

Investigating Restoration texts, Formulae and Terms Used by the Kings of the New Kingdom in Restoring the Monuments of their Predecessors

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Abstract

Ancient Egyptian civilization expressed great reverence for its own past, unfortunately that did not prevent pharaohs from dismantling or quarrying the constructions of their predecessors when it suited them. On the other hand, at other times, kings claimed to have restored, renewed, completed, rebuilt the monuments of their ancestors. This paper is concerned with investigating some examples of these restorations and renewal of monuments made by the kings during the New Kingdom as a way to understand

restoration activities and to reach the common formulae and terms used by the kings of the New Kingdom for restorations, and if it was standardized by them. The study starts by an introduction then it is divided into two main parts: the 1st part gives examples of restoration activities and texts made by kings in the New Kingdom organized in a chronological order, while the 2nd part discusses the formulae and terms used in the form of tables and commentary. The paper ends with a main conclusion

Keywords: Restoration texts, formulae, terms, kings of the New Kingdom

Introduction

Usually there is a confusion in relation to three words; usurpation, reusing, and restoration of monuments made by kings in Ancient Egypt. **Usurpation** is the erasing from a monument the distinctive elements of the original owner's titular (cartouches representing the birth and coronation name of the king) and replacing them with those of the usurper (Brand, 2010 a). Such monuments were targeted because the pharaoh who created them was considered illegitimate by a successor like those of Hatshepsut, and

Akhenaten or even to promote the king's own rule everywhere as in case of Ramesses II (Brand, 2010 a). **Reusing** is a type of usurpation where the new king reuses a monument already constructed by a predecessor or sometimes dismantling the original monument and reusing its stones in a new building without giving credit to the original owner as in Horemheb dismantling the temple of Aten in Karnak (Talat) and reusing it within his pylon. **Restoration** or the renewal of a monument is different than the two previous in the sense of the conservation

of the monument by restoring it to its original state whether by building or adding to the original one or renovating it without erasing the identity of its original owner. Restoration was not made only to monuments naturally collapsing but to ones deliberately ruined or defaced as an attempt to rescue them. Definition of restoration given by Fischer in the LA “Sometimes applied to earlier monuments involving as little as fresh paint or as much as total replacement” (Fischer, 1986). This paper is concerned only with the restoration texts in relation to the formulae and terms used to describe the act of restoration where the later king aims at preserving the identity of the original owner, sometimes by adding to it and in a lot of cases recording that by an inscription. The investigation starts with a quick background of restoration before the New Kingdom then focuses on the New Kingdom by giving examples of kings’ restoration organized in a chronological order, then terms and formulae will be discussed and analyzed.

The paper aims at answering the following questions:

- What were the restoration activities executed on monuments by the kings of the New Kingdom?
- What were the formulae used to commemorate the restorations?
- What were the different terms used for the act of restoration?
- Were the restorations records standardized through the New Kingdom?

Historical background of restoration

The repairing, adding, and completing of sacred buildings were common long before texts were composed to commemorate such activities. Texts describing the restoration of monumental structures began to appear in the 1st Intermediate period. Among the Old Kingdom tombs were found the earliest

restoration texts, five inscriptions of king Djehutynakht in which he recorded his works in the necropolis of his ancestors in Sheikh Said. The earliest of which is in the tomb of his ancestor Tetiankh- Imhotep .(Davies, 1901, PM IV,189-91,190-92).The words used by Djehutynakht to describe the act of restoration were: *srwd* “ to maintain “ (WB IV .194/ 11) , *sm3wy* “ to renovate “ (WB,IV,126, Faulkner 1991). In dynasty 11 at Tôd on an architrave block from the ruined gateway of Montuhotep II Nebheptre bears the restoration words *sm3wy pr.f* “ renewal of his house “ (Louvre E 15105 , Bisson de La Roque ,1937).A restoration inscription of the 13th dynasty Khaneferre was found on a sandstone statue of Nebheptre Montuhotep , discovered by Legrain in 1905 at Karnak which records the act of renewal *m sm3 (w)*. (PM II 2, 171 Legrain, 1906.).

