahshur [18]. Using the material cited by Helck [19], one can get even closer to the temple site. He gives seven references to the chantresses of Hathor in Memphis. Four out of seven of the chantresses' husbands served as priests in the temple of Ptah and the other three were royal officials, presumably with their offices not far from the government archives, or the king's palace.

As these seven officials were serving in Memphis itself, it is hard to believe that their wives, the chantresses of Hathor, would have served several miles away from their husbands at Dahshur. Thus the temple of Hathor seems to have been located somewhere near the south of the centre of Memphis and certainly nowhere near Dahshur.

11. For a discussion of the *djed*-pillar and its significance, see H. Altenmuller, *LÄ* I, col. 1101 ff.; A.M. Amann, " Zur anthropomorphisierten Vorstellung des Djed-pfeilers als Form des Osiris ", *WeltOr* 14, 1983, p. 46-62.

12. Cf. examples Amann, *op. cit.*, fig. 1-4, 6.

13. G. Haeny, *LÄ* II, col. 1039-1041.

14. Examples in the Egyptian Museum, JE 65061, Gauthier, *ASAE* 35, 1935, p. 81-87; also in *KRI* III, 191-192; JE 18928, S. Gohary, *ASAE* 73 (in press).

15. A.H. Gardiner, *Wilbour Papyrus* B, 15, 1 and 16, 61.

16. Erichsen, *Harris Papyrus* I, 49, 2, 3.

17. W. Helck, *MDIAK* 23, 1968, p. 125.

18. Gardiner, *AEO* II, p. 123.

19. *Materialen* I, p. 140 sq.

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THE WALL RELIEFS

In this tomb-chapel the only scenes that survive substantially are to be found in the cult room on the west wall and the doorjambs of the side rooms.

PANEL 1 [pl. 55].

On the west jamb of the northern side room, we see the deceased wearing a long white robe, walking toward the east, with two vertical lines of text engraved in front of him, the remaining lines of which read :

L. 1. " [...] food-offerings for the *ka* of the Osiris, the fan-bearer on the right of the king, at the feet of the Lord of the Two Lands, the royal scribe of correspondence, Amenemone. »

L. 2. « [...] provisions (?) to the *ka* of the hereditary prince, beneficent to his lord, the Osiris, [the royal scribe of correspondence, Ame]nemone. »

PANEL 2 [pl. 56].

In this scene we see the deceased and his ' sister ' [20] seated in front of an offering-table heaped with bread, cakes, fruits and jars of beer or wine. On the other side of the offering-table the gods Thoth and Anubis are kneeling and presenting their offerings to Amenemone. The tomb owner holds his fan in his right hand and a bouquet of flowers in his left. His ' sister ', Mery-Ptah, sits behind him holding a sistrum and some flowers in her right hand, while with her left she holds Amenemone's right arm. The whole scene is inside a large booth.

In the upper part of the scene are thirteen lines of text. They read as follows :

[1] " A boon which the king gives (to) Osiris the healthy and wakened (in) [2] the necropolis (?) on the altar, (and) what comes out [3] in front of Wennennefer to be delighted [4] with them in the Hall of Ro-Setau, [5] by the one greatly praised by the lord of the sacred land, [6] the overseer of works in the House of [...], [7] the follower of His Majesty in every land. "

[8] " The overseer of the treasuries of the House of [9] Ramesses Mery-Amun, in the midst of [10] western Thebes (*w3t imntt W3st*) justified, the royal scribe of [11] correspondence, Amenemone, [12] justified; his ' sister ', the chantress of [13] Bastet, Mery-Ptah, justified. "

In front of Thoth are two vertical lines of text which read :
[14] " Receiving best quality wine [15] (for) the Osiris Amenemone. "

In front of Anubis are three vertical lines of text which read :
[16] " Receive for yourself what is to be taken of [17] (the best of) wines for the Osiris [18] Amenemone, justified. "

20. The " sister ", Mery-Ptah, mentioned here is in all likelihood Amenemone's wife.

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PANEL 3 [pl. 57].

This is located in the centre of the west wall of the cult room and is divided into two registers, the upper one being incomplete with a whole course missing, either destroyed or stolen. In this register Amenemone is shown standing at the left in a long robe offering to the god Ptah; behind him is a short line of text, the top part of which is missing. It reads, upper register A :

" [...] as a revered one for ever and ever in peace. "

To the right of the scene Amenemone is wearing a long pleated robe and offering to the god Ra, or Nefertem [21]. The upper part is missing. Behind the deceased was a short line of text now almost entirely missing, except for the title of Amenemone (upper register B).

The scene in the lower register is complete. To the left Amenemone is seated on his chair, holding a *ḥrp*-sign in his right hand while he stretches the other towards an offering-table. Behind Amenemone is his ' sister ', also seated; in her right hand is a bunch of flowers and her left is round Amenemone's left shoulder. To the right of the scene is a similar representation. In the upper part of the scene are fourteen short lines of text, half of them written from left to right and the rest from right to left :

L. 1-7, *left to right :*

[1] " To the *ka* of the Osiris, [2] the royal scribe, overseer of the treasury of [3] the Lord of the Two Lands, [4] Amenemone, justified, (and) [5] his ' sister ', the chantress of [6] Bastet, Mery-Ptah [7] justified in peace. "

L. 1-7, *right to left :*

[1] " To the *ka* of the Osiris, [2] the royal scribe of correspondence of [3] the Lord of the Two Lands, [4] Amenemone, (and) [5] the chantress of Bastet, lady of [6] Thebes, Mery-ptah [7] justified in peace. "

Under the lower register are four horizontal lines of text, which run from right to left. They read as follows :

L. A-D, *right to left :*

(A) " A boon which the king gives (to) Osiris, chief of the west, the great god, lord of Ro-Setau, and Anubis, who (presides) over his mountain and Hathor, mistress of the west, that they may give invocation offerings of bread and beer in millions, oxen, fowl, libations of wine and (B) milk, clothing, incense, oil and everything good through which the life of the god is pleased, to the *ka* of the Osiris, the royal scribe praised by His Majesty, (C) the royal scribe, (one) sent in commissions to every land, whom the king made (to) follow his way, useful to his lord, who makes his speeches, the royal scribe, overseer of the treasuries of north and south, (D) the royal scribe, chief steward of the

21. Cf. Gaballa, *op. cit.*, pl. VIII and X.

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Ramesseum in the estate of Amun [22], the royal scribe of correspondence of the Lord of the Two Lands, Amenemone, and his ' sister ' [23] lady of the house, Mery-Ptah ".

The centre panel *(number 3)* is bordered by two columns of texts which read as follows:

Col. 3. " [...] Ruler of the West, that he may grant breathing the breezes that come forth from his mouth, for the Osiris, fanbearer on the king's right hand, the royal scribe of correspondence of the Lord of the Two Lands, Amenemone, justified. "

Col. 4. " [...] Sokar residing in the *shetayet-shrine* [24] [...] wine and milk to the Osiris, the royal herald of His Majesty, the royal scribe, overseer of the treasuries of the Lord of the Two Lands, the royal scribe, steward of the house, Amenemone justified. "

To the right and left of these two columns are two further vertical bands of texts, consisting of two bands to the right and similar ones to the left (see pl. 57), which read :

Outer bands left :

L. 1. " [...] [S]okar, lord of the western mountain, may he give me life to [...] all my forms are strong, for the *ka* of the royal herald of His Majesty, [...] worthy of the divine words, Amenemone, [justified]. "

L. 2. " [A]tum (and) Harakhty, the holy god, sharp of talons, that they may give invocation offerings [...] for the *ka* of the hereditary noble, the royal scribe, steward of the Ramesseum in the estate of Amun, Amenemone, justified. "

Outer bands right :

L. 1. " [... seeing?] Re at his rising for you (?), (oh) hereditary noble, mouth of the king [25], herald of the Lower Egyptian King, the Thoth (*i.e.* scribe [26]) of correspondence of the Lord of the Two Lands, Amenemone. "

L. 2. " [...] Sokar in Ro-Setau, Osiris in Busiris, for the *ka* of the royal scribe, overseer of the treasury, Amenemone. "

PANEL 4 [pl. 58 *a*].

This part of the cult room is half-destroyed. Here we find the deceased and his wife seated facing south in front of an offering-table. The members of his family are lined up on the other side of the offering-table, bringing their gifts to place on top of it. This kind of scene is the most common in New Kingdom private tombs.

22. " The great House of Ramesses in the estate of Amon " was the Ramesseum, the mortuary temple of Ramesses II.

23. The same term of endearment is used throughout the inscriptions when referring to Amenemone's wife.

24. *Wb* II, 559.

25. This title and the one which follows it, indicate Amenemone's role as king's messenger throughout the country.

26. Gardiner, *LESt*, 12,7 (" The Contendings of Horus and Seth ").

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PANEL 5 [pl. 58 *b*].

This consists of two columns of texts to the right hand side of the doorjamb leading to the southern side room. The columns read :

L. 1. " [...], my soul is more accurate than the plummet, the royal scribe of correspondence of the Lord of the Two Lands, Amenemone. "

L. 2. " [...]going out in front of them, the Osiris, overseer of the treasury of north and south, Amenemone. "

PANEL 6 [pl. 59 *a*].

This is found to the left side of the doorjamb leading to the southern side room. The only preserved part of this panel shows a lady sitting on a chair (probably Amenemone's wife), and the remains of three lines of texts which read as follows :

L. 1. " [... Anubis] in the necropolis, on top of his moutain, that they may grant [... to] the overseer of the treasury of north and south, the royal scribe, steward of the house, Amenemone. "

L. 2. " [...] lord of praises of (all) gods, that he may grant entry and exit from [... of] the king in the entire land, the unique one, there is none better than him, the royal scribe of correspondence, Amenemone. "

L. 3. " [... favour] and love likewise for the *ka* of the hereditary prince, fanbearer on the right of the king, the royal scribe of the Lord of the Two Lands, Amenemone, justified. "

THE PILLARS OF THE OPEN COURT

As previously mentioned, there are twelve pillars in the court surrounding the burial shaft. Only four out of the twelve are still standing (see pl. 59 *b*) and of the four, only one is in a reasonable state of preservation. The pillar in question is square in section and still stands on a square base. It is decorated on four sides, in a similar fashion to the ones in the cult room. The pillar has lost its topmost section and now measures 1.52 m in height and 36 cm in width. The reliefs and texts on the four sides are as follows :

East side : badly damaged and no texts left.

South side : the tomb owner is standing, facing east, with a *djed*-pillar on his left shoulder; the only part of the text remaining is his name.

North side : the tomb owner faces east, the rest of the figure and the text are completely destroyed.

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West side : this side has two columns of text which read :

L. 1. " [...] your forms as Ptah-Tatenen [27], that they may give invocation offerings of bread and beer to the royal scribe of correspondence, Amenemone [28], justified. "

L. 2. " [...] in heaven (?) with Re and power in the land of/for Geb, for the *ka* of the royal scribe and chief steward, Amenemone, justified. "

AMENEMONE'S BLOCK STATUE IN THE HERMITAGE MUSEUM

Another monument of Amenemone was found late last century and is now in the Hermitage Museum, St Petersburg [29]. It is a block statue made of black granite (n° 11), inscribed on the front and the two sides. This is a fresh translation of its texts [pl. 60] :

1. " A boon which the king gives (to) Ptah, the great (one) south of his wall, Lord of Ankh-tawy, that he may give to me peace in the land among the favourite ones, to the *ka* of the royal scribe of correspondence of the Lord of the Two Lands, Amenemone. "

2. " A boon which the king gives (to) all the gods of Memphis, that they may give to me food-offerings which come out in front of them, to the *ka* of the royal scribe of correspondence of the Lord of the Two Lands, Amenemone. "