Restorations in the New Kingdom Examples from the 18th dynasty

During the early part of the 18th dynasty building texts appear to commemorate the construction of new monuments, besides few texts mentioning the restoration of older ones. The first of these is the inscription of **Ahmo**se on a monumental stela at Karnak describing his act of restoration by “ *srwd r3 prw* “ repairing the shrines, and “ *smnh mnw* “ refurbishing the monuments (for the text see Helck, 1983.)A record of Hatshepsut carved within her rock -cut shrine south of Beni Hassan , now known as Speos Artemidos , mentions the sanctification of a temple to Pakhet, a local manifestation of Hathor. The sentence mentions “ *sdsr .n.i sy Kdt m3wt*” it was built anew that I sanctified it “ *srwd.n.i wnt w3sy* “ “ I have repaired what had been ruined” (Urk.IV, 383-391, Fairman,& Grdseloff, 1947).

At the Temple of Semna of the deified Senusret III, several dedicatory inscriptions of **Thutmose III** on the rebuilt bark sanctuary , on the outer west wall an inscription , the words related to restoration are : “ *ir.i mnw.f di.i shm.f mi di it.i shm .i srwd.i pr.f n nhh* “ I make his monument I would make it mighty just as my father made me mighty , I would strengthen his house for eternity **Plate 4** (Urk IV , 197 / 13-98 / 16, PM VII , 148).

At Karnak , **Thutmose III** inscribed on an architrave in the festival hall inscriptions related to restoration : “ *sm3wy .f r pr.k* “ he renewed your temple “ , also “ *smnh pr it.f Imn- R^c* “ embellishing the house of his father Amun Re **Plate 1** (Urk IV, 863).

Two inscriptions are carved by **Thutmose III** on the east jambs of the gate in the court between the 5th and 6th pylon in which the king records the gate’s construction (PM II2,86). Restoration words related “ *ir.i n.f m mnw.f n it.f Imn , irt n.f ky sb3* “ I made to him as his monument to his father *Imn* , I made for him another gate “ (Urk IV,846-7),. “*ky* “shows that Thutmose III considered his own construction to be an addition for the existing 5th pylon and the columned court built by his grandfather.

Amenhotep II completed the temple of Amada at Elephantine started by Thutmose III and recorded it on a monumental stela , words related are :” *hm.f snfr hwt-ntr tn irt n it.f niswt bity mn hpr r^c n itw.f ntrw* “ “ his majesty embellished this temple which his father king of upper and lower Egypt Menkheperre had made for his fathers (Urk .IV .1287-99).

Thutmose IV , in the festival hall in front of the 4th pylon at Karnak constructed under Thutmose II covered the original limestone walls of the court with a sandstone facing and surrounded it on three sides with a pillared portico , a text inscribed on the north jamb of

the gateway in the 4th pylon commemorates this work . Restoration words related : “ *s3ww s3w wrt r irt n imyw h3t.f* “ “ extended and enlarged more extensively than what his predecessors had done “ , also “ *smnh pr.f n hhw* “ who embellished his house of millions (Urk.IV , 1557).

Thutmose IV completed an unfinished colossal of Amenhotep II in front of the south face of the 8th pylon (PM II 2, 176). restoration words related: “in *hm.f snfr mnw pn n it.f 3 – hprw- R^c* “ “ his majesty who completed this monument to his father Aakheprure “ (Urk.IV. 1561).

Amenhotep III has a restoration inscription in Luxor temple on the south architrave of the central axis within the hypostyle hall. Restoration words related : “ *nb m3^ct R^c whm s^ch^c n.f ipt m m3wt sk3.ti swsh .ti r 3t wrt m tnt r hprwt dr b3h st* “ “ Nebmaatere erecting for him again the Opet anew , made extremely high and wide more than those things that existed formerly “ (Urk. IV, 1705/8-9).

Another significant text of **Amenhotep III** carved on the doorway leading from the hypostyle into the 1st antechamber (PM II 2 , 320) , related restoration words “ *ir(i) n.f m mnw.f n it.f Imn- R^c sm3wy n.f sb3 3 špsy* “ “ as his monument for his father Amon Re he carried out the renewal for him of the great and noble gate “ (Urk.IV. 1705/16-1706/6).

At Karnak **Amenhotep III** added decorative elements to the unfinished bark shrine of his father Thutmose IV and recorded that: “*snfr mnw n it.f* “ completed the monument of his father “ (Grallert,2001) .