3. " A boon which the king gives (to) Ptah, the great (one) south of his wall, Lord of Ankh-tawy, that he may give to me favour in his presence every day, to the *ka* of the fanbearer on the right of the king, the royal scribe, chief overseer of the great treasury of the Lord of the Two Lands, the royal scribe, chief steward of the Ramesseum in the estate of Amun, the royal messenger bearing the breath of life, who enters in to his lord at any time, his mouth being rich (wholesome) with truth, the royal scribe, [...] "

Commentary

The date within Ramesses II's long reign at which Amenemone served the king is not known. One of his predecessors or successors is another scribe and royal secretary, Mery-Ptah — perhaps also a Memphite official by his name [30]. It is interesting to note that both secretaries, Amenemone and Mery-Ptah, were given responsibilities in

27. This form of the god Ptah has a parallel elsewhere in a tomb-chapel in the Memphite necropolis; cf. Gaballa, *op. cit.*, pl. 41, Al and pl. 43, C4.

28. The personal name, Amenemone, was popular during the Ramesside Period, see P. Sallier I, 3, 5; Turin B, vs. 1, 2 and P. Leyden 348, vs. 6, 7. It is interesting to see Amenemone's name written occasionally in his tomb-chapel with Amen as a seated god figure, instead of the classical form where Amen is written phonetically.

29. J. Lieblein, *Die Aegyptische Denkmäler in St Petersburg*, Helsingfors, Upsala and Copenhagen, 1873, p. 4 sq., pl. I, 1-3; the texts are also to be found in K*RI* III, 210-211, 1-6. I wish to express my gratitude to Prof. Kitchen for permitting me to publish a fresh translation of the inscriptions on this statue.

30. K*RI* III, 211, X, 2.

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connection with the Ramesseum; Amenemone was steward of its property overall, while Mery-Ptah was overseer of its cattle in his time of service.

In all of the inscriptions of Amenemone in his tomb-chapel, surely the most unusual scribal trick is when he substitutes the phrase " a Thoth of royal correspondence " for the normal " royal scribe of correspondence " — this seems to be unique. The equivalence, of course, arises from the concept that Thoth himself was the scribe of the gods, a scribe of correspondence for Re [31].

THE CAREER OF AMENEMONE

There is no doubt that Amenemone had a very busy working career. The titles attached to his name on the Hermitage statue and the different parts of his tomb-chapel vary and suggest that our man was a talented official with many activities. Early in his working life he was a personal attendant of the king during his travels in Egypt and abroad [32]. Then he rose to be a royal scribe of correspondence, a post that he mastered and which gave him a close relationship with the king and the palace. Later on further responsibilities were added to the previous ones, such as chief treasurer [33] at least of the king, if not of the whole state. Then he became a high steward of the Ramesseum [34] and its property. Near retirement age he was rewarded with the honorary title of fanbearer on the right of the king [35].

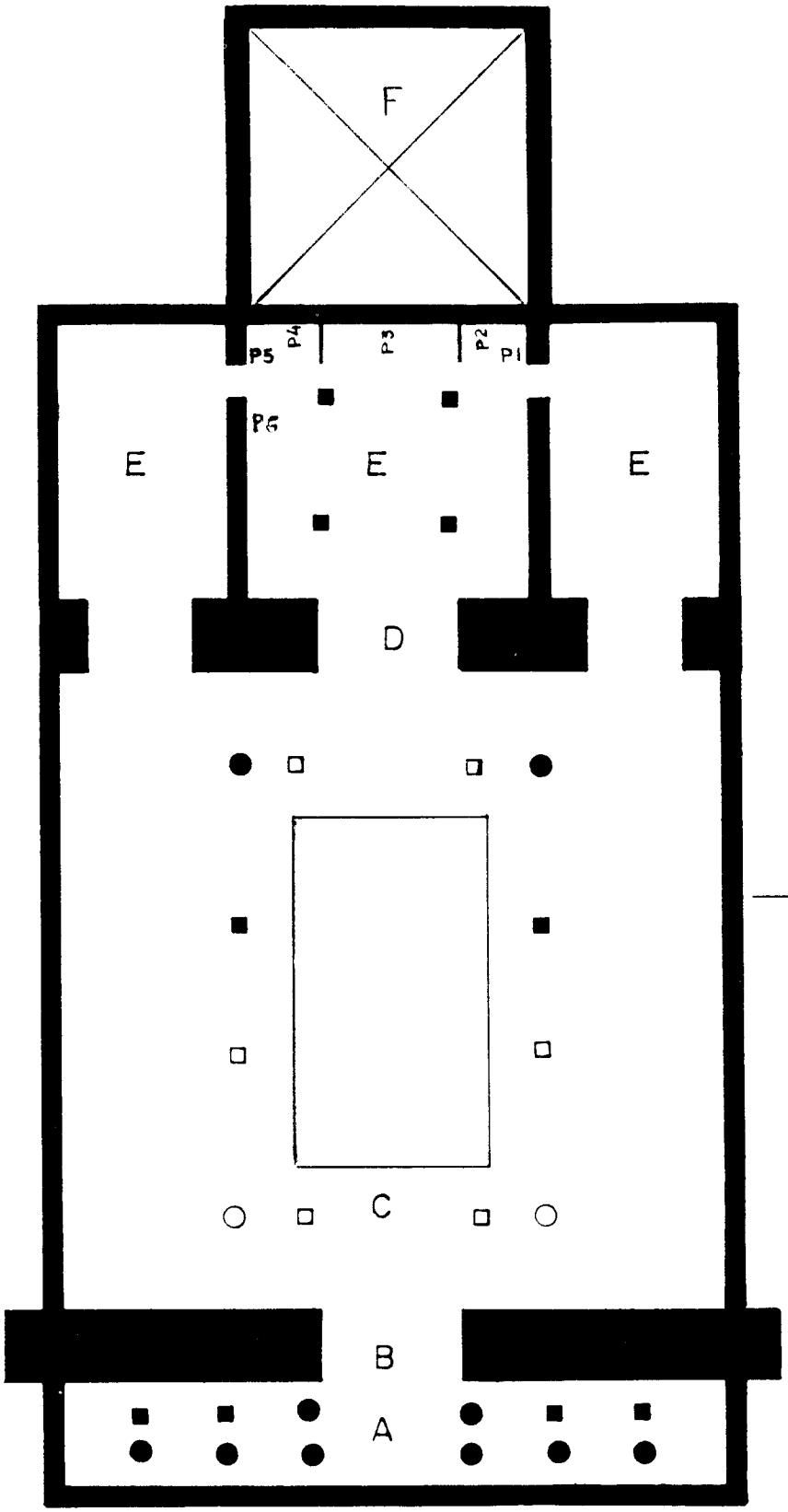
This is a proposed order of his career. The steps of his working ladder cannot be certain, but they all refer to a remarkable Memphite citizen who lived during the reign of Ramesses II.

31. Gardiner, *op. cit.*, 2, 8.
32. See Panel 3, line C under lower register.
33. See Panel 3, lower register, l. 2 and 3.
34. See Panel 3, outer band left, l. 2 and Hermitage Museum statue, l. 3.
35. See Panel 6, l. 3.

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Legend :

A Forecourt
B Pylon-Gate
C Court
D Walled Gate
E Cult Room
F Pyramidion

PLAN
of the Tomb of Amenemone
(Scale 1=100)

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North

South

West

PILAR NO.1

East

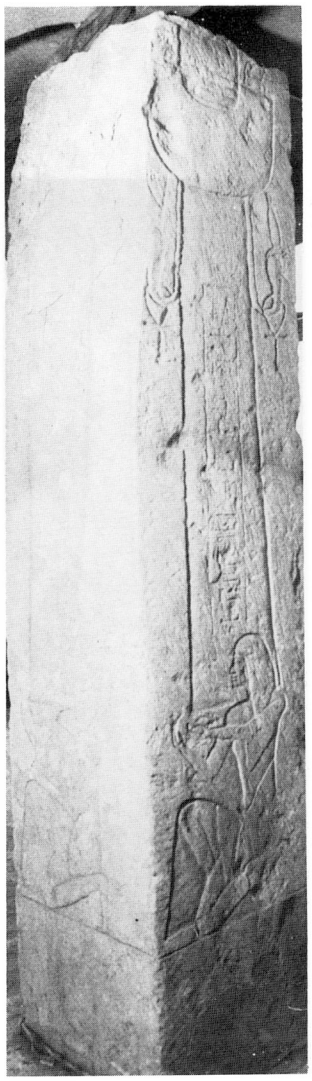
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North