On Kom el Heitan stela of Amenhotep III “*whm.i mnw n Imn n hpr mitt sn* “as I rebuilt monuments for Amun, their like not having existed. “(Urk. IV, 1652ff).

After the death of Akhenaten, his successors were left to repair the damage caused

especially that made to the figures of the God Amon Re. This started as early as the reign of Semenkhkare and continued during the reign of Tutankhamun. (Brand, 2000 b).

Tutankhamun 's restoration decree records how the temples throughout Egypt from Elephantine to the Delta marshes had fallen into decay. (Bennett, 1939, PM. II. 2, PP.53-54). He describes his efforts to replace the expensive cult equipment and property of the Theban temples that disappeared during the Amarna period (Brand, 2010). Tutankhamun reopened the temples, gave them even larger endowments of property than before and statuary of Amen Re and other Theban gods witnessed that restoration program. (Brand, 2000).

Tutankhamun's restoration inscriptions often name a previous king as the beneficiary of the restoration, especially Amenhotep III. In fact, he often claimed to be restoring monuments "sm3wy-mnw" that he was merely completing or embellishing.

Inscriptions left by **Tutankhamun** on the east face of the 6th pylon at Karnak shows restoration activities : " sm3wy mnw (ir) .n niswt bity n it.f 'Imn R^c nb nswt t3wy " " renewal of the monuments which the king of upper and lower Egypt (made) for his father Amun Re lord of the thrones of the two lands " (Schwaller ,1982).

" sm3wy mnw (ir) .n niswt bity n it.f 'Imn R^c " was placed again by **Tutankhamun** on blocks from the mortuary temple of Amenhotep III reused in the temple of Merneptah and later usurped by Seti I (Bickel, 1992, Jartiz, 1994) . Also, the same formula was placed by **Tutankhamun** on the two granite lions of Amenhotep III from Soleb now in the British Museum (Russmann, 2001).

The same " sm3wy mnw (ir) .n niswt bity n it.f 'Imn R^c " was placed again in the colonnade

hall at Luxor where the king **Tutankhamun** carved scenes (decoration) of the hall which was considered as an act of renewal. (Epigraphic Survey, 1994). On the hall's architraves , the king is called " sm3wy mnw n Ipt rsyt n it.f niswt ntrw" " renewal of the monuments in southern Opet for his father king of the gods " , these texts name Amenhotep III as Tutankhamun 's father and as a co-beneficiary of the king's activity. Same formula of "sm3wy mnw (ir) .n niswt bity n it.f 'Imn R^c " once again placed by **Tutankhamun** on the wooden astronomical instrument of Thutmose IV repaired under Tutankamun , now in the Oriental Institute museum. (Larson, 1985).

At Luxor Temple **Ay**, placed on the jambs of the entrance to the central antechamber a restoration text , " sm3wy n.f sb3.f '3 šps " " he carried out the renewal for him of his great and noble gateway" (Urk, IV, 2106/ 3-9). **Ay** frequently reworked entirely the icons of Amen Re to make them appear larger. The proportions of each divine figure on the door jambs have been augmented to look wider and taller than the original. (Brand, 1999).

On a rock-cut shrine near Akhmim, **Ay** made restorations (see Kuhlmann,1979), the related words are "smnh iwnnw ntrw "to embellish the sanctuaries of the gods **Plate 6** "(Urk.IV, 2106,2107/1-3). **Ay** occasionally made secondary restorations especially to those already restored by Tutankamun but it is worth mentioning that he was not concerned with suppressing Tutankamun's memory rather than consistently associating himself with his predecessor to ensure his legitimacy. Not suppressing an earlier restoration text of Tutankhamun confirms this. (Brand, 1999 a).

A text inscribed on a statue of king **Horemheb** and his wife Mutnedjmet in Turin (PM VIII , 1, 58-59) gives records of restoration activity , " sm3wy.n.f ḥwwt ntrw "

“ he has renewed the gods’ mansions “ **Plate 5** (Urk.IV, 2119/8- 2120/17).

At Deir el Bahari along the east façade of the 3rd terrace , two texts record the repairs made to this monument by **Horemheb** , the text to the left of the doorway “ *m sm3w mnw.f m m3w n it.f Imn*” “ by renewing his monument as new for his father Amun “ **Plate 2** (Urk.IV, 2134/20- 2135/3).The text to the right of the doorway” *sm3wy mnw.f m m3wt n it.f Imn*” (Naville,1894).