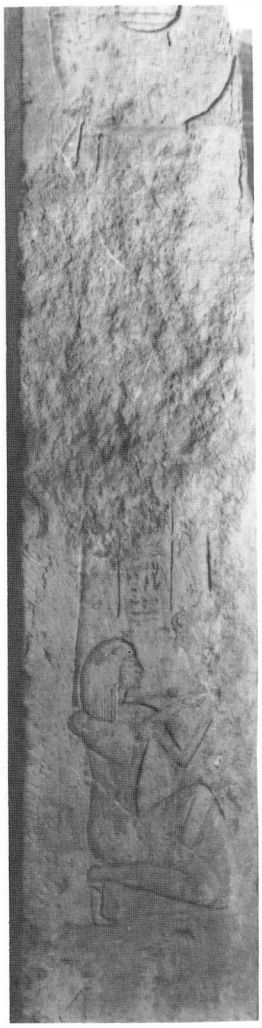


South



West

PILAR NO.2



East

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North





South



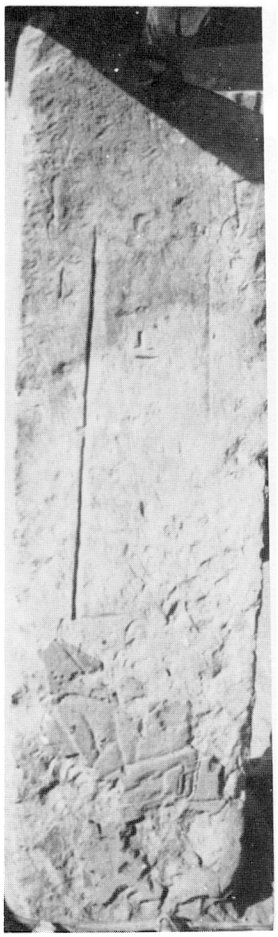
West

PILAR NO.3



East

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North

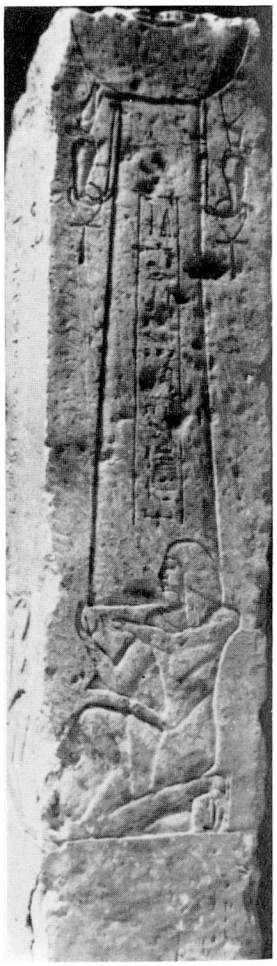


South



West

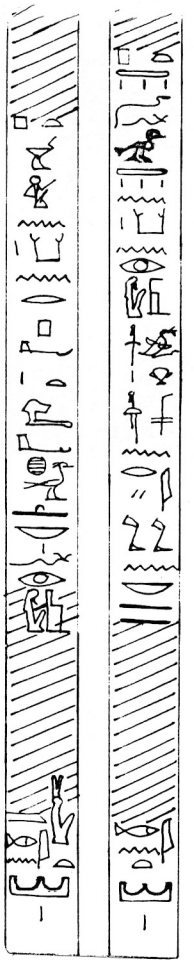
PILAR NO.4



East

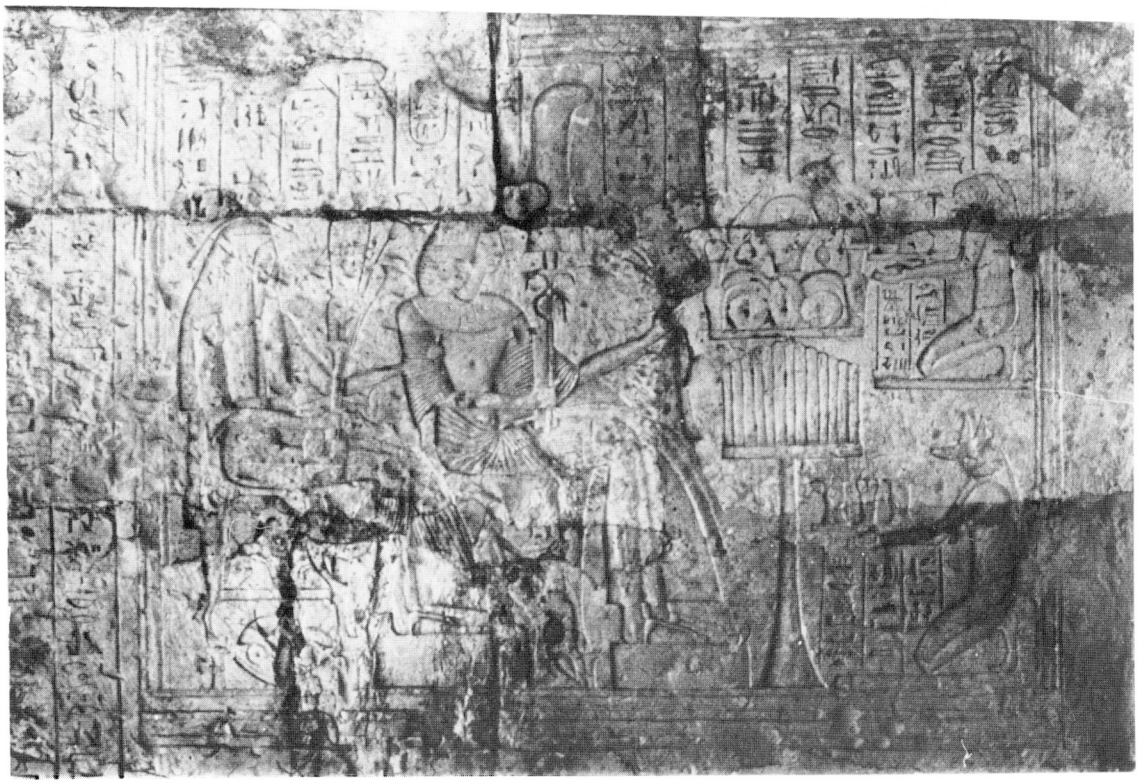
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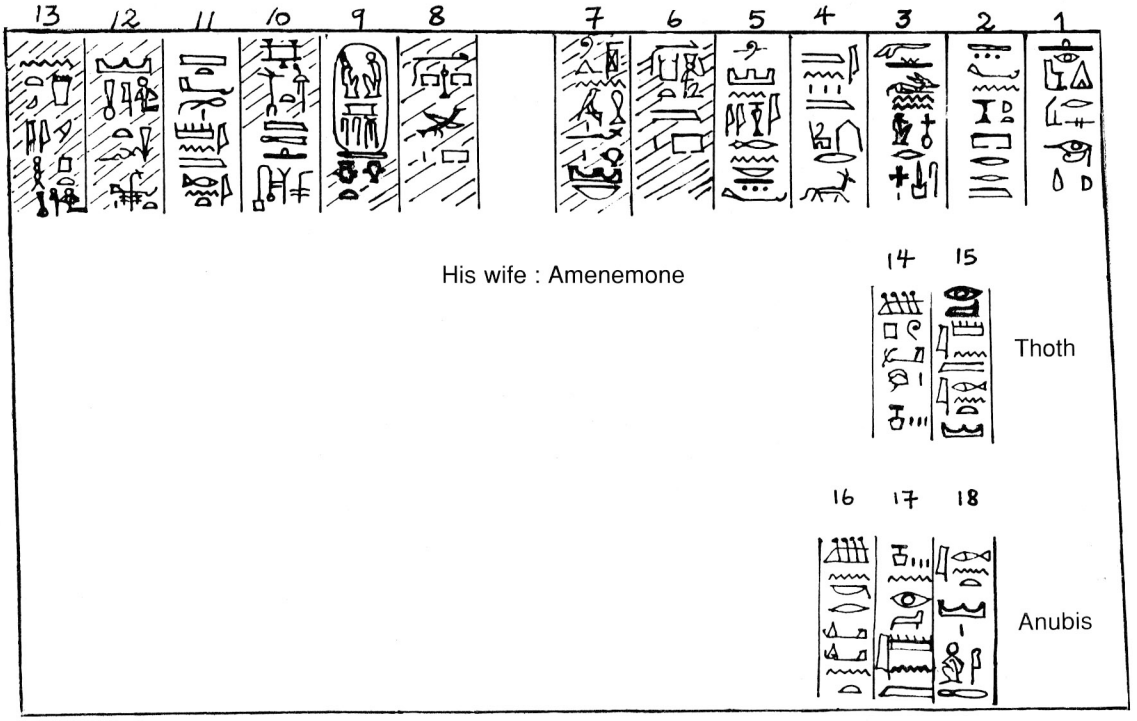