Also there is a restoration text of **Horemheb** to the temple of Thutmose III at Medinet Habu that reads “*sm3wy mnw ir.n niswt bityn it.f Imn*” **Plate 3** (Urk IV , 2135).

Horemheb usurped Tutankhamun’s titulary on all the standing monuments but it also extended to renewal texts such as those on the east face of the 6th pylon at Karnak , in each cartouche the sun disc is higher than the rest of the glyphs and traces of “ *nb hprw*” belonging to Tutankamun’s prenomen can be made out. The renovated divine figures have been extensively recut. (Brand,1999 a).

The renewal texts of Horemheb name respectively both previous kings and the gods as beneficiaries.

Examples from the 19th dynasty

Ramesses I left an inscription on a stela in the temple of Hathor at Serabet el Khadem in Sinai on behalf of Hathor: “ *sm3wy mnw wn w3sw*” “ who renewed the monument that was ruined “ (KRI, I, 1/8-12).

Seti I is well known as a pious restorer of desecrated monuments. He left a long prose text recording in general terms his beneficial deeds on behalf of the gods including monumental repair within the rock-cut shrine of Speos Artemidos . The text is located on the east wall of the short passageway leading from the pronaos to the inner chapel ; “ *hm.f hr sm3(wy) hwt ntr s m m3w*” “ his majesty renewed her temple anew” , also *Kd hwt swsh*

iwnn “ who built the mansions and enlarged the chapels “ (Fairman & B., Grdseloff, 1947).

At Amada, at the main gateway to the pylon, **Seti I** leaves restoration inscriptions, two are almost identical: “*sm3wy mnw n it.f niswt bity ...*” (KRI, I , 230,15,16).

“*sm3wy mnw n it.f niswt bity ...*” of **Seti I** is repeated in several places like Elephantine from the albalustrade of the destroyed temple of Amenhotep III (PM, V, 228), On the lintel over the façade of Amenhotep III near el Kab (PM V, 189), also at Tod , on the bark station of Thutmose III on the outer (southern) façade of the peripteros (KRI, I, 229/14).

On two stelae that **Seti I** restored from the mortuary temple of Amenhotep III, before one of the divine figures; “: “*sm3wy mnw ir.n ...*” (KRI, I, 229/6).

“*sm3wy mnw ir.n ...*” by Seti I appears in Karnak within the *w3dyt* hall between the 4th and 5th pylon , within the passageway through the 4th pylon at the corner of the north tower . (Brand, 2000). Also, same text in the festival hall of Thutmose III *3h mnw*, located on the doorway from room XXVII to XXVIII and on the southern façade of the 8th pylon. (KRI, IV, 263/5).

In the reign of **Ramesses II**, 23 “*sm3wy mnw ir.n ... n it.f Imn*” appear in Hatshepsut mortuary temple (Grallert, 2001). They are located on the upper (PM II2, 356 (74), middle (PM II 2, 348-349) and lower (PM II 2 , 341-342) terraces of the temple . They might have been restored previously under one of the post Amarna kings.

Another “*sm3wy mnw ir.n ... n it.f Imn*” of **Ramesses II** was inscribed on the cult chapel of the mortuary temple of Mentuhotep II carved between the restored figures of Seth and Nekhbet . (Arnold,1983).

At Amada, **Ramesses II** carved on the south reveal of the doorway through the pylon

“*sm3wy mnw n it.f R^c hr 3hty*” “renewal of the monument of his father Re Horakhty” (KRI, III, 101/10).

On a stela erected in front of the entrance to the great temple at Abu Simbel, **Ramesses II** describes his pious works in a general way, among the words used for restoration “*swh 3š*” “widening the border”, also “*sm3wy.n.f rw prw ntr*” “he has renewed the temples of the gods” (KRI II, 312/8-11).

At Heliopolis, king **Ramesses II** finished the decoration of an obelisk erected by Seti I (Flaminian obelisk PM VII, p. 409 (2)). Words related “*in hm.f snfr mnw pn n it.f*” “it was his majesty who completed this monument of his father” “it was his majesty who completed this monument of his father” (KRI II, 476/14-16).