PANEL NO.1

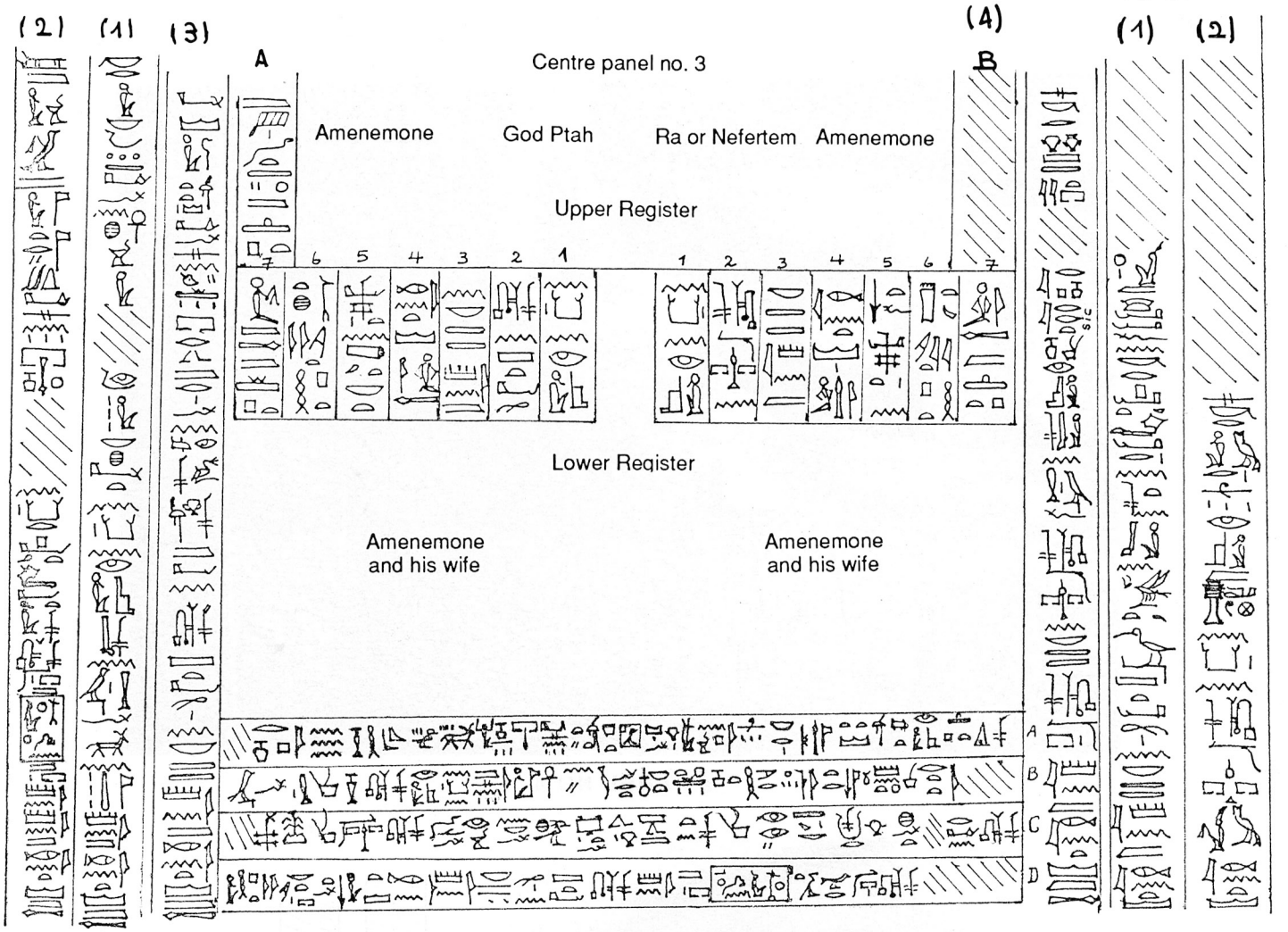
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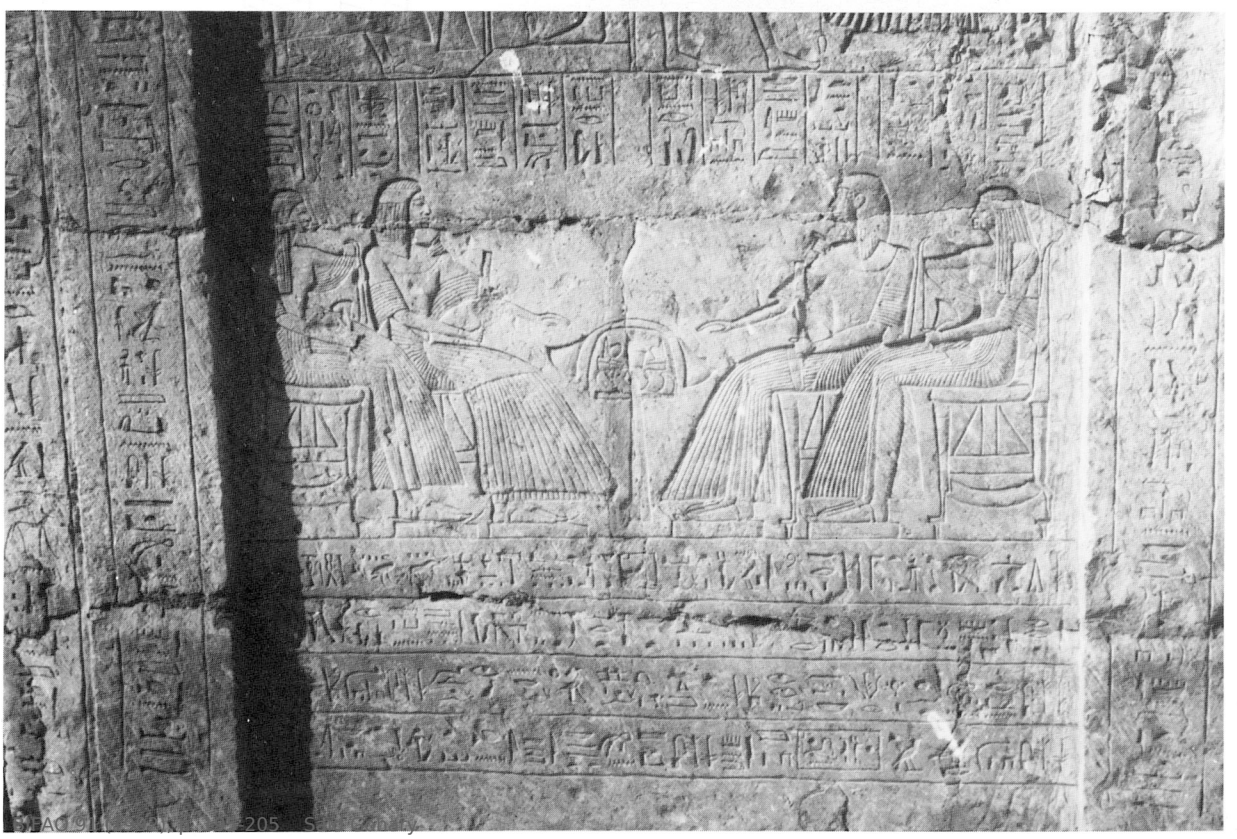




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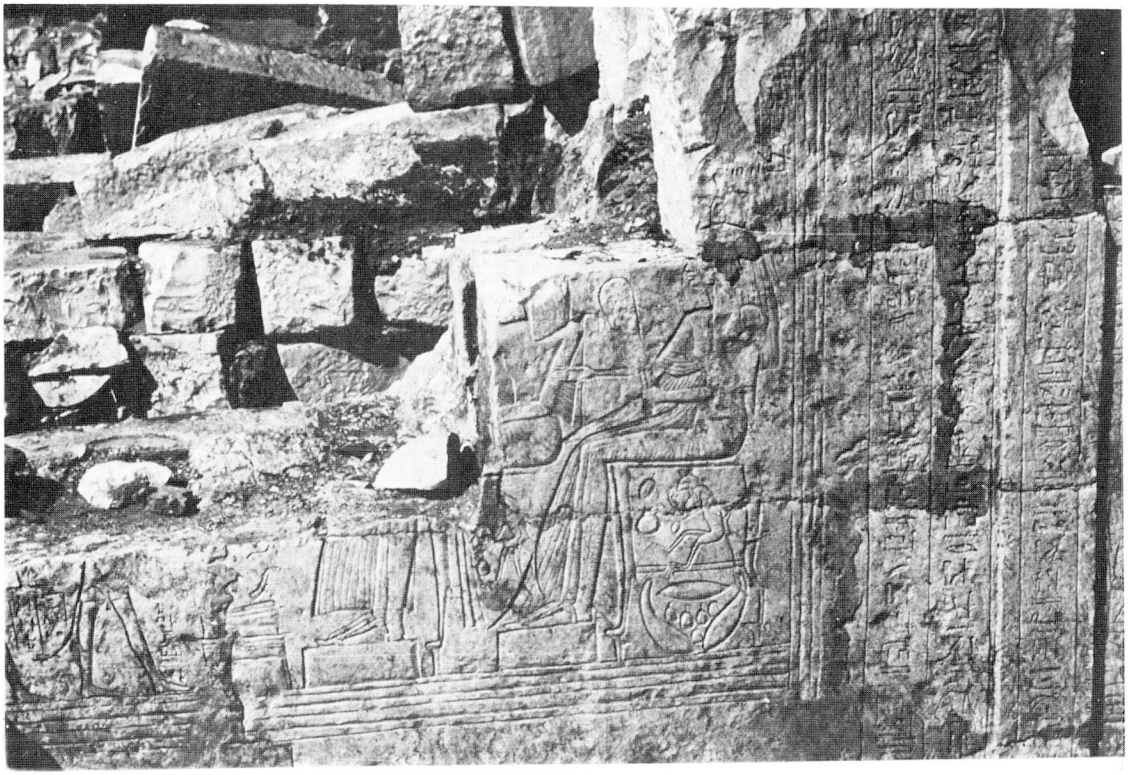
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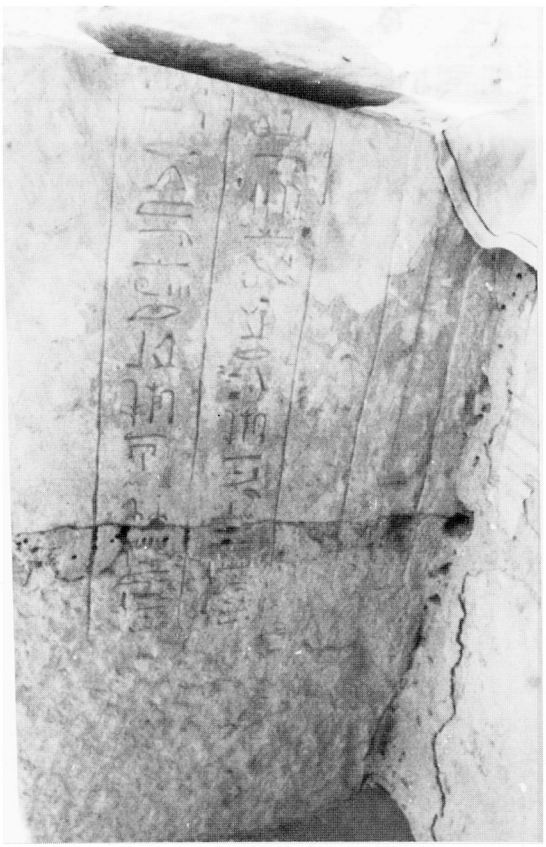