On the façade of the outer hypostyle in the temple of Seti I at Abydos whose decoration was completed by Ramesses II (PM, VI, pp.3-4). The words related “*whm.n.f sm3wy mnw n it.f*” “he resumed renewing monuments for his father” (KRI II, 324/15, 325/2).

Prince **Khaemwese** as restorer of monuments, all texts almost same formula, at Saqqara on the funerary monuments of four kings and also at Abusir /Abu Ghurab. The inscription on the pyramid of Unas is the best preserved. The repeated formula reads “*h^c m w3st smnh mnw n niswt bity*” “**Khaemwese** embellished the monuments of the king” (KRI II, 873-875(A)). Same examples on the pyramids of Djoser, Userkaf, sun temple of Niuserre at Abu Gurab, pyramid of Sahure at Abusir (KRI II, 873-875). The work included the carving of each ancient king’s name on his monument facing that of the current ruler, Ramesses II, thus achieving the goal of “causing his name to endure”.

At Armant, in the temple of the 11th dynasty, four Osiride statues bear dedicatory inscriptions of **Merenptah**, one of them


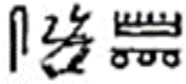


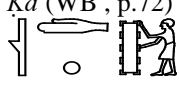

perhaps re-erected thus restored by the king as part of a project to complete the construction of a pillared court begun under Ramesses II. (Grallert, 2001). The text read “*sm3wy mnw ir.n niswt bity ...*” (KRI . IV, 73/2).

In the main temple of Amun at Karnak, **Seti II** inscribed on a doorway within the Sokar complex behind the festival temple of Thutmose III (PM II 2, 118 (385 a)), the text read “*sm3wy mnw ir.n mr-n pth n it.f Imn*” (KRI, IV, 263/5).



Examples from the 20th dynasty

At Luxor temple, **Ramesses III** inscribed on the exterior jambs of the west entrance to the hypostyle hall twin labels (PM II, 2 318(106 d- e)) reading “*sm3wy mnw ir.n ...*” (KRI, V, 291/5). Restoration made by **Ramesses III** of the enclosure walls of the temple of Seth at Kom Ombo reads “*ir.i srwd pr sth nb nbwty Kd .i n3y.f inbw wnw w3sy grg*” “I strengthened the house of Seth . lord of Ombos, when I rebuilt his walls that were ruined” (Grandet, Le Papyrus Harris . I. pp.306ff). A similar text at Abydos of **Ramesses III** mentions that the king strengthened Abydos “*srwd 3bdw*” “by building a mansion “Hwt” in his name there (Grallert,2001). Another text in the temple of Wepwawet at Assyut refers that **Ramesses III** strengthening “*srwD*” “of enclosure walls and the construction of a shrine and a sacred bark. (Grallert, 2001). The use of “*srwd*” “indicates that Ramesses III works at these sites were considered improvements.

The end of the reign of Ramesses III marked the end of major monumental projects in the 20th dynasty. **Ramesses IV**, at Medinet Habu in his father’s mortuary temple inscribed; “*niswt iry mnw m ib mrw n it.f Imn, smnh hwt-ntr .f m mnw.f nfrw wrw*” “The king who makes monuments with loving heart for his father Amun, who enlarged his house, who

<p><i>sm3wy</i> (WB, IV, 126)</p>  	<p>To make new /Renewal – used to describe repairs made to damaged monuments</p>	<p>Thutmose III Amenhotep III Tutankhamun Ay Horemheb Ramesses I Seti I Ramesses II Merenptah Seti II Ramesses III Ramesses IV</p>
<p><i>m m3wt</i> (Wb , II, p.26)</p> 	<p>Making anew</p>	<p>Horemheb Seti I</p>
<p><i>w3sy</i> (WB I, p.260)</p> 	<p>Decay</p>	<p>Hatshepsut Ramesses I Ramesses III</p>
<p><i>Kd</i> (WB , p.72)</p> 	<p>Build</p>	<p>Hatshepsut Seti I Ramesses III</p>
<p><i>s3w</i> (WB IV,p.416)</p> 	<p>To extend</p>	<p>Thutmose IV</p>

The previous table shows that the most common terms used for restoration by the kings of the New Kingdom were

 and *srwd*  were among the most used ones.

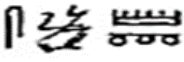

sm3wy mnw  followed by *smnh mnw*,  also *snfr*

Table 2: Restoration used by kings of the New Kingdom

Name of king	Type of restoration (repair / rebuilding/completing/adding/enlarging/ extending)	Place of restoration	Formula used	Beneficiary
Ahmose	Repair/ refurbish	Stela at Karnak	<i>smnh mnw srwd r3 prw</i>	Amun Re
Hatshepsut	Building anew/repair	Shrine-Beni Hassan	<i>sdsr.n.i sy Kdt m3wt / srwd.n.i wnt w3s(y)</i>	Hathor
Thutmose III	Strengthening	Temple of Semna	<i>srwd.i pr.f n nhh</i>	
Thutmose III	renewal/ embellishment	Karnak – festival hall	<i>sm3wy.fr pr.k / smnh pr it.f'Imn R^c</i>	Amun Re
Thutmose III	Building	Karnak – between pylon 5 and 6	<i>ir.i n.f m mnw.f n it.f 'Imn , irt n.f ky sb3</i>	Amun Re
Amenhotep II	Embellishment	Temple of Amada	<i>hm. f snfr hwt ntr tn</i>	

Thutmose IV	Extending /enlarging / embellishing	Karnak-Festival hall in front of 4 th pylon	<i>s3w s^cw wrt r irt n imyw h3t.f smnh pr.f m hhw</i>	Amun Re
Thutmose IV	To Complete	Karnak- colossal statue of Amenhotep II – 8 th pylon	<i>In hm.f snfr mnw pn n it.f^c3 hprw r^c</i>	Amenhotep II
Amenhotep III	Rebuilding	Kom el Heitan Stela	<i>w^hm mnw n Imn n hpr mitt sn</i>	Amon Re
Amenhotep III	Erecting / made higher and wider	Luxor Temple – hypostyle hall	<i>w^hm s^ch^c- m m3wt sK3.ti swsh.ti</i>	Amun Re
Amenhotep III	Renewal	Luxor temple – doorway into the 1 st antechamber	<i>sm3wy n.f sb3^c3 špsy</i>	Amon Re
Amenhotep III	To complete	Karnak- bark shrine of Thutmose IV	<i>snfr mnw n it.f</i>	
Tutankhamun	Renewal	Karnak 6 th Pylon / mortuary temple of Amenhotep III / 2 red granite lions of Amenhotep III / colonnade hall at Luxor temple/ wooden astronomical instrument	<i>sm3wy mnw (ir). n niswt bity</i>	Amun Re
Ay	Renewal	Luxor temple – central antechamber	<i>sm3wy.n.f sb3.f^c3 šps</i>	Amun Re
Ay	Embellishment	Akhmim – rock cut shrine	<i>R smnh iwnnw ntrw</i>	
Horemheb	Renewal	Statue of the king and his wife at Turin/ Deir el bahari 3 rd terrace/ Temple of Thutmose III at Medinet Habu	<i>sm3wy.n.f hwt ntrw/ m sm3w mnw.f m m3w n it.f Imn / sm3wy mnw ir.n niswt bity n it.f Imn</i>	Amun Re
Ramesses I	Renewal	Sinai-Stela at temple of Serabet el Khadem	<i>sm3wy mnw wn w3sw</i>	Hathor
Seti I	Renewal – building- enlarging	Rock cut shrine		


		Speos Artemidos / Amada main /El Kab/ Elephantine/ Tod/ Amenhotep III mortuary temple/ Karnak	<i>sm3wy hwt ntr s m m3w/ Kd hwt swsh iwnn/ sm3wy mnw n it.f / sm3wy mnw ir.n</i>	
Ramesses II / Khamwese	Renewal- completing- widening – embellishment	Deir el Bahari Hatshepsut and Montuhotep- Amada/ Abu Simbel/ Temple of Seti I Abydos / Flamenian Obelisk Heliopolis/ Saqqarah/ Abusir/ Abu Gurob	<i>sm3wy mnw ir.n ... n it.f'Imn / sm3wy.n.f rw prw ntr / in hm.f snfr mnw pn n it.f / smnh mnw</i>	Gods
Merenptah	Renewal	Armant	<i>sm3wy mnw ir.n niswt bity</i>	
Seti II	Renewal	Karnak	<i>sm3wy mnw ir.n mr-n- Pth n it.f'Imn</i>	Amun Re
Ramesses III	Renewal – strengthening	Luxor Temple/ Kom Ombo / Abydos	<i>sm3wy mnw ir.n / ir.i srwd pr/ srwd 3bdw</i>	
Ramesses IV	Embellishment	Medinet Habu / Tod	<i>smnh hwt-ntr/ sm3wy mnw ir.n s3 R^c R^c mss mry'Imn</i>	