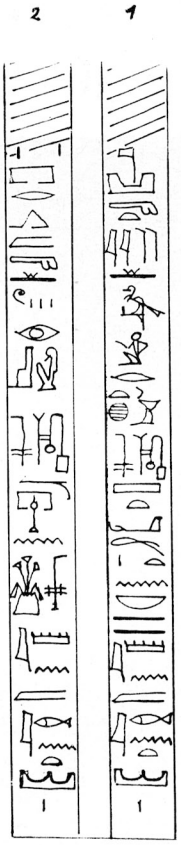
PANEL NO.3

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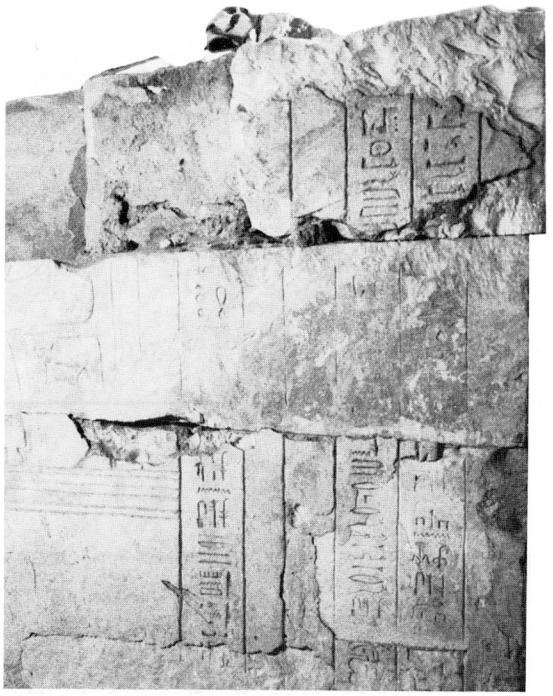
a.PANEL NO.4



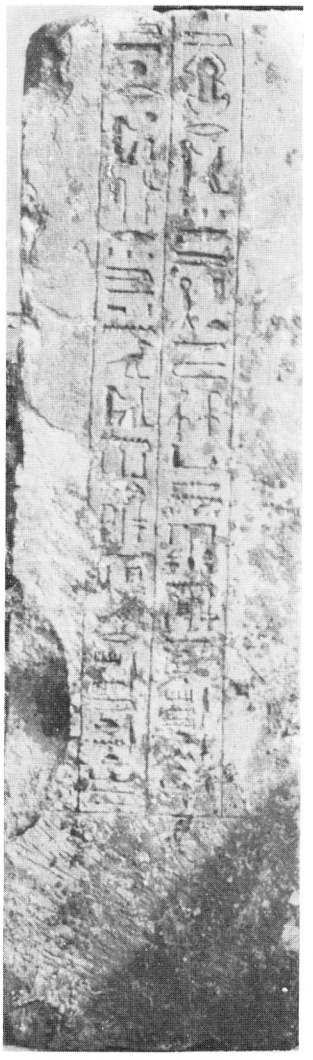


b.PANEL NO.5

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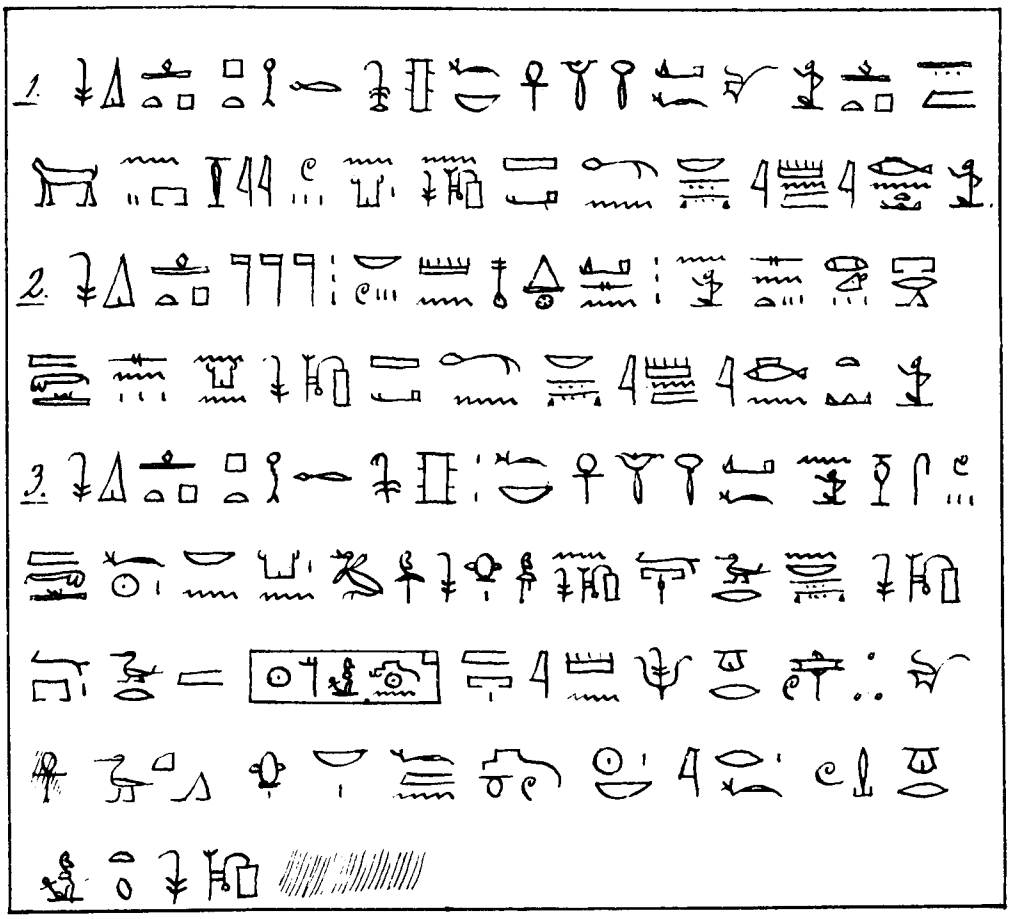


a. PANEL NO. 6



b. PILAR IN THE OPEN-COURT.

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TEXTS ON AMENEMONE'S BLOCK STATUE
in the Hermitage Museum

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