The study reveals that the concept of restoration in the New Kingdom included general acts made by the kings to the monuments of their predecessors, it could be enlarging, widening, putting higher, completing, building, rebuilding making stronger renovating and renewal.

The kings of the New Kingdom occasionally explained the reason of restoration due to the bad condition of the monument or it is fallen apart or being decayed. Several kings made a long prose text at the beginning of their reign like Tutankhamun, Horemheb , Seti I , (that of Tutankhamun inscribed

on a stela in the Cairo Museum catalogue no. 34183, that of Horemheb on his statue with his wife , and that of Seti I on the rock cut shrine of Speos Artemidos). In such texts the king recorded in general terms the king's beneficial deeds on behalf of the gods, including acts of monumental repair.

Dedicatory inscriptions that record the building of a monument *ir (i) n.f m*

mnw.f n it.f 

constitute a distinct text tradition closely related to that of the restoration texts and

it may as well refer to work of restorations (Castle, 1993).

The most common locations for these restoration texts are on gateways, stelae, the facades of buildings and other visible or prestigious locations. The “*sm3wy mnw*” formula is the most common among the formulae for describing the act of restoration and according to McClain it has some variations (McClain, 2007):

- 1 - “*sm3wy mnw n it.f*”
- 2 “*sm3wy mnw ir (i) n niswt bity*”
- 3 - “*sm3wy ir (i) n ...*”
- 4 - *ir.i n.f sm3wy mnw*

Researcher found -according to this study- that among the variations of the *sm3wy mnw* mentioned by McClain that the most common were no. 1 & 2 , no.1 is mentioned by Seti I and Ramesses II in Amada, while the majority mentions no.2 like most of Tutankhamun’s inscriptions and that of Ramesses II in Deir el Bahari, Merenptah in Armant, Ramesses III at Luxor temple , and Seti II at Karnak . From this one can assume that no.2 “*sm3wy mnw ir (i) n niswt bity*” Was the most common among the variations.

“*mnw*” in the restoration formula seems to have a variety of possible meanings ranging from simple “monument “ to the more abstract “ enduring achievement”. (WB II, 69/9- 72/7).

It is clear from the study that there was no standardized formula for restoration before the reign of king Seti I, who is best known for the frequent use of the “*sm3wy mnw*” formula, but attempts to achieve such formula started under Tutankhamun. The formula used by Seti I consists of a direct genitival construction of the infinitive of the verb

“*sm3wy*” with the noun “ *mnw* “ followed by a *sdm.n.f* past relative form “ *iri.n.f*” followed by name of the king and his titles. The formula ends with the beneficial “*n it.f ...* “ for his father or on behalf of him and then the name. The beneficiary is frequently a god or goddess depending on the location where the restoration formula is inscribed. For example if the restoration text is inscribed in Karnak or Luxor most probably the beneficial will be Amun Re. Occasionally exceptions will be made as Tutankhamun’s beneficial in most of his restoration texts was Amenhotep III, also Horemheb ‘s mentioned sometimes previous kings or even mentioned gods and previous kings in the same inscription as in inscriptions at Deir el Bahari (Hari, 1965).

Seti I and Horemheb frequently made secondary restorations to reliefs already repaired by Tutankhamun, their aim was to deny Tutankhamun the credit for these restorations and gaining it for themselves.

Restorations made to the scenes defaced in the reign of Akhenaten, especially to figures of Amun presented a lot of challenges. The exclusive use of sunk relief for hard stone monuments greatly facilitated their restoration since less of the original surface had to be cut back than in a raised relief where it was necessary to shave the surface down enough to allow the relief to stand out against the background (Brands, 1999 b).

After the reign of Ramesses III, restoration formulae became rare till the end of the New Kingdom, to reappear again frequently in the Late Period and the Greco-Roman period. Examples in

the late period as in the ten renewal texts of **Herihor** in the 21st dynasty, on the bases of several columns in the southern half of the hypostyle hall in Karnak temple using the same “*sm3wy mnw*” formula (Roth, 1983).

Conclusion

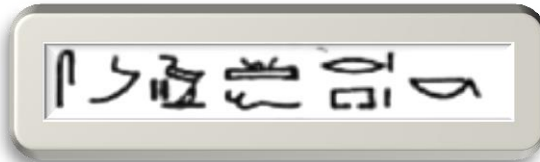
It seems that the act of restoring the monuments of the Kings’ predecessors started since an early stage of the Egyptian history. However, it was not recorded before the 1st Intermediate Period. The act of restoration included various activities, building, rebuilding, adding, completing, decorating, enlarging, widening, and making stronger. At the Beginning of a king’s reign, sometimes a long prose restoration text was inscribed explaining the state of

decay or bad condition of the monuments thus giving reason to restoration and explaining generally what the new king has accomplished in this domain. The recording of such texts was inscribed on pylons, gates, obelisks, stelae, statues and other visible monuments to be seen. There were certain terms and formulae related to restoration that became standardized from the end of the 18th dynasty and continued during later periods. The most common restoration formula used by the kings of the New Kingdom was the “*sm3wy mnw ir (i) n niswt bity ...*”. Finally, these restoration acts show appreciation and respect of new Kingdom kings to history as well as illustrating a standard part of royal propaganda.

Plates

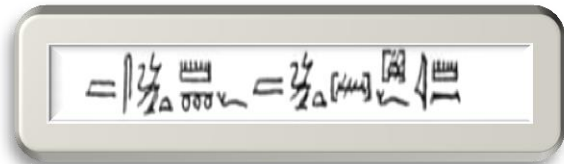


smnh pr it.fImn R^c



sm3wy.f r pr.k

Plate 1. Inscriptions of Thutmose III in the festival hall – Karnak (Urk.IV, 863)



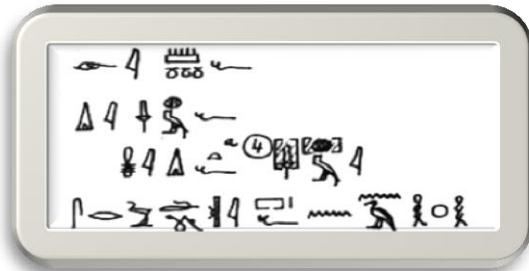
m sm3wy mnw.f m m3t it.fImn

Plate.2, Restoration made by Horemheb, Deir el bahari , 3rd terrace (Urk IV , 2134-5)



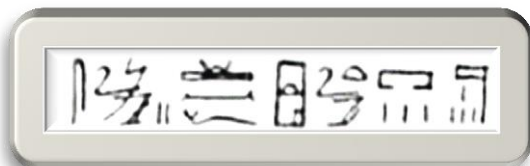
sm3wy mnw ir.n niswt bity n it.fImn

Plate.3 Restoration made by Horemheb in temple of Thutmose III at Medinet Habu (Urk IV ,2135)



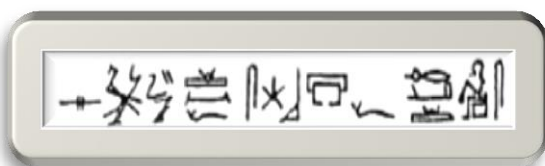
Ir.i mnw.f di.i shm .f mi di it.i shm .i srwd .i pr.f n nhh

Plate.4, Restoration made by Thutmose III in temple of Semna (Urk IV , 13-198)



sm3wy.n.f hwt ntrw

Plate.5, Restoration made by Horemheb on a statue of the king and his wife in Turin (Urk IV, 2119/8)



sm3w n.f sb3.f^{c3} šps

Plate.6, Restoration made by Ay in Luxor temple (Urk IV, 2106/3-9)



Plate 7. Restoration formula of Tutankhamun on the 6th pylon at Karnak (later usurped by Horemheb) (Brand, 1999 a)



Plate 8. Restoration of Seti I to a gateway of Thutmose III at Karnak (Brand, 1999 a)



Plate 9. Secondary restoration by Horemheb to a relief of Thutmose III (originally restored by Tutankhamun) (Brand, 1999 a)

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